

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 3:31 AM

Title: Re: Pittsburgh massacre

Content:

Crazywisdom said:

I have a bro in law who says he got the Sec of State to sign his birth certificate making him a sovereign of Alaska.

We are talking about a totally foreign world view. Most of their ideas are based on some very false notions of laws.

Malcolm wrote:

From the SPLC article above:

Redeeming the 'Strawman'

While many sovereign citizens own guns, their weapon of choice is paper. A simple traffic violation or pet-licensing case can end up provoking dozens of court filings containing hundreds of pages of pseudo-legal nonsense. For example, Donna Lee Wray, Jerry Kane's "common-law wife," was recently involved in a protracted legal battle in a dog-licensing case. She filed 10 sovereign documents in court over a two-month period, then declared victory when the harried prosecutor decided to drop the case. A three-year dog license in Wray's Pinellas County, Fla., costs \$20.

It isn't just the number of pages that is causing courts to sag under the weight of these filings. The documents are written in a kind of special sovereign code language that judges, lawyers and other court staff simply don't speak. Sovereigns believe that if they can find just the right combination of words, punctuation, paper, ink color and timing, they can have anything they want — freedom from taxes, unlimited wealth, and life without licenses, fees or laws, are all just a few strangely worded documents away. It's the modern-day equivalent of "abracadabra."

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 3:33 AM

Title: Re: Pittsburgh massacre

Content:

Crazywisdom said:

The fact these sovereigns got themselves a president is the sort of validation that won't go away. This will last generations. We will be wrestling with these guys for the next 50-100 years. Just wait til Trump dies and becomes a god.

Malcolm wrote:

He is already a god. People making crazy images like this:

Author: Malcolm
Date: Wednesday, October 31st, 2018 at 3:36 AM
Title: Re: Pittsburgh massacre
Content:
Malcolm wrote:
Here we have the God Emperor Trump Action Figure:

Author: Malcolm
Date: Wednesday, October 31st, 2018 at 3:50 AM
Title: Re: Pittsburgh massacre
Content:

Queequeg said:
As for right wing groups who have been the target of federal prosecution -

Ruby Ridge.

Malcolm wrote:
Killed by the FBI when they refused to answer their summons...

Queequeg said:
The Bundy brothers.

Malcolm wrote:
Acquitted on all charges in the bird refuge takeover, case dismissed in the earlier ranch standoff. So, not sure what your point is.

Author: Malcolm
Date: Wednesday, October 31st, 2018 at 3:55 AM
Title: Re: Pittsburgh massacre
Content:

Grigoris said:
If you think defence is the same as offence, then yes the logic is identical. But when was the last time you saw a bunch of black nationalists shoot up an unarmed white congregation? You are falling prey to "politicians syllogism".

Queequeg said:
No, I don't think that. But urging minority groups to arm themselves in defense - that necessarily requires a person to have an "us" and "them" dichotomy, and with each thought and action carried out in furtherance of that intent, it becomes more deeply ingrained. More militias, more chance of fighting breaking out.

We need deescalation, not escalation.

We are at an impasse.

Malcolm wrote:

I agree with you that putting armed guards in every school and church is beyond crazy. I agree with you that we do not need more militias.

When I brought up the paradox of tolerance, I meant to imply, as did Potter, that we as a nation should not be free speech ninnies, and allow every kind of speech in the public sphere. Some of it should be made explicitly actionable, for example spreading racist ideologies and so on, where it is not being stemmed by rational discourse and reasoning.

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 3:56 AM

Title: Re: Pittsburgh massacre

Content:

Queequeg said:

...that necessarily requires a person to have an "us" and "them" dichotomy, and with each thought and action carried out in furtherance of that intent, it becomes more deeply ingrained.

Grigoris said:

In case you hadn't noticed it has already arrived at "us and them". "Them" being the one's doing the killing of unarmed civilians. "Us" being the one's that need to protect themselves because the government is not doing it's job.

If you think that Semites and neo-Nazis belong together in a realistic inclusive category of "us", then I would have to say that maybe you are seeing something that I am not. I hope what you are seeing is not just a figment of your imagination, as it would mean that some sort of reconciliation is possible. I am failing to see it.

Malcolm wrote:

He means that in his opinion, we need to rely on lawyers and courts, not militias and vigilantes. Of course, when the courts are themselves filled with right wing extremists...

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 4:13 AM

Title: Re: Pittsburgh massacre

Content:

Queequeg said:

What we won't be able to resist is if Trump spawns an enduring movement. The whole thing needs to be put down and right now, it has to be the vote.

Malcolm wrote:

Yes, it needs to be put down in the ballot box. If the Dems do something as stupid as impeach Trump, there will be a hot civil war. We are already in a cold civil war as it stands.

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 4:15 AM

Title: Re: Pittsburgh massacre

Content:

Johnny Dangerous said:

Do you think of basic self defense training for groups as "acting as an armed militia"?

Malcolm wrote:

well, you know, Grigoris does tend to inflame things a bit. That is what Q is responding to.

Author: Malcolm

Date: Thursday, November 1st, 2018 at 10:01 PM

Title: Re: Virupa's Mahamudra Doha

Content:

Sennin said:

Are the dohas in the link above the only dohas of Virupa to be translated? Are they apart of a larger collection?

Thanks.

Malcolm wrote:

There are a couple of short verses here and there, but this is the only complete large doha.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 12:11 AM

Title: Re: Crackdown on religion in China

Content:

Grigoris said:

Because China is not bombing the crap out of their countries?

Uighurs have launched attacks in China, but that shit flies under western media radars. Anyway, the Uighur issue is almost as old as the Tibetan issue, no western power gives a damn about either.

Malcolm wrote:

Well, no, it doesn't. As a result of Uighur unrest, the Chinese have placed a million muslims in "educational" detention.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 1:43 AM

Title: Re: interactions between humans and other beings

Content:

Malcolm wrote:

Possibly of interest:

How to Spot the Reptilians Running the U.S. Government:

As 12 million Americans "know," the United States government is run by lizard people (or, to be scientifically accurate, reptilians). But they never said which members of the government are the reptilians. So we're here to help.

Piecing together the latest groundbreaking research being conducted by commenters at conspiracy websites, we've been able to isolate a number of prominent individuals who possess reptilian-compatible bloodlines. As "ufochick" writes at DavidIcke.com (Icke is a prominent reptile theorist, as evidenced by his book at right), even if a person has compatible bloodlines, "they will not become a reptilian unless a reptilian entity inhabits their physical body."

<https://www.theatlantic.com/national/archive/2013/10/how-spot-reptilians-running-us-government/354496/>

BTW, according to the little test at the end, I am either a reptilian or have a reptilian compatible bloodline.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 2:20 AM

Title: Re: The Wanderer

Content:

Jampel said:

Please explain your arising without using Causes and Conditions?

Malcolm wrote:

One can't explain arising with causes and conditions. As Nāgārjuna points out in the MMK:

An entity does not arise from an entity.

An entity does not arise from a nonentity.

A nonentity does not arise from an entity.
A nonentity does not arise from a nonentity.
Where then can there be arising?

"Arising from causes and conditions" is merely a convention which cannot withstand ultimate analysis.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 3:20 AM

Title: Re: What is reborn after death?

Content:

Aemilius said:

Being of the intermediate state is reborn. It is called "gandharva" or "gandhabba" in the Sravakayana sutras/suttas. It is mentioned in the sutras, but all of the early schools did not accept it.

Grigoris said:

What? A gandharva is a class of beings. Not all sentient beings arise as gandharva. Do you mean as an embryo (Amagarbha)?

Malcolm wrote:

A being in the bardo is also called a gandharva, not the same thing as the nonhuman beings called gandharvas.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 3:38 AM

Title: Re: interactions between humans and other beings

Content:

???? said:

As 12 million Americans "know," the United States government is run by lizard people

how many of them know that United States government are zionists?

2?

3?

Malcolm wrote:

Seriously? US Foreign policy backs Israel, but the US GOV is hardly Zionist. This is just another hangover left from the good ol' days of British Imperialism.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 3:43 AM

Title: Re: Alternative to possibly toxic metal kapalas

Content:

Pema Rigdzin said:

I'm concerned that commercially available metal kapalas are not food-grade and so they may leach toxins into the amrita to be taken during the "taking the accomplishments" section of the sadhana. Has anyone else who's doing more elaborate sadhana practice had any thoughts about this and come up with a solution? I'm wondering if there's any reason I couldn't just use a small, short jar in place of a kapala. My lama is away and incommunicado for a short time, so I'll have to wait a bit to ask him. So for now, anyone have any thoughts on this?

Malcolm wrote:

Use a glass tea light insert.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 4:13 AM

Title: Re: Crackdown on religion in China

Content:

Crazywisdom said:

I'm surprised the Jihadists aren't taking this on.

tatpurusa said:

They might if CIA, Israel and the other Al-Qaeda/ISIL/Daesh puppet masters decide so.

Malcolm wrote:

Conspiracy theory much?

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 5:03 AM

Title: Re: Crackdown on religion in China

Content:

tatpurusa said:

They might if CIA, Israel and the other Al-Qaeda/ISIL/Daesh puppet masters decide so.

Malcolm wrote:

Conspiracy theory much?

tatpurusa said:

For millions of Iraqis, Libians, Syrians, Afghanis and Yemenis it would be absolutely marvellous if it was a mere theory.

tp

Malcolm wrote:

Blunders in foreign policy are not conspiracies. In any case, the CIA warned the Bush

Admin NOT to invade Iraq. You do the math.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 5:18 AM

Title: Re: Crackdown on religion in China

Content:

tatpurlusa said:

For millions of Iraqis, Libians, Syrians, Afghanis and Yemenis it would be absolutely marvellous if it was a mere theory.

tp

Malcolm wrote:

Blunders in foreign policy are not conspiracies. In any case, the CIA warned the Bush Admin NOT to invade Iraq. You do the math.

tatpurlusa said:

Yeah. It has been you who used the word conspiray, not me.

I talked about geopolitics, not conspiracy. A continuation of geopolitics of the British empire for that matter - but of course by other players.

tp

Malcolm wrote:

You said:

They might if CIA, Israel and the other Al-Qaeda/ISIL/Daesh puppet masters decide
The OED says a puppet master is "a person, group, or country that covertly controls another: the puppetmaster behind the current administration"

Hence, your word, implying your belief there is an active conspiracy, one being run by the CIA and others who are in control of international terrorist organizations [Israel? seriously, come on].

I suppose you think 9/11 was an inside job too.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 5:42 AM

Title: Re: Crackdown on religion in China

Content:

tatpurusa said:

Yeah. It has been you who used the word conspiray, not me.

I talked about geopolitics, not conspiracy. A continuation of geopolitics of the British empire for that matter - but of course by other players.

tp

Malcolm wrote:

You said:

They might if CIA, Israel and the other Al-Qaeda/ISIL/Daesh puppet masters decide
The OED says a puppet master is "a person, group, or country that covertly controls another: the puppetmaster behind the current administration"

Hence, your word, implying your belief there is an active conspiracy, one being run by the CIA and others who are in fact control of international terrorist organizations [Israel? seriously, come on].

tatpurusa said:

Do you seriously think geopolitical players do not make use of covert operations?

Covert operations have been a firm and standard part of geopolitics ever since it exists.

Malcolm wrote:

Covert operations exist. The CIA and Israel being in control of ISIS, etc., is the fantasy of a febrile imagination.

tatpurusa said:

I cannot sincerely believe you could be possibly naive enough not to know this.

So you are saying geopolitical players all the time publicly reveal the instruments they are using?

Have you ever heard of "plausible deniability" (a term invented by American politicians. The concept of course is much older)

Malcolm wrote:

So here, you have basically agreed that you think that ISIS, etc., are covert operations being run by the CIA and Israel, is that what we are supposed to understand from your posts?

As I said, conspiracy theory much?

Anyway,

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 5:52 AM

Title: Re: Crackdown on religion in China

Content:

tatpurusa said:

Calling opponents a "conspiracy theorist" is a standard instrument of "plausible deniability".

In our case this is your way of trying to cheaply discredit what I write.

Educate yourself a bit (but it seems this is not what you really want)

tp

Malcolm wrote:

I see, so you really do believe the CIA and Israel are running ISIS. etc, since you won't deny it.

Well, good luck with that conspiracy theory.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 6:13 AM

Title: Re: Crackdown on religion in China

Content:

tatpurusa said:

Calling opponents a "conspiracy theorist" is a standard instrument of "plausible deniability".

In our case this is your way of trying to cheaply discredit what I write.

Educate yourself a bit (but it seems this is not what you really want)

tp

Malcolm wrote:

I see, so you really do believe the CIA and Israel are running ISIS. etc, since you won't deny it.

Well, good luck with that conspiracy theory.

tatpurusa said:

What do you know about the origins of Afghan anti-soviet jihadists, Al-Qaeda, Al-Nusra and DAESH?

Malcolm wrote:

What do you know about them?

You are the one claiming the CIA and Israel are running the whole show. But you have

not shown one drop of evidence that this is the case.

Author: Malcolm

Date: Saturday, November 3rd, 2018 at 11:09 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

What should i do if i do t have acces to meat or alcohol?

Malcolm wrote:

Use your imagination.

Author: Malcolm

Date: Sunday, November 4th, 2018 at 10:31 PM

Title: Re: Merging With The True Self While Dying by Elio Guarisco: Why?

Content:

Malcolm wrote:

A couple of observations:

The term "true self" is nowhere used in any Indian or Tibetan Buddhist text, not even in gzhan stong texts.

Even in the Uttaratantra, where we find the Tibetan term, dam pa'i bdag in the discussion of ātmapāramitā, the Sanskrit text simply gives the term as ātma. The " dam pa " was added by Ngog Lotsawa to distinguish this "self," free from the proliferation of the self [i.e. existence] imputed by the hindus and nonself [i.e. nonexistence] imputed by śrāvakas, as a quality of the dharmakāya, — in other words, it is another way of saying the dharmakāya is free from extremes. This usage in the Uttaratantra comes from contrasting the impurity, nonidentity, suffering, and impermanence of compounded phenomena, with the purity, identity, bliss, and permanence of dharmakāya. But if someone should think this contextual usage of "self" with respect to dharmakāya means dharmakāya is an existent self, they have not understood anything of Mahāyāna at all, let alone Dzogchen, or even Buddhadharma for that matter.

With respect to the term bdag nyid chen po, it is a somewhat rare Dzogchen technical term, also found in the Guhyagarbha literature. Even so, its usage is very restricted. In his commentary on the Kun byed rgyal po, Khenpo Zhenphen Ozer glosses it as rang byung ye shes.

Author: Malcolm

Date: Monday, November 5th, 2018 at 12:12 AM

Title: Re: Merging With The True Self While Dying by Elio Guarisco: Why?

Content:

Malcolm wrote:

The term "true self" is nowhere used in any Indian or Tibetan Buddhist text, not even in gzhan stong texts.

Virgo said:

What about "merging with" for attaining enlightenment?

Kevin...

Malcolm wrote:

There is nothing with which to merge.

According to the teachings of Man ngag sde (but not sems sde or klong sde), at the time of death, the elements dissolve: earth into water, water into fire, fire into air, air into space, space into consciousness, consciousness into luminosity, and finally, luminosity dissolves into pristine consciousness. This happens to all beings at the time of death. The question is: will one recognize the sounds, lights and rays of one's own pristine consciousness in the bardo of dharmatā or not? If one does, liberation. If one does not, well, at worst one will be required to take rebirth in a nirmanakāya buddhafiield, or at the very worst, one will be reborn a human being with a definite chance to meet and practice Dzogchen again.

Author: Malcolm

Date: Monday, November 5th, 2018 at 12:41 AM

Title: Re: You. Yeah, you.

Content:

Queequeg said:

<https://blogs.scientificamerican.com/life-unbounded/the-scariest-thing-in-the-universe/>

Yes, you are the scariest thing in the universe. You are the ultimate golem, a creature made from inanimate stuff, rising from the cosmic swamp.

Malcolm wrote:

Surely, you do not believe this.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 1:57 AM

Title: Re: What is reborn after death?

Content:

clyde said:

Is it on these texts that we are to understand that there is “a spirit composed of subtle types of the five skandhas (aggregates)” existing between death and rebirth?

Malcolm wrote:

Why are you stuck on this term "spirit." There is no "spirit."

The five aggregates are a serial continuum, conventionally designated a sentient being, which have no beginning point in time. Getting caught up on how some English translator decided to translate some Japanese person's terminology seems a bit beside the point.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 2:20 AM

Title: Re: What is reborn after death?

Content:

clyde said:

Is it on these texts that we are to understand that there is “a spirit composed of subtle types of the five skandhas (aggregates)” existing between death and rebirth?

Malcolm wrote:

Why are you stuck on this term "spirit." There is no "spirit."

The five aggregates are a serial continuum, conventionally designated a sentient being, which have no beginning point in time. Getting caught up on how some English translator decided to translate some Japanese person's terminology seems a bit beside the point.

clyde said:

I didn't introduce the term. It was part of the quote I questioned.

Malcolm wrote:

Seems pointless, you already understand, as do most of us, there is no self in the aggregates collectively, individually, or separate from the aggregates.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 2:38 AM

Title: Re: America's Next Civil War

Content:

Queequeg said:

Civil war? Not there. We might have spasms of unrest. Civil war is not out of the question but presently more distant that some people seem to think. Of course, if

enough of us have this death wish, it will be hard to stop it.

Malcolm wrote:

From the article:

The technical definition of a civil war is 1,000 battle deaths a year. Armed conflict starts at twenty-five battle deaths a year. What if America is already in an armed conflict and we just haven't noticed? What if we just haven't noticed because we're not used to uprisings happening in places where there's Bed Bath & Beyond?

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 2:55 AM

Title: Re: America's Next Civil War

Content:

Queequeg said:

Civil war? Not there. We might have spasms of unrest. Civil war is not out of the question but presently more distant than some people seem to think. Of course, if enough of us have this death wish, it will be hard to stop it.

Malcolm wrote:

From the article:

The technical definition of a civil war is 1,000 battle deaths a year. Armed conflict starts at twenty-five battle deaths a year. What if America is already in an armed conflict and we just haven't noticed? What if we just haven't noticed because we're not used to uprisings happening in places where there's Bed Bath & Beyond?

Queequeg said:

At this time, I don't see any reason to treat the violence as anything other than a criminal matter.

Malcolm wrote:

As long as this is the case, right wing terrorists will continue to be treated with kid gloves. Part of the problem is that we have no domestic terrorism statutes.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 3:32 AM

Title: Re: America's Next Civil War

Content:

Queequeg said:

At this time, I don't see any reason to treat the violence as anything other than a criminal matter.

Malcolm wrote:

As long as this is the case, right wing terrorists will continue to be treated with kid gloves. Part of the problem is that we have no domestic terrorism statutes.

Queequeg said:

I'm not sure what you mean by kid glove treatment.

Malcolm wrote:

read it and weep:

In March 2018, a 20-year-old white evangelical Christian named Mark Anthony Conditt laid a series of homemade I.E.D.s around Austin, Tex., in largely minority communities. The bombs killed two African-Americans and injured at least four others over the course of several weeks, terrorizing the city, yet the local authorities preferred to describe Conditt, who committed suicide, as a “very challenged young man.” Also last spring, another white man, 28-year-old Benjamin Morrow, blew himself up in his apartment in Beaver Dam, Wis., while apparently constructing a bomb. Federal investigators said Morrow’s apartment doubled as a “homemade explosives laboratory.” There was a trove of white-supremacist literature in Morrow’s home, according to the F.B.I. But local cops, citing Morrow’s clean-cut demeanor and standout record as a quality-control manager at a local food-processing plant, made sure to note that just because he had this material didn’t mean he was a white supremacist. “He could have been an individual that was doing research,” the local police chief said.

<https://www.nytimes.com/2018/11/03/magazine/FBI-charlottesville-white-nationalism-far-right.html>

Queequeg said:

As for domestic terrorism statutes - what do you have in mind?

Malcolm wrote:

Not sure.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 4:21 AM

Title: Re: What is reborn after death?

Content:

clyde said:

I didn’t introduce the term. It was part of the quote I questioned.

Malcolm wrote:

Seems pointless, you already understand, as do most of us, there is no self in the aggregates collectively, individually, or separate from the aggregates.

clyde said:

It seems you've introduced a new term, "self" into the discussion. I was questioning a quote about "a being is said to exist [between death and rebirth] as a spirit composed of subtle types of the five skandhas (aggregates)," and the basis for the quote.

Perhaps you can elaborate on the nature of gandharvas.

Malcolm wrote:

I explained the basis of the quote, it is a poor translation choice.

"Gandharva" is simply name for a being born in the antarabhāva, the intermediate state, or bardo, just like "human being" is a name for someone born in the human realm, "animal" is the name for a being born in the animal realm, "preta" is the name for a being born in the preta realm and so on. The term was derived from gandharvas, which are somewhat equivalent to fairies, and often depicted with horses heads in Indian mythology, they are associated with music. In this case however, the term was chose because beings in the antarabhava persist on smells— gandharva literally means, "odor eater."

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 5:09 AM

Title: Re: America's Next Civil War

Content:

DGA said:

Samsara.

Malcolm wrote:

The Swiss army knife of Buddhist responses.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 5:11 AM

Title: Re: America's Next Civil War

Content:

Queequeg said:

Seems like some of you are cheering for civil war, egging it on, welcoming it.

I don't even

Malcolm wrote:

I think point is that the far right has been gearing up for it since the 90's.

Author: Malcolm

Date: Tuesday, November 6th, 2018 at 9:07 AM

Title: Re: America's Next Civil War

Content:

DGA said:
Samsara.

Malcolm wrote:
The Swiss army knife of Buddhist responses.

DGA said:
The Zen forum called to say "Dried shit on a stick."

Malcolm wrote:
This is more like the Leatherman of Buddhist responses.

Author: Malcolm
Date: Wednesday, November 7th, 2018 at 2:04 AM
Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by
Tang Chinese
Content:

Jayarava said:
BTW I don't argue that Woncheuk didn't think of the Xinjing as authentic. Clearly he did think it was authentic. However, I do argue that if he thought the Sanskrit was authentic then it is strange that he did not comment at all on the major differences. Since he is 1300 years dead we can only speculate on why. And of course this is only one small point in a much larger argument.

Malcolm wrote:
The point is that the fact that there was an earlier witness to a Sanskrit original, that is, an earlier translation, puts into question Nattier's idea that the Heart Sūtra was a Chinese psuedographia.

Whatever syntax issues there are with the grammar can be understood differently. For example, it could have been written down in Central Asia in an ungrammatical Sanskrit, by someone who had formal knowledge of Sanskrit, but who was not a native Indian, there are many possibilities which have not been examined.

But on the other hand, we know that Indians accepted the text as canonical by 800 with the arrival of Vimalamitra to Tibet. So, they apparently were comfortable with whatever grammatical novelties the text presented and made no mention of them in any commentary of which I aware.

Author: Malcolm
Date: Wednesday, November 7th, 2018 at 3:31 AM
Title: Re: Self Defense and Non Violence

Content:

Queequeg said:

This is one reason border security is necessary - to bring order. This needs to be taken care of by the Border Patrol.

Malcolm wrote:

The border patrol is not concerned with the militia. Actually, the border patrol is one of the least qualified branches of law enforcement in this country.

Queequeg said:

James Tomsheck, the former head of an internal affairs department that oversaw Border Patrol, recently said that it is "conservative to estimate that 5 percent of the [Border Patrol] force" is corrupt. This corruption and misconduct ranges from the brutal to the commonplace. Border Patrol agent Esteban Manzanares assaulted, kidnapped and raped three illegal immigrants he apprehended while on the job and later committed suicide when the police surrounded his apartment. The youngest of his victims was still bound in his home at the time. Oscar Ortiz was convicted of conspiring to bring at least 100 illegal immigrants into the United States and, oddly enough, being an illegal immigrant himself with a false claim to U.S. citizenship.

Malcolm wrote:

<http://www.sandiegouniontribune.com/opinion/commentary/sd-utbg-border-patrol-performance-problems-20171122-story.html>

Now, the border patrol has 20,000+ officers. This a minimum 1,000+ corrupt law enforcement officers.

Queequeg said:

Just please - look at the dates of these incidents, consider the scale of human movement through these areas - a couple incidents over the course of 18 years. I'm sure there are more. But these things are the exception, not the rule. The way you write about it you'd think their were death squads shooting anything that moves.

Malcolm wrote:

Non-weather deaths in AZ for example, are usually considered the result of drug smugglers, etc. In reality, we don't know how many people crossing the border have been executed by militias or corrupt border patrol officers.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 4:03 AM

Title: Re: What is reborn after death?

Content:

Malcolm wrote:

"Gandharva" is simply name for a being born in the antarabhāva, the intermediate state, or bardo, just like "human being" is a name for someone born in the human realm, "animal" is the name for a being born in the animal realm, "preta" is the name for a being born in the preta realm and so on. The term was derived from gandharvas, which are somewhat equivalent to fairies, and often depicted with horses heads in Indian mythology, they are associated with music. In this case however, the term was chose because beings in the antarabhava persist on smells— gandharva literally means, "odor eater."

clyde said:

Thank you. I wonder if I could ask you about the nature of gandharvas.

In the Mahatanhasankhaya Sutta which I quoted above, it speaks of the three conditions necessary for a human birth which includes the existence of a gandharva. What are the conditions necessary for the birth of a gandharva? Would it be correct to say that what is born after the death of a human being is a gandharva? (And perhaps, what is born after the death of the gandharva is a human being?) And how are the skandhas of a gandharva different ("subtle types"?) than the skandhas of a human being?

Malcolm wrote:

Think of it this way:

When you reside in New York, you are known as a New Yorker. But if you get on a train to to move to LA, now you are known as a "passenger," and will remain so until you reach your destination.

You can think of the bardo as Penn Station. You can think of the six realms as six cities to which you might move, such as Washington DC and so on.

All beings who pass away spend 49 days in the intermediate state before they take rebirth as a being in one of the six realms. Any being in the bardo is known as a gandharva, just as any one on a train is known as a passenger (apart from engineer, conductors, and transit cops).

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 4:26 AM

Title: Re: Self Defense and Non Violence

Content:

Queequeg said:

Again, order at the border is the best way to protect vulnerable individuals.

All signs point to border security being a higher priority.

Malcolm wrote:

For whom? I personally don't care about it.

I don't see any point in spending billions of dollars on it.

If we legalized all drugs this would take care of the drug trafficking problem.

Americans cannot do the work migrant farmers do. And they don't want to do it.

"Border security" is a bunch of racist bullshit.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 4:46 AM

Title: Re: Self Defense and Non Violence

Content:

Queequeg said:

One of those is, better security at the border by qualified, trained officers will eliminate the excuse for these irregular militia to "guard" the border.

Malcolm wrote:

It hasn't worked so far.

Queequeg said:

Since all I can do is talk policy, here's another suggestion that people are not going to like:

US should increase its presence and involvement in Central America where we have several states on the brink of failure forcing people to migrate. The accounts are that it is desperate - making this trip with small children is proof of how bad the situations are. There have been effective US funded programs that have made impacts - we need to increase these.

Malcolm wrote:

These states that are failing are failing precisely because of US interference in their affairs, for example, Honduras. We didn't like the guy who was warming up to Chavez, so we allowed a coup to happen there. In the meantime, because of our failed drug war, we have been putting young Central American teenagers in what are effectively colleges for gang members, i.e., US prisons, which are run by gvt. contractors.

Queequeg said:

This is something to build consensus on toward comprehensive border security

Malcolm wrote:

It's a bullshit issue. Adding another 60,000 border control cops won't solve anything.

The real issue is that once again Native American people (most of people coming here overland are indigenous peoples) are being screwed because of the systematic racism built into the economy of North America as a whole, including Canada.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 4:49 AM

Title: Re: Self Defense and Non Violence

Content:

Queequeg said:

What do you mean by "legalizing all drugs"? Should I be able to buy fentanyl at the vape store?

Malcolm wrote:

All drugs. And yes.

Queequeg said:

As for migrant farmers - that's immigration reform.

Malcolm wrote:

Trade liberalization messed with Mexico's economy, but people began staying home once NAFTA began to work for Mexico. And the idea that US jobs were being lost to Mexico is, as you know, complete horseshit.

Queequeg said:

For some people I am sure border security is informed by racist views. For others its not.

Malcolm wrote:

It's a racist issue.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 8:51 PM

Title: Re: Self Defense and Non Violence

Content:

Queequeg said:

What do you mean by "legalizing all drugs"? Should I be able to buy fentanyl at the vape store?

Malcolm wrote:

All drugs. And yes.

Queequeg said:

One thing about you, Malcolm, your idealism guides your approach to all subjects. I'm happy that you are a fringe character.

Malcolm wrote:

No, this is practical. Legalize it, control dosage, tax it, create treatment centers. People want to take drugs. They like drugs. The social cost of drug prohibition is much higher than would be the social cost of legalization across the board. This is not idealism, this is practicality.

Queequeg said:

Illegal aliens working in various fields do depress wages in the US and displace workers who would require employer contributions to various collective worker protections and benefits.

Malcolm wrote:

Not a complete picture:

Vegetable prices may be going up soon, as a shortage of migrant workers is resulting in lost crops in California.

Farmers say they're having trouble hiring enough people to work during harvest season, causing some crops to rot before they can be picked. Already, the situation has triggered losses of more than \$13 million in two California counties alone, according to NBC News.

The ongoing battle about U.S. immigration policies is blamed for the shortage. The vast majority of California's farm workers are foreign born, with many coming from Mexico. However, the PEW Research Center reports more Mexicans are leaving the U.S. than coming here.

<http://fortune.com/2017/08/08/immigration-worker-shortage-rotting-crops/>

We have the same problem this year. Americans do not want to work in the fields. 1) they can't take the heat. 2) they don't want those jobs in any case. So the idea that migrant workers are displacing American labor is completely false. Migrant workers are also not, in general, depressing wages for Americans.

There is a minor problem in the tech industry, where H1-B visas put downward pressure on wages in Silicon Valley, while simultaneously making technology more affordable for the American consumer. Even with the wage suppression effect, however, the average tech worker makes 105K (boo hoo). See this article: <http://fortune.com/2017/02/15/h1-b-silicon-valley-wages/>

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 9:01 PM

Title: Re: Self Defense and Non Violence

Content:

Malcolm wrote:

And the idea that US jobs were being lost to Mexico is, as you know, complete horseshit.

Coëmgenu said:

I'd like you challenge you on this point. How has America not lost manufacturing jobs to Mexico?

I am thinking particularly about General Motors plants & associated workforces. Such upsides of trade often escape notice, because while the costs are highly concentrated in specific industries like auto manufacturing, the benefits of a deal like NAFTA are distributed widely across society. Supporters of NAFTA estimate that some fourteen million jobs rely on trade with Canada and Mexico, while the nearly two hundred thousand export-related jobs created annually by the pact pay 15 to 20 percent more on average than the jobs that were lost.

Malcolm wrote:

<https://www.cfr.org/backgrounder/naftas-economic-impact>

In fact, NAFTA initially had a terrible impact on Mexico, and was the major driver of migration to the US between 1994-2007. In other words, the US caused the immigration crisis, and the Republicans, rather than taking responsibility for their own radical free-trade posture, are now retreating into a form of racist isolationism to "solve" problems they themselves had a large hand in creating.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 9:04 PM

Title: Re: Self Defense and Non Violence

Content:

Johnny Dangerous said:

Just an aside:

Queequeg said:

One thing about you, Malcolm, your idealism guides your approach to all subjects. I'm happy that you are a fringe character.

Johnny Dangerous said:

Other than the buying fentanyl in stores part, that is not a "fringe" view in any way. Decriminalization has been a success (inasmuch as it's possible to define one with

addiction and drug related crime) in virtually any developed country which has tried (Portugal is a recent example), and some level of decriminalization is supported across a broad swathe of professions, organizations etc.

<http://www.drugpolicy.org/blog/united-nations-and-world-health-organization-call-drug-decriminalization>

Queequeg said:

Oh, for the most part, I'm with you, and I do think decriminalization is where we should be going... complete deregulation, which Malcolm seems to be on board with, I'm not there. I don't think its a good idea to make stuff like fentanyl and other "hard" drugs available with cigarettes and alcohol. If that makes me fringe, then I'm fine with that.

Malcolm wrote:

In Portugal, they completely decriminalized all drugs—in other words, you can shoot heroin in front of the police and they won't arrest you—reallocating law enforcement dollars to treatment programs. As a result, drug addiction rates have been significantly reduced in that country. Simultaneously, the prison population was reduced, and law enforcement can spend their time on real crimes.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 10:35 PM

Title: Re: Self Defense and Non Violence

Content:

Malcolm wrote:

No, this is practical. Legalize it, control dosage, tax it, create treatment centers. People want to take drugs. They like drugs. The social cost of drug prohibition is much higher than would be the social cost of legalization across the board. This is not idealism, this is practicality.

Queequeg said:

It would seem to me that there is still a social cost to this. I'd need to see how this works when human beings are introduced into the equation. Just because people like to get high, doesn't mean they should have access to everything on demand.

Malcolm wrote:

The cost of prohibition is the continuation of the drug black market, billions of dollars leaving the US, sky-high law enforcement which has never successfully put an end to the drug trade (it has in fact only gotten worse since Nixon first declared a war on drugs), the continued destabilization of governments in Mexico, and so on by cartels, etc. A rational examination of the drug problem in the US would absolutely conclude that across the board legalization, regulation, and taxation is the only reasonable solution.

Queequeg said:

We need a comprehensive approach that takes into account the realities of the US labor market. Open borders is not one of the acceptable options.

Malcolm wrote:

Yes it is. The overall benefits of trade and border liberalization in the NA bloc far outweigh the negative impacts on small segments of American businesses. The fact is that people are going to come and go across our southern border at will anyway. And Mexicans, etc., also work much harder than Americans do. Compared to Mexicans, Americans are lazy slobs.

Why make it more difficult and more dangerous for people to cross the border? All we are doing is creating a market for human traffickers. The only way to prevent this is to MILITARIZE the border, which is illegal under the Posse Comitatus Act. I would not want this. I don't think any reasonable person wants to militarize our southern border.

Queequeg said:

If business had its way with H1B, they would vastly increase the numbers. This is not OK.

Malcolm wrote:

Of course it is ok. People from India, etc., place a high value on educating their children. They make excellent additions to the US. They will tend to vote for Democrats, which is of course what all this hullabaloo is really about.

Queequeg said:

I would prefer to see the business community put pressure on governments to improve education - which would be a necessity if H1B and other special skill visas were reduced. We'd have to take human resources development seriously in this country.

Malcolm wrote:

Dream on, it is exactly the business community that put pressure on the Gvt. to eviscerate education in the US to begin with in order to lower taxes. Why do you think we have all this crazy bullshit with charter schools, public schools that are failing, etc.? It is because the conservatives in the US Gvt. have systematically eviscerated education funding across the board.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 10:57 PM

Title: Re: Blue "ripple"

Content:

Mantrik said:

Seems Trump may see out his term, but perhaps with a limp and a quack.

You never know, they may actually get enough on him to lock him up as soon as his term ends, as it look unlikely he will ever be impeached successfully. They can embarrass the hell out him though.

Maybe now they can finally get on with exposing all the corruption and criminality and

perhaps force him to face having to issue pardons to his own family or see them jailed.
Well, that's my fantasy.....
Maybe people can start playing Pink Floyd every time he and his cronies appear:
'All in all you're just another prick with NO WALL.'

Malcolm wrote:

Impeaching Trump would be an error, it would turn him into a political martyr. Anyway, the Senate will not impeach him. Any impeachment proceedings will absolutely killed in the Senate.

Author: Malcolm

Date: Wednesday, November 7th, 2018 at 11:35 PM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

nichiren-123 said:

did nagarjuna ever categorically offer a positive means or ANYTHING at all about what enlightenment is or how to get there?

Malcolm wrote:

Yes, the means of attaining awakening he proposes is gathering the two accumulations, those of merit and wisdom, by traversing the ten bodhisattva bhumis over three incalculable eons.

For Nāgārjuna, buddhahood is a state free from the obscurations of affliction and knowledge.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 12:28 AM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

Queequeg said:

The Third Truth.

Malcolm wrote:

No need for a third truth, as The Meeting of the Father and Son Sūtra (Āryapitāputrasamāgamana-nāma-mahāyāna-sūtra) states:

The truths of the knower of the world are two;
not heard by you from another, but seen for yourself.
Those [two] are the relative and ultimate.
There isn't any third truth at all

Author: Malcolm

Date: Thursday, November 8th, 2018 at 12:31 AM

Title: Re: Blue "ripple"

Content:

DNS said:

but overall the political landscape in the U.S. is still heavily controlled by Republicans.

Malcolm wrote:

Gerrymandering.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 1:42 AM

Title: Re: What is reborn after death?

Content:

clyde said:

Malcolm; Thank you again. However, while I understand your explanation, it doesn't answer my questions.

The Buddha is reported to have spoken of the three conditions necessary for the birth of a human being which includes the presence of a gandharva, but what are the conditions for the arising of a gandharva or does it simply arise at the death of a being? And is it only the death of a human being or any sentient being? And what are the conditions for the passing away of a gandharva; i.e., does the gandharva cease a conception?

It seems that the gandharva is a bodiless being ("spirit"), yes? And the gandharva is composed of the five skandhas, yes? How is that possible without a body and the sense organs?

p.s: Given a succession of states from gandharva to human to gandharva to human . . . , one could just as easily call the human state the intermediate state!

Malcolm wrote:

This has been explained, but I will explain it again. [Begin by placing your mind in the cosmological world view of the four elements] The body of a bardo being is made up principally of the element air, so bardo beings have a body, but it's physical body is principally the air element. The other four aggregates are mental, being mind and its mental factors.

The gandharva arises after the dis-integration or breaking up, of the five aggregates of this life at death. One's mind immediately appropriates this "subtle" body, which in the first three weeks after death, resembles the body of the deceased in features and proportion. However, being subtle, it is not visible to ordinary people. It has all senses organs because it has a subtle body. The kind of birth they have— out of the four types of birth, apparitional, warmth and moisture birth, egg birth, and womb birth— is apparitional birth, like devas, pretas, and hell beings. Gandharvas persist in the bardo

for a maximum of 49 days. This time period is deceptive, because time does not function in the bardo the same way we perceive it. These forty nine "days" can elapse in moments, in any case, the classical time period is 49 human days.

When a gandharva enters the womb at conception it loses consciousness, and is not longer a bardo being, so it "passes away."

Author: Malcolm

Date: Thursday, November 8th, 2018 at 4:13 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

nichiren-123 said:

So I've come across the work of J.G. Jennings and his book 'the vendantic Buddhism of the Buddha' who argues that the idea of rebirth is incompatible with Anatta (non-self) and that rebirth is an idea which was accomodated by Buddhists under pressure from Hinduism.

Malcolm wrote:

It is the opposite actually, rebirth, or rebecoming, punarbhāva, is incompatible with the idea of self.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 10:38 AM

Title: Re: Blue "ripple"

Content:

pemachophel said:

How 'bout changing the constitution so that sparsely populated rural states don't hold the rest of the country captive? Wyoming only has 500,000+ people, while California has 37 million (I think that's the number). In other words, the population of California is 16+ times that of Wyoming. Yet both only get two Senators. That means every vote in Wyoming is 16 times more powerful than a single vote in California.

This may have made sense at the time of the framing of the Constitution when the original 13 states had pretty similar populations, but it makes no sense now. This kind of systemic inequity is one of the reasons people (and especially younger people) don't vote. The Dems in this election cast 12 million more votes than the Republicans.

Kim O'Hara said:

I wasn't aware of this gerrymander but it doesn't surprise me in retrospect because we have a similar arrangement - a federal system in which each state gets equal representation in the upper house. I suspect that the origins are the same: that states, independent when the federation was formed, wouldn't agree to join it without equal representation.

Good luck with changing the constitution to make it fairer.

Kim

Malcolm wrote:

The Senate, in the US is the US version of the House of Lords.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 10:06 PM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Johnny Dangerous said:

Is one needed, or just a lung?

Malcolm wrote:

Just a lung.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 10:13 PM

Title: Re: What is reborn after death?

Content:

clyde said:

When you say that the gandharva's "physical body is principally the air element," do you mean that literally or that it's a gaseous body composed of what?

Malcolm wrote:

Yes, it is meant literally. The air element is the most subtle kind of matter in Buddhist cosmology.

clyde said:

When you say that "[o]ne's mind immediately appropriates this "subtle" body" (the gandharva), what does that mean and how does that occur?

Malcolm wrote:

Since a gandharva is a kind of apparitional birth, after one mind has separated from the physical body in this life, one reappears instantly in a subtle body which resembles the coarse physical body one possessed during life, but this lasts only for three weeks, after the third week, one begins to adopt the form of the coarse physical body one will possess in the next life. One undergoes this process of rebirth in the bardo seven times, once a week. Each week one's connection with and memory of one's past life becomes more and more weakened.

clyde said:

When you say that the gandharva has sense organs, does that mean the gandharva has eyes? Ears? Nose? And if not, what?

Malcolm wrote:

Yes, the gandharva bardo being possesses all five senses, eyes, etc.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 10:14 PM

Title: Re: Who can read Dzogchen books?

Content:

paël said:

Who can read Dzogchen books?

From Wisdom Publications?

Who is allowed to read them?

Malcolm wrote:

Anyone with cash.

The question is, should you read them? It very much depends on the book in question.

In general, if you do not have Dzogchen transmission, then it is best not to read them, even if they have been published by someone who has a reputation as a qualified guru a.k.a, Dzogchen master (interestingly, this term, "Dzogchen master," does not exist in Tibetan).

Author: Malcolm

Date: Thursday, November 8th, 2018 at 11:17 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

nichiren-123 said:

So I've come across the work of J.G. Jennings and his book 'the vendantic Buddhism of the Buddha' who argues that the idea of rebirth is incompatible with Anatta (non-self) and that rebirth is an idea which was accomodated by Buddhists under pressure from Hinduism.

Malcolm wrote:

It is the opposite actually, rebirth, or rebecoming, punarbhāva, is incompatible with the idea of self.

nichiren-123 said:

How so???

Malcolm wrote:

An atman, conceived as an uncompounded entity, cannot under go rebirth or

reincarnation because rebirth is a conditioned process. Therefore, rebirth is incompatible with the idea of a self.

Author: Malcolm

Date: Thursday, November 8th, 2018 at 11:33 PM

Title: Re: Who can read Dzogchen books?

Content:

pael said:

Who can read Dzogchen books?

From Wisdom Publications?

Who is allowed to read them?

Norwegian said:

"books", and "them" is very vague. Not all Dzogchen books are similar. It depends on content.

But in general, if you want to read about Dzogchen if it isn't a basic introduction, but something from a tantra or a terma cycle, then you need at least direct introduction from a qualified Dzogchen master. Or in the case of material like thogal etc. then you should have received that first from a qualified Dzogchen master. So direct introduction and transmission of the relevant text would be normal procedure.

Lukeinaz said:

is lung generally sufficient to read and practice thogal etc. without specific guidance from a master?

Malcolm wrote:

Bad idea.

Author: Malcolm

Date: Friday, November 9th, 2018 at 2:53 AM

Title: Re: What is reborn after death?

Content:

clyde said:

I have some understanding of how our senses work, but how does a body composed of air have eyes that see, ears that hear, etc?

So, upon death, one's mind separates from one's physical body and instantly reappears in the gandharva. And then, upon conception, one's mind leaves the gandharva and enter the embryo. Since the gandharva exists in our world (as it must be present at conception), is it subject to the physical laws of our world?

Aside: When is death; i.e., when does the mind leave the body? At the last breath? At the last heart beat? When all neurological activity ceases?

Malcolm wrote:

I will answer the last question first. Death, from a traditional Buddhist point of view, is reckoned from the moment the mind and body of this life separate. That takes place generally within 72 hours of the last breath.

Your problem with the first question is that you are taking the word "air" too literally. You can understand here that "air" refers to physical matter that is in a very motile state, what you earlier described as gaseous, but that really does not grasp the concept here.

As for your second question, when your mind separates from the body in this life, it immediately appropriates a subtle body, and this being, which you have now become, is called a gandharva. The Gandharva, according to the ancient Buddhist conception of it, can pass through more coarse matter, is clairvoyant, etc., so not entirely confined by what we call "physical laws."

Author: Malcolm

Date: Friday, November 9th, 2018 at 2:55 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Aryjna said:

There does not need to be a time when what one thinks of as ordinary consciousness or mind is separated from awareness, or whatever names one wants to give these things. As long as it is not entirely produced by a physical brain.

Queequeg said:

So says you.

Not to step into your living room uninvited, but what do you know of consciousness not entirely produced by a physical brain?

Malcolm wrote:

It has never been demonstrated that consciousness is at all produced by the brain, entirely or otherwise.

Author: Malcolm

Date: Friday, November 9th, 2018 at 2:58 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

Rebirth loses meaning in relation to awareness as far as I can understand.

Malcolm wrote:

It seems to me that you do not know what you mean by the term "awareness," which in

any case is a property of consciousness.

Author: Malcolm

Date: Friday, November 9th, 2018 at 3:21 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

It has never been demonstrated that consciousness is at all produced by the brain, entirely or otherwise.

Malcolm wrote:

Sure it has. But your criteria for understanding this necessarily involves you understanding what yogis say, not what physicalists cannot understand due to the limitations of their methodology.

Queequeg said:

See above what I mean by "awareness." May not correspond to the meaning you attribute to the word, but I'm confident that I know what I mean when I use that word.

Malcolm wrote:

When discussing Buddhist things, it is good to stick with the Buddha's language. The Buddha defined the composition of the universe with six dhātus: earth, water, fire, air, space, and consciousness (vijñāna). He nowhere described some phenomena termed "awareness" as one of the fundamental constituents of the universe. Since awareness is a cognitive term, it must be included within consciousness, and since there is no such a thing as an objectless awareness by definition, it would be best described as a mental factor that accompanies consciousness, for example, as saṃprajāna, a mental factor that accompanies all mindful states: as in mindful and aware.

Author: Malcolm

Date: Friday, November 9th, 2018 at 3:24 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

See above what I mean by "awareness." May not correspond to the meaning you attribute to the word, but I'm confident that I know what I mean when I use that word.

DGA said:

I went hunting for it, and while I found some discussion on the irreducibility of awareness, I couldn't find where you defined what you mean by that word "awareness." Would you please help me understand your position on this?

Maybe I'm missing something, but there is nothing about the nature of my mind that I've observed that would necessitate rebirth is part of the equation. This observation actually seems to find confirmation in the assertion as to the non-arising of phenomena - whatever I think is me I've observed is not any basis of my self. Long story short... the only thing I have not been able to reduce is not a thing at all, but simply, awareness. Something is happening, but it defies all definition. As best I can tell, awareness has no memory, no cognition, no linearly constructed anything

Malcolm wrote:

He did not define it, but here merely stated that in his opinion, awareness was irreducible, defies all definition, which is why I told him it appears he does not know what he means by awareness because he cannot communicate it clearly. An awareness devoid of cognition and memory, incidentally, would be unaware, literally a contradiction in terms.

Author: Malcolm

Date: Friday, November 9th, 2018 at 3:39 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

So says you.

Not to step into your living room uninvited, but what do you know of consciousness not entirely produced by a physical brain?

Malcolm wrote:

It has never been demonstrated that consciousness is at all produced by the brain, entirely or otherwise.

DGA said:

fMRI scans suggest a few interesting points.

*there's a lot more about the brain that scientists do not understand than what they do understand. Often new findings indicate areas of new ignorance (things we now know that we didn't know we didn't know), rather than new knowledge per se.

*Mind (as we know it in the human realm) and brain coincide. Impact the brain and the mind is impacted too (ask Phineas Gage). Impact the mind and the brain is impacted too (learning new things changes the brain). Can't say one is reducible to the other.

*Most claims on the mind-brain speculation in pop culture and pop discourse are reductive, speculative, and overblown.

Malcolm wrote:

fMRI merely measures blood flow in the brain, nothing else, from which neurological activity is inferred. All it can tell us is what the brain is doing with sense organs. It tells us nothing about consciousness per se.

Author: Malcolm

Date: Friday, November 9th, 2018 at 4:32 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

I find that I honestly can't go beyond what I can observe, and that involves a correspondence between my brain and being conscious. How do I come to that? A lot of it is information I accept on faith in scientific literature. Some of it is direct experience of being knocked out for surgery. From what I hear, the way anesthesia works to disrupt consciousness is compelling.

Malcolm wrote:

All anesthesia does is shut down your physical senses. If it disrupted your consciousness, you would die.

Queequeg said:

Also, observing the effect of food and drugs. It suggests consciousness is tied in with this body of mine, whether its the brain or maybe my fingernail... Does consciousness transcend this body? So I am told; so I accept on faith.

Malcolm wrote:

Many, if not most, people have trouble distinguishing the experience of their senses from the experience of consciousness itself.

Queequeg said:

Is what I observe something other than "samprajana" or is it "samprajana". I haven't taken the time to consider it.

Malcolm wrote:

This is what Hinayāna style vipaśyāna is for.

On this board, we tend to engage in very informal, imprecise rumination which

expresses the fact that perhaps we have not taken to the time to consider the subjects of our discussions well. That is all well and good when it comes to some things, but it is pretty lame when it comes to discussing hard questions of rebirth and consciousness.

Author: Malcolm

Date: Friday, November 9th, 2018 at 4:33 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

The veil of birth and death is difficult to get past.

Malcolm wrote:

This is what samadhi is for.

Author: Malcolm

Date: Friday, November 9th, 2018 at 4:48 AM

Title: Re: What is reborn after death?

Content:

clayde said:

Please explain. I asked. When you say that the gandharva's "physical body is principally the air element," do you mean that literally or that it's a gaseous body composed of what?

And you answered, "Literally."

Now you say, I've taken your answer "too literally" and that it is "physical matter that is in a very motile state". So, what is it composed of?

And since it's physical matter, how is it not subject to the physical laws of our world?

Malcolm wrote:

Clyde, I have only agreed to explain to you what the traditional teachings say on the subject, not to engage with you in a debate.

Ancient Buddhist conceived of all matter being as being composed of four states or qualities: earth (solidity), water (liquidity), fire (heat), and air (motility). A rock for example, will be understood to be predominately composed of the earth element, etc.

If you ask me what a gandharva's body is made up of beyond the subtle matter of the air element, I cannot give you that answer, because no such answer is supplied in the ancient literature. If this does not satisfy your wish to understand what ancient Buddhists understood about gandharvas, I am afraid our conversation is now at an end.

M

Author: Malcolm

Date: Friday, November 9th, 2018 at 4:51 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

All anesthesia does is shut down your physical senses. If it disrupted your consciousness, you would die.

Queequeg said:

That's actually not what it does, as I understand. It is said to disrupt communication in the brain. The senses are working perfectly fine. They're not communicating effectively with parts of the brain that register and interpret the stimuli into experience.

Malcolm wrote:

Yes, this is what it means "to shut down the senses." In ancient Buddhist anatomy, the brain is understood as the organ which organizes the five senses. Whereas consciousness is primarily located (but not restricted to) in the region of the body right below the heart.

Author: Malcolm

Date: Friday, November 9th, 2018 at 5:20 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

That's actually not what it does, as I understand. It is said to disrupt communication in the brain. The senses are working perfectly fine. They're not communicating effectively with parts of the brain that register and interpret the stimuli into experience.

Malcolm wrote:

Yes, this is what it means "to shut down the senses."

Queequeg said:

We ought to be precise in our terminology. What I described does not correspond to "shut down"... but no bother.

Malcolm wrote:

Sure it does. What is a sense organ that does not sense? If you sever the processor from the camera, the camera may still be on, but it is shutdown in the sense that no image reaches the processor.

Queequeg said:

In ancient Buddhist anatomy, the brain is understood as the organ which organizes the

five senses. Where as consciousness is primarily located (but not restricted to) in the region of the body right below the heart.

Yes, so I've heard. I'm one of those sloppy Buddhists who can't discern my head from my heart. I'll take it on faith.

Malcolm wrote:

Well, no, you are just a Mahāyāni who does not understand the formation of the body in Buddhist terms.

Author: Malcolm

Date: Friday, November 9th, 2018 at 5:58 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

We ought to be precise in our terminology. What I described does not correspond to "shut down"... but no bother.

Malcolm wrote:

Sure it does. What is a sense organ that does not sense? If you sever the processor from the camera, the camera may still be on, but it is shutdown in the sense that no image reaches the processor.

Queequeg said:

No. The senses are working just fine. Shut down would mean that the sense are off.

Malcolm wrote:

Do you understand what a sense organ is in Buddhist terms?

Queequeg said:

Well, no, you are just a Mahāyāni who does not understand the formation of the body in Buddhist terms.

I don't know what that means. Mahayanists don't understand (because the knowlege is beyond the scope of Mahayana), or I don't understand, happening to be a Mahayanist? If its the former, then that understanding is not on Buddhist terms, but rather some specialized terms. If its the latter, then whats the point in delineating those distinctions?

Malcolm wrote:

The former.

Author: Malcolm

Date: Friday, November 9th, 2018 at 6:34 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

Do you understand what a sense organ is in Buddhist terms?

Queequeg said:

I think so.

Malcolm wrote:

Please then explain, because I am not sure you do.

Author: Malcolm

Date: Friday, November 9th, 2018 at 9:31 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

I think so.

Malcolm wrote:

Please then explain, because I am not sure you do.

Queequeg said:

The six ayatana - eye, ear, nose, tongue, body, mind. They roughly correspond to the physical organs, but the physical organs are not coextensive with the scope of these organs as ayatana. The organs in the ayatana sense transcend the physical organs.

Malcolm wrote:

Ok, a sense organ, in Sanskrit, is referred to as an indriya (but this term indriya covers more than that, faith, for example, is also an indriya). The six āyatanas you are referring to is another name for the six sense organs in the scheme of the twelve āyatanas.

Of the six indriyas (there are twenty-two, in fact), a number are physical, including the sense organs. These five physical sense organs consist of patches of atoms on the sense structure where they are located. For example, the eye sense organ is a patch of atoms shaped like a flower located at the rear of the eyeball. The mental organ is not material.

When the mental organ operates through the physical senses, it takes the name of the sense organ through which it operates. If that operation is disrupted, that sense organ is not active, and there will be no corresponding sense consciousness. So from a Buddhist point of view, anesthesia, literally "without sensation," shuts down the ability of the mind to function through the sense organs, placing one in an unconscious

state.

Author: Malcolm

Date: Friday, November 9th, 2018 at 10:12 PM

Title: Re: What is reborn after death?

Content:

clyde said:

If I may ask a personal question: How do you, a modern person, understand the nature of the gandharva?

Malcolm wrote:

Precisely the way it is taught in the Abhidharma.

Author: Malcolm

Date: Friday, November 9th, 2018 at 10:18 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

When the mental organ operates through the physical senses, it takes the name of the sense organ through which it operates. If that operation is disrupted, that sense organ is not active, and there will be no corresponding sense consciousness. So from a Buddhist point of view, anesthesia, literally "without sensation," shuts down the ability of the mind to function through the sense organs, placing one in an unconscious state.

Grigoris said:

But mind is a sense organ too and it can operate in the absence of the activity of other sense organs (during sleep, for example).

Malcolm wrote:

From a Vajrayāna point of view, when one is in a state of deep sleep, one is completely unconscious because the mind (manas), which rides upon vāyu in the body, has withdrawn into the center of the heart cakra. When one begins to wake, the mind (citta) moves out through the channels of the heart cakra, activating the eight consciousnesses channels which including the six sense consciousness. This is what is responsible for dreaming. When one is fully awake, the mind (vijñāna) not only functions through the eight channels of the heart cakra, but moves through the five physical sense organs as well.

Author: Malcolm

Date: Friday, November 9th, 2018 at 10:26 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

DGA said:

By the way, did we ever resolve what the word "awareness" means for the purpose of this discussion? Is it the same as consciousness, or different? Is it the same as mind, or different?

Malcolm wrote:

I still think that Q is dealing with the contradiction in terms his definition of awareness entails: an awareness that is not aware.

Author: Malcolm

Date: Friday, November 9th, 2018 at 10:52 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

DGA said:

By the way, did we ever resolve what the word "awareness" means for the purpose of this discussion? Is it the same as consciousness, or different? Is it the same as mind, or different?

Malcolm wrote:

I still think that Q is dealing with the contradiction in terms his definition of awareness entails: an awareness that is not aware.

DGA said:

I'm tempted to reframe the question of awareness in this conversation in terms of Buddhahood and Buddha-nature, but I don't think I have the energy for that particular can of worms today.

I have good reason to suspect they are related. We're discussing what makes a sentient being a sentient being, as distinct from a Buddha. For this reason, the conversation involves some tacit assumptions around that term "Buddha."

Malcolm wrote:

It is pretty clear that what people mean by awareness in general is covered by the term *samprajāna*, and other related terms. The term originally means "to guard one's goods"

Author: Malcolm

Date: Friday, November 9th, 2018 at 10:53 PM

Title: Re: What is reborn after death?

Content:

clayde said:

Please explain. I asked.

And you answered, “Literally.”

Now you say, I’ve taken your answer “too literally” and that it is “physical matter that is in a very motile state”. So, what is it composed of?

And since it’s physical matter, how is it not subject to the physical laws of our world?

Malcolm wrote:

Clyde, I have only agreed to explain to you what the traditional teachings say on the subject, not to engage with you in a debate.

Ancient Buddhist conceived of all matter being as being composed of four states or qualities: earth (solidity), water (liquidity), fire (heat), and air (motility). A rock for example, will be understood to be predominately composed of the earth element, etc.

If you ask me what a gandharva's body is made up of beyond the subtle matter of the air element, I cannot give you that answer, because no such answer is supplied in the ancient literature. If this does not satisfy your wish to understand what ancient Buddhists understood about gandharvas, I am afraid our conversation is now at an end.

M

Crazywisdom said:

I think there’s some tantric teaching about all elements being present in any prana. All the elements are prana. Só wind prana, earth prana, etc. wind prana has the earthiness of the prana also, something like that.

Malcolm wrote:

Anything material has all four elements in some mixture, and yes, the there are also elemental vāyus in the body.

Author: Malcolm

Date: Friday, November 9th, 2018 at 10:56 PM

Title: Re: Another day in America

Content:

Johnny Dangerous said:

...these are statistically rare events...

Grigoris said:

You keep saying that and yet every time I turn on my computer I learn of a new massacre. Every day. It seems that your statistical anomalies are becoming averages...

Malcolm wrote:

Compared to car accidents, definitely. 101 people die every day in car collisions in the US.

Author: Malcolm

Date: Friday, November 9th, 2018 at 11:29 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Grigoris said:

But mind is a sense organ too and it can operate in the absence of the activity of other sense organs (during sleep, for example).

Malcolm wrote:

From a Vajrayāna point of view, when one is in a state of deep sleep, one is completely unconscious because the mind (manas), which rides upon vāyu in the body, has withdrawn into the center of the heart cakra. When one begins to wake, the mind (citta) moves out through the channels of the heart cakra, activating the eight consciousnesses channels which including the six sense consciousness. This is what is responsible for dreaming. When one is fully awake, the mind (vijñāna) not only functions through the eight channels of the heart cakra, but moves through the five physical sense organs as well.

Grigoris said:

Sorry, i should have been clearer: I meant during dreaming. The mind functions independently of the other sense organs during dreaming.

Malcolm wrote:

As above, when dreaming, the mind moves through the channels of the heart activating the sense consciousnesses in absence of actual contact with sense objects. Since it also moves through the ālayavijñāna's channel, bijas are activated giving rise to dream appearances.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 12:07 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

DGA said:

I'm tempted to reframe the question of awareness in this conversation in terms of Buddhahood and Buddha-nature, but I don't think I have the energy for that particular can of worms today.

I have good reason to suspect they are related. We're discussing what makes a sentient being a sentient being, as distinct from a Buddha. For this reason, the conversation involves some tacit assumptions around that term "Buddha."

Malcolm wrote:

It is pretty clear that what people mean by awareness in general is covered by the term *samprajāna*, and other related terms. The term originally means "to guard one's goods"

Queequeg said:

I'll take a stab at this, but I need those better versed in the taxonomy of the facets of being to help out here. I'll describe what I'm talking about, and ask you to help identify it. It's the awareness that something is happening. It does not move beyond that - the impulse to explore "something" is not arisen yet; there is yet no discrimination.

Malcolm wrote:

If there is awareness of something happening, it is an object-related awareness. If we were talking about this in Buddhist terms, this would be called a *pratyakṣa*, a cognition which is nonconceptual and does not discriminate its object. However, there cannot be direct perception in absence of an external sense object. Therefore, all valid cognitions which do not depend on external sense objects are called "inferences." These are discriminating cognitions.

In *Abhidharma*, the *viññānaskandha* is considered to be nonconceptual, just this present moment of consciousness. There are no layers of consciousness or cognition below it.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 12:10 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Aryjna said:

it would be much better to subscribe to nihilism, which would ensure a kind of Hinayana nirvana for everyone, either immediately through suicide or in due time.

Queequeg said:

I don't think that nihilism leads to Hinayana nirvana. Nihilism asserts that the sum of everything is nothing. It's a type of idealism, in that it asserts an ultimate lack of meaning. It seems to me, that is an a priori assumption imposed on experience, rather than what is yielded by seeing phenomena without any notions - ie. to perceive purely. My understanding is that in seeing purely, it would not occur to draw a conclusion as to meaning or lack of meaning; either is a heavy handed projection. Taking account of the Hinayana path which is focused on disrupting the chain of causation at the point of *tanha*, we're talking about a release, not a heavy handed assumption of nothing (which must stand in contrast to something).

Malcolm wrote:

In general, the Hinayāna view is annihilationist (something becomes nothing) because of the assertion that the continuum of an arhat utterly perishes at the breakup of the

aggregates.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 1:36 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

Ok, a sense organ, in Sanskrit, is referred to as an indriya (but this term indriya covers more than that, faith, for example, is also an indriya). The six āyatanas you are referring to is another name for the six sense organs in the scheme of the twelve āyatanas.

Of the six indriyas (there are twenty-two, in fact), a number are physical, including the sense organs. These five physical sense organs consist of patches of atoms on the sense structure where they are located. For example, the eye sense organ is a patch of atoms shaped like a flower located at the rear of the eyeball. The mental organ is not material.

When the mental organ operates through the physical senses, it takes the name of the sense organ through which it operates. If that operation is disrupted, that sense organ is not active, and there will be no corresponding sense consciousness. So from a Buddhist point of view, anesthesia, literally "without sensation," shuts down the ability of the mind to function through the sense organs, placing one in an unconscious state.

Queequeg said:

When you say the mental organ operates through the physical senses, how is this different than the sense base giving rise to consciousness on contact with the sense object (in the ayatana sense)?

Malcolm wrote:

Because the sense organ does not give rise to consciousness per se, is the base upon which consciousness receives the sense impression of an object. Consciousness cannot act through more than one sense organ at a time, because it is momentary, serial, and single.

Queequeg said:

The mental organ, not being material, sounds like a secondary effect of the material sense organs.

Malcolm wrote:

No, it is primary. The mana-indriya is vijñānaskandha.

Queequeg said:

To suggest the mental organ is immaterial, sounds like the proposition of someone who's inquiry is limited.

Malcolm wrote:

If consciousness, aka, the mana-indriya, aka the vijñāna skandha, is not immaterial, it is material. In Buddhadharma, there are uncompounded and compounded phenomena, and with respect to the latter, either physical or mental phenomena. There is no third kind of phenomena. It is also a basic tenet of Buddhadharma, from Abhidharma on up, that mind generates matter, not the other way around.

Queequeg said:

Am I missing something?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 1:38 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

The mental organ, not being material, sounds like a secondary effect of the material sense organs.

Grigoris said:

There are six sense organs. Mind is one of them. Mind can act independently of the other five sense organs. It is its own sense consciousness.

Mental Objects (dharma-āyatana) -> Mental Faculty (mano-indriya-āyatana) -> Mental Consciousness (mano-vijñāna)

Queequeg said:

Right - I'm asking about this immaterial nature of the mental faculty. This would seem to be a denial that it's a function of the brain.

Malcolm wrote:

Correct, in Buddhadharma, it is denied that the mind is a function of the brain.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 1:43 AM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

DGA said:

what book does Nyingma or Gelug uphold?

Malcolm wrote:

Generally, the Prajñāpāramita Sūtras are the dominant sūtras in Tibet, as they were in India.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 2:56 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

Joke aside... how do Buddhists explain blood flow and electrical patterns in the brain that seem to coincide with sensory stimulation? What relation do these things have to consciousness?

Malcolm wrote:

Ancient Buddhists don't explain such things at all, apart from observing that the function of the physical organs are governed by the brain.

Queequeg said:

If consciousness, aka, the mana-indriya, aka the vijñāna skandha, is not immaterial, it is material.

It is or it is not material?

Malcolm wrote:

Consciousness defined as a nonmaterial substance in Buddhadharma.

Queequeg said:

It is also a basic tenet of Buddhadharma, from Abhidharma on up, that mind generates matter, not the other way around.

Is there a proof for this, or is it a matter of faith?

Malcolm wrote:

Do you mean, a proof accessible to those who have not developed the five abhijñās, no. One can develop that capacity and ascertain it for oneself. Like the sciences, it requires training and education.

Queequeg said:

Please elaborate.

Malcolm wrote:

Theses are very basic issues that one would normally learn in a class on Abhidharma.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 2:59 AM

Title: Re: Another day in America

Content:

Grigoris said:

You keep saying that and yet every time I turn on my computer I learn of a new massacre. Every day. It seems that your statistical anomalies are becoming averages...

Malcolm wrote:

Compared to car accidents, definitely. 101 people die every day in car collisions in the US.

Grigoris said:

Compared to deaths by heart disease they are statistically insignificant. But what I am saying is that their increasing frequency is making them less rare.

Malcolm wrote:

Everywhere used to be much more violent. We live in a comparatively peaceful epoch, actually.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 3:29 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

Do you mean, a proof accessible to those who have not developed the five abhijñās, no. One can develop that capacity and ascertain it for oneself. Like the sciences, it requires training and education.

Queequeg said:

Are there examples who have achieved this insight and available for public inquiry?

Malcolm wrote:

The Buddha, for one.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 3:42 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

Are there examples who have achieved this insight and available for public inquiry?

Malcolm wrote:

The Buddha, for one.

Queequeg said:

Didn't have the karma to make that assembly.

Malcolm wrote:

According to you, Śakyamuni Buddha is still there at Vulture's Peak. I think you can go ask him.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 4:20 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

According to you, Śakyamuni Buddha is still there at Vulture's Peak. I think you can go ask him.

Queequeg said:

In the plans. In the meantime, don't you have immediate ready access? Come on, don't bogart the teachers.

Malcolm wrote:

The two teachers I know personally who had abhijñā have passed away: one just recently, the other in 2006.

There are others, but you will have to research this on your own. In the meantime, I suggest you read this remarkable book:

<https://www.wisdompubs.org/book/rebirth-early-buddhism-and-current-research>

Author: Malcolm

Date: Saturday, November 10th, 2018 at 10:41 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

ratna said:

New interview with Malcolm is up on <https://learn.wisdompubs.org/podcast>, excellent as usual.

Lukeinaz said:

a timely post. i was just going to post a question about attachment and clinging.

your command of the subject is impressive. could have listened to you rap for another hour. seemed like it was cut short

Malcolm wrote:

Yes, it was a 4 hour conversation, actually.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 10:41 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

ratna said:

New interview with Malcolm is up on <https://learn.wisdompubs.org/podcast>, excellent as usual.

Aryjna said:

Does anyone know if the text with the story of Tharpa Nagpo is available in translation?

Malcolm wrote:

Yes, it is part of the longer bio of Padmasambhava revealed by Orgyen Lingpa. But is also available shorter forms here and there.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 11:00 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Queequeg said:

Offer skepticism, reap the wrath! And condescension.

I understand people have their beliefs. Those beliefs may even be founded on evidence one finds personally satisfactory. There is no incontrovertible evidence that settles the issue, though.

Malcolm wrote:

There is, it simply requires specialized skills to be able to access that evidence.

Queequeg said:

As such, faith will be part of the equation for most people, acknowledged or not.

Malcolm wrote:

Yes, for those people without the requisite set of skills to access that evidence, faith is required. The Buddha never denied this.

Queequeg said:

I raise questions, because these are questions that vex me. I'm looking for the insight that will put my doubt to rest.

Malcolm wrote:

Dharmakīrti offers the best arguments in support of rebirth, but he does so in a series of

questions, a decision tree, to ascertain if it is even worth discussing the issue with an opponent of the Buddhist view in general. For example, if someone believes that the mind is a product of material processes, then there is no point to discuss the issue any further. Such a person is incapable of accepting karma, dependent origination, and so on.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 11:04 PM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Snowbear said:

I should have the time machine finished by Monday. It will take a few days to observe and jot down interviews of relevant parties involved in the origins and formation of Buddhism, and will have the final draft finished and handed in by the end of the week.

Grigoris said:

Now you are just being a jerk, so I will end the conversation here.

Snowbear said:

I really don't have an answer for you. The important assertion in this thread is that there is nothing in personal experience that definitively proves rebirth takes place, so we as Buddhists accept it on faith. I think that is an accurate observation.

Malcolm wrote:

The truth or falsity of the doctrine of rebirth is dependent on yogic pratyakṣa, yogic direct perception, a result of samadhi that allows one to develop the concentration necessary develop the abhijñā of recalling past lives, as Buddha did during the night he demonstrated the deed of awakening on the Bodhimaṇḍa.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 11:05 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Lukeinaz said:

a timely post. i was just going to post a question about attachment and clinging.

your command of the subject is impressive. could have listened to you rap for another hour. seemed like it was cut short

Malcolm wrote:

Yes, it was a 4 hour conversation, actually.

Lukeinaz said:
does the entire recording exist somewhere?

Malcolm wrote:
Wisdom has it.

Author: Malcolm
Date: Saturday, November 10th, 2018 at 11:09 PM
Title: Re: Another day in America
Content:
Johnny Dangerous said:
people keep saying "do something"...I wish we would...

Malcolm wrote:
We know what do to: thoughts and prayers, people, thoughts and prayers.

Author: Malcolm
Date: Saturday, November 10th, 2018 at 11:14 PM
Title: Re: Another day in America
Content:
shaunc said:
I find it hard to believe that the leaders of these countries rank a human life somewhere below a chicken and a dog's life.

justsit said:
Believe it, sadly.

The US Constitution has been interpreted to protect an individual's right to bear arms. There is big money involved in making sure that doesn't change, regardless of what "leaders" might or might not think.

Malcolm wrote:
It is not only guns, it's culture, especially in the South and the West. Here in Massachusetts, we have extremely strict gun laws, and the lowest level of gun violence in the US. But just across the border, in Vermont, there is more gun violence in a state with 1/10th our population because they have much looser gun laws.

Author: Malcolm
Date: Saturday, November 10th, 2018 at 11:20 PM
Title: Re: Is Anatta incompatible with rebirth?
Content:
Malcolm wrote:
Dharmakīrti offers the best arguments in support of rebirth, but he does so in a series of

questions, a decision tree, to ascertain if it is even worth discussing the issue with an opponent of the Buddhist view in general. For example, if someone believes that the mind is a product of material processes, then there is no point to discuss the issue any further. Such a person is incapable of accepting karma, dependent origination, and so on.

Coëmgenu said:

IMO such a person would just believe that karma, DO, and so on, are processes that, in the end, govern the behaviour of what arises out of material processes. That is to say, they would believe in karma, DO, etc., as 'meta'-processes that govern material processes to produce emergent non-material phenomena.

Perhaps there is a reason Ven Dharmakīrti is Ven Dharmakīrti and I am un-Ven Nobody.

Malcolm wrote:

The point of karma, dependent origination, and so on, is that the general theory of dependent origination was first taught by the Buddha so that people would stop asking him who they were in past lives. This is made very clear in Abhidharma, in chapter 3.

M

Author: Malcolm

Date: Saturday, November 10th, 2018 at 11:35 PM

Title: Re: Mipham Rinpoche's termas

Content:

dzoki said:

Mipham Rinpoche was not a terton, he was supposed to reveal termas but he refused to.

Malcolm wrote:

This is debatable. Some of his Gesar texts are written under the name, "Bse ru 'Od Idan dkar po," the White Luminous Rhinoceros, and bear gter shad. I am not referring the earlier Gesar terma that is included in Mipham's Gesar cycle, the rDo rje Tshe rgyal cycle.

Many lamas consider all of his writings to be terma, similar to Longchenpa.

Author: Malcolm

Date: Saturday, November 10th, 2018 at 11:57 PM

Title: Re: Khorwa Dongtruk in the Nyingma Kahma

Content:

dzoki said:

This could mean many things. One thing is Khorwa Tongtrug as a specific form of red Avalokiteshvara, another thing is Khorwa Tongtrug as a term used in inner tantras. There is no practice of Khorwa Tongtrug in Nyingma Kama (Kama gyepa collection) - at least not in the one put together by Dudjom Rinpoche.

Kama transmissions just means oral lineage, so it could very well be just "regular" white four armed Avalokiteshvara as found in Karma Chagme's collected works - which contains one such sadhana called Recitation and meditation of Avalokiteshvara - Shaking the samsara from the depths, (Tibetan title is: thugs rje chen po'i sgom bzlas 'khor ba dong sprugs). Patrul Rinpoche was dedicated practitioner of Avalokiteshvara and wrote a famous text called Advice virtuous at the beginning, in the middle and at the end (thog mtha' bar gsum du dge ba'i gdam) which has very similar content to Karma Chagme's Union of Dzogchen and Mahamudra. Both of these texts are focused on 4 armed white Avalokiteshvara, so my speculation here is that this is what was meant by Khorwa Tongdrug derived from kama transmissions.

Malcolm wrote:

There is a Na rag dong sprugs, this can be found in volume P of Dudjom Rinpoche's collection.

Author: Malcolm

Date: Sunday, November 11th, 2018 at 12:06 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Malcolm wrote:

... the mind is a product of material processes...

paël said:

Can logic refute this?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, November 11th, 2018 at 1:26 AM

Title: Re: Non-duality in dzogchen

Content:

PSM said:

I am trying to fully understand the principle of "non-duality" in dzogchen. Specifically understanding how the following are not contradictory: the division between subject and object is an illusion, the dharmakaya of all buddhas is one, but mindstreams of sentient beings are separate. Seems there is a fine line to walk between dualism and monism.

Malcolm wrote:

The dharmakāya of the buddhas is one because they all realize the same thing.

Author: Malcolm

Date: Sunday, November 11th, 2018 at 1:40 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

clyde said:

Here's what I do know: I know that if one sees that there is no self, no "I", and if one sees that all things and the world, in all directions and times, are empty and without self-nature, then one knows it's foolish to speak of rebirth.

Malcolm wrote:

It would be foolish to speak of rebirth as an ultimate principle, but since like rebirth, all things and the world are also conventional, if it is foolish to speak of rebirth, it is also foolish to speak of all things and the world. Rebirth, all things, and the world are conventional truths, empty, and without self-nature.

Author: Malcolm

Date: Sunday, November 11th, 2018 at 1:53 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

jnanasutra said:

If Gzhon nu Dpa' bo stobs ldan is teaching a retinue (which includes Vajrapani) that is merely an emanation of his own pristine consciousness, then when this buddha sees the appearances of six realms of samsara it must be the case that the beings in each realm must also be emanations of his pristine consciousness. I understand the idea of the Yogācāra container universe model, however, this model works from the perspective of a deluded mind. So how does this buddha view sentient beings? Are sentient beings similar to the retinue in that they are his own emanations? I know the general phrases, "buddhas don't see sentient beings" and "sentient beings do not exist." That is not what I am getting at. I am trying to understand this from a Man ngag sde perspective. Any thoughts? Thanks.

Malcolm wrote:

From the commentary on the Blazing Lamp:

Though everything (such as living beings, the inanimate and the animate) appears to each person individually as the unceasing pristine consciousness of vidyā, this is not seen by people of the common vehicles who grasp intellectual analysis.

Author: Malcolm

Date: Sunday, November 11th, 2018 at 1:58 AM

Title: Re: Is Anatta incompatible with rebirth?

Content:

Coëmgenu said:

IMO such a person would just believe that karma, DO, and so on, are processes that, in the end, govern the behaviour of what arises out of material processes. That is to say, they would believe in karma, DO, etc., as 'meta'-processes that govern material processes to produce emergent non-material phenomena.

Perhaps there is a reason Ven Dharmakīrti is Ven Dharmakīrti and I am un-Ven Nobody.

Malcolm wrote:

The point of karma, dependent origination, and so on, is that the general theory of dependent origination was first taught by the Buddha so that people would stop asking him who they were in past lives. This is made very clear in Abhidharma, in chapter 3.

M

Coëmgenu said:

Samuccaya or kośa?

Malcolm wrote:

Kosha.

Author: Malcolm

Date: Monday, November 12th, 2018 at 12:24 AM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

DGA said:

Separate topic, perhaps:

what is in TienTai that is not in Nagarjuna?

Anders said:

The third truth stands out.

Coëmgenu said:

Perhaps there is a tendency to confuse the two truths of Madhyamaka and the threefold contemplation of the dharmadhātu in Tiāntāi.

The threefold contemplation seems to be intended to realize this, in practice:

涅槃與世間

[between] nirvāṇa and this world

無有少分別

[there is] not [even] a slight disparity

世間與涅槃

this world and nirvāṇa

亦無少分別

also no[t even a] slight disparity

涅槃之實際 及與世間際
[from] nirvāṇa's true apex towards this world's apex

如是二際者 無毫釐差別
like this there are two apices [like this there is] not the smallest sliver of disparity
(Madhyamakaśāstra T1564.35c27)

The "third" truth is just this relation between the two truths. It was already in the Kārikā.

Malcolm wrote:
The MMK 24:8-9 is pretty clear:

The doctrine taught by the Buddha
is correctly predicated upon two truths:
the relative truth of the world,
and the truth of the sublime meaning.

Those who do not know the difference
between those two truths,
do not know the profound reality
of the doctrine of the Buddha.

Samsara and nirvana are both relative truths, and that is why there is not even a subtle distinction that can be made between them.

The doctrine of the two truths is supported on the basis of the Meeting of the Father and Son Sūtra, the locus classicus for restricting the number of truths the Buddha taught in Mahāyāna to the two truths. The Buddha himself never taught a third truth. There was never any need. Why? Because as the sūtra mentioned above states, the doctrine of the two truths arose out of the Buddha's direct perception and personal experience.

Author: Malcolm

Date: Monday, November 12th, 2018 at 4:12 AM

Title: Re: Non-duality in dzogchen

Content:

smcj said:

I think Lopön Tenzin Namdak and Kongtrul have differing opinions on this matter. That's ok as far as I'm concerned. To each his own.

Malcolm wrote:

They don't have differing opinions actually, but in your strange misconception of the Dzogchen, you imagine they do.

Author: Malcolm

Date: Monday, November 12th, 2018 at 4:20 AM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

Coëmgenu said:

The 'third' truth is simply the first two truths.

Malcolm wrote:

No, I don't think you can make such a reductionist statement.

Author: Malcolm

Date: Monday, November 12th, 2018 at 6:41 AM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

Coëmgenu said:

The 'third' truth is simply the first two truths.

Malcolm wrote:

No, I don't think you can make such a reductionist statement.

Coëmgenu said:

I think I can.

Malcolm wrote:

The MMK 24:17-19 could not be more clear:

Whatever arises in dependence,
that is explained as emptiness;
that [emptiness] is dependently designated,
that is the middle way.

Why? There exist no phenomena
that are not dependently originated,
Therefore, there are no phenomena
that are not empty.

If all of this is not empty,
there could not no arising and perishing,
and consequently, for you
the four noble truths would not exist.

This whole discussion of what is the middle way comes directly after the discussion of

how the Buddha only teaches two truths. The two truths are themselves the middle way, the latter is not a third truth. The whole purpose of this discussion in MMK 24 is to explain how the four noble truths are possible only if dependently originated phenomena are understood to be emptiness.

There is no fault in studying Chih-I, but there is a fault if one reads Chih-I into Nāgārjuna. It's best to leave Chih-I out of Madhyamaka altogether. Chih-I generated his own school, and is how he should be understood.

Author: Malcolm

Date: Monday, November 12th, 2018 at 10:08 PM

Title: Re: How is enlightenment achieved in madhamaka and tiantai?

Content:

Coëmgenu said:
I think I can.

Malcolm wrote:
The MMK 24:17-19 could not be more clear:

Whatever arises in dependence,
that is explained as emptiness;
that [emptiness] is dependently designated,
that is the middle way.

Why? There exist no phenomena
that are not dependently originated,
Therefore, there are no phenomena
that are not empty.

If all of this is not empty,
there could not no arising and perishing,
and consequently, for you
the four noble truths would not exist.

This whole discussion of what is the middle way comes directly after the discussion of how the Buddha only teaches two truths. The two truths are themselves the middle way, the latter is not a third truth. The whole purpose of this discussion in MMK 24 is to explain how the four noble truths are possible only if dependently originated phenomena are understood to be emptiness.

There is no fault in studying Chih-I, but there is a fault if one reads Chih-I into Nāgārjuna. It's best to leave Chih-I out of Madhyamaka altogether. Chih-I generated his own school, and is how he should be understood.

Coëmgenu said:

The ultimate truth, in Tiantai, appears to be adhyatma sunyata, the conventional, bahirdha sunyata, and the middle seems to be sunyata sunyata. After the above quotation (Mohezhiguan, not MMK). IMO

I am preparing a more substantial reply but it is taking a while. This short post will have to suffice for now.

Malcolm wrote:

You should not use untranslated terms. In any case, śūnyatā is an ultimate truth, always, since it represents the culmination of a given analysis of a given thing.

Author: Malcolm

Date: Tuesday, November 13th, 2018 at 10:09 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

nichiren-123 said:

Ok, I'm confused about the different worldviews in the three sutra's of lotus, diamond (i.e. wisdom) and flower garland sutra's?

My understanding is that:

So the lotus sutra teaches the Buddha is eternal

DGA said:

No, the Lotus Sutra teaches that Shakyamuni Buddha has a really, really, really long (but finite) lifespan. There are some traditions that interpret this long but finite lifespan as eternal. Interpretations are debatable.

The wisdom sutra teaches emptiness and non-duality

Flower garland sutra teaches interpenetration.

What's the difference between emptiness and interpenetration?

How do these three teachings link together in a coherent way?

Depends who you ask.

Have you read these sutras you are asking about?

nichiren-123 said:

I've read the diamond sutra and synopses of the other two. I don't have time to read them. The LS is 500 odd pages and the FG is over 1000

Malcolm wrote:

If you don't read them, how can you even begin to understand them. BTW, you will not find the doctrine of interpenetration in the actual words of the Avatamska

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 3:47 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

nichiren-123 said:

I've read the diamond sutra and synopses of the other two. I don't have time to read them. The LS is 500 odd pages and the FG is over 1000

Malcolm wrote:

If you don't read them, how can you even begin to understand them. BTW, you will not find the doctrine of interpenetration in the actual words of the Avatamska

nichiren-123 said:

How am I supposed to understand a 2000 year old text, written in an ancient language, full of Buddhist cosmology I don't understand?

Malcolm wrote:

You will have to take it slowly, and read the Lotus, for example, in multiple English translations if you do not read Sanskrit, Chinese, or Tibetan. You will have to build your knowledge base carefully, over time, so you have a full understanding of the texts you study.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 3:48 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

nichiren-123 said:

How am I supposed to understand a 2000 year old text, written in an ancient language, full of Buddhist cosmology I don't understand?

Commentaries have been written on these sutra's that get to the heart of the matter in a much easier format to digest...

DGA said:

Then read some reliable commentaries. Abhidharma is good stuff.

Having a teacher guide you through this material is really indispensable. At a minimum, you save time and effort.

nichiren-123 said:

I thought abhidharma was practically demolished by Nagarjuna?

Malcolm wrote:

No. Some wrongs views held by śrāvaka schools about Abhidharma were demolished by Nāgārjuna; but not Abhidharma itself.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 5:54 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

rory said:

Here is a scholarly article on Tiantai for the online Stanford Encyclopedia of Philosophy by Brook Ziporyn, Professor of Chinese Religion at University of Chicago Divinity School, Traditional Buddhism gives a rather commonsensical account of sentient experience: every moment of sentient experience is a sensory apparatus encountering an object, giving rise thereby to a particular moment of contentful awareness. But in the Tiantai view, each of these three—sense organ, object, this moment of consciousness—is itself the Absolute, the entirety of reality, expressed without remainder in the peculiar temporary form of sense organ, of object, of this consciousness. Hence each moment of every being's experience is redescribed, to paraphrase a canonical early Tiantai work, as follows:

The absolute totality encounters the absolute totality, and the result is the arising of the absolute totality. (法界對法界起法界)

The Absolute, the whole of reality, is one and eternal, always the same and omnipresent, but it is also the kind of whole that divides from itself, encounters itself, arises anew each moment, engenders itself as the transient flux of each unique and individual moment of experience of every sentient being.

How this view is established, and what its consequences are, is what is to be explained in this article.

<https://plato.stanford.edu/entries/buddhism-tiantai/>

Read his two books: Being and Ambiguity: Philosophical Experiments With Tiantai Buddhism (Open Court, 2004)

Evil And/Or/As the Good: Omnicentric Holism, Intersubjectivity and Value Paradox in Tiantai Buddhist Thought (Harvard, 2000)

gassho

Rory

Malcolm wrote:

This view expressed is not even slightly different than Advaita Vedanta. If this really represents Tiantai view, it is completely outside Buddhadharma.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 9:03 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Coëmgenu said:

https://jaygarfield.files.wordpress.com/2014/01/garfield_reply_to_ziporyn.pdf

Queequeg said:

Yeah, those guys don't get it.

What I get from that is, Ziporyn should probably try and work with another word besides "identify". He goes and coins a few odd terms - local coherence, global incoherence, for instance.

Malcolm wrote:

No, he should eliminate this statement: "The Absolute, the whole of reality, is one and eternal, always the same and omnipresent."

This is a completely nonbuddhist POV. There is no "absolute," "no whole of reality," no "one," and there is nothing that is eternal.

"...each of these three—sense organ, object, this moment of consciousness—is itself the Absolute."

This statement is also faulty, for obvious reasons that I should not have to explain.

The "Buddhism" of this Ziporyn fellow is totally wrong view, 100%.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 9:11 AM

Title: Re: Another day in America

Content:

shaunc said:

About 6 months later, if memory serves me correctly, hurricane Katrina hit new Orleans and the people turned their guns on each other.

Malcolm wrote:

No, not exactly.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 11:06 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Admin_PC said:

I'm no Chinese translator, but i'm not even sure how they get that translation from 法界對法界起法界

If I were to take a stab at it: the Dharma realm facing the Dharma realm awakens to the Dharma realm.

PeterC said:

Agree, it's selective quotation + poetic license = nonsense. But what really annoys me is that he doesn't provide a reference so that I can read the original in context. You would expect better from a Stanford professor.

You can only translate things like that within the context of the text, referring also to the contemporary commentaries and the common usage of the terms at the time. Which perhaps brings us back to the question of why/how to study ancient texts: slowly, from multiple angles, and with an understanding of the technical terms used and the choices made in interpreting them. Otherwise you risk thinking something expresses 'truth' because it sounds nice, when in fact all it expresses is confusion.

Malcolm wrote:

Having read the paper to which Garfield, et al, are responding, all I can say is that BZ's apparent knowledge of Indian Buddhism is at best, superficial.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 10:58 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

DGA said:

Back to the OP for a moment.

1) The Lotus Sutra, the Avatamsaka Sutra, and the Prajnaparamita Sutras share the same worldview: Mahayana Buddhism. They may cover different sub-topics, like different chapters in a very large textbook, but they do not present fundamentally different perspectives.

Malcolm wrote:

Indeed, as the Lankāvatara Sūtra states:

The entire Mahāyāna is included in

five characteristics, natures,

eight consciousnesses,

and two kinds of absence of identity.

The "five characteristics" refers to the the way one analyzes the three natures. So, the five characteristics are name, sign, concept, correct knowledge, and suchness. Name in turn refers to the imputed nature; sign and concept refer to the dependent nature; and correct knowledge and suchness refer to the perfected nature.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 11:15 PM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Jayarava said:

Also it is now unequivocally true that the Sanskrit Heart Sutra is a translation from the Chinese.

Malcolm wrote:

No, it is not unequivocally true at all.

Jayarava said:

And I would personally welcome any of all of these. I'm not wedded to any particular outcome. I am simply trying to piece together all the evidence.

Malcolm wrote:

Which means your assertion above is unequivocally speculative.

Author: Malcolm

Date: Wednesday, November 14th, 2018 at 11:33 PM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Malcolm wrote:

Which means your assertion above is unequivocally speculative.

Jayarava said:

Deleted ad hom remark

Malcolm wrote:

The main thing you fail to explain, in fact, is how all these highly skilled Indian Panditas were unable to detect that the text before them was spurious, great paṇḍitas such as Śrī Siṃhaprabha, his disciple, Vimalamitra, and so on. If one is to take your contention seriously, one has to assume that between whatever date you assign in the mid-7th century for the composition of this text in China, it needed to make its way back to India, where it was enthusiastically received as authentic by the Vajrayāna community in India no later than the mid 8th century, and from there transmitted to Tibet. One must assume their Sanskrit and expertise in their own literature was superior to yours.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 1:57 AM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Jayarava said:

So now instead of an unparsable mess, I had Avalokiteśvara examining the five skandhas and seeing that they lacked svabhāva.

Malcolm wrote:

This is all very clear in every Tibetan translation, and has been since Vairocana translated Śrī Siṃha's commentary, the earliest Indian commentary we possess on the Heart Sūtra, on behalf of Trisong De'utsan. One thing you should be aware of is that Indian exegesis of this Sūtra begins with Indian exponents of the Great Perfection tradition. In any case, within the Tibetan translation, it is very clear how this passage that confused you is to be understood:

ཡང་དེའི་ཚེ་བྱང་རྒྱལ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་འཕགས་བ་ཐུན་རས་གཟིགས་དབང་ཕྱག་ཤེས་རབ་གྱི་ཕ་རོལ་ཏུ་བྱིན་པ་ཟེན་མོ་སྦྱོང་བ་ཉིད་ལ་རྣམ་པར་ལྟ་ཞིང་།
ཕུང་པོ་ཐུག་པོ་དེ་དག་ལ་ཡང་རང་བཞིན་གྱིས་སྣང་པར་རྣམ་པར་བརྟའི་ཞེས་པ་

"Also, at that time, the bodhisattva mahāsattva Āryāvalokiteśvara was practicing the profound Perfection of Wisdom, he looked (rnam par lta, vyavalokayata) and saw (rnam par bltas pa, vyavalokita) those five aggregates were also empty by nature."

Śrī Siṃha's commentary interprets the lines you found vexing as follows:

དེ་ལྟ་བུའི་དོན་རང་གི་ཁོང་དུ་ཆུད་དེ་སྦྱོང་བའོ། །དེས་ན་དེ་ཉིད་ལ་ཡང་དང་ཡང་དུ་དམིགས་པ་མེད་པར་ལྟ་བ་སྟེ། ལྟ་བའི་དོན་རང་གི་ཕུང་པོ་དེ་ཉིད་དེ་ "The meaning of that is that after he understood, he practiced. Then, he looked again and again without perceiving [anything]. The object he looked at was his own five aggregates themselves."

Jayarava said:

So when you ask, "how could those ancient experts not see that something was amiss?" I can only shrug and say I don't know. I only know that it happens all the time and no one notices. And frankly, the implications of this are absolutely staggering.

Malcolm wrote:

Well, I think, as in all text critical speculation, the only thing you can rightly claim is the following:

- 1) Sanskrit editions edited by Conze were marred with his own misunderstanding.
- 2) We have no Indian commentary in our possession that is earlier than 750, nor is there any mention of the text prior to 750 in the Indian sources that we have.
- 3) By the beginning of the 8th century, the text was considered valid by Indian Panditas.

4) Wonchuk claims to have seen an earlier, flawed Chinese translation, no longer extant, based on his possession or access to a no-longer extant Sanskrit manuscript.

5) Tradition claims that Xuantsang received the text in China and chanted it on his way to India (this is the real basis for Nattier's skepticism of the text.)

6) There are some grammatical oddities in the text which you and others suspect point to a Chinese origin.

7) From a text critical perspective, this is late Indian text. If I were to venture a guess, I would disagree the Chinese origin theory and point out that it is a Vajrayāna period text that originated within a Vajrayāna milieu. Vajrayāna tantras are filled with bad Sanskrit.

Jayarava said:

At a minimum there are currently no trustworthy English translations of the Heart Sutra in existence. Translations from Chinese are slightly more reliable, but are still problematic (because of Matthew's work). The whole enterprise of commentary on the text is called into question and this goes right back to Kuījī and Woncheuk (something Lusthaus fails to notice).

Malcolm wrote:

Of course there are. The ones from Tibetan are just fine.

Jayarava said:

The good news is that when you correct all the mistakes the text makes a great deal more sense and provides a fascinating way into a style of practice that was once very important though it has long since disappeared, i.e. anupalambhayoga, "the yoga of nonapprehension".

Malcolm wrote:

Not so, this kind of yoga still exists in Tibetan Buddhism. As you can see, it is mentioned in the commentarial passage I provided above.

Jayarava said:

A complex of grammatical simple but vitally important errors have been present in the Sanskrit Heart Sutra since Conze edited it 1948. Note that these are errors introduced by Conze. He revised his text in 1967 and did not notice that it did not make sense. In between 1948 and 2015 some of the greatest scholars of Sanskrit and/or Mahāyana Buddhism examined, studied, and importantly translated the text without noticing that it did not make sense (including Jan Nattier!). It would not surprise me in the least if people continued to pretend to translate Conze's text without noticing or fixing the error.

Malcolm wrote:

The only flaw here is that even you agree the Sanskrit text the Indians had before them was not Conze's critical edition.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 2:29 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

DGA said:

Back to the OP for a moment.

1) The Lotus Sutra, the Avatamsaka Sutra, and the Prajnaparamita Sutras share the same worldview: Mahayana Buddhism. They may cover different sub-topics, like different chapters in a very large textbook, but they do not present fundamentally different perspectives.

2) The references made Ziporyn's view of TienTai and one of the early pages of Stone's book on "original enlightenment" are basically irrelevant when coming to grips with those sutras. There's not much use in getting this far out in the weeds here: sutras => philosophical systems => contemporary academic discussion on those philosophical systems.

Prove me wrong.

Related:

Suppose you are a lay practitioner, and your objective is to understand the Lotus Sutra.

Are you well served by reading the sutra in a high-quality translation, including the footnotes and introduction?

Would your time be better spent if, instead of reading the sutra, you dove headlong into TienTai philosophy?

Would your time be even better spent if, instead of diving headlong into TienTai philosophy before reading the sutra in a high-quality translation, you fart around with the academic casseroles of J. Stone and B. Ziporyn for a while?

I think the answers are yes, no, and oh hell no.

If your objective is to understand TienTai philosophy, then read that.

If your objective is to understand Jacqueline Stone, then read Jacqueline Stone. But don't expect others to accept the premise that reading the first sixty pages or so of Stone's book on Original Enlightenment is the same as reading the sutra or the TienTai treatises.

(Similarly for the Avatamsaka and Prajnaparamita)

Author: Malcolm

Date: Thursday, November 15th, 2018 at 2:31 AM

Title: Re: Tigle Gyachen and Yeshe Lama

Content:

Pema Rigdzin said:

Thanks, Magnus, but here I'm wondering if one got the opportunity to receive Yeshe Lama before. Tigle Gyachen, does Tigle Gyachen in fact have its own empowerment separate from the rigpai teal wang in Yeshe Lama? In other words, if one receives Yeshe Lama and then wants to practice Tigle Gyachen as one's guru yoga, does one further have to receive the Tigle Gyachen empowerment to do so?

Malcolm wrote:

Yes.

One needs at least the lung. Originally, Thigle Gyachen had no empowerment, but one was composed for it by Khyentse Wangpo.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 3:15 AM

Title: Re: Tigle Gyachen and Yeshe Lama

Content:

Malcolm wrote:

Yes.

One needs at least the lung. Originally, Thigle Gyachen had no empowerment, but one was composed for it by Khyentse Wangpo.

Pema Rigdzin said:

Thanks, Malcolm. So if Tigle Gyachen originally had no empowerment, does that mean they originally relied on the rigpai tsal wang in Yeshe Lama for the empowerment?

Malcolm wrote:

I am not sure.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 3:31 AM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Malcolm wrote:

This is all very clear in every Tibetan translation, and has been since Vairocana translated Śrī Siṃha's commentary, the earliest Indian commentary we possess on the Heart Sūtra, on behalf of Trisong De'utsan. One thing you should be aware of is that Indian exegesis of this Sūtra begins with Indian exponents of the Great Perfection tradition.

Norwegian said:
Hi Malcolm,

I was wondering if you could recommend some good translations/books available of the Heart Sutra, translated from the Tibetan, preferably including Sri Simha's commentary, and Vimalamitra's commentary - along with other Indian commentaries, but also Tibetan commentaries (preferably by Dzogchen masters), if possible.

So far I've only come across Lopez's " The Heart Sutra Explained: Indian and Tibetan Commentaries " from 1987, which seems to fit what I want. Not sure if this is a good book or not though.

Malcolm wrote:
Lopez is a very good translator. One of the best, actually.

Author: Malcolm
Date: Thursday, November 15th, 2018 at 4:01 AM
Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?
Content:

Queequeg said:
Note where that passage is quoted from. Its a Western oriented philosophy reference. What significance would dharmadhatu have to a Western philosopher?

I can see the shortcomings in "absolute". What would be a simple way to translate dharmadhatu for non-Buddhist specialist?

Malcolm wrote:
Literally the term means "source of phenomena."

Author: Malcolm
Date: Thursday, November 15th, 2018 at 4:02 AM
Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?
Content:

Queequeg said:
Yeah, those guys don't get it.

What I get from that is, Ziporyn should probably try and work with another word besides "identify". He goes and coins a few odd terms - local coherence, global incoherence, for instance.

Malcolm wrote:

No, he should eliminate this statement: "The Absolute, the whole of reality, is one and eternal, always the same and omnipresent."

This is a completely nonbuddhist POV. There is no "absolute," "no whole of reality," no "one," and there is nothing that is eternal.

"...each of these three—sense organ, object, this moment of consciousness—is itself the Absolute."

This statement is also faulty, for obvious reasons that I should not have to explain.

The "Buddhism" of this Ziporyn fellow is totally wrong view, 100%.

Queequeg said:

That statement is qualified immediately after the sentence you selectively quoted.

Malcolm wrote:

Yeah, his qualification does not hold. His thinking is absolutely sloppy and incoherent. He should really lay off the Taoism.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 4:08 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Admin_PC said:

I'm no Chinese translator, but i'm not even sure how they get that translation from 法界對法界起法界

If I were to take a stab at it: the Dharma realm facing the Dharma realm awakens to the Dharma realm.

PeterC said:

Agree, it's selective quotation + poetic license = nonsense. But what really annoys me is that he doesn't provide a reference so that I can read the original in context. You would expect better from a Stanford professor.

Queequeg said:

U. Chicago.

It is a quote from an online Philosophy resource. Often those articles are limited by guidelines from the editors. In the spirit of readability and wide appeal, the editors likely proscribed extensive citations. We'd need to see the guidelines to determine who's at fault for not providing a citation.

Malcolm wrote:

The more one digs down into Ziporyn's writing, the more incoherent one finds the basic foundation of his thinking to be. Of course he is not a stupid person, in fact, his main fault is likely being too smart.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 4:14 AM

Title: Re: Jayarava's New Thesis on Heart Sutra: Sanskrit Version Deliberate Forgery by Tang Chinese

Content:

Norwegian said:

Hi Malcolm,

I was wondering if you could recommend some good translations/books available of the Heart Sutra, translated from the Tibetan, preferably including Sri Simha's commentary, and Vimalamitra's commentary - along with other Indian commentaries, but also Tibetan commentaries (preferably by Dzogchen masters), if possible.

So far I've only come across Lopez's "The Heart Sutra Explained: Indian and Tibetan Commentaries" from 1987, which seems to fit what I want. Not sure if this is a good book or not though.

Malcolm wrote:

Lopez is a very good translator. One of the best, actually.

Norwegian said:

Excellent! Thanks.

Malcolm wrote:

However, I did not see the early commentaries listed as being translated.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 4:51 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

Note where that passage is quoted from. Its a Western oriented philosophy reference. What significance would dharmadhatu have to a Western philosopher?

I can see the shortcomings in "absolute". What would be a simple way to translate dharmadhatu for non-Buddhist specialist?

Malcolm wrote:

Literally the term means "source of phenomena."

Queequeg said:

How would you explain that to a non-specialist, though? If you said that, I think that's misleading.

Malcolm wrote:

In usage given in the citation, the term seems to be more consistent with the eighteen dhatus of Abhidharma, taken as a trio: the six dhātus of sense organs; the six dhātus of sense consciousnesses; and the six dhātus of sense objects. In other words, the sense organ element; the sense object element; and sense consciousness element for a given sense perception. The usage you note from Swanson has nothing at all do with the dharmadhātu as defined in Mahāyāna as a generic term for emptiness. It has to do with describing the process of cognition. You do not find the term dharmadhātu used in Mahāyāna texts in this way unless it is explicitly denoted as part of the eighteen dhātus. Calling any three of these dhātus "the absolute" is just wrong. It shows that BZ has no understanding of basic Buddhism. The usage of "dharma" here seems generic, in the sense that the eighteen dhatus are all dharmas, and the use of the term dharmadhātu here is generic because the sense organ, object, and consciousness are not being determined.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 4:55 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Malcolm wrote:

The more one digs down into Ziporyn's writing, the more incoherent one finds the basic foundation of his thinking to be. Of course he is not a stupid person, in fact, his main fault is likely being too smart.

DGA said:

His book Being and Ambiguity is highly entertaining if you have the right sensibility for philosophy jokes. I liked it.

Malcolm wrote:

Too busy reading Dharma books to waste time on philosophy jokes.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 7:03 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

What needs to be taken into account in the Tiantai context particularly is that any particular dharma is understood to be the dharmadhātu, organized, so to speak around the particular. I think this is a uniquely Tiantai point - from the ordinary Mahayana perspective this meaning will not be apparent. As such, it is the dharmadhātu encountering a sense object, which is by the same analysis the totality of the dharmadhātu. The encounter gives rise to a consciousness of the totality of the dharmadhātu.

Malcolm wrote:

It is well understood in Mahāyāna in general that there are no phenomena not included in the dharmadhātu.

The question here is not the general Mahāyāna understanding. Of course, if one is making this kind of argument that you proposed, if everything is the dharmadhātu, all cognitive processes and their parts are included within the dharmadhātu. This is trivial. The point you alluded to is covered explicitly on pp. 762-767 in vol. 2 of CSQI.

As Aryadeva points out, by realizing the emptiness of one thing (dharmatā), one realizes the emptiness of all things (dharmadhātu). So I don't think this point is unique to Chih-I. But it is not controversial point, it's middle-period, standard Mahāyāna—empty sense consciousnesses arise from the meeting of empty sense organs with empty sense objects. Everything arises from emptiness, and everything disappears into emptiness. And even emptiness itself is not established as anything real. It is all illusory all the way down.

BTW Swanson rightly abandons "realm of reality" as a gloss for dharmadhātu in CSQI.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 7:49 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

I can see the shortcomings in "absolute". What would be a simple way to translate dharmadhātu for non-Buddhist specialist?

Admin_PC said:

Just me, but I would probably stick with something simple like "the realm of experience" (or what Malcolm suggested) rather than fabricating the concept of The Absolute. I mean Buddhism has ultimate truth in the 2 truths doctrine (which is sometimes referred to as "absolute truth"), but "The Absolute" reads a lot more like "the One" of Neoplatonism or "the Tao" of Taoism than what's found in Buddhism.

That Swanson translation is infinitely better and covers the whole sentence.

Coëmgenu said:
Or one could just say "the set of all dharmas".

Malcolm wrote:
No, dhātu means either source or element. Not set.

Author: Malcolm
Date: Thursday, November 15th, 2018 at 1:26 PM
Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?
Content:

Queequeg said:
What needs to be taken into account in the Tiantai context particularly is that any particular dharma is understood to be the dharmadhātu, organized, so to speak around the particular. I think this is a uniquely Tiantai point - from the ordinary Mahayana perspective this meaning will not be apparent. As such, it is the dharmadhātu encountering a sense object, which is by the same analysis the totality of the dharmadhātu. The encounter gives rise to a consciousness of the totality of the dharmadhātu.

Malcolm wrote:
It is well understood in Mahāyāna in general that there are no phenomena not included in the dharmadhātu.

The question here is not the general Mahāyāna understanding. Of course, if one is making this kind of argument that you proposed, if everything is the dharmadhātu, all cognitive processes and their parts are included within the dharmadhātu. This is trivial. The point you alluded to is covered explicitly on pp. 762-767 in vol. 2 of CSQI.

As Aryadeva points out, by realizing the emptiness of one thing (dharma-tā), one realizes the emptiness of all things (dharma-dhātu). So I don't think this point is unique to Chih-I. But it is not controversial point, it's middle-period, standard Mahāyāna—empty sense consciousnesses arise from the meeting of empty sense organs with empty sense objects. Everything arises from emptiness, and everything disappears into emptiness. And even emptiness itself is not established as anything real. It is all illusory all the way down.

Om

BTW Swanson rightly abandons "realm of reality" as a gloss for dharmadhātu in CSQI.

Queequeg said:
It's not a trivial statement to point out that a particular dharma is the dharmadhātu. And it's not the implication you assume. This is a soteriologically critical teaching which explains the universality of Buddha nature, the reason we are even able to interact with Buddha's, and why each thought moment is ripe with awakening.

Malcolm wrote:
It is trivial, and already explicitly mentioned by Nagarjun, to paraphrase, the the nature

of the Tathagata is the nature of everything, as the Tathagata has no nature, nothing has a nature. And, for those whom emptiness is possible, everything is possible.

As for every moment of mind being ripe with awakening, I don't know what you mean by awakening.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 1:28 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

jnanasutra said:

Hmmmm chapter 68, "Index," talks about a tantra called Marici Tantra. Maybe this Tantra is related to Özer Chenma?

Malcolm wrote:

Yes

Author: Malcolm

Date: Thursday, November 15th, 2018 at 10:22 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

jnanasutra said:

Hmmmm chapter 68, "Index," talks about a tantra called Marici Tantra. Maybe this Tantra is related to Özer Chenma?

Malcolm wrote:

Yes

jnanasutra said:

Is this Tantra a Dzogchen Tantra or a Maha or Anu Yoga Tantra? Does it exist in any Tibetan collections? Any idea of its content? The text says it describes the rays and so on...

Thanks!

Malcolm wrote:

It is a man ngag sde tantra belonging to the unsurpassed, secret cycle. It is a very interesting little text.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 10:49 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Malcolm wrote:

It is trivial, and already explicitly mentioned by Nagarjun, to paraphrase, the the nature of the Tathagata is the nature of everything, as the Tathagata has no nature, nothing has a nature. And, for those whom emptiness is possible, everything is possible.

As for every moment of mind being ripe with awakening, I don't know what you mean by awakening.

Queequeg said:

Very well, Malcolm. Let's not bother you with triviality. No matter that you still miss the point. Once again, thanks for your opinion. Noted.

Malcolm wrote:

I understood the point you were trying to make. But it is not a deep point. Realizing the emptiness of one thing is the realization of the emptiness of all things.

As for your second point, what Buddhanature? Is it something that truly exists? Or is it a conventional truth, a way of talking about sentient beings' potential to awaken? If it is the former, how is this not just the same as the tirthika view of a self?

Queequeg said:

When you can reduce everything to something you already know, it can rightly be said you know everything, right? Talk about trivial.

Malcolm wrote:

When one makes statements that do not withstand analysis, the fault is on the person making the statement, not on the person who points out the statement's deficit. In general, I am not the one making claims and assertions here, you are. If your claims can't withstand rebuttal, whose fault is that?

Author: Malcolm

Date: Thursday, November 15th, 2018 at 10:54 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

jnanasutra said:

Is this Tantra a Dzogchen Tantra or a Maha or Anu Yoga Tantra? Does it exist in any Tibetan collections? Any idea of its content? The text says it describes the rays and so on...

Thanks!

Malcolm wrote:

It is a man ngag sde tantra belonging to the unsurpassed, secret cycle. It is a very interesting little text.

jnanasutra said:

I can find it in the Vima Nyingtik (in all TRBC collections)? Do you happen to know the title? Thanks.

Malcolm wrote:

No, it is not there, it is in the mtshams brag snying ma rgyud 'bum.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 10:57 PM

Title: Re: Mipham Rinpoche's termas

Content:

Sennin said:

Any idea why he held this opinion?

Arnoud said:

He probably saw the pitfalls of ever new termas.

Josef said:

I don't think it was about pitfalls. More likely Mipham was giving reverence and homage to the earlier revelations that clearly have enough to keep sincere practitioners satisfied and lead to liberation.

Malcolm wrote:

I think Mipham was going off on people's taste for novelty. His root guru, Khyentse Wangpo, revealed several volumes of new treasures, as we all know.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 11:21 PM

Title: Re: The Dangers of Diluted Buddhism

Content:

Malcolm wrote:

The funny thing is that Lama Jampa is citing Sakya Pandita. He must know that as a dual Kagyu/Sakyapa, that many of the traditions he practices were highly criticized by Sapan as invalid. Well, as Emerson said:

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.

Author: Malcolm

Date: Thursday, November 15th, 2018 at 11:35 PM

Title: Re: The Dangers of Diluted Buddhism

Content:

Malcolm wrote:

I have to say, having looked at the previews of the book available on Amazon with the surprise me button, the text has rose-tinted glasses with respect to Traditional Buddhism. He calls the internet the "repository of debris from civilization." I can see Edmund Burke smiling from his grave. I wonder if the guy is a Tory. Well, no matter. The fact is that those with a vested place in religious hierarchies are always conservatives. Of course there are many sentiments within his book with which I agree, however the tone is pretty sarcastic and belittling. I mean, after all, why pick on Oprah? I am sure she would make a far better PM than May. This book, as far as I can tell, is a sale pitch.

Author: Malcolm

Date: Friday, November 16th, 2018 at 12:01 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Admin_PC said:

At the risk of beating a dead horse, I was wondering if the Tiantai point you're talking about is related to teachings on Ichinensanzen, rather than standard teachings on emptiness? I.e., the idea of interpenetration, that Buddhahood is inherent in the hells, etc?

Malcolm wrote:

"Three thousand worlds in one moment of mind" is just a conventional formulation: it is incapable of withstanding analysis. Not even buddhahood can withstand analysis. So how could "three thousand worlds in one moment of mind" withstand ultimate analysis?

What is even slightly profound about talking about how one relative entity (buddhahood), which cannot withstand ultimate analysis, interpenetrates another relative entity (hell), which also cannot withstand ultimate analysis? All of these things, buddhas, bodhisattvas, hells, the triple realm, etc., are relative truths. None of them withstand ultimate analysis. In other words, if any part of the whole cannot withstand ultimate analysis, the whole itself cannot withstand ultimate analysis.

Author: Malcolm

Date: Friday, November 16th, 2018 at 12:06 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

It's not about emptiness in the way Malcolm keeps trying to jam it into. Actually, what Malcolm keeps asserting is Provisional Mahayana in Zhiyi's view. If he could stop with his pedantic schtick we might be able to explore this. As long as he keeps jumping up and asserting his opinions, we're stuck with the Malcolm show.

Malcolm wrote:

So far, you have been unable to show that what you take to be Zhiyi's definitive Mahāyāna is definitive in any way whatsoever.

Bear in mind, I have no hostility towards Zhiyi. His books are enjoyable to read. But frankly, when it comes to making the epistemological claims you continue to assert, if they are easy to refute (they are), then I will continue to refute them as long as you make them in common fora like this. If you need a safe space, confine it to the Tientai and Nichiren fora.

Author: Malcolm

Date: Friday, November 16th, 2018 at 12:07 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

I am pointing out that the way people understand Zhiyi is wrong.

Malcolm wrote:

And I am merely pointing out why the epistemological claims you keep making for Zhiyi are unable to withstand ultimate analysis. Either the fault is your's or his. It doesn't matter to me either way.

Author: Malcolm

Date: Friday, November 16th, 2018 at 12:26 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

DGA said:

TienTai isn't authoritative here, or as authoritative as the Indic texts. Unless you can make a case for it, TienTai is basically irrelevant to the question of a layperson trying to read three basic Mahayana sutras, in the Mahayana forum.

Malcolm wrote:

Not to mention that fact that neither the Lotus Sūtra nor the Prajñāpāramita Sūtras present any sort of cosmology whatsoever. Śākyamuni Buddha remaining through the conflagration at the end of this Mahākālpā is a metaphor. Not a historical or cosmological reality.

Only the Avatamska Sūtra presents a cosmology that is an alternative to the standard Abhidharma model.

Author: Malcolm

Date: Friday, November 16th, 2018 at 1:39 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

Zhiyi never makes a claim that anything he taught would withstand "ultimate analysis." He's very clear throughout his teachings that what he teaches is a way to understand. The conscious notion of upaya permeates throughout his works. In fact, this line of Zhiyi's that has gotten so much attention in this thread is prefaced with this, which I quoted above (in italics):

...

If these teachings don't benefit you, well,

If they do, well,

If you'd like to discuss Zhiyi, Tientai, great. Blurting out the first thing that pops into your head in a declaratory way, especially when it's painfully obvious you don't understand what you are critiquing, when you're putting up strawmen to preen on, is not conducive to a discussion.

Malcolm wrote:

I merely pointed out to you that your idea that Zhiyi presents some uber profound teaching about the dharmadhātu was just a standard Mahāyāna presentation about the dharmadhātu since we both agree there are no phenomena not included within the dharmadhātu.

Your contention that all phenomena are included within one phenomena cannot withstand analysis, taken literally.

Author: Malcolm

Date: Friday, November 16th, 2018 at 1:50 AM

Title: Re: omniscient? infallible?

Content:

clyde said:

Do you believe the Buddha was omniscient?

Do you believe the Buddha was infallible?

If you believe either or both, do you think it's important for Buddhists to believe those things?

Malcolm wrote:

The omniscience of the Buddha does not mean he knew everything about the world,

such as the number of maggots it contains. It means he understood everything relative to the paths of awakening of śrāvakas, pratyekabuddhas, and bodhisattvas.

The infallibility of the Buddha simply means he was incapable of error.

There are different presentations of the Buddha for those with different levels of faith: for those who have faith in arhats, the Buddha to them seems to be the archetypal arhat. To those with faith in pratyekabuddhas, the Buddha to them seems to be the archetypal pratyekabuddha. To those with faith in bodhisattvas, the Buddha to them seems to be the archetypal bodhisattva. To those with faith in the Mahāyāna, the Buddha to them seems to be archetypal supreme nirmanakāya. To those with faith in the Vajrayāna, the Buddha to them seems to be the archetypal vidyādhara.

Author: Malcolm

Date: Friday, November 16th, 2018 at 2:00 AM

Title: Re: omniscient? infallible?

Content:

clyde said:

Do you believe the Buddha was omniscient?

Do you believe the Buddha was infallible?

If you believe either or both, do you think it's important for Buddhists to believe those things?

Malcolm wrote:

The omniscience of the Buddha does not mean he knew everything about the world, such as the number of maggots it contains. It means he understood everything relative to the paths of awakening of śrāvakas, pratyekabuddhas, and bodhisattvas.

The infallibility of the Buddha simply means he was incapable of error.

There are different presentations of the Buddha for those with different levels of faith: for those who have faith in arhats, the Buddha to them seems to be the archetypal arhat. To those with faith in pratyekabuddhas, the Buddha to them seems to be the archetypal pratyekabuddha. To those with faith in bodhisattvas, the Buddha to them seems to be the archetypal bodhisattva. To those with faith in the Mahāyāna, the Buddha to them seems to be archetypal supreme nirmanakāya. To those with faith in the Vajrayāna, the Buddha to them seems to be the archetypal vidyādhara.

paël said:

What is vidyādhara?

Malcolm wrote:

A realized vajrayāna adept, a bodhisattva sorcerer.

Author: Malcolm

Date: Friday, November 16th, 2018 at 4:04 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

The particular Dharma is, upon analysis, the Dharmadhatu.

Malcolm wrote:

This is a thesis in the form of an identity proposition, $y = x$. Let's see the analysis which proves your thesis: a given particular dharma is the dharmadhātu because...?

Author: Malcolm

Date: Friday, November 16th, 2018 at 4:09 AM

Title: Re: omniscient? infallible?

Content:

Malcolm wrote:

The omniscience of the Buddha does not mean he knew everything about the world, such as the number of maggots it contains.

Losal Samten said:

Could he if he turned his mind to it?

Malcolm wrote:

In general, yes.

Author: Malcolm

Date: Friday, November 16th, 2018 at 4:17 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

The particular Dharma is, upon analysis, the Dharmadhatu.

Malcolm wrote:

This is a thesis in the form of an identity proposition, $y = x$. Let's see the analysis which proves your thesis: a given particular dharma is the dharmadhātu because...?

Coëmgenu said:

Because, in the highly paraphrased words of the bodhisattva Avalokiteśvara, "Śāriputra, none of these dharmas can hit for shit."

Malcolm wrote:

But as we know, this is just Tang dynasty fake news.

Author: Malcolm

Date: Friday, November 16th, 2018 at 4:37 AM

Title: Re: omniscient? infallible?

Content:

Anders said:

Probably

What does infallible even mean?

I can believe he would not make mistakes out of general shortcomings. But would every action he took by definition be the theoretically best possible?

Malcolm wrote:

It means he never errs in physical actions. speech, or thought.

Author: Malcolm

Date: Friday, November 16th, 2018 at 4:57 AM

Title: Re: omniscient? infallible?

Content:

Anders said:

Probably

What does infallible even mean?

I can believe he would not make mistakes out of general shortcomings. But would every action he took by definition be the theoretically best possible?

Malcolm wrote:

It means he never errs in physical actions. speech, or thought.

Anders said:

What does "err" mean though? That he makes no unfortunate actions, speech or thoughts or that they are always the most theoretically optimal ones possible?

You recall perhaps the story of the group of bikkhus who committed mass suicide after receiving a teaching on the dukkha (or was it anicca?) from the Buddha.

Malcolm wrote:

A Buddha cannot err. A Buddha is not responsible for the misunderstandings of others.

Author: Malcolm

Date: Friday, November 16th, 2018 at 5:46 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Anders said:

What's the main talking points of vajrayana that distinguishes it from common Mahayana?

Malcolm wrote:
Skillful means.

Anders said:
What's the deal with deity yoga?

Malcolm wrote:
This is a very big question. The long and short of it however is that identifying oneself as a buddha one becomes a buddha. This only refers the creation stage. In order to foster nonconceptual samadhi, there are any number of methods connected with body and its channels, winds, and drops to generate this. In common Mahāyāna, one's physical body literally limits the kind of samadhi one can have; hence as one progresses on the path, one takes rebirth in ever more refined bodies. In Vajrayāna, one can access these kinds of samadhi in this lifetime with special methods.

Anders said:
How do you get around the whole "we eat meat, drink alcohol, have sex and engage in the kleshas still call this wisdom" practice thing without just discarding the classical Buddhist view of these matters altogether?

Malcolm wrote:
Vajrayāna is a path of nonrenunciation, that is, rather than avoid sense objects, they are transformed and taken into the path. As Naropa said, "The problem is not sense objects, the problem is clinging." In Vajrayāna one is taught certain methods to transform eating, drinking, sex, bathing, wearing clothes, and so on, into the path of awakening. Vajrayāna yoga is a 24/7/365 kind of thing. This is why it is so much more powerful, and dangerous, than common Mahāyāna.

Finally, we live in a degenerate era. No one can achieve awakening through any common Mahāyāna practice such as the six perfections, Chan, Zen, Pure Land practice, etc., in these times. Why? We are too afflicted. But in this degenerate era, we are also more intelligent, so Vajrayāna is also more suited to intelligent, technologically oriented people than lower yānas.

Anders said:
So, setting the whole polemical "our shortcut is X number of kalpas faster than your shortcut /our view is more supreme than your view" to one side for the sake of this topic,

Malcolm wrote:
This is not really possible. These polemics are built into Vajrayāna just as Mahāyāna has built in polemics with regards to Hinayāna.

Author: Malcolm
Date: Friday, November 16th, 2018 at 6:24 AM
Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Anders said:

How do you get around the whole "we eat meat, drink alcohol, have sex and engage in the kleshas still call this wisdom" practice thing without just discarding the classical Buddhist view of these matters altogether?

Malcolm wrote:

I realize I didn't answer this explicitly: explicitly, the Buddha has taught that no one in this degenerate era can attain buddhahood by any means apart from Vajrayāna. So, rather than discarding anything, we are merely following the Buddha's teachings on the subject of what kind of Buddhist practice is suitable for these times.

Author: Malcolm

Date: Friday, November 16th, 2018 at 3:16 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Malcolm wrote:

Finally, we live in a degenerate era. No one can achieve awakening through any common Mahāyāna practice such as the six perfections, Chan, Zen, Pure Land practice, etc., in these times. Why? We are too afflicted. But in this degenerate era, we are also more intelligent, so Vajrayāna is also more suited to intelligent, technologically oriented people than lower yānas.

Empty Desire said:

As regards Pure Land this is incorrect. It is a teaching, especially for the degenerate era.

Malcolm wrote:

Pure land teachings are not a quick path.

Author: Malcolm

Date: Friday, November 16th, 2018 at 3:22 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

Pratitya samutpada.

Malcolm wrote:

??? Is this an analysis in support of your thesis? How?

Author: Malcolm

Date: Friday, November 16th, 2018 at 3:35 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Empty Desire said:

As regards Pure Land this is incorrect. It is a teaching, especially for the degenerate era.

Malcolm wrote:

Pure land teachings are not a quick path.

Aryjna said:

Is there some explanation why certain Dzogchen/Mahamudra masters like Karma Chagme aspire for Sukhavati (he says the Sukhavati aspiration is his root practice), while describing the interval to buddhahood there as infinite?

We were talking about it in this thread

<https://dharmawheel.net/viewtopic.php?f=48&t=29657>

Malcolm wrote:

Karma Chagme was a Dzogchen practitioner.

Author: Malcolm

Date: Friday, November 16th, 2018 at 11:22 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

When this is, that is.

From the arising of this comes the arising of that.

When this isn't, that isn't.

From the cessation of this comes the cessation of that.

Basic. Critical. Profound?

Malcolm wrote:

Are you using this as a proof, or are you asking me a question?

Author: Malcolm

Date: Saturday, November 17th, 2018 at 3:12 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

Basic. Critical. Profound?

Malcolm wrote:

Are you using this as a proof, or are you asking me a question?

Queequeg said:

My comments are rhetorical. My answer to your question is this basic teaching on dependent origination. Each particular dharma is, because all other dharmas (collectively, dharmadhatu) are.

Malcolm wrote:

The dharmadhātu is not a collection of all dharmas. The dharmadhātu is the nature of all dharmas.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 6:16 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

My comments are rhetorical. My answer to your question is this basic teaching on dependent origination. Each particular dharma is, because all other dharmas (collectively, dharmadhatu) are.

Malcolm wrote:

The dharmadhātu is not a collection of all dharmas. The dharmadhātu is the nature of all dharmas.

Queequeg said:

LOL, yes, that's all that term means.

Come on.

Malcolm wrote:

In one place you claim a given particular dharma is the dharmadhātu ($x=y$); in the next place you claim that any given dharma exists because all dharmas exist (because $x \rightarrow y$), which you define collectively as the "dharmadhātu, which definition is incorrect; and finally, you assent to the point that "dharmadhātu" describes the nature of all dharmas (as emptiness, suchness, the limit of reality, and so on). This is incoherent.

Moreover, your reasoning that dependent origination covers your identity proposition is also incorrect. Dependent origination only covers conditioned phenomena. Any given dependently produced dharma is compounded. The dharmadhātu is uncompounded. It is completely incoherent to claim that any compounded entity is identical with an uncompounded entity. There is no analysis that one can conduct to demonstrate this

point. It would be like saying that upon analysis, earth is space.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 6:49 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Anders said:

A bit of a basic question but: How does deity yoga differ from a practitioner with siddhis to communicate directly with a mahasattva or Buddha?

Malcolm wrote:

Deity yoga is a path. If someone has siddhis already, why would they need Vajrayāna?

Anders said:

Also: Visualization of oneself as a deity at a glance strikes me as a rather coarse practise compared to, say, the formless practice of prajnaparamita. What is the basis in vajrayana for this being a more productive practise than common kṛtsna shamatha?

Malcolm wrote:

Unless someone has realized the first bhumi, this person can do the actual practice of prajñapāramitā.

Further, there is no method in Pāramitāyāna of experientially introducing the nature of the mind. This exists only in Vajrayāna. It is upon this basis that deity yoga proceeds.

Vajrayāna yoga creates a direct dependent origination with the result (the two kāyas), which is why they are swift; whereas Pāramitā yogas are only connected with the cause (the two accumulations), which is why they take such a long time.

Anders said:

In order to foster nonconceptual samadhi, there are any number of methods connected with body and its channels, winds, and drops to generate this. In common Mahāyāna, one's physical body literally limits the kind of samadhi one can have; hence as one progresses on the path, one takes rebirth in ever more refined bodies. In Vajrayāna, one can access these kinds of samadhi in this lifetime with special methods.

So basically supercharged breath meditation of a sort? Is this connected then to the aforementioned visualisation of oneself as deity? What makes it uncommon?

Malcolm wrote:

Not exactly. But if you really are interested, you should go find a master to receive empowerment, and then study with them in a systematic fashion.

Anders said:

Vajrayāna is a path of nonrenunciation, that is, rather than avoid sense objects, they are

transformed and taken into the path. As Naropa said, "The problem is not sense objects, the problem is clinging." In Vajrayāna one is taught certain methods to transform eating, drinking, sex, bathing, wearing clothes, and so on, into the path of awakening. Vajrayāna yoga is a 24/7/365 kind of thing. This is why it is so much more powerful, and dangerous, than common Mahāyāna.

I don't think there is any Buddhist path that is not ultimately intended to be 24/7. Is this meant in a difference sense than the common one then?

Practise without renunciation in the midst of sensory objects or even the kleshas is not hard to find in common Mahayana either, but there it is most commonly connected with already having had some measure of realisation of emptiness. What is the basis in vajrayana for this being appropriate even for noobs? And how does this not end being a significant risk of up burning your karmic fingernails off?

Malcolm wrote:

With respect to 24/7/365 practice of yoga, in Mahāyāna there are no actual methods for integrating all of one's activities into the path. Washing is not a practice. Eating food is not a practice. Taking desire into the path is not a practice. Taking sleep into the path is not a practice. Taking waking into the path is not a practice, and so on. There is no practice connected with developing divine pride. There are no practices connected with utilizing sense objects for one's own benefit, There are no practices which use the body as a basis. There are no practices for taking birth, life, and death onto the path. Mahāyāna lacks the manifold methods found in Vajrayāna.

With respect to using sense objects in the path, in common Mahāyāna one is not permitted to use sense objects in the path unless one is trying to benefit others. So examples of bodhisattvas sporting with 60,000 maidens and so forth are in the context of benefitting others. By contrast, in Vajrayāna, one is permitted from the beginning to use sense objects in the path for ones own purposes. This is a fundamental difference. With respect to kleshas, different kinds of practices are suited for people with different mixes of affliction. In general, the dominant affliction of this age however is hatred, and so the majority of practices are related the Vajra family.

The basis for it being appropriate for beginners to enter Vajrayāna is personal karma. People who are fortunate in this degenerate era will easily enter Vajrayāna teachings and make rapid progress, attaining full buddhahood either in this life or the bardo, or at worst, with three, seven, or sixteen lifetimes. In common Mahāyāna there are no practitioners who attain full buddhahood in less than three asaṃkhyakalpas, despite specious claims to the contrary in various schools, principally Sino-Japanese Mahāyāna, which directly contradict the Buddha's teachings on the subject in sūtra.

With respect to burning one's fingers, as the Hevajra Tantra states "That which binds fools frees the wise."

Author: Malcolm

Date: Saturday, November 17th, 2018 at 8:42 AM

Title: Re: omniscient? infallible?

Content:

Johnny Dangerous said:

It's useful to understand that in terms of the Buddhas omniscience, there is no claim that he "knew everything",

Thomas Amundsen said:

Yes there is. Malcolm is just glossing over that because he agrees with those whose claim is weaker.

Malcolm wrote:

Not exactly.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 9:30 PM

Title: Re: New Lotus Sutra translation

Content:

narhwal90 said:

That is possibly the clumsiest and slowest document format I've ever seen- couldn't see a link to download the file- is it available in pdf etc?

Malcolm wrote:

http://read.84000.co/data/toh113_84000-the-white-lotus-of-the-good-dharma.pdf

This translation is definitely the gold standard of all English translations to date.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 9:38 PM

Title: Re: New Lotus Sutra translation

Content:

SonamTashi said:

I'm more interested in the Tibetan version anyway.

Malcolm wrote:

There are many corrections made upon the Tibetan translation in this rendition by PAR. He is one of the world's top translators, and also, couldn't be a nicer person.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 9:52 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Anders said:

Hi,

My name is Anders and I am a mahayanika for a goodly number of years now. I read much of the sutras quite literally, take the avatamsaka cosmology at face value, am an ekayanin who takes a fuzzy view on how long the path to buddhahood has to take, and either way think the whole "get there as fast as possible / choose the ultimatest vehicle of them all" mentality is a somewhat flawed way of looking at a path that involves vowing to come back for innumerable lifetimes under inconceivably variable circumstances according to the particulars of one's aspirations and vows anyhow.

TrimePema said:

Hi, I think you may benefit from the distinction of view here...

YOU cannot "come back for innumerable lifetimes under inconceivably variable circumstances according to the particulars of one's aspirations and vows" UNLESS you have achieved the first bhumi, since without achieving the first bhumi, one will be flung back and forth up and down the 6 realms uncontrollably.

Malcolm wrote:

No, this is a mistake. When one reaches patience on the path of preparation, one cuts off birth in the three lower realms.

Someone who generates bodhicitta on the path of accumulation is already vastly superior to an Arhat who is free of all afflictions.

TrimePema said:

Until that happens, your lifetimes are not ACTUAL bodhisattva lifetimes; your activity is not ACTUALLY liberating or helping per se anybody in any meaningful way. Until one reaches the first bhumi and becomes an actual bodhisattva, one is a bodhisattva aspirant. Aspirants work to develop bodhichitta and when ultimate bodhichitta is first glimpsed, the first bhumi is attained. When the first bhumi is attained, one will be able to lead beings to a meaningful stage of the path. Therefore, there is only the aspiration to become a bodhisattva and engage in such activity, until one actually becomes a bodhisattva.

Malcolm wrote:

No, from the moment one generates the aspiration to full buddhahood one bears the name "jinapūtra" and IS a bodhisattva, training in the pāramitā and observing bodhisattva vows.

TrimePema said:

In Vajrayana, one's life is centered around the realization of the nature of mind, which is what allows one to engage in paramita activity 24/7 through what is known as self-liberation, which is only possible through keeping the commitments (abstaining from certain things and committing to do certain other things) which allow that nature of mind to become manifest.

Malcolm wrote:

All Buddhist teachings are centered around realizing the nature of the mind. Self-liberation has nothing whatsoever to do with maintaining samaya.

The principle difference between common Mahāyāna and uncommon Mahayāna Secret Mantras is skillful means, otherwise, otherwise the goal is the same, the bodhicitta is the same, and so forth.

TrimePema said:

I hope this is helpful and I apologize if it doesn't make sense because I have no wisdom at all etc etc etc

Malcolm wrote:

You need to study more, before proffering advice.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 10:02 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Anders said:

Any indulgence without sacrificing the main point is appreciated. I suppose in an ideal world, such polemics would be framed in similar style to the how the Mulamadhyamakarikas are framed to Shravakas - Setting forth the Mahayana view of emptiness but doing so whilst only relying on Shravaka pitakas.

Malcolm wrote:

In order to become a buddha, the Sūtra of Ten Stages, the Lanka, etc., all specify one must receive empowerment. However, that empowerment only comes at the end of the tenth bhumi. In Vajrayāna, that empowerment is found at the beginning of the path. Therefore, common Mahāyāna is a vehicle of the cause, whereas Vajrayāna is a vehicle of the result. As Ācarya Tripitikamāla stated:

Although the goal is the same, since it is unconfused,
with many methods, not difficult,
and mastered by those of sharp faculties,
Mantrayāna is superior.

Author: Malcolm

Date: Saturday, November 17th, 2018 at 11:44 PM

Title: Re: omniscient? infallible?

Content:

dude said:

No, the Buddha was not omniscient.

Malcolm wrote:

Yes, the Buddha is clearly omniscient. The Lotus Sūtra clearly expounds his omniscience.

dude said:

But another passage notes things that are beyond even the reach of the Buddha's wisdom.

Malcolm wrote:

Where do you think you find such a limit placed on the Buddha's omniscience?

Author: Malcolm

Date: Sunday, November 18th, 2018 at 2:26 AM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

From the Princeton Dictionary of Buddhism -

"In Sanskrit, "dharma-realm," viz., "realm of reality," or "dharma element"; a term that has two primary denotations... [Abhidharma definition omitted] In the MAHAYANA, dharmadhātu is used primarily to mean "sphere of dharma," which denotes the infinite domain in which the activity of all dharmas takes place - i.e., the universe..."

ie. "all other dharmas (collectively, dharmadhātu)".

Malcolm wrote:

The inference you have made, based on the definition as you understand it, is incorrect. The dharmadhātu is uncompounded. Since your definition is incorrect, your argument is flawed.

The basic statement you first made was, "a given particular compounded dharma is the dharmadhātu (an uncompounded dharma)." This is incoherent.

You then changed your tune to "because a given particular compounded dharma exists, all compounded dharmas exist." This is just the Sarvastivādin generative cause, kāraṇahetu, that is, all phenomena are generative causes of all other phenomena with the exception of themselves. This is classical Abhidharma. See page 254, Abhidharmakośabhaṣyaṃ, Pruden. But this is not even at the level of dependent origination yet. The six causes and the four conditions are explained prior to dependent origination; which only has to do with afflictive causes that generate samsaric existence, not causes and conditions in general. The gatha you quoted by the Buddha was actually

spoken by him in response to the question of who this or that monk had been in a past life. His intention, in that statement, was to point out from affliction and action arise suffering, and with the absence of affliction and action, suffering ceases.

Also, your error in the latter statement is equating all dharmas with the dharmadhātu.

As I said above, the dharmadhātu is uncompounded. For example, Vasubandhu explains in his commentary on the Mahāyānasūtra-alaṃkāra, "The dharmadhātu is uncompounded because it does not arise and it does not perish." Maitreyanātha explains in the Distinguishing the the Middle from Extremes, "When emptiness is summarized, it is called suchness, absence of characteristics, the limit of the real (bhūtakoti), and the dharmadhātu." Etc., there are many other places where this is explained in sūtras and sastras.

Queequeg said:

You're trying to limit this discussion to Abhidharma. This subject is not limited by that sub-category of Buddhist teachings.

Malcolm wrote:

No, actually, I am pointing out that in the Mahāyāna, dharmadhātu is a synonym of emptiness, suchness, the reality-limit (bhūta-koti), etc. As such, it cannot be construed the way the way you are trying to construe it.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 2:42 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

TrimePema said:

I took "come back lifetime after lifetime" to mean emanation.

Malcolm wrote:

It simply means rebirth in samsara.

TrimePema said:

Is emanation possible before the bhumis? How else would one be in control of rebirths?

Malcolm wrote:

One only gains control over rebirth at the eighth bhumi.

TrimePema said:

If self-liberation has nothing to do with maintaining samaya why do samaya breakers not liberate themselves from the unrelenting hell?

Malcolm wrote:

If you have realized self-liberation, you don't need samaya anymore.

TrimePema said:

You appear to be saying that a bodhisattva who has not reached the path of seeing is capable of liberating beings. Is that true? What else is considered actual bodhisattva activity other than that?

Malcolm wrote:

A bodhisattva is simply someone who aspires to full buddhahood out of compassion and love for others. There are two kinds of bodhisattvas: non-ārya and ārya bodhisattvas.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 2:44 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

ford_truckin said:

I don't buy it that they progress faster than Mahayanikas but good for them if they do.

Malcolm wrote:

A Vajrayāna practitioner, by virtue of their practice, can gather the two accumulations necessary for full buddhahood in a very short period of time.

This is impossible in the cause vehicle.

Of course there are some fools who think that gathering the two accumulations are unnecessary for buddhahood. They are objects of pity.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 4:03 AM

Title: Re: omniscient? infallible?

Content:

Grigoris said:

Hey Clyde, I am posting the information I sent you earlier here to the thread. Truth is I struggled with this idea of the Buddha being enlightened before being enlightened for a while too.:

There are a number of ways around this:

1. Due to Tathagatagarbha none of us is an ordinary being, it is just that our true qualities are obscured by ignorance.
2. Human beings arise due to certain causes and conditions, these are eradicated by enlightenment. Once (partially or fully) enlightened you are no longer a (samsaric) human being, you are a Buddha, or Arhat, or Bodhisattva.
3. Even if the Buddha was already enlightened in Tusita and merely manifested in

human form to teach us, this still does not nullify his journey towards enlightenment as outlined in (for example) the Jataka.

clyde said:

Grigoris; Thank you for posting this.

As I noted to Wayfarer, if “we also are not excluded” from the Dharmakaya, then we are similarly not “an ordinary being.”

Malcolm wrote:

"Ordinary" simply denotes "unrealized."

Author: Malcolm

Date: Sunday, November 18th, 2018 at 4:23 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

TrimePema said:

Thank you! What is the difference in activity of non-arya and arya bodhisattvas?

Malcolm wrote:

Range.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 4:23 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

ford_truckin said:

How do you know you've accumulated anything by doing the practices? What if one remains stubborn, angry, and non compassionate?

Malcolm wrote:

There are teachings concerning what signs arise at every stage of the practice. If one remains stubborn, angry, and without compassion, this is also a sign. This is a sign that your practice is not grounded in bodhicitta.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 4:34 AM

Title: Re: sang and serkyem practice

Content:

Pema Rigdzin said:

(1) Does one literally just separately make oneself a cup of tea, put it on one's puja table, and then consume it at the end?

Malcolm wrote:

Yes.

Pema Rigdzin said:

(2) I live in a crowded two-story apartment building. There is a grassy area behind my building where people and domesticated animals can't access, so I could toss the serkyem offering over a short chain-link fence there, but not in the 4 directions. There's also the possibility I may be seen doing this when it's still light out, though a good chance I may not. If I do the practice in the morning when I have the opportunity, is it permissible to leave the serkyem on the altar all day and then offer it outside at night when it's dark and I'm less likely to be seen?

Malcolm wrote:

Serkhyem does not need to be tossed in four directions, unless doing in a very formal way. It just needs to be poured out in a clean place, and yes, you can leave it to pour out later.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 5:09 AM

Title: Re: Best location for naga puja

Content:

Pema Rigdzin said:

What exactly is the relationship between nagas and snakes? Are all snakes considered a kind of naga, or are they just similar enough that nagas would feel offended like, "if you'd harm that being that's kinda like me, you'd harm me, too"?

Malcolm wrote:

Snakes (sarpa) are not nāgas.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 9:16 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

ford_truckin said:

How do you know you've accumulated anything by doing the practices? What if one remains stubborn, angry, and non compassionate?

Malcolm wrote:

There are teachings concerning what signs arise at every stage of the practice. If one

remains stubborn, angry, and without compassion, this is also a sign. This is a sign that your practice is not grounded in bodhicitta.

ford_truckin said:

Signs at every stage of practice meaning lesser afflictions and supernatural phenomena?

Malcolm wrote:

There are specific yogic markers outlined in Vajrayāna by which practitioners may judge their progress. There are specific yogic markers outlined in common Mahāyāna by which practitioners may judge their progress. The signs and practices differ, however, the markers measure the same level of progress. Vajrayāna markers are more swiftly achieved than common Mahāyāna ones. For example, there are today in the world far more people who have realized in this life the first bhumi who are Vajrayāna practitioners than in common Mahāyāna. This is because the path is easier, there are more methods, and so on. For example, in common Mahāyāna there exist no means of realizing anything in the bardo, since there is no instructions for awakening in the bardo in common Mahāyāna. But many practitioners of Vajrayāna attain full buddhahood in the bardo, even today, as the many signs of practice we witness among great Vajrayāna practitioners after they pass away.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 9:26 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Wayfarer said:

Is it OK to say that I find references to the 'common Mahayana' a bit daunting? In the context of modern culture, as distinct maybe from the context of Tibetan religious culture, Mahayana is anything but 'common'. It seems to indicate a tone of condescension.

Malcolm wrote:

"Common" *(sādhāraṇa) refers to the set of beliefs and practices shared between the causal Pāramitāyāna and resultant Vajrayāna. "Uncommon" (asādhāraṇa) refers to Secret Mantra, the practice of which is not shared with the Pāramitāyāna, and is exclusive to Vajrayāna in general.

*According to Monier Williams, sAdhAraNa means: having or resting on the same support or basis "", belonging or applicable to many or all , general , common to all , universal , common to (gen. dat. instr. with and without;

asAdhAraNa means: not common , special , specific Tarkas. ; quite uncommon , extraordinary Das3. Katha1s. &c. ; (%{am}) n. special property L.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 10:16 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

TrimePema said:

Thank you! What is the difference in activity of non-arya and arya bodhisattvas?

Malcolm wrote:

Range.

TrimePema said:

Forgive my obtuseness.

Are you saying a non-arya being benefits countless beings in inconceivable ways just by having taken the bodhisattva vow and subsequently engaging in common activities like giving money to homeless people and meditating 20 minutes a day? In other words, that a non-arya bodhisattva benefits only some beings and arya bodhisattvas benefit increasingly large numbers according to the bhumis, but the benefit is the same caliber?

Are you saying that a non-arya bodhisattva will automatically benefit beings in inconceivable ways in each and every lifetime simply by having the vow on their mindstream, even if they have not revived the vow in their current lifetime?

Malcolm wrote:

The range of the activity of common bodhisattvas is limited. They have not developed four basis of miraculous power, the five higher knowledges, and so forth.

Ārya bodhisattvas have more range, since, from the first bhumi onward a bodhisattva has emanations that increase by the power of ten. This, first stage bodhisattvas have 100 emanations and so forth. Also, due to their realization of emptiness, bodhisattvas on the stages are not mired down by the connate fetter of grasping a self, and thus can engage in tremendous deeds.

Nevertheless, the simple aspiration to attain full awakening has sufficient force to make certain that person will someday attain full awakening.

With respect to the bodhisattva vow, this is, in actuality, only ever taken once. Each subsequent time one goes to receive the bodhisattva vow in another lifetime, it is signal that one has in fact received in in a previous lifetime. The bodhisattva vow is taken upon the mindstream because it is principally a vow taken as a motivation, unlike pratimokṣa and secret mantra vows, which are principally taken upon the body of this life as precepts for conduct. Thus, at death, one does not lose the bodhisattva vow, unlike pratimokṣa vows and secret mantra vows, which are lost at the breakup of the five aggregates at the time of death.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 10:17 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

ford_truckin said:

Signs at every stage of practice meaning lesser afflictions and supernatural phenomena?

Malcolm wrote:

There are specific yogic markers outlined in Vajrayāna by which practitioners may judge their progress. There are specific yogic markers outlined in common Mahāyāna by which practitioners may judge their progress. The signs and practices differ, however, the markers measure the same level of progress. Vajrayāna markers are more swiftly achieved than common Mahāyāna ones. For example, there are today in the world far more people who have realized in this life the first bhumi who are Vajrayāna practitioners than in common Mahāyāna. This is because the path is easier, there are more methods, and so on. For example, in common Mahāyāna there exist no means of realizing anything in the bardo, since there is no instructions for awakening in the bardo in common Mahāyāna. But many practitioners of Vajrayāna attain full buddhahood in the bardo, even today, as the many signs of practice we witness among great Vajrayāna practitioners after they pass away.

ford_truckin said:

What practices can you recommend that would lead to a realization of the first bhumi? Something simple would be nice.

Malcolm wrote:

Ngondro practice, refuge, bodhicitta, Vajrasattva, Mandala offerings, and Guru Yoga. One does not really need any other practices.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 10:22 PM

Title: Re: Why is compassion central to Buddhism?

Content:

nichiren-123 said:

I often hear and read how compassion is vital to Buddhist practice, alongside wisdom. My question is why is compassion important and how does it relate to wisdom?

Malcolm wrote:

Love and compassion are the basis for Mahāyāna bodhicitta, the wish to attain perfect buddhahood for the benefit of sentient beings. However, love and compassion are not sufficient for eliminating obscurations, so for this one requires wisdom.

Without compassion, one cannot generate bodhicitta, and without bodhicitta, one cannot attain perfect buddhahood. So one can understand that compassion is the field in which the qualities of awakening grow.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 10:25 PM

Title: Re: omniscient? infallible?

Content:

Malcolm wrote:

The omniscience of the Buddha does not mean he knew everything about the world, such as the number of maggots it contains. It means he understood everything relative to the paths of awakening of śrāvakas, pratyekabuddhas, and bodhisattvas.

Seeker12 said:

Thoughts on this quote from Mipham Rinpoche in the Khenjuk?

"The eighth category, intentional knowing, concerns hidden objects of investigation as well as the answers to whatever questions others may ask. Shravakas can perceive such things after wishing: "May I know this!" and then composing themselves in dhyana as, for example, Maudgaliputra did when explaining the royal history of the Shakyas. Shravakas can perceive any appropriate topic but not places, times, and forms that are extremely distant. The Buddha's intentional perception surpasses that of the shravakas because it is spontaneously and effortlessly accomplished; because it perceives all knowable unobstructedly; because, since he constantly abides in composure, it transcends perceiving when in composure and not perceiving when not in composure, and because he gives a satisfying answer to every possible question raised by sentient beings."

Malcolm wrote:

Yes, this simply means that a Buddha does not need to enter into an equipoise of dhyāna in order to perceive a knowable. It does not mean he knows everything all the time. It means he can know any thing at any time.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 11:27 PM

Title: Re: omniscient? infallible?

Content:

Seeker12 said:

Thoughts on this quote from Mipham Rinpoche in the Khenjuk?

"The eighth category, intentional knowing, concerns hidden objects of investigation as well as the answers to whatever questions others may ask. Shravakas can perceive such things after wishing: "May I know this!" and then composing themselves in dhyana as, for example, Maudgaliputra did when explaining the royal history of the Shakyas. Shravakas can perceive any appropriate topic but not places, times, and forms that are

extremely distant. The Buddha's intentional perception surpasses that of the shravakas because it is spontaneously and effortlessly accomplished; because it perceives all knowable unobstructedly; because, since he constantly abides in composure, it transcends perceiving when in composure and not perceiving when not in composure, and because he gives a satisfying answer to every possible question raised by sentient beings."

Malcolm wrote:

Yes, this simply means that a Buddha does not need to enter into an equipoise of dhyāna in order to perceive a knowable. It does not mean he knows everything all the time. It means he can know any thing at any time.

Seeker12 said:

So if he WANTED to, for example, know the number of maggots in the world, he could then, correct? I believe that's the standard Theravada position as well.

Malcolm wrote:

Yes, should there be a need for the Buddha to answer that question, he could answer it.

Author: Malcolm

Date: Sunday, November 18th, 2018 at 11:27 PM

Title: Re: Lotus Vs wisdom Vs flower garland sutra worldview?

Content:

Queequeg said:

From the Princeton Dictionary of Buddhism -

"In Sanskrit, "dharma-realm," viz., "realm of reality," or "dharma element"; a term that has two primary denotations... [Abhidharma definition omitted] In the MAHAYANA, dharmadhātu is used primarily to mean "sphere of dharma," which denotes the infinite domain in which the activity of all dharmas takes place - i.e., the universe..."

ie. "all other dharmas (collectively, dharmadhātu)".

Malcolm wrote:

The inference you have made, based on the definition as you understand it, is incorrect. The dharmadhātu is uncompounded. Since your definition is incorrect, your argument is flawed.

The basic statement you first made was, "a given particular compounded dharma is the dharmadhātu (an uncompounded dharma)." This is incoherent.

You then changed your tune to "because a given particular compounded dharma exists, all compounded dharmas exist." This is just the Sarvastivādin generative cause,

kāraṇahetu, that is, all phenomena are generative causes of all other phenomena with the exception of themselves. This is classical Abhidharma. See page 254, Abhidharmakośabhaṣyaṃ, Pruden. But this is not even at the level of dependent origination yet. The six causes and the four conditions are explained prior to dependent origination; which only has to do with afflictive causes that generate samsaric existence, not causes and conditions in general. The gatha you quoted by the Buddha was actually spoken by him in response to the question of who this or that monk had been in a past life. His intention, in that statement, was to point out from affliction and action arise suffering, and with the absence of affliction and action, suffering ceases.

Also, your error in the latter statement is equating all dharmas with the dharmadhātu.

As I said above, the dharmadhātu is uncompounded. For example, Vasubandhu explains in his commentary on the Mahāyānasūtra-ālaṃkāra, "The dharmadhātu is uncompounded because it does not arise and it does not perish." Maitreyanātha explains in the Distinguishing the the Middle from Extremes, "When emptiness is summarized, it is called suchness, absence of characteristics, the limit of the real (bhūtakoti), and the dharmadhātu." Etc., there are many other places where this is explained in sūtras and sastras.

Queequeg said:

You're trying to limit this discussion to Abhidharma. This subject is not limited by that sub-category of Buddhist teachings.

Malcolm wrote:

No, actually, I am pointing out that in the Mahāyāna, dharmadhātu is a synonym of emptiness, suchness, the reality-limit (bhūta-koti), etc. As such, it cannot be construed the way the way you are trying to construe it.

Queequeg said:

I'll have to get back to you. I need to understand what you have written. Might take a while.

Malcolm wrote:

Feel free to take your time. I am in no hurry.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 5:56 AM

Title: Re: the six consciousnesses (vijñanas)

Content:

clyde said:

My question is this: I understand that light reflected from objects and making contact with the eye gives rise to eye consciousness, but how do thoughts which are sensed by the mind giving rise to mind consciousness arise?

Malcolm wrote:

Mental consciousness, unlike the other five consciousnesses, does not have a point of support. The object of the mental consciousness is the dharmadhātu, which contains the mental factors.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 9:29 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

ford_truckin said:

What practices can you recommend that would lead to a realization of the first bhumi? Something simple would be nice.

Malcolm wrote:

Ngondro practice, refuge, bodhicitta, Vajrasattva, Mandala offerings, and Guru Yoga. One does not really need any other practices.

MiphamFan said:

Where would shamatha fit in?

Malcolm wrote:

In Vajrayāna, sadhana recitation is śamatha.

Here, specifically, after the dissolution of the refuge field, Vajrasattva, or taking empowerment from the guru, one rests in the nature of mind.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 9:32 PM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

TrimePema said:

Can you explain how a non-arya bodhisattva of limited range actually benefits beings in the same way a less limited, arya bodhisattva benefits beings?

Malcolm wrote:

If a common bodhisattva has a more limited range than an āryabodhisattva, it stands to reason they cannot immediately benefit as many sentient beings, right?

On the other hand, a first stage bodhisattva has a limited range compared with a tenth stage bodhisattva as well.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 9:33 PM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Arupajhana7 said:

3. Is there really a consensus in the Tibetan community that Osel Mukpo is the reincarnation of Mipham the Great? What is the argument that he is? What is the argument that he is not?

ratna said:

Mipham the Great said before his death that there he wouldn't be reborn in this world:

wrote: said:

Now is a critical moment in these final times; the barbarians and so forth are close to destroying the teaching, so there is no point whatsoever in my taking rebirth. If this were the time of the brothers of sMin grol gling, it might have been possible to benefit sentient beings in all sorts of ways. Now, because of temporal contingencies, it is difficult. From now on, I will not be taking rebirth in impure realms."It is said that, staying only in pure realms and benefiting beings with magical emanations by the power of prayer, it is the nature of sublime beings to appear incessantly until the end of time.

ratna said:

From Beacon of Certainty, translated by John W. Pettit.

Malcolm wrote:

Well, just to play Devil's advocate, are you sure that he could not have had a change of heart and issued emanations to Jamdudvipa out of pity?

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 9:37 PM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Arupajhana7 said:

Given that it has come out that Mukpo has sexually abused many women I now feel quite negatively about him. I don't want to strengthen any karmic connections to him as a teacher.

I now have very negative emotions come up whenever I think about Manjushri too. I actively avoid prayers and practices that involve Manjushri.

I would like to believe that Manjushri is not actually uniquely tied to Osel Mukpo but this has been entrained in my mind quite strongly.

Malcolm wrote:

Than don't believe it. It is that simple. It is not Mañjuśrī's fault that Penor Rinpoche decided to recognize Mukpo as a reincarnation.

Arupajhana7 said:

So I have two questions regarding Manjushri

1. Do you think Osel Mukpo is actually an emanation of Manjusri? / what are some teachings that would imply less of this special connection than I was taught?

Malcolm wrote:

No, I do not believe this any more than I believe the earth is flat.

Arupajhana7 said:

2. What are good ways to get over such a major block to Manjushri practices (and prayers)?

Malcolm wrote:

Go meet HH Sakya Trizin, Mañjuśrī in person, and receive Mañjuśrī practice from him.

Arupajhana7 said:

While I am here I also want to ask,

3. Is there really a consensus in the Tibetan community that Osel Mukpo is the reincarnation of Mipham the Great? What is the argument that he is? What is the argument that he is not?

Malcolm wrote:

There is no such consensus at all. Some people believe it, some don't.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 9:40 PM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Arupajhana7 said:

Want to add that the reason I asked question number 3 is that I would like to study the works of Mipham the Great but have some resistance to it because of the association with Osel Mukpo.

Malcolm wrote:
That's a pity.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 10:08 PM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Malcolm wrote:

Well, just to play Devil's advocate, are you sure that he could not have had a change of heart and issued emanations to Jamdudvipa out of pity?

ratna said:

Emanation, sure (the last sentence of his quote actually indicates the possibility of magical emanations). But reincarnation, well, he says no. To me it looks like he didn't want to get his name involved in the tulku business in any way.

Malcolm wrote:

Well, it was a fruitless wish, wasn't it? There are two Mipham tulkus out there, at least.

Author: Malcolm

Date: Tuesday, November 20th, 2018 at 11:15 PM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Malcolm wrote:

2. What are good ways to get over such a major block to Manjushri practices (and prayers)?

Go meet HH Sakya Trizin, Mañjuśrī in person, and receive Mañjuśrī practice from him.

pueraeternus said:

Just to clarify, do you mean the now Sakya Trichen (41st HHST) or the current 42nd HHST?

Malcolm wrote:

Sakya Trichen, old habits die hard.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 12:41 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

LolCat said:

Would it matter that non-arya Bodhisattvas may be very afflicted, does the force of the Bodhisattva aspiration ensure beings are benefited even if they don't consciously intend it?

I can imagine Arya Bodhisattvas having powers like clairvoyance which would help them

know what sentient beings need, but isn't it possible for non-arya Bodhisattvas to screw things up, even if they may have the best of intentions(and at other times perhaps not even that).

Malcolm wrote:

This is very far off the point of the original topic, however, the Mahāyāna bodhicitta is based on compassionate intention. As ordinary bodhisattvas, we do our best.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 1:09 AM

Title: Discussion of Zhiyi's Doctrine (2 Truths or 3) - from Ryoei Tyler Lecture Topic

Content:

DGA said:

What do you notice in it?

Coëmgenu said:

Environmentalism? What were you thinking would be noticed?

I'll second the thank you for putting it up all the same though, it is a nice blurb.

DGA said:

The transition from environmental sentiment to the Gauss-Bonnet Theorem, by way of an adaptation of B Ziporyn's local/global coherence/incoherence dialectic, is noteworthy.

Malcolm wrote:

The rhetoric of interconnectedness between parts and whole is covered in the six causes and four conditions of Sarvastivāda Abhidharma. Causes and effects however, cannot be interwoven since no cause exists at the time of its effect, and no effect exists at the time of its cause, unless one make the mistake of asserting, like the Sarvastivādins do, that "everything exists in the three times." This error is no better than the nonbuddhist Sāṃkhya assertions that effects exists within their cause.

Also, the "one is all, all is one idea" is negated throughly by an analysis of the self of the person; if there is no self in a person composed of five aggregates, under the stated principle of the article, one can't expect to find a "one" composed of "all" or an "all" that composes "one" either.

So, while the lecture may make one feel warm and fuzzy, it does not stand up to critical analysis.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 1:57 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

TrimePema said:

Can you explain how a non-arya bodhisattva of limited range actually benefits beings in the same way a less limited, arya bodhisattva benefits beings?

Malcolm wrote:

If a common bodhisattva has a more limited range than an āryabodhisattva, it stands to reason they cannot immediately benefit as many sentient beings, right?

On the other hand, a first stage bodhisattva has a limited range compared with a tenth stage bodhisattva as well.

TrimePema said:

I understand what you are saying, LoPON. I am asking about the specific mechanics by which one can prove that a non-arya bodhisattva is already engaged in the same caliber of benefit to any given sentient being as an arya bodhisattva is but with less range. Here speaking of let's say only one subject of benefit.

I am asking this question regarding what I said earlier - that in order to benefit sentient beings as a bodhisattva one must really first attain at least the first bhumi (but now I think, after having read all of your responses, that I was mistaken and I really should have said the 8th bhumi).

Malcolm wrote:

Well, if there is no ārya bodhisattva around, but there is someone who wants to hear the dharma, and there is a regular guy named Joe who has some understanding of Mahāyāna, and give an explanation, who is benefitting that being more? An absent ārya bodhisattva or a present common bodhisattva name Joe?

And what is meant here by benefit? The only truly beneficial things Buddhas and bodhisattvas do is demonstrate the path. Of the three kinds of giving, the gift of Dharma is the most meaningful. Of course, giving material gifts to the needy and protection to the fearful is beneficial, but the most profound generosity is the gift of Dharma.

One might not be an ārya bodhisattva, but if one can bestow the gift of Dharma, the benefit of this gift is truly inconceivable, and it really does not matter whether you are an awakened bodhisattva or not. You never know if the person to whom you bestow the gift of Dharma won't manifest high level of realization.

The aspiration to attain full buddhahood itself is of inconceivable benefit from the point of view of the cause. It is the cause of all benefit in samsara. Therefore, even the aspiration of a common person to full buddhahood is inconceivably beneficial to all sentient beings, far more profound than the awakening of an arhat or pratyekabuddha.

The idea that one can only benefit sentient beings as a first or an 8th stage bodhisattva is therefore erroneous.

Shantideva says in The Way of the Bodhisattva 1:9:

Should bodhicitta come to birth
In those who suffer, chained in the prison of samsara,
in that instant they are called Children of the Blissful One,
revered by all the world, the gods, and humankind...

Shantideva also mentions that of course the bodhicitta of aspiration itself is not sufficient, one needs to have engaged bodhicitta as well. And here, in 1:17-19, he says:

From bodhicitta in intention,
Great results arise for those still turning in the wheel of life;
But merit does not arise from it in ceaseless streams
As is the case for active bodhicitta.

For when, with irreversible intent
the mind embraces bodhicitta,
Willing to set free the endless multitude of beings,
In that instant, from that moment on,

A great and unremitting stream,
A strength of wholesome merit,
even during sleep and inattention,
Rises equal to the vastness of the sky.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 2:10 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Coëmgenu said:

So from this thread I gather that tantrikāḥ believe that they have received abhiṣeka from the 10-directional Buddhas. This is the same abhiṣeka that "common-path" (or whatever the appropriate term here is) bodhisattvāḥ receive at the close of the 10th bodhisattvabhūmi. This abhiṣeka takes place in ākaniṣṭagandavyūha.

Malcolm wrote:

Well, Vajrayāna is called the result vehicle, because it takes the result as the path. When one enters into any mandala, one is entering into the mandala of Ākaniṣṭa Ghanavyūha (not gaṇḍavyūha, common error here), and one receives the empowerment there, from the guru who embodies the buddhas of the ten directions.

Coëmgenu said:

By question is: what does this mythic story of receiving abhiṣeka from the 10-directional Buddhas at the culmination of your bodhisattvayāna practice even mean in this new context? You already have the highest ordination that exists, if you believe in your

empowerment.

Malcolm wrote:

The point of empowerment is to wake up. If you don't wake up during the empowerment, then you have a sadhana to practice. In that sadhana, you continue to take gather the two accumulations, take empowerment, and so on. And yes, one has received the highest ordination that exists, in this very life, rather than the long, slow, brutal, path of the common Mahāyāna.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 5:43 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

rory said:

Paul Swanson Vol 3 T'ien-Tai's Mo-Ho Chih-Kuan: Clear Serenity, Quiet Insight

p. 1998 Glossary: inter-inclusiveness of the ten realms: ..

Frn. les dix mondes qui se contiennent mutuellement

Def. the ten destinies from hell to buddhahood all interpenetrate each other and all include the other nine. see also: three thousand realms in a single thought.

Malcolm wrote:

The main problem with this definition is that śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas do not inhabit independent realms, unlike the six realms, which are gatis, karmic destinations, the four kinds of āryas, śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas, are beyond karma and beyond taking birth in the three realms. The four kinds of āryas are not destinies. Nominally, however, the four āryas only belong to the human realm (though there are arhats also in the five pure abodes located at the summit of the form realm) and are included within it. Thus, Venerable Zhiyi's math is, at best, aspirational. One certainly cannot take it literally.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 6:59 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

rory said:

Sung-Bae Park Buddhism and Sudden Enlightenment p. 110 Chapter Fourteen

Faith and Enlightenment in the Hua-yen Sutra

Hua-yen Buddhism is based on the idea of dharmadhatu* (Chinese: fa chieh), or the "dharma realm." In the dharma realm, there is li shih wu-ai, or "unobstructed mutual penetration between phenomena and noumena," and shih shih wu-ai, or "unobstructed mutual penetration between phenomena and phenomena." The formula Li shih wu-ai means that each dharma contains the totality, whereas shih shih wu-ai means that all dharmas mutually contain each other. All dharmas interpenetrate because they arise through pratityasamutpada*>, or "dependent origination." Since each dharma arises through pratityasamutpada*, it has no svabhava*, or "self-nature," and therefore mixes

through and through with every other dharma. As a result of pratityasamutpada* in the dharma realm of mutual penetration, "all is in one" and "one is in all." Even though all dharmas penetrate each other mutually without obstruction, they still function separately and remain exactly as they are.

The Hua-yen dharma realm is often illustrated by the "jewel net of Indra." Here, the universe is likened to a net wherein each intersection has a jewel that reflects the totality (establishing li shih wu-ai) as well as all the other jewels (establishing shih shih wu-ai) from its own viewpoint in the net. There is thus a mutual reflection among all dharmas in the universe, so that one mirrors all and all mirror one.²

gassho

Rory

Malcolm wrote:

These things all make great poetry, but they don't stand up to analysis. Further, defining dharma as phenomena and dharmatā as noumena is a terrible idea. Noumena is a term we have from Kant, and means "a thing as it is in itself, as distinct from a thing as it is knowable by the senses through phenomenal attributes." There is no such a thing as a thing in itself (svabhāva). Saying "thing in itself" is just a reference to a self-nature. So it really does not work when applied to any Buddhist philosophy.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 7:00 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

narhwal90 said:

I raised the Gauss-Bonnet question with a mathematician/physicist here at work, he gave me a basic primer on what it does and why we care. Essentially it, among a number of other mathematical propositions, permit a precise description of shape in various dimensions; for example, from a topological standpoint a coffee mug without a handle is viewed as a sphere with the top poked in, but it is a profoundly different topology than a mug with a handle, as is a mug with 2 handles. The propositions handle a variety of problems relating to curvature of surfaces and how geometries are expressed in different dimensional spaces, there are well-specified relationships between these things.

That said, the theory does not posit a particular relationship between humanity and environment. I think it is speculative to cite Gauss-Bonnet to support such an assertion. The former can be mathematically demonstrated, but that doesn't mean the latter is equally so.

Malcolm wrote:

So, the conclusion here is, more bad math.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 7:05 AM

Title: Re: the six consciousnesses (vijñānas)

Content:

clyde said:

I understand the dharmadhātu as being the sphere of all phenomena. Is that correct?

Malcolm wrote:

No. There are two definitions of dharmadhātu; the Abhidharma idea, which I am using here, defined as the object of the mental organ; and the Mahāyāna idea, where dharmadhātu is a blanket term for the emptiness of all phenomena.

On the former presentation, there is no point of support, the dharmadhātu is not a point of support per se.

Author: Malcolm

Date: Wednesday, November 21st, 2018 at 11:57 PM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Malcolm wrote:

Causes and effects however, cannot be interwoven since no cause exists at the time of its effect, and no effect exists at the time of its cause, unless one make the mistake of asserting, like the Sarvastivādins do, that "everything exists in the three times." This error is no better than the nonbuddhist Sāṃkhya assertions that effects exist within their cause.

Queequeg said:

We distinguish cause and effect primarily because that's how we experience, but really, linear cause and effect is just us observing the present and observing continuities against what we remember about the past, and speculating about the future.

Neither from itself nor from another,
Nor from both,
Nor without a cause,
Does anything whatever, anywhere arise.
-Nagarjuna

And yet we conventionally see continuities. In context, they're True.

Malcolm wrote:

No, they are not "true." This perception of continuities are in fact cognitions which are erroneous with respect to the nature of the objects that are being perceived.

The entire point of the first chapter of MMK, is as Buddhapaṇita points out:

Because results, conditions, and non-conditions do not exist, descriptions for arising are merely conventional.

Queequeg said:

The Third Truth affirms dharmas, affirms their emptiness. The third truth declares their identity.

Whatever is dependently co-arisen
That is explained to be emptiness.
That, being a dependent designation,
Is itself the middle way.
-Nagarjuna

Malcolm wrote:

As I have already shown elsewhere, the need for a third truth is expressly denied in The Meeting of the Father and Son Sūtra (Āryapitāputrasamāgamana-nāma-mahāyāna-sūtra):

The truths of the knower of the world are two;
not heard by you from another, but seen for yourself.
Those [two] are the relative and ultimate.
There isn't any third truth at all

The citation you provide merely means that emptiness, dependent designation, and middle way are synonyms. Candrakīrti states in the Prasannapāda:
Whatever is emptiness, that is a dependently designated" is the presentation of "that emptiness itself is dependent designation." A chariot is designated in dependence on the parts of a chariot such as the wheels and so forth. Whatever is designated in dependence on its own parts, that by nature is nonarising. Whatever by nature is nonarising, that is emptiness. That emptiness bearing the characteristic of being nonarising by nature is the presentation of the middle way, that is, because in something that does not arise by nature there is no existence, and because there is no perishing in something which does not arise by nature, there is no nonexistence. Because of being free from the two extremes of existence and nonexistence, that emptiness bearing the characteristic of nonarising by nature itself is the middle way or the middle path. That being the case, therefore, "emptiness," "dependent designation," and "middle way" are different names for dependent origination.
This is all to counter the realism concerning dependent origination found in the lower schools, i.e., that there are dependently originated things, continuities, and so on.

Queequeg said:

Conventionally, we can assert the observation that all dharmas arise together. It doesn't negate the observation that this dependence is what it means to be empty.

Malcolm wrote:

No, we cannot assert that, since specifically, dependent origination means nonarising,

as shown above by Candrakīrti, and as illustrated by this citation of the Buddha he produces:

Whatever arises from conditions does not arise.
There is no nature of arising other than that.
Whatever arises in dependence on conditions is explained to be empty.
The one who knows emptiness, that one is prudent.

He also cites the Lanka:

Mahāmati, intending nonarising by nature, I have taught that all phenomena do not arise.

Queequeg said:
The third truth, the Middle Way, is just the actionable implication of Nagarjuna's two truths.

Its a way to understand.

Malcolm wrote:
It is a proliferation, an interpolation, and a fabrication. It does not aid in understanding the Buddha's teachings, it obscures the Buddha's teachings, since it is directly rejected in the sūtras, as shown above.

Queequeg said:
On the subject of environmentalism, it seems to me, the conventional observation that what we do individually has a real connection to the (in this case, literally) global circumstance is a critical expedient - until we intuitively understand that our personal conduct and choices impacts the planetary climate, its unlikely we are going to take the actions necessary to ameliorate the looming disasters.

Malcolm wrote:
Most of us, it seems, choose not to understand this, and this is evident by our actions as a collective species.

Author: Malcolm
Date: Thursday, November 22nd, 2018 at 12:21 AM
Title: Re: A request to explain Vajrayana to a common Mahayanika
Content:

MiphamFan said:
Where would shamatha fit in?

Malcolm wrote:
In Vajrayāna, sadhana recitation is śamatha.

Here, specifically, after the dissolution of the refuge field, Vajrasattva, or taking empowerment from the guru, one rests in the nature of mind.

MiphamFan said:

Right now I'm doing sun salutations and mentally reciting the refuge verses. Do you think that's OK or should I try to sound out? Seems a bit difficult though.

Malcolm wrote:

You recite the verses of refuge at the top, then do the prostration.

Author: Malcolm

Date: Thursday, November 22nd, 2018 at 4:53 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Coëmgenu said:

If I can summarize the above, I think the reason, or a reason, why it can be difficult for someone coming from a thorough background in normative Madhyamaka to engage significantly with the three truths inasmuch as they are laid out in a gradual-and-successive framework (i.e. 1, 2, 3, the way we always see them "laid out" so to speak) may well be because the perspective is so coarse and basic. At the stage of the first contemplation, basic things like the "emptiness of emptiness" have not been established and are not established until the second contemplation. These are things that we take for granted in our daily discussion of the two truths. Ven Zhiyi, it seems, does not take emptiness of emptiness for granted, and wants to exhaustively and slowly introduce increasing levels of complexity to a practice that starts extraordinarily coarse and basic, so much so as to only vaguely be called Buddhism, and becomes progressively more refined, until the end-result perfect-and-sudden interfusion of contemplations is equivalent to normative Madhyamaka, not above it.

IMO, once again much of the above references CSQI 457-467

Malcolm wrote:

My principle objection is one of terminology. Satyas are something very specific, cognitions, not principles.

Author: Malcolm

Date: Thursday, November 22nd, 2018 at 11:05 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

thogme19 said:

Nyingma head Kathok Getse Rinpoche dies after accident

<https://www.tibetsun.com/news/2018/11/21/nyingma-head-kathok-getse-rinpoche->

dies-after-
accident?fbclid=IwAR3bn14n9qiEyddUVACbehlHpzGhatEr4J0JH4nFneUO15PkVn7lwF
S5OIk

Malcolm wrote:
Very inauspicious.

Author: Malcolm
Date: Thursday, November 22nd, 2018 at 11:35 PM
Title: Re: Lecture by Ryoei Tyler, 2013
Content:

Queequeg said:
It should be kept in mind that Zhiyi was responding to his contemporaries. The dumbed down version of two truths are attributed to what he called Provisional Mahayana. The three Truths you are describing may apply to the Separate Teaching. This is where the Middle is a sublime state beyond the binary two truths. In the perfect, the distinctions are effaced. It then transitions into a consideration of the means by which enlightened beings transform others.

Malcolm wrote:
You keep mistaking the two truths for principles, rather than what they are, that is, cognitions.

The terms "emptiness," "dependent designation," and "middle way" are synonyms. They refer to the same thing. In other words, there is no sublime middle that can be peeled away from the two truths. The two truths are inseparable, this is why Dharmamitra, in his commentary on Haribhadra's Sphutartha commentary on the Perfection of Wisdom states:

Called "deep," because some people do not understand the inseparable two truths, and for them it becomes a place of fear, its depth difficult to realize."

It is possible we are talking about the same thing, but thus far, I don't think so. Jayānanda states in his commentary on Candrakīrti's Introduction to the Middle Way:

The middle way is understood as dependent origination, having abandoned grasping to permanence and annihilation.

And:

The middle way is the path free from concepts of entities and nonentities.

Nāgārjuna again, in the Vigrahavyāvartanī:

I pay homage the supreme peerless Buddha who taught emptiness, dependent origination, and the middle way to have one meaning.

Or Buddhapalita:

"Having a view of existence or nonexistence with respect to entities results in many errors, therefore, "entities lack inherent existence" is seeing the truth, i.e., the middle way, and that is proof of the ultimate.

Bhavaviveka states:

Whatever is emptiness, that is designated in dependence. Because the convention of mundane and transcendent is asserted, there is designation dependent on appropriation. That is the middle way, because the middle is free from the extremes arising and nonarising, existence and nonexistence...For the meditation of the middle way it is said that one does not conceive at all, "The eye is an existent entity," "The eye is not an existence entity," and so on. The Ārya Ratnakuta Sūtra states, "Kāśyapa, "Existence" is one extreme; "Nonexistence" is the second extreme, whatever is between those extremes is without form and cannot be shown, is unimpeded, nonabiding, does not appear, is not perceptible, is not a place." Those are the proofs. "Path" is a convention for "method of obtaining."

Author: Malcolm

Date: Friday, November 23rd, 2018 at 1:43 AM

Title: Re: How are the 8 negations of Nagarjuna derived?

Content:

nichiren-123 said:

I'm currently reading Nagarjuna's middle way and it starts with the dedicatory verse:

"...there is neither cessation nor origination, neither annihilation nor the eternal, neither one nor many, neither coming nor going..."

I want to know the basic rundown of why these eight negations are so?

Malcolm wrote:

Because whatever arises dependently neither ceases nor arises, is neither annihilated nor permanent, is neither one nor many, and neither comes nor goes. This is why Nāgārjuna praises the Buddha, the best of teachers, who taught dependent origination for the pacification of all proliferation.

Author: Malcolm

Date: Friday, November 23rd, 2018 at 2:25 AM

Title: Re: A request to explain Vajrayana to a common Mahayanika

Content:

Coemgenu said:

Being the abhiṣikta of the daśadiktatathāgatāni (10-directional buddhas) is equivalent

to having the realization of Śākyamunibuddha, that is why I am skeptical. I am not actually asking anything. In retrospect I should have never posted. My apologies.

Malcolm wrote:

It is possible for someone to attain full buddhahood from abhiṣeka, for example, King Indrabhūti I, etc., but it is exceedingly rare. For the most part, people receive the empowerment which creates a specific dependent origination of the cause (the five aggregates, etc.) with the result (the five buddha families, etc.), allowing one to view the five aggregates as the five buddhas, etc., thus allowing one to practice the result as the path.

Author: Malcolm

Date: Friday, November 23rd, 2018 at 4:07 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Malcolm wrote:

You keep mistaking the two truths for principles, rather than what they are, that is, cognitions.

Queequeg said:

No. If that's how it comes across then its a shortcoming of how I'm communicating.

Malcolm wrote:

There is no third (object of) cognition that we can call "the middle," and thus you agree, there are only two truths, and not three. Why? Because things can only be perceived correctly or incorrectly, there is no third cognition beyond those two.

Happy Thanksgiving.

Author: Malcolm

Date: Friday, November 23rd, 2018 at 6:57 AM

Title: Re: Difficulty doing Manjushri practices and prayers due to negative association

Content:

Karinos said:

now knowing above, how come any of living Rinpoche of past or future can be actual Manjusri - himself - in person.

Malcolm wrote:

Because Mañjuśrī, in person, is beyond limitations.

Author: Malcolm

Date: Saturday, November 24th, 2018 at 11:02 PM

Title: Re: Ashe Mahamudra retreats

Content:

misterkel said:

However, a number of CTR students do NOT follow the Shambhala path, but have no fundamental disagreement with the current Sakyong's presentation of it.

Malcolm wrote:

And a number of CTR students of both long and short term acquaintance of mine do follow the Shambhala Path, and are dismayed that it has been altered from how CTR presented it in its original form.

I predict there is going to be a split in the tree, where some older students of CTR will begin presenting Shambhala Training, including the terma texts, as it was originally conceived by CTR.

Author: Malcolm

Date: Sunday, November 25th, 2018 at 2:20 AM

Title: Re: Crackdown on religion in China

Content:

Wayfarer said:

A <https://www.smh.com.au/world/asia/ruined-dreams-the-people-locked-up-in-china-s-desert-re-education-centres-20181028-p50cid.html> on Chinese 're-education camps', in today's Sydney Morning Herald. (Apologies if it's geo-blocked but I don't think SMH articles usually are.)

WeiHan said:

China is currently in the process of deleveraging and reforming its economy in preparation for the next phase of higher quality growth. There is already inherent destabilising risk with this current reformation. I don't think any other factors especially those from religions which the "communists" genuinely do not believe in will tolerate.

Personally, I am not in favor of some islamic practices such as covering up faces of women in public places, so other harsh measures aside, i am rather amuse by Chinese authorities efficiency it ruling this practice out.

Malcolm wrote:

The wearing of veils is a cultural practices which predate Islam, and was quite wide spread in all Western and Middle Eastern countries. In ancient Mesopotamian society, veils were not permitted to slaves and prostitutes. These two Wiki articles have interesting information about the practice of veiling faces and who was permitted to do so. In other words, veils indicated the high status of the women who wore them:

https://en.wikipedia.org/wiki/Hijab#Pre-Islamic_veiling_practices

<https://en.wikipedia.org/wiki/Veil>

Author: Malcolm

Date: Sunday, November 25th, 2018 at 10:55 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Dorje Shedrub said:

Is there any plan to publish this in electronic format?

DS

Malcolm wrote:

Next year

Author: Malcolm

Date: Monday, November 26th, 2018 at 3:34 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Malcolm wrote:

The problem with this letter is not his opinions, to which he is certainly entitled, the problem with this piece is his apparent lack of knowledge of facts of the history of the Rohingya and Islamic presence in Burma for nearly a millennia. So, as the saying goes, he is entitled to his own opinions, but he is not entitled to his own facts. The notion that the Rohingya were 19th century British imports is simply false.

Author: Malcolm

Date: Monday, November 26th, 2018 at 11:52 AM

Title: Re: Vajrakilaya Practice

Content:

LoveFromColorado said:

Hi everyone,

Is there a Vajrakilaya practice that does not require empowerment? Additionally, are there any texts describing Vajrakilaya that do not require permission/empowerment for study?

Thank you!!

Malcolm wrote:

No and no.

Author: Malcolm

Date: Monday, November 26th, 2018 at 10:41 PM

Title: Re: Question about thigle

Content:

ezeikiel said:

Hi,

I would like to know how and why is thigle created in Dzogchen {Bon}? And how do you personally understand the concept.

Thank you!

lelopa said:

what do you mean with "created"?

or:

why do you think it is created?

ezeikiel said:

What i am trying to understand is why would a intangible absolute consciousness, who has no karma and no need for learning, enter samsara and start an existence in the first place. Under the guidance of my teacher, i went through practices of phowa. And as far as i understood my true existence is the existence of my thigle, which i practiced to move out of my body. I forgot to ask my teacher why did thigle came in to existence in a material form.

Malcolm wrote:

This consciousness is not absolute, it is relative. The bindu in the visualization is merely a symbol of one's consciousness. Consciousness is subject to karma and rebirth, hence the reason for phowa, or transference, in the first place.

Author: Malcolm

Date: Monday, November 26th, 2018 at 10:42 PM

Title: Re: Vajrakilaya Practice

Content:

LoveFromColorado said:

Thanks all!

Kunzang Tobgyal said:

To be fair, there are texts you can purchase that are available to the public. Like; The Practice of Vajrakilaya, The Dark Red Amulet: Oral Instructions on the Practice of Vajrakilaya, etc. If you're interested you can read these.

Of course, in order to actually engage in practice and gain accomplishment, you need empowerment. And for that you need a qualified Guru. The vajrayana simply doesn't work without empowerment and guidance from a qualified Guru.

All the best,

Drew.

Malcolm wrote:

And there is an argument to be made that these books should not be read without proper transmission.

Author: Malcolm

Date: Monday, November 26th, 2018 at 10:59 PM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

ford_truckin said:

I don't find anything wrong with what he wrote.

Malcolm wrote:

There are some errors of fact in his letter, beginning with, but not confined to, his statement about the origin of the Rohingya people in the Rakhine State in modern day Myanmar. They were not laborers imported by British colonialists during the nineteenth century, since they were among the people encountered and described by the British in what is now the Rakhine state during the 18th century.

<https://www.soas.ac.uk/sbbr/editions/file64276.pdf>, writing in 1799, states, "The Mahommedans settled at Arakan, call the country Rovingaw; the Persians call it Rekan" and "The first is that spoken by the Mohammedans, who have long settled in Arakan, and who call themselves Rooinga, or natives of Arakan."

I could point out other errors of fact in his letter as well, but there is little point.

Author: Malcolm

Date: Monday, November 26th, 2018 at 11:08 PM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

weitsicht said:

With writing and publishing such letter he apparently wants to see a role of himself on the world political stage.

Malcolm wrote:

I suspect it was a response to this article in the Guardian:

<https://www.theguardian.com/world/2018/nov/23/aung-san-suu-kyi-fall-from-grace-myanmar>.

I infer that because she is pictured being embraced by Obama, it led to his statement concerning Obama's Nobel Peace Prize.

Author: Malcolm

Date: Tuesday, November 27th, 2018 at 12:12 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Malcolm wrote:

I suspect it was a response to this article in the Guardian:

<https://www.theguardian.com/world/2018/nov/23/aung-san-suu-kyi-fall-from-grace-myanmar>.

I infer that because she is pictured being embraced by Obama, it led to his statement concerning Obama's Nobel Peace Prize.

Grigoris said:

Very informative article.

Malcolm wrote:

The opinion piece you posted above was a response to it. And, apparently, DKR has posted it as well as on his facebook page in support of his own letter.

Author: Malcolm

Date: Tuesday, November 27th, 2018 at 1:25 AM

Title: Re: Jobs that serve alcohol?

Content:

pemachophel said:

So, what do you think Guru Rinpoche would say about making, selling, serving, or delivering alcohol for the purpose of earning one's personal livelihood?

Malcolm wrote:

Not much, actually. On the other hand, one does not want to wind up like these two clowns:

<https://www.mirror.co.uk/news/world-news/two-buddhist-monks-injured-after-13636147>

pemachophel said:

Two Buddhist monks were injured last night when they had a whisky-fuelled knife fight following an argument about spirituality.

Author: Malcolm

Date: Tuesday, November 27th, 2018 at 9:42 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Grigoris said:

The opinion piece was interesting too (which is why I reproduced it), though it looks like nobody bothered to read it...

amanitamusc said:

I read it and it clearly brings out her love of the army

treehuggingoctopus said:

This was rather frightening. "I have tremendous goodwill towards the military," she says, "so it doesn't in any way bother me to sit with them. I am pleased to be sitting together with them." It would bother me more than a bit to sit with killers. Or so I hope.

Her awareness of the redeemability of us mere mortals is nothing but admirable, obviously. But I do not exactly know how it would bear upon her silence. The writer insists she is "a spiritual politician." Her silence on the genocide subverts the claim, I am afraid.

Malcolm wrote:

Buddhist kingdoms have a long history of ethnic cleansing.

Author: Malcolm

Date: Tuesday, November 27th, 2018 at 5:57 PM

Title: Re: Is Namkhai Norbu's Chöd a dream terma?

Content:

Dharmaswede said:

As you the headline says.

Thank you.

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 1:25 AM

Title: Re: Learning Dzogchen online

Content:

Pema Rigdzin said:

How strange. One doesn't even have to have taken refuge to take an empowerment, since refuge is given in the course of the empowerment. Were those registrations for Nyingma empowerments?

Grigoris said:

Ummmmm... At every single empowerment I have been to (Nyingma and Kagyu) there has been an "official" Refuge ceremony BEFORE the empowerments are given.

Malcolm wrote:

I have seen it done both ways. But it is not necessary. All empowerments being with refuge, and bodhicitta, because all empowerments must bestow the three vows, or renew them in those who have received them before.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 1:27 AM

Title: Re: Learning Dzogchen online

Content:

Grigoris said:

Ummmmm... Every at single empowerment I have been to (Nyingma and Kagyu) there has been an "official" Refuge ceremony BEFORE the empowerments are given.

Pema Rigdzin said:

Greg, I've received many empowerments by a number of Nyingma lamas and I can't remember them ever doing a separate refuge ceremony before the empowerment. The empowerment ritual itself contains refuge.

Josef said:

Same. I have never experienced a separate refuge ceremony before an empowerment that includes one. That would just be redundant.

Malcolm wrote:

It makes some people happy to participate in a hair-cutting ceremony and be granted a refuge name.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 2:51 AM

Title: Re: Learning Dzogchen online

Content:

Josef said:

Same. I have never experienced a separate refuge ceremony before an empowerment that includes one. That would just be redundant.

Malcolm wrote:

It makes some people happy to participate in a hair-cutting ceremony and be granted a refuge name.

Grigoris said:

And there is no need to deny them of that happiness!

Refuge, if taken seriously, is a serious entry into Dharma.

Malcolm wrote:

Going for refuge is the only entry into Dharma, whether one participates in a ritual or not.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 11:05 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Nemo said:

So the country that just spent 6 trillion dollars killing 500,000 Muslims since 9/11 is very upset that some human rights were violated. You certainly are the experts.

Grigoris said:

While true, your logic is also a blatant case of "<https://en.wikipedia.org/wiki/Whataboutism>".

Nemo said:

I hate to quote the Bible but, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Maybe the country that has killed 10 times as many Muslims and is still at war should fix itself before policing others?

Malcolm wrote:

Irrelevant to the present discussion.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 11:08 AM

Title: Re: Atīśa and śrāvaka texts

Content:

Coëmgenu said:

Did King Atīśa issue a decree limiting the amount of hīnayāna scriptures translated into Tibetan?

Malcolm wrote:

Atisha was not a king. And no, it was Ralpachen.

Author: Malcolm

Date: Wednesday, November 28th, 2018 at 8:29 PM

Title: Re: Atīśa and śrāvaka texts

Content:

Coëmgenu said:

It looks like he just had teams work on revised translations for readability. Did he actually "ban" any particular scriptures? Or is this advanced broken telephone

Context:

<https://dhammadownload.com/viewtopic.php?f=16&t=31909&p=471769&hilit=Tibetan#p471769>

Malcolm wrote:

Ralpacan decided it was a waste of time to translate the Agamas in their entirety. Thus, there are only a few representative texts. However, the Abhidharmakosha literature was all translated.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 12:56 AM

Title: Re: Jobs that serve alcohol?

Content:

ford_truckin said:

Why would you want others to keep accumulating bad karma by selling alcohol so you can have some for your puja?

Maybe learn how to make some at home if you need it badly. That way you aren't supporting an industry that contributes to many social ills, misery, and death worldwide.

Malcolm wrote:

The precept against drinking is the only one of the five precepts that is a prohibition as opposed to a natural nonvirtue. Thus, brewing, selling, and consuming alcohol is not nonvirtuous by nature. The consumption of alcohol does not necessarily lead to nonvirtuous deeds, but those for whom this is case should refrain from drinking.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 3:42 AM

Title: Re: What is reborn after death?

Content:

Coëmgenu said:

Did you read the thread on the Gandhabba in the Classical Theravāda section of DhammaWheel?

I questioned Ven Dhammanando about Theravāda's lack of belief in an antarābhāva, yet belief in an gandhabba. He said

Assuming 'gandhabba' to be a term whose referent would have been understood by the Buddha's listeners (an audience of unconverted brahmins in the Assalāyanasutta and the goofball Sāti in the Mahātaṇhāsankhayasutta) to be a living being rather than a dhamma, then the said referent would be a paññatti, not a dhamma, and as such would belong within the sammuti field of discourse.

In reference to the Assalāyanasutta.

Malcolm wrote:

Who cares? Theravada objections to the doctrine of the antarābhāva are dispensed with in the Abhidharmakośabhāṣyam at length.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 4:15 AM

Title: Re: What is reborn after death?

Content:

Coëmgenu said:

Did you read the thread on the Gandhabba in the Classical Theravāda section of DhammaWheel?

I questioned Ven Dhammanando about Theravāda's lack of belief in an antarābhāva, yet belief in an gandhabba. He said
In reference to the Assalāyanasutta.

Malcolm wrote:

Who cares? Theravada objections to the doctrine of the antarābhāva are dispensed with in the Abhidharmakośabhāṣyam at length.

Coëmgenu said:

Well, Wayfarer is arguing a trajectory similar to mine in that thread, where I called the Gandhabba as likened to a "virtual particle", while trying to guess the classical dvayānika interpretation of the Assalāyanasutta: If the gandhabba isn't an intermediate being, or intermediate state of being, what else would it be?

Hence my comment about virtual particles.

A photon, for instance, is not a particle. It has no mass. But it is referred to as a particle for the sake of convenience of language when referred to it and dealing with it in general.

It seems it's just something mysterious, then?

[...]

Or perhaps it would be better to say that the Theravāda traditionally teach that there is or there would be "no time" so-to-speak, in an antarābhava, and as such it can't exist (I don't know if they would formally argue this, I am just drawing this as a possible conclusion leading why there can't be, and 'isn't an antarābhava'), but there is nonetheless a convenience of language to refer to the participation of the to-be-born, despite this not really being something that even "exists" in the same way that the beings mating do, assuming that that is indeed the case.

Malcolm wrote:

Just look at the Kośabhāṣyam.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 4:45 AM

Title: Re: Jobs that serve alcohol?

Content:

Johnny Dangerous said:

The precept says nothing about "alcohol is a poison", or "alcohol is inherently bad so don't have anything to do with it". There are other teachings that certainly might say things like this, and we should adhere to the teachings which are definitive for us. If one is simply following the fifth precept though, then one just avoids intoxication which causes heedlessness, not much more to it than that from my point of view.

As far as Right Livelihood, IMO there is a certainly a substantial difference between someone who sells alcohol exclusively for a living, and someone who serves it as an incidental part of their job (waiter at a restaurant serving beer and wine, as one example). Also as I mentioned, if one does something like work at a bar, one will likely be put into situations which certainly would test one's Right livelihood - deciding to serve alcoholic regular customers for example.

Just working at a restaurant though? Objecting to that is just overzealous moralizing, from my point of view, not application of Buddhist ethics.

Malcolm wrote:

Personally, I am glad that alcohol is sold. Lonchenpa praises alcohol extensively.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 5:02 AM

Title: Re: What is reborn after death?

Content:

Malcolm wrote:

Just look at the Kośabhāṣyam.

Coëmgenu said:

Don't worry, I don't believe this dvayānika dharma. But I am interesting in learning what they believe nonetheless. I've read a few sections of Kośabhāṣyam, but TBH, the parts to-do with gandharvāḥ seem sparse on detail for my ever hungry proliferating mind.

My ever hungry proliferating mind is much like the others you have met. Not satisfied with "comprised of the air element", yet willing to admit that perhaps that is all we "need" to know.

Are gandharvāḥ elaborated on beyond chapter 3 of the Louis de La Vallee Poussin/Leo M. Pruden translation?

Malcolm wrote:

No.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 7:04 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Nemo said:

So pointing out the hypocrisy of the comments here about what the letter calls a "blatant double standard" is irrelevant? I am discussing the content of DJKR's letter. What are you talking about? And how is Myanmar not simply following the US example. US went to war on the Muslim world in 2001 and is still bombing daily. Rohingya expulsion began over a decade after. If you are murdering people every day maybe censuring others is a bit much. Take back Obama's Peace Prize or just live with being a hypocrite.

Malcolm wrote:

You are making a lot of personal assumptions here, which are unwarranted. 1) When did I ever defend Obama's Nobel Peace Prize? 2) When did I ever advocate killing Muslims as a sound and acceptable US Policy? I voted against Obama because of his policies in 2012 [but not for Romney]. Finally, the Nobel Peace Prize is not mine to bestow or retract. You are just being deliberately antagonistic.

Ok, having dispensed with your ad hominem remarks, the regime in Myanmar is not basing themselves on any US policy, perceived or otherwise. They are simply engaged in ethnic cleansing of a minority, a minority which enthusiastically backed Aung San Su Khyi's government, a minority they have sought to expunge for decades. The Myanmar Gvt. and its predecessors have been systematically depriving the Rohingya rights as a community since 1962.

Finally, the idea that as an American, I ought to be quiet because my Gvt. is engaged in actions of which I do not approve is just absurd. You are Canadian, and your Gvt., as well as the British Gvt. was right in there in with American troops, "murdering Muslims" after 9/11 as well: https://en.wikipedia.org/wiki/Canada_in_the_War_in_Afghanistan. Yes, it is true that Canada sensibly avoided both Bush wars in Iraq, but your country did not avoid the Afghanistan war.

With respect to Dzongsar Khyentse's letter, as I said before, he is entitled to his own opinions but he is not entitled to his own facts, just as you are not entitled to your own facts.

These are the facts:

Fact: The Rohingya have been getting a raw deal for more than half a century, since the military coup that happened in 1962.

Fact: The Rohingya have been a persecuted, stateless people under Myanmar Law since 1962.

Fact: Aung San Su Khyi's government was won in part because of popular support of the Rohingya population.

Fact: Aung San Su Khyi has turned a blind eye to the suffering of a significant ethnic group for whom she is responsible as the de facto head of the state.

Fact: Dzongsar Khyentse's piece contains factual errors, whether or not one agrees with his opinions about the lowliness of Western Civilization or the glory of Asian Civilization.

Fact: Last time I checked, you were a product of Western Civilization. Must be interesting to be a self-hating westerner.

Just remember, the greatest Buddhist king in history, Aśoka, after his conversion to Buddhism murdered an entire community of 18,000 Jains for a slight toward the Buddha by one of them, and subsequently offered to pay a bounty of one dinara for the head of any Jain brought to him. By mistake Aśoka's brother, Vitaśoka, a Buddhist monk, was mistaken for a Jain, killed, and his head was turned in for the bounty. Only after this, only after misfortune was brought upon his own family because of his murderous policy, did Aśoka eliminate capital punishment. So much for the glory of Buddhist civilization.

Author: Malcolm

Date: Thursday, November 29th, 2018 at 9:39 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Malcolm wrote:

https://tricycle.org/trikedaily/response-dzongsar-jamyang-khyentse-rinpoche/?utm_source=social&utm_medium=fb

Author: Malcolm

Date: Thursday, November 29th, 2018 at 10:21 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Queequeg said:

No. If that's how it comes across then its a shortcoming of how I'm communicating.

Malcolm wrote:

There is no third (object of) cognition that we can call "the middle," and thus you agree, there are only two truths, and not three. Why? Because things can only be perceived correctly or incorrectly, there is no third cognition beyond those two.

Happy Thanksgiving.

Queequeg said:

I can't find where Nagarjuna says cognition of the conditioned is incorrect. I agree, if one things the conditioned is permanent, that is incorrect.

Malcolm wrote:
It depends on how you are cognizing it.

Author: Malcolm
Date: Thursday, November 29th, 2018 at 11:12 AM
Title: Re: Lecture by Ryoei Tyler, 2013
Content:
Queequeg said:
Please explain.

Malcolm wrote:
Please give Candrakīrti's Madhyamavatara a careful read. It's the pinnacle of Nagarjuna's intent.

Author: Malcolm
Date: Thursday, November 29th, 2018 at 9:15 PM
Title: Re: DJKR letter to Aung San Suu Kyi
Content:
Malcolm wrote:
Fact: Last time I checked, you were a product of Western Civilization. Must be interesting to be a self-hating westerner.

Grigoris said:
I disagree with this analysis. It is not necessary to embrace all aspects of western culture.

Malcolm wrote:
I never said it was.

Grigoris said:
Some here are railing about the fact that Rinpoche has benefited from western culture and thus does not have a right to criticise it. Sorry, but that is BS.

Malcolm wrote:
Yes, some people are saying that. That is not my point of view.

Author: Malcolm
Date: Thursday, November 29th, 2018 at 9:16 PM
Title: Re: DJKR letter to Aung San Suu Kyi
Content:

PeterC said:

It is however an issue if you happen to be one of his students. And out of consideration for those people we should exercise moderation - though not deference.

Malcolm wrote:

There is a reason why high lamas should stay out of politics and avoid scholastic debates.

Author: Malcolm

Date: Friday, November 30th, 2018 at 12:15 AM

Title: Re: How do we know our practice is working?

Content:

LoveFromColorado said:

I am certainly a small practitioner who is not nearly as well taught or experienced as many on this forum, but I do have a couple of thoughts that came to mind in reading this question. Please forgive me if I am off base.

From my limited understanding, the basic hallmark of "progress" on a spiritual path is avoiding the ten unwholesome actions and embracing the ten virtuous actions. Even more broadly speaking, if you see compassion and wisdom increasing in your life, then you can have some degree of confidence that you are making "progress" on the path.

Malcolm wrote:

In Dzogchen there is no need to engage in virtuous deeds — but the sign of practice is that one has less inclination to engage in nonvirtuous deeds.

LoveFromColorado said:

Beyond these things, however, is an understanding that enlightenment can be moment to moment and indeed may take shape over the course over a number of lifetimes.

Malcolm wrote:

No. Awakening is an irreversible state.

Author: Malcolm

Date: Friday, November 30th, 2018 at 12:33 AM

Title: Re: How do we know our practice is working?

Content:

LoveFromColorado said:

Beyond these things, however, is an understanding that enlightenment can be moment to moment and indeed may take shape over the course over a number of lifetimes.

No. Awakening is an irreversible state.

Thanks Malcolm. My information here was received from a teaching by Anam Thubten a couple of weeks ago in which he made mention that one can experience enlightenment

in any given moment. Do you have a source that states otherwise? I ask this purely out of interest, not contention.

Malcolm wrote:

One can experience awakening in any given moment, and when you do, you are a first stage bodhisattva. But the idea that you can experience awakening and then return the state of an ordinary, unawakened being is very mistaken-- it represents a complete confusion of the paths and stages. Once one has experienced awakening, one joins the rank of the āryas. On the other hand, it is possible to experience a similitude of awakening below what is called "the path of seeing." This similitude of awakening, however, is still conceptual.

Author: Malcolm

Date: Friday, November 30th, 2018 at 12:41 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Queequeg said:

Please explain.

Malcolm wrote:

Please give Candrakīrti's Madhyamavatara a careful read. It's the pinnacle of Nagarjuna's intent.

Queequeg said:

Please define what 'it' means.

Malcolm wrote:

It refers to the Madhyamakavatara.

Author: Malcolm

Date: Friday, November 30th, 2018 at 1:39 AM

Title: Re: Atīśa and śrāvaka texts

Content:

Coëmgenu said:

It looks like he just had teams work on revised translations for readability. Did he actually "ban" any particular scriptures? Or is this advanced broken telephone

Context:

<https://dhammadownload.com/viewtopic.php?f=16&t=31909&p=471769&hilit=Tibetan#p471769>

Malcolm wrote:

Ralpagan decided it was a waste of time to translate the Agamas in their entirety. Thus, there are only a few representative texts. However, the Abhidharmakosha literature was all translated.

Coëmgenu said:

I imagine most significant āgama scriptures that were untranslated were likely translated in quotation in various Abhidharma texts, like kośa, kośabhāṣya, etc.

Malcolm wrote:

There is a commentary on Kośabhāṣyam through citations called the Abhidharmakośaṭīkōpayikānāma by Śamathadeva. But you can only read it in Tibetan.

Author: Malcolm

Date: Friday, November 30th, 2018 at 2:37 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Queequeg said:

The running problem in this exchange is that Zhiyi is not considered on his terms - meaning, we're not really talking about Zhiyi.

Malcolm wrote:

When you are in a court of law, do you only discuss things on the defendant's terms? If so, no one would ever be found guilty.

Queequeg said:

We're unfortunately just talking about some users' perception of Zhiyi. That's an uninteresting and futile discussion. Introducing canonically irrelevant sources doesn't further the discussion.

Malcolm wrote:

There is no such thing as a canonically irrelevant source, unless one is trying to refute a higher position with the textual sources of a lower one: for example, attempting to refute Madhyamaka positions with Yogacāra texts. Are you asserting that Zhiyi has a higher position than the Buddha or Nāgārjuna? If so, you need to demonstrate that. If Zhiyi does not have a higher position than the Buddha or Nāgārjuna, then Mahāyāna Sūtra citations dealing with the two truths and Madhyamaka commentators on Nāgārjuna must be admissible sources. It then only remains to be shown whether his positions are consistent with Mahāyāna Sūtra sources on the two truths and Madhyamaka in general.

Author: Malcolm

Date: Friday, November 30th, 2018 at 3:02 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Queequeg said:
Zhiyi was not engaging in some theoretical postulating.

Malcolm wrote:
Neither was Nāgārjuna, nor am I.

Queequeg said:
What he described as extreme were people who sink into emptiness and stay there. The third truth was a palliative to turn the contemplation back to compassionate activity.

Malcolm wrote:
As before, it isn't necessary.

The two truths cannot be the same, ontologically, because one, ultimate truth, is the object of a veridical cognition, and the other, relative or superficial truth, is the object of a false cognition. The only way the two truths could be ontologically identical is if true cognitions and false cognitions were the same. This is an incoherent position. If you claim your putative "third truth" to be the ontological identity of the two truths, your claim is facially incoherent. The soteriologically negative consequences of such a position are staggering, to say the least.

Author: Malcolm
Date: Friday, November 30th, 2018 at 3:09 AM
Title: Re: Lecture by Ryoei Tyler, 2013
Content:

Queequeg said:
Zhiyi was not engaging in some theoretical postulating.

Malcolm wrote:
Neither was Nāgārjuna, nor am I.

Queequeg said:
What he described as extreme were people who sink into emptiness and stay there. The third truth was a palliative to turn the contemplation back to compassionate activity.

Malcolm wrote:
As before, it isn't necessary.

The two truths cannot be the same, ontologically, because one, ultimate truth, is the object of a veridical cognition, and the other, relative or superficial truth, is the object of a false cognition. The only way the two truths could be ontologically identical is if true cognitions and false cognitions were the same. This is an incoherent position. If you

claim your putative "third truth" to be the ontological identity of the two truths, your claim is facially incoherent. The soteriologically negative consequences of such a position are staggering, to say the least.

Queequeg said:

Conventional truth is not false. Its empty.

Malcolm wrote:

To assert, conventionally, that true and false cognitions are ontologically identical is not only facially incoherent, but also soteriologically negative.

Author: Malcolm

Date: Friday, November 30th, 2018 at 3:21 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Queequeg said:

We're not in a court of law. We're talking about the alleviation of suffering, and more specifically, Zhiyi's medicine. You're just reiterating what you already think. You're not discussing Zhiyi.

Malcolm wrote:

Sure I am. Zhiyi claims there are three truths. This is a novel claim since it is not found in the sūtras nor in Madhyamaka, not even in Yogacāra, for that matter.

Author: Malcolm

Date: Friday, November 30th, 2018 at 3:59 AM

Title: Re: Lecture by Ryoei Tyler, 2013

Content:

Malcolm wrote:

To assert, conventionally, that true and false cognitions are ontologically identical is not only facially incoherent, but also soteriologically negative.

Queequeg said:

Conventional is not false. Its empty.

Malcolm wrote:

Asserting that true and false cognitions are ontologically identical, conventionally speaking, is a false statement. The explanation you summoned from the internet in an attempt to explain your third truth makes this claim, and it is facially incoherent. So either you believe that true and false cognitions are ontologically identical or you don't.

Queequeg said:

Your asserting something beyond the two truths - "The two truths are inseparable"...

Some might call that a third truth.

Malcolm wrote:

Observing that the two truths are inseparable is merely stating that a given entity, such as a pot, can be the object of a veridical cognition (ultimate truth) or the object of a false cognition (superficial truth). It does not mean this is a third truth.

Understanding the distinction between the two truths is vitally important for liberation.

Author: Malcolm

Date: Friday, November 30th, 2018 at 5:05 AM

Title: Two truths or Three?

Content:

Queequeg said:

Conventional is not false. Its empty.

Malcolm wrote:

It appears you don't understand what "conventional" (vyavahāra) means.

Queequeg said:

the pot is a convention. in a given context, it holds up well as a pot, like when I'm boiling my porridge. In other words, the pot is true. Its also empty. And yet, its conventionally there.

Malcolm wrote:

The definition of "conventional" is predicated on a given thing being able to serve a function according to how it is designated. A given pot in which things can be cooked is a valid pot because it functions according to its designation, it is thus a conventional truth.

When a conventional pot is perceived by an ordinary person, this is a superficial truth, because their cognition of the pot is mistaken with respect to its actual nature, emptiness, though their perception is not mistaken with respect to its aspect: a working, functional pot.

When the same conventional pot is perceived by an ārya bodhisattva in meditative equipoise, their perception of the conventional pot is unmistaken, an ultimate truth, because such a bodhisattva is perceiving the pot in terms of its actual nature, emptiness. When such a bodhisattva leaves meditative equipoise, their perception of the conventional pot is again mistaken with respect to its essence. The key difference however between the ārya bodhisattva and an ordinary person like you or I, is that the ārya bodhisattva now has a direct, nonconceptual experience of ultimate truth, which in post-equipoise irrevocably undermines their clinging to phenomena as real.

These two perceptions are mutually exclusive and cannot be cognized at one and the same time by anyone, anywhere, just as no one can simultaneously see the same entity as wholly black and wholly white at one and the same time.

Queequeg said:

Suffering comes from naively thinking the pot is essentially real. That's ignorance of emptiness. That's not what we're talking about.

Malcolm wrote:

Suffering comes about from the afflictive obscuration that causes us to continue to have attachment to entities even though we, as ordinary Buddhists, know intellectually that dependent origination is empty, dependently designated, and the middle way. This is precisely what I am talking about, and have been talking about all along. We have this suffering because, as we have to admit, we do not truly know the distinction between the two truths.

Author: Malcolm

Date: Friday, November 30th, 2018 at 5:07 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Malcolm wrote:

https://tricycle.org/trikedaily/response-dzongsar-jamyang-khyentse-rinpoche/?utm_source=social&utm_medium=fb

Quay said:

For me I'm not so much interested in the authors of these pieces but rather what the pieces actually say.

I think that putting the original letter and this response side-by-side produces a clear winner. The former seemed too glib, overly simplified, and factually questionable while the latter was clear, fact-based, and persuasive.

Malcolm wrote:

I really cannot stand this Western Liberal bias for facts.

Author: Malcolm

Date: Friday, November 30th, 2018 at 5:26 AM

Title: Re: Jobs that serve alcohol?

Content:

ford_truckin said:

Why would you want others to keep accumulating bad karma by selling alcohol so you can have some for your puja?

Maybe learn how to make some at home if you need it badly. That way you aren't supporting an industry that contributes to many social ills, misery, and death worldwide.

Malcolm wrote:

The precept against drinking is the only one of the five precepts that is a prohibition as opposed to a natural nonvirtue. Thus, brewing, selling, and consuming alcohol is not nonvirtuous by nature. The consumption of alcohol does not necessarily lead to nonvirtuous deeds, but those for whom this is case should refrain from drinking.

ford_truckin said:

Not sure where you're getting your info.

"The drinking of fermented & distilled liquors — when indulged in, developed, & pursued — is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from drinking fermented & distilled liquors is that, when one becomes a human being, it leads to mental derangement."

<https://www.accesstoinsight.org/tipitaka/an/an08/an08.040.than.html>

Malcolm wrote:

Please tell me which of the ten nonvirtuous actions of body, voice and mind include the prohibition against alcohol? The point is that precept against intoxication is a prohibition, not a natural nonvirtue. The other four precepts—taking life, taking what is not given, lying, and sexual misconduct—are natural nonvirtues. Not only this, we can understand that the precept against drinking alcohol for monks is classed as the same kind of offense as pulling leaves off of trees. Not that serious.

Further, in Mahāyāna, drinking alcohol is permitted for the purposes of conviviality with common people, and in unsurpassed secret mantra, it is permitted, period.

Author: Malcolm

Date: Friday, November 30th, 2018 at 6:17 AM

Title: Re: Two truths or Three?

Content:

Coëmgenu said:

(Referencing Swanson Clear Insight Quiet Serenity (CQSI) translation of Ven Zhiyi Mahāśamathavipaśyanā)

If you read the source material, how Ven Zhiyi introduces the threefold contemplation is actually

- 1) Contemplation of 2 truths
- 2) Contemplation of equality
- 3) Contemplation of the middle

This is all in gradual, not perfect.

If you observe the way that contemplation 1 functions, it does not establish an equity between 2 truths, it simply destroys conventional dharmāḥ.

Malcolm wrote:

Conventional phenomena are not destroyed by apprehending their ultimate truth. If they were, their ultimate truth could not be apprehended; and they could be not be perceived as conventional phenomena in post-equipoise.

The idea that conventional phenomena are destroyed in analysis is an error.

Coëmgenu said:

If you look at the way that the contemplation 2 functions, you can see that this view establishes 2 truths as equally empty.

Malcolm wrote:

One cannot reside in equipoise on both truths at the same time. Why? It is because they are the objects of mutually exclusive cognitions: one true, one false.

Coëmgenu said:

Contemplation 3, the middle, directly on page 462, it is only here wherein "emptiness of emptiness" is established.

Malcolm wrote:

There are no cognitions apart from veridical and false cognitions.

Author: Malcolm

Date: Friday, November 30th, 2018 at 6:46 AM

Title: Re: Two truths or Three?

Content:

Coëmgenu said:

The description of this contemplation is at CSQI 461, it is an entering into the ultimate through the conventional, followed by a re-entering into the conventional from the ultimate, to establish emptiness of both.

Malcolm wrote:

The ultimate truth is understood based on convention. This is perfectly correct. However, there is no need to reenter the conventional from the ultimate at all. As Āryadeva says in the 400, understanding the emptiness of one thing is understanding the emptiness of all things. How is anything at all excluded from that statement? There is no need to establish the emptiness of emptiness at all in this way. Seems like a lot of wasted effort.

Author: Malcolm

Date: Friday, November 30th, 2018 at 7:21 AM

Title: Re: Two truths or Three?

Content:

Coëmgenu said:

The description of this contemplation is at CSQI 461, it is an entering into the ultimate through the conventional, followed by a re-entering into the conventional from the ultimate, to establish emptiness of both.

Malcolm wrote:

The ultimate truth is understood based on convention. This is perfectly correct. However, there is no need to reenter the conventional from the ultimate at all. As Āryadeva says in the 400, understanding the emptiness of one thing is understanding the emptiness of all things. How is anything at all excluded from that statement? There is no need to establish the emptiness of emptiness at all in this way. Seems like a lot of wasted effort.

Coëmgenu said:

Well, Ven Zhiyi does say: This is the gradual-and-successive type of contemplation that involves expansion and growth, and is not the type of contemplation I wish to utilize here in Mo-ho chih-kuan.

Malcolm wrote:

The problem arises in CSQI pg. 467, where Zhiyi treats emptiness, dependent designation, and the middle way as three different truths, when in fact they are merely synonyms. In this he really departs significantly from Madhyamaka. Even though he recognizes them in some sense to be synonyms, the way he parses them is highly misleading.

Author: Malcolm

Date: Friday, November 30th, 2018 at 7:58 AM

Title: Re: Two truths or Three?

Content:

Malcolm wrote:

Even though he recognizes them in some sense to be synonyms, the way he parses them is highly misleading.

Coëmgenu said:

I actually agree. This is "interpenetration", "round fusion", "interfusion", 圓融. This is a triple contemplation, something that you disagree with here: One cannot reside in equipoise on both truths at the same time. Why? It is because they are the objects of mutually exclusive cognitions: one true, one false.

But this is three elements of equipoise.

It seems like an extraordinary contemplative feat, perhaps impossible, if we are to be skeptical instead of inquisitive. I can't imagine it. When the truths of emptiness, conventionality, and the middle are contemplated as the objects of cessation [śamatha], it is realized that these are three truths yet one truth. When cessation is sustained by means of insight [vipaśyanā] into the three truths, it is realized that these are three cessations yet one cessation.
(CSQI 467)

So it's not really necessarily 3 residences of equipoise. He says it is one residence. Then is ambiguous. IMO now.

Malcolm wrote:

One thing I highly disagree with in this translation is rendering śamatha as "cessation." Śamatha is not cessation (nirodha). Śamatha is an equipoise.

With respect to Zhiyi, emptiness is not an object of śamatha at all. Taking emptiness as an object of śamatha is really quite incorrect because it takes something that is free from proliferation and turns it into a conceptual proliferation, and such a meditation, at best, will lead to birth in the āyatana of "infinite emptiness."

Also the idea that śamatha is sustained by vipaśyāna is quite bizarre to me.

Author: Malcolm

Date: Friday, November 30th, 2018 at 8:30 AM

Title: Re: Two truths or Three?

Content:

Malcolm wrote:

One thing I highly disagree with in this translation is rendering śamatha as "cessation." Śamatha is not cessation (nirodha). Śamatha is an equipoise.

Coëmgenu said:

On this we both agree again.

Malcolm wrote:

With respect to Zhiyi, emptiness is not an object of śamatha at all. Taking emptiness as an object of śamatha is really quite incorrect because it takes something that is free from proliferation and turns it into a conceptual proliferation, and such a meditation, at best, will lead to birth in the āyatana of "infinite emptiness."

Also the idea that śamatha is sustained by vipaśyāna is quite bizarre to me.

Coëmgenu said:

Isn't the union of śamatha and vipaśyanā the endeavour of Mahāyāna in general? It is in the name of the text in question, Mahāśamathavipaśyanā.

Malcolm wrote:

Yes, even so, one does not take emptiness as an object of śamatha. Śamatha is basically the first dhyāna and does not move beyond this, because it is necessary to possess the mental factors of vitarka and vicara so one can apply ultimate analysis. Once this ultimate analysis on the path of application has achieved its result, nonconceptual realization of emptiness, at this point, śamatha and vipaśyāna are conjoined in genuine sense. Prior to the path of seeing, one's vipaśyāna remains conceptual. Śamatha is merely a support for vipaśyāna.

Author: Malcolm

Date: Friday, November 30th, 2018 at 11:32 AM

Title: Re: DJKR letter to Aung San Suu Kyi

Content:

Quay said:

For me I'm not so much interested in the authors of these pieces but rather what the pieces actually say.

I think that putting the original letter and this response side-by-side produces a clear winner. The former seemed too glib, overly simplified, and factually questionable while the latter was clear, fact-based, and persuasive.

Malcolm wrote:

I really cannot stand this Western Liberal bias for facts.

amanitamusc said:

What news sources do glean facts from?

Malcolm wrote:

Multiple sources for everything.

Author: Malcolm

Date: Friday, November 30th, 2018 at 12:24 PM

Title: Re: Beyond cause and effect

Content:

Spelare said:

How, concretely, does one realize the view beyond cause and effect?

Malcolm wrote:

By going beyond the mind.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 3:58 AM

Title: Re: Two truths or Three?

Content:

Malcolm wrote:

Yes, even so, one does not take emptiness as an object of śamatha. Śamatha is basically the first dhyāna and does not move beyond this, because it is necessary to possess the mental factors of vitarka and vicara so one can apply ultimate analysis. Once this ultimate analysis on the path of application has achieved its result, nonconceptual realization of emptiness, at this point, śamatha and vipaśyāna are conjoined in genuine sense. Prior to the path of seeing, one's vipaśyāna remains conceptual. Śamatha is merely a support for vipaśyāna.

Coëmgenu said:

What do you make of this passage from Venerable Lhundub Sopa's commentary on Venerable Tsongkhapa's Lamrim Chenmo?

Emptiness as the object for cultivating serenity is only for those of exceptionally astute aptitude who have realized emptiness inferentially. Temporarily forsaking analysis, they concentrate on emptiness that has been conceptually understood

Malcolm wrote:

This is a special position of the Gelugpa school. It is considered very erroneous by all other Tibetan Buddhist schools. A mind conceptually focused on a proliferation, in this case a generic mental image of the absence of inherent existence, cannot free itself from proliferations by means of a proliferation. The point of ultimate analysis is to exhaust proliferation, as Śāntideva points in the ninth Chapter of the Bodhicaryāvatāra:

When neither an entity nor a nonentity
is present before the mind;
there being no other alternative,
the mind is pacified.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 4:28 AM

Title: Re: Jobs that serve alcohol?

Content:

pemachophel said:

Tulzhug Lingpa, a.k.a. Duddul Rolpai Dorje, a well-known Tertön of the mid-20th century and student of both H.H. Dudjom Rinpoche, Jigdral Yeshe Dorje, and Chatral Sangay Dorje, wrote a small book on the importance of avoiding alcohol for Buddhist practitioners -- The Youthful Armor for Those Who Want Liberation.

Malcolm wrote:

Longchenpa definitely does not agree with this:

Imbibing booze, one is happy; when tasted, one is sated;

internally, the body and mind are supremely blissful;
appearances are blissful and vivid, resembling the realization of dharmatā:
the qualities of good-tasting booze are abundant.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 4:31 AM

Title: Re: Jobs that serve alcohol?

Content:

Grigoris said:

Oh... Just to be clear...

I uphold the fifth precept, but still engage in ritual use of alcohol twice a month.

Malcolm wrote:

I drink wine ritually too, every day, more or less.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 4:33 AM

Title: Re: Two truths or Three?

Content:

Coëmgenu said:

This practice seems to take ānāpānasmṛti up to the third dhyāna. I suppose this kind of concentration does not require vitarkavicara?

Malcolm wrote:

They are required for analysis.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 5:00 AM

Title: Re: Two truths or Three?

Content:

Malcolm wrote:

This is a special position of the Gelugpa school. It is considered very erroneous by all other Tibetan Buddhist schools.

Coëmgenu said:

How does Tibetan Buddhism navigate this disagreement?

Malcolm wrote:

Debate.

Author: Malcolm

Date: Saturday, December 1st, 2018 at 7:20 AM

Title: Re: Jobs that serve alcohol?

Content:

pemachophel said:

According to Khenchen Konchog Gyaltsen, the tshog chang is amrit and not/no longer alcohol. So it does not violate the fifth precept.

Malcolm wrote:

Can't violate it if you don't hold it. Observing the pratīnokṣa vows is a choice, not an obligation. And the fifth precept with respect to laypeople is really the fourth, actually, since if you do not forgo drinking alcohol, you also do not possess the precept of avoiding sexual misconduct (on the theory that the former will lead to the latter).

Author: Malcolm

Date: Sunday, December 2nd, 2018 at 1:57 AM

Title: Re: Jobs that serve alcohol?

Content:

pemachophel said:

"And the fifth precept with respect to laypeople is really the fourth, actually, since if you do not forgo drinking alcohol, you also do not possess the precept of avoiding sexual misconduct (on the theory that the former will lead to the latter)."

Apropos of this, there's a Lama, maybe Kagyud, (Whose name I cannot dredge up) Who won't give any of the other four precepts if you don't take the fifth for this very reason. Since alcohol diminishes mindfulness and knowing what should and should not be done -- drenpa and sheshin -- it makes any of the preceding four all the more easy to break, not just sex.

IME, the problem with alcohol is that you don't necessarily know you've drunk too much, and when you do, it's already too late.

Malcolm wrote:

Nevertheless, a four vow holder holds the vows of refuge, as well as the the precept of not taking life, not stealing, and not lying. This is how it is classified in the three vows.

But of course, as Mahāyānis, the principle of the precepts is not the physical action, but rather, the intention behind the action -- for this reason, Mahāyāna bhikṣus may handle money, associated with women, and so on, because much of what is prohibited in Śrāvakayāna vows is permitted in Mahāyāna and vice versa. The Trisamvara Chapter of the Ratnakuta goes into this at length, as does Sakya Paṇḍita in his Distinguishing the Three Vows.

Also, having a beer or a glass of wine, or even a whole bottle of wine, does not necessarily imply that one must lose one's mindfulness. It depends on one's capacity.

Author: Malcolm

Date: Sunday, December 2nd, 2018 at 2:42 AM

Title: Re: How do we know our practice is working?

Content:

Malcolm wrote:

In Dzogchen there is no need to engage in virtuous deeds

LoveFromColorado said:

Hi again everyone! I have been reflecting on this statement over the past couple of days and I must confess that I'm having a difficult time coming to grips with it. For example, the ninth virtuous deed is to give up wishing harm for others and instead cultivate compassion. The tenth would be to give up wrong views and establish oneself in the correct view. And so on... avoid killing, renounce stealing, practice compassion, speak truthfully, etc.

How can one not engage in these and expect inner peace, awakening, etc.? For example, if you have resources and come across someone who is in true need and withhold those resources, then how can your mind be calm?

Beyond that, it seems to go against some basic teachings regarding the Bodhisattva path and even the kindness of the guru.

Thanks in advance!

Malcolm wrote:

Dzogchen is a path beyond mind. Positive and negative deeds are created by the mind. If you really want to understand this point, you really need to study with someone who is an authentic Dzogchen master. Be careful, because there are not many of those around. But there are many people who use the reputation of Dzogchen to sell themselves as teachers, putting out a deer's tail, but selling donkey meat instead.

Author: Malcolm

Date: Sunday, December 2nd, 2018 at 4:41 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Supramundane said:

could you elaborate

Astus said:

If the 'subtle mental body' refers to the mental aggregates, then an arhat must still be attached to the aggregates, hence that person cannot actually be called an arhat. But if it is something beyond the aggregates, then there are actually six aggregates. So, in

either case, the idea that an arhat is stuck in a subtle mental body contradicts either the definition of arhatship or the doctrine of the five aggregates, unless there is somehow a third option.

Malcolm wrote:

The Śrī Mālādevi Sūtra points out that arhats and pratyekabuddhas, as well as bodhisattvas, have not in fact abandoned all afflictions.

“O Lord, arhats and pratyekabuddhas are afraid. Because these arhats and pratyekabuddhas still have not extinguished their lives, these [psychophysical forces] continue. They have not completed the practice of purity, and so remain impure. Because their actions are not ultimate, they still have actions to perform. Because they have not reached that [final stage], they still have defilements that should be severed. Because these are not severed, one is far from the realm of nirvana...The inconceivable death of transformation [for a purpose] refers to the mind-made bodies of the arhats, pratyekabuddhas, and greatly powerful bodhisattvas until the time of their supreme, complete enlightenment.

Pg. 24,

https://www.bdkamerica.org/system/files/pdf/dBET_Srimala_Vimalakirti_2004_0.pdf?file=1&type=node&id=480

Author: Malcolm

Date: Sunday, December 2nd, 2018 at 8:05 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

The Śrī Mālādevi Sūtra points out that arhats and pratyekabuddhas, as well as bodhisattvas, have not in fact abandoned all afflictions.

Astus said:

That is the former case, where arhats are not free from clinging to the aggregates, so not really arhats.

Malcolm wrote:

Not according to definition of “arhat” in the lower schools. But, they are still arhats from the POV of the Mahayana.

Author: Malcolm

Date: Sunday, December 2nd, 2018 at 8:07 AM

Title: Re: How do we know our practice is working?

Content:

anjali said:

While this is certainly true, I can't imagine that you are advocating that one ignore the law of cause and effect. Otherwise, that would be a case of conduct getting lost in the view, no?

Lukeinaz said:

if dzogchen, our real nature, is beyond cause and effect, what is left to be ignored?

LoveFromColorado said:

Thanks all for the conversation. I have read The Crystal and the Way of Light as well as The Source and have some intellectual understanding of this discussion but have not received a direct transmission from ChNN.

That said, if I were to attend a teaching of ChNN's and in the middle of it jumped on stage and physically attacked him then certainly someone would stop me. If I said, "Well, this is all beyond mind" surely the response would not be, "Oh yeah, you're right, sorry." It feels that there is something bordering on nihilism here in this conversation that is out of balance. I get that our experience and mind are dependent arising and that rigpa is beyond both but that does not seem to address the delicate balance of interacting with our experiences. With this pretense, it would seem that even regarding someone as a guru would be false. Why do guru yoga then? Why make practices for ChNN's health if we merely stop at rigpa being beyond experience and mind? There would be no point - surely there is something deeper here?

Does that make sense, and can anyone shed any light here?

Malcolm wrote:

I think I said you need to study this point with a qualified teacher.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 1:16 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Not according to definition of "arhat" in the lower schools. But, they are still arhats from the POV of the Mahayana.

Astus said:

So the arhat of ekayana is not the arhat of triyana (that includes Mahayana as well), and since no ekayanist has a sravaka motivation, their arhat idea has never actually been aspired to by anyone, thus nobody to convince or argue with on the superiority of bodhisattvayana. In other words, the ekayana arhat is a straw man.

Malcolm wrote:

No, since the Lankavatara points out that arhats are roused from an equipoise of cessation and then set on the bodhisattva path, their motivation now redirected

towards full buddhahood.

Ekayāna does not mean that everyone has the same motivation; it means that despite the three kinds of bodhicitta formed as a cause, all paths lead to full buddhahood (with a little intervention required in the case of arhats and pratyekabuddhas).

Author: Malcolm

Date: Monday, December 3rd, 2018 at 1:47 AM

Title: Re: Bön and Ati Muwer

Content:

kalden yungdrung said:

Well this esoteric violence caused nearly the disappearing of a very old "Tibetan" culture, which was venerated a very long time by the Tibetan kings, it assured them the ladder to heaven.

Malcolm wrote:

The extent to which Tibetan Kings from Nyatri Tsanpo onward take Zhang Zhung names shows that Tibet was a vassal state of Zhang Zhung between the late second century BCE to the 7 century CE, dominated by a powerful neighbor. But the climate changed in Western Tibet, from the 6th century onwards, because of long term deforestation, overgrazing and so on, causing the upper Tibetan plateau to become nonviable for sustaining intensive agriculture and so on, leading to the decline and eventual collapse of the Zhang Zhung civilization.

It is true that "Bonpos", clans with political allegiances to the old Zhang Zhung kingdom, hostile to Indian influence at the Tibetan court, were expelled from Central Tibet during the late 8th century, in part because of their opposition to the importation of Indian Buddhism. However, the Bonpo accounts of this Imperial period history are distorted, as irrefutable textual scholarship has shown. Ligmincha was not assassinated in the 8th century by Trisong De'utsan, as Bonpo accounts generally hold, but rather by Srongtsan Gampo in the 7th century, as comparative analysis with surviving old Tibetan documents show.

The Bon that existed (if Bon existed at that time at all) at the time of the Imperial period is not the Bon which exists today. So called Yungdrung Bon, the Bon that exists today, is modern system which dates no earlier than the 11th century. Bonpo partisans may persist in their ideas about the origins of Bon, but no modern scholar with any credibility accepts them. Bon largely derives its modern day teaching from Indian Buddhism, drawing upon both Nyingma as well as Sarma sources. In Bon literature, traces survive of pre-Buddhist Tibetan religious practices, but not enough to constitute a systematic tradition.

The truth is that Tibetans had no system of writing prior to Songtsan Gampo's reign. While some scholars, like Chogyal Namkhai Norbu have endeavored to show that

Tibetans indeed has a system of writing prior to this period, there is also no evidence that there was writing in Zhang Zhung, and extensive paleographical analysis proves that all Tibetan writing systems, including dmar yig, and so on, descend ultimately from the late Gupta script used in Nepal and North India, adapted to the Tibetan language in Tibet during the 7th century, no earlier than 630 CE. Sam van Schaik has written an excellent article on the subject

(https://www.academia.edu/2039996/A_New_Look_at_the_Tibetan_Invention_of_Writing), which anyone interested in Tibetan history should read. He leaves open the possibility that Tibetans might have used writing earlier than this, but there is no documented evidence or contemporary confirmation of such usage. The fact that Tibet had no system of writing, as reported by the Chinese Tang Annals, as well as the Tibetans themselves, should be enough to cast doubts on Bonpo claims for an antiquity competing with or exceeding that of Indian Buddhism.

The truth is that Yungdrung Bon is a modern system, heavily dependent on Indian Buddhism and entirely indebted to it. Of course, being a copy of Indian Buddhism, by and large, we cannot say that the doctrines it espouses are false or wrong, because that would call into question the original: Indian Buddhism. But we can certainly point out that the Bon origin narrative are wholly fabricated, assembled out of vague memories of important pre-Buddhist religious and clan leaders, and cast in myths which provides a source for their religion which is not located in India, but rather the previously culture region that was dominant in Tibet prior to the 7th century, the then predominantly-Buddhist, Iranian-speaking regions of Central Asian, as the origin stories told about Tonpa Shenrab, and several clan histories of Tibetan clans show.

A possible Bon response to this would be to point out that likewise, there is virtually no evidence to support many Buddhist narratives about the Seven Past Buddhas and so on, and I agree, there is no evidence to support the existence of the six buddhas prior to Śākyamuni apart from annals that recorded their names in Vinaya texts, Sūtras, and the like, and list their names. However, these lists all correspond and can be dated to the 1st century BCE. Since we are dealing with religious texts, we are likely to find many myths and legends in them that are unprovable.

I don't state any of the above because I bear some grudge against the Bon tradition. Quite the contrary, I am perhaps one of the few Buddhist scholars who openly admits to enjoying reading and delving to Bonpo literature, because I think it is important for deepening understanding Tibetan culture and literature. On the other hand, it would be dishonest for me to support Bonpo claims to antiquity and so on, simply put, because there is absolutely no evidence for it. In the case of Tonpa Shenrab, there are only a few fragments concerning him in Dunhuang material and the old Tibetan documents, and they do not paint a picture of a nirmanakāya, but rather, a picture of a religious personage engaged in ritual activities along with other Tibetan priests in the pre-Buddhist period.

Finally, with respect to the idea that there are two Padmasambhavas, one good, and one evil, this is a notion also bandied about by some sectarian fools in the Geluk school. It is a silly idea, and a total fabrication.

There is only one Padmasambhava, who came from a region in what is now Pakistan, to assist the king of Tibet in building Samye. In terms of the oldest accounts we have, there is some disagreement about the manner of his birth, how long he stayed, and what he did in Tibet, but there is 100 percent agreement among all that he introduced the system of Vajrakilaya into Tibet, that he tamed the gods and demons of Tibet at Mt. Hepo, that Yeshe Tosgyal was his partner, and when his work was finished, he departed towards the southwest from the plains of Gungthang.

Now, given that you are posting in a Buddhist forum, it ought to be brought to your attention that very few people here have faith in Bon. Bon is tolerated because it is Tibetan and because it is derived from Buddhism, but most Tibetan Buddhists are not interested in Bon, for better or for worse. Your aggressive promotion of Bon has been tolerated for many years now. But when you engage in politics and start making false claims about Padmasambhava, such as claiming there was a Good Bonpo Padmasambhava and a Bad Indian Yogi Padmasambhava, you are no better than Buddhists who reduce all Bonpos to practitioners of animal sacrifice. You are just engaging in blatant sectarianism. Whether or not the tradition of the tigress being Ati Muwer is true or false, the fact is that Padmasambhava was invited to Tibet to subdue native Pre-Buddhist Tibetan, a.k.a., Bonpo gods. His endeavor to do so was regarded as a success by the Tibetan Kings. His form of Buddhism was adopted and whatever native religious traditions that existed in Tibet went rapidly into decline, never to be resurrected. The power of the clans with allegiance to Zhang Zhung, as well as allegiance to China was permanently broken, and from 9th century onward most Tibetans regarded India as the source of their spiritual tradition. The vast majority of members here are Buddhists who also look to India as the source of their tradition, and speaking for the majority, most of us find Bon of barely passing interest, not because it is of no value, but because we are not going to become disciples of Bonpo lamas and take up the various practice cycles one can find there.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 2:48 AM

Title: Re: How do we know our practice is working?

Content:

LoveFromColorado said:

That makes sense and does not sound contraversial at all to me. I get the not improving nor corrupting the view. Thank you for clarifying.

krodha said:

Perhaps not controversial to you, but certainly to those involved with more common systems. Which is why it is best to avoid broadcasting openly. It can inadvertently create aversion, etc., which becoming an obstacle for someone else, in the sense of a barrier to Dzogchen, is extremely negative.

LoveFromColorado said:

The level of controversy likely springs from the level of dogmatism present in the

individual. If one is dogmatic about a belief or ideal, then the very nature of that dogmatism instills a sense of duality ("truth" and "everything not truth"). I was raised in an extremely dogmatic environment and am now in quite the opposite position which makes accepting change, realizing nuances, and taking a "middle" approach to many things much easier.

Just my own two cents for what they are worth

Malcolm wrote:

Dzogchen does not suffering from dogmatism because it based in personal experience which is absolutely unmistakable, the same is true for the rest of Vajrayāna practice. Progress in Dzogchen teachings is based on unmistakable phenomena which one cannot fake or imagine. This is true also of general Vajrayāna. In other words, if your vajra and bell are not floating, you are not making much progress.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 5:08 AM

Title: Re: How do we know our practice is working?

Content:

Malcolm wrote:

Dzogchen does not suffering from dogmatism because it based in personal experience which is absolutely unmistakable, the same is true for the rest of Vajrayāna practice. Progress in Dzogchen teachings is based on unmistakable phenomena which one cannot fake or imagine. This is true also of general Vajrayāna. In other words, if your vajra and bell are not floating, you are not making much progress.

Grigoris said:

Mine fall down all the time from my small practice table... Does that count as progress?

Malcolm wrote:

Only if they are blown off to the side by the wind while they are levitating during your practice.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 5:45 AM

Title: Re: How do we know our practice is working?

Content:

Johnny Dangerous said:

Honestly some Vajrayana/Dzogchen people seem to practice for questionable reasons - some sense of gaining spiritual power or self-aggrandizement-, and often they also refuse to get a basic grounding in Mahayana as well. I've even seen some put the Mahayana as a whole down nonstop because it's "too conceptual"..

Malcolm wrote:

It is too conceptual. This is a valid criticism. And without siddhis one will not benefit many people at all.

Johnny Dangerous said:

But I feel like in at least some cases, people simply jump into Vajrayana without a real base, and tend to disregard the Mahayana.

Malcolm wrote:

We depend on Mahāyāna for view and motivation, but not for methods.

Johnny Dangerous said:

young people collecting Vajrayana practices at a feverish pace...

Malcolm wrote:

These young people will, if they maintain their samayas, attain full buddhahood eons before mindfulness practitioners. I salute them.

Johnny Dangerous said:

Really we're all a mess though, honestly.

Malcolm wrote:

Sentient beings are buddhas,
obscured by transient afflictions.

-- Hevajra Tantra.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 6:13 AM

Title: Re: How do we know our practice is working?

Content:

Johnny Dangerous said:

I am more thinking of meatspace experiences.

Malcolm wrote:

We cannot judge anyone's practice. Look at Milarepa, he spent twenty years running around wanting to learn sorcery, studying with this and that teacher, and even, according to legend, killed sentient beings, fellow Vajrayāna practitioners. Who could have had worse samaya to repair than Milarepa?

There are many examples of this nature.

In any case, many tantras state that in the Kali Yoga, only mantrayāna is an effective means of liberation. If one does not accept this, then there is no point in following Vajrayāna at all.

Author: Malcolm

Date: Monday, December 3rd, 2018 at 6:28 AM

Title: Re: How do we know our practice is working?

Content:

Johnny Dangerous said:

Ok man. Malcolm says don't judge anyones practice

Malcolm wrote:

Yes, we really cannot judge anyone's practice of Vajrayāna based on external criteria. In order to judge, we would need to be able to know the minds of others.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 12:17 AM

Title: Re: Beyond cause and effect

Content:

Malcolm wrote:

By going beyond the mind.

Spelare said:

In order to discern and grow in familiarity with the capacity to do so, would it be advisable to engage in exercises aimed at discrimination between sems and sems nyid?

Malcolm wrote:

that helps. But what one really needs is a guru with the intimate instructions.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 12:53 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Refugee said:

I wouldn't be so quick to judge a masters passing as in auspicious. What do we know?

Malcolm wrote:

It is not inauspicious for him, it is inauspicious for us.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 1:43 AM

Title: Re: Terminology of Three Natures

Content:

Seeker12 said:

The three natures as presented in the Mahayana are the parikalpita nature, the paratantra nature, and the pariniṣpanna nature.

Does anyone know or can any point to any resources on the actual breakdown of these terms? They are translated in various ways, such as Imaginary, Other-dependent & Perfect (Karl Brunnhölzl), Imagined, Other-dependent & Consummate (Jay L. Garfield), and Imputation, Dependence & the Absolute (Lama Chökyi Nyima) - I am interested in the sort of etymology of the terms.

For example, I'm guessing parikalpita has various parts such as pari and kalpita or whatever - what do the various parts mean?

Thanks. I hope it's clear enough.

Malcolm wrote:

Pari means totally, kalpita means imagined, conceptualized, etc.

Para means other; tantra means dependent.

niṣpanna means "accomplished" or "perfected, as in completion stage, niṣpannakrama.

Thus pariniṣpanna means "totally perfected"

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 2:22 AM

Title: Re: Terminology of Three Natures

Content:

Malcolm wrote:

Pari means totally, kalpita means imagined, conceptualized, etc.

Para means other; tantra means dependent.

niṣpanna means "accomplished" or "perfected, as in completion stage, niṣpannakrama.

Thus pariniṣpanna means "totally perfected"

Seeker12 said:

Thank you, that's exactly what I was looking for. Other dependent, then, is simply referring to the 12 nidanas, correct? Connecting the term niṣpanna to the completion stages is very interesting.

No need to reply if other dependent indeed is simply referring to the 12 nidanas, as I'm fairly certain it is.

Malcolm wrote:

Some interpretations understand it that way, but in reality it refers to the ālayavijñāna which carries the seeds which produce appearances as the imagined nature. When those seeds are eradicated, the dependent nature becomes the perfected nature. So, to ignorant sentient beings, the dependent nature appears in the form of the imagined nature; when the dependent nature is purified, it is the perfected nature. Literally speaking, the nonexistence of the imagined in the dependent is the perfected.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 3:10 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

No, since the Lankavatara points out that arhats are roused from an equipoise of cessation and then set on the bodhisattva path, their motivation now redirected towards full buddhahood.

Astus said:

What I mean by a straw man arhat is that per definition an arhat is one no longer attached to the aggregates. If that meaning is changed, then it is not the same idea. The ekayana description rather fits a non-returner who resides in the pure abodes.

Malcolm wrote:

There are also arhats in the pure abodes, not just nonreturners.

In any case, the Mahāyāna definition supersedes the Hinayāna definition since it is a higher tenet system.

The ultimate of the lower system
is the relative of the higher.

Śrāvaka arhats and pratyekabuddhas are not buddha arhats. It is as simple as that. They simply experience a temporary relief from samsara, but mistake the equipoise of cessation for actual nirvana.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 3:46 AM

Title: Re: How do we know our practice is working?

Content:

Arnoud said:

Thanks JD and Malcolm. Much appreciated.

Malcolm, is there not such a thing as liberation of the mind which does not spill over into physical phenomena?

Malcolm wrote:

No. Not really. The process of successive rebirths over three incalculable eons has to do with increasingly better physical bodies, etc., and gathering the various major and minor marks of a perfect, complete buddha.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 5:34 AM

Title: Re: How do we know our practice is working?

Content:

ford_truckin said:

What kind of siddhis is a first year bodhisattva supposed to manifest?

Malcolm wrote:

A first year bodhisattva? None.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 5:49 AM

Title: Re: How do we know our practice is working?

Content:

ford_truckin said:

What kind of siddhis is a first year bodhisattva supposed to manifest?

Malcolm wrote:

A first year bodhisattva? None.

ford_truckin said:

Sorry I meant first level/bhumi.

Malcolm wrote:

The signs of progress of bodhisattvas on the stages is detailed in the Dasabhumī Sūtra.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 6:19 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Refugee said:

I still question that. A lesson in impermanence & the problems of samsara can go a long way. He told my lama he will not Yangsi so we have Dewachen Buddha to look forward to. May his activities reach countless beings

Malcolm wrote:

When given lemons, make lemonade.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 6:59 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

the Mahāyāna definition supersedes the Hinayāna definition since it is a higher tenet

system.

Astus said:

But this is not a Mahayana-Hinayana difference, but an ekayana-triyana one. Furthermore, ekayana doctrines also affirm that arhats realise that the aggregates are not self, therefore such a person is necessarily free from attachment to the body, the feelings, the concepts, and any state of mind, unless the pudgala-nairatmya for sravakas is a mere intellectual belief. But if it is genuine realisation, there can be no appearance or state that binds them, so there is no reason to be stuck in any equipoise either.

Malcolm wrote:

Yes, it is a difference in tenets. There is no ekayana tenet system that differs from Mahāyāna

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 10:37 PM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Miroku said:

The first has lots to do with samayas and it is mostly fault of the students if there are breakages and it takes toll on teachers lifespan (unless teacher broke them ofc). I'd say that it is highly irrelevant if he is a head of a lineage or a head cheerleader really.

Arnoud said:

I don't think lineage head and head cheerleader can really be equated. No offense to cheerleaders.

To hold one lineage is already a great responsibility and comes with a lot of supernatural traps if we believe the hagiographies of old. I can just imagine the same applies to the lineage head. Especially of the Nyingmapas where the protectors and dakinis aren't the most peaceful. That's why I was wondering if there could be a relationship between him being head of the lineage, his realization and his death.

In all honesty, the account of his dead read far from auspicious and not just for us.

Malcolm wrote:

This happened because of our collective lack of merit. He was not especially old, unlike HH Dudjom Rinpoche, HH Dilgo Khyentse, HH Penor Rinpoche, and HH Taklung Tsetrul Rinpoche.

Author: Malcolm

Date: Tuesday, December 4th, 2018 at 11:59 PM

Title: Re: Tantra and the Luminosity of Dzogchen

Content:

Spelare said:

But now I wonder: is dzogchen truly realizable without some acquaintance with tantra?

Malcolm wrote:

Dzogchen is part of secret mantra, so no. In other words, it is part of "tantra."

Spelare said:

Now, maybe what I'm talking about is not dzogchen proper at all, but anuyoga or some lower level. If so, it seems fine to practice where I happen to be now, as it seems to be what I need. And perhaps, in the fullness of the fourth time, the practice of dzogchen will be open to me. Any reflections?

Malcolm wrote:

The three inner tantras are generally practiced in union.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 12:17 AM

Title: Re: Shambhala closes NYC center

Content:

Knotty Veneer said:

According to Lionsroar.com, Shambhala is to close it's NYC center in Manhattan.

Based at 22nd Street between 5th and 6th, the article states that they can no longer afford the \$30k per month rent.

Are we seeing the first tangible knock on effect of the recent scandal?

Malcolm wrote:

Frankly, it is ridiculous and obscene that any Dharma center pay \$360,000 dollars a year in rent.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 2:55 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Malcolm wrote:

This happened because of our collective lack of merit. He was not especially old, unlike HH Dudjom Rinpoche, HH Dilgo Khyentse, HH Penor Rinpoche, and HH Taklung Tsetrul Rinpoche.

Grigoris said:

I think you will find that it may have something to do with his store of merit.

Malcolm wrote:

No, I don't think so. But you can think what you like.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 3:46 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Malcolm wrote:

No, I don't think so. But you can think what you like.

Grigoris said:

Well, the Buddha's teachings on life spans and what influences them is pretty clear AND it pretty funny to hear you (somebody so opposed to the notion of collective karma) to be arguing about the influence of collective merit.

Malcolm wrote:

The reason I say this is because, in my opinion, he was clearly a realized person, and should he have seen it was beneficial to remain for sentient beings, he would have remained. It is quite clear he knew prior to his passing that he was going to pass soon.

With respect to collective karma and merit, there is no such a thing in a real sense; but we can call the aggregate of individual actions and their ripening "collective" if the causes and results are sufficiently similar.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 4:30 AM

Title: Merit needed to see Buddhas

Content:

Malcolm wrote:

Split from <https://dharma.wheel.net/viewtopic.php?f=49&t=27705>

The reason I say this is because, in my opinion, he was clearly a realized person,

Grigoris said:

I never doubted this. But he might be trying to teach us some other lesson than "you guys aren't good enough for the likes of me".

Malcolm wrote:

Well, maybe we aren't. After all, this is why Śākyamuni passed on. We justify it as a lesson in impermanence, things like lifespan and so on are inextricably linked with merit. Since a Buddha is beyond karma, etc., their appearance in the world is a function of the merit of living beings in the world, and when that declines, Buddhas do not appear.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 5:05 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Malcolm wrote:

It is quite clear he knew prior to his passing that he was going to pass soon.

krodha said:

What indication did he give?

Malcolm wrote:

Please read the letter translated by Sangye.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 5:16 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Malcolm wrote:

Well, maybe we aren't. After all, this is why Śākyamuni passed on. We justify it as a lesson in impermanence, things like lifespan and so on are inextricably linked with merit. Since a Buddha is beyond karma, etc., their appearance in the world is a function of the merit of living beings in the world, and when that declines, Buddhas do not appear.

Grigoris said:

That makes no sense at all. Why would a Buddha appear when sentient beings least need them???

Malcolm wrote:

Buddhas do not appear when sentient beings have so much merit they do not need them, and when they have so little merit they cannot be helped. We are nearing the lower end of that curve.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 6:00 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Grigoris said:

That makes no sense at all. Why would a Buddha appear when sentient beings least need them???

Malcolm wrote:

Buddhas do not appear when sentient beings have so much merit they do not need them, and when they have so little merit they cannot be helped. We are nearing the lower end of that curve.

Jangchup Donden said:

What would be an example of sentient beings having so much merit they do not need a Buddha? AFAIK every pure realm has at least one.

Malcolm wrote:

This is referring to our Sahaloka.

Even in Sukhavati, however, in order to actually see Amitabha Buddha for example, one needs sufficient merit. Otherwise, one gets stuck in a lotus and does not even hear the sound of his voice for what would be millions of years passing on the earth.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 9:18 AM

Title: Re: Tantra and the Luminosity of Dzogchen

Content:

the.eleven said:

Acquainted with tantra, yes.

However, would it be incorrect to assert that as long as concepts are proliferating there is no dzogpa chenpo?

Malcolm wrote:

Stillness and movement are the same state.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 1:28 PM

Title: Re: Merit needed to see Buddhas

Content:

Nicholas Weeks said:

Since motivation of bodhisattvas & buddhas is same - to help as many beings as possible become free of all obscurations & suffering, our merit may have little to do with their appearance. They teach & help devas too, whose types of suffering we would not consider suffering at all. The hell beings, animals and all lower realms are helped by Them, and those creatures have no merit.

Any realm, high, middling or low, has beings in need of bodhisattvas & buddhas. Since They are totally free - why They show up is Their decision. We should just be grateful.

Malcolm wrote:

The reason human beings can obtain Buddhahood and the other five classes cannot is that we humans have just the right mix of suffering and happiness, so we can escape our plight and in the process help others as best we can.

Author: Malcolm

Date: Wednesday, December 5th, 2018 at 11:02 PM

Title: Re: Merit needed to see Buddhas

Content:

ford_truckin said:

from my readings, buddhas only make an appearance in human flesh once there are no traces of dharma left in the world.

Seeker12 said:

This is specifically regarding a supreme nirmanakaya such as Shakyamuni, but there are other types of nirmanakaya forms it's taught.

Malcolm wrote:

Yes, and we do not have the merit to see the Buddha in person now...

Author: Malcolm

Date: Thursday, December 6th, 2018 at 2:23 AM

Title: Re: Shambhala closes NYC center

Content:

SonamTashi said:

Speaking from experience, missionary activities straight up just do not work. Imo, missionary work would be one of the quickest. Ways to hurt the dharma. No one likes a missionary. One of the things Buddhism has going for it in the West is not being pushy.

tatpuruṣa said:

Definitely.

How would you like hearing on the streets about the "God News" of the Pali Kanon? Let's stop suffering right now, cheer up, because Buddha loves you ..!!..

And what about "Testimonies of the Buddha" knocking on your door?

Malcolm wrote:

Buddha's Witnesses, promising the Kingdom of Buddha here on earth, visiting you in your home.

Author: Malcolm

Date: Thursday, December 6th, 2018 at 5:26 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Malcolm wrote:

A Vajrayāna practitioner, by virtue of their practice, can gather the two accumulations necessary for full buddhahood in a very short period of time.

This is impossible in the cause vehicle.

Of course there are some fools who think that gathering the two accumulations are unnecessary for buddhahood. They are objects of pity.

smcj said:

<https://dharmawheel.net/viewtopic.php?f=40&t=29902&start=20>

Malcolm wrote:

The result does not depend on the two accumulations.

Thomas Amundsen said:

<https://dharmawheel.net/viewtopic.php?t=6591#p78290>

I'm assuming that 2018 Malcolm overrides 2012 Namdrol?

Malcolm wrote:

One statement is made from the point of view of Great Perfection, the other statement is made from the point of view of general Vajrayāna. While the vehicles may contradict each other, the lower being contradicted by the higher, I am not guilty of such a contradiction myself.

Author: Malcolm

Date: Thursday, December 6th, 2018 at 9:26 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Thomas Amundsen said:

<https://dharmawheel.net/viewtopic.php?t=6591#p78290>

I'm assuming that 2018 Malcolm overrides 2012 Namdrol?

Malcolm wrote:

One statement is made from the point of view of Great Perfection, the other statement is made from the point of view of general Vajrayāna. While the vehicles may contradict each other, the lower being contradicted by the higher, I am not guilty of such a contradiction myself.

Thomas Amundsen said:

I've wondered about this for quite some time. Thanks for the clarification!

Malcolm wrote:

The ultimate of the lower is the relative of the higher.

Author: Malcolm

Date: Friday, December 7th, 2018 at 10:46 PM

Title: Re: oldest, dateable depiction of the Buddha in human form

Content:

Tiago Simões said:

Here's a nice video to put things in historical context:

Grigoris said:

It was not a "Greek Empire" it was a Hellenistic Empire of Macedonians. There was no Greece back then, there was the Macedonian Empire that had initially conquered and unified Hellenic city states, before setting out towards the east.

Tiago Simões said:

Isn't "Hellenistic" just a synonym for Greek? Like the official name of Greece, "Hellenic Republic".

Malcolm wrote:

Considering that the region was largely made of Iranian speaking peoples who used Aramaic as their lingua franca (the official business language of the Persian Empire at that time), it was at best Hellenic only at the very top.

Author: Malcolm

Date: Sunday, December 9th, 2018 at 2:26 AM

Title: Re: oldest, dateable depiction of the Buddha in human form

Content:

Wayfarer said:

It seems the name that has been omitted in the above was Alexander the Great, whose empire it was that straddled Gandhara, and whose language and artistic culture had profound influence in that part of the world. The Questions of King Milinda were an account of a dialogue between a Buddhist monk, Ven. Nagasena, and a Greco-Bactrian King. It is said to be one of the very oldest continuously extant written texts in the Buddhist corpus, or indeed world literature.

I have always found the 'Gandhara' style of Buddhist iconography beautiful, such as https://www.google.com.au/search?q=gandhara+buddhist+art&rlz=1C5CHFA_enAU576AU576&source=lnms&tbn=isch&sa=X&ved=0ahUKEwiG6aSp0Y7fAhUJp48KHZ7-Dx4Q_AUIDigB&biw=1190&bih=693. I understand that it's a kind of 'hybrid tradition', but then many others were as well - the Kusharan culture nearly always depicted bodhisattvas with moustaches! But then, that's how tradition, like language, evolves.

Malcolm wrote:

As above, the dominant culture of Bactria, etc., was Persian.

Author: Malcolm

Date: Sunday, December 9th, 2018 at 1:06 PM

Title: Re: oldest, dateable depiction of the Buddha in human form

Content:

Malcolm wrote:

As above, the dominant culture of Bactria, etc., was Persian.

Grigoris said:
Maybe, but you haven't really provided any evidence.

The ruling strata though, were definitely Hellenistic.

Malcolm wrote:
Read a history devoted specifically to Central Asia.

Author: Malcolm
Date: Monday, December 10th, 2018 at 10:03 PM
Title: New terma and their continuation outside of a lineage.
Content:
Malcolm wrote:
Discussion moved from <https://dharmawheel.net/viewtopic.php?f=49&t=29837>.

Johnny Dangerous said:
Is one needed, or just a lung?

Malcolm wrote:
You don't really need this. All you need is the medium thun, since you are a DC guy. And if you want to practice a Ngondro, well, there is the Ati Lamgi Ngondro.

Author: Malcolm
Date: Monday, December 10th, 2018 at 10:34 PM
Title: Re: empowerment for Dudjom Tersar Ngondro
Content:
Johnny Dangerous said:
Is one needed, or just a lung?

Malcolm wrote:
You don't really need this. All you need is the medium thun, since you are a DC guy. And if you want to practice a Ngondro, well, there is the Ati Lamgi Ngondro.

Grigoris said:
I completed the full accumulations for the Kagyu Ngondro, but when I started practicing in the Dudjom Tersar; LOTR asked me to do accumulations of the concise Dudjom Tersar Ngondro too.

Malcolm wrote:
And this is very excellent.

However, JD's root guru is the late ChNN. There is no reason for him to practice other termas when he can practice the fresh termas of his master from whom he has already received the full and complete transmission. If he wants to practice guru yoga, he can

practice the guru yoga of the medium thun. It is no different at all from the guru yoga of Dudjom Tersar, Longchen Nyingthig, etc., in meaning. And there is the ngondro practice in the Longsal teachings, mentioned above. I am just reminding him of this.

Author: Malcolm

Date: Monday, December 10th, 2018 at 11:50 PM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Malcolm wrote:

However, JD's root guru is the late ChNN.

Grigoris said:

Not trying to be disrespectful or anything, but what does it mean to have a root guru that is no longer incarnate? Especially in regards to their terma.

Malcolm wrote:

It means you have a root guru who has passed, that's all. It changes nothing.

Grigoris said:

It is something that I have been thinking about in connection to my own teacher and his terma. My view is that one has to achieve a certain level of realisation before their teacher's passing, because after they are gone, one will not have anybody to rely on (unless, of course, others have achieved realisation before you have).

Malcolm wrote:

One has the path the outer guru taught, which is the inner guru. This is what I am pointing out. As long as one has complete instructions, then one is going to be fine.

Author: Malcolm

Date: Monday, December 10th, 2018 at 11:53 PM

Title: Re: (Film) Searching for the Lotus-Born Master

Content:

Malcolm wrote:

The whole thing is idiotic.

Author: Malcolm

Date: Tuesday, December 11th, 2018 at 12:38 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Grigoris said:

I completed the full accumulations for the Kagyu Ngondro, but when I started practicing in the Dudjom Tersar; LOTR asked me to do accumulations of the concise Dudjom Tersar Ngondro too.

Malcolm wrote:
And this is very excellent.

However, JD's root guru is the late ChNN. There is no reason for him to practice other termas when he can practice the fresh termas of his master from whom he has already received the full and complete transmission. If he wants to practice guru yoga, he can practice the guru yoga of the medium thun. It is no different at all from the guru yoga of Dudjom Tersar, Longchen Nyingthig, etc., in meaning. And there is the ngondro practice in the Longsal teachings, mentioned above. I am just reminding him of this.

Johnny Dangerous said:
Is one needed, or just a lung?

Malcolm wrote:
You don't really need this. All you need is the medium thun, since you are a DC guy. And if you want to practice a Ngondro, well, there is the Ati Lamgi Ngondro.

Johnny Dangerous said:
How do I even obtain that Ngondro? I don't remember if I received the lung for it either.

Malcolm wrote:
CHNN gave this lung frequently. Just look up retreats you gave attended on line, and track down the lung list. I am 100 percent certain you will discover you have received this transmission. Anyway, there is nothing in any Ngondro that is missing from Medium Thun. You really do not need anything beyond the short, medium, and long thun practices. The only reason to do some other Ngondro is if you meet some Lama who insists that you must, and you are actually inspired to practice under their direction. But in the mean time, since this is not the case, you do not need this transmission at all.

Author: Malcolm
Date: Tuesday, December 11th, 2018 at 2:35 AM
Title: Re: empowerment for Dudjom Tersar Ngondro
Content:
pueraeternus said:
Just to be clear, is it this book?

http://shangshung.org/store/index.php?main_page=product_info&cPath=74_75&products_id=332

Johnny Dangerous said:

How do I even obtain that Ngondro? I don't remember if I received the lung for it either.

Malcolm wrote:

CHNN gave this lung frequently. Just look up retreats you have attended on line, and track down the lung list. I am 100 percent certain you will discover you have received this transmission. Anyway, there is nothing in any Ngondro that is missing from Medium Thun. You really do not need anything beyond the short, medium, and long thun practices. The only reason to do some other Ngondro is if you meet some Lama who insists that you must, and you are actually inspired to practice under their direction. But in the mean time, since this is not the case, you do not need this transmission at all. Yes, and other texts.

Author: Malcolm

Date: Tuesday, December 11th, 2018 at 11:18 PM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Sennin said:

I use to feel the need to be attached at the hip to the Guru. Now I don't.

Grigoris said:

Good on you! But I did not say anything about being attached at the hip. My teacher lives 5,432km away and I see him once a year for a week.

It is one thing to do practices that are taught as part of an established lineage and another thing to practice the terma of a specific teacher that are not part of a lineage collection (tersar). In the first instance any teacher that belongs to the lineage should have the experience to guide you, in the second instance...

Malcolm wrote:

By ChNN's design, there are plenty of senior DC instructors around to support people in this interim period.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 12:09 AM

Title: Re: Methods for keeping Samaya clean

Content:

Jangchup Donden said:

I was looking to get a general list of methods used for keeping Samaya clean. I know there's the usual ones such as the Vajrasattva mantra and participating in tsok practices, but I was wondering if there were any others. Does a daily practice session count? Or guru yoga? All of the above?

Malcolm wrote:

Reciting Vajrasattva long mantra 21 times a day prevents degeneration.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 12:23 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Grigoris said:

Good on you! But I did not say anything about being attached at the hip. My teacher lives 5,432km away and I see him once a year for a week.

It is one thing to do practices that are taught as part of an established lineage and another thing to practice the terma of a specific teacher that are not part of a lineage collection (tersar). In the first instance any teacher that belongs to the lineage should have the experience to guide you, in the second instance...

Malcolm wrote:

By ChNN's design, there are plenty of senior DC instructors around to support people in this interim period.

Johnny Dangerous said:

There are, but honestly the impact is somewhat limited when all you can do is email someone, valuable as that can be at times. There are no gars near me or anything, no DC practitioners to meet up with. I personally don't want to attempt something like the Tuns simply from a book. The DC practices I do engage in I feel like I learned from Rinpoche during webcast retreats. On the other hand, I have other lineages that I can receive instruction in in person, and which I have already done a number of times with groups, so I know the melodies etc. somewhat, which was my idea with this Ngondro. I'm tabling the idea for now anyway as my interest in Ngondro has always run hot and cold.

Malcolm wrote:

There are going to be many practice retreats in which you can participate, to learn this or that practice.

The thun practices are really not that daunting and can be easily learned from books and tapes.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 1:37 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Johnny Dangerous said:

There are, but honestly the impact is somewhat limited when all you can do is email

someone, valuable as that can be at times. There are no gars near me or anything, no DC practitioners to meet up with. I personally don't want to attempt something like the Tuns simply from a book. The DC practices I do engage in I feel like I learned from Rinpoche during webcast retreats. On the other hand, I have other lineages that I can receive instruction in in person, and which I have already done a number of times with groups, so I know the melodies etc. somewhat, which was my idea with this Ngondro. I'm tabling the idea for now anyway as my interest in Ngondro has always run hot and cold.

Malcolm wrote:

There are going to be many practice retreats in which you can participate, to learn this or that practice.

The thun practices are really not that daunting and can be easily learned from books and tapes.

Johnny Dangerous said:

There are logistical problems there, such as working full time when most activities on web casts end up happening at 3am, but I hear you, where there's a will there's a way. Where can I learn the melodies to the Tuns ?

Malcolm wrote:

http://shangshung.org/store/index.php?main_page=product_info&cPath=74_76&products_id=346

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 1:42 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Grigoris said:

Good on you! But I did not say anything about being attached at the hip. My teacher lives 5,432km away and I see him once a year for a week.

It is one thing to do practices that are taught as part of an established lineage and another thing to practice the terma of a specific teacher that are not part of a lineage collection (tersar). In the first instance any teacher that belongs to the lineage should have the experience to guide you, in the second instance...

Malcolm wrote:

By ChNN's design, there are plenty of senior DC instructors around to support people in this interim period.

Grigoris said:

Which is exactly what I said before: In the absence of the tertön you need somebody with some degree of realisation/accomplishment in the practice to guarantee it's

continuation and to help you in your practice.

Malcolm wrote:

Some people might need more assistance. But in fact ChNN also made a vast library of all of his secondary practices, including both his own termas and other lineage practices such as Green Tara, with complete explanations. One really has no need of more instruction about these secondary practices than what ChNN taught. Yantra Yoga and Vajra Dance, of course, cannot be learned from tapes and videos. But everything else can be.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 1:50 AM

Title: Re: Methods for keeping Samaya clean

Content:

Monlam Tharchin said:

Is any transmission or empowerment necessary to recite the long Vajrasattva mantra?

Malcolm wrote:

Generally, everyone who has received an anuttarayoga empowerment has the transmission.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 1:51 AM

Title: Re: Methods for keeping Samaya clean

Content:

Malcolm wrote:

Reciting Vajrasattva long mantra 21 times a day prevents degeneration.

Lobsang Chojo said:

Does reciting Vajrasattva short mantra 108 times a day prevent degeneration as well?

Malcolm wrote:

Better to do the long one.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 1:52 AM

Title: Re: My father died on Dec 2

Content:

Crazywisdom said:

Please mention Yesh Paul Puri in your prayers. And me too. My whole family, mom, dad and brothers are all dead.

Malcolm wrote:

Condolences.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 2:34 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Malcolm wrote:

Some people might need more assistance. But in fact ChNN also made a vast library of all of his secondary practices, including both his own terms and other lineage practices such as Green Tara, with complete explanations.

Grigoris said:

Which is great, but it is not enough.

Malcolm wrote:

Yes, it is, by ChNN's own design. He himself stated, again and again that since he had recorded this and that teaching, he had no need to teach them again. All anyone needed was the lung for the practice in question, and access to the books and recordings.

Remember, we are talking about SECONDARY practices, like the short thun, medium thun, ganapuja, etc.

If people are unhappy with this, or feel they need more support, they can go and follow other teachers. Everyone is free.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 3:30 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Grigoris said:

Unfortunately, I cannot be responsible for my empowerment.

Malcolm wrote:

Greg, we are talking about people who have already received transmission from ChNN. Not new people who never met him.

That is a different problem, one the community in the west will in time resolve. We already know that in China there is a Khenpo appointed to continue CHNN's lineage there.

Author: Malcolm

Date: Wednesday, December 12th, 2018 at 12:13 PM

Title: Re: Methods for keeping Samaya clean

Content:

Malcolm wrote:

BTW best method to repair samaya is completion stage.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 2:06 AM

Title: Re: Methods for keeping Samaya clean

Content:

Malcolm wrote:

BTW best method to repair samaya is completion stage.

Jangchup Donden said:

Are you talking about the dissolution stage during deity yoga or the physical practices like the six yogas of Naropa?

Malcolm wrote:

The former.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 4:44 AM

Title: Re: New terma and their continuation outside of a lineage.

Content:

javier.espinoza.t said:

i heard a similar insinuation from a lotsawa friend: "idc havn't produced any realized practitioner/instructor in the entire world".

Malcolm wrote:

This person must have amazing clairvoyance to be so confident of their opinion; however, what it actually shows is that they know nothing at all about Dzogchen teachings.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 5:25 AM

Title: Re: Question on Duality/Other

Content:

LoveFromColorado said:

Hi everyone, if I am correct in understanding the teachings I have heard and books I have studied, rigpa is the single ground awareness, the dharmakaya.

Malcolm wrote:

This is an incorrect understanding. There is no such thing as a "single ground awareness."

LoveFromColorado said:

Our consciousness is a manifestation of this ground awareness. Everyone "else" is

likewise a manifestation of ground awareness. It is definitely hard for me to translate what I have learned thus far into words but hopefully this is on track in the right direction.

Malcolm wrote:

No, this is leading you in the wrong direction.

LoveFromColorado said:

I realize everything is not "one" in the sense of being the same singular substance, but would it be correct to recognize "other" as the same in that it is the same manifestation of ground awareness? Or would they be different manifestations from the same essence?

Malcolm wrote:

There is no such thing as a "single ground awareness." This represents a complete and total misunderstanding of the nature of the basis (ground).

If rigpa were a single ground, then there couldn't be two paths and two results of rig pa and ma rig pa:

All of the universe and beings, samsara and nirvana have one basis. The two paths and two results are the enchantments of knowledge (rig pa) and ignorance (ma rig pa)...

The basis being discussed, as clarified here by Jigme Lingpa, is not the original, generic basis (aka the unfabricated mind essence). The basis here is the "contextual" all-basis, which is not dharmakāya at all, it is one's consciousness. It is extremely important to distinguish the all-basis from the dharmakāya.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 6:05 AM

Title: Re: Question on Duality/Other

Content:

LoveFromColorado said:

I am still working my way through the beginning of the book. At the beginning, it is explained how Samantabhadra is before all activity in consciousness, effectively once awareness arises and recognizes itself. Samantabhadra is thus the same in all mindstreams.

Malcolm wrote:

This is also an error of interpretation. Samantabhadra arises out of recognizing the activity of consciousness as "his" own state. In other words, even Samantabhadra possesses ignorance. Samantabhadra is never deluded, but delusion and ignorance are not the same thing. Ignorance can lead to delusion, but it does not necessarily lead to delusion.

LoveFromColorado said:

This line of thought is what got me thinking (as mentioned above) - is consciousness a manifestation of rigpa and what differentiates one consciousness from another given that they are not the same in terms of oneness but are the same in terms of Samantabhadra?

Malcolm wrote:

Rig pa is another name for a pure consciousness that recognizes its own state. If a consciousness does not recognize or mis-knows (ma rig pa) its own state, it then continues into delusion. On the other hand, rig pa and ma rig pa are likened to the front and the back of the hand-- they essentially belong together and are both forms of knowing.

In order to understand this, you need to understand the three-fold ignorance model: ignorance identical with its cause; connate ignorance; and imputing ignorance. These three are discussed in the section on how delusion arises which forms the second of the eleven topics of the Great Perfection. The prayer you are studying uses a two-fold ignorance model -- this presentation is also fine, but I have seen that it can be more easily misunderstood. The tantra this prayer is found in defines things as follows:

In the beginning, since the the unconscious mind overflows from the latent all-basis, the connate ignorance arises. As above, since the deluded vision of sounds, lights and rays arises gradually, the subtle mind that thinks "the external world arises from me," or "I arise from the external world" moves as a mistaken belief.

Here, the all-basis refers to the ālayavijñāna, which is defined as neutral. The "unconscious mind" is the way this tantra defines the first ignorance, the ignorance identical to the cause. Here, this simply means that in the beginning one is unaware of oneself, i.e., unconscious. At the moment the sounds, lights, and rays arise, which are manifestations of one's own state, the connate ignorance arises because now there is a perception which can be mistaken for duality.

Samantabhadra wakes up without entering delusion because in the second moment of the basis arising from the basis, he recognizes these sounds, lights, and rays as being his own state, and his consciousness becomes prajñā, and prajñā is rig pa, or vidyā. The way the Sound Tantra explains this is:

As such, in saṃsāra at the start and nirvāṇa at the end,
since the buddhas did not become deluded,
the sense organs that rose up out of the basis
recognized the self-appearances as natureless;
there was no lapse into mental analysis of external objects;
and [the self-appearances] were ascertained to be their own
movements.

Remember, ignorance does not equal delusion. This is an important point.

When we do not recognize these sounds, lights, and rays as being our own state, as

stated above, we engage in dualistic grasping, which is the third ignorance, the imputing ignorance. For this reason, the Powerful Aspiration states:

The connate ignorance
is an amnesiac confused consciousness.
The imputing ignorance
grasps at both self and other.
The two ignorances, connate and imputing,
are the basis of the delusion of all sentient beings.
Through the aspiration of the Buddha, myself,
may all the sentient beings of samsara's three realms
awaken from the thick darkness of amnesia,
purify the consciousness of dualistic grasping,
and recognize their own vidyā.

Thus in Buddhahood it is said:

If it is asked how delusion came about, delusion arose from the difference between the basis and the conscious aspect of the basis.

Remember, the basis is just one's unfabricated mind that is clear and empty.
Buddhahood again:

As such, because the basis, one's unfabricated mind, arose as the essence of the sole reality, there is no need to search elsewhere for the place, etc. Thus, that is called self-originated pristine consciousness.

In reality, one should study these things at the feet of a qualified teacher, because with Dzogchen, it is very easy to make mistakes and adopt wrong views.

As a famous Sakyapa master said, until you gain certainty in the view, the view should not be expressed in words. I understand that you want to understand these things, but talking about them here on Dharmawheel and other places on the internet is likely to just lead you deeper into confusion and an incorrect understanding.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 6:11 AM

Title: Re: Question on Duality/Other

Content:

LoveFromColorado said:

Thank you Malcolm, that is indeed very helpful.

Speaking colloquially (due to my small understanding), would it be then safe to say that each consciousness has as its base its "own" rigpa? Would rigpa be a manifestation arising from the dharmakaya?

Thank you for these clarifications - this is indeed where my understanding is murky at best. Looking forward to your book once I get a chance to order it.

Malcolm wrote:

Every consciousness is characterized by the ability to know and to discern. When it knows and discerns correctly, then this is rig pa. When it knows and discerns incorrectly, this is ma rig pa.

BTW, it is quite well known that Dzogchen does not reject external phenomena. The view of Dzogchen concerning external phenomena is the same as Prasangika Madhyamaka. Phenomena are not mind, but they are also not other than mind, that is to say, they are dependent on mental designations of appearances, but appearances, such as the appearance of a mountain, does not arise from the mind.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 7:46 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

pemachophel said:

The short Dudjom Tersar ngon-dro is wonderful. Kyabje Dudjom Rinpoche was Guru Rinpoche's regent in this time. (some say Guru Rinpoche Himself.) There have been many great Lamas in the last 100 years, but Dudjom Rinpoche is most definitely one of the very greatest. So if you have any inclination of doing this ngon-dro, I highly encourage you to do it. My wife did it when she was 68-69. So never too late.

I would also second the opinion of getting it in person as opposed to over the phone. If you had to get it over the phone, at least make a promise to yourself to get it in person when you get chance.

Malcolm wrote:

The short ngondro actually is from the Troma cycle of Dudjom Lingpa.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 9:14 PM

Title: Re: Achi Chökyi Drolma as Padmasambhava's consort

Content:

Malcolm wrote:

Seems to me to be a past life reference.

Crazywisdom said:

Hi folks,

There's an Achi sadhana From Achi Peibum, and composed by Achi where she says, she's the Karmamudra of Padmasambhava and the most tenacious one. The sadhana

contains the Harinisa mantra, which is connected with the dakini sadhanas of Padmasambhava. The Sarma sadhana go with a different mantra.

So my question is: Does anyone know of any other mention of Achi as Padmasambhava's consort? It would be interesting to learn more about this connection. I don't think they were contemporaries. But not sure. Thank you.

Author: Malcolm

Date: Thursday, December 13th, 2018 at 10:30 PM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Johnny Dangerous said:

How do I even obtain that Ngondro? I don't remember if I received the lung for it either.

Malcolm wrote:

CHNN gave this lung frequently. Just look up retreats you gave attended on line, and track down the lung list. I am 100 percent certain you will discover you have received this transmission. Anyway, there is nothing in any Ngondro that is missing from Medium Thun. You really do not need anything beyond the short, medium, and long thun practices. The only reason to do some other Ngondro is if you meet some Lama who insists that you must, and you are actually inspired to practice under their direction. But in the mean time, since this is not the case, you do not need this transmission at all.

Tata1 said:

Are thun practices considered part of Chnn termas?

Malcolm wrote:

Depends on what you understand by "terma."

Author: Malcolm

Date: Friday, December 14th, 2018 at 12:03 AM

Title: Re: empowerment for Dudjom Tersar Ngondro

Content:

Seeker12 said:

Thanks, I was wondering if this was something that was due to personal insight or whether it was some sort of 'formally acknowledged' thing by an 'authority'.

Malcolm wrote:

It has to do with the first Dudjom, Duddul Dorje, a famous tertön in his own right, who had a vision of Padmasambhava in which Padmasambhava invested the Dudjom line of incarnations as regents of Nyingma teachings.

Author: Malcolm

Date: Friday, December 14th, 2018 at 6:48 AM

Title: Re: Question on Duality/Other

Content:

Malcolm wrote:

All of the universe and beings, samsara and nirvana have one basis. The two paths and two results are the enchantments of knowledge (rig pa) and ignorance (ma rig pa)...

The basis being discussed, as clarified here by Jigme Lingpa, is not the original, generic basis (aka the unfabricated mind essence). The basis here is the "contextual" all-basis, which is not dharmakāya at all, it is one's consciousness. It is extremely important to distinguish the all-basis from the dharmakāya.

Dorje Shedrub said:

Does each sentient being's base arise out of the dharmakaya (through ignorance)?

DS

Malcolm wrote:

Each sentient beings basis is just their own consciousness. The three kayas are not outside of oneself in anyway.

Author: Malcolm

Date: Friday, December 14th, 2018 at 8:56 AM

Title: Re: Backwards Ati

Content:

treehuggingoctopus said:

Again, Trungpa Rinpoche gave his students TGS transmission when we entered into the vajrayāna, and therefore his students would usually be on an emotional roller coaster throughout the four ngöndro practices. I think that's because of the disruptive quality of the TGS transmission itself

Guru yoga brings claustrophobic experience of TGS. It's like constant open-heart surgery without anesthetics. Trungpa Rinpoche described guru yoga as a form of rape: you're being raped by the lineage and the guru. It's "rape" because you're helpless: you can't protect or defend yourself. Because of the practices you've done and your relationship with your teacher, your egocentric defense mechanisms don't function in their usual way anymore.

Not sure what Trungpa taught (if this indeed is a fair description in any way) or what the author of these words learned. It sure as hell is not what my teachers have taught, if I have understood anything.

TrimePema said:

He seems to be referring to the notion of Guru Yoga being unstoppable. He's speaking about the Mahaguru, at the essence of this. It's not about the person who you consider the Guru... Once you contact bodhichitta your mindstream is changed forever. There is no longer a choice about anything. While I'm sure the metaphor can be changed and the transmission the same... in this instance he used the imagery of choicelessness for your ego being like your ego being raped by wakeful compassion.

TGS is only an emotional rollercoaster if one forgets the instructions...

Malcolm wrote:

It is a stupid metaphor.

Author: Malcolm

Date: Saturday, December 15th, 2018 at 12:05 AM

Title: Re: Human, you are not necessary.

Content:

Queequeg said:

That's why I also put it in terms of the wealth distribution system. As I see it, we all have a right to share in the prosperity of our civilization. The question is how do we fairly distribute this wealth? The system we have now is not working. And robots will make it worse.

Malcolm wrote:

No one in the US is going to get on board with broad redistribution of wealth schemes. Why? The white working class in the US is basically right-wing. Even market based socialist policies have a hard time getting off the ground here.

Author: Malcolm

Date: Saturday, December 15th, 2018 at 7:40 AM

Title: Re: Question about Nagarjuna's Heart of Dependent Origination

Content:

zerwe said:

I might be wrong, but I am pretty sure that this stanza points to the following--
If one refutes the aggregates, if one refutes their conventional existence, thus perceiving them as non-existent--this is nihilism,
then you will be unable to see Nagarjuna's final intention that emptiness and dependent arising are co-dependent and non-contradictory.

Shaun

TrimePema said:

Maybe the 4th stanza describes the valid way to see them? Is that nominal existence/designation?

zerwe said:

Yes, I believe that is correct. However, I am not sure that the 4th stanza is necessarily explicit in the sense that it says

that they exist as a "mere designation," "merely labeled by mind," or "in mere name", etc...Those were likely added as the Madhyamika interpretation, debate and vocabulary continued to develop.

Shaun

Malcolm wrote:

No, "dependent designation" is a found in the MMK with respect to dependent origination.

Author: Malcolm

Date: Saturday, December 15th, 2018 at 9:23 AM

Title: Re: Question about Nagarjuna's Heart of Dependent Origination

Content:

Seeker12 said:

Link Here : <http://www.lotsawahouse.org/indian-masters/nagarjuna/heart-dependent-origination>

In verse 6, he says,

"Then, as for extremely subtle entities,
Those who regard them with nihilism,
Lacking precise and thorough knowledge,
Will not see the actuality of conditioned arising."

Can anyone explain this a bit? What is being referred to as extremely subtle entities that may be regarded with nihilism, lacking precise and thorough knowledge?

Thank you for input.

Malcolm wrote:

The extremely subtle existents are particles, paramanus.

A more precise translation would be:

Although the aggregates are serially connected,
the wise are to comprehend nothing transfers.
Someone, having conceived of annihilation,
even in extremely subtle existents,
is not wise,
and will never see the meaning of 'arisen from conditions'.

The auto commentary states with respect to this:

Therein, the aggregates are the aggregates of matter, sensation, perception, formations and consciousness. Those, called 'serially joined', not having ceased, produce another produced from that cause; although not even the subtle particle of an existent has transmigrated from this world to the next.

The purpose of this is to point out that even though nothing transfers from this life to the next, the assertion that even a subtle particle is annihilated is false. Why? Because in Madhyamaka causes and effects are neither the same nor different.

Author: Malcolm

Date: Saturday, December 15th, 2018 at 9:36 PM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Spelare said:

Looks like Brunnhölzl has opted to render ka dag as "alpha-purity." I recall that being a contentious choice around these parts when Keith Dowman employed it in his work. But apparently it meets KB's more rigorous standards. A quick search showed that usage had already appeared in works by Chögyam Trungpa, Khenpo Tsültrim Gyamtso, Dzogchen Ponlop Rinpoche, and Tony Duff, so I guess it was never purely Dowman's to begin with.

Malcolm wrote:

Frankly, it's an odd choice since ka dag is just a contraction of "ka nas dag pa," and Mipham considers it a translation of śuddha.

The original author of this usage is CTR and the Nalanda Translation Committee.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 2:25 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Nicholas Weeks said:

In English dictionaries alpha as a modifier is 'dominant' or 'first'. I would hope that 'dominant' purity is not the gist - sounds like a battle among purities.

Without translators we the unwashed louts would be far worse off. Yet they are fond of

carving out new or unique frames for Dharma words.

I wish they would just incorporate more Sanskrit equivalents and then have good glossaries.

Would primary or root purity fill the bill or adi-śuddha?

Malcolm wrote:

Adi is “dang po” in Tibetan. The meaning of ka dag is that the basis, the nature of mind, has never been contaminated with ignorance, ignorance is adventitious.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 5:30 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Lukeinaz said:

"Kadag, it means since the beginning pure." -ChNN

"kadag ~ ka dag ~ pure from the beginning, syn. shunyata" -DC Glossary

No different from alpha purity.

Malcolm wrote:

Basically, the equivalent is simply bad English grammar.

Here is the problem: ka dag is a contraction of the term "ka nas dag pa", which is a noun formation in the ablative case.

Alpha is just a simple noun modifying 'pure.'

It might seem trivial to you, but then, scores of polemics in Buddhist discourse are based on just such grammatical niceties. In the case, we are dealing with a term that is in fact an adjectival phrase, where the ablative case in Tibetan is rendered as an adjective.

There is no way to properly represent the ablative case with "alpha", mentioned above, because alpha cannot take the adjectival/adverbial "ly" ending. In English, you cannot say "pure from alpha", as this makes no sense at all. You cannot say "alphaly" but you can say "originally" and "primordially," and so on.

"Ka nas" does not mean "from the syllable ka." Ka is a Tibetan noun which means beginning, origin, or first. Its synonyms in Tibetan are rtsa ba, thog ma, and gdod ma; root, first, or beginning, respectively. Rtsa ba nas, thog ma nas, gdod ma nas, and ka nas are all synonyms in Tibetan, of which the ablative case may easily be rendered in English translation, i.e., from the root, from the first, from the beginning, etc. You can see this work as follows: fundamentally pure (rtsa nas dag pa); thog nas dag (initially

pure), gdod nas dag (primordially pure), ka nas dag (originally pure). Or if we are taking the noun to be purity, then, fundamental purity, initial purity, primordial purity, and original purity. Since alpha is not flexible in this respect, it is not really very suitable as term for rendering ka/ka nas. This is the reason I found it to be an odd choice on KB's part, because he is an excellent scholar and a linguist. But it was a bad translation choice when Trungpa first suggested it, and it remains a bad translation choice still.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 7:14 AM

Title: Re: Human, you are not necessary.

Content:

Dan74 said:

We need global action.

Malcolm wrote:

Good luck with that, people still put nation before class.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 9:56 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Malcolm wrote:

Erik has published a translation of Samantabhadra's Prayer which can be found in Quintessential Dzogchen pp 79-84

Author: Malcolm

Date: Sunday, December 16th, 2018 at 12:26 PM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

LoveFromColorado said:

I understood it to mean "original beginningless" or the like in context.

Malcolm wrote:

That is not what the term ka dag means.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 1:01 PM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

LoveFromColorado said:

According to KB in the end notes, ka dag "refers to the original and beginningless purity or emptiness of all phenomenon in general and of rigpa in particular." That appears to describe how he handles "alpha" (i.e. original and beginningless).

I certainly cannot comment on the translation of ka dag but I was just offering a small juxtaposition to the idea previous in the thread that "alpha" might be understood as "dominant", "first", or the like. In context, I did not understand it to mean anything along those lines, but I'm also self-admittedly a stickler for reading end notes. Certainly simply saying something like "original purity" might be clearer, however. I recognize the importance of words but for the lay reader like myself I think the broader context carries more meaning than the semantics. For scholars, of course, it may be a different story and I certainly respect that fact.

Malcolm wrote:

I already explained what ka dag means above.

Author: Malcolm

Date: Sunday, December 16th, 2018 at 10:29 PM

Title: Re: Human, you are not necessary.

Content:

Dan74 said:

We need global action.

Malcolm wrote:

Good luck with that, people still put nation before class.

Dan74 said:

I don't know if people put nation before anything much. Look at France, once a bastion of national pride, now people are disaffected and seem to worry primarily about their hip-pocket - the haves, to stay the haves, and the have-nots to have more, even if it costs future generations more than double.

The body politic, the common project is dying. But this is not to say that nothing can be done. If good inspirational people step forward bravely, who knows what could be achieved.

Malcolm wrote:

I guarantee that a large number of yellow jackets voted for Le Pen. Alternative for Germany is at something like 30% in the German legislature, Brazil just voted in a fascist, the list goes on.

Author: Malcolm

Date: Monday, December 17th, 2018 at 12:41 AM

Title: Re: Backwards Ati

Content:

PeterC said:

There are many better things to do with one's time than try to guess what CTr meant in a comment without context delivered at an unknown time to an unknown audience...

Malcolm wrote:

However, the fetishization of CTR's psychobabble as Dharma is not a positive thing.

Author: Malcolm

Date: Monday, December 17th, 2018 at 1:13 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Nicholas Weeks said:

In English dictionaries alpha as a modifier is 'dominant' or 'first'. I would hope that 'dominant' purity is not the gist - sounds like a battle among purities.

Spelare said:

I mean, in post-Christian cultures and languages, such as those of Western Europe, there's still the echo of the Book of Revelation, "I am the Alpha and the Omega, the beginning and the end." So, in literary contexts, "alpha" does carry resonances of origin, primacy, priority, and therefore ultimacy.

Nicholas Weeks said:

You cite a good reason that some translators ignore, the several meaning the chosen english word has. Yes, alpha has a single meaning that seems (to translator) a just dandy fit for the meaning of the Sanskrit, Tibetan, etc. word. But an English reader will hear the chimes of 'alpha dog' 'alpha Centauri' etc.

Since English is such a 'borrowing' language, (alpha from the Greek sure fits,) then why not incorporate more Buddhist Sanskrit terms if the translator cannot abide prosaic English versions?

Malcolm wrote:

The question is always whether such borrowings are apt. In this case, borrowing "alpha" for "ka" is not apt because there is no way the term can be used to handle the ablative case (which is missing in English, German, and Greek). The ablative case does exist in Latin, however, thus the ablative for "origo" is "origine." Of course, if you go to a Latin-English translation tool, and type in originally pure and original purity, you will not derive origene in any way from this.

The earliest usage of the term original in middle English was in the phrase, "original sin." Of course, original purity is the very opposite of original sin, and far more reflective of the point being made with this term than the clumsy "alpha."

Author: Malcolm

Date: Monday, December 17th, 2018 at 1:51 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

I guarantee that a large number of yellow jackets voted for Le Pen.

Grigoris said:

A number of times some far-Right elements tried to infiltrate the demonstrations, but were beaten and kicked out by other protestors.

In Greece, during the anti-austerity protests, Golden Dawn members physically supported the police, helping them to attack protests, doing the dirty work of personally targeting unionists and organisers, etc... I think you will find the supporters of Le Pen are currently doing the same thing.

The French far-Right will try to hijack the movement to draw electoral support against the two main political parties (like they did in Greece), that doesn't mean that the movement is far-Right.

Malcolm wrote:

Depends on where in France one lives. I have a friend who lives in the South of France, near the Spanish border. In his little village, everyone voted for Marine Le Pen. The left and the far left in France, UK, etc., is mainly in urban centers; the rural areas, like the US, are dominated by the right and the far right.

Author: Malcolm

Date: Monday, December 17th, 2018 at 1:57 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

Good luck with that, people still put nation before class.

Grigoris said:

I agree. People do not want to identify as working class as the idea that the working class is actually the motor of modern history has become unfashionable. People like to identify as something higher or loftier. Identification with one's class worked during a period when class mobility was basically non-existent and even then people seemed to identify more with a movement based in the working class, than with the class itself.

Malcolm wrote:

That class identification also happened when one family dominated all the European countries, i.e., the Sax-Coburgs.

That class identification never took deep roots among white Anglo Americans. Most of the immigrant labor was in factories, etc. It is interesting to see the decade by decade decline in farming communities relative to the total population of the US here:

https://www.agclassroom.org/gan/timeline/farmers_land.htm

Author: Malcolm

Date: Monday, December 17th, 2018 at 2:39 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Nicholas Weeks said:

Since English is such a 'borrowing' language, (alpha from the Greek sure fits,) then why not incorporate more Buddhist Sanskrit terms if the translator cannot abide prosaic English versions?

Norwegian said:

Certainly it is the case that a number of terms in Dzogchen can be in Sanskrit, such as dharmata for example. But in general the lexicon of Dzogchen is Tibetan, and so one should familiarize oneself with these terms (in Tibetan) and how they are taught by a qualified teacher of Dzogchen, from whom one receives those teachings. That way ones understanding will truly become something useful.

Nicholas Weeks said:

I was thinking of translation practice in general, not just DZ, but all of Buddhism.

Malcolm wrote:

A consensus is being slowly reached, which differs from the Tibetan and Chinese conventions of translating everything. Foreign names, of people and places, for example, should not be translated. Technical terms like samsara and nirvana already exist in the OED. There is room for the importation of terms from Sanskrit, such as dharmakāya, etc., into English, because translations like "truth body" and "law body" inadequately convey the meaning of the original term.

Author: Malcolm

Date: Monday, December 17th, 2018 at 3:46 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

That class identification never took deep roots among white Anglo Americans.

Grigoris said:

I beg to differ: https://en.wikipedia.org/wiki/Industrial_Workers_of_the_World.

IWW.jpg

Malcolm wrote:

No, The AFL was more powerful, aligned with the Democratic Party, and anti-immigrant as well. The union movement in the US was more guild conscious than class conscious, and it remains so.

The IWW had as many conflicts with competing unions as it did with companies.

Author: Malcolm

Date: Monday, December 17th, 2018 at 4:38 AM

Title: Re: Dungse Rigzin Dorje Rinpoche

Content:

amanitamusc said:

Is KDL's body in Assam or Arunachal Pradesh?

Malcolm wrote:

It is at Zangdog Palri in Arunachal Pradesh, AFAIK.

Author: Malcolm

Date: Monday, December 17th, 2018 at 6:49 AM

Title: Re: Dungse Rigzin Dorje Rinpoche

Content:

amanitamusc said:

Is KDL's body in Assam or Arunachal Pradesh?

Malcolm wrote:

It is at Zangdog Palri in Arunachal Pradesh, AFAIK.

Adamantine said:

They kept the Kundung preserved? In a stupa?

Malcolm wrote:

It is preserved, but not in a stupa I think.

Author: Malcolm

Date: Monday, December 17th, 2018 at 6:52 AM

Title: Re: Human, you are not necessary.

Content:

clyde said:

Here's my point: Paying taxes supports the military. You would not murder someone even if threatened with jail and/or a large fine. So, why are you paying taxes that support the military? Is it too inconvenient to stop paying taxes?

I pay my taxes with the understanding that I am complicit in actions that my government takes which I disagree with.

Malcolm wrote:

I pay my taxes because I am legally obligated to, with the understanding that I am not complicit in the poor choices others make with respect to where that money is employed. For example, I am not complicit in the decision of the US Government to pay money to the Trump Organization because Donald wants to play golf on his own golf

courses at our expense.

Author: Malcolm

Date: Monday, December 17th, 2018 at 10:52 AM

Title: Re: Human, you are not necessary.

Content:

clyde said:

Or does simply not agreeing with a government's "poor choice" absolve you?

Malcolm wrote:

Yes. And when needed, this dissent can lead to civil disobedience and outright revolution.

Author: Malcolm

Date: Monday, December 17th, 2018 at 10:37 PM

Title: Re: Human, you are not necessary.

Content:

ford_truckin said:

When did being a chef or medic who saves lives become wrong livelihoods?

Grigoris said:

When you are feeding people and patching them up specifically so that they can be more effective at killing. When you are integral part of the killing machine/process.

Nothing exists in a vacuum, yah know?

ford_truckin said:

Karma is a personal thing. If the killing isn't done themselves then it isn't wrong livelihood. A cook or medic doesn't kill so therefore no negative karma accrued. That's all I'm going to say about it, done with this thread.

Malcolm wrote:

With respect to this, if one agree with the goals of an army, i.e., support the killing in which it engages, one accrues the negative karma of killing one person, times the number of people in the organization. For example, if a mob of 100 lynches someone, everyone in that mob who agrees with and supports the action, where the intent to kill, the object that is the object of affliction (hatred in this instance), the deed itself and satisfaction in the performance of the deed of killing all possess 100 times the karma of one person killing another person. This is true, even if only one person shot the gun or strung the noose. But if one belongs to such a group, but does not agree with and find satisfaction in the commission of acts of killing, then one is free of that karma. In this case then, if one is a cook who is gungho and totally supports the military goals of that army, one accrues the negative karma of each act of killing times the number of people in that army who actively support and are satisfied with such actions. If one is a cook who does not support the acts of killing, but simple prepares food for the troops, then

one does not have even one person's negative karma of killing. The same is true of nations. If you belong to a nation at war and you actively support and take satisfaction in the success your army has in killing enemies, then you have the karma of the number of people in that nation who are similarly-minded. If you disagree however, you bear none of that karma.

Author: Malcolm

Date: Monday, December 17th, 2018 at 11:34 PM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

Since we are talking about robots, how many soldiers will one infantry bot replace?

Author: Malcolm

Date: Tuesday, December 18th, 2018 at 12:08 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

Since we are talking about robots, how many soldiers will one infantry bot replace?

Grigoris said:

Infantry work in units of at least ten to cover angles and for carrying out a variety of functions, so...

Anyway, human infantry are cheaper and more expendable than robots.

Malcolm wrote:

So one bot = one squad?

Author: Malcolm

Date: Tuesday, December 18th, 2018 at 9:48 AM

Title: Re: Human, you are not necessary.

Content:

ford_truckin said:

Karma is a personal thing. If the killing isn't done themselves then it isn't wrong livelihood. A cook or medic doesn't kill so therefore no negative karma accrued. That's all I'm going to say about it, done with this thread.

Malcolm wrote:

With respect to this, if one agree with the goals of an army, i.e., support the killing in which it engages, one accrues the negative karma of killing one person, times the number of people in the organization. For example, if a mob of 100 lynches someone,

everyone in that mob who agrees with and supports the action, where the intent to kill, the object that is the object of affliction (hatred in this instance), the deed itself and satisfaction in the performance of the deed of killing all possess 100 times the karma of one person killing another person. This is true, even if only one person shot the gun or strung the noose. But if one belongs to such a group, but does not agree with and find satisfaction in the commission of acts of killing, then one is free of that karma. In this case then, if one is a cook who is gungho and totally supports the military goals of that army, one accrues the negative karma of each act of killing times the number of people in that army who actively support and are satisfied with such actions. If one is a cook who does not support the acts of killing, but simple prepares food for the troops, then one does not have even one person's negative karma of killing. The same is true of nations. If you belong to a nation at war and you actively support and take satisfaction in the success your army has in killing enemies, then you have the karma of the number of people in that nation who are similarly-minded. If you disagree however, you bear none of that karma.

ford_truckin said:

This is sounds more like a hindu interpretation of karma. Can you explain the difference?

Malcolm wrote:

This is straight out of the Abhidharmakoshabhasyam. The Hindu idea of karma is very different.

Author: Malcolm

Date: Tuesday, December 18th, 2018 at 8:33 PM

Title: Re: Yidam w Toga as dzogrim

Content:

Crazywisdom said:

Wondering is anyone aware of a yidam that takes the Dzogchen or Yangti tantra style method as completion stage?

Malcolm wrote:

Troma.

Author: Malcolm

Date: Tuesday, December 18th, 2018 at 11:27 PM

Title: Re: Yidam w Toga as dzogrim

Content:

Crazywisdom said:

Wondering is anyone aware of a yidam that takes the Dzogchen or Yangti tantra style method as completion stage?

Malcolm wrote:

Troma.

treehuggingoctopus said:

Fascinating. So it does make sense to say that Toga is the completion stage of Thoma?

Where would Thoma tregchod be in that model?

Malcolm wrote:

Toma has both.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 9:38 AM

Title: Re: Human, you are not necessary.

Content:

Grigoris said:

As far as I am concerned: if it don't talk Class, it ain't Left.

Kim O'Hara said:

...and it it ain't Left, it condones oppression.

Kim

Malcolm wrote:

This is as facile as it is untrue. For example, Burke, the father of political conservatism, was a supporter of the American Revolution.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 12:00 PM

Title: Re: Human, you are not necessary.

Content:

MiphamFan said:

The Marxist argument for open borders and immigration...

Social democracy, which is not even Marxism, cannot work without clearly defined borders, whether it's a municipality or a nation-state

Malcolm wrote:

Actually, it's capitalism that won't be confined within borders and national identities. Rightly so. At tremendous expense to our ecosystem, less humans, percentage wise, live in abject poverty today than when I was born in 1962. No form of Marxist socialist economic could have accomplished this. In fact, most of the beneficiaries of modern

capitalist development are in formerly communist countries.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 12:16 PM

Title: Re: Human, you are not necessary.

Content:

MiphamFan said:

The Marxist argument for open borders and immigration...

Social democracy, which is not even Marxism, cannot work without clearly defined borders, whether it's a municipality or a nation-state

Malcolm wrote:

Actually, it's capitalism that won't be confined within borders and national identities. Rightly so. At tremendous expense to our ecosystem, less humans, percentage wise, live in abject poverty today than when I was born in 1962. No form of Marxist socialist economic could have accomplished this. In fact, most of the beneficiaries of modern capitalist development are in formerly communist countries.

MiphamFan said:

Yes, that's part of Marx's economic argument. Capital constantly seeks new markets and will expand as far as it can, in doing so it lowers the price of goods for consumers and benefits them unintentionally. But it will eventually run into diminishing returns, resulting in a falling rate of profit and eventually be unable to expand further, which in Marxian theory results in communism.

Malcolm wrote:

I know. Marx's description is correct, his prescription for capitalism entirely wrong, since all Marxist movements degenerate into nationalisms and ruined economies. Why? People always choose tribes over class. The market, however, is the one place where people are able to exercise influence irrespective of class or tribe, where the movement of capital by design is not impeded by protectionist policies, which are never effective.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 3:02 PM

Title: Re: Human, you are not necessary.

Content:

Kim O'Hara said:

...and it ain't Left, it condones oppression.

Kim

Malcolm wrote:

This is as facile as it is untrue. For example, Burke, the father of political conservatism, was a supporter of the American Revolution.

Kim O'Hara said:

Gee, thanks. Nicest thing anyone has said to me for weeks. For example, Burke, the father of political conservatism, was a supporter of the American Revolution.

Where's the strawman smiley gone? I need it!

Seriously, once upon a time conservatism was reasonable enough, compassionate enough, for my comment to have been unfair. Not any longer - or not in the US or Australia, at least, where conservatism has been hijacked by the neoliberals and the loony right.

But I suspect that's a topic for another thread.

Kim

Malcolm wrote:

I am not a conservative, however, the so-called "conservatives" of today have abandoned even a thread of pretense which connects them to the actual meaning of the word.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 11:19 PM

Title: Re: Relationship between the zhi (base) and tathagatagarbha

Content:

mechashivaz said:

What is the relationship between the two? Are they synonymous?

This question comes about because some one on another forum said, "Buddhanature dreaming a (person's name)" and something about that statement feels very off.

Buddhanature isn't dreaming anything, it's the aspect that's free from those delusions and recognizing it's own state. But if buddhanature is equivalent to the zhi it kind of makes sense as all things are manifesting from the zhi, but to say buddhanature dreaming something just feels off. Any help clarifying is much appreciated.

Malcolm wrote:

The generic, original basis is tathāgatagarbha.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 11:27 PM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra
Content:

LoveFromColorado said:

Hi Malcolm, I have been reflecting on this discussion and am still a little bit confused. I don't offer this as a point of contention but just to broaden my own understanding.

It seems to me perhaps we were talking past each other in that your comments may have been focused around the term "alpha" whereas I am referring to the broader meaning of "alpha-purity" in context.

Malcolm wrote:

The "alpha" is a poor choice, for reasons I have already explained.

LoveFromColorado said:

I'm not necessarily concerned with the use or non-use of the term "alpha" but the overall meaning for my own understanding of the text in context as I am a non-Tibetan reader. In other words, I understand KB's use of "alpha-purity" to mean "original/primordial/beginingless purity" which seems to coincide with what you discussed.

Malcolm wrote:

The Tibetan term under discussion is ka dag.

LoveFromColorado said:

the inflexibility of the word alpha but my understanding coincides (at least from a high level) with what is rendered in Tibetan.

Malcolm wrote:

It does not correspond, as I explained already, because "ka" here is not referencing the first consonant of the Tibetan syllabary.

LoveFromColorado said:

In other words, I want to be sure I am not reading something different into the text here as I'm failing to see the difference in meanings we have discussed but it appears you do have a difference of understanding and I certainly would respect (and honor) that difference if one exists.

Malcolm wrote:

There are two kinds of ka dag: shared and unshared. The first is the emptiness free from extremes. The second kind is the path of trekchö.

I have not read KB's book yet, but I am sure it covers both somewhere in some commentary.

LoveFromColorado said:

(sidebar: of course, I understand the significance of semantics like word choices for the sake of textual integrity but I do not take it as a hindrance here if my understanding is in line with the overall meaning of the word)

Malcolm wrote:

My comments concern Trungpa's use of the malapropism "alpha" for "ka" and "ka nas." I think I explained it pretty well above.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 11:35 PM

Title: Re: Definitive Teachings

Content:

ford_truckin said:

Discussion split from

<https://dharmawheel.net/viewtopic.php?f=10&p=475954#p475954>

2ndchance said:

Well I am mainly a Varjrayana practitioner with interest in Mahayana teachings as well.

Lately, I have been delving into Theravada teachings as they seem pretty straightforward compared to Vajrayana teachings.

ford_truckin said:

Yes, It seems like every guru/lama has a different opinion on this or that. With theravada you can go directly to the source (pali canon) and get a definitive answer.

Malcolm wrote:

About some things shared with Hinayāna, but not other things.

Author: Malcolm

Date: Wednesday, December 19th, 2018 at 11:38 PM

Title: Re: Yidam w Tegal as dzogrim

Content:

treehuggingoctopus said:

Thanks! By saying that Tegal is the dzogrim there, are you suggesting that it literally comes into play where more generally a tsalung practice would be used?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, December 20th, 2018 at 1:43 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Malcolm wrote:

There are two kinds of ka dag: shared and unshared. The first is the emptiness free from extremes. The second kind is the path of trekchö.

Thomas Amundsen said:

Loppon, what does this mean? Does "shared" refer to being shared with common Mahayana?

Malcolm wrote:

Yes, and mahāmudra, etc.

Author: Malcolm

Date: Thursday, December 20th, 2018 at 1:47 AM

Title: Re: Relationship between the zhi (base) and tathagatagarbha

Content:

mechashivaz said:

What is the relationship between the two? Are they synonymous?

This question comes about because some one on another forum said, "Buddhanature dreaming a (person's name)" and something about that statement feels very off. Buddhanature isn't dreaming anything, it's the aspect that's free from those delusions and recognizing it's own state. But if buddhanature is equivalent to the zhi it kind of makes sense as all things are manifesting from the zhi, but to say buddhanature dreaming something just feels off. Any help clarifying is much appreciated.

Malcolm wrote:

The generic, original basis is tathāgatagarbha.

mechashivaz said:

Is tathagatagarbha ever explained in the same way as the zhi in that the tathagatagarbha is responsible for things manifesting as they do or is it unique to dzogchen?

Malcolm wrote:

The gzhi is the nature of your own mind. The nature of the mind is tathāgatagarbha.
Basis = mind essence = tathāgatagarbha.

Author: Malcolm

Date: Thursday, December 20th, 2018 at 6:06 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

... People always choose tribes over class. The market, however, is the one place where people are able to exercise influence irrespective of class or tribe, where the movement of capital by design is not impeded by protectionist policies, which are never effective.

Quay said:

You shoot down your own assertion that people always choose tribes over class with that last sentence. The extremely wealthy have deliberately chosen class over tribes because they do indeed exercise influence over the markets and can move capital wherever they like irrespective of tribes. Just look at the gatherings in Davos or the guest list at any ultra-exclusive resorts of the world. One can even look at European aristocracy over the last five or six centuries and see the trend of crown embracing crown regardless of who they were before they acquired them.

Having said that it is also true that people without economic mobility will usually choose tribe over class. One of those odd things that makes Marxism a one-size-fails-all kind of solution.

Malcolm wrote:

No, the market does not care what tribe or class to which one claims allegiance. It has no feelings. It doesn't care about anything. It will, as a quasi-organism, always seek to expand to the limits of whatever growth is possible.

The ultra wealthy are not proper class, and often, if not always, move against each other. They are different than the aristocracy, not bound by tribe and family. Sure, they can influence the markets, but it is usually in their best interest not to mess with the markets.

Author: Malcolm

Date: Thursday, December 20th, 2018 at 9:42 AM

Title: Re: Yidam w Toga as dzogrim

Content:

pema tsultrim said:

Does troma also have tsa lung? Specifically the Dudjom troma?

Malcolm wrote:

No.

Author: Malcolm

Date: Thursday, December 20th, 2018 at 12:24 PM

Title: Re: Yidam w Toga as dzogrim

Content:

Pema Rigdzin said:

In Dudjom Tersar, is there a specific guru yoga outside of the ngondro versions that Dzogchen is practiced in, or is Dzogchen typically practiced in the context of the completion stage of yidam practice? Or some other option?

Malcolm wrote:

In troma, yes. In other dudjom tersar systems, no.

Author: Malcolm

Date: Friday, December 21st, 2018 at 3:44 AM

Title: Re: Yidam w Togal as dzogrim

Content:

Pema Rigdzin said:

In Dudjom Tersar, is there a specific guru yoga outside of the ngondro versions that Dzogchen is practiced in, or is Dzogchen typically practiced in the context of the completion stage of yidam practice? Or some other option?

Malcolm wrote:

In troma, yes. In other dudjom tersar systems, no.

Pema Rigdzin said:

Sorry, I'm not clear on what you're saying yes and no to exactly. Could you briefly clarify?

Malcolm wrote:

In Troma, there is a special Guru Rinpoche guru yoga one practices in connection with those practices.

Author: Malcolm

Date: Friday, December 21st, 2018 at 3:47 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

This is as facile as it is untrue. For example, Burke, the father of political conservatism, was a supporter of the American Revolution.

Grigoris said:

The American Revolution was a bourgeois revolution.

Malcolm wrote:

Yes, but the American Revolution cannot be construed as condoning oppression.

Author: Malcolm

Date: Friday, December 21st, 2018 at 3:48 AM

Title: Re: Human, you are not necessary.

Content:

Queequeg said:

I take it you're a Marxist?

Malcolm wrote:

Grigoris is an anarchist.

Author: Malcolm

Date: Friday, December 21st, 2018 at 6:27 AM

Title: Re: Human, you are not necessary.

Content:

Queequeg said:

Just to put this in practical terms - isn't chattel slavery a form of oppression? How was it not condoned in the Revolution?

Malcolm wrote:

Yes, it is a form of oppression.

The American Revolution did not take place in order to defend slavery as an institution. The vast majority of American soldiers who fought in the Revolution were from New England.

Attitudes towards slavery in Massachusetts, for example, were quite jaundiced and by 1790 there were no slaves in Massachusetts as a result of case law (*Walker v. Jennison* and *Commonwealth v. Jennison*). Slavery was abolished outright in Vermont in 1777. Connecticut began an emancipation process in 1784. Rhode Island abolished slavery in the 17th century, however the legislation was ignored. However, in 1794, it passed a manumission act which led the eventual ending of slavery in that state.

The first and second Continental Armies were composed largely of troops from the New England states. It was only in the third Continental Army where each state was required to send one battalion. Ten percent of the Continental Army was freed slaves.

Author: Malcolm

Date: Friday, December 21st, 2018 at 8:28 AM

Title: Re: Yidam w Togal as dzogrim

Content:

Pema Rigdzin said:

Sorry, I'm not clear on what you're saying yes and no to exactly. Could you briefly clarify?

Malcolm wrote:

In Troma, there is a special Guru Rinpoche guru yoga one practices in connection with those practices.

Crazywisdom said:

That must be part of the longer sadhana

Malcolm wrote:

No, it is an entirely separate practice. The liturgy is quite short.

Author: Malcolm

Date: Friday, December 21st, 2018 at 8:33 AM

Title: Re: Human, you are not necessary.

Content:

Queequeg said:

Just to put this in practical terms - isn't chattel slavery a form of oppression? How was it not condoned in the Revolution?

Malcolm wrote:

Yes, it is a form of oppression.

The American Revolution did not take place in order to defend slavery as an institution. The vast majority of American soldiers who fought in the Revolution were from New England.

Attitudes towards slavery in Massachusetts, for example, were quite jaundiced and by 1790 there were no slaves in Massachusetts as a result of case law (*Walker v. Jennison* and *Commonwealth v. Jennison*). Slavery was abolished outright in Vermont in 1777. Connecticut began an emancipation process in 1784. Rhode Island abolished slavery in the 17th century, however the legislation was ignored. However, in 1794, it passed a manumission act which led the eventual ending of slavery in that state.

The first and second Continental Armies were composed largely of troops from the New England states. It was only in the third Continental Army where each state was required to send one battalion. Ten percent of the Continental Army was freed slaves.

Queequeg said:

Right.

My impression was that there was more or less a sense in New England that slavery would be tolerated for the sake of getting all the colonies on board but that it would come to a head some day. Is that condoning? Maybe we're splitting hairs at this point.

Malcolm wrote:

The union nearly fell apart over slavery after the war. I think it is fairly safe to say that the Revolution was fought to eliminate oppression.

Author: Malcolm

Date: Friday, December 21st, 2018 at 8:38 AM

Title: Re: Wrathful deities

Content:

ford_truckin said:

1. What would be some of the pros and cons for practicing with a wrathful deity?
2. Does one achieve quicker progress with them as opposed to peaceful deities?
3. Are wrathful deities suited more for people who possess deeper afflictions?

Malcolm wrote:

1. No cons, only pros.
2. Yes.
3. Yes.

Author: Malcolm

Date: Friday, December 21st, 2018 at 10:57 PM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

The union nearly fell apart over slavery after the war. I think it is fairly safe to say that the Revolution was fought to eliminate oppression.

Grigoris said:

English oppression. Or English Royal oppression.

Kim O'Hara said:

Indeed.

They found the prospect of paying taxes oppressive.

<https://www.britannica.com/event/American-Revolution>

revolution.png

Kim

Malcolm wrote:

There were any number of inequities to which the Colonies objected, leading to the Declaration of Independence:

"Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

"He has refused his Assent to Laws, the most wholesome and necessary for the public good.

"He has forbidden his Governors to pass Laws of immediate and pressing importance,

unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

"He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

"He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their Public Records, for the sole purpose of fatiguing them into compliance with his measures.

"He has dissolved Representative Houses repeatedly, for opposing with manly firmness of his invasions on the rights of the people.

"He has refused for a long time, after such dissolutions, to cause others to be elected, whereby the Legislative Powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

"He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

"He has obstructed the Administration of Justice by refusing his Assent to Laws for establishing Judiciary Powers.

"He has made Judges dependent on his Will alone for the tenure of their offices, and the amount and payment of their salaries.

"He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people and eat out their substance.

"He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

"He has affected to render the Military independent of and superior to the Civil Power.

"He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

"For quartering large bodies of armed troops among us:

"For protecting them, by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States:

"For cutting off our Trade with all parts of the world:

"For imposing Taxes on us without our Consent:

"For depriving us in many cases, of the benefit of Trial by Jury:

"For transporting us beyond Seas to be tried for pretended offences:

"For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

"For taking away our Charters, abolishing our most valuable Laws and altering fundamentally the Forms of our Governments:

"For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

"He has abdicated Government here, by declaring us out of his Protection and waging War against us.

"He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.

"He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation, and tyranny, already begun with circumstances of Cruelty & Perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

"He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

"He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

"In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people."

So, the American Revolution was about far more than taxes

Author: Malcolm

Date: Friday, December 21st, 2018 at 10:58 PM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

The union nearly fell apart over slavery after the war. I think it is fairly safe to say that the Revolution was fought to eliminate oppression.

Grigoris said:

English oppression. Or English Royal oppression.

Malcolm wrote:

Oppression is oppression. Doesn't matter who does it to whom.

Author: Malcolm

Date: Friday, December 21st, 2018 at 11:04 PM

Title: Re: Definitive Teachings

Content:

ford_truckin said:

Discussion split from

<https://dharmawheel.net/viewtopic.php?f=10&p=475954#p475954>

Yes, It seems like every guru/lama has a different opinion on this or that. With theravada you can go directly to the source (pali canon) and get a definitive answer.

Malcolm wrote:

About some things shared with Hinayāna, but not other things.

ford_truckin said:

Examples?

Malcolm wrote:

Emptiness, the bodhisattva path, etc.

Author: Malcolm

Date: Saturday, December 22nd, 2018 at 1:51 AM

Title: Re: Yidam w Tegal as dzogrim

Content:

conebeckham said:

Although you could argue KonChok Chidu (or even LaDruk Tigle Gyachen) are not yidam practices, in some sense they are Lama practices that function as yidam practices, and both of these definitely have Tegal as well. Konchok Chidu has everything, soup to nuts...

dechenpa said:

This is true but according to Tsewang Norbu's instructions, trekcho nor tegal are not part

of the Konchok Chidu development or completion stage, as OP asked. They are separate practices. Development, completion, trekcho and togal are the 'four vajras' of Konchok Chidu.

conebeckham said:

Ah, yes, that's a good point esp. in relation to the OP's question, now that I see it. Probably not the place to talk about the unique completion state of KonChok ChiDu here....

Malcolm wrote:

Generally speaking, when including Dzogchen instructions in creation and completion, it is just fine to include them in the completion stage.

Author: Malcolm

Date: Saturday, December 22nd, 2018 at 4:58 AM

Title: Re: Human, you are not necessary.

Content:

Malcolm wrote:

Oppression is oppression. Doesn't matter who does it to whom.

Grigoris said:

While this is true, the point is that it was not trying to overthrow oppression, it was just trying to replace one oppressive class (or system of oppression) with another.

Malcolm wrote:

Not from the point of view of the American colonies themselves.

Author: Malcolm

Date: Saturday, December 22nd, 2018 at 6:27 AM

Title: Re: Lam Rim Discussion: Part 1

Content:

Tsongkhapafan said:

Lamrim is a specific presentation of all of Buddha's teachings that originates from the great Indian Master Atisha in Lamp for the Path to Enlightenment. It is true that later masters from different traditions wrote commentaries which clarified the meaning of Atisha's presentation.

Malcolm wrote:

Yes, so that makes it a kind of literary presentation.

For example, Lamdre is the Sakyapa explanation of the path which originates with the Mahasiddha Virupa, and it contains the entire explanation of path of both sūtra and tantra— soup to nuts— with nothing missing. So, I don't see how anyone can claim Lamrim is superior to Lamdre.

Also, Lamrim without Sngags rim is not complete. This is why Tsongkhapa wrote two texts, not only one.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 2:32 AM

Title: Re: New US Law Against China for Travel Restrictions to Tibet

Content:

LoveFromColorado said:

Interesting

<https://www.nytimes.com/2018/12/21/world/asia/trump-china-tibet.html>

amanitamusc said:

This is the strongest measure coming from US that I know of.

Malcolm wrote:

And toothless nevertheless.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 8:38 AM

Title: Re: Does it matter if you reveal your yidam?

Content:

mechashivaz said:

What about pictures of yidams as art appreciation? If you don't have an empowerment for the yidam would it break samaya to "show it off"? I prefer to err on the side of caution but I see it happening often.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 11:25 AM

Title: Re: Wrathful deities

Content:

ford_truckin said:

How hard is it these days to find a trustworthy guru?

Malcolm wrote:

Lineage heads make good starter lamas.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 12:50 PM

Title: Re: Confronting Mortality

Content:

The Cicada said:

What activities and practices should be undergone by someone confronting their mortality such as 1) a terminally sick person, 2) a soldier being sent to war, or 3) a prisoner awaiting execution? Asking here to get a wide range of responses from those of different lineages.

Malcolm wrote:

Look at the Wisdom at the Time of Death Sutra. It pretty much spells out how any Mahayana practitioner should die.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 10:25 PM

Title: Re: Is there no contradiction here?

Content:

Wayfarer said:

I believe the Four Noble Truths of the Buddha are of great depth, and that they represent all that ever needs to be understood.

Malcolm wrote:

It is certainly the case that all Dharma teachings, including Dzogchen, are included in the 4NT, but the understanding of the 4NT gets more subtle and profound as one moves up through the yānas.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 10:40 PM

Title: Re: Is there no contradiction here?

Content:

Viach said:

On the one hand, after enlightenment, Buddha doubted for several weeks whether to preach the dharma(Four Noble Truths) comprehended by him, calling it deep. And then he preached it to the five cool yogis, his fellow yoga practitioners. On the other hand, today FNT is set out by modern teachers at the very first introductory lessons for beginners. Is there no contradiction here?

Malcolm wrote:

No, that is not the Dharma the Buddha had doubts about teaching. What he had doubt about teaching was whether he could teach the ambrosial Dharma he had realized—profound, immaculate, luminous, and uncompounded.

Because he could not teach this directly, he taught a path whereby people could realize this for themselves.

Author: Malcolm

Date: Sunday, December 23rd, 2018 at 11:48 PM

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

Content:

prsvrnc said:

According to the Prasangika, what is wrong with statement that the two truths are two ways of looking at one object? Jeffrey Hopkins in "Meditation on Emptiness" says that the assertion that the two truths are two ways of looking at one object is a false statement and a misunderstanding of the Prasangika.

Malcolm wrote:

Than Candrakīrti also misunderstood Prasaṅga:

Because all entities may be seen veridically or nonveridically,
all entities bear two natures.

prsvrnc said:

Why can't we call these two ways of ascertaining objects be two ways of looking at one object?

Malcolm wrote:

Good question.

Author: Malcolm

Date: Monday, December 24th, 2018 at 12:25 AM

Title: Re: Reaching Eagle Peak

Content:

The Cicada said:

Does chant the daimoku guarantee that a practitioner will reach Eagle Peak upon their death? If not, then what conditions must met according to Nichiren? What actions will definitely prevent this reunion with Lord Shakyā?

Malcolm wrote:

It is Ḡṛdhrakūṭapārvata, Vulture Head Mountain, not Eagle Peak. Kūṭa literally means "heap," but in this case, it is a simile for head. Ḡṛdhra means vulture, as well as greedy, probably in reference to the way vultures compete for food, leading to the Sanskrit metaphor, ḡṛdhrāṇa, "greedy as a vulture."

Author: Malcolm

Date: Monday, December 24th, 2018 at 5:33 AM

Title: Re: Reaching Eagle Peak

Content:

The Cicada said:

It's translated as "Eagle Peak..."

Malcolm wrote:
Probably not.

Author: Malcolm
Date: Tuesday, December 25th, 2018 at 3:50 AM
Title: Re: CBD oil
Content:
Crazywisdom said:
It disturbs the fire element for me and makes me cold. I go into severe shivers that feel like being in shock.

Malcolm wrote:
That's actually a disturbance of wind.

Author: Malcolm
Date: Tuesday, December 25th, 2018 at 11:54 PM
Title: Re: Theravada and Bodhicitta
Content:
fckw said:
I don't think that the term "Hinayana" actually qualifies for today's Theravada. I believe there are actually no schools left that really qualify for Hinayana.

Malcolm wrote:
Of course it does. You have to understand the basis for defining a "Hinayāna" in order to understand why this is applicable to the "eighteen schools."

The first basis is the difference in bodhicitta and qualifications for who may aspire to full buddhahood. In Hinayāna schools, the bodhicitta is arhat or pratyekabodhicitta, that is, the wish to attain the stated of awakening of an arhat or pratyekabuddha.

In Theravada, the only people who can generate the bodhicitta for full, perfect buddhahood are those who have been predicted by Gautama Buddha, and who are male.

Mahāyāna, the aspiration is for full buddhahood, and this can be adopted at any time by anyone.

The second basis is training: what is permissible for a śrāvaka is prohibited for a bodhisattva, and what is prohibited for a śrāvaka is permissible for a bodhisattva.

The third basis is emptiness: the Buddha, in the Agamas and Nikayas, did not fully explicated emptiness. Emptiness is only fully explicated in Mahāyāna sūtras.

The fourth basis is the path: the Hinayāna path is the eightfold path, whereas the

Mahāyāna path is the path of the six or ten perfections. While the Theravada school borrowed the perfections from Mahāyāna, they are not practiced with full buddhahood in mind.

The fifth basis is differences in method and compassion: the Buddha did not explicate the profound Mahāyāna skillful means nor nonreferential compassion in the Agamas and Nikayas, so these teachings and their corresponding practices are absent in Theravada.

There are many more differences than can be discussed, but this list will already engender unhappy responses, so I will leave it here.

Author: Malcolm

Date: Tuesday, December 25th, 2018 at 11:57 PM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

I think must be his own upadesha. I've not see. That distinction in other terma. If someone knows better that's helps.

Malcolm wrote:

The peaceful deities, located in the heart, are related to the eight consciousnesses. The wrathful deities, located in the brain, are related to the sense organs.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 1:10 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

I think must be his own upadesha. I've not see. That distinction in other terma. If someone knows better that's helps.

Malcolm wrote:

The peaceful deities, located in the heart, are related to the eight consciousnesses. The wrathful deities, located in the brain, are related to the sense organs.

Crazywisdom said:

Well, that is one way. Another way according to the wrathful mandala itself is the 20 wrathful female deities constitute all that.

Malcolm wrote:

ChNN was talking about this not from a Mahāyoga POV, ala Guhyagabhra, but rather, Anuyoga, i.e., Zhitro. In Mahāyoga the peaceful and wrathful deities are separate mandalas with separate sadhanas and separate empowerments. In anuyoga, this is not the case.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 1:36 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

Well, that is one way. Another way according to the wrathful mandala itself is the 20 wrathful female deities constitute all that.

Malcolm wrote:

ChNN was talking about this not from a Mahāyoga POV, ala Guhyagabhra, but rather, Anuyoga, i.e., Zhitro. In Mahāyoga the peaceful and wrathful deities are separate mandalas with separate sadhanas and separate empowerments. In anuyoga, this is not the case.

Crazywisdom said:

Well. I guess Longchenpa refuted the Mahayoga only rendition of Guhyagarbha.

Malcolm wrote:

It is not so much that he refuted it, he chose to emphasize in his commentary a Dzogchen sems sde perspective on the Guhyagarbha, following the system of Rongzom, rather than that of Zur.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 3:20 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

Well. I guess Longchenpa refuted the Mahayoga only rendition of Guhyagarbha.

Malcolm wrote:

It is not so much that he refuted it, he chose to emphasize in his commentary a Dzogchen sems sde perspective on the Guhyagarbha, following the system of Rongzom, rather than that of Zur.

Crazywisdom said:

Doesn't explain why he place pith instructions on the four visions of thogal in the peaceful mandala. He's also refuting Rongzom.

Malcolm wrote:

With respect to Rongzom, Longchenpa says his opinion is irrelevant in one place, incorrect in another, and mentions him positively twice, amounting to four mentions, none of this amounts to a serious refutation. Longchenpa's commentary clearly depends on Rongzom's.

With respect to the description of the four visions, this description is not sufficient for practicing thogal. It is merely given in order to clarify certain points with respect to the completion stage from Longchenpa' Nyinthig perspective.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 4:02 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

Doesn't explain why he place pith instructions on the four visions of thogal in the peaceful mandala. He's also refuting Rongzom.

Malcolm wrote:

With respect to Rongzom, Longchenpa says his opinion is irrelevant in one place, incorrect in another, and mentions him positively twice, amounting to four mentions, none of this amounts to a serious refutation. Longchenpa's commentary clearly depends on Rongzom's.

With respect to the description of the four visions, this description is not sufficient for practicing thogal. It is merely given in order to clarify certain points with respect to the completion stage from Longchenpa' Nyinthig perspective.

Crazywisdom said:

His commentary on Ch 13 was not meant to be introductory, it's the completion stage hidden section on clear light. Longchenpa elevated this tantra to be on par with any other Ati tantra

Malcolm wrote:

No. This is not possible to do. The Guhyagarbha does not belong to the unsurpassed secret cycle. For example, one can also comment on the Mañjuśrīnāmasaṃgīti from the POV Dzogchen Yangti or Kalacakra, but still, the Mañjuśrīnāmasaṃgīti is a Cāryayoga tantra.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 4:12 AM

Title: Re: Theravada and Bodhicitta

Content:

fckw said:

I don't think that the term "Hinayana" actually qualifies for today's Theravada. I believe there are actually no schools left that really qualify for Hinayana.

Malcolm wrote:

The second basis is training: what is permissible for a śrāvaka is prohibited for a bodhisattva, and what is prohibited for a śrāvaka is permissible for a bodhisattva.

Marc said:

Hi Malcolm,

Could you please expand a bit on that point ?

Many thanks in advance

Marc

Malcolm wrote:

For example, a śrāvaka bhikṣu is prohibited from handling gold, a bodhisattva bhikṣu is not. A śrāvaka bhikṣu is not prohibited from eating meat (pure in three ways), a bodhisattva bhikṣu is.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 4:23 AM

Title: Re: Black fringe

Content:

Malcolm wrote:

Black Fringe, because we all need to add more Tibetan gear for our practice...

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 5:03 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

His commentary on Ch 13 was not meant to be introductory, it's the completion stage hidden section on clear light. Longchenpa elevated this tantra to be on par with any other Ati tantra

Malcolm wrote:

No. This is not possible to do. The Guhyagarbha does not belong to the unsurpassed secret cycle. For example, one can also comment on the Mañjuśrīnāmasaṃgīti from the

POV Dzogchen Yangti or Kalacakra, but still, the Mañjuśrīnāmasaṃgīti is a Cāryayoga tantra.

Crazywisdom said:

I don't agree with that. He's saying the completion stage culminates in a dark retreat which culminates in a rahu mandala and all the visions unfold naturally up to great perfection vidhyadhara. Specifically in Ch 15 the wrathful mandala places it in the unsurpassed secret.

Malcolm wrote:

It is possible to clarify the lower by means of the higher, but one cannot elevate the lower to the higher. As for the dark practice recommended in this passage, it is based on the Kalacakra approach of the saḍaṅgayoga, not the dark practice of the Great Perfection. Why? Because it mentions the five signs, etc., fireflies, butterlamps, etc.

As for your contention, no, this chapter does not place the tantra in the unsurpassed secret cycle, and Longchenpa himself would never make such a claim.

Why? There are two faults here: one, the teaching that the deities exist in the body with faces and hands a) does not go beyond mahāyoga in general; and with respect to the outer, inner, secret, and unsurpassed secret cycles, this assertion belongs to the secret cycle, not the unsurpassed secret cycle.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 6:19 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

I don't agree with that. He's saying the completion stage culminates in a dark retreat which culminates in a rahu mandala and all the visions unfold naturally up to great perfection vidhyadhara. Specifically in Ch 15 the wrathful mandala places it in the unsurpassed secret.

Malcolm wrote:

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As for your contention, no, this chapter does not place the tantra in the unsurpassed secret cycle, and Longchenpa himself would never make such a claim.

Why? There are two faults here: one, the teaching that the deities exist in the body with faces and hands a) does not go beyond mahāyoga in general; and with respect to the

outer, inner, secret, and unsurpassed secret cycles, this assertion belongs to the secret cycle, not the unsurpassed secret cycle.

Crazywisdom said:

I'm sure he did make this claim and so did Khenpo Namdrol. The Kalacakra is not the only place these signs are described, also the Guhyasamaja. He is not saying the deities abide as faces and hands but as bindis of light like mustard seeds in the crown. This is the all-in-one tantra that covers all the bases.

Malcolm wrote:

No, Longchenpa never made this claim in the text of the commentary itself.

As for the signs under discussion, they are rejected in Dzogchen as being mental phenomena, not phenomena of pristine consciousness. You can consult Dudjom R's big red book on this point.

There isn't even a single mention of the topics of the unsurpassed secret cycle, let alone the four bindu cycles, the three series, etc. There are only one or two mentions of the Great Perfection in the root tantra. Commenting on this tantra from a Great Perfection perspective does not make it a great perfection tantra. It is a mahāyoga tantra being commented upon from a Nyingthig POV. Someone who never encountered Nyingthig would have no idea Longchenpa is talking about in this commentary at all. Mipham states:

Because this tantra is classified as the Ati or highest division of Mahayoga. it is essentially identical to the Maha classification of Atiyoga, among the three divisions of the Great Perfection. For in the secret Great Perfection there are three categories of teaching, namely that which reveals the mandala in which creation & perfection are indivisible and mind & pristine cognition are manifest in themselves, that which reveals mind-as-such to be the natural expression of primordial buddhahood without regard for creation or perfection. and that which reveals pristine cognition in its essence. manifesting in and of itself as the nature of buddhahood. them. this exposition accords with the first.
-- Gyurme Dorje's thesis.

In other words, what is being claimed here is that when Mahāyoga is subdivided, there is mahā mahā, mahā anu, and mahā ati. And within Ati, there is ati mahā; ati anu, and ati ati.

Clearly, this commentary is commenting from the point of view of the indivisible creation and, with an emphasis on the completion stage. I think you have slightly misunderstood Longchenpa's meaning and purpose here.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 7:16 AM

Title: Re: Wrathful deities

Content:

Crazywisdom said:

Having trouble pasting, but KN and GD don't match. They're using different originals. He says, Ati of Maha. As well manifold Ati.

Atiyoga in this context, the main emphasis is on the Maha aspect of Ati as well as the Ati of Maha.

Malcolm wrote:

They are not using different originals, GD's thesis is the word by word commentary.

We definitely disagree.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 10:18 PM

Title: Re: Theravada and Bodhicitta

Content:

Marc said:

Hi Malcolm,

Could you please expand a bit on that point ?

Many thanks in advance

Marc

Malcolm wrote:

For example, a śrāvaka bhikṣu is prohibited from handling gold, a bodhisattva bhikṣu is not. A śrāvaśrāvaka bhikṣu is not prohibited from eating meat (pure in three ways), a bodhisattva bhikṣu is.

Marc said:

Thx Malcolm. Do you happen to know of any text that goes into a detailed comparison of śrāvakayana vinaya vs. mahayana vinaya ?

Malcolm wrote:

There is a text in the Ratnakuta collection translated by Garma cc Chang which details this, it is also the same Sūtra that is the source of the thirty five Buddha's of confession.

Sapan also spends some time on this issue in his three vows text.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 10:25 PM

Title: Re: Wrathful deities

Content:

Malcolm wrote:

They are not using different originals, GD's thesis is the word by word commentary.

We definitely disagree.

Crazywisdom said:

The mantras don't match up, transliteration schemes notwithstanding, the bija don't match. So I know there are different source texts for this. Then, the books notwithstanding, KN re wrote the book via oral transmission, by that I mean the arrangement of the mandala don't match either book, among others. Or GD has some big errors, not sure if a lama helped him.

GD is calling one of the seats a Bull and SK/KN is calling it an elephant. Maybe GD meant bull elephant. But don't know how one mixes the two up. Further evidence of alternative sources.

Malcolm wrote:

The word for elephant and ox/bull are nearly the same in Tibetan. This is an easy error to make in translation.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 11:53 PM

Title: Re: Wrathful deities

Content:

ford_truckin said:

1. What would be some of the pros and cons for practicing with a wrathful deity?

Dharmaswede said:

One of my teachers told me you run a greater risk of damaging your nervous system with wrathful Yidams if you practice beyond your capacity, such as in retreat. The energy being more 'agitative'.

Malcolm wrote:

This is a vacuous assertion.

Author: Malcolm

Date: Wednesday, December 26th, 2018 at 11:59 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

bhava said:

What are common points and differences in the way mind essence is introduced (how the recognition is further developed) in tibetan buddhism and in advaita vedanta system?

Malcolm wrote:

Advaita and Buddhadharma have nothing in common at all, apart from a shared theory that suffering is a result of afflictions. Their respective solutions to this problem are like the difference between night and day, however.

Author: Malcolm

Date: Thursday, December 27th, 2018 at 5:24 AM

Title: Re: Wrathful deities

Content:

Dharmaswede said:

One of my teachers told me you run a greater risk of damaging your nervous system with wrathful Yidams if you practice beyond your capacity, such as in retreat. The energy being more 'agitative'.

Malcolm wrote:

This is a vacuous assertion.

Pero said:

Why?

Malcolm wrote:

This kind of statement is found nowhere in the tantras, etc. It is a ridiculous assertion meant to intimidate people.

Author: Malcolm

Date: Thursday, December 27th, 2018 at 7:23 AM

Title: Re: Wrathful deities

Content:

ford_truckin said:

How hard is it these days to find a trustworthy guru?

Malcolm wrote:

Lineage heads make good starter lamas.

ford_truckin said:

Any lineage heads that give teachings on a regular basis in North America?

Malcolm wrote:

His holiness Sakya Trichen.

Author: Malcolm

Date: Friday, December 28th, 2018 at 10:02 PM

Title: Re: Dzogchen outside of Tantra

Content:

spaces said:

But is there anyone teaching it in it's pure form nowadays? I made distinction between Tantra and Dzogchen as it is historically-provable distinction.

Malcolm wrote:

It is not so, from a text critical POV. The earliest, datable text we possess that uses the term "Dzogchen" is the Guhyagarbha, a tantra belonging to the mahayoga class.

What we can say for sure is that what we today call Dzogchen emerged out of a movement in 8th century that regarded the creation stage as optional.

Author: Malcolm

Date: Friday, December 28th, 2018 at 11:07 PM

Title: Re: Dzogchen outside of Tantra

Content:

spaces said:

But is there anyone teaching it in it's pure form nowadays? I made distinction between Tantra and Dzogchen as it is historically-provable distinction.

Malcolm wrote:

It is not so, from a text critical POV. The earliest, datable text we possess that uses the term "Dzogchen" is the Guhyagarbha, a tantra belonging to the mahayoga class.

What we can say for sure is that what we today call Dzogchen emerged out of a movement in 8th century that regarded the creation stage as optional.

Crazywisdom said:

GGT belongs to the Ati class.

Malcolm wrote:

No, it really doesn't. But we do not need to rehash that here.

Author: Malcolm

Date: Saturday, December 29th, 2018 at 6:17 AM

Title: Re: Dzogchen outside of Tantra

Content:

Crazywisdom said:

GGT belongs to the Ati class.

Malcolm wrote:

No, it really doesn't. But we do not need to rehash that here.

Crazywisdom said:

See the sig. You're rolling down a one-way street, selling one flavor of ice cream.

Malcolm wrote:

You do not understand the context of Longchenpa's classification system. For example, in the *Shing rta chen mo*, when he analyzes, mahāyoga, he says:

The Śrī Guhysamāja, Mañjuśrī Yamantaka, etc. are the yoga tantras called "mahāyoga." These principally teach the creation stage, the aspect of method, and their completion stage is vāyu. Saṃsiddhi (yang dag), Vajrakīlaya, Cakrasamvara, Hevajra, and so on, are wisdom or mother tantras, called "anuyoga." These principally teach the wisdom and the completion stage. Also with respect to the completion stage, since they employ the bindu of the bodhicitta element, they assert [the completion stage to be] the pristine consciousness of nonconceptual bliss and emptiness. The nondual tantras are Mahāmāyājāla tantras and so on, called "Atiyoga." They principally teach the union of creation and completion, the essence of inseparable method and wisdom. Their completion stage is asserted to be the great pristine consciousness of bliss, clarity, nonconceptuality, and unconceivable luminosity that arises from nāḍīs, vāyu, and bindu.

We understand that he is classifying the Guhyagarbha within Mahāyoga, because he says:

Within mahāyoga tantras, [mahā] mahā emphasizes vāyu, the creation stage, and method. [Mahā] anu emphasizes the element, completion stage, and wisdom. [Mahā]ati emphasizes that everything is nondual pristine consciousness. Further, all phenomena are uniform from the start. Practice by recognizing this to be so.

Further, in the Treasury of Philosophical Positions, the five early lungs of translated by Vairocana, the thirteen lungs translated by Vimalamitra, the Kun byed rgyal po, the rmad du byung ba and the mdo bcu are mentioned, but no mention of Guhyagarbha. A number of klong sde tantras are mentioned, and a whole slew of intimate instruction

series tantras are mentioned, but there is no mention at all of the Guhyagarbha. With respect to the unsurpassed secret cycle, the seventeen tantras are mentioned, as well as their ancillary literature, but there is no mention of the Guhyagarbha at all. Thus, there is no evidence for your assertion that the Guhyagarbha is to be accepted as an ati ati level tantra, let alone a tantra of the unsurpassed secret cycle. There are a whole number of reasons why this is so, and I am quite sure that Khen Rinpoche would be in accord with my perspective on this, since it is in fact Longchenpa's own perspective.

Further, in the Ngal skor gsum as well as the Treasury of Philosophical Positions, the Vajrasattvamayajala tantras are listed as belonging to the mind tantras that form part of mahāyoga, with the root tantra of all mahāyoga tantras listed as Guhyasamāja. But nowhere, in any list of atiyoga tantras, apart from the mahā ati division of mahāyoga, is the Guhyagarbha mentioned in any list of tantras.

Thus, while it is true that Longchenpa wrote his commentary on the Guhyagarbha from the perspective of general Ati yoga on the basis of the Rosary of Views by Guru Rinpoche, and the commentary on the Guhyagarbha authored by Suryasimaphrabha (a very interesting text), he did not consider the text in and of itself a tantra belonging to the 6.4 million slokas of the Great Perfection taught by Garab Dorje.

Author: Malcolm

Date: Saturday, December 29th, 2018 at 11:18 PM

Title: Re: Dzogchen teacher in Bon tradition

Content:

spaces said:

Hello,

Anybody knows how I can find authentic Bon teacher who gives complete transmission of Dzogchen without prerequisite of Tantra practice?

Lopon Tenzin Namdak have that attitude. But is he giving any teaching to westerners anymore? If yes, where I can find him or other teachers who teach Dzogchen openly without requiring their students to undergo tantra? In Nepal maybe? Thank you.

Malcolm wrote:

You will be happier practicing Chan, Zen, or Sūtra Mahāmudra. Secret mantra in general, of which Dzogchen is a part, is clearly not for you. You are not a suitable student to receive or practice Secret Mantra because you have too many concepts and will not follow a guru's instructions.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 1:13 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

LoveFromColorado said:

In KB's book he makes a few mentions of how Samantabhadra and the aspiration prayer

can be viewed as an aspiration prayer of mind's own nature - "primordial rigpa" - "to recognize itself, its own face, or its own essence, which is nothing other than perfect buddhahood, or the dharmakaya."

If this is accurate, does that mean the rigpa of every sentient being has this prayer at heart and thus, eventually, all sentient beings will become enlightened?

Malcolm wrote:

The Aspiration of Great Power is a liberation through hearing text. The context of the aspiration is that all sentient beings have the same basis for either recognizing or not recognizing the nature of the mind, and thus, either waking up or not waking up.

It explains how the energy of delusion-based afflictions can become the energy of knowledge-based qualities through recognizing the innate nature of this or that affliction to be a pristine consciousness, thus purifying the associated realm (hell realm, etc.).

Author: Malcolm

Date: Sunday, December 30th, 2018 at 1:20 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Malcolm wrote:

There are two kinds of ka dag: shared and unshared. The first is the emptiness free from extremes. The second kind is the path of trekchö.

Thomas Amundsen said:

Loppon, what does this mean? Does "shared" refer to being shared with common Mahayana?

Malcolm wrote:

It means that the first is shared with Mahāyāna.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 1:49 AM

Title: Re: Upcoming book by Karl Brunnhölzl on The Aspiration Prayer of Samantabhadra

Content:

Lukeinaz said:

Where can i find a concise explanation of how and why the base arises from the base?

Malcolm wrote:

Buddhahood in this Life, topics one and two.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 3:57 AM

Title: Re: Dzogchen teacher in Bon tradition

Content:

spaces said:

So, if that's true, you're contradicting your argument - that I am not ready to receive Dzogchen teachings. Why? Because you yourself, sir, confirmed that Dzogchen emerged outside of creation stage, treating it as optional. Therefore pure Dzogchen existed, according to your words, even if only "pure" as unnecessarily supported by creation stage/conceptions etc. So if it existed that way, why in our times I should be constrained in abilities to follow it by necessity of following traditional way: ngodro, creation stage etc.? It's self contradictory.

Don't take it personally. All this discussion is unimportant really.

Malcolm wrote:

I did not confirm that that Dzogchen emerged "outside" of the creation stage. I confirmed that the milieu in which Dzogchen arose regarded the creation stage as optional, meaning that it was not necessary for everyone. For whom is the creation stage not necessary, according to those who belonged to this milieu? Those who immediately understood the meaning and were liberation through that understanding. Everyone else was recommended to practice the indirect approach, as Mañjuśrimitra states:

Furthermore, since the teacher has declared that awakening can be correctly grasped with a symbol,

in that case, this is the basis of the meditation that generates awakened mind.

After the three samadhis are stable and after binding the three symbolic mudras, generate the mind as the great dharmamudra and meditate the recitation of the essence [mantra].

"Optional" does not mean deciding that you want salad instead of fries with your burger.

"Optional" means that if one does not wake up immediately into full buddhahood through receiving Dzogchen transmissions, there are many practices with which one works with concepts to overcome concepts, like the creation and completion stages, and various other kinds of preliminary practices in Dzogchen such as yogas that work with vāyu, conceptual analysis, and so on. These are options of which the practitioner can avail themselves. BTW, your allergy to conceptual practices is entirely conceptual.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 4:01 AM

Title: Re: Dzogchen teacher in Bon tradition

Content:

spaces said:

Mr. tatpurusa - If I only could go to Europe. If I only could. But I can't and getting visa is difficult for me. But I sympathize with your words - everything can be Dzogchen with proper attitude. But where to find the transmission of that attitude? I will try, that's what

I least can, try. Speaking about it brings emotions in us. Sarva Mangalam, my friends true religion knows no opposite.

Malcolm wrote:

You have no idea what you are talking about, since you have yet to meet a teacher, train, and study these teachings in a proper way. You cannot understand Dzogchen from books (which you are not in any case qualified to read). Your inability to meet a proper teacher and follow their instructions to the letter, no matter what they tell you to do, also indicates you are not a suitable candidate for this level of instruction. You really should just stick with Sutrayāna.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 10:11 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Queequeg said:

Is Sri Simha who was Vimalamitra's ordination master the same Simha decapitated by the king of Damila?

Malcolm wrote:

No.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 10:54 PM

Title: Re: Question

Content:

javier.espinoza.t said:

What you mean when you mention "realizing", you talk of realizing as if it is some sort of builded achievement?

Josef said:

The third statement of Garab Dorje. Full integration. Total realization.

javier.espinoza.t said:

To realize means to become aware of, and even if one cant force realizing nature it is not a self occurring thing either, is it?

Malcolm wrote:

In Dzogchen texts there are three stages generally described: recognition, realization, and liberation.

Some people think the third statement means full integration, but it does not. It means

that the practitioner can continue in the confidence of liberation because they have previously decided one thing. Continuing in the confidence of liberation means that one has true knowledge of one's primordial state and therefore, with this knowledge, one's liberation is no longer in issue in terms of inevitability, it is only an issue of whether it occurs in this life, the time of death, the bardo, or a natural nirmanakāya buddhahood.

Author: Malcolm

Date: Sunday, December 30th, 2018 at 10:55 PM

Title: Re: Question

Content:

javier.espinoza.t said:

The basis once rediscovered seems perfect (whatever perfect mean) but ¿how can it be covered and then discovered over and over? ¿How is this play possible?l

Malcolm wrote:

The basis is not rediscovered. It is called "the basis" because it is something that one has not realized.

Author: Malcolm

Date: Monday, December 31st, 2018 at 12:40 AM

Title: Re: Buddhahood in This Life

Content:

Lukeinaz said:

Where can i find a concise explanation of how and why the base arises from the base?

Malcolm wrote:

Buddhahood in this Life, topics one and two.

Lukeinaz said:

It seems the all basis (not sure what you are calling this and have yet to discover in Buddhahood) would be superfluous if all samsara and nirvana already arise from the generic basis.

Malcolm wrote:

The all-basis (ālaya, kun gzhi) is just a name for the imputing ignorance.

Author: Malcolm

Date: Monday, December 31st, 2018 at 1:30 AM

Title: Re: Question

Content:

javier.espinoza.t said:

The basis once rediscovered seems perfect (whatever perfect mean) but ¿how can it be covered and then discovered over and over? ¿How is this play possible?l

Malcolm wrote:

The basis is not rediscovered. It is called "the basis" because it is something that one has not realized.

javier.espinoza.t said:

But Malcolm, how is that for example a realized teacher is named tulku then? How can one show or teach the basis without realize it? And being realized, how is that birth is taken without get it "covered"?

Malcolm wrote:

Most tulkus are not nirmanakāyas. "Tulku" is a Tibetan custom, it is not essential. Most tulkus are not even realized, they are just ordinary people like you and I.

Author: Malcolm

Date: Monday, December 31st, 2018 at 3:25 AM

Title: Re: Question

Content:

Malcolm wrote:

...or a natural nirmanakāya buddhafiield.

Pema Rigdzin said:

I've heard this term in teachings, and in books, but I've never sought an explanation of precisely what this means. It specifically says "natural" nirmanakaya buddhafiield, which would seem to distinguish them from some other kind of nirmanakaya buddhafiield. Could you please you expand upon this, Malcolm?

Malcolm wrote:

They are sambhogakāya fields, in fact.

Author: Malcolm

Date: Monday, December 31st, 2018 at 4:01 AM

Title: Re: Question

Content:

Malcolm wrote:

They are sambhogakāya fields, in fact.

Pema Rigdzin said:

Haha now I'm even more in the dark. If they're actually sambhogakaya fields, why are they termed natural nirmanakaya fields? Can you say a little more about them, such as their features and the advantages of rebirth there that are particular to them?

Malcolm wrote:

If you happen to be born in one, one will attain buddhahood in five hundred human

years.

They are called nirmanakāya because there are nirmanakāyas there.

Author: Malcolm

Date: Monday, December 31st, 2018 at 4:02 AM

Title: Re: Question

Content:

javier.espinoza.t said:

But Malcolm, how is that for example a realized teacher is named tulku then? How can one show or teach the basis without realize it? And being realized, how is that birth is taken without get it "covered"?

Malcolm wrote:

Most tulkus are not nirmanakāyas. "Tulku" is a Tibetan custom, it is not essential. Most tulkus are not even realized, they are just ordinary people like you and I.

javier.espinoza.t said:

Yes, but what about the least tulkus, the realized teachers and emanations? They don't "rediscover" the basis?

Malcolm wrote:

Your question isn't clear.

Author: Malcolm

Date: Monday, December 31st, 2018 at 6:50 AM

Title: Re: red lion of speech Manjushri sadhana

Content:

Malcolm wrote:

It is red. You can find my translation of this sadhana at Light of Berotsana.

Author: Malcolm

Date: Monday, December 31st, 2018 at 10:37 AM

Title: Re: Question

Content:

javier.espinoza.t said:

Yes, but what about the least tulkus, the realized teachers and emanations? They don't "rediscover" the basis?

Malcolm wrote:
Your question isn't clear.

Marc said:
Could there be a confusion between "recognizing" and what Javier calls "rediscovering" ?

@Javier:
The basis being precisely what was not known before, by definition, it cannot be re-discovered... However, once the basis has been recognized there are of course, for most of us, distractions, and we must then remember again and again...
May be that is what you meant by "rediscovering" ?

javier.espinoza.t said:
to put it plain: it is inverosimil that basis may exist without any manifestation, and since basis is apparently inherent, one must have started to deliberately ignore it at some point.

so, is it that when, for example, is a realized being takes birth do "cover", ignore, the basis and turn a normal sentient being and eventually rediscover ?

tha might be just another one of my stupid questions, but i remember that Shakyamunni did attained perfect knowledge far before -more or less- 3.000 years ago (so it is stated in the Lotus Sutra). And also, will GP's emanations take birth as enlightened or they have had, or will, pay attention like everyone else until "rediscovers" the base?. I could go on several arguments in this way.

it is true that birth of realized ones is not conditioned by Karma, but it is certain that they become conditioned by it until they realize the base again...

And then, in case we don't "rediscover" -and do discover- the basis ¿wouldn't that exclude pure vision from our real nature since a beginningless time?

that's it, more or less clear.

Malcolm wrote:
What you are really asking about is how Arya bodhisattvas on the impure stages recover their aryan knowledge in each lifetime.

Author: Malcolm
Date: Monday, December 31st, 2018 at 10:42 PM
Title: Re: Question
Content:

javier.espinoza.t said:
to put it plain: it is inverosimil that basis may exist without any manifestation, and since basis is apparently inherent, one must have started to deliberately ignore it at some

point.

so, is it that when, for example, is a realized being takes birth do "cover", ignore, the basis and turn a normal sentient being and eventually rediscover ?

tha might be just another one of my stupid questions, but i remember that Shakyamunni did attained perfect knowledge far before -more or less- 3.000 years ago (so it is stated in the Lotus Sutra). And also, will GP's emanations take birth as enlightened or they have had, or will, pay attention like everyone else until "rediscovers" the base?. I could go on several arguments in this way.

it is true that birth of realized ones is not conditioned by Karma, but it is certain that they become conditioned by it until they realize the base again...

And then, in case we don't "rediscover" -and do discover- the basis ¿wouldn't that exclude pure vision from our real nature since a beginningless time?

that's it, more or less clear.

Malcolm wrote:

What you are really asking about is how Arya bodhisattvas on the impure stages recover their aryan knowledge in each lifetime.

javier.espinoza.t said:

if an emanation of GP is so, then i'm asking that. I'm not wondering if higher -than the bhumis- realizations allows voluntary rebirth, but if a "cover" of nature occurs for it to happen, and if we all already under such "cover" then prior to that we must have had knowledge of uncovered basis meaning that we all are, in the real sense, perfect Buddhas and not only have an impure appeareance, but also that means that at some point we was in the primordial knowledge and then somehow after a voluntary rebirth we got stuck-conditioned.

Malcolm wrote:

Bodhisattvas on the impure stages have very strong traces for meeting the Dharma. When they take rebirth, the force of past realization causes them to enter the path and continue up to and beyond the realization they had before.

Emanations do not forget or need to re-realize anything, and this is also true of eight stage bodhisattvas and beyond. According to one account, a buddha is conscious when they die, in the womb, and during birth; a bodhisattva on the stages is conscious when they die, in the womb, but become unconscious at birth, while sentient beings are unconscious when they die, are in the womb, and at birth.

Author: Malcolm

Date: Monday, December 31st, 2018 at 10:55 PM

Title: Re: Question

Content:

heart said:

Tulkus, I been told, have recognised the primordial pure ground but get slightly obscured by taking a body voluntarily and so have to again study and practice.

Malcolm wrote:

This is not a real tulku. Real tulkus emanate from the dharmakāya and are omniscient.

This is referring to "blessed" tulkus, who at best are bodhisattvas on the stages.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 12:18 AM

Title: Re: Question

Content:

heart said:

Tulkus, I been told, have recognised the primordial pure ground but get slightly obscured by taking a body voluntarily and so have to again study and practice.

Malcolm wrote:

This is not a real tulku. Real tulkus emanate from the dharmakāya and are omniscient.

This is referring to "blessed" tulkus, who at best are bodhisattvas on the stages.

heart said:

Could be, I really don't know. But even Shakyamuni had to practice, right?

/magnus

Malcolm wrote:

No. Śākyamuni Buddha did not have to practice.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 1:26 AM

Title: Re: Question

Content:

Malcolm wrote:

No. Śākyamuni Buddha did not have to practice.

Seeker12 said:

When you say this, is it from the perspective that Gautama was a 10th Bhumi Bodhisattva prior to his manifestation of unsurpassed awakening or that he was a perfect emanation beyond the Bhumis?

Malcolm wrote:

The Buddha attained full Buddhahood countless eons ago.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 3:36 AM

Title: Re: Question

Content:

heart said:

Could be, I really don't know. But even Shakyamuni had to practice, right?

/magnus

Malcolm wrote:

No. Śākyamuni Buddha did not have to practice.

heart said:

Yeah maybe, but he did.

/magnus

Malcolm wrote:

No, not really. He made a display of seeking out teachers and engaging various disciplines to inspire others, that is all.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 3:38 AM

Title: Re: Question

Content:

Malcolm wrote:

The Buddha attained full Buddhahood countless eons ago.

Seeker12 said:

Is that the case for all supreme Nirmanakayas such as Shakyamuni?

If so, where does the Mahayana path of the Bhumis culminating in the realization of Buddhahood fit in? Is Maitreya a fully awakened Buddha who is simply manifesting a show of Tushita, birth, etc?

Are there any beings who are not simple emanations of Buddhas but are instead 10th Bhumi Bodhisattvas? Do they then manifest the appearance of a supreme Nirmanakaya

in the same manner, but somehow they are different than a pure emanation such as Gautama?

Malcolm wrote:

As for question one, yes; as for two, yes.

As for three, tenth stage bodhisattvas will never manifest supreme nirmanakāya when one has left a dispensation in the world. However, for all intents and purposes, tenth stage bodhisattvas are buddhas.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 4:23 AM

Title: Re: Beginner in Mahamudra

Content:

passel said:

If you go w Thrangu's Practice of Tranquility and Insight, that's good too- it's actually not an mm book, it's on the standard sutra-style shamatha and vipasyana.

Zolbec said:

So can I practice the teachings of this book without a teacher?

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 4:26 AM

Title: Re: Beginner in Mahamudra

Content:

Johnny Dangerous said:

I think it's tremendously silly that someone is asking about a book which involves Shamatha/Vipaysana and people are talking as if it's a restricted sadhana or something, even with the distinction in the material of "Mahamudra vipaysana" etc.

Malcolm wrote:

Śamatha and vipaśyāna practiced according to the Mahāmudra tradition is qualitatively different than sūtra śamatha and vipaśyāna. The former depends on introduction and the latter does not.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 5:04 AM

Title: Re: Beginner in Mahamudra

Content:

Johnny Dangerous said:

I think it's tremendously silly that someone is asking about a book which involves Shamatha/Vipassana and people are talking as if it's a restricted sadhana or something, even with the distinction in the material of "Mahamudra vipassana" etc.

Malcolm wrote:

Śamatha and vipaśyāna practiced according to the Mahāmudra tradition is qualitatively different than sūtra śamatha and vipaśyāna. The former depends on introduction and the latter does not.

passel said:

This book is not sutra mm, it's just sutra. Commentary on the Bhavanakramas.

Malcolm wrote:

The OP wanted to know about mahāmudra.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 5:19 AM

Title: Re: Beginner in Mahamudra

Content:

Johnny Dangerous said:

Hell, I've seen *you* casually recommend some instructions of the type in the book in posts on DW, knowing nothing of the posters background.

Malcolm wrote:

We do know something of the OP's background: beginner. A He wanted to know about these two books. One has nothing to do with mahāmudra.

When I recommend a book about something that requires transmission, I always emphasize this.

Finally, you don't know what I know and what I don't know about the people with whom I interact here.

Author: Malcolm

Date: Tuesday, January 1st, 2019 at 11:52 PM

Title: Re: Beginner in Mahamudra

Content:

Zolbec said:

Hey, guys. I'm actually more interested in Shamatha. At the moment, I am practicing the

second 'level' (Internal object = Watching Thoughts). I want to move to the third 'level' (no object). That's why I'm interested in these two books. But then I wondered if that would require a teacher, or I could learn from a book. What is your opinion?

Malcolm wrote:

One cannot effectively learn any kind of meditation practice from books.

Author: Malcolm

Date: Wednesday, January 2nd, 2019 at 10:23 PM

Title: Re: Lhundrub

Content:

weitsicht said:

I wasn't addressed (neither in time nor in person) yet

let me refer to this quote, recommended for further reading

Since they cannot be separated,

kadag is the emptiness aspect of lhundrup;

and lhundrup is the form aspect of kadag.

<https://vividness.live/2015/11/27/emptiness-form-and-dzogchen-ethics/>

Malcolm wrote:

Lot of misconceptions in thus article, especially about Dzogchen.

Author: Malcolm

Date: Thursday, January 3rd, 2019 at 6:46 AM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

Rinchen Sherab said:

Malcolm,

Are the 17 Tantras contained within the volumes of the Nyingtik Yabzhi?

Malcolm wrote:

No.

Rinchen Sherab said:

Also, while I'm at it: I am reading your introduction to the Rigpa Rangshar right now. Note 26 mentions that Rlung is routinely mistranslated as prana. This is very interesting to me. For years I've only ever heard tsa, lung, and tige equals nadi, prana, and bindu in Sanskrit. Is this incorrect in the tsa lung context as well as in the Dzogchen context?

Malcolm wrote:

Yes, this is incorrect in every context. It is properly: nāḍī, vāyu, and bindu.

Prāṇa is translated as srog. Thus, prāṇavāyu is translated into Tibetan as srog 'dzin rlung, i.e., life-sustaining vāyu.

Rinchen Sherab said:

I also have noticed the term prana used in the context of the 4 empowerments within ngondro practice texts (specifically connected with the 2nd empowerment). Should this be vayu across the board? Very interesting indeed.

Malcolm wrote:

Yes, it should be vāyu across the board.

Rinchen Sherab said:

Thank you very much for your work. I deeply rejoice in your ongoing service to the teachings and beings and pray that you have good health, long life, and freedom from obstacles.

Malcolm wrote:

Thank you.

Author: Malcolm

Date: Thursday, January 3rd, 2019 at 6:49 AM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

Malcolm wrote:

The Lung for the 17 tantras (as well as the Vima and Khandro Nyinthigs) still exists and is still transmitted.

Marc said:

Hi Malcolm,

Any specific holder of that lineage that comes to mind ?

Do you know how long it would approximately take for such a Lung to be transmitted ?

A few days ? A week ? More ?

May be could / should we try, as a virtual sangha, to make such a transmission happen...
It would be such a source of merits...

Malcolm wrote:

It takes approximately 5 days for the lung of the 17 tantras. Any senior Nyingma Lama can grant this lung. Probably the best people to receive it from at present are Dzongsar Khyentse, Namkhai Nyingpo Rinpoche or Sangye Nyenpa Rinpoche (who is actually a Kagyu master). This is not to exclude the many excellent lamas who can also give this

lung, such as Khenchen Namdrol, etc.

Author: Malcolm

Date: Thursday, January 3rd, 2019 at 6:53 AM

Title: Re: Dudjom Namchak Pudri

Content:

Malcolm wrote:

There is a commentary on the general Vajrakilaya cycle written by Kenpo Achuk, a disciple of Dudjom R., who achieved rainbow body in the late 90's. However, it is still in cursive so relatively inaccessible.

Author: Malcolm

Date: Thursday, January 3rd, 2019 at 11:23 AM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

Marc said:

Hi Malcolm,

Any specific holder of that lineage that comes to mind ?

Do you know how long it would approximately take for such a Lung to be transmitted ?

A few days ? A week ? More ?

May be could / should we try, as a virtual sangha, to make such a transmission happen...

It would be such a source of merits...

Malcolm wrote:

It takes approximately 5 days for the lung of the 17 tantras. Any senior Nyingma Lama can grant this lung. Probably the best people to receive it from at present are Dzongsar Khyentse, Namkhai Nyingpo Rinpoche or Sangye Nyenpa Rinpoche (who is actually a Kagyu master). This is not to exclude the many excellent lamas who can also give this lung, such as Khenchen Namdrol, etc.

PeterC said:

Malcolm - assuming it's not going to be easy to persuade a lama to spend five days doing the full lung, what's your view on the acceptability of other transmission methods for these texts - e.g. having a lama hit you over the head with them, or the Drikung Kagyu guru yoga that allows you to read anything?

That said I second the suggestion of arranging a proper lung. Would be of great benefit to many.

Malcolm wrote:

Pewang means you can read it; lung means you have received the transmission. There are exceptions, however.

Author: Malcolm

Date: Friday, January 4th, 2019 at 2:51 AM

Title: Re: Are Bonpos vegetarian?

Content:

spaces said:

So if I am an absolute die-hard vegan, where can I find a master that would fit with my basic beliefs? P.S. Please don't preach that my attitude to master-student relationship is already wrong if I want to study with a vegetarian master.

Malcolm wrote:

Chinese Buddhism. Some of the Larung Gar Khenpos are very strict vegans. But the Buddha did not teach diet as a path of liberation.

Perhaps you would be better off studying with the Jains.

Author: Malcolm

Date: Friday, January 4th, 2019 at 9:44 PM

Title: Re: Which Of The 17 Dzogchen Tantras Have Been Published?

Content:

Crazywisdom said:

Which is the so called "Introductions Tantra"?

Malcolm wrote:

This list is slightly wrong. The Ekajati tantra (misdrebrd above as yogini) is not part of the 17. So the ontroduction tantra is missing from this list.

Author: Malcolm

Date: Friday, January 4th, 2019 at 11:34 PM

Title: Re: Which Of The 17 Dzogchen Tantras Have Been Published?

Content:

Crazywisdom said:

Which is the so called "Introductions Tantra"?

Malcolm wrote:

This list is slightly wrong. The Ekajati tantra (misdrebrd above as yogini) is not part of the 17. So the ontroduction tantra is missing from this list.

Crazywisdom said:
Not the Mirror Heart of Vajrasattva?

rDo rje sems dpa' snying gi me long gi rgyud ces bya ba

I read 21 intros there. Those are nice and clear. So, then let's say there's this sort of short cut of the 21 Yangti dharma here. very cool deal.

Malcolm wrote:

The tantra I am referring to is called ngo sprod rin po che spras pa shing khams bstan pa'i rgyud in Tibetan, and The Tantra Which Shows the Buddhafield of Preciously Adorned Introductions. It is the basis for all the intimate instructions of the 21 introduction which are found in most extensive terma cycles belonging to Dzogchen Nyinthig.

I am not sure if Wilkinson translated it yet, but it will be forthcoming in my volume of those of the 17 tantras which lack commentaries (so eight tantras, as the Self-Originated Perfection Tantra is mainly devoted to ancillary rituals and empowerment, and I have already published the rang shar and the rang grol).

Author: Malcolm

Date: Friday, January 4th, 2019 at 11:40 PM

Title: Re: Dudjom Namchak Pudri

Content:

Malcolm wrote:

There is a commentary on the general Vajrakilaya cycle written by Kenpo Achuk, a disciple of Dudjom R., who achieved rainbow body in the late 90's. However, it is still in cursive so relatively inaccessible.

CoconutMan said:

noted with thanks...

hopefully it will come out soon.

is there any other commentary which you think good for reading?

Malcolm wrote:

Bolt of Lightning from the Blue.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 2:11 AM

Title: Re: Are Bonpos vegetarian?

Content:

spaces said:

To Mr. Malcom:

That Buddha did not teach diet as a path of liberation is highly debatable. At least in "Food for Bodhisattvas" by Shakbar you can find many citations, even by (that is academically debatable) Buddha Shakyamuni. E.g. Lankavatara Sutra (version with additional chapter). Even in Hinayana texts he obviously mentions that food should be pure in three ways. So, although it is definitely not vegetarianism, he DID in fact teach some diet restriction and understood food restrictions as part of the path.

Malcolm wrote:

It is not even slightly debatable.

Why? If it were the case that diet was a factor in liberation, no one who ate meat would ever have attained liberation, let alone buddhahood, including the Buddha. Since many meat eaters have indeed attained liberation and even buddhahood, it is quite clear that the Buddhist path to liberation has nothing to do with what kind of food one puts in one's mouth.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 3:04 AM

Title: Re: Are Bonpos vegetarian?

Content:

Grigoris said:

If this conversation goes in the direction of debate about the merits of vegetarianism/veganism I will shut it down and point people in the direction of <https://dharma.wheel.net/viewtopic.php?f=66&t=213&p=1374&hilit=the+great+vegetarian#p1374> to continue the debate.

Malcolm wrote:

good call...

Author: Malcolm

Date: Saturday, January 5th, 2019 at 5:11 AM

Title: Re: Ahimsa at the Cosmic Café

Content:

Malcolm wrote:

It must be pointed out that refraining from inflicting harm (avihimsa) is not a vow, per se, like the five precepts of a lay person and so on. It is a commitment one undertakes as a result of taking refuge in the Dharma.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 5:38 AM

Title: Re: Visions thread

Content:

Sherab Rigdrol said:

What happened to it? I was on page 5 and now I get this you aren't authorized to read this forum message!! It was a great thread. WTF?!!

Malcolm wrote:

Easy come, easy go.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 10:31 AM

Title: Re: Ahimsa at the Cozmic Café

Content:

Malcolm wrote:

It must be pointed out that refraining from inflicting harm (avihimsa) is not a vow, per se, like the five precepts of a lay person and so on. It is a commitment one undertakes as a result of taking refuge in the Dharma.

Seeker12 said:

What else could you say the same of?

Malcolm wrote:

The commitment of refuge in the Buddha is to not accept nonbuddhist teachers as one's own Teacher.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 11:05 PM

Title: Re: Gampopa and Rechungpa?

Content:

Grigoris said:

Rechungpa went on to found the Shamngpa Kagyu lineage...

Malcolm wrote:

No, Khyungpo Nalor founded the Shangpa Kagyu lineage.

Author: Malcolm

Date: Saturday, January 5th, 2019 at 11:10 PM

Title: Re: Ahimsa at the Cozmic Café

Content:

pemachophel said:

In the TB tradition, the first line is not to commit any sin (digpa). It doesn't say "harm." In the second line it says to to perform merit (gewa) perfectly. In the third line, it says to tame, discipline, or subdue (dulwa) one's mind.

Malcolm wrote:

Dge ba (kalyāṇa) is not merit, that is bsod nams (punya). Dge ba is the good, dge ba is normally translated as virtue.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 1:28 AM

Title: Re: Which Of The 17 Dzogchen Tantras Have Been Published?

Content:

Crazywisdom said:

This Ekajati tantra. Is ChNN's invocation matchy with this?

Malcolm wrote:

ChNN's invocation is his own terma. The khros ma nag mo rgyud should never be translated and made public.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 2:23 AM

Title: Re: Which Of The 17 Dzogchen Tantras Have Been Published?

Content:

Crazywisdom said:

This Ekajati tantra. Is ChNN's invocation matchy with this?

Malcolm wrote:

ChNN's invocation is his own terma. The khros ma nag mo rgyud should never be translated and made public.

Crazywisdom said:

Not even translated?

Malcolm wrote:

...made public. It does not have any Dzogchen in it, it is completely apotropaic in content.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 2:57 AM

Title: Re: Ahimsa at the Cozmic Café

Content:

Seeker12 said:

I guess I was just looking for clarification as to the distinction that you were making, and whether or not you can sort of 'essentialize' other things into being inherent in taking refuge, rather than somehow 'separate' vows.

Malcolm wrote:

The vows (samvara) are restraints, don't take life, etc. A commitment is a promise. If one breaks a vow, one does not lose one's refuge; but if one break's one's promise, one loses one's refuge.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 3:49 AM

Title: Re: Gampopa and Rechungpa?

Content:

Crazywisdom said:

The background to the OP is Drikung Kagyu. They are going with the Milarepa book of songs and basically canonizing it. So Rechungpa becomes the naughty boy to Mila just loved but wasn't the bodhisattva disciple of the Buddha manifestation like Gampopa. In there Mila always have to teach Rechungpa lessons about one obstacle after another.

Malcolm wrote:

I would say more Dwagpo Kagyu, i.e., Phagmo Drupa.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 4:54 AM

Title: Re: Gampopa and Rechungpa?

Content:

Crazywisdom said:

The background to the OP is Drikung Kagyu. They are going with the Milarepa book of songs and basically canonizing it. So Rechungpa becomes the naughty boy to Mila just loved but wasn't the bodhisattva disciple of the Buddha manifestation like Gampopa. In there Mila always have to teach Rechungpa lessons about one obstacle after another.

Malcolm wrote:

I would say more Dwagpo Kagyu, i.e., Phagmo Drupa.

Crazywisdom said:

Ha. Where's their monastery?

Malcolm wrote:

What I am saying is that Jigten Sumgon got his training from Phagmo Drupa, as did the founder of Drukpa Kagyu.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 7:59 AM

Title: Re: Gampopa and Rechungpa?

Content:

Malcolm wrote:

What I am saying is that Jigten Sumgon got his training from Phagmo Drupa, as did the founder of Drukpa Kagyu.

conebeckham said:

Interestingly, the founder of the Drukpa was originally a Rechung Kagyu practitioner. Even now, Rechungpa is important to the Drukpa, and there is apparently a term of Rechungpa's became one of the principal backbones of the Drukpa transmission.

Crazywisdom said:

They don't say Drukpa Kagyu since a few years back. Just Drukpa.

Malcolm wrote:

That applies only to the followers of Drukchen, Other Drukpa Kagyus have no problem with the appellation "Kagyu."

Author: Malcolm

Date: Sunday, January 6th, 2019 at 11:46 PM

Title: Re: Which Of The 17 Dzogchen Tantras Have Been Published?

Content:

Crazywisdom said:

I'm thinking apotropeia of Ekajati isn't just there for window dressing.

Malcolm wrote:

No, it is isn't.

Author: Malcolm

Date: Sunday, January 6th, 2019 at 11:48 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

Who, out of Rinpoches senior students, is knowledgeable about and practices Longde? Sure would be nice to get a little help now and again...

Malcolm wrote:

Clemente, Guarisco, Landsberg.

Author: Malcolm

Date: Monday, January 7th, 2019 at 1:19 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

Who, out of Rinpoches senior students, is knowledgeable about and practices Longde?

Sure would be nice to get a little help now and again...

Malcolm wrote:

Clemente, Guarisco, Landsberg.

Fa Dao said:

cool..any of the three more accessible/open to helping than the others? and if so how can they be contacted?

Malcolm wrote:

You can get in touch with Tsegyalgar Gar, Landsberg lives in NYC.

Author: Malcolm

Date: Monday, January 7th, 2019 at 3:34 AM

Title: Re: Essence = nature, but emptiness ≠ clarity

Content:

treehuggingoctopus said:

Here's an article on Kant's usage:

http://www.academia.edu/15156078/Kant_on_Essence_and_Nature

But of course the distinction predates Kant. Nor is Kant's distinction the only one: both terms, "essence" and "nature," have their history, and so does their difference (or, for that matter, identity). For a different take, read Spinoza's Ethics.

If you want to trace their development, you need to start with Plato and Aristotle and go through the scholastics into modernity -- but to be perfectly honest I do not think that it will get you any closer to understanding the difference between ngo-bo and rang-bzhin (if that is what you want, that is).

In the context of Dzogchen teachings, ngo-bo is called "essence" because in the Occident "essence" has often been used to denote either the main defining property of a thing or a being (that which makes it what it is, that which makes X X and not Y, the oneness of an x) or even the substance of a thing or a being (that which it is made of or consists in) -- whereas rang-bzhin would be rendered as "nature" because "nature" has often been employed in the West to refer to what a thing or a being does because of its being what it is (or how a thing or a being can be known to be what it is).

A still greater oversimplification: the "essence" of a thing answers the question "What is it really?," whereas the "nature" answers such questions as "What does it do?," "What is it like?," "How does it behave?," etc.

A trained philosopher will be very unhappy at that point, but I think it might help you.

Malcolm wrote:

Ngo bo = svarūpa:

svaUpa n. (ifc. f. %A) oñone's own form or shape , the fñfrom or shñshape of (gen. or comp. ; with or without %zabdasya or %zabda-sva-r-), ` " a word itself or in its own form "" [opp. to its synonyms or varieties] ; with %nAmnAm} = ` " names themselves "" MBh. Pan5cat. BhP. &c. [1276,3] ; own condition , peculiarity , character , nature (%eNa or ibc. , ` " by nature "" , ` " in reality "" ` " by itself "") RPra1t. Nr2isUp. Mn. &c. ; peculiar aim W. ; kind , sort ib. ; a partic. relation (in phil. see under %sambandha) MW. ; occurrence , event Campak. Uttamac. Sin6ha7s. ; mfn. having oñone's own peculiar form or character MW. ; having a like nature or charñcharacter , similar , like , S3a1m2khyak. (w.r. for %sa-r-) ; pleasing , handsome (for %sa-r-) L. ; wise , learned L. ; m. N. of a Daitya MBh. ; of a son of Su-nanda1 Ma1rkP. ; of a pupil of Caitanya W. ; m. or n. N. of a place Cat. ; (%A) f. N. of a place MW. ; %gata} mfn. endowed with oñone's own form or nature , having a like character W. ; %tas} ind. in oñone's own form BhP. ; according to oñone's own fñform , analogously , similarly , identically MW. ; by nature , in reality , by itself Ma1rkP. ; (%to) , %godAna-prayogaH}N. of wk.) ; %tA} f. (or %tva} n.) the state of oñone's own form or nature (%tayA} , ` " literally "" , ` " in reality "") MBh. BhP. S3ak. Sch. Sa1h. ; the having a natural form , identity of form or nature W. ; w.r. for %su-rUpa-tA} Ra1jat. ; %dhArin} mfn. having one's own form MBh. ; %nirUpaNa} n. %nirNaya} m. %prakAza} m. N. of wks. ; %bhAva} m. (a short word) whose essence is of the same efficacy (as that of the full form) Mn. ii , 124 ; %vat} mfn. having the form of (comp.) MBh. ; %sambandha-rUpa} n. %sambodhana} n. %sambodhana-pa1ca-viMzati-vRtti} f. %rUpA7khyastotra} n. N. of wks. ; %rUpA7cArya} m. N. of a teacher Cat. ; %rUpA7nusaMdhAna} n. %rUpA7nusaMdhAna-stotra} n. N. of wks. ; %rUpA7siddhi} f. a form of non-proof (where the quality alleged to belong to a subject is not really proved) Tarkas. ; %rUpo7tpre7kSA} f. a kind of simile Sa1h. Kuval. ; %rUpo7paniSad} f. N. of an Upanishad.

Thus, the ngo bo, the essence, svarūpa, is related to sku, kāya.

Rang bzhin = prākṛt:

prAkRta mf(%A} , or %I})n. (fr. %pra-kRti) original , natural , artless , normal , ordinary , usual S3Br. &c. &c. ; low , vulgar , unrefined Mn. MBh. &c. ; provincial , vernacular , Pra1kritic Vcar. ; (in Sa1m2khyā) belonging to or derived from Prakr2iti or the original element ; (in astron.) N. of one of the 7 divisions of the planetary courses (according to Para1s3ara comprising the Nakshatras Sva1ti , Bharan2i1 , Rohin2i1 and Kr2ittika1) ; m. a low or vulgar man Mn. (viii , 338) MBh. &c. ; (with or scil. %laya} , %pralaya} &c.) resolution or reabsorption into Prakr2iti , the dissolution of the universe Pur. ; n. any provincial or vernacular dialect cognate with San6skr2it (esp. the language spoken by women and inferior characters in the plays , but also occurring in other kinds of literature and usually divided into 4 dialects , viz. S3auraseni1 , Ma1ha1ra1sht2ri , Apabhraṇṇas3a and Pais3a1ci1) , Kav. Katha1s. Ka1vya7d. &c.

The rang bzhin, the nature, prākṛt is related to ye shes, pristine consciousness, jñāna, which is the original substance from which all phenomena are in fact composed.

Author: Malcolm

Date: Monday, January 7th, 2019 at 3:52 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vaktar said:

For a quarter-century (!) I and one other person have periodically discussed these or similar questions with one of the world's leading Vedanta scholars, Ira Schepetin.

Malcolm wrote:

I had a discussion with this person once. He rejects Dzogchen because, according to him, in Dzogchen there is dualistic appearance. He is right, of course, that Dzogchen does not negate dualistic appearances, it also does not affirm nondualism in the naive way in which everyone takes Dzogchen to be a nondualist tradition.

Vaktar said:

At the end of the day, I can only concur with Nyoshul Khen Rinpoche and certain other Dzogchen masters before him, that what we call "Dzogchen" is what others call..."Atman", or "God" and so on.

Malcolm wrote:

No. No one can study Dzogchen in a real sense and come away with this conclusion, since these propositions are strictly negated in Dzogchen teachings.

Author: Malcolm

Date: Monday, January 7th, 2019 at 9:07 PM

Title: Re: Essence = nature, but emptiness ≠ clarity

Content:

treehuggingoctopus said:

They are not synonymous in the Western philosophical tradition.

Viach said:

This is not the case: they are not translatable in principle, for the yogic terms are based on experience (yogic), but the terms of Western philosophy on thinking (even if deep). Therefore, even their non-synonymity does not allow making an adequate translation.

Malcolm wrote:

Essence and nature are not synonyms.

Author: Malcolm

Date: Monday, January 7th, 2019 at 10:26 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vaktar said:

The implied proposition is, what people are calling "Atman" and so on--even if they do not understand what it is -- is what Dzogchen calls "mind nature". That is not so far-fetched. Take "mind nature" as metonymic for tsal, and the proposition is that much more plausible.

Malcolm wrote:

No, a) nonbuddhists do not have the view of dependent origination, b) they do not understand phenomena to be essenceless, and c) misidentification of the mind essence cannot be construed as an equivalence.

Vaktar said:

Or excuse me, in case it turns out Nyoshul Khen Rinpoche didn't understand Dzogchen at all, or in any "real sense" that you might care to define it.

Malcolm wrote:

Pretty sure that Nyoshel Khnepo would not make such a claim.

Vaktar said:

And also, Nyoshul Khen Rinpoche expressed some other heretical views, for example, that practicing Vipassana could substitute for the traditional ngondro.

Malcolm wrote:

This is not a heretical view at all. The 400 one hundred thousands is not a requirement for entering Dzogchen teachings.

Vaktar said:

So perhaps you're right. Anyone who departs from a strict sense of orthodoxy -- and what is Dzogchen if not a highly orthodox system, with an entryway smaller than the proverbial eye of a needle -- can't possibly be right about Dzogchen.

Malcolm wrote:

Well, given that Shankara is one of the 60 teachers identified as promulgating wrong view in the Self-Arisen Vidyā Tantra, it would be very surprising to learn of any so called khenpo of Dzogchen claiming that Atman was just a Hindu name for the mind essence. You yourself admit the idea does not even exist in their system.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 12:18 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vaktar said:

And all wrong views aside, to disprove the "claim" (more like a friendly suggestion) that Atmavadis, or Christians, or Sufis, are pointing at the same moon as Dzogchenpas, you'd have to prove there was no moon where they were pointing.

Malcolm wrote:

There is no moon where they are pointing. They have never been able to show it, much less prove it.

Vaktar said:

And that's not possible in a Buddhist context, unless you can disprove the theory of Buddha-nature altogether.

Malcolm wrote:

Whatever is the nature of the Tathāgata, that is the nature of the world; as the Tathāgata has no nature, the world also has no nature.

-- Nāgārjuna, MMK.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 12:43 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

My son has an analytical bent - a putative scientific outlook which we encourage, but of course I am wary of the conceits propagated by materialist approaches to science and their tendencies toward nihilism. There is a part of me that considers it might be necessary to exaggerate some aspects of the supernatural to counter these influences he will no doubt encounter through his education.

Malcolm wrote:

It is rare for children to follow parents into the Dharma. If he is interested, explain; if not, leave him alone.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 6:39 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

You clearly do not have children.

Malcolm wrote:

No, but I do have the benefit of more than three full decades of observing many adult Buddhists and their growing children, and most children of most American Buddhists do not themselves become Buddhists, whether they are encouraged to or not. In fact, what I observe is that the children of those parents who let them just find Buddhism for themselves are the children who stick. The others go the "weird parent" route.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 11:30 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

You clearly do not have children.

Malcolm wrote:

No, but I do have the benefit of more than three full decades of observing many adult Buddhists and their growing children, and most children of most American Buddhists do not themselves become Buddhists, whether they are encouraged to or not. In fact, what I observe is that the children of those parents who let them just find Buddhism for themselves are the children who stick. The others go the "weird parent" route.

Queequeg said:

How about ethnic Tibetans?

Malcolm wrote:

They have the usual first-gen ambivalence towards the faith of their parents.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 12:15 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

Whatever is the nature of the Tathāgata, that is the nature of the world;
as the Tathāgata has no nature, the world also has no nature.
-- Nāgārjuna, MMK.

Sherab said:

How would you align the meaning of nature used above with the definition of nature that you provided here: <https://dharma.wheel.net/viewtopic.php?f=48&t=30257#p478030>?

Malcolm wrote:

The former is svabhāva, the latter prakṛti.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 10:32 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

The former is svabhAva, the latter prakRti.

Sherab said:

Just to clarify, by former you are referring to the nature of the Tathagata and by latter you are referring to the nature of the world?

After posting the above, I went to search for your quotation in Tibetan and noted that rang bzhin was used throughout. There was no reference to ngo bo:

de bzhin gshegs pa'i rang bzhin gang/

de ni 'gro 'di'i rang bzhin yin/

de bzhin gshegs pa rang bzhin med/

'gro ba 'di yi rang bzhin med /

If Nagarjuna when referring to the nature of the Tathagata used rang bzhin to mean ngo bo, wouldn't he have committed the fallacy of equivocation in the quotation?

Malcolm wrote:

I am sorry, I thought you were referring to how the term rang bzhin is used in Dzogchen as opposed to MMK. In this case, the former is prakRti and the latter is svabhAva.

As an aside, when the MMK was first translated into Tibetan in the 8th century, svabhāva was translated as ngo bo nyid.

Author: Malcolm

Date: Tuesday, January 8th, 2019 at 10:43 PM

Title: Re: How does the Buddha eat?

Content:

SonamTashi said:

As a former Mormon, I'm curious about what you consider this Mormon approach to be in comparison with the Calvinist approach. The Mormon approach to raising children immersed in religion is probably much more intense than what you're talking about, although I'm having a difficult time telling for sure.

Malcolm wrote:

He is referring to an old conversation we had about the value of evangelizing Buddhism (a huge Nichiren concern).

My point of view is that people meet the Dharma or not because they have the causes to meet it or not, and no amount of evangelizing or proselytizing is of any value.

Thus, Q thinks this POV is "Calvinist," i.e. only the elect will be saved. He is more in favor of active evangelizing the Gospel and proselytizing among the heathen, hence "Mormon."

M

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 1:01 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vaktar said:

For a quarter-century (!) I and one other person have periodically discussed these or similar questions with one of the world's leading Vedanta scholars, https://www.youtube.com/watch?v=usu_cLGXLg4&t=965s. At the end of the day, I can only concur with Nyoshul Khen Rinpoche and certain other Dzogchen masters before him, that what we call "Dzogchen" is what others call "connate wisdom", "great bliss", "Buddha-nature", or "Atman", or "God" and so on.

So is there a subtle difference or not? I think there are subtle differences of understanding, according to individual karma. There are also differences in terminology used to indicate "non-duality". But no such description can ever be axiomatic, unless we are willing to accept the finger that points at the moon as the moon itself.

Grigoris said:

I also believe that all of them glimpse the same thing (on the basis of the reported accounts of their experiences), but that post-experience, when karma driven conceptualisation kicks in, it is defined according to the criteria of each believer.

Malcolm wrote:

No one reports any experiences that resemble the experience of the direct perception of dharmatā outside of the teachings of the Dzogchen, because outside the teachings of Dzogchen, the subject to be experienced (dharmatā) and the means of experiencing it (direct perception) are not known at all, not even in Anuyoga.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 1:08 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

]

To be clear, my primary view, as my signature suggests, is that the Dharma should be caused to be heard because there are those who are open and receptive. If they don't hear it, they will miss the opportunity presented by this precious life and fall away in samsara, very likely not encountering dharma again for many eons.

Malcolm wrote:

Precious human birth is qualified by eighteen conditions which are conducive to meeting the Dharma. If even one of these is lacking, one's human birth is not precious.

Queequeg said:

We believe dharma should be proclaimed openly, without holding anything back, particularly in this age of degeneration - why? Because there is nothing to lose except this opportunity to deepen the connection to Dharma.

Malcolm wrote:

The Buddha never taught unless he was asked three times by interested parties. We should follow the Buddha's example.

Queequeg said:

We do believe that directly confronting wrong view, especially when it is causing harm, can be appropriate depending on circumstances.

Malcolm wrote:

Well, everyone thinks the views of others are wrong. They can't all be right.

Queequeg said:

If you've ever seen Japanese monks chanting Daimoku in public, this is the practice they are carrying out. The Peace Walks while chanting Daimoku and the construction of Peace Pagodas around the world are also expressions of this practice.

Malcolm wrote:

Yes, that is true. They don't gain many converts though. Most people think they are weird, bald hippies.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 1:46 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

]

To be clear, my primary view, as my signature suggests, is that the Dharma should be caused to be heard because there are those who are open and receptive. If they don't

hear it, they will miss the opportunity presented by this precious life and fall away in samsara, very likely not encountering dharma again for many eons.

Malcolm wrote:

Precious human birth is qualified by eighteen conditions which are conducive to meeting the Dharma. If even one of these is lacking, one's human birth is not precious.

Queequeg said:

Most of us are not qualified to judge. That said, there are some with little dust in the eyes...

Malcolm wrote:

It is very straightforward actually: there are the eight freedoms:

Freedom from the eight states where there is no opportunity to practise the Dharma:

hells
preta realms
animals
long-living gods
uncivilized lands
incomplete faculties
with wrong views
a buddha has not come

The five external endowments:

a buddha has come
he has taught the Dharma
the teachings have survived
there are followers of the teachings
there are favourable conditions for Dharma practice

And five personal endowments:

being a human being
born in a central land
with faculties intact
lifestyle not harmful or wrong
with faith in the three pitakas

If one lacks even one of these 18, one does not have a precious human birth.

Queequeg said:

Yes, in a previous life, Shakyamuni was Sadaparibhuta who greeted everyone with a

salutation to their buddhahood. They did not ask for such an address and many got angry and beat and attacked Sadaparibhuta. That practice is what enabled Shakyamuni to quickly attain enlightenment.

Malcolm wrote:

Well, getting beaten up is a really slow way to attain buddhahood. How do we know this? It took the Buddha three incalculable eons to attain full buddhahood.

Queequeg said:

Someone is right. Presumably, we all agree the Buddha is right. There's the road map.

Malcolm wrote:

The problem is, we Buddhists don't even agree on which Buddha, which sūtra, which map. Whose right, no one knows.

Queequeg said:

Ya see, as you say, its not about the converts.

Malcolm wrote:

That's for sure.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 1:47 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

Most of us are not qualified to judge. That said, there are some with little dust in the eyes...

To bring this back on point - its possible my son and/or daughter have little dust. If not, teaching them things like cause and effect, dependent origination, etc. can only help them on their way in this world.

Malcolm wrote:

They will learn that in science class.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 1:48 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

krodha said:

Most who have practiced both paths in a serious manner state that in addition to being conceptually different, they are also experientially different.

Grigoris said:

Of course they would. They are, in both instances, judging a non-conceptual

experience via their currently existing karmic view, after all.

PS My statement was regarding "mystical" experience on any/all paths.

Malcolm wrote:

Nonconceptual experience, for worldly people, leads to rebirth in the formless realms or as an unconscious deva. Not desirable.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 2:14 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Grigoris said:

By definition there can be no difference among/between non-conceptual experiences, the idea of difference only exists conceptually/relatively.

Malcolm wrote:

A direct perception (pratyakṣa) by definition is nonconceptual and apprehends an intrinsic characteristic.

Since the intrinsic characteristic of red is different than that of blue, the nonconceptual direct perception of red and blue respectively are both experientially different and substantively different, just as the direct perception of something which is hot and something which is cold is experientially different and substantively different, even though both experiences are nonconceptual. The same applies to tasting salt and sugar.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 2:16 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Crazywisdom said:

Oh hell no they don't. Atiyoga is impossible to glimpse by accident.

Grigoris said:

Who said anything about accidents or chance?

On the other hand: What do you think the chances are of having a truly "mystical experience" if you try to have one?

There is only one absolutely essential ingredient necessary to realise one's true nature and EVERY - BODY/THING has that.

Malcolm wrote:

The absolutely essential ingredient necessary to realize one's true nature is the upadeśa

of the guru, and virtually no one has that.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 2:51 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Grigoris said:

So are you now saying there is more than one intrinsic characteristic? Does every phenomenon have their own intrinsic characteristic then?

Malcolm wrote:

Yes, every phenomena can have one or more intrinsic characteristics (svalakṣana), for example, water has the intrinsic characteristics of limpidity, coolness, and wetness.

The intrinsic characteristics of a blue vase will be blueness, etc.

You need to go to Shedra, Greg.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 2:53 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Grigoris said:

Who said anything about accidents or chance?

On the other hand: What do you think the chances are of having a truly "mystical experience" if you try to have one?

There is only one absolutely essential ingredient necessary to realise one's true nature and EVERY - BODY/THING has that.

Malcolm wrote:

The absolutely essential ingredient necessary to realize one's true nature is the upadeśa of the guru, and virtually no one has that.

Grigoris said:

I would say that the absolutely essential ingredient is one's true nature. It is there even when the Guru is not there.

Malcolm wrote:

That is like the pauper who spends their whole life using a rock as a pillow, who dies not understanding that there is a wishfulfilling gem inside the rock.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 2:58 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Lukeinaz said:

Hi Malcom, In chapter three is mthong being translated as attachment?

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 3:01 AM

Title: Re: How does the Buddha eat?

Content:

Queequeg said:

M, thanks for all the constructive input!

How about closing it out with, "Get off my lawn!"

Malcolm wrote:

If you don't accept rebirth, definitely, get off my lawn.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 3:08 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

Yes, every phenomena can have one or more intrinsic characteristics (svalakṣana), for example, water has the intrinsic characteristics of limpidity, coolness, and wetness.

The intrinsic characteristics of a blue vase will be blueness, etc.

You need to go to Shedra, Greg.

Grigoris said:

I agree that this is true at the relative level.

Otherwise you are describing Socratic noumena and as a Diogenian Cynic I will have to disagree.

Malcolm wrote:

Intrinsic characteristics are not held to be ultimate. Buddhist epistemology is nominalist, not realist. In other words, so called universals are considered to be conventionally unreal in Buddhadharma, whereas particulars are considered to be

conventionally real.

To understand Dzogchen terminology, one must have a basic grounding in Buddhist epistemology.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 3:30 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Crazywisdom said:

Oh hell no they don't. Atiyoga is impossible to glimpse by accident.

Grigoris said:

Who said anything about accidents or chance? There is this thing called past karma/accumulations.

On the other hand: What do you think the chances are of having a truly "mystical experience" if you try to have one?

There is only one absolutely essential ingredient necessary to realise one's true nature and EVERY - BODY/THING has that.

Crazywisdom said:

Afflictions make self discovery impossible. Mystical experience is sort of meaningless.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 3:32 AM

Title: Re: How does the Buddha eat?

Content:

Malcolm wrote:

Precious human birth is qualified by eighteen conditions which are conducive to meeting the Dharma. If even one of these is lacking, one's human birth is not precious.

...with faculties intact...

If one lacks even one of these 18, one does not have a precious human birth.

Seeker12 said:

I've wondered what is meant exactly by having faculties intact - does that necessarily mean that the senses are all intact, or is it more about basically full intelligence being intact?

Malcolm wrote:

Means generally not being deaf or blind, etc. For example, it is held that if you are blind or deaf, your body mandala is incomplete, and in this life Vajrayāna practice will be of little benefit. I have known of very senior lineages masters who have told people with defects of sight for example, there is no point in their taking this or that empowerment.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 3:40 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Lukeinaz said:

Hi Malcom, In chapter three is mthong being translated as attachment?

Malcolm wrote:

No.

Lukeinaz said:

Ok, may I ask what word is being translated here and why it did not find a place in the glossary?

Malcolm wrote:

Generally, the word being translated here as attachment is chags pa.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 4:13 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vaktar said:

OK then, it's the moon of non-moon. Analogous to the meditation of non-meditation.

Malcolm wrote:

Not even remotely...

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 4:14 AM

Title: Re: The Nature of Mystical Experience

Content:

Grigoris said:

I reckon (and of course I could be wrong) that a "mystical experience" is a (post-experience) incorrectly defined glimpses of one's true nature. The definition being based on habit (formed via karma, of course).

Malcolm wrote:

Impossible. The consequence of seeing one's true nature is attaining the first bhumi.
You really need to go to Shedra.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 4:47 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Malcolm wrote:

No.

Lukeinaz said:

Ok, may I ask what word is being translated here and why it did not find a place in the glossary?

Malcolm wrote:

Generally, the word being translated here as attachment is chags pa.
It is not a very interesting word, hence no entry.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 12:58 PM

Title: Re: Buddhist Text Recommendations for Chapel

Content:

Dorje Shedrub said:

While my local small town hospital the other day translating for someone, I visited the chapel and to my surprise, on the altar found two Christian Bibles the Book of Mormon, a copy of the Jewish Tanakh, and copy of the Koran.

I would like to hear suggestions for a Buddhist text that would be appropriate for a hospital chapel or chaplain. Thanks!

DS

Malcolm wrote:

The most highly revered Sūtra in India was the Perfection of Wisdom in 8000 lines.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 10:53 PM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Impossible. The consequence of seeing one's true nature is attaining the first bhumi.

Grigoris said:

Are you saying that attaining the first bhumi is impossible?

Malcolm wrote:

No, what I am saying is that anyone who sees the truth has a direct perception of profound emptiness, and is therefore an ārya.

Your proposition amounts to claiming that people see emptiness but don't understand what they've seen-- that is impossible.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 10:55 PM

Title: Re: The Nature of Mystical Experience

Content:

Grigoris said:

What I am saying is that we fetishise enlightenment and the stages of enlightenment to the point where they become an ideal, rather than an actual possibility.

Malcolm wrote:

The stages measure qualities, paths measure realization. In Vajrayāna, each tradition has a very detailed outline of the experiences one will have on that path.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 10:57 PM

Title: Re: The Nature of Mystical Experience

Content:

Grigoris said:

I reckon (and of course I could be wrong) that a "mystical experience" is a (post-experience) incorrectly defined glimpses of one's true nature. The definition being based on habit (formed via karma, of course).

Malcolm wrote:

Impossible. The consequence of seeing one's true nature is attaining the first bhumi. You really need to go to Shedra.

Marc said:

Hi Malcom,

Isn't there a difference between recognizing one's rigpa & realizing emptiness / reaching

the first bhumi ?

Thx

Malcolm wrote:

Yes, an ordinary person can confirm vidyā in a direct perception. An ordinary person cannot confirm emptiness in a direct perception, they can only infer emptiness. It is the fact that ordinary persons can conform vidyā in direct perception that makes Dzogchen the highest path, bar none.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 11:06 PM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Of course genuine insight is possible even outside formal Buddhadharma.

Malcolm wrote:

Define what you mean by "insight."

Dan74 said:

Whether it's due to past accumulations or present explorations, who can tell, but one has to be blinkered in the extreme to believe that outside formal practice no genuine insight is possible.

Malcolm wrote:

Define what you mean by "genuine insight."

Frankly, speaking, there are six so called abhijñās, or higher knowledges: 1) miraculous powers, 2) the divine eye, 3) the divine ear, 4) recollection of past lives, 5) knowledge of the minds of others, 6) the knowledge the exhaustion of contaminants.

The first five are shared with nonbuddhists. The sixth is reserved for Buddhist āryas and is a result of the direct perception of emptiness, even in Dzogchen.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 11:14 PM

Title: Re: The Nature of Mystical Experience

Content:

Wayfarer said:

There's only one place I've seen that spelled out, and that is in the book by Traleg Kyabgon Rinpoche, published in some places as Luminous Mind, and others as Mind at Ease:

In Buddhism, we distinguish between spiritual experiences and spiritual realizations. Spiritual experiences are usually more vivid and intense than realizations because they are generally accompanied by physiological and psychological changes. Realizations, on the other hand, may be felt, but the experience is less pronounced. Realization is about acquiring insight. Therefore, while realizations arise out of our spiritual experiences, they are not identical to them. Spiritual realizations are considered vastly more important because they cannot fluctuate.

The distinction between spiritual experiences and realizations is continually emphasized in Buddhist thought. If we avoid excessively fixating on our experiences, we will be under less stress in our practice. Without that stress, we will be better able to cope with whatever arises, the possibility of suffering from psychic disturbances will be greatly reduced, and we will notice a significant shift in the fundamental texture of our experience.

Malcolm wrote:

The best definition of "realization" (rtogs pa, avabodha) I have ever heard is from Lama Karma, presently living at Tara Mandala. He defined realization as the combination of experience (nyams su myong ba, anubhāva) and understanding (go ba, vijñā).

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 11:31 PM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Of course genuine insight is possible even outside formal Buddhadharma.

Malcolm wrote:

Define what you mean by "insight."

Dan74 said:

Whether it's due to past accumulations or present explorations, who can tell, but one has to be blinkered in the extreme to believe that outside formal practice no genuine insight is possible.

Malcolm wrote:

Define what you mean by "genuine insight."

Frankly, speaking, there are six so called abhijñās, or higher knowledges: 1) miraculous powers, 2) the divine eye, 3) the divine ear, 4) recollection of past lives, 5) knowledge of the minds of others, 6) the knowledge the exhaustion of contaminants.

The first five are shared with nonbuddhists. The sixth is reserved for Buddhist āryas and

is a result of the direct perception of emptiness, even in Dzogchen.

Dan74 said:

Great that you share what you know, Malcolm. But you're not able to sort the wheat from the chaff in your great knowledge? Define define. Look in your heart. The place we all ignore at our peril.

Malcolm wrote:

Your answer is chaff. As such, it will be winnowed out.

Author: Malcolm

Date: Wednesday, January 9th, 2019 at 11:53 PM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Of course it is. But what about you? What do you do to cloth your answer in armour?

Malcolm wrote:

Dan, you answered with a meaningless fluff. This leads me to believe that you were just typing reactively, without really thinking about the words you were typing.

If you want to define what you mean by "genuine insight," great. If not, I am not interested in what you have to say, at all, on any level, since thus far your responses lack sincerity.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 12:25 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

The stages measure qualities, paths measure realization. In Vajrayāna, each tradition has a very detailed outline of the experiences one will have on that path.

(and)

Yes, an ordinary person can confirm vidyā in a direct perception. An ordinary person cannot confirm emptiness in a direct perception, they can only infer emptiness. It is the fact that ordinary persons can conform vidyā in direct perception that makes Dzogchen the highest path, bar none.

Seeker12 said:

I combined two posts into one for the sake of ease, just for clarity.

Regarding the first, is that to say that, for example, the realization of a second Bhumi Bodhisattva is the same as that of a 7th Bhumi Bodhisattva, but not of an 8th Bhumi Bodhisattva, given that these are different paths (that is, the paths of meditation and no-more-learning)?

Malcolm wrote:

The Mahāyāna Aśāiksamarge, path of no more learning, is the 11th bhumi. The realization of emptiness of a first stage bodhisattva is the same as that of a buddha. The difference between bhumis is the presence or absence of fetters and the gradual increase of omniscience. These latter are qualities of cultivation, not realizations per se.

Seeker12 said:

Regarding the second, if vidyā is not a direct perception of śūnyatā then what is it? For clarification, vidyā here would be equated with rigpa, correct? I didn't realize that there was a distinction.

Malcolm wrote:

Rig pa can be confirmed in a direct perception because it is not only empty, but it is clear. It's clarity allows it be identified as one's dharmatā in direct perception. There is both a trekcö approach to this and a thögal approach to this. However, if someone does not have a proper inferential understanding of emptiness, one can really go down a wrong road in terms of grasping and reification.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 3:02 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

Thanks. I could have sworn that the Mahayana Paths are sometimes described as being the Path of Seeing = 1st Bhumi, the Path of Meditation = 2-7, and the Path of No-More-Learning being 8-10, though maybe I was thinking of the pure vs impure Bhumis.

Thank you for the clarifications, I'll have to store that away for the moment.

Malcolm wrote:

Path of seeing is the first moment of the first bhumi, the rest of the first bhumi is the path of cultivation.

Path of no more training is the eleventh bhumi.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 3:45 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Rig pa can be confirmed in a direct perception because it is not only empty, but it is clear.

Grigoris said:

So are you saying that there is an emptiness that can be directly perceived, that does not have clarity as a characteristic?

Malcolm wrote:

Clarity is a property that only belongs to minds, so yes. The emptiness of rock is insentient, it can be directly perceived by an ārya, but only inferred by a commoner, such as myself.

Grigoris said:

Yes, an ordinary person can confirm vidyā in a direct perception. An ordinary person cannot confirm emptiness in a direct perception, they can only infer emptiness. Are you now saying that "correct knowledge" (vidya) and an insight into emptiness are somehow separate?

Malcolm wrote:

Ordinary people can have a direct perception of vidyā, but not emptiness. In Dzogchen teachings, the realization of emptiness comes about only after vidyā has been confirmed in a direct perception and then cultivated as a path.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 3:49 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

That seems to make sense regarding the first Bhumi.

This may be beyond the scope of this forum, but ... I'm not sure if I can frame/express this right but we'll see.

Generally, at the 8th Bhumi, it seems that the Bodhisattva is beyond birth and death, although there is still sort of a 'show' of it.

Malcolm wrote:

Yes, but since they still have knowledge obscurations they are still on the path of cultivation.

Seeker12 said:

In Dzogchen, there are the various types of attainment, for lack of a better word, such as the body of light/rainbow body, and there are teachings that basically say that one will realize Buddhahood in this lifetime, in the intermediate state, etc.

When discussing 'this lifetime', is it necessarily referring to this particular meat-sack?

Malcolm wrote:

If one attains the result of the Great Perfection in this life, this sack of meat directly reverts into its original nature as the light of pristine consciousness.

Seeker12 said:

When it's said that Buddhahood is realized in that life, is it sort of including all of these emanations which are sort of beyond the realm of birth and death?

Malcolm wrote:

Yes.

Seeker12 said:

In other words, might it be that one realizes the rainbow body at the 8th Bhumi and there still is the sort of 'show' of the pure bhumis, but functionally it's sort of 'one life' given that there really isn't death any more, or birth for that matter?

Malcolm wrote:

No one realizes great transference body on the eighth bhumi. That only happens for those on the highest stage of buddhahood, the 13th bhumi.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 5:22 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Clarity is a property that only belongs to minds, so yes. The emptiness of rock is insentient, it can be directly perceived by an ārya, but only inferred by a commoner, such as myself.

Grigoris said:

The rock is only empty when we perceive it as empty. It does not know that it is empty (since it is not sentient). In which case how can there be an instance of emptiness that is not associated with clarity.

Malcolm wrote:

I was under the impression that whatever is dependently originated is empty. So if rocks are dependently originated (they are), they are empty regardless of whether someone perceives them to be empty or not.

Grigoris said:

In Dzogchen teachings...

Malcolm wrote:

Right, in lower yānas there is no means to confirm vidyā or dharmatā at all until after one has realized emptiness.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 5:53 AM

Title: Re: The Nature of Mystical Experience

Content:

Wayfarer said:

The key breakdown in Western thought, was the loss of the idea of 'the uncreated'. (This idea is still represented in Buddhism as 'the unconditioned/unborn'. That is **not** to conflate Western theistic ideas of 'the uncreated' with the Buddhist 'unborn' as the two traditions are very different. But it's that in pre-modern Western philosophy at least the idea of the 'uncreated' was preserved, whereas from late medieval times it has largely become completely forgotten and obscured. Whereas, in Buddhist philosophy, it is still understood.

Note this passage from the SEP entry on Schopenhauer:

It is a perennial philosophical reflection that if one looks deeply enough into oneself, one will discover not only one's own essence, but also the essence of the universe. For as one is a part of the universe as is everything else, the basic energies of the universe flow through oneself, as they flow through everything else. For that reason it is thought that one can come into contact with the nature of the universe if one comes into substantial contact with one's ultimate inner being.

of course, Buddhism doesn't utilise this 'essentialist' terminology, but otherwise, the 'no-nature' of the Universe and the 'no-nature' of the Buddha, signifies a rather similar insight.

Malcolm wrote:

Schopenhauer was deeply influenced by Vedanta. No wonder you like him, he wrote, ""In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death."

There is no way one can equate the anti-substantialism of Buddhadharma with the idealism of Schopenhauer, or Vedanta. It is just intellectually lazy to think they can be equated.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 9:32 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Thomas Amundsen said:

In my opinion, it would be kind of interesting if the Buddha never spoke ANY of the Mahayana sutras. If not, I believe that means the historical Buddha wasn't actually as enlightened as later Buddhist masters, which is a silly idea.

Malcolm wrote:

Or it means later Buddhist masters were quite deluded about the Muni's intent and fabricated texts.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 10:39 PM

Title: Re: Does Mahayana lose its entire validity...

Content:

Thomas Amundsen said:

This is all hypothetical, of course.

Malcolm wrote:

Yes. My approach is to accept them as Buddhavacana because I find Mahāyāna Sūtras, in general, to be well spoken.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 10:45 PM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Right, in lower yānas there is no means to confirm vidyā or dharmatā at all until after one has realized emptiness.

Grigoris said:

Of course it makes perfect sense that only Dzogchenpa can perceive phenomena that only Dzogchenpa conceptualise.

Malcolm wrote:

The eight lower yānas rely on sems. Atiyoga relies on ye shes. There is a gulf between these two.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 10:47 PM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

The Mahāyāna Aśaiksamarga, path of no more learning, is the 11th bhumi. The realization of emptiness of a first stage bodhisattva is the same as that of a buddha. The difference between bhumis is the presence or absence of fetters and the gradual increase of omniscience. These latter are qualities of cultivation.

Seeker12 said:

When you say cultivation, is it correct that the path of cultivation consists basically of volition that is oriented towards actualizing the dharmakaya, and that volition is essentially always simply oriented in that one direction, but the Bhumis are basically what is actualized, which is the progressive unfoldment of the sort of 'manifest' aspect of awakened mind combined with increasingly refined insight into the nature of what is manifest?

So, that volition is different than samsaric volition, which does nothing but shift from 'dream' to dream without integrating this activity with the perception of great emptiness? This also concords with the Ariyamagga Sutta in the distinction between the karma of an Arya vs even samsaric 'good' karma.

Malcolm wrote:

Bhumis are a measure of qualities, paths are a measure of realization. I don't know how to put it more simply.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 10:52 PM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

A genuine insight is one that removes (some) ignorance and delusion. Are you saying that this is impossible outside formal Buddhist practice?

Malcolm wrote:

Of course there is such thing as mundane insight, for example, insight into the workings of a bee colony, the psyche of human beings, etc.

But what we are discussing here is liberative insight, which puts an end to birth in samsara. That does exist outside the pale of Buddhadharma.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 11:00 PM

Title: Re: The Nature of Mystical Experience

Content:

Wayfarer said:

Thought you would say that, as you can only advocate from the perspective of differentiating Buddhism from every other school, philosophy and tradition. However the perspective I'm trying to draw on, is that of comparative religion and philosophy. Like you, I recognise that Buddhism is the superior vehicle, but unlike you, I don't therefore conclude that all other philosophies are hopelessly deluded or wrong-headed. After all we're dealing here with claims about universal truths.

Malcolm wrote:

No, we are dealing with the question, "What ends rebirth, and what does not." There is no other school, apart from Buddhadharma, that deals with this question adequately, or frankly, even asks the question at all.

Wayfarer said:

To chart these ideas as they are expressed in various cultural milieux is not at all to say they're all simply the same, or all saying the same thing. But it can help frame the subject against a broader background.

Malcolm wrote:

Unlike you, I don't believe in universal truths, since I don't hold that there are ultimate positions that can be held to be true for every religion and philosophy. I think there are common ideas amongst the eternalist religions, but those ideas do not apply to Buddhadharma, since Buddhadharma rejects first causes, etc.

Author: Malcolm

Date: Thursday, January 10th, 2019 at 11:58 PM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

A genuine insight is one that removes (some) ignorance and delusion. Are you saying that this is impossible outside formal Buddhist practice?

Malcolm wrote:

Of course there is such thing as mundane insight, for example, insight into the workings of a bee colony, the psyche of human beings, etc.

But what we are discussing here is liberative insight, which puts an end to birth in samsara. That does [not] exist outside the pale of Buddhadharma.

Dan74 said:

Seems that pesky unconscious got the better of you, Malcolm. Ah well, another thing that you hold not to exist, along the insight outside the Buddhadharma. Never mind, back to the regular broadcast.

Malcolm wrote:

Dan, don't be daft. Typos happen and they are not indications of concession.

As I said, there are mundane insights outside of Buddhadharma. But there is NO liberative insight outside Buddhadharma. And yes, there is no such thing as the "unconscious mind."

The problem with your point of view—that there can be insight equivalent to Buddhist insight—is that there is absolutely no evidence of it, anywhere.

Author: Malcolm

Date: Friday, January 11th, 2019 at 12:25 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Evidence is in the eye of the beholder, aka confirmation bias. I see plenty of evidence, including from my immediate family. My own father after accepting Jesus experienced a profound transformation, which all around him saw. A difficult man prone to criticising others and anger outbursts, over a relatively short time became a gentle soul and a thoughtful and kind individual.

Malcolm wrote:

Nice, but not liberative. Accepting Jesus into one's life is not going to end rebirth in the samsara, at all, not even a little bit.

Dan74 said:

These radical changes happen because of liberative insights.

Malcolm wrote:

I guess we have different ideas of what "liberative" entails. Becoming a nicer person does not equal liberation. Such a person has not eradicated the very forces that keep them being reborn in samsara over and over again, i.e., the three afflictions. They may be able to suppress them, refrain from acting them out, but without eliminating them from the root, these very afflictions cause actions which result in suffering, if not in the rest of this life, then in future lives, since they have not been utterly eliminated.

Your suggested insight can be likened to giving a patient with a severe infection a weak antibiotic, which causes the acute symptoms of the infection to vanish, but does not eliminate the disease completely, allowing it to reappear when conditions ripen.

Dan74 said:

How we describe them, the conceptual frameworks, vary, but the deep effect on us is the same. You appear to take the priscptions [sic] a bit too literally - there is only one way. Not sure about complete liberation - may well be that there is only one way, but before the summit, the ground is wider and many paths abound.

Malcolm wrote:

As far as becoming free of samsaric birth is concerned, there is only one way. All other paths are dead ends.

But perhaps you are one of those Zen dudes who does not accept rebirth, transmigration, etc. If this is the case, then I can easily see why you find it hard to differentiate Buddhist insight from the insight of Christianity and so on. I have often opined that if someone does not accept rebirth, they are better off in some other path.

Author: Malcolm

Date: Friday, January 11th, 2019 at 1:22 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

This is what I call 'a liberative insight'. It is not awakening, but it is in the right direction, IMO, and for you who proudly believes in rebirth, transmigration, etc. this will surely add to better karma and a better rebirth than continuing to grasp firmly at the self and causing suffering to others.

Malcolm wrote:

The problem, Dan, is that it does not root out the problem. It merely puts off the problem to another life. There are all kinds of secular and religious systems that proffer solutions to such existential problems, but they all fail to address the root of the problem in its entirety, with the sole exception of Buddhadharma. Thus, their solutions are merely bandaids that do not really solve anything.

Author: Malcolm

Date: Friday, January 11th, 2019 at 1:28 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Astus said:

It is a historical issue whether Mahayana was taught by Shakyamuni or not.

Malcolm wrote:

That very much depends on what one means by "history." All the history books available

to me in Tibetan, for example, assert very strongly Mahāyāna was taught by the Buddha. The only history books that dispute this claim are by western academics, who have no real practical interest in Buddhadharma anyway. For them, it is an intellectual game.

There are also sectarian Theravadins, who have seized the western academic point of view, which is not surprising at all, since Theravada is nearly a wholly reconstructed tradition that owes everything to the Pali Text society and Western colonialism that was given new legs by Protestant scholars searching for an "original Buddhism."

Author: Malcolm

Date: Friday, January 11th, 2019 at 1:53 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

The problem, Dan, is that it does not root out the problem. It merely puts off the problem to another life. There are all kinds of secular and religious systems that proffer solutions to such existential problems, but they all fail to address the root of the problem in its entirety, with the sole exception of Buddhadharma. Thus, their solutions are merely band-aids that do not really solve anything.

Grigoris said:

So for you a rough, impetuous and unkind Buddhist is in a better position than a gentle, thoughtful and kind Christian?

Malcolm wrote:

Most definitely. The former has met the Dharma, the latter has not. Even worse, the latter has embarked upon a path in which there is no liberation from samsara at all.

Grigoris said:

Is the accumulation of merit a bandaid now?

Malcolm wrote:

Merit can only be accumulated if it is dedicated in such a way that the dedication is free from the three spheres: an object of dedication, the act of dedication, and a dedicating subject. All other merit is exhaustible and does not form part of the merit accumulation.

Author: Malcolm

Date: Friday, January 11th, 2019 at 2:07 AM

Title: Re: The Nature of Mystical Experience

Content:

Jeff H said:

I am extremely grateful to you, Malcolm, for helping usher me into Dzogchen. At the same time, I've argued a number of times on DW that without my sutrayana

preparations, I don't think I would have been able to accept what you offered.

Malcolm wrote:

Sūtrayāna is part of the Dharma. It has the right view, it just not have the most efficacious means.

Jeff H said:

As a staunch believer in rebirth, I also take this back to all the lives that have preceded this one in which something must have been going on to generate the karma I'm enjoying now. What Dan calls "liberative insight" seems to me to be necessary precondition to discovering buddhadharma.

Malcolm wrote:

In the past, you met the Dharma, specifically you met Dzogchen teachings. This is the cause and condition that allowed you to meet the Dharma again, and specifically, Dzogchen teachings.

Jeff H said:

There is a need for band-aids until one is capable of a cure. Just because someone is not on the final path at this time doesn't mean they aren't heading in that direction.

Malcolm wrote:

All samsaric beings without the Dharma are wandering around in the darkness of the ocean of samsara. They are like the proverbial turtle who rises to the surface (human birth) of the ocean (the three lower realms) every one hundred years. It is exceedingly rare that they surface within the golden yoke (the Dharma) floating on the ocean.

Human beings who do not meet the Dharma in this life have no guarantee that they will attain a human birth in the next. Even if they do meet the Dharma in this life, unless they attain at least the level of patience on the path of application (prayogamarga), there is still no guarantee they will take rebirth as human beings in the next life, and not in one of the three lower realms.

Even if the practice of Christian/Muslim/Jewish/Hindu, etc., virtue does lead to birth in various deva realms, so what? Once that merit is exhausted, such beings will fall immediately into lower realms.

When I see people vigorously defending non-buddhist institutions as beneficial and liberative, I think people need to review the four common foundations a bit more, in particular, the faults of samsara and the eighteen freedoms and endowments, not to mention impermanence and death, as well as karma and its result.

This is separate from ecumenical concerns, which have to do with living in diverse human communities where there are people of differing religious orientations. But this is a Buddhist board, so we needn't be concerned with such niceties here.

Author: Malcolm

Date: Friday, January 11th, 2019 at 2:36 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Merit can only be accumulated if it is dedicated in such a way that the dedication is free from the three spheres: an object of dedication, the act of dedication, and a dedicating subject. All other merit is exhaustible and does not form part of the merit accumulation.

Grigoris said:

What??? So only merit enacted within the constructs of Buddhism counts as accumulated merit?

Malcolm wrote:

Yes. All other merit is exhausted as soon as it ripens, for example, as birth in the three higher realms. Only merit dedicated properly is inexhaustible merit. In order to dedicate merit properly, it must be free of the three wheels.

Grigoris said:

According to your illogical theory...

Malcolm wrote:

The details of merit accumulation is not something that I invented, it is the teaching of the Buddha.

Author: Malcolm

Date: Friday, January 11th, 2019 at 2:58 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

Similarly, you may have some aspect of the Dharma that manifests in circumstances that are not 'explicitly' Buddhist. For example, you may have a Bodhisattva manifest as a Christian preacher. This preacher may use Christian terminology, but in a sort of indirect way, the net effect may be that seeds of liberation are planted.

Malcolm wrote:

Speculative.

Seeker12 said:

If something leads to liberation it is Dharma, whether or not it's called Dharma.

Malcolm wrote:

Only vipaśyāna leads to liberation, and that is not something random, it is very precise.

Seeker12 said:

In essence, only the Dharma leads to liberation. Everything else leads to other results.

Malcolm wrote:

Correct.

Seeker12 said:

In this sense, you may have something that is called "Christian" or "Scientific" or any number of other things that in fact is connected with awakening.

Malcolm wrote:

Speculative. It also contradicts what the Buddha said in many sūtras, "Outside my Dharma and Vinaya there are no stream entrants, once-returners, never-returners, or arhats."

Author: Malcolm

Date: Friday, January 11th, 2019 at 3:12 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

The details of merit accumulation is not something that I invented, it is the teaching of the Buddha.

Grigoris said:

Don't move the goal posts.

I will make it simple for you: How can somebody accumulate the merit to practice Dharma (theoretically Buddhists practice Dharma) if they are not already a Buddhist that is practicing Dharma and dedicating the merit?

Malcolm wrote:

The merit a sentient being creates through engaging in contaminated virtue to be reborn a human being with a chance to meet the Dharma is exhaustible merit. Thus it is not part of the merit accumulation.

You seem to be having trouble making a distinction between exhaustible merit and inexhaustible merit (the merit accumulation).

Author: Malcolm

Date: Friday, January 11th, 2019 at 3:47 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:
Speculative.

Seeker12 said:
The Daśabhūmika Sūtra is very clear on this point, that Bodhisattvas will manifest even in the appearance of demons.

Malcolm wrote:
Yes, but it does not mean that this bodhisattva can teach "demons" the Dharma.

Seeker12 said:
It's present in the rest of the Avatamsaka Sutra too in places - for example, here's an excerpt from the chapter "Chief in Goodness".

Some become non-Buddhist mendicants,
Some practice alone in the forest;
Some go naked, without any clothes,
Being teachers and leaders of such groups.

Some show various practices of wrong livelihood,
Practicing incorrect principles as supreme;
Some manifest the postures of brahmin ascetics,
Becoming leaders of such groups.

Some expose themselves to the heat of fire and sun,
Some practice cults imitating animal sounds,
Some put on filthy clothing and worship fire:
In order to transform such cultists, they become their teachers.

Some make a show of visiting various shrines of various deities,
Some make a show of entering the water of the Ganges River,
Some eat roots and fruits, all making a show of these practices,
While always contemplating the truth that transcends them.

Some show themselves kneeling or standing on one foot,
Some lie on thorns or in dust and dirt,
Some lie on pounding stones, seeking release,
And become teachers and leaders of such groups.

Of such followers of heretical paths
They observe the minds and understandings, and they do the same things;
The ascetic practices they demonstrate, worldlings cannot bear:
They cause them to be tamed after seeing them.

Sentient beings are deluded and accept false teachings;

Sticking to wrong views, they suffer many pains:
For them are expediently taught the wonderful principles
To cause them to understand the genuine truth.

The four truths may be explained in local magical language,
Or the four truths may be told in skillful esoteric language,
Or the four truths may be spoken in direct human speech,
Or the four truths may be told in the language of divine mystery;
The four truths are explained through analysis of words,
The four truths are explained through ascertainment of principles,
The four truths are explained skillfully refuting others,
The four truths are explained undisturbed by outsiders;
The four truths may be explained in several languages,
Or they may be explained in all languages.
In whatever languages beings understand
The four truths are explained for them, to liberate them,
All the teachings of all Buddhas
Are thus explained exhaustively,
Knowing the realm of language is inconceivable:
This is called the power of concentration of expounding the truth

Malcolm wrote:

This whole passage shows human beings explicitly teaching human beings the four truths: suffering, its origin, cessation, and the path.

There is no hint here of your assertion:

For example, you may have a Bodhisattva manifest as a Christian preacher. This preacher may use Christian terminology, but in a sort of indirect way, the net effect may be that seeds of liberation are planted.

Author: Malcolm

Date: Friday, January 11th, 2019 at 3:54 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

The merit a sentient being creates through engaging in contaminated virtue to be reborn a human being with a chance to meet the Dharma is exhaustible merit. Thus it is not part of the merit accumulation.

You seem to be having trouble making a distinction between exhaustible merit and inexhaustible merit (the merit accumulation).

Grigoris said:

In which case being a Buddhist is a reversible trait and being a rough, impetuous and unkind Buddhist does NOT put you in a better position than a gentle, thoughtful and kind Christian.

Malcolm wrote:

Yes, it does put you in a better position [in samsara] than being a Christian, because unlike a Christian, a rough, impetuous, and unkind Buddhist has created traces to meet the Dharma, which a Christian has not done.

The state of being a Buddhist is reversible, I never said it wasn't.

This is part of the teachings on impermanence: just because someone has attained a precious human birth with the eighteen freedoms and endowments does not mean that they will maintain this state unless they attain the third level of the path of application, patience. It is only at this point that one can be assured one will no longer take birth in the three lower realms. But even a rough, impetuous, unkind Buddhist has a better chance of attaining that level than any Christian ever will.

Four common foundations are practiced because the Dharma is the greatest boon in the world.

Author: Malcolm

Date: Friday, January 11th, 2019 at 4:01 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Wayfarer said:

The religious imagination of the Mahāyāna is of a completely different order to the earlier schools. Such ideas as the three bodies of the Buddha, the Infinite nature of the Cosmos, and other cardinal points of the Mahāyāna, are not stated explicitly in the earlier texts. That doesn't mean that they're fictitious or invented, as the Mahāyāna will say that these were all at least implicitly present in the Buddha's original teaching.

Malcolm wrote:

I guess you cannot get out of that old Western academic mindset.

Wayfarer said:

But recall that Nāgārjuna was said to have 'descended to the realm of the Nagas' at the 'bottom of the ocean' to retrieve the Prajñāpāramitā which had been secreted there until such time as the audience was sufficiently mature to receive it. I wouldn't want to venture an interpretation of what that means, although I'm pretty sure it isn't to be understood literally.

Malcolm wrote:

It is meant to be taken quite literally.

Wayfarer said:

The other point is that in some of the most ancient Gandhari birch-bark manuscripts, there are indications of some prototypical Mahāyānist ideas. I have an article about that, somewhere, 'Whose dharma is it anyway' which I will try and find later.

Malcolm wrote:

This assumes that the text-critical, western academic version of Buddhist history is the correct one.

Author: Malcolm

Date: Friday, January 11th, 2019 at 4:08 AM

Title: Re: The Nature of Mystical Experience

Content:

Crazywisdom said:

You can be a rough unkind impetuous person and still attain Buddhahood in the bardo.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, January 11th, 2019 at 4:21 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

This whole passage shows human beings explicitly teaching human beings the four truths: suffering, its origin, cessation, and the path.

There is no hint here of your assertion:

For example, you may have a Bodhisattva manifest as a Christian preacher. This preacher may use Christian terminology, but in a sort of indirect way, the net effect may be that seeds of liberation are planted.

Seeker12 said:

I'm not going to argue too hard, but the bottom line is that bodhicitta basically acts like water poured into a cracked rock. The water fills the cracks, and any place where this is space for the water to fill, it will fill.

Malcolm wrote:

Bodhisattvas cannot give the gift of the Dharma to those who have not taken refuge in it. They can benefit beings in other, partial ways, but not in the way that is most beneficial.

Seeker12 said:

This does not manifest always in manners which are Buddhist in name, although it is

Buddhist in essence.

Malcolm wrote:
Speculative.

Seeker12 said:

The four noble truths can be taught in ways that do not involve the words 'the four noble truths'. But in essence, it is the same.

Malcolm wrote:

Speculative. How can there be right view in nonbuddhist schools? They do not even know of dependent origination, let alone emptiness.

Seeker12 said:

For what it's worth, I'm fairly certain that there are various Bodhisattvas or emanations that are politicians, sports figures, actors, etc. At a point, whether or not the 'container' appears to be Buddhist is basically irrelevant.

Malcolm wrote:
Speculative.

Author: Malcolm

Date: Friday, January 11th, 2019 at 5:24 AM

Title: Re: The Nature of Mystical Experience

Content:

Jeff H said:

Am I understanding this correctly?

1. One can only meet the Dharma as a human.

Malcolm wrote:

Check, with one qualification: one can only attain liberation through Dharma in a human body.

Jeff H said:

2. One can obtain a human life as a result of exhaustible merit.

Malcolm wrote:
Check

Jeff H said:

3. If a human fails to attain the necessary level of Dharma, they must start over with no accumulated merit.

Malcolm wrote:

They continue with whatever exhaustible merit they possess.

Jeff H said:

4. Having attained the necessary level of Dharma, one is assured of human rebirth with some accumulated merit.

Malcolm wrote:

One is assured of rebirth in the three higher realms, and never need fear birth in lower realms again.

Jeff H said:

5. Humans with some accumulated merit have an advantage, but no guarantee of liberation.

Malcolm wrote:

Check.

Jeff H said:

6. Those who meet Dzogchen have met it before and are guaranteed liberation (provided they don't renounce it).

Malcolm wrote:

Check.

Jeff H said:

Even if the above is correct, I am still confused by your use of the "past". If I have met Dzogchen because I encountered it in the past, how did that happen? What is the distinction between meeting Dzogchen in this life because of a past life, and meeting it now for the first time?

Malcolm wrote:

Just as one who has taken the bodhisattva vow in this life is merely retaking it on the basis of having taken it before in some past lifetime, likewise, meeting Dzogchen teachings in this lifetime is a sign that one has met Dzogchen teachings in the past.

Author: Malcolm

Date: Friday, January 11th, 2019 at 5:29 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Yes, it does put you in a better position [in samsara] than being a Christian, because unlike a Christian, a rough, impetuous, and unkind Buddhist has created traces to meet the Dharma, which a Christian has not done.

Grigoris said:

You just contradicted yourself again.

You said that "expendable" merit leads one to make a connection with the Dharma and being a Buddhist can be a temporary condition.

That means that a "good" Christian can meet the Dharma and a "bad" Buddhist can sever their link with the Dharma.

Malcolm wrote:

No, I did not contradict myself at all.

Expendable merit does not mean that one will necessarily meet the Dharma, I never asserted that it did. All expendable merit ensures is that one will take rebirth either in the three higher realms or as a powerful being in the three lower realms.

As far as Buddhists go, if they do not dedicate their merit properly, it is also part of contaminated, expendable merit. If they dedicate that merit properly it becomes part of the merit accumulation and is never expended or exhausted, and becomes the basis for rebirth in the three higher realms, and specifically, the human realm, and more specifically, human birth with the eighteen freedoms and endowments.

If a good Christian meets the Dharma, this is a sign a) they have met the Dharma in the past and b) that they have abandoned refuge in Jesus and taken refuge in the Buddha, exchanging a wrong path for a right path. If they go on to become a Mahayānist, then they have exchanged a lower path for a higher path. If they then enter secret mantra, they have exchanged a slow path for a quick path. If they enter Dzogchen teachings, they have exchanged a path with effort for a path with no effort.

Author: Malcolm

Date: Friday, January 11th, 2019 at 5:54 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

I'm not going to argue too hard, but the bottom line is that bodhicitta basically acts like water poured into a cracked rock. The water fills the cracks, and any place where this is space for the water to fill, it will fill.

This does not manifest always in manners which are Buddhist in name, although it is Buddhist in essence.

The four noble truths can be taught in ways that do not involve the words 'the four noble truths'. But in essence, it is the same.

For what it's worth, I'm fairly certain that there are various Bodhisattvas or emanations that are politicians, sports figures, actors, etc. At a point, whether or not the 'container' appears to be Buddhist is basically irrelevant.

Nicholas Weeks said:
Correct indeed!

In addition, karma is the mind's will or motive or intent (cetanā). Mind has no sect wherein motive can only be effective if it was cultivated during the dispensation of our most recent Buddha and the person knew that it was a Buddhist motive.

A mystic opening experience can turn a worldly materialistic person away from worthless values & vices and toward virtue. That alone is a small step toward Universal Good or Samantabhadra, from whence came the experience.

Malcolm wrote:
Pretty theistic, and also speculative.

Author: Malcolm
Date: Friday, January 11th, 2019 at 6:12 AM
Title: Re: The Nature of Mystical Experience
Content:

Jeff H said:
However, I must admit I still don't get the last point. If taking bodhisattva vows or encountering Dzogchen teachings is a sign of having done it before, what caused it then?

Malcolm wrote:
Causes and conditions.

Jeff H said:
It seems like there must be a cause for ordinary beings to become bodhisattvas and Dzogchenpas.

Malcolm wrote:
In general, it is held that the ultimate cause for the Buddha becoming the present Buddha was that during the dispensation of a previous Śākyamuni gazillion eons ago, when our Buddha was a hell being, he had that thought that the suffering of the other hell-beings should be taken upon himself, so he asked the hell beings if this was possible. This brief moment of altruism is held to be the seed that allowed the Buddha to eventually cease being reborn in hell, and eventually, take birth in higher realms, and so on, meet the Buddhist path, etc.

Jeff H said:

Otherwise what do we make of a bodhisattva's vow to release all beings and a Dzogchenpa's view that all beings are perfected from the beginning?

Malcolm wrote:

These two things are not in contradiction: sentient beings are suffering from afflictions that are not innate, therefore, the situation can be remedied.

Jeff H said:

It makes it sound like there's select group of beings who are capable of liberation and a much larger group that will never be capable of liberation.

Malcolm wrote:

In the end, all beings must practice Dzogchen teachings to attain final buddhahood.

Author: Malcolm

Date: Friday, January 11th, 2019 at 6:17 AM

Title: Re: The Nature of Mystical Experience

Content:

Nicholas Weeks said:

Seems I recall that Universal Good, whether one thinks of It as impersonal or the Adi Buddha, is a timeless, universal Presence.

Malcolm wrote:

This is a very big error that can only be found in those who do not understand or only partially understand Dzogchen teachings.

Even Buddha Samantabhadra possessed ignorance in the beginning. The difference between Samantabhadra and ourselves, is that he was never deluded by that ignorance; we on the other hand, were. This is why it is said that Samantabhadra attained Buddhahood without engaging in one iota of virtue, while we wander in samsara without having engaged in an iota of nonvirtue.

Nicholas Weeks said:

The source of all buddhas is Samantabhadra, so it seem quite plausible that any facet of Goodness that springs into our minds originated from an emanation of the First Buddha.

Malcolm wrote:

The source of all buddhas, even Buddha Samantabhadra is compassion.

Author: Malcolm

Date: Friday, January 11th, 2019 at 6:35 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

Meeting the dharma conceptually is only part of it. That occurs at a certain point, but that point isn't the beginning, I'd say.

Malcolm wrote:

The story you tell is an intervention story. It does not hold water, to use your metaphor, as a general example. Why? one would have to assume that the millions of beings who live in between every crack in every rock would need some kind of intervention by a bodhisattva.

Thus, your point is at best, speculative.

When it comes to our real situation, if someone does not meet the Dharma, there is no saying if or when they ever will. This is a hard truth.

Since it is more difficult to attain a human birth
from the state of an animal than a tortoise
encountering the ring of a wooden yoke in the great ocean,
that [human birth] is the result of a capable human's practice of Dharma.

-- Nāgārjuna.

Author: Malcolm

Date: Friday, January 11th, 2019 at 6:50 AM

Title: Re: The Nature of Mystical Experience

Content:

Nicholas Weeks said:

[My underlining]

Without moving from this fundamental state of alpha-purity, through the manifestations of spontaneous luminosity and the compassionate display of wisdom, Kuntuzangpo emanates unceasing manifestations that are inconceivable in number. This clearly shows that the emanations we spoke of, the five buddha families and the hundred different manifestations of buddha, are simply one very small part of Kuntuzangpo's activity as buddha. Kuntuzangpo says very clearly that he manifests in billions of universes as whatever serves the purpose of benefiting sentient beings. If a particular manifestation will release beings from their samsaric causes of confusion, then Kuntuzangpo will arise in that form.

Dzogchen Ponlop Rinpoche, from teachings given in the 1990s, p. 88 of Penetrating Wisdom.

Note he does not say 'release from samsara' but only release from some 'samsaric causes of confusion'.

Malcolm wrote:

Samantabhadra also states in second chapter of the tantra from which the Powerful Aspiration is from:

Sentient beings who have not gathered accumulations will not meet my Dharma. They will meet it after gathering accumulations for one hundred thousand eons.

Author: Malcolm

Date: Friday, January 11th, 2019 at 6:53 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

likewise, meeting Dzogchen teachings in this lifetime is a sign that one has met Dzogchen teachings in the past.

Losal Samten said:

Presumably sans a successful recognition otherwise we'd have woken up in a pure buddhaksetra?

Malcolm wrote:

Yes. We probably heard something, but never gained a clear idea of what the teaching is.

Author: Malcolm

Date: Friday, January 11th, 2019 at 7:50 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

one would have to assume that the millions of beings who live in between every crack in every rock would need some kind of intervention by a bodhisattva.

Seeker12 said:

Indeed, I am fairly certain, to say the least, that there is never been and never will be a Buddha that has not realized gratitude for the kindness of the Buddhas and Bodhisattvas, because without the gift of Dharma, they would never have become Buddhas. On the relative level, we are indeed in need of the kind intervention of the Buddhas and Bodhisattvas to realize awakening.

Malcolm wrote:

As the Buddha said:

Sins cannot be washed away with water,
suffering cannot be removed with the hand,

I cannot give you liberation,
but I can teach you the path.

Seeker12 said:

And indeed, in the Avatamsaka Sutra, there are passages that basically say that as one progresses towards Buddhahood, one basically emanates forms into all congregations or similar.

Malcolm wrote:

Yes, why bring up things that are not in dispute.

Seeker12 said:

And indeed, I do believe that as we progress the Bodhisattva Path ourselves, we come to realize that we do, indeed, take responsibility for each and every being, basically. Without fail.

Malcolm wrote:

Yes, aspirationally, this is so. It does not mean that we, as bodhisattvas on the path benefit each and every being. We merely wish to, as Śāntideva points out while responding to a qualm concerning the perfection of generosity.

Seeker12 said:

So yes, each and every being that lives in each and every crack does indeed need intervention from the awakened ones. And luckily, they do get it.

Malcolm wrote:

It is comforting to believe this. Unfortunately, one can only attain liberation if one is a human being born with the eight freedoms and ten endowments-- this kind of birth is far more rare than seeing stars during the day. As for the rest, of course we hope they gain whatever solace buddhas can bring them, but I am talking about liberation, not temporary respite from the suffering of suffering or the suffering of change (there is no temporary respite from the suffering of the compounded).

Seeker12 said:

Furthermore, I would basically assert that as we progress the path, we come to realize that it's not like we met "Buddhism" and then at some point, we got to meet the Buddha. Instead, we realize that the Buddha has always, actually, been there.

Padmasambhava is always there for all beings. If we do not know that, that is not because it is not so.

Malcolm wrote:

If we do not know it is just that same as if he is not there. Padmasambhava cannot take away our suffering, cannot remove our sins, and cannot give us liberation. The only way

we are going to be liberated is if we hear the Dharma, and then practice the path ourselves. No one will do this for us.

Seeker12 said:

If a blind man does not see the sun, it does not mean the sun is not present. But when the blind mind finds sight, he might realize that the sun was always shining on him.

Malcolm wrote:

If you do not have eyes, you cannot use its light to find your way. Most sentient beings never achieve sight, at least they won't in our lifetime. So we are left with the fact that virtually (99.999) all of the sentient beings we observe will continue in samsara indefinitely, blind to the fact that there are infinite numbers of awakened being out there waiting to teach them a path.

Author: Malcolm

Date: Friday, January 11th, 2019 at 8:05 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Samantabhadra also states in second chapter of the tantra from which the Powerful Aspiration is from:

Sentient beings who have not gathered accumulations will not meet my Dharma. They will meet it after gathering accumulations for one hundred thousand eons.

Nicholas Weeks said:

Then the only way to gather accumulations for 100,000 aeons would be by not meeting "my Dharma." Thus Samantabhadra's emanations inspire beings when there is no Dharma until enough accumulations accrue to allow one to meet His Dharma.

Malcolm wrote:

Huh? You realize that you are taking a speck and imagining it is a world (and please spare me the worlds in a grain of sand business).

I mean, I am glad you like the Aspiration of Great Power, but it is not a sufficient instruction for understanding the meaning of the Great Perfection. It is the last chapter of nineteen chapters, taken from a cycle of four volumes, plus a fifth, all of which I have translated, and time permitting, will someday release. The purpose of this text, principally, is "liberation through hearing," that is one of the six liberations unique to Dzogchen. But liberation through hearing does not mean someone who hears the words of the text wakes up in this life. It means only that a seed has been planted.

Author: Malcolm

Date: Friday, January 11th, 2019 at 8:08 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

I think you are underestimating the incredibly vast, subtle, etc skillful means of Buddhas and bodhisattvas. There is always an in.

Malcolm wrote:

I think you are imagining doctrines where they do not exist, and misconstruing the meaning of what does exist.

Unlike imaginary theistic gods, there are hard limitations on what buddhas and bodhisattvas can and cannot achieve.

Author: Malcolm

Date: Friday, January 11th, 2019 at 8:26 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

I think you are imagining doctrines where they do not exist, and misconstruing the meaning of what does exist.

Unlike imaginary theistic gods, there are hard limitations on what buddhas and bodhisattvas can and cannot achieve.

Seeker12 said:

On the individual nirmanakaya level, from the perspective of sentient beings, sure.

Nirmanakayas manifest in accordance with the karma of beings, in the perception of beings, and in accord with that karma, there are perceived limitations.

Malcolm wrote:

Just accept it. Buddhas cannot give us liberation. This is a limitation from their own side, not ours. Like it or not, Buddhas have inherent limitations. They are not omnipotent. Buddhas cannot create universes, create sentient beings, etc. They cannot place sentient beings in liberation, or they would have done so.

Author: Malcolm

Date: Friday, January 11th, 2019 at 8:43 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Wayfarer said:

It's simply one perspective amongst others, and I don't assume it's the only possible correct perspective.

Malcolm wrote:

There is an interesting article on pātālas here:

http://www.thlib.org/static/reprints/jiats/03/dls/mayerJIATS_03_2007.zip

Author: Malcolm

Date: Friday, January 11th, 2019 at 8:40 PM

Title: Re: Does Mahayana lose its entire validity...

Content:

PeterC said:

History is really an exercise in telling stories that make events of the past more readily comprehensible to people in the present. It's a branch of literature. I'm always going to be interested in research on the sources of Dharma texts. However I can't see a situation in which that research is going to change anything about how one practices.

Astus said:

Are people influenced by the various stories of the Buddha, his disciples, and later masters? If yes, then history matters. As for the influence of historical research on practice, it's often found in reform and revivalist movements. Some possible examples: <https://en.wikipedia.org/wiki/H%C5%8Dnen>, https://en.wikipedia.org/wiki/Menzan_Zuih%C5%8D, <https://en.wikipedia.org/wiki/Taixu> & https://en.wikipedia.org/wiki/Yin_Shun, <http://eng.cheontae.org/info/loader.php?hcode=jongjo/joongchangjo>, the https://en.wikipedia.org/wiki/Agon_Shu, https://en.wikipedia.org/wiki/Th%C3%ADch_Thanh_T%E1%BB%AB.

Malcolm wrote:

The question is whether history matters, rather whose history matters. And, Peter points out, history is not science.

Author: Malcolm

Date: Friday, January 11th, 2019 at 9:06 PM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Expendable merit does not mean that one will necessarily meet the Dharma, I never asserted that it did. All expendable merit ensures is that one will take rebirth either in the three higher realms or as a powerful being in the three lower realms.

Grigoris said:

If expendable merit is not the cause for meeting the Dharma, then one can never meet the Dharma, since you have to be practicing the Dharma to generate merit that can be accumulated.

And this gives rise to another issue: If the two accumulations can lead to enlightenment,

that means that liberation can have mind as a cause.

Malcolm wrote:

No. Only the wisdom accumulation leads to awakening, the merit accumulation governs the possession of the major and minor marks.

Author: Malcolm

Date: Friday, January 11th, 2019 at 10:24 PM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

No. Only the wisdom accumulation leads to awakening, the merit accumulation governs the possession of the major and minor marks.

Grigoris said:

So you can have the major and minor marks without attaining awakening or you can attain awakening without displaying the major and minor marks?

Malcolm wrote:

Both. Also cakravartins possess the signs of major and minor marks of the mahāpuruṣa.

Author: Malcolm

Date: Friday, January 11th, 2019 at 10:27 PM

Title: Re: Does Mahayana lose its entire validity...

Content:

Malcolm wrote:

The question is [not] whether history matters, rather whose history matters. And, Peter points out, history is not science.

Astus said:

...history should not be viewed any different from fiction.

Malcolm wrote:

As it is said, "History is written by the victors."

Author: Malcolm

Date: Friday, January 11th, 2019 at 10:34 PM

Title: Re: The Nature of Mystical Experience

Content:

Grigoris said:

If expendable merit is not the cause for meeting the Dharma,

Malcolm wrote:

I never said it was not a cause for meeting the Dharma.

To review, merit is a name for positive actions.

There are two kinds of positive actions: contaminated and uncontaminated.

Contaminated merit is exhausted as soon as it ripens, therefore, it cannot be accumulated, per se. It's like cash under your bed. Once you've spent it, it's gone.

Uncontaminated merit is inexhaustible, in that it continues to ripen as positive results. Hence, it can be accumulated. It's like cash in an interest bearing account, it continues to produce value and increase on its own, even though it is being stored away.

Uncontaminated merit comes about from dedicating one's virtuous actions for the benefit of sentient beings, while simultaneously being cognizant there are no sentient beings to whom merit is being dedicated, there is no merit to dedicate, and no one dedicating such merit.

Author: Malcolm

Date: Friday, January 11th, 2019 at 10:38 PM

Title: Re: Does Mahayana lose its entire validity...

Content:

Astus said:

Presenting past events with an ideological bias is certainly a more common approach, especially when it comes to nationalism and religion. One of the main goals of history as an academic discipline (similarly to other scientific studies) is to eliminate such distortions as much as possible.

Malcolm wrote:

Academic disciplines introduce their own distortions.

Astus said:

So far it seems that there is no person or group trying to defend traditional views. Or do you know Tibetans (or others) who attempt to refute the academic history of Buddhism?

Malcolm wrote:

You need to get out more.

Author: Malcolm

Date: Friday, January 11th, 2019 at 10:49 PM

Title: Re: The Nature of Mystical Experience

Content:

Grigoris said:

If expendable merit is not the cause for meeting the Dharma,

Malcolm wrote:

I never said it was not a cause for meeting the Dharma.

To review, merit is a name for positive actions.

There are two kinds of positive actions: contaminated and uncontaminated.

Contaminated merit is exhausted as soon as its ripens, therefore, it cannot be accumulated, per se. It's like cash under your bed. Once you've spent it, its gone.

Uncontaminated merit is inexhaustible, in that it continues to ripen as positive results. Hence, it can be accumulated. It's like cash in an interest bearing account, it continues to produce value and increase on its own, even though it is being stored away.

Uncontaminated merit comes about from dedicating one's virtuous actions for the benefit of sentient beings, while simultaneously being cognizant there are no sentient beings to whom merit is being dedicated, there is no merit to dedicate, and no one dedicating such merit.

Grigoris said:

This (although very clear and informative) does not answer to the question, nor do away with the logic flaw.

Malcolm wrote:

There is no logic flaw.

Author: Malcolm

Date: Saturday, January 12th, 2019 at 12:11 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Astus said:

Most of such "Mahayana ideas" are present in non-Mahayana sources, like Dharmaguptaka, Mahasamghika, and Sarvastivadin teachings.

Wayfarer said:

For sure, and I did acknowledge that 'the Mahāyāna will say that these were all at least implicitly present in the Buddha's original teaching.' That is part of the genius of the Buddha - so many layers of meaning in the apparently simple teachings of 'the first turning' which could then be interpreted and give rise to whole schools.

Malcolm wrote:

There is no "original teaching of the Buddha." Why? Śākyamuni Buddha is not the original Buddha. There is no original Buddha.

Author: Malcolm

Date: Saturday, January 12th, 2019 at 1:07 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Wayfarer said:

For sure, and I did acknowledge that 'the Mahāyāna will say that these were all at least implicitly present in the Buddha's original teaching.' That is part of the genius of the Buddha - so many layers of meaning in the apparently simple teachings of 'the first turning' which could then be interpreted and give rise to whole schools.

Malcolm wrote:

There is no "original teaching of the Buddha." Why? Śākyamuni Buddha is not the original Buddha. There is no original Buddha.

Queequeg said:

This is one of those statements that ignores context and in the end just causes heat and sparks.

Malcolm wrote:

Even if we assume there wasn't any previous Buddhas, it is very clearly stated by Maitreyanatha that the three turnings are actually simultaneous, they happen together. Seeing them as sequential gives rise to many misconceptions, some of which, for example, your man Zhiyi suffered from, as well as many Tibetan commentators, including Longchenpa, Rangjung Dorje, and so on.

Author: Malcolm

Date: Saturday, January 12th, 2019 at 1:21 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Queequeg said:

This is one of those statements that ignores context and in the end just causes heat and sparks.

Malcolm wrote:

Even if we assume there wasn't any previous Buddhas, it is very clearly stated by Maitreyanatha that the three turnings are actually simultaneous, they happen together. Seeing them as sequential gives rise to many misconceptions, some of which, for example, your man Zhiyi suffered from.

Queequeg said:
LOL. Under your skin?

You misunderstand Zhiyi, so I'm just putting that comment aside.

Malcolm wrote:
No, I don't, but that is another matter.

Queequeg said:
Wayfarer and Astus are working within a view that supposes linear course of development.

Malcolm wrote:
This is not a Dharma view.

Queequeg said:
You're responding with particular teachings about the instantaneity of the teachings. Your response is not actually responding except to implicitly assert that your view is correct and considering Dharma as unconnected to history.

Malcolm wrote:
Dharma is connected to Dharma history.

The putative "history" of the academic study of "Buddhism" is just forensics, and not even very good forensics, at that.

Author: Malcolm
Date: Saturday, January 12th, 2019 at 1:44 AM
Title: Re: Does Mahayana lose its entire validity...
Content:

Queequeg said:
The study of history in the Academy is more than just forensics, and you know that.

Malcolm wrote:
No, it is just forensics.

Author: Malcolm
Date: Saturday, January 12th, 2019 at 5:11 AM
Title: Re: Does Mahayana lose its entire validity...
Content:

Malcolm wrote:
Śākyamuni Buddha is not the original Buddha. There is no original Buddha.

Wayfarer said:

Is there an unborn? An unconditioned? An unmade?

Malcolm wrote:

Ultimately, no.

The unborn, uncompounded, and unmade are precisely defined in the sūtra which addresses them in contrast to the born, the compounded, and the made; that makes the unborn, the uncompounded, and the unmade relative and not ultimate.

Author: Malcolm

Date: Saturday, January 12th, 2019 at 5:25 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Wayfarer said:

in which sūtra are they precisely defined thus?

There is, monks, an unborn[1] — unbecome — unmade — unfabricated. If there were not that unborn — unbecome — unmade — unfabricated, there would not be the case that escape from the born — become — made — fabricated would be discerned. But precisely because there is an unborn — unbecome — unmade — unfabricated, escape from the born — become — made — fabricated is discerned

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/kn/ud/ud.8.03.than.html>

Wayfarer said:

And aren't we on the slippery slope to nihilism in saying that?

Malcolm wrote:

Not in the slightest.

Wayfarer said:

That nothing is real whatever?

Malcolm wrote:

If you can show me something real, then you can show me something that is not empty. Since there is nothing that is not empty, how could you ever show me anything that is real? It is all just dependent designation.

Author: Malcolm

Date: Saturday, January 12th, 2019 at 1:53 PM

Title: Re: Does Mahayana lose its entire validity...

Content:

Wayfarer said:

in which sūtra are they precisely defined thus?

There is, monks, an unborn^[1] — unbecome — unmade — unfabricated. If there were not that unborn — unbecome — unmade — unfabricated, there would not be the case that escape from the born — become — made — fabricated would be discerned. But precisely because there is an unborn — unbecome — unmade — unfabricated, escape from the born — become — made — fabricated is discerned

Malcolm wrote:

<https://www.accesstoinsight.org/tipitaka/kn/ud/ud.8.03.than.html>

Wayfarer said:

And aren't we on the slippery slope to nihilism in saying that?

Malcolm wrote:

Not in the slightest.

Wayfarer said:

That nothing is real whatever?

Malcolm wrote:

If you can show me something real, then you can show me something that is not empty. Since there is nothing that is not empty, how could you ever show me anything that is real? It is all just dependent designation.

Wayfarer said:

Yes, I am very familiar with that verse - "there is, monks...", which I take to mean, 'there is an unborn, unconditioned'. I don't take that to mean something which is only real as a matter of definition. Can I 'show it to you'? Well, that's a different question; the Buddha says 'the dharmas of which I speak are deep, profound, difficult to fathom, perceivable only by the wise;' that too I take to be a reference to reals, not to verbal distinctions.

With respect to the 'two extreme views' of eternalism and nihilism, what do you take 'nihilism' to mean?

Malcolm wrote:

Annihilationism is the claim that something which now exists becomes nothing.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 12:13 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

smcj said:

The naive are attached to forms;
The mediocre are detached from them.
Those with the highest intelligence understand
The nature of forms, and thus are freed.
I hadn't heard that before. Nice. Thanks.

Seeker12 said:

<https://www.amazon.com/Nagarjunas-Yuktisastika-Candrakirtis-Commentary-Yuktisastikavrrti/dp/0975373420>

Very good and very eclipsed it seems by the MMK in terms of being known/studied. IMO. Some of the language/translational choices are, IMO, maybe not entirely ideal, but the gist gets through.

Malcolm wrote:

These texts such as the Yuktisastika, etc., are important supplements to the MMK. They are quite well known and studied in the Indo Tibetan tradition.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 12:42 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

bhava said:

What are common points and differences in the way mind essence is introduced (how the recognition is further developed) in tibetan buddhism and in advaita vedanta system?

Malcolm wrote:

Advaita and Buddhadharma have nothing in common at all, apart from a shared theory that suffering is a result of afflictions. Their respective solutions to this problem are like the difference between night and day, however.

Vaktar said:

Without Buddhism -- especially without the influence of Nagarjuna and and at least some of the Buddhist logicians, Advaita would never have developed as much as it did. Granted it's just some wierd mold samples in Buddhism's petri dish. But without agar, nothing much grows there. Vedanta is an opportunistic growth in the rich context of Indian Buddhist culture.

So you can't dismiss their commonality out of hand so glibly, without ignoring historical context.

Malcolm wrote:

I pretty well aware of the historical context. Shankara went to great lengths to prophylactically reject the ideas that his POV was derived from Mahāyāna, as anyone who has actually read Shankara will know.

The main claim for Buddhist influence on Shankara comes from the fact that his paramaguru was a guy named Gaudapāda, the fourth chapter of whose Agamaśāstra seems to borrow heavily from Madhyamaka and Yogacāra arguments, somewhat indiscriminately, to refute Samkhya and Vaiśeṣika scholars, and to propose ajativāda. However, given that Shankara does in fact go to great lengths to forestall the criticism of being a crypto-Buddhist, this should perhaps lead us to conclude that he wasn't a crypto-Buddhist,, and that his opponents such as Vijñāna Bhikṣu, Ramanuja, and so on, were all just a bit lazy in their thinking.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 12:49 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Vaktar said:

In principle, Dzogchen can be introduced by a teacher to a student without relying on any external indication whatsoever, mind-to-mind, as it were.
There's no such notion in Vedanta, as far as I know.

Malcolm wrote:

There is no such idea in Dzogchen either. The transmission of the transcendent state of the victors (rgyal ba dgongs rgyud) is not some telepathic communication.

Vaktar said:

To study Vedanta one must study the scriptures. Dzogchen has its abundance of scriptures as well, but they are not absolutely essential to the transmission, or empowerment of Dzogchen.

Malcolm wrote:

They are pretty essential to the understanding of Dzogchen.

Vaktar said:

Dzogchen requires a teacher (much like Vedanta) to facilitate the process. But unlike Vedanta, there is supposed to be a "Eureka" moment, in one's practice, and/or at the moment of introduction from one's teacher.

Malcolm wrote:

Well, yes and no. Some people like ChNN report such instances, but he also clarifies that not everyone has this same kind of experience that he had.

Further, Dzogchen is beyond mind, therefore, it cannot be proven with verbal formulas and it cannot be refuted by them. Dzogchen also cannot be confirmed with words.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 1:04 AM

Title: Re: Does Mahayana lose its entire validity...

Content:

Malcolm wrote:

These texts such as the Yuktisastika, etc., are important supplements to the MMK. They are quite well known and studied in the Indo Tibetan tradition.

Seeker12 said:

Indeed, I was perhaps unclear in my intent - it seems that for those that undertake self-study outside of a formal Buddhist educational support system, the MMK is very well known compared to things like this, and in my opinion the yuktisastika might be a good one for more people to study is all. I feel like it's generally a bit under-known, but that may just be my perception.

Malcolm wrote:

They are good to study, not only the 60, but also the 70.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 2:35 AM

Title: Re: Romney

Content:

Nicholas Weeks said:

Dennis Prager on new Senator Romney:

<https://www.dailywire.com/news/42100/prager-mitt-romney-fails-again-dennis-prager>
When Donald Trump sought the Republican presidential nomination, I was convinced he had no ideology. And I could not identify any convictions. I therefore opposed his nomination. But I vigorously supported his campaign for president and hoped my original assessment was wrong. Lo and behold, Trump turns out to have the most solid conservative convictions of almost any Republican politician since Ronald Reagan — and an almost preternatural amount of courage to put them into practice.

Malcolm wrote:

What this guy did not understand at first, and has now come to embrace, is Donald J. Trump' completely racist convictions, which pose as conservatism.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 10:53 PM

Title: Re: What are the Undeniables of Dzogchen Practice?

Content:

Crazywisdom said:

What are those facts beyond change of Dzogchen Practice? What are the points that simply cannot be denied, or refuted by anyone?

Malcolm wrote:

Direct perception.

Author: Malcolm

Date: Sunday, January 13th, 2019 at 10:53 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Malcolm wrote:

Further, Dzogchen is beyond mind, therefore, it cannot be proven with verbal formulas and it cannot be refuted by them. Dzogchen also cannot be confirmed with words.

Sherab said:

Does this mean

(1) that Dzogchen is beyond cause and effect?

Malcolm wrote:

Dzogchen is the result that arose without a cause.

Sherab said:

(2) that Dzogchen is not a phenomenon (where phenomenon is that which exists only in the relative realm of subject and object)?

Malcolm wrote:

Dzogchen is the single state of all relative and ultimate phenomena.

Sherab said:

(3) that Dzogchen is beyond dependent origination?

Malcolm wrote:

Refer to item two.

Sherab said:

(4) that Dzogchen is not a noumenon (where a noumenon is something that is independent of the a non-dual mind, a mind that does not have a subject-object mode of perception)?

Malcolm wrote:

Refer to item two.

Author: Malcolm

Date: Monday, January 14th, 2019 at 12:16 AM

Title: Re: What is Dzogchen?

Content:

smcj said:

Dzogchen is the single state of all relative and ultimate phenomena.

If you were to go to an "Introduction to Western Philosophy 101" class and put on the final exam...

Fill in the blank; _____ is the single state of all relative and ultimate phenomena.

...what would be the correct answer?

Malcolm wrote:

There would be no correct answer since the notion of relative and ultimate phenomena are considered utterly different in Western Philosophy. And, the single state of all relative and ultimate phenomena being referred to here is prajñāpāramita.

Author: Malcolm

Date: Monday, January 14th, 2019 at 12:23 AM

Title: Re: "From the beginning"

Content:

Jeff H said:

Could someone clarify for me why I find the phrase "from the beginning" so often in Dzogchen? In context it seems to mean that such and such has never not been the case. But the word "beginning" seems to imply a first cause and first event. Instead of "[it] has been pure from the beginning", why does not say, "[it] has always been pure"? What's the real meaning of "beginning" here?

Malcolm wrote:

In some Dzogchen texts, "beginning" refers to putative state prior to the separation of samsara and nirvana. But it is not to be taken too literally. The term ye nas generally forms part of a compound past participle phrase of whatever verb is being used in the sentence. Sometimes it needs to be translated as "primordially," when an adjectival use is indicated.

Some phrases, like ka nas dag pa, for example, are also compound past participle phrases. In general, we can understand such compound past participle phrases as indicating that something is innate. In sutras, one does not find ka nas dag pa, but one does find very frequently gzod ma nas dag pa, which is identical in meaning. This "pure from the beginning" just means "innately pure."

Author: Malcolm

Date: Monday, January 14th, 2019 at 12:32 AM

Title: Re: Favorite Sutra?

Content:

Malcolm wrote:

The Ārya-aṣṭasāhasrikā-prajñāpāramitā specifically, and all Prajñāpāramita sūtras in general.

Author: Malcolm

Date: Monday, January 14th, 2019 at 1:10 AM

Title: Re: What is Dzogchen?

Content:

smcj said:

If you were to go to an "Introduction to Western Philosophy 101" class and put on the final exam...

Fill in the blank; _____ is the single state of all relative and ultimate phenomena.

...what would be the correct answer?

Malcolm wrote:

There would be no correct answer since the notion of relative and ultimate phenomena are considered utterly different in Western Philosophy. And, the single state of all relative and ultimate phenomena being referred to here is prajñāpāramita.

smcj said:

The question was asked in the context of a western philosophy 101 class.

Malcolm wrote:

AP students only.

Author: Malcolm

Date: Monday, January 14th, 2019 at 1:20 AM

Title: Re: Important Kagyu texts

Content:

Miroku said:

Hi,

I would like to deepend my understanding and so would like to ask which Kagyu and especially Drikung Kagyu texts are important for a study? Are there some sutras which are improtant for Tibetan Buddhism? Which works that have been translated to english from (Drikung) Kagyu masters are important?

Malcolm wrote:

The three basic texts of the Kagyu school are: the Hevajra Tantra, the Uttarat Tantra, and Gampopa's Ornament of Liberation.

Author: Malcolm

Date: Monday, January 14th, 2019 at 2:32 AM

Title: Re: Tulsi Gabbard

Content:

SonamTashi said:

No matter what happens, I think it is safe to assume 8-9 out of 10 Rupublicans are going

to vote red. So Trump/Republicans certainly have a chance.

However, the reason the Dems lost in 2016 was because of an uninspired base.

Malcolm wrote:

They didn't lose. They won the popular vote by by four million.

SonamTashi said:

They simply couldn't inspire conviction in their candidate.

Malcolm wrote:

No, they lost on a technicality.

SonamTashi said:

This time around, I don't think Democrats need to inspire conviction in any specific candidate. Democratic Party voters are appalled by Trump, and they're going to get out and do all they can to vote him out. So 80-90% of Dems are going to vote blue no matter what happens.

Malcolm wrote:

Everyone who is not a racist is appalled by Trump.

SonamTashi said:

For comparison: average approval rating this far into a first term is 56%, so Trump is 17% lower than average. I doubt he survives that.

Malcolm wrote:

I agree. At this point, he has made such a mess, it seems impossible he could pull off an actual win, like Bush in 2004.

SonamTashi said:

The one thing that would lead to a Trump victory would be if fringe groups like QAnon are not as fringe as they appear.

Malcolm wrote:

Trump can only win the next election through election fraud, IMO.

Author: Malcolm

Date: Monday, January 14th, 2019 at 2:40 AM

Title: Re: Important Kagyu texts

Content:

Miroku said:

Hi,

I would like to deepend my understanding and so would like to ask which Kagyu and

especially Drikung Kagyu texts are important for a study? Are there some sutras which are important for Tibetan Buddhism? Which works that have been translated to English from (Drikung) Kagyu masters are important?

Malcolm wrote:

The three basic texts of the Kagyu school are: the Hevajra Tantra, the Uttaratantra, and Gampopa's Ornament of Liberation.

Miroku said:

Thank you!

Since I don't have Hevajra Empowerment I presume it is out of reach for the moment.

The Uttaratantra do you mean

http://www.rigpawiki.org/index.php?title=Uttaratantra_Shastra? Since it is supposed to be mahayana, it should be available even without lung, right?

What about the Chakrasamvara tantra? Is it also important for the Kagyu, since nowadays Chakrasamvara is now basically THE yidam of Kagyu? Can it be studied if one has received the initiation into Chakrasamvara?

Malcolm wrote:

Despite the fact that Chakrasamvara seems to be one of the main yidams of the Kagyu school, nevertheless, the main tantra they study is Hevajra. You need the wang at minimum to study either scripture.

Author: Malcolm

Date: Monday, January 14th, 2019 at 4:16 AM

Title: Re: What are the Undeniables of Dzogchen Practice?

Content:

Crazywisdom said:

What are those facts beyond change of Dzogchen Practice? What are the points that simply cannot be denied, or refuted by anyone?

Malcolm wrote:

Direct perception.

Crazywisdom said:

Ok what else does this entail?

Malcolm wrote:

It cannot be discussed in an open forum.

Author: Malcolm

Date: Monday, January 14th, 2019 at 4:25 AM

Title: Re: Important Kagyu texts

Content:

Malcolm wrote:

Despite the fact that Cakrasamvara seems to be one of the main yidams of the Kagyu school, nevertheless, the main tantra they study is Hevajra. You need the wang at minimum to study either scripture.

Miroku said:

Just to make it clear, at least wang for either deity is enough. There is no separate thing for the tantras. And the shastra can be studied without anything. Correct?

Malcolm wrote:

Yes, the wang for either deity.

Author: Malcolm

Date: Monday, January 14th, 2019 at 9:28 AM

Title: Re: What are the Undeniables of Dzogchen Practice?

Content:

Crazywisdom said:

Ok what else does this entail?

Malcolm wrote:

It cannot be discussed in an open forum.

Crazywisdom said:

Well for one, you've mentioned rebirth in a Pure Land just from this direct perception. Not discussable?

Malcolm wrote:

It's better not to discuss these things in detail. They won't have faith in them, and they will slander the Dharma in their ignorance.

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 10:52 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Wayfarer said:

But I now realise that Buddhists traditionally saw the Hindu sages as heretics and adversaries, to be defeated in debate and generally viewed with disdain. I was a bit shocked when I first encountered that. Now that I understand the historical context a little better, I can understand it, kind of. But the world is a global village, and a very different context for the discussion. I remember the cross-cultural Christian Advaitin, Bede Griffith, remarking once that the real adversary of any spiritual philosophy today is the scientific materialism which rules the secular west, which sees all consciousness

as a mere adaption, and that devotees of all traditions would do well to remember it.

Malcolm wrote:

I would much rather live in a world where scientific materialism rules the secular west, than a world in which the west becomes taken over by the batshit crazy evangelical Christians, who are in fact no different in their thinking that ISIS, the Taliban, etc. At least, scientific materialism operates from an evidence-based perspective, even if it is not complete picture. Candrakīrti observes that Buddhists in reality are very similar to Carvakas, ancient Indian materialists, with the exception that Buddhists accept the dependent origination of individual consciousness, whereas Carvakas asserted that "things just happen."

The issue at hand is the incompatibility of Theism in any of its forms, with Buddhism. Even Advaita is, in the end, a substantialist metaphysical system. Only Buddhism can claim to be free of substantialist metaphysics. What substantialist ideas there are in Buddhism in the Nikāya schools are arguably the result of the influence of Western ideas that came to India through the conquest of Bactria by Alexander. But where they are present in lower schools, they are negated in Mahāyāna.

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 10:54 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Wayfarer said:

But I now realise that Buddhists traditionally saw the Hindu sages as heretics and adversaries, to be defeated in debate and generally viewed with disdain.

tatpurusa said:

Though I am aware that historically there have been a lot of debate between Buddhist and Hindu scholars, I am nevertheless not sure that this has been the general attitude of high practitioners.

Malcolm wrote:

Have you read Buddhist history? The stories of Āryadeva, Dharmakīrti, Virupa, Tilopa, etc., defeating Hindus in both debate and magical battles?

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 11:02 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

What is the difference between stating that "Dzogchen is the result that arose without a cause" and "Dzogchen has no cause and therefore is not a result?"

...

If there is a difference, what then is the difference?

Malcolm wrote:

The result has always been there to be realized.

Sherab said:

What is the meaning of ultimate in "ultimate phenomena"?

Malcolm wrote:

The limit of analysis, that is all ultimate (paramārtha) means.

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 11:08 PM

Title: Re: What is Dzogchen?

Content:

Malcolm wrote:

I once forced Khenpo Tsultrim Gyatso to admit (I have a witness, incidentally) that there was no substantial difference between Advaita Vedanta and Gzhan stong in terms of how they presented their view.

smcj said:

<https://dharmawheel.net/viewtopic.php?f=48&t=8318&p=102251&hilit=advaita%20greg#p102251>

I think it important to acknowledge how epic Malcolm's accomplishment is in that boast. Khenpo Tsultrim would be loathe to admit that his personal view was equivalent to a tirthika heresy. Khenpo Tsultrim doesn't speak English, so Malcolm had to best him in Tibetan. And Khenpo Tsultrim is one of the top Kagyu Khenpos. That's freaking amazing. And I believe Malcolm. I have confidence he is capable of such a thing. I do not believe he just make that up.

PeterC said:

With no disrespect meant to either Malcolm or KTG, I would need a bit more context on the nature of the similarity/difference before concluding that Shentong was monistic

Malcolm wrote:

There are structural similarities in the way gzhan stong and Advaita articulate the distinction between ultimate and relative. According to gzhan stong, the ultimate (parinispāna) is empty of all relative phenomena (paratantra and parikalpita), and is utterly distinct from it. Likewise, nirguna brahmin is devoid of māya. In this respect they are structurally similar. KTG admitted this structural similarity, and protested, that nevertheless, there is no buddhahood in Advaita. This conversation was conducted with

his translator, Jim Scott, it happened in 1992, so I doubt Scott would remember.

However, this does not make gzhan stong monistic. My point was quite different.

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 11:12 PM

Title: Re: What is Dzogchen?

Content:

smcj said:

BTW, just for the record, these days I personally am gravitating away from Shentong and towards what I think Situ R. calls "rongtong ma yin gag" (?). From what I could make of his explanation, it is basically Madhyamaka with the positive qualities of Buddha Nature naturally occurring. That way emptiness can be presented as the tetra lemma, but also having spontaneous positive qualities, without the whole problem of positing an unmanifest sub-stratum, etc. It splits the difference.

Malcolm wrote:

In other words, you are leaning towards a true Madhyamaka understanding of the buddhanature doctrine, more like Longchenpa and less like Dolbupa.

This is a good thing. Tathāgatagarbha is not necessarily in conflict with the view of Nāgārjuna and Candrakīrti, though it still remains a provisional doctrine that requires some interpretation.

Author: Malcolm

Date: Tuesday, January 15th, 2019 at 11:39 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

tatpuruṣa said:

Though I am aware that historically there have been a lot of debate between Buddhist and Hindu scholars, I am nevertheless not sure that this has been the general attitude of high practitioners.

Malcolm wrote:

Have you read Buddhist history? The stories of Āryadeva, Dharmakīrti, Virupa, Tilopa, etc., defeating Hindus in both debate and magical battles?

tatpuruṣa said:

Yes.

But I have also read about Mahasiddhas who initiated both Buddhist and Hindu Lineages.

Malcolm wrote:

Umm, Gorakshanātha is rather the exception than the rule.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 12:58 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

tatpuruṣa said:

And also Mīna/Matsyendra/Luipa

Grigoris said:

There is no mention in Luipa's biography that he held a Hindu lineage. Just that his teacher was Savaripa.

You are right about Mīnapa though. He is supposed to have received his practice directly from Mahadeva himself.

Malcolm wrote:

Goraksanātha was his disciple.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 1:01 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Grigoris said:

There are four Nath Siddhas mentioned among the 84 Mahasiddhas: Goraksha, Caurangipa, Kantalipa and Carbaripa.

Malcolm wrote:

Still exceptions, not the rule.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 1:36 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Grigoris said:

There are four Nath Siddhas mentioned among the 84 Mahasiddhas: Goraksha, Caurangipa, Kantalipa and Carbaripa.

Malcolm wrote:

Still exceptions, not the rule.

tatpuruṣa said:

Sure, a minority of 5 (with Minapa) among 84.

My original point was that contrary to scholars who during Buddhist history consistently argued against Hinduism I am not sure that this was the general attitude among the highest practitioners (like Mahasiddhas) too.

Malcolm wrote:

it most definitely was the attitude -- just look at the origin story of Heruka. Look at the accounts of Virupa, Guru Rinpoche, Tilopa, etc. subjugating Hindus, and it continues in Tibet with many stories of Buddhists defeating Bonpos both in debate and in contests of magic.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 1:41 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Pero said:

Not really. We aren't all part of a tathagatagarbha.

Grigoris said:

I think you are being overly literal in the interpretation of the passage.

The Tathagatagarbha is also referred to as the Dharmadhatu in some traditions, where the Dharmadhatu is the ground/space of all existence.

Malcolm wrote:

Tathāgatagarbha is also referred to in the Lanka as the all-basis consciousness and as a term for those who are afraid of emptiness.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 1:47 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

tatpurusa said:

The nature of mind is ultimate reality and can never be obscured nor is it latent. It is simply as it is.

Malcolm wrote:

What do you mean by the nature of the mind? Its emptiness?

tatpurusa said:

All possible phenomena are latent within the infinite potentiality of emptiness, not the

nature of mind.

Malcolm wrote:

The nature of the mind is not empty?

tatpuruṣa said:

Avidyā is the incapacity of the conditioned ordinary mind to operate outside its concepts and categories.

Malcolm wrote:

Thus it obscures the nature of the mind, just as clouds cover the sun, from the perspective of someone standing on the ground in a rainstorm. It does not mean the sun as has ceased shining. But the sun is obscured for such a person.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 2:08 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Malcolm wrote:

it most definitely was the attitude -- just look at the origin story of Heruka. Look at the accounts of Virupa, Guru Rinpoche, Tilopa, etc. subjugating Hindus, and it continues in Tibet with many stories of Buddhists defeating Bonpos both in debate and in contests of magic.

tatpuruṣa said:

And those "subjugations" had utterly political reasons ...

Malcolm wrote:

The point is that it contradicts your assertion that Mahāsiddhas were somehow above entering into the fray. In fact the opposite is true. The usual story is that once a Hindu [or a Bonpo] would lose in debate, they would resort to sorcery, and would be defeated.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 2:19 AM

Title: Re: Open call for Moderator suggestions

Content:

Admin_PC said:

We're looking to back-fill 2, preferably 3 moderator positions.

Would appreciate any serious suggestions or volunteers.

It would be nice to have at least one candidate with a background in Vajrayana.

Malcolm wrote:

Rotating moderation staff to prevent concentration of authority and burnout.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 2:44 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

tatpuruṣa said:

The nature of mind is ultimate reality and can never be obscured nor is it latent. It is simply as it is.

Malcolm wrote:

What do you mean by the nature of the mind? Its emptiness?

tatpuruṣa said:

Emptiness, clarity and their inseparability is nature of mind.

Malcolm wrote:

So here you mean clarity is ultimate? How can the nature of mind be ultimate if it is held to have parts?

What you said above is, "All possible phenomena are latent within the infinite potentiality of emptiness, not the nature of mind."

So are you saying that all phenomena are not possible within the nature of mind? Or is there some typo here?

tatpuruṣa said:

It [avidyā] does not obscure anything.

We are just looking with the wrong instrument.

The ordinary conditioned mind being just another sense organ; we could say it is like trying to smell with our eyes.

Malcolm wrote:

With what faculty does one see the nature of the mind, if not with the mind itself?

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 3:49 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

tatpuruṣa said:

Emptiness, clarity and their inseparability is nature of mind.

Malcolm wrote:

So here you mean clarity is ultimate? How can the nature of mind be ultimate if it is held to have parts?

tatpuruṣa said:

Nature of mind has no parts. These are aspects of the nature, not parts. And they are not different from one another.

Even so, being concepts they are just attempts by the masters to express the inexpressible experience.

They are just meant as a help to recognize it.

Malcolm wrote:

So, since you hold clarity as ultimate, how can it cognize or be aware of anything, including itself?

tatpuruṣa said:

The nature of mind is not latent (referring to krodha's saying "latent and unrecognized nature of mind") and not contained in anything.

Malcolm wrote:

When krodha says the nature of the mind is "latent," he means it is not something which is obvious to everyone. For example, like a crocodile under the water.

tatpuruṣa said:

Because the nature is not an object, not a phenomenon, not a concept but emptiness which is infinite potentiality.

All possible phenomena appear from the nature, within the nature and liberate back to the nature.

They have no separate, inherent existence.

Malcolm wrote:

So you are claiming a nonphenomena as a source of phenomena? How does that happen?

tatpuruṣa said:

The ordinary conditioned mind operates only with objects, categories, concepts. That is all.

The nature of mind is not an object, not a concept, not a phenomenon.

So the ordinary mind cannot perceive it, because it is looking for an object outside or inside of itself.

It can of course make a concept and an object out of the nature of mind through abstraction, but this is not real experience.

This is why it will never be able to perceive it

Malcolm wrote:

So here, you are absolutely claiming that the mind can never see its own nature. Right?

tatpurusa said:

The clarity of the nature of mind means it is self-aware.

Malcolm wrote:

What do you mean by self-aware? Is this clarity of the nature of the mind part of the mind or something different than the mind?

If it is not different than the mind, why claim the mind cannot see its own nature?

If it is different than the mind, why call it the nature of the mind since it is other than the mind?

tatpurusa said:

The way of recognizing nature is direct perception, not through the conceptual mind.

Malcolm wrote:

Direct perception with what instrument of perception?

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 3:53 AM

Title: Re: Tulsi Gabbard

Content:

MiphamFan said:

They should get a genuine left-leaning candidate willing to fight the banks, the military-industrial complex, and to develop American industry to inspire the flyover states.

Malcolm wrote:

No, we should just eliminate the electoral college so that the progressive west coast and the east coast (where most of the population is) cease to be held hostage by the regressive politics of the middle.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 3:57 AM

Title: Re: Tulsi Gabbard

Content:

PeterC said:

The democrat candidate who would be most likely to beat trump is probably Sanders.

Malcolm wrote:
Bernie 2020.

Author: Malcolm
Date: Wednesday, January 16th, 2019 at 3:57 AM
Title: Re: Tulsi Gabbard
Content:
Queequeg said:
I've been a fan of Gabbard for a while.

She's retired Navy.

Malcolm wrote:
No, she active in the Hawaii Army National Guard, with the rank of major.

Author: Malcolm
Date: Wednesday, January 16th, 2019 at 9:20 AM
Title: Re: Mind essence introduced in advaita and TB
Content:
Adamantine said:
How does all of this history of Buddhist tantrikas battling Hindus or Bonpos in debate, winning and apparently humiliating them.. jive with the 12th root downfall of the 14? "To cause those beings who have faith To grow disillusioned is the twelfth.", as I was taught this applies to those with faith in other traditions, not just other Buddhists...

Malcolm wrote:
It does not in fact apply, since these Hindus and Bonpos actively sought to harm Buddhadharma, or so it is told.

Author: Malcolm
Date: Wednesday, January 16th, 2019 at 10:50 PM
Title: Re: The Nature of Mystical Experience
Content:
Nicholas Weeks said:
Does the buddhadharma have one and only one definition of nirvana?

Malcolm wrote:
Pretty much.

Author: Malcolm
Date: Wednesday, January 16th, 2019 at 10:53 PM
Title: Re: Tulsi Gabbard

Content:

Nemo said:

The irony about Gabbard is her antiwar views...that makes her so unpalatable to the elites.

Malcolm wrote:

I don't think that's it. It might have a little to do with the Assad thing...

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 10:56 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Adamantine said:

How does all of this history of Buddhist tantrikas battling Hindus or Bonpos in debate, winning and apparently humiliating them.. jive with the 12th root downfall of the 14? "To cause those beings who have faith

To grow disillusioned is the twelfth.", as I was taught this applies to those with faith in other traditions, not just other Buddhists...

Malcolm wrote:

It does not in fact apply, since these Hindus and Bonpos actively sought to harm Buddhadharma, or so it is told.

Adamantine said:

I see. So that's a context for one type of exception..

Malcolm wrote:

Aside from that, there is the fact that 12th samaya only applies to Buddhists. It has nothing to do with nonbuddhists at all, despite what you may have been told.

Author: Malcolm

Date: Wednesday, January 16th, 2019 at 11:06 PM

Title: What is the nature of mind?

Content:

Malcolm wrote:

So, since you hold clarity as ultimate, how can it cognize or be aware of anything, including itself?

tatpurusa said:

So you say nature of mind is not self-aware? How do you reconcile this with Dzogchen?

Malcolm wrote:

This kind of self-awareness is rejected in Dzogchen teachings, since it does not go beyond the level of yogacāra and leads to the formless realms.

With respect to this: Phenomena are created by avidya and are illusion by definition. They originate from the incapacity of the conceptual mind to perceive reality as it is. This contradicts your assertion that phenomena are created by the nature of the mind:

tatpuruṣa said:

All possible phenomena appear from the nature, within the nature and liberate back to the nature.

Malcolm wrote:

With respect to this statement:

Maybe you think "nature of mind" (not nature of "the" mind!) is a possession or a part of the mind.

If it isn't an aspect of mind, it is stupid to call it "nature of mind," or "nature of the mind" since it is something different from "mind" or "the mind." (The presence or absence of the article "the" does not change the meaning at all).

tatpuruṣa said:

Why would you need an instrument to perceive something that is not dualistically separate from the perceiver?

Malcolm wrote:

Direct perceptions require subject apprehenders and apprehended objects. If you claim the nature of the mind needs to be directly perceived, you have to define both the means of perception as well as the object being perceived.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 12:16 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

This kind of self-awareness is rejected in Dzogchen teachings, since it does not go beyond the level of yogacāra and leads to the formless realms.

Grigoris said:

So, are you saying that Yogachara is not a valid path of liberation and that it only leads to rebirth in the formless realms?

Malcolm wrote:

In terms of philosophical positions, this assertion (that self-aware clarity is ultimate) does not go beyond Yogacāra. As a consequence, meditating from a perspective that

holds that such self-aware clarity is ultimate leads to rebirth in the formless realms at best.

And yes, the Yogacāra position will not lead to the path of seeing, since it is realist position, and is refuted in detail by such Mādhyamika authors as Āryavimuktisena, Candrakīrti, Bhāva, Śāntideva, Śāntarakṣita, Atisha, and so on

Author: Malcolm

Date: Thursday, January 17th, 2019 at 12:24 AM

Title: Re: The Nature of Mystical Experience

Content:

Nicholas Weeks said:

Does the buddhadharma have one and only one definition of nirvana?

Malcolm wrote:

Pretty much.

Grigoris said:

Really? So the Nirvana of an Arhat is the same as the Nirvana of a Samyak-Sambuddha?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 12:25 AM

Title: Re: The Nature of Mystical Experience

Content:

Nicholas Weeks said:

The Xtian Dean Inge gives some definitions,

Malcolm wrote:

everyone of which is irrelevant is this forum.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 12:30 AM

Title: Re: Tulsi Gabbard

Content:

Queequeg said:

I want someone who at a gut level cares about people, stands with middle and working classes, understands the gravity of environmental issues, and is ready to go toe-to-toe for the full fight, not just built for quick knockouts. We've got a generational fight, literally for survival on our hands, and we need someone who understands that. Bernie

Malcolm wrote:
No need to tip toe...

Bernie 2020.

Author: Malcolm
Date: Thursday, January 17th, 2019 at 12:45 AM
Title: Re: The Nature of Mystical Experience
Content:
Grigoris said:
Really? So the Nirvana of an Arhat is the same as the Nirvana of a Samyak-Sambuddha?

Malcolm wrote:
Yes.

Grigoris said:
Then why then, according to some discourses, does an Arhat need to "awaken" from their Nirvana to achieve Samyak-Sambuddhahood if their Nirvana is the same?

Malcolm wrote:
Nirvana refers to the state of cessation. Cessation of what? one has to ask. Cessation of birth in samsara. By what is rebirth in samsara caused? It is caused by the afflictions that lead to karma, which in turn ripen as suffering.

Arhats, pratyekabuddhas, bodhisattvas on the three pure stages, and buddhas are not subject to rebirth in samsara. Why? Because they have eliminated the afflictive obscuration.

However, in order to attain full buddhahood, one must gather the two accumulations. Arhats and pratyekabuddhas do not gather the full two accumulations, and therefore, have obscurations to omniscience, and also do not bear the major and minor marks (bodhisattvas on the three pure stages also have obscurations to omniscience). Thus, according to the Lanka and other sūtras, they are roused from their samadhis of cessation, encouraged to complete their two accumulations and eliminate their two obscurations, beginning with the Mahāyāna path of accumulation. Even Arhats and pratyekabuddhas do not get a short cut to buddhahood.

Author: Malcolm
Date: Thursday, January 17th, 2019 at 12:49 AM
Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra
Content:
Malcolm wrote:
In terms of philosophical positions, this assertion (that self-aware clarity is ultimate) does not go beyond Yogacāra. As a consequence, meditating from a perspective that

holds that such self-aware clarity is ultimate leads to rebirth in the formless realms at best.

Grigoris said:

So East Asian Chan and Zen practices (which tend to be based on the Yogachara view) lead to, at best, rebirth in the formless realms?

Malcolm wrote:

According to all Indian Mādhyamikas, if someone's practice is based on the Yogacāra view, the latter will not achieve the path of seeing.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 12:55 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

Nirvana refers to the state of cessation. Cessation of what? one has to ask. Cessation of birth in samsara. By what is rebirth in samsara caused? It is caused by the afflictions that lead to karma, which in turn ripen as suffering.

Arhats, pratyekabuddhas, bodhisattvas on the three pure stages, and buddhas are not subject to rebirth in samsara. Why? Because they have eliminated the afflictive obscuration.

However, in order to attain full buddhahood, one must gather the two accumulations. Arhats and pratyekabuddhas do not gather the full two accumulations, and therefore, have obscurations to omniscience, and also do not bear the major and minor marks (bodhisattvas on the three pure stages also have obscurations to omniscience). Thus, according to the Lanka and other sūtras, they are roused from their samadhis of cessation, encouraged to complete their two accumulations and eliminate their two obscurations, beginning with the Mahāyāna path of accumulation. Even Arhats and pratyekabuddhas do not get a short cut to buddhahood.

Grigoris said:

In which case you are talking about two types of Nirvana: a partial and a complete Nirvana.

Malcolm wrote:

No. By definition, nirvana is the cessation of defilements that lead to samsaric rebirth. Arhats and pratyekabuddhas are not subject to samsaric birth, but they do need to accumulate the two accumulations in order to attain full buddhahood. Some assert arhats enter the path of cultivation on the seventh bhumi. But this is a difficult point and is not agreed upon by all.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 1:02 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

[J]ust how important are the conceptual frameworks?

Malcolm wrote:

According to Āryadeva, very important as he asserts liberation arises from the view.

Dan74 said:

For instance, a Theravada Buddhist may couch her experience of a great relinquishing of the obsession with "me" and "mine" in terms of anatta, emptiness of Self, etc while a Xtian mystic may describe a very similar insight as a getting out of the way of Divine Light.

Malcolm wrote:

No. These two are in no way related.

The vipaśyāna of the Buddhist you describe above results in the destruction of afflictions that cause rebirth.

The insight of the Christian you describe above does not destroy anything and does not release this person from grasping to self, lead to the realization of emptiness, or anything remotely similar.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 1:04 AM

Title: Re: The Nature of Mystical Experience

Content:

Malcolm wrote:

But this is a difficult point and is not agreed upon by all.

Grigoris said:

Probably because it makes no sense: Something is either extinguished/quenched or it isn't.

Malcolm wrote:

Arhats and pratyekabuddhas have extinguished all of their afflictions and fetters. If there were no intervention on the part of the Buddhas, they would just continue in their samadhi of cessation, free of the aggregates, forever and ever.

While there is no difference between the nirvanas of arhats and pratyekabuddhas on the one hand, and the nirvana of a buddha on the other, there is one importance

difference between arhats and pratyekabuddhas on the one hand and bodhisattvas on the pure stages and buddhas on the other, the bodhisattvas on the pure stages and buddhas do not remain in nirvana. This is sometimes called "nonabiding nirvana." The difference is not in content, i.e., the nirvana is the same; the difference is in whether or not the ārya in question abides or does not abide in that cessation. Arhats and pratyekabuddhas do abide in that cessation, buddhas and bodhisattvas do not.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:24 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

According to all Indian Mādhyamikas, if someone's practice is based on the Yogacāra view, the latter will not achieve the path of seeing.

Grigoris said:

That is an opinion, not a fact.

An opinion that proved rather dangerous for the Jonangpa.

Malcolm wrote:

No, it is not merely an opinion. There is an entire Madhyamaka literature which definitively refutes the Yogācāra school in terms of citations and reasoning. Not to mention many mentions in the tantras where Yogacāra is relegated to an inferior position.

With respect to the Jonangpas, they were not banned because of gzhan stong. Jonang was suppressed because they supported the King of Tsang during the war between the King of Tsang and the Ganden Phodrang of the Great Fifth.

Also, it is an error to assert that east Asian Buddhists are "Yogacārins." Yogācāra is a well understood school in East Asian Buddhism, thanks to Hsuan Tsang, and no one really follows his school. Yogacāra is definitely not considered a definitive position by native Huayen scholars, Tiantai scholars, Chan scholars, and so on.

Interestingly enough, the idea that East Asian Buddhism is unduly influenced by Yogacāra is basically a Gelgupa idea advanced by Thuken and taken up by some western scholars.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:32 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

[J]ust how important are the conceptual frameworks?

Malcolm wrote:

According to Āryadeva, very important as he asserts liberation arises from the view.

Grigoris said:

Given that conceptual frameworks are intellectual, how does this square with the fact that in other threads you have stated repeatedly that liberation is not a product of mind?

Malcolm wrote:

Context is everything.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:33 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

No, it is not merely an opinion. There is an entire Madhyamaka literature which definitively refutes the Yogācāra school in terms of citations and reasoning.

Grigoris said:

And the Catholics have a few things to say about Protestant and Orthodox Christians...

Malcolm wrote:

Greg, you are not conversing in good faith.

Now, if you have arguments which prove Mādhyamika scholars are incorrect in their refutations of Yogācāra, please present them or assent to the point.

Otherwise, it looks very much as if you are advocating a position which declares all religious positions to be valid on their own terms, immune from the refutations of others.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:38 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

billy hudson said:

Would it be improper to add the Dogpa from the Short Tun to the Guru Yoga of the White A (w/ Garap Dorje) after the last Song of the Vajra and before the Dedication?

thanx!

Malcolm wrote:

One must transform into a deity in order to do this. But, this is not a problem, per se,

since the short thun is actually an abbreviated form of Guru Yoga of the White A.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:43 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Likewise some need precise instructions and some do better when guided as little as necessary and allowed to find their own way.

Malcolm wrote:

Most beings just remain hopelessly lost in samsara.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 2:54 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Grigoris said:

I may agree with one over the other, but that is just my conceptualising and dualising mind playing games.

Malcolm wrote:

I will keep that in mind and ignore all of your comments then, since they are just the random mutterings of your mind and are not to be taken seriously on any level.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 3:39 AM

Title: Re: The Nature of Mystical Experience

Content:

Dan74 said:

Likewise some need precise instructions and some do better when guided as little as necessary and allowed to find their own way.

Malcolm wrote:

Most beings just remain hopelessly lost in samsara.

Dan74 said:

Indeed. And some also lost in the maps out of it. It takes all sorts...

Malcolm wrote:

I'd still rather have the the Buddhist map. At least it was written by a Buddha.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 4:49 AM

Title: Re: What is Dzogchen?

Content:

Malcolm wrote:

According to gzhan stong, the ultimate (parinispanna) is empty of all relative phenomena (paratantra and parikalpita), and is utterly distinct from it.

Seeker12 said:

Is there a basis for this view in any scripture?

Malcolm wrote:

No, in fact.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 5:59 AM

Title: Re: What is Dzogchen?

Content:

Seeker12 said:

Is there a basis for this view in any scripture?

Malcolm wrote:

No, in fact.

Seeker12 said:

That's what I thought, and seems to be really a pretty basic mistake if I'm understanding correctly, because any phenomenon whatsoever arises via dependent origination. It's not about finding something 'outside' of this process, but rather realizing the nature of the process itself. Do you know how the gzhan stong view like this got started - who started it, based on what, etc? Was it a reaction against a sort of nihilistic interpretation of Madhyamaka?

If you don't know offhand certainly don't look it up - I could do that - but if you know I'd be curious. And for any feedback otherwise.

Malcolm wrote:

It arose out of the experience of an early 11th century Tibetan named Tsen Kawoche, who was a disciple of a Kashmiri master, Sajjana, who taught the five treatises of Maitreya to a group of Tibetans, of which Tsen was a part. Unfortunately, it is recorded that Tsen did not understand Sanskrit well. Nevertheless, when he returned to Tibet, he began a school of exegesis on the five treatises. These days some gzhan stong pas claim his school is the experiential transmission of the Uttaratantra, as opposed to Ngog Lotsawa's school of exegetical transmission (Ngog is the translator of the five

treatises and was present during these same teachings).

The next person of import is an 11-12th century fellow named Yumo Mikyo Dorje, a master in the Bro lineage of Kalacakra. He is the one who is considered to have elaborated a so called "tantric gzhan stong." In fact, Yumo asserts both forms of Madhyamaka as well as Dzogchen advance a nihilistic emptiness. This is funny if one considers that some Nyingmapas, perhaps unaware of the intellectual history of gzhan stong, have embraced it.

Dolbuwa combined both of these masters views into a comprehensive system labeled gzhan stong.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 6:06 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

Dzogpa Chenpo is always there to be realized isn't it? So why is there a difference?

Malcolm wrote:

When Dzogchen is not realized, it is the basis.

Sherab said:

So ultimate phenomena is the phenomena at the limit of analysis? What is this limit?

Malcolm wrote:

When you find it, report back to us.

Sherab said:

Let me guess: the limit of analysis is that there is nothing to be found. Therefore the statement that Dzogchen is the single state of relative and ultimate phenomena means that at the limit of analysis there is nothing that can be found.

In other words, at the limit of analysis nothing is found. The ultimate phenomena is therefore nothing. Since the ultimate is nothing, the relative phenomena is also nothing.

Since both relative and ultimate phenomena is nothing, they can only be illusions. They are not even illusion-like as the Gelugpas tended to argue.

Malcolm wrote:

I would not say that such phenomena are nothing, since they appear. They cannot be found on analysis, but since their existence cannot be found, also their nonexistence cannot be found either.

You must have seen that I have introduced elsewhere Rongzom's assertion that only in Dzogchen are the full implications of illusion spelled out: with the consequence that everything, including buddhahood, is absolutely equivalent with an illusion.

Sherab said:

If the argument is correct, then natural follow-on question would be how do illusions arise when there is nothing for any senses to perceive?

Malcolm wrote:

Illusory senses of illusory sentient beings perceive illusory appearances, which arise just like phantasms in the sky, and so on. This is the meaning of arising from conditions.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 6:12 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

It seems to me that many 'Buddhists' often have a tendency to fairly strongly denigrate such paths, which to me is mistaken.

Malcolm wrote:

Ummm, yeah, because there is a four thousand year history of violence and ethnic cleansing, still going strong, when it comes to the Abrahamic religions. Has any seen the way Africans are treated by Israelis. Disgusting, not to mention they way they treat Palestinians.

Indian Nonbuddhist religion fares little better in this respect. After all, the bible of Hinduism, the Bhagavad Gita, is a religious dialogue set in the midst of a brutal internecine between relatives. Then, of course, there is the racism of the varna system.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 6:19 AM

Title: Re: The Nature of Mystical Experience

Content:

Nicholas Weeks said:

No attention is being paid to the vast majority of humanity who do not seek nor understand liberation from samsara. All they want is less suffering and more happiness. This is provided by any spiritual path when one intends to put less attention to personal vices and more attention to virtues.

Seeker12 said:

Dudjom Rinpoche is very clear in saying that the Path of Gods and Men/Path of Brahma is basically the foundation for the Buddhist path(s). He says that if one is well established on such a path, one is very close to liberation - I believe that may be a Sutra

quote but I don't have it handy at the moment.

Malcolm wrote:

Lets be very clear what that path entails: it entails practicing loving kindness, compassion, joy, and equanimity and avoiding the ten nonvirtues. It seems to me that since not even Buddhists are very good at this, why should we expect much from those who belong to other faiths.

My observation is that age and maturity are more telling factors in governing moral and ethical behavior than religious background, actually. And quite frankly, in terms of ethical thought, all the religious systems of the world, including Buddhism, are pretty poor in terms of well-developed and articulated theories of moral sentiment and ethics.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 6:41 AM

Title: Re: What is Dzogchen?

Content:

smcj said:

The next person of import is an 11-12th century fellow named Yumo Mikyo Dorje, a master in the Bro lineage of Kalacakra. He is the one who is considered to have elaborated a so called "tantric gzhan stong."

What is the difference between "tantric Shentong" and "sutra Shentong"? I've not been able to find anything on that.

Malcolm wrote:

Tantric gzhan stong is Yumo's perspective on the six limb yoga and Vajrayāna in general, which is heavily informed by the Uttaratantra. As I mentioned, he rejects both Sautantrika and Prasanga Madhyamaka, and Dzogchen in addition, as being annihilationist.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 6:52 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

It is the basis for what? Relative phenomena or ultimate phenomena or both?

Malcolm wrote:

It is the basis. You can call it the nature of the mind, if you like, thought that is not perfectly accurate.

Sherab said:

Appearance is Nothing in the final analysis.

But Appearance is not Nothing.

Therefore, Nothing is Not Nothing
See the problem in the logic?

Malcolm wrote:
Your logic, not mine.

I said appearances were not found, I never said they were nothing. You keep saying that. If appearances were nothing, there would be nothing to search or examine. But if they are not found, there is no basis for asserting them to be nothing, since one could not find them to be something.

Sherab said:
Whether you use the adjective "illusory" or not to describe senses and sentient beings, it still does not answer my question.

Malcolm wrote:
As usual, according to you, I never answer your questions satisfactorily. It makes me wonder why you bother asking.

Sherab said:
"Arising from conditions" too does not answer my question because it is an answer that makes sense only to relative phenomena.

Malcolm wrote:
I never said that ultimate phenomena arise. I also never said there were any ultimate phenomena, apart from including "ultimate" to indicate there if there were such phenomena, they would be included in the state of Dzogchen.

Sherab said:
Also since in the final analysis, relative phenomena are nothing, causes and conditions are also nothing.

Malcolm wrote:
Again, your language, not mine. I would never said causes and conditions are nothing, since they appear.

Sherab said:
Therefore, there are no relative phenomena. Therefore, relative phenomena are illusions.

Malcolm wrote:
This is an error in your logic. If you assert there are no relative phenomena, they cannot be illusions since they are nothing. But I never said relative phenomena were nothing. You did.

Sherab said:
Therefore, the question remains, namely, how do illusions arise when there is nothing

for any senses (illusory senses if you like) to perceive?

Malcolm wrote:

I already answered this question.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 7:13 AM

Title: Re: Tulsi Gabbard

Content:

ford_truckin said:

Norwegian,

The sheer ignorance and vitriol you display regarding Trump is what's sad. See the things he's accomplished and re-evaluate yourself.

► Move the U.S. Embassy in Israel to Jerusalem.

Malcolm wrote:

This is not a win.

ford_truckin said:

► Pull the United States out of the Iranian nuclear deal.

Malcolm wrote:

This is not a win.

ford_truckin said:

► Stand up to NATO countries for not ponying up enough money to cover the organization's expenses and their own defense costs.

Malcolm wrote:

Um, this is a huge misconception about the nature of NATO. NATO exists primarily for US security, not for EU security. Study some history.

ford_truckin said:

► Take on the news media and not back down, exposing bias and agenda-driven journalism intended to run him out of office.

Malcolm wrote:

He definitely exposed bias, his own blatant racism.

ford_truckin said:

► Put an intense focus on immigration, the importance of border security and the cost of illegal immigration, including U.S. citizens killed by the undocumented.

Malcolm wrote:

Actually, he really hasn't done any of this.

ford_truckin said:

► Target the ruthless Salvadoran street gang MS-13.

Malcolm wrote:

Hahahahaha. Hardly. He does not understand anything at all about MS13.

ford_truckin said:

► Picking James Mattis as Defense secretary, Nikki Haley as ambassador to the United Nations, John Kelly as White House chief of staff and Kellyanne Conway as senior adviser.

Malcolm wrote:

Hahahaha, oh, you mean the guy who resigned from being Secretary of Defense because he completely disagrees with Trump. Or the guy who left being Chief of Staff, because Trump has absolutely no discipline? Or the lady who left being UN ambassador, because she got tired of being blindsided by Trumps tweets? Kellyanne is the biggest liar in DC, second only to her boss.

ford_truckin said:

► Begin a dialogue with North Korea about ending its nuclear weapons program.

Malcolm wrote:

Dude, we have been in a dialogue with NK about this for some decades now.

ford_truckin said:

► Focus attention on Rust Belt states and give respect to white working-class voters, overlooked by the elites on both coasts.

Malcolm wrote:

Yes, that is why coal is coming back strong (hint, it isn't, it is dying despite Trumps' best efforts).

ford_truckin said:

► Challenge elitism and question what it means to be "elite."

Malcolm wrote:

Yes, he'd like elite to mean "white" again. Him and his racist buddy, Steve King.

ford_truckin said:

► Create millions of new jobs (the White House claims as many as 3 million) and bring unemployment down to 3.9 percent, the lowest since 2000.

Malcolm wrote:

Um no, that was Obama, actually. Right not Trump is destroying the economy that Obama carefully nurtured with a ridiculous trade war and now, the shutdown.

ford_truckin said:

► Focus national attention on the opiod crisis, including a look at doctors who overprescribe pain pills.

Malcolm wrote:

No, he did not do this. The news media did this.

ford_truckin said:

► Nominate impressive Supreme Court candidates Neil Gorsuch and Brett Kavanaugh.

Malcolm wrote:

Not impressive, especially the beer guy.

ford_truckin said:

► Propose and help pass a tax cut and cut federal regulations.

Malcolm wrote:

Both huge mistakes that only help rich people get richer and poor people get poorer and sicker.

ford_truckin said:

► Renegotiate unfair trade deals in search of better terms.

Malcolm wrote:

No, try disrupt relations with important allies, roil the markets, then claim his new deal, which did not actually pass through Congress yet and does not change anything, "an improvement."

ford_truckin said:

► Target racial preferences at colleges and universities, which often hurt intended beneficiaries by lowering standards.

Malcolm wrote:

The lawsuit to which you refer has nothing to do with Trump, and in any event, has not worked its way through the courts.

ford_truckin said:

► Refocus immigration debate by ending DACA (Deferred Action for Childhood Arrivals) and trying to force Congress to confront the thorny issue of what to do with "Dreamers," who were brought to the USA illegally when they were kids.

Malcolm wrote:

One of the more cruel things Trump has done.

ford_truckin said:

► Shake up both the Republican and Democratic establishments and remain independent from the Washington cartel.

Malcolm wrote:

Under Trump the swamp is deeper than ever. He didn't drain it, he filled it.

ford_truckin said:

► Make politics more accessible to people who have rarely voted or cared about it, and widen the door of civic engagement.

Malcolm wrote:

This is true, because we must get this disaster out of office, as soon as possible, by whatever expedient we can.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 7:18 AM

Title: Re: The Nature of Mystical Experience

Content:

Seeker12 said:

And in general, I personally wouldn't necessarily assert that a 'Buddhist' in name that can't even follow these paths is 'superior' somehow to a 'non-Buddhist' in name that can. If a 'Buddhist' can't even follow these, they aren't really Buddhist anyway, I think you could argue.

Malcolm wrote:

I would argue, as does Āryadeva, that given a choice between following virtue or emptiness, follow emptiness.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 9:55 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

It is the basis for what? Relative phenomena or ultimate phenomena or both?

Malcolm wrote:

It is the basis. You can call it the nature of the mind, if you like, thought that is not perfectly accurate.

Sherab said:

Appearance is Nothing in the final analysis.
But Appearance is not Nothing.
Therefore, Nothing is Not Nothing
See the problem in the logic?

Malcolm wrote:
Your logic, not mine.

I said appearances were not found, I never said they were nothing. You keep saying that. If appearances were nothing, there would be nothing to search or examine. But if they are not found, there is no basis for asserting them to be nothing, since one could not find them to be something.

Sherab said:
Whether you use the adjective "illusory" or not to describe senses and sentient beings, it still does not answer my question.

Malcolm wrote:
As usual, according to you, I never answer your questions satisfactorily. It makes me wonder why you bother asking.

Sherab said:
"Arising from conditions" too does not answer my question because it is an answer that makes sense only to relative phenomena.

Malcolm wrote:
I never said that ultimate phenomena arise. I also never said there were any ultimate phenomena, apart from including "ultimate" to indicate there if there were such phenomena, they would be included in the state of Dzogchen.

Sherab said:
Also since in the final analysis, relative phenomena are nothing, causes and conditions are also nothing.

Malcolm wrote:
Again, your language, not mine. I would never said causes and conditions are nothing, since they appear.

Sherab said:
Therefore, there are no relative phenomena. Therefore, relative phenomena are illusions.

Malcolm wrote:
This is an error in your logic. If you assert there are no relative phenomena, they cannot be illusions since they are nothing. But I never said relative phenomena were nothing. You did.

Sherab said:

Therefore, the question remains, namely, how do illusions arise when there is nothing for any senses (illusory senses if you like) to perceive?

Malcolm wrote:

I already answered this question.

Sherab said:

Nothing that appears in the relative can be found in the final analysis, including the causes and conditions themselves. Agree? It is the causes and conditions that give rise to appearances. Since the causes and conditions themselves cannot be found, therefore it is accurate to say that there is nothing, truly nothing. Disagree?

Malcolm wrote:

Disagree.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 11:25 AM

Title: Re: Tulsi Gabbard

Content:

Yuren said:

Malcolm: you said every Trump supporter is "racist" in this thread?

Malcolm wrote:

No. I said "Everyone who is not a racist is appalled by Trump." There are many Republicans who are appalled by Trump, but support his policies. On the other hand, all Trump supporters that I personally know are racists and admit it.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 9:15 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

Nothing that appears in the relative can be found in the final analysis, including the causes and conditions themselves. Agree? It is the causes and conditions that give rise to appearances. Since the causes and conditions themselves cannot be found, therefore it is accurate to say that there is nothing, truly nothing. Disagree?

Malcolm wrote:

Disagree.

Sherab said:

Since you disagree that in the final analysis

Malcolm wrote:

Thus is why it is pointless to discuss anything with you, you run off half-cocked and don't really pay attention to what is actually being said. The corrrc response would have been "why."

Author: Malcolm

Date: Thursday, January 17th, 2019 at 9:16 PM

Title: Re: What is Dzogchen?

Content:

smcj said:

That's the problem with Madhyamaka.

Yet appearances do appear.

Hence the need for Yogacara.

Pema Rigdzin said:

I don't think Madhyamaka denies appearances. If I'm not mistaken, it just prefers not to make much in the way of positive assertions about them, sticking instead to reductive statements about them. Maybe we need the yogacara element of yogacara-madhyamaka if we want to be able to speak more positively about the rich qualities of the true nature in the context of the sutra level.

PeterC said:

The problems that our friend Sherab is encountering in this discussion seem to arise from trying to take madhyamaka as a position, rather than a method. It is hard to find inconsistencies in argumentation that makes no positive assertions.

Malcolm wrote:

Yes. This is Sherab's error.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 10:33 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

Since you disagree that in the final analysis, causes and conditions themselves cannot be found, therefore you are holding the position that in the final analysis that causes and conditions themselves can be found. Therefore causes and conditions are real, not illusions. And because you say that causes and conditions can be found, appearances are therefore not nothing and also not illusions.

Malcolm wrote:

This is what I am disagreeing with:

Sherab said:

...therefore it is accurate to say that there is nothing, truly nothing. Disagree?

Malcolm wrote:

I disagree with your conclusion that there IS truly nothing as a consequence of causes and conditions being unfindable upon analysis. All we can say is that causes and conditions appear, when that appearance is subject to analysis, it cannot be found. It does not mean one has destroyed the appearance of causes and conditions. Therefore, it is as wrong to say that "causes and conditions are nothing because they cannot be found on analysis" as it is to say that "causes and conditions are something because there is an appearance to investigate."

Author: Malcolm

Date: Thursday, January 17th, 2019 at 10:37 PM

Title: Re: 51 Mental factors vs 80 Indicative Conceptions

Content:

cyberkaya said:

Can anyone shed some light on the differences between the Abhidharma's grouping of the 51 mental factors (sems byung) and the 80 indicative conceptions (rang bzhin brgyad cu'i kun rtog) which are referenced in Dzogchen texts? Are they completely different systems, are they related? Any reading recommendations for more information? Thanks!

Malcolm wrote:

The eighty natural concepts are to be found in the Guhyasāmaja literature, and therefore, they are common to all inner tantras. They refer to eighty concepts that are divided by three groups depending on whether they belong to desire, hatred, or ignorance.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 11:19 PM

Title: Re: Garab Dorje

Content:

mechashivaz said:

Do all schools of Tibetan Vajrayana view Garab Dorje as a Nirmanakaya? If not, who doesn't and why? Thanks!

Malcolm wrote:

Anyone who accepts Dzogchen teachings does. Those who do not, don't.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 11:44 PM

Title: Re: Garab Dorje

Content:

mechashivaz said:

Do all schools of Tibetan Vajrayana view Garab Dorje as a Nirmanakaya? If not, who doesn't and why? Thanks!

Malcolm wrote:

Anyone who accepts Dzogchen teachings does. Those who do not, don't.

Seeker12 said:

Both the 3rd Karmapa and 5th Dalai Lama are known as being Dzogchen adepts. Does that mean that these schools accept Garab Dorje or is that more particular to individual Karmapas/Dalai Lamas/etc?

Malcolm wrote:

The third Karmapa and the Great Fifth would, can't speak for the rest of the Kagyus or Gelugpas, or Sakyapas for that matter.

Author: Malcolm

Date: Thursday, January 17th, 2019 at 11:46 PM

Title: Re: 51 Mental factors vs 80 Indicative Conceptions

Content:

cyberkaya said:

Can anyone shed some light on the differences between the Abhidharma's grouping of the 51 mental factors (sems byung) and the 80 indicative conceptions (rang bzhin brgyad cu'i kun rtog) which are referenced in Dzogchen texts? Are they completely different systems, are they related? Any reading recommendations for more information? Thanks!

Malcolm wrote:

The eighty natural concepts are to be found in the Guhyasāmaja literature, and therefore, they are common to all inner tantras. They refer to eighty concepts that are divided by three groups depending on whether they belong to desire, hatred, or ignorance.

cyberkaya said:

Thank you Malcolm for citing the source. Are a completely separate separate system of describing the workings of ordinary mind? Do these two systems relate?

Malcolm wrote:

They have no overt relationship. They are completely separate systems. You can see some discussion of these in Wedemeyer's Āryadeva's Lamp that Integrates the Practices.

Author: Malcolm

Date: Friday, January 18th, 2019 at 12:01 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Grigoris said:

But if the Hindu Tantric path is so mistaken then how is it that there are 4 Nath Siddhas (5 if you include the kapala siddha Kapalaka) included in the list of 84 Mahasiddhas?

Malcolm wrote:

The Naths are very late. The first mention of Goraksha is by the Indian Buddhist Pandita, Vibhūticandra in the early 13th century.

There is no evidence that the siddhas you mention were Naths, since the earliest mention of all these figures is in Buddhist texts.

Dr. James Mallinson, an excellent Yoga scholar and Sanskritist of my acquaintance, writes about them here:

<https://eprints.soas.ac.uk/17972/1/Nath%20Sampradaya.FP.pdf>

This is a pretty exhaustive article.

Author: Malcolm

Date: Friday, January 18th, 2019 at 12:10 AM

Title: Re: Garab Dorje

Content:

Seeker12 said:

So does that make all of the Karmapas emanations of Guru Rinpoche?

Malcolm wrote:

That's the idea.

Seeker12 said:

I can't think of distinct examples otherwise right now, but similar things would be like saying that such-and-such is an emanation of Ananda, or of Vimalamitra, etc, and then the subsequent incarnation of the Tulku line isn't necessarily discussed in the same way.

Malcolm wrote:

Vimalamitra, in the Nyinthig literatures, promises to return to Tibet every one hundred years to correct deviations in Dzogchen teachings.

Seeker12 said:

Can it be that in a particular Tulku line (assuming it's legit), one incarnation is an emanation of so-and-so and the next isn't?

Malcolm wrote:

The criteria by which Tibetans identify this one and that one as an emanation of this one or that one seem to be pretty opaque and lacking a real system. Since this system of

recognitions is really not mentioned in any tantra, etc., I consider it culture, not Dharma, and pretty much ignore the entire tulku system as an anachronism that won't function well in the West, and will constantly present problems for Tibetans as much as it solves issues for them.

Author: Malcolm

Date: Friday, January 18th, 2019 at 1:29 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

The Naths are very late. The first mention of Goraksha is by the Indian Buddhist Pandita, Vibhūticandra in the early 13th century.

There is no evidence that the siddhas you mention were Naths, since the earliest mention of all these figures is in Buddhist texts.

Grigoris said:

I am going by the hagiographies and titles in Dowman's book *Masters of Mahamudra*. Are you saying that he took liberties?

Malcolm wrote:

It has been thirty-two years since that book was published, and that we have much better informational resources available to us now than we did in 1986, in all areas of historical research on India and Tibet. Dowman's book, in light of modern scholarship, suffers from some anachronisms. It is not a completely reliable guide and one would be wise not to base hard and fast conclusions about the nature of the Mahāsiddhas and their religious affiliations viz. embracing Buddhism and Hinduism together upon his book. Mallinson, as I mentioned, is someone who has spent decades in India studying and practicing yoga, is expert in Sanskrit, and has researched the historical roots of the Naths based on primary material, with reference to the 84 siddhas, and so on.

For example, in his article, *The Original Gorakṣaśataka*, he notes that there is no use of the term "Nath" to refer to an order of yogis prior to the 18th century. Thus, there are serious problems with the claim that the mahāsiddhas you mention are "naths."

Author: Malcolm

Date: Friday, January 18th, 2019 at 2:03 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Varis said:

Regardless, the point still stands; if Hindu tantra is wrong how did Minapa attain Buddhahood if his guru was Shiva and he presumably would have practiced Saiva tantra?

Malcolm wrote:

The Tibetan text of Mīnapa's story begins by stating that his caste was fisherfolk, his guru was Mahādeva, and his siddhis were mundane siddhis. When you read the story carefully, though it is said he eventually traversed the paths and stages, it does not say that he does so with respect to the instructions he received from Mahādeva. The story is basically charming in its elements. A fisherman gets pulled into the water by a huge fish, and swallowed. Meanwhile, Umadevi is requesting a Dharma teaching from Mahādeva (who as we know, is by now a Buddhist, having been converted by Avalokiteśvara in the Karandavyuha Sūtra, etc. and tamed by Cakrasamvara). Mahādeva says he has a very secret teaching, but it should be taught under the ocean, so no one can hear. They repair to their house in the depths of the ocean, meanwhile, the fish that has swallowed the fisherman has come to rest below this house, and therefore, the fisherman can hear all that Mahādeva is teaching to Umadevi, who unfortunately falls asleep during the teaching. When Mahādeva realizes that Umadevi was sleeping through the teaching, he looks with the clairvoyance and understands that in the belly of the fish below his house, there is a man. He confers empowerment upon the fish [to empower the man inside it], and the man practices for 12 years in the belly of the fish. The fish is eventually caught, the fisherman is released, and everyone is amazed. The name of the teaching is not mentioned. It is stated Mīnapa, aka Vajrapāda, aka Acinta, works for the benefit of beings for five hundred years.

In the empowerment text composed by one of the Drukchen's on the basis of the empowerment text by Tārānātha, when Mīnapa, aka Acinta, teaches Gorakṣanātha, the name of a text is mentioned, and it is the text Amṛtasiddhi, which was composed by Brahmin Virupa, who in turn is a disciple of Lakṣminkara. According to Mallinson, Amṛtasiddhi is the Buddhist source text upon which all Hathayoga manuals depend.

So, all we really can know, from the earliest text we have on the 84 mahāsiddhas, is that Mīnapa achieved mundane siddhis under the tutelage of Mahādeva, and he eventually attained the state of Khecari, and that according to Tārānātha, the text he taught Gorakṣa is the Buddhist ancestor of Hathayoga.

I should add, there are other instances of Buddhist Vajrayāna traditions that are attributed to Shiva, in Lamdre, for example, where it is clarified that Mahādeva is a disciple of Vajradhara in one specific instructional cycle.

Author: Malcolm

Date: Friday, January 18th, 2019 at 5:05 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

PSM said:

To what extent is Shiva seen as having any level of realisation in this literature/lineages?

Grigoris said:

Tibetan Buddhist Shiva practices range from him being a mundane protector, to a Yidam.

Malcolm wrote:

I know of no legitimate practice of Shiva as a Buddhist yidam, but in the Nyingma School Siva is an important dharmapala.

Author: Malcolm

Date: Friday, January 18th, 2019 at 5:48 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

I know of no legitimate practice of Shiva as a Buddhist yidam...

Grigoris said:

I do.

Malcolm wrote:

In what Buddhist tantra was it taught?

Author: Malcolm

Date: Friday, January 18th, 2019 at 7:56 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

Yes, but why when causes and conditions are not found (and therefore appearances are not found as well since there are appearances only because of causes and conditions) they are not "destroyed"?

Malcolm wrote:

Because unlike shattering a pot with a hammer, the appearance under analysis do not vanish.

Sherab said:

For you, since you have in the past argued that the relative is the ultimate and vice versa...

Malcolm wrote:

I have never made such a silly argument in my life.

Sherab said:

The regime that is beyond the two extremes...

Malcolm wrote:

Whoever argues there is something beyond freedom from extremes is arguing for an

extreme.

Author: Malcolm

Date: Friday, January 18th, 2019 at 11:42 PM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

What then is your definition of the relative and your definition of the ultimate?

Malcolm wrote:

Consult Candrakirti. But in brief, an ultimate truth is the object of a veridical cognition; a relative truth is the object of a nonveridical cognition.

Sherab said:

I misspoke. It should have been "The regime that avoids the two extremes..."

Malcolm wrote:

How can there be something, no matter what noun you want to use, that avoids the two extremes? If there is something that avoids the two extremes, it is an extreme.

Your use here is an affirming negation. But freedom from extremes is by design a nonaffirming negation. In other words, when one negates existence, nonexistence is not being confirmed. When one negates nonexistence, existence is not being confirmed, and likewise, the same applies to the remaining two extremes. This is the reason why all four extremes are to be negated, not just the first two, otherwise, the fault of being an affirming negation also applies.

Author: Malcolm

Date: Friday, January 18th, 2019 at 11:43 PM

Title: Re: What is Dzogchen?

Content:

haha said:

Isn't the appearance the aggregate?

Malcolm wrote:

There are all kinds of appearances: internal, external, pure, impure, nonafflicted, afflicted, and so on.

Author: Malcolm

Date: Friday, January 18th, 2019 at 11:49 PM

Title: Re: Buddhist Poker Player Donates Winnings-600K!!

Content:

Malcolm wrote:

Clearly, the result of Gesar practice.

Author: Malcolm

Date: Saturday, January 19th, 2019 at 2:28 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Grigoris said:

So the Buddhist accounts define them as Buddhists, and the Nath accounts define them as Nath.

Malcolm wrote:

The Buddhist accounts predate the Nath accounts by some centuries, and this is irrefutable.

Author: Malcolm

Date: Saturday, January 19th, 2019 at 2:55 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Grigoris said:

So the Buddhist accounts define them as Buddhists, and the Nath accounts define them as Nath.

Malcolm wrote:

The Buddhist accounts predate the Nath accounts by some centuries, and this is irrefutable.

Grigoris said:

The written accounts. The oral accounts?

Yes, I know this is speculative.

Malcolm wrote:

The oral accounts are originally Buddhist.

Author: Malcolm

Date: Saturday, January 19th, 2019 at 7:48 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Sherab said:

What then is your definition of the relative and your definition of the ultimate?

Malcolm wrote:

Consult Candrakīrti. But in brief, an ultimate truth is the object of a veridical cognition; a relative truth is the object of a nonveridical cognition.

Sherab said:

What is this object?

Malcolm wrote:

Any given object has two natures, according to Candrakīrti possesses two natures: one ultimate, one relative. If you are not happy with this, take it up with Candrakīrti.

Sherab said:

I am using the concepts of sets.

One set is the set of all objects that are eternal, namely permanent and unchanging. The other is the set of all objects that cannot be a continuum because they are annihilated. The set that avoid the two extremes is merely that set for any object that don't fall into either of the two other sets.

Malcolm wrote:

As I said, it does not matter whether you use this noun or that noun. Your proposed set is just another extreme: neither existent and nonexistent. This is just the fault of the fourth extreme, which is why it also needs to be negated. It is not enough to negate two extremes. You must negate all four.

Author: Malcolm

Date: Saturday, January 19th, 2019 at 7:50 AM

Title: Re: What is Dzogchen?

Content:

Wayfarer said:

One question that often occurs to me in these debates is, from whence arises the 'energy of bodhicitta' in all of this? After all bodhicitta-compassion is the fundamental driving motivation of the bodhisattva. But it's not something that can be intellectually contrived, in my experience, nor is it necessarily something under one's control. So how does bodhicitta emerge or fit into this understanding of the 'negation of appearances'?

Malcolm wrote:

We don't negate appearances.

Author: Malcolm

Date: Saturday, January 19th, 2019 at 11:18 PM

Title: Re: What is Dzogchen?

Content:

Wayfarer said:
well, perhaps not, but the question stands.

Malcolm wrote:
In Dzogchen teachings, bodhicitta, the aspiration for full buddhahood in order to benefit sentient beings, arises from seeing that sentient beings suffer because they have not seen the truth.

Given that Dzogchen is part of uncommon Mahāyāna Secret Mantra, its presentation of aspirational and engaged bodhicitta is not actually different than that of common Mahāyāna. Bodhicitta is also fundamental to the path of the Great Perfection.

Author: Malcolm
Date: Sunday, January 20th, 2019 at 12:39 AM
Title: Re: Agency
Content:
Rick said:

Who or what is the doer, that which does things: types this sentence, intends to learn the dharma, digests breakfast, has a thought, drives a car?

Malcolm wrote:
There is no typing typer, no learning learner, no digesting digester, thinking tinker, or driving driver.

Author: Malcolm
Date: Sunday, January 20th, 2019 at 1:13 AM
Title: Re: DOUBLE ENDED PHURBA?
Content:
Mantrik said:

What is the symbolism behind the double end? I have lots of information on phurbas but don't recall any explanation of this type. I'll have a stab (awful pun) and guess it is to do with destroying internal and external obstructions?
Some describe them as a dorje - but with phurba blades?

Malcolm wrote:
It is not a double ended phurba, it is a single pointed vajra, used in Shingon.

<https://www.ebay.com/i/202387033709?chn=ps>

Author: Malcolm
Date: Sunday, January 20th, 2019 at 1:36 AM
Title: Re: Agency

Content:
Rick said:
Is it like the weather:

There is no snowfall agent/doer/entity that causes snow to fall (which it is doing quite nicely today).

?

Malcolm wrote:
No, a falling faller does not make any sense. As Nāgārjuna would put it, apart from snow that has fallen or has not fallen, presently there is no falling.

Author: Malcolm
Date: Sunday, January 20th, 2019 at 2:13 AM
Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra
Content:

Malcolm wrote:
The Buddhist accounts predate the Nath accounts by some centuries, and this is irrefutable.

Grigoris said:
The written accounts. The oral accounts?

Yes, I know this is speculative.

Malcolm wrote:
The oral accounts are originally Buddhist.
To add to this, I am not sure if Dowman's book mentions this, but the context of the history composed by Abhayadatta, as described in the empowerment text and the commentary on the vajra songs (vajraḡiti), is that these 84 mahāsiddha gathered together for a grand ganacakra and the songs described therein are their realization declarations uttered during the feast.

Author: Malcolm
Date: Sunday, January 20th, 2019 at 2:20 AM
Title: Re: Agency
Content:
Rick said:
So, just as there is ultimately no cause-ality per the Madhyamaka, there is no do-ality.
(Sorry, couldn't resist.)

Ferdinand never does X. X is never done, by anyone or anything, period. X simply is, or isn't ... end of story.

?

Malcolm wrote:

It is best if you consult the investigation into movement in the MMK, chapter two. This is where it is shown that agents are mere conventions. If one claims there is agent with agency, one is claiming the agent and the agency are separate. But if you claim that agency is merely a characteristic of an agent, when agent does not exercise agency, it isn't an agent since an agent that is not exercising agency is in fact a non-agent.

Therefore, rather than agency being dependent on an agent, an agent is predicated upon exercising agency. For example, take movement. If there is an agent there has to be a moving mover. But there is no mover when there is no moving. Apart from moving, how could there be a mover? But when there is moving, there isn't a mover which is separate from moving. Even movement itself cannot be ascertained until there has been a movement. When there is no movement, there is no agent of movement. When there is moving, there is no agent of moving that can be ascertained to be separate from the moving. And since even moving cannot be ascertained without there either having been movement or not, moving itself cannot be established. Since moving cannot be established, a moving mover cannot be established. If a moving mover cannot be established, an agent cannot be established.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 2:23 AM

Title: Re: DOUBLE ENDED PHURBA?

Content:

lelopa said:

there are thanngkas of the 84 mahasiddhas where lakshminkara has a one-pointed vajra in her hand..... so maybe used not only in shingon!

i think you can find it at himalayan- art ressources

Malcolm wrote:

One even finds one pointed vajras in Tibetan Buddhism, but they are most commonly seen in Shingon and Tendai rites.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 3:06 AM

Title: Re: Agency

Content:

Grigoris said:

Conventionally/Relatively speaking: the skandha. Except that they are not you. You just think they are you.

Malcolm wrote:

If one claims the skandhas are agents, which one is the agent?

Author: Malcolm

Date: Sunday, January 20th, 2019 at 6:35 AM

Title: Re: Agency

Content:

Malcolm wrote:

Apart from moving, how could there be a mover?

Wayfarer said:

I can see the logic, but in everyday experience it is not hard to envisage an object that is at rest, that has been moving. A stone is thrown through the window, evidence of movement is provided by the breakage of the glass and the presence of the stone, which, although now at rest, was previously in motion. But then I suppose the question arises as to the sense in which the stone is an agent, because whatever action it performs is a consequence of some external force imparted to it. So the stone is not an originating actor, and perhaps not 'an agent' in that sense.

Another reference I think ought to be mentioned is the

<https://www.accesstoinight.org/tipitaka/an/an06/an06.038.niza.html#fn-1>, 'no self-doer, no other-doer'. This seems to argue strongly for the existence of agents, or 'self-doers'. The commentary on this sutta says

Although the Buddha taught that there is no permanent, eternal, immutable, independently-existing core "self" (attā), he also taught that there is "action" or "doing", and that it is therefore meaningful to speak of one who intends, initiates, sustains and completes actions and deeds, and who is therefore an ethically responsible and culpable being.

I do have some trouble reconciling that argument with the MMK, or the way it is often interpreted, anyway.

Malcolm wrote:

Hi Wayfarer:

The key to understanding everything is the term "dependent designation." We don't question the statement "I am going to town." In this there are three appearances, for convenience's sake, a person, a road, and a destination.

A person is designated on the basis of the aggregates, but there is no person in the aggregates, in one of the aggregates, or separate from the aggregates. Agreed? A road is designated in dependence on its parts, agreed? A town is designated upon its parts. Agreed?

If you agree to this, then you should have no problem with the following teaching of the Buddha in the Vimalakīrtinirdeśa Sūtra:

This body arises from various conditions, but lacks a self. This body is like the earth,

lacking an agent. This body is like water, lacking a self. This body is like fire, lacking a living being. This body is like the wind, lacking a person. This body is like space, lacking a nature. This body is the place of the four elements, but is not real. This body that is not a self nor pertains to a self is empty.

In other words, when it comes to the conventional use of language, Buddha never rejected statements like "When I was a so and so in a past life, I did so and so, and served such and such a Buddha." Etc. But when it comes to what one can discern on analysis, if there is no person, no self, etc., that exists as more than a mere designation, the fact that agents cannot be discerned on analysis should cause no one any concern. It is merely a question of distinguishing between conventional use of language versus the insight into the nature of phenomena that results from ultimate analysis.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 6:48 AM

Title: Re: Interesting excerpt from the (Hindu) Mahanirvana Tantra

Content:

Malcolm wrote:

In what Buddhist tantra was it taught?

treehuggingoctopus said:

Is Achi Chokyi Drolma yidam practice taught in a tantra? Or, for that matter, our Gomadevi?

Malcolm wrote:

Gomadevi, like Mandarava and Yeshe Tsogyal, is a realized historical personage. In her case, she is a realized Dzogchen master who attained the highest realization. Therefore, there can be no questioning the validity of her practice, especially given her association with Guhyajñāna.

Achi Chokyi Drolma, Sakya Pandita, Lonchenpa, Marpa, Mila, Gampopa, Karma Pakshi, etc. are realized historical personages, they all have guru sadhanas, etc.. There is no tantra, per se, that recommends Śakyamuni Buddha as a yidam or Bhaisajyaguru as a Yidam, but indeed, we have kriya tantra practices of these figures, which can be practiced as self-generations by those who have received HYT initiations. The procedures for this are very clearly explained in the tantras.

For all of these practices, precedent can be found in the tantras for the elaboration of their practices. For those practices like Krodhakālī, one, she is a form of Vajravārāhi, whose practice is fully explained in mother tantras; 2) her sadhana was received from a ḍākinī in Oddiyāna by Mahāsiddha Virupa and transmitted to Tibet by Padampa Sangye, and so on.

But there are no practices involving mundane protectors like Indra, Vaiśravaṇa, and so

on, as yidams. And we know what HH Dalai Lama says about relying on mundane protectors as enlightened. He could not have been more clear.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 7:37 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Malcolm wrote:

It's not that I can't answer your questions, it's that I have already done so multiple times and have no interest in repeating myself ad nauseum.

Sherab said:

What is this object?

Malcolm wrote:

Any given object has two natures, according to Candrakīrti possesses two natures: one ultimate, one relative. If you are not happy with this, take it up with Candrakīrti.

Sherab said:

I went through the possibilities of what the objects of cognition could be for a table and an example and you clearly could not reply my question directly. Why?

If you bother to try to answer my question directly instead of evading, you will notice that the object of cognition for a relative truth and an ultimate truth for a table can never be the same object until you drill down to the final parts that made up the object.

For the same reason, you will also notice that the object of cognition necessarily has to be a mental image rather than the object itself for a relative truth until you come to the final parts that made up the object.

I am using the concepts of sets.

One set is the set of all objects that are eternal, namely permanent and unchanging. The other is the set of all objects that cannot be a continuum because they are annihilated. The set that avoid the two extremes is merely that set for any object that don't fall into either of the two other sets.

Malcolm wrote:

As I said, it does not matter whether you use this noun or that noun. Your proposed set is just another extreme: neither existent and nonexistent. This is just the fault of the fourth extreme, which is why it also needs to be negated. It is not enough to negate two extremes. You must negate all four.

Sherab said:

Why I give my reply to your response, I gave my reason.

However your reply to my response is merely an assertion. Is your assertion based on mere authority or reason? If it is the latter, why don't you spill it out?

Author: Malcolm

Date: Sunday, January 20th, 2019 at 8:44 AM

Title: Re: Mind essence introduced in advaita and TB

Content:

Malcolm wrote:

It's not that I can't answer your questions, it's that I have already done so multiple times and have no interest in repeating myself ad nauseum.

Sherab said:

I feel tired having to read the similar explanation multiple times, references to authority without giving the reasoning that backed the authority and the frustrating evasions. I remain engaged in the thread because I wanted to show my reasons, step by step (to ensure clarity), as to why I think your arguments are not satisfactory because they don't address certain issues within them. I'll leave it anyway since you expressed your desire to discontinue the discussion.

Malcolm wrote:

I understand your point of view, but I consider your objections quixotic at best.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 8:50 AM

Title: Re: Agency

Content:

Malcolm wrote:

It is merely a question of distinguishing between conventional use of language versus the insight into the nature of phenomena that results from ultimate analysis.

Wayfarer said:

So Two Truths, right? Truth of conventional designation, *saṃvṛti-satya*, and ultimate truth, *paramārtha-satya*. Is that about the gist of it?

Malcolm wrote:

Yes. It's convenient to differentiate the perception of sentient beings in this way.

Author: Malcolm

Date: Sunday, January 20th, 2019 at 8:52 AM

Title: Re: Dharmadhātu and gzhi

Content:

mechashivaz said:

What is the relationship between the two?

Malcolm wrote:
In Dzogchen, they are the same thing.

Author: Malcolm
Date: Monday, January 21st, 2019 at 12:50 AM
Title: Re: The Sambhogakaya and the mind made body
Content:

jhanapeacock said:
Are they the same?

Malcolm wrote:
No.

Author: Malcolm
Date: Monday, January 21st, 2019 at 1:09 AM
Title: Re: China issue death sentence against Canadian
Content:
Malcolm wrote:
The stupid thing about all this is, this kind of punishment never causes anyone to stop.

Legalize everything, coke, heroin, etc., tax it, pay for treatment programs.

Author: Malcolm
Date: Monday, January 21st, 2019 at 1:11 AM
Title: Re: Lama Tsultrim Allione - Open Webcast Transmission - January 20, 2019
Content:
Mantrik said:
She seems to be advertising Chöd practice of Chögyal Namkha'i Norbu Rinpoche quite heavily as a course, and if you're quick you can get a discount on the price.
Whether or not she has permission to give this empowerment, it is pretty crass IMHO to be advertising it commercially at this time and even more crass for it to be discounted like Black Friday deal.

Sherab Rigdrol said:
She most certainly has permission to teach this and for quite some time now. This is how it has been advertised even when Rinpoche was alive.

Malcolm wrote:
One, it is not an empowerment, it is four lungs. Second, SR is correct, there is no problem here.

Author: Malcolm

Date: Monday, January 21st, 2019 at 2:22 AM

Title: Re: Lama Tsultrim Allione - Open Webcast Transmission - January 20, 2019

Content:

Sherab Rigdrol said:

She most certainly has permission to teach this and for quite some time now. This is how it has been advertised even when Rinpoche was alive.

Malcolm wrote:

One, it is not an empowerment, it is four lungs. Second, SR is correct, there is no problem here.

Mantrik said:

I am aware of her history with ChNN and that she was selling courses whilst he was alive.

However, when a Lama peddles practices like the latest flat screen TV on Black Friday I have a problem with it, but I accept I am out of step here.

Malcolm wrote:

Just accept that you don't want to receive these transmissions from her. You know, I remember when the issue of advertising the transmission days first came up. Everyone was against it, until I wrote to Rinpoche and asked him, "what do you think?" He thought it was great. So we did advertise in the major Buddhist rags.

Likewise, one student had problems with the webcasts and said, "Rinpoche, we should not be doing webcasts because this is all secret." To which the boss replied, "Who told you that my teachings were secret?"

Lama Tsultrim has brought more people to Dzogchen community than perhaps anyone else, apart from Rinpoche himself.

Author: Malcolm

Date: Monday, January 21st, 2019 at 6:42 AM

Title: Re: Lama Tsultrim Allione - Open Webcast Transmission - January 20, 2019

Content:

Lukeinaz said:

Is the Green Tara she gave the same as ChNN would transmit?

Malcolm wrote:

Identical.

Author: Malcolm
Date: Monday, January 21st, 2019 at 6:42 AM
Title: Re: Dharmadhātu and gzhi
Content:

Malcolm wrote:
In Dzogchen, they are the same thing.

mechashivaz said:
I thought so but couldn't find any confirmation. Thanks!

Vaktar said:
Not so fast, fellers. Is gzhi-snang also Dharmadhātu, or not?

Malcolm wrote:
The basis is the basis is the basis, whether it "rises up" or not. Anyway, here the basis is just the mind essence, one's unfabricated consciousness.

Author: Malcolm
Date: Monday, January 21st, 2019 at 7:07 AM
Title: Re: Mind essence introduced in advaita and TB
Content:

Sherab said:
For consistency, then, object of cognition in Malcolm statement has to be a mental representation. But if that is the case, then what is understood ultimately cannot be accurate and cannot be a basis for explaining how Siddhas can have the ability to affect their physical objects such as leaving footprints on rocks.

Malcolm wrote:
No, the object of cognition is not "representation only," (vijñāptimātra) for if it were, there would be no difference between Cittamātra and general Madhyamaka.

I get a little tired of repeating myself, but here it goes again:

Because all entities can be perceived veridically,
it is found that all entities can be apprehended with two natures.
When some object that is perceived veridically, that is true.
All [objects] perceived falsely are said to be relative truths.

Candra continues:

"The buddhas that know with correct wisdom the intrinsic nature of the two truths have taught that all external entities such as formations, sprouts, and so on, have two intrinsic natures. These [natures] are relative and ultimate.

This excludes your contention that what is being referred to are mental representations.

He continues:

The ultimate is the acquisition of the essential identity of the specific object of the wisdom (jñāna) that sees the truth, but is not established through its own nature. This is the first nature. The other is all the mental eyes of ordinary people that are obscured with opthalmia and cataracts, which find an existent self from the power of false perception. Whatever becomes the object of the perception of children, such a nature is not intrinsically established. Therefore, the nature of all entities are apprehended in these two ways.

Frankly, the frustrating thing about you is that you don't do your homework, and don't seem to bother to educate yourself about these things. This is the main reason why I have no interest in your exercises in logic. It is a waste of time, for me, because your logic is not grounded in citation. Time and again, in order to even have a discussion, I define terms, which you consistently ignore, based on some personal criteria which is opaque at best. We have wasted the better part of thread supposedly devoted to Dzogchen to just running on the same hamster wheel. So am I out.

Author: Malcolm

Date: Monday, January 21st, 2019 at 7:41 AM

Title: Signing Off

Content:

Malcolm wrote:

Dear Dharma Wheel:

The Buddha advised that when groups of practitioners come to a point where they cannot agree, it is better to separate, resulting in the eighteen schools. This is where we are at now. My relationship with the moderating board has become too fraught for a number of reasons. I am personally sorry that it is has come to this point, but I have done nothing wrong, and have at heart only the interest of people learning and progressing in the true Dharma that exists in the nine yānas the Buddha taught in correspondence with each person's individual inclinations. To that end, I have introduced scores of people to qualified teachers, and answered thousands of questions about all aspects of Dharma to the best of my ability. Now, my sojourn in these waters must come to an end. In the interest of comity, I am permanently signing off. I will not be looking at this board again, so I will see no further personal messages. Those of you who have need to reach me can find me on Facebook.

Thanks for all the fish,

Malcolm

Author: Malcolm

Date: Thursday, December 12th, 2019 at 10:23 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Mantrik said:

For the time being, though, it does seem that he is not offering to lead those who had transmission from ChNN.

Malcolm wrote:

People seem to forget that Yeshe already has a large base of students in the DC. As far as I can tell, he is merely creating an official way for people who are interested in the DC to participate fully in Yantra Yoga, Vajra Dance, and so forth, who have not received transmission from Rinpoche. I, for one, am happy that he is stepping up and taking this role.

Author: Malcolm

Date: Friday, December 27th, 2019 at 11:25 PM

Title: Re: termas found outside of asia?

Content:

Miroku said:

Brings up a question what about Europe?

I just know that HH. Chetsang Rinpoche discovered some Vajradakini cave in the USA and founded a nunnery near the place. The cave was and still is a holy grounds for native americans around there. But not sure if my info is correct, but more can be found in his biography.

Sonam Wangchug said:

He had quite a bit of obstacles in discovering the cave (someone slammed his hand in the car door) and had to descend dangerously down a rope with his injured hand. He said it was Local spirit/s making obstacles.

I believe there was also Sindhura found in that cave.

I also heard that the late Kunzang Dechen Lingpa described an important cave shaped like a Phurba? In VT I think he saw it in his dream.

Malcolm wrote:

The so called Vajrayoginī cave in the Wild River, in Bristol, VT. is right here:

<https://goo.gl/maps/Cve4gvc8mMw6UBFc8>. It is a very popular swimming spot frequented by thousands of people every year in the summer. The bank from the road down to the river is quite steep, and the cave can only be entered by wading through the manmade pool in front of its entrance. I have been in this cave, which is located behind the waterfall in the picture, many times, and yes, this is the cave that HH Chetsang Rinpoche allegedly identified as a source of sindhura. The original source of this story is David Arndt. When asked about it, Kunzang Dechen Lingpa did not agree, and thought it was just an ordinary place with ordinary clay, not sindhura at all. David was very disappointed to hear this, and chooses still to advertise this location as a Vajrayogini place. For him and the Drigung faithful, it is such a place. For others, not so much.

As for the "cave" on Deer Leap Rock (http://obscurevermont.com/wp-content/uploads/2014/04/dsc_0159_pe1.jpg), KDL did not have a dream about it, he just thought there was a cave up there, and when Pema Wangdi and David went up to investigate, sure enough there was a rock overhang that might serve as a cave with some improvements. I was in Lincoln the day they reported discovering a cave up there, though did not walk up there myself, as I was busy attending KDL. KDL thought that if there was a cave up there, as he suspected, it would be a good place to do retreat, having spent many years as a wandering mendicant before finally settling down in Rangapara, Assam. Also, I was in the car with KDL when he first noticed the rock face and opined it might have a cave. It was a result of his yogi's eye, and not a dream, that led to the discovery of that cave. He never mentioned anything about phurpas in relationship to that cave in my hearing. But I was not with him 24/7/365.

As far as Lincoln, VT. itself goes, however, it is the first place in the US where Kalu Rinpoche had a place, and has hosted many lamas over the years, principally Kagyu and Nyingma Lamas. It is a very special town, one of the most impressive towns in VT, from the point of view of its views and location. Some places one can look right down the valley and see Lake Champlain. The mountain range behind it has the appearance of a women lying on her side in repose, and Mt. Abe has the distinct shape of a breast. On eastern side of these mountains are a number of ski resorts, like Mad River Glen, etc. I am actually looking at Mt. Abe as I write this to you. So, sindhura or not, Lincoln VT. is a special place, where I have received many wonderful teachings from fantastic gurus, and that is really the main point.

Author: Malcolm

Date: Friday, December 27th, 2019 at 11:39 PM

Title: Re: termas found outside of asia?

Content:

Sonam Wangchug said:

These days, I am sure Terma are still being revealed, as some have even mentioned in this thread, but who will validate it? and would everyone accept the validation? in these dregs of time where many people lack devotion.

Malcolm wrote:

KDL, when asked, said that anyone can be a tertön, provided they have total devotion to Guru Rinpoche.

Author: Malcolm

Date: Saturday, December 28th, 2019 at 3:36 AM

Title: Re: tertons found outside of asia?

Content:

Fortyeightvows said:

Malcolm, your back ?

Malcolm wrote:

From time to time.

Author: Malcolm

Date: Monday, December 30th, 2019 at 5:41 AM

Title: Re: Ram Dass Died

Content:

Queequeg said:

What's the rationale behind refraining from saying that one's lama has died? How does that belittle one's connection?

Malcolm wrote:

It's just a rude way to put it, from a Tibetan Buddhist point of view. It implies one's relationship with that guru has ceased. One's guru does not die, one's guru dissolves his or her continuum into the dharmadhātu, demonstrates parinirvana, and so on. But they never simply "die." Now, as far as Ram Dass goes, I am sure he could care less what people call his death.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 1:23 AM

Title: Re: Ram Dass Died

Content:

Queequeg said:

What's the rationale behind refraining from saying that one's lama has died? How does that belittle one's connection?

Malcolm wrote:

It's just a rude way to put it, from a Tibetan Buddhist point of view. It implies one's relationship with that guru has ceased. One's guru does not die, one's guru dissolves his

or her continuum into the dharmadhātu, demonstrates parinirvana, and so on. But they never simply "die." Now, as far as Ram Dass goes, I am sure he could care less what people call his death.

Queequeg said:

Is this rooted in Tibetan language or idioms? Would one refrain from saying any person died or just eminent people like one's guru? Is this directed at English speakers in particular whose ideas of "died" is culturally informed by a materialist view?

Malcolm wrote:

The words, "kill," "slay," "death," and so on, are all culturally inauspicious words in Tibetan. In particular, the word for death in Tibetan, 'chi ba, means "to be destroyed." Likewise, the word for body, "lus," means "left over." So we never refer to our guru's body as "lus," we refer to it as "sku," the honorific for body. This has nothing to do with Buddhism, since the word for lus and sku in Sanskrit is kāya. For example, we never call the body of our guru a corpse (phung po or ro). We call it a sku gdung, which means, literally, "body and bones," gdung being the honorific for bones, as sku is the honorific for body. All of this likely comes from pre-Buddhist usages for dealing with the remains of kings.

This is not aimed at speakers of other language groups.

When referring to enemies, animals, and so on, these words are not so fraught; but with family members, important people, one's gurus, etc., it is considered impolite to refer directly to their deaths as "death." So Tibetans use euphemisms. Likewise, if a member of a family dies, or one's guru, one observes a period of mourning which precludes the next new year's celebration, generally a celebration of good fortune. So for example, after ChNN passed away, I did not celebrate the Tibetan new year at all, etc. Tibetan concepts around death are complicated, combining Tibetan cultural assumptions with Buddhist assumptions. But they have very little to do with trying to forestall physicalist interpretations of the death process.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 2:58 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Simon E. said:

So, and this is a serious and non rhetorical question to which I have no pat answers...

Can events occur which lie outside the vipaka associated with individual karma?

Malcolm wrote:

According to Sarvastivadin Abhidharma, no. Since both Mahāyāna and Vajrayāna are largely grounded in this system, the answer you will generally receive is that any and all results one experiences, including the creation and dissolution of the universe are all results of individual karma.

Theravada has a different idea.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 3:57 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Simon E. said:

So, and this is a serious and non rhetorical question to which I have no pat answers...

Can events occur which lie outside the vipaka associated with individual karma?

Malcolm wrote:

According to Sarvastivadin Abhidharma, no. Since both Mahāyāna and Vajrayāna are largely grounded in this system, the answer you will generally receive is that any and all results one experiences, including the creation and dissolution of the universe are all results of individual karma.

Theravada has a different idea.

Simon E. said:

In terms of the subjects being explored in this thread Malcolm, could you unpack that a little more?

Malcolm wrote:

Well, for example, it is said the retributive result of killing is that plants, the sun, and so on have diminished vitality; by stealing beings are crushed by stones, or dust storms and acid rain; sexual misconduct results in being covered with dust or caustic materials; lying causes one to smell bad or be in a place with bad odors; malicious speech causes one to be inhabit holes and hilly regions; harsh speech causes one to live in a place where the soil is either contaminated with salt or infertile, and the plants are pernicious and so on; gossip results the seasons being out of order; greed results in small fruits; hatred result in sour fruit; wrong view results in few fruits, if any. There are many such descriptions one can read in various places.

The basic idea is that every action has a result which must be experienced providing its cause has not been cut off either through rebirth into a realm where such negative results cannot come to fruition or the elimination of the karmic obscuration.

Theravadins have a diffent idea in so far as they understand some things to merely be a manifestation of conditions, such as plane crashes, etc., not necessarily tied to a specific act on one's part.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 4:28 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Simon E. said:

So we are seeing the Vipaka. What in addition to those measures that could limit greenhouse gases and so on, can we do to ensure a more positive environment for future Dharma practitioners..including ourselves?

Malcolm wrote:

Simple answer: avoid the ten nonvirtuous deeds and practice the ten virtuous deeds, and encourage everyone else to do the same.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 6:04 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Which movement is more destructive of this US culture?

Malcolm wrote:

Trumpism.

Author: Malcolm

Date: Tuesday, December 31st, 2019 at 7:47 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Which movement is more destructive of this US culture?

Malcolm wrote:

Trumpism.

Nicholas Weeks said:

Flapdoodle. Go back to translating.

Trump is not & will not produce any 'ism'. He is simply noticing the Silent Deplorables being ignored and is responding to that group's need for help and attention. He also is contrary enough & has a big enough ego to like breaking up the elitist 'system' that has been running things for decades. After he is gone in 2020 or 2024, the powers that be will reassert themselves.

So you lefties have nothing to worry about. As Whittaker Chambers said, after leaving the Commies, "I left the winning side."

Malcolm wrote:

I wrote a response, and then deleted it. If you cannot see how much this man is

damaging the country, you are beyond reach, stuck in an ideological mire.

Author: Malcolm

Date: Wednesday, January 1st, 2020 at 2:52 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

No more than Malcolm is dismissive of my political views, nor my small part in helping varied translation projects.

Malcolm wrote:

I am critical of your vote for Trump. But it's your karma you've created, not mine.

I am not critical of any effort support authentic Buddhadharma.

Author: Malcolm

Date: Wednesday, January 1st, 2020 at 3:51 AM

Title: Re: Concise Guide to Conservatism

Content:

Malcolm wrote:

]

I am critical of your vote for Trump. But it's your karma you've created, not mine.

Nicholas Weeks said:

Is the karmic effect of any vote based mainly on the action of voting or is it the cetanā, intent, will or motive?

I am not critical of anyone's vote.

Malcolm wrote:

As you know, a perfect karma requires four things: the object, the intent, the deed, and satisfaction with the deed.

As you also know, when a soldier in army approves of an act of killing in battle, for example, with all four limbs above complete, that nonvirtue is multiplied by the number of people who approve of that act of killing by that army. So if your army is one hundred people, and you all approve of an act of killing, the karmic result for you is multiplied by 100 times. See Pruden, Abidharmakośabhaṣyaṃ, pg. 649.

For example, while I indeed voted for Obama 2008, I did not approve of any of his military policies, etc., and thus, I did not vote for him in 2012. But unlike many other liberals in the US, I was never convinced that Obama was all that. But at least he is

intelligent, well-educated, polite, and not a malignantly narcissistic, ignorant, womanizing, sexually-abusive racist (and very likely, a rapist as well), like the present occupant of the White House.

Author: Malcolm

Date: Wednesday, January 1st, 2020 at 4:48 AM

Title: Re: Concise Guide to Conservatism

Content:

Malcolm wrote:

Why American conservatism failed

Fareed Zakaria

Jul 4, 2019

Today's crisis of conservatism has produced surprisingly few books that try to understand what exactly has happened to the venerable creed. For decades, conservatism was a dominant ideology in the Western world, championed by Margaret Thatcher and Ronald Reagan. Now, it has quietly collapsed. President Trump's populism has taken over the Republican Party, and Brexit fever has consumed Britain's Conservative leaders.

Into this muddle comes George F. Will's "The Conservative Sensibility." I have long admired Will, who embodies the ideal of thoughtful, learned conservatism. When I was in college, he was already a fixture of U.S. political and intellectual life — a columnist for The Post, a regular commentator on Sunday morning television and the author of several books. As the editor of an undergraduate publication, I summoned the courage to write to Will asking for an interview, to which he agreed. That was 35 years ago, and since then my admiration and respect have remained undimmed. Thus, I picked up "The Conservative Sensibility" with great anticipation.

The book, as one might expect, is deeply erudite, filled with examples from history and illuminating quotations from politicians and poets. Will has attempted to outline the basic features of his creed. American conservatism, Will announces, has almost nothing to do with European conservatism, "which is descended from, and often is still tainted by, throne-and-altar, blood-and-soil nostalgia, irrationality, and tribalism." He paraphrases Thatcher in observing that "European nations were made by history, the United States was made by philosophy." American conservatism, then, is a project that seeks to defend the original philosophy of the Founding Fathers: classical liberalism, which promotes limited government and the veneration of individual liberty.

The counterpoint to this tradition, Will argues, is progressivism, the philosophy articulated by Woodrow Wilson and most capably enacted by Franklin D. Roosevelt. Born during the industrialization of the country after the Civil War, progressivism sees society as requiring collective action undertaken by government, which can best enable individuals to flourish economically, politically and morally. This tradition, for Will, has eroded the ideals of the American founding, enervated the spirit of America and created a country that is less free, less self-reliant and poised for economic stagnation.

But the problem for Will and for modern conservatism is that, as progressivism rose in the 20th century, the United States became the most powerful, productive and dynamic nation in the world. Indeed, after the New Deal came the astonishing American boom of the 1950s and 1960s. After the Great Society came the information revolution, which the United States has dominated more than any other nation. The fact remains that in 2019, the United States is one of the most free, dynamic and innovative countries on the planet. If that is the result of a century of progressive policies, maybe we need more?

The fundamental flaw of modern conservatism is that it is unsure whether America today is a fallen republic or an astonishing success story. This confusion has produced a political crisis among conservatives, which might help explain the rise of Trump.

Ever since the 1930s, conservatives have been promising their flock the rollback of the progressive agenda. They have warned about the dangers of leaving the welfare state intact and pilloried conservative leaders for failing in this crucial task. Yet, despite the Reagan revolution, the Newt Gingrich revolution and the tea party revolution, the welfare state is still standing as strong as ever. Republicans dominate almost every arena of U.S. politics — and the state is bigger than ever. Should we chalk this up to incompetence? More likely, conservatives know that the public actually wants the welfare state and that a modern country could not function today under some libertarian fantasy experiment. Of course, they will never admit this.

In any case, the result is that conservative leaders left their base permanently aggrieved, feeling betrayed and distrustful of any new campaign promises. In recent years, as the fever grew, conservative voters became desperate for someone who had not played this game of bait-and-switch with them. And into this rage walked Trump, who easily toppled the old conservative establishment and rode the frustration with elites all the way to the White House.

Will has written a fascinating book. But at its heart is the same saga of a lost utopia that has crippled modern conservatism and damaged U.S. politics. Will describes himself as “an amiable, low-voltage atheist.” Well, then he surely knows that there never really was a Garden of Eden.

Author: Malcolm

Date: Wednesday, January 1st, 2020 at 5:17 AM

Title: Re: Concise Guide to Conservatism

Content:

Malcolm wrote:

"How could I bring myself to be a Conservative? They offer me neither food nor drink — neither intellectual nor spiritual consolation. I should not be amused or excited or edified. That which is common to the atmosphere, the mentality, the view of life of — well, I will not mention names — promotes neither my self-interest nor the public good. It leads nowhere; it satisfies no ideal; it conforms to no intellectual standard; it is not even safe, or calculated to preserve from spoilers that degree of civilisation which we have already attained."

--- from Am I a Liberal? John Maynard Keynes, 1925.

Author: Malcolm

Date: Thursday, January 2nd, 2020 at 12:40 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

We in USA were mainly influenced by secular or nominal values, attitudes & views.

Malcolm wrote:

Indeed, we are a secular state, founded on secular principles since the very founding of our republic. The purpose of the establishment clause of the US Constitution is the promotion of secular values. Our society must be predicated upon secular values. HH Dalai Lama agrees: [E]ach individual's survival or future depends on society. We need these human values. I call these secular ethics, secular beliefs. There's no relationship with any particular religion. Even without religion, even as nonbelievers, we have the capacity to promote these things." Not only is it the case that the US Govt. is the first national Govt. in human history where the transfer of power from one leader to another was not occasioned by death or violence, it is the first purely secular state. We ought to keep it that way.

Until 1956, the official motto of the United States was "E pluribus unum;" however, since 1956, it has been "In God we trust." The latter is a clear violation of the establishment clause, should be removed, and our old motto reinstated.

As to the argument that we are a Christian nation, the Treaty of Tripoli stipulates that, "As the Government of the United States of America is not, in any sense, founded on the Christian religion; as it has in itself no character of enmity against the laws, religion, or tranquility, of Mussulmen (Muslims); and as the said States never entered into any war or act of hostility against any Mahometan (Mohammedan) nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

Russel Kirk's point of view is grounded not only in the conservatism of Adams and Hamilton, it is also grounded in the pernicious proto-liberatarianism of the slaveholder and political theorist, John C. Calhoun. Indeed, Kirk's arguments against federalism are grounded in the same principles through which Calhoun defended slavery, and spend his life trying to weaken the sphere of power of the federal government (when it suited his interests to do so, much as modern day Republicans are quite happy to use regulatory capture when it suits them, but complain bitterly about it nevertheless).

Kirk's notions that we must believe in a transcendent order is nonsense; his belief that society requires classes to emphasize natural distinctions is fundamentally racist. He

writes, "For the preservation of a healthy diversity in any civilization, there must survive orders and classes, differences in material condition, and many sorts of inequality." In the USA, race is class. White people on top; black and latin people below them, with native people at the bottom. His argument is an argument for permanent ghettos and slums, absent a social safety net.

The intellectual poverty at the core of modern conservatism is striking. Taken together, as Keynes observed, it has no coherent set of principles, but instead appeals to sentiment, nostalgia, and narcissism as its core values.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 12:16 AM

Title: Re: Concise Guide to Conservatism

Content:

Malcolm wrote:

Indeed, we are a secular state, founded on secular principles since the very founding of our republic. ...

Until 1956, the official motto of the United States was "E pluribus unum;" however, since 1956, it has been "In God we trust." The latter is a clear violation of the establishment clause, should be removed, and our old motto reinstated.

PeterC said:

Agree. However when we say that the US is a secular state, to what extent is that still true when the entrenched ruling party, and the large minority that support it, believe and act as if it should be a theocracy?

Malcolm wrote:

This is just racist idealism posing as religion. The "conservative" reaction to Obama was and is fundamentally racist.

PeterC said:

How many actual atheists can you think of who hold office in government, elected or appointed? Is atheism really acceptable in public life? The establishment cause still stands, no small thanks to organizations such as the ACLU, but it has been under siege for decades.

Malcolm wrote:

There are plenty of federal employees who are atheists, etc., especially in Washington DC. You might not have noticed, but Virginia has for decades been turning into a blue state. Maryland is already reasonably liberal in its policies. Bernie Sanders, my guy, is most definitely an atheist. Pelosi is a Buddhist. Most people in US political life who are "religious" are just using attendance at this or that church as a kind of virtue signaling, but no one really believes it is sincere.

PeterC said:

In the USA, race is class. White people on top; black and latin people below them, with native people at the bottom. His argument is an argument for permanent ghettos and slums, absent a social safety net.

I think it's important to recognize that mainstream opinion in the US has always considered this to be perfectly acceptable.

Malcolm wrote:

Yes, this is left over from our twin original sins as a nation: genocide and slavery.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 12:18 AM

Title: Re: Concise Guide to Conservatism

Content:

tkp67 said:

As individuals we have the capacity to challenge of aspects conservative and liberal ideology that runs counter intuitive to dharma practice.

.....

As I see it our own desires delight in ideologies such as conservative or libertarian but is either boundless, empty or pure in regards to sentient consciousness?

Malcolm wrote:

Did you mean "libertarian" in your first sentence? It is unclear.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 12:29 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Kirk explained in 1952 to Henry Regnery, the publisher of The Conservative Mind, it was imperative to

“recognize the great importance, in literature as in life, of religion, ethics, and beauty.”

Politics, he

snapped, “is the diversion of the quarter-educated, and I do try to transcend pure politics in my book.”

Malcolm wrote:

[/quote]

Kirk is, fundamentally, a romantic, like all conservatives. As I mentioned before, conservatism, as you as much admit, is not a coherent philosophical system. It is politically incoherent, as we see again and again, from the kind of policies conservative

politicians consistently put forward under the guise of wishing people to be "self-reliant" and so on, but actually serve merely to marginalize and condemn millions to poor health care, educational, and social outcomes, and which actually cost far more in terms of actual resources expended in addressing the social issues caused by conservative policies than would have been otherwise spent.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 12:46 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

futerko said:

...to put it another way - the agencies which can act at a global level are corporations, which are considered as individuals before the eyes of the law, and which the corporate global news is primarily aimed at... but when actually considered as an individual, a corporation is bound to appear psychotic.

Malcolm wrote:

Oligarchies are generally sociopathic, and as such, since corporations are nothing more than private oligarchies, it is not surprising that, for all intents and purposes, they are sociopaths too.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 2:30 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Let us face it, whether we call it hypocrisy, lack of will-power, stupidity, original sin, poor in merit or good karma, etcetera - spiritual practice or living up to our ideal is not there. Some small or tiny percentage of humanity are 'good' Xtians, Muslims, Buddhists, Hindus or Humanists.

Malcolm wrote:

Afflictions and ideals have nothing to do with one another. Ideals are just intellectual concepts. Afflictions are what motivate sentient beings. Of course, the state of being afflicted is able to be transcended individually, but not en masse.

Nicholas Weeks said:

Even secular idealists of atheistic or political stripes treat their hobby as just that. To their fellow travelers they signal as ardent, dedicated and will die for the cause. Yet when personal benefit comes their way, they suck it up greedily.

Malcolm wrote:

See above.

Nicholas Weeks said:

Thus conservatives in temperament have a more realistic, even grim view of human potential.

Malcolm wrote:

Conservative ideologies are not consistent with transcendent dharma, since they take selfishness as the a priori state of sentient beings. As John Kenneth Galbraith puts it, "The modern conservative is engaged in one of man's oldest exercises in moral philosophy; that is, the search for a superior moral justification for selfishness."

But Buddhadharma does not assert that an afflicted state is the original state of sentient beings; quite the contrary, Buddhadharma holds, unlike conservatism, that afflictions are not innate. Conservatism holds generally that human beings are not perfectible. Buddhadharma on the other hand maintains that human beings are inherently perfectible, this is the consequence of holding that human beings are not inherently afflicted. Buddhadharma has never expressed skepticism of state-sponsored welfare enterprises, as a quick read of Nāgārjuna's Ratnavali reveals, nor does it hold kingship in particularly high esteem, as Āryadeva's satirical presentation of royal paternity shows. Unlike Kirk, who maintains that class comes from natural order and inequality is necessary; Buddha himself directly negated the burgeoning caste system in India, while at the same time pointing out that class, beauty, health, fame, and other mundane desiderata were a function of one's positive or negative karma. However, the Buddha also negated that birth into this or that station in life was in any way a meaningful indicator of the moral and social worth of a person. Modern conservatives, echoing the old Calvinist doctrine, measure moral worth in terms of wealth, power, and status, and encourage the fable that ability to achieve wealth, power, and status results from a person's intrinsic ability, rather than a set of social conditions and luck, over which none of us have much, if any control.

There is no case that can be advanced that Buddhadharma can be reconciled with conservatism, whether of Burkean kind or the modern conservative trend. Conservatism is not egalitarian; it concerns itself principally with the preservation of established orders, no matter that they are founded on inequality and oppression. It is a species of self-interested moral fatalism. As such, it is utterly incompatible with Buddhadharma. We can see this within Buddhadharma itself — conservative movements in Buddha inevitably fail because conservatism is fundamentally at odds with the radical and transformational nature of Buddhadharma's vision of a perfectible humanity. In a conservative Buddhadharma, one cannot have a Guru Rinpoche or a Dudjom Lingpa, neither a Bodhidharma nor a Huineng. A conservative Buddhadharma is just a kind of phariseism, the establishment of a political class in religious garb, with goals divorced from the very principles those robes are supposed to represent. From the point of view of Buddhadharma, there is no daylight between conservatives, the pharisees, and the brahmins.

The conservative view of human potential is utterly at odds with Buddhadharma, in toto.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 3:20 AM

Title: Re: Concise Guide to Conservatism

Content:

Simon E. said:

But alas not at odds with the interpretations of Dharma disseminated by certain conservative teachers of what purports to be Buddhadharma who teach rigid gender roles, homophobia, and a kind of prosperity gospel translated into Buddhist terminology.

Malcolm wrote:

Pharisees, in other words, hence at odds with Buddhadharma.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 3:52 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Malcolm just does not get it or want to get it.

Criticism without even reading the Concise text is easy, perhaps mandatory for some.

"Conservative ideologies" is a non sequitur and an affliction just like any other ideal or intellectual concept.

Malcolm wrote:

I read it, and my late father was a conservative, a lawyer, and a philosophy professor -- I expect I have read a good deal more conservative thought than have you.

Merely because Kirk claims there is no conservative ideology does mean he is not advancing a conservative ideology. What is an ideology? OED: "a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy." Are you really trying to tell us that the incoherent mess you call "conservatism" isn't a set of ideals concerned with economics, politics, and policy?

Author: Malcolm

Date: Friday, January 3rd, 2020 at 5:44 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Malcolm typo - Kirk claims there is no conservative ideology does NOT mean he is not advancing a conservative ideology.

Revealing retort - You have read more, your Dad was a conservative, a dictionary definition plus the ability to see that the so-called 'incoherent mess' does not fit your requirements.

One out of four is only so so... Leaving you the required last word...

Malcolm wrote:
Huh?

Author: Malcolm
Date: Friday, January 3rd, 2020 at 7:07 AM
Title: Re: Concise Guide to Conservatism
Content:

Nicholas Weeks said:
2) Of the four points you made only the last one was worthy of note - compared to the first three.

Malcolm wrote:
You continually accuse your fellow discussants of not having read, and not being familiar with conservative writers. That is demonstrably false. The first three points bear on that point. My late father, while not a famous philosopher, was of some note in his specific area, ethics and philosophy of law. You can look him up, Malcolm Barry Estes Smith.

Do you care to respond to the last point?

M

Author: Malcolm
Date: Friday, January 3rd, 2020 at 11:29 PM
Title: Re: Why Greta Thunberg Should Be Time's Person of the Year
Content:

tkp67 said:
Non entities (corporations/oligarchies) have no personality or proclivity as such, they are simply descriptive terms.

Not everyone exploits the corporate veil to marginalize humanity.

Malcolm wrote:
Until it is a given corporation's interest do so (for example, the petroleum industry, the tobacco industry, shall I continue?), then corporations act without compunction to preserve their own interests, humanity be damned.

tkp67 said:
Imagine if an institution, organization or mantra could force human behavior so

succinctly that everyone described them behaved accordingly without deviation.

Malcolm wrote:

Deviations are punished, usually through dismissal.

tkp67 said:

Anyone who became buddhist would be perfected by proxy simply because they fell within that fold and all corporate executives would marginalize others without synergy or symbiosis.

Malcolm wrote:

Here, your reason has nothing do with the predicate of your argument. Your conclusion is therefore invalid.

All corporate executives are beholden to maximizing the profits of shareholders, it is their fiduciary duty to act this way, even if it is involves activity which is demonstrably harmful to humanity in general: for example, the arms industry.

Corporations are legal persons, it is therefore appropriate to treat them as independent persons since this is how they are treated in law.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 11:37 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Passing By said:

Does the chapter on empowerments imply that Vajrayana deity empowerments given by a Dzogchen master count as Dzogchen transmission even if there is no Dzogchen style direct introduction per se?

Malcolm wrote:

No. It is not implying that at all. The chapter on empowerments is strictly referring the four empowerments common to Dzogchen snying thig: elaborate, unelaborate, and so on.

Author: Malcolm

Date: Friday, January 3rd, 2020 at 11:43 PM

Title: Re: Great Vegan Debate

Content:

PeterC said:

The deeper problem, though, is yields. People overlook just how much modern farming

has increased yields in the past century. This is why we can't go back to small-scale agriculture - it's simply not productive enough to feed everyone.

Malcolm wrote:

Modern farming creates higher yields because of petroleum inputs into farming in the form of fertilizer, pesticides, etc. It is not sustainable if one wishes to reduce nitrogen poisoning of the ocean, etc.

Intensive small-scale farming is more fruitful than large scale monocropping, actually, and it restores soil, which brings us to our next point:

<https://ourworldindata.org/crop-yields>

Compounding that is the problem that we are losing farmland at a worrying rate, in part due to the practices that caused yields to go up in the first place
Precisely.

PeterC said:

Even if we go all-out for plant protein now...

Malcolm wrote:

It won't happen. People in the developing world are eating meat at higher rates than ever before.

PeterC said:

Things may well self-correct much earlier. There are very good odds that global population will be culled by drug-resistant bacteria. Increasing urbanization makes this more likely to happen and much harder to stop.

Malcolm wrote:

There will be water wars long before that happens.

Author: Malcolm

Date: Saturday, January 4th, 2020 at 1:20 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Passing By said:

Does the chapter on empowerments imply that Vajrayana deity empowerments given by a Dzogchen master count as Dzogchen transmission even if there is no Dzogchen style direct introduction per se?

Malcolm wrote:

No. It is not implying that at all. The chapter on empowerments is strictly referring the

four empowerments common to Dzogchen snying thig: elaborate, unelaborate, and so on.

Passing By said:

So the empowerment of colored powders would be the elaborate one? Where would a word empowerment done by the lama giving a teaching on a certain Dzogchen text fit in this scheme? Thanks

Malcolm wrote:

The four snying thig empowerments are subdivisions of the fourth empowerment, actually. Basically, if you are interested in Dzogchen, you need to find someone you believe is a real Dzogchen practitioner to receive teachings from. Right now, I think Khenpo Namdrol is the best teacher available to westerners from whom to learn Dzogchen, due to the depth and length of his explanations. But it is not so easy to meet him. There are many other qualified teachers out there as well. But choose wisely, many Tibetan Lamas hold up a deer's tail, but sell horse meat instead. Thus, caveat emptor.

Author: Malcolm

Date: Saturday, January 4th, 2020 at 4:11 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Passing By said:

So the empowerment of colored powders would be the elaborate one? Where would a word empowerment done by the lama giving a teaching on a certain Dzogchen text fit in this scheme? Thanks

Malcolm wrote:

The four snying thig empowerments are subdivisions of the fourth empowerment, actually. Basically, if you are interested in Dzogchen, you need to find someone you believe is a real Dzogchen practitioner to receive teachings from. Right now, I think Khenpo Namdrol is the best teacher available to westerners from whom to learn Dzogchen, due to the depth and length of his explanations. But it is not so easy to meet him. There are many other qualified teachers out there as well. But choose wisely, many Tibetan Lamas hold up a deer's tail, but sell horse meat instead. Thus, caveat emptor.

Passing By said:

Thanks. I'm based in East Asia actually although English is my primary language. One thing I do not understand though. In Nyingma practices generally, the view is Dzogchen based.

Malcolm wrote:

Not necessarily.

Passing By said:

For example one of the Four Phurbas in Vajrakilaya is the primordial wisdom phurba which, as I understand, is the state of Dzogchen. So how is one supposed to actually practise such a sadhana if the empowerment for that practice does not include direct introduction? I mean, the empowerment is the foundation for any practice no?

Malcolm wrote:

The fourth empowerment common to gsar ma and snying ma is a kind of introduction, but it is not sufficient for practicing Dzogchen, so to answer your question directly, the empowerment is not foundation for any practice. One also needs to also have further introductions and liberating instructions. And there are further introductions one will need beyond that. For example, the Meteoric Razor (gnam lcags spu gri) Vajrakilaya tradition of Dudjom Lingpa, even after one has received the empowerment in a proper way, it is assumed one will have practiced in some detail the preliminaries, creation and completion stage, then the special Dzogchen preliminaries. Nevertheless, one needs specific further introductions in order to practice the main practices of Dzogchen.

Likewise, in the Jonang tradition, merely receiving the outer four empowerments is not sufficient for practicing the six limb yoga; or in Lamdre, merely receiving the cause empowerment, which has all four empowerments, is not sufficient for practicing the practices associated with the three inner empowerments, one needs also the path empowerment and the blessing empowerment of Vajrayogini/Nairatma.

Author: Malcolm

Date: Saturday, January 4th, 2020 at 5:53 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

tkp67 said:

My reasoning has everything to do with my argument. No organization, institution or teaching (not even buddhas) has such dominion over mankind that it can force someone to a behavioral constant. I believe it is arguably incongruent with the teaching of impermanence.

Malcolm wrote:

Your argument is quixotic at best. Why bring up things I never said or implied? Well, fight your own sheets if you must.

tkp67 said:

FWIW the definition of oligarchy includes the bias of educational acumen. However I don't think expecting everyone of a higher education to be negatively biased by it completely unreasonable so I personally don't project a lack of faith in this regard. For

reference.

<https://en.wikipedia.org/wiki/Oligarchy>

Malcolm wrote:

You should read your own definitions more carefully. This "includes the bias of educational acumen" is not necessary to the definition of the term "oligarchy."

For reference, OED: "a small group of people having control of a country, organization, or institution." This matches the definition of a "corporation" quite precisely.

tkp67 said:

HOWEVER I do not argue that the corporate vehicle (must like technology) has been used to facilitate greed and corruption but that constant is reflective of the human condition which expresses this way in all things. These organization. institutions and teachings do not create or enforce a dynamic. It already existed in us and it simply expresses in all that we do.

Malcolm wrote:

On the contrary, institutions and teachings can indeed create and enforce all kinds of dynamics, we see it every day. It is for this reason that we should not accept this idea you are promulgating that corporations are merely neutral instruments of a person. A hammer sees everything as a nail, and if the only tool one has is a hammer...

Author: Malcolm

Date: Saturday, January 4th, 2020 at 6:41 AM

Title: Re: Call for prayers for peace

Content:

Malcolm wrote:

At this very moment, for the people and the nations of the earth,
may not even the words disease, famine, war and sufferings be heard;
but rather may their moral conduct, merit, wealth and prosperity increase
and may supreme good fortune and well-being always arise for them.

-- His Holiness Dudjom Rinpoche

Author: Malcolm

Date: Saturday, January 4th, 2020 at 10:05 PM

Title: Re: Great Vegan Debate

Content:

PeterC said:

The idea that this can all be avoided if we take fewer flights and eat fewer steaks is fantasy, unfortunately.

seeker242 said:

Sure, the world does and will have too many people. But what is the solution? Convince the people of the world to stop having babies? One could argue that convincing the people of the world to stop having sex and thus children, is also a fantasy and a much bigger one at that.

PeterC said:

There is no solution. Lots of people will die. The only issue is how.

It's interesting how people will readily accept that we are in the Kali Yuga, that there is nothing but suffering in samsara, etc. But they still cling onto hope that somehow society's problems can be solved.

Malcolm wrote:

It would be morally irresponsible not to act, that's why.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 12:24 AM

Title: Re: RealWorldPolitik

Content:

Rick said:

What does Buddhism have to teach us about ending the suffering that arises from living in such a violently divided political/cultural time?

Malcolm wrote:

Put on shoes instead of trying to cover the world with leather.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 12:38 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

tkp67 said:

PROVE the bolded and there is no argument from me. Please establish that all corporations are oligarchies. I would settle with a accurate accounting of the 20 million plus American corporations. If there was but one person per corporation that still isn't a "small" demographic. How many of them are really Oligarchies? How many of them are quantifiably sociopathic?

Malcolm wrote:

All corporations must have at least three officers (even if they are one person): a president, a treasurer, and a secretary. They may or may not have boards of directors. By definition, then, corporations are oligarchic structures. The specifics of how a given corporation may be governed is determined in its bylaws, but in no way are these

entities democratic. Unless written into its bylaws, the average employee of a given corporation has no say at all in how that corporation is governed, what kinds of decisions the corporate body makes.

tkp67 said:

Your promulgation is that I am stating corporations are neutral. I never made such a statement. My accurate description of our reality is that corporations are mental framework created by our own sentient minds. Corporations do not create sentience nor to they command. We do. As individuals and as a collective.

Malcolm wrote:

"Corporation" is a name for a specific type of collective. If you admit that collectives can command, then you admit corporations can command.

Of course, we are discussing nothing more than a convention. But this is why we have the term "conventional truth." Unfortunately for your argument, conventions do not bring entities in being. Entities appear, and are then given conventional designations. We also do not create sentience. From the point of view of Buddhadharmā, a given stream of consciousness has no start point, no creator. I also stated that corporations were merely legal persons; but as legal persons they are given rights, have agency, and so on. So-called "individuals" are no more immune to deconstructive analysis than any other composite entity— hence the five aggregates, twelve sense bases, and eighteen sense elements.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 12:41 AM

Title: Re: Great Vegan Debate

Content:

PeterC said:

There is no solution. Lots of people will die. The only issue is how.

It's interesting how people will readily accept that we are in the Kali Yuga, that there is nothing but suffering in samsara, etc. But they still cling onto hope that somehow society's problems can be solved.

Malcolm wrote:

It would be morally irresponsible not to act, that's why.

PeterC said:

Of course we should do what we can, just as we should make a terminal patient comfortable to limit their suffering. I just don't see a happy ending coming.

Malcolm wrote:

There are no happy endings in samsara at all, ever.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 12:57 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

futerko said:

Yes, perhaps more specifically, I tend to be in agreement with Plato's ranking of the five forms of government in contrast to the current notion that anything undemocratic is necessarily worse.

Malcolm wrote:

Pretty much necessarily. Democracies are governments of laws, not humans. Every other form of government mentioned by Plato is a government of humans, not laws. Thankfully, political thinking has considerably evolved since Plato, and equally thankfully, in the US, our system of government owes more to Epicurus than it does Plato or Aristotle, e.g. Life, Liberty, and the Pursuit of Happiness, as the Declaration of Independence loudly proclaims.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 1:21 AM

Title: Re: Sealing merit

Content:

cjdevries said:

I have been dedicating the merit after dharma activities, usually saying something like "I dedicate this merit to liberation." Is that enough to seal the merit, so that the merit generated does not run out and continues to go toward enlightenment for all beings? Or are there more elaborate dedication prayers that should be followed in order to dedicate the merit properly?

Malcolm wrote:

What you need to do is to seal that dedication with the insight that there is no one dedicating merit, no person to whom merit is dedicated, and no merit to dedicate. In this way, that merit is rendered imperishable. Merit dedicated otherwise is perishable.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 1:22 AM

Title: Re: Karmic vision is just a forced visualization

Content:

Viach said:

Karmic vision is just a forced visualization. You begin to understand it by doing a voluntary tantric visualization.

Malcolm wrote:

What do you mean by "forced."

Author: Malcolm

Date: Sunday, January 5th, 2020 at 1:25 AM

Title: Re: History of tantra

Content:

Johnny Dangerous said:

The meaning of "Buddha" is entirely different within those two methods of investigation, the first assumes that the Buddha could only teach others through a physical body in time and space...

Malcolm wrote:

This is not the case. Even in the Pali canon the Buddha is reported to have said that he taught with mind-generated bodies, and adopted the guise of various persons, such as brahmins, to give teachings to brahmins, and so on.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 2:10 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

WesleyP said:

Wanting Nothing

Possessing Nothing

He has found the Way

Malcolm wrote:

While true, not exactly Buddha's advice for lay people. Sigollavada sutta is more the ticket.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 3:23 AM

Title: Re: Oldest Mahayana sutra

Content:

Nicholas Weeks said:

I believe it was the Sutra in 42 Sections.

In the year of 67 C.E., at the special invitation by Emperor Ming of the Later Han Dynasty, two Indian Buddhist masters from India,

Kashyapa-matanga and Gobharana, arrived at Luoyang (洛陽), China.

Five years before their arrival, in 62 C.E., Emperor Ming had dreamed that a golden man flew into his palace. The next day he consulted his advisor who told the emperor that must be the sage Buddha. In 64 C.E. a delegation was sent to India to seek the Buddhadharma.

Kashyapa-matanga and Gobharana came with white horses, bearing precious sutras, Buddha statues, and relics. The emperor built them a monastery - the very first Buddhist monastery in all of China, aptly named The White Horse Monastery (白馬寺). There they undertook the great task of translating The Sutra of Forty-Two Chapters - the first Buddhist text translated into the Chinese language.

In the Sutra there are aspects of Theravada and Mahayana; expedient means and ultimate reality; gradual cultivation and sudden enlightenment. Even more importantly, all of the various teachings in the Sutra of Forty-Two Chapters are ultimately one single vehicle pointing to one single goal – enlightenment.
From the Introduction to the Chung Tai Translation Committee version of 2009.

Malcolm wrote:

Not the oldest Mahāyāna Sūtra, and not even an Indic text, truth be told. It is a digest of sayings of the Buddha. Lewis Lancaster, in expresses the opinion that the PP In 8000 Lines is likely the oldest extant Mahāyāna Sūtra.

See:

The Oldest Mahāyāna Sūtra: Its Significance for the Study of Buddhist Development

Lewis R. Lancaster
The Eastern Buddhist
NEW SERIES, Vol. 8, No. 1 (May, 1975), pp. 30-41

The oldest Mahāyāna sūtra which is extant again appears to be fragments of the above mentioned sūtra found in Gandhari.
<https://www.academia.edu/3561115/prajnaparamita-5>

Author: Malcolm

Date: Sunday, January 5th, 2020 at 3:31 AM

Title: Re: RealWorldPolitik

Content:

Rick said:

Where can I get these lovely shoes? My current ones don't work all that well, they've got holes and The World keeps seeping in.

(Welcome back to the forum, Malcolm. It's nice to have you inna house.)

Malcolm wrote:

Goretex.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 4:00 AM

Title: Re: Oldest Mahayana sutra

Content:

Nicholas Weeks said:

Here are some more candidates:

<https://buddhism.stackexchange.com/questions/1628/what-is-the-oldest-text-sutra-of-the-mahayana-tradition>

Malcolm wrote:

Suffice it to say, we do not know exactly which Mahāyāna sūtra is the oldest; but we do have some idea which ones may precede the common era. One positive argument for the PP in 8000 lines is its universal popularity in India and its role as an object of devotion, not really accorded to other sūtras even in the same class. I have always personally wanted to have a copy inscribed in precious ink, in my book it is the single most important Mahāyana sūtra there is. YMMV.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 4:17 AM

Title: Re: Oldest Mahayana sutra

Content:

dolphin_color said:

Thanks.

The Sutra of Forty-two Chapters (also called the Sutra of Forty-two Sections, Chinese: 四十二章經) is often regarded as the first Indian Buddhist sutra translated into Chinese. I wonder, for what it's worth, when the first Indian Buddhist sutra that we know of was written...

Malcolm wrote:

As mentioned above, the earliest Mahāyāna sūtras were set down around the same time the Pali canon as being committed to writing.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 4:31 AM

Title: Re: Oldest Mahayana sutra

Content:

dolphin_color said:

As mentioned above, the earliest Mahāyāna sūtras were set down around the same time the Pali canon as being committed to writing.

Looking for the specific date of the first one we know of.

Malcolm wrote:

This has been answered already. There is no specific date. The earliest extant fragments of a Mahāyāna sūtra are carbon dated to 47-147 CE.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 4:33 AM

Title: Re: Oldest Mahayana sutra

Content:

dolphin_color said:

Let me put it this way: There's a canon called the Taisho Tripitaka. We can consider it a Mahayana canon. It has Jataka and Agama material in it. Aside from those sections (which I assume are going to overall be the oldest, as they're closest to the Pali), which text can be identified to be the oldest?

Oh, it seems Malcolm has answered it:

PP In 8000 Lines, assuming that scholar is correct. I'll have to investigate his paper.

Malcolm wrote:

Pali is not the original language of the Buddha, and it is not the "original canon." There is no such thing.

<https://tricycle.org/magazine/whose-buddhism-truest/>

"It is now clear that none of the existing Buddhist collections of early Indian scriptures—not the Pali, Sanskrit, Chinese, nor even the Gandhari—"can be privileged as the most authentic or original words of the Buddha."

And:

"Pali tradition reports that Buddhist monks in the Theravada tradition started writing down texts in about the first century B.C.E. The manuscript record in Pali, however, doesn't begin until about 800 C.E. But the Gandhari manuscripts date from as early as the first century B.C.E. If monks were writing in one part of India, they could likely have been writing in other parts of India as well—so this would seem to add credence to the Pali claims."

Author: Malcolm

Date: Sunday, January 5th, 2020 at 4:38 AM

Title: Re: Oldest Mahayana sutra

Content:

dolphin_color said:

Pali is not the original language of the Buddha, and it is not the "original canon." There is no such thing.

How fortunate I didn't say that then!

Malcolm wrote:

Best guess has it that traditions began to diverge during the Buddha's lifetime. He taught

in many different places, to many different groups, Ananda was only his attendant in the latter part of the Buddha's life, and so on. Every Indic text we have is a translation out of one Indic language into another, whether Pali, Gandhari, or Sanskrit.

Author: Malcolm

Date: Sunday, January 5th, 2020 at 10:06 AM

Title: Re: History of tantra

Content:

Johnny Dangerous said:

The meaning of "Buddha" is entirely different within those two methods of investigation, the first assumes that the Buddha could only teach others through a physical body in time and space...

Malcolm wrote:

This is not the case. Even in the Pali canon the Buddha is reported to have said that he taught with mind-generated bodies, and adopted the guise of various persons, such as brahmins, to give teachings to brahmins, and so on.

Johnny Dangerous said:

IIRC those mentions are pretty few and far between - at least incidents relevant to Tantric transmission, I do remember the one sutta with 'mind-made bodies', but that's hardly proof of the existence of Tantra within the Pali Canon, if one is looking for such historical documentation. Which again is my main point, the teachings recorded in Pali don't need to make mention of it to legitimize Tantra.

Anyway modern Theravada doesn't have a bunch of teachings about the Buddha teaching in Sambhogakaya form, and I feel like going by texts alone it's a stretch to find it in the Pali stuff.

But, it's not as if I'm familiar with all of it, got a specific citation etc. to recommend?

Malcolm wrote:

Mind-made bodies, manomayakayas, are not sambhogakayas. There are numerous passages in the Pali canon concerning them.

Author: Malcolm

Date: Monday, January 6th, 2020 at 1:22 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

tkp67 said:

Here is the simple difficulty for me Malcolm. Oligarchic structures an oligarchy does not make, nor do they change the fabric of samsara or our ability to transcend it.

Malcolm wrote:

But that is not what we were talking about. I merely pointed out that the behavior of corporate oligarchies is sociopathic by definition. You decided to debate definitions.

tkp67 said:

In this way I think these conversations already have a problem solution potential that lies in our perspective.

Malcolm wrote:

Simply put, we need to change the laws in order to force corporations to behave for the benefit of sentient beings, and not for the exclusive benefit of their shareholders. This is how corporations used to be structured in the early USA: a given body that wished to form a corporation had to present their business plan to their local community, and then that body was either given a time-limited corporate charter (generally seven years), or denied. At the end of that charter, it came up for review, and either continued or denied, depending on the social benefit or ill that corporation rendered to that community.

Author: Malcolm

Date: Monday, January 6th, 2020 at 4:33 AM

Title: Re: History of tantra

Content:

dolphin_color said:

...but my intent was really to ask about the dates we have for the first extant tantric texts in Buddhism.

Malcolm wrote:

It somewhat depends on what you mean by "tantric," an imprecise term at best. The earliest texts that we have which involve conferring empowerments and advocating mantra recitation, fire offerings, and so on as paths to buddhahood seem to have emerged in early 7th century in South India, near Nagārjunakota, and other places, such as the Swat Valley, and were first promulgated outside of India to Khotan in Central Asia, Java, etc., and China. By 800 CE, all the formative material which characterizes later Vajrayāna teachings were firmly established traditions in India and elsewhere, and had been adopted into the Monastic Universities. The Siddha tradition also seems to have emerged in the mid 8th century, circa 750 CE. However, most of what we know about the origin of Vajrayāna is in second-hand sources, due to the destruction of great monasteries and their libraries at end of the 12th century.

Author: Malcolm

Date: Monday, January 6th, 2020 at 11:39 PM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

tkp67 said:

Climate change threads here have brought little interest regardless of context...

Malcolm wrote:

That is not true. Half the great vegetarian debate is devoted to the climate impacts of diet and agriculture.

tkp67 said:

Buddhism is our wheelhouse so it seems the most relevant vehicle and it does not exist outside of the rest of our lives unless of course we make this a choice.

Malcolm wrote:

Buddhadharma has never pretended to be a system of political governance. It is a system of personal values. We can operate from those values, but we cannot impose them on others.

Author: Malcolm

Date: Monday, January 6th, 2020 at 11:48 PM

Title: Re: History of tantra

Content:

PadmaVonSamba said:

The words in the Pali canon weren't written down until a hundred years after The Buddha spoke them,

5.000 miles away from where he spoke them,

Try 150 years, and in Maghadha, on the Asokan Pillars. The Pali Canon was not compiled until circa 100 BCE. The language on the pillars and the language in the Pali canon are not the same language, as you observe below.
and in a language he never used.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 12:05 AM

Title: Re: Career Advice for a Young Nyingmapa

Content:

dorjedradul said:

Dear unknown dharma friends,

I'm in my early 20s and am one year away from graduating as an english major. I've spent time in India and Nepal and have been fortunate enough to meet some wonderful

masters, most of whom were Nyingma. I have taken refuge, have a daily practice, etc.

Thoughts, criticisms, and questions are welcome.

Thanks,
D.

Malcolm wrote:

First, you must choose a career that aligns with right livelihood. Nursing is one of the best careers for a buddhist. It is flexible, portable, and it involves caring directly for people who are suffering. It also allows one to do retreat attend teachings and so on.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 12:09 AM

Title: Re: Our Anti-War President

Content:

Sādhaka said:

Trump seems to be an crypto-neocon (but maybe he's just playing 5D-chess).

Malcolm wrote:

Trump is not even playing tic tac toe, let alone checkers or chess. He is an idiot.

Sādhaka said:

Too bad we missed out on Ron Paul (assuming that he wasn't some sort of gatekeeper or controlled-opposition too).

Malcolm wrote:

Ron Paul is a racist, old fool.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 12:16 AM

Title: Re: Our Anti-War President

Content:

PeterC said:

<https://www.commondreams.org/news/2020/01/05/iraqi-parliament-votes-expel-all-american-troops-and-submit-un-complaint-against-us>

That worked out well for Trump! Now the excuse of helping Iraq is well and truly gone, and the US is seen for what it is - an illegal occupying force.

Malcolm wrote:

Yes, that and the Afghanistan papers show that the Republican-spawned wars in the Middle East have all been utter folly, costing America prestige and sympathy abroad. Trump has managed to turn our country into a laughing stock. He is the weakest

president we have had in over a hundred years.

The fascists in the White House want war with Iran, they have been itching for it since day one of this (mis)administration.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 2:09 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Lingpupa said:

"Khenpo Namdrol". Whoah. Is that the "Khenchen Namdrol Rinpoche" who took such a primitive view of the Rigpa students who had had enough of Sogyal Lakar?

Malcolm wrote:

Khenchen Namdrol is one of my main gurus, and he is the best person giving explanations of Dzogchen out there today; which is why many of the top Nyingma lamas, for example, Tsoknyi Rinpoche, and so on, have been attending his teachings for years and years. He is the heir of Khenpo Jigme Phuntsok. You may not wish to study with him, but it would be wrong of you to discourage others from wishing to do so.

It would be like discouraging people from studying the teachings of Chogyal Namkhai Norbu, merely because he and Sogyal were quite good friends from childhood.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 2:18 AM

Title: Re: Our Anti-War President

Content:

Sādhaka said:

That Ron Paul is allegedly racially prejudiced is often repeated, but as far as I can tell it is an baseless accusation to try to discredit him.

He's certainly no fool. In a debate, nine out of ten times he makes his opponent look foolish (he also made Trump look stupid during the Republican debates).

Malcolm wrote:

Um, I think you are confusing Rand (the son who ran against Trump in 2016) with Ron (the father). But Rand Paul has certainly claimed that he is ok with people refusing to serve black people, gay people, and so on. His father's news letter published a number of very racist articles.

Libertarianism is a morally-bankrupt political doctrine, which has roots in, among other people's thought, the thought of John C. Calhoun, an enthusiastic adherent of slavery.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 2:38 AM

Title: Re: Our Anti-War President

Content:

conebeckham said:

Libertarianism is just anarchy for those who have "gotten theirs already."

Malcolm wrote:

Pretty much.

Author: Malcolm

Date: Tuesday, January 7th, 2020 at 10:09 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Passing By said:

Speaking of Norbu Rinpoche, Malcolm, would you think if and when his successor starts giving transmission again, that would be a valid route to access his teachings? Or do you hold the view that it's only appropriate if received direct from Norbu Rinpoche himself? Asking just in case the IDC resumes teaching for the public again

Malcolm wrote:

It is totally fine.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 12:34 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Lingpupa said:

What I DO find questionable is his failure to acknowledge the harm done to Sogyal's victims, but his choice, rather, to condemn those who broke silence. He accuses them, instead, of being possessed by demons. His talk, both as a video and as a transcript, are available on the net in case of doubt. Some of us also have our own copies.

Malcolm wrote:

It is not an accusation to say someone is being influenced by nonhuman beings, it is a diagnosis. There is a specific class of nonhumans known as dam sri, samaya breakers, whose action is to cause people in Sanghas to fight with each other and break samaya.

The reason the gyalpo was banned is precisely because of this kind of negative

influence.

Regardless of what you and others may think, Khenchen Namdrol is one of the best and brightest teachers of his generation. He is a real bodhisattva. One mustn't criticize real bodhisattvas, even if you cannot understand some of their actions. He lives only to do one thing, and that is to spread the Dharma for the benefit of all sentient beings. Everything else is irrelevant.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 12:48 AM

Title: Re: History of tantra

Content:

Aemilius said:

That is true of course, and for example in the White Lotus sutra, in the Devadatta chapter, there is the story of Shakyamuni in one of his previous births when he is serving an ascetic for many years who possesses the teaching of the Lotus sutra. Here you definitely get the impression that the Sutra that the ascetic possesses is not a material book, but is something that he holds in his mind.

Astus said:

Since the Lotus Sutra itself talks of the importance of reading and copying the Lotus Sutra, it is hard to see how that can refer to an oral tradition, unless such statements are later modifications of the text. But in that case it means that the Lotus Sutra is not the Lotus Sutra talked about in the Lotus Sutra.

Also, the Innumerable Meanings Sutra has a list of ten types of merit obtainable from it, and half of those talk of reading and copying the sutra, so again, it refers to its scriptural nature. In the very first chapter of the Lotus Sutra it is said that the Buddha was teaching the Innumerable Meanings Sutra. So, either the Innumerable Meanings Sutra is not the Innumerable Meanings Sutra, or it is one scripture writing of another scripture.

Malcolm wrote:

Tantras do not equal texts. There are of course textual artifacts that are called "tantras," but that is not really what a tantra is in the Vajrayāna tradition. A "tantra" is a continuum, and there are tantras of the basis, tantras of the path, and tantras of the result. What we are referring to as a "tantra" when we are talking about a text artifact is a practice manual. But that is a very limited scope.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 2:09 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

Arnoud said:

Is he a gelong?

Malcolm wrote:

Yes, Khenchen Namdrol is a bhikṣu, a very pure one by all accounts.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 2:12 AM

Title: Re: History of tantra

Content:

Aemilius said:

That is true of course, and for example in the White Lotus sutra, in the Devadatta chapter, there is the story of Shakyamuni in one of his previous births when he is serving an ascetic for many years who possesses the teaching of the Lotus sutra. Here you definitely get the impression that the Sutra that the ascetic possesses is not a material book, but is something that he holds in his mind.

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Caoimhghín said:

There are many divergent recensions of the Lotus Sūtra. I wonder if the Gilgit Lotus mentions the Anantanirdeśasūtra. I suspect it doesn't, to be quite honest, since I suspect that it is Chinese apocrypha myself (no hard proof), but I am open to being quite wrong.

Malcolm wrote:

Also, the idea of a sūtra being limited to a text artifact is a very limited way to perceive "sūtras."

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 2:24 AM

Title: Re: History of tantra

Content:

Caoimhghín said:

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Malcolm wrote:

Also, the idea of a sūtra being limited to a text artifact is a very limited way to perceive "sūtras."

Caoimhghín said:

In fact, from a certain perspective, one could say sūtras aren't even really sūtras. They could have been śrutās (Prākṛit: suttas, 'things heard') that Sanskritists transformed while Sanskritizing Buddhist scriptures, but AFAIK that pet theory is only one that I have.

Malcolm wrote:

Probably not, given that Buddha criticized śruta.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 2:27 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

Arnoud said:

Is he a gelong?

Malcolm wrote:

Yes, Khenchen Namdrol is a bhikṣu, a very pure one by all accounts.

Arnoud said:

Thank you. That is good to hear.

Malcolm wrote:

When Khenpo teaches, he prepares for months, and when he is teaching, it is no nonsense: he comes to the place, he teaches, he leaves and goes home. No visitors, no parties, and no social events. I hear when he is not teaching, he is pretty relaxed and funny. But I have not spent personal time with him since I first met him in 1993.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 3:24 AM

Title: Re: History of tantra

Content:

Caoimhghín said:

In fact, from a certain perspective, one could say sūtras aren't even really sūtras. They could have been śrutās (Prākṛit: suttas, 'things heard') that Sanskritists transformed while Sanskritizing Buddhist scriptures, but AFAIK that pet theory is only one that I have.

Malcolm wrote:

Probably not, given that Buddha criticized śruta.

Caoimhghín said:

I don't mean śruta in the sense of Hindu Grammarism, if that's even the word for it. I mean śruta in the sense of "evaṃ mayā śrūtaṃ."

The idea being, at an oral stage, "suttaṃ" is ambiguously interpreted as "śrūtaṃ" and "sūtraṃ," the word "sutta" being a name derived from the Prākṛit phrase "evaṃ me suttaṃ." This is similar to, IMO, the twin Sanskritizations of "bodhisatta" as "bodhisattva" and "bodhiśakta" (to say nothing of the minority "bodhisatva.")

As you know, I am not a linguist, a Sanskritist, or a Buddhist historian. This is just a pet theory.

Malcolm wrote:

The usual derivation is that the term sūtra means a "thread."

https://dsalsrv04.uchicago.edu/cgi-bin/app/pali_query.py?qs=Sutta&searchhws=yes

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 4:23 AM

Title: Re: History of tantra

Content:

Caoimhghín said:

When we're dealing with a suggestion, however amateur, like satta --> satva, sattva, śakta, we are dealing with the Buddhadharma at an oral stage, the same stage where oral/aural transmission errors like dhammaniyāmatā --> dharmanairātmyatā in the Pratyayasūtra (Pāli SN 12.20, Chinese T99.84b16/SA 296, 法定 --> 法空) can occur.*

This would be very early in its direct oral transmission from the ascetic Gautama.

*this refers to a transmission error in the śrāvaka Pratyayasūtra (Paccayasutta) between Prākṛit and Chinese, wherein the phrase "dharmasthititā dharmaniyāmatā dharmayathātathā" becomes rendered "dharmasthititā dharmanairātmyatā dharmayathātathā" in the Chinese translation: "法住、法空、法如," the Chinese IMO reflecting a Indic origination that had a transmission error at the oral stage of transmission resulting from a mishearing.

But that's just my own fancy. I'm not putting it forward as definitely the case.

Malcolm wrote:

Given that there is no reason to assume that the Pali is actually the correct version...

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 8:39 PM

Title: Re: History of tantra

Content:

Caoimhghín said:

When we're dealing with a suggestion, however amateur, like satta --> satva, sattva, śakta, we are dealing with the Buddhadharma at an oral stage, the same stage where oral/aural transmission errors like dhammaniyāmatā --> dharmanairātmyatā in the Pratyayasūtra (Pāli SN 12.20, Chinese T99.84b16/SA 296, 法定 --> 法空) can occur.*

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But that's just my own fancy. I'm not putting it forward as definitely the case.

Malcolm wrote:

Given that there is no reason to assume that the Pali is actually the correct version...

Caoimhghín said:

Pāli specifically, no, but "Prākṛit" more generally, likely yes IMO.

Pāli is just one Prākṛit, as you know.

Malcolm wrote:

Then you are putting it forward as definitely the case.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 10:49 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

mandog said:

Heard a rumor recently that the nun Sogyal Rinpoche punched in the stomach remains devoted to him to this day. Maybe this is true. Maybe it is true, but she is delusional. I don't know.

PeterC said:

Well yes, there is always doubt. But when you see people claiming that their lama engages in unconventional behavior so as to teach students, there's a pretty simple first-order test one can apply to assess how plausible that is: does any of that behavior disadvantage the lama in any way?

Malcolm wrote:

That is not in fact the criteria of so-called unconventional behavior.

PeterC said:

Are they doing the modern equivalent of begging on the streets, eating fish guts, cleaning a brothel, or otherwise doing things that attract opprobrium and are physically unpleasant? (There are lamas in modern times who lived as beggars - it's not something confined to medieval hagiographies.)

Malcolm wrote:

This idea that "uncertain deeds" is confined to doing menial or unpleasant things is a misconception. For example, Naropa was obese and carried around on a palanquin, mobbed by crowds, according to the account of Nyan Lotsawa as found in the Sakya Kabum.

PeterC said:

Or is he eating/drinking like a king, sleeping with a harem of teenagers, beating up people who don't serve him properly, driving a gold-plated Rolls Royce paid for by the Sangha and telling people to donate money to buy him a bigger house?

Malcolm wrote:

You are describing the condition of the modern tulku system.

Author: Malcolm

Date: Wednesday, January 8th, 2020 at 11:45 PM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Simon E. said:

Most of the working class of the U.K. are WASPS.* And they made in clear in the latest General Election they are tired of being patronised by the left. Perhaps American WASPs are different.

Malcolm wrote:

Most of the people in the places where votes mattered in 2016, Pennsylvania, Ohio, etc., are not populated by Wasps. They are mostly populated by descendants of Germans, Scandinavians, and Eastern Europeans. The so-called WASPS are mainly in New England and the Northeast. We really don't count southerners as WASPS at all.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 4:47 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Queequeg said:

If only the Democrats had adapted to the changing economic circumstances to address

the tsunami that was hitting labor back in the 70s and 80s

Malcolm wrote:

The Democrats lost precisely because they were backing the unions, which were wholly undermined by GOP "right to work" laws aimed at undermining unions. This was deliberate, since the GOP understood that unions were the main constituency of the Democrats:

"By weakening the relationship between Democrats and unions, we anticipate that RTW laws will drive state policy—including, but not restricted to labor policies—in a rightward direction. We hypothesize that this will be a product of the direct electoral effects of RTW laws: by favoring the election of GOP candidates to state legislatures and governorships, states with RTW laws in place will be more likely to have partially or fully Republican- controlled governments. But RTW laws should also move policy to the right even when states are fully or partially controlled by Democrats. With labor unions a less central member of the Democratic party coalition, we expect that Democrats will have less reason to pursue the left-leaning economic policies favored by labor unions (e.g. Bawn et al. (2012)). And to the extent that RTW laws make it harder for working class state legislative candidates to win office, that should also move state policy to the right."

And:

"The anti-tax political activist Grover Norquist recently declared that while President Trump may be historically unpopular, the GOP could still "win big" in 2020. The secret to the Republican party's long-term success, Norquist argued, involved state-level initiatives to weaken the power of labor unions. As Norquist explained it, if union reforms cutting the power of labor unions to recruit and retain members—like RTW laws—"are enacted in a dozen more states, the modern Democratic Party will cease to be a competitive power in American politics." A weaker labor movement, Norquist reasoned, would not just have economic consequences. It would also have significant political repercussions, meaning that Democrats would have substantially less of a grassroots presence on the ground during elections and less money to invest in politics."

And:

"Working class candidates—politicians most likely to be backed by the labor movement—are less likely to hold office in states following the passage of RTW laws. State policy as a whole, moreover, moved sharply to the ideological right in RTW states following the passage of those laws."

https://businessinnovation.berkeley.edu/wp-content/uploads/2017/10/rtw-laws-manuscript_oct2017.pdf

Ergo, what we need in the USA is a broad, renewed labor movement, and Bernie

Sanders is the only person who can lead this movement. The reason the voice of the working class in America has been muted has everything to do with GOP successes in state legislatures, and nothing at all to do with some imagined abandonment of the working class by left-wing intelligentsia.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 4:53 AM

Title: Re: History of tantra

Content:

Caoimhghín said:

Yes and no. I mean, we don't know which Prākṛits. Some people say Ardhamāgadhī. A creepy amount of Prākṛits phonetically reduce Sanskrit in a similar way, like in the case of "satta," which is found in both Pāli and Gāndhārī.

Sattva could just be sattva, sūtra could well just be sūtra. These are pet theories based on the fact that for people living in Northern India in ~6-500 BC, they could have been homonyms.

Malcolm wrote:

You are forgetting that a large number of bhikṣus were educated brahmins. Also, the Buddha very likely knew Sanskrit, since he shows familiarity with Vedas, and could converse with brahmins in this language.

I think the situation on the ground is considerably more complicated than this idea that Buddha taught in Prakrit, and then this was translated later into Sanskrit. Clearly no one was concerned to preserve the Buddha's actual words in the dialect in which the Buddha actually taught, since there are too many dialects in which he taught in various places in Central India. But this of course has nothing at all to do with the history of Vajrayāna.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 5:09 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Or is he eating/drinking like a king, sleeping with a harem of teenagers, beating up people who don't serve him properly, driving a gold-plated Rolls Royce paid for by the Sangha and telling people to donate money to buy him a bigger house?

You are describing the condition of the modern tulku system.

Ösel Tendzin wasn't a tulku.

Malcolm wrote:

Oh, he would have been recognized one eventually had he not been such a spectacular

screwup. Then there is the Trungpa's kid, who was recognized a tulku (of a master who asserted he was not going to take rebirth on this planet again, ironically), and still screwed up.

smcj said:

It's more pervasive than that. It's a post "spiritual materialism", post "crazy wisdom" pretext for samsaric indulgence. It's samsara posing as hip, slick, and cool Dharma. It's as much spiritual materialistic as a sanctimonious hippie. Only a sanctimonious hippie would at least be refraining from creating non-virtuous karma.

Malcolm wrote:

No, this also existed in Tibet from the beginning, which is why Lha bla ma Ye shes 'Od sought to outlaw of the practices of 'byor and grol, and why Saraha makes fun of people who engage in vratacārya (btul shugs spyod pa) as a pretense to gain followers and so on. One merely needs observe the libertine and sybaritic excesses of the sixth Dalai Lama, Reting Rinpoche, and all kinds of mad Tibetan saints of the past. The whole history of the Dharma in Tibet in many respects is lurching from one reform movement to the next, about once a century, if you examine the situation honestly. I mean, Patrul Rinpoche excoriates so called "crazy wisdom" behavior. All of this in response to "crazy wisdom" con artists.

smcj said:

However there is a seed of legitimacy in the premise of crazy wisdom, etc. and cannot be simply dismissed. So the trend is enthusiastically perpetuated. Sad.

Malcolm wrote:

Its not a seed, it is a real thing. The fault lies in the fact that some people want to enter into vratacārya before they have adequately mastered the creation and completion stages, and are nowhere near heat on the secret mantra path of application. Such people were sarcastically referred to as "great meditators" by Jetsun Drakpa Gyaltsen his Song of Experience, composed in the 12th century. It is not a new thing.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 5:21 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

PeterC said:

Well yes, there is always doubt. But when you see people claiming that their lama engages in unconventional behavior so as to teach students, there's a pretty simple first-order test one can apply to assess how plausible that is: does any of that behavior

disadvantage the lama in any way?

Malcolm wrote:

That is not in fact the criteria of so-called unconventional behavior.

PeterC said:

No, but it's a relatively easy test to apply that would have screened out Lakhar, Mukpo Jr and others. And none of this would even need discussing if people didn't fetishize 'crazy' behavior in the first place.

Malcolm wrote:

It would not have screened out anyone anyway. You see, we are Anglos. We believe in laws. We live in nations where laws are above persons.

Tibet was not like that, as you know. Tibet had no legal system to speak of. No courts, no jails, just aristocrats with their soldiers meting out punishments based on local custom and personal capriciousness. The Tibetan establishment is still based on this idea.

If Jamyang Khyentse Chokyi Lodo says Y is the tulku of X, that is it. There is no council that recognizes tulkus. It is all based on the word of a man.

For example, Dilgo Khyentse's family was the wealthiest family in the Derge region. Of course, this does not reflect poorly on Dilgo Khyentse, but since his family was the number 1 sponsor of Khyentse Wangpo, they had a significant say in the disposition of the Khyentse Ladrang's estate after his death. This is one of the reasons why there was significant tension between adherents of Loter Wangpo's Khyentse tulku, and the adherents of Chokyi Lodo, etc., who preferred him for various reasons, probably because Loter Wangpo was not from Kham, but rather, Tsang, and ceding the Khyentse Ladrang would have been ceding enormous wealth to someone who has not a Khampa.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 5:22 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

mandog said:

However, it is probably not great for a guru who is a fully ordained monk to live this way.

Malcolm wrote:

Rwa Lotsawa lived this way.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 6:04 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Queequeg said:

Well, that said, by the time I came around, the divide between intellectuals and labor was there. And the divide is pretty real now.

Malcolm wrote:

The division was hewn by the GOP, falsely claiming that the problems the working class was having was a result of Democratic policies. Of course, the Democrats did not help anything at all by turning into GOP lite. The GOP will go down in history as one of the most successful propaganda machines in history.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 12:36 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

PeterC said:

No, but it's a relatively easy test to apply that would have screened out Lakhar, Mukpo Jr and others. And none of this would even need discussing if people didn't fetishize 'crazy' behavior in the first place.

Malcolm wrote:

It would not have screened out anyone anyway. You see, we are Anglos. We believe in laws. We live in nations where laws are above persons.

PeterC said:

I think you're misunderstanding me on this point. The poster that I was replying to was suggesting that maybe Lakhar beating up the nun was in some way not abuse because she was still devoted to him. I was saying there's of course no way to prove a negative proposition, but if you want a quick test as to whether a guru engaging in unexpected behavior is someone you really want to spend time with, etc etc. Of course I'm not saying there's a rule that easily allows you to determine who is qualified as a teacher, or whether a tulku is who is claimed, unless you have accomplished some degree of omniscience. (In any case, do we even care - these are functionally not that different from aristocratic titles in other countries.) Just that if someone fail to apply Occam's razor in these situations, then they're a fool.

Malcolm wrote:

There are plenty of disciples in the history of Vajrayana who are grateful that on one occasion or another they were struck or hit by their guru. It can indeed remove obstacles. Everyone knows this.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 12:41 PM

Title: Re: Our Anti-War President

Content:

Malcolm wrote:

Yes, that and the Afghanistan papers show that the Republican-spawned wars in the Middle East have all been utter folly, costing America prestige and sympathy abroad. Trump has managed to turn our country into a laughing stock. He is the weakest president we have had in over a hundred years.

The fascists in the White House want war with Iran, they have been itching for it since day one of this (mis)administration.

Sādhaka said:

The Democrats have been just as bad warmongers as the Republicans; or close to, if only because they sometimes pretend to be a little anti-war as part of their facade.

Malcolm wrote:

The dems, while not angels, have generally just been mopping up GOP military messes since Reagan.

Author: Malcolm

Date: Thursday, January 9th, 2020 at 11:18 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

PeterC said:

But neither you nor I think what was going on with Lakhar and that nun was that, do we?

Malcolm wrote:

She is an adult. She is apparently ok with it. According to one eyewitness report communicated to me personally, immediately after Sogyal punched her in the stomach, they both started giggling and embraced.

PeterC said:

Moreover if Lakhar were still alive now, and someone you knew decided to take him as a student after all his issues had become public, and he subsequently abused that person; wouldn't you perhaps feel that they should have been more circumspect? So perhaps common sense isn't completely useless in this context.

Malcolm wrote:

I know people who have been subject to being hit with Sogyal's famed backscratcher. Not only was it more startling than painful, they swear it really helped them understand the nature of the mind.

It is not my place to judge him in his role as a guru. That is between him and his students. I am not going to criticize those who felt they had to bring him down, not even Mary Finnegan, but neither am I going to participate in outright condemnation of Sogyal either. He was not my teacher, I never met him, and apart from criticisms of him in the press, I have no personal knowledge of the goings on in Rigpa; other than having heard some of the other side of the story which up till now, has been met with derision and accusations of cult brainwashing.

PeterC said:

This is probably so obvious a point that it doesn't need stating. I don't disagree with your broader point that any and all skilful means are valid in the context of the relationship with the guru.

Malcolm wrote:

I think that we are not really in a position to judge. After all, Drogmi Lotsawa stated that even if his guru, Gayadhara, was burning in hell, he still would regard the latter as a perfect buddha.

I am not certain that Sogyal deserves the near universal scorn he receives in many quarters. I can understand it from those who are not Vajrayānis. They cannot understand Vajrayāna at all, much less the meaning of guru devotion.

I have no problem with people who have no devotion towards Sogyal. I also have no problem with those who remain devoted to him. It just isn't any of my business.

Author: Malcolm

Date: Friday, January 10th, 2020 at 12:42 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Nemo said:

The spread of stories about arson are being pushed by paid AI. You can probably guess who is behind them.

Malcolm wrote:

Pretty funny Nemo. The point is actually that when people set fires, purposefully and accidentally, as they did in Australia, Cali, and other fires, climate change takes a manageable fire and makes it much worse. No need to see a conspiracy here.

Author: Malcolm

Date: Friday, January 10th, 2020 at 12:48 AM

Title: Re: History of tantra

Content:

Aemilius said:

Etymology

Tantra (Sanskrit: तन्त्र) literally means "loom, warp, weave".

Malcolm wrote:

This is not how Buddhist tantras define themselves.

Generally, "tantra" is defined as A "continuum" from "tan" 4, and specifically 5.

4 tan 3 cl. 8. P. A1. %{-no4ti}, %{-nute4} (3. pl. %{-nva4te} [%{A4-} and %{vi-tanvate4} RV.] AV. xii, 1, 13; Impv. %{-nu} [%{a4va} and %{vi4-tanuhi} RV.; cf. Pa1n2. 6-4, 106 Va1rtt. 1 Pat.] RV. i, 120, 11; %{-nuSva} RV.; Subj. 2. sg. %{-nuthAs}, v, 79, 9; 1. du. %{-navAvahai}, i, 170, 4; impf. 3. pl. %{a4tanvata}, x, 90, 6 AV. vii, 5, 4; pf. P. %{tatA4na}, once %{tAt-} RV. i, 105, 12; 2. sg. %{tata4ntha} [RV.], class. %{tenitha} [Pa1n2. 7-2, 64 Ka1s3.]; A1. 1. 2. 3. sg. [%{A4-}] %{tatane}, %{[abhi4-]tatniSe}, %{[vi4-]tatne} RV.; 3. sg. irr. %{tate}, i, 83, 5; 3. pl. %{tatnire4} [164, 5 %{vi4-} AV. xiv, 1, 45] or %{ten-} [iv, 14, 4 (%{vi-}) &c.; cf. Pa1n2. 6-4, 99]; aor. P. %{a4tan} RV. vi, 61, 9; %{[A4-]atAn}, 67, 6 AV. ix, 4, 1; %{[pa4ri-], %{vi4-]atanat} RV.; %{[anv-A4]atAMslt} VS. xv, 53; %{atAnIt} MaitrS.; %{tata4nat}, %{[abhi4-]ta4nAma}, %{-ta4nan} RV.; 2. pl. %{ataniSTa} Pa1n2. 2-4, 79 Ka1s3.; 3. du. %{atAniSTAm} Bhat2t2. xv, 91; A1. %{atata} or %{ataniSTa}, %{atathAs} or %{ataniSThAs} Pa1n2. 2-4, 79; 3. pl. %{a4tnata} RV.; %{tata4nanta}, i, 52, 11; 1. sg. %{atasi} pl. %{ataMsmahi} Br.; fut. 2nd %{taMsya4te} S3Br.; fut. 1st %{[vi-]tAyitA} BhP. viii, 13, 36; p. pr. %{tanva4t}, %{-vAna4}; pf. %{tatanva4s}; ind. p. %{tatvA}, %{-tvA4ya}, %{-ta4tya} Br.; [%{vi-}] %{tAya} BhP. vii, 10, 2; inf. tantum Br.; Pass. %{tAya4te} RV. i, 110, 1 & [p. %{-ya4mAna}] x, 17, 7 AV. &c.; %{tanyate} Pa1n2. 6-4, 44; aor. %{atAyi} Br.) to extend, spread, be diffused (as light) over, shine, extend towards, reach to RV. &c.; to be protracted, continue, endure RV.; to stretch (a cord), extend or bend (a bow), spread, spin out, weave RV. &c.; to emboss S3Br. xiv, 7, 2, 5; to prepare (a way for) RV. i, 83, 5; to direct (one's way, %{gatim}) towards Nalo7d. i, 20; to propagate (one's self or one's family, %{tanUs}, %{tantum}) Hariv. 2386 BhP. ii, 3, 8; to (spread i.e. to) speak (words) Das3. i, 87; to protract RV. v, 79, 9 Katha1s. li, 226; to put forth, show, manifest, display, augment Ragh. iii, 25 S3ak. Bhartr2. &c. (Pass. to be put forth or extended, increase Bhat2t2.); to accomplish, perform (a ceremony) RV. VS. ii, 13 AV. iv, 15, 16 S3Br. &c.; to sacrifice, xiii, 2, 5, 2 Kaul. 127; to compose (a literary work) Hemac. Caurap. Sch.; to render (any one thirsty, double acc.) Kuval. 455: Desid. %{titaniSati}, %{-taMsati}, %{-tAMs-} Pa1n2. 6-4, 17; vii, 2, 49 Ka1s3.: Intens. %{tantanyate}, %{tantanIti}, vi, 4, 44 & vii, 4, 85 Ka1s3.; [cf. \$, \$ &c.] 5 tan 4 (only dat, %{ta4ne} and instr. %{ta4nA}) continuation, uninterrupted succession RV.; propagation, offspring, posterity RV. [%{tanvA@ta4nA@ca} or %{tma4nA@tAnA} or %{tanve@ta4ne} (%{ca}), ` " for one's own person and one's children "] [435,2]; (%{ta4nA}, once %{tanA}, x, 93, 12) instr. ind. in uninterrupted succession, one after another, continually RV. i, 3; 38; 77; ii, 2, 1; viii ff.

Another derivation is from "tanu," the body, and "tra," to protect.

Author: Malcolm

Date: Friday, January 10th, 2020 at 1:54 AM

Title: Re: Time For A Republic.

Content:

Simon E. said:

So Prince Harry and his wife are to step back from their Royal roles.

It is to be hoped that this is a harbinger of the UK's becoming a Republic. It's well overdue.

Malcolm wrote:

Well, I suggest you put your constitution in writing, beforehand.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 12:31 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Sonam Wangchug said:

It might just be my perception, but I seem to detect a much different tone about Sogyal Rinpoche than you had when this had originally happened and in the trending threads at that time. (in which you seemed to be much more critical of him)

Malcolm wrote:

Well, when there is smoke on a hill, there is generally fire. I am not defending Sogyal's temperament, I am defending his student's right to regard him however they wish. Also, I have had time and opportunity to speak with people who both have left Sogyal in tremendous disappointment, and people who never experienced anything from him other than kindness, and people in between, whose experience of him was mixed. I have also seen that certain people have sought to use the Sogyal affair to smear Vajrayāna in general, namely a certain people who know nothing about our tradition. This bugs me.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:12 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

mandog said:

I think a lot of the confusion is that people don't want to acknowledge that there is a middle ground between Sogyal being a Buddha and Sogyal being a complete scoundrel. I think it is likely that whatever he was falls somewhere between those two extremes.

Queequeg said:

Then he's just ordinary... and not appropriate to hold as a guru, no? That's the big controversy, isn't it? The point that causes so many people to be so distressed?

Malcolm wrote:

No, that is not the controversy. Most Buddhist gurus are ordinary people, who have expertise in certain ritual systems and the conferral of certain kinds of teachings.

Fundamental to this system is pure vision. Pure vision is from our side. We are supposed to understand that the guru from whom we receive empowerment is same as the buddhas of the three times. If we do not have this idea, it is held, then we cannot benefit from their teaching. As practitioners on the path, we are supposed to understand the universe and all the beings in it as members of the same mandala, sublime deities, buddhas; not hell beings, pretas, etc. We exercise our pure perception by practicing deity yoga and guru yoga. When we realize that everything has never been different than the state of buddhahood, and that everything has always been the state of buddhahood from the very beginning, this realization is called mahāmudra, the great symbol; or mahāsandhi, the great perfection.

The controversy exists because there are teachings which indicate that prospective students need to be vetted on the basis of their intelligence, devotion, and lack of concepts. Likewise, gurus are vetted on the basis of their education, expertise, and personal qualities, but not their ultimate realization—how can any normal person perceive that?

Plainly put, sometimes qualified gurus pick unqualified students, and this causes problems. Likewise, qualified students sometimes pick unqualified gurus. Thus, some in the Sogyal scandal think Sogyal was an unqualified guru. Others think that Sogyal chose unqualified students, or students who broke their samaya. Frankly, from a traditional point of view, there is no way one can argue that those letter-writing students did not injure their samaya when they composed their letter, since they all received empowerments from and with Sogyal. The whole point of samaya vows is to maintain the integrity of the Vajrayāna Sangha. The very first samaya vow is that one should not harshly criticize one's guru. This is even worse than criticizing the Buddha himself. The second one is that one should not cause conflict with vajra siblings.

Vajrayāna disciples are expected to regard everything their guru does as sacred, unless it directly violates Dharma ethics. Hitting a disciple with the intention to benefit them is well within that range. It is not acceptable in our culture, but it is quite acceptable in Tibetan culture. Having multiple sexual partners (if unmarried) is fine, so is being a sybarite.

What is not acceptable is taking life, taking what is not given, speaking with intent to deceive, and sexual misconduct, the four basis of training. Of course, excluding sex crimes, these four can also be given a pass if performed with bodhicitta motivation.

Anyone can leave the company of a given guru with or without cause, but if someone has taken samaya vows with someone who is qualified to give them, then one should never harshly criticize that person.

When it comes to Dharma ethics, we in the West tend to treat these as legal frameworks, but they are not. If anything, the Rigpa affair points to the deficit in corporate-style Buddhism; where feeder programs are created in order to introduce people into the path; who are in turn vetted for their actual interest in higher teachings and so on. Most of the people in Rigpa are not Vajrayāna students, just as most of the people in Shambhala Centers are not Vajrayāna students. So if these people think that Sogyal and Mukpo suck, there is no problem. But it becomes a problem when one enters into a samaya relationship.

The whole system of Vajrayāna is based on the unassailable authority of the guru. So, caveat emptor.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:20 AM

Title: Re: A simplistic statement

Content:

Caoimhghín said:

The stilled mind, unconditioned, encounters the dharmadhātu (i.e. itself), and awakening occurs.

Thoughts? Is this an appropriate summation of Buddhadharma or silly nonsense?

Malcolm wrote:

A stilled mind is just a mind in a state of śamatha, unless you mean a mind free of all extremes of proliferation, as in Śāntideva's statement:

"When neither an entity nor a nonentity
remain before the mind,
since there is no other alternative,
the mind is pacified."

If that is what you mean, then basically, yes.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:22 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurusa said:

As far as I know the only real difference in terms of practice is that in Bön (at least according to Zhang-Zhung Nyengyüd) trekchö and tögal are considered as two aspects of the same practice and practiced together, whereas in Nyingma Dzogchen they are

considered two different practices.

One can say that basically the difference is in the lineage, not in the practice. According to Bön, Garab Dorje received his teachings from masters of the Bön Dzogchen lineage. Nyingmapas vehemently deny this of course.

Malcolm wrote:

In Buddhist Dzogchen, trekcho and togal are not actually different practices either: but they are separated into two for convenience of explaining different aspects of the path, just as they are in Bon texts like Heartdrops of Dharmakāya.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:23 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurusa said:

According to Bön, Garab Dorje received his teachings from masters of the Bön Dzogchen lineage. Nyingmapas vehemently deny this of course.

Malcolm wrote:

For very good reason, it isn't true.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:30 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Nemo said:

The spread of stories about arson are being pushed by paid AI. You can probably guess who is behind them.

Malcolm wrote:

Pretty funny Nemo. The point is actually that when people set fires, purposefully and accidentally, as they did in Australia, Cali, and other fires, climate change takes a manageable fire and makes it much worse. No need to see a conspiracy here.

Nemo said:

I have a buddy who is a Wall Street quant and he studies these trends with statistical models for trading companies, but I forgot you were an expert on everything. He doesn't know who is pushing it, but an algorithm is making the stories more visible.

Malcolm wrote:

Yes, because the more people click on them, the more the algorithm present them to

others with similar data profiles. This is not a conspiracy, this just reflects how human beings react to bad news, and the way news is presented through social media, etc. And yes, since I have a certificate in web programming, I do understand how this works, from a technical perspective. Algorithms are stupid, not intelligent. GIGO.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 5:05 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurlusa said:

According to Bön, Garab Dorje received his teachings from masters of the Bön Dzogchen lineage. Nyingmapas vehemently deny this of course.

Malcolm wrote:

For very good reason, it isn't true.

tatpurlusa said:

I am not about to initiate a discussion on this, just mentioned it as an info.

BTW Buddhists say the contrary: that Dzogchen went from them to Bön.

So, just pick what your preferred beliefs are.

Malcolm wrote:

The Buddhist position is demonstrable, the Bonpo position isn't.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 6:04 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurlusa said:

For me personally this debate is uninteresting. What counts, is that there is an authentic lineage of Dzogchen, that split into two at a certain point of time. Both forks are authentic and go back to the very same source before that split - so what?

The rest is politics.

Malcolm wrote:

Yes, they are both authentic in so far as they both produce realization, but Bonpo Dzogchen depends on Buddhist Dzogchen, as in so many other things.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 9:31 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurusa said:

For me personally this debate is uninteressant. What counts, is that there is an authentic lineage of Dzogchen, that split into two at a certain point of time. Both forks are authentic and go back to the very same source before that split - so what? The rest is politics.

Malcolm wrote:

Yes, they are both authentic in so far as they both produce realization, but Bonpo Dzogchen depends on Buddhist Dzogchen, as in so many other things.

tatpurusa said:

Whatever you want.

Your opinion on this one for me is not relevant, because I remember all too well of your anti-Bon stance and those stupid wars with "dorjepizza" in your incarnation called "Namdrol" at e-sangha, resulting in we all know what.

Malcolm wrote:

I've never had an anti-Bon stance. I just don't accept certain bonpo claims about the history of Bon, and that often makes bonpos upset. I also don't accept certain claims in traditional Buddhist history, this also makes some Buddhists upset. So you should understand I upset everyone, Bon and Buddhist alike.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 9:34 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurusa said:

For me personally this debate is uninteressant. What counts, is that there is an authentic lineage of Dzogchen, that split into two at a certain point of time. Both forks are authentic and go back to the very same source before that split - so what? The rest is politics.

Malcolm wrote:

Yes, they are both authentic in so far as they both produce realization, but Bonpo Dzogchen depends on Buddhist Dzogchen, as in so many other things.

Könchok Thrinley said:

Please elaborate how it depends on Buddhist Dzogchen?

Malcolm wrote:

It's pretty obvious when you know Tibetan and you know the history of the transmission of Dharma to Tibet. Chogyal Namkhai Norbu has provided a pretty clear portrait of pre-Buddhist religion in Tibet, and it is his opinion that Bon dzogchen largely depends on Buddhist dzogchen.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 10:44 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Chögyal Namkhai Norbu also wrote that the Twelve Minor Tantras and the Zhang-Zhung Nyen-Gyud specifically, are authentic Bönpo Dzogchen, and that the Zhang-Zhung Nyen-Gyud descends from Tapihritsa himself from before the time of Garab Dorje; the implication being that the core of Bönpo Dzogchen does not directly depend on Buddhist Dzogchen.

Perhaps he meant Tonpa Shenrab Miwoche, because I do not think that Tapihritsa was that early. Or possibly an editing error somehow? In any case, see pages 11 and 12 of An Oral Commentary to Narag Tongtrug.

Malcolm wrote:

ChNN specified that only the 12 minor tantras, which are the core of the outer cycle of ZZNG, were pre-Buddhist. I think his opinion is overly generous.

Tapihritsa, according to Bon accounts, lived in 8th century, contemporary with Shri Singha, much later than Garab Dorje.

All evidence suggests Bon evolved as a native adaptation of Indian Buddhism between the 8th and early 11th century.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 10:47 AM

Title: Re: A simplistic statement

Content:

Johnny Dangerous said:

The "meeting the Dharmadhatu" doesn't happen just with stillness, though my understanding is that developing stillness really ups one's chances. In fact, it seems to be introduced just as often from being in movement, or the relationship between stillness and movement.

In basic terms, shamatha alone isn't enough, and stillness alone can't break through, this is true for any Buddhist vehicle, in my understanding.

There is a difference between simply experiencing the mind in a still state, and grokking

the nature of mind.

Malcolm wrote:

That's is not what meant by "still."

Author: Malcolm

Date: Saturday, January 11th, 2020 at 10:50 AM

Title: Re: Our Anti-War President

Content:

justsit said:

The first thing to check on any news report is the source.

RT News is questionable at best. <https://mediabiasfactcheck.com/rt-news/>

Malcolm wrote:

Russkie agitprop for sure.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 11:13 AM

Title: Re: Our Anti-War President

Content:

justsit said:

The first thing to check on any news report is the source.

RT News is questionable at best. <https://mediabiasfactcheck.com/rt-news/>

Malcolm wrote:

Russkie agitprop for sure.

tatpurusa said:

Well .. at least they write stuff that the US agitprop (aka mainstream media) would never publish.

All media are lying .. the only possibility to arrive to the truth is interpolating between all sides. This is only possible if you read different sides, fully knowing that they are all lying. Otherwise you remain fully indoctrinated.

Malcolm wrote:

I prefer Ockham's razor.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 11:33 AM

Title: Re: Our Anti-War President

Content:

tatpurusa said:

Well .. at least they write stuff that the US agitprop (aka mainstream media) would never publish.

All media are lying .. the only possibility to arrive to the truth is interpolating between all sides. This is only possible if you read different sides, fully knowing that they are all lying. Otherwise you remain fully indoctrinated.

Malcolm wrote:

I prefer Ockham's razor.

tatpurusa said:

Me too. In this concrete case within the article, the simplest and most plausible explanation is the one provided by RT: Iraq and the Middle East people in general do not want and need US troop there (except for Saudi Arabia and other wahhabis). That simple. But this does not coincide with the interest of some circles masquerading as "the" US national interest.

Also, the US bringing stability and democracy to the Middle East .. give me a break!

Malcolm wrote:

I fully agree with that the US has no business in the Mideast. Though our excuse for being there is "security," our presence there has lead to a situation where everyone is less secure, and six decades of foreign policy incompetence on the part of the USA caused it.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 1:48 PM

Title: Re: Our Anti-War President

Content:

tatpurusa said:

Me too. In this concrete case within the article, the simplest and most plausible explanation is the one provided by RT: Iraq and the Middle East people in general do not want and need US troop there (except for Saudi Arabia and other wahhabis). That simple. But this does not coincide with the interest of some circles masquerading as "the" US national interest.

Also, the US bringing stability and democracy to the Middle East .. give me a break!

Malcolm wrote:

I fully agree with that the US has no business in the Mideast. Though our excuse for being there is "security," our presence there has lead to a situation where everyone is less secure, and six decades of foreign policy incompetence on the part of the USA caused it.

tatpurusa said:

Now this is what I call agitprop (read the following).

You can call RT whatever you want, in this particular case they wrote the truth. So yes, it is better to read both sides.

<https://www.state.gov/the-u-s-continued-partnership-with-iraq/> America is a force for good in the Middle East. Our military presence in Iraq is to continue the fight against ISIS and as the Secretary has said, we are committed to protecting Americans, Iraqis, and our coalition partners. We have been unambiguous regarding how crucial our D-ISIS mission is in Iraq. At this time, any delegation sent to Iraq would be dedicated to discussing how to best recommit to our strategic partnership—not to discuss troop withdrawal, but our right, appropriate force posture in the Middle East. Today, a NATO delegation is at the State Department to discuss increasing NATO's role in Iraq, in line with the President's desire for burden sharing in all of our collective defense efforts. There does, however, need to be a conversation between the U.S. and Iraqi governments not just regarding security, but about our financial, economic, and diplomatic partnership. We want to be a friend and partner to a sovereign, prosperous, and stable Iraq.

Malcolm wrote:

One does not have to read both sides, one merely needs to study the postwar history of the middle-East. The only people with any stake in the game are religious sectarians. That's what we have been seeing since 9/11.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 9:28 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

All evidence suggests Bon evolved as a native adaptation of Indian Buddhism between the 8th and early 11th century.

tingdzin said:

This is quite wrong. "All the evidence" does not allow that conclusion at all. When I have time I will refute this in detail. For now, since you are a Sanskritist, you ought to read Davidson (in one of his two books on Tibet, easy to find) on the absurdity of trying to find Sanskrit equivalents to Tibetan Dzogchen terms, like "gzhon nu 'bum sku".

Malcolm wrote:

There is quite a large number of Tibetan dzogchen terms easily reducible to Sanskrit equivalents. And, there is no evidence that term in particular evolved in a bonpo milieu.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 9:32 PM

Title: Re: Our Anti-War President

Content:

justsit said:

The first thing to check on any news report is the source.

RT News is questionable at best. <https://mediabiasfactcheck.com/rt-news/>

tatpurusa said:

I would say mediabiasfactcheck.com itself is questionable at the most. They were established in 2015 exactly in order to discourage people from reading other sources of information, that the circles behind mainstream media want to censor.

Within the last couple of years, the great multinational corporations like google, youtube, facebook, twitter and others also began censoring content, based on the same MSM criteria.

It's just their desperate attempt to discredit all diverging sources of information in order not to lose their narrative and keep people well indoctrinated.

Too bad at least in the US they seem to be quite successful in it.

Malcolm wrote:

Conspiracy theories are birthed in paranoia.

Author: Malcolm

Date: Saturday, January 11th, 2020 at 10:53 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

In the Bön subforum.

Malcolm wrote:

No, this thread is in the Dzogchen forum.

Buddhism Forum<Buddhism Discussion Forum<Bodhisattvacarya<Tibetan
Buddhism<Dzogchen

Author: Malcolm

Date: Saturday, January 11th, 2020 at 11:27 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

My mistake.

But okay, the Dzogchen subforum can be just as much for Bön as for Nyingma.

Malcolm wrote:

Bon Dzogchen is quite excellent. It does not mean one must accept the Bonpo alternate version of Tibetan history hook, line, and sinker.

Tibetans, both Buddhist and Bon alike, picked up the Indian literary habit of historical puffery, wild exaggerations about antiquity, and so on.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 12:09 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

lelopa said:

when I take a look at historic cards - where Buddhism spread in the 6th or 7th century - and where Zhangzhung and Oddiyana was.....

maybe Bon & Buddhism have the same source of Dzogchen etc

Malcolm wrote:

Bon Dzogchen is quite excellent. It does not mean one must accept the Bonpo alternate version of Tibetan history hook, line, and sinker.

Tibetans, both Buddhist and Bon alike, picked up the Indian literary habit of historical puffery, wild exaggerations about antiquity, and so on.

Sādhaka said:

What it comes down to, is that in this epoch there were two Supreme Nirmanakayas: Tonpa Shenrab Miwoche and the Buddha Śākyamuni. Tonpa Garab Dorje is a Emanation of the latter.

Malcolm wrote:

How is that possible? Tonpa Shenrab lived before Śākyamuni Buddha.

Sādhaka said:

In Buddhism as you know there are 1,002 Supreme Nirmanakaya's in this Fortunate Aeon, each appearing in I'm not sure what the intervals are....

Malcolm wrote:

Then, you must have a reason explaining why Tonpa Shenrab's name is missing from all Dzogchen tantras found in the Nyingma Gyudbum, not to mention the Bhadrakalpa Sūtra.

Sādhaka said:

Now I don't pretend to know the full meaning of that, but I think that it is safe to say that it allows for two Supreme Nirmanakayas.

Malcolm wrote:

No, actually it does not.

Sādhaka said:

Vajrayana appeared in Odiyana or Uddiyana, India, the Golden Isles (Java/Indonesia), Sri Lanka, Kyrgyzstan, Afghanistan, etc. Then why not the Yungdrung Vehicle(s) in Shang-Shung or Zhang-Zhung and maybe even Iran?

Malcolm wrote:

Certainly Bonpos seek to place the origin of their religion outside of Tibet as well, in Iranian Central Asia. But there is not much evidence for an organized "Bon" religion prior to the early 11th century. Buddhist caricatures of so-called "Bonpos" during the imperial period are not reliable. Bonpo accounts of the Imperial period likewise are too late to be of much use, and also are not reliable.

Sādhaka said:

My main inspirations are the Dzogchen Tantras & the Twelve Primordial Dzogchen Teachers and Yungdrung Bön and Tonpa Shenrab Miwoche.

Malcolm wrote:

The myths of the twelve Teachers of Dzogchen are inspiring, but it is mythology, and quite late, textually speaking, originating from the treasure cache of Zhangton Tashi Dorje, which was revealed circa 1118, and are quite specific to Dzogchen man ngag sde. The detailed account of these twelve teachers are found in the lo rgyus chen mo, composed by Zhangton. He explains too why the twelve teachers are the twelve teachers, and why Śākyamuni is included among them, even though the latter never actually taught Dzogchen directly in this world. The reason is as follows. The conventional account of a Buddha's life is that they perform twelve deeds. All Buddhas do this. But the twelve teachers are unique in that they perform 108 deeds: thirty-six for the body, speech, and mind of the dharmakāya; thirty-six for the body, speech, and mind of the sambhogakāya, and thirty-six for the body, speech, and mind of the nirmanakāya. So these twelve teachers are considered unique by virtue of their 108 deeds, and are unlike all other buddhas for this reason. The inner meaning of this is pretty clear: 12 deeds X nine yānas.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:05 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Simon E. said:

And yet you choose to express that response on a forum clearly labelled "A Discussion Forum for Mahayana and Vajrayana BUDDHISM"...

tatpurusa said:

Yes. Because I remember the flame wars against Bon on e-sangha.

Malcolm wrote:

There were no flame wars against Bon on E-Sangha. Your memory is faulty.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:21 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Tonpa Shenrab Miwoche appeared sometime between 18,000 years ago and

https://issuu.com/bongaruda/docs/when_was_tonpa_shenrap_born.

Malcolm wrote:

Incidentally, the information this article provides for Norbu Rinpoche's dates for the birth of Tonpa Shenrab are wrong. The correct date is 1917 BCE (see page 158, Drung, Deu and Bon), not 3927 BCE. Norbu marks this date as the beginning of Tibetan history, and it has been widely adopted by Tibetan nationalists. Norbu's Rinpoche's work in this area, by his own admission, was driven by nationalist sentiment and a desire to provide Tibetans with an ancient history on equal footing with Persia, India, and China.

Some of his theories, such as the one that writing existed in Tibet prior to the 7th century, for example, lack convincing evidence. All Tibetan scripts descend from Gupta era scripts, including Zhang zhung dmar, and while Tonmi Sambhota himself may be a legendary personage, it is pretty clear there was no official writing system in Tibet prior to the 7th century.

Still, he opened up important areas of research into pre-Buddhist Tibetan culture and history, along with Samten Karmay.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:34 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurusa said:

Yes. Because I remember the flame wars against Bon on e-sangha.

Malcolm wrote:

There were no flame wars against Bon on E-Sangha. Your memory is faulty.

tatpurusa said:

Ahh no? So why did they get banned according to your faulty memory??

Malcolm wrote:

The Bon forum was suspended because members of the board began to complain to

the staff about claims certain Bonpos were making about Śākyamuni Buddha, as well as the origins of the Great Perfection, and it was decided at the time by the staff that the competing historical narratives of Buddhadharma and Bon did not fit well together. Also people could not understand why a nonBuddhist religion was being allowed space on a Buddhist board. Therefore, the forum was suspended.

There were a lot of issues at E-Sangha -- competing narratives about the nature of Buddhadharma led to three way split-- Theravadins went their own way with Dhammawheel, David provided this space for Mahāyānis here, and the Zen folks went their separate way. Because Bon is a naturalized Tibetan form of Mahāyāna Buddhism (like all the other Tibetan Buddhist schools), whether they want to admit this or not, I guess David decided that they deserved a place here too.

As there are few Theravadins here, and few Zen people to complain about Bon, the Bon forum has persisted largely in the form of one person making frequent posts, as well as a couple of other folks with Bonpo connections who post infrequently.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:37 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

The bottom line for me, is that I have no issues with anyone stating that Tonpa Shenrab Miwoche existed, or even that he appeared 18,000 years ago.

Malcolm wrote:

I have no issue with people saying that Jesus is my lord and savior, likewise, I don't believe it, just as I don't believe that Tonpa Shenrab came to Tibet in the middle of the last ice age.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:57 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

All Tibetan scripts descend from Gupta era scripts, including Zhang zhung dmar, and while Tonmi Sambhota himself may be a legendary personage, it is pretty clear there was no official writing system in Tibet prior to the 7th century.

tatpuruṣa said:

You seem to be joking here.

Someone with your amount of expertise should know that the origins of Dzogchen were non-scriptural, transmitted at the beginning with mind-to-mind only transmissions, and later on by oral transmission.

Just as even the later teachings of Shakyamuni were not written down (but memorized) for hundreds of years.

Writing down began much-much-much later down the line (ie. lineage)

So scriptural evidence has exactly zero evidence regarding the origins of Dzogchen.

Malcolm wrote:

The so called rgyal dgongs rgyud is not a mind to mind transmission. Garab Dorje was a Buddha, therefore he had all three kāyas: Samantabhadra is a name for his mind, just as Vajrasattva is a name for his speech. As for the 6.4 million slokas of Dzogchen tantras, these were written down by Mañjuśrīmitra and divided into the three series, according to the lo rgyus chen mo, and then divided into the four cycles by Śrī Simha, which were then given to Jñānasūtra and Vimalamitra, etc. The transmission for these texts however was given in symbols, rather than extensive discourses, hence the symbolic vidyādhara lineage. Finally, Vimalamitra, according to the lo rgyus chen mo, translated these texts and gave them to Tingzin Zangpo (who hid them in Zhva Gonpa), initiating the so called aural lineage of esteemed persons. However, this aural lineage was accompanied by texts from the beginning, since according to tradition, Vimalamitra translated many Dzogchen tantras into Tibetan, some were hidden as treasures, and others, like the thirteen later lungs, were part of the bka' ma tradition. Naturally, the historical accounts given in the so called sems sde histories and klong sde histories represent an earlier tradition of Dzogchen teachings than the lo rgyus chen mo, and are significantly different from the lo rgyus chen mo in terms of the details they present. We have independent confirmation of the existence of Śrī Simha, etc., in the form of an Indian polemical treatise, which dates from the late 10th century and was authored by Mañjuśrīkīrti, that refutes the views of Śrī Simha by name and the movement he presented. So one thing we can be quite confident about is that there was a guy named Śrī Simha, he was a student of Mañjuśrīmitra, he taught a radical doctrine whereby he asserted only the completion stage was necessary. Finally, we can also be certain that there was a Tibetan named Bagor Vairocana, who was the first person to translate Dzogchen texts in Tibetan, and we can also be certain that Śrī Simha was a contemporary of Trisong Detsen. Before this period, it is extremely unlikely there was anything remotely like the teaching of the Great Perfection in Tibet. Dzogchen is wholly an Indian-inspired Vajrayāna movement. There is really no evidence that suggests otherwise.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 2:58 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

The bottom line for me, is that I have no issues with anyone stating that Tonpa Shenrab Miwoche existed, or even that he appeared 18,000 years ago.

Malcolm wrote:

I have no issue with people saying that Jesus is my lord and savior, likewise, I don't

believe it, just as I don't believe that Tonpa Shenrab came to Tibet in the middle of the last ice age.

tatpurusa said:

No Bonpo has ever stated that Tonpa Shenrab lived in Tibet, ever. And you should know it. You are just being demagogic here, come on !!! You are capable of much better than that.

Malcolm wrote:

Tonpa Shenrab mostly certainly was imagined to have visited the region we presently refer to as Tibet, regardless of what it was called in the past. Of course, Namkhai Norbu Rinpoche presents significant evidence that Shenrab was in fact not a foreign teacher at all, but was from a native clan located in what was once termed Zhang Zhung, and now is referred to as Western Tibet.

Moreover, clan histories such as that of Lce clan in Mangyul, point to a cultural origin in "Tazig" as well. The Khon very likely were a part of this eastern movement of Iranian-speaking people into Tibet as well, since their clan history and the clan history of the Lce resemble each other strongly, but differ on certain points as well. It is possible that that the six brothers who mentioned in the origin of the lCe clan and the three brothers mentioned in the origin of the Khon clan are based on the notion of the Amesha Spenta emanations of Ahura Mazda.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:16 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Who was also a Bönpo, and even upheld Bön as authentic Dzogchen Dharma until the end of his life; even though his primary interest had become Buddhist Dzogchen.

Malcolm wrote:

According to whom I wonder. Certainly there are zero contemporary records that can support this claim. And how would this happen, since ZZNG was a single lineage teaching, according to the claims of ZZNG itself until quite late, and the rest of Bon Dzogchen are all termas dating from the 11th century onward. Certainly Bonpos claim Vairocana as one of their own, but it does not really make much sense, honestly.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:22 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

And as you've also mentioned before, Guru Chowang, the revealer of the Seven Line Prayer of Guru Rinpoche, said that true Bön is authentic Dzogchen Dharma as well.

Malcolm wrote:

Yes, Guru Chowang says positive things about Bon, but he imagines Tongpa Shenrab was from Zhang Zhung, which he also sites as the location of Olmo Lungring:

In order to tame the the confusion of ignorance, the root of samsara, at Wolmo Lungring in the land of Zhang Zhung the hidden treasure of compassion arrived in the form of Shenrab Miwoche [gshen rab mi bo che, i.e. the supreme one of the Shen clan, the greatest of men]. The hidden treasure was concealed in a single intention by all the Tathāgatas in the mind of Shenrab, and he taught the nine vehicles of Bon.

So he also does not really accept the idea that Shenrab was born outside the region of the Himalayas.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:23 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Perhaps Vairotsana received Bön Dzogchen, yet never had any reason to transmit it to anyone else.

Malcolm wrote:

If the Bonpos had Dzogchen teachings circa 770, why would Trisrong Detsen send a teenager to India to recover them? It does not make any sense whatsoever to make this kind of claim.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:34 AM

Title: Re: Our Anti-War President

Content:

Malcolm wrote:

Conspiracy theories are birthed in paranoia.

tatpurusa said:

With the very same logic, if you label the whole of RT just agitprop as you did, you qualify as a conspiracy theorist.

I bet you still believe in Russian meddling ...

Malcolm wrote:

RT is just an instrument of the Russian Gvt. They are a state run media conglomerate, like the BBC, CBC, etc. The difference is that I don't trust them. The Russians have a vested interest in undoing the Atlantic Alliance. I like the Atlantic Alliance. A weak Russia makes for a safer world.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:41 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Perhaps Vairotsana received Bön Dzogchen, yet never had any reason to transmit it to anyone else.

Malcolm wrote:

If the Bonpos had Dzogchen teachings circa 770, why would Trisrong Detsen send a teenager to India to recover them? It does not make any sense whatsoever to make this kind of claim.

tatpurlusa said:

Because he was Tibetan, not Zhag-Zhung. Dzogchen at that time was in Zhang-Zhung, not in Tibet.

Malcolm wrote:

Then this pretty much kills Bonpo claims that Vairocana could have had Dzogchen teachings, since he was Tibetan too, and not from Zhang Zhung -- your logic, not mine.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 3:59 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurlusa said:

Because he was Tibetan, not Zhag-Zhung. Dzogchen at that time was in Zhang-Zhung, not in Tibet.

Malcolm wrote:

Then this pretty much kills Bonpo claims that Vairocana could have had Dzogchen teachings, since he was Tibetan too, and not from Zhang Zhung -- your logic, not mine.

tatpurlusa said:

Not at all.

Malcolm wrote:

Totally.

According to the 12th century klong sde history, the Vajra Bridge, Vairocana was eight years old when he was placed in a translation training program at Samye. He was

sixteen when he was sent to India. If Dzogchen teachings existed in Zhang Zhung at that time, it would not have been necessary at all for Trisong Detsen to send Vairocana to India, especially if the child already knew Dzogchen teachings from Zhang Zhung.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:03 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

To me Dzogchen does allow for two Supreme Nirmāṇakāya's.

Malcolm wrote:

No, it really doesn't. Why? Because Dzogchen teachings do not even assert that Garab Dorje was a supreme nirmanakāya.

Sādhaka said:

“And the origin of Dzogchen in the current Kalpa or Mahakakpa according to the Dzogchen Tantras is Khyeu Nangwa Dampa; who appeared much longer ago than Tonpa Shenrab Miwoche's appearance 4,000 or 18,000 years ago.

Malcolm wrote:

Buddhist mythology maintains that Dzogchen teachings actually precede Nangwa Dampa:

In the first eon unfathomable eons ago, in a buddhafiield called Natural Array, our teacher, the perfect complete buddha, the greatly compassionate and skillful teacher, offered a golden vajra to a buddha named Great Beautiful Flower and generated the intent to attain supreme awakening.

In his second birth he was born in a northern buddhafiield called “Movement of the Wind” as the son of a householder named Excellent Generosity and his wife, Generosity of Supreme Virtue. The town was named Ox-tailed. The son's name was Rosary of Gems. When he reached 25 years of age, he went to a cave on the eastern side of that continent called Gathering of the Ḍākinīs and sat in the presence of a perfect buddha called Wheel of Excellent Conduct. Having offered a silk scarf and prostrations, he listened carefully to the Dharma. He then passed away.

Again, in place called “Island that Intoxicates with Bliss,” he was born to a man named Light of Lightening and a women named Beauty. The town was called “Holding the Sky” and his name was Generous Hand. At that time, for five years he heard the Dharma from a teacher called Virtuous Wisdom. He then remained in the equipoise of samadhi for a period of seven years. When he reached the age of twenty-five he attained manifest perfect buddhahood on on the peak of a mountain called Arranged Heap of Precious Gems.

This is the origin of the twelve teachers.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:09 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpuruṣa said:

Here is the Bon lineage tree. No. 3. is Buddha Tonpa Shenrab.

See how after No. 9 Sangwa Düpa, who is Buddha Shakyamuni, it got forked and went to another lineage. No. 6 in that second lineage is Zhang-Zhung Garab Dorje (possibly same as Buddhist Garab Dorje), master of Manjushrimitra.

Malcolm wrote:

Yes, I have this. You can believe this Bonpo mythology if you want. I prefer the Buddhist mythology.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:11 AM

Title: Re: Our Anti-War President

Content:

Malcolm wrote:

RT is just an instrument of the Russian Gvt. They are a state run media conglomerate, like the BBC, CBC, etc. The difference is that I don't trust them. The Russians have a vested interest in undoing the Atlantic Alliance. I like the Atlantic Alliance. A weak Russia makes for a safer world.

Pero said:

Funny you say that. A recent poll in Germany, about who the biggest threat to world peace is, was won by Donald Trump by a landslide...

Malcolm wrote:

Trump is not smart enough to stay in power forever, though he yearns for it, emulating his dictator buddies. He is out in 1 year or 5 at the most. If the people in the US are sufficiently smart, they will deny him a second term.

In the short term, of course Trump is a greater risk to world safety, but in the long run, no.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:13 AM

Title: Re: Our Anti-War President

Content:

tatpuruṣa said:

You are a NATOist.

Malcolm wrote:

100%

I am also a globalist, I think George Soros is awesome, etc., everything that gives you cold sweats.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:15 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpurlusa said:

Here is the Bon lineage tree. No. 3. is Buddha Tonpa Shenrab.

See how after No. 9 Sangwa Düpa, who is Buddha Shakyamuni, it got forked and went to another lineage. No. 6 in that second lineage is Zhang-Zhung Garab Dorje (possibly same as Buddhist Garab Dorje), master of Manjushrimitra.

Malcolm wrote:

Yes, I have this. You can believe this Bonpo mythology if you want. I prefer the Buddhist mythology.

tatpurlusa said:

Exactly my point here:

<https://dharma.wheel.net/viewtopic.php?f=48&t=32716#p515413>

Malcolm wrote:

Oh, you misunderstood-- there is no chance Dzogchen existed in Tibet prior to the introduction of Buddhism. I was merely speaking to the mythology of the twelve teachers, not the issue of whether Dzogchen comes from India or not.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:25 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Well I assumed that Tonpa Khyeü Nangwa Dampa appeared during this kalpa or mahakalpa; but even if I was mistaken on that particular point; it does not contradict my overall point.

Malcolm wrote:

According to the myth, Nangwa Dampa did appear as the first buddha of this eon out of the realization of that buddha's dharmakāya, who lived in the first eon of a previous eon.

We should distinguish myth, legend, and history.

Just as there are Buddhists myths, legends, and history, there are Bonpo myths, legend, and history.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:33 AM

Title: Re: Our Anti-War President

Content:

Pero said:

Funny you say that. A recent poll in Germany, about who the biggest threat to world peace is, was won by Donald Trump by a landslide...

Malcolm wrote:

Trump is not smart enough to stay in power forever, though he yearns for it, emulating his dictator buddies. He is out in 1 year or 5 at the most. If the people in the US are sufficiently smart, they will deny him a second term.

In the short term, of course Trump is a greater risk to world safety, but in the long run, no.

tatpuruṣa said:

The US wanting to be the world hegemon is the biggest risk to world safety, not the pathetic figure of clown Trump.

When will you notice that rest of the world does not need and want this hegemon?

Malcolm wrote:

Scrap NATO at your peril. I don't know about you, but I much prefer the liberal democracy of the Western Alliance to the alternative. In case you haven't noticed, the EU still very much wants to be a part of NATO, even though Trump has shaken their confidence in our participation.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:39 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

Just as there are Buddhists myths, legends, and history, there are Bonpo myths, legend, and history.

tatpuruṣa said:

What is the meaning of myths, legend, and history in your opinion from the point of view of tōgal visions?

Malcolm wrote:

I don't discuss thogal in public forums. It is not suitable.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:40 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

By the beginning of this current eon, would it mean this Kalpa or Mahakalpa?

Malcolm wrote:

Mahākalapa.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:40 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

By the beginning of this current eon, would it mean this Kalpa or Mahakalpa?

In any case, yeah it's hard to know what aspects of Bön/Dharma Teachings may or may not be literal; but I have confidence that it is possible to know directly, as one progresses on the Path.

tatpurusa said:

Yes. Knowing directly is possible from both paths because both lineages are authentic. They are actually the same lineage.

Malcolm wrote:

Yes, which began in India, with Garab Dorje, Vajraprahela. Bonpo Dzogchen lineages split from the Buddhist one sometime in the late 9th, early 10th century. Just around the same time Bon ordination lineages split from the Buddhist Vinaya.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:50 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Here we go again.

As shown above, even by yourself Malcolm, Dzogchen did not start with Tonpa Garab Dorje, nor did it start with Tonpa Shenrab Miwoche.

Malcolm wrote:

Well, frankly, you need to read the Old Tibetan documents and read what they have to

say about Shenrab, actual rituals that address Shenrab and so on. You need to get a subscription to Academia and read what Henk Belzer, etc., have to say on these issues. There is quite a lot of good scholarship on Bon these days. Their conclusions including Samten Karmay's, are pretty much the same as mine.

It is quite clear that, Shenrab has been subject to extensive reshaping from shaman to cosmic world teacher at the hands of the creative writing of Bonpos, beginning with Shenchen Luga. It is not an exaggeration to say that Bon as we know it today is largely his invention.

Of course, Sṛī Siṃha, etc., have also been subject to creative story-telling at the hands of Tibetans. It is simply that we have real third-party evidence of all these Indian figures, Garab Dorje included, and really none at all for these Bonpo figures. Pure vision is one thing; history quite another, as Norbu Rinpoche remarks the book I mentioned above.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 4:53 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Also, what then is the origin of the Twelve Small Tantras, that Chögyal Namkhai Norbu said are authentic Bönpo Dzogchen implying not necessarily dependent on the specific Dzogchen Teachings that Tonpa Garab Dorje gave when he appeared?

Malcolm wrote:

I am aware that ChNN made this observation, I studied with Precious Vase with him directly, so I know exactly what he said about it. He said the twelve minor tantras do not constitute a path, and that everything in Bon Dzogchen that could be construed as a path was borrowed from Buddhism.

He used ZZNG as an example of aural lineages, where the teachings were preserved in kernal form, which could later be unpacked.

He made the same observation about this line from Chanting the Names of Mañjuśrī, "ye shes mig gcig dri ma med," that is, "The single eye of pristine consciousness is immaculate."

Author: Malcolm

Date: Sunday, January 12th, 2020 at 5:06 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Then the Twelve Small Tantras are from a aural lineage not necessarily dependent on

Buddhist Dzogchen as told by Nyingma....

Malcolm wrote:

Yes, this is his idea. I don't really share his opinion. When you compare them to say Vairocana's translations of the five early lungs -- the former betray a smoothness of composition that one really does not find in orally transmitted texts. That said, they are excellent little verses, and their commentary is even more interesting.

Regardless of origin, I think that many Bon teachings are valid Buddhadharma, even if I do not buy their historical narrative, but then, I don't necessarily buy all Buddhist historical narrative, like the Kālacakra dates for Buddha's lifetime. The study of Bon literature is absolutely vital to understanding Tibetan culture. There are so many useful and interesting things that Bon texts have to share.

I am sympathetic with their story, and am happy to admit they have long suffered oppression in the hands of Buddhists.

But if you ask me to just blindly accept their historical claims...can't do it.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 5:15 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

Pure vision is one thing; history quite another, as Norbu Rinpoche remarks the book I mentioned above.

tatpuruṣa said:

This is exactly what I am interested in. So if you are generous enough - I would appreciate your thoughts by private message (as you told it is not suitable on a public board.) So if this is not just a pretext, you would share your thoughts with me privately.

Malcolm wrote:

What I can say is that one argument that could be made is that when practicing the visions, during the second vision one begins to develop clairvoyance, such as past lives and so on, and so the obvious rejoinder to anything I have put forward is to claim special knowledge based on yogic vision, similar to the Buddha's statements about past Buddhas and so on in his past lives. But these are just articles of faith, since they cannot be confirmed with ordinary perception.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 5:17 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Fair enough.

I'm glad that we've been able to find more common ground regarding this topic that seemed to be lacking earlier in the thread.

Malcolm wrote:

Of course there is common ground. I have received the bulk of the ZZNG from Chaphur Rinpoche in the Bay Area, who also taught me the basics of elemental calculation. I accept things on the basis of what they say in the text itself, not on the basis of their supposed history.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 5:29 AM

Title: Re: Our Anti-War President

Content:

tatpurusa said:

The US wanting to be the world hegemon is the biggest risk to world safety, not the pathetic figure of clown Trump.

When will you notice that rest of the world does not need and want this hegemon?

Malcolm wrote:

Scrap NATO at your peril. I don't know about you, but I much prefer the liberal democracy of the Western Alliance to the alternative. In case you haven't noticed, the EU still very much wants to be a part of NATO, even though Trump has shaken their confidence in our participation.

tatpurusa said:

I just hope your actual dharma insight is more profound than your political one. Peace.

Malcolm wrote:

I am hopelessly bourgeois. Still voting for Sanders though.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 8:35 AM

Title: Re: Our Anti-War President

Content:

tatpurusa said:

I just hope your actual dharma insight is more profound than your political one. Peace.

Malcolm wrote:

I am hopelessly bourgeois. Still voting for Sanders though.

tatpurusa said:

And I am hopelessly proletarian. Hoping for the best, even though if it seems chanceless considering the ever stronger might of corporate fascism.

Malcolm wrote:

The proletariat is dead. You're all just consumers now.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 9:23 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

PeterC said:

If we had to be satisfied as to the accuracy of historical claims before receiving teachings, then we would never practice anything

Johnny Dangerous said:

I get what you are saying, but Bonpo historical narratives are on a whole other level, and sometimes harder to swallow than anything you come across in Mahayana. For example the idea that Buddha Shakyamuni was a student of Shenrab etc. Like I said, it's really the specificity of these kinds of claims that makes them iffy, not that they aren't empirically verifiable or something, which of course is true for all kinds of stuff we take for granted.

There is also a tone of 'Buddhism stole all this' from the occasional zealous Bonpo, while it's nothing to take personally, I have seen this sort of attitude cause issues...socially at teachings. It's especially silly when you examine what Bon also borrowed from Chos...even on a surface level. The Bon teachings I've been exposed to themselves were wonderful and I'm content to appreciate my opportunity to receive them without an expectation that they line up with my thinking exactly.

treehuggingoctopus said:

I think that the history and what is to a great extent still the present status of Bon, both in Tibet and in diaspora, makes it rather inevitable, does it not? I mean, Bonpo belong(ed) to the subaltern, the history of Bon's involvement with Buddhism is pretty much a textbook example of how a marginalised, oppressed/ignored and continually erased community struggles to remake itself so as to survive. And, HHDL efforts notwithstanding, the conflict is still very far from over, I have witnessed some very disturbing expressions of anti-Bon prejudice coming from Buddhist teachers.

Malcolm wrote:

I think it is useful to divided our narratives into myths (Buddhas living in past eons), legends, (stories of mahāsiddhas, possibly historical people embedded in fantastic stories, Milarepa comes to mind, Gyerphung Lodpo, 25 disciples of Guru P, etc.,) and history (things that can be verified with empirically available facts). If people structured their thinking to slot parts of narratives into these different categories, then this would go a long way towards eliminating sectarian conflicts.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 9:24 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

PeterC said:

If we had to be satisfied as to the accuracy of historical claims before receiving teachings, then we would never practice anything

Johnny Dangerous said:

I get what you are saying, but Bonpo historical narratives are on a whole other level, and sometimes harder to swallow than anything you come across in Mahayana. For example the idea that Buddha Shakyamuni was a student of Shenrab etc. Like I said, it's really the specificity of these kinds of claims that makes them iffy, not that they aren't empirically verifiable or something, which of course is true for all kinds of stuff we take for granted.

There is also a tone of 'Buddhism stole all this' from the occasional zealous Bonpo, while it's nothing to take personally, I have seen this sort of attitude cause issues...socially at teachings. It's especially silly when you examine what Bon also borrowed from Chos...even on a surface level. The Bon teachings I've been exposed to themselves were wonderful and I'm content to appreciate my opportunity to receive them without an expectation that they line up with my thinking exactly.

PeterC said:

True - they do seem excessive from my perspective. But from the perspective of a Theravadan, the origin stories and claims of superiority of the Tantras are also a little hard to swallow...

Malcolm wrote:

As is the Theravada account of the origin of Abhidhamma.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 10:07 PM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

pema tsultrim said:

What is not acceptable is taking life, taking what is not given, speaking with intent to deceive, and sexual misconduct, the four basis of training. Of course, excluding sex crimes, these four can also be given a pass if performed with bodhicitta motivation. Malcom, this probably seems like such a basic question but what actually qualifies as "sexual misconduct" within the Mahayana and Vajrayana Buddhist contexts?

Malcolm wrote:

Generally, the same thing as in Hināyāna, defined by place, time, partner, and orifice (the latter seems to be basically an issue of hygiene).

Monastics are forbidden all sexual conduct in any place, at any time, with any partner, or any orifice; lay people are forbidden sexual conduct with the spouses of others, minors, those under guardianship, etc., fellatio, cunnilingus, and sodomy are general forbidden.

Time means sexual conduct is generally forbidden during the day; place means in public or in shrines, etc.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 10:14 PM

Title: Re: Career Advice for a Young Nyingmapa

Content:

pema tsultrim said:

Nursing does sound like a heroic profession, and there is so much demand, if you have the stomach for it. You also work intensively for several days, then get the rest of the week off, so you can alternate in and out of intensive periods of practice even within each given week.

Malcolm wrote:

It also pays more than these other trades mentioned above and is more flexible.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 10:26 PM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Of course, excluding sex crimes, these four can also be given a pass if performed with bodhicitta motivation.

Why do you exclude sex?

Malcolm wrote:

sex crimes...

Author: Malcolm

Date: Sunday, January 12th, 2020 at 10:29 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Dharmasherab said:

Is this because they are not considered necessary in the path to enlightenment despite Buddhist texts explicitly mentioning their vital role (including Tibetan Buddhist texts)? Is this because teachers cannot teach beyond their experience, where most teachers of Tibetan Buddhism havnt reached such states in their meditation practice so they are unable to even recommend them? If so then does this mean that the teacher-student emphasis in Tibetan Buddhism is losing its rightful purpose in the Buddhist world, where it would be a safer approach for Tibetan Buddhists to develop some degree of self-reliance on their own learning from texts in addition to relying on teachers when it comes to the Sutrayana component of Tibetan Buddhism?

Malcolm wrote:

The dhyānas are not profound, and create paths for rebirth in ordinary people.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 10:58 PM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Why do you exclude sex?

Malcolm wrote:

sex crimes...

smcj said:

Sex crimes are by definition not done with bodhicitta motivation. In the same sense it is also possible to do an otherwise virtuous action with criminal intent.

As I just said, there is never a circumstance that allows for a negative mind since that cannot be a remedy to a situation.

Malcolm wrote:

Right, which is why I specified sex crimes, like rape, etc.

Author: Malcolm

Date: Sunday, January 12th, 2020 at 11:03 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

I think it is useful to divided our narratives into myths (Buddhas living in past eons), legends, (stories of mahāsiddhas, possibly historical people embedded in fantastic stories, Milarepa comes to mind, Gyerphung Lodpo, 25 disciples of Guru P, etc.,) and history (things that can be verified with empirically available facts). If people structured their thinking to slot parts of narratives into these different categories, then this would go a long way towards eliminating sectarian conflicts.

shagrath said:

That is great thought. I agree with you 100%. Just like historicity of e.g. christianity or judaism. Faithful can say outrageous things from Bible, and then comes historian Bart Ehrman and slaps them with facts.

Two things come in mind:

1. Do you think that learning history is detrimental for dzogchen practice? Does one can go further into practice not caring about it?
2. What authors would you recommend for scientific approach to history of bön, dzogchen, nyingma, mahamudra, tibetan culture, etc?

Malcolm wrote:

I think the myths and legends found in Buddhism and Bon are important. They lend a sense of place and tradition. But when it comes to making truth claims on the basis of these myths and legends, this is where the trouble begins. For example, Virupa lived in the late 9th century. It is claimed he stopped the sun for three days while he and his two companions were on a drinking spree. You'd think that such a major astronomical event would be recorded somewhere in the world...but it isn't. Ergo, legend.

But when we find evidence in Indian treatises refuting Śrī Simha by name, we have to conclude Śrī Simha was at the head of a genuine movement within Indian Buddhism in the mid-8th century called in Tibet, "rdzogs chen," and that whether one wants to accept the traditional accounts as facts or not, no one can deny the existence of Śrī Simha nor can they deny he was the teacher of Vairocana. One can certainly debate what Dzogchen might have constituted at this early period, but we cannot deny that what took shape in Tibet as "rdzogs chen" is grounded in Indian Vajrayāna of the mid-8th century. The contemporary record of Bonpo documents from the same period (eighth century) however, do not reveal any teachings even remotely resembling Buddhism, let alone rdzogs chen. The conclusion most students of history will then draw is that the Bonpos borrowed and adapted much Buddhist material to their own set of cultural narratives, much as Taoists in China borrowed and adapted much Buddhism to their own cultural narratives.

This does not mean that Buddhists did not borrow Bonpo innovations in Dzogchen. As I point out in the intro to my forth-coming translation of the Blazing Lamp Tantra and its

commentary, the scheme of six lamps is utterly absent from any Nyingma tantras in the Nyingma rgyud 'bum (for example, the term dkar 'jam rtsa is absent, etc.). On the Buddhist side of things, the six lamps seem first to appear in Longchenpa's Lama Yang thig and Zab mo yang thig in a set of texts called snyan brgyud. Since we know that there was interaction between Buddhists and Bonpos, especially between Nyingmapas and Bonpos, and since we know that Zhang Zhung Snyan Brgyud was written down after the seventeen tantras were revealed, but before Longchenpa, and given that the six lamps form a major part of that ZZNG textual cycle, the appearance of a similar list (though not precisely identical in all details) in Longchenpa's oeuvre bearing the title "snyan brgyud" leads one to speculate that Buddhists borrowed the scheme of six lamps from ZZNG and modified it to suit themselves. However, it is notable that in the Seven Treasures, there is no presentation at all of six lamps, only four. At present, the schemes of four and six lamps are very standard in various Buddhist Dzogchen curriculums. The scheme of six lamps earned its Buddhist canonicity from Longchenpa and also from the 15th century Zhitro cycle of Karma Lingpa.

Author: Malcolm

Date: Monday, January 13th, 2020 at 1:48 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Johnny Dangerous said:

Yeah, I'm in full agreement with this. It's the best argument against the anti-Bonpo types. Often the arguments made against it's legitimacy are the same as Theravadins arguing against the Mahayana.

Malcolm wrote:

If you have not yet read Drung, Deu, and Bon, I suggest you do so.

Author: Malcolm

Date: Monday, January 13th, 2020 at 4:27 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Johnny Dangerous said:

Yeah, I'm in full agreement with this. It's the best argument against the anti-Bonpo types. Often the arguments made against it's legitimacy are the same as Theravadins arguing against the Mahayana.

Malcolm wrote:

If you have not yet read Drung, Deu, and Bon, I suggest you do so.

Johnny Dangerous said:

I plan on it, but is some specific relevancy here, or just generally?

"In any case we can hypothesize that the Bönpos absorbed elements of Buddhism without recognizing them as such, as some scholars maintain, or that they did so in order to survive to counter the great success of the Buddhist faith. The fact remains that

in the contemporary Bönpo canon can be found some of the most important Buddhist texts, albeit with different titles, and even the iconography of Shenrab Miwoche emulates that of Buddha Śakyamuni. There may originally have been valid reasons for this work of transformation and adaptation of Buddhist elements, perhaps for the very preservation of authentic Bön teachings, but this principle was soon forgotten and the importance of the original traditions was neglected in favour of the philosophical teachings derived from Buddhism. It was probably at this juncture that the original Bön was classified as "Bön of Cause," that is as inferior to or preliminary to the "Bön of Fruit," and the authentic principles of the ancient Bön culture were misconstrued and almost excised by the protagonists of official Bön."

Malcolm wrote:

Drung, Deu, and Bon, pg. xvii-xviii.

So, with the exception of one small set of verses, Chogyal Namkhai Norbu opines that all the Bon vehicles of the result are wholly derived from Buddhism.

Author: Malcolm

Date: Monday, January 13th, 2020 at 4:44 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

Malcolm wrote:

la bzla ba, it means "to transcend." This is merely a similarity in name, i.e. thod rgal as skipping stages. In actuality however, the concept of la bzla ba also exists in Dzogchen, but it has a different usage, while meaning "to transcend".

I had a brief conversation about this issue with Ringu Tulku, based on some speculative statements he made in his book on the Rlme Movement. However, in the end he stated to me that the difference between Dzogchen and Mahāmudra was thogal.

monktastic said:

Don't know if you're still reading this, Malcolm, but you are saying that la bzla ba is unrelated to thod rgal, correct?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, January 13th, 2020 at 5:56 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

shagrath said:

Could you please reflect a little bit to original question that was troubling me? I want to

learn dzogchen, but I am in position that I can receive ZZNG dzogchen teachings and not from Nyingma. I really like it, as I stated I do not want to miss out on something. OR is it possible to learn directly ZZNG dzogchen and read next it both Bön and buddhist books for balanced position? As I got from all these posts is that dzogchen is dzogchen no matter which lineage belongs to.

Malcolm wrote:

ZZNG is an excellent teachings and many people have attained the body of light through its practice. Some Tibetan Buddhists, even Nyingmas, will be uncomfortable with you as a Bonpo student, and others, more open, won't care.

In the end, the teacher you pick is more important than the teaching.

Author: Malcolm

Date: Monday, January 13th, 2020 at 6:17 AM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

tkp67 said:

To the first comment: It is contextual to designations and identifications. This can be unpacked quite a bit. Simply put asserting either one doesn't put focus on a "middle way" but rather reinforces dualistic thinking. In my mind the middle way considers all sentient beings. All individuals are sentient beings.

Malcolm wrote:

All sentient beings are composed of many parts, five aggregates, sense basis, etc. So there really are not individuals, apart from a convention used to designate a collection, like "corporation."

tkp67 said:

It is a designation that is easier for the mind to rationalize. It does not seem to lend to a middle way.

Malcolm wrote:

As Nagārjuna points out, emptiness, dependent designation, and middle way are all synonyms.

M

Author: Malcolm

Date: Monday, January 13th, 2020 at 7:58 AM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Vasana said:

You'll be interested in hearing Alan Wallace's perspective on this. He also explores the roles of the dhyanis and the levels of shamatha practice.

It's not that the dhyanis are absent, it's that the yogic direct cognitions' perceptions taught in Tibetan Buddhism need not rely on perfect dhyani absorption as a prerequisite. The nature of mind including but *beyond* the vipassana topics of sutra is pointed out and so one can have those direct valid cognitions, with or without the stability of stable dhyani or shamatha. (Although it will obviously help)

Alan Wallace will do a much better job at explaining this than my attempt above

Johnny Dangerous said:

He seems to be a big advocate of achieving Shamatha/the first Jhana, or coming close at least - including in a Dzogchen context. That's my understanding at least, mainly because it makes so many other things possible. The gist I got is that because achieving Shamatha makes for stable and clear vipassana, and vipassana is what guards one's practice of contemplation/nonmeditation from "backsliding". So according to my understanding of what he's teaching, you can - and people do - cut through to pristine awareness without achieving shamatha, but maintaining and familiarizing is far more likely with stable shamatha.

Malcolm wrote:

In dzogchen teachings one is using many different methods to discover natural concentration. Discovering shamatha is relatively simple when you use the approaches taught in the dzogchen tantras, rather than relying on the gradual method introduced by Kamalshila.

Rigpa is knowledge of your own state, when you have it, you never lose it, even if you are distracted.

One point where I really disagree with Wallace is his idea that trekcho is Dzogchen shamatha. I really dispute this notion.

Author: Malcolm

Date: Monday, January 13th, 2020 at 9:44 AM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Johnny Dangerous said:

I have not heard him say that, rather he makes the same distinction as I have seen in other teachings - between shamatha being resting meditation within the substrate, and trekchod being cutting through the substrate/Alaya.

So, if he is teaching that Trekchod is shamatha, he is not doing it in the places I have seen, and in fact makes the same distinction between the two I have seen from any Dzogchen teacher I've closely listened to.

Malcolm wrote:
He has said this.

It's not possible for anyone to differentiate the alaya from the dharmakaya, or cut through the alaya, etc., unless they realize the exhaustion of dharmata in this lifetime. The alaya is the knowledge obscuration. It's the last thing that goes before buddhahood fully dawns in ones mind.

The classical definition of trekchod is someone attaining full awakening upon introduction. Trekcho is related to the basis, the view. It is wisdom, shes rab. This is why they say trekcho is for lazy, intelligent people who don't like to meditate.

Author: Malcolm
Date: Monday, January 13th, 2020 at 10:18 AM
Title: Re: Question about serkyem set

Content:

KiwiNFLFan said:

I ordered a serkyem set off Aliexpress and it arrived today. I'd previously used a wine glass or smaller glass glass on a stem.

I noticed that the bowl on the top piece is on an angle. Is it supposed to be like that? If not, can it still be used to make serkyem offerings?

Malcolm wrote:
You should straighten it. Sometime they get bent.

Author: Malcolm
Date: Monday, January 13th, 2020 at 12:40 PM
Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Johnny Dangerous said:

I have not heard him say that, rather he makes the same distinction as I have seen in other teachings - between shamatha being resting meditation within the substrate, and trekchod being cutting through the substrate/Alaya.

So, if he is teaching that Trekchod is shamatha, he is not doing it in the places I have seen, and in fact makes the same distinction between the two I have seen from any Dzogchen teacher I've closely listened to.

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It's not possible for anyone to differentiate the alaya from the dharmakaya, or cut through the alaya, etc., unless they realize the exhaustion of dharmata in this lifetime. The alaya is the knowledge obscuration. It's the last thing that goes before buddhahood

fully dawns in ones mind.

The classical definition of trekchod is someone attaining full awakening upon introduction. Trekcho is related to the basis, the view. It is wisdom, shes rab. This is why they say trekcho is for lazy, intelligent people who don't like to meditate.

Johnny Dangerous said:

I don't get your meaning here, or if I do it's contrary to all the (semde I guess) texts I've read that address different capacities. In the texts I'm thinking of for many of the lower-than-the-best types, begin with Shamatha which eventually turns into contemplation as pointing out/introduction/instructions on removing doubts etc. is given. By my reading what Wallace teaches accords pretty well with those.

Now I don't remotely have your access or acumen with scholarship, but I have read enough / been to enough teachings to know it is not unusual for the introduction/pointing out to be preceded by, and to a degree dependent on Shamatha, at least for those of any "lower" capacity. Which makes me wonder, what do you mean by "classical presentation" and "full awakening" here in the context of Dzogchen literature??

Malcolm wrote:

Did you read Buddhahood? Gradual trekcho does not exist.

Author: Malcolm

Date: Monday, January 13th, 2020 at 9:38 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

ZZNG is an excellent teachings and many people have attained the body of light through its practice. Some Tibetan Buddhists, even Nyingmas, will be uncomfortable with you as a Bonpo student, and others, more open, won't care.

In the end, the teacher you pick is more important than the teaching.

shagrath said:

I will keep that in mind. Good advice.

I do not wish to start a new e-war but how to know which one to pick? The one cannot know if teacher reached body of light until teachers death bed. Or one cannot go wrong to choose from more famous lineages like students of Dilgo Khyentse (Dilgo Khyentse Yangsi, Shechen Rabjam, Matthieu Ricard) or sons of Tulku Urgyen?

Malcolm wrote:

In the beginning you have to be like a bee, visiting many flowers.

Author: Malcolm

Date: Monday, January 13th, 2020 at 10:05 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Malcolm wrote:

It's not possible for anyone to differentiate the alaya from the dharmakaya, or cut through the alaya, etc., unless they realize the exhaustion of dharmata in this lifetime. The alaya is the knowledge obscuration. It's the last thing that goes before buddhahood fully dawns in ones mind.

fckw said:

Why is the exhaustion of dharmata a prerequisite to removing the knowledge obscuration? I have heard about them separately, but not one being the prerequisite of the other.

Malcolm wrote:

The exhaustion of phenomena is the attainment of buddhahood. If one has any shred of the knowledge obscuration left, one is not fully awakened. The fourth vision exhausts all remnants of the two obscurations; but the alaya is just another name for ignorance as a knowledge obscuration, rather than ignorance as affliction which is the first member of the twelve members of the chain of dependent origination.

fckw said:

Edit: Exhaustion of dharmata is obviously relevant because it means there are no new karmic imprints left. But this seems to me only to be a necessary but not a sufficient condition for actually removing the knowledge obscuration. Is this maybe what you meant?

Malcolm wrote:

No, it is not what I meant at all.

Author: Malcolm

Date: Monday, January 13th, 2020 at 10:26 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Vasana said:

Yet stabilizing the continuity is still an important part of familiarizing, no?

Malcolm wrote:

You should review the trekchod section in Buddhahood, 161-167.

Author: Malcolm

Date: Monday, January 13th, 2020 at 10:58 PM

Title: Re: Why Greta Thunberg Should Be Time's Person of the Year

Content:

Vasana said:

Inaccurate meme is Inaccurate.

Surprised to see you fall victim to memetic warfare, Nemo.

Malcolm wrote:

I am pretty sure he was trying to make the reverse point, that blaming the Australia fires on arsonists distracts from the actual cause of the bushfires -- climate change. This is what he was talking about when he was going on about algorithms that push these views onto people.

Author: Malcolm

Date: Monday, January 13th, 2020 at 11:23 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Vasana said:

Yet stabilizing the continuity is still an important part of familiarizing, no?

Malcolm wrote:

You should review the trekchod section in Buddhahood, 161-167.

Vasana said:

Will do so when I can. The book is at my parents house at the moment so it won't be anytime soon unfortunately.

Malcolm wrote:

In general, from the perspective of Dzogchen teachings, there are two kinds of persons: people who are inclined towards perceptual objects, and people who are inclined towards the self-appearance of vidyā. Teachings like semzins, tummo, chulen, etc., are oriented towards the former, and trekcho and thogal are oriented towards the latter.

In the section I mentioned, the progression is recognition, trust, and decisiveness. The Sound Tantra relates:

The recognition of one's own state is encountered with trust,
Decisiveness establishes one in confidence.

This is just a very concise summary of the basic principles of Dzogchen teachings that are reinforced by the Three Phrases and so on.

These days, practicing śamatha accompanied with Dzogchen view is sometimes referred to as trekcho, but it is not really trekcho. Trekcho cannot arise out of śamatha.

As The Tantra Without Syllables states:

Though the nature of vidyā pervades all,
the dharmakāya is encountered in the intimate instructions.

While it is certainly the case that practicing śamatha or mantra recitation (they are equivalent) with a Dzogchen view is beneficial, it is not the actual path of Dzogchen.

Author: Malcolm

Date: Monday, January 13th, 2020 at 11:58 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Vasana said:

Sure, I'm not conflating shamatha with trekchod, but like JD, I'm thinking of those sequential semde texts and particularly that of ChNNR's commentary. The 4 yogas including shamatha, the calm state etc.

Of course for seasoned practioners they're not sequential but these approaches of using shamatha for that initial pliability are evident.

Malcolm wrote:

Gnas pa is not really equivalent with formal śamatha. In other words, you do not have to have perfect śamatha of the type described in lower teachings. Gnas pa really just means being without concepts, or mental movements, for a little while. Then you discover that. You also discover that you cannot stop the movements of concepts. That is mi g.yo, "not moving." Then you discover they are the same state, mnyam nyid. Then having discovered that sameness, then you can effortlessly be in your real nature, lhun grub.

In order to create understanding in others, we equate the first two samadhis with śamatha and vipaśyanā, but it is a very gross and inaccurate comparison.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 12:32 AM

Title: Re: Concerns Regarding Mercuric Pills

Content:

Tenma said:

<https://www.mdpi.com/2077-1444/10/4/282/htm>

So I just read an article over the mendrup pills, however, seeing some of these substances, wouldn't they poison someone rather than actual heal them? Especially if it contains mercury? Anyone with experience in this?

Malcolm wrote:

Ok, sman sgrub has no mercury in it.

The pills they are talking about are very use Mercury sulfide, which, when correctly made, does not harm the human body.

<https://www.sciencedirect.com/topics/agricultural-and-biological-sciences/mercury-sulfide>

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 12:57 AM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

fckw said:

(Whether or not you absolutely need to have mastered the 1th to 4th jhana or not, I am not sure there is any consensus on this in therevada vipassana.)

Caoimhghín said:

I believe, in the Daśabhūmika 10 stages framework, a bodhisattva is eventually expected to master the four dhyānāni and the four ārūpyasamāpattayaḥ on his/her course through the ten grounds while completing anuttarā samyaksambodhi, complete and perfect awakening.

Malcolm wrote:

Yes, when such dhyānas do not result in paths of rebirth. When it comes to the thirty-seven bodhipakṣa dharmas, right samadhi is the last of the list, and is in that part of the bodhipakṣa dharmas that belong the noble path, beyond the path of seeing.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 1:00 AM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Caoimhghín said:

On which bhūmi, I'm not sure. As to the Theravāda question, I don't know of formless attainments are expected of all arhantaḥ.

Malcolm wrote:

None actually. It is possible to attain arhatship without samadhi, through mere "dry" insight.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 1:22 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

In the beginning you have to be like a bee, visiting many flowers.

Seeker12 said:

Is that, briefly, because you need to refine your understanding of what the lama is?

Malcolm wrote:

No, you need to encounter many different teachers in the beginning.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 4:44 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

treehuggingoctopus said:

I think that the history and what is to a great extent still the present status of Bon, both in Tibet and in diaspora, makes it rather inevitable, does it not? I mean, Bonpo belong(ed) to the subaltern, the history of Bon's involvement with Buddhism is pretty much a textbook example of how a marginalised, oppressed/ignored and continually erased community struggles to remake itself so as to survive. And, HHDL efforts notwithstanding, the conflict is still very far from over, I have witnessed some very disturbing expressions of anti-Bon prejudice coming from Buddhist teachers.

Malcolm wrote:

I think it is useful to divided our narratives into myths (Buddhas living in past eons), legends, (stories of mahāsiddhas, possibly historical people embedded in fantastic stories, Milarepa comes to mind, Gyerphung Lodpo, 25 disciples of Guru P, etc.) and history (things that can be verified with empirically available facts). If people structured their thinking to slot parts of narratives into these different categories, then this would go a long way towards eliminating sectarian conflicts.

treehuggingoctopus said:

It may. It might also help to allow for a number of diverging stories, which, diverge though they do, nevertheless all hit the crucial spot -- it may be simpler to achieve since it does not call for a need to agree upon what is fact and what is not.

These conflicts will probably subside "on their own" as religious traditions begin to really understand that the biggest threat is not another group of religious freaks in the town, but the increasingly prevalent hedonism and materialism. Many lamas in their 60s or younger are already well aware of what is going on.

Malcolm wrote:

I am a confirmed hedonist, and I personally think that the implicit secularism of Epicurus is the salve for religious wars.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 5:19 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

If one is really at the level that they can take sense pleasures onto the Vajrayāna Path, then their 'hedonism' has a useful context.

Malcolm wrote:

If you have received any Vajrayāna empowerment, you are required by samaya to take sense pleasures for your own enjoyment.

However, I was making a little joke. Epicurus, the founder of Hedonism, is the founder of the doctrine at the heart of so-called Deism, a cover term for atheist, among educated Anglo-Americans during the revolutionary period.

It is the secularism at the heart of Hedonism which I was invoking. And after all, there is nothing wrong with living for pleasure, mundane or transcendent. It is better than asceticism.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 5:46 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

treehuggingoctopus said:

Well, my "hedonism" was also a shortcut to something somewhat more specific. But you knew that when you were making the comment.

Malcolm wrote:

I really can't understand why people still think asceticism is impressive or vital, given that we have Vajrayāna. Vajrayāna is the ultimate hedonic vehicle.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 7:55 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Malcolm wrote:

If you have received any Vajrayāna empowerment, you are required by samaya to take sense pleasures for your own enjoyment.

Sādhaka said:
Sure.

At the same time, I think this is with the assumption that the, well, sādharma will close to the start become proficient in Tsa Lung, Trul Khor, Tummo, the Four Joys, etc. and that the sense pleasures will be enjoyed in that context. Unfortunately most people nowadays don't seem to get that opportunity. They receive empowerments for a weekend, but then have to go home and work their 40 hours a week etc. instead.

Malcolm wrote:
There are the off-time yogas, eating, sleeping, etc. These are supposed to be practiced everywhere.

Sādhaka said:
But traditionally the sense pleasure enjoying aspect of Vajrayāna was considered secret (or was it not so secret circa 700 C.E. in India?); therefore we couldn't really advertise it to the common person could we? If we could, for worse or for better, Vajrayāna would be much more popular in these times & days. But I'm not sure that it would be appropriate to promote as such.

Malcolm wrote:
Well, since there is no liberation for people in this degenerate age apart from Vajrayāna, seems to me we should be spreading it as widely as possible.

Sādhaka said:
I mean if it were up to me, we would live in a Buddhocracy, a conservative-and somewhat-'libertarian'-leaning one, and that would also allow for the sense-pleasure enjoying aspects of Vajrayāna; and Yungdrung/Vajrayāna would be the state religion as it was in Tibet, yet hopefully would be minus a lot of the unnecessary sectarian politicism.

Malcolm wrote:
Uggh, you should read Aryadeva's take down of monarchy. Monarchs are fools, even Buddhist ones.

M

Author: Malcolm
Date: Tuesday, January 14th, 2020 at 9:17 PM
Title: Re: Practical difference between Bön and Nyingma Dzogchen
Content:
Vasana said:

I never said anyone never understood anyone, I was just adding my two pennies to the

pile and also responding to Malcolm and the discussion of whether vajrayana could be described as ultimately hedonic with attachment, aversion, cetanā and vipāka in mind.

Malcolm wrote:

It's hedonism. You are practicing viewing everything as a fabulous palace in which there are nothing but delights, enjoyed by you, the king. Can't get more hedonistic than that.

Vajrayana is not a path of renunciation, but rather transformation.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 9:24 PM

Title: Re: Time For A Republic.

Content:

Simon E. said:

The point I am making is actually quite simple. If you are a Brit you are likely to have learn from babyhood that there is a benign Dad or Mum who has a status which will always be above yours, and that this parent figure is not different from the state, that as your passport will tell you, you are not a citizen, you do not even have a constitution, you are a subject...

That is infantilisation of a kind that the French did away in the 18th century.

Malcolm wrote:

They tried, and got Napoleon and the third republic.

I think you are stuck with Windsor's until England decides to tire of the monarchy.

Author: Malcolm

Date: Tuesday, January 14th, 2020 at 10:25 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Sure.

At the same time, I think this is with the assumption that the, well, sādhaka will close to the start become proficient in Tsa Lung, Trul Khor, Tummo, the Four Joys, etc. and that the sense pleasures will be enjoyed in that context. Unfortunately most people nowadays don't seem to get that opportunity. They receive empowerments for a weekend, but then have to go home and work their 40 hours a week etc. instead.

Malcolm wrote:

There are the off-time yogas, eating, sleeping, etc. These are supposed to practiced everywhere.

Sādhaka said:

I don't think that I could argue against this, but what does it have to do with enjoying sense-pleasures in Vajrayāna coming with the assumption that the sādhaka will close to the beginning become proficient in Tsa Lung, Trul Khor, Tummo, the Four Joys, etc., and that they would be enjoying the sense pleasures with that as a correct foundation for enjoying them?

Malcolm wrote:

The offtime yogas of sleeping, waking, bathing, clothing, eating, passion (for lay people), and so on meant to be practiced by beginners, from day one.

Sādhaka said:

However what about Namkhai Norbu Rinpoche having said that in Dzogchen doing missionary work is considered negative because it seeks to condition others?

Malcolm wrote:

Well, I do not mean that we should stand on street corners with the Hevajra Tantra in hand trying to convert people. But, on the other hand, the entire point of the Vajramaster empowerment is committing to spread Vajrayāna dharma to benefit sentient beings.

Sādhaka said:

I suppose just bring Vajrayāna into conversation with people if it can arise naturally in a conversation, gauge the individual's potential interest; and if they seem interested, then continue on, and if they do not seem interested at all, then change the subject? Also, how many qualified Teachers are there going to be for people within the next decade or so?

Malcolm wrote:

Yes.

Sādhaka said:

The Tantric Aryadeva or the Sutric one?

Malcolm wrote:

Nāgārjuna's disciple who wrote the four hundred. In my opinion, when Dharma becomes the government, it becomes corrupted. This is the lesson of Buddhist Kingdoms. Constitutional monarchies are ok, as long the sovereign is merely a figurehead with no power. But I am a firm believer in separation of church and state and representational democracy. Not into kings.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 12:26 AM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

Sādhaka said:

Nāgārjuna's disciple who wrote the four hundred.

You've posted in other threads before about how Tibetans generally consider that there was only one Nāgārjuna; and that you think that the Sutric one and Tantric one are two different individuals.

Is it a similar situation with (the) Āryadeva(s)?

Malcolm wrote:

Definitely.

Sādhaka said:

Aside from a Cakravartirāja, government by nature is corrupt. And I think that I can see where you're coming from on not wanting to taint Dharma by involving it with government; if that is what you're getting at.

Malcolm wrote:

The problem with absolute monarchies, all of them, is that power only changes hands through death or violence. And history shows that good kings are inevitably followed by incompetent kings or worse.

Sādhaka said:

Democracy, assuming that we even have any semblance of democracy at all, without wise or at least fairly well informed people, is only mob rule (and mob rule can have a double meaning here).

Malcolm wrote:

Hence I specified representational democracy.

Sādhaka said:

Democracy: I'm the perfect form of government.

Malcolm wrote:

Many forms of Government have been tried and will be tried in this world of sin and woe. No one pretends that democracy is perfect or all-wise. Indeed, it has been said that democracy is the worst form of government except all those other forms that have been tried from time to time.

—Winston Churchill

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 12:53 AM

Title: Re: Time For A Republic.

Content:

Queequeg said:

If you have a disciplined monarchy, they'll let that nationalist impulse get projected onto them, and then its dissipated in harmless tabloid obsessions.

Consider in Japan where the nationalists keep trying to project onto the Emperor who in turn shrugs it off.

Malcolm wrote:

Hmmmm...Meiji restoration anyone?

This only works in a constitutional monarchy, and then, not even terribly well.

Queequeg said:

We're still by and large, stupid and tribal. A monarchy without any real power can function as a good diversion for the dumber nationalist impulses.

Malcolm wrote:

I think sports is a better outlet.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 2:30 AM

Title: Re: Dzamling Gar Song - text and meaning from CNN (link)

Content:

florin said:

If i am not mistaken there is a dance called the dance of the 12 A's that goes by the same name, Khalongdorjekar. It could be that they are one and the same thing with the one you mention above.

Malcolm wrote:

Different dance, same name. There is the twelve A one, and then there is the one that is done on the klong gsal symbol.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 4:10 AM

Title: Re: Time For A Republic.

Content:

Queequeg said:

How do the Quebecois feel about that?

Malcolm wrote:

Apparently the Sussexes were warned off about spending time in Montreal, as the Quebecois are not thrilled with being subjects of the English crown.

Also, I heard it speculated that one way to resolve the issue is to award Canada to the Sussexes and make them the King and Queen of Canada.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 4:12 AM

Title: Re: Time For A Republic.

Content:

Simon E. said:

Well good, you are welcome to keep the whole tribe then as well as Harry and Meghan. I'm sure we in the U.K. can put the money saved to good use.

Malcolm wrote:

Spoken like a true American!

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 4:13 AM

Title: Re: Time For A Republic.

Content:

Mantrik said:

Whatever form it takes, it's a toss-up whether it is better to have people as titular rulers who are there because of past generations of warmongering and corruption, and those who are there because of current warmongering and corruption.

Suggestion 1:

Maybe we could persuade Netflix to buy the Windsor franchise and turn the whole shebang into a hybrid form of reality tv series:

'I'm a Royalty, Get me Out of Big Brother's Island' ?

Suggestion 2:

As this lot are Germans, we could arrange a rota system of royals from different nationalities to have a bash at it for a decade or so.

Suggestion 3:

Let descendants of previous relevant monarchs loose in an annual Royal 'It's a Knockout' series and give each winner a year.

At the moment, I'd put money on the Athelstan clan, even though they did fail to claim back Long Island recently.

Malcolm wrote:

The only genuine sovereigns of England, Scotland, and Wales are the Stuarts.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 4:18 AM

Title: Re: Time For A Republic.

Content:

Simon E. said:

Yes, well we know you have Scottish ancestry Malcolm...

Malcolm wrote:

Just sayin...

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 4:22 AM

Title: Re: Time For A Republic.

Content:

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 6:19 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Sex crimes are by definition not done with bodhicitta motivation. In the same sense I t is also possible to do an otherwise virtuous action with criminal intent.

As I just said, there is never a circumstance that allows for a negative mind since that cannot be a remedy to a situation.

Malcolm wrote:

Right, which is why I specified sex crimes, like rape, etc.

TrimePema said:

Okay... I don't want to be THAT GUY but I have to genuinely ask this.

In my experience with the Shambhala people - I was fairly close with them when the SMR info came to light - there was some confusion. Initially, people thought there were sex crimes that were committed.

Malcolm wrote:

This is because allegedly he raped someone in Chile. But I think this was never verified.

TrimePema said:

But when the report actually came out, and when I spoke with people who were actually there during one or more of the reported incidents, or received first hand accounts from people who were actually there and relayed them to me, it became clear that during one of the main incidents people were super upset about, what had transpired was the following: there was a party (read tsok) and during the offerings one student had the idea to play truth or dare with the Guru. What happened is someone dared SMR and a student to kiss, which they did, during which he allegedly kissed her too long and it made people uncomfortable.

Malcolm wrote:

That's not what I had in mind.

TrimePema said:

Is this a sex crime or what category does this fall under given the above descriptions of sexual misconduct

Malcolm wrote:

That is not sexual misconduct in my book. That's just poor manners.

The fact is that men need to learn how to restrain themselves around women and act in a manner appropriate to the situation. In most cases, sleeping with female students is just a bad policy, especially if they are throwing themselves at you. But the male ego is a fragile thing, and this is why men get into so much trouble. This is not an issue with Gurus, etc. This is an issue of male entitlement, and listen gentleman, we have all been raised with it from the time we were little kids.

Author: Malcolm

Date: Wednesday, January 15th, 2020 at 8:32 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

TrimePema said:

You're right in the sense that what he did was concluded to be sexual misconduct regarding a number of claims. This is defined as unwanted sexual contact. I thought

what was implied by "sex crimes" earlier in this conversation was rape. Am I misunderstanding the categories here?

Malcolm wrote:

Definitions vary from state to state, but generally sexual assault refers to penetrating the body in any orifice with any member of the body.

Sexual harassment, as defined by the U.S. Equal Employment Opportunity Commission, is illegal and can include "offensive remarks about a person's sex, unwelcome sexual advances, requests for sexual favors." The latter is criminal, but is not what I meant when I used the term sex crime. I was thinking of sexual assault.

<https://www.washingtonpost.com/news/soloish/wp/2017/12/21/whats-the-difference-between-sexual-assault-and-harassment-lets-break-it-down/>

Author: Malcolm

Date: Thursday, January 16th, 2020 at 12:26 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Blackthorne said:

From the reading I've done and the few practicing Buddhists I know, I would gather that Buddhism leans to the right socially/politically...

Malcolm wrote:

Um, no, this is a misconception. A conservative would be very unhappy with Madhyamaka, for example, since Madhyamaka scholars ridicule monarchy, conservatives will not find this comfortable.

Also, Nāgārjuna, for example, recommends that sovereigns pardon criminals, abolish death sentences for capital crimes, provide universal healthcare and social services, etc.

Most Buddhists I know personally oppose abortion, since the Buddhist theory of conception means that a zygote is a sentient being. However, most Western Buddhists understand that all arguments against abortion are fundamentally religious arguments, and therefore, understand the necessity of not legislating religious values into law.

Blackthorne said:

but online I see a lot 'hate' toward conservative points of view.

Malcolm wrote:

As far as rhetoric goes, Donald Trump is a lawless gangster, and those who voted for him should be absolutely ashamed of themselves and what the GOP has become. Lindsey Graham is the new poster boy for GOP fecklessness. Trump is not a conservative.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 12:31 AM

Title: Re: Guru yoga with Samantabhadra?

Content:

monktastic said:

In Nyingma, of course Guru Rinpoche is most often used for GY. Have you heard of anyone using Samantabhadra directly? Perhaps the Aspiration Prayer of Samantabhadra could be considered basically that.

Malcolm wrote:

There is a guru yoga composed by Longchenpa that uses Samantabhadra, it is a practicing coming from sems sde.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 12:35 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

TrimePema said:

What? So killing can be done with a mind that does not come from strong aversion but cheating on your spouse or causing another person to cheat on their spouse can only be caused by strong sexual desire?

Malcolm wrote:

The classic example where sexual misconduct is engaged in to benefit another is the story where a bodhisattva monk is the object of a young women's desperate desire for him. She threatens to kill herself unless he gives himself to her and breaks his vows. So he does.

TrimePema said:

I don't think you are right about that. The Buddhas emanated as a copy of Rudra and had sex with his consort in order to give birth to an emanation that could subjugate Rudra.

Malcolm wrote:

Haven't heard that version of the story. I don't think this is quite right.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 12:38 AM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Fortyeightvows said:

The issue of jhana one of the main points that later buddhism really departs from what the buddha taught in the earliest texts.

In fact jhana is how the buddha himself attained liberation!

<https://www.accesstoinsight.org/tipitaka/mn/mn.036.than.html>

As for the formless, buddha quite explicitly said those do not lead to final liberation.

(also there is no sutta to be found where the formless are called jhana.

"I thought: 'I recall once, when my father the Sakyan was working, and I was sitting in the cool shade of a rose-apple tree, then — quite secluded from sensuality, secluded from unskillful mental qualities — I entered & remained in the first jhana: rapture & pleasure born from seclusion, accompanied by directed thought & evaluation. Could that be the path to Awakening?' Then following on that memory came the realization: 'That is the path to Awakening.'"

Malcolm wrote:

Buddha did not attain buddhahood through the dhyānas, etc. He went through the dhyānas in order to eradicate paths of rebirth caused by them, which culminated in vajropamasamadhi. But vajropamasamadhi is not necessary for awakening, only for buddhahood. In Dzogchen teachings, for example, the conclusion of the four visions is vajropamasamadhi.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 12:42 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Blackthorne said:

From the reading I've done and the few practicing Buddhists I know, I would gather that Buddhism leans to the right socially/politically...

Malcolm wrote:

Um, no, this is a misconception. A conservative would be very unhappy with Madhyamaka, for example, since Madhyamaka scholars ridicule monarchy, conservatives will not find this comfortable.

Also, Nāgārjuna, for example, recommends that sovereigns pardon criminals, abolish death sentences for capital crimes, provide universal healthcare and social services, etc.

Most Buddhists I know personally oppose abortion, since the Buddhist theory of conception means that a zygote is a sentient being. However, most Western Buddhists understand that all arguments against abortion are fundamentally religious arguments, and therefore, understand the necessity of not legislating religious values into law.

Queequeg said:

Well said.

Following up on Nagarjuna's Ratnavali his advice to a sovereign. Those policy recommendations, I think, resonate most closely with many contemporary progressive agendas. If I were to summarize, its a recommendation to a sovereign to rule with deep, profound kindness.

Malcolm wrote:
Exactly.

Author: Malcolm
Date: Thursday, January 16th, 2020 at 12:44 AM
Title: Re: Freemasonry
Content:

Blackthorne said:
If you want to post pics of them I could tell you what they mean or which Rite he belonged to.

Malcolm wrote:
I think that Nicholas Weeks, who posts here often, is a mason.

Author: Malcolm
Date: Thursday, January 16th, 2020 at 1:34 AM
Title: Re: Does Buddhism Require You To Be a Liberal?
Content:

Blackthorne said:
Anyway, thanks. I wasn't trying to cause a fight or stir the pot just expressing my opinion and my first impressions as a new poster.

Malcolm wrote:
And for my part, I have never understood how a republican can square their economic beliefs in unfettered free trade, their absurd climate change denialism, and their commitment to undermining education and healthcare with their supposed religious commitment to bearing love and compassion for all sentient beings. However, most of the GOP Buddhists I know do not belong to a mainstream Buddhist denomination, but rather somewhat fringy groups.

That said, there are Asian Buddhist leaders who do come from a more conservative mind set, and this causes their devoted western students to often experience cognitive dissonance when the latter discover their teacher is an antidemocratic authoritarian who hates muslims and black people, and thinks that Trump and Putin are the bomb.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 3:27 AM

Title: Re: Freemasonry

Content:

Blackthorne said:

If you want to post pics of them I could tell you what they mean or which Rite he belonged to.

Malcolm wrote:

I think that Nicholas Weeks, who posts here often, is a mason.

Nicholas Weeks said:

Not so - never was, in this life anyway.

Malcolm wrote:

My mistake then, it must be because you are a Theosophist.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 5:14 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Blackthorne said:

And for my part, I have never understood how a republican can square their economic beliefs in unfettered free trade, their absurd climate change denialism, and their commitment to undermining education and healthcare with their supposed religious commitment to bearing love and compassion for all sentient beings. However, most of the GOP Buddhists I know do not belong to a mainstream Buddhist denomination, but rather somewhat fringe groups.

That said, there are Asian Buddhist leaders who do come from a more conservative mind set, and this causes their devoted western students to often experience cognitive dissonance when the latter discover their teacher is an antidemocratic authoritarian who hates Muslims and Black people, and thinks that Trump and Putin are the bomb. I'm Canadian and have no dog in the fight when it comes to GOP vs. anyone.

Malcolm wrote:

Canadian conservatives are basically liberals; unless you think Canada should eliminate universal health care, start letting Pharma set drug prices for your nation and so on, in which case, you are insane.

Author: Malcolm

Date: Thursday, January 16th, 2020 at 9:08 PM

Title: Re: Role of meditative absorption in Tibetan Buddhism

Content:

Malcolm wrote:

Buddha did not attain buddhahood through the dhyānas, etc. He went through the dhyānas in order to eradicate paths of rebirth caused by them, which culminated in vajropamasamadhi. But vajropamasamadhi is not necessary for awakening, only for buddhahood. In Dzogchen teachings, for example, the conclusion of the four visions is vajropamasamadhi.

Arnoud said:

Awakening here is equated with path of seeing? 1st stage Bodhisattva?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 1:32 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Dan74 said:

I guess over the years I've become pretty conservative on some social issues. But US Conservatives is something else entirely. For me, classical conservative vs progressive is simply that - emphasis on preserving what is traditional, established vs emphasis on changing, reforming and throwing away. Any thinking person needs to look at matters on a case-by-case basis, but there is still bound to be an a priori bias towards conserving or changing.

Malcolm wrote:

This is ridiculously simplistic. The short and fast version is the conservatives want conserve their class privilege, which are the means by which they have attained wealth and power. This attitude begins right with person considered the founder of the modern conservatism, Burke. While lounging (or playing golf) in saccharine paternalism which pretends to a concern for others, conservatives in general simply want to make sure that they get to keep the benefits of their class privileges, which they did not earn for themselves, but came into on the backs of others.

Progressives seek to make sure that in a society where there is an enormous disparity between people in terms of class and privilege, those who have an outsized amount of power due to their wealth and power do not deprive those who lack wealth and privilege (most of us) of our basic rights, and seek policies to make sure that no one secures wealth and privilege through exploiting others. This may involve wealth redistribution from rich to the poor; whereas conservative policies seek to redistribute wealth from the poor to the rich.

In modern times, in so called first world countries, this is most crucially felt at the environmental level, where the those who have wealth and power live in regions that are relatively unpolluted, whereas the poor and powerless are forced to live in toxic

environments.

At this phase of the game, progressives want to save the environment, whereas, over the last 20 years or so, conservatives have abandoned all sense and gone full tilt climate denialism, not because they really believe there is no problem, but because it is inconvenient for their accumulation of wealth and power.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 1:35 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Dan74 said:

By comparison, a conservative (I am being something of a Devil's advocate here) would create favourable conditions for the individual to flourish in freedom and then that very same individual would give generously, form voluntary groups to address the very same issues much more efficiently than the superstructures the progressives seek to impose.

Queequeg said:

Actually, I think what you are describing there is basically Neo-Liberal ideology, as espoused by establishment "Conservatives", which really should be called Rich People.

Malcolm wrote:

Exactly.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 3:37 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Queequeg said:

I think most people recognize that party alignment is a matter of expedience, and tomorrow, if the party shifts and stands for something else, time to abandon ship.

Malcolm wrote:

Well, the party Jefferson started was called the Democratic-Republican Party. The modern Democratic Party was actually founded by supporters of Andrew Jackson in 1828.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 5:26 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Queequeg said:

Right - were the parties related? I suppose Democrats of a certain time liked to think that they were descended from Jefferson?

Following on the shifting alignments... seems a lot of modern Republicans think Jackson was a hero, while for many Democrats - he was a genocidal Indian killer.

Malcolm wrote:

The Democrats evolved out of a split in the Democratic Republican Party over the succession of Madison. The Republicans evolved from the split in the Democratic Party over slavery in 1854. So in reality, both political parties today can trace their origin to the Jeffersonian Democratic-Republican Party and the Jacksonian Democratic Party.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 6:47 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

TrimePema said:

Right! But I feel like this gets us back to the original question:

Given that I ought to practice as if my teacher were actually an enlightened master, if my teacher were to do something like rape someone, would there be any grounds for viewing it as pure or would it automatically mean my master was not actually enlightened?

Malcolm wrote:

No and yes.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 10:44 AM

Title: Re: Pema Chödrön steps down

Content:

TsultimNamdak said:

Pema Chödrön steps down as an acharya.

<https://shambhalatimes.org/2020/01/16/letter-from-ani-pema-chodron/>

smcj said:

That SMR is returning to Shambhala as an active teacher is also a news flash for me.

PeterC said:

Me too. Not exactly surprising, though. Note the way that he's invited back - it's not that he wants to start teaching again, but he can't refuse the sincere requests of the Shambhala organizers; they are aware of the issues, but can't refuse the sincere requests of students who want to receive teachings; etc etc. General lack of responsibility all around. Well done to PC for walking away from that.

Malcolm wrote:

"When I read the recent letter from the Sakyong saying that he wished to start teaching again and would do so for all who requested, I was disheartened."

Author: Malcolm

Date: Saturday, January 18th, 2020 at 11:01 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

TrimePema said:

Right! But I feel like this gets us back to the original question:

Given that I ought to practice as if my teacher were actually an enlightened master, if my teacher were to do something like rape someone, would there be any grounds for viewing it as pure or would it automatically mean my master was not actually enlightened?

Malcolm wrote:

No and yes.

smcj said:

Yes and no. However the great likelihood favors the mundane view. Thus my support of HHDL and Mingyur R's positionson lama abuse.

On a practical level you choose your teachers cautiously and conservatively so that such an occasion cannot occur. Then you can give carte blanche—but from a safe distance away from any lines.

Malcolm wrote:

Your answer is in direct contradiction to the tantras. I am not sure why you persist in such wrong headed contrarianism.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 11:03 AM

Title: Re: Article about the authorship of the Heart Sutra written in Japanese

Content:

tingdzin said:

I assume you've already seen the article by Jan Nattier, in which she convincingly demonstrates that the Heart Sutra was originally a Chinese adaptation of the longer Prajnaparamita literature, back-translated into Sanskrit probably by Xuanzang? It's on the web, I believe.

Malcolm wrote:

This has been convincingly rejected.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 11:52 AM

Title: Re: Article about the authorship of the Heart Sutra written in Japanese

Content:

tingdzin said:

By whom and when? Your bare assertions mean nothing.

Malcolm wrote:

<https://dharma.wheel.net/viewtopic.php?t=29238&start=20>

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:19 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Malcolm wrote:

Also, Nāgārjuna, for example, recommends that sovereigns pardon criminals, abolish death sentences for capital crimes, provide universal healthcare and social services, etc.

Most Buddhists I know personally oppose abortion, since the Buddhist theory of conception means that a zygote is a sentient being. However, most Western Buddhists understand that all arguments against abortion are fundamentally religious arguments, and therefore, understand the necessity of not legislating religious values into law.

Forty-eight vows said:

So we can use religious arguments (from Nagarjuna) for things that you like.

But religious arguments against killing babies can't use because they are religious arguments.

Malcolm wrote:

If we use religious arguments, you have to bear in mind, that, according to our own texts a fetus experiences no pain until 19 weeks, at which point aborting it becomes killing of a human being, but not before. This defined in Vinaya.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:27 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Fortyeightvows said:

Being gay comes from sexual misconduct in past lives.

Malcolm wrote:

No. This is not correct, and is not how the five recognizable genders in Buddhist texts occur. Gender preference is mostly a result of the mother's conduct during pregnancy.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:29 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Caoimhghín said:

It must be in the Mūlasarvāstivāda vinaya? I've read a lot of Theravādin abortion debates and never seen that come up from their vinaya.

Malcolm wrote:

Perhaps, in our Vinaya, a monk can only be guilty of killing a human being after the 19th week.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:34 PM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Scenario 1: Naropa and Milarepa.

Scenario 2: Ösel Tendzin and SMR.

I think both scenarios should be taken into consideration. In summary my point has mostly been that, as serious as scenario 2 is, it does not completely invalidate scenario 1.

Is that a problem for people?

TrimePema said:

Oseltendzin is a good example IMO because when he became regent Trungpa Rinpoche also stated directly that VROTH was not enlightened. VROTH then, later, did

actually rape someone, and he also had students who still saw him as pure...

Hm....

Were the students mistaken in that case? Does that mean their practice was backwards?

Malcolm wrote:

Yes. He caused the fatal illness of at least one person, and now that act is considered homicide.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:37 PM

Title: Re: Article about the authorship of the Heart Sutra written in Japanese

Content:

tingdzin said:

Oh, yes, the thread Malcolm provided sheds some light on this. But I was talking about Nattier's thesis only, and don't care what Jayarava had to say (he says he doesn't even know Chinese). Nattier cannot be held responsible, nor her conclusions dismissed, simply because somebody else tries to exaggerate her case. Meantime, I'll try to find some of Jayarava's "peer-reviewed" articles. Or he could post e-addresses.

Malcolm wrote:

Not Jayarava, Wongchuck.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 8:38 PM

Title: Re: Article about the authorship of the Heart Sutra written in Japanese

Content:

Caoimhghín said:

I don't think he comes here often.

‘Epithets of the Mantra’ in the Heart Sutra by Jayarava is like a collection of his best arguments and most interesting insights concerning the sūtra divorced of the more extreme claims like the Tang dynasty forgery piece on his blog.

I don't know if it's peer reviewed. I should figure out, but I'm on my phone.

Malcolm wrote:

Peer review is overrated, case in point, jayarava.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 9:01 PM

Title: Re: driving the seafood truck

Content:

Fortyeightvows said:

Well, in the chicken truck example- you are delivering them to be killed. Surely that has some karma attached to it?

Malcolm wrote:

If it is the only job you can get, and you hate it, not much if any.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 9:12 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Caoimhghín said:

I'm pretty sure if we really want to go looking, the source is likely one of the Chinese apocryphal bodhisattvaśīla scriptures in the 1400's of the Taishō Canon. That's just a guess, those scriptures have all sorts of things in them.

But its very common to be of the opinion that cheating will get you reborn as a homosexual. Even people who are okay with homosexuals may be of that opinion, since why would you kick a man while he's down (while he's homosexual, so to speak, in this instance)? Even if misconduct leads to birth as a homosexual, it doesn't make any sense then to be extra cruel or what-have-you toward homosexuals because of what happened in the past.

That being said, I'd be interested if there's canonical sources for this. I hear it often enough that people have to be pulling it from somewhere, and I hear it often coming from Thai Buddhism, so I think it may be some śrāvaka Buddhavacana in their canon.

It's like if I learned that Queequeg (sorry to use you as an example here) has a terrible non-contagious genetic skin condition and that he got it as a result of being a rapist in 1850 or something, then I decided to treat Queequeg like he's a rapist right now and make conclusions about his person based on his skin condition and that I've decided he's still a rapist.

It just doesn't make a lot of sense.

Malcolm wrote:

Abhidharmakosha maintains that male homosexuality is a result of excess desire in the mind stream. Tibetan medicine maintains it is principally the behavior of the mother.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 9:44 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Caoimhghín said:

I'm pretty sure if we really want to go looking, the source is likely one of the Chinese

apocryphal bodhisattvaśīla scriptures in the 1400's of the Taishō Canon. That's just a guess, those scriptures have all sorts of things in them.

But its very common to be of the opinion that cheating will get you reborn as a homosexual. Even people who are okay with homosexuals may be of that opinion, since why would you kick a man while he's down (while he's homosexual, so to speak, in this instance)? Even if misconduct leads to birth as a homosexual, it doesn't make any sense then to be extra cruel or what-have-you toward homosexuals because of what happened in the past.

That being said, I'd be interested if there's canonical sources for this. I hear it often enough that people have to be pulling it from somewhere, and I hear it often coming from Thai Buddhism, so I think it may be some śrāvaka Buddhavaṇa in their canon.

It's like if I learned that Queequeg (sorry to use you as an example here) has a terrible non-contagious genetic skin condition and that he got it as a result of being a rapist in 1850 or something, then I decided to treat Queequeg like he's a rapist right now and make conclusions about his person based on his skin condition and that I've decided he's still a rapist.

It just doesn't make a lot of sense.

Malcolm wrote:

Abhidharmakośa maintains that male homosexuality is a result of excess desire in the mind stream. Tibetan medicine maintains it is principally the behavior of the mother.

Caoimhghín said:

"So what does the lady have to do, be on top?" he said, only with half a joke in his mouth.

Malcolm wrote:

The post-conception behavior of the mother, not whether she is cowgirl or missionary.

Author: Malcolm

Date: Saturday, January 18th, 2020 at 9:46 PM

Title: Re: Pema Chödrön steps down

Content:

PeterC said:

Me too. Not exactly surprising, though. Note the way that he's invited back - it's not that he wants to start teaching again, but he can't refuse the sincere requests of the Shambhala organizers; they are aware of the issues, but can't refuse the sincere requests of students who want to receive teachings; etc etc. General lack of responsibility all around. Well done to PC for walking away from that.

Malcolm wrote:

"When I read the recent letter from the Sakyong saying that he wished to start teaching again and would do so for all who requested, I was disheartened."

PeterC said:

"I understand that the Board's decision to invite the Sakyong was based on the compassionate intention to benefit the 125 people who wish to take the abhisheka in order to continue on their path..."

I feel that as a community committed to creating an enlightened society, we deserve something better than business as usual.

Hopefully, it's not too late to reverse this trend. For instance, the Board could be proactive and invite a few small groups of people with differing views to propose ideas for how we can go forward – ways that include everyone in the community and that provide accountability for all that has happened. If the Board could then make it their priority for 2020 to start to implement some of these plans ... that, in my opinion, would be very wise."

She's not exactly beating about the bush on this

Malcolm wrote:

Right, Mukpo said he wished to start teaching again, the board decided to invite him. This disturbed Pema Chodron so much she quit, much to her credit.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 12:09 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Sādhaka said:

Tibetan Medicine would recognize that it wouldn't be the mother's post-conception behavior alone; and that karma & vipaka from previous lifetimes would be a factor too.

Same with Abhidharma: i.e. it would not be excess desire alone, but also the way that excess desire was put into action in previous lifetimes.

Malcolm wrote:

In Tibetan Medicine it is considered to be primarily the conduct of the mother, but also whether the amount of reproductive fluid is even. In other words:

"More semen, a boy will be born; more menstrum, a girl will be born. Equal amounts, apart from the divisions of ambiguous gender, cause the birth of twins; incompatible birth location; physical deformity, these are births caused by harmful impurities.

At the time of conception when the father's sperm, the mother's egg and the bardo consciousness are together, if there is more semen of the father, there will be birth as a boy; if there is more menstrum, i.e. the red element, a girl will be born a girl. If the semen and menstrum are even, a neuter, a hermaphrodite, or someone who changes gender will be born and at the time of the mer mer po stage of the mixing of semen and the red element twins will be born from a division into two or three sections because of being divided by wind. Also each section will have a some greater, lesser, or an equivalent amount of semen and menstrum, producing births as above. "

Here ambiguous gender is a translation of the term paṇḍaka, and there are several types of paṇḍaka, with hermaphrodites and gay people included in this category.

In Abhidharma, excess affliction in general is the primary cause of a paṇḍaka. No cause is speculated upon in terms of conduct in past lives, it is simply stated that because of excess afflictions of both sexes (anger for lesbians), such people are incapable of holding pratimokṣa vows. But there is no sort of moral judgments about these people since there are many kinds of beings of ambiguous gender, like nāgas and so on.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 12:13 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Caoimhghín said:

Wait a minute.

If its "caused by" a mother's post-conception behaviour, is it the mother's "fault" that an otherwise straight child is born gay instead?

Is it "caused by" a mother's specific post-conception behaviour or "accompanied by" these certain behaviours?

Malcolm wrote:

There is no such thing as an "otherwise straight" child. Generally speaking, gender differentiation, in Tibetan Medicine and Ayurveda, occurs about three weeks after conception, though it can be changed in the third week of pregnancy.

If you are gay, you were born that way, according to Tibetan Medicine. So, nothing to really get bothered about. People who issue moral judgements about gender preferences, including the desire to change genders, simply have no idea what the facts are beneath such wishes and seem to have this idea that if you are a miserable in a male body, you should not seek to change this. But of course we know throughout history that there are men and women who are more comfortable in gender identities different than what their genitalia might indicate.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 12:16 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Malcolm wrote:

In Abhidharma, excess affliction in general is the primary cause of a paṇḍaka. No cause is speculated upon in terms of conduct in past lives, it is simply stated that because of excess afflictions of both sexes (anger for lesbians), such people are incapable of holding pratimokṣa vows. But there is no sort of moral judgments about these people since there are many kinds of beings of ambiguous gender, like nāgas and so on.

Könchok Thrinley said:

By pratimoksa vows do you mean the ordained precepts or also the lay precepts? And what does that mean concerning modern gay followers, since the understanding is bit different nowadays? I mean I don't think I am less capable upholding 5 lay precepts, although the definition of sexual misconduct can be a rather tricky/hazy one as many modern teachers don't go into that topic.

Malcolm wrote:

Both. There are no "lay vows" in Buddhadharma. This idea is a misconception borrowed from Christianity. From an Abhidharma point of view, and Vinaya, you can certainly be refuge holder, but you cannot receive the vows, even if you undergo the pratimokṣa vow ceremony, other than as an aspiration.

This is not the case with Mahāyāna pratimokṣa, only Hinayāna pratimokṣa.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 12:53 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Dan74 said:

Many prominent conservatives did not come from wealthy families. Take the recently diseased Roger Scrutten. Or Jorge Borges who never really enjoyed wealth or privilege in his own country. Or even Tolkien, who after his father's death had to subsist with his mother on the handouts of a few relatives, until they stopped.

Malcolm wrote:

Borges, proves my point admirably -- he began a social democrat in his youth, and only became a conservative after he became successful. As I said, the political point of view of conservatives is "I got mine."

Dan74 said:

Some European conservative governments (even the British Tories) have embraced

reducing emissions in order to ameliorate climate change. While some people on the Left are resistant, due to job losses. It's not black and white.

Malcolm wrote:

Who are some of these leftist climate deniers?

Author: Malcolm

Date: Sunday, January 19th, 2020 at 12:56 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Malcolm wrote:

This is not the case with Mahāyāna pratimokṣa, only Hinayāna pratimokṣa.

Queequeg said:

Can you elaborate on that?

Malcolm wrote:

You can read this in the Kosha, chapter 4.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 1:29 AM

Title: Re: Pema Chödrön steps down

Content:

Malcolm wrote:

Right, Mukpo said he wished to start teaching again, the board decided to invite him. This disturbed Pema Chodron so much she quit, much to her credit.

Arnoud said:

If you don't mind me asking, why do you view this different than the Sogyal debacle? Seems to me they both behaved the same, yet you seem to give Sogyal more leeway. I wonder where you see the distinction.

Malcolm wrote:

I guess I have slightly more respect for Sogyal than Mukpo. Not much, but some.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 1:32 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

Yes and no. However the great likelihood favors the mundane view. Thus my support of HHDL and Mingyur R's positionson lama abuse.

On a practical level you choose your teachers cautiously and conservatively so that such an occasion cannot occur. Then you can give carte blanche—but from a safe distance away from any lines.

Malcolm wrote:

Your answer is in direct contradiction to the tantras. I am not sure why you persist in such wrong headed contrarianism.

TrimePema said:

What do you mean?

Malcolm wrote:

I was talking to smcj. He/she has this belief, unwarranted though it is, that somehow the tantras grant license to a teacher to do anything to anyone. But this is not true.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 3:15 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Dan74 said:

You seriously think that was the reason? Borges didn't do well at all under the quasi-fascist Peron government. Didn't push him to the Left though. He had reasons for his convictions. Just like Tolkien.

Malcolm wrote:

Peron's government was a fascist government. But he, like Mussolini (and unlike Hitler) began his political career on the left. Borges, to his credit, was horrified by Fascism and was vocal about. He had a variety of political positions, and his identification with conservatism was as a classical liberal. But today most conservatives hew to Burke, rather than Locke and Smith.

But I am talking about the kind of Anglo American conservatism we see today: reflected in punitive austerity measures, the abandonment of social safety nets, climate change denialism, and so on.

Dan74 said:

Look at the long-standing opposition to coal-mining reduction in Poland or reduction in native timbers logging in Australia. In both cases by left-wing unions. It's not surprising really, since as you imply, it is human nature to look after our own livelihood. But you seem to suggest that this is prevalent on the Right, while the Left selflessly fight for the common good.

Malcolm wrote:

I definitely think this is more prevalent on the right than on the left. And in fact, those unions in Poland and Australia are fighting for a common good, just one that is short-sighted.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 3:16 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Simon E. said:

What are you reading Dan? Prominent Tories deny anthropogenic climate change on a daily basis! Including half of Boris's cabinet and most of the Tory press...

Malcolm wrote:

Yes, they are all Trumpsters now.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 4:18 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Könchok Thrinley said:

You do have to realize that first of all the american political standards are kinda messed up. Here in central Europe and especially countries that were communist, things are really different. Here universal healthcare and unions are the normal standard.

Malcolm wrote:

Yup.

Könchok Thrinley said:

The reason why coalminers are against closing coal mines, are of course because of their jobs, but also here unions can be more conservative (not the usa messed up conservative) and traditional than socialist.

Malcolm wrote:

That is true of Solidarity, certainly.

Könchok Thrinley said:

In post-communist countries communism and socialism is the "conservative" ideology, or at least how it is represented by communist parties, or labour unions. The real left here is just as dead as everywhere else basically.

Malcolm wrote:

Yup. Polish Gvt. is right wing, and once the UK sells off their national health, you can expect other countries to do the same, though of course, not every EU country has a national health, like Germany for example.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 4:41 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Nemo said:

Problem is socialized medicine works incredibly well Malcolm.

Malcolm wrote:

Yes, which is why I support Sanders.

Nemo said:

I worked in hospitals for years. Few things make Canadians violent. Refusing them care was incredibly dangerous in my experience. Whoever takes it away is a dead man.

Malcolm wrote:

Maybe. England is different than Canada: fear of Boris was not enough to keep people from voting him in. NHS is on the chopping block soon, you can bet.

<https://www.independent.co.uk/voices/nhs-privatisation-sale-boris-johnson-conservatives-general-election-a9241881.html>

Author: Malcolm

Date: Sunday, January 19th, 2020 at 5:03 AM

Title: Re: Eminem darkness

Content:

Vasana said:

I thought Donald Glover's song from 2018 was more 'shocking' to be honest. Said to be critiquing the role of musicians in continuously entertaining people while shootings never cease. Normalizing gun crime.

Malcolm wrote:

Awesome music video.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 5:07 AM

Title: Re: Eminem darkness

Content:

Ayu said:

America cannot get what mass-shooting really means..

Malcolm wrote:

Oh, we get it all right, there simply is no political will to deal with the issue properly because of the Jesus and Guns crowd.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 5:08 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

smcj said:

I know a guy that had a heart transplant. He let some guy that had gone to med school give him drugs that rendered him completely helpless and at the guys mercy. Then this guy cut his chest wide open and literally cut my friend's heart out. Plus he took a LOT of my friend's money. As described that is outrageous and criminal!

Is it shameful that I did not object? No, of course not.

That's a far cry from saying I won't object if my dentist gets in a drunken bar fight and stabs somebody.

See the difference?

Malcolm wrote:

Non sequitur.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 5:08 AM

Title: Re: How does offering music work?

Content:

Tenma said:

When one offers music via playing a bell, drumming, singing, gongs, bowls, horns, flutes, strings, etc. how does one offer it? Offer the instrument and visualize it resonating divine sounds? Play the instrument and recite mantras while doing so (or recite the mantras before or after playing?)? I have an upcoming violin solo (Lalo's Symphonie Espagnole Mvt. 4), so there will be lots of intense practice. In the meantime, how can I offer music to the tathagatas or bodhisattvas like Yangchenma? There are lots of commentary on water, light, food, and incense offerings, but there's a lack of musical stuff.

Malcolm wrote:

That's what the bell is for.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 6:19 AM

Title: Re: POTUS 2020 poll #1

Content:

Nicholas Weeks said:

What will all you Bernie-bots do if he does not get the Presidential nomination?

- 1) Vote for the Democrat that is nominated.
- 2) Not vote for President at all.
- 3) Move to fill-in-the-blank
- 4) Destroy the nominating convention place.
- 5) Join Aniti-fa & make the streets run with blood.
- 6) Weep much, get drunk, weep some more etc.
- 7) Ignore politics and practice buddhadharma.
- 8) None of the above.

Malcolm wrote:

I can't say what all Sanders supporter will do. Some will do idiotic things like voting for Jill Stein or equivalent, since they fail to understand that political parties are what we make them. For example, the Republican Party four years ago was pro-trade and pro-immigration, understood the importance of a working government with functional separation of powers, etc. with a well-staffed state department, etc. Now it has just become a massive cult of personality, thanks to Fake News courtesy of the Murdochs.

As for myself, 1. And if gangster in the white house gets elected again, 7. Except for here, where I get to torture you, Nicholas.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 6:36 AM

Title: Re: POTUS 2020 poll #1

Content:

Malcolm wrote:

As for myself, 1. And if gangster in the white house gets elected again, 7. Except for here, where I get to torture you, Nicholas.

Nicholas Weeks said:
Torture moi Such hyperbole.

Malcolm wrote:
I am glad you enjoyed it. I told you once that despite appearances, I considered you a friend. I meant it.

Author: Malcolm
Date: Sunday, January 19th, 2020 at 7:38 AM
Title: Re: Freemasonry
Content:

Caoimhghín said:
"Perennialism is a perspective in spirituality that views all of the world's religious traditions as sharing a single, metaphysical truth or origin from which all esoteric and exoteric knowledge and doctrine has grown."

Malcolm wrote:
Indeed, the single, metaphysical truth or origin of all world religious traditions is the teaching of Dharmakāya Samantabhadra. Everything else is either a skillful means (Buddhadharma) or a misunderstanding (everyone else).

Author: Malcolm
Date: Sunday, January 19th, 2020 at 8:08 PM
Title: Re: How does offering music work?
Content:

Tenma said:
When one offers music via playing a bell, drumming, singing, gongs, bowls, horns, flutes, strings, etc. how does one offer it? Offer the instrument and visualize it resonating divine sounds? Play the instrument and recite mantras while doing so (or recite the mantras before or after playing?)? I have an upcoming violin solo (Lalo's Symphonie Espagnole Mvt. 4), so there will be lots of intense practice. In the meantime, how can I offer music to the tathagatas or bodhisattvas like Yangchenma? There are lots of commentary on water, light, food, and incense offerings, but there's a lack of musical stuff.

Malcolm wrote:
That's what the bell is for.

Tenma said:
And if one has other instruments like a violin (or a drum)? Or their voice?

Malcolm wrote:
You can use a symbol, generally a small conch shell in the line of offerings.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 11:30 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Sādhaka said:

“...or someone who changes gender...”

This must be referring to changing gender in the womb....

Malcolm wrote:

No, it refers to intersexed people.

Sādhaka said:

Even though being embodied in samsara at all, that is whether heterosexual or not, is we could say produced by affliction, I still think there is a difference between a actual hermaphrodite, indeterminate-sex or intersex person, and androgynous being; and someone who wishes to change sex outside of the womb or someone who seeks to perform & prefers to perform a procreative physical act with someone else of the same sex.

Malcolm wrote:

They are all paṇḍakas, and all for the same set of reasons. One cannot perform a procreative physical act with a person of the same gender. It is also unkind to subject these people to moral judgements. A transgendered person is someone who was born that way, even if they need to have reassignment surgery. This is why the Dharma recognizes that there are more than two genders. Modern society should catch up.

Author: Malcolm

Date: Sunday, January 19th, 2020 at 11:34 PM

Title: Re: Are there any schools of Mahayana or Vajrayana that do not use Yogacara "all is mind" type language nor teachings?

Content:

Dgj said:

For example a hypothetical school that teaches that the mind is dependent and temporary,

Malcolm wrote:

All Buddhist schools teach this.

Stick with Prasanga Madhyamaka, and you will be ok.

Author: Malcolm

Date: Monday, January 20th, 2020 at 12:00 AM

Title: Re: Eminem darkness

Content:

ford_truckin said:

100% pro gun here but I like the video. I think the message is more about mental illness than guns.

Malcolm wrote:

In the 100 Karma Sūtra, the Buddha teaches that whether one possess weapons for afflicted or nonafflicted motivations, it is nonvirtuous and the result is only suffering.

Just something any Buddhist should ponder carefully. Similarly, there are many other teachings of this nature in Mahāyāna sūtras.

Author: Malcolm

Date: Monday, January 20th, 2020 at 12:07 AM

Title: Re: Eminem darkness

Content:

Ayu said:

America cannot get what mass-shooting really means..

Malcolm wrote:

Oh, we get it all right, there simply is no political will to deal with the issue properly because of the Jesus and Guns crowd.

Ayu said:

Sorry, I didn't address you intelligent people as 'America' here but the crowd who votes for guns. Violence is being exposed as a romantic thing. This is only possible as long as people do not get what it means in reality.

Malcolm wrote:

As far as I am concerned, the Second Amendment is obsolete. It was added to the US Constitution (ratified in 1787) with the passing of the Bill of Rights (ratified in 1789), and is not an original part of the constitution. Hence, it is something that can be changed, like any other amendment to the constitution.

Author: Malcolm

Date: Monday, January 20th, 2020 at 12:23 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Sādhaka said:

A transgendered person is someone who was born that way, even if they need to have reassignment surgery.

They don't need to, and the reassignment will not change them to the gender that they think they are. I mean people can do whatever they want, but it certainly should not be subsidized; of course if someone wants to start some charity or gofundme....

Malcolm wrote:

Gender, in the USA, is a legal definition in 48 states, not a biological one.

Sādhaka said:

This is why the Dharma recognizes that there are more than two genders. Modern society should catch up.

There would be basically three then. Male and female; and the third would include: hermaphrodite, intersex, eunuch, and androgynous beings?

Malcolm wrote:

Actually, five: male, female, intersexed people (this is modern name for hermaphrodites); people with same sex orientation, and congenitally-sterile people.

Most transgendered women would be considered eunuchs, from a classical Buddhist point of view. Since all of these gender definitions are defined because of criteria for entering the Sangha, women are left out of it, hence included in same sex orientation in general. However, we could consider transgendered men eunuchs as well. The other two kinds of paṇḍakas, voyeurs and people who are only sexual active with the phases of the moon are not in consideration here.

Author: Malcolm

Date: Monday, January 20th, 2020 at 2:04 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

TrimePema said:

While what you said is true, as pointed out above, that is not what we are talking about. We are talking about bodhichitta motivation. Specifically, we are talking about actions that appear negative but are in fact done for the purpose of the enlightenment of all sentient beings even though they have negative aspects. We are discussing whether an action with the negative appearance labeled "rape" could ever be done with said bodhichitta motivation or if it is a type of action that can only be done with a negative motivation such as the one you described.

pema tsultrim said:

What about the part of my post that you did not highlight? The part where by definition, rape and other forms of sexual violence are unwanted, non-consensual, forced, coerced, or done while the victim is helpless or too young to know better, and harm the victim emotionally and/or physically (I added on some, but still true)... Does the experience of the object of an action not matter? So if someone believes themselves to doing all the above with a bodhicitta motivation, but the direct recipient is demonstrably harmed and no one else benefits, then that is certainly the most unskillful means imaginable, and the agent is deluding themselves. No bodhicitta there. So I think that point was addressed, if only implicitly.

TrimePema said:

Why did you say "no one else benefits"? You need to re-read my example and then look at these passages again.

Additionally, we are not talking about someone (an actor) "believing themselves to be doing all the above with a bodhicitta motivation" we are talking about someone who absolutely IS doing the above with a bodhicitta motivation.

The discussion is whether or not that's possible and on what grounds it would be or wouldn't be.

Nine Considerations

Here are the relevant passages again:

2. Consideration of the status of beings

If something would benefit lower beings such as animals but harm higher ones such as humans, do not act for the benefit of the lower. Even if an action would harm some animals, if it would benefit humans and the like, then act for the humans' benefit. The same principle applies with regard to ordinary people and practitioners of Dharma, and among practitioners, with regard to shravakas and bodhisattvas.

3. Consideration of the number of beings

If many beings would be helped and few harmed, you should act to benefit the many. But if many would be harmed and few helped, do not act. If the numbers and the help and harm would be equal, by relying on teachings of skillful methods of protection from harm, you will succeed in helping.

4. Consideration of this and future lives

If it would benefit others in both this life and those to come, you should act to benefit them, by all means. Whenever it would benefit neither life, you should not act. If it would help in this life but harm in future ones, do not act. Even if it would harm in this life, if it would help in the next, being skillful with methods to protect this life from harm you should act to benefit the next.

Malcolm wrote:

Pretty hard to understand how anyone can be benefitted by rape and sexual harassment.

Author: Malcolm

Date: Monday, January 20th, 2020 at 2:29 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

So I think, we are all one consciousness,

Malcolm wrote:

You would be better off in a Hindu forum. No school of Buddhism accepts this.

Author: Malcolm

Date: Monday, January 20th, 2020 at 3:03 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

So I think, we are all one consciousness,

Malcolm wrote:

You would be better off in a Hindu forum. No school of Buddhism accepts this.

SuddenRealization said:

That's good to know, I'm still kind of unsure how to navigate how all of these perspectives came together into this realization. Because of this I would respectfully like to ask how this differs from the buddhist interpretation of reincarnation?

Malcolm wrote:

In Buddhadharma, every consciousness is individual, unique, and differentiated. Otherwise, karma, rebirth, and liberation cannot function. In other words, if we are all one consciousness, then we all have the same karma, we all have the same rebirth, and we all have the same liberation all at the same time.

Author: Malcolm

Date: Monday, January 20th, 2020 at 3:24 AM

Title: Re: Sogyal, etc. split from THE SELF-ARISEN VIDYA TANTRA thread

Content:

pema tsultrim said:
But c'mon.

Malcolm wrote:
Um, yeah, that about sums it up.

Author: Malcolm
Date: Monday, January 20th, 2020 at 5:04 AM
Title: Re: The Dalai Lama has new Oracles
Content:

greenvajrapani27 said:
Today I sent emails to the Office of the Dalai Lama and CTA's Department of Religion about this Mamaki Oracle's claims.

Malcolm wrote:
That is the correct procedure for checking on things like this.

Author: Malcolm
Date: Monday, January 20th, 2020 at 11:05 AM
Title: Re: The Dalai Lama has new Oracles
Content:

greenvajrapani27 said:
There is a question that needs answering about this whole matter.

If the Nechung Oracle did in fact declare this woman to be the Mamaki Oracle, is she???

I have read that on many occasions in the past if a Tulku or Oracle stated that someone was an Oracle or Tulku that was all it took.

The Tibetan people and monks accepted it on face value.

The Tulku or Oracle were never questioned about it.

So if the Nechung Oracle says Yeye is Mamaki is the deal done?

Must we all now accept the Nechung Oracle's recognition of Yeye Omileye?

Malcolm wrote:
No.

Author: Malcolm
Date: Monday, January 20th, 2020 at 9:59 PM

Title: Re: The Dalai Lama has new Oracles

Content:

greenvajrapani27 said:

Who was it who actually recognized Yeye Omileye as the Mamaki Oracle?

If it wasn't the Dharmapala Dorje Drakden then was it Thubten Ngodrup the monk who is the Nechung Oracle?

If it was Thubten Ngodrup then he has a lot of explaining to do.

My bet is it wasn't Dorje Drakden who recognized Yeye Omileye as the Mamaki Oracle.

Malcolm wrote:

Mamaki cannot have an oracle. It's impossible.

Author: Malcolm

Date: Monday, January 20th, 2020 at 10:00 PM

Title: Re: My explanation of emptiness

Content:

SteRo said:

"explanation of emptiness" is an oxymoron. Be sure that if you rely on any explanation you are incurable.

Simon E. said:

Does that include explaining the explanations of others?

SteRo said:

My comment refers to the subject that wants to 'understand' (metaphor) emptiness. You can explain whatever you like - you will never explain emptiness.

Malcolm wrote:

I guess Madhyamaka is utterly pointless then.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 1:12 AM

Title: Re: Subtle body in Dzogchen

Content:

PSM said:

I am looking for all the resources I can on the subtle body in the Dzogchen teachings & hope people here can help with a few pointers. All kind of sources are welcome. Thanks!

Malcolm wrote:

My translation of the Blazing Lamp Tantra and its commentary is the single most exhaustive source on this topic in any language other than Tibetan. It will be published by Wisdom on 4/21/2020, and is at the printers now. You should have the transmission

and permission to practice thogal in order to read this book.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 1:17 AM

Title: Re: Subtle body in Dzogchen

Content:

yagmort said:

1. what is the purpose of dzogchen's tsa-lung/trulchor practices then? are they really different from 6 yogas in their goals? or Longchenpa criticises all such practices, dzogchen one included, not just sarma ones?

Johnny Dangerous said:

My understanding (via ChNN's teachings, but this accords with other Dzogchen teachers also) is that in Dzogchen Tsa Lung, Pranayamas etc. are simply part of the large collection of practices for one to become familiar with the natural state, and not the more graduated and exacting process found in the six Yogas. So, you do not need to necessarily develop along the same lines as you do in the Six Yogas, you can just utilize such practices with less ...structure and restriction I guess.

Malcolm wrote:

The principle purpose of Yantra Yoga is to develop capacity in khumbhaka. This in turn is invaluable, because khumbhaka aids one's ability to remain without distraction. Control the body, control the channels; control the channels, control the wind; control the wind, control the bindu. This principle applies all systems of Vajrayāna.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 3:13 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

madhusudan said:

It's sad that people trading on their wisdom would let their TDS flare up in such an embarrassing manner. It's been a 3 year long get-him-at-all-costs impeach the m-fer "resistance" totally partisan secret basement impeachment without actual crimes.

Malcolm wrote:

Impeachments are based on "high" crimes and misdemeanors. Did you forget the misdemeanor part?

In any case, there is no doubt that the Trump Administration is the most corrupt administration in the history of the United States, and he is the most corrupt president ever to be elected.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 5:00 AM

Title: Re: Malcolm Smith Q and A

Content:

AmidaB said:

Thank you Mr. Smith.

<https://wisdomexperience.org/livestream-malcolm-smith/>

unusually long and exhaustive answers are also here or there, whatever

Malcolm wrote:

Thanks. I am glad you enjoyed the talk.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 5:53 AM

Title: Re: Sudden Realization

Content:

Shiva said:

Dear Malcom,

Greetings. You wrote:

SuddenRealization said:

That's good to know, I'm still kind of unsure how to navigate how all of these perspectives came together into this realization. Because of this I would respectfully like to ask how this differs from the buddhist interpretation of reincarnation?

Malcolm wrote:

In Buddhadharma, every consciousness is individual, unique, and differentiated. Otherwise, karma, rebirth, and liberation cannot function. In other words, if we are all one consciousness, then we all have the same karma, we all have the same rebirth, and we all have the same liberation all at the same time.

Shiva said:

Your affirmation sounds actually more like the Atman affirmation in Hinduism rather than to the Anatman approach of Buddhism. I understand that the question that @SuddenRealization brings is actually more similar to the idea of Shiva in Kashmir Shaivism but that same approach is non-different from a Dzogchen Realization if not because the symbolic language particular to that Indian tradition which embraces Shiva as a symbol of Dzogchen Trikaya.

Malcolm wrote:

The notion that Dzogchen and Trika are commensurate is a complete error. Dzogchen

does not propose an absolute nonduality of any kind. If you think so, you are deeply mistaken and you need to study more, or better yet, study with a qualified teacher who can remove the cataract of your ignorance.

And in general, since every mind stream arises based on its own unique set of causes and conditions, mind streams in Buddhadharma are considered individual, unique, and differentiated. There are reams of Mahāyāna arguments which prove this. These individual, unique, and differentiated do not possess any svabhāva, they are free from extremes, and therefore, the fault of attributing identity to them does not exist.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 6:11 AM

Title: Re: Freemasonry

Content:

Shiva said:

Hi! I am a Master Mason from the Grande Loja Legal de Portugal / Grande Loja Regular de Portugal.

Nicholas Weeks said:

Welcome, do you have any interest in Mahayana? Choosing a screen name like 'Shiva' perhaps not?

Malcolm wrote:

He is a perennialista, an eternalist, in other words.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 6:41 AM

Title: Re: Malcolm Smith Q and A

Content:

Johnny Dangerous said:

It was good stuff, never thought I'd see you mention the Four Noble Truths in a Dzogchen context, like some kind of dirty gradualist;)

Malcolm wrote:

As I pointed out, Dzogchen addresses the same existential questions as the rest of Buddhadharma. The main difference is that it actually explains the origin of suffering in detail, other than the "pluck the dart out of the eye" approach of other yānas.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 7:06 AM

Title: Re: Sudden Realization

Content:

Shiva said:

Dzogchen realization is non-dual awareness; there is no difference. Anyhow, If you disagree with what I am saying that is fine for me as I do not tend to enter on arguments or debates on Dzogchen. Anyhow my suggestion to @SuddenRealization stands, he find it useful or not.

Malcolm wrote:

No, Dzogchen realization is not a "nondual awareness," since "awareness" is a mistranslation of the term vidyā/rig pa. Vidyā, in Dzogchen texts, refers to knowledge of one's essence (snying po, garbha). For example, the commentary of the Tantra Without Syllables, the main upadesha tantra of the view, states:

Vidyā (rig pa) is (1) the knowledge of names designated by words; (2) the five sciences (rig pa gnas lnga) such as helpful worldly knowledge like healing, arts and crafts, the treatises, and so on; (3) knowledge (rig pa) as a factor of consciousness, such as sharp and dull worldly knowledge and so on; and (4) the knowledge of the essence (snying po) that permeates all, which is free from ignorance (avidyā), unobscured by the obscurations of ignorance, and so on.

If you carefully read Longchenpa, you find out that in the view of Dzogchen, nonduality is a description of the state of all things that is free from any ontic extremes such as being, nonbeing, and so on. But it is certainly is not the state of Paramshiva described in Trika texts, which regard everything as an expression of Shiva, and thus existent and real. In Dzogchen, even Samantabhadra possessed ignorance at the time of the basis.

When one carefully studies Dzogchen teachings under the direction of a qualified person, one discovers that the promiscuous overuse of the term "nondual" anything in Dzogchen is very misleading. I am not denying that the term "nondual" is used in Dzogchen, because of course it is, but it does not mean the same thing as the nondual state discussed in Advaita and Trika. It just isn't. The Dzogchen usage is grounded in Yogacara language, in this respect, and indeed it is the Yogacarins who prove that mindstreams are independent, unique, and differentiated, while at the same time denying external objects.

On the other hand, Dzogchen does not deny external objects, which is why Longchenpa laughs at the idea that they do not exist, and provides an account in the Treasury of Citations about the relationship and difference between outer objects (rol pa), bodhicitta (byang chub sems) or the basis (gzhi), and the potential (rtsal) of bodhicitta, which of course is just one's personal state. If you study this carefully, you will understand that calling Dzogchen a nondual system similar to Advaita and Trika is really a huge error. You can understand that again and again, Chogyal Namkhai Norbu explains that the basis, the primordial state is personal, not universal.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 7:07 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

I am very sorry Malcolm but I think everyone is entitled to believe what they want and ignorance is not an spiritual issue.

Malcolm wrote:

Ignorance is a very spiritual issue. It is the cause of samsara.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 7:25 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

I am very sorry Malcolm but I think everyone is entitled to believe what they want and ignorance is not an spiritual issue.

Malcolm wrote:

Ignorance is a very spiritual issue. It is the cause of samsara.

SuddenRealization said:

I should correct myself, I do not think ignorance is a spiritual issue because those who are ignorant havent had the chance to connect to their spirituality.

I do feel sorry for those people just like ive felt sorry for myself for just realizing what my reality is a couple of days ago.

Malcolm wrote:

There are all kinds of ignorance, "not knowing." Even the highest bodhisattvas, beings that can emanate a billion bodies and work for sentient beings in all possible world systems have a subtle trace of ignorance, which is why we do not call them "buddhas."

By contrast, you've barely dipped your toe in a puddle, let alone the ocean of Dharma.

Of course, you can find all kinds of people who are willing to go along with whatever it is you think you have realized, but they are not helping you, actually.

You might think I am not nice, but actually, I am your best friend.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 7:40 AM

Title: Re: The Dalai Lama has new Oracles

Content:

greenvajrapani27 said:

Who was it who actually recognized Yeye Omileye as the Mamaki Oracle?

If it wasn't the Dharmapala Dorje Drakden then was it Thubten Ngodrup the monk who is the Nechung Oracle?

If it was Thubten Ngodrup then he has a lot of explaining to do.

My bet is it wasn't Dorje Drakden who recognized Yeye Omileye as the Mamaki Oracle.

Malcolm wrote:

Mamaki cannot have an oracle. It's impossible.

greenvajrapani27 said:

I agree with you fully Malcolm but the question I have is did the Nechung Oracle illegally make her an Oracle.

Malcolm wrote:

Since the only report of this comes from this women, I think we can chalk it up to her complete and total misunderstanding.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 7:45 AM

Title: Bernie 2020

Content:

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 8:24 AM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

Malcolm wrote:

https://www.washingtonpost.com/opinions/2020/01/20/george-conway-oped-trump-impeachment-answer/?hpid=hp_no-name_opinion-card-h%3Ahomepage%2Fstory-ans

Conservative Lawyer, George Conway:

As for the law, the answer claims, in the most cursory fashion, that the “abuse of power” charge, at least as alleged here, “fails to state an impeachable offense.” It asserts that the abuse of power article “alleges no crimes at all, let alone ‘high Crimes and Misdemeanors,’ as required by the Constitution.” Trump’s brief gets even more explicit: An impeachable offense must involve a “violation of established law” — specifically, “criminal law.”

That’s bogus. Legal scholars and historians agree no statutory crime is required by the Constitution for impeachment and that abuse of power is in fact the essence of

impeachability: The English parliamentary history upon which the Framers adopted impeachment makes clear that a public official's breach of duty to put the public interest first constitutes an impeachable, removable offense.

Even if a statutory crime were required, the House's charge that Trump tried to solicit a personal benefit (Ukraine's announcement of an investigation) in exchange for an official act (releasing the security aid) constitutes bribery, both as understood in the Framers' time and under the federal criminal code today.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 8:37 AM

Title: Re: Sudden Realization

Content:

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 10:55 AM

Title: Re: The Dalai Lama has new Oracles

Content:

greenvajrapani27 said:

I agree with you fully Malcolm but the question I have is did the Nechung Oracle illegally make her an Oracle.

Malcolm wrote:

Since the only report of this comes from this women, I think we can chalk it up to her complete and total misunderstanding.

greenvajrapani27 said:

Malcolm can you explain the photo that you posted on April 14, 2018 of the Nechung Oracle together with the so Mamaki Oracle.

They are both seating about a foot away from each other with there eyes closed in prayer.

It was posted by you on this website regarding the "Nechung Kuten Recognizes Yeye Omileye".

Both are wearing formal Tibetan robes at the Nechung Monastery and the Mamaki Oracle is wearing an Oracle Mirror (Melong) on her chest and a Crown on her head.

The Melong she stated the Nechung Oracle got for her from Nepal and the Mamaki Crown that he got from Mongolia.

Here's the link.

<https://dharmawheel.net/viewtopic.php?f=40&t=28332&hilit=mamaki&start=20>

How do you interpret the meaning of this photo?

You stated that "I think we can chalk it up to her complete and total misunderstanding."

This is not how I interpret the meaning of this photo.

The smartest thing that Yeye did was document her "Ceremony" to show proof of what happened that day.

This is no longer a possible "he says, she says" debate.

This photo speaks a thousand words.

Malcolm wrote:

That photo is from her website and that crown is just a standard five Buddha family crown. There is nothing special about it.

You are making something out of nothing.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 10:56 AM

Title: Re: Sudden Realization

Content:

cjdevries said:

I don't know who the spiritual guide was, he gave off the vibe of a lay person who had come to some level of enlightenment. He was greatly compassionate and exuded peace and freedom. That is something IMO that you cannot fake. I have had other figures come to me in dreams and I can tell right away from their energy when they are inauthentic. You can't fake the qualities of a genuinely realized practitioner. They will make you feel their freedom. This experience I had with this "guide" felt completely real, more real than this life. It felt like what I've heard near death experiences to feel like. I wanted to be in his energy forever, it was like being in the presence of a master. I don't like to talk about my experiences too much, because I find it dissipates some of their energy. But this guide who came to me made me feel so free that I feel like he wouldn't mind if I shared the experience.

Malcolm wrote:

Why would anyone accept the testimony of dreams of some unknown person on the internet?

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 8:09 PM

Title: Re: Subtle body in Dzogchen

Content:

Malcolm wrote:

My translation of the Blazing Lamp Tantra and its commentary is the single most exhaustive source on this topic in any language other than Tibetan. It will be published by Wisdom on 4/21/2020, and is at the printers now. You should have the transmission and permission to practice thogal in order to read this book.

Pema Rigdzin said:

Malcolm, when you say "... permission to practice thogal," do you mean one's guru has told one that it's time to begin thogal practice, or just generally having received the relevant empowerment, lung, and instructions to practice thogal at such point as one is deemed ready? Sounds like you're meaning the former, yes?

Malcolm wrote:

The latter.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 8:09 PM

Title: Re: Subtle body in Dzogchen

Content:

yagmort said:

thanks Johnny

Malcolm wrote:

...Control the body, control the channels; control the channels, control the wind; control the wind, control the bindu. This principle applies all systems of Vajrayāna.

yagmort said:

Malcolm, so, if Dzogchen is fine with controlling channels, winds and bindu, what the quoted words of Longchenpa actually imply then? Could you please explain?

Malcolm wrote:

Longchenpa is referring to how these things are used in Maha and anuyoga. Dzogchen uses a slightly different, albeit, related system of channels and bindus, and the goal is not to place the winds in the central channels and so on. If you want to understand this more clearly, you need to receive thogal teachings.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 10:30 PM

Title: Re: Bernie 2020

Content:

PeterC said:

At the same time, China went in the other direction - they explicitly decided that

economic reform should precede political reform, because you couldn't reform an economy with such profound issues against a background of political instability. Sachs made a fortune giving speeches denouncing this as misguided, doomed to failure, etc. In retrospect, he was flat-out wrong. No professional economist would seriously dispute that the development of China since the 1980s is one of the most remarkable success stories in world economics.

Malcolm wrote:

When you consider cost of labor in China vs. Russia, not that remarkable, but rather, something to be expected.

The main fallacy was and is the assumption that capitalism requires democracy to function well. Neither Russia nor China have the necessary Anglo-American cultural history support a functional democracy in absence of a large middle class. And now China has become completely Orwellian, and we are not far behind -- just look at England's near total surveillance state. We are also moving in that direction. I predict that in 100 years, democracy will be a thing of the past.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 11:06 PM

Title: Re: Sudden Realization

Content:

cjdevries said:

I don't know who the spiritual guide was, he gave off the vibe of a lay person who had come to some level of enlightenment. He was greatly compassionate and exuded peace and freedom. That is something IMO that you cannot fake. I have had other figures come to me in dreams and I can tell right away from their energy when they are inauthentic. You can't fake the qualities of a genuinely realized practitioner. They will make you feel their freedom. This experience I had with this "guide" felt completely real, more real than this life. It felt like what I've heard near death experiences to feel like. I wanted to be in his energy forever, it was like being in the presence of a master. I don't like to talk about my experiences too much, because I find it dissipates some of their energy. But this guide who came to me made me feel so free that I feel like he wouldn't mind if I shared the experience.

Malcolm wrote:

Why would anyone accept the testimony of dreams of some unknown person on the internet?

Shiva said:

Actually dream-initiations like that are totally acceptable within the Yogic/Vajrayana viewpoint.

Malcolm wrote:

Not necessarily.

There are criteria for establishing the validity of such experiences which are described in the intimate instructions of Vajrayāna. You cannot use great tertons as examples, since these people are realized persons already, being bodhisattvas on the paths and stages: for example, my root gurus Chogyal Namkhai Norbu and Kunzang Dechen Lingpa, as well as Khenpo Jigme Phuntsok.

However, the dream experience of ordinary people is not to be trusted.

Shiva said:

Clinging to written doctrines and concepts is as illusory as clinging to anything else, even if those doctrines claim to lead towards some spiritual realization. Realization is mainly experiential and the ultimate awareness comes as an actual empirical recognition not through rational analysis.

Malcolm wrote:

All teachings must be subject to rational analysis, as the Buddha said, one must examine teachings, including his, in the same way a goldsmith evaluates the purity of gold: by weighing, cutting, and burning.

BTW, "empirical recognition" means that such a teaching is evaluated through the consensus of people without special knowledge or special faculties, who verify this or that fact through rational analysis. I think perhaps you mean "direct perception," such as that involved in tasting sugar, which cannot be described to someone who has never tasted anything sweet. Saying "sugar is sweet" means nothing to such a person.

However, even realization may be gauged through the kinds of experiences one has, which is why in Vajrayāna teachings, and even in sūtra, the criteria set out for what a realized person experiences is very carefully mapped in order that people who are practicing the path can distinguish between valid experience and delusion.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 11:11 PM

Title: Re: Freemasonry

Content:

Simon E. said:

I never thought the day would come when on this Buddhist forum we would be wasting time on this undharmic and fatuous nonsense. Not even in the lounge.

The woman was a proven charlatan and the whole wobbly edifice of crap she erected should have been junked decades ago by anyone with an interest in Buddhadharma as it is.

There is no excuse for it and there has not been for a century.

Malcolm wrote:

Nevertheless, she did provide inspiration for people like Allan Bennet (Bhikku Ananda Metteya) and Aleister Crowley to go to Asia and actually personally investigate Buddhism and Hinduism.

But yes, her books are mostly babble.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 11:24 PM

Title: Re: Bill Maher on Megexit

Content:

Dan74 said:

Not a huge fan of royalty, but Maher's portrayal is surely nonsense. It is hardly about golden carriages, antiquated traditions and the notion that they are higher than anyone else. They do a lot for their country. It is basically an institution, a job that is inherited and comes with a pretty heavy burden in addition to all the tasks, as we can see. And in all European monarchies, there is overwhelming support for the institution among the voters, AFAIK.

Malcolm wrote:

America is blissfully free of such hereditary nonsense. But of course, we have other nonsense to content with, like a president who would like to be king.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 11:26 PM

Title: Re: Bill Maher on Megexit

Content:

DNS said:

“ Do not believe in something because it is reported. Do not believe in something because it has been practiced by generations or becomes a tradition or part of a culture. Do not believe in something because a scripture says it is so. Do not believe in something believing a god has inspired it. Do not believe in something a teacher tells you to. Do not believe in something because the authorities say it is so. Do not believe in hearsay, rumor, speculative opinion, public opinion, or mere acceptance to logic and inference alone. Help yourself, accept as completely true only that which is praised by the wise and which you test for yourself and know to be good for yourself and others. ”
Kalama Sutta

well wisher said:

Great quote about the Kalama Sutra - I love it!

More free thinking definitely needs to be encouraged. As what might work for one person, might not work for others. And times and circumstances do change as well - the irrefutable sign of impermanence.

And that include religions as well. (including the whole controversial mess about the God-thingy, often unprovable/too obscure/contradictory/abusive ...etc.)

There should be more focus on actual observable empirical evidences and results & well-tested experiences, along with actual benefits vs harms analysis. What can help

yourself in beneficial ways, and in conformance with the truth and reality, is the best path.

Malcolm wrote:

Most misunderstood sūtra ever. This is not a charter for free inquiry at all.

Author: Malcolm

Date: Tuesday, January 21st, 2020 at 11:39 PM

Title: Re: Freemasonry

Content:

Simon E. said:

The London Buddhist Society started out as a section of the Theosophical Society. A senior member told me a few years ago that it had taken a long time and much effort to rid the Society of the influence of Theosophy. It had taken the deaths of the old guard, including Christmas Humphreys, before a true picture started to emerge of Dharma. Like restoring a masterwork that had become encrusted with extraneous material and layers of obscuring wax and smoke.

Malcolm wrote:

No doubt. Theosophy is the original New Age movement, and the source of it all. New agers never give up bad ideas, but just keep piling more and more "esoteric" crap on top of the old "esoteric" crap, like sea birds filling an Island with guano. The only difference is that guano can be used as fertilizer, whereas nothing but mental weeds grow in New Age manure.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 1:01 AM

Title: Re: Freemasonry

Content:

Sādhaka said:

Nonetheless, the work that David Reigle and another guy (I can't remember his name at the moment) are doing on the 'Book of Dzyan' and the 'Book of Kiu-Te' is kind of interesting; as well as Blavatsky's connections with the Panchen Lama of her time.

Shiva said:

Let's note that despite Blavatsky being a Freemason she had not influence within any form of Masonry. The only two rituals that mentioned before, and that I know about as having a Theosophical influence; is through Annie Besant and Charles Leadbeater.

Malcolm wrote:

She wasn't a regular mason at all, despite the fact that she received the rite of adoption from John Yarker.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 1:12 AM

Title: Re: Iconic Phrase 'SHORT MOMENTS, MANY TIMES' Copyrighted?

Content:

Malcolm wrote:

I predict that when the IRS finally gets around to it, they are going to sue her for illegally using a 510c3 educational non-profit in order to evade taxes. She could go to jail.

<https://abalancedviewofbalancedview.wordpress.com/2018/02/27/the-secret-of-balanced-view-finances-anthony/>

This guy exposes clear fraud in her bookkeeping.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 2:17 AM

Title: Re: Freemasonry

Content:

Malcolm wrote:

She wasn't a regular mason at all, despite the fact that she received the rite of adoption from John Yarker.

Shiva said:

She was not in the Rite of Adoption but in the Ancient and Primitive Rite of Memphis-Misraim.

In the time the title that Yarker used for the Rite was "Ancient and Primitive Rite of Masonry" but was exactly Memphis-Misraim or at least might be considered a derivative of Memphis-Misraim.

Helena P. Blavatsky is often misreported as having been initiated into Freemasonry. She herself explicitly denies that. The report is based on a misunderstanding of her "Masonic diploma," which was given to her by John Yarker, the head of one of the additional degree systems, the Ancient and Primitive Rite of Masonry, which included a Rite of Adoption (that is, an associated body that initiated women). The diploma granted her the highest degree of that Rite, Crowned Princess 12^o, but was in effect an honor without initiation.

Malcolm wrote:

<https://www.theosophy.world/encyclopedia/freemasonry>

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 2:59 AM

Title: Re: Freemasonry

Content:

Shiva said:

In the time the title that Yarker used for the Rite was “Ancient and Primitive Rite of Masonry” but was exactly Memphis-Misraim or at least might be considered a derivative of Memphis-Misraim.

Helena P. Blavatsky is often misreported as having been initiated into Freemasonry. She herself explicitly denies that. The report is based on a misunderstanding of her “Masonic diploma,” which was given to her by John Yarker, the head of one of the additional degree systems, the Ancient and Primitive Rite of Masonry, which included a Rite of Adoption (that is, an associated body that initiated women). The diploma granted her the highest degree of that Rite, Crowned Princess 12^o, but was in effect an honor without initiation.

Malcolm wrote:

<https://www.theosophy.world/encyclopedia/freemasonry>

Shiva said:

Well, in fact she once wrote a letter saying that was the 32 degree of a Masonic Rite in England. The diploma that appears online is actually for a 33 degree and also enunciates all the degrees of the Rite beginning with the three Craft Degrees (Entered Apprentice, Fellow-craft and Master Mason).

Malcolm wrote:

It concludes with Crown Princess, that's it, and it explicitly states it is a rite of adoption. I suggest you zoom in on the writing.

No one is disputing Yarker's prestige in Masonry.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 4:21 AM

Title: Re: Wisdom Academy - Moved from Tibetan Forum

Content:

Misty said:

In explaining the origin of suffering in detail, does Dzochén practice bring into observation the process of suffering, showing that first subtle footing and its progression? In Dzochén practice, is it possible to observe this process in action?

Does the practice of seeing, recognizing and understanding this process, in itself, bring relief from suffering or is something else needed?

In seeing this process, is this where bodhichitta is naturally present?

Malcolm wrote:

It explains the whole kit and kaboodle, from beginning to end.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 4:22 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

Malcolm, I would like to share that while I can see you seriously know your stuff, and I'm happy you're sharing your honest opinions. I am just looking for what fits with me, and while I do agree my views are not compatible with traditional buddhism, I do not believe they are compatible with any major spiritual stream. I just want to find what works for me.

My views are my personal experiences. I do not expect to fit in anywhere 100%, I'm just looking for what works best for me.

Malcolm wrote:

What you need is a teacher. No one, absolutely no one, can figure this shit out by themselves.

Experience without right view is like driving in a strange country with no map, with no idea where you are going.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 4:48 AM

Title: Re: Sudden Realization

Content:

SuddenRealization said:

I wholeheartedly agree, I have no idea what I'm doing right now and finding what works for me is a hard task. I would say I am enlightened in some small ways but I have a long road to travel before reaching my true potential. I'm not even sure if I need a teacher or if I need to walk my own path. I am going to talk to teachers to see what fits though. And like I said I have a meeting with a buddhist master tomorrow to see where that leads me.

Thank you for your insight!

Malcolm wrote:

A teacher cannot walk your path for you. Their job is to make sure you don't lost in the forest. This is why they are given the name "guide," in Sanskrit, "nāyaka."

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 9:55 PM

Title: Re: Does Buddhism Require You To Be a Liberal?

Content:

madhusudan said:

Yep, Conway's got an opinion - for which he disingenuously claims there is consensus. In fact, it's in dispute. That's why he would write an op-ed in a major national publication - to argue his pov.

In the constantly shifting sands of different charges over the past three years, I'm looking forward to seeing how this drama plays out in an actual trial. If they do indeed have overwhelming evidence, as they claim, everything should be settled satisfactorily for the "resistance". If not, it may be more embarrassing than decrepit Mueller in the last go-around.

Remember when everyone in the "resistance" wholeheartedly believed that President Trump was a secret Russian agent, and Schiff repeatedly claimed to have seen hard evidence of it? That was truly bizarre.

Malcolm wrote:

The senate voted last night for a mock trial, so there won't be an actual trial since part of the jury is in the pocket of the defendant.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 11:48 PM

Title: Re: Impeachment Amendment

Content:

Nicholas Weeks said:

Suggest another amendment to the US Constitution in the House section. The House section does not apply only to the office of President. This change below permits a simple majority vote for all other impeachments of judges, members etc.

No President shall be impeached without the Concurrence of two thirds of the Members present.

This will slow any future rush to a President's impeachment by a polarized, partisan House vote.

Malcolm wrote:

Nah, this will just ensure a corrupt president will be answerable to no one. Why people wish to restore a monarch in America is beyond me.

Anyway, this trial became a sham last night when the senate voted on party lines to refuse to subpoena Bolton, etc.

Author: Malcolm

Date: Wednesday, January 22nd, 2020 at 11:51 PM

Title: Re: Freemasonry

Content:

Sādhaka said:

(Swedenborg is known to have been a follower of Christian-oriented Masonry)....

On the Lost Word of Masonry (which I believe to be not a “word”, but one letter, hidden in plain-sight this whole time in India, “Tartary, China, and Thibet”):

H.P.B. said:

<https://www.theosociety.org/pasadena/isis/iu1-15.htm>

Sādhaka said:

Tartary....

Malcolm wrote:

"Buddhist kabalists"

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 12:22 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

no one outside the Dem bubble takes impeachment seriously.

Malcolm wrote:

This is demonstrably untrue.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 12:29 AM

Title: Re: Sudden Realization

Content:

Vasana said:

On the one hand I get why more experienced practitioners set out to unpick newly interested seekers' views and on the other I imagine how differently these kinds of dialogues would pan out face to face, in a 'lower gear', so to speak. But I get that's just my approach and won't be universally correct either; I.e, just giving simple encouragements, book, video and teacher recommendations and focusing on positive reinforcement rather than the more deconstructive integration styles. Making the dharma sound as palatable and medicinal as possible rather than focussing on the obscurations of any new seeker.(that can come later, once they're suffused enough by

the Dharma they already appreciate). A vast library to be explored that will unravel our assumptions gradually and over time.

Early impressions and interactions count a lot for some people and I just wonder to what degree and consequence (if any) we move a bit too fast and heavy when speaking to new members.

(Bit of a meta-duscussion in this post but hopefully it contributes something)

Malcolm wrote:

A person asked a question about their experience viz, "realization," and discovered their realization does not fall within the range of right view in Buddhadharma. What's the problem?

It's just obvious there is no room in Buddhadharma for the concept that there is one universal consciousness, just as there is no room in Buddhadharma for the concept of a creator god. What are we supposed to do? Coddle people's misconceptions in hope that if we are sufficiently gentle they will somehow wake up from their misonceptions. No. It is better to be honest and direct with people from the start. We don't need people to become Buddhists. We need them to understand what Dharma is and what Dharma is not. Then they can make an informed choice about what path to follow.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 12:35 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

Obama literally extrajudicially murdered American citizens abroad.

Malcolm wrote:

Oh, you mean that when Obama ordered that terrorist guy who advocated murdering fellow Americans from a perch in Yemen? Not shedding any tears over that one. Anyway, this is irrelevant to the impeachment.

Nemo said:

This public theatre is a joke. If Dems used issues instead of distractions they could win easily, but that would take actual progressive policies their corporate owners would not allow. If they force out Bernie again Trump would likely win a second term.

Malcolm wrote:

Seems to me you are pointing a finger at the wrong party.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 1:41 AM

Title: Re: Wisdom Academy - Moved from Tibetan Forum

Content:

Misty said:

In explaining the origin of suffering in detail, does Dzochén practice bring into observation the process of suffering, showing that first subtle footing and its progression? In Dzochén practice, is it possible to observe this process in action?

Does the practice of seeing, recognizing and understanding this process, in itself, bring relief from suffering or is something else needed?

In seeing this process, is this where bodhicitta is naturally present?

Johnny Dangerous said:

Check out *Myriad Worlds* by Jamgon Kongtrul if you want a blow by blow, as one example.. not easy reading but it's pretty cool.

Malcolm wrote:

Not the best account, IMO. Better to read the *Treasury of Genuine Meaning or Buddhahood in this Life*.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 1:54 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

So rules only apply when you want them to and are not universal.

Malcolm wrote:

I didn't say it was lawful. I said I wasn't shedding any tears over it.

Nemo said:

You didn't explain the murder of Alwaki's 16 year old son BTW.

Malcolm wrote:

What's there to explain?

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 1:57 AM

Title: Re: Impeachment Amendment

Content:

Caoimhghín said:

Obama would not be called "a great" by these people, numerous and diverse as they be, if he lived at the time of Alexander.

Malcolm wrote:

I didn't vote for Obama round 2 because of his escalation of drone strikes and so on. Still not shedding any tears over the Alwaki killing. On the other hand, shit never ends when you kill people. But this is samsara.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 1:59 AM

Title: Re: Issues with ending a friendship

Content:

Johnny Dangerous said:

Other than that, what is the spiritually productive way to approach this kind of situation?

Malcolm wrote:

As Shantideva says, one should avoid being intimate with childish people. Be polite, but disengage.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 2:08 AM

Title: Re: Impeachment Amendment

Content:

Pero said:

Well, that is pretty much what US presidents are.

Malcolm wrote:

Not really. Warlords generally seize power violently.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 2:27 AM

Title: Re: Sudden Realization

Content:

Malcolm wrote:

A person asked a question about their experience viz, "realization," and discovered their realization does not fall within the range of right view in Buddhadharma. What's the problem?

It's just obvious there is no room in Buddhadharma for the concept that there is one universal consciousness, just as there is no room in Buddhadharma for the concept of a creator god. What are we supposed to do? Coddle people's misconceptions in hope that if we are sufficiently gentle they will somehow wake up from their misonconceptions. No. It is better to be honest and direct with people from the start.

We don't need people to become Buddhists. We need them to understand what Dharma is and what Dharma is not. Then they can make an informed choice about what path to follow.

Vasana said:

Sure, I'm in agreement with the need to not feed people's misconceptions but there are ways of doing it that magnetize and spark people's drive to learn, discover and ask and there are ways that cause some to feel defensive, shut down and attacked even.

Lacking the tone and other inter-personal subtleties of real life interactions, online debates can actually be quite intimidating and adrenaline + cortisol fueling. Even if you or others are perfectly relaxed when posting, there's no guarantee new bright eyed members (perhaps on their first forum) always will be. You're obviously one of the most qualified people on here to teach and straighten up misconceptions and I'm not here to suggest you or anyone go about things differently as like JD pointed out, sometimes it's exactly what is needed. But with that said, different people have different inclinations, to teachings, teachings, people in generation and style. I think there's possible benefit in learning to 'read the room' and get an impression of the tone of the OP and having that inform our replies more. I don't want to make it seem like a bigger deal than it actually is since I get it might not seem like this for others and it could be a non-issue in the grand scheme of dharmic interactions.

Malcolm wrote:

It is better to be straight with people.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 2:33 AM

Title: Re: Impeachment Amendment

Content:

Pero said:

Well, that is pretty much what US presidents are.

Malcolm wrote:

Not really. Warlords generally seize power violently.

Pero said:

Was using it loosely but since you mentioned this I wonder if one couldn't call the election process violent too.

Malcolm wrote:

Not at all. People seem to forget that the US initiated the first peaceful transition of power when Washington stepped down as president. Since then, many other nations have managed to follow suit. This is one of the great achievements of American Democracy.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 3:19 AM

Title: Re: Sudden Realization

Content:

Vasana said:

Sure, I'm in agreement with the need to not feed people's misconceptions but there are ways of doing it that magnetize and spark people's drive to learn, discover and ask and there are ways that cause some to feel defensive, shut down and attacked even.

Lacking the tone and other inter-personal subtleties of real life interactions, online debates can actually be quite intimidating and adrenaline + cortisol fueling. Even if you or others are perfectly relaxed when posting, there's no guarantee new bright eyed members (perhaps on their first forum) always will be. You're obviously one of the most qualified people on here to teach and straighten up misconceptions and I'm not here to suggest you or anyone go about things differently as like JD pointed out, sometimes it's exactly what is needed. But with that said, different people have different inclinations, to teachings, teachings, people in generation and style. I think there's possible benefit in learning to 'read the room' and get an impression of the tone of the OP and having that inform our replies more. I don't want to make it seem like a bigger deal than it actually is since I get it might not seem like this for others and it could be a non-issue in the grand scheme of dharmic interactions.

Malcolm wrote:

It is better to be straight with people.

Johnny Dangerous said:

There are a lot of different ways to be straight with people though, that covers a wide range of approaches.

Malcolm wrote:

Say what you mean, directly, with no agenda. One mustn't concern oneself with other people's projections.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 3:21 AM

Title: Re: Sudden Realization

Content:

Vasana said:

Yup - What's neutral for us might not come across as such for others. Hence the difficulty. This isn't advocating sugar coating, but if the occasion calls for it can be nice to have a mixer with your shot instead of having it straight. You'll still get tipsy.

Malcolm wrote:

I did not say we had to be neutral. I just said we should be straightforward. The Dharma

does not need a mixer, it is best imbibed neat, no chaser.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 3:45 AM

Title: Re: Sudden Realization

Content:

Vasana said:

It doesn't need a mixer, but it does need diverse ways of communicating according to the inclinations of those being spoken to.

Malcolm wrote:

Not really. For example, if someone needs an external savior, or a creator god, or a universal overmind, etc., there is nothing we can say to such a person that will give them solace because there is no external savior, no creator, and no overmind.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 3:48 AM

Title: Re: My explanation of emptiness

Content:

tkp67 said:

He [the Buddha] also taught enlightenment of insentient objects which gives meaning to the very point I am posing.

Malcolm wrote:

No, the Buddha did not teach this.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 3:56 AM

Title: Re: Sudden Realization

Content:

Simon E. said:

How about we answer in our own way rather than judge the replies of others?

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 4:03 AM

Title: Re: Which heavens correspond

Content:

jhanapeacock said:

that`s why a pureland would be the only option if we take those eternalist claims literally.

Malcolm wrote:
But we don't.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 6:16 AM

Title: Re: Madhyamaka < quantum mechanics?

Content:

smcj said:

It is for the ultimate truth that correct analysis is applied to.

So if the system of logic used to establish "correct analysis" is itself shown to be flawed, then the conclusions that come from it are incorrect. Right? Well, it's not there is no causality, it's that we do not understand the causality.

Nope. There is no causality. There's only probability.

Malcolm wrote:

Causality is a convention. In reality, there is never a single cause for a given entity, for example a sprout. One can call a seed the "cause of the sprout," but this assertion does not actually bear analysis.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 7:18 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

War criminals are war criminals in the same way serial killers are serial killers.

Malcolm wrote:

You complain a lot about American presidents, but I have not heard one peep from you about the Chinese locking up a million Uighurs (in addition to the Tibetans they murder regularly. Or about Russia engaging in a war in Ukraine, or Modi, etc. I could go on, but what's the point? We get it, you hate America. You're not so concerned with the criminality of other world leaders.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 9:57 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

I didn't have to kill for those empires nor am I under their thumb. I am paid remarkably

well for my service but wish it had been under more honourable circumstances.

Malcolm wrote:

Your not under America's thumb either; you are a subject of the English crown.

Author: Malcolm

Date: Thursday, January 23rd, 2020 at 9:19 PM

Title: Re: Impeachment Amendment

Content:

Sādhaka said:

As is the District of Columbia, by way of the City of London; no?

Malcolm wrote:

No. Where did you get this idea?

Author: Malcolm

Date: Friday, January 24th, 2020 at 12:30 AM

Title: Re: Impeachment Amendment

Content:

Caoimhghín said:

I wouldn't worry. No one is getting impeached anyways, regardless of whether they deserved it.

conebeckham said:

Oh for Pete's sake.

Trump has been impeached. The House has sole authority over impeachment, regardless of what happens, or doesn't, in the Senate. Clinton was impeached.

Queequeg said:

Yes. For those who don't understand what is happening...

A sitting president cannot be criminally prosecuted.

Malcolm wrote:

This is a DOJ opinion, it has never been tested in the courts.

Queequeg said:

Trump will likely try the same sort of play.

Malcolm wrote:

Yes, following the examples of Xi and Putin.

Queequeg said:

Its a circus. Its fascinating to watch the US Constitution go through this stress test and see how its carried out.

Malcolm wrote:

A republic, if we can keep it, though I increasingly have my doubts.

We live at the beginning of the age of weapons, it is not inconceivable that this country could go up in flames within the next 20 years as result of Trump, whether he is removed through impeachment or through the next election, or not. He has ignited the spark of racism and nationalism, the likes of which we have not seen since the 1850's and the 1930's in this country.

In the meantime, contemplating New Zealand as a possible refuge.

Author: Malcolm

Date: Friday, January 24th, 2020 at 3:09 AM

Title: Re: Impeachment Amendment

Content:

Nemo said:

I think you had already drunk deep from the river of hate in this world before Trump came to power. A subject on which I am the expert.

Malcolm wrote:

You means me personally? No.

Author: Malcolm

Date: Friday, January 24th, 2020 at 4:12 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

明安 Myoan said:

Regarding triumphalism...

Malcolm wrote:

Everyone who enters the Dharma will attain buddhahood eventually.

Author: Malcolm

Date: Friday, January 24th, 2020 at 5:06 AM

Title: Cultural Appropriation - Split from Why is Buddhism so elitist and cliquey?

Content:

dharmapdx said:

Another factor to take into account is that the political scene in this country is elitist and clique in all regards. I believe the term is “tribalism.” If it sounds odd that I, a white American male, basically have to keep my Buddhist practice to myself as a solitary and independent practitioner, keep in mind the draconianly-PC world we are living in now. I no longer wear my Buddhist beads — Juzu blessed by a Nichiren Shu priest — in public lest I be accused of “cultural appropriation” (I actually got dirty looks from an Asian woman for my beads), and the dirty/hostile look I got from a Hawaiian woman at an SGI meeting (when she saw that I have gongyo memorized, with correct accent to boot; she was trembling with rage) was the straw that broke the camel’s back. I simply don’t dare to try to participate in a Buddhist community anymore. Too traumatizing. My Buddhist practice is successful, but at this point it is virtually a secret practice.

Malcolm wrote:

There are only two kinds of problems: my problem and not my problem. The issues you list about are definitely not your problem. If you want to wear your mālā, then you should. If you can recite Nichiren liturgy with a good accent, go for it. In Tibetan Buddhism, no one is accusing anyone of cultural appropriation, in fact Tibetans can't get westerners dressed up in Tibetan outfits and accouterments fast enough it seems. The Tibetans all think it is a great thing:

Author: Malcolm

Date: Friday, January 24th, 2020 at 5:35 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Johnny Dangerous said:

If they are accusing someone of "culturally appropriating" something which has always been trans cultural in the first place, they should do more study and rectify their own ignorance about the origins of Buddhism.

Malcolm wrote:

This.

Author: Malcolm

Date: Friday, January 24th, 2020 at 11:34 PM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

It rightly evokes ignorance because Shakyamuni's enlightenment is that complex...

Malcolm wrote:

I don't know about that:

Profound, free from proliferation, luminous, uncompounded—

I have attained an ambrosial Dharma.

Buddhahood is utterly simple, its the most simple thing in the universe. We, on the other hand are complex, and this is what prevents us from seeing our own nature clearly.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 1:05 AM

Title: Re: Tara Mandala Open Webcast Transmission with Dorje Lopön Chandra Easton (Riwo Sangchöd, Chöd, Green Tara)

Content:

Mantrik said:

It could simply be that he forgot her when giving that list in 2016. Alternatively he may have authorised Tsultrim Allione to train teachers of his Chod and for her to authorise them to give the empowerment. After all, someone has to do so or it dies. I'm just a bit cautious around these dharma businesses.

Malcolm wrote:

Tsultrim met with ChNN after this point. Tsultrim is legit, and so is Candra. I know them both, the former quite well, and the latter only slightly. Nevertheless, this is all perfectly fine. Nothing to see here. Move along.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 3:35 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Johnny Dangerous said:

I don't expect everyone on the left to be a militant socialist, I don't fit that bill myself, but really the left of today has been neutered by this stuff IMO. The sense of justice and some form equality (we can debate which kind) as being a common good is simply not there. Or to be more accurate, the liberal identity politics left sees oppressive power relationships only in a "cultural" sense, but not in an economic one.

Malcolm wrote:

There is no Left left in America. Why? Because there is no coherent workers movement. Liberal, bourgeois intellectual fads are not "Left" at all.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 3:52 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Shiva said:

Formal transmissions are very problematic. It is true, though, that Chogyal Namkhai Norbu Rinpoche always defended that system and criticized western Dzogchen yogis and yoginis whom rejected the need of those same formal transmissions.

Josef said:

There is no such thing as a Dzogchen yogi who has not received transmission.

Shiva said:

One thing is a transmission (any) and another is a "formal ritual-like" transmission. Not all transmissions need to be done with the guru holding a Vajra... With my comment, I was referring to the second kind in which you are dependant upon having a living master to perform it.

Malcolm wrote:

The only kind of transmission there is, is from a living master to student.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 4:03 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Shiva said:

Anyhow I still thing Chogyal Namkhai Norbu did not nominate a formal successor for a reason...

Malcolm wrote:

He already had indicated his son, daughter, and SMS teachers, etc., would be responsible for continuing the DC.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 4:20 AM

Title: Re: Cultural Appropriation - Split from Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

Depending on age you might recall all these times distinctly having experienced them. Yet what percentage of the population has not because they were born into a technology age? So many people simple don't see the world from the same "lens" (paradigm). Their view might simply be very relative.

Malcolm wrote:

Most people on the planet still are not in the technological age. This is mostly a first world problem.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 6:33 AM

Title: Re: Cultural Appropriation - Split from Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

Depending on age you might recall all these times distinctly having experienced them. Yet what percentage of the population has not because they were born into a technology age? So many people simply don't see the world from the same "lens" (paradigm). Their view might simply be very relative.

Malcolm wrote:

Most people on the planet still are not in the technological age. This is mostly a first world problem.

tkp67 said:

It is estimated that over 60% of the world's population has a smart phone. FWIW Industrial/technological impact mentioned are felt by all. 3rd world is far from immune of the costs of technology as well. Or the benefits and it seems intent and desire go a long way to shaping outcome.

Malcolm wrote:

Having a smart phone does not mean one is living in the grip of technological civilization. Many people have smart phones in places where many of the capabilities of smart phones cannot be harnessed due to lack of infrastructure and so on. Technology is something into which one must be embedded, economically and socially.

There are approximately 5 billion people with mobile devices, and approx 3 billion have smart phones, mainly in Europe, North America, and Asia. World population is 7.7 billion. So this is about 38.97%, not 60. Thus, most people are not living it large with Apple, Google, and Facebook.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 11:05 PM

Title: Re: Cultural Appropriation - Split from Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

Technology does not have to be embedded to have impact. 3rd world countries are suffering from climate change even though they aren't contributing to that dynamic.

Malcolm wrote:
Now you are changing the subject.

tkp67 said:
I can gladly provide references and I can unpack the impact of the tech/industrial footprint as well.

Malcolm wrote:
As can I. But it depends on what you mean by "technology." If you mean a digging stick, even crows have technology.

Author: Malcolm
Date: Saturday, January 25th, 2020 at 11:08 PM
Title: Re: Iconic Phrase 'SHORT MOMENTS, MANY TIMES' Copyrighted?
Content:

Malcolm wrote:
I predict that when the IRS finally gets around to it, they are going to sue her for illegally using a 510c3 educational non-profit in order to evade taxes. She could go to jail.

<https://abalancedviewofbalancedview.wordpress.com/2018/02/27/the-secret-of-balanced-view-finances-anthony/>

This guy exposes clear fraud in her booking keeping.

Nemo said:
I'm glad I'm in Canada and can call her an asshole and tax cheat.

Malcolm wrote:
You can call her that in the US too. We do not have the strict libel laws they have in the UK.

Nemo said:
But charities are one of the main forms of money laundering now. It's so bad Canada's billionaire Minister of Finance has a charity that creates charities just for this purpose called the Toronto Foundation. So even making the fake charity is tax deductible. Then the main game is giving all your income to the charity who loans you money at interest every year. After 7 years they wipe the loans with the tax records. Though that is getting harder. You simply never pay them back and when you die the charity goes to your children who become the new directors.

Malcolm wrote:
Nice scam.

Author: Malcolm

Date: Saturday, January 25th, 2020 at 11:18 PM

Title: Re: What Is just (((IS)))

Content:

Relinquish said:

Exactly WHAT It is can NEVER be known.

Malcolm wrote:

Then IT is POINTLESS to TALK about IT.

Author: Malcolm

Date: Sunday, January 26th, 2020 at 12:54 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

(I've let myself start speculating along these lines lately, but the idea of becoming a surveillance state and the surrender of democracy that I am afraid would be required to pursue many of those policies state gives me great pause. Seeing as we may well be headed down that road anyway...)

Malcolm wrote:

We are already there, it is just it is privatized police state, where millions of idiots put Ring cameras everywhere for "security."

Author: Malcolm

Date: Sunday, January 26th, 2020 at 1:29 AM

Title: Re: Tara Mandala Open Webcast Transmission with Dorje Lopön Chandra Easton (Riwo Sangchöd, Chöd, Green Tara)

Content:

Hazel said:

Reading up on it, it looks like I inadvertently took tantric vows when doing their green Tara web course, implicitly. Given all the uncertainties I've had about Tara Mandala and my usual bad habit of doubting teachers (which I'm actively working on breaking), it sounds like I've broken said vows too. Ugh.

Malcolm wrote:

If you have never had any kind of major empowerment, or a Dzogchen empowerment, you have no samaya at all. You cannot receive samaya from a lung alone.

Author: Malcolm

Date: Sunday, January 26th, 2020 at 4:03 AM

Title: Re: do kleshas that arent followed by negative actions create karma

Content:

TMT said:

This is my first post. I hope I chose the right sub forum. Anyway so my question is according to your understanding, do kleshas always precede karma,

Malcolm wrote:

Kleshas always precede nonvirtuous karma. Their opposite always precedes virtuous karma. As Nāgārjuna states in the Ratnavali:

The actions generated from these three,
desire, hatred and ignorance, are nonvirtuous.

The actions generated from these three,
absence of desire and hatred, and absence of ignorance are
virtuous.

Author: Malcolm

Date: Sunday, January 26th, 2020 at 5:54 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

gut says resist. brain says its futile.

justsit said:

So 1984 is here - what's next, Fahrenheit 451? Edit/delete the online texts, burn the books...

Malcolm wrote:

Trump and co. already started with NASA, EPA, USDA, and other websites that hold inconvenient bits of science.

Author: Malcolm

Date: Sunday, January 26th, 2020 at 7:48 AM

Title: Re: Tara Mandala Open Webcast Transmission with Dorje Lopön Chandra Easton (Riwo Sangchöd, Chöd, Green Tara)

Content:

Hazel said:

Thank you all for your responses.

Reading up on it, it looks like I inadvertently took tantric vows when doing their green Tara web course, implicitly. Given all the uncertainties I've had about Tara Mandala and my usual bad habit of doubting teachers (which I'm actively working on breaking), it

sounds like I've broken said vows too. Ugh.

Malcolm wrote:

If you have never had any kind of major empowerment, or a Dzogchen empowerment, you have no samaya at all. You cannot receive samaya from a lung alone.

Hazel said:

What makes an empowerment "major"? The practice was said to be of the second highest class. There was a lung then a month or two of online webcasts explaining the practice. There was no repeating/saying anything during any of it, which is my previous understand of a lung vs an empowerment.

Malcolm wrote:

A major empowerment generally lasts two days. However, there are shorter Nyingma empowerments rooted in system of Dzogchen, which also serve as "ripening" empowerments. If you have never attended any of these, you do not have any samaya at all.

Author: Malcolm

Date: Sunday, January 26th, 2020 at 10:57 PM

Title: Re: Solar Power Scam

Content:

Nicholas Weeks said:

Supposedly these mobile solar generators supply much needed emergency power. This specific operation turned out to also be a Ponzi scheme!

<https://www.justice.gov/usao-edca/pr/top-executives-plead-guilty-participating-billion-dollar-ponzi-scheme-biggest-criminal>

Malcolm wrote:

Well, this is nothing like the corporate socialism the US oil industry benefits from to the tune of 4.6 billion a year. Talk about a scam. And when we talk about indirect subsidies to all fossile fuel, this amount rises to \$649 billion, more than the 2015 Pentagon budget.

<https://www.rollingstone.com/politics/politics-news/fossil-fuel-subsidies-pentagon-spending-imf-report-833035/>

This means that every family (assuming two parents, two kids) in the US is shouldering is shouldering nearly eight thousand dollars a year in hidden costs our government conceals in fuel production subsidies. Talk about scams. Those folks in Cali are lightweights, petty thieves by comparison.

Author: Malcolm

Date: Monday, January 27th, 2020 at 12:09 AM

Title: Re: Daily Lungta Recitation by Mipham.

Content:

Malcolm wrote:

This mantra is not transliterated correctly:

ཨོཾ་བུར་བུའ་སུཾ་

om bhur bhuwa sa

om bhurbhuva svah

This is the first part of the Vedic Gyatri mantra and should be "Om bhūr bhūva suvaḥ," it means roughly "auspicious, the ground, below the ground. and the heavens."

Author: Malcolm

Date: Monday, January 27th, 2020 at 3:27 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Caoimhghín said:

Five vehicles? That's just too many. It's like the 52-something grounds of the bodhisattva in Tīāntāi. I used to think tantra was excessive because of their ten or so extra grounds after the ground of the cloud of dharma, but boy was I surprised to find that 52 or 42 number.

Malcolm wrote:

Generally, three, actually. Thirteen bhumis. In Dzogchen, sometimes, 16 bhumis are discussed. And in some anuyoga presentations, there are 21 bhumis. However, in general, there are only thirteen bhumis in Vajrayāna, generally speaking.

In terms of vehicles, in common Mahāyāna there are only śrāvaka, pratyekabuddha, and bodhisattva vehicles, no fourth or fifth.

Author: Malcolm

Date: Monday, January 27th, 2020 at 3:48 AM

Title: Re: Coronavirus outbreak in China

Content:

FromTheEarth said:

Thank you all for your prayers and concerns.

Anyways, speaking to some of my family members about it, there appears to be an obvious pattern of many diseases being possibly directly triggered from the massive slaughters of animals for meat consumption. Recent examples include: mad cow disease, SARS outbreak, swine flu, chicken avian flu... etc. Maybe that is a big hint / Karma forces at play here?

I just watched netflix documentary s02e04 The Next Pandemic, and would personally recommend it.

Regarding the coronavirus outbreak this time, it probably started with people consuming the so-called "bush-meat," e.g., bats, snakes. However, the main cause was that the municipal and provincial governments intentionally withheld information from

the public and the central authorities to the extent that once the outsiders discovered the truth, it has already been too late to contain the spread of the disease. Quarantining a city of 11 million people is unprecedented. But at this moment, this measure will not be enough. The peak of outbreaks is expected to be late Feb to early Mar.

Malcolm wrote:

Apparently, like SARS, this came from eating civets, which in turn eat bats. Not snakes. This virus needs a warm-blooded host to survive.

Author: Malcolm

Date: Monday, January 27th, 2020 at 4:32 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Caoimhghín said:

<https://www.nichirenlibrary.org/en/dic/Content/F/104>

There are two additional vehicles supposedly leading to rebirth as 1) people, and 2) gods. I don't know where the tradition of these vehicles comes from, maybe Tiāntāi?

I'm trying to figure out what the Tung-ch'un is, but Wades-Giles is a travesty.

Malcolm wrote:

The Buddha sometimes talks about the vehicle of devas and humans, but this is reference to practicing the four brahmaviharas and their result, birth in higher realms.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 12:22 AM

Title: Re: Celebrity Culture

Content:

Brunelleschi said:

Respectfully disagree - I'd say there are degrees of Samsara.

Malcolm wrote:

There are degrees of suffering in samsara, but there are no degrees of samsara.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 3:36 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

smcj said:

And, apropos of this thread, a little Buddha Nature/Shentong paradigm could correct

the “it’s all just my mind” prejudice.

Malcolm wrote:

Unlikely. It just creates another intellectual concept (and just for the record, gzhan stong is the most intellectual madhyamaka tradition in Tibet: it has to be, since it involves itself in so many far fetched arguments).

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 4:14 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

smcj said:

I can’t source it here, but elsewhere I’ve quoted Thrangu R saying that the difference between Shentong view and Mahamudra view is that once you clearly can see the Perfect Nature, Mahamudra view allows you to retroactively see it in all phenomena.

Malcolm wrote:

That's fine. It doesn't really matter. All this is just a bunch words being slung about anyway. Gzhan stong as Madhyamaka is just another intellectual approach.

Mahāmudra is based on an experiential view, which is not based on analysis.

You will never get to Mahāmudra through analytical madhyamaka, no matter whether it is Jonang/Kagyu, Gelug, or Sakya/Nyingma style.

But I must have pointed that out over a hundred times.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 4:15 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

which i think is very positive and more relatable.

Malcolm wrote:

It depends on the person. Some people are less fortunate and do not have the capacity to enter Vajrayāna.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 4:55 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

Yes, quite possibly that after this few decades long experiment, people who appeared to enter Vajrayana in the end haven't entered at all.

Malcolm wrote:

If someone received empowerment, etc., from a qualified master, they've entered Vajrayāna.

florin said:

So probably on this basis, the people who run the programs these days, decided that practitioners would gain more benefit by focusing on sutra related methods and reflections.

Malcolm wrote:

That might be true of Kagyus and Gelugs, who base themselves on a more Lam rim approach. It is definitely not true of Sakyapas and Nyingmapas, who have more confidence in directly introducing fortunate people to Vajrayāna methods, including Dzogchen.

florin said:

I have friends who have done several retreats in a row and there is lots to be said about everything.

Malcolm wrote:

Whether people are successful or not in a Vajrayāna retreat depends on them. If one recites mantras, etc. in a state of distraction, one will make little progress. On the other hand, even if someone does not practice, but merely maintains samaya, it is said in all tantras they attain buddhahood in 16 lifetimes at the outside. This is impossible in sūtra.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 6:27 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

treehuggingoctopus said:

I understand the need to double check that Vajrayana is grounded in Sutrayana Mahayana, but ditching Vajrayana altogether?

Malcolm wrote:

I'd rather ditch sūtra. Vajrayāna is self-sufficient. Sūtrayāna does not bring people to total liberation anymore. It hasn't for a thousand years+. And it never brought people to liberation in a single lifetime, soup to nuts.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 11:08 PM

Title: Re: Partisanship and the loss of scruple

Content:

Dan74 said:

The Trump Derangement Syndrome is also a thing

Malcolm wrote:

No it isn't.

Dan74 said:

PS I'm not saying the politicians and the media in other places act with integrity, but it seems to me the lack of scruple is nowhere (that I know of) more blatant than in the US...

Malcolm wrote:

Ummmm, Russia?

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 11:12 PM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

Malcolm wrote:

If someone received empowerment, etc., from a qualified master, they've entered Vajrayāna.

florin said:

There is the case where one is present at an empowerment, has the wish to take the empowerment, participates in the empowerment but has no education with respect to what actually happens. I believe that the empowerment was not taken due to lack of understanding of what takes place and lack of knowledge of the meaning of the symbols presented.

Malcolm wrote:

You can believe that if you want, but it isn't true.

florin said:

To these days there is constant confusion about what actually happens during empowerments. Some part of the blame lies with people organising empowerments and not providing sufficient education about said process before it actually happens.

Malcolm wrote:

You cannot educate people about what happens in an empowerment before the empowerment. If you do, you are breaking your own samaya. For example, the preparation day exists precisely so that people are readied to hear the secrets spoken during an empowerment.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 11:20 PM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

tobes said:

I disagree. It depends greatly on the karma of the student. The Dagpo Kagyu has plenty of room for analytical Madhyamaka to help establish the correct view of ground Mahamudra. If one can realise this ground directly right away, great. But generally this is rare, and studying Madhyamaka is prescribed because if taught correctly it does not remain purely on the level of the intellect. i.e. it induces meditative experience and then realisation, in the context of vipashayana.

Malcolm wrote:

The realization of mahāmudra depends on direct introduction, not analysis. Otherwise, your mahāmudra is just perfection of wisdom meditation dressed up in dohas.

tobes said:

Moreover, Kagyu Mahamudra does not privilege non-conceptuality over conceptuality: core Kagyu Mahamudra texts such as Moonbeams are very explicit about this; discursive thought and intellect are also not distinct from ground Mahamudra.

Malcolm wrote:

"Ground" mahāmudra simply refers to something one has not yet realized, i.e., the nature of the mind. Concepts are not separate from the mind, so of course they are included.

tobes said:

So, I think this aversion to analysis is contrary to the Kagyu presentation of Mahamudra. However, it makes more sense in relation to the Indian tradition; Saraha, Maitripa etc.

Malcolm wrote:

The aversion to analysis is different than aversion to concepts. Someone who has never received any kind of introduction must depend on analysis. But this person is also not practicing mahāmudra. The fundamental distinction between mahāmudra practice and sūtrayāna practice must be introduction at the time of empowerment, otherwise the word, mahāmudra, is quite meaningless.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 11:23 PM

Title: Re: Trump Impeachment

Content:

Queequeg said:

We have some Trump supporters here at DW - I'd love to hear your views on Trump's business dealings while in office. For instance, airforce layovers at his resort in Scotland, and all the dignitaries who have his Washington hotel booked up...

Malcolm wrote:

Are you kidding, everything the Furher does is for god and country.

Author: Malcolm

Date: Tuesday, January 28th, 2020 at 11:24 PM

Title: Re: Trump Impeachment

Content:

Queequeg said:

It seems someone in the Whitehouse may have leaked details from Bolton's manuscript.

Malcolm wrote:

No, the NYT obtained a copy.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 12:58 AM

Title: Re: Trump Impeachment

Content:

Queequeg said:

We have some Trump supporters here at DW - I'd love to hear your views on Trump's business dealings while in office. For instance, airforce layovers at his resort in Scotland, and all the dignitaries who have his Washington hotel booked up...

Malcolm wrote:

Are you kidding, everything the Furher does is for god and country.

Queequeg said:

Fellas, most of us fall in the opposition or resist camp, but, let's give them a chance to explain.

Putative responders: you will likely get a hostile response, but really, this needs to be answered if you really expect this president to get the respect many of you demand.

Malcolm wrote:

Explain what? Eight years of racist bullshit about Obama? Explain three years of the most amazing graft, corruption, self-dealing, and political malfeasance this country has never seen?

Sure, let them reply, even though they have nothing but stupid red hats and resentment.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 1:14 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

smcj said:

There's a pervasive belief (or attitude?) among Westerners that a Vajrayana practitioner can dispense with all that inconvenient Mahayana stuff. I don't that is correct.

Malcolm wrote:

It is not a question of convenient or inconvenient. They are distinct paths.

Common Mahāyāna is based on renunciate conduct and intellectual analysis.

Uncommon Mahāyāna Secret Mantra is based on non-renunciate conduct and experience derived empowerment and practice.

I am not claiming that one should cease to study sūtrayāna material. I am claiming however, that to deprive people of access to Vajrayāna methods is simply a gross misunderstanding. Why? Because Vajrayāna is self-sufficient method of realizing the paths and stages to buddhahood, and moreover, it is a much more rapid path than any path sūtrayāna has to offer. My understanding of sūtra material is a result of practicing Vajrayāna, not the other way around. I did not begin to genuinely understand Madhyamaka and Abhidharma for example, until after I had been practicing sadhana practice for some years. But on the other hand, I was a highly motivated student. Not everyone is very highly motivated.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 2:05 AM

Title: Re: Trump Impeachment

Content:

Queequeg said:

Their complaint seems to be that people who disagree with them do not engage in good faith discussions.

Malcolm wrote:

What a joke. Trumpsters cannot have good faith discussions because they believe all the lies this man has spewed. If they don't believe the lies, they still are incapable of good faith discussions because they tolerate his lies, his graft, and his corruption.

Their point of view, simply put, is that the guy is in office, so shut the f*&^ up.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 3:15 AM

Title: Re: Trump Impeachment

Content:

Queequeg said:

C'mon, man. We'll give em a chance, and then we can skewer them.

LOL

Malcolm wrote:

I don't know man, I am not sure you can have a good faith discussion with someone who basically wants to eat your brains:

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 3:35 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

The education and preparation for entering tantra can take the simple form of being advised to study tantras and commentaries to gain a good understanding of the contents then one can proceed to take the empowerment.

Malcolm wrote:

That's the point. One cannot study the commentaries and the tantras prior to receiving empowerment.

florin said:

Nobody needs to break their samayas by disclosing the elements and stages of an empowerment but they can generally point people in the direction of various texts and so on.

Malcolm wrote:

That's pretty much breaking samaya, specifically the fifth samaya.

This is why investigating the guru is of utmost importance.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 3:59 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

Sure they can.

The advice is that people who are attracted to and have faith in vajrayana should study the tantras and commentaries before initiation.

Malcolm wrote:

They should not.

I am not sure from whom you heard this advice, but it is bad advice.

Of course these days, everything is published and people are free, but they really should not be reading the Hevajra Tantra, the Guhyasamaja Tantra, the Cakrasamvara Tantra (!), etc., prior to having received empowerment. We have seen already the complete and total misunderstanding of Dzogchen that has resulted from people reading such tantras as the Kun byed rgyal po without transmission, not to mention creation stage practices, completion stage practices and so on.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 4:01 AM

Title: Re: Celebrity Culture

Content:

Brunelleschi said:

Because for me it's pointless. I don't have to show them respect. Sports is fun - but it's for kids. These athletes don't deserve 1/10 of what they're earning and what I'd really like to see is the state appropriate their fortunes and give it to the needy.

SteRo said:

Ok then we have different views here. I consider sports to be healthy and a better pastime than many other things and I think that successful sportsmen may be idols and thus support general health in society. I rejoice if athletes earn much money and are happy and I rejoice even more if they donate money for social projects.

Brunelleschi said:

I doubt there's causality between say amount of sports watched (h) x general health. There's a difference between "earning much money" (like say and MD or an engineer) and making hundreds of millions of dollars. The first is not a problem.

I think I'll end it here.

Malcolm wrote:

There is a correlation however between how much sports one watches and how unhealthy one is.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 5:23 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

Kongtrul is very clear on this point.

Students who have faith and confidence in tantra and strong devotion to the vajra master should get acquainted with tantras and the commentaries to develop clear understanding of the contents then receive the initiation.

Malcolm wrote:

Citation please. And I doubt this refers to people who have never received any empowerment at all. But we will see when you explain to us where you found this.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 8:55 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

Kongtrul is very clear on this point.

Students who have faith and confidence in tantra and strong devotion to the vajra master should get acquainted with tantras and the commentaries to develop clear understanding of the contents then receive the initiation.

Malcolm wrote:

Citation please. And I doubt this refers to people who have never received any empowerment at all. But we will see when you explain to us where you found this.

florin said:

" Kongtrul further points out that a practitioner of tantra must have three kinds of confidence: confidence in the profound path of tantra upon which one embarks; confidence in the person who leads one on the path, an authentic master; and confidence in oneself as a practitioner.....

.....

Kongtrul contends that a person endowed with the first two kinds of confidence should study the tantras and their commentaries. Once having gained a sound understanding of the contents, the student should receive an authentic initiation by which he or she assumes tantric pledges and vows. The person is then ready to begin to cultivate the two phases of tantric practice: the phase of creation and that of completion. Thus, all the stages of the tantric path are contained in two steps: first, receiving initiation to bring oneself to spiritual maturity and assume tantric pledges; and second, the main element of the practice, cultivating the two phases of the path. It is by following these two steps that one achieves the third kind of confidence.

TOK Book 8 part 3.

Translators introduction

Malcolm wrote:

Ok, I want Kongtrul's actual words, not what some introduction states. You asserted this was Kongtrul's position. As far as I can tell, this is not that.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 9:02 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

tobes said:

With respect, you assert a 'fundamental distinction' when in reality there are many degrees of subtle interpenetration.

Malcolm wrote:

Not really.

tobes said:

The non-divisibility between Madhyamaka and Mahamudra is also very often asserted; in Kagyu-Mahamudra texts as well as by living masters of this tradition.

Malcolm wrote:

Madhyamaka does not have empowerments, or introduction, etc.

tobes said:

In practice...the hard contradictions of the kind you are proposing are in fact the very thing to be wary of.

Malcolm wrote:

Not if you actually understand the distinction between sūtra and tantra.

tobes said:

Of course, as we all know, the root of this tradition is the physician of Dagpo himself who unified Kadampa gradualism with tantric Mahamudra. Unified. Not: taught them to be fundamentally distinct. That was his unique contribution to Buddha-Dharma, and Kagyu Mahamudra unfolds from this root.

Malcolm wrote:

Not really, but there is no point in debating it with you.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 9:03 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

smcj said:

By chance I came across this video. It's Mingyur R presiding over a western style debate about whether ngakpa lamas can drink alcohol.

Malcolm wrote:

Not only can we, we have to.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 9:21 AM

Title: Re: Trump Impeachment

Content:

Dan74 said:

Given the foregoing, I doubt that any sensible Trump supporter would wade into this thread, but you could visit DW-E and copy and paste Seth Rich's posts here.

Malcolm wrote:

Is there such a thing as a sensible vote for Trump? Tell us what that would look like.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 9:17 PM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

" Kongtrul further points out that a practitioner of tantra must have three kinds of confidence: confidence in the profound path of tantra upon which one embarks; confidence in the person who leads one on the path, an authentic master; and confidence in oneself as a practitioner.....

.....
Kongtrul contends that a person endowed with the first two kinds of confidence should study the tantras and their commentaries. Once having gained a sound understanding of the contents, the student should receive an authentic initiation by which he or she assumes tantric pledges and vows. The person is then ready to begin to cultivate the two phases of tantric practice: the phase of creation and that of completion. Thus, all the stages of the tantric path are contained in two steps: first, receiving initiation to bring oneself to spiritual maturity and assume tantric pledges; and second, the main element of the practice, cultivating the two phases of the path. It is by following these two steps that one achieves the third kind of confidence.

TOK Book 8 part 3.

Translators introduction

Malcolm wrote:

Ok, I want Kongtrul's actual words, not what some introduction states. You asserted this

was Kongtrul's position. As far as I can tell, this is not that.

florin said:

Ok.

Here. Maybe you will be satisfied now.

Taken directly from the text itself.

Furthermore, such an individual must have three types of confidence, the first two of which are the prerequisites for the third: [one,] confidence in what one is embarking upon, the profound tantra of the mantra way, which is the condition related to one's focus; [two,] confidence in the person who leads one onto the path, a magnificent master, the causal condition; and [three], based on those two, confidence in oneself as a practitioner of the path.

That being the case, a person who possesses the [first] two types of confidence initially must learn the meaning of tantra. He or she therefore studies the tantras and their commentaries. Once a sound understanding has been achieved, that student should next begin cultivation of the two phases [of practice] of the meaning of tantra, the precondition for which is to receive, in an appropriate manner, an authentic initiation and to assume properly the pledges and vows. All the stages of the mantric path are thereby included in [two steps]: first, receiving an initiation to ripen oneself and assuming pledges; then, the main element [of the practice], the cultivation of the two phases of the path that effects liberation.

Book six part 4 chapter 11 " The Path".

Malcolm wrote:

I am still not sure about this. One reason is that to study the tantras and commentaries means a. One is literate, still rare in Tibet in 19th century; b. Has access to texts. C. Most unlikely, a literate person in Tibet who has never ever received any empowerment. D. Each section of a major empowerment qualifies one to study different kinds of tantras, and not before. So this may indeed be JK's position, but there is a lot of context missing here. So I still think it not sound advice, considering what the tantras themselves say about such matters.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 9:19 PM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

Sādhaka said:

...and consider that the first Dharma in this Kalpa....

Implying that neither Shravakaya nor Paramitayana as Yanas were the 'first' Dharma teaching.

The implication being that Mahāsaṅdhi & Vajrayāna include the Paramitayana in its entirety; whereas the Paramitayana only hints at Vajrayāna & Mahāsaṅdhi.

smcj said:

There's always a back-and-forth between samsaric awareness and enlightened awareness. In fact one of the many definitions of "Dharma" is the connotation of enlightenment with unenlightened awareness.

For its part samsaric awareness usually has to work from outer to inner, from crude to subtle, confined to free, from blindness to seeing, etc. This can be seen in the 9 Yanas paradigm.

Enlightened awareness works from a position where it sees the Path in its entirety. It sees what the last step is for a being before awakening. It sees what is to be done 10 steps before awakening. And it sees what needs to be done lifetimes before awakening.

So when I read your citation, I understand it to mean "first" not in the chronological sense, but in the sense of the closest step to full awakening. The further away from full awakening a Teaching is you could call "later".

Is that what you mean?

Malcolm wrote:

He means, chronologically speaking, that Dzogchen was the first teaching given in this mahakalpa.

Author: Malcolm

Date: Wednesday, January 29th, 2020 at 11:42 PM

Title: Re: Trump Impeachment

Content:

Norwegian said:

Unfortunately there are no intelligent Trump supporters. So there's that.

Nicholas Weeks said:

Ah goodness - intelligence determines human character & value?

Malcolm wrote:

It's a determining factor, but not the only one.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 12:30 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

Malcolm wrote:

Ok, I want Kongtrul's actual words, not what some introduction states. You asserted this was Kongtrul's position. As far as I can tell, this is not that.

florin said:

Ok.

Here. Maybe you will be satisfied now.

Taken directly from the text itself.

Furthermore, such an individual must have three types of confidence, the first two of which are the prerequisites for the third: [one,] confidence in what one is embarking upon, the profound tantra of the mantra way, which is the condition related to one's focus; [two,] confidence in the person who leads one onto the path, a magnificent master, the causal condition; and [three], based on those two, confidence in oneself as a practitioner of the path.

That being the case, a person who possesses the [first] two types of confidence initially must learn the meaning of tantra. He or she therefore studies the tantras and their commentaries. Once a sound understanding has been achieved, that student should next begin cultivation of the two phases [of practice] of the meaning of tantra, the precondition for which is to receive, in an appropriate manner, an authentic initiation and to assume properly the pledges and vows. All the stages of the mantric path are thereby included in [two steps]: first, receiving an initiation to ripen oneself and assuming pledges; then, the main element [of the practice], the cultivation of the two phases of the path that effects liberation.

Book six part 4 chapter 11 " The Path".

Malcolm wrote:

I am still not sure about this. One reason is that to study the tantras and commentaries means a. One is literate, still rare in Tibet in 19th century; b. Has access to texts. C. Most unlikely, a literate person in in Tibet who has never ever received any empowerment. D. Each section of a major empowerment qualifies one to study different kinds of tantras, and not before. So this may indeed be JK's position, but there is a lot of context missing here. So I still think it not sound advice, considering what the tantras themselves say about such matters.

"He or she therefore studies the tantras and their commentaries."

The word in red is not "studies." It is "mnyan pa," to hear. In other words, one is encouraged to go and hear about the general meaning of "tantra" in order have confidence. For example, like the words of encouragement at the end of the Lam rim,

etc., which encourages faith in Vajrayāna and briefly explains its superiority to common Mahāyāna, but it certainly does not mean studying tantras and commentaries without guidance. Moreover, it can be read that what is being encouraged here is to study with meaning of the word "tantra" itself. There is no mention of "rgyud rnam," tantras in plural, but rather "rgyud" alone. So, I think you've misunderstood this point. It is certainly fine to study what the word "tantra" means and have confidence in this vehicle. But it is passingly strange to encourage people to study tantras and commentaries, and contradicts what Kongtrul says about the need for secrecy in Buddhist Ethics (TOK, book 5, pp. 261): "(7) To disclose secrets to immature persons means to reveal the secrets of profound bliss...to someone who has not been ripened by initiation..."

Now in fairness, Kongtrul assumes this means that one should not disclose Vajrayāna methods to people interested in practicing as a śrāvaka and so on. But other masters, such as Sakya Paṇḍita, have a very different idea. Sapan remarks that this seventh root downfall includes showing one's vajra and bell, etc. or performing ganacakras, etc. explaining secret mantra, etc. to anyone who does not possess empowerment.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 12:37 AM

Title: Re: Trump Impeachment

Content:

Nicholas Weeks said:

So during the many decades the Democrat party supported lynchings & horrid oppression of black folk (who voted Republican), there were few stupid Dem voters?

Malcolm wrote:

Well, you know as well as I do that prior to the civil rights movement, southern Republicans and Northern Democrats formed a liberal coalition in Congress, which brought about the Civil Rights legislation passed under the Johnson Administration.

Nicholas Weeks said:

After the civil right movement of Sixties when there was a reversal of party support, all stupid Democrat voters started voting Republicans?

Malcolm wrote:

You said it, not me. This is when Nixon decided to embrace the racism of George Wallace, known as the "southern strategy." So yeah, once the Republican Party went into full racist reaction mode to the Civil Rights movement, all the stupid Democrats started voting Republican.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 12:45 AM

Title: Re: Trump Impeachment

Content:

Norwegian said:

Unfortunately there are no intelligent Trump supporters. So there's that.

Brunelleschi said:

Plenty of rich, well educated, and presumably intelligent Trump supporters. They simply vote on what they think will benefit them.

Malcolm wrote:

Well, they can't be all that smart since they support rollback of wet lands protection, deregulation of everything, lower public health standards, etc., you name it, all of Trump's policies are aimed solely at fattening the wallets of the super-rich. And most Trump supporters are not super rich.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 1:08 AM

Title: Re: Trump Impeachment

Content:

Nicholas Weeks said:

It is nice to know that there are now only intelligent Dem voters and only stupid Rep voters. Simpleminded & vapid inference.

Malcolm wrote:

Oh no, I didn't say that.

Anyone who voted for Trump is stupid. There are plenty of dumb Dems who voted for him, and plenty of smart Republicans who didn't. You asked a different question: So during the many decades the Democrat party supported lynchings & horrid oppression of black folk (who voted Republican), there were few stupid Dem voters? After the civil right movement of Sixties when there was a reversal of party support, all stupid Democrat voters started voting Republicans? So yeah, go back to your oatmeal, and get yourself ready to make another dumb vote in November when you go to the polls and vote for the total destruction of Democracy as you knew it in your lifetime by voting Trump 2020.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 1:20 AM

Title: Re: HH Sakya Trichen Virus Advice

Content:

Könchok Thrinley said:

Does anybody know anything more about the " Bodhisattva Loma (Gyonma) "?

Malcolm wrote:

Parnaśavari is a powerful mantra used for quelling epidemics.

I pay homage to she who quells all
obstructing spirits of illness, the accomplishments of the goddess
who arose from the miraculous display
of the illusory gnosis of all victors.

Oṃ piśapani śavari sarvajvara paśamanaye svāhā.

By this merit may I quickly
accomplish Parnaśavari,
and may all all migrating beings
be placed on her stage.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 1:41 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

After a few exchanges you always revert to personal and instead of sticking to debating the arguments you always feel the need to undermine your opponent by questioning their capacity and understanding.

Malcolm wrote:

We would not be having this debate if you had not cited Kongtrul to support your understanding.

florin said:

As you constructed your argument instead of questioning my capacity to understand you should have directed your poison at Elio.

Malcolm wrote:

Translators, myself included, make difficult choices at times, intending only the best for their readers. This is the reason why I check the Tibetan, etc., to see if perhaps an unintended meaning accompanies an English word, with connotations that are not implied by the Tibetan word. People who do not know Tibetan do this all the time with English translations of Buddhist classics, causing themselves and others no amount of confusion.

In Tibetan, mnyan pa does not carry the implication of going to Amazon and ordering the Tsongkhapa's commentary on Cakrasamvara to study it prior to having received the Cakrasamvara empowerment. It means go and hear something about tantra from a qualified person so one can have confidence in tantra.

florin said:

I will stick to the way Elio translated these texts and i am happy with that. After all they have become classics and droves of practitioners have been helped by them.

Malcolm wrote:

No doubt many people have been helped by these translations, but that does not mean one accepts every single English word in them at face value.

Why don't you go ask a Kagyu Khenpo who is expert in this text whether he thinks it means that an unripened person should just go and study any tantric commentary they like without first having received the empowerment, and see what kind of answer you get.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 1:42 AM

Title: Re: Karmapa VIII & Buddha Nature (Self?) video

Content:

florin said:

However here the discussion is about individuals who have the two confidences in place already. Kongtrul's advice is that they should study the tantras and their commentaries to gain a proper understanding of the contents and then seek to receive authentic initiation.

Malcolm wrote:

You should go ask a Khenpo before you continue to spread this advice.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 1:46 AM

Title: Re: Trump Impeachment

Content:

Caoimhghín said:

I know a self-identified American communist who is so eager to hail the coming revolution that he voted for Trump in the interest of destabilizing America.

Malcolm wrote:

There are all kinds of stupid people in the world, including this logic you saw in some progressives in 2016, "If Trump gets elected, he will screw everything up so much, people will have to vote him out."

Not sure that is going to happen.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 2:31 AM

Title: Re: Emptiness

Content:

shanyin said:

I want to learn mantras. How do I chant Om Mani Padme Hum as a form of meditation?

Maybe

Chant slowly, and listen?

Malcolm wrote:

Find a guru, receive the transmission.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 3:40 AM

Title: Re: Trump Impeachment

Content:

Dan74 said:

Some may well say, the US economy is going strong,

Malcolm wrote:

Thanks to Obama. The growth of the economy has actually slowed under Trump.

Dan74 said:

Trump is finally getting a good deal out of China,

Malcolm wrote:

Tariffs are stupid, and no, we are not getting a "better deal."

Dan74 said:

the trade deals with Canada and Mexico have been renegotiated,

Malcolm wrote:

They are largely the same as they were before, with only cosmetic changes.

Dan74 said:

the tougher stance on the illegal migrants isn't about racism but that the jobs actually go to the Americans

Malcolm wrote:

Total nonsense. People from Mexico and Central America have never "taken jobs away from Americans" by migrating here. Instead, NAFTA created a more or less stable economy in Mexico (now coming apart at the seams because of Orbador), and American companies sought the cheaper labor on Mexico. So we exported jobs. But

Mexicans etc., never took jobs away from Americans in this country.

Dan74 said:

NATO countries are finally beginning to foot their bill in defence.

Malcolm wrote:

No, they aren't. As of March, 2019, only the US, UK, and Greece(!) met their targets, joined by Poland, Latvia and Lithuania.

Dan74 said:

Not to forget the compassionate First Step bill about prisons signed into law by the Donald. Oh, and no, he hasn't started WWII contrary to all the progressive hysteria.

Malcolm wrote:

Ummm...no, that was supposed to be the reason we weren't supposed to vote for Hillary.

Dan74 said:

And you will surely have a handy rebuttal to every one of these points and disregard the fact that the conservatives had the same for when people were supporting Obama. Is it equivalent? Can one be judged to be objectively better than the other?

Malcolm wrote:

Every net benefit we are experiencing today began in Obama's administration. Trump just does what he usually does, that is, claim other people's accomplishments as his own.

Every net deficit we will be experiencing in the years ahead will be a result of Trump's gutting every regulation he can find. The sad thing is that the gutting of clean air regs and clean water regs in the US have the actual effect of making your children's world a more unsafe and more unhealthy place to live, since other countries will follow suit. Conservatives have to get their heads out of their asses and understand what is actually valuable to conserve (environment, animal life, human life) and stop catering wholesale to destructive, extractive capitalism.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 5:45 AM

Title: Re: "Xenobots", are they sentient beings?

Content:

Nemo said:

Most yogis who hide on retreat think the entire world is sentient. Dry scholars argue otherwise.

Malcolm wrote:

As did the Buddha, hardly a dry scholar.

Author: Malcolm

Date: Thursday, January 30th, 2020 at 10:51 PM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Queequeg said:

I don't know if the terminology lines up, but the Lotus is not considered Common Mahayana.

Malcolm wrote:

Common Mahāyāna is a Vajrayāna term. Vajrayāna refers to itself as uncommon Mahāyāna. From this perspective, yes, also the Lotus is included in common Mahāyāna for any number of reasons, the most significant of which is that whereas empowerment (abhiṣeka) from all the tathāgatas is the culmination of the path of common Mahāyāna in the last half of the tenth bhūmi, it is the entryway into the path of Secret Mantra. Naturally, this idea is foreign to Tiantai philosophy, which arose prior to the advent of Vajrayāna as a major movement in India, Central and SE Asia. Zhiyi (538-597) passed away just as Secret Mantra was emerging in India. Thus, its scriptures, practices and so on are completely excluded from Zhiyi's hermeneutical schema. His interpretive scheme simply can't be applied to the Mantrayāna Tradition.

Queequeg said:

As for the 42 or 52 stages, this is from Avatamsaka Sutra and another sutra I can't remember the name of offhand, respectively.

Malcolm wrote:

The 52 stages are strictly Chinese Buddhist interpretation of the Avatamsaka Sūtra, which has five chapters describing the qualities of the ten bhūmis; but in China, it was interpreted that these chapters (such as the ten dedications, etc.) were themselves distinct stages and levels of practice. This concept is complete absent in Indian Mahāyāna.

Author: Malcolm

Date: Friday, January 31st, 2020 at 12:26 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Queequeg said:

I'm not interested in a long argument about this, but I'm not going out on a limb in stating that the exclusion goes both ways. The terminology is not common.

Malcolm wrote:

Of course. Indians never heard of Zhiyi, and none of his works were ever translated into Sanskrit, as far as anyone knows.

Author: Malcolm

Date: Friday, January 31st, 2020 at 1:00 AM

Title: Re: HH Sakya Trichen Virus Advice

Content:

conebeckham said:

This mantra is usually recited first thing in morning, immediately after all are seated, in group practices at Kagyu monasteries when engaging in intensive accomplishment rituals, followed immediately by Nam Jom Zung and NamGyal Zung, FWIW. Dunno if that is common to other lineages or not.

Malcolm wrote:

The mantra given in the above text distributed with HHST's video is incorrect. Here is the correct version.

Oṃ piśaci parnaśavari sarva jvara praśamana svāhā.

Author: Malcolm

Date: Friday, January 31st, 2020 at 1:15 AM

Title: Re: HH Sakya Trichen Virus Advice

Content:

conebeckham said:

This mantra is usually recited first thing in morning, immediately after all are seated, in group practices at Kagyu monasteries when engaging in intensive accomplishment rituals, followed immediately by Nam Jom Zung and NamGyal Zung, FWIW. Dunno if that is common to other lineages or not.

Malcolm wrote:

The mantra given in the above text distributed with HHST's video is incorrect. Here is the correct version.

Oṃ piśaci parnaśavari sarva jvara praśamana svāhā.

conebeckham said:

Yes. Glad you corrected; I wasn't sure if it was appropriate.

Malcolm wrote:

There are a couple of other spelling errors in it as well, which caused me to mistranslate the supplication. It should be:

I pay homage to she who quells all
obstructing spirits of illness of the practitioner,

the goddess who arose from the miraculous display
of the illusory gnosis of all victors.

ཨོཾ་པི་ས་པ་ཤ་འཁོར་པ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

Oṃ piśaci parnaśavari sarva jvara praśamana svāhā.

By this merit may I quickly
accomplish Parnaśavari,
and may all all migrating beings
be placed on her stage.

Author: Malcolm

Date: Friday, January 31st, 2020 at 1:50 AM

Title: Re: Youth will have its Day

Content:

Dan74 said:

Nicholas, what do you make of this:

Improve Education Opportunities for Our Children and Empower Parents to Make
Education Decisions

Our children are the future of our great nation. Young people should be provided every
opportunity to succeed regardless of their zip code. Yehudis believes state and local
governments should make education policies which allow parents the freedom to
choose the best education for their child.

Does this mean that the rich will have great schools and the kids from poor family the
proverbial FA, basically entrenching the classes? What about the Land of Opportunity?

Malcolm wrote:

This is just a way of further undermining the public educational system, by allowing
"charter" schools to drain tax payer dollars away from local schools.

Private schools are fine, for those who want to send their kids to them. But I am
completely opposed to the public funding of what are essentially private schools, aka
charter schools. Just another set of GOP policies we are going to have to rollback, once
we have a decent socialist in office.

Author: Malcolm

Date: Friday, January 31st, 2020 at 2:44 AM

Title: Re: Youth will have its Day

Content:

shaunc said:

The wealthier parents pay taxes as well. Why shouldn't their schools get their share of

the government money and if they're happy to pay extra to have better amenities so be it.

Malcolm wrote:

That money goes into the local public school system. Charter schools draw that money down, and take it away from the public school system. The government should not subsidize private school educations at all. It's illegal, actually.

shaunc said:

The fair way would be Xamount of \$/child regardless of whether the child lives in a wealthy area or not.

Malcolm wrote:

This is what the public school system is supposed to ensure. Charter schools undermine this. Further, fundamentalists are testing the limits of the separation of church and state by getting funding for what are basically parochial schools, funded with taxpayer money.

shaunc said:

If the parents of the children in the wealthier private schools pay more to get a better standard of education why is it anyone else's concern how they spend their money.

Malcolm wrote:

If they want to send their kids to a real private school, awesome. But they still have to pay taxes to support the public education system, just as I do, someone with no children at all.

Author: Malcolm

Date: Friday, January 31st, 2020 at 3:47 AM

Title: Re: Youth will have its Day

Content:

Queequeg said:

What her policy is about is: people should be able to get vouchers for public money that they can use toward private school education. Its worse than charter schools. Its straight up theft of public funds.

Malcolm wrote:

Yes. This is terrible, it is illegal, more than that, it is unconstitutional in so far as it violates the establishment clause.

Author: Malcolm

Date: Friday, January 31st, 2020 at 3:50 AM

Title: Re: Youth will have its Day

Content:

Nicholas Weeks said:

The rich have and will always have, material benefits that the poor do not.

Malcolm wrote:

The rich are rich because they earn their wealth by exploiting the poor, and have for generations benefitted themselves with wealth redistribution policies that take money away from the poor.

Author: Malcolm

Date: Friday, January 31st, 2020 at 3:55 AM

Title: Re: Youth will have its Day

Content:

Dan74 said:

Nicholas, what do you make of this:

Improve Education Opportunities for Our Children and Empower Parents to Make Education Decisions

Our children are the future of our great nation. Young people should be provided every opportunity to succeed regardless of their zip code. Yehudis believes state and local governments should make education policies which allow parents the freedom to choose the best education for their child.

Does this mean that the rich will have great schools and the kids from poor family the proverbial FA, basically entrenching the classes? What about the Land of Opportunity?

Nicholas Weeks said:

The rich have and will always have, material benefits that the poor do not. So her boilerplate means little without details. Whether her policy details are rich with devils or angels remains to be seen by the voters in this very liberal district.

Johnny Dangerous said:

Lots of liberals gush over Charter schools, usually in accordance with their income, and whether or not their kids might materially benefit from subsidized private school. It tends to be actual community and educational organizations that are their real opposition, as moneyed mainstream Liberals have been fine with selling off the commons at least since Clinton was president.

Malcolm wrote:

As I said, we need a real labor movement in this country.

Not surprisingly, Bernie is garnering one union endorsement after another; meanwhile, Biden is telling Latinx people to vote for Trump if they question Biden on Obama-era deportation policies. The Democrats are so stupid.

Author: Malcolm

Date: Friday, January 31st, 2020 at 4:03 AM

Title: Re: Youth will have its Day

Content:

Nicholas Weeks said:

The rich have and will always have, material benefits that the poor do not.

Malcolm wrote:

The rich are rich because they earn their wealth by exploiting the poor, and have for generations benefitted themselves with wealth redistribution policies that take money away from the poor.

Nicholas Weeks said:

Yep, when politics strike the mind, buddhadharma fades away.

Buddha taught that generosity will result in a future lifetime of being rich. The converse of stinginess results in material poverty.

Malcolm wrote:

Well, most people aren't Buddhists, and so will really not see your point at all.

And some of us understand that since much of the gains that rich people have are ill-gotten, it is not unethical to tax them appropriately so they cease being a burden on the rest of us. Right now, the wealthy are placing a huge burden on the rest of us because they do not pay their fair share.

Author: Malcolm

Date: Friday, January 31st, 2020 at 4:28 AM

Title: Re: Youth will have its Day

Content:

Queequeg said:

Regarding Rockland and the issues between the hasidic and minority communities:

<http://nymag.com/news/features/east-ramapo-hasidim-2013-4/>

Malcolm wrote:

You know, if there were Muslims studying Madrasas in Newburgh the way Hasids study in Yeshivas, people would be freaking out.

Author: Malcolm

Date: Friday, January 31st, 2020 at 4:35 AM

Title: Re: Youth will have its Day

Content:

Queequeg said:

Oh, people are freaking out about the Hasids.

<https://nypost.com/2019/12/29/multiple-people-stabbed-in-attack-at-rockland-county-synagogue/>

Malcolm wrote:

Well, not sure that is what I had in mind by freaking out.

Author: Malcolm

Date: Friday, January 31st, 2020 at 4:47 AM

Title: Re: Youth will have its Day

Content:

Queequeg said:

Oh, people are freaking out about the Hasids.

<https://nypost.com/2019/12/29/multiple-people-stabbed-in-attack-at-rockland-county-synagogue/>

Malcolm wrote:

Well, not sure that is what I had in mind by freaking out.

Queequeg said:

That was a spasm out of the gestalt. Antisemitism is heating up.

Another one:

<https://www.nytimes.com/2019/12/15/nyregion/jersey-city-shooting-terrorism.html>

Malcolm wrote:

The Black Israelite thing is just bizarre.

Author: Malcolm

Date: Friday, January 31st, 2020 at 4:47 AM

Title: Re: Youth will have its Day

Content:

Nicholas Weeks said:

The question is not 'most people' but those on this Mahayana forum. Do you and they accept Buddha's teaching on generosity's karma fruit?

Malcolm wrote:

Yes, but it is not sufficient. This idea of karma, as you present it, is very Hinduistic in its passivity. "You poor? Too bad, suck it up, its your karma, bitch."

That is not what the Buddha intended. The Buddha instructed the wealthy to practice

generosity. To whom were they supposed to be generous? Why, to the poor, of course.

When the ultra wealthy are not generous, through tax evasion, corporate subsidies, parking money in passive investments which take money out the economy, engineering tax cuts for themselves, etc., all of this is stinginess by definition. It may result in birth in lower realms, or a poor human being, but the fact is that there are far more poor people than wealthy people, and if wealthy people do not do their part, like they did from 1935-1980, by paying higher marginal tax rates, and so on, as they say on the street, "shit is going to get real."

Author: Malcolm

Date: Friday, January 31st, 2020 at 5:05 AM

Title: Re: Youth will have its Day

Content:

Dan74 said:

Right. So do you find it just and right that the children born into poor families do not get anywhere near the opportunities of the kids born into rich families?

Malcolm wrote:

Karma, dude. Cant do anything about it, nor should we, according to Nick's conservative ideals. It is just the way it is, regardless of poor little tommy only being able find food in the public school that is about to be shut down because all the white people in his mixed-income county have withdrawn their kids from public schools and placed them in publicly-funded, religious charter schools.

Author: Malcolm

Date: Friday, January 31st, 2020 at 5:09 AM

Title: Re: Youth will have its Day

Content:

Malcolm wrote:

What the Buddha taught, in Mahāyāna, was exchanging oneself with others:

"May all the lack of merit and suffering of all sentient beings ripen on me.
May all of my merit and happiness ripen on sentient beings."

The problem is, this does not fit well with conservative ideology.

Author: Malcolm

Date: Friday, January 31st, 2020 at 5:16 AM

Title: Re: Narak Kong Shak Questions

Content:

fckw said:

Interesting stuff. Question: how would one practice for someone else in this context?

Malcolm wrote:

There are elaborate rites called "Changchog" for this purpose. They basically involve summoning the consciousness of the deceased, and performing what basically amounts to an empowerment for the deceased. There are other rites, more or less the same called shinpo jedzin, "leading the deceased."

Author: Malcolm

Date: Friday, January 31st, 2020 at 11:37 PM

Title: Re: Youth will have its Day

Content:

Nicholas Weeks said:

The point was that rich people cannot be, karmically speaking, void of all merit because they are rich now.

Malcolm wrote:

Well, yes they can. Birth in a higher realm exhausts the merit that put them there.

Nicholas Weeks said:

Nor can materially poor people be founts of every kind of merit, because they are poor now.

Malcolm wrote:

Material wealth is not an indication of merit. For example, the poorest Dharma person has infinitely more merit than the wealthiest Christian. Nevertheless, we should still tax the wealthy to provide healthcare for the poor, especially in a country where three people alone hold as much wealth as the half the entire population.

Nicholas Weeks said:

Therefore I was hoping for more equanimity toward classes, instead of using strictly material criteria. Why more equanimity toward the rich & poor?

Malcolm wrote:

There are not that many rich people to "soak," only about 400 people or so.

Nicholas Weeks said:

Because if we ignore karmic causes, we tend toward despising the rich & pitying the poor.

Malcolm wrote:

But we are supposed to pity those who are less fortunate, and we ought to provide

them with assistance. It creates jobs, actually.

Nicholas Weeks said:

Which, in turn, leads to ineffectual socialistic "remedies".

Malcolm wrote:

Well, basically, it all depends on whether you want socialism for the 1%, which is what we have now; or socialism for the other 99%, which is how it should be.

Nicholas Weeks said:

Soak & punish the rich and pour monies toward the poor. Will those attitudes & policies end the two classes, no.

Malcolm wrote:

Well, yes, they will. They will make it impractical to store money in passive investments that remove money from the economy. And if we do not reverse the redistribution of wealth from the poor to the ultra rich, then the ultra rich are going to have to hire private armies to protect themselves against the justifiably outraged working class, like they did in the gilded age.

Nicholas Weeks said:

So of course we help those poor with money and encourage the rich to be generous.

Malcolm wrote:

That money has to come from taxes. The wealthy have far more than they need.

Capisci?

Author: Malcolm

Date: Friday, January 31st, 2020 at 11:42 PM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Shiva said:

Indeed there is just one vehicle in Nichiren Buddhism. The Buddha Vehicle; equivalent to the Tibetan Dzogchen.

Malcolm wrote:

All Tibetan Buddhist schools are ekayāna schools. It is standard Indian Mahāyāna. The discussion of three vehicles is from the point of view of bodhicitta of the aspirant-- the very real fact that there are people who prefer to become arhats, and eschew, for various reasons, entering the bodhisattva path with Mahāyāna bodhicitta. They prefer the inferior bodhicitta of śrāvakas and pratyekabuddhas for this and that reason.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 12:59 AM

Title: Re: Youth will have its Day

Content:

Malcolm wrote:

Material wealth is not an indication of merit. For example, the poorest Dharma person has infinitely more merit than the wealthiest Christian.

Queequeg said:

Infinities of infinities... Being born human itself is the culmination of profound, infinite merit. Then the distinctions in merit between humans is of a more refined infinity, no? We can talk about infinite numbers, and we can talk about the infinite divisions between 1 and 2.

Malcolm wrote:

A precious human birth is defined by meeting the Dharma. Didn't meet the Dharma? Then you are just a bubble in the pot—you are inevitably going to lower realms, it is only a matter of time.

Queequeg said:

Nevertheless, we should still tax the wealthy to provide healthcare for the poor, especially in a country where three people alone hold as much wealth as the half the entire population.

Doing so will ensure that more people can have the leisure requisite for Dharma practice. Whether they take advantage, that's a different story, but reducing desperation can only tend to the good.

Malcolm wrote:

Indeed.

Queequeg said:

Which, in turn, leads to ineffectual socialistic "remedies".

Well, basically, it all depends on whether you want socialism for the 1%, which is what we have now; or socialism for the other 99%, which is how it should be.

People need to grok - a lot of the wealth we are talking about is not accumulated through 'good, honest work' but rather rigging the rules so that money funnels into certain pockets no matter what the person those pockets are attached to does. What I'm about, and I believe Malcolm would concur, is altering the rules so that money doesn't just funnel into a few pockets, but rather flows more freely through the entire social community. In a sense, all I'm advocating for is to fix the rules so that the trickle down actually trickles down.

Malcolm wrote:

The only way to ensure this is through taxation of the super wealthy. After all, when we built all these beautiful roads and bridges, the marginal tax rate was more than 70% of income over 1 million (in 1935). Everyone needs to pay taxes, the rich must pay more. The argument you sometimes see that well, 50% of the country pays no income taxes to the feds ignores the high taxes levied against poor people in the form of sales taxes, fuel taxes, etc., which impact poor people enormously, but do not impact the wealthy at all. Then there is corporate malfeasance. As I pointed out elsewhere, we subsidize the fossil fuel industry in this country so much the money is in excess of the budget of the Pentagon, costing every American family nearly 8k a year.

Queequeg said:

Soak & punish the rich and pour monies toward the poor. Will those attitudes & policies end the two classes, no.

Well, yes, they will. They will make it impractical to store money in passive investments that remove money from the economy. And if we do not reverse the redistribution of wealth from the poor to the ultra rich, then the ultra rich are going to have to hire private armies to protect themselves against the justifiably outraged working class, like they did in the gilded age.

The way my father explained the New Deal's success to me, and which I believe was the way the New Deal used to be explained in grade school history was that the money was sitting on shelves and so FDR just put the money into circulation.

Malcolm wrote:

Yes, he did this with the 1935 with the Wealth Tax, and the modern tax system with earnings taxes being withheld started in 1942 with the Victory Tax. The Wealth tax is the engine that fueled the New Deal.

Queequeg said:

To analogize to the human body... if all your blood is pooled in your feet, that's really unhealthy. If you have a good circulatory system, everything is going to be a whole lot better.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 1:01 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Queequeg said:

Here is the thing I've observed about Ekayana schools: they maintain that there is a

direct path that can be traversed now and that awakening is imminent at all times. Everything else, any path that is not the direct path, is dawdling about, wasting time, wasting opportunity.

Malcolm wrote:

Well, this basically amounts to saying that if you have jaundice and you want to stop seeing everything white as yellow, you just need to cure the jaundice. [sudden path logic]

But curing jaundice takes time, and different patients need different treatment protocols. [gradual path logic]

Saying jaundice is perfect and nothing needs to be done about it is nihilist logic.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 1:34 AM

Title: Re: Youth will have its Day

Content:

PeterC said:

They [The Democrats] need to become the party of the working man again.

Malcolm wrote:

Or, we need a new labor movement in this country, to do what the Democrats seem unable to do [and the Democrats have become increasingly less effective in politics since and probably because of the Clinton presidency].

Author: Malcolm

Date: Saturday, February 1st, 2020 at 1:45 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Queequeg said:

I'm not sure if that description of Sudden Path lines up with what I understand it to be. Sudden Path would be taking a carefully prepared tincture and being instantly cured.

Malcolm wrote:

Carefully preparing a tincture takes a lot of time...just saying. Meanwhile, the patient is still sick.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 1:46 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

The diamoku represents the LS including the buddha of the ten directions past present and future. What means is not present in this scenario?

Malcolm wrote:

I don't think you really want me to answer this one.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 2:11 AM

Title: Re: Youth will have its Day

Content:

Dan74 said:

Equanimity is always best, as you say. The danger is to confuse it with acquiescence. If I get sick, it's great if I can be equanimous about my sickness but do what is necessary all the same. If I see that my community is sick, the same. Does one see the massive inequality of opportunity as health or as sickness is then the question.

Malcolm wrote:

It is pretty obvious that inequality in any biosystem leads to the collapse of that system as a whole. It is also pretty obvious that the inequalities in European society led to the rise of various types of socialism in Europe in the 19th century. It is equally obvious that inequalities in America led to a brief flourishing of socialism in the US, which was stunted by the Red scare of the early 50's; revitalized by Johnson, and then quashed by the GOP from Reagan onward.

Dan74 said:

As for what remedies work, 'socialist' remedies like providing quality schooling for all do indeed make the classes less fixed and give people a reasonable starting chance to achieve their potential. Look at a lot of European countries and how they've eroded the deeply ingrained class system in the last 50 years, for example.

Malcolm wrote:

For example, in 1960, apart from fees, all colleges and universities in California were free. However, in 1966, Regan began to gut this program, and 1976, free college was no more in the state of California.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 2:13 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

tkp67 said:

The diamoku represents the LS including the buddha of the ten directions past present and future. What means is not present in this scenario?

Malcolm wrote:
I don't think you really want me to answer this one.

tkp67 said:
All words are sufficient teachers as are all products of the mind, so please be my guest.

Malcolm wrote:
The list is too long.

Author: Malcolm
Date: Saturday, February 1st, 2020 at 2:53 AM
Title: Re: Why is Buddhism so elitist and cliquey?
Content:
Queequeg said:
I will now leave this beneficial medicine here. You should take it. Do not worry about not recovering.
-Life Span of the Thus Come One Chapter

Anyways, the point is

Malcolm wrote:
that kids will be kids.

Author: Malcolm
Date: Saturday, February 1st, 2020 at 3:57 AM
Title: Re: Rigpa and Alayavijnana
Content:
Queequeg said:
Are these the same thing?
If so,
Are there distinctions in the way alaya is described in Yogacara and rigpa in Dzogchen?

If this has been discussed here already, reference would be appreciated.

Malcolm wrote:
No, definitely not.

The all-basis consciousness is a product of ma rig pa, ignorance, the opposite of rig pa, knowledge.

In yogacāra, after the seeds of the all-basis consciousness is exhausted, it vanishes, along with the afflicted consciousness. It itself transforms into gnosis.

This process is not accepted in Dzogchen. Gnosis, or pristine consciousness, is present as the basis, and the basis is has the nature of the three kāyas. In Dzogchen, the three

kāyas are not newly produced, but are always present in the form of potential.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 4:03 AM

Title: Re: Rigpa and Alayavijnana

Content:

AJP said:

I don't think they're the same but I'm not an academic. Once contains seeds of karma as a storehouse, whereas the other is beyond that which is the same for everyone.

Malcolm wrote:

Rig pa is the same for everyone? Where did you hear that?

Author: Malcolm

Date: Saturday, February 1st, 2020 at 10:12 PM

Title: Re: Trump Impeachment

Content:

justsit said:

OK, thanks all who replied to my question, your explanations are quite clear.

So, bottom line now is that there are 51 Senators who, for legal or electoral or other reasons, agree that Trump gets a walk? He gets a wrist slap and an asterisk in the history books for being impeached, and back to business as usual?

When Trump was elected, many of my friends were panicked. I tried to reassure them, "As long as we maintain rule of law, we're fine." Apparently I was too optimistic.

ETA Why does a simple majority suffice for a matter of this import? Other serious issues such as amending the Constitution have stiffer requirements - "...an amendment may be proposed either by the Congress with a two-thirds majority vote in both the House of Representatives and the Senate or by a constitutional convention called for by two-thirds of the State legislatures." (National Archives)

Malcolm wrote:

Removing a president requires two thirds of the senate to vote for removal. Seating witnesses in an impeachment trial is a simple majority vote under present rules.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 10:14 PM

Title: Re: Rigpa and Alayavijnana

Content:

Johnny Dangerous said:

I have never really understood this distinction. Under the above model, how is the purified alaya - mentioned in the Lankavatara for instance, different from Rigpa?

Malcolm wrote:

In Dzogchen, the ālaya is discarded, not purified.

Author: Malcolm

Date: Saturday, February 1st, 2020 at 11:04 PM

Title: Re: Trump Impeachment

Content:

Dan74 said:

Not only that, but the fact that they are undisputed is also undisputed. As is this fact.

Malcolm wrote:

Which merely proves that Trump's lawyers are bad at their jobs [but we knew this already], and that GOP has no interest in anything other than raw power. As Jefferson said:

"Some are whigs, liberals, democrats, call them what you please. Others are tories, serviles, aristocrats, &c. The latter fear the people, and wish to transfer all power to the higher classes of society; the former consider the people as the safest depository of power in the last resort; they cherish them therefore, and wish to leave in them all the powers to the exercise of which they are competent."

Jefferson to William Short, January 8, 1825, in Ford, XII:335.

The Republican Party is just the Tory Party now. We chased them out of America once (to Canada), and we will do it again. America does not want, nor does it need, an imperial presidency.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 12:11 AM

Title: Re: Trump Impeachment

Content:

Dan74 said:

In fairness, I think this is largely true of both sides of politics. They are either knowingly corrupt or gradually learn to equate their ideology with truth, their talking points with facts and their self-interest with national interest. And above all, they appear to lose a capacity for critical self-examination and a sense of shame.

Malcolm wrote:

Umm, this trend in American politics really started with Newt Gingrich's "Contract with America" in the 1990's, during the Clinton Administration. It got reinforced by an entirely obstructionist congress during the last six years of the Obama administration, largely

because we forgot that White Americans older than 40 are racist as f(*k, and they vote on their prejudice, more than anything else.

Anyway, the new world order is what it is for now, and we simply have to bear it, and hope enough Americans get off their asses and vote this guy out.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 2:03 AM

Title: Re: Rigpa and Alayavijnana

Content:

Misty said:

"In Dzogchen, the ālaya is discarded, not purified."

Is this called "Togal"?

Malcolm wrote:

No, this is at the level of the ultimate result, whether practicing either trekcho or thogal.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 2:06 AM

Title: 本仏 / Adibuddha

Content:

Caoimhghín said:

Ādibuddha

Malcolm wrote:

This term is strictly found in Vajrayāna literature. I am not really sure it is appropriate to use it outside of this. Some people have the idea that it refers to a person. It does not. It refers to reality, the realization of which causes buddhahood.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 3:27 AM

Title: Re: Rigpa and Alayavijnana

Content:

TrimePema said:

If i understand correctly, alaya is not a thing it is a term that denotes a collection of functions of ignorance. the ignorance ceases to operate in the Dzogchen level of the ultimate result and only the four kayas remain. This can be the result of either trekcho or thogal.

Malcolm wrote:

The all-basis, (kun gzhi, ālaya), is just ignorance; it is the Dzogchen term for what in other systems is called "the knowledge obscuration." This is why in the text called Stainless Space in the Lama Yang Tig, the mind, aka all-basis, is called "an obscuration

to be abandoned."

It is distinct from the basis (gzhi, sthāna), which is never contaminated by ignorance.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 3:30 AM

Title: Re: Bernie 2020

Content:

Nicholas Weeks said:

What to do about Bloomberg? Michael Moore does not like the DNC working with him:

Malcolm wrote:

Any one blue will do, even another billionaire, who at least, unlike our fearless leader, has experience running governments, not just trying to cheat them.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 3:31 AM

Title: Re: Coarse language

Content:

Malcolm wrote:

Oh, I enjoy swearing, swearing is fun. Four letter words are immensely flexible and can convey a whole range of sentiment, positive to negative, other words simply cannot match.

F*%\$ yeah!

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 3:42 AM

Title: Re: Trump Impeachment

Content:

Malcolm wrote:

It got reinforced by an entirely obstructionist congress during the last six years of the Obama administration, largely because we forgot that White Americans older than 40 are racist as f(*k, and they vote on their prejudice, more than anything else.

Virgo said:

Yes, it's f'ng disgusting. My generation was the first to the actually accept all people (blacks, latinos, asians, etc) as equals... at least where I am from.

Virgo

justsit said:

Sorry, I don't want to derail the impeachment conversation, but your statement is blatant BS, at least where I'm from.

Who do you think ruled in favor of desegregating public schools in 1954 (hint: the Supreme Court consisting of 9 old white men ruling on Brown vs. Board of Education). Who do you think helped get the Civil Rights Act passed in 1964? Who do you think marched at Selma and other sites, probably before you were born? Who made sure the schools in Little Rock were desegregated by federalizing the Arkansas National Guard over the orders of the Governor? Does no one know any history??

Yes, some, maybe many or even most in some places, over 40 white people are racist, but not all. Not by a long shot.

Malcolm wrote:

Uh huh, and who do you think is trying to roll it all back? Certainly isn't Gen Xrs and millenials.

And be honest, the vast majority of people in the civil rights movement were, well, black. And even the men who passed those laws were, mostly racist as f(*k, including Johnson, etc. It is to their credit however that they overcame their prejudice and did the right thing. But honestly, a lot of it was just politics and vote garnering, etc.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 3:44 AM

Title: Re: Trump Impeachment

Content:

justsit said:

Yes, some, maybe many or even most in some places, over 40 white people are racist, but not all. Not by a long shot.

Malcolm wrote:

Nope, but I know old white guys who were avid civil rights protestors in the 60's, who are pretty racist, even if they do not see it in themselves.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 5:11 AM

Title: Re: Soul vs Consciousness?

Content:

smcj said:

A "soul" is an inert (unchanging) discernible object.

Consciousness is not limited by such an inert object.

Malcolm wrote:

Well, actually, the Catholics define the soul as one's consciousness. Likewise, the

Hindus, and some Buddhists around here, define consciousness as the atman (soul).

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 9:46 AM

Title: Re: Soul vs Consciousness?

Content:

Malcolm wrote:

Look, Hindus define the atman as consciousness; Catholics define the soul as one's individual consciousness. The Hindus define jiva as one's personal consciousness—therefore soul = atman.

Wayfarer said:

The term 'soul' is not the equivalent of the Vedantic term 'ātman' which was rejected by the Buddha. The view of those who believe in the idea of a 'permanent self' is frequently expressed in terms such as this example from the Brahmajāla Sutta:

The self and the world are eternal, barren, steadfast as a mountain peak, set firmly as a post. And though these beings rush around, circulate, pass away and re-arise, but this remains eternally. (DN1.1.32)

The Alagaddūpama Sutta likewise criticizes those who think:

'This is the self, this is the world; after death I shall be permanent, everlasting, not subject to change; I shall endure as long as eternity' - this too he [i.e. 'the eternalist'] regards thus: 'This is mine, this I am, this is my self'

Here, 'this' is that which 'the eternalist' believes is something durable, within which 'beings rush around, circulate and re-arise'. This arises from the Vedic teaching of sat as 'what really exists' - something which is to be distinguished from asat, that which is illusory or unreal. Hence in this formulation, sat is what is 'eternal, unchangeable, set firmly as a post', and distinguishable from samsara or maya. Sat is conceived as 'the essence of things', both in general terms as Brahman and particular beings as ātman.

The Buddha neither denies nor affirms that there is a self (See <https://www.accesstoinsight.org/tipitaka/sn/sn44/sn44.010.than.html>) but says that 'everything arises as a result of dependent origination'. So the conception of an eternally-existent self which is apart from dependent origination is what is rejected. The Buddha's teaching is much more subtle than that.

However, I agree that the frequent expression 'the Buddha teaches there is no soul' is not quite correct either, insofar as this can be interpreted as materialism, i.e. that beings are simply subject to physical laws and there are no further consequences of karma beyond this temporal existence. That is the usual meaning of 'having no soul'.

But neither does the Buddha teach there is a soul. Really the word 'soul' is a term from Western cultural discourse and doesn't have an exact equivalent in the Buddhist

lexicon, so it's mapped against ātman and then criticized on those grounds, but that is not quite correct.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 8:43 PM

Title: Re: Soul vs Consciousness?

Content:

Unknown said:

For surely there is something which in its turn "appropriates" the passing thought itself and the entire stream of past and future thoughts as well, viz. the self-conscious, self-asserting "I" the substantial ultimate of our mental life. To be in this sense "monarch of all it surveys" in introspective observation and reflective self-consciousness, to appropriate without itself being appropriated by anything else, to be the genuine owner of a certain limited section of reality (the stream of consciousness), this is to be a free and sovereign (though finite) personality, a self-conscious, spiritual substance in the language of Catholic metaphysics.

Malcolm wrote:

<http://www.newadvent.org/utility/search.htm?safe=active&cx=000299817191393086628%3Aifmbh1r-8x0&q=Soul&sa=Search&cof=FORID%3A9>

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 8:51 PM

Title: Re: Trump Impeachment

Content:

justsit said:

From where I sit, there are plenty of Gen-Xers and Millennials flying Confederate flags on their Dodge Ram pick-em ups plastered with Trump stickers.

Every age group, every city, every neighborhood has racists; no generation, no location is homogenous. I find the recent posts very sad and disappointing, that the sacrifices of the Civil Rights movement members of the 60's, black and white, who gave their lives for the cause, are brushed off with such callous disregard.

Malcolm wrote:

We didn't brush them off. We simply recognize that despite the benefits to our society such social change brought, there has been a persistent, muted resentment among older whites about civil rights and feminism, fanned by Fox News and conservative publications, unleashed into full view when Obama was elected, followed by the trashing of Clinton, and the technical win the electoral college gave Trump.

Author: Malcolm

Date: Sunday, February 2nd, 2020 at 8:58 PM

Title: 本仏 / Adibuddha

Content:
Caoimhghín said:
Ādi is "root," is it not?

If "Ādi" isn't "Root," then the Sanskritized form should be "Mūlabuddha." Sanskritizing Chinese terms is a common practice in English language Dharma, because pinyin is so unwieldy. Maybe it shouldn't be a practice, who am I to say?

Malcolm wrote:
Adi means "first".

Author: Malcolm
Date: Sunday, February 2nd, 2020 at 10:47 PM
Title: Re: Soul vs Consciousness?

Content:
smcj said:
...to appropriate without itself being appropriated by anything else, to be the genuine owner of a certain limited section of reality (the stream of consciousness), this is to be a free and sovereign (though finite) personality, a self-conscious, spiritual substance in the language of Catholic metaphysics.
This is what I understand the Shravakayana and subsequent Mahayana doctrines reject as unaware and incorrect assumptions.

"Personality" is the current configuration of karmas that format fundamental energies, a confinement of those energies. It is not the essence of a being. Liberation is a release from than confinement and subsequent spontaneous expression of those energies as Buddha Activity.

Or so it seems to me at this point in time.

Malcolm wrote:
I was simply pointing out how the largest Christian denomination in the world in world defines the word "soul." Their definition lines up perfectly with the atman refuted by the Buddha.

Author: Malcolm
Date: Monday, February 3rd, 2020 at 1:05 AM
Title: 本仏 / Adibuddha

Content:
Caoimhghín said:
Ādi is "root," is it not?

If "Ādi" isn't "Root," then the Sanskritized form should be "Mūlabuddha." Sanskritizing Chinese terms is a common practice in English language Dharma, because pinyin is so unwieldy. Maybe it shouldn't be a practice, who am I to say?

Queequeg said:

本仏

Original Buddha.

本 has a wide array of meanings.

<https://en.wiktionary.org/wiki/%E6%9C%AC>

Root, source, foundation, etc.

Could translate to Adhibuddha, I suppose. But if it causes confusion best to leave it.

Caoimhghín said:

木 is a tree, and 本 is a tree with the roots indicated visually. It seems "root" is one of the principle/older meanings of this term, and other meanings further originate from that.

Honestly, IMO if people want to smuggle God into their Buddhadharma, they won't stop because they lack a term to appropriate. I'm for "Root Buddha" rather than "First" or "Original Buddha" anyways, because rather than being the first in a chronological series, it is more like an underlying root making a stem possible.

And if moderators want to split threads, that's up to them. They certainly don't need participants' permission.

Malcolm wrote:

Adi is translated into Tibetan as "dang po," first. Thus adibuddha is dang po'i sangs rgyas, the first or original buddha. The term makes its first appearance in Mañjuśrī-jñānasattvasya-paramārtha-nāma-saṃgīti (<http://21dzk.l.u-tokyo.ac.jp/SAT2012/T1187.html>), translated into Chinese by Dānapāla, circa 1000 CE. So you can look there and see how the term is translated.

The term has nothing to do with a progenitor of any kind, as I mentioned, in this case it refers to Mañjuśrī who, being without beginning or end, is considered the first buddha.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 1:16 AM

Title: Re: Coarse language

Content:

pemachophel said:

I don't think we can separate the rampant use of profanity and the ills of uncivil discourse we are currently experiencing in the U.S. Profanity is non-virtuous activity and will have its inevitable karma fruit. It may seem like a joke to some, but I don't think it actually is.

I say this with full recognition and disclosure of my own long-standing habit of profane speech.

Malcolm wrote:

There has always been cussing and swearing. I don't think it is worse now than before.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 3:18 AM

Title: 本仏 / Adibuddha

Content:

Malcolm wrote:

The term makes its first appearance in Mañjuśrī-jñānasattvasya-paramārtha-nāma-saṃgīti (<http://21dzk.l.u-tokyo.ac.jp/SAT2012/T1187.html>), translated into Chinese by Dānapāla, circa 1000 CE. So you can look there and see how the term is translated.

Caoimhghín said:

Well, if it's showing up, it certainly isn't as 本佛. The term 本 is only really extensively appearing in context of 根本智/"fundamental wisdom" here.

Malcolm wrote:

As I said, the term is not found in Sūtras.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 3:37 AM

Title: Re: Fourth Reich

Content:

mikenz66 said:

Not to minimise the madness that the Chinese have had to suffer (I know people who were "sent to the fields" during the cultural revolution...). However, this seemed a little strange. The targets of this despotism are primarily religious believers — Falun Gong, Uyghur Muslims, and, most recently, Christians. Millions have been victimized by these vicious pogroms in recent years — and it appears the persecution has just gotten started.

Why is the Chinese government acting so ruthlessly against its major religions?

I guess that's a Christian site, and Buddhist, Daoist, and Confucian ideas don't count, though they do acknowledge the (very new) Falun Gong.

Mike

Malcolm wrote:

Tibetans have been putting up with genocidal Chinese policies for 60 years.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 3:52 AM

Title: Re: Coarse language

Content:

pemachophel said:
Loppon-la,

I also agree there has always been cursing and cussing, but I think there was a definite up-tick in the use of swear-words with the Baby Boomers, especially in the 60s and 70s. Before us, I think so-called gentlemen and gentlewomen (what a concept!) did not swear so openly and constantly. Definitely men tended not to swear in front of women and most "respectable" women simply didn't swear. I just have to think of my grandmothers, aunts, and my mother to know that swearing was not acceptable behavior. I clearly remember getting in serious trouble when my friend and I (12 years old, 1958) were overheard using the word "screw" on the front porch when we thought no one was around. Yeah, definitely, I do think our speech and behavior have coarsened and I do think that is having its karmic repercussions.

Malcolm wrote:

This just reflects your upper middle class background. Working class people have always cussed and sworn. These mores came to the fore only when the new middle class Americans began to ape Victorian mores. Before that, there was a lot of cussing and swearing.

Also, I just want to point out that the large majority of our more offensive swear words are normal Anglo-Saxon words that were in regular use in common language prior the Norman invasion, and only became deprecated due to systematic oppression of Anglo-Saxon language by the Normans. So, also, we can understand swearing as a social revolt against our "betters."

For your consideration:

https://www.amazon.com/Holy-Sh-Brief-History-Swearing/dp/019049168X/ref=pd_sbs_14_t_0/132-3067801-8163269?_encoding=UTF8&pd_rd_i=019049168X&pd_rd_r=174a15b3-791a-4b81-8b69-8cb50c145918&pd_rd_w=4pJnC&pd_rd_wg=gNF5G&pf_rd_p=5cfcfe89-300f-47d2-b1ad-a4e27203a02a&pf_rd_r=99RDZH37T26GHSSGWSZ2&psc=1&refRID=99RDZH37T26GHSSGWSZ2

<https://www.amazon.com/Swearing-History-Language-Profanity-English/dp/0140267077>

Author: Malcolm

Date: Monday, February 3rd, 2020 at 4:03 AM

Title: Re: Coarse language

Content:

pemachophel said:

I talked to my wife on our lunchtime walk and she agreed with me that the incidence of profanity, cursing, swearing, whatever you want to call it markedly escalated with us

Boomers.

Malcolm wrote:

Yeah, I guess I don't agree. My experience is different than yours. My grandmother on my dad's side, and my grandfather on my mom's side, were both champion swearers.

Remember, "god damn" used to be a very heavy swear word, as was "Jesus Christ!" Tibetans swear by saying "dKon mchog gsum!", but they also have more colorful words.

And the 16th Karmapa swore all the time, being a Khampa.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 4:19 AM

Title: Re: Coarse language

Content:

tkp67 said:

My grandparent's generation did not curse at all. It was seen as a gravely offensive behavior.

Malcolm wrote:

You mean no one cursed at all in their generation? Well, the evidence firmly stands against this idea.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 5:16 AM

Title: Re: Coarse language

Content:

tkp67 said:

They were an upright generation, at least the ones I was exposed to.

Malcolm wrote:

And a lot of them swore like sailors and truck drivers.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 6:49 AM

Title: 本仏 / Adibuddha

Content:

Caoimhghín said:

Ādibuddha doesn't show up in sūtras. 本佛, on the other hand, I'm still looking at. See above post.

Supposedly we have 本初佛 "original first buddha" in

Avalokiteśvaraguṇakāraṇḍavyūhasūtra (佛說大乘莊嚴寶王經 T1050) from around the same time period as Mañjuśrī-jñānasattvasya-paramārtha-nāma-saṃgīti, which is identified with the Chinese text 佛說最勝妙吉祥根本智最上祕密一切名義三摩地分 T1187. T1187 doesn't have anything resembling 本佛 at all. I'm checking through T1050. If this isn't a new thread by then, I'll just start a new one.

Malcolm wrote:

Well, there is nothing like that in Tibetan version, there are references to buddhas of the past, but that is it.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 7:28 AM

Title: Re: Fourth Reich

Content:

mikenz66 said:

...I guess that's a Christian site, and Buddhist, Daoist, and Confucian ideas don't count, though they do acknowledge the (very new) Falun Gong.

Mike

Kim O'Hara said:

It's not explicitly Christian but that may only be because they feel no need to mention it ... <https://spectator.org/about/...>Published remarkably without regard to gender, lifestyle, race, color, creed, physical handicap, or national origin.

The American Spectator Foundation educates the public on new ideas, concepts, and policies that favor traditional American values, such as economic freedom, individual liberty, self-sufficiency, and limited government. ...

Kim

Malcolm wrote:

Quite inferior writing and editing there.

Author: Malcolm

Date: Monday, February 3rd, 2020 at 1:38 PM

Title: Re: Coarse language

Content:

tkp67 said:

My grandparent's generation did not curse at all. It was seen as a gravely offensive behavior.

Malcolm wrote:

You mean no one cursed at all in their generation? Well, the evidence firmly stands

against this idea.

Johnny Dangerous said:

The people with the biggest pottymouths I've known (and I have a bit of one myself) have all been over 80 years old.

Malcolm wrote:

This shows a positive correlation between use of profanity and longevity. People who swear more are happier and less stressed.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 12:05 AM

Title: Re: 本仏 / Adibuddha

Content:

Caoimhghín said:

I've looked at a few Tibetan Ādibuddha sources, and the chief practice to do with that seems to be a devayoga practice where you become the Ādibuddha, an endless gateway to prelest and vainglory if one is not prepared, so I see why they don't want just anyone running off to do these practices in their bedrooms. Transforming into a misconceived God-equivalent strikes me as a lightening rod for delusions of grandeur and mental illness, so it's good to keep these things under wraps sometimes.

Malcolm wrote:

You are referring to Kālacakra? You don't become the ādibuddha. You are trying to realize your own nature which is called "ādibuddha" euphemistically. One adopts a deity form to eliminate ordinary concepts. It is not at all what you imagine here. [/quote]

Caoimhghín said:

I haven't read the part to do with the creation of the world yet, but apparently the Sanskrit term used is ādideva, not ādibuddha. In light of that, check how incomplete and a bit deceptive this dictionary entry is:

Malcolm wrote:

The term ādideva occurs, which is translated into Tibetan as "thog mar...lha," where adi is taken as a modifier of the whole phrase, creator and prime mover. But this is part of a refutation:

The Bhagavat said, "Āditya and Candara came from his eyes, Maheśvara came from his forehead, Brahmā came from his shoulders, Nārāyaṇa came from his heart, Devī Sarasvatī came from his canines, Vāyu came from his mouth, Dharaṇī came from his feet, and Varuṇa came from his stomach.

"When those deities had come from Avalokiteśvara's body, that bhagavat told the deity

Maheśvara, 'Maheśvara, in the kaliyuga, when beings have bad natures, you will be declared to be the primal deity (ādideva) who is the creator, the maker. All those beings will be excluded from the path to enlightenment.
<https://read.84000.co/translation/toh116.html>

Caoimhghín said:

yadaite devā jātā āryāvalokiteśvarasya kāyāt, athāryāvalokiteśvaro bodhisattvo mahāsattvo maheśvaraṃ devaputrametadavocat–bhaviṣyasi tvaṃ maheśvaraḥ kaliyuge pratipanne | kaṣṭasattvadhātusamutpanna ādideva ākhyāyase sraṣṭāraṃ kartāraṃ, te sarvasattvā bodhimārgena viprahīṇā bhaviṣyanti, ya īdṛśapṛthagjaneṣu sattveṣu sāmkaṭhyaṃ kurvanti

Malcolm wrote:

<http://www.dsbcproject.org/canon-text/content/42/387>

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 12:14 AM

Title: Re: Impeachment Amendment

Content:

Nicholas Weeks said:

If President Trump is reelected...

Malcolm wrote:

Big if.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 1:06 AM

Title: Re: 本仏 / Adibuddha

Content:

Caoimhghín said:

especially if one conceived of the ādibuddha wrongly in the first place before endeavouring towards autodidact devayoga.

Malcolm wrote:

Without receiving the empowerment, one cannot practice any deity yoga at all.

Deities are just expressions of Abdhidharma concepts, in general. For example, the celestial mansion is understood to represent the thirty-seven bodhipakṣadharmas and so on. The purpose of deity yoga, the creation stage, is to counteract the ordinary concept of "I," "I am Malcolm," for example, with a transcendent concept of oneself, "I am Mañjuśrī." And then you have a completion stage, to break attachment to even that sense of identity, in which nonconceptual samadhis are rapidly generated with a combination of prāṇāyāmas and postural yogas, etc.

The whole point of these is purify the obscurations related to afflictions and obscurations related to knowledge, respectively, that is the creation stage deity yoga is the remedy for affliction; the completion stage is the remedy for knowledge obscurations.

And yes, you need a guru, since you need empowerment, and yes, trying this on one's without guidance is always disastrous. One becomes a rudra.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 1:12 AM

Title: Re: Coarse language

Content:

Ayu said:

I don't really understand the point in this discussion (as member, not as mod).

There are ten unwholesome deeds defined in Tibetan buddhism as well. Four of them are about speech. One of them is called 'coarse speech'. Defined in sutra and lam rim. So, in buddhist terms, how can violent speech be not an issue? Especially when it doesn't come from an enlightened being but an ordinary person. And how should speech be not affecting? I don't understand. Viewed from my experiences, it makes no sense.

If language had no effect we don't need to use it at all.

Malcolm wrote:

Swearing is not necessarily violent. The term rtsub is much more like abusive speech. While swearing can be abusive, it mostly falls under the heading of idle speech. People read about the karmic consequences of speech acts themselves, and then decide now they wish to speak. Polite speech can be far more injurious than crude speech, in fact.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 1:31 AM

Title: Re: Soul vs Consciousness?

Content:

PadmaVonSamba said:

How would one argue that the subtle consciousness referred to in Vajrayana, the one experiencing the bardo state and taking rebirth, how would one argue that this isn't just another way of asserting some concept of a soul or atman, some kind of permanent self?

.
.
.

Malcolm wrote:

Well, because even the subtle consciousness, the mind of clear light in Geluk jargon, is

relative and compounded.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 1:44 AM

Title: Re: Bernie 2020

Content:

Nemo said:

the deep state

Malcolm wrote:

There is still no "deep state." Just Gvt. employees doing their assigned jobs.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 3:15 AM

Title: Re: Bernie 2020

Content:

Nemo said:

That there is a deep state is obvious to anyone who has worked there. So you are saying that there is no layer of the security state that transcends the ability of flash in the pan temporary political appointments to reform or even fully understand. That's pretty ignorant. Even someone who watched Yes, Minister has a cursory understanding of the process. How on earth did you come to this conclusion? Does it just feel true?

Malcolm wrote:

This is like calling the police "a deep state" because the police departments are always there, while mayors come and go.

A deep state is a clandestine government which acts independently of political leadership. Despite much hand-wringing on TV shows, conspiracy theorists and "pundits" on Faux News, there is no such thing in the USA.

Calling US government employees, including those in the service, members of "the deep state" is just plain silly.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 3:17 AM

Title: Re: Bernie 2020

Content:

Nemo said:

This I know from personal experience. I'm not talking out of my ass.

Malcolm wrote:

Said some anonymous guy on the internet. You have as much credibility on this subject as QAnon.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 3:28 AM

Title: Re: Bernie 2020

Content:

Nemo said:

This I know from personal experience. I'm not talking out of my ass.

Malcolm wrote:

Said some anonymous guy on the internet. You have as much credibility on this subject as QAnon.

Nemo said:

If you had an inkling of how much you don't know on this particular subject you would be embarrassed. Deep state gave me a sweet pension. Captain's pay is not bad.

Malcolm wrote:

Said some anonymous guy on the internet.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 3:35 AM

Title: Re: Bernie 2020

Content:

Nemo said:

If you had an inkling of how much you don't know on this particular subject you would be embarrassed. Deep state gave me a sweet pension. Captain's pay is not bad.

Malcolm wrote:

Said some anonymous guy on the internet.

Nemo said:

The avatar is an actual picture of me in my work clothes from back in the day.

Malcolm wrote:

Said some anonymous guy on the internet.

The CIA, the NSA, etc., the "17" intelligence services of the US Gvt. are not the deep state. COOP plans are not the deep state.

There is no secret government running things, at least, not in the USA and the EU.

All this business about a deep state is merely unwarranted paranoia.

Unless of course you can prove it...but generally anonymous guys on the internet can't prove anything.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 4:28 AM

Title: Re: Soul vs Consciousness?

Content:

PadmaVonSamba said:

How would one argue that the subtle consciousness referred to in Vajrayana, the one experiencing the bardo state and taking rebirth, how would one argue that this isn't just another way of asserting some concept of a soul or atman, some kind of permanent self?

smcj said:

What would you call something if it was continuous between lifetimes, but was capable of infinite change?

Malcolm wrote:

A karmic bungee cord.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 6:49 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

Choose the opinion that supports your prejudice here:

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

I go with the guys that say that "deep state" is horse pucky.

Rand Paul bitches about the deep state, but that's cause they won't let that libertarian wingnut anywhere near classified intelligence, and so he cannot get on this committee:

<https://www.intelligence.senate.gov/about/committee-members-116th-congress-2019-2020>

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 8:55 AM

Title: Re: Bernie 2020

Content:

Virgo said:

Nothing any of our whistleblowers have revealed shows that any of our intelligence agencies have gone "rogue" in that way. It simply shows they don't always play fair.

Virgo

Nemo said:

Private kill squads under the direction of one man with no oversight or chain of command.

<https://amp.theatlantic.com/amp/article/57707/>

"This time it's different. We are the good guys now. Not like last time we got caught. Or the time before that."

Malcolm wrote:

That's not the deep state. Since POTUS is the top of the chain of command... you can fault the constitution for allowing the president to have too much power, but that does not turn the executive branch into the "deep state."

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 9:14 AM

Title: Re: Bernie 2020

Content:

Johnny Dangerous said:

Psh, we've had kill squads officially or unofficially for my entire life, ask South America. I am not sure that's the deep state, in fact, sadly that is just business as usual, literally. Whether it's done at the behest of United Fruit or the military.

Malcolm wrote:

Indeed, for example POTUS has sole authority to launch nukes, and could do so on a whim.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 9:22 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

Bernie appears to be killing it in Iowa.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 11:41 PM

Title: Re: Bernie 2020

Content:

Queequeg said:

As of this moment... They still can't tally the Iowa results. Total clusterf\$@#.

Nemo said:

The day before Trump is cleared of his impeachment. Impressive. One would almost think the rulers of the Democratic party would rather lose to Trump than elect a dem soc like Bernie.

Malcolm wrote:

Very likely.

Author: Malcolm

Date: Tuesday, February 4th, 2020 at 11:41 PM

Title: Re: Bernie 2020

Content:

Queequeg said:

I often use a word that starts with r to describe things like this but my wife scolds me.

Some dolts thought the party should get modern and have an app for reporting results.

What's wrong with calling in the results like they always do?

Can't get the phones to work either.

A party that can't get their shit together on something this routine wants to lose, indeed.

Malcolm wrote:

And now we discover that Mayor Pete, etc. have been paying Shadow for software rights and subscriptions.

<https://www.commondreams.org/news/2020/02/04/after-epic-nightmare-iowa-democratic-app-built-secretive-firm-shadow-inc-comes-under>

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 12:13 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

I really liked voting on those big clunky machines. There was something really satisfying in pulling the lever that closed the curtain, flipping levers for the candidate I wanted to vote for, and then pulling the lever to enter the vote.

Malcolm wrote:

Too complicated. Where I live, you walk in, you check in, are handed a paper ballot. You walk to the booth (no curtain), then use a magic marker to check boxes. You leave the booth and check out; you take your ballot to a guy who runs the ballot counting machine,

which is hand operated and was built at the turn of the 20th century. You feed your ballot into the box, the guy pulls a lever, which causes the machine to accept the ballot, and then it makes a satisfying DING!. Walla, done. Unhackable.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 1:48 AM

Title: Re: Sealing merit

Content:

cjdevries said:

I have been dedicating the merit after dharma activities, usually saying something like "I dedicate this merit to liberation." Is that enough to seal the merit, so that the merit generated does not run out and continues to go toward enlightenment for all beings? Or are there more elaborate dedication prayers that should be followed in order to dedicate the merit properly?

Malcolm wrote:

You do not even have to say, you can merely think.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 2:18 AM

Title: Re: Bernie 2020

Content:

Nemo said:

Mark an X paper ballots with all party scrutineers watching the process and counting together is bullet proof. Which is why I think they keep trying to get rid of it. The closest thing we have to a machine is the padlocks on the ballot boxes which never leave sight of the scrutineers.

Malcolm wrote:

Correct. And it is not an accident that all the voting machines in the US are made by Republicans. Now there is a conspiracy for you, right out there in plain view.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 2:25 AM

Title: Re: Nupchen Sangye Yeshe

Content:

Dorje Shedrub said:

Was Padma Dagnag Lingpa an incarnation of Nupchen Sangye Yeshe, one of the five closest disciples of Padmasambhava? I can only find info on this on one website. Does anybody else have information or sources?

Malcolm wrote:

The tertön being referred to is Padma Drag sngags gling pa, a mid-twentieth century tertön, who passed on in the 1950's.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 2:31 AM

Title: Re: both hindu and buddhist at the same time

Content:

Mexica-Moxijia said:

Soul is not refuted in many mahayana traditions, in tibetan buddhism it varies depending on the school, while many reject the notions, some of the nyingmapa, kagyü and bön talk of a concept of soul.

Malcolm wrote:

You are confusing bla (ལྷ) with the western concept of the soul. They are not the same thing, and it is incorrect for the Bonpos, or anyone else, for that matter, to translate bla as "soul."

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 2:40 AM

Title: Re: Where is 'Mind'?

Content:

smcj said:

However when i was a little kid i used to get into fights with my brother. When he'd punch me in the chest I'd get the wind knocked out of me. When he'd punch me in the head I'd get confused.

So my own investigation and experience says that mind is in the head, not the heart region.

Malcolm wrote:

No, the brain governs sense organs. So being confused just means you have had the senses knocked out of you. Mind is not in the brain.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 4:29 AM

Title: Re: Nupchen Sangye Yeshe

Content:

Dorje Shedrub said:

Was Padma Dagnag Lingpa an incarnation of Nupchen Sangye Yeshe, one of the five closest disciples of Padmasambhava? I can only find info on this on one website. Does

anybody else have informationa or sources?

Malcolm wrote:

The terton being referred to is Padma Drag sngags gling pa, a mid-twentieth century terton, who passed on in the 1950's.

Dorje Shedrub said:

Was he an incarnation of one of Padmasambava's main disciples? Not the same as Pema Lingpa, right?

Malcolm wrote:

All tertons are emanations of one of the 25 disciples.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 4:32 AM

Title: Re: Nupchen Sangye Yeshe

Content:

Dorje Shedrub said:

The only info I can find is all from the same source but on different pages. Here is the info from Khenchen Lama's site. I'm just trying to confirm this information if anybody else has references or knowledge.

<https://khenchenlama.com/padmadragngaglingpa/>

Malcolm wrote:

This terton's termas are not found in TBRC, and do not seem to have been included in the 300+ volume collection of new termas which one can find there (I could have missed them, the catalogue is long). But that does not mean this terton is not legit. There are many tertons who were not included in this collection.

Author: Malcolm

Date: Wednesday, February 5th, 2020 at 4:34 AM

Title: Re: Where is 'Mind'?

Content:

smcj said:

I've had ample experience of altering my brain chemistry to conclude that cognitions happen in the brain. However since the nature of mind is not subject to change, I've always assumed that Nature refers to something other than cognitions.

And yes, I know about Mahamudra and the like.

Malcolm wrote:

The nature of the mind is its clarity and its emptiness; the former is mutable and the

latter is not.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 12:54 AM

Title: Re: Trump vs. Pelosi

Content:

ford_truckin said:

That's something you would expect from a 5 year old child not a mature woman.

Malcolm wrote:

Ummm...excuse me? The most immature person in the room last night was not Pelosi.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 1:04 AM

Title: Re: Trump vs. Pelosi

Content:

Queequeg said:

But, don't let me disturb you from your myopic stupor. Its just all in your head. Don't worry about it.

Malcolm wrote:

Actually, the point is that it is not in your head at all, it is in your five sense organs and five sense objects, which proves that a self cannot be found in the material aggregate.

We get upset about [insert political opponent here]. The Buddha watched his relatives being carried off into slavery by an enemy tribe. I suspect that we would be better off following the Buddha's example.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 1:06 AM

Title: Re: Tsunami in a teapot

Content:

Supramundane said:

the current culture wars in the US

Malcolm wrote:

are mainly about abortion rights.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 1:43 AM

Title: Re: Trump vs. Pelosi

Content:

Malcolm wrote:

When this point is brought up in the context of a political discussion, its out of place. Its gas lighting.

Not really. All this shit is completely impermanent. As practitioners of Buddhaharma, no matter what our political orientation, the Dharma view comes first. All this is compounded, afflicted, and not self.

Of course we'd be better off following the Buddha in all sorts of ways - for one, there wouldn't be an enemy tribe carrying our family off, for instance.

Not sure about that. The GOP is pretty similar to the barbarians at the gates of Rome. We're not there. In the meantime, we do our best to counter the infliction of unnecessary suffering.

There are three kinds of suffering: suffering of suffering, change, and suffering of the compounded. This is very much the suffering of change. These temporary measures don't really cut it. The only thing that eliminates suffering is Dharma. Everything else is barely even palliative.

Nevertheless, MAGA hats and Confederate flags still piss me off no end.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 1:52 AM

Title: Re: Tsunami in a teapot

Content:

Supramundane said:

the current culture wars in the US

Malcolm wrote:

are mainly about abortion rights.

Queequeg said:

Abortion rights are a big deal, but how do you figure "mainly"? I suppose its about the qualifiers - "culture war"... I can see the distinction of the legacy of racism being different than the "culture war".

I don't want to put words in your mouth.

Malcolm wrote:

Because this is what caused really caused the realignment of the GOP and the Democrats in the seventies. Roe v. Wade was exactly the right tool at the right time to cause Americans to have entrenched disagreements over a religious principle. Racial separation used to be seen as a religious issue by racists. But when these reasons were found to be a result of poor thinking and even worse science, the only thing left for people to hang onto was their mistaken belief that the Bible forbids abortion (it doesn't, anywhere).

Author: Malcolm

Date: Thursday, February 6th, 2020 at 2:01 AM

Title: Re: Trump vs. Pelosi

Content:

Malcolm wrote:

Not really. All this shit is completely impermanent. As practitioners of Buddhadharma, no matter what our political orientation, the Dharma view comes first. All this is compounded, afflicted, and not self.

Queequeg said:

Dude, if one is fully committed to practicing Right View 24/7, WHAT THE \$@^%\$ ARE YOU DOING IN THE LOUNGE? This forum is not for you. We should put a sub-heading for the Tea Lounge: PRAPANCA FACTORY - NOT FOR THE PURE PRACTITIONERS.

Malcolm wrote:

Wherever there is a deep māra, there is a deep Dharma, and vice versa.

Queequeg said:

Nice to count you among us sinners.

Malcolm wrote:

I am definitely no angel.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 2:58 AM

Title: Re: Trump vs. Pelosi

Content:

Minobu said:

Her ripping the president's speech will define the democrats...

Malcolm wrote:

Are you kidding? Exactly what I would have, only I would not have waited until the end. What a speech full of lies and bullshit.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 2:59 AM

Title: Re: Trump vs. Pelosi

Content:

Minobu said:

on SNL she ripped up a picture of the pope and said "This is the real enemy"...the effect was disastrous..
psychologically ruinous .

Malcolm wrote:

Ummmm.....look at the Catholic Church now, and the hundreds of millions they are paying out to settle child abuse claims. Seems like she had a real point, no?

Author: Malcolm

Date: Thursday, February 6th, 2020 at 3:00 AM

Title: Re: Do the four binding factors apply to pratimoksha vows?

Content:

TMT said:

In Dudjoms Rinpoche's commentary on Ngari Panchen's "Perfect conduct", the four binding factors that constitute a root downfall are given in the section on bodhisattva vows. I'm wondering if these apply to the pratimoksha vows.

Malcolm wrote:

No.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 3:13 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Malcolm wrote:

- the very real fact that there are people who prefer to become arhats, and eschew, for various reasons, entering the bodhisattva path with Mahāyāna bodhicitta. They prefer the inferior bodhicitta of śrāvakas and pratyekabuddhas for this and that reason.

Minobu said:

really is this what happens?

like people can actually choose to become arhats, or, prefer the inferior bodhicitta of śrāvakas and pratyekabuddhas prefer the inferior bodhicitta of śrāvakas and pratyekabuddhas ..

i've never met a person here on earth who has done such a thing consciously .

is that factual , have you met people that have done this?

Malcolm wrote:

I have. They study Mahāyāna, and decide, usually based on a bias towards text critical methodology, that Mahāyāna is not "the original" and select for Theravada, where the bodhisattva path is not TAUGHT, even though it theoretically exists.

Minobu said:

is it something you read or have you met a bunch of arhats and people that prefer the inferior bodhicitta of śrāvakas and pratyekabuddhas

Malcolm wrote:

Anyone who can choose between Mahāyāna and Theravāda, and chooses the latter over the former, is choosing to follow the śrāvaka path. This is noncontroversial.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 4:06 AM

Title: Re: Trump vs. Pelosi

Content:

Malcolm wrote:

“He shredded the truth, so I shredded his speech.”

-- Nancy Pelosi.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 5:04 AM

Title: Re: Trump vs. Pelosi

Content:

Nicholas Weeks said:

Although the expression 'loyal opposition' is not ancient (early 19th c.) it no longer even pretends to exist here.

Malcolm wrote:

Trump has been impeached, and at least one Republican who has a conscience, Mitt Romney, is voting for his removal.

Nicholas Weeks said:

Pelosi explains her tearing up of the President's speech because it was a "manifesto of untruths".

Malcolm wrote:

As indeed it was.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 6:16 AM

Title: Re: Vajra Guru Mantra Mudras

Content:

Dorje Shedrub said:

I have never before seen mudras for the vajra Guru mantra. Is this more commonplace then I realize or something unique to this Lama?

Malcolm wrote:

Specific to this lama, AFAIK.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 6:47 AM

Title: Re: Trump vs. Pelosi

Content:

Nicholas Weeks said:

The main point is we nominal Buddhists, who supposedly abhor the three poisons of anger, foolishness & craving, praising and blaming with fervor. Yet with no real basis for painting anyone as a total monster or total sage.

Malcolm wrote:

There are some of us who think that Donald J. Trump is an especially harmful person. He is not a total monster, no one is. But he is a criminal—even many Republicans, such as Lamar Alexander, Mitt Romney, and so on, admit this—and should be voted out, impeached again, etc., whatever legal remedies can be imposed for a lawless president.

Author: Malcolm

Date: Thursday, February 6th, 2020 at 11:22 PM

Title: Re: Cultural History studies related to Buddhist symbols and ritual objects

Content:

Niina said:

I just would like to understand the relationship between Buddhism and power objects made of human bones. Deeper than just saying that skull cup or mala reminds of death and helps to get rid of fear of death. It seems, that in collections of different museums there is lots of these objects, but (at least in those sources what I have found), it is just said that objects are made on human bone. No explanations or context.

Malcolm wrote:

The function and purpose of these objects is secret, not to be explained to outsiders. Sorry.

Author: Malcolm

Date: Friday, February 7th, 2020 at 12:07 AM

Title: Re: Where is 'Mind'?

Content:

Astus said:

Rather, it's just a concept. There is no experience one could identify as "the mind".

Malcolm wrote:

Can there be a concept without a mind? Typically, mind (citta) is one thing, mental factors (caitta), another. They arise together, but they are not the same. The latter coordinate the experience of the six senses for the former.

Author: Malcolm

Date: Friday, February 7th, 2020 at 4:30 AM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

Can there be a concept without a mind?

Astus said:

Do thoughts need a thinker? On the one hand they do, as that is how it is conceived conventionally that actions need agents. On the other hand there is no thinker, there are merely instances of experiences of various types, and even talking of instances is quite fabricated.

Malcolm wrote:

Well, if you want people to understand what a "concept" is, you need a "thinker." Otherwise claiming that "Rather, it's just a concept. There is no experience one could identify as "the mind," is a self-defeating proposition since a concept (thought) without a thinker is not imaginable, conventionally speaking.

Astus said:

Typically, mind (citta) is one thing, mental factors (caitta), another. They arise together, but they are not the same. The latter coordinate the experience of the six senses for the former.

And that can be a useful distinction to some extent. However, as there is no such thing as a stand alone mind, nor can there be unconscious experiences, it is for conventions sake to posit a mind with the sole function of awareness.

Malcolm wrote:

There is no such thing as a stand alone mind, this is true, but nevertheless thoughts (content) are not the mind (container), nor do thoughts exist outside a mind which thinks them, otherwise, this is just another conversation that winds up in the zero sum of negating the relative with the ultimate, and that is not the intention of the two truths and renders your rhetoric nihilistic.

If on the other hand, you acknowledge that there is a mind, conventionally, then you can acknowledge that it has experiences, etc., while at the same time including the fact that like all other phenomena, minds arise out of causes and conditions, along with their content. After all, matter is empty, emptiness is matter, etc. The ultimate does not negate relative, conventional phenomena, including mind, experiences, and everything

else. The ultimate and the relative are inseparable.

Author: Malcolm

Date: Friday, February 7th, 2020 at 4:36 AM

Title: Re: POTUS 2020 poll #1

Content:

Nicholas Weeks said:

Perhaps more significant is the total popular vote - only around 170,000. Last time around the Dems in Iowa turned out well over 220,000. Thus a lukewarm Dem electorate in Iowa.

Malcolm wrote:

31, 890 for the Republican caucus, so I guess we can just say that voters in Iowa are lukewarm in general. Who can blame them.

Oh, and of course Trump attacked Romney and the Democrats at the National Prayer Breakfast. He is the hardest working asshole we have ever had in office, except he does not have to work very hard at that.

Author: Malcolm

Date: Friday, February 7th, 2020 at 4:40 AM

Title: Re: Trump vs. Pelosi

Content:

Johnny Dangerous said:

It's pretty hilarious that a Trump supporter would bring up maturity, there is no mouth big enough to fit that foot.

ford_truckin said:

Why wouldn't we? Democrats have been making fools out of themselves since the day Trump won.

Malcolm wrote:

Ummm....no.

Do you need more?

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:11 AM

Title: Re: Impeachment Amendment

Content:

Queequeg said:
Oh please. It is difficult already.

Malcolm wrote:
And apparently toothless, since no president has ever been successfully removed upon being impeached by the House.

Author: Malcolm
Date: Friday, February 7th, 2020 at 9:13 AM
Title: Re: Trump vs. Pelosi
Content:

ford_truckin said:
Why wouldn't we? Democrats have been making fools out of themselves since the day Trump won.

Malcolm wrote:
Ummm....no.

Do you need more?

ford_truckin said:
These are obviously mentally sick people. Not how a true trump supporter would behave.

Malcolm wrote:
Ostrich, head, ground.

Then of course there are the rallies where peaceful young black men are punched in the face by violent old white men.

Author: Malcolm
Date: Friday, February 7th, 2020 at 9:30 AM
Title: Re: Where is 'Mind'?
Content:

Malcolm wrote:
a concept (thought) without a thinker is not imaginable, conventionally speaking.

Astus said:

It is actually imaginable in terms of phenomena being experiences in themselves, of empirical nature without the need to separate it to observed-observer, contained-container, and other such dichotomies. The basis of conventional reality can be reduced to a stream of experiences that naturally has the quality of being experienced without the need for something external to experience it.

Malcolm wrote:

So experiences experience themselves, huh? Pretty incoherent, Astus.

Author: Malcolm

Date: Friday, February 7th, 2020 at 10:40 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Malcolm wrote:

Theravadins generally have no interest in Mahayana bodhicitta, on the other hand, there nothing about starting in Theravada that prevents one from generating Mahayana bodhicitta if they are so inclined.

Anyone who can choose between Mahāyāna and Theravāda, and chooses the latter over the former, is choosing to follow the śrāvaka path. This is noncontroversial.

PadmaVonSamba said:

From the viewpoint of doctrine, this is true. But from the viewpoint of the practitioner, isn't this really a difference of motivation and goal?

For me, in terms of actual practice, the different paths don't have to exclude one another. Although I practice vajrayana, I don't reject the Theravāda teachings. It's good to study the Pali sutras ("suttas"). I have heard lamas bemoan the fact that the knowledge and practice of so many western students of vajrayana only includes the visualization practices and so on that they've learned at their local Tibetan Buddhism center, when there is so much more to Buddhist practice and study. So many people have never read Mahayana sutras or anything from the enormous wealth of the Pali teachings.

I find the terms, "superior" and "inferior" misleading, and perhaps this relates to the attitude of "cliquishness".

It creates the idea that one path is better than the other.

I see it like this: you can certainly argue that a college education is superior to a primary school education. But that doesn't mean the primary school education is bad, or wrong, or should be discarded. Without the primary school education, the college education is impossible.

Yes, it can be argued that one goes into deeper analytics than the other. But to assert that makes it superior is sort of like suggesting that being a surgeon is superior to being a general practitioner doctor. If the patient doesn't require surgery, cutting them open won't cure their illness.

I am a vajrayana practitioner for about 35 years. However, my family is moving soon, and

our new house will be very close to a Theravāda temple, and very far from a Tibetan Buddhist center. I happen to know a couple of the Thai monks there very well, and look forward to spending time there, learning and studying, and meditating. My motivation is not any different. It is still to eventually attain full awakening for the benefit of all sentient beings.

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:00 PM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

So experiences experience themselves, huh?

Astus said:

When an experience occurs, it is already as a conscious event. To say that the experience is a product of a contact between faculty, object, and consciousness, is an interpretation after the event. As there is no case where one experiences just one of the three constituents, their existence is an assumption based on ordinary/naive concepts of perception that is object oriented (operating with the idea of independent external entities) instead of experiential/phenomenological (taking appearances as they occur). So it is not the case that experiences experience themselves, as that already is an objectification and separation of what does not actually show those properties.

Malcolm wrote:

Conscious in what sense? Is it a conscious event inherently? Is it a conscious event in absence of contact? In absence of an object? In absence of a mind? How can one even speak of appearances at all in the absence of subject/object bifurcation? It is elementary to understand there are a subject, object, and contact, given, as you admit above, there can be no experience in absence of that triad. Further, in the case of a dream, it is clear there is an absence of this triad. Therefore, with respect to dreams you have to account for the experience of them based on some other theory of cognition. Also, given that direct perceptions are nonconceptual by nature, even your invocation of "experience" is merely an inference, and thus it is in no better place than the inference of subject/object bifurcation, which is standard in Buddhist models of cognition, and in many ways, inferior to it.

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:02 PM

Title: Re: Impeachment Amendment

Content:

Nemo said:

If you ever want to diss Canada feel free.

PeterC said:

<https://www.youtube.com/watch?v=bOR38552MJA>

...but in all seriousness, the US has a massive blind spot on how its foreign policy affects the world, and has had one since at least 1823, probably earlier. This was never going to cause any sense of crisis in the US electorate, because as JD rightly says, it's been a point of shame for those in the US who don't have their heads stuck in the sand for some time. The sense of crisis comes from what's gone wrong in their domestic policy

Malcolm wrote:

Well, the one thing Canada and the US share, is an inherited foreign policy based on a British culture of white supremacy...

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:04 PM

Title: Re: Impeachment Amendment

Content:

Johnny Dangerous said:

The corporateization of the Democrats is bad because it makes them such an ineffective alternative..but yes, the Republican party has now sunk to lows that are just incomparable to much of anything else in recent history.

Nemo said:

Didn't Ronald Reagan secretly sell restricted weapons to Iran, diverting some weapons and top secret satellite equipment to Contra rebels while funding them by having the CIA bring cocaine into America and starting the crack epidemic which he then used as an excuse for the war on drugs? What did Trump do that beats that?

Johnny Dangerous said:

I didn't say anything about Trump specifically, but referenced the Republican party, and was thinking of it's craven descent into proto-fascist rhetoric mainly. As far as recent history Trump has increased drone strikes + number of civilians killed, sold lots of weapons to the Saudis, helped kill tons of civilians in Yemen through Saudi support and enabling, etc. I mean I know in terms of militarism he is nothing special so far (those are big shoes to fill..democrat or republican administrations), but don't act like he's some innocent.

<https://www.nbcnews.com/news/us-news/trump-admin-ups-drone-strikes-tolerates-more-civilian-deaths-n733336>

<https://thehill.com/opinion/international/384014-trumps-arms-sales-policy-puts-contractors-above-common-sense>

Random mainstream news link, but you can find lots more detail from real reporting sources on all of it, The Intercept etc..

Trump's main deal is just feasting off the corpse of the country, and helping his friends do the same IMO.

Malcolm wrote:

And last Friday he lifted the ban on land mines.

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:08 PM

Title: Re: Impeachment Amendment

Content:

Nemo said:

Oh, so your foreign policy is now coming home. That is terrible. You will hate it. It's the worst.

Johnny Dangerous said:

Do you have a point with any of this? I don't really need to be lectured by you because you want a hit of schadenfreude, keep it yourself and consider that the Americans whose misfortune you are gloating over are going to be those who deserve it the least. Glad you can safely enjoy their pain, and what a great thing to do on a Buddhist forum - like reverse Tonglen! The real situation is heartbreaking.

Nemo said:

If you ever want to diss Canada feel free. But it's kind of like dissing Greenland. No one really cares. But if glorified vassal states that tell themselves how amazing they are all day are worth your time fill your boots. It would only make them feel relevant and make things worse.

I didn't learn to dislike America here. I did so fighting in your stupid wars and taking part in your political shenanigans overseas. The way you dehumanized everyone else on the planet was quite horrifying. I have to live with that every day and every so often in nightmares at night too. So ya, I'm sad the things you have been doing are now being done to you. Maybe if you were as upset when it was people overseas you wouldn't be here now. I'm sorry that truth is one you don't want to hear. As the empire shrinks it will turn its techniques honed in other countries on itself and eventually on you. I suggest you revolt before it's too late. The democratic party cannot save you. If you think it can you are more likely part of the problem than the solution.

Malcolm wrote:

Since Canada and the US largely share the same foreign policy objectives, it is not surprising you were caught up in our, that is, Canada and the US's wars. Unlike you, I never joined the service, never would, and have been opposed to every war we have been in, during my lifetime, since not one of them was legitimate.

Author: Malcolm

Date: Friday, February 7th, 2020 at 9:10 PM

Title: Re: Trump vs. Pelosi

Content:

Minobu said:

Y' all being played with this polarization game.

Malcolm wrote:

You too. Look at all the problems you have with French Canadians, or rather, they you.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 12:22 AM

Title: Re: Impeachment Amendment

Content:

Sādhaka said:

“White supremacy”

Malcolm wrote:

...has been the policy of the United States since its inception. It was written into our constitution. Educate yourself, man.

The civil rights movement challenged that, but when you look at the GOP, 95 percent of GOP senators are white, and the majority of them are very wealthy men.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 12:28 AM

Title: Re: Where is ‘Mind’?

Content:

Malcolm wrote:

Conscious in what sense? Is it a conscious event inherently? Is it a conscious event in absence of contact? In absence of an object? In absence of a mind? How can one even speak of appearances at all in the absence of subject/object bifurcation?

Astus said:

What I say is simply the reverse of the usual presentation, taking the result of the contact - that is, the actual experience - as the source instead as the product. There, in the experience, or instance of consciousness, there is no dividing line between perceiver and perceived, between where mind ends and where mental factors begin, etc.

Malcolm wrote:

Well, that's just dumb.

Astus said:

It is elementary to understand there are a subject, object, and contact, given, as you admit above, there can be no experience in absence of that triad.

Operating with that model can be convenient in general, but problematic when one attempts to take it as more than a simple tool, ending up with looking for an actual subject and/or object and how the two can make contact. But if it's all put within the framework of phenomenological experience, then the divisions are no longer problematic.

Malcolm wrote:

"phenomenological experience" is just a concept.

Astus said:

Further, in the case of a dream, it is clear there is an absence of this triad. Therefore, with respect to dreams you have to account for the experience of them based on some other theory of cognition.

Dreams still have the triad of mind faculty, mental object, and mental consciousness.

Malcolm wrote:

Yes, and what is the distinction between them?

Astus said:

Also, given that direct perceptions are nonconceptual by nature, even your invocation of "experience" is merely an inference, and thus it is in no better place than the inference of subject/object bifurcation, which is standard in Buddhist models of cognition, and in many ways, inferior to it.

It sure is an inference and does not intend to be other than that. Establishing first a unit of experience before the division into elements simply seems more practical to me to avoid the difficulties presented by taking subject and object as separate entities.

Malcolm wrote:

But, inferentially speaking, subject and object makes infinitely more sense: contact --> sensation --> etc. Cannot have contact without a pair.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 12:30 AM

Title: Re: Where is 'Mind'?

Content:

PadmaVonSamba said:

Phenomena is experienced without a thinker quite frequently. In biology this is called taxis. (No not a yellow cab!)

In other words, living things purposefully interact with external objects even though they have no brain or sensory apparatus.

Malcolm wrote:

Does this mean they have the qualia referred to as "experience." And which kind of living beings do you mean? All living beings, plants, bacteria?

Whether chemical reactions to external stimulus constitute "experience" is highly debatable.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 12:32 AM

Title: Re: Impeachment Amendment

Content:

Sādhaka said:

Nice ab absurdo fallacy.

Please read more carefully and think for a minute....

Queequeg said:

I did. And that's why I posted that. You don't have to accept my opinion. You also don't need to keep chiming in with your QAnon conspiracy theories.

The truth is banal and infinitely more depressing than the tidy conspiracy theories would have it.

Malcolm wrote:

Yeah, Super Tramp used to have a song about that called "Take the Long Road Home." (Terrible band). In other words, occam's razor is a dirty word to the QAnon peeps.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 7:11 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

Yes, many kinds of mind/mental events and consciousness' will cease with the cessation of causes and conditions. So, just like trees.

And yet, in the cessation of ignorance, some unconditioned formless, colourless, shapeless x appears. Not like trees at all.

I'm fine with calling that X 'mind' of some kind.

Whatever you call it, in whatever language, it will never be an adequate referent anyway; this is a semantic problem in the root languages as well as in translation....

haha said:

Here is another example instead of the tree. Cessation of burning fire means extinguishment of that burning fire, no 'X fire' or 'X' will arise. There is no rising and cessation in unconditioned dharma. Nor it is semantic. Nor Nagarjuna's dedicatory verses fit in it (i.e. especially anagamam anirgamam).

tobes said:

Indeed, but the point is that the realisation of unconditioned dharma is a. a realisation and b. dialectically connected to sentient beings. i.e. something ceases in someone.

And what remains is not non-existent. If we don't get this, we miss the middle way.

Malcolm wrote:

Only in the sense that there remains no existent by which it's nonexistence may be described.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 10:25 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

I don't think this is the only sense. From a strictly Prasangika view, perhaps. Even then, the limits of thought and language are not necessarily the limits of awakened activity.

Beyond Prasangika, Kongtrul et al are very happy to ascribe positive qualities to this unconditioned state - the sense in which there is an ineffable "suchness" which has the characteristic of being luminous. Very much the Kagyu approach.

Both are only heuristic.

Malcolm wrote:

I was actually quoting the Buddha directly— this is how he replied when asked what happened to an arhat who had passed away. There categorically no unconditioned phenomena beyond space and the two kinds of cessation.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 10:40 AM

Title: Re: How can I purify second hand dharma objects?

Content:

TMT said:

I have some second hand malas and offering bowls and pendants etc. How do I ensure they are safe to use? A similar topic on this forum has me worried and theres no safe way to get rid of them. They are from dharma friends.

Malcolm wrote:

Gifts are different than buying something in a shop second hand, so don't worry.

Author: Malcolm

Date: Saturday, February 8th, 2020 at 9:58 PM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

The point being, without contact there is no sensation. There is no way one can get around this.

But, inferentially speaking, subject and object makes infinitely more sense: contact --> sensation --> etc. Cannot have contact without a pair.

Astus said:

It makes more sense as long as the world is conceived from an etic perspective, but if we move to the subjective side of how phenomena appear as the basis, then there is no need for the abstraction of unseen elements as producers of appearances. Even if the standard description is followed, the moment of awareness is after contact happened, so it could also be said that talking of experience as the basis is simply moving the focus, if one wants to maintain the established explanation. Also, taking the instance of consciousness as the basis of epistemological theory is the common approach already, furthermore, it can be said to be simply an argument for the topic of appearances are mind. To quote Thrangu Rinpoche again:

"Normally when we think about things we regard that which appears to us externally as composed of particles, and therefore as made up of matter, and we regard our cognition or our mind as a mere cognitive clarity or awareness and therefore as fundamentally different in nature from what we experience or what appears to us. But if we analyze carefully how we experience, we will see that what appears to us are actually fixated images created by our minds through taking many things together and designating them as units with certain designated characteristics. If you analyze the objective bases in physical reality for these designated images — and it is the designated images which we experience, not the objective bases — then you determine that the objective bases themselves, while apparently composed of particles, are actually composed of particles that when analyzed [in greater and greater detail] to the end, eventually disappear under analysis, and end up being composed of nothing. Nevertheless, appearances do appear to us. This of course is about reasoning and not about meditation; this is not an exercise for meditation."

(Pointing Out the Dharmakaya, p 114)

Author: Malcolm

Date: Saturday, February 8th, 2020 at 10:02 PM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

PadmaVonSamba said:

But in all the schools, it is possible to attain realization in this very lifetime ...if in this single lifetime your karma has ripened to the point that you attain realization.

Malcolm wrote:

Realization, yes; full buddhahood in a single lifetime, from soup to nuts? No.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 3:20 AM

Title: Trump is now Big Brother right out of 1984.

Content:

Malcolm wrote:

The Government Uses 'Near Perfect Surveillance' Data on Americans

<https://www.nytimes.com/2020/02/07/opinion/dhs-cell-phone-tracking.html>

https://www.wsj.com/articles/federal-agencies-use-cellphone-location-data-for-immigration-enforcement-11581078600?mod=hp_lead_pos5

Author: Malcolm

Date: Sunday, February 9th, 2020 at 3:24 AM

Title: Re: Rigpa and Alayavijnana

Content:

nagpo said:

But how do you directly experience alayavijnana? How Can you percieve or dustinguish it experientially? How is lungmaten related with that?

Malcolm wrote:

One can't.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 3:30 AM

Title: Re: Why is Buddhism so elitist and cliquey?

Content:

Queequeg said:

I'm surmising that you have no idea there are schools that explicitly assert Buddhahood

is possible in this life time...

As a follow up to this, my impression of these various claims is that its really about moving goal posts around.

As long as we have memory of Shakyamuni Buddha, there will be no buddhas in this world. Full stop.

An attendant occupation is identifying the "oldest" buddha.

Its a serious mistake when we take upaya for the real thing. If we see the real thing, I am told, there can be no conflict with those who also see. Only buddhas really see. Everything else is just striving.

Do your best.

Malcolm wrote:

No, variegated nirmanakaya possible and exist, even now.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 3:32 AM

Title: Re: Trump is now Big Brother right out of 1984.

Content:

Dan74 said:

The Surveillance State got ramped up under Obama like never before.

Malcolm wrote:

Not really, and certainly not to target undocumented people to execute a cruel policy, which any humanitarian should find objectionable.

Dan74 said:

With that judicial intent in mind, it is alarming to read a new report in The Wall Street Journal that found the Trump administration "has bought access to a commercial database that maps the movements of millions of cellphones in America and is using it for immigration and border enforcement."

Author: Malcolm

Date: Sunday, February 9th, 2020 at 5:45 AM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

The point being, without contact there is no sensation. There is no way one can get around this.

Astus said:

Contact requires the preceding existence of entities, but neither the preceding entities,

nor the contact itself is ever experienced. The assumption of both the preceding entities and their contact is based on how interaction between physical objects is commonly imagined, hence calling it the etic or observational perspective.

Malcolm wrote:

Relatively speaking, your assertion is fallacious because it proposes that events arise from themselves. For example, if you take a stick and jab it into your eye, no inference or abstraction at all is required to understand that the stick making contact with your eye caused your experience of pain.

Astus said:

But if we begin from the subjective point of view as experience occurs, then both preceding entities and their contact is derived or abstracted from experience, and not that experience is produced by contact.

Malcolm wrote:

Experiences either arise from an assembly of causes and conditions, or they do not arise at all.

But if you want to continue down this sterile path of intellectual speculation about "experience." Be my guest. But it is silly.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:03 AM

Title: Re: Where is 'Mind'?

Content:

Virgo said:

"Nirvana with remainder" is when the person becomes an Arhat and then they continue to experience nāma and rūpa for the remaining duration of their lifetime. "Nirvana without remainder" is when they have their "final cessation", meaning there is no more life-force, they do not continue to experience nāma and rūpa.

Virgo

smcj said:

Correct. And after which nothing remains.

tobes said:

This is nihilism plain and simple, and about as contrary to Buddhadharma as can be.

Not having to endure skandhas anymore does not equal "total extinction."

Check the Suttas: although the 3rdNT is formally defined as a negation, nirvana is very

consistently characterised in positive terms. By the Buddha.

The only people who assert that Buddhist practice is aimed at attaining total extinction were those early Europeans who totally misunderstood the Buddhadharma: Hegel, Schopenhaur, Nieztsche, Weber.....

So, if we're talking about the German School of the Shravakana, then yes, I'll accept your point.....

Malcolm wrote:

Clearly the Buddha was not very clear on this point since the Sautrantikas understand nirvana to be a cessation as in the absolute cessation of a given stream of causation. This is why we have, in Mahayana, the idea that the idealized goal of a shravaka is the extreme of cessation.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:31 AM

Title: Re: Where is 'Mind'?

Content:

Virgo said:

Yes, and certain Shravaka schools definitely did assert this point.

Virgo

Malcolm wrote:

Yes, and I am prett sure the deutschavada did not exist when vasubandhu was composing the koshashashyam

Author: Malcolm

Date: Sunday, February 9th, 2020 at 10:47 AM

Title: Re: Ground, Path and Fruition

Content:

AJP said:

Hi everybody

Thought I'd create this thread if Dharmawheel users have any good quotes, teachings on the Ground, Path and Fruition aspect of practice.

Obviously only quotes, teachings that are possible to be made available not restricted.

AJP

Malcolm wrote:

Basis, path, and result are not the same for all teachings. So better to provide context.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 10:55 AM

Title: Re: Trump is now Big Brother right out of 1984.

Content:

Dan74 said:

The Surveillance State got ramped up under Obama like never before.

Malcolm wrote:

Not really, and certainly not to target undocumented people to execute a cruel policy, which any humanitarian should find objectionable.

Dan74 said:

With that judicial intent in mind, it is alarming to read a new report in The Wall Street Journal that found the Trump administration “has bought access to a commercial database that maps the movements of millions of cellphones in America and is using it for immigration and border enforcement.”

Right. So it is the horrible ends the surveillance is getting used for that is your principle beef here, rather than the surveillance itself. Or both? The applications are new, the surveillance hardly so, AFAICT.

As for your "not really", yes, I would say 'really'. Heard of Edward Snowden? Recently he said this:

I mean, this is a — it's tremendously unpopular, I think, even still today, for anybody to say a bad word about Obama, because, on balance, when you look at a lot of the things that came out of the Obama White House, this is a man that I think most believe tried to do good.

The thing is, some of the things that he failed to do were the most consequential moments of his presidency. And what we saw is that a young senator, who campaigned on a platform of ending mass surveillance, saying, “There will be no more warrantless wiretapping in the United States. That's not what we do. That's not who we are,” once he sat in the chair himself, did not extinguish the program; rather, he extended and embraced it — a president who said he was going to hold Bush-era officials to the account of the law and make sure that there was accountability for those who had engaged in war crimes, for those who had tortured, and then very quickly abandoned that. I'm not going to say why, because I don't know. I think that's something that he's going to have to answer to history. But I think our country has very much, I think, experienced the consequences of those decisions.

https://www.democracynow.org/2019/9/30/how_edward_snowden_avoided_extradition_to

Then in addition, there is:

<https://www.eff.org/deeplinks/2017/01/obama-expands-surveillance-powers-his-way-out>

<https://thehill.com/policy/national-security/343785-newly-declassified-memos-detail->

extent-of-improper-obama-era-nsa

Malcolm wrote:

You need to read that article more carefully. This is just raw data that no one looks at without a warrant. Most of this data is just out there because people use the internet promiscuously, as if they were in a bar. Data sent over the web is public, not private. The sooner that people figure that out the better. The difference here is that Trump, without warrants, is using commercially collected public data to target people. That is substantially different than what the NSA has been doing.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 11:12 AM

Title: Re: Ground, Path and Fruition

Content:

AJP said:

Hi everybody

Thought I'd create this thread if Dharmawheel users have any good quotes, teachings on the Ground, Path and Fruition aspect of practice.

Obviously only quotes, teachings that are possible to be made available not restricted.

AJP

Malcolm wrote:

Basis, path, and result are not the same for all teachings. So better to provide context.

AJP said:

Hi Malcolm

What are the differences can I ask respectfully?

Malcolm wrote:

Well for example, some systems take the aggregates, and so on as the basis; other systems take wisdom as the basis. It's important to understand this point because it directly has a bearing on the path, and the result.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 11:21 AM

Title: Re: Rigpa and Alayavijnana

Content:

nagpo said:

But how do you directly experience alayavijnana? How Can you percieve or dustinguish

it experientially? How is lungmaten related with that?

haha said:

I have the opinion that experienced teacher can help you to distinguish them. It can be distinguished: one can know this is mind, this is mental factors, this is bhavanga, this is alaya, this is sensation, this is wisdom, this is cessation, etc. There is demarcation to distinguish them.

Malcolm wrote:

Your opinion is not shared by Vimalamitra.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 11:46 AM

Title: Re: Where is 'Mind'?

Content:

haha said:

There is no such as this: first form disappears and then emptiness or lucidity or self or nihilism is dawned. Form is itself empty. Form does not need to cease to become empty; so as the skandha. If someone holds such assertion, then prajnaparamita or Najarjuna is nihilist for them. 'Form is empty' does not mean that only after the analysis it becomes empty, nor does it take incalculable eon to become empty. Neither, it needs to transform into something else to become empty. It also differentiates "extinction" in Shravaka and Mahayana path at least some degree.

smcj said:

You've got to keep your schools differentiated or you'll be talking about apples and oranges.

As per Malcolm's post above, the Sautantrika view of an Arhat's nirvana is extinction.

The Mahayana view disagrees and sees Arhats as being 'asleep'. The Bodhisattvas wake them with bless them so they can continue on to the Mahayana.

In fact, since this is in the Kagyu forum, if anything the Karma Kagyu view of Nirvana can be accused of being eternalistic.

So don't mix them up.

Malcolm wrote:

Probably not, since Kagyus also refer to samsara and nirvana as being extremes to be avoided. That's what makes them a Mahayana school.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 11:49 AM

Title: Re: Rigpa and Alayavijnana

Content:

haha said:

I have the opinion that experienced teacher can help you to distinguish them. It can be distinguished: one can know this is mind, this is mental factors, this is bhavanga, this is alaya, this is sensation, this is wisdom, this is cessation, etc. There is demarcation to distinguish them.

Malcolm wrote:

Your opinion is not shared by Vimalamitra.

haha said:

That is fine.

The point is whether they are distinguishable or not. Yes, they are.

Malcolm wrote:

The alaya is neither an object of cognition nor a cognizing consciousness. How then do you suppose it can be distinguished?

Author: Malcolm

Date: Sunday, February 9th, 2020 at 11:51 AM

Title: Re: Ground, Path and Fruition

Content:

AJP said:

Hi Malcolm

What are the differences can I ask respectfully?

Malcolm wrote:

Well for example, some systems take the aggregates, and so on as the basis; other systems take wisdom as the basis. It's important to understand this point because it directly has a bearing on the path, and the result.

AJP said:

So Completion with and without characteristics?

Malcolm wrote:

No, that's not it.

Author: Malcolm
Date: Sunday, February 9th, 2020 at 7:52 PM
Title: Re: Where is 'Mind'?
Content:

tobes said:

This is nihilism plain and simple, and about as contrary to Buddhadharma as can be.

Not having to endure skandhas anymore does not equal "total extinction."

Check the Suttas: although the 3rdNT is formally defined as a negation, nirvana is very consistently characterised in positive terms. By the Buddha.

The only people who assert that Buddhist practice is aimed at attaining total extinction were those early Europeans who totally misunderstood the Buddhadharma: Hegel, Schopenhaur, Nietzsche, Weber.....

So, if we're talking about the German School of the Shravakana, then yes, I'll accept your point.....

Malcolm wrote:

Clearly the Buddha was not very clear on this point since the Sautrantikas understand nirvana to be a cessation as in the absolute cessation of a given stream of causation. This is why we have, in Mahayana, the idea that the idealized goal of a shravaka is the extreme of cessation.

tobes said:

Precisely: the Bodhisattvayana gains its traction on this point because cessation is seen as the extreme of abiding in (absolute) peace.

Not: sliding into absolute extinction.

Malcolm wrote:

There idea was not just abiding in cessation, but absolute cessation after the breakup of the aggregates.

Author: Malcolm
Date: Sunday, February 9th, 2020 at 7:54 PM
Title: Re: Where is 'Mind'?
Content:

Malcolm wrote:

Relatively speaking, your assertion is fallacious because it proposes that events arise from themselves. For example, if you take a stick and jab it into your eye, no inference or abstraction at all is required to understand that the stick making contact with your eye

caused your experience of pain.

Astus said:

Seeing the relationship between events is inference, so to learn the connection between them requires abstraction, and it is not visible directly in the events themselves. The causes and conditions for events are known by inference, not by experience, that's why taking experience as the basis is preferable. Furthermore, the veracity of inference is validated by experience, plus inference itself is a form of experience. So, unless there is a way to know things before they are known (apart from extrapolation), there are only experienced events and whatever sense we try to make of them.

Malcolm wrote:

Nonsense, Astus, since, according your reasoning, experiences are also merely inferred, since they are not directly perceived.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 7:56 PM

Title: Re: Where is 'Mind'?

Content:

Virgo said:

Yes, and certain Shravaka schools definitely did assert this point.

Virgo

tobes said:

I really dislike the urge for textual evidence of some kind, but please, which Shravaka schools assert that nirvana = absolute extinction/nothingness? What are their statements?

Malcolm wrote:

Sautrantikas for one.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 7:57 PM

Title: Re: Where is 'Mind'?

Content:

Wayfarer said:

Hindus have always accused Buddhism of nihilism, even though Buddhist assert that śūnyatā=/'nothingness. Here's a journal article which spells out this accusation in detail - <https://drive.google.com/open?id=1ldGeppDKiPkl-fVYbeFwex-Hrjhl60G> (.pdf), Harsh Narain, Philosophy East and West, Vol. 13, No. 4 (Jan., 1964), pp. 311-338. I don't agree with it but it articulates the case.

tobes said:

It's certainly being a charge hoisted upon the Madhyamikas....

And I could see how, from a certain vantage point, Shravaka systems could be critiqued for falling into an extreme of nothingness.

But Shravakas themselves aiming for nothingness as the fruit of their practice??

Malcolm wrote:

The Sautrantikas themselves asserted nirvana was a non existence.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 7:58 PM

Title: Re: Soul vs Consciousness?

Content:

Malcolm wrote:

Well, because even the subtle consciousness, the mind of clear light in Geluk jargon, is relative and compounded.

PadmaVonSamba said:

Ahh! That makes sense.

Thanks

tobes said:

If the mind of clear light neither arises nor ceases, and is not comprised of parts, then how can it be compounded?

Malcolm wrote:

It's momentary.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:01 PM

Title: Re: Rigpa and Alayavijnana

Content:

haha said:

That is fine.

The point is whether they are distinguishable or not. Yes, they are.

Malcolm wrote:

The alaya is neither an object of cognition nor a cognizing consciousness. How then do you suppose it can be distinguished?

haha said:

If someone (for a yogi) has learned to enter into the trance state and does not have

knowledge, he or she is more likely to enter into the alaya. For common people experience, it is the dreamless sleep. Nirvikalpa samadhi is also included in it.

Malcolm wrote:

You didn't answer the question.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:09 PM

Title: Re: Soul vs Consciousness?

Content:

tingdzin said:

"Soul" is a mental construct, the very vagueness of which has ensured its continuance. Although the modern-day Catholics may or may not define it as consciousness, this was assuredly not the case 1000 years ago. Nor is the present understanding of the word an easy match, semantically or from a historical viewpoint, with the Greek and Latin words it was supposedly derived from and equivalent to. Cross-cultural comparisons of words that have vague meanings and wildly different histories is probably a mug's game unless one wants to get very very specific about defining terms.

The Tibetan word "la" (bla) is often translated as "soul", and, nowadays, Bonpos sometimes substitute namshe for it, but it was sufficiently different in meaning 1200 years ago for the creators of Tibetan/Sanskrit translation equivalences refused to admit "la" (in the old meaning) to their lexicon at all.

Malcolm wrote:

Yes, and citing your reasoning above, soul a bad translation of bla, especially under its old meaning. In modern parlance among Buddhists, it's usually held to be a synonym of "tshe", longevity. And, prebuddhist usages are evident still in certain kinds of "archaic" rituals which are practiced to summon a wandering bla.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:14 PM

Title: Re: POTUS 2020 poll #1

Content:

tingdzin said:

At the risk of sounding too cynical, I wonder if a lot of financial support is going to Buttiegieg from rich (hidden) Republicans who know that if push comes to shove, a lot of borderline voters will not vote for a gay man. My own doubts about him stem from his very limited experience, although his military service counts for a lot.

I'll vote for whomever the Dems eventually choose. Trump on an even longer rope than he's on now is too much to contemplate.

I would like to know why all the mainstream Dems always get weeded out before Iowa. Biden would like to call himself mainstream, but he's too old, very possibly crooked,

and voted for the Iraq war.

Malcolm wrote:

It is because mainstream democrats are out of touch with mainstream America. And now, trump is running on a new red scare.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:23 PM

Title: Re: Trump is now Big Brother right out of 1984.

Content:

Johnny Dangerous said:

The collection of the raw data is also a problem, I mean, the actual collection and archiving of it by companies is a problem in the first place, but that'd veer into the whole surveillance capitalism end of the discussion.

They are different problems related to the same issue. Obama era NSA surveillance for instance was not targeting any group, Trump is. The biggest issue with the NSA surveillance was in fact that it was so indiscriminate. So both can be, are, and were problems, they are in no way, shape or form mutually exclusive. Most groups that specialize in law and issue surrounding such things (FTFF, EFF, EPIC, ACLU and others) would indeed echo the idea that both dragnet surveillance and targetting of specifics groups is an issue, which is exactly why a lot of this stuff should simply be illegal for anyone to do, and we should accept that the only way to maintain some sense of human dignity in the midst of these surveillance capabilities is to allow (for instance) encryption which the government cannot easily break, and to make it a serious crime for governments or corporations to toy with people in this way. It's related to executive power also, which was mentioned earlier.

Obviously, Trumps use is related to his desire to further disenfranchise some of the most vulnerable people on the hemisphere, which makes it ugly in a particular way, but it's -all- a problem, not an either or situation.

Malcolm wrote:

We already have encryption which is virtually impossible to break. But it places a serious burden on bandwidth, and so therefore people don't like to use it. It is also clumsy, and most people feel that it isn't worth it because they feel they've nothing to hide. Encryption is covered under munition laws.

The reason why the NSA Hoover data is that there are no laws against it. As I said, all of this data is public, and anyone can collect it. Want to change that, you'll have to change the laws, but good luck, because it will be immediately challenged under the first amendment, because ironically, passing such laws will also make it illegal for reporters to report on open mic comments.

Btw, Snowden did not report anything we already didn't know. He is a libertarian nut driven by an intense hatred of Obama. Let him rot in Russia, he is not a hero.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:30 PM

Title: Re: About a nihilistic adrift of Buddhadharma

Content:

Taikor.Taikun said:

Can we say it actually meant non-self; not no self. No self is largely interpreted as no soul while non-self is being selfless in nature without attachment.

Some people argued that anatta mean no soul. This concept belied the other concept of samsara. And the Buddha encouraged us to be reborn in Sukhavati. The souls in different realms and world depending on its state of being. We can be in union with the universe but we cannot say there is no soul

Malcolm wrote:

Oh, we definitely can say there is no "soul." We can also say there is no sentient being, no creature, no person, no living being, etc.

Author: Malcolm

Date: Sunday, February 9th, 2020 at 8:33 PM

Title: Re: Trump is now Big Brother right out of 1984.

Content:

Dan74 said:

I agree.

The issue I took with the OP was the emphasis on surveillance as if it was something Trump is especially at fault for.

Malcolm wrote:

Then you misunderstood the point. The point was using data to target undocumented people for arrest. That data is generally legally collected, and it's initial usage was to target ads to cell phones.

It's always been legal to use cellphone location data in prosecutions, of course, but this is an abuse of that data.

Author: Malcolm

Date: Monday, February 10th, 2020 at 12:23 AM

Title: Re: Trump is now Big Brother right out of 1984.

Content:

Dan74 said:

I agree.

The issue I took with the OP was the emphasis on surveillance as if it was something

Trump is especially at fault for.

Malcolm wrote:

Then you misunderstood the point. The point was using data to target undocumented people for arrest. That data is generally legally collected, and it's initial usage was to target ads to cell phones.

It's always been legal to use cellphone location data in prosecutions, of course, but this is an abuse of that data.

PeterC said:

That's not quite correct.

In most cases, sale of individual GPS data collected by telcos from tower pings to private resellers is probably completely illegal. I say probably because the FCC has stonewalled on having hearings on this, and it's very hard to find a case that someone like the ACLU could bring to trial, because you need individualized damage (and to know that your data was sold in the first place). But we know that telcos continue to sell this data, because people like bounty hunters seem to be able to buy it quite readily.

Malcolm wrote:

If it has not been tested in the courts, it is de facto legal.

PeterC said:

...The battle has already been lost.

Malcolm wrote:

The battle was lost when the first databases started collecting data on people back in the 70's.

Author: Malcolm

Date: Monday, February 10th, 2020 at 12:33 AM

Title: Re: Rigpa and Alayavijnana

Content:

haha said:

If someone (for a yogi) has learned to enter into the trance state and does not have knowledge, he or she is more likely to enter into the alaya. For common people experience, it is the dreamless sleep. Nirvikalpa samadhi is also included in it.

Malcolm wrote:

You didn't answer the question.

haha said:

It can be distinguished by wisdom (pranṇa) or knowledge (jnana).

Malcolm wrote:

Not by an ordinary sentient being, only by a buddha. Why? Because the ālayavijñāna is neither an object of cognition nor a cognizing consciousness.

Ālaya is actually just a name for ignorance, in the system of Dzogchen. And this is made extremely clear in all the commentaries that bear on the issue.

But perhaps what you mean to refer to is the ālaya, aka the nature of the mind, which is the inseparable clarity and emptiness taught in the Kagyu and Sakyapa schools. If this is the case, while clarity of course can be recognized, this is not the ālaya being spoken of in Dzogchen teachings, which is the subject of this discussion.

In this case, the ālaya and the dharmakāya can only be differentiated or distinguished by a person who attains complete and total buddhahood in this life, at the time they attain complete and total buddhahood. This is discussed somewhat extensively by Vimalamitra in his commentary on the Blazing Lamp Tantra.

Author: Malcolm

Date: Monday, February 10th, 2020 at 12:39 AM

Title: Re: Rigpa and Alayavijnana

Content:

Misty said:

"The alaya is neither an object of cognition nor a cognizing consciousness."

Are the teachings on the alaya used as an illustration to help us see, recognize and understand how we relate to things/objects when our consciousness is influenced by the knowledge obscuration? if so, What is the cognizing consciousness of this process called?

Malcolm wrote:

In the system of yogacāra, there are seven cognizing consciousnesses: the five physical sense consciousnesses; mental consciousness; and afflicted consciousness, which apprehends phenomena as "I or mine." The ālayavijñāna is simply a repository for the traces created by the other consciousnesses and has no actual cognitive function, and cannot be perceived by sentient beings.

Author: Malcolm

Date: Monday, February 10th, 2020 at 10:40 AM

Title: Re: Madhyamaka view distillation

Content:

Rick said:

What, if anything, is lost by distilling the Madhyamaka view down to:

All phenomena are empty, none exist inherently, all arise interdependently.

Or even simply:

All phenomena are empty.

We are told that the view is difficult, complex, intellectually challenging, not for the faint of cognitive heart. But is it actually?

Malcolm wrote:

All phenomena are empty. Some of those phenomena are unconditioned, including Buddhadharmas. They are all Illusory, a magical net.

Author: Malcolm

Date: Monday, February 10th, 2020 at 9:36 PM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

according your reasoning, experiences are also merely inferred, since they are not directly perceived.

Astus said:

Experience is what appears presently, while interpreting, categorising, processing, and other cognitive workings have as their object various levels of abstractions (starting with direct connection), but even those fabrications are experiences themselves.

Malcolm wrote:

You seem to be using "experience" in place of "direct perception". But this is an error, experiences are second order cognitions. For example, the meditative signs such as smoke and so on, are called experiences because you interpret such experiences as products of equipoise, unlike the experience of seeing smoke on a hill. For example, a taste of sweet is not an experience of sweet until it is categorized as such. Example, if you first place a bit of an herb called gymnema on your tongue, it blocks the sense receptors for tasting sweet, so even you place sugar on the tongue, you will not experience a sweet taste.

Author: Malcolm

Date: Monday, February 10th, 2020 at 9:41 PM

Title: Re: Where is 'Mind'?

Content:

smcj said:

This is in the Kagyu forum. The Karma Kagyu has been a Shentong school since Karmapa III. So you're preaching to the choir about seeing things in positive terms.

It's also a common Karma Kagyu teaching that Arhats are mistaken about Nibbana. The extinction they believe as being Nibbana is really a slumber that they must wake up from in order to practice the Mahayana.

Malcolm wrote:

No, Karmapa 8 rejected gzhan stong. The Karma Kagyu tradition really only went all in with gzhan stong when Kathog Tshewang Rigzin ordered Situ Panchen to adopt gzhan stong view in order to extend the life of the latter.

Author: Malcolm

Date: Monday, February 10th, 2020 at 9:47 PM

Title: Re: Where is 'Mind'?

Content:

smcj said:

This is in the Kagyu forum. The Karma Kagyu has been a Shentong school since Karmapa III. So you're preaching to the choir about seeing things in positive terms.

It's also a common Karma Kagyu teaching that Arhats are mistaken about Nibbana. The extinction they believe as being Nibbana is really a slumber that they must wake up from in order to practice the Mahayana.

tobes said:

Sure. The point relevant to the Kagyu is that like nirvana, 'ordinary mind' is unproduced, a-causal, a-temporal, neither existent nor non-existent, colourless, shapeless, formless and, returning to the OP, not anywhere in particular.....but 'everything arises from it.'

So maybe the answer to the OP is: everywhere. Rather than: nowhere because it doesn't exist.

Malcolm wrote:

Ordinary mind, tha mal guys shes pa, is a yogi's term for ye shes. But your assertion is uncertain. If what you say is true, then there can be no means by which this uncaused wisdom can be realized, since it is uncaused, etc.

Author: Malcolm

Date: Monday, February 10th, 2020 at 9:50 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

In which there is also the non-existence of unchanging peace, bliss etc?

I suspect not.

Otherwise, may as well be a Charvaka and at least enjoy some wine.....

Malcolm wrote:

Yup, it has to do with how peace, bliss and so forth are interpreted. I'll dig up the koshabhasyam reference for you later.

Author: Malcolm

Date: Monday, February 10th, 2020 at 11:11 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

In which there is also the non-existence of unchanging peace, bliss etc?

I suspect not.

Otherwise, may as well be a Charvaka and at least enjoy some wine.....

Malcolm wrote:

Ok, supposing you have Pruden's translation of the Abhidharmakośabhāṣyaṃ, the discussion in the Indriya chapter where the Sarvāstivādins refute the Sautrantika claim that nirvana is nonexistent, like the other two uncompounded phenomena, from vol. 1, pp. 280—286, beginning, "The Sautrantikas affirm the three types of unconditioned phenomena are not real. This is prefaced by an argument about what it means to say that uncompounded entities have neither causes nor results, on pg. 278.

Author: Malcolm

Date: Monday, February 10th, 2020 at 11:16 PM

Title: Re: Madhyamaka view distillation

Content:

Rick said:

All phenomena are empty.

Astus said:

The first difficulty comes from understanding "all", what that all actually signifies. Then one can attempt to define what is a phenomenon.

Malcolm wrote:

"All" refers to the dharmas included in one aggregate, the material aggregate; one āyatana, the mano-āyatana; and one dhātu, the dharmadhātu. This scheme includes all compounded and uncompounded dharmas (the three uncompounded dharmas are included in the dharmadhātu, as well as the mental factors).

A dharma is that which bears a characteristic, when we are speaking about "phenomena."

Author: Malcolm

Date: Monday, February 10th, 2020 at 11:18 PM

Title: Re: Madhyamaka view distillation

Content:

Rick said:

Thanks all around for the responses.

To quote Albert:

“Everything should be made as simple as possible, but no simpler.”

You have the radical simplicity of the Lotus S sermon and the radical complexity of the Mulamadhyamakakarika. Where is that sweet spot, as simple as possible but no simpler?

Malcolm wrote:

MMK is not complex. It is very simple, actually. It's arguments turn on just one or two argument structures, which show the negative consequences of asserting the nondependent existence of dharmas.

Author: Malcolm

Date: Monday, February 10th, 2020 at 11:33 PM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

You seem to be using “experience” in place of “direct perception”.

Astus said:

The point of using the word

<https://dharmawheel.net/viewtopic.php?p=518930#p518930> was to signify the fundamental frame where everything appears without separation to subject and object, thus putting away the concept of a knower mind and known entity and replacing them with a single unit that already has awareness and appearance inseparably.

Malcolm wrote:

What is the difference between this and yogacāra?

This won't work with Dzogchen by the way, where a hard distinction is made between snang ba (appearances), subjective experience, and snang yul, objective appearance (apparent objects). The former are understood to be coterminous with the mind and indistinguishable from it; the latter are understood to be different from the mind, and distinguishable from it. This issue is discussed at length by Longchenpa in his autocommentary to chapter eight of the Treasury of the Dharmadhātu.

Author: Malcolm

Date: Monday, February 10th, 2020 at 11:39 PM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

No, Karmapa 8 rejected gzhan stong. The Karma Kagyu tradition really only went all in with gzhan stong when Kathog Tshewang Rigzin ordered Situ Panchen to adopt gzhan stong view in order to extend the life of the latter.

smcj said:

Eh, I think I'll stick with Brunnhölzl on this one. It's his turf after all.

Sorry I can't give a page number from his "When Clouds Part" to support my post. I gave my copy away to a 3 year retreat graduate (western 'lama') that was teaching on Buddha Nature. I thought she should understand the subject better. Hopefully she's reading it.

Malcolm wrote:

The truth of the matter is that there has not been an official position established by the College of Kagyu Cardinals at a theological convention. Anyone in any school is free to accept any variant of Madhyamaka they prefer. The fact that people decide to follow an "canonical" opinion is merely indicative that they are playing team sports and cannot be considered a serious scholar.

Karl B., is a serious scholar, but he is also playing team sports, since even he admits that the way gzhan stong pas use Yyogacāra material is not consistent with the way the founders (Maitrya, Asanga, Vasybandhu) of yogacāra use it. There is a place for both, but most of Buddhists are not serious scholars, and only play team sports for the views promulgated as official in their school. This is why I personally abandoned paying too much mind to what Tibetans had to say about madhyamaka, and exclusively rely on what can be discerned in the authentic treatises of the founders of these two systems, madhyamaka and yogacāra, and free of the largely Tibetan historical interpretation of Buddhist doctrine through the lens of the three turnings, a lens entirely neglected by Indian masters.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 1:13 AM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

What is the difference between this and yogacāra?

Astus said:

Not much really, I just didn't want to complicate things with that, instead keeping it to the "appearances are mind" theme from Mahamudra.

Malcolm wrote:

Of course appearances are mind, but not apparent objects.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 1:16 AM

Title: Re: Madhyamaka view distillation

Content:

Malcolm wrote:

MMK is not complex.

Rick said:

I'm really glad to hear that!

Slogging through the MMK can be hard for people like me who have zero formal background in philosophy or reasoning. (As you can tell by my postings here!) Without commentary I have to rely on intuition, which is a pretty ineffective tool for such a counterintuitive text. And with commentary I have to puzzle through the interpretation of the commentator: Is it right (afaict), accurate, does it make sense, do I even understand it properly?

Malcolm wrote:

If you want to understand Madhyamaka, a grounding in Abhidharma is a little necessary. If you want to understand emptiness, the heart sutra is sufficient.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 3:16 AM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

Of course appearances are mind, but not apparent objects.

Astus said:

If by apparent objects you mean when one conceives things in terms of perceiver and perceived, then there is no disagreement.

Malcolm wrote:

No, apparent objects do not exist merely because we conceive them; for example, your car does not disappear when you walk into your house. It is still there in the morning when you want to drive to work.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 3:19 AM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Hong Kong is not totally ruled by the Chinese Communist Party - yet. But Communist control is a situation to be avoided, as this speaker points out.

Malcolm wrote:

Any totalitarian state is to be avoided, whether "left" or "right."

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 3:20 AM

Title: Re: Victims of Communism

Content:

Johnny Dangerous said:

There are grave issues with the authoritarian side of Communism and the regimes it's inspired, this is unmistakable, but this sort of "look at them scary Red Chinese" stuff belongs in the Red Scare era and is really tiresome.

Malcolm wrote:

Well, red scare tactics are in vogue again amongst Republicans.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 3:21 AM

Title: Re: Trump/Pence versus ???

Content:

Nicholas Weeks said:

My prediction is the Dems will choose Bloomberg/Klobuchar and they will lose because many Bernie-ites will not vote for them.

Queequeg said:

Policy wise, not my preferred ticket, but that might be the most competent combo possible.

I'll show up to the voting station with my Bernie shirt on to vote, and vote often.

Malcolm wrote:

Sanders/Yang.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 3:55 AM

Title: Re: Trump/Pence versus ???

Content:

Malcolm wrote:
Sanders/Yang.

Nicholas Weeks said:
Any second choice?

Malcolm wrote:
Anyone blue. Hell, I'd even vote for Mitt Romney at this point.

Author: Malcolm
Date: Tuesday, February 11th, 2020 at 4:14 AM
Title: Re: Trump/Pence versus ???
Content:

Nicholas Weeks said:
Any second choice?

Malcolm wrote:
Anyone blue. Hell, I'd even vote for Mitt Romney at this point.

Nicholas Weeks said:
If he has any genuine conscience, he would flip to the Dem party. So you may get that chance.

Malcolm wrote:
Well, since the GOP has abandoned any shred of a pretense to being a conservative party under your Dear Leader, he just might.

Author: Malcolm
Date: Tuesday, February 11th, 2020 at 4:16 AM
Title: Re: Victims of Communism
Content:
Nicholas Weeks said:
Watch the video - the victim calls (4:05) his nation Communist. I think he would know best.

Johnny Dangerous said:
That's a absurd assumption, because he's suffered he now understands the intricacies of political systems?

No one in their right mind considers China of today economically "communist" in any

real sense - including plenty of scholars who are largely anti-communist.

There are grave issues with the authoritarian side of Communism and the regimes it's inspired, this is unmistakable, but this sort of "look at them scary Red Chinese" stuff belongs in the Red Scare era and is really tiresome.

Nicholas Weeks said:

Ho hum - academic abstractions. Name me a Communist nation that is (or was) not run by controlling totalitarians.

Malcolm wrote:

He can't; but on the other hand, the CCP seem to have figured out they can be capitalists without democracy.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 4:34 AM

Title: Re: Victims of Communism

Content:

Malcolm wrote:

He can't; but on the other hand, the CCP seem to have figured out they can be capitalists without democracy.

Nicholas Weeks said:

Correct, but it is the members of the CCP who get most of the material benefits. Of course that has always been true of the many Red classless societies, Party members get the best - not the rest.

Malcolm wrote:

Not exactly true, Nicholas. What is true is that the CCP will let anyone make money, but they cannot challenge the party. That's the deal. Economic freedom in exchange for political slavery.

And umm, the idea that there are no classes in Chinese society under the CCP, might have been an operative ideology until 1980, but that has long gone by.

I've been to China twice, and the last time I was there, I spent a fair amount of time, in an "English" class I was asked to teach to the med students at Tibetan Hospital where I did an internship, lecturing them on the principles of representative Democracy and free markets, as well as the importance of their preserving their Buddhist identity and Tibetan culture.

There must have been no "red-hearted Tibetans" in the class, because the CCP gave us flying colors in terms of not being political while we were there.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 4:43 AM

Title: Re: Trump/Pence versus ???

Content:

Queequeg said:

Policy wise, not my preferred ticket, but that might be the most competent combo possible.

I'll show up to the voting station with my Bernie shirt on to vote, and vote often.

Malcolm wrote:

Sanders/Yang.

Queequeg said:

Yang Gang? These are my two favorite candidates for different reasons... What's your take on Yang?

Malcolm wrote:

No, I am a Berner, but I think Yang would make a good vice president for Bernie.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 5:12 AM

Title: Re: Where is 'Mind'?

Content:

Malcolm wrote:

No, apparent objects do not exist merely because we conceive them; for example, your car does not disappear when you walk into your house. It is still there in the morning when you want to drive to work.

Astus said:

What matters is the subjective experience, as that is where all the defilements and sufferings occur.

Malcolm wrote:

No, that is false, since external phenomena are also afflicted or conducive to generating affliction, and they also are suffering, for example, the third kind of suffering, the suffering of the compounded, which has nothing to do with sensation or experience.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 8:23 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

In which there is also the non-existence of unchanging peace, bliss etc?

I suspect not.

Otherwise, may as well be a Charvaka and at least enjoy some wine.....

Malcolm wrote:

Ok, supposing you have Pruden's translation of the Abhidharmakośabhāṣyaṃ, the discussion in the Indriya chapter where the Sarvāstivādins refute the Sautrantika claim that nirvana is nonexistent, like the other two uncompounded phenomena, from vol. 1, pp. 280—286, beginning, "The Sautrantikas affirm the three types of unconditioned phenomena are not real. This is prefaced by an argument about what it means to say that uncompounded entities have neither causes nor results, on pg. 278.

tobes said:

This is why I am skeptical about this point: once we're in the sphere of one school criticising another school in the form of highly abstract reasoning, we have firmly left the gate of practical/meditative orientations, of which nirvana is the most subtle, elusive and impossible to describe.

I deeply suspect that if there were practicing Sautrantikas around to speak for themselves, none of them would assert that they are aiming for total extinction.

In any case, if we remain purely with the statement, it does not follow that they are asserting that the non-causality and unreality of nirvana is equivocal to the teleological aim of pure extinction. Given that they are suspicious of the Abhidharma and attempting to ground their practice in sutta, it seems far more likely to me that they are making much of the Buddha's silences and refusals on core metaphysical topics/questions. And this opens up a space for what nirvana may be, beyond philosophy and words, rather than shutting it down into some absolutist position.

Malcolm wrote:

No, you really need to not be lazy and read the passage, where they quote passages from Samyukta agama in support of their position that nirvana is unreal and a nonexistent.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 10:14 AM

Title: Trump just doomed his campaign.

Content:

Malcolm wrote:

1 trillion dollars in cuts to healthcare in new budget...,

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 9:29 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

Happy to have a look at this when I have time.

In the meantime, I'll note that when I have asked for evidence for which Sravakas themselves assert that they are aiming for total extinction, you provide a Sarvastivadan-Abhidharmika critique of the Sautrantikas - who themselves reject the Abhidharma....

If that's the best we have, then so be it. At least you've put something on the table....

Malcolm wrote:

Even the Sarvastivada acknowledge that that their seven treatises of Abhidharma were not directly taught by the Buddha. And the sautrantikas base their critiques in sutra, rejecting abhidharma metaphysics where they contradict sutra, which is why, in the scheme of the four tenet systems, the latter are considered higher than the former. This is apropos, because you invoked sutra in defense of your claim that shravakas do not seek a kind of total cessation.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 9:38 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

What's in dispute: the claim that there is literally nothing at all from that point; total annihilation, nothingness, non-existence. i.e. you go beyond the 4 jhanas into absolute death.

Malcolm wrote:

Not annihilation, absolute cessation of the continuum of the aggregates. What else could it be, if there is nothing else apart from the aggregates upon which an a self is imputed.

Peter Harvey, in *Selfless Persons*, argues that an unconditioned consciousness continues, but he is not a classical shravaka, and does not cite classical shravakas sources which confirm his ideas. He bases his argument, as far as I recall, On some very elusive passages in the Pali suttas. But the sautrantikas still argue that nirvana is unreal, whether you like it or not. Not only this, but everyone who has ever written a book on the subject of the four tenet systems in India and Tibet also confirms this fact.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 9:43 PM

Title: Re: Trump just doomed his campaign.

Content:

Wayfarer said:

He knows the budget is DOA. He's just trolling.

Malcolm wrote:

The point is he has given the Democrats major ammunition. Only a pompous ass roles out a budget with trillion dollar cuts to health care during an election cycle.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 10:59 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

Happy to have a look at this when I have time.

In the meantime, I'll note that when I have asked for evidence for which Sravakas themselves assert that they are aiming for total extinction, you provide a Sarvastivadan-Abhidharmika critique of the Sautantrikas - who themselves reject the Abhidharma....

If that's the best we have, then so be it. At least you've put something on the table....

Malcolm wrote:

Even the Sarvastivada acknowledge that that their seven treatises of Abhidharma were not directly taught by the Buddha. And the sautrantikas base their critiques in sutra, rejecting abhidharma metaphysics where they contradict sutra, which is why, in the scheme of the four tenet systems, the latter are considered higher than the former. This is apropos, because you invoked sutra in defense of your claim that shravakas do not seek a kind of total cessation.

Aemilius said:

Vasubandhu writes in Abhidharmakosa-bhāṣyam page 58 about the origin of Abhidharma (and the views of different schools on it):

"However, the Vaibhashikas explain, the Blessed One spoke Abhidharma in fragments. And in the same as Sthavira Dharmatrata made a collection of Udanas scattered throughout the scriptures, -the Udanavarga (the larger original Dharmapada)-, in this same way the Aryan Katyayaniputra and the other Saints established the Abhidharma (by collecting it into seven Abhidharmas)."

Malcolm wrote:

However, Vasubandhu is merely reporting an opinion that he does not accept, which is clarified by Valle-Poussin in footnote 16, pg. 133: "The word kila shows that Vasubandhu

presents here an opinion...that he does not accept. The Abhidharma treatises are not the word of the Master for the Sautrāntikas and for Vasubandhu."

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 11:01 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

What's in dispute: the claim that there is literally nothing at all from that point; total annihilation, nothingness, non-existence. i.e. you go beyond the 4 jhanas into absolute death.

Malcolm wrote:

Not annihilation, absolute cessation of the continuum of the aggregates. What else could it be, if there is nothing else apart from the aggregates upon which an a self is imputed.

Peter Harvey, in *Selfless Persons*, argues that an unconditioned consciousness continues, but he is not a classical shravaka, and does not cite classical shravakas sources which confirm his ideas. He bases his argument, as far as I recall, On some very elusive passages in the Pali suttas. But the sautrantikas still argue that nirvana is unreal, whether you like it or not. Not only this, but everyone who has ever written a book on the subject of the four tenet systems in India and Tibet also confirms this fact. Correction, *Selfless Mind*.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 11:07 PM

Title: Re: Trump just doomed his campaign.

Content:

PeterC said:

The re-election strategy is pretty simple: things like this budget only matter if facts and reality matter. So make them not matter.

<https://www.theatlantic.com/magazine/archive/2020/03/the-2020-disinformation-war/605530/>

Malcolm wrote:

Well, we will see how susceptible to Geobbelian propaganda techniques anyone outside of Trump's base is.

Author: Malcolm

Date: Tuesday, February 11th, 2020 at 11:40 PM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

The Kirk Center has begun a new section of curated articles by Russell Kirk.

https://kirkcenter.org/kirk-essays/?mc_cid=1eb8902e64&mc_eid=abc4e15946

When the garment of civilization is worn out, we are confronted by the ugly spectacle of naked power...

Not by force of arms are civilizations held together, but by the subtle threads of moral and intellectual principle.

Malcolm wrote:

And just how is this statement not a complete indictment of your president, who revels in naked power, and has broken even the finest threads of moral and intellectual principles?

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 1:56 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

The Kirk Center has begun a new section of curated articles by Russell Kirk.

https://kirkcenter.org/kirk-essays/?mc_cid=1eb8902e64&mc_eid=abc4e15946

Malcolm wrote:

And just how is this statement not a complete indictment of your president, who revels in naked power, and has broken even the finest threads of moral and intellectual principles?

Nicholas Weeks said:

Ye gods and little fishes! Malcolm's Mind of minds has done it! I see the Socialist Sun ablaze with Truth, Goodness & the American Way!

I am converted (or maybe perverted) [could be diverted] {probably subverted}

Malcolm wrote:

So basically, as long as someone bearing name "Republican" does it, you don't care. Apparently this president has cut all ties you once had to the claim that you are a "principled" conservative. You are just a parrot. Better stick to parroting Nagarjuna's vibhasa.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 1:59 AM

Title: Re: Concise Guide to Conservatism

Content:

Nicholas Weeks said:

Ye gods and little fishes! Malcolm's Mind of minds has done it! I see the Socialist Sun ablaze with Truth, Goodness & the American Way!

I am converted (or maybe perverted) [could be diverted] {probably subverted}

conebeckham said:

Nicholas, the hyperbole doesn't play well. Also, it dodges the question. How can you support Trump, and yet subscribe to Kirk's opinions?

Johnny Dangerous said:

It's also pretty thin ice in terms of the ToS, so I'd suggest Nicholas that you reel it on in.

In fact, everyone should probably step back a bit before continuing.

Malcolm wrote:

It's a sad thing to see some who is nominally a Buddhist gorge themselves on trumps hate and lies.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 5:32 AM

Title: Re: Where is 'Mind'?

Content:

smcj said:

The Mahayana references the Shravakayana as foundational.

Malcolm wrote:

No.

Mahāyāna vows and practice do not require srāvaka vows and practice as a precursor. Among the three vows, Mahāyāna has its own pratimokṣa, so there is no prima facie need to take srāvaka pratimokṣa beforehand.

Mahāyāna is a independent vehicle, and does not require śravakayāna as a foundation.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 6:09 AM

Title: Re: Where is 'Mind'?

Content:

Punya said:

Not my understanding of what Dudjom Rinpoche is saying

<https://www.amazon.com/Perfect-Conduct-Ascertaining-Three-Vows/dp/0861710835>

Malcolm wrote:

There are two kinds of pratimokṣa vows: śrāvaka and Mahāyāna. One need not take the former to take the latter.

For example, supposing you have never before taken refuge and you go to an empowerment from an upāsaka guru such as HH Sakya Trichen. During the empowerment you will receive pratimokṣa vows (as well as bodhisattva vows and vajrayāna samayas of all four classes of tantra), but not śrāvaka pratimokṣa vows, you will instead receive Mahayāna pratimokṣa vows. One can only receive śrāvaka pratimokṣa vows from a bhikṣu, and never an upāsaka.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 6:20 AM

Title: Re: Where is 'Mind'?

Content:

smcj said:

...you will instead receive Mahayāna pratimokṣa vows.

Can you give an example so we know what you're talking about?

Malcolm wrote:

You don't know what Mahāyāna pratimokṣa vows are? They are any pratimokṣa vows taken with Mahāyāna intent. There are two ways to receive them; they are regular śrāvaka vows transformed by one's receipt of the bodhisattva vows; or they are taken in the style of Mahāyāna fast day vows, in an empowerment, or in a Madhyamaka lineage bodhisattva vow ceremony (the Yogacāra bodhisattva vow ceremony requires śrāvaka pratimokṣa vows be taken before hand, the Madhyamaka bodhisattva vow ceremony does not have this requirement).

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 6:39 AM

Title: Re: Victims of Communism

Content:

Könchok Thrinley said:

While I am all for remembering victims of murderous regimes, I don't think that an American has more right to point at others and ignore his own problems than anybody else.

Malcolm wrote:

Of course not. After all, when we complain to China about their treatment of Tibetans and so on, they just point to our treatment of African slaves and Native peoples. After all, when we consider the slave trade over all, something like 2 million slaves died just being transported to the New World.

The official UN estimate is that 17 million people died in the slave trade. Given that the population of Africa seems to have declined slightly between 1600 and 1800, while the population of Europe and Asia doubled in the same period, some people estimate that perhaps as many as 60 million Africans were killed in the slave trade during this period. Such was the fruit of capitalism until then.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 10:00 AM

Title: Re: Victims of Communism

Content:

Nemo said:

The last 25 years of China's "economic miracle" has been the strongest period of economic growth in the history of capitalism. Does that mean communists are the best capitalists Nicholas?

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 10:54 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

What's in dispute: the claim that there is literally nothing at all from that point; total annihilation, nothingness, non-existence. i.e. you go beyond the 4 jhanas into absolute death.

Malcolm wrote:

Not annihilation, absolute cessation of the continuum of the aggregates. What else could it be, if there is nothing else apart from the aggregates upon which an a self is imputed.

Peter Harvey, in *Selfless Persons*, argues that an unconditioned consciousness continues, but he is not a classical shravaka, and does not cite classical shravakas sources which confirm his ideas. He bases his argument, as far as I recall, On some very elusive passages in the Pali suttas. But the sautrantikas still argue that nirvana is unreal, whether you like it or not. Not only this, but everyone who has ever written a book on the subject of the four tenet systems in India and Tibet also confirms this fact.

tobes said:

There has been no dispute at all, from my side, about the proposition that Shravaka cessation = absolute cessation of the aggregates.

What has been in dispute is that this implies/entails a state of nothingness, extinction, annihilation. Unreality does not imply those things, as you concede. So I'm happy we agree on this point.

As far as Peter Harvey goes, this also seems like a stretch to me, but I would need to see how he is using the term consciousness.

Malcolm wrote:

There isn't any annihilation, because a cessation necessarily entails that no ceased entity's nonexistence can be properly described. It's a contradiction in terms to speak of the nonexistence of something which never existed at all, since it never arose. For example the shoot of a burnt seed.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 11:52 AM

Title: Re: POTUS 2020 poll #1

Content:

Malcolm wrote:

The alternative is that most Americans don't much care who runs things or why. New Zealand is looking increasingly attractive.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 11:59 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

There has been no dispute at all, from my side, about the proposition that Shravaka cessation = absolute cessation of the aggregates.

What has been in dispute is that this implies/entails a state of nothingness, extinction, annihilation. Unreality does not imply those things, as you concede. So I'm happy we agree on this point.

As far as Peter Harvey goes, this also seems like a stretch to me, but I would need to see how he is using the term consciousness.

Malcolm wrote:

There isn't any annihilation, because a cessation necessarily entails that no ceased entity's nonexistence can be properly described. It's a contradiction in terms to speak of

the nonexistence of something which never existed at all, since it never arose. For example the shoot of a burnt seed.

tobes said:

Are you saying: the skandhas et al never exist in the first instance, therefore, the cessation of the skandhas cannot be asserted to be a non-existence? i.e. something that was existent becoming non-existent.

If that's the case, sure. Conventionally though, there are still 4NT's, and dukkah stops, and genuine unconditioned peace begins.

Malcolm wrote:

No, I am saying that a cessation is necessarily a nonarising, for example, the shoot of a burnt seed.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 12:11 PM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Anders said:

They were schools, but as living traditions go they are essentially extinct.

Malcolm wrote:

I object to this claim. I belong to the Madhyamaka School, and it is very much a living and vital tradition, which has its own tradition of ordination and so on.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 12:15 PM

Title: Re: POTUS 2020 poll #1

Content:

Malcolm wrote:

The alternative is that most Americans don't much care who runs things or why. New Zealand is looking increasingly attractive.

PeterC said:

It's not so easy to emigrate there these days. The skills-based route is challenging, and they've all but closed the door on investor immigration. The changes happened about a decade ago due to a spike in immigration from a large Asian country. They don't want too many people in their lifeboat.

Malcolm wrote:

It's a metaphor.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 9:39 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

Are you saying: the skandhas et al never exist in the first instance, therefore, the cessation of the skandhas cannot be asserted to be a non-existence? i.e. something that was existent becoming non-existent.

If that's the case, sure. Conventionally though, there are still 4NT's, and dukkah stops, and genuine unconditioned peace begins.

Malcolm wrote:

No, I am saying that a cessation is necessarily a nonarising, for example, the shoot of a burnt seed.

tobes said:

So you're talking about the nature of cessation itself; but this reifies a process, because cessation cannot be thought of independently from something which abides. i.e it is the end of that thing abiding.

What is the end of klesha? It ceases. It doesn't follow that there now can't be a mind without that klesha. That is a mere metaphysical claim. Maybe its right, maybe its wrong.

So your point only applies to the cessation itself, and by extension to the abiding things (skandhas etc) which have ceased. It says nothing about the process of a yogi moving through the jhanas and into the final attainment.

Malcolm wrote:

When the series of aggregates driven by afflictions ceases because the afflictions are uprooted and there is no more birth in the three realms (because there is no more birth), this is the extreme of cessation referred to when in Mahayana we refer to samsara and nirvana as extremes. We don't accept this as the goal of the path, but it is fruitless to deny that this is very much the desired goal of shravakas.

Author: Malcolm

Date: Wednesday, February 12th, 2020 at 11:05 PM

Title: Abhidharmakośabhaṣyaṃ and origin controversies

Content:

Aemilius said:

Vasubandhu writes in Abhidharmakosa-bhāṣyam page 58 about the origin of Abhidharma (and the views of different schools on it):

"However, the Vaibhāṣikas explain, the Blessed One spoke Abhidharma in fragments. And in the same as Sthavira Dharmatrāta made a collection of Udanas scattered throughout the scriptures, -the Udanavarga (the larger original Dharmapada)-, in this same way the Āryan Kātyāniputra and the other Saints established the Abhidharma (by collecting it into seven Abhidharmas)."

Malcolm wrote:

However, Vasubandhu is merely reporting an opinion that he does not accept, which is clarified by Valle-Poussin in footnote 16, pg. 133: "The word kila shows that Vasubandhu presents here an opinion...that he does not accept. The Abhidharma treatises are not the word of the Master for the Sautrāntikas and for Vasubandhu."

Aemilius said:

I don't buy that. Before the quoted passage from Bhāṣyam, Vasubandhu explains even more strongly why Abhidharma was taught by the Bhagavan, his reasoning goes: "To attain enlightenment it is necessary to know the Abhidharma, the Bhagavan Shakyamuni gave his disciples the Doctrine that leads to perfect enlightenment. Therefore he taught the Abhidharma."

If this is merely the view of the Sarvāstivādins, he explains it very clearly, and he also omits mentioning the opposing views.

Poussin writes on page 17 that Sarvāstivādins accept the seven Abhidharma treatises as word of the Buddha. On pages 18...20 Poussin explains in detail the argument in Vibhāṣa how Abhidharma is the word of the Buddha.

I think that Abhidharma carries the spiritual authority of the Buddha, as the Vaibhāṣikas say.

Why should we discard the very nice miracle of Shakyamuni, when he descended on three kinds of stairs from the Trayastriṃśa heaven accompanied by Brahma and Indra, after having taught Abhidharma for his mother (who was reborn there as a deity).

Malcolm wrote:

1) It is very clear the Sautrāntikas do not accept the Abhidharma treatises of the Sarvāstivādins to be word of the Buddha. If they did, there would be no basis for dispute. This does not however prevent them from accepting that the Buddha taught a subject called "abhidharma," scattered throughout the Āgamas.

2) The Sarvāstivādins are forced, in the Mahāvibhāṣā, to reconcile the composition of the treatises of Abhidharma by arhats, with the claim that they are also the word of the Buddha. On pg. 19, the Vibhāṣā is quoted, "If this is the case, why does the tradition attribute the writing down of this treatise [the Jñānaprasthāna] to the Āryan Kātyāniputra?" After claiming that the this treatises was indeed the word of the Buddha, the respondent also admits that according to another opinion, the Jñānaprasthāna is just the work of the Āryan Kātyāniputra. Thus, our Vaibhāṣika author attempts to conclude that while the Abhidharma is the word of the Buddha, it is also the work of

Āryan Kātyāniputra.

But if we accept this to be case, this is very problematical, because of the number of places in the treatise where Vasubandhu refutes theories which, according to your view, would be theories originally enunciated by the Buddha, thus leaving open the claim that Vasubandhu was rejecting the Dharma.

Further, on pg. 36, Poussin lays out the position of the Sautrāntikas in eleven points of difference, the first of which is the rejection of the authority of the Sarvāstivādin Abhidharma.

The notion that the Buddha taught Abhidharma to the devas in the desire realm is a Pali tradition connected with the Abhidhamma Pitika, and has no corresponding analogue in Indian Buddhism.

Now, generally speaking, the Sautrāntikas are held to be the higher tenet system, and therefor, in Mahāyāna we also do not accept the authority of the Sarvāstivādin Abhidharma. Further, Mahāyāna has its own Abhidharma, in the form of the now lost Abhidharma Sūtra.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:32 AM

Title: Re: Andrew Yang is running for President. Who?

Content:

Queequeg said:

It was a good run. Excited to see what he does next.

Malcolm wrote:

He should join the Sanders campaign; he said this morning he is open to being a VP.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:49 AM

Title: Re: Question about mind state

Content:

Rick said:

At times I fall into a mind state I'd call blank. It's not monkey mind: There are no conscious thoughts swirling around, no emotions, no perceptions (beyond default low-level sensory phenomena). Think: Robot that powers down into a dormant state, not fully turned off, minimally conscious.

These blank states are short-lived, sometimes in response to stress, sometimes to tiredness, sometimes neither ... they just seem to come. They're not worrisome, I've had them since forever, but I'd like to understand them better, from a Buddhist and neurophysiological standpoint.

Is there a Buddhist term/teaching for this blank state of mind? Maybe something referencing zombies?

Malcolm wrote:

This is called bying ba, lethargy or torpor, literally sinking. This is a big flaw in your meditation.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:50 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

Warren is done. Time for her votes to go to Sanders. She has no path forward.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 1:17 AM

Title: Re: Where is 'Mind'?

Content:

smcj said:

We don't accept this as the goal of the path, but it is fruitless to deny that this is very much the desired goal of shravakas.

Admittedly the idea to aspire to your own extinction is a tough nut to crack.

Malcolm wrote:

Well, if you still have an innate view of self, yes; but this is abandoned on the hinayāna path of seeing.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 1:18 AM

Title: Re: Question about mind state

Content:

PadmaVonSamba said:

Maybe not the same thing as bying ba (sleepiness, drowsiness, torpor) more detail should be provided.

If you are fully alert, this is a pretty good state of mind for practicing meditation. In a teaching on Mahamudra, on the practice of just resting the mind in its natural state, without any effort, it was suggested that when one is feeling exhausted from physical activity, like running, and the mind isn't "looking" for anything, that this is a good time to do that.

What you describe sounds familiar.

Malcolm wrote:

"rather a semi-unconsciousness" = torpor.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 1:19 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

Deval Patrick dropped out today.

To which 99% of Americans responded, "was he in the race?"

Malcolm wrote:

Never a serious contender.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 2:00 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Anders said:

They were schools, but as living traditions go they are essentially extinct.

Malcolm wrote:

I object to this claim. I belong to the Madhyamaka School, and it is very much a living and vital tradition, which has its own tradition of ordination and so on.

Anders said:

Can you expand on this? A Madhyamika school as distinct from Dzogchen, Sakhya, and so forth?

Malcolm wrote:

Generally speaking, All schools in Tibet claim to belong to the Madhyamaka school, whether we are talking about Nyingma, Kagyu, Geluk, or Sakya. Everyone accepts Nāgārjuna as the authoritative voice on the correct view of the Buddha. To say Madhyamaka is an extinct school is a disservice.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 2:02 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Caoimhghín said:

I assume he meant lineages of bodhisattva vows, one of one is attributed to Ven Nāgārjuna (my guess?), but I am curious too.

Malcolm wrote:

Yes, partly, but gzhan stong pas also distance themselves from the mind-only school,

even if they consider the mind-only position to be mistaken reinterpret key yogacāra texts from a Madhyamaka perspective.

So in point of fact, the Madhyamaka school is alive and well in Tibet, and I am a partisan of that school.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 2:17 AM

Title: Re: Where is 'Mind'?

Content:

PadmaVonSamba said:

Self doesn't produce mind.

The illusory "self" arises from mind. Deluded mind.

Extinction is the extinction of the illusory self. Not a complete elimination of awareness.

If buddhahood were not possible until

Some kind of total extinction of mind occurred,

We wouldn't know about it

Because buddha wouldn't have been able to teach it.

smcj said:

"Cessation with remainder" refers to an Arhat's experience while still alive. He gets to walk, talk, and even chew gum. "Cessation without remainder" is what is being hotly discussed here.

On a related subject, I'm of the impression that Sakyamuni did not teach the Path he took to Buddhahood. In the Jataka Tales he is referred to as a bodhisattva. That's not the Path he taught. But that's just a general impression, not a researched opinion.

Malcolm wrote:

The Bodhisattva, in the lower schools, is considered a common person until his final birth, where he attains buddhahood. It is a very different concept for the bodhisattva path than that laid out by Mahāyāna.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 2:24 AM

Title: Re: Question about mind state

Content:

LastLegend said:

Does it matter if you clearly know!?

Rick said:

I can feel myself slipping into the blankness and coming out of it ... but during the blankness I don't know-experience pretty much anything. It's like being lost in thought or sensation, but without the thought/sensation part.

Malcolm wrote:
Yes, this is called torpor.

Author: Malcolm
Date: Thursday, February 13th, 2020 at 2:30 AM
Title: Re: Are madhyamaka and yogacara considered schools of buddhism?
Content:
Caoimhghín said:
I assume he meant lineages of bodhisattva vows, one of one is attributed to Ven Nāgārjuna (my guess?), but I am curious too.

Malcolm wrote:
Yes, partly, but gzhan stong pas also distance themselves from the mind-only school, even if they consider the mind-only position to be mistaken reinterpret key yogacāra texts from a Madhyamaka perspective.

So in point of fact, the Madhyamaka school is alive and well in Tibet, and I am a partisan of that school.

Caoimhghín said:
I had no clue that the lineages of bodhisattva vows could be indicative of Rangtong-Shentong divisions. Can you elaborate?

Malcolm wrote:
No, that is not what I meant; what I meant was that gzhan stong pas also consider themselves Madhyamaka.

Author: Malcolm
Date: Thursday, February 13th, 2020 at 2:41 AM
Title: Re: Are madhyamaka and yogacara considered schools of buddhism?
Content:
Caoimhghín said:
Ah, makes sense.

Malcolm wrote:
The yogacāra bodhisattva lineage also survives in Tibet, as it was introduced by Atisha, nominally a Madhyamaka, but partial to the more detailed conduct entailed by the yogacāra lineage vows.

Author: Malcolm
Date: Thursday, February 13th, 2020 at 2:44 AM
Title: Re: Question about mind state
Content:
Rick said:

I couldn't find anything on bying ba but thina-middha sounds about right, particularly the part about closing the doors to consciousness.

Easy fix: If I stay attentive through the gap by counting, the gap-nap problem disappears.

Malcolm wrote:

Yes, this is one purpose of mindfulness of breathing. Another method is to turn down the heat, take off clothes, eat a lighter diet, be in a brighter room, lift one's gaze, etc.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 2:49 AM

Title: Re: Andrew Yang is running for President. Who?

Content:

Queequeg said:

That would be f'in awesome.

Dan74 said:

I second that, but he wouldn't bring Sanders many votes at all. Not a strategic choice, right?

Malcolm wrote:

Well, it is better than voting in another republican (Bloomberg). I am sure Sanders has a running mate in mind. He is quite savvy. Right now the Clinton Wing of the Dems are freaking out and can't get behind one candidate.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 3:13 AM

Title: Re: Andrew Yang is running for President. Who?

Content:

Dan74 said:

I second that, but he wouldn't bring Sanders many votes at all. Not a strategic choice, right?

Malcolm wrote:

Well, it is better than voting in another republican (Bloomberg). I am sure Sanders has a running mate in mind. He is quite savvy. Right now the Clinton Wing of the Dems are freaking out and can't get behind one candidate.

Dan74 said:

I would put my money on Gabbard over Yang, as Sanders' running mate. Or maybe he'll reconcile with Warren, no?

Malcolm wrote:

Gabbard is a closeted Republican. Warren is out, done, toast. I have no idea who Sanders would be looking at for a VP pick.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 3:14 AM

Title: Re: Liberation through six senses

Content:

bhava said:

Profound explanation of Tulku Rinpoche Pema Wangyal

Seems that tagdrol is a terma of his father Kyabje Kangyur Rinpoche

Malcolm wrote:

No, not at all. All six liberations come from the 17 tantras, etc.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 3:34 AM

Title: Re: Andrew Yang is running for President. Who?

Content:

Malcolm wrote:

Right now the Clinton Wing of the Dems are freaking out and can't get behind one candidate.

Queequeg said:

That's because the two that have the momentum now, Klobuchar and Buttigieg, lack the it factor.

I guarantee, the more people hear and see Buttigieg, the more they'll find they don't like him. Nobody likes the Hall Monitor Teacher's Pet, and given his stature and appearance, it's just a matter of time before that connection is made and pounded. Trump would have a field day calling him Alfred E. Newman and then making a point of standing next to him. It would be Mike Dukakis in a ridiculous helmet all over again.

Dan74 said:

Interesting and sounds very plausible to me. But Buttigieg as a VP would have much less limelight, so Alfred E. Newman as a VP is not so bad maybe? I mean Tweedledee, aka Dan Quayle, was a VP, or is that too kind?

Malcolm wrote:

Buttigieg does not believe in Sanders mission: which is to fundamentally restructure the US Government and our economy. This is why Bloomberg is running, because he knows that Sanders can also beat Trump, but is afraid of the consequences of a Sanders presidency: Democracy.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 4:15 AM

Title: Re: mahayana sutra

Content:

Caoimhghín said:

What canon is this sūtra from? Is it normally in Chinese or Tibetan?

Malcolm wrote:

It is part of the Ratnakuta collection.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 5:32 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Anders said:

I would call that overstating the case then. Heritage does not equal identity.

None of those schools would be recognisable to an Indian madhyamikan as madhyamika. They may embrace its view of emptiness, but their practices, view of the path, additional framework and so forth all distinguish them from madhyamika as it existed as an actual school.

Malcolm wrote:

Yes, of course they would be. But if you wish to be closed-minded, that is your prerogative.

I don't need your permission to consider myself and my tradition to be living exponents of the Madhyamaka school. Considering that the largest single body of Madhyamaka literature was composed by Tibetans, I would say it is a pretty fair bet that Tibetan Buddhists are Madhyamaka.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 7:07 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Johnny Dangerous said:

IDK, I mean, two of the Tibetan schools tend to in a practical sense de-emphasize philosophy as a part of their identity. Whether this is actually true in practice is another question entirely of course, but I can't see a Kagyupa or Nyingmapa saying that they represent the "Madhayamaka school", can you, have you?

Malcolm wrote:

Yes, of course, all Tibetan Buddhist schools claim to be proponents of Prasangika Madhyamaka, including Kagyu and Nyingma.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 10:02 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

So you're talking about the nature of cessation itself; but this reifies a process, because cessation cannot be thought of independently from something which abides. i.e it is the end of that thing abiding.

What is the end of klesha? It ceases. It doesn't follow that there now can't be a mind without that klesha. That is a mere metaphysical claim. Maybe its right, maybe its wrong.

So your point only applies to the cessation itself, and by extension to the abiding things (skandhas etc) which have ceased. It says nothing about the process of a yogi moving through the jhanas and into the final attainment.

Malcolm wrote:

When the series of aggregates driven by afflictions ceases because the afflictions are uprooted and there is no more birth in the three realms (because there is no more birth), this is the extreme of cessation referred to when in Mahayana we refer to samsara and nirvana as extremes. We don't accept this as the goal of the path, but it is fruitless to deny that this is very much the desired goal of shravakas.

tobes said:

What is extreme about it is that it one is able to dwell outside of samsara...

Malcolm wrote:

Since the aggregates have ceased, there is no dwelling, either inside or outside samsara.

tobes said:

how do you respond to this consistent equivocation of nirvana with unconditioned peace? AND also, for that matter, with the synonym 'deathlessness.'

Malcolm wrote:

When there is no birth, there is no death. When there is no existence, there is peace. That cessation of existence is unconditioned, because the three kinds unconditioned dharmas recognized by the shravakas to be nonexistent by nature, for example, space. Otherwise, the consequence is that non-analytical cessations also persist somehow, like the shoot of a burnt seed.

tobes said:

But we're talking about what sharvakas themselves take to be the fruit.

Malcolm wrote:

Yes, and in my opinion, you have an eternalist view of nirvana.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 10:04 AM

Title: Re: Where is 'Mind'?

Content:

Caoimhghín said:

At the same time, you said Malcolm can't say "cessation," because it "reifies a process," but you can say "peace" and have it not reify the process of "war" or more metaphorically "non-peace."

Malcolm wrote:

Also, cessation is not a process, since it is an absence of causes and conditions. Cessations are not caused.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:26 PM

Title: Re: Where is 'Mind'?

Content:

tobes said:

These statements are leaving you all with very absurd consequences.

Let's take for a moment nirvana with remainder. What remains? The rupaskandha (until death). What has ceased? The namaskandhas, and the afflictions which depend upon them.

By the logic of Malcom, Smcj, Virgo etc, when one attains nirvana with remainder - such as the Buddha did upon his awakening - there are no siddhis, there is no wisdom, there is no enlightened speech, no enlightened qualities at all. Only an afflicted body....and the complete none-existence of anything like 'awakened mind' 'prajna' 'karuna' 'maitri' etc. In this case, the Buddha would be nothing other than a 'dead/non-existent' mind and an existent, afflicted body. Truly absurd.

One does not fall into eternalism to assert that nirvana is a realisation which has very subtle but indescribable qualities. However, one does fall into nihilism when one asserts that the extinction of kleshas is the extinction of everything.

Malcolm wrote:

Ummm....no. Your rebuttal is way, way, off the mark. First of all, your objection confuses the position concerning the cessation that the highest tenet system of Hinayana holds, vs. our own personal understandings of these issues in a Mahayana context.

Second my remarks never addressed nirvana with remainder, but were strictly confined to what nirvana without remainder meant, and I referenced a Sutta in the Sutta Nipata which directly addresses the issue of what one may say about an arhat whose aggregates have broken up—nothing at all is the answer—and why.

The issue of what Buddhas and arhats experience while they are alive, according to shravakas, is an entirely separate topic.

From a Mahayana point of view, nonarising and unceasing have a completely different meaning than they do from a Hinayana point of view.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:40 PM

Title: Re: Where is 'Mind'?

Content:

smcj said:

From a Mahayana point of view, nonarising and unceasing have a completely different meaning than they do from a Hinayana point of view.

That's an important point to remember, especially since the way it is discussed can sound very similar. Apples and oranges.

(Agreeing with Malcolm again.)

Malcolm wrote:

It is also important to remember that Mahayana adds a fourth unconditioned dharma: emptiness free from extremes.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 12:46 PM

Title: Re: Where is 'Mind'?

Content:

smcj said:

That's an important point to remember, especially since the way it is discussed can sound very similar. Apples and oranges.

(Agreeing with Malcolm again.)

Malcolm wrote:

It is also important to remember that Mahayana adds a fourth unconditioned dharma: emptiness free from extremes.

Caoimhghín said:

Why do some Mahāyānikas feel the need to add that? How is that unconditioned any different from nirvāṇa, which is already an unconditioned?

Malcolm wrote:

Nirvana is a cessation, so it's an extreme. Also, Aryadeva shows that nirvana is relative, like space, etc. Only emptiness free from extremes is ultimate.

Author: Malcolm

Date: Thursday, February 13th, 2020 at 8:45 PM

Title: Re: Abhidharmakośabhaṣyaṃ and origin controversies

Content:

Aemilius said:

One of the four great Buddhist festivals in area of Tibetan culture is the Lhabab-duchen, which is a celebration of Shakyamuni's descent from the Trayastrimsa heaven after he had taught the Abhidharma there.

Malcolm wrote:

There is no connection between Lha bab dus chen and Abhidharma.

Author: Malcolm

Date: Friday, February 14th, 2020 at 12:04 AM

Title: Re: Where is 'Mind'?

Content:

tobes said:

You assert that nirvana with remainder is an entirely separate topic to nirvana without remainder - but nonetheless, we are still dealing with the nature of cessation in both cases.

Malcolm wrote:

Nirvana with remainder is the cessation of afflictions that cause rebirth in samsara. That's it. It is not necessary to have all the qualities you mention above. It is not even necessary be liberated through the dhyānas, like the Buddha.

What is cessation? You assert: it is like the shoot of a burnt out seed.

tobes said:

If you can talk about burnt seeds, I can talk about about the extinguished namaskandhas of an arhat. It is simply a counter argument to highlight that the cessation of X does not imply the non-existence of Y. It only implies the non-existence of X.

Malcolm wrote:

The cessation of the aggregates mean they no longer arise, and nothing further may be said about that person:

Upasīva:

One who has reached the end:
Does he not exist,
or is he for eternity
free from dis-ease?
Please, sage, declare this to me
as this phenomenon has been known by you.

The Buddha:
One who has reached the end
has no criterion
by which anyone would say that—
for him it doesn't exist.
When all phenomena are done away with,
all means of speaking
are done away with as well.

https://www.dhammatalks.org/suttas/KN/StNp/StNp5_6.html#stnp_note5.6.04

tobes said:
In any case, it's clear that I'm now involved in a Mahayana-Hinayana argument.

Malcolm wrote:
Not with me. I was merely pointing out that my perspective is not Hinayāna; while presenting evidence the Sautrāntikas (the higher tenet system) regard nirvana to be unreal, in contrast with the Sarvāstivādins (the lower tenet system), who assert it is real, and further, clarifying why it is that Mahāyāna regards the śrāvaka cessation to be an extreme, because it represents an aspiration for total cessation, doing away with all dharmas.

Author: Malcolm
Date: Friday, February 14th, 2020 at 4:38 AM
Title: Re: Are madhyamaka and yogacara considered schools of buddhism?
Content:
Anders said:
But it's not something I'd associate with schools that employ tenets like ekayana, tathagatagarbha, buddhahood in one lifetime and such.

Malcolm wrote:
Tathāgatagarbha sūtras existed during the time Nagārjuna was alive, and he never refuted them. Ekayāna sūtras also existed while he was alive, and he never refuted them either. In fact, he defended Mahāyāna as a whole.

Vajrayāna Buddhism came much later, but there is no contradiction between Madhyamaka and Vajrayāna, since all the tantras take Madhyamaka as their view.

So, you are taking an excessively narrow view of who can lay claim to the title, a madhyāmika. I am a madhyāmika.

Author: Malcolm

Date: Friday, February 14th, 2020 at 6:01 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

smcj said:

Vajrayāna Buddhism came much later...

Oh no you didn't...

Malcolm wrote:

Sure, this is non-controversial even from a traditional point of view.

Author: Malcolm

Date: Friday, February 14th, 2020 at 8:57 PM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

conebeckham said:

I do think it's true, though, that all Tibetan lineages consider Madhyamaka to be the "apex" view, and therefore it's right to characterize all Tibetan lineages as belonging to this "school of thought." But there's no Madhyamaka institution per se, as there was in Japan during ancient times. I don't know if there was such a "school" in the institutional sense in India, either, frankly.

Anders said:

My point is that the fact that all these lineages only really take the madhyamikan view of emptiness as apex and ignore/relegate the rest of its practice-tradition is exactly why I don't think they can accurately be called madhyamika, as much as descended/evolved from madhyamika. Madhyamika is/was not just philosophy. To reduce a school only to its view of emptiness is not a proper representation, imo.

Malcolm wrote:

That is also false. We do practice according to Aryadevas 400 and Shantidevas Bodhicarya-avatara, as well as Nagarjunas texts, and many more.

Author: Malcolm

Date: Friday, February 14th, 2020 at 10:28 PM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Anders said:

Following this line of thought would make all modern Mahayana Buddhism effectively

reducible to Mulasarvastivada in Tibet...

Malcolm wrote:

All Mahāyānīs in Tibet are Mulasarvāstivādins. For example, I am a Mulasarvāstivādin upāsaka, and in terms of bodhisattva vow ordination, Madhyamaka, which is also the philosophical tradition I follow. Point of fact, there never were separate traditions of Mahāyāna practice in terms of Madhyamaka and Yogacāra, the path is the same for both.

Author: Malcolm

Date: Friday, February 14th, 2020 at 11:41 PM

Title: Re: Pete Buttigieg

Content:

DNS said:

Meanwhile Pete Buttigieg, I mean Lieutenant Buttigieg, served in Afghanistan.

Malcolm wrote:

Why is this good? Moreover, he only served for 7 months, in a rear echelon posting. That photo is a glamour shot. He is not suited up with combat gear, he is just posing with a gun.

Author: Malcolm

Date: Friday, February 14th, 2020 at 11:55 PM

Title: Re: Coronavirus outbreak in China

Content:

Nemo said:

If you guys are right this will be over in March. I hope you are.

Malcolm wrote:

All evidence suggests this will last into the next year, at least.

Author: Malcolm

Date: Saturday, February 15th, 2020 at 1:01 AM

Title: Re: Pete Buttigieg

Content:

DNS said:

Meanwhile Pete Buttigieg, I mean Lieutenant Buttigieg, served in Afghanistan.

Malcolm wrote:

Why is this good? Moreover, he only served for 7 months, in a rear echelon posting. That photo is a glamour shot. He is not suited up with combat gear, he is just posing with a gun.

DNS said:

I was responding to Limbaugh's claim that he is not "man" enough. And Trump claims to be a macho-man, military guy, pro-military, even though he never served in the military.

Malcolm wrote:

Well, VD was his personal Vietnam...I bet he lost...

Author: Malcolm

Date: Saturday, February 15th, 2020 at 1:17 AM

Title: Re: How To Deal with Homeless People?

Content:

hkvanx said:

I still feel bothered every day when I see homeless people - the dharma teaches compassion towards other but I feel overwhelmed by the scale of the problem. Any advice?

Malcolm wrote:

Kindness and compassion. Even if you cannot do anything for them materially, you can still feel kindness and compassion for them.

Author: Malcolm

Date: Saturday, February 15th, 2020 at 2:28 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Anders said:

Following this line of thought would make all modern Mahayana Buddhism effectively reducible to Mulasarvastivada in Tibet...

Malcolm wrote:

All Mahāyānīs in Tibet are Mulasarvāstivādin. For example, I am a Mulasarvāstivādin upāsaka, and in terms of bodhisattva vow ordination, Madhyamaka, which is also the philosophical tradition I follow. Point of fact, there never were separate traditions of Mahāyāna practice in terms of Madhyamaka and Yogacāra, the path is the same for both.

Anders said:

Are you seriously saying there is no meaningful difference between sakya, gelug and nyingma and that "mulasarvastivada" is a more meaningful descriptor of them as a tradition?

Malcolm wrote:

For the most part, there is no meaningful difference between bulk of teachings of Tibetan Buddhist schools. They are all Mulasarvāstivādin from the point of view of ordination; from the point of view of path, they are all Mahāyāna; and they all claim to

be Prasanga Madhyamaka in intellectual orientation—though Karma Kagyu and Jonang might be considered outliers, they still claim they adhere to Madhyamaka.

The principal difference between Tibetan schools is what Vajrayāna traditions they adhere to. But even this is misleading, since Sakya, Kagyu and Jonang, largely base their teachings on the late Nalanda tradition and the Vajrayāna practitioners who associated with this university, such as Naropa, Ratnakarashanti, etc. While Nyingmapas follow earlier Vajrayāna traditions, they too are based on Nalanda Buddhism. Geluk is based principally on the Sakya and the (now defunct) Kadampa schools.

Thus, in terms of the vast majority of teachings, the four or five schools of Tibetan Buddhism are much more similar than they are different.

The academic curriculum of Modern Tibetan Buddhism is based on Mulasarvāstivādin Vinaya, Sarvāstivāda Abhidharma, Perfection of Wisdom Sūtras, Madhyamaka, and some study of Yogacāra. However, the dominant influence in Tibetan Buddhism is Nāgārjuna, and anything that does not comport with Nāgārjuna is considered wrong or inferior view.

In short, trying to tell a Tibetan Buddhist they do not belong to the Madhyamaka school is like trying to tell Chan and Zen Buddhists they do not follow Bodhidharma. You are not going to get very far with that claim.

Author: Malcolm

Date: Saturday, February 15th, 2020 at 4:16 AM

Title: Re: Are madhyamaka and yogacara considered schools of buddhism?

Content:

Malcolm wrote:

The academic curriculum of Modern Tibetan Buddhism is based on Mulasarvāstivādin Vinaya, Sarvāstivāda Abhidharma, Perfection of Wisdom Sūtras, Madhyamaka, and some study of Yogacāra.

Caoimhghín said:

In some select sectarianisms, accusations are levelled that the Tibetan tradition pays more attention to Venerable Guṇaprabha's Vinayasūtra than the Mūlasarvāstivāda Vinaya. What is your experience?

Malcolm wrote:

Yes, they do in fact.

Caoimhghín said:

Guṇaprabha's root text, the Vinayasūtra...is based on the Mūlasarvāstivāda Vinaya, and includes many references to the specifics of the Prātimokṣa, Sūtravibhaṅga, Karmavācānā, and Skandhaka from that system.

Malcolm wrote:

Read more:

<http://www.thlib.org/collections/texts/jiats/#!jiats=/05/nietupski/b5/#ixzz6Dxg86UBa>

Author: Malcolm

Date: Saturday, February 15th, 2020 at 4:34 AM

Title: Re: Bernie 2020

Content:

Unknown said:

Bitecofer, a 42-year-old professor at Christopher Newport University in the Hampton Roads area of Virginia, was little known in the extremely online, extremely male-dominated world of political forecasting until November 2018. That's when she nailed almost to the number the nature and size of the Democrats' win in the House, even as other forecasters went wobbly in the race's final days. Not only that, but she put out her forecast back in July, and then stuck by it while polling shifted throughout the summer and fall.

And today her model tells her the Democrats are a near lock for the presidency in 2020, and are likely to gain House seats and have a decent shot at retaking the Senate. If she's right, we are now in a post-economy, post-incumbency, post record-while-in-office era of politics. Her analysis, as Bitecofer puts it with characteristic immodesty, amounts to nothing less than "flipping giant paradigms of electoral theory upside down."

Malcolm wrote:

<https://www.politico.com/news/magazine/2020/02/06/rachel-bitecofer-profile-election-forecasting-new-theory-108944>

Author: Malcolm

Date: Saturday, February 15th, 2020 at 10:14 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

"The Republican Party is now a reliable opponent of equality and a malignant force in American life — a cancer within a patient in denial about the nature and severity of her condition," wrote the New Republic's Osita Nwanvu. "It should be not only defeated but destroyed — vanquished from the American political scene with a finality that can only be assured not by electoral politics or structural reforms alone, but by a moral crusade."

<https://www.washingtonpost.com/world/2020/02/14/trumps-authoritarian-style-is-remaking-america/>

Author: Malcolm

Date: Saturday, February 15th, 2020 at 9:50 PM

Title: Re: Trump/Pence versus ???

Content:

tingdzin said:

I have said elsewhere that I would vote for anyone the Dems put up, but I will NOT vote for a billionaire East Coaster who thinks he can buy his way into the office.

Malcolm wrote:

Even if it means another four years of Trump?

Author: Malcolm

Date: Saturday, February 15th, 2020 at 9:53 PM

Title: Re: Bernie 2020

Content:

tobes said:

'm surprised I haven't heard more on this front, but there must be a lot of pissed off (former?) Republicans around.

tingdzin said:

You would think so. Maybe they have convinced themselves that, bad as he is, Trump is still better than the Far Left. Maybe they think that once he is gone, they can reclaim the moral high ground (a pretty dubious proposition-- once democratic institutions are compromised, it's pretty hard to get them back to a reasonable state). Maybe formerly ethical Republicans have decided that it's all about money after all, and "after me, the deluge".

Malcolm wrote:

George Conway, anyone?

Author: Malcolm

Date: Sunday, February 16th, 2020 at 12:42 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

Nevada caucus coming up next Saturday. Bernie leading in the polls.

<https://www.270towin.com/2020-democratic-nomination/nevada-caucus>

It's the first diverse state to vote. Nearly half of Nevada is a minority of some type. More than half in Las Vegas.

Malcolm wrote:

Bernie is projected to win S. Carolina too. And on super Tuesday, the only primary Biden is expected to win is Alabama. Sanders takes the rest.

<https://projects.fivethirtyeight.com/2020-primary-forecast/>

Author: Malcolm

Date: Sunday, February 16th, 2020 at 1:15 AM

Title: Re: Chinese room thought experiment and supervenience

Content:

Queequeg said:

The AI is

Author: Malcolm

Date: Sunday, February 16th, 2020 at 1:34 AM

Title: Re: Trump/Pence versus ???

Content:

tingdzin said:

I have said elsewhere that I would vote for anyone the Dems put up, but I will NOT vote for a billionaire East Coaster who thinks he can buy his way into the office.

justsit said:

Shades of 2016. Some (many?) disgruntled Bernie supporters refused to vote for Clinton.

Malcolm wrote:

Not that many. Main issue with 2016 election was voter turnout, out of 230,931,921 eligible voters, only 61.4 percent turned out to vote, which means that 38.6 percent of eligible voters stayed home. This means that 89,139,721 people did not show up at the polls to cast their vote, roughly four out of ten people. This is a much bigger problem than disaffected Bernie voters who may have voted for Stein or Trump.

Author: Malcolm

Date: Sunday, February 16th, 2020 at 3:08 AM

Title: Re: both hindu and buddhist at the same time

Content:

dolphin_color said:

Even if incense is used in any tradition, it's not the incense that cultivates any qualities in us.

Malcolm wrote:

When connected with a method, it is exactly the incense that cultivates qualities in us. Example, sang offerings.

Author: Malcolm

Date: Sunday, February 16th, 2020 at 11:37 PM

Title: Re: Buddhism's class "problem"

Content:

Malcolm wrote:

To practice the Dharma one needs the 18 freedom and endowments. There is little more to be said on the issue.

Author: Malcolm

Date: Sunday, February 16th, 2020 at 11:38 PM

Title: Re: Buddhism's class "problem"

Content:

Könchok Thrinley said:

Do you think there is a class problem in convert buddhism?

Malcolm wrote:

No, not at all.

Author: Malcolm

Date: Monday, February 17th, 2020 at 1:12 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

nichiren-123 said:

Arguably, the doctrine of rebirth is one example of error.

Malcolm wrote:

Discard that and you have actually discarded the beating heart of the Dharma. Better to be a secular humanist than call yourself a Dharma practitioner.

Author: Malcolm

Date: Monday, February 17th, 2020 at 1:44 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

nichiren-123 said:

First off We are made of the 5 aggregates. We need all of them to have an experience. Take anything away and you no longer have a conscious being.

Malcolm wrote:

This is questionable, for example, formless realm beings have no material aggregate. They possess consciousness, life force, and a very limited number of mental factors, since they only have one conceptual object for the duration of their existence.

nichiren-123 said:

Yes, we are interconnected and constantly evolving. The 'me' now is not the same 'me' from any other instance in time - neither past or future. but there is still a continuum. When it all breaks down for me is at death. Once you die then the continuum of 'you' completely disperses into the external world. Our live's are like waves in the ocean. Each wave needs the entirety of the rest of the ocean to manifest itself and in some sense IS the entire ocean from the relative point of view of that wave. but when conditions change enough then the wave disperses; it recedes back into the mass and that (particular) wave will never come back.

Malcolm wrote:

Well, consciousness is not an ocean, and we are not waves. Our conscious continuums are unique and individual. This is why my karma does not ripen on you, and vice versa. One's continuum does not disperse, as you claim, but it continues on since it has its own unique causes and conditions which cause it to continue. We alone are the heirs of the karma we created, and no one else.

Author: Malcolm

Date: Monday, February 17th, 2020 at 2:15 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

Malcolm wrote:

This is questionable, for example, formless realm beings have no material aggregate. They posses consciousness, life force, and a very limited number of mental factors, since they only have one conceptual object for the duration fo their existence.

nichiren-123 said:

The existence of formless realms is contentious but I'm not going to argue it. What I will say is even if they have one less aggregate, they are still vulnerable to dissolution as any other being is - in fact, it's inevitable as long as the law of impermanence holds.

Malcolm wrote:

Yes, formless realm beings take birth in lower realms, when they have exhausted the merit which allowed them birth in the formless realms.

Well, consciousness is not an ocean, and we are not waves. Our conscious continuums are unique and individual. This is why my karma does not ripen on you, and vice versa. One's continuum does not disperse, as you claim, but it continues on since it has its own unique causes and conditions which cause it to continue. We alone are the heirs of the karma we created, and no one else.

Your idea of a continuum which never dissolves sounds to me like it contradicts non-self.

It doesn't contradict the idea of absence of self since our mental continuum dependently originates based on its own unique set of causes and conditions.

Also saying it has its own unique causes and conditions seems to ignore interconnectedness. Our continuum (even though it's internalised) must interact with the outside and be affected by it.

Everything that arises, arises based on its own unique set of causes and conditions.

My main doubt is how something like a conscious continuum can retain its 'flavour' or survive when everything else changes and dies?

One's consciousness is a momentary, serial entity, that is, it arises and perishes every instant, supported on its causes and conditions. Hence, it is not permanent, not a self, and continues forever until there are no longer causes and conditions which support its arising.

Author: Malcolm

Date: Monday, February 17th, 2020 at 2:36 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

Malcolm wrote:

One's consciousness is a momentary, serial entity, that is, it arises and perishes every instant, supported on its causes and conditions. Hence, it is not permanent, not a self, and continues forever until there are no longer causes and conditions which support its arising.

nichiren-123 said:

Not sure if we are starting to get confused as to each other's meaning so I'm going to express my argument in a different way:

At what point do you separate 'your' consciousness. (both momentary existence as well as the continuous 'stream') from everything else?

You can't cut yourself up apart from anything and claim "This is not going to disperse".

Malcolm wrote:

Since there is never a time when we did not have the innate grasping of our continuum as a self, it has always been distinct, since there is no beginning of consciousness or anything else. The logic of dependent origination forbids any sort of first cause or prime mover-- all causes are effects, and all effects are causes in their turn. Our consciousnesses are distinct because we apprehend them as a self and what belongs to a self. But the more practical point is this-- my karma is my karma and ripens on me alone, even after I attain realization and until buddhahood is attained. One cannot speak of what happens to a buddha's mind after the breakup of their aggregates, since this is one of the 14 questions to which the Buddha refused to respond. When I taste a lemon, there is no taste of sour in your mouth. This is because our psycho-physical continuums are distinct, with distinct physical and mental sense organs, etc. Even when the aggregates break up at death, because of the innate grasping to self, the mind immediately appropriates a new series of aggregates. This is why the aggregates are referred to in Sanskrit as upādāna-skandhas, addictive aggregates—we appropriate

them because we are addicted to the three afflictions, driven by the obscuration of knowledge that is the innate grasping to I, me, and mine. Even tenth stage bodhisattvas, while they are not subject to birth in the three realms, still have the knowledge obscuration, the most subtle grasping to "I, me, mine."

Author: Malcolm

Date: Monday, February 17th, 2020 at 4:16 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

nichiren-123 said:

Even when the aggregates break up at death, because of the innate grasping to self, the mind immediately appropriates a new series of aggregates.

Can you explain that in more depth?

Malcolm wrote:

Your mind appropriates your aggregates as I, me, and mine, right now. What makes you think it will cease doing so after you have died and this life's aggregates have broken up?

nichiren-123 said:

There is a beginning to consciousness. It's a dependently originating phenomena which only arises when conditions are correct. It does have a beginning which is sometime before birth. It has a beginning in the same way any other phenomena does. You can't tell me that an ocean whirlpool does not have a beginning...

Malcolm wrote:

There is no beginning to a give person's consciousness, since the series is conditioned, it cannot have an absolute beginning. Phenomena do not have real "beginnings." They only seem to from the perspective of our observation. But you cannot find a first cause for any given phenomena at all.

nichiren-123 said:

Our consciousnesses are distinct because we apprehend them as a self and what belongs to a self.

I've heard that before but never understood so could you explain that to me?

My current point of view is that our consciousness is separate because it's an internal process (occurring in a brain), that it needs the brain (as one condition) to manifest consciousness. No brain. No consciousness.

Malcolm wrote:

Well, this is a physicalist view. If this is your view of consciousness, you have left the Dharma far behind. For you, death is liberation.

Author: Malcolm

Date: Monday, February 17th, 2020 at 4:21 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

nichiren-123 said:

Isn't the brain a cause and condition for consciousness? Isn't a living body a condition for consciousness?

Malcolm wrote:

Not according to Buddhadharma.

nichiren-123 said:

I know you could presuppose formless beings having no consciousness but think about it: aren't we human beings conscious because of energy? Our consciousness is an electromagnetic field supported by the physical substratum structure of our brains.

That's not conjecture, it's science.

My point is that even a 'formless being' need's some sort of substratum to maintain its consciousness.

Malcolm wrote:

That is an awfully big inference. But no, consciousness is not the electromagnetic field of our brain. If it were, all electromagnetic fields would exhibit volition and self-determination. Further, it would be possible to create intelligence, if consciousness were merely a matter of emergent physical properties.

Author: Malcolm

Date: Monday, February 17th, 2020 at 4:23 AM

Title: Re: Buddhism's class "problem"

Content:

kusulu said:

The first thing to consider is whether convert Buddhism isn't in fact the act of appropriation.

Malcolm wrote:

No, this is not the first thing to consider. Anyway, Dharma is for all sentient beings.

kusulu said:

Part and parcel of that, is convert Buddhism the same, or similar, or even patterned after native Buddhism?

Malcolm wrote:

There is not such thing as "convert Buddhism." There is Dharma, people are free to practice or not, as they choose.

Author: Malcolm

Date: Monday, February 17th, 2020 at 4:25 AM

Title: Re: Buddhism's class "problem"

Content:

Mantrik said:

We have no inherent spiritual traditions left...

Malcolm wrote:

Well, you still have pubs...

Author: Malcolm

Date: Monday, February 17th, 2020 at 4:50 AM

Title: Re: Learning the Dharma and the limits of Buddhism

Content:

Malcolm wrote:

Well, this is a physicalist view.

nichiren-123 said:

Spiritualism can't exist without Physicalism. It's temporary existence in the Tiantai threefold truth. Having said that, I guess the Tiantai middle way shows that you can't have Physicalism without spiritualism???

Malcolm wrote:

Beings in the interval between this life and the next have mental bodies with all organs complete.

nichiren-123 said:

If this is your view of consciousness, you have left the Dharma far behind.
Dharma is truth. Reality. That's what I'm looking for.

Malcolm wrote:

Well, you won't find that in science. You are better off studying the Dharma systematically, and learning the distinction between the two truths. Then you will have a proper basis for understanding their inseparability. But there is no inherent reason why consciousness must depend on a material body.

nichiren-123 said:

For you, death is liberation.

If that were true I'd top myself right now. But I don't like that idea, lol.

Malcolm wrote:

[/quote]

This is because you have the innate grasping to I, me, and mine.

Author: Malcolm

Date: Monday, February 17th, 2020 at 8:02 PM

Title: Re: Abhidharmakośabhaṣyaṃ and origin controversies

Content:

Aemilius said:

They have removed it from the explanations of LhababDuchen. In most places in the Internet it says "in Trayastrimsa Shakyamuni gave teachings to liberate his mother ". Neither does this deny that He taught her Abhidharma there.

In the explanations about Sankashya, the place where this event took place, it is still said that Buddha taught Abhidharma to his mother, for example in Buddhism Today <http://www.buddhismtoday.com/english/holyplaces/005-sankashya.htm>

"Some say that during his forty-first year Shakyamuni went up from Shravasti to the Tushita Heaven and passed the rainy season retreat teaching Abhidharma to his mother, Queen Mayadevi, who had died seven days after Buddha's birth and been reborn as a male god in Tushita. The same happens to the mothers of all the buddhas, and they too later go to teach them, afterwards descending to Sankashya."

"Seven days before his descent the Buddha set aside his invisibility. Anuruddha perceived him by his divine sight and urged Maudgalyayana to go and greet him. The great disciple did so, telling the Buddha that the Order longed to see him. This was the time Prasenajit's statue was made. Shakyamuni replied that in seven days he would return to the world. A great assembly of the kings and people of the eight kingdoms gathered. As the Buddha descended, a flight of gold stairs appeared, down which he came. He was accompanied on the right by Brahma, who, holding a white chowny, descended on a crystal staircase, while to the left Indra came down a flight of silver stairs, holding a jewelled umbrella. A great host of gods followed."a

It is still there in the teachings of Lama Yeshe

<http://teachingsfromtibet.com/2018/08/08/sankashya-where-lord-buddha-descended-from-tushita-heaven/>

Malcolm wrote:

"Some say" refers to Thervadins. This is not a Savastivada Tradition.

Author: Malcolm

Date: Monday, February 17th, 2020 at 10:34 PM

Title: Re: Buddhism's class "problem"

Content:

tobes said:

If you or others have the wealth and time to practice Dharma and donate to Dharmic causes: this is something to rejoice in.

It's very hard to have the favourable conditions for practice: isn't that why there is danaparamita, mandala practices etc? Most of us need to accumulate more merit. Conversations about class need this context - we are talking about karma.

But in the same breath, if Dharma does not deeply undermine class consciousness - be it bourgeois or working class - then it is not being practiced right. And I suspect that often happens. In the west, and in everywhere it has been in the past. Privileged access by the aristocrats in Tibet??? Never!!

Simon E. said:

Yes, good points. Buddhadharma is inextricably linked to punya.

But we can never assume a lack of punya in others simply based on their external circumstances.

Malcolm wrote:

Sure, by definition, the highest class of humans are the ones who have the precious human rebirth with 18 freedoms and endowments, and actually use it. Mundane issues like social class and so on, do not really apply here. The poorest Tibetan yogi is infinitely in a better position in samsara than some guy like Bills Gates, etc.

Author: Malcolm

Date: Monday, February 17th, 2020 at 11:23 PM

Title: Re: Buddhism's class "problem"

Content:

Nemo said:

This was a widely debated topic in Tibet as well IIRC. One could argue that it's excess elitism was one of many causes of the fall of Tibet.

Malcolm wrote:

Tibet fell because they let the PRC build a road right into Lhasa.

Nemo said:

Often Dharma when you are young means a certain degree of poverty. There should be a balance. We live in countries where being a poor wanderer is literally a criminal act. How could a yogi live here without being beaten and harassed by police? Small

allowances should be made for those with less social capital. Scholars don't do well without yogis for company and vice versa.

Malcolm wrote:

If you are a Dharma practitioner, a real Dharma practitioner, things will always work out. We need socialism for ordinary people. But for Dharma people, Dharma provides everything.

Author: Malcolm

Date: Tuesday, February 18th, 2020 at 12:57 AM

Title: Re: Coronavirus outbreak in China

Content:

DharmaN00b said:

What if you have a cowpox/smallpox scenario? Look at what happened when Europeans settled in the new world? Huge percentage of native Americans decimated.

Malcolm wrote:

20 million+. Enough to reverse global warming for a while.

Author: Malcolm

Date: Tuesday, February 18th, 2020 at 1:33 AM

Title: Re: Coronavirus outbreak in China

Content:

smcj said:

20 million+. Enough to reverse global warming for a while.

Supposedly there was a famine in China under Mao that was 20 million. It didn't even make a dent in their population problem.

Malcolm wrote:

Well, that was in the 1950's, the above was in 1500. 450 years makes a rather significant difference. The point is that because the plague never hit the new world, the population was contributing to global warming through massive slash and burn farming in the Amazon, North America, etc.

Author: Malcolm

Date: Tuesday, February 18th, 2020 at 1:52 PM

Title: Re: Buddhism's class "problem"

Content:

tobes said:

Well tkp67 - evidence is evidence, and that is more than I have to offer!

I wonder if it has something to do with competition. Some family have returned from NYC after a year working there, and their impressions of American culture is that deep competition permeates at every level. So maybe those nearer the top have become more adept at regarding others as competitors?

In my unfounded opinion, nothing is as destructive to compassion as the asura mentality....

Malcolm wrote:

Well, they saw NYC. NYC is not America.

Author: Malcolm

Date: Tuesday, February 18th, 2020 at 11:39 PM

Title: Re: Trumpier and Trumpier...

Content:

Simon E. said:

I fear we will be seeing much more of that Kim...

Malcolm wrote:

I don't know, I think Morrison is a much bigger clod than Bojo the Clown.

M

Author: Malcolm

Date: Wednesday, February 19th, 2020 at 5:36 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

However, Steyer is still polling very low in spite of massive spending on ads by him.

Malcolm wrote:

It has to be the tie.

Author: Malcolm

Date: Wednesday, February 19th, 2020 at 6:39 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

Sanders surges to double-digit lead in new nationwide poll

<https://www.politico.com/news/2020/02/18/bernie-sanders-frontrunner-nationwide-poll-115753>

Author: Malcolm

Date: Wednesday, February 19th, 2020 at 9:32 PM

Title: Re: Abhidharmakośabhaṣyaṃ and origin controversies

Content:

Malcolm wrote:

I am not talking about Sankashya; I am talking about the fact that this tradition you describe of the Buddha teaching Abhidhamma in a heaven is not a sarvastivada tradition.

Aemilius said:

The Chinese pilgrims Fa Xian and Hsuanzang have described the place of Sankashya, and it most certainly was outside of the theravada-land at that time:

"The Chinese pilgrims describe further stupas and a chankramana where Shakyamuni and the previous buddhas had walked and sat in meditation.

The three flights of stairs disappeared into the ground, but for seven steps of each, which remained above. When Ashoka came here later he had men dig into the earth around the protrusions in order to discover their depth. Although they reached the level of water, they could not find the stairs' end. With increased faith, Ashoka then built a temple over them with a standing image of the Buddha above the middle flight. Behind this temple he erected a great pillar surmounted by an elephant capital. Because the tail and trunk had been destroyed, both Chinese pilgrims mistook this for a lion.

"Hsuan Zang tells that the original stairs had existed until a few centuries before his visit, when they disappeared. Various kings built replicas of ornamented brick and stone, with a temple containing images of Shakyamuni, Brahma and Indra above them. These were within the walls of a monastery, which he describes as excellently ornamented and having many fine images. He further says that some hundreds of monks dwelt there and that the community had lay followers. Two centuries earlier Fa Hsien found roughly 1,000 monks and nuns living here pursuing their studies, some hinayana and some mahayana. Both pilgrims tell stories of a white-eared dragon who lived close to the monastery, caring for it and the surrounding area. Fa Hsien especially remarks on the abundant produce of the land and the prosperity and happiness of the people."

Author: Malcolm

Date: Wednesday, February 19th, 2020 at 11:41 PM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

I know most of you here at DW like Bernie, but if it's Trump vs. Bernie; I could see Bernie winning the popular vote (West coast, Northeast, large urban areas) and Trump winning the electoral vote, which means Trump gets re-elected.

Malcolm wrote:

This is just FUD.

Author: Malcolm

Date: Wednesday, February 19th, 2020 at 11:43 PM

Title: Re: Desert island book

Content:

SteRo said:

Maybe you want to apply specific tibetan conventions to the whole of Mahayana.

Malcolm wrote:

No, I am sure he is referring to Vajrayāna material, which requires empowerment and transmission.

I can't answer in full because one of the two books I would bring requires transmission and empowerment. The other book is the Perfection of Wisdom in 8000 lines (the omitted title is Treasury of the Dharmadhātu and its autocommentary by Longchenpa).

Author: Malcolm

Date: Thursday, February 20th, 2020 at 12:34 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

I know most of you here at DW like Bernie, but if it's Trump vs. Bernie; I could see Bernie winning the popular vote (West coast, Northeast, large urban areas) and Trump winning the electoral vote, which means Trump gets re-elected.

Malcolm wrote:

This is just FUD.

DNS said:

It could be. Or we might find out if Bernie wins the nomination. But if Bernie doesn't win the nomination, we'll never know for sure what would've happened. We'll also need to see who he picks as a running mate, as that could change things (if he gets the nomination).

Malcolm wrote:

This is just establishment Dem (read Republican lite) FUD because they are afraid their friends in insurance and big pharma will lose money. I means seriously, look at how much of a cut we allow middlemen in the American health care industry to take. And for what? Administration fees, and that's it.

Author: Malcolm

Date: Thursday, February 20th, 2020 at 1:32 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

This is pretty cool, an interactive map where you can predict who will win each state and thereby the most electoral votes.

<https://www.270towin.com/>

Here is my prediction right now, if it's Bernie. But I could be wrong. I got the 2016 election way off when I predicted Hillary would win.

And no, I'm not a Trump supporter, so this is not wishful thinking on my part.

Malcolm wrote:

based on the map as it stands, Dems only need to win FL. Alternately, Wis and PA without FL

Author: Malcolm

Date: Thursday, February 20th, 2020 at 1:42 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

based on the map as it stands, Dems only need to win FL. Alternately, Wis and PA without FL

DNS said:

I already have WI and PA in the Dems column.

Using my map as it stands, Dems would just need FL or NC and they could win.

And that's a huge uphill battle for Dems to win FL and/or NC.

Malcolm wrote:

But they don't need either -- they just need WI and PA, using the map as presented there. Basically, if we don't vote Trump out, we deserve him.

Author: Malcolm

Date: Thursday, February 20th, 2020 at 1:46 AM

Title: Re: Kyabje Jigten Sumgon's protection wheel

Content:

Sennin said:

I know you're asking Cone, but I only asked if I could practice this by itself mainly because I don't practice five fold mahamudra. So probably if one is a Drikungpa it may not serve as a main practice cause there's complete practice cycles in that lineage.

Malcolm wrote:

Umm, did you forget about Uṣṇīścakravartin? That can be practiced as a standalone sadhana.

Author: Malcolm

Date: Thursday, February 20th, 2020 at 2:33 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

But they don't need either -- they just need WI and PA, using the map as presented there. Basically, if we don't vote Trump out, we deserve him.

DNS said:

Oh, okay, I see you're using the default map from the site, not the one I created. They are saying VA and NH to the Dems and I don't know about that . . . VA and NH typically vote GOP for POTUS.

HRC barely won VA and she had Kane from VA as her running mate.

Malcolm wrote:

VA is soundly in the Dem column now. HC won there by 5 points. It was very close in NH, where Bernie beat HC in the primary by a landslide. And trust me, I live next door to NH, Trump is not going to win there, too many people from MA live in the urban areas.

Author: Malcolm

Date: Thursday, February 20th, 2020 at 5:32 AM

Title: Re: Paradoxical statements from the buddha himself?

Content:

DNS said:

I agree with JD. Not all paths take you to nirvana, full awakening. Some only go to the base camp; to reach the summit, you need Buddha-Dharma.

Malcolm wrote:

Actually, to even find the right mountain, you need Buddhadharma.

Author: Malcolm

Date: Thursday, February 20th, 2020 at 9:53 AM

Title: Re: POTUS 2020 poll #2

Content:

tobes said:

It's brave person who makes any kind of election prediction these days.....

On Sanders: what do people say about his foreign policy/likely geopolitical influence?

Reestablish international norms/rule based-liberal order? Isolationist?

Malcolm wrote:

Realignment of security based on reinvigorating the Atlantic alliance, skepticism towards neoliberal trade deals. Stronger ties with the U.N.

Author: Malcolm

Date: Friday, February 21st, 2020 at 2:58 AM

Title: Re: Why are there living beings?

Content:

SteRo said:

There is nothing that does not conform to reality.

Author: Malcolm

Date: Friday, February 21st, 2020 at 4:47 AM

Title: Re: Why are there living beings?

Content:

SteRo said:

Understanding of the truth of reality of the Buddha's teachings refers to the path of seeing and above.

For a detailed explanation please be referred to Prajnaparamita sutras and commentaries.

Caoimhghín said:

Does this mean that, for you, the path of seeing is also "the truth (of reality)?"

SteRo said:

"The path of seeing" is a skillful means of the doctrine corresponding to deceptive experience.

Caoimhghín said:

It seems to be "seeing," rather than "what is seen," IMO. Trying to find/identify "what is seen" is a trickier business.

SteRo said:

Don't try to get at truth through sophisticated wordings. It's futile and the doctrine is already perfect.

Malcolm wrote:

Dharmadhātu is not a sophisticated word, in fact, you can find it in the Prajñāpāramitā Sūtra in 8000 lines, it just means, "the source of phenomena," such as this line:
"Subhuti, signless, wishless, uncompounded, nonarising, unreal, or imperishable, totally imperishable dharmadhātu, Subhuti, that is the perfection of wisdom that the tathāgatas, arhat, samyaksambuddhas teach the world."

Author: Malcolm

Date: Friday, February 21st, 2020 at 4:57 AM

Title: Re: Why are there living beings?

Content:

Malcolm wrote:

BTW, to answer the question, the Bonpos have an answer:

From the essence of the five separate elements
there was a whole, single, great egg.

High white mountains formed from the outer egg shell,

white oceans pooled from the inner egg white,

The sentient beings of the six classes

originated from the membrane of the egg in between.

The egg yolk formed eighteen eggs,

in the middle of those eighteen eggs,

there came one white egg.

The first four lines explain the outer universe.

The second five lines explain the origin of sentient beings in general,

the eighteen families of human beings,

and Tibetans (the white egg) specifically.

There you have it, this why there are sentient beings.

Author: Malcolm

Date: Friday, February 21st, 2020 at 4:59 AM

Title: Re: Burning Negative Karma

Content:

Malcolm wrote:

I always find that using kerosine as an accelerant is good, cheap and easy to find.

Author: Malcolm

Date: Friday, February 21st, 2020 at 10:37 PM

Title: Re: Abhidharmakośabhaṣyaṃ and origin controversies

Content:

Aemilius said:

Yes, but somehow the tradition of the Four Great Buddhist Festivals did arise.

Malcolm wrote:

Good, glad we got that out of the way.

Aemilius said:

We agree that Northern and Central Indian Buddhism were governed by other schools than the Tamraparniyas, or srilankan elders, (for ex. Vasubandhu never uses the appellation "theravadin", they are known as "srilankan monks" for him).

Malcolm wrote:

Or Vibhajyavādin.

Aemilius said:

The festival of Buddha's descent from the Trayastrimsa heaven was known in China and Tibet. They certainly got it from the schools they were in contact with in India.

According to Etienne Lamotte the Vibhasa (a Sarvastivadin buddhist encyclopedia) laments that many sutras have been lost and little remains, the Ekottara Agama originally went from 1 to 100, now we have only the sutras from 1 to 10. One of the disappeared sutras must be the one about the Buddha's visit to the Trayastrimsa heaven.

The tradition also tells that when the disciple of Ananda died, 9000 works of Abhidharma disappeared from the world with him. They were still held in memory at the time, and not yet written down. This is also from Lamotte's History of Indian Buddhism.

All of this means that Buddha's visit to Trayastrimsa remained as a story held in memory by some people, when it was no longer found in the sutras. It must have been an impressive tradition as the actual jewel ladders were still found at the time of King Ashoka, or a lower portion of the jewel ladders!

Malcolm wrote:

One can only imagine.

Author: Malcolm

Date: Friday, February 21st, 2020 at 11:11 PM

Title: Re: Why are there living beings?

Content:

SteRo said:

"the source of phenomena"? I've not come across that rendering and I don't find it helpful because of its potential 'thinginess' in the context of an alleged ultimate first cause/source being this or that. No support can be affirmed.

Malcolm wrote:

Well, this is how it is defined in classical buddhist literature, where, for example,

Vasubandhu describes "dhātu", in the term dharmadhātu, as being like a mine.

Since in Mahāyāna, the dharmadhātu is a synonym for the emptiness of all phenomena, it can be likened to the source of all phenomena, as the Buddha does in several sūtras

Candrakīrti himself allows that emptiness can be considered a source. Nāgārjuna points out that empty things arise from things that are utterly empty.

Author: Malcolm

Date: Saturday, February 22nd, 2020 at 12:14 AM

Title: Re: Desert island book

Content:

DNS said:

Āṅguttara Nikāya (numbered discourses of the Pali Canon)

and

Ekottara Āgama (numbered discourses of the Chinese Agamas Tripitaka)

Queequeg said:

Interesting that you would take the Nikaya and the Agama of more or less the same text.

Can you explain your reasoning on that?

DNS said:

One is Theravada, one is Mahayana. I'm non-sectarian and it's my favorite Nikaya / Agama.

Malcolm wrote:

Ekkotara Āgama is not a Mahāyāna text.

Author: Malcolm

Date: Saturday, February 22nd, 2020 at 1:19 AM

Title: Re: Desert island book

Content:

DNS said:

Perhaps not originally or technically, but it could be considered a precursor of Mahayana as it is an accepted part and incorporated part of the Chinese Buddhist Canon.

Malcolm wrote:

The Ekottara Āgama cannot be accepted as part of the Mahāyāna canon at all. It matters very little that it was included in the Chinese Canon. There are several śrāvaka sūtras in the Tibetan canon as well, but that does not make those sūtras a part of Mahāyāna. The reason why all four āgamas were not translated into Tibetan in their entirety is precisely because they do not form part of the Mahāyāna canon.

Author: Malcolm

Date: Saturday, February 22nd, 2020 at 2:30 AM

Title: Re: POTUS 2020 poll #2

Content:

PeterC said:

It's the circular firing squad back in action again.

Malcolm wrote:

Bernie somehow managed to stay out of the circle.

Author: Malcolm

Date: Saturday, February 22nd, 2020 at 2:56 AM

Title: Re: Trump Impeachment

Content:

PeterC said:

So let's suppose they lose. Having obstructed multiple election security bills, crippled the federal elections commission and installed cronies in key roles in the intelligence system, they (a) know that there will be foreign influence in the elections, (b) don't intend to do a thing to stop it, and (c) will have control of all the information about it. So if trump loses, what's to stop him claiming that the election was compromised, that the Russians intervened to win a couple of key states for the democrats, and that the result must therefore be suspended until they can "figure out what's going on"? He's sworn in, he's in the White House, all his appointees are at their jobs, a majority of the senate says what's the big deal - by what mechanism does he then get replaced? He commissions a report from the FBI or whomever saying that states X and Y has their results tampered with and should have gone Republican, he declares victory - then what? The army marches up Pennsylvania Avenue and evicts him?

Malcolm wrote:

No, it goes to the Supreme Court, who give Trump a win on a party line vote. He dismisses Congress, declares martial law, installs a puppet Congress, declares himself president for life, and begins to jail his opposition in Soviet style trials. Gulags are built in Arizona, etc., under the rule of Joe Arpaio, who is appointed the Governor of the Southwest Security Zone (formerly Texas, New Mexico, AZ and SoCal, having reorganized the lower 48 states into 5 or more principle Security Zones under the ultimate direction of Stephen Miller). The Armed Forces back Trump.

PeterC said:

This could get a lot worse, quite easily.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, February 23rd, 2020 at 11:01 AM

Title: Re: Trump Impeachment

Content:

Wayfarer said:

The real malefactor behind all this, apart from Trump himself, is Murdoch.

Malcolm wrote:

Spot on.

Author: Malcolm

Date: Sunday, February 23rd, 2020 at 9:41 PM

Title: Re: Bernie 2020

Content:

Könchok Thrinley said:

<https://twitter.com/BernieSanders/status/1231021453270769664>

The comments made me quite mad to be honest. Is the desinformation around him so bad? Did they really accuse him of dealing with Russia?

Malcolm wrote:

The DNC are idiots.

Author: Malcolm

Date: Monday, February 24th, 2020 at 12:40 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

Truth hurts.

Malcolm wrote:

But in good way.

Author: Malcolm

Date: Monday, February 24th, 2020 at 1:51 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

The Democratic Party abandoned the New Deal under Clinton, and has been "GOP lite" ever since.

"Clinton was genuinely concerned with improving the lot of working-class Americans. Yet all of his policies to that end were hemmed in by a neoliberal framework that had been embraced by both sides of the aisle by the 1990s. Sometimes this was against his wishes—when discussing his first budget, Clinton famously complained, “You mean to tell me that the success of my economic program and my reelection hinges on the Federal Reserve and a bunch of frak bond traders?” But it also became a central feature of Clintonism. This economic straitjacket was the result of a fight that had started decades before. After the Great Depression and the Second World War, classical laissez-faire economics had been profoundly discredited, and the Democratic Party had come to accept that strict controls on the markets and protections for workers—in the form of pro-union legislation, the regulatory state, antitrust policy, and so on—were needed to moderate the ruthless swings of capitalism."

<https://www.thenation.com/article/archive/the-rise-and-fall-of-clintonism/>

Author: Malcolm

Date: Tuesday, February 25th, 2020 at 1:31 AM

Title: Re: The limit of compounded phenomena

Content:

dolphin_color said:

I think a logician could easily infer that the classic analysis of particles leads to the view that forms are, in theory, infinitely decomposable. Although, perhaps knowing that is not particularly useful from a Buddhist perspective.

So they are infinitely decomposable according to the theory that denies the existence of a partless particle, but there is some kind of limit on how far down we can decompose a substance, stopping at subtle particles. Is the limit imposed by tradition, or is there some kind of knowledge limit, or something else?

Malcolm wrote:

The limit is what whatever the limit of analysis is available plus the negation of inherent existence.

Author: Malcolm

Date: Tuesday, February 25th, 2020 at 5:53 AM

Title: Re: The limit of compounded phenomena

Content:

dolphin_color said:

I get the negation of inherent existence part, but what determines the "the limit of analysis" conventionally?

Malcolm wrote:

The limit of analysis happens when there is nothing further to analyze. For example,

showing that the proposition of partless particles is incoherent.

Author: Malcolm

Date: Tuesday, February 25th, 2020 at 12:54 PM

Title: Re: The limit of compounded phenomena

Content:

dolphin_color said:

partless particles is incoherent

And if this is so, at least in theory, my understanding is there should be no limit to the level of analysis.

Malcolm wrote:

There is no point in analyzing incoherence beyond the fact this or that premise about reality is incoherent.

Author: Malcolm

Date: Tuesday, February 25th, 2020 at 12:59 PM

Title: Re: Power places

Content:

dolphin_color said:

I've heard about power places in Asia, but I wonder: How can I assess if a place in the West (in nature) is a power place for meditation and practice? Are there formal metrics for doing so? Or informal metrics? Or is the designation of "power place" just a matter of tradition and geography?

Malcolm wrote:

You have to be there for some time to see if a place is such a place.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 12:10 AM

Title: Re: Which Nalanda pandit?

Content:

dolphin_color said:

Which Nalanda pandit should I read first? Nagarjuna, Aryadeva, Chandrakirti, or Shantarakshita? I'd like to read one of their writings, rather than start with a commentary or guide.

Malcolm wrote:

Nāgārjuna and Aryadeva could not possibly have been Nalanda paṇḍitas because Nalanda, as a university, did not exist in the 2nd and 3rd century, CE. hat said, of course there was a strong school of Madhyamaka located at Nalanda after its founding.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 10:29 PM

Title: Re: How is karma individual?

Content:

nichiren-123 said:

I'd like to have a detailed discussion on how karma works.

I can understand cause and effect. That nothing happens in a vacuum and your actions will somehow come back to you like an echo when you shout inside a large hall.

What I can't wrap my head around is how karma is individual and how your karma is supposed to maintain the cycle of samsara. It seems to contradict impermanence and non-self in my head. Also, how does the individual being not disperse at death?

I see our lives as like waves on the ocean, each wave being a separate phenomena or dharma. while we exist as long as conditions are favorable as some sort of continuum, like the waves travelling through the environment, there comes a point where all phenomena no longer have the energy to be maintained and hence disperse.

Looking forward to some engaging discussion on this topic

Malcolm wrote:

Your questions are all addressed by Nāgārjuna in the Verses of Dependent Origination:

<https://www.lotsawahouse.org/indian-masters/nagarjuna/heart-dependent-origination>

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 10:37 PM

Title: Re: The role of truth in Buddhism?

Content:

Lazy Lubber said:

I assume 'ignorance' is a mental phenomena.

Malcolm wrote:

Ignorance refers to the state of being afflicted. Formations refers to the karmas that are motivated by affliction.

Basically, all terms of the twelve links of dependent origination can be boiled down to affliction, action, and suffering.

<https://www.lotsawahouse.org/indian-masters/nagarjuna/heart-dependent-origination>

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 10:59 PM

Title: Re: How is karma individual?

Content:

Malcolm wrote:

Your questions are all addressed by Nāgārjuna in the Verses of Dependent Origination:

<https://www.lotsawahouse.org/indian-masters/nagarjuna/heart-dependent-origination>

nichiren-123 said:

Where can I go to get a introduction to the twelve nidanas? They've always confused me...

Malcolm wrote:

The best place is chapter 3 of the Abhidharmakośabhasyaṃ. There are four interlocking schemes: static dependent origination, serial dependent origination, prolonged dependent origination, and momentary dependent origination.

Prolonged dependent origination means that ignorance and formations are the affliction and karma of the past life, which act as causes for this life. Consciousness through sensation are the result in this life, suffering. Craving and addiction are the causal afflictions in this life; becoming is karma. These three act as the cause for the suffering of the next life: birth, and aging and death.

You should look at Abhidharmakośabhasyaṃ (Pruden), pp. 410-437 for further explanations of the other three kinds.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:03 PM

Title: Re: How is karma individual?

Content:

Sādhaka said:

Then in Buddhadharma, when we talk about dependent-origination, we're not really concerned with the alleged interconnectedness of everything in the world and all the related processes of its apparent arisings; we're actually only concerned with the dependently-originated processes of the mind (and speech & body) of the continuum of the individual(?)

Malcolm wrote:

Yes, that is correct. However, momentary and serial dependent origination do cover all compounded phenomena. But our interest is in liberation, and so we focus on the dependent origination as it pertains to living beings.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:20 PM

Title: Re: How is karma individual?

Content:

nichiren-123 said:

...

What I can't wrap my head around is how karma is individual and how your karma is supposed to maintain the cycle of samsara. It seems to contradict impermanence and non-self in my head. Also, how does the individual being not disperse at death?

SteRo said:

Karma is both, individual and collective.

Malcolm wrote:

There is no true "collective" karma. There is however similar karma that manifests similar results. But all karma is individual, never collective.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:22 PM

Title: Re: How is karma individual?

Content:

nichiren-123 said:

Where can I go to get a introduction to the twelve nidanas? They've always confused me...

Malcolm wrote:

The best place is chapter 2 of the Abhidharmakośabhasyaṃ. There are four interlocking schemes: static dependent origination, serial dependent origination, prolonged dependent origination, and momentary dependent origination.

Prolonged dependent origination means that ignorance and formations are the affliction and karma of the past life, which act as causes for this life. Consciousness through sensation are the result in this life, suffering. Craving and addiction are the causal afflictions in this life; becoming is karma. These three act as the cause for the suffering of the next life: birth, and aging and death.

You should look at Abhidharmakośabhasyaṃ (Pruden), pp. 410-437 for further explanations of the other three kinds.

Sādhaka said:

Then in Buddhadharma, when we talk about dependent-origination, we're not really concerned with the alleged interconnectedness of everything in the world and all the related processes of its apparent arisings; we're actually only concerned with the

dependently-originated processes of the mind (and speech & body) of the continuum of the individual(?)

nichiren-123 said:

I might be misreading you, but karma doesn't have much to do with the external world then?

Malcolm wrote:

The Abhidharmakośabhasyaṃ chapter on karma, chapter four, details the specifics of karma as it relates to rebirth, ripening in this life, and so on.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:24 PM

Title: Re: How is karma individual?

Content:

nichiren-123 said:

My understanding was that karma is an action that you do which travels out into the world as a causal process and that somehow returns to us, as I said, like an echo.

Malcolm wrote:

Literally, the Buddha said, "karma (action) is volition (cetana) and what proceeds from volition (derived actions of body and voice).

Nāgārjuna and Vasubandhu merely reinforce this statement.

Then there is karmavipaka, the ripening of karma, and that is where things become more complicated.

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:25 PM

Title: Re: How is karma individual?

Content:

SteRo said:

Karma is both, individual and collective.

Malcolm wrote:

There is no true "collective" karma. There is however similar karma that manifests similar results. But all karma is individual, never collective.

SteRo said:

Well, from my perspective there is no "true" karma at all, so your differentiation might be relevant only in a scholarly context.

Malcolm wrote:

Depends on what you mean by "true." "True" means here "conventionally valid." All conventionally valid karma is individual. There is no "collective" karma that can be said to be conventionally valid.

SteRo said:

"I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'...

"[This is a fact that] one should reflect on often, whether one is a woman or a man, lay or ordained...

"Now, based on what line of reasoning should one often reflect... that 'I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'? There are beings who conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that bad conduct in body, speech, and mind will either be entirely abandoned or grow weaker...

"A disciple of the noble ones considers this: 'I am not the only one who is owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator; who — whatever I do, for good or for evil, to that will I fall heir. To the extent that there are beings — past and future, passing away and re-arising — all beings are the owner of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions. Whatever they do, for good or for evil, to that will they fall heir.' When he/she often reflects on this, the [factors of the] path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the obsessions destroyed."

Malcolm wrote:

— AN 5.57

Author: Malcolm

Date: Wednesday, February 26th, 2020 at 11:38 PM

Title: Re: How is karma individual?

Content:

SonamTashi said:

The only sense in which you can say people "share" karma is in that they have similar karma. Not that they actually have the same karma.

Beings in the human realm have similar karmas that manifest as the human realm, but

we don't all have the exact same karmas stemming from the same exact same actions.

Malcolm wrote:
Correct.

Author: Malcolm
Date: Wednesday, February 26th, 2020 at 11:38 PM
Title: Re: How is karma individual?
Content:

SteRo said:
Actions and activities lead to effects in the sphere of experience of the agent. So your simile of an echo is appropriate. The main thing is what motivates these actions and activities which might be percepts and/or concepts that entail an impulse to act.

Malcolm wrote:
You can explain this in simpler terms: afflictions (desire, hatred, and ignorance) result in actions, which in turn result in suffering.

Author: Malcolm
Date: Wednesday, February 26th, 2020 at 11:40 PM
Title: Re: How is karma individual?
Content:

SteRo said:
Actions and activities lead to effects in the sphere of experience of the agent. So your simile of an echo is appropriate. The main thing is what motivates these actions and activities which might be percepts and/or concepts that entail an impulse to act.

Malcolm wrote:
There are no agents that are responsible for actions.

SteRo said:
Great King, the five aggregates are “painted” by one’s own karma. As an analogy, O Great King, there is no painter who paints the peacock’s five-colored tail, and neither is there any paint involved. Rather, it is painted by the peacock’s own karma. Great King, in the same way, childish ordinary beings arise from reciprocal conditions, painted by their own karma.’

Malcolm wrote:
https://read.84000.co/translation/toh247.html?fbclid=IwAR1S9KjdTZcuVOPa6zB1KnEPiHwO_L4xSL4uKfTV2lqd90Zsr1sC7dPkZVw

Author: Malcolm

Date: Thursday, February 27th, 2020 at 12:00 AM

Title: Re: How is karma individual?

Content:

SteRo said:

Actions and activities lead to effects in the sphere of experience of the agent. So your simile of an echo is appropriate. The main thing is what motivates these actions and activities which might be percepts and/or concepts that entail an impulse to act.

Malcolm wrote:

There are no agents that are responsible for actions.

SteRo said:

Agreed. I used 'agent' to denote the location of origin of action which is also the location of the fruition of the effect of that action. It might sound a bit strange to say 'the sphere of experience acts'.

Malcolm wrote:

For example, actions performed in the kamadhātu will not ripen in the rūpadhātu, and vice versa.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 12:23 AM

Title: Re: Horror movie people

Content:

ford_truckin said:

No idea but Texas Chainsaw Massacre is the best horror movie of all time.

Malcolm wrote:

The second one was better, the one with Dennis Hopper.

But the best horror movie of all time was 28 Days Later.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 12:25 AM

Title: Re: Horror movie people

Content:

dolphin_color said:

I honestly don't understand why people enjoy horror movies.

Malcolm wrote:

My guru, Kunzang Dechen Lingpa, an old chod practitioner, thought horror movies were hilarious. He also wept at animal videos. Another of my gurus, Ngakpa Yeshe Dorje, favorite movie was The Terminator.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 1:40 AM

Title: Re: Horror movie people

Content:

Könchok Thrinley said:

I really enjoyed The Sinister. I usually dislike horror movies but that one kinda fit my taste. I have a really soft spot for demons.

Malcolm wrote:

Get Out! is pretty good for the faint of heart.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 1:50 AM

Title: Re: How is karma individual?

Content:

Queequeg said:

Probably repetitive of what's above, but here's my general understanding.

1. Karma is determined by intent.

Malcolm wrote:

Karma is not determined by intent, it is intent (cetana).

Otherwise, what you wrote is fine.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 1:53 AM

Title: Re: A question about secrecy within Tibetan Buddhism

Content:

tomdzogchen27 said:

But the need for retreats that are way more expensive than I can manage makes it hard to receive advanced teachings.

Malcolm wrote:

Then, you should accumulate merit by practicing Ngondro. Your inability to receive higher teachings means one of two things: you do not have a karmic cause and condition to meet the teachers you want to meet; or two, you have not accumulated enough merit to meet them. Of the two obstacles, the former is impossible to overcome, but latter problem can be overcome easily with purification and gathering merit (i.e. vajrasattva and mandala offerings).

Author: Malcolm

Date: Thursday, February 27th, 2020 at 2:10 AM

Title: Re: How is karma individual?

Content:

Simon E. said:

...karma is intention, the result of the intention is vipaka.

Frequently when mention is made of karma what is actually meant is vipaka...

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 2:41 AM

Title: Re: How is karma individual?

Content:

JoaoRodrigues said:

The west see karma as action-consequence, cause-effect, a sort of application of justice, something that's maybe badly understood.

"The word Karma in sanskrit actually means doing, action. Karma comes from the root Kri that means to do."

Malcolm wrote:

Nevertheless, Buddha was very precise in how he defined karma. Karma is volition.

JoaoRodrigues said:

If we see everything as a unity, the entire field of events, happenings, everything that you do(karma) you're actually doing it to yourself.

Malcolm wrote:

Buddhadharma negates such a unity.

JoaoRodrigues said:

I don't know if that's the Buddhist concept, but if it is, karma doesn't necessarily have anything to do with individuality.

Malcolm wrote:

The karma that the Buddha taught is absolutely individual:

"Now, based on what line of reasoning should one often reflect... that 'I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'?"

There are beings who conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that bad conduct in body, speech, and mind will either be entirely abandoned or grow weaker...

<https://www.accesstoinsight.org/tipitaka/an/an05/an05.057.than.html>

Author: Malcolm

Date: Thursday, February 27th, 2020 at 3:14 AM

Title: Re: Decreased interest in Tantric practice

Content:

Johnny Dangerous said:

I have found my interest in new Tantric practices waning over time. Prior to taking teachings from ChNN I received a lot of initiations, and generally took attending them quite seriously. Since this time I have the reoccurring feeling that I have enough of them, and find it harder to get all ginned up about them. I do one Sadhana regularly and that's about it.

I have an opportunity coming up to receive an empowerment I should probably get, but at the time, I don't feel particularly inspired. I will be attending the retreat where it's being offered regardless.

How does one handle this?

Malcolm wrote:

100% guru yoga.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 3:21 AM

Title: Re: both hindu and buddhist at the same time

Content:

PeterC said:

What do you mean by "Hinduism"?

Where would these monks you mention come from? Any of them Thai?

monkishlife said:

My point is, is that some Theravadan schools are highly, highly strict as they consider themselves the purists in Buddhism. A good example would be the Thai Forest Monk traditions. It would be hardest for someone trying to combine yogi spirituality with that branch Theravada Buddhism, particularly in a more formal sense.

Malcolm wrote:

Not at all. Any Theravadin monk can practice Mahāyāna or Vajrayāna without having to change anything. In fact, at one point in history, Mahāyāna and Vajrayāna was quite

widespread amongst Theravādins.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 4:26 AM

Title: Re: Decreased interest in Tantric practice

Content:

Johnny Dangerous said:

Anyway, the conflict I'm finding is that my Vajra brothers and sisters with whom I regularly interact in meatspace are not Dzogchenpa for the most part, and tend to be much more excited about and focused on initiations etc. than I am. It's not as if I don't consider what I've received precious, or that I'm trying to throw them out, they just often feel...redundant at this point. I am wondering if that's the wrong way to look at them.

Malcolm wrote:

You are a student of Chogyal Namkhai Norbu. He is, according to you, your root guru. According to him, if you do not know what to practice, then practice guru yoga.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 4:42 AM

Title: Re: Decreased interest in Tantric practice

Content:

Johnny Dangerous said:

Sometimes the simplest answer is the hardest to see for some reason.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 6:55 AM

Title: Re: How is karma individual?

Content:

PadmaVonSamba said:

Each karma is unique just as different rivers are unique, even though they lead to the same ocean.

Malcolm wrote:

I assume here you mean the ocean of suffering.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 7:27 AM

Title: Re: Decreased interest in Tantric practice

Content:

PadmaVonSamba said:

This relates to a question I posted recently about whether there is such a thing as “casual vajrayana”.

Malcolm wrote:

No, not really, since the whole point of Vajrayāna is to take the result as the path.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 10:21 AM

Title: Re: Decreased interest in Tantric practice

Content:

Tata1 said:

One sadhana a day is quite a lot

Johnny Dangerous said:

It's not daily, it's a weekly commitment, and I usually do it with a group.

Anyway, the conflict I'm finding is that my Vajra brothers and sisters with whom I regularly interact in meatspace are not Dzogchenpa for the most part, and tend to be much more excited about and focused on initiations etc. than I am. It's not as if I don't consider what I've received precious, or that I'm trying to throw them out, they just often feel...redundant at this point. I am wondering if that's the wrong way to look at them.

tobes said:

I'd tread carefully. I've found that all Dharma methods I've received can degenerate very swiftly if they are not maintained with great diligence. Once degenerated, they can seem less useful, even meaningless. Then, they can become restored, and one can see how the problem was not in the Dharma method, but in the way it was being treated.

But this is merely the starting point.

The deeper point is to continually meditate on which approach will actually liberate you. It sounds to me like you are gaining confidence that you have a true answer to this, and this at least part of your sense that other ways are redundant.

I can relate; been going through a very similar thing.

Malcolm wrote:

The main point is the completion stage. It doesn't matter much how one gets there.

Author: Malcolm
Date: Thursday, February 27th, 2020 at 10:48 PM
Title: Re: Bernie 2020
Content:

Dan74 said:
Interestingly no one responds to this.

Malcolm wrote:
Who has time to watch a half hour of some guy on the internet?

Sanders voted no on Yemen. He did vote on going to war against the Al Qaeda in Afghanistan, but since said he was mistaken to do so. He tends to vote against the National Defense Authorization Act. Despite this, he won helped win a defense contract to build fighter jets in VT. So no, Sanders is not a pacifist, but he is definitely an anti-war candidate.

Author: Malcolm
Date: Thursday, February 27th, 2020 at 10:49 PM
Title: Re: A question about secrecy within Tibetan Buddhism
Content:

tomdzogchen27 said:
But the need for retreats that are way more expensive than I can manage makes it hard to receive advanced teachings.

Malcolm wrote:
Then, you should accumulate merit by practicing Ngondro. Your inability to receive higher teachings means one of two things: you do not have a karmic cause and condition to meet the teachers you want to meet; or two, you have not accumulated enough merit to meet them. Of the two obstacles, the former is impossible to overcome, but latter problem can be overcome easily with purification and gathering merit (i.e. vajrasattva and mandala offerings).

Tata1 said:
Would trondu do the job?

Malcolm wrote:
That depends on the person.

Author: Malcolm
Date: Thursday, February 27th, 2020 at 11:17 PM

Title: Re: Selling the dharma

Content:

mandala said:

For example, a local FPMT centre is charging over \$500 for a weeks teachings with a visiting Lama-

Malcolm wrote:

Perfectly reasonable.

mandala said:

Seriously? Who can afford that?

Malcolm wrote:

Whoever makes it a priority.

mandala said:

In fact it would be cheaper to travel overseas to India to attend teachings, including airfares, than to go to my local centre...

Malcolm wrote:

India is no longer so inexpensive.

Author: Malcolm

Date: Thursday, February 27th, 2020 at 11:23 PM

Title: Re: Selling the dharma

Content:

tobes said:

I think this is the right response.

Thing like this are happening from the Mahayana POV: <https://84000.co/>

Malcolm wrote:

Yes, because someone paid.

tobes said:

Do we actually believe in danaparamita or not?

Malcolm wrote:

Yes, which is why one should be prepared to give away your family members to anyone who wants them, like the Bodhisattva Viśvaṃtara handing over his wife and children to

become servants of a brahmin.

But if you can't do that, giving up something valuable to you is also ok, like money. And it is also ok for Dharma teachers in the West to charge money for their time and expertise.

Author: Malcolm

Date: Friday, February 28th, 2020 at 1:36 AM

Title: Re: The role of truth in Buddhism?

Content:

Aemilius said:

Basically, I don't think it is very useful to call human progress "suffering". Or things like the Declaration Human Rights, the systems of international law, and international agreements concerning a vast number of issues, that have been achieved with enormous efforts,... -are they all merely "suffering" ?

Malcolm wrote:

Yes, the suffering of change.

Author: Malcolm

Date: Friday, February 28th, 2020 at 2:04 AM

Title: Re: both hindu and buddhist at the same time

Content:

SonamTashi said:

They never disclose their own mantras to the public or even to different lineages. These are retained in the closed-fist of the teacher (gurumuṣṭi

Caoimhghín said:

So basically it sounds like to generally do a better job of being discreet than some people.

Is this real tantra though, or is it like Shugendō, a child-student who ran away from his parent-guru and decided to pretend to be Shintō in the mountains of Japan.

Malcolm wrote:

It is not Vajrayāna.

Author: Malcolm

Date: Friday, February 28th, 2020 at 3:05 AM

Title: Re: Compassion to evil doers

Content:

confusedlayman said:

Hey guys, when I do compassion meditation towards me, then to parents, then to

friends, then to strangers, then to enemies. I have big problem when it comes to enemies?

Malcolm wrote:

The oral instruction is that if one has difficulty meditating with compassion towards enemies, one engages in equalizing oneself with others, understanding that most sentient beings are only motivated by seeking their own happiness, and in their ignorance, they cause others misery in the process. In the same way, we too, seeking our own happiness, have caused others misery.

Also, one must understand that the appearance of sentient beings as friends, enemies, and neutral, is a result of our own actions towards them in the past.

Author: Malcolm

Date: Friday, February 28th, 2020 at 3:20 AM

Title: Re: The role of truth in Buddhism?

Content:

Aemilius said:

Basically, I don't think it is very useful to call human progress "suffering". Or things like the Declaration of Human Rights, the systems of international law, and international agreements concerning a vast number of issues, that have been achieved with enormous efforts,... -are they all merely "suffering" ?

SteRo said:

I don't think the talk of "suffering" is appropriate.

Malcolm wrote:

I see, so you think the first truth of nobles, *sarvadukham*, suffering everywhere, should not be the first truth of nobles?

Author: Malcolm

Date: Friday, February 28th, 2020 at 3:49 AM

Title: Re: Selling the dharma

Content:

Malcolm wrote:

Yes, which is why one should be prepared to give away your family members to anyone who wants them, like the Bodhisattva *Viśvaṃtara* handing over his wife and children to become servants of a brahmin.

Pero said:

I find this soooo funny, really. I mean how would this even work these days? Or are wife and children husband's property in the US or something?

Malcolm wrote:

Well, when people start invoking traditional Buddhist values, I think it is only fair to serve

them up. People with less financial resources should understand too that every dollar they spend on Dharma brings them more merit. So, they should not complain if some Dharma program is out of their reach because of finances. They should understand that do not have the merit to participate. I myself have experienced this many times, and still do. I cannot afford to go to all the programs I would like to attend.

Author: Malcolm

Date: Friday, February 28th, 2020 at 4:22 AM

Title: Re: both hindu and buddhist at the same time

Content:

Caoimhghín said:

I don't know. It's up to you if you want to correct me or not. I said "should," but that was just my opinion. You are your own person.

That's what I think about Shugendō, having only read a few sources. I have opinions about Manichaeans too, but have only read a few sources about their religion as well. It's on the forum and public, my opinions about Shugendō. If you want to post something that says something different about Shugendō, it's up to you.

"Shugendo has long been a neglected topic in the field of Japanese historical and religious studies in the west, which is in turn a reflection of Japanese academic attitudes."

Shugendo is notoriously difficult to define and there is a continual seepage of topics between it and other areas, such as divinity cults, female exclusion from sacred sites (nyonin kinsei), pilgrimage practices, magico-religious rituals, and in recent years, ecological concerns. Shugendo was not studied extensively even in Japan until the post-war period, and despite what has been written above, still lingers today under a cloud in some parts of academia, where certain scholars continue to share Anesaki's opinion that it is superstitious, syncretic, and somehow disreputable, and so not worth serious attention. This is due in part to the fact that Shugendo was banned in 1872 for its eclecticism by a reformist government anxious to be perceived as having shed the shackles of a 'feudal' or benighted past. Shugendo priests were given the choice of becoming (Shinto) shrine priests or fully ordained priests within the tradition (Tendai or Shingon) to which their institutions had been affiliated, or giving up their religious role completely (see Sekimori 2000, 2005b). The very small number (less than ten per cent) who joined Buddhist institutions found themselves ranked inferior to regular priests and encouraged to integrate with their new sects rather than try to maintain their Shugendo traditions: initially, they were forbidden to wear their distinctive robes, to perform Shugendo-style rituals and to conduct Shugendo-related activities.

Malcolm wrote:

https://www.academia.edu/8006649/Shugendo_Japanese_Mountain_Religion_-_State_of_the_Field_and_Bibliographic_Review

In short, Shugendo is an indigenous religion, with elements borrowed from other traditions, which suffered from repression.

https://www.academia.edu/39755323/The_Robe_of_Leaves_A_Nineteenth-Century_Text_of_Shugendo_Apologetics

Author: Malcolm

Date: Friday, February 28th, 2020 at 5:00 AM

Title: Re: both hindu and buddhist at the same time

Content:

Queequeg said:

If all you want to do is package it up and say, "Not Buddhism", that's fine, too. There's certainly plenty of basis to say that, and many have argued that.

Malcolm wrote:

No, what I wanted to point out is that it's complicated, and also to merely dismiss it is just as wrong as merely dismissing Bon in Tibet.

Another point of congruence is the presence of oracles in Japan, which in many respects is similar to the practice of oracles in Tibet.

Author: Malcolm

Date: Friday, February 28th, 2020 at 5:40 AM

Title: Re: both hindu and buddhist at the same time

Content:

Queequeg said:

If all you want to do is package it up and say, "Not Buddhism", that's fine, too. There's certainly plenty of basis to say that, and many have argued that.

Malcolm wrote:

No, what I wanted to point out is that it's complicated, and also to merely dismiss it is just as wrong as merely dismissing Bon in Tibet.

Another point of congruence is the presence of oracles in Japan, which in many respects is similar to the practice of oracles in Tibet.

Queequeg said:

Oh, then we're on the same page. I don't know much about Bon or Shugendo but from the little I do know, it has occurred to me that their relationships to Buddhism, particularly Vajrayana, occupy similar spaces. With regard to Shugendo, it seems that some of it appears to be expressions of Tantric yogic practices that utilize teachings on Three Mysteries, etc.

Malcolm wrote:

The main difference seems to be, that where the Bonpos revealed an entire religion which is analogous in every respect to modern Tibetan Buddhism, with a vast literature containing sutras, tantras, vinaya, and so on; Shugendo seems to have existed on the margins of Japanese religious life, and seemingly never developed a major independent literature.

Author: Malcolm

Date: Friday, February 28th, 2020 at 7:19 AM

Title: Re: Selling the dharma

Content:

tobes said:

Can you not see the difference between "pay for sutra translation, charge for sutra" and "donate for sutra translation, make sutras freely available to all"?

Malcolm wrote:

84,000 pays \$250 per folio side. People pay, are getting paid, etc. Nothing is free. In this case, since the main donor for this project is a millionaire several times over, it is no sweat of his or her back since most of those millions were donations anyway, to begin with. Someone always pays. The metaphysics we attach to this or that economic exchange is not the measure of whether someone paid something or not.

If you try to buy books from the BDK, you have to pay for them. If you want to download the PDF, well, that is "free."

Thus far, 84000 has avoided printing its books. If they were to print them, it is like that they would have to charge for them. Nothing is free. Someone always pays.

Author: Malcolm

Date: Friday, February 28th, 2020 at 9:57 AM

Title: Re: Selling the dharma

Content:

tobes said:

Can you not see the difference between "pay for sutra translation, charge for sutra" and "donate for sutra translation, make sutras freely available to all"?

Malcolm wrote:

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Thus far, 84000 has avoided printing its books. If they were to print them, it is like that they would have to charge for them. Nothing is free. Someone always pays.

tobes said:

At the end of the day, there is in fact a difference between making Dharma a gift or a commodity with a price.

If you can't see a distinction there, there is little point debating.

Malcolm wrote:

The value of things purchased always exceeds the value of things obtained for free. The culture of patronage, in many ways, is far less honest and far more corruptible than the fee for service culture, which in fact is the defacto model Tibetan Buddhism actually runs on and always has.

In Buddhist history, patrons have had inordinate input on just what Dharma gets promulgated, and that has not always been kind to Dzogchen teachings, not to mention Vajrayana in SE Asia, etc.

Author: Malcolm

Date: Friday, February 28th, 2020 at 10:34 AM

Title: Re: The role of truth in Buddhism?

Content:

Lazy Lubber said:

I assume 'ignorance' is a mental phenomena. So are you saying each of the 12 limbs refers to an aspect of mental phenomena? Are birth, aging & death physical or are they mental? Thanks

PadmaVonSamba said:

Ignorance isn't mental phenomena.

Ignorance is lack of mental phenomena.

That's why it's called ignorance.

Malcolm wrote:

Ignorance (avidya) is a state of misknowing, not an absence of mental phenomena.

Author: Malcolm

Date: Saturday, February 29th, 2020 at 1:57 AM

Title: Re: Creditors

Content:

cjdevries said:

Let's say that you've done some very unskillful actions in the past and now your karmic creditors are coming after you in dreams, trying to take your life. At the same time, they are threatening your family. Are there any prayers/ceremonies that can help protect your family? I have read that if spirits are particularly vengeful they can affect one's family, even causing illnesses, etc. to one's family. What are methods of protection or ritual that can be done to help protect one's family so they don't suffer the consequences of someone else's deed?

Malcolm wrote:

sang offerings and chod.

Author: Malcolm

Date: Saturday, February 29th, 2020 at 1:58 AM

Title: Re: Physiological symptoms as a fruition of practice?

Content:

SonamGyatso said:

Hey, DW

I was wondering if it was common for physiological symptoms to occur from Vajrayana practices.

I have been experiencing some curious things, but nothing alarming. The medical specialists I visit tell me I'm healthy and have no positive results on tests. symptoms vary, and usually, they come and go in a matter of 1 day or less.

Details about why this might happen would be appreciated.

Malcolm wrote:

What symptoms?

Author: Malcolm

Date: Saturday, February 29th, 2020 at 2:21 AM

Title: Re: What are Buddhist Deities?

Content:

KathyLauren said:

I puzzled over this for a long time, and it was keeping me from wholeheartedly engaging in my practice. Until one line from a sadhana jumped out at me: it said that the deity was "the manifestation of the emptiness and awareness of my own mind." That completely clarified the issue for me, and I had no further doubts about my practice.

Malcolm wrote:

Yes, this is what the deity is. It is that simple.

Author: Malcolm

Date: Saturday, February 29th, 2020 at 2:34 AM

Title: Re: What are Buddhist Deities?

Content:

KathyLauren said:

I puzzled over this for a long time, and it was keeping me from wholeheartedly engaging in my practice. Until one line from a sadhana jumped out at me: it said that the deity was "the manifestation of the emptiness and awareness of my own mind." That completely clarified the issue for me, and I had no further doubts about my practice.

Malcolm wrote:

Yes, this is what the deity is. It is that simple.

smcj said:

You could say the same about the guru, right?

Malcolm wrote:

Not exactly. It is a little different. Generally, the guru introduces one to this knowledge. Then you practice this knowledge. Then you realize this knowledge. Sometimes this is referred to as the outer guru, inner guru, and secret guru. But when one is practicing the creation stage, there is no deity from the clarity and emptiness of one's mind.

Author: Malcolm

Date: Saturday, February 29th, 2020 at 2:55 AM

Title: Re: What are Buddhist Deities?

Content:

Malcolm wrote:

Yes, this is what the deity is. It is that simple.

smcj said:

You could say the same about the guru, right?

Malcolm wrote:

Not exactly. It is a little different. Generally, the guru introduces one to this knowledge. Then you practice this knowledge. Then you realize this knowledge. Sometimes this is referred to as the outer guru, inner guru, and secret guru. But when one is practicing the creation stage, there is no deity from the clarity and emptiness of one's mind.
edit, there is no deity apart from...

Author: Malcolm
Date: Saturday, February 29th, 2020 at 2:56 AM
Title: Re: What are Buddhist Deities?
Content:

smcj said:
You could say the same about the guru, right?

Malcolm wrote:
Not exactly. It is a little different. Generally, the guru introduces one to this knowledge. Then you practice this knowledge. Then you realize this knowledge. Sometimes this is referred to as the outer guru, inner guru, and secret guru. But when one is practicing the creation stage, there is no deity from the clarity and emptiness of one's mind.

smcj said:
Could be.

But for my own purposes I think I'll stick with Bokar R's take on this.

Malcolm wrote:
Tara, as a deity, is just a name for our own state. As ChNN puts it, "Tara is the state of Dzogchen."

Author: Malcolm
Date: Saturday, February 29th, 2020 at 3:37 AM
Title: Re: What are Buddhist Deities?
Content:

Malcolm wrote:
Tara, as a deity, is just a name for our own state. As ChNN puts it, "Tara is the state of Dzogchen."

smcj said:
Correct, same as "electrons are particles" is a true statement.

Shrödinger's cat.

Malcolm wrote:
Not at all, the bag is open. When we practice deity yoga, we are realizing our own state, not the state of some other being, buddha or not.

Author: Malcolm
Date: Saturday, February 29th, 2020 at 4:00 AM
Title: Re: Decreased interest in Tantric practice
Content:

Könchok Thrinley said:
Semde is a complete practice by itself.

Malcolm wrote:
No, this is not correct. Sems sde was integrated with Vajrayāna practice—it was and is never practiced as a stand-alone system. Norbu Rinpoche mentioned this many times.

M

Author: Malcolm
Date: Saturday, February 29th, 2020 at 4:17 AM
Title: Re: Decreased interest in Tantric practice
Content:
Könchok Thrinley said:
Semde is a complete practice by itself.

Malcolm wrote:
No, this is not correct. Sems sde was integrated with Vajrayāna practice—it was and is never practiced as a stand-alone system. Norbu Rinpoche mentioned this many times.

M

Könchok Thrinley said:
My mistake then. What about longde and menangde, are those stand-alone systems?

Malcolm wrote:
Yes.

Author: Malcolm
Date: Saturday, February 29th, 2020 at 4:43 AM
Title: Re: Physiological symptoms as a fruition of practice?
Content:
Könchok Thrinley said:
It really depends. When doing tummo for example then there is a physical manifestation as a part of the fruition.

Malcolm wrote:
Yes, if you are a man, your penis withdraws into a sheath, or otherwise becomes very short.

Author: Malcolm
Date: Saturday, February 29th, 2020 at 5:02 AM
Title: Re: both hindu and buddist at the same time
Content:

Caoimhghín said:
You however, are the perennial "expert."

Malcolm wrote:
No, that's my job.

Author: Malcolm
Date: Saturday, February 29th, 2020 at 8:04 AM
Title: Re: What are Buddhist Deities?
Content:
Malcolm wrote:
No, this is an error.

smcj said:
Most Nyingma practices are Padmasambhava appearing in different ways. What's the difference between the historical Guru Rinpoche and Vajrakilaya?

And , unlike Sakyamuni, didn't G.R. say that after he was no longer physically here that people could pray to him and that he'd be there?

In Karma Kagyu we do lot's of prayers to lineage lamas. Were (are?) they not actual people?

Author: Malcolm
Date: Saturday, February 29th, 2020 at 9:32 AM
Title: Re: What are Buddhist Deities?
Content:

smcj said:
I have another sound bite about this. I spoke to a well known Kagyu lama when I drove to meet with HHK17 with DW discussions in mind. He said that the deities were real and in front of you (creation stage). I gave the standard DW objection, that they are only the nature of one's own mind, non-dual, etc. He said that's the part where you dissolved them into emptiness and merge them with yourself (completion stage).

It was a private conversation so I don't want to name him, but he's one of the lamas that has unlimited access to HHK17.

Malcolm wrote:
The two stages are inseparable. The deity arises from emptiness and vanishes back into emptiness, just like everything else.

Author: Malcolm
Date: Saturday, February 29th, 2020 at 9:16 PM
Title: Re: Physiological symptoms as a fruition of practice?

Content:

Könchok Thrinley said:

It really depends. When doing tummo for example then there is a physical manifestation as a part of the fruition.

Malcolm wrote:

Yes, if you are a man, your penis withdraws into a sheath, or otherwise becomes very short.

rai said:

hope you are joking

Malcolm wrote:

Nope. I am absolutely serious, actually.

Author: Malcolm

Date: Saturday, February 29th, 2020 at 9:17 PM

Title: Re: Physiological symptoms as a fruition of practice?

Content:

Malcolm wrote:

Yes, if you are a man, your penis withdraws into a sheath, or otherwise becomes very short.

tingdzin said:

What a straight line, but I'll ignore it.

All the books say that all kinds of psychological and somatic experiences can arise. Don't take them as badges of merit or of symptoms of imminent destruction (unless they persist). Everybody has a different set of constituents, so there are no rules.

Malcolm wrote:

It wasn't a straight line. I wasn't kidding.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 1:19 AM

Title: Re: Physiological symptoms as a fruition of practice?

Content:

Malcolm wrote:

Nope. I am absolutely serious, actually.

Pero said:

Can it come back out?

Malcolm wrote:

Sure, when it needs to.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 1:20 AM

Title: Re: Decreased interest in Tantric practice

Content:

PadmaVonSamba said:

Vajrayana Buddhism is very elaborate.

Malcolm wrote:

It can be, but does not have to be.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 1:21 AM

Title: Re: Decreased interest in Tantric practice

Content:

yagmort said:

also, what about Dudjom Tersar in general and Thröma Nakmo in particular? where do they stand on "intricasy" level?

Malcolm wrote:

For daily practice, not so bad. Troma is a complete path, but you do have to learn how to place chod instruments.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 3:41 AM

Title: Re: Physiological symptoms as a fruition of practice?

Content:

Pero said:

Can it come back out?

Malcolm wrote:

Sure, when it needs to.

Könchok Thrinley said:

That is quite interesting, so basically the practice causes the body to respond in that area as it would in case of cold and other shrinkage causing situations?

Malcolm wrote:

It is a sign of gaining control over the lower vāyu.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 4:40 AM

Title: Re: Best material for malas

Content:

Tatsuo said:

What is the best material for malas? I'm especially interested in the actual material, it's durability and how it ages.

So far I really like the look and scent of sandalwood malas but older sandalwood malas sometimes look grayish in pictures online and the scent seems to disappear after some years.

Malcolm wrote:

Bodhiseed.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 10:34 PM

Title: Re: Best material for malas

Content:

Tatsuo said:

What makes bodhiseed superior to other materials?

Malcolm wrote:

It is mentioned in several tantras as being the best overall material to use, since it can be used for all four activities.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 10:39 PM

Title: Re: The role of truth in Buddhism?

Content:

Aemilius said:

Basically, I don't think it is very useful to call human progress "suffering". Or things like the Declaration Human Rights, the systems of international law, and international agreements concerning a vast number of issues, that have been achieved with enormous efforts,... -are they all merely "suffering" ?

Malcolm wrote:

Yes, the suffering of change.

Aemilius said:

I know that, but words have meanings that are well established in our common culture. Buddhists exist in the modern culture because there are Human rights and other legal structures that allow that kind of things to be. It would be different in for example Kuwait or Saudi Arabia, as far as I know anyway.

It is not intelligent use of common language to call basic factors of human existence "suffering".

Malcolm wrote:

Sure it is, for example, the suffering of the compounded, the third of the three sufferings.

Aemilius said:

Let's say that you are operated in a hospital successfully of cancer for example, would You then say to the doctor that the operation is "suffering"?

If You said that, You would be considered insane. The result of the operation is impermanent etc., but You are not an idiot (presumably) and therefore You would be most thankful to the personnel of the place.

Malcolm wrote:

Despite my feelings of gratitude, I would understand this to be a sign of the the suffering of illness and death. If the doctor were to question me about the nature of suffering, I would be perfectly frank with them, and explain how the Buddha describes three or more kinds of suffering, including the suffering of change.

In short, there is no happiness in samsara, not even the size of the head of a pin.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 10:49 PM

Title: Re: POTUS 2020 poll #2

Content:

tingdzin said:

Hate to be a spoilsport, but I think Biden won in SC because he is perceived, rightly or wrongly, as the type of Democrat that used to have the working class at heart. The radicals just don't get that.

Malcolm wrote:

Nah, he won because Clyburn anointed him. Exit polls indicate that half the black electorate waited to see who Clyburn picked.

Author: Malcolm

Date: Sunday, March 1st, 2020 at 11:23 PM

Title: Re: "Watch of Night" Practice Authentic?

Content:

Tenma said:

So I stumbled upon the following link:
<http://www.wisdom-tree.com/wisdom/guide.html>

While I can't quite comment on its accuracy, some of the information seems suspicious. Could anyone please confirm if this is a real practice or not? Very little resources on it from a google search.

Malcolm wrote:
This is just some bullshit some guy made up and posted to the internet.

Author: Malcolm
Date: Monday, March 2nd, 2020 at 12:08 AM
Title: Re: The role of truth in Buddhism?
Content:

Aemilius said:
That is clinging to the remedy, you are supposed to throw away the raft once you are across.

Malcolm wrote:
When I am across, I'll send the raft back, I won't just throw it away. Someone else might need it.

And if samsara does not exist, then of course there is not even a pinhead of happiness in it, since it does not exist.

On the other hand, "ultimately nonexistent" does not mean samsara is like a barren women's child. It seems like you are using the ultimate to negate the relative, but that is a wrong view. I sure you would not commit that error, since you have proclaimed yourself to be on the other side, and therefore, to possess omniscience.

Author: Malcolm
Date: Monday, March 2nd, 2020 at 12:15 AM
Title: Re: What to keep and what to throw away? (amalgamating teachings)?
Content:

nichiren-123 said:
OK, so I was brought up a Nichiren Buddhist but have been interested in tendai/tiantai, zen, theravada as well as madhyamaka philosophy and huayen philosophy. I also feel an affinity for Taoism.
Learning from such a broad range of traditions means I'm often confused as to what to put my faith and investigational energy into.
In other words, how to find consistency and combine the useful aspects of each tradition into my own personal philosophy.
how to create the relevant framework? Or what 'meta-principles to adopt'?

Maybe I'm spouting BS and need to go about things in a different way to the way I'm currently doing things. Only you guys can tell me that.

Malcolm wrote:

You maintain your daily practice, and study widely. It appears to me that Nichiren Gossho, etc., is meant to be a comprehensive practice. But that does not mean that you should not study widely. In particular, you should study what Nichiren studies, if possible. And you should study the views he opposed.

Author: Malcolm

Date: Monday, March 2nd, 2020 at 12:40 AM

Title: Re: What to keep and what to throw away? (amalgamating teachings)?

Content:

nichiren-123 said:

OK, so I was brought up a Nichiren Buddhist but have been interested in tendai/tiantai, zen, theravada as well as madhyamaka philosophy and huayen philosophy. I also feel an affinity for Taoism.

Learning from such a broad range of traditions means I'm often confused as to what to put my faith and investigational energy into.

In other words, how to find consistency and combine the useful aspects of each tradition into my own personal philosophy.

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Malcolm wrote:

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nichiren-123 said:

Can I ask a specific question?

Does nichiren ever write about the four Noble truths and eightfold path?

Malcolm wrote:

That is a question for Q.

Author: Malcolm

Date: Monday, March 2nd, 2020 at 1:07 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

Apparently some pundits (and some on MSNBC nonetheless) are questioning Bernie's viability -- just because he lost South Carolina. In my opinion, Biden will be lucky to win

one, maybe two more states. Bernie is doing very well, so far. South Carolina is an exception, mostly Black-American, older demographic.

<https://theintercept.com/2020/03/01/south-carolina-results-biden-black-vote-sanders-msnbc/>

Malcolm wrote:
MSDNC definitely hates Bernie.

Author: Malcolm
Date: Monday, March 2nd, 2020 at 2:20 AM
Title: Re: "Watch of Night" Practice Authentic?
Content:
Tenma said:
So I stumbled upon the following link:
<http://www.wisdom-tree.com/wisdom/guide.html>

While I can't quite comment on its accuracy, some of the information seems suspicious. Could anyone please confirm if this is a real practice or not? Very little resources on it from a google search.

Johnny Dangerous said:
Yeah, this appears to be total nonsense, I'd stay far away. It's Past-Life Regression with a -very- thin, poorly done Buddhist shell.

Malcolm wrote:
if you run a google search in this guy, J. Denosky, you find many spurious websites.

Author: Malcolm
Date: Monday, March 2nd, 2020 at 7:36 AM
Title: Re: POTUS 2020 poll #2
Content:
Malcolm wrote:
Mayor Pete is out.

Author: Malcolm
Date: Monday, March 2nd, 2020 at 9:53 PM
Title: Re: Ringu Tulku talk on The 14 Root Samayas of Vajrayana
Content:
Malcolm wrote:
The 22 general root and branch samayas come from the vase empowerment. The three inner empowerments also have their own separate samayas.

Author: Malcolm
Date: Tuesday, March 3rd, 2020 at 1:57 AM
Title: Re: Callousness
Content:

JoaoRodrigues said:
Johnny Dangerous - the most famous living zen master said, I can search the YouTube video with a audio and image recording saying that Nirvana is an extension of eternalism and nihilism. In the same video he said life and death are manifestations, and it can be in all forms, if it's not as a human, could be as a cloud.

Malcolm wrote:
You've made an error in your hearing comprehension. It's "extinction," not "extension."

Author: Malcolm
Date: Tuesday, March 3rd, 2020 at 2:00 AM
Title: Re: What to keep and what to throw away? (amalgamating teachings)?
Content:

nichiren-123 said:
Can I ask a specific question?
Does nichiren ever write about the four Noble truths and eightfold path?

Malcolm wrote:
That is a question for Q.

Queequeg said:
First, as I've stated, I do not consider myself Nichiren Buddhist anymore. So, my comments should be framed within that.

Malcolm wrote:
That said, you've an undergraduate degree in Buddhist studies and you were a Nichiren Buddhist for decades. So you are the best person to answer this person's question.

Author: Malcolm
Date: Tuesday, March 3rd, 2020 at 2:42 AM
Title: Re: What to keep and what to throw away? (amalgamating teachings)?
Content:

Queequeg said:

First, as I've stated, I do not consider myself Nichiren Buddhist anymore. So, my comments should be framed within that.

Malcolm wrote:

That said, you've an undergraduate degree in Buddhist studies and you were a Nichiren Buddhist for decades. So you are the best person to answer this person's question.

Queequeg said:

An MA!

Malcolm wrote:

Ok.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 2:42 AM

Title: Re: Bernie 2020

Content:

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 3:35 AM

Title: Re: POTUS 2020 poll #2

Content:

Norwegian said:

Klobuchar is out.

Malcolm wrote:

Good, now it is time for Warren to get out too.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 3:54 AM

Title: Re: Vipassanā

Content:

monkishlife said:

Vipassana meditation is more or less the same in all traditions of Buddhism, unless I missed something along the way.

Malcolm wrote:

You definitely missed something along the way. Vipassana focuses on the so-called three marks of existence: anitya, dukkha, and anatman, that is, impermanence, suffering, and the absence of personal identity.

Mahāyāna vipaśyāna by contrast focuses in the two fold emptiness: the absence of identity of persons and phenomena. The latter is not taught in the Śrāvaka canon at all.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 4:36 AM

Title: Re: POTUS 2020 poll #2

Content:

Queequeg said:

Wow.

What will Warren do? I wonder if she stays looking for a bump off the women vote that had previously gone to Klobuchar?

Malcolm wrote:

She has no path. It vanity at this point, if she stays in.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 5:24 AM

Title: Re: POTUS 2020 poll #2

Content:

Karma Dondrup Tashi said:

Since she is the only woman left in the race I hope she stays in.

Malcolm wrote:

Guess you want a brokered convention.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 5:35 AM

Title: Re: POTUS 2020 poll #2

Content:

Karma Dondrup Tashi said:

I'm not a Democrat but I think she's been good for the race.

Malcolm wrote:

Yes, and now it is time for her to step back and support Sanders. I am not a democrat either, BTW. I am a Berniecrat.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 5:36 AM

Title: Re: The Crisis of Capitalism.

Content:

Karma Dondrup Tashi said:

Dow roars back from coronavirus sell-off with biggest gain since 2009, surges 5.1%

<https://www.cnbc.com/2020/03/01/awaiting-us-stock-futures-open-at-6-pm-after-wall-streets-worst-week-since-2008.html>

Malcolm wrote:
Means nothing.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 6:57 AM

Title: Re: Eyes

Content:

Greggorious said:

I'm aware that some Buddhist traditions stress eyes closed, others eyes open, and others leave it up to you. I'm also aware that Soto Zen is in the eyes open category. Now, I don't have an issue with this in principle, but I have very sensitive eyes, I blink excessively and my eyes itch a lot when I'm sitting there gazing at the wall. Would it be "sacrilegious" for me to close my eyes during Zazen? I've occasionally gone to meditation at a Theravada Temple simply cos they allow you to close your eyes, and not because I prefer that school of Buddhism. A lot of the time when I don't with eyes open my eyes start getting very irritated and then I get pissed off and disillusioned with practice.

I understand the why it's stressed to have eyes open, as it stops you falling asleep, and Zazen is an open meditation rather than closing off, but still, I'm not sure what to do. If it's a rule that I HAVE to always have my eyes open then I may well swap traditions, again, not because I want to, but because it would just be more practical for my needs.

Malcolm wrote:

When you are awake, your eyes are open. When you are asleep, your eyes are closed. Buddhadharma is a path of waking up.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 10:11 PM

Title: Re: Bernie 2020

Content:

PeterC said:

<https://www.nytimes.com/2020/03/02/business/media/chris-matthews-resigns-steps-down-msnbc.html>

Took long enough. Although he left because he had made inappropriate sexual comments, he should have been fired for being outright partisan and generally terrible at his supposed job

Malcolm wrote:

John Oliver's take down of his signoffs was epic.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 10:13 PM

Title: Re: The role of truth in Buddhism?

Content:

Aemilius said:

Mahayana exists also as a method. As such it is often radically different from the Sravakayana, it is practiced in the Chan and Zen schools.

Malcolm wrote:

Sigh.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 10:15 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

relativity does not exist outside the absolute but is reliant on it. Contrasting difference make parsing the two possible.

Malcolm wrote:

Actually, it's the other way around. As Candrakīrti states, "All entities bear two natures: one relative, one ultimate." There is no emptiness to speak of apart from empty dharmas.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 10:51 PM

Title: Re: Merit

Content:

dolphin_color said:

Is doing something in order to earn merit and help people less meritorious than just doing it to help people?

Malcolm wrote:

It is the opposite. When you do something to attain merit, you then dedicate that merit. When you dedicate merit free of the three spheres, that merit is indestructible.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 10:59 PM

Title: Re: Not just for white folks

Content:

Malcolm wrote:

The gods and demons of Africa are ready for Dharma. Why do I know this? Because when I was in South Africa I met with three Sangomas, and the head Sangoma went into trance, and greeted us approvingly when we explained the purpose of our visit was to promulgate Buddhadharma to those who were interested.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:08 PM

Title: Re: Merit

Content:

LastLegend said:

The act of generating merit is also generating wisdom itself while for enlightened beings they naturally do it without self!?

Malcolm wrote:

Buddhas do not need merit, or wisdom, for that matter. They have it all.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:08 PM

Title: Re: Merit

Content:

PadmaVonSamba said:

It doesn't matter that merit is conditioned appearance.

Malcolm wrote:

Merit is rendered uncompounded when it is dedicated with knowledge of the absence of the three wheels: subject, object, action.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:16 PM

Title: Re: Merit

Content:

LastLegend said:

The act of generating merit is also generating wisdom itself while for enlightened beings they naturally do it without self!?

Malcolm wrote:

Buddhas do not need merit, or wisdom, for that matter. They have it all.

LastLegend said:

I don't know who is a complete Buddha. I was told enlightened beings who absolutely discerned their nature still continue Bodhisattva work. It's relevant, I think.

Malcolm wrote:

Well, bodhisattvas and buddhas, two different animals. Bodhisattvas still need to accrue vast amounts of merit to attain the rūpakāya of a buddha, and wisdom, to attain the dharmakāya of a buddha.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:19 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

relativity does not exist outside the absolute but is reliant on it. Contrasting difference make parsing the two possible.

Malcolm wrote:

Actually, it's the other way around. As Candrakīrti states, "All entities bear two natures: one relative, one ultimate." There is no emptiness to speak of apart from empty dharmas.

tkp67 said:

If they are not mutually exclusive how can one statement be the other way around rather than simply standing as a statement that is in context thereof?

I don't understand the differentiation or the benefit of differentiation.

Malcolm wrote:

Relative truth is a mistaken apprehension of a given phenomena; ultimate truth is an unmitigated apprehension of a given phenomena. The truths are inseparable. But, when it comes to which truth relies on which, ultimate truth, expressed in words, is a relative truth, a convention. So, according to Nāgārjuna, without relying on convention, the ultimate cannot be understood, etc.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:42 PM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

I was just listening to a Ram Dass lecture this morning called "devotion and the guru". There he tells the story of his relationship to his beloved guru and how that relationship became the foundation of his spiritual life. It was a very deep, spiritually intimate relationship. I can't imagine that someone could have a relationship like that with someone they've never met.

Malcolm wrote:

Hindu guru devotion is different than guru devotion in Buddhadharma. It's best not to confuse the two.

Author: Malcolm

Date: Tuesday, March 3rd, 2020 at 11:48 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

If they are not mutually exclusive how can one statement be the other way around rather than simply standing as a statement that is in context thereof?

I don't understand the differentiation or the benefit of differentiation.

Malcolm wrote:

Relative truth is a mistaken apprehension of a given phenomena; ultimate truth is an unmitigated apprehension of a given phenomena. The truths are inseparable. But, when it comes to which truth relies on which, ultimate truth, expressed in words, is a relative truth, a convention. So, according to Nāgārjuna, without relying on convention, the ultimate cannot be understood, etc.

tkp67 said:

Thank you for unpacking that I find it very clarifying and beneficial.

It still leaves the question how does that negate my statement since I used words to relate it? I did not state universal truth is independent, I did not state parsing relative truth from ultimate truth occurs without using convention in regards to ultimate truth. I don't see how either would be distilled from that statement since I used an economy of words.

Malcolm wrote:

You said:

"relativity does not exist outside the absolute but is reliant on it."

In other words you said, the relative depends on the ultimate. This is a category error.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 12:24 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Am I mistaken for not considering those attributes...

Malcolm wrote:

Your statement was in error because it doesn't satisfy the definition of the two truths and their relationship, that's all.

The Buddha taught two truths. Anyone who does not understand the two truths does not understand the Buddha's Dharma.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 12:29 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

KiwiNFLFan said:

Is it normal in Tibetan Buddhism to accept someone you haven't personally met (but that your mentor/teacher has met)? Can you become the disciple of a guru without meeting them in person (and/or receiving a transmission and/or empowerment from them)?

Malcolm wrote:

You cannot become the disciple of a Vajrayāna guru without receiving empowerment from that person. There is a transitive property in lineages where by taking empowerment from lama b, you also have a disciple relationship with their lama, lama a. For example, if you receive an empowerment of Vajrakīlaya from HH Sakya Trizin Ratnavajra, you automatically have a samaya relationship with his father, HH Sakya Trichen, as a lineage guru.

Attending an empowerment is considered meeting them, whether or not you have a personal relationship with them.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 3:38 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

Malcolm wrote:

Hindu guru devotion is different than guru devotion in Buddhadharma. It's best not to confuse the two.

Simon E. said:

Aye. A description often used, and I think it's useful, is that the Vajrayana guru is as a spiritual friend.

heart said:

A mahayana guru is a spiritual friend.

/magnus

Malcolm wrote:

Also a vajrayāna guru is a gurukalyanamitra.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 3:39 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

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Malcolm wrote:

Your statement was in error because it doesn't satisfy the definition of the two truths and their relationship, that's all.

The Buddha taught two truths. Anyone who does not understand the two truths does not understand the Buddha's Dharma.

tkp67 said:

That assumes there is only one perspective on that teaching and that only one perspective is correct.

Malcolm wrote:

Yes, there is only one correct approach to understanding the Buddha's Dharma, and understanding the distinction between the two truths is necessary.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 3:44 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

From what I understand, on an individual basis our 5 aggregates experience delusion as an obfuscation to our buddha nature, not the other way around. Thus the relative is reliant on the absolute but not the other way around.

Malcolm wrote:

The relative is not "reliant" on the ultimate, since they are just different cognitions of the same entity, one false, the other veridical.

There is no separate entity called "buddhanature" that can be established to exist in a sentient being composed of the five aggregates. If one should assert this is so, this position will be no different than the atman of the nonbuddhists.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 3:46 AM

Title: Re: Not just for white folks

Content:

fckw said:

<https://www.dalailama.com/messages/religious-harmony-1/establishing-harmony-within-religious-diversity> it's best if you stick to the religion into which you were born.

Malcolm wrote:

This is not an absolute dictate. He also states that those people with a compelling urge to become Buddhists are free to do so.

As for myself, I was raised in a secular household. So, you are suggesting I should not have adopted Dharma and just remained a materialist?

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 4:06 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

That assumes there is only one perspective on that teaching and that only one perspective is correct.

Malcolm wrote:

Yes, there is only one correct approach to understanding the Buddha's Dharma, and understanding the distinction between the two truths is necessary.

Caoimhghín said:

This is ultimately going to become a debate over whether or not Venerable Zhìyǐ understood the two truths properly.

Malcolm wrote:

Only if people insist on making it so.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 4:14 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

If the aggregates experience delusion as an obfuscation of buddha nature what does the converse mean to you? that they can be experienced without delusion right? How does that deny mutual inclusive nature or state independent existence of either?

Malcolm wrote:

The two truths are modes of cognition of a single entity. The first mode is cognition mistaken about the apprehended object, the second is a cognition unmistaken about the apprehended object.

You continue to reference a "buddhanature," but it is not at all clear what you mean by the term. If buddhanature is conceived as a real entity encased with impurities, etc. this is a provisional view at best and a wrong view at worst. If, on the other hand, it is understood as the potential for sentient beings to wake up and realize buddhahood, then this is a correct view. In some presentations, buddhanature is equated with the luminous original nature of the mind, but this term "luminous" is actually just a synonym of emptiness, and refers to the intrinsic purity of all phenomena. Because of that intrinsic purity, we all have the potential to realize that intrinsic purity and wake up.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 4:48 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Read again what you quoted. EXPERIENCE DOES NOT EQUAL ENTITY. Existence in the form of the 5 aggregates IS A SINGLE ENTITY. Therefore OBFUSCATION AND LACK THERE OF occur within the same entity.

Malcolm wrote:

No, existence in the form of five aggregates is not a single entity. The whole point of the Buddha teaching the five aggregates was to defeat the notion that there is a single entity which constitutes a person. There is no single entity in which there is obfuscation or lack of obfuscation. The five aggregates cannot be construed to be a single entity, otherwise, they would not have the name "five aggregates." Actually, the five aggregates are the five sense organs, the five sense objects, fifty four mental factors (when

sensation and perception are included), and consciousness, for a total of 65 separate factors (and if you add the four primary elements and the eleven derived elements, there are a total of 80 separate factors). Thus, the aggregates can never be construed as a single entity.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 5:24 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Yet none of this conversations is taking place outside that collection of 5 aggregates working in unison. The same as the relative and absolute truths.

Malcolm wrote:

The two truths do not "work" in unison. Why? Because they are mutually exclusive cognitions of objects, one false, the other true.

tkp67 said:

Which individual aggregate takes credit for your translations and which are abandoned in the process of making them?

Malcolm wrote:

No aggregate takes credit for my translations. A habit of falsely imputed I-making, Malcolm Smith, takes credit for my translations, engages in actions, and experiences the result of those actions. But the I-making that is engaged in translating, talking on this board, etc., actually does not exist, since it is a false imputation. Despite its nonexistence, it is valid as an agent of action and a recipient of the result of action, just as a car is valid as a vehicle for conveyance and can be dented, even though there is no entity "car" in a car. Likewise, there is no entity "person" in a person.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 5:38 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The relative does exist without the absolute. This is not contestable.

Malcolm wrote:

So you are asserting that the relative exists? How does it exist?

tkp67 said:

Either is the contrast between the relative and the absolute. In other words ignorance and enlightenment are two aspects of the same phenomenon, same existence, same experience, same entity.

Malcolm wrote:

How can a Buddha possess ignorance? This is not possible.

tkp67 said:

As it is experience in your mind, does buddha nature give way to ignorance? or does ignorance give way to buddha nature? Does any of this mean they are separate? or does it simply imply a hierarchy in regards to obfuscated consciousness?

Malcolm wrote:

You have not defined buddhanature, so i cannot answer your question.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 10:25 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

one false, the other true.

Queequeg said:

I am sensing this is a yogacara take. Within a Madhyamaka framework there are true and false (relative) dharmas, right? But then there are other categories of conventions such as the distinctions the Buddha draws which are conventions, but not false. Rather, they are upaya. Upaya are not false... right? wrong? The definition of "false" you utilize is a particular and narrow definition? Am I missing something?

Not trying to trip you up. This is an honest question.

Malcolm wrote:

This is pure Candrakirti, Madhyamaka avatara.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 10:32 AM

Title: Re: The role of truth in Buddhism?

Content:

tobes said:

This will be my only post on this, because it always becomes so tedious. But: it is disingenuous for anyone to suggest that there is only one way of interpreting the two truths.

This question of what samvrti-satya means is at the heart of the very real contestations

within Madhyamaka. Whatever position one personally takes, one still has to acknowledge these contestations.

Malcolm wrote:

If the two truths are subject to interpretation, and there is more than one way of presenting them, then they are not the two “truths.” Among Madhyamikas, there are slight pedagogical differences in presenting relative truth, depending on whether we are addressing nonbuddhists or buddhists, but among madhyamikas, there are no real differences when it come to the meaning of the two truths.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 10:35 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

KiwiNFLFan said:

Is it normal in Tibetan Buddhism to accept someone you haven't personally met (but that your mentor/teacher has met)? Can you become the disciple of a guru without meeting them in person (and/or receiving a transmission and/or empowerment from them)?

Malcolm wrote:

You cannot become the disciple of a Vajrayāna guru without receiving empowerment from that person. There is a transitive property in lineages where by taking empowerment from lama b, you also have a disciple relationship with their lama, lama a. For example, if you receive an empowerment of Vajrakīlaya from HH Sakya Trizin Ratnavajra, you automatically have a samaya relationship with his father, HH Sakya Trichen, as a lineage guru.

Attending an empowerment is considered meeting them, whether or not you have a personal relationship with them.

PeterC said:

Malcolm - for the avoidance of doubt, this would only apply to the lineage of the empowerment you received from lama B, no? Otherwise we would probably all have samaya indirectly with Pabongkha Dechen Nyingpo...

Malcolm wrote:

Correct.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 11:09 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

https://sites.temple.edu/duckworth/files/2013/07/Duckworth_TwoModelsTwoTruths.pdf

Two Models of the Two Truths: Ontological and Phenomenological Approaches

foods for thought

Malcolm wrote:

Not really. You first need to understand the context and long history of Tibetan attempts to reconcile Madhyamaka and Yogacāra. It is not sufficient to do a google search and come up with some paper written by a scholar, no matter how respected, on an issue about which there is serious and deep differences of opinion in Tibet, even within the Nyingma school itself. For example. Mipham's novelties would never be accepted by earlier Nyingma scholars, such as Longchenpa (14th century) or Rongzompa (who was himself a famous translator living in the 12th century).

In the case of Mipham, he tries to reconcile Yogacāra with Madhyamaka by resorting to various strategies, chief among them, altering Tibetan terms of translated Sanskrit terms in ways that could never be accepted by Indians. For example, in Mipham's commentary on the Dharmadharmatāvibhanga, "Distinguishing Phenomena and their Nature," he argues by that changing the term *rnam par rig pa* to *rnam par snang ba*, that this text could be rendered compatible with Madhyamaka. There are two points here: Mipham occasionally tries to reconcile Yogacāra with Madhyamaka in his writings, but he never makes any attempt to reconcile Madhyamaka with Yogacāra. In doing so, he resorts to linguistics tactics, such as the one mentioned above. The problem with this is that "*rnam par rig pa*" is a translation of the Sanskrit term "*vijñapti*," a term used again and again in the Dharmadharmatāvibhanga. This term means "cognition," and a principle of the Yogacāra school is that "everything is cognition only." But there is no corresponding Sanskrit philosophical term for "*rnam par snang ba*," which would mean that "everything is appearance only." So while his attempt is clever, and makes sense in Tibetan, it does not withstand critique, because this term would never be used by the actual exponents of the Dharmadharmatāvibhanga and it does not make sense in Sanskrit.

Moreover, it would not stand because in all the philosophical texts of the Great Perfection system, Yogacāra is systematically relegated to a position below that of Madhyamaka, not to mention that in canonical texts such as the Hevajra Tantra, Yogacāra is relegated to a position inferior to Madhyamaka.

However, from the Dzogchen or Great Perfection point of view, both Madhyamaka and Yogacāra contain errors in approach. The former is considered erroneous because some Madhyamakas understand the two truths to be separate entities, a Great Perfection commentary rejects Madhyamaka deviations in the following way: "Because the true state of the mind is beyond dualistic objects, non-arising dharmatā, (liberated from eight extremes in the essence of the inherently inseparable two truths) is free from the proclamation of being the best view because of illusion."

The same commentary rejects Yogacāra deviations in the following way: "Because

atiyoga (aka great perfection) is true, undeluded about everything, the vijñāptimatra understanding of things as reflections of delusion and the view attained through that is a conceptual imputation of their own."

However, most Nyingma scholars today consider that the Prasanga variety of Madhyamaka is both the purest expression of Madhyamaka, mirroring the real intent of Nāgārjuna, and free from the various misunderstandings that plagued earlier Tibetan attempts to understand Madhyamaka following the collapse of the Tibetan empire in the mid 9th century and prior to the introduction of works of Candrakīrti to Tibet in the early 12th century.

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 11:14 PM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

I am sensing this is a yogacara take. Within a Madhyamaka framework there are true and false (relative) dharmas, right? But then there are other categories of conventions such as the distinctions the Buddha draws which are conventions, but not false. Rather, they are upaya. Upaya are not false... right? wrong? The definition of "false" you utilize is a particular and narrow definition? Am I missing something?

Not trying to trip you up. This is an honest question.

Malcolm wrote:

This is pure Candrakīrti, Madhyamaka avatara.

Queequeg said:

Well, I'm asking, what is meant by "false"?

Malcolm wrote:

In this case, "false" means mistaken with respect to the nature of the object that is being cognized, simply put, apprehending that things exist by way of their own nature, as opposed to veridical cognitions, which directly apprehend absence of existence by way of inherent existence, aka emptiness.

When discussing the relative truth, Candra again divides this into a functional relative, and a nonfunctional relative: the former being conventional truths upon which we all agree, such as the earth being round; as opposed to the false relative, the belief that the earth is flat.

Candra's definition of conventional depends on the notion of functionality (ārthakriya).

Author: Malcolm

Date: Wednesday, March 4th, 2020 at 11:35 PM

Title: Re: Buddha teaches Shentong view in a Sravakayana sutra

Content:

smcj said:

I don't think it belongs Vajrayana at all,

Historically Dolpopa got his idea for the Shentong view from the Kalachakra. So it is inspired by that specific Tantra.

Malcolm wrote:

More specifically, it is an interpretation of the experience of pratyahāra part of the six-limb yoga, in which there is an appearance of so-called empty forms (śūnyatābimba). This view is not specifically found in the text of the Kalacakra Tantra itself, or its commentary.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 12:08 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

I find this to be so strange. Realistically how much inspiration can one receive from a teacher that you don't know? Without some kind of personal connection, an empowerment is going to be a person in a funny hat saying words you don't understand over you. Commitment to a teacher should be a natural outgrowth of love and deep admiration of their qualities, it really can't be contrived or imposed upon you. Just my two cents.

Malcolm wrote:

A personal connection comes from you, not them. But in Buddhadharma, a connection with a vajra guru is a natural outgrowth of love and deep admiration of the Buddhadharma, and specifically, Vajrayāna. The guru is merely an embodiment of that.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 12:16 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

...having some form of connection to your Guru helps a lot.

Malcolm wrote:

In Vajrayāna, that connection is forged with empowerment.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 12:18 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

The living Master gives us a gift that we just can't yet give to ourselves. For confused, distracted people like myself, we really need to receive this spiritual nourishment and connection.

Malcolm wrote:

From a Vajrayāna point of view, this is an entirely passive.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 12:40 AM

Title: Re: Discrimination

Content:

herb2 said:

Many of Sri Ramakrishna's followers studied and practiced Buddhism, so I just assumed that Buddhist's would be OK with someone who wanted to seek enlightenment, even though they are a Christian, but it appears I was wrong.

Malcolm wrote:

You might approach the Zen tradition. Tibetan Buddhism is more closed.

The key issue here is refuge. You cannot go for refuge in two different religions at the same time. It does not make any sense at all to try. If you are a Christian, that's fine. But you cannot hold Jesus Christ as your savior and go for refuge to the Buddha, who rejected completely the idea that anyone was going to save you but yourself.

The issue is going for refuge. The Buddha himself regarded all other religions as being deficient.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 12:46 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

Bloomberg's out.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 1:02 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

how does that dismiss the weight and use phenomenological experience?

Malcolm wrote:

Duckworth is making an argument that defends yogacāra as a phenomenology, rather than an ontology-- following another modern scholar, https://www.academia.edu/16675700/Buddhist_Phenomenology_A_Philosophical_Investigation_of_Yogacara_Buddhism_and_the_Cheng_Wei-shih_Lun_Routledge_Critical_Studies_in_Buddhism_by_Dan_Lusthaus_Author_. This is a fashionable stance in the modern academy, but it is certainly isn't what Mipham is actually up to. All Mipham is trying to do is reconcile Yogacāra with Madhyamaka analysis.

Mipham, an amazing scholar, was fond of trying adopting novel positions and also of trying to restore deprecated Madhyamaka scholars like Śāntarakṣita (8th century), whose Madhyamaka-alamkāra is considered to be a Yogacāra/Madhyamaka synthesis to the extent that he accepts the idea that all phenomena can be mind-only conventionally. However, apart from that, Śāntarakṣita never uses any specifically yogacāra concepts such as the all-basis consciousness, the three natures, etc. in the course of his treatise.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 1:11 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Thank you. How does Candrakīrti describe upāya?

Malcolm wrote:

He literally devotes no attention to it at all.

Queequeg said:

I am wondering if saying relative truth is categorically false one has the danger of turning that analysis on, for instance, the 4NT in a nihilistic analysis. This is an error that Nāgārjuna specifically addresses in MMK.

I probably should just get myself exposed to Candrakīrti, but if you can respond to that maybe it would be helpful.

Malcolm wrote:

Relative truths are either false with respect to natures (true relative truth, satyaśamvṛttisāyā) or false with respect to appearances (false relative truth, mithyaśamvṛttisāyā). So you do not have to worry that in declaring relative truth

categorically false that somehow Candra is an annihilationist.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 1:33 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

<http://cnu.edu/wasoncenter/2019/07/01-2020-election-forecast/>

"Barring a shock to the system, Democrats recapture the presidency. The leaking of the Trump campaign's internal polling has somewhat softened the blow of this forecast, as that polling reaffirms what my model already knew: Trump's 2016 path to the White House, which was the political equivalent of getting dealt a Royal Flush in poker, is probably not replicable in 2020 with an agitated Democratic electorate. And that is really bad news for Donald Trump because the Blue Wall of the Midwest was then, and is now, the ONLY viable path for Trump to win the White House.

Why is Trump in so much trouble in the Midwest? First, and probably most important, is the profound misunderstanding by, well, almost everyone, as to how he won Michigan, Wisconsin, and Pennsylvania in the first place. Ask anyone, and they will describe Trump's 2016 Midwestern triumph as a product of white, working class voters swinging away from the Democrats based on the appeal of Trump's economic populist messaging. Some will point to survey data of disaffected Obama-to-Trump voters and even Sanders-to-Trump voters as evidence that this populist appeal was the decisive factor. And this is sort of true. In Ohio, Trump managed the rare feat of cracking 50%. Elsewhere, that explanation runs into empirical problems when one digs into the data. Start with the numerical fact that Trump "won" Pennsylvania, Wisconsin, and Michigan with 47.22%, 48.18%, and 47.5% of the vote, respectively, after five times the normal number in those states cast their ballots for an option other than Trump or Clinton. This, combined with the depressed turnout of African Americans (targeted with suppression materials by the Russians) and left-leaning Independents turned off by Clinton (targeted with defection materials by the Russians) allowed Trump to pull off an improbable victory, one that will be hard to replicate in today's less nitpicky atmosphere. Yet, the media (and the voting public) has turned Trump's 2016 win into a mythic legend of invincibility. The complacent electorate of 2016, who were convinced Trump would never be president, has been replaced with the terrified electorate of 2020, who are convinced he's the Terminator and can't be stopped. Under my model, that distinction is not only important, it is everything."

Author: Malcolm

Date: Thursday, March 5th, 2020 at 1:36 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Phenomenological experience in the three truths models gives additional perspective in regards to relative and absolute. From the perspective of temporal existence provisional is only provisional in light of an absolute. There needs to be phenomenal impetus for the perception to polarize between relative and absolute. Both buddhism and science recognize more than 2 dimensions. Ergo the buddha of the ten directions and three times. Even on a genetic level our individual genetic existence itself is a provision of a greater cause which is the human genome. Flat linear perspectives on consciousness seem askew to the topology of conscious structures and physical ones alike.

Malcolm wrote:

The three truths model of Zhiyi is unnecessary outside of Chinese Buddhism, which had its own unique problems in adapting to Madhyamaka.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 1:59 AM

Title: Re: Discrimination

Content:

herb2 said:

I sought Self-realization while studying and practicing Hinduism, but it never came. However, while studying and practicing Dzogchen, I realized, experientially, who I really am, who I am not(I realized that I was not the egoic-self image I had always thought I was, and I realized the illusoriness of my kleshas. Thus, within weeks of taking up the study and practice of Buddhism, I made far more spiritual progress than I had, doing likewise with Hinduism for several years. It's not that I think Buddhism is better than Hinduism, it's just that Buddhism is resonating powerfully for me, spiritually.

Malcolm wrote:

One cannot practice Dzogchen without receiving empowerment from a qualified guru. Have you done so? Dzogchen is not something one can practice from a book.

herb2 said:

"While studying Christianity, Sri Ramakrishna had a mystical experience where he literally perceived the visible presence of Jesus walking up to him, talking to him, then merging into Sri Ramakrishna's own body. For the rest of his life, Sri Ramakrishna kept a picture of Jesus in his room and would burn incense in front of it and pray to Jesus every night before he went to sleep. He not only studied and practiced Hinduism, Christianity and Islam, he actually discovered the spiritual truths of all three of those religions. And, "spiritually," he has been my inspiration."

Malcolm wrote:

I am afraid that the spiritual truths of Buddhadharma are not compatible for what passes as spiritual truth in theistic religions. In Buddhadharma there is no god, no savior, and no creator.

BTW, this is not an issue of discrimination, but a cold, hard assessment of the key differences between Buddhism and other paths.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 2:50 AM

Title: Re: Discrimination

Content:

Simon E. said:

What has any of this to do with Dzogchen?

Malcolm wrote:

Nothing.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 4:03 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Phenomenological experience in the three truths models gives additional perspective in regards to relative and absolute. From the perspective of temporal existence provisional is only provisional in light of an absolute. There needs to be phenomenal impetus for the perception to polarize between relative and absolute. Both buddhism and science recognize more than 2 dimensions. Ergo the buddha of the ten directions and three times. Even on a genetic level our individual genetic existence itself is a provision of a greater cause which is the human genome. Flat linear perspectives on consciousness seem askew to the topology of conscious structures and physical ones alike.

Malcolm wrote:

The three truths model of Zhiyi is unnecessary outside of Chinese Buddhism, which had its own unique problems in adapting to Madhyamaka.

tkp67 said:

However it still seems apropos in some East Asian traditions.

Malcolm wrote:

Look, it is pretty simple. When one analyzes something, whatever is left over is "ultimate," because this is the limit of one's analysis. For example, for Sarvastivadins, water is a relative truth, and its wetness and limpidity are ultimate, since for them, this is as far as they carry the analysis. For a Madhyamaka, water is a relative truth, and it is also empty of all extremes, because one cannot take any analysis further than a total deconstruction of ontological assertions about this or that given thing—hence, emptiness is ultimate truth for Madhyamaka.

But there is no such thing as an ultimate that exists separate from a relative entity. There is no polarization between relative truth and ultimate truth. Relative truth is a truth about a thing prior to analysis, for example, stating, "This is a car." If you and another person perceive the same car, this is relative truth. When both of you analyze the car, you will both find there is no car either in the parts, in one of the parts, or separate from the parts. There is a seven-fold analysis used by Candrakīrti to illustrate this.

Indeed, the problems arise when people begin to hypostasize the two truths, as if they are somehow independent domains. They are not. All entities bear two natures, one relative, the other ultimate. Why? Because all phenomena are empty. As the Heart Sūtra states, "Matter is empty, emptiness is matter; there is no matter apart from emptiness, and no emptiness apart from matter" and so on for the rest of the aggregates, etc.

The Buddha explained his definitive Mahāyāna teachings in terms of the two truths. As Nāgārjuna puts it:

The doctrine of the buddhas
truly relies on two truths:
the relative truth of the worldly
and the ultimate truth of the sublime.
Those who do not understand
the distinction between the two truths
do not know the profundity
of the doctrine of the buddhas.

So, that's it. You can either accept the Nāgārjuna's word, and devote oneself to the study of the true intention of the Buddha, or you can waste time chasing mirages. Not only this, but a third truth is emphatically denied in Madhyamaka, so whatever reason Zhiyi had for concocting a third truth in the Chinese Buddhist context, it is irrelevant to Madhyamaka proper. For this reason, Chandrakīrti refers to the Sūtra on the Meeting of the Father and the Son (Āryapitāputrasamāgamananāmahāyānasūtra):

The truth of the knower of the world
was seen for yourself, not received from another.
Those are relative and ultimate:
there is no third truth.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 4:45 AM

Title: Re: Guru Rinpoche empowerment from H.E. Garchen Rinpoche - March 13 2020

Content:

Mantrik said:

Yes, he has a very light touch. I'm not sure if he even insists on Refuge as a prerequisite.

Malcolm wrote:

Every empowerment contains the refuge vow preliminary.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 5:01 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

Look, it is pretty simple. When one analyzes something, whatever is left over is "ultimate," because this is the limit of one's analysis. For example, for Sarvastivadins, water is a relative truth, and its wetness and limpidity are ultimate, since for them, this is as far as they carry the analysis. For a Madhyamaka, water is a relative truth, and it is also empty of all extremes, because one cannot take any analysis further than a total deconstruction of ontological assertions about this or that given thing—hence, emptiness is ultimate truth for Madhyamaka.

tkp67 said:

If you go to the original post in question "the relative is reliant on the absolute" you are describing the phenomenological experiential contemplative reasoning that statement is born from.

Without an absolute there is no relative but it does not come before the relative sequential in our experiential existence. There would be no middle way because there would be no duality.

I don't understand why you keep trying to make it about the thesis of your specific tradition? Your conviction in that methodology or the ability for liberation is not in question. Do you believe only your tradition is valid or meaningful? Should I presume this to be thematic in your discourse? I hope I am projecting unreasonably here of course.

Malcolm wrote:

Your assertion, "the relative is reliant on the absolute" is unsupportable, especially when one has no experience of the ultimate truth. For commoners such as we, the ultimate can be only be inferred through reasoning, since we have not had a direct perception of emptiness. So, it is quite the opposite: the ultimate depends on the relative, since it is only through analysis of relative truths that one arrives at ultimate truth. This is especially the case since the two truths are different ways of seeing conventionally-designated entities, one false, one true. However, both perceptions are based on examining relative entities that do not exist as ultimate. The ultimate itself is not something which is expressible in words. In other words, there is nothing that can be identified as the "absolute." Emptiness is also empty.

With respect to traditions, far as I am concerned, there are only two common Mahāyāna traditions: the Yogacāra tradition of Maitreya and Asanga and the Madhyamaka tradition

of Nāgārjuna and his sons—the former being provisional and the latter definitive—with awakening, liberation, and omniscience being possible only for those who realize the meaning of the latter, the Madhyamaka tradition.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 5:11 AM

Title: Re: Guru Rinpoche empowerment from H.E. Garchen Rinpoche - March 13 2020

Content:

Mantrik said:

Yes, he has a very light touch. I'm not sure if he even insists on Refuge as a prerequisite.

Malcolm wrote:

Every empowerment contains the refuge vow preliminary.

Mantrik said:

True, but I've not seen that in publicity for those webcast events, and I know quite a few people latch onto them via Facebook etc. With open events things need spelling out sometimes.

Malcolm wrote:

Whatevs, none of our business what other people do.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 6:52 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Maybe we can get a decent antiviral in a year. Herd immunity is the most likely outcome.

Malcolm wrote:

Unlikely, just as one can catch the same cold again 4 months after contracting a cold, it is likely one can contract covid-19 more than once since corona virus antibodies are non-persistent; even a vaccine will not be that effective, in reality. There is no cure for covid-19. There is some evidence that there are two strains, one mild, and one more aggressive. At this point, most covid-19 cases are the virulent type.

<https://www.germinfo.org>

Author: Malcolm

Date: Thursday, March 5th, 2020 at 7:12 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Maybe we can get a decent antiviral in a year. Herd immunity is the most likely outcome.

Malcolm wrote:

Unlikely, just as one can catch the same cold again 4 months after contracting a cold, it is likely one can contract covid-19 more than once since corona virus antibodies are non-persistent; even a vaccine will not be that effective, in reality. There is no cure for covid-19. There is some evidence that there are two strains, one mild, and one more aggressive. At this point, most covid-19 cases are the virulent type.

<https://www.germinfo.org>

Nemo said:

After 2 or 3 times immunity will stick. Entirely possible the 2nd infection is the one that kills you. We had similar drug resistant pneumonia in the hospital years ago. if it mutates we are screwed of course and it already has 158 variants. Antivirals targeting angiotensin receptors may work since with reinfection it uses your own immune system to replicate. It has a chance of working and at this point I'll go for it.

Malcolm wrote:

Maybe, maybe not. Colds are also caused by corona viruses, and I am happy to admit there is a lot we do not know about this one.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 10:47 AM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

I find this to be so strange. Realistically how much inspiration can one receive from a teacher that you don't know? Without some kind of personal connection, an empowerment is going to be a person in a funny hat saying words you don't understand over you. Commitment to a teacher should be a natural outgrowth of love and deep admiration of their qualities, it really can't be contrived or imposed upon you. Just my two cents.

Malcolm wrote:

A personal connection comes from you, not them. But in Buddhadharma, a connection with a vajra guru is a natural outgrowth of love and deep admiration of the Buddhadharma, and specifically, Vajrayāna. The guru is merely an embodiment of that.

tobes said:

Yes, I think this is the key point. Fixating on the embodiment aspect may thoroughly overlook that the point of the vajra guru is to realise the inseparability of the

Dharmakaya.

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Thursday, March 5th, 2020 at 10:46 PM
Title: Re: The role of truth in Buddhism?
Content:

tkp67 said:

With respect to traditions, far as I am concerned, there are only two common Mahāyāna traditions: the Yogacāra tradition of Maitreya and Asanga and the Madhyamaka tradition of Nāgārjuna and his sons—the former being provisional and the latter definitive—with awakening, liberation, and omniscience being possible only for those who realize the meaning of the latter, the Madhyamaka tradition.

Denying Japanese Buddhist movements and the teachings thereof without understanding them isn't open and reasonable discourse. The Nichiren movement is not invalidated through your lack of recognition.

Malcolm wrote:

One should make a distinction between practice traditions, like Sakya, Nyingma, Gelug, Kagyu, Nichiren Buddhism, Chan, Soto Zen, Tendai, Shingon, Pure Land, and Hua Yen on the one hand; and the two main philosophical traditions in Mahāyāna, yogacāra and madhyamaka.

tkp67 said:

Absolute/relative are aspects of the same phenomenon this much is not contested.

Malcolm wrote:
Good.

tkp67 said:

However the three truths are not a empty extension of the two truths but incorporate another important aspect. This will have bearing in this discussion.

Malcolm wrote:

The Buddha categorically denies there are three truths in the Meeting of the Father and Sun Sūtra, which I have already presented above, and that takes care of the citation portion of my argument.

Now, the reasoning portion: the idea that there are three truths, rather than two, also does not stand up to reasoning. Why? Truths are objects of cognitions. Cognitions are

either veridical or nonveridical. Thus a relative truth is the object of a false cognition and an ultimate truth is an object of a veridical cognition. Since there are no objects of cognitions that are simultaneously false and veridical at one and the same time, a third truth does not exist.

tkp67 said:

For commoners such as we, the ultimate can be only be inferred through reasoning, since we have not had a direct perception of emptiness. So, it is quite the opposite: the ultimate depends on the relative, since it is only through analysis of relative truths that one arrives at ultimate truth. This is especially the case since the two truths are different ways of seeing conventionally-designated entities, one false, one true. However, both perceptions are based on examining relative entities that do not exist as ultimate. The ultimate itself is not something which is expressible in words. In other words, there is nothing that can be identified as the "absolute." Emptiness is also empty. If we examine relativity in regards to our physical existence, the physical world and how our senses view the world from the moment we are born until we die our perspective is that of relative place within an absolute space.

Malcolm wrote:

How does this "absolute" space exist, and how can relative things exist within it? Is this absolute space compounded or uncompounded. If it is compounded, it is not absolute; and if it is uncompounded, compounded entities, relative phenomena, cannot exist within it.

tkp67 said:

Physically speaking we are individually part and parcel of a greater reality. This constant permeates existence so profoundly and so pervasively that there is not an aspect of existence that does not abide by this aspect of existence by default.

Malcolm wrote:

If this greater reality has parts, which you imply through your statement, it cannot be anything other than a compounded phenomena. But your assertion is baseless, it is similar to theistic arguments for the existence of god. If this constant is compounded, then it cannot sustain all phenomena, since it must rely on a cause. If this constant is uncompounded, it cannot be a cause, since it should produce all its effects at one and the same time, since an uncompounded entity that produces effects over time is impossible, being compounded.

tkp67 said:

The absolute potential of our consciousness which can be released from the tethers of this relative aspect is not engaged by default.

Are we born into abiding by absolute untethered consciousness, defiling the absolute ignorantly thereafter or are we born abiding to the relativity of our physical being (and karma) regardless of the potential of absolute consciousness?

Malcolm wrote:

Where are you getting this "absolute consciousness" from? There is no such thing as an absolute consciousness in the teachings of the Buddha. There is such a thing as an absolute consciousness in the Vedanta teachings of the Hindus, but we are not Hindus.

tkp67 said:

This is where the three truths are FUNDAMENTAL. It addresses the importance of time and lack of temporal existence between birth and death.

Malcolm wrote:

You certainly have not described how. You have not even mapped out the three truths you propose.

tkp67 said:

If we don't put it in context to life span, birth and death and experience in light of this constant aspect of life we can't properly ascertain the nature of perception from start to end. Sure if we pick it up at a point during existence and frame it within and assume a level of development, wherewithal and specificity of mind/conditions it can be seen from many personal perspectives/experiences which naturally vary. i.e. chicken or egg coming first is less substantial since once is awakened during the existence of both.

Malcolm wrote:

Sorry, but this is incoherent.

tkp67 said:

So while the two truths may have been an absolute understanding at some point, it developed into a more granular understanding aimed at achieving the same purpose. This is where I don't understand why you draw such lines in the sand.

Malcolm wrote:

Well, I draw the line in the sand where the Buddha states unequivocally there is no third truth. That is not at all hard to understand. I follow what the Buddha teaches, first and foremost. YMMV.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 10:51 PM

Title: Re: Oh No!

Content:

Simon E. said:

There is a superstition widespread in the U.K. that bad things always come in threes. I have always smiled at this..but...

1. Coronavirus

2. Widespread flooding in many parts of the country.

3. And now comes the news that Genesis are reforming...

Malcolm wrote:

Oh shit, that's horrible. We're all doomed.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 11:02 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Or America deciding that instead of bringing in socialized medicine for the 28 million uninsured and 11+ million undocumented letting it burn through is a better choice for keeping the stock market inflated for the next election.

Malcolm wrote:

The Dow is collapsing again today.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 11:19 PM

Title: Re: Accepting a guru you haven't personally met?

Content:

Sunrise said:

It's just that I've heard the warning again and again not to take someone as a Guru without having a good sense of who they are.

Malcolm wrote:

Yes, this is ideal, but for example, when HH Dalai praises HH Sakya Trichen as a "perfect teacher," if we think HHDL is an awesome person (he is), then this is sufficient information to feel confident in receiving teachings from this teacher. When it comes to the lineage heads in general, there should be no problem. The issue arises with teachers of lesser reputation and fame. When one is a beginner in Tibetan Buddhism, it is better to start off with teachers of known reputations, lineage heads, like HHDL, HHST and his sons, the Karmapa (choose one), HH Dudjom Rinpoche Pema Shepa Dorje, Shechen Rabjam, Drikung Khyabgon, Lama Zopa, etc. Then, when you have a little more experience and "know the turf" you can then seek out other teachers when you know how to follow a guru in a proper way.

But you do not need to be your guru's buddy.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 11:31 PM

Title: Re: Interesting immigration numbers

Content:

Fa Dao said:

Ran across these two videos and found the numbers somewhat disturbing...both together are only around 15 minutes. Would be curious to hear peoples thoughts/possible solutions on this...

Malcolm wrote:

It's kinda of unintentionally racist, and it also does not account for the fact that so-called birth rates among white Americans has been dropping off for decades. Why? Because white women are educated in larger numbers than ever before and are waiting longer to have children, after they have established themselves in a career. Also whites are dying faster than they are being born. On the other hand, groups not formerly included as white—Jews, Italians, and the Irish—were not considered white 100 years ago, but are now added to that number. A lot of Latinos will cross this line, and become "white."

<https://www.chicagoreporter.com/the-us-white-majority-will-soon-disappear-forever/>

Better brush up on your spanish, dude. In thirty years, Latinos will outnumber whites, even if we never allowed in another migrant worker ever, or stopped border crossings effectively.

Author: Malcolm

Date: Thursday, March 5th, 2020 at 11:42 PM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

Warren's out.

<https://www.nytimes.com/2020/03/05/us/politics/elizabeth-warren-drops-out.html>

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:05 AM

Title: Re: Interesting immigration numbers

Content:

Fa Dao said:

Numbers from the census bureau etc are not intentionally or unintentionally racist. That's just ridiculous. The point was to have a discussion on how to come up with better solutions to ACTUALLY help people living in dire poverty in the world. Importing in a million a year, or even 5 million a year doesn't do it as the video points out. I'm guessing that you didn't even watch the videos. And ironically, I am studying Spanish...beautiful and fun language...hopefully will help to stave off dementia for at least a few more years anyways...

Malcolm wrote:

Ceasing to support oppressive dictatorships in third world countries would be a good place to start. Frankly, there is a myth that all these Central American people want to come to the US. They don't. They are mainly fleeing violence these days.

And since you live in a border state, you know perfectly well that undocumented Mexicans have largely ceased coming to the US in large numbers, and have ceased to do so for decades, since the benefits of NAFTA (after considerable economic pain) have finally kicked in for Mexico. We will see how long that lasts though, if Trump gets another 4 years. Most people who come here, and stay illegally, come here on planes, not over the Rio Grande.

And, if Biden gets in, well, it will just be a return to neo-liberal business as usual, which is why he is getting major support from corporations and banks, etc. Don't get me wrong, I will vote for Biden if he is the Dem candidate, and then turn right around and work to push this country to adopt FDR's second bill of rights, universal health care and education for everyone; etc. You know, the usual Bernie talking points. Immigration is not a problem for our country and never has been.

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:15 AM

Title: Re: POTUS 2020 poll #2

Content:

Nicholas Weeks said:

Whether the Leftist advocates of Liz & Bernie will support Biden with votes, money and placidity remains to be seen.

Malcolm wrote:

Oh, we definitely will. No one can take for more years of the lunatic residing at 1600 Pennsylvania Ave.

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:21 AM

Title: Re: Buddha teaches Shentong view in a Sravakayana sutra

Content:

Caoimhghín said:

Comparatively older Mahāyāna sūtras had a three-vehicle scheme that had a *pratyekayāna, a śrāvakayāna, and a bodhisattvayāna. The three turnings spoken of in the quote above are likely the later threefold schema of śrāvakayāna, bodhisattvayāna, vajrayāna. So that third turning would refer to vajrayāna, not bodhisattvayāna, in the above quote, I suspect. I could be wrong.

Malcolm wrote:

As I have tirelessly pointed out, the three turnings are mainly a historical device adopted by certain Tibetan historians on the basis of the Korean master Wongchuk's massive commentary on the Saṃdhinirmocana Sūtra.

But what is interesting is that the Indian masters seemed completely disinterested in commenting on this scheme, and it was not adopted by all Tibetan scholars as meaningful. I think that this is because when you look at the claim that the third turning is substantially different in content, when the citation itself is examined, we find that all it really says is that the third turning is merely an emphatic restatement of the definitive context of the second turning.

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:31 AM

Title: Re: POTUS 2020 poll #2

Content:

Queequeg said:

Before people get their boxers in a bunch, that was humor in response to Mr. Weeks well established prejudice against Progressives.

Nicholas Weeks said:

Who wears boxers? Besides, if one has to explain a joke, one lacks finesse, not to mention humor.

(Of course only Weeks has 'prejudice', pure reason rules Leftists)

Malcolm wrote:

I think he was trying to avoid a TOS violation. In terms of philosophical traditions, the Left, like Jefferson, certainly finds its inspirations in Epicurus, Lucretius, and Rousseau rather than the Right, like Burke, which finds its inspirations in Plato and Aristotle.

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:34 AM

Title: Re: Buddha teaches Shentong view in a Sravakayana sutra

Content:

Caoimhghín said:

I might be confusing this triyāna matter with a theory you voiced a while ago that the trikāya (the sambhogakāya specifically) was an invention of the Yogācārins (Ven Maitreyanātha in particular?).

Malcolm wrote:

It did not appear in Indian literature until around the time of Maitreyanatha.

Author: Malcolm

Date: Friday, March 6th, 2020 at 12:52 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

One should make a distinction between practice traditions, like Sakya, Nyingma, Gelug, Kagyu, Nichiren Buddhism, Chan, Soto Zen, Tendai, Shingon, Pure Land, and Hua Yen on the one hand; and the two main philosophical traditions in Mahāyāna, yogācāra and madhyamaka.

Caoimhghín said:
Emphases added.

What about when people try to frame Tathāgatagarbha as its own philosophical tradition? Many say that East Asian Buddhism specifically sits at a three-way intersection between three (philosophical) streams of Madhyamaka, Yogācāra, and Tathāgatagarbha.

Malcolm wrote:
Tathāgatagarbha is a sūtra tradition, but in India, as far as we know, it never developed into a coherent philosophical school, likely due to the fact that post Tathāgatagarbha sūtras like the Lanka relegated tathāgatagarbha to the position of being a doctrine taught for people who were afraid of emptiness.

Thus, while Tibetan and Sino-Japanese schools raised the tathāgatagarbha theory to an elevated level of philosophical discourse, there is virtually no discussion of it in the classical Indian period apart from Maitreyanatha's survey text on tathāgatagarbha sūtras, the Uttaratantra and its commentary.

Author: Malcolm
Date: Friday, March 6th, 2020 at 1:49 AM
Title: Re: Vipassanā
Content:
monkishlife said:
I know that concept of emptiness is the same between Theravadins and Mahayanas .
You are free to disagree - and you do.

Malcolm wrote:
No, there is no śrāvaka school that teaches emptiness free from all extremes. Thus, there is a very big difference.

Author: Malcolm
Date: Friday, March 6th, 2020 at 1:49 AM
Title: Re: Vipassanā
Content:
monkishlife said:
I understand what you're saying , but all paths in vipassana are leading to the same end.

Malcolm wrote:
Nope, Theravada Vipassana only leads the cessation of afflictions (even they will admit

this) and arhatship. Mahāyāna Vipāśyāna leads to omniscience and full buddhahood, so there is a major difference.

Author: Malcolm

Date: Friday, March 6th, 2020 at 4:07 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

How do we exist as beings on a planet IN a solar system that resides IN a galaxy that exists IN a universe.

Malcolm wrote:

Universes are not absolute spaces.

tkp67 said:

Better yet, How did the absolute exist for the world honored one before he sought enlightenment? Was the Brahma realm the "ultimate" truth or was it better boundless empty compassionate equanimity discovered thereafter?

Malcolm wrote:

This is the root of your problem. You think there is an absolute that exists.

tkp67 said:

If this greater reality has parts, which you imply through your statement, it cannot be anything other than a compounded phenomena. But your assertion is baseless, it is similar to theistic arguments for the existence of god. If this constant is compounded, then it cannot sustain all phenomena, since it must rely on a cause. If this constant is uncompounded, it cannot be a cause, since it should produce all its effects at one and the same time, since an uncompounded entity that produces effects over time is impossible, being compounded.

Yet the compounding of phenomenon and impermanence do not deny the rising and setting of the sun. Birth and death. Suffering and Nirvana. Or the nature of consciousness in regards to sentient beings. Seems there are some constants within which buddhism is practiced and liberation experienced. If you look hard enough one can see the very influence of them since the potential buddha nature is one of them.

Malcolm wrote:

The only constants in Buddhadharma are impermanence, suffering, and nonself.

tkp67 said:

Where are you getting this "absolute consciousness" from? There is no such thing as an absolute consciousness in the teachings of the Buddha. There is such a thing as an absolute consciousness in the Vedanta teachings of the Hindus, but we are not Hindus. The absolute conscious is our conscious sans self marked by purity, boundlessness, equanimity and compassion. The state that, if I understand it correctly, the prayer of Kuntuzangpo mentions. The single "ground".

Malcolm wrote:

Yes, you don't understand that text. That single basis or single ground is the all-basis: a conditioned, impure consciousness, the nature of which is ignorance.

tkp67 said:

You certainly have not described how. You have not even mapped out the three truths you propose.

I assumed since you contested it you were intimate with it from contemplation. Am I wrong to do so?

Malcolm wrote:

I am familiar with Zhiyi's writings on the subject. Just because I know what Zhiyi writes, does not mean that you have comprehended it. Hence, my request for you to explicate them.

tkp67 said:

It seems you draw the line in whose teachings you choose to honor as Buddhist or not. As Nichiren says, earthly desires are enlightenment so it would seem it proves to be.

Malcolm wrote:

That statement by Nichiren has a canonical basis in Mahāyāna sūtras, so I don't see anything wrong with it, per se. But the question here is not what Nichiren understands, it is what you understand.

Author: Malcolm

Date: Friday, March 6th, 2020 at 4:24 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

Universes are not absolute spaces.

Caoimhghín said:

But is space absolute?

Forgive the frivolity, I couldn't resist.

Malcolm wrote:

No, space is just uncompounded, but it is not an ultimate truth since there is extension, and thus space has parts. See Āryadeva.

Author: Malcolm

Date: Friday, March 6th, 2020 at 4:37 AM

Title: Re: Oh No!

Content:

Ayu said:

What's wrong with Genesis?

Dreamer? That's nice.

Malcolm wrote:

The most overplayed band in college dorms in the 70's and early 80's.

Author: Malcolm

Date: Friday, March 6th, 2020 at 4:39 AM

Title: Re: Vipassanā

Content:

Caoimhghín said:

Śrāvaka cultivation is not a prerequisite for bodhisatvayāna any more than the vehicle of the pratyekabuddhas is a prerequisite to śrāvakayāna.

And I'll say I'm fully aware that these are "words" and am rather unrepentant about the fact of that, and I'll further say that which I have now said before you tell me to stop relying on "words" and "concepts" and to stop being "discursive." So we can fast-forward past that part of the conversation.

Malcolm wrote:

Correct.

And jeez Keevin, stop using those pesky words!

Author: Malcolm

Date: Friday, March 6th, 2020 at 4:47 AM

Title: Re: The role of truth in Buddhism?

Content:

rory said:

This is removed from practice, but read Brook Ziporyn's H-net book review of Paul Swanson's translation of Zhiyi's great work Maka Shikan, Mohe Zhiguan Clear Serenity; Quiet Insight Below is an extract:

This way of reading the section shows us all the more how right Zhanran was to think that this is what is truly distinctive to the Tiantai exposition, particularly when viewed in

light of the manner in which it is subsequently and separately joined to the demonstration in the following Emptiness section—where the same results are derived from the other direction, from Emptiness to Conventionality: Emptiness itself, considered alone, renders the full panoply of Conventionally definite entities (via the four siddhāntas)—and then how this relation between the Conventional and Emptiness is subsequently and separately what is invoked in the Middle section, in the form of a re-evocation and expansion of both sides and the second-order relation of undecidable reversibility between these two, which is what is meant by their mutual identity: annulling the separation only on the basis of having first posited it, and also preserving it in the indecidability of the result. It is in the Middle section that Zhiyi gives us, as Swanson correctly points out, the application of the usual third step to the exposition: in this case, showing that the two opposite Inconceivabilities of the prior two sections (i.e., from Conventionality to Emptiness and from Emptiness to Conventionality) are themselves reversible, are identical-as-different, another Mobius strip, introducing a new level of Inconceivability.

<https://networks.h-net.org/node/6060/reviews/2141666/ziporyn-swanson-clear-serenity-quiet-insight-t%E2%80%99ien-t%E2%80%99ai-chih-i%E2%80%99s-mo-gassho>

Rory

Malcolm wrote:

That is an awfully complicated way to say that the two truths are inseparable.

Author: Malcolm

Date: Friday, March 6th, 2020 at 6:18 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

Universes are not absolute spaces.

tkp67 said:

It is in regards to matter within it, something that is inherent in this existence. The precious birth in which suffering and liberation can be experienced.

Malcolm wrote:

What is the antecedent for the first it and the second it in the above sentence?

tkp67 said:

This is the root of your problem. You think there is an absolute that exists.

Or you play a game of semantics as if the derivative in your mind is derivative of all minds. Symantec is a provision. A provisional understanding of absolute is not absolute is it? Provisional teachings teach according to the minds of ordinary people. The lotus sutra teaches from the mind of buddha. They have both led to liberation. The assembly

serves the purpose of enlightening seemingly conflicting teachings to the same end. Is there a reason those teachings have to be in conflict with each other here?

Malcolm wrote:

The thread is entitled "the role of truth in Buddhism." We are discussing the definitive view, not provisional views here.

tkp67 said:

The only constants in Buddhadharma are impermanence, suffering, and nonself. Deviating from direct contextual dialog isn't a adequate or reasonable retort.

Malcolm wrote:

I see, like the GOP defending Trump, you are making a process argument since you have no facts.

tkp67 said:

Yes, you don't understand that text. That single basis or single ground is the all-basis: a conditioned, impure consciousness, the nature of which is ignorance.

Ok TY for the correction. Does it change the dynamic other than syntactically?

Malcolm wrote:

Completely.

tkp67 said:

I am familiar with Zhiyi's writings on the subject. Just because I know what Zhiyi writes, does not mean that you have comprehended it. Hence, my request for you to explicate them.

As suggested if so desired it should be the topic of a new thread. I don't see them worthy of contention but I don't see they nullify one another as they have both served capacity, cause and condition over time. Rather they have predicates on those very factors.

Malcolm wrote:

Yiou really do need train yourself not to use so many indefinite pronouns or passive constructions in your writing. It is lazy and it makes it impossible to understanding whatever is it that is being discussed because one has no idea to what "it" is referring to.

tkp67 said:

That statement by Nichirin has a canonical basis in Mahāyāna sūtras, so I don't see anything wrong with it, per se. But the question here is not what Nichiren understands, it is what you understand.

Yes but according to the interpreted meaning of words I used there seems to be a thick overlay of Tibetan derived meaning that skews things sharply. Not that there is anything wrong with those designations but they are as foreign to me as mine are to you.

Malcolm wrote:

I am not relying on any Tibetan scholars or schools in our discussion. I suggest you spend a few years studying the Indian masters, you know, like me. I first read Nāgārjuna in 1985. He is what caused me to embrace the Dharma. There is no presentation of the view, or truth, of Mahāyāna that is more authoritative than the presentation of Nāgārjuna. Nāgārjuna is the gold standard which all must meet, or be relegated to the dustbin of Buddhist history.

tkp67 said:

Once again I am not even arguing against the logic/reasoning/teaching but the insistence that one specificity of the buddha's teachings is the only right way.

Malcolm wrote:

When you show me a sūtra that teaches three truths, rather than two, that will be a different story. But such a sūtra does not exist. Thus the Buddha only taught two truths.

Now, with respect to the so-called "three truths," Nāgārjuna said:

Whatever arises in dependence
that is empty,
that is dependently designated,
that is the middle way.
Why? There exist no phenomena
which do not originate dependently.
Therefore, there are no phenomena
which are not empty.

Now, I understand that Zhiyi took these three terms, and he decided that the middle way reconciled the first two terms. However, in reality, all three terms are merely synonyms for dependent origination. Whatever is dependently originated is empty and dependently designated, and that is the middle way. There is no need to call these "three truths." Buddhapalita (not a Tibetan) explains:

I explain that whatever arises dependently to be empty. That is dependently designated. That is the middle way. Therein, if there is some entity which exists, that is dependently originated and dependently designated. Why? Because there are no phenomena which are not dependently originated, therefore, there are no phenomena which are not empty.

"Emptiness," "dependent designation," and "middle way" are absolute synonyms for dependent origination. But this passage is not actually about the two truths at all, let alone three truths. This passage concerns the meaning of the profound truth that the Buddha taught, dependent origination, the madhyama-pratipad, i.e. the middle way, and nothing else.

Author: Malcolm

Date: Friday, March 6th, 2020 at 6:25 AM

Title: Re: Oh No!

Content:

Simon E. said:

I think Dreamer was Supertramp Ayu...

Ayu said:

Then it makes sense.

Malcolm wrote:

Second most overplayed band in college dorms in the 70's and early 80's.

Author: Malcolm

Date: Friday, March 6th, 2020 at 6:48 AM

Title: Re: Earthly experience as mandatory for nirvana

Content:

workbalance said:

Can earthly experience be viewed not as a calamity to be surpassed but as a mandatory schooling process for acquiring skills for work awaiting us in nirvana?

Malcolm wrote:

There is no work in nirvana because there are no aggregates in nirvana, so there is no one to do anything, nor anything to do.

Author: Malcolm

Date: Friday, March 6th, 2020 at 6:51 AM

Title: Re: Earthly experience as mandatory for nirvana

Content:

workbalance said:

My concern is whether from a buddhist viewpoint we can see earthly life as a purposeful activity

that prepares us for entering, after many incarnations, some other workplace where we will continue working towards perhaps totally different goals.

Malcolm wrote:

Life itself has no purpose. But if one has entered the Dharma, then life has a purpose.

workbalance said:

On this earth, I view creative construction and perfection of knowledge (e.g. in

mathematics) as purposeful activities requiring development of relevant skills; so I wonder whether this mode of existence continues on higher levels.
I cannot imagine a mode of existence where some kind of work towards some kind of goal is not done.

Malcolm wrote:

There are no higher levels in samsara. It's all suffering from top to bottom.

Author: Malcolm

Date: Friday, March 6th, 2020 at 7:06 AM

Title: Re: The role of truth in Buddhism?

Content:

rory said:

They are simultaneous, but Malcolm, don't start criticizing Zhiyi if you cannot read Chinese, haven't studied Maka Shikan or early intellectual currents in Chinese Buddhism it is foolish...

gassho

Rory

Malcolm wrote:

Hi Rory,

Fine, then don't defend Zhiyi unless you can read Chinese, etc.

You know what they say, what's good for the goose is good for the gander.

Author: Malcolm

Date: Friday, March 6th, 2020 at 7:44 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The most important aspect of mayahana practice is faith not linguistics. What good are they when it comes to that which is beyond description.

At some point all the various thoughts expressed here represent the totality of perspectives that can arise and can be reconciled to the middle way for the purpose of emancipation.

That is why Nichiren's Daimoku is beyond the ability for anyone to describe.

I will answer your last post in depth later Malcom.

Malcolm wrote:
Don't bother. There is no point.

Author: Malcolm
Date: Friday, March 6th, 2020 at 1:34 PM
Title: Re: Interesting immigration numbers
Content:

Author: Malcolm
Date: Friday, March 6th, 2020 at 2:38 PM
Title: Re: Leaving Buddhism
Content:
dolphin_color said:
and when you realize those truths in your own experience
There are some many things that seem impossible to verify.

Malcolm wrote:
Not impossible, just not possible for ourselves at present.

Author: Malcolm
Date: Friday, March 6th, 2020 at 2:43 PM
Title: Re: Leaving Buddhism
Content:
dolphin_color said:
I think one of the great bodhisattvas or Lama Tsongkhapa or Gampopa or somebody would need to manifest before me in order to answer all I have doubts about. And if that could happen soon, it would be great.

But, let's limit the scope a bit: What do you believe happens after you pass away?

Thundering Cloud said:
My understanding is insufficient to really delve into detail at this point, but in broad strokes: I believe experience continues uninterrupted, and awareness is generally altered in such a way that the new experience is entirely engrossing and the entire previous realm is quickly forgotten about, much like when passing between dreams in the course of a night.

Malcolm wrote:
The classical account is that while in the bardo, ones attention on one's past life ceases at the end of the third week, and the impelling karma begins to ripen, turning one towards the next world, whatever kind of world it might be, and in the process, through the trauma of conception, gestation, and birth, one forgets one's past life.

Author: Malcolm

Date: Friday, March 6th, 2020 at 10:09 PM

Title: Re: Interesting immigration numbers

Content:

Fa Dao said:

The point I took from it was that if we let in a million or 10 million a year it is a drop in the bucket to eliminating world poverty levels. Was not my intention to make this into a political argument...was looking for ideas/solutions to world poverty. For example, why couldn't we have an organization called something like "The Poverty Coalition" or something like that be created. Then bring all of the major 1st world nations, big business, donors and volunteers from all over the world with the idea of "Give a man a fish, feed him for a day. Teach a man to fish and feed him for a lifetime". In other words instead of shuffling people all over the planet start with the absolute poorest countries and help them build a sustainable infrastructure with decent jobs, training, education etc. Make all of the major positions unpaid and have very strict oversight so that the money for the projects is not ripped off by greedy people.

That was more of what I was thinking when I started this thread...if people here just want to make a political statement to show how woke they are do it someplace else. Or just lock the thread

Malcolm wrote:

Well, that is what the Peace Corp is for.

Author: Malcolm

Date: Friday, March 6th, 2020 at 11:25 PM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

There is no common ground for this discussion of Two Truths v. Three Truths. It does not validate what you are trying to say about "relative grounded in absolute". Its not clear what your views on this actually are, so its hard to determine, but you do seem to have a quarrel with the way the Two Truths are generally understood in Buddhist discourse.

tkp67 said:

I believe they are since the two truths are a teaching to "become unconditioned" and the three are being taught to view the effect of that unconditioned state over the term of our own existence from end to end of the world honored one's existence. They both seem to be employed by a one vehicle teaching so are they conflicting or complementary?

Malcolm wrote:

The two truths describe how ordinary people falsely perceive the world on the one hand,

and how awakened people on the bodhisattva stages correctly perceive the world on the other hand. That's all. End of story.

Zhiyi's three truths are a way of understanding the Nāgārjuna passage I posted yesterday—that is, a way of understanding what being empty, dependently designated, and the middle way means. It is useful for people who want to study these things to understand where they come from and their roots.

However, when we get right down to it, what is that which is empty, dependently designated and the middle way? Dependently originated phenomena, which are empty and dependently designated, and the middle way.

The whole point is that dependent origination is the middle way, the middle way between asserting existence or nonexistence with respect to phenomena. Because dependently originated phenomena are empty, they are free from the extreme of existence; because phenomena are dependently designated, they are free from the extreme of nonexistence. That is what it means to say that dependent origination is the middle way. So when we look at what Nāgārjuna is actually talking about in this passage, he is just talking about the central insight of the Buddha, dependent origination, and nothing more.

The main thing we need to understand in Buddhism is dependent origination, since dependent origination is the central theme of the Buddha's Dharma. If we do not understand dependent origination, we won't understand anything else of the Buddha's teaching. As the Buddha said, "Whoever sees dependent origination, sees the Dharma; whoever sees the Dharma, sees me."

So if we are going to discuss the role of truth in Buddhism, the role of truth in Buddhism is to discover the truth of dependent origination and nothing more.

Author: Malcolm

Date: Friday, March 6th, 2020 at 11:43 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

If I am difficult to understand

Malcolm wrote:

You are. Your writing is atrocious. But everyone has to start somewhere.

Author: Malcolm

Date: Friday, March 6th, 2020 at 11:48 PM

Title: Re: A Manifesto Against the Enemies of Modernity

Content:

Karma Dondrup Tashi said:

"Modernity" is the name for the profound cultural transformation which saw the rise of representative democracy, the age of science, the superseding of reason over superstition, and the establishment of individual liberties to live according to one's own values. At its core, it values empowering the individual to think, believe, read, write, speak, doubt, question, argue, and refute any ideas at all in pursuit of truth. What is there in the society of today for someone who still believes in this? If we insist on continuing to think in purely political terms, there are two primary choices, and they're both bad.

Malcolm wrote:

Hooray for tepid centrism!

Author: Malcolm

Date: Friday, March 6th, 2020 at 11:50 PM

Title: Re: Madhyamaka < quantum mechanics?

Content:

Wayfarer said:

It may not 'bear analysis' but if you're a wheat farmer then your livelihood relies on the sprouting of seeds.

Malcolm wrote:

Yes, this is why it is convention-- since a farmer needs conditions such as sunshine, rain, fertile soil, heavy equipment, etc. to turn those causes, seeds, into crops.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 12:26 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

So you invalidate the three truths because wanting to know the roots is ancillary but your study of Indian buddhism is reasonable desire to know dharma.

Malcolm wrote:

I did not invalidate Zhiyi at all. I pointed out that his three "truths" are a commentary on a passage found in Nāgārjuna's MMK.

tkp67 said:

Seems you are trying hard to justify teachings that accord to your mind and discard those that don't accord to your mind but accord to the minds of others.

Malcolm wrote:

I just report what the Buddha said, and what Indian masters say. When I examine developments in Buddhist philosophy outside of India, I judge them according to two

criteria: One, do they comport with what the Buddha and Indian masters say? Two, what are the cultural factors that led to the development of this or that school. I apply this to Tibetan Buddhism as well. There are many intellectual trends in Tibetan Buddhism which are novel departures from Indian Buddhist norms.

Since I do not subscribe the Mappo anxiety which dominated Japanese Buddhist discourse during the Kamakura period, the arguments of Pure Land Buddhists, Nichiren Buddhists, and Soto Zen Buddhists do not move me very much; just as the degenerate age anxiety which dominated Indian Vajrayāna from the Pala period onward and Tibetan Buddhist discourse won't move you very much. I don't expect it too. For this reason, for example, Tibetan Buddhists do not pay much attention to the Lotus Sūtra. The Lotus Sūtra is in our canon of course, and a very good translation of it from Sanskrit and Tibetan may be found at the 84000.com. But we don't read it (other than in yearly sūtra recitation rituals) or study it much, and we certainly do not think Nichiren's arguments about it being the summum bonum of the Buddha's teachings are valid at all, because his arguments are based on hermeneutical criteria that are utterly foreign to Indo-Tibetan Buddhism. That said, all Tibetan Buddhist schools are ekayāna schools. Of course, Tibetan Buddhists fetishize texts just the same way Nichiren Buddhists do, and so on do. We just fetishize different texts than you, for different reasons than yours.

That said, the only place where Mahāyāna Buddhists of different traditions can find common ground is in the discourses of Indian masters such as Nāgārjuna. This is why I prefer to keep discussions of Buddhist philosophy there. Similarly, while Continental Philosophy and the Anglo-American tradition do not share much in common, they both share a common history grounded in Plato, Aristotle, etc.

You will notice, I never bring Tibetan scholars into the mix. Why? Because like Chinese Buddhists, the Tibetans got involved in their own criteria and disputes about philosophy, which do not translate outside the Tibetan Buddhist context; just as Chinese Buddhist disputes do not translate well outside that Chinese Buddhist context.

Therefore, if you want to have conversations with Buddhists outside of your particular silo, you need to educate yourself in Indian Buddhism in general, and Indian Mahāyāna Buddhism, which is the progenitor of all Mahāyāna Buddhism, everywhere it spread. If you don't do this, you will find your ability to carry on discussions with other Buddhists outside the Japanese traditions to be quite limited.

And you need some remedial English writing classes.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 12:31 AM

Title: Re: The role of truth in Buddhism?

Content:

Misty said:

"The two truths describe how ordinary people falsely perceive the world on the one hand, and how awakened people on the bodhisattva stages correctly perceive the world

on the other hand. That's all. End of story.”

Excellent, thank you

My curiosity has moved in this direction.....

So when an object (or perception) of mind or matter is recognized as being a result of, or manifestation of dependent origination, we are better able to discern wise and compassionate response within that recognized relative experience?

When objects (or perceptions) of mind or matter are not recognized as being a result of, or manifestation of dependent origination, is this what is meant as samsara?

Malcolm wrote:

In very simple terms, yes. When we do not recognize an affliction is in play, this causes us to engage in an action, and that action ripens as suffering. When we recognize an affliction is in play, we can refrain from carrying out the action it would otherwise cause, and thus, that suffering will not arise for use as a result in the future.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 12:54 AM

Title: Re: The role of truth in Buddhism?

Content:

Misty said:

Thank you

Malcolm wrote:

To this we can add, if we have real insight into dependent origination, we can recognize that affliction as empty, and this pretty much kills it on the spot.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 1:04 AM

Title: Re: A Manifesto Against the Enemies of Modernity

Content:

Karma Dondrup Tashi said:

The reason I like the essay is that it is certainly centrism, but it is not tepid.

Malcolm wrote:

Centrism is just a nice way of saying, "Get back in Line, the elites will take care of everything."

Author: Malcolm

Date: Saturday, March 7th, 2020 at 8:09 AM

Title: Re: Foucault's "discourse"

Content:

Karma Dondrup Tashi said:

Ty for your response. Just so I understand - you mean that this kind of thing is not really Marxist?

Malcolm wrote:

Post Marxist.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 10:59 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

How many Dharma realms accompany the 2 truth teachings and how many dharma realms in the 3 truth teachings?

Caoimhghín said:

Three thousand for both, if you believe in the ten suchnesses, the ten destinies, the ten destinies further within each of the ten destinies, and the three realms. 10x10x10x3.

But why does it matter how many "dharma realms" there are "in" each presentation? There is technically only one dharma realm, dharmadhātu, because enumerating it is pointless.

tkp67 said:

Anthropologically?

Zhiyi's taught the ten realms and accompanied it with three truths. I don't believe Nagarjuna taught ten realms.

fwiw as a Nichiren Buddhist being posed to venerate teachings of Nagarjuna and ignore Zhiyi denies my teacher in a request to observe them both and the causative differences. If the two truths could be stripped from the ten realms Nichiren would have done so for the same of making liberation more efficient.

He did not.

Malcolm wrote:

That's not what I was suggesting. I was suggesting you learn normative Mahayana Buddhism. That will require you to set aside your Nichiren lense and consider other perspectives. Your attachment to enumeration is, well, trivial. There are infinite realms, not just ten.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 9:47 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The evolution of teachings accords with the capacity, causes and conditions of the people over the course of time. The past influences the future but does not supercede it. Everything flowing in accord to how it occurred. Cause and effect is an essential theme, not just internal but from beginning to end.

Keeping this context is what nichiren does in his teachings. This is what he did with all other teachings. In this regard the lotus is the spine of the book to all other teachings since the evaluations are made against it.

There was a reason for the assembly in the lotus sutra. This is why it is not a subjective matter for lotus practioners. This is why other distilations are not subjective either. The teaching contains ten realms. It was developed from prior teachings that taught less. Same as the truths.

Why cant they both remain golden without contest? Nichiren only looked at how they suited sentient beings as a metric for comparison.

Malcolm wrote:

Most of us are not Nichiren Buddhists, and so don't really regard Nichiren's opinions as terribly relevant. All of us are Mahayana Buddhists, and for all of us Nagarjuna is relevant. This is why, in threads like these, I don't introduce Tibetan Buddhist perspectives—they are not universal enough. It it seems you prefer to just engage in sectarian polemics. Yawn. However, I will compliment you on taking the effort to compose better sentences.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 10:36 PM

Title: Re: Interesting immigration numbers

Content:

tingdzin said:

Fa Dao:

Yes, this issue is one that the virtue-signallers immediately jump on and have polarized based on false pretenses. As a matter of fact, most people in the U.S are not opposed to immigration, from Latin America or anywhere else. However, they (including most Hispanics) are opposed to illegal immigration, and this is a crucial difference that the far left has tried to elide, and the Dems running things have their heads in a warm dark place about. Obama realized this, and worked harder against it than any previous president, which both sides of the Punch-and-Judy drama seem to have forgotten. This could well be a defining issue in the election, so Dems had better get smart if they don't want four more years of Trump.

Malcolm wrote:

When you don't remove the root cause, you just keep trying to deal with symptoms.

The fact is that not one single job in the US was "stolen" by an undocumented worker, and the idiocy of denying health care to all undocumented people is simply unfathomable. Catering to white demographic anxiety creates more problems than it solves because that anxiety is baseless, and leads to out and out racism and nationalism. Of course Hispanics (those from Hispaniola) oppose illegal immigration, since they are mostly Cubans who have been given preferential treatment for decades, darlings of the GOP's stupid bias against Castro. "Latinos" on the other hand—mostly native people and mestizo people who actually speak Spanish as a second language—flooded the US as a result of the collapse of 50k small farms in the immediate aftermath of NAFTA, when corn prices plummeted in Mexico, etc., because of the US dumping cheap corn on the Mexican market. This in turn caused a large scale population transfer into Mexican cities, which led to high unemployment in Mexico, and caused many of those same, now landless, campesinos to cross the border in search of work in the US. For 20 years Mexican villages were empty of anyone but old people and children who relied on moneyed wired from the US.

So, we caused this problem because we subscribed to free-market neoliberalism.

To fix it, we need to restore the idea that markets are not just engines for corporations to take profits for their shareholders, but need to be tightly regulated in order to prevent unintended consequences of the kind that NAFTA caused, or the kind we are experiencing now because of the global market panic over covid-19. BTW, the recession caused by global reactions to covid-19 all but ensures that Trump is a one term president. Presidents do not get re-elected in the midst of recessions. This one is going to be quite severe, worldwide.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 10:42 PM

Title: Re: Need help from someone who can read both Chinese and Tibetan

Content:

KiwiNFLFan said:

My friend gave me a link to a site that has instructions on how to offer incense to the hungry ghosts. After doing some research, I've concluded that it is a sur offering. However, I haven't been able to find a version with romanised Tibetan. I do read some Chinese, but I know very little Tibetan - certainly not enough to figure out which words the Chinese characters are referring to.

<https://mp.weixin.qq.com/s/bLfP1pO5itW4Fhjz5q7vww?fbclid=IwAR3P8ACgy5qk5waZnLMfkh35zeLVUu8dPDiGG6eHh--AyGV9nWFEOpZnJg8> is the link to the website of the practice.

It would be good if anyone who can read both Chinese and Tibetan could take a look and direct me to a site that has a transliteration into English. Barring that, could you please just write down some of the words of some of the texts in Tibetan, so I can google

them and hopefully find an English version of the text.

Malcolm wrote:

No, there is a practice called the Jvalamukha water offering one can make to pretas Sur is an offering to beings in the bardo., not hungry ghosts/preta. The Jvalamukha water offering requires no transmission.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 10:45 PM

Title: Re: Bathing Purification

Content:

cjdevries said:

Does anyone know of any traditions within Buddhism that have bathing practices for purification. I know Shinto has ritual bathing. Can you bathe and visualize a deity at the same time and visualize impurities coming out while bathing?

Malcolm wrote:

Yes, if you have transmission, there is a washing yoga. But you should learn this from your lama.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 11:27 PM

Title: Re: The role of truth in Buddhism?

Content:

LastLegend said:

Two truths usually the case of attachment to duality.

Malcolm wrote:

As Nagarjuna pointed out, those who do not understand the two truths do not understand the doctrine of the Buddha. Adding a third truth does not make things more clear. If it did, the Buddha would have taught three truths, but he didn't.

Author: Malcolm

Date: Saturday, March 7th, 2020 at 11:34 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

My view is both 2 truth and 3 truth models existed before and exist today. My view is trying to remove them from experiential and historical perspectives isn't necessary nor does it change reality as it stands today. Putting them use within that perspective honors all those who brought the teachings to this very place and time as well as the person(s) benefiting from them.

Once we make it about what pleases and functions for OUR INDIVIDUAL MINDS ONLY we are not practicing in terms of shakya muni's enlightenment (imagine he was a narcissist) as taught in the lotus sutra. So I personally don't abide to such perspectives.

I am not admonishing other perspectives just stating there are not definitive perspectives, If they were the newer patriarchs would be patriarchs.

Malcolm wrote:

You do realize that all you are doing is expressing your own bias, rather than making common ground? Also, if you are claiming that nothing is definitive, you just ruin all your exclusivist claims about the Lotus Sutra, Zhiyi, and Nichiren.

It is for this reason I recommend you get out of your silo and study some normative Mahayana Buddhism. But if you are not interested, well, that's your problem, not mine.

Author: Malcolm

Date: Sunday, March 8th, 2020 at 12:34 AM

Title: Re: Buddha teaches Shentong view in a Sravakayana sutra

Content:

haha said:

For three turnings: According to the Indian translator Divākara, Śīlabhadra divided the Buddhist teachings into three turnings of the Dharma Wheel, following the divisions given in the Saṃdhinirmocana Sūtra:

<https://en.wikipedia.org/wiki/%C5%9A%C4%ABlabhadra>

Malcolm wrote:

While this maybe true, it entered Tibet by way of Hsuan Tsang's disciple, Wongchuk's commentary.

haha said:

According to Khenpo Tsultrim Gyatso, Although the term "Shentong" was coined in Tibet, Madhyamaka Shentong represents the views of those whom, in India, were known as the Yogacara Madhyamikas.

p. 55

Malcolm wrote:

There existed no such school by that name in India at any time, ever.

haha said:

Dharmapala and Sthirwati have different understanding of Cittamatra than Khenpo Tsultrim Gyatso does. It is also good to read their commentaries on "Treatise in Thirty Verses".

Malcolm wrote:
Yes, because they are Yogacārin.

Author: Malcolm
Date: Sunday, March 8th, 2020 at 10:20 AM
Title: Re: Chod Ngondro
Content:
KonchogUrgyenNyima said:
Hello my friends,

I'm wondering how many chod Ngondros there are out there?
The one I know about is the Shuksep Ngondro
Does anyone know of any others? I am very interested in Dzogchen chod traditions.
Any chod ngondro you know about would be really great to hear about though:)

Thank you and may beings benefit!

Malcolm wrote:
Dudjom troma has a very nice ngondro

Author: Malcolm
Date: Sunday, March 8th, 2020 at 11:01 AM
Title: Re: Chod Ngondro
Content:
KonchogUrgyenNyima said:
Oh yah I forgot to mention that one in the original post. thanks for the clue up anyway:)

Malcolm wrote:
Then there is also Dzinpa Rangdrol of Do khyentse.

Author: Malcolm
Date: Sunday, March 8th, 2020 at 8:54 PM
Title: Re: Interesting immigration numbers
Content:

Malcolm wrote:
and the idiocy of denying health care to all undocumented people is simply unfathomable.

tingdzin said:
Until the health care system is fixed, it is not idiotic to take care of legal immigrants and citizens first. I can't afford health care in America, why should others get it for free? An ER doctor who is a Dharma friend of mine says his hospital's ER is flooded with indigent illegals -- and he's not a conservative.

Malcolm wrote:

That's very Buddhist of you: me first, others later. But the main point is that it is simply bad public health policy. This is demonstrated by your friends ER room.

Author: Malcolm

Date: Sunday, March 8th, 2020 at 9:59 PM

Title: Re: The role of truth in Buddhism?

Content:

Unknown said:

The advantage of Tian Tai in modern time is that it...systematically present all Buddhist thoughts but also contains its own systematical practice.

Malcolm wrote:

Correction, it presents an interpretation of all Buddhist thought known to Zhiyi, but that necessarily excludes 6 centuries of Buddhist thought in India and elsewhere (such as Khotan and Central Asia, etc.), and does not mean he was necessarily party to contemporary developments in Buddhist thought in India. Of course, everyone knows that the dominant strains of Buddhist thought and writing in China were Hua Yen and Tien Tai.

Author: Malcolm

Date: Sunday, March 8th, 2020 at 10:22 PM

Title: Re: Dukkha and pure mathematics.

Content:

workbalance said:

How does Buddhism view the power of mathematical reasoning and its high status in the philosophy of Pythagoras and Plato, as a training method that provides great assistance in the gradual transformation of human consciousness from painfully subjective to joyfully objective perception of reality?

Malcolm wrote:

Math, logic, has no role in awakening. But they are useful for science and disciplining ones thinking, respectively.

Author: Malcolm

Date: Monday, March 9th, 2020 at 9:34 AM

Title: Re: Rigpa and Alayavijnana

Content:

said:

" The ālayavijñāna is simply a repository for the traces created by the other consciousnesses and has no actual cognitive function, and cannot be perceived by sentient beings."

Lazuli said:

Could one not perceive these "traces" during lucid dreaming?

Malcolm wrote:

No, not directly.

Author: Malcolm

Date: Monday, March 9th, 2020 at 9:44 PM

Title: Re: Bhumi 10 or 11?

Content:

Caoimhghín said:

Some people place complete awakening at bhumi 10, and some place that awakening beyond it, on a rhetorical bhumi 11.

Anyone know more about this?

Malcolm wrote:

The stage of Buddhahood is 11, however the 10th stage is effectively a stage of Buddhahood according the abhisamaya-alamkara.

Author: Malcolm

Date: Monday, March 9th, 2020 at 9:45 PM

Title: Re: Rigpa and Alayavijnana

Content:

Misty said:

At what point does the manifestation of these traces become a noticeable object for discernment?

I went through a period of high situational stress that had an ill effect on my health. Through some guided help I learned to notice the first signs, chest tightness, kind of like, situational cues triggering body or muscle memory. Is this an example of the first possible identifiers? or is this something totally different from what is represented here?

Malcolm wrote:

Never.

Author: Malcolm

Date: Monday, March 9th, 2020 at 9:48 PM

Title: Re: Selling the dharma

Content:

Malcolm wrote:

The value of things purchased always exceeds the value of things obtained for free.

tkp67 said:

How much is a mother's love or the cost of refuge in the 3 jewels these days?

Malcolm wrote:

While both are invaluable, many beings have no appreciation at all for the former, and most sentient beings do not have the merit to hold the latter.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 4:24 AM

Title: Re: Bhumi 10 or 11?

Content:

Nicholas Weeks said:

Study & ponder this section on the 10th Ground of the Ten Grounds Sutra. Skip down to the Summarizing Stanzas, if you wish. There is a stage or ground beyond the 10th called the Tathagata Ground.

Caoimhghín said:

I guess this answers the question.

In countless kalpas, I can describe only a small part of the wisdom and transcendental powers of a Bodhisattva on this Dharma Cloud Ground, much less those [of a Buddha] on the Tathāgata Ground.

(Daśabhūmikasūtra linked above)

Now I just need to find if there's a divergent source inspiring the narrative that the Dharma Cloud Ground is the Tathāgata Ground or if it's just a misunderstanding.

Malcolm wrote:

The stage of Buddhahood is 11, however the 10th stage is effectively a stage of Buddhahood according the abhisamaya-alamkara.

Caoimhghín said:

That's a commentary on the Pañcaviṃśatisāhasrikā, isn't it? Does the root text it is commenting on have a daśabhūmika framework or is this an autonomous feature of the Abhisamaya? Is this section from the Abhisamaya where people get their correspondences between bodhisattva bhūmikas and the śrāvaka pudgalamarga (i.e. stream-entry = 1st bhūmi, etc.)?

Malcolm wrote:

Just read it. That will answer all your questions.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 4:37 AM

Title: Re: Interesting immigration numbers

Content:

Johnny Dangerous said:

I don't even understand what the ER example is meant to prove. All it means is that poor people go to emergency rooms, and that immigrants tend to be poor, both fairly

apparent facts. Really displays nothing about who is actually paying for their healthcare and who is not. I have no idea why that example was furnished as proof of anything. We aren't even discussing whether or not it's publicly funded healthcare or some sort of a private hospital. If it's private, it's an even poorer example.

I grew up in New Mexico (with undocumented friends btw) and spent time in emergency rooms, private and county. Did lots of dumb stuff when I was young. I can say from personal experience that if they were at a private hospital they are going through the same stuff I was without insurance, and in a couple cases people I knew would straight pay cash for their healthcare...I just went into debt for mine.

So to make arguments about them "stealing our healthcare" you'd first need to establish you are talking about state exchanges or something. In my current profession (Drug and Alcohol counseling) the undocumented I've met again just pay cash for the most part and have no coverage anyway. AFAIK the ACA has language that actually excludes illegal/undocumented immigrants, and that is the conceivable place where they'd be "stealing" our healthcare. There is very little funding for immigrants public healthcare, a few cities I think.

Malcolm wrote:

Don't waste your breath. It is clear we are all just virtue-signaling, hard-left hypocrites who should be homeless in order to have anything valid to say on this issue. Of course, anyone who contests universal health care is obviously a virtue-signaling, hard right nut job who should put in a gulag in order to be shown the error of their ways (sarcasm alert).

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 4:47 AM

Title: Re: Rigpa and Alayavijnana

Content:

Misty said:

Thank you

I'm feeling quite puzzled around this but very curious.

Malcolm wrote:

The term "trace" is a translation of vasana, literally to perfume. Since the all basis consciousness is not an object of consciousness, it's contents, the traces, cannot be cognized.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 9:28 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

One thing to keep in mind is the absolute becomes provisional over the term and the lotus sutra reveals this and allows for synchronization.

This happens on a sublime level genetically and expresses itself in our nature as well.

This can make an absolute teaching provisional over time, but contextually that teaching is still absolute and provisional from the perspective of the lotus sutra. In reality is both and neither, etc and so forth.

Why?

Because all of this occurs in the living moment, not outside of it so it the ultimate basis of perspective needs to be reconciled to the living moment from the point of cause which is the world honored one's enlightenment.

This is why verbiage such as eagle's peak or vulture's peak is used. It is denoting a hierarchy of conscious perspective which becomes natural over the term.

If we don't attempt to hold this all in the living moment we aren't fathoming the honored one's complete and perfect enlightenment because it included us and others if we can only muster the faith in such a prospect.

Malcolm wrote:

Intellectual smoothy: take a bunch of concepts, put them in a blender.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 9:31 PM

Title: Re: Selling the dharma

Content:

PeterC said:

No, you're entering into a commercial relationship with the first two. You probably aren't fully aware of the full implications of that relationship, but that's because you haven't read the small print. You can choose with Google to terminate that relationship altogether and cease to use their services. You can't (yet) do the same with FB, though I maintain that their actions in this regard are illegal in many of the countries in which they operate, but you can limit the extent of the relationship - for instance, I have all FB products and tracking technology blocked on every device I use. But neither of them are stealing from you. You're acquiescing to their conduct.

tobes said:

Fair points. What I'm trying to get at is: look at how noble Wikipedia is in comparison. Look at the model - for getting good things done in the world.

PeterC said:

Wikipedia is permanently on the brink of bankruptcy. Nobility does not always produce

results

Malcolm wrote:

Nor does it ensure accurate info.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 9:33 PM

Title: Re: Selling the dharma

Content:

tobes said:

We all trying to give up owning things, possessing things...

Malcolm wrote:

Only in Hinayana.

Author: Malcolm

Date: Tuesday, March 10th, 2020 at 11:23 PM

Title: Re: Selling the dharma

Content:

tobes said:

We should ignore it because these "basics" are predicated on grasping to 'I' and 'mine' and are therefore nothing more than political-social conventions deeply contrary to Buddhadharma.

Malcolm wrote:

What is contrary to Buddhadharma is not political and social convention. What is contrary to Buddhadharma is believing that any of it is more than dream or an illusion.

tobes said:

Aren't we trying to rupture samsara at its root? Isn't that precisely what danaparamita is?

Malcolm wrote:

Śāntideva poses the question: Since the Bodhisattva did not in fact relieve the world of all its poverty, how could he have perfected generosity? The answer given is that even though the Bodhisattva could not do this in fact, he wished to. Thus perfecting generosity is more connected to one's motivation than deed.

tobes said:

We all trying to give up owning things, possessing things; and the languages and practices that build up around this.

Malcolm wrote:

No, what we are trying to do is abandon the sense of having a self, a self that does not exist, because that sense of self is false. That has nothing to do with conventional possession of this thing and that thing.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:07 AM

Title: Re: The role of truth in Buddhism?

Content:

jake said:

The Lotus Sutra is the source of Zhiyi's teaching on the Three Truths?

Queequeg said:

[stepping away from the fray]

Yes.

Malcolm wrote:

I think the question is, "Where explicitly in the Lotus are Zhiyi's ideas mentioned?" If this question cannot be answered, one has to accept "the three truth scheme" is an exegetical framework imposed on the text by a commentator. The latter must be the case, since this idea of three truths, whether connected with the Saddhamarma Pundarika or not, is only found originally in Zhiyi's writing and nowhere else.

The textual source of Zhiyi's three truths is the passage in the MMK where Nāgārjuna mentions that emptiness, dependent designation, and middle way are simply synonyms of dependent origination. Zhiyi interpreted this to mean that emptiness was ultimate truth, dependent designation was conventional truth, and that these two were resolved by the middle way.

In my personal opinion, this is an unwarranted interpretation. And of course, NO ONE from the Tien Tai school etc., is willing to debate this in good faith.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:09 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Just as the Lotus Sutra appears to be like a donut, missing its central teaching.

Malcolm wrote:

Right, because Occam's razor just doesn't apply.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:28 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

This opening the provisional to reveal the real is another way of stating what we find in Nagarjuna's MMK, Ch. 24, v. 18.

Whatever is dependently co-arisen / That is explained to be emptiness.

That, being a dependent designation, / Is itself the middle way.

The Third Truth is the middle way, or alternatively, the opening of the provisional to reveal the real.

Malcolm wrote:

This is unwarranted. Nagārjuna was certainly aware of the Meeting of the Father and Sun Sūtra (ārya-pitāputra-samāgamana-nāma-mahāyāna-sūtra) where it is emphatically stated there is no third truth.

There there is the Discourse of Ultimate and Relative Truth Sūtra (ārya-saṃvṛti-paramārtha-satya-nirdeśa-nāma-mahāyāna-sūtra). No mention of "three truths" there either.

Finally, notion of a third truth contradicts not only sūtra, but it also contradicts the writings of Nāgārjuna himself.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:29 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Just as the Lotus Sutra appears to be like a donut, missing its central teaching.

Malcolm wrote:

Right, because Occam's razor just doesn't apply.

Queequeg said:

I think you misunderstand something. But I can't tell because I don't follow the gist of your comment.

Malcolm wrote:

Well, you claimed that the Lotus Sutra explicitly omits mention of its central teaching. Frankly, that's ridiculous.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:30 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

[stepping away from the fray]

Yes.

Malcolm wrote:

I think the question is, "Where explicitly in the Lotus are Zhiyi's ideas mentioned?" If this question cannot be answered, one has to accept "the three truth scheme" is an exegetical framework imposed on the text by a commentator. The latter must be the case, since this idea of three truths, whether connected with the Saddhamarma Pundarika or not, is only found originally in Zhiyi's writing and no where else.

The textual source of Zhiyi's three truths is the passage in the MMK where Nāgārjuna mentions that emptiness, dependent designation, and middle way are simply synonyms of dependent origination. Zhiyi interpreted this to mean that emptiness was ultimate truth, dependent designation was conventional truth, and that these two were resolved by the middle way.

In my personal opinion, this is an unwarranted interpretation. And of course, NO ONE from the Tien Tai school etc., is willing to debate this in good faith.

Queequeg said:

Debate what? There's nothing to debate. There is nothing controversial in your statement.

Malcolm wrote:

"Zhiyi interpreted this to mean that emptiness was ultimate truth, dependent designation was conventional truth, and that these two were resolved by the middle way.

In my personal opinion, this is an unwarranted interpretation. And of course, NO ONE from the Tien Tai school etc., is willing to debate this in good faith."

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 12:43 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

That is an awfully complicated way to say that the two truths are inseparable.

[/quote]

The third step in the exposition, a truth in and of itself but reliant on the other two for completion.

[/quote]

No third step is needed. Why? Because there is no excluded middle in the two truths. It is not like the two truths leaves something out that needs to further supplied. As I mentioned before, the two truths are objects of cognitions, true and false respectively. In order to have a third third truth, one would have to have an object of a cognition that was at the same time true and false. And that is impossible.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 1:01 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

I think you misunderstand something. But I can't tell because I don't follow the gist of your comment.

Malcolm wrote:

Well, you claimed that the Lotus Sutra explicitly omits mention of its central teaching. Frankly, that's ridiculous.

Queequeg said:

Again, your opinion. What is there to debate?

Malcolm wrote:

Basically, you have to admit there is nothing to debate because there is nothing in the text of the Lotus that supports your position.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 1:16 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

there is no excluded middle in the two truths.

tkp67 said:

is this the third truth that keeps the others in proper perspective?

Malcolm wrote:

Do you know what an excluded middle is? For example, when confront with a choice: true or false, there is no third choice. The middle is excluded because, for example, between a false cognition and a true cognition, there is no third option, a true cognition that is false, or a false cognition that is true.

Quite frankly, Zhiyi's argument fails the excluded middle test, rendering his position irrational. Nāgārjuna himself never violates the law of the excluded middle.

When we understand that the two truths refer to cognitions of objects, rather than objects themselves, then we can understand very clearly that the two truths are describing the experiential mode of perception of worldly beings on the one hand, and the experiential mode of perception of āryas in equipoise on the other.

Worldly beings can conceptually infer ultimate truth (otherwise, they could never realize it); but even that inference is not their experiential mode of perception, since an inference too is just a relative truth, even in mundane equipoise.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 1:19 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

Basically, you have to admit there is nothing to debate because there is nothing in the text of the Lotus that supports your position.

Queequeg said:

"Supports" is a funny way to put it.

Is there an explicit mention of "Three Truths" in the Lotus Sutra? Or any sutra for that matter? Nope.

Is the Three Truths teaching "supported" by the Lotus Sutra? Sure.

IMHO. YMMV.

Malcolm wrote:

"Support" is exactly now to put it. It is like arguing case law. In a legal argument, you need to find support for your position in previous cases, precedents, etc., which support your present argument. But in this case, there is no way you can argue that the Lotus sutra supports a three truth position: a) because Zhiyi's three truths violate the law of the excluded middle, etc. The only place you can go from here is mystical irrationalism. That's fine, but mystical irrationalism is not acceptable in Buddhadharma.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 1:31 AM

Title: Re: Bhumi 10 or 11?

Content:

Malcolm wrote:

The term *ekādaśabhūmi* is mentioned explicitly in the *Ārya-saṃdhinirmocana-nāma-mahāyāna-sūtra* and the *Ārya-saddharmasmṛty-upasthāna*.

The term *samantaprabhā*, the name of the eleventh bhūmi, is found in the *Buddha-avataṃsaka-nāma-mahāvaiṣṭhīya-sūtra* as the bhūmi of the tathāgatas. In the *Ārya-ratnamegha-nāma-mahāyāna-sūtra* it is called the "stage of buddhahood."

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 2:30 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

"Support" is exactly now to put it. It is like arguing case law. In a legal argument, you need to find support for your position in previous cases, precedents, etc., which support your present argument. But in this case, there is no way you can argue that the Lotus sutra supports a three truth position: a) because Zhiyi's three truths violate the law of the excluded middle, etc. The only place you can go from here is mystical irrationalism. That's fine, but mystical irrationalism is not acceptable in Buddhadharma.

Queequeg said:

Sure, we find support in the penumbra.

Malcolm wrote:

Huh? The penumbra of what?

Queequeg said:

There's no excluded middle in the Three Truths.

Malcolm wrote:

Yes there is, when one examines the so-called three truths from the perspective of the commonly understood definition of a "truth" (*satya*) use by Nāgārjuna and Mādhyamikas in general.

Queequeg said:

And to be honest, I'm not interested in discussing this with you because you've demonstrated over time that you have no good faith in the discussion. Its funny you invoked this whole lack of good faith thing. Its quite rich.

Malcolm wrote:

Of course I have good faith, I cite my sources and set out my reasoning. Thus far, the only response I get is "You don't understand" without a single line citation or reasoning to back up this assertion by any adherent of Zhiyi's thought in any classical sources available to Zhiyi. Instead, I get mysticism and double talk.

Oh well, so much for the role of truth in Buddhism.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 3:26 AM

Title: Re: The role of truth in Buddhism?

Content:

haha said:

The Truth of Non-substantiality (Kutai)

The Truth of Temporary Existence (Ketai)

The Truth of the Middle Way (Chutai)

It is quite equivalent to Yogacara Theory. It is said that Yogacara had tried to harmonize the views of asti and nasti vadin. I do not know whether Zhiyi had studied Mahayanasutralamkara or not as there might be Paramartha's translation at his time (i.e. probably). However, his description is equivalent to this verse: (34) When one has realized the vacuity of inexistence, and also vacuity of such and such existence, and has known the natural vacuity, one can say that one is the knower of the void.

Asanga, tr Surekha Vijaya Limaye, (2000), Mahayanasutralamkara, Sri Satguru Publications, Chapter XIV, p 272

Anyway, those, who are more familiar with Zhiyi, can cross check it.

Malcolm wrote:

Zhiyi would not have read the Sūtralāṃkāra, it was not translated into Chinese until 630.

And this is just a reference to the three natures, the imputed, the dependent, and the perfected. What are these? The verse is, "Since the emptiness of the nonexistence is known, and likewise, since the emptiness of the existent and natural emptiness is known, one is called the knower of emptiness." The first is the imagined, the second is the dependent (aka all-basis consciousness), and the third of the perfected (the absence of the imputed in the dependent).

Now, in Vasubandhu's commentary on Maitreya's verse (this text was not written by Asanga), he comments that the first emptiness is the imputed nature; the second is the dependent nature, and the third is the perfected nature. But again, this is a question of perception, and it is clarified more readily by the Madhyānatavibhaṅgākārikā:

The imagination of the unreal exists;
duality does not exist in it;
emptiness exists in this;

and the former exists in the latter.

Since everything is explained
as not empty and not not-empty,
since there is existence, since there is nonexistence, and since there is existence,
that is the middle way.

The first line of the first verse explicitly explains the appearances of the triple realm, that is, the imagination of the unreal (parikalpita), that is, the imagination of subject and object exists. However, that duality does not exist, and in fact, it exists as the imagination of an unreal subject and object. The former, duality, exists in the latter, emptiness, which is to say duality exists in a consciousness that is empty of duality.

Now, here emptiness and the imagination of the unreal both exist (not empty), but they are empty of duality (not not-empty). The imagination of the unreal is all compounded phenomena, and emptiness is uncompounded, hence, this explains all phenomena. Therefore, the imagination of the unreal exists, duality does not exist, but that emptiness of that duality does exist; and since everything is not wholly empty and everything is also not wholly non-empty, that is the middle way as described by Maitreyanatha.

To say that not everything is wholly empty is to say that everything exists as a projection of a deluded consciousness; to say that everything is not wholly nonempty is to say that the projections of that deluded consciousness do not exist. This is Maitreyanatha's formula of the middle way.

This presentation is completely different than what Zhiyi is getting at. Zhiyi is trying to reconcile a substantialist misunderstanding of Madhyamaka that plagued earlier Chinese scholars, who mistook epistemology of the two truths for an ontology. Unfortunately, as far as I can tell, Zhiyi never totally overcame this ontology, and still continued this misunderstanding, even as he tried to resolve it.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 3:42 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

You seem to lack the basic understanding of how legal precedent evolve over time. Sometimes, a legal principle will be there, latent, for centuries until they are drawn out and identified by scholars or judges. And then, a watershed decision is rendered, and now you have a legal principle.

Malcolm wrote:

Sure, I am not a lawyer. But the fact remains that when a legal precedent is established,

generally, it is cited in support of a given argument. Where no precedent can be found, one is sought.

Queequeg said:

LOL. You didn't cite any sources to announce that the Three Truths involves a full middle. That's your interpretation. And you're wrong. What response can there possibly be to your flat error?

Malcolm wrote:

Well, you could for example explain how Zhiyi's interpretation is consistent with Nāgārjuna (good luck), and how he avoids violating the law of the excluded middle. But if you don't have time, or it is of no interest to you, well. Not much commitment. Your mere claim I am mistaken is not proof I am mistaken.

Queequeg said:

Here I'll say once more - The Three Truths, with regard to "Truths", say no more than the gist of MMK Ch. 24, V. 18. Does that involve a full middle? No? Then there's your refutation.

Malcolm wrote:

That is not a refutation, that is not even a consequence. For example, in order to show that I was mistaken, you would need to show that Nāgārjuna's intent was that emptiness, in that verse, intended ultimate truth; and that dependent designation intended relative truth (they don't). You cannot rely on a vague legal principle like "penumbra" to explain this away, that somehow this third truth was lurking there all along, just waiting to be discovered by Zhiyi, mystically concealed in the Lotus Sutra by the Buddha.

I have already provided scriptural citations flat out denying there is such a thing as third truth, etc., as well as citations which show how this verse intended to be understood. As far as I am concerned, the whole discussion is based on Chinese Buddhist misunderstandings of the intent of Nāgārjuna, misunderstandings that continue to this day because people refuse to study these things properly.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 3:49 AM

Title: Re: Bhumi 10 or 11?

Content:

Aemilius said:

Shurangama sutra has 55 bhumis or grounds.

Malcolm wrote:

Is fake.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 3:52 AM

Title: Re: Bhumi 10 or 11?

Content:

Malcolm wrote:

The term *ekādaśabhūmi* is mentioned explicitly in the *Ārya-saṃdhinirmocana-nāma-mahāyāna-sūtra* and the *Ārya-saddharmasmṛty-upasthāna*.

The term *samantaprabhā*, the name of the eleventh bhūmi, is found in the *Buddha-avataṃsaka-nāma-mahāvaiṣṭhāna-sūtra* as the bhūmi of the tathāgatas. In the *Ārya-ratnamegha-nāma-mahāyāna-sūtra* it is called the "stage of buddhahood."

Nicholas Weeks said:

As you would know better, Vajrayana has three more stages beyond 10. Whether they are distinct grounds or just dividing up the Tathāgata stage, I do not know.

Malcolm wrote:

Well, highest yoga tantra has thirteen stages. Some schools interpret these merely adding two more stages to the bodhisattva path, other schools understand this as being actual stages of buddhahood. The locus classicus of the thirteen stages is the *Saṃputa Tantra*, which pretty explicitly states that buddhas of the eleventh and twelfth bhūmi have slightly defective omniscience. In yoga tantra on down, buddhahood is the eleventh stage.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 3:54 AM

Title: Re: Dzogchen Cycles Program

Content:

Josef said:

I have not participated in the program but I had dinner with Anne Klein once and thought he was genuine and quite interesting.

Malcolm wrote:

When did Anne Klein have sex reassignment surgery?

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 7:10 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Here, Nagarjuna, even as he's declaring a relative truth and an ultimate truth, he is suggesting that there is a relationship between the relative and ultimate. So the question is, "Well, Nagarjuna, what's the connection between the ultimate and

relative?" To simply say the relative is merely false perception and ultimate is true perception serves a purpose in some respects. But then what of this "foundation in the conventional truth" that Nagarjuna says is necessary? What of this "profound truth"?

Malcolm wrote:

It's pretty straight forward, worldly convention is just the syllable and expressions used by mundane people. So you explain the ultimate to them using conventional language. The profound truth of the Buddha's teaching is the truth seen by āryas—that all phenomena do not arise. If one does not understand both the distinction between the two truths and the necessity to ground the explanation of the ultimate in the conventions used by worldly people, the latter will never see the profound truth of the Buddha's teaching which is only seen by āryas.

Queequeg said:

In the Lotus, Buddha explains upaya very much along these lines. He describes a father telling his children playing in a burning house that there are toy carts outside the house if they'll only come and get them. At the time the father says this, there are no carts outside the house. And so he's saying something that is technically false. And yet, his aim is to get the children out of the house, which his enticement does. But then, when the Buddha asks Shariputra, "Is the father lying?" Shariputra answers in the negative, and then the Buddha goes on to affirm his answer and explain that although the Buddha teaches three vehicles, there is in fact only one Buddhavehicle, and that actually, they're all the Buddhavehicle.

Malcolm wrote:

This does not apply.

Here is a text explaining the relationship between the ultimate and the relative that explicitly does not go so far as to declare what the Buddha says is false, even when it otherwise meets the definition of what people would generally say is false.

This passage has nothing at all to do with the two truths, or even ultimate truth. The Saddharmapundarika does have a few nice passages on the nature of reality, but that is not the main point of sūtra, and definitely not the point of the parable of the burning house.

Queequeg said:

The Three Truths includes this in the frame of its explanation. The Middle is sometimes called the Buddhature Middle Truth to emphasize that the Three Truths is not just a restatement or clarification of Nagarjuna's Two Truths, but rather something else intimately related to the Buddha and his relationship with beings.

It is going to be confusing for someone coming from a strictly Madhyamika view to accept this. And what is there to say about that?

Malcolm wrote:

It's not confusing, but to someone schooled in Indian Buddhism, it seems tendentious, besides the point, and based on flawed definitions.

Queequeg said:

All well and good, but it doesn't make for a productive discussion. Gonna need you to come out of your shell there a little, Malcolm.

Malcolm wrote:

That's the pot calling the kettle black.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 7:18 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Conventional truth (*saṃvṛtisatya*), also called “worldly truth” (*lokasaṃvṛtisatya*),

Malcolm wrote:

This is an error. It is called "*lokavyavahārasatya*."

tkp67 said:

For Zhiyi, the threefold truth is an integrated unity with three aspects. First, emptiness, often identified with the Supreme truth. Second conventional existence of phenomenal world as co-arising, often identified with the worldly truth. Third, the Middle, a simultaneous affirmation of both emptiness and conventional existence as aspects of a single integrated reality.

Malcolm wrote:

This is where this goes wrong. There are other problems with the deleted parts, but here, this is the main misconception. It is wrong to term dependent origination "one integrated reality."

tkp67 said:

Thus, these three components are not separate from each other but integral parts of a unified reality. They are simultaneous aspects of one reality.

Malcolm wrote:

Same problem.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 2:00 PM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Here, Nagarjuna, even as he's declaring a relative truth and an ultimate truth, he is suggesting that there is a relationship between the relative and ultimate. So the question is, "Well, Nagarjuna, what's the connection between the ultimate and relative?" To simply say the relative is merely false perception and ultimate is true perception serves a purpose in some respects. But then what of this "foundation in the conventional truth" that Nagarjuna says is necessary? What of this "profound truth"?

Malcolm wrote:

It's pretty straight forward, worldly convention is just the syllable and expressions used by mundane people. So you explain the ultimate to them using conventional language. The profound truth of the Buddha's teaching is the truth seen by āryas—that all phenomena do not arise. If one does not understand both the distinction between the two truths and the necessity to ground the explanation of the ultimate in the conventions used by worldly people, the latter will never see the profound truth of the Buddha's teaching which is only seen by āryas.

Queequeg said:

I don't see any controversy with that, except that it doesn't address how the buddhas engage through the conventions.

Malcolm wrote:

They talk and perform deeds.

Queequeg said:

The Three Truths address the wellspring of conventional teachings from the Buddha (upaya). Your explanation does not bridge that.

Malcolm wrote:

Yes, it does. Buddhas talk, perform deeds, and they are omniscient. No third truth is needed to explain upaya, since all upaya is in the domain of relative truth.

Queequeg said:

This passage has nothing at all to do with the two truths, or even ultimate truth. The Saddharmapundarika does have a few nice passages on the nature of reality, but that is not the main point of sūtra, and definitely not the point of the parable of the burning house.

Edify us, sir.

Malcolm wrote:

The main point of the Sutra, among its various themes, is ekayana, though that is not unique to the lotus, nor is primordial buddhahood unique to the lotus. A recounting of

all its themes is beyond the scope of this forum.

[

Queequeg said:

It's not confusing, but to someone schooled in Indian Buddhism, it seems tendentious, besides the point, and based on flawed definitions.

Perhaps. Not really a concern of mine. I'd like to understand why that is to an extent.

Malcolm wrote:

Often, when one finds themes of concern to Tibetans, the very same themes are of no interest to OG Indian Buddhists. The same can be said of the Chinese.

For example, until the tantric period, 650 onward, Indian Buddhists expressed virtually no systematic interest in tathagatagarbha.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 7:43 PM

Title: Re: Bhumi 10 or 11?

Content:

Malcolm wrote:

Is fake.

Nicholas Weeks said:

Is not fake. Too many real bodhisattvas cultivated from it. Proof is in the eating, not the recipe.

PeterC said:

But that doesn't stand up to the 'dog's tooth' counterargument

What is the textual evidence one way or another?

Malcolm wrote:

There is a claim that a Sanskrit manuscript of this text exists somewhere in China.

PeterC said:

Li Xuezhu (李学竹) (2010). "Zhōng guó zàng xué — Zhōng guó fàn wén bèi yè gài kuàng"

中国藏学-中国梵文贝叶概况 [China Tibetan Studies — The State of Sanskrit Language

Palm Leaf Manuscripts in China]. Baidu 文库. Vol. 1 N°90 (in Chinese). pp. 55–56.

Retrieved 2017-12-06. '河南南阳菩提寺原藏有 1 函梵文贝叶经，共 226 叶，其中残缺 6 叶，函上写有“印度古梵文”字样，据介绍，内容为《楞严经》，很可能是唐代梵文经

的孤本，字体为圆形，系印度南方文字一种，被国家定为一级文物，现存彭雪枫纪念馆。’(tr to English: Henan Nanyang Bodhi Temple originally had one Sanskrit language manuscript sutra, consisting in total 226 leaves, of which 6 were missing... according to the introduction, it contains the Śūraṅgama Sūtra and is most probably the only extant Sanskrit manuscript dating from the Tang Dynasty. The letters are roundish and belongs to a type used in South India and has been recognized by the country as a Category 1 cultural artifact. It is now located in the Peng Xuefeng Memorial Museum.

Malcolm wrote:

The notion of 55 stages is a Chinese Buddhist misreading of the chapters on the powers, dedications of merit, and so of the bodhisattvas on the ten stages in in Avatamska Sutra, embedded in a couple of Chinese authored texts posing as sutras.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 8:01 PM

Title: Re: Interesting immigration numbers

Content:

tingdzin said:

Sarcasm in the hands of a Disraeli can be a formidable weapon. In those of a closed-minded lout, it is merely offensive.

Malcolm wrote:

Not nearly as offensive as someone (you) who literally advocated that millions of people had no right to healthcare before you got yours. Health care is a right, not a privilege.

If we do not grant healthcare to everyone, the public health issues are enormous, and grow worse daily. People die, epidemics spread unchecked, etc. So this “me first” attitude of your’s is as inhumane, cruel, and lacking all compassion, as it is naive and short sighted.

Now, you can walk back your statement and rejoin humanity, and that would be good. Or you can continue to obstinate and reactionary.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 8:16 PM

Title: Re: POTUS 2020 poll #2

Content:

PeterC said:

However the path back to sanity for the country is that the democrats need to reconnect with the natural constituency that they abandoned - blue collar and rural voters. They need to actually try to understand and address their issues, so that these people don't just migrate to the republicans as they have for decades. Right now the party thinks of them in terms of - what's the smallest number I need to win to supplement my natural majority in the coastal states?

Malcolm wrote:

Well, in the northern states, rural voters have traditionally been Republican and still are for the most part. The shift of western MA, Vt, CT, NH, and ME and parts upstate NY to the Democrats has largely been a result of white flight to rural areas in the 1970s.

Farmers are business people, that's why they support the GOP in large numbers, even though they largely subsist, these days, on subsidies, without which they go bankrupt.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 8:27 PM

Title: Re: Bhumi 10 or 11?

Content:

PeterC said:

Has anyone done a comparison of that Sanskrit manuscript with the Chinese sutra?
I've seen the manuscript mentioned a few times but never seen a comparison

Malcolm wrote:

And you probably never will.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 8:38 PM

Title: Re: Bhumi 10 or 11?

Content:

PeterC said:

Has anyone done a comparison of that Sanskrit manuscript with the Chinese sutra?
I've seen the manuscript mentioned a few times but never seen a comparison

Malcolm wrote:

And you probably never will.

PeterC said:

Ah, so it's like that.

Malcolm wrote:

Yeah, I think so. I mean, do you really think there is the expertise to read such a manuscript in China these days? Imagine the fallout if it proves to be a false positive. In any case there are any number of features which make an Indian origin unlikely, and this opinion, as I know you are aware, isn't simply based on one Japanese guy who decided it was a forgery in the 8th century.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 9:24 PM

Title: Re: Rigpa and Alayavijnana

Content:

Misty said:

So is it more like, the all basis or ignorance, is not an object of consciousness but it perfumes how an object of consciousness is experienced, it alters how an object of consciousness is perceived?

Malcolm wrote:

The origins of this idea lay the notion of the transformation of the mind stream. The basic idea is that the mind contains seeds, which are activated when meeting specific causes for arising. These seeds are deposited by defilement-motivated actions, etc. The seeds themselves produce the objects of consciousness, according to this yogacāra theory, but they are not evident until activated, like seeds in the ground. They are dug up with the shovel of wisdom.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 10:45 PM

Title: Re: Interesting immigration numbers

Content:

Fa Dao said:

I can also see why so many Americans who can't afford insurance are pissed off that so many candidates are calling for healthcare etc for people coming here illegally...why should their tax dollars go to people who don't even respect our laws? And I don't necessarily think it's all due to a lack of compassion...it's not as simple as you portray it...there are a lot of hardworking good people out there who are tired of being ignored and shit on by our government...and just because they have a problem with illegal immigration doesn't automatically make them racist...that's total and utter bullshit..

Malcolm wrote:

The candidates who want universal health care want universal health care, not preferential treatment people who are undocumented.

The issue is that when we have a large pool of people who are systematically denied healthcare, this affects the public health of the whole country in terms of chronic

diseases, infectious diseases, and so on.

And yes, it does represent a compassion deficit.

As for tax dollars, our tax dollars go to all kinds of things of which I disapprove, for example, the 150 million dollar golf tab Trump has run up; endless wars on terrorism, etc., all money that could be put to much better use, for example, universal health care, education, and so on.

Voting for a known racist (Trump) makes one a racist, there is just no way around that one. Opposing people overstaying their visas or entering the country without a visa, etc., is not necessarily racist, but it can be part of a racist program.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 10:49 PM

Title: Re: Interesting immigration numbers

Content:

Norwegian said:

Did the people who migrated to America respect the laws and culture of the original inhabitants, the Native Americans? Are Americans today treating Native Americans well?

All this talk about respect and fairness...

Malcolm wrote:

Nope, not at all.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 11:30 PM

Title: Re: POTUS 2020 poll #2

Content:

jake said:

I had the same question but won't have an answer for you until I finish reading this:

<https://newrepublic.com/article/156829/happened-jordan-peterson>

answer: yup!

Queequeg said:

Whoa. Pathetically sad.

PeterC said:

He's clearly got serious psychiatric issues and deserves compassion. Yet somehow he becomes this public intellectual and philosopher for millions of Joe Rogan fans. We live in a profoundly deluded age.

Malcolm wrote:

The guy is a total wanker, but his plight is pitiable.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 11:37 PM

Title: Re: POTUS 2020 poll #2

Content:

Queequeg said:

Whoa. Pathetically sad.

PeterC said:

He's clearly got serious psychiatric issues and deserves compassion. Yet somehow he becomes this public intellectual and philosopher for millions of Joe Rogan fans. We live in a profoundly deluded age.

Norwegian said:

Any sort of idea that Peterson is a public intellectual / philosopher (worth being listened to and looked up to), was dismantled very clearly by Zizek the few times he engaged him in articles, and in his debate with him (which was excruciatingly boring). I know others too have commented on Peterson in a detailed fashion and shown just how amateurish and unqualified he is. So it's not isolated to Zizek, that's for sure.

Malcolm wrote:

He's is a Jungian, which explains his fascist tendencies and his intellectual poverty.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 11:48 PM

Title: Re: Bhumi 10 or 11?

Content:

PeterC said:

But yes. Anyone concluding that this didn't offer proof of a Sanskrit origin, or worse still, offered proof that it was pieced together in China (a not unlikely possibility) would have the entire Chinese Buddhist establishment up in arms. Best to let that sleeping dog lie.

Malcolm wrote:

I mean, when we say it is "fake," a pseudographia, I mean is it best treated as a native Chinese treatise rather than a sūtra, similar to the Four Medicine Tantras, and many other texts in Tibetan Buddhist canon, especially in the dhāraṇī collection.

Author: Malcolm

Date: Wednesday, March 11th, 2020 at 11:50 PM

Title: Re: How many hours of meditation do Monks do per day?

Content:

2ndchance said:

How many hours of meditation do Monks do per day?

Which hours during the day and night do they usually meditate?

Simon E. said:

Depends very much on which monk. There are monks who snooze, eat, smoke a few fags, snooze again. Chant for a while because it's expected. Plot, gossip, and have another little snooze.

Tai Situ called them "Mr Monk"...

There are lots of Mr Monks.

Malcolm wrote:

True, and then there are the business khenpos, carrying brief cases, expensive watches, etc.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:26 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

It is possibly not quite the same virus as the one that hot China.

Malcolm wrote:

There are two strains that have been identified in China, Type I and Type II:

Summary

The most important finding of this study is that COVID-19 strains form two well-supported clades (genotype I, or Type I, and Type II). Type II strains were likely evolved from Type I and are more prevalent than Type I among infected patients (68 Type II strains vs 29 Type I strains in total). Our results suggest the outbreak of type II COVID-19 likely occurred in the Huanan market, while the initial transmission of the type I virus to humans probably occurred at a different location in Wuhan. Second, by analyzing the three genomic sites distinguishing Type I and Type II strains, we found that the synonymous changes at two of the three sites confer higher protein translational efficiencies in Type II strains than in Type I strains, which might explain why Type II strains are more prevalent, implying that Type II is more contagious (transmissible) than Type I. These findings could be valuable for the current epidemic prevention and control. The timely sharing of our findings would benefit the public health officials in making policies, diagnosis and treatments.

<https://www.medrxiv.org/content/10.1101/2020.02.25.20027953v1.full.pdf>

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:31 AM

Title: Re: What are you doing about the coronavirus?

Content:

Unknown said:

At one point, I was walking through the conference center with my husband, a Washington Post reporter, and surveying the sea of MAGA-hat wearing activists. I turned to him and said, "There's going to be an outbreak here isn't there?" The crowd was so large, with people from all over the world, including hard-hit countries like Korea and Italy, and many were senior citizens, a group particularly vulnerable to the illness. The virus was quickly spreading across the country, having already killed 3,000 people worldwide, and more than 100 were already infected in the US. It seemed inevitable that the true believers who attended CPAC would not escape it, no matter how often Trump and his team insisted it had been "contained."

Malcolm wrote:

https://www.motherjones.com/politics/2020/03/i-went-to-cpac-and-all-i-got-was-exposure-to-the-coronavirus/?fbclid=IwAR24j0tFLC7SGpjsimMYJq9EN_LJP0i0Vh50o8dXVXaOpKlZBFJxkmClT68

Just to make the point more clear, the Biogen Conference in Boston:

The rise in cases also highlights a shift in the transmission of the virus within the state. Only four of the 92 cases in the state have been identified as travel related, 18 are still under investigation and 70 are related to the Biogen meeting, Sudders said.

<https://www.cnn.com/2020/03/11/health/coronavirus-massachusetts-state-of-emergency/index.html>

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:34 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

That information is updated on a daily basis now. As the volume of total viral RNA increases so does the mutation rate.

<https://nextstrain.org/ncov>

Malcolm wrote:

Indeed, but the basic typology still shows two major branches: a and b.

Author: Malcolm
Date: Thursday, March 12th, 2020 at 1:05 AM
Title: Re: What are you doing about the coronavirus?
Content:

Nemo said:
That information is updated on a daily basis now. As the volume of total viral RNA increases so does the mutation rate.
<https://nextstrain.org/ncov>

Malcolm wrote:
Indeed, but the basic typology still shows two major branches: a and b.

Nemo said:
I think using radial and genetic divergence settings is the best way to visualize it.

Malcolm wrote:
Yup. Pandemic time now, according to WHO, who yesterday was not willing to call it a pandemic.

Author: Malcolm
Date: Thursday, March 12th, 2020 at 1:06 AM
Title: Re: What are you doing about the coronavirus?
Content:

Johnny Dangerous said:
Incidentally, they just banned gatherings of over 150 where I'm at. Seems really conservative to me. I'm feeling more and more we will be facing quarantine in a couple of weeks if testing does not become -far- more widespread.

Malcolm wrote:
We are so screwed, no leadership, no comprehensive testing, and CPAC was a petri dish. They are literally going to have to close the gvt.

Author: Malcolm
Date: Thursday, March 12th, 2020 at 1:19 AM
Title: Re: Rigpa and Alayavijnana
Content:

Misty said:
Ah, I think I'm starting to understand a bit better, thank you

Is it only "defilement - motivated actions" that deposit seeds?
If yes, this supports our emphasis on the importance of honestly examining our intention and motivation.

Malcolm wrote:

For regular people, even positive actions are tainted with afflictions.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 1:20 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

Incidentally, they just banned gatherings of over 150 where I'm at. Seems really conservative to me. I'm feeling more and more we will be facing quarantine in a couple of weeks if testing does not become -far- more widespread.

Malcolm wrote:

We are so screwed, no leadership, no comprehensive testing, and CPAC was a petri dish. They are literally going to have to close the gvt.

Johnny Dangerous said:

We'll see how it goes here. This and CA will be the first litmus tests, I guess.

Malcolm wrote:

Merkel just led a press conference, and stated that 60-70 percent of the German population will be infected.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 2:41 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

We'll see how it goes here. This and CA will be the first litmus tests, I guess.

Malcolm wrote:

Merkel just led a press conference, and stated that 60-70 percent of the German population will be infected.

Norwegian said:

Norwegian Institute of Public Health has estimated that up to 70% of Norway's population may end up becoming infected.

Work place after work place are shutting down, and clubs, lodges, courses, etc. are all cancelling/postponing their usual schedules.

Just an hour ago, I found out that it's very likely that my sister has become infected with

COVID-19. She's 10 years younger than me, and yet she's feeling this so much worse than a flu would be for her (pain in chest, difficulty breathing, etc.), and she may require hospitalization soon. Her boyfriend is also equally as sick, and he likely got infected by visitors from north Italy, before we knew about any sort of situation in Italy.

In Europe the virus is now exploding, and it likely will in the US as well, soon enough. I fear for those there who don't have proper insurance, who can't get healthcare, who don't have job security (cannot get paid sick leave, and so on). This is a very rough situation to be in.

Malcolm wrote:

Meanwhile in America, people are worried about undocumented immigrants getting free health care.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 2:47 AM

Title: Re: What are you doing about the coronavirus?

Content:

Unknown said:

WASHINGTON (Reuters) - The White House has ordered federal health officials to treat top-level coronavirus meetings as classified, an unusual step that has restricted information and hampered the U.S. government's response to the contagion, according to four Trump administration officials.

Malcolm wrote:

<https://www.reuters.com/article/us-health-coronavirus-secrecy-exclusive/exclusive-white-house-told-federal-health-agency-to-classify-coronavirus-deliberations-sources-idUSKBN20Y2LM>

Idiots.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 2:48 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

That about sums it up pretty well.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 3:44 AM

Title: Re: Mahamudra of Maitripa

Content:

bhava said:

I have been looking for an english translation of any of Maitripas texts on mahamudra.

Wikipedia speaks of a cycle of 26 texts..(<https://en.wikipedia.org/wiki/Maitripada>)
Thanks.

Malcolm wrote:

https://www.academia.edu/5613434/Mathes2009_Maitr%C4%ABpa_s_Amanasik%C4%81r%C4%81dh%C4%81ra_A_Justification_of_Becoming_Mentally_Disengaged_

Author: Malcolm

Date: Thursday, March 12th, 2020 at 3:51 AM

Title: Re: What are you doing about the coronavirus?

Content:

Unknown said:

Two weeks ago, Italy had 322 confirmed cases of the coronavirus. At that point, doctors in the country's hospitals could lavish significant attention on each stricken patient.

One week ago, Italy had 2,502 cases of the virus, which causes the disease known as COVID-19. At that point, doctors in the country's hospitals could still perform the most lifesaving functions by artificially ventilating patients who experienced acute breathing difficulties.

Today, Italy has 10,149 cases of the coronavirus. There are now simply too many patients for each one of them to receive adequate care. Doctors and nurses are unable to tend to everybody. They lack machines to ventilate all those gasping for air.

Malcolm wrote:

<https://www.theatlantic.com/ideas/archive/2020/03/who-gets-hospital-bed/607807/>

Author: Malcolm

Date: Thursday, March 12th, 2020 at 7:26 AM

Title: Re: Bhumi 10 or 11?

Content:

Nicholas Weeks said:

This pdf below gives the 53 stages on the Mahayana path, from the Avatamsaka Sutra chapter 39. The first 30 are necessary for gaining merit & wisdom. Only at stage 31, the Ground of Happiness, do the major ten begin. A key part of that achievement is knowing directly on the Path of Seeing. Beyond the 10th Ground are more...

Avatamsaka-Matrix-39.pdf

Malcolm wrote:

Indeed. However, you will never find any mention of such a scheme in any Indian Buddhist commentary. There are five paths and ten stages. That's enough for me.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 7:27 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

Andres Honores just mentioned that Denmark is effectively shut down.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 10:04 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

We can expect 65 to 150 million cases. 15-20 percent of those will develop into SARS. Our health system will be overwhelmed and millions of people are going to die.

Be prepared, it's going to get a lot worse from here. There are only one million hospital beds in the US and only 65k respiratory machines.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 10:17 AM

Title: Re: What are you doing about the coronavirus?

Content:

tobes said:

Agree. That's actually why I chimed in on this thread. It would be cool to do collective Dharmawheel-corona practice.

Malcolm wrote:

Cool? Are you high?

Author: Malcolm

Date: Thursday, March 12th, 2020 at 10:34 AM

Title: Re: What are you doing about the coronavirus?

Content:

tobes said:

Agree. That's actually why I chimed in on this thread. It would be cool to do collective Dharmawheel-corona practice.

Malcolm wrote:

Cool? Are you high?

tobes said:

How about you make a contribution to this instead of mocking my word choices.

Malcolm wrote:

Your word choice indicates you have not grasped the seriousness of the situation. There are 7 billion people on the planet. It is likely that up to 1.4 billion people will be infected. Of those up to 42 million people will die. People can catch this more than once.

The above estimate is conservative and assumes maximal response from the international community. Infection rates in the US are expected to be 65 to 150 million.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 10:51 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

There are 7 billion people on the planet. It is likely that up to 1.4 billion people will be infected. Of those up to 42 million people will die.

smcj said:

Out of curiosity, what's your source for those numbers? As I posted above, Merkel just told the Germans to expect 60%-70% infection rate.

Malcolm wrote:

Assuming a 20 percent infection rate with a maximal response from the international community.

If there is a global 60-70 percent infection rate, 60 percent is 4,200,000,000. 4 percent of that is 168,000,000 deaths world wide.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 11:07 AM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

Out of curiosity, what's your source for those numbers? As I posted above, Merkel just told the Germans to expect 60%-70% infection rate.

Malcolm wrote:

Assuming a 20 percent infection rate with a maximal response from the international community.

If there is a global 60-70 percent infection rate, 60 percent is 4,200,000,000. 4 percent of

that is 168,000,000 deaths world wide.

smcj said:

in the linked NYT article it reported what Merkel said. Then it said those were the high estimates. It then quoted someone I've never heard of with the 30%-60% infection estimate. I'm going off the credibility of the NYT as knowing who to quote. Infection rate of covid-19 is R02-3. Flu is R01.5

Personally I'd like to assume a 10% infection with less than 1% case fatality rate. But I don't have a source for that.

Do you have a source for your figures? In particular 4% case fatality seems high with current data. (Of course current data is unreliable, so all these figures are meaningless.)

Malcolm wrote:

Fatality rate of covid-19 is somewhere between 3-4 percent of known infected cases. That might go down as more data comes in. However, whether It is 168 million or 84 million or 42 million, that's still too many.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 11:33 AM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

Fatality rate of covid-19 is somewhere between 3-4 percent of known infected cases. That might go down as more data comes in. However, whether It is 168 million or 84 million or 42 million, that's still too many.

168M would be more than 2% of the global population. That's up in Spanish Flu territory. But Spanish Flu was 10%-20% lethal. I guess that means the Spanish Flu did not have infection rates as high as these estimates.

So hopefully your estimates will be more accurate—or even too high. Only time will tell.

Malcolm wrote:

Covid-19 is 2 to 3 times more infectious than the flu.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:13 PM

Title: Re: What are you doing about the coronavirus?

Content:

Unknown said:

4. Plan for hospitals to be overwhelmed, as happened in Wuhan, China, and in Iran and northern Italy. Epidemiological models suggest that by late April we could have millions of Americans infected, and the danger is that people with other ailments die for want of care in the chaos. Several epidemiologists suggest that we could easily see 100 million

infections of the new coronavirus in the United States, of which 5 or 10 percent might require hospitalization and 1 percent might need a ventilator. That could mean almost one million people needing ventilators just for Covid-19, though not all at the same time, yet we have only about 72,000 full ventilators in the United States.

Malcolm wrote:

<https://www.nytimes.com/2020/03/11/opinion/coronavirus-united-states.htm>

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:34 PM

Title: Re: What are you doing about the coronavirus?

Content:

Wayfarer said:

I think the predictions of tens of millions or hundreds of millions of deaths are wildly overstated.

Malcolm wrote:

Let's say there are 65 million infections in the US, roughly 20% of our population, as proposed today in Congress. Assuming a fatality rate of 2%, that is 1.3 million deaths. Apply this to world population of seven billion, this means 28,000,000 deaths.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 12:54 PM

Title: Re: What are you doing about the coronavirus?

Content:

Wayfarer said:

I think extrapolating, with a calculator, what 'possible death rates' might be on the basis of primitive calculations is entirely unwarranted and possibly even amount to dangerous misinformation. I would encourage the moderators to watch this thread closely.

Malcolm wrote:

The WHO's fatality rate for covid-19 infections as of 3/3/2020 is 3.4 percent. Therefore, my primitive calculations revised this down to 2%, just to be on the conservative side.

Wayfarer said:

Mortality for COVID-19 appears higher than for influenza, especially seasonal influenza. While the true mortality of COVID-19 will take some time to fully understand, the data we have so far indicate that the crude mortality ratio (the number of reported deaths divided by the reported cases) is between 3-4%, the infection mortality rate (the number of reported deaths divided by the number of infections) will be lower. For seasonal influenza, mortality is usually well below 0.1%. However, mortality is to a large extent

determined by access to and quality of health care.

Malcolm wrote:

https://www.who.int/docs/default-source/coronaviruse/situation-reports/20200306-sitrep-46-covid-19.pdf?sfvrsn=96b04adf_2

We are looking at a situation in which Africa, large parts of S. America, SE Asia, India, etc., have inadequate health care systems for coping with pandemics. The Trump administration's lack of preparation combined with Trump's eliminating the NSC's global pandemic response apparatus in 2018 could and probably will result in fatalities much higher than in China. Simply put, we do not have enough resources worldwide to a) stop the pandemic b) to treat the most severely ill.

Also Dr. Fauci explained to Congress today that covid-19 is ten times more fatal than the flu. Now the flu usually has a fatality rate of 0.1%. That makes the fatality rate for covid-19 1%, but that's just a guess. Assuming 1.4 billion people become ill, this still 14 million deaths worldwide.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 1:33 PM

Title: Re: What are you doing about the coronavirus?

Content:

Wayfarer said:

but there is absolutely no use a bunch of internet amateurs trying to forecast statistics. It just adds to the fear, uncertainty and doubt, and risks creating more misinformation. Yes, it's a pandemic, and a very serious situation, but I don't see how this kind of prapancha helps.

Malcolm wrote:

Whose forecasting stats? These are the numbers being put out by the experts. But hey, if it freaks you out, read another thread.

Author: Malcolm

Date: Thursday, March 12th, 2020 at 11:56 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Not Zhiyi but the similarity is interesting to me. Am I the only one? (rhetorical)
Meditation on Equanimity

The nine- round meditation is comprised of training the mind in equanimity with a mental outlook based on the dual nature of things and events: the conventional and the ultimate. Based on different perspectives, the first in turn is divided into two sections, one from the viewpoint of others and the second from the viewpoint of oneself.

<https://www.lionsroar.com/developing-the-mind-of-great-capacity/>

round meditation / round contemplation ?

Malcolm wrote:

Um, no. Here "round" means "section."

Author: Malcolm

Date: Friday, March 13th, 2020 at 12:07 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

They talk and perform deeds.

Queequeg said:

You talk and perform deeds. I talk and perform deeds. They're not often enlightening. Upaya is more than that.

Malcolm wrote:

Upaya comes from the actions of a bodhisattva who has clairvoyance and is capable of directly knowing (abhijñā) the minds of others, and what they need. So they talk and act in response to that. We, at least I, do not have direct knowledge of the minds of others, so our means are not so skillful.

Queequeg said:

The Three Truths address the wellspring of conventional teachings from the Buddha (upaya). Your explanation does not bridge that.

Yes, it does. Buddhas talk, perform deeds, and they are omniscient. No third truth is needed to explain upaya, since all upaya is in the domain of relative truth.

Again, The Three Truths...pivots to address other things.

Malcolm wrote:

Now you are just contradicting yourself. No third truth is needed to address how the Buddha and ārya bodhisattvas act skillfully for the benefit of sentient beings. Buddhas have no need to benefit themselves, having realized the dharmakāya (ultimate truth). They manifest the rūpakāya (relative truth) to benefit others. No third truth is needed to explain this. There is nothing other for the Buddha to address other than benefitting oneself and benefiting others.

Queequeg said:

The main point of the Sutra, among its various themes, is ekayana, though that is not unique to the lotus, nor is primordial buddhahood unique to the lotus. A recounting of all its themes is beyond the scope of this forum.

Oh. Is that it?

Malcolm wrote:

Yup. When the Lotus Sūtra is referenced in Indian and Tibetan Buddhist sources, the

principle themes invoked are a) one vehicle b) primordial buddhahood. Apart from that, the Lotus as a doctrinal source is not given much airtime.

Queequeg said:

OG Indian Buddhists.

I notice you've gotten on an originalist bent. That's quite a ride. Where does it stop for you?

Malcolm wrote:

I have always had an originalist bent when it comes to common Mahāyāna.

Author: Malcolm

Date: Friday, March 13th, 2020 at 12:08 AM

Title: Re: The role of truth in Buddhism?

Content:

haha said:

In other words, T'ien-t'ai explains that the situation in which nothing is reflected in the mirror is the mirror's natural or potential state (kutai), while the image of all that is reflected in the mirror represents temporal existence (ketai), and the mirror itself possesses both potential and temporal existence, which represents the entity of the Middle Path (chutai).

Malcolm wrote:

This is all within the domain of relative truth.

Author: Malcolm

Date: Friday, March 13th, 2020 at 12:09 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The two truths were perfect in Nagarjuna's time as are the three truths were in Zhiyi's time. There is no contest regarding appropriation when correlating to time, place, capacity, conditions and causes.

Malcolm wrote:

This kind of teleology is silly and unwarranted.

Author: Malcolm

Date: Friday, March 13th, 2020 at 12:10 AM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

CHINA CLAIMS PEAK OF CORONAVIRUS EPIDEMIC HAS PASSED AS NEW CASES
DECLINE AND MORE THAN 60,000 HAVE RECOVERED

<https://www.newsweek.com/china-says-passed-peak-coronavirus-epidemic-covid-19-1491863>

China declares peak end of new coronavirus outbreak in the country | Coronavirus

<https://www.time24.news/c/2020/03/china-declares-peak-end-of-new-coronavirus-outbreak-in-the-country-coronavirus.html>

Malcolm wrote:

"Claims" and "declares." Good luck with that.

Author: Malcolm

Date: Friday, March 13th, 2020 at 12:14 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Not Zhiyi but the similarity is interesting to me. Am I the only one? (rhetorical)

<https://www.lionsroar.com/developing-the-mind-of-great-capacity/>

round meditation / round contemplation ?

Malcolm wrote:

Um, no. Here "round" means "section."

tkp67 said:

How does that change the similar nature?

Language can be proprietary, nature not so much.

Malcolm wrote:

It means there are nine sections to the meditation. Jeez.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:06 AM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

CHINA CLAIMS PEAK OF CORONAVIRUS EPIDEMIC HAS PASSED AS NEW CASES
DECLINE AND MORE THAN 60,000 HAVE RECOVERED

<https://www.newsweek.com/china-says-passed-peak-coronavirus-epidemic-covid-19-1491863>

China declares peak end of new coronavirus outbreak in the country | Coronavirus

<https://www.time24.news/c/2020/03/china-declares-peak-end-of-new-coronavirus-outbreak-in-the-country-coronavirus.html>

Malcolm wrote:

"Claims" and "declares." Good luck with that.

Lucas Oliveira said:

AND MORE THAN 60,000 HAVE RECOVERED !!!

Facts!

Not theories!

Malcolm wrote:

Chinese Gvt. are known to lie about these things. I don't trust them.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:07 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The two truths where perfect in Nagarjuna's time as are the three truths where in Zhiyi's time. There is no contest regarding appropriation when correlating to time, place, capacity, conditions and causes.

Malcolm wrote:

This kind of teleology is silly and unwarranted.

tkp67 said:

Chronographical context is empty until you put something in it like teleological intent. I think that is one of the points of EA contemplation.

In this way the LS is a proof of practice and not meant to be a doctrine based. Why do

you deny the benefit. Seems silly and IS unwarranted.

Malcolm wrote:

It might be medicine you need, it is not medicine I need.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:23 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

Chronographical context is empty until you put something in it like teleological intent. I think that is one of the points of EA contemplation.

In this way the LS is a proof of practice and not meant to be a doctrine based. Why do you deny the benefit. Seems silly and IS unwarranted.

Malcolm wrote:

It might be medicine you need, it is not medicine I need.

tkp67 said:

So you can see based on even our small sampling that sentient beings need them both equally and both are deserving of respect.

I vs Us

Malcolm wrote:

This thread is not about upaya, it is about truth. You lotus folks constantly conflate these two issues. Upaya only belongs to relative truth. There is only one ultimate truth.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:24 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

The buddha never seemed to begrudge the differing capacities of others but rather sought to liberate them all the same, without slight or bias.

Malcolm wrote:

Yes, but your so-called "three truths" were not taught by the Buddha. As for the Buddha

himself, he only taught two truths, not three.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:27 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

We really blew it.

Malcolm wrote:

Yup, screwed the pooch completely.

Author: Malcolm

Date: Friday, March 13th, 2020 at 1:50 AM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

So you can see based on even our small sampling that sentient beings need them both equally and both are deserving of respect.

I vs Us

Malcolm wrote:

This thread is not about upaya, it is about truth. You lotus folks constantly conflate these two issues. Upaya only belongs to relative truth. There is only one ultimate truth.

tkp67 said:

How do you know they don't reside harmoniously in the mind of Lotus folks? How do you know the conflation isn't due ignorance regarding the lotus teachings? Which is perhaps that they conflate these things in the first place.

Malcolm wrote:

I can only report on what I observe in your statements. Upaya is something relative, not ultimate. Buddhas realize the ultimate, and then help sentient beings in the relative. One does not need complicated theories to understand this.

Also, one does not need to forge some link between the ultimate and relative, just as one does not need to forge a link between water and wetness, fire and heat, dharmin and dharmatā, and so on.

Author: Malcolm

Date: Friday, March 13th, 2020 at 2:09 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

so our means are not so skillful.

Queequeg said:

You can say that again!

No third truth is needed to address how the Buddha and ārya bodhisattvas act skillfully for the benefit of sentient beings.

Sure. The Two Truths teaching doesn't address it either, and we agree that's not the purpose of the teaching.

Malcolm wrote:

Not so, the two truths do address it. To put another way: the basis is the two truths; the path is method and wisdom (upāya and prajña); the result is the two kāyas.

Queequeg said:

The Three Truths does. Maybe its not needed, but as you don't know the minds of others, I think its really beyond your knowledge to categorically declare that what is and what is not needed. This, like many of the things you've stated in this thread is your opinion.

Malcolm wrote:

The two truths indeed address address upaya, upaya is just something relative. Nothing more. This is why there are so many different upayas. Some are skillful (upāyakauśalya), some are just methods (upāya).

Queequeg said:

Implicit in Ekayana (one vehicle) and primordial buddhahood is the teaching on upaya; upaya is extensively addressed in the Lotus. That's a very simplistic way to summarize it.

Malcolm wrote:

Right, and when discussions on upaya are addressed, the burning house metaphor is invoked, but in general, the sūtra usually resorted to to explain upaya is the Upāyakauśalya Sūtra, which is usually relied upon more, probably because that is the source of the sea captain murdering the thief trope. But in terms of buddhological doctrine, the important points of the Lotus are not so much about upaya, because there are many sutras that address this, but rather, primordial buddhahood and ekayāna, because there are not so many sutras that address those two points.

Author: Malcolm

Date: Friday, March 13th, 2020 at 2:24 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Other aspects are the dynamic function of Buddha in relation to beings. Again, this might be viewed as a function of experience.

Malcolm wrote:

Which is only in the relative, again. You keep positing that some connection between the ultimate and relative is needed. It isn't.

Queequeg said:

Alternatively, to be conditioned is itself to be empty. Seeing emptiness does not displace the conditioned. The indivisibility is the insight of the middle.

Malcolm wrote:

There is no middle, that's the point.

The Pratyutpannebuddhasaṃmukhāvasthitasamādhī Sūtra states:

Bhadrupāla, not perceiving, conceiving, establishing, thinking of, or engaging in either of these two extremes, peace and absence of peace, is explained in mundane relative truth as as 'the middle way' as an enumeration, but these extremes and middle are not perceived in the ultimate.

The Samputa Tantra puts it this way: "Neither empty nor not empty; there is nothing to perceive in the middle."

Or to paraphrase Santideva: "When neither an entity nor a nonentity appear to the mind, there being no alternative, the mind is pacified."

Author: Malcolm

Date: Friday, March 13th, 2020 at 2:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

So much for open societies... they treat the voters as children..

The Chinese treated their citizens like cattle—but it worked.

Malcolm wrote:

I call bullshit. They have a vested interest in lying.

Author: Malcolm

Date: Friday, March 13th, 2020 at 2:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

Right. So it is a balancing of the economy and containment. I thought as much. Of course this is not said. So much for open societies... they treat the voters as children..

Malcolm wrote:

Well, this is the shit that happens when you vote fascists and crypto-fascists like Trump into power.

Author: Malcolm

Date: Friday, March 13th, 2020 at 3:35 AM

Title: Re: POTUS 2020 poll #2

Content:

Karma Dondrup Tashi said:

Why does Peterson get this so wrong? He simply doesn't care to present a more complex narrative that would problematize his cute and hyperbolic story about the left.

The idea that postmodernism is simply Marxism by another name would surely surprise many on the Left who regard the two as inimical to one another. Postmodernism largely emerged as a reaction against the thoroughly modernist narrative underpinning Marxist theory. It is an aesthetic and philosophical rejection of the "grand narrative" claims of individuals like Marx, who believed that there was a "science of history" which could be discerned by acute dialectical materialists. Post-modernists in the vein of Foucault and Derrida problematize the idea that one can develop such objective "sciences" ...

When you boil it down, most of Peterson's aversion toward the Left stems from a distaste for the style of its activists, rather than anything of substance.

<https://merionwest.com/2018/06/03/a-critique-of-jordan-peterson/>

Malcolm wrote:

Sounds like our buddy, Nicholas Weeks.

Author: Malcolm

Date: Friday, March 13th, 2020 at 3:36 AM

Title: Re: The role of truth in Buddhism?

Content:

SteRo said:

To discuss about truth(s) is kind of silly.

Malcolm wrote:

It's entertainment.

Author: Malcolm

Date: Friday, March 13th, 2020 at 3:39 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

Right. So it is a balancing of the economy and containment. I thought as much. Of course this is not said. So much for open societies... they treat the voters as children..

Malcolm wrote:

Well, this is the shit that happens when you vote fascists and crypto-fascists like Trump into power.

Dan74 said:

I don't think so. The entire Western world is more or less doing this.

Malcolm wrote:

Oh, you missed my point--the pandemic is the outcome of authoritarian hamfistedness.

Author: Malcolm

Date: Friday, March 13th, 2020 at 4:52 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

I will readily agree with you - there is no middle.

Malcolm wrote:

Then there is no third truth.

Author: Malcolm

Date: Friday, March 13th, 2020 at 5:30 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

I don't think so. The entire Western world is more or less doing this.

Malcolm wrote:

Oh, you missed my point--the pandemic is the outcome of authoritarian hamfistedness.

Dan74 said:

Do you mean the Chinese reacting slowly? Or which?

Malcolm wrote:

Yes, and the present clusterf*&^ being created by Mr. Trump, etc.

Author: Malcolm

Date: Friday, March 13th, 2020 at 6:02 AM

Title: Re: The role of truth in Buddhism?

Content:

Queequeg said:

Sure. The Two Truths teaching doesn't address it either, and we agree that's not the purpose of the teaching.

Malcolm wrote:

Not so, the two truths do address it. To put another way: the basis is the two truths; the path is method and wisdom (upāya and prājña); the result is the two kāyas.

Queequeg said:

Now you're moving goal posts. You're referring to creative extrapolation. smh

Malcolm wrote:

No, not at all. For example, The Perfection of Wisdom Sūtra in 18,000 Lines states:

Śariputra, though the bodhisattva mahasattva dwells in the two truths and teaches the dharma to sentient beings, Śariputra, within the two truths, no sentient being is perceived and no sentient is designated; on the other hand, the bodhisattva mahasattva engages in the perfection of wisdom through skillful means and teaches sentient beings. Also, they do not perceive those sentient beings as selves in this lifetime, what need mention what is attained and who attains it? Śariputra, the bodhisattva mahasattva who practices the perfection of wisdom teaches the dharma to sentient beings with skillful means.

Here, for example, one can see the relationship between the two truths and the pair of method and wisdom laid out quite clearly.

Or take for example The Discourse of Vimalakīrti Sūtra:

The mother of bodhsattvas
is the perfection of wisdom,
their father is skillful means—
the guides born from those.

Their wives are the joy in dharma,
their daughters are love and compassion,
their sons are the dharma and the two truths,
and the meaning of emptiness is the house of the mind.

Queequeg said:

smh.

Malcolm wrote:

You might get a crick in your neck with so much shaking.

Author: Malcolm

Date: Friday, March 13th, 2020 at 6:45 AM

Title: Re: The role of truth in Buddhism?

Content:

Malcolm wrote:

No, not at all. For example...

Queequeg said:

How's this?

That's wonderful. Really.

Still smh.

Malcolm wrote:

well, its pretty simple.

Author: Malcolm

Date: Friday, March 13th, 2020 at 10:28 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

Just a note on priorities:

<https://www.cnn.com/2020/03/12/politics/coalition-airstrikes-retaliation-iraq/index.html>

Nemo said:

Wow, kicking an enemy that poses no real threat while he's down. I thought the embargo of essential medicines was bad. If destabilizing Iran works that will really help with containing the raging epidemic that threatens us all.

Malcolm wrote:

American foreign policy concerning Iran has been deranged for decades.

Author: Malcolm

Date: Friday, March 13th, 2020 at 8:06 PM

Title: Re: Interesting immigration numbers

Content:

Fa Dao said:

Real simple JD.. "respect our laws and culture" means to come here legally. And in regards to the other things you mentioned.. they are pissed off and have been for decades feeling that their concerns are not listened to by our elected officials. That's why Trump got elected.. whether he really is listening and trying to actually do something about it is another thing but there is an awful lot of people who believe he is.

Malcolm wrote:

Trump was elected by a fluke, 77k votes that got him the electoral college, but more people voted for Hillary.

Author: Malcolm

Date: Friday, March 13th, 2020 at 8:26 PM

Title: Re: What are you doing about the coronavirus?

Content:

Wayfarer said:

Infection rates in Wuhan, in particular, and China, generally, seem to have peaked and are declining:

In China, where the epidemic began, the daily case numbers continue to drop. On Wednesday, just 24 new infections were reported, 10 of which involve people who had traveled abroad, suggesting a lower rate of community transmission, according to health authorities.

China's National Health Commission said six new cases had been reported in the capital, Beijing, but that five of them were patients who had traveled to Italy and the sixth to the U.S., according to the South China Morning Post.

The precipitous drop in new cases in China, where 80,778 cases have been diagnosed since the outbreak began in December, caused local officials to begin relaxing travel restrictions that were imposed in January, as the government struggled to contain the virus' spread.

<https://www.npr.org/sections/goatsandsoda/2020/03/11/814343063/as-coronavirus-in-china-wanes-italy-south-korea-see-brunt-of-epidemic>

I think the predictions of tens of millions or hundreds of millions of deaths are wildly overstated.

Between 160 million and 214 million people in the U.S. could be infected over the course of the epidemic, according to one projection. That could last months or even over a year, with infections concentrated in shorter periods, staggered across time in different communities, experts said. As many as 200,000 to 1.7 million people could die.

And, the calculations based on the C.D.C.'s scenarios suggested, 2.4 million to 21 million people in the U.S. could require hospitalization, potentially crushing the nation's

medical system, which has only about 925,000 staffed hospital beds. Fewer than a tenth of those are for people who are critically ill.

Malcolm wrote:

<https://www.nytimes.com/2020/03/13/us/coronavirus-deaths-estimate.html>

Author: Malcolm

Date: Friday, March 13th, 2020 at 8:30 PM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

In NYC, Mayor has stated that he will fight "tooth and nail" to keep the public schools open.

The main reasons appear to be:

1. There are many children who would not be able to eat if school is canceled; many poor children rely on school lunches.
2. Without school, many parents who cannot afford it will be forced to take off work.

There are some ramifications that have been discussed - if children are out of school, they may end up with grandparents or other older people who are at greater risk if they are infected.

I have two small children and one aspect about them I accept is that they are little disease vectors - whatever is going around schools will get to the rest of our family. My parents are in good health but old - I'm most worried about them.

Even though my children's school is not suspended, I am wary about sending them.

I've heard that covid doesn't spread as easily among children... is this true? I figure you fellas can thoroughly talk an issue like this out.

Malcolm wrote:

Keep them at home, friend.

Author: Malcolm

Date: Friday, March 13th, 2020 at 9:51 PM

Title: Re: The role of truth in Buddhism?

Content:

tkp67 said:

I hope this finds everyone well this morning.

Malcolm wrote:

Thanks, just fine so far.

tkp67 said:

I'm going to make very wide generalisation here but Tibetan Buddhist imported Indian Buddhism enmass in one short period so they have quite complete collection from that period of Indian Buddhism.

Malcolm wrote:

False. Buddhism first entered Tibet during the Mid-7th century, where it briefly flourished among the aristocracy. During the eight century, Me Agtsom (704-755) was married a Chinese princess, Jincheng (?-739), and she brought Chinese Buddhism with her in 710. She died in a smallpox epidemic, and that epidemic prompted an anti-Buddhist reprisal.

Next, the son of another wife of Me Agtsom assumed the throne in 755, Trisong Detsen (742-794). He was pro-Buddhist, and during the decade of 760, he invited teachers from both China and India, and the project of translating Buddhist texts began during his reign. Shortly before his death in 794, he chose Indian Buddhism as the de facto standard, and invited the Chinese Buddhist monks to leave Tibet. He passed in 794, and his sons took up the task of continuing the sponsorship of translation, etc.

During this period, in general, it was prohibited to translate any esoteric Buddhist texts apart from what we term "lower tantra," identical for the most part with the texts that support the esoteric Buddhism of Shingon and Tientai. To do so required royal permission. Some of these texts were translated, but their practice was restricted.

In 844, the Tibetan Empire collapsed with the assassination of King Langdarma, ostensibly due to his suppression of Buddhist monasteries, but more likely over the novel idea that they should be subject to taxation. This marked the end of the early translation period.

During the 970's, after the remnants of the Tibetan empire regrouped in West Tibet, the Buddhist Sangha was revived from remnants that had survived in Eastern Tibet, and once again, missions were sent forth to gather Buddhist teachings. This period of collecting and translating Buddhist texts lasted until the middle of the 15th century. However, the main lines of Tibetan Buddhist schools were firmly drawn in the 12th century. So, this opinion above is not accurate. It took the Tibetan 5 centuries+ to consolidate their canon.

tkp67 said:

Chinese Buddhism, due to distance from India, imported Indian Buddhism in piecemeal fashion over a long period of time.

Malcolm wrote:

See above, this the same as in Tibet.

tkp67 said:

While Chinese Buddhism occasionally possess early version of sutra not found in Tibet, overall, its collection of sutra are disorganised and many of sutra provance being uncertain. In Chinese Buddhist theology, it is legitimate topic to debate if certain sutra is a forgery.

Malcolm wrote:

There are many debates in Tibet over which texts collected in the canon were forgeries and which were authentic. These debates continue to this day.

tkp67 said:

This create two distinct approach to theology. In Tibettan Buddhism, all available sutra are deemed authentic. Therefore, their theological approach is to synthesise these collection (like Gelug).

Malcolm wrote:

Not so. However, the fundamental criteria is whether or not a sūtra, tantra, or a treatise had a Sanskrit original.

tkp67 said:

Tantien/Tendai school is based on the founder's theology which is to split Shyakamuni buddha's life into 5 period, and his teaching into 8. I'm not expert to get into detail but basically, immediately after obtaining the enlightenment, Buddah taught his pure teaching (Avatamsaka/Kegon sutra) to his students. However, he realised that his students are not being able to comprehend some higher aspect of enlightenment so, Buddha taught easy beginner's version (Agama/Agon sutra) in early period while he taught supreme version in later period (Lotus/Hokke sutra), and also just before he dies and enter nirvana (Nirvana/Nehan sutra).

Malcolm wrote:

This scheme never entered Tibet, as far as I can tell, nor were Zhiyi's texts ever studied widely in Tibet, if at all. Ironically, following the Korean Yogacāra scholar Wongchuk, a direct disciple of Hsuan Tsang, Tibetans follow the scheme of the three turnings of the wheel.

tkp67 said:

Tantaric Buddhis emerged quite later in Indian Buddhism and consequently, it was brought into China as something of newly discovered Buddhism. Therefore, there is a great debate in China about its authenticity, while in Tibet, its authenticity is presumed from outset.

Malcolm wrote:

While it is true that the Tibetans did not question that authenticity of what is known in Tibet as yoga tantra (i.e. more or less the same texts that Shingon and Tendai use), there were many controversies about the interpretation of some of the texts that were translated into Tibetan during the early period, which we now know as highest yoga

tantra, and these controversies became particularly pointed during the later translation period.

Author: Malcolm

Date: Friday, March 13th, 2020 at 9:56 PM

Title: Re: The role of truth in Buddhism?

Content:

haha said:

In other words, T'ien-t'ai explains that the situation in which nothing is reflected in the mirror is the mirror's natural or potential state (kutai), while the image of all that is reflected in the mirror represents temporal existence (ketai), and the mirror itself possesses both potential and temporal existence, which represents the entity of the Middle Path (chutai).

Malcolm wrote:

This is all within the domain of relative truth.

haha said:

No, it is not.

Malcolm wrote:

Yes, it is:

The Pratyutpannebuddhasaṃmukhāvasthitasamādhi Sūtra states:

Bhadrapāla, not perceiving, conceiving, establishing, thinking of, or engaging in either of these two extremes, peace and absence of peace, is explained in mundane relative truth as as 'the middle way' as an enumeration, but these extremes and middle are not perceived in the ultimate.

Author: Malcolm

Date: Friday, March 13th, 2020 at 10:07 PM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

Rachel Maddow interviewing someone about China's protocols.

https://www.msnbc.com/rachel-maddow/watch/how-a-country-serious-about-coronavirus-does-testing-and-quarantine-80595013902?cid=sm_fb_maddow&fbclid=IwAR36P0RiXWvxBzhwtlgARhV5QmxgSNKF2GELNi3mU4IHKyz80wjgZ5Bxo

Dictatorships can be more efficient. Usually that's bad, but sometimes it's good.

Malcolm wrote:

Yeah, and what happens when they start letting people move around again? And, as far as I concerned, China is not telling the truth about their numbers.

Author: Malcolm

Date: Friday, March 13th, 2020 at 10:10 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

The survival of the fittest noises your politicians are making needs to be stamped out.

Malcolm wrote:

Are you kidding, it's all about the ratings, got to keep those ratings up no matter who dies.

Author: Malcolm

Date: Friday, March 13th, 2020 at 11:38 PM

Title: Practices for epidemics and pandemics

Content:

Malcolm wrote:

There has been a lot of recommendations one sees in various places on line for what kinds of practices one should be doing during this time. Here is my list of essential practices. Most of these are concerned with pacifying the eight classes, In particular, these diseases are spread by Mamos.

Orgyen Menlha/Medicine Buddha-- best to do for people when they are ill.

Chod practice for those who are ill.

Preventative practices:

Riwo Sangchod-- this or any general rite of Sang is important for everyone to do during this time because these outbreaks are always a result of our general contamination and disrespect of the environment, as well as violation of our three vows. This practice is used to purify ourselves, and in this way, acts as a rite of repelling.

Wrathful practices such as Takhyung Barwa, Guru Dragpgur, Dorje Drollo, Vajrapani, and so on, which are used to pacify and control the eight classes.

The Golden Libation for the Eight Classes by Nubchen (degayed serkhyem), again, used to appease local deities, etc.

Parnashavari is particularly effective in this time.

Dorje Gotrab, but one needs to do a three day silent retreat on this practice.

Tārā, especially the 20th Tārā mantra.

Reciting Barche Kunsel and Sampa Lhundrup.

For those who do not have Vajrayāna empowerment, reciting the Heart Sutra with the repelling rite is effective.

Obtain and wear a Nagpo Gujor pill. Consult your guru for how to use it best.

Wash your hands frequently, reciting the Seven Line prayer to Padmasambhava slowly while doing so = three happy birthdays.

Stay home and practice.

Author: Malcolm

Date: Friday, March 13th, 2020 at 11:47 PM

Title: Re: The role of truth in Buddhism?

Content:

haha said:

Here is another presentation of truth.

Malcolm wrote:

The three natures in the Yogacāra Sūtras and treatises are clearly not the same in intent as the Tien Tai presentation. I've already addressed this.

Author: Malcolm

Date: Friday, March 13th, 2020 at 11:58 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nicholas Weeks said:

But some good news:

Nepal has closed all of its Himalayan peaks, including Mount Everest this climbing season, because of fears of the coronavirus outbreak, a government minister said on Friday.

Nepal, home to eight of the world's 14 highest mountains, including Mount Everest, gets more than four million dollars in permit fees for the world's highest peak and other mountains every year.

Tourism Minister Yogesh Bhattarai said expeditions to all peaks in the March-May spring season had been suspended.

“Climbing this season has been closed,” Bhattarai told Reuters.

Malcolm wrote:

Yes, this is good news. There is a prediction by Guru Rinpoche in the Konchog Chidu (Embodiment of All Jewels) that reads:

Taking life, deceptive trade practices, are each poisonous supports. Competing in skill at theft and plunder, teachers who take the life of virtue are made into one's mother. “Father” is not heard by children, “master” is not heard by servants, “lord” is not heard by subjects. The wicked are in full bloom. Ornaments are made into weapons. Dharma activities shorten one's life, but misdeeds raise one's spirits. The temples fall into disrepair. Since the negative local spirits spread, there is much frost and hail. Mamos and dākinīs spread contagious diseases among children, adult diseases for adults, cattle diseases for cattle, and blights on harvests, etc., will appear suddenly like dust devils. Tree wither above the roots, families are destroyed by famine. Rats invade the land.

At that time, there are no Dharma activities, and since misdeeds increase, cause and result is ignored. Because of the power of the ten misdeeds, etc., the merit of Tibet sinks lower and lower. Pekar possess bhandhes, only a few men possess vows. Since demons and spirits possess mantra practitioners, commitments do not exist and illness increase. Since gyalpos possess men, they start civil wars. Since the sen mo possess women, they commit adultery, administer poisons and are deceptive. Since the'u rang possess children, they steal, have fevers, and are badly behaved. There are many madmen and rabid dogs. Since the food portions of sentient beings diminish, the essence of their elements is harmed. Efforts will be made to reach the top of the Himalayas and there will be farming on the mountains.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 12:00 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

All schools and unis closed here at least until April 4, but probably longer. No gatherings over 50 people allowed. All borders staffed and checked.

Nicholas Weeks said:

Where is 'here'?

Malcolm wrote:

He lives in Switzerland.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 12:43 AM

Title: Re: Practices for epidemics and pandemics

Content:

Misty said:

“For those who do not have Vajrayāna empowerment, reciting the Heart Sutra with the repelling rite is effective.”

Thank you

What is a “repelling rite”?

Is there a simple one that can be offered here for those of us who have not received Vajrayana guidance?

Malcolm wrote:

You add this to any translated version of the Heart Sūtra you find:

Namo homage to the Gurus; homage to the Buddha, homage to the Dharma, homage to the Sangha, homage to the Great Mother, the Perfection of Wisdom, may our words be accomplished in dependence upon the might and power of paying you homage!

Just as long ago, Sakra, the king of the gods, thinking of the profound meaning of the Great Mother, the Perfection of Wisdom, and in dependence on the might and power of reciting the words was able to ward off evil Māra, and so on, likewise, also by our thinking of the profound meaning of the Great Mother, the Perfection of Wisdom, and in dependence on the might and power of reciting the words, by the power of the truth of the Three Noble Jewels, may all that is contrary to me and my companions’ practice of the sublime Dharma be repelled immediately! (clap) May it be prevented! (clap) May it be pacified! (clap) May it be totally pacified! (clap)

May the activities of the māras—
such as deceiving sentient beings about
method, refuge, purity,
Mahāyāna, and renunciation—be averted.

May all misdeeds which arise
from action and affliction—
the cause of unbearable fear and the origin of suffering
for limitless living beings along with myself—be pacified.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 1:35 AM

Title: Re: Practices for epidemics and pandemics

Content:

Könchok Thrinley said:

Thank you Malcolm! This is a great advice and puts things into context.

Would practice of Dharma protectors, such as Achi, help?

Malcolm wrote:

Yes, definitely. Especially Palden Lhamo.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 1:50 AM

Title: Re: Practices for epidemics and pandemics

Content:

Mantrik said:

Thank you.

Would the Riwo Sangcho from the Rigdzin Sogdrub be suitable?

How about Sangchod and Serkyem of the 8 Classes from ChNN?

Malcolm wrote:

Yes and yes.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 4:40 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

Well, at least someone is doing something about it in India: gaumutra parties!

https://www.vice.com/en_in/article/n7jq8q/hindu-mahasabha-fighting-coronavirus-cow-piss-and-dung-party

Unknown said:

The Hindu Mahasabha, the same guys who had earlier said that coronavirus is the angry avatar of a Hindu god who has unleashed its wrath to punish non-vegetarians, is now convinced that the only reason India has seen a surge in cases is because some Telangana ministers angered the avatar by eating chicken on a public stage. They not only want these ministers, who were ironically trying to bust the myth that eating chicken causes coronavirus, to apologise to “corona” if they want to put a stop to the catastrophe, but also have another amazing idea. Their miraculous solution to this public health crisis is to rely as they always do on the magical healing properties of their chosen mother: the holy cow.

Author: Malcolm

Date: Saturday, March 14th, 2020 at 4:42 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

We aren't the good guys anymore.

Malcolm wrote:

We never were, apart from one week after we helped defeat Fascism after WWII.

Pretty hard to call a country that's legacy is built on genocide and slavery "the good guys."

Author: Malcolm

Date: Saturday, March 14th, 2020 at 7:10 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

We aren't the good guys anymore.

Malcolm wrote:

We never were, apart from one week after we helped defeat Fascism after WWII.

Pretty hard to call a country that's legacy is built on genocide and slavery "the good guys."

Nemo said:

You did avoid preying on your own citizens to some extent with the New Deal and your allies were able to avoid your colonial adventures. As the empire shrinks you are colonizing your own territory with the techniques that were perfected overseas.

Malcolm wrote:

Not really. We actually perfected that here and then exported it, just like our mentors, the Brits.

Author: Malcolm

Date: Sunday, March 15th, 2020 at 10:43 PM

Title: Re: Weird times

Content:

Dan74 said:

It seems people are panicking a little quieter here at the moment. The shelves are getting emptied out but then restocked. On Friday the Federal Council announced closures of all schools and tertiary institutions and border controls and I think that finally tilted the balance somewhat towards panic. But I was shopping just afterwards and while the trolleys were a bit fuller than usual, the people didn't seem overly frazzled. In the meantime, individual Cantons (States) introduce harsher measures such as closure of all non-essential shops. It feels like we are not too far from an all-out curfew.

I just saw that Germany has closed the Swiss border.

But in the meantime, I don't think people are taking social distancing all that seriously. Maybe beginning too now, even as it's been drummed into us for the past 3 weeks. Tomorrow we have a teachers' meeting in Bern to work out how this Distance Education thing is going to go. I teach at the largest Bernese gymnasium as well as at the Technical University of Bern, both of which will be closed for some time, I expect, though there is talk of exams being held under safe conditions.

Malcolm wrote:

I could not understand why people were hoarding toilet paper in the US, but then someone pointed out to me that every time someone sneezes, everyone shits their pants.

Author: Malcolm

Date: Sunday, March 15th, 2020 at 11:29 PM

Title: Re: Practices for epidemics and pandemics

Content:

Malcolm wrote:

There has been a lot of recommendations one sees in various places on line for what kinds of practices one should be doing during this time. Here is my list of essential practices. Most of these are concerned with pacifying the eight classes, In particular, these diseases are spread by Mamos.

Orgyen Menlha/Medicine Buddha-- best to do for people when they are ill.

Chod practice for those who are ill.

Preventative practices:

Riwo Sangchod-- this or any general rite of Sang is important for everyone to do during this time because these outbreaks are always a result of our general contamination and disrespect of the environment, as well as violation of our three vows. This practice is used to purify ourselves, and in this way, acts as a rite of repelling.

Wrathful practices such as Takhyung Barwa, Guru Dragpgur, Dorje Drollo, Vajrapani, and so on, which are used to pacify and control the eight classes.

The Golden Libation for the Eight Classes by Nubchen (degayed serkhyem), again, used to appease local deities, etc.

Parnashavari is particularly effective in this time.

Dorje Gotrab, but one needs to do a three day silent retreat on this practice.

Tārā, especially the 20th Tārā mantra.

Reciting Barche Kunsel and Sampa Lhundrup.

For those who do not have Vajrayāna empowerment, reciting the Heart Sutra with the repelling rite is effective.

Obtain and wear a Nagpo Gujor pill. Consult your guru for how to use it best.

Wash your hands frequently, reciting the Seven Line prayer to Padmasambhava slowly while doing so = three happy birthdays.

Stay home and practice.

Punya said:

In order to recite the Parnashavari mantra do you need a specific empowerment or is any HYT Tara empowerment sufficient?

Malcolm wrote:

You need the oral transmission, at minimum.

Author: Malcolm

Date: Monday, March 16th, 2020 at 2:42 AM

Title: Re: Practices for epidemics and pandemics

Content:

XXIlluminatingVoid72 said:

Thanks for this Malcolm.

Could you remind us what vajrayana dieties control the Mamo class? Senge Dongma? Or is it best to practice dieties that are said to control all 8 classes. I've been practicing Garuda, Vajrakila, Dorje Drollod, and Tukdrup Barche Kunsel

Malcolm wrote:

This is fine.

Author: Malcolm

Date: Monday, March 16th, 2020 at 10:22 PM

Title: Re: The essence of the Buddhist schools in one sentence

Content:

seeker242 said:

Seon: Who are you? What is this?

Malcolm wrote:

Hasn't this man ever seen an orange before?

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 4:26 AM

Title: Re: How does a country close down?

Content:

Johnny Dangerous said:

people with vital jobs are authorized to continue working, etc. in Italy. That's how it's working here too on a more voluntary level (because we aren't as bad as Italy..yet). My wife works in the legal system and she is still working, some types of cases are suspended, lots of safety precaution etc. The bare bones stuff to keep society running (albeit at a very reduced rate) continues.

DNS said:

Okay, good to hear. I guess my employees are safe and won't be forced to stay inside.

Malcolm wrote:

Hopefully you are offering them full pay if they do get sick.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 4:56 AM

Title: Re: plagues and the local guardians

Content:

javier.espinoza.t said:

Hi,

Does the plagues, such as flu, covid, and alike, does affect the local guardians?

Thanks.

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 5:11 AM

Title: Re: How does a country close down?

Content:

DNS said:

Okay, good to hear. I guess my employees are safe and won't be forced to stay inside.

Malcolm wrote:

Hopefully you are offering them full pay if they do get sick.

DNS said:

Yes.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 9:58 AM

Title: Re: The Crisis of Capitalism.

Content:

Malcolm wrote:

You know capitalism is in a crisis when Mitt Romney actually proposes UBI.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 10:00 AM

Title: Re: How does a country close down?

Content:

PeterC said:

This isn't a close down. Power, water, emergency services, basic logistics, municipal waste and communications are all working everywhere.

In a complete closedown you have about 2-3 days before the roaming gangs of cannibals appear

Malcolm wrote:

People are stocking up on guns and ammo here.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 10:23 AM

Title: Re: How does a country close down?

Content:

PeterC said:

This isn't a close down. Power, water, emergency services, basic logistics, municipal waste and communications are all working everywhere.

In a complete closedown you have about 2-3 days before the roaming gangs of cannibals appear

Malcolm wrote:

People are stocking up on guns and ammo here.

shaunc said:

That may be true but it's also probably the only country in the world where people are stocking up on guns and ammunition.

In most other countries they're stocking up on non perishable foods and other grocery items.

Malcolm wrote:

I am aware.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 11:14 PM

Title: Re: The Crisis of Capitalism.

Content:

tkp67 said:

wonder what the situation would like like if the existing medical and information technology that capitalism brought to the table didn't exist. Not that I am trying to sell people on capitalism but it seems it has brought benefit to the table regardless of shortcomings.

Nemo said:

Name one discovery created purely by private funds. And good luck. All they do is monetize research the public funds.

Even the mask shortage is capitalism's fault. Instead of developing reusable pandemic masks that could be disinfected in an autoclave we listened to 3M who told us that disposable single use masks were better. Or how to save money all hospital laundries were closed for private centralized geographic locations that served hundreds of institutions.

Malcolm wrote:

Yes, Cuomo pointed out yesterday that the private health care system in the US has no incentive to built up excess inventory of anything in case of a pandemic, therefore he called on the Trump Admin to allow Army Corp of engineers to start building extra beds anywhere they can. However, 200 nurses in CT are ill with the virus. We are frak for the foreseeable.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 11:16 PM

Title: Re: Practices for epidemics and pandemics

Content:

dharmaf footsteps said:

Malcolm, if we have transmission for multiple of these practices, would you recommend simply focusing more intensively on one, or is good to come at it from multiple angles so to speak e.g. sang and Tara in the morning, a wrathful practice and dorje kotrab in the evening?

Malcolm wrote:

Sang is for general purification of environment.

For personal protection, pick one.

Author: Malcolm

Date: Tuesday, March 17th, 2020 at 11:18 PM

Title: Re: The Crisis of Capitalism.

Content:

Malcolm wrote:

200 nurses in CT are ill with the virus.

Queequeg said:

Holy shit. Source?

Malcolm wrote:

<https://www.msnbc.com/all-in/watch/conn-gov-200-nurses-furloughed-due-to-lack-of-coronavirus-testing-danbury-hospital-at-capacity-80736325731>

I misspoke, they are furloughed because they cannot get tests. The effect on capacity is the same.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 1:30 AM

Title: Re: The Crisis of Capitalism.

Content:

Nemo said:

What I'm hearing here is that we should build a wall and get America to pay for it.

Just kidding. Our PM asked Trump 3 times to let us close the border. He said nope.

Malcolm wrote:

China just expelled US journalists, so info out of China is going to sparse for the foreseeable.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 1:33 AM

Title: Re: Weird times

Content:

Simon E. said:

Now in self isolation due to underlying health issues. At the risk of oversharing I intend to spend the entire time in my underpants.

Malcolm wrote:

Boxers? Just so I have a good picture.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 1:42 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

<https://www.nytimes.com/2020/03/17/nyregion/coronavirus-new-york-update.html>

It is going to be a long slow haul.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 2:16 AM

Title: Re: The Crisis of Capitalism.

Content:

tkp67 said:

If only American academia was completely (or even reasonably) abstracted from capitalism.

PeterC said:

You think everything modern comes from America?

tkp67 said:

How did you make stretch? How does the presentation of reality from one perspective automatically ensure that some converse perspective exists in contrast?

Malcolm wrote:

No up without down, no front without back, etc.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 2:21 AM

Title: Re: Weird times

Content:

tkp67 said:

There is a chance with the world being hyper connected that a good portion of the world comes to know this, succinctly enough that it can be a basis for open mindedness in the future.

Malcolm wrote:

If history is any indication, it won't go like this.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 9:49 AM

Title: Re: The Crisis of Capitalism.

Content:

Nemo said:

What I'm hearing here is that we should build a wall and get America to pay for it.

Just kidding. Our PM asked Trump 3 times to let us close the border. He said nope.

Malcolm wrote:

China just expelled US journalists, so info out of China is going to sparse for the foreseeable.

PeterC said:

The US newspapers' China coverage is, objectively, pretty awful. For English-language coverage, the SCMP, Al-Jazeera and the Economist are way better.

Malcolm wrote:

It's the principle of the thing.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 12:14 PM

Title: Re: The Crisis of Capitalism.

Content:

tkp67 said:

When capitalism is not tempered by democracy it becomes unbridled.

Malcolm wrote:

It's funny how capitalists never notice their economic religion was first described by Karl Marx.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 10:42 PM

Title: Re: The Crisis of Capitalism.

Content:

tkp67 said:

When capitalism is not tempered by democracy it becomes unbridled.

Malcolm wrote:

It's funny how capitalists never notice their economic religion was first described by Karl Marx.

tkp67 said:

Funny how people who prescribe to labels deny the totality of human institutions as a representation of the whole of reality as formed by the expression of human nature.

The reality we all experience consists of such variation and variety. Some choose to shape it through conceptual proliferation some seek to come to understand its nature

sans the nature of self and report what they see.

And the beat goes on ...

Malcolm wrote:

I think you mean "subscribe to labels." Reality is not merely an expression of human nature.

Author: Malcolm

Date: Wednesday, March 18th, 2020 at 10:48 PM

Title: Re: Why?

Content:

Fa Dao said:

It is my understanding that prior to Padmasambhava coming to Tibet the Tibetans were very war-like and had conquered many smaller Asian countries as well as China...just a guess but that might account for their troubles now with China.

Malcolm wrote:

Nah, the Tibetan Gvt., religious, and aristocratic establishment was thoroughly corrupt and brutal. And, Tibetan politics had been dominated by China since the mid 18th century, apart from a 40 year or so hiatus after the fall of the Qing dynasty, and the inevitable war between the Kuomintang and the PLA.

The disintegration of the Tibetan Empire was partly an outcome of the reasons you mention, though Tibet's role as a conquerer has always been overstated, both by themselves and by some lazy historians. They were more like raiders than conquerers.

Author: Malcolm

Date: Thursday, March 19th, 2020 at 12:33 AM

Title: Re: What are you doing about the coronavirus?

Content:

Fortyeightvows said:

One lady I met at the store told me that she works for a hospital and that it should be at least 70 or 75 percent to work.

Malcolm wrote:

Maybe. There is no hard data on hand sanitizers.

Author: Malcolm

Date: Thursday, March 19th, 2020 at 12:58 AM

Title: Re: Why?

Content:

javier.espinoza.t said:
once it begins to ripen, karma can't be stopped.

PadmaVonSamba said:
That's silly.
The planting of karma is dependent on causes.
The continuation of karma is also dependent on causes.
The fruition of karma is likewise dependent on causes.
Eliminate causes anywhere along the way, and you eliminate the results.

Pull a sprout from the ground and it will never grow, unless replanted.

Malcolm wrote:
Karma is unerring. When one engages in an afflicted action, it will ripen when it meets its causes for ripening. The only way to prevent the ripening of karma is to remove its conditions for ripening. But since sentient beings are generally incapable of that...

Author: Malcolm
Date: Thursday, March 19th, 2020 at 12:59 AM
Title: Re: What are you doing about the coronavirus?
Content:

Fortyeightvows said:
One lady I met at the store told me that she works for a hospital and that it should be at least 70 or 75 percent to work.

Malcolm wrote:
Maybe. There is no hard data on hand sanitizers.

Nemo said:
Soap works great on viruses. It inactivates them.

Malcolm wrote:
Yup, that is true. There is hard data for that.

Author: Malcolm
Date: Thursday, March 19th, 2020 at 1:00 AM
Title: Re: What are you doing about the coronavirus?
Content:

Fortyeightvows said:

One lady I met at the store told me that she works for a hospital and that it should be at least 70 or 75 percent to work.

Malcolm wrote:

Maybe. There is no hard data on hand sanitizers.

Fortyeightvows said:

She was just talking about regular liquid alcohol

Malcolm wrote:

There is still no hard data on that. Like Nemo pointed out, soap is more reliable.

Author: Malcolm

Date: Thursday, March 19th, 2020 at 8:58 AM

Title: Re: The Crisis of Capitalism.

Content:

tkp67 said:

Funny how people who prescribe to labels deny the totality of human institutions as a representation of the whole of reality as formed by the expression of human nature.

The reality we all experience consists of such variation and variety. Some choose to shape it through conceptual proliferation some seek to come to understand its nature sans the nature of self and report what they see.

And the beat goes on ...

Malcolm wrote:

I think you mean "subscribe to labels." Reality is not merely an expression of human nature.

tkp67 said:

Yes thank you for the correction. I don't believe I equated human expression as defining reality but I do agree that it does not. Observing in light of an empty reality seems revealing.

Malcolm wrote:

You ought to reread what you wrote.

Author: Malcolm

Date: Thursday, March 19th, 2020 at 9:10 AM

Title: Re: Why?

Content:

PadmaVonSamba said:

That's silly.

The planting of karma is dependent on causes.

The continuation of karma is also dependent on causes.

The fruition of karma is likewise dependent on causes.

Eliminate causes anywhere along the way, and you eliminate the results.

Pull a sprout from the ground and it will never grow, unless replanted.

Malcolm wrote:

Karma is unerring. When one engages in an afflicted action, it will ripen when it meets its causes for ripening. The only way to prevent the ripening of karma is to remove its conditions for ripening. But since sentient beings are generally incapable of that...

Fortyeightvows said:

The what is repentance and four opponent powers?

Don't they effect the cause ? Or only the condition?

Malcolm wrote:

Only the condition, never the cause.

Author: Malcolm

Date: Thursday, March 19th, 2020 at 9:12 AM

Title: Re: Small Sang Offering in a Flat

Content:

Könchok Thrinley said:

Hi,

due to many crises and general problems and conflicts, I would like to try offering sang at my home. However, I live in a flat on the 1st floor. Is there some way to offer small sang? I have just watched a video by Hun Lye and it seems possible. Does anybody else have any suggestions? My main deal is basically that I would hate to bother people too much, however at the same time a small amount of juniper smoke might not hurt right?

Malcolm wrote:

You can use a small amount of juniper, or even just regular incense

Author: Malcolm

Date: Friday, March 20th, 2020 at 12:10 AM

Title: Re: What are you doing about the coronavirus?

Content:

Virgo said:

According to the WHO advil and other ibuprofen may be an aggravating factor in COVID-19:

<https://news.yahoo.com/avoid-taking-ibuprofen-covid-19-symptoms-202007508.html>

Just a note: there doesn't seem to be any concrete explanation at the moment as to why this may be the case, but this does come from health officials.

Virgo

Malcolm wrote:

It is fairly well known that non-steroidal anti-inflammatories mildly compromise the immune response.

Author: Malcolm

Date: Friday, March 20th, 2020 at 12:22 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

It is fairly well known that non-steroidal anti-inflammatories mildly compromise the immune response.

Norwegian said:

Yep. Another doctor commenting on this news suggested that corticosteroids like Prednisolone should also be avoided in the same context, for the same reasons.

Dan74 said:

I am completely guessing at any connection here, but it did remind me of Reye Syndrome:

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

Malcolm wrote:

This also means that Chinese licorice too should probably be avoided, as well as turmeric in large quantities, and so on.

Author: Malcolm

Date: Friday, March 20th, 2020 at 1:43 AM

Title: Re: The Crisis of Capitalism.

Content:

Presto Kensho said:

Just look at the situation in Venezuela today, which Bernie Sanders at one time praised as a better place for achieving the American dream than the United States:

<https://www.sanders.senate.gov/newsroom/must-read/close-the-gaps-disparities-that-threaten-america>

Malcolm wrote:

Actually, Sanders mentioned several S. American countries in that statement.

Some context: In 2011, oil prices were between 94.88 and 113.39. Venezuela was doing just fine at that time. The Venezuelan economy began to slowly collapse along with oil prices in 2014. The Maduro regime could not successfully navigate the sharp loss of oil revenues which began in 2014, etc. The Maduro gvt. then embarked on an antidemocratic path, supported by the Chavistas, and what we have now is the present situation.

The moral of the story is not the valorization of naked, Ayn Rand-style capitalism over socialism; the moral of the story is don't base your economy on a material asset. This is the reason the US dollar left the gold standard in 1971.

Author: Malcolm

Date: Friday, March 20th, 2020 at 1:53 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

Tulsi ends her campaign.

<https://www.cnn.com/2020/03/19/politics/tulsi-gabbard-ends-2020-campaign/index.html>

She endorsed Biden.

Malcolm wrote:

It doesn't make her any better. Opportunist to the max. All my friends who live in HI think she is an idiot, and they are glad she is not running for her seat again.

Author: Malcolm

Date: Friday, March 20th, 2020 at 1:54 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

I don't like Biden, but I'd vote for him if he picks Tulsi.

If he doesn't pick Tulsi, then I'd have to wait and see who he picks.

Malcolm wrote:

You ought to vote for him no matter what. We can't take four more years of chaos in our gvt.

Author: Malcolm

Date: Friday, March 20th, 2020 at 2:05 AM

Title: Re: POTUS 2020 poll #2

Content:

Malcolm wrote:

It doesn't make her any better. Opportunist to the max. All my friends who live in HI think she is an idiot, and they are glad she is not running for her seat again.

DNS said:

Pretty much all politicians are opportunists.

- * Look at Warren, she was a Republican well into her 40s.
- * HRC campaigned for Goldwater.
- * Bloomberg has been Republican, Democrat, and independent.
- * Sanders is an independent, except when he runs for POTUS, then he becomes a Democrat.

I know, doesn't make it right, though.

Malcolm wrote:

HRC was a teenager.

Warren was a republican because her family was, until she encountered the real world.

Bloomberg only ran as a Republican to become mayor.

Sanders isn't a Democrat at all. They have to let him run as a Dem because he gets enough Dem signatures in VT.

Author: Malcolm

Date: Friday, March 20th, 2020 at 2:11 AM

Title: The Great Abortion Debate

Content:

Presto Kensho said:

Buddhism has always taught that abortion is the taking of an innocent human life.

Malcolm wrote:

Your statement is false.

In Buddhism, abortion is only considered the taking of a human life after the 19th week. How do we know this? A bhikṣu etc., only commits parajika, a complete defeat, if he causes an abortion after the 19th week. Prior to that, causing an abortion is not considered killing a human being.

All of the arguments against abortion hinge on religious beliefs. Therefore, they violate the establishment clause of the first amendment.

Author: Malcolm

Date: Friday, March 20th, 2020 at 2:20 AM

Title: Re: The Crisis of Capitalism.

Content:

Malcolm wrote:

The moral of the story is not the valorization of naked, Ayn Rand-style capitalism over socialism; the moral of the story is don't base your economy on a material asset. This is the reason the US dollar left the gold standard in 1971.

Presto Kensho said:

How well did the nationalization of major industries work out for Venezuela?

Malcolm wrote:

That was done by a nationalist government under Perez, in 1976.

Presto Kensho said:

Mixed economies tend to work out best in the real world, not blind ideology.

Malcolm wrote:

So you are Keynesian. Good. So was FDR, and so is Bernie Sanders.

Author: Malcolm

Date: Friday, March 20th, 2020 at 2:58 AM

Title: Re: The Crisis of Capitalism.

Content:

Presto Kensho said:

How well did the nationalization of major industries work out for Venezuela?

Malcolm wrote:

That was done by a nationalist government under Perez, in 1976.

Presto Kensho said:

Mixed economies tend to work out best in the real world, not blind ideology.

Malcolm wrote:

So you are Keynesian. Good. So was FDR, and so is Bernie Sanders.

Presto Kensho said:

And how is nationalization working out for Venezuela today?

Malcolm wrote:

I explained that already -- it worked out fine as long as oil prices were high.

Presto Kensho said:

Most people from the right, aside from radical libertarians, support some sort of social safety net.

Malcolm wrote:

Yes, they are very good at ensuring corporations have a safety net. Regular folks? Not so much.

Presto Kensho said:

When Republicans are criticized for wanting to cut programs like Medicare and Medicaid, they are usually attempting to slow the rate of growth in these programs, rather than cutting the amounts currently spent.

Malcolm wrote:

Please.

Presto Kensho said:

Most people from the right, aside from radical libertarians, also support some form of taxation and regulation, but not so much that it ends up costing jobs.

Malcolm wrote:

Please.

Presto Kensho said:

The Democratic Party of today is not the party of FDR, John Kennedy, etc. Please remember the famous words of Ronald Reagan, that he didn't leave the Democratic Party behind, but that the Democrats left him behind.

Malcolm wrote:

For most Republicans of today, the GOP of Eisenhower would be communist.

Presto Kensho said:

Bernie Sanders has a long history of praising communist regimes.

Malcolm wrote:

Not exactly true. But Bernie is a die-hard leftist, and particularly when Reagan was funding the Contras, etc., he criticized our foreign policy. And, guess what? Cuba has produced excellent doctors for a long time now, as well as very good scientists and so on. Much of the oppression of the Cuban Gvt. could have been prevented by us, if we were willing to work with the Cubans rather than isolating them as much as possible during the cold war.

And guess what? We still routinely oppress Native Americans, etc. So, we are not clean. Remember the Spanish-American War? The Mexican-American War before that? Vietnam? Iraq?

Presto Kensho said:

He even had his honeymoon in Soviet Russia.

Malcolm wrote:

False. His "honeymoon" was a business trip, actually. <https://www.snopes.com/fact-check/bernie-sanders-honeymoon-russia/>

Presto Kensho said:

Sanders now claims to be a Nordic-style democratic socialist, while appearing to be uninformed about how much Nordic countries have moved away from socialism in recent decades.

Malcolm wrote:

So Thomas Friedman claims.

Author: Malcolm

Date: Friday, March 20th, 2020 at 3:08 AM

Title: Re: The Crisis of Capitalism.

Content:

Presto Kensho said:

Most people from the right, aside from radical libertarians, support some sort of social safety net. When Republicans are criticized for wanting to cut programs like Medicare and Medicaid, they are usually attempting to slow the rate of growth in these programs, rather than cutting the amounts currently spent.

Most people from the right, aside from radical libertarians, also support some form of taxation and regulation, but not so much that it ends up costing jobs.

Malcolm wrote:

"I can safely say that Americans will let you get awful hungry but they never quite let you

starve.”

-- Woody Guthrie

Author: Malcolm

Date: Friday, March 20th, 2020 at 3:10 AM

Title: Re: 2020 Poll

Content:

Queequeg said:

A new combatant in the ring.

Malcolm wrote:

True, the Buddhism/politics ratio here is about 1:10.

Author: Malcolm

Date: Friday, March 20th, 2020 at 3:18 AM

Title: Re: How To Deal with Homeless People?

Content:

Presto Kensho said:

Why is it that areas of the country like Seattle and San Fransisco, which have been run by Democrats for decades, also have the country's worst homeless crises?

Malcolm wrote:

Simple answer. It's warm, not many biting insects, chiggers, ticks, and so on. It has nothing to do with Democrats or "liberal" policies—after all, this level of homelessness is the largely the result of 2008 financial crisis combined with the housing shortage caused by the success of Silicon Valley. Now it will get much, much worse, because "the beer virus."

Presto Kensho said:

I am not trying to advocate for one political party over another, but I left a liberal metropolitan area because the cost of housing was becoming so high.

Malcolm wrote:

That's called capitalism, something which you espouse.

Presto Kensho said:

I also wonder why we can't go back to the old days, when mentally ill people on the streets were put in mental hospitals. I know that mental hospitals have a bad reputation today, but they can be reformed and improved, and it would be a more humane alternative to leaving them on the streets.

Malcolm wrote:

Yup, the old "out of sight, out of mind" approach. or as they also used to say back in the old days, "If thine eye offends thee, pluck it out."

Author: Malcolm

Date: Friday, March 20th, 2020 at 3:42 AM

Title: Re: 2020 Poll

Content:

Presto Kensho said:

The coronavirus originated in China and the Chinese government actively suppressed health officials from alerting the public.

How is it different from using the term Spanish Flu? Before they decided to accuse Donald Trump of being racist against Chinese people, these same members of the media referred to the virus by its national or geographic origin.

I think Donald Trump should be doing more to denounce hate crimes committed against Asian people during this crisis, but it's a problem that won't be solved by repeating talking points from the Chinese government.

Malcolm wrote:

The Spanish flu did not start in Spain. It was called "the Spanish flu" because the Spanish papers were the first to report it since Spain had not imposed wartime censorship as they were not involved in the WWI.

The reason Trump is calling it "The Chinese Virus" is to counter claims made by a member of the Chinese Foreign Ministry, Zhao Lijian, that it had been brought to Wuhan during some military athletic competitions in Oct.

However, it is about as accurate as the English calling syphilis, "The French Pox," and just as rooted in xenophobia.

Author: Malcolm

Date: Friday, March 20th, 2020 at 4:02 AM

Title: Corona conspiracy theories

Content:

Malcolm wrote:

This shit is totally nuts:

<https://www.mediamatters.org/coronavirus-covid-19/pro-trump-oan-pushes-wild-conspiracy-theory-novel-coronavirus-was-created>

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:38 AM

Title: Re: The Crisis of Capitalism.

Content:

Presto Kensho said:

Most people from the right, aside from radical libertarians, support some sort of social safety net.

Minobu said:

First i had to get used to the American use of the words "your a Liberal " , like it is a bad thing .

Now they look at libertarians as right wing radicals.

Libertarians are social bent lefties.

carry on.....

Kim O'Hara said:

First, "left" and "right" have been used in so many different ways - and were so vague to begin with - that they are almost useless. "Liberal" and "conservative" are nearly as bad. Second, the American political landscape and language is seriously weird from the viewpoint of the rest of the world, and even from the viewpoint of some Americans. (Americans on this site are far more aware of the weirdness than average, because they hang out here with foreigners who have told them about it for years. And they all have good values, too - they are Buddhists, right?)

Someone with a bit of spare time on their hands (coronavirus social distancing time, for instance) should compile a chart showing international equivalents of American political terms.

Kim

Malcolm wrote:

American "far left" = British Labour Party

American "left" = British Liberal Democrats

American liberal = British Conservative Party

American Conservative = National Front, AdF, etc.

Just saying...

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:50 AM

Title: Re: The Great Abortion Debate

Content:

Presto Kensho said:

Buddhism has always taught that abortion is the taking of an innocent human life.

Malcolm wrote:

Your statement is false.

In Buddhism, abortion is only considered the taking of a human life after the 19th week. How do we know this? A bhikṣu etc., only commits parajika, a complete defeat, if he causes an abortion after the 19th week. Prior to that, causing an abortion is not considered killing a human being.

All of the arguments against abortion hinge on religious beliefs. Therefore, they violate the establishment clause of the first amendment.

Minobu said:

From the moment of conception there is only way for that to develop into something.....a human being...

cause and effect...you purposely kill even the embryo it's murder of a human being.

Maybe some Buddhist schools have it other wise but in 2020, it's not just life but we know it is human life form.

All of the arguments against abortion hinge on religious beliefs.

I was an atheist and never looked to any religion to help me judge whether the embryo is a human life form or not. Or whether it was murder or not.

Maybe to you in your mind it's all about religion to everyone with opinion on abortion, but it is not mine.

also unrelated to your post, i find the arrogance of basing abortion opinion on roe vs wade as spurious opinion .

Malcolm wrote:

Whether abortion is legal or not, women will continue to seek abortions. Where it is outlawed, or where access to abortion is restricted, women's lives are placed in danger. So, one either chooses to understand that women need to be able to make this choice on their own, and wrestle with their own conscience, or keep dying because of illegal and botched abortions performed in back ally clinics. It's more of a public health issue

than anything else. And all arguments against abortion are religious in origin, none are based in science.

I, for one, do not want to have other people's religious opinions, principally the opinions of men, turned into laws that affect a woman's right to treat her own body as she needs.

Author: Malcolm

Date: Friday, March 20th, 2020 at 10:50 AM

Title: Re: Practices for epidemics and pandemics

Content:

quad said:

Any evidence that any of this is even remotely helpful?

The Medicine Buddha sutra says I should've been healed of my disease by now, after years of practice. It never did. Still sick. So either it's wrong, or I somehow practiced it incorrectly.

I've seen scores of people NOT be healed from whatever ailed them, doing medicine buddha practice, doing practices recommended to them by their gurus. I've seen lamas get sick and die, trying all these same practices. All the while, many of those sutras explicitly stated IT WOULD heal them. So is everyone, including the lamas, practicing it incorrectly, or are the sutras just plain wrong?

I'm pretty sure everyone who has spent some significant time in a Tibetan Dharma center can attest that none of the health related tantric practices work for anything that placebo and time couldn't have reasonably fixed alone.

I'm not going to disparage the entire Tibetan dharma here, but I think it's wildly magical thinking to suggest that mantras that couldn't even slightly help my autoimmune disease and brain tumor might help someone with coronavirus.

Malcolm wrote:

Karmic diseases can't be helped by anything. How do we know we have a karmic disease? Nothing will cure it.

Author: Malcolm

Date: Friday, March 20th, 2020 at 11:06 AM

Title: Re: Practices for epidemics and pandemics

Content:

quad said:

Fair enough. Though I don't remember that addendum in the Medicine Buddha sutra either.

Malcolm wrote:

In Buddhist medicine, there are "404" kinds of diseases; one hundred and one require

little or no treatment; one hundred and one come from provocations and need to be treated with the proper rite; one hundred and one require medical treatment; and one hundred and one are karmic and can't be treated at all in this life. This is a condensed list, and is not exhaustive. Medicine Buddha recitations will help the first three, but not the last.

Author: Malcolm

Date: Friday, March 20th, 2020 at 11:10 AM

Title: Re: POTUS 2020 poll #2

Content:

DNS said:

I don't like Biden, but I'd vote for him if he picks Tulsi.

If he doesn't pick Tulsi, then I'd have to wait and see who he picks.

Malcolm wrote:

You ought to vote for him no matter what. We can't take four more years of chaos in our gvt.

Fa Dao said:

Biden isn't picking anyone. The choice was made a long time ago. Hillary will be the VP and less than a year later Biden will step down and she will be POTUS. She and the DNC screwed Bernie and then lost to Trump when all the polls said Bernie could win. I didn't even vote last time because of it...(well I did vote for Bernie in the primaries)
Bottomline...a vote for Biden will put Hillary in office and we will be back to the same old neoliberal crap of Obama, Bush, and Clinton.

Malcolm wrote:

Nope, VP will either be Klobuchar or Harris, probably Klobuchar.

Author: Malcolm

Date: Friday, March 20th, 2020 at 11:16 AM

Title: Re: The Crisis of Capitalism.

Content:

Malcolm wrote:

American "far left" = British Labour Party

American "left" = British Liberal Democrats

American liberal = British Conservative Party

American Conservative = National Front, AdF, etc.

Just saying...

Presto Kensho said:

Are there moderators on this forum with right-of-center political views? Comparing the American Republican Party to European Neo-Nazi parties is beyond the pale. This

Tricycle article dispels the myth that all Buddhists share leftist political views:
<https://tricycle.org/trikedaily/voting-buddhist/>

Malcolm wrote:

I should have clarified, I meant Trump “conservatives,” people like Steve King, Stephen Miller, Steve Bannon, etc. Never Trump people are by contrast, “liberals.” If one still supports Trump, one is a racist, or at best, an enabler of racism. Since Trump now defines the GOP, suck it up.

Author: Malcolm

Date: Friday, March 20th, 2020 at 11:28 AM

Title: Re: 2020 Poll

Content:

Malcolm wrote:

Whether abortion is legal or not, women will continue to seek abortions. Where it is outlawed, or where access to abortion is restricted, women’s lives are placed in danger. So, one either chooses to understand that women need to be able to make this choice on their own, and wrestle with their own conscience, or keep dying because of illegal and botched abortions performed in back ally clinics. It’s more of a public health issue than anything else. And all arguments against abortion are religious in origin, none are based in science.

Presto Kensho said:

If all you want is for the government to stay out of abortion, why should taxpayers fund abortion through all nine months of pregnancy, like all the major 2020 Democratic presidential candidates propose? I didn't have doubts about the Democratic Party until recently, when it became the official position to support repealing the Hyde amendment.

Malcolm wrote:

Because sometimes nonviable pregnancies require late term abortions, and because abortion is generally illegal after the second trimester in virtually all jurisdictions. Again, it is a public health issue, not a moral one. And because it is a public health issue, some women need public funding.

Author: Malcolm

Date: Friday, March 20th, 2020 at 7:28 PM

Title: Re: The Crisis of Capitalism.

Content:

Johnny Dangerous said:

Beyond that, witnessing the fact that a bunch of (probably overwhelmingly poor) people here may very well frak die soon (possibly my parents) due to years of whittling away at our social safety net and meager public health system makes me really unsympathetic to people who somehow feel the conservative viewpoint isn't being properly represented on this forum, and that somehow this is an important issue to bring up right now. It just seems so trivial compared to well, my mother dying due to lack of available

equipment, etc. Friggin' people should go hang out on another forum if they don't like or aren't willing to put up with the political demographics here, seriously. We aren't trying to make anyone believe anything or pushing any agenda, the demographics are what they are.

PeterC said:

Well as we've seen, the modern 'conservative' movement in the US doesn't believe that the majority of people should decide who governs, how government works, or what is acceptable in public discussion.

Malcolm wrote:

Yes, we know who the real snowflakes are, and they are not on the left.

Author: Malcolm

Date: Friday, March 20th, 2020 at 7:32 PM

Title: Re: POTUS 2020 poll #2

Content:

Fa Dao said:

Biden isn't picking anyone. The choice was made a long time ago. Hillary will be the VP and less than a year later Biden will step down and she will be POTUS. She and the DNC screwed Bernie and then lost to Trump when all the polls said Bernie could win. I didn't even vote last time because of it...(well I did vote for Bernie in the primaries)
Bottomline...a vote for Biden will put Hillary in office and we will be back to the same old neoliberal crap of Obama, Bush, and Clinton.

Malcolm wrote:

Nope, VP will either be Klobuchar or Harris, probably Klobuchar.

Fa Dao said:

I guess we will have to wait and see on that. That being said a vote for Biden is a vote for the same old same old neoliberal democat/republicrat policies of Clinton. Bush, and Obama that we have had for nearly 30 years. And you are right...4 more years of Trump will be chaos in DC...not necessarily a bad thing. Some believe it could lead to a breaking of the stalemate of our supposed two party system..we could end up with a viable 3rd or even 4th party to choose from.

Malcolm wrote:

Yes, but, at least it will be a sane Dem prez, house, and senate, unlike the shit storm we have today.

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:06 PM

Title: Re: POTUS 2020 poll #2

Content:

Fa Dao said:

I guess we will have to wait and see on that. That being said a vote for Biden is a vote for the same old same old neoliberal democan/republicrat policies of Clinton. Bush, and Obama that we have had for nearly 30 years. And you are right...4 more years of Trump will be chaos in DC...not necessarily a bad thing. Some believe it could lead to a breaking of the stalemate of our supposed two party system..we could end up with a viable 3rd or even 4th party to choose from.

Malcolm wrote:

Yes, but, at least it will be a sane Dem prez, house, and senate, unlike the shit storm we have today.

Fa Dao said:

Seriously? have you not been watching Biden obviously mentally deteriorate over the last year or so?

Malcolm wrote:

Biden is sane, and most of his gaffs are stress-related stuttering issues. He is not a liar on the scale of Trump.

Fa Dao said:

Not to mention his, shall we say, questionable business dealings with the Ukraine and China. As well as his history of screwing regular working people over in favor of credit card companies...and the list goes on. He bragged on national TV that he forced the Ukraine to fire the lead prosecutor in charge of investigating Burisma and his son.

Malcolm wrote:

Nonsense.

In an interview with Reuters in September, former Ukraine prosecutor Yuriy Lutsenko said Hunter Biden's position on the board when his father was vice-president raised no red flags. "From the point of view of Ukrainian law, (Hunter Biden) didn't violate anything," Lutsenko said.

<https://www.reuters.com/article/us-hunter-biden-ukraine/what-hunter-biden-did-on-the-board-of-ukrainian-energy-company-burisma-idUSKBN1WX1P7>

In the sworn depositions of Marie Yovanovitch, the former U.S. Ambassador to Ukraine, and Deputy Assistant Secretary of State George Kent, Lutsenko's name appears two hundred and thirty times, nearly twice as often as Trump's. Lutsenko, sometimes referred to simply as "the corrupt prosecutor general" of Ukraine, has been portrayed, hardly without reason, as an unscrupulous politician prone to telling lies to further his

personal ambitions. As those closely following the news have learned, Lutsenko fed information to Giuliani, which Giuliani, Trump, and their allies spun to smear the reputations of the Bidens and of Yovanovitch, whom Trump fired in April. One of the House's star witnesses told me, of Lutsenko, "I don't think we'd be here if not for him."

<https://www.newyorker.com/magazine/2019/12/23/the-ukrainian-prosecutor-behind-trumps-impeachment>

There are a lot of things about Biden that people ought not admire, like his treatment of Anita Hill, his support for the 1996 crime bill, NAFTA, and so on, you can even toss in his cozy relationship with the credit card companies, but the Burisma thing is complete bollocks, no more valid (i.e. totally invalid) than the Benghazi smear against HRC.

Fa Dao said:

He did exactly what they tried to impeach Trump over...admitted proudly to it on national TV. He's almost as bad as Hillary. And like I said, you watch..Hillary will be chosen as his running mate.

Malcolm wrote:

No, he did nothing like what Trump did. You have been paying too much attention to far-right extremists such as Fox News, RT, etc.

The facts are just not on your side. You can believe what you like, but your beliefs about this are not grounded in reality, sorry to say. Here are the facts:

"The position regarding getting rid of Shokin was not Vice President Biden's position; it was the position of the U.S. government, as well as the European Union and international financial institutions," said Amos J. Hochstein, former coordinator for international energy affairs at the State Department and one of the few administration officials who directly confronted Mr. Biden at the time about his son.

<https://www.nytimes.com/2019/11/10/us/politics/joe-biden-ukraine.html>

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:07 PM

Title: Re: The Great Abortion Debate

Content:

Simon E. said:

The advocates of such a view seem unaware that they have fallen into the trap of positing an atta.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:33 PM

Title: Re: How To Deal with Homeless People?

Content:

Presto Kensho said:

The Washington Post is hardly a bastion of right-wing propaganda, and yet it's noticed the difference in homelessness between red states and blue states:

Malcolm wrote:

From the same article:

This is in part because the state with the largest homeless population is California, where it's much easier to be unsheltered than it is in, say, New York City. New York City is the area (referred to as a "continuum of care" by HUD) with the largest homeless population, but Los Angeles, San Jose and San Diego had the largest shares of the unsheltered population in January 2018.

Author: Malcolm

Date: Friday, March 20th, 2020 at 9:34 PM

Title: Re: How To Deal with Homeless People?

Content:

Presto Kensho said:

Why are so many Californians fleeing to Texas, where the cost of living is lower?

Malcolm wrote:

Asked and answered. Of course, Texas is going blue too...slowly but surely.

Author: Malcolm

Date: Friday, March 20th, 2020 at 10:18 PM

Title: Re: POTUS 2020 poll #2

Content:

Fa Dao said:

Yes, and the sources you mention...they have no bias involved at all, do they? Gimme a break.. a stuttering problem due to stress? Thats the best they can come up with?

Malcolm wrote:

No, this is my personal observation. When Biden is not in a stressful situation, he is perfectly clear and lucid. His problem with stuttering is well known.

Fa Dao said:

And I had forgotten about the Anita Hill, 96 crime bill, and NAFTA..thanks for the reminder in case I was tempted to vote for him.

I suppose you get all your info from CNN, the NYT, and the Huff Post...no bias there..except they are all neoliberal establishment hacks.

Malcolm wrote:

So, you mean that every journalist who writes an article for these news sources are to be systematically disbelieved? That is some serious paranoia, friend.

Looks like you have taken the authoritarian bait, hook, line, and sinker. When you absolutely cease to trust the press on any level, then you really are out in the wilderness. At that point, you are at the total mercy of fascists.

And no, I do not get any news from Huffpo. CNN is just outrage of the day. It is not news, really, at least not the cable news show. They get all their news from the papers.

I get my news from FT, WSJ, NYT, Post, Guardian, Al Jazeera, SCMP, etc. I strictly avoid Russia Today.

Fa Dao said:

And you're right..it wasn't just Biden threatening to withhold money from the Ukraine..Obama knew about it..

Malcolm wrote:

Of course Obama knew about it, it was his policy and Joe Biden was just carrying it out—but it had nothing at all to do with Hunter Biden. You just defeated your own argument.

Author: Malcolm

Date: Saturday, March 21st, 2020 at 2:13 AM

Title: Re: POTUS 2020 poll #2

Content:

Fa Dao said:

And you dont think that being POTUS would be stressful..like..every single day?

Malcolm wrote:

Yeah, because stuttering is such a national security issue.

Fa Dao said:

If I would have meant every journalist thats what I would have said..I said they, in

general, are biased

Malcolm wrote:

Biased towards what? You think Fox, etc., is "fair and impartial?" Name me a single newspaper or news outlet you think is unbiased. Then share with me what your standard for determining what "bias" is.

Fa Dao said:

So that Biden didn't make his presidency look corrupt of course he would cover for his son. You really don't find it questionable that Hunter Biden with no corporate or energy experience lands an \$83 k/month job and his father's connections didn't have anything to do with it?

Malcolm wrote:

As for your first response, this is just ridiculous. As Joe Biden would say, "C'm on, man."

As for the money, it is 50k a month, and all kinds of people are brought onto corporate boards for all kinds of reasons, experience in a given field is not necessarily a desiderata. Sorry, this just does not rate as a) corruption b) a scandal. It's what they call a nothing burger, grasping at straws.

Everyone gives the Bidens a hard time, but what about the McConnell-Chaos?

Fa Dao said:

President Trump's transportation secretary, Elaine Chao, and her husband, Senator Mitch McConnell, are being accused of having profited from their commercial ties to Beijing. In 2004, the two had a net worth of about \$3.1 million, according to public disclosures. Three years later, the range was \$3.1 million to \$12.7 million. The next year, their net worth rocketed to \$7.3 million to \$33.1 million.

What changed? In 2008, Ms. Chao's father, James Chao, gave the couple a "gift" of \$5 million to \$25 million (politicians are required to report money in ranges, not exact amounts). Certainly, their wealth has continued to grow.

Mr. Chao's generosity was made possible by the fortune he has amassed through his shipping company, Foremost Group, which has thrived in large part because of its close ties with the Chinese government. In late 1993, Mr. Chao and his son-in-law, Mr. McConnell, traveled to China as guests of the state-owned shipyard conglomerate and military contractor, China State Shipbuilding Corporation. There they met with an old classmate of Mr. Chao's, the former Chinese president Jiang Zemin.

Mr. McConnell's once hard-line condemnations of China softened in the years to follow. For example, as The New Republic has noted, Mr. McConnell went from telling University of Louisville students that America would never forget Tiananmen Square, in the late 1980s, to hosting the Chinese ambassador at the same school several years later, even as the ambassador publicly defended the regime's suppression of the Falun Gong.

All along, the Chaos continued to gain influence. Mr. McConnell's sister-in-law, Angela Chao, and James Chao sat on the board of the holding company for China State Shipbuilding. While Elaine Chao was secretary of labor under George W. Bush, Foremost Group ordered several enormous cargo ships from a subsidiary of China State Shipbuilding. Secretary Chao and her father also appeared in several tandem interviews with Chinese media, and in at least one, they sit in front of the Department of Transportation's emblem and alongside images of a book written by Mr. Chao. Today, Angela Chao sits on the board of the Chinese government's Bank of China.

Last month, the House Oversight and Reform Committee started an investigation into whether Secretary Chao has leveraged her government positions to benefit her family. But so far there is no investigation into Joe and Hunter Biden. Defenders claim there must first be proof that a law was broken to open an investigation. That's exactly backward. Congress can and should conduct an inquiry to determine whether anything illegal occurred.

Malcolm wrote:

<https://www.nytimes.com/2019/10/09/opinion/what-hunter-biden-did-was-legal-and-thats-the-problem.html>

See any corruption here?

Author: Malcolm

Date: Saturday, March 21st, 2020 at 2:38 AM

Title: Jobless claims

Content:

Malcolm wrote:

Goldman Sachs predicts 2.25 million people filed jobless claims this week

Unknown said:

"They predict the report will show 2.25 million Americans filed for their first week of unemployment benefits this week — eight times the number of people who filed last week and the highest level on record.

Malcolm wrote:

<https://www.cnn.com/2020/03/19/economy/unemployment-benefits-goldman-sachs/index.html>

Author: Malcolm

Date: Saturday, March 21st, 2020 at 5:22 AM

Title: Re: POTUS 2020 poll #2

Content:

Johnny Dangerous said:

BTW, Even sites like The Intercept - which is no friend of the Bidens, (and is known for

excellent fact-based Journalism, regardless of it's politics) found there was no "scandal". Unlike most right-wing sources, which are simply bad journalism riddled with poor thinking.

<https://theintercept.com/2019/05/10/rumors-joe-biden-scandal-ukraine-absolute-nonsense-reformer-says/>

<https://theintercept.com/2019/12/07/joe-biden-iowa-voter-hunter-damn-liar/>

As you can see, The Intercept is hardly pro - Biden, and even they admit there's not a lot there....basically it was ethically questionable but not illegal.

So, this is pretty small potatoes compared to...geez, so many thing from the Trump admin. I mean, he has basically appointed his friends (who typically know nothing) to government posts, many of whom stand to profit nicely from slashing the budgets of the departments they've been placed a the head of.

If you want scandal, Biden is small potatoes.

Malcolm wrote:

Peanuts, not even potatoes, no matter how small.

Author: Malcolm

Date: Saturday, March 21st, 2020 at 5:23 AM

Title: Re: Jobless claims

Content:

Queequeg said:

How does an employer pay employees when all revenue stops in a matter of hours? The entire world economy is seizing. Laws like that are worth the paper they're written on. Symbolic at best.

Grigoris said:

How? Because the government also froze all loan, insurance and tax payments for companies.

And, let's get serious for a second: most companies (with employees) generally have a stock of money large enough to keep them afloat for a couple of weeks.

You also have to remember that in Greece; except for food and drink outlets, gas stations and tech firms, everything else is closed. There is not really anywhere one can spend their money anyway.

Queequeg said:

Good luck with it.

Malcolm wrote:

There is an easy solution to this: reduce interest rates to minus 2 percent; make loans at this rate to the USG, and those loans won't have to be paid back literally for centuries. Give the money to the people.

Author: Malcolm

Date: Saturday, March 21st, 2020 at 10:07 AM

Title: Re: 2020 Poll

Content:

Nemo said:

Where is the "building a new world on the ashes of the old" poll option?

I'm just not feeling choosing between assholes who will turn the economy back into a casino for the rich after all this is over.

Nicholas Weeks said:

Then pick Not voting or Not voting for President, unless you have a party outside of Dem & Rep on the ticket in your state.

Malcolm wrote:

Nemo is a Canadian. But the Canadians should be given a vote, since what we decide affects them tremendously. But still, he is Canadian.

Author: Malcolm

Date: Saturday, March 21st, 2020 at 10:17 AM

Title: Re: Jobless claims

Content:

Queequeg said:

Good luck with it.

Malcolm wrote:

There is an easy solution to this: reduce interest rates to minus 2 percent; make loans at this rate to the USG, and those loans won't have to be paid back literally for centuries. Give the money to the people.

Queequeg said:

That would need to be paired with robust public's works, no? That's what seemed the correct answer the last go round. Instead we got nothing but Tarp and QE.

And with this I mean... To get out of this without just inflating the asset bubble again.

Malcolm wrote:

In an ideal world.

This isn't that.

This, right now, is a complete shit show.

Author: Malcolm

Date: Saturday, March 21st, 2020 at 11:11 AM

Title: Re: 2020 Poll

Content:

Nicholas Weeks said:

Then pick Not voting or Not voting for President, unless you have a party outside of Dem & Rep on the ticket in your state.

Malcolm wrote:

Nemo is a Canadian. But the Canadians should be given a vote, since what we decide affects them tremendously. But still, he is Canadian.

Queequeg said:

They should have joined in the revolution.

Malcolm wrote:

They still can, as PeterC points out. Not sure they want to though. Our health care system is a cluster\$&*# of major proportions.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 12:46 AM

Title: Re: What are you doing about the coronavirus?

Content:

Sādhaka said:

Then why are they, including Trump, trying to shut down people's livelihood so aggressively?

Malcolm wrote:

People are dying, and going to die, in large numbers.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 2:48 AM

Title: Re: Victims of Communism

Content:

Grigoris said:

In recent years, the newspaper has also been noted for favorable coverage of the Trump

administration, the German far right and the French far right.

Malcolm wrote:

As I said elsewhere, American "conservatives" under Trump = National Front. AdF, etc.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 10:08 PM

Title: Re: The limit of compounded phenomena

Content:

Malcolm wrote:

There is a limit to how far you can decompose a particle. The point is that Madhyamaka and Yogacara reject the limit proposed by Sautrantika, i.e. partless particles. The point which I mentioned holds true: when the particle one is decomposing ceases to be perceived through analysis, that perceived absence is the emptiness of that particle.

Grigoris said:

Which is like saying that the atmosphere around us is empty of phenomena, because we cannot perceive them, which technically is not correct.

But emptiness ultimately refers to the fact that phenomena arise on the basis of causes and conditions. If we posit that there is a limit to their existence, then you have something arising from (absolutely) nothing. That contradicts Nagarjuna's teachings.

It is one thing to say that we cannot PERCEIVE the causes and conditions beyond a certain point and another to say that there ARE no causes and conditions beyond a certain point.

Malcolm wrote:

"Arising from conditions" is simply a convention. The whole first chapter of the MMK is a proof that "arising from conditions" is not real, that it is merely a convention.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 10:10 PM

Title: Re: Political Compass - International

Content:

Kim O'Hara said:

I suggested in "The Crisis of Capitalism" that an international political compass of some kind could be useful in our political discussions and - avoiding other work, tbh - I've drafted one myself because no-one else did.

It's very much a first draft, relying almost entirely on my own general knowledge and (unavoidably) prejudices. It will be far better when you have all laughed a bit (or screamed in outrage, as the case may be) and reposted it with suggested changes. Print it, scribble on it and scan it, or just say "Japan should be lower down" etc.

political-compass-version-1-0.jpg

Note that the horizontal axis is purely about ownership of property - it has nothing to do with political organisations. Also that a few blue boxes are reference points with no real-world equivalents.

Have fun with it - but please keep it pleasant and respectful.

Kim

Malcolm wrote:

Your chart is wrong when it comes to Trump and the Tea Party. Trump is the Tea Party president.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 10:11 PM

Title: Re: Political Compass - International

Content:

Grigoris said:

Authoritarian to Darwinian as an axis??? What does that even mean? Darwin was a biologist.

Kim O'Hara said:

Sorry - my shorthand for the "nature red in tooth and claw" trope, the brutal, amoral battle for survival. I do know Darwin didn't think like that but radical libertarians have appropriated the notion and blamed it on him.

Have you got a better word for what I want to say?

Kim

Malcolm wrote:

The theory of natural selection and Spencer's Social Darwinism are entirely different animals.

Author: Malcolm

Date: Sunday, March 22nd, 2020 at 10:54 PM

Title: Re: Victims of Communism

Content:

Dan74 said:

https://reut.rs/2xZmhsw?fbclid=IwAR0aJZncqWrzOukt3XEbPO1uyhmc9qknCA7-pMI3MjHf_X9LJS85SFqTXGQ

Malcolm wrote:

Obviously, covid-19 is a communist plot to take over the world. Everyone who is infected will be strong advocates for socialized medicine, UBI, and a lot of free stuff.

Meanwhile in America, citizens are buying up all the guns and ammos they can, in order to defend themselves against the corona zombies.

Author: Malcolm

Date: Monday, March 23rd, 2020 at 2:21 AM

Title: Re: Political Compass - International

Content:

Grigoris said:

A number of examples come to mind: The Sandinistas of El Salvador, The EZLN of Chiapas. The Kurds of Rojava, etc...

Malcolm wrote:

Sandinistas are in Nicaragua, and Ortega is just as corrupt as any right wing dictator.

<https://www.nytimes.com/2018/04/26/world/americas/nicaragua-uprising-protesters.html>

Author: Malcolm

Date: Monday, March 23rd, 2020 at 2:39 AM

Title: Re: Political Compass - International

Content:

Grigoris said:

As for Ortega... Well, actually, he was democratically elected to the position of president in 2016.

Malcolm wrote:

So? Trump was democratically elected, as as Duterte, Erdogan, etc. Just because one has been democratically elected does not mean one is immune from corruption and nepotism. Ortega is just as corrupt and nepotistic as Trump.

Author: Malcolm

Date: Monday, March 23rd, 2020 at 2:41 AM

Title: Re: Political Compass - International

Content:

Grigoris said:

I am talking about the FSLN when it was actually a Liberation movement (in it's early

phase). Either way, compared to the Somozas and the Contras, the FSLN are rank amateurs on the authoritarian scale...

Malcolm wrote:

Hello to the new boss, same as the old boss:

Author: Malcolm

Date: Monday, March 23rd, 2020 at 2:43 AM

Title: Re: What are you doing about the coronavirus?

Content:

DNS said:

Senator Rand Paul (KY) tests positive for Covid-19.

Malcolm wrote:

I don't like the fellow, but I hope he does not have any comorbidity which can cause complications, etc.

Author: Malcolm

Date: Monday, March 23rd, 2020 at 2:49 AM

Title: Re: What are you doing about the coronavirus?

Content:

DNS said:

Senator Rand Paul (KY) tests positive for Covid-19.

Malcolm wrote:

I don't like the fellow, but I hope he does not have any comorbidity which can cause complications, etc.

Nemo said:

Our reaction to the virus was slow until the wife of our PM contracted it while in England. It helps a lot when rich assholes realize they have skin in the game.

Malcolm wrote:

However, they have one line, and we have another. Trump even said as much on Wed, unapologetically, when asked why the rich and famous were getting tested and others were not.

If this does not convince the American people that we need a better health care system, nothing will.

Author: Malcolm

Date: Monday, March 23rd, 2020 at 3:17 AM

Title: Re: Political Compass - International

Content:

Grigoris said:

As for Ortega... Well, actually, he was democratically elected to the position of president in 2016.

Malcolm wrote:

So? Trump was democratically elected, as as Duterte, Erdogan, etc. Just because one has been democratically elected does not mean one is immune from corruption and nepotism. Ortega is just as corrupt and nepotistic as Trump.

Grigoris said:

I didn't say that he wasn't. But the scale has do do with authoritarianism, not corruption.

We could add a third axis: Corrupt-Honest.

I think you will find that most systems will cluster around one end of that scale!

Malcolm wrote:

I think you will find that all authoritarian states, right and left, are rife with corruption. It's the main reason for going authoritarian in the first place, so that one can practice corruption without impediment or consequences.

Author: Malcolm

Date: Monday, March 23rd, 2020 at 4:13 AM

Title: Re: What are you doing about the coronavirus?

Content:

Virgo said:

How far is the US behind Italy, two weeks?

Virgo

Malcolm wrote:

two or three. it is going to be really bad.

Author: Malcolm

Date: Tuesday, March 24th, 2020 at 12:28 AM

Title: Re: Corona conspiracy theories

Content:

PeterC said:

Nemo, that's absurd. How could something like that be possible in our well-regulated economy? It's about as likely as, say, companies demanding money from the government in return for not firing workers, then handing that money to their shareholders and firing the workers anyway. Things like this simply can't happen in our entrepreneurial democracy.

Nemo said:

This article by Ron Paul did not age well now that he is infected.

http://ronpaulinstitute.org/archives/featured-articles/2020/march/16/the-coronavirus-hoax/?fbclid=IwAR3AwyFTvuHvz21yhxw7FB8vm2qPvcuwiM5d_n95-BtuvpEYlaRMDlHtcRY

PeterC said:

Is it him or his son that has it?

He should be ashamed citing nonsense numbers like that. The morality numbers in the US are meaningless. You are only classified as dead from this is you were diagnosed premortem.

From the perspective of risk to any individual life - he is right, other things kill more people. But as a doctor he should understand the implications of the healthcare system simply being overwhelmed by cases of a highly contagious disease.

Malcolm wrote:

His son, but Ron Paul is an asshole of major proportions.

Author: Malcolm

Date: Tuesday, March 24th, 2020 at 2:24 AM

Title: Re: "Mahayana Buddhism is based on a lie"

Content:

Könchok Thrinley said:

I have so many problems with this article... it has some interesting points, but still. What are your takes?

https://thetattooedbuddha.com/2017/04/23/wanna-be-a-buddhist-put-down-the-books-go-live-buddhism/?fbclid=IwAR3LijO2bDNCqR_zktt9dUCHyIBX9zhlx31AYyc02brwx0TkkbqisoYjy8Q

Malcolm wrote:

Know nothing Buddhism for know nothings.

Author: Malcolm

Date: Tuesday, March 24th, 2020 at 2:37 AM

Title: Re: Corona conspiracy theories

Content:

PeterC said:

Is it him or his son that has it?

He should be ashamed citing nonsense numbers like that. The morality numbers in the US are meaningless. You are only classified as dead from this is you were diagnosed premortem.

From the perspective of risk to any individual life - he is right, other things kill more people. But as a doctor he should understand the implications of the healthcare system simply being overwhelmed by cases of a highly contagious disease.

Malcolm wrote:

His son, but Ron Paul is an asshole of major proportions.

Nemo said:

That's actually worse. His negligence helped to sicken his own son.

Malcolm wrote:

Yeah, it just keeps getting better.

Author: Malcolm

Date: Wednesday, March 25th, 2020 at 12:39 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

I usually balk at comparing average right wingers to Nazis, but now we have people saying that essentially we should kill off a percentage of the population for the economy...absolutely disgusting.

Malcolm wrote:

Talk about "picking winner and losers."

Author: Malcolm

Date: Wednesday, March 25th, 2020 at 3:13 AM

Title: Re: Practices for epidemics and pandemics

Content:

Toenail said:

When we want to accumulate the Nubchen Sangye Yeshe Degyed Serkyem, is there a special way to do it? I remember if in hurry there was an instruction to just do the last stanza. Would it be appropriate to do the whole text one time and then accumulate the last paragraph many times?

Malcolm wrote:

yes.

Author: Malcolm

Date: Wednesday, March 25th, 2020 at 9:59 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

But we still have a problem explaining Italy.

Malcolm wrote:

Mexico is the next major disaster area. They are totally unprepared, and they also have a complete douche as a leader.

Author: Malcolm

Date: Wednesday, March 25th, 2020 at 11:02 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

But we still have a problem explaining Italy.

Malcolm wrote:

Mexico is the next major disaster area. They are totally unprepared, and they also have a complete douche as a leader.

PeterC said:

Russia may not have got the memo either

Malcolm wrote:

They got it, but are ignoring it, and worse, are actively spreading disinformation about it.

<https://www.businessinsider.com/coronavirus-russia-doctors-say-government-is-covering-up-cases-2020-3>

Author: Malcolm

Date: Thursday, March 26th, 2020 at 3:29 AM

Title: Re: Practices for epidemics and pandemics

Content:

pemachophel said:

The Covid-19 pandemic may have started in China, but it is clear that this is not just a Chinese problem. If, in fact, the Mamo are upset, they are upset with all of us. Certainly here in the U.S., we are far from exempt from culpability.

Malcolm wrote:

Indeed, we live on one planet. We destroy it at our own peril.

Author: Malcolm

Date: Thursday, March 26th, 2020 at 4:50 AM

Title: Re: The Great Abortion Debate

Content:

Presto Kensho said:

The Buddha's teachings for both monastics and laypeople forbid abortion as the taking of an innocent human life:

+++++

So now we have the Buddha's clear instructions on this and how serious of an offense it is.

<https://essenceofbuddhism.wordpress.com/2017/02/23/what-the-buddha-said-about-abortion/>

Having said this, why should someone who believes in traditional Buddhist teachings be forced to pay for an abortion through their tax dollars?

Malcolm wrote:

It is not so clear. While it is true that if a monk causes an abortion after the 19th week, it is a parajika, prior to the 19th week it is not.

As far as paying for abortions. It is interesting you mention abortion, but not war.

The fact is, that your belief that abortion is wrong is only a belief, and it is not shared by others.

We do not pay taxes based on what personally believe. I don't like the fact that Christians get massive federal subsidies for their charter schools, but our taxes get spent on that too.

Basically, you are entitled to believe in whatever you like, but you are not entitled to force your religious beliefs on others. It is a violation of the establishment clause of the first amendment to do so.

Author: Malcolm

Date: Friday, March 27th, 2020 at 12:10 AM

Title: Re: The Great Abortion Debate

Content:

Minobu said:

again laws are man made.. laws were made at one time that as long as you planted a flag on some heathen's land all the resource are yours because you will teach them the bible and they shall be saved by Christ and should be grateful.

Malcolm wrote:

Right, and we don't want your religious opinions being forced on women's bodies. That's all.

No one here is arguing for abortion. We are arguing that is just as wrong to impose Buddhist beliefs on non-buddhists as it is to impose Christian beliefs on non-christians.

Those who support a woman's right to choose are not imposing beliefs on anyone, since any woman who believes abortion is wrong is free to choose not to have an abortion should they do not want one.

It's pretty simple and has nothing with what the Buddha may or may not have said on the issue.

Author: Malcolm

Date: Friday, March 27th, 2020 at 12:44 AM

Title: Re: The Great Abortion Debate

Content:

Minobu said:

you look to Buddhism as some religion.

Malcolm wrote:

I recognize that to those who are not Buddhists, Buddhism is just another religion. Unlike you, I do not want to force my beliefs on others who do not share those same beliefs.

Have some humility, and recognize that you are not omniscient and do not know what is best for everyone.

Author: Malcolm

Date: Friday, March 27th, 2020 at 1:27 AM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

A Coronavirus Explosion Was Expected in Japan. Where Is It?

Malcolm wrote:

Here it is:

<https://www.cbsnews.com/news/coronavirus-in-japan-could-spike-as-tokyo-cases-jump-today-2020-03-26/>

Lucas Oliveira said:

Tokyo — The Japanese capital registered 47 new coronavirus cases Thursday, its biggest single-day rise, as the metropolis of 13.9 million people prepares for a weekend indoors. The worrying jump in infections prompted Tokyo Governor Yuriko Koike to hold a video conference with her counterparts in neighboring prefectures, asking them to help the greater Tokyo region to isolate itself.

.....

But the spiraling stats are so troubling an expert government panel released its most dire analysis ever today, saying it is "highly likely" Japan will see "rampant" infections.

Author: Malcolm

Date: Friday, March 27th, 2020 at 1:30 AM

Title: Re: Leaving Buddhism

Content:

monkishlife said:

Listen, I am done going on about this.

Malcolm wrote:

That's a relief.

Author: Malcolm

Date: Friday, March 27th, 2020 at 1:31 AM

Title: Re: The Great Abortion Debate

Content:

Grigoris said:

pro choice.jpg

Author: Malcolm

Date: Friday, March 27th, 2020 at 2:24 AM

Title: Re: Leaving Buddhism

Content:

Malcolm wrote:

That's a relief

monkishlife said:

What role does sarcasm have in the Holy Dharma?

Malcolm wrote:

I wasn't being sarcastic. I would very much prefer it if you were "done going on about this." But apparently, you are not.

Author: Malcolm

Date: Friday, March 27th, 2020 at 4:13 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

<https://nypost.com/2020/03/25/woman-coughs-on-35k-of-goods-at-pennsylvania-grocery-store-in-very-twisted-prank/>

I just don't get it. If this is true, I'm at a loss.

We haven't had a real serious gut punch in a while to remind us that life is not a joke.

Boo! Reality is coming for a visit!

Malcolm wrote:

It is completely true. Then there was the white terrorist who was killed in Missouri Tuesday after the FBI tried to arrest him for procuring an IDE. He was on nazi chat groups, accelerating his plans to bomb hospitals, because Jews.

<https://thehill.com/policy/national-security/489603-suspect-killed-by-fbi-during-investigation-into-plot-to-bomb-medical>

Author: Malcolm

Date: Friday, March 27th, 2020 at 4:48 AM

Title: Re: The Great Abortion Debate

Content:

madhusudan said:

"Is the fetus in your uterus?" deliberately frames the debate in language taking a particular side while ignoring that this is the entire crux of the issue.

It's as sincere as asking, "Are you the mother blessed with this child?"

Is the entity merely a collection of cells or a human life? When exactly does life begin?

Since it is FACT that this is in contention, and the consequences are of the utmost importance, it makes sense to act in an overabundance of caution.

This is my reasoning for opposing abortion.

Malcolm wrote:

You can oppose abortion, and since I assume you are male, your opposition to it on religious principles really does not matter one iota to anyone but you. You just don't

have a say in the matter, even if the women you impregnated is your wife or partner.

And if you perchance are female, and oppose abortion, then you also can choose to carry a pregnancy full term; but you still do not have the right to tell any other women what choices they should make with their body.

Author: Malcolm

Date: Friday, March 27th, 2020 at 4:52 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

Been on American football chat boards... the delusion of these people thinking there will be a season... Its an interesting mix because politics generally takes a back seat. I know who the MAGA-heads on the board are, but its glaringly obvious what lens they're looking through when they insist "Oh, the virus will be gone in like 60 days. Preseason might be short, but we'll have a season. We can't just live in fear. I mean, this isn't how we won world war 2!" My face hurts from palming it so hard.

Nemo said:

Even a broken clock is right twice a day. If the fatality rate drops to 0.4% more will be killed by financial dislocation at 2008 levels of economic damage in OECD countries. Financial dislocation is incredibly deadly. The spike in cancer deaths alone in the OECD after '08 was 500,000 dead in 2 years. It needs to be discussed.

Malcolm wrote:

Yes, sure, but we cannot discuss it until we have facts. And we don't have facts and stats right now. But the flu never fills up hospital beds with thousands of people of all ages all at the same time, who require ventilators to survive this illness. You may have read about malignant entities who steal the breath in various ritual manuals and so on. This is that.

As long as the gvts. respond with the proper Keynesian spending, we will all be fine financially. If they don't, we will be looking a world depression that makes 1929 look easy peasy.

Author: Malcolm

Date: Friday, March 27th, 2020 at 5:41 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

In Canada this will peak at an unemployment rate of 20 to 25%. In my military training 20% is where civil order inevitably breaks down.

Malcolm wrote:

Mnuchin already has predicted 20% unemployment before this is over:

<https://www.theguardian.com/us-news/2020/mar/18/steven-mnuchin-coronavirus-unemployment-treasury-secretary>

Author: Malcolm

Date: Friday, March 27th, 2020 at 11:40 AM

Title: Re: The Great Abortion Debate

Content:

madhusudan said:

"Is the fetus in your uterus?" deliberately frames the debate in language taking a particular side while ignoring that this is the entire crux of the issue.

It's as sincere as asking, "Are you the mother blessed with this child?"

Is the entity merely a collection of cells or a human life? When exactly does life begin?

Since it is FACT that this is in contention. and the consequences are of the utmost importance, it makes sense to act in an overabundance of caution.

This is my reasoning for opposing abortion.

PeterC said:

No, not at all. Nobody disagrees about the definition of a fetus. That is neutral language. Also nobody disagrees that a fetus is, in a sense, alive, and I hope nobody disagrees about the definition of uterus (leaving aside ectopic pregnancies). This is neutral language, not taking a side. When someone starts to call this a person, a life, etc and in other ways starts to equate it with someone who has already been born, there is an understandable difference of opinion.

Minobu said:

So is the group of cells containing all human DNA also the vessel for some sentient that has been human before?

or maybe this is their first rodeo. or is this some intellectual game where we say nothing really exists anyway...

unreal...who would argue the point that at the moment of conceptual like malcolm used to say, is a human being.

Malcolm wrote:

Conception is not restricted to human beings. For example, do you oppose aborting the fetuses of cats or dogs? Do you oppose all intervention in all gestational processes of living beings, or only humans? In any case, If one accepts rebirth, abortion is just not that big a deal.

Author: Malcolm

Date: Friday, March 27th, 2020 at 11:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

tkp67 said:

Wife is a ER nurse on LI NY and yesterday she had to put another ER nurse to ICU. 44 and no prior health problems and on the brink of death. She said it is starting to get overwhelming and the next 3 weeks will be very rough. I have been doing my best to stay away.

Malcolm wrote:

Your wife is a hero.

Author: Malcolm

Date: Friday, March 27th, 2020 at 8:30 PM

Title: Re: The Great Abortion Debate

Content:

Minobu said:

So is the group of cells containing all human DNA also the vessel for some sentient that has been human before?

ot maybe this is their first rodeo. or is this some intellectual game where we say nothing really exists anyway...

unreal...who would argue the point that at the moment of conceptual like malcolm used to say, is a human being.

Malcolm wrote:

Conception is not restricted to human beings. For example, do you oppose aborting the fetuses of cats or dogs? Do you oppose all intervention in all gestational processes of living beings, or only humans? In any case, If one accepts rebirth, abortion is just not that big a deal.

Minobu said:

why do you ignore the fact that i keep explaining that i'm not opposed to abortion. One would think your deflecting from your lack of belief in actual Buddhism and want to change it to a religion and something along your own narrative , that changes with your political whims .

or it's just trolling.

Malcolm wrote:

Sorry, minobu, but what you said is just dumb. You are not the arbiter of “actual Buddhism.” You subscribe to certain beliefs which are found in some kinds of Buddhism and ignore others.

Author: Malcolm

Date: Friday, March 27th, 2020 at 9:43 PM

Title: Re: The Great Abortion Debate

Content:

Minobu said:

why do you ignore the fact that i keep explaining that i'm not opposed to abortion. One would think your deflecting from your lack of belief in actual Buddhism and want to change it to a religion and something along your own narrative , that changes with your political whims .

or it's just trolling.

Malcolm wrote:

Sorry, minobu, but what you said is just dumb. You are not the arbiter of “actual Buddhism.” You subscribe to certain beliefs which are found in some kinds of Buddhism and ignore others.

Minobu said:

Malcom there is a thing called polite conversation.

As far as your assessment of me as a Buddhist...i don't make it up as i go to suit some agenda.

You have been very duplicitous, in this thread.

Like a politician you weave a narrative about the person and avoid the actual content.

I'm tired of your deflection , you don't take kindly to criticism for some reason. And never admit when you are trolling.

Malcolm wrote:

Polite? You've been everything but polite in this exchange.

Author: Malcolm

Date: Friday, March 27th, 2020 at 10:58 PM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

In any case, If one accepts rebirth, abortion is just not that big a deal.

Minobu said:

this sounds monstrous from someone who teaches Buddhism.

Malcolm wrote:

Well, you have to take into account that the whole debate about abortion comes from Christians who believe they only have one life, this one, after which the soul goes to heaven or hell.

They also believe in original sin; so, from their religious point of view, abortion is extremely serious.

Now, from our point of view, we believe in rebirth. If a being in the intermediate existence is conceived and aborted, this does not ruin that beings's chance at a human rebirth.

Also, as long as the abortion is performed prior to 19 weeks, the fetus will suffer no pain because, in Buddhist texts, it is stated that a fetus will only have operational sense organs from 19th week onward.

Stating that something is or is not permissible by a strict rule is not the Mahāyāna way. In Mahāyāna, motivation is more important than the action.

Author: Malcolm

Date: Friday, March 27th, 2020 at 11:28 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

isn't championing women's rights in opposition to the right to respect life even on a cellular level the same as the converse?

Malcolm wrote:

First of all, here in "the right to respect life even on a cellular level," I think you mean "obligation."

If this were true, Buddhists would need to stop using antibiotics, antivirals, and and antiamebic drugs.

Thus, we don't have an obligation to respect life on a cellular level. Cells have no independent consciousness, and thus they do not suffer pain. As far as anyone knows, bacteria, viruses, and amoeba also are not sentient life.

Further, a monk developed the clairvoyance to see small creatures in the water, finer than the water filter monks are provided with to strain their drinking water. The monk had a problem because now he felt he could not drink water at all because he could perceive these lifeforms in his water, invisible to the naked eye. When he presented this problem to the Buddha, the Buddha advised him to stop looking so deeply.

So, this objection is quite irrelevant to the discussion of abortion.

As far as the right for a woman to choose, this is public health issue. A modern society needs to provide access to safe abortions. These are the stats:

Between 2010–2014, on average, 56 million induced (safe and unsafe) abortions occurred worldwide each year.

There were 35 induced abortions per 1000 women aged between 15–44 years.

25% of all pregnancies ended in an induced abortion.

The rate of abortions was higher in developing regions than in developed regions.

Around 25 million unsafe abortions were estimated to have taken place worldwide each year, almost all in developing countries (1).

Among these, 8 million were carried out in the least- safe or dangerous conditions.

Over half of all estimated unsafe abortions globally were in Asia.

3 out of 4 abortions that occurred in Africa and Latin America were unsafe.

The risk of dying from an unsafe abortion was the highest in Africa.

Each year between 4.7% – 13.2% of maternal deaths can be attributed to unsafe abortion (2).

Around 7 million women are admitted to hospitals every year in developing countries, as a result of unsafe abortion (3).

The annual cost of treating major complications from unsafe abortion is estimated at US\$ 553 million (4).

Safe abortion must be provided or supported by a trained person using WHO recommended methods appropriate for the pregnancy duration.

Almost every abortion death and disability could be prevented through sexuality education, use of effective contraception, provision of safe, legal induced abortion, and timely care for complications

<https://www.who.int/news-room/fact-sheets/detail/preventing-unsafe-abortion>

In short, restricting women's access to safe abortions is both short-sighted and lacking in compassion.

Author: Malcolm

Date: Friday, March 27th, 2020 at 11:55 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

isn't championing women's rights in opposition to the right to respect life even on a cellular level the same as the converse?

Malcolm wrote:

First of all, here in "the right to respect life even on a cellular level," I think you mean "obligation."

tkp67 said:

No and the statement was contextually unpacked.

Malcolm wrote:

It was unclear, despite your attempt to unpack it because failed to include the antecedent "champion."

In any case, one cannot advocate for the rights of cellular life. Cells are property and have no rights of their own.

Had you written "isn't championing women's rights in opposition to championing the right to respect life even on a cellular level the same as the converse?"

My answer would have been the same in all respects. You can champion the right to respect cellular life, but it is a meaningless cause. What are you going to do, go out and hold up posters in front of drug companies and demand that they respect cellular life?

In short, restricting women's access to safe abortions is both short-sighted and lacking in compassion.

And as usual, a bunch of men are arguing over women's health issues. I think women pretty much have made up their respective minds in this score.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 12:54 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

In short, restricting women's access to safe abortions is both short-sighted and lacking in compassion.

tkp67 said:

No where did I discuss the rights themselves as being valid or invalid (because they are simply conceptual) but rather questioned treating conceptual proliferation as a set of policies and those making proliferation as policy makers.

Malcolm wrote:

You might be making sense to you, but you are not making sense to me.

tkp67 said:

Your last statement is made from the perspective of a man arguing over women's health issues.

Malcolm wrote:

Correct, it was an observation grounded in the irony of the situation.

tkp67 said:

Down throttling the potential of human birth as represented by a group of cells in the womb because science and policy add to the complexity of the issue doesn't seem to honor the potential for precious human birth.

Malcolm wrote:

In Indo-Tibetan Buddhism, a human birth is not termed "precious" unless it has the eighteen freedoms and endowments that permit the practice of Dharma.

tkp67 said:

I don't see why this needs to come at the expense of the other. Why can't they coexist since that is our experiential reality as some choose abortion as best choice and some choose life as best choice, and both decision can be regrettable and sometimes they are not.

Malcolm wrote:

The sentiment which opposes abortion is perfectly fine. But it has nothing to do with the reality that millions of women die every year around the world from botched, illegal abortions .

tkp67 said:

I don't see any of this setting policy either but it is reasonably disingenuous to frame arguments like this with a definitive right or wrong.

Malcolm wrote:

I think it is morally wrong to restrict women's access to safe abortions.

You and others may have different opinions on this issue.

I think that people who want to restrict women's access to safe abortions are morally wrong, and suffer from a lack of vision and compassion.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 1:41 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

In Indo-Tibetan Buddhism, a human birth is not termed "precious" unless it has the eighteen freedoms and endowments that permit the practice of Dharma.

tkp67 said:

I would be indebted to you to read a citation that says the precursor to precious human birth is absolutely meaningless. Putting the carrier of those cells ahead of the cells themselves is one thing. Treating that collection of cells as something other than the precursor to precious human birth is a denial of reality. I don't believe that is a feature of Indo-Tibetan Buddhism but perhaps you will enlighten me here.

Malcolm wrote:

That collection of cells is only a precursor to a precious human birth if it was conceived in a situation where all eighteen conditions for a precious human birth have been met.

Otherwise, it is just a precursor of an ordinary human birth, such as birth as a Christian, Muslim, Jew, Hindu, Atheist, etc., since those eighteen conditions are missing.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 2:22 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

Otherwise, it is just a precursor of an ordinary human birth, such as birth as a Christian, Muslim, Jew, Hindu, Atheist, etc., since those eighteen conditions are missing.

PadmaVonSamba said:

Nobody is born as a follower of any religion

Malcolm wrote:

People are born into families. Those families live in countries. Those countries tend to have dominant religions.

In any case, my point still stands, if someone is born lacking the eighteen freedoms and endowments, they do not have a precious human birth. In case anyone does not know the eight lack of freedoms, they are described by Nāgārjuna:

Birth as one holding wrong views, as animals, pretas, and hell beings,
as one without the teaching of the victor, or in a border country,
birth as a barbarian, as one stupid and dumb,
or birth as any of the long-lived gods
are the eight faults of lacking freedom.

The ten endowments are divided into five personal endowments, and five external endowments. The personal endowments are:

A human born in the central country, complete sense organs,
not engaging in wrong livelihood, faith in the object.

The external endowments are:

The Buddha has arrived, he has taught the Dharma,
the doctrine exists, there are followers of that,
and there is kindheartedness towards others.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 3:05 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

Well, we know what the orange-haired dipshit with a bad comb over and a spray-on tan has been doing:

Author: Malcolm

Date: Saturday, March 28th, 2020 at 4:06 AM

Title: Re: What are you doing about the coronavirus?

Content:

Author: Malcolm

Date: Saturday, March 28th, 2020 at 4:07 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

Down throttling the potential of human birth as represented by a group of cells in the womb because science and policy add to the complexity of the issue doesn't seem to honor the potential for precious human birth.

Grigoris said:

How far down do we want to reduce this apparent potential?

tkp67 said:

Respecting women's rights and respecting the conditions that contribute to human life need not be in contest with one another.

Making this a binary absolute seems a samsaric endeavor and denies the complexity of the issue.

Malcolm wrote:

It is not a binary, women's rights should come first. It's their bodies, after all.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 12:54 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

It is not a binary, women's rights should come first. It's their bodies, after all.

Yes but I still the middle way is for women to have the right to choose...

Malcolm wrote:

I am glad you agree.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 10:17 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

In summation does avoiding life really eliminate suffering and facilitation of liberation?

Malcolm wrote:

Generally, speaking, women who have abortions are not that concerned with liberation, in this life or any other. One of the problems here is that we keep framing this issue through Buddhist abstractions such as "liberation," which are completely meaningless to the 93 percent of the world population who are not Buddhists.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 11:40 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

In summation does avoiding life really eliminate suffering and facilitation of liberation?

Malcolm wrote:

Generally, speaking, women who have abortions are not that concerned with liberation, in this life or any other. One of the problems here is that we keep framing this issue through Buddhist abstractions such as "liberation," which are completely meaningless to the 93 percent of the world population who are not Buddhists.

PadmaVonSamba said:

This thread, and as far as I know, this forum isn't about 93% of the world. It's specifically about the Buddhist view of the topic.

Malcolm wrote:

As HH Dalai Lama pointed out, religious ethics are largely incapable of dealing with issues such as this in this time period.

So at this time, secular ethics are more important than what Buddhists might believe, and every Buddhist who has their head squarely on their shoulders should just accept this.

Author: Malcolm

Date: Saturday, March 28th, 2020 at 11:46 PM

Title: Re: The Great Abortion Debate

Content:

Könchok Thrinley said:
their body, their choice.

Author: Malcolm

Date: Sunday, March 29th, 2020 at 1:40 AM

Title: Re: The Great Abortion Debate

Content:

PadmaVonSamba said:

This thread, and as far as I know, this forum isn't about 93% of the world. It's specifically about the Buddhist view of the topic.

Malcolm wrote:

As HH Dalai Lama pointed out, religious ethics are largely incapable of dealing with issues such as this in this time period.

So at this time, secular ethics are more important than what Buddhists might believe, and every Buddhist who has their head squarely on their shoulders should just accept

this.

PadmaVonSamba said:

While that certainly may be true, this is specifically a buddhist forum.

Malcolm wrote:

Thanks for restating the obvious.

PadmaVonSamba said:

You can't really argue that framing things in terms of Buddhist "abstraction" is a problem in a Buddhist forum which itself is probably meaningless to even more than 99.93% of the rest of the world.

Malcolm wrote:

Yes, I can, and I have.

PadmaVonSamba said:

Besides, if you want to talk about liberation in the non-Buddhist context, then I'd argue that most women who want the right to choose a safe abortion are very much interested in liberation, as the term is used generally.

Malcolm wrote:

You mean they have identified and wish to be free of the three afflictions which cause rebirth in samsara? Doubtful.

Author: Malcolm

Date: Sunday, March 29th, 2020 at 9:50 AM

Title: Re: Dzogchen Community Naga Rite

Content:

Grigoris said:

Does the DC practice have a torma?

Malcolm wrote:

No, not a shaped one.

Author: Malcolm

Date: Sunday, March 29th, 2020 at 8:54 PM

Title: Re: Dzogchen Community Naga Rite

Content:

Mantrik said:

If burning incense with animal products such as musk annoys the Nagas, how should we regard butter-lamps?

Butter being an animal product, I wondered.

Burning chemical laden tea lights is probably not too wonderful either.

Malcolm wrote:

It is musk in particular, which nagas find toxic.

Author: Malcolm

Date: Sunday, March 29th, 2020 at 10:07 PM

Title: Re: Causation and emptiness in Madhyamaka

Content:

Aemilius said:

The question is whether consciousness is dependent on the sense organ and the sense object in the same way as form or body is dependent on the elements. Consciousness is not composed of sense organs

Malcolm wrote:

Consciousness (manas, vijñāna, citta) is an indriya, or a sense faculty, one of the twenty-two listed in chapter two of the Abhidharmakośabhaṣyaṃ.

Aemilius said:

and sense objects in the same manner as body or form is composed of the elements.

You cannot have a concept or an image of a snake without there first being an actual material snake. The image or concept of a snake depends on the existence of snakes.

In the Abhidharmakośa-bhaṣyaṃ there are lots of references to dravya or substance.

Malcolm wrote:

For Vasubandhu, consciousness is included among the dravyas. In the Abhidharmakośabhaṣyaṃ model, yes, you must have a real sense object in order to have a sense impression and a sense consciousness.

For Nāgārjuna, however, causation is merely a convention, therefore Richard Hayes' objection does not hold. In other words, Mādhyamikas conventionally accept the notion that a sense consciousness will not arise in absence of the sense organ and sense object, but they do not accept that any of these things are substantially real or exist independently of one another.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:59 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

The right for a child to be born with equal social protection...

Grigoris said:

No. That is not what it says. Remove the tinted glasses and read it again.

tkp67 said:

Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Your reference.

Malcolm wrote:

Antiabortion sentiments are rooted in patriarchal property relations, where women and children are considered chattel property with no rights. We live in a different time.

Author: Malcolm

Date: Monday, March 30th, 2020 at 11:20 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

As someone who believes in reincarnation, all I can say is that the next time I am a fetus I hope that doesn't happen to me. And since I believe in karma I don't want to create the seeds for it to happen.

Anyone here think it would be okay if it happens to them?

Malcolm wrote:

Considering all the terrors of samsara, there are far worse sufferings.

Author: Malcolm

Date: Monday, March 30th, 2020 at 8:03 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

As someone who believes in reincarnation, all I can say is that the next time I am a fetus I hope that doesn't happen to me. And since I believe in karma I don't want to create the seeds for it to happen.

Anyone here think it would be okay if it happens to them?

Malcolm wrote:

Considering all the terrors of samsara, there are far worse sufferings.

smcj said:

So you'd be okay with it happening to you?

Malcolm wrote:

Everything has happened to me already, that's the way living the six realms works.

Author: Malcolm

Date: Monday, March 30th, 2020 at 8:05 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Again: NOBODY HERE IS ARGUING FOR ABORTION, WE ARE ALL ARGUING FOR THE RIGHT OF A WOMAN TO CHOOSE ABORTION IF THEY FEEL THAT IT IS NECESSARY.

Correct. And that being the case, for entirely selfish reasons, I do not want to create the karma of giving my permission in advance when I may be the fetus in question.

I generally try to not mix my religious beliefs with political ideas. All I am saying here is "Please do not do that to me in any of my future lives." I assume most people that have a belief in literal reincarnation would feel the same way.

Malcolm wrote:

You better wear a little sign in the bardo then.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:01 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

So we needed to do this in a radically different way. We needed to quarantine the entire at risk population(2% to 5%) immediately and give them the available ppe and a 2000\$ a month stipend. Under 50 with no comorbidity back to work and kids in school. Every day between 7am and 9am the at risk can shop, get medical treatments and receive deliveries. Then we take over the city and get infected. Every night we disinfect the entire city and do it again the next day. Sweden is likely doing this correctly.

Malcolm wrote:

This assumes competent leadership—in very short supply during the Trump Administration.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:03 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Remember, unless this is your last lifetime you are totally at risk for having this happen to you.

Malcolm wrote:

Its already happened to all of us countless untold gazillions of times, it's the nature of samsara. Hence, the practice of Buddhadharma. Luckily, if we have a precious human birth, we can do something about remaining in the six realms.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:08 PM

Title: Re: The Great Abortion Debate

Content:

Queequeg said:

Not every social interaction between a male and female human being is an expression of patriarchy. smh.

Malcolm wrote:

Every social interaction between men and women in our society is conditioned by the fact that men are given preferential treatment over women and children, whether we can observe that conditioning at play in a given, specific interaction or not.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:57 PM

Title: Re: The Great Abortion Debate

Content:

justsit said:

..., said the man.

Queequeg said:

Is it? If I'm missing something, I'd really like to know.

Humor me. The implication here is that as a man I am blind to patriarchy in some circumstances because the underlying assertion is that it is present in all social interactions.

Seems then what we're talking about is a matter of definitions then.

Malcolm wrote:

Yes, just as there is white privilege, there is male privilege, with white male privilege being the worst, if you are not a white man.

Author: Malcolm

Date: Monday, March 30th, 2020 at 10:58 PM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

Every social interaction between men and women in our society is conditioned by the fact that men are given preferential treatment over women and children, whether we can observe that conditioning at play in a given, specific interaction or not.

Queequeg said:

This society. Might well be.

I'm thinking of a situation where I'm paying my tax bill at the village hall. The clerk is a woman. I say, "Hi," pass the bill and a check across the counter. She stamps the bill, and I'm on my way.

Where is the patriarchy in that interaction?

I'd like to know how others see this interaction as an expression of patriarchy.

Malcolm wrote:

She is paid, on average, 20 percent less than a man who would have taken the bill. The very social situation is patriarchal. Its like living in a polluted city, every breath you take is toxic.

Author: Malcolm

Date: Monday, March 30th, 2020 at 11:00 PM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

<https://pdfs.semanticscholar.org/dbdf/9f05bb77c3325583d172257338d9fa82cc16.pdf>: After 1969 (Ling), the scholarly interest on the Buddhist view of abortion has been steadily growing. This interest is not just historico-philological, but is related to the contemporary debate on legislation about abortion in many countries. In this paper I confine myself to historico-philological matters. My first aim is to present unambiguous evidence showing that at least one ancient school of Indian Buddhism made a clear distinction between abortion and homicide. My second aim is to contextualize this evidence, which unfortunately entails some degree of speculation.

Author: Malcolm

Date: Monday, March 30th, 2020 at 11:50 PM

Title: Re: The Great Abortion Debate

Content:

Queequeg said:

If the determination depends on the premise that our society is a patriarchal society, and therefore every social interaction in the society is conditioned by that, then I have no option but to agree that every interaction is patriarchal, unless I want to argue against the premise that our society is patriarchal, which I won't because that is beyond dispute.

Malcolm wrote:

Yes, that is the real point.

Author: Malcolm

Date: Monday, March 30th, 2020 at 11:55 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Luckily, if we have a precious human birth, we can do something about remaining in the six realms.

Correct. That starts with refraining from non virtuous actions of body, speech, and mind. And being dismissive of the karma involved with violently ending a human life is on my personal list of negative actions of speech to be avoided.

If you're ok with being hoisted on your own petard that's on you.

Malcolm wrote:

I am not dismissive of it, I just understand that there is a wider context, and I have equanimity around the issue. I am not saying "Go have an abortion, consequences be damned!" But I am saying that our discussion around abortion needs to included a Mahāyāna understanding that even nonvirtuous deeds can be confessed, purified, etc., even the five so-called heinous deeds which result in immediate rebirth in the hell realms. Not only this, but for nonbuddhists, this is all totally irrelevant, especially atheists, and that religious beliefs should not be enshrined in secular law, because that leads, in this country, to a fundamentalist Christian theocracy, ala The Handmaid's Tale.

Author: Malcolm

Date: Tuesday, March 31st, 2020 at 2:38 AM

Title: Re: Dzogchen Community Naga Rite

Content:

Mantrik said:

Well, we burn substances ritually - incense and other materials for Riwo Sangcho, for

example.

And I was also thinking of burning flesh, such as cremation of corpses.

It's a bit off topic, I know, but came to mind because of the current virus problems and the rituals being performed re. Mamos.

javier.espinoza.t said:

there is a text, divine blue water, in lotsawa house that maybe you'll like. but i think that for offering specific things one must be capable to adress the specific group since some things are liked by some but disliked by others; it's a bit more complicated.

there are general things like medicines (clove, cardamom, etc.), semi precious stones (tuquoise, carnelian, citrine, etc.), metals (copper, iron/steel, bronze, silver, gold) that are more "safe", powdered. and it goes quite well, it helps supporting various offerings, etc.

Mantrik said:

Hi.

Yes, I have seen the practice and the list of substances.

I was just asking about substances which we should NOT burn as it would specifically annoy Mamos.

Malcolm wrote:

Corpses in large numbers, etc.

Author: Malcolm

Date: Tuesday, March 31st, 2020 at 2:56 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

But I am saying that our discussion around abortion needs to included a Mahāyāna understanding that even nonvirtuous deeds can be confessed, purified, etc.,
Well nice to see you concede that it is negative karma.

Malcolm wrote:

So is driving a car, and much more damaging to a lot more sentient beings.

Author: Malcolm

Date: Tuesday, March 31st, 2020 at 5:07 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

My understanding is that aborting a human fetus is the negative karma of taking a human life. As such I believe there will be negative experience because of it.

Malcolm wrote:

This is a common understanding, but there are a couple of texts in the bstan 'gyur by Sūnyaśrī (upāsakasaṃvarāṣṭaka and its autocommentary) that do not completely support this. If you look at the paper by David Reugg I posted above, you will see the exceptions mentioned.

In short, some Indian Buddhists commonly accepted that feticide was only a homicide after a certain number of weeks, generally after the stage of six sense organs, and as long as 19 weeks, if one was following the Ayurvedic understanding of the periods of gestation.

YMMV.

Author: Malcolm

Date: Tuesday, March 31st, 2020 at 8:57 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Reading above posts, it sounds like killing an ant makes small karma and produces small vipaka, whereas killing an elephant makes huge karma and produces huge vipaka. What a theory of the size!

I don't think it's size. I think it's level of awareness or intelligence.

Karmic consequence increases by awareness.

ant<monkey<human<Bodhisattva<Buddha

Malcolm wrote:

No, it is measured by four things; the object; the affliction; the deed itself; and the resultant satisfaction. If there is no satisfaction in the deed, then the vipaka of the karma is considerably weaker, and may never ripen. See chapter 4 of the Abhidharmakośabhaṣyaṃ for a full detailing of karma and its results.

It is true that killing an animal of any kind is a nonvirtue, but that is not what the first root precept concerns: it only concerns killing human beings. If a lay person kills an ant, they have not broken the first precept, even though they have committed a nonvirtuous deed.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 2:37 AM

Title: Re: The Great Abortion Debate

Content:

Brunelleschi said:

Question: Can there be a clarification of when a viewpoint is rooted in political/cultural views and when it is rooted in Buddhist scriptures/teachings?

It seems those with a progressive/leftists leaning will argue that abortion is OK. Whilst, those with more conservative/right wing views will argue it's not.

Malcolm wrote:

No, what I am saying is that we cannot take away women's rights under secular law merely because we think something is wrong. In this case, the beginning of human life is debatable, depending on criteria.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 3:15 AM

Title: Re: The Great Abortion Debate

Content:

Brunelleschi said:

Question: Can there be a clarification of when a viewpoint is rooted in political/cultural views and when it is rooted in Buddhist scriptures/teachings?

It seems those with a progressive/leftists leaning will argue that abortion is OK. Whilst, those with more conservative/right wing views will argue it's not.

Malcolm wrote:

No, what I am saying is that we cannot take away women's rights under secular law merely because we think something is wrong. In this case, the beginning of human life is debatable, depending on criteria.

smcj said:

That is the political/cultural view you were asking about Brunelleschi.

Malcolm wrote:

No, this is not the point. I am not arguing that abortion is "ok." I am arguing that Buddhists have to negotiate a secular culture, 1) where not everyone has the same faith as we do and 2) where we Buddhists should not support legislation which embeds religious doctrines into secular law.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 4:19 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

No, this is not the point. I am not arguing that abortion is "ok." I am arguing that Buddhists have to negotiate a secular culture, 1) where not everyone has the same faith as we do and 2) where we Buddhists should not support legislation which embeds religious doctrines into secular law.

For some reason you seem obsessed with law.

I believe in the separation of church and state. I do not want to see Christian law, Sharia

law, Jewish law, Hindu law, Mahayana law, or Vajrayana law. (Can you imagine a court case where a lama claims a “crazy wisdom” defense?)

However this website is not about political, cultural, or legal issues. Although those discussions are allowed the focus is on Buddhism. And as such it is appropriate to address an issue from a buddhist perspective here, and even prioritize the buddhist perspective over how secular affairs are managed.

Malcolm wrote:

Do you want to be able to tell Buddhist women what to do with their bodies or not? Do you respect that they may make choices that you might find "wrong?" I never met a woman in my life who was happy and content with having had an abortion. I am sure there are some out there, but I have never met one.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 5:44 AM

Title: Re: The Great Abortion Debate

Content:

Grigoris said:

[https://www.routledge.com/Birth-in-Buddhism-The-Suffering-Fetus-and-Female-Freedom-1st-](https://www.routledge.com/Birth-in-Buddhism-The-Suffering-Fetus-and-Female-Freedom-1st-Edition/Langenberg/p/book/9781138201231?fbclid=IwAR26hKADpCaDcDah12OL3__zZqKFUClbCfikYgd2kjdEMf38R3Bfc1l4FJc)

[Edition/Langenberg/p/book/9781138201231?fbclid=IwAR26hKADpCaDcDah12OL3__zZqKFUClbCfikYgd2kjdEMf38R3Bfc1l4FJc](https://www.routledge.com/Birth-in-Buddhism-The-Suffering-Fetus-and-Female-Freedom-1st-Edition/Langenberg/p/book/9781138201231?fbclid=IwAR26hKADpCaDcDah12OL3__zZqKFUClbCfikYgd2kjdEMf38R3Bfc1l4FJc)

Birth in Buddhism - The Suffering Fetus and Female Freedom

Recent decades have seen a groundswell in the Buddhist world, a transnational agitation for better opportunities for Buddhist women. Many of the main players in the transnational nuns movement self-identify as feminists but other participants in this movement may not know or use the language of feminism. In fact, many ordained Buddhist women say they seek higher ordination so that they might be better Buddhist practitioners, not for the sake of gender equality.

Eschewing the backward projection of secular liberal feminist categories, this book describes the basic features of the Buddhist discourse of the female body, held more or less in common across sectarian lines, and still pertinent to ordained Buddhist women today. The textual focus of the study is an early-first-millennium Sanskrit Buddhist work, "Descent into the Womb scripture" or Garbhāvākraṇṭi-sūtra. Drawing out the implications of this text, the author offers innovative arguments about the significance of childbirth and fertility in Buddhism, namely that birth is a master metaphor in Indian Buddhism; that Buddhist gender constructions are centrally shaped by Buddhist birth discourse; and that, by undermining the religious importance of female fertility, the Buddhist construction of an inauspicious, chronically impure, and disgusting femininity constituted a portal to a new, liberated, feminine life for Buddhist monastic women. Thus, this study of the Buddhist discourse of birth is also a genealogy of gender in middle period Indian Buddhism.

Offering a new critical perspective on the issues of gender, bodies and suffering, this book will be of interest to an interdisciplinary audience, including researchers in the field of Buddhism, South Asian history and religion, gender and religion, theory and method in the study of religion, and Buddhist medicine.

A sample of the content can be viewed here: https://www.amazon.com/Birth-Buddhism-Suffering-Routledge-Critical-ebook/dp/B0723CSG1F/ref=sr_1_1?dchild=1&keywords=amy%20langenberg&qid=1585686924&sr=8-1&fbclid=IwAR22pAA9B9_HpB2L8tNyfXX5oYfuNG2CfbuOBLndQ6LR793pl_jeb7LCcGk

A bit of an eye-opener maybe for people that believe that Buddhism is somehow free of political and social influence?

Malcolm wrote:

I thought Buddhism was conceived in a vacuum, free of any cultural influence.
Hmmmmm...

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 5:45 AM

Title: Re: ཁོང་ང་རང་གི་གྲོགས་པོ་ཞིང་པོ་རེད། meaning

Content:

climb-up said:

"They and I are your old friends?"

Malcolm wrote:

Simply put, "He/she is an old friend of mine."

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 9:57 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Saying abortion is acceptable undercuts that message.

Malcolm wrote:

No, it does not. This is an instance where Buddhists ought to put aside what they imagine they read in books and look at facts and data.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 11:43 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

Saying abortion is acceptable undercuts that message.

Malcolm wrote:

No, it does not. This is an instance where Buddhists ought to put aside what they imagine they read in books and look at facts and data.

smcj said:

The fewer unwanted pregnancies there are the fewer abortions there will be.

That's a fact.

Malcolm wrote:

And the facts show that where women have access to safe abortions, the fewer unwanted pregnancies there are, by definition. Public health concerns override religious beliefs.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 11:57 AM

Title: Re: You can't wipe out this virus

Content:

PeterC said:

Of all the absurdities about this episode, panic buying of toilet paper is probably the silliest.

Malcolm wrote:

It's contagious.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 11:59 AM

Title: Re: The Great Abortion Debate

Content:

smcj said:

The fewer unwanted pregnancies there are the fewer abortions there will be.

That's a fact.

Malcolm wrote:

And the facts show that where women have access to safe abortions, the fewer unwanted pregnancies there are, by definition.

smcj said:

If I am reading your post correctly that is an insane statement.

Maybe your spellcheck was too aggressive. Want to try again?

Malcolm wrote:

An abortion, by definition, is the ending of an unwanted pregnancy.

Author: Malcolm

Date: Wednesday, April 1st, 2020 at 11:26 PM

Title: Re: The Great Abortion Debate

Content:

smcj said:

If I am reading your post correctly that is an insane statement.

Maybe your spellcheck was too aggressive. Want to try again?

Malcolm wrote:

An abortion, by definition, is the ending of an unwanted pregnancy.

smcj said:

Yes, that is the way I was reading it.

I think that's an insane take on unwanted pregnancies. Sort of like, "The more people Covid 19 kills the less sick people we will have."

Malcolm wrote:

These are both statistical facts; but they are unrelated to one another, completely.

Author: Malcolm

Date: Friday, April 3rd, 2020 at 4:58 AM

Title: Re: Karling shitro complete sadhana english trans

Content:

bhava said:

Does anyone know of an english translation of the full, complete sadhana of Karling shitro? Eventually Guhyagarba tantra sadhana?

Malcolm wrote:

Yes, the late Gyurme Dorje's Complete Tibetan Book of the Dead.

The Guhyagarbha does not have just one sadhana.

Author: Malcolm

Date: Friday, April 3rd, 2020 at 5:03 AM

Title: Re: The Great Abortion Debate

Content:

justsit said:

I was told that reincarnation continues with the same mindstream, and rebirth does not.

Malcolm wrote:

Whoever told you that is mistaken. In Sanskrit, there is only one word for both: punarbhāva (yang srid).

justsit said:

But there is no conscious awareness while in the womb, correct?

Malcolm wrote:

It depends on whether you are a sentient being, a bodhisattva on the impure stages, or a bodhisattva on the pure stages, or in the last existence.

The first is unconscious at death, aware during the bardo, and unconscious after conception.

The second is aware at death, aware during the bardo, but unconscious after conception.

The third is aware at death, in the bardo, and after conception.

Author: Malcolm

Date: Friday, April 3rd, 2020 at 11:19 PM

Title: Re: Karling shiro complete sadhana english trans

Content:

bhava said:

Thanks for your answers. Yes, zab chos zhi khro dgongs pa rang grol, Dr.Gyurme Dorjes complete translation is fine, however it does not seem to contain the liturgy or kyerim. Perhaps I m wrong, but I have been expecting that in kyerim there is a standard meditation procedure of 3 samadhis, invoking deities, offerings, praises, mantras of deities etc etc. Instead there seem to be only shagpa or extended confession entitled "bag chags rang grol" in terms of kyerim.

In terms of dzogrim in the complete cycle of karling zhitro there are so many things which are not included in Gyurme Dorjes complete translation..

Malcolm wrote:

Tsgog chen duspa is Anuyoga.

The daily sadhana begins on page 58. It is complete in every respect.

Generally, when this teaching is given, there is a very short sadhana which is handed out.

There are many teachings associated with this. The long sadhana is generally used for giving the empowerment. He did not include any of the empowerments, nor did he include the long sadhana. But other than that, his presentation is complete in terms of the standard texts which are used liturgically.

Author: Malcolm

Date: Saturday, April 4th, 2020 at 12:22 AM

Title: Re: 'Life-bearing Orbs'

Content:

Aemilius said:

In the Acchariya abbhuta dhamma Sutta, the Buddha spoke of `the black, gloomy regions of darkness, between the world systems, where the light of our moon and sun, powerful and majestic though they are, cannot reach' or what we would call intergalactic space. Then he said that there are beings there (M.III,123-4)..."

Malcolm wrote:

This actually refers to the oceans.

Author: Malcolm

Date: Saturday, April 4th, 2020 at 2:39 AM

Title: Re: What are you doing about the coronavirus?

Content:

tkp67 said:

This virus is a cause for humanity to see its own collective behavior and take real ownership of it both on an individual and collective level.

Malcolm wrote:

Yes, but since this pandemic is being driven by nonhuman beings (specifically a class of malevolent entities called "matrikas") who have been disturbed by our collective actions, these epidemics and pandemics will not stop until we reverse course and change our behavior toward each other and the environment world-wide.

Author: Malcolm

Date: Saturday, April 4th, 2020 at 4:25 AM

Title: Re: What are you doing about the coronavirus?

Content:

tkp67 said:

This virus is a cause for humanity to see its own collective behavior and take real ownership of it both on an individual and collective level.

Malcolm wrote:

Yes, but since this pandemic is being driven by nonhuman beings (specifically a class of malevolent entities called "matrikas") who have been disturbed by our collective actions, these epidemics and pandemics will not stop until we reverse course and change our behavior toward each other and the environment world-wide.

well wisher said:

Interesting take.

Malcolm wrote:

It is not my take. This is discussed in the tantras and also in Ayurveda and Tibetan Medicine. While epidemics are discussed in sūtra, their causes are not discussed. The basic point is that the nonvirtuous behavior of human beings in general, and Dharma practitioners in particular, disturbs these classes of entities, causing them to become enraged, and then strike out at humanity as a whole.

Author: Malcolm

Date: Saturday, April 4th, 2020 at 4:27 AM

Title: Re: What are you doing about the coronavirus?

Content:

tkp67 said:

My wife did make a particular comment which was part of a group observation (her peers) that it seemed the people exhibiting emotional distress went downhill fast while those who remained calm and reserved seemed to fare much better.

Seems pandemonium and pandemic don't do so well together.

Malcolm wrote:

This is because emotional distress is connected with the vata dosha, and all fevers are driven by vata. So it is not surprising the slightest.

Author: Malcolm

Date: Saturday, April 4th, 2020 at 6:03 AM

Title: Re: Justin Trudeau

Content:

Malcolm wrote:

Corporate shill.

Author: Malcolm

Date: Monday, April 6th, 2020 at 11:07 AM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

Over 250,000 patients recover from coronavirus globally

China has highest number of recovered people

<https://www.aa.com.tr/en/latest-on-coronavirus-outbreak/over-250-000-patients-recover-from-coronavirus-globally-/1793133>

Italy reports fewest coronavirus deaths in weeks

<https://thehill.com/policy/international/europe/491243-italy-reports-fewest-coronavirus-deaths-in-weeks>

Italy, France record lower coronavirus deaths: Live updates

France records 357 deaths, lowest daily increase in a week; Italy reports 525 deaths, the lowest in over two weeks.

<https://www.aljazeera.com/news/2020/04/trump-warns-lot-death-covid-19-battle-live-updates-200404232003006.html>

Spain Daily Coronavirus Deaths Fall for Third Day to 674

<https://www.bloomberg.com/news/articles/2020-04-05/spain-daily-coronavirus-deaths-fall-for-third-day-to-674>

Malcolm wrote:

These numbers are not real. It is much worse than this:

<https://www.nytimes.com/2020/04/05/us/coronavirus-deaths-undercount.html?action=click&module=Spotlight&pgtype=Homepage>

<https://www.nytimes.com/2020/04/02/us/politics/cia-coronavirus-china.html>

Lucas Oliveira said:

But American intelligence agencies have concluded that the Chinese government itself does not know the extent of the virus and is as blind as the rest of the world. Midlevel bureaucrats in the city of Wuhan, where the virus originated, and elsewhere in China have been lying about infection rates, testing and death counts, fearful that if they report numbers that are too high they will be punished, lose their position or worse, current and former intelligence officials said.

Author: Malcolm

Date: Monday, April 6th, 2020 at 12:18 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

pawel said:

It stopped to be considered when Namkhai Norbu discovered the text which lists 13 ancient Dzogchen teachers, and one of them is also Tonpa Shenrab.

Malcolm wrote:

There is no traditional text which includes Tonpa Shenrab as one of the buddhas, beginning with Nangwa Dampa, that taught Dzogchen in this great eon.

Further, the Bonpos do not share this tradition of 12 teachers.

According to ChNN Tonpa Shenrab lived between Ngondzog Gyalpo and Śakyamuni, but it is solely ChNN's idea to include Tonpa Shenrab in this list, which comes originally from the Nyingthig teachings. No one else does this.

Author: Malcolm

Date: Monday, April 6th, 2020 at 12:20 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

tatpuruṣa said:

Also the identification of Zhang Zhung Garab and Garab Dorje does exist within Bon...

Malcolm wrote:

No, this is just ChNN's early speculation, which he raised in Necklace of Zi, but dropped later on.

Author: Malcolm

Date: Monday, April 6th, 2020 at 12:32 PM

Title: Re: Practical difference between Bön and Nyingma Dzogchen

Content:

lelopa said:

Not what I've heard/read!

Your source?

pawel said:

Tenzin Wangyal Rinpoche, Yongdzin Rinpoche, Khenpo Tenpa Yungdrung - their oral teachings and the published materials, numerous times and John Myrdhin Reynolds' books on Zhang Zhung Nyen Gyud, and Samten Karmey's. On Drenpa Namkha from Nyima Dakpa Rinpoche.

Namkhai Norbu Rinpoche also once gave teachings from text belonging to the Zhang Zhung Nyen Gyud cycle and mentioned the lifestory of Tapihrtsa.

lelopa said:

thank you very much....

but now i can't find my source anymore.

I thought it was ChNN but cannot find it...

it was like:" Tapihritsa was from the early 6th century and manifested later as a teacher of the 7th, or 8th century N.L."
something like that.
I'll keep on searching!

I've heard about the 3 Drenpa Namkhas

Malcolm wrote:

Gyerphung is considered in the Derge edition of the ZZ, in the Rje ta pi hri tsa'i lung bstan, to be a contemporary of Trisong Deutsan. This places Tapihritsa and Gyerphung in the 8th century, "When the Ligmincha, the kind of the land of Zhangzhung lived, and when Trisong Deutsan, the king of Tibet lived, at that time, the teaching of Eternal Bon was in decline. The way it declined can be understood from the line of chronicles like the index. At that time, Gyerphung Chenpo Nangsher Lodpo...etc."

There is a problem with this text however, as it places Ligmincha as a contemporary of Trisong Deutsan, but this, as ChNN and other scholars have shown, is historically wrong. Ligmincha was in fact a contemporary of and assassinated by Srongtsan Gampo.

Author: Malcolm

Date: Monday, April 6th, 2020 at 9:13 PM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

Over 250,000 patients recover from coronavirus globally

China has highest number of recovered people

<https://www.aa.com.tr/en/latest-on-coronavirus-outbreak/over-250-000-patients-recover-from-coronavirus-globally-/1793133>

Italy reports fewest coronavirus deaths in weeks

<https://thehill.com/policy/international/europe/491243-italy-reports-fewest-coronavirus-deaths-in-weeks>

Italy, France record lower coronavirus deaths: Live updates

France records 357 deaths, lowest daily increase in a week; Italy reports 525 deaths, the lowest in over two weeks.

<https://www.aljazeera.com/news/2020/04/trump-warns-lot-death-covid-19-battle-live-updates-200404232003006.html>

Spain Daily Coronavirus Deaths Fall for Third Day to 674

<https://www.bloomberg.com/news/articles/2020-04-05/spain-daily-coronavirus-deaths-fall-for-third-day-to-674>

Malcolm wrote:

These numbers are not real. It is much worse than this:

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<https://www.nytimes.com/2020/04/02/us/politics/cia-coronavirus-china.html>

Lucas Oliveira said:

But American intelligence agencies have concluded that the Chinese government itself does not know the extent of the virus and is as blind as the rest of the world. Midlevel bureaucrats in the city of Wuhan, where the virus originated, and elsewhere in China have been lying about infection rates, testing and death counts, fearful that if they report numbers that are too high they will be punished, lose their position or worse, current and former intelligence officials said.

More than 250 thousand people recovered ... they took the test, proved that they had the new type of virus and after 15 days they took the test again and proved that they no longer had the new virus .. This is a Fact!

Malcolm wrote:

It is a fact that number of people were tested, but the number and manner of testing is inadequate to state anything about the scale of the pandemic. And that is also a fact. And it is a fact that these numbers you provide are not real numbers for all the reasons listed in these articles.

Lucas Oliveira said:

The numbers from Italy, Spain and France show that the number of deaths is falling and the number of infected people has also decreased a lot ... that's another Fact!

Malcolm wrote:

No, this is not a fact. We have no idea of how many people are infected, since as many as 50% of the infected population shows no symptoms. That's a fact.

Lucas Oliveira said:

if some authorities think that these numbers are not real and that the number can be much worse ... this is a theory ... it is not a fact!

Malcolm wrote:

It's a fact, since we cannot test universally, and no one is testing systematically, and that's a fact.

1 million people are currently with the new virus.

Lucas Oliveira said:

The fact is that in 15 days:

80% (800 thousand) will have mild symptoms ..

20% (200 thousand) will have severe symptoms.

3% (30 thousand) will die

Malcolm wrote:

Your numbers are off. 1.5 percent of infected people die. This means that in 15 days, 150,000+ people will die.

Author: Malcolm

Date: Monday, April 6th, 2020 at 10:40 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

USA is getting it's shit together with serological testing.

Malcolm wrote:

Barely. And this does not account for reinfections, which are on the rise, apparently.

<https://www.caixinglobal.com/2020-02-26/14-of-recovered-covid-19-patients-in-guangdong-tested-positive-again-101520415.html>

In other news:

New Delhi (CNN)One of Asia's biggest slums has confirmed its first coronavirus death as top Indian doctors warn that the country must prepare to face an "onslaught" of cases that could cripple the health system to levels far beyond what Europe and the United States are experiencing.

<https://www.cnn.com/2020/04/03/asia/india-doctors-coronavirus-intl-hnk/index.html>

Author: Malcolm

Date: Tuesday, April 7th, 2020 at 12:32 AM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

1 million people are currently with the new virus. The fact is that in 15 days:

80% (800 thousand) will have mild symptoms ..

20% (200 thousand) will have severe symptoms.

3% (30 thousand) will die

Your numbers are off. 1.5 percent of infected people die. This means that in 15 days, 150,000+ people will die.

$1,000,000 \times .03 = 30,000$ (Greg's percentage)

$1,000,000 \times .015 = 15,000$ (Malcolm's)

I used the calculator on my phone to make sure.

Malcolm wrote:

My numbers are 1.5, not .015. This is a rough average of fatalities against known cases. Right now, in US, there are 333,000 cases, and 10,000 fatalities, i.e., 3%.

The fatality rate of known infections world wide is 5% (72k out of 1.3 million). But as I said, the reported cases are not reliable, since there has been no uniform testing, not even in S.Korea, outside of Iceland.

Author: Malcolm

Date: Tuesday, April 7th, 2020 at 12:40 AM

Title: Re: Justin Trudeau

Content:

Malcolm wrote:

Corporate shill.

Minobu said:

You could be seeing yourself in him,

Malcolm wrote:

He is in the pocket of big oil:

<https://www.reuters.com/article/us-canada-election-energy/trudeaus-oil-pipeline-tarnishes-his-climate-credentials-ahead-of-canadian-election-idUSKCN1VR0E1>

Author: Malcolm

Date: Tuesday, April 7th, 2020 at 2:33 AM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

$1,000,000 \times .03 = 30,000$ (Greg's percentage)

$1,000,000 \times .015 = 15,000$ (Malcolm's)

I used the calculator on my phone to make sure.

Malcolm wrote:

My numbers are 1.5, not .015. This is a rough average of fatalities against known cases. Right now, in US, there are 333,000 cases, and 10,000 fatalities, i.e., 3%.

The fatality rate of known infections world wide is 5% (72k out of 1.3 million). But as I said, the reported cases are not reliable, since there has been no uniform testing, not even in S.Korea, outside of Iceland.

Nemo said:

NJ pop is 8.9 million. Positive randomized serology 42% deaths 917 so 0.02% fatality rate so far.

NY pop 19.5 million, positive randomized IgG/IgM 36% deaths 4758 so 0.067% fatality rate.

This is much less deadly than originally thought. 0.04% is still a reasonable estimation.

Malcolm wrote:

Yes, I understand that when we account for unknown cases, it seems much lower.

Author: Malcolm

Date: Tuesday, April 7th, 2020 at 11:26 PM

Title: Re: 2020 Poll

Content:

tingdzin said:

No matter who is running WHO, it is undeniable that under pressure from Communist China (whose desire to keep face far outweighs their concern over the spread of the disease), they deliberately excluded Taiwan from important consultations on the pandemic.

Malcolm wrote:

The WHO is completely feckless when it comes to confronting China.

<https://www.thenation.com/article/world/taiwan-who-coronavirus-china/>

Author: Malcolm

Date: Tuesday, April 7th, 2020 at 11:51 PM

Title: Re: What are you doing about the coronavirus?

Content:

smcj said:

The question is about how close we are to herd immunity...

Malcolm wrote:

Nowhere near close.

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

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 1:24 AM

Title: Re: Does karma "infest" inanimate objects?

Content:

KiwiNFLFan said:

Is it possible for karma to "infest" or "adhere" to inanimate objects? For example, someone buys a computer that he is told is stolen property,

Malcolm wrote:

Then he is participating in the theft. But if he does not know, then not. The karma does not adhere to the object, it is a function of intention and knowledge.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 1:29 AM

Title: Re: Approaching the ultimate

Content:

kausalya said:

For me, as a result of 10 years of faithful service to my guru, I've discovered that the Diamond Cutter sutra completely reconciled my doubts concerning the "red thread" connecting prasamghika madhyamika and advaita vedanta as one unified theory of life, & how to preserve & prepare us for the future as

Malcolm wrote:

Oh dear. There is no thread connecting Prasangika Madhyamaka, or any kind of Madhyamaka, to Advaita Vedanta. They cannot be reconciled, not matter how hard one tries.

Sakya Pandita would be very unhappy with this idea.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 1:30 AM

Title: Re: Quieting mind-chatter

Content:

kausalya said:

In various ways, I've been confounded by my inability to escape suffering on my own, and I have found it next-to-impossible to rely on the real Arya Sangha, which are all of you, to help resolve my ground-level doubts about the nature of dukkha.

Malcolm wrote:

No one here, to my knowledge is a first stage bodhisattva, certainly not me. So, no one here is part of the Ārya Sangha at all.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 1:52 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

might find yourself in a car with a skull, soaked in urine and crawling with bed bugs.

Malcolm wrote:

That's a dehumanizing word, no? And since it is slang local to NYC, not sure many people understand it is a reference to chronically homeless people.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:00 AM

Title: Re: Approaching the ultimate

Content:

kausalya said:

For me, as a result of 10 years of faithful service to my guru, I've discovered that the Diamond Cutter sutra completely reconciled my doubts concerning the "red thread" connecting prasamghika madhyamika and advaita vedanta as one unified theory of life, & how to preserve & prepare us for the future as

Malcolm wrote:

Oh dear. There is no thread connecting Prasangika Madhyamaka, or any kind of Madhyamaka, to Advaita Vedanta. They cannot be reconciled, not matter how hard one tries.

Sakya Pandita would be very unhappy with this idea.

kausalya said:

A pandit's life and a yogin's life are qualitatively different, yet they sleep beneath the same field of stars.

Malcolm wrote:

A yogi of advaita will never realize the meaning of Madhyamaka for a million years, even if they sleep under the same stars as a buddhist pandita.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:02 AM

Title: Re: Approaching the ultimate

Content:

Malcolm wrote:

Oh dear. There is no thread connecting Prasangika Madhyamaka, or any kind of Madhyamaka, to Advaita Vedanta. They cannot be reconciled, not matter how hard one tries.

Sakya Pandita would be very unhappy with this idea.

kausalya said:

A pandit's life and a yogin's life are qualitatively different, yet they sleep beneath the same field of stars.

Grigoris said:

Advaita Vedanta posits an ultimate (unified) existent, Prasangika Madyamaka considers this position as one of the four extremes.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:02 AM

Title: Re: Approaching the ultimate

Content:

kausalya said:

A pandit's life and a yogin's life are qualitatively different, yet they sleep beneath the same field of stars.

Grigoris said:

Advaita Vedanta posits and ultimate existent, Prasngika Madyamaka considers this position as one of the four extremes.

kausalya said:

Yes, but we must let people try to find samadhi within their own mandala palace, regardless of the words they appear to state to describe the dukkha they feel. It's all the same dukkha, but the greater dukkha is a burden we all bear for love of ourselves & each other.

Malcolm wrote:

Samadhi is just not the point. Samadhi without insight does not lead one to freedom from samsara. Insight does not share the same weakness.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:22 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

That's a dehumanizing word, no? And since it is slang local to NYC, not sure many people understand it is a reference to chronically homeless people.

Queequeg said:

It is. I shouldn't have used it.

But to clarify - its more than just chronically homeless. Its a particular type of chronically homeless person. Its someone who for whatever reason has ceased all self care and hygiene except staying alive. Skell, I've been told, is short for skeleton.

Malcolm wrote:

It is likely from scelus, latin for wicked.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:27 AM

Title: Re: What are you doing about the coronavirus?

Content:

tkp67 said:

<https://www.urbandictionary.com/define.php?term=SKELL>

Possible origins for the word include:

The 17th century English slang word skelder, a noun and verb which referred to a professional beggar, especially one who falsely pretended to be a wounded former soldier to gain sympathy; more generally, it could be used for a swindler or cheat. An early recorded use is by Ben Jonson, from his play Poetaster, written in 1601: 'An honest decayed commander, cannot skelder, cheat, nor be seene in a bawdie house.' In an older military connection, the term skelder seems to have been used in early Medieval England to mean 'shield-maker' (Old Norse 'skjoldur'), the supposed derivation of the streetname Skeldergate in the city of York.

The Dutch schelm, a word meaning a villain or rogue.

The Latin scelus, meaning a wicked deed or wickedness.

Malcolm wrote:

<https://en.wikipedia.org/wiki/Skell>

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 2:30 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

"Overreact" depends on what one considers an acceptable outcome. This virus is really contagious. That is a fact. There are some who think it is more important to keep the economy humming and so were willing to let the disease run its course without regard to the human toll. That would have been a disaster and would have been anything but normalcy, and that consequence still looms if we lift the stay-home orders and try to go back to "normalcy".

Nemo said:

Imagine 30% unemployment in some states. Look at prison populations, the average life of the poor and the long term effects of tripling the number of poor children in America. The economic dislocation on a global level is near where food supply chains are disrupted and inflation spirals up. Ignoring the murderous and life destroying effects of poverty is normal, but it shouldn't be. They are always the easiest to sacrifice as they are deliberately kept invisible. They are the ones who will pay the price.

Malcolm wrote:

in Massachusetts, people are going around in Hazmat suits claiming to be from the health departments, ripping people off in their homes while the crooks take false vitals and so on:

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 4:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

in Massachusetts, people are going around in Hazmat suits claiming to be from the health departments, ripping people off in their homes while the crooks take false vitals and so on:

Queequeg said:

May be true. May just be an urban legend. No official reports as far as the MA State Police can actually confirm.

We looked into it and determined that at least one such incident may have occurred in central Mass.

Malcolm wrote:

???

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 4:49 AM

Title: Re: Quieting mind-chatter

Content:

kausalya said:

In various ways, I've been confounded by my inability to escape suffering on my own, and I have found it next-to-impossible to rely on the real Ārya Sangha, which are all of you, to help resolve my ground-level doubts about the nature of dukkha.

Malcolm wrote:

No one here, to my knowledge is a first stage bodhisattva, certainly not me. So, no one here is part of the Ārya Sangha at all.

kusulu said:

Nonetheless it is highly possible to quiet mind-chatter, and in this case judgements that have no basis in anything at all. If your retreat has unearthed some skeletons of buried and hidden unskillfulness, as sometimes happens, they will wither and die as your awareness grows around them. The Path itself does not increase suffering. You yourself point to the way out of your own dilemma.

Malcolm wrote:

The point was to correct a usage of a term. The Ārya Sangha in Mahāyāna is strictly bodhisattvas in the stages, and specifically, the eight great sons, Mañjuśrī, etc.

Author: Malcolm

Date: Wednesday, April 8th, 2020 at 9:28 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

No official reports as far as the MA State Police can actually confirm.
may have occurred in central Mass.
Exactly.

Malcolm wrote:

It's good enough for me.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 12:23 AM

Title: Re: What are you doing about the coronavirus?

Content:

Lucas Oliveira said:

More than 300,000 people have recovered from coronavirus worldwide
<https://www.nydailynews.com/coronavirus/ny-coronavirus-more-300000-people-have-recovered-worldwide-20200408-b6dywybnkjhvpazzgov4axlcu-story.html>

More than 300,000 have recovered from coronavirus worldwide

<https://abc11.com/health/300000-have-recovered-from-covid-19-worldwide/6086781/>

Over 300,000 people have recovered from coronavirus across world, according to Johns Hopkins

<https://www.fox13news.com/news/over-300000-people-have-recovered-from-coronavirus-across-world-according-to-johns-hopkins>

Malcolm wrote:

Yes, and 83,000 people have died so far (and a lot more not accounted for in the stats). And at this point, there are nearly 80,000 newly reported cases just today alone, and have been for the past 5 days or so, though there is a slight dip for the past couple of days.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 12:54 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

I guess we're starting to see the "See, it was all overblown after all" crowd after the social distancing has done what it was intended. There's no arguing with that level of willful ignorance.

Malcolm wrote:

Nope.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 1:39 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

https://wwwnc.cdc.gov/eid/article/26/7/20-0282_article?fbclid=IwAR13tZkYM_a8tE5FMq15E0h9bHFnQYo4o4HOt-WcmCbv2Q6ozq29Nm_KaF0

Unknown said:

Severe acute respiratory syndrome coronavirus 2 is the causative agent of the 2019 novel coronavirus disease pandemic. Initial estimates of the early dynamics of the outbreak in Wuhan, China, suggested a doubling time of the number of infected persons of 6–7 days and a basic reproductive number (R_0) of 2.2–2.7. We collected extensive individual case reports across China and estimated key epidemiologic parameters, including the incubation period. We then designed 2 mathematical modeling approaches to infer the outbreak dynamics in Wuhan by using high-resolution domestic travel and infection data. Results show that the doubling time early in the

epidemic in Wuhan was 2.3–3.3 days. Assuming a serial interval of 6–9 days, we calculated a median R_0 value of 5.7 (95% CI 3.8–8.9). We further show that active surveillance, contact tracing, quarantine, and early strong social distancing efforts are needed to stop transmission of the virus.

Malcolm wrote:
 R_0 of 5.7 in Wuhan!

Unknown said:
We found R_0 is likely to be 5.7 given our current state of knowledge, with a broad 95% CI (3.8–8.9). Among many factors, the lack of awareness of this new pathogen and the Lunar New Year travel and gathering in early and mid-January 2020 might or might not play a role in the high R_0 . A recent study based on structural analysis of the virus particles suggests SARS-CoV-2 has a much higher affinity to the receptor needed for cell entry than the 2003 SARS virus (21), providing a molecular basis for the high infectiousness of SARS-CoV-2.

Author: Malcolm
Date: Thursday, April 9th, 2020 at 2:05 AM
Title: Re: What are you doing about the coronavirus?
Content:

Vasana said:
Yep. And there's Sweden.

Has Sweden Found the Right Solution to the Coronavirus?
<https://tinyurl.com/wgef5o>

Malcolm wrote:
Right, but you know the clowns who wrote this are Republicans, right? Because after all, money is more important than people...

Author: Malcolm
Date: Thursday, April 9th, 2020 at 10:43 PM
Title: Re: What are you doing about the coronavirus?
Content:

Grigoris said:
Okay, they treat the symptoms of the infection, not the infection itself.

Malcolm wrote:
The effectiveness of chloroquine and hydroxychloroquine has not been proven. Thus far there is only anecdotal evidence they have any impact on outcomes.

There are proper trial studies underway in the US to see if this is the case. Until the data is in, don't believe the hype.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 10:46 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

We have 435 for the entire country.

Malcolm wrote:

That's because lockdowns work. With a disease that has an R_0 of 5.7, it's necessary until there are vaccines.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 10:49 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

How does it explain the apparent appearance and disappearance of each human life?

Malcolm wrote:

Dependent origination.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 11:31 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

We have 435 for the entire country.

Malcolm wrote:

That's because lockdowns work. With a disease that has an R_0 of 5.7, it's necessary until there are vaccines.

Nemo said:

We can't lock down for 2 years. It kills significantly more. We are on the green line of this never ending. There is no painless option. You are actually sacrificing the poor and elderly who need medical treatments that are now suspended in a very cavalier fashion. Good luck with Corona virus vaccines. They have all done more harm than good so far. We've been making them and utterly failing since 2005.

Malcolm wrote:

That is not true. There is a tested vaccine for SARS 1, but it never rolled out because

public health measures proved sufficient to contain it. It is in the US national stockpile.
Dr. Fauci, 2017:

Author: Malcolm

Date: Thursday, April 9th, 2020 at 11:45 PM

Title: Re: Sleeping sitting up

Content:

Mirror said:

I'm really interested in this:

https://www.youtube.com/watch?v=ETbsfcTcj68&feature=youtu.be&t=3090&fbclid=IwAR2HL_5OB_dhiqCZEbtUAC1Q-4-3dbChIfM8NrRxSUBjnSkOyoTzfGK12fg

Please do you know any details about it? I know that during some retreats one is not supposed to sleep lying down. Do you have any experience with it? Is it important to have a back support? What should be the position of your legs?

I'll be very grateful for any information.

Namo Amitabha Buddha

Malcolm wrote:

Its is not a universal practice in Tibetan Buddhism.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 11:47 PM

Title: Re: Bernie 2020

Content:

Könchok Thrinley said:

I am not an american, but Bernie stepping down feels like a personal loss. It just sucks. This whole election just exposed the democratic party...

Malcolm wrote:

What happened is that Americans, particularly older African-Americans, decided they don't want Bernie. It is not a conspiracy, it's just a fact.

Author: Malcolm

Date: Thursday, April 9th, 2020 at 11:52 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

<https://www.scmp.com/news/china/science/article/3051853/there-was-no-vaccine->

sars-or-mers-will-there-be-one-new

Of the 33 vaccine candidates for Sars, only two reached clinical trials on humans, the rest stopped at the preclinical stage. For Mers, just three of the 48 vaccine candidates went to clinical trials on humans while the others only made it to the preclinical stage.

Malcolm wrote:

From the article you posted.

Author: Malcolm

Date: Friday, April 10th, 2020 at 12:24 AM

Title: Re: Does karma "infest" inanimate objects?

Content:

n8pee said:

Then he is participating in the theft. But if he does not know, then not. The karma does not adhere to the object, it is a function of intention and knowledge.

I've read stories of masters who receive offerings that may have been obtained through less-than-honest means and their practice is negatively affected. Would this not be in conflict with your statement?

Malcolm wrote:

No, not in the slightest. Karma is not something that attaches to material objects.

Stories are stories. One hears all kinds of stories.

Author: Malcolm

Date: Friday, April 10th, 2020 at 12:53 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

<https://www.scmp.com/news/china/science/article/3051853/there-was-no-vaccine-sars-or-mers-will-there-be-one-new>

Of the 33 vaccine candidates for Sars, only two reached clinical trials on humans, the rest stopped at the preclinical stage. For Mers, just three of the 48 vaccine candidates went to clinical trials on humans while the others only made it to the preclinical stage.

Malcolm wrote:

From the article you posted.

Nemo said:

That's a really long way from a finished vaccine. There are no numbers on efficacy versus side effects in humans. So no finished vaccines in 17 years. A couple of candidates in the freezer.

Malcolm wrote:

Not sure. Fauci says there is a SARS vaccine. But this isn't SARS. Can't see how speculating about a covid-19 vaccine is useful, other than that we know several have already gone to human trials and we should know by June/July which if any are effective. Otherwise, it is all just FUD.

Author: Malcolm

Date: Friday, April 10th, 2020 at 12:56 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Chloroquine is very dangerous. If you get nightmares the night after taking it stop immediately. If you don't your brain may never recover.

Grigoris said:

I can't base my decision on that symptom, I have nightmares every night...

Malcolm wrote:

You should base your decision on the fact that there is no proof chloroquine has any effect on covid-19. There are only anecdotes. Taking it prophylactically is incredibly stupid, IMO. Nemo is correct, this shit is dangerous. And now this:

<https://www.dailymail.co.uk/news/article-8199477/Swedish-hospitals-stop-prescribing-chloroquine-coronavirus-patients-adverse-effects.html>

Grigoris said:

Swedish hospitals abandon trial of promising malaria drug chloroquine for coronavirus patients after it caused them blinding headaches, vision loss and agonising cramps:

Malcolm wrote:

<https://www.wsj.com/articles/chinese-doctors-at-coronavirus-hub-cast-doubt-on-chloroquine-as-cure-11586448660>

Grigoris said:

WUHAN, China—Chinese doctors who have for months treated coronavirus patients with chloroquine say there is no clear evidence the anti-malarial drug is effective against the deadly pathogen, raising questions about a remedy President Trump has touted as a potential cure.

Malcolm wrote:

<https://www.reuters.com/article/us-health-coronavirus-usa-cdcguidance/cdc-removes-unusual-guidance-to-doctors-about-drug-favored-by-trump-idUSKBN21P39R>

Grigoris said:

WASHINGTON (Reuters) - The U.S. Centers for Disease Control and Prevention has removed from its website highly unusual guidance informing doctors on how to

prescribe hydroxychloroquine and chloroquine, drugs recommended by President Donald Trump to treat the coronavirus.

Author: Malcolm

Date: Friday, April 10th, 2020 at 1:10 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Principally I'm confused about the statement "no birth no death"

Malcolm wrote:

What statement?

In the MMK there is a passage that says, "Not ceasing, not arising," etc. This framed in terms of dependent origination being "the pacification of proliferation."

Author: Malcolm

Date: Friday, April 10th, 2020 at 1:47 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Nagarjunas eight negations.

Malcolm wrote:

Yes, this from the mangalam. That which arises in dependence does not cease, arise, etc.

Author: Malcolm

Date: Friday, April 10th, 2020 at 2:14 AM

Title: Re: What are you doing about the coronavirus?

Content:

Grigoris said:

The best way to get quinine into your system is with a gin and tonic.

Malcolm wrote:

But you don't drink...

Author: Malcolm

Date: Friday, April 10th, 2020 at 3:05 AM

Title: Re: PTSD and Mahayana Buddhism

Content:

monkishlife said:

But they don't believe in this " *oneness* of emptiness"

Malcolm wrote:

Emptiness is free from diversity and unity, because of dependent origination's not ceasing, not arising, not annihilated, not permanent, not going, not coming, not different, not the same...

Author: Malcolm

Date: Friday, April 10th, 2020 at 9:11 AM

Title: Re: What are you doing about the coronavirus?

Content:

Grigoris said:

The best way to get quinine into your system is with a gin and tonic.

Malcolm wrote:

But you don't drink...

Grigoris said:

I can make an exception for medical purposes!

Author: Malcolm

Date: Friday, April 10th, 2020 at 7:11 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

smcj said:

"Conventional" or "relative" reality is not separate to "ultimate" reality.

In the 3 Natures paradigm the Ultimate Nature is free of the Dependent Nature. I believe that's true in both in Mind Only as well as Empty of Other interpretations.

Malcolm wrote:

No, that is only true in the gzhan strong interpretation. The original teaching is that the absence of the imagined in the dependent is the perfected.

Author: Malcolm

Date: Friday, April 10th, 2020 at 8:08 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

smcj said:

In the 3 Natures paradigm the Ultimate Nature is free of the Dependent Nature. I believe that's true in both in Mind Only as well as Empty of Other interpretations.

Malcolm wrote:

No, that is only true in the gzhan strong interpretation. The original teaching is that the absence of the imagined in the dependent is the perfected.

smcj said:

Sometimes you are too much.

Malcolm wrote:

Facts are facts. Even Karl B. agrees this is the case.

Author: Malcolm

Date: Friday, April 10th, 2020 at 8:32 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

smcj said:

Sometimes you are too much.

Malcolm wrote:

Facts are facts. Even Karl B. agrees this is the case.

smcj said:

"Original teaching"? I'm sure you've got some outlier reference to back it up. Not even going to ask.

"In Praise of Dharmadhatu" is attributed to Nagarjuna. Apparently Atisha and others believed there was only one Nagarjuna. I'm not going to push that point because it's such an outlier.

Malcolm wrote:

No need for outlier references, just read Mahayanasamgraha, etc., by Asanga.

Author: Malcolm

Date: Friday, April 10th, 2020 at 10:02 PM

Title: Re: Bernie 2020

Content:

Queequeg said:

And on the other hand, the people Sanders' policies would have helped the most, just didn't show up to vote.

Malcolm wrote:

Yes, and they didn't even have the excuse of GOP voter suppression in their states, CA, for example.

Author: Malcolm

Date: Friday, April 10th, 2020 at 10:07 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Grigoris said:

I am just pointing out that the Three Natures is not exclusive to Shentong and I provided an in depth explanation from Sutra.

Malcolm wrote:

SMCJ is generally a good-nature person, but has trouble understanding why the Tibetan innovation called gzhan stong has prompted so much criticism from Nyingmapas, Kagyus (like Karmapa 8), Sakyas, and Geluks alike. Further, he has trouble understanding why similar understandings of Yogacāra doctrine did not flourish in India, China, Japan, etc. But its ok, he/she'll keep bringing it up, and some of us will keep shooting it down.

Author: Malcolm

Date: Friday, April 10th, 2020 at 10:17 PM

Title: Re: Does karma "infest" inanimate objects?

Content:

KiwiNFLFan said:

Ok then, so what is the case with so-called lucky charms? Is there a difference between a 'lucky charm' and Buddhist amulets/pendants, etc?

Can wearing an item blessed by a monk or that contains an image of the Buddha bring good karma that can protect you from harm or cause things to work out in your favour?

I have some Thai amulets - I bought one in Chiang Mai and was given others. The Thais believe that these amulets will protect them - some so much so that they do not wear a helmet when riding a motorcycle, believing the amulet will protect them.

Malcolm wrote:

I thnk you if asked an emergency room physician in Bangkok, they would shake their heads at that kind if stupidity.

Tibetans used to carry gaus filled with sacred things in order to protect them from bullets and so on. It still didn't stop Chinese machine guns from mowing them down in large numbers in 1959, when the Khampas tried to repel the Chinese invasion of Lhasa.

These kinds of things have a place, but one cannot rely on them at the expense of common sense. For example, during this corona virus many amulets are being distributed on line like this one:

D0FC4DC8-9608-4282-BAA6-F997669DC99B.jpeg (159.17 KiB) Viewed 4257 times

But if you walk into a covid ward without PPE, you are likely to become infected.

Author: Malcolm

Date: Friday, April 10th, 2020 at 10:27 PM

Title: Re: Bernie 2020

Content:

Minobu said:

so yeah we got racists.

Malcolm wrote:

Oh definitely. For example, there was the recent demonstrations of the Wet'suwet'en really brought it out online. I was quite shocked at some of things I saw white Canadians saying about these people.

Minobu said:

"Rise in anti-Indigenous racism and violence seen in wake of Wet'suwet'en protests:

.....

So in the last two weeks or so, with the Wet'suwet'en crisis and with the solidarity demonstrations happening across Canada, we've seen a marked uptick in far-right activity," said Balgord.

He's tracked multiple social media posts calling for the murder or assault of demonstrators, with the primary targets both Indigenous people and their allies.

Malcolm wrote:

<https://www.cbc.ca/news/canada/british-columbia/rise-in-anti-indigenous-racism-violence-requires-allyship-accountability-say-victims-advocates-1.5477383>

Minobu said:

Online and on social media, racist comments have become even more rampant. On globalnews.ca and its Facebook pages, social media journalists have had to delete hundreds of racist comments since the blockades began.

Malcolm wrote:

<https://www.msn.com/en-ca/news/canada/indigenous-people-in-canada-facing->

racism-over-wetsuweten-solidarity-blockade-action/ar-BB10I7Q1

Author: Malcolm

Date: Friday, April 10th, 2020 at 10:51 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

smcj said:

However I do take exception to the idea that Karma 8 and the Chinese were not similarly heretical.

Malcolm wrote:

Karmapa 8 wrote serious and detailed refutations of gzhan stong.

smcj said:

They were sufficiently removed from classical India by time and geography

Malcolm wrote:

Hsuan Tsang (602-664), the main importer of Yogacara into China, just gives straight Indian Yogacāra according to the Yogacāra masters. He never interpreted Yogacāra material the way Tibetans did. He stuck to the Indian script very faithfully, since he was expert in Sanskrit. Hsuan Tsang, lived in the 7th century, and studied Yogacāra and other subjects at Nalanda for at least two years during his 17 year pilgrimage to India. So you cannot really claim that he was removed by time and geography. Even today, Hsuan Tsang remains the dominant figure in Chinese Yogacara.

Author: Malcolm

Date: Friday, April 10th, 2020 at 11:36 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

smcj said:

However I do take exception to the idea that Karma 8 and the Chinese were not similarly heretical.

Malcolm wrote:

Karmapa 8 wrote serious and detailed refutations of gzhan stong.

smcj said:

And Mipham R. wrote texts from a Shentong perspective.

Malcolm wrote:

He wrote one when he was quite young, the Lion's Roar of Extrinsic Emptiness.

The more mature texts he wrote concerning Yogacāra materials were an attempt to reconcile Yogacāra with standard Madhyamaka, in which he resorts to interpretations of phrases in such yogacāra texts as the Dharmadharmatāvibhaṅga in ways that are impossible in Sanskrit, such as substituting snang ba for rig pa in the term rnam par rig (vijñāpti). There is no Sanskrit equivalent for rnam par snang ba. Someone working with Sanskrit texts would never try this kind of linguistic sleight of hand. So Mipham's interpretation only works in Tibetan, not Sanskrit. Therefore, we can understand it is removed from the original source texts.

Khenpo Shenga's approach is more sound and conservative (though not as fun nor inventive) which is why he is the dominant influence in setting the curriculum for the Nyingma school in the early 20th century, and remains so up to this day.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 12:22 AM

Title: Re: Bernie 2020

Content:

Minobu said:

Hopefully you realize Canada is not a racist country , we admit our mistakes and correct them...Government is spending billions on reconciliation .

Malcolm wrote:

I don't think Canada is a fundamentally racist country, but your gvt. treats the First Nations poorly. And there are racists in Canada, and Wet'suwet'en demonstrations brought them all out in droves.

Minobu said:

the point is that this one Chief decided for some reason to hold out on an oil pipeline that most indigenous peoples are happy to be a part of...Big money for them ...something they never would have gotten in the past...now they become partners in projects.

Malcolm wrote:

<https://www.aljazeera.com/news/2020/03/understanding-wet-struggle-canada-200301200921070.html>

Not just one chief. Eight chiefs out of nine:

The Wet'suwet'en Nation comprises five clans, under which there are the 13 house groups, each with a hereditary head chief position (four are currently vacant). Earlier this month, Herb Naziel became the first house chief to support the pipeline project,

breaking ranks with eight men from other house groups who oppose it.
<https://www.theglobeandmail.com/canada/british-columbia/article-wetsuweten-hereditary-chiefs-postpone-all-clans-meeting/>

The Canadian gvt. is breaking their own laws to force this pipeline through:
The B.C. government and corporate lobbyists representing major resource industries sought the “surrender” of First Nations land rights immediately following the Delgamuukw decision, a precedent-setting legal ruling that established Aboriginal title to unceded land, according to Freedom of Information (FOI) documents obtained by The Narwhal.

<https://thenarwhal.ca/industry-government-pushed-to-abolish-aboriginal-title-at-issue-in-wetsuweten-stand-off-docs-reveal/>

People can decide for themselves about the Wet’suwet’en:

<https://unistoten.camp/category/blog/>

For myself, I am a Stand with Standing Rock kind of guy. So, I support the Wet’suwet’en chiefs, you know, the eight, some of whom were arrested, and have not sold out for \$\$\$, unlike the one who did.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 2:24 AM

Title: Re: Bernie 2020

Content:

Minobu said:

Hopefully you realize Canada is not a racist country , we admit our mistakes and correct them...Government is spending billions on reconciliation .

Malcolm wrote:

I don't think Canada is a fundamentally racist country, but your gvt. treats the First Nations poorly. And there are racists in Canada, and Wet’suwet’en demonstrations brought them all out in droves.

Minobu said:

the point is that this one Chief decided for some reason to hold out on an oil pipeline that most indigenous peoples are happy to be a part of...Big money for them ...something they never would have gotten in the past...now they become partners in projects.

Malcolm wrote:

<https://www.aljazeera.com/news/2020/03/understanding-wet-struggle-canada-200301200921070.html>

Not just one chief. Eight chiefs out of nine:

Minobu said:

Well you are using Al je zeera news ...which is false ..totally...

Malcolm wrote:

No, it isn't.

Minobu said:

here

<https://www.cbc.ca/news/canada/british-columbia/wetsuweten-whos-who-guide-1.5471898>

Malcolm wrote:

Councils are not chiefs. From your article:

Currently, four of the house hereditary chief positions are vacant, leaving nine hereditary chiefs. Eight of the hereditary chiefs have clearly opposed the pipeline and this group signed an eviction letter to CGL in early January ordering workers off unceded Wet'suwet'en territory.

The chiefs who signed the letter are:

Knedebeas (Warner William), Yex T'sa Wilk'us (Dark House)
Woos (Frank Alec), Cassyex (Grizzly House)
Madeek (Jeff Brown), Anaskaski (Where It Lies Blocking the Trail)
Gisday'wa (Fred Tom), Kaiyexweniits (House in the Middle of Many)
Hagwilnegh (Ron Mitchell), G'en Egh La Yex (House of Many Eyes)
Na'Moks (John Ridsdale), Tsa K'en Yex (Rafters on Beaver House)
Smogelgem (Warner Naziel), Tsaiyex (Sun House)
Kloum Khun (Alphonse Gagnon), Medzeyez (Owl House)

Minobu said:

here

<https://www.theglobeandmail.com/canada/article-second-wetsuweten-hereditary-wing-chief-voices-concerns-about/>

Malcolm wrote:

"Subchiefs" are not chiefs.

Minobu said:

<https://www.canadalandshow.com/reporting-gap-in-the-wetsuweten-crisis/>

Malcolm wrote:

" The sixth declined to offer their support as they, in agreement with the hereditary chiefs, state that as an Indian Act band council, they do not have authority off reserve, and that only the hereditary chiefs can determine what happens to unceded, non-reserve lands like those through which TC Energy seeks to build."

So, you see, I am not incorrect, and neither is Al Jazeera.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 2:30 AM

Title: Re: Bernie 2020

Content:

Minobu said:

further reading Malcolm and it's like sheer propaganda...

Malcolm wrote:

You need to read more carefully.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 3:01 AM

Title: Re: Bernie 2020

Content:

Minobu said:

Malcolm you are using a propaganda narrative that does not exist ...

Malcolm wrote:

There is a legal dispute at the basis of this conflict which goes back your supreme court's decision 25 years ago, the

<https://www.thecanadianencyclopedia.ca/en/article/delgamuukw-case>. The eight hereditary chiefs mentioned before maintain that the councils do not have the authority to give access to the Wet'suwet'en land, based upon the Delgamuukw Case:

Hoping to avert a repeat of last year's much-criticized police action, Chief Hagwilnegh (Ron Mitchell) of the Wet'suwet'en's Small Frog clan offered the deputy commissioner a piece of advice: consult the Delgamuukw decision.

"Read that, before you give out your orders," he recalled telling her.

Canada's position towards Wet'suwet'en and other first nations, like that of the US and its first nations, is racist:

Mohawk policy analyst Russell Diabo, who was working with interior B.C. First Nations when the Delgamuukw decision came down, said the "continuities are clear" over the

decades.

“The governments have shown their main aim remains keeping powerful business interests happy and containing the power of Aboriginal rights and title, rather than moving toward a respectful relationship.”

United Nations bodies have repeatedly criticized the Canadian government for trying to dress up old policies that have been rejected by First Nations.

The UN Committee on Economic, Social and Cultural Rights noted in 2006 it “remains concerned that the new approaches, namely the ‘modified rights model’ and the ‘non-assertion model,’ do not differ much from the extinguishment and surrender approach.”
<https://thenarwhal.ca/industry-government-pushed-to-abolish-aboriginal-title-at-issue-in-wetsuweten-stand-off-docs-reveal/>

And Trudeau is a corporate shill:

<https://www.theguardian.com/commentisfree/2018/may/29/justin-trudeau-world-newest-oil-executive-kinder-morgan>

Minobu said:

Justin Trudeau’s government announced on Tuesday that it would nationalize the Kinder Morgan pipeline running from the tar sands of Alberta to the tidewater of British Columbia. It will fork over at least \$4.5bn in Canadian taxpayers’ money for the right to own a 60-year-old pipe that springs leaks regularly, and for the right to push through a second pipeline on the same route – a proposal that has provoked strong opposition.

.....

Now it’s Trudeau who owns the razor wire, Trudeau who has to battle his own people. All in the name of pouring more carbon into the air, so he can make the oil companies back at the Alberta end of his pipe a little more money. We know now how history will remember Justin Trudeau: not as a dreamy progressive, but as one more pathetic employee of the richest, most reckless industry in the planet’s history.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 3:36 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

My interpretation is that truth is reality as it is. seeing reality as it is, is enlightenment. That is why I assume it's called 'enLIGHTenment'. Because you SEE clearly you don't make ignorant actions.

Malcolm wrote:

The word "enlightenment" does not exist in any Buddhist scripture or text. The term is bodhi, awakening.

There are two truths, of course: the one ordinary deluded people operate from, and the one which is seeing how things really are.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 3:42 AM

Title: Re: naivety and nihilism

Content:

Mirror said:

Hello dharma friends,

Contemplating impermanence and emptiness makes my attitude nihilistic and that destroys my love and compassion. For example why should we help others, when pain and suffering are impermanent? It's only a question of time until we become enlightened.

On the other hand when I contemplate my mother's kindness and do tonglen, then I'm more attached to others and naive. Just acting like a kind person without any wisdom. Maybe that's because my love and compassion aren't all-embracing yet. Please can you give me any advice? Is the right path balance between these two? Or is my understanding just incorrect?

Thank you so much

Malcolm wrote:

When you contemplate emptiness and impermanence, you have to recall that other sentient beings do not understand this and therefore they experience endless suffering in birth after birth—this is a much better basis for developing compassion than thinking about how nice your mom is to you.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 4:08 AM

Title: Re: naivety and nihilism

Content:

Malcolm wrote:

When you contemplate emptiness and impermanence, you have to recall that other sentient beings do not understand this and therefore they experience endless suffering in birth after birth—this is a much better basis for developing compassion than thinking about how nice your mom is to you.

Mirror said:

I don't have the experiential understanding of impermanence and emptiness, only the theoretical one. But I think even by having the experiential understanding, one isn't free from suffering. They suffer because of self-grasping.

Malcolm wrote:

Even though you have only a theoretical grasp of emptiness and impermanence, you are in a far better position than other sentient beings. Self-grasping is only eradicated through understanding, and then realizing emptiness. If one has experiential understanding of emptiness, your personal suffering is over since you will no longer be deluded by the notion of a self to experience suffering.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 4:28 AM

Title: Re: How important is sheel (Śīla) ?

Content:

madhusudan said:

Ethics is the foundation of spiritual practice. Without it you're just a bad joke.

Malcolm wrote:

However, Āryadeva notes that if one must choose between discipline and emptiness, choose emptiness. Discipline will not lead to liberation without wisdom.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 6:04 AM

Title: Re: How important is sheel (Śīla) ?

Content:

madhusudan said:

Malcolm, between the two the primacy of emptiness makes sense, but in what situation would a choice between discipline and wisdom ever come to pass?

Not being argumentative, just curious.

Malcolm wrote:

When one has to choose between pratimokṣa and benefitting others, for example.

Author: Malcolm

Date: Saturday, April 11th, 2020 at 11:31 PM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

nichiren-123 said:

So, I was brought up a Nichiren Buddhist by my parents.

Hence, when people talk about the teachings of the Lotus Sutra, a lot of the time, I'm like 'well duh!!' For instance that everyone can attain Buddhahood, That we all possess Buddha Nature and that life is eternal.

This means I don't really appreciate the Lotus teachings and how the pre-lotus teachings prepare us for the revelation of the Lotus.

So, in order to grasp the value of the Lotus I'd like to discuss how the earlier teachings prepare us for the Lotus. I'd suggest we frame this conversation within Tient'ai's five periods doctrine.

how does each period progresses from the previous. What is learned from each period, and finally, why the Lotus Sutra is ultimately superior to all the other sutra's.

These list of the five periods are:

Flower garland/avatamsaka Period

Agama Period

Correct and Equal/Vaipulya Period

Wisdom/Prajna Period

The Lotus and Nirvana sutra Period

If anyone can suggest a better way of classing the sutra's then let's consider that.

I'd like it if we could discuss this in-depth, if you guys are willing to?

Malcolm wrote:

Mahāyāna Sūtras, in Indian Buddhism, were grouped by subject matter, rather than by presumed time of teaching. There are three major groupings: Prajñāpāramitā, Tathāgatagarbha, and Yogacāra. Then there are miscellaneous sūtras that do not clearly fall into this or that category such as the Bodhisattvapitika, the Samādhirāja, the Lotus, the Ratnakuta sūtras, and so on.

Zhiyi's historical grouping has no precedent in Indian literature, and certainly is not how Tibetan Buddhists divide the teachings: which are generally divided into the three turnings: the first (Hinayāna), second (Provisional Mahāyāna), and third (Definitive Mahāyāna), based on a single passage from the Yogacāra Saṃdhinirmocana Sūtra. Depending upon school, the second and third are considered definitive, and there is much debate around which sūtras are included in which turning. Then of course there are the tantras, which have no place at all in Zhiyi's scheme.

So, frankly, it is hard to have a conversation about this because the historical assumptions which are common in Indo-Tibetan Buddhism are not shared with the Sino-Japanese Buddhism and vice versa.

For example, as far as I am concerned, the Prajñāpāramitā sūtras are the most important Mahāyāna sūtras. Others in the Indo-Tibetan Buddhism tradition feel the Tathāgatagarbha and Yogacāra sūtras are the most important, and while they certainly agree the Prajñāpāramitā sūtras are important, they feel their full import cannot be understood in absence of the Tathāgatagarbha and Yogacāra sūtras. I on the other hand, being a Mādhyamika, regard Yogacāra sūtras as provisional, and Tathāgatagarbha sūtras as conditionally definitive, providing they are correctly interpreted, since their incorrect interpretation is nothing more than atmavāda.

No one really reads the Lotus Sūtra in Tibetan Buddhism, it is just not that important in

our tradition because it does not contain any doctrines that cannot be found in other sūtras as well. In fact, because of the heterogeneous nature of sūtras in general, these three main streams of sūtras were codified into the five treatises of Maitreya, which alongside the study of Nagārjuna's collection of reasonings, became the dominant focus of scholastic studies from the 6th century onward in India and then in Tibet.

We see a recent reengagement with the sūtra tradition in the teachings of Dzongsar Khyentse and Khenpo Sodar and so on, but this is a sort of a modern rediscovery of sūtra literature by Tibetans, it is not the focus of the Tibetan Buddhist system, which focuses more attention on the exegesis of tantric scriptures such as the Guhyasamāja, and so on. Sūtras are there mainly to be ritually recited once or so a year for merit. They are not generally studied. Part of the reason for this is that the language sūtras are translated into tends to be archaic Tibetan, since most of the sūtras were translated during the imperial period (prior to 840 CE), whereas the treatises that form the basis of the study of scholastic Buddhism in Tibet were constantly revised and updated through the 14th century and the final compilation of the Tibetan canon by Buton Rinchen Drup.

So, this will be a hard to discussion to have, simply because the historical assumptions which are common in Indo-Tibetan Buddhism are not shared with the Sino-Japanese Buddhism and vice versa.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 12:14 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

NEWS FLASH

OMG Human beings are shitty!

Malcolm wrote:

Yeah, especially to Indigenous People.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 12:23 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

Malcolm wrote:

So, this will be a hard to discussion to have, simply because the historical assumptions which are common in Indo-Tibetan Buddhism are not shared with the Sino-Japanese Buddhism and vice versa.

tkp67 said:

Juxtapose scholarly views may not line up the same but there seems to be a parallel in their nature from end to end.

Malcolm wrote:

Well, its all Buddhism, apart from those crazy bastards who think Nicherin is the real buddha.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 12:27 AM

Title: Re: Mahayana Sutra references to 4 stages of Hinayana

Content:

DharmaSean said:

Hello,

I am very interested what Sutras have references (preferably more detailed explanations) regarding the 4 stages of enlightenment of the Hinayana. Meaning the stages of stream entry, once returner, non returner, and arhat. I am aware of a brief reference in the Diamond Sutra and the Lotus Sutra.

Thank you very much.

Malcolm wrote:

This is a concealed topic of the Prajñāpāramitā sūtras in general, explicated by Maitreya-nātha in the Abhisamaya-alaṃkāra and its commentaries.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 12:58 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

Juxtapose scholarly views may not line up the same but there seems to be a parallel in their nature from end to end.

Malcolm wrote:

Well, its all Buddhism, apart from those crazy bastards who think Nicherin is the real buddha.

tkp67 said:

All Buddhism isn't nature from end to end.

Malcolm wrote:

In that case, I have no idea what you mean by "nature."

Author: Malcolm

Date: Sunday, April 12th, 2020 at 1:14 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

And curiously Malcolm what is your definition of "real"

Malcolm wrote:

In this case, I mean there is an aberrant sect of Nichiren Buddhists, who've decided to substitute Nichiren for Śakyamuni Buddha, the "real" or historical Buddha.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 1:17 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

All Buddhism isn't nature from end to end.

Malcolm wrote:

In that case, I have no idea what you mean by "nature."

tkp67 said:

The nature of the teachings, point to point, over the term. i.e. As they attenuate from the World Honored One, to the sentient mind processing this text.

Malcolm wrote:

I still do not understand what you are trying to say.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 1:17 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

A similar topic had been created from the Nichiren perspective. Notice superiority is not in terms of practitioner but facilitating most effective liberation across a given demographic. This reflects the Lotus Sutra and the desire of the buddha to open the doors of liberation to all sentient beings.

Malcolm wrote:

Well, there are a lot of sūtras that assert that all sentient beings will eventually become

buddhas, not merely one.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 1:44 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

So superiority isn't in regards to the weight of the teachings alone but rather how well the teachings suits the recipient according to specific factors.

Malcolm wrote:

Well, then the discussion is already over, since the Vajrayāna tradition maintains that in this degenerate age, only the practice of Vajrayāna leads to full buddhahood because of its superior methods: because a) people are very defiled and b) more intelligent, as contradictory as that may sound.

But fruitful discussion of this kind cannot be predicated on the superiority of this or that since there will never be any agreement on such points, ever.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 1:45 AM

Title: Re: Bernie 2020

Content:

Queequeg said:

One of the best human beings who has run for President.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 2:18 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

The latest on Trump's Pandumbic:

<https://www.nytimes.com/2020/04/11/us/politics/coronavirus-trump-response.html>

Unknown said:

WASHINGTON — “Any way you cut it, this is going to be bad,” a senior medical adviser at the Department of Veterans Affairs, Dr. Carter Mecher, wrote on the night of Jan. 28, in an email to a group of public health experts scattered around the government and

universities. “The projected size of the outbreak already seems hard to believe.”

A week after the first coronavirus case had been identified in the United States, and six long weeks before President Trump finally took aggressive action to confront the danger the nation was facing — a pandemic that is now forecast to take tens of thousands of American lives — Dr. Mecher was urging the upper ranks of the nation’s public health bureaucracy to wake up and prepare for the possibility of far more drastic action.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 2:55 AM

Title: Re: naivety and nihilism

Content:

Malcolm wrote:

When you contemplate emptiness and impermanence, you have to recall that other sentient beings do not understand this and therefore they experience endless suffering in birth after birth—this is a much better basis for developing compassion than thinking about how nice your mom is to you.

Mirror said:

The reason you can even think about impermanence and emptiness is that your mother was unselfishly taking care of you.

Malcolm wrote:

Indeed, but you want to develop compassion based on emptiness, correct? The instructions below are how.

Even though you have only a theoretical grasp of emptiness and impermanence, you are in a far better position than other sentient beings. Self-grasping is only eradicated through understanding, and then realizing emptiness. If one has experiential understanding of emptiness, your personal suffering is over since you will no longer be deluded by the notion of a self to experience suffering.

Maybe we’re speaking about different types of emptiness. I’m speaking about emptiness of things, that things are compounded. Maybe you’re speaking about emptiness of mind as it’s true nature. Based on what I read and heard, this kind of emptiness is realized by generating bodhicitta or other practices such as Mahamudra and Dzogchen. Maybe I’m just mixing up things.

Still you’re right, knowing that others don’t understand impermanence and emptiness makes me more compassionate towards others.

The best way to generate bodhicitta is to understand that the reason sentient beings suffer is that they do not realize emptiness. Emptiness is emptiness. The emptiness of the mind is the same as the emptiness of things. The main point is that you said, “Contemplating impermanence and emptiness makes my attitude nihilistic and that destroys my love and compassion.” Therefore, I have given you a way to think about these things in a way that will enhance your compassion.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 2:57 AM

Title: Re: Sleeping sitting up

Content:

Malcolm wrote:

Its is not a universal practice in Tibetan Buddhism.

Könchok Thrinley said:

Just curious, is there any significance/benefits to the 'sleeping lion posture' used in some dream yogas?

Malcolm wrote:

Dream yoga is a preliminary practice for the bardo. The Buddha passed away in lion posture.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 8:23 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

tkp67 said:

So superiority isn't in regards to the weight of the teachings alone but rather how well the teachings suits the recipient according to specific factors.

Malcolm wrote:

Well, then the discussion is already over, since the Vajrayāna tradition maintains that in this degenerate age, only the practice of Vajrayāna leads to full buddhahood because of its superior methods: because a) people are very defiled and b) more intelligent, as contradictory as that may sound.

But fruitful discussion of this kind cannot be predicated on the superiority of this or that since there will never be any agreement on such points, ever.

tkp67 said:

Nichiren teaches that in the degenerate age it is the superior method.

Now we can look at them as conflicting OR we can take a look at how the same origin expressed itself over the term and across different populations to a similar end.

Are the teachings really that different or are they simply relative?

Malcolm wrote:

They are quite different.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 10:31 AM

Title: Re: Order of teachings, five periods and the superiority of the Lotus - discussion

Content:

haha said:

Here is a presentation. It also explains how this five time periods are associated with Sakyamuni's whole lifetime teachings.

Malcolm wrote:

that's one scheme, but as I pointed out, it has nothing to do with the historical traditions followed in Indo-Tibetan Buddhism.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 8:43 PM

Title: Re: Soul Integration

Content:

Malcolm wrote:

This is not a Buddhist idea at all.

ShantiM said:

Hello all, I have a question regarding a teaching by Master Hsuan Hua mentioning that animals are stupid because their souls are only a fraction or so of a human's and that in order to reborn as a human, multiple of these animal souls needed to be re-integrated. There was also the idea of an individual having multiple souls and that if souls were kidnapped the person becomes retarded. Can anyone help to interpret the meaning behind this teaching?

<http://www.dharmasite.net/BuddhaRootFarm/>

The Venerable Master Hua replied: "On the body of one single animal are a hundred thousand, in fact, several million little organisms. These organisms are fragments of what was once an animal. The soul of a human being at death may split up to become many animals. One person can become about ten animals. That's why animals are so stupid. The soul of an animal can split up and become, in its smallest division, an organism or plant. The feelings which plants have, then, are what separated from the animal's soul when it split up at death. Although the life force of a large number of plants may appear sizable, it is not as great as that of a single animal or a single mouthful of meat. Take, for example, rice: tens of billions of grains of rice do not contain as much life force as a single piece of meat. If you open your Five Eyes you can know this at a glance. If you haven't opened your eyes, no matter how one tries to explain it to you, you won't understand. No matter how it's explained, you won't believe it, because you haven't been a plant!

"Another example is the mosquitoes. The millions of mosquitoes on this mountain may

be simply the soul of one person who has been transformed into all those bugs. It is not the case that a single human soul turns into a single mosquito. One person can turn into countless numbers of mosquitoes.

http://www.drbachinese.org/online_reading/dharma_talks/kaishrlu-10/volume10-ce-06.htm

This shadow is also called “ghost soul” (people have three souls and seven spiritual faculties). For instance, if someone was a horse in his previous life, there will be the shadow of a horse following him.

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What’s so bad about being divided into pieces? If the soul becomes fragmented like that, it’s very difficult to make it whole again. Probably those people won’t regain a human body again for billions of eons. When their nature is split and their souls are incomplete, they become dull and insentient, like plants. When their inherent nature is scattered, it’s hard to become a sentient being again. Even if they became a sentient being, they might be a mosquito. But one human body can transform into 84,000 mosquitoes, and it’s not easy to get all those mosquitoes back into one being. Most of the time, mosquitoes are reborn as mosquitoes. So they bob up and down in the cycle of birth and death, not understanding how to turn away from the dust and unite with enlightenment, or how to renounce confusion and return to the proper. It’s said, “Once the human body is lost, it cannot be regained in ten thousand eons.” If you truly understand this principle, how could you not be afraid?

一九八一年二月五日開示

A talk given on February 5, 1981

http://www.chinabuddhismencyclopedia.com/en/index.php/The_Shurangama_Sutra_With_Commentary_by_the_Tripitaka_Master_Hsuan_Hua:_Volume_8

Venerable Master: Our three souls and seven spirits are like children. But they each have only one sense faculty, not many. Because they control our bodies, we are able to speak and perform actions. They are gathered together, and when your cultivation is accomplished, they become what is known as a Buddha in Buddhism or an immortal in Taoism. Some have only eyes and some have only ears, so they help each other. The child who has ears and can hear will help the one who can see. They are interconnected.

So when you achieve the interchangeable functioning of the six sense faculties, your ears will be able to eat and talk. There are many states such as these that you cannot even conceive of.

Disciple: Venerable Master, you mentioned that you had a young disciple who went to the heavens to play and was captured by a demon king. He cried, "What can I do? I can't come back!" Did some of his souls and spirits go there?

Venerable Master: Among his three souls and seven spirits, maybe only one went, or maybe two went, or maybe three or four went. It's not for sure. Once they got there, they aggregated together. They were not seven or three separate entities. Once they go out, they unite into one. That's how wonderful and mysterious it is. It's a mass of efficacious energy!

Disciple: Is it because of different levels of cultivation that some people can send out more spirits than others?

Venerable Master: It's better not to send spirits out. If they always go out to play, they risk being caught by the demons. When the souls and spirits are captured, one becomes dumb. Retarded people and people who are that way because their souls and spirits have been seized by demons. Souls are ghosts, but with some cultivation, they can become spirits, which are yang in nature. With more cultivation, they can become immortals. Cultivated to the ultimate, they become Buddhas. All these states of cultivation are achieved by the same individual soul.

Disciple: If a person is in a "vegetable," or comatose, state or has lost some of his three souls and seven spirits, although his physical body is still intact, will the spirits and souls which have left him become another person?

Venerable Master: They don't become another person; they simply go with the demons. That's why the person is sometimes lucid, but sometimes very muddled.

Disciple: What if a cultivator who has sent out some of his three souls and seven spirits encounters Buddhas or Bodhisattvas?

Venerable Master: If a person is truly cultivating, there will be dharma protectors invisibly surrounding him. I have met a lot of strange people who can send spirits out of their bodies. Since you haven't encountered such states, you wouldn't recognize or understand them. For instance, the experience of those who act as mediums in Taiwan is described in the fifty skandha-demon states.

Thanks,

SM

Author: Malcolm

Date: Sunday, April 12th, 2020 at 11:04 PM

Title: Re: Soul Integration

Content:

Malcolm wrote:

This is not a Buddhist idea at all.

tingdzin said:

This is not an Indian Buddhist idea at all. However, since Buddhism in China (and Tibet) has from its beginnings in those countries incorporated cultural themes and practices from those respective cultures, we should perhaps be wary of claiming that such ideas are "Buddhist" or "non-Buddhist".

Malcolm wrote:

It is just not a Buddhist idea at all. Period. End of story. Done. Nothing more to add. It completely contradicts core Buddhist principles.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 11:23 PM

Title: Re: Soul Integration

Content:

tingdzin said:

If you would have bothered to read and think about my reply, you would not jump to such a dogmatic conclusion. Anyway, I was writing for the OP, not for you.

Malcolm wrote:

I read your reply. It does not matter. This kind of cultural relativism is just not valid when it comes to distinguishing Dharma from adharma.

This, "The soul of a human being at death may split up to become many animals" is just stupid. It makes no sense whatever. It is not defensible as Buddhadharma in anyway at all.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 11:33 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

Taking your definition of dharmas as "elements of experience"...

Malcolm wrote:

Among the ten definitions of dharma, the definition of a dharma as a discrete entity is "that which bears (dhr̥) characteristics."

Not all "dharmas" are elements of experience, for example, space and the two kinds of cessation.

What Nāgārjuna does, in the MMK, is show that characteristics cannot be separated

from the characterized, rendering these distinctions moot upon analysis, mere conventional artifices, as indeed, are all dharmas.

Author: Malcolm

Date: Sunday, April 12th, 2020 at 11:52 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Astus said:

On the subject of dharmas, a highly recommended article:

http://www.abhidhamma.com/Dhamma_Theory_clear.pdf

Malcolm wrote:

This article is kind of irrelevant to Mahāyāna Buddhism, which is grounded in the Sarvāstivādin Abhidharma. When people use Theravadin Abhidhamma as a basis for trying to understand what Mahāyāna authors like Nagārjuna were getting at, a lot of unforced errors ensue.

Author: Malcolm

Date: Monday, April 13th, 2020 at 12:07 AM

Title: Re: Can you tell me what does it mean

Content:

Almanji said:

Can someone translate it to English for me please?!

It is written on the back of the thanka I have seen and I am curious what is it.

I don't know how to rotate the picture, sorry.

Thank you for your help.

Aleksander

Malcolm wrote:

Oṃ

Whose speech fulfills the hopes of limitless migrating beings;

Āḥ

Whose mind sees all objects of knowledge just as they are;

Hūṃ

I prostrate with devotion to the chief of the Śākyas (Śākyamuni).

Author: Malcolm

Date: Monday, April 13th, 2020 at 12:27 AM

Title: Re: Soul Integration

Content:

DNS said:

The idea of multiple souls, especially in animals and/or plants is found in Hinduism and

perhaps Jainism, but not Buddhism.

Malcolm wrote:

Yes, no matter how revered a master someone might be considered to be, this kind of teaching is total rubbish, from the perspective of Buddhadharma.

Author: Malcolm

Date: Monday, April 13th, 2020 at 12:38 AM

Title: Re: Soul Integration

Content:

Aemilius said:

Nevertheless, in Indian Buddhism there is the supernormal power of multiplying one's body, "having been one, one becomes many".

Malcolm wrote:

Manomayakāya or emanations do not mean that one has split one's soul (which does not exist anyway) into multiples. Nor does the human "soul" split up into parts upon death for any reason at all. The point is that this assertion is a ridiculous assertion which has no place in Buddhadharma.

All conditioned phenomena are impermanent.

All contaminated phenomena are suffering.

All phenomena lack self.

Author: Malcolm

Date: Monday, April 13th, 2020 at 12:41 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Malcolm wrote:

This article is kind of irrelevant to Mahāyāna Buddhism, which is grounded in the Sarvāstivādin Abhidharma.

Astus said:

It touches on some differences between Sarvastivada and Theravada (mostly pages 8 & 15).

Malcolm wrote:

But we are discussing Madhyamaka, which barely references ideas which originate in Theravada circles at all. For example, the first chapter of the MMK systematically dismantles the six causes and four conditions taught in Sarvāstivāda, rather than the 24 conditions taught in Abhidhamma.

Author: Malcolm

Date: Monday, April 13th, 2020 at 1:10 AM

Title: Re: Soul Integration

Content:

Aemilius said:

It is unwise to latch on the word "soul" as a banned word, because there anyway is rebirth, and some words will be used for the entity that transmigrates.

Malcolm wrote:

There is no entity that transmigrates from this life to the next. This is an incorrect understanding of rebirth which Nāgārjuna addresses in the Verses on Dependent Origination.

Though the aggregates are serially connected,
the wise know that nothing transmigrates.
However, one who imputs annihilation
even to very subtle entities,
such unwise ones
never see the meaning of arising from conditions.

Aemilius said:

Nagarjuna uses the word Mahatma (Great soul) probably for this very reason, that we should not fear this word irrationally. Reason Sixty, verse Four: "Great souls are liberated by fully understanding being and nothing".

Malcolm wrote:

Candrakīrti clarifies what the term mahātma means in this text, "Since they abide in the objectless gnosis that is totally beyond such childish beings, they are called "mahātmās."

Author: Malcolm

Date: Monday, April 13th, 2020 at 2:00 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

It's probably too big a question for this thread, but what would be the consequence of developing an understanding derived by haphazardly mixing Theravada and Mahayana? Are there any significant areas where confusion might arise and lead to wrong view?

Malcolm wrote:

A person reading Nāgārjuna or Mahāyāna sūtras, or the tantras, who was ignorant of the Abhidharma (rather than Abhidhamma), might not understand the context of what they were reading. The six causes and four conditions are regularly invoked in Indian Buddhist scholastic literature.

Author: Malcolm

Date: Monday, April 13th, 2020 at 2:03 AM

Title: Re: Soul Integration

Content:

Aemilius said:

It is a subtle point, in this life you call yourself every day by the same name and the same identification number, it will not suddenly stop in the in-between state. People who have left their bodies, temporarily for some reason, still feel that they are themselves, even or especially when they are out of their body of this present life.

Malcolm wrote:

Nevertheless, you have no memory of your past life, let alone the name you were called by then, presuming you were even an human being or something similar in your immediate past life.

Author: Malcolm

Date: Monday, April 13th, 2020 at 2:52 AM

Title: Re: Soul Integration

Content:

Ayu said:

So, the use of the mere word soul literally is misleading.

Therefore it is a good measure simply not to use it in order to minimize confusion.

tingdzin said:

Exactly my point. The Chinese words hun and po do NOT refer to EITHER a "soul" or a "self" in the Western sense, and there is an extensive academic literature discussing this matter; until one has familiarized oneself with this, it is unwise to comment on things that are outside one's ken. The same is true of the Tibetan word La (bla), which has been discussed before here.

Malcolm wrote:

Then you should criticize the translation, rather than my objection to such ideas being represented as valid doctrines within Buddhadharma.

These ideas have nothing to do with Buddhadharma, they are foreign to it. The point is not making allowances for Chinese, Tibetan, etc., cultural ideas. The point is to clearly distinguish cultural ideas from core Buddhadharma.

Distinguishing Buddhadharma from Daoism, Confucism, etc. does not denigrate the latter. Pointing out that there is no holy ghost in Buddhadharma does not denigrate Trinitarian Christianity. Pointing out that there is no Allah in Buddhadharma does not denigrate Islam.

The hun is something that in Daoism, etc., was considered to leave the body at death. Whether one calls this a spirit or a soul does not matter much, since this idea is foreign in every way to Buddhadharma.

The Tibetan concept of bla (pronounced "la") is irrelevant here, which in any case receives very limited treatment in Tibetan Buddhism, apart from Tibetan Medicine, elemental calculation, and some Nyingmapa rites (bla 'gugs, bla bslu), which presumably have some Bon antecedents. Even so, the pre-Buddhist concept of bla is quite attenuated in Tibetan Buddhism, and is basically considered to be a support for srog, lifeforce, and a synonym of tshe, longevity.

Author: Malcolm

Date: Monday, April 13th, 2020 at 3:00 AM

Title: Re: Tsoknyi Rinpoche Question

Content:

swordfishontour said:

I hope everyone is safe and well.

Could I respectfully ask has anyone any experience of being on retreat with Tsoknyi Rinpoche in the USA? There doesn't seem to be much information online other than the topic.

I have many years Dharma experience but haven't been on a retreat in more than a decade. Due to family commitments going on a weeks retreat is a big deal so I want to choose carefully.

Any info or advice greatly appreciated.

Thanks,

Michael

Malcolm wrote:

Tsonknyi Rinpoche is a good teacher. You should go. You will not be disappointed.

Author: Malcolm

Date: Monday, April 13th, 2020 at 3:59 AM

Title: Re: Soul Integration

Content:

Malcolm wrote:

Then you should criticize the translation,

tingdzin said:

These sutras include teachings on so-called "souls" (though, as has been discussed before on this website, "soul" is a sloppy word that can not really be usefully applied outside the Western context, and other words should be chosen to translate the

Chinese terms), which seem to contradict the fundamental Buddhist teaching of anatman/annatta.

I did. You should read and absorb before you criticize.

Malcolm wrote:

I did, so should you. And this idea, as presented in the passage, does contradict anātman, completely.

Author: Malcolm

Date: Monday, April 13th, 2020 at 4:02 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

In general, we closely associate life and death with our material body. In Buddhist terms, to keep this short, its because we abide in the realm of desire. Our perception of reality is tinted by this. So, when the material body is born from our mother's body, we take that as the start of our being, and when we die, we take that as the end of our being. But, actually, this is a limited view, circumscribed by the gross sensibilities limited by material substance they are composed of. We abide as a continuum that is more than the material, and is more fundamentally a sort of momentum of karma. This is called "mind stream".

nichiren-123 said:

I'd like to riff a bit on this topic. What follows is my own conjecture:

I could imagine a viewpoint where the material aspect is connected to the spiritual aspect. In other words, our mental form is completely reliant on our physical form, but to take inter-connectedness further, maybe the physical aspect relies on the spiritual aspect as well in some way. In which case when the physical form ceases and disperses then possibly there is still a subtle consciousnesses, which continues to exist - albeit in a less highly organized, more dispersed manner. But which can re manifest in some way as a higher order being again in the future???

Malcolm wrote:

Nāgārjuna's Verses on Dependent Origination state:

Though the aggregates are serially connected,
the wise know that nothing transmigrates.
However, one who imputs annihilation
even to very subtle entities,
such unwise ones
never see the meaning of arising from conditions.

As your idea that consciousness depends on the material aggregate, this is completely wrong, it is the other way around. Without consciousness, the body begins to decay immediately.

Author: Malcolm

Date: Monday, April 13th, 2020 at 4:19 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

I'm saying that they depend on each other mutually.

They affect each other.

Malcolm wrote:

Yes, this relationship is described as *nāma-rūpa*.

nichiren-123 said:

But I'm saying that the main attribute of consciousness, (which is to act and make decisions) may survive the physical death of the body and exist as some sort of subtle force which acts differently to posited 'pure material mechanics'.

Malcolm wrote:

No, this is an error. When one dies, the next moment of consciousness appropriates an apparitional birth as a so-called *gandharva* in the intermediate state. This being in the intermediate state has all five aggregates complete, including a so-called "subtle body" made of fine matter. It is completely capable of seeing, hearing, smelling and so on. The nature of this phase of the life cycle of sentient beings is described in detail in the beginning of the third chapter of the *Abhidharmakośabhaṣya*.

Author: Malcolm

Date: Monday, April 13th, 2020 at 4:21 AM

Title: Re: Soul Integration

Content:

Grigoris said:

Can we get a scriptural source for this concept of "soul splitting"?

Malcolm wrote:

Nope, you can't, since none exists.

Author: Malcolm

Date: Monday, April 13th, 2020 at 10:09 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Can you link me to that text so I can read it? By the way, I know little to nothing about Tibetan Buddhism so I can't really engage in an informed discussion on those doctrines or how they relate to other traditions...

Would be helpful for me if you could tell me the best resources so I can expand my understanding of that part of Buddhism?

Malcolm wrote:

Abhidharmakośabhasyaṃ is by Vasubandhu, an Indian.

<https://books.google.com/books?id=83tdAwAAQBAJ&lpg=PP1&pg=PP1#v=onepage&q&f=false>

<https://books.google.com/books?id=zYddAwAAQBAJ&lpg=PP1&pg=PP1#v=onepage&q&f=false>

Edited to substitute copyright compliant links

These are the two most important volumes. Chapter three is in volume two.

nichiren-123 said:

OK, so this is my understanding of what has been said so far:

Everything is empty with no real distinction
but consciousness gives the illusion of separateness and distinction.
Consciousness exists as a mindstream of karmic momentum
which is perpetuated by the habit of grasping.

The last two statements are where I have trouble of comprehension...

Malcolm wrote:

At the ultimate level, all things are empty in the same (Think heart sūtra). At the conventional level, all entities appear as distinct and conventionally designated as such (tables, chairs, etc.)

Consciousness is a mindstream, and it has a mental factor associated with it called volition. All volitions are themselves karma. In its afflicted state, the mind also appropriates a body for itself constantly.

Author: Malcolm

Date: Monday, April 13th, 2020 at 10:13 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Yes but doesn't the existence of a phenomena depend on the combination of ALL causes and conditions? If even one cause or condition ceases then that would surely lead to the death of that phenomena?

Malcolm wrote:

Yes, correct.

nichiren-123 said:

But I'm arguing that the existence of form or the body is a VERY important condition for the existence of consciousness.

Malcolm wrote:

No, if this were the case, there could not be a formless realm where there are only consciousnesses and no bodies.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:08 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

emptiness is another way to view what is dependently originated. Emptiness just means nothing is discrete.

Malcolm wrote:

No, emptiness does not mean "nothing is discrete." Emptiness means that nothing arises inherently.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:10 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

That seems to me to disagree with emptiness...

Malcolm wrote:

In this case, the ocean is emptiness, as a metaphor. Since all phenomena are empty, empty phenomena arise from empty phenomena.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:12 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

emptiness is another way to view what is dependently originated. Emptiness just means nothing is discrete.

Malcolm wrote:

No, emptiness does not mean "nothing is discrete." Emptiness means that nothing arises inherently.

Queequeg said:

six of one, half dozen of the other, as far as I'm concerned.

Malcolm wrote:

Well, everything that arises, arises conventionally and discretely, since things do not arise from themselves, from other than themselves, or causelessly.

If you say emptiness means nothing is discrete, this means that conventionally, everything is the same. But everything is not the same.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:28 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Just the idea of mindstreams and separate existence seems to directly oppose emptiness...

Grigoris said:

Why? Mindstreams and separate existences are dependent on causes and conditions and lack an essential nature. What is so difficult to understand about that?

nichiren-123 said:

That they can be perpetuated based on 1 cause.

Malcolm wrote:

No, nothing arises from a single cause. But if a single cause is missing, a given entity will not arise.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:29 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

Yes but doesn't the existence of a phenomena depend on the combination of ALL causes and conditions? If even one cause or condition ceases then that would surely lead to the death of that phenomena?

Malcolm wrote:

Yes, correct.

Grigoris said:

There are different types of causal and conditional relationships explained in the Abhidharma, but I have never read something that says ALL causes and conditions have to be present for something to happen.

Malcolm wrote:

If something happens, all its causes and conditions were present, by definition.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:33 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Queequeg said:

six of one, half dozen of the other, as far as I'm concerned.

Malcolm wrote:

Well, everything that arises, arises conventionally and discretely, since things do not arise from themselves, from other than themselves, or causelessly.

If you say emptiness means nothing is discrete, this means that conventionally, everything is the same. But everything is not the same.

Queequeg said:

OK - from the naive perspective, discrete things arise. If we know about dependent origination, though, then we know no thing is really discrete, but rather a function of causes and conditions. This is what I mean by not being discrete.

Malcolm wrote:

Causes and conditions are either discrete or they are meaningless. For example, taking a seed as the cause of a sprout, that sprout's conditions will be fertile soil, sun, water.

Trying to understand these things from advanced Buddhist philosophical perspectives before one has understood and internalized abhidharma is sort of like trying to understand calculus before having mastered algebra.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:36 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

nichiren-123 said:

That they can be perpetuated based on 1 cause.

Malcolm wrote:

No, nothing arises from a single cause. But if a single cause is missing, a given entity will not arise.

nichiren-123 said:

So the conclusion of that would be that if that one condition ceases then that being ceases - at least in its current form.

So if body ceases then mind must cease (again, in its current form)

Malcolm wrote:

No, this is not the case, the body is only a condition for this life's sensations and cognitions; but the mind does not decay and perish like physical matter. It is momentary, and its principle causes and conditions are mental factors, etc. A body is necessary for sense cognitions, but is not necessary for the continuity of consciousness.

You should study Abhidharma, Yogacāra, and Madhyamaka systematically, one after the other. Then you will understand perfectly.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 12:38 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Malcolm wrote:

If something happens, all its causes and conditions were present, by definition.

Grigoris said:

Yes, of course. I can agree with this. But nichiren-123 said "ALL", which is why I asked what he meant by that.

nichiren-123 said:

What I meant was that every phenomena relies on every other phenomena in existence, for it's own existence.

For instance we would not exist on planet Earth in our form without the planet, the sun, the past nebula that caused the sun, the first stars of the universe which produced the elements in our body - in short, we wouldn't exist without everything else.

Malcolm wrote:

This is only one kind of cause, called karana-hetu, where everything is the cause of everything else but itself. This is also called the dominant condition. But you still have three conditions and five more causes to account for. Chapter II of the Kosha covers this.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 2:28 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Malcolm wrote:

Causes and conditions are either discrete or they are meaningless. For example, taking a seed as the cause of a sprout, that sprout's conditions will be fertile soil, sun, water.

Queequeg said:

No, you're just insisting on a deliberate analysis.

Each of those causes and conditions you describe as discrete, as you well know are also composed of causes and conditions. They are discrete as matters of convenience. We're using the word discrete differently.

Malcolm wrote:

They are discrete because they appear to us discretely, and then we give them labels.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 5:25 AM

Title: Re: Soul Integration

Content:

tingdzin said:

This is for the OP and those who are seriously interested in the question of how the apparent contradiction between anatman and the Chinese passage quoted arose, who have the wit not to get hung up on semantic issues based on bad translations, and who don't think they already know all there is to know: read Jungnok Park's book referenced above. No sense arguing with a stump.

Malcolm wrote:

It's an interesting book, but it does not really address the qualm the OP expressed. The fact is that a genuine, rather than an apparent, contradiction arose. That's the point.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 8:42 PM

Title: Re: Soul Integration

Content:

PeterC said:

Have you got a reference to a sutra in the Chinese canon that talks about the process master Hsuan Hua talks about in the original post?

tingdzin said:

Sorry, I'm away from my library for the foreseeable future, but I'll check and see if I can find something relevant on my computer. I believe that many of the early translator (e.g. Dharmaraksa?) used Chinese hun and po terminology in their translations. The book I cited has some examples. More on this later today, I hope.

Malcolm wrote:

This mismatching of Daoist terms with Indian Buddhist terms in early Chinese translations is well known. It is also well known to have led to a lot of problems in Chinese understandings of Buddhist texts.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 9:50 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

SteRo said:

You should really drop your view that "every phenomena relies on every other phenomena in existence, for its own existence." or at least modify it to make it consistent in terms of conventional truth.

Malcolm wrote:

Conventionally, this is the case. It is called *karana-hetu*, creative cause; and the *adhipati pratyaya*, the dominant condition.

Author: Malcolm

Date: Tuesday, April 14th, 2020 at 11:42 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Grigoris said:

I think that this is a bit of a stretch though, to say we are getting mad at ourselves.

it would be tantamount to saying it is not fire that elicits the feeling of pain and mental anguish when it burns us, we are just feeling pain and mental anguish at ourselves. Doesn't really make sense.

Malcolm wrote:

The material aggregate includes all ten of our physical sense organs and sense objects. Any physical sense object you perceive belongs to your material aggregate. Ergo, if you get mad when you see and hear the object, Donald Trump, you are in effect just getting mad at your own material aggregate.

From the point of view of the material aggregate, the physical senses and sense objects belong to it. This is the main reason the material aggregate is not a self and does not belong to a self.

Author: Malcolm

Date: Wednesday, April 15th, 2020 at 1:07 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Grigoris said:

It could be a puppy instead that elicits the same feeling, as it is all just a construction of my mind.

Malcolm wrote:

It is not exactly a construction of your mind. It's a reaction of an afflicted mind to an afflicted object.

Grigoris said:

So the object must play some role.

Malcolm wrote:

Of course, but it is still part of your material aggregate for as long as it is within the range of any of your five physical senses.

Author: Malcolm

Date: Wednesday, April 15th, 2020 at 1:53 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Malcolm wrote:

It is not exactly a construction of your mind. It's a reaction of an afflicted mind to an

afflicted object.

Grigoris said:

I think you would be hard pressed currently to find a more afflicted object than Trump.

shankara said:

It doesn't seem possible from any ordinary perspective but even Trump is only under "adventitious obscurations", ultimately there's nothing actually wrong with him. Hard as that is to believe.

Malcolm wrote:

Yes, we are acquainted with the basics of tathāgatagarbha theory. Doesn't make him any less harmful however.

Author: Malcolm

Date: Wednesday, April 15th, 2020 at 9:24 PM

Title: Re: What does Madhyamaka say about birth and death?

Content:

shankara said:

It doesn't seem possible from any ordinary perspective but even Trump is only under "adventitious obscurations", ultimately there's nothing actually wrong with him. Hard as that is to believe.

Malcolm wrote:

Yes, we are acquainted with the basics of tathāgatagarbha theory. Doesn't make him any less harmful however.

shankara said:

Interestingly the US Congress recently passed the "Tibetan Human Rights Bill", as you may already know. I was quite shocked about any country, never mind the self-interested Yankee empire, doing anything with the welfare of the Tibetan people in mind. Perhaps it's just games against China, like the support for guerillas and CIA payments to the Dalai Lama back in the day, nonetheless perhaps it could actually be helpful to the Tibetans.

Malcolm wrote:

This bill was a sponsored by Democrats. It was convenient for Trump, as part of his anti-China platform.

shankara said:

As even the most destructive phenomena (Trump) are dualistic (e.g. is a nut, but hates China) so in a certain sense it's not possible to say that they are actually destructive (to

try to keep this vaguely on topic, just like we cannot say we are either born or die, each being dependent on the other). It's impossible, except for a Buddha, to comprehend the vast causal network around anything which happens, and it could be that seemingly destructive things in fact have some effect of arresting potentially more destructive processes which could otherwise arise.

Malcolm wrote:
Specious reasoning at best.

Author: Malcolm
Date: Wednesday, April 15th, 2020 at 9:25 PM
Title: Re: What does Madhyamaka say about birth and death?
Content:
SteRo said:
non-conventional perspective?

Malcolm wrote:
No such thing, actually.

Author: Malcolm
Date: Wednesday, April 15th, 2020 at 11:02 PM
Title: Re: Are samays the only vows which have a time limit for restoration?
Content:
TMT said:
Do the refuge vows and bodhicitta vows have a time limit in which case they cannot be restored? I know I've read at least once about the need to restore a transgression of the bodhisattva vows within four hours. Is there any time limit or any instance in which refuge or bodhisattva vows cannot be retaken?

Malcolm wrote:
All vows can be restored at any time. For example, bodhisattva vows are not truly lost unless one absolutely decides that one is not going to attain buddhahood, giving up the aspiration for buddhahood for the benefit of sentient beings.

Vajrayāna vows also can always be restored.

Pratimokṣa vows are never lost, unless one gives them up; monastic defeats only mean one has lost the pratimokṣa of monks and nuns, but it does not mean one has completely lost pratimokṣa vows.

Author: Malcolm
Date: Thursday, April 16th, 2020 at 12:41 AM
Title: Re: What does Madhyamaka say about birth and death?
Content:

SteRo said:
non-conventional perspective?

Malcolm wrote:
No such thing, actually.

smcj said:
How about the enlightened perspective, what you see when looking back from “the other shore”?

Malcolm wrote:
Any and all perspectives will be conventional.

Author: Malcolm
Date: Thursday, April 16th, 2020 at 2:08 AM
Title: Re: What does Madhyamaka say about birth and death?
Content:

smcj said:
How about the enlightened perspective, what you see when looking back from “the other shore”?

Malcolm wrote:
Any and all perspectives will be conventional.

smcj said:
Oh I see, “omniscience” isn’t a perspective per se.

Got it.

Malcolm wrote:
Omniscience cannot be a perspective, by definition, since if it were a perspective, it would be a view, and buddhas don't hold views. They don't need to.

Author: Malcolm
Date: Thursday, April 16th, 2020 at 3:15 AM
Title: Re: What does Madhyamaka say about birth and death?
Content:

LastLegend said:
Buddhas might hold views as Dharma for sentient because of their wisdom?

Malcolm wrote:
No.

Author: Malcolm

Date: Thursday, April 16th, 2020 at 3:15 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

Grigoris said:

Somehow I don't think we need to either!

Malcolm wrote:

Well, sure we do Greg. Otherwise, no one would have a thing to say.

Author: Malcolm

Date: Thursday, April 16th, 2020 at 3:45 AM

Title: Re: What does Madhyamaka say about birth and death?

Content:

LastLegend said:

Buddhas might hold views as Dharma for sentient because of their wisdom?

Malcolm wrote:

No.

LastLegend said:

How do define Dharma?

Everyday we still have views no?

Malcolm wrote:

Buddhas don't hold views.

Author: Malcolm

Date: Thursday, April 16th, 2020 at 3:47 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

LhakpaT said:

It is still a rigpa'i tsal wang, and one can work with the secondary practices to discover what was transmitted and to work with worldly conditions/obstacles?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, April 16th, 2020 at 5:02 AM

Title: Re: Soul Integration

Content:

tingdzin said:

As long as there are dogmatic and arrogant Defenders of the Faith who think there is only one way to approach the vast ocean of Buddha's teachings insist on having the last word on any subject, it is useless to attempt any kind of a dialogue.

Malcolm wrote:

Umm, this doctrine is not part of the Buddha's teachings. So, you really don't have a valid point.

Author: Malcolm

Date: Friday, April 17th, 2020 at 9:08 AM

Title: Re: Is a Lung Sufficient?

Content:

PeterC said:

I don't think a Sakya or Gelug lama would be ok with you practising a sarma yidam on that basis.

Of course you could, from a Nyingma perspective, conclude that it's ok; or you could use one of the methods to give yourself permission to read any text or do any practice that are out there. But then you're doing something that the living holders of that lineage would not consider to be right, and to my mind that is reason enough not to do it.

Josef said:

That's why I said nyingmapa.

PeterC said:

In practice, not even. Suppose you had received a RTW from Nyingma lama A. You then go to Nyingma lama B who happens to be a Dudjom Tersar lineage holder and ask if you can practice Troma if someone gives you the lung of the mantra. Guess what the answer would be.

Malcolm wrote:

It depends on the lama. Kunzang Dechen Lingpa wouldn't have hesitated even for a second, if he thought you should practice troma. The guru is the empowerment.

Author: Malcolm

Date: Saturday, April 18th, 2020 at 4:52 AM

Title: Re: Soul Integration

Content:

tkp67 said:

This thing that some people call a soul, some call a spirit, some attribute to consciousness, some say is just the brain, etc all is the same thing.

Malcolm wrote:

No, this is not correct at all.

tkp67 said:

We use different words describe an aspect of the same phenomenon.

Malcolm wrote:

The term "soul" does not describe anything in Buddhadharma. The referent to which "soul" refers is negated in Buddhadharma. It has no existence at all, other than as a name.

Consciousness is described in Buddhadharma, but it is explicitly denied by the Buddha that consciousness can be equated with something called a "soul" (atman).

Now, there are Buddhisms which entertain all sorts of wrong views; much of which falls under the rubric of "Buddhism" is not Buddhadharma.

Author: Malcolm

Date: Saturday, April 18th, 2020 at 4:55 AM

Title: Re: Is a Lung Sufficient?

Content:

Danny said:

Anyway is getting off topic, can someone practice , mother or father tantras or union of both, i.e. Kalachakra after receiving rigpai tsal wang with just the lung from outer, lower or inner, higher yoga tantra?

Regards

Malcolm wrote:

Depends on who your teacher is.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 1:06 AM

Title: Re: Soul Integration

Content:

tkp67 said:

Compassion is selfless regardless of how it is engaged

Malcolm wrote:

Compassion is selfless if it is compassion without reference to an object; but most kinds of compassion have objects as a reference, so they are not selfless at all.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 1:10 AM

Title: Re: Soul Integration

Content:

tkp67 said:

Yet the term soul does not describe something that exists OUTSIDE of Buddhadharma because there is no soul accordingly. So what does it describe?

Malcolm wrote:

Answer: A false belief all people hold until they attain the level of a stream entrant, either in Hinayāna or Mahāyāna.

tkp67 said:

Does that phenomenon that they experience and are describing exist outside of Buddhadharma? Is the self that they are describing different than the self the buddha tries to liberate sentient beings from?

Malcolm wrote:

The false belief that there is a self or a soul is the false belief the Buddha defines as necessary to relinquish first in the process of becoming awakened.

Sometimes it seems you missed the Buddhadharma 101 course.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 1:13 AM

Title: Re: What happened to Jordan Peterson?;

Content:

Grigoris said:

<https://newrepublic.com/article/156829/happened-jordan-peterson>

So it was something of a surprise to learn, in early February, that Peterson had spent eight days in a medically induced coma at an unnamed clinic in Russia. Peterson's daughter Mikhaila, a 28-year-old food blogger, posted a brief but dramatic video claiming that she and her father had traveled to Russia in early January seeking an unorthodox treatment for his physical dependence on the drug clonazepam.

Dependency goes against the core tenets of Peterson's philosophical brand: stoicism, self-reliance, the power of the will over circumstance and environment. "No one gets away with anything, ever, so take responsibility for your own life," he admonished in his bestselling self-help book 12 Rules for Life.

How the mighty have fallen...

Malcolm wrote:

Well, the answer is, to some extent, who cares. But beyond that, he apparently got really

messed up in a Russian hospital trying to get off anti-anxiety meds.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 1:18 AM

Title: Re: What happened to Jordan Peterson?;

Content:

Brunelleschi said:

That's cool I guess, Peterson should stick to what he knows something about which is clinical psychology.

Malcolm wrote:

He is a Jungian, which means he is someone who peddles rehashed myths to his clients and makes good money off of selling them bullshit ideas as the solution to their problems.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 3:51 AM

Title: Re: What happened to Jordan Peterson?;

Content:

tatpurusa said:

This is what I call the all-pervading putridness of the healthcare system.

Malcolm wrote:

But you will go to a hospital, I presume, if you require major acute care, no?

Author: Malcolm

Date: Sunday, April 19th, 2020 at 3:52 AM

Title: Re: Conspiritoriality - the overlap between the New Age and conspiracy beliefs

Content:

Könchok Thrinley said:

Yeah, I have noticed this too. It is really interesting. Seems like it has to do a lot with a dumb distrust towards authorities of any kind. Unwilling to believe anything somebody from the "establishment" says and they have to "discover it for themselves". Which can be a good attitude to a degree, but they often take it to extreme. And this egoism works well in both spiritual and mundane manners.

Malcolm wrote:

Conspiracy theories are the place where new age dipshits and the alt right meet for dates and eventual miscegenation, resulting in Fascist Deadheads.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 3:55 AM

Title: Re: What happened to Jordan Peterson?;

Content:
smcj said:
Being a psychologist is no protection against addiction.

Malcolm wrote:
It's also not an immunity against poor thinking and worse politics.

Author: Malcolm
Date: Sunday, April 19th, 2020 at 12:56 PM
Title: Re: Soul vs Consciousness?
Content:
Malcolm wrote:
Well, because even the subtle consciousness, the mind of clear light in Geluk jargon, is relative and compounded.

PadmaVonSamba said:
Ahh! That makes sense.
Thanks

tobes said:
If the mind of clear light neither arises nor ceases, and is not comprised of parts, then how can it be compounded?

Malcolm wrote:
It's momentary, and relative, in the geluk tradition.

Author: Malcolm
Date: Sunday, April 19th, 2020 at 8:47 PM
Title: Re: Soul Integration
Content:

tkp67 said:
No Malcom. This is an east asian forum and I am Nichiren buddhist. Your commentary projects wrongly interprets my tradition for me and to so is paramount to slander. The lack of compassion regarding other traditions is such that your authority is greatly undermined when inappropriately applied.

Malcolm wrote:
Well then, please carry on with your misconceptions.

Author: Malcolm
Date: Sunday, April 19th, 2020 at 8:58 PM
Title: Re: Conspiritoriality - the overlap between the New Age and conspiracy beliefs

Content:

SonamTashi said:

Connected to this (and the last thing I will mention), is the general connection between New Ageism and Christianity. As the New Age movement is entirely a Western thing, it perhaps should not be surprising that it is strongly influenced by Christianity. What I've noticed is that the New Age movement is essentially just Christianity for people fed up with Christianity.

tatpurlusa said:

I agree very much with this, Christianity is a strong component of New Age etc.

Another well known component is "Tantrism" channelled through Aleister Crowley.

Like this, for example:

<https://nationalfile.com/microsoft-hides-video-featuring-spirit-cooking-guru-marina-abramovic/>

SonamTashi said:

Oof. Don't show that video to the QAnon folks. They're obsessed with Marina Abramovic and her "spirit cooking." They're convinced that pretty much all politicians, religious leaders and celebrities take part in it, and they believe it involves raping and eating children.

Malcolm wrote:

Yes, at a gay-owned pizza parlor basement near you.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 9:03 PM

Title: Re: Soul Integration

Content:

haha said:

It seems that earlier Buddhist literatures were more focused on "how rebirth" but not on "what rebirth". As long as there is ignorance and mental formation, there would be becoming, birth, and death.

However, there are the concepts of transference of consciousness in Hindu literature as well as Daoist literature (in their own way). Not only that they could do multiple emanations from same individual continuum, and they have the theory of different categories of emanation. Even there is transference into another conscious being (i.e. only willingly). But, it does not mean that they have to believe in Transmigration of the Self.

Even in the earlier Buddhist literature, Bodhisattva (i.e. for Sakyamuni) descended from Tusita heaven and entered into his mother womb with full awareness. What was it that descended and what it was that entered? It is up to the individual what theory he/she knows and what he/she believes.

Malcolm wrote:

While it may be up to each person to believe whatever they want, any Buddhism that does not adhere to the three or four seals is not valid buddhadharma. As for the answer to your question, nothing transferred from Tushita to Mayadevi's womb. Serial continuity does not require any kind of transfer.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 10:21 PM

Title: Re: Soul Integration

Content:

Malcolm wrote:

While it may be up to each person to believe whatever they want, any Buddhism that does not adhere to the three or four seals is not valid buddhadharma. As for the answer to your question, nothing transferred from Tushita to Mayadevi's womb. Serial continuity does not require any kind of transfer.

tkp67 said:

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

Please tell us how East Asian teachings can never lead to fulfilling the dharma seals.

You would have to have intimate knowledge of them Malcolm, I would love to hear you teach the lotus.

Malcolm wrote:

I never said that Sino-Japanese Buddhism was devoid of the four seals.

What I said was "any Buddhism that does not adhere to the three or four seals is not valid buddhadharma." For example, the Pudgalavādins, a Buddhist school that existed prior to the fall of the Gupta empire, and perhaps beyond, asserted the existence of an inexpressible self that was different than the aggregates, because they were unable to conceive rebirth in anything other than substantialist terms. They were roundly refuted on all sides. You can read about this in the Refutation of the Self composed by Vasubandhu.

The point is that your contention that what others are calling a "soul" is just what Buddhists call "consciousness" is not a valid assertion.

These kinds of theories exist in many forms, some of them belong to indigenous traditions where Buddhism has spread, such as the Tibetan cultural idea of bla; others are like the Chinese cultural idea of shen, hun, and po; kami in Japan, etc., some of them are a result of philosophical speculation, like the Upanishadic atman, the Christian soul, and so on. These concepts are virtually impossible to reconcile with buddhadharma, end of story, no matter who bitterly complains about my assertion out

of misplaced grudges and resentments.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 10:28 PM

Title: Re: Practicing without possibility of physical contact with teacher

Content:

javier.espinoza.t said:

you don't need a teacher for training yourself in the bodhisattva path. wich is excelent and opens the gate to more specific teachings.

Malcolm wrote:

You always need a teacher, no matter what kind of dharma you want to practice.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 10:48 PM

Title: Re: Practicing without possibility of physical contact with teacher

Content:

javier.espinoza.t said:

you don't need a teacher for training yourself in the bodhisattva path. wich is excelent and opens the gate to more specific teachings.

Malcolm wrote:

You always need a teacher, no matter what kind of dharma you want to practice.

javier.espinoza.t said:

once yes, but not in each lifetime.

Malcolm wrote:

Yes, in every lifetime, until you are a bodhisattva on the pure stages.

Author: Malcolm

Date: Sunday, April 19th, 2020 at 11:40 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

once yes, but not in each lifetime.

Malcolm wrote:

Yes, in every lifetime, until you are a bodhisattva on the pure stages.

javier.espinoza.t said:

without a teacher wouldn't be possible to engage in generosity according to what the sutras say?

Malcolm wrote:

Below the pure bodhisattva stages, arya bodhisattvas have to regain their realization in every lifetime because they do not remember their last life. Realization does not carry over unconsciously. It is even more problematic for ordinary bodhisattvas.

Author: Malcolm

Date: Monday, April 20th, 2020 at 12:07 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

Malcolm wrote:

I still say it's the mamos, and I am being absolutely serious. This is the explanation given in texts in the bka' 'gyur and bstan 'gyur of all genres for these kinds of epidemics.

Author: Malcolm

Date: Monday, April 20th, 2020 at 12:49 AM

Title: Re: Soul Integration

Content:

Grigoris said:

Nobody has furnished something of the sort.

Malcolm wrote:

No, not even when politely asked too. The problem here is an admixture of domains: one domain is that of the anthropology of religion, where one does not seek to validate this or that religious doctrine among a population group, but merely understand how this or that set of beliefs function for a given population. The other domain is specifically Buddhist, which is the prosecution of what is correct Dharma as opposed to adharma.

Author: Malcolm

Date: Monday, April 20th, 2020 at 1:12 AM

Title: Re: What are you doing about the coronavirus?

Content:

tatpurusa said:

BioCubaFarma guarantees production of 22 medications for the treatment of Covid-19

<http://en.granma.cu/cuba/2020-03-17/biocubafarma-guarantees-production-of-22-medications-for-the-treatment-of-covid-19>

Malcolm wrote:

There is no evidence yet that interferon is of use in treating covid-19. It may help in early

stages of infection, but we don't actually know this yet.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7138382/>

Author: Malcolm

Date: Monday, April 20th, 2020 at 1:22 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

without a teacher wouldn't be possible to engage in generosity according to what the sutras say?

Malcolm wrote:

Below the pure bodhisattva stages, arya bodhisattvas have to regain their realization in every lifetime because they do not remember their last life. Realization does not carry over unconsciously. It is even more problematic for ordinary bodhisattvas.

javier.espinoza.t said:

I see. Still, such realization doesn't seem to be dependant on a teacher, even on a preceptor.

Malcolm wrote:

Of course it is. You need to read more sūtras.

javier.espinoza.t said:

Having found a speech of the Buddha, would a bodhisattva below the pure bodhisattva stages never engage in -any- bodhisattva practices without a teacher?

Malcolm wrote:

For example, the The Saṃcayagāthā states:

The excellent disciple with devotion to the guru
always relies on learned gurus.

If it is asked for what reason, the qualities of being learned arise from them

.....

The victor, the owner of the best of all qualities, has said:

“Rely on the Buddha, Dharma, and the virtuous mentor.”

The Tattvāvatāra states:

The all-knowing one praises reliance on a guru,
not the independence of a disciple.
A blind person is not independent,
unable to climb a mountain.

The Saṃcaya-gāthā states:

Just as a group of patients relies on medicine to be cured,
one should rely unwaveringly upon a virtuous mentor.

The Sutrālaṃkāra:

Rely on a virtuous mentor who is disciplined, peaceful, pacified,
diligent in the highest qualities, very learned,
understands the truth, eloquent,
has a loving nature, and has abandoned regret.

The Bodhicaryāvatāra states:

The virtuous mentor
skilled in the meaning of Mahāyāna and
possessing the supreme disciplined conduct of a bodhisattva
should never be abandoned, even at the cost of one's life.

The Ratnāvali states:

If you rely on those who
are content, compassionate, and disciplined,
with discerning wisdom that removes afflictions,
through knowing them, give them respect.

The Gaṇḍāvyuha sūtra states:

Young Manibhadra, bodhisattvas who correctly adhere to the virtuous mentor do not fall
into lower realms; they realize the uniformity of all phenomena; they are shown the
paths of bliss and misery; they are instructed in the conduct of Samantabhadra; they
are shown the path to the city of omniscience; they are carried to the place of
omniscience...

The Ratnamegha-sūtra states:

Now then, since virtuous qualities will increase and nonvirtue will decline if one relies
upon the guru, the preceptor [mkhan po, upādhyāyaḥ] will generate the thought of
teaching those with greater or lesser hearing, or those with discipline or corrupted

discipline.

Ārya Śrisambhava teaches in the Gaṇḍāvyuha sūtra:

The virtuous mentor comprehends incorrect actions, correctly turns one away from shameless places, extracts one from the city of samsara...Child of a good family, since one always thinks in that way, serve virtuous mentors.

So you see, also those interested in Mahāyāna must always rely on a teacher.

Author: Malcolm

Date: Monday, April 20th, 2020 at 1:47 AM

Title: Re: Soul Integration

Content:

PadmaVonSamba said:

It might be argued that since it is self-grasping which propels rebirth in the first place, that this alone would make simultaneous multiple rebirths impossibly contradictory.

What do you think?

Malcolm wrote:

Yes, this among the reasons such a phenomena is impossible.

Author: Malcolm

Date: Monday, April 20th, 2020 at 2:23 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Könchok Thrinley said:

What are the qualities of a qualified teacher of Mahayana?

Malcolm wrote:

The Sutrālaṃkāra:

Rely on a virtuous mentor who is disciplined, peaceful, pacified, diligent in the highest qualities, very learned, understands the truth, eloquent, has a loving nature, and has abandoned regret.

The Bodhicaryāvatāra states:

The virtuous mentor

skilled in the meaning of Mahāyāna and

possessing the supreme disciplined conduct of a bodhisattva should never be abandoned, even at the cost of one's life.

The Ratnāvali states:

If you rely on those who
are content, compassionate, and disciplined,
with discerning wisdom that removes afflictions,
through knowing them, give them respect.

Könchok Thrinley said:

And how is the relationship between disciple and teacher in mahayana compared to vajrayana?

Malcolm wrote:

Sapan states:

The texts of the Pāramitayāna
state that the guru
is to be seen as resembling a buddha,
but there is no statement that the guru is an actual buddha.
Stating "the guru is an actual buddha"
comes after obtaining empowerment.

Author: Malcolm

Date: Monday, April 20th, 2020 at 2:46 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

Any conditional sentence that determines whether bodhisattva practice nor
bodhisattva realization depends on a teacher or mentor can be found, but wise advices.

In the Mahayana Sutras, did Buddha ever condemned not-relying on a
teacher/mentor/preceptor/etc.?

Malcolm wrote:

Without a teacher, you will not meet the Dharma; without meeting the Dharma, no
realization is possible.

Author: Malcolm

Date: Monday, April 20th, 2020 at 3:11 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

Any conditional sentence that determines whether bodddhisatva practice nor bodddhisatva realization depends on a teacher or mentor can be found, but wise advices.

In the Mahayana Sutras, did Buddha ever condemed not-relying on a teacher/mentor/preceptor/etc.?

Malcolm wrote:

Without a teacher, you will not meet the Dharma; without meeting the Dharma, no realization is possible.

javier.espinoza.t said:

Is it a quote from any Buddha's words in a Mahayana Sutra or your own words?

Malcolm wrote:

There is no example in the Buddha's sūtras where someone was without a teacher, since the Buddha is the teacher of all Buddha's sūtras.

Author: Malcolm

Date: Monday, April 20th, 2020 at 4:07 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

I recall the Buddha talking about this in the Lotus Sutra, essentially saying that the sutra itself would be the teacher.

Malcolm wrote:

No, I don't think so.

Author: Malcolm

Date: Monday, April 20th, 2020 at 4:53 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

javier.espinoza.t said:

I recall the Buddha talking about this in the Lotus Sutra, essentially saying that the sutra itself would be the teacher.

Malcolm wrote:

No, I don't think so.

javier.espinoza.t said:
it means that the Sutras are the teacher.

Malcolm wrote:
What I mean is that the Lotus Sūtra does not make this statement.

Author: Malcolm
Date: Monday, April 20th, 2020 at 4:53 AM
Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs
Content:
Malcolm wrote:
I still say its the mamos, and I am being absolutely serious. This is the explanation given in texts in the bka' 'gyur and bstan 'gyur of all genres for these kinds of epidemics.

Sādhaka said:
Are you framing conspiratorial thinking as an epidemic; or are you talking about literal epidemics?

Malcolm wrote:
Literal epidemics.

Author: Malcolm
Date: Monday, April 20th, 2020 at 6:46 AM
Title: Re: Do a teacher is needed for practicing Mahayana?
Content:
javier.espinoza.t said:
do you remember any any text, quote, any mentioning in the Mahayana Sutras of a mandatory need of another teacher, condemning boddhisatvayana training in solitude, or condemning following another Boddhisatva for receiving training?

Malcolm wrote:
I just quoted you a number of sūtras and masters that indicate the need for a teacher.

If you want to find some commandment, well, that does not exist. But nevertheless, the need for a teacher is well understood in both sūtra and tantra.

Author: Malcolm
Date: Monday, April 20th, 2020 at 7:27 PM
Title: Re: Soul Integration
Content:
Aemilius said:
Why do we need to quarrel concerning such a basic issue? We all know that there are

the Jatakas or birth stories etc in Buddhism.

Grigoris said:

Yes there is a reason to quarrel, because you wrongly assert that this is evidence of transmigration, of some-thing that travels from life to life (an atman) when it is NOT evidence for anything of the sort, when the Buddha taught Anatman.

In other words you are peddling BS, trying to sell it as Buddhadharma.

Aemilius said:

Please desist from using abusive language. If you read the Jataka stories there is always a passage of identifying the persons in that particular previous life, i.e. who were who in that previous life. This applies to many different persons like Shariputra, Maudgalyayana, Maitreya etc, they are all identified as having been such and such persons in a past existence.

The issue seems to be a kind of magical use of the phrase "no-self". As I see it. People in a certain buddhist school are quite happy to say that they are the person who pays the taxes, who posses a passport, who has a personal indentification number, and who was a certain person in a past life. But they also say that they have "no self". And see no contradiction in it. Thus the "no-self" is used in a magical and ritualistic sense. The normal life, that is based on the fact that persons are identifiable as being such and such, is never disturbed by that ritualistic & magical use of language.

Malcolm wrote:

The Buddha also used such language, during such a time, under such a king, I was so an so, and yet he insisted there was no self, other a convenient designation for a group of aggregates, a name, in other words.

Author: Malcolm

Date: Monday, April 20th, 2020 at 9:52 PM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tatpurusa said:

Are Tibetans who do not believe Chinese state propaganda regarding their own country and history conspiracy theorists or correct?

Malcolm wrote:

No, since such objections to Chinese propaganda is evidence-based.

tatpurusa said:

Are Armenians, who claim to be victims of a genocide by the Turks conspiracy theorists?

Malcolm wrote:

No, since Armenian claims are evidence-based.

tatpurusa said:

Are Native Americans who claim they were purposefully exterminated conspiracy theorists?

Malcolm wrote:

No, since Native claims are evidence-based.

tatpurusa said:

Were the Jews claiming persecution by the Germans conspiracy theorists?

Malcolm wrote:

No, since Jewish claims are evidence-based.

Conspiracy theories all lack evidence, hence the construction of a theories of conspiracy in absence of evidence to back up claims: examples, the Anti 5G people possess not even a shred of evidence to back up their claims. The Antivaxxers similarly have no evidence to back up their claims, and on and on it goes.

Author: Malcolm

Date: Monday, April 20th, 2020 at 10:04 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

What do you make of the mention of Pratyekabuddha in the sutras?

Malcolm wrote:

Pratyekabuddhas are those who recall the teaching of dependent origination and attain the samadhi of cessation on that basis. But they all had teachers in a previous life, where they made an aspiration to attain the result of a pratyekabuddha.

tkp67 said:

Or Shakyamuni's own enlightenment as discussed in the lotus sutra?

Malcolm wrote:

Why confine the discussion Śākyamuni Buddha's full awakening to the Lotus Sūtra? It's not like it is the first or even the last word on the subject.

tkp67 said:

He was self enlightened, left the seat of enlightenment to teach. This is in the sutras correct? Who taught him?

Malcolm wrote:

Well, if you follow Hinayāna narratives, this is how it seems. But this is a Mahāyāna forum, and as a result, the Mahāyāna idea is that Śākyamuni Buddha is a nirmanakāya,

who does not actually attain buddhahood in this loka, but rather, in Akaniṣṭha Ghanavyuha. This is stated in several sūtras, such as the Lanka and so on. According to the Lotus, the Buddha's original teacher was Pūrṇa Maitrāyaṇīputra.

tkp67 said:

Is there not a tradition whose teacher infused all aspects of Shakyamuni's enlightenment into an insentient object for the purpose of propagation in the later age?

Malcolm wrote:

Some people might believe this, but I don't. You cannot infuse a rock, stick, or even piece of paper with nice calligraphy with the names of buddhas and bodhisattvas with awakening. However, you can certainly generate merit by venerating pieces of paper that contain the names of buddhas, bodhisattvas, and so on, as a substitute for the Buddha in person, because they contain the names of buddhas and bodhisattvas. But infuse the actual paper with awakening? Not a chance.

Author: Malcolm

Date: Monday, April 20th, 2020 at 10:12 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

GrapeLover said:

But I do think you can often get your foot in the door to some extent.

Malcolm wrote:

The Lotus Sūtra is useful here:

The noble men or noble women who have planted roots of merit, even though they are born in all the states where they come into existence and die and pass away, they will easily find a kalyāṇamitra, they will be near someone who will act as a teacher, and they will be given a prophecy of the highest, complete enlightenment, be guided toward it and ripened for it.

Section 25.24, <https://read.84000.co/translation/toh113.html>

Author: Malcolm

Date: Monday, April 20th, 2020 at 11:18 PM

Title: Re: Soul Integration

Content:

Aemilius said:

Please desist from using abusive language. If you read the Jataka stories there is always a passage of identifying the persons in that particular previous life, i.e. who were who in that previous life. This applies to many different persons like Shariputra, Maudgalyayana, Maitreya etc, they are all identified as having been such and such persons in a past existence.

The issue seems to be a kind of magical use of the phrase "no-self". As I see it. People in a certain buddhist school are quite happy to say that they are the person who pays the

taxes, who posses a passport, who has a personal indentification number, and who was a certain person in a past life. But they also say that they have "no self". And see no contradiction in it. Thus the "no-self" is used in a magical and ritualistic sense. The normal life, that is based on the fact that persons are identifiable as being such and such, is never disturbed by that ritualistic & magical use of language.

Grigoris said:

You really have no idea what you are talking about.

If you do not develop bodhicitta you will never get over this desperate clinging to the idea of a permanent "self".

Malcolm wrote:

Sati's heresy is pernicious and hard to kill.

Author: Malcolm

Date: Monday, April 20th, 2020 at 11:29 PM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tatpurusa said:

deleted post....

Malcolm wrote:

To answer the question you quickly deleted, the evidence for Russian meddling is to be found in the Mueller report.

Author: Malcolm

Date: Monday, April 20th, 2020 at 11:31 PM

Title: Re: Greetings from a Zen Pagan

Content:

darumadarling said:

Generally Celtic and Hellenistic influences. There's a small history of Buddhism in Ancient Greece/Alexandrian culture as well

fckw said:

That's not really precise, it was actually the other way round. Maybe there might have been some soldiers coming back from Asia bringing some Buddhist ideas back to ancient Greece (which was a cultural melting pot anyway due to being located on the trade route), but Buddhism never really got a foothold there.

Grigoris said:

Yes it did, but not under the name "Buddhism":

<https://en.wikipedia.org/wiki/Pyrrho>

<https://en.wikipedia.org/wiki/Pyrrhonism>

Most interpretations of the information on Pyrrho's philosophy suggest that he claimed that reality is inherently indeterminate, which, in the view of Pyrrhonism described by Sextus Empiricus, would be considered a negative dogmatic belief.

Malcolm wrote:

This would suggest that Pyrrho was actually influenced by Jains, rather than by Buddhists. Indeterminacy is a key Jain tenet.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 12:01 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Queequeg said:

I've always been taught that it is critical to hear a teaching that has come mouth to ear in an unbroken lineage back to the Buddha. The wisdom of the teacher doesn't matter so much as the conveyance of the teaching accurately. There is even a sense that a teaching could be inert through generations and then find fertile ground in the mind of a worthy student, blossoming beyond the achievements of the intermediate teachers. The echo of the Buddha's Pure and Far Reaching Voice has profound power like that.

Malcolm wrote:

Beyond this, Nāgārjuna points out, that even if the world were devoid of tathāgatas, the nature of reality being what it is, it is possible that someone could discover this. However, this is very rare, like the blossoming of the proverbial udumvara flower.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 12:29 AM

Title: Re: What are you doing about the coronavirus?

Content:

TharpaChodron said:

I still go to work, but I meet my clients and families now via Zoom or the like and everyone is at their homes except me on the calls usually. They say there is much more child abuse, neglect, domestic violence etc going on unreported, and yes, the phones have been eerily quiet.

Planted a bunch of asparagus in the home garden today, garden stores are considered "essential" like grocery stores. My practice remains unimpressive and I still haven't learned French...

Kim O'Hara said:

Much the same here, actually.

The streets are very quiet but lots of people are getting on their bikes for exercise. A lot of people are working or studying from home, or have lost their jobs, or have had their

hours cut. Garden stores are doing well, as are hardware stores, as people find time for stuff around the house.

Me?

I've repainted the laundry and it now isn't unbearably depressing to walk into.
And I'm riding my bike to make up for the fact that the tennis club has been shut down.
But I haven't learned French either.

Kim

TharpaChodron said:

I was supposed to be landing in Paris this Thursday and then driving down to Turin, Italy. Had tickets to La Scala opera in Milan for next week, too. Fortunately, we were able to get everything refunded and will do the trip later. I bought an Italian pasta machine as a small consolation.

Malcolm wrote:

Bummer. we would have been in retreat with Sangye Khandro and Lama Chonam in NZ.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 12:36 AM

Title: Re: Question on Well-wishing thoughts

Content:

AznAquaSp1rit said:

Why should you have "well-wishing thoughts for all beings?"

I find it very hard to practice.

I've become very distrustful of people in general because of the way they've treated me.

I don't wish good thoughts for the people that have wronged me. I wish the opposite.

Past friends that have abandoned me have left me hurting deep inside.

I believe a lot of people I've encountered in my life are inherently selfish and only think of themselves.

What do you recommend that I do?

Malcolm wrote:

Well, are you actually any different than any of them?

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 1:02 AM

Title: Re: Greetings from a Zen Pagan

Content:

Grigoris said:

From the fragments I have read (most of his theory comes to us second-hand) it seems that he was more a type of proto-Madhyamaka.

Academics believe he was influenced by the teachings found in the Atthakavagga Sutta

Nipata. This, of course, does not preclude that he may have been influenced by Jains.

Malcolm wrote:

Well, Gymnosophist (Naked philosophers) was a term which sprang from Greek encounters with Digambara Jains, since they went naked.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 4:48 AM

Title: Re: Mala with Lion-Faced Dakini

Content:

pema tsultrim said:

...

Feel free to PM me an answer if necessary.

Malcolm wrote:

I have never heard this, and I have received several different transmissions of this practice from different Sakya and Nyingma teachers.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 9:13 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

SonamTashi said:

I wouldn't even say they are truly anti-authoritarian. For many of these people it seems they think along the lines of "only my opinion matters." In other words they make themselves the final authority, and are thus extremely authoritarian. It is how some end up Fascists.

PeterC said:

That's a better description. It's the willingness to reject evidence and experience in favor of their own uninformed prejudices that is so dangerous

Malcolm wrote:

John Oliver pointed out something interesting: the right wing media has been preaching for decades that are four sources you cannot trust—the government, the media, scientists, and academics. Doesn't leave much left over, by design.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 9:34 AM

Title: Re: What are you doing about the coronavirus?

Content:

mikenz66 said:

I'm sure some will say that we're a bunch of sheep, and the protesters in Michigan, etc, are fighting for freedom, but, frankly, I'm pleased that our Prime Minister's motto is "Be

strong, be kind."

Malcolm wrote:

Those people are to be pitied. They are so stupid, it's fatal.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 11:18 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tobes said:

The answer to this question is AA Bailey: it was she who gave birth to the notion of a new age. In her work, the esoteric, the occult, the fascistic, the anti-Semitic and the epistemic blindfold all co-emerge.

Malcolm wrote:

Yeah, you are right. But she just expanded upon HPB's racist pseudoscience.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 10:40 PM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tobes said:

The answer to this question is AA Bailey: it was she who gave birth to the notion of a new age. In her work, the esoteric, the occult, the fascistic, the anti-Semitic and the epistemic blindfold all co-emerge.

Malcolm wrote:

Yeah, you are right. But she just expanded upon HPB's racist pseudoscience.

tobes said:

I've had the great misfortune to look into this terrain, and I think there is a profound shift between the two. Blavatsky at least, reads (bizarrely) a whole bunch of texts, from Plato to Shankara, and claims that there is a universal truth through them all. So, with early Theosophy you could be a Hindu, Buddhist, Jew or anything else, and simply read your existing tradition through that lens. A mistake, yes, but one that has reference points in history/reality.

Bailey "channels" all of her material from some entity calling himself "the Tibetan" - and thereby invents an entirely new tradition which replaces all existing traditions, and which has no reference points outside of itself. It is epistemologically, far more dangerous.

Malcolm wrote:

You forget, HPB was in contact with "mahatmas," Masters Koot Humi and Morya, and their disciple Dwaj Khul, supposedly a Tibetan disciple of the former, who make their

first appearance in the Mahatma Letters.

Recall, the Secret Doctrine was supposedly written by Koot Humi and Morya. The Mahatma letters were sent to Sinnet, who wrote "Esoteric Buddhism."

Dwaj Khul is Bailey's "Tibetan."

Interestingly enough, I dug up an article on Bailey written by our very own Nicholas Weeks, who it turns out was a follower of Bailey and Leadbeater from 1970-1985, by his own account.

http://blavatskyarchives.com/In_Theosophys_Shadow_Vanity_Whispers.pdf.

However, you are right, there is a shift into genuine racism in Bailey that is largely absent in Blavatsky, apart from the general 19th century attitudes one might expect in books from that era.

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 11:16 PM

Title: Re: In between Taoism and Buddhism

Content:

PeterC said:

The only issue here is that those are two quite different systems of astrology with different calculation based (solar vs lunar). I've never studied Tibetan astrology so don't know how they are conformed.

Malcolm wrote:

Skar rtsi (stellar calculation) is derived from Kalacakra, and is principally concerned with calendrics, though instructions for horary charts exist, which are not too different from Jyotish and Ptolmeic charts.

'Byung rtsi (elemental calculation) by contrast, in Buddhist sources is credited to Mañjuśrī and Kongtse Trulpey Gyalpo (considered to be identical with Confucius by some Tibetans) and was a terma system introduced in the 11th century. It is credited to Du har nag po, supposedly a Chinese mathematician/astromer who came to Tibetan from China during the imperial period, translated/revealed by an 11th century (?) Tibetan named Khams pa khra mo.

Elemental calculation involves calculating the cyclic relationships between the five phases, wood, fire, earth, metal, and water; the twelve animals; the eight parkhas; and the cycle of sme ba; otherwise known as the magic square of Saturn.

Though the origin of these ideas are nominally Chinese, their treatment in Tibet is distinctly Tibetan, and owes very little to Chinese narratives on the same subjects. For example, in Chinese sources on the cosmic tortoise, there is no description of a tortoise

of the basis, which describes reality in terms familiar to anyone who has received Dzogchen teachings:

"First, out of total nothingness there is the so called "primordially existing or abiding tortoise". And from this arose, or were produced, all the Buddhas of the three times and all the sentient beings of the three realms. The example for that is the void of space, and since the meaning is the dharmadhātu of Samantabhadra, it exists without any coalescence or separation in any of the three times. No head or tail can be seen here, no limbs are shown here, in terms of time, here it abides without abiding. Without grasping to any extremes -- Buddhas and sentient beings are in that; including the dharmakāya, the sambhogakāya, and the nirmanakāya, the emanations of the body, speech, mind, qualities and activities of the Victors, male, female, neuters, moving and resting and so on -- that superior one is called the "abiding tortoise."

Author: Malcolm

Date: Tuesday, April 21st, 2020 at 11:56 PM

Title: Re: What are you doing about the coronavirus?

Content:

TharpaChodron said:

I was supposed to be landing in Paris this Thursday and then driving down to Turin, Italy. Had tickets to La Scala opera in Milan for next week, too. Fortunately, we were able to get everything refunded and will do the trip later. I bought an Italian pasta machine as a small consolation.

Malcolm wrote:

Bummer. we would have been in retreat with Sangye Khandro and Lama Chonam in NZ.

TharpaChodron said:

Total bummer. Praying for a World party in 2021, and not a "Ship of Fools"

Malcolm wrote:

The patriotic covidiot of the Covidocracy ride again:

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 12:25 AM

Title: Re: What are you doing about the coronavirus?

Content:

TharpaChodron said:

Covidiot should have to sign a DNR type of thing to opt out of any emergency medical care if they or their families get sick. Sounds rough, but that's the type of ideology they

live for anyways sooo...

Malcolm wrote:

Yes, we are dealing with the most significant social and political event any of us have ever seen in our lifetimes. Covidiot hysteria is understandable, but dangerous.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 12:30 AM

Title: Western Buddhists and politics

Content:

Sādhaka said:

Nice^ post.

I can't stand the political atmosphere of this forum...

Malcolm wrote:

Thanks.

Most American Buddhists are pretty left-wing. People raised in conservative families are usually Christians, and they rarely leave Christianity for other religions.

Most of the Buddhists with conservative leanings I have run into are ethnically Chinese, and pro-life agendas seem to be the root of their alignment with the GOP in this country.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 12:37 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

<https://www.thenation.com/article/economy/liberate-america-covid/>

Unknown said:

These people are not "patriots." They're punks. They're selfish punks who spent all of their time pre-virus tooting about how they didn't need to contribute to society in the form of taxes, and how they could hold out for years in their doomsday bunkers. But it turns out they couldn't last four weeks without public meeting places and double-ply toilet paper.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:06 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Malcolm wrote:

Some people might believe this, but I don't. You cannot infuse a rock, stick, or even piece of paper with nice calligraphy with the names of buddhas and bodhisattvas with awakening. However, you can certainly generate merit by venerating pieces of paper that contain the names of buddhas, bodhisattvas, and so on, as a substitute for the Buddha in person, because they contain the names of buddhas and bodhisattvas. But infuse the actual paper with awakening? Not a chance.

tkp67 said:

You participate in the east asian forums but doubt the lotus teachings.

Malcolm wrote:

There are people in the EA Buddhist forum, EA Buddhists, who do not follow Nichiren Buddhism in any form at all, who do not hold the Saddharmapundarika Sūtra as the apex of the Buddha's teachings, such as Zen Buddhists, Pure Land Buddhists, and Shingon Buddhists, let alone believe that venerating a beautiful calligraphy by Nichiren is the best way to attain awakening. You seem to myopically believe that only Nichiren Buddhists are East Asian Buddhists.

Do I doubt Nichiren's interpretations? Definitely. But that does not mean I reject the Saddharmapundarika. I just understand it through a different lens than do you.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:08 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tkp67 said:

The reason for this is because I question the benefit of behavior and congruence with Buddhist teachings.

Malcolm wrote:

Before you go around questioning other people's conduct, you should check your own. Then check it again. Then a third time.

After all, dude, you are just an afflicted sentient being wandering around in samsara, just like the rest of us poor schmucks.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:34 AM

Title: Re: Tenth Vow of Amitabha

Content:

Astus said:

In the tenth vow of Amitabha it is stated that beings in Sukhavati will not arouse any clinging/desire (parigraha/貪), not even to their own bodies. It is generally believed that even ordinary beings (prthagjana) may be born there. However, how could an

unenlightened one be free from clinging suddenly?

Malcolm wrote:

Parigraha means "possession" or "property." I don't think this means clinging in the sense you take it to mean. I think it means that beings born there will have no concept of property.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:38 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

FWIW Dzongsar Jamyang Khyentse Rinpoche has written commentary on this sutra.

He does not seem to be as dismissive to the value thereof.

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

Malcolm wrote:

No one here has dismissed the value of the Saddharmapundarika in and of itself. But, to put it in context for you, Saddharmapundarika Sūtra, like all Mahāyāna sūtras, belongs to the causal vehicle, not the result vehicle.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:39 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

none of the traditions, their teachers or their attainments are in-congruent from the buddha field are they?

Malcolm wrote:

What do you mean? Please state what you are trying to say more clearly.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:41 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

tkp67 said:

I will glad to share the experiences that led to such compassion, suffering is an amazing cause.

Malcolm wrote:

Compassion is a good quality. But it does not have the power to remove the afflictions

that result in suffering.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:43 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

none of the traditions, their teachers or their attainments are in-congruent from the buddha field are they?

Malcolm wrote:

What do you mean? Please state what you are trying to say more clearly.

tkp67 said:

pixelization of your display is not in my control

Malcolm wrote:

The incoherence or your statement is not in my control, either. So, either restate what you mean or let it go. It's up to you.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 1:45 AM

Title: Re: Conspiritoriality - the overlap between the New Age and conspiracy beliefs

Content:

tkp67 said:

I will glad to share the experiences that led to such compassion, suffering is an amazing cause.

Malcolm wrote:

Compassion is a good quality. But it does not have the power to remove the afflictions that result in suffering.

tkp67 said:

Have you tried practicing afflictions while having your compassion fully engaged?

Malcolm wrote:

One does not "practice" afflictions.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:11 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

From Shakyamuni's perspective which of his past teachings, teachers and their

contributions are worthy and/or lacking worth?

Malcolm wrote:

I can't speak from Śākyamuni's perspective, and neither can you. We can only speak from our own perspective.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:16 AM

Title: Re: In between Taoism and Buddhism

Content:

Toenail said:

I am western and right wing and Buddhist. I know many other right wing western Buddhists my age. Americans Buddhists are pretty much like the cliché of Californian people, flip flop wearing, 100k in student debt for a gender degree etc, vegan with anemia etc. Us European Buddhists are more sensible and we seem to have more discriminate wisdom to reflect for ourselves and decide then what is right and what is wrong.

Malcolm wrote:

Unless you are an out and out fascist ala AdF, National Front, etc., your "right wing" is somewhere to the left of Bernie Sanders.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:19 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

From Shakyamuni's perspective which of his past teachings, teachers and their contributions are worthy and/or lacking worth?

Malcolm wrote:

I can't speak from Śākyamuni's perspective, and neither can you. We can only speak from our own perspective.

tkp67 said:

In the East Asian tradition of Nichiren Buddhism contemplating that perspective isn't discouraged and to make the teachings as inaccessible or beyond approach is not appropriate.

Malcolm wrote:

You can contemplate what you imagine the Buddha's perspective to be all you want, but it won't make that perspective your perspective unless or until you have attained full buddhahood yourself and possess that knowledge for yourself. In the meantime, there are many, many teachings of the Buddha in sūtra and tantra. Trying to master them all is impossible, so it is better to pick your poison and stay with it.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:27 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Queequeg said:

What are you talking about?

Malcolm wrote:

Fledgling shakubaku. it's really cute.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:33 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

Or the word buddha has several designations. The context of my use is as first human sapien to establish Buddhist teachings for our sapient population. Do you understand why this is significant? Shakyamuni refereed to himself using one word in many context.

Queequeg said:

Then that is certainly your own view. That does not align with the description of Shakyamuni in the Lotus, or any Buddhist text. Sounds like some sort of "Secular Buddhist" teaching, if anything.

tkp67 said:

Shakyamuni wasn't the first human on earth to found buddhist teachings that have been spread globally?

Malcolm wrote:

No, there have been many buddhas on earth in the past.

tkp67 said:

You made a public declaration about your Nichiren practice, not I.

Malcolm wrote:

No, he made a statement about belonging to a group, not about what he does in his living room.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:36 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Queequeg said:

What are you talking about?

Malcolm wrote:

Fledgling shakubaku. it's really cute.

tkp67 said:

Is this the fruit of the tradition you practice? or is it simply a rise of self?

Malcolm wrote:

Awww...still with the baby shakubaku. It reminds me of this:

Except she is better at her thing than you are at yours.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:55 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

yes but they didn't propagate teachings world wide.

Malcolm wrote:

Sure they did.

tkp67 said:

Are you saying your tradition has a different designation for world honored one? Is Shakyamuni less important according to your teachings?

Malcolm wrote:

Śākyamuni Buddha is the present supreme nirmanakāya, so very important. But he is but the fourth of the 1001 buddhas of the Bhadrakalpa.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 2:58 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

Where have I rated your tradition in regards to my own? I have not. You are projecting that.

Malcolm wrote:

I did not say that you had rated my tradition. I was speaking to your evangelical impulses.

tkp67 said:

The only superiority in Nichiren's eyes was in propagation. I have not engaged a discussion in ranking traditions in regards to superiority of propagation.

Malcolm wrote:

Buddhadharma cannot be propagated. If someone does not have the karma to have a precious human birth with the 18 freedoms and endowments, they will never take refuge, let alone enter the many different paths of Dharma available to them. As they say, you can lead a horse to water, but you cannot force it to drink.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 3:01 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

So you are declaring I am incorrect in saying Shayamuni is the world founder of Buddhism? If I am this is wrong view.

Malcolm wrote:

There existed, during the time of Śākyamuni Buddha, and beyond, monastics who belonged to Krakkuchanda's order of monks. So, yes, you are wrong in asserting that Śākyamuni Buddha was the founder of Buddhism in this world.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 3:36 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

So you are declaring I am incorrect in saying Shayamuni is the world founder of Buddhism? If I am this is wrong view.

Can you provide a citation please?

SonamTashi said:

The world goes through stages of the dharma arising when a Supreme Nirmanakaya Buddha appears and teaches, the dharma declining after the Buddha enters paranirvana, and the dharma eventually disappearing. This has happened many times, and Shakyamuni was simply the most recent to turn the wheel of dharma. So he is the founder of Buddhism in our time, but many other Supreme Nirmanakaya Buddhas have "founded" Buddhism in the past. I can find a citation if you want me to, but this is Buddhism 101.

tkp67 said:

and mayahana 101 would have him as the buddha of the lotus, the most important aspect of this conversation and a primary sutra of East Asian traditions.

Malcolm wrote:

No. Mahāyāna 101 portrays Śākyamuni Buddha as this epoch's supreme nirmanakāya, but not the buddha of a particular sūtra or set of sūtras.

However, the primacy of the Lotus Sūtra is merely a religious belief some Buddhists in Japan hold. Not everyone holds that belief, not even in East Asian Buddhism, despite the Lotus Sūtra being regarded as an important sūtra in all Mahāyāna traditions.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 3:57 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

Malcolm wrote:

Krakkuchanda's order of monks

Queequeg said:

Just did a search for this but not much information... can you recommend a source to learn more about this?

Malcolm wrote:

I might have the wrong Buddha. Kanakamuni etc. It is something I read a long time ago. forgot where, but the salient point is the assertion in a traditional source that there was a survival of a past buddha's sangha into our age.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 4:08 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

and mayahana 101 would have him as the buddha of the lotus, the most important aspect of this conversation and a primary sutra of East Asian traditions.

Malcolm wrote:

No. Mahāyāna 101 portrays Śākyamuni Buddha as this epoch's supreme nirmanakāya, but not the buddha of a particular sūtra or set of sūtras.

However, the primacy of the Lotus Sūtra is merely a religious belief some Buddhists in Japan hold. Not everyone holds that belief, not even in East Asian Buddhism, despite the Lotus Sūtra being regarded as an important sūtra in all Mahāyāna traditions.

tkp67 said:

He is the world honored one at the assembly of the Lotus. The Lotus itself illustrates as much.

Its importance cannot be understated.

Malcolm wrote:

He is the "world honored one" in all the sūtras. So?

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 4:26 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

He is the world honored one at the assembly of the Lotus. The Lotus itself illustrates as much.

Its importance cannot be understated.

Malcolm wrote:

He is the "world honored one" in all the sūtras. So?

tkp67 said:

Origin of cause for all sentient beings. He is the one that proclaims to the world in the Lotus Sutra the buddhas desire for all sentient beings to be enlightened. His enlightenment and what it encompasses is what this sutra represents.

Malcolm wrote:

The Buddha proclaims his wish for all sentient beings to attain full awakening in many Mahāyāna Sūtras, not only the Lotus Sūtra. And further, states in many Mahāyāna sūtras that all sentient beings will attain full awakening, sooner or later.

tkp67 said:

You seem to find it an inferior position to dedicate one's life to the world honored one. Perhaps it is my perception but perhaps this is the case. If this is the case perhaps you can tell me where I am failing in my practice by taking refuge in Shakyamuni Buddha, the world honored one of the Lotus Sutra.

Malcolm wrote:

Everyone who takes refuge in the Three Jewels takes refuge in the Buddha, specifically, during this age, Śākyamuni Buddha.

tkp67 said:

Perhaps you could explain why you feel so motivated to challenge it since it is not in contest with any other teaching, just veneration and prostration to the buddha I feel indebted to.

Malcolm wrote:

We all feel devotion towards Śākyamuni Buddha. You do not have the market cornered on that.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 5:29 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

Maybe you could explain to me what I am missing.

Malcolm wrote:

Well, for one thing you are missing the fact that this thread was moved into general Mahāyāna.

And the second is thing you are missing is the necessity for a teacher, to properly study and practice the Dharma. You cannot learn Dharma from a book. It just isn't possible.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 6:37 AM

Title: Re: In between Taoism and Buddhism

Content:

PeterC said:

Thanks Malcolm - interesting

Malcolm wrote:

The origin of gto rites are also attributed to Mañjuśrī, as well as sa dbyad, literally, "examining the earth."

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 9:04 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

[

And the second is thing you are missing is the necessity for a teacher, to properly study and practice the Dharma. You cannot learn Dharma from a book. It just isn't possible. If it was impossible to be liberated without a human teacher then how is there such a thing as a pratyekabuddha?

Malcolm wrote:

pratyekabuddhas are practitioners, who, under the tutelage of a buddha, aspire to awaken in a future birth as pratyekabuddhas. Thus, also pratyekabuddhas necessarily have teachers, as do those never returners who attain the result arhatship in the five pure abodes in their next birth.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 9:08 AM

Title: Re: In between Taoism and Buddhism

Content:

PeterC said:

Thanks Malcolm - interesting

Malcolm wrote:

The origin of gto rites are also attributed to Mañjuśrī, as well as sa dbyad, literally, "examining the earth."

PeterC said:

I'm curious about the kongtse trulpey gyalpo attribution. Was this a historical figure, or is it just a generic placeholder for an unidentified human origin? The identification of this with Confucius has to be spurious, he has no major attributed texts on this topic (he limited himself to moralizing vacuities)

Malcolm wrote:

There are a number points a view, if you run a search on kong rtse 'prul pa'i' rgyal Po on academia.com, you turn up articles, also the same articles will come up if run a search on "gto".

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 10:17 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

[

If it was impossible to be liberated without a human teacher then how is there such a thing as a pratyekabuddha?

Malcolm wrote:

pratyekabuddhas are practitioners, who, under the tutelage of a buddha, aspire to awaken in a future birth as pratyekabuddhas. Thus, also pratyekabuddhas necessarily have teachers, as do those never returners who attain the result arhatship in the five pure abodes in their next birth.

tkp67 said:

I guess I am misunderstanding the variety of interpretation.

In Mahayana teachings

In the 4th century Mahāyāna abhidharma work Abhidharmasamuccaya, Asaṅga describes those who follow the Śrāvaka Vehicle (Skt. śrāvakayānika). These people are described as having weak faculties, following the Śrāvaka Dharma, utilizing the Śrāvaka Piṭaka, being set on their own liberation, and cultivating detachment in order to attain liberation.[3] While those in the Pratyekabuddha Vehicle (Skt. pratyekabuddhayānika) are portrayed as also utilizing the Śrāvaka Piṭaka, they are said to have medium faculties, to follow the Pratyekabuddha Dharma, and to be set on their own personal enlightenment.[3] Finally, those in the Mahāyāna (Skt. mahāyānika) are portrayed as utilizing the Bodhisattva Piṭaka, as having sharp faculties, following the Bodhisattva Dharma, and set on the perfection and liberation of all beings, and the attainment of complete enlightenment.[3]

---> <https://en.wikipedia.org/wiki/Pratyekabuddhay%C4%81na>

Malcolm wrote:

Yes, this does not contradict what I said above.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 7:59 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

I guess I am misunderstanding the variety of interpretation.

In Mahayana teachings

In the 4th century Mahāyāna abhidharma work Abhidharmasamuccaya, Asaṅga describes those who follow the Śrāvaka Vehicle (Skt. śrāvakayanika). These people are described as having weak faculties, following the Śrāvaka Dharma, utilizing the Śrāvaka Piṭaka, being set on their own liberation, and cultivating detachment in order to attain liberation.[3] While those in the Pratyekabuddha Vehicle (Skt. pratyekabuddhayānika) are portrayed as also utilizing the Śrāvaka Piṭaka, they are said to have medium faculties, to follow the Pratyekabuddha Dharma, and to be set on their own personal enlightenment.[3] Finally, those in the Mahāyāna (Skt. mahāyānika) are portrayed as utilizing the Bodhisattva Piṭaka, as having sharp faculties, following the Bodhisattva Dharma, and set on the perfection and liberation of all beings, and the attainment of complete enlightenment.[3]

---> <https://en.wikipedia.org/wiki/Pratyekabuddhay%C4%81na>

Malcolm wrote:

Yes, this does not contradict what I said above.

tkp67 said:

The Sravaka Dharma, utilizing the Sravaka Pitaka does not imply they learned from a living human teacher. I did not include the word living as it seemed implied but I do realize it was not clarified.

Malcolm wrote:

Well, considering that the sutras were not written down until three hundred years after the Buddha's nirvana...

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 8:04 PM

Title: Re: Are there Chan (Zen) texts that were actually composed during the Tang dynasty?

Content:

Dgj said:

Scholarship shows most purported Tang Chan (Zen) texts are products of the Song dynasty.

Are there any Tang Chan (Zen) texts that were written during that dynasty?

Malcolm wrote:

Definitely, since one can positively date chan texts by their translation and composition in Tibetan.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 10:17 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

The Sravaka Dharma, utilizing the Sravaka Pitaka does not imply they learned from a living human teacher. I did not include the word living as it seemed implied but I do realize it was not clarified.

Malcolm wrote:

Well, considering that the sutras were not written down until three hundred years after the Buddha's nirvana...

tkp67 said:

Excellent point!

I will assume that memorizing and relaying the contents of a sutra alone does not equate to the status of teacher, correct?

Malcolm wrote:

You would have had to have heard the sūtra from a teacher, that was the point. And, as Q has pointed out to you already, the role of the teacher is clearly laid out in the Lotus Sūtra, among many others.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 10:19 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

Ringu Tulku Rinpoche: First of all, it is very important to understand that from a Buddhist point of view, there is no one and only way or method that is right. It depends on each person. There are said to be people who can learn everything by themselves, without a teacher. They are called Pratyeka-buddha type of people-“solitary awakened ones.”

Malcolm wrote:

Again, pratyekabuddhas are those who, under the tutelage of a buddha, aspire to attain awakening during a time when no samyaksambuddha's dispensation is current in the world. They do not teach, nor do they benefit beings with the Dharma, though they may benefit beings with mundane instructions.

Author: Malcolm

Date: Wednesday, April 22nd, 2020 at 11:28 PM

Title: Re: Can Shikantaza be done "wrong", or is an attempt at it automatically successful?

Content:

Meido said:

It needs to be grasped under a teacher who can demonstrate that state.

Malcolm wrote:

Excellent post.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 1:18 AM

Title: Re: Karma in the animal realm?

Content:

Queequeg said:

We're likely to fall down into them when this life expires, unless we undertake extraordinary efforts in this life.

Malcolm wrote:

Or you have the fortune of meeting the teaching of the Great Perfection (Dzogchen).

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 1:46 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

It does defy reason that the east asian schools extrapolated never before revealed teachings derived from the sutras while arguing one cannot learn from them.

Malcolm wrote:

Buddhadharma is an oral tradition. Books merely support that oral tradition; but they can never replace it.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 2:04 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

It does defy reason that the east asian schools extrapolated never before revealed teachings derived from the sutras while arguing one cannot learn from them.

Malcolm wrote:

Buddhadharma is an oral tradition. Books merely support that oral tradition; but they can never replace it.

javier.espinoza.t said:

dear Malcolm, do i need lung for reading a sutra or chanting a dharani?

Malcolm wrote:

As for sūtra, no; as for dhāraṇis, it depends on the source.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 3:33 AM

Title: Re: Karma in the animal realm?

Content:

Queequeg said:

We're likely to fall down into them when this life expires, unless we undertake extraordinary efforts in this life.

Malcolm wrote:

Or you have the fortune of meeting the teaching of the Great Perfection (Dzogchen).

Grigoris said:

You can meet a thousand teachers and not learn, understand or realise a single syllable of their teachings.

Malcolm wrote:

Nevertheless, if even just meeting the Great Perfection teaching, one has devotion to it, this will put an end to rebirth in lower realms. as Vimalamitra states, in The Threaded String of Pearls (Smith, Wisdom, 2020):

"Even without hearing, seeing, or understanding this tantra, a devoted person will become accomplished merely by wearing it; it is like nāgas who are unable to harm a person that wears the nāga-taming jewel."

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 3:35 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

what do you make of the following:

When the Paccekabuddhas heard what the devas had said, they all rose up into space and spoke these stanzas: 'At the time when Buddhas have not yet appeared, This place is a noble and sacred dwelling, For Paccekabuddhas who have awakened on their own,

And always dwell on this mountain. This is called the Mount of Seers, Dwelled on by Paccekabuddhas, By seers and arahants, At no time is it bereft of them'.
Paccekabuddhas in the Isigili-sutta and its Ekottarika-āgama Parallel By Bhikkhu Anālayo

Malcolm wrote:

Pratyekabuddhas are those, who, under the tutelage of a samyaksambuddha, aspire to awaken as pratyekabuddhas in a time when there is no dispensation of a samyaksambuddha.

In other words, in order to become a prayekabuddha, one must generate the bodhicitta of a pratyekabuddha. That means first one must have understood what a pratyekabuddha is, and that will only be understood at the feet of the teacher.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 5:05 AM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

what do you make of the following:

Paccekabuddhas in the Isigili-sutta and its Ekottarika-āgama Parallel By Bhikkhu Anālayo

Malcolm wrote:

Pratyekabuddhas are those, who, under the tutelage of a samyaksambuddha, aspire to awaken as pratyekabuddhas in a time when there is no dispensation of a samyaksambuddha.

In other words, in order to become a prayekabuddha, one must generate the bodhicitta of a pratyekabuddha. That means first one must have understood what a pratyekabuddha is, and that will only be understood at the feet of the teacher.

tkp67 said:

That is not what the sutta says. The sutta states "when Buddhas have not yet appeared"

At the time when Buddhas have not yet appeared This place is a noble and sacred dwelling, For Paccekabuddhas who have awakened on their own

Recall my question, "did the pratyekabuddha require a living human teacher?" That is in context to the very existence in which they achieved liberation.

Malcolm wrote:

In order to become a śrāvaka, pratyekabuddha, or a samyaksambuddha, one must first generate the bodhicitta of a śrāvaka, pratyekabuddha, or a samyaksambuddha. In order to generate that bodhicitta, one must have a teacher under whom one generates that bodhicitta. For example, Śākyamuni generated the bodhicitta to become a buddha under Dipamkāra Buddha. Pratyekabuddhas are not like mushrooms that spring up in a field after a thunder storm, without any apparent cause.

For example, the Subāhuparipṛcchā sūtra states:

"The vehicle of those of medium devotion, of medium capacity, who enjoy solitude, who err on the side of personal benefit, who are diligent in concentration and equipoise, and aspire to their own awakening is called the pratyekabuddhayāna...adherents of the pratyekabuddhayāna are dedicated to perfecting the pratyekabuddhayāna now and in the future."

The Daśacakrakṣitigarbha sūtra states:

Because the tathāgata is compassionate, sometimes he explains the dharma of the śrāvakayāna, sometimes he explains the dharma of the pratyekabuddhayāna, sometimes he explains the dharma of the unsurpassed yāna, and therefore, by the power of aspiration and by the power of the kalyānamitra, all misdeeds that are a result of negative actions are purified, and some obtain the result of the śrāvakayāna, some obtain nirvana through the pratyekabuddhayāna, and some realize the meaning of the extremely vast, unsurpassed yāna.

So this should put to rest the question of whether or not pratyekabuddhas have teachers, since they clearly do have teachers, here called kalyānamitras.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 11:22 AM

Title: Re: Karma in the animal realm?

Content:

Wayfarer said:

It is nevertheless the case that karma is a consequence of intentional or volitional action. I too find it hard to imagine how animals, especially lower animals, engage in intentional actions (although the Frans de Waal book mentioned above might help make that clear).

Malcolm wrote:

All minds in the desire realm are accompanied by the mental factor of volition (cetana).

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 12:05 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

jmlee369 said:

Actually it does, hence the instruction "even if you heard a single line of verse..." In the Tibetan traditions at least, when you receive the oral transmission of a sutra, commentary or even a single mantra from someone then that person should be considered your teacher.

In the early monastic communities, one of the primary roles of your acarya was to teach you sutra recitation and memorisation.

PeterC said:

Just to expand on that. It was rarely the case in early monastic communities that you could go into a library, pick up a sutra and read it. First you would have to actually *be* in the library, and since libraries were rare and important things, that didn't happen for casual visitors. Second, if you came across a sutra you didn't know, you would not just request to read it or copy it, you would ask for it to be explained. The biographies of the Chinese pilgrims to India described this process - and indeed they have descriptions of the translation process which show that commentary was being shared in that process too (this is perhaps intuitively obvious - how else would you make a half-decent translation). Of course it's possible that a monk could come across a text that had been forgotten and read it de novo, but that person wouldn't be a complete newcomer with no knowledge of the Dharma, they would be someone who had enough knowledge to even be in the library looking for documents in the first place. The ability to obtain a text and read it without any accompanying explanation is a very modern thing. The question of whether that's a valid way to learn the Dharma wouldn't even have occurred to most people a generation ago, because why would you do that if you were able to get an explanation from someone?

Malcolm wrote:

Indeed, we take literacy for granted. But in premodern times literacy rates were very low everywhere in the world.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 10:17 PM

Title: Re: Do a teacher is needed for practicing Mahayana?

Content:

tkp67 said:

It is true that pratyekabuddhas are said to be able to achieve liberation by themselves; but the fact that they have no spiritual teacher in their present life does not mean they did not have one in the past. Pratyekabuddhas, indeed, attend spiritual teachers and receive their teachings over countless lives.

- Dilgo Khyentse Rinpoche - The Heart of Compassion - Shambhala Publications

Malcolm wrote:

My answer and Dilgo Khyentse's answer are the same. Not sure why you have trouble understanding that.

Author: Malcolm

Date: Thursday, April 23rd, 2020 at 10:42 PM

Title: Re: Soul Integration

Content:

jmlee369 said:

I have found Master Hsuan Hua uses skilfull means to say unusual things during some of his teachings.

Caoimhghín said:

Yes, like his skillful means when he taught that homosexuals are practitioners of an ancient secret religion that is only revealing itself in this present day.

Malcolm wrote:

Well, it was pretty secret, under the name "closeted."

Author: Malcolm

Date: Friday, April 24th, 2020 at 1:21 AM

Title: Re: Western Buddhists and politics

Content:

Tiago Simões said:

Ah yes, right wing parties, the shiny beacons of equality and equal rights

Malcolm wrote:

Well, equality in western democracies have always been erected on the structural foundation of inequality; in other words, the inequality of others is essential to ones' own rights and equality. This is the dirty little secret of western democracies.

We see this kind of rhetoric quite often in discourse around the institution of slavery in the US prior to the civil war, and later, during the civil rights movements, where equal rights for black people in the Jim Crow states, it was argued, deprived southern whites of their equal rights.

Author: Malcolm

Date: Friday, April 24th, 2020 at 11:53 AM

Title: Re: Karma in the animal realm?

Content:

Wayfarer said:

It is nevertheless the case that karma is a consequence of intentional or volitional

action. I too find it hard to imagine how animals, especially lower animals, engage in intentional actions (although the Frans de Waal book mentioned above might help make that clear).

Malcolm wrote:

All minds in the desire realm are accompanied by the mental factor of volition (cetana).

Wayfarer said:

But in lizards and fish it must be rudimentary. Are such beings capable of intentional acts?

Isn't the significance of human birth ('this precious human birth') because humans are able to understand and respond to the dharma, whereas animals are not?

Malcolm wrote:

Volition is action, rudimentary or not.

Author: Malcolm

Date: Friday, April 24th, 2020 at 12:35 PM

Title: Re: Western Buddhists and politics

Content:

smcj said:

Whether you're left or right, if you're talking about politics you're talking about samsara.

That's okay of course. But as Dharma people we have the possible additional perspective that politics is just karma working itself out as interdependent causes and conditions.

Malcolm wrote:

Karma being ripened and karma being created...

Author: Malcolm

Date: Friday, April 24th, 2020 at 8:21 PM

Title: Re: Soul Integration

Content:

Malcolm wrote:

Well, it was pretty secret, under the name "closeted."

Caoimhghín said:

Which is, I'm pretty sure, a turn of phrase from the 1950s or something.

Watch out, the ancient secret religion is lurking.....

Whenever there's powerful globalist homosexual cabal myths, I almost wish they were true.

I would love to be part of a secret cabal bent on offending heaven so much it unleashes a global flood or something, killing everyone. #teamflood

Malcolm wrote:

It is all true, Jews, homosexuals, Hollywood, bill gates
, Soros, 5G, reptilians, the lot....the truth is still out there. Oh and pizzagate...

Author: Malcolm

Date: Friday, April 24th, 2020 at 11:55 PM

Title: Re: First rate translators in non-English European languages

Content:

SkyDragon3 said:

It seems my question was not clear.

I am aware there are existing English translations of the texts I mentioned, but there seems some debate as to the accuracy of the translations. From forums here and elsewhere I have read that new translations are being prepared for some of these texts and I assume this is because previous translations lack something necessary for students to comprehend the texts and benefit fully from them. If this is not the case, then why are new translations being prepared?

Perhaps this is the wrong forum to pursue this question, but as an English speaker only, this is of interest to me.

When I first began to read Buddhist sutras in English the translations I read were almost incomprehensible to me. They had been made by asian translators I believe and presented great difficulties for an English reader. I am aware of the value of a good translator, who fully comprehends the western mind and use of language.

Malcolm wrote:

As a well-published translator of Great Perfection material (five books), I can be quite frank about the fact that we are in the infancy of translating these texts. We all try to do our best, and and we all realize there is a long way to go. We all try no to be too harsh with each other, because we are all in the same boat.

There are three important factors to look for in a Great Perfection translation, which is very hard to evaluate for those who do not know Tibetan: is the translator's Tibetan grammar solid? Have the translations been peer reviewed? In general, one is not going to find peer-reviewed translations that are self-published on Amazon and elsewhere. Finally, does the translator have practical experience as well as the necessary Buddhist training both within the Great Perfection tradition itself and general Buddhist philosophy? Who are their teachers? What transmission have they received?

All of the texts we are translating now will have to be translated again 50 years. But for now, we do our best, because we are trying to help people attain buddhahood, not

make a living off of book sales (if that was the goal, we would have all starved to death long ago).

Author: Malcolm

Date: Saturday, April 25th, 2020 at 12:07 AM

Title: Re: Soul Integration

Content:

Grigoris said:

Nobody is grasping at emptiness, you are failing to see the empty nature of self and people are trying to point it out to you.

PadmaVonSamba said:

When Nagarjuna and others refer to “grasping at emptiness” it means failing to go beyond the duality of emptiness/non-emptiness, and regarding emptiness as a “thing” in itself.

As HHDL points out in Essence of The Heart Sutra, emptiness is not a thing in itself.

Emptiness can only be discussed in terms of describing phenomena as being empty (of intrinsic existence).

Grigoris said:

In the Lankavatara Sutra they talk about the "Emptiness of Emptiness".

Malcolm wrote:

And in the PP sūtrsd and a whole bunch of other places.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 2:09 AM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Sādhaka said:

The three main Gunas in diet being given such importance seems to be an more recent addition to Ayurveda, no?

Malcolm wrote:

No. Actually, the earliest Ayurvedic text we have, the Carakasamhita, is also the earliest source for Samkhya philosophy that we have.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 2:13 AM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Sunrise said:

I'm not an expert, but from what I've read the Sattvic diet's purpose is to lead to higher consciousness and make meditation easier. It's a diet designed to aid meditators by cultivating more sattva quality. Ayurveda is more medicinal, and looks at an individual's constitution and tries to correct imbalances. It's more focused on an individual's needs.

Malcolm wrote:

Speaking as someone who has trained extensively in Tibetan Medicine and Ayurveda, one has to be very careful with sattvic diets. Most people cannot do a pure sattvic diet, because in many cases it will lead to vatta aggravation. Also recall, that milk, ghee, honey, and so on, are also part of a sattvic diet. Many people try to a vegan version of this and really damage their health. Seen it with my own eyes, more than once. In general, most people need to have also a little tamasic food, for grounding, and rajasic food for energy.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 2:47 AM

Title: Re: new biography of Je Rinpoche

Content:

n8pee said:

some have suggested a more than casual brush.....

I'd be curious to hear more on this as the biography just mentions that Tsongkhapa didn't seem to be influenced in any way. As a Gelug student who has never received any type of Dzogchen teaching, it is an interesting subject.

Malcolm wrote:

The very first work in Tsongkhapa's collected works, after his biography, is a text on Dzogchen.

https://www.tbrc.org/#library_work_ViewByOutline-O4CZ191564CZ227640%7CW22109

Author: Malcolm

Date: Saturday, April 25th, 2020 at 2:51 AM

Title: Re: Lama Surya Das walks into Town Bagel in Massapequa and says...

Content:

Queequeg said:

"Make me one with everything."

What Would Happen If Everyone Truly Believed Everything Is One?

[https://blogs.scientificamerican.com/beautiful-minds/what-would-happen-if-everyone-truly-believed-everything-is-](https://blogs.scientificamerican.com/beautiful-minds/what-would-happen-if-everyone-truly-believed-everything-is-one/?fbclid=IwAR189MRfaXasYUPz_r4gVAcCDeUSc6iBKrk48abt52qzd7rCHiGQoJAXk3)

[one/?fbclid=IwAR189MRfaXasYUPz_r4gVAcCDeUSc6iBKrk48abt52qzd7rCHiGQoJAXk3](https://blogs.scientificamerican.com/beautiful-minds/what-would-happen-if-everyone-truly-believed-everything-is-one/?fbclid=IwAR189MRfaXasYUPz_r4gVAcCDeUSc6iBKrk48abt52qzd7rCHiGQoJAXk3)

The actual study is behind a pay wall, but basically, if you believe everything is really one, you tend to be a better (morally/ethically speaking, IMO) person.

They made up a scale to determine how much a person believes in one-ness:

1. Beyond surface appearances, everything is fundamentally one.
2. Although many seemingly separate things exist, they all are part of the same whole.
3. At the most basic level of reality, everything is one.
4. The separation among individual things is an illusion; in reality everything is one.
5. Everything is composed of the same basic substance, whether one thinks of it as spirit, consciousness, quantum processes, or whatever.
6. The same basic essence permeates everything that exists.

As I read those, I wondered which one accorded with a Mahayana view. I don't think any of those accords with Emptiness/Dependent Origination...

Malcolm wrote:

No, since we believe everything is an illusion.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 10:02 AM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Grigoris said:

Raw milk is dangerous. It is best to boil it before drinking unless you want to risk tuberculosis, diphtheria, typhoid, and/or streptococcal infections.

Malcolm wrote:

Maybe in a developing nation, but not where I live. I was raised on it. And would never hesitate to drink it in New England.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 10:03 AM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Sādhaka said:

Perhaps not; or, maybe not in and of itself necessarily.

The point I'm trying to drive here is that milk should only be heated once; and that is reason enough to buy it raw, meaning that when you go to heat it, that will be its first time of ever having been heated.

I'm quite sure that Ayurveda says to not reheat milk, nor any other food for that matter.

Malcolm wrote:

In general, leftovers are considered tamasic. But as I said, a little tamas is not a bad

thing.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 9:30 PM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Grigoris said:

Raw milk is dangerous. It is best to boil it before drinking unless you want to risk tuberculosis, diphtheria, typhoid, and/or streptococcal infections.

Malcolm wrote:

Maybe in a developing nation, but not where I live. I was raised on it. And would never hesitate to drink it in New England.

Grigoris said:

You are vaccinated.

Malcolm wrote:

Well, no, that's not it. I just know the farmers and the farms where it can be procured.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 9:36 PM

Title: Re: Tibetan Lamas and wealth

Content:

shankara said:

It's all in the biography by Tsangyon Heruka.

Malcolm wrote:

Which is almost entirely fictional.

Author: Malcolm

Date: Saturday, April 25th, 2020 at 11:57 PM

Title: Re: Soul Integration

Content:

jmlee369 said:

This is all to say, I am a bit weary every time people take issue with Master Hsuan Hua for some passing eccentric statement of his, rather than looking at the vast amounts of plain, standard Dharma teachings that he gave.

Malcolm wrote:

His eccentric statement in this regard is something which does not correspond to the Dharma, so it should be noted, and ignored. It does not mean everything else he ever said in his life lacked value.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 12:36 AM

Title: Re: new biography of Je Rinpoche

Content:

n8pee said:

Here is an old thread on the subject:

[viewtopic.php?t=3483](#)

That was an interesting rabbit hole, though I certainly do not wish to re-hash any of that debate in this thread. I do think we can all agree that Tsongkhapa was a genius as well as an incredible yogi.

In my sangha, it was always interesting to hear my guru address those that associated Dzogchen as a 'shortcut', as though there was no need to spend so much time with the generation/completion stage practices. Perhaps this is the case? Of course as we all know there are so many different paths based on the predispositions and abilities of practitioners.

Malcolm wrote:

Dzogchen, while a secret mantra path, since it is dependent on empowerments and its practice involves the vajra body, is not a path of creation and completion. Creation and completion can be used by Dzogchen practitioners, but it is not the path of Dzogchen. Dzogchen has a different approach.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 12:46 AM

Title: Re: Renewable Energy

Content:

Nemo said:

Green energy is utter bullshit. Who knew?

Malcolm wrote:

It is not utter bullshit, but there are a lot of problems with it:

Alternative-energy technologies don't clean the air. They don't clean the water. They don't protect wildlife. They don't support human rights. They don't improve neighborhoods. They don't strengthen democracy. They don't regulate themselves. They don't lower atmospheric carbon dioxide. They don't reduce consumption.

They produce power.

That power can lead to durable benefits, but only given the appropriate context. Ultimately, it's not a question of whether American society possesses the technological prowess to construct an alternative-energy nation. The real question is the reverse. Do we have a society capable of being powered by alternative energy? The answer today is clearly no.

But we can change that.

Future environmentalists will drop solar, wind, biofuels, nuclear, hydrogen, and hybrids to focus instead on women's rights, consumer culture, walkable neighborhoods, military spending, zoning, health care, wealth disparities, citizen governance, economic reform, and democratic institutions.

Ozzie Zehner. *Green Illusions: The Dirty Secrets of Clean Energy and the Future of Environmentalism* (Kindle Locations 3409-3414). Kindle Edition.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 4:57 AM

Title: Re: Soul Integration

Content:

PadmaVonSamba said:

This conversation has drifted away from a discussion of "soul splitting" to one about Master Hua and then specifically to what he has taught regarding homosexuality.

tingdzin said:

Yes, this thread cries out for moderator attention.

Also, as I and others have said many times before, a narrow equivalence of "authentic" and "Indian" Buddhist material is neither historically reasonable nor logically justifiable. If anyone would like to discuss this, though, please start a different thread.

Malcolm wrote:

Sure it is. It is both historically reasonable and logically justifiable. Otherwise, it is Humpty Dumpty Dharma:

'When I use a word,' Humpty Dumpty said in rather a scornful tone, 'it means just what I choose it to mean—neither more nor less.'

'The question is,' said Alice, 'whether you can make words mean different things—that's all.'

'The question is,' said Humpty Dumpty, 'which is to be master—that's all'

Author: Malcolm

Date: Sunday, April 26th, 2020 at 5:08 AM

Title: Re: Renewable Energy

Content:

Nemo said:

I can do it all on renewables except heat and transport.

Malcolm wrote:

Right.

Nemo said:

But many of the things I buy, including solar panels, have insanely huge energy inputs and have limited lifespans.

Malcolm wrote:

Right.

Nemo said:

I'm getting very tired of their being only 2 allowable views on every subject.

Malcolm wrote:

That's the price one pays for living in a society where the market is worshipped to the extent that people have convinced themselves it is intelligent. No one can rationally choose energy options for themselves, just like they cannot price doctors and health care. These things are not like vacuums and cars, commodities about which one can make rational economic choices for oneself.

Nemo said:

Heat and transport are only 70 to 85% of my annual energy usage and I've spent a fortune. You can't get there from here. Other than building your own hydroelectric dam it doesn't work.

Malcolm wrote:

Yes, and meanwhile, oil isn't moving at all. The entire energy industry is looking at a major disruption, from which recovery may be impossible. For example, in your neck of the woods:

<https://oilprice.com/Energy/Oil-Prices/0-Oil-Forces-Canada-To-Shut-Down-Crude-Production.html>

Nemo said:

Steam-driven oil sands production, also called steam-assisted gravity drainage, involves injecting steam into an oil sands deposit to melt the bitumen and make it flow up the well. To ensure long-term production, the temperature and pressure at such sites must be maintained at a certain level. Disruption, Reuters explains, could result in permanent damage, which would translate into a permanent loss of production.

Yet Western Canadian Select, the heavy oil benchmark of Canada, has been trading below \$10 for about ten days now, with a temporary spike to \$10.13 a barrel last Thursday. At the time of writing, WSC was trading at \$-0.01 a barrel.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 10:58 AM

Title: Re: Renewable Energy

Content:

Nemo said:

... Total extraction costs for tar sand oil is about 73\$ a barrel after massive layoffs and automation. They have been borrowing massively since 2008 telling the banks 100\$ a barrel oil was normal. This year so much of that paper comes due Russia and Saudi have decided to bankrupt them. I'm happy that part of our economy and history will soon be dead.

Kim O'Hara said:

More generally and in the longer term, all renewables need to do is undercut fossil fuel costs and the fossil fuel producers will go broke, one sector at a time.

Tar sand oil is more vulnerable than most, but coal-fired power stations are already on their way out: new wind and solar is cheaper (most places) than new coal, even when you factor in storage, and new wind and solar is cheaper in some places than the cost of simply running existing coal plants. That's all good, from my POV, and it will keep getting better.

Your larger claim, Nemo, that renewables are never going to be enough, is dubious. On the supply side, costs are still falling, grids are getting smarter, and storage costs (the next big growth area, I reckon) are dropping. We're still working out the best transport energy solutions, although EV's are looking more and more likely to win that one.

But the demand side is where things might get really interesting. It's possible for us to reduce demand per capita without much of a reduction in comfort and convenience, and I would like to think that's where we might be going. It's also possible that our population will take a bigger-than-coronavirus hit from the next pandemic, or start dropping as the developing nations' fertility rates follow ours below replacement rate.

It's not all doom-and-gloom.

Kim

Malcolm wrote:

The Jevons paradox would infer that it is a little premature to proclaim the death of fossil fuel. And there are quite a number areas in which alternative energy infrastructure (cells, electronics, rare earth strip mining) has a big environmental cost compared to the value of the power it produces. It remains uncompetitive in the market, and only exists through subsidies. I am not saying we should cease seeking alternative means of generating power, but to make any of that sustainable, our world culture and economic values will have to change considerably.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 11:06 AM

Title: Re: Soul Integration

Content:

tingdzin said:

Well, I'm not going to argue with you, Malcolm, because you will never admit that there are things you don't know. And I asked respondents to start a new thread if they were serious about an intelligent discussion, rather than just making bald and unsupported assumptions. Your opinion, however, would not be seconded by any serious academic scholar.

Malcolm wrote:

Thank goodness we don't turn to the Academy to learn the Dharma. And no wonder all the Khenpos I know laugh at the Academy. Buddha's metaphor of the blind men and the elephant fits the Academy perfectly.

Author: Malcolm

Date: Sunday, April 26th, 2020 at 11:10 PM

Title: Re: Flight of Garuda best translation

Content:

Toenail said:

Hi,

what is the best translation of flight of Garuda available?

heart said:

Erik Pema Kunzang

/magnus

Malcolm wrote:

Yes, Erik's.

Author: Malcolm

Date: Monday, April 27th, 2020 at 1:14 AM

Title: Re: Renewable Energy

Content:

Kim O'Hara said:

It remains uncompetitive in the market, and only exists through subsidies. ...

I have to say you're out of date, in just the same way the makers of the movie in the OP were out of date.

Malcolm wrote:

In the US for example, there is a little thing call the ITC, the Solar Investment Tax Credit, which gives solar projects a 26 percent credit for projects begun in 2020, and 22 percent tax credit for projects begun in 2021. This applies across the board to both residential and commercial properties. So, still subsidized.

Wind is the big winner in the subsidies dept in the 2020 budget, where developers are offered a 60 percent incentive if they bring their projects online by 2024. So, wind and solar are still subsidized in the US, even though such subsidies are slated for termination.

Of course, the Nuke industry received 250 million.

Then of course, there is this:

<https://www.forbes.com/sites/oliverwyman/2020/01/14/why-its-too-soon-to-let-renewable-energy-subsidies-expire/#fe8a4b31e022>:

"While volume-based subsidies currently smooth out this problem, returns on investment will likely begin to decline once operators in systems with large-scale dependence on renewable energy can no longer depend on them. No subsidies may mean that many renewable producers will become no longer financially viable, and the current effort to switch global power generation to renewable sources may be undermined."

Now, don't get me wrong, I am totally in favor of developing these resources, and I am totally in favor of subsidizing these industries. But if we are taking about it from the point of view of a free market, alternative energy still is not over all competitive with fossil fuels.

You will object that fossil fuels received far more in subsidies, and it is true. The same article states:

The US Energy Information Administration reports that 28 percent of electricity generation globally in 2018 was from renewable energy and will only reach 49 percent by 2050. That's disturbing given the planet's need to cut back on carbon dioxide emissions and international targets that call for net zero emissions by 2050.

Given the sluggish adoption, some degree of subsidization will be needed for the foreseeable future. After all, the International Monetary Fund estimates direct and indirect subsidies to the global fossil fuel industry in 2017 totaled \$5.2 trillion, up from \$4.7 trillion in 2015, despite the climate crisis.

While renewables have proven they generate cheap electricity, the financial risks of some of these projects have not yet been fully mitigated. Renewable power generation is moving into a new phase, and while it is no longer crawling, it isn't running yet either. There there is this:

<https://www.rechargenews.com/wind/us-wind-industry-faces-coronavirus-roadblock-as-it-races-the-subsidy-clock/2-1-774251>

Kim O'Hara said:

The pandemic is “now causing supply chain disruptions that have the potential to significantly delay construction timetables and hurt the ability to monetise time-sensitive tax credits,” Greg Wetstone, CEO of the American Council on Renewable Energy (ACORE), said in a statement to Recharge.

Projects that come online in 2020 can qualify for full value of the federal production tax credit (PTC), set at \$24/MWh for electricity sent to the grid over their initial decade of operation.

Malcolm wrote:

So you see, at least in the US, wind and solar are still entirely dependent on tax credits, etc., for their viability.

Further, there are problems with the way Lazard calculates LCOE:

<https://www.factcheck.org/2019/07/does-wind-work-without-subsidies/>

Kim O'Hara said:

The EIA, which produces LCOE figures for future years, estimated in February that for wind facilities coming online in 2021, the average cost without subsidies would be \$48.80/MWh when weighting by capacity. That's compared with \$46.70 for conventional natural gas and \$40.50 for advanced natural gas (see Table A1a).

There are areas of the country, however, where wind's LCOE values are lower or almost identical to those of advanced natural gas. Advanced natural gas, EIA analyst Sukunta Manussawee explained over email, is the only type of natural gas plant the agency expects to be built in the future, and refers to more efficient plants that get more energy from a given amount of fuel.

Overall, then, the data suggest that based on LCOE, building a new onshore wind facility is already, or very soon will be, cheaper than building a new natural gas plant, either on average, or in large sections of the country, without federal dollars being thrown wind's way.

That isn't the case for offshore wind, which remains very expensive to build, and thus is more pricey per megawatt hour than most other sources, even after subsidies are included (see, for example Table 1a or Lazard's unsubsidized estimate of \$92/MWh). There is only one commercial offshore wind farm currently operating in the U.S.

Beyond Levelized Cost

While LCOE is the most frequently used metric for cost competitiveness, it's not perfect.

The EIA in particular cautions against reading too much into LCOE. “LCOE does not capture all of the factors that contribute to actual investment decisions, making the direct comparison of LCOE across technologies problematic and misleading as a

method to assess the economic competitiveness of various generation alternatives,” the agency’s February 2019 report reads.

Malcolm wrote:

But here is the salient point in fact checking Trump's claims:

“What we see is not that wind is non-competitive without the PTC,” he explained in an email, “but rather that with the PTC it is very competitive.”

In other words, subsidies make wind, etc, very competitive with gas. The article concludes:

In the end, only time will tell whether wind is viable without subsidies. As Namovicz emphasized in a phone interview, despite all the numbers and fancy analytics that people try to use, because the U.S. is currently providing a large subsidy to wind, it’s impossible to know the alternative.

“There are no facts without the subsidy, because we don’t have that data available,” he said. “Everything else is just analysis and economic modeling.”

It’s a sentiment that Murray, the Duke economist, also shared. “Basically the tax credit played its role,” he said in an email. “That is how subsidies are supposed to work — kick start a technology and see if it can compete. Looks like we will see.”

Author: Malcolm

Date: Monday, April 27th, 2020 at 1:23 AM

Title: Re: Renewable Energy

Content:

Nemo said:

Malcolm you do realize those statistics are for generating grid electricity.

Malcolm wrote:

Yes.

Nemo said:

In America you can still walk down the street and buy an assault weapon today.

Malcolm wrote:

In most states, that is true, but not in all states such as Massachusetts, California, Connecticut, Hawaii, Maryland, Minnesota (limited access), New Jersey, New York, District of Columbia (not technically a state), and Washington.

Nemo said:

I agree with Ozzie Zehner's position that the environment is an intersectional issue. We are being sold a bill of goods about the problem being fixed. Both sides of the issue are lying.

Malcolm wrote:

Agreed.

Nemo said:

I was an environmentalist in the 80s and that is when we were bought out. You could go from making 30k a year to 80k(1990 dollars) to work as corporate PR. It's now almost the entire industry. It is not a grassroots movement now.

Malcolm wrote:

This is why, like healthcare, energy production should be socialized.

Author: Malcolm

Date: Monday, April 27th, 2020 at 1:58 AM

Title: Re: Western Buddhists and politics

Content:

Malcolm wrote:

Most American Buddhists are pretty left-wing.

Lazy Lubber said:

It seems most left-wing American Buddhists do not understand Buddhism very well & appear to have created a Buddhism in their own image.

Malcolm wrote:

No, they just understand the need to separate church and state, something HH Dalai Lama has broadly proclaimed. Indeed, HH Dalai Lama has gone as far as the decry religious morality as irrelevant to the needs of the kind of pluralistic society we will live.

Lazy Lubber said:

For example, how often His Holiness Dalai Lama has spoken about sexual misconduct contrary to the expectations of left-wing American Buddhists, such as in this video:

Malcolm wrote:

He says one thing to Tibetans, another thing to Westerners.

People raised in conservative families are usually Christians, and they rarely leave Christianity for other religions.

My impression is most Western Buddhists view Buddhism as sexually amoral and even sexually liberal. For example, Noah Levine said in a video the Buddha was a sexual liberal. Levine grew up in the Western Buddhist Community.

Noah Levine did not grow up in a Western Buddhist Community. After he had a very difficult adolescence, around 17 or so, his dad taught him mindfulness of breathing over the phone while Levine was incarcerated.

Most Western Buddhists that I know do not view Buddhism as neutral on the issue of sexual conduct.

Most of the Buddhists with conservative leanings I have run into are ethnically Chinese, and pro-life agendas seem to be the root of their alignment with the GOP in this country. Buddhism is conservative, as the video above of His Holiness Dalai Lama demonstrates. No, one cannot make this argument without first describing what one means by conservative.

In summary, because Buddhism is so passive & has no official institution in the West, Buddhism is easily hijacked by Westerners, both left & right, for their worldly political agendas.

That's a pretty silly argument. Dharma is dharma. We in the US have what is known as the establishment clause, which guarantees separation of church and state. HH Dalai Lama agrees:

"The religious institution, the leader of the religious, and the political leadership, should be separate,"

-- July, 2011.

"What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics."

"But the reality of the world today is that grounding ethics in religion is no longer adequate. This is why I believe the time has come to find a way of thinking about spirituality and ethics that is beyond religion."

-- Beyond Religion, Houghton Mifflin Harcourt.

Buddhists in the United States who have liberal values agree that with HH Dalai Lama on all these points. Karma is personal, and what I do with my female partner in my bedroom is no one's business but ours. The rage expressed by some uptight Buddhists over various sex acts and sexual orientations is very hysterical and wrong-headed. Homosexuality is quite widespread among monastics, even though, supposedly one is not supposed to be permitted ordination if one is a pandaka (which includes heterosexual voyeurs, incidentally). Pedophilia is also a large problem among monastics, a crisis which is not very evident here in the West, since we do not have the habit of sending five year olds to live in cloistered male communities. But it is something that more honest Tibetans, such as the late Chogyal Namkhai Norbu have been quite honest about. In pre-1959 monastic establishments, boys were considered fair game by sexual predators in Buddhist monasteries. Today, in Bhutan, there is a percentage of monks and nuns infected with STD's, including a 12 year-old boy infected with HIV. Health officials in the tiny Buddhist kingdom of Bhutan are making condoms available at all monastic schools in a bid to stem the spread of sexually transmitted diseases and HIV among young monks who are supposed to be celibate.

https://www.washingtonpost.com/national/on-faith/bhutan-seeks-to-curb-sexual-diseases-among-buddhist-monks/2013/03/28/260653f4-97ec-11e2-b5b4-b63027b499de_story.html

Then of course, there is the famous story of Dudjom Rinpoche, who when asked about homosexuality, is said to have responded, "A hole is a hole." Since the man who asked

the question is someone I know, I see no reason to doubt the answer.

What is interesting here, is that whenever we talk about how Buddhism is "conservative," in the end it boils down to differing cultural attitudes towards sexual orientation and abortion, and almost nothing to do with core Buddhist values: selflessness, emptiness, dependent origination, compassion, kindness, and bodhicitta.

I have no interest in modifying Buddhism to suit my political views (which are very liberal). I would however strenuously oppose instituting Buddhism as a state religion, since as we see in Burma, Shri Lanka, Tibet, Thailand, etc., Buddhism is completely corrupted by politics, always.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:05 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

And I hope that you are not trying to imply that Mahayana Buddhists on the more conservative side do not have compassion for ALL sentient beings. This goes back to the 'idiot compassion' or 'miserable compassion' thing I mentioned.

Malcolm wrote:

I think that "more conservative" Mahāyāna Buddhists need to reread the Ratnavali, in which Nāgārjuna requests the king to ban capital punishment, and to institute a variety of social welfare programs, including free hospitals, debt forgiveness, and so on.

While I would not accuse conservative of Buddhists of lacking compassion, I might throw a little shade on their skillful means.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:10 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

There is 'idiot compassion' or as Chögyal Namkhai Norbu would say 'miserable compassion', which is often the basis of a lot of PC narratives.

Is there free-speech vs right-speech? Perhaps; in some instances. But you cannot say that only those who generally lean towards pc narratives, get to decide which is which. Well you can, but it does not mean you'll be right.

Malcolm wrote:

Chogyal Namkhai Norbu only used the term "miserable compassion" to describe Dzogchen practitioners who refused to eat meat. He never used the term in any other way. So, you are misapplying his very specific critique to political narratives you don't

like.

Right speech is defined very precisely by the Buddha: "Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter." In general, political speech is never right speech.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:15 AM

Title: Re: Western Buddhists and politics

Content:

Dan74 said:

Which of us, old fogeys, is not a conservative when it comes to pop culture, to music?

Malcolm wrote:

Me.

Dan74 said:

And of course there are other questionable changes afoot. The invasion and conquest of our time by smart phones is one such massive change that I seriously question. A more controversial one is a massive wave of immigration in the last 50-70 years.

Malcolm wrote:

Well, one thing I know from dog breeding-- mutts are smarter than pure-breds.

Dan74 said:

A more controversial one is a massive wave of immigration in the last 50-70 years. But the Left until very recently would label any attempts by the conservatives to discuss it as racism.

Malcolm wrote:

Because it is racist. Immigration issues are a result of the hegemony of the global north, especially Western Europe, the US, Canada, and Australia, and the enormous disparity of wealth, globally, in these countries.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:25 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

Danny said:

To be absolutely clear, not saying Steiner was a closet fascist...

Malcolm wrote:

Since he died in 1925, it would be hard to claim that. However, Anthroposophy is basically racist:

By chance, as it were, the root race which happened to be paramount at the time

Steiner made these momentous discoveries was the Aryan race, a term which anthroposophists use to this day. All racial categories are arbitrary social constructs, but the notion of an Aryan race is an especially preposterous invention. A favorite of reactionaries in the early years of the twentieth century, the Aryan concept was based on a conflation of linguistic and biological terminology backed up by spurious “research.” In other words, it was an amalgamation of errors which served to provide a pseudo-scientific veneer to racist fantasies.

Anthroposophy’s promotion of this ridiculous doctrine is disturbing enough. But it is compounded by Steiner’s further claim that—in yet another remarkable coincidence—the most advanced group within the Aryan root race is currently the nordic-germanic sub-race or people. Above all, anthroposophy’s conception of spiritual development is inextricable from its evolutionary narrative of racial decline and racial advance: a select few enlightened members evolve into a new “race” while their spiritually inferior neighbors degenerate. Anthroposophy is thus structured around a hierarchy of biological and psychological as well as “spiritual” capacities and characteristics, all of them correlated to race. The affinities with Nazi discourse are unmistakable.

Steiner did not shy away from describing the fate of those left behind by the forward march of racial and spiritual progress. He taught that these unfortunates would “degenerate” and eventually die out. Like his teacher Madame Blavatsky, Steiner rejected the notion that Native Americans, for example, were nearly exterminated by the actions of European settlers. Instead he held that Indians were “dying out of their own nature.”¹¹

Steiner also taught that “lower races” of humans are closer to animals than to “higher races” of humans. Aboriginal peoples, according to anthroposophy, are descended from the already “degenerate” remnants of the third root race, the Lemurians, and are devolving into apes. Steiner referred to them as “stunted men, whose descendants still inhabit certain parts of the earth today as so-called savage tribes.”¹²

The fourth root race which emerged between the Lemurians and the Aryans were the inhabitants of the lost continent of Atlantis, the existence of which anthroposophists take as literal fact. Direct descendants of the Atlanteans include the Japanese, Mongolians, and Eskimos. Steiner also believed that each people or Volk has its own “etheric aura” which corresponds to its geographic homeland, as well as its own “Volksgeist” or national spirit, an archangel that provides spiritual leadership to its respective people.

Steiner propagated a host of racist myths about “negroes.” He taught that black people are sensual, instinct-driven, primitive creatures, ruled by their brainstem. He denounced the immigration of blacks to Europe as “terrible” and “brutal” and decried its effects on “blood and race.” He warned that white women shouldn’t read “negro novels” during pregnancy, otherwise they’d have “mulatto children.” In 1922 he declared, “The negro race does not belong in Europe, and the fact that this race is now playing such a large role in Europe is of course nothing but a nuisance.”¹³

But the worst insult, from an anthroposophical point of view, is Steiner's dictum that people of color can't develop spiritually on their own; they must either be "educated" by whites or reincarnated in white skin. Europeans, in contrast, are the most highly developed humans. Indeed "Europe has always been the origin of all human development." For Steiner and for anthroposophy, there is no doubt that "whites are the ones who develop humanity in themselves. [. . .] The white race is the race of the future, the spiritually creative race." 14

<http://social-ecology.org/wp/2009/01/anthroposophy-and-ecofascism-2/>

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:41 AM

Title: Re: Why Bon ≈ Buddhism?

Content:

Viach said:

How do bonpos explain for themselves the almost complete structural coincidence with Buddhism? (I know how Buddhists explain it)

Malcolm wrote:

The short answer is, they claim Tonpa Shenrab was there first.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:49 AM

Title: Re: Alzheimer's Disease

Content:

Karma_Yeshe said:

what is the view of Alzheimer's Disease regarding Sutra (and maybe also Tibetan Medicin)?

Malcolm wrote:

It is not a disease that is recognized as such in Tibetan Medicine or classical Ayurveda.

Were it to be recognized as such, in Tibetan medicine it would be included among the 101 karmic diseases for which no cure is possible.

Gerontology is not a strong point of either Tibetan Medicine or classical Ayurveda.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:54 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

Anyway, in that case I'll go with 'idiot compassion' instead then.

Malcolm wrote:

When you weaponize speech in this way, you always run the risk of it being turned against you. For example, I could say that the conservative Buddhists on this board are the biggest bunch of snowflakes I have ever seen.

Sādhaka said:

Who of us here has Skillful Means?

Malcolm wrote:

We do our best, in absence of realization.

Author: Malcolm

Date: Monday, April 27th, 2020 at 2:57 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

Danny said:

To be absolutely clear, not saying Steiner was a closet fascist...

Malcolm wrote:

Since he died in 1925, it would be hard to claim that. However, Anthroposophy is basically racist:

Grigoris said:

Proto-Fascism.

Malcolm wrote:

I'd go along with that.

Author: Malcolm

Date: Monday, April 27th, 2020 at 3:57 AM

Title: Re: Western Buddhists and politics

Content:

Dan74 said:

hich of us, old fogeys, is not a conservative when it comes to pop culture, to music?

Malcolm wrote:

On the other hand, I always like a good cover version of a classic hit:

Author: Malcolm

Date: Monday, April 27th, 2020 at 4:12 AM

Title: Re: Western Buddhists and politics

Content:

Grigoris said:

"God Save the Queen" by the Sex Pistols was a pop hit when I was a child. The Clash was pop music. Etc...

One of the benefits of growing up in New Zealand (an English colony) in the 70's, I guess...

Malcolm wrote:

These days, I rarely listen to music that is older than 20 years. And most of what I listen to is no more than ten years old, other than dub.

But in all honesty, I rarely listen to music at all, anymore.

Author: Malcolm

Date: Monday, April 27th, 2020 at 4:13 AM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

Danny said:

One can read between the lines of his collected lectures and with hindsight read the ground work being laid down through occult teachings of white lodges, council of "wise elders" the 7 races of mankind etc the coming storm brewing.

Regards

Quote myself here. Like I said historically is interesting.

Regards

Grigoris said:

Why shift through piles of shit looking for some flakes of gold...

Malcolm wrote:

Some people are into the folklore of Austrian farmers?

Author: Malcolm

Date: Monday, April 27th, 2020 at 5:17 AM

Title: Re: What are you doing about the coronavirus?

Content:

tobes said:

Unfortunately we're seeing the libertarian/individualist predicate deeply fail in reality. It is such a cherished ideal, so rooted in the American psyche, and built into the structures of politics, economy and society.

Malcolm wrote:

It's not really that simple. There is huge tension between the kind of culture in American politics which comes from the former Confederacy, which is rooted in the writings of guys like John C. Calhoun and continued by James Buchanan, and embraced by libertarians, and the other kind of politics, which is based more on the New England model of cooperative citizenship, represented by FDR-style social democracy.

tobes said:

But is simply not rooted in reality, as all Buddhists know. A destructive virus highlights just how much we are social beings, with shared responsibilities, and interdependently unfolding material lives. The cost of preserving this cherished libertarian ideal at the expense of reality is bodies, plain and simple. And I grieve a bit for all of my American friends, a large part of this board.

I feel like just about every other place on Earth is looking at America and thinking, 'no no no - you need to be governed here, you need to think in terms of the common good, you need to share your resources do what is right for the polis as a whole. That -is - the - only - way. The only way.' So many other places have kind of managed that, places which are on some level, still liberal and democratic.....

Malcolm wrote:

American politics is just a continuation of the Civil War by other means. It is highlighted by the fact that the states of the former Confederacy, and the western states that were settled mainly by southerners in the post-war period, resisted social distancing, and now want to open up before it is sensible.

Author: Malcolm

Date: Monday, April 27th, 2020 at 5:20 AM

Title: Re: Chod phowa and lifespan

Content:

AmidaB said:

I would like to ask you that does the chöd phowa have a lifespan-shortening effect on the practitioner?

Malcolm wrote:

No, because it is not that kind of transference.

Author: Malcolm

Date: Monday, April 27th, 2020 at 6:02 AM

Title: Re: Western Buddhists and politics

Content:

Malcolm wrote:

Most Western Buddhists that I know do not view Buddhism as neutral on the issue of sexual conduct.

Lazy Lubber said:

Sure. I agree. They are certainly not neutral on the issue of sexual conduct. But only after they pick & choose certain teachings from scripture and thus redefine sexual conduct in their own image.

Malcolm wrote:

No, they just decide that those guidances on orifices are not definitive teachings.

Lazy Lubber said:

For example, in the Hinayana tradition, they focus on the literal 3rd precept definition but totally ignore the other teachings or context the 3rd precept is part of.

Malcolm wrote:

There are four fundamental pratimokṣa vows: do not take life, do not take that which has not been given, do not intentionally deceive people with your speech, and refrain from sexual misconduct. You are talking about the fourth vow. But that can only be taken by a lay person if one takes the vow against drinking alcohol, according to Vasubandhu. Therefore, most "ngakpa" Tibetan Lamas are not full upasakas, since most drink.

Lazy Lubber said:

At least the Hinayana tradition has two connected teachings about sexual conduct: (i) children remain protected by parents until parents arrange their marriage; and (ii) to not have sex with protected women.

Malcolm wrote:

We don't do arranged marriage in the West. Arranged marriage is not actually mentioned in the prohibitions related to partners.

Lazy Lubber said:

Most Western Hinayana ignore the 1st teaching as relevant and focus on the 2nd teaching. Thus the 2nd teaching taken outside of the context of the 1st teaching is interpreted as you can have sex with any person no longer living with their parents who is not married.

Malcolm wrote:

What Vasubandhu states in the Kośabhaṣya is that as far as partners go for lay people, one should not have sex with someone else's partner, one's mother, one's daughter, and aunts. It is written from a male point of view, but it is obvious that reverse applies for women. There are also restrictions with respect to orifices, times, places, and so on as well.

With respect to guardianship, this refers only to minors and the disabled.

Author: Malcolm

Date: Monday, April 27th, 2020 at 7:14 PM

Title: Re: Why Bon \approx Buddhism?

Content:

Ayu said:

I think, the Bon subforum is not for questioning if Bon is legitimately at all. Every tradition deserves a certain amount of respect in it's regarding subforum.

If this thread runs into the direction of disrespect, it will be locked.

Malcolm wrote:

What I said is a fact, not a put down.

Author: Malcolm

Date: Monday, April 27th, 2020 at 10:07 PM

Title: Re: Renewable Energy

Content:

Kim O'Hara said:

Subsidies distort the market and are (as far as I'm concerned) impossible to measure accurately.

Malcolm wrote:

Yup.

Kim O'Hara said:

While I'm sure everything you say is correct, I don't believe it is the whole story and I don't believe it alters the clearly observable cost trends.

And if the (real) costs of renewables keep dropping - as they have been for years - while the (real) costs of fossils keep rising (as they have to extract more difficult and lower-quality resources) then there must be a crossover.

Malcolm wrote:

Umm, oil is trading at 0 dollars per barrel right now...

Kim O'Hara said:

In media interviews over the past week, the energy and emissions reduction minister, Angus Taylor, has called for a "gas-fired recovery" from the Covid-19 pandemic after the collapse of oil and gas prices.

Malcolm wrote:

See, it is hard for renewables to compete with that.

Author: Malcolm

Date: Monday, April 27th, 2020 at 10:18 PM

Title: Re: Western Buddhists and politics

Content:

Malcolm wrote:

Arranged marriage is not actually mentioned in the prohibitions related to partners.

Lazy Lubber said:

It appears it is in the Hinayana Commentary, linked above. Regardless, this is what the word "protected" means. "Protected" by relatives until married, per the tradition in India, which often remains practised today or until recently.

Malcolm wrote:

This is irrelevant in West, where we generally do not do arranged marriages. You were the one who brought up arranged marriage, and not me. Your assertion that it is covered in the precepts is false. Your contention that "protected" refers to arranged marriage is dubious at best.

I doubt Western culture defines Buddhist precepts.

Pratimokṣa precepts are flexible: one can be a one-vow holder, a two-vow holder, etc., up to a full upāsaka/upāsikā. Simply put, one does not have to follow the vow against sexual misconduct if one does not feel one can. Or one can elect to so for a day, a week, a month. There is nothing "Western" about this flexibility, it is stated very precisely by Vasubandhu in the Abhidharmakośa.

Furthermore, everyone admits that the codes of Vinaya and rites of ordination were developed after the Buddha passed. This is why there is considerable variation in Vinaya codes and the rites of ordination in different schools.

Author: Malcolm

Date: Monday, April 27th, 2020 at 10:32 PM

Title: Re: Western Buddhists and politics

Content:

Dan74 said:

Thank you for the edit that explained what you meant, but it still doesn't add up. You say that it is racist to discuss immigration and then adduce historical injustices that have contributed to it. Refugees from Syria or wealthy immigrants from China, it is apparently all the same. I am yet to see a sloppier stroke of the great big brush of generalisation from you.

Malcolm wrote:

We all know that when people bring up the immigration "issue," they are not generally referring to the immigration of millionaires, but rather, they bring up immigration as an issue because of jobs, cultural difference, etc. In Europe, there is a lot of racist anxiety

about preserving European "culture," just as there is in the US.

You Europeans have managed to turn the Middle East and Africa into your ready-made second class citizens, upon whom your equality and liberty depends, and whose economies you control through economic access to employment in Europe.

More or less, it is the same relationship the US has with its southern neighbors.

Author: Malcolm

Date: Monday, April 27th, 2020 at 10:50 PM

Title: Re: Conspirituality - the overlap between the New Age and conspiracy beliefs

Content:

Malcolm wrote:

Conspiracy theories are the place where new age dipshits and the alt right meet for dates and eventual miscegenation, resulting in Fascist Deadheads.

Lazy Lubber said:

I live around lots of left-wingers, who appear to be life-long rebels against their conservative upbringing

Malcolm wrote:

In other words, you have no idea who they were brought up, and so you are merely engaged in proliferation.

Lazy Lubber said:

; despite the apple not falling very far from the tree. In other words, most of them are so straight when it comes to following the mass-media. Its frightening their lack of critical thinking. They are often as conformist as the right-wingers.

Malcolm wrote:

The "mass media"? What did not you have in mind?

I mean, basically, there are those people, on the right and the left, who believe what scientists, the academics, the government, and the press tell them, because when taken together, there is a fact-based narrative to be followed. They may disagree about what the facts mean, but they accept the same basic set of facts to be what they are, facts.

And then there are those on the left and the right, who refuse to believe what the scientists, the academics, the government, and the press tell them, and having no other credible sources turn to other than people like Alex Jones, fundamentalist religious leaders, and so on on the bat-shit crazy far right, and their equivalents in the bat-shit crazy far left, who both are likely to believe such idiocy as 5G networks cause corona virus and so on.

Lazy Lubber said:

My understanding of Mahayana Buddhism & Madhyamaka is dependently originated causes are examined & understood.

Malcolm wrote:

Sane people rely on deductive reasoning to establish facts through empirical validation, since inductive reasoning is not reliable.

Lazy Lubber said:

I think anyone blindly following the mass-media on any matter is not practising Buddhism (because it is quite obvious the mass-media is often a controlled propaganda arm of governments).

Malcolm wrote:

This is just a conspiracy theory followed by people who tend towards the bat-shot crazy wings of the right and the left.

Author: Malcolm

Date: Monday, April 27th, 2020 at 10:51 PM

Title: Re: Conspiritoriality - the overlap between the New Age and conspiracy beliefs

Content:

Sādhaka said:

Another interesting fact that I stumbled upon, in The Royal Masonic Cyclopaedia by Kenneth Mackenzie, is that Nasi or Nazi means “prince” in Hebrew.

Malcolm wrote:

But that has nothing to with National Socialists.

Author: Malcolm

Date: Monday, April 27th, 2020 at 11:09 PM

Title: Re: Stephen Batchelor

Content:

krish5 said:

I wonder if anyone else has read it and what they think about it?

Also, what does anybody think about Batchelor if you ever read him, watched his videos, or seen him in person? Does he seem just as realized as any Monk still within the Buddhist Tradition? Did he possibly go astray by leaving the Traditional Path? Or do you think he found True Buddhism, what the Buddha was really about in his own unique way?

Malcolm wrote:

Batchelor is a just another Westerner who has been marketing their ex-monastic status for decades; even though being an ex-monastic in Buddhism means that one has miserably failed.

There are so many holes in Batchelor's arguments, you could sail aircraft carrier through them.

Author: Malcolm

Date: Monday, April 27th, 2020 at 11:11 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

In the Longde teachings Rinpoche talks about the 11th Buddha Ngondzog Gyalpo and in other places it says Heruka Ngondzog Gyalpo...is there a difference?

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:07 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

You can't really flip that on Buddhist conservatives because they don't want to assimilate to the borg-like pc hive-mind

Malcolm wrote:

That is because they are already in a borg-like conservative hive mind.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:21 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

Then that was something that they came up with, and was never used by anyone else?

Malcolm wrote:

The name was borrowed from a nationalist, anti-capitalist, anti-communist Austrian party formed in 1903, called the German Worker's Party; it was mainly about defending German interest in Czech lands. In 1918, it renamed itself, Deutsche Nationalsozialistische Arbeiterpartei (DNSAP).

The Nazis grew out of the anti-semitic, anti-communist and anti-capitalist, nationalist German Workers Party (Deutsche Arbeiterpartei, DAP) founded by Anton Drexler in 1919. In 1920, the DAP was renamed The National Socialist German Workers' Party

(Nationalsozialistische Deutsche Arbeiterpartei NSDAP). The latter name was clearly based on the former.

After 1930, the members of the former largely merged with the latter.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:24 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

I mean national-socialism.

Malcolm wrote:

National Socialism in general, began as a right wing, anticommunist, anticapitalist, nationalist movement in Austria prior to WWI.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:38 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

Thank you for the info on that.

I'll have to use it for some homework on the topic.

Malcolm wrote:

The usual rightwing misinformation is that the Nazis began as a left-wing party because they use the term "socialist." But such assertions ignore the complicated usage of the term socialism in 19th century political thinking. While socialism is, in general, anti-capitalist, there are plenty of reasons for the anti-capitalist sentiments frequently found in nationalist movements. Hence the term "national socialism" was coined to describe a species of right-wing nationalist anti-capitalism that was simultaneously anti-communist, that is, international socialism ala Marx.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:41 AM

Title: Re: Western Buddhists and politics

Content:

Grigoris said:

Left and Right really mean nothing in the main stream Amerikan political context.

Malcolm wrote:

Well, that is false. It is just that to European leftists, the rhetoric that Fox News uses to describe the "far left" meaning Bernie, etc., is describing something a bit to the right of

the Labour Party in England, and so to them it seems ridiculous.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:46 AM

Title: Re: Western Buddhists and politics

Content:

Sādhaka said:

It's not a liberal vs conservative issue. The 'elites' on both the left and the right have made it clear that they want most of the financial wealth to themselves.

Malcolm wrote:

You care to back that up with facts?

Sādhaka said:

The problem we face is corporatocracy. Free-market capitalist Ron Paul for example is against corporatocracy, much more-so than Trump or any neoconservative is at any rate.

Malcolm wrote:

Ron Paul?

Sādhaka said:

I've noticed that many 'liberals' (not saying you Grigoris) speak as if they're against huge corporations, yet they champion big corporations like google, apple, etc., probably because said corporations push pc-'liberal' agendas. It's almost like some kind of hive-mind going on, as can be seen here:

Malcolm wrote:

Google and Apple can hardly said to be pushing pc-liberal agendas. BTW, what is the PC-Liberal agenda. Care to remind us?

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:48 AM

Title: Re: Western Buddhists and politics

Content:

Tiago Simões said:

National-socialism is nazism and they were not economically left-wing.

Grigoris said:

Actually, initially they were.

Malcolm wrote:

No, they never were. The Nazis and the DAP before them were always right wing, antisemitic, and anti-marxist.

You've mixed them up with the Fascists, who started as a left wing party.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 12:49 AM

Title: Re: Western Buddhists and politics

Content:

Tiago Simões said:

National-socialism is nazism and they were not economically left-wing.

Grigoris said:

Actually, initially they were.

Tiago Simões said:

Initially, then the left wing elements were purged.

Malcolm wrote:

The Nazis were never left wing, ever.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 1:23 AM

Title: Re: Western Buddhists and politics

Content:

Malcolm wrote:

The Nazis were never left wing, ever.

Grigoris said:

Economically they were (if economic socialism is considered Left-Wing).

Malcolm wrote:

Economic socialism is not necessarily left wing.

Grigoris said:

They were into the socialisation/nationalisation of industry and agriculture, for Germans. That was what (German) National Socialism was all about, initially.

Malcolm wrote:

That does not make it left wing. The Nazis were anti-communist/marxist from the beginning. Before Drexler founded the DAP, he was a member of the The German Fatherland Party (German: Deutsche Vaterlandspartei) (1917-1918). After it was dissolved, most of its members (1.2 million) joined the German National People's Party (DNVP), the major right wing party during the Weimar Republic.

So the Nazis were always right wing, antisemites who hated Marx more than capitalism.

The DNVP formed a coalition government with Nazis in 1931, and supported Hitler's appointment as chancellor. It dissolved itself in 1933 in favor of Nazi rule, under considerable Nazi pressure.

As for Marxism:

"The major beneficiaries of the Hugenberg press's anti-Marxist campaign were not the DNVP as intended, but rather the National Socialists who were able to portray themselves as the most effective anti-Marxist fighting force.[117]

The DNVP was declining rapidly as many workers and peasants began to support the more populist and less aristocratic NSDAP while upper-class and middle-class DNVP voters supported the NSDAP as the "party of order" best able to crush Marxism.
https://en.wikipedia.org/wiki/German_National_People%27s_Party

Hugenberg, BTW, was the Rupert Murdoch of Germany during the Weimar Republic.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 1:56 AM

Title: Re: Offering bowl water and pets

Content:

heart said:

"In that past life, the action of chopping the ant's head actually was intentional ", like I said karma is not simple.

/magnus

javier.espinoza.t said:

the author apparently just took that position.

heart said:

Yes, so it is not a proof that intention isn't the most important factor in karma. Why intention is so important is because if it wasn't then it was just be moral. For example most Christians don't think killing an animal to eat is a bad action and you don't go to hell for it and there isn't even a law against it in our society.

/magnus

Malcolm wrote:

Actually. Buddha said that intention is karma.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 1:57 AM

Title: Re: Offering bowl water and pets

Content:

Könchok Thrinley said:

Okay can anybody here actually cite some credible source if it is actually bad for a cat to take a sip?

Malcolm wrote:

Once it has been offered, it is just water again. It is not blessed, it is not special. We respect it because it was used in an offering, so we water our plants with it or put it in a clean place.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 2:59 AM

Title: Re: Offering bowl water and pets

Content:

heart said:

Yes, so it is not a proof that intention isn't the most important factor in karma. Why intention is so important is because if it wasn't then it was just be moral. For example most Christians don't think killing an animal to eat is a bad action and you don't go to hell for it and there isn't even a law against it in our society.

/magnus

Malcolm wrote:

Actually. Buddha said that intention is karma.

heart said:

You have to convince Javier about that.

/magnus

Malcolm wrote:

No point convincing anyone of anything.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 5:35 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

"even though being an ex-monastic in Buddhism means that one has miserably failed."

Are you sure about that? If I am not mistaken, people like Jack Kornfield, Chogyam

Trungpa Rinpoche, Osel Hita (Lama Yeshe's reincarnation) and many others were Monks at one time, and then disrobed, no longer were monastics.

Malcolm wrote:

The point is that westerners often use the status of being an ex-monastic as a credential of authenticity and authority. If you examine the bios of many famous Western Buddhists, they often say, "X was a monk or a nun for x years..." as if being an ex-monastic was a positive credential.

But the reality is that in Tibetan culture in particular, being an ex-monk is a mark of failure. Therefore, I always chuckle when I see people advertising their status as ex-monastics as if it were part of their C.V.

krish5 said:

Also, if the Buddha were alive today and met him, I doubt the Buddha would have any problems with his approach and would not think he was a failure.

Malcolm wrote:

The Buddha criticized people who left the homeless life, describing them as "hīnāya āvattati," literally, "turning to the lower."

krish5 said:

Then a certain bhikkhu approached the Lord, prostrated himself, sat down to one side, and said: "The Venerable Nanda, revered sir, the Lord's (half-) brother, the son of his maternal aunt, informed a number of bhikkhus thus: 'I am discontented with leading the holy life... I will give up the training and return to the low life.'"

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/kn/ud/ud.3.02.irel.html>

krish5 said:

I am also reminded of the book "Siddhartha" by Herman Hesse, where Siddhartha follows his own heart, path, just like the Buddha did. Was Siddhartha in that book a failure? His friend Govinda followed the Buddha and became a monk, while life's experiences taught Siddhartha the truth about life.

Malcolm wrote:

Siddhartha, a fictional character, was a fool, and wasted his opportunity to train under a Buddha.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 5:39 AM

Title: Re: What can we learn from COVID-19?

Content:

LastLegend said:

You have a very smart virus without a brain but it's no ordinary because it kills your cells

unlike a common flu virus. Buddhists should know this is a karmic consequence?

Sādhaka said:

I've not much of idea; but I wonder what would happen if one tried to 'fight' it with autophagy via fasting routines.

There has got to be a 'reason' why your body tells you not to eat when you get sick.

Malcolm wrote:

Bad idea with this kind of virus.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 5:44 AM

Title: Re: What can we learn from COVID-19?

Content:

Sādhaka said:

Do you have time to give a short explanation as to why, and possibly cite some sources?

Malcolm wrote:

Well, first of all, you do not starve fevers. Your body has to have food and water in order be able to sustain the high temperatures necessary to cause the fever to break.

Secondly, from a Tibetan Medicine/Ayurvedic point of view, this virus presents many vata symptoms, therefore, one needs to counteract this with proper food. It is basically a fever caused by an external pathogen, which disturbs the blood with heat, that is aggravated by vata. This is the main reason it is causing strokes and heart attacks.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 5:46 AM

Title: Re: What can we learn from COVID-19?

Content:

Sādhaka said:

Do you have time to give a short explanation as to why, and possibly cite some sources?

Urine-therapy has been recognized by most traditional cultures (including Ayurveda i.e. shivambu kalpa), and from what I understand, when you do urine-therapy, homeopathic levels of any sickness in one's body are introduced to one's immune system, similar to a vaccine.

It's anecdotal, but one girl who got it started urine-therapy, and has seemed to kick the illness rather quickly. Maybe she already had a strong immune system, I dunno.

Do you have time to give a short explanation as to why, and possibly cite some sources?

Malcolm wrote:

"Urine-therapy has been recognized by most traditional cultures (including Ayurveda i.e. shivambu kalpa)" is not actually part of traditional Ayurveda.

Now, first of all, you do not starve fevers. Your body has to have food and water in order to be able to sustain the high temperatures necessary to cause the fever to break.

Secondly, from a Tibetan Medicine/Ayurvedic point of view, this virus presents many vata symptoms, therefore, one needs to counteract this with proper food. It is basically a fever caused by an external pathogen, which disturbs the blood with heat, that is aggravated by vata. This is the main reason it is causing strokes and heart attacks.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 10:53 AM

Title: Re: Alzheimer's Disease

Content:

Karma_Yeshe said:

what is the view of Alzheimer's Disease regarding Sutra (and maybe also Tibetan Medicine)?

Malcolm wrote:

It is not a disease that is recognized as such in Tibetan Medicine or classical Ayurveda.

Were it to be recognized as such, in Tibetan medicine it would be included among the 101 karmic diseases for which no cure is possible.

Gerontology is not a strong point of either Tibetan Medicine or classical Ayurveda.

PeterC said:

Is it regarded as originating with a particular class of obstructor? What practices (as opposed to medicine) would one engage in to prevent it?

Malcolm wrote:

If I were to speculate, these conditions would be grouped under the provocation known as unmada, brjed byed, agents of memory loss.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 11:20 AM

Title: Re: Alzheimer's Disease

Content:

Sādhaka said:

I would hazard a guess that alzheimer's was rare if it existed at all in ancient times.

Now with all the pollution, synthetic-chemicals, pharmaceutical-drugs, radiation etc.

we're currently exposed to....

And bad lifestyle habits, e.g.: the SAD (standard american diet) instead of eating nutrient-dense foods, snacking all day long instead of letting one's digestive system rest as to get into ketosis-autophagy, monsanto/dow pesticides, stresses of contemporary life, not enough exercise, ad-nauseam.

It could be caused by provocations, but I doubt that in this case we would have to look much further than the things I just listed.

Malcolm wrote:

Ancient urban life was filled plenty of devastating toxins and bad dietary habits as well, like cups made from lead, poor food combinations, etc. Also, the chance of living long enough to experience full fledged Alzheimer's in most parts of the world was certainly a low probability until the past 100 years or so.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 11:30 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

What interested me was his disillusionment with the Traditional approach and orthodoxy in Tibetan Buddhism, Zen, Theravada, etc. and also i did find it fascinating how he tried to put together the life of the Buddha in context, it made Buddha more real to me, a real human being, having to live in a very violent time, with Kings and spies and what not. I am not saying his portrayal is accurate, it just gets me thinking, that is all, and thinking is good i think

Sunrise said:

Batchelor is like that skeptical part of us that all Westerners have. We do have difficulty with rebirth, orthodoxy, and metaphysics sometimes. It's just part of our Western psyche. Some of us reconcile traditional Buddhist ideas with our background and some of us don't. I prefer a more traditional presentation of the Dharma, but I get where Batchelor is coming from. He's a Western who want to practice Buddhism but still has doubts; I can totally understand that.

Malcolm wrote:

No, he is a westerner who wants to rewrite Buddhism in his own image.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 11:31 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

I would like to ask for some advice at this point. I am not a practicing Buddhist but have

over the years read a lot of different books on Buddhism. Just recently, i read and loved Mingyur Rinpoches book about his retreat titled "In love with the world." I just re-read this book by Stephen Batchelor for the 2nd time. I have read over 10 Dalai Lama books, some Western Buddhist Teachers like Jack Kornfield, Joseph Goldstein, and Sharon Salzberg. I have read Walpola Rahulas "What the Buddha taught." I have several books on mindfulness. And several on Vipassana Meditation. A few other Tibetan Buddhist books. A few by Lama Yeshe and Lama Zopa Rinpoche. I read one by Gehlek Rinpoche. One by Sogyal Rinpoche. etc.

So it seems, after reading Batchelors book and reflecting on the replies here and also reading some of the other posts on the forum, i am just a dabbler, not a Buddhist. To be a Buddhist requires a few things it seems. Even though i enjoy reading Buddhism and find some good insights in it and resonate with the Buddha a lot and his teachings, i am not a Buddhist.

Any advice for someone like me, to get the most out of Buddhism without necessarily becoming officially a Buddhist. I probably will not have a teacher in this life, so any advice, what did the Buddha recommend for a householder who doesnt necessarily become a Buddhist? Are books like Batchelors helpful in any way for a secular Buddhist?

Malcolm wrote:

Put your ego aside and find a good teacher. Otherwise you've wasted what would have been a precious human birth.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 7:51 PM

Title: Re: Alzheimer's Disease

Content:

PeterC said:

Is it regarded as originating with a particular class of obstructor? What practices (as opposed to medicine) would one engage in to prevent it?

Malcolm wrote:

If I were to speculate, these conditions would be grouped under the provocation known as unmada, brjed byed, agents of memory loss.

PeterC said:

Interesting - had to look that up, I could only find 'Hindu' references to unmada (calling them Hindu is anachronistic). Are these a class of beings?

Unmāda (उन्माद, "insanity") is caused by determinants (vibhāva) such as death of beloved persons, loss of wealth, stroke of adversity, derangement of [the three humours]: wind (vāta), biles (pitta), phelgm (śleṣmā), and the like. It is to be represented on the stage by laughing, weeping, crying, talking, lying down, sitting, running, dancing,

singing and reciting [something] without any reason, smearing [the body] with ashes and dust, taking grass, Nirmālya. soiled cloth, tags, potsherd and earthen tray as decoration [of the body], many other senseless acts, and imitation of others.

Malcolm wrote:

Yes, they are class of beings.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 9:43 PM

Title: Re: Rigpa calendar alternative

Content:

Toenail said:

I am looking for an alternative to the rigpa calendar. Is there another good calendar or source for practice dates? I am not well versed in astrology and calculations etc, I know 10th and 25th Lunar days etc, but it would be useful to have them all together in one source. I also want it from Nyingma tradition, I have heard there are slight variations and different calendar systems.. I have heard some Geluk or Kagyu traditions celebrate Dakini Day a day earlier, so I want to avoid that and follow standard Nyingma.

Greetings

Malcolm wrote:

The Merigar calendar from Shang Shung is the best one out there.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 9:49 PM

Title: Re: Offering bowl water and pets

Content:

Malcolm wrote:

No point convincing anyone of anything.

heart said:

Yeah, true that.

javier.espinoza.t said:

i don't want to convince myself either, i want reasons, arguments, proofs if possible, not blind faith.

Malcolm wrote:

well, the Buddha said it, Nāgārjuna repeated it, and then Vasubandhu repeated. It is not a question of reasons, etc. It is a simple definition: karma is volition and what proceeds from volition.

javier.espinoza.t said:

"Intention, I tell you, is kamma. Intending, one does kamma by way of body, speech, & intellect.

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/an/an06/an06.063.than.html#part-5>

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 10:42 PM

Title: Re: Western Buddhists and politics

Content:

shankara said:

Nowhere is sex prohibited, however emission is...

Malcolm wrote:

It depends on which school you follow. For example, the Sakyapas maintain that this idea is ridiculous. In Dzogchen, it is irrelevant.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 10:44 PM

Title: Re: Rigpa calendar alternative

Content:

Toenail said:

Thank you, Malcolm.

<https://shop.shangshungfoundation.com/en/books/883-tibetan-calendar-calendario-tibetano-2020-2021-9788878341685.html>

Do you know if I am missing a version that only contains the English? Or do all versions also contain Italian language?

Malcolm wrote:

It is in English and Italian.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 10:57 PM

Title: Re: Western Buddhists and politics

Content:

shankara said:

From personal experience, I think it is a good discipline. It gives a certain stability and nourishes practice.

Malcolm wrote:

From a Tibetan Medical and Ayurvedic point of view, it is unhealthy not to release semen. Semen is just the final waste product of the body. Retaining it is like not emptying the trash. What you want to retain is ojas. Releasing semen is only an issue if your diet is nutrient poor, because in this case, you can risk losing some ojas. But if your diet is nutritionally rich, there is no problem with releasing semen, because you will have an abundance of ojas to spare.

Author: Malcolm

Date: Tuesday, April 28th, 2020 at 11:52 PM

Title: Re: Stephen Batchelor

Content:

krish5 said:

I remembered, i read a lot more Buddhism than i mentioned. I have read so many different teachers and paths, i am all over the place in regards to Buddhist teachings, not focused on one approach, a little bit of a lot of different approaches i read. I have read Dipa Ma, Achaan Chaa, Brad Warner, Noah Levine, Steve Hagen, Pema Chodron, and more.

Malcolm wrote:

You cannot learn Dharma from books.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 12:21 AM

Title: Re: Abyss of ignorance

Content:

kusulu said:

Sorry, I am unwilling to submit to hell. Life on earth is bad enough. If I scratch my ass, I know "I am scratching a wonderful ass"

LastLegend said:

It's also the shadow of self you and I exhibit?

kusulu said:

I have seen people living in the worst possible hell realms.

Malcolm wrote:

No. You need to read the descriptions of hell again. Mental suffering in the human realm, no matter how severe it seems to us, is nothing compared to the unmitigated, terrible suffering described in the 18 hell realms.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 12:22 AM

Title: Re: Chetsun Nyingthig Lojong

Content:

asdfjkl1979 said:

Hello

I'm wondering if anyone knows if there is a detailed commentary on the Lojong section of the Chetsun Nyingthig Ngondro available in English?

Malcolm wrote:

Yes, in Khenpo Namdrol's book on the subject, available from Light of Berotsana, as well as Cortland Dahl's translation of Jigme Lingpa's commentary on the seven Nyingthig mind trainings.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 12:56 AM

Title: Re: Animal Activist: Let Mosquitoes Bite You As They Are "Mothers" Trying To Feed Their Babies

Content:

Grigoris said:

Lyme disease is nasty. Many of the ticks around here carry Lyme disease. I don't let ticks bite me. I am racist against ticks.

Malcolm wrote:

The actual reservoir for Lyme's disease are mice, not deer, etc.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 1:14 AM

Title: Re: Western Buddhists and politics

Content:

shankara said:

From personal experience, I think it is a good discipline. It gives a certain stability and nourishes practice.

Malcolm wrote:

From a Tibetan Medical and Ayurvedic point of view, it is unhealthy not to release semen. Semen is just the final waste product of the body. Retaining it is like not emptying the trash. What you want to retain is ojas. Releasing semen is only an issue if your diet is

nutrient poor, because in this case, you can risk losing some ojas. But if your diet is nutritionally rich, there is no problem with releasing semen, because you will have an abundance of ojas to spare.

shankara said:

Yeah I heard some things like this. Nonetheless there are a lot of yogis in both the Tibetan and Indian traditions who practice retention, and they seem to be doing alright.

Malcolm wrote:

As far as Tibetan yogis go, this is because they are likely practicing gtum mo, and also living on very restricted diets for long periods of time.

But if one is not doing gtum mo, etc., practice strictly, seminal retention is of no importance. If you try to refrain from ejaculating during normal sexual intercourse, you can cause many problems for your genital-urinary tract. Women cannot retain their reproductive tissue, why should men bother? Doesn't make sense.

shankara said:

I think it could be unhealthy if one isn't practicing any kind of meditation, the way I see it is like building up a source of energy which becomes useful through the discipline of meditation, providing fuel to open the knots in the subtle winds, but otherwise might prove destructive, fuelling only the fire of fanaticism. It's necessary to transform, not to repress, and meditation is the process of that transformation.

Malcolm wrote:

The only purpose semen retention has in Buddhist yoga is to serve as a basis for the bliss of intercourse (which is why it is a fault to lose it). It's also completely irrelevant in the system of Dzogchen.

What you want to retain is ojas, not sukra. You have to understand the difference. One is the pure part of one's food, the other is the final waste product of digestion. Retaining semen without need is like holding in your shit and piss. It isn't healthy.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 1:55 AM

Title: Re: Rigpa calendar alternative

Content:

Grigoris said:

Here is one from the Karma Kagyu tradition.

<https://www.karmakagyucalendar.org/current-calendar?fbclid=IwAR1E7imdjA3qOI7sEYW88tK-ONSPLh0JZs6UDpyNTzkUJ5lvOzyIHlgo9g>

I know, you asked for a Nyingma calendar...

There is also a free android app put out by the Drukpa Kagyu. Search for "Tibetan Calendar" in Google Play.

Malcolm wrote:

The Merigar calendar has features other calendars lack, such as a table for figuring out yearly obstacles by birth year and what kinds of practices one should do to avert these; days for planning or avoiding medical procedures, and so on, based on one's animal year, the meanings of daily major combinations and minor combinations, tables for moxibustion, and so on.

Other calendars mainly have lineage specific anniversaries and feast days. Not as useful.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 2:02 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

"You cannot learn Dharma from books."

This is Malcolms perception. He might or might not be right or partially correct. Yes, i agree it is best to learn from a live teacher, but for some of us it is not possible.

Also, why is there so many Buddhist books if they aren't helpful? If one can only learn from a live teacher?

So what do the others think about this, is it helpful for me to read Buddhist books or not? Do you think you can learn things or not from them?

I honestly thought i was learning things, gaining deeper insights when i was reading for instance Mingyur Rinpoches book about his retreat. I did not have to go on a retreat myself, to learn some of the things he was pointing out, it at least felt like that to me. Again, why write books like that and share it if one cannot learn Dharma from them?

Malcolm wrote:

There are three kinds of wisdom spoken of the Buddha: hearing, reflection, and cultivation.

You cannot hear the Dharma from a book.

I read Buddhist books for several years, took college courses on Buddhism, worked in a bookstore with literally hundreds of books about Buddhism, and so on. When I met my first teacher, His Holiness Sakya Trichen, in 1989, I realized I had not learned Dharma from those books, I had simply learned facts about Buddhism.

One can always tell people who have tried to learn Dharma from books as opposed to

those who have properly studied under a qualified teacher from the way the former talk about the Dharma as opposed to the latter.

These days it is easy to gain access to proper Dharma teachings. Hearing the Dharma does not mean you have to attend in person. Online is just fine, if you cannot make it in person.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 2:40 AM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

Sādhaka said:

From what I understand, you'll want to practice retention always during the phase of the waxing moon at least.

Malcolm wrote:

No, this not true.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 3:32 AM

Title: Re: Chetsun Nyingthig Lojong

Content:

asdfjkl1979 said:

Thanks, Malcolm.

I have seen Khenpo Namdrol's text but wasn't sure I should get it as it is restricted. I have received direct intro from Namkhai Norbu many times (I want a commentary to assist me in reviewing the SMS Base). The LoB website says the following:

" All those who have the fortunate wish to engage with this level of practice must first receive the Nyingtig Yabzhi or the Chetsun Nyingtig empowerment, followed by the reading transmission and upadesha instructions. That is the recommended approach. If this is not possible, disciples must at minimum receive a Great Perfection empowerment for the dynamic strength of awareness from a highly qualified lineage master."

In your opinion, do I meet the minimum requirement?

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 3:36 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

Thank you for your sharing, it is starting to penetrate and make more sense to me now, why one needs a teacher. Books are helpful up to a point, but a teacher is necessary. I get it now, thank you so much for that.

Malcolm wrote:

The job of a teacher is assist you in discovering liberation for yourself, after which you can then benefit others.

Without a teacher, it is virtually impossible to know if one is practicing Dharma or just some technique you like.

Following a teacher is profound, and also not easy. All good teachers also have teachers.

There is also no fault in examining many teachers, until one discovers one that one feels are genuine connection to. But be careful, there are also some people out there who are not good teachers, but who, nevertheless, for this reason and that, become celebrated. Stephen Batchelor is one of those. Not saying he is a bad person. He isn't. But what he is teaching is not Dharma. That means he is not a good teacher.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 9:32 AM

Title: Re: Renewable Energy

Content:

Kim O'Hara said:

In media interviews over the past week, the energy and emissions reduction minister, Angus Taylor, has called for a "gas-fired recovery" from the Covid-19 pandemic after the collapse of oil and gas prices.

Malcolm wrote:

See, it is hard for renewables to compete with that.

Kim O'Hara said:

Yes.

The problem is political, not technological, or at least more political than technological. We need a new government - as do lots of other places - and some of us are working towards that.

Kim

Malcolm wrote:

The problem is cultural and systematic.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 9:43 AM

Title: Re: Classical Madhyamaka meditation?

Content:

Dgj said:

What type of meditation did Nagarjuna and Chandrakirti recommend? The standard dhyanas found in the Agamas?

What about other practices? Walking meditation, following the eightfold path, etc.?

Malcolm wrote:

You should examine what Candrakirti said about the perfection of concentration in his intro to Madhyamaka.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 10:14 AM

Title: Re: Classical Madhyamaka meditation?

Content:

Dgj said:

What type of meditation did Nagarjuna and Chandrakirti recommend? The standard dhyanas found in the Agamas?

What about other practices? Walking meditation, following the eightfold path, etc.?

Malcolm wrote:

You should examine what Candrakirti said about the perfection of concentration in his intro to Madhyamaka.

Dgj said:

Where would I find this? Could you post the relevant section?

Malcolm wrote:

Introduction to the Middle Way.

There is also Kamalashila's bhavanakrama texts, this is where you will find a classical presentation of nine stages of shamatha.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 7:23 PM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

shankara said:

Yeah I heard some things like this. Nonetheless there are a lot of yogis in both the Tibetan and Indian traditions who practice retention, and they seem to be doing alright.

Malcolm wrote:

As far as Tibetan yogis go, this is because they are likely practicing gtum mo, and also living on very restricted diets for long periods of time.

But if one is not doing gtum mo, etc., practice strictly, seminal retention is of no importance. If you try to refrain from ejaculating during normal sexual intercourse, you can cause many problems for your genital-urinary tract. Women cannot retain their reproductive tissue, why should men bother? Doesn't make sense.

shankara said:

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Malcolm wrote:

The only purpose semen retention has in Buddhist yoga is to serve as a basis for the bliss of intercourse (which is why it is a fault to lose it). It's also completely irrelevant in the system of Dzogchen.

What you want to retain is ojas, not sukra. You have to understand the difference. One is the pure part of one's food, the other is the final waste product of digestion. Retaining semen without need is like holding in your shit and piss. It isn't healthy.

shankara said:

Ok so I know we're still way off topic, but how come retention doesn't cause any problems for monks?

Malcolm wrote:

The body naturally eliminates semen through nocturnal emission. The reason issuing semen is attended with anxiety in Vinaya, for example, is that it is conflated with lust.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 8:26 PM

Title: Re: Stephen Batchelor

Content:

krish5 said:

"You cannot learn Dharma from books."

This is Malcolm's perception. He might or might not be right or partially correct. Yes, I agree it is best to learn from a live teacher, but for some of us it is not possible.

Also, why is there so many Buddhist books if they aren't helpful? If one can only learn from a live teacher?

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I honestly thought i was learning things, gaining deeper insights when i was reading for instance Mingyur Rinpoches book about his retreat. I did not have to go on a retreat myself, to learn some of the things he was pointing out, it at least felt like that to me. Again, why write books like that and share it if one cannot learn Dharma from them?

Malcolm wrote:

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One can always tell people who have tried to learn Dharma from books as opposed to those who have properly studied under a qualified teacher from the way the former talk about the Dharma as opposed to the latter.

These days it is easy to gain access to proper Dharma teachings. Hearing the Dharma does not mean you have to attend in person. Online is just fine, if you cannot make it in person.

dharmafootsteps said:

And recordings? Would that count as 'hearing' Dharma?

Obviously there are some things that must happen in person, or at least live. But assuming one has received relevant lungs and wangs in the proper way from ones teacher, would you count listening to recordings of them as being the wisdom of hearing?

Malcolm wrote:

Sure.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 8:28 PM

Title: Re: Chod phowa and lifespan

Content:

AmidaB said:

I try to rephrase and expand the question (in this time not excluding other forum

members). So, what makes the difference between the lifespan shortening and non-lifespan-shortening versions of phowa? Thanks.

Malcolm wrote:

Well, for one thing, in phowa, you are using the energy of your vayu, sometimes called wind, to forcibly eject your consciousness. In cho, it's just visualization.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 9:57 PM

Title: Re: Chod phowa and lifespan

Content:

Toenail said:

I am not the dharma police etc., but maybe it is better to not say things like this on the internet. Better to take advice from ones own teacher about how life is shortened and extended etc and not read on the internet about it. If I would be new to the dharma and read people warning about life shortening effects of Phowa, I would be really put off the practice. I think it is probably very bad to make broad statements like that and broadcast them to many people one does not know. This will stay on the internet forever and people will probably read it 10 years from now.

For example, Ayang Rinpoche if I remember correctly said during the Phowa course in Bodhgaya some 6-7 years back that it will never shorten ones life and people who say that gather very bad karma and can go to hell. He said it is sectarian. Even if there were textual references about it, they should be seen in context and in perspective to their intended audiences and not broadcasted out to a random audience and confuse them.

Malcolm wrote:

The horse has already left the barn. It is a little late to be closing the door now.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 10:08 PM

Title: Re: Why Bon ≈ Buddhism?

Content:

Viach said:

You did not understand. My post is about something else. Where does Bonpos have, for example, 4TN?

Malcolm wrote:

The four truths are mentioned in many original Bonpo texts. There is not much point in supplying many names of texts, but for example, it is found in the Bonpo Vinaya text, The Volume of the Tantra of Pure Discipline (rnam dag 'dul ba rgyud kyi 'bum), and so on, just as the six perfections, bodhicitta, paths and stages, tantric material, and Dzogchen are all to be found in the Bon canon.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 10:14 PM

Title: Re: Chod phowa and lifespan

Content:

Toenail said:

I just wanted to add that "Phowa is bad for ones life span" is not the general teaching or the essence on that topic.

Malcolm wrote:

It can be, unless proper care is taken. That is why, after training in transference, we supplement our life force with long life mantras and recitations. It is in fact the general teaching, do you require proof?

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 10:56 PM

Title: Re: Why Bon \approx Buddhism?

Content:

Viach said:

You did not understand. My post is about something else. Where does Bonpos have, for example, 4TN?

Malcolm wrote:

The four truths are mentioned in many original Bonpo texts. There is not much point in supplying many names of texts, but for example, it is found in the Bonpo Vinaya text, The Volume of the Tantra of Pure Discipline (rnam dag 'dul ba rgyud kyi 'bum), and so on, just as the six perfections, bodhicitta, paths and stages, tantric material, and Dzogchen are all to be found in the Bon canon.

Viach said:

Sorry for my English. Where did 4TNl come from in Bon?

Malcolm wrote:

According to Bonpos, from Tonpa Shenrab.

Author: Malcolm

Date: Wednesday, April 29th, 2020 at 11:16 PM

Title: Re: Analytical meditation of H.H. Dalailama

Content:

bhava said:

Ultimate reality has the nature of self-awareness...

Malcolm wrote:

If this were true, then this view is no different than Samkhya's purusha.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 12:05 AM

Title: Re: Why Bon \approx Buddhism?

Content:

Viach said:

Sorry for my English. Where did 4TNl come from in Bon?

Malcolm wrote:

According to Bonpos, from Tonpa Shenrab.

Viach said:

Give a link to the source, please.

Malcolm wrote:

I just gave you the title of a text from the Bon Canon, which, according to the Bonpos, was taught by Tonpa Shenrab. If you know Tibetan, you can find many references here:

<http://xxb.qiongbuwang.com/index/category/id/23.html>

Anyway, you seem kind of annoyed by the equation of Bon and Buddhism.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 12:31 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

I am aware that there are many schools which teach Madhyamaka but as far as I know all of them are combined with Yogacara to varying degrees.

Are there any schools that only teach Madhyamaka?

If not, are there any that teach Madhyamaka and other schools combined but do not teach Yogacara?

I am not looking for schools like the Gelug school, for example, which teaches Madhyamaka as the highest teaching but they also teach Yogacara.

Malcolm wrote:

There are four tenet systems. One cannot properly understand the length and breadth of

Madhyamaka unless you understand the point of view Abhidharma and Yogacāra, though the latter is only critiqued by Mādhyamika authors after the 5th century.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 12:32 AM

Title: Re: Why Bon \approx Buddhism?

Content:

Viach said:

Give a link to the source, please.

Malcolm wrote:

I just gave you the title of a text from the Bon Canon, which, according to the Bonpos, was taught by Tonpa Shenrab. If you know Tibetan, you can find many references here:

<http://xxb.qiongbuwang.com/index/category/id/23.html>

Anyway, you seem kind of annoyed by the equation of Bon and Buddhism.

Viach said:

In my personal reference anti-hit parade, you take an honorable first place.

Malcolm wrote:

I don't know what that means. I am trying to help you understand that the Bonpos claim their own sources for these doctrines. I am not defending their point of view.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 12:49 AM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

shankara said:

Wasn't the first major schism in the Sangha due to a disagreement about whether Arhats continue to have nocturnal emissions?

Malcolm wrote:

That is one of the legends that attends accounts of the Second Council.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 2:01 AM

Title: Re: Celebrities and Buddhism

Content:

Queequeg said:

Steven Seagal was recognized as a Buddhist, so to speak... FWIW.

<http://www.palyul.org/docs/statement.html>

Malcolm wrote:

However, what has largely gone unnoticed is that Chundrak Dorje's treasures were paint. He apparently painted amazing murals in his monastery from paint he discovered in a treasure cache.

Anyway, the whole tulku system is corrupt, and the reason why lamas continue to recognize tulkus is because there is huge demand from faithful lay people.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 2:02 AM

Title: Re: Why is devotion towards the guru so important?

Content:

tomdzogchen27 said:

I am currently practising in the Karma Kagyu lineage and have read some basic articles about the importance of devotion. Nevertheless, I can't comprehend why it is so fundamental towards achieving enlightenment. Couldn't it generate negative power/cultish dynamics? I also practiced in the Theravada and Zen traditions previously and was attracted towards Tibetan Buddhism because of the clarity of the nature of mind practices. Any thoughts?

Malcolm wrote:

As it says in the Prajñāpāramitā Saṃcayagāthā:

The excellent disciple with devotion to the guru
always relies on learned gurus.

If it is asked for what reason, the qualities of being learned arise from them.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 2:40 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

Is there any record of Nagarjuna or other classical Madhyamaka teachers, before the Yogacara-Madhyamaka merger, stating that one must understand the point of view of Yogacara to understand Madhyamaka?

Malcolm wrote:

No. Yogacāra really emerged only as an independent Mahāyāna school in the fifth and sixth century CE. Thus, the target of Nāgārjuna's critiques were only Abhidharmikas.

Also, there was never a Yogacāra-Madhyamaka merger, so to speak.

Both Mādhyamika scholars and Yogācāra scholars were working on the basis of the same sets of sūtras; but their understanding and classification of these sūtras differed.

In any case, the pre-Yogacāra scholars would be Nāgārjuna and Āryadeva. Even though the latter's text has the colophon title "The Yoga Practice of Bodhisattvas (bodhisattvayogacārya) composed in Four Hundred Verses," this has nothing to do with the later Yogacāra School of Maitreya, Asanga, and Vasubandhu.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 2:55 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

Is there any record of Nagarjuna or other classical Madhyamaka teachers, before the Yogacara-Madhyamaka merger, stating that one must understand the point of view of Yogacara to understand Madhyamaka?

Malcolm wrote:

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Dgj said:

Okay, thanks. Since this is the case, we can assume that Nagarjuna and other classical Madhyamaka teachers would not have required their students to learn and understand Yogacara.

Therefore, since I am looking into learning about classical Madhyamaka, it seems reasonable to also assume that I need not learn Yogacara, as classical Madhyamaka, per its founder and other authorities and masters, does not require a previous study of Yogacara.

Malcolm wrote:

You don't have to learn Yogacāra to study Madhyamaka. However, failing to do so will mean you will automatically be depriving yourself of a significant portion of Mahāyāna thought. But that's up to you.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 2:56 AM

Title: Re: Why is devotion towards the guru so important?

Content:

tomdzogchen27 said:

I am currently practising in the Karma Kagyu lineage and have read some basic articles about the importance of devotion. Nevertheless, I can't comprehend why it is so fundamental towards achieving enlightenment. Couldn't it generate negative power/cultish dynamics? I also practiced in the Theravada and Zen traditions previously and was attracted towards Tibetan Buddhism because of the clarity of the nature of mind practices. Any thoughts?

heart said:

Without a genuine guru it is close to impossible to recognise the natural state.

/magnus

Malcolm wrote:

It's actually impossible.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 3:29 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

As to the merger, I was referencing this:

Śāntarakṣita founded the philosophical approach known as Yogācāra-Mādhyamika (c.q. Yogācāra-Svatantrika-Mādhyamika), which united the Madhyamaka tradition of Nagarjuna, the Yogacara tradition of Asanga, and the logical and epistemological thought of Dharmakirti.

-Wiki page on Santaraksita

That and the fact that there doesn't seem to be any such thing as Madhyamaka independent of Yogacara today, but they used to be separate, even in opposition to one another. So it appears that they have been totally merged.

Perhaps you would use a word other than "merger" to describe this?

Malcolm wrote:

You should understand that Śāntarakṣita would have been astonished by such classifications. These are Tibetan classifications dating from late 12th century and later.

Śāntarakṣita is termed a "Yogacāra Madhyamaka" by later Tibetans because he adopted the idea of appearances being mind-only (cittamatra), which occurs in several Mahāyāna sūtras.

However, Śāntarakṣita severely critiques the mind-only perspective advanced by the Yogācāra school in texts such as the Tattvasaṃgraha, and so on, as did his disciple, Kamalaśīla in the commentaries the latter wrote on his master's works. \

So, better not to take such labels at face value.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 3:49 AM

Title: Re: Renewable Energy

Content:

Kim O'Hara said:

The problem is political, not technological, or at least more political than technological.

Malcolm wrote:

<https://www.filmsforaction.org/articles/richard-heinberg-review-planet-of-the-humans/>

Richard Heinberg has some interesting things to say on this issue:

I feel fairly confident commenting on the first of these claims, regarding renewable energy, having spent a year working with David Fridley of Lawrence Berkeley National Laboratory to assess the prospects for a complete transition to solar and wind power.

We found that the transition to renewables is going far too slowly to make much of a difference during the crucial next couple of decades, and would be gobsmaekingly expensive if we were to try replacing all fossil fuel use with solar and wind. We also found, as the film underscores again and again, that the intermittency of sunshine and wind is a real problem—one that can only be solved with energy storage (batteries, pumped hydro, or compressed air, all of which are costly in money and energy terms); or with source redundancy (building way more generation capacity than you're likely to need at any one time, and connecting far-flung generators on a super-grid); or demand management (which entails adapting our behavior to using energy only when it's available). All three strategies involve trade-offs. In the energy world, there is no free lunch. Further, the ways we use energy today are mostly adapted to the unique characteristics of fossil fuels, so a full transition to renewables will require the replacement of an extraordinary amount of infrastructure in our food system, manufacturing, building heating, the construction industry, and on and on. Altogether,

the only realistic way to make the transition in industrial countries like the US is to begin reducing overall energy usage substantially, eventually running the economy on a quarter, a fifth, or maybe even a tenth of current energy.

Is it true that mainstream enviros have oversold renewables? Yes. They have portrayed the transition away from fossil fuels as mostly a political problem; the implication in many of their communications is that, if we somehow come up with the money and the political will, we can replace oil with solar and continue living much as we do today, though with a clear climate conscience. That's an illusion that deserves shattering.

He also says:

But the film does make some silly mistakes. Gibbs claims that a solar panel will generate less energy than it took to build the panel. That's a misleading claim. Many teams of researchers have addressed the question of energy return on energy invested for solar power, and even the most pessimistic results (with which I mostly agree) say that the technology can yield a marginal energy gain. Much of that gain goes away if we have to "pay" for the energy investment entailed in providing batteries or redundant capacity. Wind power generally has a better energy payback than solar, but the location of turbines matters a great deal and ideal sites are limited in number. Assessing solar and wind power calls for complicated energy accounting, but the film reduces that complexity to a blanket, binary dismissal.

And:

I agree with Gibbs, however, that renewables are realistically incapable of maintaining our current levels of energy usage, especially in rich countries like the US. Transitioning to electric cars may be a useful small-scale and short-term strategy for reducing oil consumption (I drive one myself), but limits to lithium and other raw materials used in building e-cars mean we really need to think about how to get rid of personal cars altogether.

Mainstream enviros will hate this movie because it exposes some of their real failings. By focusing on techno-fixes, they have sidelined nearly all discussion of overpopulation and overconsumption. Maybe that's understandable as a marketing strategy, but it's a mistake to let marketing consultants sort truth from fiction for us.

And finally:

Planet of the Humans paints environmental organizations and leaders with a broad and accusatory brush. One target is Jeremy Grantham, a billionaire investment analyst who created the Grantham Foundation for the Protection of the Environment in 1997. Grantham was already a mega-rich investor before he "got religion" on environmental issues. I've had several face-to-face meetings with him (full disclosure: the Grantham Foundation has provided modest funding to Post Carbon Institute, where I work) and it's clear that he cares deeply about overpopulation and overconsumption, and he understands that economic growth is killing the planet. He's scared for his children and grandchildren, and he genuinely wants to use whatever wealth and influence he has to change the world. To imply, as the film does, that he merely sees green tech as an investment strategy is a poorly aimed cheap shot. Bill McKibben, who is skewered even more savagely, also deserves better; he has replied to the film here.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 4:18 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

Fair enough. But labels aside, the fact that there is no such thing as an independent Madhyamaka school today, and all are combined in varying degrees with Yogacara, means that the two schools have become merged, no?

Malcolm wrote:

No.

When I studied Madhyamaka in the Sakya school, it was pure Madhyamaka. In general, Yogacāra is held to be a lower tenet system than Madhyamaka in most Tibetan Buddhist schools.

The Sakya, Nyingma, and Gelug schools identify their view as Prasangika Madhyamaka, which is the purest form of Madhyamaka with no Yogacāra at all. This Madhyamaka tradition regards the so-called Yogacāra Sūtras, such as the Lanakāvatara, Samdhinirmocana, etc., to be provisional in meaning, not definitive in meaning.

Some Kagyus and the Jonangpa school follow a kind of "Madhyamaka" in which the doctrines of the Yogacāra school are mixed with the Madhyamaka doctrine of two truths. But this synthesis has been subject to severe criticism for the past 600 years.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 4:35 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

Fair enough. But labels aside, the fact that there is no such thing as an independent Madhyamaka school today, and all are combined in varying degrees with Yogacara, means that the two schools have become merged, no?

Malcolm wrote:

No.

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The Sakya, Nyingma, and Gelug schools identify their view as Prasangika Madhyamaka, which is the purest form of Madhyamaka with no Yogacāra at all. This Madhyamaka tradition regards the so-called Yogacāra Sūtras, such as the Lanakāvatara, Samdhinirmocana, etc., to be provisional in meaning, not definitive in meaning.

Some Kagyus and the Jonangpa school follow a kind of "Madhyamaka" in which the doctrines of the Yogacāra school are mixed with the Madhyamaka doctrine of two truths. But this synthesis has been subject to severe criticism for the past 600 years.

Dgj said:

Huh! Wow I didn't know that. Thanks for informing me! So one might be able to find a teacher or temple that does not teach Yogacara at all? From reading it sounds like the Gelug still teach it, perhaps I'm getting incorrect information?

Do you have any examples of schools, temples or individual teachers that teach classical Madhyamaka and zero Yogacara?

Malcolm wrote:

Why do you have such an urge to avoid contact with Yogacāra?

Author: Malcolm

Date: Thursday, April 30th, 2020 at 4:47 AM

Title: Re: Restoring refuge vows

Content:

TMT said:

In "A torch Lighting the Way to Freedom" , Dudjom Rinpoche talks about the specific refuge vows and that they can be broken. He states if this happens you should repair the vows. Anyone familiar with a practice for restoring or strengthening your refuge vows, kind of like the bodhisattva vow is done? Im talking about the 10 refuge vows to be specific. Maybe one could repeat the refuge ceremony lines in front of the shrine.

Malcolm wrote:

You repeat the daily confession, the seven branch prayer.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 6:02 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Dgj said:

I'm also interested in whether or not a pure Madhyamaka school exists today from a strictly academic perspective.

Malcolm wrote:

In that case, Sakya is your best bet, especially the work of Gorampa.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 8:54 AM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

tingdzin said:

Malcolm, your post saying that the Sakyas think seminal retention is ridiculous is new to me (I haven't studied any Sakya stuff). I don't doubt you on this, but could you supply some (easily accessible) sources that I could read on the issue?

Malcolm wrote:

Jetsun Drakpa Gyaltsen disputes the now commonly-held Kalacakra interpretation of what it means to retain the jasmine-like bodhicitta. He asserts it just means bodhicitta, ala sutra. I'll look for the citation tomorrow. I am pretty sure he discusses it in his commentary on the fourteen root downfalls.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 11:57 AM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

tingdzin said:

Thanks , I'll try to check that. Meanwhile, such a citation would also be appreciated.

Malcolm wrote:

Just to clarify, the Sakyas in general hold that it is practice dependent, but not part of the general 14 root downfalls., which, according them are a product of the vajramaster empowerment specifically.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 9:25 PM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

shankara said:

Wasn't the first major schism in the Sangha due to a disagreement about whether Arhats continue to have nocturnal emissions?

Malcolm wrote:

That is one of the legends that attends accounts of the Second Council.

shankara said:

Well doesn't such a schism suggest that one of the parties, at least, considered that overcoming nocturnal emissions is something desirable?

Malcolm wrote:

It is not a fault for monks to have NE.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 11:24 PM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

Malcolm wrote:

Just to clarify, the Sakyas in general hold that it is practice dependent, but not part of the general 14 root downfalls., which, according them are a product of the vajramaster empowerment specifically.

tingdzin said:

Interesting. Thanks.

Malcolm wrote:

Here is the reference:

https://www.tbrc.org/#library_work_ViewByOutline-001CT00264CZ121894%7CW22271, pg. 297.

The specific refutation begins on pg. 298, line five:

/kunda spangs par smra ba de'ang de lta ma yin te/ de lta yin na, khyim pa'i phyogs rdo rje 'dzin par mi 'gyur ba'i skyon yod do/ yang byang chub sems kunda spangs 'di ni shes rab ye shes kyi dbang gi bsrung pa'i dam tshig yin pa'i phyir, 'dir smos don med do/

Also, that claim [the fifth root downfall involves] the loss of the kunda is also not so. If it were so, householders would have the fault of not being vajra holders. Further, because this loss of the kunda bodhicitta is a samaya of the wisdom consort's gnosis empowerment to protect, it also makes no sense to mention it here.

In Jetsun Drakpa Gyaltsen's understanding, and consequently, for Sakya in general, the fifth root downfall is strictly related only to the loss of aspirational bodhicitta, but to not engaged bodhicitta, ultimate bodhicitta, or kunda bodhicitta.

So when is it an actual samaya not to lose the kunda bodhicitta? Specifically, it is when one is engaged in the practice related to the third empowerment, and not before hand. If one is not engaged in this practice, this samaya does not apply. This, at least, is now the Sakyapas understand and teach it.

Author: Malcolm

Date: Thursday, April 30th, 2020 at 11:28 PM

Title: Re: Restoring refuge vows

Content:

Malcolm wrote:

You repeat the daily confession, the seven branch prayer.

TMT said:

Malcolm, I havent read the entire book, so Im not sure if you mean theres a specific

daily confession and seven branch prayer in it, or if you mean in general, make a daily confession and perform the seven branches. As in would any confession and seven branch prayer be fine?

Malcolm wrote:

The seven branch prayer contains everything, including confession. That confession renews your refuge and bodhisattva vows. In the Sarma schools, there is a specific prayer called "the daily confession":

I go for refuge to the Three Jewels
and individually confess each misdeed.
I rejoice in the merit of beings.
I bear in mind the bodhicitta of the Buddhas.
I go for refuge until awakening
to the Buddha, the Dharma, and the Supreme Sangha.
I generate bodhicitta
in order to truly accomplish my own and others' benefit.
Having generated supreme bodhicitta,
I invite all sentient beings to practice the pleasing, supreme conduct of awakening.
May I accomplish Buddhahood
in order to benefit migrating beings.

This is recited in the beginning of many sadhanas, after one goes for refuge and bodhicitta.

Author: Malcolm

Date: Friday, May 1st, 2020 at 3:09 AM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

shankara said:

Well doesn't such a schism suggest that one of the parties, at least, considered that overcoming nocturnal emissions is something desirable?

Malcolm wrote:

It is not a fault for monks to have NE.

shankara said:

Yeah sure, it isn't a Vinaya downfall, if it was nobody could become a monk. But there must have been at least one school who considered that ceasing nocturnal emissions is necessary to become an Arhat...

Malcolm wrote:

The other way around: becoming an Arhat entails no longer having NE. But who cares?

It's not important.

Author: Malcolm

Date: Friday, May 1st, 2020 at 3:40 AM

Title: Re: Is there a pure classical Madhyamaka school in existence today?

Content:

smcj said:

Gelugpas are not Yogacarins. They teach Madhyamaka as the ultimate view, but as interpreted by Tsognkhapa. The other schools use the Chandrakirti interpretation primarily.

Malcolm trained in Sakya. He's preference understandable.

Dgj said:

Thanks. Do you know of any modern author, teacher or specific temple or school of Gelug that, in addition to teaching Madhyamaka, also teaches zero Yogacara?

Malcolm wrote:

It will be almost impossible to find modern course of Madhyamaka that contains no references to Yogacāra.

Author: Malcolm

Date: Friday, May 1st, 2020 at 5:23 AM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

The issues of the civil war era remain unsettled. America won't get out of its political mire until they are.

Malcolm wrote:

Two books: Democracy in Chains by Nancy Maclean and How the South Won The Civil War by Heath Cox Richardson.

Author: Malcolm

Date: Friday, May 1st, 2020 at 9:39 PM

Title: Re: Stephen Batchelor

Content:

Wayfarer said:

Just to invite a lot of vitriol, to the green left, everyone is racist. It's the equivalent of Original Sin. The only people that aren't racist are victims of racism/beleaguered minorities. (Shields UP!!)

Malcolm wrote:

Genocide and slavery are the original sins of America. We have not worked out the complex net of social issues brought about by either. For example, the reservations in the US have yet to receive a single penny of the 8 billion promised them; yet Jared Kushner was approved for a 800 million dollar government loan which will allow him to speculate in real estate.

Black, brown, and native people are dying at much higher rates in the US than the whites, and it is not because of some natural disposition to being killed by corona virus. It is because they live in more polluted communities, with less access to good jobs, good food, and good educations, which all have significant public health impacts.

So while a white person in the US may not be personally racist, we all benefit from a systematized racism. It is very obvious in the US, it may be less obvious in other countries without the kind of colonial history we have.

Now back to Stephen Batchelor, an ex-monk who has made his career off of Buddhism, selling it to white people.

Author: Malcolm

Date: Friday, May 1st, 2020 at 10:42 PM

Title: Re: Renewable Energy

Content:

Mirror said:

But it doesn't matter. Technology after all brings more pain and suffering in a global scale. Especially to animals, insects and other forms of life. We have to exploit others in order to develop.

All problems we face in our society such as global warming, wars, discrimination, etc. have the cause in self-cherishing, self-centeredness, cherishing the "I".

Malcolm wrote:

There isn't more suffering. There is always the same amount of suffering, this is why Buddha said, "sarvadukkham."

Author: Malcolm

Date: Friday, May 1st, 2020 at 10:47 PM

Title: Re: Renewable Energy

Content:

Queequeg said:

Maybe nonsense. Short of collapse, which is possible, I don't see consumption going down. Maybe we switch to electric cars but that's a rather minor improvement in the scheme. I don't know if these are the final numbers but with the slow down of activity, carbon emissions are down about 8% only. The explanation is that power generation

hasn't slowed.

I don't see an effective way to reduce energy consumption. No one is turning down heat when it's so cheap. No one is turning off lights or turning off tvs and computers. And I see consumption only going up as the developing world continues to progress. The ideal life of the impoverished third world is not inspiring anyone. China is the model for the developing world now and that requires lots of coal.

The only energy source that can help is nuclear and that's another set of problems.

Population is something we can affect over a couple generations, gently and humanely. We just need the will to talk about it and address it.

Malcolm wrote:

The key to lowering population is the education of women. Also, there seems to be a positive correlation between lower fertility rates and meat consumption.

The real issue is that human beings still think of themselves as belonging to this or that nationality; when in reality we all live on the same planet, competing for same resources, etc. The problem is extremely easy to identify; the solutions, not so easy or obvious.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 12:13 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

The problem is extremely easy to identify; the solutions, not so easy or obvious.

Mirror said:

The problem is consumption, the solution is reducing consumption.

Malcolm wrote:

That is not so easy or obvious. This is like Jimmy Carter putting on a sweater and putting solar water heater on the roof of the White House. It seems like the obvious answer, but the answer is anything but obvious. You're basically advocating a kind of first-world authoritarianism, where we destroy our own economy voluntarily, which in turn forces the developing world to stunt its growth. How do you propose to tell developing nations that they should not want what they perceive as first world advantages?

In general, human beings, collectively, have always behaved like frogs in a gradually warming pot.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 12:52 AM

Title: Re: Renewable Energy

Content:

Mirror said:

Meat production has the biggest impact on global warming and has the highest pollution of all. From 20% up to 50% is responsible for all pollution.

Malcolm wrote:

Your stats are based on an error published in a 2006 report, whose author admitted the error and submitted a revision. In fact, only 14.5 percent of global GHG emissions come from livestock. This is from the UN's FAO report:

<http://www.fao.org/3/CA1201EN/ca1201en.pdf>. This is a significant amount, but it is not in the stratosphere as someone would think if they just took your stats at face value. It can also be cut by 30%, the report says, by changing certain practices.

In terms of percentages, livestock emit:

Gt CO₂-eq of CO₂ per annum, or 5 percent of anthropogenic CO₂ emissions (IPCC, 2007)

3.1 Gt CO₂-eq of CH₄ per annum, or 44 percent of anthropogenic CH₄ emissions (IPCC, 2007)

2 Gt CO₂-eq of N₂O per annum, or 53 percent of anthropogenic N₂O emissions (IPCC, 2007)

<http://www.fao.org/news/story/en/item/197623/icode/>

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 12:53 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

How do you propose to tell developing nations that they should not want what they perceive as first world advantages?

Mirror said:

I just can't. They won't want it if they understand, that it won't bring them happiness. I would exchange everything I have for being a tibetan monk and having a close relationship with a good teacher.

For all of you, who have a connection to a great teacher, please practice diligently. Don't seek sensual pleasures and do everything you can for the sake of practice. Do it for those, who wish for having same conditions like you have. Don't waste this precious opportunity on frivolous activities.

Malcolm wrote:

Sanctimony really isn't going to help.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 2:09 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

...where we destroy our own economy voluntarily...

Grigoris said:

Oh, are we talking about money again?

Malcolm wrote:

The economy is not money. The economy is "the wealth and resources of a country or region, especially in terms of the production and consumption of goods and services."

Don't see money anywhere in that definition (OED) or "the structure or conditions of economic life in a country, area, or period

also : an economic system." (MW)

So, what we are discussing here is the destruction of one set of conditions for economic life and replacing it with another. The problem here is that when people start naively militating against consumption, they usually have no real plan for how to go about it, other than platitudes about eating less meat and so on.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 2:14 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

And i agree that Batchelor is using his ex-monk status for his own benefit and smartly found a way to make his career off of Buddhism, selling it to a certain population. That is smart marketing.

Malcolm wrote:

Yes, because after all, where would the Dharma be without marketing?

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 3:19 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

The problem here is that when people start naively militating against consumption, they usually have no real plan for how to go about it, other than platitudes about eating less meat and so on.

Grigoris said:

Without global social/political change there will be no reduction in consumption.

The attempt by the German Greens, for example, to institute environmental/ecological change and goals in a capitalist economy failed. They failed because capitalism values the individual more than society.

Also environmental/ecological goals are for the benefit of society not industry.

Capitalism, on the other hand... The economy is not money.

In capitalism money is the measure of economy.

Malcolm wrote:

Money is one measure, it is not the only measure.

Grigoris said:

Without global social/political change there will be no reduction in consumption.

Malcolm wrote:

Again, no recommendations about how to get from point a to point b. It may not be possible under capitalism at all.

But there are no viable alternatives to capitalism that do not necessitate catastrophic failures of civilization, billions of deaths from famine, disease, and war, inevitable nuclear conflict, and so on.

So, I pretty much think we are screwed no matter what we think, or what our pet theories are on how to save humanity from itself.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 3:20 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

So yes, the marketing seems to have worked in my opinion

Malcolm wrote:

Batchelor might be busy, but he is not busy with the Dharma, whatever else he may be busy with.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 3:29 AM

Title: Re: How has being a Buddhist changed you?

Content:

krish5 said:

How has being a Buddhist changed you, your life? Are you happier, more at peace, content, less greedy, celibate or proper sexual activity, filled with loving kindness, more tolerance of others, patience, less anger, less jealousy/envy, free from suffering, enlightened?

Malcolm wrote:

These outcomes are all based on notions of self-fulfillment. That's not the point of the Dharma.

If you are a "Dharma" practitioner and you are "happier" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "more at peace" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "content" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "less greedy" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "celibate or properly sexual" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "filled with loving kindness" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "more tolerant, patient, less angry, jealous" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "free from suffering" you are not practicing Dharma.

If you are a "Dharma" practitioner and you are "enlightened" you are not practicing Dharma.

These are all feelings. Feelings are not the Dharma.

So what is Dharma?

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 3:58 AM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Aemilius said:

I don't believe that the widely held opinion is true that Yogacara school or thought arose at the time of Asanga and Vasubandhu. Vasubandhu uses in the Abhidhamakosha bhashyam the expression "ancient masters" and this is understood to mean yogacara masters.

Malcolm wrote:

No, he is generally referring to other Abhidharmikas.

Aemilius said:

Secondly, both the Chinese and Tibetan traditions hold that the Sutra samuccaya was authored by Nagarjuna. Sutra samuccaya is a collection of quotations from the sutras, and Nagarjuna has included several quotations from the Lankavatara sutra in his collection of sutra passages.

Malcolm wrote:

Given that it is cited by name only in post-6th century Madhyamaka and Yogacāra authors, it is unlikely that this text was authored by Nāgārjuna, despite the traditional attribution. Also, you should keep in mind it was first translated into Tibetan by Yeshe De in the 8th century, and only translated into Chinese in the early part of the eleventh century and only in one translation by Dharmarakṣa.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 5:07 AM

Title: Re: Stephen Batchelor

Content:

krish5 said:

I used to go to a meeting group for awhile with Joan Tollifson, which i enjoyed, but when i shared what we were doing in the group with others online, in a different spiritual forum, some put her approach down, saying it is watered down Zen and Americanized, and not real.

Malcolm wrote:

Well, whatever she is teaching, it is not Buddhadharma.

krish5 said:

For she would tell us we can keep our eyes open or closed during meditation, sit or lie down or any position we are comfortable in, etc. There was no rules and no formal approach to practice, it was very loose and informal. To her meditation, can happen without formalizing it. I do see the points though of others, some of these teachers are throwing out the tradition, the traditional, and catering to Americans, and basically stripping these practices of all forms that have been carried over for years via tradition and made it suitable to us Americans/Westerners who do not want to work hard at this, haha.

Malcolm wrote:

Dharma is not about meditating. This is vastly misunderstood point. The Buddha did not meditate in order to achieve awakening. He meditated in order to eliminate the traces of rebirth he had created for himself through his past cultivation of the dhyānas of the form and formless realms. That said, there is right meditation and wrong meditation. It is important to learn the difference.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 5:16 AM

Title: Re: How has being a Buddhist changed you?

Content:

krish5 said:

Thought provoking post Malcolm, sort of like a koan, but i have no idea what Dharma is, if it has nothing to do with any of those things i brought up.

Malcolm wrote:

The Buddha put it pretty simply, "Whoever sees dependent origination, sees the Dharma. Whoever sees the Dharma, sees me."

Nāgārjuna added:

I prostrate to the best of teachers,
the Sambuddha,
by whom dependent origination—
not ceasing, not arising,
not annihilated, not permanent,
not going, not coming,
not different, not the same—
was taught as peace, the pacification of proliferation.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 7:52 PM

Title: Re: Is there a pure Madhyamaka school in existence today?

Content:

Aemilius said:

I don't believe that the widely held opinion is true that Yogacara school or thought arose at the time of Asanga and Vasubandhu. Vasubandhu uses in the Abhidhamakosha bhashyam the expression "ancient masters" and this is understood to mean yogacara masters.

Malcolm wrote:

No, he is generally referring to other Abhidharmikas.

Aemilius said:

On page 462 of the Abhidharmakosha bhashyam: " But according to the ancient masters, the Yogacarins, the manner of its moving is such that sometimes the moon appears complete, sometimes incomplete."

Page 562:" The Yogacarins say that in the Dhyanas, through the force of absorption a rupa arises, which is the object of absorption, ..."

On pages 711.. 712 there is a longish footnote:" ... Vyakhya: 'According to the Yogacarins

there are one hundred and twenty-eight kleshas.'

The definition of the avarabhagiyas attributed to apare. These "other masters" are the yogacarins (Vyakhya).

The ascetics (yogacarya) who practice ashubha are of three types, Adikarmika ...

The Vyakhya: In the system (darsana) of the Yogacaras, the manodhatu is distinct from the six vijñanas ... "

Malcolm wrote:

These are not the only ancient masters he refers to. And, yes, they are still abhidharmikas.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 7:55 PM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

Again, no recommendations about how to get from point a to point b. It may not be possible under capitalism at all.

Grigoris said:

I've got plenty of recommendations, none of them involve capitalism. Actually most of them involve completely dismantling capitalism. But there are no viable alternatives to capitalism that do not necessitate catastrophic failures of civilization, billions of deaths from famine, disease, and war, inevitable nuclear conflict, and so on.

So, I pretty much think we are screwed no matter what we think, or what our pet theories are on how to save humanity from itself.

What's up man, things look bleak from the vantage point of the empire?

Don't worry, you would not believe how many of us out here are looking on joyfully.

Malcolm wrote:

I don't care about empires, I care about people. You're just trading one kind of suffering for another.

Author: Malcolm

Date: Saturday, May 2nd, 2020 at 8:02 PM

Title: Re: Waste of semen - split from: Western Buddhists and politics

Content:

shankara said:

Yeah sure, it isn't a Vinaya downfall, if it was nobody could become a monk. But there must have been at least one school who considered that ceasing nocturnal emissions

is necessary to become an Arhat...

Malcolm wrote:

The other way around: becoming an Arhat entails no longer having NE. But who cares? It's not important.

shankara said:

So this is just my own perspective, but from my experience in meditation I've found that we tend to rationalize behaviors we are unwilling to give up.

Malcolm wrote:

Whether arhats have NE's or not is unimportant, not only intrinsically, but because there are no arhats anymore.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 12:19 AM

Title: Re: Is there a pure classical Madhyamaka school in existence today?

Content:

Aemilius said:

The point has been made before, long ago, that there have been ascetics from the beginning of the Dharma and the group of ascetics is logically the meaning and origin of the yogacara and yogacarins. Practice of yoga is mentioned already in the Dhammapada, in the sense of ascetism. The dhutangas were allowed and taught for the ascetically inclined bhikshus, like Mahakashyapa.

Malcolm wrote:

You run the risk of conflating practitioners called "yogācārins," with the Yogācāra school and its sūtras.

When Vasubandhu refers to yogācārins here, he is not referring to followers of the Lankāvatara, etc., sūtras.

We can understand these so-called "yogācārins" to be different than the Yogācārins following Asanga, because for instance, Samghabhadra's commentary mentions yogācarins exactly four times, and only the context those who are meditating the impure dhyānas, as does Dignāga. Sthiramati only mentions these past masters called yogācārins eight times, and without any indication this refers to the school we presently know as Yogācāra.

And my point still stands that there is no evidence of the Sūtrasammucaya attributed to Nāgārjuna mentioned in any text prior to the 6th century.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 1:34 AM

Title: Re: Does the Bön tradition believe we have a self/soul?

Content:

tomdzogchen27 said:

I have seen that there are many similar concepts between Buddhism and Bön. Nevertheless I was wondering, does the Bön tradition posit that we have individual souls? I saw that Tenzin Wangyal Rinpoche has a book called 'The true source of healing' which speaks of 'Soul retrieval'. If he does indeed speak of individual souls, how does that fit in the Dzogchen view? Thanks!

Malcolm wrote:

This has been discussed before. The concept under discussion is called in Tibetan bla 'gug.

The term bla does not correspond to what we understand by the term "soul" in English. The term has a fairly wide range of meanings in Tibetan, but in this context it refers to the life-force sustaining energy of a person.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 1:40 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

I don't care about empires, I care about people. You're just trading one kind of suffering for another.

Grigoris said:

That is what samsara is all about, isn't it?

Or is it that you want the suffering to stay as far away from you as possible?

The U\$ empire, like all empires is slowly and surely crumbling. Empires have crumbled before without bringing about the end of the world and they will crumble again.

It is possible that human domination of the Earth is also starting to fall apart. Like it did for other previous dominant species.

rudra.jpg

Malcolm wrote:

You still offer no alternatives to capitalism other than the complete collapse of global civilization.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 2:38 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

You still offer no alternatives to capitalism other than the complete collapse of global civilization.

Grigoris said:

The collapse of capitalism \neq the complete collapse of global civilisation.

Malcolm wrote:

Yeah, I am afraid it does, practically speaking.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 3:16 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

You are being hysterical.

Malcolm wrote:

Hardly.

Grigoris said:

I imagine that people that benefited from feudalism believed civilisation would collapse when their system of economy and governance started to collapse. But even during feudalism people exchanged products, or worked on the principles of mutual aid, just like they did and do within the existing global capitalist system.

Malcolm wrote:

Uh huh.

Like I said, you don't have any solutions at all. None of us do. To alter our world economy from the present capitalist system to ? without global chaos, war, famine, and economic collapse will take decades at minimum, requiring global mutual cooperation at an unprecedented scale. Frankly, given our record, I think we would destroy ourselves and the planet long before there will ever be some idyllic, anarchist utopia.

And if you are volunteering the world for economic collapse, well, I protest.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 3:27 AM

Title: Re: How has being a Buddhist changed you?

Content:

krish5 said:

Supposedly, the Buddha offered thousands of approaches to helping ourselves. There is

no one path for all, but has to be suited to each persons temperament and individual makeup.

Malcolm wrote:

The origin of this 80,000 gates to the Dharma (sometimes given as 84) is that the Buddha taught 20,000 dharmaskandhas of Abhidharma (Vajrayāna is generally included here) to counteract ignorance; 20,000 dharmaskandhas of Sūtra to counteract anger; 20,000 dharmaskandhas of Vinaya to counteract desire; and 20,000 mixed teachings to counteract all three. Each of these dharmaskandhas, something like "sections of dharma," were taught to a specific person or groups of people based on specific needs at specific occasions. We are tasked with finding the correct teaching for our own condition among these three groups of teachings. Since it is a lot to take in, a teacher is a desiderata.

It certainly does not mean that Buddha was saying that some people can gain liberation through Advaita; others Christianity, and so on.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 3:33 AM

Title: Re: Responding to praise and compliments

Content:

Kamshan said:

How can we respond to praise and compliments in a healthy, polite, and respectful way, without adding fuel to pride and arrogance?

Malcolm wrote:

Look at your faults and respond with humility.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 4:01 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

It is going to collapse anyway, so why not plan for something better?

Malcolm wrote:

Probably not in our lifetime. But yes, it is good to plan for eventualities. Pandemics kind of show that, no?

Grigoris said:

You want to leave the planning up to the Fascists?

Malcolm wrote:

"Fascist planning" is a contradiction in terms.

Grigoris said:

Anyway, I think you are seriously underestimating human willingness to find solutions in the face of tragedy. All you gotta do is convince them that it will aid in their survival.

Malcolm wrote:

No, I just think you and me are like everyone else; full of ideas with no way to implement them.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 10:32 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

"Fascist planning" is a contradiction in terms.

Grigoris said:

Actually Fascists have proven historically to be really good at organising and planning. Especially at a mass level. Authoritarians in general have that ability. Mainly because they don't rely on discussion and consensus. One person decides and everybody else is mobilised around the decision. It is efficient, although not always effective.

Malcolm wrote:

If they are so good at planning, why do their regimes always end in death and flames, with a violent transfer of power?

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 10:36 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

It is going to collapse anyway, so why not plan for something better?

Queequeg said:

As Mike Tyson said, "Everybody has a plan until they get punched in the mouth."

If the collapse you're talking about comes, all those beautiful plans will go to shit fast. It will be a world of warlords with nuclear weapons - basically what we have now, with less responsibility, more ruthlessness, and no semblance of a global order. The idealists will be the first ones hunted down and shot.

Grigoris said:

You've been watching too much Mad Max.

History has shown that idealists, with guns, do quite well.

Malcolm wrote:

Depends on what one defines as "good."

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 10:49 AM

Title: Re: Stephen Batchelor

Content:

Dan74 said:

Regarding Batchelor, I don't really know what all the fuss is. There is a wide variety of schools and teachers available these days. According to our karmic dispositions we find one or another. He tries hard to be very honest with his claims, is no cult guru or manipulator, and I am sure some people genuinely benefit from his work, while more traditional schools would rub them the wrong way.

Johnny Dangerous said:

As I said (and Mikenz post goes into more detail on) the issue people have with Batchelor is his intellectual dishonesty, same with Secular Buddhism in general. It is dishonest to act like the things they are viewing as "supernatural" (Karma and Rebirth) are some footnote to the Pali Canon, when clearly they are quite central, regardless of one's personal conclusions.

I've personally witnessed this become an issue with newer Buddhists who have never actually cracked open a Sutta (I'm assuming, it's the only real explanation) and will insist that "magical" or "superstitious" stuff is something that is just kind of ornamental addition in the Pali Canon...even saying things like "But the Buddha never really said that much about rebirth"..or something similar.

It boggles the mind that there is someone out there helping this mistaken impression to be a thing. I've read just enough of Batchelor's work to see how someone interested in Buddhism but tending towards the skeptical generally would take it and run with it, without having the basic context to make sense of just how polemical Batchelors positions are, and how poorly they match up with...almost anything in traditional Buddhism. I mean, have you read his stuff on how the Four Noble Truths are just articles of faith?

What you end up with is people claiming that a very outlier position in the Buddhist world is somehow "more correct" than thousands of years of tradition, "because superstition". I suspect that this is what annoys people about Secular Buddhism. I doubt it's Batchelor's specific intention that people use his positions in this way, but in my experience they do.

The funny thing is, I'm all for people using Buddhist meditation and ethics "secularly", especially the therapeutic aspects. I just don't know why they'd insist on calling it "Buddhism" and getting all polemic about What The Buddha really Meant.

Malcolm wrote:

The real problem with secular Buddhists is that they mistakenly believe buddhadharma is about meditation.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 10:50 AM

Title: Re: sang and serkyem practice

Content:

Lukeinaz said:

so you would have a drink from cup on altar and then put it outside?

Malcolm wrote:

No, you have a serkyen cup for the altar, and you have your own cup, When you are done, you drink your tea; and after take the shrine tea out.

mandog said:

Is the drinking with the protectors a DC specific thing? Do other sanghas actually do this?

Malcolm wrote:

No. Yes.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 8:09 PM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

If they are so good at planning, why do their regimes always end in death and flames, with a violent transfer of power?

Grigoris said:

Seems you are quite misinformed on the topic:

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

https://en.wikipedia.org/wiki/Ant%C3%B3nio_de_Oliveira_Salazar

https://en.wikipedia.org/wiki/1976_Argentine_coup_d%27%C3%A9tat

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

Etc...

Malcolm wrote:

Each one of these governments sided with the US during the cold war, since our government had a policy of supporting right wing authoritarians against “the commies.” This favorable relation with US lent them a measure of stability. But planning? Not so good.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 8:14 PM

Title: Re: Stephen Batchelor

Content:

Dan74 said:

At the end of the day, I don't really care if SB asserted boldly that my beliefs were a crutch and they are the ones with intellectual honesty to only assert what they know and can verify. Good for them and I hope they practice earnestly.

Grigoris said:

Of what value is practice without Right View? Somehow, I do not think that it is the first factor of the Eightfold Noble Path by chance.

Dan74 said:

That just brings us back to what is essential for practice to be Right Practice? Is someone with a materialist world view inherently incapable of this Right Practice?

Malcolm wrote:

If we understand this materialist view to be a denial rebirth and karma, then yes.

Dan74 said:

Perhaps these may be an obstacle in developing a deep Bodhicitta, but I would argue that there are many Dharma doors, not one with this ostensible non-negotiable and very comprehensive Right View.

Malcolm wrote:

Well, you can argue that, but I suspect your notion of many doors is not what the Buddha taught.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 8:23 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Unknown said:

Finally, he says that while Dzogchen is certainly imbedded within the context of Mahayana and Vajrayana Buddhism, there is no reason why people from other traditions could not have their own preliminary purification practices, their own devotional practices, and then engage in the main Dzogchen practices and achieve all

the same realizations as a Buddhist Dzogchen practitioner.

Malcolm wrote:

There are many reasons, not least of which is that this would amount to the ruination of Dzogchen teachings. It would be a tradition that was neither fish nor fowl, and just as impotent.

Author: Malcolm

Date: Sunday, May 3rd, 2020 at 10:43 PM

Title: Re: Stephen Batchelor

Content:

Dan74 said:

What we considered Right a few years ago, we don't necessarily consider right now.

Malcolm wrote:

There is only one right view in Buddhadharma, and that is the view of dependent origination, of which karma and rebirth are subtopics.

That was the insight that led the Buddha to awakening. His insight was based on his recollection of his past lives.

Your understand of right view may have changed. Mine hasn't.

Bhikku Bodhi notes:

Our motivation acquires the requisite maturity by the cultivation of right view, the first factor of the Noble Eightfold Path, which as explained by the Buddha includes an understanding of the principles of kamma and rebirth as fundamental to the structure of our existence.

https://www.accesstoinight.org/lib/authors/bodhi/bps-essay_06.html

Dan74 said:

I am yet to hear a single Buddhist teacher (with a possible exception of your good self) to say to beginners, if you don't accept rebirth and karma, get out of here, you are wasting your time.

Malcolm wrote:

This is not a discussion amongst beginners.

Dan74 said:

On the contrary I've heard quite a few say that understanding of these matters comes in due course and is not something one must swallow hook, line and sinker like a dogma at the outset, in order to be able to commence Buddhist practice.

Malcolm wrote:

If someone does not accept rebirth and karma based on the understanding of absence

of self and dependent origination, they are not ready to really seriously study and practice the Dharma. Why? Because they have not understood what the Dharma is (right view) so how can they practice the Dharma if they do not possess even mundane right view? So what these folks need to do is study under authentic teachers in authentic traditions which are faithful to the Buddha's teachings, and not the speculations of modern people who wish to fabricate a false dharma.

Author: Malcolm

Date: Monday, May 4th, 2020 at 12:29 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

I have pointed out an alternative...

Malcolm wrote:

Yes, you have said that everyone should be nice to each other, and it will all work out.

But things rarely work out that way.

Author: Malcolm

Date: Monday, May 4th, 2020 at 12:48 AM

Title: Re: Renewable Energy

Content:

Danny said:

Yeah I get that, but again how does the market establish gold reserves to back fiat cash? What's the price discovery? No central bank would ever let known what reserves are on its books. They're cannot be any audit of such.

Malcolm wrote:

Gold reserves do not back cash and they shouldn't. A brief study of history of money will demonstrate that tying the value of currency to a solid asset is perilous at best, for example, the collapse of silver prices in 1640 which led to a fractious period in European history and toppled several gvts.

Author: Malcolm

Date: Monday, May 4th, 2020 at 12:57 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

You think mutual aid is just about being nice to each other???

Malcolm wrote:

No, Greg, but it isn't a plan, either. I live in rural community, where there is a lot of mutual aid, so to speak. It is necessary, but it won't prevent a collapse of civilization and the inevitable wars and nuclear conflicts, epidemics, and so on which are the consequence of that.

Mutual aid generally results in the creation of protective associations, which are the precursors to states. This is all laid out in the sutras. We are fully in the age of strife at present, and it only gets worse from here. But we try to apply palliatives as much as possible in hopes that it will stem some of the acute misery all humans will face as a result of continued, world-wide capitalist hegemony and the class-based society necessary to the functioning of capitalism. Capitalism will do just fine during the collapse, until it doesn't.

Author: Malcolm

Date: Monday, May 4th, 2020 at 1:10 AM

Title: Re: Stephen Batchelor

Content:

Dan74 said:

Dependent origination is something we can observe in the here-and-now.

Malcolm wrote:

No, actually, it isn't. Dependent origination is not that simple. It is profound, and not easy to understand, as the Buddha said to Ananda:

I have heard that on one occasion the Blessed One was living among the Kurus. Now, the Kurus have a town named Kammasadhamma. There Ven. Ananda approached the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "It's amazing, lord, it's astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be."

[The Buddha:] "Don't say that, Ananda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad destinations.

<https://www.accesstoinight.org/tipitaka/dn/dn.15.0.than.html>

Dan74 said:

Past lives for most of us is merely belief and if you are fortunate enough to believe in past lives ardently so that it propels your motivation to practice, good for you. How many of us are like this?

Malcolm wrote:

Awakening (bodhi), for most of us, is merely a belief too. It makes no sense to believe in bodhi, on the one hand, and reject belief in karma and rebirth, on other other, since the whole point of bodhi is overcome karma and rebirth.

Dan74 said:

But fortunately, there are other motivators to practice apart from the selfish concerns for a better life for oneself.

Malcolm wrote:

The Buddha has said that a bodhisattva must care for themselves before they are able to care for others.

Author: Malcolm

Date: Monday, May 4th, 2020 at 1:15 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

It is necessary, but it won't prevent a collapse of civilization...

Grigoris said:

You keep saying this, but it is not going to lead to the collapse of civilisation, it is going to lead to the collapse of one type of civilisation.

Civilisations have collapsed before and will continue forming and collapsing. It is only painful if we keep grasping at it.

Malcolm wrote:

With the collapse of this civilization will go all the knowledge and science we've developed up to this point, billions will die. Somehow, that prospect does not seem to concern you at all, intellectually, despite the fact that I know you live near the edge of a failed state and see the harm and suffering that entails daily in your quite admirable occupation. Imagine Syria on a global scale.

Author: Malcolm

Date: Monday, May 4th, 2020 at 1:17 AM

Title: Re: Peeing in a lake

Content:

Toenail said:

Maybe i am ignorant, but I don't get why this is so bad.

Malcolm wrote:

Would you want some stranger peeing on your head in your own home?

Author: Malcolm

Date: Monday, May 4th, 2020 at 1:34 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

It is necessary, but it won't prevent a collapse of civilization...

Grigoris said:

You keep saying this, but it is not going to lead to the collapse of civilisation, it is going to lead to the collapse of one type of civilisation.

Civilisations have collapsed before and will continue forming and collapsing. It is only painful if we keep grasping at them.

Malcolm wrote:

It is possible some kind of libertarian municipalism can insulate some communities for a time against the economic shock of decline, but what you are fundamentally arguing for, and not without reason, are small communities that band together with common interest in order to stave off the chaos that such collapse entails.

We already see fascist militias banding together in the US and openly flying Confederate flags and swastikas in our State Capitals:

In absence of a strong federal government, these people will ride-rough shod over anyone who stands in their way, and will kill anyone who does not go along with their Guns and Jesus insanity.

Author: Malcolm

Date: Monday, May 4th, 2020 at 1:41 AM

Title: Re: Renewable Energy

Content:

Grigoris said:

I cannot concern myself with things that are beyond my control.

Malcolm wrote:

You can express empathy, however.

Grigoris said:

One thing I draw inspiration from was the response to the refugee crisis here on the island. Thousands of people flocked here as volunteers to help the refugees. The right-wing push back which is currently happening is actually backed by the current state and it's supporters. And even with the violence etc there are still hundreds of volunteers

here risking their personal safety and their lives (with the virus).

Malcolm wrote:

Yes, this is admirable. Under a collapsed global civilization, we would not even know about it.

Grigoris said:

Syria was not a failed state, any more than North Korea is a failed state.

Malcolm wrote:

Of course they are.

Grigoris said:

Syria was purposefully destabilised and the Syrian state (with all it's flaws) is unfortunately bouncing back as strong as ever.

Malcolm wrote:

Syria did itself in when Assad starting murdering farmers who were protesting against drought conditions and Syria's unwillingness to support them.

<https://www.reuters.com/article/us-climatechange-conflict-arabspring/climate-stress-drove-wave-of-arab-spring-refugees-researchers-idUSKCN1PH23B>

Author: Malcolm

Date: Monday, May 4th, 2020 at 2:38 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Malcolm wrote:

Finally, he says that while Dzogchen is certainly imbedded within the context of Mahayana and Vajrayana Buddhism, there is no reason why people from other traditions could not have their own preliminary purification practices, their own devotional practices, and then engage in the main Dzogchen practices and achieve all the same realizations as a Buddhist Dzogchen practitioner.

There are many reasons, not least of which is that this would amount to the ruination of Dzogchen teachings. it would be a tradition that was neither fish nor fowl, and just as impotent.

Pero said:

Hmmm, while I personally am not too sure about such an approach, I have to ask - why, if the view is experiential? And all that "post meditation view doesn't matter" thing.

Malcolm wrote:

Jesus was not a Dzogchen master and did not transmit Dzogchen teachings.

Muhammed was not a Dzogchen master and did not transmit Dzogchen teachings.

Mose was not a Dzogchen master and did not transmit Dzogchen teachings. Lao Tsu

was not a Dzogchen master and did not transmit Dzogchen teachings. Confucius was

not a Dzogchen master and did not transmit Dzogchen teachings. Shankaracarya, etc. were not Dzogchen masters and did not transmit Dzogchen teachings.

At base, if you want to practice Dzogchen, you need to rely on Dzogchen lineage masters.

Author: Malcolm

Date: Monday, May 4th, 2020 at 3:06 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Malcolm wrote:

There are many reasons, not least of which is that this would amount to the ruination of Dzogchen teachings. it would be a tradition that was neither fish nor fowl, and just as impotent.

Pero said:

Hmmm, while I personally am not too sure about such an approach, I have to ask - why, if the view is experiential? And all that "post meditation view doesn't matter" thing.

heart said:

It is such weird thing to me, the idea that Dzogchen would make sense within an other religious system, I don't get it.

/magnus

Malcolm wrote:

It's just marketing for perennialists.

Author: Malcolm

Date: Monday, May 4th, 2020 at 3:22 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Pero said:

Hmmm, while I personally am not too sure about such an approach, I have to ask - why, if the view is experiential? And all that "post meditation view doesn't matter" thing.

Malcolm wrote:

Jesus was not a Dzogchen master and did not transmit Dzogchen teachings.

Muhammed was not a Dzogchen master and did not transmit Dzogchen teachings.

Mose was not a Dzogchen master and did not transmit Dzogchen teachings. Lao Tsu

was not a Dzogchen master and did not transmit Dzogchen teachings. Confucius was not a Dzogchen master and did not transmit Dzogchen teachings. Shankaracarya, etc. were not Dzogchen masters and did not transmit Dzogchen teachings.

At base, if you want to practice Dzogchen, you need to rely on Dzogchen lineage masters.

Pero said:

Of course but Wallace isn't saying otherwise as far as I can see.

Malcolm wrote:

Sure he is. He is saying, for example, that the Jesus prayer can be a preliminary practice for Dzogchen.

Also, if he actually said this, "such than someone from any background could in theory take the mind as the path, attain shamatha, and realize the nature of consciousness and the truth of reincarnation. And so on for the rest of the path," this just does not work in Dzogchen teachings.

It is a complete abortion of an idea.

Author: Malcolm

Date: Monday, May 4th, 2020 at 3:25 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa
Content:

Pero said:

Of course but Wallace isn't saying otherwise as far as I can see. You practice whatever and then you get yourself to an introduction and then apply lineage master's teachings. Although the more I think about it the more unsure I am if anyone would even want to do this.

heart said:

You pray to god for a long time, then get the direct introduction?

Pero said:

Why not? Plenty of people come to the teachings from other religious backgrounds.

Malcolm wrote:

So there is a causal link to praying to god and then getting direct introduction? How does that work? Basically Pero, if you go to receive Dzogchen teachings, you are an Ex-whatever. Oh, sure, you can maintain outward form of a Christian, etc., but if your view does not change, you will not realize the meaning.

Author: Malcolm

Date: Monday, May 4th, 2020 at 3:29 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

PSM said:

He cites the examples of this in the Bon tradition of Tibet...

Malcolm wrote:

Bonpos consider themselves "nang pa", Buddhists, the only significant difference from their point of view is who the original teacher is. But there is no difference in meaning, just slight differences in terms.

Author: Malcolm

Date: Monday, May 4th, 2020 at 4:12 AM

Title: Re: Peeing in a lake

Content:

Toenail said:

But where to pee then? Is a tree better? I am really asking practically. It can become potentially very neurotic, no? There are not just water nature spirits. Also Nagas do not just dwell in water. When on a 5 hour hike, what to do if one has to pee?

Malcolm wrote:

Just use common sense and respect where you are.

Author: Malcolm

Date: Monday, May 4th, 2020 at 4:13 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Pero said:

Of course but Wallace isn't saying otherwise as far as I can see.

Malcolm wrote:

Sure he is. He is saying, for example, that the Jesus prayer can be a preliminary practice for Dzogchen.

Also, if he actually said this, "such that someone from any background could in theory take the mind as the path, attain shamatha, and realize the nature of consciousness and the truth of reincarnation. And so on for the rest of the path," this just does not work in Dzogchen teachings.

It is a complete abortion of an idea.

Pero said:

That is not apparent from the quote in the OP. As for taking the (impure) mind as the path, that is the first stage in one of Dudjom Lingpa's teachings.

Malcolm wrote:

Taking mind as the path is the path of the eight lower yānas. It is never the path of Dzogchen.

Author: Malcolm

Date: Monday, May 4th, 2020 at 4:40 AM

Title: Re: Stephen Batchelor

Content:

Sunrise said:

the Secular Buddhists already do more than the typical lay people of the Buddha's time, because they practice morality and make an effort to meditate??

Malcolm wrote:

Meditation is also not really a practice recommended for householders. If we look at this from the point of view of the six perfections: the ordained are supposed to focus on discipline and dhyāna. Householders are supposed to focus on generosity and patience. Both are supposed to focus on diligence and wisdom.

Author: Malcolm

Date: Monday, May 4th, 2020 at 6:01 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Pero said:

Ok it is still the first stage of practice according to Dudjom Lingpa's tantra the Sharp Vajra Of Conscious Awareness (this Wallace's translation).

Malcolm wrote:

The commentary says in this section that since this practice of making the two aspects of the mind, stillness and movement, into the path for the inferior student, is divorced from insight of the understanding the nature of reality, it will never approach the path of omniscience, etc., even if one practices this very diligently.

Wallace's translation also misreads this passage, his rendering is on pg. 56-57 (provided by dharmafootsteps above after I finished this post): /mdor na sngar bstan gzhi gnas nas gsal rig gi shes pa dang kun gzhi'i rnam shes kyi bar 'di dag ni rnam pa sems la lam byed pa'i skabs te gnas lugs rang bzhin shes pa'i lhag mthong dang bral bas srid pa'i sdug bsngal las grol ba'i thar pa dang/ mtha' gnyis las grol ba'i rnam mkhyen gyi lam la spu rtse tsam yang nye ba ma yin pa'i phyir na, yun ring por brtson 'grus drag pos nyams su blang bar byas na 'khor ba'i bsnon ma tsam las med pas na/ mi tshe stong zad chud du za ba nges pa yin tshul shes pa gyis shig/

Pero said:

In brief, these that were explained already, from the abiding basis (gzhi gnas, not zhi gnas, śamatha) up to the clear-knowing consciousness and the all-basis consciousness, are the section of making mental aspects into the path. However, since they are divorced from the vipaśyanā that understands the nature of reality, they do not even approach the path freedom of liberation from the suffering of samsara and omniscience free from both extremes by even a hair tip, even if one practices with intense diligence for a long time. Because this will do nothing other than bolster samsara, one must understand with certainty that one will waste a thousand human lives!

Malcolm wrote:

The commentary goes on to say that this is all for just making the process of giving introduction to inferior students a little easier by calming their conceptuality.

So, kind of a different read than Wallace's take on the same text.

Author: Malcolm

Date: Monday, May 4th, 2020 at 8:40 PM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

You can express empathy, however.

Grigoris said:

Currently outside my "office" (a large tent with wood-chip boards for walls) there is a line of about 100+ refugee men and women and their sick crying children (plus a couple of my patients, mainly victims of torture) waiting outdoors in a spring rain shower, fighting with each other about who will be treated first.

You will have to excuse me for not being empathic to the needs of spoiled Americans, scared of losing their first world privileges.

Malcolm wrote:

The collapse of civilization will hit America last, etc., not first. So I was really referring to places outside the first world.

Author: Malcolm

Date: Monday, May 4th, 2020 at 8:43 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

heart said:

perhaps my understanding monotheistic religions is lacking.

Pero said:

What do you mean? You weren't born a Buddhist either.

heart said:

Buddhism is the only religion I ever had, thanks to my parents. I don't see anyone practice even shamata in monotheistic religions so you would have to invent something new even on that level.

/magnus

Malcolm wrote:

And, all Buddhists are born Buddhists.

Author: Malcolm

Date: Monday, May 4th, 2020 at 10:22 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

heart said:

Buddhism is the only religion I ever had, thanks to my parents. I don't see anyone practice even shamata in monotheistic religions so you would have to invent something new even on that level.

/magnus

Malcolm wrote:

And, all Buddhists are born Buddhists.

LhakpaT said:

Could you explain some more, please?

Malcolm wrote:

You cannot "convert" to Buddhism, you either already have the merit accumulation to meet the Dharma or you don't.

Author: Malcolm

Date: Monday, May 4th, 2020 at 10:31 PM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

The collapse of civilization will hit America last, etc., not first. So I was really referring to places outside the first world.

Grigoris said:

Places outside the first world are already living what first worlders merely dream (have nightmares) about. The "civilisation" that you are so scared of losing, is the cause of their current nightmare.

Malcolm wrote:

I have spent a lot of time in so-called second and third world places. I have relatives in Haiti (extended family through my son in law). During a complete global collapse, it can get a whole lot worse for people living these place than it is now. So, I just don't buy into your "let it all burn down" ethos.

Author: Malcolm

Date: Monday, May 4th, 2020 at 11:02 PM

Title: Re: Origins of Vajrayana

Content:

PeterC said:

I'd like to know what Padmasambhava had for breakfast. Unfortunately knowledge has limits.

The 84 Mahasiddhas were from a specific person's pure vision. There were plenty of other important figures not included in that particular list

Malcolm wrote:

There are two versions of the 84 Mahāsiddhas. The earlier one is a text written by Vajrasāna in the 11th century, which mentions Padmasambhava, specifically as someone who appears as a bhikṣu with a consort. The lists only partially match between the two versions.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 12:39 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

So, I just don't buy into your "let it all burn down" ethos.

Grigoris said:

Which is another straw man.

What I have sad is that an economic system based on mutual aid is the solution.

Malcolm wrote:

So a barter system. But a barter system will not scale to meet the daily needs of 8 billion

people.

Grigoris said:

One initiative which has (finally) taken off in the refugee camp here, for example, is a group based on the volunteer ethic of the Syrian "white helmets". A self-organising group of refugee volunteers that has taken charge of sanitation in the camp instead of waiting for the government to do something (and people getting sick in the meantime).

Malcolm wrote:

Which is why authoritarian governments generally take a poor view of NGOs. They challenge the authority of ineffective states. They also can inhibit the development of social apparatus. We see this in Haiti, where the Haitian government has basically ceded many of its responsibilities to various NGOs.

Your idea, like all stateless utopianism, sounds wonderful on paper, in practice, it cannot succeed beyond a local and limited scale.

As I pointed out, I live in New England, which is a strong history and cultural ethos of mutual aid, from barn-raising to you name it. But mutual aid is not going to put food on the table of everyone, guarantee their healthcare, educate their kids, train professionals, etc.

I'll stick to my original conclusion. There is no alternative to the present dominant, global economic system. I do not say this out of some allegiance to capitalism as an economic system, far from it, I just don't see any alternatives that can function alongside capitalism. The Marxist-Leninists tried this in the USSR and China, and their attempt failed utterly. Centrally-planned economies simply do not supply demand as well as regulated market economies.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 1:22 AM

Title: Re: Origins of Vajrayana

Content:

yagmort said:

do you know of any academic research into Guru Rinpoche biography?

tingdzin said:

There is lots and lots, taking a variety of different approaches. It recently seems to have become a hot topic again, and a few books have been recently published on the subject, most of which I haven't seen, however. The earliest documentary evidence, from Dunhuang, seems to be a brief manuscript describing Guru Rinpoche's encounter with the obstructing spirits at the Asura Cave. Recently, scholars such as Mayer, Dalton, and Doney have been publishing on this subject. You might want to look at (Robert) Mayer's Tibetological blog for several articles, and his references for others. A usual approach is to differentiate between Kama and Terma biographies, although it's not easy or necessarily valid to draw conclusions from this differentiation.

As Terma said, though, if your faith in Guru Rinpoche or in the efficacy of the Nyingmapa practices is likely to be compromised by what academic researchers (some of whom are IMO dead wrong) write, you may be better off not dipping your toe into the water. A little knowledge is a dangerous thing.

Malcolm wrote:

I make a distinction between myth, legend, and history.

A historical character like Padmasambhava is interesting because of the way myth, legend, and history intersect in the traditions around him. He most certainly was a real person who visited Tibet for a period of time in the 8th century, during the decade between 770-780. His departure to Camara was also mentioned by Vajrāsana (c. mid-eleventh century) in the Supplication to the 84 Mahāsiddhas (grub thob brgyad cu rtsa bzhi'i gsol 'debs (D 3758))

དགེ་སློང་ལྷན་ཀྱིས་བྱས་ཀྱི་བསྟེན། རྫོ་ཐུབ་ཐེན་པོའི་ཁ་གཏོན་མཛད། །
པརྟ་ཀླ་ར་ཞེས་བྱ་བའི། ཁྲ་མ་དེ་ལ་བྱས་འཆམ་ལོ།

With the form of a bhikṣu, reliant on a consort
[the one who] suppressed the rakṣasas in the southwest
I prostrate to that guru
called Padmakāra.

Now, it is very possible that Vajrāsana heard about the legend of Padmasambhava from Tibetans, and penned this verse influenced by that. But if this is actually an Indian tradition, this confirms three facts about Guru Rinpoche: one, he was a bhikṣu; two, he made use of consorts, even though maintaining the garb of an ordained person; three, he is reputed to have gone to the southwest to tame rakṣasas (indigenous people dwelling where?). It is also interesting to note that "rakṣasa" is also a poetic name for the southwest.

I have not seen any mention of the Supplication to the 84 Mahāsiddhas in the academic literature on the subject of Padmasambhava, so this source seems to have been overlooked by scholars researching the topic. So it is an interesting question, likely unanswerable, as to whether this brief verse impacted the Tibetan concepts of Guru Rinpoche or not.

However in my personal practice, I allow the mythic dimension of Guru Rinpoche to take precedence, since for me, that is where the juice is found.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 2:24 AM

Title: Re: Nyasa

Content:

Grigoris said:

I am not asking for a long debate comparing Hindu and Buddhist tantra rituals, I am merely asking if the specific practice exists in Buddhist tantra.

Malcolm wrote:

No. It does not exist, other than touching forehead, throat, and heart center.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 2:54 AM

Title: Re: Origins of Vajrayana

Content:

tingdzin said:

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However in my personal practice, I allow the mythic dimension of Guru Rinpoche to take precedence, since for me, that is where the juice is found.

mandog said:

What is the distinction between Myth and Legend here? I think of the two as being roughly synonymous with the former holding more negative connotations and the latter holding more positive connotations.

Malcolm wrote:

Myths are totally beyond any ability to verify, often involving figures whose existence can never be verified empirically; whereas legends are about historical people, but can't really be backed up by any source.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 3:16 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

So a barter system. But a barter system will not scale to meet the daily needs of 8 billion people.

Grigoris said:

No, not a barter system. They inevitably lead to the development of currency, changing values by tweaking supply, etc...

Malcolm wrote:

We already have currency. Basing currency on real assets is an error that has been demonstrated in economic history again and again.

Credit preceded money, actually.

Grigoris said:

From each according to their ability, to each according to their needs.

Malcolm wrote:

And who decides that?

Grigoris said:

Phasing out of private ownership.

Collectivisation/socialisation of the means of production.

That sort of nonsense.

Malcolm wrote:

We tried that. It failed alongside capitalism.

Grigoris said:

Your idea, like all stateless utopianism, sounds wonderful on paper, in practice, it cannot succeed beyond a local and limited scale.

Malcolm wrote:

Yes it can. Via federalism. [/quote]

Ummmm...here is where the real inconsistencies in your thinking are exposed.
Federalism requires a state.

Grigoris said:

As I pointed out, I live in New England, which is a strong history and cultural ethos of mutual aid, from barn-raising to you name it. But mutual aid is not going to put food on the table of everyone, guarantee their healthcare, educate their kids, train professionals, etc.

Malcolm wrote:

Why not? I mean, we know Capitalism doesn't do it, so why shouldn't mutual aid be able to do it. [/quote]

I just don't think that you are going to convince 8 billion people to trust that other people have their best interests at heart.

Grigoris said:

Centrally-planned economies simply do not supply demand as well as regulated market economies.

A regulated market requires central planning.

Malcolm wrote:

Market regulation merely enforces what kinds of transactions are allowable, and what kind are not, without deciding who gets what, how, and when. In a crisis, Market regulation allows for limited central planning in times of severe economic crisis, but that's about it.

Anyway, you clearly believe in market economies and states since you explain that a) in a mutual aid economy currency will be developed, and b) you admit that states are necessary in order to scale up the benefits of mutual aid, via what you term "federalism," which is just another term for a "state."

Accept the pervasion.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 3:19 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

heart said:

Buddhism is the only religion I ever had, thanks to my parents. I don't see anyone practice even shamata in monotheistic religions so you would have to invent something new even on that level.

/magnus

loktibrada said:

You don't see because you choose not to see. Christianity has shamatha, mantra recitation as well as mindfulness-of-thoughts practices, and that's just the public stuff. I am sure hardcore practitioners in the cloisters are working with more advanced practices. [Edit]

If you want to know more, you can research Hesychasm as the starting point.

Malcolm wrote:

Different basis, different path, different result. That's all there is to it. You are clearly coming from a perennialist perspective, to which you are entitled, but the idea that all religions lead to the same goal is just silly.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 4:29 AM

Title: Re: Renewable Energy

Content:

Malcolm wrote:

Ummmm...here is where the real inconsistencies in your thinking are exposed.

Federalism requires a state.

Grigoris said:

No.

Malcolm wrote:

"A rose by any other name would smell as sweet."

-- Shakespeare.

Grigoris said:

<https://www.google.com/search?q=anarchist+federalism&oq=anarchist+federalism&aqs=chrome..69i57j0.5167j0j7&sourceid=chrome&ie=UTF-8>

Malcolm wrote:

The arguments on this page are incoherent and self-contradictory.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 4:38 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

smcj said:

Different basis, different path, different result. That's all there is to it. You are clearly coming from a perennialist perspective, to which you are entitled, but the idea that all religions lead to the same goal is just silly.

The last chapter of the Uttaratantra talks about how Buddha Activity happens without any discernment or effort. It simply happens wherever and whenever the karma of sentient beings allows for it to happen. Just like the sun has no intentions to light up the room when you open the shades, the Buddha Nature manifests in a way that is appropriate for the karma of a certain time and place. There's absolutely no restriction on this activity as to affiliations. It is not a considered response to prescribed prayer, although I assume some prayer is usually in the mix of karma that allows the Activity to happen.

Malcolm wrote:

From this it does not follow that the paths of nonbuddhists lead out of samsara. In fact this idea is explicitly denied in all Buddha's teachings.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 5:19 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

smcj said:

...meaning I don't think the others are as complete. However that's the same as saying Sakyamuni's teachings are the expression of Buddha Activity that best suits my karma. It is how things seem from my karmic ignorance. That's all. It's not as if I'm standing on "the other shore" as I say this.

Malcolm wrote:

It is a nice idea that all things beneficial are a result of buddha activity, but it is a pretty buddhist idea, unlikely to be shared by Muslims or Hindus.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 5:24 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

smcj said:

...meaning I don't think the others are as complete. However that's the same as saying Sakyamuni's teachings are the expression of Buddha Activity that best suits my karma. It is how things seem from my karmic ignorance. That's all. It's not as if I'm standing on "the other shore" as I say this.

Malcolm wrote:

It is a nice idea that all things beneficial are a result of buddha activity, but it is a pretty buddhist idea, unlikely to be shared by Muslims or Hindus.

smcj said:

We call it Buddha Activity.

Malcolm wrote:

The problem is that according to your definition, buddha activity is limited by karma. For Christians, etc., God's power has no limits. So they will never agree.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 8:01 PM

Title: Re: Is there a pure classical Madhyamaka school in existence today?

Content:

Aemilius said:

Besides the Yogacarabhumi of Asanga there are two other works with that same name!

Etienne Lamotte writes in his History of Indian Buddhism, page 696 :

"Among the Indian masters who contributed to the formation of the Indo-Chinese school of Yoga or Dhyana, we should mention Samgha- raksa, Dharmatrata, Buddhasena and Buddhahadra. Samgharaksha was a native of Surashtra; he was born there in the second century A.D.; he was well-travelled and reached Gandhara where King Candana Kaniska made him his master. He composed, among other works, a Yogacarabhumi, at present known through two Chinese translations (T 607, made by An Shih Kao between 148 and 170; T 606, carried out by Dharmaraksa in 284). - Dharmatrata and Buddhasena seem to have taught in Kashmir around the beginning of the fifth century; Dharmatrata composed a Yogasamasanasutra, lost today; Buddhasena wrote a Yogacarabhumi which was translated into Chinese (T 618) by Buddhahadra in about 413."

This too suggests that the Buddhist school of Yoga or Yogacara was larger and earlier than the one identified with Asanga and Vasubandhu.

Malcolm wrote:

That is the not issue I had with your statement. The issue I had with your statement was that you are conflating shravakas called yogacarins with mahayanis.

Author: Malcolm

Date: Tuesday, May 5th, 2020 at 10:04 PM

Title: Re: A More Precise Teaching on Emptiness?

Content:

tobes said:

Start with chapter 24, and do not go beyond it until your understanding develops.

Malcolm wrote:

I don't agree. The MMK is a dialogue that builds from the beginning. One needs to start at the beginning, and work chapter by chapter through each topic.

Before beginning the MMK, however, you need to have some familiarity with Abhidharma. Without understanding precisely what Nāgārjuna was critiquing, it is easy to get lost. The Siderits translation is probably the best right now.

Author: Malcolm

Date: Wednesday, May 6th, 2020 at 4:27 AM

Title: Re: Lost texts

Content:

avatamsaka3 said:

I'll rephrase: Do we have any evidence suggesting they might be in a certain area, rather than another? I'm not familiar with the state of academic research on these kinds of texts.

Malcolm wrote:

The best place to find lost Sanskrit Manuscripts is a) the Library of Sakya, which has thousands of manuscripts that are just mouldering 2) Beijing, where whole libraries were carried after the Tibetan Diaspora.

Author: Malcolm

Date: Wednesday, May 6th, 2020 at 12:38 PM

Title: Re: Stephen Batchelor

Content:

Grigoris said:

Of what value is practice without Right View? Somehow, I do not think that it is the first factor of the Eightfold Noble Path by chance.

Dan74 said:

That just brings us back to what is essential for practice to be Right Practice? Is someone with a materialist world view inherently incapable of this Right Practice? Or are there stages of practice and people with many obscurations and ignorance can still practice and relinquish them? Therefore the wrong views, such as materialism are also relinquished at some stage of the path?

Sunrise said:

Those are really good questions to think about.

For Right View, there is Mundane Right View and Superior Right View. Mundane Right View requires at least the acceptance of the law of karma. For Superior Right View, the wish to escape samsara is part of it.

Where does that place Secular Buddhists? Perhaps they have Mundane Right View?

Malcolm wrote:

Not even close.

Author: Malcolm

Date: Wednesday, May 6th, 2020 at 7:19 PM

Title: Re: Plants Acquiring Sentience

Content:

Malcolm wrote:

It's not what the Buddha taught.

ShantiM said:

Please excuse my ignorance and persistent inquiries about Master Hsuan Hua's teachings. I have had my doubts, and may have misunderstood what he's preaching, but looking to see if I can get this cleared. This time, assuming I understand it correctly, the teaching is about plants being sentient and are part of the rebirth cycle? There were actual anecdotes below in regards to this teaching. The Master himself also provides an explanation of this phenomenon mentioning that "Because the trees were old and they

had experienced much, and because they had lived among people in the world, gradually they acquired the nature of humans. They had life-energy. After they had life-energy, then they acquired a little feeling.” and that “both those with and without feelings can accomplish the Way.”

http://www.drbachinese.org/online_reading/drba_others/memory1/life4b_english.htm

On October 23, a 1989-year-old camphor tree at Puji Monastery on Potola Mountain in Zhejiang Province, China, took refuge with the Venerable Master.

<http://www.advite.com/sf/assm/assm2-5.html> Plants want to take refuge too? In the courtyard of Universal Salvation Monastery on Potola Mountain of Zhejiang Province, a 1,989-year old camphor tree, through a person with spiritual power, requested to take refuge with a high monk in the United States, the Venerable Master Hsuan Hua. The tree was given the Three Refuges by proxy at Long Beach Monastery in south Los Angeles on October 23, 1994.

<http://www.dharmasite.net/HowBuddhismChangedMyLife.pdf>

Plants want to take refuge too?

In the courtyard of Universal Salvation Monastery on Potola Mountain of Zhejiang Province in China, a 1989 - year old camphor tree, through a person with spiritual power, requested to take refuge with the Venerable Master.

Long Beach Monastery, facing the Pacific Ocean, is the second Buddhist Way-place that the Master established in southern California, after Gold Wheel Monastery in Los Angeles. On October 23, 1994, the weather was ideal. At 8:00 am twenty-one Buddhist disciples who were preparing to shave their heads, along with 300 other Buddhists, participated in a bowing ceremony, which preceded the ceremony for entering monastic life.

Among the twenty-one people who resolved to leave the home life, four were male and seventeen, female. They came from Finland, Canada, the United States, China, Taiwan, Hong Kong, Singapore, Malaysia, and Vietnam. Their ages ranged from six to seventy-two.

Following the ceremony for entering monastic life, the transmission of the three refuges, five precepts, and ten novice precepts were held in the afternoon. During these ceremonies a special overseas call came from China

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A CAMPHOR TREE WAITS 1989 YEARS TO TAKE REFUGE

to the Master. The Master's disciple, Upasaka Yang, related the following true account: When my father and I were visiting Potola Mountain, at Universal Salvation Monastery, we saw a camphor tree that was so huge it would have taken ten people hand-in-hand to encircle it. That tree spoke to me, saying it wanted to take refuge with the Venerable Master Hsuan Hua. I found this quite odd and asked the tree, “You’ve been in this monastery for so many years. Haven’t you met a true cultivator and taken refuge? Why do you want to take refuge with the Master?” The tree said that he had never met a real cultivator with whom he could take refuge, that the conditions had not ripened before, and that now he hoped to take refuge with the Master. I said, “Fine! Wait until I ask the Master. I’ll let you know.”

Later, I went back to my room and fell asleep, exhausted. When I woke up, I had

forgotten all about this matter. I had neither told my father nor asked the Master about it. We were going to visit other monasteries in the afternoon. When we got downstairs, I turned around to talk to my father. All of a sudden, I sprained my neck. Fortunately, it did not break. I was immediately alert, "What did I do wrong?" Just as I was pondering, I turned around and saw the big camphor tree and instantly realized that I had forgotten to do what he had asked me to do. Just then, the tree said to me, "How could you be so careless and forget what I asked you to do?"

"I'm so sorry! My memory is very poor. Please don't be upset. I will ask the Master now." So I asked the Master for instruction.

The Master said, "Whether or no he becomes my disciple is not important, but he should diligently cultivate precepts, samadhi, and wisdom and put to rest greed, hatred, and delusion."

I relayed the message to the camphor tree and added, "As long as you can observe the Six Principles of the City of Ten Thousand Buddhas: no

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HOW BUDDHISM CHANGED MY LIFE!

fighting, no greed, no seeking, no selfishness, no pursuit of self-benefit, and no lying, then even if you don't have the affinities to meet the Master, you will still be the Master's disciple. The tree promised to do as told. He further vowed to imitate Guanyin Bodhisattva in making the resolve to universally save living beings in the future. Right then, I saw the tree turn into a monk, kneeling on the ground with hands folded, and Guanyin Bodhisattva appeared above him and anointed the crown of his head with pure water from a vase. I was deeply touched. I reported this matter to the Master after we got home. The Master took it seriously and asked me to get more details about the tree. His name is Ren Neng (Humane and Able). I asked him what his method of cultivation was. He said he has been reciting the Heart Sutra and investigating the principles in that Sutra. However, since he lacked the guidance of a good teacher, he had not fully understood it.

Since Upasika Yang is a sincere Buddhist who possesses the spiritual power to communicate with other species, the camphor tree made the request to take refuge with the Master through her. From now on the tree will receive guidance from a bright-eyed wise advisor. Upasika Yang asked the tree how he knew about the Master and why he wanted to take refuge with the Master. The tree said it was very simple: all living beings can hear the Master speaking Dharma. When the Master speaks the Dharma, all living beings throughout empty space and the Dharma Realm can see and hear the Master. However, people who are burdened by wealth, worldly things, fame, and desire for riches may look and listen, but they fail to see and hear. All other living beings are quietly cultivating, steeped in the sound of the Master's Dharma, nurturing their seeds of Bodhi. So the tree had been listening to the Master's Dharma for a long time.

http://chinabuddhismencyclopedia.com/en/index.php/The_Flower_Adornment_Sutra:_A_Commentary_by_the_Venerable_Master_Hsuan_Hua:_Chapter_Forty

Today someone asked me if flowers are not sentient, how can they make sounds? This is a good question, so now I will explain it clearly. Trees and plants have no feeling. Although they are without feeling they do have a nature, the nature of life. What is the nature of life? It is the life-energy (jen) discussed in Confucianism. This life-energy is a

nature, and this nature can be said to be the Way. It can also be called the mother of the ten thousand things. Do humans have life-energy? Of course they do. If they were without it, then they would not be called humans. If they were not called humans, then what would they be called? You can call them anything you wish. For a human to have life-energy means to be human, or to speak it more correctly, “to be of the Way.” The phrase “life-energy” was coined by Confucius, and all plants and trees possess it. How can you say that plants and trees have life-energy? In the spring their limbs, branches, and leaves grow, flowers blossom and fruits come forth. This is because they have the nature of life. Not only do they have the nature of life, all plants, flowers, and trees have a minute amount of knowledge. So someone asked me, “When you cut a flower it emits a sound which we cannot hear, but if you use scientific means, then it can be heard.” This is really common.

Why is it that plants and trees can make sounds? It is because they have a nature. This nature is not full, but only exists in a minute amount. For example, if a person were said to have one hundred pounds of nature, the flowers, plants, and trees by comparison, would not have even an ounce, but would have about as much as a hair. Now this is a comparison, so do not take it literally. Basically, plants, flowers, and trees do experience some kind of sensation. I have said this before.

In China, a camphor and ginkgo tree received the precepts. You ask, “How is it that they could take the precepts? Since they are not sentient, how is it that they can have the nature of humans and receive the precepts? This is too contradictory.”

This is not the least bit contradictory, because if you understood it, you would see it is very ordinary. Because the trees were old and they had experienced much, and because they had lived among people in the world, gradually they acquired the nature of humans. They had life-energy. After they had life-energy, then they acquired a little feeling. Because of this feeling, they wished to take the precepts. For a long time they did not realize how many improper things they had done, but after a while, they recognized their mistakes, took the precepts, and even thought about leaving the home-life. We should be aware of this point. Not only does he cross over sentient beings, but he also crosses over those without feelings. So it is said, “both those with and without feelings can accomplish the Way.” All of them can accomplish the Buddha’s Way. It is for this reason that he is called Universal Worthy; not only does he want to save people, but he also wants to cross over all flowers, plants, and trees. How can we not admire the vastness of his practices? At their best, most people are only aware of crossing over other people, crossing over other sentient beings, but Universal Worthy Bodhisattva even crosses over those without life, and so he is called Universal Worthy Bodhisattva.

Author: Malcolm

Date: Wednesday, May 6th, 2020 at 7:27 PM

Title: Re: A More Precise Teaching on Emptiness?

Content:

Tenma said:

Where can one start out with Abhidharma then (especially for beginners)? Which text,

commentary, etc.?

Grigoris said:

You could start with Glimpses of Abhidharma by Chogyam Trungpa.

tobes said:

It is very undernourished terrain, in terms of western translations/commentaries/publications etc. You can't just sit down and read Vasubandhu....unless you're Malcolm or have similar dispositions.

Alongside the Prajnaparamita, I really, deeply wish that the next generation of Dharma scholars, translators, publishers etc will make a big contribution in this area. At the moment we're all a bit stuck.

Malcolm wrote:

I didn't just sit down and read Vasubandhu...well I tried, but it did not work to well. So after Khenpo Migmar Tseten was stationed in the Boston, MA, area in 1989, I gave him a copy of Pruden's translation and asked him to teach it. He did so, for one year. He repeated that course two more times.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 1:55 AM

Title: Re: Plants Acquiring Sentience

Content:

tkp67 said:

He specifically mentioned Hsuan Hua's teachings in an east Asian ...

Malcolm wrote:

So what? Just because some Chinese guy claims that plants are sentient, "because they are old," () does not mean that the Buddha taught this idea. Nowhere in the Agamas, the Sūtras, or the Tantras has the Buddha taught that plants are sentient or part of the cycle of rebirth. But if you wish to accept the authority of Hsuan Hua's crazy idea, please go ahead.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 2:03 AM

Title: Re: A More Precise Teaching on Emptiness?

Content:

Malcolm wrote:

I didn't just sit down and read Vasubandhu...well I tried, but it did not work to well. So after Khenpo Migmar Tseten was stationed in the Boston, MA, area in 1989, I gave him a copy of Pruden's translation and asked him to teach it. He did so, for one year. He repeated that course two more times.

Grigoris said:

That's the four volume series of translations, correct?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 4:55 AM

Title: Re: Plants Acquiring Sentience

Content:

Könchok Thrinley said:

I have seen this idea explained that plants acted as "houses" to various spirits, however the relationship between spirit and "house" are so loose that we cannot talk about the plants being sentient. Just like our houses are not sentient, despite us living in it.

Malcolm wrote:

Yes, that is what yakṣas are, in part, "spirits" that become attached to certain kinds of trees.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 8:55 PM

Title: Re: Stephen Batchelor

Content:

Queequeg said:

Those having realized the deathless... I believe that number is quite higher.

boda said:

Who?

Malcolm wrote:

All arhats, etc., as well as Arya bodhisattvas.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 8:59 PM

Title: Re: Plants Acquiring Sentience

Content:

Ayu said:

I hope you respect this specific subforum and refrain from disparaging speech against other people's venerable teachers.

Please accept if other members disagree.

On my search I found at least one article about the specific role of trees in Buddha's life. It doesn't dare to talk about sentience though.

But if a plant is that important, it might imply a certain form of intelligence at least.

Wherever this originates. When the Buddha was born, he assumed his human, material

form; when he attained enlightenment, he achieved a higher spiritual level; when he died, he shed his physical form and fully entered the spiritual realm. A tree was present at each of these moments, serving as an arboreal bridge between our material realm and enlightenment.

<https://www.buddhistdoor.net/features/the-tree-in-buddhist-symbolism-and-art>

Malcolm wrote:

Sorry, but you won't find a single sutra where the Buddha discusses the rebirth of a plant's consciousness.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 10:41 PM

Title: Re: What possible reason could there be to study or practice Buddhism if arising and ceasing do not occur?

Content:

haha said:

For meaninglessness and flatly incorrectness, here are some remarks from MMK 24:

11a. A wrongly perceived emptiness ruins a person of meager intelligence.

13. Furthermore, if you were generate any obsession with regard to emptiness, the accompanying error is not ours. That [obsession] is not appropriate in the context of the empty.

15. You, attributing your own errors to us, are like one who has mounted his horse and confused about it.

18. We state that whatever is dependent arising, that is emptiness. That is dependent upon convention. That itself is the middle path.

37. For one who contradicts emptiness there would be nothing that ought to be done; activity would be uninitiated and an agent would be non-acting.

40. Whoever perceives dependent arising also perceives suffering, its arising, its ceasing and the path [leading to its ceasing].

Kalupahana, David J. (1996) Mulamadhyamakakarika of Nagarjuna

Malcolm wrote:

Oh man, this is really deprecated translation, It is very inaccurate and the translator has a real axe to grind. Better to cite the Sidrits' translation.

Author: Malcolm

Date: Thursday, May 7th, 2020 at 10:43 PM

Title: Re: What possible reason could there be to study or practice Buddhism if arising and ceasing do not occur?

Content:

Dgj said:

If no arising nor ceasing occur then the twelve links are meaningless, reduced to nonsense.

Astus said:

It should always be kept in mind that many of the Mahayana ideas developed from or against Sarvastivada doctrine. In this case, the Sarvastivada abhidharma teachings say that production/birth (jati), duration/staying (stithi), deterioration/death (jara), and impermanence (anityata) are characteristics (laksana) that are dharmas themselves, and dharmas are what have self-existence (svabhava), and it is the Sarvastivadin interpretation - or what its opponents, the Mahayanikas understood the Sarvastivadin teaching to be - that for instance Nagarjuna argues against when saying that arising, duration, etc., do not exist, i.e. not really, not on their own as unique entities.

Dgj said:

Okay! Thanks! So he wasn't saying:

Arising, duration and cessation absolutely never occur in any way, shape, form, nor under any circumstances, ever.

But rather:

Arising, duration and cessation of ultimate entities as incorrectly posited by the Sarvastivadins does not occur.

?

Malcolm wrote:

Arising, duration, and cessation are merely conventions we use to describe the appearance and disappearance of entities; but ultimately, "arising from causes and conditions" cannot be established as being anything other than a convention. For example, the MMK it is said, "Since arising, abiding, and cessation cannot be established, the compounded cannot be established. Since the compounded cannot be established, how can the uncompounded be established?"

Author: Malcolm

Date: Friday, May 8th, 2020 at 3:53 AM

Title: Re: Essential & Useful Reading on Abhidharma and Prajnaparamita/Madhyamaka

Content:

avatamsaka3 said:

Thanks, this is great. Could anyone comment on starting with Chim Jampalyang rather than Vasubandhu's original text?

Malcolm wrote:

Very difficult.

Author: Malcolm

Date: Friday, May 8th, 2020 at 11:18 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Pero said:

Thank you for your translation but other than the misreading you mention I can't see a difference in meaning between two translations since the main point of both is that taking mind as the path does not lead to liberation.

Malcolm wrote:

The point is not that there is a huge difference in the translations, the point is the assumption Wallace draws from the text. The assumption he draws is this: it is absolutely necessary for beginners to take the impure mind as the path. But that is not what Dudjom Lingpa is saying at all. He is, characteristically, describing what certain people, people of inferior capacity (dbang po dman) must do, before they can enter the actual path of Dzogchen, which is taking pristine consciousness (ye shes) as the path.

Wallace's interest in śamatha predates his forays into Dzogchen by many years, which one can observe in his 1992 translation, *Calming the Mind: Tibetan Buddhist Teachings on the Cultivation of Meditative Quiescence*.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 12:01 AM

Title: Re: Plants Acquiring Sentience

Content:

Queequeg said:

My point is, what we think of as consciousness that we think makes us so different from plants, is, on closer analysis, not all that different from a plant turning toward light in many respects. What we think distinguishes us is a very narrow category of actions.

Malcolm wrote:

Consciousness distinguishes us from plants, rocks, and so on. Sentient beings have volition, thus, they possess karma. Plants have no consciousness, thus they do not possess karma.

The Buddha himself drew a clear distinction between sentience and non-sentience. For example, in the *Ratnakaraṇḍa Sūtra*, the Buddha says:

With respect that, while the cessation of ignorance may not occur in the past, future, or in the present, nevertheless, any improper thinking produces ignorance. On the other

hand, if there is discerning thinking because of proper thinking, [ignorance] will not be produced. That absence of production is a total cessation, therefore, it is called "cessation of ignorance." In that case, proper thinking with respect to this body, which is produced from the four great elements, is as follows: This body is inert, discerned to appear like grass, trees, walls, and stones. Whatever is called mind, intellect, or consciousness is immaterial, cannot be shown, is unimpeded, cannot be cognized, and is like an illusion or a dream. [The mind, etc.,] cannot be perceived inside [the body], outside [it], or both.

Thus, drawing a conclusion that because plants exhibit the same kind of autonomic functions as an animal's body, and therefore plants must have consciousness too, is not a good argument to make for the sentience of plants. The Buddha treated the body itself as inert, insentient, and so on. This point is really brought home when you look at the Tibetan term for body, "lus," which means "leftover," in this case, the body (rūpa skandha) is left over when the five aggregates disintegrate at the moment of death.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 12:14 AM

Title: Re: What possible reason could there be to study or practice Buddhism if arising and ceasing do not occur?

Content:

LastLegend said:

So the main purpose of Madhyamaka is a response towards antagonists and not pointing towards non-dual wisdom?

Malcolm wrote:

Nāgārjuna's purpose to clarify the Buddha's central teaching: dependent origination.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 12:32 AM

Title: Re: Plants Acquiring Sentience

Content:

Queequeg said:

I could have written that more clearly. Yes, this.

Malcolm wrote:

While there are problems with Sino-Japanese concepts of self, as eloquently illustrated by the late Jungnok Park in his *How Buddhism Acquired a Soul on the Way to China*, the idea of all phenomena possessing buddhanature that we see frequently mentioned in Sino-Japanese Buddhism is not a problematic at all, if understood as Nāgārjuna states

it in the MMK, "Whatever is the nature of the Tathāgata, that is the nature of the world. As the Tathāgata has no nature, the world has no nature."

Author: Malcolm

Date: Saturday, May 9th, 2020 at 2:27 AM

Title: Re: Plants Acquiring Sentience

Content:

Queequeg said:

I could have written that more clearly. Yes, this.

Malcolm wrote:

While there are problems with Sino-Japanese concepts of self, as eloquently illustrated by the late Jungnok Park in his *How Buddhism Acquired a Soul on the Way to China*, the idea of all phenomena possessing buddhanature that we see frequently mentioned in Sino-Japanese Buddhism is not a problematic at all, if understood as Nāgārjuna states it in the MMK, "Whatever is the nature of the Tathāgata, that is the nature of the world. As the Tathāgata has no nature, the world has no nature."

Queequeg said:

That's how I've taken these assertions of universal buddhanature - its the "positive" language of tathagatagarbha teachings. Emptiness is also the case. That said, I am aware that buddhanature is in some streams of thought tantamount to a soul - the true Atman some see in the Parinirvana Sutra, for instance (disregarding all that denial of such substance throughout the text).

Anyway. I'll check that Park out.

Malcolm wrote:

Pp. 223-224 summarize his whole argument very neatly.

The basic argument he makes is that while Indians relied upon both direct perception (which he calls empiricism, though he mistakenly claims that Indians reject direct perception with respect to perceiving emptiness, etc.) and inferential reasoning (which he simply calls "reasoning"), the Chinese, according to him, generally rejected inferential reasoning with respect to understanding ultimate truth.

He basically claims that differences in understanding in Indian Buddhism and Sino-Japanese Buddhism boil down to acceptance or rejection of ontological reductionism, with the Indians employing ontological reductionism as their principal approach, and Chinese Buddhists largely rejecting the ontological reductionism of the Indian Buddhist tradition in toto.

He also states in the book that Chinese Buddhists unwittingly imported an atman back

in Buddhism because of the Daoist underpinnings of Chinese civilization, pinning a complex of arguments on this notion, which he defends through an interesting walk through translation theory, comparative analysis and review of Indian Buddhism with Buddhism as it was translated into Chinese and so on. It is a very interesting book.

Similar issues arise in Tibetan Buddhism too, where Tibetan scholars articulate arguments that would be outright rejected by their Indian forbears, based on how words translated into Tibetan are read by Tibetans, and their consequent assumptions.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 4:10 AM

Title: Re: Plants Acquiring Sentience

Content:

Malcolm wrote:

inferential reasoning...

He basically claims that differences in understanding in Indian Buddhism and Sino-Japanese Buddhism boil down to acceptance or rejection of ontological reductionism, with the Indians employing ontological reductionism as their principal approach, and Chinese Buddhists largely rejecting the ontological reductionism of the Indian Buddhist tradition in toto.

Queequeg said:

Can you give an example of inferential reasoning as found in Indian Buddhism? Just curious what sort of arguments this refers to.

Malcolm wrote:

the old smoke behind a hill indicates fire.

Queequeg said:

And examples ontological reductionism?

Malcolm wrote:

The five aggregates negate the idea that there is a whole. He uses this example specifically as an instance of ontological reductionism.

Queequeg said:

He also states in the book that Chinese Buddhists unwittingly imported an atman back in Buddhism because of the Daoist underpinnings of Chinese civilization, pinning a complex of arguments on this notion, which he defends through an interesting walk through translation theory, comparative analysis and review of Indian Buddhism with Buddhism as it was translated into Chinese and so on. It is a very interesting book. I recall reading medieval primary texts (in translation), can't remember if Chinese or Japanese, but they seemed to be aware that transmission was confused in the earlier

centuries of Buddhism's introduction to China particularly because translations often relied on Daoist terminology, and also because the translators were self consciously presenting Buddhism as a contrast to Daoism. IIRC, the argument went that the encounter with Buddhism actually provoked Daoist thinking to become more sophisticated in response to Buddhism, surreptitiously adopting Buddhist ideas in the process - I think the language used was to accuse Daoists of stealing the ghee. I think the comments were made more generally as a way to praise Kumarajiva and his translations into Chinese, which the author argued was a correct transmission.

Malcolm wrote:

Park is making the argument that assumptions embedded in Chinese choices of equivalents were never actually corrected, despite attempts by Kumarajiva, and others such as Zhiyi, to do so. He points to instances which follow Zhiyi, etc. where Chinese translators were still using terms like shen and so on. You will want to read this book.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 5:07 AM

Title: Re: Countdown to a race war?

Content:

Malcolm wrote:

https://www.vice.com/en_us/article/y3zmj5/the-boogaloo-bois-are-bringing-their-ar-15s-and-civil-war-ideology-to-the-lockdown-protests

Unknown said:

The younger, shitposting face of the armed far-right — often called “boogaloo bois” — have been showing up at anti-lockdown protests across the U.S., toting AR-style rifles and wearing their trademark Hawaiian shirts and leis.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 10:54 AM

Title: Re: Plants Acquiring Sentience

Content:

Malcolm wrote:

All of what you say may be true, but I have run into Zen and Chan Buddhists whose views could be differentiated from atmavada if you had a crowbar. Indeed Reps' Zen Flesh, Zen Bones contains in its appendix a translation of a brief shaivaite tantra.

ItsRaining said:

The book while I haven't read the whole thing, seems to have a lot a problems in the later section on Chan Buddhism. He quotes Zongmi and Yanshou

Zongmi

[This true] nature is like space; it is not to be added to or reduced. There is no need to add [virtues]. Once one stops karmic action but fosters shen at every time and

everywhere, the embryo of sainthood develops and manifests its natural mystery. This is true awakening, true practice and true realization.

The author says Zongmi can be read as either advocating for a self like some pre 5th century Buddhists or one that is more in line with post Zhiyi Buddhists that understand the more orthodox position on self but I don't since the former reading is possible if Zongmi's other works are cited.

Zongmi's own explanation of the "true nature" which in his commentary on the Awakening of Faith he clarifies is not a "self" but rather emptiness. Here's one section where he uses the Three Natures to explain the true nature. (True is also a way of saying Suchness since they are written the same way in Chinese) Since Zongmi explains the true nature to be emptiness and permanence is said to be non-changing as the emptiness doesn't arise or perish I'm not sure how it could be in line with the author's view on how Self is expained by earlier Buddhists.

Also, fostering shen is a stock phrase in Chinese that means to be at rest, the author didn't seem to mention this.

Why is the deluded nature said not to neither arise or perish? It is because there is no dharma to arise nor perish like the snake imputed on a rope. The dependent nature arises yet does not arise and perishes yet does not perish like the rope imputed on hemp. The perfected nature is the middle without the two kinds of dharmas previously mentioned like hemp with neither rope or snake imputed.... From leaving the previous attachments of self and dharmas this perfected is suchness so it is said to not be arising or perishing.....

So the Perfect Awakening state: the nature of extinction of the Tathagatas is without start or end. Hence the next line state: The nature of mind is neither arising or perishing and it neither arises in a previous moment nor perishes in the next and it permanent. This is the explanation on the non-change of the true mind.

Yanshou:

Being attached to illusory suffering, one seeks liberation; wishing for the [intellectual] capacity of saints, one attempts practice. However, all these are actions of the illusory self, i.e., discrimination by sensory consciousnesses. For this reason, when the Great Hero appeared [in this world], he showed only the correct tenet: destroying the illusory self, [he] revealed the gate towards the true self; rejecting sensory consciousness, [he] directed [living beings] to the way towards pure consciousness. The true self and pure consciousness are equality [as taught in the *Ratnakàrandaka-vyūha\]. By means of pure consciousness, one eliminates discrimination; [by means of] the true self, one is not attached to the senses. Since discrimination has gone, differences disappear by themselves; since there is no sensory attachment, equality appears by itself.¹⁹ In short, the concept of self in Chan Buddhism

The book says in Chan realising true nature or Buddha is the same as realising a real self that is the essence of mind and the agent of thought and creation here citing Yanshou, however, this is not what Yanshou or Zongmi previously defines essence of mind or

Buddha Nature. Previously Zongmi defines the true nature as emptiness - a lack of arising and perishing in dharmas so it can be that this is a agent of mind. Unless the quality of not arising could think. Yanshou defines essence of mind the same way.

To say the essence of mind is a kataphatic explanation. Since all dharmas are without essence, this is the true nature of mind. Essence is therefore essencelessness, this is a apophatic explanation.

So Yanshou does not define nature of mind as something that can be said to be Self unless having a lack of svabhava is defined as self. In the Zong Jing Lu he rarely brings up the terms True Self or Shen the author seems to be cherry picking one paragraph from the whole text. He only brings it up since he was explaining on Buddhas teach according the attachments of the students so that he teaches no-self but also self at times, Yanshou then uses it creatively as descrbing the true mind since the Buddha used it to describe Nirvana.

Had Yanshou actually been concerned with a true self or shen he would have written about it in the other fascicles of the text but instead in the areas focusing on true nature, mind or "pure consiousness" he wrties about how it is empty, withou svabhava, fixed characeristics, etc

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:01 AM

Title: Re: Vesak 2020

Content:

tobes said:

I always get confused by this. I know the Theravadins have a different date, a month earlier. I checked the FPMT calendar a while back, and they have it locked in for June. But it seems a lot of other Tibetan Buddhists are celebrating it today. What's the deal?

Malcolm wrote:

Vesak is the Theravadin holiday. Their calendar follows the Chinese lunar calendar, which is a month ahead of the Phuglug calendar in Tibet (the Tshur lug corresponds with the Chinese lunar year). The Phuglug is followed by everyone In Tibetan Buddhism but the Karma Kagyus. We call our holiday Saga Dawa, as the fourth month is called Vaisakha in Sanskrit.

Internationally, most Buddhists follow the Theravadin date.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:26 PM

Title: Re: Historically, how did people deal with severely disabled babies? How did they interpret the karmic consequence?

Content:

Boomerang said:

If a baby had a disability that made independence impossible, for example severe mental retardation, how would Tibetans deal with it?

Malcolm wrote:

As kindly as possible.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:27 PM

Title: Re: Emptiness

Content:

shanyin said:

What does emptiness have to do with meditation?

Viach said:

Emptiness is what arises from your practice of meditation, and not what you should meditate on.

LastLegend said:

We can also start with non-dual emptiness (what's already present).

Malcolm wrote:

"Nonduality" is just a meaningless slogan.

Emptiness is neither dual nor nondual, since it is something uncompounded. The notions of unity and multiplicity do not apply to emptiness, space, or cessation.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:30 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Crazywisdom said:

Let's say you go somewhere there is no religious tradition, like an alien world with no history of any Faith. What are you going to talk about to explain Dzogchen? What would be the source of those words and actions?

Malcolm wrote:

Well, the natural thing would be to start with suffering, its cause, etc.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:40 PM

Title: Re: Uploading the ego to the cloud

Content:

Kim O'Hara said:

I know, and that's basically where I came in, saying that we don't know enough to rule out the possibility of fully sentient AI.

Malcolm wrote:

Sure we do. Sentient beings are self-organizing. AI's can never be, because they are manufactured. Supposing a machine/network achieved sentience, it could not be called an "artificial intelligence" because its property of being sentient would be emergent, not fabricated.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:51 PM

Title: Re: Plants Acquiring Sentience

Content:

Queequeg said:

Anyway. I'll check that Park out.

Malcolm wrote:

There is a very funny remark by Kumarajiva on Chinese translations, including his own, "[W]hen we translate Indian languages into Chinese, we lose the rhythm of the sentences. Although the overall meaning may be delivered, there is a great difference in literary flavor. It is like giving chewed food to others: the food not only loses its taste, but also makes them vomit." *How Buddhism Acquired a Soul on the way To China*, pp.5

That's pretty much how I feel about all Buddhist translations from any primary Dharma language into English, including mine.

Author: Malcolm

Date: Saturday, May 9th, 2020 at 11:55 PM

Title: Re: Plants Acquiring Sentience

Content:

ItsRaining said:

Just a brief google says Paul Reps was a student of a Shaivite mystic, doesn't seem like a good representation of what more "orthodox" Zen is like.

Malcolm wrote:

Reps encountered Zen while he was stationed in Japan after WWII. His book was one of the very first book on Buddhism I ever read, apart from *Three Pillars* by Kapleau, as well as *Meditation in Action* (which contains the first Dzogchen text by Jigme Lingpa I ever read) and the *Myth of Freedom* by Trungpa. But frankly, in 1978, there were not a lot of books on Buddhism yet.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 12:10 AM

Title: Re: Plants Acquiring Sentience

Content:

tkp67 said:

It seems to me that this plant does not suffer from the delusion of a projected self

Malcolm wrote:

Generally, insentient things do not suffer, since they have no mind with which to experience pain.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 12:12 AM

Title: Re: Plants Acquiring Sentience

Content:

haha said:

Current scientific understanding has shown that plants do communication through their roots.

Malcolm wrote:

Machines communicate through wires.

haha said:

They communicate about hostility and friendship. They do read the soil nature/information, etc.

Malcolm wrote:

As living beings, albeit, nonsentient, plants respond to the conditions present where they grow.

I have already provided a citation above where the Buddha defines plants as nonsentient.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 12:27 AM

Title: Re: Plants Acquiring Sentience

Content:

tkp67 said:

It seems to me that this plant does not suffer from the delusion of a projected self

Malcolm wrote:

Generally, insentient things do not suffer, since they have no mind with which to experience pain.

tkp67 said:

generally, however not all insentient things are living and an essential part of the fabric of one's existence.

Malcolm wrote:

All insentient things, living or dead, lack consciousness, which is the point. The point is not whether they are essential for our own existence.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 1:01 AM

Title: Re: Countdown to a race war?

Content:

Tlalok said:

'd also say that America has been in a race war since at least 1861,

tingdzin said:

Fringe leftist hyperbole. If you think that America is engaged in a war, you have never been within anywhere near a real one.

Malcolm wrote:

In fairness, you should read Heather Cox Richardson's *How the South Won the Civil War*: While the North prevailed in the Civil War, ending slavery and giving the country a "new birth of freedom," Heather Cox Richardson argues in this provocative work that democracy's blood-soaked victory was ephemeral. The system that had sustained the defeated South moved westward and there established a foothold. It was a natural fit. Settlers from the East had for decades been pushing into the West, where the seizure of Mexican lands at the end of the Mexican-American War and treatment of Native Americans cemented racial hierarchies. The South and West equally depended on extractive industries-cotton in the former and mining, cattle, and oil in the latter-giving rise a new birth of white male oligarchy, despite the guarantees provided by the 13th, 14th, and 15th Amendments, and the economic opportunities afforded by expansion.

To reveal why this happened, *How the South Won the Civil War* traces the story of the American paradox, the competing claims of equality and subordination woven into the nation's fabric and identity. At the nation's founding, it was the Eastern "yeoman farmer" who galvanized and symbolized the American Revolution. After the Civil War, that mantle was assumed by the Western cowboy, singlehandedly defending his land against barbarians and savages as well as from a rapacious government. New states entered the Union in the late nineteenth century and western and southern leaders found yet more common ground. As resources and people streamed into the West during the New Deal and World War II, the region's influence grew. "Movement Conservatives," led by westerners Barry Goldwater, Richard Nixon, and Ronald Reagan, claimed to embody cowboy individualism and worked with Dixiecrats to embrace the ideology of the Confederacy.

Richardson's searing book seizes upon the soul of the country and its ongoing struggle to provide equal opportunity to all. Debunking the myth that the Civil War released the nation from the grip of oligarchy, expunging the sins of the Founding, it reveals how and why the Old South not only survived in the West, but thrived.

Richardson is a professor of American History at Boston University. She writes daily letters which are really amazing, to be perfectly honest.

<https://heathercoxrichardson.substack.com>.

And Democracy in Chains by Nancy Maclean:

Nancy MacLean is the William H. Chafe Professor of History and Public Policy at Duke University, and the award-winning author of several books. Her scholarship has received more than a dozen major prizes and awards, and has been supported by fellowships from the American Council of Learned Societies, the National Endowment for the Humanities, the National Humanities Center, the Russell Sage Foundation, and the Woodrow Wilson National Fellowships Foundation.

Her most recent book is Democracy in Chains: The Deep History of the Radical Right's Stealth Plan for America. Booklist called it "perhaps the best explanation to date of the roots of the political divide that threatens to irrevocably alter American government."

The Guardian said: "It's the missing chapter: a key to understanding the politics of the past half century."

A New York Times bestseller, Democracy in Chains was a finalist for the National Book Award, and the winner of the Los Angeles Times Book Award in Current Affairs, the Lannan Foundation Cultural Freedom Award, and the Lillian Smith Book Award. The Nation magazine named it the "Most Valuable Book" of the year.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 1:39 AM

Title: Re: [Video] Walking Around Mt.Hiei-zan Enryaku-ji Temple (Kyoto, Japan)

Content:

Malcolm wrote:

The place I realized I was a Buddhist, August, 1986.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 3:46 AM

Title: Re: Historically, how did people deal with severely disabled babies? How did they interpret the karmic consequence?

Content:

LhakpaT said:

What?! Next, you're gonna tell me the Greeks didn't all fight in slow motion and kick

ambassadors into wells either!

Grigoris said:

The only thing that is true in "300" is that all Greek men have six packs...

fat greek guy.jpg

Dan74 said:

I don't think a Dharma forum is an appropriate place to post semi-nude pictures of yourself. I mean you may be looking for love and that's fine, but is this really the right venue?

Malcolm wrote:

How can you call that man half-nude? I mean, look at the Jesus bling.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 4:45 AM

Title: Re: Countdown to a race war?

Content:

Tlalok said:

The U.S. Army's definition of a Low-Intensity Conflict (LIC):

... a political-military confrontation between contending states or groups below conventional war and above the routine, peaceful competition among states. It frequently involves protracted struggles of competing principles and ideologies. Low-intensity conflict ranges from subversion to the use of the armed forces. is waged by a combination of means, employing political, economic, informational, and military instruments. Low-intensity conflicts are often localized, generally in the Third World, but contain regional and global security implications.

The situation of racial violence in the US absolutely meets this definition.

Also America is engaged in like 30 wars at any given moment lol, they're just terrible at it.

Malcolm wrote:

Under this definition, the President of the United States is waging a LIC against America.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 8:57 AM

Title: Re: Countdown to a race war?

Content:

Wayfarer said:

It seems a stunt to me. Maybe it would be a real news item if shooting broke out.

Malcolm wrote:

It wasn't a stunt. I don't think you grok racial relations in the US.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 11:28 PM

Title: Re: Countdown to a race war?

Content:

Fa Dao said:

Apparently you are not familiar with US history. It was the republicans that freed the slaves, and the democrats that started the civil war, the KKK and also attempted to ban blacks from having 2nd amendment rights. This was going on up until the 60's when they tried to shut down various civil rights movements.

Malcolm wrote:

First of all, it was only the Southern Democrats that led the secession. Among Northern Democrats there were two factions: War Democrats who supported Lincoln's military policies, and Copperheads, who opposed them. Already, during the formation of the Republican party in the 1850's, many Northern Democrats joined it. Not only this, but in 1864, the Republican Party and the War Democrats formed a Unionist Party, called the National Union Party, to re-elect Lincoln. It fell apart right after the Civil War when most Republicans abandoned it.

So, are we living in the era pre-1965 or post 1965? The reason I ask is that as far as I know, there was a realignment in the late 60's, causing racist Southern Democrats to switch their allegiance to the GOP, which in turn allowed Nixon to succeed in his election bid by using the so-called Southern Strategy. This of course means that now the GOP is the party with the most KKK in its DNA.

That being said, since the 1930's, Northern Democrats were the union party, liberal, and devoted to FDR's New Deal. Republicans on the other hand were the business party, and largely in opposition to the New Deal, and later, the Great Society.

The KKK was generally opposed to unions, especially integrated unions, and generally opposed the New Deal. Under FDR, the Democratic Congress passed the National Labor Relations Act in 1935. We can understand that Southern Democrats were generally opposed to the New Deal.

Prior to Reagan, there were conservatives in both parties, who formed what was known as the Conservative Coalition, which dominated Congress until the 1970's, and who opposed and undermined the New Deal as much as they were able.

Since Reagan, conservatives have largely moved into the GOP silo, while liberals have moved into the Democratic silo.

So, characterizing the modern Democratic and Republican Parties in terms of their pre-

1965 and 1980 history is excessively misleading, since it is complicated, and cannot be simply quantified into two sections: Democrats = KKK; Republicans = 13th Amendment.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 11:42 PM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Crazywisdom said:

But I was talking about Dzogchen. Starts with Three Statements, no?

Malcolm wrote:

If I landed on an alien planet, where there was no knowledge of Buddhadharma, say somewhere like North Dakota, I would start where ChNN always started: suffering. That's just me, however. YMMV.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 11:44 PM

Title: Re: Jang-chog / Neydren

Content:

mandog said:

Are Jangchog and Neydren the same ritual?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, May 10th, 2020 at 11:56 PM

Title: Re: Vesak 2020

Content:

tobes said:

Yeah, so maybe it also about increasingly liminal boundaries between previously very disparate traditions...

Quite intentional perhaps, in many cases.

But basically: Vesak is usually May, Saka Dawa is usually June.

Malcolm wrote:

Unless you are following the Tshurlug system, in which case Saga Dawa is generally in May.

Author: Malcolm

Date: Monday, May 11th, 2020 at 12:45 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Malcolm wrote:

I would say we have gone way way way off topic...

Author: Malcolm

Date: Monday, May 11th, 2020 at 12:54 AM

Title: Re: Countdown to a race war?

Content:

Minobu said:

Until america gets over it's never ending divide and conquer politics racism will always be.

The republicans don't like the Dems and the Dems as seen on this site seethe when it comes to republicans.

Malcolm wrote:

Not a Democrat, actually. However, the GOP is most dangerous and destructive political party on the planet right now, and have been for some decades.

Author: Malcolm

Date: Monday, May 11th, 2020 at 12:59 AM

Title: Re: Countdown to a race war?

Content:

PeterC said:

He even opposed anti-lynching legislation when it was first suggested.

Malcolm wrote:

Speaking of lynchings, it still happens in Georgia:

Author: Malcolm

Date: Monday, May 11th, 2020 at 4:56 AM

Title: Re: Countdown to a race war?

Content:

Minobu said:

To see Buddhists this uptight about the other political party is amusing to watch.

Tlalok said:

I rejoice that some people have the good fortune to see American politics as a kind of team sport, and not a constant battle with people that regard you as subhuman savages and relish stories of your brothers and sisters being murdered, violated, and humiliated. Must be great...

Malcolm wrote:

Minobu must be white.

Author: Malcolm

Date: Monday, May 11th, 2020 at 9:59 PM

Title: Re: Plants Acquiring Sentience

Content:

jmlee369 said:

There are probably no records of beings taking birth as plants, however there are plenty of stories of beings taking birth as plant spirits.

Malcolm wrote:

Yes. But this was never in dispute.

Author: Malcolm

Date: Monday, May 11th, 2020 at 10:01 PM

Title: Re: Stephen Batchelor

Content:

PeterC said:

I personally think that the whole 'secular buddhism' idea is nonsensical and collapses quickly into ersatz psychotherapy. A bit like a high-end spa with a statue of the Buddha in the corner. But Batchelor does have a valid argument in his response to Wallace where he (sort of) says that it's possible to practice the Dharma without having taken a definite position of belief on certain questions. I think there's something in that, there are topics on which one can remain in doubt and still practice. Moreover reading Wallace criticizing Batchelor for projecting ideas onto the words of the Buddha...we are all on very thin ice when we start doing that, including Wallace himself.

Malcolm wrote:

Well, one can certainly practice the brahma viharas. One can certainly practice *śamatha*. Insight? Well, since we know already that the Buddha declared rebirth denial or doubt a wrong view, that does not really seem possible.

Author: Malcolm

Date: Monday, May 11th, 2020 at 10:12 PM

Title: Re: Uploading the ego to the cloud

Content:

Wayfarer said:

Bolds added. The crucial point is, the dhammas refer to 'experience' - they are elements of experience, not of an external or 'mind-independent' object, like the atoms of Greek philosophy.

Malcolm wrote:

Try telling that to the Sarvāstivādins and Sautrantikas. All these definitions are not predicated upon native definitions of the term "dharma," and none of the authorities cited for their translation equivalents using native definitions in formulating their equivalents.

The word "dharma" derives from "dhr̥," "to hold, to bear," and generally, among ten definitions of "dharma," the one relevant here is "bearer of characteristics."

So, in fact, when it comes to things like the constituents of the material aggregate, indeed, the five material objects of the five material senses are indeed held to be external or "mind-independent" objects. And, beyond the four elements, there is a further derivation of the elements into secondary or derived matter. This is all explained in the Dhātu chapter of the Kośabhaṣya.

Author: Malcolm

Date: Monday, May 11th, 2020 at 10:15 PM

Title: Re: Uploading the ego to the cloud

Content:

Wayfarer said:

Daniel Dennett's first book, *Consciousness Explained*, was commonly parodied - by other philosophers! - as 'Consciousness Ignored', or 'Consciousness Explained Away'.

Malcolm wrote:

How about, "Mansplaining Consciousness."?

Author: Malcolm

Date: Monday, May 11th, 2020 at 10:55 PM

Title: Re: Stephen Batchelor

Content:

smcj said:

...the Buddha declared rebirth denial or doubt a wrong view..

The Buddha said doubt was wrong view? That mean conviction is a necessary prerequisite? Denial as wrong view I understand fully, but 'conviction' has multiple shades of gray. It seems problematic to require a certain shade of gray before you start.

Malcolm wrote:

"Conviction" aka faith, means you have to take someone else's word for it.

Buddhadharma recognizes three sources of authority, not merely one, as some modern interpreters of Buddhism maintain. What are the three? Direct perception, inference, and testimony of reliable witnesses. These days, many people interested in Buddhism have been misled to believe that only direct perception is a valid authority. However,

this is actually the position of the Ancient Indian materialist school, the Carvaka/Lokayatis.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 12:33 AM

Title: Re: Stephen Batchelor

Content:

PeterC said:

I personally think that the whole 'secular buddhism' idea is nonsensical and collapses quickly into ersatz psychotherapy. A bit like a high-end spa with a statue of the Buddha in the corner. But Batchelor does have a valid argument in his response to Wallace where he (sort of) says that it's possible to practice the Dharma without having taken a definite position of belief on certain questions. I think there's something in that, there are topics on which one can remain in doubt and still practice. Moreover reading Wallace criticizing Batchelor for projecting ideas onto the words of the Buddha...we are all on very thin ice when we start doing that, including Wallace himself.

Malcolm wrote:

Well, one can certainly practice the brahma viharas. One can certainly practice śamatha. Insight? Well, since we know already that the Buddha declared rebirth denial or doubt a wrong view, that does not really seem possible.

PeterC said:

I'm giving him a small loophole and it's not what he's saying but: there are things in which we have at most inferential knowledge before we have developed abilities on the path of seeing. We can't *know* them in the sense of knowledge being justified true belief. Even if I believe in rebirth I can't assert that I know it.

Malcolm wrote:

This implicitly negates inference and testimony of unimpeachable witnesses as pramāṇas. Just sayin'.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 3:38 AM

Title: Re: Alan Wallace: Dzogchen, COVID-19 & the prophecy received by Dudjom Lingpa

Content:

Pero said:

Why not? Plenty of people come to the teachings from other religious backgrounds.

Malcolm wrote:

So there is a causal link to praying to god and then getting direct introduction? How does that work? Basically Pero, if you go to receive Dzogchen teachings, you are an Ex-whatever. Oh, sure, you can maintain outward form of a Christian, etc., but if your view

does not change, you will not realize the meaning.

Nemo said:

Lately I wonder if creator Gods are demons.

Malcolm wrote:

Gnostics certainly thought so.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 3:41 AM

Title: Re: Renewable Energy

Content:

Aemilius said:

Oil that fries your burger can run your car

Malcolm wrote:

Diesel engines only.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 9:39 AM

Title: Re: Stephen Batchelor

Content:

PeterC said:

I'm giving him a small loophole and it's not what he's saying but: there are things in which we have at most inferential knowledge before we have developed abilities on the path of seeing. We can't *know* them in the sense of knowledge being justified true belief. Even if I believe in rebirth I can't assert that I know it.

Malcolm wrote:

This implicitly negates inference and testimony of unimpeachable witnesses as pramāṇas. Just sayin'.

PeterC said:

Not really. Just recognizes that the modern definition of “knowledge” differs from the definition of valid inference at the time. One can say that one infers things without knowing them. Small point but a source of much confusion. I don't know, for instance, that the earth goes around the sun.

Malcolm wrote:

Only if you give in to the definition of truth which is derived from materialist schools.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 9:48 AM

Title: Re: Uploading the ego to the cloud

Content:

Malcolm wrote:

The word "dharma" derives from "dhr," "to hold, to bear," and generally, among ten definitions of "dharma," the one relevant here is "bearer of characteristics."

Wayfarer said:

So they are comparable to the 'substance and attribute' model of Aristotelian metaphysics? I had always been told that Buddhism eschewed such notions.

Malcolm wrote:

If you study Indian Abhidharma, you will discover that substance/attribute correspondence is a tenet of the Sarvastivadin school, the dominant Indian Buddhist school of metaphysics (Abhidharma).

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 10:11 AM

Title: Re: Uploading the ego to the cloud

Content:

Wayfarer said:

I have read a little about Sarvastivada - reality of past/present/future dharmas was how it was glossed to me.

But the broader point is this: that abhidharma arises from the analysis and contemplation of the constituents of experience. All of the steps of the 12-fold chain pertain to the elements of being or consciousness, do they not?

Malcolm wrote:

While it is the case that the Vibhanga, the most important Abhidhamma text, portrays dependent origination as being strictly a process of consciousness, Abhidharma presents dependent origination in cosmological terms, as well as experiential terms.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 11:37 PM

Title: Re: Stephen Batchelor

Content:

PeterC said:

Yes. But it is dangerous to be too certain of one's conclusions in epistemology. As Russell said in his introduction to the Tractatus, "as one with a long experience of the difficulties of logic and of the deceptiveness of theories which seem irrefutable, I find myself unable to be sure of the rightness of a theory merely on the grounds that I cannot see any point on which it is wrong." I guess this is really my point. One can still live one's life and practice recognizing that there is a certain element of doubt.

Grigoris said:

If you want to relate to Buddhism as a philosophy/epistemology, yes. If you want to approach Buddhism as a means of true liberation from suffering, then doubt is a serious obstacle.

PeterC said:

I agree, eventually you have to overcome doubt, but I personally think the way to achieve that is through experience rather than reliance on authority or reasoning. But different people will view this differently

Edit - doubt isn't something you can simply tell people to discard ex ante. To do so would actually most likely cause them to doubt more: it's not particularly helpful to tell someone who doubts a point of doctrine that they just need to believe and then everything will make sense. In some cases you can gain understanding through practice, for instance in the four common preliminaries. But you can't *make* yourself believe something. You don't believe that the sun rises in the east and sets in the west because someone with a PhD has explained astrophysics to you. You believe it because you have observed this day after day and gained confidence that it is the case. Then when the astrophysicist comes and explains to you the mechanism by which eclipses happen, you find it easier to accept because you have gained confidence in another part of his general description of how objects in the solar system is arranged. That way you have gained confidence in the system and the explainer of the system. I know this isn't a great analogy but you see what I mean.

Malcolm wrote:

Bad analogy. The sun does not rise in the east and set in the west. The sun does not rise or set at all. Instead, the earth rotates on its axis, giving one the perception that the sun rises and sets. morning and evening. It does neither. Thus, this is an instance where direct perception alone is not sufficient as an authority.

Author: Malcolm

Date: Tuesday, May 12th, 2020 at 11:44 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

If we are talking about failures then the possibility this was leaked from a lab in China doing gain of function experiments funded by America because it was too dangerous to do at home should be seriously considered. There is no proof it came from a seafood market near the Wuhan Institute of Virology in mid January and the CCP has been proven to have lied repeatedly to the point they have zero credibility. The circumstantial evidence for a leak is becoming quite significant.

Malcolm wrote:

Whatever the case may be, the horses have already left the barn.

Author: Malcolm

Date: Wednesday, May 13th, 2020 at 12:40 AM

Title: Re: Uploading the ego to the cloud

Content:

Wayfarer said:

But it does remain the case that the Buddhist conception of dharmas is momentary - arising and ceasing in rapid succession, rather than as enduring substances, doesn't it? Because the point about atoms in that sense, is that they are, first of all, permanent and unceasing, and secondly, not created, which I think would conflict with core Buddhist principles.

Malcolm wrote:

"Atoms" are called paramanu in Sanskrit. They are the smallest forms of matter. There are a number of interesting arguments concerning their nature and function; but in general, in Sarvāstivāda, they are considered to be partless, irreducible, and momentary.

The notions of substance/characteristic is found in the various arguments we see about water and its characteristics, wetness, where wetness is conceived as the svabhāva of water, etc.

Author: Malcolm

Date: Wednesday, May 13th, 2020 at 12:43 AM

Title: Re: Stephen Batchelor

Content:

Malcolm wrote:

Bad analogy. The sun does not rise in the east and set in the west. The sun does not rise or set at all. Instead, the earth rotates on its axis, giving one the perception that the sun rises and sets. morning and evening. It does neither. Thus, this is an instance where direct perception alone is not sufficient as an authority.

PeterC said:

True - bad example. What we consider as direct observation is a lot less reliable than we generally believe it to be.

And if we want to take things to the extreme skeptics' position - we could be brains in vats of chemicals in Alpha Centauri being manipulated by an evil alien. Though I've always found that argument a little unconvincing: the extreme skeptical position is irrefutable, but it's also pointless.

Malcolm wrote:

My point is simply this: materialists only accept direct perception as authoritative, much like the modern Secular Buddhists. But in Buddhadharma, there are three separate yet mutually dependent authorities: direct perception, inference, and testimony.

Author: Malcolm

Date: Wednesday, May 13th, 2020 at 12:51 AM

Title: Re: Shingon: the Tibetan and Nichiren connection?

Content:

Meido said:

Also hope not to hijack this revived thread, but in skimming it I'm surprised to not yet see a clear refutation of the statement that "Shingon is the Japanese branch of Tibetan Buddhism," or of the idea that there was any Tibetan Buddhist connection to the formation of Nichiren's teachings.

I am hardly qualified to be the history police. But it bears repeating: the early esoteric teachings transmitted to Japan and preserved there today did not come from, or first pass through, Tibet.

Malcolm wrote:

Correct, they were brought by Vajrabodhi and Amoghavajra to China directly from Southern India via the sea route in the late 7th and early 8th century, and it is quite likely that the influence of Chinese Buddhists at the court of the Tibetan King stimulated his interest in importing Mantrayāna to Tibet during the latter half of the 8th century. The main shrine at Samye was in fact devoted to Mahavairocana, the same Buddha called Dai Nichi Nyorai in Shingon, etc.

Author: Malcolm

Date: Wednesday, May 13th, 2020 at 4:26 AM

Title: Re: Stephen Batchelor

Content:

smcj said:

What we consider as direct observation is a lot less reliable than we generally believe it to be.

Hence the teachings on no-self and emptiness. The tetralemma tells us that our direct observations are completely deluded—including how we believe ourselves to be.

Malcolm wrote:

Well, no-- direct perceptions themselves are nonconceptual and generally, if one has health sense organs, nondeluded. The inferences drawn from direct perceptions can be mistaken, for example, mistaking mist for smoke and concluding there is a fire somewhere, or that the sun rises and sets, etc.

Author: Malcolm

Date: Thursday, May 14th, 2020 at 11:21 AM

Title: Re: What are you doing about the coronavirus?

Content:

tobes said:

I agree Nemo - neoliberalism is the cause. Interestingly, Australia, under a very conservative govt, basically jettisoned the whole neoliberal caper in one stroke. Doubled unemployment benefits and....well.....actually started governing. Haven't seen this since the 90's.

I'm sure it will return though.

Nemo said:

Ever the optimist. I'm not so sure. The last recessions were financial hiccups that trickled down to main street. Often a financial hiccup in a single country. This time main street has been decimated in every country on earth. This has never happened before. Generally it takes 6 to 18 months for the full extent of the damage to manifest. Many countries are over 20% unemployment today. In a year that could be 30%. There are no precedents or models for this kind of collapse. It's either socialism or barbarism and many neoliberals are already choosing socialism.

Malcolm wrote:

The only sensible choice.

Author: Malcolm

Date: Thursday, May 14th, 2020 at 11:28 AM

Title: Re: Stephen Batchelor

Content:

smcj said:

Hence the teachings on no-self and emptiness. The tetralemma tells us that our direct observations are completely deluded—including how we believe ourselves to be.

Malcolm wrote:

Well, no-- direct perceptions themselves are nonconceptual and generally, if one has health sense organs, nondeluded. The inferences drawn from direct perceptions can be mistaken, for example, mistaking mist for smoke and concluding there is a fire somewhere, or that the sun rises and sets, etc.

smcj said:

The lotus flower symbolizes purity arising out of filth. The yuck and muck that symbolism is referring to is our present awareness, right?

Malcolm wrote:

No, I would put it differently. The “muck” is the state of afflictions, which is not inherent to the lotus, and yet is the basis on which the lotus grows and blossoms. as Garab Dorje puts it in one tantra, “ The fire of pristine consciousness burns the fuel of affliction.”

Author: Malcolm

Date: Thursday, May 14th, 2020 at 11:35 PM

Title: Re: Question on role of samaya in multiple empowerments

Content:

tsultrimtarchin said:

Hello everybody!

Thank you so much to anyone who can help me with this question. This is a powerful doubt monster that has really been distracting me today.

Some history - Last year I took refuge with a lama and later did an Amithaba empowerment. There were very few requirements, but one was to try to recite the mantra, if nothing else, every day. I was in a pretty rough state during the time, and was mostly driven to do the practice through fear. As I came out of that state, I dropped the practice, as I associated it so strongly with my emotional state at that time.

Over the past few months, I have had the good fortune to connect with Green Tara practice, receive empowerment, and now do the Green Tara Sadhana practice I was taught everyday - with joyful enthusiasm! I received this from a different lama. Along with this, I practice vajra recitation as I was taught and objectless shamatha/nature of mind practice.

Today this doubt monster reared it's head while I was practicing my Green Tara sadhana - that I should be also fulfilling my requirement to do Amithaba. By taking refuge in Green Tara and practicing her Sadhana, as understand it, I am taking refuge in all the Buddhas and walking the path. But am I doing something wrong by not doing Amithaba as well? By approaching Green Tara with joyful enthusiasm, generating bodhicitta, and attempting to understand her and my practice from the absolute view, I hope this is enough. My practice of Amithaba was a little tainted by my mind state at the time and I'm a little afraid to bring it into my daily practice again. Any suggestions or thoughts here are welcome!

Malcolm wrote:

When reciting one mantra, one is reciting all mantras. One should have this confidence.

Author: Malcolm

Date: Friday, May 15th, 2020 at 1:02 AM

Title: Re: Emptiness

Content:

shanyin said:

I have read Allan Carr's book. It didn't lead to myself quitting smoking or any progress on quitting smoking..

Sunrise said:

Sorry to hear that method didn't work for you. I really hope you find a method that works for you. Quitting smoking is really hard, but worth it a million times over. I found quitting

smoking helps improve meditation as well, because smoking produces a subtle restlessness in the mind. Best of luck and never quit quitting.

Malcolm wrote:

Quitting smoking is easy. You just stop, throw away your cigs, and cease. That's what I did, 31 years ago. Cold turkey, no regrets, no trauma, no cravings, etc.

Author: Malcolm

Date: Friday, May 15th, 2020 at 5:49 AM

Title: Re: I'm on

Content:

Mirror said:

I have a question. Why are there fewer and fewer highly advanced yogis or dharma practitioners? Why aren't there any yogis like Tilopa, Naropa, Marpa, Milarepa, etc. ? Is it because hedonism and materialism or that people lack love and compassion or wisdom?

Malcolm wrote:

Actually, there never are that many in any given generation.

Author: Malcolm

Date: Friday, May 15th, 2020 at 10:31 PM

Title: Re: What are you doing about the coronavirus?

Content:

Wayfarer said:

I have been researching space travel, and I'm convinced it will never happen, certainly not in our lifetimes, in any meaningful way.

Malcolm wrote:

Elysium is a somewhat dumb movie, but it shows one a possible future. Hint, the rich lose.

Author: Malcolm

Date: Saturday, May 16th, 2020 at 2:35 AM

Title: Re: I'm on

Content:

avatamsaka3 said:

How would you know there are fewer? I'm not at all saying I'm one: I'm not. But the world is full of surprises.

Mirror said:

Traditional buddhist cultures are more and more materialist. Even Dzongsar Khyentse Rinpoche said, that in Bhutan young people are looking for happiness in a career and Jetsunma Tenzin Palmo said something like that about India. Japan, Thailand.... People

choose rather comfort, than an ascetic way of life in monasteries. We can also see it in other religions. The faith of christians is weaker, than it was a few decades ago here in Europe. I was told by a Polish priest, that there are lesser people studying theology every year.

Malcolm wrote:

This is because the promise of religious salvation turned out to be a bogus lie, and Christian Theology is really just a house of cards.

In Dharma, the only person who can save you is yourself.

Author: Malcolm

Date: Sunday, May 17th, 2020 at 3:51 AM

Title: Re: Counting mandala mudra offerings

Content:

pemachophel said:
climb-up,

So we're talking about the Yuthok Nyingthig ngondro? I've done that ngondro four times. First time I did it by the numbers. Other three times I did it by 7-day retreats. In all cases I offered a physical mandala. It never occurred to me to do it any other way.

Malcolm wrote:

Most people do not realize that the reason for the brevity of the Yuthog Nyinthig Ngondro is that it is written for busy doctors. It is not a short cut, like some people imagine. It is short, because the merit of practicing medicine is so great, doctors do not need to practice longer ngondros, etc.

Author: Malcolm

Date: Sunday, May 17th, 2020 at 8:50 PM

Title: Re: Dzam Ling chi sang

Content:

Toenail said:

Always wondered what the history behind this holiday is. I know it is where offerings to local deities etc are made, but is this a 'new' holiday or is there some story etc behind it?

Malcolm wrote:

It is connected with Gesar. There is a Gesar ballad with this as a theme

Author: Malcolm

Date: Sunday, May 17th, 2020 at 8:59 PM

Title: Re: Stephen Batchelor

Content:

PeterC said:

I don't deny the possibility of benevolent Christians. I have just encountered too many unpleasantly intolerant ones in many different countries, and the common thread is that they want you to change your practices and beliefs - completely consistent with their belief that you are going to hell and they have a duty to save you. This drives their organized political activities. These activities are very well documented in the US, less so elsewhere but they are socially malign wherever you encounter them.

I have never encountered a scientist, engineer, doctor etc who wanted to change my practices or beliefs, beyond the occasional casual conversation over drinks where they ask if I really get a lot out of visualizing myself with multiple heads and arms drinking blood from a skull cup. Which, to the uninitiated, is actually a pretty reasonable question.

I just think attacking the straw man of secular ideology is extremely Quixotic - in the true sense of the word. We've had centuries of organized religions persecuting non-believers. Why would we ever want to make common cause with them.

tobes said:

I don't think it's a strawman: secularism is definitely a rising force in many western-industrialised nations. And there is a kind of nascent power in it, of the kind where if you are of a more religious persuasion, you are considered irrational or stupid. I'm not particularly 'religious' but I have had countless experiences of secularist people trying to change my beliefs.

But like Wayfarer, I'm in Australia - it is clearly more secular than the US, the numbers shows this.

PeterC said:

I agree geography matters here.

But look at it this way. Are The Secularists trying to physically stop people going to medical procedures because they think those procedures contravene their beliefs? Are they lobbying legislatures trying to get business exempted from civil rights obligations due to their scientific beliefs? Are they protesting anime conventions because they disrespect physics? Are they condemning gay people to imprisonment or condoning their killing because homosexuality is contrary to accepted biological reproductive practices? Did they burn people at the stake for claiming that the earth was flat? Did they enslave religious people because they thought it would improve them?

I could go on but I'm sure you see my point. It is pretty absurd to claim oppression of religious people by secular viewpoints. Australia is for the most part a fairly rational society. However if you go to not just the US but large parts of Africa, the Middle East, Eastern Europe, bits of Latin America even, religious majorities imposing their views on others is a real and ongoing problem.

Malcolm wrote:

The East and West coast are largely secular, churches are empty or closing, etc. the

Deep South and the Midwest are where Christians have a stronghold. I personally have no reason to spend time in places in America dominated by Christians/GOP. It might be hard to believe from someone who is not from here, but I have virtually no interaction with rabid Christians or Republicans. One benefit of living in Massachusetts. However, there are limited numbers of places I would live elsewhere in the US: Northern NM, HI, VT, CO, and CA, that's about it.

Author: Malcolm

Date: Sunday, May 17th, 2020 at 10:32 PM

Title: Re: Stephen Batchelor

Content:

PeterC said:

What you can't escape, unfortunately, is the way that Christian interests (or interests sailing under that flag of convenience) influence federal legislation and jurisprudence. Hobby Lobby was just the beginning. And those people only believe in states' rights when it happens to be their states, their rights.

Malcolm wrote:

Well, New England is the source of American Democracy, however imperfect it may be. The reason the Bay Area, Portland, and Seattle are as liberal as they are has a great deal to do with the cultural connections of those cities to the East Coast. Come what may, New England will continue to observe our own traditions of direct and representative democracy. If the rest of the country become too insane, we will secede.

Author: Malcolm

Date: Sunday, May 17th, 2020 at 10:47 PM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Queequeg said:

Yeah. TL;DW.

Watched enough to get the general gist. The whole thing (Russiagate) was stupid.

Which is too bad, because it overshadowed a real problem that needed to be addressed - Russian interference in the 2016 election.

Russians and Chinese probably looked at both sides of the political divide and thought, "What a bunch of morons."

Malcolm wrote:

Flynn was not arrested and charged with contacting a Russian. He was charged with lying to the FBI, to which he pled guilty. He didn't need to lie. High government officials can and should be held to a higher standard of conduct.

Lying to a federal agent is a felony. No sympathy for Flynn.

Author: Malcolm

Date: Monday, May 18th, 2020 at 12:24 AM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

smcj said:

So yes, he was set up in a perjury trap.

Malcolm wrote:

Lying to the FBI is not perjury, but it is a felony.

The perjury aspect of this case begins when Flynn changes his story under oath, during his trial.

But there was no perjury trap.

Author: Malcolm

Date: Monday, May 18th, 2020 at 12:25 AM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Queequeg said:

I don't think Flynn knew he was an asset, if he was. Maybe he was an angle. Which made him a liability all the same.

The problem is not that Trump is some Manchurians.

Malcolm wrote:

Flynn was arrogant, and thought he could get away with lying to the FBI. He is not a very smart man.

Author: Malcolm

Date: Monday, May 18th, 2020 at 12:35 AM

Title: Re: Dzam Ling chi sang

Content:

pemachophel said:

I was told it commemorates Guru Rinpoche's offering sang on top of Hepori and enrolling the spirits of Tibet as Dharma Protectors and Guardians.

Malcolm wrote:

Perhaps, all I know is that there is a long Gesar Ballad called Dzamling Chisang.

Author: Malcolm

Date: Monday, May 18th, 2020 at 10:51 AM

Title: Re: Stephen Batchelor

Content:

PeterC said:

I think you're putting the Dharma in a completely anachronistic philosophical framework. Practice of the Dharma doesn't particularly need philosophy. Of course most serious practitioners spend a lot of time on philosophical questions, but they don't really have to. However if you want to ask what the Dharma thinks about 'secular values', you need to look at the question in the context of the Dharma as expounded by the Buddha and reflected in the canonical texts of your lineage. You don't need to read Kant to understand the Dharma, the Dharma has no interest in or relation to the European enlightenment, Christianity, etc. These topics have nothing to say that adds to the understanding needed to practice the Dharma, and by trying to relate the two to each other you enter the eponymous thicket of views, fetter of views etc. The question of whether one can hold 'secular values' independent of any non-empirically-observable beliefs is something in which that Dharma took very little interest. The Dharma of Sakyamuni did engage to some degree with the other dharmas of its day, and explained why they didn't, in its view, lead to liberation. But that's really all that it's concerned with: suffering, the ending of suffering, achieving liberation (expressed in different forms in the different vehicles). It doesn't need to care about anything else, really, except the basics of how to provide the conditions for practice, how to relate to society while you practice, but advice of that kind is mostly around how to do that in a way that minimizes disruption to your practice.

Malcolm wrote:

Bravo. Well done. And anyway, Buddhism accounts for ethics in the context of the ten natural nonvirtues, which it considers the core frame around which all secular and religious morals and ethics are constructed.

Most of these morals and ethics involve various interpretations of the constraints upon persons these ten natural nonvirtues impose upon our personal conduct.

Author: Malcolm

Date: Monday, May 18th, 2020 at 8:53 PM

Title: Re: Stephen Batchelor

Content:

Malcolm wrote:

We seem to have slipped off topic here...

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:27 PM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Fa Dao said:

I know they're quite long but did anyone here actually listen to the videos I posted?

Aaron Mate is a true blue Bernie supporter and Glenn Greenwald is about as old school liberal as they come...

Malcolm wrote:

The details of the Flynn case are extremely clear. He lied to the FBI. That in itself is a felony. He plead guilty to that charge. Then he changed his mind and perjured himself before a judge, under oath. These are the salient facts.

Mate and Greenwald's opinions don't really matter very much. Even if Russiagate were complete bollocks through and through, Flynn does not get a pass for lying, especially because he was appointed to a high office.

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:29 PM

Title: Re: Stephen Batchelor

Content:

Malcolm wrote:

We seem to have slipped off topic here...

Grigoris said:

I dunno man.

Seems to me that Batchelor is the mongoloid spawn of the same colonialist attempt to Protestantise Buddhism, that started in Sri Lanka and lead to the Theravada Buddhism we have all come to recognise. it.

Malcolm wrote:

Yes, but now we are talking about genocides, and so on. Its a little off-topic.

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:35 PM

Title: Re: Karmic cause become gay

Content:

Norden said:

Hello guys

As far as I can tell Buddha never condemns gay people, Buddha taught us to have compassion to all living beings. But the question is, what is the karmic cause that makes someone become a gay? Thanks in advance.

Malcolm wrote:

According to Abdhidharmakoṣabhaśya, a bardo being with excess desire whose fetus

becomes a male fetus during the third week of gestation will likely end up becoming pandaka; one can infer that a bardo being with excess anger whose fetus remains female will become a female pandaka.

According to Ayurveda and Tibetan Medicine, gender preference is largely a biological outcome resulting from a uniform quantity of male and female reproductive tissues at the moment of conception.

The question of pandakas is really only an issue for monastic ordination. It is not a moral issue, though, naturally, there are non-gender specific issues with oral sex and anal sex described in the teachings on sexual misconduct.

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:42 PM

Title: Re: Dzam Ling chi sang

Content:

pemachophel said:

I was told it commemorates Guru Rinpoche's offering sang on top of Hepori and enrolling the spirits of Tibet as Dharma Protectors and Guardians.

Malcolm wrote:

Perhaps, all I know is that there is a long Gesar Ballad called Dzamling Chisang.

Toenail said:

Do you have a link or something to the text? Can also be Tibetan.

Malcolm wrote:

An account supporting Pema Chopel's statement can be found here:

https://www.tbrc.org/#library_work_ViewByOutline-01GS577454CZ288083%7CW27932

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:55 PM

Title: Re: LN Ngondro requirements

Content:

DechenDave said:

I received a surprise lung for the LN Ngondro During a weekend of teachings last year.

The guru yoga section of the sadhana the lama read from contained a self-generation of Vajrayogini: <https://www.lotsawahouse.org/tibetan-masters/dodrupchen-l/longchen-nyingtik>

Do I need a Vajrayogini empowerment to be able to do this?

As well, I have seen shorter LN Ngondro sadhanas which seem like they could be more suitable to daily practice. Does having received the lung for the sadhana I linked to enable one to select a shorter one or is a separate lung necessary?

Malcolm wrote:

In general, the empowerment in order to practice the outer and inner guru sadhanas of the Longchen Nyinthig is the called the Coronation of the Victor Empowerment. It is the empowerment for both the outer and inner guru sadhanas of LN. The secret and most secret guru sadhanas have their own empowerments.

Most people do not realize that the preliminary practices of the LN do not actually include the outer guru sadhana. The outer guru sadhana is combined with the ngondro text to make up what people now refer to as the LN Preliminaries.

So, there is in fact an empowerment for this outer guru sadhana, but it is not always given beforehand.

Author: Malcolm

Date: Monday, May 18th, 2020 at 11:58 PM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Fa Dao said:

Yeah..thats what I thought..you didnt listen to either of them. Its that type of thinking and clinging to that narrative that will get Trump reelected

Malcolm wrote:

Nope, no need. Flynn screwed himself without any help from the FBI. It is not a narrative, these are just the facts of the case laid out in the charges leveled against him and the ensuing trials. As always, it is the coverups that get these guys in trouble, not what they may or may not have done.

The narrative that is being pushed in public is the one that Trump has been railing about for nearly four years, that Flynn was treated "unfairly." That narrative is complete rubbish.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 1:13 AM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Fa Dao said:

Yeah..thats what I thought..you didnt listen to either of them. Its that type of thinking and clinging to that narrative that will get Trump reelected

Malcolm wrote:

BTW, no one ever accused Trump of collusion. Collusion is not a legal term outside of antitrust law. Just to remind you:

[A] listener called in to ask about the legal meaning of the word "collusion." Bharara and

his two guests were quick to set the record straight; the term collusion, despite its frequent use, has no actual legal definition outside of antitrust law. Instead, Bharara raised a different question for his guests: If collusion has no legal meaning in the context of the Russia investigation, then “why has the word ... captured everyone’s attention?” What’s more, how did a word with no legal relevance to the case become so associated with the Trump-Russia allegations?

<https://www.lawfareblog.com/where-heck-did-term-collusion-come>

So you must forgive us for being underwhelmed by some journalists who lately, surprise, realize that collusion is a meaningless term when applied to “Russiagate.”

Trump and Manafort used the term first:

Mook did not use the word “collusion,” but the press, in reporting his comments, did. Within the hour, in an article timestamped at 9:55 a.m., the Washington Examiner reported that Paul Manafort and Donald Trump Jr. had responded to Mook’s allegations and “vigorously denied any kind of collusion between Trump Sr. and the Russian president.” (To be clear, Manafort denied “any ties” between Putin and the Trump campaign, and Donald Trump Jr. criticized Mook for “lie after lie.” Neither one of them mentioned “collusion.”) Ninety minutes later, at 11:27 a.m., ABC News repeated what it termed Mook’s “allegation of collusion between the campaign and Russia.” And three hours later, at approximately 12:35 p.m., Bernie Sanders’s campaign manager, Jeff Weaver, told CNN’s Jake Tapper, “If there was some kind of collusion between the Trump campaign and Russian intelligence or Russian hackers, that clearly has to be dealt with.”

Those of us with our wits about us never thought there was collusion or a conspiracy between the Trump campaign and the Russians.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 1:20 AM

Title: Re: LN Ngondro requirements

Content:

heart said:

I never heard anyone teach you need a vajrayogini empowerment to do guru yoga, so who told you that you needed it?

/magnus

Grigoris said:

Did you read the opening post?

This discussion is in reference to the opening post.

heart said:

Yes, I did, there is no need for empowerment for self-visualisation in a guru yoga.

Malcolm wrote:

This is arguably false. If you gave not received empowerment or direct introduction, you have no guru at all.

But it is true that Nyingma and Kagyu Lamas give ngondro transmission to people who have not received either empowerment or direct introduction.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 2:59 AM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion

Content:

Malcolm wrote:

This just in:

<https://talkingpointsmemo.com/news/flynn-gleeson-proposed-schedule?fbclid=IwAR3bo3fIA9jkDdwplI9wzc59vaKkbOMdzybJD1wHErvFKmHws3ZZNATSl8>

Unknown said:

Flynn had pleaded guilty in December 2017 to lying to the FBI earlier that year about his Russian contacts. But in recent months, Flynn has tried walk back that plea and push allegations of prosecutorial misconduct — with his former boss, President Trump, cheering on the effort. The Justice Department’s move last month to try to drop the case is believed to be unprecedented, given the multiple occasions Flynn previously affirmed his guilty plea in court.

In appointing Gleeson, Sullivan has also asked him to examine whether Flynn committed perjury.

Gleeson told Sullivan on Monday that he would like until June 10 to file his friend-of-the-court brief addressing the question of whether the court can deny the DOJ request to dismiss the case and if so, the legal standard for doing so.

Gleeson also said by then he’d lay out “any additional factual development I may need before finalizing my argument in opposition to the government’s motion in this case.”

Gleeson did not elaborate on what areas of the factual record he may like to look at, or whether it would include how top DOJ officials went about reversing course in the case.

Finally, Gleeson told Sullivan that by June 10 he could also address “whether, based on the record before the Court, it should order the defendant to show cause why he should not be held in criminal contempt for perjury.”

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 3:01 AM

Title: Re: Aaron Mate and Glenn Greenwald on Gen Flynn/Russian collusion
Content:

Malcolm wrote:

Trump and Manafort used the term first:

Slight correction: the Washington Examiner used the phrase first.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 10:24 PM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

The danger I see is the ever shrinking window of actual human contact and technology becoming the master, rather than the servant.

Malcolm wrote:

We have been very promiscuous as a civilization. In fact, social isolation has been the norm for most of human history, where most people have lived in isolated bands, and strangers met with suspicion; precisely because of contagious diseases to which there was no immunity.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 10:27 PM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Malcolm wrote:

Sunrise:

Contrary to your assumptions about yogic diets, you will frequently find in Tibetan yoga manuals recommendations to eat meat and also drink a little alcohol, and other nutritiously-dense foods, because these stimulate metabolism.

The kind of diet recommended in the advice you have posted here makes sense for a very hot climate. It does not make much sense for a very cold one. Context is everything.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 10:29 PM

Title: Re: Validity of online empowerments

Content:

javier.espinoza.t said:

and how did people webcasting the wang actually received it? was there a simil to the Guruyogas of WWT?

i never saw such thing. maybe i'm wrong. could someone corroborate this? maybe i have more empowerments that i thought (laughs)

heart said:

Yes, kind of similar to the wwt transmission. Basically every deity retreat he did there was a donwang, Mandarava, Ayu Khandro's Singhmukha, Changchub Dorje's Shitro and so on. Donwang's is just a visualisation, then Rinpoche did tri-lung for the sadhana.

/magnus

javier.espinoza.t said:

mm i thought the wang component was actualy approached through DI.

how is that "Donwang's is just a visualisation"?

Malcolm wrote:

He means that there are no ritual implements, etc., used, like a vase, laying out a mandala, etc.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 10:57 PM

Title: Re: Validity of online empowerments

Content:

Toenail said:

The ritual implements, are they really essential?

Malcolm wrote:

It depends on the kind of empowerment.

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 11:31 PM

Title: Re: Sattvic/Yogic Diet Challenge

Content:

Malcolm wrote:

...

Grigoris said:

When it comes to Ojas: Is this something that is found in particular food, or is it that particular food assists us in producing ojas (like iron and folic acid is helpful for

producing blood)?

Malcolm wrote:

Ojas is actually not found in food, per se. It is the final product if you will, of the seven-fold process of metabolism described in Ayurveda/TM: nutriment (rasa)-->blood-->flesh-->fat-->bone-->marrow-->seminal precursor. The last tissue, seminal precursor is then divided: the pure part becomes ojas, is concentrated mainly in the heart region, but is evenly spread through the body; the impure part is discarded as reproductive tissue in both men and women (until menopause).

The more nutritionally dense one's food is, the more ojas is available, provided these metabolic pathways are functioning properly. Vegetarians can have an ojas enhancing diet, provided they eat enough foods that are "sweet" in taste and oily in quality. Bitter and astringent foods tend to be poor supporters of an ojas-enhancing diets. Ojas-enhancing diets tend to be anabolic. There are certain instances where one will want to engage in a cleanse, which is basically a kind of catabolic diet, as a preliminary to engaging in rasāyāna, which is the consumption of herbs and foods that anabolic in nature, but which do not have high levels of ama, undigested or improperly digested foods (think arterial plaque). The downside of meat, of course, is that it can result in a lot of ama. This is why, when eating meat, it is better to eat it stewed, rather than frilled or fried.

For vegetarians, a kind of date and milk drink is very good for building ojas in depleted people. This is an excellent recipe: <https://kripalu.org/resources/kripalu-recipe-immunity-building-ojas-milk>

Author: Malcolm

Date: Tuesday, May 19th, 2020 at 11:36 PM

Title: Re: Validity of online empowerments

Content:

Toenail said:

They are often called branch empowerment etc. and the substances are often the same, like Vajra master initiation etc. Is it not enough to have received them once in a major empowerment in person?

Hi Malcolm,

not sure if you saw this edited part of my posting.

Malcolm wrote:

Yes, as I said, it depends on the empowerment. If you want to receive a major empowerment, it is necessary to suffer through the endless repetitions, and so on.

That said, having received one, well, then unless you wish to receive another for some reason, there is no need.

Author: Malcolm
Date: Wednesday, May 20th, 2020 at 1:38 AM
Title: Re: What are you doing about the coronavirus?
Content:

Grigoris said:
It is just a matter of time before the infection rate sky-rockets again. Especially in large urban centers.

Malcolm wrote:
Well, if we would just take down all those 5G antennas, the problem would be solved without the forced sterilizations posing as vaccines for a virus that does not exist....

Author: Malcolm
Date: Wednesday, May 20th, 2020 at 1:41 AM
Title: Re: What are you doing about the coronavirus?
Content:
krish5 said:
unless it all is politically based...

Author: Malcolm
Date: Wednesday, May 20th, 2020 at 3:00 AM
Title: Re: Rigzin Tsewang Norbu Vajrasattva
Content:
Toenail said:
Is there a translation of this text available in English?

Malcolm wrote:
Not that I am aware.

Author: Malcolm
Date: Wednesday, May 20th, 2020 at 5:30 AM
Title: Re: Sattvic/Yogic Diet Challenge
Content:
Hermetic said:
Our friends like Malcolm think contrary to this.

Malcolm wrote:
I am a Doctor of Tibetan Medicine, and have studied Ayurveda extensively in India.

Do you have any idea how many different kinds of meat are described in such classics as the Charaka Samhita, etc.?

In addition to that, I have studied yoga and the Yoga Sutras with Srivatsa Ramaswami, the last remaining living disciple of Krishnamacarya. He made it very clear that in Yoga, the substance of one's diet is really of no importance at all. What is important is not to eat too much, so the body remains light. There is no mention of a "sattvic diet" in the Yoga Sutras. This idea comes from chapter 17 of the Bhagavad Gita (Feuerstein, Shambhala, 2011; pg. 291):

Foods [that] promotes life, [the factor of] lucidity, strength, health, joy, and delight, [and that are] savory, rich-in-oil, firm, and heart [-gladdening]—[these are] dear to the sattva-natured.

Foods [which are] pungent, sour, salty, hot, sharp, harsh, and burning—[these are] desired by the rajas-natured. [They] cause pain, grief, and disease.

And [food] which is spoiled, tasteless, putrid, stale, left-over, and unclean—[this] is food agreeable to the tamas-natured [individual].

You will notice here too an absence of mention of meat. Rather, the text focuses on qualities of food. Meat can be sattvic. It just depends on how it is prepared. Finally, most people cannot live on sattvic foods alone, but need some rajasic foods for various reasons.

Finally, my point is that Tibetan texts on yoga do not recommend that one avoid meat, on the contrary, they recommend that one eats some meat in order to build one's strength and immunity, given how harsh the Tibetan climate is.

Everything is relative, including diet. It is very stupid to base one's diet on religious idealism. You have no idea how many patients I have seen who have ruined their health following unhealthy vegetarian and vegan food regimens.

Author: Malcolm

Date: Thursday, May 21st, 2020 at 12:26 AM

Title: Re: What are you doing about the coronavirus?

Content:

krish5 said:

I am very confused, more so than ever regarding the corona virus. My state re-opened pretty much everything, including pools, malls, and casinos. I know they have extra rules but still very concerned about this virus spreading more now, than ever. I am still pretty much staying in most of the time, except grocery shopping once a week and once or twice a week picking up food. But no matter how careful i am, i know am still at the mercy of this virus and people who might have it. I know the responsible thing to do is to keep this lifestyle up, of staying home, even though free to go out now, but it is not living really and i am becoming very lethargic and depressed staying home. So if this virus doesnt kill me, these other things will, the way it is going. I dont know if i am making sense, but can anyone who has more knowledge about this virus than me, give some advice, suggestions, how to go about living during a pandemic like this that doesnt seem to be going away. To balance trying to be safe and also to live some too, if that is

possible. Thanks.

Malcolm wrote:

Wear a mask when you go into public. Wash your hands. Don't touch your face until you have washed your hands. Avoid the covidiot who think this is a "flu," "5G radiation," or who think that it can be prevented by ingesting or injecting bleach, UV light, taking Hydroxychloroquine, and other such covidioty.

If you are a practitioner of the Dharma, you need to reflect on the four thoughts, etc., devote yourself to practice. What else is there for a Dharma practitioner to do?

Cut down on watching cable news. Vote for Biden.

Author: Malcolm

Date: Thursday, May 21st, 2020 at 1:21 AM

Title: Re: LN Ngondro requirements

Content:

Grigoris said:

Why would contemplating the Four Thoughts be advanced?

Malcolm wrote:

Part of the shared preliminaries, so, suitable for beginners and advanced alike, Refuge and bodhicitta?

These are unshared refuge and bodhicitta, since there is also a guru jewel, in addition to the usual three.

Grigoris said:

Accumulating merit through mandala offerings?

Malcolm wrote:

Mandala offerings are strictly found in HYT, their source is the Guyasamaja, and are actually a branch of guru yoga proper. Sometimes, they are placed before Vajrasattva, but generally, in most ngondros, they come after.

Grigoris said:

Okay, maybe the Vajrasattva part, but even then there is (as you rightly pointed out) no self-visualisation, so even in terms of tantra it is pretty "low" on the scale. It is basically a purification practice to prepare one for Vajrayogini (for example), so...

Malcolm wrote:

Vajrasattva is from Yoga tantra. But the visualizations used in Ngondro (central channel, etc.) come from HYT.

Grigoris said:

So how, in your opinion, is it advanced?

Malcolm wrote:

One can realize the meaning of Dzogchen/Mahamudra through guru yoga alone. Not only is it advanced, it is the pinnacle of all practices. You don't really need anything else.

Author: Malcolm

Date: Thursday, May 21st, 2020 at 1:50 AM

Title: Re: LN Ngondro requirements

Content:

Varis said:

Sakyapas hit you with the mandala up front, it's the older way of doing things.

Malcolm wrote:

The reason why Sakyapas insist on empowerment first is that 1) it has to do with the Sakyapa theory, articulated by Jetsun Drakpa Gyaltsen, that there are two approaches to entering secret mantra: a gradual one for less fortunate students, which is consistent with the Kadampa/Kagyu/Gelug graduated approach (rim gyis pa); and the sudden approach (cig car ba) for more fortunate students, where one is given the ripening empowerment with little or no preparation. 2) It has to do with Sakya Pandita's assertion that one cannot be said to have a secret mantra guru without having received empowerment, and therefore, secret mantra practices like vajrasattva, mandala, and guru yoga are not appropriate for those who have not been ripened by empowerment. The Nyingmapas generally are more in accord with the Sakya POV, with some differences in terms of their understanding of direct introduction as a means of ripening, for Nyingmapas it is valid; but not for Sakyapas, who insist that direct introductions should only be given on the basis of having received a full major empowerment.

Varis said:

If we're being honest though, I think the Gelugpa approach of lam-rim prior to Vajrayana makes the most sense for westerners. Helps you develop a solid understanding of what this is all about.

Malcolm wrote:

I don't agree with this perspective. Vajrayāna first; life is short, time is passing, and we are living in time.

Author: Malcolm

Date: Thursday, May 21st, 2020 at 2:07 AM

Title: Re: LN Ngondro requirements

Content:

Malcolm wrote:

The reason why Sakyapas insist on empowerment first is that 1) it has to do with the

Sakyapa theory, articulated by Jetsun Drakpa Gyaltsen, that there are two approaches to entering secret mantra: a gradual one for less fortunate students, which is consistent with the Kadampa/Kagyu/Gelug graduated approach (rim gyis pa); and the sudden approach (cig car ba) for more fortunate students, where one is given the ripening empowerment with little or no preparation. 2) It has to do with Sakya Pandita's assertion that one cannot be said to have a secret mantra guru without having received empowerment, and therefore, secret mantra practices like vajrasattva, mandala, and guru yoga are not appropriate for those who have not been ripened by empowerment. The Nyingmapas generally are more in accord with the Sakya POV, with some differences in terms of their understanding of direct introduction as a means of ripening, for Nyingmapas it is valid; but not for Sakyapas, who insist that direct introductions should only be given on the basis of having received a full major empowerment.

Varis said:

Very interesting. Thank you, Malcom.

Malcolm wrote:

I should also add, that I don't know anyone who ever managed to complete a ngondro without having, at some point during their ngondro, receiving a full empowerment or at least "a blessing" initiation.

Author: Malcolm

Date: Thursday, May 21st, 2020 at 2:37 AM

Title: Re: Karmic cause become gay

Content:

Varis said:

It's become a joke among people of my generation (I'm in my 20s) that many women my age are bisexual. While it's obviously not objective, the fact that the joke has caught on like wildfire suggests something I think.

Malcolm wrote:

Then there is the LUG phenomena, i.e., lesbian until graduation.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 12:41 AM

Title: Re: will the 5 lights always be there?

Content:

Sādhaka said:

All sentient beings with a connection to Mahāsandhi are said to attain eventual irreversible Buddhahood.

Every other sentient being is said to attain a level of Buddhahood by or at the end of each mahakalpa; however, they can still be ignorant at the beginning of the next mahakalpa.

Malcolm wrote:

No, this is not really how it is. This is a difficult point in Dzogchen. However, basically, the point is that as there are infinite sentient beings, they do not all take rebirth in a given eon; so in every eon there are plenty of sentient beings to go around.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 2:03 AM

Title: Re: will the 5 lights always be there?

Content:

Sādhaka said:

Okay, well I don't feel the need to push the issue at the moment; but my first sentence is correct at least though right?

Malcolm wrote:

All sentient beings who make a connection with Dzogchen teachings will attain irreversible buddhahood, eventually.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 2:57 AM

Title: Re: will the 5 lights always be there?

Content:

Sādhaka said:

Okay, well I don't feel the need to push the issue at the moment; but my first sentence is correct at least though right?

Malcolm wrote:

All sentient beings who make a connection with Dzogchen teachings will attain irreversible buddhahood, eventually.

Grigoris said:

Over an infinite quantity of time it essentially means that an infinite number of sentient beings will achieve Buddhahood, leaving an infinite number of afflicted sentient beings.

Malcolm wrote:

The actual teaching from the Sound Tantra states that at the end of this great eon, all sentient beings in this billion world system will attain buddhahood through Dzogchen teachings. The question is asked, "Where do the sentient beings of the next great eon come from, a) if all sentient beings in this world system attained buddhahood, and 2) without creating brand new sentient beings?" One answer is that not all sentient beings manifest and that there are an infinite number who are latent. The other more obvious answer, but not addressed by Longchenpa, is that there are infinite numbers of world systems, with infinite numbers of beings, and that those have no obstacle to being reborn in the billion world system that form after the next period of twenty void eons between great eons.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 3:01 AM

Title: Re: will the 5 lights always be there?

Content:

Artziebetter1 said:

I thought the Dzogchen view was that thru its teachings all sentients will achieve irreversible buddhahood one day?

Malcolm wrote:

In this world billion world system; but there are infinite world systems with infinite sentient beings. Even if this number is static, and there are statements by the Buddha to the effect that the sattvadhātu does not increase or decrease, i.e., grow larger or become smaller, an infinite set can contain an infinite number, which while being fixed, cannot be counted.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 4:48 AM

Title: Re: will the 5 lights always be there?

Content:

Artziebetter1 said:

I thought the Dzogchen view was that thru its teachings all sentients will achieve irreversible buddhahood one day?

Malcolm wrote:

In this world billion world system; but there are infinite world systems with infinite sentient beings. Even if this number is static, and there are statements by the Buddha to the effect that the sattvadhātu does not increase or decrease, i.e., grow larger or become smaller, an infinite set can contain an infinite number, which while being fixed, cannot be counted.

Artziebetter1 said:

Thanks malcolm.

So, saving beings in samsara is a eternal endeavor?

Malcolm wrote:

If you never go beyond time, yes.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 10:38 AM

Title: Re: will the 5 lights always be there?

Content:

Artziebetter1 said:

Thanks malcolm.

So, saving beings in samsara is a eternal endeavor?

Malcolm wrote:

If you never go beyond time, yes.

Artziebetter1 said:

the tathagatagarbha sutras say everyone will attain nirvana, but the avatamsaka sutra says that samsara is eternal. which one is upaya and which one is definitive?

Malcolm wrote:

Both are upaya.

Author: Malcolm

Date: Friday, May 22nd, 2020 at 10:48 PM

Title: Re: Shower of Blessings GY

Content:

pemachophel said:

Terma,

I say there is an empowerment for Shower of Blessings only because my Teacher, Lama Dawa, gave an empowerment for it. During that empowerment, He did not say that it was actually an empowerment taken from somewhere else, as sometimes also Lamas do. However, at the time, I did not think to ask more about the provenance of this particular empowerment. Sorry.

Malcolm wrote:

He either gave you the empowerment of Kongtrul's Seven-line Supplication Treasure, or Apam's Seven Line Supplication Treasure. My guess it was the latter, since this was widely promulgated by HH Dudjom Rinpoche, Jikdral Yeshe Dorje.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 12:00 AM

Title: Re: Stephen Batchelor

Content:

Wayfarer said:

Of course there are probably many better books on Madhyamika than Garfield's but in the context of the discussion, his interpretation is preferable to Batchelor's, because he takes seriously the aspirational aims of Buddhism and doesn't try to repurpose it as a

secular philosophy. And as I mentioned there's a link to a series of his lectures on the site at the moment.

Malcolm wrote:

Garfield updated his translation of MMK with his translation of Tsongkhapa's commentary on the MMK. Therefore, it is better to refer to the latter than the former.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 1:03 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

But I don't really think Biden is electable.

Malcolm wrote:

The alternative is far worse.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 2:05 AM

Title: Re: Heartbreak

Content:

avatamsaka3 said:

I am wondering what the physical and subtle basis is for heartbreak. I remember earlier in my life when I was heartbroken it felt like there was a pain or stiffness or blockage in the center of my upper chest... For instance, in cases of divorce, rejection, loneliness, isolation & pain, do you all know of good ways to work with this feeling, perhaps on a subtle level? Perhaps one of the chakras is blocked or something. May all beings benefit!

Malcolm wrote:

Disturbed vata or rlung.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 2:08 AM

Title: Re: What are you doing about the coronavirus?

Content:

Grigoris said:

There are even people out there that believe that Trump's actions are going to cause him to fail to be re-elected...

Malcolm wrote:

The only hope that Trump has is an electoral college win. This is why he is promoting quarantine rebellions in swing states that went to the Dems in 2018. He is hoping he

can get enough disgruntled lumpen proletariats to get him another win, since he knows quite well he can never win through the popular vote. However, Arizona is looking increasingly like it is going to flip. If it does flip, it severely curtails his path even to an electoral college win.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 2:10 AM

Title: Re: Three Dharmapala of Dudjom Tersar

Content:

Grigoris said:

Is there a specific empowerment that includes the three Dharmapala of the Dudjo Tersar: Ekadzati (Ralchigma), Rahula and Dorje Lekpa?

Or is it that each one is received sperately?

Is there even a specific empowerment for the worldly protector Rahula, or is he given as part of a particular Yidam/Dharmapala mandala?

Malcolm wrote:

Rahula is not a worldly protector. He is a "wisdom" protector. Ekajati, Rahula, and Dorje Lekpa can be practiced as yidams, provided one has the empowerment for this.

There are many different empowerments for all three of these deities. The standard one is the seven protector empowerment by Longchenpa found in the Rinchen Terzod.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 2:36 AM

Title: Re: Heartbreak

Content:

avatamsaka3 said:

OK, and the solution?

Malcolm wrote:

Vata pacifying diet and behavior.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 2:38 AM

Title: Re: What are the most minimalist or simplest forms or schools of Buddhism?

Content:

Queequeg said:

Do good. Avoid evil.

Malcolm wrote:

You forgot a line: Observe your mind.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 3:00 AM

Title: Re: Shower of Blessings GY

Content:

pemachophel said:

Loppon has jogged my memory. I believe the empowerment Lama Dawa gave was from Jamgon Kongtrul.

Malcolm wrote:

Makes sense too, since Mipham's White Lotus was inspired by the Kongtrul's terma.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 4:09 AM

Title: Re: What are the most minimalist or simplest forms or schools of Buddhism?

Content:

Dgj said:

Consider this: to master a hua tou for example, which is not a complicated practice, people spend years working very hard. They attend retreats (hours upon hours of meditation for days). Even if that's all their teacher assigned them and told them not to read or study, it is intense and takes great effort, yet very simple to learn and do.

PadmaVonSamba said:

Yeah, but isn't it usually when they stop trying so hard, that's when they finally "get it" No?

Dgj said:

Not always. Hakuin tried his way to enlightenment, pushing incredibly hard all the way.

"Meditating With Koans" translated by JC Cleary is full of similar stories and is what Hakuin used as a guide.

Then there's the iron ball explanation:

It is like swallowing a red-hot iron ball. You try to vomit it out, but you can't." — Zen Master Wumen

Great effort is part and parcel of koan study.

Malcolm wrote:

The simplest practice is one based on a gnosis free of proliferation, rather than all these

other paths based on a mind possessing proliferation.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 4:10 AM

Title: Re: Three Dharmapala of Dudjom Tersar

Content:

pemachophel said:

In the Dudjom Tersar, I believe there is an "entrustment" for Damchen Chitor, not an "empowerment." At least that's what Lama Dawa said when He was giving it. I've also received a number of Dudjom Tersar Protector practices, especially Ma Ekadzati, from Loppon Orgyen Tenzin (at Enrico's in Austria), and, if I remember correctly, these were simply bestowed as lungs.

Just checked my empowerment file and the one's bestowed by LOTR were all lungs.

Malcolm wrote:

A srog gtad is a kind of empowerment.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 4:24 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Why the left who collectively consider themselves the most tolerant, when you scratch the surface actually the most intolerant?

Like the smell of your own farts too much?

Regards

Malcolm wrote:

"In order to maintain a tolerant society, the society must be intolerant of intolerance."

Karl Popper

For this reason right wing whinging about "tolerance" will fall on deaf ears, since the right wing is basically just a bunch of intolerant, racist, snowflake assholes. Not to mention the fact that right wing policies are actually harmful to the planet and the people.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 4:47 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Why the left who collectively consider themselves the most tolerant, when you scratch the surface actually the most intolerant?
Like the smell of your own farts too much?

Regards

Dan74 said:

I am not American, but I know that whatever it is, generalising about people isn't helpful.

Malcolm wrote:

Yeah, you don't live in America, so you really don't know the situation here and how bad it is.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 4:55 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

This is the level of ignorance we are dealing with here.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 7:35 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

I think you hit the nail on the head, Malcolm, when you said "ignorance." But from where I stand, it is understandable - a concerted propaganda and disinformation campaign has been run for years, and not only by Fox & Co. The web of lies that has been spun has gotten so thick that it is little wonder you are in the post-truth world and people just choose what they want to believe, completely disregarding (distrusting) the facts.

Malcolm wrote:

No, this shifts responsibility and deprives them of their personal responsibility. These people are willingly complying with evil, harmful policies. We are not in a post-truth world. Facts are still facts, even if 30 percent of the country willfully ignores them, even though they know they are lying. This is how all authoritarianism gets a foothold and spreads. The cult of Xi, Modi, Trump, Orban, Putin are all identical in this respect.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 7:47 AM

Title: Re: Renewable Energy

Content:

Kim O'Hara said:

Great work, Nemo, especially considering the climate you live in.

Kim

Malcolm wrote:

The problem on the NorthEast Of The US in general is that upgrades to older homes are prohibitively expensive, especially in rural areas.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 8:52 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Indeed, cheerleading for political parties will do that to you. I've retired from politics for a few years now, politics used to be the art of the possible. I was elected twice to executive board of a Union with other 90,000 members world wide. Hardly qualifies me as a right winger. But what it does qualify me to opinion on is the dirty pool played on both sides of the argument.

Neither side has anybody's best interest at heart.

Regards

Malcolm wrote:

It's not about parties. I am not a Democrat, nor a Socialist, etc. it's about values. Right wing values suck much worse than even the most embarrassing PC over reaches.

40 years of Reaganism lead to this. And yes, the Pandemic in the US is precisely the fault of the GOP.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 9:57 AM

Title: Re: Ticks

Content:

avatamsaka3 said:

So I'm wondering: How did all these old yogis and forest meditators avoid ticks when meditating out in nature? Were there just less ticks back then? Were there just fewer tick-borne diseases? Or did they have the special tick repelling instructions?

Malcolm wrote:

When one reaches a certain level of samadhi, lice, ticks, etc., naturally leave the body.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 9:58 AM

Title: Re: Heartbreak

Content:

avatamsaka3 said:

I am truly asking on behalf of others. I know some may not believe that.

Any info on this diet and behavior then?

Malcolm wrote:

Google vasant lad, etc.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 12:06 PM

Title: Re: Ticks

Content:

avatamsaka3 said:

When one reaches a certain level of samadhi, lice, ticks, etc., naturally leave the body.

What's that level? Where is this stated? Why does this happen?

Malcolm wrote:

When one reaches strong heat on the path of application.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 12:07 PM

Title: Re: Ticks

Content:

avatamsaka3 said:

So I'm wondering: How did all these old yogis and forest meditators avoid ticks when meditating out in nature? Were there just less ticks back then? Were there just fewer tick-borne diseases? Or did they have the special tick repelling instructions?

Malcolm wrote:

When one reaches a certain level of samadhi, lice, ticks, etc., naturally leave the body.

Tenma said:

I thought for yogis and ngakpas, the lice and ticks were dakinis and thus one reason not to cut hair?

Malcolm wrote:

Never heard that.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 12:08 PM

Title: Re: Advice for Consultation with Guru

Content:

n8pee said:

I've not spoken to my root guru in seven years or so due to my travel and moving around the U.S. I've recently secured an audience via Zoom, which has been made available due to today's COVID crisis.

I have specific practice questions of course. But I feel this urge to let him know his impact on my life, as I've never had a significant private audience with him, but don't wish to make our time together about me and my perceptions. I first met with the lineage teachings nearly twenty years ago.

I am welcome to any advice about how best to utilize the guru's time. From my side he is Vajradhara, and has been the source of all blessings. How does one meaningfully communicate in this situation?

Malcolm wrote:

Remember that from his side he is a human being, no matter what you think.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 10:22 PM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

But I don't really think Biden is electable.

Malcolm wrote:

The alternative is far worse.

Nemo said:

Bernie would already be beating him. Instead the elites stuck you with this nag with one foot in the glue factory. The DNC seems to think that business as usual will suffice. The far left is a voter bloc now and without concrete concessions no one is showing up.

Malcolm wrote:

Let us hope you are wrong. Bernie is giving full throated support to Biden these days. Apart from the converted, everyone in America is tired of the Trump shit show.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 10:24 PM

Title: Re: Guru Padmasambhava ID Request

Content:

humble.student said:

I was given a picture of Guru P many years ago, the same as this one, and was wondering from which cycle of teachings it comes from.

Malcolm wrote:

It is from a cycle called Sampa Lhundrup, and specifically, this is the form of Guru Rinpoche for warding off Mongolian Hordes.

Author: Malcolm

Date: Saturday, May 23rd, 2020 at 10:50 PM

Title: Re: Does the Bön tradition believe we have a self/soul?

Content:

GrapeLover said:

But the elements disperse at death etc and are just part of your conditioned existence.

Varis said:

The bLa lingers after death and acts like a sentient spirit AFAIK.

Malcolm wrote:

This is because among common people, there is an ambiguity between bla and consciousness. Barbara Gerke has perhaps one of the best summaries I've yet read:

The meaning of bla evolves from the notion of what could be rendered into English as 'subtle life essence',⁷ but is in fact more complex considering the internal and external manifestations of bla, as well as the shamanic and Buddhist historical influences that have shaped body concepts, perception and ritual practices in the Himalayan enclaves.

Tibetan-English dictionaries offer a variety of translations for bla.⁸

Apart from the literal meaning 'higher' or 'above', the most commonly adopted form of translation is 'soul'.⁹ I find the translation of bla as 'soul', especially in anthropological works, to be unsatisfactory for several reasons. Firstly, the notion of 'soul' is strongly rooted in Western religious thought and does not reflect the numerous cultural meanings that bla has acquired in Buddhist and non-Buddhist contexts among Himalayan communities. Secondly, 'soul loss' is an anthropological invention of the early 20th century that had appeared while studying the temporary absence of some unidentified life force among certain cultures.

¹⁰ Thirdly, bla has most commonly been translated as 'soul' probably because the European connotation of a subtle body that is capable of leaving the coarse body has survived most prominently in the Platonic notion of the 'psyche'.¹¹ Another viewpoint to be considered also is that

the subtle body has been one of the hardest concepts in Buddhist and Hindu thought for Westerners to appreciate, perhaps because it implies a lack of separation between 'body' and 'mind', which Western science has had difficulty in accepting (Samuel 1993b: 237).

I am not suggesting here that bla is the same as the Indian Tantric concept of the subtle body, but only that a certain ethnocentrism within North American and European intellectual circles has led to a misunderstanding of the concepts of the body and its subtle physiologies found among other cultures, which in turn may have supported the translation of bla as 'soul'.

Gerke, Barbara. (2007). Engaging the subtle body: Re-approaching bla rituals in the Himalayas.

https://www.researchgate.net/publication/265186982_Engaging_the_subtle_body_Re-approaching_bla_rituals_in_the_Himalayas

Author: Malcolm

Date: Sunday, May 24th, 2020 at 3:50 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

Do public broadcasters have any significant influence on the US public opinion?

Malcolm wrote:

No, however, the cable news channels do have such influence. In particular, Fox News has an enormous influence on a certain subsection of the American public, older, racist (whether they admit it or not), white people who are afraid of the inevitable demographic shift that will inevitably make the US browner, blacker, and multilingual.

Roger Ailes was an evil genius.

Author: Malcolm

Date: Sunday, May 24th, 2020 at 3:53 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Well lets answer a question with a question,
Where do you go to get trusted news?

<https://www.thebalancesmb.com/what-is-propaganda-and-how-does-it-work-2295248>

Malcolm wrote:

By the same author:

Q: Is Breitbart News a credible news source for you? Why or why not?

No. True journalists have no agenda, with the opinion pages separated from news gathering.

Breitbart clearly has an agenda baked into their stories, which really aren't designed to inform, but to persuade.

The acid test of fairness is simple: fair, journalism-based newspapers and magazines will post stories that are critical of any public figure or elected official, and they'll save opinion for the oped pages. Biased outlets with only go after one side
<https://www.quora.com/profile/Guy-Bergstrom>

Author: Malcolm

Date: Sunday, May 24th, 2020 at 3:55 AM

Title: Re: Does the Bön tradition believe we have a self/soul?

Content:

Varis said:

I assume by common people you mean Tibetan/Himalayan folk beliefs, right?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, May 24th, 2020 at 4:22 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

It's important not to get locked into information ghettos.

Malcolm wrote:

Yes, this is what newspapers of record are for, etc. Not that they are perfect, they all make errors. But in general, the sales of advertising forced newspapers to strive for objectivity in reporting.

Author: Malcolm

Date: Sunday, May 24th, 2020 at 5:18 AM

Title: Re: Nihilistic view

Content:

Bundokji said:

...except that i don't see anything spiritual either in confirming or denying the self.

Grigoris said:
Good for you!

Anatman is one of the four defining characteristics (Four Dharma Seals) of a Dharma.

Any body of teaching that does not include Anatman cannot be Dharma.

So somebody out there obviously considers the discussion of whether there is a self or not, of vital spiritual significance.

Bundokji said:
Is anatman a denial of the self?

Malcolm wrote:
Of course. It is the negation of an absolute self, but not "the self" used as a name for the collection of aggregates.

Author: Malcolm
Date: Sunday, May 24th, 2020 at 5:54 AM
Title: Re: Nihilistic view
Content:

Bundokji said:
Is anatman a denial of the self?

Malcolm wrote:
Of course. It is the negation of an absolute self, but not "the self" used as a name for the collection of aggregates.

Bundokji said:
Would it be accurate to say that it is the negation of absolutism? or the dogmatic "ism" in worldly views regardless of it taking a negative or positive forms?

Malcolm wrote:
Anatman is the negation of an unconditioned, permanent, ultimate entity that moves from one temporary body to another. It is not the negation of "Sam," "Fred," or "Jane" used as a conventional designation for a collection of aggregates. Since the Buddha clearly states in many Mahāyāna sūtras, "all phenomena" are not self, and since everything is included there, including buddhahood, therefore, there are no phenomena that can be called a self, and since there are nothing outside of all phenomena, a "self," other than an arbitrary designation, does not exist.

Author: Malcolm

Date: Monday, May 25th, 2020 at 12:22 AM

Title: Re: Nihilistic view

Content:

Malcolm wrote:

Anatman is the negation of an unconditioned, permanent, ultimate entity that moves from one temporary body to another. It is not the negation of "Sam," "Fred," or "Jane" used as a conventional designation for a collection of aggregates. Since the Buddha clearly states in many Mahāyāna sūtras, "all phenomena" are not self, and since everything is included there, including buddhahood, therefore, there are no phenomena that can be called a self, and since there are nothing outside of all phenomena, a "self," other than an arbitrary designation, does not exist.

Bundokji said:

Why negating an unconditioned, permanent, ultimate entity is more accurate than negating the "ism" in worldly views according to your understanding?

Malcolm wrote:

The "ism" being negated by the negation of an unconditioned, permanent, ultimate entity is "self-ism," aka atmavada, specifically, the atmavadin views of Vedanta.

Bundokji said:

For example, the Buddha might use what appears to be an eternalist or nihilist language when he teaches in certain contexts, so even eternalists and nihilists can be right once in a while akin to a broken clock. So why to bother negating the self whether absolute or otherwise?

Malcolm wrote:

Buddha never used the term "self" to refer to an unconditioned, permanent, ultimate entity. He also never asserted that there was no conventional "self," the subject of transactional discourse. So, it is very clear in the sutras that the Buddha negated an ultimate self and did not negate a conventional self.

Author: Malcolm

Date: Monday, May 25th, 2020 at 12:39 AM

Title: Re: Nihilistic view

Content:

Grigoris said:

There is no utility in the metaphor, it does not correspond to Buddhist theories/doctrine of mind.

I think I made that clear from the beginning.

If you believe it does correspond, then the onus is on you to find a doctrinal source that supports it.

Caoimhghín said:

If course it doesn't. The Buddha teaches anātmā, not of the ātmā. If you want to find out what people are saying "the ātmā is," you have to leave Buddhism necessarily, because Buddhist people will only tell you what that "the ātmā isn't." As far as metaphors go, I think the Tree of Jīvātmā perfectly describes the naïvety of the mind who suggest such a brain homunculus lives in the branches of their mind. I think this because, as other posters have pointed out, the bird who does not eat is not like a "bird" in any way truly, and likely is an impossible being, i.e. one who only exists in story.

Of course, the intended function of the myth is to teach you about your wonderful shiny ātmā syzygy, the you who is always victorious and never humiliated, who is uninjured when you are injured, etc.

Grigoris said:

A Dharma brother of mine practiced in a Hindu tradition that used the analogy as the basis for their daily practice: Trying to maintain the position of a passive unintruding observer (atma) while watching themselves (jiva) act. At some point he felt he was losing his mind, that he had actually become two versions of himself.

Malcolm wrote:

The Hindu view in general is that there is a purusha who passively enjoys prakṛti and its transformations; the main disagreement is whether that purusha is one (Vedānta) or many (Sāṃkhya).

Author: Malcolm

Date: Monday, May 25th, 2020 at 1:02 AM

Title: Re: Momentariness

Content:

Artziebetter1 said:

Does momentariness imply things coming out of nothing?if the cause ceases completely before the effect even begins to arise,how do effects arise?
there must be things beginning the arise as soon as its cause begins to dissapear,but then why call it momentary?

This doctrine is the hardest buddhist doctrine to wrap my head around since coming into buddhism,especially from a hindu backround.I've read shankara's Bhasya on the brahma sutras against momentariness or Kshanabhanagavada and I havent seen any alternative views wich could prove momentariness.

please explain it to me.

Malcolm wrote:

The Madhyamaka view is that causes and effects are neither the same nor different, because a cause and an effect cannot be temporally dislocated nor can they be simultaneous. Therefore, the only thing that can explain how cause and effect functions

is that causes and effects are neither the same nor different, for example, ghee from milk, etc. Naturally, this is all strictly on a conventional level. Ultimately, arising from causes and conditions is just a convention. In ultimate truth, nothing ever arose from the beginning.

Author: Malcolm

Date: Monday, May 25th, 2020 at 1:39 AM

Title: Re: Nihilistic view

Content:

Malcolm wrote:

Buddha never used the term "self" to refer to an unconditioned, permanent, ultimate entity. He also never asserted that there was no conventional "self," the subject of transactional discourse. So, it is very clear in the sutras that the Buddha negated an ultimate self and did not negate a conventional self.

Bundokji said:

The problem is that the Buddha's utterances are dharmas and both dharmas and sanskara are taught to be anatman.

Malcolm wrote:

You are conflating two different uses the term "dharma": the first refers to teachings; the second refers to discrete entities that bear characteristics. Your use of the term samskara, while found in some Vipassana circles, is really derived from Hinduism, unless you are referring to a) the second link in the chain of dependent origination or b) the saṃskara skandha, the aggregate of formations (caitya). Some people use the term samskaras to refer what in Buddhism would be called vasanas, or traces.

Bundokji said:

The issue of skillful means is justified by making that distinction between sanskara and dharmas when that distinction is not applicable to the lord Buddha as even his human actions cannot be driven by ignorance.

Malcolm wrote:

With respect to skillful means, this is a Mahāyāna concept.

Bundokji said:

The above has manifested itself in your answer appearing to be paradoxical. On the one hand, the Buddha never used the term self to refer to an unconditioned, permanent, ultimate entity, and on the other hand he negated it. How can he negates it without referring to it is a logical impossibility.

Malcolm wrote:

When I said the Buddha never used the term self to refer to an unconditioned, permanent, ultimate entity, I meant that he never affirmed such a proposed self.

This is really not difficult to understand, and is not a subtle point at all.

Author: Malcolm

Date: Monday, May 25th, 2020 at 1:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

All media views human activity as an entertainment to be sold. It views everything as a commodity, Including social change movements and culture.

Regards

Malcolm wrote:

Including crayons and pastels? What about oil paint? Latex? Acrylic?

Author: Malcolm

Date: Monday, May 25th, 2020 at 1:48 AM

Title: Re: is Biden subconsciously racist

Content:

Minobu said:

When the day comes that you see others as just a person and it doesn't matter your ethnicity , or religion, or , culture, and why bother labeling , America will be more...like Canada .

Malcolm wrote:

Right, because there is no racism in Canada.

Author: Malcolm

Date: Monday, May 25th, 2020 at 2:16 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

All media views human activity as an entertainment to be sold. It views everything as a commodity, Including social change movements and culture.

Regards

Malcolm wrote:

Including crayons and pastels? What about oil paint? Latex? Acrylic?

Danny said:

Art as a medium is also a commodity, someone famously said all art is propaganda.

Regards

Malcolm wrote:

Art is only a commodity if it is sold as such. There is plenty of art that is not commodified.

Propaganda isn't art.

Author: Malcolm

Date: Monday, May 25th, 2020 at 9:01 AM

Title: Re: is Biden subconsciously racist

Content:

Tlalok said:

Joe Biden is a white man in America.

White people are proud of the genocide of the indigenous people they called “savages” because the Native American holocaust was their “manifest destiny.” They have no trouble calling themselves the “founding fathers” of an economic superpower fueled by the bloody brows and calloused hands of enslaved Africans who occupied this continent centuries before the arrival of the men who enshrined white supremacy into the American ethos.

White people aren't inherently racist but America is.

In America, whiteness is bulletproof. It is a birthright, a vaccine and a deflector shield that has historically shielded white people from self-awareness and the recognition of anyone's humanity aside from their own. This country convinces housewives that they should spit in the face of schoolgirls and turns laymen into lynch mobs. That's what simply living in the cool breeze of American history will do to white people.

Because of how America is set up, if we somehow found the kindest, most compassionate white infant who ever took a breath of American air, that child would need every ounce of strength, humility and consciousness it could muster from its baby muscles to simply not be racist.

And it would fail.

Because it would still be a white baby in America.

From: <https://www.theroot.com/joe-biden-just-proved-why-he-must-have-a-black-woman-as-1843614180>

Malcolm wrote:

Yes, all of the countries with a history of colonial occupation around the world are racist, and are founded on the basis of a doctrine of Anglo-European cultural supremacy. Everyone knows that is true. Everyone.

Author: Malcolm

Date: Monday, May 25th, 2020 at 11:34 PM

Title: Re: Interesting paper on some early Dzogchen texts

Content:

lelopa said:

she doesn't translate "rDo la gser zhun" as "written with gold on stone"

that's good - but I wouldn't translate it as "Pure Golden Ore " either

Malcolm wrote:

Mipham glosses the title in this way:

[T]he intimate instruction of how to meditate is the treatise exemplified by a skilled smith smelting the element of gold in gold ore into liquid, meaning that it is actually extracted...

This leads to the title, "Smelting the Gold from Ore"

Author: Malcolm

Date: Monday, May 25th, 2020 at 11:46 PM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Plus any small business owners out there will tell you they want government out of their way and not an expanded plan to increase them as your silent partner.

Malcolm wrote:

Yes, because small businesses hate roads, bridges, electricity, telephones, and the US Post Office.

This anti-government rhetoric is extremely harmful. Reagan led directly to Trump.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 12:03 AM

Title: Re: Nyingmapas who don't practice Dzogchen?

Content:

Varis said:

Hey everyone,

I was wondering if there are Nyingmapas who only practice HYT without Dzogchen? Or is the general consensus that if you have the karma to meet a Nyingmapa lama you probably have the superior capacity for Dzogchen?

Malcolm wrote:

There are Nyingmapas who mainly focus mahayoga and anuyoga. But the goal of all is Dzogchen, even if they are not practicing Dzogchen directly.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 12:04 AM

Title: Re: What are the most minimalist or simplest forms or schools of Buddhism?

Content:

Enryu84 said:

You can reach enlightenment without knowing anything, just by meditating.

Malcolm wrote:

Umm, no, this is completely false. This is not what the Buddha taught.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 12:06 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

Yes, all of the countries with a history of colonial occupation around the world are racist, and are founded on the basis of a doctrine of Anglo-European cultural supremacy. Everyone knows that is true. Everyone.

Kim O'Hara said:

I wish everyone did know it, but there are some white people (here, and probably even in the US) who are simply oblivious to it. They are mostly poorly educated, mostly rural and regional, and mostly older, but there are plenty of them.

And most of them are decent enough people. They live their lives from day to day without much contact with non-white people and don't discriminate (or not much) when they come across them, but they simply never learned enough history in school and have never had to re-think what they learned in school.

Kim

Malcolm wrote:

No, they also know it. But they are willfully ignorant.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 12:12 AM

Title: Re: is Biden subconsciously racist

Content:

PeterC said:

He's a white US person in his 70s. Of course he's racist.

Malcolm wrote:

My mom is a white person in her eighties. She is not at all racist. Not even a tiny bit.

PeterC said:

If you put Sanders through the ideological purity test, you would also find him lacking.

Malcolm wrote:

Bernie left NYC, and moved to Vermont, which was a black population of 1% (9000 out of 900,000). In the last election, he was largely oblivious to issues of race, because his constituency, for all intents and purposes, is about as white as it gets in the US. But he learned his lesson.

PeterC said:

But what we can say with confidence is that he would do way more to help non-white people in the US than would trump. And since there aren't any other options out there, that's the question we have to ask on this, and many other topics.

Malcolm wrote:

At least Biden will hire competent people, rebuild the State Department, etc., and purge all the incompetent fools that Trump installed.

Basically, Trump has eviscerated the government. Our pandemic response is direct outcome of GOP policies.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 1:09 AM

Title: Re: is Biden subconsciously racist

Content:

Minobu said:

Maybe that's the key.for me anyway..exposure to so many different cultures and interacting with so many different races that eventually you just become color blind..

Malcolm wrote:

"Color-blindness" also has its own problems, and can lead people to not accept the existence of, or diminish, incidents of racism towards people of color, etc., because supposedly we are "beyond racism." This was the narrative that Fox News pushed for years, i.e., that we live in a post-racial society. This is obviously false, as in the US, UK, Australia, and yes, even Canada, there is a rise in xenophobic sentiments across the

board.

<https://www.aljazeera.com/news/2020/02/chinese-canadians-denounce-rising-xenophobia-tied-coronavirus-200202191216923.html>

<https://www.cbc.ca/news/canada/toronto/racism-coronavirus-canada-1.5449023>

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 1:37 AM

Title: Re: Nihilistic view

Content:

Malcolm wrote:

You are conflating two different uses the term "dharma": the first refers to teachings; the second refers to discrete entities that bear characteristics. Your use of the term samskara, while found in some Vipassana circles, is really derived from Hinduism, unless you are referring to a) the second link in the chain of dependent origination or b) the saṃskara skandha, the aggregate of formations (caitya). Some people use the term samskaras to refer what in Buddhism would be called vasanas, or traces.

Bundokji said:

I was referring to sankharas (or samskara) being described as anicca and dukkha while dhammas being described as anatta.

Malcolm wrote:

Here, you mean "sankhata" in Pali, in all _conditioned_ phenomena are impermanent (annica).

Bundokji said:

Not affirming, at least in worldly logic, stops short of denying and often described as "suspending judgement" or simply remaining silent to allow the practitioner to find out for himself/herself. In the second part of the paragraph, you went on to explicitly state that he denied it. Anyway, maybe i was reading too much into your input.

Malcolm wrote:

Correct, the Buddha both refused to affirm there was an ultimate self and he denied there was an ultimate self.

I suggest you review this sutta:

<https://www.accesstoinsight.org/tipitaka/dn/dn.01.0.bodh.html>

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 6:59 AM

Title: Re: Karmic consequence of having troubled relations with Gurus

Content:

treningday said:

Right now, I'm basically exiled. As in, not allowed to come to the center until I change my view. So this is what I need to fix but upon examining it and being very honest I don't think that there's anything very wrong. And I don't think a lama should require that of their student.

Malcolm wrote:

Personality cult. Avoid. Find a better guru.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 10:48 PM

Title: Re: Nihilistic view

Content:

Bundokji said:

I was referring to sankharas (or samskara) being described as anicca and dukkha while dhammas being described as anatta.

Malcolm wrote:

Here, you mean "sankhata" in Pali, in all _conditioned_ phenomena are impermanent (annica).

Caoimhghín said:

The Pāli actually has saṃskārā: Sabbe saṅkhārā aniccā; sabbe dhammā anattā

All conditions are impermanent. All things are not-self.

(SN 22.90 Ven Sujāto translation)

It's also the same in Sanskrit: sarvasaṃskārā anityāḥ, sarvasaṃskārā duḥkhāḥ, sarvadharmā anātmānāḥ, śāntaṃ nirvāṇam

The Chinese similarly has 一切行無常, 一切法無我, which is identical to the Pāli. 行 is the operative word here, which translates "saṃskārā" rather than "saṃskṛta." "All conditioned phenomena are impermanent" would read 一切有為(法)無常.

It is, of course, true that all conditioned phenomena are impermanent regardless of the above.

Malcolm wrote:

Interesting, In Tibetan, a distinction is made by between [mngon par] 'du byas (saṃskṛta) and 'du byed (saṃskārā), with the former being reserved for "compounded phenomena," and the latter, found in the passages similar to what you describe, 'du byed thams cad mi rtag pa, is generally confined to discussions of the second link of dependent origination and the saṃskārā skandha.

My point is that in Mahāyāna, we do not generally talk about "saṃskārās" in the way

Bundokoji does.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 11:26 PM

Title: Re: personality views

Content:

confusedlayman said:

Even if u know emptiness of everything, non self and impermanence.. is it possible to still have personality views?

Malcolm wrote:

Yes, this is when your knowledge of absence of self and impermanence are still only intellectual. One has to realize these things, not merely understand them intellectually.

Author: Malcolm

Date: Tuesday, May 26th, 2020 at 11:40 PM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

Rationalization: the thread.

Trump has already won, yet again, not because he is the most qualified person, but because the Dems can't stop shooting themselves in the foot and then blaming it on "white republicans" and their "racism and patriarchy".

Malcolm wrote:

The GOP is demonstrably racist and patriarchal.

Rinchen Samphel said:

Please, keep doing it and blaming the consequences of it on the other party and the majority of Americans, the evil white people.

Malcolm wrote:

White people are not evil, but they are blind to their privilege.

Rinchen Samphel said:

I'm sure that will secure the vote.... No wonder the Democratic party is so disconnected from the people, their own voting base is disconnected from reality because of repeating what the media propaganda machine says. Just so you all know, just because you repeat what some so-called "expert" says, doesn't mean you're intelligent or are exempt from your duty to actually research info outside of the CNN narrative.

Malcolm wrote:

Lazy.

Rinchen Samphel said:

Not to mention, this whole Biden controversy came from an interview with Charlamagne Tha God.... LOL, yeah, he sure knows what he is talking about. Mayonnaise.

Malcolm wrote:

Yes, Joe screwed up, and apologized immediately.

Rinchen Samphel said:

Trump does, or says, something wrong

Dems: Facist, racist, hitler!

Malcolm wrote:

Trump definitely has fascist tendencies. The amount of ass-kissing and fawning he requires of his subordinates is embarrassing, something we are accustomed to seeing from weak leaders. He is a very weak leader, and if, as you say, he is going to return the WH house because of another electoral college win, the USA is doomed, and will never recover from another four years of this idiot and his cult.

Rinchen Samphel said:

Biden does and says something wrong

Dems thinking to themselves: "i know there is a way to justify this, its not actually racist..

Malcolm wrote:

What most Democrats are saying is that Biden spoke out of turn because he, like most white people in this country, are blind to their privilege. But again, Biden apologized immediately. Has Trump ever apologized for anything? No. Trump is not a decent person. Biden is a decent person. Take your pick.

Rinchen Samphel said:

and we shouldnt believe all women now, we only said that to hurt republicans, now it doesnt apply." And for that last thing said, dont post that bullshit article that says "believeallwomen" is a conservative trap. I was there, as where all of you back in 2017, we remember.

Malcolm wrote:

As far as Tara Reade goes, her story is not credible:

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 12:22 AM

Title: Re: Nyingmapas who don't practice Dzogchen?

Content:

Pero said:

I don't know about today due to the influence of Dzogchen teachings but I think some Nyingmapas in the past had to have done so. Each vehicle can be practiced on its own. Also for example, I remember there is a Dzogchen explanation to the Guhyagarba tantra and a Mahayoga explanation of it from the Zur clan.

Crazywisdom said:

The Guhyagarbha is really very amazing. Longchenpa provides explicit Dzogchen instructions and classifies it differently than Zur.

Malcolm wrote:

Nevertheless, it is still classified as a mahāyoga tantra by the Nyingmapas, despite Longchenpa's, Khenpo Jigphun's, and Khenpo Namdrol's very profound explanations of it. For example, it remains within the mahāyoga section of Nyingma Collection of Tantras in all its different recensions. And ChNN very clearly includes it within mahāyoga in the Precious Vase.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 12:23 AM

Title: Re: Nyingmapas who don't practice Dzogchen?

Content:

Varis said:

Hey everyone,

I was wondering if there are Nyingmapas who only practice HYT without Dzogchen? Or is the general consensus that if you have the karma to meet a Nyingmapa lama you probably have the superior capacity for Dzogchen?

Malcolm wrote:

There are Nyingmapas who mainly focus mahayoga and anuyoga. But the goal of all is Dzogchen, even if they are not practicing Dzogchen directly.

Crazywisdom said:

Some mantra practice is generally important to assist folks with activities.

Malcolm wrote:

There is, according to Mañjuśrimitra, both a direct and an indirect way to realize Atiyoga.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 2:56 AM

Title: Re: is Biden subconsciously racist

Content:

SonamTashi said:

I always find it strange when right-wingers claim liberals and actual leftists of only watching CNN when most (especially leftists) don't watch CNN at all. It seems like clear projection from people who are so dependent on Fox News.

Malcolm wrote:
Especially since MSNBC is further to the left.

And now this:

<https://abcnews.go.com/theview/video/rep-james-clyburn-defends-joe-biden-70887259>

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 3:39 AM

Title: Re: is Biden subconsciously racist

Content:

Queequeg said:

Anyway. I just shake my head and cast my vote for the person to replace the orange man.

Grigoris said:

That is what they are betting on...

Malcolm wrote:

Biden will be 1000% better than the orange guy. But whoever is president after Trump is going to have a hell of a job rebuilding the gvt.

But, it is looking increasingly likely that no matter who wins the WH, the Dems are poised to take 60 seats in Congress. This means they can override any veto and with a Democratic house, can pretty much pass any legislation they want, with or without presidential approval.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 3:42 AM

Title: Blue Wave 2020?

Content:

Malcolm wrote:

It is looking that way:

<https://fivethirtyeight.com/features/what-to-make-of-those-new-senate-polls-that-have-democrats-way-ahead/>

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 3:48 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

npr said:

If you can see the original Chinese text of Huang Po, and see what the original term that

was translated to Absolute, was, that can be nice

Astus said:

What translation? Could you please give some references?

Queequeg said:

Blofeld

Malcolm wrote:

Antiquated to the point of uselessness.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 4:07 AM

Title: Re: Why did the Buddha choose not to live of Light?

Content:

Lucas Oliveira said:

Why did the Buddha choose not to live of Light?..

"Devas, on seeing me, said, 'Gotama the contemplative is dead.' Other devas said, 'He isn't dead, he's dying.' Others said, 'He's neither dead nor dying, he's an arahant, for this is the way arahants live.'

"I thought: 'Suppose I were to practice going altogether without food.' Then devas came to me and said, 'Dear sir, please don't practice going altogether without food. If you go altogether without food, we'll infuse divine nourishment in through your pores, and you will survive on that.' I thought, 'If I were to claim to be completely fasting while these devas are infusing divine nourishment in through my pores, I would be lying.' So I dismissed them, saying, 'Enough.'

<https://www.accesstoinight.org/tipitaka/mn/mn.036.than.html>

Malcolm wrote:

Your citation provides the answer:

I thought, 'If I were to claim to be completely fasting while these devas are infusing divine nourishment in through my pores, I would be lying.' So I dismissed them, saying, 'Enough.'

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 5:06 AM

Title: Re: is Biden subconsciously racist

Content:

Könchok Thrinley said:

I mean the right wingers are already whipped into frenzy at this point. Just remember that few weeks ago in some states there were groups of people with assault weapons at their local congresses when the votes on opening up were happenng. I can't imagine

how crazy they will go if the democrats actually override Trump. Mostly because Trump will throw a tantrum and feed it.

Malcolm wrote:

Nah, these clowns are weekend warriors, who are mainly dangerous to deer and to each other.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 6:36 AM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

Screw off, this is the most generalizing argument that overlooks the common struggles of the middle-class and marginalizes it based on race, rather than class.

Malcolm wrote:

Study some history. Race is class in America.

The struggles of white people in the US are nothing compared to the struggles of African Americans, Latinos, Native Americans and so on. The fact that you cannot acknowledge this is merely an illustration of your blindness to your own privilege.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 6:39 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

Biden will be 1000% better than the orange guy. But whoever is president after Trump is going to have a hell of a job rebuilding the gvt.

But, it is looking increasingly likely that no matter who wins the WH, the Dems are poised to take 60 seats in Congress. This means they can override any veto and with a Democratic House, can pretty much pass any legislation they want, with or without presidential approval.

Grigoris said:

To quote you from another thread:

Malcolm wrote:

Anything at this point is better than Trump.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 1:00 PM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

Screw off, this is the most generalizing argument that overlooks the common struggles of the middle-class and marginalizes it based on race, rather than class.

Malcolm wrote:

Study some history. Race is class in America.

The struggles of white people in the US are nothing compared to the struggles of African Americans, Latinos, Native Americans and so on. The fact that you cannot acknowledge this is merely an illustration of your blindness to your own privilege.

Rinchen Samphel said:

And here is this argument, "but look back 100 yrs ago!" We cant solve this problem by bringing upon black people the sufferings of their ancestors, which they themselves never experienced. Half of my family was in France until the 1900's and the other half was in the north, poor farmers, and my great grandfather died from drinking paint thinner during the depression. Never owned slaves or took part in that, they married native Americans, and got along with people just fine. Nobody's suffering is more important than anyone else's. Why should I have to pay for what I never did, 60 or 100+ years ago? Why should I have to pay for a "privilege" that I didn't ask for, or even fully believe in? Are we going to start pointing out "attractive-privilege"? You know attractive people typically have more confidence, a more healthy sex life, and acquire higher positions easier. Oooh, or what about "skill-privilege", some people just have a knack for carpentry, but we shouldn't let that overshadow this person over here who doesn't have the privilege of being more inclined towards that work. What about, I mean, I could go on. No one becomes a hero through being a victim, no one grows out of the mud through being a victim, and no one should have to pay for things they didn't do, just because of their skin color.

Malcolm wrote:

It doesn't matter, your ancestors were white, and their very ethnic background granted them privileges, legal and social, systematically denied to African Americans, etc. Whether you understand this or not, you, as a white male in the US, have inherited this privilege.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 1:03 PM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

Screw off, this is the most generalizing argument that overlooks the common struggles of the middle-class and marginalizes it based on race, rather than class.

Malcolm wrote:

Study some history. Race is class in America.

Rinchen Samphel said:

Look at the present, no its not.

Malcolm wrote:

Yeah, it is. And the fact you don't see this means you are blind.

<https://www.nytimes.com/2020/05/26/us/minneapolis-police-man-died.html>

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 8:59 PM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

Blacks have committed 52 percent of crimes from the 80's to about 2010, though blacks make up 13 percent of the population. The stats are ugly, and thats why i cant support the BLM movement, if the black community actually cared about black lives, there be more work on why the above is true, why 70+ percent of black murders are done by other blacks. And this is just the stats, and if someone thinks is racist, well, ok. But why do black lives only matter when a white cop kills a black person? Im not saying its right, what i am saying is its easier to support BLM and get pissed at white cops than it is to confront the actual problem.

Grigoris said:

Seems you do not have an idea what "the actual problem" is.

Why don't you go research the link between race and poverty? For starters.

Rinchen Samphel said:

I have, hence why i have aquired the viewpoint i have.

Malcolm wrote:

Sure, all on YouTube.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 11:24 PM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

There are kids born in affluent urbanite educated Black families who have tonnes more privilege than a white kid born to unemployed parents in a backwater trailer park after manufacturing went abroad to the applause of urban elites cheering globalisation.

Malcolm wrote:

You don't get it. You probably never will. And your argument is mistaken. "Kids born in affluent urbanite educated Black families" do not have and will never have more privilege in America than "a white kid born to unemployed parents in a backwater trailer park" unless there is a fundamental change in the attitudes of white people toward black people.

A white kid born to unemployed parents in a backwater trailer park will never have a cross burned in his front yard, etc., or be subject to the casual, thoughtless racism black people in the US experience daily, etc., not to mention the organized racism of the penal system in the US, or the economic racism affecting black small business owners and so on.

You don't get it, because you do not understand the social history of class and race in the US.

You don't get it, because you don't have an overtly racist president.

You don't get it, because you don't really understand just how deeply racism is embedded in American cultural life.

You don't get it, probably because you have not read deeply in American History.

Author: Malcolm

Date: Wednesday, May 27th, 2020 at 11:25 PM

Title: Re: is Biden subconsciously racist

Content:

Fa Dao said:

Yeah..sorry Rinchen..its true..Greg is not a liberal, hes a full on commie...

Malcolm wrote:

Greg is not a "commie," he is an anarchist.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 12:14 AM

Title: Re: is Biden subconsciously racist

Content:

Tlalok said:

White people don't have to worry about getting the Mozambique drill during every single interaction with police. That's an example of white privilege.

Malcolm wrote:

Precisely. I do not have worry about this:

Author: Malcolm

Date: Thursday, May 28th, 2020 at 1:06 AM

Title: Re: is Biden subconsciously racist

Content:

Grigoris said:

Since the McCarthyist era most Americans believe that anything left of Fascism is Communism.

Malcolm wrote:

These days many (ignorant) Americans have even convinced themselves that Fascism is itself a left-wing movement.

Grigoris said:

Crying shame really when you consider that the U\$ had a healthy Anarchosyndicalist movement, with the Industrial Workers of the World (Wobblies) having over 150,000 members at it's peak.

Malcolm wrote:

Yup. And Eugene Debs, Bernie Sanders' inspiration, was one its founders. The IWW was the only non-racist, non-sexist union in America when it was founded.

Grigoris said:

But Americans, in general, suffer from a complete ignorance when it comes to their history anyway.

Malcolm wrote:

Seriously? George Washington did not cut down that cherry tree?

Author: Malcolm

Date: Thursday, May 28th, 2020 at 1:12 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

BTW, the Preamble to the IWW Constitution:

The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of the working people and

the few, who make up the employing class, have all the good things of life.

Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the means of production, abolish the wage system, and live in harmony with the Earth.

We find that the centering of the management of industries into fewer and fewer hands makes the trade unions unable to cope with the ever growing power of the employing class. The trade unions foster a state of affairs which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping defeat one another in wage wars. Moreover, the trade unions aid the employing class to mislead the workers into the belief that the working class have interests in common with their employers.

These conditions can be changed and the interest of the working class upheld only by an organization formed in such a way that all its members in any one industry, or in all industries if necessary, cease work whenever a strike or lockout is on in any department thereof, thus making an injury to one an injury to all.

Instead of the conservative motto, "A fair day's wage for a fair day's work," we must inscribe on our banner the revolutionary watchword, "Abolition of the wage system."

It is the historic mission of the working class to do away with capitalism. The army of production must be organized, not only for everyday struggle with capitalists, but also to carry on production when capitalism shall have been overthrown. By organizing industrially we are forming the structure of the new society within the shell of the old.
<https://archive.iww.org/culture/official/preamble/>

Author: Malcolm

Date: Thursday, May 28th, 2020 at 1:24 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

There's Only One Possible Conclusion: White America Likes Its Killer Cops:
George Floyd was murdered by Minneapolis police in broad daylight over Memorial Day weekend. We know he was murdered because video shows Floyd handcuffed and pinned under the knee of an officer who was crushing his throat into the pavement. Floyd could be heard telling the officer that he couldn't breathe. He could be heard telling the officer, "Don't kill me." Onlookers were heard begging the officer to stop killing the man.

The police didn't stop. The police are never going to voluntarily stop killing black and brown people. The killings will continue until the majority of white people in this country make the killings stop.

The police work for white people, and they know it. White people know it too. Deep

down, white people know exactly who the police are supposed to “protect and serve,” and they damn well know it’s not black and brown people. We saw some video of that too, over the weekend. Amy Cooper was walking in Central Park with her dog. Her dog was off its leash, in violation of park rules and city ordinances. A bird watcher, Chris Cooper, who happens to be black, asked her to follow the rules. Instead of just putting her dog on a leash, Amy decided to use Chris’s race against him. She first threatened to call the cops, and then did just that, claiming that an “African American man” was “threatening” her in the park.

The very instant that Amy Cooper felt she needed the support of institutionalized racism to get her through her morning, she knew exactly where to find it. She knew exactly whom to call. Amy Cooper was the one in violation of the rules. Yet there she was, calling the cops. No doubt, it wouldn’t have even occurred to her to call them to the scene of her lawlessness if not for the way cops tend to harass, jail, and, yes, murder people who look like Chris Cooper. Or George Floyd. Or Eric Garner. Or Terrance Crutcher. Or Alton Sterling. Or Emantic Fitzgerald Bradford Jr. Or Amadou Diallo. When Amy Cooper threatened to call the cops, she was threatening to take a black man’s life. It’s a threat that only works because cops are so consistently willing to murder black and brown men. Amy Cooper was able to dial up 400 years of racial oppression and violence on her phone more easily than I am able to order a pizza.

It doesn’t have to be this way. It is entirely within the scope of white power in America to rein in its police. White people could elect mayors and prosecutors who are committed to police reform. White judges and juries could hold the police accountable for their crimes. White Republicans could challenge and eventually break the power of police unions just as easily as they break teachers’ unions or any labor union that stands in the way of rapacious capitalism. If a majority of white people decided, today, that racist policing should end, we’d start seeing changes to police forces by the middle of next week.

But white people do not stop their cops. A majority of them clearly want the cops to behave this way. They want the viciousness. They want the horror. Why? It’s not just that a majority of white America probably thinks Amy Cooper did the right thing in her specific situation; it’s that they think they will one day be in a situation where Amy’s actions are justified. One day they might be alone in a park around a strange black man, and what might happen then? Sure, Chris Cooper seems like a “nice” black person, but what if he wasn’t? What if he was a “mean” or “aggressive” black person, and you were just alone in the park, illegally walking your dog? Best to keep brutal, dangerous, and racist cops around, because, hey, you never know.

White people think they might one day be Amy Cooper and want to have somebody to call, just in case. They know they’ll never be Chris Cooper. Making a society that’s safe for Chris Cooper to bird watch while black just isn’t the most important thing to a majority of white America.

Oh, a bunch of white people will be performatively outraged and saddened by Amy Cooper’s behavior. They’ll gladly participate in her online dragging. But when it comes to

neutering the police so that the Amy Coopers of the world don't have that kind of privilege and power over the Chris Coopers of the world, most of those white people will fall silent.

By the same token, white people will participate in the outrage over specific murders, like George Floyd's murder or Breonna Taylor's. They will join in calls to bring individual racists to account, like Amy Cooper or Gregory and Travis McMichael. But when it comes time to deal with institutional purveyors of racism, as opposed to individual bad actors, the outrage and support of the white community is not there. We see that disconnect on display now as police use coronavirus to threaten and harass black and brown people.

The Center for Constitutional Rights, the NAACP Legal Defense Fund, and the Legal Aid Society have joined an enforcement motion asking courts to investigate the New York Police Department's social distancing enforcement during the pandemic. The legal motion suggests that the NYPD is in violation of court orders imposed on the city after its unconstitutional stop-and-frisk program. The lawyers are asking for an immediate moratorium on NYPD enforcement of social distancing orders.

Since March, 81 percent of social distancing violations issued by the NYPD have been made against black or Latinx people. And those stats simply confirm what our eyes are already telling us. We've all seen the pictures of white people gathered in parks as police officers politely hand out masks, but no tickets, just as we've all seen videos, shot just a neighborhood away, showing black and brown people getting beaten and manhandled by the cops for allegedly violating social distancing protocols.

Anybody could have seen this coming. In fact, I wrote about how this would happen once the NYPD was empowered to enforce social distancing. I don't have a crystal ball. I'm not a wizard. I just know that cops cannot be trusted with the power they already have—and should never be given any more. Putting the NYPD in charge of enforcing social distancing was a decision that was so obviously going to lead to racially biased enforcement of the orders that one has to assume it was intentional.

Most black people know what happens when cops are given power, but we can't get 51 percent of white people to do anything about it. We can't get New York City Mayor Bill de Blasio, who centered his first mayoral campaign on his opposition to stop-and-frisk, to take a stand against the racist actions of his police force. We can't get the white people who are willing to gather in large crowds to enjoy a spring day to gather in a large crowd to protest at City Hall.

Why would they? White people are not ignorant and they're not blind. They see the racial bias in policing, and they know that bias benefits them. They know they're not going to catch a beatdown for not wearing a mask. They know they're not going to be choked to death on the street in broad daylight. They know that having racist police officers around gives them incredible power, and power makes people feel good even if they never use it. I've been in rooms where I've heard white people congratulate themselves for not calling the cops on some black person, as if declining the option to

use terrorism against a black person was some kind of liberal bona fide.

Black people have tried, again and again, to end the horror of police brutality against us. We march, we protest, we educate, we vote. We teach our children a special set of rules. We produce art and literature and music documenting our pain. We start organizations and movements. And yet we can't achieve structural change in policing because a majority of white America always sets its will against us. White people in our own communities, our alleged "friends and neighbors," consistently vote and act in ways that empower the police and ignore their brutality against us.

White people could put their police dogs on a leash. But they won't. And more black and brown people will get mauled and killed until white people decide to do better. More black people will die like George Floyd, because most white people want to live like Amy Cooper.

<https://www.thenation.com/article/society/white-america-cops/>

Author: Malcolm

Date: Thursday, May 28th, 2020 at 1:46 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Queequeg said:

Its what I see it in forums like this, that is just not appealing to me, and I sense some people use the aesthetic to paper over their own tentative understandings. That makes me wonder, what benefit such elliptical language/thought is supposed to do for someone who doesn't yet actually have genuine insight? It just looks like word play. Whatever floats your boat, but it seems immersing oneself in spontaneous word soups is not a particularly effective practice without a solid grasp of basics.

Meido said:

Well, I share your annoyance.

The kind of Zen talk that we often see aped in online forums is the encounter dialogue between masters and their disciples that can be found in many texts. These were not originally word soup, and did not occur among people who lacked an understanding of basics.

But the problem obviously is not that we have an over-abundance of Zen masters using true living words in that manner. It is that there are people with little or no Zen practice experience who read such things, are attracted by a style seemingly of iconoclastic freedom and mysterious spontaneity, and adopt it as an affectation.

Malcolm wrote:

Yes, we used to have a word for this bank in the days of Punk Rock: poseurs.

And this behavior is silly, and makes Zen look ridiculous and trivial (it isn't).

People whacking each other with sticks on line and uttering mysterious profundities (aka gibberish) is just sad.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 9:36 AM

Title: Re: is Biden subconsciously racist

Content:

Rinchen Samphel said:

At this point i just have to accept that you have been very privileged, and cant see how anyone else who is white cant have had a life different than yours.

Tlalok said:

Thing is bud, if all else was the same, and you were born black, you would have had a harder life than you do now. That's white priviledge.

Rinchen Samphel said:

Aight pal, you know me. In and out of jail, dui's, hospitals, homelessness, abusive father you would hit me till i pissed myself (but at least i had one right?!), dropped out of school when i was in my teens, yeah, typical white privilege. Thanks for catetorizing me based on my skin color, so un-racist of you. The reason why i have the views i do, is because sitting around being a victim wouldnt have put me in college (back in school for the first time in 10 years), wouldnt have gotten me a job as a union laborer, and thats a lot better than sitting around thinking my dad or bullies owe me something. Sitting around being a victim 24/7 wont get you a life, society wont change for you or anyone else, you will only die a victim who has nothing more than resentment.

Malcolm wrote:

It is interesting how people on the right always frame things in terms of victimology. You claim not to be a victim, and yet you wear victimized resentment as a badge of pride, not even noticing that if you were a black man with the same set of social conditions, it would have been much harder for you to pull yourself up, because the deck is that much more stacked against you. In other words, you claim not to be a victim, but you talk like a victim (which is common in the alt right and fellow travelers). And yet, when black people do get upset and protest and struggle against the obvious disadvantages they have, which frankly, are much more acute than what you've experienced in life, people like you marginalize their struggle against racist oppression as if it is just a fantasy. Well, it isn't a fantasy at all. You have never experienced racism, so you really don't know what it feels like. Unlike me, you have no members of your family that have experienced racism from white people, so you really have no clue, like the rest of the MAGA crew. And your lack of empathy is shameful in someone who pretends to be a Buddhist.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 7:54 PM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

...

BTW, thank you for sharing your voice and your story here.

Ayu said:

Well, I'm sorry to say, I'm able to live without such misanthropic comments:

<https://dharmawheel.net/viewtopic.php?f=47&t=33709&p=533602#p533568>

How can anybody call it "nice" to see when a man is being killed? There obviously is something essentially wrong with rightist view.

Dan74 said:

Ayu, I took Richnen's comment differently.

The video was a horrible thing, I couldn't watch it, except just the start. I think Malcolm or someone said to him earlier that he must've learnt his stuff from YouTube videos and then "the other side" posts a youtube video. He said "nice video", in a dark humour sort of way. I don't for a moment believe that anyone here would find this 'nice' or applaud this. It is a turn of phrase. I wouldn't make much of it. How can one react to a video which appears to show a man being murdered by a law enforcement officer?

Malcolm wrote:

The source of that video was the Times.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 7:55 PM

Title: Re: is Biden subconsciously racist

Content:

Tlalok said:

White people don't have to worry about getting the Mozambique drill during every single interaction with police. That's an example of white privilege.

Malcolm wrote:

Precisely. I do not have worry about this:

Rinchen Samphel said:

Nice YouTube vid

Malcolm wrote:

If you will look in the left hand corner, it's from the NYT.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 8:32 PM

Title: Re: is Biden subconsciously racist

Content:

DharmaN00b said:

A long time ago I was on probation and had one of those 'gotcha' moments. My officer mentioned that the white race are devils.

I was obviously in no position to object but it would have been very easy to have taken the comment personally. Clearly there are a number of consequences to sweeping the racist echo chamber under the rug, where plotting can take place.. as much, if not more, than giving people a platform to consciously (or otherwise) air their dirty laundry in public.

People in hard situations are going to cheat... sometimes sneaky and others a bit 'on the nose'

Dan74 said:

This is such an important point that in the English speaking countries (at least in Australia, IME) goes unheard. We are all human and one of the greatest gifts is to be able to share and converse freely. So if I have fears and neuroses (who doesn't) I should not live in PC fear of blurting out something stupid. We all do. And hopefully we learn from it.

Malcolm wrote:

When common decency is referred to as PC speech, one knows one is in the presence of bigots.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 8:34 PM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

To an extent I agree. But to me, no matter how egregious the views, that's not a deal-breaker. On the one hand, actions speak a lot louder than words. And on the other as long as the other person is prepared to share and listen, then I am prepared to engage in a respectful manner.

As a little kiddo, I grew up in the Ukrainian hinterland where anti-Semitism of the most virulent kind was normal. My parents taught me to be grateful to people for not being anti-Semitic and hold them in high regard (kinda in Uncle Tom fashion). My mother was especially subjected to it because she looks quite Mediterranean. Then even in Australia, two Russian colleagues were racist with one regularly making nasty anti-Semitic remarks and jokes in my presence. But when it came to crunch, he actually was very helpful and decent to me. People are funny like that.

Malcolm wrote:

My grandfather on my mothers side, who lived in the Detroit area, was very racist against blacks as a group, and very kind to his black employees. But the latter does not remove the injury of the former.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 11:45 PM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

Who is doing the excusing or not excusing? Do you have that moral high ground, Malcolm? I don't. We can say that it's not OK. That's fine. I can teach my kids that certain kind of language and jokes are not OK (and I do). But at the end of the day, human beings are mixed bags with messy contradictory characters. What I find to be more valuable is to hear out people's stories and begin to understand how it is for them.

Malcolm wrote:

Hi Dan:

What I understand is that the United States, Australia, New Zealand, and Canada were all founded on the principles of white supremacy. The preamble of the Constitution of the United States begins "We the people of the United States..." but the people did not include women, African slaves, Native Americans, and still do not.

I also understand that conservatism is a political philosophy which is predicated on white supremacy and always has been:

"According to Burke's code, slaves of impeccable manners and behaviour should have a right to buy their freedom at "rates to be fixed by two Justices of the Peace", though he fails to suggest where they might find the money. A renowned advocate of individual liberty, Burke nevertheless thought that despite being committed slave owners, the "people of the southern (American) colonies are much more strongly.... attached to liberty than those to the northward"[14]. In his fascinating "Counter History of Liberalism" Domenico Losurdo describes Burke as "the tutelary deity of the slaveholding South"."

<https://www.opendemocracy.net/en/opendemocracyuk/edmund-burke-unspoken-villainy/>

With respect to Burke's heir, principle among them William S. Buckley:

"In its earliest days, National Review defended Southern segregation in euphemistic terms. Buckley published articles by highbrow segregationists praising the conservative South as a check on liberalism. In perhaps its most infamous editorial, National Review asked whether whites should dominate in the South. Its "sobering answer"? Yes.

<https://www.washingtonpost.com/outlook/2018/10/05/conservatives-self-delusion-race/>

Of course, Buckley, being an intelligent man (someone with whom my mother, an arch-liberal if there ever was one, civil rights activist, first-wave feminist, etc. was in fact friends, and someone whom I met as a toddler, though I have no memory of it) changed his position to the present, absurd idea of "color-blindness" common in conservative circles these days:

Colorblindness served conservative purposes. It allowed not only conservative writers but politicians like Barry Goldwater to oppose civil rights legislation from a "race-neutral" standpoint, in line with broad American values. They could always point to a higher principle than racism — whether constitutional or otherwise — to explain their opposition to black demands for equality...William Rickenbacker, another editor, argued that the magazine was best when it "bravely" said "the things everyone knows." These "givens" included that "white people and Negroes do not actively seek each other's company" and that "the bastardy rate" among blacks threatened "their claim that as a race they are ready to hold up their end of the social and legal structure of this country." He demurred that this wasn't a moral claim, merely a demographic one.

The strategies outlined at this meeting — legal colorblindness, law and order, free market dogmas and frankness about racial "realities" — were the go-to approaches for National Review and the burgeoning conservative intellectual movement for discussing race.

This last sentence remains the conservative and GOP approach to these issues. But what are they predicated on? Why of course, Edmund Burke once again:

Good order is the foundation of all good things. To be enabled to acquire, the people, without being servile, must be tractable and obedient. The magistrate must have his reverence, the laws their authority. The body of the people must not find the principles of natural subordination by art rooted out of their minds. They must respect that property of which they cannot partake. They must labor to obtain what by labor can be obtained; and when they find, as they commonly do, the success disproportioned to the endeavour, they must be taught their consolation in the final proportions of eternal justice. Of this consolation, whoever deprives them deadens their industry and strikes at the root of all acquisition as of all conservation. He that does this is the cruel oppressor, the merciless enemy of the poor and wretched, at the same time that by his wicked speculations he exposes the fruits of successful industry and the accumulations of fortune to the plunder of the negligent, the disappointed, and the unprosperous.

<https://socialsciences.mcmaster.ca/econ/ugcm/3ll3/burke/revfrance.pdf>

A perfect example of blaming poor people merely for being poor, as well a clear indictment of the principle of social welfare as a depredation upon the very people social welfare is intended to assist. Here we find the nascent seed of Reagan's welfare queen, and our own Rinchen Samphel's racist rant about black people (admirably

rebutted by PeterC), which we can easily read above.

Conservatism is predicated on a Calvinist notion that success is a result of divine providence, and to be successful in spite of meager beginnings is a sign that one has been blessed by providence. Burke is not revolutionary here, since he embraces this principle very clearly. If you are rich, you deserve it, since it was afforded to you by God, and if you are poor, well, behave and you might go to heaven. It is no wonder that Christianity and conservatism go hand in hand.

There is a danger that Buddhists can succumb to the same kind of theistic thinking with respect to karma. I know of racist Tibetan teachers who assert that black people are black because of their negative karma. Of course, such thinking is ridiculous and immoral.

And this is the point: some views are immoral. What kinds of views? Views that claim that some people are intrinsically better than others because of race, creed, gender, or sexual preference. Equally immoral are views that diminish the very real, global harm of modern capitalism, which is predicated and built upon white supremacy. In the US, this history is visible everywhere.

While the framers of the US Constitution were themselves advocates of white supremacy, the language of the constitution permitted slow progress in overcoming the US's own twin original sins: genocide and slavery. But these stains on our national history have not been completely erased. We still have much to do, and it is a process of centuries, not decades. And it seems we always take two steps backward for every step forward we take. The fact that unarmed black men are murdered daily in the United States and that native women are exploited as sex workers in man camps, etc., and regularly raped and murdered by white men is appalling. Native people are more likely to suffering violent crimes (70 percent of all incidents) at the hands of white men than blacks and white men. Federally recognized tribes do not have jurisdiction over over non-Indian perpetrators, even for crimes committed on reservations. So you can see, racism in the US is still a huge problem, and I have little sympathy for white people who claim they have no privilege in our society.

White privilege was granted to poor whites as long ago as the 1705 Virginia Slave Codes, which formed the basis of the laws against "miscegenation," etc., and made it illegal for anyone other than white Christians to purchase Christian white slaves. Following this, other laws were passed in order to grant privileges to landless whites to ensure their fidelity to the wealthy white colonial authorities in the South. The act largely favors indentured servants, which imposed a time limit on obligatory service if they were christian in their native country, apart from Turks and Moors who could prove they were not slaves in England or any other Christian country. All other non-christian peoples brought to this country were automatically considered slaves in Virginia.

https://www.encyclopediavirginia.org/_An_act_concerning_Servants_and_Slaves_1705

So, Dan, I think you really do not understand what we mean by "white privilege" in the United States. I think you are lacking context, and therefore, you make uninformed

pronouncements such as:

Dan74 said:

To me the notion of privilege based on colour is a ham-fisted approach to redress past injustice and present inequality.

Malcolm wrote:

So just to make it plain for you: "white privilege" means the privilege all white people in the US experience, no matter how poor or disadvantaged they may seem, because of our deep history of codes, laws, and local ordinances that systematically elevate the rights and opportunities of white people at the expense of blacks and native peoples in the United States. That's what white privilege is, and that is what it means.

Author: Malcolm

Date: Thursday, May 28th, 2020 at 11:53 PM

Title: Re: is Biden subconsciously racist

Content:

Fa Dao said:

Agreed! It has become far too commonplace to call somebody a racist, fascist, leftist, nazi, etc etc when one doesn't agree with someone else's views and doesn't even really know the person. The moment the name calling starts, reasoned conversation goes out the window and the person shuts down to any real fact based discussion thereby further entrenching them in their viewpoint. Consequently you end up with tribes at each other's throats..not good for any society in any country. No society can sustain that for any length of time and hope to survive. What's wrong with a little common civility and in some cases simply agreeing to disagree?

Norwegian said:

People however are fascists, far right-wing, and so on if they adhere to certain ideas, hold certain views, and partake in or support certain actions. It's very simple really.

And the idea of "agreeing to disagree" when it comes to matters like human rights, racism, oppression, sexism, protection of the environment, animals, and so on, is laughable. A sort of "there's good people on both sides" take, where one can maturely shake hands and say "Let's agree to disagree" over these issues. Absolutely no. People who are racist and put forth racist views and actions, are a threat to the safety and stability of society. Likewise with people who treat the environment in a destructive manner. And so on. They and the harm they cause should be dealt with.

Dan74 said:

This makes perfect sense.

But what if your own kids express fascist views?

Malcolm wrote:

If you cannot convince them they are deeply mistaken, disown them.

Dan74 said:

If a colleague, who up until now seemed to be a really decent and reasonable fellow, come out with something shocking? Do you slam them down? Or do you hear them out?

Malcolm wrote:

You explain to them how incorrect they are being, and if they refuse to listen, you shun them.

Dan74 said:

You might find out that behind those views is a horrible experience one had never really managed to process. Or perhaps a simple inherited bigotry one never really gave much thought to. There are just so many possibilities.

Malcolm wrote:

Bigotry through inheritance is not excusable. If someone said to you, "Oh, I am anti-semitic because my grandfather was a Nazi," you do not tolerate this.

Dan74 said:

One of my colleagues is black, born and raised here in Switzerland and she has some amazing stories, ranging from nasty to facepalm. Once one of her kids came home from kinder looking a bit serious. So after some quizzing, he told her that they had a clown come and the clown, when needing a member of the audience, called out to him as 'the chocolate-coloured kid in the back'. As the only black kid in the group, he was made understandably uncomfortable and she tried to speak with the kinder staff and the clown and explain how that felt. She didn't raise a ruckus and demand that the clown be fired, she just wanted to tell her story. Mind you, she grew up in much more racist times in what was a 99.99% white city. That of course colours not only the way you are seen but the way you see how you are being seen.. It's tricky. The clown was not being a bigot. He was simply clueless. And that why sharing stories is important.

Malcolm wrote:

Her experience, whatever it may be, does not come from growing up black, latino, native, or asian in America, where there is history of slavery, Jim Crow laws, etc., laws against immigration, and so on.

Author: Malcolm

Date: Friday, May 29th, 2020 at 12:08 AM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

My sense is that when the situation is already so toxic and the passions are running hot, what one needs is cool heads. Mandelas and MLK's not Malcolm X's and Faroukhans.

Malcolm wrote:

Mandela was jailed for terrorism. He fought an active armed struggle against Apartheid in SA, he was a communist revolutionary who relied on Che Gueverra's principles of guerilla warfare. He was not a "cooler" head. He was a principal founder of the armed wing of the ANC, uMkhonto we Sizwe (MK), because he decided that nonviolence that had been advocated previously was not working:

Secondly, we felt that without sabotage there would be no way open to the African people to succeed in their struggle against the principle of white supremacy. All lawful modes of expressing opposition to this principle had been closed by legislation, and we were placed in a position in which we had either to accept a permanent state of inferiority, or to defy the Government. We chose to defy the Government. We first broke the law in a way which avoided any recourse to violence; when this form was legislated against, and when the Government resorted to a show of force to crush opposition to its policies, only then did we decide to answer violence with violence.

http://db.nelsonmandela.org/speeches/pub_view.asp?pg=item&ItemID=NMS010

Author: Malcolm

Date: Friday, May 29th, 2020 at 12:15 AM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

So their full slogan was "I can breath thanks to NYPD", rather than "I can breath (because I am white)."

Malcolm wrote:

The police in the United States are the principle defenders of our white supremacist order. These two statements amount to the same damn thing.

Author: Malcolm

Date: Friday, May 29th, 2020 at 12:24 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

And now this:

Author: Malcolm

Date: Friday, May 29th, 2020 at 12:54 AM

Title: Re: is Biden subconsciously racist

Content:

Tiago Simões said:

This use of metaphor just proves that the American right wing is obsessed with death and killing. Just a death cult.

Malcolm wrote:

Yes, hence the fetishization of guns.

Author: Malcolm

Date: Friday, May 29th, 2020 at 1:02 AM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

We are all human and one of the greatest gifts is to be able to share and converse freely. So if I have fears and neuroses (who doesn't) I should not live in PC fear of blurting out something stupid. We all do. And hopefully we learn from it.

DharmaN00b said:

Yes, this works very well in an academic setting where we're not supposed to think anything. In the example I presented maybe there was some fishing going on.. probably not the best context to draw any conclusions at all... and if in doubt stop digging. In any case this thread blew up! yikes

Malcolm wrote:

That tends to happen when people defend the indefensible.

Author: Malcolm

Date: Friday, May 29th, 2020 at 1:12 AM

Title: Re: is Biden subconsciously racist

Content:

Dan74 said:

Perhaps just like the generational poverty afflicting the black communities and driving many to crime, we can start to consider the generational problems with the culture and the roles of law enforcement driving so many to victimise members of society least able to defend themselves.

Malcolm wrote:

What you don't get here is that the generational poverty of black people has been _systematically imposed_ upon them since the failure of Reconstruction, this is but one of the more obvious examples:

The Tulsa race massacre (also called the Tulsa race riot, the Greenwood Massacre, or the Black Wall Street Massacre) of 1921 took place on May 31 and June 1, 1921, when mobs of white residents attacked black residents and businesses of the Greenwood District in Tulsa, Oklahoma. It has been called "the single worst incident of racial violence in American history." The attack, carried out on the ground and from private aircraft, destroyed more than 35 square blocks of the district – at that time the wealthiest black community in the United States, known as "Black Wall Street".

.....

About 10,000 black people were left homeless, and property damage amounted to more than \$1.5 million in real estate and \$750,000 in personal property (equivalent to \$32.25 million in 2019).

Many survivors left Tulsa. Black and white residents who stayed in the city were silent for decades about the terror, violence, and losses of this event. The massacre was largely omitted from local, state, and national histories.

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

Author: Malcolm

Date: Friday, May 29th, 2020 at 1:33 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

'There's an African American man threatening my life.' Amy Cooper

"In this country, American means white. Everybody else has to hyphenate." Toni Morrison

"I can't breath." Eric Garner, George Floyd, ???

Author: Malcolm

Date: Friday, May 29th, 2020 at 1:38 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Malcolm wrote:

There is no absolute, so how can Zen have a standpoint regarding it?

Author: Malcolm

Date: Friday, May 29th, 2020 at 1:46 AM

Title: Re: Abhidharma for Dummies, er... Yogis

Content:

Matt J said:

Any good, pithy resources on Abhidharma? Short and practical rather than long and in-depth.

Grigoris said:

Glimpses of Abhidharma by Chogyam Trungpa.

It is a decent enough gateway text.

Malcolm wrote:
Yeah, I don't agree.

Author: Malcolm
Date: Friday, May 29th, 2020 at 2:42 AM
Title: Re: is Biden subconsciously racist
Content:
Dan74 said:

I know about Mandela's early background. His legacy was, however, disavowal of violence and reconciliation.

Malcolm wrote:
Mandela never disavowed violence. In 1990, in Atlanta, at a ceremony to honor MLK, Mandela declared, ""Unlike you, we are still under the grip of white supremacy. Non-violence is a good policy when conditions permit. There are also times when conditions do not permit."

Apart from the fact that he really did not understand what it was like to be black in America, we can see that his position on violence was not merely a simple advocacy of nonviolence. And frankly, neither was Gandhi's.

Author: Malcolm
Date: Friday, May 29th, 2020 at 2:51 AM
Title: Re: is Biden subconsciously racist
Content:
Grigoris said:
I would also recommend you read https://www.pegc.us/archive/Articles/eco_ur-fascism.pdf...

Malcolm wrote:
Yes, everything Ecco describes there, describes Trump to the letter.

Author: Malcolm
Date: Friday, May 29th, 2020 at 2:55 AM
Title: Re: Why did the Buddha choose not to live of Light?
Content:
cjdevries said:
I am looking at Autobiography of a Yogi by Paramahansa Yogananda. He describes Giri Bala, the saint who lived on ether, air, and sun through a yogic technique given to her by a holy man at age 12. She never ate again after age 12 years and 4 months. She said this wasn't designed for everyone; not everyone was meant to go without food and water. Yogananda asked her why we couldn't teach the yogic technique to everyone and have everyone live off air and sun and she replied something like: that's not the way God wants it. Everyday people are supposed to eat. She seemed to imply that this

technique was only for ripe practitioners.

Malcolm wrote:

Sure, fakirs always have an excuse for everything.

Author: Malcolm

Date: Friday, May 29th, 2020 at 3:16 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Malcolm wrote:

There is no absolute, so how can Zen have a standpoint regarding it?

npr said:

Negating it is also a stand.

Malcolm wrote:

No, for example, when my bank account is empty, and I describe it as such, this is not a stand, this is just a fact.

Author: Malcolm

Date: Friday, May 29th, 2020 at 3:19 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

npr said:

Negating it is also a stand.

Queequeg said:

You can't negate something that isn't there in the first place.

If I say "there is no such thing as the horns of a rabbit", all I'm really saying is the horns of a rabbit do not arise.

But addressing Malcolm's comment, I think this comment is remarking on the title of the thread without regard for the discussion that followed.

Malcolm wrote:

It doesn't really have to. There is no absolute. If there were an absolute, it would have to be an absolute of being or nonbeing. Negating the absolute is not a commentary on whether the "absolute" is being or nonbeing. Neither predicate applies. So there is no absolute. Since the relative truth cannot be established, the ultimate truth cannot be established. In the end, there is nothing left to say. Hence Vimalakirti's answer.

Author: Malcolm

Date: Friday, May 29th, 2020 at 5:30 AM

Title: Re: King Gesar - Dharmapala

Content:

Könchok Thrinley said:

Hi,

lately I have been introduced to and gotten lung for the practice of King Gesar as a dharmapala. And quite frankly I don't know much about him and there does not seem to be much on the internet about him (especially when one ignores the shambhala as a source). When did King Gesar first appear as a dharmapala? I know that Mipham discovered a sadhana for him. Is he seen as a standard dharmapala? Was King Gesar even real? I just find it a bit strange that this quite violent warrior from a popular folktale is considered an emanation of Guru Padmasambhava and a dharmapala.

Malcolm wrote:

The first evidence we have of Gesar at all is in a text called Lang Poti Seru (roughly 1450), which sites Gesar in the late 10th to early 12th century as a local chieftain in the Ling region of Eastern Tibet.

The modern day tradition of Gesar as a dharmapāla begins with an 18th century tertön, Lha Rig Chen po's Gesar, the King of Vajra Life.

Mipham's terma of Gesar, which is based on the above, has Gesar as guru, yidam, and dharmapāla, as does Khenpo Jikphun's Gesar cycle. I don't know about Namkhai Drime's Gesar cycle. Mipham's cycle is very rich with many texts for divination, Sang, Lungta, etc.

Gesar is very important, for example, the Horse Race ballad conceals a presentation of the Dzogchen path, based on the commentary of Mipham.

Personally, I am quite comfortable with the ambiguity of Gesar. People do not hesitate to propitiate Achi, they also should not hesitate to propitiate Gesar. It can bring nothing but benefit.

Author: Malcolm

Date: Friday, May 29th, 2020 at 5:32 AM

Title: Re: Why did the Buddha choose not to live of Light?

Content:

cjdevries said:

Giri Bala apparently ate way too much food. After she married, her mother in law teased her about it. She resolved that she was going to live without food, so she prayed to God, please send me a guru who will help me to live without food. One day her guru materialized to her and said he was moved by her request. He taught her a kriya technique, which involved mantra and a rather difficult breathing exercise. She said the breathing exercise was more difficult than the average person could do. "No medicine

or magic is involved; nothing beyond the kria."

Malcolm wrote:
As I said above.

Author: Malcolm
Date: Friday, May 29th, 2020 at 5:33 AM
Title: Re: Abhidharma for Dummies, er... Yogis
Content:
Matt J said:

I appreciate the responses. Abhidharma has been my weakness, even when I was doing a lot of Theravada retreats. I've been a bit inspired by people who read the Bible in 90 days. If you do that, it is only 12 pages a day. I thought I should do something like that. What sort of long, often boring, but necessary text can I break up into bite sized chunks? Abhidharma! But then I thought, well, more concepts is the last thing I need, and you can get lost for days in that stuff.

Looks like the focus is on Mipham. I do have the 4 volumes. I often pull them from the shelf, determined to read them only to put them back. Perhaps in conjunction with some of the commentaries, plus my current aspiration to gain a more developed view of the experience of grasping, I can digest them.

Mind is Buddhist Psychology is good--- simple, not too complicated, a bit more in depth.

Feel free to keep the recommendations coming, I'm sure I'm not the only one who will find this thread useful.

Malcolm wrote:
Avoid the debates, focus on the descriptive material.

Author: Malcolm
Date: Friday, May 29th, 2020 at 5:34 AM
Title: Re: Abhidharma for Dummies, er... Yogis
Content:
Malcolm wrote:
Yeah, I don't agree.

Grigoris said:
Can you think of a simpler introduction?

I can't.

Malcolm wrote:
I think it is very inaccurate and misleading.

Author: Malcolm

Date: Friday, May 29th, 2020 at 8:32 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

The Tulsa race massacre (also called the Tulsa race riot, the Greenwood Massacre, or the Black Wall Street Massacre) of 1921 took place on May 31 and June 1, 1921, when mobs of white residents attacked black residents and businesses of the Greenwood District in Tulsa, Oklahoma. It has been called "the single worst incident of racial violence in American history." The attack, carried out on the ground and from private aircraft, destroyed more than 35 square blocks of the district – at that time the wealthiest black community in the United States, known as "Black Wall Street".

PeterC said:

One might say, bombing black neighborhoods? That was 1921, a long time ago. But how about 1985, then?

https://en.m.wikipedia.org/wiki/MOVE#1985_bombing

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Friday, May 29th, 2020 at 8:53 AM

Title: Re: is Biden subconsciously racist

Content:

Kim O'Hara said:

This is circulating on social media. I thought I would share it here for those who haven't seen it. Some of you may even like to share it further.

Kim

Malcolm wrote:

Done.

Author: Malcolm

Date: Friday, May 29th, 2020 at 10:17 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Queequeg said:

But addressing Malcolm's comment, I think this comment is remarking on the title of the thread without regard for the discussion that followed.

Malcolm wrote:

It doesn't really have to. There is no absolute. If there were an absolute, it would have to be an absolute of being or nonbeing. Negating the absolute is not a commentary on whether the "absolute" is being or nonbeing. Neither predicate applies. So there is no absolute. Since the relative truth cannot be established, the ultimate truth cannot be established. In the end, there is nothing left to say. Hence Vimalakirti's answer.

Queequeg said:

Sure, but in the context of this thread, it was a question about what Huang po, in translation, meant by "Absolute". At the penultimate point, there is an "Absolute Truth". At the ultimate, we sit around without anything to say to each other.

Malcolm wrote:

Nope. The original question was simply:

What is Zen's stand regarding 'The Absolute' ?

Is the 'One Mind' considered as The Absolute ? Oneness with the Buddha is Oneness with the Absolute? or is it that **Everything** is Emptiness of self-being ?

If the reply applies to all Mahayana sects, kindly indicate

Author: Malcolm

Date: Friday, May 29th, 2020 at 11:33 PM

Title: Re: is Biden subconsciously racist

Content:

Minobu said:

and thank the gods and enlightened ones that when we read it today after being inspired by these words "We the people of the United States..." it includes women, African slaves, Native Americans,

Malcolm wrote:

The point is, Minobu, that the preamble to the constitution still does not include women (ERA anyone?), African Americans (see Thirteenth), and native people.

Author: Malcolm

Date: Friday, May 29th, 2020 at 11:40 PM

Title: Re: is Biden subconsciously racist

Content:

PeterC said:

I suspect our friend Rinchen Samphel has checked out at this point, given the tone of the discussion.

Malcolm wrote:

Well, he has been rightfully chided for spewing racist views. Maybe he will be more comfortable over on Dharmawheel Alt right a.k.a Dharmawheel Engaged, with "Seth Rich" and Nicholas Woods.

PeterC said:

However we do need to understand where some white people are coming from when they say they dislike movements like BLM, and it's not always because they have racial bias, it can be due to the experience of their lives. There are a lot of predominantly white communities in the US which are very poor and not particularly pleasant places to live.

Malcolm wrote:

As you know, no one ever got pulled over just because they were a good ol' boy.

PeterC said:

I don't know where RS lives / has lived or what it's like there. But you often come across white folks from places like, say, Kentucky who will look at the BLM movement and think - how bad can it really be for them? Worse than for me? Why do they need special treatment? It's important to understand why people might think this. Sure, they're not black, but societal injustice isn't a competition, the fact that other people suffer doesn't negate your suffering. The poor white communities in the US actually have a lot in common with poor black or hispanic communities, in that often the same policies perpetuate the lack of economic opportunity in each - the failure of the education system, the healthcare poverty trap, and so on.

Malcolm wrote:

Nevertheless, most of the complaints are from former Jim Crow states where white people "lost" their special privileges. And they continue to vote their racism in the form of supporting the GOP, even if the same economic policies that harm blacks and latinos harm their own communities. They don't care since they hate minorities more than they love themselves and their families.

PeterC said:

The US media and education system make it very difficult to really understand the history of racial inequality in the country. We can't take it for granted that people will recognize these issues and its important to explain them objectively and reasonably.

Malcolm wrote:

Ummmm, it is have been 50 years since the civil rights movement? Everyone knows who MLK is. Everyone knows what racism is. Come on.

Author: Malcolm

Date: Friday, May 29th, 2020 at 11:44 PM

Title: Re: Seven line prayer

Content:

Nita-ooi said:

This might be a dumb question, but do i need an empowerment to recite the seven line prayer of Guru Rinpoche?

Malcolm wrote:

Not a dumb question. The is you do not need an empowerment to recite this. Please do. Dedicate the merit. Save the planet.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 12:12 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Queequeg said:

Anyway, doesn't matter.

As an exercise for my own edification, to connect Absolute Truth to the nullity of the Absolute and connect Malcolm's comment...

On close examination, Absolute Truth itself is a convention that is empty for the same reason that all conventions are empty. This is the so-called, emptiness of emptiness. Can this even be called a view because "the view" would be a dependent dharma, and where subject and object and all the other dharmas are established as empty, there is nothing but Vimalakirti's silence.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 12:16 AM

Title: Re: is Biden subconsciously racist

Content:

Minobu said:

and thank the gods and enlightened ones that when we read it today after being inspired by these words "We the people of the United States..." it includes women, African slaves, Native Americans,

Malcolm wrote:

The point is, Minobu, that the preamble to the constitution still does not include women (ERA anyone?), African Americans (see Thirteenth), and native people.

Minobu said:

yes indeed and very astute of you to elucidate this aspect of where we were as a human race at the forming of the Constitution and the freedom America brought to the world....

but i can't help but look at it from a evolutionary process and what exactly brought these enlightened thoughts to paper.

Because of the words written back then.../we have this very thread happening today...Blacks and Native , and women can vote now, Blacks are no longer legal chattel , still slaves metaphorically , but free slave...

So what do you think Malcolm am i some kinda Buddhist nut job that sees your revolution as inspired evolution...

.....

but back to you Constitution...the words like Dharma Teachings..has an effect in our development

Malcolm wrote:

Words of the Declaration of Independence come to mind:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Then people who are systematically disadvantaged look around and said to themselves, "Why the hell is it that only white people get to pursue Life, Liberty, and Happiness...especially since their life, liberty, and happiness is through their exploitation of us?"

Ideas are powerful things.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 12:37 AM

Title: Re: is Biden subconsciously racist

Content:

Malcolm wrote:

The US media and education system make it very difficult to really understand the history of racial inequality in the country. We can't take it for granted that people will recognize these issues and its important to explain them objectively and reasonably. Ummmm, it is have been 50 years since the civil rights movement? Everyone knows who MLK is. Everyone knows what racism is. Come on.

PeterC said:

They know that MLK existed, was black and was a civil rights leader. I wouldn't assume

their knowledge goes that much deeper. And as this thread shows, people know what the word 'racism' means, but that's quite different from understanding the reality of it today.

I wouldn't assume too much.

Malcolm wrote:

I guess I hold people to a higher standard of decency, and when they are found wanting, I am not particularly kind to them.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 1:16 AM

Title: Re: is Biden subconsciously racist

Content:

PeterC said:

They know that MLK existed, was black and was a civil rights leader. I wouldn't assume their knowledge goes that much deeper. And as this thread shows, people know what the word 'racism' means, but that's quite different from understanding the reality of it today.

I wouldn't assume too much.

Malcolm wrote:

I guess I hold people to a higher standard of decency, and when they are found wanting, I am not particularly kind to them.

PeterC said:

I have found that in general, if you hold low expectations of people, you are less likely to be disappointed. The more time goes by, the less I find myself expecting of people.

Malcolm wrote:

Oh, I don't have high expectations of people at all. Quite the contrary; but I am not at all tolerant of the intolerant, and less so, the older I become.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 1:26 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

I guess it depends on if you view Dzogchen through the lens of the Buddhist sciences, and like the approaches and compartmental stages and empowerments and so on. That's fine. Maybe it's teased out over the centuries as the orthodox way and it's

somewhere inherent within and effort is required. I don't know, and not really sure at this point if I'm all that interested.

Malcolm wrote:

When one understands Dzogchen as the basis, then these qualms vanish. Some people need a gradual introduction; others do not. But the measure of the practitioner, whether they use a gradual approach or a nongradual approach, is how often they are distracted from their primordial state a.k.a the basis or not, and thus, how much they are dominated by mind and its attendant karma and afflictions or not.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 3:45 AM

Title: Re: George Floyd

Content:

DNS said:

<https://www.cnn.com/2020/05/29/us/minneapolis-george-floyd-friday/index.html>

The police officer who cut off the airway to Mr. Floyd is charged with only 3rd degree murder.

I'm not an attorney, but from what I know from studying some law, First Degree is for pre-meditated murder; Second Degree is for voluntary manslaughter; and Third Degree is for involuntary manslaughter like accidents.

It sounds like it should have been Second Degree murder.

Malcolm wrote:

Charges can always be elevated. Often, in this kind of case, this is the easiest charge to get an immediate warrant for.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 3:52 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

Could we make distinction though between garab dorjes introduction and later padmasambhava mahayoga instructions as non gradual vs gradual Dzogchen?

Malcolm wrote:

No, we cannot. In fact, the Three Phrases are part of the Vima Nyinthig, and typically would only be given after someone had received the four Nyinthig empowerments.

There is a useful distinction in the Mutig Trengwa and the Rig pa Rang shar Tantras: they basically state there are (1) the empowerment of pristine consciousness for those who understand and (2) the empowerment of colored

powders for those who do not understand. The latter tantra further specifies that there are additional empowerments for the former kind of person: (1) the empowerment of the appearances of a sentient being, (2) the empowerment of the mental focus of a meditator, and (3) the twenty-one introductions.

Khenpo Ngachung specifies that the four Nyinthig empowerments are basically an elaborated form of the fourth empowerment.

The 18 sems sde empowerments are the empowerments of the mental focus of a meditator. The various direct introductions one sees used these days are variations on number 2. It is important to understand this point to avoid the fault of claiming that in Dzogchen no formal empowerment is needed. The Rangshar states in chapter 8: "The faults of not obtaining the empowerment are as follows: In the bardo one is alarmed, panicked, exhausted, impeded, and one can also lose consciousness.

"While one has not yet left the body of traces, migrating beings will not see one as worthy of respect. One's merit will be small, one's life short, one's enjoyments of living will be few, one will be powerless, and many obstacles will occur. Nothing will be accomplished. Those are the faults of not obtaining the empowerment for the conduct of secret mantra. A yogin of secret mantra conduct must first obtain empowerment. If empowerment is not obtained, not even the Buddha will be able to turn the wheel on the stage of a tathāgata. If the wheel cannot be turned, then the nirmāṇakāya will not be able to benefit migrating beings with compassion. Therefore, the empowerment of the conduct of secret mantra must be obtained."

Therefore, we can understand that the meaning of direct introductions, etc., are the same in meaning as the fourth empowerment, etc.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 4:00 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

When one understands Dzogchen as the basis, then these qualms vanish. Some people need a gradual introduction; others do not.

Danny said:

Agree, my understanding is simply recognizing the basis, semde would be parallel with mahamudra,

Malcolm wrote:

Sems sde does not have a complete path since it is devoid of the teachings of the secret and unsurpassed secret cycle of man ngag sde. That means that sems sde only has an intellectual presentation of the basis. One cannot confirm vidyā in direct perception on

the basis of sems sde instruction, one can only confirm the reality of the mind.

However, for someone who has received these instructions, the whole of Dzogchen can even be discerned in mahāyoga tantras such as the Guhyagarbha, Hevajra, and so on, but not without them.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 4:22 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

LastLegend said:

It's personal preference has nothing to do with who is right.

Queequeg said:

Intelligibility is a reasonably objective standard. But sure.

Malcolm wrote:

Well, at least tpk67 has a company.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 4:53 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

Cheers, I'm unaware of anything other than the lore of mahayoga tantras revealed at Shitavana by dakini karmendrani in relation to padmasambhava. I get your point about the powdered mandala etc but as part of the path of transformation, bskyed rim and rdzogs rim.

Malcolm wrote:

It refers to the colored powdered mandalas of elaborate and unelaborate empowerments of Dzogchen Nyinthig; the unelaborate and very unelaborate empowerments do not have such mandalas.

Danny said:

Maybe Anuyoga as a non gradual extension of mahayoga, that's not clear.

Malcolm wrote:

The empowerments referred to here are Dzogchen empowerments, not the empowerments of the eight lower yanas, however, the empowerments from mahāyoga or anuyoga can stand in for the elaborate empowerment, but not the unelaborate empowerment.

Dzogchen is a complete systems that unifies all the teachings of the nine yānas into one yāna, so nothing is excluded. People have gained the wrong impression because of an

over-emphasis on an apophatic approach. And because, frankly, there are many people selling Dzogchen teachings who do not have the qualifications to give these empowerments, which means they are not qualified to give Dzogchen teachings.

M

Author: Malcolm

Date: Saturday, May 30th, 2020 at 4:58 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Queequeg said:

I kid.

jake said:

I had a conversation with a 5yr old that was just like that!

Malcolm wrote:

98 percent of all twitter conversations are like that.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 5:01 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Jake and I have been discussing our interest in studying the Abhidharmakosabhasyam of Vasubandhu (the "Kosa") recently and thought we might give it a shot as a book club here on DW. Seeing that others might have an interest, and hoping to capitalize on the collection of learned members here who might be able to offer input from time to time, we thought it might make for a fruitful effort.

We're going to have it here in the Discovering Mahayana Buddhism subforum so that the thread can be fully moderated, meaning, posts will require approval before they appear in public. We hope that this will keep the discussion focused and maintain a level of quality.

It is a big work, running to four volumes in the English translation (from the French by Poussin). We'll try to keep a certain pace, but this will of course depend on the participants. If it loses steam, well, we'll only have ourselves to blame. We're also anticipating this as an open ended study, so we have no set schedule.

So, with that, how about it Wheelers?

Malcolm wrote:

You only really to study chapters 1-6, which cover suffering (1-2), the cause of suffering (3-4), and the cessation of suffering (5-6). You don't really need to study the path (7-8) since we do not practice this path. So the last two chapters are academic only.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 5:32 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

I guess the fault that the basis is intellectually understood as this and that would mean one has not recognized the mind, and remedies would still apply?

Regards

Malcolm wrote:

Yes. It means one is still in mind, judgements, and discrimination. The basis needs to be experienced in two ways: the reality of the mind has to be confirmed and vidyā needs to be confirmed in a direct perception. Statement one is about the first confirmation, statement two is about the second.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 5:33 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Thanks, M. That's the kind of input we were hoping for.

In terms of the path - is that because its the Sarvastivadin path that is described there?

Malcolm wrote:

Yes, hinayāna path.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 5:39 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

People have gained the wrong impression because of an over-emphasis on an apophatic approach.

M

Danny said:

Just pick you up on this point. Dzogchen existed long before nyigma schools, admittedly an origin story wrapped in myth with perhaps a few written key sentences here and there. If however within a framework and system, one can make an argument Where it only works within that framework or system, and again there exists definitions and categories of different types of awakening, thinking of Gampopas lam rim approach to mahamudra etc, much different from Ganges mahamudra of Tilo and Naro for example which was less intellectual and more raw, it's hardly a surprise this wrong impression you speak of wouldn't exist in regards to Dzogchen.

Regards

Malcolm wrote:

Dzogchen was always a part of secret mantra, and always depended on empowerments for entry. Garab Dorje is involved in more than just Dzogchen tantras, he is the fountainhead of Yamantaka practices and other deity systems.

There is an 11th century Indian text that identifies Shri Simha has part of a school which de-emphasized the need for creation stage. So we have independent confirmation that Dzogchen, or what became Dzogchen, definitely existed in 8th century India.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 5:42 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Jake and I have been discussing our interest in studying the Abhidharmakosabhasyam of Vasubandhu (the "Kosa") recently and thought we might give it a shot as a book club here on DW. Seeing that others might have an interest, and hoping to capitalize on the collection of learned members here who might be able to offer input from time to time, we thought it might make for a fruitful effort.

We're going to have it here in the Discovering Mahayana Buddhism subforum so that the thread can be fully moderated, meaning, posts will require approval before they appear in public. We hope that this will keep the discussion focused and maintain a level of quality.

It is a big work, running to four volumes in the English translation (from the French by Poussin). We'll try to keep a certain pace, but this will of course depend on the participants. If it loses steam, well, we'll only have ourselves to blame. We're also anticipating this as an open ended study, so we have no set schedule.

So, with that, how about it Wheelers?

Malcolm wrote:

You only really to study chapters 1-6, which cover suffering (1-2), the cause of suffering (3-4), and the cessation of suffering (5-6). You don't really need to study the path (7-8)

since we do not practice this path. So the last two chapters are academic only.

Grigoris said:

Geez, I wish I knew this before I ordered all four volumes!

Hopefully will be here soon!

Malcolm wrote:

Well, vol. 4 has the most excellent "refutation of the pugala" chapter, chapter 9.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 6:09 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

Sems sde does not have a complete path since it is devoid of the teachings of the secret and unsurpassed secret cycle of man ngag sde.

florin said:

Yeah. Complete nonsense. Misleading people much ?

Your late teacher says the following:

“In substance, these three phases(The three series) correspond to three aspects of the Dzogchen teaching: "understanding" (rtogs pa), "stabilizing" (brtan pa), and "integrating" (bsre ba). One should not think, however, that the practice of Dzogchen must necessarily start with Semde and end with Mennagde; total realization can also be achieved by practicing only one of the three series, inasmuch as each of them is a path complete in itself. It is simply a matter of understanding which aspect receives greater emphasis in one series rather than another and knowing how to embark on the path that will be most beneficial in terms of one's capacity.”

Malcolm wrote:

Elsewhere, Norbu Rinpoche has emphasized the fact that sems sde cannot be practice in absence of the two stages; so it is a question of capacity, as he indicates. He also said at the Yangti retreat, that people should not remain stuck in klong sde, that they need to move on.

ChNN said lots of things and it is easy to cherry pick this and that.

But the man ngag sde tantras and commentaries are very clear that there are many adherents of sems sde are following a path of mind rather than ye shes. ChNN has also pointed out that no one obtains rainbow body through sems sde alone. So, I stand by my statements.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:50 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

#BLM #FTP

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:57 AM

Title: Re: George Floyd

Content:

Queequeg said:

An article recounting the time line. <https://www.nytimes.com/2020/05/29/us/derek-chauvin-george-floyd-worked-together.html>

The defense will likely argue this was the proper protocol under the training regimen Minneapolis police are required to follow.

Its not going to be an easy conviction.

As for the connection working at the same club - it appears they didn't cross paths.

Malcolm wrote:

The cop lies.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:06 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

It's much simpler than this: if, when you hear the teachings for the first time, you are immediately free of afflictions, permanently, then you are a nongradualist. If you still experience affliction following introduction, etc., you are a gradualist.

fckw said:

Also, may I kindly point you to a <https://wisdomexperience.org/product/buddhahood-life/> whose title might be of relevance in this context.

Grigoris said:

I was hoping that t was a link to a hardcore porno mag, that would have been of more concrete benefit for my instant liberation.

fckw said:

Nah, that would be against forum rules. But I'm sure you can find something using duckduckgo.com. As for your "No True Scotsman" informal logic fallacy, ràsanach, to say the least.

So, you don't take Vimalamitra seriously. That's your own choice again. I did not write that book, Vima did. You can ask Malcolm to get an interpretation of the title, I did not invent it neither.

But to point out the confusion here. There exist 2 common and subsequent pitfalls that you can spot nearly all practitioner fall into. The first one happens relatively early along the path. The second one happens much later on along the path.

The first mistake happens, when a practitioner for the first time gains deeper insights through practice. Typically, this is the moment when unresolved narcissistic tendencies surface. The practitioner walks around with pride and thinks to him- or herself that enlightenment has now be reached. After all, how could the (non-) "experience" be deceiving? This mistake is so gross, it's relatively easy to spot. Some practitioners stop there and it takes years to get rid of it. They walk around and claim that "no practice is necessary". It's typically the moment when your Zen-masters would send you to do a lot of physical work in order to rid yourself of your pride or simply hit you with a stick. The resulting experience that even basic suffering in front of the hard work or shame of having been beaten with a stick has not been eradicated serves often as a kind reminder that enlightenment might not be so easy to gain, after all, despite some initial success along the path. In the best case, this results in a more humble attitude and helps the person to get out of the pitfall of grandiosity.

The second mistake happens much later along the path. It consists of a very subtle clinging to the idea that "it just cannot be so simple". Buddhanature must be somehow "hard to get". After all, years of practice and a lot of work were necessary to get to the stage where one is. It turns out, behind this wrong view is still some narcissistic tendency, although it's much more subtle than the one in the first stage. This is the place where people typically get stuck with the idea that practice must be kept up forever and ever, because there is really a huge amount of karma to get rid of, and after all, all the great masters were going through a lot of work. (At least, according to the stories.) The narcissistic tendency here is, after all, the pride in one's own unworthiness of really and fully having buddhahood at one's own core (figuratively speaking, because in fact, it's the other way round: the all-ground comes first, then the rest follows). So, it implies that the person keeps clinging to his/her own identification 1) with a self as a practitioner and 2) attributed ideas of "not enlightened", "Buddhist practitioner", "must study hard" to this self. These are thus 2 identifications at the same time, the self and its attributions. This is the pride people take in not being a buddha. In other words, the pride they take in claiming to be an "ordinary buddhist practitioner" instead, which equates to: "someone who is more special than everyone else who is not even a practitioner of such an important endeavor as buddhist practice and therefore even more lost than myself". It implies the person is fixated upon a persona ("buddhist practitioner") rather than letting go of this self-definition.

The biggest irony though lies in the fact that such practitioners, when confronted with their refusal to change their view and get out of this much more subtle pitfall, will point one to the mistake #1 as described above. In their confusion they are unable to distinguish between the two types of mistakes or two types of narcissism which are however of an entirely different nature. As they cannot perceive their own mistake of

type #2 they mistakenly believe that other practitioners automatically must speak from POV of mistake #1. They interpret the words of people who already got out of pitfall #2 always from the POV of pitfall #1, which is a confusion or a misinterpretation.

Ken Wilber (yuck...) probably would call this a "pre-/trans-fallacy" of some sort. To provide an example from a different tradition: When e.g. Jesus Christ says "I and the Father are one" (short for: "I am God, and God is me") then this obviously does not mean the same as when John Doe says "I am God". Criticizing JC for taking the view of your average John Doe is however missing the point. So, if Vimalamitra says: Buddhahood in this life is possible then criticizing me for simply repeating his words is missing the point in the same way.

To complicate matters even more: although dzogchen takes the view of taking the result onto the path, nowhere does dzogchen state that no practice is required. This is again the same pre-/trans-fallacy at work. Just because someone has taken the dzogchen view of taking the result onto the path does not mean the person has realized everything there is to realize. Taking the dzogchen view is a means of practicing, not a statement of realization. Misunderstanding this point leads to all sorts of confusion, as we can see here in this thread. A practitioner on the level of Vimalamitra who does not commit to mistake #1 nor #2 will hardly talk of the need for formal practice anymore. After all, the identification with mistake #2 has dropped away also. That's why dzogchen is sometimes said to be "effortless".

Yet, as a response to such a statement, typically a person who still is subject to mistake #2 will reject the position that dzogchen is "effortless"! How could anyone claim that practice is "effortless"? Surely the person must be either lazy or deluded, how else could it be? But such a person's position, as I've shown above, is still subject to mistake #2. The person clings to a subtle belief of "unworthiness of actually being a buddha". Once the mistake has been put aside, a person freed of both mistake #1 and #2 will actually neither insist that the practice is hard nor that it is effortless. Instead, the person will simply continue practicing and stating either this or that depending on whichever context is current and whichever audience is present. For both "hard" and "effortless" are just ideas, fixations (negatively spoken), or, to take a more enlightened perspective, such words are just "skillful means" applied as deemed appropriate. They are not ultimate realities. In the same way the whole idea of a gradual path of practice is not an ultimate reality. How could buddhahood be either gradual or sudden or always-already-the-case or any other concept that our minds may produce? Again, these are just ideas, and it's necessary to drop them. Vimalamitra does address practitioners who are trapped in pitfall #2 - not pitfall #1! - in order to help them out of their trap, stating that "buddhahood in this life is possible" and hence implying that the person should finally accept the dzogchen view of practicing if s/he has not done so yet and drop the narcissism of clinging to the idea of not being worthy of already being a buddha. It's a teaching device to help people along the path, not a statement of ultimate reality.

So: I could equally say that dzogchen is a hard practice that takes a lot of time, i.e. many lifetimes. Or I could say that it's effortless. Or I could even say it's your present state, so don't look further. Honestly, I don't care personally. (Except that I care so much that I

just spent like 45 minutes or so on keeping correcting this post to make sure it's not misunderstood in any possible way.) But insisting that it's ONLY one and NOT equally the other (or neither, for that matter), that's clearly a mistake.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:16 AM

Title: Re: After Recognition of Nature of Mind...

Content:

fckw said:

If you hold on to the dzogchen doctrine, then it can be done in a lifetime.

Grigoris said:

Quite a persistent delusion this one. Pretty common among Westerners, since they do not believe in countless lifetimes before this one.

fckw said:

While in my previous post I still had taken the view of a gradual path for the sake of speaking in the same context as your argument, if you are serious about dzogchen then you should be trying to take a view of taking the result as the path. In other words, if you keep on insisting on holding on to a view of a gradual path then - according to the view you have taken - you are a practitioner of one of the many gradual vehicles by definition, but not of dzogchen. So, you have to make a choice here.

Also, may I kindly point you to a <https://wisdomexperience.org/product/buddhahood-life/> whose title might be of relevance in this context.

Malcolm wrote:

No, if you are a dzogchen practitioner you understand that the state of dzogchen is beyond cause and result and you cultivate that knowledge, integrating in that state as much as possible. But continuing in that knowledge is cultivating a direct perception as Javier very correctly points out.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:30 AM

Title: Re: George Floyd

Content:

Queequeg said:

To be clear, I'm not trying to minimize the outrageous conduct of these police officers or minimize Mr. Floyd's lost life.

I'm just sharing how this lawyer sizes the case up.

Police need to be trained better at restraining people. There was no need for Mr. Chauvin to keep his knee on Mr. Floyd's neck once he was subdued. He was cuffed, face down, unarmed and there were at least four officers there who could have held him down

without choking him to death until more backup arrived.

I don't recommend watching the footage, but what is so distressing to me, that makes me feel angry and hopeless, is the banality of this killing. Its truly horrific.

Malcolm wrote:

There was no need to arrest this man at all.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:30 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

The cop lies.

Queequeg said:

The sky is blue.

What did he lie about?

Malcolm wrote:

Knowing George Floyd. This was personal. 1st degree murder.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:42 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Knowing George Floyd. This was personal. 1st degree murder.

Queequeg said:

What are you basing this assertion on? I don't think he has made a statement. The owner of the nightclub remarked that they both worked there but on different nights.

I'm not ruling it out, but on what we have so far, premeditation and intent are not going to be proven.

Malcolm wrote:

Dude, all you have to do is look at the smug expression on Chauvin's face to see it was personal.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:54 AM

Title: Re: George Floyd

Content:

Queequeg said:

What are you basing this assertion on? I don't think he has made a statement. The owner of the nightclub remarked that they both worked there but on different nights.

I'm not ruling it out, but on what we have so far, premeditation and intent are not going to be proven.

Malcolm wrote:

Dude, all you have to do is look at the smug expression on Chauvin's face to see it was personal.

Queequeg said:

Intent and premeditation is something wholly different. He's depraved. He's indifferent to Mr. Floyd's life. He's a POS. Premeditation and intent are incredibly difficult elements to establish, especially in a chance encounter like this. They will never get a conviction on the charge. Maybe some more information shakes out that changes my analysis, but as much as I hate to say it, we can't just convict people for being lousy human beings.

Malcolm wrote:

I don't have any proof, but I know it's true. In this case, Occam's Razor.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:56 AM

Title: Re: personality views

Content:

confusedlayman said:

Even if u know emptiness of everything, non self and impermanence.. is it possible to still have personality views?

Lazy Lubber said:

"u" cannot know emptiness...

Malcolm wrote:

You haven't even a single clue.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 9:56 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Grigoris said:

Geez, I wish I knew this before I ordered all four volumes!

Hopefully will be here soon!

Malcolm wrote:

Well, vol. 4 has the most excellent "refutation of the pugala" chapter, chapter 9.

Kunzang Tobgyal said:

Is the Poussin translation the one you recommended Malcolm?

Malcolm wrote:

It's has its issues, but it is the easiest to obtain.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:03 AM

Title: Re: George Floyd

Content:

PeterC said:

Two observations.

1. One of the reasons police in the US act so irresponsibly is that the qualified immunity jurisprudence has got completely out of control. The conditions necessary to secure a conviction are increasingly challenging - essentially you need a precedent where a policeman has been convicted for doing exactly the same thing. Reuter's is running a campaign against this, has done some very good reporting on it, and there are several members of SCOTUS who are keen to tear the whole system up, including Thomas who has written several times that it has absolutely no legal basis at all.

<https://www.reuters.com/investigates/special-report/usa-police-immunity-opposition/>

Queequeg said:

I'm not familiar with qualified immunity but did a quick search. This is a defense against a civil claim of a violation of civil rights? Its a federal defense? It would not be a defense on the murder charge, would it?

Malcolm wrote:

It's memo 618 for the police, and yes, even for murder. Laura Coates explained it all very clearly on CNN.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:31 AM

Title: Re: George Floyd

Content:
PeterC said:
Two observations.

1. One of the reasons police in the US act so irresponsibly is that the qualified immunity jurisprudence has got completely out of control. The conditions necessary to secure a conviction are increasingly challenging - essentially you need a precedent where a policeman has been convicted for doing exactly the same thing. Reuter's is running a campaign against this, has done some very good reporting on it, and there are several members of SCOTUS who are keen to tear the whole system up, including Thomas who has written several times that it has absolutely no legal basis at all.

<https://www.reuters.com/investigates/special-report/usa-police-immunity-opposition/>

Queequeg said:
I'm not familiar with qualified immunity but did a quick search. This is a defense against a civil claim of a violation of civil rights? Its a federal defense? It would not be a defense on the murder charge, would it?

PeterC said:
It is absolutely a defence against a murder charge. It is the legal bedrock of police misconduct. The worst part is the 'established precedent' part of the two-pronged test. Courts have previously found that a policeman is not liable for murdering someone in their home because there is not an on-point precedent where a court has previously found it impermissible for police to murder someone in their home (as opposed to, say, in their car on on the street).

This sounds crazy, but it's a fair statement of how the jurisprudence works.

<https://www.scotusblog.com/2019/11/symposium-so-what-exactly-are-the-parties-still-fighting-about-in-nysrpa-v-city-of-new-york/>

<https://slate.com/news-and-politics/2020/05/george-floyd-supreme-court-police-qualified-immunity.html>

<https://reason.com/2020/05/11/how-supreme-court-doctrine-protects-cops-who-kill-or-otherwise-use-excessive-force/>

<https://www.unlawfulshield.com/2019/10/supreme-court-may-be-preparing-to-consider-several-major-cases-on-qualified-immunity/>

This, followed closely by so-called "civil forfeiture" (where the police steal your assets and you have to prove their innocence to get them back) is probably the most evil legal doctrine currently in force in the US.

Malcolm wrote:
This all represents a failure of moderates to effectively govern. The only rational

response to the nascent authoritarianism in this country is a broad-based left wing revolt against the status quo on every issue from civil rights and justice reform, banking, to energy and climate change, immigration, militarism, etc., take your pick.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:34 AM

Title: Re: personality views

Content:

Malcolm wrote:

You haven't even a single clue.

Lazy Lubber said:

What "u"? What "you"?

Malcolm wrote:

Don't be an idiot.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:51 AM

Title: Re: emptiness of everything (subject and object) is cure for everything?

Content:

Grigoris said:

If emptiness was the cure then all phenomena (including all beings), due to the fact that they lack inherent nature, would be liberated. But they are not.

spike said:

Buddha nature is the inherent nature which exists in all beings.

Malcolm wrote:

Yeah, but that really doesn't mean much. All fire is hot, so what? Buddhanature is just a religious fetish. Like God.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:37 AM

Title: Re: Multicolored Garuda

Content:

Toenail said:

Does this practice of Dzogchen Community come from Kalachakra?

Malcolm wrote:

I don't recall ChNN ever giving this practice. But generally yes, it is an activity form of Kalachakra.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:39 AM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

Stuff is starting to get a little scary. If anyone on this site lives in the cities affected, or choose to join the protests (which I don't think many would recommend), please be as safe as you can. CNN headquarters has been damaged by this as well, just saw a video of people breaking the windows, throwing flash bombs, tear gas, all sorts of stuff. There is a possibility this could unfold in other parts of the country as well. In my state we had a black man recently killed by a cop, and protests were happening here, so far nothing related to this though. Like I said, stay safe, stay updated on what's going on in your city too. Don't want to accidentally end up in the middle of a protest.

Malcolm wrote:

Prophetic words from Dr. King: "Certain conditions continue to exist in our society, which must be condemned as vigorously as we condemn riots. But in the final analysis, a riot is the language of the unheard. And what is it that America has failed to hear? It has failed to hear that the plight of the Negro poor has worsened over the last few years. It has failed to hear that the promises of freedom and justice have not been met. And it has failed to hear that large segments of white society are more concerned about tranquility and the status quo than about justice, equality and humanity. And so in a real sense our nation's summers of riots are caused by our nation's winters of delay. And as long as America postpones justice, we stand in the position of having these recurrences of violence and riots over and over again. Social justice and progress are the absolute guarantors of riot prevention"

#BLM #FTP

Author: Malcolm

Date: Saturday, May 30th, 2020 at 12:02 PM

Title: Re: George Floyd

Content:

Queequeg said:

OK, so I did a little more reading on this. I'm not an expert by any means, but I understand it a little better.

Qualified Immunity is a defense against a so-called Section 1983 claim. After the reconstruction amendments were passed, Congress realized they needed a mechanism for their enforcement because it was unlikely that local or state governments would do so. So they created a private, civil claim by which a person could

bring a lawsuit, essentially in tort, against officials who violate a person's federal civil rights.

A tort is a private claim, meaning it is a claim that belongs to an injured individual against another party who caused that injury. In the case of 1983 claims, the injury is a violation of civil rights caused by a government official.

1983 claims are civil claims. Civil claims are different than criminal charges. The most obvious difference is that in a civil case a person can seek monetary (money) or equitable (compulsion of certain acts or refraining from acts by a defendant) awards. Criminal charges are brought by the state and most often involve questions of someone's liberty ie. whether they go to prison or not.

There are certain kinds of immunity that apply to officials in criminal cases, but this travesty of qualified immunity is not a defense to a criminal murder charge. It could be a defense to a civil claim for damages under 1983 where the claim concerns the violation of the right not to be killed by the police, for instance.

When I learned about civil forfeiture it blew my mind - IIRC a person can have their property taken by the government just for being charged with a crime - they don't even have to be convicted. Its insane.

Malcolm wrote:
Memo 618.

Author: Malcolm
Date: Saturday, May 30th, 2020 at 12:13 PM
Title: Re: After Recognition of Nature of Mind...
Content:

Malcolm wrote:

The 18 sems sde empowerments are the empowerments of the mental focus of a meditator. The various direct introductions one sees used these days are variations on number 2. it is important to understand this point to avoid the fault of claiming that in Dzogchen no formal empowerment is needed. The Rangshar states in chapter 8: "The faults of not obtaining the empowerment are as follows: In the bardo one is alarmed, panicked, exhausted, impeded, and one can also lose consciousness.

"While one has not yet left the body of traces, migrating beings will not see one as worthy of respect. One's merit will be small, one's life short, one's enjoyments of living will be few, one will be powerless, and many obstacles will occur. Nothing will be accomplished. Those are the faults of not obtaining the empowerment for the conduct

of secret mantra. A yogin of secret mantra conduct must first obtain empowerment. If empowerment is not obtained, not even the Buddha will be able to turn the wheel on the stage of a tathāgata. If the wheel cannot be turned, then the nirmāṇakāya will not be able to benefit migrating beings with compassion. Therefore, the empowerment of the conduct of secret mantra must be obtained.”

Therefore, we can understand that the meaning of direct introductions, etc., are the same in meaning as the fourth empowerment, etc.

Danny said:

How do we understand what you posted and what's in the semde kunbyed rgyalpo tantra (although some argue that it is not a tantra because it lacks the 10 subjects or qualities) but.....

The non view, meditation, conduct, samaya, initiation, mandala etc of semde?

I'm not following the assertion that empowerments are essential.

Also fault of not obtaining seems out of context, does the quote refer to doubts of having received "something", again this seems like taking the mind as the path.

Thanks

Regards

Malcolm wrote:

Kun byed rgyal po in its entirety is a sustained argument about the nature of the basis, bodhicitta; not the path, rig pa. This why it negates the ten qualifications of the path, since they don't apply to the basis. Further, the kun byed rgyal po is not the root tantra of the Great Perfection. That distinction belongs to the Sound Tantra, which makes observations similar to the Rangshar, which is the fundamental explanatory tantra of the Great Perfection.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:08 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

The only thing that worries me is if the National Guard is deployed, which is possible if these riots get too violent and police are unable to keep it confined. I'd hate to see more lives lost because of protesting a life lost. Im all about the freedom to assemble and free speech, but I get worried when it shows signs of turning violent. Its now happening in my city too.

Malcolm wrote:

Right, cops get to be violent with impunity, but protestors are supposed to be calm and civil. Give me a break.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:10 PM

Title: Re: After Recognition of Nature of Mind...

Content:

↑ said:

. That distinction belongs to the Sound Tantra, which makes observations similar to the Rangshar, which is the fundamental explanatory tantra of the Great Perfection.

Danny said:

That would be composed by manjushrimitra and explanatory tantra by the amazing longchenpa?

If memory serves.

Regards

Malcolm wrote:

No, they are both teachings of Garab Dorje.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:16 PM

Title: Re: George Floyd

Content:

Queequeg said:

I can't find anything except references to a tv show I don't watch. From what I can glean, it sounds like a conspiracy theory. Illuminati stuff.

Malcolm wrote:

You should watch it. It is very funny.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:43 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

That would be composed by manjushrimitra and explanatory tantra by the amazing longchenpa?

If memory serves.

Regards

Malcolm wrote:

No, they are both teachings of Garab Dorje.

Danny said:

I knew the source was garab dorje, but the authorship of the tantra 10th - 14th century?

Malcolm wrote:

The 17 tantras are early eleventh century termas, ca. 1030.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 8:54 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

The only thing that worries me is if the National Guard is deployed, which is possible if these riots get too violent and police are unable to keep it confined. I'd hate to see more lives lost because of protesting a life lost. Im all about the freedom to assemble and free speech, but I get worried when it shows signs of turning violent. Its now happening in my city too.

Malcolm wrote:

Right, cops get to be violent with impunity, but protestors are supposed to be calm and civil. Give me a break.

Fa Dao said:

Bro..seriously...you need to take a step back and take a breath. Starting to sound like you are condoning the violence, looting and rioting as well as blaming all LEO"s for the actions of a few bad apples. Look at it like this..how would it be if all Buddhists were held responsible for the actions of a few Buddhist teachers who have sexually assaulted some of their students? Look man, I get it....this whole thing has really gotten to you..but sometimes its good to take a step back and clear your head a bit...know what I mean? No judgement here..we all have our demons to deal with, right?

Malcolm wrote:

"Certain conditions continue to exist in our society, which must be condemned as vigorously as we condemn riots. But in the final analysis, a riot is the language of the unheard. And what is it that America has failed to hear? It has failed to hear that the plight of the Negro poor has worsened over the last few years. It has failed to hear that the promises of freedom and justice have not been met. And it has failed to hear that large segments of white society are more concerned about tranquility and the status quo than about justice, equality and humanity. And so in a real sense our nation's summers of riots are caused by our nation's winters of delay. And as long as America postpones justice, we stand in the position of having these recurrences of violence and riots over and over again. Social justice and progress are the absolute guarantors of riot prevention" MLK

Nothing has changed.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:06 PM

Title: Re: George Floyd Protests

Content:

Dan74 said:

I'd be very interested to hear what you and other Americans who are passionate about this think is the way forward. What measures should be taken to bring about this positive peace that MLK spoke of? I mean the obvious think is a change of culture in the police force, but I mean on a deeper level.

Malcolm wrote:

When there is justice, there will be peace, and not until.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:14 PM

Title: Re: George Floyd Protests

Content:

Fa Dao said:

blaming all LEO"s for the actions of a few bad apples.

mandog said:

I don't really agree. While it may be the case that there are many good cops, there are systemic problems with how policing is done in the United States in general. It is not accurate to describe these systemic problems as "the actions of a few bad apples".

Fa Dao said:

Naw bro..I think there is a very vocal minority on the far right and far left that needs to be addressed. The MSM stokes the shit and sensationalizes a few bad apples making everybody believe that things are worse over the entire country than what they really are. I think the majority of people in the US are just like anybody else in the world..want a good life, family, job, security, freedom etc. Im not saying that things are perfect here..it is samsara after all...just that things are not as bad as the MSM et al would have everybody believe.

Malcolm wrote:

Right, because the news is not supposed to be reported. Get real man. The "media" is not stoking this. Racist cops are stoking this. How? By lynching black men in public with impunity.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:19 PM

Title: Re: George Floyd Protests

Content:

Tlalok said:

White people care more about the destruction of property than they do about black lives.

Malcolm wrote:

Yes, but it has been that way colonial times. Here is a timeline of laws concerning slaves, etc.:

https://www.shsu.edu/~jll004/vabeachcourse_spring09/bacons_rebellion/slavelawincolonialvirginiatimeline.pdf

This one stands out, which seems very similar to the reasoning PeterC mentioned about conditional immunity:

1669: Virginia law enacted: An act about the casual killing of slaves.

WHEREAS the only law in force for the punishment of refractory servants (a) resisting their master, mistress or overseer cannot be inflicted upon negroes, nor the obstinacy of many of them by other than violent means suppressed, Be it enacted and declared by this grand assembly, if any slave resist his master (or other by his masters order correcting him) and by the extremity of the correction should chance to die, that his death shall not be accounted felony, but the master (or that other person appointed by the master to punish him) be acquitted from molestation, since it cannot be presumed that premeditated malice (which alone makes murder felony) should induce any man to destroy his own estate.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 10:35 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

I knew the source was Garab Dorje, but the authorship of the tantra 10th - 14th century?

Malcolm wrote:

The 17 tantras are early eleventh century terms, ca. 1030.

Danny said:

Right, so we can say that there's 3 streams of Dzogchen, Indian (mahasanti), a mix of

later Tibetan Shang shung/ indo/Persian influence, and pure Tibetan bon/Buddhist terma traditions.

Have I got that ballpark understanding?

Regards

Malcolm wrote:

While certainly one can find pre-Buddhist Tibetan myths woven into various Buddhist mahayoga, anuyoga, and atiyoga tantras of the ancient tradition, the influence of Iranian religion on the actual doctrinal content of Dzogchen teachings is minimal at best. The reverse cannot be said of the Bon tradition, where the influence of Indian religion on Bon is overwhelming.

I personally do not believe there is any evidence at all which indicates the ZZNG is pre-Buddhist. This does not mean I discount the teachings of the ZZNG, since they are very interesting and more or less the same in meaning as the Buddhist Dzogchen teachings, using similar language, concepts, anatomy and so on. But the borrowings from the Buddhist tradition are very obvious and cannot be ignored.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:37 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

Sure, there is even Mongolian influence with introduction of Gyalpo dorje legpa,

Malcolm wrote:

Dorje Legpa is not a rgyal po, he is a ma sang, one of the seven ma sang brothers, not Mongolian at all.

Danny said:

possibly it has always been present as a unbroken transmission, of an earlier tradition than Buddhist?

Malcolm wrote:

If you accept Bon claims, sure. I don't.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:40 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

it would stand since we don't discount the effectiveness of the different streams of Dzogchen into Tibet,

Malcolm wrote:

There are only two streams of Dzogchen transmission in Tibet: kama and terma. On the Buddhist side of things, so-called sems sde and klong sde are kama, long lineage. On the terma side of things, there is man ngag sde, the pinnacle of which is the 17 tantras.

In Bon, on the "kama" side of things there is ZZNG, everything else is terma.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:42 PM

Title: Re: George Floyd Protests

Content:

justsit said:

...said the middle class white man.

Minobu said:

I don't think this sort of thing is helping..

back to what i have been trying to say for weeks now...

until you stop seeing people as either black or white...the knot never gets undone.

everytime a statement like above is voiced...the knot gets tighter.

Biden had an opportunity to speak out about his own subconscious racism and it wasn't on his or his handlers radar even..

It's like Mara is having a field day...

Tlalok said:

Black people have been begging white people to do this for centuries. White people generally cannot, and will not ever let themselves see black people as other human beings, their entire ego, culture and system of government is predicated on treating black and brown people like cattle. It's where disagree with the quote from Dr. King that Malcom posted, a riot isn't the language of the unheard, it's the language of the ignored.

Malcolm wrote:

Unheard is ignored.

Author: Malcolm

Date: Saturday, May 30th, 2020 at 11:44 PM

Title: Re: George Floyd Protests

Content:

Minobu said:

until you stop seeing people as either black or white...the knot never gets undone.

Malcolm wrote:

Sorry man, but this is so wrong under the present circumstances in the US.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 1:02 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

I ment pehar not legpa.

Malcolm wrote:

Pehar Gyalpo's origins are far from certain. However, in general, based on traditional accounts, we can understand he first resided in Bengal, later moved to Bhata Hor (the Central Asian Uighur Turks of the Orkhon Uighur Empire (745 – 840)), and thence to Samye. It is important to keep in mind that the Uighur Turks were a) enemies of the Tibetans in the 7-9th centuries, and b) followed Tengrism, Buddhism and Manichaeism, with the last being the official religion of the Bhata Hor from 762 onwards.

A popular tale, which my own teacher told me, was that when Guru Rinpoche was involved in taming the spirits of Tibet, there was a young monk in the audience at Samye who asked Guru Rinpoche what frightened him most. Guru Rinpoche replied "sdig pa." (misdeeds). The next day, Guru Rinpoche encountered a massive scorpion (sdig pa, same spelling, different meaning), at which Guru Rinpoche manifested as the wrathful guru, Guru Drakpo, seized the scorpion by its tail, and threatened to smash its head with his vajra. Given that the Tibetans were at war with the Uighur Turks at this time, this could also be interpreted as symbol of Tibetan martial prowess in Central Asia. But given how little we actually know about

Author: Malcolm

Date: Sunday, May 31st, 2020 at 1:50 AM

Title: Re: George Floyd Protests

Content:

Minobu said:

I don't think this sort of thing is helping..

back to what i have been trying to say for weeks now...

until you stop seeing people as either black or white...the knot never gets undone.

everytime a statement like above is voiced...the knot gets tighter.

Biden had an opportunity to speak out about his own subconscious racism and it wasn't on his or his handlers radar even..

It's like Mara is having a field day...

Queequeg said:

Its too far gone for kumbaya.

Minobu said:

this whole it all stems from colonial thinking white supremacy conquer the world and give them Jesus thing is passe..

The point malcolm made is true ...BUT!!!!

then came the American Revolution and the Constitution and the Bill of Rights and the whole paradigm...

this changed the world paradigm....

Malcolm wrote:

It changed the world for white Americans. It hasn't done much for the rest of the world, quite frankly or minorities in our country.

American freedom for white people has come because America has been kneeling on the neck of the world since WWII. Just look at the long string of fascist dictators we have supported since WWII. Look at the number of struggles for freedom American foreign policy has thrown under the bus since then.

When considering our history in the 19th century, look at the illegal territory grab we made in the aftermath of the Mexican-American war. First, we illegally annexed Texas in 1845, a total Putin move. Then we illegally occupied Santa Fe de Nuevo México after provoking a war with Mexican Troops and forcing them to attack us. We also invaded Alta California and Baja. We even invaded Central Mexico and for a time, captured Mexico City. We basically bought off the Mexican government in the Treaty of Guadalupe Hidalgo for \$15 million, and assumed control of the Mexican Cession, supplemented in

1852 by the Gadsden Purchase of S. Arizona, etc. Speaking of James Gadsden, he was also instrumental in the expulsion of the Seminole Tribe in 1823. His grandfather, Christopher Gadsden, was the designer of the Gadsden Flag.

Then came the Spanish-American War, where we took over Puerto Rico, Guam and the Philippines. This led to the Philippine-American war. You might recall Trump retelling, with relish, about how Pershing engaged in mass murder of Muslims in the Philippines, having them shot with bullets soaked in pig's blood. It is a false story of course, but it just shows how much of a bigot and a racist that Trump is.

And of course, we do not even need to mention the incredible cruelty with which we have and still do treat native people. America's history is woven in the blood and tears of slavery, genocide, and oppression in the name of White Supremacy. To not understand this is to not understand America.

So, while I applaud you for your enthusiasm, the story of American Democracy is much darker than it appears on the surface, sorry to say.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:35 AM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

The only thing that worries me is if the National Guard is deployed, which is possible if these riots get too violent and police are unable to keep it confined. I'd hate to see more lives lost because of protesting a life lost. I'm all about the freedom to assemble and free speech, but I get worried when it shows signs of turning violent. It's now happening in my city too.

Malcolm wrote:

Right, cops get to be violent with impunity, but protestors are supposed to be calm and civil. Give me a break.

Rinchen Samphel said:

Yeah, that's exactly what I said.... get off your moral high horse so you can adequately perceive what I am saying: I HOPE NO LIVES ARE LOST. Enough have been lost, the last thing we need are more black lives lost for the sake of protesting black lives already lost. How does that mean cops get to be violent, I don't agree with what the cop did to George Floyd, I don't agree with what happened to Arbery, I don't agree with the black man being killed in my city a couple weeks ago who was found with 15 BULLETS in him. Do I have to completely explain myself like this every time to prevent you from projecting ideas on what I am saying? Give yourself a break, maybe another 1 year break from this site. You just can't seem to handle there are other people with other views.

Malcolm wrote:

I am not projecting anything onto you at all.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:39 AM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

How does that mean cops get to be violent...

Malcolm wrote:

The police systematically place their own safety over the safety of others. This is why they kill so many people extrajudicially, and get away with it. All they have to do is say, "I was afraid for my life." Try that as a civilian as see how far that gets you.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:42 AM

Title: Re: George Floyd Protests

Content:

Tlalok said:

The cops aren't corrupt, they're doing exactly what they're supposed to, enforce white supremacy.

The system is working fine, its supposed to do this.

Rinchen Samphel said:

So thats not corrupt to you? You are sayings people who decide to become a cop and "enforce" white supremacy arnt corrupt? Or are you just trying to score some points with Malcolm by making such a claim with no substance?

Malcolm wrote:

He is saying that whoever works for a corrupt system is corrupted.

Dr. West describing the failure of "black faces in high places," as he puts it:

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:44 AM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

How does that mean cops get to be violent...

Malcolm wrote:

The police systematically place their own safety over the safety of others. This is why they kill so many people extrajudicially, and get away with it. All they have to do is say, "I was afraid for my life." Try that as a civilian as see how far that gets you.

Rinchen Samphel said:

Your point is not made, given within the context of what i said. You must be reading something i am not (projecting? Oh shoot, nevermind, we already cleared that up)

Malcolm wrote:

Not every response to you needs to address the point you specifically would like to make, which was, that you hope, quite sincerely I imagine, that more people will not be injured in the days of unrest to come.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:49 AM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

So thats not corrupt to you? You are sayings people who decide to become a cop and "enforce" white supremacy arnt corrupt? Or are you just trying to score some points with Malcolm by making such a claim with no substance?

Tlalok said:

America is a white supremacist country. America's police are there to enforce white supremacy. Killing, maiming, and imprisoning black people is what they're supposed to do.

Rinchen Samphel said:

Oh yeah, thats why there are no whites, hispanics, etc. anywhere to be found in jail. Because they arnt black, and no cops care about crime. Man, dont worry about even calling 911 (unless, its against someone being black, or else theh wont come.)

Malcolm wrote:

In April of 2019, there were 475,900 blacks in US prisons, 436,500 whites, and 336,500 "Hispanics" in US prisons. Blacks are 12% of the population, Hispanics are 16% percent of the population, and whites are 64% of the population. That means there are six times as many blacks in US prisons than there are whites per 100,000, and double the rate for Hispanics. This article, by the way, has the hopeful title: "The gap between the number of blacks and whites in prison is shrinking":

<https://www.pewresearch.org/fact-tank/2019/04/30/shrinking-gap-between-number-of-blacks-and-whites-in-prison/>

So figure it out. Think there is no justification for claiming that America is a white supremacist country now?

Author: Malcolm

Date: Sunday, May 31st, 2020 at 2:55 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

Dorje Legpa is not a rgyal po, he is a ma sang, one of the seven ma sang brothers, not Mongolian at all.

cloudburst said:

Isn't it true that some traditions regard Dorje legpa as an enlightened being, others as a worldly entity? Some Nyingma traditions hold DL to be an enlightened protector, no?

Malcolm wrote:

Dorleg is a wisdom protector. Beyond samsara.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 3:06 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Even the CCP has given up on the wet market lie now.

<https://nationalpost.com/news/world/covid-19-chinas-cdc-says-wuhan-wet-market-was-site-of-superspreader-incident-but-not-outbreaks-source/amp>

My track record on Covid predictions is pretty good. Better than any official source. Here is what I think happened.

In 2011 F16, a universal antibody (temporary cure) for all 16 influenza A strains, was discovered. The parent of all influenza A strains was the Spanish Flu. Zoonotic diseases are rare and incredibly dangerous. American interests hired a hot shot virologist in Wuhan to do research much too dangerous to be allowed within the United States. She was to secure multiple SARS type coronaviruses, perform gain of function testing in the lab and then develop a universal antibody for SARS, MERS, etc just like F16. This could theoretically be worth billions of dollars. GoF testing began in the Wuhan Institute of Virology in 2019. A postdoc got infected because discipline was getting lax at the lab. Because it was kept secret it escaped early containment and the Chinese military took over the institute. The military tried to cover up the cover up leading to the entire world getting infected.

Malcolm wrote:

But your theory does not account for this, which is from the Daily Mail report the National Star report is based upon:

The 'patient zero' - the first person to actually contract COVID-19 in Wuhan - has not been confirmed but authorities believe it may have been a 55-year-old man from Hubei province infected on November 17.

<https://www.dailymail.co.uk/sciencetech/article-8369085/Wuhan-wet-market-NOT-origin-coronavirus-pandemic.html>

Author: Malcolm

Date: Sunday, May 31st, 2020 at 4:51 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Even the CCP has given up on the wet market lie now.

<https://nationalpost.com/news/world/covid-19-chinas-cdc-says-wuhan-wet-market-was-site-of-superspreader-incident-but-not-outbreaks-source/amp>

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Malcolm wrote:

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<https://www.dailymail.co.uk/sciencetech/article-8369085/Wuhan-wet-market-NOT-origin-coronavirus-pandemic.html>

Nemo said:

Actually it does. As I posted earlier. The window is Oct 6 to 11th.

[https://www.documentcloud.org/documents/6884792-MACE-E-PAI-COVID-19-ANALYSIS-](https://www.documentcloud.org/documents/6884792-MACE-E-PAI-COVID-19-ANALYSIS-Redacted.html?fbclid=IwAR21EkFOEEpu8RmtGvjD0fwD5hpS2l5Z8pOTSdQfHlsGxBjzdavkfN8FicU)

[Redacted.html?fbclid=IwAR21EkFOEEpu8RmtGvjD0fwD5hpS2l5Z8pOTSdQfHlsGxBjzdavkfN8FicU](https://www.documentcloud.org/documents/6884792-MACE-E-PAI-COVID-19-ANALYSIS-Redacted.html?fbclid=IwAR21EkFOEEpu8RmtGvjD0fwD5hpS2l5Z8pOTSdQfHlsGxBjzdavkfN8FicU)

Malcolm wrote:

There is no information about where he was infected. He was not a lab worker at the Wuhan lab.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 5:04 AM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Wayfarer said:

within the domain of discourse of comparative religion, 'the absolute' has a meaning, but that doesn't make it easy to define.

Astus said:

The question at hand is about "Zen's stand regarding 'The Absolute'", and as the term itself was taken from Blofeld's translation, it turned out that Huangbo's records did not actually name anything "The Absolute", but it's rather the translator's choice to render various common Buddhist terms as such. So it's not just that there is no absolute, nobody has even mentioned it before Blofeld.

Wayfarer said:

I think 'the absolute' is not a bad candidate for translation of 'the unconditioned' (as used in, for instance, the translations in Sutta Central.) After all, nothing can be 'partially unconditioned'.

Malcolm wrote:

Uncompounded dharms are nonexistent by definition.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 7:06 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

Minobu, We won the war of 1812. We also inherited Britain's former world dominance, cause nukes.

So, while I applaud you for your enthusiasm, the story of American Democracy is much darker than it appears on the surface, sorry to say.

Minobu said:

Yeah well they make damn good movies....

Look at Britain, She drew up all the lines on the planet including yours after you lost the war of 1812.

Then she gives everyone independence but everywhere She drew a line like British Occupied Iraq. Instead of dividing amongst the Sunu Shite and the Kurds...

No no no , mister put em all together ,and make trillions cause they hate each other...we can sell arms , police them, invade them, and re-give them their independence....IT's Kenner It's Fun!!!! Kids...

Look at India, first up make Pakistan and Bangladesh one country and give Kashmir to India...mwuuuuahahahahaha ...

Britain invented the Opium Trade....Yankee Traders got in on it neer end...but hey figured out how to use the money from drugs to fund a plethora of wars and sell arms..... All of the European wars excluding WWII were a con amongst the aristocracy .

So yeah you can go on about this game...

But out of the muddy swamp the Lotus rises above it and Blossoms.

Thats what your forefathers were...friggin Lotus Blossoms from what ever it is that causes an immune system to develop.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 7:14 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

Actually it does. As I posted earlier. The window is Oct 6 to 11th.

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[Redacted.html?fbclid=IwAR21EkFOEEpu8RmtGvjD0fwD5hpS2l5Z8pOTSdQfHIsGxBjzdavkfN8FlcU](https://www.documentcloud.org/documents/6884792-MACE-E-PAI-COVID-19-ANALYSIS-Redacted.html?fbclid=IwAR21EkFOEEpu8RmtGvjD0fwD5hpS2l5Z8pOTSdQfHIsGxBjzdavkfN8FlcU)

Malcolm wrote:

There is no information about where he was infected. He was not a lab worker at the Wuhan lab.

Nemo said:

Serious shit went down at the WIV in early October. The entire area was locked down. A postdoc disappeared and she was scubbed from the website. I think she is patient zero. I can dig it all up if you are curious.

Malcolm wrote:

Sure, always curious.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 7:53 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

If the police joined the protestors, like the police chief of Santa Cruz did today, there would be no violence. But as long as the police are seen as symbols of oppression by the black community and act oppressively, which they do, there will never be an end to this.

Rinchen Samphel said:

The only thing that worries me is if the National Guard is deployed, which is possible if these riots get too violent and police are unable to keep it confined. I'd hate to see more lives lost because of protesting a life lost. Im all about the freedom to assemble and free speech, but I get worried when it shows signs of turning violent. Its now happening in my city too.

Malcolm wrote:

Right, cops get to be violent with impunity, but protestors are supposed to be calm and civil. Give me a break.

Fa Dao said:

Bro..seriously...you need to take a step back and take a breath. Starting to sound like you are condoning the violence, looting and rioting as well as blaming all LEO"s for the actions of a few bad apples. Look at it like this..how would it be if all Buddhists were held responsible for the actions of a few Buddhist teachers who have sexually assaulted some of their students? Look man, I get it....this whole thing has really gotten to you..but sometimes its good to take a step back and clear your head a bit...know what I mean? No judgement here..we all have our demons to deal with, right?

Author: Malcolm

Date: Sunday, May 31st, 2020 at 8:30 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

it would stand since we don't discount the effectiveness of the different streams of Dzogchen into Tibet,

Malcolm wrote:

There are only two streams of Dzogchen transmission in Tibet: kama and terma. On the Buddhist side of things, so-called sems sde and klong sde are kama, long lineage. On

the terma side of things, there is man ngag sde, the pinnacle of which is the 17 tantras.

In Bon, on the "kama" side of things there is ZZNG, everything else is terma.

Fa Dao said:

Where does the Longde Tantra King of the Infinite Expanse/klong chen rab byams rgyal po'i rgyud fit into this schema? Any idea as to its history etc?

Malcolm wrote:

You should Sten Anspal's paper on klong sde, it's about the only literature out there on klong sde.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 8:57 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Fa Dao said:

Where does the Longde Tantra King of the Infinite Expanse/klong chen rab byams rgyal po'i rgyud fit into this schema? Any idea as to its history etc?

Malcolm wrote:

You should Sten Anspal's paper on klong sde, it's about the only literature out there on klong sde.

Fa Dao said:

Ive had that for quite a while...was just hoping there might be something more out there and figured if there was you would know about it....

Malcolm wrote:

Eventually I will publish something.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 9:00 AM

Title: Re: George Floyd Protests

Content:

Tlalok said:

White people generally cannot, and will not ever let themselves see black people as other human beings, their entire ego, culture and system of government is predicated on treating black and brown people like cattle.

Manjushri said:

Sorry for the intrusion, but if I may ask, do you genuinely, literally believe this? I must say I find this post a bit baffling (and perhaps even a tad racist or at least prejudiced?), but

I'm interested in learning the fundament that supports it.

I come from a European country that has a dark history of colonialism, exploitation and slavery. However, I have studied abroad for some years and travelled through most of Europe (and other places around the globe), and I must say that neither in my homeland nor abroad, in the thousands of people that have entered (and left) my life, I have ever met anyone with those views or similar ones. I wonder what makes one expound an incredibly controversial statement like that with such certainty?

Malcolm wrote:

Living in America is not the same thing as visiting. Our systematic racism is just as obvious as that of Britain, etc. You just have to see it for what it is. In particular, our president does not see black and brown people as human, unless they are kissing his ass. And he regularly posts shit from white supremacists.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 9:58 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

You just can't make this up:

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:05 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

Living in America is not the same thing as visiting. Our systematic racism is just as obvious as that of Britain, etc. You just have to see it for what it is.

Manjushri said:

I studied (and therefore lived) in Britan, England to be more precise, for three years. Not once did I come across an instance of racism, nor did I meet individuals with intolerant or xenophobic views. In fact, I was pleasantly surprised to find how welcoming and sympathetic, kind and interested people were towards the others, independent of their skin colour, language or culture. Hence why the post above has taken me aback.

DharmaN00b said:

Sounds like you got hoovered into the foreign student areas where the whole local economy is catered for that. The town where I live gets a lot of funding and support from Chinese students although there's a heavy multicultural mix with a high proportion of first second and third generation Pakistani Bangladeshi and Indian.

Whether you travelled further afield, from the intellectual sectors I don't know, but in general the trouble is more in poor areas and not easy to say racist elements involved or

not. You may have been aware of extremist cells here too. By that I mean fundies, or groups like the EDL or Britain First. They tend to clash once in while.

EDIT: just saw QQ's post.

Malcolm wrote:

Oh, it's pretty easy. In rural America you will run across plenty of white people who have no clue how to deal with black people because their innate goodness has been corrupted by a culture that encourages generational racism.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:08 AM

Title: Re: George Floyd Protests

Content:

Manjushri said:

...

I come from a European country that has a dark history of colonialism, exploitation and slavery. However, I have studied abroad for some years and travelled through most of Europe (and other places around the globe), and I must say that neither in my homeland nor abroad, in the thousands of people that have entered (and left) my life, I have ever met anyone with those views or similar ones. I wonder what makes one expound an incredibly controversial statement like that with such certainty?

justsit said:

Just curious - how much of the time you spent in the US involved discussion of the American civil war and its enduring legacy? Or the Civil Rights movement of the 1960's?

Manjushri said:

I didn't spend much time at the US to be honest, and I may have only standard knowledge or not be aware of the profound complexity of the themes you mentioned in detail, but that's not really the point, is it? I acknowledged from the beginning the history of exploitation and prejudice from colonial powers (and the USA) and their peoples in past times. What I find a bit confusing is the assertion that white people in general are racist, which certainly doesn't conform with my perception or experience which I described above.

Malcolm wrote:

Europeans also have white privilege, man, just look at your countries and their ghettos.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:11 AM

Title: Re: George Floyd Protests

Content:

Manjushri said:

I studied (and therefore lived) in Britain, England to be more precise, for three years. Not once did I come across an instance of racism, nor did I meet individuals with intolerant or xenophobic views. In fact, I was pleasantly surprised to find how welcoming and sympathetic, kind and interested people were towards the others, independent of their skin colour, language or culture. Hence why the post above has taken me aback.

Queequeg said:

I don't know what your exact experience was, but in my experience, when studying abroad, you're in an enlightened bubble. You're not working and interacting on a daily basis with people, and don't often have occasion to meet and interact with regular people. You probably never end up in the marginalized parts of town. The experience you do have outside of the school bubble will be shallow and passing. It's a nice, extended bit of tourism. You don't actually live in those places.

Manjushri said:

Well, perhaps to an extent, but I can tell you that during those three years I held three different jobs, one at a Poundland shop, another at a hospital and another at a Sports Direct shop. As you may guess, all these three workplaces provide plenty of various experiences and allow one to come across all sorts of personalities and social types of all ages. I also befriended people of all strata and visited, dined and slept in homes in the outskirts and "less fancy" parts of the city I lived in.

The only less pleasant experience I had was when walking back home after a night out, me and a couple of passersby had to take refuge in a kebab shop because a fight broke out on the street between two groups of young people. Don't know if it was a "turf brawl" or whatever, but it was an altercation between Middle-Eastern looking young lads that went sour out of the blue.

Malcolm wrote:

Dude, Europe is white privilege central. Merkel knows this, which is why she is such a kind-hearted person, even if her austerity policies are a product of technocratic blindness. And, I've met many racist and anti-Semitic Europeans. Alternative for Germany, the French National Front, Orban's Hungary, etc., all prove this. The E.U. has also failed. You Judy don't know it yet.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:15 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

Europeans also have white privilege, man, just look at your countries and their ghettos. Dude, Europe is white privilege central. Merkel knows this, which is why she is such a kind-hearted person, even if her austerity policies are a product of technocratic blindness.

Manjushri said:

Not really sure what you mean by that or how does that tie into the idea of white people being generally racist. Perhaps you will be kind enough to elaborate?

Malcolm wrote:

Study your own history again, and then factor in the fact that Western Europe has not come to grips with its own racist past. The people of all the former Colonial European powers, England, France, Spain, etc., live in countries that remain bastions of white privilege.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:31 AM

Title: Re: George Floyd Protests

Content:

Manjushri said:

Not really sure what you mean by that or how does that tie into the idea of white people being generally racist. Perhaps you will be kind enough to elaborate?

Malcolm wrote:

Study your own history again, and then factor in the fact that Europe has not come to grips with its own racist past.

Manjushri said:

The history of the Continent has been studied thoroughly and is perfectly acknowledged in my first post, as you saw.

I nonetheless still fail to see how exploitation and colonialism in the past can act as a proof for a supposed general mindset in the world today.

PS: Perhaps you are conflating two arguments? My gripe was from the beginning, I repeat, with the bewildering assertion that "white people in general are racist".

Malcolm wrote:

Western Europeans have been the major exploiter of the world's resources since 1492 and remain so to this day. That is the very definition of privilege. That exploitation is based on a doctrine of white supremacy, and continues to this day as a function of such beliefs. The very laws that protect minorities in Western European dominated countries are proof of that this is so. If systematic racism was not endemic in all Western European dominated countries, these laws would not be needed.

Author: Malcolm
Date: Sunday, May 31st, 2020 at 10:46 AM
Title: Re: George Floyd Protests
Content:

Manjushri said:

Not really sure what you mean by that or how does that tie into the idea of white people being generally racist. Perhaps you will be kind enough to elaborate?

Malcolm wrote:

Study your own history again, and then factor in the fact that Europe has not come to grips with its own racist past.

Manjushri said:

The history of the Continent has been studied thoroughly and is perfectly acknowledged in my first post, as you saw.

I nonetheless still fail to see how exploitation and colonialism in the past can act as a proof for a supposed general mindset in the world today.

PS: Perhaps you are conflating two arguments? My gripe was from the beginning, I repeat, with the bewildering assertion that "white people in general are racist".

Malcolm wrote:

Not all suffering is suffering connected with sensations. Not all racism is connected with thoughts and intentions. Societies can be racist, and to the extent one does not recognize and object to it, one is participating in it.

Objecting to this thesis automatically makes one racist, because the facts are too obvious to refute.

Author: Malcolm
Date: Sunday, May 31st, 2020 at 10:49 AM
Title: Re: George Floyd Protests
Content:

Manjushri said:

The history of the Continent has been studied thoroughly and is perfectly acknowledged in my first post, as you saw.

I nonetheless still fail to see how exploitation and colonialism in the past can act as a proof for a supposed general mindset in the world today.

PS: Perhaps you are conflating two arguments? My gripe was from the beginning, I repeat, with the bewildering assertion that "white people in general are racist".

Malcolm wrote:

Europeans have been the major exploiter of the world's resources since 1492 and remain so to this day. That is the very definition of privilege. That exploitation is based on a doctrine of white supremacy, and still is a function of such beliefs, the very laws to protect minorities in European dominated countries are proof of this. If systematic racism was not endemic in all European dominated countries, these laws would not be needed.

Manjushri said:

I understand what you wrote, I agree with you and think it's revolting. I just simply don't see how that proves the assertion that the generality of white people is racist.

People may live in a privileged country whose actual condition derived from despoiling other nations in the past. People may even live in a country that as of today still drains and exploits other countries by the hands of a greedy, unscrupulous, despicable government that acts behind an apparently innocent façade or through private megacompanies and despotic oligarchs. Still, this in no way says or proves anything concerning the thoughts, views and principles of the actual people that live in the country.

Malcolm wrote:

See my immediate reply.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 11:34 AM

Title: Re: George Floyd Protests

Content:

Manjushri said:

The history of the Continent has been studied thoroughly and is perfectly acknowledged in my first post, as you saw.

I nonetheless still fail to see how exploitation and colonialism in the past can act as a proof for a supposed general mindset in the world today.

PS: Perhaps you are conflating two arguments? My gripe was from the beginning, I repeat, with the bewildering assertion that "white people in general are racist".

Malcolm wrote:

Not all suffering is suffering connected with sensations. Not all racism is connected with thoughts and intentions. Societies can be racist, and to the extent one does not recognize and object to it, one is participating in it.

Objecting to this thesis automatically makes one racist, because the facts are too obvious to refute.

Manjushri said:

Not recognizing and not objecting to racism sure makes one an enabler of it at the very least, quite probably a racist indeed.

But do most white people not recognize and object to racism? The argument still stands, for in no way does one see a generality of white people condoning racism or rejecting it once in sight.

Malcolm wrote:

White people in the US, England, France, Germany, etc., ignore racism they witness everyday.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 12:03 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

These riots, i fear, could have a "backfire" effect. In my city, there are fires everywhere, hotels full of bullet holes, trashed and destroyed restaurants. On the news here, people just came on and said this isnt progressing the cause, and could be having the opposite effect. A lot of business owners around here are very liberal, and they are getting upset all of their stuff is destroyed. Many are black business owners telling people to stop. They just had the chance to re-open their doors, only for destruction.

So, i have the ask, genuinely, how is this progressing the cause? How will destroying businessess, restaurants (many of which are owned by blacks who worked hard to be successful), causing fires in streets, people are injured here, etc. How does this get the police off of anyones back, or keep them from wrongfully killing minorities? Do you think this will backfire and people will say "forget the cause, its not about that now, its just pure destruction"?

Also, does no one care about covid now? These large groups wont help the situation. So, what about that? Do we just ignore the pandemic we are in the middle of? Many people, including the governor of NY, said that going out could equal the death of someone else, so is that irrelevant now?

The black community is already more heavily affected by the virus too, so this cant help that situation.

Malcolm wrote:

These are all valid questions. But I would submit to you that this is happening in every major city in the nation, all at once. This means that this is an explosion of national rage at a racist system. Also, there are millions of people out of work, especially people 18-30, (and unemployment is especially high among minorities right now), who constitute the majority of protestors. Right wing agitators have been stirring shit up everywhere. Of course Barr has tried to paint this as all antifa violence, but that is a lie. That's not to say there has been not been leftist mayhem as well. Most of the looting is done by poor people.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 12:07 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

One of the shootings is deadly.

Saw your post Malcolm, i'll be right back.

Malcolm wrote:

Yes, seven people were shot last night in Louisville as well.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 12:11 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:

One of the shootings is deadly.

Saw your post Malcolm, i'll be right back.

It doesnt feel like there are good intentions out here, just feels like young people turned on by the chaos. When tear gas was thrown earlier, people were running and smiling.

Malcolm wrote:

Rage is rage. When poor whites and blacks rioted together in the 17th century, they passed the first slave laws. Laws shutting down rights to assembly are coming to a neighborhood near you.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 12:12 PM

Title: Re: George Floyd Protests

Content:

Rinchen Samphel said:
One of the shootings is deadly.

Saw your post Malcolm, i'll be right back.

Malcolm wrote:
Yes, seven people were shot last night in Louisville as well.

Rinchen Samphel said:
Was it people shooting each other, or were officers involved? The shootings here did not have cops involved, thank god. If that happens, i think all hell will break loose.

Malcolm wrote:
People shooting others. Not police shootings.

Author: Malcolm
Date: Sunday, May 31st, 2020 at 7:32 PM
Title: Re: George Floyd Protests
Content:

Toenail said:
Europeans are not collectively racist. Racism is the belief that one race is superior to another because of their distinctive features. Prejudice etc is not racism. I am not defending racism or prejudice etc, but to declare guilty a whole group of people - whites or Europeans etc - is wrong. Curb your emotions, Malcolm, and stay overseas with your stirring.

Malcolm wrote:
Like Americans, Western Europeans enjoy the spoils of five hundred years of colonial exploitation. Systematic racism is not an emotion or a feeling of hate, it is the systemic denial of opportunity to minorities. Brexit is racist. Orban's Hungary is racist. The treatment of migrant workers in Spain is racist. The treatment of Turks in Germany...Algerians in a France...migrants in Italy...etc.

Author: Malcolm
Date: Sunday, May 31st, 2020 at 7:34 PM
Title: Re: George Floyd Protests
Content:

Manjushri said:
find it curious that you mentioned the Gypsies which unfortunately are a group of people that you perhaps may not know, but make a conscious effort to detach themselves from the society in which they're inserted and welcomed. I can tell you that in my country, Gypsies receive a very generous social support paycheck, own "businesses" yet have tax exemptions, freely make use of all social benefits and

services as anyone should, yet fail to abide by social standards by behaving in a privileged manner and even discriminating against other people.

Malcolm wrote:

Beautiful example of racism.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 7:37 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Danny said:

Was reading an interesting text about preliminaries and D.I. I took from the commentary that if one completes the preliminaries successfully that in itself is a form of D.I. Since the mind would have been grasped and the natural state will arise and recognized, without need of an introduction. It didn't mention this was in regards to capacity, superior, inferior etc, but still is a gradual approach, still a subtle unification of the two disciplines of maha and Anuyoga. I don't think it is appropriate to discuss the ability to self cut through that subtle condition but.... You know it's there, and would still need the transmission from a guru, so it kind of negates itself. Still interesting commentary. I'm wondering if this is a wrong view, a wrong approach, and am a little perplexed as to why this would be considered authentic introduction to Ati yoga. Is not my understanding, but always interesting concepts of "self liberation" or "self deception". Is a fine line I guess.

Regards

Malcolm wrote:

If you have received introduction, then you have a basis to work with such practices. If you don't, well you don't.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 8:44 PM

Title: Re: George Floyd Protests

Content:

Manjushri said:

find it curious that you mentioned the Gypsies which unfortunately are a group of people that you perhaps may not know, but make a conscious effort to detach themselves from the society in which they're inserted and welcomed. I can tell you that in my country, Gypsies receive a very generous social support paycheck, own "businesses" yet have tax exemptions, freely make use of all social benefits and services as anyone should, yet fail to abide by social standards by behaving in a privileged manner and even discriminating against other people.

Malcolm wrote:
Beautiful example of racism.

Manjushri said:
Explaining why a group of people which has been (and still is) the subject of systematic attempts at integration that unfortunately didn't succeed is racist?

The point is that, despite the governmental and societal willingness to integrate such group, the fact that it failed isn't due to racism. I don't think that it is that hard to grasp.

Malcolm wrote:
Yes, it is. The precise, same arguments have been used in the United States to oppress native Americans and black people. The same arguments are used by the Chinese against Tibetan nomads. Trust me, I have heard Europeans, who would be shocked that they could be any other welcoming and open-minded, hatefully bitch about the Roma for years. And still have not addressed the fact that Western European civilization (in which I include the Anglosphere) has seized an outlandish share of the world's resources for hundreds of years. It has also engaged in brutal oppression and genocides in Asia, Africa, the Americas, etc., for hundreds of years as well. We are a part of it. We need to recognize this fact and own it.

Author: Malcolm
Date: Sunday, May 31st, 2020 at 10:00 PM
Title: Re: George Floyd Protests
Content:

Manjushri said:
I don't know how well are you acquainted with Gypsies, so you may not know, but they are culturally very rich and unique, proud people. Like all people, they can be extremely friendly, fun and joyful. However, their cultural idiosyncrasies unfortunately are bound to clash with some Western values. A very strong patriarchal system, early and forced marriages, unwillingness to allow higher education studies, unwillingness to allow marriages outside their social group, whether forcefully imposed by family or taken as granted as traditional principles with long history, all of these have the tendency to create some friction within the Western societies in which they live in. In many cases this explains their isolationist behavior which is not rooted in racism. Hope this clarified any possible misunderstandings.

Malcolm wrote:
They are nomads. They don't live according to your social rules. Why should they? One of the functions of the Schengen zone was to allow free movement between European nations. Of course, in a pandemic

We have Roma in the US as well, over a million. There is also racism, or antiziganism as it is called, against them here, of course.

<https://www.newsweek.com/tucker-carlson-fox-news-gypsies-trump-immigration-640004>

https://www.mediamatters.org/tucker-carlson/conservative-media-outlets-stoke-fears-gypsies-are-coming-america-and-defecating?redirect_source=/research/2017/07/18/conservative-media-outlets-stoke-fears-gypsies-are-coming-america-and-defecating-streets/217302

Anyway, while there are racist Europeans in all European countries, I've met many, questions of white privilege I generally confine to the old colonial powers because the majority of the wealthy of these nations has been stolen from other places.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:26 PM

Title: Re: George Floyd Protests

Content:

Manjushri said:

I don't know how well are you acquainted with Gypsies, so you may not know, but they are culturally very rich and unique, proud people. Like all people, they can be extremely friendly, fun and joyful. However, their cultural idiosyncrasies unfortunately are bound to clash with some Western values. A very strong patriarchal system, early and forced marriages, unwillingness to allow higher educations studies, unwillingness to allow marriages outside their social group, whether forcefully imposed by family or taken as granted as traditional principles with long history, all of these have the tendency to create some friction within the Western societies in which they live in. In many cases this explains their isolationist behavior which is not rooted in racism. Hope this clarified any possible misunderstandings.

Malcolm wrote:

They are nomads. They don't live according to your rules. Why should they?

Tiago Simões said:

To be fair most modern roma aren't nomadic.

Malcolm wrote:

Yes, I am aware. They are like Tibetan nomads in this respect too. Nomads only live in black tents in the summer. They usually have family ties to settled agricultural communities.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:28 PM

Title: Re: George Floyd Protests

Content:

Tlalok said:

They're not gunning down (as many) black people in the streets, but they're still hideously racist societies.

Malcolm wrote:

They are mainly freaked out about Muslims. Nice play Putin.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:30 PM

Title: Re: George Floyd

Content:

Crazywisdom said:

They might let in pattern evidence.

Malcolm wrote:

Laura Coates (a former federal prosecutor on CNN) opined that pattern evidence is hard to prove in these cases, because the patterns have to match precisely, which is the usual defense of these cops, that pattern evidence can't be shown. She was saying that standard which had to be met was absurdly high in these cases.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:33 PM

Title: Re: George Floyd

Content:

Queequeg said:

You're assuming too much at this point about prior interactions and that a jury would interpret that video the way you do.

Malcolm wrote:

As I said before, it is impossible these two men did not know each other. They worked in the same nightclub.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:34 PM

Title: Re: George Floyd

Content:

DNS said:

<https://www.cnn.com/2020/05/29/us/minneapolis-george-floyd-friday/index.html>

The police officer who cut off the airway to Mr. Floyd is charged with only 3rd degree murder.

I'm not an attorney, but from what I know from studying some law, First Degree is for pre-meditated murder; Second Degree is for voluntary manslaughter; and Third Degree is for involuntary manslaughter like accidents.

It sounds like it should have been Second Degree murder.

Malcolm wrote:

Charges can always be elevated. Often, in this kind of case, this is the easiest charge to get an immediate warrant for.

Crazywisdom said:

This video is one of the worst ever seen. They can get any warrant they want. No judge is going to refuse to sign...

Malcolm wrote:

Maybe, but Laura Coates also made this point.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:45 PM

Title: Re: George Floyd

Content:

Minobu said:

what kind of police force has other officers hanging around and not enforcing the law , and putting a blind eye to murder in broad daylight.

what kinda cops were those that never reported what was happening till iphone coverage comes out..actually still kept their mouths shut.

fire the whole lot and bring in new ones..not going to happen

we got bad cops up here and it's the same deal...

Up here the cops are the only public service that consistently gets away with murder and brutality..

A policeman shot and killed a kid on an empty street car holding a pocket knife....he got like 6 months or something..

I got strangled at 3 AM for walking home ...told that i was not wanted on their streets and i was not even known in police anything..

the guy strangled me cause i did not answer my name fast enough...i woke up the next

day with the full imprint of his hand on my neck.

i'm white and he looked like something out of Bum Fck Alberta ..

Malcolm wrote:

Are you French Canadian? The reason I ask is that one of the most racist books I ever read was Anne of Greene Gables.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 10:53 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Malcolm wrote:

Dorje Legpa is not a rgyal po, he is a ma sang, one of the seven ma sang brothers, not Mongolian at all.

cloudburst said:

Isn't it true that some traditions regard Dorje legpa as an enlightened being, others and a worldly entity? Some Nyingma traditions hold DL to be an enlightened protector, no?

Crazywisdom said:

I like Dorje Legpa as sort of the patron saint of pro gamblers which is what I am now.

Malcolm wrote:

The Ma sang are credited with inventing Pagchen, the "Great Game," a sort of Tibetan version of dominoes, popular in the Dzogchen Community. I played the Boss a couple of times. It was intense. He yelled at me once because he could not read my face, "Don't be indifferent" he said. He liked to win, and when he did not win, he would get very annoyed.

<http://web.archive.org/web/20081205061947/http://www.ssi-austria.at/bagchen-regeln.htm>

<https://www.pagat.com/tile/cdom/bagchen.html>

Author: Malcolm

Date: Sunday, May 31st, 2020 at 11:02 PM

Title: Re: After Recognition of Nature of Mind...

Content:

Fa Dao said:

I've had that for quite a while...was just hoping there might be something more out there and figured if there was you would know about it....

Malcolm wrote:

Eventually I will publish something.

Fa Dao said:

Hopefully sooner rather than later...neither of us is getting any younger, right? Would be nice if you could focus on actual practice texts/commentary related to Vajra Bridge. IMO Semde doesn't have enough in the way of actual practice that leads to Rainbow body and Upadesa is too advanced for most people..myself included. Longde on the other hand strikes a nice balance that most people can get something from it.....

Malcolm wrote:

The Longsal Longde commentary has absolutely everything you need to know in order to practice successfully.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 11:11 PM

Title: Re: George Floyd

Content:

Crazywisdom said:

They might let in pattern evidence.

Malcolm wrote:

Laura Coates (a former federal prosecutor on CNN) opined that pattern evidence is hard to prove in these cases, because the patterns have to match precisely, which is the usual defense of these cops, that pattern evidence can't be shown. She was saying that standard which had to be met was absurdly high in these cases.

Queequeg said:

That's because it has to be a pattern.

The issue is that each situation is unique, and if you're trying to establish that, for instance, a cop has violent tendencies, you have to rule out the possibility that this cop just happens, by chance, to find themselves in violent confrontations over the course of a 20 year career. So for instance, and this is just imaginary for illustrative purposes, in year three of his career, he responds to a domestic violence call and confronts a psychotic man, and using a choke hold to subdue him while grappling. In year 11, he uses a choke hold to get an assailant off a fellow cop. And now something like this. A 20 year career, and we have these three incidents. Is that a pattern? No.

Now, say, he has a stack of complaints against him, of all sorts, of excessive force. Now

we might be getting somewhere, but that evidence might well be limited. Prosecutor might not be allowed to present more than the vaguest evidence because the defendant should be tried for this alleged crime, not his record. Did the cop in this instance, have the intent to murder Mr. Floyd? Its not clear that past incidents will offer any real insight and instead just raise the prejudice against him for his character.

Malice aforethought is really hard to establish for these and a host of reasons.

Practically speaking, each of those prior incidents would basically have to be tried to establish that they fit a pattern applicable here. Its just too tenuous to present to a jury and presents too much possible prejudice.

If this were a civilian defendant, if things are done by the book, such evidence would not be admissible there either. Consider a defendant who has a rap sheet five pages long for a bunch of petty crimes, and then he's accused of felony murder (homicide while committing a separate felony like armed robbery). The prosecutor is going to want to present that record because they want to paint the guy as a bad guy. Is that fair for the defendant? Maybe there's the argument that he could flip that evidence, saying, "I'm a petty thief. I shop lift, and steal car radios. I have a drug problem. I don't do armed robbery." Too much prejudice, and if the judge is fair, they would agree.

Malcolm wrote:

I understand the issue. In most cases the police are granted immunity for what would otherwise be crimes, as long as they are committed in the commission of their duty. Simple example, speeding 100 miles an hour down a highway to respond to a call, accidentally running an old lady off the road. Anyone else would go to jail. Just a day's work for the police.

Last night a cop in NYC flashed the white power sign and sniggered:

Author: Malcolm

Date: Sunday, May 31st, 2020 at 11:18 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

Then there was this, which is being spun by the right wing media as an assault on an innocent white guy...but not so.

It apparently has to be viewed on twitter.

Author: Malcolm

Date: Sunday, May 31st, 2020 at 11:29 PM

Title: Re: George Floyd

Content:
Malcolm wrote:
Has to be seen to be believed:

Author: Malcolm
Date: Sunday, May 31st, 2020 at 11:41 PM
Title: Re: George Floyd
Content:
Malcolm wrote:
Last night a cop in NYC flashed the white power sign and sniggered:

Queequeg said:
That guy needs to be fired, now. But at least he offers confirmation of what people are saying about NYPD.

Malcolm wrote:
You can find several videos of NYC cops flashing white power signs at protestors. Here is another:

In MN, you see this:

A lot of fascists in these crowds.

M

Author: Malcolm
Date: Monday, June 1st, 2020 at 12:28 AM
Title: Re: George Floyd
Content:
Grigoris said:
[101198789_10158246477519793_5261699829431533568_n.jpg](#)

Malcolm wrote:
Correct. All these "moderates" are quoting MLK incorrectly, in exactly the way MLK said that white moderates were the most harmful to civil rights:

First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council-er or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to

justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

http://okra.stanford.edu/transcription/document_images/undecided/630416-019.pdf

Author: Malcolm

Date: Monday, June 1st, 2020 at 12:32 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

<https://slate.com/news-and-politics/2020/05/george-floyd-protests-police-violence.html>:

Police Erupt in Violence Nationwide

The ongoing protests following the killing of George Floyd were caught up in violence again on Saturday, as police all over the country tear-gassed protesters, drove vehicles through crowds, opened fire with nonlethal rounds on journalists or people on their own property, and in at least one instance, pushed over an elderly man who was walking away with a cane. Here are some of the ways law enforcement officers escalated the national unrest.

Author: Malcolm

Date: Monday, June 1st, 2020 at 6:25 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

They are nomads. They don't live according to your social rules. Why should they?

Manjushri said:

I don't don't think I said that they should, at any point at all. I merely referred some reasons why integration has not succeed yet.

I have never been disrespectful to you during this whole conversation and honestly don't see the reason for such bellicose replies and accusations that you have branded me, but I wish you peace and welfare nonetheless.

I hope only that people understand that asserting gross generalizations do not work at any level in problem solving when it comes to such issues. Saying that "white people are generally racist, even if they don't openly display it", in my head sounds similar to the xenophobic discourse of the anti-pluralism bigots that say that "in general all muslims

are fundamentalists or extremists that only appear moderate on the surface". I believe that if the system is to be changed by addressing the issues in public discussion, a different kind of discourse (i.e. more nuanced/balanced), is of the utmost importance.

Malcolm wrote:

I haven't accused you of anything. But I do think you don't see your own privilege and fail to see how as a privileged white person your very position in the world, like mine, depends on a set of economic relations that are racist and exploitative. And the rise of nationalist sentiment in Europe is most definitely racist. That's just a fact.

Author: Malcolm

Date: Monday, June 1st, 2020 at 9:13 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

One of the more tone deaf posts you've made.

http://okra.stanford.edu/transcription/document_images/undecided/630416-019.pdf

Queequeg said:

Letter from a Birmingham Jail - that link to the actual document. Very neat.

One of the greatest documents in US history setting out what it ought to mean to be American.

Dan74 said:

It is a beautiful letter and like all writings it can and does get misapplied and misinterpreted. Sadly it seems, it's become something of a rallying cry of a blowhard with no actual interest in addressing root causes, but plenty of fire for vilifying all who don't dance to the same tune. An automatic response trotted out to anyone who calls for understanding of 'the other side', in the spirit of The Art of War that exhorts us to know our enemy. In the battlefield of ideas, to try to actually understand where 'the other side' is coming from is now seen as a weakness, while slogging some dickhead with a white pride banner in the head, a badge of honour. This is not how wars are won. And not to mention the very basic humanist understanding of the banality of evil and that nothing that is human can possibly be alien to any of us. And when one starts talking about the systemic oppression of groups other than the people of colour, then one truly belongs in the basket of deplorables. It has just become so black-and-white, hasn't it? The battle lines have been drawn, take your place in the trenches and fire!

It appears that the great US of A is hellbent on fighting wars. On drugs, on terrorism, on racism, the martial mentality is too hard to overcome. Identify the enemy and shoot. Works in Rambo movies..

Author: Malcolm

Date: Monday, June 1st, 2020 at 9:22 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

One of the more tone deaf posts you made.

Dan74 said:

It is a beautiful letter and like all writings it can and does get misapplied and misinterpreted. Sadly it seems, it's become something of a rallying cry of a blowhard with no actual interest in addressing root causes, but plenty of fire for vilifying all who don't dance to the same tune. An automatic response trotted out to anyone who calls for understanding of 'the other side', in the spirit of The Art of War that exhorts us to know our enemy. In the battlefield of ideas, to try to actually understand where 'the other side' is coming from is now seen as a weakness, while slogging some dickhead with a white pride banner in the head, a badge of honour. This is not how wars are won. And not to mention the very basic humanist understanding of the banality of evil and that nothing that is human can possibly be alien to any of us. And when one starts talking about the systemic oppression of groups other than the people of colour, then one truly belongs in the basket of deplorables. It has just become so black-and-white, hasn't it? The battle lines have been drawn, take your place in the trenches and fire!

It appears that the great US of A is hellbent on fighting wars. On drugs, on terrorism, on racism, the martial mentality is too hard to overcome. Identify the enemy and shoot. Works in Rambo movies..

And who appointed you the arbiter of tone, Malcolm?

There is one thing that you don't lack and that's a sense of conviction. Like being sure that it was premeditated because 'you had a feeling'. Regardless of your noble motives, disregard for facts makes one a zealot. And zealotry is not going to bring about a healing of your divided community.

Malcolm wrote:

I never said that Floyd's murder was premeditated. I said that it is impossible the two men did not know each other. So, you ought to get your facts straight.

Author: Malcolm

Date: Monday, June 1st, 2020 at 9:35 PM

Title: Re: George Floyd

Content:

Queequeg said:

Dan, yeah. There's just so much wrong with your comments even as I get your overall point.

I really don't think you (in Europe/Aus) can ever really understand what is happening here if you have not lived here and breathed it.

Malcolm wrote:

The “why can’t we all just get along” refrain is pretty weak.

The police have been initiating violence against peaceful protestors for a week.

Author: Malcolm

Date: Monday, June 1st, 2020 at 10:24 PM

Title: Re: George Floyd

Content:

Queequeg said:

Dan, yeah. There's just so much wrong with your comments even as I get your overall point.

I really don't think you (in Europe/Aus) can ever really understand what is happening here if you have not lived here and breathed it.

Malcolm wrote:

The “why can’t we all just get along” refrain is pretty weak.

Dan74 said:

If that's all that's all you reduce it to, then it is. Kinda self-confirming reasoning like all strawmen.

Malcolm wrote:

Its the white moderate response King was talking about.

Dan74 said:

Dig into your own privilege as a well-educated middle-class urbanite, dig into your assumptions, look around. The proletariat is on the other side. How did that happen?

Malcolm wrote:

Dan, one, I am not an urbanite. I live in the country, surrounded by cornfields, in the poorest county in Massachusetts amid failed farms, which are a result of GOP changes in the 1970's to Roosevelt-era farm policies. Two, as a white person living in America, I understand my privilege far better than you.

Dan74 said:

The tragic thing for me to see is not just the brutality by the so-called law enforcement, but that rather than directing the anger at those who foster and fan the divisions in your society between all the oppressed communities, whether due to colour, geography, bank account or profession, people are still fighting each other, rather than uniting and changing the system that exploits them, treats them like commodity and sows

poisonous hatred between them.

Malcolm wrote:

Well, that is why we are trying get the GOP out of power, because they have become the party of racial hatred and fear, led by a racist president and a cabinet of racist white men. And in fact, these protests are not all blacks. There are equal numbers of young whites, blacks, and latinos protesting, and bravely suffering violent provocations and attacks by the police. It is not the protestors who started the violence in Minneapolis, it was the police. Here is an eyewitness account by a member of the Minneapolis City Council: In Minneapolis, businesses have been burned and looted and the National Guard has been called in to help restore order. But a member of the City Council, Jeremiah Ellison, summed up the situation this way: The police started it.

“No one was looting anything in the first night of this protest, no one was lighting anything on fire on the first night of this protest, and yet the response from the police was incredibly brutal,” he said. “The original provocation to street violence was from our officers.”

On the day after Mr. Floyd died, Mr. Ellison gathered with others at the site where Mr. Floyd was detained and walked with them to a nearby police precinct, he said. The crowd was relatively peaceful, he said, but the officers sprayed tear gas. Once the marchers reached the precinct, tensions grew, but in Mr. Ellison’s view the police overreacted.

“One of the city’s employees has just murdered someone in the most brutal fashion,” he said, “and for you to then pretend like you’re the victim and you’re under siege, to fire mace and tear gas and rubber bullets in response to water bottles being thrown — you have at that point 100 percent antagonized the situation.”

And we have seen this in city after city, where the police attack peaceful protestors, and then of course you have seen the aftermath of the violence. Combine this with a inept pandemic response by an incompetent, racist president, throwing millions of out of work, and you have a lot of people who do not know where their next check is going to come from. But all the GOP gives a shit about is making sure that capitalists who exploit people for wages have their property protected.

What you don't understand is that Trump removed dissent decrees imposed by the Holder Justice department all over the country. This is why the police love Trump. He caters to their worst instincts.

<https://www.nytimes.com/2020/05/29/us/politics/justice-department-civil-rights-george-floyd.html>

<https://www.nytimes.com/2020/05/31/us/police-tactics-floyd-protests.html?action=click&module=Spotlight&pgtype=Homepage>

Author: Malcolm
Date: Monday, June 1st, 2020 at 10:26 PM
Title: Re: George Floyd
Content:

tkp67 said:
sad state of affairs

Malcolm wrote:
No evidence that these people breaking the window are "Antifa." Sorry, this is just a bunch of right-wing bullshit.

Author: Malcolm
Date: Tuesday, June 2nd, 2020 at 1:01 AM
Title: Re: George Floyd
Content:

tkp67 said:
sad state of affairs

Malcolm wrote:
No evidence that these people breaking the window are "Antifa." Sorry, this is just a bunch of right-wing bullshit.

tkp67 said:
Who said they are antifa?

Malcolm wrote:
Did you actually read the retweet you posted?

"Protestors begging Antifa to stop. Their protests have been hijacked."

Author: Malcolm
Date: Tuesday, June 2nd, 2020 at 1:04 AM
Title: Re: George Floyd
Content:

Bundokji said:
I try to refrain from commenting on the riots in the US due to my lack of knowledge of how bad or legitimate racial tension in the US is. However, the
It is not easy to understand how the death of George Floyd ignited all this chaos! What would have happened if he did not die? another normal day i guess?

Malcolm wrote:

Well, when there is a drought, all it takes is a spark to start a prairie fire.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 1:24 AM

Title: Re: George Floyd

Content:

Queequeg said:

If you knew this place, then this would be easy to understand.

If it was not Mr. Floyd, it would have been another black man killed by the police in some depraved way and caught on film. Maybe next week, or next month, or next year. This is why this is so outrageous. This is why people are so angry. Because we can be 100% certain that some black man will be killed by police officers acting without regard for him as a human being in the near future. This is daily life in America.

Bundokji said:

As you said, i don't know, so if you are a US citizen, you are a more reliable source of information than myself.

But i still think that if racism is so systematic in the US, surely there have been other reported incidents. I am trying to think of other contributing factors. Just earlier today, i read on the BBC how the streets are filled with protestors after weeks of lockdown. It occurred to me that possibly lockdown stress might have had an influence on people's behavior this time, among other things.

Malcolm wrote:

Yes, it means that people have free time to make known their grievances, when at other times, they could not get time off of work to hit the streets. Can you imagine going to your boss at Taco Bell or Walmart and saying, "I need tomorrow off to protest another murder of a black person by a member of the police"? Your boss would laugh in your face and tell you that you have a choice, report to work or be fired. This happens with voting too. People are forced to choose between working and voting all the time in the US, not to mention to systematic voter suppression, which even Trump admits is so effective that without it no Republican would ever hold office in the US again:

"The things they had in there were crazy. They had things, levels of voting that if you'd ever agreed to it, you'd never have a Republican elected in this country again."

Donald Trump, March 30th, 2020, Fox and Friends interview.

And this has been going on for 40 years, and more:

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 1:57 AM

Title: Re: George Floyd

Content:

clw_uk said:

Antifa and white supremacists are both equally awful. Anyone caught rioting, be they left wing or right wing, should be arrested and prosecuted.

Malcolm wrote:

Definitely not. Antifa saved your ass in WWII. Without Antifa, you'd be speaking German.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 2:52 AM

Title: Re: George Floyd

Content:

clw_uk said:

Antifa and white supremacists are both equally awful.

Queequeg said:

No they are not.

clw_uk said:

Yes, they are. It's even worse with antifa because it sounds like a positive thing, Anti-Fascism. Of course, it ends in hell just the same when you are of an authoritarian and totalitarian mindset and are judge, jury an executioner all in one at the same time. It then becomes easy to simply label an enemy as "fascist". Once you have done that, it becomes acceptable to crush them. It's why a Tory like me has had rape and death threats from antifa in the past. It's even in the history. Antifa in the Weimar Republic spent a lot of its time fighting the Iron Front who, unsurprisingly, they classed as "fascist".

Malcolm wrote:

Antifaschistische Aktion came into being in July, 1932. Six months later, during the Machtergreifung when the Nazis took power, the Iron Front, Antifaschistische Aktion, etc. all went underground. Antifaschistische Aktion spent most of its time fighting Nazis.

In any case, the KDP had its shots called by Moscow, and if you accept Dan's thesis that success against the Nazis was a result of the Red Army defeating Hitler on the Eastern front, you still would be speaking German if it was not for Antifa.

The American Antifa is generally anarchist in orientation, not Stalinist, like the KDP prior to WWII. It is not the same organization as Antifaschistische Aktion, even though they may have borrowed the flag. Antifa in the US have also borrowed the three arrows logo of the Iron Front.

I don't know about Antifa in Britain, but in the US, they played a significant role in fighting the Alt-right and protecting people during Charlottesville:

CORNEL WEST: The anti-fascists, and then, crucial, the anarchists, because they saved

our lives, actually. We would have been completely crushed, and I'll never forget that. Meaning what? Meaning that you had the police holding back, on the one hand, so we couldn't even get arrested. We were there to get arrested. We couldn't get arrested, because the police had pulled back, and just allowing fellow citizens to go at each other, you see, and with all of the consequences that would follow therefrom.

So, in that sense, you know, I think what we're really seeing, though, Sister Amy, is the American empire in decay, with the rule of big money, with massive militarism, facilitated by the scapegoating of the most vulnerable, of immigrants, Muslims, Jews, Arabs, gay, lesbians, trans and bisexuals, and black folk. The white supremacy was so intense. I've never seen that kind of hatred in my life. We stood there, and nine units went by, and looking right in our eyes. And they're cussing me out, and so forth and so on. They're lucky I didn't lose my holy ghost, to tell you the truth, because I wanted to start swinging myself. I'm a Christian, but not a pacifist, you know. But I held back. But that kind of hatred—but that is just the theater. It's big money. It's big military. And it's the way in which this capitalist civilization is leading us toward unbelievable darkness and bleakness. And the beautiful thing is the fightback. It was a beautiful thing to see all the people coming back. But they had more fascists than anarchists, more fascists than fightback.

https://www.democracynow.org/2017/8/14/cornel_west_rev_toni_blackmon_clergy

There is also a tendency to conflate Black Bloc with Antifa. Black Bloc is a protest strategy, not an ideology. They are not the same. Right now, Antifa has become the Right's boogiemán. It is nonsense of course. These days, any time there is looting or property damage as a consequence of a riot caused by police violence, the instinct of the Right is immediately label this as Antifa violence. That is nonsense, for example the retweet that was posted from a Trump cultist above.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 2:55 AM

Title: Re: George Floyd

Content:

Toenail said:

Malcolm, the situation of blacks in the US is different than the situation of turks in Germany. Please, you are over simplifying things. I am sympathizing much with black people in America, especially the disadvantaged and also I am seeing systemic racism, with appointed judges etc. The situation in Germany is different. You'd better think more differentiated and rational. You are emotional. Emotions are bad masters, that's why we meditate.

Malcolm wrote:

The historical conditions that led to the presence of Turkish workers in Germany (worker deficits in a burgeoning industrial economy, and so on) are different. But I know Turkish people from Germany, and they do complain about being treated as second class citizens by white Germans. And, son, I am not emotional. I am clear. Got it?

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 3:12 AM

Title: Re: George Floyd

Content:

clw_uk said:

That doesn't answer my question. If the leftist person subscribes to socialism, marxist communism, ancom or any other purely anti-capitalist ideology which aims to supplant capitalism with some form of post-capitalist economic system then yes, they are totalitarians.

Malcolm wrote:

Yup, it always boils down to money and class preservation, the planet be damned. Market economies do not have to be "capitalist."

Capitalism is not merely an economic system; it is also a system of power relations which depend on owners of capital having more power than those who are forced to sell their labor well below market value. That power is backed up by the State, which according to Conservative ideology, should do nothing more than provide security for markets, property, and national borders (read Nozick's "State, Anarchy, and Utopia" for a detailed intellectual blueprint for how this all works), but little or nothing in terms of environmental, health, and social protection, with the wan hope that the all-knowing market will sort it all out.

clw_uk said:

However even then, at least in the UK, Conservatives don't go around bashing leftists.

Malcolm wrote:

Oh dude, get real. You most certainly do. For example:

I used to be a Communist for 10 years before I did a complete 180 and adopted a near Thatcherite outlook, so i've seen vitriol from both sides aimed at me for different reasons. The worst i've ever experienced has come from socialists/communists/antifa types. In fact its from my time moving in communist movements as to why im so anti-antifa now. I know how they think. I know that for them the ends will always justify the means, and I know how easily it is for them to completely "other" someone else. To class them as "the enemy", as "the fascist" that needs to be destroyed, when in reality the person just thinks differently to them.

Donald Trump is a fascist. He needs to go. His followers are fascists. They need to be shutdown. Hard.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 3:33 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Where do you stand when antifa classes conservatives as fascist?

Malcolm wrote:

Well, since you like to cite historical examples, in the 1930's, Conservatives in Britain were largely supportive of fascism in Europe, until they finally understood that Hitler was bent on invading England.

After the war, conservatives founded groups such as Chesterton's League of Empire Loyalists. The remnants of Chesterton's so-called League of Empire Loyalists, a group whose members were predominantly Tories (formed in 1954) eventually merged with British National Party to form the National Front.

Then there is the Monday Club.

So the answer to your question is that with respect to Conservatives, they may not be fascists necessarily, but there sure are a lot of fellow travelers on the right these days ({Putin lovers, etc.}), just as there were in Conservative circles in the 1930's. If you have not read it, you need to read "Fellow Travellers of the Right: British Enthusiasts for Naz Germany, 1933-9" where we find out extent to which Conservatives in England were sympathetic to fascism (but only on the Continent, of course):

<https://www.amazon.com/Fellow-Travellers-Right-Enthusiasts-Paperbacks/dp/0192851160>.

So, there is a lot of justification for the charge that conservatives often sympathize with fascists.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 3:38 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Malcolm

Yup, it always boils down to money and class preservation, the planet be damned. Market economies do not have to be "capitalist."

Of course not. A barter system is a market economy. An inferior market economy.

Malcolm wrote:

That is not the only option.

Ceisiwr said:

Yeah, i got out of this cult a long time ago. In the UK, no one is "forced to sell their labour

well below market value".

Malcolm wrote:

Oh they definitely are. It is even worse here in the US.

Ceisiwr said:

Are you going to trot out the pathetic labour theory of value for us now?

Malcolm wrote:

You mean the one codified and advanced by Adam Smith? No, there are more modern ways of understanding the complexities of labor's relation to capital and markets, etc. I am not a Marxist, not by any stretch. Marx is outdated, 19th century pseudo-science.

Ceisiwr said:

Also, Trump, whatever his faults, is not a Fascist. Even if he were, he can't do anything about it due to your constitution.

Malcolm wrote:

He most certainly is. The American Constitution is hanging on by a thread. Four more years of that guy, there won't be a constitution.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 3:58 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

We can already see above from Malcolm how easily it descends into "I dislike this persons politics, therefore they are fascist. This means i am justified in crushing them".

People have no right to suppress the human rights of another human being, even if their politics is distasteful. Of course, given what i've seen, i doubt many of you here would agree with troublesome concepts such as negative human rights. If you do agree then you should be anti-antifa.

Malcolm wrote:

I have no interest in crushing anyone. But there used to be time in this country when someone who even breathed far-right ideologies would be shutdown hard by everyone. Trump's rhetoric has unleashed them. And now the racists and fascists feel very emboldened. And Trump is advocating for intensified police brutality: "It's a movement, and if you don't put it down, it will get worse and worse..." Donald Trump, June 1st, 2020. <https://www.nytimes.com/2020/06/01/us/politics/trump-governors.html> Basically, the president has declared war on the people.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:10 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

So do explain how a worker is forced to sell his labour below market value. The price of labour is determined by the market forces of supply and demand.

Malcolm wrote:

No, this is false.

<https://www.businessinsider.com/supply-and-demand-model-of-labour-markets-is-fundamentally-broken-2018-6>

<https://www.businessinsider.com/category/inequality-in-britain>

<https://www.bloomberg.com/view/articles/2018-04-05/supply-and-demand-does-a-poor-job-of-explaining-depressed-wages>

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:14 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Once again a poor example. True, to be a conservative is to not want things to change. Naturally this can mean an opposition to demographic change. Such opposition isn't inherently Fascist. Of course some go even further and fully switch to being Fascist.

Malcolm wrote:

Yeah, it pretty much is. Opposition to demographic change is predicated on nationalism. Nationalism is fascism. Period.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:15 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

So do explain how a worker is forced to sell his labour below market value. The price of labour is determined by the market forces of supply and demand.

Malcolm wrote:

No, this is false.

<https://www.businessinsider.com/supply-and-demand-model-of-labour-markets-is-fundamentally-broken-2018-6>

<https://www.businessinsider.com/category/inequality-in-britain>

<https://www.bloomberg.com/view/articles/2018-04-05/supply-and-demand-does-a-poor-job-of-explaining-depressed-wages>

Ceisiwr said:

That does not show that workers are paid less than their market value.

Malcolm wrote:

Yes. actually it does.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:17 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Are we Theravadins then justified in burning all of your sutras, defrocking all of the Mahayana and Vajrayana monks and nuns, closing all of your monasteries and enforcing the teaching of The Way of the Elders as being the only acceptable form of Buddhism?

Malcolm wrote:

You already did that. Shri Lanka, Burma, Thailand, Cambodia, etc.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:18 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Once again a poor example. True, to be a conservative is to not want things to change. Naturally this can mean an opposition to demographic change. Such opposition isn't inherently Fascist. Of course some go even further and fully switch to being Fascist.

Malcolm wrote:

Yeah, it pretty much is. Opposition to demographic change is predicated on nationalism. Nationalism is fascism. Period.

Ceisiwr said:

Nationalism and Fascism are not the same thing, unless the SNP are Fascist now?

Malcolm wrote:

There is only a Scottish National Party because Scotland is a occupied country. My ancestors were pushed off our land during the Clearings. British racism towards Highland Scots is an old history.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:22 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Nationalism and Fascism are not the same thing, unless the SNP are Fascist now?

Malcolm wrote:

There is only a Scottish National Party because Scotland is a occupied country. My ancestors were pushed off our land during the Clearings.

Ceisiwr said:

So, not all forms of Nationalism are Fascist.

Malcolm wrote:

SNP is not a nationalist party, per se. They have the name "national" because they are an independence party. The Scots are all communists, or didn't you get that memo?

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:24 AM

Title: Re: George Floyd

Content:

Dan74 said:

Ceisiwr, I do agree with you characterisation of many on the Left as intolerant and too quick to adopt "with us or against us" and abuse labels like racist and fascist (in the English-speaking world).

Your going on about Socialism as totalitarian doesn't really make sense to me. Germany had a number of socialist Chancellors, like Willie Brandt and Sweden had Olaf Palme. Socialism essentially prioritises workers owning the means of production and can be implemented in a variety of way, most of which don't need to resort to totalitarianism or even a big government. So for instance, workers owning shares of the factory they work at and actually receiving dividends. Increases productivity and empowers the workers

to actually make decisions. Public companies, Unions, etc are hallmarks of Socialism, why mix it with totalitarianism?

Ceisiwr said:

That is social-democracy, which is managed and regulated capitalism. That is not socialism, which aims to replace capitalism.

Malcolm wrote:

Capitalism needs to be replaced. It has been destroying the planet and its people since 1492.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:26 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Yes. actually it does.

No, it shows that there is a gap between productivity and wages. Wages themselves are still set by the market forces of supply and demand. Productivity increases can lead to higher wages than can rise above the market price, but the base wage itself is set by supply and demand. Your tweet does not show that workers in the US are paid less than market value.

Malcolm wrote:

You clearly did not read any of the articles, but focused instead on the tweet.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:28 AM

Title: Re: George Floyd

Content:

Dan74 said:

Ceisiwr, I do agree with your characterisation of many on the Left as intolerant and too quick to adopt "with us or against us" and abuse labels like racist and fascist (in the English-speaking world).

Your going on about Socialism as totalitarian doesn't really make sense to me. Germany had a number of socialist Chancellors, like Willie Brandt and Sweden had Olaf Palme. Socialism essentially prioritises workers owning the means of production and can be implemented in a variety of ways, most of which don't need to resort to totalitarianism or even a big government. So for instance, workers owning shares of the factory they work at and actually receiving dividends. Increases productivity and empowers the workers to actually make decisions. Public companies, Unions, etc are hallmarks of Socialism, why mix it with totalitarianism?

You can see the current form of capitalism fail in so many ways, from the destruction of

the environment, to boom-bust cycles, to the race to the bottom on taxes. Any clear-thinking person must see that a change is desperately needed.

Ceisiwr said:

Many of the former socialist countries had appalling environmental records. Short of anprim I don't see how replacing capitalism with an inferior economic system will help the environment.

Malcolm wrote:

Yes, this is true, because they were in a world economy dominated by capitalism and they felt they needed to hasten their industrial development to catch up. For example, China. India, while not a communist country, also has willingly damaged its environment in order to keep up in the world Capitalist economy. Capitalism is destroying our environment.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:29 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

No, it shows that there is a gap between productivity and wages. Wages themselves are still set by the market forces of supply and demand. Productivity increases can lead to higher wages than can rise above the market price, but the base wage itself is set by supply and demand. Your tweet does not show that workers in the US are paid less than market value.

Malcolm wrote:

You clearly did not read any of the articles, but focused instead on the tweet.

Ceisiwr said:

I don't need to read it. I'm well aware of the productivity gap in the US and elsewhere.

Malcolm wrote:

well, go back to DWT, dude, because if you can't spend give 5 minutes to reading an article that deconstructs your thesis, what is the point of talking to you?

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:35 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

I don't need to read it. I'm well aware of the productivity gap in the US and elsewhere.

Malcolm wrote:

well, go back to DWT, dude, because if you can't spend five minutes reading an article that deconstructs your thesis, what is the point of talking to you?

Ceisiwr said:

I already countered your nonsense. The wages are still set by supply and demand. Issues with productivity and pay do not change that fact.

Malcolm wrote:

No, actually all you did was make an assertion that you have countered my assertion, which means you haven't shown anything.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:37 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

Many of the former socialist countries had appalling environmental records. Short of anprim I don't see how replacing capitalism with an inferior economic system will help the environment.

Malcolm wrote:

Yes, this is true, because they were in a world economy dominated by capitalism and they felt they needed to hasten their industrial development to catch up. For example, China. India, while not a communist country, also has willingly damaged its environment in order to keep up in the world Capitalist economy. Capitalism is destroying our environment.

Ceisiwr said:

Lmao! Spoken like a true ideologue. Even when socialism fails, its really capitalism's fault.

Malcolm wrote:

No, Marxist-Leninism in the USSR failed all by itself. But the conditions for its failure were predicated on the fact that it was competing in a Capitalist system as a state capitalist entity. China has not failed in this way, despite a similar ideology, because they got a hand up from Nixon, and then a neoliberal boost from Clinton.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 4:40 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

That doesn't answer my question. If the leftist person subscribes to socialism, marxist communism, ancom or any other purely anti-capitalist ideology which aims to supplant capitalism with some form of post-capitalist economic system then yes, they are totalitarians.

Grigoris said:

Nope, that is just BS.

Ceisiwr said:

Do explain how replacing liberal democracy and capitalism, the two most wonderful of systems, is not totalitarian?

Malcolm wrote:

Liberal democracy is just fine. Its utility has been severely damaged by irrational conservative policies like austerity.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 5:04 AM

Title: Re: After Recognition of Nature of Mind...

Content:

cloudburst said:

Isn't it true that some traditions regard Dorje legpa as an enlightened being, others as a worldly entity? Some Nyingma traditions hold DL to be an enlightened protector, no?

Malcolm wrote:

Dorleg is a wisdom protector. Beyond samsara.

cloudburst said:

This is a surprising answer, not what I expected at all.

Most sources seem to indicate he is a worldly protector, even Terma sources.

Like other important Nyingma protectors, there is a wealth of treasure literature on Dorje Lekpa's (Skt. Vajra Sadhu) origins and characteristics, much of it contradictory. However, the following essay will attempt to collate the various myths of Dorje Lekpa, based on the terma sources quoted in the 1734 "Biographies of the Ocean of Oath-Bound Protectors," written by Lelung Zhepe Dorje (1697-1740).

He definitely seems to have the form/proportions/ traditional iconography of a gyalpo

is it the Karma Kagyu who regard him as a worldly protector? Do you know anything

about what I am talking about?

Malcolm wrote:

He is not a rgyalpo. Sometimes he is referred to as the king of the bstan, like in this passage a terma tantra of four armed Mahakala:

Emanation of Padma Heruka,
the king of the Tsan with magic power,
the one who divided heaven and earth in the west,
the empowerment is conferred upon Vajrasadhu.

Lhalhung describes him as having three aspects, jñāna Vajrasadhu in the presence of Vairocana in Akaniṣṭha; samaya Vajrasadhu in the presences of Vajrapani on Potala; and "puruṣa Vajrasadhu in Tibet, etc.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 5:06 AM

Title: Re: After Recognition of Nature of Mind...

Content:

Crazywisdom said:

I like Dorje Legpa as sort of the patron saint of pro gamblers which is what I am now.

Malcolm wrote:

The Ma sang are credited with inventing Pagchen, the "Great Game," a sort of Tibetan version of dominoes, popular in the Dzogchen Community. I played the Boss a couple of times. It was intense. He yelled at me once because he could not read my face, "Don't be indifferent" he said. He liked to win, and when he did not win, he would get very annoyed.

<http://web.archive.org/web/20081205061947/http://www.ssi-austria.at/bagchen-regeln.htm>

<https://www.pagat.com/tile/cdom/bagchen.html>

Crazywisdom said:

Sounds fun. Do you wager in this game? I am partial to Texas Holdem.

Malcolm wrote:

Yes, it is fun to play (about as fun as watching paint dry to watch). And yes, it is a gambling game and to win, requires skill.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 5:24 AM

Title: Re: George Floyd

Content:

Ceisiwr said:

It failed because the system collapsed under the weight of its own inefficiencies. The USSR, as with all Communist states, saw growth in the initial years due to extensive growth. Eventually, however, there are only so many new factories you can build. What led to its eventual demise was its inability to develop intensive growth. That, as well as the stifling political climate and other inadequacies of the planned economy led to its downfall. Even if the USSR was not competing with the West it still would have faced these problems, for they are inherent flaws.

Malcolm wrote:

Were it not for the fact that it was competing with the West, it would have lasted considerably longer. For example, the reason why Earl Butz changed our agricultural system in the early 70's was to make our wheat so cheap that formerly competitive Soviet wheat could not find a market. Of course, it also destroyed the small dairy industry in the US at the same time, but who cares right? By these and other means, the US drove the economy of the USSR under. We simply wielded greater economic power than they did. That, combined with a corrupt government, did them in. China, which had largely the same kind of government, saw the writing on the wall, and decided that the best way forward was to have an authoritarian state combined with a limited market economy, which is what they have now. Consumerism to keep the masses distracted and unable to address the corruption which is at all levels of Chinese governance, from top to bottom. So it is not as simple as saying Marxist-Leninism failed because of its inherent flaws. China is a Marxist-Leninist state, and it has not failed yet.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 5:37 AM

Title: Re: Abhidharmakosabhasya Book Club

Content:

Grigoris said:

So how are we going to structure this?

Malcolm wrote:

I would start with the dhātu chapter.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:04 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

<https://gizmodo.com/report-over-100-militant-groups-have-been-promoting-se-1843051231>

Unknown said:

The report suggests this isn't just casual dabbling in violent fantasies. The groups have uploaded CIA handbooks, military manuals, and the bomb assembly manual "The Anarchist Cookbook." One 133-page-plus planning document reviewed by the TTP reportedly identifies strongholds like "national guard depots, police stations, and factories that produce munitions" as "very solid targets" and proposes taking out rail lines and ports to "sabotage shipments." The TTP found that one Arkansas fan of several boogaloo pages was arrested earlier this month after allegedly livestreaming a hunt to kill a police officer on Facebook Live.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:13 AM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:38 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

The police just attacked peaceful protestors with batons, shields, flash bangs, and gas outside the White House on National TV.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:43 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Now attacking crowd with rubber bullets and mounted police as well as gas.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:46 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Now trump is talking about how he is going to keep peaceful protestors safe at the same time he is attacking peaceful protesters with police.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:51 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Now trump is threatening to violate the posse comitatus act.

https://en.m.wikipedia.org/wiki/Posse_Comitatus_Act

Trump is making his fascist move.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 8:09 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Now trump is threatening to violate the posse comitatus act.

https://en.m.wikipedia.org/wiki/Posse_Comitatus_Act

Trump is making his fascist move.

PeterC said:

The insurrection act of 1807 provides a pretty big loophole, and has been used in recent history.

But yes, troops on the street isn't going to help him in November.

Malcolm wrote:

Yes, it does, but that depends on state government failure. He is using this to bypass state governments.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 8:50 AM

Title: Re: George Floyd

Content:

tkp67 said:

It might be note worthy that all regions have local accessible public access radio available over the internet.

I tuned into a public broadcast in Minnesota the other day that gave priority to local black leaders who were informed, educated with reasonable and poignant explanations with suggestion for reform.

When you hear the minds of the community directly without the bias of mass media it puts them so much closer and the pollution of media agenda further away.

tl:dr of the last broadcast was that over policing of minorities is an centuries old income stream. If we look to the militarization of the police it looks like tax dollars get put into the military for plundering and then decommissioned military equipment is resold to

the police at a premium through gains from forfeitures.

The govt has quite the hustle. Same as it ever was, reminds me of when I was working IT in the aerospace industry.

Malcolm wrote:

Yes, and then there is the privatized prison scam. I've been watching the mind of the country for a week now. And the people are pissed. The only media putting a spin on things is the trump controlled state media, aka Fox News.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 9:15 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Neofascist in spades. What he says is a complete lie.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 10:24 AM

Title: Re: George Floyd

Content:

PeterC said:

https://twitter.com/bad_takes/status/1267594813710446593

He had the church site cleared of protestors with tear gas and rubber bullets before he went there for this peculiar photo-op with a bible.

Malcolm wrote:

Yup, it was awful. He had the protesters cleared at the same time he was telling the country he was protecting the protesters. The church thing was something.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:47 PM

Title: Re: George Floyd

Content:

tobes said:

Thanks for taking the time here Peter C. There is virtually nothing here that I disagree with. I'll take an insider's perspective on the relation between these race riots and the recent polarization of political views over mine (which is not only very distant, but also very uninformed) - it looks very connected from here, but perhaps that is a false perception.

I suppose I have inferred this because it seems like every particular issue is playing out in exactly the same intractable way. i.e. even 'should we go into lockdown or not?' basically followed this tribal logic.

Be clear though, I am not suggesting that two opposing sides are normatively or morally equal - in this case for example, I think the moral-political balance falls almost entirely on the side of the protesters. It is more a question of: 'how do we stop this slide into complete breakdown, with all of the consequences that will follow?'

Don't Americans need to be really thinking about this question? It seems like everyone has more or less given up; it's a fait accompli. The cookies will fall where they fall, blood will flow where it flows. Am I being too pessimistic here? What's the way out that doesn't involve the complete destruction of the other?

Dan74 said:

FWIW, I have a very similar impression. The entrenched partisanship, the striking dearth of civic discourse and the seeming absence of a common project..

Manjushri said:

Me too. It would make one hopeful to witness a bit more awareness of the potential catastrophe that may befall the community and country as a whole, based on the lack of dialogue and extreme antagonism between the two sides, without any compassion for the additional innocents dragged in the process, without any seeming attempt of resolution that lacks the risk of falling into full-scale bloodshed. It really is heart-breaking to see a community divided with a bottomless pit separating the two sides and the threat of blind and ruthless violence that takes over guilty and innocent indiscriminately.

Malcolm wrote:

All this "community divided" hand wringing is nonsense. There is a fascist in the White House, and if one does not see this one is either blind or one is complicit.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 6:53 PM

Title: Re: George Floyd

Content:

Wayfarer said:

I can't help but think that the US riots will be exploited by the Orange Emperor. You can see he's itching to declare martial law and start shooting with real bullets. I don't think he'll be allowed to do it, but the longer the riots go on, the more mileage he will get on a 'tough on criminals' act that plays to the fears and insecurities of the electorate. It would be a vastly different matter if all the protests were peaceful, but the vision of stores being ransacked and people running off into the night with stolen goods only plays into the Law & Order storyline.

Malcolm wrote:

The protests were peaceful, until the police start attacking protesters on the first night. They've been peaceful everyday, and the police have violently attacked civilians everyday.

The looting, while regrettable, is totally understandable, and on balance, isn't that big a deal.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 7:09 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Grigoris said:

Yes, I am interested.

When do we start?

jake said:

I will commit to reading up to the start of Chapter 1 (pg. 54 book, 122 pdf) of the Pruden translation by 14th Sunday.

Grigoris said:

The introduction is 60 pages and seems to just be an outline of the content. Is it worth the effort? Personally I think we should dive into the text. Maybe take Malcolm's advice or start from page 1 of the actual text?

Malcolm wrote:

The intro provides historical material mainly. Better to dive in.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 7:16 PM

Title: Re: George Floyd

Content:

PeterC said:

https://twitter.com/bad_takes/status/1267594813710446593

He had the church site cleared of protestors with tear gas and rubber bullets before he went there for this peculiar photo-op with a bible.

Malcolm wrote:

Yup, it was awful. He had the protestors cleared at the same time he was telling the country he was protecting the protestors. The church thing was something.

Minobu said:

no friggin way...thats wack .

can't be..if it is really not some bull shit...he can't possibly come back from something like that...if ain't true...this gives his people more ammo...

now show me please where he really had the place lit up with rubber bullets to clear out what exactly a church...what was in the church...
i;m friggin dreaming man its a nightmare..

Malcolm wrote:

The church had a fire in the basement The night before. It is directly across from Lafayette park.

Protesters Dispersed With Tear Gas So Trump Could Pose at Church

<https://www.nytimes.com/2020/06/01/us/politics/trump-st-johns-church-bible.html>

Minobu said:

WASHINGTON — People who gathered outside the White House to protest police brutality spent Monday waving signs and screaming for justice. They watched as police officers and National Guard units flooded Lafayette Square, delivering on a threat made by President Trump. And just before the city's 7 p.m. curfew went into effect, they were hit with flash-bang explosions and doused with tear gas.

It was because the president, who spent part of the weekend in a secure bunker as protests roiled, wanted to have his picture taken holding a Bible at a battered church just beyond the gates.

That church, St. John's — the so-called Church of the Presidents because every one since James Madison has attended — had been briefly set ablaze as the protests devolved on Sunday evening. After Mr. Trump's aides spent much of Monday expressing outrage over the burning of a place of worship, Hope Hicks, a presidential adviser, eventually hatched a plan with others at the White House to have the president walk over to the building, according to an official familiar with the events.

As Mr. Trump delivered a speech in the Rose Garden vowing to send the military to states where governors could not bring rioting under control but calling himself “an ally of all peaceful protesters,” the sound of explosions and the yells of demonstrators could be heard. After receiving repeated warnings to disperse before the city's curfew, the crowd was tear-gassed.

Mr. Trump began his walk to the church at 7:01 p.m. for a photo session that lasted about 17 minutes. On his way over, after protesters had been driven from the park, he was trailed by a group of aides, including Attorney General William P. Barr. Mr. Barr had strolled to the edge of the police line to observe the crowd in the minutes before the tear-gassing began.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 9:08 PM

Title: US Government declares America is a Battlespace

Content:

Unknown said:

"I think the sooner that you mass and dominate the battlespace, the quicker this dissipates and we can get back to the right normal," Esper said during the call, an audio excerpt of which was published by The Washington Post. "We need to dominate the battlespace."

Malcolm wrote:

https://www.washingtonpost.com/national-security/defense-secretary-pledges-pentagon-support-to-help-dominate-the-battlespace-amid-unrest/2020/06/01/7c5b4630-a449-11ea-8681-7d471bf20207_story.html

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 9:47 PM

Title: Re: US Government declares America is a Battlespace

Content:

PeterC said:

I'm trying to think of when the armed forces were last deployed on American soil - not the armed forces, the regular army, and not in an exercise. Hawaii in WWII? But even then it was deployed against a foreign invading enemy. This isn't something you can come back from.

Malcolm wrote:

Hurricane Hugo and the 92 riots in LA. Context here:

https://www.everycrsreport.com/files/20060814_RS22266_c6617a8c1fc8c51828f9ab4d4a42de8366358c24.pdf:

It discusses all the relevant laws and their past interpretation, though all bets are off with this guy and his flunky, William Barr.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 9:49 PM

Title: Re: Death in the family

Content:

tobes said:

Hello Dharmawheel community - my partner's father is about to pass away. As far as I can tell, all looks peaceful and auspicious, but if anyone can include him in their daily prayers/practices for the next few weeks I would be appreciative. His name is Noel. I think Guru Rinpoche is especially good for him, but whatever you usually do is great.

Malcolm wrote:

Sing song of the vajra to him, quietly, of course.

Author: Malcolm
Date: Tuesday, June 2nd, 2020 at 10:58 PM
Title: Re: After Recognition of Nature of Mind...
Content:

cloudburst said:

This is a surprising answer, not what I expected at all.

Most sources seem to indicate he is a worldly protector, even Terma sources.

He definitely seems to have the form/proportions/ traditional iconography of a gyalpo

is it the Karma Kagyu who regard him as a wordly protector? Do you know anything about what I am talking about?

Malcolm wrote:

He is not a rgyalpo. Sometimes he is referred to as the king of the bstan, like in this passage a terma tantra of four armed Mahakala:

Emanation of Padma Heruka,
the king of the Tsan with magic power,
the one who divided heaven and earth in the west,
the empowerment is conferred upon Vajrasadhu.

Lhalhung describes him as having three aspects, jñāna Vajrasadhu in the presence of Vairocana in Akaniśtha; samaya Vajrasadhu in the presences of Vajrapani on Potala; and "puruṣa Vajrasadhu in Tibet, etc.

cloudburst said:

Thank you.

Do you know anything about how he is viewed by various schools?

Malcolm wrote:

Have not done a survey.

Author: Malcolm
Date: Tuesday, June 2nd, 2020 at 11:00 PM
Title: Re: After Recognition of Nature of Mind...
Content:

Malcolm wrote:

He is not a rgyalpo. Sometimes he is referred to as the king of the bstan, like in this passage a terma tantra of four armed Mahakala:

Emanation of Padma Heruka,
the king of the Tsan with magic power,
the one who divided heaven and earth in the west,
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Lhalhung describes him as having three aspects, jñāna Vajrasadhu in the presence of Vairocana in Akaniśtha; samaya Vajrasadhu in the presences of Vajrapani on Potala; and "puruṣa Vajrasadhu in Tibet, etc.

cloudburst said:

Thank you.

Do you know anything about how he is viewed by various schools?

For example, what about Sakya? Jeff Watt says

"Dorje Legpa: a worldly deity, special for the 'Treasure' Tradition of the Nyingma. He typically holds a vajra scepter and a heart, riding atop either a lion or a goat."

how to explain the common appellation "Damchen" Dorje Legpa?

thanks

Malcolm wrote:

Skyes bu Dorje Legpa appears as a worldly deity tamed by Guru Rinpoche as a display.

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 11:28 PM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Tuesday, June 2nd, 2020 at 11:35 PM

Title: Re: George Floyd

Content:

DNS said:

(Not sure if this has already been mentioned or not):

What started the whole event and the killing was a store employee calling the police on George Floyd because he tried to pay for items with a counterfeit \$20 bill. I would guess about 99.99% of people who have a counterfeit bill don't even know that it is counterfeit and received it in change from some other store or place. I have received numerous

counterfeit bills over the course of my life so far. I never for a moment thought about calling the police on them.

And then of course this is not to excuse the actions of the police involved, but the police should never even have been called.

Malcolm wrote:

Yes, this has been mentioned. But it is good to mention it again.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 1:08 AM

Title: Re: George Floyd

Content:

krish5 said:

"The looting, while regrettable, is totally understandable, and on balance, isn't that big a deal."

I totally disagree. It is more than regrettable, it is violence, it is wrong, there are karmic consequences. It is hurting lots of people, causing much suffering, it is indeed a big deal!

Malcolm wrote:

Looting harms property, which, for the most part, is insured. Property can be restored, lives cannot.

krish5 said:

Many black small businesses have been destroyed or heavily damaged by the looting and they won't be able to re-open without go fund me pages which are already popping up on Facebook I see, etc.

Malcolm wrote:

Great, so they will be able to rebuild, eventually. Even some of them are sympathetic with looting. They live in their own communities, so they know how hard it is for some people. And, a lot of the violence against property is being done by far-right agitators, boogaloo bois and so on. It is not "Antifa."

krish5 said:

There is a difference between peaceful protests and looting, rioting, anarchy!

Malcolm wrote:

Yes, and peaceful protests are what has been happening, apart from police violence against protestors. Looting is not part of the protests.

krish5 said:

To accept looting and say it is understandable, and isn't a big deal, IMO, is being just as much the problem as any of this.

Malcolm wrote:

It is not a question of accept/reject. It's happening, and it is a result of systematic social and economic repression. When people are kept in a state of poverty through systemic racism, this is the result. You can, from a position of privilege, express your dismay, but we live in a world where the very wealthy, people like Trump, loot the world, everyday. Just take a look around you. How do you think modern capitalism functions? It certainly does not function through honesty and hard work. It functions through deep international power differentials which allow corporations to loot the world with impunity.

krish5 said:

Correct me if i am wrong, but in Buddhist teachings, any violence and stealing and hurting other sentient beings is wrong and hurtful and has negative consequences. Would the Buddha stand by and support looting and say it is no big deal?

Malcolm wrote:

These people are not Buddhists, so for them, the Buddha's point of view is quite irrelevant. Their karma is their karma, not my karma.

Basically, what we see is that police brutality is being brought bear against many thousands of people all across the country who are not involved in looting, using crimes against property as an excuse. So I am not that sympathetic with Gucci, etc., luxury stores that cater to white elites. Looting is a frustrated response to police violence. It may not be pretty, it may not be skillful, but it is entirely understandable, given the circumstances.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 1:10 AM

Title: Re: George Floyd

Content:

Minobu said:

I don't get that whole independent autopsy showing something different than the official autopsy.

Malcolm wrote:

The former is not subject to politics in the same way the latter is. But they both concluded that George Floyd was a victim of a homicide. The differences between the two reports will doubtless be subjected to examination during the trials.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 1:33 AM

Title: Re: George Floyd

Content:

krish5 said:

This is not a true statement about protests all peaceful, i have seen protesters do things to cops too, they are not all innocent.

Malcolm wrote:

Like what? Throw water bottles at them? Coffee? In this round of things, rock throwing has always been presaged by the police using teargas. Sometimes the tear gas canisters and flash bangs are thrown back at the police.

krish5 said:

I am speaking here of Buddhist principles. This not a general forum or FB, this is a Buddhist forum.

We are supposed to have higher ideals and standards. We are supposed to be aware of the karmic consequences of our actions.

Malcolm wrote:

These are not my actions, nor yours.

krish5 said:

Years ago i heard a Tibetan Buddhist speak and he told about when the Chinese invaded Tibet. He had tears in his eyes telling about his own Father, who got a gun and was shooting and killing the Chinese. With tears, he said "My Father probably went to Hell for this." We prayed for him and all the rituals, but killing and violence like this, is just wrong, even under the circumstances.

Malcolm wrote:

I have two gurus, both pretty famous. Both of them were freedom fighters who were imprisoned by the Chinese for many years. One of them used to write a wrathful syllable on his bullets in order to deliver the consciousness of his targets into the dharmadhātu. I had another guru, also pretty famous, he ran away. To be, they are all buddhas.

krish5 said:

a little one sided to me, what you guys are presenting, like the protests are all peaceful and all the cops are violent, that is just not accurate or truthful.

Malcolm wrote:

All of the violence in the past several days has been initiated by the police shooting tear gas, rubber bullets, pepper rounds, and using pepper spray on peaceful, nonviolent protestors. The looters are not protestors, as mentioned above.

You see, where I live, a mostly white rural community in Western MA, the police are peace officers (just to be clear, I did not always live here, I lived for many years in the

Boston area, where there were lots of different people). But the police in many urban areas often behave like they are a part of an occupying army (think Boston, NYC, etc.). Most of them do not live in the areas they patrol. They do not know the people they are supposed to be serving. The police have been increasingly militarized over the past thirty years and more. When there are peaceful protests, they show up in APC's, wearing heavy armor and weapons to face off against unarmed protestors, and regularly use excessive force. They act like forces of repression in these instances because they are being used as forces of repression. They are not protecting me. They are not protecting you. They are not protecting the protestors. They are violating people's civil rights.

There are also police who have done the right thing, like in Camden NJ, where the police joined the marchers, and other places, where they have taken a knee, or otherwise, showed their support for the protestors.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 1:48 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Required reading:

<https://daily.jstor.org/institutionalized-racism-a-syllabus/>

Unknown said:

Institutionalized Racism: A Syllabus

How can we help students understand George Floyd's death in the context of institutionalized racism?

The United States has seen escalating protests over the past week, following the death of George Floyd while in custody of the Minneapolis police. Educators everywhere are asking how can we help students understand that this was not an isolated, tragic incident perpetrated by a few bad individuals, but part of a broader pattern of institutionalized racism. Institutional racism—a term coined by Stokely Carmichael (later known as Kwame Ture) and Charles V. Hamilton in their 1967 book *Black Power: The Politics of Liberation in America*—is what connects George Floyd and Ahmaud Arbery with Philando Castile, Eric Garner, Emmett Till, and the thousands of other people of color who have been killed because they were black in America.

This context seems vital for discussions both inside and outside the classroom. The following articles, published over the course of JSTOR Daily's five years try to provide such context. We will be updating this page with more stories and are working to acquire a reading list about institutionalized racism in the near future. (Note: Some readers may find some of the stories in this syllabus or the photos used to illustrate them disturbing. Teachers may wish to use caution in assigning them to students.)

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 4:31 AM

Title: Re: Sakya view about Dorje Legpa

Content:

cloudburst said:

Hello Sakya peeps

Can anybody report on what they have been told about Dorje Legpa? In particular, do your teachers regard him as a Oath-bound, worldly deity, or as an enlightened protector? I'm informally polling different schools' views on the matter.

many thanks!

Malcolm wrote:

Dorleg is not among the Sakya protectors.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 5:17 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

https://www.vice.com/en_us/article/dyzva7/a-white-man-from-illinois-allegedly-brought-bombs-to-start-a-riot-at-the-minneapolis-george-floyd-protest

And now this:

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 8:12 AM

Title: Re: George Floyd

Content:

PeterC said:

GWB may have led a fairly awful administration but he was not a bad person. He and Obama have displayed far more leadership in the past few days than has the sitting president.

Malcolm wrote:

A corpse demonstrates more leadership than the sitting president.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:22 AM

Title: Re: Sakya view about Dorje Legpa

Content:

Malcolm wrote:

I have also never read an opinion about it. For context, in Sakya Mahakala is an oath bound protector, he is also regarded as beyond samsara. The name “oath bound” is not a reliable indicator of the status of a given dharmapala—they are all oath bound.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:53 AM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 10:04 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

https://www.nbcnews.com/news/us-news/state-minnesota-files-civil-rights-charge-against-minneapolis-police-department-n1222476?cid=sm_npd_nn_fb_ma

Unknown said:

State of Minnesota files civil rights charge against Minneapolis Police Department
The inquiry, stemming from the death of George Floyd, will be designed to root out "systemic racism that is generations deep," Gov. Tim Walz told reporters.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 11:15 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

https://www.vice.com/en_us/article/m7jvq8/white-supremacist-group-identity-evropa-posed-as-antifa-on-twitter-and-called-for-looting-and-violence

Unknown said:

A white supremacist group linked to deadly right-wing violence in Charlottesville in 2017 used a fake Twitter account to pose as “Antifa” and incite violence during the current wave of protests against police brutality.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 6:57 PM

Title: Re: George Floyd

Content:

Toenail said:

Isn't it better to send the army in? Is this equal to martial law? I am asking seriously. The situation gets way out of hand, the police is not trained and very unprofessional. Soldiers probably will have better trigger control, can handle these situations better, are more respected by the communities, because the relationship is not poisoned by past experiences etc. Also, many civilians now are taking damage. In Chicago a race war between Latino and Black Gangs started and in Latino neighbourhoods there are many reports of Latino Gang member shooting indiscriminately black people. They pulled out a pregnant woman in Little Village and killed her in front of her husband. These things are all on video and can be found on the internet.

Malcolm wrote:

Soldiers, generally speaking are not properly trained in police work, including crowd control. There is no race war between Blacks and Latinos, tension is not a "race war."
<https://www.chicagotribune.com/lifestyles/ct-life-chicago-latino-neighborhoods-gangs-floyd-protests-20200603-dsui2w2dabdy7cgxxkbz7a3c3q-story.html>

As far as a woman being shot in Little Village, I am failing to find any news story of this. There was a woman shot in this place on March 25th, who died a few days later, and a pregnant woman was murdered there last May, but as far as I can tell this is not an accurate report.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 6:58 PM

Title: Re: George Floyd

Content:

Toenail said:

Isn't it better to send the army in? Is this equal to martial law? I am asking seriously. The situation gets way out of hand, the police is not trained and very unprofessional. Soldiers probably will have better trigger control, can handle these situations better, are more respected by the communities, because the relationship is not poisoned by past experiences etc. Also, many civilians now are taking damage. In Chicago a race war between Latino and Black Gangs started and in Latino neighbourhoods there are many reports of Latino Gang member shooting indiscriminately black people. They pulled out a pregnant woman in Little Village and killed her in front of her husband. These things are all on video and can be found on the internet.

Tiago Simões said:

Soldiers aren't trained for crowd control.

PeterC said:

Neither are police, frankly. I would prefer soldiers - real soldiers, not national guard, and not contractors - they have more discipline and training on use of weapons. But when you're at the point of using military-level force to subdue a civilian population, the government has failed. Right now there are protests in every state in the country.

Malcolm wrote:

The election of Trump has inexorably led to a failure of government. As far as soldiers policing American streets, no way. Opposed.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 7:03 PM

Title: Re: George Floyd

Content:

bubbajohn said:

Is that an authentic Hilterian image?

<https://www.snopes.com/fact-check/hitler-holding-bible/>

Malcolm wrote:

No, it is a manipulated image. Anyone can see that easily. The tiny hand in the Hitler image is photoshopped from the trump photo.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 7:25 PM

Title: Re: George Floyd

Content:

PeterC said:

Neither are police, frankly. I would prefer soldiers - real soldiers, not national guard, and not contractors - they have more discipline and training on use of weapons. But when you're at the point of using military-level force to subdue a civilian population, the government has failed. Right now there are protests in every state in the country.

Malcolm wrote:

The election of Trump has inexorably led to a failure of government. As far as soldiers policing American streets, no way. Opposed.

PeterC said:

It's that or having the police get out all their military toys and kill more people. Neither is a good outcome but fewer people will die if the army do it.

Malcolm wrote:

No, I don't agree. Not with this guy in the White House.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 7:30 PM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

Strongly agree with Nemo.

Nemo said:

I did get a real kick out of the burnt police station. 1 down 19,478 to go.

DNS said:

Not sure if you're being facetious or if you're serious. If serious, who would you call if your family was being attacked by a home invasion? (and there was no escape route)

Nemo said:

Sounds centrist but OK.

I am a soldier trained for CQB. Police have significantly less training than I do. I am trained almost exclusively in using lethal force. I guess I would call on the Buddhas to make me merciful. Not that it would ever be an issue. Where I live I am more likely to be hit by lightning and orders of magnitude more likely to be killed by a cow. You don't seem to understand what police are for. In that situation to have an officer arrive 20 minutes too late with a pencil and notebook would not be particularly helpful.

Police were not designed to protect the public. They were designed to protect property. It is obvious from their actions that their main job is to protect capitalism. I didn't see many Wall Street criminals go to jail now or in 2008 did you? But black men go to jail for such crimes as standing on the street or not having money. Police brutality is inherent in capitalism and capitalism cannot exist without violence.

To quote black activist Boots Riley; "You cannot have full employment under Capitalism.

Capitalism must have a certain percentage of unemployed ppl to exist.

When unemployment rates lower past a certain point- u see WSJournal, FTimes, etc worry because it means that wages go up- & stock values go down- in real time There must be an army of unemployed workers so that bosses can keep wages low by threatening workers with the idea of being replaced. The bigger that army is- the workers supposed "competition"- the lower the wages are.

And the point is to keep wages as low as they can
f there was full employment, workers could tell the boss "I want \$75 an hour or I'm out" and the boss couldnt replace them. Theyd have to give in to demands of workers without much organizing needed

Businesses must make more money each year than the last- so this wouldnt work.
So, Capitalism needs an army of unemployed workers in order to exist.

What do you call an army of unemployed workers?

You call them hungry. They need to eat.

And they don't have a job, because Capitalism needs them to be unemployed and desperate.

That army of unemployed workers isn't going to just let themselves or their families starve and be homeless.

They are going to go into illegal business.

Hell- even many folks with legal jobs that don't pay enough will need to do this for supplemental income.

Il business- legal and illegal- uses violence to regulate itself

If a hotel next2 offices of Twitter decided to make a golf course thru twitter offices,

@Jack

wld say "no, I have a deed"

The deed only matters cuz there are men w guns- the police- who will physically enforce it

During prohibition, when liquor was illegal

U rob the liquor dude- gangsters come after u

U rob the liquor dude now- the police come after u

20 yrs ago when weed was illegal

U rob the weed dude- his friends come after u

Now u rob the weed dude- the police come after u

Same shit

illegal business doesn't have the police or the courts on to regulate it like legal business does.

"You can't go to court and say "your honor, I was supposed to be buying a whole kilo of cocaine- clearly this is half baking soda. I demand restitution!"

There's no zoning board to complain to

"This block is only zoned for one cocaine vendor, if this guy wants to vend cocaine in the same area, he's gonna have to get a special permit. That is, unless he can agree to stick to vending heroin."

So illegal business practitioners have to regulate business themselves. As you see with police and legal business- regulating business takes physical force and violence. You can't have business without violence.

You can't have business w/o violence, and

you can't have unemployment w/o illegal business, and

you can't have capitalism without unemployment.

Therefore, you can't have capitalism without poverty, unemployment, so-called "crime", and violence.

But- how does the ruling class tell the whole working class- who, in the US, is largely White- that their poverty and low wages is something that is built into the economic system? That the wealth of the Bezoses and Bloombergs of the world RELY on their poverty?

They don't.

They teach the working class- thru media conglomerates they own (news & entertainment)- that low wages, poverty, and violence that grows out of that is due to the bad decisions of the impoverished.

That the poverty they experience is something that can be fixed by unlearning

(the Bezos and Bloomborgs of the world don't have to personally edit or produce it to put this out- they just hire the editors and writers who don't challenge this view. Not hard- many of them come from similar backgrounds and/or training/education and therefore political view)

But how do they GET AWAY with telling the WHOLE working class that their low wages and poverty is built in to capitalism- without the working class deciding to get rid of the ruling class?

They don't.

They point to Black people and other people of color and say to the white working class: "look at those savages. They're violent, their culture is lacking what they need to thrive in this system, they don't work hard, they have a weaker family structure than white ppl, etc etc"

"that is poverty- and Black people and other POC are in poverty because of their own doing, when in actuality capitalism works fine and is where you can get RICH if you do it right"

"here watch CSI:frak, it'll prove it to you"

They bolster the lie: "Black neighborhoods have more crime and violence than White neighborhoods"

Only if u lump the Bel Airs in w White working class

Studies show: if u compare Black communities to white communities of the SAME INCOME LEVEL,

crime & violence levels r the same

And that way they get the white working class to say "I'm not like them at all- I'm morally upstanding. If I do have some financial problems, it's cause of the couple little adjustments I need to make. Not the economic system. At least I'm not them."

and that's when you get white ppl in families who make \$22k a year calling themselves MIDDLE CLASS and aligning themselves w the ruling class.

And this is not just Trump supporters. Look at Elon Musk's twitter and you'll find a gang of ppl kissing his ass, many w very little \$

But now that poverty and the "crime" and violence that comes from it has been defined as a personal problem,

and furthermore- racistly defined as one derived from the culture of the community that it is supposedly happening in more-

If police are supposed to actually want to "fight crime", then they would go to the source of the "crime". This would be the ruling class. This would be the billionaires who cause the low wages and poverty and "crime" that, as I show above, is necessitated by their actions.

We've seen enough CSI:frak to know that they are always supposedly going for the guy at the top. the guy that is the ringleader of said crime.

If cops were in it to stop "crime" and the violence that comes from it, they wldn't be cops, they would be revolutionary organizers

Because the source of the crime isn't in the Black communities other POC communities, or even White working class communities- the source of the crime is on 5th ave, in Bel Air, and silicon valley.

But, since the racist ideas about Black people and other POC- as I laid out above- are necessitated by capitalism, the job of the police in the Black community is functionally one of a combatant against the community.

It doesn't matter, how nice the cop is in their personal life, or what basketball team they coach on the weekend, or even what their conscious intentions are-

the job of police is simply- at best- to lock up folks for being involved in their own survival in an economic system that dictates- and thrives off the fact- they are in poverty.

And their ARE other crimes that aren't directly to do with a direct crime of economic survival, but even many of those are the outgrowth of the culture that comes from whatever the local industry is. Fishing villages sing fishing songs.

The only way for cops to feel like they are doing the right thing- the only way for them to function in their job- is for them to subscribe to racist notions of violence, crime, and poverty- even if the cop themselves is Black or POC.

If want to stop these things, we have to get rid of capitalism.

A mvmnt that understands that also understands where our power lies."

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 8:32 PM

Title: Re: George Floyd

Content:

PeterC said:

GWB may have led a fairly awful administration but he was not a bad person. He and Obama have displayed far more leadership in the past few days than has the sitting president.

Grigoris said:

Ummmm, wasn't GWB a war criminal? I seem to remember him being one.

Malcolm wrote:

By any rational measure.

Grigoris said:

Kind of makes you realise how screwed American politics really is.

Malcolm wrote:

Yes, because slavery.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 8:46 PM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

<https://arstechnica.com/science/2020/06/sars-cov-2-looks-like-a-hybrid-of-viruses-from-two-different-species/>

Unknown said:

One of the longest-running questions about this pandemic is a simple one: where did it come from? How did a virus that had seemingly never infected a human before make a sudden appearance in our species, equipped with what it needed to sweep from China through the globe in a matter of months?

Analysis of the virus's genome was ambiguous. Some analyses placed its origin within the local bat population. Others highlighted similarities to pangolins, which might have been brought to the area by the wildlife trade. Less evidence-based ideas included an escape from a research lab or a misplaced bioweapon. Now, a US-based research team has done a detailed analysis of a large collection of viral genomes, and it finds that evolution pieced together the virus from multiple parts—most from bats, but with a key contribution from pangolins.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 8:59 PM

Title: Re: Monastic Academy

Content:

Wayfarer said:

Members might be interested in this site.

<https://www.monasticacademy.com/>

Malcolm wrote:

From the times yesterday:

A Latter-Day Rip Van Winkle Emerges, Blinking, Into the Post-Virus World

<https://www.nytimes.com/2020/06/02/us/coronavirus-meditation.html>

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:02 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

Corrosive Effects of Tear Gas Could Intensify Coronavirus Pandemic

<https://www.nytimes.com/2020/06/03/us/tear-gas-risks-protests-coronavirus.html>

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:17 PM

Title: Re: What is the application of practicing nagarjuna middle way in real life?

Content:

confusedlayman said:

If someone reads and want to apply nagarjuna middle way discourse in real life, how would he do? will he know that all things have no position and simple dont have clinging or no intentional action? what is the real application in terms of experience ? pls use conventional language and words to say so i can grasp whats the truth

Malcolm wrote:

Practice Mahayana. Aryadeva's 400 verses and Shantideva's Bodhicaryavatara are essentially manuals on how to practice Mahayana from a madhyamaka perspective.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:22 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

Use of tear gas classified as a war crime under Geneva convention:

That kind of treatment often causes permanent damage, or worse, as in the case of 37 Egyptian prisoners killed by police who fired US-bought CS gas into a locked police truck. As in the cases of the women in Bahrain and elsewhere who have miscarried after getting splashed with CS for the crime of protest. The Geneva Convention identifies all forms of tear gas as chemical weapons, and bars their use in times of war.

<https://www.motherjones.com/politics/2020/06/trump-dc-protest-tear-gas-park-police/>

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:33 PM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:33 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

Use of tear gas classified as a war crime under Geneva convention:

That kind of treatment often causes permanent damage, or worse, as in the case of 37 Egyptian prisoners killed by police who fired US-bought CS gas into a locked police truck. As in the cases of the women in Bahrain and elsewhere who have miscarried after getting splashed with CS for the crime of protest. The Geneva Convention identifies all forms of tear gas as chemical weapons, and bars their use in times of war.

<https://www.motherjones.com/politics/2020/06/trump-dc-protest-tear-gas-park-police/>

Dan74 said:

"in times of war"

Malcolm wrote:

Right, so something banned in times of war is ok to use on civilians during peacetime? Is that how I am to understand your response?

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:36 PM

Title: Re: George Floyd

Content:

Malcolm wrote:

https://www.washingtonpost.com/national-security/cia-veterans-who-monitored-crackdowns-abroad-see-troubling-parallels-in-trump-handling-of-protests/2020/06/02/7ab210b8-a4f6-11ea-bb20-ebf0921f3bbd_story.html

Unknown said:

The scenes have been disturbingly familiar to CIA analysts accustomed to monitoring scenes of societal unraveling abroad — the massing of protesters, the ensuing crackdowns and the awkwardly staged displays of strength by a leader determined to project authority.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:55 PM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:55 PM

Title: Re: George Floyd

Content:

Dan74 said:

"in times of war"

Malcolm wrote:

Right, so something banned in times of war is ok to use on civilians during peacetime?
Is that how I am to understand your response?

Dan74 said:

From an interview with Jamil Dakwar, director of the human rights program with the American Civil Liberties Union:

<https://www.pri.org/stories/2019-07-31/tear-gas-has-been-banned-warfare-why-do-police-still-use-it>

[T]he Geneva Convention bans the use of tear gas from war. Why is that not mandated for civilians?

It really goes back to the Chemical Weapons Convention. At the time when it was negotiated in the 1990s, there was a lot of pressure to ban chemical weapons and they were used by law enforcement. That obviously got pushback from many countries who said, "Well, we can't really give up this weapon because if we don't use tear gas we will have to resort to more lethal weapons." The compromise that was reached was to leave that option open for using tear gas or riot control agents in law enforcement and only in law enforcement.

Malcolm wrote:

Not a good excuse.

Author: Malcolm

Date: Wednesday, June 3rd, 2020 at 9:58 PM

Title: Re: George Floyd

Content:

Grigoris said:

CS is really nasty (speaking from experience), even in an open space with a moderate wind it is still pretty damn awful.

Malcolm wrote:

Pepper spray is no better.

Author: Malcolm
Date: Wednesday, June 3rd, 2020 at 10:05 PM
Title: Re: George Floyd
Content:

Author: Malcolm
Date: Thursday, June 4th, 2020 at 1:18 AM
Title: Re: George Floyd Protests
Content:
DNS said:

I am sure you have seen or heard on the news of them [the police] responding to assaults, armed robberies, attempted murders, shootings, etc?

Malcolm wrote:

They do not do this very well in black and latino neighborhoods, where they generally behave like an occupying army, rather than peace officers. However, they do this quite well in wealthy neighborhoods with lots of white people, who have money to afford such protection.

BTW, assaults against persons are crimes against property, since our bodies are property. It is just that in America, the property of whites, including their bodies, is more highly valued than the property of blacks, latinos, and native people.

Author: Malcolm
Date: Thursday, June 4th, 2020 at 2:11 AM
Title: Re: George Floyd
Content:
Malcolm wrote:
<https://www.nytimes.com/2020/06/03/us/politics/trump-protests.html>

Unknown said:

WASHINGTON — President Trump on Wednesday first denied and then acknowledged that he had gone to a secure bunker in the White House as protesters demonstrated nearby but said he went there for an “inspection,” not because of concerns over his safety.

“Well, it was a false report,” Mr. Trump said during an interview with Brian Kilmeade of Fox News Radio, who had asked if he had been brought to the bunker along with his family as protests continued.

But then Mr. Trump reversed himself, and said he had gone to the bunker. But did not say when he went or with whom. “I wasn’t down — I went down during the day, and I

was there for a tiny little short period of time, and it was much more for an inspection, there was no problem during the day.”

Mr. Trump added that he had be there “two, two and a half” times before because he had “done different things” related to inspecting the bunker.

The president’s account was contradicted by a person with firsthand knowledge who told The New York Times in a report published Sunday that on Friday night, Secret Service agents nervous for his safety abruptly rushed him to an underground bunker used in the past during terrorist attacks.

A second official familiar with the events said the agents acted after the White House’s security status was changed to “red” amid the protests, a warning of a heightened threat. Officials said the president was never really in danger, but that he and his family were rattled by the sometimes violent protests near the White House.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 3:08 AM

Title: Re: Visualization and Space

Content:

Malcolm wrote:

Apropos of "setting the mood."

Author: Malcolm

Date: Thursday, June 4th, 2020 at 3:25 AM

Title: Re: George Floyd

Content:

Dan74 said:

There is hardly a word of a concrete proposal.

Malcolm wrote:

Yeah, there are many concrete proposals, which, in this country are systematically blocked by the Right. But in order to understand what these proposals are, you have to understand what systemic racism is:

Author: Malcolm

Date: Thursday, June 4th, 2020 at 4:57 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

What nonsensical drivel. The police are not enemy combatants...

Malcolm wrote:

Not in white neighborhoods in the US. In black and latino neighborhoods, it is an entirely

different story.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 5:12 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Socialism being totally devoid of violence of course. Oh, wait. Leave people alone and you will get capitalism. As for brutality, that is a sad fact of human existence. Its not surprising really, seeing as how we are apes.

Malcolm wrote:

Which socialism did you have in mind? There are quite a variety to choose from. But as is usual, blinkered conservatives conflate all socialism with Marxist-Leninism.

The peoples of the Americas and Australia were "left alone." They never came up with "capitalism." Ditto for India, China, Africa, etc.

Modern capitalism grew out of the colonial expansion of sea-faring nations of Western Europe following 1492, along with its attendant necessity, slavery. Modern capitalism is founded on genocide and slavery. It could not have possibly arisen without it. When you plant a tree in poisoned soil, your yield will be poisoned fruit. Specifically, modern Capitalism is an Anglo-American development, which again, was cultivated in the soil of white supremacy, slavery, exploitation, and genocide. Just ask my highland ancestors. You can go to Nova Scotia and hear recordings of people who experienced and recalled the genocidal behavior of the British Empire during the clearances.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 5:14 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Grigoris

Nope. By being against the rioting mob i am not pro police brutality.

Norwegian said:

Are you aware that countless innocent and peaceful protesters across the US, women and men, have been violently attacked by police? With tear gas, rubber bullets, batons, and so on. These are not rioters in any way imaginable. And yet they have been attacked, beaten, shot at, gassed, etc. For no reason other than the fact that the police that does this - across the US - are seemingly high and buzzing on power abuse.

You seem to willfully ignore this.

Ceisiwr said:

Tear gas, rubber bullets and batons are used in order for the police to protect themselves and for crowd dispersal.

Malcolm wrote:

Bullshit.

Ceisiwr said:

It becomes police brutality when they unjustifiably use these means, such as hemming in a crowd and tear gassing them when they have no chance to disperse or beating someone to a pulp.

Malcolm wrote:

For example, Lafayette Park.

BTW, from the point of view of the American Right, Britain is a socialist hellhole.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 5:16 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

I would like to see the EU collapse.

Malcolm wrote:

Of course you would.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 5:37 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

I wouldn't say so, since you can be racist and still be tolerant. The map showed levels of racist prejudice, not intolerance. Is the west grossly racially intolerant, or intolerant in general? I don't think it is.

Bundokji said:

Racist prejudice would not matter unless somehow associated with intolerance. Conflating racism with lack of tolerance is what liberals accuse conservatives of most often. As an exemption, leftists would often describe themselves as "race conscious" hence identity politics is emphasized in their rhetoric, but they would not call themselves racist.

Malcolm wrote:
Identity politics is a right wing trip.

You people need to read John Rawls, A Theory of Justice.

Author: Malcolm
Date: Thursday, June 4th, 2020 at 9:20 AM
Title: Re: George Floyd Protests
Content:
Ceisiwr said:

Which socialism did you have in mind? There are quite a variety to choose from. But as is usual, blinkered conservatives conflate all socialism with Marxist-Leninism. Having been a Communist for 10 years im quite familiar with all of the different flavours. Any system which seeks to supplant capitalism will have to use force and violence, since individuals are not just going to hand over their property. You will also have to stop people like me from coming to power and privatising again. I read your eco-anarchist link last night. None of that can be achieved without force.

Malcolm wrote:
You suffer from a serious lack of understanding of the environmental consequences of industrial capitalism. There are no market-based solutions to climate change.

Ceisiwr said:
The peoples of the Americas and Australia were "left alone." They never came up with "capitalism." Ditto for India, China, Africa, etc.
No, we gave it to them.

Malcolm wrote:
Which demonstrates that your thesis is not true. And we did not "give" capitalism to the world, we imposed it upon the world by force of arms and tsunamis of blood in the interest of profit by importing slave labor to create commodities for European markets, returning nothing at all in terms of culture and benefits to the countries we've pillaged.

Ceisiwr said:
Still, for the most part if you leave people alone then eventually people will trade their surplus on an open market. Profit will be sought and gained. Its not much from there to re-investing in the business to make more money. You just need to wait for someone to have the idea.

Malcolm wrote:
Trade does not necessarily = capitalism.

Ceisiwr said:
Of course, if you have an oppressive system like Feudalism then it becomes harder to

get to capitalism from merchant trading. Hence my point, leave the traders be and you will get industry (which is a good thing).

Malcolm wrote:

I am surprised you fall for this Marxist canard.

Ceisiwr said:

Modern capitalism grew out of the colonial expansion of sea-faring nations of Western Europe following 1492, along with its attendant necessity, slavery. Modern capitalism is founded on genocide and slavery. It could not have possibly arisen without it. When you plant a tree in poisoned soil, your yield will be poisoned fruit. Specifically, modern Capitalism is an Anglo-American development, which again, was cultivated in the soil of white supremacy, slavery, exploitation, and genocide.

Slavery and colonialism had its part to play in how we ended up with capitalism today, although its not the whole story. However, as I said, without force if people are left alone to freely associate and trade then eventually it will develop. Its merely an extension of market trading after all. If the conditions were better and he caught on to the idea, Anathapindika could have become a fine capitalist being the rich banker that he was.

Malcolm wrote:

But you cannot give a single instance where capitalism established itself without force. Without force and the threat of violence, capital markets of the kind which characterize modern capitalism cannot function at all, especially if people are “left to themselves.” Modern capitalism functions through the suppression of markets, not through a so-called “free market.” For example, Monsanto.

It may surprise you to learn that I have indeed read Hayek, and I agree with his thesis that the central planning which characterizes certain kinds of authoritarian socialism is inefficient. I disagree with the conclusion that many people draw from this, however, capitalism is the only alternative or even most desirable alternative to such an undesirable economic system, since it clearly isn't, given that its history is just as bloody, ecologically harmful, and nonvirtuous as political systems grounded in the pseudoscience of dialectical materialism.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:35 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

I wouldn't call it wise.

tobes said:

Yes and Mattis is hardly some radical lefty:

<https://www.theatlantic.com/politics/archive/2020/06/james-mattis-denounces-trump-protests-militarization/612640/>

I wonder though, how much popular support does Trump have on this? Is it really 35+%??

tkp67 said:

If not more. It is an incredible dynamic and I know a number of very intelligent, virtuous and compassionate people who still stand by him even after loss to the virus.

A mind need only a tiny tether to cast a whole swath of good aside.

This is why I do my best to respect Trumpers and appeal to how they carry themselves because those with virtue would never do the same things he does. When I appeal to that aspect in that manner there isn't much dialog but empty stares and bouts of silence.

Some things make us grasp harder, which makes reason more difficult to permeate.

Addressing the mindset while appeal to the conscious is tricky but not impossible.

Malcolm wrote:

All the trumpsters I know have called Obama the N word in my presence. In Massachusetts. There are no virtuous trumpsters. All of the people who voted for trump, who have any shred of decency, realized they erred and will choose differently. Other wise they own all the havoc he has wreaked upon this nation and the world.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:38 AM

Title: Re: George Floyd Protests

Content:

Tiago Simões said:

I might disagree, I never had Trump in my estimation. But I think we can all agree that Trumps reaction to this has been a joke, to say the least.

Ceisiwr said:

I wouldn't call it wise.

tobes said:

Yes and Mattis is hardly some radical lefty:

<https://www.theatlantic.com/politics/archive/2020/06/james-mattis-denounces-trump-protests-militarization/612640/>

I wonder though, how much popular support does Trump have on this? Is it really 35+%??

Malcolm wrote:

Read it and weep:

https://projects.fivethirtyeight.com/trump-approval-ratings/?ex_cid=rrpromo

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:50 AM

Title: The next crisis, right around the corner...

Content:

Unknown said:

"When the \$600-a-week unemployment insurance runs out at the end of July, most people expect tremendous displacement risk," says Andrew Jakabovics with the affordable housing nonprofit Enterprise Community Partners. "Evictions are likely to go through the roof."

And with eviction moratoriums expiring in parts of the country, he says action is needed right away to help people who can't pay the rent as the pandemic drags on.

Meanwhile, as with many other aspects of the coronavirus outbreak, there are disparities along socioeconomic and racial lines. Panameño says her group did a national survey to see who was having trouble paying their bills after the pandemic struck.

"Twenty-five percent of Latinos had already fallen behind with their payments," she says. "Twenty-eight percent of African Americans had fallen behind. That compares to 12% of whites that had fallen behind."

Malcolm wrote:

<https://www.npr.org/2020/06/03/867856602/millions-of-americans-skipping-payments-as-tidal-wave-of-defaults-and-evictions->

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:53 AM

Title: Re: What are you doing about the coronavirus?

Content:

Nemo said:

, it could be natural. But if so you should also check your trash for winning lotto tickets. There is no proof it is natural.

Malcolm wrote:

You know quite well you cannot prove a negative. So why go there?

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:56 AM

Title: Re: George Floyd Protests

Content:

mikenz66 said:

Trump doesn't actually have the authority to do most of the things he's ranting about...

Malcolm wrote:

he doesn't rant about things he can do, he smugly does them, and the optics are always really embarrassing for him, because he is such a little bitch.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:59 AM

Title: Re: Multicolored Garuda

Content:

Danny said:

Garuda and kalachakra, I think some connection with Panchen Lama.

Regards

Malcolm wrote:

Maybe, the origin is Naropa via Sakya.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 10:01 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

PeterC said:

...

Grigoris said:

Well, that's it then. PeterC leads the first reading.

PeterC said:

Could I get an extension on my homework? Happy to do the second but the next ten days for me are going to be very busy at work, I can do the reading but I doubt I can write the book report in time

Malcolm wrote:

The main point here is not to understand the meaning of the term abhidharma here, the main is to understand the meaning of prajna.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 10:27 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Still, I have a feeling that Trump will win the next election.

Malcolm wrote:

If so, only through corruption. Also, he has turned the military leadership against him with his latest stunt. The military in the US is mostly republican. If they turn, well, no way he gets re-elected. Also, it is pretty much another blue wave, even before covid, and now this. So, we will see at the polls.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:18 AM

Title: Re: George Floyd Protests

Content:

Queequeg said:

Wow. Finally, someone has spoken up. I hope others take the cue and follow suit.

Malcolm wrote:

Yes, he openly admitted that trump is a fascist bastard.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:22 AM

Title: Re: Multicolored Garuda

Content:

Danny said:

Garuda and kalachakra, I think some connection with Panchen Lama.

Regards

Malcolm wrote:

Maybe, the origin is Naropa via Sakya.

Danny said:

Well technically it would be Shakyamuni appearing as kalachakra at Dhanyakataka as requested by King Suchandra. But I wasn't there so can't really say.

Regards

Malcolm wrote:

The sadhana comes from Naropa via Sakya.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:28 AM

Title: Re: George Floyd Protests

Content:

Queequeg said:

Basically called him a Nazi.

Malcolm wrote:

Yup. Old school Antifa.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:31 AM

Title: Re: George Floyd Protests

Content:

Minobu said:

yeah well how scary is this

<https://www.theatlantic.com/politics/archive/2020/06/trumps-biblical-spectacle-outside-st-johns-church/612529/>

Christians applaud in glee over Trump's holding up the Bible against lawlessness and racism ..

we is frigged...i mean I thought he could not come back from this.....

Malcolm wrote:

Christian Fascism is the new black on the right. Those bastards need to be shut down hard too. Democracy depends on it. Otherwise we are looking at some variation of the Handmaid's Tale.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:41 AM

Title: Re: George Floyd Protests

Content:

Minobu said:

Christians applaud in glee over Trump's holding up the Bible against lawlessness and racism ..

Queequeg said:

Last stand. They have nothing to do but go down with him. They're in the wilderness once he's out.

Minobu said:

last stand..lol.so friggin true...i see now why all the angst online here about what christianity means in America....

Malcolm wrote:

It's not angst, you have good Christians like the bishop of Washington. She is quite

excellent. Then you have Falwell and the rest of the Christian Fascists, who are every bit as bad as the Taliban.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:42 AM

Title: Re: George Floyd Protests

Content:

Minobu said:

yeah well how scary is this

<https://www.theatlantic.com/politics/archive/2020/06/trumps-biblical-spectacle-outside-st-johns-church/612529/>

Christians applaud in glee over Trump's holding up the Bible against lawlessness and racism ..

we is frigged...i mean I thought he could not come back from this.....

Malcolm wrote:

Christian Fascism is the new black on the right. Those bastards need to be shut down hard too. Democracy depends on it. Otherwise we are looking at some variation of the Handmaid's Tale.

Minobu said:

I think you already have it...

Malcolm wrote:

If trump is re-elected, expect a refugee bump from the US.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:47 AM

Title: Re: George Floyd Protests

Content:

Minobu said:

.someone on CBC said 60 million of these vote Trump no matter what...

Malcolm wrote:

Yup, 37 percent of electorate voted in the Nazis too. But GOP wins depend very specifically on voter suppression, so expect to see a lot of it.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 12:09 PM

Title: Re: George Floyd Protests

Content:

krish5 said:

Type in Youtube this, if you want to hear a different perspective from a very intelligent, law abiding concerned Black Woman:

Candace Owens - I DO NOT support George Floyd and I refuse to see him as a martyr! It is a 18 minute video she posted today and it is powerful!

I will not respond to any comments or put downs, just sharing this in case there is any Buddhists out there who want to hear a more balanced, intelligent perspective to this whole madness going on. Be well.

Malcolm wrote:

Who gives a flying frak what she thinks? She wasn't lynched by four racist cops in cold blood in broad daylight. If you don't understand that George Floyd was lynched, you are an idiot.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 12:20 PM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

If trump is re-elected, expect a refugee bump from the US.

mikenz66 said:

Ha. That's what Joan Baez said when she played in my city in New Zealand during the last election - of course as an intro to Woody Guthrie's song "Deportee".

Arlo Guthrie and Hoyt Axton:

Mike

Malcolm wrote:

And it happened, NZ passed laws to prevent it, actually.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 7:56 PM

Title: Re: George Floyd

Content:

Dan74 said:

(is this how people actually talk? I just know it from Battlestar Galactica..)

To expand on it a little, do you mean specifically the poverty, the violence and the

brutality of law enforcement? I tried earlier to come up with some lame suggestions to improve the communities and people's chances to do something meaningful with their lives. But one of the things that strikes me is that for every thousand words of condemnation of this or that, of righteous anger, etc etc there is hardly a word of a concrete proposal.

Queequeg said:

It's how the forum editing software makes us sound. Lol

A big part of the anger is because there are no pithy remedies. A being in hell takes eons to escape because the improvements are only incremental. We have 400 and more years of bad karma to dig out of. We've made eons of karma that brought us here now. Many of the solutions to make a difference are incremental and generational. But patience is in short supply in the face of such inequality and injustice, especially in a place like the US where the inequality is flaunted and explicitly built on exploitation and cruelty. That's what Chauvin's smug face spoke in that video. He had no fear of consequences no matter what happened.

Even if we implemented all of those reforms in Malcolm's video to fix institutional racism, they would need to be energetically sustained for generations to have the effect we need. But we have to start where we are and all we can look forward to is fixing them.

Dan74 said:

I suspect if the energy and the anger of the protests were poured into concrete proposals, like securing equal funding for schools, as the video suggests, it could succeed. Other than that, they mostly seem to act as a massive pressure relief valve - make us feel like we are doing something, while nothing continues to be done.

Malcolm wrote:

The protests are a result of 45 years of frustration that the US has made very little concrete progress in fixing these issues, largely due to GOP intransigence.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 8:01 PM

Title: Re: Multicolored Garuda

Content:

Danny said:

Something like Chilupa who gives it to nadapada (naropa) who gives it to Atisha and so on, the condensed version, not the long form which I think is non existent, which was what the kings of shambala used as a sort of political great society experiment.

Something like that?

Regards

Malcolm wrote:

No, I'll have look at the lineage again, but from Naropa to Sachen, it has the same lineage as Yogini, being one of the Sakya Thirteen Golden Dharnas.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 8:03 PM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

And it happened, NZ passed laws to prevent it, actually.

mikenz66 said:

I'm not sure exactly what you're referring to, but I do agree that our immigration system is a frustrating mess at present (which I've had to deal with in various ways).

Unless you're a Peter Thiel, of course:

<https://www.nzherald.co.nz/indepth/national/how-peter-thiel-got-new-zealand-citizenship/>

But perhaps this is getting off topic...

Mike

Malcolm wrote:

Lots of wealthy tech overlords purchased property in NZ, right after trump was elected, until policies were changed.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 8:37 PM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Me not directly experiencing it does not mean that rioting is ok, or that attacking the police is ok. Just like police brutality it is wrong. If you want to apologise for such violence you can, but it's probably best to stop calling yourself a Buddhist if you do.

Malcolm wrote:

You have been systematically apologizing for police violence, better stop calling yourself "Buddhist."

Author: Malcolm

Date: Thursday, June 4th, 2020 at 9:23 PM

Title: Re: Multicolored Garuda

Content:

Malcolm wrote:

it has the same lineage as Yogini, being one of the Sakya Thirteen Golden Dharnas.

Danny said:

Question, the yogini lineage in later times amongst the kadam becomes a topic of political conversation?

Malcolm wrote:

The Naro Khacho tradition was heavily modified by Phabongkha Dechen Nyingpo in the early 20th century, after he received it from a Sakya master, Zimog Tulku. His modifications sparked some criticism.

With respect to Vajragaruda, the lineage is Vajradhara, Jñānaḍākinī, Naropa, the Phaimthing brothers, Logkya Lotsawa Sherab Tsek, Mal Lotsawa Lodo Drakpa, Sachen Kunga Nyungpo, etc. The same lineage as Naro Khachod, in fact.

The associated instructions of this cycle are quite extensive, roughly thirty folios or so.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 10:36 PM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

So CNR has said that "...but through this integration of the nature of mind and the nature of existence (semnyid and Chonyid), the light body manifests"

So how and why does this work?

Malcolm wrote:

You need to receive more complete teachings on dzogchen to understand this point. It should not really be discussed on a forum in public.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:26 PM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

So CNR has said that "...but through this integration of the nature of mind and the nature of existence (semnyid and Chonyid), the light body manifests"

So how and why does this work?

Malcolm wrote:

You need to receive more complete teachings on dzogchen to understand this point. It should not really be discussed on a forum in public.

Fa Dao said:

oh ok..so the Longde teachings from Rinpoche aren't complete enough? You said in another post that they were complete..but hey, if its one of those things that is not to be discussed at all then cool..no prob

Malcolm wrote:

Longde is a complete method, that does not mean it is a complete explanation. The explanation you are looking for is in Upadesha level tantras, in thogal. Longde is a bridge between semsde and managde.

Author: Malcolm

Date: Thursday, June 4th, 2020 at 11:41 PM

Title: Re: George Floyd

Content:

Matt J said:

I think Paul Krugman summarized it pithily:

How did we get here? The core story of U.S. politics over the past four decades is that wealthy elites weaponized white racism to gain political power, which they used to pursue policies that enriched the already wealthy at workers' expense.

<https://www.nytimes.com/2020/06/01/opinion/trump-george-floyd-police-brutality.html>

I don't think it is intransigence, I think it is intentional. The GOP doesn't want progress--- or at least, until the number of minorities who vote imperil their political opportunities (reduced of course via gerrymandering, barriers to voting, etc.).

Malcolm wrote:

The protests are a result of 45 years of frustration that the US has made very little concrete progress in fixing these issues, largely due to GOP intransigence.

Their intransigence is a function of their intent.

Author: Malcolm

Date: Friday, June 5th, 2020 at 12:08 AM

Title: Re: George Floyd

Content:

Queequeg said:

There's a lot of experimentation going on trying to figure out how to counter inequality in education.

Grigoris said:

A national department of education that funds schools equally? Why don't they try that solution? Seems to work just about everywhere else in the world.

In Greece teachers are public servants and have the ability to apply to work in specific

schools (near their home towns or urban centers) only after they have spent a certain amount of time working in schools in remote rural areas and islands. They are offered bonuses/incentives to work in remote areas.

Malcolm wrote:

Because GOP, they do not want educated voters, or people to believe in evolution, etc.

Author: Malcolm

Date: Friday, June 5th, 2020 at 12:16 AM

Title: Re: George Floyd Protests

Content:

jake said:

Again, please stay on topic. The issue at hand is George Floyd Protests. If you wish to discuss global economics/world systems theory/capitalism/etc. please take it to another thread.

Malcolm wrote:

They are related. Systematic racism which lead to the death of Floyd is connected to these other issues.

Author: Malcolm

Date: Friday, June 5th, 2020 at 12:38 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Me not directly experiencing it does not mean that rioting is ok, or that attacking the police is ok. Just like police brutality it is wrong. If you want to apologise for such violence you can, but it's probably best to stop calling yourself a Buddhist if you do.

Malcolm wrote:

You have been systematically apologizing for police violence, better stop calling yourself "Buddhist."

Ceisiwr said:

I have not been apologising for police violence. I have been condemning violence on all sides.

Malcolm wrote:

This is an apology for police violence: "Tear gas, rubber bullets and batons are used in order for the police to protect themselves and for crowd dispersal."

Author: Malcolm

Date: Friday, June 5th, 2020 at 12:40 AM

Title: Re: US Government declares America is a Battlespace

Content:

Nemo said:

Trump is pretty good compared to most of the bozos you put in charge.

Malcolm wrote:

Um, no. Worst president ever.

Author: Malcolm

Date: Friday, June 5th, 2020 at 2:35 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

I have not been apologising for police violence. I have been condemning violence on all sides.

Malcolm wrote:

This is an apology for police violence: "Tear gas, rubber bullets and batons are used in order for the police to protect themselves and for crowd dispersal."

Ceisiwr said:

As I said previously, there is some justification for self defence. Tear gas is pretty standard for crowd control, which is the job of the police. Better to control the crowd than to let it become a violent destructive mob, or an even worse one. Its a shame that you literally can't tell the difference.

Malcolm wrote:

You claim to be against violence, and allow that the police are permitted to use it in self-defense, and in the same breath, deny the same privilege of self-defense to protestors. So basically, you are asserting only the police have a right to self-defense, meaning only the police have the right to use violence. Thus, you are apologizing for police violence by renaming it "self-defense and crowd dispersal."

Author: Malcolm

Date: Friday, June 5th, 2020 at 2:37 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

The "associated fallout of that" has been rioters destroying private property. That is completely unacceptable behaviour. Law and order must be maintained.

Malcolm wrote:

Yes, that's what priviledge white people always say when the consequences of their

racist policies bite them around the ankles.

Author: Malcolm

Date: Friday, June 5th, 2020 at 2:50 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Hello Johnny Dangerous

It's a bigger deal than the black men dying at the hands of police, filling up the prisons etc., over a large period of years? Your priorities are interesting.

I've already stated that police brutality is wrong and that the US has a particular problem with it. None of that justifies rioting.

Malcolm wrote:

We disagree. Sometimes a riot is exactly what is needed.

Ceisiwr said:

Is rioting and property destruction wrong? Sure.

Well this is refreshing.

Malcolm wrote:

Not necessarily. It depends on how much oppression one has had to bear.

Ceisiwr said:

Here in the UK its extremely minimal. How we get it better than the US, i don't know.

Malcolm wrote:

<https://www.elle.com/uk/life-and-culture/a32742001/marcia-rigg-anti-racism/>

Ceisiwr said:

'All I could think about was Sean, because that's exactly what they did to him.'

Marcia Rigg's first thought when she watched that video of a white police officer kneeling on George Floyd's neck while he cried out, 'I can't breathe', was of her late brother Sean Rigg.

There were immediate parallels.

Firstly, both men were black, Sean was 40 and George Floyd, 46. In 2008, Sean also died after being restrained by police officers in the prone position – face down with pressure applied to the back and neck – for seven minutes. Though an Independent Police Complaints Commission (IPCC) report said officers acted 'reasonably and

proportionately', two years later, a Coroner's court determined that they used 'unnecessary' and 'unsuitable force', which 'more than minimally' contributed to the curtailing of his life. Sean's death was recorded as a cardiac arrest, with the coroners also adding in partial positional asphyxia.

Malcolm wrote:

<https://www.theguardian.com/commentisfree/2020/jun/04/systemic-racism-police-brutality-british-problems-black-lives-matter>

Ceisiwr said:

Though the numbers of deaths following police contact are thankfully not as bad in the UK as in the US, we should be anything but complacent when it comes to our own structural problems with racism or policing. Institutional racism exists at every level of our criminal justice system, from who gets stopped and searched, to who gets arrested, to who gets charged, to who gets convicted.

Malcolm wrote:

Like father, like son. For the most part, the British Empire has exported its brutality to other nations, like Ireland, Scotland, Burma, India, the Americas, etc.

Author: Malcolm

Date: Friday, June 5th, 2020 at 2:53 AM

Title: Re: George Floyd

Content:

Dan74 said:

It's ironic that the US, billed as the land of opportunity, has some of the most insidious structures in place designed to maintain existing classes and impede social mobility.

Malcolm wrote:

It is not ironic, it is by design, thanks to the GOP.

Author: Malcolm

Date: Friday, June 5th, 2020 at 3:16 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Well for the developing world the wages might seem low to us, but for them it's a good thing. Earning £5 a day is better than earning £2 a day, which is better than earning £0 a day.

Malcolm wrote:

This assumes that wages are always "good."

For example, after NAFTA was passed, and the US dumped cheap corn on the Mexican Market, 50,000 small farmers were forced out of business. They were forced to leave their land and move to the cities to find jobs. Where they had formerly been self-reliant, and had minimal needs from the cash economy, now they were unable to provide for themselves, and abandoned maize cultivation to find work in Mexico City, etc. This led to massive overcrowding as well as a huge influx of men looking for work in the US, "illegally." Eventually, by working in the US, these small farmers were able to send money home and did a great deal to restore the local economies of Mexico. But the small farms in the meantime are finished, and along with them, many hundreds of landraces of maize. Now of course, the appetite for avocado toast has led to the rise of two things: illegal avocado cartels and destruction of monarch butterfly habitats in the old growth forests of Michoacán, which is the only state in Mexico allowed to export avocados to the US.

Once again, we see here how capitalism, far from encouraging free markets, actually is a force of market suppression. Amazon is a perfect example of what happens when antitrust laws are not observed. Amazon and Walmart are two of the main forces of market suppression in the world.

Author: Malcolm

Date: Friday, June 5th, 2020 at 3:25 AM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

oh ok..so the Longde teachings from Rinpoche aren't complete enough? You said in another post that they were complete..but hey, if its one of those things that is not to be discussed at all then cool..no prob

Malcolm wrote:

Longde is a complete method, that does not mean it is a complete explanation. The explanation you are looking for is in Upadesha level tantras, in thogal. Longde is a bridge between semsde and managde.

Fa Dao said:

ahhh...ok..thank you...sorry..I still dont know what can be asked/talked about and what cant..my Teacher is gone...there is, as far as I know, no one else out there that teaches Longde the way he did...He also said that Longde was a bridge to rainbow body... Is it possible that with continued practice many of the answers will become known through practice? or is that just wishful thinking?

Malcolm wrote:

Yes, because Longde is a bridge to thogal.

Wishful thinking. You live near a very qualified Dzogchen master, Tulku Sangngak. I suggest you seek teachings from him.

Author: Malcolm

Date: Friday, June 5th, 2020 at 3:27 AM

Title: Re: George Floyd Protests

Content:

Norwegian said:

More apples, feeling the need to shoot at a black couple, for absolutely no reason at all:

Malcolm wrote:

Or as the old Crisis song has it:

Don't rebel,
you won't get thanked,
you'll just get run over by a tank.

Author: Malcolm

Date: Friday, June 5th, 2020 at 3:42 AM

Title: Re: Biden Sharpton ticket

Content:

DNS said:

Biden has already said it will be a woman. My guess is it will be a woman-of-color, probably Kamala Harris.

Malcolm wrote:

Would prefer Val Demmings.

Author: Malcolm

Date: Friday, June 5th, 2020 at 4:28 AM

Title: Re: George Floyd Protests

Content:

Minobu said:

the girl got sprayed too and she was just standing there as well.

Norwegian said:

"Freedom of speech" doesn't exist in the US. Talk and you get assaulted. Especially if you're black.

Malcolm wrote:

This is what White Supremacy looks like.

Author: Malcolm

Date: Friday, June 5th, 2020 at 4:38 AM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

You can't unsee that...

Author: Malcolm

Date: Friday, June 5th, 2020 at 4:50 AM

Title: Re: US Government declares America is a Battlespace

Content:

Nemo said:

Trump is pretty good compared to most of the bozos you put in charge.

Malcolm wrote:

Um, no. Worst president ever.

Nemo said:

Pinochet, the Shah of Iran, Hugo Banzer, the house of Saud, Manuel Noriega, etc, etc
He's pretty average really.

Malcolm wrote:

I was referring to American Presidents.

Author: Malcolm

Date: Friday, June 5th, 2020 at 5:04 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Within free trade the most inefficient business goes out of business, as it should, thus making the economy more efficient.

Malcolm wrote:

"Free" trade isn't free. It's a rigged game. There is no efficiency in nature. This is one of the reasons why capitalism is an unnatural growth on the planet and should excised like a cancer. Unfortunately, while I can understand a bit of violent rebellion now and again, I am not particularly fond of violent revolutions. We are stuck with capitalism present, but not because it is the best or most ideal of economic systems.

Ceisiwr said:

I'm amazed that you seem to think that there would be no destruction of habitat under socialism. Some destruction of habitat is going to happen wherever humans settle.

Malcolm wrote:

I've addressed this already. Industrialism, the means of production that Marxist-Leninists wanted to seize, is itself toxic. One of the main faults of Marx's thinking is the view he held that capitalism was progressive. It isn't.

So it is not surprising that the former Soviet bloc countries were heavily polluted, just as England, the US and other nations with extensive heavy industry were polluted. That's what happens when you burn too many hydrocarbons in too short a period of time, and randomly dump toxic shit all over the place.

When one observes that 50% of the animal life on the planet has declined since the publication of Silent Spring, one really has to wonder at such statements as, "Some destruction of habitat is going to happen wherever humans settle."

Author: Malcolm

Date: Friday, June 5th, 2020 at 5:06 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

I actually said that the US...also has a socialist problem too.

Malcolm wrote:

Yes, there are not enough of them. But that is changing:

Author: Malcolm

Date: Friday, June 5th, 2020 at 5:19 AM

Title: Re: Soto zen and problem of satori

Content:

LastLegend said:

Your expectation is very high for modern degenerative age where world is wretched with bad karma. Satori is not easy in any tradition. There is a rare one in a billion who has reached the Wisdom level of Buddhas. You might have an Arahant and possibly a Bodhisattva here and there.

Malcolm wrote:

You are too skeptical.

Author: Malcolm

Date: Friday, June 5th, 2020 at 7:38 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

Malcolm wrote:

The right wing fetish for the flag is childish. Moreover, the national anthem lionizes slavery:

And where is that band who so vauntingly swore,
That the havoc of war and the battle's confusion
A home and a Country should leave us no more?
Their blood has wash'd out their foul footsteps' pollution.
No refuge could save the hireling and slave
From the terror of flight or the gloom of the grave,
And the star-spangled banner in triumph doth wave
O'er the land of the free and the home of the brave.
I stopped saying the pledge of allegiance in 1970, in third grade.

Author: Malcolm

Date: Friday, June 5th, 2020 at 8:27 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

Johnny Dangerous

The people engaging in this behavior are a minority of protestors.

Indeed and they should rightly be condemned. Thuggish behaviour is totally unacceptable.

Once again you want to address this, but apparently think that generational decades of racist violence is either equivalent, or even less important. If that weren't the case you wouldn't keep bringing this up, because you'd have different priorities here. I don't think they are equivalent. One is obviously worse than the other, but both are morally reprehensible.

I don't care.

Splendid!

A "socialist problem"? Aren't you in the UK? We don't and have never even had a labor party, much less a socialist party. What a cockamamie statement.

I do indeed. I actually live in Cymru (Wales), where we have had a Welsh Labour government at every welsh election since 1999. Leftism permeates our society in many ways, not all of it good. Actual socialism has been on the rise here too. The growth of anti-capitalist and anti-liberal (in the UK sense) sentiment is rife both here and in the US. The growth of the acceptance of totalitarian ideas is concerning.

I'm not apologizing, I'm just properly contextualizing it next to generations of black

communities subject to violence and severe economic repression, which you aren't, for reasons which seem fairly obvious - you think they are somehow equivalent, or that "law and order" in this context is more important than systemic racism and violence. Makes your values clear at least.

The rule of law and the maintenance of order is of paramount importance, providing those laws do not violate basic human rights. When enough people start to think that mob action and vigilantism (such as with the dangerously deluded Antifa rabble) is acceptable then things become dangerous. It must not be given an inch.

Malcolm wrote:

Law and order without justice is neither lawful nor orderly.

Author: Malcolm

Date: Friday, June 5th, 2020 at 9:05 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

The rule of law and the maintenance of order is of paramount importance, providing those laws do not violate basic human rights. When enough people start to think that mob action and vigilantism (such as with the dangerously deluded Antifa rabble) is acceptable then things become dangerous. It must not be given an inch.

Malcolm wrote:

As Nelson Mandela put it In 1990, "Nonviolence is a good policy when conditions permit, but sometimes conditions do not permit."

Author: Malcolm

Date: Friday, June 5th, 2020 at 9:11 AM

Title: Re: US Government declares America is a Battlespace

Content:

Malcolm wrote:

Um, no. Worst president ever.

Nemo said:

Pinochet, the Shah of Iran, Hugo Banzer, the house of Saud, Manuel Noriega, etc, etc
He's pretty average really.

Grigoris said:

They were all Amerikan (backed) "presidents" too.

Malcolm wrote:

That was his point, but it was it wasn't clear.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:11 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

"I wouldn't be surprised if he's also a Trumper."

I dont want to make this about Trump. But have to ask, does it matter if he voted for Trump or not, likes him or not? What does his political beliefs have to do whether he is a good decent human being or not?

Malcolm wrote:

Well, voting for Trump was an error, to vote for him again, absolutely immoral.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:12 AM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

ok guys..I hear you..thanks

Malcolm wrote:

He will insist you do a ngondro.

Author: Malcolm

Date: Friday, June 5th, 2020 at 8:48 PM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

101667756_10220249018912461_7064554214973767680_o.jpg

Malcolm wrote:

This not what BLM is protesting. You table is distorted.

Modus.Ponens said:

Blacks made up 12% of the population. However, from 2015 – 2019 they accounted for 26.4% of those that were killed by police under all circumstances. In other words, Blacks were the victims of the lethal use of force by police at nearly twice their rate in the general population. Whites make up the majority of victims of police use of lethal force (50.3%) from 2015 – 2019,

Malcolm wrote:

<https://thesocietypages.org/toolbox/police-killing-of-blacks/>

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:02 PM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

ok guys..I hear you..thanks

Malcolm wrote:

He will insist you do a ngondro.

Fa Dao said:

I know..thats one of the reasons why I haven't gone there before...I have met many Teachers in the past almost 40 years...Norbu is the one that always made sense to me...the way he taught I just got it...ya know what I mean?

Malcolm wrote:

Yes. The problem with Dzogchen Community at present is there is no one who is giving transmissions of such things as thogal and yangti inside the community. There are only SMS teachers who continue to give instructions for transmissions they have already received.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:06 PM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

and I should add that I am just too damn old, tired, and brain damaged to start off from square one....btw, I wasnt asking about actual techniques/practices, I was just trying to wrap my head around the process, the theoretical side...oh well

Malcolm wrote:

You already have enough to do with practicing rushan, etc. These are the preliminary practices for thogal and the enhancement practices for trekcho. Further, while the four visions do occur in longde, Longde texts do not explain the theoretical side. So you should make effort to listen to Lama Chonam's lung of the Tshog don mdzod. That text as the complete theoretical foundation you are looking for. When Norbu Rinpoche gave transmission, he did not just give transmission for one series of Dzogchen or another. He gave a unified transmission. But the instructions for all three series need to be sought out separately. And in the case of Longde, also the Ngondzog Gyalpo empowerment is required.

Author: Malcolm
Date: Friday, June 5th, 2020 at 10:09 PM
Title: Re: Rainbow body questions
Content:

PSM said:

Yes, it can be. I've seen it on this site (not this thread) with certain individuals seeming to use it as a hammer on those with legit questions. As if 99% of people wouldn't ask their teacher such questions if they could.

Malcolm wrote:

Frequently, while the questions are legitimate, the forum for answering them [i.e. here] is not suitable, nor is it necessarily appropriate to answer those questions at all, if someone does not have the right qualifications.

Author: Malcolm
Date: Friday, June 5th, 2020 at 10:13 PM
Title: Re: Rainbow body questions
Content:

fckw said:

But when I hear especially people in their retirement part of life asking questions and receiving stereotype answers then I really wonder whether the answer "go and find teacher" is still appropriate. Those people don't have 30 years left for practice. And who are we to judge whether a specific person would or would not profit from an actual explanation of some subtle points?

Malcolm wrote:

It is appropriate. Why? Well, because this is an open forum, and such questions need to be answered in a private setting with a qualified teacher.

This is not a proper forum for discussing the intimate details of Dzogchen teachings. So we don't.

Author: Malcolm
Date: Friday, June 5th, 2020 at 10:16 PM
Title: Re: Rainbow body questions
Content:

Norwegian said:

Except Dzogchen is open to anybody who has an interest in it.

fckw said:

Well - did the author of the question in this thread get an answer other than "go ask teacher"? And did he manage to "go ask teacher"? You are really just juggling with cool words that don't mean so much in actual practical terms.

Malcolm wrote:

Correct, because these things need to be heard at the feet of a teacher, not read on a bulletin board.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:24 PM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

"I wouldn't be surprised if he's also a Trumper."

I dont want to make this about Trump. But have to ask, does it matter if he voted for Trump or not, likes him or not? What does his political beliefs have to do whether he is a good decent human being or not?

This is where i get confused, i see a lot of put downs of Trump on here and saying you cannot be a Buddhist and like Trump, or something like that.

Malcolm wrote:

Supporting corrupt leaders is not consistent with Buddhist values. Trump is corrupt. Therefore, supporting Trump is not consistent with Buddhist values.

krish5 said:

Even some black people vote for and support Trump. It has nothing to do with any skin color, any religion, everyone has their reasons for voting as they do and that is their right.

Malcolm wrote:

Yes, some black people did, to their short-term advantage and long term disadvantage. It was just the same in Vichy France, where some French people supported a collaborationist leader.

krish5 said:

i am giving the guy the benefit of the doubt on this.

Malcolm wrote:

He is just another white guy who has not properly studied the history of this nation, and does not understand that the Star Spangled Banner is a racist poem.

Author: Malcolm

Date: Friday, June 5th, 2020 at 10:26 PM

Title: Re: US Government declares America is a Battlespace

Content:

Grigoris said:

"We have no legal rights as prisoners, only as citizens.

Malcolm wrote:

Yup, because 13 amendment, which enshrined carceral slavery into law.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 1:07 AM

Title: Re: George Floyd

Content:

Queequeg said:

Better trained than their maids and gardeners,

Malcolm wrote:

Ahem, no you are not. You are just trained in different things.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 1:20 AM

Title: Re: George Floyd

Content:

Dan74 said:

QQ, what makes you think that the 'overclass' is an especially nasty bunch of people?

Malcolm wrote:

Most of them support the GOP.

Dan74 said:

From what I've seen, the US rich are the best philanthropists in the world. A bunch of them argue for higher taxes and more programs for the poor. I recall a few years back, there was a concerted push from the US billionaires for lifting people out of poverty, building up a bigger middle class, etc.

Malcolm wrote:

Well, frankly, there are not that many billionaires in the US, 630 to be exact, with a net worth of \$3.4 trillion. But it is the millionaires that are problem, 14 million to be exact, 11% of all households.

Dan74 said:

So is it the 'overclass' or a particular slice of it that happens to be better organised and to wield outsized influence? Koch, Murdoch, Thiel, etc?

Malcolm wrote:

The GOP is organized around money, guns, and religion, in that order. They have a simpler message than Democrats, etc., i.e. "Get yours first" followed by "Screw your tired, your poor, your huddled masses yearning to breathe free" which is why Steven Miller dismissed the sonnet written by Emma Lazarus that was added to the base of the Statue of Liberty.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 1:57 AM

Title: America's Fascist Collapse

Content:

Unknown said:

Remember how his advisors advanced the ideas of ethnic cleansing and purification? How he began his campaign by calling immigrants and refugees “vermin” and “animals”? Blaming them for the economic woes of the average American, who suddenly found themselves downwardly mobile, poor, and desperate? Trump blamed a certain hated minority — Latinos, mostly, but also blacks and Muslims and Jews — a demagogue scapegoating them for all a nation’s problems, from poverty to social disintegration to hopelessness to a lack of good jobs to crime. Just like Hitler had in the 1930s to Jews, too. Yes, really. Ask your Jewish friends. 99.9% of them will agree. That was fascism.

Malcolm wrote:

<https://eand.co/this-is-americas-fascist-collapse-c830c1d2271a>

Author: Malcolm

Date: Saturday, June 6th, 2020 at 1:59 AM

Title: Re: Rainbow body questions

Content:

Fa Dao said:

As an aside, I did receive the Yeshe Lama transmission from another Teacher but feel more connected to the Longde...it makes sense to me....

Malcolm wrote:

If you have received Yeshe Lama than you have received all the instructions you need in this life.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 2:06 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

And now i see what they are allowing to Drew Brees, and i think it is wrong, he is entitled

to his opinion. We are losing many rights in this country, including Freedom of Speech. Even Burgess is seeing this and has the courage to speak up.

Malcolm wrote:

Freedom of speech does not mean that when we say some dumb shit, we are immune to criticism. All it means is that we can say some dumb shit without being put in jail for it. It does not mean that other people are not allowed to publicly castigate us for the dumb shit we might have said. It's a risk we take especially when we are public figures.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 3:05 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

Good point Malcolm, but finally some people are starting to stick up for Brees and say he received undue, unfair, overkill criticism for what he said.

Malcolm wrote:

Yes, and free speech also means that other people can say dumb shit in defense of the dumb shit one says.

As far as sports go, I prefer tennis.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 3:06 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

Good point Malcolm, but finally some people are starting to stick up for Brees and say he received undue, unfair, overkill criticism for what he said.

Malcolm wrote:

Yes, and free speech also means that other people can say dumb shit in defense of the dumb shit one says.

As far as sports go, I prefer tennis.

On DWE I also use my own name. I don't believe in internet anonymity. I think it is harmful.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 3:19 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

If black lives truly matter for progressives, they have to stop ignoring unpleasant realities so that there can be effective solutions to improve and save black lives. Unfortunately, what I frequently see is that progressives think that the narrative and the ideology are more important than black lives.

Queequeg said:

What are you talking about?

This is one of the stupider talking points Fox must be circulating these days (I'm guessing, because I haven't hate watched recently, but I've seen/heard more or less the same stupid thing from other Fox new watchers and I doubt that you guys have the brain cells to think this one up yourselves), lulling their audience in their racism while giving them the comfort of thinking they're not really racist, but that its progressives who are really the racist ones.

Malcolm wrote:

And now this:

<https://www.propublica.org/article/new-trump-appointee-to-foreign-aid-agency-has-denounced-liberal-democracy-and-our-homo-empire>

Queequeg said:

A new Trump appointee to the United States' foreign aid agency has a history of online posts denouncing liberal democracy and has said that the country is in the clutches of a "homo-empire" that pushes a "tyrannical LGBT agenda."

In one post, Merritt Corrigan, who recently took up a position as deputy White House liaison at the U.S. Agency for International Development, wrote: "Liberal democracy is little more than a front for the war being waged against us by those who fundamentally despise not only our way of life, but life itself."

Author: Malcolm

Date: Saturday, June 6th, 2020 at 3:35 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

And now i see what they are allowing to Drew Brees, and i think it is wrong, he is entitled to his opinion. We are losing many rights in this country, including Freedom of Speech. Even Burgess is seeing this and has the courage to speak up.

Queequeg said:

Dude, you didn't know who Brees was before he became a martyr for Laura Ingraham. You have no idea who Burgess Owen is other than he was featured on Fox as a talking head offering an opinion in support of Brees. You want to talk about free speech in the NFL? Let's talk about Colin Kaepernick getting black listed.

What Fox is making a big deal about is a twitter uproar. Its pathetic. Its the kind of story assigned to interns - "Here, watch your twitter feed and come up with a story. We need a 5 minute segment tonight between the My Pillow and metamucil commercials."

As I said, Brees is clueless. I hope he gets educated. He's paid to chuck a football, which he's very good at, not give informed political opinions.

P.S. - Buddha was a revolutionary, he went against the stream, the current, what people believed at his time. He questioned all, doubted all, did not accept God or a permanent self/atman. It took great courage on his part to speak what he saw and felt, even though it went against the norm. Never forget that Buddha himself was a true revolutionary, revolted against the whole system and beliefs of his time. He challenged all. Buddha was beyond labels like "revolutionary". Please don't put a beret on Gautama and call him Che.

Buddha taught liberation. He did not question all, doubt all. He examined his mind and saw it clearly, liberating himself.

You don't know Buddhist teachings very well at all.

Malcolm wrote:

Not only that, but this business of standing for the national anthem in Football is a relatively recent thing:

2009: NFL players began standing on the field for the national anthem before the start of primetime games. Before this, players would stay in their locker rooms except during the Super Bowl and after 9/11.

2015: Senators John McCain and Jeff Flake released a report revealing that the Department of Defense had spent \$6.8 million between 2012 and 2015 on what the senators called "paid patriotism" events before professional sports games, including American flag displays, honoring of military members, reenlistment ceremonies, etc. The DoD justified the money paid to 50 professional sports teams by calling it part of their recruiting strategy. However, many teams had these ceremonies without compensation from the military, and there was nothing found in the contracts that mandated that players stand during the anthem.

The question is, is marketed patriotism patriotism or just a way to convince dumbass kids with little common sense and less education to join up?

Author: Malcolm

Date: Saturday, June 6th, 2020 at 3:36 AM

Title: Re: America's Fascist Collapse

Content:

Crazywisdom said:

I escaped the place. I cannot defend it. I was a lit major and we read Eli Weisel and others. 20 years of adulthood having this fascist descent just get worse and worse. As a lawyer I heard powerful people say and do outright fascism de verdate. I read Trungpa say his guru advised there is no defending Tibet and to escape. That moment I knew it

was time to go.

Malcolm wrote:

Right, but you went from pan to fire: Bolsinaro is just as much a fascist as Trump.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 4:07 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

p.s. - Another football player in hot water.

<https://billswire.usatoday.com/2020/06/04/buffalo-bills-work-with-jake-fromm-teammates-tredavious-white/>

Malcolm wrote:

Yes, because he said something idiotic in private, and was outed. What a prick.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 4:46 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

Steel said:

"Drew's original statement, I thought, was insensitive. It was very insensitive, especially during this time. But I thought the negative reaction from every talking head on television and some of his teammates was overkill. I never heard a bad word about Drew Brees in my life. He made a mistake. But we've gotten to the point in society where everybody on social media thinks they are God, judge and jury. Drew Brees made a mistake," Barkley said on TNT.

Malcolm wrote:

And we would not be discussing it at all if someone had not asked us what we thought about it, and is now quite upset at the response they've elicited:

krish5 said:

I already had to do the same thing, in a thread i am on, they accuse you of all kinds of things. I dont know what is going on with this forum, a Buddhist forum where even some of the moderators are coming hard at posters and lacking in right speech imo. I already brought it up to the head guy a few days ago and then to another moderator and also am experiencing this myself. I dont mind criticism myself and laugh at most of these silly immature responses, but it is still not right and not in the spirit of Buddhism and what a Buddhist forum should be like.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 4:51 AM

Title: Re: George Floyd Protests

Content:

krish5 said:

Modus, you didnt do anything wrong

Malcolm wrote:

No one said he/she did anything wrong. They are expressing their vehement disagreement with his/her understanding of the issues.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 4:58 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Nicholas2727 said:

I have heard that that Mahayana school says it will take 3 incalculable eons before someone reaches Buddhahood, although the Vajrayana school says someone can achieve Buddhahood in this lifetime. If both schools focus is on becoming a Buddha, why would one choose Mahayana (The much slower school) versus Vajrayana

Malcolm wrote:

First of all, Vajrayāna is Mahāyāna. The principle difference between common Mahāyāna and Uncommon Mahāyāna Secret Mantra is methodology. However, these distinctions are Indian. East Asian Buddhists have a whole different scheme that was arrived at in China and Japan, not India. That does not mean they are ipso facto invalid. Another issue is that Indian Mahāyāna survives only in Tibetan Buddhism, where it is taught for theory, but not for practice. For practice, Tibetan Buddhists teach various types of Vajrayāna practice.

Indian Mahāyāna is not really taught in Chinese Buddhism. The Chinese Buddhists have developed an independent understanding of Mahāyāna which is very distinct from Indian Mahāyāna. Nevertheless, there are certain fundamental commonalities since all Mahāyāna traditions are based on Mahāyāna sūtras.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 5:06 AM

Title: Re: George Floyd Protests

Content:

krish5 said:

What is the point of using words like "Idiot" "Prick" "Vehement" "Dont know what you are talking about" "You are not a good Buddhist" Etc These words or phrases kill conversations imo.

Malcolm wrote:

Sometimes conversations deserve to die.

For someone who recently claimed to be an advocate of free speech, it looks an awful lot like you want to control the parameters of what free speech is. Either you are for free speech, or you are not. If you are, then you really have to accept that people are going to use words that you don't like, for example, prick, idiot, vehement, and so on. You are free to engage in discussions or not, it is your choice. Your notion that someone is chasing someone away is erroneous. I am not a moderator, so I have no way to prevent anyone from saying anything.

Since we are in a Mahāyāna forum, you have to understand that intention is more important than actions. Vows are not rules, they are training guidelines. Harsh speech is not necessarily nonvirtuous speech. It all depends on context.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 5:12 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

And once i joined in, i said the heck with it and let my guard down and shared honestly and freely.

Malcolm wrote:

Yes, and complained about the responses you garnered here. Sometimes I complain about responses I garner here. That's what the report button is for.

Now, this conversation verges on meta-discussion, which is against TOS.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 5:29 AM

Title: Mayor of DC renames street BLM Plaza

Content:

Malcolm wrote:

Too awesome:

Author: Malcolm

Date: Saturday, June 6th, 2020 at 7:53 AM

Title: Re: George Floyd Protests

Content:

krish5 said:

Modus, you didnt do anything wrong

Malcolm wrote:

No one said he/she did anything wrong. They are expressing their vehement disagreement with his/her understanding of the issues.

Modus.Ponens said:

Which dovetails nicely into my criticism of progressives. They are aiding the rise of true fascism by removing the sting of these insults. Or by engaging in "antifascist" action consisting of destroying and burning things. Or by defining people as oppressors and victims (tantamount to evil and good) based on unchosen identity instead of actions.

Malcolm wrote:

Your caricature of Antifa is false, as is your caricature of progressives. You would do well to read Mark Bray's book. Is Antifa illiberal? Definitely. Fascism should be shutdown hard. Mattis compared this administration to Hitler. Wake the f#%k up.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 9:57 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

Listen man, when even the most conservative generals in the US are calling out the Trump Administration for fascist behavior, beginning with Trump's own former secretary of defense and White House chief of staff, your economic theory faith commitments, pearl clutching about property damage, numbers, and statistics are meaningless, Wake the f#%k up.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 10:09 AM

Title: Re: Garab Dorje Three Points

Content:

AJP said:

Can Dzogchen be said to be anything other than Garab Dorje's Three Points?

Ultimately?

Malcolm wrote:

The three phrases are just a bare outline of the basis, path, and result. If one is extremely intelligent, they maybe sufficient. But obviously they were not sufficient because if they were, Dzogchen literature would not be one of the major literary traditions of Tibetan Buddhism.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 10:32 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

The point this person fails to realize that in the United States, after the native population, black people have suffered the most state sponsored violence. The reason native people are not rising up is that white people, us, systematically eliminated them. The only white Americans free of this history are immigrants who arrived here after 1900. But special credit can be laid at the feet of the diaspora of confederates during Reconstruction as well as Federal Troops who hunted down native people in US occupied territories.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 11:12 AM

Title: Re: George Floyd Protests

Content:

Malcolm wrote:

Our history is more complicated than NZ's. There are way more stakeholders in this discussion.

mikenz66 said:

Yes, this is exactly what the left have been arguing for, isn't it? We have the same problem here, with Māori people locked up a lot more than whites and often for marijuana offences, and the same cycles of poverty that are not well-enough addressed by the welfare system or the education system.

But some on the right argue against these things as "preferential treatment"....

Actually, I do think that some of the American progressive rhetoric has the appearance of focusing too much on the past than the future. But maybe that's because no one really ever said "sorry" yet. That happened here decades ago, and has even eventually happened in Australia, though some time after this photo was taken 20 years ago...

Mike

Yes, I agree. In a small country (half the population of NYC) with basically one level of government it's much easier to make certain changes. But don't forget that around the time when the US was fighting a civil war, the Māori people here were waging a guerrilla conflict against the British Empire's army over illegal land acquisitions. And all kinds of bad stuff happened in Australia, of course...

Mike

Malcolm wrote:

I understand. The accumulation of too much centralized power, whether it is political,

social, or economic, is inimical to the self determination, happiness, and well being of all.

Author: Malcolm

Date: Saturday, June 6th, 2020 at 7:48 PM

Title: Re: Rainbow body questions

Content:

Danny said:

That's Dzogchen viewed through a vajrayana practitioners conditioning. But Dzogchen is not a vajrayana transformation path.

yagmort said:

very well may be.. nonetheless let's say it is mandatory in Dudjom Tersar to finish several ngöndros before you can be introduced to Neluk Rangjung. Malcolm mentioned earlier about Tulku Sangngak as well.. so do you know of any teachers who are ok if you don't do ngöndro?

Danny said:

My friend, accumulating the two merits in vajrayana is part of the path of transformation, I just said Dzogchen is not that. All integrated actions, conduct etc in Dzogchen are perfected as they are when one remains in state of contemplation. It is the most important thing. Everything else is secondary. Sorry but I'm not here to supplant your teachers wishes, nor to instruct on Dzogchen. So I'm doing a forum white wash broad strokes reply, and that's where I'll end my contribution, if any. It's not my responsibility.

Regards

Malcolm wrote:

The two accumulations are also gathered dzogchen, just differently.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 12:33 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

The system is no longer racist. There are some racists who work for the system, but that does not mean the system is racist. They are bugs, not features of the system. Unless you want to go as far as some Antifa people and call black cops traitors and Ns.

Malcolm wrote:

The system is still racist: example, the Thirteenth Amendment, immigration laws and practices, etc.

The system is still sexist: example, failure to pass the ERA.

The system is still classist: example, bailing out banks and corporations, etc.

The system is still exploitative: example, discrimination against immigrant workers, etc.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 12:36 AM

Title: Re: Advice for Consultation with Guru

Content:

smcj said:

Remember that from his side he is a human being, no matter what you think.

“A human being” can mean a deluded sentient being, a fully enlightened being, or anything in between. In some extraordinary cases, “human” need not mean limited.

Malcolm wrote:

I meant ordinary human being.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 12:38 AM

Title: Re: George Floyd

Content:

Dan74 said:

Welfare is indeed a tricky thing and places which had extensive welfare programs show handouts can disempower people, foster low self-esteem and apathy.

Malcolm wrote:

Bullshit.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 1:25 AM

Title: Re: George Floyd

Content:

Dan74 said:

Welfare is indeed a tricky thing and places which had extensive welfare programs show handouts can disempower people, foster low self-esteem and apathy.

Malcolm wrote:

Bullshit.

Sādhaka said:

It depends on if said welfare is accompanied by good life advice.

Does the government ever share via news networks and so on, advice on how to live well? Such as eat organic, have a good workout regimen, cut out sugar and carbs to some degree, meditate, do occasional fasting routines, etc.?

Malcolm wrote:
Michelle did.

Sādhaka said:
Sometimes, but not very often nor effectively.

Malcolm wrote:
The GOP is deep f#\$king denial about all this.

Sādhaka said:
Therefore many (not all, as there are always exceptions) welfare recipients are eating monsanto garbage, walking around in walmart in pajamas with their cigarette packs in-between their boobs (I'm sure you've seen the image I'm referring to, unless maybe you live in Manhattan or similar) buying cheap plastic crap made in communist china. Basically "useless eaters".

Malcolm wrote:
Ummm...implicit bias there? Walmart suppresses local markets everywhere they move in, exploiting poor people and because they refuse to employ people full time, the fed and state governments pick up their bills for the health care of their workers and so on.

Sādhaka said:
The government apparently doesn't care about people's health, and seems to want people unhealthy & hooked on big-pharma drugs; and people think that they care soooo much about us that they have us "social distancing" and wearing masks?

Malcolm wrote:
The problem again and again, is GOP science denial and catering to the moneyed class.

Author: Malcolm
Date: Sunday, June 7th, 2020 at 1:26 AM
Title: Re: America's Fascist Collapse
Content:

Minobu said:
As time went on i thought he was just all about screwing every nation that America ever did business with...i did not expect this..

Malcolm wrote:
I hate to say I told you so...but I told you so.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 1:32 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

That's not true. You haven't provided a reason why we should allow riots that do no good other than we have to respect the anger of the rioters. I understand the anger, but I don't respect it to the point of supporting riots because they're counterproductive. And you have not explained why the system itself is racist.

Malcolm wrote:

This riot thing is really quite overstated. Yes, some business were damaged, but that's what insurance is for.

The looting happened because the police have their priorities wrong. They turned out in force against protestors, leaving business districts unprotected. The looting is a result of poor policing, it is not the fault of protesters.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 1:42 AM

Title: Re: Rainbow body questions

Content:

fckw said:

I have never really heard teachers talk openly about topics such as the question asked even to advanced students. The common pattern seems to be: teacher visits place XYZ for a retreat. There gives empowerment, direct introduction, a text is being explained. In astonishingly few cases the teacher also gives you concrete meditation instructions including an explanation of the expected effects. If you are lucky, you get a 10 minutes interview slot in a 2 week retreat with the teacher. After 2 weeks the teacher travels further.

So: Unless you are doing a 3 years retreat or similar, or unless you are able to read old Tibetan, getting answers to questions such as the one above is not really offered by anyone.

Now, maybe that's even a good thing, I don't want to judge it. There are good reasons why certain things are rarely openly discussed. But telling others to "go and seek a good teacher" is, in my view, more or less same as telling people off. Name me one teacher who, when a foreign person shows up and asks about details of menngagde teachings, will openly explain things to that person. Why should s/he? The person could be mad, could want to publish stuff on the internet etc. You don't know him/her, so rather be careful. This means: No, "go ask a teacher" will not get you any further in most cases.

And not everyone has the energy or the money left to travel to exotic places to find another teacher to ask.

Crazywisdom said:

Prayer of Samamntabhadra more or less will get you the basics. Not secret. Comes down to our elements are emotions and emotions are lights.

Malcolm wrote:

The Aspiration of Great Power, chapter 19 of the Explanatory Tantra of the Transcendent State of Samantabhadra, is a liberation through hearing text. But it's still secret, in so far as it is not proper to explain to people without transmission.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 4:44 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

That's not true. You haven't provided a reason why we should allow riots that do no good other than we have to respect the anger of the rioters. I understand the anger, but I don't respect it to the point of supporting riots because they're counterproductive. And you have not explained why the system itself is racist.

Malcolm wrote:

This riot thing is really quite overstated. Yes, some business were damaged, but that's what insurance is for.

The looting happened because the police have their priorities wrong. They turned out in force against protestors, leaving business districts unprotected. The looting is a result of poor policing, it is not the fault of protestors.

Modus.Ponens said:

Even if I agreed with what you said, what about the people who died?

Malcolm wrote:

The fact that some people have engaged in murderous behavior during the protests is not a sufficient reason for the protests to be stopped.

The vast majority of the violence is being perpetrated by the police.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:25 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

Each to their own, I prefer a street named "All lives matter"

Malcolm wrote:

Typical trumpian response. You are rotting your brain on Fox News.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:27 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

"yeah i can see why it's deemed racist....it only came into any sort of conversation since the ascension of Black Lives Matter."

I have been using this phrase, "All lives matter" for many years now and it has no connection to me to any other movement or reaction. It is just common sense, is rational, logical, sane. To separate humanity into black or white, christian or buddhist, capitalist or communist, that is the problem, this division, we are all ONE! That phrase is definitely anything but racist! It brings us together, does not separate or exclude in the least. It even includes insects, animals, trees, everything that is alive.

Malcolm wrote:

Your response is rooted in racism and privilege. When you accept that fact you will understand that no lives matter until black lives matter.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:32 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

Brees should have stood to his convictions and not given in to mob mentality. I dont blame him though, it would take guts to go against this stream.

I agree with Donald Trumps take on it: "I am a big fan of Drew Brees. I think he's truly one of the greatest quarterbacks, but he should not have taken back his original stance on honoring our magnificent American Flag. OLD GLORY is to be revered, cherished, and flown high..."

Thank God there is still Fox News that is sticking up for peoples rights, like Drew Brees. I watched a great short clip the other day with Tucker Carlson and Burgess Owens, and he said, it is this kind of mob mentality that will ensure that Trump wins again.

Malcolm wrote:

Dude, you are supporting racists. Honestly, f#\$k off to wherever you came from. Wanker. Your patriotism is supported on 400 years of slavery and genocide. It's privileged

motherf#@ckers like you that are the problem with this country.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:43 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

"Typical trumpian response. You are rotting your brain on Fox News."

I ask in all sincerity, you dont think Fox has any newsworthy, correct information? The one i watched and liked the last few nights was with Tucker Carlson.

Malcolm wrote:

Tucker.Carlson.is.a.racist.white.supremicist.motherf#@cker.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:47 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

"Tucker.Carlson.is.a.racist.white.supremicist"

I am not saying he is not, i dont know, i dont know him. But he had on the other night, a black man, Burgess Owens, who condemned what they did to Drew Brees. He seemed to get along with and agree with Tucker. What am i missing here?

Malcolm wrote:

You have no shame at all. And you should be deeply ashamed of yourself for giving such people even a smidgeon of an iota or credibility.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:48 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

" It's privileged motherf#@ckers like you that are the problem with this country."

Thats exactly what they said to Drew Brees!

Malcolm wrote:

And he agreed, duh. Why don't you?

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:56 AM

Title: Re: Drew Brees and controversy, what do Buddhists think about this

Content:

krish5 said:

If i see the error of my ways, see i am the problem, of course, i will admit it and change. That is what any sane person would do.

Malcolm wrote:

Apparently he is sane. I have doubts about you.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 8:58 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

"You have no shame at all. And you should be deeply ashamed of yourself for giving such people even a smidgeon of an iota or credibility."

You didnt answer me, but that is fine. I see you arent interested in a sincere, serious discussion. It is best you probably just ignore my posts from now on.

I strongly disagree with what you said and even though i am not of the right, although at this point so sickened by the left, that i might lean that way. I am open to what they have to say and where truth is said, whatever form it comes in, i stand by it, with truth.

Malcolm wrote:

You wouldn't know the truth if it f#@kin ran you over dude, as far as I can tell. And you can totally forget about me ignoring your posts. That's not happening.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 9:12 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

I just looked up, Tucker Carlson, he worked for years at CNN, and then at MSNBC before joining Fox. I see nothing wrong with him.

And then i looked up Burgess Owens. The guy makes perfect sense to me, i dont get your hostility and lack of openness to these people.

You probably dont like Candace Owens either, who is making a hell of a lot of sense to me and millions of others.

Malcolm wrote:

Just pathetic.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 9:28 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

If i am ignorant and not understanding these things, that is one thing, but you arent helping me to see any different. If you are going to talk to me, talk to me, dont just answer in dismissive tones. How can i learn or change my ways, if i dont know any better. I listen to them and see truth. I asked about Candance Owens, Burgess Owens, etc i would like to know from your experience if they have any value or not, if they are telling the truth or not, etc?

Malcolm wrote:

All I can tell you is that you need to educate yourself. Tell me. Who is most recent black intellectual whose works you've read? How about a native historian writing from a native perspective? When's the last time you read a peer-reviewed tome on economics of historical import? Or a book concerned with issues of justice? How about a book concerning the Pre-Colombian era, or a book about the agricultural history of the United States? Huh? Well? Waiting.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 9:55 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

Malcolm, because i like you, i will answer you. But please answer me in return regarding Candace Owens, if possible, so i can get a idea what you think of her or anyone else on here, i am interested, btw.

Malcolm wrote:

I don't know her, so I cannot comment on her personality, so like and dislike does not enter into it. But I thought her comment about George Floyd was extremely tone deaf, and catered to white racism.

krish5 said:

I am not a very educated man, formally. Surprise, surprise People have used this against me before. So, you are correct, i have not read any of the books or literature you have mentioned. I mostly stick to reading Buddhism and other spiritual teachings and material. I am not well informed on politics, current events, history, etc. But, i intuit and sense and feel things easily. So i just know things easily. I can be misled however, at times, by my heart, feeling, but overall it has steered me well in life.

Malcolm wrote:

It is our obligation, as members of a Democracy, to educate ourselves about these worldly things.

Lynchings happen in this country because someone just knows in their heart that some black person, Latino, or native person did something wrong, even if there is no evidence for it. Donald Trump has lead this country into chaos, because like you, he does not read anything-other than praise of himself, of course- and just Intuits, senses, and feels things easily (more than the generals, scientists, and doctors). Forgive me for not being very sympathetic to such an approach to life if it isn't predicated on some cognitive handicap, such as dyslexia. And even here, this is quite superable, so is not really an adequate excuse for being poorly informed.

If you want someone like me to take someone like you seriously, you are going to have to show that your spirituality isn't just some f@#king bullshit, romantic, escapist fantasy. Maybe a little more reading and a little less football and Fox News is in order.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 10:02 AM

Title: Re: Mayor of DC renames street BLM Plaza

Content:

krish5 said:

Thank you Dear Malcolm, for your sincere reply and sharing. I get what you are suggesting and it is fair and reasonable. Thanks again.

p.s. - for whatever it is worth, a family member of mine participated in a protest march yesterday, she supports "Black Lives Matter". So not everyone in my family is a Fox News, Trumpian

Malcolm wrote:

You should hang out with that family member more.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 10:46 AM

Title: Re: summer retreat at palyul

Content:

pema tsultrim said:

I do not believe there is a mantra accumulation prerequisite.

Malcolm wrote:

Yup, there is.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 10:58 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Sorry - I saw the page numbers in the 200s and got confused. Was meaning to look at the text (Pruden) and figure out what you were proposing. Now I understand. So Greg is proposing Chapter One - from the intro up through the Rupa Skandha section.

In Pruden that's pp. 55-66.

That seems reasonable. I'd hesitate to go more than that because I imagine there is a lot to unpack even in just those few pages.

Aside - that section of the text in Pruden is much shorter than the Sangpo translation. Makes me curious about all those notes in there. Feeling like this might have to be moved up the wishlist.

Malcolm wrote:

People really need to integrate what Vasubandhu has to say about prajñā. So by way of topics for reflection:

What is the distinction between non-afflicted ignorance and afflictive ignorance?

Why does this matter?

Reflect on the meaning of prajñā.

What is the distinction between pure and impure prajñā?

Why can impure dharmas only be extinguished by prajñā?

The first three verses should be well anchored before continuing on to verse four. These three verses should serve as the basis for further discussion before moving on to verse 4, etc.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 11:01 PM

Title: Re: Rainbow body questions

Content:

Könchok Thrinley said:

Oh, wow. Did it help?

Kunzang Tobgyal said:

It gave me a really solid grounding in shamatha and vipashyana, which definitely helped in all practices afterwards. Also, just in and of themselves, shamatha and vipashyana are powerful methods for understanding the functioning of one's mind.

Simon E. said:

This.

I don't want to be all "in my day blah blah blah" but it is a fact that not so long ago many, probably most, Lamas insisted on a basic groundwork in shamatha and vipashyana before considering further teachings.

Malcolm wrote:

Yes, but back in the day, lamas were not teachings Dzogchen general. The serious teaching of Dzogchen in the West begins with Chogyal Namkhai Norbu, in 1976. He prepared students by teaching them Yantra Yoga first.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 11:06 PM

Title: Re: Rainbow body questions

Content:

yagmort said:

that is all true, but i think it is up to westerners to change their lifestyle so it can allow them to have more quality time with a teacher. i've seen western guys who completed 3 years retreat in india or nepal, so it's not impossible. i perceive vajrayana/dzogchen as a very demanding undertaking, personally i don't believe in liberation in slippers.. how far can you get with a few hours of practice a day at most, while your mind is busy with mundane things the rest of a day?

Malcolm wrote:

That really depends on what you think practice entails. If you think it entails reciting lots of texts and mantras all day long, well, reciting lots of mantras and texts all day long is demanding. But that is not the essence of Dzogchen practice.

yagmort said:

i can not vote for others but my impression is that a buddhist westerner has to find a way to be a full-time practitioner. if it's not possible because of family or other responsibilities there is only so much you can do and seeing your teacher everyday not gonna change your chances for liberation that much.

Malcolm wrote:

If one understands how to integrate, one can practice all day long in any circumstance. It is all just a matter of understanding how to integrate. For example, there is no limit to the number of times one can practice guru yoga in a day, whether one is wearing, slippers, shoes, or sandals.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 11:10 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Aside - that section of the text in Pruden is much shorter than the Sangpo translation.

Makes me curious about all those notes in there. Feeling like this might have to be moved up the wishlist.

jake said:

Sangpo has essentially three introductions before starting the text which adds to it's length. The Kosa proper doesn't begin until page 203 in the Sangpo. I've been reading Pruden but started on Sangpo last night, still adjusting to the text as it uses a lot of fonts, etc. so the layout is a bit odd for me at present.

Queequeg said:

Its seems sangpo takes 25 pages to translated what is 10 pages in Pruden. I'm guessing Sangpo uses footnotes, whereas Pruden uses endnotes, as being part of it? Are Sangpo's footnotes worth it? Footnotes are often where you find the juicy stuff.

Malcolm wrote:

The footnotes are largely a distraction to the text. They are relevant mainly for scholars, but not practitioners.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 11:12 PM

Title: Re: Rainbow body questions

Content:

Crazywisdom said:

In India, creation stage was ngondro. also Vimalamitra was written to do a lot of rushen. Rushen is real yoga. fricken great dharma very simple

PeterC said:

Never said it wasn't. But its always interesting how resistant people are when a lama wants them to do a few prostrations and mandala offering. Feels like they feel it's beneath them.

Crazywisdom said:

And I will add that by my logic, what makes the most sense is a traditional empowerment and mantra practice for development and yoga instructions and meditation to advance.

Malcolm wrote:

We all have to decide for ourselves what kind of a path we are going to follow. No one can decide that for us, not even our gurus.

Author: Malcolm

Date: Sunday, June 7th, 2020 at 11:43 PM

Title: Re: Mamo'i Khrugkong and Digshag

Content:

cjdevries said:

Does anyone know about the Mamo'i Khrugkong [confession] ceremony? If so, what does this entail?

Also, What is the Digshag ceremony and what does that entail?

Malcolm wrote:

Confession of misdeeds is basic to the seven limb prayer arrangement, it is limb two. Of course, there are many long prayers concerning this as well.

Mamo khrug kong, literally, "appeasing the disturbed mothers," is an apology to the mamos for disturbing the world with careless behavior, such as practitioners not keeping their samayas, human activities of polluting the world, fighting wars, etc., all actions that harm and disturb the world and its beings.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:00 AM

Title: Re: Rainbow body questions

Content:

Malcolm wrote:

...But that is not the essence of Dzogchen practice.

...

It is all just a matter of understanding how to integrate...

yagmort said:

sure, i merely shared my current opinion, however deluded/immature it may be. but i also keep in mind examples of many masters, including Chatral Rinpoche, Dudjom Rinpoche or Dilgo Khyentse Rinpoche, all of whom done long retreats. i assume that matter of understanding how to integrate does require some secluded time dedicated to practice? otherwise why would so many dzogchen masters stay in retreats, some of them with decades under their belt?

Malcolm wrote:

We do not live in a largely cash-free agrarian society where practitioners are allowed to live for years without working. We live in a capitalist society where most people's main māra is named "Bill." Moreover, there are plenty examples in Tibet of ordinary people, hidden dzogchen practitioners, who attained rainbow body, while working regular jobs, etc. By placing too much emphasis on famous masters, we miss the point that it is very possible to integrate practice into our lives and achieve the supreme result without spending years in some cave. But some people like caves.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:40 AM

Title: Re: Rainbow body questions

Content:

Malcolm wrote:

We do not live in a largely cash-free agrarian society where practitioners are allowed to live for years without working. We live in a capitalist society where most people's main māra is named "Bill." Moreover, there are plenty examples in Tibet of ordinary people, hidden dzogchen practitioners, who attained rainbow body, while working regular jobs, etc...

yagmort said:

i am not arguing here. my view is very limited. i wonder though how is it possible to achieve liberation, a rainbow body even, without liberating from this mara "Bill"? perhaps i am holding to Kropotkin anarchism somewhere deep inside, but i do perceive this capitalist society as counter conducive anything spiritual. so even without buddhist goals i'd rather have Henry Thoreau Walden lifestyle.

Malcolm wrote:

You do realize he had dinner several times a week at the Emerson's house, which was about a mile and a half walk from his cabin; which itself, as luck would have it, is about three hundred feet from the railroad, even then?

yagmort said:

anyway, i am happy to know about hidden dzogchen practitioners, who attained rainbow body, while working regular jobs. could you please tell me some names? i'd like to learn more, that's inspiring.

Malcolm wrote:

Most people who achieve realization from Dzogchen do so in the bardo of dharmatā. Only the best of best obtain rainbow body in this life or have small rainbow body.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:47 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Dan74 said:

Who actually practices Sutrayana, as understood by the Tibetan Buddhists?

Könchok Thrinley said:

Those who do not follow tantric teachings and methods. Zennies, theravadins, purelanders, etc.

Dan74 said:

Zennies certainly don't believe themselves to be practicing sutrayana - see Meido Roshi's many replies on this. Edit: on a quick search, here's is one relevant example: <https://dharmawheel.net/viewtopic.php?f=48&t=29208>

From Bodhidharma's "beyond words and letters...", to the many unique methods, to continue to claim that Zen is sutrayana is just sectarian polemics. Unless, of course by sutrayana, one defines anything other than tantra. Then it's ok.

Malcolm wrote:

No, it's isn't sectarian polemics at all. There are many upadesá lineages in common Mahāyāna, Chan/Zen is one of those.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:49 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Dan74 said:

Who actually practices Sutrayana, as understood by the Tibetan Buddhists?

Könchok Thrinley said:

Those who do not follow tantric teachings and methods. Zennies, theravadins, purelanders, etc.

Astus said:

Sutrayana, as understood in Tibetan Buddhism, exists only in Tibetan Buddhism, and as such, only Tibetan Buddhists could be sutrayana followers, as it is their view of Mahayana. Those who do not subscribe to the Tibetan interpretation of sutrayana naturally cannot follow it either.

Malcolm wrote:

That definition is an Indian Buddhist definition, not Tibetan.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:52 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

Yeah, Shingon has it too.

It's kind of like if Tendai practitioners went around insisting that everyone not practicing Tendai Buddhism was on one of the 40-something preparatory bhūmis. No one else believes in 50+ bhūmis. No one else practices "on" those bhūmis.

jake said:

Shingon has what?

Caoimhghín said:

A division between esoteric and non-esoteric aspects of practice. The terms I see used in translation by Tibetans often are "common" and "uncommon."

Malcolm wrote:

Can also be translated as "shared" [sādhāraṇa, thun mong] and "unshared" [asādhāraṇa, thun mong ma yin].

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:56 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

FromTheEarth said:

But I just feel the underlying authenticity thesis/implication is always troubling me, whether it is meant to say only the Theravada is the genuine, authentic Buddhism, or the Tibetan tradition is, while both apparently underwent many changes and adaptations.

Malcolm wrote:

No, that is not the point. Of course Tibetans, like the Chinese, have doctrinal concerns removed from what Indian Mahāyāna Buddhists cared about. But the main difference between Tibetan and Chinese Buddhist exegesis is a concern for how well a given position might comport with Indian masters, while the same cannot be generally found to be a concern with Sino-Japanese Buddhist exegesis in general, barring Xuantsang.

Author: Malcolm

Date: Monday, June 8th, 2020 at 12:59 AM

Title: Re: George Floyd Protests

Content:

Ceisiwr said:

As Buddhists we are taught to obey the law of the land, even if that law is discriminatory...

Malcolm wrote:

Nonsense.

Author: Malcolm

Date: Monday, June 8th, 2020 at 1:01 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

That's a fair objection, even if I don't totally agree with it. But then we have to return to the key question: what are the ideological borders between center left and far left?

Malcolm wrote:

You'll have to ask the people making up these distinctions.

Author: Malcolm

Date: Monday, June 8th, 2020 at 1:12 AM

Title: Re: George Floyd Protests

Content:

Author: Malcolm

Date: Monday, June 8th, 2020 at 1:39 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

It seems sangpo takes 25 pages to translate what is 10 pages in Pruden. I'm guessing Sangpo uses footnotes, whereas Pruden uses endnotes, as being part of it? Are Sangpo's footnotes worth it? Footnotes are often where you find the juicy stuff.

Malcolm wrote:

The footnotes are largely a distraction to the text. They are relevant mainly for scholars, but not practitioners.

Queequeg said:

You might find yourself leaned on as an interactive footnote generator. よろしくおねがいいたします。

Author: Malcolm

Date: Monday, June 8th, 2020 at 1:47 AM

Title: Re: Claim: Buddha Shakyamuni was a student/emanation of Bon Buddha?

Content:

mitsuk said:

No, obviously not. Bon's narrative about its existence in pre-dynastic and dynastic Tibet is a fantasy elaborated backwards in order to compete (on historical, philosophical, and doctrinal grounds, etc.) with the Nyingma and the newer schools.

Bellezza's paper is here :

http://himalaya.socanth.cam.ac.uk/collections/journals/ret/pdf/ret_29_07.pdf

See also on TBRC : <https://www.tbrc.org/#!rid=W8LS66509>.

Malcolm wrote:

On a whim, I recently purchased Ermakov's book. I was appalled at a) how poorly it was manufactured b) how messily organized it was, and c) how replete it was with discredited theories about an arctic ancestral homeland for Indo-Europeans, etc. I am amazed that he was ever given any credit in the academy at all.

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:09 AM

Title: Re: George Floyd Protests

Content:

Johnny Dangerous said:

It doesn't need to be some intentional conspiracy (I don't think it is), but it is definitely real.

Malcolm wrote:

That sort of depends on where you live. North Carolina? Most def. WA? Probably not.

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:12 AM

Title: Re: Rainbow body questions

Content:

yagmort said:

that is all true, but i think it is up to westerners to change their lifestyle so it can allow them to have more quality time with a teacher. i've seen western guys who completed 3 years retreat in india or nepal, so it's not impossible. i perceive vajrayana/dzogchen as a very demanding undertaking, personally i don't believe in liberation in slippers.. how far can you get with a few hours of practice a day at most, while your mind is busy with mundane things the rest of a day?

Malcolm wrote:

That really depends on what you think practice entails. If you think it entails reciting lots of texts and mantras all day long, well, reciting lots of mantras and texts all day long is demanding. But that is not the essence of Dzogchen practice.

yagmort said:

i can not vote for others but my impression is that a buddhist westerner has to find a way to be a full-time practitioner. if it's not possible because of family or other responsibilities there is only so much you can do and seeing your teacher everyday not gonna change your chances for liberation that much.

Malcolm wrote:

If one understands how to integrate, one can practice all day long in any circumstance.

It is all just a matter of understanding how to integrate. For example, there is no limit to the number of times one can practice guru yoga in a day, whether one is wearing, slippers, shoes, or sandals.

heart said:

I completely fine with the need to integrate, however I don't see why you can't do that while "reciting lots of texts and mantras all day long"?

Malcolm wrote:

If you like reciting lots of texts and mantras, all day long, that is fine. That was not not my point though. The main point is to go to the essence.

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:27 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

That's a fair objection, even if I don't totally agree with it. But then we have to return to the key question: what are the ideological borders between center left and far left?

Malcolm wrote:

You'll have to ask the people making up these distinctions.

Modus.Ponens said:

Is Maoism as acceptable as social democracy or as social liberalism?

Malcolm wrote:

Maoism is illiberal and antidemocratic.

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:32 AM

Title: Re: Claim: Buddha Shakyamuni was a student/emanation of Bon Buddha?

Content:

Malcolm wrote:

I am amazed that he was ever given any credit in the academy at all.

mutsum said:

Interesting. Who is giving him credit? I'm curious, as I try to read, to the best of my abilities, whatever academic work is published on Bon, and I've not seen Ermakov quoted anywhere by the "big names" (Karmay, Blondeau, Kvaerne, and al.) in Bon so far. His approach is outdated, looks like pre-1960s "oriental studies" and his lack of knowledge of classical tibetan is a big problem...not to mention that he does not read cursive (when 95% of Bon texts are in cursive...).

Malcolm wrote:

Supposedly he was mentored by Charles Ramble, according to his own account:
"I then went on to study Tibetan at Oxford University with Prof. Charles Ramble (2009-2010) becoming his research assistant and, as well as having articles published in both English and Russian, has been invited to lecture in Oxford, London, St. Petersburg, Vilnius, Cagliari, Budapest etc. In 2011 I was invited to speak at 'Bon, Shangshung, and Early Tibet' conference where I delivered a paper 'Bön as a multifaceted phenomenon: looking beyond Tibet to the cultural and religious traditions of Eurasia' which since has been published as a multimedia presentation on Foundation for the Preservation of Yungdrung Bön's website and can also be watched in the Video section of this Author Page.

You have to read Ramble's blurb to believe it:

Many writers have sought to establish a link between the Bön religion of Tibet and the shamanic traditions of Siberia. These attempts are largely unsystematic and piecemeal, and the results have been unconvincing. This remarkable book is the most thorough attempt to date to explore these connections. On the basis of wide-ranging scholarship as well as a long and close association with the most eminent exponents of the traditions he explores, the author presents the richness of Tibetan Bön and Buryatian Bø Murgel, discerning beneath the distinctive features of these systems a matrix of beliefs and practices in which they have their origins. Written from an "emic" perspective of sympathy with the tenets of Bön and Bø Murgel, this fascinating and provocative book is sure to stimulate interest and debate concerning the religious heritage of Inner Asia.'

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:48 AM

Title: Re: summer retreat at palyul

Content:

pema tsultrim said:

I do not believe there is a mantra accumulation prerequisite.

Malcolm wrote:

Yup, there is.

pema tsultrim said:

Malcolm, do you mean that there is a mantra accumulation requirement as a part of the Namcho tsa lung instructions, or that one must complete before one will be allowed to receive the Namcho Tsa Lung instructions in the Palyul NY or Namdroling 40 day retreat? If the latter, are you referring to the accumulation of Om Mani Peme Hung from the Avaloiteshvara in the Six Realms sadhana?

Malcolm wrote:

Generally, as I understood it at the time, you have to complete Trowa Roza beforehand.

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:54 AM

Title: Re: George Floyd Protests

Content:

Author: Malcolm

Date: Monday, June 8th, 2020 at 2:58 AM

Title: Re: George Floyd Protests

Content:

Author: Malcolm

Date: Monday, June 8th, 2020 at 3:01 AM

Title: Re: summer retreat at palyul

Content:

pema tsultrim said:

Malcom, do you mean that there is a mantra accumulation requirement as a part of the Namcho tsa lung instructions, or that one must complete before one will be allowed to receive the Namcho Tsa Lung instructions in the Palyul NY or Namdroling 40 day retreat? If the latter, are you referring to the accumulation of Om Mani Peme Hung from the Avaloiteshvara in the Six Realms sadhana?

Malcolm wrote:

Generally, as I understood it at the time, you have to complete Trowa Roza beforehand.

pema tsultrim said:

Thanks for clarifying, Malcom. Is it okay if I ask when and where you were able to receive those precious teachings?

Malcolm wrote:

I didn't, but I was there in the first year retreat with Penor Rinpoche. I was unable to return, for various reasons. Obstacles.

Author: Malcolm

Date: Monday, June 8th, 2020 at 3:03 AM

Title: Re: Rainbow body questions

Content:

heart said:

I personally feel that it is a lot easier to integrate and go to the essence while doing recitation.

Malcolm wrote:

Ok. But you can't be reciting complicated sadhana at work, etc. So you need different methods such as guru yoga, just to mention one, and so on. That is the point.

Author: Malcolm

Date: Monday, June 8th, 2020 at 3:04 AM

Title: Re: Rainbow body questions

Content:

Könchok Thrinley said:

Many people find the bit more step by step approach bit better. Reciting lots of texts and mantras can open the door to just integrating for many of us.

Malcolm wrote:

Many people do not know there are other approaches which accomplish the same things more effectively, and can be done no matter what other things they are doing.

Author: Malcolm

Date: Monday, June 8th, 2020 at 3:06 AM

Title: Re: Claim: Buddha Shakyamuni was a student/emanation of Bon Buddha?

Content:

mutsumi said:

OK, thanks for that. It's really surprising to read Ramble's blurb as he is generally better informed (and imo quite good at what he does).

Malcolm wrote:

On another note, I am sure you have read some of Daniel Bernoulli's work. Really excellent, I have to say.

Author: Malcolm

Date: Monday, June 8th, 2020 at 3:46 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

That definition is an Indian Buddhist definition, not Tibetan.

Astus said:

Originally might be so, but even there postulated only by Tantrikas, however, currently it exists only in Tibetan Buddhism.

Malcolm wrote:

Well, if it is originally so, then it is in Indian Buddhist definition still.

Author: Malcolm
Date: Monday, June 8th, 2020 at 3:47 AM
Title: Re: George Floyd Protests
Content:

Author: Malcolm
Date: Monday, June 8th, 2020 at 4:56 AM
Title: Re: George Floyd Protests
Content:

Modus.Ponens said:
Because the far left is incompatible with constitutional democracy. And given that constitutional democracy is better than any other society, past or present, I'm not willing to give an inch further to the far left.

Caoimhghín said:
Then that will just be a self-fulfilling prophecy, and you will never liberate yourself from your paranoia about the "far left." Fact of the matter is that you're maybe talking to perhaps two people here who could be considered far left, and neither of them is far left enough for it to compromise their commitment to democracy. Has Malcolm or Grigoris ever suggested someone go personally kill Donald Trump? No. That would be the real extreme left, the extreme left that the FBI and CIA deal with. What people have suggested is that Donald Trump ought be voted out and that those who support them cannot self-reflect enough to recognize that their own views are infected with racism.

What you seem to be doing is arguing from a deeply entrenched unmoving position, and repeating the same slogans from the safety of that position, i.e. "Far Left is incompatible with constitutional democracy." Because you don't seem to be too interested in communicating, I think that what you might actually be doing is virtue-signalling to your right-wing companions on DhammaWheel and DWE.

Malcolm wrote:
I rate very heavily in the left libertarian scale here:

<https://www.politicalcompass.org/>

Curious about where old Modus would rate.

Author: Malcolm
Date: Monday, June 8th, 2020 at 4:58 AM
Title: Re: summer retreat at palyul
Content:
conebeckham said:

Trowo Roza=a form of Gyalwa Gyamtso?

Malcolm wrote:

Wrathful Corpse eater? Somehow I don't think so.

Author: Malcolm

Date: Monday, June 8th, 2020 at 10:01 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Disarm them as well.

Author: Malcolm

Date: Monday, June 8th, 2020 at 10:08 AM

Title: Re: Rainbow body questions

Content:

Malcolm wrote:

...You do realize he had dinner several times a week at the Emerson's house, which was about a mile and a half walk from his cabin; which itself, as luck would have it, is about three hundred feet from the railroad, even then?...

yagmort said:

yep i do. that was years ago, but if i remember correctly he states these things in the book, so its obvious to a reader that Walden was not an experiment in social isolation.

Malcolm wrote:

Most people who achieve realization from Dzogchen do so in the bardo of dharmatā. Only the best of best obtain rainbow body in this life or have small rainbow body.

yagmort said:

i see. well, you mentioned there were plenty of hidden dzogchen practitioners in tibet, who attained rainbow body while working regular jobs specifically, so i thought you got some names. i would really like to know names, if that is possible. perhaps a short biography, i always find namthars very inspiring.

Malcolm wrote:

There have been, ChNN mentions this more than once.

Author: Malcolm

Date: Monday, June 8th, 2020 at 10:24 AM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

I can't find that specific result at the moment, but it's roughly the same: half downwards, a bit to the left.

Caoimhghín said:

I'm not sure what you mean here. Sorry. IMO, it's not the same result you should be trying to find, but rather the same quiz. Did you take it? Malcolm had a link to it in the post where he showed his results.

We could also compare specific answers to specific questions on it, or even share our answers. It might be germane to the conversation. I'm doing the quiz myself at present.

Modus.Ponens said:

Yes. I do the test that Malcolm linked about once a year. And I consistently get similar results. Half way/a third downwards. And somewhat to the left. I tried to find the result, but only found this one.

Malcolm wrote:

I am illiberal about the destruction of the environment because we have only one planet, and biodiversity must be preserved. I am not into identity politics at all. I do however detest police violence targeted at minorities due to both explicit and implicit policies implemented by police departments. For example, Standing Rock. I also take our history of racism and genocide into consideration when evaluating present events.

Author: Malcolm

Date: Monday, June 8th, 2020 at 10:54 AM

Title: Re: After the Protests: Defund the Police

Content:

Queequeg said:

The argument goes - the Police do too much that they are not trained for, and can't be practically trained for. Those functions should be segregated out to other civil servants who are trained to handle them. For instance - homeless interventions: the police should not be wasting their time with what is essentially social work. This should be handled by social workers specifically trained and equipped, and the resources and protocols to deal with individuals who are homeless. There's a host of things police do that really could be done by others.

DNS said:

Reducing the funding is one thing, but I see several people and demonstrators calling for abolishing them altogether. How would that even work? People need to be able to call police for home invasions, burglaries, robberies, domestic violence, etc. Who would they call? Not everyone is armed or trained in CQC or tae-kwon-do or marksmanship to be able to defend themselves.

Malcolm wrote:
Don't worry, we'll figure it out.

Author: Malcolm
Date: Monday, June 8th, 2020 at 7:25 PM
Title: Re: After the Protests: Defund the Police
Content:
Malcolm wrote:
Disarm them as well.

DNS said:
What if they are responding to a mass shooting event?

Tasers are good (and should be used instead in many incidents), but they have a very short range (about 20 feet or so max) and are difficult to reload quickly.

Malcolm wrote:
Mass shooting events are pretty rare, though they get a lot of press. As I Said, we'll figure it out, because our approach to public safety isn't insuring public safety, but rather the opposite.

Author: Malcolm
Date: Monday, June 8th, 2020 at 7:27 PM
Title: Re: After the Protests: Defund the Police
Content:
Dan74 said:

I think every major city that I've visited had a lot of armed police on the streets in central areas at least. This was usually brought in in response to a spate in violent crime and had popular support. Do folks here believe having less police patrolling the cities or disarming them won't have an appreciable effect on violent crime?

Melbourne is positively awash with cops. A left-wing government has not reduced Victoria's police presence, AFAIK.

TBH, I would not want to be a cop in the US right now. I suspect most of them actually serve their communities well, do really tough work for little pay and are now looked upon as the enemy. Seems to me what is needed is not to punish all the cops, but a really good look at the culture, policing priorities, developing closer relations with the communities, etc practical measures, not symbolic ones.

Malcolm wrote:
When I visited London, I only saw armed policeman around parliament. Otherwise, all the police were unarmed.

Author: Malcolm
Date: Monday, June 8th, 2020 at 7:31 PM
Title: Re: George Floyd Protests
Content:

Tiago Simões said:
Where has the far left been plaquing?

Grigoris said:
He means that Antifa is to blame for everything wrong in this world.

Middle Class white guys will inevitably believe that Fascism is preferable to revolutionary change, because they think that if they keep their head down, blend in with the crowd and "mind their own business", chances are they will come through it unscathed and with most of their wealth and power intact.

That is what this guy thought too.

Martin Niemöller.jpg

Like many others he found out (the hard way) that he was wrong.

But this is not an option for Black people, Latinos, LGBT people, etc...

Modus fails to understand this (of course).

Modus.Ponens said:
I would have been exterminated by the nazis because of my "identity".

How privileged do you think I really am? Why do you think white people inevitably prefer fascism? How much are you assuming about my character based on my skin color? Do you know what that's called?

Malcolm wrote:
The evidence for Greg's assertion is pretty overwhelming.

Author: Malcolm
Date: Monday, June 8th, 2020 at 8:05 PM
Title: Re: Why choose Mahayana over Vajrayana?
Content:
FromTheEarth said:

But I just feel the underlying authenticity thesis/implication is always troubling me, whether it is meant to say only the Theravada is the genuine, authentic Buddhism, or the Tibetan tradition is, while both apparently underwent many changes and adaptations.

Malcolm wrote:

No, that is not the point. Of course Tibetans, like the Chinese, have doctrinal concerns removed from what Indian Mahāyāna Buddhists cared about. But the main difference between Tibetan and Chinese Buddhist exegesis is a concern for how well a given position might comport with Indian masters, while the same cannot be generally found to be a concern with Sino-Japanese Buddhist exegesis in general, barring Xuantsang.

FromTheEarth said:

Well, this actually leads back to the previous point I made, which is that Indian Mahayana is not equivalent to, say, a scholastic part of it, represented by the so-called "Indian masters" and their works, while such group of masters seems also highly selective. I would be happy to accept a statement such like the Tibetans were more concerned with "how well a given position might comport with" certain Indian masters they favored or happened to be more popular; while a fairly informed picture of ancient Indian Mahayana, even just the intellectual, scholastic dimension of it, must include a proper presentation of Yogacara and some other branches, whose existence again seems better to be found in the East Asian canons and traditions.

Also, I would like to argue, whomever you may have in mind when referring to the "Indian masters," a large of number of them should be dated later than the founders of several dominant Chinese Buddhist schools (here I limit these schools to the doctrine-based such as Tiantai, Huayan, Sanlun etc., for Chan/Zen and Pureland masters seemed less interested in doing comprehensive exegetical work). To my knowledge, except for Huayan, all other doctrinally-oriented schools as such fit the description of caring about how their interpretations "comport with Indian masters" at their disposal (you would find abundant reference to Nagarjuna, Asanga, and Vasubandhu's works in Zhiyi's and Jizang's works), as did the Tibetans. And, one may argue, the Chinese Buddhist scholars tried even harder to make their positions aligned with sutras and other Indian commentaries of a less doctrinally-dense genre, i.e., upadeśa texts. And, any reasonable conception of ancient Indian Mahayana must include those texts also.

Malcolm wrote:

It's definitely true that the snapshot of Indian Buddhism that Tibetans took was later than the largely Central-Asian filtered Buddhism which had the most influence on Chinese Buddhism. But, for example, Zhiyi's interpretation of the four siddhantas owes nothing observable to Indian Buddhism, nor his fivefold division of Buddhist texts, etc. I personally think part of the reason for this difference between the two is that Chinese Buddhism suffered a severe setback in 845, when it was nearly completely purged from China, as did Tibetan Buddhism, with the assassination of Langdarma in 841. And the greatest flowering of Chinese Buddhist thought took place after the fall of the Guptas in 495. This 250 year period is arguably the high point in Classical Chinese Buddhism. At the same time, Indian Buddhism was on institutionally shaky ground, recovering from the invasion of the white Huns and under increasing pressure from hostile Hindu Kings;

and during the last 100 years of this period, Central Asian Buddhism was being encroached upon by Muslims. By the 11th century, Buddhist text translation into Chinese was increasingly rare.

I would say that while Zhiyi certainly took inspiration from Indian sources, his exegetical methodology is unique, more like Huayen than Sanlun, for example.

Author: Malcolm

Date: Monday, June 8th, 2020 at 8:15 PM

Title: Re: After the Protests: Defund the Police

Content:

Dan74 said:

I think every major city that I've visited had a lot of armed police on the streets in central areas at least. This was usually brought in in response to a spate in violent crime and had popular support. Do folks here believe having less police patrolling the cities or disarming them won't have an appreciable effect on violent crime?

Melbourne is positively awash with cops. A left-wing government has not reduced Victoria's police presence, AFAIK.

TBH, I would not want to be a cop in the US right now. I suspect most of them actually serve their communities well, do really tough work for little pay and are now looked upon as the enemy. Seems to me what is needed is not to punish all the cops, but a really good look at the culture, policing priorities, developing closer relations with the communities, etc practical measures, not symbolic ones.

Malcolm wrote:

When I visited London, I only saw armed policeman around parliament. Otherwise, all the police were unarmed.

Manjushri said:

I can say by my own experience that armed policemen is pretty common in England at least. Specially around transport stations, large streets and markets, but I've seen them pretty much everywhere, just doing regular patrol.

Malcolm wrote:

Transport cops in England are an exception. But in general, most police in England are unarmed. Most policeman in England do not want to carry guns.

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

Author: Malcolm

Date: Monday, June 8th, 2020 at 8:17 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Malcolm wrote:

What is the distinction between non-afflicted ignorance and afflictive ignorance?

Grigoris said:

Wait, what? Non-afflicted ignorance? Is that even a thing? Isn't ignorance to basic affliction which others arise from?

Or do you mean like ignorance of calculus (for example), as opposed to ignorance of the Four Noble Truths?

Malcolm wrote:

As I said, there is a lot more up to unpack in the first three verses than one might realize.

Author: Malcolm

Date: Monday, June 8th, 2020 at 9:56 PM

Title: Re: George Floyd Protests

Content:

Modus.Ponens said:

No, I'm just opposing the far left...

Malcolm wrote:

You and Don Quixote.

Author: Malcolm

Date: Monday, June 8th, 2020 at 11:09 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

tkp67 said:

In the EA tradition there seems to be a reverence for perfection in accordance to time and place. As impermanence would have it teachings themselves are rightfully subject to the same. As our nature would have it this canon of teachings has a cause (shakyamuni) and an effect (all of us). As I understand it the EA tradition is about the recognition of all beings within that chain of dependency that brought the teachings from cause to effect and their timely perfection.

In my ordinary mortal mind I see everything represented here still have a related dependency.

Malcolm wrote:

I have no idea what you are trying to say.

Author: Malcolm

Date: Monday, June 8th, 2020 at 11:24 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

tkp67 said:

In the EA tradition there seems to be a reverence for perfection in accordance to time and place. As impermanence would have it teachings themselves are rightfully subject to the same. As our nature would have it this canon of teachings has a cause (shakyamuni) and an effect (all of us). As I understand it the EA tradition is about the recognition of all beings within that chain of dependency that brought the teachings from cause to effect and their timely perfection.

In my ordinary mortal mind I see everything represented here still have a related dependency.

Malcolm wrote:

I have no idea what you are trying to say.

tkp67 said:

It happens.

Malcolm wrote:

Mostly.

Author: Malcolm

Date: Monday, June 8th, 2020 at 11:25 PM

Title: Re: After the Protests: Defund the Police

Content:

tkp67 said:

The only way to change it is to disrupt the existing corruption and help all involved repurposed for a more harmonious populous. Because this is such a dense varied place this will have to occur on many levels. It is not beyond our capacity.

PeterC said:

And what would that look like, specifically?

Malcolm wrote:

You had to ask, didn't you.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:31 AM

Title: Re: After the Protests: Defund the Police

Content:

PeterC said:

And what would that look like, specifically?

Malcolm wrote:

Disarm, dismantle, reframe "policing" as public safety, retrain the retrainable, fire the

rest. Decriminalize all drugs.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:43 AM

Title: Re: George Floyd Protests

Content:

Tiago Simões said:

Where has the far left been plaquing?

I'm still waiting... Are they hiding under my bed?

Modus.Ponens said:

Left wing identitarianism has been plaguing our societies for almost a decade now. If we count radical feminism, it's been for a much longer time, since notorious radical feminists have been advocating for the extermination of men, total or partial, or advocating that men should be kept in detention camps. Or advocating for less abominable things like defining every sex act as rape and thus every man as a rapist.

Malcolm wrote:

Oh for lord's sake. This is all deliberate hyperbole on the part of people like the late Andrea Dworkin...I grew up around radical lesbian feminists because my mom was a second wave feminist back in the early 70's, and sure, some of them were and are separatists. So what?

Modus.Ponens said:

In the 2010s people have been getting cancelled for transgressions against the politically correct identitarian dogma, whether the transgressions are real or imagined. There are thousands of cases like this.

Malcolm wrote:

You don't help your case with hyperbolic exaggerations.

Modus.Ponens said:

Even a Nobel laureate has been fired, without being heard by his University, despite the fact that the accusations distorted the facts beyond recognition.

Malcolm wrote:

Who and why?

Modus.Ponens said:

One Netflix higher up was fired because he said in a meeting that people at Netflix shouldn't say the word N..... to refer to black people. Since he said the actual word in his admonition he was fired.

Malcolm wrote:

The man had a history of using the word in inappropriate situations to black people. It happened more than once. In a word: clueless. Hence, fired.

Modus.Ponens said:

Even a black janitor, who was being repeatedly called N by a black student was fired for telling the student he shouldn't use the word N.

Malcolm wrote:

Yes, that was stupid, because of a poorly written school policy.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:53 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Malcolm, to be clear - is it your suggestion that we reign in our first reading and stick with the general introduction, taking the time to unpack as much as we can? This would be, as originally proposed, pp. 55-58 in Pruden.

Malcolm wrote:

I am suggesting that one really takes the time to unpack the meaning of the first three verses. An entire commentary could be written on them alone.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:58 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Malcolm wrote:

What is the distinction between non-afflicted ignorance and afflictive ignorance?

Grigoris said:

Wait, what? Non-afflicted ignorance? Is that even a thing? Isn't ignorance to basic affliction which others arise from?

Or do you mean like ignorance of calculus (for example), as opposed to ignorance of the Four Noble Truths?

Malcolm wrote:

Non-afflictive ignorance, as the treatise states, is the ignorance experienced by śrāvaka arhats and pratyekabuddhas. They are liberated, but they are not omniscient about the entire path to buddhahood. Their lack of omniscience however, that is, their nonafflictive ignorance, is not a cause for them to take rebirth in samsara.

The first verse's commentary is an indication that perhaps Vasubandhu was a Mahāyāni

from the beginning, or had already begun to embrace Mahāyāna by the time he wrote the commentary to the root verses.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:59 AM

Title: Re: After the Protests: Defund the Police

Content:

tkp67 said:

Have you ever told a cop you are familiar with chain of command and internal affairs and they change their tune?

Malcolm wrote:

I try to avoid encountering the police as much as possible.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 3:00 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Bristollad said:

Just to add an interesting point: in the traditional Tibetan narrative, Shakyamuni Buddha is said to have not entered the Vajrayana path until he was a bodhisattva on the 10th Bhumi.

Caoimhghín said:

Of course. That's where Tantra starts, isn't it? "You fuse the path with the result," is the usual slogan.

Malcolm wrote:

This also in an Indian narrative. Not Tibetan.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 3:06 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I'm suggesting that the rhetoric of tantric empowerment is that it is often described as starting with the abhiṣeka of the Buddhas of the ten directions that Mahāyāna practitioners are generally believed to receive at the 10th bhūmi and that the maṇḍala wherein it takes place is the akaniṣṭha ghanavyūha. I could be wrong though.

Malcolm wrote:

Well, the principle is certainly embraced, but the point is that empowerment is a special method taught by the Buddha for causing someone to ascend through the ten or 13 bhumis in the course of a single empowerment. If they fail to do that, then there is

sadhana practices.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 6:19 AM

Title: Re: Ngagpa-facial hair?

Content:

KonchogUrgyenNyima said:

Does anyone know if there are any hard and fast rules about facial hair in terms of ngagpa teachings and practices? Thanks so much in advance for your time!

Malcolm wrote:

Shave or don't shave, its up to you. It only covers hair on the head, not facial hair, pubic hair, or body hair.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 6:21 AM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 6:30 AM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 6:31 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Crosspost:

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 9:57 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Crosspost:

tkp67 said:

I believe those are guardsmen.

Malcolm wrote:

No, cops.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:05 AM

Title: Re: After the Protests: Defund the Police

Content:

TharpaChodron said:

This is too idealistic for me, especially the suggestion that community services and social workers are going to be replacing police. Working for CPS, we do not detain children without law enforcement present, for good reason. People generally aren't happy to be told their children need to be removed from their care. They get volatile. They get assaultive. You can't usually wait a month or two and reason with an abusive parent, unless you don't mind having possible blood on your hands. Dealing with people who will abuse a child, whether sexually, physically or emotionally, etc who may or may not be under the influence of substances and who may or may not have untreated mental health, is high risk. And guess what, most of them think they were doing just fine until the social worker came and ruined their life, they don't need help (so they say)...

Overall people need services not "punishment," but a lot of people will not do the right thing or services by some call to their higher self, they need wrathful means to get them there. I say this all because me and my coworkers often rely on the support of law enforcement when we have to open that door, talk to that irate parent, and defuse a potentially violent situation at 3am. Btw, I'm a social worker because I believe in people's ability to change and in social justice. I just don't think defunding the police is the right way to change things.

Malcolm wrote:

Defunding the police does not mean completely removing security professionals from communities or as adjuncts social service workers. It means completely reframing what we understand the role of security professionals to be.

In many places the police presently are the only social services there are. And they are not properly trained for many of the demands placed upon them. On the other hand, they are often funded at levels social service workers cannot even imagine unless they are actively reading the budgets for their own communities.

It means reframing the whole idea of community security so that the police cease behaving like an occupying force in black and brown communities. Compton, CA and Camden, NJ, provide a good model. Hopefully Minneapolis will follow this course.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:16 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

It's definitely true that the snapshot of Indian Buddhism that Tibetans took was later than the largely Central-Asian filtered Buddhism which had the most influence on Chinese Buddhism. But, for example, Zi yi's interpretation of the four siddhantas owes nothing observable to Indian Buddhism, nor his fivefold division of Buddhist texts, etc. I personally think part of the reason for this difference between the two is that Chinese Buddhism suffered a severe setback in 845, when it was nearly completely purged from China, as did Tibetan Buddhism, with the assassination of Langdarma in 841. And the greatest flowering of Chinese Buddhist thought took place after the fall of the Guptas in 495. This 250 year period is arguably the high point in Classical Chinese Buddhism. At the same time, Indian Buddhism was on institutionally shaky ground, recovering from the invasion of the white Huns and under increasing pressure from hostile Hindu Kings; and during the last 100 years of this period, Central Asian Buddhism was being encroached upon by Muslims. By the 11th century, Buddhist text translation into Chinese was increasingly rare.

I would say that while Zhiyi certainly took inspiration from Indian sources, his exegetical methodology is unique, more like Huayen than Sanlun, for example.

FromTheEarth said:

I agree with the last point about methodology as there has never been a ground for proper Buddhist scholasticism in China, and the Chinese commentators struggled to put through their systems eventually (and more eagerly than their Tibetan colleagues when it comes to the problems arising from sutras). But first, let me just defend Zhiyi from the two specific ones you mentioned. Though modern scholars doubt the authorship of Mahāprajñāpāramitopadeśa, that commentary was traditionally attributed to Nagarjuna. Caoimhghín has suggested this above; but it seems clear that Zhiyi's talk about the four siddhantas was directly derived from this commentary.

Malcolm wrote:

I have no reason to doubt Zhi Yi's sincere faith in the Mahāprajñāpāramitopadeśa. There is zero chance that Nagarjuna composed this text, however. So my point still stands.

FromTheEarth said:

Regarding the fivefold divisions, the specific way he divided the scriptures was surely his own. But the idea that Buddha's teachings contained several stages was a common theme in Mahayana scriptures; and that there was a somehow fivefold structure, a gradual development from Agama sutras to Mahayana sutras then to Prajna sutras then

to the Mahaparinirvana sutra, has solid textual basis in the Mahaparinirvana Sutra (scroll 14).

Malcolm wrote:

Indian Buddhists were completely unimpressed with Sutric Descriptions of different schemes and divisions of the sutras into time periods of the Buddha's life. They betray very little interest in such claims. But Chinese Buddhists were very interested in such schemes, in trying to make sense of this foreign religion. The Tibetan Buddhist ideas about the three turnings [rejected in Sakya, however] too are entirely dependent on Chinese Yogacara, not the Yogacarabhumi, etc.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:35 AM

Title: Re: How has being a Buddhist changed you?

Content:

krish5 said:

"It certainly does not mean that Buddha was saying that some people can gain liberation through Advaita; others Christianity, and so on."

You dont have to answer, but if you want to, do you think Buddhism is the only path, the only way to liberation?

Malcolm wrote:

Of course, just as the Buddha himself said.

krish5 said:

61. And the Blessed One spoke, saying: "In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers. But if, Subhadda, the bhikkhus live righteously, the world will not be destitute of arahats.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 11:31 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Indian Buddhists were completely unimpressed with Sutric Descriptions of different schemes and divisions of the sutras into time periods of the Buddha's life. They betray very little interest in such claims. But Chinese Buddhists were very interested in such schemes, in trying to make sense of this foreign religion. The Tibetan Buddhist ideas

about the three turnings [rejected in Sakya, however] too are entirely dependent on Chinese Yogacara, not the Yogacarabhumi, etc.

FromTheEarth said:

If I am not bothering you (otherwise please feel free to ignore me), this, the first sentence above, again is a very strong claim.

We do not have much literature which reliably described how ordinary ancient Indian Buddhists practiced Buddhism. However, the production of the Mahayana sutras (from a secular scholarship point of view), and their dissemination, must indicate the "authors"/copiers/audience's strong interest in the major themes therewithin. Maybe some of those themes have less representation in the more prominent Buddhist scholars' works, which dominated the high-end, intellectual discourse. However, I won't doubt that, when they became circulated among ancient Indian Buddhists, some of those Mahayana sutras were often used to defend the authority of Mahayana, help figure out the relation between the Sravakayana doctrines and the revolutionary new ones, clarify the apparent contradictions among different teachings, etc. And those sutras (usually in a more accessible genre full of allegories and stories) formed the framework within which many, both monastic and lay, comprehended the Buddhadharma. (One example is that not many ancient Indian Buddhist scholars composed text on tathagatagarbha or spoke of it very positively, in stark contrast with, say, the abundance of sutras that highlighted such theme. The latter should be indicative of the larger audience's interest due to the theme's soteriological significance).

My contention throughout has been that when you refer to "Indian Buddhists" and say they had little interest in A, B, and C, it should be clearly distinguished whether you mean most ancient Indian Buddhists or the scholars whose works survived today. A scholarly plausible view (just like when you challenged the traditional narrative of the authorship of the Mahāprajñāpāramitopadeśa) should press one toward the second option.

Malcolm wrote:

This is a bulletin board, not an academic forum. I do apologize, but I really do not have time to flesh out my opinions for you in the kind of detail you deserve. So you will just have to accept my broad strokes for what they are, broad strokes.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 12:18 PM

Title: Re: After the Protests: Defund the Police

Content:

DNS said:

Abolishing the police would have the opposite of its intended effects. It would not help the poor and disadvantaged communities. The rich and wealthy would just hire private security guards and companies. Many of them already do that. Just look at some "exclusive" neighborhoods, many with guard gated entrances that lead you to additional interior gated areas and then there are roving patrols, bicycle patrols, foot patrols, all privately funded from their HOA funds. The poor communities cannot afford this and

would be left without any security.

Malcolm wrote:

The point is that “policing” these communities isn’t working; it isn’t reducing crime; and it isn’t meeting the needs of these communities, in fact it inflicts harm, fatal and otherwise, on them with very distressing regularity. The levels of police brutality we have seen in recent days show that the police themselves are a self-conscious entity, seeking to preserve and enlarge its power in our society to all of our detriment. This must end. There is no justification at all for the militarization of the police force, a lack of enforced federal standards for peacetime officer training, and so on.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 8:35 PM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

<https://apple.news/AAfMcrCJFR4qTlBKR9JqO5A>

Unknown said:

Camden, New Jersey, may be the closest thing to a case study they can get.

The city, home to a population about 17% of Minneapolis' size, dissolved its police department in 2012 and replaced it with an entirely new one after corruption rendered the existing agency unfixable.

Before its police reforms, Camden was routinely named one of the most violent cities in the US.

Now, seven years after the old department was booted, the city's crime has dropped by close to half. Officers host outdoor parties for residents and knock on doors to introduce themselves. It's a radically different Camden than it was even a decade ago. Here's how they did it.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 8:36 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

I have no reason to doubt Zhi Yi's sincere faith in the Mahāprajñāpāramitopadeśa. There is zero chance that Nagarjuna composed this text, however. So my point still stands.

Anders said:

Are you also disputing that the work is Indian, and/or somehow not representative of Indian Madhyamika at its time of writing?

Malcolm wrote:

I am disputing its authorship.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 8:38 PM

Title: Re: Ngagpa-facial hair?

Content:

Malcolm wrote:

Shave or don't shave, its up to you. It only covers hair on the head, not facial hair, pubic hair, or body hair.

Losal Samten said:

Any advice on sideburns, where headhair and beard meet/mingle?

Malcolm wrote:

Sideburns are not considered head hair.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 8:40 PM

Title: Re: Rainbow body questions

Content:

heart said:

I think that is a very strange opinion because there are no namthars like that. I dare you to change my mind.

/magnus

javier.espinoza.t said:

like what, dealing with obstacles?

heart said:

No, please name one namthar that tells us about how to integrate in our modern society or any society for that matter?

/magnus

Malcolm wrote:

The namthar of ChNN, etc.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 9:48 PM

Title: Re: After the Protests: Defund the Police

Content:

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 9:49 PM

Title: Re: George Floyd

Content:

Norwegian said:

This is sheer insanity:

Malcolm wrote:

It is some Russian bullshit he saw.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:12 PM

Title: Re: abiding in suchness

Content:

jake said:

So how would y'all translate: "tathatā?"

Malcolm wrote:

Well "tatha" means:

tathA ind. (%{tA7-thA}, correlative of %{ya4-thA} Pa1n2. 5-3, 26; g. %{cA7di} Ka1s3. and Gan2ar.) in that manner, so, thus (the correlative standing in the preceding or in the subsequent clause, e.g. %{yathA@priyaM}, %{tathA7stu}, ` " as is agreeable, so let it be "; %{tathA@prayatnam@AtiSThed@yathA7tmAnaM@na@pIDayet}, ` " he should so make effort as that he may not injure himself. " Mn. vii, 68; %{tathA@tathA-yathA}, so much that VP. iv; also correlative of %{iva} Mn. iii, 181 R. i, 4, 12; of %{yena} Katha1s. iii, 18; of %{yAdRza} Mn. i, 42; used in forms of adjuration e.g. %{yathA7ham@anyaM@na@cintaye@tathA7yam@patatAM@kSudraH@parA7suH}, ` " as surely as I do not think on any other man, so surely let this wretch fall dead " Nal. xi, 36) RV. &c.; yes, so be it, so it shall be (particle of assent, agreement, or promise; generally followed by %{iti}) AV. iii, 4, 5 S3Br. AitBr. &c. (%{tathe7ty@uktvA}, having said ` " so be it " or ` " yes " Nal. &c.); so also, in like manner (e.g. %{sukhaM@seved@duHkhaM@tathA}, ` " let him make use of prosperity and also adversity ") Mn. MBh. &c.; = %{tathA@hi} Nal. xix, 25

tathAtA means: f. true state of things, true nature Vajracch. 17.

It is strictly a Buddhist term.

So, suchness, thatness, etc, are ok.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:18 PM

Title: Re: abiding in suchness

Content:

tobes said:

It has usually been used as a synonym for emptiness. I think the translators were attempting to convey the inexpressibility/inconceivability of shunyata. i.e. to avoid using a term which turns emptiness into a thing.

I actually think it works in conveying this sense of ineffability - better than emptiness or voidness does.

But they're all crap, at the end of the day.

Simon E. said:

Yes, none are worth dying on a hill for. As so often the real answer in my view is to internalise the shades of meaning in the original Sanskrit or Tibetan or in this case Japanese, by seeing them used in a variety of contexts. Not to attempt word for word translations. No one for example attempts to translate Bodhicitta by one single word of a modern European language yet we persist with other terms which are just as nuanced.

tobes said:

Agree. Actually I was called away while I was writing that last post, and I wanted to add: shunyata, karma, maha-karuna....we're at the stage where they're best off left alone.

One English term that really works well though: dependent co-origination/arising.

Malcolm wrote:

"Emptiness" is perfectly fine for śūnyatā, which after all, means zero in Indian mathematics. The implication is that compounded and un-compounded phenomena are hollow, devoid of substance, insubstantial, evanescent, illusory, etc.

Karma depends on context, when referring to the doctrine, best left as karma; but when it can be translated as action, it should be. Karuna has the same semantic range as compassion.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:39 PM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:45 PM

Title: Re: abiding in suchness

Content:

Simon E. said:

Well, I would qualify that somewhat. Karuna does have a similar semantic range to compassion. But the quality of Karuna is always by association paired with Upeksha, thus avoiding a sentimental over identification with the object of compassion..

Malcolm wrote:

But actually, in the common meaning of the word karuna, it just means compassion. The association with upeksha is a Buddhist context.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 10:53 PM

Title: Re: Rainbow body questions

Content:

heart said:

No, please name one namthar that tells us about how to integrate in our modern society or any society for that matter?

/magnus

Malcolm wrote:

The namthar of ChNN, etc.

heart said:

That would be the only one.

/magnus

Malcolm wrote:

You wouldn't count Trungpa? Dungsey Thrinly Norbu? HHDL? Come on.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 11:03 PM

Title: Re: Rainbow body questions

Content:

heart said:

That would be the only one.

/magnus

Malcolm wrote:

You wouldn't count Trungpa? Dungsey Thrinly Norbu? HHDL? Come on.

heart said:

Not really namthars, right?

/magnus

Malcolm wrote:

"Namthar" is not a book, Magnus, it is a life.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 11:05 PM

Title: Re: Rainbow body questions

Content:

heart said:

If Dharma gets to integrated witch society it will become a waste of time.

Malcolm wrote:

This is a really sad statement.

Author: Malcolm

Date: Tuesday, June 9th, 2020 at 11:19 PM

Title: Re: George Floyd

Content:

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 12:09 AM

Title: W.H.O. Walks Back Claim That Asymptomatic Transmission is Rare

Content:

Malcolm wrote:

<https://www.nytimes.com/2020/06/09/world/coronavirus-updates.html>

Unknown said:

A top expert at the World Health Organization on Tuesday walked back her earlier assertion that transmission of the coronavirus by people who do not have symptoms is "very rare."

Dr. Maria Van Kerkhove, who made the original comment at a W.H.O. briefing on Monday, said that it was based on just two or three studies and that it was a "misunderstanding" to say asymptomatic transmission is rare globally.

“I was just responding to a question, I wasn’t stating a policy of W.H.O. or anything like that,” she said.

Dr. Van Kerkhove said that the estimates of transmission from people without symptoms come primarily from models, which may not provide an accurate representation. “That’s a big open question, and that remains an open question,” she said.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 12:20 AM

Title: Re: George Floyd

Content:

rose said:

<https://mediabiasfactcheck.com/mother-jones/>

Malcolm wrote:

From this link:

A factual search reveals that Mother Jones has not failed a fact check.

Overall, we rate Mother Jones strongly Left-Center biased based on story selection that moderately favors the left and High for factual reporting due to thorough sourcing.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 12:29 AM

Title: Re: George Floyd

Content:

rose said:

...video...

Grigoris said:

This is becoming a common tactic with the police here too. During the demonstrations against the building of a new detention center for refugees here on the island, the riot police attacked the demonstrators and as they pushed them back they vandalised the parked cars of the demonstrators parked at the side of the road: smashing windshields, slashing tyres, kicking in the panels...

But how is it even possible to doubt what is being shown in the video?

Malcolm wrote:

Trump will gaslight his followers and they will believe it.

Author: Malcolm
Date: Wednesday, June 10th, 2020 at 12:55 AM
Title: Re: Rainbow body questions
Content:

heart said:
Good point. From the view of society Dharma is a waste of time. If Dharma gets to integrated with society it will become a waste of time.

/magnus

javier.espinoza.t said:
stopping isn't in the table. i'm talking of integrating oneself into society, not integrating dharma into society.

heart said:
you are already totally integrated in society.

/magnus

Malcolm wrote:
No, actually, most people in society are not integrated at all. That's the point.

Author: Malcolm
Date: Wednesday, June 10th, 2020 at 1:23 AM
Title: Re: Rainbow body questions
Content:

heart said:
you are already totally integrated in society.

/magnus

Malcolm wrote:
No, actually, most people in society are not integrated at all. That's the point.

heart said:
I am not sure what you mean with integrated at this point.

Malcolm wrote:
ChNN talks about integration. The more integrated one is, the less problems one has. If does not matter if one is in a cave or a bazaar.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 1:25 AM

Title: Re: Rainbow body questions

Content:

javier.espinoza.t said:

this is the most difficult point, ime, in ChNN's style of practicing dzogchen.

if i recall correctly, one should be completely integrated in society.

Malcolm wrote:

Yes, one should be like a hidden yogi. Practicing, not drawing attention to oneself, etc., working a regular job, etc., etc.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 1:39 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Full video:

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 2:34 AM

Title: Re: Rainbow body questions

Content:

javier.espinoza.t said:

this is the most difficult point, ime, in ChNN's style of practicing dzogchen.

if i recall correctly, one should be completely integrated in society.

Malcolm wrote:

Yes, one should be like a hidden yogi. Practicing, not drawing attention to oneself, etc., working a regular job, etc., etc.

heart said:

I have done that for 35 years,

/magnus

Malcolm wrote:

Well, what are you fussing about then? Bored at work?

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 2:51 AM

Title: Re: Rainbow body questions

Content:

heart said:

I have done that for 35 years,

/magnus

Malcolm wrote:

Well, what are you fussing about then? Bored at work?

heart said:

Oh yeah.

/magnus

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 3:19 AM

Title: Re: W.H.O. Walks Back Claim That Asymptomatic Transmission is Rare

Content:

Könchok Thrinley said:

Quite frankly I think W.H.O. kinda blew this pandemic.

Malcolm wrote:

So did the CDC. And we know why.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 4:14 AM

Title: Re: After the Protests: Defund the Police

Content:

TharpaChodron said:

This is too idealistic for me, especially the suggestion that community services and social workers are going to be replacing police. Working for CPS, we do not detain children without law enforcement present, for good reason. People generally aren't happy to be told their children need to be removed from their care. They get volatile. They get assaultive. You can't usually wait a month or two and reason with an abusive parent, unless you don't mind having possible blood on your hands. Dealing with people who will abuse a child, whether sexually, physically or emotionally, etc who may or may

not be under the influence of substances and who may or may not have untreated mental health, is high risk. And guess what, most of them think they were doing just fine until the social worker came and ruined their life, they don't need help (so they say)...

Overall people need services not "punishment," but a lot of people will not do the right thing or services by some call to their higher self, they need wrathful means to get them there. I say this all because me and my coworkers often rely on the support of law enforcement when we have to open that door, talk to that irate parent, and defuse a potentially violent situation at 3am. Btw, I'm a social worker because I believe in people's ability to change and in social justice. I just don't think defunding the police is the right way to change things.

Malcolm wrote:

Defunding the police does not mean completely removing security professionals from communities or as adjuncts social service workers. It means completely reframing what we understand the role of security professionals to be.

In many places the police presently are the only social services there are. And they are not properly trained for many of the demands placed upon them. On the other hand, they are often funded at levels social service workers cannot even imagine unless they are actively reading the budgets for their own communities.

It means reframing the whole idea of community security so that the police cease behaving like an occupying force in black and brown communities. Compton, CA and Camden, NJ, provide a good model. Hopefully Minneapolis will follow this course.

TharpaChodron said:

I'm all for some reframing, retraining and more education for LE. The community policing idea seems a bit uncertain though. Like when it comes to domestic violence. The Hmong community have been doing community policing unofficially for years, leading to women's voices and abuse being silenced by elders, underreported, fear of community shaming. Maybe having an outside arbiter provides anonymity and safety for victims sometimes. I do like the idea of having police go out with community service/social workers in joint responses.

Malcolm wrote:

I am not talking about community policing as commonly understood. But I am talking about completely redefining what "policing" means: In cities, increasing urbanization rendered the night-watch system completely useless as communities got too big. The first publicly funded, organized police force with officers on duty full-time was created in Boston in 1838. Boston was a large shipping commercial center, and businesses had been hiring people to protect their property and safeguard the transport of goods from the port of Boston to other places, says Potter. These merchants came up with a way to save money by transferring to the cost of maintaining a police force to citizens by arguing that it was for the "collective good."

In the South, however, the economics that drove the creation of police forces were

centered not on the protection of shipping interests but on the preservation of the slavery system. Some of the primary policing institutions there were the slave patrols tasked with chasing down runaways and preventing slave revolts, Potter says; the first formal slave patrol had been created in the Carolina colonies in 1704. During the Civil War, the military became the primary form of law enforcement in the South, but during Reconstruction, many local sheriffs functioned in a way analogous to the earlier slave patrols, enforcing segregation and the disenfranchisement of freed slaves.

...

For example, businessmen in the late 19th century had both connections to politicians and an image of the kinds of people most likely to go on strike and disrupt their workforce. So it's no coincidence that by the late 1880s, all major U.S. cities had police forces. Fears of labor-union organizers and of large waves of Catholic, Irish, Italian, German, and Eastern European immigrants, who looked and acted differently from the people who had dominated cities before, drove the call for the preservation of law and order, or at least the version of it promoted by dominant interests. For example, people who drank at taverns rather than at home were seen as "dangerous" people by others, but they might have pointed out other factors such as how living in a smaller home makes drinking in a tavern more appealing. (The irony of this logic, Potter points out, is that the businessmen who maintained this belief were often the ones who profited off of the commercial sale of alcohol in public places.)

<https://time.com/4779112/police-history-origins/>

What we can see from this is that business externalized the cost of protecting their goods and slaves onto communities. We can see from the above that the job of the police in the US has always to protect the interests of capitalists first and foremost. That must end.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 8:52 AM

Title: Re: W.H.O. Walks Back Claim That Asymptomatic Transmission is Rare

Content:

Kim O'Hara said:

The NYT seems to be using the story to attack the WHO, which may or may not surprise you.

Also, the facts are too complicated for most journalists, so the NYT is reporting the politics instead.

The WHO was not "Walking Back its Claim" but trying to clarify a complicated issue. If you want a less biased and more informative version of the same story, try (our) ABC:

Key points:

Contract tracing in some countries has found the spread of coronavirus by asymptomatic people is rare

Singapore health officials have suggested half of the country's cases were symptomless

The lack of spread by asymptomatic people could be because they do not cough and

sneeze as much

The spread of coronavirus by those who do not show any symptoms appears to be "very rare", says a World Health Organization official.

Data from countries with advanced contact tracing measures seem to show the highly contagious virus is not being spread by those who are asymptomatic, according to WHO epidemiologist Maria van Kerkhove.

"It is very rare, and much of that is not published in the literature," Dr van Kerkhove said. ...

"We have a number of reports from countries who are doing very detailed contact tracing," Dr van Kerkhove told a WHO media briefing overnight.

"They are following asymptomatic cases, following contacts and not finding secondary transmission."

<https://www.abc.net.au/news/2020-06-09/coronavirus-spread-by-asymptomatic-people-rare-no-symptoms-who/12336346>

As for the WHO in general ... most of the criticism comes from people you wouldn't trust to run a kindergarten bus service.

Kim

Malcolm wrote:

I am not critical of the WHO, there is an enormous that we do not understand about this disease.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 9:35 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I'm suggesting that the rhetoric of tantric empowerment is that it is often described as starting with the abhiṣeka of the Buddhas of the ten directions that Mahāyāna practitioners are generally believed to receive at the 10th bhūmi and that the maṇḍala wherein it takes place is the akaniṣṭha ghanavyūha. I could be wrong though.

Bristollad said:

But just because "it is often described as starting with the abhiṣeka of the Buddhas of the ten directions that Mahāyāna practitioners are generally believed to receive at the 10th bhūmi" doesn't mean that a tantric practitioner is necessarily a bodhisattva on the 10th bhūmi. If that were the case, the rhetoric of tantra being a swifter path wouldn't make much sense - one would have already completed 3 countless aeons of merit gathering the same as the Perfection vehicle.

Caoimhghín said:

"Is often described" was simply me being humble. I can take it back if it caused confusion.

So we're dealing with different assignments of the "tathāgatabhūmi," which as I understand some Tantrikas place at an "11th" station, 10th-stage bhūmikas being merely bodhisattvas. So when I say "the abhiṣeka of the Buddhas of the ten directions that Mahāyāna practitioners [...] receive at the 10th bhūmi" I am talking about what you might consider the 11th bhūmi. We can just discard this "specific enumeration of bhūmi" business as well, since it's causing problems. 11th, 10th aside, we're talking "samyaksaṃbuddhatva," and that's what's important, "(complete) Buddhahood-in-this-life," not "the irreversible grounds," not "śrāvakabuddhatva," etc. Otherwise, Vajrayāna just a free-for-all redefining of terms from Mahāyāna. And yes, I'm fully aware that there are contingency plans for when practitioners receive this abhiṣeka and it's evident that nothing important has really happened and no realization has accompanied their empowerment. The point is, if you need your sadhāna to facilitate your accumulations, then you never actually received the abhiṣeka of the Buddhas of the ten directions in the first place. They don't hand those out to just anyone.

jmlee369 said:

I thought the 52 stages scheme was from the Bodhisattva keyūra mūla karma sūtra? The Avatamsaka Sutra itself teaches the 40 something stages, Fazang also adapted the Keyura sutra's scheme, and then there's the Shurangama's 57 stages?.

Caoimhghín said:

50+ bhūmi schemata show up in Shugendō and Daoist-Buddhist hybrid scriptures as well. I've never read the Keyūrasūtra, and I can't find that much about it. I certainly wouldn't want to call it apocryphal, not knowing that for sure, but it wouldn't surprise me. Talking about the Śūraṅgama, do you mean the Indian Śūraṅgamasamādhisūtra or the Chinese Śūraṅgama?

The Buddhāvataṃsaka supposedly lays out the 52 bodhisattva stages, but then once you get to its nested Daśabhūmikasūtra, there are only 10. I've never read the bulk of the Buddhāvataṃsaka. It's just too massive. Supposedly, chapters 15, 21, 22, 25, and 26 lay out grounds 1-40 in successive enumerations of ten bhūmis. I think the Indian tradition was that all of these lists of 10 bhūmis are the same 10 bhūmis, but I'm not actually sure there, so I'd need to read a bit. Am I going to be jumped on for daring to admit that I'm not sure of something? We'll find out next time on DharmaWheel!

Malcolm wrote:

Yes, there are only ten bodhisattva bhumis. No more and no less. There are also the five paths. No more and no less. There are anywhere from 1 to 11 stages of buddhahood, depending on system.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 7:40 PM

Title: Re: After the Protests: Defund the Police

Content:

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 7:51 PM

Title: Re: How has being a Buddhist changed you?

Content:

krish5 said:

"It certainly does not mean that Buddha was saying that some people can gain liberation through Advaita; others Christianity, and so on."

You dont have to answer, but if you want to, do you think Buddhism is the only path, the only way to liberation?

Malcolm wrote:

Of course, just as the Buddha himself said.

krish5 said:

61. And the Blessed One spoke, saying: "In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers. But if, Subhadda, the bhikkhus live righteously, the world will not be destitute of arahats.

My only question is, what do you say about HHDL and His Eminence Professor Samdhong Rinpoche saying that Buddhism is not the only path, only religion. They both even encourage those of other religions to stick with their own religions, instead of becoming Buddhists, if they can. Take what is useful, helpful from Buddhism, but you can still practice your own religion. Only if one is really interested in Buddhism and investigated it and want to become a Buddhist, would they say it is okay. Otherwise stick with your own religion. They also relate religions to different foods, some prefer this taste (particular religion) over that taste (another religion).

Malcolm wrote:

Advising people not to convert is not an endorsement of the idea that what is meant by liberation in Buddhism is shared with other faiths.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 8:06 PM

Title: Re: abiding in suchness

Content:

tobes said:

Yes, I really mean maha -karuna. Adding the prefix 'great' to ordinary compassion doesn't cut it for me, because I think we're really trying to describe something incredibly vast and profound.

Compassion per se has too much Christian and western moral philosophy baggage. As Simon E points out, it often implies something very partial, affective and sentimental. Something like Hume's notion of sympathy.

Most of this I'm plagiarizing from DKR; I think he's right.

Another one to leave alone: prajna. Even just for aesthetic reasons - it is so beautiful and so perfect in the Sanskrit.

Malcolm wrote:

Wisdom serves just fine for prajna, which no one pronounces correctly anyway (it's pragnya). Great compassion is also just fine, unless it is a name, for example, four-armed Avalokiteshvara is Mahakarunika.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 8:08 PM

Title: Re: abiding in suchness

Content:

PadmaVonSamba said:

An entirely new English language vocabulary could be created for words that only apply in a buddhist context:

“Interessenceless”

“Mindfulnessness”

“Polysingular”

...after all, PALI was not a vernacular language when it was used to record the Buddha's words.

Malcolm wrote:

However the Buddha insisted that his teaching be communicated in local vernaculars.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 10:03 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Indian Buddhists were completely unimpressed with Sutric Descriptions of different schemes and divisions of the sutras into time periods of the Buddha's life. They betray very little interest in such claims.

FromTheEarth said:

If I am not bothering you (otherwise please feel free to ignore me), this, the first sentence above, again is a very strong claim...A scholarly plausible view (just like when you challenged the traditional narrative of the authorship of the Mahāprajñāpāramitopadeśa) should press one toward the second option.

Malcolm wrote:

If you examine the available literature in Tibetan translation on the subject, we find that for example, Asanga, Vasubandhu, Sthiramati, etc., devote virtually no time at all to explicating the distinction between the three turnings of the wheel, which itself is given a single passage in the Sandhinirmocana Sūtra. And Maitreyanatha seems to dismiss the idea of the three turnings being successive in the first pages of the Sūtra-lamkāra.

By contrast, Won-ch'uk, a disciple of Xuantsang, by contrast treats the theme extensively in his three volume Āryagambhīrasaṃdhinirmocanasūtraṭīkā ((D 4016).

Of the Indian authors represented in the bstan 'gyur, where they give chronologies of the teachings, they tend to do so principally in commentaries on the tantras.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 10:04 PM

Title: Re: After the Protests: Defund the Police

Content:

PeterC said:

This is a nice illustration of why we need to bust the police unions

Queequeg said:

Holy shit. What a bunch of clueless whiners.

These people should know well why they're hated. They should be welcoming a thorough house cleaning to get rid of their bad apples.

Malcolm wrote:

Well, bad trees produce bad apples, so I heard someone say.

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 10:07 PM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Says it all:

<https://www.nytimes.com/2020/06/09/nyregion/james-demarco-franklinville-george-floyd-protest.html>

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 11:19 PM

Title: Re: After the Protests: Defund the Police

Content:

Fa Dao said:

And a compelling interview of Bob Woodson:

https://www.theepochtimes.com/the-dangers-of-vilifying-all-police-former-civil-rights-activist-bob-woodson_3382028.html

Malcolm wrote:

Seriously dude, the epoch times?

Fa Dao said:

"Overall, we rate The Epoch Times borderline Questionable and Right Biased based on editorial positions that consistently favor the right. We also rate them factually Mixed due to the publication of pseudoscience and the promotion of pro-Trump propaganda and conspiracy theories as well as failed fact checks."

Malcolm wrote:

<https://mediabiasfactcheck.com/the-epoch-times/>

Author: Malcolm

Date: Wednesday, June 10th, 2020 at 11:49 PM

Title: Re: After the Protests: Defund the Police

Content:

Fa Dao said:

And a compelling interview of Bob Woodson:

https://www.theepochtimes.com/the-dangers-of-vilifying-all-police-former-civil-rights-activist-bob-woodson_3382028.html

Malcolm wrote:

Seriously dude, the epoch times?

Fa Dao said:

"Overall, we rate The Epoch Times borderline Questionable and Right Biased based on editorial positions that consistently favor the right. We also rate them factually Mixed due to the publication of pseudoscience and the promotion of pro-Trump propaganda and conspiracy theories as well as failed fact checks."

Malcolm wrote:

<https://mediabiasfactcheck.com/the-epoch-times/>

Fa Dao said:

Its an interview of Bob Woodson, one of the greats of the civil rights movement..I really doubt they were holding a gun to his head to make him say what he did. That you responded so quickly shows you didnt even hear what he had to say...both him and Bernie are calling for more common sense

Malcolm wrote:

I know who Bob Woodson is. His center's board of directors has seven white men, one black man, and one asian.

I would not call him one of the "greats" of the civil rights movement, but here is a review of his contributions during the 1970's:

<https://www.themarshallproject.org/2015/02/25/the-missed-opportunity-of-robert-woodson>

Author: Malcolm

Date: Thursday, June 11th, 2020 at 12:22 AM

Title: Re: George Floyd

Content:

Queequeg said:

We're ticking up towards a First Degree Murder charge.

https://www.cbsnews.com/news/george-floyd-derek-chauvin-nightclub-bumped-heads/?fbclid=IwAR2qOYNgp0UUIMVCpJx_sskfnluMol5rL_i0ekNGd4F0TOjP8WCHyFpVGYQ

Malcolm wrote:

See, I TOLD you it was impossible the two men did not know each other.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 12:38 AM

Title: Re: George Floyd

Content:

Queequeg said:

We're ticking up towards a First Degree Murder charge.

https://www.cbsnews.com/news/george-floyd-derek-chauvin-nightclub-bumped-heads/?fbclid=IwAR2qOYNgp0UUIMVCpJx_sskfnluMol5rL_i0ekNGd4F0TOjP8WCHyFpVGYQ

Malcolm wrote:

See, I TOLD you it was impossible the two men did not know each other.

Queequeg said:

When you wrote that, it was speculation. Now we have at least one witness who suggests that they did know each other. Not much detail and not clear what their interactions were, if any. More investigation is necessary.

Malcolm wrote:

Speculation for you, maybe. Not me. The thing that first tipped my spidey sense was the familiarity with which Chauvin addressed Floyd as "tough guy."

Author: Malcolm

Date: Thursday, June 11th, 2020 at 12:58 AM

Title: Re: After the Protests: Defund the Police

Content:

Author: Malcolm

Date: Thursday, June 11th, 2020 at 3:18 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Speculation for you, maybe. Not me. The thing that first tipped my spidey sense was the familiarity with which Chauvin addressed Floyd as "tough guy."

Queequeg said:

Maybe. We'll see how good your spidey senses are. We might have documentation of a siddhi!

The club employee stated that Floyd was the one who handed the paychecks to Chauvin, who blamed Floyd for supposedly being underpaid.

Malcolm wrote:

<https://talkingpointsmemo.com/news/floyd-chauvin-argued-working-together-club-ex-coworker>

Author: Malcolm

Date: Thursday, June 11th, 2020 at 5:23 AM

Title: Re: George Floyd

Content:

Malcolm wrote:

Well its about f---king time.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 8:36 AM

Title: Re: George Floyd

Content:

krish5 said:

I went out to lunch today, and took my right wing, supposedly racist beliefs with me. There was a black guy working there and we struck up a conversation. I was friendly and all, and found out we are both from the same city. Anyways, we talked for like 10 minutes and he said he cannot wait for this coronavirus stuff to be over, so things can get back to normal. He then brought up the protests (George Floyd) and said i hope they dont spread the coronavirus even more. Here i was in a public place and talking with a black man, and i am not racist and never thought twice about it, but now given the current situation and how quickly people will react or judge you for what you say, i was surprised he himself brought up the protests. As a good decent human being that i am, i spoke honestly and from my heart and told him what i felt about the possible spread of the virus right now. I said it is not the time to be out there protesting in the thousands during a pandemic. He listened to me and there was no conflict. We both were allowed to say whatever we wanted and listened to each other. There was no racism on either end, as far as i can tell. It is a shame that so much of this has turned into a racial thing, when it is not, imo. Just wanted to share this story with you, about my positive pleasant experience today.

Malcolm wrote:

Yeah, I mean it's just too bad a racist murder got turned into a racial thing. Go figure, huh?

Author: Malcolm

Date: Thursday, June 11th, 2020 at 9:46 AM

Title: Re: George Floyd

Content:

krish5 said:

Native Americans should be included in the conversation i feel.

Malcolm wrote:

Yeah, virtue signaling with native people now? Whom white people have murdered and are still murdering in one of the largest and most prolonged genocides in history, which continues to this day?

Author: Malcolm

Date: Thursday, June 11th, 2020 at 9:48 AM

Title: Re: George Floyd

Content:

krish5 said:

To Malcolm, you are supposed to be interested in the struggles of Native Americans i think you said.

Malcolm wrote:

That's the genocide that I keep referring to. Slavery and genocide: the father and mother of America.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 9:56 AM

Title: Re: George Floyd

Content:

krish5 said:

"That's the genocide that I keep referring to. Slavery and genocide: the father and mother of America."

Malcolm, we are on the same side. We are both fighting the same fight, in different ways!

Malcolm wrote:

I know what side I am on. I really am not sure about you, because you keep citing known sources of total, complete, unqualified, utterly racist bullshit. And this is not something which can be chalked up to a reasonable difference of opinion.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 9:59 AM

Title: Re: George Floyd

Content:

krish5 said:

To Johnny, i dont want to make this personal about me. But i can tell you that the Native Americans i was with, told me i was part of the tribe, it is in the heart, not biological. They quoted the Hopi about this. They look into a persons heart and they know. But not everyone in the tribe accepts this, and some want only biological full Native Americans only. But enough of this personal, my heart is one with the Native Americans, that is all.

Malcolm wrote:

Oh for f---'s sake. Quoting the Hopi? Do you even have one single f---ing clue left?

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:05 AM

Title: Re: George Floyd

Content:

krish5 said:

"That's the genocide that I keep referring to. Slavery and genocide: the father and mother of America."

Malcolm, we are on the same side. We are both fighting the same fight, in different ways!

Malcolm wrote:

Check your privilege, dude. You will never be a native person, with their experience. To even suggest you ever could is totally wrong. You were not raised on a reservation, denied schooling in your own language, I could go on and on. You have no idea what it is like to grow up as a black person, a native person, a Latin person, or an Asian person. You and I are white motherf---ers. Don't ever forget that. Don't pretend you belong to a culture you don't belong to. You are a guest, not a member. I never forget that with Tibetans, even for one second. And I know a lot of Tibetans, read their language, etc.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:27 AM

Title: Re: George Floyd

Content:

krish5 said:

"You and I are white motherf---ers. Don't ever forget that."

Yes, i hear you in your latest post. So just because we are white, does that mean we are privileged and part of the problem?

Malcolm wrote:

Yeah, if we don't recognize our privilege and take responsibility for it, than we are definitely part of the problem.

krish5 said:

Are me and you personally responsible for this mess?

Malcolm wrote:

We are beneficiaries of a system of inequality and injustice. I think you can figure it out from there.

krish5 said:

Did we carry on this genocide or did our ancestors? What is Malcolms part in this, by the fact of his whiteness? This is the core of the issue, i think.

Malcolm wrote:

As I said above, " We are beneficiaries of a system of inequality and injustice."

That is what having "white privilege" means.

What else does a rational person need know?

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:41 AM

Title: Re: Rainbow body questions

Content:

yagmort said:

sure, i merely shared my current opinion, however deluded/immature it may be. but i also keep in mind examples of many masters, including Chatral Rinpoche, Dudjom Rinpoche or Dilgo Khyentse Rinpoche, all of whom done long retreats. i assume that matter of understanding how to integrate does require some secluded time dedicated to practice? otherwise why would so many dzogchen masters stay in retreats, some of them with decades under their belt?

Malcolm wrote:

We do not live in a largely cash-free agrarian society where practitioners are allowed to live for years without working. We live in a capitalist society where most people's main m̄ara is named "Bill." Moreover, there are plenty examples in Tibet of ordinary people, hidden dzogchen practitioners, who attained rainbow body, while working regular jobs, etc. By placing too much emphasis on famous masters, we miss the point that it is very possible to integrate practice into our lives and achieve the supreme result without spending years in some cave. But some people like caves.

Sennin said:

This is a very important point. We have to work with circumstances and realize our fantasies of what practice are supposed to look like are obstacles.

Malcolm wrote:

Totally.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:56 AM

Title: Re: George Floyd

Content:

krish5 said:

Johnny, i agree about the privileges about being white. However, i am looking at a lot of this stuff from a Buddhist perspective. Samsara is suffering, whether rich or poor, white or black, christian or jew, healthy or unhealthy, good looking or ugly, etc Even for the richest most good looking healthy white person there is suffering too.

Now with that said, i am not against working on fixing injustices in this world. We are all on the same page i feel, me, you, Malcolm, etc.

Malcolm wrote:

From a Buddhist point of view, we look at all of this from a multi lifetime perspective, positive and negative karma of infinite sentient beings working itself out, without error. But since we are not omniscient, and therefore cannot assign specific causation, wherever we see true inequality and injustice, we say something about it.

But quite frankly, giving any credence at all to the opinions of racist frat boys like Tucker

Carlson? Sorry man, that is never going to happen. Fox News is poisonous and addictive, like cigarettes.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 11:03 AM

Title: Re: Greetings and Introduction

Content:

Malcolm wrote:

Oh dear. Well for starters there is no soul and no ex nihilo creation in Buddhism. First causes are absolutely negated. Most importantly, there is no possibility of salvation by another. Rebirth and karma are the main existential issues. Welcome. Enjoy. Good luck.

Mr. Cole said:

Hey guys,

I recently became a member of one of the sister websites of this one, but I'm not sure if all, or even any, of the members of the other chat room are members of this one, so I will simply repost my introduction from that chat room here:

Hello everyone!

My name is Cole. This is literally my first day on this forum. Actually, this is the first time I've ever been on a forum like this. My social media life is kinda basic, but, ya know, nothing like being a 20-something-year-old Boomer!

Anyways, a little background about myself: I'm from the United States. I am currently pursuing my M.A. in theology, and a few years back graduated with my B.A. in theology as well. As you can probably tell from this, my area of expertise is theology, particularly Christian theology, and, more specifically Catholic theology (the denomination I am a member of), though, because I have spent a lot of time studying the Church Fathers and the Medieval Scholastics (think, in the Western Christian tradition, people like St. Thomas Aquinas, St. Anselm, St. Bonaventure, etc.), and these guys make use of a lot of philosophy, I do study philosophy as a sort of secondary area of interest.

For me, studying Catholic theology, and Christian theology more generally, is really the epitome of a passion for me. It lies at the crossroads of my personal/spiritual interests (more specifically my relationship with God, which is really the center of my sense of personal identity) and my intellectual/academic/professional interests. Yet, the academic that I am, if I could do nothing but study every known religion, I would. It's not

that I am doubting my Catholic faith, or am necessarily convinced of the merits of Buddhist thought; rather, let me put it like this: if intellectual gluttony were a thing, I would have it bad. ANYTHING concerning philosophy and theology is fair game for me. The biggest issue for me is choosing just one area of expertise. I'll admit that my knowledge of Buddhism is somewhat limited, and, as someone thinking from mostly a Western standpoint, I frequently make a lot of category errors when trying to speak of Buddhism. Nonetheless, I have a list of books and articles on Buddhism a mile long I want to read, and I'm always looking for more suggestions.

But what really put me over the edge was how a friend of mine is a Buddhist. He too takes an interest in theology and philosophy, and we frequently get in a lot of debates and discussions on religion and philosophy. When we hung out the other day, he recommended this website. I'm not sure if he is a member or just visits it from time to time, but he said there were a lot of interesting discussions on here, particularly from a lot of people with a deep knowledge of both Western and Buddhist thought, who often compared the two or were good at providing critiques of Western thought from a Buddhist perspective. I have a lot of questions on Buddhism, and so thought I'd join.

Thus, in a word, thanks for having me aboard. Have a great day!

Author: Malcolm

Date: Thursday, June 11th, 2020 at 11:55 AM

Title: Re: abiding in suchness

Content:

tobes said:

Yes, I really mean maha -karuna. Adding the prefix 'great' to ordinary compassion doesn't cut it for me, because I think we're really trying to describe something incredibly vast and profound.

Compassion per se has too much Christian and western moral philosophy baggage. As Simon E points out, it often implies something very partial, affective and sentimental. Something like Hume's notion of sympathy.

Most of this I'm plagiarizing from DKR; I think he's right.

Another one to leave alone: prajna. Even just for aesthetic reasons - it is so beautiful and so perfect in the Sanskrit.

Malcolm wrote:

Wisdom serves just fine for prajna, which no one pronounces correctly anyway (it's pragnya). Great compassion is also just fine, unless it is a name, for example, four-armed Avalokiteshvara is Mahakarunika.

tobes said:

I don't think so. "Wisdom" is incredibly vague with a lot of Aristotelian baggage that gets mixed into theism + new agey crap. If we must choose something, I prefer the dry and unappealing 'special insight'. But there's so much going on with prajna, it is best left alone.

Malcolm wrote:

No, not really, not definitionally. Wisdom and prajna are both alike in that they are accumulated, for example, "the accumulated wisdom of the years..." and so on. I could go on but there is no need.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 11:57 AM

Title: Re: abiding in suchness

Content:

SteRo said:

Fine. Let's agree that we disagree.

PadmaVonSamba said:

"Suchness" doesn't actually make any sense as a word in English. It's an invented word, a relatively new term made up by Buddhists to express a concept for which no word exists in the English Language. There are all sorts of words in languages that don't exactly translate into English, or into other languages. Translation is always a bit clumsy that way.

Manjushri said:

I might be wrong, since I read Heidegger and Husserl mostly in my native language, but I could have sworn that "suchness" is a term that has been used by some translators in the English language on works by these two philosophers?

Malcolm wrote:

"Suchness" is a term coined by Conze, who was German. It's surprisingly accurate.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 8:08 PM

Title: Re: abiding in suchness

Content:

tobes said:

I don't think so. "Wisdom" is incredibly vague with a lot of Aristotelian baggage that gets

mixed into theism + new agey crap. If we must choose something, I prefer the dry and unappealing 'special insight'. But there's so much going on with prajna, it is best left alone.

Malcolm wrote:

No, not really, not definitionally. Wisdom and prajna are both alike in that they are accumulated, for example, “the accumulated wisdom of the years...” and so on. I could go on but there is no need.

tobes said:

Perhaps, in the conventional parlance. Your description still sounds a lot like the ancient Greek phronesis, which like other terms theoria and sophia all imply logos/reason. I think prajna entails these, but also, something far more direct/meditative - which is why some have been tempted to use gnosis.

Malcolm wrote:

Gnosis is best used for jnana. You seem to forget that there are three prajnas, born of hearing, reflection, and meditation.

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:30 PM

Title: Re: abiding in suchness

Content:

Simon E. said:

“Gnosis” is hardly the vernacular Malcolm. Not where i’m from...

Malcolm wrote:

Neither is primordial wisdom, transcendent wisdom, pristine consciousness, pristine awareness or other glosses on ye shes/jñāna...

Author: Malcolm

Date: Thursday, June 11th, 2020 at 10:31 PM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

“Suchness” is a term coined by Conze, who was German. It’s surprisingly accurate.

Minobu said:

I'm trying to find your meaning of suchness in the thread.

can you restate what suchness means please.

Malcolm wrote:
tatha means "that" or "such."

tā is a Sanskrit particle which indicates nature or essence, like śūnyatā, emptiness, etc.

Hence, we derived suchness, which sounds a little better than "thatness"

Author: Malcolm
Date: Thursday, June 11th, 2020 at 10:35 PM
Title: Re: America's Fascist Collapse
Content:
Queequeg said:
Oh, and Trump is scheduled to have a rally in
https://en.wikipedia.org/wiki/Tulsa_race_massacre on
<https://en.wikipedia.org/wiki/Juneteenth>. The dog whistle is deafening.

Malcolm wrote:
Tulsa, OK, May 31-- June 1st, 1921.

We need to have a major event next year, mourning the 100th anniversary of the Tulsa Massacre.

Author: Malcolm
Date: Friday, June 12th, 2020 at 12:33 AM
Title: Re: What are you doing about the coronavirus?
Content:

Danny said:
Right, I think it's important that we understand medias playbook that's being rolled out over the pandemic reporting. It's become less and less science based and increasingly more partisan hackery. During this pandemic we've seen a shift from lockdown orders, to open embrace of defiance of authoritative orders. Team freedom when it was citizens concerned with government over reach into private citizens lives was condemned. Yet now the same medi decrying white nationalists during protests, are praising recent protests and riots as for the greater good, pandemic lockdown be damned. Do as we say, not as we do.

Malcolm wrote:
Well, no. What you say here is not accurate. All the news sources I frequent (NYT, etc.) repeatedly discuss the fact that the protests are going to cause massive spikes in covid-19 infection rates around the country. They will be hitting the hospitals this week.

As for the shifting factscape, this is a novel virus that has never before infected humans. We have barely had time for a comprehensive study about how much damage this virus can cause, how it does so, etc. Science does not keep up with events. It can't.

Danny said:

Get the politics out of directing science policy, and back to how that neutral science discipline directs the political policy.

Malcolm wrote:

Well, tell that to the GOP, the main deniers of climate change, covid, you name it.

Author: Malcolm

Date: Friday, June 12th, 2020 at 2:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

I typed a refutation, then deleted. Wondering where the penchant and contrarian arguments of both left and right leaves space for the common sense and reasonable quiet centered majority?

Malcolm wrote:

Its pretty simple. Trump is an incompetent fool; he did not act, as a result of his inaction, more than 200K people will have died in the US by Sept. As long as there is no vaccine, and people are not socially distancing, taking correct measures to prevent infections, etc., we are looking at 25k deaths a month for the foreseeable future.

Assuming we don't get our shit together, covid-19 will take a million lives in the US before it is all over.

Climate change, habitat destruction, etc., is nothing to be MOR about. For example, one of the root causes of the explosion of Lyme disease is that when the passenger pigeons were all slaughtered, this caused an explosion in the white-foot mouse population, since the seeds that have previously mostly been consumed by the pigeons were not consumed by mice, in addition to increasing pressure on forests in the NE through suburban developments.

Shit is getting worse and worse. Common sense indicates it is sensible to get louder and louder about this shit.

Author: Malcolm

Date: Friday, June 12th, 2020 at 2:46 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:
Remind me what denier is code for?

Malcolm wrote:
Dumb motherf---ers.

Author: Malcolm
Date: Friday, June 12th, 2020 at 2:59 AM
Title: Re: What are you doing about the coronavirus?
Content:
Danny said:
Does that mean you've lost the argument?

Malcolm wrote:
???

Author: Malcolm
Date: Friday, June 12th, 2020 at 3:01 AM
Title: Re: What are you doing about the coronavirus?
Content:
Dan74 said:
People have been screaming about it long enough. Hasn't done much good.

Malcolm wrote:
Well, this what unconditional support for global capitalism gets you:

So, better keep screaming.

Author: Malcolm
Date: Friday, June 12th, 2020 at 3:30 AM
Title: Re: What are you doing about the coronavirus?
Content:
Dan74 said:
People have been screaming about it long enough. Hasn't done much good.

Malcolm wrote:
Well, this what unconditional support for global capitalism gets you:

So, better keep screaming.

Danny said:

In terms of the environment, I'm open minded about that, I have academic background in planetary sciences and can review technical papers. What your saying is a consensus brought about by Delphi techniques in steering committees. I know how that works having spent many hours in them, it's unfortunate that the science gets lost in the agendas.

Regards

Malcolm wrote:

Sorry, I don't buy your spin.

Author: Malcolm

Date: Friday, June 12th, 2020 at 4:55 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

this would still be a massive mess.

Malcolm wrote:

Speculative.

Author: Malcolm

Date: Friday, June 12th, 2020 at 5:05 AM

Title: Murdoch on 2020 election

Content:

Malcolm wrote:

"Two sources said Rupert Murdoch has recently told people that he believes Trump is going to lose in November. "Rupert thinks Trump is going to crash and burn. It's a clear-eyed assessment, just based on just looking at the news," said a person who has spoken with Murdoch about the election."

<https://www.vanityfair.com/news/2020/06/scoop-sean-hannity-and-ainsley-earhardt-are-the-first-couple-of-fox>

Author: Malcolm

Date: Friday, June 12th, 2020 at 9:00 PM

Title: Re: After the Protests: Defund the Police

Content:

Sādhaka said:

I've got no major horse in this race.

I mean I'm not an big fan of the popo, profiling people for no good reason, nor the enforcing of samsaric corporate legalities/codes/statutes/etc.

Therefore in this particular case the left seems to be more in the right. At the same time all this current uproar seems to be less grassroots and more astroturf, but that kind of goes for everything nowadays....

Malcolm wrote:
It's a groundswell.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:05 PM

Title: Re: After the Protests: Defund the Police

Content:

Sādhaka said:

It could be. Or the whole thing could be a setup. Who knows. This is why I try not to get very involved in politics anymore.

Malcolm wrote:
Well, it sure isn't Soros, despite the febrile imaginations of some.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:08 PM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Poverty is generational. Over the years I always had in the back of my mind a phrase that I assumed was just a expression, a term coined by and a justification of the political class that there exists two states, the warfare state and the welfare state, and that's just how it is. Now if you apply that and look at governance in which ever flavor you wish to adhere too, it's pretty accurate. To govern or rule, whether your a dictator, a despot, a king or a prime minister, a president etc, whichever fancy title of nobility you like, you need three spheres of control to rule. You need the money supply (treasury), you need the sword (military), and you need the faith (church). Missing any of those three aspects and your cooked. So if you look at the current conditions around you, apply those three to anybody in control and see if they truly are in control.

Malcolm wrote:
You also need brains, a deficit of which exists in the Trump Administration.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:10 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

Whether each enumeration of 10 bhūmis (or non-bhūmi "stages") are descriptions of the same ranks of 10 bhūmis or not, all description of these "stages" are buddhavaṇana.

Malcolm wrote:

They are, most definitely, descriptions of various qualities that belong to the ten bhumis.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:22 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

If you examine the available literature in Tibetan translation on the subject, we find that for example, Asaṅga, Vasubandhu, Sthiramati, etc., devote virtually no time at all to explicating the distinction between the three turnings of the wheel, which itself is given a single passage in the Saṃdhinirmocana Sūtra. And Maitreya-nātha seems to dismiss the idea of the three turnings being successive in the first pages of the Sūtra-lamkāra.

By contrast, Won-ch'uk, a disciple of Xuāntsang, by contrast treats the theme extensively in his three volume Ārya-gaṃbhīra-saṃdhinirmocana-sūtra-ṭīkā ((D 4016).

Of the Indian authors represented in the bstan 'gyur, where they give chronologies of the teachings, they tend to do so principally in commentaries on the tantras.

FromTheEarth said:

Very interesting—raised and mostly immersed in the East Asian tradition, I have not noticed this before. Surely the idea of a classification of Buddha's teachings should have other sources (some early Chinese classification systems do not have this chronological model at all). For instance, ideas as the distinction between definitive and provisional teachings, and that the Buddha addressed different audience differently, both of which seem to be more common themes in sūtras and should have traces in treatises such as Mahāyāna-saṃgraha. Still, the fact you pointed out is indeed eye-opening.

Malcolm wrote:

The distinctions between provisional and definitive teachings have two major sources: Akṣayamatī-nirdeśa Sūtra, and the Saṃdhinirmocana. Madhyamakās follow the former while Yogācārinś follow the latter. The Indian Madhyamaka approach is that if it is about emptiness, absence of identity, etc., it is definitive, everything else is provisional. The Saṃdhinirmocana seems to assert that its own class of sūtras are definitive because they purport to resolve controversies over the meaning of the Prajñāpāramitā sūtra and so on.

In Tibet, the tathāgatagarbha sūtras are either provisional or definitive depending on

how they are interpreted, and how closely one follows Candrakīrti, who clearly follows the Lanka in regarding tathagātagarbha as an expedient teaching. Despite some pushback by some Tibetan interpreters of Yogacāra, Candra's presentation of Madhyamaka is universally regarded as the definitive expression of Madhyamaka in Tibet.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:23 PM

Title: Re: abiding in suchness

Content:

tobes said:

Prajna is so so distinctively Buddhist.

Malcolm wrote:

Hindus might object to this idea. They use the term prajñā as well.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:37 PM

Title: Re: abiding in suchness

Content:

tobes said:

Perhaps, in the conventional parlance. Your description still sounds a lot like the ancient Greek phronesis, which like other terms theoria and sophia all imply logos/reason. I think prajna entails these, but also, something far more direct/meditative - which is why some have been tempted to use gnosis.

Malcolm wrote:

Gnosis is best used for jnana. You seem to forget that there are three prajnas, born of hearing, reflection, and meditation.

tobes said:

No that was my point - " I think prajna entails these but also, something far more direct/meditative." No other referent, in Greek, Latin or English comes close to covering all three.

Malcolm wrote:

There is the wisdom derived from hearing; the wisdom derived from reflection, and the wisdom derived from meditation. AFAIC, wisdom is the best English term for prajñā. As a professional translator of Buddhist texts, who does nothing but sit around and think

about these issues all day long, I am pretty sure wisdom is the best equivalent for prajñā in general.

If you follow how Vasubandhu defines prajñā, it is primarily the faculty of analytical discernment. It is also one of the ten neutral mental factors.

It appears you are using the term in one of its Mahāyāna senses, i.e., the sixth perfection, prajñāpāramitā, transcendent wisdom. But there wouldn't be any need for a perfection of wisdom if wisdom is "something far more direct/meditative." I still think you are conflating prajñā with jñāna, since the latter, unlike prajñā, is in fact direct intuition in the philosophical sense of the term, where as prajñā is principally analytical.

Author: Malcolm

Date: Friday, June 12th, 2020 at 10:38 PM

Title: Re: After the Protests: Defund the Police

Content:

Sādhaka said:

It could be. Or the whole thing could be a setup. Who knows. This is why I try not to get very involved in politics anymore.

PeterC said:

In most cases the simplest explanation is usually the best one. Police got caught on camera callously killing yet another person. Society was already in a bad mood after months of being locked up and years of incompetent corrupt government, and decided they weren't having it anymore. Sometimes conspiracy theories explain things best, but I don't think we need to resort to them to explain this one.

Malcolm wrote:

Come on, you know Soros has all those millions of protestors on his payroll.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 12:43 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

It might seem basic, but was wondering where's the dignity in all these issues, whether it's about a living wage, about police abuse, about foreign policy, the environment, wars, economy, covid situation etc.
where's the dignity?

Malcolm wrote:

What does dignity have to do with it? Dignity is not much use when you are being exploited, beaten down, choked from pollution, recruited to fight in capitalist wars, laid off, and sick from a novel virus, which does very unpredictable damage to the human body.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 1:37 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Everything. Or did you think your elected officials fell out of the sky? You allowed that with informed consent regardless of your political affiliation left or right or third party.

Malcolm wrote:

No one asked for my consent. And I did not grant it.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 3:35 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Everything. Or did you think your elected officials fell out of the sky? You allowed that with informed consent regardless of your political affiliation left or right or third party.

Malcolm wrote:

No one asked for my consent. And I did not grant it.

Danny said:

Then you cannot complain, and must be content.

Regards

Malcolm wrote:

Umm, no. I sure as hell can complain, especially since no one asked for my consent.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 3:39 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

DNS said:

The right wing media is portraying it as a separatist movement of thugs. The left wing media is portraying it as a demonstration. Which is it, in your view?

Malcolm wrote:

People trying to figure some shit out.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 3:54 AM

Title: Obelisk of Wokeness

Content:

Author: Malcolm

Date: Saturday, June 13th, 2020 at 3:58 AM

Title: Re: Obelisk of Wokeness

Content:

Author: Malcolm

Date: Saturday, June 13th, 2020 at 6:44 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

Mutation Allows Coronavirus to Infect More Cells, Study Finds. Scientists Urge Caution.

<https://www.nytimes.com/2020/06/12/science/coronavirus-mutation-genetics-spike.html>

Unknown said:

Now, scientists have shown — at least in the tightly controlled environment of a laboratory cell culture — that viruses carrying that particular mutation infect more cells and are more resilient than those without it.

Geneticists cautioned against drawing conclusions about whether the variant, which has been circulating widely since February, spreads more easily in humans. There is no evidence that it is more deadly or harmful, and differences seen in a cell culture do not necessarily mean it is more contagious, they said.

But the new study, which has not yet been peer reviewed, does show that this mutation appears to change the biological function of the virus, experts said. The insight could be a crucial first step in understanding how the mutation behaves at a biomolecular level.

Researchers at Scripps Research, Florida, found that the mutation, known as D614G, stabilized the virus's spike proteins, which protrude from the viral surface and give the coronavirus its name. The number of functional and intact spikes on each viral particle was about five times higher because of this mutation, they found.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 6:47 AM

Title: Re: George Floyd

Content:

krish5 said:

I dont know what is going on, but wanted to share this latest news about them knowing each other:

<https://thehill.com/regulation/court-battles/502312-nightclub-employee-backtracks-on-claim-george-floyd-and-derek>

Malcolm wrote:

Not really buying the walk back...

Author: Malcolm

Date: Saturday, June 13th, 2020 at 2:06 PM

Title: Re: Minneapolis Mayor - horrible how they treated him

Content:

krish5 said:

This has been bothering me for a few days now and have to ask Mahayana Buddhists, how they can support this? These so called "peaceful protests" that in my mind are filled with violence inwardly, anger, racism towards whites, foul language, vulgarity, etc. Watch the video of this incident, with the Mayor of their city. Blacks and Whites and who else here show no respect or civility towards him and even swear at him and give him the middle finger. If they dont get their way, they have no use for him and treat him worse than a animal. I was so turned off by these protests here and by the actions and behavior of the leaders speaking and the participants here. I cannot condone or support these kind of protests in any way and have nothing spiritual or peaceful about them. I will not participate in any of their protests! All of those people there should be ashamed of themselves and there were kids there, they are sending a good message to their kids, not! So again, how do Mahayana Buddhists not see the harmful behavior of many at these protests? It is mind boggling to me.

<https://www.foxnews.com/politics/minneapolis-mayor-protest-defund-police>

p.s. - This is why i dont go to so called peaceful protests, because they are not peaceful or coming from love or understanding imo. Also, whether you agree with this Mayor or not, he deserved to be treated with more respect than what they gave him, which was zero, none. The Mayor of Chicago, would not tolerate this kind of being talked to, both are Democrats as far as i know. So we are not even talking about right wingers here but mayors of the left.

Malcolm wrote:

I don't know where this idea comes from that elected officials deserve to be treated with respect when they are failing in their job. They serve us. That's the point.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 8:14 PM

Title: Re: Minneapolis Mayor - horrible how they treated him

Content:

krish5 said:

This has been bothering me for a few days now and have to ask Mahayana Buddhists, how they can support this? These so called "peaceful protests" that in my mind are filled with violence inwardly, anger, racism towards whites, foul language, vulgarity, etc. Watch the video of this incident, with the Mayor of their city. Blacks and Whites and who else here show no respect or civility towards him and even swear at him and give him the middle finger. If they dont get their way, they have no use for him and treat him worse than a animal. I was so turned off by these protests here and by the actions and behavior of the leaders speaking and the participants here. I cannot condone or support these kind of protests in any way and have nothing spiritual or peaceful about them. I will not participate in any of their protests! All of those people there should be ashamed of themselves and there were kids there, they are sending a good message to their kids, not! So again, how do Mahayana Buddhists not see the harmful behavior of many at these protests? It is mind boggling to me.

<https://www.foxnews.com/politics/minneapolis-mayor-protest-defund-police>

p.s. - This is why i dont go to so called peaceful protests, because they are not peaceful or coming from love or understanding imo. Also, whether you agree with this Mayor or not, he deserved to be treated with more respect than what they gave him, which was zero, none. The Mayor of Chicago, would not tolerate this kind of being talked to, both are Democrats as far as i know. So we are not even talking about right wingers here but mayors of the left.

Malcolm wrote:

I don't know where this idea comes from that elected officials deserve to be treated with respect when they are failing in their job. They serve us. That's the point.

krish5 said:

So if i am understanding you correctly, you see nothing wrong with how they treated him at that protest?

Malcolm wrote:

They informed him that as an elected official, he was responsible for carrying out the will of the people, and if he does not listen, the people have the right to remove him. No one threatened him with harm, they just told him very clearly that he would be facing an electoral battle If they did not like his decisions.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 8:20 PM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

There is the wisdom derived from hearing; the wisdom derived from reflection, and the wisdom derived from meditation. AFAIC, wisdom is the best English term for prajñā. As a professional translator of Buddhist texts, who does nothing but sit around and think about these issues all day long, I am pretty sure wisdom is the best equivalent for prajñā in general.

If you follow how Vasubandhu defines prajñā, it is primarily the faculty of analytical discernment. It is also one of the ten neutral mental factors.

It appears you are using the term in one of its Mahāyāna senses, i.e., the sixth perfection, prajñāpāramitā, transcendent wisdom. But there wouldn't be any need for a perfection of wisdom if wisdom is "something far more direct/meditative." I still think you are conflating prajñā with jñāna, since the latter, unlike prajñā, is in fact direct intuition in the philosophical sense of the term, where as prajñā is principally analytical.

White Sakura said:

If you translate prajna as wisdom, prajnaparamita as transcendent wisdom, then how to you translate jnana? Non-dual wisdom?

But cannot Jnana also be translated as transcendent wisdom?

Dr. Berzin translates the sixth perfection as "discriminating awareness, wisdom"

<https://studybuddhism.com/en/tibetan-buddhism/path-to-enlightenment/love-compassion/overview-of-the-six-perfections-six-paramitas>

Which sounds very different from "transcendent wisdom" to me.

At least I would like to understand, in your system, how you translate jnana if using "transcendent wisdom" for the sixth perfection.

To be honest, it occurs to me that it is not possible to find the perfectly fitting English translations for single terms. Which shows it is best to use the Sankrit words.

Malcolm wrote:

I answered above: gnosis.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 8:55 PM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

I answered above: gnosis.

White Sakura said:

I don't think that is an English word.

I reminds me in an unpleasant way to Rudolph Steiner who used it a lot and is well known in Europe...and used it with whatever different meaning.

For me it does not help, then it is better to just write: Jnana or Yeshe.

Non-dual wisdom. Understandable, proper English, no reminder to crazy Steiner.

Malcolm wrote:

Gnosis is indeed an English word.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 8:58 PM

Title: Re: Minneapolis Mayor - horrible how they treated him

Content:

Dan74 said:

I feel sad for the Mayor and the protests may well be wrong on this, but it does come with the territory being a politician. I don't really see what the outrage is about.

I mean of course one can argue that these protesters' demands are unreasonable. He came to speak to them and they were not happy with his message. This is democracy. As one poster said, they may have wasted an opportunity to have a dialogue with the mayor and achieved nothing except alienating him and providing fodder for the conservative outrage. Yeah...well...

Do I think this is the way to go? No. But it's not really something to clutch pearls about either.

Malcolm wrote:

As we have seen by now, the slightest pretext serves for conservative outrage. Biggest bunch of snowflakes ever.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 11:48 PM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Fa Dao said:

Im sorry man but no...there is no police presence whatsoever in the East police precinct or in the area at all, they have renamed the area the "Capital Hill Autonomous Zone ", they have blocked off 7-10 city blocks, and have posted a list of demands...this is WAY beyond a simple protest..

Johnny Dangerous said:

"Protest" does not mean "comfortable thing where no one interrupts your daily life with their grievances".

Right wingers threaten violence and take over public spaces constantly, and stuff that involves far greater direct physical threat.. but I've never seen you post about that, weird.

I am sure there is something to criticize there if you look hard enough and feel like discrediting anything to do with this movement. Me, I'm just happy to see white people and conservatives who have never cared much about the inequities of the justice system, police brutality etc. getting all uncomfortable. Your protest against their protest just proves the need for their protest, from my point of view.

No reports of violence going on, unlike the crowds of people like the Proud Boys etc. who have showed up at protests to threaten people, run over people and all kinds of ugliness. Funnily enough the same people complaining about this didn't care about those things.

<https://www.usatoday.com/story/news/nation/2020/06/12/seattle-protest-chaz-capitol-hill-autonomous-zone-police-free/3173968001/>

This is USA Today, not exactly some radical left source.

Part of the lead up to this was police repeatedly using tear gas against non violent protestors.

Fa Dao said:

Yeah..I dont think so..nice try though. First off, I have been a democrat for 40 years. I was in protests for various causes when you were in diapers. You can be for the constitutional right to protest and still be against what is going on in Seattle and elsewhere...violent protest and taking over police stations/sections of cities is never acceptable regardless if it is from the supposed "right" or "left"...you are a highly intelligent young man and usually give logical and rational arguments...this isnt one of them.

Malcolm wrote:

1) the police respond to peaceful protests with violence constantly, and have done so for decades. What we have seeing are police riots, not riots by protestors.

2) yes, you don't have to agree with anything. Not required.

3) the police are not a sacred institution.

4) the police need to be accountable for their actions, just like every other citizen, they do not deserve special treatment or privileges to commit acts of violence against innocent civilians.

Author: Malcolm

Date: Saturday, June 13th, 2020 at 11:51 PM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

Gnosis is indeed an English word.

White Sakura said:

It is also a German word according to online dictionaries. Nevertheless when I read a Buddhist book where it was used, I got, what it meant, after I found out it means "jnana".

So it is a German word that I needed a definition for. And needed the word to be translated from German to Sanskrit to understand it.

I understood here in the thread that an English-speaker felt the same.

And just saying, the dictionary gives for the English-term: "gnosis" in German also "Gnosis" and: "Gotteserkenntnis". Gott means God. I really think people feel whatever when they read it. Maybe somethink like: "Knowing god..." If they have read Steiner, they feel it theosophic.....

I do not want to argue with you, I just thought it might be of interest for you. And I would not have written it if an English speaker had not written he thinks it is not an English word.

Malcolm wrote:

Words do not have immutable meanings. It just so happens that gnosis is the closest linguistic cognate to jnana in English.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 12:30 AM

Title: Re: George Floyd

Content:

tkp67 said:

Dave Chappelle posted a "comedy" special called 8:46 on youtube.

Pretty frank and poignant talk about how this became the straw that broke the camel's back.

Norwegian said:

Well worth watching.

Grigoris said:

I don't know if anybody could say it better than he does in the video.

Malcolm wrote:

One of the smartest men in America.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 1:24 AM

Title: Re: abiding in suchness

Content:

White Sakura said:

It is a German word! How strange...and:

In French: "la gnose". In Italian: "la gnosi". GNOS.. in all European Languages.

Maybe it is rather a Latin word than an English word which just happens to be the same in German??? Ok you will argue: It just derived from Latin and is now a normal English word and who cares for silly German?

But I feel it as Latin, not as English or German.

Do you all feel it as English? It might be different from my feeling.

And then I think, if it comes from Latin, it must have something to do with Christian Religion.

Malcolm wrote:

Gnosis is an English word. It has nothing to do with "feelings." Look it up.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 1:54 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Yes, We Mean Literally Abolish the Police

<https://www.nytimes.com/2020/06/12/opinion/sunday/floyd-abolish-defund-police.html>

Unknown said:

Congressional Democrats want to make it easier to identify and prosecute police misconduct; Joe Biden wants to give police departments \$300 million. But efforts to solve police violence through liberal reforms like these have failed for nearly a century.

Enough. We can't reform the police. The only way to diminish police violence is to reduce contact between the public and the police.

There is not a single era in United States history in which the police were not a force of violence against black people. Policing in the South emerged from the slave patrols in the 1700 and 1800s that caught and returned runaway slaves. In the North, the first municipal police departments in the mid-1800s helped quash labor strikes and riots

against the rich. Everywhere, they have suppressed marginalized populations to protect the status quo.

So when you see a police officer pressing his knee into a black man's neck until he dies, that's the logical result of policing in America. When a police officer brutalizes a black person, he is doing what he sees as his job.

Now two weeks of nationwide protests have led some to call for defunding the police, while others argue that doing so would make us less safe.

The first thing to point out is that police officers don't do what you think they do. They spend most of their time responding to noise complaints, issuing parking and traffic citations, and dealing with other noncriminal issues. We've been taught to think they "catch the bad guys; they chase the bank robbers; they find the serial killers," said Alex Vitale, the coordinator of the Policing and Social Justice Project at Brooklyn College, in an interview with Jacobin. But this is "a big myth," he said. "The vast majority of police officers make one felony arrest a year. If they make two, they're cop of the month."

We can't simply change their job descriptions to focus on the worst of the worst criminals. That's not what they are set up to do.

Second, a "safe" world is not one in which the police keep black and other marginalized people in check through threats of arrest, incarceration, violence and death.

I've been advocating the abolition of the police for years. Regardless of your view on police power — whether you want to get rid of the police or simply to make them less violent — here's an immediate demand we can all make: Cut the number of police in half and cut their budget in half. Fewer police officers equals fewer opportunities for them to brutalize and kill people. The idea is gaining traction in Minneapolis, Dallas, Los Angeles and other cities.

History is instructive, not because it offers us a blueprint for how to act in the present but because it can help us ask better questions for the future.

The Lexow Committee undertook the first major investigation into police misconduct in New York City in 1894. At the time, the most common complaint against the police was about "clubbing" — "the routine bludgeoning of citizens by patrolmen armed with nightsticks or blackjacks," as the historian Marilyn Johnson has written.

The Wickersham Commission, convened to study the criminal justice system and examine the problem of Prohibition enforcement, offered a scathing indictment in 1931, including evidence of brutal interrogation strategies. It put the blame on a lack of professionalism among the police.

After the 1967 urban uprisings, the Kerner Commission found that "police actions were 'final' incidents before the outbreak of violence in 12 of the 24 surveyed disorders." Its report listed a now-familiar set of recommendations, like working to build "community

support for law enforcement” and reviewing police operations “in the ghetto, to ensure proper conduct by police officers.”

These commissions didn’t stop the violence; they just served as a kind of counterinsurgent function each time police violence led to protests. Calls for similar reforms were trotted out in response to the brutal police beating of Rodney King in 1991 and the rebellion that followed, and again after the killings of Michael Brown and Eric Garner. The final report of the Obama administration’s President’s Task Force on 21st Century Policing resulted in procedural tweaks like implicit-bias training, police-community listening sessions, slight alterations of use-of-force policies and systems to identify potentially problematic officers early on.

But even a member of the task force, Tracey Meares, noted in 2017, “policing as we know it must be abolished before it can be transformed.”

The philosophy undergirding these reforms is that more rules will mean less violence. But police officers break rules all the time. Look what has happened over the past few weeks — police officers slashing tires, shoving old men on camera, and arresting and injuring journalists and protesters. These officers are not worried about repercussions any more than Daniel Pantaleo, the former New York City police officer whose chokehold led to Eric Garner’s death; he waved to a camera filming the incident. He knew that the police union would back him up and he was right. He stayed on the job for five more years.

Minneapolis had instituted many of these “best practices” but failed to remove Derek Chauvin from the force despite 17 misconduct complaints over nearly two decades, culminating in the entire world watching as he knelt on George Floyd’s neck for almost nine minutes.

Why on earth would we think the same reforms would work now? We need to change our demands. The surest way of reducing police violence is to reduce the power of the police, by cutting budgets and the number of officers.

But don’t get me wrong. We are not abandoning our communities to violence. We don’t want to just close police departments. We want to make them obsolete.

We should redirect the billions that now go to police departments toward providing health care, housing, education and good jobs. If we did this, there would be less need for the police in the first place.

We can build other ways of responding to harms in our society. Trained “community care workers” could do mental-health checks if someone needs help. Towns could use restorative-justice models instead of throwing people in prison.

What about rape? The current approach hasn’t ended it. In fact most rapists never see the inside of a courtroom. Two-thirds of people who experience sexual violence never report it to anyone. Those who file police reports are often dissatisfied with the

response. Additionally, police officers themselves commit sexual assault alarmingly often. A study in 2010 found that sexual misconduct was the second most frequently reported form of police misconduct. In 2015, The Buffalo News found that an officer was caught for sexual misconduct every five days.

When people, especially white people, consider a world without the police, they envision a society as violent as our current one, merely without law enforcement — and they shudder. As a society, we have been so indoctrinated with the idea that we solve problems by policing and caging people that many cannot imagine anything other than prisons and the police as solutions to violence and harm.

People like me who want to abolish prisons and police, however, have a vision of a different society, built on cooperation instead of individualism, on mutual aid instead of self-preservation. What would the country look like if it had billions of extra dollars to spend on housing, food and education for all? This change in society wouldn't happen immediately, but the protests show that many people are ready to embrace a different vision of safety and justice.

When the streets calm and people suggest once again that we hire more black police officers or create more civilian review boards, I hope that we remember all the times those efforts have failed.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 3:13 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Grigoris said:

Could be considered an act of self-defence.

If the police have withdrawn, then why should citizens not arm themselves and protect their neighbourhoods?

They have a Right to do so, if I am not mistaken?

Gyurme Kundrol said:

They do. The seething hypocrisy is ironic though. For 20 years pro second amendment people have heard the same rhetoric over and over, that you dont need to carry a gun everywhere, you can just call the police, that nobody needs an AR15. People who are conservative on 2nd amendment rights have repeatedly pointed out that no, the police cant be relied on, its up to you to protect yourself. That actually sometimes an AR15 is precisely what you will need. What do you know, they were actually right!

Malcolm wrote:

No one needs an semi-auto AR 15, not the police, not civilians. No one. The number of successful defenses against assailants with a personal weapon is quite low, while the number of people convicted of assault with deadly weapons and murders are

comparatively high.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 3:57 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Malcolm wrote:

No one needs an semi-auto AR 15, not the police, not civilians. No one. The number of successful defenses against assailants with a personal weapon is quite low, while the number of people convicted of assault with deadly weapons and murders are comparatively high.

Gyurme Kundrol said:

True, but if you look at gun stats across the board, rifles are much safer than pistols. 65% of gun deaths are from pistols, only 5-10% from rifles. Most mass shootings also are pistols. Of rifles, the AR15 is actually really far down on the list as many rifle deaths are hunting incidents or the person used a hunting rifle for whatever reason. For a casual gun owner who wants to protect their home, a rifle is a better choice and safer for everyone involved. Contrary to what people say, the actual ballistics of an AR15 vs. a pistol shows the pistols are more deadly, pistols do huge amounts of damage to whoever they hit and are more likely to travel through people/objects/walls and strike innocents. You are also more likely to miss with a pistol. This is due to the effect of high velocity rifle rounds "tumbling" after they hit a target, losing a lot of power and momentum, vs a pistol whose rounds dont have this effect.

Malcolm wrote:

No, you are quite mistaken on this point. 222 rifles, which is effectively what an AR 15s are, have a much heavier charge and slug, and are much more damaging than pistol wounds. Just ask any surgeon who works in an ER. You are not talking to someone ignorant of weapons handling.

It is true that pistols are much less accurate, especially in the hands of people who lack specific firearms training for pistols. Even in the hands of trained law enforcement, pistols are very inaccurate. They have much less powerful rounds and actually do far less damage, according to surgeons.

Gyurme Kundrol said:

On the other hand you can look into incidents where people are for example robbed by 3 or more people at a time, all armed, and successfully defended themselves because they were armed.

Malcolm wrote:

This rarely happens in real life, but in the movies, well, quite a lot.

Gyurme Kundrol said:

Then there are many cases where people were not armed and they are simply executed, and I don't see how it's better to be executed than to have a gun and defend yourself. Often these cases of violent robbery are not in the inner city, they are in rural areas where there are less people so nobody is going to hear the commotion or see anything happening.

Malcolm wrote:

Now yer just making shit up.

Gyurme Kundrol said:

I wish we lived in a world where I felt I never would need a gun for anything, but I just can't rationalize it to myself. There are other reasons the AR15 is safer too. For a civilian in a situation like that, you are going to have a HUGE adrenaline dump. It's hard enough to shoot a pistol accurately while calm and focused, it's 10x harder when you are scared and violently shaking. A rifle is much more stable in that sense, and the 30 round capacity means you can afford to miss some shots without running out of ammo right away and being gunned down.

Malcolm wrote:

You do realize that these 30 round magazines jam regularly? Especially during a rapid rate of fire?

Gyurme Kundrol said:

Serious question here though: From a Dharma perspective is there a good reason to not be prepared for that possible scenario?

Malcolm wrote:

Rifles, and guns in general, need regular maintenance and cleaning. It's time consuming, easily neglected. Plus, one needs to spend regular time at a range. Shooting is a skill that needs to be maintained.

AR 15 style rifles are not particularly well made, and are not very accurate in general. They are also of little use in close quarters. Most shootings by civilians happen when people are standing within 25 feet of each other. Even with a rifle, most people miss their targets.

Most people are not capable of shooting another human being unless trained to, or in a state of panic. And panic is the enemy of accurate shooting.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 4:46 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Johnny Dangerous said:

Oh and BTW:

<https://www.seattletimes.com/seattle-news/politics/fox-news-runs-digitally-altered-images-in-coverage-of-seattles-protests-capitol-hill-autonomous-zone/>

Don't talk your silly stuff about Seattle when ya don't even live near, and your only information source is Fox News.

Malcolm wrote:

Well, are we surprised? This is what fascists do.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 4:47 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Johnny Dangerous said:

Oh and BTW:

<https://www.seattletimes.com/seattle-news/politics/fox-news-runs-digitally-altered-images-in-coverage-of-seattles-protests-capitol-hill-autonomous-zone/>

Don't talk your silly stuff about Seattle when ya don't even live near, and your only information source is Fox News.

Gyurme Kundrol said:

Yes those images are absurd. They are based on an unedited photo from when CHAZ first started, his face mask was not green before the edit IIRC.

Heres a more recent unedited one: https://upnewsinfo.com/wp-content/uploads/2020/06/1591908434_41_Trump-says-domestic-terrorists-have-taken-over-Seattle-and-demands.jpg

You also know absolutely nothing about me or my political views, so stop making assumptions. I dont watch Fox News at all, and think most media in general is terrible. Im 100% in support of the protests, BLM, and am a progressive democrat who has always voted blue.

Malcolm wrote:

Leftist boogaloo bois in that photo. Not terribly reassuring.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 5:09 AM

Title: Re: CHAZ - Seattle's Free Cap Hill movement, city, nation?

Content:

Gyurme Kundrol said:

Yes those images are absurd. They are based on an unedited photo from when CHAZ first started, his face mask was not green before the edit IIRC.

Heres a more recent unedited one: https://upnewsinfo.com/wp-content/uploads/2020/06/1591908434_41_Trump-says-domestic-terrorists-have-taken-over-Seattle-and-demands.jpg

You also know absolutely nothing about me or my political views, so stop making assumptions. I dont watch Fox News at all, and think most media in general is terrible. Im 100% in support of the protests, BLM, and am a progressive democrat who has always voted blue.

Malcolm wrote:

Leftist boogaloo bois in that photo. Not terribly reassuring.

Gyurme Kundrol said:

I think the boogaloo stuff is stupid.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 6:55 AM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

If we end the war on drugs it will drastically reduce the need for police presence across the board. That and greatly increasing the public funding for social services and programs would make police work a specialized function.

One thing that comes up for me here: People don't realize (probably due to media, among other things) that even in America, random violent crime is just not as common as it seems. On the other hand, things like domestic violence and drug overdose are giant problems, for which police have no solution at all, but often end up being the first line of response for.

Not holding my breath on changes, but at least now there is more awareness.

Malcolm wrote:

Yup

Author: Malcolm

Date: Sunday, June 14th, 2020 at 7:02 AM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

Also our economic disenfranchisement of poor communities (and especially Black and brown ones, but all poor communities really) actually perpetuates some of the the problems police most commonly show up for, and of course their inappropriateness to the job usually makes said problems worse, not better.

Malcolm wrote:

Yup. Just look at the show Cops.

Author: Malcolm

Date: Sunday, June 14th, 2020 at 7:21 AM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

Also our economic disenfranchisement of poor communities (and especially Black and brown ones, but all poor communities really) actually perpetuates some of the the problems police most commonly show up for, and of course their inappropriateness to the job usually makes said problems worse, not better.

Malcolm wrote:

Yup. Just look at the show Cops.

Johnny Dangerous said:

That show is the lowest of the low.

<https://www.stitcher.com/podcast/missing-richard-simmons/running-from-cops-headlong-season-3>

This is a whole podcast series on it, it's excellent.

Malcolm wrote:

Good thing that show was just cancelled.

Author: Malcolm

Date: Monday, June 15th, 2020 at 12:11 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

But all of them heroes.

Malcolm wrote:

Well, other than Reno 911.

Author: Malcolm

Date: Monday, June 15th, 2020 at 12:53 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

But all of them heroes.

Malcolm wrote:

Well, other than Reno 911.

Grigoris said:

Even shows about "bad" cops is propaganda in support of cops.

"The only thing worse than being talked about is not being talked about." Oscar Wilde

Malcolm wrote:

You might change your mind if you watched it. But it is true that's police shows are the most popular shows in US.

Author: Malcolm

Date: Monday, June 15th, 2020 at 12:55 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

I still cannot believe you went from Obama to Trump.

Malcolm wrote:

Me either, but in retrospect it laid to rest the fantasy our country had resolved its race issues.

Author: Malcolm

Date: Monday, June 15th, 2020 at 12:57 AM

Title: Re: abiding in suchness

Content:

White Sakura said:

Keith Dowman, by the way, uses "gnosis" for Rigpa...

Malcolm wrote:

Yes, and I back translate the term to vidya.

Author: Malcolm

Date: Monday, June 15th, 2020 at 1:55 AM

Title: Re: abiding in suchness

Content:

White Sakura said:

Keith Dowman, by the way, uses "gnosis" for Rigpa...

Malcolm wrote:

Yes, and I back translate the term to vidya.

White Sakura said:

And... is it ok for you if I have other opinions than you even if I am nobody? And honestly tell you that.. the translation of the eye of the Storm is very helpful even if I can only read the further translation to German.

But that WORD...

And now: You use it for Rigpa and for Yeshe/Jnana....

Malcolm wrote:

I do not use gnosis for rig pa/vidya. Question, have you actually received dzogchen teachings from anyone?

Author: Malcolm

Date: Monday, June 15th, 2020 at 2:28 AM

Title: Re: abiding in suchness

Content:

Malcolm wrote:

I do not use gnosis for rig pa/vidya. Question, have you actually received dzogchen teachings from anyone?

White Sakura said:

So I misunderstood you. I thought you wanted to say you are Mr. Dowman. I recieved "only" Mahamudra teachings from a high Dzogchen and Mahamudra Master.

Malcolm wrote:

Then you have no business reading dzogchen books, and your opinions don't matter at all.

Author: Malcolm

Date: Monday, June 15th, 2020 at 3:28 AM

Title: Re: abiding in suchness

Content:

White Sakura said:
But I do not agree regarding the word: "gnosis".

Malcolm wrote:
Yes, we heard you the first time.

Author: Malcolm
Date: Monday, June 15th, 2020 at 4:08 AM
Title: Re: My Spiritual Pet Peeve
Content:
Könchok Thrinley said:
Do you have spiritual pet peeves?

Malcolm wrote:
Religion in general. Biggest con in history, run by shameless grifters.

Author: Malcolm
Date: Monday, June 15th, 2020 at 4:52 AM
Title: Re: My Spiritual Pet Peeve
Content:
Simon E. said:
The whole Eckhart Tolle industry grinds my gears a little.

Malcolm wrote:
See above.

Author: Malcolm
Date: Monday, June 15th, 2020 at 5:33 AM
Title: Re: Is this an accurate summation of tantra?
Content:
Yeshe Dorje said:
I was recently told that
'Tantra is all about using a variety of deity forms, mostly from Hinduism, in order to embody their archetypes'

I would be grateful if some of you would evaluate this statement for me. There are very few Buddhists where I live so I am happy to be able to engage with them when I can. However I have recently become unsure about the level of understanding of the person that made the statement. Help in evaluating the statement will hopefully give me some clarity on the ways in which I engage with him.
Thank you very much

Malcolm wrote:
Well, this is totally wrong. Tantra just means "continuum." When applied to a book, it

means something “manual.”

Author: Malcolm

Date: Monday, June 15th, 2020 at 5:44 AM

Title: Re: Trouble with visualization and recitation at same time

Content:

Firesign90 said:

Hello. I am new to Buddhism in practice. I try to visualize white light radiating from the heart center or while practicing White Tara where wisdom rainbow light rays continuously stream out from her heart and then light rays return back to Whit Tara who blesses you. I also either can only focus on the recitations or the visualizations, not both. I also cannot visualize myself, if that makes sense.

I just am at a standstill and cannot get very far with the visualizations. Any tips to help me with this would be very appreciated. Thank you.

Malcolm wrote:

You need to discuss this with your teacher.

Author: Malcolm

Date: Monday, June 15th, 2020 at 8:15 PM

Title: Re: abiding in suchness

Content:

White Sakura said:

So I misunderstood you. I thought you wanted to say you are Mr. Dowman. I recieved "only" Mahamudra teachings from a high Dzogchen and Mahamudra Master.

Malcolm wrote:

Then you have no business reading dzogchen books, and your opinions don't matter at all.

Crazywisdom said:

Didnt you say anyone buy your books?

Malcolm wrote:

No, actually, they all have a disclaimer in the forward specifying who those translations for. I can not prevent anyone from buying them, but people who have not received dzogchen transmission and instruction should not read them.

Author: Malcolm

Date: Monday, June 15th, 2020 at 8:24 PM

Title: Re: Interview with Co-Founder of Esalen

Content:

PeterC said:

I hear that these days they serve avocado on organic sourdough toast to burnt-out venture capitalists and "entrepreneurs".

Malcolm wrote:

It was shut down after the landslides that cutoff Big Sur for a year, and sold to a tech overlord, who turned it into a business retreat for Silicon Valley types.

Author: Malcolm

Date: Monday, June 15th, 2020 at 8:26 PM

Title: Re: Zen's stand regarding 'The Absolute'

Content:

Caoimhghín said:

"The absolute" is likely "the ultimate" referring to "the ultimate truth," likely according to Venerable Nāgārjuna, but also likely according to whichever other "ultimate truth" they consider the "ultimate" versus the conventional.

PeterC said:

So eight pages into the discussion, we're at the stage of saying what the main object of the discussion likely refers to

Malcolm wrote:

Typical Dharmawheel.

Author: Malcolm

Date: Monday, June 15th, 2020 at 11:13 PM

Title: Re: Yumka Dechen Gyalmo

Content:

Lhasa said:

Is she one of the 21 Taras?

Malcolm wrote:

No. She is Yeshe Tsogyal.

Author: Malcolm

Date: Monday, June 15th, 2020 at 11:14 PM

Title: Re: George Floyd

Content:

Grigoris said:

https://www.vice.com/en_au/article/5dzg7k/moria-refugee-camp-violence-

attacks?fbclid=IwAR3uqxtD0qfugp2LxlQinSw4_FeTkCEUQubHVl7sZJDTT8SHMT_oNqLVqkA

BLM supporter speaks out after carrying counter-protester to safety

Photo of Patrick Hutchinson coming to the man's aid went viral after Saturday's protests
2183.jpg

Fa Dao said:

Nice!! This is the direction we all need to be focusing on..

Malcolm wrote:

Yes, in general it is usually the left coming to the aid of right wing dickheads when they are in danger of having their asses kicked. The reverse never happens.

Author: Malcolm

Date: Monday, June 15th, 2020 at 11:23 PM

Title: Re: Is this an accurate summation of tantra?

Content:

Lingpupa said:

Malcolm's comment may not be "incorrect", but clearly ignores all the connotations that must be considered if you want any appreciation of what tantra means in the Buddhist context, or indeed in almost any context.

Malcolm wrote:

The standard definition provided by everyone:

Guhyasamāja Uttaratantra states:

"A tantra is a 'continuum,'
that continuum changes into three aspects;
distinguished by basis,
its nature and inalienability.
The aspect of nature is the cause,
the basis is "method",
likewise, inalienability is the result;
these three summarize the meaning of tantra."

Author: Malcolm

Date: Monday, June 15th, 2020 at 11:29 PM

Title: Re: Hope for attainment in this life.what are my options?

Content:

Simon E. said:

It really is extraordinary.

Someone on the forum says that they have no realisations..me for example. And immediately this is viewed with suspicion. It must be a ploy, or a bid for attention or an inverse statement of superiority (?!). Or it means that I am not really a practitioner.

Malcolm wrote:

I mean, it is so obvious that you are lying, trying to egotistically conceal your realization by virtue signaling how much of a lowly schmuck you are. I mean, it does not take much internet clairvoyance at all to see that you, an advanced practitioner, have a vested interest in concealing your qualities, because you have egotistical investment in faux humility.

Simon E. said:

(Now the latter might be true..)

The fact that I have said that I do not seek realisations is simply brushed aside.

The fact that I see discussion of attainment as examples of what my first teacher called spiritual materialism is counted as naught.

I can only think that idea of working for a lifetime to simply integrate what has been given freely, with no interest in Siddhis or displays is somehow threatening to some people. Why that should be I have no idea.

Malcolm wrote:

Because this just the sort of virtue signaling all advanced (read old as f--k) Buddhist practitioners on somewhat obsolete Buddhism internet forums do, not to mention you are probably a pinko, a social justice warrior, and wear socks with your sandals (hippie).

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 12:26 AM

Title: Re: Is this an accurate summation of tantra?

Content:

Malcolm wrote:

The standard definition provided by everyone:

Guhyasamāja Uttaratantra states:

"A tantra is a 'continuum,'
that continuum changes into three aspects;
distinguished by basis,
its nature and inalienability.
The aspect of nature is the cause,
the basis is "method",
likewise, inalienability is the result;
these three summarize the meaning of tantra."

Lingpupa said:

But there is a difficulty here, surely - a "missing piece" if you will. Not to dispute your

definition, of course, but definitions rarely, if ever, encompass the full meaning of a term, especially not the connotations of a richly loaded, culturally significant term. As a translator, you will of course know that only too well. And this (highly didactic) definition does not remotely touch on many of the topics raised by the word "tantra", does it?

Malcolm wrote:

It covers everything relevant to a discussion of Buddhist tantra. This is the reason why virtually all Indian and Tibetan authors use this verse as their launching point for a discussion of what "tantra" means.

So, when the inquirer asks, well, what does "continuum" mean here, it means that a "tantra" encompasses the basis, the path, and the result predicated on one's person's continuum, the nature of their mind. Then there are some books that describe these three things.

Lingpupa said:

How does your definition help them? How does it help them distinguish between art or liturgy that is more or less tantric and loosely similar artefacts that are not? How does it help them distinguish between fake, rip-off "tantra" (see most of what you'll find under that search) and genuine tantra such as you or I may perhaps know a little of?

Malcolm wrote:

It helps them to understand that, from a Buddhist perspective, perhaps the popularized notion of Tantra is not an accurate portrayal of the subject. I generally find that the most straightforward explanations are the most useful for dispelling misconceptions people may hold. Hence my answer.

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 12:29 AM

Title: Re: Hope for attainment in this life.what are my options?

Content:

Simon E. said:

Alas Malcolm all true..even down to the socks and sandals. Well during lockdown anyway....

Malcolm wrote:

Well, I will call your no realization and and raise you negative realization.

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 12:30 AM

Title: Re: Hope for attainment in this life.what are my options?

Content:

Könchok Thrinley said:

Since we are turning into "realization collectors forum" I would like add that I do have a collection and for sure it is bigger than yours.

Now siddhi collections aside. I would suggest the use of "signs" of practice rather than "realizations". Why? Because how many of us have actually gone to retreats for months/years and did our best to truly "realize" a practice (whatever that means)? However, signs just like smoke appear when there is the source. And there are many of those and the most profound ones are not flying or being really flexible. It is just that we are less annoying.

Malcolm wrote:

Well, on internet forums, mist is frequently misidentified as smoke, meaning there is no fire behind that hill. You know what they say, empty buckets make the most noise.

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 5:24 AM

Title: Re: Is this an accurate summation of tantra?

Content:

Yeshe Dorje said:

I've noticed that some people follow a non-Buddhist Weltanschauung and try to fit their Buddhist practise into that. Not saying this is the case here, just something I've observed. It's something I've been thinking about a lot lately, because it rubs me the wrong way, rightly or wrongly, and I am not sure why exactly.

Malcolm wrote:

He has from time to time expressed an interest in, perhaps even an affiliation with, western Magick. I know even less about Magick than I do about Buddhism, nevertheless I suspect he may be conflating aspects of the two practices. In fact he gave me the definition in question when I asked him whether, if he was involved with Magick, he had considered how this might relate to his refuge commitments. He seemed to be unaware of what these commitments even entailed. My hope is that he may come across this thread and consider resetting his practice (There is no chance he would listen to me directly).

[/quote]

We cannot condition others. So, let it go.

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 10:18 PM

Title: Re: Murdoch on 2020 election

Content:

Knotty Veneer said:

Do you think Fox and WSJ will start being more critical of Trump if it looks like he's going to lose.

BTW, I hear a lot of people saying that they think he's done for this time. I wish I had their confidence. Trump will pull every dirty trick he can to rig this election if he thinks he's in

trouble. Without Murdoch though, he'll be seriously hampered.

Johnny Dangerous said:

The fact that a moldy doily will be the Democratic candidate doesn't help much either.

Malcolm wrote:

Hey, we are all voting the the moldy doily. Otherwise...

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 10:22 PM

Title: Re: Genealogy of Ngondro

Content:

Donny said:

Does anyone has some tips on teachings an/or historical/scholarly works that deal with of the genealogy of the four preliminary practices that are now used in most itbetan lineages?

What was the cultural context? How were students/practitioners preparing for their practice before ngondro got established? How did they get codified etc.?

Any tip is appreciated

Malcolm wrote:

Ngondro comes from India. In India, anuttarayoga tantra ngondro consisted principally of Vajrasattva, Mandala offerings, and Guru Yoga, and the latter was generally incorporated into one's daily sadhana.

Author: Malcolm

Date: Tuesday, June 16th, 2020 at 11:24 PM

Title: Re: Leaving Buddhism

Content:

PadmaVonSamba said:

As they say, there are "84,000 paths". There are different schools and traditions, and ultimately it comes down to each individual.

Malcolm wrote:

This simply means that Vinaya has 21,000 teachings as an antidote to desire, Sūtra has 21,000 teachings as an antidote to anger, Abhidharma has 21,000 teachings as an antidote to ignorance, and there are an additional 21,000 teachings of mixed nature as an antidote to mixed afflictions.

The various Buddhist schools and traditions within Buddhism, apart from ordination lineages, are essentially Abhidharma schools. Also Secret Mantra in general is included in Abhidharma.

This expression does not include nonbuddhist paths and traditions, through many people mistaken think so. All the nonbuddhist schools are included in eternalism and annihilationism.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 12:13 AM

Title: Re: Gorsuch revisited

Content:

Queequeg said:

I didn't mean just the Supreme Court - I was referring to the entire Federal Court System.

Along with the rest of the federal government, we will miss it when it is irreparably hobbled.

But yes, the common law system in general is also a great human achievement. It will likely survive the disintegration of the the American federal system.

Malcolm wrote:

Providing people can still read...

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 12:50 AM

Title: Re: Is this an accurate summation of tantra?

Content:

climb-up said:

Archetypes and deities maybe part of the process, but you can use those things in ritual and meditation and not have it be tantra.

I don't know what folks will think, but my working definition is that tantra is a technology of guruyoga, meant to achieve the state of the guru (or, more properly, to realize that our nature is not in any way different from the guru, who's nature is not in anyway different from the Buddhas of the three times).

Any practice we do must be transmitted to us, otherwise whatever we're doing, it isn't tantra.

Any deity that we practice or accomplish might involve some archetypal energies and relative siddhis and all sorts of cool sh!t, but the essence of deityyoga is not to beomce the deity or contact it's powers, but to do the deity practice given by the Lama to recognize that the deity is a representation of our own true nature from the beginning.

...I don't think any of this is wrong, but I don't know what folks will think of it as a definition of what tantra "is."

But, even if my definition is not great; tantra is far more than just deity yoga. There are

many practices that do not fall under the banner of deity yoga, even though of course that's big.

Malcolm wrote:

All of these things, creation, completion, guru yoga, etc., fall under the heading of the method part of tantra. The definition provided above is comprehensive and leaves nothing out, since it concisely covers the basis, the path, and the result.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 1:09 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

<https://www.motherjones.com/politics/2020/06/american-indian-movement-patrol-defund-police-minneapolis/>

Unknown said:

Late one night at the end of May, as spray paint, fires, and looting reigned across Minneapolis, an Indigenous hip-hop artist named Tall Paul was roving the streets in a truck, looking for looters and arsonists. "It looked like that movie *The Purge*," he says. "It was lawless." Days before, Paul had joined the American Indian Movement Patrol, a group of Native Americans volunteering to maintain neighborhood safety and protect key buildings from destruction amid the rebellion.

Paul and the other volunteers on shift were on their way to check on the offices of the Leech Lake Band of Ojibwe when they saw four white teenagers looting a nearby liquor store. They stopped their truck and three of the teens fled, while Paul's group caught up with the fourth. Soon his buddies returned, and all were made to lie on the ground so they couldn't run away, then give their names and wait for a parent to come pick them up. The teens had driven 90 miles from suburban Wisconsin to take advantage of the chaos.

...

Though the current political moment focuses on violence against Black communities, police killings of Natives have long gone overlooked, in part because some departments don't identify or track Indigenous victims. A CNN analysis of data from the Centers for Disease Control and Prevention found that Native Americans were slightly more likely than Black people to die at the hands of law enforcement between 1999 and 2015, though the rates are often neck-and-neck—and deeply intertwined.

In 2011, Derek Chauvin, the officer who killed George Floyd, was involved in the shooting of an Alaska Native named Leroy Martinez. (A witness claimed Martinez had surrendered his gun and had his hands in the air when he was shot.) Recognizing their common experience of police brutality, Native youth stood shoulder-to-shoulder with Black protesters throughout this year's Minneapolis uprising.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 2:19 AM

Title: Re: Is this an accurate summation of tantra?

Content:

climb-up said:

Archetypes and deities maybe part of the process, but you can use those things in ritual and meditation and not have it be tantra.

I don't know what folks will think, but my working definition is that tantra is a technology of guruyoga, meant to achieve the state of the guru (or, more properly, to realize that our nature is not in any way different from the guru, who's nature is not in anyway different from the Buddhas of the three times).

Any practice we do must be transmitted to us, otherwise whatever we're doing, it isn't tantra.

Any deity that we practice or accomplish might involve some archetypal energies and relative siddhis and all sorts of cool sh!t, but the essence of deityyoga is not to become the deity or contact it's powers, but to do the deity practice given by the Lama to recognize that the deity is a representation of our own true nature from the beginning.

...I don't think any of this is wrong, but I don't know what folks will think of it as a definition of what tantra "is."

But, even if my definition is not great; tantra is far more than just deity yoga. There are many practices that do not fall under the banner of deity yoga, even though of course that's big.

Malcolm wrote:

All of these things, creation, completion, guru yoga, etc., fall under the heading of the method part of tantra. The definition provided above is comprehensive and leaves nothing out, since it concisely covers the basis, the path, and the result.

climb-up said:

Ah, I see. I was thinking only in terms of the practice and methods, good point.

I think your definition above of tantra is continuum is probably completely encompassing, but it seems like the title of traditional text wherein those of highest capacity can read it and fully understand the meaning by that alone, but those of us with less capacity need a little more elaboration and explication.

EDIT: I had missed your guhyasamaja quote, sorry. That is more comprehensive, but still needs clarification (IMO) for those of us with lesser capacities.

Malcolm wrote:

Simply put, "tantra" refers to the nature of the mind, the methods we employ to discover it, and the result of putting those methods into practice.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 2:46 AM

Title: Re: Repairing 5 lay vows

Content:

Toenail said:

Once one has broken a lay vow, is it lost forever in this life or can it be restored? I don't mean damaged, I mean broken.

Malcolm wrote:

Yes, it can be restored through the simple act of confession. This is what the Sūtra of Three Heaps is four. If someone is a Vajrayāna practitioner, the refuge vows are restored by reciting the seven limb prayer.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 2:57 AM

Title: Re: Genealogy of Ngondro

Content:

Donny said:

Does anyone has some tips on teachings an/or historical/scholarly works that deal with of the genealogy of the four preliminary practices that are now used in most itbetan lineages?

What was the cultural context? How were students/practitioners preparing for their practice before ngondro got established? How did they get codified etc.?

Any tip is appreciated

Malcolm wrote:

Ngondro comes from India. In India, anuttarayoga tantra ngondro consisted principally of Vajrasattva, Mandala offerings, and Guru Yoga, and the latter was generally incorporated into one's daily sadhana.

Crazywisdom said:

Says who?

Malcolm wrote:

The Indian commentaries on the sadhanas that derive from that class of tantras, Guhyasamaja, etc. Then of course there are Dzogchen tantras like the Klong gsal tantra, which has entire chapters on the separate ngondro practices, refuge through guru yoga, and beyond.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 3:00 AM

Title: Re: Repairing 5 lay vows

Content:

Toenail said:

Is there a time expiration or so to restore them? Once one is broken, just that one is lost, no? In order to take Bodhisattva Vows and Tantric vows, does one have to take all of the 5 lay vows first or are some like 1 or 2 enough? If one has taken all of them before, is it possible to give one of them back?

Malcolm wrote:

In order to receive the higher vows, the lower vows are required. But after being taken, one set of vows can be broken, without it necessarily impacting the others, apart from aspirational bodhicitta. If that is lost, everything is lost.

As far as the five upasaka vows go, one can choose to follow whichever vow one feels one can hold, beginning with not killing.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 3:50 AM

Title: Re: Repairing 5 lay vows

Content:

Toenail said:

Thank you.

Did i understood correctly, one has to take all of the upasaka vows in order to take the higher sets of vows?

Malcolm wrote:

well, you do in the beginning of and empowerment, but after receiving, you decide which one's you can keep.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 5:09 AM

Title: Re: Murdoch on 2020 election

Content:

Nemo said:

Yay Team Biden. You get a bag of President instead of a flaming bag of President.

Just have the damn revolution already. It's not like you live in a democracy. Dems treat you like hostages. You are in an abusive relationship. Take back the power and make some demands. 2 weeks of rioting did more than voting Democrat for 20 years.

Malcolm wrote:

that kind of revolution will benefit the fascists.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 9:03 AM

Title: Re: Murdoch on 2020 election

Content:

Nemo said:

Yay Team Biden. You get a bag of President instead of a flaming bag of President.

Just have the damn revolution already. It's not like you live in a democracy. Dems treat you like hostages. You are in an abusive relationship. Take back the power and make some demands. 2 weeks of rioting did more than voting Democrat for 20 years.

Malcolm wrote:

that kind of revolution will benefit the fascists.

Nemo said:

Not revolting helps them as well. The status quo created Trump. If you don't revolt soon it will be too late.

Malcolm wrote:

Biden will be elected, America will go back to sleep.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 8:56 PM

Title: Re: Murdoch on 2020 election

Content:

Dan74 said:

To a lot of Trump supporters, he was the revolution. If he stays on, more and more of them will realise that it has been one giant confidence trick and the Washington Swamp has simply been rebranded as Trump Wetlands. If he loses, they will energise and against the lacklustre Biden presidency, deliver someone actually dangerous, a true fascist, rather than simply an entitled old narcissist with an attention span of a goldfish and enough street-smarts to ride the fascist wave into office.

Malcolm wrote:

Still not a good reason to vote for four more years of total chaos.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 8:59 PM

Title: Re: Is there a musical transmission in Dudjom Tersar Tröma Nakmo?

Content:

Adamantine said:

I'd like to add that two Dudjom lineage holders living in the West who are accessible and have the full capacity for sharing these transmissions and melodies that I am aware of are Khandro Kunzang Dechen Chodron based in the USA and Lama Tenzin Samphel based in France.

Malcolm wrote:
You forgot Sangye Khandro.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 9:02 PM

Title: Re: George Floyd

Content:

Grigoris said:

[https://www.politico.com/news/magazine/2020/06/15/dont-listen-to-fox-heres-whats-really-going-on-in-seattles-protest-zone-](https://www.politico.com/news/magazine/2020/06/15/dont-listen-to-fox-heres-whats-really-going-on-in-seattles-protest-zone-321507?fbclid=IwAR3XUrRbzO8SzMFr2PFXsiMirMi6D9nJYhNP5XhizprzyRTiqw1vXVmF5MI)

321507?fbclid=IwAR3XUrRbzO8SzMFr2PFXsiMirMi6D9nJYhNP5XhizprzyRTiqw1vXVmF5MI

Don't Listen to Fox. Here's What's Really Going On in Seattle's Protest Zone.

What's happening in these four blocks that shook the world is indeed an occupation, but it looks nothing like the "totalitarian takeover" touted on the conservative network.

Malcolm wrote:

Nope, it looks like Occupy Wallsteet, only bigger.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 10:16 PM

Title: Re: Murdoch on 2020 election

Content:

Dan74 said:

To a lot of Trump supporters, he was the revolution. If he stays on, more and more of them will realise that it has been one giant confidence trick and the Washington Swamp has simply been rebranded as Trump Wetlands. If he loses, they will energise and against the lacklustre Biden presidency, deliver someone actually dangerous, a true fascist, rather than simply an entitled old narcissist with an attention span of a goldfish and enough street-smarts to ride the fascist wave into office.

Malcolm wrote:

Still not a good reason to vote for four more years of total chaos.

Dan74 said:

No, I couldn't bring myself to vote for him, had I been a US citizen. As to what is the lesser evil in the long term, who can tell...

Malcolm wrote:

It is not a lesser evil sort of thing. Biden will have to cope with a energized left and a pissed-off right (but when is the right anything but pissed off?). If the polls are to be trusted (and these days, that is a huge IF), we are looking at a Dem full house. Biden could go down as a generational president, like FDR, etc., but only if he thinks about the post-millennial generation and the future, given the amount of problems we have in the

world today generated by the rampant environmental destruction from capitalism.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 10:36 PM

Title: Re: After the Protests: Defund the Police

Content:

PeterC said:

If you want to do a procedural / situational drama, it's a convenient setting. What's a bit annoying is how it creates a public mythology of What Police Do which is completely detached from what they *actually* do. The Wire was realistic in that it focused on the incompetence and politics in the police. Rarely do you see television focusing on the other unpleasant aspects of it.

Queequeg said:

Well, real cop work doesn't make for such great drama.

Malcolm wrote:

The other problem is that police departments regularly exclude people who are intelligent, because they are afraid intelligent people will not like the boredom of being a patrolman. There was a case in Boston where a guy was basically refused a job with the Boston Police department because his scores were too high and he did too well at police academy.

Everyone I know from high school who became a cop was either a bully or a quiet sociopath.

Which brings up another point -- psych evaluations and epidemiological studies on police violence as well as gun violence in general—— both of which the CDC (now being run by a quack) is forbidden by law from studying.

And weed, got to stop arresting black and brown people for weed-- need to legalize it, and decriminalize all drugs. The militarization of the police is directly linked to war on drugs, which we never were going to win (which everyone always knew).

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 10:46 PM

Title: Re: A Fundamental Practice?

Content:

Ayu said:

Meditation on emptiness is practiced in Vajrayana.

Queequeg said:

Is it really meditation on emptiness though? I stand by my comments about making emptiness an object is mistaken and impossible.

Malcolm wrote:

This is a common criticism of the Gelugpa approach from Sakyapas, Kagyupas, and Nyingmapas.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 10:47 PM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

You might change your mind if you watched it. But it is true that's police shows are the most popular shows in US.

Sādhaka said:

Like I said earlier in this thread, I've no idea if this is whole thing is an setup or not; but I could never stand all those cop, hospital, & crime shows on tv all the time. I always saw them as the epitome of sheeple entertainment.

tkp67 said:

IMHO reality tv "stuck" and became a very attractive model for producers because no writers, no actors, no unions, etc means far lower costs.

Malcolm wrote:

Yes, and they led to Donald Trump.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 10:49 PM

Title: Re: After the Protests: Defund the Police

Content:

Norwegian said:

The system needs to change in the US, raise the level of qualification, change their tasks, let them actually embody the "protect and serve" ideal, instead of being the opposite.

Malcolm wrote:

"Protect and serve" never meant the community. It instead has always meant protect and serve capitalist interests.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 10:58 PM

Title: Re: After the Protests: Defund the Police

Content:

tkp67 said:

IMHO reality tv "stuck" and became a very attractive model for producers because no writers, no actors, no unions, etc means far lower costs.

Malcolm wrote:

Yes, and they led to Donald Trump.

tkp67 said:

Collective, cooperative ignorance driven by the desire known as greed starring as the man behind the curtain and Trump chooses to be star of the show.

The lack of shame is not comprehensible for me on a personal level. I can understand desire for power, wealth and even the greed. The psychopathic capacity to not give !\$*# is beyond me.

Thankfully.

Malcolm wrote:

It was a fluke. The man only won by 77k votes, and would not have won if not for Comey.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 11:07 PM

Title: Re: After the Protests: Defund the Police

Content:

Queequeg said:

Drug addiction would need to then be treated as a medical condition.

Malcolm wrote:

There will always be a portion of the population that prefers to be medicated, self and otherwise. Much of the problem is that we have super-opiates like fentanyl, and the even stronger carfentinil, which are sold as junk or mixed with it, causing a lot of deaths. Heroin addiction by itself is a very manageable, as long as dope is easy to get and not too expensive. In fact, the withdrawals symptoms of heroin never killed anyone, unlike alcohol detox, barbiturate withdrawal, etc.

Cocaine is also super-bad news, as is meth, but efforts to curb these drugs clearly are not working. So, decriminalize them too.

Then there is the Marijuana maintenance plan for alcoholics...

And to the person who will object that this is a Buddhist website and what about the

fifth precept...we are not necessarily talking about Buddhists here, and even that is flexible. No one is required to follow the fifth precept.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 11:54 PM

Title: Re: Genealogy of Ngondro

Content:

Crazywisdom said:

Says who?

Malcolm wrote:

The Indian commentaries on the sadhanas that derive from that class of tantras, Guhyasamaja, etc. Then of course there are Dzogchen tantras like the Klong gsal tantra, which has entire chapters on the separate ngondro practices, refuge through guru yoga, and beyond.

Crazywisdom said:

IIRC Kalachakra discusses these preliminaries as well.

Malcolm wrote:

Most certainly.

Author: Malcolm

Date: Wednesday, June 17th, 2020 at 11:59 PM

Title: Re: Murdoch on 2020 election

Content:

Dan74 said:

No, I couldn't bring myself to vote for him, had I been a US citizen. As to what is the lesser evil in the long term, who can tell...

Malcolm wrote:

It is not a lesser evil sort of thing. Biden will have to cope with a energized left and a pissed-off right (but when is the right anything but pissed off?). If the polls are to be trusted (and these days, that is a huge IF), we are looking at a Dem full house. Biden could go down as a generational president, like FDR, etc., but only if he thinks about the post-millennial generation and the future, given the amount of problems we have in the world today generated by the rampant environmental destruction from capitalism.

Dan74 said:

Every now and then, a leader offers surprises (think Gorbachev). Is Joe Biden such a leader? One can only hope..

Malcolm wrote:

I have no idea, and less expectation.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 12:00 AM

Title: Re: After the Protests: Defund the Police

Content:

tkp67 said:

Collective, cooperative ignorance driven by the desire known as greed starring as the man behind the curtain and Trump chooses to be star of the show.

The lack of shame is not comprehensible for me on a personal level. I can understand desire for power, wealth and even the greed. The psychopathic capacity to not give !\$*# is beyond me.

Thankfully.

Malcolm wrote:

It was a fluke. The man only won by 77k votes, and would not have won if not for Comey.

tkp67 said:

TBH I think it was a perfect storm of voter apathy and manipulation enabled by real time connectivity. The latter is exponentially more entrenched into our beings, senses and all as time passes.

Facebook isn't even 20 years old yet.

Remember military put most tech on the map years after it discovered it so there is a segment of society that is well poised to exploit changes for geopolitical motivations.

Everything is happening so fast but seems so natural, quite intoxicating to many.

Malcolm wrote:

Comey. If that man had not done his October Surprise, well, HRC would be looking at her second term in a landslide.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 12:24 AM

Title: Re: A Fundamental Practice?

Content:

Malcolm wrote:

This is a common criticism of the Gelugpa approach from Sakyapas, Kagyupas, and Nyingmapas.

Queequeg said:

Oh. I didn't mean to step into that. LOL

Ayu said:

And I didn't know about that. I thought 'Now I say something nobody can argue.'
Well, that's how things are running here.

For me, meditating on emptiness doesn't feel to be impossible.

Malcolm wrote:

Well, that is what polemical debate is for: questioning our assumptions.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 1:01 AM

Title: Re: After the Protests: Defund the Police

Content:

Queequeg said:

Anyway, bringing this back to the discussion above - I think there's more to the whole Cop show entertainment. Its cops, but its also robbers - cops and robbers, good guys and bad guys.

Malcolm wrote:

I got busted once for tagging. The cop who arrested us then went into a long spiel about how, when he was a kid, he used to be a numbers runner in the South End of Boston.

Then of course, in Northampton, MA, in 1977, the police were breaking into stores and answering their own calls.

Cops and robbers indeed.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 3:57 AM

Title: Re: Pilgrimage to Bodhgaya

Content:

avatamsaka3 said:

OK, thanks.

Malcolm wrote:

Tibetans lost track of Bodhgaya after the 13th century, and after some time, until the late nineteenth century, were making pilgrimages to places in Assam that they (erroneously) identified as Magadha. Toni Huber has written an entire book on this subject.

Bodhgaya was completely lost to all Buddhists, other than the Burmese, until it was "rediscovered" in the late 19th century. After that, Tibetans began to visit the site.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 4:16 AM

Title: Re: Interview with Co-Founder of Esalen

Content:

Wayfarer said:

There's nothing in the coverage I've read about Esalen being sold, although there's plenty of stories about it catering to the Silicon Valley technorati.

I've only ever read a couple of articles by Jeffrey Kipal. Information about his book on Esalen is

https://www.google.com/search?q=esalen+america+and+the+religion+of+no+religion&rlz=1C9BKJA_enAU721AU730&oq=religion+of+no+religion+&aqs=chrome.2.69i57j0l2.5816j0j7&hl=en-GB&sourceid=chrome-mobile&ie=UTF-8.

Malcolm wrote:

I was misinformed. It was not sold, but in 2017 they hired a new executive director, who changed their direction.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 5:38 AM

Title: Re: After the Protests: Defund the Police

Content:

Author: Malcolm

Date: Thursday, June 18th, 2020 at 10:16 PM

Title: Re: The Wire and other TV/Movies - From After the Protests

Content:

tobes said:

The Wire is so good. It just completely nails so much, so well.

Although interestingly I read a (minor) critique by David Harvey who did a lot of his political-anthropological work in Baltimore whilst also being involved in various political projects. His critique was: things did get better (through action). i.e. The Wire is a touch too pessimistic about the possibility of progress.

Malcolm wrote:

The pessimism of The Wire is justified. Baltimore is still a mess.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 10:23 PM

Title: Re: A Fundamental Practice?

Content:

Queequeg said:

Is it really meditation on emptiness though? I stand by my comments about making emptiness an object is mistaken and impossible.

Malcolm wrote:

This is a common criticism of the Gelugpa approach from Sakyapas, Kagyupas, and Nyingmapas.

cloudburst said:

From the conventional point of view, it is appropriate to say that the meditative equipoise of superiors takes emptiness as an object, at least according to Gelugpas and Nyingmapas.

Malcolm wrote:

Which Nyingmapa?

Author: Malcolm

Date: Thursday, June 18th, 2020 at 10:24 PM

Title: Re: After the Protests: Defund the Police

Content:

Queequeg said:

I'm not entirely on board with Willink's arguments...

Malcolm wrote:

He lost me at his garbled attempt to defend chokeholds.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 10:29 PM

Title: Re: Yantra Yoga

Content:

Johnny Dangerous said:

Lungsang is like # 3 or 4 in the sequence on the dvd, if I recall. This is why I am asking, can one just do the Lunsang...

Malcolm wrote:

The eight movements can be practiced by themselves. In fact, Fabio has said many times, the eight movements and prāṇayāma are all one needs.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 10:30 PM

Title: Re: Murdoch on 2020 election

Content:

PeterC said:

It's really simple. Biden could be a geriatric monkey with dementia, but he'd still have a less corrupt and more effective administration than Trump...Unfortunately we will have to keep reminding people of that right up to the day itself.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Thursday, June 18th, 2020 at 10:44 PM

Title: Re: After the Protests: Defund the Police

Content:

Queequeg said:

I'm not entirely on board with Willink's arguments...

Malcolm wrote:

He lost me at his garbled attempt to defend chokeholds.

PeterC said:

I would trust him to apply them safely as he has a lifetime of training and a black belt in jujitsu. But that's very different from saying you could safely train every policeman in the country to apply them just as safely. And applied incorrectly they will lead to brain damage and death.

Malcolm wrote:

As I said, his defense of them was garbled. His approach too would simply increase police militarization.

Author: Malcolm

Date: Friday, June 19th, 2020 at 12:11 AM

Title: Re: A Fundamental Practice?

Content:

cloudburst said:

From the conventional point of view, it is appropriate to say that the meditative equipoise of superiors takes emptiness as an object, at least according to Gelugpas and Nyingmapas.

Malcolm wrote:

Which Nyingmapa?

cloudburst said:

Patrul, Mipham

Malcolm wrote:

Source?

Author: Malcolm

Date: Friday, June 19th, 2020 at 12:18 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

I have no words:

Author: Malcolm

Date: Friday, June 19th, 2020 at 1:27 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

As I said, his defense of them was garbled. His approach too would simply increase police militarization.

Grigoris said:

Jocko is a hyper-masculine, might-is-right, you-against-the-rest-of-the-world meathead that thinks that Navy Seal Training is the height of culture. Rogan is a steroid-addicted pothead, ex-UFC announcer, that gets the majority of the information for his podcasts from Google searches.

You would have to be seriously deluded to expect to get nuanced and intelligent analysis from the meeting of those two minds.

You would be better off looking to Jordan Peterson for life coaching tips, and that says a lot.

Malcolm wrote:

I never watch Joe Rogan. Never heard of the other guy until that video.

Author: Malcolm

Date: Friday, June 19th, 2020 at 2:08 AM

Title: Re: When reading a Tantra

Content:

javier.espinoza.t said:

Hi,

i would like to ask ¿is the reading of Tantra is like the reading of Sutra? in particular ¿is it is good to pronounce it?

Secrecy demands the question.

usually i read and pronounce alone in my room.

cheers!

Malcolm wrote:

Silent reading is relatively modern phenomena.

Author: Malcolm

Date: Friday, June 19th, 2020 at 2:18 AM

Title: Re: A Fundamental Practice?

Content:

Malcolm wrote:

Source?

cloudburst said:

The Wisdom Chapter: Jamgon Mipham's commentary on the ninth Chapter of the Way of the Bodhisattva\

From the conventional point of view, we can say that the meditative equipoise of the Aryas is the subject and the Dharmadhātu is the object. And it is on such a basis that the Dharmadhātu can be considered an object of knowledge. It is quite acceptable to speak in such terms

Malcolm wrote:

This does not mean one is taking emptiness as a conceptual object. One is not meditating on the concept "this is the dharmadhātu" or "this is emptiness."

cloudburst said:

Now, when it is said that the Dharmata or the ultimate nature is not an object of knowledge, this means that since the dharmata transcends all conceptual constructs, it is not conceivable.

Malcolm wrote:

Correct, dharmatā is not a conceptual object. One does not meditate on the concept, "this is dharmatā."

cloudburst said:

Now, if the ultimate is not even the object of an Arya's mind, it would make no sense that it is through focusing on the ultimate that all the qualities of elimination and realization occur. If it is not cognized by the meditation of Aryas, this meditation ceases to be the subject that cognizes the Dharmadhatu.

Malcolm wrote:

Correct, but this is not a meditation on a concept, "this is emptiness."

The fault of which Gorampa, as well as Mipham etc., accuse Gelugpas is the assertion that it is appropriate to meditate on a conceptualized emptiness below the path of seeing.

Thus, your assertion that this Nyingmapa holds that it is proper to meditate on emptiness as a conceptual object is mistaken.

Author: Malcolm

Date: Friday, June 19th, 2020 at 2:24 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

I have no words:

Grigoris said:

Somebody give that cop a donut! Quickly!

Caoimhghín said:

Actually, Grigoris, if you'd bother to think things through and do some basic research, you would find that she was coming off a night shift, and they would have been serving breakfast, and McDonald's doesn't have doughnuts on its breakfast menu, let alone their lunch menu, fool! This fundamental lack concern about the facts of the case and unwillingness to engage in even the barest of efforts to inform yourself means that now I can't trust you, and anything you have to say about race and class is now suspect, and I can continue to advocate any conservative bullshit that comes to my mind and not concern myself with engaging with any responses from you.

Malcolm wrote:

But Greg did not say that McDonald's served donuts, he merely recommended she be handed one, as fast as possible.

Author: Malcolm

Date: Friday, June 19th, 2020 at 2:38 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

But Greg did not say that McDonald's served donuts, he merely recommended she be handed one, as fast as possible.

Caoimhghín said:

And you don't think that it was the McDonald's staff, those poor working-class waifs, that were being ordered, rhetorically as it may be, to give her a doughnut?

Malcolm wrote:

Um, no...

Caoimhghín said:

Greg as a typical liberal gave us so little context to his statements that we could also call them careless, stereotyping, and potentially libellous. He needs to be careful when he speaks, because if that's what it meant, it was so careless it verged on chauvinist.

Malcolm wrote:

Greg isn't a liberal, no matter how you define the term.

Caoimhghín said:

I'm committed to this.

Malcolm wrote:

We all have our cross to bear.

Author: Malcolm

Date: Friday, June 19th, 2020 at 3:06 AM

Title: Re: After the Protests: Defund the Police

Content:

Caoimhghín said:

Ah, now you, Malcolm, in your liberal hubris, claim to define terms for us from your ivory tower we've no evidence you live in. Keep your crosses to bear, for Jesus has no place in the hearts of Buddhists with right libertarian view.

Right view is right view.

Malcolm wrote:

No, I said you couldn't define greg as a liberal, however you define the term. The proper ironic response is to castigated me for defining greg without his permission.

Author: Malcolm

Date: Friday, June 19th, 2020 at 3:12 AM

Title: Re: Practice question

Content:

Rick said:

Now that we're talking about practice, might as well ask:

What is the goal of practice?

Malcolm wrote:

Depends on your motivation. But, simply put, it's purpose is 1) freedom, eradicating the traces that cause birth in samsara 2) and omniscience, the state that characterizes buddhahood.

Author: Malcolm

Date: Friday, June 19th, 2020 at 3:24 AM

Title: Re: After the Protests: Defund the Police

Content:

Dan74 said:

I have no idea wtf you are about, C. I see no reason to ridicule her. She says so herself that she is filled with anxiety and too nervous to take a meal, even though she is hungry. I don't know what she's been through and don't find people's mental health struggles funny.

Or blonde female cops are good fodder for whatever nastiness we need to project right now? Is that it??

Caoimhghín said:

This video is being used for political purposes. Now you've made me drop my sock-puppet. Alas. And it was my favourite.

Dan74 said:

Yeah, clicking on twitter, it looks like it was. Basically this woman, who is clearly struggling, was pleading for some understanding for the cops and what she is getting is ridicule. Might lead her to the same kind of place that your aunt was in. And we, Dharma practitioners, rejoice in that..?

Malcolm wrote:

The woman is a racist. She had absolutely no reason to suspect that her food was being

tampered with.

The anxiety she feels from doing her job is nothing like the anxiety black, brown, and native people in this country experience just going to the store. Your privilege is showing again, Dan. XYZ.

Author: Malcolm

Date: Friday, June 19th, 2020 at 3:32 AM

Title: Re: After the Protests: Defund the Police

Content:

tkp67 said:

Seeing things empty in all directions and times still leaves plenty of meat on the bones of banal conversation regardless of how flowery the verbiage. For example. That cop video is a perfect example of an ignorant sentient being who is unaware of their own ignorance. Underneath that she is pure. Yes she appears shallow but that is a reflection the realms she is trapped in.

Yes we can make the case from either side of her distress, as a companion or as an antagonist but this is still just the view of a person adhering to the paradigm of their own mind's creation. Perfect for evaluation from any realm but most productive from the perspective of buddhist realms (if we get past the samaric ones).

Both cops and poor minorities are pitted against each other in this oligarchy's game of thrones.

Malcolm wrote:

The difference is that the cops are the instruments of the oligarchs.

Author: Malcolm

Date: Friday, June 19th, 2020 at 4:00 AM

Title: Re: After the Protests: Defund the Police

Content:

Caoimhghín said:

We don't need to get personal. What's with this sudden Dan-hating?

I'm finished being sarcastic. This post isn't.

Norwegian said:

Dan is complaining that we aren't compassionate enough towards her. And I think that is a misplaced complaint. That is all. I think it's out of place to say something like this, considering everything that is going on right now.

Caoimhghín said:

Fair enough. Maybe this is just a cultural difference then. Here, where I am, to call out why we might needn't be compassionate toward her is a fine business, but once we name names, it's personal.

Also, we need be compassionate towards her, but for the right reasons.

Malcolm wrote:

No one said we should not be compassionate towards her. Compassion and sympathy are two different things.

Author: Malcolm

Date: Friday, June 19th, 2020 at 4:01 AM

Title: Re: Practice question

Content:

Rick said:

Now that we're talking about practice, might as well ask:

What is the goal of practice?

Malcolm wrote:

Depends on your motivation. But, simply put, it's purpose is 1) freedom, eradicating the traces that cause birth in samsara 2) and omniscience, the state that characterizes buddhahood.

Rick said:

The goal of practice is enlightenment? And without practice, enlightenment is not in the cards, no matter how deep one's understanding?

Malcolm wrote:

Some people wake up through pure understanding, with no practice at all.

Other people have to make a little more effort.

But what is the purpose of waking up? It's purpose is 1) freedom, eradicating the traces that cause birth in samsara 2) and omniscience, the state that characterizes buddhahood.

Author: Malcolm

Date: Friday, June 19th, 2020 at 4:02 AM

Title: Re: Guru Rinpoche prayers that may be recited without Oral Transmission?

Content:

The Mantra Mongoose said:

Hey Guys,

Recently, I've been drawn to Guru Rinpoche and different prayers to him. In particular

the seven line prayer has been one of them due to it being talked about on the forum. I ended up memorizing the seven lined prayer and would like to memorize other prayers to Guru Rinpoche, but i wanted to know which prayers would be ok for a individual without transmission to recite? I would like to eventually receive transmission for all these prayers, but currently due to personal circumstance i may have to wait a while.

For example, is this prayer by Rigdzin Jigme Lingpa ok for everyone to recite if they wanted? i find it to be one of the most beautiful prayers I've seen and really would like to start reciting it if its ok. [To Make the Tears Fall.pdf](#)

Malcolm wrote:

Yes, of course you may.

Author: Malcolm

Date: Friday, June 19th, 2020 at 6:58 AM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

That video is freaking hilarious. I can't believe a serious discussion even ensued over it.

Malcolm wrote:

Yes, I thought so. And yes.

Author: Malcolm

Date: Friday, June 19th, 2020 at 6:58 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

No one said we should not be compassionate towards her. Compassion and sympathy are two different things.

Caoimhghín said:

Tbh, I know these terms as synonyms. How do you know them?

Malcolm wrote:

Compassion, karuna, is the wish that another person be free of suffering and its causes; sympathy is a feeling of commiseration with another.

Author: Malcolm

Date: Friday, June 19th, 2020 at 10:01 AM

Title: Re: After the Protests: Defund the Police

Content:

PeterC said:

It's the "both sides" rhetorical tactic. "Look, people on our side are suffering too!

Perhaps your side has gone too far! We all need to calm down and be reasonable!"

What passes for public discourse these days is asinine. The guards at Auschwitz suffered. Doesn't mean they're the first people in Auschwitz we should be concerned about if we happened to turn up there with an army.

Johnny Dangerous said:

I'm really flabbergasted that anyone went to any length to defend the woman in this video. Seriously, "I don't feel safe about my Muffin because some McRuffian might spit in it".

How is there any kind of "debate" to be had about this?

tkp67 said:

Read the title Johnny

This isn't about her it is about apathy to police who are human and a small percentage represent active racism. Many are simply apathetic to racism which is a fabric of western society.

Malcolm wrote:

Apathy towards racism is racism.

Author: Malcolm

Date: Friday, June 19th, 2020 at 10:43 AM

Title: Re: A Fundamental Practice?

Content:

Malcolm wrote:

The fault of which Gorampa, as well as Mipham etc., accuse Gelugpas is the assertion that it is appropriate to meditate on a conceptualized emptiness below the path of seeing.

cloudburst said:

This discussion on the table was your claim that "making emptiness an object is impossible" was a common criticism of the Gelugpa approach.

I gave an example with clear citations from a prominent Nyingmapa who explains that, with reference to Aryas, "It is quite acceptable to speak in such terms," meaning that there is no fault in discussing emptiness as an object.

so your claim that the fault being discussed is "that it is appropriate to meditate on a conceptualized emptiness below the path of seeing " is actually a red herring, although it could be an interesting conversation in itself.

I'll start ... Below the path of seeing, all meditation on emptiness is conceptual, by definition.

Malcolm wrote:

Thus, your assertion that this Nyingmapa holds that it is proper to meditate on emptiness as a conceptual object is mistaken.

cloudburst said:

my assertion was that said Nyingmapa holds that

Cloudburst said:

From the conventional point of view, it is appropriate to say that the meditative equipoise of superiors takes emptiness as an object

cloudburst said:

which is exactly what he says

Mipham said:

From the conventional point of view, we can say that the meditative equipoise of the Aryas is the subject and the Dharmadhatu is the object.... It is quite acceptable to speak in such terms

Malcolm wrote:

You fail to understand the issue. Read Giorampa, then reread Mipham, especially on this point. You will see their position is the same.

Author: Malcolm

Date: Friday, June 19th, 2020 at 10:44 AM

Title: Re: After the Protests: Defund the Police

Content:

tkp67 said:

Read the title Johnny

This isn't about her it is about apathy to police who are human and a small percentage represent active racism. Many are simply apathetic to racism which is a fabric of western society.

Malcolm wrote:

Apathy towards racism is racism.

tkp67 said:

Is is passive not active and is a different level of ignorance. These people will fall in line with the lowest common denominator but they won't set the bar that low themselves.

Malcolm wrote:

It's still racism.

Author: Malcolm

Date: Friday, June 19th, 2020 at 9:49 PM

Title: Re: Bernie 2020

Content:

Fa Dao said:

It was the DNC and Hillary that screwed Bernie in 2016, and again the DNC in 2020..Trump, for once, had nothing to do with it

Malcolm wrote:

Nah, the DNC didn't screw Sanders this time, he just didn't get the votes.

Author: Malcolm

Date: Friday, June 19th, 2020 at 10:39 PM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

<https://www.tiktok.com/@joegotti96/video/6821575139763834118>

Author: Malcolm

Date: Friday, June 19th, 2020 at 10:56 PM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

You can get upset about this portrayal of her, but (for instance) black people (and especially poor young black men who fill the jails and prisons) face far worse portrayals in social media and other media all the time. This lady being made fun of for her cringey moment is small potatoes, and honestly is a good portrait of privilege, both in terms of the racial angle and the cop one. I don't wanna dwell on it, but I have to admit it is funny to me. This person needs to wake the F up.

Manjushri said:

Personally, to make fun of one person while suffering is a bit unseemly. One may argue she might be deluded or childish in regards to her groundless conjecture as a source for her anxiety. Still, I find it distasteful to ridicule her to this extent. Children and mental patients often suffer due to imaginary subjects, but not many people would find it reasonable to ridicule them, I suppose. Wouldn't it be a more effective pedagogical and humane approach to dispel their ignorance by attempting to guide them through with compassion?

Malcolm wrote:

She is neither a child nor a patient in psychiatric hospital. She is a heavily-armed LEO having a meltdown over an egg sandwich she chose not to wait for. Right now, in the US, the police are not very popular because they engage in a lot of explicitly racist violence

or are summoned by other racist white people to prosecute their racism with the power of the state. However, Officer McMuffin's anxiety is nothing compared to this: Clarice Middleton shook with fear as she stood on the sidewalk outside a Wells Fargo branch in Atlanta one December morning in 2018. Moments earlier, she had tried to cash a \$200 check, only to be accused of fraud by three branch employees, who then called 911.

Ms. Middleton, who is black, remembers thinking: "I don't want to die."

<https://www.nytimes.com/2020/06/18/business/banks-black-customers-racism.html>

Author: Malcolm

Date: Friday, June 19th, 2020 at 11:00 PM

Title: Re: After the Protests: Defund the Police

Content:

DharmaN00b said:

^ ^ good post.

My friend and I used to have so much fun and laughter. Now whenever I see him we just end up getting hammered and talking politics.

It never ends well. We rarely see each other anymore.

On here you never know anyone's background. Sometimes they've had a stressful day, and everyone is stressed at the moment. It is hard to stay grounded

Malcolm wrote:

These times are not much fun for anybody.

Author: Malcolm

Date: Friday, June 19th, 2020 at 11:22 PM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

She is neither a child nor a patient in psychiatric hospital. She is a heavily-armed LEO having a meltdown over an egg sandwich she chose not to wait for.

Manjushri said:

She is a sentient being suffering due to ignorance and regardless of her clothing, skin colour or work branch, she deserves compassion.

Malcolm wrote:

Yes, but not necessarily sympathy, as I explained above. And frankly, you are here bordering on the racist slogan, "all lives matter." Not surprising, considering you deny that there is systemic racism in Europe.

Author: Malcolm

Date: Friday, June 19th, 2020 at 11:28 PM

Title: Re: Guru Rinpoche prayers that may be recited without Oral Transmission?

Content:

The Mantra Mongoose said:

Thanks Malcom,

are there any other prayers to Guru Rinpoche you would recommend? Im currently also looking at the prayer in seven chapters with refuge, bodichitta cultivation, and the seven branch prayer that is associated with it. It has a forward facing visualization of Guru Rinpoche, and im not sure if i would be permitted to practice it without instruction. I'm really just trying to find were the cut off line is as i dont want to practice or pray anything frivolously without knowing if there are any empowerments needed, commitments or vows that are expected to be followed.

With me not haveing a really firm foundation in Tibetan Buddhism or a guru i would rather be studious about these things without throwing caution to the wind, and merely practiceing whaever sparks my fancy. I remember reading your posts regarding initiations that engaging in certain practises without empowerment will only burn through merit being worst than useless because of not being properly brought into the mandala of a practice with its empowerments. So i guess i would rather be safe then sorry hence the caution lol.

Malcolm wrote:

Barchey lamsel, the six line version. Three Kaya Guru know as Lama Kusum, etc.

Author: Malcolm

Date: Friday, June 19th, 2020 at 11:59 PM

Title: Re: After the Protests: Defund the Police

Content:

Manjushri said:

She is a sentient being suffering due to ignorance and regardless of her clothing, skin colour or work branch, she deserves compassion.

Malcolm wrote:

Yes, but not necessarily sympathy, as I explained above. And frankly, you are here bordering on the racist slogan, "all lives matter." Not surprising, considering you deny that there is systemic racism in Europe.

Manjushri said:

Interesting. So I guess Bodhicitta is now a borderline racist concept. Guess that's the natural extension of a black and white weltanschauung. Not surprising, considering you

already previously labelled my concern with all beings as "hand-wringing".

Malcolm wrote:

Kumbaya "bodhicitta" can certainly be construed as racist, if it equivocates the anxiety of a white police officer who melts down over an egg sandwich she will never eat with the anxiety of a black women who fears she is going to be shot when three white bank employees accuse her of fraud and call 911, so yeah.

In any case, compassion and bodhicitta are not the same thing.

Moreover, this "black and white weltanschauung" assumes the notion of color-blindness, which is equally racist.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 12:01 AM

Title: Re: Bernie 2020

Content:

Fa Dao said:

It was the DNC and Hillary that screwed Bernie in 2016, and again the DNC in 2020..Trump, for once, had nothing to do with it

Malcolm wrote:

Nah, the DNC didn't screw Sanders this time, he just didn't get the votes.

Fa Dao said:

Maybe not this time but definitely in 2016..at a time when he was the only one who could have beat Trump.

Malcolm wrote:

Yup, he got screwed.

Fa Dao said:

There was no way Hillary was going to win...

Malcolm wrote:

Nope, she would have won, but for Comey. And she did in fact win the popular vote, which means that 4 million more people voted for her than Herr Trump.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 12:02 AM

Title: Re: A Fundamental Practice?

Content:

cloudburst said:

Not much of an argument, to be honest.

Malcolm wrote:

I don't have time to type things out that you can easily read.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 12:35 AM

Title: Get a clew

Content:

Malcolm wrote:

<https://www.quickanddirtytips.com/education/grammar/clue-or-clew>

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:05 AM

Title: Re: Practice question

Content:

Rick said:

Translating "'eradicating the traces that cause birth in samsara'" to "removing the causes of perpetual dissatisfaction" is clear and afaik correct.

Malcolm wrote:

No, this is not what that means.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:05 AM

Title: Re: Practice question

Content:

Rick said:

If I might continue this a bit ...

How would you translate 'eradicating the traces that cause birth in samsara' into non-Buddhist terms? Or can't that be done, does it have no meaning outside of the Buddhist context?

Same for 'omniscience.'

Malcolm wrote:

Can't be done.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:06 AM

Title: Re: Practice question

Content:

Rick said:

But I still don't get what 'omniscient' means. At first I thought it meant all-knowing, like God. And "able to react appropriately and spontaneously to each and every event" might be a description of what an omniscient person can do, but it doesn't say much about what omniscient actually means. What does an omniscient Buddha know: the true nature of reality, the vector of each particle-wave, all events in all locations in all times?

Malcolm wrote:

Fundamentally, omniscience in the Buddhist context means knowing everything there is to know about all paths of liberation of śrāvaka arhats, pratyekabuddhas, and buddhas.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:12 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

Pandering to her self-centred sense of entitlement is not going to help her either. It will just reinforce her already awful behaviour.

When I go to a restaurant I don't have to worry about getting an extra serving of McMucus in my sandwich...

Malcolm wrote:

She didn't either.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:16 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

Kumbaya "bodhicitta" can certainly be construed as racist.

Manjushri said:

No true scotsman.

Malcolm wrote:

Um no. You are misapplying the fallacy here.

In any case, compassion and bodhicitta are not the same thing.

Straw man.

Another fallacy misapplied.

Moreover, this "black and white weltanschauung" assumes the notion of color-blindness, which is equally racist.

You said it, not me.
I don't pretend to be color-blind, never have.

May the pain of every living creature
Be completely cleared away.
Yup, but Officer McMuffin still does not have my sympathy.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:26 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

Pandering to her self-centred sense of entitlement is not going to help her either. It will just reinforce her already awful behaviour.

When I go to a restaurant I don't have to worry about getting an extra serving of McMucus in my sandwich...

Malcolm wrote:
She didn't either.

Grigoris said:

I didn't say she did, but she was certainly WORRIED that she did.

Malcolm wrote:

She was, but if she thought about for a half-second, she would realize that McDonald's employees these days are surveilled at work.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:32 AM

Title: Re: Buddhist intentional communities and communes

Content:

Shotenzenjin said:

I spent some time in various anarchist and anarcho-communist and anarcho-primativist communes in my time.

I'm curious if any buddhsit intentional communities or communes exist for lay practitioners?

If not then I'd like to have a discussion regarding planning and forming one.

Malcolm wrote:

It only works if people share the same practices. Dzogchen Community is by and large a nonresidential intentional community.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:36 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

She was, but if she thought about for a half-second, she would realize that McDonald's employees these days are surveilled at work.

Grigoris said:

We always were, 24/7 and that was back in the early '90's.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 1:57 AM

Title: Re: After the Protests: Defund the Police

Content:

Manjushri said:

No true scotsman.

Malcolm wrote:

Um no. You are misapplying the fallacy here.

Manjushri said:

If it's kumbaya bodhicitta, it's not true bodhicitta.

Malcolm wrote:

As I said, you are misapplying the fallacy.

Straw man.

Another fallacy misapplied.

Knocked down a misconstrued version of the argument. Never claimed it was the same thing, one implies the other.

No, you didn't knock down anything. You just misapplied another fallacy.

Then who's colour blind?

No one, actually. When people stop being racist, then at that point we can talk about going beyond skin color, but as long as black and brown people are met with gross racism in America and Europe, well...tell it to them:

Author: Malcolm

Date: Saturday, June 20th, 2020 at 2:53 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

As I said, you are misapplying the fallacy.

Manjushri said:

A: Saying all lives matter is racist.

B: Bodhicitta says all lives matter and are worthy of compassion.

A: That's not true bodhicitta, that's kumbaya bodhicitta.

Malcolm wrote:

As I said, you are misapplying the fallacy. You apparently do not understand the connotation of what "all lives matter" as a response to "black lives matter" entails. If you did, you wouldn't bother with the silly syllogism, which is deformed anyway. It should be:

A: The statement "all lives matter" is racist.

B: Bodhicitta states "all lives matter."

A: Bodhicitta is racist.

No, you didn't knock down anything. You just misapplied another fallacy.

Sigh... I was talking about you, not me.

Not my fault you misapplied the fallacy.

No one said there's no racism in Europe. It's simply not systemic. Obviously there is racism, hence the absurd and baffling rise of many despicable far-right parties.

Sadly, you are blind.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 3:26 AM

Title: Re: practice withouth empowerment

Content:

RisingSunnyata said:

Hey guys, past few weeks i have been quite frightened with the idea permanently breaking my connection with vajrayana because of what i did. I have done a practice around 5 or 6 times of which i thought i had the empowerment and permission, but then discovered that i do not have it. Now i'm afraid i cannot practice vajrayana anymore and will go to Vajra Hell. I dont have a Vajrasattva empowerment, so i cant recite the 100 syllable mantra. Besides that, is there anyway that i cant ammend this?

Malcolm wrote:

Um, we all make mistakes. You realized you erred. relax, carry on.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 3:32 AM

Title: Re: After the Protests: Defund the Police

Content:

Manjushri said:

No one said there's no racism in Europe. It's simply not systemic.

Malcolm wrote:

Apparently the EU does not agree with you:

<https://fra.europa.eu/en/publication/2018/being-black-eu>

Manjushri said:

Racial discrimination and harassment are commonplace. Experiences with racist violence vary greatly across countries, but reach as high as 14 %. Discriminatory profiling by the police, too, is a common reality. Hurdles to inclusion are multi-faceted, with many respondents facing discrimination during their job search and when looking for housing.

Malcolm wrote:

This is precisely what systemic racism is.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 3:58 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

...

Manjushri said:

Malcolm, repeating the same thing over and over again does not make it true. Re-read the previous messages, eventually it will come to you.

Malcolm wrote:

When people are not listening, then one must repeat oneself. You decided to take up cause of Officer McMuffin. You decided that her suffering was equivalent to the suffering of George Floyd, etc. I am just telling you it isn't.

Manjushri said:

Black lives matter indeed, I do agree with it. All sentient beings matter.

Malcolm wrote:

But in American and Europe, demonstrably, black lives do not matter as much as white

lives.

Manjushri said:

Also, I didn't formulate a syllogism, I merely transcribed our assertions to a plainer dialogue between two speakers A and B.

Malcolm wrote:

Don't be so dishonest. Of course you formulated a syllogism.

Manjushri said:

I'm blind in your eyes. You are blind in mine. Amusingly enough, the results of our political compasses are practically identical.

Malcolm wrote:

I don't pretend that in Western Europe and America there isn't systemic racism. You pretend that Europe has overcome systemic racism. You are completely wrong. Our political compass will never be anywhere near identical as long as you insist there is no systemic racism in Europe. For as long as you insist there is no systemic racism in Europe, you are part of the problem.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 4:45 AM

Title: Re: After the Protests: Defund the Police

Content:

Manjushri said:

I thought that systemic racism meant that racism was formally constituted in the laws, rules and guidelines of governments, companies and organizations. Perhaps this definition is incorrect and is the source of misunderstanding?

Malcolm wrote:

If this is what you thought, then I forgive you for your misunderstanding. Systemic a.k.a Structural Racism:

A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity. It identifies dimensions of our history and culture that have allowed privileges associated with "whiteness" and disadvantages associated with "color" to endure and adapt over time. Structural racism is not something that a few people or institutions choose to practice. Instead it has been a feature of the social, economic and political systems in which we all exist.

<https://www.aspeninstitute.org/blog-posts/structural-racism-definition/>

Brexit, for example, is predicated on the structural or systemic racism which permeates UK culture.

One does not have to be racist to be a participant in systemic racism, one merely has to be a beneficiary of it. Western Europe and America are structurally racist due to the very workings of colonialism, capitalism, and imperialism, and all the benefits we as white people have gained from this historical set of circumstances.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 5:20 AM

Title: Re: Guru Rinpoche prayers that may be recited without Oral Transmission?

Content:

The Mantra Mongoose said:

Beautiful! Thank you

I'm glad you like it, and thank you everyone for your suggestions. I'll take a look at some of the other prayers that were posted. One last question about a group of prayers called "Le'u Dünma" along with The General Visualization for Prayers to Guru Rinpoche by Jamyang Khyentse Wangpo. Is this group of prayers with its visualization as a whole permitted for anyone to use or is there an empowerment needed? I'm more interested in the general visualization as it seems most prayers are ok as previously stated. I wasn't as clear in my last post about them so I wanted to link them here.

the visualization and cycle of prayers:Le'u Dünma Collection – LotsawaHouse.pdf

Malcolm wrote:

Generally, if you can get the lung, it is better, but these are standard prayers and you don't necessarily need a lung. The Seven Chapter prayer does not have an empowerment per se, but there is a section of it that does, the Sampa Lhundrupma, nevertheless, to recite this one does not need the lung, necessarily. But if you can get the lung, it is a little better.

However, for the JKW practice appended to this, you would need the lung for that. But it is easy to get.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 6:41 AM

Title: Re: Bernie 2020

Content:

Fa Dao said:

Maybe not this time but definitely in 2016..at a time when he was the only one who could have beat Trump. There was no way Hillary was going to win...she was the poster child for everything Bernie had railed against for 30+years..the majority of the country had simply had enough of establishment politics and partially for that reason Trump won. At the time Bernie wanted to limit illegal immigration to keep wages from sinking and spend money on the infrastructure to create good paying jobs...so did Trump..that and that he got screwed by Hillary and the DNC was why a small % of Bernie voters

voted Trump

PeterC said:

Trump won the electoral college due to a margin of fewer than a hundred thousand votes in three counties, and lost the popular vote conclusively. That was after the help of James Comey reopening a federal investigation into Clinton during the election as a publicity stunt. Yes Clinton was the wrong candidate, Sanders would have won. But It's wrong to believe that Clinton was doomed. She had a very good chance of winning.

Fa Dao said:

Naw man..he won 306 to 232 electoral votes..thats not a slim margin..this is a democratic republic, the popular vote doesnt matter..she knew that going in..to cry foul afterwards is just sour grapes...there was a whole lot of old school liberal working class democrats just like me who simply couldnt vote for her...and it was Bernie who woke a lot of us up to the fact that she was the poster child for establishment corrupt politics

Malcolm wrote:

Which means a lot of people by proxy elected this rabid clown, including you, because you all allowed irrational bias to get the better of your common sense, and allowed someone who was in no way qualified to be president to be elected president. What the 2016 election proved is that are a lot racist and sexist people in this country whose thinking is unclear. The argument that Bernie exposed DNC corruption is nonsense. No one who has been paying attention was up under any illusion that the party nomination process is not rigged from the start, in general. But I guess people got tired of winning under Obama's policies, and decided to back a total loser, DJT.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 6:51 AM

Title: Re: Giving Up Masturbation

Content:

krish5 said:

Thank you for your input. So basically most are saying the positives of sex/masturbation, in moderation, outweighs celibacy and abstinence for non monastics like myself.

Sādhaka said:

I wouldn't frame it: "sex/masturbation" though. Two totally different ballgames (pun not originally intended, but I'll roll with it).

Many things that the NoFap movement says about porn and how it divorces the mind & body from reality, are true. Not to put any sanctimonious moral judgement on it, it's just that it seems that the science shows how pmo (porn masturbation orgasm) has little to no benefit.

For example, from what I've read studies have shown that masturbation does not increase testosterone, whereas actual sex does increase testosterone in men.

krish5 said:

Thank you. This is a embarrassing thread, and just trying to keep it sounding somewhat normal, natural, lol. Porn is not healthy, agreed.

Malcolm wrote:

IDK, compared to Philosophy in the Bedroom or 120 Days of Sodom by De Sade, or Story of the Eye by Bataille, today's porn is pretty vanilla. If anything, it is not content that is problematical, but the lack of regulation as well as the kind of exploitation that women suffer in the Porn industry that is an issue.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 7:00 AM

Title: Re: Giving Up Masturbation

Content:

Wayfarer said:

And also if traditional Buddhists speak up against liberal moral views, it doesn't necessarily go well for them.

Malcolm wrote:

.

But we see again and again, people who claim to be against porn, abortion, drugs, and so on, are total hypocrites.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 8:28 AM

Title: Re: Giving Up Masturbation

Content:

Malcolm wrote:

Then of course there is the "hand" mudra in Vajrayana practice.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 8:40 AM

Title: Re: Bernie 2020

Content:

Fa Dao said:

Naw man..he won 306 to 232 electoral votes..thats not a slim margin..this is a democratic republic, the popular vote doesnt matter..she knew that going in..to cry foul afterwards is just sour grapes...there was a whole lot of old school liberal working class democrats just like me who simply couldnt vote for her...and it was Bernie who woke a

lot of us up to the fact that she was the poster child for establishment corrupt politics

Malcolm wrote:

Which means a lot of people by proxy elected this rabid clown, including you, because you all allowed irrational bias to get the better of your common sense, and allowed someone who was in no way qualified to be president to be elected president. What the 2016 election proved is that there are a lot of racist and sexist people in this country whose thinking is unclear. The argument that Bernie exposed DNC corruption is nonsense. No one who has been paying attention was up under any illusion that the party nomination process is not rigged from the start, in general. But I guess people got tired of winning under Obama's policies, and decided to back a total loser, DJT.

Fa Dao said:

Oh I see..so instead of the DNC learning its lesson from the last time we were asked to "hold our nose" and vote for Hillary they give us Biden as a response...seriously?? Screw that!! I will probably be sitting this one out as well until they give us someone we can stand behind and not be embarrassed by..Biden is Hillary lite with dementia...

Malcolm wrote:

This kind of thinking is precisely the same sort of thinking that elected Trump last time. Emotional, and not based in a cold, rational, assessment of the facts before us. But it's a free country and I cannot tell you what to do when you vote. But I can sure hold you responsible if you make a poor choice. The stakes are different, and have been for some time, which is why I was telling all of you Trump is fascist way back in 2015.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 8:49 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

And I would rather have a Completely-demented Biden as president than the shitshow we have in office today. If you don't agree, well, what can I say. May be it boils down to the fact that you like guns and I would cancel the second amendment because it's obsolete and harmful.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 8:58 AM

Title: Re: Giving Up Masturbation

Content:

Wayfarer said:

I respect your scholarship but I don't agree at all with your libertarian social views, nor do I think they should be conflated.

Malcolm wrote:

Um...that should be libertine, not libertarian. Obscenity laws crashed and burned on

Naked Lunch, as they should have.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 9:23 AM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

And I would rather have a Completely-demented Biden as president than the shitshow we have in office today. If you don't agree, well, what can I say. May be it boils down to the fact that you like guns and I would cancel the second amendment because it's obsolete and harmful.

Fa Dao said:

I dont like guns anymore than I like a hammer or screwdriver..a useful tool..nothing more, nothing less...easy to be antigun when you live in a rural setting..especially useful now that the national conversation has come to defunding the police...go live in Baltimore, NYC, or L.A. for a couple of years then get back to me....so, respectfully agree to disagree..

Malcolm wrote:

I lived in Boston for years, never felt like I needed a gun once. Not even in Roxbury, Dorchester, East Boston or any high crime area of Boston. I didn't spend my entire life in the country. And no, it's not cause the police in Boston were super effective.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 9:35 AM

Title: Re: Bernie 2020

Content:

Fa Dao said:

I dont like guns anymore than I like a hammer or screwdriver..a useful tool..nothing more, nothing less...easy to be antigun when you live in a rural setting..especially useful now that the national conversation has come to defunding the police...go live in Baltimore, NYC, or L.A. for a couple of years then get back to me....so, respectfully agree to disagree..

Malcolm wrote:

I lived in Boston for years, never felt like I needed a gun once. Not even in Roxbury, Dorchester, East Boston or any high crime area of Boston. I didn't spend my entire life in the country. And no, it's not cause the police in Boston were super effective.

Fa Dao said:

And thats one of the great things about the US..you can choose to not have one or to

have one...the problem comes in when you try to make that choice for others..I firmly believe the US Constitution and Bill of Rights are the greatest political achievements mankind has had thus far...you obviously dont...and thats ok too..as I said...we can agree to disagree...

Malcolm wrote:

The constitution is amendable. Amendments can be withdrawn. Like Prohibition. The Bill of Rights themselves have been amended. The constitution is a mutable document, and it's structure allows, with some difficulty, it to be changed to meet modern challenges.

Author: Malcolm

Date: Saturday, June 20th, 2020 at 9:42 AM

Title: Re: Giving Up Masturbation

Content:

Wayfarer said:

Whatever

Malcolm wrote:

You seem to think Buddhist morality is commensurate with some Victorian sensibility about love, passion, and so on. Well, no, it's just not that way. One of Buddha's most important disciples was a "working girl."

Author: Malcolm

Date: Saturday, June 20th, 2020 at 10:37 PM

Title: Re: Bernie 2020

Content:

Fa Dao said:

Naw man..he won 306 to 232 electoral votes..thats not a slim margin..this is a democratic republic, the popular vote doesnt matter..she knew that going in..to cry foul afterwards is just sour grapes...there was a whole lot of old school liberal working class democrats just like me who simply couldnt vote for her...and it was Bernie who woke a lot of us up to the fact that she was the poster child for establishment corrupt politics

PeterC said:

You don't really understand how the electoral college works, do you?

Fa Dao said:

Which part? the part where it takes 270 to win? The part where the founding fathers decided against a purely democratic society to keep the mob from controlling everything by using the popular vote? The part where each state has an equal say in the presidential election? The part where if we did try to go to the popular vote that

California and NY would control all future presidential elections? I didnt like it either...but it was over 3 years ago..Trump won, Hillary lost..get over it and move on

Malcolm wrote:

The electoral college ensures that states with low, mostly rural populations have more influence in national elections than states with large, mostly urban populations. It is, as others here have pointed out, an institution rooted in slavery, like so much else in the US.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 1:17 AM

Title: Re: Giving Up Masturbation

Content:

Wayfarer said:

Well, please explain to me, how the performance of sexual acts for an audience for the purposes of attracting either attention or money is *not* a violation of the precept of 'avoiding sexual misconduct'? How is it not?

Malcolm wrote:

The Buddha nowhere mentions sex work as sexual misconduct. Independent, unmarried people are free to do as they wish. If people are in polyamorous relationships, they are also free, since it is all consensual.

As I pointed out, Āmrapālī was one of the Buddha's direct disciples, and he gave several teachings at her place while she was still working as a courtesan.

And, it is held in the Candamahārośana Tantra that the farm girl who restored the Buddha to health with rice milk was in fact his consort.

And in general, in Vajrayāna, sexual activity is taken into the path, not renounced or avoided. So yes, even porn stars can be good Buddhists if they choose.

Porn is like booze: every one watches it, everyone enjoys it in some form or another, and everyone complains it is "bad."

Author: Malcolm

Date: Sunday, June 21st, 2020 at 1:28 AM

Title: Black in America by David Gamble Jr.

Content:

Unknown said:

I grew up in Reno, Nevada.

In third grade a boy confidently tells me and my brother that his mom said black people cannot swim because our muscles are different than those of white people.

In middle school, standing among a group of white classmates talking video games, I am the only black child. One classmate expresses surprise that my family has enough money to afford a PlayStation.

In high school, I am the only black kid among a group of friends. When sharing drinks in my presence they frequently tell each other not to “niggerlip” the bottles. Even though I object, they continue to use the phrase.

In high school, my brother is at a teen house party that gets broken up by police, a common occurrence. The kids at the party scatter, also a common occurrence. My brother, the only black child in attendance, is the only one on whom a police officer draws a firearm to get him to stop running away. He is 14.

In high school, a group of my white friends frequently sneak on to the outdoor basketball courts at an athletic club to play. They can usually play for hours, including with club members. On the two occasions I attend, club members complain and we are ejected from the club within minutes.

In high school, I am excited about black history month and am talking to a friend about black inventors. My friend snorts and says, “Black people have never invented anything.”

In high school, as graduation approaches, many of my white friends tell me that I am lucky. They tell me that due to my skin color, I will get into any college I want.

I remain in Reno for college.

During college an employer keeps food for employees in the break room refrigerator. One morning I decided to have microwaveable chicken wings for breakfast. The employer tells me I might not want to eat that for breakfast with my skin color. The employer immediately apologizes.

In college I am standing in a group of white friends on campus. A white acquaintance of one of my friends approaches to chat. The acquaintance tells a story about something that frustrated him and then reels off a series of expletives ending with the word, “nigger.” None of my friends corrects him.

In college I visit an antique shop in Auburn, California with my girlfriend, who is white, and her parents. The shopkeeper follows me around the store whistling loudly as I browse, until we leave.

I move to San Diego, California for law school.

In law school, during a discussion in my criminal law class, a white classmate suggests that police officers should take a suspect’s race into account when determining whether there is reasonable suspicion to believe that an individual is committing a crime.

The weekend of my law school graduation my family comes to San Diego. I go to the mall with my brother and sister and visit the Burberry store. Two different employees follow us around the store – never speaking to us – until we leave.

After law school, I return to Reno.

A co-worker jokingly calls me “King David” upon seeing me each day. I joke that I’m not treated like a king. The co-worker then begins to call me “Slave David” each time we encounter one another. When I ask the co-worker to stop because it is hurtful, I am told by my co-worker that this is a problem that I have in my head.

I attend a pub crawl with friends. We end up at a party in a hotel suite in downtown Reno. I am greeted by a white man at the door who loudly expresses surprise that I am an “educated negro” upon hearing me speak.

I walk a friend who is a white woman from a restaurant to her car because it is night time. As we stand by the car chatting, a police officer pulls up and shines a light on us, asking if everything is okay. Once my friend confirms, the officer drives away. I tell her that he was worried about her, she teasingly says, “Oh yeah, because you’re so scary.” Later, I tell another white friend I felt racially profiled by the officer. My friend shrugs and says, “I don’t know man, that’s a stretch.”

A white friend tells me that white voters have become upset at black people because of black people’s liberal use of food welfare benefits. When I point out that more whites than blacks receive welfare benefits in the U.S., my friend expresses confusion at how that could be the case.

I leave a downtown restaurant with my wife. As we walk along the river a homeless man appears to be having a schizophrenic episode, engaging auditory hallucinations. Upon seeing me, he becomes lucid and begins to shout the word “nigger” over and over.

I discover that one of my clients does not want me to represent him as his Public Defender because he does not want a black attorney. I am given the option to withdraw as counsel. I do not.

Last year, I am at a barbecue chatting with a white acquaintance who asks if I have ever experienced racism. When I say it is a nearly daily occurrence, the acquaintance retorts, without missing a beat, “Bullshit.”

Two months ago. I am driving to lunch with the black teen I mentor. At a red light a white woman crosses the street. As I begin to drive, she turns around and screams at us, “F**k you f*****ing nigger!”

Before any of these instances, my family of origin moved to Reno, Nevada from Pittsburgh, Pennsylvania in 1984.

My mother recently told me that when I was a very young child my parents hired a company to remove a tree from our front lawn. Two white men showed up and removed the tree. One of them carved a swastika into the stump. My father had to confront him and ask him to remove it.

Before that, my now 93 -year-old grandfather served in the Army National Guard and was stationed in the U.S. south. Despite being active duty, he was not allowed to eat in restaurants due to “whites only” signage. He had to wait for fellow Guardsmen to bring him food outside.

Not long before that, my family were slaves, owned by Americans of English and Irish descent, which is why – despite being primarily of African descent – I have an English last name.

This is my experience of being black in America. To be black in America is to be told over and over that you are not good enough, that you do not belong, that you are genetically unfit, that your physical presence is undesirable, and that everything about you – right down to your lips – is wrong. It is absolutely true that everyone experiences hardships in life, but the psychological weight of being told both explicitly and implicitly, on a daily basis, that your very existence is objectionable can at times feel unbearable.

And despite this experience, I still love my country, my state, and my city. Despite my experience, I would not choose to be anything other than a black American. The history of black people in this country is one of struggle and triumph. Our people were brought to this country as slaves and against all odds, in the face of seemingly insurmountable obstacles, have made our mark. Through slavery, poll taxes, literacy tests, redlining, and black codes we have persevered. Through the unspeakable horrors of mass lynchings; the Tuskegee syphilis experiments; and the massacres at Tulsa and Rosewood, we have persevered.

Bass Reeves, Dovey Johnson Roundtree, Sarah Boone, Oscar Micheaux, Shirley Chisholm, Dorie Miller, Susie King Taylor, Georgia Gilmore, Octavius Catto, Jack Johnson, Garrett Morgan, James W.C. Pennington. These are just a handful of extraordinary and oft forgotten black Americans who helped to mold and preserve the American Dream. These individuals and their accomplishments should not be regarded as “black history,” but rather as American history.

I am an American of privilege, which makes me an African American of great privilege. I am an attorney. I live in a safe neighborhood. My children do not worry about their next meal. I can afford child care. My family can afford personal vehicles. If my children become sick, I can take them to the doctor. If I am this privileged, and these have been my experiences, primarily in my own hometown, often with friends and acquaintances who are fond of me, and of whom I remain fond even now; just imagine what daily life must be like for a black person in this country who does not enjoy my level of privilege.

The protests in the streets of America are certainly about the killing of George Floyd, but not just about George Floyd. They are about countless black men, women, and children

for whom the punishment did not fit the crime – if indeed there was a crime at all. We live in a country where, in order to recall what life under Jim Crow felt like, many white Americans must pick up a history book. Meanwhile, many black Americans need only pick up a telephone, and call their parents.

When we as people of color share our experiences, we are not doing so to score political points, “play the race card,” get sympathy, assign blame, or to make you feel bad about yourself. We are asking you for help. We are asking you to join us in the ongoing fight against racism in our country, because we cannot do it alone. It will take Americans of every stripe to eradicate racism from American society.

I am now asking for your help. Please seek truth and knowledge. When sharing information, please check your sources and make sure that they are reliable. Try to place what is happening today into a historical context. Read about systemic racism and anti-racism. When your friends of color tell you that racism is real and affecting their lives, believe them and then, if you can, do something about it.

My children are likely to attend the same middle school and high school that I did. It is my great hope for them that those around them have the knowledge, compassion, and guidance to know better than to daily deluge them with words that make them doubt their intelligence, their beauty, and their worth as human beings based only on the color of their skin; and instead judge them by the content of their character.

It is for all of the above reasons, and so many more that we proudly say
#blacklivesmatter

Malcolm wrote:
<https://www.facebook.com/davidjgamblejr>

Author: Malcolm

Date: Sunday, June 21st, 2020 at 1:48 AM

Title: Re: A Fundamental Practice?

Content:

Ayu said:

Well, I was just saying... But no trouble. Carry on, if your opinion is that important to you.

Queequeg said:

Sorry, Ayu, this is one of those situations where its on you to explain this. My opinion only matters to me so long as it makes sense to me. I've defined, in a way that I think is pretty clear, what I mean. If you're attached to the phrasing that your school promulgates, despite it meaning something else, well... the devil is in the details.

Telling a newbie, "Meditate on emptiness", when you're actually talking about "meditating without an object", then I'm the one who's bad for pointing out the apparent inconsistency between these phrases?

Malcolm wrote:

In the Gelug school, meditation on emptiness is an analytical meditation which begins by searching for the inherent existence of a given thing. It is part of the vipaśyanā phase of their system. When this absence of inherent existence, aka emptiness, is discovered conceptually, the practitioner is supposed to cultivate this emptiness conceptually. One of the famed sequences of this sort of analytical meditation, as it is termed in Gelug, is the seven-fold deconstruction of a cart.

The Gelugpas make a very big deal over what Tsongkhapa termed, "identifying the object of negation." This involved identifying both a subtle as well as a coarse object of negation. The object of negation Tsongkhapa favored is the so-called subtle object of negation, inherent existence. The other object of negation is called the coarse objection of negation, existence, and so on, the so-called four extremes. Tsongkhapa does not like this approach, because he feels it involves an over-negation, and can harm conventional truth, and so on.

So when Gelugpas say they are meditating on emptiness, what they mean is that they are meditating on "the nonexistence of the true existence, which is the emptiness of inherent existence." This is also what it means for Gelugpas to say that it is proper to meditate on emptiness as a conceptual object, because they hold that this conceptualized emptiness, the absence of inherent existence, is functional simulacrum of the emptiness which is realized in an ārya's equipoise and leads to that realization when properly meditated upon.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 3:04 AM

Title: Re: Giving Up Masturbation

Content:

Malcolm wrote:

everyone enjoys it in some form or another."

mirrormind said:

I quit porn when I could not bear anymore to see the empty eyes and the blank stare of the women involved. This realisation was very effective for me. Every once in a while I am tempted again, but each time it has the same effect on me. Compassion is definitely stronger than lust.

Malcolm wrote:

There are all kinds of porn, not all of it is found at Pornhub. These days, some people have turned making it into full time hobby. Like anything, it cannot be reduced to one monolithic entity.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 3:46 AM

Title: Re: Giving Up Masturbation

Content:

Tiago Simões said:

There are plenty of modern female porn directors who dedicate themselves to making ethical porn. Like Malcolm said, not all porn is the same.

Pornography is a cinematic art, and as such, actors might be abused and exploited, just like in any other cinematic industry. The standards of ethical treatment vary. It's important to evaluate the content you consume, If you are going to consume it. Make sure the platform you are using as a high standards, make sure the actors are well paid and not exploited.

Malcolm wrote:

Well, not all porn is cinematic either. You have porn novels, etc.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 6:21 AM

Title: Re: Giving Up Masturbation

Content:

Wayfarer said:

That vajrayana Buddhism was brought into a discussion about masturbation and pornography as a justification seems very sad to me.

Malcolm wrote:

Perhaps Vajrayana is more realistic about the human condition than renunciation-oriented forms of Buddhism. it's origin story, after all, involved an Indian king with 500 wives whom he was obligated to service, so the Buddha taught him a method where he would not have to abandon sense objects, but rather, employ them on the path.

“The fire of gnosis will not burn without the fuel of afflictions” — Garab Dorje.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 6:25 AM

Title: Re: Giving Up Masturbation

Content:

Wayfarer said:

I think maybe this is the wrong forum for me, I am going to ask the mods to terminate my account for once and for all.

Malcolm wrote:

Don't be silly. There is certainly no reason for that. But, you are free.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 6:53 AM

Title: Re: A Fundamental Practice?

Content:

Malcolm wrote:

they hold that this conceptualized emptiness, the absence of inherent existence, is functional simulacrum of the emptiness which is realized in an ārya's equipoise and leads to that realization when properly meditated upon.

cloudburst said:

that's true. Even Mipham calls this the approximate or notational ultimate, depending on whose translation you like. For him it is not the REAL ultimate, but a "gateway to it."

I think same for the Dzogchen crowd and everyone else, but there are terminological disputes here.

Malcolm wrote:

Leaving aside your other comments for now, this is your error: you are claiming that the linguistically-formulated ultimate is an object of meditation for Nyingmapas. This is entirely false. A linguistically-formulated ultimate is not the ultimate free of proliferation to be realized, nor is it a proper object of meditation.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 7:57 AM

Title: Re: Bernie 2020

Content:

Fa Dao said:

Which part? the part where it takes 270 to win? The part where the founding fathers decided against a purely democratic society to keep the mob from controlling everything by using the popular vote? The part where each state has an equal say in the presidential election? The part where if we did try to go to the popular vote that California and NY would control all future presidential elections? I didnt like it either...but it was over 3 years ago..Trump won, Hillary lost..get over it and move on

Malcolm wrote:

The electoral college ensures that states with low, mostly rural populations have more influence in national elections than states with large, mostly urban populations. It is, as others here have pointed out, an institution rooted in slavery, like so much else in the US.

Fa Dao said:

So then you think its fair to take away any say in how our govt operates from all the people in rural areas and small towns across the US?

And here I was thinking that it was based on the founding fathers study of the ancient Greek ideas of a republic vs a pure democracy as found in the federalist papers and elsewhere in their writings and letters..

And of course I'm sure that if CA and NY were both predominantly red states you and all the others calling for the end of the electoral college would still be on board with that...

Malcolm wrote:

The founders were not infallible men, for example, writing into the the constitution that negro slaves counted as 3/5ths of a person for census counts, which of course skewed the number of legislative seats in the South. Madison points out that the thinking behind the EC was predicated precisely on the condition of Slavery in the South:

There was one difficulty however of a serious nature attending an immediate choice by the people. The right of suffrage was much more diffusive in the Northern than the Southern States; and the latter could have no influence in the election on the score of Negroes. The substitution of electors obviated this difficulty and seemed on the whole to be liable to the fewest objections.

https://en.wikipedia.org/wiki/United_States_Electoral_College#Original_plan

All in all, a poor solution to accomodate the moral iniquity of Slavery in the Southern states. So forgive me if I insist that the electoral college is both obsolete and harmful to the Republic.

The fact that the last two Administrations who were elected solely on the basis of the electoral college were the two administrations most damaging to the US and our stature in the world should not even be necessary to mention.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 10:13 AM

Title: Re: Sunyata and Nihilism

Content:

tkp67 said:

Compassion is taught before emptiness for a reason.

Malcolm wrote:

Not necessarily.

Author: Malcolm

Date: Sunday, June 21st, 2020 at 10:28 AM

Title: Re: Sunyata and Nihilism

Content:

tkp67 said:

Compassion is taught before emptiness for a reason.

Malcolm wrote:

Not necessarily.

tkp67 said:

Please my dear friend please tell me how this contribution is relevant? It escapes me.

Malcolm wrote:
Compassion does not have the power to liberate.

Author: Malcolm
Date: Sunday, June 21st, 2020 at 12:10 PM
Title: Re: Sunyata and Nihilism
Content:

tkp67 said:
Please my dear friend please tell me how this contribution is relevant? It escapes me.

Malcolm wrote:
Compassion does not have the power to liberate.

tkp67 said:
This isn't a thread about liberation via compassion. It is a thread about sunyata and nihilism.

.....

A tremendous amount of effort to put boundaries around the inclusion of compassion in a talk about Sunyata. I don't understand the benefit of that intention.

Malcolm wrote:
You made some claim about compassion as prerequisite to understanding emptiness in order forestall some imagined deviation into nihilism. Since recognizing the emptiness of phenomena is seeing reality, it is impossible that compassion will not arise, since one will automatically want all other sentient beings to see the same thing.

Author: Malcolm
Date: Tuesday, June 23rd, 2020 at 1:43 AM
Title: Re: What is the link between Karuna and Yeshe
Content:

White Sakura said:
Karuna, is that the compassion that appears naturally if Yeshe (non-dual wisdom) is realized? Or is it called maha-karuna then?

What is the link between karuna and yeshe? Can they be seen as two facets of the same?

And in the six paramitas, is karuna implied in the paramita of wisdom?

Malcolm wrote:

Great compassion arises because the buddhas know that sentient beings are deluded concerning self, etc.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 2:12 AM

Title: Re: Sunyata and Nihilism

Content:

tkp67 said:

The personification of my generalizations is not a phenomenon I control.

Malcolm wrote:

Well, you might rein in your generalizations a bit, you are able to control that, and thereby, mitigate responses to them.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 2:13 AM

Title: Re: Vajrasattva Question(s)

Content:

Ayu said:

Depends on the empowerment. There's Vajrasattva in Kriya Tantra (I think) and Anuttarayoga Tantra as well.

Malcolm wrote:

Yoga tantra, not Kriya.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 2:17 AM

Title: Re: Consciousness question

Content:

Rick said:

Per Buddhism (rather than, say, Vedanta): Consciousness arises together with a conscious'd object. Sensory consciousness (ear, touch, etc.) arises with a sensed object. Right?

What happens to sensory consciousness when there is no object to sense?

Malcolm wrote:

It doesn't arise. But there are six senses, not only five, and so there is never a time when consciousness is actually free from an object.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 2:18 AM

Title: Re: Consciousness question

Content:

Rick said:

Is proof offered that sensory consciousness doesn't go dormant and 'scan' continuously for the next sensory object to appear?

Grigoris said:

Theravada Abhidhamma talks about the Bhavanga Citta, (life continuum consciousness) which fills the "gaps" between sensory experiences.

Rick said:

Thanks, Grigoris, I was hoping that one of you Abhidharma scholars were going to chime in, this seems like a question very well-suited for the Abhidharma. So we live like we see movies, by tweening together a sequence of frames that follow in close succession to each other. Does ear consciousness exist in those gaps between the frames?

Malcolm wrote:

There are no gaps because causes and effects are neither same nor are they different.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 2:27 AM

Title: Re: Sunyata and Nihilism

Content:

tkp67 said:

The personification of my generalizations is not a phenomenon I control.

Malcolm wrote:

Well, you might rein in your generalizations a bit, you are able to control that, and thereby, mitigate responses to them.

tkp67 said:

I can act on this succinctly as it is a simple request. I do not understand it at all. That is, why generalizations would be considered negative.

Malcolm wrote:

Because they do not cover all cases, including exceptions, and people will fault you for not covering the exceptions. For example, if I generalize from my Tibetan Buddhist tradition, other people are likely to object.

For example, I often generalize that that Sino-Japanese Buddhism, apart from Shingon, is sūtra-based Buddhism. This is met with some dismay from Zen people, who, predictably, hotly deny that sūtras are not important in Zen, etc., etc.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 3:23 AM

Title: Re: Kilung life release

Content:

cjdevries said:

I found the Mahakaruna Foundation, which offers the service of saving a yak from slaughter for only \$92, which is much less than Kilung's service

http://www.mahakaruna.org/Yak_Saving_Lives.html

Malcolm wrote:

Are we bargain shopping for merit now?

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 5:41 AM

Title: Re: Sunyata and Nihilism

Content:

Caoimhghín said:

Tantra is not my vehicle, and I think that's fine as long as I respect Tantra, and I actually do respect Tantra. Tantra makes some very extreme, and IMO likely hyperbolic, claims about itself and its liberative techniques, and Tantrikas have a lot of faith in their teachers. I've never met a teacher, Tantrika or not, that inspired such conviction in me. Perhaps this is discernment in me or perhaps this is excess of skepticism. The latter is very likely. The problem is, when I imagine myself believing similar things, having similar convictions regarding specific points of tantric methods, I can only imagine myself engaged in vainglory, and this is because of the grand and very profound claims of Tantra. Fusing the path with the result is a very audacious claim, regardless of if it is true or not that such a thing can even be done.

Malcolm wrote:

Even more audacious is asserting a path beyond cause and result, Atiyoga. But you cannot arrive at this intellectually. You need a guru.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 5:43 AM

Title: Re: Kilung life release

Content:

cjdevries said:

I found the Mahakaruna Foundation, which offers the service of saving a yak from slaughter for only \$92, which is much less than Kilung's service

http://www.mahakaruna.org/Yak_Saving_Lives.html

Malcolm wrote:

Are we bargain shopping for merit now?

Grigoris said:

For \$92 a yak he can save 17 yaks for the price of one yak with the other organisation.

That is 17 times more merit for the same price. A bargain if I ever saw one (and lots more happy yaks).

Malcolm wrote:

More likely it will be releasing the same yak 17 times.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 6:12 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Queequeg said:

In the Lotus schools, Mahavairocana is an avatar of Tathagata Prabhutaratna (Many Treasures / Taho)

Malcolm wrote:

It is a different Mahāvairocana, also known in Indian sources as Vairocana Jñānasagara (ocean of gnosis). This has nothing to do with the maṇḍalas in Shingon and Tendai. Our world system is located in the palm of his hand. All universes are located in his body. Sometimes this Buddha is referred to as the mahāsambhogakāya.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 9:47 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Queequeg said:

In the Lotus schools, Mahavairocana is an avatar of Tathagata Prabhutaratna (Many Treasures / Taho)

Malcolm wrote:

It is a different Mahāvairocana, also known in Indian sources as Vairocana Jñānasagara (ocean of gnosis). This has nothing to do with the maṇḍalas in Shingon and Tendai. Our world system is located in the palm of his hand. All universes are located in his body. Sometimes this Buddha is referred to as the mahāsambhogakāya.

Caoimhghín said:

There is a certain Vairocana identified with an ocean in the Brahmajalasutra and Buddhavatamsaka, but he also has a "great" attached to his name.

Malcolm wrote:

Correct.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 10:28 AM

Title: Re: Kilung life release

Content:

florin said:

If you want to perform life release go to a petshop. There you can find live crickets and worms for cheap. Life is life.

Norwegian said:

Lots of pet shops in places where crickets don't normally exist, carry crickets (and likewise for other fish, insects, and so on.) So one shouldn't release animals that don't naturally exist in a habitat/the environment. Life release is a horrible practice when done wrong.

Simon E. said:

And almost invariably it will be done wrong. The chances of releasing the various creatures into an environment which will sustain the sudden influx without them starving and or causing environmental damage is remote.

It's a terrible practice, aimed at providing a feel good factor for those that indulge in it at the expense of even more suffering for the sentient beings who are pawns in this game.

Malcolm wrote:

It can be a sort of mindless act of piety. Anyway, Tibetans eat way more sheep than yaks.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 11:52 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

SilenceMonkey said:

This "sutrayana" thing projected onto zen by tibetans is pretty strange. As I understand it, when Tibetans talk about sutrayana they are referring to using sutra and shastra to arrive at some intellectual/philosophical understanding of emptiness.

Malcolm wrote:

Your understanding is incomplete.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 9:53 PM

Title: Re: Kilung life release

Content:

PeterC said:

Does anyone have personal experience with either of these organizations?

I like the idea of ransoming a yak. Yaks are nice animals. The world needs more yaks.

Malcolm wrote:

However, as I mentioned, Tibetans eat way more mutton than yak meat.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 9:58 PM

Title: Re: Sunyata and Nihilism

Content:

Johnny Dangerous said:

Nagarjuna was a Tantrika.

Malcolm wrote:

Not the author of the MMK. There isn't slightest evidence for Vajrayāna prior to the mid 7th century.

There was an author also named Nāgārjuna, the founder of the Ārya lineage of Guhyasamaja, but this person certainly lived no earlier than late 8th-early 9th century.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 9:59 PM

Title: Re: Sunyata and Nihilism

Content:

Caoimhghín said:

No surprise Tantra has incorporated various sectarian Mahayanika perspectives into it?

No surprise Tantra imitates other schools in its claims as highest? These things work both ways.

Varis said:

You misunderstand me, I'm saying that some schools of Mahayana incorporated Vajrayana because they were congruent in thought.

Malcolm wrote:

Vajrayāna was from the beginning a late Mahāyāna movement (7th century CE onward). This is why it is termed "Uncommon-Mahāyāna Secret Mantra."

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 10:21 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Varis said:

You're attempting to fit Ch'an into a Tibetan model that it's not meant for. Ch'an offers Buddhahood in this body, in one lifetime, and naturally integrates the sense pleasures. This does not fit the sutric path.

Malcolm wrote:

Bodhidharma was associated with the Lanka Sūtra. Chan is a sutra-based tradition. This does not mean that it necessarily predicated itself on a specific text, but it is upadeśa tradition of sūtric Mahāyāna. The difference between Chan and the kind of late common Mahāyāna we find in Tibetan Buddhism is that Chan is based on definitive Mahāyāna sūtras, whereas, the gradualism that gained political ascendance during the Imperial period was based on provisional sūtras.

VAn Schaik's Tibetan Zen has a very interesting discussion of the overlap between Vajrayāna and Chan in Dunhuang.

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 11:31 PM

Title: Re: Consciousness question

Content:

Rick said:

Okay, consciousness and the object conscious'd arise together. To whom or what does the object appear?

A goose flies over a lake and its image is reflected in the water. To whom or what does this image appear? Who or what sees it?

Malcolm wrote:

Still searching for that elusive atman. Don't you have better things to do with your time than continuing to search for something that does not exist?

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 11:39 PM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

Grigoris said:

The most obvious example would be the difference between Mahayana and Theravada traditions about the definition of "enlightenment".

Malcolm wrote:

A term neither tradition in fact uses. [Hint, the back translation of "enlightenment" will never be "bodhi."]

Author: Malcolm

Date: Tuesday, June 23rd, 2020 at 11:45 PM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

...one of the simplest refutations ive seen of a static cause giving rise to a dynamic effect is that its impossible as cause and effect cannot be dissimilar.
In other words "static cause" an oxymoron, right?

Malcolm wrote:

Not to theists. The Aristotelian term would be "first cause" in the Merriam-Webster's definition: "the self-created ultimate source of all being."

This sort of causation is explicitly negated in Buddhadharma.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:00 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

The key distinction is many methods involving the body to generate bliss and make clear the wisdom. Sutras have only samatha-vipassanma. That's just the way it is.

Astus said:

Bliss (sukha) is present in the first three dhyanas, but eventually the yogi lets go of that too in the fourth. As for the "many methods", could you specifically name some others not related to the one method of candali? Also, generation and completion stage practices fit under the categories of samatha and vipasyana.

Malcolm wrote:

Astus: this is grouping of creation and completion stages under the rubric of śamatha and vipaśyanā is a kind of Lam rim politics. However, it does not correspond to the actual structure of the two stages. For example, all creation stage practices begin with dissolution into śūnyatā, which of course is based on having insight into emptiness as a prerequisite.

There are many methods related to mantra recitation, maṇḍala offerings, guru yoga, samaya, mudras, homavidhi and so on, nāḍis, vāyus, bindus, cakras, postural yogas, prāṇāyāma, abhiṣeka as introduction to the path, rather than sign of attaining the result, and so on. You will find none of these methods mentioned in sūtra, apart from the term "mantra," maṇḍala, and abhiṣeka in very limited contexts.

Also the bliss mentioned in the dhyānas, one of the five mental factors associated with the first dhyāna, etc., is not the bliss being referred to in Vajrayāna texts. This bliss here being referred to is physical bliss of the sense organs.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:19 AM

Title: Re: Consciousness question

Content:

Rick said:

Okay, consciousness and the object consciousness'd arise together. To whom or what does the object appear?

A goose flies over a lake and its image is reflected in the water. To whom or what does this image appear? Who or what sees it?

Grigoris said:

The sensory consciousness.

Rick said:

I can't get me noggin around consciousness being the subject to which things appear. It's so ... impersonal!

Malcolm wrote:

Yes, that's the point. No person, self, living being, agent, etc.

Rick said:

Who or what perceives (i.e. interprets, makes sense of, reacts to) the appearances consciousness sees?

Malcolm wrote:

The habit of I-making which has no basis of designation among the five aggregates, and is therefore, simply a false, though deeply entrenched, habituation.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:22 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

Artziebetter1 said:

further objection to the kaula/kashmir shaiva viewpoint:something static cannot be a cause giving rise to anything,if it gives rise to something it cannot be said to be static,one,unchanging etc and if a static thing could be a cause,its effect would be static and unchanging aswell,as a cause cannot be dissimilar to a effect.

Malcolm wrote:

What you have basically run up against is the difference between Samkhya, which influences all Indian non-buddhist thinking one way or another, and the Buddhist Abhidharma, which influences as all Buddhist discourse, one way or another.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:35 AM

Title: Re: Consciousness question

Content:

Rick said:

As for atman/brahman, I flip back and forth between thinking it's a fairy tale and thinking Sankara and his buddies nailed it.

Malcolm wrote:

They didn't, but that's ok. Basically, having watched you flail with this issue for some years now, my unsolicited advice is that you give it a rest.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:44 AM

Title: Re: Sunyata and Nihilism

Content:

Malcolm wrote:

Vajrayāna was from the beginning a late Mahāyāna movement (7th century CE onward). This is why it is termed "Uncommon-Mahāyāna Secret Mantra."

Varis said:

I know, as I stated in another post Vajrayana pretty obviously builds on concepts and practices found in common Mahayana. I'm just separating them for the point of discussion. My point being is it's too easy to see how some, like Tientai or Ch'an schools, would adopt Vajrayana practices as a part of their repertoire.

Malcolm wrote:

They adopted some methods from lower tantra, because in Sino-Japanese Buddhism the distinction between "sūtras" and "tantras" was not so marked, other than in Shingon.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 12:51 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Astus: this is grouping of creation and completion stages under the rubric of śamatha and vipaśyanā is a kind of Lam rim politics.

Astus said:

Might be so, but such a summary of the so called sutrayana could be called a rough generalisation as well, and quite often the two are practised as one.

Malcolm wrote:

It's simply an inaccurate characterization, just like equating father, mother, and nondual tantra with mahāyoga, anuyoga, and atiyoga.

Astus said:

There are many methods related to mantra recitation, maṇḍala offerings, guru yoga, samaya, mudras, homavidhi and so on, nāḍis, vāyus, bindus, cakras, postural yogas,

prāṇāyāma, abhiṣeka as introduction to the path, rather than sign of attaining the result, and so on. You will find none of these methods mentioned in sūtra, apart from the term "mantra," maṇḍala, and abhiṣeka in very limited contexts.

Are they all methods to generate bliss? As for the presence of manifold methods in vajrayana, no doubt about that. At the same time, even to prepare for samatha there are various methods in sutrayana too, not to mention all the others. For instance, in <https://ymba.org/books/taming-monkey-mind-guide-pure-land-practice> there are 48 methods just for buddha-recollection.

Malcolm wrote:

Sonam Tsemo's reply this objection from General Presentation of the Divisions of Tantra: Second, "equivalent in many methods": although it may be true that many methods are explained in Pāramitāyāna, those paths are not given up in Secret Mantra, but the methods of supreme siddhi and common siddhis in Secret Mantra are added to those, and because of the inconceivable methods, the two stages, recitation, fire pūjas, and so on, it is superior.

In other words, common Mahāyāna has many methods. However, in addition to those methods are many unshared or uncommon methods which are not found in sūtra. So by definition, Secret Mantra has more methods. And no, they are not just methods for generating bliss.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 1:24 AM

Title: Re: Kosa Reading Group ii c: Introduction by Poussin

Content:

PeterC said:

I am looking forward to starting on chapter 1 properly after that academic prelude.

Malcolm wrote:

You should keep in mind that these translators never practiced Abhidharma. And yes, it is a practice text.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 1:38 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Astus said:

A that's why I asked if there are many methods to generate bliss, or simply many methods among which some may use bliss.

Malcolm wrote:

The latter.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 2:09 AM

Title: Re: Kosa Reading Group ii c: Introduction by Poussin

Content:

PeterC said:

I am looking forward to starting on chapter 1 properly after that academic prelude.

Malcolm wrote:

You should keep in mind that these translators never practiced Abhidharma. And yes, it is a practice text.

Grigoris said:

This is much more explicit in Theravada Abhidhamma as the texts are even labeled as such: Visuddhimagga (Path of Purification), Vimuttimaggā (Path of Freedom), Patisambhidamaggā (Path of Discrimination).

They are a step-by-step outline of what how to get there and what to expect along the way.

Malcolm wrote:

Correct. Unfortunately, Abhidhamma (and the manuals developed around it like the ones you list above) developed outside the mainlines of development of Indian Buddhism, and therefore have no value in understanding Mahāyāna and Vajrayāna.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 2:30 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

Hmmm...wonder where I've heard that before...?

Malcolm wrote:

Not in any Buddhist text.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 2:34 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

I don't see an equivalence between "first" and "static". Nothing says "first" does not include "dynamic".

Malcolm wrote:

A first cause is necessarily static since it cannot change. "Dynamic" by definition means "changing": MW has, "marked by usually continuous and productive activity or change." Anything that is active is changing, anything that changes is impermanent, dependent, and cannot be a cause of itself.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 2:45 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

Hmmm...wonder where I've heard that before...?

Not in any Buddhist text.

Not taking the bait. There are better things in life to do.

Malcolm wrote:

That's because you can't produce a sūtra passage which says this; though certainly in the tantras you can find passages which _seem_ to say things like this; but they cannot be taken literally, nor are they meant to be taken literally. Well, because, tantras.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 3:00 AM

Title: Re: Kosa Reading Group ii c: Introduction by Poussin

Content:

Grigoris said:

This is much more explicit in Theravada Abhidhamma as the texts are even labeled as such: Visuddhimagga (Path of Purification), Vimuttimagga (Path of Freedom), Patisambhidamagga (Path of Discrimination).

They are a step-by-step outline of what how to get there and what to expect along the way.

Malcolm wrote:

Correct. Unfortunately, Abhidhamma (and the manuals developed around it like the ones you list above) developed outside the mainlines of development of Indian Buddhism, and therefore have no value in understanding Mahāyāna and Vajrayāna.

Grigoris said:

I wouldn't say they have "no value". There are many important insights and explanations that are applicable in the Mahayana and Vajrayana too.

Yes, the paths differ, but some of the landmarks are similar.

Malcolm wrote:

I have read extensively in Abhidhamma. While interesting, it never had any value for me in reading Mahāyāna and Vajrayāna texts. The Kośabhaṣyaṃ however sits on my desk, where it has sat, consulted almost daily, for thirty years. YMMV.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 3:35 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

Malcolm wrote:

That's because you can't produce a sūtra passage which says this; though certainly in the tantras you can find passages which seem to say things like this; but they cannot be taken literally, nor are they meant to be taken literally. Well, because, tantras.

smcj said:

Okay, so the tantras do say it, but they don't mean it.

Got it.

Malcolm wrote:

Some tantras make such statements, but they are not literal statements, they are interpretable statements, defined as such in the tantras themselves, as well as their commentarial literature.

But you will never find such statements in the sūtras.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 3:40 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Bodhidharma was associated with the Lanka Sūtra. Chan is a sutra-based tradition. This does not mean that it necessarily predicated itself on a specific text, but it is upadeśa tradition of sūtric Mahāyāna. The difference between Chan and the kind of late common Mahāyāna we find in Tibetan Buddhism is that Chan is based on definitive Mahāyāna sūtras, whereas, the gradualism that gained political ascendance during the Imperial period was based on provisional sūtras.

VAn Schaik's Tibetan Zen has a very interesting discussion of the overlap between Vajrayāna and Chan in Dunhuang.

Varis said:

I can't argue that it has a sutric basis, but isn't sutrayana as Tibetans understand it the gradualist form of Mahayana? To lump Ch'an under this label seems unfair.

Malcolm wrote:

Not necessarily.

Varis said:

Of course a lot of this is ignoring how Ch'an practitioners conceive of Ch'an in relation to the sutras.

Malcolm wrote:

I am basing my point of view on Tibetans who were very educated in Chan, such as Nubchen Sangye Yeshe, and so on.

Varis said:

It often feels like these arguments about Ch'an v. Vajrayana originate in the fact that Ch'an offers many of the same benefits Vajrayana claims to offer exclusively. Namely, Buddhahood in a single lifetime, the integration of daily life and the sense pleasures, etc. Although I'll admit that Vajrayana has many more methods, particularly when it comes to the intermediate state.

Malcolm wrote:

Where does Chan promise Buddhahood in one lifetime? Where does Chan utilize pleasures of the senses as an explicit practice tradition? Citations please.

Chan originates in India during the final phase of the Gupta empire. We do not find Vajrayāna claims in Indian Buddhist texts prior to the fall of the Gupta empire.

Zen exhibits rhetorical borrowing from Shingon and Tendai Esoteric Buddhism.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 3:54 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

Some tantras make such statements, but they are not literal statements, they are interpretable statements, defined as such in the tantras themselves, as well as their commentarial literature.

But you will never find such statements in the sūtras.

Actually this point is off topic. The more pertinent and interesting point is how the individual is understood in terms of no-self.

The Ultimate is remote. The individual is immediate.

Malcolm wrote:

Umm, it is precisely on topic, since it addresses the issue of first causes, etc.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 4:19 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

smcj said:

Actually this point is off topic. The more pertinent and interesting point is how the individual is understood in terms of no-self.

The Ultimate is remote. The individual is immediate.

Umm, it is precisely on topic, since it addresses the issue of first causes, etc.

So your explanation of anatman proceeding from first cause goes.....how?

Malcolm wrote:

You clearly are not paying attention to the thread of the conversation.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 4:20 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Caoimhghín said:

There is a certain Vairocana identified with an ocean in the Brahmajalasutra and Buddhavatamsaka, but he also has a "great" attached to his name.

Malcolm wrote:

Correct.

Caoimhghín said:

Well, then you might have to perhaps modify what you said concerning Tendai. Shingon might still have these two separate, but AFAIK Tendai does not and associates the Vairocana of Avira etc., and of their mandalas, with this figure.

Malcolm wrote:

I never claimed that they did. Indeed, I pointed out they were not the same.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 4:30 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Caoimhghín said:

Well, then you might have to perhaps modify what you said concerning Tendai. Shingon might still have these two separate, but AFAIK Tendai does not and associates the Vairocana of Avira etc., and of their mandalas, with this figure.

Malcolm wrote:

I never claimed that they did. Indeed, I pointed out they were not the same.

Caoimhghín said:

"Does not" have them separate, I meant. The "this figure" was the sutric Vairocana.

Malcolm wrote:

I clarified above that Vairocanajñānasagara was not the figure in the mandala mentioned by QQ.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 4:46 AM

Title: Re: Im getting close to understanding anatman but still have some objections

Content:

Artziebetter1 said:

I find Madhyamika logic to be impervious to any attack

Malcolm wrote:

Yes, this is because Mādhyamikas take no position.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 5:17 AM

Title: Re: The life of the true Buddha, Nichiren Daishonin

Content:

Shotenzenjin said:

A wonderful presentation.

<https://nstny.org/new-page-1>

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 5:20 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Caoimhghín said:

"Does not" have them separate, I meant. The "this figure" was the sutric Vairocana.

Malcolm wrote:

I clarified above that Vairocanajñānasagara was not the figure in the mandala mentioned by QQ.

Caoimhghín said:

Yes, that's why I have to find the quote from the Tendai venerable I remember that implies that his understanding of the figure in the mandala is that which you call Vairocanajñānasagara, the sutric Vairocana-figure. But until I find this, we can assume no such quote exists. Even if such a quote did exist, it is also always possible the speaker was confused.

Malcolm wrote:

Essentially, the Shingon position of Dai Niichi Nyorai as dharmakāya is the same as the Nyingmapa presentation of the adibuddha Samantabhadra.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 6:23 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Where does Chan promise Buddhahood in one lifetime? Where does Chan utilize pleasures of the senses as an explicit practice tradition? Citations please.

Varis said:

You're right, it does not promise anything.

Malcolm wrote:

Stop making repeated claims which you, by your own admission, cannot support.

Varis said:

But Ch'an does teach Buddhahood is possible in this body.

Malcolm wrote:

Thus, it is no different than common Mahāyāna.

Varis said:

Explicitly, no, but it's implicit in hua tou practices. As I understand it from the Ganhwa Seon tradition, the hwadu is to be maintained 24/7 regardless of what activity the person is engaged in, and for laypeople that would mean sex too.

Malcolm wrote:

Thus it is no different than common Mahāyāna. For example, the Bodhisattva Dharmodgata partied with 60,000 women without every parting from one-pointed samadhi on prajñāpāramitā.

But partying with women is not a method in common Mahāyāna, and Dharmodgata was

quite beyond the affliction of desire already.

Varis said:

Is this not an implicit integration of sense pleasures? Not the same as how Vajrayana integrates sense pleasures into practice, but it's integration nonetheless.

Malcolm wrote:

No, this is not what i would consider "integration." But that's just me. YMMV.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 7:37 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Stop making repeated claims which you, by your own admission, cannot support.

Varis said:

I learn by arguing and being proven wrong, that's one of my flaws.

Now excuse me while I investigate about the party-hound Bodhisattva.

Malcolm wrote:

PP 8000

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 9:39 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Stop making repeated claims which you, by your own admission, cannot support.

Varis said:

I learn by arguing and being proven wrong, that's one of my flaws.

Malcolm wrote:

I didn't prove you wrong; all I proved is that you can't support your assertion.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:05 AM

Title: Re: Consciousness question

Content:

Rick said:

I can't get me noggin around consciousness being the subject to which things appear.

It's so ... impersonal!

Who or what perceives (i.e. interprets, makes sense of, reacts to) the appearances consciousness sees?

Simon E. said:

If it helps, the first time I really got the implications of this teaching I had a kind of vertigo ..Far from some kind of blissful or peaceful state I went into aversion to it. It was like looking over a high cliff into a deep chasm.

Later I was describing this to (name drop alert) Ajahn Amaro the Dzogchen practising Forest Sangha Abbott and he got very excited and showed me a book he had been studying that day which contained a multi syllabled term for the panic one feels on getting a glimpse of Shunyata.

The real work of integrating that glimpse then begins.

Rick said:

I sometimes play dumber than I am (hard as that might be to imagine) because I like to revisit the fundamentals o'er and o'er again. I got my first nontrivial glimpse of emptiness several years back, from a book written by the Dalai Lama. It was revelatory. But rather than judging the emptiness view to be 'right' and working at assimilating it fully ... I filed it away in my internal library of views, at or near the top for sure, and return to it (pretty much daily) as a precious treasure.

My reaction btw to getting a glimpse of sunyata was: Why of course, makes total sense, I've known this since I was a kid, how could anyone *not* see the world this way?

Malcolm wrote:

The study of tenet systems should reduce your concepts. Not increase them.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:16 AM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

mandog said:

What is the the difference between the bee that gathers nectar from many flowers and the musk deer hunter that kills many deer?

Malcolm wrote:

Respect.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:46 AM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

mandog said:

Sometimes I worry I am type 2 instead of type 1.

Malcolm wrote:

Than you should fix that. You should always ask yourself if you are interested in teacher or the teaching. If your interest in the latter is greater than the former, don't go.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:51 AM

Title: Re: Is this an accurate summation of tantra?

Content:

fckw said:

What many Buddhist practitioners don't know is that quite many Buddhist (and non-Buddhist) tantric manuals contain lots and lots of "folk magic".

Varis said:

It's not correct to define the magical rituals in the tantras as folk magic. It's the opposite. Folk magic would be things Tibetans or Indians pass on orally in their homes and villages, outside of the purview of orthodox Tibetan Buddhist and Hindu religious institutions. The action rituals of the Buddhist tantras are supposed to be used for the benefit of all sentient beings, folk magic is not.

Malcolm wrote:

It's possible your differentiation between folk magic and "sanctioned" magic is a bit dated.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 11:45 AM

Title: Re: Is this an accurate summation of tantra?

Content:

Malcolm wrote:

It's possible your differentiation between folk magic and "sanctioned" magic is a bit dated.

Varis said:

Folk magic influences religiously sanctioned magic and vice versa. So it is in reality more gray, but differentiating between the two is useful.

Although I'll add that some cultures don't have such distinctions at all.

Malcolm wrote:

That distinction does not really exist in Tibetan or Indian society. It's a western construct.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 8:37 PM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

Toenail said:

And what about a great interest in the teacher and not about the particular teaching at the event (that is: no intention to practice it) ?

Malcolm wrote:

Then don't go.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 8:44 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Varis said:

It often feels like these arguments about Ch'an v. Vajrayana originate in the fact that Ch'an offers many of the same benefits Vajrayana claims to offer exclusively. Namely, Buddhahood in a single lifetime, the integration of daily life and the sense pleasures, etc. Although I'll admit that Vajrayana has many more methods, particularly when it comes to the intermediate state.

Malcolm wrote:

Where does Chan promise Buddhahood in one lifetime?

Astus said:

The most famous is the Platform Sutra that advocates for "sudden enlightenment" that is a hallmark of Chan teachings. Just look at how Huineng begins:

Malcolm wrote:

These quotes are not promises.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 8:48 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

These are not sutras from Buddha. They are pith instructions from lineage masters. We can talk about where Bodhidharma got those.

Astus said:

The question was "Where does Chan promise Buddhahood in one lifetime?", and the quotes are from generally accepted Chan classics.

Malcolm wrote:

Yes, they all speak of the possibility of buddhahood in a single life, but have no method of ensuring the same.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:13 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

These quotes are not promises.

Astus said:

They described the method of sudden enlightenment that is equal to buddhahood. But if you want something in the format of a promise...

Malcolm wrote:

Again, this is theory, not method, rhetorical.

Yes, they all speak of the possibility of buddhahood in a single life, but have no method of ensuring the same.

The method to see the nature of mind is explained again and again, and when the nature is seen, that is attaining enlightenment.

'To practice in every moment of thought is called the true nature. To be enlightened to this Dharma is the Dharma of prajñā, to cultivate this practice is the practice of prajñā. To not cultivate this is to be an ordinary [unenlightened] person. To cultivate this in a single moment of thought is to be equivalent to the Buddha in one's own body.'

(Platform Sutra, ch 2, BDK ed, p 30)

Again, what is the practice method? What distinguishes this from prajñāpāramitā?

Again, the point is that Chan is a sūtric tradition. It proposes no methods not found in a hundred Mahāyāna sūtras. Sūtra and tantra are distinguished by method: both the method of introducing the path and the method of practice.

Also, "enlightenment" is a stupid word to use in a Buddhist context. I cannot understand why people persist in using it.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:19 PM

Title: Re: Consciousness question

Content:

Malcolm wrote:

The study of tenet systems should reduce your concepts. Not increase them.

Rick said:

What would I be without my beloved concepts?

Malcolm wrote:

Awakened.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:39 PM

Title: Who is Mahavairocana?

Content:

Malcolm wrote:

Mod Note: This has been split from the

<https://dharmawheel.net/viewtopic.php?f=59&t=25526> thread in the Nichiren sub-forum. The discussion of Mahavairocana has different aspects from a Nichiren perspective and from a more general Mahayana perspective. The discussion was a little bit mixed up so splitting has been messy. Please refer to the original thread for some interesting issues that were raised that may be of interest from a general Mahayana perspective, but please discuss these general issues here rather than in the Nichiren sub thread.

-QQ

Caoimhghín said:

the sūtras are actually a little bit incoherent, it seems, as to precisely what Vairocana is. For instance, the dharmakāya is featureless, yet Vairocana is presented with the features of a saṃbhogakāya.

Queequeg said:

Not necessarily. The Trikaya teaching emerged after the composition of the main body of Mahayana sutras. We might say that trikaya teaching was distilled from the sutras, in the way that abhidharma is distilled from the sutras. Identifying dharma and sambhoga kayas and identifying them with different names, however derived (purposefully, mistakenly) is reasonable. The fact that they are directly associated makes sense.

Malcolm wrote:

In Indian literature, the Trikāya doctrine emerges out of the sūtras associated with the Yogacāra school. The doctrine seems to have been formalized by Maitreyanātha and Asanga.

In pre-Yogacāra Buddhism, there were only two kāyas: dharmakāya and rūpakāya.

In pre-Madhyamaka/PP Buddhism, there was only one kāya mentioned, dharmakāya, that referred to collected words of the Buddha.

The reason there is so much confusion about the three kāyas is that most Buddhists have a revelatory view of the sūtras, assuming eternal doxologies.

But if you study the sūtras layer by layer, looking for terms in texts, checking the dates of translations in the Chinese Canon, and so on, you can arrive at a pretty accurate picture of the sedimentary layers of Classical Indian Mahāyāna, which then went on to inspire Buddhists in Central Asian, China, and so on.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:45 PM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

tkp67 said:

This is important from a sense of dependent origin (recognizing all who are effected by original cause) and to establish one mind as taught in the lotus sutra.

Malcolm wrote:

Dependent origination does not permit "original causation." "Original causation" is nondependent causation by definition.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:55 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

javier.espinoza.t said:

the dharma practiced by tantrikas is oriented to the stubborn ones, those who became too passionate to understand by means of the renunciation way.

Bristollad said:

Tsongkhapa disagrees.

Some say, "Mantra was propounded for the sake of taming desirous trainees, and the Perfection Vehicle for the sake of training trainees free from desire; therefore, meditative cultivation of a path without abandoning desire or of a path that abandons desire is the reason dividing the Great Vehicle into two vehicles."

About this let me explain: If the Great Vehicle were divided into two vehicles because among the trainees of these two vehicles there are those who cultivate the path without having abandoned desire and those who cultivate a path abandoning desire, then since both vehicles have both, this feature cannot distinguish the vehicles:

- because there are many householder Bodhisattvas who have entered the path of the Perfection Vehicle but have not abandoned impure deeds, and there are also many skilled in method who out of great altruism act impurely, as in the case of the Brahmin Khyiu Karma (khyi'u skar ma / khye'u skar ma)
- and because among the trainees of the Mantra Vehicle there also are many who have abandoned attachment to the attributes of the desire realm; otherwise, there would be the fault that one could not be freed from the desires of the desire realm until Buddhahood, or the fault that, having attained Buddhahood, one would still not have

abandoned the desires of the desire realm.
(Great Exposition of Secret Mantra, Volume I: Tantra in Tibet, 2016 edition)

Malcolm wrote:

However, Sonam Tsemo, who achieved the body of light in front of 40 students, clearly states in his General Explanation of Tantra Divisions:

First, the reason for a categorization into two paths: In general, because all Dharmas are taught for the purpose of the person who the basis to be tamed, there are two classes to be tamed. Also in general, for those of little affliction, and in particular, since they can give up the tormenting attachment to desire, it is said that the Pāramitāyāna is intended for those of dull faculties who wish awakening. However, in general, for some people afflictions are strong, and in particular, they cannot give up the tormenting attachment to desire, Secret Mantra was taught intending those of sharp faculties who wished unsurpassed awakening.

So, one has a choice of whose opinion to follow.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:58 PM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

mandog said:

Great, that is very well put advice. I will follow it.

Malcolm wrote:

It arises out of observing myself.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 10:59 PM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

tkp67 said:

This is important from a sense of dependent origin (recognizing all who are effected by original cause) and to establish one mind as taught in the lotus sutra.

Malcolm wrote:

Dependent origination does not permit "original causation." "Original causation" is nondependent causation by definition.

tkp67 said:

So all of his teachings don't represent a point where that one cause is central for all beings in this world system?

Malcolm wrote:

There is no such thing as single causation. Even Śākyamuni Buddha started out as an ordinary sentient being.

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 11:30 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

I still do not see a method. Cultivate what? Prajna? So how is that done?

Malcolm wrote:

Again, what is the practice method?

Astus said:

'What is nonthought? If in seeing all the dharmas, the mind is not defiled or attached, this is nonthought. [The mind's] functioning pervades all locations, yet it is not attached to all the locations. Just purify the fundamental mind, causing the six consciousnesses to emerge from the six [sensory] gates, [causing one to be] without defilement or heterogeneity within the six types of sensory data (literally, the "six dusts"), autonomous in the coming and going [of mental phenomena], one's penetrating function without stagnation. This is the samādhi of prajñā, the autonomous emancipation. This is called the practice of nonthought.'

(Platform Sutra, ch 2, BDK ed, p 33-34)

Malcolm wrote:

So, your method is simply to rest in the direct perception of the six senses? How is this different than the direct perception of a harrier or a rabbit?

Author: Malcolm

Date: Wednesday, June 24th, 2020 at 11:37 PM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

tkp67 said:

So all of his teachings don't represent a point where that one cause is central for all beings in this world system?

Malcolm wrote:

There is no such thing as single causation. Even Śākyamuni Buddha started out as an ordinary sentient being.

tkp67 said:

The cause and effect of his enlightenment in this world system had a start as an

ordinary human. So then it is wrong to assume he had a start in this world system? That this start is where all traditions here have a commonality. A real world commonality? None of this claim interdependent origin.

Malcolm wrote:

Śākyamuni's path to buddhahood started in the hell realms. Further, there will be 1001 Buddhas in this Bhadrakalpa. Śākyamuni is the fourth. So, we have 997 to go.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 12:32 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

What distinguishes this from prajñāpāramitā?

Astus said:

It is prajnaparamita.

'Good friends, 'mahāprajñāpāramitā' is the most honored, the supreme, the primary. It is without abiding [in the present], without going [into the past], and without coming [from the future]. It is from this that all the buddhas of the three periods of time emerge. One should use this great wisdom to destroy the enervating defilements of the afflictions of the five skandhas. Those who cultivate in this fashion will definitely accomplish the enlightenment of buddhahood, transforming the three poisons into morality, meditation, and wisdom.'

(Platform Sutra, ch 2, BDK ed, p 30)

Again, the point is that Chan is a sūtric tradition. It proposes no methods not found in a hundred Mahāyāna sūtras.

I did not debate that.

Malcolm wrote:

So we are agreed then. Chan is a sutric tradition.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 12:49 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Malcolm wrote:

But if you study the sūtras layer by layer, looking for terms in texts, checking the dates of translations in the Chinese Canon, and so on, you can arrive at a pretty accurate picture of the sedimentary layers of Classical Indian Mahāyāna, which then went on to inspire Buddhists in Central Asian, China, and so on.

Minobu said:

So like they are myths...and we believe the Buddha is behind the production of the Myth , so as to it's becoming a vehicle towards liberation ?

Malcolm wrote:

Everyone has to answer that question for themselves.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 12:59 AM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

tkp67 said:

How can all buddha be recognized equally from a mortal perspective when mortality in and of it self is provisional?

I though this was a reason for the lotus, to remove that ignorance.

I have to consider I am way off base here.

Malcolm wrote:

All buddhas have the same realization, the dharmakāya. This means the source of all teachings of the buddhas can be considered to have a single source, buddhahood. But since there are infinite buddhas, there are infinite causes and conditions which leads to their buddhahood. Those infinite causes and conditions make it possible for them to teach infinite sentient beings in all dimensions.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 1:31 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

So we are agreed then. Chan is a sutric tradition.

Astus said:

As Hyujeong summarised:

'The transmission of the mind by the World Honored One at three sites is the gist of Seon; what was spoken by him over his lifetime is the gate of Doctrine. Therefore it is said, "Seon is the Buddha mind; Doctrine is the Buddha word."' (Seonga gwigam, §5, in Collected Works of Korean Buddhism, vol 3, p 58)

Malcolm wrote:

Still a sutric tradition.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 1:46 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

So, your method is simply to rest in the direct perception of the six senses? How is this different than the direct perception of a harrier or a rabbit?

Astus said:

'yet it is not attached to all the locations', 'without defilement or heterogeneity', 'penetrating function without stagnation' is/are the difference.

Or in <https://ymba.org/books/entering- tao-sudden-enlightenment/treatise-entering- tao-sudden-enlightenment>:

'Q: What does "not dwelling anywhere or on anything" mean?

A: Not to dwell anywhere or on anything means not to dwell on good or evil, existence or non-existence, within or without or on the middle, nor on concentration nor dispersion, and neither to dwell on the void nor on the non-void. This is the meaning of "not dwelling anywhere or on anything". Just this alone is real abiding. This stage of achievement is also the non-abiding Mind, and the non-abiding Mind is the Buddha Mind.'

...

'In summary, if no thought about these three time periods arises, then the three time periods do not exist. If a thought of moving arises, do not follow it; and the thought of moving will vanish. If a thought of dwelling arises, do not follow it; and the thought of dwelling will vanish. However, grasping at the thought of non-dwelling is abiding in non-dwelling. On the other hand, if you understand clearly that your mind does not abide anywhere whatsoever that is abiding, then you are neither abiding nor not abiding anywhere. If you understand clearly that your mind does not abide anywhere at all, then you are clearly seeing your Original Mind, which is also referred to as "clearly seeing the nature of seeing." Just this Mind, that abides nowhere at all, is the Mind of Buddha and the Mind of liberation, the Mind of Bodhi and the Mind of the Uncreate.'

Malcolm wrote:

Still just prajñāpāramitā. A very fine sūtra too.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 1:47 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

So, your method is simply to rest in the direct perception of the six senses? How is this different than the direct perception of a harrier or a rabbit?

Astus said:

'yet it is not attached to all the locations', 'without defilement or heterogeneity',

'penetrating function without stagnation' is/are the difference.

Or in <https://ymba.org/books/entering-tao-sudden-enlightenment/treatise-entering-tao-sudden-enlightenment>:

'Q: What does "not dwelling anywhere or on anything" mean?

A: Not to dwell anywhere or on anything means not to dwell on good or evil, existence or non-existence, within or without or on the middle, nor on concentration nor dispersion, and neither to dwell on the void nor on the non-void. This is the meaning of "not dwelling anywhere or on anything". Just this alone is real abiding. This stage of achievement is also the non-abiding Mind, and the non-abiding Mind is the Buddha Mind.'

...

'In summary, if no thought about these three time periods arises, then the three time periods do not exist. If a thought of moving arises, do not follow it; and the thought of moving will vanish. If a thought of dwelling arises, do not follow it; and the thought of dwelling will vanish. However, grasping at the thought of non-dwelling is abiding in non-dwelling. On the other hand, if you understand clearly that your mind does not abide anywhere whatsoever that is abiding, then you are neither abiding nor not abiding anywhere. If you understand clearly that your mind does not abide anywhere at all, then you are clearly seeing your Original Mind, which is also referred to as "clearly seeing the nature of seeing." Just this Mind, that abides nowhere at all, is the Mind of Buddha and the Mind of liberation, the Mind of Bodhi and the Mind of the Uncreate.'

White Sakura said:

Do you see an essential difference here to what is taught in Vajrayana? I mean, not in the Tantric teachings with visualization of course...

Malcolm wrote:

The difference between sūtra and tantra is not the words as much as the method of being introduced to the path and how one practices, the path.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 2:03 AM

Title: Re: Kosa Reading Group ii c: Introduction by Poussin

Content:

Grigoris said:

The Patthanuddesa Dipani was also really informative in it's break down and analysis of how causes and conditions work.

Malcolm wrote:

Yes, but it won't help you at all when you come to the six causes and four conditions discussed later in the Indriya chapter, chapter 2.

This is important, because the six causes and four conditions are treated in Mahāyāna sūtra and tantras, as well as in such diverse literatures as Tibetan Medicine and even explanations of delusion of sentient beings in Dzogchen teachings.

So, as I said, I never found Pali Abhidhamma tradition of any use in understanding Mahāyāna texts, despite its obvious value as a important intellectual tradition in Buddhism as a whole.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 2:04 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Still a sutric tradition.

Astus said:

Indeed. The Buddha's mind and the Buddha's words cannot be in disharmony.

Malcolm wrote:

Still just prajñāpāramitā.

Astus said:

Sure it is. There is no claim to the contrary.

Malcolm wrote:

Then, people should just give it a rest when Tibetan Buddhists assign Chan to sūtra.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 3:16 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Then, people should just give it a rest when Tibetan Buddhists assign Chan to sūtra.

Astus said:

I think it's less about whether it is sutra based or not, and more about how tantra is posited as superior.

Malcolm wrote:

It's baked in. Chan, like all other sūtra traditions, lacks direct introduction. This is why Nubchen assigns Chan to a position inferior to Mahāyoga, while at the same time, elevating it above the gradualist approach of Kamalashila, and extensively cites Bodhidharma and more than 40 Tang Chan masters, to show how it is that Chan is superior to the gradualist approach of Kamalashila.

We also know that concurrently in India, there was a sutric sudden awakening approach that owed nothing to Chan, memorialized in a text by Vimalamitra called The Meaning of Nonconceptual Meditation, the Sudden Approach (cig car 'jug pa rnam par mi rtog pa'i

bsgom don). Unsurprisingly, the first text is cited in defense of this is the Lanka Sūtra.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 4:39 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

It's baked in. Chan, like all other sūtra traditions, lacks direct introduction.

Dan74 said:

Pointing out is an integral part of what a Zen teacher does. I am not in a position to compare this to Dzogchen or Mahamudra. Are you, Malcolm?

I am not sure how much time Astus has spent with Zen teachers. My understanding is that he is essentially a scholar and a sole practitioner, so not really representative of Zen. Neither am I, btw.

In order to get a balanced view on this subject, one needs either a Zen teacher or a competent student. Failing that, people can search for old posts by such.

As it stands it seems to be a no contest. One that's been played before.

Crazywisdom said:

The Drikung lineage teaches Bodhiharma had a vajrayana lineage, hence the pointing out by a teacher thing, but it was mostly lost, and it is a broken lineage.

Malcolm wrote:

This is because some Tibetans conflate Bodhidharma with Padampa Sangye.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 6:32 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Chan, like all other sūtra traditions, lacks direct introduction.

Astus said:

Do you mean that there are no empowerments in sutra? Still, since the nature of mind is directly perceived in the sutrayana, the goal of the empowerments is achieved there too, so, as you noted before, it is the method that is different.

Malcolm wrote:

No one ever disputed the goal of all the Buddha's teachings was to perceive the nature of the mind, and this realizing this was bodhi.

What I am claiming is that there is no direct introduction in sūtra. In sūtra, the nature of the mind, to use your term, is the result of the path, whether gradual or not, not the basis. In sūtra, one does not start at the nature of the mind because it is never directly introduced and no methods are provided for such an introduction. In Vajrayāna, the gnosis pointed out in the beginning is the basis for the path, whether that path again is gradual, as in the case of the eight lower yānas; or nongradual, as in Atiyoga (though to be fair, in Atiyoga it is explained that buddhahood through

Astus said:

But if we talk of Chan, the very meaning of sudden awakening is not going through stages using various skilful means to eventually attain realisation, but obtaining it directly.

Malcolm wrote:

Correct. This is acknowledged. But as above, you are describing this in terms of a result to obtain through a cause. A result is a result, whether obtained gradually or suddenly, and it is obtained from a cause, whether gradually or suddenly, whether through a process of gathering the two accumulations over eons or a sudden flash of intuition. Then of course, even if one has this sudden flash of intuition, without the guidance of teacher one will not be able to ascertain whether this gradual attainment or sudden intuition is the real deal. In this respect, there is no difference between Vajrayāna in general and Chan. Both systems depend on a teacher. The principle difference is that in the case of the former, the interested student is first introduced to their own state by the teacher; in the case of the latter, the teacher confirms for the student they indeed have had a proper intuition of the nature of the mind.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 6:35 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

The Drikung lineage teaches Bodhiharma had a vajrayana lineage, hence the pointing out by a teacher thing, but it was mostly lost, and it is a broken lineage.

Malcolm wrote:

This is because some Tibetans conflate Bodhidharma with Padampa Sangye.

Crazywisdom said:

The research was done by HH Chetsang R. He is some Tibetan.

Malcolm wrote:

Yes, but he uses exclusively Tibetan historical accounts, which are none too reliable past the 11th century.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 7:13 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Meido said:

To be honest, I actually think no Zen practitioner really cares much if Zen is called sutric or not, or how other traditions categorize its approach. Why should they?

Malcolm wrote:

They shouldn't.

Meido said:

Zen is clear as to its own relationship with the sutras as well as its method. For example: If you study the sutra teachings, you easily get stuck in the traces of the teachings. How then can you slough off your old body? ... Our patriarchal Zen school does not depend on the traces of the teachings [the sutras], but has a special meaning: energy, free and unobstructed, responding in accord with the situation, that is what it is about. ... Nowadays there is much talk about the sublime and the profound, or conversely criticism of the Two Vehicles, belittling their authority. [Students of] the partial, the round, the exoteric and the exoteric schools contend with each other, yet they have not even accomplished the confirmation of the Two Vehicles, let alone that of the Bodhisattva Vehicle. And as for the One Buddha Vehicle, how could they conceive of it even in their dreams? What use to them then are the partial, round, exoteric, and esoteric [teachings]? ... None of this applies to our patriarchal school, which surpasses expedient means. When by bitter interviews and painful training at last the principle is attained, the then Buddhadharma of the exoteric and esoteric schools appears directly before the eyes.

[Torei, Shumon Mujintoron]

Malcolm wrote:

These considerations are not disputed.

Meido said:

Regarding actual method,

"energy, free and unobstructed, responding in accord with the situation" refers to the direct pointing activity of the teacher, which encompasses not only various transmitted methods for this purpose but also (in fact, mainly) the general effect on the student's conditions of the teachers ba [proximity, field], the function of which is described in terms of, and dependent upon, kiai [energetic quality and intensity] and joriki [samadhi power]. Related to this are various physical manifestations of realization described in oral instruction that mark a qualified teacher, and which impact the ability of the

student to catch certain things. If we are discussing post-kensho practice, these things remain important since the teacher must be able to manifest an embodied fruition of various practices that the student takes up.

Malcolm wrote:

I have no reason to doubt that these things are important in the Rinzai Zen tradition.

Meido said:

"bitter interviews" refers to the core method of Zen, i.e. sanzen [face to face encounter with the teacher].

"painful training" refers to the post-kensho path. Hakuin and Torei unpack this pretty clearly with reference to Tozan's 5 ranks, with explanation of what realization of the 4 wisdoms/3 bodies within this body and life means in Zen practice, describing the practice after recognition of one's nature for which the secret 3-year [minimum] practices of hokkyo zanmai and hen sho ego zanmai are the main points, etc.

Malcolm wrote:

In other words, Chan/Zen is causal path.

Meido said:

But you can't practice only from those writings: they are meant to be taken up in the sanzen room with one's teacher, who can manifest the fruition-states of the practices.

Malcolm wrote:

Sure.

Meido said:

Of course many other methods supporting all this exist. In Rinzai practice the core thing is tanden soku, i.e. the method of sealing the breath power in the lower abdomen through a physical usage of the anal sphincter, pelvic floor, and diaphragm, retaining that for longer and longer periods until it becomes constant and subtle. There are various reasons for this, and Hakuin writes about it quite a bit (though again, without giving complete practice details).

Malcolm wrote:

In Vajrayāna, this is called 'jam rlung (gentle breath), and it means maintaining this "seal" as you put it, constantly. There are more forceful methods, but this is considered to be essential for all practice in all traditions. These kinds of prāṇāyāma practices are written about extensively in Vajrayāna. They are of consummate importance.

Hakuin lived in late 17th century and early 18th century. I would not be surprised at all if Indian methods of prāṇāyāma had spread widely in Chinese and Japanese monasteries by this time, either from Tibetan sources or even Shingon (which is), or even Taoist sources, since Japanese medicine is largely Taoist in nature.

Meido said:

See how that all needed to be unpacked? I mean, if someone is really interested in

method, I can talk a lot about it. But most of the details regarding what one actually does in genuine Zen practice remain solely in the realm of kuden (oral instruction). Zen is just not a tradition that is big on explicit written practice instruction.

Malcolm wrote:

This is also the case with Vajrayāna—but these things were written down because people forget them.

Meido said:

It is ironic, but at this point I think it is easier for anyone to research details of, for example, various HYT practices than it is to find accurate information RE what actually passes between teacher and student in a sanzen room.

Malcolm wrote:

Yes, but of course you will readily understand that without oral explanation the written instructions are incomplete. The written instructions are for reference.

Meido said:

FWIW sutras were never much used as a reference in my experience except for just a few passages that, along with many Zen writings, were accompanied by additional verbal explanation (in sanzen, during teisho) explaining some specific practice application. For example, a passage from the Vimalakirti sutra pointing out a use of the body that has utility.

Malcolm wrote:

Sure, this is understandable. The Tibetan description of sūtra vs. tantra, sudden/gradual has less to do with the textual traditions than it does method of entry.

Meido said:

So at the end of the day, is it all sutric or not? No problem to me to say so. It's not tantric, so call it sutric, or non-tantric upadesha, or whatever one likes that best fit the categories that one accepts. But the only important point to me is the oral instructions from one's teacher in whom one has great faith, which clarify the Zen writings and transmit practice details. It's hard to talk much about Zen in any useful manner without having those (though certainly common enough - even among some Zen folks).

Malcolm wrote:

I agree, which is why I rarely discuss Chan or Zen.

But when people make statements wondering what all the fuss is about, it is useful to consider the perspectives of Tibetans, like Nubchen, who trained in Tang-era Chan as well as Vajrayāna during the late 8th and the 9th century, both in Tibet, as well as the fertile and ecumenical environment of Dunhuang. While the Chan they encountered is certainly not the same as the Post-Song era school of Rinzai to which you belong, they are related and so their accounts are of interest to those who wish to understand the overall differences, claims. and counterclaims, made by its various adherents.

Anyway, thanks for your input, always valued.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 7:21 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

In sūtra, the nature of the mind, to use your term, is the result of the path, whether gradual or not, not the basis. In sūtra, one does not start at the nature of the mind because it is never directly introduced and no methods are provided for such an introduction.

SilenceMonkey said:

I'm not so sure that the mind's emptiness nature isn't the basis for practice. Many ch'an masters emphasize ch'an as a practice of sitting in the buddha nature. I've heard told that Ch'an masters of old were more able practice ch'an without a method or path, although these days it must be used in tandem with a method to focus the mind.

Malcolm wrote:

There are some similarities between Chan rhetoric and Dzogchen rhetoric. But the important difference identified by Nubchen is direct introduction. All the people I have met, who have done extensive Zen practice (quite a few who have gone through koan practice under Maizumi Roshi and others), agree that direct introduction as practiced in Vajrayāna does not exist in Zen. Apart from having done a weekend sit with the now-disgraced Eido Roshi when I was 16, I have no personal experience with Zen, and I am sure any Zen master would kick me out for being lazy, obstreperous, and arrogant.

Another important distinction is that in sūtra based system, there is no explanation of what is termed lhun grub, sometimes is translated as spontaneous presence, self-perfected, and so on, but these English translation do not really get at the meaning.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 9:12 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

There are some similarities between Chan rhetoric and Dzogchen rhetoric. But the important difference identified by Nubchen is direct introduction.

SilenceMonkey said:

Interesting... So you're saying that any system without direct introduction is "sutra"?

Malcolm wrote:

By definition.

SilenceMonkey said:

But the essence is in the master's instructions, and in often wordless interactions between master and disciple.

Malcolm wrote:

Thus feature does not distinguish Chan/zen as unique among common Mahayana schools. Buddhism in general is an oral tradition. Texts exist merely to supplement that oral tradition. One cannot learn Dharma from books, but of course one can learn about Buddhism from books. Dharma and Buddhism however are not the same thing.

SilenceMonkey said:

Ch'an might call this naturalness 自然 or abiding in non-abiding 住而不住... or just awareness 覺知. I don't see why there wouldn't be parallel experiences in ch'an or zen. Anyway I'm with you, the language doesn't capture subtle and wordless experience.

Malcolm wrote:

As I said, this principle is not explained in sutras. It's not even explained clearly in Mahayoga and Anuyoga. Where Dzogchen, Zen, and the perfection of wisdom meet is in the original purity of all phenomena. But the similarities end there.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 9:26 AM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

mandog said:

You understand that the person in this story was lying to his gurus in order to trick them into giving him a practice that he was then likely going to use to harm sentient beings?

Cinnabar said:

I get the story.

The part I don't get is the inequality that one should not see a teacher unless one's interest in the teacher exceeds that in the teaching.

Malcolm wrote:

As I said, this is my experience. YMMV.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 9:29 AM

Title: Re: After the Protests: Defund the Police

Content:

TharpaChodron said:

How do you all feel about this? I'm just curious. Do we have a popcorn emoji?

<https://nypost.com/2020/06/13/protester-in-seattles-chaz-demands-white-people-give-out-cash/>

Johnny Dangerous said:

It's like Occupy, a spontaneous demonstration turning into a long term civil disobedience thing that aims at creating something new. Will it succeed? No, I'm sure it won't, but there's a seed of something there, as well as a lot of dumbass stuff.

So like anything it's a mixed bag, I won't throw it out entirely though, utopian dreamers are needed for a better future, among other things:

Ursula K. LeGuin said:

"We live in capitalism. Its power seems inescapable. So did the divine right of kings. Any human power can be resisted and changed by human beings. Resistance and change often begin in art, and very often in our art, the art of words."

Johnny Dangerous said:

As far as the reparations thing, I'm sure there are people saying all kinds of stuff all over the CHAZ, it's probably half people just ranting. This story in particular got picked up for a reason, because it has the dual purpose of further de-legitimizing CHAZ -and- stroking racial animus.

Malcolm wrote:

CHAZ was a media-hyped moment of hysteria. There is not now, nor was there ever, a CHAZ.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 9:33 AM

Title: Re: Kosa Reading Group ii b: Introduction by Poussin

Content:

PeterC said:

It shouldn't be controversial that animals can create and exhaust karma. It's difficult to achieve the merit for a human birth in the animal realm - which implies of course that it's possible. Higher animals demonstrate social activity, adherence to codes of behavior, in the case of elephants even something close to funerary rites.

The question is whether the offences of immediate retribution function in the same way in the animal realm. Does vipaka function in the same way? Do the offences have such serious consequences because in part a human should understand how serious they are - and can an animal be expected to understand that too? Can all animals?

Malcolm wrote:

Animal karma is weaker because their discrimination, memory, etc. is much weaker,

and thus their ability to generate various karmas is more limited. But we are way ahead of ourselves here. These issues are not discussed until well into chapter 4.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 10:07 AM

Title: Re: The Bee Gathering Nectar From Many Flowers vs The Musk Deer Hunter

Content:

Cinnabar said:

I get the story.

The part I don't get is the inequality that one should not see a teacher unless one's interest in the teacher exceeds that in the teaching.

Malcolm wrote:

As I said, this is my experience. YMMV.

Cinnabar said:

Is there a fault in my experience of meeting a teacher I didn't know for a teaching I really could not contextualize... driven, by what, I really have no idea, certainly not "interest", which requires knowledge... and practicing and studying with him for 20 years now?

Seems there are other connections to teachers beyond "interest".

An inexplicable pull, a draw. An attraction. Just karmically being compelled, like a voice in one's head: I need to be there, no matter what, not sure even what it is, who he is, just need to be there...

Malcolm wrote:

I was responding to a specific question posed in a precise way.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 10:58 AM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

It's like Occupy, a spontaneous demonstration turning into a long term civil disobedience thing that aims at creating something new. Will it succeed? No, I'm sure it won't, but there's a seed of something there, as well as a lot of dumbass stuff.

So like anything it's a mixed bag, I won't throw it out entirely though, utopian dreamers are needed for a better future, among other things:

As far as the reparations thing, I'm sure there are people saying all kinds of stuff all over the CHAZ, it's probably half people just ranting. This story in particular got picked up for a reason, because it has the dual purpose of further de-legitimizing CHAZ -and- stroking racial animus.

Malcolm wrote:

CHAZ was a media-hyped moment of hysteria. There is not now, nor was there ever, a CHAZ.

Johnny Dangerous said:

It actually existed. No one here batted an eye about it really, it was minor and part of the overall protest thing. I do think things like that deserve credit, despite usually being a bit naive, it is people generally trying new methods of organization. It's not lasting, but it's something and I think gives people a faint glimpse of different possibilities.

Malcolm wrote:

Raz Simone maintains that the media got all hyped about a cardboard sign someone put up, and ran with it.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 11:04 AM

Title: Re: Bernie 2020

Content:

Sādhaka said:

And Malcolm X was no fan of democrats.

Malcolm wrote:

That was pre-Nixon. From Nixon onward, the Dixiecrat racists began to bail on the Democrats, and joined the GOP. This has been immortalized as Nixon's Southern Strategy. But Nixon himself was a racist old bitch.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 11:11 AM

Title: Re: Bernie 2020

Content:

Sādhaka said:

Nixon was full of it for sure, based on what little I've read.

In any case, I do not think that Malcolm X ever supported democrats.

In fact, it seems that he was assassinated only days after he criticized them.

Malcolm wrote:

Yes, by the Nation of Islam. They'd been trying to kill him for some time.

MLK delegitimized racist violence through his nonviolent approach, hence he was murdered by white racists. Malcolm X, on the other hand, legitimized white violence through his militancy, so white supremacists had more to gain by keeping him alive than killing him.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 8:39 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Bristollad said:

Yes, Tsongkhapa disagrees with Sonam Tsemo's position explicitly.

Malcolm wrote:

Yes, so one has a choice of opinion to follow. I follow Sonam Tsomo on this point.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 8:43 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Astus said:

Could you be more specific about what you mean here by direct introduction?

Malcolm wrote:

No. If you want to find out what direct introduction is, you need to go meet a teacher of dzogchen, or receive a major empowerment.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 8:48 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

The research was done by HH Chetsang R. He is some Tibetan.

Malcolm wrote:

Yes, but he uses exclusively Tibetan historical accounts, which are none too reliable past the 11th century.

Crazywisdom said:

The Americans are not a lineage yet. Vajrayana is taught in a lineage. Chan clearly has features of Vajrayana. A Vajrayana lineage might know more about that than some Americans.

Malcolm wrote:

Chan clearly has features of a lineage transmission, but not a Vajrayana lineage. In any case, much of what I have written above was taught by Norbu Rinpoche. So, you can choose to follow Chetsang Rinpoche's research; I'll stick to my root guru's research.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 9:55 PM

Title: Re: After the Protests: Defund the Police

Content:

Queequeg said:

ChNNR's teacher's gar sounded pretty utopian.

Malcolm wrote:

Yes, and when the Chinese rolled into that village they just renamed it, since they could not find any kulaks or aristocrats to murder.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 11:31 PM

Title: Re: Non-conceptual

Content:

avatamsaka3 said:

What does it mean to have a "direct, non-conceptual view of emptiness"? How can this non-conceptual characteristic be described? And which classical sources describe this view as the goal?

Malcolm wrote:

It means that one's mind has become completely free of all proliferation.

As for the second question, too many to mention.

Author: Malcolm

Date: Thursday, June 25th, 2020 at 11:32 PM

Title: Re: Arhats as imperfect

Content:

avatamsaka3 said:

Where did the idea come from that "arhats still have subtle obstacles". For instance, it is said that they have a "very subtle self-centeredness".

Malcolm wrote:
Sutras like the Lankāvatāra, etc.

Author: Malcolm
Date: Friday, June 26th, 2020 at 1:07 AM
Title: Re: Why choose Mahayana over Vajrayana?
Content:

Meido said:
We do see people like Hakuin describing internal cultivation in terms of Sino-Japanese medical theory and so on, but that just speaks to the tools at hand in his day.

Malcolm wrote:
Occam's razor.

Meido said:
No idea when concern with these things entered into Chan circles. If we are to believe that the episode partly recorded in Mumonkan case 40 actually occurred, then that means late 8th/early 9th century:

Malcolm wrote:
If you have had a chance to read Van Schaik's book, Tibetan Zen, it is pretty clear that there were Chan Buddhists in Dun Huang who were interested in the Vajayāna systems that were being promulgated in Tibet. What is equally interesting to note, is that they were pretty clear on the differences between the two systems and did not seek to conflate them.

The term "direction introduction" is a term that was coined by Namkhai Norbu Rinpoche as a translation of "rang ngo thog du sprad." As a translation, the term really only translates "thog tu sprad." "Rang ngo" literally means "one's face." Sprad pa means "to introduce" in the sense of meeting (sprod) face to face (ngo). So whose state or face is one being introduced to? One's face (rang ngo).

In Kagyu Mahāmudra, the term ngo sprod, usually translated in their texts as "pointing out" is used. While the term ngo sprod is used in all schools for introduction, not all introductions are the same. Some are very gradual, like Karma Kagyu Mahāmudra. Others, like Dzogchen direct introduction, or literally Introducing one's own state (literally "face") are sudden. But also these kinds of sudden direct introductions also exist in Mahāmudra, since Mahāmudra, like Dzogchen, is a path of self-liberation (rang grol). Mahamudra is often introduced more gradually than Dzogchen in general, but it is actually a cig car ba, or sudden entry path like Dzogchen, and like Dzogchen, can be introduced immediately. Really, the main difference between Mahāmudra and Dzogchen is that the former is based on the tantras and dohas of the 9th and 10th century mahāsiddhas, and Dzogchen is based on the tantras and dohas of 7th and 8th

century mahāsiddhas. I suppose some would like to argue that Chan is based in the teachings of a 5th century mahāsiddha, Bodhidharma.

Just a note about your experience with Tulku Orgyen—in general, this kind of introduction is the basis of the path. In Dzogchen teachings, one starts there. The experience discovered in that introduction is taken as the basis, upon which the student then works with the teacher to gain confidence in the experience of the introduction. Though Dzogchen is a part of secret mantra, early Nyingmapa authors like Rongzom make it extremely clear that those who did not understand or grasp the introduction right away may practice either mantra practices or regular śamatha and vipaśyanā combined with Dzogchen view. This is known in Dzogchen teachings as the indirect path.

Further, having received introduction, one is then permitted to use various methods to stabilize one's experience of introduction. But the key point is that in order to begin the Dzogchen path, or even general secret mantra, one must receive direct introduction in the beginning.

Thus, upon receiving direct introduction, one is then authorized to engage in many practices which are used to stabilize the experience of the introduction; and in fact serve as a means where the student then becomes responsible for directly encountering their own state (rang ngo thog du sprad). So, while direct introduction is the entry way into the path of Dzogchen teachings and some people get it right away (but such people are rare as stars in the daytime), if the average person does not cultivate the experience of direct introduction somewhat systematically, then Dzogchen remains something like a fantasy.

When we come to regular secret mantra, in Path and Result system of the Sakyapa, before one can even begin to meditate on the so-called creation stage, one is to meditate on what is known as the view of the inseparability of samsara and nirvana. Without going into detail, the point is that one is using the experience of the introduction during the four empowerments as the basis for cultivating the view of the inseparability of samsara and nirvana. This view is not an intellectual view, but is the recognition and equipoise in a moment of unfabricated consciousness, sometimes referred to as "ordinary mind" (tha mal gyi shes pa). Then, having stabilized the view of the inseparability of samsara and nirvana, one is considered qualified to move onto creation and completion stage practices. Parallel to this is the pervasive practice of guru yoga, which is also predicated in the direct introduction found in major empowerments or alternately, in Dzogchen direct introductions. Here, the point is fundamentally the same, the recognition and equipoise in a moment of unfabricated consciousness. Preliminary even to these practices, in the Sakya system one is supposed to practice quite a bit of yantra yoga and prāṇāyāma before even beginning to meditate the view of the inseparability of samsara and nirvana, though this approach is seldom followed in modern times.

One important point we should not overlook is that this "ordinary mind" is really the same point being addressed in Dzogchen trekchö, the view of the inseparability of samsara and nirvana, mahāmudra, and so on. The basis for cultivating this ordinary

mind is nothing other than some kind of introduction where the teacher uses specific experiences to guide to student to encounter their own state. Such experience of introduction is absolutely crucial, because even if the student did not grasp the introduction at the time it was given, they were guided in this experience and this experience (which could be either physical bliss, clarity, or nonconceptuality) is used as the springboard for students to encounter their own state directly. Very intelligent people, like Mañjuśrimitra, Śrī Simha, etc., can understand the meaning of Dzogchen merely through symbols. Knowledge about this kind of Dzogchen transmission is preserved mainly in the teachings called the Vajra Bridge, connected with the so-called "space series."

Thus, as far as I know, based on what people who have trained in Rinzai Zen in Japan for many years during the 1960's and who have also practiced in Gelug, Sakya, and Kagyu, and Nyingma, this system of direct introduction does not exist in modern Zen. But is possible their training was not very complete.

It also did not exist in the 9th century, when Nubchen Sangye Yeshe wrote his *Illuminating the Eye of Samadhi* (*bsam gtan mig sgron*), where he systematically goes through gradualism, sudden entry (Chan), Mahāyoga, and Dzogchen. This is why I have been saying that Chan/Zen is sutric, not because I think sūtra is bad or inferior, but because the method of entry in sūtra and tantra are quite different, and the method of entry of the latter is not found in the former. Not only do we have direct introduction in Tibetan Vajrayāna, but this system exists in the highest levels of Shingon, where I have been informed, the final abhiṣeka rite one undergoes in one's training is called the "formless abhiṣeka." We also have the example our Matylda, who asserted some years ago on this forum, that in Soto Zen, at the higher levels of training in Japan, there are also Mikkyo rites which are not shared outside the inner circles of the highest ranks of Shingon priests, which she related were the highest teachings in that school. The presence of such methods in Rinzai would not surprise me in the least. But the key point here, with respect to Shingon and Soto, is that these methods are drawn from the tantras, not sūtra.

The lack of documentation of such methods in Soto and Rinzai, apart from anecdotal accounts from you and Matylda tend to confirm my teacher, Namkhai Norbu Rinpoche's opinion, which is that modern Zen has been very influenced by Vajrayāna Buddhism. He even went to so far once as to opine that he thought that Zen had been directly influenced by Dzogchen teachings. For example, we have a Tibetan Dzogchen master, Aro Yeshe Jungney, who lived at the end of the tenth century and into the 11th, who is said to have combined the teachings of Hashang Mohoyen with Dzogchen, though it is not completely certain he interacted with any Chinese teachers directly. On the other hand, even though it is claimed in late historical documents that Chan Buddhism was exiled from Tibet, the reality of it is that disciples of Chan Buddhist masters in Tibet very likely continued to practice Chan alongside Vajrayāna until Chan was really brought into disrepute in 11th century polemical writings like the Testament of Ba, which is one of the sources for the Samye Debate. And we have the Chan sayings of a few Tibetan Chan masters preserved in Nubchen's text.

However, I am pretty certain that such methods were not present in Tang Dynasty Chan prior to arrival of Esoteric Buddhism to China in the mid 8th century, at the same time Vajrayāna Buddhism was being transmitted to Tibet.

Unfortunately, in Tibetan Buddhism, empowerments and so on have become so rote and routine, teachers often do not make this point about direct introduction clear to their students, and the Gelugpas, following Sakya Pandita, even reject the system of direct introduction all together as a sufficient introduction to Vajrayāna.

So, these are the reasons why I say what I said about Chan etc., above, and I also recognize that nothing human beings do remains fixed and static, as much as we pretend that Dharma teachings are "brought down from the mountain" like the ten commandments or the Quran, never to be altered or questioned.

Author: Malcolm

Date: Friday, June 26th, 2020 at 1:48 AM

Title: Re: After the Protests: Defund the Police

Content:

Johnny Dangerous said:

The quality level of this experiment was not high, I don't think, and only made national news because it's good fodder for the culture wars.

Malcolm wrote:

Which are sputtering, since Biden is not a good candidate to try and wage a culture against. He's white, he is not leftist, and unlike Trump, he is a lawyer and actually understands the Constitution and the law in general.

Author: Malcolm

Date: Friday, June 26th, 2020 at 1:49 AM

Title: Re: Non-conceptual

Content:

avatamsaka3 said:

free of all proliferation

What does this mean?

Malcolm wrote:

It means that one has no conceptual proliferation concerning the existence or nonexistence of things.

Author: Malcolm

Date: Friday, June 26th, 2020 at 3:43 AM

Title: Re: After the Protests: Defund the Police

Content:

Grigoris said:

Modern Anarchists unfortunately tend to be more life-stylists than political/social actors. I blame the early punk movement (and it's commercialisation) for this.

Malcolm wrote:

Ahhh...the sounds of my youth:

Author: Malcolm

Date: Friday, June 26th, 2020 at 3:47 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

And who can forget:

Author: Malcolm

Date: Friday, June 26th, 2020 at 4:21 AM

Title: Re: After the Protests: Defund the Police

Content:

Malcolm wrote:

While this is Fox News' notion of anarchy, it remains a great song:

Author: Malcolm

Date: Friday, June 26th, 2020 at 9:58 PM

Title: Re: Genuine advice sought.

Content:

Matt J said:

I would not relegate experience to some second class status. Official "authority" is no indication of experience or realization. And experience is often taught to be the bridge between intellectual understanding and permanent realization.

Malcolm wrote:

Experiences are mind; mind is relative.

Author: Malcolm

Date: Friday, June 26th, 2020 at 11:06 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Sādhaka said:

The point is, that in Vajrayana & Dzogchen you work with the body.

If one is a practitioner of Vajrayana or Dzogchen, you can at least ward off Vajra hell with

daily Hundred-Syllable recitations and so on; however for something to really “happen” in this lifetime, you need the methods for working with the body somehow (the details of which are of course not up for public discussion).

As Malcolm said:

Malcolm wrote:

...Then, having stabilized the view of the inseparability of samsara and nirvana, one is considered qualified to move onto creation and completion stage practices. Parallel to this is the pervasive practice of guru yoga, which is also predicated in the direct introduction found in major empowerments or alternately, in Dzogchen direct introductions. Here, the point is fundamentally the same, the recognition and equipoise in a moment of unfabricated consciousness. Preliminary even to these practices, in the Sakya system one is supposed to practice quite a bit of yantra yoga and prāṇāyāma before even beginning to meditate the view of the inseparability of samsara and nirvana, though this approach is seldom followed in modern times.

Damn, I was writing a long addendum to this, but somehow, a mis-stroke on the keyboard blew it all away.

Author: Malcolm

Date: Friday, June 26th, 2020 at 11:16 PM

Title: Re: What is Buddhahood?

Content:

bcol01 said:

How would you describe it to someone who isn't familiar with Buddhism?

Malcolm wrote:

It is a state where one is free from all afflictions and possess all knowledge relevant to how to obtain freedom.

Author: Malcolm

Date: Friday, June 26th, 2020 at 11:43 PM

Title: Re: Longchenpa's View on Alcohol?

Content:

EmptyLightfulness said:

I have been thinking that Longchenpa always praised alcohol. But I read in somewhere that he gave up alcohol in his later years, is this true or not? Thanks.

"From Longchenpa's final testament, Immaculate Light:

As alcohol and lovers are the source of afflictive emotions,

Abandon the mind that craves and obsesses over them.

Emulating the way of the sages,"

Malcolm wrote:

Not advice for himself, but his immediate students.

Author: Malcolm

Date: Friday, June 26th, 2020 at 11:45 PM

Title: Re: What is Buddhahood?

Content:

bcol01 said:

When you "achieve" Buddhahood, is it temporary?

How do you know you have achieve it?

Malcolm wrote:

If you are in doubt, you are not awakened. But some deluded people think they are awakened, when they are not. Other deluded people come up with intellectual tricks to explain why their deluded activity is awakened, etc. There are many pitfalls.

Author: Malcolm

Date: Friday, June 26th, 2020 at 11:54 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Sādhaka said:

Very frustrating.

Well, I don't expect you to do it all over.

I would just ask you if I've said anything wrong in my above post....

Malcolm wrote:

Nope, I was just writing some clarification, in order to forestall the inevitable "we use the body for practice too" response.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 12:14 AM

Title: Re: Longchenpa's View on Alcohol?

Content:

Sādhaka said:

I remember seeing a post to the effect that his praise of alcohol was supposedly satire....

Malcolm wrote:

Yes, it satirized all the people who drank secretly.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 4:51 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Sādhaka said:

Very frustrating.

Well, I don't expect you to do it all over.

I would just ask you if I've said anything wrong in my above post....

Malcolm wrote:

Nope, I was just writing some clarification, in order to forestall the inevitable "we use the body for practice too" response.

Caoimhghín said:

I won't lie, but I did have a response to that effect. I try to give tantra the benefit of the doubt though. "We use the body for practice" is a difficult statement because it is so vague.

Malcolm wrote:

Yes, my post was meant to address any ambiguities about what this means.

Caoimhghín said:

Most practice, generally speaking, is embodied. "We use the passions for practice" seems more like a tantric slogan, but that is as a non-tantrika outsider looking in.

Is "We use the body for practice" a slogan because of Vajrayāna's preoccupation with āyurveda and working with the subtle body? In that case, "We use the subtle body for practice" might be more accurate.

Malcolm wrote:

There is really no such thing as a "subtle body." This term is a western term.

Everything in the body is made of the five elements, there is nothing in the body that is not composed from the five elements.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 5:45 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Meido said:

Of course Zen - like Japanese mikkyo (Shingon, Tendai, Shugen) - lacks the same understanding of channels and chakras that developed in later vajrayana.

Malcolm wrote:

To put it succinctly, the reason we have four empowerments in HYT is that we have what are called the four mandalas: the nāḍis, nāḍī syllables, bindu, and vāyu.

The dependent origination of the human body begins with the ālayavijñāna mounted upon what is known as the "great prāṇavāyu" merging with the reproductive material of a male and a female. The mind is not differentiable from the vāyu (aka winds or airs) in any meaningful way. Thus, the newly formed zygote is shaped through the internal movement of vāyu/mind and its movement forms nāḍis in the body, which are in the form of syllables, filled with bindus, that are propelled by vāyu over the process of human gestation.

The shape of our body, our perception of the world, our thoughts, afflictive disposition and so on is largely governed by this anatomy. So, to recap: based on conception there is the mandala of vāyu; based on the reproductive material of the parents, there is the mandala of bindu. Based on the formation of knots (grantha) in the nāḍis, there are syllables. And finally, based on the full development of the human body there is the external structure of the nāḍī system, which one should understand as the arteries, blood vessels, and nervous system in the human body. These nāḍis contain the other three elements, the syllables, bindus, and vāyus. The four empowerments are the purifier of the basis purification, these four mandalas. If we fail to attain buddhahood during the empowerment, then we have the method of practicing sadhanas with the creation and completion stage. The creation stage has two parts: the outer creation stage and the inner creation stage. The outer creation stage purifies afflictions of our bardo experiences, conceptions, gestations and deaths from beginningless lifetime, and all the activities of daily life, eating, sleeping, wearing clothes, sex, etc. The inner creation acts as a purifier for the four mandalas described above. However, creation stage is not sufficient for buddhahood, though it is sufficient for awakening on the impure bhumis. For buddhahood, one needs to practice the completion stage practices with its prāṇāyāma practices, sexual yogas [which frankly are a lot of work and not really that erotic], etc., because the creation stage is largely a conceptual samadhi framework, unifying appearance and emptiness, while the completion stage is what takes one beyond mind with nonconceptual samadhi of clarity and emptiness, bliss and emptiness, and great bliss and emptiness, also known as the connate. The completion stage is how one enters the state called saḥajajñāna or mahāmudra.

Cakras in the body are places where arteries, nerves, and blood vessels all work together to produce various major functions in the body: the brain for example is understood to govern sense cognition, hence it is called the mahasukha cakra, the cakra of great bliss. The throat cakra governs speech, swallowing, and so on, hence it is called the sambogacakra. The heart cakra governs consciousness and circulation, hence it is called the dharmacakra; the navel cakra governs metabolism and the development of the body, hence it is called the nirmanacakra, and there is another mahāsukha cakra in the genital region that governs reproduction.

The crown cakra represents the nirmāṇkāya and is the basis for its realization; the throat cakra represents the sambhogakāya and is the basis for its realization. The heart cakra represents the dharmakāya and governs its realization. The navel cakra represents the svabhavakāya, and governs its realization. The four empowerments condition these four cakras and plant the seed of the four kāyas in them.

The knots formed in the nāḍīs because of our karma and affliction govern how we perceive the world. For example, there is a nāḍī in the body, which, if one's vāyu gets "stuck" there, will cause one to experience the world as a preta experiences the world. The idea here is that all of our experience of the six lokas is actually predicated on our bodies and how it is formed. Therefore, the way to prevent rebirth in the six lokas is to purify all causes for rebirth in the six lokas through understanding the dependent origination of the body.

All of our beginningless past-life saṃsāric experience is actually stored in our present physical form, which is the expression of traces of karma and affliction. Therefore, the Buddha has taught us that the fastest way to eliminate all karma and affliction as well as its traces is to use the body as our method. Not only that, but through the use of physical bliss, and various types of prāṇāyāma, one can rapidly induce profound samādhis that in sūtric contexts take not only years to develop but lifetimes, because the process of advancing on the paths and stages over many lifetimes corresponds to a bodhisattva taking birth in more and more refined bodies until such bodhisattvas cease taking birth in upper half of the desire realm at all after the eighth bhūmi is realized. This process of constant rebirth is bypassed in Vajrayāna, because in Vajrayāna one works directly with the dependent origination of the body inwardly, not outwardly. It is for this reason that Vajrayāna asserts its superior ability to lead a superior practitioner to full buddhahood, characterized as freedom and omniscience, within a single lifetime. Rather than predicating its practice on renunciation; Vajrayāna predicates its approach on transformation; therefore, Vajrayāna practitioners do not need to abandon using meat, alcohol, sexual activity, etc., as they must in common Mahāyāna. These activities are all transformed in the context of the sadhana practice. The process of attaining buddhahood is based on the increasingly subtle states of samādhi which are cultivated in each of the completion stage practices, which are connected with the process of straightening the knots of the nāḍīs, then purifying the bindus, and finally, working with the vāyu mandala in the end. The samādhi associated with these three stages of completion practice are increasingly more subtle. While a consort, whether physical or visualized, is not necessary for the first of these three phases, in many Vajrayāna systems it is argued that one is needed for the final two phases of completion stage practice if one is to attain buddhahood in this life. Also the consort has to be the same level of practitioner as oneself. For example, an unawakened bodhisattva cannot have an awakened consort, and vice versa. Some Vajrayāna systems however claim that such a consort is not needed at all. So there are some arguments about this issue.

Thus, the whole point of this kind of HYT practice, to put it plainly, is to reverse dependent origination of the body/mind complex in toto through practices that are directly based on the anatomy of the human body, understood through how it develops

in the process of gestation.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 5:50 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I won't lie, but I did have a response to that effect. I try to give tantra the benefit of the doubt though. "We use the body for practice" is a difficult statement because it is so vague.

Malcolm wrote:

Yes, my post was meant to address any ambiguities about what this means.

Caoimhghín said:

Most practice, generally speaking, is embodied. "We use the passions for practice" seems more like a tantric slogan, but that is as a non-tantrika outsider looking in.

Is "We use the body for practice" a slogan because of Vajrayāna's preoccupation with āyurveda and working with the subtle body? In that case, "We use the subtle body for practice" might be more accurate.

Malcolm wrote:

There is really no such thing as a "subtle body." This term is a western term.

Everything in the body is made of the five elements, there is nothing in the body that is not composed from the five elements.

Caoimhghín said:

When people speak of the gandharva as a body of "subtle form" one acquires in the antarabhava, is "subtle" a Westernism or are they translating something?

Malcolm wrote:

The body of a gandharva is principally formed of vāyu/mind. It is a so called "mental body." But even the body of a bardo being is made of five elements; because all of the elements contain the other elements.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 5:55 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Astus said:

But if this does not happen, we can ensure that we are reborn in a pure realm. We are

therefore advised to aspire for a rebirth in Sukhavati.'[/i]

Malcolm wrote:

The easiest way to get into the pure lands is to receive complete Dzogchen teachings, understand them, and then fail to practice them. No prayers necessary.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 6:08 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

When people speak of the gandharva as a body of "subtle form" one acquires in the antarabhava, is "subtle" a Westernism or are they translating something?

Malcolm wrote:

The body of a gandharva is principally formed of vāyu/mind. It is a so called "mental body." But even the body of a bardo being is made of five elements; because all of the elements contain the other elements.

Caoimhghín said:

So I take it that mind is your fifth element when you say this, not akash.

What is akash in your tradition, to the degree that the answer is exoteric?

Malcolm wrote:

Space is the fifth element.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 8:01 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

So I take it that mind is your fifth element when you say this, not akash.

What is akash in your tradition, to the degree that the answer is exoteric?

Malcolm wrote:

Space is the fifth element.

Caoimhghín said:

Okay. Well, you've got to be slower with me in particular then. When you said "because

all of the elements contain the other elements," you were counting mind, right? That is how the "mind-made" gandharva can contain the other elements, I presumed.

I am familiar with a six-element system: earth, water, fire, air, space, mind.

Malcolm wrote:

No, I was only counting the five elements, space through earth.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 9:14 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

All of our beginningless past-life samsaric experience is actually stored in our present physical form, which is the expression of traces of karma and affliction.

Astus said:

Actually stored as physical elements, or some version of avijnapti-rupa, or is it more like there is a correlation between the alayavijnana and the body?

Malcolm wrote:

As kinks and knots in our channels.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 9:15 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

The easiest way to get into the pure lands is to receive complete Dzogchen teachings, understand them, and then fail to practice them. No prayers necessary.

Astus said:

Why would it be easier to learn and understand complete (what counts as complete?) Dzogchen teachings, instead of reciting Amitabha's name right now? Also, how can Dzogchen studies result in birth in Sukhavati, what is the cause for that?

Malcolm wrote:

You will have to go and learn dzogchen teachings.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 10:32 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

Buddha recollection will not result in Buddhahood in one life. Yoga does.

Astus said:

Do you mean anybody who did yoga - whatever that means - once for ten minutes attains buddhahood in this life? Or if one does yoga very well for thirty years, buddhahood is guaranteed to happen then? Because those who faithfully recite the name of Amitabha even just ten times are guaranteed to be born in Sukhavati, and once there, buddhahood is guaranteed as well, no fall back possible. So although one may practise yoga throughout one's life, unless buddhahood was actually attained, one should still aim to be born in Sukhavati.

As Thrangu Rinpoche says in chapter 12 of Luminous Clarity:

'To be reborn in most of the great pure realms, one needs an immeasurable store of merit. There is an exception to this, however, which is the pure realm of Sukhavati. Although it is hard to get in to an authentic pure realm, it is easy to be born into the realm of Sukhavati because of the aspiration of the Buddha Amitabha. So Karma Chagme advises us to make the intense aspiration to achieve rebirth in Sukhavati because if we are not born in a pure realm, then we might be reborn in one of the higher realms within samsara, which is still samsara. So we wish to achieve awakening through the practice of the generation and completion stages and the practice of Mahamudra and Dzogchen. But if this does not happen, we can ensure that we are reborn in a pure realm. We are therefore advised to aspire for a rebirth in Sukhavati.'

Crazywisdom said:

Pure lands are said to be 500 super long times or so. I mean the yoga of two stages, yoga of rushen, etc. It is done as a teacher explains.

Malcolm wrote:

Yes, when taking birth in the pure lands, there is no guarantee one will take rebirth in an open lotus. And even then, it takes thousands upon thousands of human years (I figured it out once and reported the length of time somewhere in this board) to attain awakening. By contrast, Dzogchen teachings promise that if one takes birth in the pure lands as a result of having encountered and understood Dzogchen teachings, full awakening, buddhahood, will happen there in as little as 500 human years.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 10:38 PM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

Queequeg said:

Nembutsu is actually one of the oldest Buddhist practices, and is not necessarily connected to Amida Buddha. Its merely a contemplation on the buddha, whichever buddha one focuses on. I consider Daimoku and nembutsu practice. I don't know if others would agree.

Malcolm wrote:

Yes, it is called Buddha anusmṛti, recollection of the Buddha.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 10:42 PM

Title: Re: Ichinen Sanzen/Mahavairocana /Gohonzon/?Rigpa?

Content:

tkp67 said:

How can all buddha be recognized equally from a mortal perspective when mortality in and of it self is provisional?

I though this was a reason for the lotus, to remove that ignorance.

I have to consider I am way off base here.

Malcolm wrote:

All buddhas have the same realization, the dharmakāya. This means the source of all teachings of the buddhas can be considered to have a single source, buddhahood. But since there are infinite buddhas, there are infinite causes and conditions which leads to their buddhahood. Those infinite causes and conditions make it possible for them to teach infinite sentient beings in all dimensions.

Minobu said:

but They all are teaching the same thing , right /

Malcolm wrote:

The Buddhas all speak a single vajra word, which is heard differently by sentient beings of differing inclinations.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 10:46 PM

Title: Re: Who is Mahavairocana?

Content:

Malcolm wrote:

In pre-Yogacāra Buddhism, there were only two kāyas: dharmakāya and rūpakāya.

In pre-Madhyamaka/PP Buddhism, there was only one kāya mentioned, dharmakāya, that referred to collected words of the Buddha.

Caoimhghín said:

I'm in a bit of disagreement with you here. PP Buddhism has two bodies: dharma and form, the same you give for "pre-Yogacara." These two bodies are in śrāvaka literature as well, in the suttas and āgamas.

Malcolm wrote:

Yes, PP Buddhism has two kāyas.

There is no mention in the agamas and so on of any kāya other than dharmakāya. The notion of the rūpakāya as a thing is Mahāyāna in inception. Yes, of course the Buddha has a physical body, but when there is a reference to the dharmakāya in pre Mahāyāna literature, kāya is equivalent to skandha, i.e., dharmakāya = all the dharmaskandhas.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 10:49 PM

Title: Re: Who is Mahavairocana?

Content:

johnnarundel said:

I included this in the last forum, so I apologize if this is repetitive. But, since it is titled "Who is Mahavairocana?" I thought this dictionary entry explaining both would be helpful and relevant.

"Dictionary of Buddhist Terms and Concepts"

Vairocana [毘盧遮那]

A Buddha who appears in the Kegon, Bommo, and Dainichi sutras. The Kegon Sutra in particular describes his pure land, the Lotus Treasury World. A great image of Vairocana made of gold was erected at Todaiji Temple in Nara as a result of a vow made by Emperor Shomu in 743. It was consecrated in 752. The Shingon Sect equates Vairocana with its central deity, Mahavairocana. The Shingon teaching regards the entire universe as a manifestation of this Buddha. See Also Dainichi.

Dainichi [大日如来]: (Skt. Mahavairocana)

The Buddha worshiped in esoteric teaching. Often referred to as Dainichi Nyorai (Mahavairocana Tathagata). This Buddha is mentioned in the Dainichi and Kongocho Sutras. He is regarded as the Buddha in the Dharma Body or Property of the Law (Jap hosshin, Skt. Dharma-kaya) aspect who personifies the unchanging truth of all phenomena and is the source from which all other Buddha and Bodhisattvas spring. The esoteric teaching holds that Dainichi is always expounding the Law in this universe and that the common mortal can fuse his life with this Buddha through the practice of the three mysteries. Dainichi has two aspects, the Dainichi of the womb world who represents the fundamental truth of the universe, and the Dainichi of the Diamond World who represents wisdom. These two are fundamentally one. The Tendai and Shingon forms of esotericism differ in their interpretations of Dainichi. The former holds that Dainichi is the Property of the Law aspect, and Shakyamuni, the property of action aspect, of the same Buddha, while the latter maintains that they are two entirely distinct Buddhas.

The Shingon teaching regards the entire universe as a manifestation of this Buddha

Minobu said:

So does Malcolm accept we are in the Palm of MahaVairocana

Malcolm wrote:

In Dzogchen teachings and Vajrayāna in general, we understand the five elements

themselves to be tathāgatas. We understand the universe itself is the body of a Buddha. The reason we do not see this is that are we are temporally obscured.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 11:05 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

LastLegend said:

To crazywisdom,

Let's not pretend that there isn't bad thought about superiority versus inferiority back and forth for decades and we still rock it this boat like it's liberation. But Dharma travels around and returns.

Malcolm wrote:

Superior and inferior are relative. For someone who has no faith in Dzogchen, it is not a superior teaching. For someone who has no faith in Vajrayāna, it is not a superior teaching. For someone who has no faith in Chan, it is not a superior teaching. For someone who has no faith in the gradual Mahāyāna path, it is not a superior teaching. For someone who has no faith in pratyekabuddhayāna, it is not a superior teaching. For someone who has no faith in srāvakayāna, it is not a superior teaching. For someone who has no faith in Vedanta, etc., it is not a superior teaching, and so on.

Author: Malcolm

Date: Saturday, June 27th, 2020 at 11:32 PM

Title: Re: Statue of Buddha in bedroom

Content:

pemachophel said:

If one has taken refuge in the Three Jewels, then it's inappropriate to have sex in front of an image of the Buddha. I'm pretty sure it's classified as one of the sexual misconducts.

GrapeLover said:

Just for interest, noting to confirm that Kangyur Rinpoche does include it as sexual misconduct in his commentary to Treasury of Precious Qualities

Malcolm wrote:

Good thing we have an option on whether we follow that precept or not.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 12:15 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

Pure lands are said to be 500 super long times or so. I mean the yoga of two stages, yoga of rushen, etc. It is done as a teacher explains.

Malcolm wrote:

Yes, when taking birth in the pure lands, there is no guarantee one will take rebirth in an open lotus. And even then, it takes thousands upon thousands of human years (I figured it out once and reported the length of time somewhere in this board) to attain awakening. By contrast, Dzogchen teachings promise that if one takes birth in the pure lands as a result of having encountered and understood Dzogchen teachings, full awakening, buddhahood, will happen there in as little as 500 human years.

Astus said:

There are some calculations and explanations given on how and why birth in Sukhavati is the fastest way <https://purelanders.com/2011/12/10/the-fastest-way-to-buddhahood-is-via-birth-in-pure-land/>. To that it might be added that all teachings are available there, and the realm is ideal to perfect them.

Malcolm wrote:

Yeah, it is really is not a quick path to full buddhahood unless you are born as someone of grade 1, according to the scheme you present. And this 500 human year period applies even to those who have committed the five misdeeds of immediate retribution, etc. By contrast, according to your scheme as presented, buddhahood in Sukhavati for such people takes 12 mahākalpas (720 minor kalpas), or twelve billion ninety-six million human years. So yeah, Sukhavati is a slow path according to Sūtrayāna norms and a human perspective.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 12:48 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

I thought I had asked this a long time ago, but I searched and am thinking that I mis-remembered.

Does anyone know if there was any relationship and/or interaction between ChNN and Taoist martial arts teacher Bruce Kumar Frantzis?

On the back of two Frantzis' books there is an endorsement by ChNN. I know that sometimes publishers just try to get authors to endorse other authors books, but I haven't really seen ChNNs endorsements on anyone else's books so...

Frantzis is, apparently, authorized to teach Dzogchen, even though he publicly teaches Taoist 'water method' meditation. Perhaps they met in that capacity?

Malcolm wrote:

I met Frantzis once, in 1992, at the first ChNN retreat I attended. I have no idea if he was "authorized:" to teach Dzogchen (people make too big a deal out of this idea, which is mostly politics). But I can verify that he is someone who took teachings from ChNN. I don't recall seeing him in 1993, and I don't recall seeing him in retreats in Western Ma,

Italy, or Tenerife. That does not mean he did not attend retreats in other places where I was absent. Some of ChNN's students from the '80s faded away in the early nineties, found other teachers more to their liking, etc. ChNN taught over 600 retreats during his lifetime. The only person who has at all of them was ChNN.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 1:06 AM

Title: Re: Are Zen teachers awakened?

Content:

Dan74 said:

everyone who deserved the name 'Zen teacher'

Astus said:

Zen teacher, as in anyone who somebody called a Zen teacher, or anyone who received such a title from an organisation, or what version do you mean?

clyde said:

Since I asked the question, I meant Zen teachers who have been authorized.

Malcolm wrote:

Well, how can you be sure the person who authorized a Zen teacher is qualified to do so. You are putting a lot of burden on a very tenuous chain of authority.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 1:15 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

He doesn't claim to be authorized by ChNN (THAT would not be believable) but by Lama Wangdor, whom I don't know.

Malcolm wrote:

Well, that explains it.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 1:18 AM

Title: Re: In between Taoism and Buddhism

Content:

PeterC said:

That's why I would be very cautious of anyone saying what Taoism is or maintains unless they're doing so from a solid academic understanding of the daoist canon, which is a massive and complex corpus.

Malcolm wrote:
And 99% of it is still in Chinese.

Author: Malcolm
Date: Sunday, June 28th, 2020 at 1:35 AM
Title: Re: Are Zen teachers awakened?
Content:
Matylda said:

True awakening is extremely difficult today in zen. Compare to it, it is extremely easy to become a zen teacher or even a zen master.

Malcolm wrote:
It is very difficult to find a genuinely awakened teacher in any tradition these days. We live in degenerate times.

Author: Malcolm
Date: Sunday, June 28th, 2020 at 1:36 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

climb-up said:
He doesn't claim to be authorized by ChNN (THAT would not be believable) but by Lama Wangdor, whom I don't know.

Malcolm wrote:
Well, that explains it.

climb-up said:
Does it? How so?
Was Lama Wangdor free with his authorizations, and/or political with his appointments?

Malcolm wrote:
It explains who he claims authority from to teach.

Author: Malcolm
Date: Sunday, June 28th, 2020 at 5:55 AM
Title: Re: Are Zen teachers awakened?
Content:
clyde said:
they have had some direct realization.

Astus said:

Direct realisation of what? BTW, I think most people who stick with the Dharma do so because they find it beneficial. Whether that benefit is of mundane or transcendent nature is another issue.

clyde said:

“seeing one’s true nature”

Malcolm wrote:

What's that?

Author: Malcolm

Date: Sunday, June 28th, 2020 at 6:23 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Toenail said:

Malcolm, what do you mean by understanding the teachings? Knowledge of the natural state? As in: 'you get it', when you are receiving DI?

Malcolm wrote:

As in, you comprehend the direct perception of dharmatā and you know what that means.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 6:27 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Crazywisdom said:

Pure lands are said to be 500 super long times or so. I mean the yoga of two stages, yoga of rushen, etc. It is done as a teacher explains.

Malcolm wrote:

Yes, when taking birth in the pure lands, there is no guarantee one will take rebirth in an open lotus. And even then, it takes thousands upon thousands of human years (I figured it out once and reported the length of time somewhere in this board) to attain awakening. By contrast, Dzogchen teachings promise that if one takes birth in the pure lands as a result of having encountered and understood Dzogchen teachings, full awakening, buddhahood, will happen there in as little as 500 human years.

Crazywisdom said:

Who wants to sit on a Lotus for 500 years? Lets just get the job done.

Malcolm wrote:

Most practitioners (99.999) will not attain rainbow body. A small number will achieve buddhahood at the time of death, most will attain buddhahood in the bardo of dharatā, and the remainder will have to take rebirth in the natural nirmanakāya buddhahood. This is all laid out fairly straight forwardly in the Self-Arisen Vidyā Tantra, etc.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 6:32 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

LastLegend said:

To crazywisdom,

Let's not pretend that there isn't bad thought about superiority versus inferiority back and forth for decades and we still rock it this boat like it's liberation. But Dharma travels around and returns.

Malcolm wrote:

Superior and inferior are relative. For someone who has no faith in Dzogchen, it is not a superior teaching. For someone who has no faith in Vajrayāna, it is not a superior teaching. For someone who has no faith in Chan, it is not a superior teaching. For someone who has no faith in the gradual Mahāyāna path, it is not a superior teaching. For someone who has no faith in pratyekabuddhayāna, it is not a superior teaching. For someone who has no faith in sāvakayāna, it is not a superior teaching. For someone who has no faith in Vedānta, etc., it is not a superior teaching, and so on.

Crazywisdom said:

I do not put much into faith. I need to experience results and then I can believe other reasonable claims made.

Malcolm wrote:

By "faith" I mean adhimokṣa, translated into Tibetan as "mos pa," which means confidence, interest, aspiration, faith, and so on. It is the first of the five indriyas, along with diligence, mindfulness, wisdom, and samādhi.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 7:59 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Steel said:

According to Shinran one attains buddhahood instantaneously upon rebirth in sukhavati. It is both the easiest and fastest path in all of Dharma.

Malcolm wrote:

Shinran was wrong. His assertion cannot be defended either through citation or through reasoning.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 8:11 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Shinran was wrong. His assertion cannot be defended either thorough citation or through reasoning.

Astus said:

Not wrong, if it is understood that the various grades of the practitioners is valid from the human perspective but not in Sukhavati.

'In the Pure Recompensed Land produced by the great vow, there is no distinction of grades and stages. In an instantaneous thought-moment one quickly realizes highest, perfect, true enlightenment. Hence, we say "crosswise transcendence.'
(<http://web.mit.edu/stclair/www/horai/kgss-c.htm>, BDK ed: p 123)

'Those who wish to be born in the Pure Land are originally divided into nine classes, but [after they have been born there] there are no differences, just as the waters of the Tzu River and the Sheng River become of one taste [upon entering the sea]. How can we conceive of this?'
(<http://web.mit.edu/stclair/www/horai/kgss-e.htm>, BDK ed: p 172)

'If the single thought of joy and gratitude is awakened in us,
We shall realize nirvana without severing our blind passions.
When ordinary people and sages as well as those who commit the [five] grave offenses and abusers of the [Right] Dharma are taken into the Vow,
They become one in spiritual attainment, just as many rivers become of one taste upon entering the sea.'
(<http://web.mit.edu/stclair/www/horai/kgss-b.htm>, BDK ed: p 76)

Malcolm wrote:

None of these assertions are reasonable.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 8:13 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Yeah, it is really is not a quick path to full buddhahood unless you are born as someone of grade 1, according to the scheme you present. And this 500 human year period applies even to those who have committed the five misdeeds of immediate retribution, etc. By contrast, according to your scheme as presented, buddhahood in Sukhavati for such people takes 12 mahākālpas (720 minor kalpas), or twelve billion ninety-six million

human years. So yeah, Sukhavati is a slow path according to Sūtrayāna norms and a human perspective.

Astus said:

From an ordinary human perspective it might seem slow, but from the individual's perspective even those of the worst character spend only 12 days enclosed in a lotus (and even there there is no suffering). Furthermore, if we accept that there are teachings that can liberate in this human life, it is so much easier to accomplish the same in Sukhavati.

Malcolm wrote:

It is still a slow path. Millions upon millions of years.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 10:55 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

GrapeLover said:

With respect to time, I tend to think of this excerpt from the Vimalakirti Sutra:

“The bodhisattva who lives in the inconceivable liberation, for the sake of disciplining those living beings who are disciplined through immeasurable periods of evolution, can make the passing of a week seem like the passing of an eon, and he can make the passing of an eon seem like the passing of a week for those who are disciplined through a short period of evolution. The living beings who are disciplined through an immeasurable period of evolution actually perceive a week to be the passing of an eon, and those disciplined by a short period of evolution actually perceive an eon to be the passing of a week.”

It seems like if there's anywhere that you'd be under the very direct influence of Buddhas and bodhisattvas dwelling in the inconceivable liberation then it would be a Pure Land. So it seems to me that as much time will seem to pass as suits the individual to be developed. The “actual” time that has passed in the meantime would seem to be immaterial.

Malcolm wrote:

There are two points. The first point is whether or not there is a guarantee of immediate rebirth in Sukhavati. Some people assert there is, some people assert there is not. The text of the vows pretty much excludes those who have committed any of the five karmas of immediate retribution, despite Shinran's assertions. "Thinking of Amitabha ten times" is also pretty vague.

Beyond this, there is the fact that Tibetan Buddhists such as myself only read the the smaller Sukhavativyuha. This does not mean that the large sūtra is invalid, it was just never translated into Tibetan, and thus, plays no part in Tibetan Buddhist understandings of Sukhavati. Moreover, the large sūtra extolls the benefits of practicing

virtue in this life above that of practicing in Sukhavati:

If you strictly observe the precepts of abstinence with upright thought and mindfulness even for a day and a night, the merit acquired will surpass that of practicing good in the land of Amitāyus for a hundred years. The reason is that in that buddha land of effortless spontaneity all the inhabitants do good without committing even a hair's breadth of evil. If in this world you do good for ten days and nights, the merit acquired will surpass that of practicing good in the buddha lands of other directions for a thousand years.

Three Pure Land Sūtras, BDK, pp. 55

As for those stuck in lotus flowers:

The Buddha said to Maitreya, "Those beings born within the lotus buds are like that.

Because of their doubt of the Buddha's wisdom they have been born in palaces.

Although they receive no punishment or ill treatment even for a single moment, they must pass five hundred years there without being able to see the Three Treasures, make offerings to the Buddha, or cultivate a store of virtue. This is distressing to them. Though there are other pleasures, they do not enjoy living there.

Three Pure Land Sūtras, BDK, pp. 59

In general, the sutra itself offers a carrot and stick approach. Sukhavati is the carrot; but you cannot get there without being a good Dharma practitioner, practicing the path of renunciation. Not only this, but the small sūtra makes it clear that this devotional practice should occur in the week before one's death, hence the reason why most Pure Land practice in Tibetan Buddhism is taken up at the end of a person's life. And finally, as stated above, the merit of Dharma practice in this Sahaloka far surpasses the merit of Dharma practice in Sukhavati.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 11:22 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Russell said:

I am personally sure it is an authentic endorsement from ChNN, having been a student of both for 20 years. If you are not sure then why not ask the International Gakyil or SSI to clarify. Many students of Bruce Frantzis were also students of ChNN and asked ChNN questions about how to integrate the two teachings for example so this may be how ChNN became familiar with Bruce Frantzis's teachings (which are not neo-Taoism, they are in the lineage of Lao Tzu's Water method or old Taoism).

Very occasionally Bruce Frantzis does teach Dzogchen, once that I know of and attended myself. Also as far as I know Lama Wangdor was not endorsing teachers for political reasons. The three I know all have relaxed, informal and spontaneous styles of teachings but are all serious committed teachers successfully helping many people. For those of you who very much like polite, formal, very structured philosophical styles these teachers are probably not for you.

Malcolm wrote:

Frantzis' notion of Universal Consciousness however is definitely not consistent with Dzogchen teachings on any level.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 11:29 PM

Title: Re: What to Recite at Graveyards?

Content:

PeterC said:

If in doubt, Sang offerings are good things to do in general. If you're concerned about pretas there are specific water offerings you can do for them. I don't have transmission of those but they should be easy to come by.

Malcolm wrote:

Jvalamukha torma. It does not require transmission.

Author: Malcolm

Date: Sunday, June 28th, 2020 at 11:29 PM

Title: Re: Read an article on "mind-blind" (Aphantasia) today

Content:

tobes said:

Yes, I'm sure.

Grigoris said:

How can you be sure? How can you know what (or how) somebody else is seeing?

Quick answer: You can't.

Malcolm wrote:

The old qualia trick.

Author: Malcolm

Date: Monday, June 29th, 2020 at 12:41 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Russell said:

Well I could never follow the Buddhist criticism of Taoism on this site since the Taoist teachings I have do talk about and introduce you to emptiness not as a fixed nothing, but the empty infinite potential of the individual and eventually much later on how this integrates or becomes one with the emptiness of all and everything (aka universal consciousness).

Malcolm wrote:

Not sure you can equate Taoist nonbeing (wu) with śūnyāta.

However, it is unclear from the term "universal consciousness" when contrasted with "individual consciousness" that Frantzis is not proposing some kind of brahmin.

Anyway, Dzogchen teachings very clearly negate the kind of nondual consciousness proposed by Hindus such as Shankara, etc. I don't see how Frantzis is saying something any different than Advaita, on this score, based on what he states in his second book.

Author: Malcolm

Date: Monday, June 29th, 2020 at 1:53 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Russell said:

I read those books long ago, but probably you are right, from those words it could be interpreted that way. The only published source I know where Frantzis gets more philosophical is an audio course on the Tao Te Ching, this is going to be published as a book so I think there you will see these terms defined more precisely and related to emptiness.

Malcolm wrote:

Can Frantzis read Classical Chinese fluently? I mean, would you take teachings on Dzogchen seriously from anyone who could not read classical Tibetan fluently and had not been trained in how to read ancient Dzogchen tantras?

I sure wouldn't.

Author: Malcolm

Date: Monday, June 29th, 2020 at 2:29 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

Malcolm correct me if i'm wrong.

You did the three year three month three day completion stage tantra in tibet...At least thats what i recall Namdrol saying on E-Sangha.

At the time that was the end all and be all ...so is that vajrayana ?

Now it's Dzogchen is the fastest but you got to wait till ya die .

so whats up with this.

Completion stage Tantra on the back burner or did you just discard the whole idea.

Malcolm wrote:

Yes, I did a three year retreat. Not in tibet, however, but in Western Mass. I was already practicing Dzogchen at that time.

I never said you have to wait until you die to achieve awakening. Full awakening,

buddhahood, is a different story. You and I are not going to attain buddhahood in this lifetime. But can we attain awakening in this lifetime? Of course we can.

Author: Malcolm

Date: Monday, June 29th, 2020 at 2:47 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

Malcolm correct me if i'm wrong.

You did the three year three month three day completion stage tantra in tibet...At least thats what i recall Namdrol saying on E-Sangha.

At the time that was the end all and be all ...so is that vajrayana ?

Now it's Dzogchen is the fastest but you got to wait till ya die .

so whats up with this.

Completion stage Tantra on the back burner or did you just discard the whole idea.

Malcolm wrote:

Yes, I did a three year retreat. Not in tibet, however, but in Western Mass. I was already practicing Dzogchen at that time.

I never said you have to wait until you die to achieve awakening. Full awakening, buddhahood, is a different story. You and I are not going to attain buddhahood in this lifetime. But can we attain awakening in this lifetime? Of course we can.

Minobu said:

thanks ...i get what you mean now..

so whats the diff btw awakening and buddhahood...are you saying certain realizations are open for us to experience but full blown Buddhahood is another story..

Malcolm wrote:

In Mahayāna, buddhahood is another name for omniscience. Bodhi, awakening, means the realization of emptiness.

Author: Malcolm

Date: Monday, June 29th, 2020 at 2:51 AM

Title: Re: Are Zen teachers awakened?

Content:

Astus said:

Actually, that passage reads: 'Future buddhas and past buddhas transmit the mind by mind not relying on written words.' (「前佛後佛以心傳心。不立文字。」 (CBETA 2020.Q1, T48, no. 2009, p. 373b13-14)). And then of course the text (written word) goes on to talk of (define) what mind is.

Malcolm wrote:

Makes for good google translate poetry:

"Before and after the Buddha passed the heart with the heart. No writing."

Author: Malcolm

Date: Monday, June 29th, 2020 at 2:53 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Russell said:

To reply to your further edit. I don't know, I assumed that that would be possible and there were some stories like this, where people with the right karmic connection can successfully learn dzogchen from illiterate even senile (most of the time) masters?

Malcolm wrote:

I was expressing my personal reservations, considering how much crap is out there passing for "dzogchen teachings."

Author: Malcolm

Date: Monday, June 29th, 2020 at 4:12 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

thanks ...i get what you mean now..

so whats the diff btw awakening and buddhahood...are you saying certain realizations are open for us to experience but full blown Buddhahood is another story..

Malcolm wrote:

In Mahayāna, buddhahood is another name for omniscience. Bodhi, awakening, means the realization of emptiness.

Caoimhghín said:

But isn't that merely the first bhūmi?

Malcolm wrote:

Yes.

Caoimhghín said:

Don't you at least have to get to 7/8 to be called awakened to any degree?

Malcolm wrote:
No.

Author: Malcolm
Date: Monday, June 29th, 2020 at 4:17 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

Johnny Dangerous said:

Taoist yoga really requires very little to no scholarly or philosophical knowledge to practice. It's not taught the way Buddhist methods are at all, and even native Chinese speakers who write authoritative books on it tend to teach it without a lot of reliance on written sources, in my experience. It is not a scholarly tradition in the manner of Buddhadharma, or at least the scholarly tradition seems more optional.

Further, some teachers say that the academizing of it came after the fact, and that the original Taoist "yogis" were anything but scholars. For instance, Tai Chi certainly did not come from the Tai Chi classics nor the volumes and volumes of esoteric literature surrounding it, that all came much later.

As far as the actual religious/philosophical content, it's pretty essentialist in my experience. The worldview of Taosim sort of precludes the notion of Samsara, in my opinion. It's interesting and I think does intersect in places with some Buddhist teachings, but it's clearly a different worldview, and the ultimate goal of the yogic method itself of creating a "shen baby" really differs from Buddhist methods. You could find parallels with Phowa etc., but it's its own deal.

Malcolm wrote:
I have seen a lot of real bullshit that passes for "taoist energy work." For example, David Verdesi.

ChNN never once, that I can recall, proposed that people should go learn Qigong, etc.

Author: Malcolm
Date: Monday, June 29th, 2020 at 4:37 AM
Title: Re: Why choose Mahayana over Vajrayana?
Content:

Caoimhghín said:
But isn't that merely the first bhūmi?

Malcolm wrote:
Yes.

Caoimhghín said:

Don't you at least have to get to 7/8 to be called awakened to any degree?

Malcolm wrote:

No.

Caoimhghín said:

I guess that's the difference there. On what basis do you call all bhūmikas "awakened?"

Malcolm wrote:

All bodhisattvas on the bhumis are āryas. Bodhisattvas on the paths of accumulations and application are not āryas. Since the former have realized emptiness in a direct perception, they are āryas.

Author: Malcolm

Date: Monday, June 29th, 2020 at 5:13 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Beyond this, there is the fact that Tibetan Buddhists such as myself only read the the smaller Sukhavativyuha. This does not mean that the large sūtra is invalid, it was just never translated into Tibetan, and thus, plays no part in Tibetan Buddhist understandings of Sukhavati.

Losal Samten said:

Interesting; any idea why it slipped past both the old and new school translators?

Malcolm wrote:

Perhaps it went out of print in India.

Author: Malcolm

Date: Monday, June 29th, 2020 at 7:47 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Russell said:

I always felt ChNN was aware of what Frantzis was doing since many of his students went to ChNN also. I don't recall any specific mention, but ChNN for sure encouraged us to use methods from other traditions, Buddhist or not, if they were useful and not be limited.

I know people who asked ChNN about how to combine Frantzis's teachings with Dzogchen and they were very happy with the answers they got and continue practising both together decades later.

Malcolm wrote:

The Boss never conditioned anyone. On the other hand, this did not mean he necessarily went along with people's ideas.

Author: Malcolm

Date: Monday, June 29th, 2020 at 7:49 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

Yes, well there's a lot of real bullshit out there that passes for Dzogchen too.

Malcolm wrote:

Indeed. This is why I question people who claim to be Dzogchen teachers when they do not have any knowledge of Tibetan at all.

Author: Malcolm

Date: Monday, June 29th, 2020 at 7:52 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

In general, the sutra itself offers a carrot and stick approach. Sukhavati is the carrot; but you cannot get there without being a good Dharma practitioner, practicing the path of renunciation. Not only this, but the small sūtra makes it clear that this devotional practice should occur in the week before one's death, hence the reason why most Pure Land practice in Tibetan Buddhism is taken up at the end of a person's life. And finally, as stated above, the merit of Dharma practice in this Sahaloka far surpasses the merit of Dharma practice in Sukhavati.

Steel said:

Renunciation isn't a requirement for birth in sukhavati. Shinran himself was married and had seven children, and he taught the path to everyone including warriors, hunters, butchers, and prostitutes. This can all be backed by the 18th Vow.

Malcolm wrote:

The 18th vow is not a guarantee one will take rebirth in Sukhavati. Even if it were, the same sūtra states:

"Although they receive no punishment or ill treatment even for a single moment, they must pass five hundred years there without being able to see the Three Treasures, make offerings to the Buddha, or cultivate a store of virtue. This is distressing to them. Though there are other pleasures, they do not enjoy living there."

It is just not a quick path. Accept it.

Author: Malcolm

Date: Monday, June 29th, 2020 at 8:08 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I guess that's the difference there. On what basis do you call all bhūmikas "awakened?"

Malcolm wrote:

All bodhisattvas on the bhumis are āryas. Bodhisattvas on the paths of accumulations and application are not āryas. Since the former have realized emptiness in a direct perception, they are āryas.

Caoimhghín said:

So by your logic, all stream-entrants are awakened as well. Stream-entrants are significantly beneath Arhats. I thought the stream-entrant only makes contact once with nirvāṇa as a mental object, and doesn't abide in it with life substratum.

Malcolm wrote:

Yes, they have all tasted nirvana and thus are aryas.

Author: Malcolm

Date: Monday, June 29th, 2020 at 8:10 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I agree it's complex, but it does strike me as odd that the once-returner with his partial awakening as an unripened wisdom that only completely fruits later would be less awakened than the stream-entrant with his seven lifetimes until arhatva. Of course, bodhisattva stream-entry does not result in seven lifetimes until arhatva.

Arguably one of the reasons why the stream-entrant is called a stream-entrant is because he has merely "entered the stream" to awakening. His seven lifetimes, or dare we say his three aeons, are the consequence of that entrance then, at least seven to make it up the stream to "the other shore" in the case of the path as the Buddha outlined it to the śrāvakas.

Malcolm wrote:

Why are you bothering to litigate something which is a simple matter of definition?

Author: Malcolm

Date: Monday, June 29th, 2020 at 8:12 PM

Title: Re: Who is Mahavairocana?

Content:

Caoimhghín said:

I'm in a bit of disagreement with you here. PP Buddhism has two bodies: dharma and form, the same you give for "pre-Yogacara." These two bodies are in śrāvaka literature as well, in the suttas and āgamas.

Malcolm wrote:

Yes, PP Buddhism has two kāyas.

There is no mention in the agamas and so on of any kāya other than dharmakāya. The notion of the rūpakāya as a thing is Mahāyāna in inception. Yes, of course the Buddha has a physical body, but when there is a reference to the dharmakāya in pre Mahāyāna literature, kāya is equivalent to skandha, i.e., dharmakāya = all the dharmaskandhas.

Caoimhghín said:

You're right, actually.

Malcolm wrote:

It happens with surprising regularity.

Author: Malcolm

Date: Monday, June 29th, 2020 at 8:15 PM

Title: Re: How awakened are bodhisattva stream-entrants?

Content:

Caoimhghín said:

This brings up another issue: why are only bodhisattvas of a certain bhūmi or higher mahāsattvas (and this bhūmi is not usually given as the first)? Similarly, take the Heart Sutra for example, which depicts Avalokiteśvara gaining insight into emptiness. He is also depicted as perfecting wisdom-perfection (prajñāpāramitā) in that sūtra, so is he at the first bhūmi, a bodhisattva stream-entrant, or is this entrance into the eighth bhūmi, which is more likely? How does the śrāvaka stream-entrant differ in his realization from the bodhisattva stream-entrant other than the former theoretically missing the foundations of bodhicitta?

Astus said:

It depends on whom you ask, as there are various views about sravakas (and bodhisattvas) in different Mahayana works. What separates the four noble persons on the sravaka path is not in their attainment of insight into the four noble truths, but how much of the fetters they have removed permanently.

Caoimhghín said:

And there is no furthering of wisdom or insight accompanied by the loosening of these fetters? I'm not a śrāvaka literature expert. It strikes me as there is a furthering of insight and a gradual deepening of wisdom in the way that the bodhisattva path is described as the bodhisattva progresses.

Are there any wisdoms that an arhat has that a stream-entrant lacks? I suppose that would answer the question.

Malcolm wrote:

The Heart Sutra does not show Avalokiteshvara gaining insight into emptiness.

Author: Malcolm

Date: Monday, June 29th, 2020 at 8:18 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Steel said:

Renunciation isn't a requirement for birth in sukhavati. Shinran himself was married and had seven children, and he taught the path to everyone including warriors, hunters, butchers, and prostitutes. This can all be backed by the 18th Vow.

Malcolm wrote:

The 18th vow is not a guarantee one will take rebirth in Sukhavati. Even if it were, the same sūtra states:

"Although they receive no punishment or ill treatment even for a single moment, they must pass five hundred years there without being able to see the Three Treasures, make offerings to the Buddha, or cultivate a store of virtue. This is distressing to them. Though there are other pleasures, they do not enjoy living there.

It is just not a quick path. Accept it.

Steel said:

I'll side with Shinran and Rennyo on these matters. Thanks.

Malcolm wrote:

You are free. I've read everything written by Shinran. I don't accept other power at all. It contradicts the very foundational principles of Buddhadharma, namely, that we are all personally responsible for our own liberation.

Author: Malcolm

Date: Monday, June 29th, 2020 at 9:56 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

GrapeLover said:

And you started your response with “When an interested student does not understand the teachings of Dzogchen, this is the fault of the teacher”, which I (perhaps erroneously) took as implying that they actually were given a Dzogchen teaching through these words.

Malcolm wrote:

Telling people to recite Om Amideva Hrih is not introducing people to Dzogchen teachings. It is assuming, incorrectly, that one can estimate other people's capacity.

GrapeLover said:

Although there is the essential point of transmission, I feel like the Shin view of Other Power is trying to communicate the same principle as was verbally expressed.

Malcolm wrote:

Reciting Nembutsu, like reciting Namu Myoreng Kyo, is a virtuous activity, most certainly. Having faith in Amitabha has benefit. But arguing that sūtrayāna practices such as Pure Land practice, etc., are quick paths to buddhahood is erroneous and cannot be supported on the basis of their own fundamental texts.

Author: Malcolm

Date: Monday, June 29th, 2020 at 10:05 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

So like on the way to Buddhahood after you get the emptiness thing down pat... what about one's Karma..

I thought no buddha , only the Catholic Church can eradicate karma...ok the catholic church is sarcasm , they went from money and burlap bags to hail mary's ...but Getting rid of Karma is no easy feat...

i don't think any intellectual endeavour can eradicate Karma..

So all these numbers up in pure land and all ...is it like a jail get out of free card ...like go there and it disappears and in 500 years or what ever you are a Buddha free of Karma. I don't mean to be obtuse but Karma is the key...and I do not believe there are any get out of jail cards floating around..

This was something I needed Malcolm to answer. I'm trying to understand things from his paradigm , instead of a Nichiren Shonin perspective.
It's important for me.

I don't fully understand the different time periods , like some are born from lotus and others take 500 years in the pure land..which isn't really that important to me...just accept it eh...im ok with stuff like that...

So how do you expiate Karma ?

How do you enter a pure land with karma ..

You say if you practice Dzogchen and realize emptiness>>>are you talking Sunyata emptiness or that emptiness that is used to describe something other than sunyata...i recall this cropping up a few years ago...

after that you die and go to pure land....what happens to the Karma ...You don't end up here in samsara without gazillion years of karma to work out...yes //no...

Malcolm wrote:

Only the most average of Dzogchen practitioners take birth in the natural nirmanakāya buddhafiels. They have left samsara behind forever.

IN order to understand the different grades of rebirth in Sukhavati, you would have to read the long Sukhavati sūtra. However, as I pointed out above, that sūtra is not read in Tibetan Buddhism.

Realizing emptiness in Dzogchen means realizing the original purity of all phenomena, in common with the perfection of wisdom sūtras, etc., and the naturally perfect nature of all phenomena. Like Chan and Zen, paths and stages as described in the sūtras are pretty irrelevant in Dzogchen teachings.They exist, but only to cater to a conventional understandings of the notion of "progress."

Author: Malcolm

Date: Monday, June 29th, 2020 at 10:49 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Realizing emptiness in Dzogchen means realizing the original purity of all phenomena, in common with the perfection of wisdom sūtras, etc., and the naturally perfect nature of all phenomena. Like Chan and Zen, paths and stages as described in the sūtras are pretty irrelevant in Dzogchen teachings.They exist, but only to cater to a conventional understandings of the notion of "progress."

Minobu said:

ok so the emptiness is not about sunyata , it's a Dzogchen realization , i guess one has to receive initiation in order to study...

Malcolm wrote:

It is about śūnyatā. But our nature is only not only śūnyatā. Our nature also possess

infinite potential which is naturally perfected.

Minobu said:

Dzogchen seems to be a completely different approach to Buddhahood...

Malcolm wrote:

Yes.

Minobu said:

What I don't get is you don't really explain how karma seems to be overridden...or discharged ...

Lord Sakyamuni endured samsaric existence for like an eternity to rid His Karma...

Malcolm wrote:

We have a different understanding of the person of Śākyamuni Buddha. Our understanding is that nirmanakāya Śākyamuni Buddha is an emanation of sambhogakāya Vajradhara. Vajradhara is an emanation of the dharmakāya Samantabhadra.

In Dzogchen, we consider that Śākyamuni Buddha to be one of the twelve teachers of Dzogchen, unique from other buddhas in that the twelve teachers of Dzogchen possess 108 deeds ($12 * 9$), not merely the standard twelve that are referenced in the conventional sutrayāna.

Minobu said:

He travelled through Samsara as a common mortal....for eternities ...

Malcolm wrote:

Yes, there was a person who experienced suffering in samsara until they trained under a buddha and realized buddahood personally. This person's realization is the basis for the realization of the 1001 buddhas of the fortunate eon.

Minobu said:

So if He would have encountered Dzogchen he would not have had to go through all this...???

But i guess His Karma did not allow for it..????

Karma malcolm , i'm hung up on this...please show me how Dzogchen erases Karma..

Malcolm wrote:

Even karma is originally pure. So is ignorance, and all states of samsara.

Author: Malcolm

Date: Monday, June 29th, 2020 at 10:52 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Astus said:

Malcolm may step in of course, but let me add this as a quick reply here. While dzogchen (any others) has a unique presentation and methods, it does not essentially diverge in its understanding from what is there to be done, that is, the elimination of defilements and obscurations, the realisation of the twofold emptiness, and so on.

Malcolm wrote:

Correct, Dzogchen seeks to address the same existential questions as all other Buddhist traditions.

Astus said:

What I don't get is you don't really explain how karma seems to be overridden...or discharged ...

Again, while dzogchen has its own take on common Buddhist doctrines, it matches the basic teachings regarding dependent origination, how from ignorance comes suffering, and when ignorance is eliminated, there is no more samsara.

Malcolm wrote:

Yes, this is correct.

Astus said:

Lord Sakyamuni endured samsaric existence for like an eternity to rid His Karma... That version describes how merit needs to be accumulated over a long period of time. Such a view is "obsolete" in light of the view of buddha-nature.

Malcolm wrote:

Not really-- hence the various metaphors about paupers using rocks that hide wishfulfilling jewels as pillows, who die without recognizing they have been in possession of such a jewel the entire time.

Author: Malcolm

Date: Monday, June 29th, 2020 at 11:33 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Not really-- hence the various metaphors about paupers using rocks that hide wishfulfilling jewels as pillows, who die without recognizing they have been in possession of such a jewel the entire time.

Astus said:

'In the expository, causal vehicle of the paramitas, the sugatagarbha or buddha-nature is considered to be present in the minds of beings only as a seed. When this is fully developed through circumstantial conditions— in other words, the two accumulations (of merit and wisdom) — buddhahood is attained. And since the cause comes first and its result after, one speaks in this case of a causal vehicle. By contrast, the Mantrayana, the vehicle of mantra, proclaims that all beings are by nature endowed with the sugatagarbha, wherein all enlightened qualities are spontaneously present.'
(Treasury of Precious Qualities, vol 2, p 86)

Unlike the above description of sutrayana, in Chan, Tiantai, and Huayan buddha-nature is understood to be already complete with the buddha qualities, as already noted in http://www.thezensite.com/ZenTeachings/Translations/Awakening_of_faith.html:

'Next, Suchness has two aspects if predicated in words. One is that it is truly empty (sunya), for this aspect can, in the final sense, reveal what is real. The other is that it is truly nonempty (a-sunya), for its essence itself is endowed with undefiled and excellent qualities.'

Malcolm wrote:

That does not matter. Let's say you have a house, and in your house is a million dollars. If you never discover the million dollars or it is never shown to you, you will have a million dollars and never know it. Likewise, unless those buddha qualities are discovered by you in a direct perception, or pointed out to you, even if you have them, they are of no use to you.

As far as Dzogchen view goes, such qualities exist in the form of potential only. The analogy Longchenpa uses is that even though you may not need to gather the two accumulations ultimately in order to possess the kāyas and wisdoms, practicing the two accumulations is like polishing a dirty gem. One is not really adding anything new, but instead one is revealing what is already there, but hidden from ordinary sight.

Author: Malcolm

Date: Monday, June 29th, 2020 at 11:43 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

He travelled through Samsara as a common mortal....for eternities ...

Yes, there was a person who experienced suffering in samsara until they trained under a buddha and realized buddhahood personally. This person's realization is the basis for the realization of the 1001 buddhas of the fortunate eon.

GrapeLover said:

I am interested in this point—I've never really properly reconciled the fact that Buddhas are emanations with the jatakas etc (eg, can there be a meaningful personal link between the last life of a bodhisattva and the following nirmanakaya? As the Buddha's

mind is dharmakaya wherein there is no distinction between Buddhas, what does it mean for them to say “in one of my past lives”?)

Who is the person and Buddha in question here? Is it something quite ‘high-level’ like a figure attaining Buddhahood under Samantabhadra and emanating all the Buddhas of this eon?

Thanks for putting so much into this thread.

Malcolm wrote:

According to the Lo rgyus chen mo found in the Vima sNying thig, there was a person who trained under three nirmanakāya buddhas in three successive incarnations in the previous mahākalpa, and attained buddhahood himself. During the 20 void eons, this buddha remained latent since there was no manifest physical universe, etc. When the physical universe again manifested at the beginning of this mahākalpa, this buddha's dharmakāya manifested the sambhogakāya, etc., and also the first nirmankāya buddha of the first eon, Ngangwa Dampa, who taught the Sound Tantras as well as the remainder of the 17 tantras.

Buddhas may have the same realization, but their omniscience is such that they can distinguish between the different mind streams that led to their common realization. For example, if we are seated at the Met, looking at Monet's lily pond, we are all looking at the same painting, even though we arrived at different times from different places, and left to go to different destinations. We can understand the realizations of the buddhas just like that.

Author: Malcolm

Date: Monday, June 29th, 2020 at 11:50 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

ok so like in order to understand what you are doing in Dzogchen , you need to understand who Lord Sakyamuni actually is...

what we thought was Lord Sakyamuni...of lets say Lotus Buddhism , or theravada Buddhism, you know , the guy came ...his life was theatre...he actually attained enlightenment long ago not under the tree...maybe theravadins don;t believe that ...

Malcolm wrote:

Yes, hence the name of the Buddha's life story sūtra, Lalitavistara Sūtra, the Extensive Play.

Minobu said:

But Dzogchen gives us an entirely different view of what we thought Lord Buddha Sakyamuni was...and is...

and then take it from there...

Malcolm wrote:

Yes, but it does not really contradict other Mahāyāna sentiments, it merely builds on them.

Minobu said:

also to settle my Karmic issue...

you say if i realize Sunyata then Karma is no longer a factor as a hindrance to Buddhahood...

Malcolm wrote:

karma is an obscuration, it can only be removed by realizing and practicing dharmatā.

Minobu said:

and yet the story of Lord Nagarjuna having some guy kill him in order to expiate the last karmic bond , in His case some ant he killed long ago...

Malcolm wrote:

Yes, and supposedly his head and body are inching towards each other and so on.

Minobu said:

also it seems there is a lot of undoing Buddhist thought we always took for granted in order to actually practice True Dzogchen...

Malcolm wrote:

Dzogchen is just another approach to Buddhadharma. I think it is the most effective for this degenerate age because it is grounded in secret mantra and a specific view of the human body and how that is employed in practice, but all Mahāyāna schools claim their approach is the most effective for Mappo, the degenerate age.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 12:08 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

LastLegend said:

The issue here isn't that other power is not possible...

Malcolm wrote:

It is pretty impossible. The Buddha said:

Misdeeds cannot be washed away with water,

suffering cannot be removed with the hand,
I cannot hand you liberation,
but I can show the path.

Shinran's decision to abdicate responsibility for his own liberation is in direct contradiction to this maxim.

After all, since the Buddha invited us to critique his teachings, why should any dharma teaching, including Dzogchen, be immune from critique?

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 12:33 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Könchok Thrinley said:

Isn't the whole thing around "other power" more of a skillful means? To open up buddhadharma to new sort of people.

Also if other power does not work how does one then get to the Sukhavati?

Malcolm wrote:

You have to want to go to Sukhavati.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 1:00 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

you scolded someone for reading Dzogchen books without the initiation and i agree with you on this very important rule.

Malcolm wrote:

One of the features of secret mantra, which perhaps Nichiren did not like much (even though he was clearly quite adept at secret mantra practice as it exists in Tendai Mikkyo) is that its Japanese expression is clearly elitist, expensive, and requires a prodigious amount of education in mandala theory, mudra practice, and so on. But this is perhaps a reflection of how secret mantra was practiced in India during the late 7th and 8th centuries. In Tibet too, during the same period, secret mantra was very elitist, expensive, and so on. It was practiced basically the same way it was practiced in Japan.

However, because Tibet is closer to India, the more populist expression of secret mantra in the HYT also made inroads, and of course, Dzogchen and later Mahāmudra, is part of that movement.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 1:22 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Minobu said:

you scolded someone for reading Dzogchen books without the initiation and i agree with you on this very important rule.

Malcolm wrote:

Dzogchen texts require some expertise to understand in a proper way. A literal reading of them is often inaccurate.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 1:24 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Malcolm wrote:

Likewise, unless those buddha qualities are discovered by you in a direct perception, or pointed out to you, even if you have them, they are of no use to you.

Astus said:

<https://www.nichirenlibrary.org/en/dic/Content/D/92> is one of the main Zen slogans. It can result in buddhahood exactly because there is no need to gather anything more.

Malcolm wrote:

It could, but it usually doesn't, 99.999 percent of the time. In any case, buddhahood cannot be realized with slogans.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 1:52 AM

Title: Re: Moon-reflection-analogy and the other similes

Content:

Crazywisdom said:

It is one of the deepest things.

White Sakura said:

I agree. Now the text was delayed to Sutra Studies.

I think it is also of the greatest importance for tantra. Because the tantric Yidams shall not be visualized as inherently existing objects. So it is important to remind myself all the time that they are emptiness-appearance, like the moon reflected in water.

Malcolm wrote:

I prefer the rainbow analogy for that, personally.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 2:48 AM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Caoimhghín said:

I agree it's complex, but it does strike me as odd that the once-returner with his partial awakening as an unripened wisdom that only completely fruits later would be less awakened than the stream-entrant with his seven lifetimes until arhatva. Of course, bodhisattva stream-entry does not result in seven lifetimes until arhatva.

Arguably one of the reasons why the stream-entrant is called a stream-entrant is because he has merely "entered the stream" to awakening. His seven lifetimes, or dare we say his three aeons, are the consequence of that entrance then, at least seven to make it up the stream to "the other shore" in the case of the path as the Buddha outlined it to the śrāvakas.

Malcolm wrote:

Why are you bothering to litigate something which is a simple matter of definition?

Caoimhghín said:

It's just a matter of in-person Buddhism disagreeing with on-internet Buddhism.

Malcolm wrote:

Āryas possess bodhi, whether it is the inferior bodhi of ārya śrāvakas or the superior bodhi of ārya bodhisattvas.

There is bodhi, and there there is samyaksambodhi.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 5:18 AM

Title: Re: Article on Taimitsu

Content:

Queequeg said:

https://www.academia.edu/17615179/_Taimitsu_The_Esoteric_Buddhism_of_the_Tendai_School_in_Esoteric_Buddhism_and_the_Tantras_in_East_Asia_Charles_Orzech_general_ed._Leiden_Brill_2011_pp._744-767?email_work_card=view-paper

This may be of interest to folks.

Malcolm wrote:

You might find this book useful for context:

Chinese Esoteric Buddhism, G.C. Goble CUP, 2019.

Amoghavajra was a contemporary of Padmasambhava. All these tantric madmen irrevocably changed the course of Buddhadharma in Asia.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 10:19 PM

Title: Re: Dharma protectors

Content:

bhava said:

Hello, in general there are several terms for guardians of the teachings or dharma protectors - chos skyong, srung ma, dam can, bka' srung, bstan srung etc generally divided into enlightened, worldly and half-worldly, having their respective activities of protecting teachings and practitioners. Is there a clear, comprehensive and trustworthy text in english describing these things in detail? Common one is Nebesky-Wojkiewicz Oracles and Demons of Tibet, however I thought of a more traditional source. Thank you, in dharma, bh.

Grigoris said:

Check out this site for starters.

I do not know of any single book describing dharmapala.

Malcolm wrote:

Nebesky-Wojkiewicz Oracles and Demons of Tibet.

It is about the only resource out there in English. Beyond that, there are some papers you can find on this or that individual guardian.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 10:41 PM

Title: Re: Why choose Mahayana over Vajrayana?

Content:

Astus said:

But I quite like Chekawa's collection...

Malcolm wrote:

Useful, but not definitive.

Author: Malcolm

Date: Tuesday, June 30th, 2020 at 10:47 PM

Title: Re: Words, characters, syllables & liberation

Content:

Astus said:

akṣaram udāharati (Tib.: yi ger brjod pa), that is "spoken characters".

Malcolm wrote:

Expressed in syllables.

Author: Malcolm

Date: Wednesday, July 1st, 2020 at 12:13 AM

Title: Re: Are Zen teachers awakened?

Content:

Astus said:

akṣaram udāharati (Tib.: yi ger brjod pa), that is "spoken characters".

Malcolm wrote:

Expressed in syllables.

Just to add a note, a syllable is different than a "character."

Author: Malcolm

Date: Wednesday, July 1st, 2020 at 2:20 AM

Title: Re: Words, characters, syllables & liberation

Content:

Malcolm wrote:

Just to add a note, a syllable is different than a "character."

Astus said:

It was meant as an approximation of the Chinese translation.

Malcolm wrote:

You gave the Sanskrit and the Tibetan. There are no "characters" in either language.

Author: Malcolm

Date: Wednesday, July 1st, 2020 at 5:04 AM

Title: Re: Are Zen teachers awakened?

Content:

Malcolm wrote:

You gave the Sanskrit and the Tibetan. There are no "characters" in either language.

Astus said:

It was intended as further reference to clarify what was translated as "letters" in <https://dharmawheel.net/viewtopic.php?p=541014#p541014>. The Vimalakirti Sutra has 言說文字 that consists of "spoken" (yanshou 言說) and "character" (wenzi 文字), and the latter is "literature/writing" (wen 文) plus "letter/character/word" (zi 字). This was simply translated as "letter" in the quote. Furthermore, in the quote from Kukai's work "letter" is a translation for zi 字, what Giebel renders as "sign" (in <https://www.bdkamerica.org/book/shingon-texts>, p 85). But clearly there is a difference

here, as the Vimalakirti Sutra actually talks of speech, while Kukai really means writing.

Malcolm wrote:

Indeed, but a syllable is neither a letter nor a character.

Author: Malcolm

Date: Wednesday, July 1st, 2020 at 9:50 PM

Title: Re: Words, characters, syllables & liberation

Content:

humble.student said:

Syllables are neither letters nor characters, but characters 字 are indeed syllables...

Caoimhghín said:

They can actually be both. This is a syllable: ཐོ. It is also a letter and a character.

Malcolm wrote:

Akṣara means unalterable, as you know, and refers to a unit of sound.

We translate this term as "syllable" as a convention, because a syllable is a unit of pronunciation.

The written character for an akṣara is incidental, and can take any form, such as A, H, ཨ, etc.

When we see a phrase like "akṣaram udāharati (Tib.: yi ger brjod pa)" we have to understand we are talking about units of speech, not units of writing.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 12:18 AM

Title: Re: Meditation techniques in each tradition

Content:

PadmaVonSamba said:

As the question is phrased in somewhat general terms,

It's probably accurate enough to describe dzogchen and mahamudra as simply allowing the mind to rest in awareness...

Malcolm wrote:

Probably not. One does not allow one's mind to rest in a mental factor in either tradition.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 2:10 AM

Title: Re: Meditation techniques in each tradition

Content:

PadmaVonSamba said:

As the question is phrased in somewhat general terms,
It's probably accurate enough to describe dzogchen and mahamudra as simply allowing
the mind to rest in awareness...

Malcolm wrote:

Probably not. One does not allow one's mind to rest in a mental factor in either tradition.

PadmaVonSamba said:

So, you are saying, 'simply rest' with no awareness?

...because in many examples (none of which I can cite at the moment) Thrangu
Rinpoche explains the practice of mahamudra as simply allowing the mind to rest
naturally.

That's either gotta include or exclude awareness.

I'm going with the inclusion of awareness, otherwise there is no experience of it, which
would be pointless.

Anyway, as I suggested, that description is probably accurate enough, reflecting the
degree of specificity used in the opening post describing other types of meditation.
Sure, one could delve into infinite and perhaps contradictory fine points in any of them.
But, it works.

Malcolm wrote:

We are not resting in awareness, we are resting in the natural state of the mind, clarity
and emptiness. We use mindfulness and awareness in tandem to sustain resting in the
nature of the mind. We are aware of something in Dzogchen and Mahamudra, that is, a
moment of unfabricated consciousness. But we are not resting in awareness per se.
Mindfulness (dran pa) and awareness (shes bzhin) are two mental factors that always
function together. If one is aware, one is mindful, if one is mindful, one is aware. Clarity
on the other hand is not a mental factor, it is part of the nature of the mind, just as one
aspect of the nature of water is wetness. But it is the nature of the mind is not only
clarity, it is also empty, just as limpidity is also an aspect of the nature of water.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 2:39 AM

Title: Re: Are Zen teachers awakened?

Content:

clyde said:

A reminder, this was the question asked of Zen students:

Matylda said:

Indeed

But then right from the beginning it is an invalid question.

how 'student' may know if a teacher is or is not awakened??? if he knows, he/she does
not need any teacher at all, since possess enough wisdom to go on his/her own.

If one does not know, then there is no way for such person to discern if a teacher, or teachers or whoever is or is not awakened.

What I observed in the West is, that if people like a certain teacher then they do believe he has some special quality or wisdom or is enlightened etc. but once they stop to like the teacher, then exactly the same person is told to be unenlightened and in possession of bad qualities.

So if you ask such question I guess that mostly answer will relate to confused human minds of likes and dislikes. And it has nothing to do with the notion of a zen teacher and his awakening.

Dan74 said:

But haven't you made such judgments yourself here? Didn't you say that you had not met any Western Zen teacher who was awakened, or have I misunderstood? Or you don't class yourself as 'a student'?

Malcolm wrote:

Matylda is Japanese, raised in a traditional Soto family, who has, over many years, offered us authentic insights into how things operate in Japan. She has for many years expressed deep skepticism about Zen in Western countries.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 6:49 AM

Title: Re: How exactly does karma "purification" work?

Content:

NateLeo said:

Hey all,

So recently I've tried to start a dhyana regimen, and I've noticed:

When i do this, i have vivid dreams that are usually really negative: im in situations where im getting harassed, attacked, etc. even recently something unusually bad happened in my "waking" life. These things never happened when i was just goin thru life like anybody, so i got curious..

Now I've done research, and I've seen articles about samatha-dhyana being a purification method, but also a wide array of things as well that purify (nembutsu, vajrasattva, etc)

And now i want to know: with all these wide arrays of methods, what is the fundamental thing about them that purifies or transforms bad karma? and What does this fundamental thing do to the mind?

Malcolm wrote:

Karma is not something real, so it can be purified.

If it were real, then we would all be screwed.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 10:27 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

At this point I don't think it's a great idea to be taking medical advice from anyone in the US on this. Most of the countries that have the outbreak under control had a treatment protocol months ago - as part of a coordinated treatment strategy, not the cottage industry we have in the US - and have had much lower case-based mortality. I'm not going to give medical advice but if I wanted an idea of which drugs to take I would look at what they're doing.

Malcolm wrote:

There are no drugs that are really that effective in treating Covid about which we have evidence-based knowledge.

One of my good friends is the chief nurse at Boston Medical Center. Because they prepared early, and retrained the staff in January in how to properly put on and take off PPE, they have had almost no staff infections. Quarantine, masks social distancing, remain, at this point, the most effective measures for dealing with this infection.

What we lack in the US is effective contact tracing due to the fact that the man running the CDC, Redfield, is an incompetent GOP stooge in an incompetent GOP administration, with a significant population in the US that actually thinks this is no big deal, and a president that defunded our resources in China that could have alerted us. In short, we are screwed.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 10:33 PM

Title: Re: Meditation techniques in each tradition

Content:

LastLegend said:

I am confused I don't know which is which anymore. It seems like it's all the same?

Astus said:

One evening, after a Dharma talk at the Boston Dharmadhatu, a student said to Seung Sahn Soen-sa, "At a recent seminar on Zen and Tantra, Chogyam Trungpa Rinpoche compared Zen to black and white and tantra to color. What do you think of this?"

...

Soen-sa said, ... "When you are thinking, your mind and my mind are different. When you are not thinking, your mind and my mind are the same. Now tell me - when you are not thinking, is there color? Is there black and white? Not thinking, your mind is empty mind. Empty minds means cutting off all speech and words. Is there color then?"

(Dropping Ashes on the Buddha, p 79)

Malcolm wrote:

This is not a very good answer. This kind of idea, the cessation of thinking, just results in more samsara.

Author: Malcolm

Date: Thursday, July 2nd, 2020 at 10:36 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

jake said:

For those of you with the Sangpo edition perhaps someone could help me? I'll admit that I'm far from skilled in this more serious study and have been really struggling to understand the notations in Sangpo.

On page 333, in Note 49. He writes:

For the doctrinal perspective sasrava-anasrava in regard to the eighteen elements (dhatu), see i. 31cd. For a discussion of the three fluxes, see v. 35-36; for an explanation of the term asrava, see v. 40.

What on earth/where on earth is: i. 31cd or v. 35-36? or v. 40?

Malcolm wrote:

1.31 = chapter one, verse 31, lines 3 and 4; v.35-36 means chapter five (in volume three), verses 35-36. etc.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 12:33 AM

Title: Ch. 1, Ver. 1: Exposition of the Elements (Dhatunirdesa); Homage; Qualities for the benefit of the Buddha Himself

Content:

Grigoris said:

By omniscience I am talking about "knowing everything". Clearly if one sees reality one will know the truth of reality, but is this the same with knowing how many hairs I have on my (slowly balding) head?

Malcolm wrote:

No, the Buddha could know that if he chose, but that is not really what omniscience here intends.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 12:33 AM

Title: Ch. 1, Ver. 1: Exposition of the Elements (Dhatunirdesa); Homage; Qualities for the benefit of the Buddha Himself

Content:

Grigoris said:

4. Seems to refer to a lack of omniscience.

Malcolm wrote:

Yes, and when you get a bit further, all knowable things really just means compounded and uncompounded phenomena included in various schemes of the skandhas, āyatanas, and dhātus.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 1:42 AM

Title: Re: AKB, Ch. 1, Ver. 2: Exposition of the Elements (Dhatunirdesa); Three types of Abhidharma

Content:

Grigoris said:

Abhidharma in the absolute sense: pure understanding

Understanding (prajna), is the discernment of factors [dharmapravicaya].

Pravicaya is the Sanskrit term for discernment and refers to the ability to distinguish pure from impure, material from immaterial, etc... 2b. [The Abhidharma] is also any understanding and the Treatise which make one obtain stainless understanding.

...the impure (sasrava) understanding, whether it is

i. innate or natural or acquired at birth

ii-iv. derived from an effort, i.e., from listening, reflection, cultivation

By innate I imagine it is referring to it being a consequence of past effort. I assume this as it is talking about impure understanding and thus cannot be referring to some sort of internal stainless basis/quality.

We also clearly see here that prajna (unafflicted knowledge) is also based on personal effort and study the Treatise also makes one obtain the pure understanding...

Thus studying the text... Etymological explanation of dharma and abhi-dharma [Etymologically,] dharma signifies: that which upholds or sustains (dharana) its own characteristic or a particular inherent characteristic (svalaksana).

The Abhidharma is called abhi-dharma because it is directed...

1. toward the supreme factor [paramarthadharma], namely, Nirvana

2. toward the characteristics of the factors [dharmalaksana], namely, (i) the particular inherent characteristics or specific characteristics [svalaksana] and (ii) the common characteristics [samanyalaksana].

Okay. WTF? Is he saying that dependently arisen objects have inherent characteristics?

Malcolm wrote:

In this literature, intrinsic characteristics are real and ultimate, the example given later is the wetness, coolness and limpidity of water. Generic characteristics are not real,

being imputations.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 1:56 AM

Title: Re: AKB, Ch. 1, Ver. 2: Exposition of the Elements (Dhatunirdesa); Three types of Abhidharma

Content:

Grigoris said:

Okay. WTF? Is he saying that dependently arisen objects have inherent characteristics?

jake said:

There is a long end note on this from page 322-324 that I had to read a couple times. But I understood the "inherent characteristics" to be those characteristics that are indivisible from the entity itself. The example given is the color (sorry, colour) blue, this is unique to that dharma. Blue also belongs to a group of dharmas that share a common characteristic, in this case they can be seen.

I'm not sure I follow the "dependently arise objects have inherent characteristics" question.

Grigoris said:

And yet science shows us that if you do not have the corresponding rods and cones (sensory apparatus of the eye) then blue is not blue for you.

So how can it be an inherent characteristic when it is dependently arisen?

Malcolm wrote:

"Inherent" is really the wrong word here. "Intrinsic" is a little better. In this case, a blue entity possesses the physical properties to reflect blue light, whether one can see it or not. That entity dependently arises in possession of that property. While that entity exists, one of its intrinsic characteristics is to reflect blue light. Intrinsic characteristics do not conflict with dependent origination in Sarvastivada and Sautrantika tenets.

Also "ultimate" in Abhidharma simply means the cognition left over after one has smashed or analyzed something as far as one can go.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 2:11 AM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

At this point I don't think it's a great idea to be taking medical advice from anyone in the US on this. Most of the countries that have the outbreak under control had a treatment protocol months ago - as part of a coordinated treatment strategy, not the cottage industry we have in the US - and have had much lower case-based mortality. I'm not

going to give medical advice but if I wanted an idea of which drugs to take I would look at what they're doing.

Malcolm wrote:

There are no drugs that are really that effective in treating Covid about which we have evidence-based knowledge.

PeterC said:

There's a lot more work to do on the research, sure, but the opinion of the Thai, Korean, HK and Chinese hospitals coordinating treatment protocols is that they've got protocols that they're happy with.

Malcolm wrote:

There is still no drug that seems to dent this thing. Their protocols focus on symptom relief. That's great, but not a solution.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 3:54 AM

Title: Re: AKB, Ch. 1, Ver. 4-6: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Grigoris said:

Twofold Classification of Factors: Impure (Sasrava) and Pure (Anasrava)

The conditioned factors, with the exception of the (noble) path, are impure; they are impure because the fluxes adhere to or grow concordantly in them [samanuserate].

So while defiled consciousness can contact the factors of the Noble Path, it cannot be purified by them, nor can it defile the path factors?

Malcolm wrote:

All this is saying is that all compounded phenomena are defiled apart from path phenomena. They are abandoned, not purified. This is discussed in more detail in chapter 2, when we get to the twenty-two Indriyas.

Grigoris said:

If space is not "turned away" by an object does that mean that space continues to exist independent of the fact of the presence (or absence) of an object?

Malcolm wrote:

It just means that space permeates everything.

Grigoris said:

Cessation due to deliberation (pratisarṃkhyanirodha); 63 F 8-9

6ab. Cessation due to deliberation is disconnection [from the impure factors], each disconnection taken separately...

...If it were otherwise, if the cessation due to deliberation were single, a person who has obtained, i.e., realized, the cessation of the defilements [klesanirodha] which are abandoned by insight into the truth of unsatisfactoriness would have obtained or actualized at the same time the cessation of the defilements which are abandoned by insight [darsana] into the other truths and by cultivation [bhavana], [i.e., the cessation of all the defilements (sarvaklesa)]. It would be futile [vaiyarthya] then for the practitioners to cultivate the part of the (noble) path which counteracts these [remaining] defilements.

Interesting. Does that mean that one has to eradicate each defilement separately (which, according to different classification systems number from 3 to 108), that it is not enough to just strike at the ignorance underlying all of them?

Malcolm wrote:

According to this system, there are nine categories of afflictions to remove, from strong-strong to weak-weak. The strong-strong afflictions in stream enterer and so on, now latent, have to be removed gradually through analysis. This is largely the subject matter of chapter 6.

Grigoris said:

an example of this is the non-arising of visual consciousness due to the absence of visual stimuli.

But would this mean that being in a comatose state, for example, is akin to cessation?

Malcolm wrote:

Non analytical cessation is simply the absence of a cause which can bear a result, for example, a burnt seed.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 4:30 AM

Title: Re: Meditation techniques in each tradition

Content:

Malcolm wrote:

This is not a very good answer. This kind of idea, the cessation of thinking, just results in more samsara.

Astus said:

That is right, aiming for and grasping at a thoughtless state at best takes one to a heavenly birth. But that was not the intended message, at least from my side. Rather that while there are methodical differences, when it comes to not conceptualising what is experienced, there are no distinctions that can be made.

Malcolm wrote:

That is not what the citation says.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 5:26 AM

Title: Re: AKB, Ch. 1, Ver. 4-6: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Grigoris said:

So while defiled consciousness can contact the factors of the Noble Path, it cannot be purified by them, nor can it defile the path factors?

Malcolm wrote:

All this is saying is that all compounded phenomena are defiled apart from path phenomena. They are abandoned, not purified. This is discussed in more detail in chapter 2, when we get to the twenty-two Indriyas.

Queequeg said:

I got the sense that the defilements do not adhere to the path precisely because the path is what defeats the defilements. Is that off base?

Malcolm wrote:

Path phenomena are the 8 indriyas of nirvana, faith, mindfulness, diligence, wisdom, and samadhi, etc. Or the thirty-seven factors conducive to awakening: the four foundations of mindfulness, the four true abandonments, the four magical abilities, the five powers, five strengths, the seven factors that lead to awakening and the eight-fold path.

Queequeg said:

Maybe related or not - in Theravada, I think this is why they need to posit a connecting consciousness - to connect two moments of mind when there is no input coming in from the six senses.

Malcolm wrote:

Non-analytical cessation is just the simple absence of a cause. Analytical cessation is cessation due to wisdom. The cause of the bhavanga consciousness is consciousness.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 5:28 AM

Title: Re: Meditation techniques in each tradition

Content:

Malcolm wrote:

That is not what the citation says.

Astus said:

Right, it's not a full story, I just thought it fitting on the issue of comparison. Here's an extension on empty mind.

'True emptiness is before thinking. Before thinking is just like this. So life is only life; death is only death. You must not be attached to names and forms. It is like a clear mirror. In a clear mirror, all is nothing; there is only the clear mirror. Red comes, the mirror is red. Yellow comes, there is yellow. A woman comes, there is a woman. A man comes, there is a man. Death comes, there is death. Life comes, there is life. But all of these do not exist. The mirror does not hold on to anything. There is only the coming and the going. This is before thinking: all things are just as they are. The name for this mind is original pure mind.'

(Dropping Ashes on the Buddha, p 90)

Malcolm wrote:

This is still just referring to a mind devoid of concepts. So, it still does not escape the criticism.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 10:22 PM

Title: Re: Are Zen teachers awakened?

Content:

Matt J said:

Actually, what PeterC is saying isn't sectarian, but rather a response (in my mind anyway) to Western exceptionalism.

What we (as the West in general, not any particular poster) are saying is that what takes decades in Asian countries (which have incorporated dharma into their national culture) can easily be accomplished in the West in one's spare time, without tremendous sacrifice, and produce an equivalent degree of realization and teaching quality.

seeker242 said:

Which I think is ridiculous assumption really because several of the western laypeople teachers I have met have been practicing for 40 years and have done practices like 100 day solo retreats, etc, etc. To characterize this as "in one's spare time, without tremendous sacrifice" is a gross mischaracterization.

Malcolm wrote:

A 100 day solo retreat is not very long.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 10:24 PM

Title: Re: Are Zen teachers awakened?

Content:

seeker242 said:

Which I think is ridiculous assumption really because several of the western laypeople teachers I have met have been practicing for 40 years and have done practices like 100 day solo retreats, etc, etc. To characterize this as "in one's spare time, without tremendous sacrifice" is a gross mischaracterization.

Malcolm wrote:

A 100 day solo retreat is not very long.

seeker242 said:

Is 40 years long?

Malcolm wrote:

Depends, some people's 40 years are longer than others.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 10:32 PM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Grigoris said:

Extensive exposition of the conditioned factors (samskrta)

the conditioned factors are the fivefold aggregates:

material form, etc.

The skandha. Etymological meaning of samskrta

"that which has been

made (krta) by causes or conditions [pratyaya] co-existing in assemblage (sametya, sambhuya)".

So far, so good. "that which has been made ... ", also

applies (1) to future factors, (2) to present factors, as well as (3) to past factors; in fact, a factor (dharma) does not change its nature or type [jatiyatvat] by changing its time period.

Really? So what happens when ice (solid) becomes water (liquid) and then evaporates as steam (gas)? Is there not a change in type?

Malcolm wrote:

Later, when the discussion of "partless atoms" comes up, you will see that atoms are irreducible. However, states of matter such as solids, liquids, and gasses depend on the balance of the four elements in material entities and the environment. In other words, one has ice when it is cold, and when it is very hot, water evaporates into a gas.

But the atoms themselves, according to Abhidharma typology of the Sarvastivadins do not undergo change or alteration. The Sautrantikas, you will see, reject the notion of partless atoms because they have also claimed to have sides, etc. It is important to keep in mind that the root verses present a version of Sarvastivadin doctrine, that of the Vaibhāsikas. The commentaries mainly critique these positions from the Sautrantika position.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 10:42 PM

Title: Re: Are Zen teachers awakened?

Content:

seeker242 said:

Is 40 years long?

Malcolm wrote:

Depends, some people's 40 years are longer than others.

seeker242 said:

The length isn't relevant. It was an example of the intensity of practicing.

Malcolm wrote:

Yes, that was the point of my pointing out that some people's 40 years are longer than others. On the other hand, effort does not lead to awakening.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 10:43 PM

Title: Re: Are Zen teachers awakened?

Content:

PeterC said:

...so then I don't need to respond in detail to your other points, because if you reject the lineage view of a continuous transmission, you've also discarded the premise that transmission implies qualification as a teacher, surely? You said supra:

Malcolm wrote:

Yes, Astus rejects utterly the notion of transmission, he always has. He thinks Dharma can be learned from books.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 11:05 PM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Queequeg said:

Malcolm, as we approach this text from a Mahayana perspective...

Malcolm wrote:

Actually, it is important NOT to approach this text from a Mahāyāna point of view.

One should attempt to emulate the ancient Indian masters, Buddhist and Hindu, approaching a text from its own point of view while learning it, and save the higher tenet system critiques for later.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 11:07 PM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Queequeg said:

Malcolm, as we approach this text from a Mahayana perspective, what should our disposition be toward the irreducible dharmas in the Sarvasitvadin view?

Also, is it possible to give us a quick and dirty comparison of Sarvastivadin, Vaibhasika, and Sautrantika views, and how we as Mahayanis should approach them?

Malcolm wrote:

The four tenet systems can be reduced to these four axioms:

atoms

moments

mind

emptiness.

These is the barest essence of the four tenet systems in ascending order.

Author: Malcolm

Date: Friday, July 3rd, 2020 at 11:09 PM

Title: Re: Are Zen teachers awakened?

Content:

Malcolm wrote:

Yes, Astus rejects utterly the notion of transmission, he always has. He thinks Dharma can be learned from books.

Astus said:

Dharma transmission in Zen is not about one person teaching another, but one person authorising another after that other has already mastered everything that had to be mastered.

Malcolm wrote:

Pretty sure Meido would not agree.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 2:06 AM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Malcolm wrote:

Later, when the discussion of "partless atoms" comes up, you will see that atoms are irreducible.

Grigoris said:

I thought this concept was found only in Abhidhamma.

I believe that this is a slippery slope. If you can have an irreducible physical particle on which all physical objects rely, then why can you not have an irreducible mind element (an atman) on which all consciousness relies?

Malcolm wrote:

Western Sarvastivadins (Gandharis) subscribed to an inexpressible person theory (pudgalavādin). This is rejected by Vaibhasikas (Kashmiris).

Partless particles are rejected by Sautrantikas. They favor partless moments as irreducible.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 2:09 AM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Malcolm wrote:

Later, when the discussion of "partless atoms" comes up, you will see that atoms are irreducible.

Grigoris said:

I thought this concept was found only in Abhidhamma.

I believe that this is a slippery slope. If you can have an irreducible physical particle on which all physical objects rely, then why can you not have an irreducible mind element

(an atman) on which all consciousness relies?

Queequeg said:

I think for the same reason that you can't have atman in Abhidhamma - All 5 skandha are needed for a being to arise, and 4 of them are aspects of mind. Remove one, and there is no being. Which of the skandha would be that irreducible mind element?

Malcolm wrote:

Well, there are Buddhist pudgalavādins, those who assert an inexpressible self that is neither the same nor different than aggregates. They were once the largest school in India.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 2:28 AM

Title: Re: Starting with meditation: my case - Any suggestions?

Content:

Jon N said:

Hello dear forum.

After some years of studying Eastern and Buddhist thought in university and on my free time, I decided to approach a Sangha to receive teachings. Since I felt Tibetan Buddhism attracted me more, I decided to approach a Karma Kagyu center close to where I live. Sadly, right now, because of the coronavirus, they only teach online. Luckily, however, they had just started the Lojong lessons so I have been attending them online for 2 weeks now. The Lama asked us to meditate for one hour every day. Since this is the beginning of Lojong, and of meditation for many of us, she suggested that we should just try to relax in meditation position for one hour. However, I have found this extremely difficult. I have tried to do it with some relaxing music but it keeps being difficult. It is difficult for my eyes to look at the same place for a long time so I keep moving them. I try just to relax, but usually I manage to be relaxed only the first 10-15 minutes of the session. The rest of the hour is very hard. I have tried to shorten it for 40 minutes but it keeps being difficult. I try not to refuse my thoughts, but just try to be more or less comfortably relaxed, but I keep getting anxious and find it difficult to just be seated without doing nothing. The Lama said it can be difficult since a part of us doesn't want to meditate, and that we should keep trying until our mind gets used to it.

Do you guys have some tips/advice to give to me? I guess starting to meditate is difficult for most of the people, so I try not to be desperate about it. However, little by little I would like to see some progress. I have read for years about Buddhism and I feel it may be my path, but its not the same to read about it than to actually practice it, so even if I try not to desperate I can't help but be worried that because of finding meditation too difficult I might not be able to follow the path.

Thanks a lot for your time,

Jon

Malcolm wrote:

It'll pass. Just stick with it. Once you feel distracted look around, stretch, standup, then sit down and do it again. Short sessions, many times.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 2:30 AM

Title: Re: Whats the most important concept to start with to atleast get Stream Entry?

Content:

NateLeo said:

So i want to know: what exactly is the first, most fundamental concept i need to realize first if i atleast want to reach the first stage of awakening in this life?

Malcolm wrote:

Find a teacher who can show you your real nature.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 2:53 AM

Title: Re: Meditation techniques in each tradition

Content:

Malcolm wrote:

This is still just referring to a mind devoid of concepts. So, it still does not escape the criticism.

Astus said:

Not really the same. There are things, but there is no attachment to them. It's possible to match it with there being no longer the concept of self that puts concepts into a samsaric frame. A little more on "just as they are":

"At 360° all things are just as they are; the truth is just like this. 'Like this' means that there is no attachment to anything. This point is exactly the same as the zero point: we arrive where we began, where we have always been. The difference is that 0° is attachment thinking, while 360° is no-attachment thinking."

(Dropping Ashes on the Buddha, p 7)

Malcolm wrote:

So according to the definition above, this zero attachment thinking is not true emptiness, since it is thinking.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 9:49 AM

Title: Re: Are Zen teachers awakened?

Content:

avatamsaka3 said:

It is rather simple, but difficult to apprehend perhaps.
Then why don't you explain it?

Matylda said:
I just did it.

Malcolm wrote:
If I am ever in Japan, I'm inviting You to dinner at your favorite restaurant.

Author: Malcolm
Date: Saturday, July 4th, 2020 at 10:32 AM
Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)
Content:
Malcolm wrote:
Well, there are Buddhist pudgalavādins, those who assert an inexpressible self that is neither the same nor different than aggregates. They were once the largest school in India.

Queequeg said:
Not to digress too far, but, how did they explain the continuity between death and rebirth? And what happened to them?

Malcolm wrote:
We refuted the shit out of them.

Author: Malcolm
Date: Saturday, July 4th, 2020 at 10:00 PM
Title: Re: Whats the most important concept to start with to atleast get Stream Entry?
Content:
SteRo said:
Stream Entry is a sravaka concept.

Grigoris said:
No it is not. The first bhumi is the Mahayana equivalent of Sravakayana stream entry.

Malcolm wrote:
Greg is correct.

Author: Malcolm
Date: Saturday, July 4th, 2020 at 10:02 PM
Title: Re: Whats the most important concept to start with to atleast get Stream Entry?
Content:

NateLeo said:

So i want to know: what exactly is the first, most fundamental concept i need to realize first if i atleast want to reach the first stage of awakening in this life?

Thanks again!

SteRo said:

Stream Entry is a sravaka concept. The most fundamental concepts in that context are self-identity views, attachment to rites and rituals and doubt - these have to be abandoned.

Malcolm wrote:

The same three fetters are abandoned on the first bhumi, hence first stage bodhisattvas are Mahayana stream entrants.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 10:10 PM

Title: Re: Are Zen teachers awakened?

Content:

Matylda said:

I just did it.

Malcolm wrote:

If I am ever in Japan, I'm inviting You to dinner at your favorite restaurant.

Matylda said:

but you cannot afford it

Malcolm wrote:

Don't be so sure.

Author: Malcolm

Date: Saturday, July 4th, 2020 at 10:12 PM

Title: Re: Ngondro Practice

Content:

RafaelCoutinho said:

Hello!

So I want to start my Ngondro Practice soon, what items should I buy? I already, have a bell and a vajra, a damaru, a mala, and these things. But I don't have a Mandala, should I buy one?

Thank you!

Malcolm wrote:
Eventually.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 12:23 AM

Title: Re: Whats the most important concept to start with to atleast get Stream Entry?

Content:

Aemilius said:

...

In entering the stream therein is found no dharma or concept of "entering the stream".

SteRo said:

it's like jumping from one patch of space in space to next patch of space in space.

Nothing is entered. nothing left behind, so only sravakas enter from one illusion into another.

Malcolm wrote:

Facile, at best. The old "It's all emptiness dude" retort.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:06 AM

Title: Re: How awakened are bodhisattva stream-entrants?

Content:

Malcolm wrote:

The answer, according to Candrakīrti, is that their realization of emptiness is the same, in so far as they both realize the absence of inherent existence.

Caoimhghín said:

Awkwardly split from

<https://dharma.wheel.net/viewtopic.php?f=39&t=33826&p=541115#p541104>

The topic has another question hidden in it: How does the śrāvaka stream-entrant differ in his realization from the bodhisattva stream-entrant other than the former theoretically missing the foundations of bodhicitta?

So by your logic, all stream-entrants are awakened as well. Stream-entrants are significantly beneath Arhats. I thought the stream-entrant only makes contact once with nirvāṇa as a mental object, and doesn't abide in it with life substratum.

Aemilius said:

Stream entrants are Aryas, the first stage of it. I wonder where has all the knowledge about them disappeared?

ārya-saṃgha (Sanskrit, noble community). The community of the āryas or those 'noble

persons' (ārya-pudgala) who have attained the supermundane path (ārya-mārga). This is the Saṃgha referred to in the formula of the three refuges (triśaraṇa), and is distinct from the broader Buddhist community including laymen and laywomen.

Source

:

A Dictionary of Buddhism, Oxford University Press, 2003, 2004 (which is available in electronic version from answer.com)

ārya-pudgala (Sanskrit; Pāli, ariya-puggala). A 'noble person', one who is at any stage of the Noble Path (ārya-mārga). There are four such persons, namely the stream-winner (śrotāpanna), the once-returner (sakṛdāgāmin), the non-returner (anāgāmin) and the Arhat. According to an alternative sevenfold grouping found in Pāli sources individuals enter the Noble Path in different ways according to their personal disposition. In terms of this the noble disciples are classified as: (1) one who follows in faith (saddhā-anusārin); (2) one liberated by faith (saddhā-vimutta); (3) one who witnesses with the body (kāya-sakkhi); (4) one liberated both ways (ubhato-bhāga-vimutta); (5) one who follows in the Dharma (dhamma-anusārin); (6) one who has attained to vision (diṭṭhippatta); (7) one liberated by insight (paññā-vimutta). Thus the Noble Path may be attained through faith (as with the first), or through an intellectual grasp of the teachings (as with the fifth). One may also enter it and reach fruition on the basis of both (as with the fourth).

There is quite a lot in the Abhidharma about this under various headings, like the Eight noble persons (arya pudgala) etc...

Caoimhghín said:

I'm aware that they are the first persons of the path, but I'm not sure if those who are less than Arhats count as "awakened" without any significant caveats. The once-returner, for instance, is not necessarily awakened, but will be in the future. He only has a partial awakening. It would be odd for a stream-entrant to have superior realization than the once-returner yet to once return.

Aemilius said:

The classification is at first quite simple, and then more and more evolved and complex, in the Sutras and Abhidharma.

A stream entrant has maximum 7 rebirths left before Arhatship. These seven can take place in different ways, so we get more different stream entrants. 1. The stream entrants can be faith followers or wisdom followers, or a yogic type (body witness) this exists but is interpreted differently or it is simply "forgotten". One can also change type in the course of the seven or less births.

2. Are only births on Earth (or Jambudvīpa) counted, or are births in other realms, on other continents or other planets equally valid ?? Etc...

You can compare the Aryas with the systems of Nobility and Aristocrats, that have

existed in many many parts of the world:

<https://en.wikipedia.org/wiki/Nobility>

Caoimhghín said:

I agree it's complex, but it does strike me as odd that the once-returner with his partial awakening as an unripened wisdom that only completely fruits later would be less awakened than the stream-entrant with his seven lifetimes until arhatva. Of course, bodhisattva stream-entry does not result in seven lifetimes until arhatva.

Arguably one of the reasons why the stream-entrant is called a stream-entrant is because he has merely "entered the stream" to awakening. His seven lifetimes, or dare we say his three aeons, are the consequence of that entrance then, at least seven to make it up the stream to "the other shore" in the case of the path as the Buddha outlined it to the śrāvakas.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:34 PM

Title: Re: Basis for vipaka being individual

Content:

GrapeLover said:

Hi there,

Though there is some variation between schools, it is typically taught that the consequences/vipaka of karma ripen on the individual that generated that karma alone.

What I do not really understand is that, as far as I know, it is the volition aggregate that generates karma, but other aggregates are involved in experiencing the vipaka (eg the body can become diseased). As the aggregates are merely strongly interdependent rather than being "the same thing" even on a conventional level, and interdependence extends beyond the aggregates, what is the basis for the "overflow" effect of vipaka being limited to the individual?

Malcolm wrote:

Mind streams are individual, that's all.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:35 PM

Title: Re: Basis for vipaka being individual

Content:

GrapeLover said:

It's often said that the individual who produces certain karma is the (only) one who will experience the consequence of that karma ripening.

White Sakura said:

That is the teaching on the level of the relative truth.

Do not mix it with teachings that analyze the self and that come to the conclusion that there is no inherently existing self.

GrapeLover said:

Yeah, I'm basically looking to contrast this with the Kegon/Huayan view, which essentially holds that karmic effects do extend beyond the individual, even relatively.

Malcolm wrote:

This is an incorrect view of karma.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:36 PM

Title: Re: Prostrations as a stand alone practice

Content:

Könchok Thrinley said:

Are prostrations a stand alone practice?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:38 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Yep. We have no schedule so let's take it as slow as we need. There will probably be sections that don't need to much discuy and some will need a lot.

Awesome job so far, Greg.

Malcolm wrote:

It would be wise to avoid some of the debates, and aim principally at grasping the Sarvastivada view, and Sautrantika critique.

Author: Malcolm

Date: Sunday, July 5th, 2020 at 9:41 PM

Title: Re: Are Zen teachers awakened?

Content:

reiun said:

Especially under the circumstance when the student is in the room with the teacher,

and the student passes Mu and has that "bottom drops out" moment,

Matylda said:

this drama does not happen anymore, bottom dropping out - it comes from very old texts of Chinese masters who came over to Japan in Kamakura era. today it is much less dramatic, since the power of practice is very weak in comparison with the oldies. Today it is enough to have just some intuition and there is another koan to go. we forgot that zen practice is for complete liberation, and there are many signs of it. and the gaze is locked, then we can talk about another kind of senseless. no. this would be another pitfall

reiu said:

Your opinion is misinformed and contradicted by direct contemporary experiences.

Author: Malcolm

Date: Monday, July 6th, 2020 at 12:40 AM

Title: Re: Basis for vipaka being individual

Content:

GrapeLover said:

Hi there,

Though there is some variation between schools, it is typically taught that the consequences/vipaka of karma ripen on the individual that generated that karma alone.

What I do not really understand is that, as far as I know, it is the volition aggregate that generates karma, but other aggregates are involved in experiencing the vipaka (eg the body can become diseased). As the aggregates are merely strongly interdependent rather than being "the same thing" even on a conventional level, and interdependence extends beyond the aggregates, what is the basis for the "overflow" effect of vipaka being limited to the individual?

Malcolm wrote:

Mind streams are individual, that's all.

GrapeLover said:

That is fair enough. How is the mindstream held to affect the body, in terms of eg developing a disease at some point due to a karmic seed? It seems like the body would have to be "inside" the mindstream and everything else outside it, in order for individual mindstreams to explain things fully.

Malcolm wrote:

The body and mind are inseparable, like a flower and its scent.

GrapeLover said:

What I basically mean is that (sorry for the silly analogy)—if I clap my hands outside and it can't be heard a mile away, that is because the 'force' of the clap isn't sufficient, even

though there is interconnection between the two areas and the clap can be heard to some extent for a fair distance. This AFAIK would be a broad parallel to a Kegon-style illustration of effects resonating out, but being stronger at the 'epicentre'.

On the other hand, if I clapped in a soundproof chamber and it couldn't be heard outside, this is basically because there isn't even interconnection or the potential for the sound to travel outside at all. If this is like how mindstreams are, then the body would seem to need to be "inside" the chamber of the mindstream in order for karma to affect it, while other phenomena are outside.

Malcolm wrote:

I think you have not properly studied the doctrine of karma. See chapter 4, Abhidharmakośabhaṣya.

Karma is not simple cause and effect, though it is often misrepresented this way. Karma is moral cause and effect, which determines happy and unhappy states of existence.

In Abhidharmakośabhaṣya, simple cause and effect are presented first in the section on the six causes and four conditions described in chapter 2. Then comes dependent origination, chapter 3; and after that karma and its results, chapter 4.

Your example is an instance of simple cause and effect, but this is not karmic cause and effect. For example, one of the reasons I never found Huayen and Tiantai particularly profound with all their talk of interpenetration, mutuality and so on, is that this is already covered in the Sarvāstivādin kāraṇa-hetu. This means that all things are automatically the cause of all other things apart from themselves.

Author: Malcolm

Date: Monday, July 6th, 2020 at 12:46 AM

Title: Re: Are all phenomena equally empty in Madhyamaka?

Content:

akuppa said:

My problem is that it seems from a Madhyamaka point of view belief that a Self exists is equally wrong as belief that the consciousness aggregate arises and ceases based on causes and conditions (the dhamma theory). So the early Buddhist schools are just as misguided as non-Buddhists?

Malcolm wrote:

Yes, from the Madhyamaka perspective, the idea that a real consciousness arises and falls based on real causes and conditions is an error. Consciousness itself cannot be a pāramārtha dharma because it is compounded, impermanent, empty, and not truly established.

Author: Malcolm

Date: Monday, July 6th, 2020 at 12:48 AM

Title: Re: Are all phenomena equally empty in Madhyamaka?

Content:

akuppa said:

Yes, historical Madhyamaka does not directly critique Theravada Abhidhamma as far as I know.

Malcolm wrote:

It critiques as least one Vibhajyavādin theory of karma.

Author: Malcolm

Date: Monday, July 6th, 2020 at 12:50 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Queequeg said:

Yep. We have no schedule so let's take it as slow as we need. There will probably be sections that don't need to much discuy and some will need a lot.

Awesome job so far, Greg.

Malcolm wrote:

It would be wise to avoid some of the debates, and aim principally at grasping the Sarvastivada view, and Sautrantika critique.

Queequeg said:

I think that's where we'll lean on you to put up the guardrails and keep the discussion on track.

Malcolm wrote:

One thing that is a little confusing for some, is that Vasubandhu seems to let the Sarvastivadins win some of the time, though not often.

I personally think Vasubandhu was always a Mahāyāni.

Author: Malcolm

Date: Monday, July 6th, 2020 at 1:29 AM

Title: Re: Basis for vipaka being individual

Content:

GrapeLover said:

Apologies; I didn't mean to imply that the clap and its sound were actually karmic cause

and effect. I just meant to try and metaphorically illustrate the Kegon view of a karmic net through which effects can 'resonate' (similar to a sound wave resonating through air) versus a mindstream from which karmic effects cannot escape (like a sound wave failing to escape a chamber).

Malcolm wrote:

Karmic effects only ripen on the continuum that performed the action. There is no means by which it can cause some sort of resonance. For example, I shoot a man. Of course that action affects that man, but let's say he survives, my nonvirtuous act does not ripen on him. It will only ripen on me in the future. It is possible that my motivation for shooting this person is based on a past interaction with this man, but showing such relationships is beyond the range of ordinary mortals. We can only deal with this life's virtues and nonvirtues which govern our karma and its results in the next life.

GrapeLover said:

In the latter case, it seemed to imply that the body must be within the mindstream, as karma vipaka can physically affect it but is held not to be capable of affecting other phenomena.

Malcolm wrote:

The body is not "held" within the mindstream; one's continuum includes both mind and body. A karma is initiated by the mind and carried out by the body in the form of physical and speech acts.

Author: Malcolm

Date: Monday, July 6th, 2020 at 1:41 AM

Title: Re: Are all phenomena equally empty in Madhyamaka?

Content:

akuppa said:

My problem is that it seems from a Madhyamaka point of view belief that a Self exists is equally wrong as belief that the consciousness aggregate arises and ceases based on causes and conditions (the dhamma theory). So the early Buddhist schools are just as misguided as non-Buddhists?

Malcolm wrote:

Yes, from the Madhyamaka perspective, the idea that a real consciousness arises and falls based on real causes and conditions is an error. Consciousness itself cannot be a pāramārtha dharma because it is compounded, impermanent, empty, and not truly established.

Astus said:

In the various discussions of the two truths.

'The conventional has two aspects: one that is mistaken and one that is correct. The former is twofold: the moon [reflected on] water and the conceptions of bad doctrines. Something that is pleasing only as long as it is not examined, which arises and ceases to exist'

(Entry into the Two Realities by Atisa, in Jewels of the Middle Way, p 119)

akuppa said:

So from the Madhyamaka pov it is more correct to say that consciousness arises and ceases than to say a self exists. If both are empty, how can this be the case? What kind of logic is used to assert this?

Malcolm wrote:

No, it is not more correct to say consciousness arises or ceases than a labelled self, a since consciousness is also a conventional label, like the label "self." Prior to analysis there is both a self, akuppa, and a consciousness. After analysis one will find neither self nor consciousness, beyond the designations "akuppa" and "consciousness." For example, take a car as a metaphor for "self". A car cannot be found in any part, all of its parts, or separate from its parts. Likewise, as self cannot be found in any aggregates, all of the aggregates, or apart from the aggregates. Likewise, consciousness cannot be found in the sense organ nor the sense object, both, or separate from them. The mind is also made of parts, and cannot be found in one of them, all of them, or separate from them.

Functionally speaking, we can say there is a self, because when I say "akuppa go there!" You will respond to this directive by saying yes or no. This means that "self" is functional. It is efficient. Whatever is functional corresponds with relative truth. If I said to you, "Malcolm go there!" you would respond, "I am not Malcolm." So calling you "malcolm" is not functional and therefore cannot be considered to be relatively true. Consciousness is a relative truth, as long as it performs its functions, then we can say "there is a consciousness." But when we analyze consciousness, we cannot find it outside of the conventions we use for an appearance we label "mind."

Author: Malcolm

Date: Monday, July 6th, 2020 at 2:15 AM

Title: Re: Basis for vipaka being individual

Content:

GrapeLover said:

Apologies; I didn't mean to imply that the clap and its sound were actually karmic cause and effect. I just meant to try and metaphorically illustrate the Keron view of a karmic net through which effects can 'resonate' (similar to a sound wave resonating through air) versus a mindstream from which karmic effects cannot escape (like a sound wave failing to escape a chamber).

Malcolm wrote:

Karmic effects only ripen on the continuum that performed the action. There is no means by which it can cause some sort of resonance. For example, I shoot a man. Of course that action affects that man, but let's say he survives, my nonvirtuous act does not ripen on him. It will only ripen on me in the future. It is possible that my motivation for shooting this person is based on a past interaction with this man, but showing such relationships is beyond the range of ordinary mortals. We can only deal with this life's virtues and nonvirtues which govern our karma and its results in the next life.

GrapeLover said:

In the latter case, it seemed to imply that the body must be within the mindstream, as karma vipaka can physically affect it but is held not to be capable of affecting other phenomena.

Malcolm wrote:

The body is not "held" within the mindstream; one's continuum includes both mind and body. A karma is initiated by the mind and carried out by the body in the form of physical and speech acts.

GrapeLover said:

Thanks a lot for putting the time in to explain.

I think my sticking point is along the lines of—for instance, breaking samaya is held to harm one's vajra siblings due to the strength of the interdependence of having been empowered into the same mandala.

Malcolm wrote:

No, there is no basis for this idea. The idea is that it harms the guru.

GrapeLover said:

I basically feel like, to some weak and minuscule degree, such interdependence must be kind of all-pervasive among beings, in terms of all beings having been your mother etc. So I guess I'm thinking along those lines, basically, like the unknowable relationships you mention.

Malcolm wrote:

That is based on mano a mano interactions over countless lifetimes.

Author: Malcolm

Date: Monday, July 6th, 2020 at 6:59 PM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Grigoris said:

Matter or material form is (1-5) the five sense-faculties, (6-10) the five object-referents [or object-fields of the five sense-faculties],

arid (11) the non-informative.

So matter/material form is the five sense organs (eyes, ears, tongue, body and nose) and their objects (visual, aural, gustatory, bodily and olfactory sensations). It seems though that "indriya" does not refer just to the physical sense organs, but to the related sense consciousness as well, to the process of sensing.

As for 11. The endnote says:

The SA.IV.Glossary.520 describes them as follows:

avijnapti-rupa: Non-informative matter. This is a special type of matter (rupa) which constitutes a non-informative action (avijnapti-karma). It is non-resistant and invisible, and comes into existence in dependence on the force of a volition (cetana), an informative action and a set of great elements (mahabhuta). It is a special type of derived matter (upadaya-rupa) which is not comprised of atoms (paramanu).

avijnapti-karma: Non-informative action. Unlike an informative action (vijnapti karma) which informs us of the mental state of the doer, this is a karmic force which, once projected by a bodily or vocal action (karma), continues to exist as a series invisibly; hence, non-informative.

Clear as mud, right?

Malcolm wrote:

Avijnapti is created by taking vows. The discussion of it is pursued at length in the karma chapter.

Author: Malcolm

Date: Monday, July 6th, 2020 at 8:55 PM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Malcolm wrote:

Avijnapti is created by taking vows. The discussion of it is pursued at length in the karma chapter.

The non-informative (avijnapti);

11. [Vaibhīṣika:] - Even in a person whose thought is distracted, or who is [for a certain time] without thought, there exists a serial continuity, good or bad, in reliance upon the fundamental material elements: that, indeed, is what is called non-informative.

Grigoris said:

How does this differ from the bhavanga citta of the Abhidhamma?

How can this be a wholesome or unwholesome mind state, if there is no attention (and thus no motivation) involved?

Malcolm wrote:

It's a kind of matter, not mind.

Author: Malcolm

Date: Monday, July 6th, 2020 at 8:57 PM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Grigoris said:

Difference between the elementary substance earth & earth, etc.; 178 F 23-24

What is the difference between the elementary substance earth [prthivfdhiitu] and earth [prthivf], between the elementary substance water [abdhiitu] and water [ap], etc?

13. In common usage [lokasa.,,jiiii], the word earth signifies [actually]

color and shape; the same for [the common usage of the words]

water and fire, [i.e., they signify actually color and shape]. [The common usage of the word] wind [signifies] either the elementary substance wind, or else, color and shape.

So when referring to Mahabhuta we are talking about qualities, but in common usage we are referring to something describing a particular colour and shape.

Malcolm wrote:

Yes, because the elements themselves are composed of all four elements.

Author: Malcolm

Date: Monday, July 6th, 2020 at 9:13 PM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Grigoris said:

[Answer:] - Without a doubt, the monad is free from rupana; but a single material form as a monad (paramanurupa) never exists in an isolated state [prthak]; 186

[however,] in the state of a composite (samghatastha), i.e., being in aggregation, it is susceptible to deterioration and to offering resistance.

Wait on. Is the monad subject to deterioration is it the composite that breaks down into monads?

[

Malcolm wrote:

It is saying that composites formed of atoms are susceptible to breaking down.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 12:32 AM

Title: Re: Are Zen teachers awakened?

Content:

reiun said:

If you understood the experience of passing Mu, the traditional first koan in a course of koan study, you could never say such a thing.

Matyllda said:

First i base my opinions on my own work when I had to interpret for foreigners
second it comes from my own questions to teachers and monks whom I could ask and
got the clear answer
third, the critique of modern koan study, lack of samadhi power and kensho experience
is made also by contemporary rinzai teachers in Japan, who express their concern
about the level of zazen practice
so I think that the source is reliable and I have no doubt about what they say

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 1:44 AM

Title: Re: AKB, Ch. 1, Ver. 3: Exposition of the Elements (Dhatunirdesa); Three types of
Abhidharma

Content:

Grigoris said:

So are all practices merely for the sake of perfecting discernment?

Queequeg said:

That's what it seems to say. Discerning the factors, relieves the defilements. Relieving
the defilements releases people from samsara.

The echo of the 4NT is there.

PeterC said:

Is it saying that all practices lead to this; or is it saying that any practices aside from the
discernment of the factors, though they may be helpful at a relative level, do not lead to
liberation? By implication - that one could achieve liberation purely through intellectual
analysis?

Malcolm wrote:

The question of practices for liberation are taken up in vol. 3, chapter 6, The Path. We
are light years from that.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 6:21 AM

Title: Re: Are Zen teachers awakened?

Content:

seeker242 said:

to claim that a person who has reached the 8th or 9th Bhumi, or the equivalent or
whatever other scale that is used, to claim that that person would not be worthy of
being called a zen master, or to claim that this would still somehow still be
unsatisfactory, I just don't see how that is reasonable.

Astus said:

There is no such claim. The claim is that Zen transmits the very mind of the Buddha, that

members of the lineage are on the same level of awakening as the Buddha himself.

seeker242 said:

Yes there is such a claim. If the original claim is "that members of the lineage are on the same level of awakening as the Buddha himself" that is no different than saying "9th bhumi still just isn't good enough" since 9th bhumi, is by definition, not the same as Buddha himself.

Malcolm wrote:

Neither is the 10th, since the stage of buddhahood is the 11th, in sūtrayāna.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 6:44 AM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Grigoris said:

Here is another point that I forgot: One of the types of tangibles is coldness.

How does this differ from the role of the Mahabhuta Fire? Surely this determines temperature and not some seperate tangible?

Malcolm wrote:

Absence of the fire element feels cold. Absence of the earth element results in hunger and lightness. Absence of the water element results in thirst, etc. It is not hard to suss out.

And you are jumping ahead. This is all in verse 10.

Think of all of this as a filing cabinet. You will gradually have all this filled in, but not all at once.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 9:36 AM

Title: Re: Kanye West announces POTUS run

Content:

tkp67 said:

John I am suggesting moderation in terms of separatist conditioning in our country is right view.

The forces seeking polarity are so pervasive it is assumed that anything but is still a reasonable position.

I am willing to make the argument that a number of humanitarian teachings not just buddhism promote good will and compassion as a foundation not as conditional and any time that is deviated from it is wrong view.

I am not suggest anyone is holding these views even if their statements are interpreted that way. That is the point of clarity here.

PeterC said:

I also don't understand what you're arguing for. It is anything but clarity.

If you could you simplify it to practical questions like: who should we vote for? What policies should we support? - then we might be able to have a conversation.

I don't like the way you use terms like "middle way", "reasonable position" etc. as if there's some natural law that makes compromise the best choice. If someone wants to kill people, and another person doesn't, the compromise position of "let's just kill a few people" isn't better than either of those "polarities". Some ideas are simply right or wrong.

Malcolm wrote:

But imagine if he were elected...DC as a James Turrell light installation ...

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 9:38 AM

Title: Re: What are you doing about the coronavirus?

Content:

thepea said:

White House declares 99% of cases are harmless, perhaps health care is aware of this so only swabbing severe symptomatic people properly.

Make sure numbers stay up but also hospitalizations numbers as well.

Fear fear fear.

PeterC said:

If you're listening to the white house's advice on this, or indeed on anything, you are a fool.

Malcolm wrote:

Seconded.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 9:42 AM

Title: Re: Academic books on Mahayana thought

Content:

Jon N said:

Hello all.

First, I didn't know if this topic was more appropriate for this forum or for the academic

discussion forum. Since what I'm asking might interest newcomers to Buddhism (I'm more or less one of them) I decided to post here. Feel free to move this topic to the academic forum or any other forum if you think it belongs there.

I would like to study the history of Mahayana and Vajrayana thought. This means books that cover the history of Buddhist thought from Madhyamaka to Yogacara and Vajrayana Buddhism. I'm interested in covering from Nagarjuna to Tsongkhapa especially, but I wouldn't mind to learn the development of Tibetan Buddhism up until the Rimé movement or even the XXth century. I am currently following the Karma Kagyu lineage, so if there are books that include the development of Buddhist thought from Nagarjuna up to the Karma Kagyu (including schools that pre-date the Kagyu but are part of its lineage, like the Kadampa), that would be perfect. But a general perspective on Tibetan Buddhism would be appreciated. I also don't mind if chapters about East Asian Buddhism like Tiantai or Chan are included, as long as Tibetan Buddhism is well covered.

I already know and have read "Mahayana Buddhism: The Doctrinal Foundations" by Paul Williams. It is very similar to what I'm looking for, but I would like to get deeper into the different authors and masters than this book does.

I'm not expecting to find a single book covering all of this in depth, so if you can suggest me several books, each for a different school/period, that would be ok.

Lastly, I don't mind to read "popular" or divulgative books, but what I am looking for right now is academic books similar to those by Paul Williams. I majored in philosophy and I'm used to get deep into the ideas.

Thanks a lot for your attention, best wishes to all and I hope someone can come up with some good book recommendations!

Malcolm wrote:

https://www.amazon.com/gp/product/B008D30MMW/ref=dbs_a_def_rwt_hsch_vapi_tkin_p1_i0

[https://www.amazon.com/Tibetan-Renaissance-Tantric-Buddhism-Rebirth-ebook/dp/B008D2TOE0/ref=sr_1_3?](https://www.amazon.com/Tibetan-Renaissance-Tantric-Buddhism-Rebirth-ebook/dp/B008D2TOE0/ref=sr_1_3?dchild=1&qid=1594086108&refinements=p_27%3ARonald+Davidson&s=digital-text&sr=1-3&text=Ronald+Davidson)

[dchild=1&qid=1594086108&refinements=p_27%3ARonald+Davidson&s=digital-text&sr=1-3&text=Ronald+Davidson](https://www.amazon.com/Tibetan-Renaissance-Tantric-Buddhism-Rebirth-ebook/dp/B008D2TOE0/ref=sr_1_3?dchild=1&qid=1594086108&refinements=p_27%3ARonald+Davidson&s=digital-text&sr=1-3&text=Ronald+Davidson)

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 7:09 PM

Title: Re: Kanye West announces POTUS run

Content:

PeterC said:

I also don't understand what you're arguing for. It is anything but clarity.

If you could you simplify it to practical questions like: who should we vote for? What policies should we support? - then we might be able to have a conversation.

I don't like the way you use terms like "middle way", "reasonable position" etc. as if there's some natural law that makes compromise the best choice. If someone wants to kill people, and another person doesn't, the compromise position of "let's just kill a few people" isn't better than either of those "polarities". Some ideas are simply right or wrong.

Malcolm wrote:

But imagine if he were elected...DC as a James Turrell light installation ...

PeterC said:

I'll settle for the biden/trump/west presidential debate. That will be a moment for the history books. The schizophrenic rapper and sneaker designer will be the most articulate and richest person on the stage.

Malcolm wrote:

Touché.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 7:10 PM

Title: Re: Kanye West announces POTUS run

Content:

Dan74 said:

I can't speak for tkp67, but there is a radical middle ground that is very rarely taken. And that's the rejection that one must necessarily align oneself with this side or that. Admitting that both sides lie and behave dishonourably, which does not equate to moral equivalence (before one jumps to that conclusion). That both sides have been playing the people for a long time. That jumping to conclusions, broad-brushing and striving to demolish one's opponent should give place to listening and finding a common ground to build upon.

One of the reasons that Trump won, it seems to me, was the duplicitous way both sides have played the public for years. Instead of addressing entrenched poverty, lack of basic services (like the healthcare), real inequities and deep systemic suffering, they threw the masses the culture war issues to fight over. Transgender bathrooms. Wedge issues. Divide and conquer.

Trump capitalised on that with his three-pronged platform of anti-corruption (drain the swamp), bring back the jobs and yes, the culture wars, including the best part - xenophobia, white insecurity and disenfranchisement by a large section of voters.

People take the bait and the Machine trundles on. People like Bernie or Andrew Yang who focus on real issues, don't make it, because it is not about that. That a politician or his/her program have a visceral appeal should be a cause of alarm. Instead in the US, it seems to be a prerequisite. Because it is basically showbiz.

It's an obvious thing to say I take it, but being a good campaigner and being a good administrator have precious little to do with one another. They are almost opposites.

It seems to me that your entire system needs a thorough overhaul. From the divisive press to the nonsense campaign. But it has to start with education. With kids learning critical thinking at schools. Logical fallacies. Evidence-based reasoning. Emotional and psychological manipulation. Mass hysteria. Holding those driving the public discourse accountable for what they say. Truly. A lie and you should hang your head in shame. Yes, bring back shame.

Malcolm wrote:

Um no, Trump lost by 4 million votes. He won the electoral college by a fluke.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 7:14 PM

Title: Re: AKB, Ch. 1, Ver. 9: Threefold Classification of the Factors

Content:

Malcolm wrote:

Absence of the fire element feels cold. Absence of the earth element results in hunger and lightness. Absence of the water element results in thirst, etc. It is not hard to suss out.

Grigoris said:

That is what I thought. Which is why I am asking: Why reference a seperate specific physical factor for the task?

Malcolm wrote:

These are the sense objects of the body indriya.

Author: Malcolm

Date: Tuesday, July 7th, 2020 at 7:16 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

Mahayana arose at the same time as Hinayana.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 12:31 AM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

Mahayana arose at the same time as Hinayana.

Astus said:

That is a bit ambiguous. For instance, the term hinayana is used by mahayana in order to distinguish itself, and since these terms depend on each other, like low and high, they cannot exist separately.

Malcolm wrote:

Correct, hence, they arose at the same time.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 12:34 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

And no way in the US 99% of the cases are harmless. No, that's just wrong. If I had to make a wild stab in the dark guess, I'd say 60-75% are harmless.

Malcolm wrote:

That is definitely a stone thrown in the dark. We do not know.

And of course today, it is coming out that immunity to covid may be temporary, which bodes quite ill for controlling this illness.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 4:54 AM

Title: Re: Kanye West announces POTUS run

Content:

DharmaN00b said:

In other words people have lost all trust in politicians and news. They're taking the piss, so we're now in a position where the only reliable source of information are the comedians...

Malcolm wrote:

Well, no. Newspapers of record are still reliable sources of information. They practice journalism, which is something that comedians do not practice. Just because there are many fools out there who rely on "News Corporation" for their news, well...

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 4:55 AM

Title: Re: Kanye West announces POTUS run

Content:

Dan74 said:

QQ, I don't think you've really understood what I tried to say. I will have to go and scratch my head a bit to see why I am failing to communicate.

Queequeg said:

How about summarizing your point in one sentence?

Dan74 said:

If you focus on what truly matters, there is a great deal of common ground among the people right across society. Don't let the bastards fool you!

Malcolm wrote:

I focus on what truly matters, and there is a huge gulf between myself and anyone who, at this point, is willing to vote for Trump.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 5:01 AM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

That is a bit ambiguous. For instance, the term hinayana is used by mahayana in order to distinguish itself, and since these terms depend on each other, like low and high, they cannot exist separately.

Malcolm wrote:

Correct, hence, they arose at the same time.

Minobu said:

So like i thought the Buddha taught out loud stuff we termed theradavia . then the Mahayana was instructed to various people through the means of Dharmakaya stuff.

Malcolm wrote:

No, that is not what I mean. According to Mahāyāna tradition, the Mahāyāna Sūtra were collected by Mañjuśrī and Samantabhadra. Ānanda's secret identity is Samantabhadra Bodhisattva.

Mahāyāna teachings arose at the same time as Hinayāna teachings, but because no one could understand them, they were cached away. This is the traditional point of view.

Of course, if people wish to believe whatever text critical scholars are saying today (and that will change tomorrow), they are welcome to it.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 5:06 AM

Title: Re: in defense

Content:

clyde said:

There's the criticism that Western Zen and Western Zen teachers aren't as good (awakened, skillful, etc.) as the "good ole' days" in the East and that these are the "Dharma-ending days", etc.

Malcolm wrote:

That was stated by Matylda, a Japanese woman raised in a Soto Zen family, and a translator who has translated for many Zen teachers in Japan. Not only does she think that Zen in West is 99% bunk, she thinks Japanese Zen is in late stage senescence. However, she hardly sounds happy about it.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 5:10 AM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

And no way in the US 99% of the cases are harmless. No, that's just wrong. If I had to make a wild stab in the dark guess, I'd say 60-75% are harmless.

Malcolm wrote:

That is definitely a stone thrown in the dark. We do not know.

And of course today, it is coming out that immunity to covid may be temporary, which bodes quite ill for controlling this illness.

Pero said:

Actually as far as I can remember several random studies in the EU showed that the majority (95%+) of the cases are asymptomatic. In my country it was around 97%. This reduces the mortality rate a lot. Not sure it matters much though due to the seemingly high infectiousness. 5% is a lot of people when we're possibly talking about billions of people.

But it is also questionable if the disease is harmless if you don't have any symptoms. I remember reading that there were lung changes detectable by x-ray even in asymptomatic people.

Malcolm wrote:

Actually, there are two kinds of "asymptomatic:" Presymptomatic and truly asymptomatic.

And since covid immunity wears off, so it seems, people can be reinfected, and we do not know the consequences for reinfected people.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 7:18 AM

Title: Re: Age of Mahayana Schools

Content:

Minobu said:

So like i thought the Buddha taught out loud stuff we termed theradavia .
then the Mahayana was instructed to various people through the means of Dharmakaya stuff.

Malcolm wrote:

No, that is not what I mean. According to Mahāyāna tradition, the Mahāyāna Sūtra were collected by Mañjuśrī and Samantabhadra. Ānanda's secret identity is Samantabhadra Bodhisattva.

Mahāyāna teachings arose at the same time as Hinayāna teachings, but because no one could understand them, they were cached away. This is the traditional point of view.

Of course, if people wish to believe whatever text critical scholars are saying today (and that will change tomorrow), they are welcome to it.

Minobu said:

ok but when you say this No, that is not what I mean. According to Mahāyāna tradition, the Mahāyāna Sūtra were collected by Mañjuśrī and Samantabhadra. Ānanda's secret identity is Samantabhadra Bodhisattva.

Are these not Dharmakaya mythology characters?

or do you have archaeological or what ever stuff like records that these people wandered around our earth..like 2500 years ago?

Which is where I was at in these quotes.

Malcolm wrote:

We don't even have actual evidence that the Buddha is a historical person.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 7:35 AM

Title: Re: What was the reason behind the development of new vehicles?

Content:

Fortyeightvows said:

We should also add that the whole thing about dharma seals is also from much later

Grigoris said:

You love to make statements without providing evidence for their veracity, don't you?

Fortyeightvows said:

Well, it is true and everyone who has studied the agamas know it.

Even the english wikipedia page says it and cites everyone's favorite Thich Naht Hahn! the Dharma Seals were all introduced after Gautama Buddha died

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

Malcolm wrote:

No, this mistaken, the seals are given in different orders in Mahayana sutras, but they are present, I'll give you a list tomorrow or next day.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 6:51 PM

Title: Re: Age of Mahayana Schools

Content:

Bristollad said:

how do you choose the features that identify an "early" text. Material arranged in such a way as to be easy to recite and memorise does not make it an early text, it only makes it material arranged to be easy to recite and memorise.

Astus said:

That is not the only criteria, however, it is accepted by all that the teachings were recorded in writing only later, so it is one of the signals, but, again, not the only one.

Malcolm wrote:

Text criticism is basically scholastic wanking. It really doesn't prove anything. Guesswork at best, downright erroneous at worst.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 7:02 PM

Title: Re: What was the reason behind the development of new vehicles?

Content:

Malcolm wrote:

No, this mistaken, the seals are given in different orders in Mahayana sutras, but they are present, I'll give you a list tomorrow or next day.

Fortyeightvows said:

Sure in the Mahayana sutras, definitely, I have no doubt.

But can you find it in any of the early texts, like the agamas or nikayas ?

Malcolm wrote:

Agamas and nikayas are not early, and Mahayana is not late.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 7:24 PM

Title: Re: in defense

Content:

Dan74 said:

it stems from the distrust of a tradition that deemphasises Mahayana dogma (note, I did not say 'dismisses').

Malcolm wrote:

This is mainly a western no-nothing trip. Any brief exploration of Dogen, Hakuin, etc., reveals that theses masters were deeply knowledgeable in sutra, and even "esoteric" Buddhism, and emphasized a combination of scriptural knowledge combined with practice.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 7:29 PM

Title: Re: What was the reason behind the development of new vehicles?

Content:

Malcolm wrote:

Agamas and nikayas are not early, and Mahayana is not late.

bridif1 said:

Forgive my insistence on this, but when we evaluate the earliness or lateness of a text, what are we analyzing?

Its date of writing? The date of the events referred to in the texts? The date of the beginning of the oral transmission of the teaching? The date of some posterior modifications?

When you say Agamas and Nikayas are not early, what are you stating exactly?

Malcolm wrote:

Evaluating the lateness or earliness of a text is like measuring the length of the horns on rabbits.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 9:54 PM

Title: Re: What was the reason behind the development of new vehicles?

Content:

Malcolm wrote:

Evaluating the lateness or earliness of a text is like measuring the length of the horns on rabbits.

bridif1 said:

So you don't any utility and validity coming from textual criticism?

If that's the case, nothing I could say would stand as a valid argument.

Malcolm wrote:

Dharma cannot be found in text criticism. It involves a tremendous amount of conjecture and speculation, which is all proliferation.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 10:28 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

It really doesn't prove anything.

Astus said:

When sravakas are depicted as people holding views that are found in texts clearly later than the agamas, then on what basis is it reasonable to assume that such a work is earlier than those that contain the views mentioned?

Would you take, for instance, that such stanzas like these were uttered as true prophecies?

'From the Mahāsāṃghika school

Will seven schools separate,

And from the Sthaviravāda eleven.

These are the twenty schools.

These eighteen and the original two

All derive from the Mahayana.

Neither correct nor incorrect,

I say that these will arise in the future'

(The Sutra of Mañjuśrī's Questions, BDK ed, p 99)

Or that there was talk of Vaibhasikas before the existence of the Mahavibhasa?

'Then instruct upon the Vaibhasya doctrine and after that the Sutranta doctrine. Then instruct upon the Yogacara doctrine followed by the Madhyamaka doctrine. After teaching all the practices of mantra, then commence with the instruction on the Hevajra practice.'

(The Concealed Essence of the Hevajra Tantra, p 273)

Malcolm wrote:

How is this exercise in conjecture about the date of these texts useful to a mahayani or a Vajrayani? This is only of interest to non-practitioners.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 11:46 PM

Title: Re: What are you doing about the coronavirus?

Content:

Bundokji said:

It is early to know what countries have adopted better policies than others, but Sweden's policy of "sustainability" (which i personally like) is often linked to being prepared for the long term fight with the pandemic, acknowledging uncertainty in time and taking into account the health implications of strict health measures on the general population.

Malcolm wrote:

<https://www.nytimes.com/2020/07/07/business/sweden-economy-coronavirus.html>

Bundokji said:

This is what has happened: Not only have thousands more people died than in neighboring countries that imposed lockdowns, but Sweden's economy has fared little better.

"They literally gained nothing," said Jacob F. Kirkegaard, a senior fellow at the Peterson Institute for International Economics in Washington. "It's a self-inflicted wound, and they have no economic gains."

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 11:56 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

How is this exercise in conjecture about the date of these texts useful to a mahayani or a Vajrayani? This is only of interest to non-practitioners.

Astus said:

Aren't practitioners invested in the matter of studying authentic Dharma? The authenticity of a teaching is commonly decided based on its provenance, and only secondarily by its content.

Malcolm wrote:

The authenticity of a teaching is decided on the basis of its content, not its supposed provenance, determined by some historiographical criteria, which is at best arbitrary and a product of the perceptions of common people.

What you are basically proposing is that the authenticity of a given Dharma text or teaching is to be determined on the basis of the contaminated perceptions of common people rather than the uncontaminated insight of āryas. Thus, practitioners invested in the matter of studying Dharma should follow the latter rather than the former.

Author: Malcolm

Date: Wednesday, July 8th, 2020 at 11:58 PM

Title: Re: What are you doing about the coronavirus?

Content:

Bundokji said:

We should...keep our minds open and not make conclusions? How will that help anyone make actual decisions on public health?

There are different ways of dealing with uncertainty, i hope i am not stating the obvious? What might look now as a good policy might turn out to be as not the best one and vice versa.

I'm sorry but what you're saying is incoherent.

I did not make any incoherent statements. On the contrary, your style of communicating seems to be accusatory.

PeterC said:

It is - I'm accusing you of being a fool. My reasons are above.

I don't want people to die unnecessarily. That is more important right now than being polite.

Malcolm wrote:

Seconded.

Author: Malcolm

Date: Thursday, July 9th, 2020 at 12:06 AM

Title: Re: What are you doing about the coronavirus?

Content:

Bundokji said:

Earlier today, Trump tweeted that the death rate from Coronavirus is down tenfold. I am certain that many would disagree, but does anyone know how he came up with this? what kind of statistics and assumptions he was relying on?

Malcolm wrote:
He pulled it directly out of his ass.

Author: Malcolm
Date: Thursday, July 9th, 2020 at 12:16 AM
Title: Re: What are you doing about the coronavirus?
Content:
Dan74 said:
How is being polite going to be detrimental to saving lives?

Malcolm wrote:
Because when people are being fools about Covid, they will likely behave in ways that put others in mortal danger, such as not wearing masks, refusing to socially isolate, and so on.

One infected person in Wuhan resulted in 4800 infections.

Author: Malcolm
Date: Thursday, July 9th, 2020 at 12:18 AM
Title: Re: What are you doing about the coronavirus?
Content:
Johnny Dangerous said:
Trump is an idiot, but lockdowns aren't sustainable either, we are in a terrible situation.

Malcolm wrote:
It would be sustainable if our gvt. actually behaved responsibly.

Author: Malcolm
Date: Thursday, July 9th, 2020 at 12:22 AM
Title: Re: What are you doing about the coronavirus?
Content:

Bundokji said:
It is early to know what countries have adopted better policies than others, but Sweden's policy of "sustainability" (which i personally like) is often linked to being prepared for the long term fight with the pandemic, acknowledging uncertainty in time and taking into account the health implications of strict health measures on the general population.

Malcolm wrote:
<https://www.nytimes.com/2020/07/07/business/sweden-economy-coronavirus.html>

Bundokji said:

This is what has happened: Not only have thousands more people died than in neighboring countries that imposed lockdowns, but Sweden's economy has fared little better.

"They literally gained nothing," said Jacob F. Kirkegaard, a senior fellow at the Peterson Institute for International Economics in Washington. "It's a self-inflicted wound, and they have no economic gains."

Hi Malcolm.

In his recent exchange with the WHO, Sweden's chief epidemiologist Anders Tegnell indicated that it's too early to make conclusions.

Malcolm wrote:

He is a fool too.

Bundokji said:

Do you have any objections about their rationale rather than citing news articles?

Malcolm wrote:

Death rates.

Bundokji said:

More generally, strict lockdowns does not equate success. We have cases of countries that imposed strict lockdowns and failed due to other factors, and we have examples of the opposite.

Malcolm wrote:

No, actually we don't.

The solution to success in this pandemic is very simple: testing + quarantine + contact tracing. All countries who followed this recipe, such as Taiwan, New Zealand, and so on, are doing fine. Those who failed in any one of these three pillars of pandemic control are not doing very well.

Author: Malcolm

Date: Thursday, July 9th, 2020 at 5:53 AM

Title: Re: Age of Mahayana Schools

Content:

Grigoris said:

And who gets to decide what is authentic Dharma? Historians?

Astus said:

"Without approval and without scorn, but carefully studying the sentences word by word, one should trace them in the Discourses and verify them by the Discipline. If they

are neither traceable in the Discourses nor verifiable by the Discipline, one must conclude thus: 'Certainly, this is not the Blessed One's utterance; this has been misunderstood by that bhikkhu — or by that community, or by those elders, or by that elder.' In that way, bhikkhus, you should reject it. But if the sentences concerned are traceable in the Discourses and verifiable by the Discipline, then one must conclude thus: 'Certainly, this is the Blessed One's utterance; this has been well understood by that bhikkhu — or by that community, or by those elders, or by that elder.'" (<https://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>)

Malcolm wrote:

This is valid only if one supposes that the shravaka canons are the standard by one judges what constitutes buddhavacana.

Author: Malcolm

Date: Thursday, July 9th, 2020 at 8:57 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

This is valid only if one supposes that the shravaka canons are the standard by one judges what constitutes buddhavacana.

Astus said:

Not necessarily. For instance, if one accepts a Vaipulya Pitaka and a Dharani Pitaka as parts of the Buddha's words, then they serve as a basis of measuring anything questionable.

Malcolm wrote:

And if one accepts the Vidyādhara piṭaka???

In sum, to address your fear of contradictions, the Buddha's higher teachings regularly conflict with the Buddha's lower teachings, and this is determined by content alone, and not provenance.

Author: Malcolm

Date: Thursday, July 9th, 2020 at 9:02 PM

Title: Re: Age of Mahayana Schools

Content:

Grigoris said:

Some of the skillful qualities cultivated in tantric system are directly at odds with basic tenets in the Sravakayana.

Astus said:

Skilful qualities (kusala dharma) are those that are free from craving, anger, and delusion (see: <https://accesstoinight.org/tipitaka/mn/mn.009.ntbb.html#kusala>).

What is it that Vajrayana considers skilful that is rooted in the three poisons?

Malcolm wrote:

The distinction generally drawn is between renunciation (three lower vehicles) and transformation (kriya tantra to anuyoga). In Vajrayāna, through skillful means:

"That by which fools are bound,
by that same thing the wise are liberated."

--Saraha.

Author: Malcolm

Date: Friday, July 10th, 2020 at 1:42 AM

Title: Re: Kanye West announces POTUS run

Content:

Queequeg said:

It would be pretty amazing to see Kanye pull out a wad of \$100s and make it rain over the stage to demonstrate he is a legit billionaire compared to Trump's shabby posturing.

PeterC said:

Exactly. Then perhaps he can go on to compare his fidelity to Kim Kardashian to Trump's affairs. A rapper doesn't cheat on his wife but the president of the US cheats on all his wives, including while they're pregnant.

Malcolm wrote:

Revise that to "especially while they're pregnant."

Author: Malcolm

Date: Friday, July 10th, 2020 at 1:47 AM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

I don't really see those conflicts, but I guess that is already another conflict.

Malcolm wrote:

For example, Śrāvaka bhikṣus cannot handle gold, but may eat meat. Mahāyāna bhikṣus may handle gold, but may not eat meat. Vajrayāna bhikṣu may both handle gold and eat meat. There are many such contradictions because "the Buddha's higher teachings regularly conflict with the Buddha's lower teachings."

Author: Malcolm

Date: Friday, July 10th, 2020 at 1:54 AM

Title: Re: What was the reason behind the development of new vehicles?

Content:

Johnny Dangerous said:

Man, can I boil this question down again and ask:

In Buddhist terms, what exactly is the soteriological relevance of "Early Buddhism" as it's envisioned by it's proponents? People have alluded to differences in meditative practice, I'd be really curious to hear more on that.

bridif1 said:

Apparently (from what some portion of the scholar community seems to indicate), the historical Buddha taught how to stop dukkha and the cycle of rebirth, and from this simplified, there doesn't seem to exist much difference between EB and Mahayana schools.

Malcolm wrote:

The existential question Hinayāna and Mahāyāna dharma aim to resolve is the same.

bridif1 said:

The divergence becomes evident when we look the figure of the one reaching the goal: for EB, the figure of highest praise, outside from the Buddha, is the Arahant, because the fulfilled the ideal set by the Teacher. The bodhisattva ideal and the emphasis in aiming for Buddhahood instead of arahantship seem to come from a later period of doctrinal development.

Malcolm wrote:

No, if it were, the Buddha would have been content to be a pratyekabuddha.

bridif1 said:

What I wanted to understand were the historical reasons behind those developments, and I thought a Mahayana forum could be a good place for asking for Mahayana history.

Malcolm wrote:

Some people will be inclined to give you an emic response, others an etic response.

bridif1 said:

On the differences on meditative practices:

I don't know almosy anything about method of meditation in Mahayana schools, so there's little I could say about it. Where I see the differences, both in appearence and in general structure, is in some modern Theravada and secular meditation techniques when being compared to what it is described as "jhana" in EBTs. There are some essays, books and studies on the matter of the historical development of the understanding of what is Samma Samadhi and on the assessment of the differences between early and current buddhist views on SS. I'm currently reading "Reexamining Jhana: Towards a Critical Reconstruction of Early Buddhist Soteriology", by Grzegorz Polak, in which he

postulates his hypotheses based on his own and multiple previous studies, and by looking into other texts from non-buddhist schools and comparing such texts with what it seems to be the early or no-so-later strata of texts in the Pali Canon. These differences, as far as I'm studying them, seem to be absolutely relevant for the path; it is not merely an academic matter (at least not for me).

Malcolm wrote:

The thirty-seven bodhipakṣadharmas are the same in both systems. The difference is solely motivation. Also in both systems, the cultivation of the dhyānas above the first lead to traces that have to be eradicated on the path seeing. Therefore, the higher seven dhyānas should only be cultivated by āryas.

Author: Malcolm

Date: Friday, July 10th, 2020 at 1:59 AM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

Even if such distinctions were accepted, the end result would still be the same liberation. Appearances are selfless, empty, buddhas, or self-liberated - it's either one is lost in clinging or not.

'It is said that all the learned and accomplished masters of India and Tibet had the same realization and there is not a single master who claims that the realization of the main part of practice is anything other than nonfixation.'

(Naturally Liberating Whatever You Meet: Instructions to Guide You on the Profound Path by Khenpo Gangshar, in Vivid Awareness, p 227)

Malcolm wrote:

There are two ways to be free of grasping: regarding all things as impure and rejecting them as such (Hinayāna and common Mahāyāna), and regarding all things as pure and accepting them as such. The latter method is more rapid, but requires special methods, so that it is not merely an intellectual posture.

Author: Malcolm

Date: Friday, July 10th, 2020 at 2:03 AM

Title: Re: Ability to Control the Weather

Content:

yagmort said:

[Mod note: This quote was taken from this old thread:

<https://dharma wheel.net/viewtopic.php?f=39&t=26392#p404144>]

Malcolm wrote:

...Kunzang Dechen Lingpa had this ability. Ngagpa Rinpoche was able to stop monsoon rains, droughts, and so on.

yagmort said:

are these abilities connected to Thröma Nakmo practice, or it's just a coincidence ?

Malcolm wrote:

There is a method for controlling Nāgās for making rain in several practices systems, but my guru, the late Ngakpa Yeshe Dorje, maintained that his ability to control the weather was inherited from one of his ancestors, who has a siddha.

Author: Malcolm

Date: Friday, July 10th, 2020 at 2:04 AM

Title: Re: Waiting time to cremate after passing away?

Content:

uncrase said:

My dad passed away and one of the wishes he has conveyed to my mom was related to that he did not want his body to be disturbed and/or cremated for a specific amount of time after death. We think it was one week.

She does not recall the details and what exactly it was based on, but it came from his philosophical / meditative / spiritual nature - not extreme, just loosely something he was into.

This came up for example when he was considering donating his body to science, from which he backed out because it would mean his body would need to be opened and disturbed already a few days after passing away.

Does anyone have any clues what religious or spiritual stream this relates to, or it may have been come from?

We're not sure how much of this was his own making, and/or religious "rule" or thought it was based on?

Any input would be very much appreciated

Malcolm wrote:

Three days.

Author: Malcolm

Date: Friday, July 10th, 2020 at 6:14 AM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

I don't think any path promotes accepting or rejecting as the way to go. Rather, to be free of grasping, one needs to see things as they actually are.

Malcolm wrote:

This is consistent with the path of renunciation, including Khenchen's comment.

But in Vajrayāna, we do not give up the basis, that is, the five objects of desire. Loppön Sonam Tsemo states in his General Presentation of the Divisions of Tantra:

First, the basis, as explained before, is the five desire objects. Those are the basis itself, but if it is the objects themselves, how are they to be given up? Since most people are totally fettered, how are [they] able to give up [the basis]?

[The basis] is not to be given up. The Vajrapañjara Tantra states:

Created by passion, the worldly
shall be liberated by the same passion.

And the Śrī Guhyasamāja:

The passionate desiring wisdom
always rely on the five desire objects.

Now then, if one asks “Won’t there be bondage because of objects?” Those without a method will be bound, i.e., like common beings. If one possesses a method, liberation is assisted by those [objects] themselves. For example, like poison, or like fire. Therefore, objects do not intrinsically create bondage. Bondage is created by the deceived concepts that depend on those [objects].

For that reason, since one is liberated because of having given up the intrinsic cause of bondage [i.e. deceived concepts,] the objects which [earlier] became the condition of that [bondage] [now] become the condition of liberation.

As such, the Śrī Hevajra-tantra states:

The savage actions of people
bring bondage by this and that;
If one possesses the method, by just those [actions]
one shall be liberated from the bondage of becoming.

How does this in fact work? Again with respect to the creation stage:

The first is having understood the object and subject of who and what appears as oneself as the sole deity, sensual pleasures are mentioned in the Śrī Guhyasamāja:

All the desired pleasures
are what one serves with desire;

make offerings to oneself and others
with the yoga of oneself as the deity.

It is also mentioned in the same way elsewhere. That reduces and then dispels the ordinary concepts of those interested [in desire objects]...Since that is so, the cause of bondage is concepts of the ordinary. If that is a consciousness of a deity, since the ordinary ceases, everything will be given up respectively.

With respect to the completion stage:

Second, skill in means of the completion stage is the arising of nonconceptual samadhi dependent on any suitable method, and because of that, the objects change their aspect, and can be enjoyed.

As such, the Continuation of the Guhyasamāja Tantra states:

The form of aggregates, elements and gateway
arising from method and wisdom
are definitely applied in mantra
with the yoga of the completion stage.

In that way, the cause of bondage is conceptuality. Since non-conceptual samadhi removes conceptuality, all bonds will be respectively released.

Finally, with respect to how liberation actually occurs in Vajrayāna:

Third, the way one is liberated from that [bondage]: as before, in general the cause of bondage is just conceptuality, and in particular, concepts of the ordinary because the afflictions, etc., arise respectively depending upon that. That being so, if the intrinsic nature of that cause is dispelled by the two methods [above], since the aspect of the objects has changed, again one can depend on objects since they have been transformed into assisting antidotes. As such, The Hevajra Tantra states:

Since the poison has been eliminated by purification,
these objects to be relied upon are reliable.

The problem of liberation is not to be quickly resolved by renunciation of the five objects of desire, rather, it is to be quickly resolved by relinquishing the ordinary conceptuality about the five objects of desire that is the root of all attachment and aversion. Sonam Tsemo argues:

Also it is said that the Pāramitāyāna is intended for those of dull faculties who wish awakening: in general, those of little affliction, and in particular, for those who are able to give up the tormenting attachment to desire.

Also Secret Mantra was taught intending those of sharp faculties who wished unsurpassed awakening: in general, for some people whose afflictions are strong, and in particular, who cannot give up the tormenting attachment to desire.

As such, if Secret Mantra is taught for those more afflicted, if it is asked “Won’t Secret

Mantra not be superior since those with great affliction are inferior?” A person is not inferior because his afflictions are great. One who cannot rely on antidotes is inferior. Even though his afflictions are greater, since [afflictions] are destroyed, the method is better. As the Sūtrālamkāra states:

Possessing great methods,
afflictions become the limbs of awakening;
samsara’s nature is peace,
therefore, the sons of the victores are inconceivable.

For example, if there is nothing other than a small fire (the antidote) it will not be able to utilize a large amount of firewood (the object to abandon). If the fire is larger (the antidote), likewise a large amount of firewood (the object to abandon) will assist the blazing fire.

So, in Vajrayāna practice, since in the age sentient beings are laden with much greater affliction than in ages past, we pile on the desire objects so that the fire of gnosis will blaze more brightly, through the use of skillful methods. Therefore he adds:

The Yoginīsañcaryam states:

Further, when in a later time,
in the last age siddhi cannot be obtained...
...having understood this Dharma as such,
all that one intends will be completed.

Therefore, followers of the Pāramitāyāna do not accomplish [awakening] in this degenerate age, but followers of Secret Mantra do accomplish [awakening] in this degenerate age. The Herukābhyadaya also states:

If one upholds Śrī Heruka,
There will be accomplishment in the decadent age.

Since that is so, it is reasonable to enter Secret Mantra exactly in the present time.

With respect to Dzogchen teachings too, Garab Dorje states:
Without fuel of affliction, how can the fire of gnosis burn?

Author: Malcolm

Date: Friday, July 10th, 2020 at 7:20 PM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

But then, I don't see the sutras teaching anything else. Seeing things as they are is to see that appearances are insubstantial, that they are actually ungraspable and

inconceivable. When that is clear, there is no basis for clinging. How are then the sutras saying anything different?

Malcolm wrote:

The question that must be posed then is: how does sutra transform ordinary conceptuality? Seeing appearances as insubstantial does not transform them into pure phenomena that maybe be readily enjoyed by the practitioner.

Author: Malcolm

Date: Friday, July 10th, 2020 at 9:51 PM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

Not necessarily. For instance, if one accepts a Vaipulya Pitaka and a Dharani Pitaka as parts of the Buddha's words, then they serve as a basis of measuring anything questionable.

Malcolm wrote:

And if one accepts the Vidyādhara piṭaka???

In sum, to address your fear of contradictions, the Buddha's higher teachings regularly conflict with the Buddha's lower teachings, and this is determined by content alone, and not provenance.

Aemilius said:

And if one accepts the revelations received by Madam Blavatsky or by Billy Meier, or by a person accepted in the Buddha at the Gas Pump, for example.

Are they determined by the content alone?

I don't have that experience.

Some people in the DW are allergic to names of these persons or others like them. After which no rational discussion is possible.

Malcolm wrote:

Yes, and Madame Blavatsky, etc., are found to be wanting.

Author: Malcolm

Date: Friday, July 10th, 2020 at 9:52 PM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

How are then the sutras saying anything different?

Crazywisdom said:

These are just ideas about awakened state not the way to practice it. How can one distinguish a conceptual emptiness from the actual luminosity with these sentences? Methods with body speech and mind hone in on and make clear what Buddha is really talking about. Does not rule out one can be awakened from sutras if one has that merit.

Author: Malcolm

Date: Friday, July 10th, 2020 at 10:50 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

The question that must be posed then is: how does sutra transform ordinary conceptuality? Seeing appearances as insubstantial does not transform them into pure phenomena that maybe be readily enjoyed by the practitioner.

Astus said:

If by seeing them as insubstantial you mean a conceptual label, sure, that doesn't help that much. But that is a known mistake. However, if it is actually seeing their emptiness, in other words, not falling into extreme concepts about them, then that is no different from what is taught in Vajrayana about how to take appearances as/on the path. On the fourth Dharma of Gampopa, where both the Sutrayana and Vajrayana approaches are mentioned,

Malcolm wrote:

I suspect you might try this gambit, so checkmate.

The difference is not view nor the goal, Buddhahood, the difference is in method, the intelligence of the trainee, and so on. For this reason Triptakamālā states:

Although the goal is the same, since it is unconfused,
with many methods, not difficult,
and mastered by those of sharp faculties,
Mantrayāna is superior.

Sonam Tsemo comments:

Now then, first, the goal is that same in that there is no difference in what is to be realized, the dharmadhātu, suchness; and the result to be obtained, Buddhahood, and the method of obtaining it, bodhicittz. But it is superior because of the four methods which cause those to arise in one's continuum:

- 1) There is no confusion concerning the view to be realized.
- 2) Many methods to accomplish the result.
- 3) Awakening is accomplished with ease because there is no difficulty.
- 4) Since the result is accomplished rapidly, faculties are "sharp".

And:

Secret Mantra is superior because the wisdom which arises in the mind at the time of the descent of gnosis, or third empowerment and so forth, is freedom from proliferation

realized directly.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 12:04 AM

Title: Re: Age of Mahayana Schools

Content:

LastLegend said:

The issue here is views are often grasped by consciousness. Once wisdom is directly discerned, I don't think people should go back to the old grasping way of views. It's about using this wisdom to go further. How? That depends on traditions. But if see this wisdom as the way, then it should be the foundation. It might be individual and cultural that East Asian culture favors 'simple' methods within that wisdom. Maybe. Might not be true to Japan Tantric.

Malcolm wrote:

Simple is not necessarily rapid. It all depends on how much you desire omniscience in order to benefit other sentient beings. Without entering Vajrayāna, one cannot possibly attain full awakening in less than 20 eons, should one be an ordinary sentient beings. Even extraordinary beings like Śākyamuni Buddha, from the point of the perception of ordinary beings, endeavored for three incalculable eons on the path until attaining full awakening under the bodhitree on the bodhimaṇḍa.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 1:13 AM

Title: Re: Age of Mahayana Schools

Content:

LastLegend said:

1) how is full awakening defined? as a complete Buddha or total samadhi of emptiness.

Malcolm wrote:

Samyaksambodhi.

LastLegend said:

2) a controversial question and only my opinion we can disagree here: how many on the forum have attained the actually attained full awakening? There is no way to know. It remains my opinion that's not many.

Malcolm wrote:

Zero. Buddhas don't hang on internet forums.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 1:18 AM

Title: Re: Gorsuch revisited

Content:

Queequeg said:

The relation between the tribes and the US Federal government is interesting. The tribes have some sort of weird semi-sovereignty within the United States. I recall reading that one of the Iroquois nations - maybe Mohawks? - had declared war on Germany and Japan at the outset of WWII so that they could maintain a claim to sovereignty while also letting tribe members serve in the US Military. This sovereignty has in recent decades been used to open casinos and sell cigarettes and gas, tax free, but its encouraging to see the tribes getting a little more of their sovereignty back.

I haven't read the details of these decisions, but going on your descriptions - I can't understand how a state's rights argument applies to the tribes.

Anyways... I hope Trump dies in prison. It will be interesting to see which Russian gangsters have been his backstops and lenders over the years.

PeterC said:

The federal courts' jurisprudence on tribes is, frankly, a mess, and SCOTUS was the worst offender in that respect. There is apparently a joke amongst lawyers working in tribal law that the *real* canon of tribal law is: the Indians always lose in the end.

Basically the senior judges in the federal appellate courts and the supreme court understand the interplay of state and federal law but simply do not understand where tribes fit in. Since most of the cases involve a conflict between state law and tribal law, they generally give the decision to the states. It's been a constant source of frustration for tribes over the decades.

Malcolm wrote:

And BTW, a link to the master's thesis of the designer of this tee shirt:

https://repository.arizona.edu/bitstream/handle/10150/555854/azu_etd_13699_sip1_m.pdf?sequence=1&isAllowed=y

Author: Malcolm

Date: Saturday, July 11th, 2020 at 2:24 AM

Title: Re: "practice in daily life"

Content:

clyde said:

Elsewhere, Meido posted this:

Meido said:

In the modern era there is an increasingly common conceit (not just in Zen) that "practice in daily life" means that one can adjust practice to fit one's life, instead of adjusting one's life to fit practice. There is also a common conceit that one need not

practice a lot.

clyde said:

What does “practice in daily life” mean?

I don’t know what Meido meant by “adjusting one’s life to fit practice.”

Malcolm wrote:

It means fitting the Dharma into one's life, rather than fitting one's life into Dharma. The latter is a desiderata, the former is dilettantism.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 2:26 AM

Title: Re: Why is there no section about Mahayana Monastic life?

Content:

Grigoris said:

Because they do not receive the respect they deserve.

Malcolm wrote:

Their clothes might deserve respect, but not necessarily the people in the clothes.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 2:27 AM

Title: Re: Why is there no section about Mahayana Monastic life?

Content:

Queequeg said:

As much as we might benefit from monastics participating here... I would not want them sullied with our off color humor. I'd like to promote their purity, not defile them by dragging them into it.

Malcolm wrote:

Mud, lotus. If they are real śrāmeneras, they will flourish, not be stained.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:04 AM

Title: Re: Why is there no section about Mahayana Monastic life?

Content:

Grigoris said:

Because they do not receive the respect they deserve.

Malcolm wrote:

Their clothes might deserve respect, but not necessarily the people in the clothes.

Grigoris said:

You of all people know how difficult it is to uphold the monastic precepts, anybody capable of doing so deserves a degree of respect.

Malcolm wrote:

That's actually my point. Most people in robes, whether Tibetan or Western, are complete failures when it comes to maintaining their vows. Hence my comment about respecting the clothes, but not necessarily the person.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:08 AM

Title: Re: Lay people studying vinaya

Content:

Fortyeightvows said:

I was actually going to ask this on this site later on, but now this thread started I will ask now, because I think it is relevant to if there is a forum about monastic life.

I grew up having heard that lay people shouldn't study vinaya.

But now that I'm an adult I discover that so much commonly known information comes from the vinaya. And one lay teacher of mine said it's fine for lay people to study the vinaya and that there is no rule against it.

So my questions,

Is there really a rule, like a written rule, about lay people studying vinaya?

Bristollad said:

All three geshes I've received Vinaya teachings from have said that such is the rule. During sojong (the fortnightly repairing of vows), even the novices aren't allowed to attend or listen to the fully ordained section. One of the geshes though did allow novices who were soon to take full ordination to read the vows of the fully ordained in preparation. However, the study and discussion of them still had to wait until after full ordination. There seems to be a lot more of the Theravadin material available in translation than from the Mulasarvastivadin Vinaya (followed by the Tibetan traditions). I don't know about the Dharmagupta Vinaya material. There are two books from the Dalai Lama on the vows of the novice, and on the vows of the fully-ordained. In the front of the novices' book, it says it is restricted to those who have received novice ordination. The other book for fully-ordained has a similar notice restricting it to those who are fully ordained.

Malcolm wrote:

Just a strategy to keep upasakas, etc., ignorant. It's bullshit. Vinaya was compiled long after after the Buddha's passing, This is why there are so many different ones, with

different rules, rites, and so on, and most of the vinaya rules were instituted by the Buddha because lay people complained about this or that bhiksu's behavior. Thus Vinaya should be studied by Upasakas to keep the Shramaneras honest.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:16 AM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

Important to remember that the coronavirus is just the appetizer, there are multiple main courses to come. For instance:

<https://www.scmp.com/news/china/diplomacy/article/3092563/chinese-embassy-warns-deadly-unknown-pneumonia-kazakhstan> The Chinese embassy in Kazakhstan has warned of a deadly "unknown pneumonia" after the former Soviet republic reported a spike in pneumonia cases since June.

"The death rate of this disease is much higher than the novel coronavirus. The country's health departments are conducting comparative research into the pneumonia virus, but have yet to identify the virus," the embassy said in a warning to Chinese citizens in the country. ...

"The Chinese embassy in Kazakhstan reminds Chinese nationals here to be aware of the situation and step up prevention to lower the infection risks," the embassy statement said.

Malcolm wrote:

Mamos. There is a new variant of H1N1 too.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:17 AM

Title: Re: What are you doing about the coronavirus?

Content:

SteRo said:

The US behave like a developing country. Shame on the US.

Malcolm wrote:

No one behaves like anything and there is no country to be developed, and no US.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:20 AM

Title: Re: Claim: Buddha Shakyamuni was a student/emanation of Bon Buddha?

Content:

tingdzin said:

I think Ramble was just being provocative or polite with his blurb, or both. Ermakov's magnum opus (now about 20 years old) has a lot of interesting and valuable information on Siberian shamans that he gained first-hand, but the work as a whole is not very scholarly and is never cited by Tibet scholars. Still, as an exercise in showing how weak the received assumptions on Bon/Buddhist relationships are (the "authoritative" account that has been repeatedly relied on by Tibetan scholars is a tissue of falsehoods), the work is worth reading if you have a lot of time and take it with a shakerfull of salt.

Malcolm wrote:

Which one did you have in mind? Classical or modern?

Author: Malcolm

Date: Saturday, July 11th, 2020 at 6:51 AM

Title: Re: What are you doing about the coronavirus?

Content:

Kim O'Hara said:

Here's a longish piece about how Melbourne, our second-largest city at about 5 million people, got hit with a second wave of cases.

The take-home message is that "suppression" (keeping case numbers low) is always going to be likely to fail, meaning that "elimination" plus hard border controls looks increasingly likely to be the only path back to some kind of normality.

<https://www.abc.net.au/news/2020-07-11/fuel-spark-victoria-response-virus-public-health-bushfire/12443982>

Kim

Johnny Dangerous said:

I'm more convinced that Covid is not going away, normality isn't going to return I'm afraid.

Malcolm wrote:

If we can kill smallpox, we can kill Covid, it merely requires international cooperation. But that won't happen until DOTUS is voted out.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 9:14 AM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

Even extraordinary beings like Śākyamuni Buddha, from the point of the perception of ordinary beings, endeavored for three incalculable eons on the path until attaining full awakening under the bodhitree on the bodhimaṇḍa.

Minobu said:

and yet after being asked about that three times Lord Sakyamuni replied it was in fact a long time ago when He first attained Buddhahood..

In the Lotus Sutra it gives this incredible math on the time period.

So apparently it was all just theatre under the Bodhi Tree.

Malcolm wrote:

Yes, it adds up to three incalculable eons.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 9:17 AM

Title: Re: "practice in daily life"

Content:

Clyde said:

Substituting “fitting” for “adjusting” doesn’t make the meaning any clearer. Perhaps you could elaborate on what you mean. How would that apply to everyday activities for lay practitioners?

Malcolm wrote:

It means bringing everything into the path and employing everything as the path.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 7:44 PM

Title: Re: Why is there no section about Mahayana Monastic life?

Content:

Grigoris said:

But is it our job to judge their behaviour...?

Malcolm wrote:

Yup, since that is one of the reasons the Buddha began to institute all these rules. If he had lived to be a 100, there would have been a thousand rules, not merely 250+-.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 10:46 PM

Title: Re: Why is there no section about Mahayana Monastic life?

Content:

Queequeg said:

But, to add to the main point, one of the reasons the Buddha gave for the promulgation of the rules was to make a good impression on the lay community.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 10:50 PM

Title: Re: emptiness is pure

Content:

akuppa said:

In non-Mahayana "mainstream" (for lack of a better word) Buddhism, phenomena are not pure, they are conditioned, suffering and non-self. This is the meaning of emptiness and dependent origination there.

But in Mahayana emptiness is unconditioned, phenomena are unborn and non-arising (epithets of Nibbana in mainstream sources). This is why they are said to be pure.

How far off am I in my understanding here?

Malcolm wrote:

In common Mahāyāna, like Hinayāna schools, relatively speaking, phenomena, other than path dharmas, are still compounded, suffering, and not-self, and hence impure. Their ultimate nature, emptiness, is pure.

In uncommon Mahāyāna Secret Mantra, phenomena are rendered pure through special methods which change our attitude towards phenomena.

Author: Malcolm

Date: Saturday, July 11th, 2020 at 10:53 PM

Title: Re: emptiness is pure

Content:

Queequeg said:

...mainstream...

Malcolm wrote:

This term, when used by the EBT crew, invokes the idea that the "eighteen schools," who supposedly regarded the agamas and the nikayas as the only authentic buddhavacana, was the dominant form of Buddhism in India. Of course, the largest of these schools

were the Pudgalavādins, who also advocated the notion of inexpressible self, neither the same as nor different from the aggregates.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 2:31 AM

Title: Re: emptiness is pure

Content:

Malcolm wrote:

In common Mahāyāna, like Hinayāna schools, relatively speaking, phenomena, other than path dharmas, are still compounded, suffering, and not-self, and hence impure. Their ultimate nature, emptiness, is pure.

In uncommon Mahāyāna Secret Mantra, phenomena are rendered pure through special methods which change our attitude towards phenomena.

akuppa said:

How can something be impure if its ultimate nature is pure?

Malcolm wrote:

That's the point. However, we still regard phenomena as impure and so on. That's why we bathe and wash our clothes.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 2:48 AM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

The difference is not view nor the goal, Buddhahood, the difference is in method, the intelligence of the trainee, and so on.

Astus said:

And that difference in method is the question. You have kindly provided <https://dharmawheel.net/viewtopic.php?p=542802#p542802> of Vajrayana methods, where it was made clear that the difference proposed was how it's not the five objects of desires that are given up but 'the ordinary conceptuality about the five objects of desire that is the root of all attachment and aversion'. To that I <https://dharmawheel.net/viewtopic.php?p=542869#p542869> that it is no different from what is done in Sutrayana.

Malcolm wrote:

Then you've misunderstood what "ordinary conceptuality" means. What does it mean? It means to conceive the five buddhas, the five mothers, the male and female bodhisattvas as skandhas, elements, sense organs and sense objects.

Astus said:

So, how is there a difference in method, when the method of Vajrayana is to eliminate ordinary concepts instead of objects, and so it is with Sutrayana too?

Malcolm wrote:

The sūtras do not teach that the five skandhas, five elements, sense organs, sense objects and so on, are, their real nature, the mandala of the five buddhas, five mothers, etc.

Astus said:

Secret Mantra is superior because the wisdom which arises in the mind at the time of the descent of gnosis, or third empowerment and so forth, is freedom from proliferation realized directly.

That is an answer then to have wisdom available from the start, although the third empowerment is said to be only an example, and the fourth is the actual realisation that is the level of Dzogchen (Treasury of Precious Qualities, vol 2, p 130-132) and Mahamudra (e.g. The Treasury of Knowledge, vol 6, p 231-233; further elaborated in Mahamudra and Related Instructions, p 485-490).

Malcolm wrote:

It is not certain that the gnosis of the descent of the gnosis being or the gnosis demonstrated during the experience of third and fourth empowerment is only an example wisdom. That depends very much on the trainee. But there is no method of inducing either an example gnosis or a realized gnosis in any sūtra tradition as the entrance to the path. Why? In sūtra, abhiṣeka is reserved for tenth stage bodhisattvas in the second half the tenth bhūmī, as indicated by the Avatamsaka, Lankāvatāra, and other sūtras.

Astus said:

The verbal instruction to directly see the nature of mind is found in both the Vajrayana and the Sutrayana (Mahamudra the Moonlight, p 181), so if there is a methodical difference, it is related to the example wisdom, but not the real one.

Malcolm wrote:

Incorrect. The methodical difference is related to both kinds of gnosis, not merely the first, since in ordinary persons, the second arises from the first.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 2:54 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Queequeg said:

the sense that America must live up to its place as the City on a Hill...

Malcolm wrote:

Bad metaphor rooted in colonial white supremacy:

John Winthrop's City upon a Hill, 1630

Now the onely way to avoyde this shipwracke and to provide for our posterity is to followe the Counsell of Micah, to doe Justly, to love mercy, to walke humbly with our God, for this end, wee must be knitt together in this worke as one man, wee must entertaine each other in brotherly Affection, wee must be willing to abridge our selves of our superfluities, for the supply of others necessities, wee must uphold a familiar Commerce together in all meekenes, gentlenes, patience and liberallity, wee must delight in eache other, make others Conditions our owne rejoyce together, mourne together, labour, and suffer together, allwayes haveing before our eyes our Commission and Community in the worke, our Community as members of the same body, soe shall wee keepe the unitie of the spirit in the bond of peace, the Lord will be our God and delight to dwell among us, as his owne people and will commaund a blessing upon us in all our wayes, soe that wee shall see much more of his wisdom power goodnes and truthe then formerly wee have beene acquainted with, wee shall finde that the God of Israell is among us, when tenn of us shall be able to resist a thousand of our enemies, when hee shall make us a prayse and glory, that men shall say of succeeding plantacions: the lord make it like that of New England: for wee must Consider that wee shall be as a Citty upon a Hill, the eies of all people are uppon us; soe that if wee shall deale falsely with our god in this worke wee have undertaken and soe cause him to withdrawe his present help from us, wee shall be made a story and a byword through the world, wee shall open the mouthes of enemies to speake evill of the wayes of god and all professours for Gods sake; wee shall shame the faces of many of gods worthy servants, and cause their prayers to be turned into Cursses upon us till wee be consumed out of the good land whether wee are going: And to shutt upp this discourse with that exhortacion of Moses that faithfull servant of the Lord in his last farewell to Israell Deut. 30. Beloved there is now sett before us life, and good, deathe and evill in that wee are Commaunded this day to love the Lord our God, and to love one another to walke in his wayes and to keepe his Commaundements and his Ordinance, and his lawes, and the Articles of our Covenant with him that wee may live and be multiplyed, and that the Lord our God may blesse us in the land whether wee goe to possesse it: But if our heartes shall turne away soe that wee will not obey, but shall be seduced and worshipp other Gods our pleasures, and proffitts, and serve them, it is propounded unto us this day, wee shall surely perishe out of the good Land whether wee passe over this vast Sea to possesse it;

Therefore lett us choose life,

that wee, and our Seede,

may live; by obeyeing his

voyce, and cleaveing to him,

for hee is our life, and

our prosperity.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 2:58 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Queequeg said:

Who knows - maybe environmental devastation will be the future that makes the Left and Right fight we see now irrelevant...

Malcolm wrote:

The true left is the environmental left. The rest is just marxist and post-marxist bullshit.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 3:00 AM

Title: Re: emptiness is pure

Content:

akuppa said:

How can something be impure if its ultimate nature is pure?

Malcolm wrote:

That's the point. However, we still regard phenomena as impure and so on. That's why we bathe and wash our clothes.

akuppa said:

Ok, but why is what is empty called pure? Surely it is beyond ideas of purity and impurity.

The Heart Sutra:

Listen Sariputra,
all phenomena bear the mark of Emptiness;
their true nature is the nature of
no Birth no Death,
no Being no Non-being,
no Defilement no Purity,
no Increasing no Decreasing.

Malcolm wrote:

Because emptiness is beyond defilement and purification, the Perfection of Wisdom sūtras term emptiness "originally pure" or "pure from the start."

Author: Malcolm

Date: Sunday, July 12th, 2020 at 3:31 AM

Title: Re: Age of Mahayana Schools

Content:

“Malcolm” said:

The Yoginīsañcaryam states:

Further, when in a later time,
in the last age siddhi cannot be obtained...
...having understood this Dharma as such,
all that one intends will be completed.

Sādhaka said:

Are you implying here that this text is saying that in the Kali Yuga, we’ll be unlikely to attain relative Siddhi’s, but that if we stick to our Vajrayana practice (despite our capacity (or lack thereof)) we will be guaranteed liberation shortly before, during, or after our physical death in this lifetime?

Malcolm wrote:

No, it is saying that any siddhis, whether common or supreme, can only be realized through secret mantra.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 6:58 AM

Title: Re: emptiness is pure

Content:

akuppa said:

Ok, but why is what is empty called pure? Surely it is beyond ideas of purity and impurity.
The Heart Sutra:

Listen Sariputra,
all phenomena bear the mark of Emptiness;
their true nature is the nature of
no Birth no Death,
no Being no Non-being,
no Defilement no Purity,
no Increasing no Decreasing.

Malcolm wrote:

Because emptiness is beyond defilement and purification, the Perfection of Wisdom

sūtras term emptiness "originally pure" or "pure from the start."

Minobu said:

what exactly are you on about malcolm? you are trying to define emptiness as a thing ...a pure mind philosophical argument of what mind is...oh it's emptiness... No malcolm...

talk about mind and pure Rigpa states and such but don't say empty is pure ...or empty can't be impure cause it's pure...

Malcolm wrote:

Would you like a quote from the Buddha on this point? Correct emptiness is not a thing, which is another reason it is pure. All things are pure because all things are empty. Even emptiness is empty, therefore it is also pure from the beginning.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 7:18 PM

Title: Re: Age of Mahayana Schools

Content:

PeterC said:

If you somehow equate these people to Vasubandhu, or equate consideration of their work to debate over whether a sutra is authoritative - then you really need to regain some sense of proportion.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 7:30 PM

Title: Re: Why is there no section about Mahayana Monastic life?

Content:

Chanh Dao said:

I don't think that Mahayana having married monks is an issue at all.

Malcolm wrote:

It is not an issue, since it is not permitted.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 9:16 PM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

The Fivefold Mahamudra is a teaching of the Drikungpas coming from Jigten Sumgon.

Malcolm wrote:

No, it is actually a teaching that comes from Phagmo Drupa, and as such, is also found extensively taught and practiced in Drukpa Kagyu as well.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 9:39 PM

Title: Re: emptiness is pure

Content:

Minobu said:

empty is not called pure.

Malcolm wrote:

The Samadhirāja Sūtra states:

Youth, bodhisattva mahāsattvas know well that all phenomena are insubstantial, devoid of inherent existence, devoid of signs, devoid of characteristics, nonarising, unceasing, devoid of syllables, empty, peace from the beginning, and utterly pure by nature.

The Perfection of Wisdom in 8000 Lines:

Since inner emptiness is utterly pure, up the utter purity of the emptiness of the inherent existence of the absence of entities, omniscience is utterly pure.

M

Author: Malcolm

Date: Sunday, July 12th, 2020 at 9:53 PM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

Then you've misunderstood what "ordinary conceptuality" means. What does it mean?

It means to conceive the five buddhas, the five mothers, the male and female bodhisattvas as skandhas, elements, sense organs and sense objects.

Astus said:

Then instead of me <https://dharma.wheel.net/viewtopic.php?p=542869#p542869> it, let's be more specific. For instance, what is perceiving Vairocana in/as the sound of a doorbell? How is it something other than the standard 'form is emptiness, emptiness is form'?

Malcolm wrote:

Are your concepts about a buddha is pure or impure? If they are impure, what would be the point of Buddhānusmṛti? In sūtra there is no antidotal method of conceiving the appearance of things as pure which are typically conceived by ordinary sentient being as impure. Emptiness, in sūtra, is provided as cure for this, in terms of nature, but not in terms of appearance. Vajrayāna address both nature and appearance; sūtra only addresses nature, not appearance.

Astus said:

The sūtras do not teach that the five skandhas, five elements, sense organs, sense objects and so on, are, their real nature, the mandala of the five buddhas, five mothers, etc.

The sutras teach the indivisibility of the two truths, and its realisation. Vajrayana may put that into a practice of visualising buddhas, but the point is still to get rid of grasping at phenomena.

Malcolm wrote:

Yes, the point is here efficacy of methodology. Of course, if you do not have faith in Vajrayāna, then it won't work for you, just as if you do not have faith in the curative properties of given medicine, you will not take it.

Astus said:

Incorrect. The methodical difference is related to both kinds of gnosis, not merely the first, since in ordinary persons, the second arises from the first.

Real wisdom is the defining attainment of noble beings, and it is realised through vipasyana, wouldn't you agree?

Malcolm wrote:

The distinction between the the common and uncommon Mahāyāna is principally the difference between method, the latter being more efficacious and more rapid. One does not merely regard oneself as buddhanatured, causally, one regards oneself as a buddha from the outset of entering the path. One does not regard one's teacher as being "like a buddha," one regards one's master as an actual buddha right from the outset and so on, based on the special methods of abhiṣeka, sadhana, and so forth.

Author: Malcolm

Date: Sunday, July 12th, 2020 at 11:42 PM

Title: Re: emptiness is pure

Content:

Minobu said:

empty is not called pure.

Malcolm wrote:

The Samadhirāja Sūtra states:

Youth, bodhisattva mahāsattvas know well that all phenomena are insubstantial, devoid of inherent existence, devoid of signs, devoid of characteristics, nonarising, unceasing, devoid of syllables, empty, peace from the beginning, and utterly pure by nature.

The Perfection of Wisdom in 8000 Lines:

Since inner emptiness is utterly pure, up the utter purity of the emptiness of the inherent existence of the absence of entities, omniscience is utterly pure.

M

Minobu said:
inner emptiness ? this is something other than sunyata...

I don't think this is in line with Lord Nagarjuna's teaching on Sunyata.

Malcolm wrote:
Interesting perspective. Why you think that Nāgārjuna's teachings on emptiness supercede important and definitive Mahāyāna sūtras, especially the Prajñāpāramitā, which is the definitive set of sūtras on emptiness?

Author: Malcolm

Date: Monday, July 13th, 2020 at 12:59 AM

Title: Re: emptiness is pure

Content:

Queequeg said:

What does it mean to be Pure? Without defilements, impurities, contaminants, etc.

When we say something is empty, we mean it is compounded - ie. it is empty of intrinsic value; it is an incident (which include our psychological involvement with the proposed entity) that we falsely ascribe an entity to. But there are no entities from the beginning - just our ascribing of distinctions. The elements composing this incident are themselves empty. Anything we can say about any thing, or its constituents, is a discernment in our mind; ie. projections. There is nothing we can say about objects projected upon - because they don't exist. They are themselves functions of the distinction of self and object...

This analysis goes on and on until one is ready to give up. This analysis always defeats any notion we have.

There is nothing to say beyond our conjecture. We can, however, intuit that its not nothing... we call it pure because what else is there to say about it? It sheds any projections we put on it with bewildering ease... and yet its not nothing... it has no

features... yet not nothing...

What is that?

That's what sitting on the cushion is for.

akuppa said:

I agree, and if the Prajnaparamita Sutras call what is empty pure, then it is enough for me.

So unless I can find some source for empty = unconditioned, my original idea was wrong.

Malcolm wrote:

Emptiness = uncompounded. Citations can be supplied. But I wouldn't make too much of it.

Author: Malcolm

Date: Monday, July 13th, 2020 at 1:47 AM

Title: Re: emptiness is pure

Content:

akuppa said:

I agree, and if the Prajnaparamita Sutras call what is empty pure, then it is enough for me.

So unless I can find some source for empty = unconditioned, my original idea was wrong.

Malcolm wrote:

Emptiness = uncompounded. Citations can be supplied. But I wouldn't make too much of it.

akuppa said:

Well if you could at least point me in the right direction regarding the literature, i'd be grateful.

Besides "I wouldn't make too much of it." means that emptiness is only uncompounded on a conventional level, since both the compounded and uncompounded are ultimately empty, right?

Malcolm wrote:

Keep reading Mahāyāna sūtras.

<https://84000.co>

Author: Malcolm

Date: Monday, July 13th, 2020 at 6:20 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Unknown said:

Editors are fired for running controversial pieces; books are withdrawn for alleged inauthenticity; journalists are barred from writing on certain topics; professors are investigated for quoting works of literature in class; a researcher is fired for circulating a peer-reviewed academic study; and the heads of organizations are ousted for what are sometimes just clumsy mistakes

Malcolm wrote:

.

This nothing new in American culture. Remember the Scopes Trial? Etc.

Author: Malcolm

Date: Monday, July 13th, 2020 at 6:22 AM

Title: Re: Lama Lena Teachings

Content:

javier.espinoza.t said:

once i hear lama Lena say "Dzogchen is like anal sex, if you don't relax it cannot go in "
LOLLLL

that was a piece of good damn teaching. i still lmao when i remember.

Tata1 said:

Khampa saying according to her

Malcolm wrote:

Unlikely, given the Tibetan aversion to “wrong orifices.”

Author: Malcolm

Date: Monday, July 13th, 2020 at 6:27 AM

Title: Re: Non-natural environments

Content:

tobes said:

A few months ago we had 5g installed. The phone line is in my shrine room so that's where the modem etc went. I know there are ridiculous tinfoil hat theories about 5g which are obviously false. But: I could really really feel the difference and it really really affected my meditations - kind of a throb or pulse which was constant and intense. I swiftly brought some extension cords and moved them out of the room, which solved

my problem.

Malcolm wrote:

Low frequency sounds are demonstrably upsetting to people, animals, etc. it has nothing to do with magnets (other vibrations that they can produce) or electrical fields, and everything to do with subaudible low frequency vibrations. My 2 cents... as a former industrial musician/ sound terrorist...the things one can do with an oscillating bandpass filter...

Author: Malcolm

Date: Monday, July 13th, 2020 at 7:38 PM

Title: Re: emptiness is pure

Content:

Caoimhghín said:

"All phenomena" are called both "pure" and "neither defiled nor non-defiled" in the Prajñāpāramitā. The former is positive, and the latter a negative description of the same thing?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, July 13th, 2020 at 7:39 PM

Title: Re: emptiness is pure

Content:

haha said:

I found inconsistency in above quote (i.e. inconsistency in term with the Heart Sutra that I am familiar with). And, I am not familiar with this version of Heart Sutra. Is it possible to get the reference?

akuppa said:

Yes, its from here: <https://plumvillage.org/about/thich-nhat-hanh/letters/thich-nhat-hanh-new-heart-sutra-translation/>

Would you mind explaining what you find inconsistent?

haha said:

Thank you for the link.

iha sariputra: sarva-dharmah sunyata-alaksana anutpanna aniruddha, amala avimala, anuna aparipurnah.

<http://www.dharmafellowship.org/library/texts/heart-sutra.htm>

एवं शारिपुत्र सर्वधर्माः शून्यतालक्षणा अनुत्पन्ना अनिरुद्धा अमला विमला अनूना असंपूर्णाः।

<http://www.dsbcproject.org/canon->

[text/content/400/1828%20Praj%C3%B1%C4%81p%C4%81ramit%C4%81h%E1%B9%9Bdayasutram%20%5Bvistaram%C4%81t%E1%B9%9Bk%C4%81](http://www.dsbcproject.org/canon-text/content/400/1828%20Praj%C3%B1%C4%81p%C4%81ramit%C4%81h%E1%B9%9Bdayasutram%20%5Bvistaram%C4%81t%E1%B9%9Bk%C4%81)

Therefore, Śāriputra, all dharmas are emptiness; they are without characteristics; they are unarisen and unceasing; they are not tainted and not untainted; they are not deficient and not complete.

<https://www.lotsawahouse.org/words-of-the-buddha/heart-sutra>

In your provided quote, it says, “all phenomena bear the mark of Emptiness”

The heart sutra that I am familiar with states: sarva-dharmah sunyata-alaksana. It means all dharmas are emptiness, without characteristic, etc. It does not say: Sarva-dharma sunyataa-laksana (i.e. all phenomena bear the mark of Emptiness). For this reason I said inconsistency.

Malcolm wrote:

This difference arises from a difference between how the Chinese has been rendered and the Sanskrit original.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 12:31 AM

Title: Re: Age of Mahayana Schools

Content:

Malcolm wrote:

In sūtra there is no antidotal method of conceiving the appearance of things as pure which are typically conceived by ordinary sentient being as impure. Emptiness, in sutra, is provided as cure for this, in terms of nature, but not in terms of appearance. Vajrayāna address both nature and appearance; sūtra only addresses nature, not appearance.

Astus said:

One sees a tasty looking apple pie. How not to fall into craving? For instance, the Vitakkasanthana Sutta gives five (progressive) methods: pay attention to something else (that is conducive to good thoughts), consider the drawbacks of craving, forget and pay no attention to it, relax the mental fabrications/concoctions about it, subdue the thoughts by force. Or one can think of it as something disgusting, something undesirable; or as something insubstantial, meaningless, and worthless. How would Vajrayana address this situation? If one thinks one is a buddha one can just give in to any impulse?

Malcolm wrote:

As I said, these are all based on renunciation of sense objects since one has ordinary concepts concerning them.

With respect to "giving into impulses" Vajrayāna there is eating yoga, sleeping yoga,

bathing yoga, yoga for engaging in sexual intercourse is one is a lay person, etc., everything to transform ordinary daily conduct and bring it into the path by replacing impure conceptuality with pure conceptuality.

When one is on an island composed entirely of gold, one will have attachment to no specific part of it, one will have no discrimination towards anything on it, and thereby, one is freed of clinging.

Astus said:

The distinction between the the common and uncommon Mahāyāna is principally the difference between method, the latter being more efficacious and more rapid. One does not merely regard oneself as buddhanatured, causally, one regards oneself as a buddha from the outset of entering the path. One does not regard one's teacher as being "like a buddha," one regards one's master as an actual buddha right from the outset and so on, based on the special methods of abhiṣeka, sadhana, and so forth.

How does it make it more efficacious to think of oneself being a buddha, instead of not to think of oneself as anything at all?

Malcolm wrote:

We already think of ourselves, this is a given. In other words, in just the same way as fire is used to put out fire, or water is used to draw water out of the ear, the creation stage uses conceptuality to overcome conceptuality. Hence it is more profound than methods which try to suppress or eliminate conceptuality, such as those you mention above.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 12:39 AM

Title: Re: Age of Mahayana Schools

Content:

Crazywisdom said:

Based in a to achieve buddhahood to benefit all beings eat the apple pie and enjoy it. You are a bodhisattva now. No need to rush.

Astus said:

That does not seem to agree with the teachings.

'Take food as medicine, in the right amount,

Without attachment, without hatefulness:

Don't eat for vanity, for pride or ego's sake,

Eat only for your body's sustenance.'

(Letter to a Friend by Nagarjuna, v 38, tr Padmakara Translation Group)

'Buddhas told those with desire

That food, clothes and dwellings are all

To be avoided and to remain

Close to their spiritual guides.'

(Four Hundred Stanzas by Aryadeva, v 138, tr Ruth Sonam)

'Most sentient beings are greedy for tastes; for the sake of food, they commit vile actions and are born in the hells. But those who {know the Dharma} are contented, not greedy, free from longing; they do not bow down to the sense of taste, but are contented and can be nourished even with very low-quality food.'

(Multitude of Jewels Sutra (Ratnarāśisūtra) quoted in The Training Anthology of Santideva, p 127, tr Charles Goodman)

See also: <https://www.wisdomlib.org/buddhism/book/maha-prajnaparamita-sastra/d/doc225714.html>

Malcolm wrote:

These above teachings are consistent with the path of renunciation. However, they are contradicted by the higher teachings of Vajrayāna, the path of transformation, and the citations illustrating this point have already been provided above, so there is no need to repeat them here.

As also mentioned above, the Buddha's teachings of sūtra are for those with a) less affliction, and b) less capability. But contrast, Vajrayāna teachings are designed for those with a) greater affliction, and b) greater capabilities.

Therefore, can either accept the Buddha's teachings in the tantras, in which case, one has no choice but to become a Vajrayāna practitioner; but failing that, if one cannot generate faith in these teachings, then leave them aside, but do not criticize them, because there in lies the fault of criticizing the Dharma.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:37 AM

Title: Re: Age of Mahayana Schools

Content:

Crazywisdom said:

This Aryadeva thing is Gelukpa,

Malcolm wrote:

Well, no. Khenpo Ngawang Palzang, Chatral's Rinpoche's guru, wrote an amazing commentary on this text.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:38 AM

Title: Re: Age of Mahayana Schools

Content:

Sādhaka said:

Perhaps; but these things are rarely explained it seems.

Malcolm wrote:

There is not much to explain. Bless your food, clothes, bathing water, etc.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:40 AM

Title: Re: Age of Mahayana Schools

Content:

Crazywisdom said:

This is true. There is this thing going on a lot in modern vajrayana. Folks just get empowerments. But what is meant to happen is an empowerment, full transmissions of all the sadhanas and full instructions on the practices. That way a person knows what they are doing and when to do it.

Malcolm wrote:

Yes, what you say quite correct. People never sit down and learn one HYT sadhana practice from soup to nuts. Once they do this, all other sadhanas are cake. They never bother to pay attention to how to integrate their 24 hour a day activity into their practice. And so they remain confused and dissatisfied, and rather than understanding why they are interested in this system and that system, they wander around like hungry ghosts in search of food and water they never find.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:42 AM

Title: Re: What are you doing about the coronavirus?

Content:

thepea said:

government has never taken a spare no expense attitude.

Queequeg said:

The US Government mobilized the entire economy in response to World War II.

Maybe the government will start to take the necessary steps to avert climate disaster next. We can only hope.

Malcolm wrote:

Hope is for suckers.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:44 AM

Title: Re: What are you doing about the coronavirus?

Content:

thepea said:

Not to be callous but this virus does not seem capable of ending humanity. Many get this virus and experience harmless symptoms.

Why now?

Malcolm wrote:

Because there are long term health consequences for those who get this virus and become ill, and are permanently disabled from it, with brain damage, heart damage, lung damage, liver damage, kidney damage, and so on, that's "why now."

Further, we do not know the consequences for asymptomatic carriers, what kind of damage this virus will wreak on their health...but some information beginning to arrive, and it does not look good.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:48 AM

Title: Re: Jonang Kalachakra online empowerment July 24-27

Content:

Crazywisdom said:

One thing to keep in mind with Kalachakra is there are two empowerments. There is the outer empowerment and the secret empowerment. No way he can give the secret empowerment online.

Malcolm wrote:

Why not? HHDL did so in Washington DC when he gave Kalachakra there the last time. He gave the whole kit and kaboodle, and it was streamed live, all of it. Seem to me to be the lama's choice.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:51 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

PeterC said:

Even the leaders in the socialist revolutions of the early 20th century were the intelligentsia.

Malcolm wrote:

Yes, and made defensive arguments about why they had never worked for a day's wage in their lives.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:52 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

KathyLauren said:

No one is going to jail for expressing viewpoints that fall short of hate speech.

Malcolm wrote:

These days, they don't even go to jail for hate speech.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:54 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

(3) The path of Mahamudra is “the path of prajna” and “the path of suchness,” which relies on blessing and is for those who are intelligent and of sharp faculties.

Malcolm wrote:

It still requires an empowerment. The so-called "descent of the gnosis vajra empowerment" discussed by Indrabhūti in the Jñānasiddhi. The main practice of course here is guru yoga, this is the "blessings" part.

In this respect, Gampopa is cribbing his early training as a practitioner of Nyingma tantras, and the Mind Series (sems sde) in particular.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 1:59 AM

Title: Re: emptiness is pure

Content:

Caoimhghín said:

On terms of these specific versions, T255 is translated by a Ven Făchéng during the early Tang and is apparently translated from a Tibetan version.

Malcolm wrote:

If it is translated from Tibetan, that latter was based on a Sanskrit text, unless the translation is specifically identified as being based on a Chinese translation. In this case, it would likely be Vimalamitra's translation. But that is not that early, circa 800—810.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 9:50 AM

Title: Re: Age of Mahayana Schools

Content:

Astus said:

On an island of gold one does not hoard gold, one does not want gold at all.

Malcolm wrote:

Correct. The difference between this example, and your example of an empty plate is that we are not talking about an empty plate, thus your example is a non sequitor. The correct example would have been an island that was nothing but Apple pie.

Astus said:

Yes, skandhas are buddhas, and buddhas are pure beings, and thinking of oneself as a pure being is a unique method of Vajrayana. But even if one can reimagine oneself, that in itself does not liberate one from the three poisons, does it?

Malcolm wrote:

Yes. One can rapidly realize Mahamudra (first bhumi) quite rapidly through the creation stage alone. 1) meditating on oneself as being a Buddha is far more meritorious than meditating on an external Buddha; 2) we have not even covered how the preliminaries of a sadhana practice generates all the merit and gnosis accumulations required, etc. there are many such reasons you can discover if you studied these things properly rather than just reading books, in other words, actually made an effort to learn these things from lineage masters. For example, your ludicrous assertion that Gampopa eschews empowerment rites. He doesn't. In order to have a guru, one needs to receive some form of abhisheka. Otherwise, all the empowerment's Gampopa received and gave would have been absolutely pointless. He never claims they were pointless. Very little written by Gampopa has been translated. You are presenting a very partial view of his thought. Most scholars have focused on polemics between early Sakya masters and early Kagyu masters, to the extent that a more robust view of what Gampopa actually taught, rather than a narrow and defensive presentation of his Mahamudra (about which there is considerable disagreement even among Kagyus) is sorely absent from modern discussions.

Astus said:

So I'm asking about some clear reasons for such an opinion.

Malcolm wrote:

They have been given.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 10:00 AM

Title: Re: Age of Mahayana Schools

Content:

Grigoris said:

None. But Vajrayana also does not believe in the efficacy of renunciation (or more to the point: it does not consider it the most efficient manner to achieve liberation). That puts it directly at odds with the Sravakayana.

Astus said:

If it does not renounce the three poisons, does it simply deny their existence? Because if it accepts that beings are driven by them, then either one can go by obeying the impulses, or not. Not obeying is renunciation.

Malcolm wrote:

Or you can transform those impulses without renouncing them. That's the point. Since this conversation is becoming repetitive, there is little point in continuing it further. You are free to consider sutra methods equal to Vajrayana methods, or equally efficacious. You are wrong of course, but that is not my problem. It's yours.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 10:20 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

PeterC said:

Hold on just a minute. I was watching Fox News the other day and it told me that all us lefties are 100% focused on social justice and transgender bathrooms and not give a shit about the american working man. So the last few posts on this thread are invalid and should be ignored. Meanwhile the republicans are fighting for the working class' interests by making sure that only those with high-paid jobs get healthcare, only the rich can get their kids a decent education, companies aren't inconvenienced by having to comply with laws, and that there's a strong police force to suppress the rabble. Just wanted to clear that up in case there was any misunderstanding.

Johnny Dangerous said:

Indeed, it's important to know who to criticize, and when. I mean I'm "on the side" of the people I'm complaining about. Seriously though, the stuff you mention above is often left out of the debate with the most vocal social justice advocates, even when it should be front and center, rather than policing of speech, etc. Bernie's campaign did a lot to advance the right ideas, but quite honestly I'm amazed at the number of young people who identify as "left" that have a fully identarian viewpoint, with little real focus on issues like the one's you mention. You still have to look to the "old left" for a lot that stuff, even with Journalism.

PeterC said:

There's probably a few causes of that, but what I find striking about the young "left" is that they severely lack historical perspective and critical thinking skills. The labor movement in the past had a genuine connection from one generation to the next. That's largely been lost. I suspect to a large extent the "identarian" perspective has been shaped by its opponents, because it's easy to attack. A debate about intersectional justice vs. christian values is great for the "right", but it's an irrelevant debate.

Malcolm wrote:

White identitarianism is now the dominant voice in what passes these days for conservatism, oh wait, it has since Buckley...sorry, I meant the civil war, oops, wait make that 1492...

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 10:23 AM

Title: Re: What are you doing about the coronavirus?

Content:

thepea said:

Have you ever heard the expression, "trust your gut"?

Queequeg said:

Oh, well.

The ol' substitute the gut for formal education and training.

Yep.

Malcolm wrote:

Guts are remarkably unreliable, as any one in the stock market will tell you.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 7:01 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

Based on Gampopa's teachings it's more likely from the Kadampas, if anyone.

'In line with the texts by Monlarn Tsiiltrim, these instructions are further evidence that Mahamudra style teachings existed in the Kadampa School, that this was the case even before Gampopa, and that Gampopa received such instructions.'
(When the Clouds Part, p 198)

Malcolm wrote:

This is Karl's opinion, but as I said, not even the Kagyus agree on where Ganmpopa derived the four yucas. Yangonpa, for example, asserts they are a result of Gampopa's own experience. The Drikung assert they were first taught by Milarepa (according to my teacher, the late Gyalpo Rinpoche), etc. it is very unlikely the Kadampas had such a scheme because it is found nowhere in the writings of Atisha and his immediate students. Gampopa only became a Kadampa monk in his middle years, after the death of his wife. Before this, he was a Nyingma practitioner, this well known.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 7:42 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

PeterC said:

Go Lotsawa was writing about four hundred years after Gampopa, if I remember the dates correctly. In Gampopa's own writings he repeatedly states the importance of empowerment. See the two texts Tony Duff translated of his.

Astus said:

Is Jamgon Kongtrul wrong then?

'Dakpo Rinpoché induced the realization of mahamudra even in beginners who had not received empowerment. Therefore this is the tradition of the perfections. These are instructions arising primarily from the Kadampa tradition.'
(Treasury of Knowledge, vol 9, p 212)

Malcolm wrote:

Doesn't it occur to you that this is Kongtrul basically acceding to Sapan's objections?

The place Sapan would have trouble with is a) the assertion of cigcar realization and b) terming a perfection vehicle result "Mahamudra" since the term does not exist in any sutra at all.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 7:43 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

PeterC said:

Go Lotsawa was writing about four hundred years after Gampopa, if I remember the dates correctly. In Gampopa's own writings he repeatedly states the importance of empowerment. See the two texts Tony Duff translated of his.

Astus said:

Is Jamgon Kongtrul wrong then?

'Dakpo Rinpoché induced the realization of mahamudra even in beginners who had not received empowerment. Therefore this is the tradition of the perfections. These are instructions arising primarily from the Kadampa tradition.'
(Treasury of Knowledge, vol 9, p 212)

And Dzogchen Ponlop Rinpoche?

'The Sutrayana approach to Mahamudra is seen as a very profound method because it

does not require any of the sophisticated and complex tantric rituals, deity yoga visualization practices, or samayas. It is a simple sutra approach, yet it conveys the direct transmission of the tantric essence of awakening. This particular approach is also known as a secret passage.

...

The Sutra Mahamudra approach is seen as a specialty of the Kagyu tradition and was the central emphasis of Gampopa's teachings. Therefore, although it originated in India and was also taught by Marpa and Milarepa, Gampopa is regarded as the main figure responsible for bringing this teaching to its full development and manifestation.'

(Wild Awakening, p 32, 33)

There are Kagyupas who say things like that, and there are Kagyupas who would not. Of those who would say that, some would qualify it by saying that the pointing out instruction, which is central to the practice of Kagyu Mahamudra, could also be interpreted as a form of the fourth empowerment. Those who would not say that typically give an empowerment whenever they do a teaching on Mahamudra.

Jamgon Kongtrul also notes (ToK, v9, p 213): 'It has been the practice of most of Dakpo's heart disciples to present the mahamudra instructions after having first bestowed the empowerment.'

The same practice of mixing is also noted by Tashi Namgyal:

'In the present age, Mahamudra and Mantrayana [tantric mysticism] are being blended and meditated upon in order to enhance realization. Many tantric elements are also incorporated into the preparatory practices. For those who wish to practice these, the empowerment for actualizing the inner potentiality is certainly essential.'

(Mahamudra the Moonlight, p 125)

So it's a distinction without a difference.

It's a distinction made by Thrangu Rinpoche.

Malcolm wrote:

It's a distinction without a difference, as PC states.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 7:45 PM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Johnny Dangerous said:

If you wanted to make the left irrelevant, focusing purely on identity politics is a great way to do it. So, I agree...in general the Left of today doesn't think tactically about messaging at all, just ideologically, and usually in very simplistic terms. Like I said though, Bernie's campaigns awakened a glimmer of hope, maybe.

PeterC said:

Maybe there is a message of hope there. Sanders didn't talk about identity politics at all. He talked a lot about basic economics. And he had a lot of support from the kids who do care about identity politics, curiously. That might suggest that it's really just education and information that they're lacking. However the vilification of Sanders from

all directions shows just how little many sides of the political spectrum really wanted to have that discussion.

Malcolm wrote:

Yes, because revolutions, whether peaceful or violent, are very Inconvenient for oligarchs.

Author: Malcolm

Date: Tuesday, July 14th, 2020 at 10:39 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

"The other term for the Mother Perfection of Wisdom is mahamudra, because it is the very essence of nondual pristine awareness."[/i]

Malcolm wrote:

Too bad you did not read Jñānakīrti's whole text. You are merely dancing on books you cannot even read in the original. Just cherry picking citations because they suit your biases. Sorry, but this is the case.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 3:14 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

Not only that; the term Mahāmudrā is used for emptiness. The King of Concentration Sutra says, "The intrinsic nature of all dharmas is Mahāmudrā."

Malcolm wrote:

The Samādhirāja Sūtra says nothing of the sort.

The term "mahāmudra" is not exist in that sūtra or any other. This is just a fact. Therefore, you must stop using this citation. The scholar who originally claimed this citation as a support for mahāmudra was merely interpolating his bias into the text in order to deceive his hapless disciples.

The passage you are citing is this one:

འདི་ལས་སངས་རྒྱལ་ ཡེ་ཤེས་མཆོག་གུང་འབྱུང་། །ཆོས་ནམས་ཀུན་གྱི་རང་བཞིན་ལྟ་བུ་ལྟེ། །ཏིང་འཛིན་འདི་ནི་འདྲན་བདག་གིས་བཤད།

"It originates from the supreme wisdom of buddhahood.

It is the seal of the nature of all phenomena.

This is the samādhi taught by the guides."

17.144, Roberts, 84,000 edition.

Therefore, we can understand the term "mahāmudra" exists exclusively the tantras. Even there is has different meanings.

Indeed the Tattvāvatārākhyasakalasugatavacastātparyavyākhyāprakaraṇa says "Another name of the Bhagavāti Prajñāpāramita is mahāmudra, because it has the inherent nature of nondual gnosis."

But this has been poorly understood. Here, the Bhagavāti Prajñāpāramita is part of the maṇḍala of Guhyasamāja, etc., as the text describes in detail.

Further, far from being a treatise which equivocates sutrayāna or provides a basis for claiming that sutrayāna also has mahāmudra, it is quite the opposite. It is a text which explicates secret mantra for those of the best capacity. It says, "Because other yogis lack good fortune (skal med), gnosis is taught as mahāmudra in order to introduce them."

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 4:49 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Therefore, we can understand the term "mahāmudra" exists exclusively the tantras.

Astus said:

Even if that were so, apparently Kagyupas, starting with Gampopa, taught what is now called sutra Mahamudra, and it is a unique teaching of this tradition, and there's an offshoot Mahamudra among the Gelugpas, where they also teach it as a separate one from tantra Mahamudra.

Malcolm wrote:

It is so, it is not "even if that were so."

Also, the First Panchen Lama's "Ganden" Mahāmudra when it was introduced was quite controversial and even derided by the Great Fifth Dalai Lama, and remains somewhat controversial even still; though the present Dalai Lama has a more charitable view of it than did his predecessor. Indeed, a book of his teachings on this subject was published by Snow Lion.

So, Astus, I can call you a buddha, but that is a mere nominal designation, because I am pretty sure if we look between your legs, we will see that your penis dangles down like all other ordinary men, rather than being withdrawn into a sheath, like a buddha. Likewise, you can call Prajñāpāramitā "mahāmudra" if your goal is to inspire unfortunate yogis, as Jñānakīrti maintains, but it is still just calling something a name for which it lacks proper attributes; for example, calling a dog "Lion," or a small hill a "mountain," or

a tiny pond a "lake" or a huge man "little."

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 4:53 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Queequeg said:

<https://nypost.com/2020/07/14/bari-weiss-resigns-from-new-york-times-citing-illiberal-environment/>

More fallout.

Malcolm wrote:

Nah, this is conservative whinging, as usual. Good riddance. She can go write for Barfbart.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 4:57 AM

Title: Re: emptiness is pure

Content:

Caoimhghín said:

On terms of these specific versions, T255 is translated by a Ven Fǎchéng during the early Tang and is apparently translated from a Tibetan version.

Malcolm wrote:

If it is translated from Tibetan, that latter was based on a Sanskrit text, unless the translation is specifically identified as being based on a Chinese translation. In this case, it would likely be Vimalamitra's translation. But that is not that early, circa 800—810.

Caoimhghín said:

Because of the king who's name I can't remember that instructed his translators to favour Sanskrit over buddhavacana in Prākṛits like Gāndhārī, in Chinese, etc. Who was the king again?

Malcolm wrote:

Ralpacan.

Caoimhghín said:

I was surprised to see this translation as listed as coming from Tibet. The information was pretty freely available, yet academics who speculate on Heart Sutra origins never cite this. This is a big hole in the theory that the Sanskrit version of the Heart Sutra is a Tang dynasty forgery. There must be some bias, whether right or wrong, causing them to

doubt the origin of the T255 translation. That is the only thing I can think of.

Malcolm wrote:

There is also the reference by Wongchuck of an early Sanskrit version he had access to, also ignored by the Heart sūtra conspiracy theorists like Jayarava.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 6:30 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Johnny Dangerous said:

Here's another piece from someone most definitely on "the left":

<https://theintercept.com/2020/07/14/cancel-culture-martina-navratilova-documentary/>

Malcolm wrote:

Greenwald is whinger too.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 6:35 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Likewise, you can call Prajñāpāramitā "mahāmudra" if your goal is to inspire unfortunate yogis, as Jñānakīrti maintains, but it is still just calling something a name for which it lacks proper attributes; for example, calling a dog "Lion," or a small hill a "mountain," or a tiny pond a "lake" or a huge man "little."

Astus said:

So would you say then that Kagyupas are quite mistaken, that what has been called one of the main http://namobuddhapub.org/files/teachings/ThranguR-Mahamudra_and_the_Kagyu_Lineage.pdf over the centuries is fictitious?

Malcolm wrote:

I was refuting your citations, showing how they do not match the claims put forward for them. If others make errors, why should the one who points them out be held at fault?

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 9:54 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

conebeckham said:

From my perspective, Kagyupas don't teach "Sutra Mahamudra."

Kagyu lamas teach Mahamudra. In our day and age, what this means varies by teacher, but I feel confident in saying that Kagyu Lamas teach a variety of methods, from Sutra and Tantra, and use the term "Mahamudra" to denote relating to "nature of mind." I see "Sutra Mahamudra" as merely the name of a didactic method. Citations are used, and focus on "Sutra" is stressed, but I've not met any Kagyu Lama who teaches such things in a vacuum, apart from the path of the two stages, even in a simplified form. The Pointing Out Instructions of the various Kagyu traditions are really equivalent to the Fourth Empowerment, or so it is said. It may be true that Gampopa was influenced by his "Nyingma past," whatever that means, but it is stressed in our Kagyu traditions that the Dohas and other pith instructions are the inheritance of the Kagyu lineage. And while it's true that Mahamudra can be taught as a certain application during the path of the two stages, it is also a way of practice incorporating "sutra" methods--Samatha and Vipassana--but with unique instructions and a unique object of focus.

Honestly, though, all Tibetan Lamas of whatever institutional affiliation are Vajrayana practitioners. So in answer to the original question, I think it's better to see Mahamudra as a Vajrayana corpus of methods, sometimes relating to Sutra, sometimes relating more to "Tantra," but always found in Vajrayana and therefore at the level of Tantra.

For the life of me, I personally do not understand those who must adhere to some sort of notional "Pure Sutra Mahamudra" nor do I find much more than polemics in those who choose to argue vehemently against the "very existence" of a Sutra Mahamudra.

Malcolm wrote:

Just removing some incorrect claims here Cone.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 9:58 AM

Title: Re: What are you doing about the coronavirus?

Content:

thepea said:

So when medical officials are asked if elevators are safe and they answer yes!! Face the wall, and hold your breath, and they are safe.

My gut says.....right?

C-mon this is the most flip-flopped science mess in global history.

My gut says don't trust one bit.

<https://www.startribune.com/hum-or-hold-your-breath-how-to-protect-against-covid-19-when-someone-gets-too-close/571504742/>

Johnny Dangerous said:

No one cares about your gut, come with data and a rational argument. Obviously, the science on Covid 19 changes daily, expecting anything else would be silly, or just tremendously ignorant. Public policy is imperfect and yes, plenty of times it's not evidence-based. A lot of the "science journalism" is also terrible.

That's partially because there simply isn't much evidence yet, partially because they are forced to make decisions based on limited information and what is possible (rather than what is desirable), and partially because yes, sometimes public officials make stupid decisions even in the best of times, much less times like these.

Honestly, if you want to rant about Covid 19, you should look at a federal government that is refusing to provide the needed relief and infrastructure during shutdowns, instead of wringing your hands about the shutdowns themselves. A big part of why they are so devastating is because Trump and his cronies do stuff like this:

<https://news.yahoo.com/ivanka-trump-tells-workers-to-find-something-new-because-old-jobs-arent-coming-back-183756343.html>

And focus on corporate welfare and protecting companies from lawsuits instead of actually providing substantial, long term relief from people effected by the economic effects of the shutdown. It wouldn't be hard, the military budget is still insane.

Rambling on about your "gut" when you don't seem to even know the basics of where the science is at is just silly though.

On the article, I don't know, but since the virus is spread through droplets and possibly aerosol, I suppose being in an enclosed space one's choices are pretty limited. Most of the information I've seen suggests that short term exposure like that is less of a worry anyway. In the future if you have an issue with an article, it might be useful to actually address what's in the article instead of just making reference to "your gut", which means nothing.

thepea said:

Here is a very informative video from a self employed ppe specialist.

Her job is to put together ppe plans for doctors to follow while at hospital, depending on what they are protecting from.

Malcolm wrote:

She is an idiot, and so are you.

Author: Malcolm

Date: Wednesday, July 15th, 2020 at 10:39 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

PeterC said:

You won't find any statement of Gampopa himself saying you don't need any sort of empowerment, whether elaborate or unelaborate. You present a few quotations that might suggest this, but they run counter to the experience of the vast majority of living and dead kagyü masters.

Astus said:

Why not look for where Gampopa states one needs any sort of empowerment for Mahamudra? The quotations so far clearly differentiated the "tantra" from the "sutra" version, and for the tantric it's unambiguous about the need for empowerment. At the same time, Kagyüpas have been under attack since the time of Sakya Pandita that they teach Mahamudra outside the standard HYT system, and various teachers defended their position regarding the validity of Gampopa's Mahamudra. Were they all arguing about nothing?

Malcolm wrote:

You do not understand the parameters of the debate. Sapan says that so-called "sūtra mahāmudra" is just prajñāpāramitā, and as such, is not a swift path to awakening in a single lifetime. He is not arguing that the gnosis which arises from mahāmudra and prajñāpāramitā are qualitatively different. He even argues that to maintain there is a difference in view between sūtra and secret mantra is a qualitative error.

Astus said:

If "unelaborate empowerment" is the pointing out instruction, that is, the very method that Mahamudra is taught, then likely those who debate the absence of empowerment mean the complete four empowerments and they do not accept the possibility that direct introduction equals the fourth empowerment and is sufficient on its own.

Malcolm wrote:

If you examine Kongtrul's encyclopedia, he clearly states, echoing Jñānakīrti, that "sutra mahāmudra" was taught to inferior disciples who were not suitable for receiving actual Mahāmudra teachings. Why? Because they do not receive empowerment of any kind and are not proper recipients. So they receive instructions on śamatha and vipaśyanā, and inspiring dohas to reflect on.

Of course, this is not how the mahāmudra is actually taught in any Kagyü school, so you are just dancing on books you don't understand completely in a tradition that is not your own. A little knowledge as proven to be a dangerous thing in your case, Ācārya Astus. You should stay in your Chan lane.

As for your other point, it is true that Sakya Pandita and others do not accept a so-called "direct introduction" as a sufficient entry into Vajrayāna, but I am not defending Sapan on this point, since I myself do not agree with this perspective.

Nevertheless, those who do accept this principle still understand that "direct introduction," "pointing out," etc., "the empowerment of the potential of vidyā (rig pa'i rtsal dbang)," etc. are empowerments in every sense of the term and defend them on

those terms, and consider these empowerments indispensable for entering the path. However, they maintain that these empowerments are reserved for those pupils of highest capacity, hence they are not suitable for everyone. Thus, essence mahāmudra, etc., are traditionally only given to people on the basis of having studied and practiced regular Vajrayāna teachings for many years.

*Most of Sapan's other criticisms, for example, of the karmo cigthub, are directed at Lama Shang, not Gampopa proper.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 2:31 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Johnny Dangerous said:

I just don't wanna go the right wing route and assume a left wing version of "soros protestors" or whatever with no evidence.

Malcolm wrote:

Ummm....dude, the Tea Party? Actually funded by the Kochs.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 5:12 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

PeterC said:

When Gampopa himself talked about the kagyu system of mahamudra as the “single sufficient remedy” he is usually making the point that it doesn’t require Dzogchen as an adjunct.

Malcolm wrote:

In the 11th and 12th century, it was fashionable at the time to dismiss Dzogchen, because a) Lha Lama Yeshe Od wrote a polemical tract against it; Go Khugpa Lhatse wrote a polemical tract accusing its principle imperial and post-imperial period proponents (Ma Rinchen Chog, Nubchen Sangye Yeshe) of forging its basic texts, and so on.

In addition to this, Dzogchen was that old stuff from the imperial period, so it fell out of favor. Both the Kagyus and the Sakyapas had narratives developed around abandoning that Old Time Religion; the former grounded in the narrative of Milarepa being too much of a dunce to understand the teachings of Dzogchen he received from one Rongton; the latter grounded in the narrative of Khon Konchog Gyalpo and his older brother seeing secret Nyingma cham performed in public at a harvest festival. In addition to this was the hostility towards the older translation school tantras mentioned above, which is enthusiastically adopted and promulgated by orthopraxy-obsessed Dromton (who interfered with Atish's wish to focus on teaching Dohas, and termed a māra by Milarepa

in one of his songs), etc.

So, from the time of Gampopa, all the way up through 18th century, it was de rigueur for everyone to criticize Dzogchen, notable Kagyupas such as the 8th Karmapa included.

Thankfully, Nyingma tertons and yogis paid such FUD little mind and just kept on promulgating Dzogchen teachings.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 5:55 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

I was refuting your citations, showing how they do not match the claims put forward for them. If others make errors, why should the one who points them out be held at fault?

Astus said:

What do you then make of Maitripa's teachings, who is often named as the Indian source of equating Mahamudra with Madhyamaka?

Malcolm wrote:

You mean Avadhūtipa Advayavajra aka Maitrigupta aka Maitrīpa, the disciple of Naropa, the guru of Marpa, who was an adept of Cakrasamvara? Who states in the Tattvaratnāvalī:

Here I shall not explain the texts of secret mantras because they are extremely profound, because they are the domain of those persons very devoted to the profound vehicle, and because practice of the four seals and so on has been very extensively explained. Further:

"Though the goal is the same, unconfused;
with many methods, not difficult,
and to be undertaken by those of sharp faculties,
the treatises of mantra are superior."

We are talking about the same person, correct? If so, what more is there to say about this master's view of sūtra and his position vis a vis Vajrayāna? Perhaps he did equate Madyamaka with Mahāmudra (textual citation please), but how is this different than equating the gnosis of Prajñāpārāmītā with Mahāmudra? No one is claiming the gnosis is different. But in this text, Maitripa is clearly claiming that Mantrayāna is superior in method. I mean, what else is there to say?

Having knocked down your bowling pins one by one, friend, it is high time for you to accept your defeat. You are not equipped for this argument in anyway. You just don't have the language skills in Tibetan (or Sanskrit). That's just a fact. Likewise, I do not have

language skills in Chinese, so I generally just leave you to your various arguments in the Zen and Chan forums, and only occasionally pipe up if something is relevant to the presence of Chan in Tibet.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 6:05 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Johnny Dangerous said:

I just don't wanna go the right wing route and assume a left wing version of "soros protestors" or whatever with no evidence.

Malcolm wrote:

Ummm....dude, the Tea Party? Actually funded by the Kochs.

Johnny Dangerous said:

Yes of course I know about all the obvious astroturf stuff, but we are talking specifically about right wing people putting forth the most ridiculous of the left-wing narratives in order to discredit the left, not the general fact that there is a huge right wing propaganda machine.

Malcolm wrote:

My point is that the right accuses the left of what it is quite guilty of: Billionaires funding "grassroots" movements. Hey, I got my check from George S. this week!!!

Author: Malcolm

Date: Thursday, July 16th, 2020 at 11:25 AM

Title: Re: Existence-Time

Content:

Ted Biringer said:

Seems a bit quiet in here - let's see if anyone wants to talk about Existence-Time (uji)

In Zen time and existence are not two different things; time is always existence-and-time, existence is always existence-and-time. This view is most clearly and comprehensively demonstrated in Shobogenzo's development and use of the term 'uji.' Dogen fashioned this term by combining two terms; 'u' (existence) and 'ji' (time) into the single term 'uji' (existence-time, or time-being). The point that seems most significant here is that existence and time are never separate from each other; each is an essential element of the other – no dharmas exist independent of time, and there is no time independent of dharmas. This notion of existence-time is central to Zen's vision of reality, thus is presupposed in all Zen expressions.

Hee-Jin Kim brings the crucial significance of this notion to light in a comment from his discussion of the aptly titled 'Uji' fascicle of Shobogenzo:

Dogen's whole thesis in this regard was crystallized in the following: "As we realize with the utmost effort that all times (jinji) are all existence (jin'u), absolutely no additional dharma remains." In other words, existence-time subsumed space and time totally and exhaustively.

Hee-Jin Kim, Eihei Dogen: Mystical Realist, p.150

In short, each and every particular thing, being, and event (i.e. dharma) is an intrinsic and essential element of total time, and each and every moment or duration of time is an intrinsic and essential element of total existence – hence each and every particular dharma is a manifestation of the whole universe, and the whole universe is manifest in and as each and every particular dharma. In Dogen's words:

Let us pause to reflect whether or not any of the whole of existence or any of the whole universe has leaked away from the present moment of time.

Shobogenzo, Uji (Trans. Gudo Nishijima & Mike Cross)

Accordingly, in Zen expressions the terms 'existence,' 'time,' and 'existence-time' are synonymous.

Peace,
Ted

Malcolm wrote:

How is this even the slightest bit different than the position of the Hinayana Sarvastivada, "everything exists in the three times" school?

Author: Malcolm

Date: Thursday, July 16th, 2020 at 6:47 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

but most importantly guru yoga for the same purposes. Is that an acceptable distinction according to you?

Malcolm wrote:

Without empowerment, a guru is just a common Mahāyāna guru, there is no guru yoga in common Mahāyāna.. Guru Yoga is method which strictly belongs to Highest Yoga Tantra. So no, it is not an acceptable distinction. Guru Yoga is also connected with the so-called subtle body, and is not merely a practice of devotion, as is commonly misunderstood.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 9:32 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Without empowerment, a guru is just a common Mahāyāna guru, there is no guru yoga in common Mahāyāna.. Guru Yoga is method which strictly belongs to Highest Yoga Tantra. So no, it is not an acceptable distinction. Guru Yoga is also connected with the so-called subtle body, and is not merely a practice of devotion, as is commonly misunderstood.

Astus said:

I did not mean the guru yoga as part of sutra but as part of Vajrayana. The distinction I asked about was regarding the difference of methods getting to the point of being capable of performing vipasyana.

Malcolm wrote:

There are, within, Vajrayāna, two methods of giving rise to nondual gnosis: the first is the practice of the two stages; the second is guru yoga. Not that it really matters, but Sakya Pandita also endorses these two means.

Vipaśyanā, in Vajrayāna is not a result of intellectual analysis, it is rather a product of integrating the experience of the example gnosis or the genuine gnosis induced during empowerment, depending on the practitioner. For example, Naropa likens the experience of the example gnosis to the first bhumi, and while this experience is not necessarily the first bhumi, it can be a genuine gnosis in some persons of higher capacity. When it comes to "direct introduction" or so-called pointing out, the principle is roughly the same.

The difference between the two stages and guru yoga is that one is using the power of devotion (mos gus gyi rtal) to recapitulate the experience of the introduction, where as the former uses the more gradual process of working with this experience in the context of the two stages.

For the latter, having recognized what was introduced, the nature of the mind, one rests in that state.

These two methods, the two stages and guru yoga, are more effective for giving rise to vipaśyanā because there is no intellectual analysis involved. It is based on a direct perception, no matter how fleeting, not inferred through reasoning and analysis.

Virtually all schools use a combination of guru yoga and the two stages combined into a single practice, for example Five-fold Mahāmudra of Drikung, Naro Khacho of Sakya, and so on. Sort of hedging bets.

Guru yoga in all Tibetan Buddhist schools is regarded as the supreme path to awakening, bar none. Because Kagyu Mahāmudra and Dzogchen are both paths of self-liberation (grol lam), rather than paths of transformation (sgyur lam), guru yoga is the principle path, especially in Dzogchen teachings. The principle difference between Kagyu Mahāmudra and Dzogchen, as Ringu Tulku personally confirmed for me, is that the former lacks tögal. But in the Karma Kagyu and Drukpa Kagyu school, it is quite

common for practitioners to spend a long time practicing Mahāmudra, and then eventually embark on practicing tögal, Khenpo Tsultrim Gyatso, Thrangu Rinpoche, etc., are all examples of masters who teach students using this progression. As I understand things in Drikung, having long association with Nangchen Drikungpas such as Gyalpo Rinpoche and Ontul Rinpoche, who are both important gurus of mine who specialize in Yangzab, people other than lineage heads usually choose one track or other other.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 9:43 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

sutra-style Mahamudra teachings

White Sakura said:

Definition of that term again please.

Malcolm wrote:

We've established there is no such thing, other than as a name for prajñāpāramitā, to inspire unfortunate yogis. If you examine Kongtrul's encyclopedia where he reviews the three kinds of Mahāmudra, it is quite clear in his writings that so-called sūtra mahāmudra is for inferior practitioners who are not ready for actual mahāmudra teachings. These days however, these three kinds of mahāmudra are not actually taught separately, as Cone pointed out, and furthermore, this is principally a Karma Kagyu scheme, as far I know.

Also in Sakya, in the Three Visions teachings of Lamdre, they do not use the term "mahāmudra" per se, but they do combine dohas with teachings on śamatha and vipaśyanā. For Nyingmapas, mahāmudra is either an alternate name for the state of Dzogchen, like Prajñāpāramitā, or more commonly, refers to realizing the nature of the mind in the form of a yidam, and refers to the third of the four vidyādhara stages.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 9:53 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

If we take Gampopa's word on it, Mahamudra per se is neither sutra nor tantra, but beyond them.

Malcolm wrote:

This is because sutra is spangs lam, the path of renunciation, but in secret mantra systems, there are two paths, sgyur lam, the path of transformation and grol lam, the path of self-liberation. Both Kagyu Mahāmudra and Dzogchen belong to the last path.

Author: Malcolm

Date: Thursday, July 16th, 2020 at 10:00 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

I studied and heard mainly some sutra-style Mahamudra teachings, so I'm not particularly familiar with other parts of Vajrayana.

Malcolm wrote:

Well, since you are a bodhisattva, you have an obligation to become expert in all dharma paths as much as possible. So, you better place yourself at the feet of a qualified Vajrayāna master quickly, because all the best ones are dying out pretty quickly.

I personally regret that first encounter with Zen was Eido Roshi, and that I was only 16 at the time when I did a weekend sesshin with him at Dai Bosatsu Zendo in the Catskills. Sometimes, when I am in a particularly generous mood, I am inclined to place Zen among the paths of self-liberation as well. But even when I not so inclined, Zen is the definitive expression of Mahāyāna sūtra paths, AFAIC. But I don't think I could ever practice with Meido. As much as I respect him, not into boot camps or martial arts. I am too much of an old hippy.

Author: Malcolm

Date: Friday, July 17th, 2020 at 1:05 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

If we take Gampopa's word on it, Mahamudra per se is neither sutra nor tantra, but beyond them.

Malcolm wrote:

This is because sutra is spangs lam, the path of renunciation, but in secret mantra systems, there are two paths, sgyur lam, the path of transformation and grol lam, the path of self-liberation. Both Kagyu Mahāmudra and Dzogchen belong to the last path.

White Sakura said:

Just asking: If I am taught for nine days, eight hours every day on the Mahamudra prayer of third Karmapa, without a single mantra, Yidam or any other visualization being mentioned during this days-then what is that? Secret Mantra teaching?

Malcolm wrote:

There is actually a blessing empowerment connected with the the Dorjechangma.

Author: Malcolm

Date: Friday, July 17th, 2020 at 1:07 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

These two methods, thw two stages and guru yoga, are more effective for giving rise to vipaśyanā because there is no intellectual analysis involved. It is based on a direct perception, no matter how fleeting, not inferred through reasoning and analysis.

Astus said:

What do you call then instructions like these?

'Establishing the appearance of the mind

is like a thief in an empty house.

It is beyond color, form, shape, and characteristics.

There is no searcher and no object of a search.

This is my heart's advice.

Mind and conceptual thought are like water and ice.

They have always been inseparable,
yet cannot be said to be one thing or two.

This is my heart's advice.

The inseparability of appearance and mind
is like last night's dream.

It possesses the four characteristics
and is the union of appearance and emptiness.

It cannot be said to be one thing or two.

This is my heart's advice.'

(The Jewel Treasury of Advice, p 35)

Malcolm wrote:

Words and concepts.

Author: Malcolm

Date: Friday, July 17th, 2020 at 6:21 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Words and concepts.

Astus said:

That's very Zen of you to say so.

But, I still feel that the question is not yet clarified. You wrote:

Vipaśyanā, in Vajrayāna is not a result of intellectual analysis, it is rather a product of integrating the experience of the example gnosis or the genuine gnosis induced during empowerment, depending on the practitioner.

But you also said that pointing out instructions are equal to the fourth empowerment.

Malcolm wrote:

Pointing out instructions are based on experience, not words.

Astus said:

What was quoted were examples of such pointers, and they are used in vipasyana, but there are others as well, like <https://studybuddhism.com/en/tibetan-buddhism/original-texts/tantra-texts/mahamudra-eliminating-the-darkness-of-ignorance/mahamudra-vipashyana-meditation>. As for no intellectual analysis, well, right, but that doesn't make it different from how insight is taught in the sutras, in fact, sutras are also used next to dohas and tantras to explain Mahamudra vipasyana, hence my question, whether the dividing line is in how one eventually gets to be able to do vipasyana in order to gain gnosis.

Malcolm wrote:

Honestly, you cannot reason this through in the way you are attempting to do. In all seriousness, you are completely entangled in a briar patch of views.

The so-called word empowerment is based on a specific experience. So are Mahamudra pointing-out instructions. I have received one on one Mahamudra pointing out instructions in the Karma Kagyu tradition from Ayang Rinpoche, a direct disciple of the 16th Karmapa. So I understand how this works very well through my own experience. You will not understand this unless you do the necessary work, find a guru, do what is necessary to please them, and make oneself a suitable candidate for such instructions. It is really that simple.

All the authors of all the Mahamudra books you are fond of quoting all assume that one has the required experience necessary for Mahamudra pointing out.

Further conversation about this is rather pointless. You are like a man who, having never tasted sugar, insists on arguing with those who have what "sweet" tastes like based on descriptions of "sweet" in a number of books.

Author: Malcolm

Date: Friday, July 17th, 2020 at 6:30 AM

Title: Re: Existence-Time

Content:
clyde said:

If I understand what was written in the OP, there is no “sandwich” and no “three times”. The past doesn’t exist and the future doesn’t exist. There is only one time-existence, the present suchness.

But it’s equally likely I’ve misunderstood.

p.s: Uji, the combining of two terms to form one coherent concept reminds me of Thich Nhat Hanh’s “interbeing”; but that’s a different, though related topic.

Malcolm wrote:

So things arise without causes? How does that work? The Buddha was quite clear, “Where that arose, this arises,” etc. if there is no past, as you suggest, the consequence is that a) things arise from themselves or b) things arise causelessly because it is never seen anywhere that a cause exists at the time of its effect, or that an effect exists at the time of its cause.

Author: Malcolm

Date: Friday, July 17th, 2020 at 8:25 AM

Title: Re: The Six vs the Five Elemental Dhātus

Content:

Caoimhghín said:

At the Cham Shan temple in Toronto, at least one of the venerables there teaches the Dharma with six elements -- earth, water, fire, air, space, mind. This seems to be a minority practice, as most Buddhisms have the "Five Elements" -- earth, water, fire, air, space. Śrāvaka Buddhism is usually associated with the Four Elements -- earth, water, fire, air.

Of all unlikely places, I found a list of the six elements in śrāvaka scripture, both Theravādin Pāli and Sarvāstivādin Chinese parallels: Chayimā, bhikkhu, dhātuyo: 1. Pathavīdhātu, 2. āpodhātu, 3. tejodhātu, 4. vāyodhātu, 5. ākāsadhātu, 6. viññāṇadhātu. There are, monastic, these six elements: 1. The earth element, 2. the water element, 3. the fire element, 4. the wind element, 5. the space element, and 6. the consciousness element.

(Dhātuvibhaṅgasutta MN 140)

Where else does six pop up as opposed to five?

Malcolm wrote:

Four Mahabhutas, but six dhatus. All very standard. Nothing to see here, move along.

Author: Malcolm

Date: Friday, July 17th, 2020 at 8:26 AM

Title: Re: Existence-Time

Content:

clyde said:

I didn't say there was no past. I said it doesn't exist.

Malcolm wrote:

The past does not exist = no past.

This leads to another problem, of course, if the past does not exist, as you say, how can a past cause and condition, which do not exist, produce a present effect, which presumably exists? This is also similar to asserting arising without a cause.

Author: Malcolm

Date: Friday, July 17th, 2020 at 10:16 AM

Title: Re: The Six vs the Five Elemental Dhātus

Content:

Caoimhghín said:

What is formally differentiating a mahābhūta from a dhātu here?

Malcolm wrote:

Materiality.

Author: Malcolm

Date: Friday, July 17th, 2020 at 10:16 AM

Title: Re: Claim: Buddha Shakyamuni was a student/emanation of Bon Buddha?

Content:

Malcolm wrote:

Which one did you have in mind? Classical or modern?

tingdzin said:

Sorry, which one what? If you're talking about "authoritative account" of Bon history, I had in mind the one that was promulgated by Drigung Paldzin long ago, and more recently taken up by Sumpa Khenpo, which was still taken as gospel in many quarters of Tibet up to 1950, and I think it was Helmut Hoffmann's main source for his account of Bon (not sure of that, though). A lot of scholars such as Samten Karmay and Dan Martin have devoted some attention to unravelling this account.

Malcolm wrote:

Oh yes, their accounts are largely rubbish.

Author: Malcolm

Date: Friday, July 17th, 2020 at 7:16 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

White Sakura said:

Just asking: If I am taught for nine days, eight hours every day on the Mahamudra prayer of third Karmapa, without a single mantra, Yidam or any other visualization being mentioned during this days-then what is that? Secret Mantra teaching?

Malcolm wrote:

There is actually a blessing empowerment connected with the the Dorjechangma.

White Sakura said:

Thank you

what is Dorjechangma? I only know Dorje Chang Thungma.

Malcolm wrote:

Same.

Author: Malcolm

Date: Friday, July 17th, 2020 at 7:24 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

White Sakura said:

Definition of that term again please.

Malcolm wrote:

We've established there is no such thing, other than as a name for prajñāpāramitā, to inspire unfortunate yogis.

White Sakura said:

just saying:

Mahamudra, in the Kagyu lineage, has three different classifications or approaches to practice: sutra Mahamudra, mantra Mahamudra, and essence Mahamudra.

there is no such thing as sutra Mahamudra for you, Malcom, other than as a name for another term. Since you are not Kagyu. You don't pay attention to any of the quotes of Dzogchen Ponlop Rinpoche, I know. But this is the Kagyu sub-forum here. So his citations might be of some importance.

Malcolm wrote:

Well, you need to read what Kongtrul says on the issue. As I pointed out, I have received Mahamudra teachings in the Karma Kagyu tradition.

Author: Malcolm

Date: Friday, July 17th, 2020 at 7:34 PM

Title: Cultural Marxism

Content:

Unknown said:

Cultural Marxism therefore absolutely has white supremacist underpinnings. It is a projection, on to 'the other', the enemy, moulded by and built upon the world view of white supremacists. Indeed the precursor Cultural Marxism was a Third Reich invention, 'Kulturbolschewismus' (Cultural Bolshevism). It is an extreme right-wing conspiracy theory and it is the role of serious archaeologists and historians to challenge it.

Malcolm wrote:

<https://archaeosoupblog.wordpress.com/2020/07/16/shaking-the-tree-prohibiting-a-safe-space-for-ahistorical-hatred/>

Author: Malcolm

Date: Friday, July 17th, 2020 at 7:41 PM

Title: Re: Kanye West announces POTUS run

Content:

Queequeg said:

Kanye has apparently taken his medication and calmed down. He has dropped his candidacy.

<https://thehill.com/blogs/in-the-know/in-the-know/507407-advisor-says-kanye-west-no-longer-trying-to-run-for-president>[https://](https://www.newsweek.com/kanye-west-officially-files-run-president-1516348)

Or maybe he didn't. <http://www.newsweek.com/kanye-west-officially-files-run-president-1516348>

PeterC said:

Even off his meds he is not crazier than others standing in this election

<https://gizmodo.com/qanon-is-running-for-congress-1844403427>

Queequeg said:

At what point, do you think, Trumpism turns into a death cult?

Malcolm wrote:

It started out as one.

Author: Malcolm

Date: Friday, July 17th, 2020 at 9:21 PM

Title: Re: Cultural Marxism

Content:

Malcolm wrote:

Cultural Marxism therefore absolutely has white supremacist underpinnings. It is a projection, on to 'the other', the enemy, moulded by and built upon the world view of white supremacists. Indeed the precursor Cultural Marxism was a Third Reich invention,

‘Kulturbolschewismus’ (Cultural Bolshevism). It is an extreme right-wing conspiracy theory and it is the role of serious archaeologists and historians to challenge it.
<https://archaeosoupblog.wordpress.com/2020/07/16/shaking-the-tree-prohibiting-a-safe-space-for-ahistorical-hatred/>

Grigoris said:
Archaeologists?

Anthropologists? Okay. Sociologists? Yes. Historians? Of course. Political Studies? Definitely!

But Archaeologists?

Malcolm wrote:
Yes, this guy is an actual archaeologist...

Author: Malcolm
Date: Friday, July 17th, 2020 at 9:30 PM
Title: Re: Existence-Time
Content:
clyde said:
The (past) baby ‘clyde’ doesn’t exist, yet here I am.

The Buddha taught the dependent co-arising of dharmas,
“When this is, that is,
From the arising of this comes the arising of that.
When this isn’t, that isn’t.
From the stopping of this comes the stopping of that.”

It’s not some non-existent past ‘this’ that causes ‘that’ to arise, but present causes and conditions. And when those causes and conditions stop being present, ‘that’ stops.

Malcolm wrote:
How do present causes and conditions produce effects in the future which has not yet arisen and thus do not exist? The consequence is just the same.

Author: Malcolm
Date: Friday, July 17th, 2020 at 9:48 PM
Title: Re: Sutra, Tantra, Mahamudra
Content:

White Sakura said:
just saying:

there is no such thing as sutra Mahamudra for you, Malcom, other than as a name for another term. Since you are not Kagyu. You don't pay attention to any of the quotes of Dzogchen Ponlop Rinpoche, I know. But this is the Kagyu sub-forum here. So his citations might be of some importance.

Malcolm wrote:

Well, you need to read what Kongtrul says on the issue. As I pointed out, I have received Mahamudra teachings in the Karma Kagyu tradition.

florin said:

I thought Kongtrul was wrong. Not only that, but how come you trust English translations?

Malcolm wrote:

I don't necessarily. But I can read the original texts for myself. Thus, I can judge how accurate translations from Tibetan are.

florin said:

Up until recently you said that English translations can't be trusted. Shall we think the same about yours ?

Malcolm wrote:

No translation can catch 100 percent of the nuances of the source language. All I can say about my translations is that they have been peer-reviewed pretty thoroughly. It's one of the advantages of publishing with Wisdom. Their CEO is a PhD from Harvard, reads both Sanskrit and Tibetan very well, and insists on rigorous scrutiny of manuscripts. I feel very fortunate to have them as my publisher.

And, Adriano C. personally told me that he thought I had done a good job. And of course I invited him to point out any errors he might encounter to improve the overall translation.

florin said:

It seems to me that Kongtrul is right or wrong depending of how the wind of bias and convenience blows.

Malcolm wrote:

I was referring Kongtrul's own presentation of the three kinds of Mahamudra in his Encyclopedia. There he clearly states "sutra" mahamudra is for students who are not suitable recipients for the two stages approach of the Six Dharmas of Naropa nor essence mahamudra. More importantly, the term "mahamudra" occurs in no sutra at all.

I am not actually arguing about sutra mahamudra. I was rejecting Altus's citations which contained claims which aren't sustainable on the basis of looking at what the Indian texts being cited themselves say.

Author: Malcolm

Date: Friday, July 17th, 2020 at 9:52 PM

Title: Re: Cultural Marxism

Content:

Grigoris said:

Archaeologists?

Anthropologists? Okay. Sociologists? Yes. Historians? Of course. Political Studies? Definitely!

But Archaeologists?

Malcolm wrote:

Yes, this guy is an actual archaeologist...

Grigoris said:

Yeah, I got that. I just fail to see how it is related to archaeology, though his idea of a constantly shifting (rather than static) view of history allows some room for relevance, but Marxism is hardly an archaeological pursuit.

Malcolm wrote:

Correct, and he is castigating nazis for incorrect use of history, archaeology, and so on.

Author: Malcolm

Date: Friday, July 17th, 2020 at 9:54 PM

Title: Re: Existence-Time

Content:

clyde said:

The (past) baby 'clyde' doesn't exist, yet here I am.

The Buddha taught the dependent co-arising of dharmas,

"When this is, that is,

From the arising of this comes the arising of that.

When this isn't, that isn't.

From the stopping of this comes the stopping of that."

It's not some non-existent past 'this' that causes 'that' to arise, but present causes and conditions. And when those causes and conditions stop being present, 'that' stops.

Malcolm wrote:

How do present causes and conditions produce effects in the future which has not yet arisen and thus do not exist? The consequence is just the same.

PadmaVonSamba said:

Ultimately, all that's happening is the illusion. Even karma is an illusion, but one that is experienced just as real as you experience yourself as real. A buddha isn't suffering the

illusion, which is why a buddha is called “Buddha” or “awakened”. That’s why a buddha doesn’t suffer karma.

Malcolm wrote:

This does not address the issue.

Author: Malcolm

Date: Friday, July 17th, 2020 at 11:23 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

PeterC said:

You would need to identify exactly which instructions you're talking about to compare the instructions found in sutra on vipasyana and those found in Kagyu mahamudra.

Astus said:

Here are examples from Mahamudra the Moonlight. If required I can copy here the various quotes.

PeterC said:

yes that would be the point. I think what you're quoting here is the text, not the quotations in the text?

Malcolm wrote:

The only thing Astus is pointing out here, which he has already done, is the intellectual view of sūtra and tantra is the same. No one disputes this.

Author: Malcolm

Date: Friday, July 17th, 2020 at 11:26 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

The Bodhicittavivarana expounds:

Malcolm wrote:

Though the Bodhicittavivarana is actually commentarial text on the Akṣobhyavajra section of the Guhysamāja tantra, and is thus, a tantric commentary, not a sūtric commentary. It also is unlikely to be composed by Nāgārjuna I, though that hardly matters.

Author: Malcolm

Date: Friday, July 17th, 2020 at 11:32 PM

Title: Re: Existence-Time

Content:
PadmaVonSamba said:
When we use the term, "exist"

...

There's the occurring of past and future as actual experience, but it's all going on within a vast, infinite "now".

Malcolm wrote:
You still didn't deal with the issue.

For example, a cause which has yet to produce an effect is just a noncause. Since causes and their effects cannot exist at the same time, all so-called "causes" therefore are non-causes, because a cause can only be labeled a "cause" if it has produced an effect.

Author: Malcolm
Date: Friday, July 17th, 2020 at 11:35 PM
Title: Re: Cultural Marxism
Content:
PeterC said:
On reflection. I know what it means.

So the practitioners of cultural marxism in our society would be, if anyone, the republican party.

Malcolm wrote:
Yes, just as they are the ones who actually subscribe to identity politics.

Author: Malcolm
Date: Friday, July 17th, 2020 at 11:37 PM
Title: Re: Cultural Marxism
Content:
Norwegian said:
These are the kind of people that use this term in a serious way.

Malcolm wrote:
Yes, in just the same way the Nazi's used the term "cultural bolshevism."

Author: Malcolm
Date: Saturday, July 18th, 2020 at 1:03 AM
Title: Re: Sutra, Tantra, Mahamudra

Content:
Malcolm wrote:
the intellectual view of sūtra and tantra is the same.

Astus said:
Does that include the part where for instance one needs to establish for oneself, not just through reasoning but also directly, that the mind is not established in the three times?

Malcolm wrote:
What do you mean by "the mind is not established in the three times?"

Author: Malcolm
Date: Saturday, July 18th, 2020 at 1:07 AM
Title: Re: Cultural Marxism
Content:
Danny said:
Marxism is...basic redistribution and consolidation of wealth into someone else's hands, just not yours.

Malcolm wrote:
I guess you are referring the redistribution of wealth to the super rich under the Trump Administration, and others before it.

Author: Malcolm
Date: Saturday, July 18th, 2020 at 1:17 AM
Title: Re: Cultural Marxism
Content:
Danny said:
So cultural Marxism is a thing...

Malcolm wrote:
Well, it is certainly is a favorite bogeyman of the Alt-right and its fellow travelers.

Author: Malcolm
Date: Saturday, July 18th, 2020 at 1:25 AM
Title: Re: Existence-Time
Content:
PadmaVonSamba said:
When we use the term, "exist"

...

There's the occurring of past and future as actual experience, but it's all going on within a vast, infinite "now".

Malcolm wrote:

You still didn't deal with the issue.

For example, a cause which has yet to produce an effect is just a noncause. Since causes and their effects cannot exist at the same time, all so-called "causes" therefore are non-causes, because a cause can only be labeled a "cause" if it has produced an effect.

PadmaVonSamba said:

Every cause is also a result.

Malcolm wrote:

This still does not deal with the issue. Changing the name "cause" to "effect" does not address the fundamental problem of causality in time. Imagining an "eternal" now also does not address the issue. Negating the existence of the past does not work. Collapsing time into the present does not work. Imaging that the present is durationless does not work. None of these linguistic games address the real issue.

To really understand what Dogen meant, I would want to see some native Japanese commentary on the issue. Matylda, where are you when we need you?

Author: Malcolm

Date: Saturday, July 18th, 2020 at 1:34 AM

Title: Re: Cultural Marxism

Content:

Danny said:

So cultural Marxism is a thing...

Malcolm wrote:

Well, it is certainly is a favorite bogeyman of the Alt-right and its fellow travelers.

Grigoris said:

In some people's minds shape-shifting reptilian overlords from an invisible satellite planet are a thing...

Doesn't really mean much.

Malcolm wrote:

Oh, you didn't realize that reptilians are the main purveyors of this doctrine?

Author: Malcolm

Date: Saturday, July 18th, 2020 at 1:36 AM

Title: Re: Refuge Name

Content:

shankara said:

So I heard that Tibetans actually use their refuge name as a name to go by, is that true? Also, what would one call a person? The first name, the middle or the last? I recently received Refuge-from-Afar from Garchen Rinpoche, probably not going to actually take on the name so just curiosity really.

As it happens the name seems to suit me rather well, despite never having actually met Garchen.

Malcolm wrote:

Generally, Tibetan last names are our first names.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 2:37 AM

Title: Re: Existence-Time

Content:

Malcolm wrote:

To really understand what Dogen meant, I would want to see some native Japanese commentary on the issue.

Astus said:

https://global.sotozen-net.or.jp/eng/library/key_terms/pdf/key_terms14.pdf

If I were to describe Dogen Zenji's definition of uji in a dictionary, I would say: (1) for something to have its own way of being (attribute) and develop it along its own unique time axis, (2) existence itself which has its own unique time and establishes its own way of being

Malcolm wrote:

Honestly, I cannot parse this and pretend that I understand the authors intent any better at all.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 2:38 AM

Title: Re: Existence-Time

Content:

Malcolm wrote:

This still does not deal with the issue. Changing the name "cause" to "effect" does not address the fundamental problem of causality in time. Imagining an "eternal" now also does not address the issue. Negating the existence of the past does not work. Collapsing time into the present does not work. Imaging that the present is durationless does not work. None of these linguistic games address the real issue.

To really understand what Dogen meant, I would want to see some native Japanese

commentary on the issue. Matylda, where are you when we need you?

clyde said:

You're right, imagining doesn't work, nor does "linguistic games" work, nor does appeal to authority (Dogen) work. How would you address "the fundamental problem of causality in time"?

Malcolm wrote:

Time is a mere convention and cannot be established as anything more than a convention. When it comes to causes and effects, the only rational solution, conventionally speaking is that causes and effects are neither the same nor different.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 2:46 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

What do you mean by "the mind is not established in the three times?"

Astus said:

'In this way, when the identity of the mind is specifically examined by wisdom, in the ultimate sense it is perceived neither within nor without. It is also not perceived in the absence of both. Neither the mind of the past, nor that of the future, nor that of the present, is perceived. When the mind is born, it comes from nowhere, and when it ceases it goes nowhere because it is inapprehensible, undemonstrable, and non-physical. If you ask, "What is the entity of that which is inapprehensible, undemonstrable; and non-physical?" the Heap of jewels states: "O Kashyapa, when the mind is thoroughly sought, it cannot be found. What is not found Cannot be perceived. And what is not perceived is neither past nor future nor present." Through such analysis, the beginning of the mind is ultimately not seen, the end of the mind is ultimately not seen, and the middle of the mind is ultimately not seen.'

(Stages of Meditation, p 131-132)

'If you wish to recognize clearly the non-dwelling mind, then during your meditation just be aware that your mind does not think about any object or hold on to any dualities, such as good and evil, etc. Since past things are already past, you should not think about them anymore; and, thus, any thought about the past vanishes. This is known as being without the past. Furthermore, since future things have not yet arrived, you should neither seek nor wish for them; and, thus, any thought of the future vanishes. This is known as being without the future. Finally, since present things are already present, you should not grasp them nor allow a thought of love or hate to arise; and, thus, any thought about the present vanishes. This is known as being without the present. In summary, if no thought about these three time periods arises, then the three time periods do not exist. If a thought of moving arises, do not follow it; and the thought of moving will vanish. If a thought of dwelling arises, do not follow it; and the thought of

dwelling will vanish.'

(<https://ymba.org/books/entering- tao-sudden-enlightenment/treatise-entering- tao-sudden-enlightenment>)

Malcolm wrote:

The introduction is not in the analysis.

Astus said:

'Rest in a state of clarity and naturalness. Rest relaxed, without tightness. Do not examine or analyze good and bad. Do not have doubts about what is or isn't. When thoughts appear, do not follow after their numerous appearances. Rest completely, like a sheaf of hay that has had its string cut. Rest. relaxed, in natural consciousness. Past thoughts have ceased, the future ones have not arisen. In this relaxed in-between state of the present, it's taught:

That mind is no mind ; the mind's nature is luminosity.

Just this mind alone, which is completely empty, clear, aware, and lucid, is what is called the perfection of wisdom, luminosity, mahamudra, dzokchen, and dharmakaya.' (The Unrivalled Instructions of Shang Rinpoche, in Mahamudra and Related Instructions, p 77)

Malcolm wrote:

The introduction is not in the verbal instruction.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 4:56 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

Right, but the question is if the analysis/instruction used to get to the introduction/insight can also match between Sutrayana and Vajrayana, not just the wisdom/gnosis arrived at? For that I gave the example of looking at the mind/thoughts in terms of the three times, as that is a frame of reference used in both systems.

Malcolm wrote:

I understand the point you are trying to make, which is the same point you have been trying to make for years: one can learn Dharma from books without a master.

The difference here between sūtra and tantra is again, in the former case it is purely an intellectual analysis, in the later case, based on empowerment.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 9:31 AM

Title: Re: Existence-Time

Content:
PadmaVonSamba said:
When we use the term, "exist"

...

There's the occurring of past and future as actual experience, but it's all going on within a vast, infinite "now'.

Malcolm wrote:
You still didn't deal with the issue.

For example, a cause which has yet to produce an effect is just a noncause. Since causes and their effects cannot exist at the same time, all so-called "causes" therefore are non-causes, because a cause can only be labeled a "cause" if it has produced an effect.

jimmi said:
As cause and effect are occurring in time and "now", the present, is the only existent aspect of time, what is the boundary or horizon where cause becomes effect? Not a hair's breadth of separation, right? What is occurring now that cause becomes effect?

Malcolm wrote:
So according to you, a tree, the result, and it's seed, it's cause, are simultaneously existent? Is that what you are claiming? If so, this is completely incoherent.

Author: Malcolm
Date: Saturday, July 18th, 2020 at 9:33 AM
Title: Re: Existence-Time
Content:
PadmaVonSamba said:
When we use the term, "exist"

...

There's the occurring of past and future as actual experience, but it's all going on within a vast, infinite "now'.

Malcolm wrote:
You still didn't deal with the issue.

For example, a cause which has yet to produce an effect is just a noncause. Since causes and their effects cannot exist at the same time, all so-called "causes" therefore are non-causes, because a cause can only be labeled a "cause" if it has produced an effect.

tkp67 said:

I can think of many examples that seem to betray the notion in bold. Perhaps it is because I don't understand the context. Are you saying this applies to all phenomenon or something more specific? Thank you in advance.

Malcolm wrote:

It applies to all compounded phenomena.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 10:33 AM

Title: Re: Existence-Time

Content:

jimmi said:

As cause and effect are occurring in time and “now”, the present, is the only existent aspect of time, what is the boundary or horizon where cause becomes effect? Not a hair’s breadth of separation, right? What is occurring now that cause becomes effect?

Malcolm wrote:

So according to you, a tree, the result, and it’s seed, it’s cause, are simultaneously existent? Is that what you are claiming? If so, this is completely incoherent.

jimmi said:

The tree is not the result of the seed, so no they cannot be simultaneously existent. If I am claiming anything it would be that cause and effect are continuously inseparable, that the causes of the seed’s becoming and those of the tree’s becoming cannot be isolated and that a seed becomes a tree only in imagination.

Given the inseparability of cause and effect (do you deny this?) what is occurring now that cause becomes effect?

Malcolm wrote:

So a tree is not a result of a seed? A cause is certainly a result of an antecedent cause, because that is how we conventionally understand causes and effects. Not sure what you mean by “inseparable.” If you mean that a cause is not a cause until it produces an effect, that is one thing. But if you mean something else, you will have to explain it.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 5:53 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Well, you need to read what Kongtrul says on the issue. As I pointed out, I have received Mahamudra teachings in the Karma Kagyu tradition.

White Sakura said:

Great to hear about your Kagyu teachings. Which Kagyu Lineage and which masters please?

But just saying, I have the right to abide by the opinions of Ringu Tulku Rinpoche and not of Kongtrul Rinpoche.

Malcolm wrote:

That that mentioned above.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 5:55 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

I understand the point you are trying to make, which is the same point you have been trying to make for years: one can learn Dharma from books without a master.

Astus said:

It isn't, as <https://dharmawheel.net/viewtopic.php?p=543943#p543943>, and <https://dharmawheel.net/viewtopic.php?p=543371#p543371>. It is something others keep bringing up.

White Sakura said:

Astus, they think you have no contact to a master, because you do not come up with names. The poor people are totally nervous because of that, and can't sleep anymore, until you give them names.

Malcolm wrote:

Astute freely admitted above he has not received any Vajrayana teaching, nor direct introduction.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 6:32 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

White Sakura said:

But just saying, I have the right to abide by the opinions of Ringu Tulku Rinpoche and not of Kongtrul Rinpoche.

PeterC said:

That's not something Ringu Tulku would ever say

Malcolm wrote:
Yup.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 6:35 PM

Title: Re: Buddhism's class "problem"

Content:

PeterC said:

It's obvious on even cursory observation that the majority of North American and European Buddhists are white and middle-/upper-class.

Fortyeightvows said:

How about in Latin America ?

or different parts of Europe ? still only middle/upper class?

Malcolm wrote:
Same.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 9:41 PM

Title: Re: Buddhism's class "problem"

Content:

Fortyeightvows said:

I think that it is probably not true that "It's obvious on even cursory observation that the majority of North American and European Buddhists are white and middle-/upper-class."

There is just no way that the majority of buddhists in America are white. No way.

Are there any groups in Laredo or El Paso ? They aren't going to be white Buddhist people there either.

Im not sure definition of middle class, but I am skeptical of that part too.

Malcolm wrote:

You didn't distinguish what kinds of Buddhist you meant. Of course, there are more Asian Buddhist in the Americas. But this is generally "pastoral Buddhism," where wats and and so on are built by immigrant communities to provide pastoral services and traditional rites for lay people by a monastic community. Then of course there is SGI, which is very diverse, and probably has the largest number of black people, Pure Land Buddhism, (though Pure Land generally falls into the pastoral Buddhist category). But in terms of people who are interested in actually practicing Buddhism, apart from SGI and other Nichiren groups, and not merely receiving pastoral services, this is a predominately a white, upper-middle class aging hippy phenomena.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 11:03 PM

Title: Re: Buddhism's class "problem"

Content:

Malcolm wrote:

But in terms of people who are interested in actually practicing Buddhism, apart from SGI and other Nicherin groups, and not merely receiving pastoral services, this is a predominately a white, upper-middle class aging hippy phenomena.

Caoimhghín said:

I think you've made an inadvertent racial statement that you didn't intend to make.

Malcolm wrote:

No, I did not make either.

Caoimhghín said:

In contrast, the Sri Lankan immigrant community who funds the Scarborough Mahavihara takes their Buddhism very seriously.

Malcolm wrote:

And of the many immigrant Buddhist temples of I have been to over the years in the east, south, and west, they mainly let monks do all the practice. As I said, in America, Immigrant Buddhism is mainly a pastoral affair. They are certainly serious about supporting the monastic sangha, but primarily for pastoral services.

Author: Malcolm

Date: Saturday, July 18th, 2020 at 11:04 PM

Title: Re: Buddhism's class "problem"

Content:

Caoimhghín said:

Something else to consider is that Buddhism in the west has inflated statistics on terms of how many white people are actually seriously participating. For instance, there is a movement of what is called "Tantra" amongst a fair amount of "spiritual" gay men in the village party scene of Montreal. This "Tantra" movement is actually just a group of men who have group sex with each other. There is no actually Tantra practiced in it, but participants will say they practice Tantric Buddhism. It's tantric "Buddhism," not Hinduism, specifically because the leader of the group has pretensions to being a Buddhist.

So there's at least ~500 false positives in Montreal. The amount only goes up when we take closer looks in other places.

Malcolm wrote:

Not talking about this. Talking about refuge-holding, card-carrying Buddhists.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 12:22 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

Astute freely admitted above he has not received any Vajrayana teaching, nor direct introduction.

Astus said:

I <https://dharmawheel.net/viewtopic.php?f=50&t=34185&p=543801#p543801> that I mainly studied and heard sutra-style Mahamudra teachings, as that is what I like the most in Vajrayana. But since I was fortunate enough to receive the Fivefold Mahamudra teaching, I cannot say other parts are totally unknown to me.

Malcolm wrote:

Did you practice this?

Author: Malcolm

Date: Sunday, July 19th, 2020 at 12:22 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

'Rest in a state of clarity and naturalness. Rest relaxed, without tightness. Do not examine or analyze good and bad. Do not have doubts about what is or isn't. When thoughts appear, do not follow after their numerous appearances. Rest completely, like a sheaf of hay that has had its string cut. Rest, relaxed, in natural consciousness. Past thoughts have ceased, the future ones have not arisen. In this relaxed in-between state of the present, it's taught:

That mind is no mind ; the mind's nature is luminosity.

Just this mind alone, which is completely empty, clear, aware, and lucid, is what is called the perfection of wisdom, luminosity, mahamudra, dzokchen, and dharmakaya.' (Thr Unrivald Instructions of Shang Rinpoche, in Mahamudra and Related Instructions, p 77)

The introduction is not in the verbal instruction.

White Sakura said:

So difficult. If not examining good or bad then why to deem it "good" to have transmissions by a Guru and deem it "bad" not to have empowerments?

Malcolm wrote:

When introducing one person to another, there is first an experience—first you see their face. But just seeing their face does not tell you their name. So then the person making

the introduction says, "This is Mr. or Mrs. X." Direct introduction is the same. First you have an experience. Then you are told what that experience means.

Trying to introduce the nature of the mind without first having an experience of the nature of the mind is like trying to introduce someone to someone when that person is not present: you can say, "Mr. X" is tall/short, has big/short nose, is fat/thin, Arabic/Asian/Jewish/Black/White, etc., but if you don't see this person first, no matter what description you are given, you will not recognize this person.

White Sakura said:

Same thing with this "radical Dzogchen" practioners in Germany. Who "need no master". They argue with that.

Malcolm wrote:

There are fools everywhere. What to say?

Author: Malcolm

Date: Sunday, July 19th, 2020 at 12:23 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Astus said:

The Kagyupa teachers I had met and received teachings from were from the Taklung (Phakchok Rinpoche), the Drikung (Chetsang Rinpoche, Garchen Rinpoche, Chokyi Nyima Rinpoche, Drupon Konchok Jigmet), and from the Drukpa (a disciple of Adeu Rinpoche) lineages. But all this, in my opinion, is totally irrelevant for the topic.

Malcolm wrote:

It is completely relevant.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 3:41 AM

Title: Re: Cultural Marxism

Content:

Ceisiwr said:

Essentially Gramsci and Eurocommunism is what is meant.

Malcolm wrote:

Which means there is no such thing as cultural marxism, if there ever was one, since the eurocommunists abandoned communism after the fall of the USSR.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 4:57 AM

Title: Re: Existence-Time

Content:

jimmi said:

Still a long train of inseparable causes and effects before there is any likelihood of a tree. In my imagination I see no gap in the process, if that is indeed what it is, of cause and effect. What has become a seed arising from an infinity of intimate causes and conditions similarly unfolds in its being in the immediate, intimate and necessary causes and conditions that are appropriate to the seed becoming other than a seed ... could be a tree, or food for a mouse, or part of a loaf of bread. There is nothing discrete at any point. Where time comes into it, I'm not sure.

Malcolm wrote:

So is a seed and its sprout the same substance then, merely a transformation of the same entity? Or are seeds and sprouts different entities?

Author: Malcolm

Date: Sunday, July 19th, 2020 at 4:58 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

The principle of cause and effect only occurs to conditioned existence (samsara), which is the illusory projection of mind.

Malcolm wrote:

So you mean seeds and sprouts only happen in the mind?

Author: Malcolm

Date: Sunday, July 19th, 2020 at 4:59 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

There is no fixed point at which any identity can be established.

Malcolm wrote:

So wheat seeds can produce corn? After all, you said it is all merely a projection of the mind.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 5:02 AM

Title: Re: AKB, Ch. 1, Ver. 7: Exposition of the Elements (Dhatunirdesa); Discernment of the Factors (Dharma)

Content:

Queequeg said:

From the Pruden translation -

Commentary to 7a-b. Even though the expression samskrta signifies "that which has been created...", it also applies to future dharma and to present dharmas; in fact, a dharma does not change its nature by changing its time period. In the same way, one calls milk in the udder dugdha, "that which has been drawn", and kindling indhana, or "wood to be burned."

Am I reading this correctly to conclude they believe dharmas persist in the three times?

Malcolm wrote:

You're getting a bit ahead of yourself, but yes, according to the Vaibhāṣikas.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 6:57 AM

Title: Re: Cultural Marxism

Content:

Ceisiwr said:

Essentially Gramsci and Eurocommunism is what is meant.

Malcolm wrote:

Which means there is no such thing as cultural marxism, if there ever was one, since the eurocommunists abandoned communism after the fall of the USSR.

Ceisiwr said:

They certainly didn't abandon conflict theory.

Malcolm wrote:

"They" do not exist, like cultural Marxism. The only difference between them is that the latter never existed, like the child of a barren woman.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 8:07 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

The principle of cause and effect only occurs to conditioned existence (samsara), which is the illusory projection of mind.

Malcolm wrote:

So you mean seeds and sprouts only happen in the mind?

PadmaVonSamba said:

Establishing that there is an absolute fixed point at which something exists as a seed, and something else exists as a sapling, and something else exists as a tree, as absolute entities, yes, that is purely a projection of mind.

Is there a continuously changing courses of events in biology on which we (due to the human inability to observe such slow change occurring in real time) impute fixed notions of “ seed”, “sapling” and “tree” the Yes. Of course.

Malcolm wrote:

So you mean labels are projections but processes are real?

Author: Malcolm

Date: Sunday, July 19th, 2020 at 8:13 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

tobes said:

And in terms of influence in the dissemination of mahamudra in Tibet, has there been any more important master of mahamudra than Gampopa himself? So, I'm sorry to say that we have to deal with him in this thread - can't just skip over as if he never existed!

Back to the Jackson book - there have been plenty of defenders of Gampopa against the Sapan critique, including most Gelugs.

Malcolm wrote:

No, this is an error. As I pointed out, Ganden Mahāmudra is quite late, formulated in the mid 17th century by the First Panchen Lama. I already pointed out that it was subject to derision by no less a personage than the Great Fifth Dalai Lama, his younger contemporary.

The first articulated defenses from the Kagyus of various stripes against Sapan's critiques waited for an entire two centuries.

Some would argue that Sapan was the most important master of mahāmudra in Tibet. He was after all an eighth stage bodhisattva. Just saying. It all depends on one's perspective and what one chooses to accept and reject. After all, oneself is the ultimate authority in all matters of religion, and no one else.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 8:14 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

tobes said:

So again, one could critique this in many ways, but it is a huge misrepresentation of the terrain to hold that anyone who argues against "mahamudra implies tantric empowerment" is an anomaly. It is simply isn't.

Malcolm wrote:

There is certainly no Indian precedent for the idea that there can be mahāmudra in absence of some kind of empowerment. None whatsoever. This is just a fact. There is nothing to argue about here.

But again, "authority" is up to you, not some book that says this or that. If people want to believe the realization of mahāmudra does not depend on a guru and empowerment, they are perfectly free to hold that belief. But it certainly isn't born out by an examination of his collected works that Gampopa actually believed this himself. In fact, in Gampopa's works one even finds criticisms of mahāmudra and dzogchen in favor of tattva, reality/truth. I am afraid that until his whole collected works are translated, it will be difficult for people to really understand completely what his point of view was.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 9:21 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

tobes said:

And in terms of influence in the dissemination of mahamudra in Tibet, has there been any more important master of mahamudra than Gampopa himself? So, I'm sorry to say that we have to deal with him in this thread - can't just skip over as if he never existed!

Back to the Jackson book - there have been plenty of defenders of Gampopa against the Sapan critique, including most Gelugs.

Malcolm wrote:

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Some would argue that Sapan was the most important master of mahāmudra in Tibet. He was after all an eighth stage bodhisattva. Just saying. It all depends on one's perspective and what one chooses to accept and reject. After all, oneself is the ultimate authority in all matters of religion, and no one else.

tobes said:

With respect, your view on this is very, very settled in favour of Sapan. I am not saying that this is unfounded, only that there are other sound positions and because you do not grant this there is little point engaging in a debate.

Malcolm wrote:

Well, there is the fact that no sutra mentions this word, “mahamudra.” The position Astus produced is based on cherry picked citations that do not take into consideration the whole text being cited.

I even pointed out that Sakyapas do exactly the same thing Kagyus do, that is, teach shamatha and vipashyana bolstered with mahamudra citations from Saraha, Virupa, and so on, the primary difference being that Sakyapas are a) unwilling to term this sutra mahamudra and b) unwilling to admit there are other forms of entry into Vajrayana than a major empowerment. As for b) I don’t hold the Sakya position. I never have, even though I have argued from that position as a formality. You should not assume I believe every position I defend. I’ve even defended Tsongkhapa’s presentation of the two truths for fun. It is called sharpening prajna.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 10:03 AM

Title: Re: Sutra, Tantra, Mahamudra

Content:

haha said:

Well, there is the fact that no sutra mentions this word, “mahamudra.” The position Astus produced is based on cherry picked citations that do not take into consideration the whole text being cited.

17. 86

“ ‘It is the seal of the nature of all phenomena.

It is the transmission of a quintillion sūtras.

It is the unsurpassable wealth of the bodhisattvas.

Does the Jina teach this samādhi? {57}

या सर्वधर्माण स्वभाव मुद्रा

यः सूत्रकोटीनियुतान आगमः ।

यो बोधिसत्त्वान धनं निरूत्तरं

कच्चिज्जिनो भाषति तं समाधिम् ॥ ५७ ॥

17. 144

“ ‘It is the practice of the teaching of the lion’s roar.

It originates from the supreme wisdom of buddhahood.

It is the seal of the nature of all phenomena.

This is the samadhi taught by the guides. {114}

प्रतिपत्तियं देशित सिंहनादिना-

मितु बुद्धज्ञानस्य वरस्य आगमः ।

सर्वेष धर्माण स्वभाव मुद्राः
समाध्ययं देशितु नायकेहि ॥ ११४ ॥
॥ बहुबुद्धनिर्हरिसमाधिमुखपरिवर्तः ॥

The Entranceway to the Samadhi That Is Taught by Many Buddhas

From Samādhi rāja sutra

<https://read.84000.co/translation/UT22084-055-001.html>

<http://www.dsbcproject.org/canon-text/book/443>

Assumption is that this mudra has some distance relation with mahamudra. I don't know how many centuries it took to become Mahamudra. So, even the profound mahayana sutras are talking about the word (at least) mudra. Some teachers have loosely spoken it as mahamudra, instead of mudra.

Malcolm wrote:

As I said, the sutra does not use the term "mahamudra." Have you any idea how common this word, "Mudra" is in relation to names of samadhis in the sutras? It would take a great deal of time to list them all.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 6:48 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

White Sakura said:

"You are cherry-picking"- yea, and who is NOT cherry-picking citations in a debate?? Everybody chooses citations and parts of books that confirm his own opinion. The coolest was: On one hand you are cherry-picking. On the other hand you are "dancing on books"- which sounds like you didn't really read them. How can you find your "cherries" if you do not read the books??

Malcolm wrote:

He was. He is presently unable to view the entire contexts of the quotes he is using. It is quite common among Tibetan and other Buddhist scholars to simply repeat citations one has heard from others and stash them in one's notes, to be used later when oneself is composing a text, without checking the original source.

White Sakura said:

So the only argument that was left was: "Piss off here, you do not belong to the lineage." Dancing on books could have meant then: Only reading, not hearing and meeting a master.

Malcolm wrote:

You happened into a conversation Astus and I have been having for more than 10:years. It is completely friendly, and we are used to each other. You, on the other hand, arrived only a few weeks ago. So you are like a guy who walks into a cool bar you just discovered, and sees a couple of old geezers bickering about football teams, and not realizing that

they are old buddies, begins to stand up for one against the other.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:18 PM

Title: Re: What are you doing about the coronavirus?

Content:

Fortyeightvows said:

Peter and 48vows were arguing about whether the US government or the Chinese government was confiscating personal property, specifically, PPE, in international transit.

It's no argument that the Chinese government really did!

My posts about it could be moved to the personal experience thread !

Malcolm wrote:

It is also no argument that Jared Kushner did the same thing, and profited from it by selling same supplies back to China.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:26 PM

Title: Re: Beckwith on Pyrrho and Buddhism

Content:

Fortyeightvows said:

So, what is everyone's opinions on this book ?

You can see a lot of it on google books - <https://books.google.com/books?id=RLCUB...&q&f=false>

I'm interested to hear what others think

Malcolm wrote:

He basically argue that Pyrrho learned Buddhism, and taught it to the Greeks.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:40 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

tobes said:

Such an argument - that all of this implies the futility of vajrayana - is not being advanced in anyway -by either myself, nor any Kagyu (or Gelug) defenders of so called sutra mahamudra, nor does the implication you assert follow.

PeterC said:

As the major protagonist of this thread, I think Astus would advance that argument. But surely the implication does follow, unless one believes that "sutra mahamudra" is an

exceedingly slow path

tobes said:

Well, let him advance it if he wishes, and then respond to that.

The Kagyu point is really about context/upaya: different techniques are needed for different dispositions. The slowness or haste of a particular path depends very greatly on the amount or lack of merit a given practitioner has.

Malcolm wrote:

Yes, this point has been addressed here, more than once, in this thread.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:42 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

I'll go with "misinformed"

Danny said:

I would rather go with misinformed...

Malcolm wrote:

Oh, so that's why you voted for Trump. That's worked out really well.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:49 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

White Sakura said:

Two accumulations, I understand that as practicing emptiness and compassion. It is important not to think: "Everything is empty, everything is illusion so there is no karma and I do not need to pay attention to good actions, ethical conduct."

PeterC said:

it refers to merit and wisdom

Second: If somebody practices "only" sutra mahamudra, what exactly is the minimum of other practices to practice from the Vajrayana teachings? I cannot imagine it can be practised without at least a short formal guru yoga.

The two accumulations in the kagyu mahamudra curriculum are gathered in the uncommon preliminaries, which themselves are vajrayana - they are all guru yoga of different forms. This is what Thrangu R, in the passage Astus quotes, says that

practitioners of "sutra" mahamudra need to be doing. All roads lead to Rome.

Malcolm wrote:

Correct. Among the uncommon or "unshared" preliminaries, the source of mandala offerings and guru yoga is the Guhyasamāja Tantra. These practices do not exist in lower tantras, much less sūtra. Vajrasattva comes from yoga tantra, but also does not exist in the two lower tantras, much less sūtra. Refuge and bodhicitta are the "shared" preliminaries.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 7:52 PM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

I would rather go with misinformed...

Malcolm wrote:

Oh, so that's why you voted for Trump. That's worked out really well.

Danny said:

No, my political thinking are in line with a Chris Hitchens or a Tony Benn, but always happy for others to project whatever they feel comfortable with. I don't care

Malcolm wrote:

But both these guys are commies, whom you despise.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 9:05 PM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

No, my political thinking are in line with a Chris Hitchens or a Tony Benn, but always happy for others to project whatever they feel comfortable with. I don't care

Malcolm wrote:

But both these guys are commies, whom you despise.

Danny said:

Yep

Malcolm wrote:

Well, you know what Emerson said about consistency.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 9:53 PM

Title: Re: Sutra, Tantra, Mahamudra

Content:

Malcolm wrote:

You happened into a conversation Astus and I have been having for more than 10:years. It is completely friendly, and we are used to each other. You, on the other hand, arrived only a few weeks ago. So you are like a guy who walks into a cool bar you just discovered, and sees a couple of old geezers bickering about football teams, and not realizing that they are old buddies, begins to stand up for one against the other.

White Sakura said:

not exactly. I am not so stupid to think Astus needs me to stand up for him.

I am just trying to find out what little parts of this conversation me stupid guy can read several times to learn a little bit. Because from reading one times I cannot really get it, due to vocab problems.

I think he got a little bit that he is not only in a ten years of conversation with you, but tried to help me a bit. So, if I opened the thread, please be so kind to give me a little citation to think about, if you think his citations are lopsided.

Malcolm wrote:

Reread the thread.

Author: Malcolm

Date: Sunday, July 19th, 2020 at 9:54 PM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

Yep

Malcolm wrote:

Well, you know what Emerson said about consistency.

Danny said:
To be great is to be misunderstood?
A foolish consistency is the hobgoblin of little minds

Author: Malcolm
Date: Sunday, July 19th, 2020 at 10:47 PM
Title: Re: What are you doing about the coronavirus?
Content:

Danny said:
You lost my hobgoblin mind as to what quoting a transcendentalist has to do with a pandemic?

Malcolm wrote:
You gotta catch up, pokey. I was referring to your political admiration for two socialists despite your apparent dislike of socialism. In other words, I do not expect you to be consistent.

Author: Malcolm
Date: Monday, July 20th, 2020 at 12:10 AM
Title: Re: What are you doing about the coronavirus?
Content:

Danny said:
You lost my hobgoblin mind as to what quoting a transcendentalist has to do with a pandemic?

Malcolm wrote:
You gotta catch up, pokey. I was referring to your political admiration for two socialists despite your apparent dislike of socialism. In other words, I do not expect you to be consistent.

Danny said:
Correct, that's breaking out of creating a rarefied atmosphere where being closed off to exchange of ideas only makes for stagnation of thought.
It's my right to change my mind.
I can admire whomever I like, without falling for the same old failed man centric notions and patterns that have wrecked much havoc upon humanity. It's called evolution of thought.
And is not contradictory. That's a type of consistency right?

Malcolm wrote:
Well, some might call it convenience, rather than "evolution." From my point of view, your "evolution" looks rather like devolution, from a stance where regulation of markets is understood to be judicious and beneficial, to the ridiculous trend against regulation (complete with the "Venezuela" bogeyman) being sold like crack in right wing newspapers these days to fools everywhere.

Author: Malcolm

Date: Monday, July 20th, 2020 at 12:11 AM

Title: Re: W.H.O. Walks Back Claim That Asymptomatic Transmission is Rare

Content:

Sādhaka said:

Then you're going to have many people who are going to refuse it.

Even many leftists and other otherwise pro-vaxxers, when you read comment sections on various related videos, do not trust bill gates on this nor any covid vaccine regardless of what company it'll be produced by.

Malcolm wrote:

That's because they are idiots.

Author: Malcolm

Date: Monday, July 20th, 2020 at 2:20 AM

Title: Re: What are you doing about the coronavirus?

Content:

Danny said:

I can't take you seriously trying to sell socialism

Malcolm wrote:

Practically speaking, I am Keynesian. In terms of my actual political orientation, deep ecologist. Socialism is just a bogeyman word now, used to frighten the childish.

Anyway, it is pretty clear that unregulated capitalism is destroying the world.

Author: Malcolm

Date: Monday, July 20th, 2020 at 2:31 AM

Title: Re: Beckwith on Pyrrho and Buddhism

Content:

Grigoris said:

Have you read Pyrrho's philosophy? There is nothing original surviving, just recorded texts in writings by Sextus Empiricus.

There is a definite Indian influence but it is difficult to tell if it is Buddhist, or from some other "Hindu" sect.

Malcolm wrote:

The Buddhist connection makes the most sense, given which religion was ascending in dominance at the time in India.

Author: Malcolm

Date: Monday, July 20th, 2020 at 3:04 AM

Title: Re: Having some doubts recently...

Content:

Michael126unknown said:

I wanna give an update here. I think my main error was not doing much reflection to get some certainty before I began a session of practice and maybe this is where any sort of subtle misunderstandings or confusion before might've come in, not sure but it helped me; Now that I'm doing that more, these emotions are totally gone. Another thing I might have made a mistake on, I also compared these experiences to prior practice sessions for some reason, but that wasn't necessary obviously. (Btw - My teacher hasn't responded yet)

Thank you, guys!

Malcolm wrote:

As above, wrong place to ask questions.

Author: Malcolm

Date: Monday, July 20th, 2020 at 4:58 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

Establishing that there is an absolute fixed point at which something exists as a seed, and something else exists as a sapling, and something else exists as a tree, as absolute entities, yes, that is purely a projection of mind.

Is there a continuously changing courses of events in biology on which we (due to the human inability to observe such slow change occurring in real time) impute fixed notions of " seed", "sapling" and "tree" the Yes. Of course.

Malcolm wrote:

So you mean labels are projections but processes are real?

PadmaVonSamba said:

"real" usually means, "just as valid as the experience I have of myself and my perceptions".

Labels and projections and processes, all are dependently arising, composite, constantly changing phenomena, but are experienced as inherently existing entities to which we impute the quality of "real" or "reality".

It is certainly valid to do so, in terms of Samsaric existence. Otherwise we would not know if the bridge over a river was "real" or not.

Ultimately, however, “real” and “not real” doesn’t mean anything. In our “reality” the universe is real. The material world is real. Ultimately, it is neither real nor unreal. Those are simply relative concepts, a comparative duality.

Malcolm wrote:

So do phenomena exist or not? If so, how? How is "dependently arising, composite, constantly changing" any less a projection than a tree as an entity?

Author: Malcolm

Date: Monday, July 20th, 2020 at 5:00 AM

Title: Re: Existence-Time

Content:

Thundering Cloud said:

Thought-provoking stuff... thanks again for sharing.

Malcolm wrote:

The classical Buddhist assertion about time is a) time is measured by the duration of mental event, b) time depends on the perception of objects.

When there is no perception of objects, time, subjectively, vanishes.

Author: Malcolm

Date: Monday, July 20th, 2020 at 5:03 AM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

Particularly disturbing is how they view society as racial struggle, thus perpetuating and aggravating racial tensions, instead of ending or minimising them.

Malcolm wrote:

It is obvious to anyone who has eyes to see, that in the post-colonial world, race is class.

Author: Malcolm

Date: Monday, July 20th, 2020 at 8:18 AM

Title: Re: Existence-Time

Content:

Malcolm wrote:

So do phenomena exist or not? If so, how? How is "dependently arising, composite, constantly changing" any less a projection than a tree as an entity?

PadmaVonSamba said:

Constantly changing, etc. is the true condition of what we falsely perceive as inherently

existing entity.

Yes, of course the action of conceptualizing phenomena as one thing or another is a projection of mind, regardless of what it is. But the truth of constantly changing (etc.) is there regardless of whether it is known (conceptualized) or not.

The Buddha made this truth known (conceptualized), whereas before it had not been known.

Malcolm wrote:

So changing phenomena exist, independent of our projections?

Author: Malcolm

Date: Monday, July 20th, 2020 at 8:59 AM

Title: Re: W.H.O. Walks Back Claim That Asymptomatic Transmission is Rare

Content:

Sādhaka said:

Eh I dunno if it's quite that simple.

Malcolm wrote:

Yeah, it's that simple. Such people are dangerous fools.

Author: Malcolm

Date: Monday, July 20th, 2020 at 9:54 AM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

Constantly changing, etc. is the true condition of what we falsely perceive as inherently existing entity.

Yes, of course the action of conceptualizing phenomena as one thing or another is a projection of mind, regardless of what it is. But the truth of constantly changing (etc.) is there regardless of whether it is known (conceptualized) or not.

The Buddha made this truth known (conceptualized), whereas before it had not been known.

Malcolm wrote:

So changing phenomena exist, independent of our projections?

PadmaVonSamba said:

“Exist”? No.... “occur”? Yes.

If changing phenomena didn't occur beyond our perceptions and projections, Shakyamuni Buddha wouldn't have needed to explain that all phenomena are arising and falling away (impermanent).

Malcolm wrote:

Do you mean there are some phenomena which occur from their own side then? An actual basis of imputation?

Author: Malcolm

Date: Monday, July 20th, 2020 at 7:11 PM

Title: Re: Existence-Time

Content:

PadmaVonSamba said:

“Exist”? No.... “occur”? Yes.

If changing phenomena didn’t occur beyond our perceptions and projections, Shakyamuni Buddha wouldn’t have needed to explain that all phenomena are arising and falling away (impermanent).

Malcolm wrote:

Do you mean there are some phenomena which occur from their own side then? An actual basis of imputation?

PadmaVonSamba said:

That would be to exist, rather than to occur.

Phenomena occur as the result of the interaction of components, including our own imputations and mental projections. For example, objects in dreams occur.

This conversation is occurring.

Malcolm wrote:

You just said that phenomena were separate from our projections. Which is it?

Author: Malcolm

Date: Monday, July 20th, 2020 at 7:23 PM

Title: Re: History of Buddhism in America

Content:

tobes said:

<https://www.penguinrandomhouse.com/books/49314/how-the-swans-came-to-the-lake-by-rick-fields/>

I thought it was pretty good. It's history though, not everyone will be pleased....

Malcolm wrote:

It is also quite outdated and the author is deceased.

Author: Malcolm

Date: Monday, July 20th, 2020 at 7:27 PM

Title: Re: Buddhism's class "problem"

Content:

Nemo said:

I think with the economy tanking and Tibetan Buddhist centres having such elderly Sanghas many will go bankrupt in the next 10 years. Many are little more than private clubs for aging hippies now. Tibetan teachers who grew up in India are really not the same. Things will change rapidly now.

And most Buddhists in America are Asian immigrants. A shame Tibetans chose to settle in India. It didn't work out well. I wish they had chosen a Western country and then flooded it.

PeterC said:

Even if the Tibetan lamas had all stayed in Tibet, the monastic model would still have had to change, because the economics of the society that once supported it have changed out of all recognition. Similarly the society that created and supported distributed Dharma centers has changed so radically that we need to rethink exactly what sort of a structure we need - and indeed, what are the outcomes we're even trying to achieve in terms of training lamas, organizing teachings, etc. A lot of sanghas still think raise money + build center = success. However the opposite is probably true: these centers then become a financial burden on the organization and the lamas' teaching schedules get hijacked to do quasi-fundraising in the form of teaching tours, and other activities (e.g. funding translations) get starved of cash as a result.

Malcolm wrote:

Covid shows the Dharma center model is unsustainable.

Author: Malcolm

Date: Monday, July 20th, 2020 at 7:40 PM

Title: Re: What are the (spiritual) physics behind dedicating merit?

Content:

Fortyeightvows said:

I think it's pretty esoteric, but there is an idea of some substance being created when a person makes vows.

Look at this thread-

<https://dharmawheel.net/viewtopic.php?t=25372>

Malcolm wrote:

No relationship to dedicating merit.

Author: Malcolm

Date: Monday, July 20th, 2020 at 9:48 PM

Title: Re: Existence-Time

Content:

Malcolm wrote:

You just said that phenomena were separate from our projections. Which is it?

PadmaVonSamba said:

Some phenomena does and some doesn't.

Obviously, there is much phenomena occurring of which one has no awareness...

Malcolm wrote:

So that means there are phenomena existing independently of us.

PadmaVonSamba said:

In a sense, one can say that phenomena fall into two categories: phenomena which is separate from our projections and phenomena which isn't separate from our projections, but which arises with our projections as a component.

Malcolm wrote:

So that means there are phenomena existing independently of us.

Now, the basic proposition:

"As we realize with the utmost effort that all times (jinji) are all existence (jin'u), absolutely no additional dharma remains."

"All times" must refer to the past, present, and future. All existence is included in these three times. As I pointed out once before I fail to see, facially, how this assertion is any better than the Hinayāna Sarvastivāda school's assertion that all phenomena exist in the three times.

Since Nāgārjuna effectively refutes time as a being anything more than a convention, and effectively refutes cause and condition as being anything more than a convention, I fail to see how your phenomena existing independently of one's projections is also anything more than a convention, which cannot be established in any way at all. Further, with respect to Dogen's assertion, if being = time, and time = being, the failure to establish one is the also the failure to establish the other since they are held to be mutually dependent.

In other words, rather than there being an eternal now, as someone suggested in this thread, in fact, no dharma ever arose anywhere at any time. The meaning of dependent origination is just nonorigination. I am certain Dogen addresses this point somewhere in his writing, and realizes this point, because everyone one understands Dogen to be a sublimely realized master.

Author: Malcolm

Date: Monday, July 20th, 2020 at 9:55 PM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

They [The Chinese] didn't gain that advantage by an accident of their culture which, at the time, did not value exploration of the seas.

Malcolm wrote:

Actually, this is false. In the 13th century, the Chinese Navy was the largest in the world. It dominated the Pacific, the Indian Ocean, etc.

The quirk you refer to was not a result of Chinese culture. What happened was is that when Kublai Khan attempted to invade Japan, a typhoon interfered with the invasion. A Mongolian, he regarded this as a failure of maritime warfare, and scrapped the navy.

Author: Malcolm

Date: Monday, July 20th, 2020 at 9:58 PM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

So I'm not a geographical determinist but, when you think about how many advantages Europe had, and think about how these can accumulate and reinforce each other over centuries, it's not surprising that those advantages overwhelmed the peoples of other continents.

Malcolm wrote:

What gave the Europeans an advantage was their racism and willingness to enslave, rob, rape, and murder the indigenous peoples of the Americas, Africa, Asia, and India for profit.

You need to read a book called 1493: The Colombian Exchange.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 2:29 AM

Title: Re: Existence-Time

Content:

Malcolm wrote:

Since Nāgārjuna effectively refutes time as a being anything more than a convention, and effectively refutes cause and condition as being anything more than a convention, I fail to see how your phenomena existing independently of one's projections is also anything more than a convention, which cannot be established in any way at all.

clyde said:

Malcolm; When you use the word "convention" what do you mean? It seems to be a

term used to dismiss, so I'm asking for clarification/explanation.

Malcolm wrote:

A convention is something, which, left unanalyzed, seems to stand on its own. For example, "I am going to town." But when analyzed, the convention "going" is held to be untenable, since apart from something which has gone and something which has not gone, there is no present going. I refer you to Nāgārjuna's analysis of movement, from which this example is drawn.

Examples of thing which are not even conventionally possible are hair on a tortoise, horns on a rabbit, and the children of barren women.

"Convention" means "appears to function."

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 2:38 AM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

They just had a lot more resources and advantages. Slavery has not been an exception in human history. It has been the norm. It is the absence of slavery that is the exception. I think singling out Europeans as a villainous race is quite disgusting. Especially coming from a Buddhist.

Malcolm wrote:

Villains behave villainously, for example, King Ashoka. He had 18k Jains slaughtered for a cartoon of the Buddha prostrating to Mahāvira.

However, the Europeans who pillaged and raped the world were also racist Christian religious fanatics, who inflicted far more harm on the world than any other kind of conquerer could even dream of.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 6:43 AM

Title: Re: Cultural Marxism

Content:

Norwegian said:

Modus.Ponens: "The Better Angels of Our Nature", by Steven Pinker [...]"

... is yet another book that is hardly reputable as a source, and is viewed as quite poor by qualified people, such as historians etc.

(criticism of two of his books):

Modus.Ponens said:

Please find equivalent sources for "The Blank Slate" and "Enlightenment Now". I want to laugh some more at science denying ideologues.

EDIT: Links removed

Malcolm wrote:

It's funny to see a "Buddhist" relying on a new atheist author, I am sure next you are going to tell us rebirth and karma are false.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 6:45 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Modus.Ponens said:

Better than nothing, but too little, too late. The border between the centre left and the far left has not been enforced. A lot of damage has already been done. Now it's only by purging centre left institutions from communists and progressive authoritarians that things will go back to normal. Until then, the left is screwed. Whatever good cause it tries to defend, it will be hijacked by the extremists.

tingdzin said:

This is absolutely the case. Even charities such as Planned Parenthood, the Natural Resources Defense Council, and the ACLU, all of which might have at one time been regarded as center-left, are now in the hands of radical leftists.

Malcolm wrote:

Oh please. What a bunch of FUD.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 9:18 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

tingdzin said:

I don't know what you mean by FUD, but I have been giving to these charities for decades and reading their material. Have you? Then don't speak.

Malcolm wrote:

I know quite well who these groups are, and the idea that they have been taken over by "radical leftists" is almost as silly as Qanon.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 9:40 AM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

Please find equivalent sources for "The Blank Slate" and "Enlightenment Now". I want to laugh some more at science denying ideologues.

EDIT: Links removed

Malcolm wrote:

It's funny to see a "Buddhist" relying on a new atheist author, I am sure next you are going to tell us rebirth and karma are false.

Modus.Ponens said:

That doesn't even make sense Malcolm.

Malcolm wrote:

Give it some thought.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 9:41 AM

Title: Re: Buddhism's class "problem"

Content:

Queequeg said:

It was a joke. Do turtles have fur? Do any Westerners have the juice to teach in a full way?

Malcolm wrote:

That's excessively pessimistic.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 6:44 PM

Title: Re: Buddhism's class "problem"

Content:

Charlie123 said:

Anyway, it does not matter. Qualified teachers are enough.

Grigoris said:

^^^This^^^

I think it is just laziness and ego that drives people to look for teachers that can blow rings of fire out their ass.

It is an excuse to overlook the local lama that has spent at least three years practicing yidam (and so much more) and is capable of helping you reach that point too.

I see the same thing in martial arts: People flock for seminars with brand name teachers that will show them nothing useful, since the students are incapable of executing even the most basic techniques (and will never apply the advanced techniques anyway), but will ignore the local teacher that will make them slog through the basics that they actually need.

A university professor is useless as a teacher if you are still at kindergarten level.

Charlie123 said:

Well, that is not totally my point.

That part of my post was inspired by a recent reading of Khenpo Ngakchung's Zindri. Basically, in the section on examining potential gurus, Khenpo Ngakchung is very clear that in order to teach Vajrayana in general and Dzogchen in particular it is not actually necessary to be an awakened person.

But, I do think I agree with your post.

Malcolm wrote:

You know Tibetan? If so excellent.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 7:12 PM

Title: Re: Buddhism's class "problem"

Content:

Charlie123 said:

Well, that is not totally my point.

That part of my post was inspired by a recent reading of Khenpo Ngakchung's Zindri. Basically, in the section on examining potential gurus, Khenpo Ngakchung is very clear that in order to teach Vajrayana in general and Dzogchen in particular it is not actually necessary to be an awakened person.

But, I do think I agree with your post.

Malcolm wrote:

You know Tibetan? If so excellent.

Charlie123 said:

No, I do not. Using Padmakara's translation.

Malcolm wrote:

Ah, you were referring to the Longchen Nyinthig Ngondro zintri.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 10:32 PM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

So I'm not a geographical determinist but, when you think about how many advantages Europe had, and think about how these can accumulate and reinforce each other over centuries, it's not surprising that those advantages overwhelmed the peoples of other continents.

Malcolm wrote:

What gave the Europeans an advantage was their racism and willingness to enslave, rob, rape, and murder the indigenous peoples of the Americas, Africa, Asia, and India for profit.

You need to read a book called 1493: The Colombian Exchange.

Crazywisdom said:

Maybe. But the Bantu were the most enslaved tribe, and the primary suppliers of slaves were Africans. Iraqis were also a major market during the same time period and there was a notable slave uprising there. After giving this much thought, I have come to conclude racism is just an excuse and a red herring.

Malcolm wrote:

An excuse for what? Anyway, 1493 is about the profound technological, economic, and cultural changes that happened world wide as a result of trade from the "New world" with the old. It is a very interesting read, and not particularly ideological.

Crazywisdom said:

Race and religion are what get the guys excited.

Malcolm wrote:

Systematically oppressing people through negating and suppressing their language and culture in order to enforce cultural domination isn't racist?

Crazywisdom said:

What gave Europeans the advantage was a very competitive attitude and great competition among European principalities, along with advancements in weapons and boat building.

Malcolm wrote:

This is a factor, but it does not explain why the Spanish, English, French and so on were also completely racist.

Crazywisdom said:

Religion and race are given the blame, but it was actually just fierce opportunism. The muslim world would have done the same if they could.

Malcolm wrote:

They were at it earlier than the Europeans, and if Spain is any example, they were more inclusive and a lot gentler, because they were not as racist as White Christians.

Crazywisdom said:

One really must get out and hear different perspectives.

Malcolm wrote:

Oh, I am all for it. I am also all for looking at what people actually did and what they said about their motivations for why they did what they did.

Author: Malcolm

Date: Tuesday, July 21st, 2020 at 10:34 PM

Title: Re: Cultural Marxism

Content:

Modus.Ponens said:

Therefore I maintain this (apparently dissident...) view that singling out Europeans, or any ethnic group, as a villainous race is quite disgusting. It is textbook racism. And it will lead to nothing positive. It is sad that in 2020 we are having discussions that were ideologically solved in the 1960s: People should be judged by the content of their character, not the colour of their skin. Now we're going backwards. Which is why intersectionalism is also known as the regressive left.

Malcolm wrote:

Europeans are not a race, they are a heterogeneous cultural bloc, unified by a shared history of Roman, and then Christian, domination, under which their own indigenous cultures were wiped out. And the Romans were just as racist as they would later become.

Author: Malcolm

Date: Wednesday, July 22nd, 2020 at 2:17 AM

Title: Re: Existence-Time

Content:

Malcolm wrote:

"Convention" means "appears to function."

clyde said:

“Convention” appears to function as a ‘rabbit-hole’ into which all dharmas, all phenomena, all arisings and ceasings, space and time fall, leaving . . . solely the Unconditioned?

Malcolm wrote:

Not even that. As Nāgārjuna pointed out:

Since arising, abiding, and cessation are not established, the compounded is not established.

Since the compounded has never been established, how could the uncompounded ever be established?

Author: Malcolm

Date: Wednesday, July 22nd, 2020 at 2:28 AM

Title: Re: Cultural Marxism

Content:

Crazywisdom said:

Sure it is racist. But racism was more like a motive, not an opportunity. There is racism everywhere. The difference was these racists had better fighting power.

Malcolm wrote:

Yes, I said that racism was a motive.

Crazywisdom said:

The Chinese are racist in Africa as well. Everyone is racist once they have the power. It is more like big talk. There is a book of recent about the history of of East vs West and why China lost. I forget the name and author now. I will check. But the premise was despite the fact that the Europeans were basically much worse off than the Chinese, the Chinese failed to garner a sufficiently competitive attitude, because of its isolation and size.

Malcolm wrote:

More likely, it is because they were subjugated by the Mongols during the 13th century, and the Yuan Dynasty lasted from 1279-1368. At this time, Europe experienced the black death. Please remember that between 1345-1351, 40-50 percent of the population of Europe died.

Crazywisdom said:

Whereas all these European states you mention were at each others throats all the time. The competition for resources was very magnified.

Malcolm wrote:

This is true. The main competition was for wood. Europe, by the 15th century, had largely razed all its major forests in the recovery from the black death. Wood has the

mainstay of European technology.

Crazywisdom said:

The basic point here is economics is the driving factor. And as long as that is the case this will continue and one guise or another.

Malcolm wrote:

According to some, the only factor. I personally don't believe it is that simple.

Author: Malcolm

Date: Wednesday, July 22nd, 2020 at 5:23 AM

Title: Re: Cultural Marxism

Content:

Malcolm wrote:

They were at it earlier than the Europeans, and if Spain is any example, they were more inclusive and a lot gentler, because they were not as racist as White Christians.

Danny said:

Reconquista was not a lot gentler.

Malcolm wrote:

I was not talking about Reconquista. I was talking about Al Andalus period, especially under the Caliphate of Córdoba. Most of our knowledge of the pre-Islamic era in Rome, Greece and so on was preserved during this period by Muslim scholars and was for 200 years the principle center of learning in the West.

Author: Malcolm

Date: Wednesday, July 22nd, 2020 at 6:45 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Malcolm wrote:

A "radical leftist" from the ACLU wrote:

<https://www.aclu.org/news/criminal-law-reform/a-constitutional-crisis-in-portland/>

Unknown said:

While some federal officers had already been in the streets, we now have additional militarized special ops officers occupying the streets of downtown Portland, bent on inflicting pain and terror on people who believe Black Lives Matter.

Federal agents, including those from Trump's Departments of Homeland Security and Justice, are terrorizing the community, threatening lives, and relentlessly attacking protesters demonstrating against police brutality.

Militarized federal agents have flouted court orders protecting the rights of protesters from local law enforcement attacks, used sharpshooters to maim people, and deployed military tools and tactics — including sonic weapons and tear gas. Black Lives Matter protesters in Portland have been shot in the head with kinetic impact munitions, swept away in unmarked cars, and repeatedly tear gassed by federal agents. These government-issued weapons are funded with our tax dollars...

That is why the ACLU of Oregon took our local police department to court, and secured a court order blocking its unconstitutional attacks on journalists and legal observers. And that's why we're taking the federal agents to court, too. We will not rest until law enforcement agencies — at all levels of government — are held accountable for their brutal, inhumane, and unconstitutional attacks on the people of Portland.

This is a fight to save our democracy — here in Portland and nationwide. And we're just getting started. We will not let up until these federal agents leave our city, and these unconstitutional attacks on the right to protest against police brutality end.

Author: Malcolm

Date: Thursday, July 23rd, 2020 at 3:11 AM

Title: Re: Cultural Marxism

Content:

LhakpaT said:

A recommended read: The Myth of the Andalusian Paradise by Dario Fernandez-Morera.

Malcolm wrote:

Umm, to claim that I called Al Andalusia a "paradise" is an exaggeration. I said that is was comparatively gentle compared to the hell Christians wreaked on the world. I did not say that the Umayyid invaders and so on were all angles.

I am not aware that there was an Islamic Torquemada in Spain. Though it is true there was a riot in 1066, where a Muslim mob (* in Cordoba) murdered many of the Jewish inhabitants in reaction to the Jewish Vizier's alleged dismissal of Islam, based on a poem written by one Abu Ishaq.

Author: Malcolm

Date: Thursday, July 23rd, 2020 at 3:16 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Malcolm wrote:

A "radical leftist" from the ACLU wrote:

tingdzin said:

Well, I agree with the ACLU on this one. But nowadays they are all over the place (at least, all over the left spectrum), and some of what they support has nothing to do with civil liberties.

Malcolm wrote:

You mean like the lawsuit described here?

tingdzin said:

<https://www.aclu.org/blog/free-speech/first-amendment-literally-banned-dc>

Can the government ban the text of the First Amendment itself on municipal transit ads because free speech is too “political” for public display?

If this sounds like some ridiculous brain teaser, it should. But unfortunately it’s not. It’s a core claim in a lawsuit we filed today challenging the Washington Metropolitan Area Transit Authority’s (WMATA) restrictions on controversial advertising.

The ACLU, ACLU of D.C., and ACLU of Virginia are teaming up to represent a diverse group of plaintiffs whose ads were all branded as too hot for transit: the ACLU itself; Carafem, a health care network that specializes in getting women access to birth control and medication abortion; People for the Ethical Treatment of Animals (PETA); and Milo Worldwide LLC — the corporate entity of provocateur Milo Yiannopoulos.

Malcolm wrote:

Strange bedfellows, no?

Why don't you present us with one of those bothersome, leftist extra-civil liberties lawsuits? Seriously.

Looking through the list of policies at the NRDC, I really don't see anything that is "radical" left. I many evidence-based policies concerning the environment and so on. The worst think you can say about the NRDC is that they have holdings in oil and gas in their endowment fund. But who doesn't. Anyone with a 401k that is making any money at all has holdings in oil and gas.

Author: Malcolm

Date: Thursday, July 23rd, 2020 at 3:28 AM

Title: Re: Cultural Marxism

Content:

LhakpaT said:

A recommended read: The Myth of the Andalusian Paradise by Dario Fernandez-Morera.

Malcolm wrote:

Umm, to claim that I called Al Andalusia a "paradise" is an exaggeration. I said that is

was comparatively gentle compared to the hell Christians wreaked on the world. I did not say that the Umayyid invaders and so on were all angels.

I am not aware that there was an Islamic Torquemada in Spain. Though it is true there was a riot in 1066, where a Muslim mob murdered many of the Jewish inhabitants in reaction to the Jewish Vizier's alleged dismissal of Islam, based on a poem written by one Abu Ishaq.

LhakpaT said:

Sorry, I did not mean to imply that you said such. The talk about Al Andalus reminded me of this book, which I found very interesting. There is a lot of promotion of it (often with the best intentions) as some enlightened era of co-existence, when the reality is a lot more complicated than that.

Malcolm wrote:

Muslims subjected all non-Muslims to the dhimmi tax, brutal rulers still inflicted pain on slaves, and people under their control. Nevertheless, It still was the major center of learning in Europe for a couple of centuries. Without Al-Anadulsia, the world would have lost almost all knowledge of the ancient world.

Author: Malcolm

Date: Thursday, July 23rd, 2020 at 3:31 AM

Title: Re: Surgery effect on channels

Content:

LhakpaT said:

Not sure where to post this... I was wondering what the effect of surgery is on the channels, according to Tibetan medicine? Sinus surgery, for example, is pretty commonplace nowadays - what happens to the channels when that part of the body is operated on, perhaps parts of bone and tissue removed, etc. Are they injured? Do they heal?

Malcolm wrote:

Nadis are physical, so yes they heal. Yes they can be injured. Yes it is better to avoid surgery, but this is not always possible.

Author: Malcolm

Date: Thursday, July 23rd, 2020 at 6:29 PM

Title: Re: Seeking a Classical Tibetan tutor

Content:

asdfjkl1979 said:

Hello All

Hoping I might get some luck here. I'm looking for some ongoing tutoring in classical Tibetan. So far I have completed one year of classes as SOAS in London as part of their

Buddhist Studies masters programme. I was hoping to audit the second year unit but it isn't going ahead due to a lack of enrolments and the School's woeful financial situation. I have also spent a very brief time (only a week) at Shang Shung's Tibetan summer school at Merigar.

I am plodding along on my own and have worked through some of passages in a number of text books (e.g. Hodge's textbook and Hackett's reader). Sometimes I'm spot on, sometimes I'm way off and often I'm not entirely sure if I am anywhere near a correct translation or not! What I really need is some ongoing tutoring with someone who knows their stuff. My idea is a regular (weekly / fortnightly) Skype session where I can get feedback on a set translation I have attempted in the interim. I would love to make contact with someone suitable to discuss format and obviously than happy to discuss payment.

Doesn't need to be someone London or UK based (although this would be great!)

If anyone has any good leads regarding who I could approach I would be incredibly grateful - so please don't hesitate to DM me

Malcolm wrote:
Try Esukhia.

Author: Malcolm
Date: Friday, July 24th, 2020 at 12:44 AM
Title: AOC My Sheroe
Content:

Author: Malcolm
Date: Friday, July 24th, 2020 at 2:34 AM
Title: Re: Leaving Buddhism
Content:

monkishlife said:
Or, are you using Right Speech because you know it is morally right, which leads to greater happiness? I never feel good when I'm using nasty or hateful speech.

Malcolm wrote:
"Right" speech can be "wrong" speech, and "wrong" speech can be "right" speech, there is no certain test.

Author: Malcolm

Date: Friday, July 24th, 2020 at 3:29 AM

Title: Re: Mother sentient beings

Content:

Mirror said:

In many prayers there is used term: "mother sentient beings". Please can someone explain to me why mothers? Maybe it's my misunderstanding, but I don't see mother as someone special. It's more likely, that mother would be a nice person, but I witnessed mothers who were mentally and physically abusing their children or mothers who were drinking or taking drugs while being pregnant. Are those horrible mothers still considered as good mothers or great benefactors? Does bad mothers even exist (regarding dharma)? Thank you so much for clearing away my confusion.

Malcolm wrote:

All sentient beings were mother at one time or another.

Author: Malcolm

Date: Friday, July 24th, 2020 at 6:21 AM

Title: Re: Madhyamakavata

Content:

tobes said:

From a Gelug pov, Huntington is best.

Malcolm wrote:

You mean better than Tsongkhapa's?

Author: Malcolm

Date: Friday, July 24th, 2020 at 6:22 AM

Title: Re: Madhyamakavata

Content:

zerwe said:

LTK's Illumination of the Thought (dgongs pa rab gsal) translated by J. Hopkins and others and George Churinoff's translation of the Bhashyam is helpful as well.

Shaun

cloudburst said:

Im not sure I'm familiar with the Hopkins translation, could you include a link? Thank you!

Malcolm wrote:

<http://illuminationofthetruthought.com/downloads/>

Author: Malcolm

Date: Friday, July 24th, 2020 at 8:59 AM

Title: Re: AOC My Sheroe

Content:

tingdzin said:

IMO, she should be a little less brazen, not because she is a woman or non-white, but because she is just a beginner.

Malcolm wrote:

Then we need more beginners just like her.

Author: Malcolm

Date: Friday, July 24th, 2020 at 9:02 AM

Title: Re: Madhyamakavata

Content:

tobes said:

From a Gelug pov, Huntington is best.

Malcolm wrote:

You mean better than Tsongkhapa's?

tobes said:

Tsong Khapa wrote in English??

Malcolm wrote:

It's been translated.

Author: Malcolm

Date: Friday, July 24th, 2020 at 9:44 AM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

tingdzin said:

As far as the NRDC, I once got an e-bulletin telling me they were diverting some of their funds to Puerto Rican hurricane relief. When I asked politely what that had to do with Natural Resources conservation, I got a sanctimonious reply, asking me how dare I ask such a question. So I quit giving them money.

Malcolm wrote:

Not a radical leftist move.

tingdzin said:

The ACLU used to be for gay marriage, O.K., no problem. But this year they started supporting taxpayer-funded sex change operations. Is that a civil right?

Malcolm wrote:

If we can pay for viagra fir officers, we can certainly afford to pay for gender

reassignment surgery.

tingdzin said:

Analysis | The military spends five times as much on Viagra as it would on transgender troops' medical care

A look at Trump's claim of "tremendous" medical costs.

By Christopher Ingraham

Malcolm wrote:

<https://www.washingtonpost.com/news/wonk/wp/2017/07/26/the-military-spends-five-times-as-much-on-viagra-as-it-would-on-transgender-troops-medical-care/>

tingdzin said:

IMO, there are more urgent things for them to concern themselves with, like in the Portland clip you posted. And the lawsuit you posted today is an example of what the ACLU used to be all about. Another example: years back, the ACLU used to stand for proper treatment of illegals in custody, which I am all for. During the Central American "asylum" caravans, they came out with a stance that amounted to advocating open borders.

Malcolm wrote:

Nonsense. Anyone who enters this country by any entry, whether by walking across the border, or through a port of entry, plane, boat, train, bus, or foot, is entitled to ask for asylum. I am sure you know what's going on in Central America. And, yes, it is our problem. The fact that this administration has an explicitly racist immigration policy that the ACLU has fought from the beginning does not make their stance "radically leftist." It makes their stance a defense of the Constitution.

tingdzin said:

They have also come out for defunding the police (as opposed to reforming them), which is a far left position, that moreover has only very indirect connection with civil liberties.

Malcolm wrote:

No, it is a sensible position considering all the facts. The police generally behave like an occupying army in communities of color, not peace officers. It is directly connected with civil liberties, since the principle violators of civil liberties are the police, who do so regularly and with complete impunity.

tingdzin said:

The same is true of sex education in elementary schools -- since when does this have to do with constitutional rights?

Malcolm wrote:

It has to do with establishment clause of the first amendment. Again, not a far left position.

tingdzin said:

#Me Too may or may not be a worthwhile movement, but, again, what does calling male chauvinists to account have to do with civil and constitutional rights?

Malcolm wrote:

Male chauvinists are the principle people who violate the civil rights of women, gay, and transgendered people.

tingdzin said:

Now we could turn to the Sierra Club. How a conservation-oriented organization could decide that open borders would be included on their agenda is beyond me, though I think that caused a split, and now they are calling themselves "Earthjustice" -- what a far left name!

Malcolm wrote:

Earthjustice (good name) is just the rebranded Sierra Club Legal Defense Fund, which was always a separate organization from the Sierra Club. They've been Earthjustice since 1997.

tingdzin said:

Or Amnesty International. They used to stand up for prisoners of conscience, against torture, and for basic humane treatment of people who had no voice. What could be more Buddhist? Now they have become largely a politics-at-the high-level organization, and somehow the governments they are concerned with overturning seem to be exclusively what people think of as right-wing. If you read the Wikipedia entry on them, they admit their focus shifted starting in the 2000s.

Malcolm wrote:

The accusation Amnesty focuses solely on human rights abuses solely by right wing governments is patently false, unless for some strange reason you are classifying a China, Nicaragua, Cuba, Venezuela, etc., as "right wing."

tingdzin said:

Then, Planned Parenthood. What the connection is between reproductive planning and Gay Rights is has never been clear to me. Again, gay rights, fine, but by assuming that everyone that supports the former is in favor of the later just has a polarizing effect on people who would be otherwise supportive.

Malcolm wrote:

Not a far left position.

tingdzin said:

As I said, I have closely followed all these organizations for years. Of all my former

charities, only WWF seems to have stayed on mission.

Malcolm wrote:

None of the organizations you mentioned have have been taken over by radical leftists. It's quite debatable whether they are still on mission or not. From my point of view, they all look ship shape.

Based on your many comments, I rate your political stance Center-right overall. But you tend to lean into authoritarian policies like borders, police. Etc.

And yes, I am totally left-wing, no surprise there.

Author: Malcolm

Date: Friday, July 24th, 2020 at 6:13 PM

Title: Re: AOC My Sheroe

Content:

Ayu said:

I think it is absolutely necessary and appropriate to address violent language against women by men and against this culture of misogyny.

Alexandria Ocasio-Cortez expresses it with much dignity.
She's wonderful.

Malcolm wrote:

The best American politics has to offer. No wonder she scares the shit out of the GOP and establishment Dems alike.

Author: Malcolm

Date: Friday, July 24th, 2020 at 6:40 PM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

tingdzin said:

Well, where to begin.

Malcolm wrote:

If we can pay for viagra fir officers, we can certainly afford to pay for gender reassignment surgery.

tingdzin said:

This is a logical non sequiter. Did I say that the ACLU should file suits on behalf of viagra users?

Malcolm wrote:

The point is that there is no need for it. Officers get their viagra. Gender reassignment surgery is a legitimate medical need, and as long as there are people who feel a need to have such surgery, they should not be discriminated against, just as impotent officers

are not discriminated against.

I am sure you know what's going on in Central America. And, yes, it is our problem.

It may or may not be our problem. the point is, it is not a civil liberties problem.

Um, yes it is.

The fact that this administration has an explicitly racist immigration policy that the ACLU has fought from the beginning does not make their stance "radically leftist." It makes their stance a defense of the Constitution.

And what part of the constitution are you referring to specifically? Everything that is ethical is not written into the Constitution, and we can't pretend that it is. Or at least we shouldn't. Otherwise the Constitution just changes with every intellectual fashion.

In this case the relevant laws is the 1980 Refugee Act. It has never been declared unconstitutional, therefore it is constitutional as it stands. It would require a court to declare it unconstitutional to void the law. No, it is a sensible position considering all the facts. The police generally behave like an occupying army in communities of color, not peace officers. It is directly connected with civil liberties, since the principle violators of civil liberties are the police, who do so regularly and with complete impunity. Well, rogue police are indeed probably the biggest or at least the most visible violators of civil liberties. They are, however, a necessity. Your rhetoric is utopian and not practical. An acquaintance of mine was recently pistol-whipped on the street in front of his house by a total stranger with some kind of vague grievance. Can you say with a straight face that you would live in the inner city without any possible police protection? There are a lot of badasses out there who, for example, take advantage of legitimate protests to burn and plunder. and if you were cracked in the face with a deadly weapon by one, your views might change. even the mayor of Chicago (a black woman) is now inviting an increased police presence.

Funny how police are rarely around when crimes are committed. Was this assailant arrested? Was this in a city where significant funds had been redirected to other agencies?

200 more LEO's [fascist thugs directed by Barr, actually] in Chicago are not going to make any difference in combatting gun violence in that city. But increased funding for childcare, education, social services, etc., would make a huge difference, demonstrably so. I find your basic argument here to be pretty racist, actually. As if the real problem isn't poverty and systemic oppression of urban communities of color, and is really just that cities are somehow breeding grounds for "crime."

Author: Malcolm

Date: Friday, July 24th, 2020 at 9:27 PM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Malcolm wrote:

200 more LEO's [fascist thugs directed by Barr, actually] in Chicago are not going to make any difference in combatting gun violence in that city. But increased funding for childcare, education, social services, etc., would make a huge difference, demonstrably

so. I find your basic argument here to be pretty racist, actually. As if the real problem isn't poverty and systemic oppression of urban communities of color, and is really just that cities are somehow breeding grounds for "crime."

PeterC said:

All the cities receiving this treatment will be solid democrat votes in 2016. That way trump gets to look tough on crime but doesn't hurt any swing counties. There is no legitimate law enforcement purpose here, it's a cynical electoral ploy

Malcolm wrote:

Worse, he is causing police riots on purpose.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 12:20 AM

Title: Re: AOC My Sherroe

Content:

Archie2009 said:

I guess being progressive in the USA is synonymous with speaking and believing in the language of Critical Race Theory, Intersectionality and all that nonsense.

Malcolm wrote:

You are not American, so of course you don't get it.

Archie2009 said:

Critical Race Theory was developed out of legal scholarship. It provides a critical analysis of race and racism from a legal point of view. Since its inception within legal scholarship CRT has spread to many disciplines. CRT has basic tenets that guide its framework. These tenets are interdisciplinary and can be approached from different branches of learning.

CRT recognizes that racism is engrained in the fabric and system of the American society. The individual racist need not exist to note that institutional racism is pervasive in the dominant culture. This is the analytical lens that CRT uses in examining existing power structures. CRT identifies that these power structures are based on white privilege and white supremacy, which perpetuates the marginalization of people of color. CRT also rejects the traditions of liberalism and meritocracy. Legal discourse says that the law is neutral and colorblind, however, CRT challenges this legal "truth" by examining liberalism and meritocracy as a vehicle for self-interest, power, and privilege. CRT also recognizes that liberalism and meritocracy are often stories heard from those with wealth, power, and privilege. These stories paint a false picture of meritocracy; everyone who works hard can attain wealth, power, and privilege while ignoring the systemic inequalities that institutional racism provides.

Intersectionality within CRT points to the multidimensionality of oppressions and recognizes that race alone cannot account for disempowerment. "Intersectionality means the examination of race, sex, class, national origin, and sexual orientation, and

how their combination plays out in various settings.”[1] This is an important tenet in pointing out that CRT is critical of the many oppressions facing people of color and does not allow for a one-dimensional approach of the complexities of our world.

Malcolm wrote:

<https://spacrs.wordpress.com/what-is-critical-race-theory/>

Author: Malcolm

Date: Saturday, July 25th, 2020 at 2:02 AM

Title: Re: AOC My Sherore

Content:

Archie2009 said:

in safe spaces, a new voluntary form of (racial) segregation

Malcolm wrote:

You mean like white flight into the suburbs?

Author: Malcolm

Date: Saturday, July 25th, 2020 at 2:15 AM

Title: Re: AOC My Sherore

Content:

Johnny Dangerous said:

If I had to design something to limit the left's effectiveness in organizing, it would be something similar to these ideas, where in practice activists are constantly means-testing and credentialing each other, instead of organizing together. Yet, that often seems to be what it looks like.

Malcolm wrote:

The "problem" with the left, is that the left actually thinks and has thoughts, which naturally create diversity and conflict. The last thing the American left wants is to imitate the ideological lockstep "discipline" of the GOP.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 5:51 AM

Title: Re: AOC My Sherore

Content:

Johnny Dangerous said:

If I had to design something to limit the left's effectiveness in organizing, it would be something similar to these ideas, where in practice activists are constantly means-testing and credentialing each other, instead of organizing together. Yet, that often

seems to be what it looks like.

Malcolm wrote:

The "problem" with the left, is that the left actually thinks and has thoughts, which naturally create diversity and conflict. The last thing the American left wants is to imitate the ideological lockstep "discipline" of the GOP.

Johnny Dangerous said:

If anything the indentarian/CRT stuff -is- an attempt to corral everyone into the same set of ideas, so I agree.

Malcolm wrote:

The only identitarians I see are racist white men who are freaked by demographic change.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 7:09 AM

Title: Re: AOC My Sheroe

Content:

Johnny Dangerous said:

If anything the indentarian/CRT stuff -is- an attempt to corral everyone into the same set of ideas, so I agree.

Malcolm wrote:

The only identitarians I see are racist white men who are freaked by demographic change.

Johnny Dangerous said:

Then you don't live in the right place to see what I'm talking about. There's definitely an unhealthy end of the indentarian left, spend enough time in corners of the left coast and you see it. I would not consider it a "far left" ideology at all though, I'd consider part of mainstream academy-inspired liberal culture, which is why this is the dominant form of thought when you take a class on cultural competency, diversity, etc.

I do agree that the indentarianism of the right is a much larger problem, of course.

Honestly though, if you guys haven't taken something like Cultural Comp, or another course heavily invested in people like Bell Hooks, Judith Butler, etc...you don't really know quite I'm talking about. I'm not making some dumb reflexive argument about "political correctness run awry" or whatever, simply that a lot of the intellectual currents behind "intersectionality" are ...well, bewilderingly incoherent, and are unfortunately what underpins a lot of debate on the American left these days. We watched a video in one of my classes that could have practically been made by the PMRC and implicitly

claimed that young black males grow up in a cycle of violence and domestic abuse due to rap music and it's magical effect on violence-prone male minds. These are people calling themselves liberals.

I live in a community where white people literally cannot have an honest conversation on race because of this years of this kind of crap. Everything is just about proving you are an "ally" that checks the boxes in activist circles.

The pattern is just to shore up your own credentials to prove you are not racist, but actually do nothing about racism. It's almost pavlovian, all the classes on diversity, equity, and whatever else, amusingly many of them given in the justice system, which is monstrously racist. So you have all the people in the justice system doing everything they can to be "inclusive", "diverse" and whatever else, but little to no effect of the material conditions that create the bulk of suffering due to systemic racism and all its legacies.

I feel like where I live much of the time "intersectional" ideas become institutionalized and act as a kind of comfort mechanism for white guilt, and very little else. If you do all the right things personally, pay attention to microaggressions, be a good ally, use the right terms etc. then you can act like you've done your thing. Don't get me wrong, this stuff is miles better than open racism, and is a sign (I suppose) of some kind of progress. It's also pretty hypocritical in some ways.

Malcolm wrote:

Well, I live in New England, an even though there are hysterical college students, we are a bit more sensible than the left coast.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 9:04 AM

Title: Re: Madhyamakavata

Content:

Malcolm wrote:

<http://illuminationofthetruththought.com/downloads/>

cloudburst said:

Appreciated

how would you rate Geshe Michael as a translator?

Malcolm wrote:

I generally refrain from commenting on other translator's work.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 9:51 AM

Title: Re: Identity politics, intersectionality and the left

Content:

PeterC said:

My issue with it - and I can't say for sure that I really understand it, to be honest, because it's intellectual underpinning seems so flaky - is that it doesn't seem to work towards any particular important results.

I take a rather simplistic view of social movements, that they are useful insofar as they solve an important problem; and otherwise they're just aesthetics. Important problems are things like the environment, overpopulation, resource scarcity, material oppression of groups of people, and so forth.

What this movement seems to be creating is endless navel-gazing and divisiveness, but not much by way of outcomes.

I may not fully understand it. Perhaps there's a bigger picture I'm not seeing. Moreover you really can't hold college age kids to too high a standard, I had all sorts of dumb ideas when I was their age that I thought were world-changing and radical too.

Malcolm wrote:

Precisely, just another right-wing tempest in a teapot.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 6:54 PM

Title: Re: Why do so many forum users use only the Wylie transliteration for Tibetan words?

Content:

White Sakura said:

I try to go through an old thread and I know so much about Tibetan language that I can read the Tibetan letters, I know about the "ghost"-letters, the suffixes and prefixes. Well and that brought me to a true interest in the pronunciation-transcription.

I know that the Wylie-transcription tells not much about how the word is pronounced. Which is not very practical. I have the impression that many users here stick only to the Wylie, when writing a Tibetan word. I mean, if I see something like. Bgr... in the beginning of the word, I think, it's the Wylie.

I even think that an official pronunciation transliteration to roman letters could be helpful to preserve the Tibetan language.

I mean like grammar books written in that. That make it possible to be able to speak Tibetan but only be able to read the roman version. (Not helpful for Buddhist scholars of course).

I had my child in Tibetan lessons, but it didn't work out with the strain at school. And maybe some Tibetan refugee families wherever in the world they live, might have the same problem. The Tibetan script is so difficult, not because it has other letters than

the roman letters, but because you must find out which letter to cross out, which is the main letter and so on...and then comes the school in the country where they live. So I think, the easy transliteration to roman letters is a really good thing.

And I like it if a text is written like: "Wylie:.....Pronunciation:.....".really nice is, if also the Tibetan letters come but of course that would be much more work and many people might not know it or like me, do not have the technical know-how, to make them appear here. But to type the roman letters pronunciation, why not?

Malcolm wrote:

Regional pronunciation is so varied, as to be impractical. For example rgyal is pronounced Gyal in central Tibet, Jyal in Kham, Rgyal in Ladakh. There are many other such issues.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 6:55 PM

Title: Re: Open Letter from intellectuals lamenting racism and intolerance

Content:

Grigoris said:

Seems that for some people "far-Left" refers to anybody supporting democratic and constitutional rights...

Malcolm wrote:

Pretty much.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 7:04 PM

Title: Re: AOC My Sherog

Content:

Archie2009 said:

llies.

And I was reticent to mention the ceremonies where white allies wash the feet of black people and other disturbing cult like behaviour. Frankly, I could never get on board with that.

Malcolm wrote:

Christians must really freak you out then:

Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you.

— John 13:12

Author: Malcolm

Date: Saturday, July 25th, 2020 at 7:14 PM

Title: Re: Identity politics, intersectionality and the left

Content:

PeterC said:

My issue with it - and I can't say for sure that I really understand it, to be honest, because it's intellectual underpinning seems so flaky - is that it doesn't seem to work towards any particular important results.

I take a rather simplistic view of social movements, that they are useful insofar as they solve an important problem; and otherwise they're just aesthetics. Important problems are things like the environment, overpopulation, resource scarcity, material oppression of groups of people, and so forth.

What this movement seems to be creating is endless navel-gazing and divisiveness, but not much by way of outcomes.

I may not fully understand it. Perhaps there's a bigger picture I'm not seeing. Moreover you really can't hold college age kids to too high a standard, I had all sorts of dumb ideas when I was their age that I thought were world-changing and radical too.

Malcolm wrote:

Precisely, just another right-wing tempest in a teapot.

PeterC said:

If you applied the same standards in both directions - characterized the right wing in terms of what their college-age supporters, like the Proud Boys, say and do - it would be a truly horrible comparison.

Malcolm wrote:

Which is why I specified right-wing. The proud boys are fascists.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 7:15 PM

Title: Re: Identity politics, intersectionality and the left

Content:

Grigoris said:

I believe that a bit of naval gazing is in order.

I started a discussion on my Facebook timeline a while ago asking "who/which/what is the new revolutionary subject"?

Seems to me that we keep relying on outdated ideas, not having learned from the failures of "real-time" communism.

There are very few people around that will fall for that idea again and/or will be willing to sacrifice their lives for it.

Plus modern society is quite different to early-industrial society.

And people do not really have a notion of what a collective (or collective action) is. They understand corporations but not collectives.

Not that economic class is not a key factor. Of course it is. But I don't think it is enough any more.

Discrimination and oppression (and it's opposite privilege) are more individualised in our modern societies. Mainly because post-colonial modern societies are not AS homogeneous as earlier societies. This is not to say that earlier societies were not heterogeneous, they were, but not to the same degree.

You cannot tell me that a middle-class straight black man is the same as his white neighbour.

You cannot tell me that an unemployed gay Mexican male suffers in the same way as a working class cis gender Black woman.

They don't.

Malcolm wrote:
Agreed.

Author: Malcolm
Date: Saturday, July 25th, 2020 at 7:17 PM
Title: Re: AOC My Sherone
Content:
jake said:
To me it's like ranting against those far-left standard deviationists.

Malcolm wrote:
The GOP politicizes even standard deviation in statistics these days: fake news.

Author: Malcolm
Date: Saturday, July 25th, 2020 at 10:19 PM
Title: Re: Why do so many forum users use only the Wylie transliteration for Tibetan words?
Content:

Malcolm wrote:
Regional pronunciation is so varied, as to be impractical. For example rgyal is pronounced Gyal in central Tibet, Jyal in Kham, Rgyal in Ladakh. There are many other such issues.

White Sakura said:

means, the "Ghost letters" are not everywhere Ghost letters? At least in your example in Ladakh is the "r" spoken.

Malcolm wrote:

The prefixes and suffixes all used to be pronounced at one point in Tibetan history, that's why they are there.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 10:21 PM

Title: Re: Questions on consistency and validity of mahayana sutra's

Content:

nichiren-123 said:

Historically, we know that the Mahayana sutra's are later creations attributed to the Buddha.

Malcolm wrote:

No, we do not know this. Sutras are not books.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 10:39 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Grigoris said:

Aggregate of formations (samskaraskandha) p230 and 231 of the GELONG LODRO SANGPO version.

Yes, that is right, it is only two pages.

Malcolm wrote:

It is described in much more detail in chapter two.

Author: Malcolm

Date: Saturday, July 25th, 2020 at 10:52 PM

Title: Re: Identity politics, intersectionality and the left

Content:

Dan74 said:

I think JD and others have already discussed many pertinent issues here. To me the key observation appears to be a dismal lack of solidarity and a practical focus on the Left.

Malcolm wrote:

There is really only one important political issue, the environment and sustaining life on this planet. Modern capitalism is a death cult.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 1:46 AM

Title: Re: AOC My Sheroe

Content:

Johnny Dangerous said:

Honestly though, if you guys haven't taken something like Cultural Comp, or another course heavily invested in people like Bell Hooks, Judith Butler, etc...you don't really know quite I'm talking about. I'm not making some dumb reflexive argument about "political correctness run awry" or whatever, simply that a lot of the intellectual currents behind "intersectionality" are ...well, bewilderingly incoherent, and are unfortunately what underpins a lot of debate on the American left these days.

Malcolm wrote:

I assume you are familiar with the origin of so-called identity politics? If not, it arose out of The Combahee River Collective Statement, a black lesbian feminist response to white radical lesbian separatists in the 1970's:

Although we are feminists and Lesbians, we feel solidarity with progressive Black men and do not advocate the fractionalization that white women who are separatists demand. Our situation as Black people necessitates that we have solidarity around the fact of race, which white women of course do not need to have with white men, unless it is their negative solidarity as racial oppressors. We struggle together with Black men against racism, while we also struggle with Black men about sexism.

And:

Above all else, Our politics initially sprang from the shared belief that Black women are inherently valuable, that our liberation is a necessity not as an adjunct to somebody else's may because of our need as human persons for autonomy. This may seem so obvious as to sound simplistic, but it is apparent that no other ostensibly progressive movement has ever considered our specific oppression as a priority or worked seriously for the ending of that oppression. Merely naming the pejorative stereotypes attributed to Black women (e.g. mammy, matriarch, Sapphire, whore, bulldagger), let alone cataloguing the cruel, often murderous, treatment we receive, Indicates how little value has been placed upon our lives during four centuries of bondage in the Western hemisphere. We realize that the only people who care enough about us to work consistently for our liberation are us. Our politics evolve from a healthy love for ourselves, our sisters and our community which allows us to continue our struggle and work.

This focusing upon our own oppression is embodied in the concept of identity politics. We believe that the most profound and potentially most radical politics come directly out of our own identity, as opposed to working to end somebody else's oppression. In the case of Black women this is a particularly repugnant, dangerous, threatening, and therefore revolutionary concept because it is obvious from looking at all the political

movements that have preceded us that anyone is more worthy of liberation than ourselves. We reject pedestals, queenhood, and walking ten paces behind. To be recognized as human, levelly human, is enough.

We believe that sexual politics under patriarchy is as pervasive in Black women's lives as are the politics of class and race. We also often find it difficult to separate race from class from sex oppression because in our lives they are most often experienced simultaneously. We know that there is such a thing as racial-sexual oppression which is neither solely racial nor solely sexual, e.g., the history of rape of Black women by white men as a weapon of political repression.

<http://circuitous.org/scraps/combahee.html>

Note, the inclusion of what has now become known as "intersectionality" in red. How anyone can dispute any of the above is quite beyond me.

Identitarianism is basically rebranded European fascism, which sees its origins in France in the French New Right (Nouvelle Droite), the granddaddy of today's alt-right, founded by https://en.wikipedia.org/wiki/Alain_de_Benoist and others in 1968. This movement exercises great influences on such people as Renaud Camus, author of the Great Replacement "theory," and so on in France, and in the US, people like Steve Bannon, Steven Miller, as well as the foreign policy of the Trump Administration.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 2:20 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

TharpaChodron said:

Opinion by E.D. Mondainé

July 23, 2020 at 10:51 a.m. PDT

E.D. Mondainé is president of the Portland, Ore., branch of the NAACP.

Early in his activism, Malcolm X was asked by a young white woman what she could do to help the cause of civil rights. He famously replied, "Nothing." Years later, he regretted dismissing her so abruptly, because he came to believe there was much she could do to advance the cause of justice for black people in the United States. But I am quite certain that striking yoga poses nude on the streets of Portland, Ore., was not on his list of actionable items.

Images of "Naked Athena," as the protester has been labeled, have gone viral, her unclothed confrontation with police earning her accolades as a brave ally of the cause. But I see something else: a beneficiary of white privilege dancing vainly on a stage that was originally created to raise up the voices of my oppressed brothers and sisters. In this, she is not alone. As the demonstrations continue every night in Portland, many people with their own agendas are co-opting, and distracting attention from, what should be our central concern: the Black Lives Matter movement.

The protests that have gone on for weeks in Portland and around the country had a very

specific origin. The killing of George Floyd in Minneapolis prompted a nationwide reckoning with the original and savage crime of slavery our country committed against African Americans. This crime has been reverberating through every generation in this country, black and white, for 401 years. That monstrous crime has finally caught up with us as a nation. I do not believe it is a time for spectacle.

Unfortunately, “spectacle” is now the best way to describe Portland’s protests.

Vandalizing government buildings and hurling projectiles at law enforcement draw attention — but how do these actions stop police from killing black people? What are antifa and other leftist agitators achieving for the cause of black equality? The “Wall of Moms,” while perhaps well-intentioned, ends up redirecting attention away from the urgent issue of murdered black bodies. This might ease the consciences of white, affluent women who have previously been silent in the face of black oppression, but it’s fair to ask: Are they really furthering the cause of justice, or is this another example of white co-optation?

There is more at stake here than who appears most often on nightly TV broadcasts.

Everyone seeking to advance justice in Portland faces great danger. Right now, there are unmarked, unnamed federal forces kidnapping our citizens off the streets without justification or authority. The mayor of Portland and governor of Oregon have asked them to leave, to no avail. We know this is a violation of our Constitution, but with President Trump promising only more occupations in more cities, we ignore this risk at our peril.

At their core, the Trump administration’s actions in Portland are a deception. The federal government’s response is no display of strength — rather, it is a deliberate cover for Trump’s weakness. The president and his allies want spectacle, be it a naked yogi or the next shocking display of force. They need to distract the country by engaging our movement in empty battles where they have the advantage.

If we engage them now, we do so on their terms, where they have created the conditions for a war without rules, without accountability and without the protection of our Constitution. This makes me fearful for the safety of everyone demonstrating in Portland. That’s why we need to remember: What is happening in Portland is the fuse of a great, racist backlash that the Trump administration is baiting us to light.

We cannot fall for their deception. We cannot settle for spectacles that endanger us all. This is a moment for serious action — to once again take up the mantle of the civil rights era by summoning the same conviction and determination our forebears did. We welcome our white brothers and sisters in this struggle. In fact, we need them. But I must ask them to remain humbly attuned to the opportunity of this moment — and to reflect on whether any actions they take will truly help establish justice, or whether they are simply for show.

Thursday night, I will lead a rally in downtown Portland to refocus public attention where it belongs: on redeeming a guilty nation. But recent events might be a sign that our work in the streets should be coming to an end.

I am not suggesting retreat. Instead, I am proposing that we take the cause of Black Lives Matter into those places where tear gas and rubber bullets and federal agents cannot find us, and where there is less risk of spectacle distracting from our true aims. In boardrooms, in schools, in city councils, in the halls of justice, in the smoky

backrooms of a duplicitous government — that is where we will finally dismantle the gears of the brutal, racist machine that has been terrorizing black Americans and hollowing out the moral character of this nation since its inception.

<https://www.washingtonpost.com/opinions/2020/07/23/portlands-protests-were-supposed-be-about-black-lives-now-theyre-white-spectacle/>

Interesting perspective.

Malcolm wrote:

George Floyd's murder opened up a can of worms that exposed the Trump Administration for what it is: a power grab by the far right. Trump is creating this spectacle. But how can people just go home when there are jackboots on US streets?

I totally understand this man's perspective, and I completely agree with him.

But what passes for Democracy in the US, imperfect as it is, with all its institutional flaws, is at heightened risk right now, agreed? Letting the Barr's thugs go unopposed is, I think, an error.

M

Author: Malcolm

Date: Sunday, July 26th, 2020 at 2:30 AM

Title: Re: Identity politics, intersectionality and the left

Content:

Johnny Dangerous said:

Malcolm, I'm not objecting to any of that kind of analysis, I think I've actually made that clear. While this may have been the origin of the term, things have changed quite a bit since then, and what's generally referred to as 'identity politics' and 'intersectionality' can mean a pretty wide range of stuff, including what I'm talking about, which is people who are really of a "liberal" political disposition (as opposed to radical) simply trying to enforce some kind of ideological purity on their peers, or simply navel gazing academic models about the 'intersection of identities' often unconnected to anything practical.

Malcolm wrote:

When we know the precise origin of such ideas, we can more easily push back when those very same ideas are abused or misconstrued, no? I mean, imagine the look of shock when you inform someone, who you think is being a pill, that identity politics grew out of a black lesbian response to white lesbian separatist privilege. It should knock the wind right out of their sails.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 3:22 AM

Title: Re: When does a day end?

Content:

Tenma said:

In terms of daily commitment and auspicious days, when does a day officially end and begin?

Malcolm wrote:

Begins and ends at dawn.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 7:56 AM

Title: Re: What was Nichiren's issue with Zen?

Content:

Queequeg said:

He had an issue with Zen that claims a transmission outside the sutras. Basically, he doubted their oral lineage and thought their iconoclasm toward sutra was hypocritical and fake.

There's a good comedy bit in Conversation between a Sage and Unenlightened Man with a comical fictionalization of a zen practitioner. It actually aligns well with some of the jokers who claim Zen lineages and post here. This is not to disparage all zen practitioners, by any means. Just the Zen fool stereotypes.

Malcolm wrote:

Sorry for butting in here, but according 9th century Tibetan records, what Bodhidharma said was that once the view has been experientially ascertained, at that point it is an error to continue to rely on books, since at that point there is no further need.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 9:17 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

Q is a New Yorker, for him all of America is a backwater.

Johnny Dangerous said:

I can't think of how to say this without sounding like I am "co opting" myself, but it actually connects to the identity politics thread, so I'm going to try to respond to the original article:

I hate to say it, but all this is actually not exclusively a Black issue. It's a Black-led movement to be sure, and for sure, black communities and people, and in particular young black men die more often at the hands of police, and certainly suffer disproportionately within the justice system in particular. As is often the case, Black communities are (by necessity) at the forefront of this kind of activism, but they are not

the only one's with devastating experiences with the justice system, nor are they the only ones with a stake in the outcomes here. I grew up in a city where homeless people of a variety of colors were regularly murdered by the police, and I'm sure still are.

The justice system as it stands now is terrible to a wide range of people (mainly poor - once you are poor you stand much more chance of becoming involved in "the system", for a host of reasons), to varying degrees. A homeless white drug addict suffers due to its inequities, so does a mentally ill grandmother on SSI, so does the domestic violence victim not getting the proper help. All these people would undoubtedly suffer worse if they were Black, but the issues here affect everyone, other than those well-off and callous enough to not care.

Honestly, this stuff affects pretty much anyone who is poor and ends up doing time, or ends up being involved with the cops.

So I get where the author is coming from, spectacle-like white "ally" protests are definitely cringe worthy, and perhaps the people engaging in them are just dilettantes. However, as much as I respect that this movement has been initiated by BLM, it can't end by credentialing people to protest, everyone should care about reform and overhaul of the justice system. If anything, the performative (I hate that word, but it fits here) type of "allyship" activism I've seen around some of the protests probably lends itself to stuff like the Naked White Yoga Lady protest. I love what BLM is doing, I have nothing but respect and support for their demands. I believe in reparations, and all the sorts of these things, but we need to move to model of shared values to protest over, not social permission to protest based on demographics.

I am proposing that we take the cause of Black Lives Matter into those places where tear gas and rubber bullets and federal agents cannot find us, and where there is less risk of spectacle distracting from our true aims. In boardrooms, in schools, in city councils, in the halls of justice, in the smoky backrooms of a duplicitous government — that is where we will finally dismantle the gears of the brutal, racist machine that has been terrorizing black Americans and hollowing out the moral character of this nation since its inception.

First of all, I have no idea what this means. People have already been trying to address systemic racism in city councils, schools etc. for most of my lifetime, and while there's been laudable work done, it hasn't done a thing to change the brutality of America's growing Police State. See this is the whole issue, this person (and rightfully so perhaps from their perspective) sees this as entirely a Black issue. Many people don't. I acknowledge that Black people and communities suffer the worst in the justice system, by far, and I acknowledge that they are often (again by necessity) at the forefront of reform efforts - this deserves acknowledgement...however, it is rotten for pretty much - all poor- people. If someone does not understand that, they fundamentally do not understand America, frankly. The "machine" is not only racist, and seeing it as only racist (which seems uniquely American, frankly) is missing some important nuance, in my opinion.

So criticize dumb protests, that's great. That last paragraph though, it just sounds like an excuse to 1) tell white people they don't have enough of a stake here to make their

own decision about protesting (which isn't true, especially for the poor ones), and 2) to go back to business as usual. Kind of a bizarre request, from my point of view, especially given the circumstances.

Queequeg said:

You f'in hayseeds. Jeez. Way to go Portland to be a joke. You can draw a line through Rachel Dolezol to this shit.

Johnny Dangerous said:

Portland is a major metropolitan center, the second most populous city in the PNW, what on earth are you talking about? You think everyone there is a Portlandia caricature?

Everything I'm hearing about the protest on the ground is just like they have been everywhere else - legitimate protest with a few assholes, and huge law enforcement over reaction to everything. Blaming this on the protestors is kind of gross.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 7:44 PM

Title: Re: Why do so many forum users use only the Wylie transliteration for Tibetan words?

Content:

Archie2009 said:

German is not my first language. That was part of the problem. Highly technical discussions in German would be a bridge too far and not enjoyable. I am also unsure whether to start with Classical Tibetan again or work through one of the modern spoken Tibetan courses first. There seem to be a couple of good courses for the spoken language in English, but only Wilson's Translating Buddhism from Tibetan for the classical language.

White Sakura said:

What for do you need the spoken Tibetan? You need a tandem partner then. And then is the question what you have to offer in exchange. I already found out that I am in a good position, since I speak high-German and I saw a Tibetan person on a Swiss Language partner side looking for high-German speaking partner. German seems to be sometimes a practical skill. You can only offer your mother-tongue on such sides. They all want a native speaker-partner.

But now I got: I need Kham dialect and what is if she speaks Lhasa dialect or whatever. There seems to be nothing like high-German or Oxford English in Tibetan.

What I need is only the correct Kham-pronunciation for some words I know in Wylie. But I gave the big project up. It seems to be one of the most difficult languages in the world. I do not know why it is not on the official list for the most difficult languages.

Malcolm wrote:

Grammatically, Tibetan is very simple. Like German, it is an agglutinative language. But it has such a wide variety of dialects, Tibetans from Amdo use Chinese to talk to Tibetans from Lhasa, for example.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 9:34 PM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Pero said:

If you received teachings from her she is already your guru.

Malcolm wrote:

Not necessarily.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 10:42 PM

Title: Re: Questions on consistency and validity of mahayana sutra's

Content:

Minobu said:

It was malcolm that helped me realize that Sutras are Buddha..i owe so much to that man...some of the stuff he said years ago finally made sense to me.

All i want for christmas is for Malcolm to turn into the grand daddy of all Nichiren Practitioners...

Malcolm wrote:

Nah, it wil never happen. In Dzogchen, the result does not arise from a cause; the intimate instruction does not depend on a scripture; and buddhahood does not arise from mind. From a Nicherin point of view I am much worse than a Zen, Pure Land, or Shingon heretic.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 10:44 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

She looks as ridiculous as the cosplay right wing revolutionaries with their bullet proof vests, rifles, and protruding beer gut.

Malcolm wrote:

Spoken from the protective confines of your comfortable, upper-middle class home.

Your privilege is showing, dude.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 10:45 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

PeterC said:

The violence from the police against the BLM protests just seems so...pointless. They get dressed up and armed, carried enough weapons to invade a small country, but there seems to be no plan.

Malcolm wrote:

There is a plan: provoke violence at any cost.

PeterC said:

When they had the extinction riots in London last year the police tactics were brutal, but very effective. If you have to deploy police, it's in everyone's interest that they do the job quickly so things go back to normal.

Malcolm wrote:

That is not part of the plan. The plan is to try and justify canceling the election, cause "riots."

Author: Malcolm

Date: Sunday, July 26th, 2020 at 10:53 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

It would be great if the Portland protesters could explain how their vandalism of federal buildings relates to whatever cause they're doing it for.

Malcolm wrote:

It's really quite simple. It is talismanic magick. It's like burning an effigy.

Queequeg said:

They stand in stark contrast to the way police across the US basically rioted against BLM.

Malcolm wrote:

The police always riot against 2 things: black people and labor.

Author: Malcolm

Date: Sunday, July 26th, 2020 at 10:59 PM

Title: Antifa's Strategy

Content:

Author: Malcolm

Date: Monday, July 27th, 2020 at 12:18 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Pero said:

If you received teachings from her she is already your guru.

Malcolm wrote:

Not necessarily.

Pero said:

How so?

Malcolm wrote:

For someone to be your guru, you must understand something from them in a concrete way. Just going and listening to some teachings really does not mean anything.

Author: Malcolm

Date: Monday, July 27th, 2020 at 12:25 AM

Title: Re: Identity politics, intersectionality and the left

Content:

Dan74 said:

but a system that is based on perpetual growth appears to me to be fundamentally unsustainable.

Danny said:

Been that way since the Bronze Age.

Malcolm wrote:

Sure, so why fix anything? Slavery, oppression of women. We might as well just go straight to this:

Why f#%k around?

As I said, capitalism is death cult.

Author: Malcolm

Date: Monday, July 27th, 2020 at 12:27 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

PeterC said:

Of course that would be if we followed the law, which the trump faction seems singularly unwilling to do...

Malcolm wrote:

Yes, this is their whole point: screw the law. The only thing that matters is power.

Author: Malcolm

Date: Monday, July 27th, 2020 at 12:52 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

It's really quite simple. It is talismanic magick. It's like burning an effigy.

Queequeg said:

Right. Proof that they don't understand what they're fighting against. Just acting out against a facade. Navigating cause and effect fails because they fundamentally do not understand the reality.

That's why there needs to be deescalation. People need to catch their breath, regroup, and come up with a better plan. Until then - demented ballet between protesters and a state that is also out of its mind.

Malcolm wrote:

There can be no de-escalation if the authorities are deliberately escalating violence. The protestors are not demented. They are correct.

Queequeg said:

Yes. The police are a known commodity. So the plan is...

ONCE MORE INTO THE BREACH!

Doing the same ineffectual thing over and over is insane.

Malcolm wrote:

Tell that to your hero, MLK. The point of nonviolent protest is to TRIGGER state violence against unarmed protestors. That is why it is a devastating tactic to use against oppressors. It is in fact working. So, once more into the breach.

Queequeg said:

What we observe in the nineteen-sixties is that there was a nontrivial number of white moderates who were open to policies that advanced racial equality, and were also very concerned about order. The needle that civil-rights activists were trying to thread was: How do you advance racial equality, and capture the attention of often indifferent or hostile white moderates outside of the South, and at the same time grow a coalition of allies? And over time the strategy that evolved was one of nonviolent protest, which actively sought to trigger police chiefs like Bull Connor [in Birmingham, Alabama,] to engage in spectacles of violence that attracted national media and would, in the language of the nineteen-sixties, “shock the conscience of the nation.” So it isn’t just nonviolence that is effective, but nonviolence met with state and vigilante brutality that is effective.

Malcolm wrote:

<https://www.newyorker.com/news/q-and-a/how-violent-protests-change-politics>

The fact is that the protestors in Portland and elsewhere are nonviolent and always have been. They are just following Gandhi's approach.

Queequeg said:

On May 21, some 2,500 marchers ignored warnings from police and made an unarmed advance on the Dharasana depot.

American journalist Webb Miller was on the scene, and he later described what followed. “Suddenly,” he wrote, “at a word of command, scores of native police rushed upon the advancing marchers and rained blows on their heads...Not one of the marchers even raised an arm to fend off the blows. They went down like ten-pins.”

Miller’s harrowing account of the beatings circulated widely in the international media, and was even read aloud in the U.S. Congress. Winston Churchill—no great fan of Gandhi—would later admit that the protests and their aftermath had “inflicted such humiliation and defiance as has not been known since the British first trod the soil of India.”

Malcolm wrote:

<https://www.history.com/news/gandhi-salt-march-india-british-colonial-rule>

But they do need to stop trying to wash tear gas away with water and milk:

Author: Malcolm

Date: Monday, July 27th, 2020 at 12:54 AM

Title: Re: Identity politics, intersectionality and the left

Content:

Danny said:

Let it go to shit, what happens in the world is none of my business, if it comes to my door, then I'll deal with it my way.

Malcolm wrote:

Hinayāna.

Author: Malcolm

Date: Monday, July 27th, 2020 at 1:40 AM

Title: Re: Enlightened Society

Content:

Danny said:

Off spin topic to discuss big ideas for an enlightened society. Let's use the Buddhist teachings as a framework.

Malcolm wrote:

Buddha never did. That wasn't his job. You cannot have an awakened society with people who are not awake. The best one can hope for is society based on reasonable secular ethics concerning the economy, governance, education, and so forth.

Author: Malcolm

Date: Monday, July 27th, 2020 at 2:08 AM

Title: Re: Enlightened Society

Content:

Danny said:

Ok so we start with education, if we had to strip out all the indoctrination, what basic ethical education do we teach the youngsters? And does that education belong at home or in a school?

Could a reasonable ethical standard of education be reached by all? What would be the final aim of that education?

Malcolm wrote:

The aim of education is to produce people capable of educating themselves. For that, a high level of literacy is required. I would argue that reading-heavy, secular, evidence-based curriculum is a desiderata. Our present STEM-oriented education is producing students with no understanding of history, literature, and so on. In fact, for the most part,

American students still read and write at an elementary school level by the time they get to college, which is why English courses are required for all freshman college students. It's truly pathetic. I understand that this is not necessarily the case in Europe. But in the US, we churn out dummies by the millions.

Author: Malcolm

Date: Monday, July 27th, 2020 at 2:10 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

Right. Proof that they don't understand what they're fighting against. Just acting out against a facade. Navigating cause and effect fails because they fundamentally do not understand the reality.

That's why there needs to be deescalation. People need to catch their breath, regroup, and come up with a better plan. Until then - demented ballet between protesters and a state that is also out of its mind.

Malcolm wrote:

There can be no de-escalation if the authorities are deliberately escalating violence. The protestors are not demented. They are correct.

Queequeg said:

What is demented is the whole dance.

Malcolm wrote:

The wall of moms is not demented. They are correct.

Queequeg said:

We have a big violence problem in this country. Continuing the demented ballet will not get us anywhere.

Malcolm wrote:

We need more walls of moms.

<https://www.nytimes.com/2020/07/25/world/americas/protest-moms-power-police.html>

Author: Malcolm

Date: Monday, July 27th, 2020 at 3:19 AM

Title: Re: Enlightened Society

Content:

Danny said:

Free education with no barriers to all.

Norwegian said:

Welcome to Scandinavia and the Nordic countries.

Danny said:

I'm assuming realistically, IQ is not distributed equally, not everyone can, or should be a PhD, we would still need crafts and trades people to make things for everyone's benefit. How does that work out in your part of the world?

Malcolm wrote:

Some of the smartest people I know are craftspeople. Some of them however could have definitely benefitted from a more rounded education.

Author: Malcolm

Date: Monday, July 27th, 2020 at 5:40 AM

Title: Re: Enlightened Society

Content:

Danny said:

What I'm asking really is the value we put onto skills, and not just monetary value, but also a social value. Class barriers must also not be included in our enlightened society. Must have a mutual respect across the board. The man or woman that builds the road, the bridge for others to cycle on to work has a equal value in society.

Steel said:

Blue collars don't get any respect from society. Someone with a 4 year degree in gender studies and no job prospects will be treated better than the trades person who make more than six figures.

Malcolm wrote:

Really? Is that why there are so many PhD baristas and waitrons?

Author: Malcolm

Date: Monday, July 27th, 2020 at 6:52 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

I know a former Weatherman.

Malcolm wrote:

There are quite a few still alive.

Queequeg said:

I expressed admiration for them.

Malcolm wrote:

I read *Prairie Fire* when it was sent to my house by someone who saw me born in 1962. When I was 12.

Queequeg said:

He told me how he was on his way to the safehouse that blew up and killed his friends. He insisted there are better ways. There was someone telling me the same thing.

Malcolm wrote:

The above person used to visit his SLA friends in jail. He was never arrested for anything, and worked on the Berkeley Free Clinic ambulance for decades. But such associations don't rub off. That is not my credential. I didn't do any of that. I did attend endless civil rights marches in the mid-60s with my mother, as well as pro-feminist marches.

Of my own volition, I went to the DC No Nukes Rally in 1979.

But I don't like crowds, never have. So I don't do protest marches. Monkey wrenching...well...But I deeply respect the people who march, when they are marching for causes in which I believe. Getting rid of Donald Trump is a cause in which I believe.

The only reason I mention any of the above is that you decided to front with it, in order to establish your street cred. But you and I are still privileged, upper-middle class dudes, who probably have more education than common sense.

Queequeg said:

Now, want to do some impact litigation? Organize political campaigns? Fight the hard ground game measured in inches? I'm your soldier.

Malcolm wrote:

Your arrogance towards and disdain for the people in Portland is a little strange, frankly.

Author: Malcolm

Date: Monday, July 27th, 2020 at 6:58 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

TharpaChodron said:

Frankly, I'm impressed with how most of US law on the books is quite well thought out, if carried out properly.

Malcolm wrote:

Lawyers are highly educated people who are trained to think systematically, most of them anyway. Therefore, they tend to write well, and coherently, even when they are wrong. Neil Katyal, for example, is someone I admire immensely. John Yoo, the torture memo guy, not so much, but the latter still writes well, even though he has the ethics of a Torquemada.

TharpaChodron said:

If people were to look at how the LA Riots destroyed years of progress and community development in the South Central LA areas, it set the black residential communities of LA years behind and they are still recovering. Family owned businesses destroyed, retail and business investments left, a general fear to invest or even live in the communities, even by black families themselves. But hey, if people think this is the way to change our system, then go for it and see how it works out.

Malcolm wrote:

This woman articulates why this happens in communities of color quite eloquently, I think:

This is just a snippet, but the whole interview is worth finding and watching, if you have not yet seen it.

America has two sins it needs to deal with: genocide of native people and the importation of slave labor by and for capitalists.

BTW, Senator Tom Cotton (R) today expressed his opinion that "slavery was a necessary evil."

TharpaChodron said:

In the interview, Cotton said the role of slavery can't be overlooked.

"We have to study the history of slavery and its role and impact on the development of our country because otherwise we can't understand our country. As the Founding Fathers said, it was the necessary evil upon which the union was built, but the union was built in a way, as Lincoln said, to put slavery on the course to its ultimate extinction," he said.

Malcolm wrote:

<https://www.arkansasonline.com/news/2020/jul/26/bill-by-cotton-targets-curriculum-on-slavery/?news>

This is why people are on the streets in Portland and everywhere else—because we continue to elect racists like him. Ironical that his last name is cotton, that he is from Arkansas, and he is defending our legacy of slavery.

Author: Malcolm

Date: Monday, July 27th, 2020 at 8:28 AM

Title: Re: Enlightened Society

Content:

Steel said:

Blue collars don't get any respect from society. Someone with a 4 year degree in gender studies and no job prospects will be treated better than the trades person who make more than six figures.

Malcolm wrote:

Really? Is that why there are so many PhD baristas and waitrons?

Danny said:

I don't know what that means, sorry

Malcolm wrote:

People with PhD's who cannot find jobs in their fields, and so must make lattes and cappuccinos and wait on tables.

Author: Malcolm

Date: Monday, July 27th, 2020 at 7:08 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

We need more walls of moms.

<https://www.nytimes.com/2020/07/25/world/americas/protest-moms-power-police.html>

Queequeg said:

Yep. This is great.

But, I can't help but think of the irony... some dumb kids try to burn down the federal courthouse, antagonize the security guards, said poorly trained security guards make a mess of it, quite possibly violating the constitution. Mom comes to protect the wayward kids and clean up their mess.

Malcolm wrote:

Those people are not rentacops. They are heavily-armed fascist thugs, sent in order to start riots against nonviolent protestors. Spray painting graffiti is not violence. It's a legitimate tool of civil disobedience. This started in DC and has been spread to other

cities with Democratic administrations.

Author: Malcolm

Date: Monday, July 27th, 2020 at 7:53 PM

Title: Re: Mother sentient beings

Content:

Malcolm wrote:

All sentient beings were mother at one time or another.

Mirror said:

I know, but why mother? Why not friends? Father? Other benefactors? Is this only a metaphor or mother is utterly pure unlike other beings in this lifetime?

Thank you all for your replies.

Malcolm wrote:

Because mothers carry us in their bodies, feed us from their bodies, and will do anything to protect us.

Author: Malcolm

Date: Monday, July 27th, 2020 at 10:31 PM

Title: Re: How does Buddhism explain individual experience?

Content:

PadmaVonSamba said:

And as the saying goes, "you cannot stand in the same river twice". It is always changing. Humans and other sentient beings are just like that.

Malcolm wrote:

As it is said, "You cannot stand in the same river even once."

Author: Malcolm

Date: Monday, July 27th, 2020 at 10:52 PM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Pero said:

I mean, it seems to me that if this were true many wouldn't actually have "teachers"...

Malcolm wrote:

Correct. They have teachers in name only.

Author: Malcolm

Date: Monday, July 27th, 2020 at 11:06 PM

Title: Re: Enlightened Society

Content:

Danny said:

I don't know what that means, sorry

Malcolm wrote:

People with PhD's who cannot find jobs in their fields, and so must make lattes and cappuccinos and wait on tables.

Steel said:

Yes, It would truly suck to spend so much money and years in college and not get the job you are looking for.

Malcolm wrote:

Yes. And, to bring up Danny's point, since they never learned how to make anything useful, they can't even get a good "working class" job, with which to pay off their loans.

In reality, education should consist of both reading, etc., as well as learning the basics of useful things like farming, carpentry, plumbing etc. As for myself, I am told I am an excellent cook. I worked in food industry for many years when I was in my late teens and 20's. If I need to get a job flipping burgers, no problem. I am something of an expert on that subject alone. Never been afraid to work, and though I come from an upper middle class family, I never graduated from a western school, not one, unless you count 6th grade. So I worked a lot of "shit" jobs. Dishwashing, construction, prep cooking, etc., etc.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 12:30 AM

Title: Re: Enlightened Society

Content:

Malcolm wrote:

I never graduated from a western school, not one, unless you count 6th grade.

Pero said:

Why not?

Malcolm wrote:

Oppositional personality disorder.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 12:54 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

Spray painting graffiti is not violence.

Queequeg said:

I'm not defending DHS in any way. But come on - this is not about graffiti.

Malcolm wrote:

Of course, this is about incompetent law enforcement, state-sanctioned, extra-judicial murder, incompetent governance at the federal level, and so on. The violence we are seeing was entirely provoked by the police from the beginning. Reap what you sow.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 1:01 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Pero said:

I mean, it seems to me that if this were true many wouldn't actually have "teachers"...

Malcolm wrote:

Correct. They have teachers in name only.

Just think of all the people who waltz into an online empowerment, or tune into a Lama Lena Facebook teaching which is literally open to a billion people, check it out for a while, and then move onto say, Jax. So really, Lena is their guru? Their teacher? Or lets say someone checks out Buddhism for while, does Ngondro, and then, for whatever reason, they decide to become Christians, and hang up their mala for good. Did they ever have a guru in a real sense?

This idea that participating in a ritual or a teaching makes someone your guru is a somewhat strange idea if you have no idea of the meaning of the teachings and so, on, and no faith in the teachings, and no interest in following them as your path.

Of course, this idea is a traditional idea, one which functions well in homogenous Buddhist society where everyone is more or less on the same page. But in our culture it really does not apply, in my opinion.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 3:07 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Malcolm wrote:

Just think of all the people who waltz into an online empowerment, or tune into a Lama Lena Facebook teaching which is literally open to a billion people, check it out for a while, and then move onto say, Jax. So really, Lena is their guru? Their teacher? Or lets say someone checks out Buddhism for while, does Ngondro, and then, for whatever reason, they decide to become Christians, and hang up their mala for good. Did they

ever have a guru in a real sense?

This idea that participating in a ritual or a teaching makes someone your guru is a somewhat strange idea if you have no idea of the meaning of the teachings and so, on, and no faith in the teachings, and no interest in following them as your path.

Of course, this idea is a traditional idea, one which functions well in homogenous Buddhist society where everyone is more or less on the same page. But in our culture it really does not apply, in my opinion.

Pero said:

I see your point now but am not sure about it. I partly agree but in school for example, I had many teachers who taught me many things which I never used and have forgotten (and some I never learnt lol). This does not make them not my teachers at some point. Also by what you're saying, if someone actually learns something from one teacher and then learns the same or similar thing from another, but would not be able to understand this if he had learned from the 2nd first, wouldn't the 2nd teacher still automatically become his teacher simply due to prior knowledge possessed by the student? And so on for the 3rd and 4th etc.

Malcolm wrote:

People really like to make shit complicated.

It's simple. For example, you listened to webcast. You received direct introduction. You did not understand, you do not experience anything. You never did any practice to discover your own state. In this case, Chogyal Namkhai Norbu is not your guru, not even your teacher. He is just some Tibetan dude you expressed some curiosity in. At best, you received a positive trace for meeting the teachings in a future life.

You met fifteen Dzogchen teachers. You really were devoted to them all. You didn't understand shit until you met ChNN for a conversation in a bar. But his few words opened up the meaning of Dzogchen for you. In this case, ChNN is your root guru. The others, gurus of empowerment and lineage only.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 3:09 AM

Title: Re: Enlightened Society

Content:

Pero said:

Why not?

Malcolm wrote:

Oppositional personality disorder.

Pero said:

I'm actually not sure if you're maybe joking but for some reason I can totally imagine it.

Malcolm wrote:

Frankly, school bored me to tears. I generally finished reading all my books by the third of fourth week of school (not math though, not a strong point, and I lacked patience for it). And just sat bored in class for the rest of the year.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 3:21 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

I'm not defending DHS in any way. But come on - this is not about graffiti.

Malcolm wrote:

Of course, this is about incompetent law enforcement, state-sanctioned, extra-judicial murder, incompetent governance at the federal level, and so on. The violence we are seeing was entirely provoked by the police from the beginning. Reap what you sow.

Queequeg said:

In the big picture, correct. Within the immediate scope, we're talking about Portland and the escalating rounds of violence. So far, I'm not aware of any extra-judicial murders in Portland arising out of the protests, and I pray that there will not be.

In order to survive a Trump Presidency, the rise of white nationalism, and widening income inequality, there needs to be a strong resistance.

Our resistance envisions a future where communities are empowered to create new solutions to present day problems, using direct action, political advocacy, and community development to inspire new people to get involved in politics and to create a united platform for progressive causes. Portland has an opportunity to become a beacon of light, modeling to the world what a nonviolent resistance movement can truly look like.

Our movement will endure, gather, and thrive. Each act of oppression spurs us to recommit our hands and our hearts. We work, we grow, we change — we resist!

Malcolm wrote:

https://www.pdxresistance.org/about_us

You ought to read this to get a sense of what the local issues are for these folks, and why

they keep going into the breach, day after day.

<https://www.wweek.com/news/state/2020/07/26/next-round-of-police-reform-bills-in-the-legislature-could-include-blanket-bans-on-chokeholds-and-tear-gas/>

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 5:05 AM

Title: Re: Enlightened Society

Content:

Steel said:

Do you wish you achieved more in life?

Malcolm wrote:

Frankly, my achievements, quite minor though they may be, are completely beyond what I could have imagined 40, 30, 20, or even 10 years ago.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 5:41 AM

Title: Re: Enlightened Society

Content:

Steel said:

Do you wish you achieved more in life?

Malcolm wrote:

Frankly, my achievements, quite minor though they may be, are completely beyond what I could have imagined 40, 30, 20, or even 10 years ago.

Steel said:

That's good to hear. I think at the end of the day all these worldly achievements don't mean anything even if you're the ceo of some fortune 500 company. Nothing is more important than using this rare human life to engage in spiritual pursuits.

Malcolm wrote:

I wasn't talking about worldly achievements. I don't have any of those at all.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 6:52 AM

Title: Re: Enlightened Society

Content:

Malcolm wrote:

I wasn't talking about worldly achievements. I don't have any of those at all.

Steel said:

If you're referring to some high spiritual attainment then I tip off my hat to you.

Malcolm wrote:

Nope, but I have managed to translate and publish five important Dharna Books in the past five years, and I have three more coming out in the next two years.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 8:14 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Pero said:

I see your point now but am not sure about it. I partly agree but in school for example, I had many teachers who taught me many things which I never used and have forgotten (and some I never learnt lol). This does not make them not my teachers at some point. Also by what you're saying, if someone actually learns something from one teacher and then learns the same or similar thing from another, but would not be able to understand this if he had learned from the 2nd first, wouldn't the 2nd teacher still automatically become his teacher simply due to prior knowledge possessed by the student? And so on for the 3rd and 4th etc.

Malcolm wrote:

At best, you received a positive trace for meeting the teachings in a future life.

tobes said:

I wouldn't underestimate this though. Dharma seeds can ripen in very unexpected ways, and they do not necessarily depend on the disciple being diligent, committed etc at the time of them being given/planted.

I owe a lot to this fact!

Malcolm wrote:

We all do, nevertheless, we have no idea when such traces ripen, and in most case, probably not in this life.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 8:18 AM

Title: Re: Ngakpas everywhere!

Content:

Könchok Thrinley said:

Hey,

how is it with ngakpas? Are they a thing outside of Nyingma lineages? For example does a Drikung Kagyu have ngakpa practitioners?

Here by ngakpa I mean the sort of "lay" tantric practitioner who takes the ngakpa vows and has the white robe and all. Please correct my understanding of what ngakpa is and ideally broaden it.

Malcolm wrote:

Depends on what kind of "ngakpa" you mean. In general, anyone who has received and practices Vajrayāna is a mantrin/mantrika. Then there is the white skirted/long haired bunch. I would not term these people "lay people."

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 3:28 PM

Title: Re: Ngakpas everywhere!

Content:

Fortyeightvows said:

Then there is the white skirted/long haired bunch. I would not term these people "lay people."

They aren't people who have left home

Malcolm wrote:

That doesn't matter. And anyway, these days, in Tibetan Buddhism, most monks behave like lay people.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 9:17 PM

Title: Re: Dzogchen Path

Content:

Dvs said:

What is the Dzogchen path from start to finish. I would like to understand the complete path from point A to Z and everything in between?

Is it different in each Nyingma school? Is there a completely linear path?

Sorry if this is somewhat confusing.

Malcolm wrote:

Do you mean is there a graded path of Dzogchen?

Yes and no.

Like all other Vajrayāna paths, one begins with receiving an empowerment or a so-called direct introduction. Then, depending on master and tradition, one either engages

in common Vajrayāna preliminaries, or one moves directly to the uncommon Dzogchen preliminaries. One may or may not spend time practicing deity yoga.

The essential practice of Dzogchen teachings is guruyoga.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 9:25 PM

Title: Re: What are you doing about the coronavirus?

Content:

Dan74 said:

I fear you are adding to it, Peter, as folks keep looking for some underhanded thing the administration is doing. There is just no way the WH can do anything right or have support on any issue, is there?

Malcolm wrote:

Yup.

Dan74 said:

It almost feels like your entire political system and media need a massive overhaul.

Malcolm wrote:

We just need a new president who actually knows how to run a government. Despite all the bullshit about Biden, he is eminently capable of this. I am hoping he chooses Susan Rice as his VP, while there are many eminently qualified women under consideration, I think we need someone like her. Not because she is black, but because she is really, really smart. Basically, after Bush, we needed eight years of Obama to repair the damage the GOP did to our economy, etc., the last time around. This time around we will at least 24 years of Democratic administrations to repair the damage Donald Trump and his wrecking crew have inflicted on this nation. I sincerely hope that the GOP never wins another national election. If people are so stupid as to keep voting for the GOP, there is no help for them.

The "media" in this country has always had its partisan voices. The newspapers, barring opinion pages, only started to become a bit more objective in reporting since the early 20th century because they had to downplay partisanship in order to sell advertising.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 10:04 PM

Title: Re: Bernie 2020

Content:

Sādhaka said:

Okay, Shotenzenjin.

But that in itself does not automatically indicate the NOI as the actual assassins (no pun intended (?) on the hashashin & templar tip).

Talmadge Hayer was shot in the leg by a bodyguard and apprehended by members of the crowd as he tried to escape before police arrived. The other two suspects...

Malcolm wrote:

<https://time.com/5778688/malcolm-x-assassination/>

There is no doubt that Hayer was one of the people who shot Malcolm X. There is no doubt because he was holding physical evidence of one of the weapons used. The other two men were convicted on the sparsest of circumstantial evidence, merely because they were enforcers for NOI. Hayer steadfastly maintained they were innocent.

Hayer fingered four other men in the 1970's.

Whatever the case may be, NOI killed Malcolm.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 10:46 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

I wrote this somewhere on the board when we were discussing Antifa confronting Proudboys in Portland, it would be a powerful statement if the Proud Boys were left to march but met with thousands of silent counter-protesters lining the streets, not engaging, but making clear that their views and their presence is not welcome.

Malcolm wrote:

"Nonviolence is a good strategy when conditions permit."

—Mandela

Queequeg said:

It would similarly be a profound statement if these federal officers were met with silent crowds making it clear they are not welcome in Portland. If these officers then started shooting these protesters with rubber bullets and tear gas, the moral wrong would be crystal clear.

Malcolm wrote:

Umm, that is what happened.

<https://www.oregonlive.com/portland/2020/07/protests-mark-day-50-in-portland-thursday-amid-growing-attention-from-trump-administration.html>

Queequeg said:

The crowd downtown eventually started growing late Thursday, including outside a federal office building next to the jail. By 11:15 p.m., more than one dozen officers, wearing either blue or camouflage uniforms, were posted near the entrance of the building at Southwest Third Avenue and Madison Street. Two dozen more officers soon streamed out of the building to join them.

Several dozen protesters stood on the sidewalk and street near officers. Officers shot some type of less-than-lethal projectiles to break up the crowd around 11:25 p.m. It was not clear what precipitated officers' actions.

Officers then pressed toward the crowd, shooting impact munitions and setting off devices that emit gas and smoke to force people to keep walking north on Third Avenue past the jail and then past the courthouse. Other officers in camouflage assembled on nearby Madison Street. As they pressed the crowd away from the buildings, the officers in camouflage walked beyond federal property and onto city streets.

Officers eventually formed a line on Third Avenue at Salmon Street, near the north end of the courthouse. Crowds of people gathered nearby on the other side of Salmon. Protesters pressed toward officers, and officers again set off devices that made loud noises and released gas, smoke and flashes.

Malcolm wrote:

The protests were winding down before the goons showed up. The goons have just exacerbated the issue.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 10:51 PM

Title: Re: Enlightened Society

Content:

confusedlayman said:

During buddhas time... monestry was enlightened socity

Malcolm wrote:

No, if this were true, there would have been no need for so many vinaya rules. Most of Buddha's disciples were ignorant schmucks just like us.

Author: Malcolm

Date: Tuesday, July 28th, 2020 at 10:53 PM

Title: Re: Bernie 2020

Content:

Malcolm wrote:

Hayer fingered four other men in the 1970's.

Pero said:

It seems that doesn't have the same meaning in Massachusetts as it does elsewhere.

Malcolm wrote:

Get your mind out of the gutter, son.

In US colloquial, to finger someone means a) accuse someone of a crime b) stick a finger where it may or may not be wanted...depending on interest.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 3:22 AM

Title: Re: Dzogchen Path

Content:

Malcolm wrote:

Do you mean is there a graded path of Dzogchen?

Yes and no.

Dvs said:

Yes that's I meant. What are the uncommon Dzogchen preliminaries?

Thanks for the reply!

Malcolm wrote:

They are called "separating samsara from nirvana."

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 3:22 AM

Title: Re: Enlightened Society

Content:

Danny said:

Off spin topic to discuss big ideas for an enlightened society. Let's use the Buddhist teachings as a framework.

Malcolm wrote:

Buddha never did. That wasn't his job. You cannot have an awakened society with people who are not awake. The best one can hope for is society based on reasonable secular ethics concerning the economy, governance, education, and so forth.

Queequeg said:

I think there is room for application of ideas and methods we find in Buddhist education to a secular context, though. Secular ethics do not exist in a vacuum. They rely on wisdom traditions to inform the values.

Malcolm wrote:

What wisdom tradition did John Rawls rely on? Hume?

Queequeg said:

We handicap ourselves if we draw too strict a line between Dharma and the secular world.

Malcolm wrote:

Come on man, the establishment clause. The whole thrust of the Scottish Enlightenment was to get religion out of ethics.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 3:26 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

So, you're saying conditions in Portland are comparable to apartheid S. Africa?

Malcolm wrote:

I am saying that the "riot" is confined to one city block in Portland. It is small potatoes. A fire was started, some graffiti was sprayed. Fox news had a cow. Trump, predictably, saw this as his Chicago Riot moment.

Queequeg said:

From what I understand, this sums up what happened in Portland in general.

Malcolm wrote:

I was referring to Federal goons.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 3:28 AM

Title: Re: Bernie 2020

Content:

Pero said:

It seems that doesn't have the same meaning in Massachusetts as it does elsewhere.

Malcolm wrote:

Get your mind out of the gutter, son.

In US colloquial, to finger someone means a) accuse someone of a crime b) stick a finger where it may or may not be wanted...depending on interest.

Pero said:

Sorry but I googled it before I posted, just in case, and missed your a) definition. It's not in the Urban dictionary.

I see now I actually even completely misunderstood because I didn't read the post well and thought it means he killed four people.

Malcolm wrote:

"Convicted California Murderer Fingered in 'Allentown 4' Deaths; Missing NH Woman Presumed Dead"

"Murdered veteran 'fingered' two JBLM soldiers now charged in his death for a 'drug incident' last year, affidavit says

Local man is fingered as mystery murderer, etc.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 10:01 AM

Title: Re: Dzogchen Path

Content:

Malcolm wrote:

The essential practice of Dzogchen teachings is guruyoga.

yagmort said:

Malcolm, could you please clarify this seeming contradiction ?

heart said:

Now you got me confused, isn't Guru Yoga a main Dzogchen practice?

Malcolm wrote:

Of course not. The main Dzogchen practice is the direct perception of your own state. Even guru yoga is a practice that works with mind, rather than pristine consciousness -- even Ati guru yoga. Thus, guru yoga is a method related to the second phrase of Garab Dorje, "decide one thing/remain without doubt." One uses guru yoga, or rushan, etc., to introduce oneself to the mind essence over and over as many times as one needs until one has attained some stability in recognizing it and sustaining that recognition.

Once you have "decided on one thing/no longer remain in doubt", then you do not remain passive, you shift your focus to "continue in the confidence of liberation/continue in that state," relying principally on the primary methods of the Great Perfection found in so called "man ngag lde," trekchö and thögal.

yagmort said:

this is from the thread

<https://dharmawheel.net/viewtopic.php?f=48&start=200&t=25216&sid=64ca0636b697f1c58d188357b63c2a3b>

Malcolm wrote:

There is no conflict. Guru yoga is how we discover our own state.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 6:36 PM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

White Sakura said:

I am afraid of building concepts.

Malcolm wrote:

Deleted...

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 6:39 PM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

White Sakura said:

I am just not convinced of tantra being a higher path.

Malcolm wrote:

This means you are not a suitable candidate for Vajrayana teachings, and you have erred in taking many empowerment, because now you have many samayas. So you should just put Vajrayana aside without criticizing it.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 6:45 PM

Title: Re: Enlightened Society

Content:

Malcolm wrote:

What wisdom tradition did John Rawls rely on? Hume?

Queequeg said:

Judeo-Christian and its derivatives.

We handicap ourselves if we draw too strict a line between Dharma and the secular world.

Come on man, the establishment clause. The whole thrust of the Scottish

Enlightenment was to get religion out of ethics.

The Establishment Clause reads,

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;"

Its interpreted to mean that no church could be the official church of the US government. It doesn't mean people can't bring their religious or spiritual background to inform their participation in civil society. I don't think there was any consensus to remove religion from public life in America.

<https://youtu.be/8yOWjkAxrWE>

Malcolm wrote:

Yes, it does. It is the reason we cannot erect stupas on public land, for example.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 7:32 PM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

White Sakura said:

Tantra is not an equivalent to Vajrayana.

Malcolm wrote:

Of course it is.

Look, I have been doing this for 31 years. I have done three year retreat. I have five books published with Wisdom, one forthcoming from Shambhala, and two more forthcoming from Wisdom.

Tantra = Vajrayana. Please educate yourself before you make absurd statements.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 7:38 PM

Title: Re: Existence-Time

Content:

Lillian said:

Or with Malcom's seed and tree. The seed is a cause of the tree, and yet the tree is the cause of the seed being a seed, seed and tree arise together, the seed fully contains the tree and every other tree and seed everywhere, and there are no seeds or trees at all because all are empty. These are not contradictory propositions any more than saying

that the top of a mountain fully contains the bottom and the whole mountain, that every grain of sand of the mountain (or "moment" of the mountain for Dogen's being-time) holds the whole mountains and every mountain within, and other like perspectives from an integrated Huayan perspective, and also that there is no mountain nor grain of sand top to bottom because there is only emptiness.

Malcolm wrote:

This perspective is pretty much the same as the nonbuddhist Samkhya school. You can't save it by calling it all "empty." That's just a cop out.

If you climb Everest, you are not climbing Meru. If you sail on the Indian Ocean, you are not on the Pacific. If you are in America, you are not in Japan. You are not me, and I am not you.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:09 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

tingdzin said:

Bravo Queequeg. Glad someone has the time and the patience to persist in persisting with a reasonable view.

I would just add that, rightly or wrongly, most of the electorate is not going to pay attention to the larger issues involved when they see riots. Get ready for another four years of Trump.

Malcolm wrote:

You seriously think "riots" are going to take precedence in people's minds over this administration's inept and fatal response to Covid-19?

Every person who dies (1000k a day right now) is on Trump. Our health care system will be dealing with the aftereffects of this disease for years. The economy is in the shithouse. And the GOP thinks \$600 a week is a disincentive for people to find work. I don't see how the GOP or Trump gets past this without engaging brazenly in criminal activity during the election.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:10 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Ayu said:

A German newspaper headlined this morning:

"Chaos first! America second."

They believe, Trump is trying to cause a great stirr, polarizing - in order to win his election. But in Germany we think and hope he will not make it. He seems to be 10% behind Biden.

Queequeg said:

The insanity of our system is that he could possibly lose the popular vote by 10% and still get elected because of the electoral college.

Malcolm wrote:

No, the electoral math does not back that scenario up.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:16 PM

Title: Re: Enlightened Society

Content:

Queequeg said:

Judeo-Christian and its derivatives.

The Establishment Clause reads,

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;"

Its interpreted to mean that no church could be the official church of the US government. It doesn't mean people can't bring their religious or spiritual background to inform their participation in civil society. I don't think there was any consensus to remove religion from public life in America.

<https://youtu.be/8yOWjkAxrWE>

Malcolm wrote:

Yes, it does. It is the reason we cannot erect stupas on public land, for example.

Queequeg said:

land \neq life

Malcolm wrote:

Tell that to George Mason:

Section 1. That all men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with

the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.

<https://www.archives.gov/founding-docs/virginia-declaration-of-rights>

Here life and liberty are specifically equated "with the means of acquiring and possessing property."

The most important founders were all atheists, aka "Deists," followers of Lucretius's Epicureanism as treated in *De Rerum Natura*. If you haven't read it, you should read *Nature's God: The Heretical Origins of the American Republic*.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:18 PM

Title: Re: Enlightened Society

Content:

PeterC said:

But we all benefit by limiting discussion of public policy and law to the world of fact and logic.

Malcolm wrote:

Yup, "Keep your goddamn religion out of my government."

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:23 PM

Title: Re: Enlightened Society

Content:

Queequeg said:

If you take religion away from both of those movements, it loses the existential urgency, as well as the... I don't know what the word is in English... 正 rectitude? Dignity?

Malcolm wrote:

This argument is total nonsense. The Civil Rights movement did not succeed because of religious conviction, it succeeded despite it. You recall, that the segregationists and advocates of slavery before them, also took the Bible as their source for their [un]ethical arguments about miscegenation and earlier, owning people.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:28 PM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

White Sakura said:

So if I made an absurd statement and nobody supported the same with very good

arguments and citations, then I am quite convinced of the opposite of my absurd statement.

Sorry, I have a difficult mind and question everything.

Malcolm wrote:

Educate yourself. Then you won't make absurd statements, and cause other people to waste their time schooling you on basic definitions. Where do you think the term "tantra" comes from. It comes from Vajrayāna. Where do you think Vajrasattva, mandala offerings, and guru yoga come from? They come from tantras (specifically, the Guhyasamāja), which are the basic texts of Vajrayāna. Come on, man. The deleted comment was basically a comment to the effect that yes, you have listed many concepts, too many, and that you do not seem to understand even the very simplest basics of Vajrayāna sadhana practice. It is ok to lack knowledge, but your means of presenting your ignorance is incredibly arrogant and confrontational. This is my concept! Prove me wrong!

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:32 PM

Title: Re: Is the argument out of date?

Content:

Viach said:

You can often hear the argument of the Mahayanists that the Theravada concept of the atom is untenable:

Malcolm wrote:

It is not just a Mahāyāna argument, it is also the argument of the Sautrantika school in India.

Author: Malcolm

Date: Wednesday, July 29th, 2020 at 9:33 PM

Title: Re: Mother sentient beings

Content:

Malcolm wrote:

Because mothers carry us in their bodies, feed us from their bodies, and will do anything to protect us.

Mirror said:

Some mothers abandon their children, drink an alcohol while pregnant (the result of such behaviour is a disability of a child) or even kill their children. So my opinion is that not every mother will do anything to protect her child. But I might be wrong and just misunderstand some things. Thank you

Malcolm wrote:

Did you mother do that to you? If not, then the objection is useless.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 1:43 AM

Title: Re: Mother sentient beings

Content:

Malcolm wrote:

Did you mother do that to you? If not, then the objection is useless.

Mirror said:

I know a guy, who is physically handicapped, because his mother was drinking an alcohol while she was pregnant. In order to reduce his suffering, I want to teach him how to develop love.

Malcolm wrote:

Then tell him to focus on the person he things cared for him the most.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 1:46 AM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

White Sakura said:

But somehow now because I believe sutra mahamudra is a path not lower to tantra and there are three paths of Mahamudra described, then Varjayana cannot be only tantra, since it encompasses sutra mahamudra as an equal practice. So I draw the conclusion logically, I mean what appears to be logical to me, and didn't dream I about I have to look it up.

Malcolm wrote:

It has already been pointed out to you that Jamgon Kongtrul states that sutra mahāmudra is for people who are not suited for Vajrayāna practice of any kind, people of lower capacity. Do you really need chapter and verse?

Author: Malcolm

Date: Thursday, July 30th, 2020 at 1:49 AM

Title: Re: Is the argument out of date?

Content:

Viach said:

Theravada concept of the atom

Astus said:

It's the Sarvastivadins that Yogacarins argued against.

<http://www.themindingcentre.org/dharmafarer/wp-content/uploads/2009/12/26.2->

Buddhist-atomism-piya.pdf is a much later development, and it's somewhat different.

Malcolm wrote:
Not that different.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 1:55 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Queequeg said:

The insanity of our system is that he could possibly lose the popular vote by 10% and still get elected because of the electoral college.

Malcolm wrote:

No, the electoral math does not back that scenario up.

Queequeg said:

No? If say blue states went overwhelmingly blue, 99% blue with massive turnout, its not possible?

I haven't done the math so, I'll accept correction.

Malcolm wrote:

<https://fivethirtyeight.com/features/voters-are-starting-to-doubt-trumps-reelection-chances/>

Queequeg said:

For months now, President Trump has trailed Joe Biden in the polls. First, it was only a 5- or 6-percentage-point gap, but since the middle of June, that margin has widened to anywhere from 8 to 9 points, according to FiveThirtyEight's national polling average.

But until very recently, voters didn't seem all that convinced that Biden could win. In poll after poll, comparatively more voters said they thought Trump would win reelection in November. Now, though, that view may be shifting.

Over the past two and a half months, the share of voters who said they expect Trump to win has fallen from about 45 percent to around 40 percent in polling by The Economist/YouGov, as the chart below shows, while Biden's share has slowly ticked up to where Trump's numbers are. (Roughly a fifth of respondents still say they're "not sure.")

Author: Malcolm

Date: Thursday, July 30th, 2020 at 3:31 AM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

Malcolm wrote:

It has already been pointed out to you that Jamgon Kongtrul states that sutra mahāmudra is for people who are not suited for Vajrayāna practice of any kind, people of lower capacity. Do you really need chapter and verse?

White Sakura said:

If it is in the book I started reading, Generation and Completion, then not. If it is in another book then: yes please and then I will try to believe what you say without citations.

Malcolm wrote:

Treasury of Knowledge, Esoteric Instructions, pg. 223-224. Here it is clearly stated that the sūtra mahāmudra tradition is taught in this degenerate age in order to introduce those who are not capable of practicing Vajrayāna in this moment as a practice to prepare them for it. It is also mentioned that in the present it is common to introduce everyone to sūtra mahāmudra because it is considered suitable for everyone.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 5:56 AM

Title: Re: Biden's VP Choice

Content:

Malcolm wrote:

I would prefer Susan Rice.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 5:56 AM

Title: Fox Vs. Fox

Content:

Author: Malcolm

Date: Thursday, July 30th, 2020 at 5:57 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

DNS said:

Doesn't the bodhisattva vows include continual rebirth for helping other sentient beings?

Malcolm wrote:

This is misconception.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 9:12 AM

Title: Re: Biden's VP Choice

Content:

Malcolm wrote:

I would prefer Susan Rice.

Queequeg said:

I like Rice, too. She would immediately be the most qualified for the job of president. She seems "too safe", though. Might be the most competent to run the government as Steel suggests.

Malcolm wrote:

She is the person most qualified for the job. However, should Biden be short sighted enough to choose someone else, like Harris, Susan Rice would be my pick for Secretary of State.

I really hope he fills his cabinet with women.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 9:21 AM

Title: Trump is toast...

Content:

Malcolm wrote:

In Michigan:

President Donald Trump's campaign is not currently running television or radio ads in Michigan and its allied super PAC has been dark in the state for most of July, a possible indication that the key Upper Midwestern battleground is beginning to fall out of reach.

Read more here: <https://www.mcclatchydc.com/news/politics-government/election/article244567752.html#storylink=cpy>

<https://www.newsandguts.com/link/mcclatchy-the-numbers-are-dismal-trump-campaign-super-pac-pause-ads-in-michigan/>

Author: Malcolm

Date: Thursday, July 30th, 2020 at 11:10 AM

Title: Re: Biden's VP Choice

Content:

Malcolm wrote:

I would prefer Susan Rice.

TharpaChodron said:

Susan Rice would be the best VP candidate. Being safe is okay right now, considering Biden himself is the loose canon to worry about. I'm not sure how much charisma she has, but she seems pleasant, something Harris sorely lacks.

I don't know how many people will cross party lines to vote for Biden, but with Harris as VP the number would be zero, with Rice there will be definitely be some republicans who vote for Biden and her (my 82 year old stepdad for one example)...

Malcolm wrote:

These days, merely being competent is all the charisma I want or need. I think given the covid debacle, there are going to be a lot of people who vote for Biden because they get the fact that their lives literally depend on it.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 7:08 PM

Title: Re: Biden's VP Choice

Content:

Fortyeightvows said:

And a lot of people are happy they will finally get that war with Iran they have been wanting for so long!

Malcolm wrote:

That is a rather unfounded statement. Similar to the bullshit claims re: Hillary and nuclear war.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 7:58 PM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

Help Me Find Trump's 'Anarchists' in Portland

<https://www.nytimes.com/2020/07/29/opinion/portland-protests-trump.html>:

If you want to call one side "rioters" or "anarchists" working to create tumult in Portland, it's the uninvited feds who qualify.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 10:37 PM

Title: Re: Trump suggests delay election

Content:

PeterC said:

He has no authority to do that. Even congress doesn't.

He himself actually votes by mail, from Florida.

Malcolm wrote:
Illegally in fact, since his residence in Florida is illegal.

Author: Malcolm
Date: Thursday, July 30th, 2020 at 10:41 PM
Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.
Content:
Malcolm wrote:
Help Me Find Trump's 'Anarchists' in Portland
<https://www.nytimes.com/2020/07/29/opinion/portland-protests-trump.html>:
If you want to call one side "rioters" or "anarchists" working to create tumult in Portland, it's the uninvited feds who qualify.
There is a riot, a police riot:

Author: Malcolm
Date: Thursday, July 30th, 2020 at 11:04 PM
Title: Trump eats his own...
Content:
Unknown said:
Herman Cain, the former Republican presidential candidate and business executive who was recently hospitalized with the coronavirus, has died. He was 74.

His death was announced on his website and social media accounts. Early this month, he said he had been hospitalized in the Atlanta area.

Mr. Cain, the former chief executive of Godfather's Pizza, tested positive for the virus after he attended President Trump's indoor rally in Tulsa, Okla., on June 20.

Malcolm wrote:
<https://www.nytimes.com/2020/07/30/us/politics/herman-cain-dead.html?searchResultPosition=1>

Author: Malcolm
Date: Thursday, July 30th, 2020 at 11:33 PM
Title: Re: Trump suggests delay election
Content:
Nemo said:
I hope it destroys the empires ability to wreck other countries.

Malcolm wrote:
No, not at all. Once we regain competent leadership, the US will be just as lethal as it

ever was. Rome didn't fall in a day. Neither will the US.

Author: Malcolm

Date: Thursday, July 30th, 2020 at 11:41 PM

Title: Re: Ngakpas everywhere!

Content:

Lingpupa said:

For my money it could be this: there is a vacuum between A) the "ordinary" (scare quotes because I'm trying not to be dismissive) lay Buddhist who makes a few offerings, tries to avoid the 5 bad things (killing, stealing etc.), recites refuge prayers regularly or even something longer from time to time, perhaps incorporating some formal practice along the mindfulness lines while generally trying generally try to be a decent person and B) fully ordained monastics.

Varis said:

Or you could just practice seriously as a layperson without wearing a zen or getting a hair empowerment, and the whole acting like a Tibetan Brahmin.

Malcolm wrote:

For example:

Author: Malcolm

Date: Friday, July 31st, 2020 at 12:09 AM

Title: Re: Trump suggests delay election

Content:

Nemo said:

I hope it destroys the empires ability to wreck other countries.

Malcolm wrote:

No, not at all. Once we regain competent leadership, the US will be just as lethal as it ever was. Rome didn't fall in a day. Neither will the US.

Nemo said:

Your cultural capital is so low now good luck with maintaining it in a profitable fashion.

Malcolm wrote:

We are still the largest economy in the world. As long as that is the case, well, you know the rest. It is not that I particularly admire the US's conduct in the world. But we are a pirate nation, always have been, and the booty has been abundant. We'll have our day, but not soon.

Author: Malcolm

Date: Friday, July 31st, 2020 at 12:11 AM

Title: Re: Trump eats his own...

Content:

PeterC said:

He just had to go and kill the token black guy, didn't he...

Malcolm wrote:

Yup.

Author: Malcolm

Date: Friday, July 31st, 2020 at 1:59 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Johnny Dangerous said:

This is why it is best to treat Buddhadharma as an experiential path, not some collection of theories that you buy into in order to be correct, to be religious or spiritual, or whatever.

Malcolm wrote:

"Waiter?"

"Yes? Would you like to order now, sir?"

"Yes, thanks. I'll have a bit of Vipassana as my starter. I'd also like some Zen with that too. For my beverage, I'll have some mind training. For my main course, I'll have some Mahāmudra. For desert I think I'll have some Pure Land."

"Will that be all? And, do you have any allergies sir?"

"Thanks for asking. Make sure the chef holds the nirvana, I am allergic to it."

"We don't use any nirvana in this establishment, sir. I'll be right back with your beverage."

Author: Malcolm

Date: Friday, July 31st, 2020 at 3:15 AM

Title: Re: Ngakpas everywhere!

Content:

pemachophel said:

IMO, the only ngakpa that matters is the one who actually has ngak. Even if one does have ngak, better to be a bay-pai naljor/hidden yogi in this day and age.

Könchok Thrinley said:

What is ngak?

Malcolm wrote:

mantra. Pema Chophel means that a mantrin is someone who actually activated the power of mantra in their voice. This is not necessarily a function of how many mantras one has recited however. It is more a function of quality.

Author: Malcolm

Date: Friday, July 31st, 2020 at 5:29 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Malcolm wrote:

There is a riot, a police riot:

Modus.Ponens said:

I would love to know what actually happened instead of the BS this guy is saying happened.

Malcolm wrote:

You are unbelievable. It is quite clear this man was assaulted without provocation by federal officers.

Modus.Ponens said:

Many more have DIED as a result of police defunding and consequent crime surge.

Malcolm wrote:

Total nonsense:

"Police officers are not as successful as people think at solving violent crime. My Brookings colleagues Andre Perry, David Harshbarger, Carl Romer, and Kristian Thymianos argue that "the failure to prosecute murderous police typifies a bad overall track record with solving violent crimes: Approximately 38% of murders, 66% of rapes, 70% of robberies, and 47% of aggravated assaults go uncleared every year." Maybe in baseball or basketball these rates make a player an all-star, but the public expects police officers to be more successful at solving violent crime.

More importantly, police stops relative to charges and convictions are relatively low. To show how egregious this is, a study of the NYPD stop-and-frisk program found that well over 90% of people stopped by the police were not committing any crime and did not have any contraband or weapons on them. Overwhelmingly, the people stopped were Black and Latino, and physical force was used half the time. Interestingly, police were more successful at identifying criminality for whites versus Blacks. This is because officers use suspicious behavior when interacting with whites and use skin tone as the metric of suspicion when interacting with Black people. More police on the streets may be used to control the movement of Black bodies rather than solving crime. This is why

the New York State Supreme Court ruled stop-and-frisk as unconstitutional. No-knock warrants and chokeholds should follow this pattern.
<https://www.brookings.edu/blog/fixgov/2020/06/19/what-does-defund-the-police-mean-and-does-it-have-merit/>

Modus.Ponens said:
But extremists never take responsibility for their awful mistakes.

Malcolm wrote:
The only extremist I see here is you.

Modus.Ponens said:
There have also been peaceful protests, but the article I linked above shows many stores across the country protecting themselves with plie wood and appeasing slogans. So the riots have been abundant and widespread.

Malcolm wrote:
Oh hardly.

Modus.Ponens said:
Most irritating of all is the LIE. I will repeat. The LIE that the agents are not identified. Their ID is in the top of their arms. Talk about gaslighting!

Malcolm wrote:
Again, you are actually engaging in a falsehood. DHS's own website:
In Portland, officers are not wearing name tags because of doxing attacks against law enforcement officers, which threaten the safety of not only our officers but also of their families. In the absence of individual names, each officer wears a unique identifier.
<https://www.dhs.gov/news/2020/07/27/myth-vs-fact-50-nights-violence-chaos-and-anarchy-portland-oregon>

Modus.Ponens said:
Further, they are not obligated to read miranda rights depending on what they are arresting the person for. And unmarked cars are used by police all the time. This "gestapo" narrative is insane bullsh*t spread by antifa and their sympathisers.

Malcolm wrote:
The person spreading bullshit here is you. Troll.

Author: Malcolm
Date: Friday, July 31st, 2020 at 5:34 AM
Title: Re: I don't want parinirvana,should I follow a different path?
Content:

Artziebetter1 said:

I don't want Nirvana. So have I ALREADY Abandoned the Dharma?

Malcolm wrote:

Samsara is one extreme; nirvana is another extreme. In Mahāyāna, we go beyond these two extremes.

Author: Malcolm

Date: Friday, July 31st, 2020 at 7:29 AM

Title: Re: Portland's protests were supposed to be about black lives. Now, they're white spectacle.

Content:

Modus.Ponens said:

I would love to know what actually happened instead of the BS this guy is saying happened.

Malcolm wrote:

You are unbelievable. It is quite clear this man was assaulted without provocation by federal officers.

Modus.Ponens said:

It is 100% possible this man was ordered several times to disperse and, instead, decided to stand there. I don't believe antifa propaganda without proper evidence.

Malcolm wrote:

You don't live in the US. Your opinion means less than nothing. Mind your own damn business, troll.

Author: Malcolm

Date: Friday, July 31st, 2020 at 10:51 AM

Title: Re: Trump eats his own...

Content:

PeterC said:

It's a long-established hollywood horror film cliché. The black guy always dies. (Unless of course the black guy is Samuel L. Jackson...)

Jetavan said:

Though, in this case, it was the

<https://www.motherjones.com/politics/2020/07/stephen-millers-grandmother-died-of-covid-19-her-son-blames-the-trump-administration/> who died first.

PeterC said:

Miller is still denying that she died of Covid

<https://www.jpost.com/diaspora/stephen-miller-rejects-claim-grandmother-died-of-covid-636188>

He is a truly repugnant person - or should I say, an excellent test of how strong one's compassion really is.

Malcolm wrote:

He is not a person. He is a piece of shit in human form.

Author: Malcolm

Date: Friday, July 31st, 2020 at 12:08 PM

Title: Re: "A hammer blow to Pakistan's Buddhist heritage"

Content:

tingdzin said:

There are some people here with whom it is possible to have a good faith discussion. Others' replies are usually or always just repetition of (usually leftist) talking points, weak convoluted arguments, and rhetorical flourishes, and name calling.

Malcolm wrote:

Use a mirror dude, you're just talking about yourself. Your substantive contributions here are about f***ing nil.

Author: Malcolm

Date: Friday, July 31st, 2020 at 6:15 PM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Artziebetter1 said:

I never took refuge with a teacher but I took refuge many times by myself saying I seek refuge in buddha, dharma and sangha. so I did become buddhist. I don't have a teacher, there are no buddhist lamas in my city.

Malcolm wrote:

There are teachers you can find online. And, yes, you are a Buddhist if you take refuge. Period. Some people think you have to undergo a little ceremony, but it's not true.

Author: Malcolm

Date: Friday, July 31st, 2020 at 6:33 PM

Title: Re: Off setting smoke pollution in the environment

Content:

tobes said:

I live in the mountains, and my property has many tall trees. My neighbor burns off

incessantly (he actually has OCD) during the spring and autumn months, often with wet materials that cause a lot of smoke in the environment. I really feel that this disturbs many of the local spirits etc and I wonder if anyone can recommend a practice or two that can bring those beings definite benefit/ restore harmony in the environment.

I already do a daily tea offering/golden libation, plus tormas etc.

I don't know much about sur or sang etc.

Malcolm wrote:
Sang is your ticket.

Author: Malcolm
Date: Friday, July 31st, 2020 at 7:24 PM
Title: Re: After the Protests: Defund the Police
Content:
Dan74 said:
I didn't, but looked it up now. Interesting:

<https://en.wiktionary.org/wiki/race>

What's your point?

In English the word xenophobic is not quite the same as racist.

Malcolm wrote:
Yes, not quite the same, but just as wicked.

Author: Malcolm
Date: Friday, July 31st, 2020 at 7:29 PM
Title: Re: I don't want parinirvana, should I follow a different path?
Content:
DNS said:
Doesn't the bodhisattva vows include continual rebirth for helping other sentient beings?

Malcolm wrote:
This is misconception.

Crazywisdom said:
Very wrong, guy.

Malcolm wrote:
I assume you referring to my comment. It is a misconception that bodhisattva vows include taking rebirth continually. For example, royal bodhicitta is the motivation to attain buddhahood as fast as possible in order to be able to help sentient ad infinitum, but

Buddhas do not take rebirth. Rebirth is a samsaric process to which only bodhisattvas below the eighth bhumi are subject. Eight stage+ bodhisattvas have power over birth as well. There is of course the captain motivation, vowing to attain buddhahood simultaneously with all sentient beings, and the Shepard motivation, vowing to make sure all sentient beings attain buddhahood before oneself. In Vajrayana, we generally consider the first of these three to be the most skillful.

Author: Malcolm

Date: Friday, July 31st, 2020 at 7:42 PM

Title: Re: AKB, Ch. 1, V. 10d: Rupayatana

Content:

PeterC said:

10d. The tangible is of eleven types

(Commentary) Eleven things are tangible things: the four primary elements, softness, hardness, weight, lightness, cold, hunger and thirst.

I thought it worth pausing on this briefly as at first glance, it's extremely counterintuitive. You have elements, properties, and physical sensations bundled together into the same category. Why?

Malcolm wrote:

They are things experienced by the tactile organ, the body, and which must be touched or experienced physically. For example, though one can see the earth element, etc., as form, in order sense it's weight, or other quality you must pick it up or feel it with your body organ. You cannot see the air element, but you can feel breezes, and so on. The sensations of the other three primary elements are self explanatory, fire feels hot, water feels wet.

As I said before, don't get lost in the weeds of the debates. It will not contribute to your understanding of the basic subject. Save that for when you have understood the root text and the basic commentary. Things that are absent here are taken up later. It is helpful to understand that the topics in the Kosha are recursive. For example, the most detailed discussion of avijnapti occurs in the beginning of chapter four, Karma. As I mentioned already, the formation skandha receives its major explication in chapter two, indriyas.

Author: Malcolm

Date: Friday, July 31st, 2020 at 8:09 PM

Title: Re: Ngakpas everywhere!

Content:

Lingpupa said:

And finally, is it LARPing (is that a verb?) when a practitioner is told by their teacher that

they not only *can* wear the red/white shawl, but that they *should*?

Malcolm wrote:

Should/shouldn't are quite relative. If one teacher prefers you to wear religious gear, and another teacher discourages it, should you wear it in the presence of the teacher who discourages it? I learned early we need to be flexible when I understood, for example, that Chogyal Namkhai Norbu strongly discouraged his students from offering prostrations to him, or wearing zens and so on.

Though I have all the requisites to be part of the white-robed, long-haired bunch, I prefer casual clothes and don't wear any religious gear at all. Other people feel they need to wear it, and that's fine with me. But I generally discourage it among my pupils. If I am cold, I prefer a non-religious shawl or blanket around the shoulders. So these things are quite relative. I've personally never met a teacher who insisted I wear some kind of gear. I doubt I would be that interested up in such a teacher. When I go to teachings I wear decent clothes, and do not dress like a hippy. The only difference between me and others is the length of my hair, which I have never cut in 16 years, though attrition through age means it is not as long as it was a decade ago.

Author: Malcolm

Date: Friday, July 31st, 2020 at 8:13 PM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

For example:

Grigoris said:

I find it VERY hard to believe that ChNN had never received the ngakpa empowerments, or did not hold the root and secondary commitments. VERY hard to believe.

Malcolm wrote:

Well he kept his hair short, until he retired, and never wore monastic robes or striped zens, etc., apart from one occasion I can recall, which he himself mentions, when he had to accept the position of Abbot of a small Drukpa Kagyu monastery in Tibet. Otherwise, he always wore track suits or jacket, shirt, and trousers, depending on what he was doing. And in later years, tracksuits were his invariable outfit for all occasions.

Author: Malcolm

Date: Friday, July 31st, 2020 at 8:16 PM

Title: Re: Ngakpas everywhere!

Content:

Grigoris said:

As for those dissin' on people trying to hold ngakpa/ngakma samaya: Check your personal samaya and let others be responsible for theirs.

Nobody is forcing you to do anything and it is best not judge others for trying, just because you may not have the karmic inclination.

Malcolm wrote:

When I received this ordination from the great tertön, Kunzang Dechen Lingpa, the only thing he stressed was never to cut my hair, ever. Never have.

Author: Malcolm

Date: Friday, July 31st, 2020 at 10:14 PM

Title: Re: "A hammer blow to Pakistan's Buddhist heritage"

Content:

tingdzin said:

There are some people here with whom it is possible to have a good faith discussion. Others' replies are usually or always just repetition of (usually leftist) talking points, weak convoluted arguments, and rhetorical flourishes, and name calling.

however, I should not resort to easy shots to rile people just because they do the same, so I will try to desist.

tobes said:

.....or Shantideva himself advising how aspiring bodhisattvas might handle the issue. Or is he just some leftist??

In case you missed it:

"Should others talk badly of or even destroy

Holy images etc of the sacred Dharma

It is improper of me to resent it

For the Buddhas can never be injured"

Shantideva, chp 6, 64.

PeterC said:

My friend, by now you should know that Shantideva is just another pinko commie. For instance:

What need to mention the wish to relieve each and every limited being of fathomless miseries, and the wish to help each and every limited being to actualize fathomless good qualities (1.22)

But how's he going to pay for all of this relieving beings of miseries? He's just going to blow up the deficit. We need fiscal discipline.

Throughout my beginningless samsaric existence, in this and other lives, I've unwittingly committed negative acts or caused others to commit (them) , and further,

Oppressed by the confusion of naivety, I've rejoiced (in them) – whatever I've done, I see them as mistakes and openly admit (them) to you, my Guardians, from the depths of my heart.(2.28-29)

This cancel culture has really got out of hand. Now we have to apologize for things that were done before we were even alive? I've always treated sentient beings well. Some of

my best friends are sentient beings.

So long as wandering beings fall sick, may I serve as the medicine, the doctors and their nurse, until they've been cured of their illness. May I eliminate the pain of hunger and thirst with a shower of food and drink; and, in the times of the middle eons of famine, may I myself change into food and drink. (3.7-8)

After the failure of Obamacare we all know that socialized medicine doesn't work. I mean, look at Canada, people are dying in the street there! And this talk of providing food and drink for free - this is just going to create another generation of welfare queens. People who are disturbed by sickness are powerless over all their actions. Those whose minds are disturbed by bewilderment are likewise powerless over all their actions. (4.24) We cannot be letting people use insanity as a defence for crimes. We need to be tough on crime. Without law and order, we will have anarchy.

There've been many people with material wealth and there've been many with fame and reputation. But it's never been known that they've passed on to some place where their amassed wealth and fame have come with.

Now he's putting down the job creators that fuel our economy. When did we stop looking up to successful people in this country?

As many women as there are in the world, may they attain the status of men; and may the lowly attain high position, and the arrogant become humble.

There are those in this country who still hold to the traditional order of things. They know, like VP Pence, that a woman's place is at home, looking after the children and supporting their man. And they know that while some people are destined for success and high office, there are some who just don't have the character, the breeding and the background for it. We upset this natural order at our peril.

Malcolm wrote:

Absolutely brilliant. This is the best Dharma-based response to right-wing, conservative bullshit I have ever seen. Bravo!

Author: Malcolm

Date: Friday, July 31st, 2020 at 11:05 PM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Crazywisdom said:

Very wrong, guy.

Malcolm wrote:

I assume you referring to my comment. It is a misconception that bodhisattva vows include taking rebirth continually. For example, royal bodhicitta is the motivation to attain buddhahood as fast as possible in order to be able to help sentient ad infinitum, but Buddhas do not take rebirth. Rebirth is a samsaric process to which only bodhisattvas below the eighth bhumi are subject. Eight stage+ bodhisattvas have power over birth as well. There is of course the captain motivation, vowing to attain buddhahood

simultaneously will all sentient beings, and the Shepard motivation, vowing to make sure all sentient beings attain buddhahood before oneself. In Vajrayana, we generally consider the first of these three to be the most skillful.

Crazywisdom said:

This is clearly a sectarian stance, because Lord Jigten Sumgon asserts the latter motivation to ensure others go first is the best motivation for vajrayana. This is in Gongchig which all Kagyu sects agree with.

Malcolm wrote:

Then this is also a sectarian stance.

Crazywisdom said:

think you are incorrect about Buddhas. They do take rebirth in the womb, but not based on samsaric attachment, but solely to fulfill the wishes of sentient beings.

Malcolm wrote:

This is not at all certain. A nirmalakaya displays the form of birth appropriate to where they are manifesting, but since the “Buddha” qua “Buddha” is the dharmakaya, no Buddha at any time ever took birth anywhere, and yet, sentient beings everywhere have never been abandoned.

Author: Malcolm

Date: Friday, July 31st, 2020 at 11:06 PM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Grigoris said:

It takes a special type of egoistic foolishness to worry about whether one will realise enlightenment before others, or if one really wants to achieve parinirvana.

We cannot even control or transmute the basest occurrence of the the Three Poisons and we are concerning ourselves with what sort of enlightenment we will accomplish?

Priorities people!

King Harold.jpg

Malcolm wrote:

It matters.

Author: Malcolm

Date: Friday, July 31st, 2020 at 11:07 PM

Title: Re: After the Protests: Defund the Police

Content:

Pero said:

<https://www.youtube.com/watch?v=iUhdc1GAddk>

Malcolm wrote:
Saw this. Dumb.

Author: Malcolm
Date: Saturday, August 1st, 2020 at 12:20 AM
Title: Re: After the Protests: Defund the Police
Content:
Pero said:
<https://www.youtube.com/watch?v=iUhdc1GAddk>

Malcolm wrote:
Saw this. Dumb.

Pero said:
Why? Or which part? Their main point seemed to be that instead of defunding the police more training in various areas is required for them and not just once, higher standards for when you become a police officer, plus better screening of candidates. No doubt there are other issues too but this looks pretty sensible to me.

Malcolm wrote:
This video has been discussed. Police should not use choke holds. Period. We spend far too much on police considering how little crime they prevent, in fact. And crime rates have been dropping for years in this country. The recent spate of criminal violence is entirely related to COVID and unemployment in communities of color, not defunding or reallocating funds originally budgeted for police departments.

Author: Malcolm
Date: Saturday, August 1st, 2020 at 1:01 AM
Title: Re: Ngakpas everywhere!
Content:
Varis said:
and the whole acting like a Tibetan Brahmin.

Grigoris said:
This shows a complete misunderstanding both of what it means to be a Brahmin and what it means to be a ngakpa. I mean I can think of a Gelug lama who is a layperson, doesn't wear zen, has short hair, etc.
Exception fallacy. Seems to me people want to LARP more than anything.
Seems you are being overly averse and judgmental for no reason at all.

Is dressing like a monk/nun LARP when a person has taken vows? Then why is dressing

like a ngakpa/ngakma a LARP when somebody has taken ngakpa vows?

Do you know that Tibetan ngakpa/ngakma suffer the same sort of disrespect in the Tibetan ordained community? That they have had to fight with monks/nuns to be recognised as vow holders?

Malcolm wrote:

They have to sit behind the ordained sangha. Period. Why? They are not ordained. We humble ngakpas accept this, and don't make a fuss about it.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:25 AM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

They have to sit behind the ordained sangha. Period. Why? They are not ordained. We humble ngakpas accept this, and don't make a fuss about it.

Grigoris said:

That's the least of the problems they encounter in their dealings with monks/nuns.

Malcolm wrote:

Ngakpas are often very poorly behaved. There is quite good reason for the poor view the Monastic Sangha have of ngakpas. Drinking to excess, womanizing, and excusing it all as "dharma practice." Not every ngakpa was as noble as HH Dudjom Rinpoche, Jikdral Yeshe Dorje or HH Sakya Trichen, in fact, probably very few. I am definitely not. So, I don't pretend. This is yet another reason why I do not wear that sort of gear. I don't live up to it, and I am not about to pretend I do.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:34 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Crazywisdom said:

yes I showed a sectarian stance by the opposing sectarian stance. We are discussing the relative view which is superior and nonbiased. Countering the relative with the ultimate is nonsequitur. Shakyamuni was born in Nepal to Mayadevi. The ultimate view is always a slight of hand argument to counter the relative. The question is which relative is superior.

Malcolm wrote:

"Superior" is also a relative judgement. It really depends on what criteria you are setting forth for "superior". Even a tenth stage bodhisattva does not have the omniscience of a

samyaksambuddha. So the real question, if omniscience is one's criteria [it's mine], how will that omniscience can be achieved most expeditiously. If that is one's criteria, then most certainly the royal bodhicitta motivation is "superior."

As for the Buddha manifesting birth in Lumbini, this was not a real birth of a real person. Buddhas do not attain buddhahood in the desire realm. This is clearly stated in the Lankāvatāra and other sūtras. They attain buddhahood in Akaniṣṭha Ghanavyuha.

Śākyamuni Buddha's twelve deeds were like a puppet show, where mud and sticks are assembled to create an illusion of kings and queens, horses and elephants, and so on. A necessary illusion, but an illusion nevertheless.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:35 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Malcolm wrote:

It matters.

If motivation does not count, then bodhicitta does not count. If bodhicitta does not count, then what are we doing here?

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:42 AM

Title: Re: Ngakpas everywhere!

Content:

Grigoris said:

That's the least of the problems they encounter in their dealings with monks/nuns.

Malcolm wrote:

Ngakpas are often very poorly behaved. There is quite good reason for the poor view the Monastic Sangha have of ngakpas. Drinking to excess, womanizing, and excusing it all as "dharma practice." Not every ngakpa was as noble as HH Dudjom Rinpoche, Jikdral Yeshe Dorje or HH Sakya Trichen, in fact, probably very few. I am definitely not. So, I don't pretend. This is yet another reason why I do not wear that sort of gear. I don't live up to it, and I am not about to pretend I do.

Grigoris said:

Sounds self-defeating to me.

Why don't you wear the gear and make the effort to live up to it?

Malcolm wrote:

Because it's a pretense, where I am concerned. And I know it is pretense. I have enough pretenses already: ācārya, scholar, three-year retreat, Tibetan doctor, etc. I just don't need to add one more: ngakpa. I mean, I tried it on for a while...but it just felt too

pretentious. YMMV

Grigoris said:

I rarely wear the full gear, but when I do I am on my best behaviour.

Rinpoche wants us to wear it when we are doing formal practice and/or when we are representing the tradition.

Malcolm wrote:

Different strokes.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:43 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Malcolm wrote:

If motivation does not count, then bodhicitta does not count. If bodhicitta does not count, then what are we doing here?

Grigoris said:

Personally I think it is highly unrealistic of me to be racking my brain about what sort of Bodhisattva path I am on. I think the point of divergence is a long way off for me to worry about which fork I will take.

I just practice, as the end goal is the same regardless.

Malcolm wrote:

It is not a point of divergence, it is one's starting point.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 1:45 AM

Title: Rats flee the ship...

Content:

Unknown said:

I have voted Republican in every presidential election since 1980, including voting for Donald Trump in 2016. I wrote op-eds and a law review article protesting what I believe was an unconstitutional investigation by Robert Mueller. I also wrote an op-ed opposing President Trump's impeachment.

But I am frankly appalled by the president's recent tweet seeking to postpone the November election. Until recently, I had taken as political hyperbole the Democrats' assertion that President Trump is a fascist. But this latest tweet is fascistic and is itself grounds for the president's immediate impeachment again by the House of Representatives and his removal from office by the Senate.

Malcolm wrote:

<https://www.nytimes.com/2020/07/30/opinion/trump-delay-election-coronavirus.html>

Author: Malcolm

Date: Saturday, August 1st, 2020 at 2:13 AM

Title: Re: Biden's VP Choice

Content:

Grigoris said:

What is Biden's position on the concentration camps on the southern border?

Any plans for the seperated children?

Malcolm wrote:

It's all here, first 100 days:

<https://joebiden.com/immigration/>

Author: Malcolm

Date: Saturday, August 1st, 2020 at 2:20 AM

Title: Re: I don't want parinirvana,should I follow a different path?

Content:

Malcolm wrote:

It is not a point of divergence, it is one's starting point.

Grigoris said:

How so? All Bodhisattva aim to perfect the Paramita.

Whether I choose to perfect them as a King, Captain or Shepherd...

Malcolm wrote:

It matter in terms of how quickly one manifests the result, from a causal and result vehicle perspective. Generally, it is explained in Nyingma and Sakya, it is a more suitable motivation for those who enter secret mantra.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 3:00 AM

Title: Re: I don't want parinirvana,should I follow a different path?

Content:

Crazywisdom said:

yes I showed a sectarian stance by the opposing sectarian stance. We are discussing the relative view which is superior and nonbiased. Countering the relative with the ultimate is nonsequitur. Shakyamuni was born in Nepal to Mayadevi. The ultimate view

is always a slight of hand argument to counter the relative. The question is which relative is superior.

Malcolm wrote:

"Superior" is also a relative judgement. It really depends on what criteria you are setting forth for "superior". Even a tenth stage bodhisattva does not have the omniscience of a samyaksambuddha. So the real question, if omniscience is one's criteria [it's mine], how will that omniscience can be achieved most expeditiously. If that is one's criteria, then most certainly the royal bodhicitta motivation is "superior."

As for the Buddha manifesting birth in Lumbini, this was not a real birth of a real person. Buddhas do not attain buddhahood in the desire realm. This is clearly stated in the Lankāvatāra and other sūtras. They attain buddhahood in Akaniṣṭha Ghanavyuha.

Śākyamuni Buddha's twelve deeds were like a puppet show, where mud and sticks are assembled to create an illusion of kings and queens, horses and elephants, and so on. A necessary illusion, but an illusion nevertheless.

Crazywisdom said:

This is not correct. You are correct in identifying that superior is relative. Expeditiousness is also relative. Omniscience is also my criteria. But the question is the threshold. Assuming there is more merit in hurrying than being patient is not logical. Just because one wants something quickly does not mean that is what makes it happen. There is much merit in patience. That is Lord Jigten Sumgon point.

Malcolm wrote:

As I mentioned, this is a secret mantra criteria. From the point of view of sūtra, the royal motivation is the least courageous.

Crazywisdom said:

It is not in sutras where the explantation of Buddha taking birth in the human realm for the purpose of liberating beings is mentioned. This is mentioned by the gurus of vajrayana.

Malcolm wrote:

What is the antecedent of "it" and "this" here? I don't follow you.

Crazywisdom said:

The Dalai Lama for example has stated in various places that the reason a bodhisattva or a buddha takes birth is not due to negative karma but do to aspiration prayers. So your comments about sutras are not persuasive.

Malcolm wrote:

Depends on the bodhisattva. For example, due to the negative karma of killing the thief, it is said that the sea captain briefly endured rebirth in hell. This is well known.

Of course Buddhas have no negative karma, their descent from Tuṣita up to parinirvana is just a play, a show, a display, as the Mahāyāna sūtras point out.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 4:46 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Crazywisdom said:

This is not correct. You are correct in identifying that superior is relative. Expeditiousness is also relative. Omniscience is also my criteria. But the question is the threshold. Assuming there is more merit in hurrying than being patient is not logical. Just because one wants something quickly does not mean that is what makes it happen. There is much merit in patience. That is Lord Jigten Sumgon point.

Malcolm wrote:

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Crazywisdom said:

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Malcolm wrote:

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Crazywisdom said:

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Malcolm wrote:

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Of course Buddhas have no negative karma, their descent from Tuṣita up to parinirvana is just a play, a show, a display, as the Mahāyāna sūtras point out.

Crazywisdom said:

you just contradicted yourself. The Dalai Lama has mentioned several times it is not karma that causes a buddha to take birth in human form but aspiration prayers. Motivation honestly is not a cause. Having the right solution is a cause.

Malcolm wrote:

Aspirations are not driven by motivation? If not, then what?

And no, I did not contradict myself. If so, where?

Author: Malcolm

Date: Saturday, August 1st, 2020 at 7:42 AM

Title: Re: I don't want parinirvana, should I follow a different path?

Content:

Malcolm wrote:

Even a tenth stage bodhisattva does not have the omniscience of a samyaksambuddha.

Losal Samten said:

They're still called omniscient though iirc? What's the difference between the omniscience of one and the other?

Malcolm wrote:

A sliver of knowledge obscuration.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 9:11 AM

Title: Re: Ngakpas everywhere!

Content:

Toenail said:

If you can only wear ngakpa dresses when you are Dudjom Rinpoche, you can only wear monk robes if you are Atisha.

Malcolm wrote:

People are free, they can wear what they want. I was talking about what I comfortable wearing. It was not a recommendation for others.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 9:51 AM

Title: Re: Ngakpas everywhere!

Content:

Cinnabar said:

I'm a bit curious why this subject generates such strong emotions.

I remember wearing my zen and getting called out. Who gave you the zen? In what context? Why are you wearing that? Do you know what that means? Then on a different occasion, not wearing my zen and getting called out. Why aren't you wearing your zen? Don't you take your vows seriously? Don't you know that this is a commitment, a vow?

I've found few things in Tibetan Buddhism that draws so many projections.

It seems I've been either having this conversation, or listening to it from afar, for decades now.

Malcolm wrote:

The funny thing is, the striped zen is strictly a Tibetan innovation. Ancient ngakpas during the Imperial period wore white, head to toe.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 10:23 AM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

The funny thing is, the striped zen is strictly a Tibetan innovation. Ancient ngakpas during the Imperial period wore white, head to toe.

Losal Samten said:

Why not blue?

Malcolm wrote:

Well, India there was a custom of mantrins wearing blue shirts. Thus also spread to Tibet.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 6:54 PM

Title: Re: Ngakpas everywhere!

Content:

Danny said:

The above makes my point. It has become something negative in some people's minds already.

Varis said:

What might rub people off wrong is people who pretend to be a part of another culture.

The negativity towards zen is symptomatic of such a thing.

Doesn't really matter if you dress up in a zen, or in a kente.

You don't have to live your life as a medieval Tibetan to be a real dharma practitioner, for Christ's sake.

Dharma is cultureless, it has always been so and always will be.

Malcolm wrote:

Wearing a a zen is not cultural appropriation. Neither is wearing Ngakpa gear, if one in fact possesses the correct empowerments and so forth.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 6:57 PM

Title: Re: Ngakpas everywhere!

Content:

Grigoris said:

Hell, the PratyekaBuddhas show us that you don't even need to be a Buddhist to achieve enlightenment.

Malcolm wrote:

You do need to have formed pratyekabuddha bodhicitta in a previous life while training under a Buddha. Hence pratyekabuddhas are Buddhists.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 6:59 PM

Title: Re: I don't want parinirvana,should I follow a different path?

Content:

Crazywisdom said:

you just contradicted yourself. The Dalai Lama has mentioned several times it is not karma that causes a buddha to take birth in human form but aspiration prayers. Motivation honestly is not a cause. Having the right solution is a cause.

Malcolm wrote:

Aspirations are not driven by motivation? If not, then what?

And no, I did not contradict myself. If so, where?

Crazywisdom said:

you said royal is least courageous

that is where

i am aware of the aspirations and motivation situation

and here is a very sharp thorn

Malcolm wrote:

Yes, according to sutra. It is still the preferred bodhicitta motivation in vajrayana. Ymmv.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 7:43 PM

Title: Re: "A hammer blow to Pakistan's Buddhist heritage"

Content:

Minobu said:

what i just read from peter , whom i don't know from Adam, is either sarcastic comedy relief or blatant anger

Malcolm wrote:

Clearly the former.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 10:00 PM

Title: Re: AKB, Ch. 1, V. 11-13d: Avijnapti-rupa

Content:

PeterC said:

This section is a little more complex. It starts off with a discussion of the avijnapti, which is a special form of rupa that contains (if I understand it correctly) non-manifest action. Then it goes into a discussion of the mahabhutas - the primary elements of earth, water, fire and wind. Avijnapti is formed by the elements. The discussion on the elements makes sense, but it's a little unclear why we need to have avijnapti in the theory at all.

Malcolm wrote:

Vows, that's the only reason for the introduction of this type of matter. As I said, this is discussed more fully at the beginning of chapter 4.

Sometimes I think I shouldn't bother contributing to this discussion, even though I am the only person here who has actually received teachings on this text in its entirety.

Author: Malcolm

Date: Saturday, August 1st, 2020 at 11:07 PM

Title: Re: How to avoid imagining the tantric world as inherently existing?

Content:

Crazywisdom said:

Astus is uninitiated so we cannot quote tantra.

Malcolm wrote:

Astus received the fivefold mahamudra empowerment.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 2:47 AM

Title: Re: AKB, Ch. 1, V. 11-13d: Avijnapti-rupa

Content:

PeterC said:

This section is a little more complex. It starts off with a discussion of the avijnapti, which is a special form of rupa that contains (if I understand it correctly) non-manifest action. Then it goes into a discussion of the mahabhutas - the primary elements of earth, water, fire and wind. Avijnapti is formed by the elements. The discussion on the elements makes sense, but it's a little unclear why we need to have avijnapti in the theory at all.

Malcolm wrote:

Vows, that's the only reason for the introduction of this type of matter. As I said, this is discussed more fully at the beginning of chapter 4.

PeterC said:

Thanks - that makes sense. So it's the formation of karma from intent?

Malcolm wrote:

The way the Sarvāstivādin's conceive it, taking vows causes a material change of state of the material aggregate. One cannot perceive it, hence it is called avijñāpti-rūpa, imperceptible matter. When the vow is broken or relinquished, this causes another change of the state of one's material aggregate.

Sautrantikas reject this idea in toto. They say, simply, vows are intents, until they are disrupted by another intent. This is actually the basis for the Tibetan Buddhist position that the five upāsaka vows cannot all be broken if one is broken, and one can keep one, two, three or all, depending on one's situation.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 2:48 AM

Title: Re: AKB, Ch. 1, V. 11-13d: Avijnapti-rupa

Content:

Malcolm wrote:

Vows, that's the only reason for the introduction of this type of matter. As I said, this is discussed more fully at the beginning of chapter 4.

Sometimes I think I shouldn't bother contributing to this discussion, even though I am the only person here who has actually received teachings on this text in its entirety.

Grigoris said:

I thoroughly appreciate your input. Please stick around for us dummies.

Truth is that you have already answered to this question in the sections I had commented on.

So you believe we should just power through these sections since they are explained more fully in other chapters?

Up to which section/chapter/verse?

Malcolm wrote:

I would recommend you not get too bogged down in the Talmudic details. They can always be revisited later, and should be, but not on the first go through.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 2:49 AM

Title: Re: AKB, Ch. 1, V. 11-13d: Avijnapti-rupa

Content:

Caoimhghín said:

Could the wind that is seen refer to smoke, fog, or mist?

PeterC said:

Fog, smoke and mist would have been covered within the twenty-fold classification of visible matter in 10a - ie as visible forms. So I guess yes?

Malcolm wrote:

No, they are forms, which means they are essentially colored matter. as you may recall, Sarvastivadins try to distinguish visual shape and color; Sautrantikas reject this and assert visual shape is defined by color.

It is also useful to understand that these definitions of matter are being defined from the point of view of the sense organ they serve as objects for.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 5:15 AM

Title: Re: Ngakpas everywhere!

Content:

Mantrik said:

I'm not much fussed about the ordination, just curious. The one due for the UK would not have had it either, apparently - hundreds attending in a sports centre, which I would not enjoy.

treehuggingoctopus said:

I guess so. I got the impression -- on the basis of his (translated, of course) comments -- that he does not consider the hair bit important at all. (He was really happy to see Western zendra-wearing ngakpas, though. Said so, at least.)

Mantrik said:

Well, if anyone can change the format, he can. He may have assumed most folk would

have asked for exemption anyway. I wouldn't need to, being retired and having very little hair left! lol

Malcolm wrote:

The hair empowerment is an add on. It's not part of the main Troma empowerment.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 5:19 AM

Title: Re: Ngakpas everywhere!

Content:

Grigoris said:

THE WEARING OF THE ACCOUTERMENTS IS PART OF THE PRACTICE'S SAMAYA.

Malcolm wrote:

This is a bit of an exaggeration. I've received this empowerment three times, from three different lamas, not one of them ever asserted we were now obligated to wear ngakpa regalia. Your lama May have done so, YMMV.

Sangye Khandro received this directly from the previous HH Dudjom Rinpoche, and I have never seen her rocking ngakpa regalia, not even once. But please don't tell this samaya does not apply to women, since that would make no sense.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 5:33 AM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

The hair empowerment is an add on. It's not part of the main Troma empowerment.

Losal Samten said:

Any history on why it was added?

Malcolm wrote:

It's connected with Dzogchen teachings on freedom from fabrication.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 7:57 AM

Title: Re: Ngakpas everywhere!

Content:

pemachophel said:

According to one of my Teachers in Kham, there is a Jigme Lingpa ngakpa ordination that

one person can only give to 13 others in their entire lifetime.

That Teacher always wears the whole ngakpa kit. However, I know one of his Western students who asked for this ordination and then asked to be excused from some of its vows. Personally, that seems like a real contradiction.

Many Dharma Teachers will specify what clothing They want Their students to wear when. If the Teacher has given explicit teachings on this, then following those teachings becomes a samaya. For me, that's the end of discussion.

Because I have different Teachers with different points of view on this, I wear different clothes when I'm with different Teachers. No big deal.

Malcolm wrote:

Dharma teachers should not be concerned with what clothes their students wear, in my opinion, unless the students are indecently dressed or wear too much damn patchouli (I.e any). Ymmv.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 7:58 AM

Title: Re: Biden's VP Choice

Content:

DNS said:

Biden was supposed to announce his VP choice next week, but now all of a sudden has postponed it until the 2nd week in August. Previously it was rumored that Kamala Harris would be the pick based on his exposed notes. Some pundits have suggested that this didn't sit well with the left wing of the Party, so that is why he is extending the process and now believe Harris is out and Bass has moved up to the top of the list as potential VP.

<https://www.cnn.com/2020/07/31/politics/joe-biden-running-mate/index.html>

Malcolm wrote:

Bass is fine. Still prefer Rice.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 9:12 AM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

Dharma teachers should not be concerned with what clothes their students wear, in my opinion, unless the students are indecently dressed or wear too much damn patchouli (I.e any). Ymmv.

Cinnabar said:

Nor should students be concerned with what clothes their dharma siblings wear.

Malcolm wrote:
Agreed.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 9:13 AM

Title: Re: Biden's VP Choice

Content:

DNS said:

Biden was supposed to announce his VP choice next week, but now all of a sudden has postponed it until the 2nd week in August. Previously it was rumored that Kamala Harris would be the pick based on his exposed notes. Some pundits have suggested that this didn't sit well with the left wing of the Party, so that is why he is extending the process and now believe Harris is out and Bass has moved up to the top of the list as potential VP.

<https://www.cnn.com/2020/07/31/politics/joe-biden-running-mate/index.html>

Malcolm wrote:
Bass is fine. Still prefer Rice.

DNS said:
I prefer Tulsi, but unfortunately that ain't happening.

Malcolm wrote:
She's a republican.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 9:15 AM

Title: Re: Off setting smoke pollution in the environment

Content:

tobes said:

I live in the mountains, and my property has many tall trees. My neighbor burns off incessantly (he actually has OCD) during the spring and autumn months, often with wet materials that cause a lot of smoke in the environment. I really feel that this disturbs many of the local spirits etc and I wonder if anyone can recommend a practice or two that can bring those beings definite benefit/ restore harmony in the environment.

I already do a daily tea offering/golden libation, plus tormas etc.

I don't know much about sur or sang etc.

Malcolm wrote:
Sang is your ticket.

tobes said:

Yes, I suspect it is. Any suggestions for how I might dispel my considerable ignorance about it?

Malcolm wrote:

I think the late lama tarchin has a video explaining rows sangcho.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 10:33 AM

Title: Re: Biden's VP Choice

Content:

DNS said:

I prefer Tulsii, but unfortunately that ain't happening.

Malcolm wrote:

She's a republican.

DNS said:

Perhaps (ideologically, not officially), but a good one. She's anti-war. She supported Bernie in 2016.

Malcolm wrote:

There are no good republicans. Personally, I think she is an idiot. And they hate her in HI.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 6:58 PM

Title: Re: Ngakpas everywhere!

Content:

yagmort said:

where is the statue of Dudjom Lingpa in blue skirt.

aside from Lama Dawa Chödrak Rinpoche as mentioned by Pema Chopel i got it blue shirt is not that common among ngakpa practitioners ?

Malcolm wrote:

Every ngakpa has their own style.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 7:01 PM

Title: Re: Ngakpas everywhere!

Content:

Fa Dao said:

This will probably raise some hackles around here but the whole idea of "cultural appropriation" is simply one of the most ridiculous things I've heard in a very long time...And that now some go so far as calling it "racist" is beyond mind boggling...

Malcolm wrote:

Well, there is such a thing as cultural appropriation and it can be quite racist. For example:

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 7:39 PM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

Well, there is such a thing as cultural appropriation and it can be quite racist. For example:

Danny said:

They should teach bury my heart at wounded knee in schools.

jake said:

It was required reading for me in 10th grade, public school.

Let's get back to topic folks.

Malcolm wrote:

It's part of the topic.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 7:44 PM

Title: Re: AKB, Ch. 1, V. 13d - 17b: Designation as Rupaskandha, vijñānaskandha and manas

Content:

PeterC said:

14a-b. These same organs and objects are regarded as ten āyatanas, ten dhātus. Ok, I'm a bit lost here. Why ten and not twelve? Are manas-āyatana (mind) and dharma-āyatana (thought) excluded? The list in the text mentions sprastavyāyatana and sprastavyadhātu at the end of the list, so...presumably that makes ten? I guess this is because we haven't yet discussed citta, and because although we've discussed

avijnapti we haven't yet discussed how this becomes dharma?

Malcolm wrote:

[/quote]

We are only talking here about the material skandha, that which is made of the four elements: the five sense organs and five sense objects. And let that sink in. If the five sense objects are part of our material skandha...

Then there's a long digression in the commentary of which it's probably worth noting: Also the Blessed One said, "The updanaskandha called samskara is so called because it conditions conditioned things," that is to say, because it creates and determines the five skandhas of future existence.

So we continue with the definitions:

15b-d. These three skandhas, with avijnapti and unconditioned things, are the dharmayatana, the dharmadhatu.

(Commentary) Vedanaskandha, samjnaskandha, samskaraskandha, plus avijnapti and the three unconditioned things (extinction through analysis, extinction not through analysis, and space), are seven things which are called dharmadhatu.

So now we have almost the full set, and go on to define the aggregate of consciousness.

PeterC said:

16a. Consciousness is the impression relative to each object.

(Commentary) Vijñānaskandha is the impression relative to each object, the "raw grasping" of each object...(the) six classes of consciousness.

(footnote) ...it grasps the blue, etc. but does not say that it is blue, etc.

The text then explains that considered as an āyatana it is the mental organ; considered as a dhatu, it is the dhatus of the five sense aggregates plus manovijñānadhatu plus manodhatu. I found this a little confusing. There is a three-part system – object/faculty/consciousness. Isn't it duplicative if this skandha contains both manovijñānadhatu and manodhatu?

Malcolm wrote:

The three classifications are defined by intelligence—skandhas, āyatanas, dhātus; or depth of vipāśyāna—dhātus, āyatanas, dhātus. Both in descending order from best to worst.

Author: Malcolm

Date: Sunday, August 2nd, 2020 at 9:39 PM

Title: Re: AKB, Ch. 1, V. 13d - 17b: Designation as Rupaskandha, vijñānaskandha and manas

Content:

Malcolm wrote:

The three classifications are defined by intelligence—skandhas, āyatanas, dhātus; or depth of vipāśyāna—dhātus, āyatanas, dhātus. Both in descending order from best to worst.

PeterC said:

Malcolm - could you say a bit more about that? Or will it be covered later in the text?

Malcolm wrote:

It will be covered, but in brief, very intelligent people can infer the other two from the skandhas. Very good mediators can meditate the dhatus more in depth, since the dharmadhatu contains all the compounded and un compounded dharmas, other than the matter, sensation and perception aggregate, and it breaks out the six sense consciousnesses from the mano ayatana.

Recall, the whole purpose this to undermine the notion of self of the person. So, put another way, if one's material aggregate includes all sense objects, it isn't really "one's" material aggregate.

Author: Malcolm

Date: Monday, August 3rd, 2020 at 12:49 AM

Title: Re: Historical Buddha

Content:

SuryaMitra said:

Do we have any historical proof that Shakyamuni Buddha existed ?

Malcolm wrote:

Is there any proof you exist? For all we know you could be a bot.

Author: Malcolm

Date: Monday, August 3rd, 2020 at 5:56 AM

Title: Re: Ngakpas everywhere!

Content:

Cinnabar said:

I'm back to my original question: Why is this always such a hot topic?

The reality of some people with vows wearing robes while some people with vows not wearing robes hardly seems challenging.

Not controversial enough for it to be a perennial subject of debate.

There has to be a deeper thing going on here...?

Norwegian said:

I don't really know the answer to be honest. But ngakpas for some reason has become a sort of special mythologized class here in the West. For example, why isn't the ideal of the hidden yogi viewed with the same amount of interest and excitement?

heart said:

It is, but no one notice it.

/magnus

Malcolm wrote:
Heh.

Author: Malcolm

Date: Monday, August 3rd, 2020 at 5:56 AM

Title: Re: Ngakpas everywhere!

Content:

Fa Dao said:

yeaaahh..heres the thing man..I live in New Mexico and know LOTS of Natives..have been invited to dances etc...most that watch football..yep you guessed it, the Redskins are their TEAM!! I have not found one Native yet that has been in ANY way offended, outraged what have you by the WA Redskins...

Malcolm wrote:

You have not looked very hard then:

<https://www.theonefeather.com/2020/07/indian-country-reacts-to-retiring-of-redskins-name-and-logo/>

Fa Dao said:

Indian Country reacts to retiring of Redskins name and logo

The Washington NFL organization announced on the morning of Monday, July 13 that it was retiring its Redskins name and logo. Following are comments and statements from leaders and organizations throughout Indian Country on this decision:

United South and Eastern Tribes (USET) President Kirk Francis

“USET SPF is encouraged and heartened that, at long last, this disparaging and racist word will no longer be used in professional sports. We extend our deep gratitude to all the advocates and allies who never wavered in their efforts to achieve today’s win. While it should have been relegated to America’s racist past long ago, we welcome this change as an opportunity for education, growth, and reconciliation, as the nation acknowledges its historic and ongoing shameful acts against tribal nations and Native people. It is our hope that the team’s new name and logo will truly reflect our evolution as a society. Bottom line, our people and cultures are not mascots and the time is long past due for us to be properly respected, not only within sports teams, but in all aspects.”

National Congress of American Indians

“Today is a day for all Native people to celebrate. We thank the generations of tribal

nations, leaders, and activists who worked for decades to make this day possible. We commend the Washington NFL team for eliminating a brand that disrespected, demeaned, and stereotyped all Native people, and we call on all other sports teams and corporate brands to retire all caricatures of Native people that they use as their mascots. We are not mascots – we are Native people, citizens of more than 500 tribal nations who have stood strong for millennia and overcome countless challenges to reach this pivotal moment in time when we can help transform America into the just, equitable, and compassionate country our children deserve.”

Navajo Nation President Jonathan Nez and Navajo Nation Vice President Myron Lizer
“For generations, this team name and logo has misrepresented the true history and events that define the term ‘redskins’. History tells us that the term ‘redskins’ derived from bounty hunters, which identified Indigenous peoples by the color of their skin. Bounties were offered for the murder of Native Americans. Bounty hunters killed Native Americans, referenced as ‘redskins’, and brought to the market the stained, bloodied scalps in exchange for payment. This is the tragic and disgusting history that the world is not often told.”

Navajo Nation Council Speaker Seth Damon

“The changing of a national football franchise’s name is no small accomplishment. Today, we commend the work of Suzan Shown Harjo, Amanda Blackhorse, and others that have continued to push for this moment since 1992. The term had become so normalized to American society that it forgot, or thought it could dismiss, the violent and bloody history behind the very word. Throughout the years, we’ve continued to hope that a retired Washington ‘Redskins’ team name and logo could become a symbol of greater understanding of the misrepresentation that many Native nations continue to face today. No amount of symbolic ‘honoring’ can undo decades of cultural appropriation that have followed on the coat tails of centuries of extermination and exploitation.”

Ho-Chunk Nation President Marlon White Eagle

“We thank FedEx, Nike, corporate sponsors and all of those involved in this historic change. As Indigenous people inherent to this land called the United States of America, we have for a long time been portrayed and characterized in a negative stereotype. We are not mascots. The name change is long overdue.”

Billy Mills, Olympic Gold Medalist and National Spokesperson for Running Strong for American Indian Youth

“It’s never too late to do the right thing. Now, I urge the Washington football team to truly turn the page and pick a new name and logo with no exploitation of Native people. They are on the verge of righting a historic wrong. What they do next will define this team’s legacy.”

Ponca Tribe of Nebraska

“The Ponca Tribe of Nebraska is encouraged that this long-overdue moment has arrived, with one professional sports franchise abandoning a mascot that perpetuated a racial slur and another examining how Native American mascots are offensive and have no

place in our society. Using Native Americans as sport mascots and our deeply meaningful symbols, including headdresses, are inappropriate. Advancing troubling stereotype in popular culture and society, via sports, diminishes our personhood. The Ponca Tribe of Nebraska is hopeful that other sports franchises will make the right decision by ceasing their use of derogatory and offensive mascots, and thereby examining their own use of mascots, chants, symbols, and themes that disparage our people.”

Crystal Echohawk, IllumiNative executive director

“This is 30 years in the making, and we honor the leaders of this movement, Suzan Harjo and Amanda Blackhorse, and important contributors such as Dr. Stephanie Fryberg, First Peoples Worldwide, and thousands of other Native organizations, people, and tribal leaders who have fought for this. Tomorrow, our fight continues. We will not rest until the offensive use of Native imagery, logos, and names are eradicated from professional, collegiate, and K-12 sports. The time is now to stand in solidarity and declare that racism will not be tolerated. ”

Malcolm wrote:

There are so many more, and the WSJ reports that 67 percent of people who identify as native find the name offensive, so...maybe you know the other 33 percent...

Author: Malcolm

Date: Monday, August 3rd, 2020 at 5:58 AM

Title: Re: Historical Buddha

Content:

SuryaMitra said:

Thnx. But that`s not a proof. Asoka lived almost 200 years after Sakyamuni supposedly was born. Just like the Christian Evangelias were written after Jesus supposedly lived. And there`s no historical proof of Jesus's existence whatsoever.

Minobu said:

two things that are similar.

Emperor Constantine became a devout follower of Jesus 300 years after Jesus died. The emperor had access to Roman History and if it was some fable he would have known.

Same with King Ashoka , he would have known it was all myth .
my take on it anyway.

Malcolm wrote:

Ashoka must have been a reptilian.

Author: Malcolm

Date: Monday, August 3rd, 2020 at 9:54 AM

Title: Re: Kyabje Dzogchen Pema Kalsang Rinpoche

Content:

PeterC said:

Has anyone received teachings from him?

May be worth moving this thread to the Dzogchen subforum

Malcolm wrote:

According to Tulku Dakpa, this master is the preeminent Dzogcheb master in Tibet at the present moment.

Author: Malcolm

Date: Monday, August 3rd, 2020 at 6:56 PM

Title: Re: AKB, Ch. 1, V. 17c -19d: Skandhas, ayatanas, dhatus

Content:

PeterC said:

So the commentary clarifies this inclusion point a little. The organ of sight is included within the rupaskandha because it is form, within the sight ayatana and the vision dhatu, within the truth of suffering and arising, but not within the other skandhas, ayatanas, etc.

Malcolm wrote:

It is good to reorient yourself from thinking of rupa as “form” unless rupa is referring to the object of the eye.

Rupaskandha is the material aggregate, not the form aggregate. So, the organ of sight is included in the material aggregate because it is matter, etc.

Author: Malcolm

Date: Monday, August 3rd, 2020 at 11:05 PM

Title: Re: Historical Buddha

Content:

Malcolm wrote:

The best proof of the Buddha’s historical existence is the plethora of polemics attacking his school.

SuryaMitra said:

Do we have any historical proof that Shakyamuni Buddha existed ?

Malcolm wrote:

Is there any proof you exist? For all we know you could be a bot.

SuryaMitra said:

There`s no proof I exist whatsoever

For me and for my practice it doesn't really matter, whether or not Sakyamuni was a historical person or not, but my friend who is on the beginning of the Dharma journey asked me if there`s a proof for Sakyamuni`s existence as a historical person, and it seems to matter for her, as she`s a beginner and doesn't have sufficient confidence in the Dharma and practice yet. I realised that in spite of 24 years of me practising I have never actually checked that out as it never mattered to me. But I am trying to be of help for someone who has doubts and is at the beginning of her Dharma journey.

Author: Malcolm

Date: Tuesday, August 4th, 2020 at 7:20 AM

Title: Re: are all Buddhas in tibetan buddhism literal emanations of the Adi Buddha

Content:

Author: Malcolm

Date: Tuesday, August 4th, 2020 at 7:33 AM

Title: Re: Feeling Emotions

Content:

BlackCircle said:

I have a question about feelings. I wanted to know what Buddhism says about it. I heard it said that we don't genuinely feel anything during meditation. Does this mean that how we feel about events and things that happen to us is not real? Another person told me that we don't genuinely feel things in meditation because nothing is happening to cause such feelings but that out in the world we do because there is something happening. Is this true? What does it have to say in regards to our feelings, which some (including me) think are important to navigating the world and helping us decide.

Malcolm wrote:

Well, ones ass, knees, and hips will hurt in the beginning for sure.

Author: Malcolm

Date: Tuesday, August 4th, 2020 at 8:49 AM

Title: Re: are all Buddhas in tibetan buddhism literal emanations of the Adi Buddha

Content:

Toenail said:

There are even Sutras exclusively dedicated to defining what a Buddha is. Why do you say all these wrong things? You post all the time but 90% is just bla bla. Do you want to harm people?

Malcolm wrote:

You go first, then we'll see how well your definitions stack up.

Author: Malcolm

Date: Wednesday, August 5th, 2020 at 5:19 AM

Title: Re: are all Buddhas in tibetan buddhism literal emanations of the Adi Buddha

Content:

Toenail said:

There are even Sutras exclusively dedicated to defining what a Buddha is. Why do you say all these wrong things? You post all the time but 90% is just bla bla. Do you want to harm people?

Malcolm wrote:

You go first, then we'll see how well your definitions stack up.

Toenail said:

Im not playing your games, jit.

Malcolm wrote:

Chicken.

Author: Malcolm

Date: Wednesday, August 5th, 2020 at 6:33 PM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

PeterC said:

Anyone? Bueller?

Malcolm wrote:

Yes, continue please.

Author: Malcolm

Date: Wednesday, August 5th, 2020 at 7:28 PM

Title: Re: Tantra and level of concentration

Content:

n8pee said:

I was trained that mastery of the generation stage is being able to visualize the mandala without distraction for two hours. I was also told that when you can not only remove the apple from the tree, but place it back on the tree (via your meditation), you're ready for completion stage.

Lingpupa said:

Well that pretty much counts out me and everyone I ever met. Are you sure it isn't eight hours?

PeterC said:

In one of his introductory books HHDL mentions, I think, three or four hours stability as a sign of the development stage being well-developed

Instructions vary considerably

Malcolm wrote:

Yes, this not a Sakya POV, which places emphasis on the completion stage right away.

Author: Malcolm

Date: Wednesday, August 5th, 2020 at 9:38 PM

Title: Re: AKB, Ch. 1, V. 20: significance of the threefold skandhas/ayatana/dhatu system

Content:

PeterC said:

...but provides no further discussion of ayatana. So that seems straightforward. So on to dhatu, the definition of which above isn't immediately obvious:

Dhatu signifies gotra, race, lineage. In the same way that the place, the mountain, where there are many 'families' of gems – iron, copper, silver, gold – is said 'to have numerous dhatus', in this same way in the human complex or series, there are eighteen types of 'families' which are called the eighteen dhatus.

Gotra is thus a mine. ...

The dhatus are the mine of their own species: the eye, being a 'cause similar to its effect' of the later moments of the existence of the eye, is the mine, the dhatu of the eye.

I find this analogy distinctly unhelpful. It then says that the unconditioned things are dhatu in the sense that they are "the mine of the mind and mental states". This seems inconsistent – wouldn't that associate them with the mental consciousness?

Malcolm wrote:

This is actually a really important point, and shows why English translations of the term dhātu as "basic space" and so on are entirely inadequate. So, for example, the six elements are called the sadadhātu—earth, water, fire, air, space, and consciousness—grouped together because these elements are of the same genre, or family. Likewise, there are the genre of the mind, mental consciousness, and mental factors, etc.

Uncompounded dharmas are in the dharmadhātu, because they are strictly objects of the mind and mental consciousness. In this way, the three uncompounded dharmas are the of the same genre as 49 of the 51 mental (excluding sensation and perception, which are treated separately because they are also indriyas). In Tibetan, the term dharmadhātu in this context is translated as chos kyi kham, literally "dharma element," whereas in a Mahāyāna context, it is translated "chos kyi dbying," "source of phenomena" (all Tibetans gloss dbyings as a 'byung gnas, a place of production, which resembles the definition of a mine.)

PeterC said:

(Brief pause while we appreciate the elegance of this grouping and, at the same time, we all justify why we're in group #1.)

Malcolm wrote:

Well, we all are subject to the Dunning-Kruger effect, right? The main purpose of Abhidharma is to prove that.

Author: Malcolm

Date: Thursday, August 6th, 2020 at 9:39 AM

Title: Re: TL;DR: We are screwed.

Content:

Queequeg said:

<https://www.nature.com/articles/s41598-020-63657-6?fbclid=IwAR2PVm0A-SgtFl4XLq-wfBsC3MVylNi1qlxzdK2naVQD5kK3zl5ibXCMbFA>

"Modern societies are in fact driven by Economy, and, without giving here a well detailed definition of "economical society", we may agree that such a kind of society privileges the interest of its components with less or no concern for the whole ecosystem that hosts them... Giving a very broad meaning to the concept of cultural civilisation as a civilisation not strongly ruled by economy, we suggest for avoiding collapse that only civilisations capable of such a switch from an economical society to a sort of "cultural" society in a timely manner, may survive."

Yeah, man. The paradigm needs to change.

How do we get there from here?

PeterC said:

I'm increasingly convinced that we need world population back down to where it was a century ago - so about two billion or so - which will buy us a few more centuries to figure this out. Otherwise civilization ends up in a state from which it never recovers.

Of course all the means of returning to that level are...problematic.

Malcolm wrote:

Try 1804. One billion, and keep it there.

Author: Malcolm

Date: Thursday, August 6th, 2020 at 9:59 AM

Title: Re: TL;DR: We are screwed.

Content:

PeterC said:

I'm increasingly convinced that we need world population back down to where it was a century ago - so about two billion or so - which will buy us a few more centuries to figure this out. Otherwise civilization ends up in a state from which it never recovers.

Of course all the means of returning to that level are...problematic.

Malcolm wrote:

Try 1804. One billion, and keep it there.

PeterC said:

That would be better. But then we need a 7/8 reduction rather than a 3/4 reduction in population. Either way only a combination of war, famine, disease etc. on a global scale achieve that.

Malcolm wrote:

It's going to happen anyway, but not before we wreck the world.

Author: Malcolm

Date: Thursday, August 6th, 2020 at 7:29 PM

Title: Re: Do you know who this deity is?

Content:

johnwongnew said:

Hi,

Can someone tell me the name of this deity?

Is this deity Ekajati?

I am not sure because Ekajati is normally blue color or red color.

Is she an emanation of Vajrapani?

Do you have the mantra of this deity?

Thank you.

Link removed.

Malcolm wrote:

Yes, this is ekajati. No one should be giving out her mantra in a public forum.

Author: Malcolm

Date: Thursday, August 6th, 2020 at 7:34 PM

Title: Hiroshima 75th anniversary

Content:

Malcolm wrote:

Statement of His Holiness, The Dalai Lama: 8AF41A04-DDE9-4BEB-9398-8B24A2F14BC7.jpeg (128.73 KiB) Viewed 6929 times

Author: Malcolm

Date: Thursday, August 6th, 2020 at 7:41 PM

Title: Re: Guide to the Gaṇḍavyūha Sūtra

Content:

avatamsaka3 said:

Excellent, thanks.

Zhen Li said:

If you are interested in the Avataṃsaka, there is also a guide for the Daśabhūmika.

As a quick update, I now also have uploaded the guides for the Laṅkāvatāra and Lalitavistara. Now I just have to revise the Samādhirāja.

There's nothing I can do for the Tathāgata-guhyaka at the moment as the translation has not been published—I hear 84,000 has one in the works and Péter-Dániel Szántó is producing a translation, but no idea when they will come out. In the meantime, it is possible to do as the Newars do which is substitute the Guhyasamāja, but that would somewhat interfere with the theme of these being exoteric texts. I also am not qualified to discuss something like that, but with some study it might be possible.

Malcolm wrote:

Yes, if you received the empowerment, practiced the sadhana for some years, and studied the commentaries of Nagarjuna, Aryadeva, and Candrakīrti, etc. otherwise, no, you would in no way be qualified to discuss something like that. And then, you could discuss this others who've had the same training.

Otherwise, bravo for your efforts above.

Author: Malcolm

Date: Friday, August 7th, 2020 at 3:12 AM

Title: Re: Hiroshima 75th anniversary

Content:

Malcolm wrote:

Pretty amazing that on a Buddhist site, after nearly eight hours, this gets no attention or mention.

Astonished.

Author: Malcolm

Date: Friday, August 7th, 2020 at 5:30 AM

Title: Re: Hiroshima 75th anniversary

Content:

Archie2009 said:

Thank you for bringing this to our attention.

Malcolm wrote:

Pretty amazing that on a Buddhist site, after nearly eight hours, this gets no attention or mention.

Astonished.

Archie2009 said:

The thread title makes no mention of a statement by His Holiness. Furthermore it's been a busy, hot day.

Malcolm wrote:

I was surprised that no one seemed to notice or even bother to look. I should thought have the topic itself was sufficient.

Author: Malcolm

Date: Friday, August 7th, 2020 at 5:58 AM

Title: Re: Do you know who this deity is?

Content:

yagmort said:

apologies for my ignorance, but why is it inappropriate showing this image publicly? i mean there are plenty of vajrayana pictures both online and printed, is it something about Ekajati specifically? restricted sadhanas and other texts come with a warning normally, i don't remember seeing a restriction warning for a deity picture.

Malcolm wrote:

Images of deities of the inner tantras are samaya images. Just because every one shows them these days does not make it right.

Author: Malcolm

Date: Friday, August 7th, 2020 at 6:32 AM

Title: Re: Ngakpas everywhere!

Content:

javier.espinosa.t said:

will you say that there is no such thing as taking advantage of such things indifferently in east or west?

treehuggingoctopus said:

What exacty is so advantageous about putting on zendras et al?

Malcolm wrote:

Nothing, as far as I can tell. Some people like stripped Zens. Some people like Hawaiian Shirts. Personally, I can't be bothered with mandated uniforms. After all, it is not like Guru Rinpoche cares. His compassion is not limited.

Like I told Sangye Khandro once (whom I deeply respect), the only religious gear I wear

is a DC melong, since it is a takdrol, and since it was given to me by ChNN. Well, you can count my hair too, since that is a KDL thing. Otherwise, I just wear whatever I like, wherever I like. No one has yet ever said to me, "you can't be a ngakpa if you don't wear a white lower robe, a blue shirt, and a striped Zen." I have met so many different lamas from the Dudjom Tersar tradition, and they all wear different cloths, some rock the ngakpa gear, some don't, some do occasionally, some never do, one guy I know wears in Indian dhoti for his white lower robe. There is nothing certain at all. It's all just a play of delusion.

Author: Malcolm

Date: Friday, August 7th, 2020 at 9:28 AM

Title: Can a Lazy Person Awaken? Split from Zen forum

Content:

clyde said:

According to Bankei, Generally speaking, Zen teachers nowadays instruct people by setting up rules or using devices. Believing that without devices they can't manage, behaving as if without them it's impossible to instruct anyone, they're unable to teach by simply pointing things out directly. To teach people [this way], unable to manage without devices, is 'devices Zen.'

"Others tell students pursuing this teaching that it's no good unless they rouse a great ball of doubt and succeed in breaking through it. 'No matter what,' they tell them, 'you've got to rouse a ball of doubt!' They don't teach, 'Abide in the Unborn Buddha Mind!' [but instead] cause people without any ball of doubt to saddle themselves with one, making them exchange the Buddha Mind for a ball of doubt. A mistaken business, isn't it!

Malcolm wrote:

"Decide that doubt is liberation."

—Garab Dorje

Author: Malcolm

Date: Friday, August 7th, 2020 at 10:44 AM

Title: Re: Do you know who this deity is?

Content:

yagmort said:

how much of a negative karma that constitutes ?

Malcolm wrote:

It seems unavoidable. Like selling Dharma books, etc.

Author: Malcolm

Date: Friday, August 7th, 2020 at 7:19 PM

Title: Re: Dagpo Kagyu empowerments

Content:

tobes said:

I think Sarah Harding's WTF paper is really good for showing just how deep this labyrinth goes. In the end, I think the real question is: what is actually at stake in all of this?

Beyond sectarianism, politics etc, I think the answer is: very little.

PeterC said:

I think at the time they were writing, a lot was at stake. Fake lineages and fake terms did exist, and though the polemic literature may be a little...unnecessary at times, arguably it performed a needed quality control function. Though of course that wasn't the only, perhaps wasn't even the main reason for the existence of that literature.

Do we, centuries later, need to worry about it? Well, nobody is going to discover something in a text that suddenly makes people stop practicing a major teaching. But just as we're encouraged to study the guru for years (which nobody does anymore), it can't hurt to read some of this material. And if it does raise doubts in our minds, perhaps that indicates our confidence in the guru is not what it should be, or that we haven't worked hard enough on the practice to see its benefits.

Malcolm wrote:

Everyone should read Sapan's three vows and his Clarifying the Muni's Intent, even if it pisses them off. He raises excellent questions, and was an amazing scholar and practitioner. He was also the product of a particular era in Tibetan history, and it shows.

Author: Malcolm

Date: Friday, August 7th, 2020 at 11:09 PM

Title: Re: is Consciousness a material element?

Content:

Artziebetter1 said:

is consciousness a material element in Tibetan Buddhism(among 4 other elements)?in wich way is it an element if it is not material?and in wich way is it material?how can matter give rise to subjective awareness?how can it interact with matter if it is not material?

Malcolm wrote:

Consciousness, like space, is a dhātu (kham), but not a bhūta ('byung ba). Hence, it is counted among the six "elements," but is not one of four material "elements."

In the Buddhist scheme of things in general, consciousness gives rise to matter. All matter derives from consciousness. Though it seems there is Cartesian Dualism in Buddhism, this is actually not correct. There is no absolute mind/matter dualism in Buddhadharma. Mind (nama) conditions matter (rūpa), matter conditions mind.

Author: Malcolm

Date: Friday, August 7th, 2020 at 11:12 PM

Title: Re: How to know which image is restricted? (Split from "Do you know this diety?")

Content:

yagmort said:

[Mod note:] Topic split from here

<https://dharmawheel.net/viewtopic.php?p=546960#p546960>

i'm confused how do we expect a vajrayana amateur to go about lots and lots of images over the web if none of them are said to be restricted, unlike texts? in case of images how do we recognise a restricted image before we look at it? seems impossible. has this issue been addressed by any lama/Rinpoche? should we purify our negative karma in case we stumbled upon a picture we shouldn't suppose to see?

Malcolm wrote:

It is not your negative karma if you see; it is your negative karma if you share, since it is a violation of branch samayas. If you do not have such samayas, then it is just art.

Author: Malcolm

Date: Saturday, August 8th, 2020 at 3:33 AM

Title: Re: Dagpo Kagyu empowerments

Content:

PeterC said:

I think at the time they were writing, a lot was at stake. Fake lineages and fake terms did exist, and though the polemic literature may be a little...unnecessary at times, arguably it performed a needed quality control function. Though of course that wasn't the only, perhaps wasn't even the main reason for the existence of that literature.

Do we, centuries later, need to worry about it? Well, nobody is going to discover something in a text that suddenly makes people stop practicing a major teaching. But just as we're encouraged to study the guru for years (which nobody does anymore), it can't hurt to read some of this material. And if it does raise doubts in our minds, perhaps that indicates our confidence in the guru is not what it should be, or that we haven't worked hard enough on the practice to see its benefits.

Malcolm wrote:

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spinoza said:

Sakya Chokden's commentary on his text defends Kagyu Mahamudra against many of the disputes raised by him.

Malcolm wrote:
Such is the nature of polemics.

Author: Malcolm
Date: Saturday, August 8th, 2020 at 3:45 AM
Title: Re: Dagpo Kagyu empowerments
Content:

Malcolm wrote:
Everyone should read Sapan's three vows and his Clarifying the Muni's Intent, even if it pisses them off. He raises excellent questions, and was an amazing scholar and practitioner. He was also the product of a particular era in Tibetan history, and it shows.

PeterC said:
I found it very difficult to disagree with his arguments in Three Vows, even the ones I didn't agree with.

Malcolm wrote:
Indeed, Sapan, without question, was the greatest scholar in Tibet in the 13th century. And why not? He spoke and wrote Sanskrit fluently, had received nearly every teaching extant in Tibet during his day, had studied with 30 Indian tutors, and so on. His personal library boasted 3000 texts in Tibetan and Sanskrit, etc., etc. Actually, Tibet has never seen such a scholar since his time. That does not mean I personally agree with every one of his claims or critiques. But his scholarship was an exemplary model of an originalist approach to Buddhadharma, basing himself closely on what the texts of sūtra and tantra say, as opposed to the opinions of this or that guru.

Author: Malcolm
Date: Saturday, August 8th, 2020 at 10:08 AM
Title: Re: is Consciousness a material element?
Content:

Artziebetter1 said:
is consciousness a material element in Tibetan Buddhism(among 4 other elements)?in wich way is it an element if it is not material?and in wich way is it material?how can matter give rise to subjective awareness?how can it interact with matter if it is not material?

Malcolm wrote:
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In the Buddhist scheme of things in general, consciousness gives rise to matter. All matter derives from consciousness. Though it seems there is Catersian Dualism in

Buddhism, this is actually not correct. There is no absolute mind/matter dualism in Buddhadharma. Mind (nama) conditions matter (rūpa), matter conditions mind.

Artziebetter1 said:

Thanks malcolm. are you saying thus that buddhism holds the same view as idealism, where matter is a result of the mind's conscious projection? I thought only cittamatra held to idealism. what is the difference then between say dzogchen and cittamatra on consciousness creating matter?

Blessings!

Malcolm wrote:

It depends on the school, actually. It is also a complicated explanation.

Author: Malcolm

Date: Saturday, August 8th, 2020 at 10:42 AM

Title: Re: Dagpo Kagyu empowerments

Content:

PeterC said:

I found it very difficult to disagree with his arguments in Three Vows, even the ones I didn't agree with.

Malcolm wrote:

Indeed, Sapan, without question, was the greatest scholar in Tibet in the 13th century. And why not? He spoke and wrote Sanskrit fluently, had received nearly every teaching extant in Tibet during his day, had studied with 30 Indian tutors, and so on. His personal library boasted 3000 texts in Tibetan and Sanskrit, etc., etc. Actually, Tibet has never seen such a scholar since his time. That does not mean I personally agree with every one of his claims or critiques. But his scholarship was an exemplary model of an originalist approach to Buddhadharma, basing himself closely on what the texts of sūtra and tantra say, as opposed to the opinions of this or that guru.

Pero said:

Sorry, I know this is off topic, but if he had such a big library how come he had a limited exposure to Dzogchen? Or at least so it seems to me if he concluded that is only the result IIRC.

Malcolm wrote:

He asserted it was a ye shes. And when I asked ChNN about this in 1992, he said that Sapan was correct. Sapan mentions that he received Dzogchen teachings, but he does not specify which. But certainly he received sems sde in the Khon family lineage.

Author: Malcolm

Date: Sunday, August 9th, 2020 at 8:59 PM

Title: Re: Sources substantiating claims about "Hindus" not achieving liberation

Content:

Malcolm wrote:

The Buddha statements to this effect maybe found in the Mahaparinibbana sutta, as well as the Majjhima Nikaya. In these texts it is recorded that he said that outside of his Dharma and Vinaya, there were no stream entrants, once-returners, never-returners, or arhats. This means that there are no awakened people outside of those who follow Buddhadharma. Some people may object, "what about pratyekabuddhas?" A pratyekabuddha is a kind of an arhat who previously generated to the bodhicitta aspiration to achieve awakening in a future rebirth, even though a samyaksambuddha had not taken birth in the world. More info here: <https://www.what-buddha-said.net/files/library/wheels/wh305.pdf>

Author: Malcolm

Date: Monday, August 10th, 2020 at 1:42 AM

Title: Re: Sources substantiating claims about "Hindus" not achieving liberation

Content:

Matt J said:

One problem is that Hinduism as it exists and is practiced today did not exist at the time of the Buddha-- there was Samkhya and Brahmanic rituals. Arguably, Vedanta derived a lot of its teaching from Tantrism and also Buddhism.

Malcolm wrote:

There was also nondualist Vedanta prior to the Buddha. However, a quick examination of the Brahmajala sutta will swiftly show that despite Indian philosophies many developments, its plethora of schools are either eternalist or annihilationist.

Author: Malcolm

Date: Monday, August 10th, 2020 at 1:53 AM

Title: Re: Sources substantiating claims about "Hindus" not achieving liberation

Content:

fckw said:

Which is most likely true for Advaita Vedanta, but which may not necessarily be true for especially the tantric Hindu tradition. If you take, for instance, the Spanda school of thought, at the core of their belief system seems to be the idea of "pulsating awareness", not the question of identity of Self and Brahman.

Malcolm wrote:

Spanda is just part of Trika, and as such, it is both substantialist and eternalist. Any reading of the Spandakarika's will show this. Further, since Spanda is just based on Samkhya, it is also a realist school.

Author: Malcolm

Date: Monday, August 10th, 2020 at 2:04 AM

Title: Re: Ngakpas everywhere!

Content:

Adamantine said:

Yeah that accords with my experience of various ngakpas I've known. For example, Khenpo Choga seems to really like wearing golden outfits:

Grigoris said:

Possibly because he has accomplished Jambhala or another Ratna family practice?

Malcolm wrote:

Of maybe he just likes gold brocade. It is very popular among Tibetans.

Author: Malcolm

Date: Monday, August 10th, 2020 at 2:19 AM

Title: Re: Sources substantiating claims about "Hindus" not achieving liberation

Content:

Malcolm wrote:

BTW, "Sources substantiating claims about "Hindus" not achieving liberation" is a misstated question.

Think about it. What do Buddhists claim liberation is? It is very simple, and all Buddhist schools, including Dzogchen, agree that liberation is freedom from affliction that causes rebirth in samsara. There are schools in Hinduism that agree with this proposition also.

But where do they disagree with Buddhadharma?

Hindu schools do not agree with how Buddha defined rebirth, or with how Buddha presented karma, or Buddha's presentation of dependent origination, and they reject the Buddha's assertion of two-fold emptiness. Thus, how could they possibly be discussing the same liberation as the Buddha? It is quite impossible actually.

So it is very simple to examine what various Hindu Darshan's claim about liberation and the procedures for realizing it. When you find a Hindu school that is not Buddhism that presents essentially the same message as Buddhism on rebirth, karma, dependent origination, two-fold emptiness, and so on, please share your research with us. As far as I know, that only nonbuddhist school which agrees with Buddhadharma on all of these points is Bon.

Until then, this conversation is fruitless.

Author: Malcolm

Date: Monday, August 10th, 2020 at 4:10 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Shotenzenjin said:

Critics say shutting down political adversaries is anti-democratic; antifa adherents argue that the horrors of fascism must never be allowed the slightest chance to triumph again.

Malcolm wrote:

Strongly agree.

Author: Malcolm

Date: Monday, August 10th, 2020 at 4:46 AM

Title: Re: Ngakpas everywhere!

Content:

Grigoris said:

Possibly because he has accomplished Jambhala or another Ratna family practice?

Malcolm wrote:

Of maybe he just likes gold brocade. It is very popular among Tibetans.

heart said:

Seems reasonable to me. He seems too like to dress up these days.

He was pretty young when I met him. He lived with a yogi, his root lama, when he was very young. Then he went to Dzogchen monastery and became a Khenpo very fast. When he left Tibet he went to south India and debated with the Gelug. He told me; "they don't like me there".

/magnus

Malcolm wrote:

He also tried to debate CHNN. He lost.

Author: Malcolm

Date: Monday, August 10th, 2020 at 9:33 AM

Title: Re: a confession

Content:

pemachophel said:

Pero,

The five sins of immediate retribution that you list are the sins that take you immediately to hell when you die without passing through the bardo or taking another life in-between. There are plenty of demeritorious actions beyond these five that can take you to hell. However, it is only these five that take you immediately to hell. But, not to worry, there are a number of different mantra that, when recited with the Four Powers (of confession

and purification) can eliminate even the karma of the five sins of immediate retribution.

Malcolm wrote:

Also practicing dzogchen bypasses these.

Author: Malcolm

Date: Monday, August 10th, 2020 at 7:21 PM

Title: Re: Biden's VP Choice

Content:

Grigoris said:

What is Biden's position on the concentration camps on the southern border?

Any plans for the seperated children?

LhakpaT said:

He didn't have a problem with him when he was vice president

Malcolm wrote:

Unlike the present policy, the Obama policy of separating children from parents was employed only when the parent was charged with a felony, or if the adult was suspected of not being the child or children's parent. Otherwise, children were not, as a rule, separated from their parents, when families crossed the border.

So, completely different.

Author: Malcolm

Date: Monday, August 10th, 2020 at 7:25 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Fortyeightvows said:

Political propaganda on dharmawheel

mutsuk said:

edited

Malcolm wrote:

"In order to maintain a tolerant society, the society must be intolerant of intolerance...I do not imply for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would be most unwise. But we should claim the right to suppress them if necessary even by force..."

—The Open Society and Its Enemies, Karl Popper.

Author: Malcolm

Date: Monday, August 10th, 2020 at 10:54 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Matt J said:

The problem is the criteria of intolerance.

Malcolm wrote:

Fascism was well defined by Umberto Eco:

The cult of tradition. "One has only to look at the syllabus of every fascist movement to find the major traditionalist thinkers. The Nazi gnosis was nourished by traditionalist, syncretistic, occult elements."

The rejection of modernism. "The Enlightenment, the Age of Reason, is seen as the beginning of modern depravity. In this sense Ur-Fascism can be defined as irrationalism."

The cult of action for action's sake. "Action being beautiful in itself, it must be taken before, or without, any previous reflection. Thinking is a form of emasculation."

Disagreement is treason. "The critical spirit makes distinctions, and to distinguish is a sign of modernism. In modern culture the scientific community praises disagreement as a way to improve knowledge."

Fear of difference. "The first appeal of a fascist or prematurely fascist movement is an appeal against the intruders. Thus Ur-Fascism is racist by definition."

Appeal to social frustration. "One of the most typical features of the historical fascism was the appeal to a frustrated middle class, a class suffering from an economic crisis or feelings of political humiliation, and frightened by the pressure of lower social groups."

The obsession with a plot. "The followers must feel besieged. The easiest way to solve the plot is the appeal to xenophobia."

The enemy is both strong and weak. "By a continuous shifting of rhetorical focus, the enemies are at the same time too strong and too weak."

Pacifism is trafficking with the enemy. "For Ur-Fascism there is no struggle for life but, rather, life is lived for struggle."

Contempt for the weak. "Elitism is a typical aspect of any reactionary ideology."

Everybody is educated to become a hero. "In Ur-Fascist ideology, heroism is the norm. This cult of heroism is strictly linked with the cult of death."

Machismo and weaponry. "Machismo implies both disdain for women and intolerance and condemnation of nonstandard sexual habits, from chastity to homosexuality."

Selective populism. "There is in our future a TV or Internet populism, in which the emotional response of a selected group of citizens can be presented and accepted as the Voice of the People."

Ur-Fascism speaks Newspeak. "All the Nazi or Fascist schoolbooks made use of an impoverished vocabulary, and an elementary syntax, in order to limit the instruments for complex and critical reasoning."

<http://www.openculture.com/2016/11/umberto-eco-makes-a-list-of-the-14-common-features-of-fascism.html>

Please use this as a checklist for determining whether someone or some nation is fascistic or not. I don't think Dharmawheel makes the cut, not matter how you slice it.

Author: Malcolm

Date: Monday, August 10th, 2020 at 11:01 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

mutsuk said:

edited

Malcolm wrote:

Anti-fascism /= communism, though in the 1930's it very well may have. Of course, we know that you were raised under communism, and I think we all agree that any totalitarianism, whether it is right-wing totalitarianism, i.e., fascism; or left-wing totalitarianism, i.e., communism, or religious totalitarianism, i.e., Wahabism, Fundamentalist Christianity, etc., are fundamentally evil death cults.

On the other hand, we do have to keep in mind that the Buddha himself proclaimed the demise of the Dharma within 5000 years. So there is that.

Author: Malcolm

Date: Monday, August 10th, 2020 at 11:39 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

mutsuk said:

edited

...

Malcolm wrote:

There is no such thing as a "leftist fascist." I think the word you are looking for "totalitarian leftist." That would be more accurate. It certainly wouldn't describe me.

Not all people on the left rock the hammer and sickle or wear tee shirts with pictures of

Che, who as you aptly observe, was extremely homophobic, but then, even homosexuals were homophobic in those days, and many who are closeted now remain so. But also the communism you are railing against is not the communism you were raised under, aka Marxist-Leninism. What we have now is "market communism."

This is all a tempest in a teapot, I am afraid.

Author: Malcolm

Date: Monday, August 10th, 2020 at 11:41 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

mutsuk said:

edited

Malcolm wrote:

I don't think I have ever done that. So your rhetoric cannot possibly be aimed at me.

I do think however we in the US need to tighten up our act, and switch to a coordinated market economy, and let go of the liberal market economy we now have, which is fiscally expensive and socially irresponsible.

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 3:19 AM

Title: Re: Ngakpas everywhere!

Content:

Malcolm wrote:

Wow, still arguing about thus? Come on...

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 9:02 AM

Title: Re: Ngakpas everywhere!

Content:

Tata1 said:

Why are yall so worried about how other people like to do their dharma practice

javier.espinoza.t said:

i care because dharma, it aint about this or that guy/girl. if one doesn't care for it, it disappears, don't you agree?

Malcolm wrote:

It's going to disappear anyway.

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 9:27 AM

Title: Re: Ngakpas everywhere!

Content:

javier.espinoza.t said:

i care because dharma, it aint about this or that guy/girl. if one doesn't care for it, it disappears, don't you agree?

Malcolm wrote:

It's going to disappear anyway.

javier.espinoza.t said:

not the best excuse to be passive, i think, Acharya.

Malcolm wrote:

It has nothing to do with being passive. It was predicted by the Buddha.

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 6:25 PM

Title: Re: Biden's VP Choice

Content:

Crazywisdom said:

You will see fancy talk but the actual action will be the kinds of things Reagan democrats like Biden's people would want. Biden-Harris is totally going to trounce Trump in the election. Trump is frak.

Malcolm wrote:

I would be happy just to see a competent US Gvt. again. I am quite certain that Biden will install a competent administration. I a, equally sure that if the Democrats take both the Hiuse and Senate, he won't squander the opportunity by being overly compromising with the party formerly known as the GOP.

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 6:45 PM

Title: Re: TL;DR: We are screwed.

Content:

Danny said:

Paul weller was ok, I got the lyric reference. Prefer "in the city" or classic class warfare of "Eton rifles".

Don't know if the public wanted the style council, but we certainly got it tho!

PeterC said:

Those songs are probably better. All the class war stuff seems so dated these days, though. I guess - to paraphrase another song - the war is ended and the good guys lost

Malcolm wrote:

FDR ended the class war by instituting the New Deal, etc. he is the single reason there was no socialist revolution in the US. But that was when the US, after decades of selective, racist, immigration policies, was predominantly white. Now, in the US, race is class, and unless we get our shit together and offer brown and black people more than empty words and token parity, we will have another class war on our hands as a result of the systematic dismantling of not only Johnson's Great Society, but also FDR's New Deal. Then there is the environment...and pernicious effects of unregulated capitalism.

Author: Malcolm

Date: Wednesday, August 12th, 2020 at 11:49 PM

Title: Re: TL;DR: We are screwed.

Content:

PeterC said:

Those songs are probably better. All the class war stuff seems so dated these days, though. I guess - to paraphrase another song - the war is ended and the good guys lost

Malcolm wrote:

FDR ended the class war by instituting the New Deal, etc. he is the single reason there was no socialist revolution in the US. But that was when the US, after decades of selective, racist, immigration policies, was predominantly white. Now, in the US, race is class, and unless we get our shit together and offer brown and black people more than empty words and token parity, we will have another class war on our hands as a result of the systematic dismantling of not only Johnson's Great Society, but also FDR's New Deal. Then there is the environment...and pernicious effects of unregulated capitalism.

PeterC said:

Race is class today, but class is also just class - however the lower-class white population have been so effectively co-opted into acting against their interests that they fight part of the class war on behalf of their masters against the people with who they should have common cause.

Malcolm wrote:

That's been going on in the America since the late 17th century.

PeterC said:

I think the class war is a reality today, not a future possibility. Why else spend so much money arming the police to fight it?

Malcolm wrote:

I don't think we have even seen the the half of it, if things continue with Trump for another four years.

Author: Malcolm

Date: Thursday, August 13th, 2020 at 12:19 AM

Title: Re: Ngakpas everywhere!

Content:

PeterC said:

Maybe the mods should create a new thread - "the great ngakpa/robes debate" - and use it like the thread for vegetarianism?

Author: Malcolm

Date: Friday, August 14th, 2020 at 10:08 AM

Title: Re: Dagpo Kagyu empowerments

Content:

Pero said:

Sorry, I know this is off topic, but if he had such a big library how come he had a limited exposure to Dzogchen? Or at least so it seems to me if he concluded that is only the result IIRC.

Malcolm wrote:

He asserted it was a ye shes. And when I asked ChNN about this in 1992, he said that Sapan was correct. Sapan mentions that he received Dzogchen teachings, but he does not specify which. But certainly he received sems sde in the Khon family lineage.

Crazywisdom said:

So why read something we know is wrong? In Dzogchen wisdom is not necessarily brought on by four initiations. The first 3 are worldly. Actual so called gnosis is not dependent on worldly anything. Let alone stages. So what are we learning from Sapan?

Malcolm wrote:

Sapan isn't wrong, on this point. But his position is predicated on certain assumptions

Author: Malcolm

Date: Friday, August 14th, 2020 at 7:52 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Fa Dao said:

You have missed the point...of course no one is FOR fascism...but when taken to an extreme like antifa has done to shut down any and all dissent by labeling anything they disagree with as fascist they themselves, ironically, become fascists

Malcolm wrote:

"The really dangerous American fascist... is the man who wants to do in the United States in an American way what Hitler did in Germany in a Prussian way. The American fascist would prefer not to use violence. His method is to poison the channels of public information. With a fascist the problem is never how best to present the truth to the public but how best to use the news to deceive the public into giving the fascist and his group more money or more power... They claim to be super-patriots, but they would destroy every liberty guaranteed by the Constitution. They demand free enterprise, but are the spokesmen for monopoly and vested interest. Their final objective, toward which all their deceit is directed, is to capture political power so that, using the power of the state and the power of the market simultaneously, they may keep the common man in eternal subjection."

Henry A. Wallace

https://www.cbsd.org/cms/lib/PA01916442/Centricity/Domain/1864/Henry%20Wallace_The%20Danger%20of%20American%20Fascism.pdf

In other words, FD, our present administration. Fascism is real, fascism is here, and thankfully, we have an Antifascist movement in this country, despite its occasional, and regrettable excesses. They pale in comparison however to locking up in children for years in concentration camps, etc.

Author: Malcolm

Date: Saturday, August 15th, 2020 at 5:24 AM

Title: Re: Tsa Lung and Guru Yoga in the Bön tradition vs Tibetan Buddhism

Content:

Charlie123 said:

Thanks for the info. I have had a very positive impression of Alejandro Chaoul. FWIW, ChNN encouraged him to study with Bonpo gurus. This is actually how he ended up a student of Lopon Tenzin Namdak.

Malcolm wrote:

Alejandro is one of the nicest people I've ever met.

Author: Malcolm

Date: Saturday, August 15th, 2020 at 7:38 PM

Title: Re: Tsa Lung and Guru Yoga in the Bön tradition vs Tibetan Buddhism

Content:

Malcolm wrote:

What it boils down to is that Bonpos has their narrative myths and legends and Buddhists have theirs.

There really isn't much reason to privilege one over the other, other than that we were introduced to one school first rather than the other.

Bonpo literature is intrinsically valuable and shows another facet of Tibetan civilization, one more rooted in Tibet's indigenous culture.

Author: Malcolm

Date: Saturday, August 15th, 2020 at 7:42 PM

Title: Re: 108 great tertöns

Content:

yagmort said:

imho unlikely, as both Chokgyur Lingpa and Jamyang Kheyntse Wangpo are there.

i don't quite get it if this list belongs to terma prophecies or Jamgön Kongtrul own creativity? if it's the latter case then perhaps he didn't include Düdjom Lingpa since he refused his termas be included in Rinchen Terdzö.. but that's just my uneducated assumption.

Malcolm wrote:

There are many great Tetons not included in that list.

Author: Malcolm

Date: Sunday, August 16th, 2020 at 5:07 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Brunelleschi said:

So, save it for someone else - you don't know squat about me. How could one possibly be a Buddhist and support an ethnostate.

Malcolm wrote:

So why are you supporting this idea?

Brunelleschi said:

Obviously if one incites violence that would be illegal under current laws in most Western countries. There could be situations where it would be legal. For example the NOI made the proposition of creating a black state - I think they proposed Georgia. That should be legal in my opinion. Not the best example but, eh.

Malcolm wrote:

They tried to make Oregon a white ethnostate. It didn't work. It's unconstitutional.

Author: Malcolm

Date: Sunday, August 16th, 2020 at 6:22 PM

Title: Re: 108 great tertöns

Content:

yagmort said:

probably has to do with 7 transmissions.

so it seems getting all seven is what constitutes a "major tertön".

Malcolm wrote:

No, this was a unique quality of JKW.

Author: Malcolm

Date: Sunday, August 16th, 2020 at 6:23 PM

Title: Re: Heart-sons

Content:

yagmort said:

about Dilgo Khyentse Rinpoche principal lineage holders i have not got a clue. Dzongsar Khyentse Rinpoche? would be glad for any help here

Malcolm wrote:

Sechen rabjam

Author: Malcolm

Date: Sunday, August 16th, 2020 at 7:59 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Brunelleschi said:

The point that I'm trying to convey is that, in my opinion, a generous free speech is a safeguard against authoritarianism. Stifling speech is a method of authoritarianism - we all know about Trumps disdain for and attacks on journalists. The problem is *who* exactly is going to regulate speech. You want laws with punching power? Great, but don't be surprised when it's used by people you don't like.

Malcolm wrote:

The US has the most generous free speech provisions in the world. The freedom of the press is written into the constitution.

However, free speech does not include the right to violate civil rights: for example, if one

uses slurs against black and jewish people in one context, it is permitted, for example, among your friends, an internet forum, etc..

If one uses the same slur to verbally assault a black or a jewish person, this is a felony punishable by jail time, even on an internet forum, etc.

If you are generally raving about Rothschilds and ZOG, well, you are an idiot, but in the US, it is not a crime to be an idiot. If someone comes on your forum and you attack them with slurs, you could be facing jail time if they can afford a lawyer, etc., etc.

In fact all speech is regulated; most of it is self-regulated, by custom and convention. Some speech is criminal, demonstrably harmful and misleading speech, like false advertising, crying fire in a theater, etc. There is lots of speech others consider harmful, like forums devoted to ethnostates, but the argument here that some are making is that such speech deserves to be included amongst harmful speech. This is a legal question, since it has not been brought up in court as far as I know. But I think it would very hard to pass laws against this in the US.

However, in private forums, holding that speech which advocates for such things ought to be banned is perfectly fine. Free speech only extends to public speech, not private speech.

Now, I understand you are not advocating for ethnostates personally, but you are making an nonargument. If the gods of this forum decree there shall be no discussion of ethnostates, then there will be no discussion of ethnostates, etc. And such a decree violates no one's free speech rights because we are all here voluntarily.

Suppressing Milo talks is perfectly fine. Milo is an asshole. No one has ever made it illegal to shout down your opponent. This is essentially what is happening with these alt-right douches, they are being shouted down, and rightly so. Some glass might get broken, but that is what insurance is for.

Author: Malcolm

Date: Sunday, August 16th, 2020 at 9:09 PM

Title: Re: Major Floods & Landslides Occur Throughout China - Jul. 7 / Jul. 14, 2020

Content:

Malcolm wrote:

Yes, and the Chinese Gvt. is asking people to reduce their intake of food. Good times had by all.

Author: Malcolm

Date: Tuesday, August 18th, 2020 at 7:36 PM

Title: Re: Biden's VP Choice

Content:

PeterC said:

Are...we...comparing relative honesty in debate performances? Because that's not going to look good for the other side of the aisle...

Fa Dao said:

Im...a....democrat...and dont give a crap about what the "other side of the aisle" does. We used to be the "good guys"..now were becoming the party of lunatics. Still am undecided if it was worse that the DNC chose Hillary in 2016 or Biden/Harris in 2020 to represent us..not particularly thrilled with the DNC platform either..doesn't represent the majority of Dems out there..if they dont tone down all the crazy shit they are proposing they will virtually hand the election to Trump in a landslide

PeterC said:

In a two-party system you can't not care about what the other side of the aisle does. You can vote for them or vote for the republicans. You don't have to like the choice. And who are "they", and what specifically is the "crazy shit" they are proposing that you think will lose the election?

Malcolm wrote:

He means AOC wing.

Author: Malcolm

Date: Tuesday, August 18th, 2020 at 8:49 PM

Title: Re: The Woke Supremacy

Content:

Grigoris said:

When I read the original post I also thought that the book was light comic relief and then Danny came along and proved that some people actually take this shit seriously.

Imagine how delusional you have to be to believe that Obama was a socialist...

But really, this is just a clear example of just how far towards the Right the political pendulum has swung in the U\$.

It highlights how deeply the "Red under the bed" hysteria has infiltrated into the Amerikan psyche.

Malcolm wrote:

Danny is not American. A brit, I think. And only among older white Americans who watch Carlson and Hannity. Everyone else laughs at the attempt to drum up a new red scare.

The pendulum among young people is rapidly swinging left, actually.

Author: Malcolm

Date: Tuesday, August 18th, 2020 at 8:49 PM

Title: Re: The Woke Supremacy

Content:

Nicholas Weeks said:

but every socialist from Marx to Hitler to Lennon...

Malcolm wrote:

First, Hitler was not a socialist by any stretch of the imagination, despite the use of the term "socialist" as a marketing ploy when the name of the Right-wing German Worker's Party (DAP) was changed to NSDAP.

Secondly, you mean this Lennon?

Author: Malcolm

Date: Tuesday, August 18th, 2020 at 8:59 PM

Title: Re: Biden's VP Choice

Content:

PeterC said:

In a two-party system you can't not care about what the other side of the aisle does. You can vote for them or vote for the republicans. You don't have to like the choice. And who are "they", and what specifically is the "crazy shit" they are proposing that you think will lose the election?

Malcolm wrote:

He means AOC wing.

PeterC said:

The segment of the party that couldn't be more different to Hillary Clinton and that actually appeals to younger voters?

That makes sense if you think this election will be decided by some phantom swing vote of disaffected republicans. I don't believe that.

Malcolm wrote:

Neither do I.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 12:41 AM

Title: Re: The Devil and Karl Marx

Content:

Nicholas Weeks said:

The first two sections of this 400+ page book are biographical, while the rest is more about the Devil & communism. Paul Kengor has penned another fine survey of the demonic forces abounding nowadays.

<https://www.tanbooks.com/the-devil-and-karl-marx.html>

Malcolm wrote:

Seems catholic conservatives are really freaked out about a dead ideology.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 12:47 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

Reading a little about prominent Black Americans, it seems to me that what they had to battle mostly against was not actual overt racism, but generational poverty which leads to internalised racism or destructive anger.

Malcolm wrote:

The policies which created generational poverty among African Americans and Native People were, are, and continue to be overtly racist.

This is one of dumbest things I have ever seen you say.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 4:11 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

Do you mean to say that the very harsh mandatory sentencing for crack cocaine was intended to put a lot of Black Americans behind bars, basically an act of white supremacy...

Malcolm wrote:

White kids get probation for a rock of crack. Black kids get ten years for the same rock. You figure it out.

In the sixties, white kids got probation for a joint. Black kids got ten years for the same joint. You figure it out.

White man waves a gun around in public, he gets a citation for disturbing the peace. Black man waves a gun around in public, he gets shot dead. You figure it out.

You just don't know what you are talking about.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 4:47 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

But they will be gone soon. Then what?

Malcolm wrote:

We have to deal with their children, in whom they instill the same beliefs.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 4:48 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

Sorry, he actually said it? Doesn't make sense... Aren't there sentencing guidelines?

Malcolm wrote:

Regularly ignored for white defendants...

Author: Malcolm

Date: Thursday, August 20th, 2020 at 8:45 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

500 people participated in the second meeting. Contact gakyils, gars, lings, sms instructors, dance instructors, yantra instructors, etc. they were all there. Demand an explanation.

Johnny Dangerous said:

Maybe that's an ok thing that things go in a smaller direction.

Russell said:

Yes, the organisation is there to support the teachers and the students, not the other way around, so if it needs to shrink a little we adapt to that.

I think this is the point, it takes time for the DC as a whole to recognise and give up their expectations, and when one does that one can see there really wasn't much fault in how things were handled. I'm not telling you to shut up or relax, just what worked for me.

Johnny Dangerous said:

It's not about fault, but about where to go from here, and not pretending things are something they aren't. Presenting an honest assessment of the situation to the membership at large. Basically it looks like it's going to be a bunch of smaller groups with nothing left to unite them -if indeed there is no heir and no further transmission. Why would it go otherwise?

Speaking for myself, why would I be interested in that if I don't live near a gar or ling and have connection there? Other than the lightning bolt spiritual experience that was regular DI and participation through webcast with Rinpoche, I know the DC members on this site more than I know anyone else in the DC, by far. There is no real mechanism for that to change. I imagine I am not the only DC member at large in this sort of situation. If things go this way, what is even the purpose of a general membership model, without a central transmission or teaching?

Without transmission being the thing that holds people together, nothing will look the same, and people like me will have little reason to remain members, without some major attempt at new ways of doing things. Yet, the communication tends to always emphasize the transmission we share, even emphasizing paying dues as a part of the responsibility of sharing that transmission! You can't on the one hand celebrate us all being unified through the transmission we were fortunate enough to receive from Rinpoche while also saying it's done with, and everyone is going to do their own thing, but that we should still support it the same as before. That's just crazy. That's the Head In The Sand approach I was talking about.

Some of this is just logistical. For instance, if long time SMS teachers offer a class on Rushens or something, if it happens in a centralized location, accessible to DC members generally, this is a different than the more conditional offerings which seem to have gone on so far. The Webcast page has offered some interesting stuff, but simply trying to sort it is a task. If they want to go to a membership mode where transmission is no longer central, reorganization like this should be central to it. There are some real strengths too. I've personally had SMS teachers answer my questions through email over the years, and their help was vital to me - that sort of thing is serious juju. So I don't mean to sound purely discouraging, just realistic.

I don't want to blame anyone, I'm sure everyone is trying their best and no one means anything but their best intentions, but someone needs to seriously fix their messaging. It may be bitter medicine to hear that, but sorry, it's how I see it. I feel these are valid and somewhat obvious points that get shot down out of "being respectful" "being calm" "not assigning blame" etc. But this is kind of where the rubber meets the road, isn't it?

Author: Malcolm

Date: Thursday, August 20th, 2020 at 7:42 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

I don't put much stock in identity grievance issues and other individualist laments, like identity issues.

Malcolm wrote:

That's because you don't know the origin of the term "identity politics." You are unaware of how it came to be, why it is important.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 7:44 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

What interests me in the current conversation is whether the claims of wide-spread racial discrimination are true and whether they add up to be a significant impact on the welfare of the Black and other minority communities, or whether it is largely entrenched poverty and disadvantage, as I've said. Because, if it's the latter, then the conversation about race should not hog all the oxygen, and rather people should talk about removing the obstacles kids in disadvantaged communities face, rather than rambling on about racist white people. It's not the same thing and it doesn't lead to the same results, I think.

Malcolm wrote:

Dumb and dumber.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 7:46 PM

Title: Re: quote origin the world is made of karma

Content:

Toenail said:

Hey, I am looking for the origin of above sentence. I remember some scholar/famous past yogi said that, but I cant find the exact quote. I want to rip it off for my thesis

Malcolm wrote:

Abhidharmakosha, chapter 4, in the beginning. "The variety of the world arises from karma."

Author: Malcolm

Date: Thursday, August 20th, 2020 at 9:21 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Kim O'Hara said:

That's unnecessarily unkind and quite unhelpful, Malcolm.

Malcolm wrote:

It is very kind and very helpful. Dan has been around for years, and he continues to act as if he just woke up from a long nap.

Author: Malcolm

Date: Thursday, August 20th, 2020 at 9:30 PM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Crazywisdom said:

It is also not for a more powerful group member to say, race is nothing. If one is actively benefitting from higher caste privileges then to say there is no caste is ridiculous.

Malcolm wrote:

CW:

Precisely. And this is what Dan's whole narrative supposes, "The problem isn't racism, per se., the problem is poverty, etc."

Tell that to my Haitian son in law. France and the US screwed Haiti because the Haitians rose up and kicked out the slavers.

Tell that the Navaho, etc., who still cannot get a fair shake from America; the indigenous people of Central America who are fleeing repressive regimes in Central America who have American-trained death squads and American-prison educated gangs. I maintain close contacts with many such people. I know their stories, their fears, and their pain.

Seeing some disembodied white guy from Switzerland cluelessly pontificate to us, who were raised in the US, about what is "really going on" in the US is well, words.

Dan:

America is a deeply racist country, Dan. Take it from me, I descend from OG Invader stock, Mayflower and all that. I know this much better than you.

Author: Malcolm

Date: Friday, August 21st, 2020 at 1:04 AM

Title: Re: quote origin the world is made of karma

Content:

Toenail said:

Hey, I am looking for the origin of above sentence. I remember some scholar/famous past yogi said that, but I cant find the exact quote. I want to rip it off for my thesis

Malcolm wrote:

Abhidharmakosha, chapter 4, in the beginning. "The variety of the world arises from karma."

Tenma said:

Where does karma originate from? Or is it an endless cycle without beginning nor end?

Malcolm wrote:

Actions arise from afflictions, resulting in suffering. There is no beginning.

Author: Malcolm

Date: Friday, August 21st, 2020 at 1:12 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

But rather than engage in the complexity of it, or even provide some actual content, it is easier to shout down a disembodied guy from Switzerland (not).

Malcolm wrote:

Disembodied white guys from Switzerland have time, in their alpine retreats, to contemplate such issues with the dispassion of a 19th century biologist dissecting a bug they've just snuffed with ether.

But you don't understand identity politics, you don't even seem to know where the term comes from. You think everything is quantified in some data set. It isn't.

Author: Malcolm

Date: Friday, August 21st, 2020 at 2:42 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

Dan74 said:

But rather than engage in the complexity of it, or even provide some actual content, it is easier to shout down a disembodied guy from Switzerland (not).

Malcolm wrote:

Disembodied white guys from Switzerland have time, in their alpine retreats, to contemplate such issues with the dispassion of a 19th century biologist dissecting a bug they've just snuffed with ether.

But you don't understand identity politics, you don't even seem to know where the term comes from. You think everything is quantified in some data set. It isn't.

Dan74 said:

You are a truly lovable guy, Malcolm! Made my day with this mental picture.

I hope one day to have the honour of buying you a beer or whatever is your beverage of choice in your favourite establishment. I bet a lot of disagreements will silently dissolve with no effort whatsoever.

Malcolm wrote:

Glad you see my real face.

Author: Malcolm

Date: Friday, August 21st, 2020 at 6:37 AM

Title: Re: Antifa, The Anti-Fascist Handbook by Mark Bray

Content:

tingdzin said:

Well, if "Buddhists" are able to justify, even rejoice in, shining lasers in peoples' eyes, trying to burn cops alive, beating up complete strangers, etc. then there's no hope for the Dharma in the West. I know this will invite a lot of vituperation and slander, so I have nothing more to say right now. These are rough times in America, but we should all be able to stand back, take a deep breath, and look at our own assumptions.

Malcolm wrote:

You justified denying medical care to refugees...People in glass houses as the saying goes.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 1:02 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Norwegian said:

The ball is entirely in the court of the Dzogchen Community as an official body. They have to make clear and must make clear what their vision is, what the way forward is. No more waiting. No more keeping things within the four walls of tired bureaucracy.

treehuggingoctopus said:

Well, yes, if there are any directives. If there are none -- as seems to be the case -- then we need to decide the direction together. To do so, we need absolute clarity and transparency, plus as much respectful and well-informed discussing and debating as possible. And I do not mean gossiping or conspiring in the shadows. We need to do it the proper way.

Malcolm wrote:

We will evolve past the present situation. No one knows what that will look like.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 5:27 AM

Title: Re: Annals of Communism

Content:

Nicholas Weeks said:

Thanks to many years of scholarship Yale University Press had given us many seminal works on communism. The latest one is Stalin's Master Narrative, a critical edition of the standard manual giving the Party line for communists.

<https://yalebooks.yale.edu/series/annals-of-communism-series>

Malcolm wrote:

Now your cooking with gas. If you continued to present this kind of scholarship rather some of the ridiculous authors you previously have presented...

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 7:45 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

Pang Mipham Gonpo was an 85 year old monk when he received the Longde teachings from Vairocana. He and 7 of his successors achieved Rainbow body. Whose to say that someone in the DC wont get to the third level of visions and then be willing to step up? In other words..it aint over till its over!

Malcolm wrote:

Third vision is an iideal, it is not really a requirement. Good thing too, cause if it were, ChNN would have waited too long to begin. ChNNs original plan had people giving introduction after level 4.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

Pang Mipham Gonpo was an 85 year old monk when he received the Longde teachings from Vairocana. He and 7 of his successors achieved Rainbow body. Whose to say that someone in the DC wont get to the third level of visions and then be willing to step up? In other words..it aint over till its over!

Malcolm wrote:

Third vision is an iideal, it is not really a requirement. Good thing too, cause if it were, ChNN would have waited too long to begin. ChNNs original plan had people giving introduction after level 4.

climb-up said:

What level have folks gotten to?

If no one got as far as level 4, are the steps to that point fully outlined?

Malcolm wrote:

Several people are on level four. Of course this is also arbitrary, since this level of klong sde does not imply third vision.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

What level have folks gotten to?

If no one got as far as level 4, are the steps to that point fully outlined?

Malcolm wrote:

Several people are on level four. Of course this is also arbitrary, since this level of klong sde does not imply third vision.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:27 AM

Title: Re: Guide to Communism

Content:

Norwegian said:

Have you ever been engaged in any primary study of Marx? As in, have you read his own works, like Grundrisse? Capital? Communist Manifesto?

tingdzin said:

By their fruits you shall know them.

Fortyeightvows said:

so true. and very buddhist

Malcolm wrote:

Ummm, actually Jesus.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:30 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

What level have folks gotten to?

If no one got as far as level 4, are the steps to that point fully outlined?

[/quote]

Several people are on level four. Of course this is also arbitrary, since this level Of klong sde does not imply third vision.

Malcolm wrote:

Oh wow, that still kind seems like a big deal if the original intent was for people at level four to give DI.

It means that there was at least a plan for this particular lineage to continue (it's just seemed odd to me that ChNN didn't seem to have one, or at least didn't spell it out for us) and ...maaaaybeeee these good people are the ones who could do it!

Right?

...maybe?

climb-up said:

people really don't understand history of SMS, and why rinpoche created it.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:30 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

people really don't understand history of SMS, and why rinpoche originally created it. It didn't work out as he originally planned.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:42 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

people really don't understand history of SMS, and why rinpoche originally created it.

climb-up said:

Oh, fair enough.

I use it base outline to help develop my ...well, base, for my practice and it's so wonderful; by I was under the impression that it was for teachers and continuing the tradition.

Is that wrong?

What is the history and original intent?

Malcolm wrote:

It was always to create teachers, take a level, teach a level was original idea, but about 6 years in the boss was dissatisfied. His original idea was that people who passed level four would be equipped to give introduction. He also stated in one SMS training that people following klong goal were making better progress than SMS people. For years I have watched people extolling sms teachers, but it really has not been as people have led themselves to believe.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:46 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

ok...so..I am just going to toss this out there and see where it goes..I am not good at organizing things so if someone wants to try and run with this, be my guest..

As people here know Rinpoche gave a transmission for Vajra Bridge of Longde which he said is the essentials of it. From my research there are 2 volumes in the Nyingma Kama that are devoted to the Vajra Bridge teachings/practices, and commentaries. Volumes 18 and 19 in one version and 32 and 33 in another.

So what I was thinking is 2 pronged...maybe a group of us could find a Nyingma Lama willing to give us the transmission for these 2 volumes..perhaps over skype or zoom (or something like that) and do it over time..for example: 1 hour a week or so until it is completed. And then we could try and find a translator that would be willing to translate it all into English..I would be willing to chip in whatever I could for a project like this to donate to a Lama and pay a translator...just want to see if there would be any interest from any of Rinpoche's students for this....

Thoughts?

Malcolm wrote:

Your better off moving on to man ngag sde. Rinpoche advised people at 2015 yang ti retreat not to remain stuck in klong sde.

I've already translated a goodly portion of the long vajra bridge. It's not what people imagine. The first volume is three histories, written by Kunzang Dorje, called vajra bridge. Second volume is various practices no one practices anymore, though there is a lot of interesting material there.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:54 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Just a general comment: Frankly, some people have their heads so stuck up the ass of "authority" and "authorization" they have forgotten the real meaning of dzogchen teachings.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 10:10 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

It was always to create teachers, take a level, teach a level was original idea, but about 6 years in the boss was dissatisfied. His original idea was that people who passed level four would be equipped to give introduction. He also stated in one SMS training that people following klong goal were making better progress than SMS people. For years I have watched people extolling sms teachers, but it really has not been as people have led themselves to believe.

PeterC said:

Malcolm, when you say following the klong sal, do you mean working through rushens semdzins trekchod etc according to his termas, or was he talking about some more specific sequence of practising his termas?

Malcolm wrote:

He meant the klong gsal teachings in general.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 10:41 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

ok...so..I am just going to toss this out there and see where it goes..I am not good at organizing things so if someone wants to try and run with this, be my guest..

As people here know Rinpoche gave a transmission for Vajra Bridge of Longde which he said is the essentials of it. From my research there are 2 volumes in the Nyingma Kama that are devoted to the Vajra Bridge teachings/practices, and commentaries. Volumes 18 and 19 in one version and 32 and 33 in another.

So what I was thinking is 2 pronged...maybe a group of us could find a Nyingma Lama willing to give us the transmission for these 2 volumes..perhaps over skype or zoom (or something like that) and do it over time..for example: 1 hour a week or so until it is completed. And then we could try and find a translator that would be willing to translate it all into English..I would be willing to chip in whatever I could for a project like this to donate to a Lama and pay a translator...just want to see if there would be any interest from any of Rinpoches students for this....

Thoughts?

PeterC said:

Fa Dao - I think if you wanted to practice Longde in ChNNr's lineage then you'd want the lung of the first volume of the Longsal terma cycle, which contains ChNNr's upadesha on the vajra bridge. (Correct me if I'm wrong about the content of that.)

Could I suggest a slight variation on your plan. We track down members of the DC who have received the lungs of each of the Longsal teachings - and since they were given at different times in different places, that means a group of people, it's highly unlikely one person will have received them all - and we organize a mass lung of the whole lot. People can seek out explanations afterwards, but we ensure that the reading transmissions have been given. The only requirement to give a lung of a text is that you've received it from someone who has received it. So we don't get into the contentious question of DI, but we do what we can to ensure the terms are propagated.

I would also be willing to contribute to the costs of this.

Malcolm wrote:

There are two parts to this: Kongtrul's gdams sngag mdzod klong sde instructions, Rinpoche's own visionary teachings. It's not hard to find people who received both from the boss.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 11:25 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

There are two parts to this: Kongtrul's gdams sngag mdzod klong sde instructions, Rinpoche's own visionary teachings. It's not hard to find people who received both from the boss.

Adamantine said:

Have you?

Malcolm wrote:

Myself and many others.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 11:55 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Adamantine said:

Have you?

Malcolm wrote:
Myself and many others.

Adamantine said:
Yes though not many others are actively teaching and offering lungs...

Malcolm wrote:
That will change. Klong sde is important, but by no means indispensable.

Author: Malcolm
Date: Saturday, August 22nd, 2020 at 7:34 PM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

PeterC said:
Malcolm, when you say following the klong sal, do you mean working through rushens semdzins trekchod etc according to his terms, or was he talking about some more specific sequence of practising his terms?

Malcolm wrote:
He meant the klong gsal teachings in general.

climb-up said:
But unfortunately most of those teachings are closed to many of us. For someone as bad of a practitioner as myself it probably doesn't make a difference, I think the previous vase and ancillary could keep me busy for a lifetime, but do you see a path forward to the Longsal teachings who didn't receive them while ChNN was alive?

I'm certainly not trying to call you out but as a Lama who gives wang and DI yourself, wouldn't you (or someone with similar training and experience to you) be qualified to pass on Longsal practices? (Apologies if my heads sonfar up my ass about authority that I've missed the Dzogchen point!)

Malcolm wrote:
My job is the 17 tantras.

Author: Malcolm
Date: Saturday, August 22nd, 2020 at 8:14 PM
Title: Re: Guide to Communism
Content:
Bundokji said:
It is a natural progression. Marx was a Hegelian so it was always: thesis / antithesis ---> synthesis.

Grigoris said:

Which coincided with a more fluid interpretation of man, time, history and the nature of reality during that era, and preceded by a gradual shift towards a more scientific and objective mindset. The faith in human progress seems to be justified by rapid scientific and technological advancements associated with deconstructing the old and limiting belief system.

I remember reading that communism necessitates feudalism and capitalism as historical conditions for its applicability.

That is the historical materialist paradigm which was part of Marx's theory. The neo-Marxists believed that communism could be reached without going through this process, by relying on peasant class (in less industrialised societies) instead of the industrial working class as the motor for change.

Bundokji said:

It is unclear though how the state does not simply replace the old capitalists class from the neo-Marxists point of view.

Malcolm wrote:

Communism is the end point, the socialist state, the transitional phase. All quite utopian.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 8:19 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

ok...so..I am just going to toss this out there and see where it goes..I am not good at organizing things so if someone wants to try and run with this, be my guest..

As people here know Rinpoche gave a transmission for Vajra Bridge of Longde which he said is the essentials of it. From my research there are 2 volumes in the Nyingma Kama that are devoted to the Vajra Bridge teachings/practices, and commentaries. Volumes 18 and 19 in one version and 32 and 33 in another.

So what I was thinking is 2 pronged...maybe a group of us could find a Nyingma Lama willing to give us the transmission for these 2 volumes..perhaps over skype or zoom (or something like that) and do it over time..for example: 1 hour a week or so until it is completed. And then we could try and find a translator that would be willing to translate it all into English..I would be willing to chip in whatever I could for a project like this to donate to a Lama and pay a translator...just want to see if there would be any interest from any of Rinpoches students for this....

Thoughts?

PeterC said:

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Could I suggest a slight variation on your plan. We track down members of the DC who have received the lungs of each of the Longsal teachings - and since they were given at different times in different places, that means a group of people, it's highly unlikely one person will have received them all - and we organize a mass lung of the whole lot. People can seek out explanations afterwards, but we ensure that the reading transmissions have been given. The only requirement to give a lung of a text is that you've received it from someone who has received it. So we don't get into the contentious question of DI, but we do what we can to ensure the terms are propagated.

I would also be willing to contribute to the costs of this.

Malcolm wrote:

They would need to be able to read Tibetan and give the lung in that language.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:17 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

They would need to be able to read Tibetan and give the lung in that language.

PeterC said:

If after all these years the DC can't pull together a group of students who can read Tibetan, then the writing really is on the wall

Malcolm wrote:

The question is not can they, the question is, will they?

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:33 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

Or to put it differently, why communism is not a religion where faith in the state or progress replaces faith in the God of the Abrahamic religions?

Malcolm wrote:

Communism is clearly a religious movement, in just the same way as Trumpian "Conservatism."

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 9:59 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

Could you please elaborate on the difference between a humanist/secular utopia and the older religious notions of heaven and hell?

Or to put it differently, why communism is not a religion where faith in the state or progress replaces faith in the God of the Abrahamic religions?

Here, Marx's views on religion might be relevant:.

PeterC said:

I would hesitate to get into analysis of that work of Marx's because the meaning is not obvious. The work he's discussing - Hegel's elements of the philosophy of right - is really, really difficult. Not many people really understand it. And that essay that Marx wrote, he never published, we don't know if it's because he wasn't sure about it or because he didn't get around to it. That part you're quoting is heavily debated, and there are multiple different interpretations of it.

If you want to understand the ideas of Marx on religion that aren't contested, you need to go back to Capital. It's clear that he wasn't very interested in metaphysical questions - the truth of the *claims* of religion weren't very important to him, what he was interested in was the *function* of religion. He saw it as both part of the ideological control mechanism that the ruling class created, and also as a means for the proletariat to express their unhappiness in a way that didn't threaten the relations of production. It was part of the dominant ideology in his theory. That functional view of religion was actually a pretty fair representation of its role in society for centuries, and you could argue it still explains quite well the role of religion in society today.

He was primarily concerned with the role of the dominant religion. He didn't have much to say about conflicts of beliefs, minority religions or pluralistic societies.

The thing to understand with Marx is, as Malcolm said, that for him the communist society was the end-point. He actually said very little about what it looked like. He spent most of the time analyzing where we are now, how we got here, what makes the current society persist, and what will eventually change it. (The answer to that last question is: development of technology.) He was an extraordinarily insightful writer, and said a lot that was very relevant to understanding the failures of society today.

Bundokji said:

Hegel's work itself is known to be notoriously difficult to read, hence Marx's reflections on aspects of his philosophy would be equally difficult to understand.

More than 20 years ago, i bought "Capital" which was divided into five parts. The copy i bought was in Arabic, and i am not sure if it was bad translation or that the work itself is difficult. I remember after reading some 30 pages, i began to encounter mathematical formulas, so i gave up! This is why, i have sympathy with people who do not refer to primary sources.

I agree that his description on the role of religion in society is largely accurate, but i also see the drawbacks of linking it to the ruling class. My main issue with this approach is that it somehow excludes the ruling class from being equally deluded by the weaknesses of the human condition (greed, fear and ignorance), or that if the proliferates came to rule they will be radically different.

Malcolm wrote:

Marx is just an inversion of Plato's Republic.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 10:10 PM

Title: Re: Guide to Communism

Content:

TsultimNamdak said:

This is utterly baffling. This site is called "Dharma Wheel - A Buddhist discussion forum on Mahayana and Vajrayana Buddhism" so I would have supposed that even in a politics subforum there ought to be a Buddhist angle or at least a non-religious one, being about politics. Nicholas, you keep posting articles and book reviews from an extreme rightwing Christian viewpoint - Why do you do that here? Is it just trolling? Does it give you a warm, cuddly sense of "that will really show those leftwing, Satanic, Marxist, Commie types"?

It is utterly pathetic and it serves no other purpose than feeding your own sense of righteousness.

Nicholas Weeks said:

Are you devoid an historical sense? Does the obliteration of the Dharma in Asia by communists move you? If not, why not?

Ignoring communism's destructive effects is just speeding up this Dharma-ending age.

Malcolm wrote:

Nicholas, you have apparently neglected to read the Buddha's assertion that Dharma can not be destroyed from without, only from within. The PRC's recent actions are wholesale, aimed at erecting the cult of Xi, replacing all religion in the PRC with it. It's not really about religion. They don't care about religion beyond the fact that religious groups tend to be more resistant to mundane authorities. The PRC is acting no differently than any other entity seeking to control a market. Your focus on ideology misses the point entirely. Ideology is not the cause here, it's the excuse.

Author: Malcolm

Date: Saturday, August 22nd, 2020 at 10:13 PM

Title: Re: Guide to Communism

Content:

Malcolm wrote:

Marx is just an inversion of Plato's Republic.

Bundokji said:

Do you mean the aristocracy of those who believe in his interpretations?

Malcolm wrote:

Marx does not go beyond Judeo-Christian eschatology, as you already observed. He just inverts the kingdom heaven on earth.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 12:00 AM

Title: Re: Guide to Communism

Content:

Nicholas Weeks said:

If you really think that buddhadharma can only be destroyed from within,

Malcolm wrote:

I think the Buddha stated this quite clearly. Buddha statues are not Buddhadharma. Shantideva dismisses the destruction of buddha images of being any real concern. It's annoying, wasteful, and rude, certainly, but in reality Buddha statues do not suffer any more than statues of Jesus.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 12:02 AM

Title: Re: Guide to Communism

Content:

Nicholas Weeks said:

Here is the first of snips from Kengor's Guide - this one on religion in general:
The Communist Manifesto said that, "Communism abolishes eternal truths, it abolishes all religion, and all morality." Marx and Engels envisioned a new morality without God, one based on "the most radical rupture with traditional ideas." The things that communism promises are

entirely unnatural, completely contrary to what human beings had believed before, and even to their very humanity itself. It was intended to transform human nature.

Malcolm wrote:

If you believe in God, a creator being, etc., you are a Buddhist in name only, but not in view.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 4:01 AM

Title: Re: Guide to Communism

Content:

Malcolm wrote:

If you believe in God, a creator being, etc., you are a Buddhist in name only, but not in view.

Grigoris said:

I don't understand this hard-on that Nicholas has for fundamentalist Christians either. Seems he believes that eternalism is preferable to nihilism.

That Christians are somehow natural allies with Buddhists, against materialists.

He seems to overlook the damage that Christians have inflicted on Buddhism during European colonial expansion into Asia.

Malcolm wrote:

It's the US prolife thing.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 4:03 AM

Title: Re: Guide to Communism

Content:

Nicholas Weeks said:

If you really think that buddhadharma can only be destroyed from within,

Malcolm wrote:

I think the Buddha stated this quite clearly. Buddha statues are not Buddhadharma. Shantideva dismisses the destruction of buddha images of being any real concern. It's annoying, wasteful, and rude, certainly, but in reality Buddha statues do not suffer any more than statues of Jesus.

Nicholas Weeks said:

I was thinking more of temples razed, monastics murdered & tortured etc. (but you

knew that)

Malcolm wrote:

apparently you don't give a rats ass about Muslims though...just saying...where's the outrage about the Uighers?

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 8:06 PM

Title: Re: Annals of Communism

Content:

Nicholas Weeks said:

Another gem from Yale giving evidence that communism infiltrated the USA.

<https://yalebooks.yale.edu/book/9780300068559/secret-world-american-communism>

A second volume provides more evidence:

<https://yalebooks.yale.edu/book/9780300071504/soviet-world-american-communism>

PeterC said:

So it's communism that's f*cking up the US, and not the Republican Party? How do you figure that?

Malcolm wrote:

We don't realize it, Peter, but the deep state is the CPUSA, and Nicholas is Q.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 10:14 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

In the article which i quoted, he reflects on the drawbacks of the state taking over many of the functions previously performed by charities and the overemphasis on notions such as rights and justice (which often come about with a sense of entitlement). It was meant to be a continuation on arguments i made on previous paragraphs about how to motivate the rich to contribute more to society while minimizing the role of government. I personally give no weight to what he does in his personal life.

Malcolm wrote:

We should not minimize the role of government. That is ridiculous. The job of the government, according to Nozik's Anarchy, State, and Utopia, is primarily to provide security and protect markets. However, when business itself is the main threat to healthy markets, business needs to be regulated, and governments enlarged to make

sure these regulations are properly enforced.

The best way to motivate rich people do beneficial things with their money is to tax them on all assets in excess of say 15 million. If one cannot lead a decent life with 15 million, one is just a selfish prick. But let's say you have 100 million of personal assets, and you are faced with a choice of either give 85 to the feds, reinvesting it in a business, or setting up a charitable foundation (but not like say, Build the Wall), etc., then of course, make as much as you want, but anything above a certain number really isn't yours. You know, like during the Eisenhower years.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 10:17 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

the gakyil sent an email, there will be an official letter (not just one individual's perception) and a bigger meeting. patience so this arrives at the right time.

Malcolm wrote:

As far as I am concerned, since Rinpoche left no instructions, no one can speak for Rinpoche.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 10:24 PM

Title: Re: Biden's VP Choice

Content:

Minobu said:

So i don't get the big hub bub about postal voting...now that it is obvious that it is a mess , why not just go to a poll and vote...

Malcolm wrote:

Because of covid.

Minobu said:

all i can say it's scary...i recall when bush won i and others could not believe the American people...then those people voted in Trump...so like they never fail to completely surprise us.

Malcolm wrote:

Bush did not win in Florida, he did what Republicans always do these days, he cheated.

As for Trump, he lost the popular vote by 4 million, and won on the slimmest of margins, on a technicality of 77,000 votes, 0.055797101449275%, of the 138 million votes cast in the 2016 election.

Author: Malcolm

Date: Sunday, August 23rd, 2020 at 10:26 PM

Title: Re: POTUS poll #3

Content:

Fa Dao said:

yeah..all warm and fuzzy with no real content...

So disappointed with the DNC that Joe Biden was the best they could come up with all because they didnt want to give Bernie a shot.

Trump is so going to tear him a new one during the debates..it will be quite saddening for him to go out like that

Malcolm wrote:

You might as well declare yourself a trump supporter right here.

Author: Malcolm

Date: Monday, August 24th, 2020 at 2:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Mantrik said:

Only a new head could speak for the DC.

Malcolm wrote:

Yeshe has abdicated this role completely. So, the DC is headless. Even then, not everyone would have followed Yeshe.

Author: Malcolm

Date: Monday, August 24th, 2020 at 2:30 AM

Title: Re: POTUS poll #3

Content:

Fa Dao said:

yeah..all warm and fuzzy with no real content...

So disappointed with the DNC that Joe Biden was the best they could come up with all because they didnt want to give Bernie a shot.

Trump is so going to tear him a new one during the debates..it will be quite saddening for him to go out like that

Malcolm wrote:

You might as well declare yourself a trump supporter right here.

Fa Dao said:

no..Im still a democrat..and like a lot of us we were all very disappointed in the DNC's choice in 2016 as well as 2020

Malcolm wrote:

Bernie has gotten major things onto the DNC platform: free college, medicare for all, etc.

<https://www.forbes.com/sites/wesleywhistle/2020/07/08/biden-sanders-unity-task-force-free-college-student-debt-forgiveness-and-crack-down-on-for-profit-colleges/#5f0305d4111a>

<https://joebiden.com/healthcare/> #

Bernie won by losing. 2016 showed the Dems that if they ignore the Progressives, they lose the election.

Author: Malcolm

Date: Monday, August 24th, 2020 at 2:34 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Mantrik said:

Only a new head could speak for the DC.

Malcolm wrote:

Yeshi has abdicated this role completely. So, the DC is headless. Even then, not everyone would have followed Yeshi.

Mantrik said:

Yes, at risk of a Hydra-headed existence rather than a tree with branches bearing fruit.

Malcolm wrote:

Oh, it won't be like that. It will be just the same as any other Dzogchen lineage, not a tree, but more rhizomatic, all connected to the original rhizome. Hierarchy has no place in this scheme, other than to administer property and collect dues. But Garab Dorje never said, "start and organization and collect dues; set up copy right infringement protocols; trademark names;..."

Author: Malcolm

Date: Monday, August 24th, 2020 at 4:12 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Matt J said:

I have been surprised that people have been thinking Yeshi would take over. Am I the only one who watched My Reincarnation?

Malcolm wrote:

No, but many people missed the statement where Rinpoche stated the DC would splinter.

Author: Malcolm

Date: Monday, August 24th, 2020 at 10:57 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

PeterC said:

ChNNr wanted all his students to read this book. After reading it I could understand why. The fact that his son was recognized by HH41ST as the reincarnation of the subject of the book makes the whole situation quite sad.

Tata1 said:

Im not sure i understand what you mean

PeterC said:

Which part - why he wanted us to read it, or why it's sad when viewed in context?

Malcolm wrote:

Khyentse Chokyi Wangchuk was a casualty of Derge Tulku politics, and still is, as one can see from Orgyen Thobgyal's less than kind remarks about him and the manner in which the retainers of Jamyang Khyentse Chokyi Lodo actively obstructed Norbu Rinpoche's access to the latter in Sikkim. Norbu Rinpoche wanted people to understand these circumstances because they explain a lot about the way Norbu Rinpoche's own career and teaching progressed, as well as the legacy that Yeshe was to inherit.

There are many instructive lessons here concerning the vicissitudes of the the tulku system, especially when incarnations are recognized outside of the Tibetan cultural sphere. It is well know that my personal opinion is that the practice of recognizing incarnations does not port particularly well in non-Tibetan cultural spheres.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 7:46 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Harimoo said:

I like Adriano very much but, for me, this message, specifically, is problematic :

1st part: we've got to be responsible for ourselves, each of us following his own path

2nd part : the Community must remain together

Dzogchen teaching means that each of us can be Rinpoche's successor if we apply and realize his teaching, like sowing many seeds in a field as Rinpoche did for thousands of

people in this world. Then it depends how the secondary causes are, the weather, the water and these kinds of things

Malcolm wrote:

so, the lineage of ChNN will continue, regardless of whether Yeshe is in or out.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 7:49 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjuna said:

I rewatched the movie yesterday, as I was reminded of it by the latest posts, it's nice. It does not really bring up people creating problems though, as far as I could tell, it focuses on Yeshe's relationship with his father and his struggle with being a tulku.

javier.espinoza.t said:

ChNN's cancer was directly related to people creating problems. and afaik he had it a 2nd time in his last years, causing his death.

or well, maybe is just my karmic vision, and he died due to natural causes...

Malcolm wrote:

This is just superstition, I am afraid. ChNN lived to the same age as the Buddha.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 7:54 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

Taxing assets rather than annual income is a slippery slope as it puts a cap on the concentration of capital, profits and future tax revenue to the federal budget. The dynamic nature of a free market economy is what allows the likes of Eisenhower to impose higher taxes, for a while, then change.

Malcolm wrote:

Capital should not be allowed to concentrate in private hands beyond a certain level. There is no such thing as a "free market." All markets are protected and regulated.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:03 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

so, the lineage of ChNN will continue, regardless of whether Yeshe is in or out.

Harimoo said:

For me, the lineage is not the problem. The problem is the organization. People immigrated to work for a Gar, other bought house nearby for their old days, some have jobs related to DC etc.

If the party is over...

Malcolm wrote:

That party is over...

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:43 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

Taxing assets rather than annual income is a slippery slope as it puts a cap on the concentration of capital, profits and future tax revenue to the federal budget. The dynamic nature of a free market economy is what allows the likes of Eisenhower to impose higher taxes, for a while, then change.

Malcolm wrote:

Capital should not be allowed to concentrate in private hands beyond a certain level. There is no such thing as a "free market." All markets are protected and regulated.

Bundokji said:

In the context i was presenting, a free market is more regulated by market forces (supply and demand) than by government regulations.

Malcolm wrote:

Such markets don't actually exist.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:48 PM

Title: Re: Guide to Communism

Content:

PadmaVonSamba said:

"Under socialism the state owns the means of production"

...and under socialism the state functions for what economic class?

Grigoris said:

The proletariat.

entrepreneur

/ˌɒnrəprəˈnæː/

noun

a person who sets up a business or businesses, taking on financial risks in the hope of profit.

This is not what happens under communism.

PadmaVonSamba said:

I'm quite familiar. I studied it quite a lot when I was young.

All I'm saying is that under socialism, in effect, since

1. The proletariat controls the state
2. State owns and invests in production, assumes risks, losses, profits,
3. Therefore the proletariat collectively Via the state, owns, and invests in production, assumes risks, losses, profits.

Therefore, it is for all intents and purposes
collective entrepreneurship.

Under capitalism, the bank And the state becomes the tool by which the capitalist owns the means of production.

Malcolm wrote:

What you are describing is State Capitalism.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:48 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

What has changed recently though is the notion that the share market (which is the market value of corporate America) is a measure of the general health of the economy.

Malcolm wrote:

No one who understands anything believes the present gvt. funded bubble represents the economy.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:52 PM

Title: Re: How has being a Buddhist changed you?

Content:

PadmaVonSamba said:

The purpose of dharma is the cessation of suffering
And suffering manifests as experience of feeling.

Malcolm wrote:

This is only one of the three kinds of suffering.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:54 PM

Title: Re: How has being a Buddhist changed you?

Content:

SilenceMonkey said:

I agree... It sounds like Malcolm is denying anything less than the view of nonduality is Dharma.

Malcolm wrote:

Nondual views also are not the Dharma.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:55 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

In the context i was presenting, a free market is more regulated by market forces (supply and demand) than by government regulations.

Malcolm wrote:

Such markets don't actually exist.

Bundokji said:

Maybe, but it speaks to human logic and appears to be predictable. It can be easily habituated and understood hence its appeal.

Malcolm wrote:

Appearances are deceiving.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 8:58 PM

Title: Re: Guide to Communism

Content:

Bundokji said:

What has changed recently though is the notion that the share market (which is the market value of corporate America) is a measure of the general health of the economy.

Malcolm wrote:

No one who understands anything believes the present gvt. funded bubble represents the economy.

Bundokji said:

Investors who bought the shares expecting future returns obviously believe that the current price reflects the future value of the corporations they invested in, unless the majority are short-selling, which would be difficult to imagine.

Malcolm wrote:

No, actually they don't. Most people have no idea what they are invested in because most people's money is not in Individual stocks.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 10:04 PM

Title: Re: Guide to Communism

Content:

Malcolm wrote:

No, actually they don't. Most people have no idea what they are invested in because most people's money is not in Individual stocks.

Bundokji said:

If you mean pension and superannuation, then those are usually managed by other corporates that hire financial advisors and analysts who invest on behalf of people. The logic of supply and demand persists in the sense that if those funds incur losses on behalf of pensioners, they would lose their customers, so its in their best interest to act with due diligence.

It goes without saying that i am parroting how the system is usually explained. I do not pretend to know exactly how it works.

Malcolm wrote:

Once the gvt. Introduced pension instability by allowing pension funds to invest in securities as well as bonds, the writing was on the wall for many people. But again, this is not a free market, thus is a rigged market. Rigged market are not free.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 10:56 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

I rewatched the movie yesterday, as I was reminded of it by the latest posts, it's nice. It does not really bring up people creating problems though, as far as I could tell, It focuses on Yeshi's relationship with his father and his struggle with being a tulku.

javier.espinoza.t said:

ChNN's cancer was directly related to people creating problems. and afaik he had it a 2nd time in his last years, causing his death.

or well, maybe is just my karmic vision, and he died due to natural causes...

DechenDave said:

Did Rinpoche say that's why he had cancer? If not, who did? Is this a commonly agreed upon thing in the DC?

Malcolm wrote:

All compounded things are impermanent, including the physical bodies of famous teachers, including the body of Śākyamuni Buddha. Some people have the idea that if people break their samaya, it will shorten the life of a teacher, or cause health problems for the teacher. But in ChNN's case, he lived a full 80 years, the same age as the Buddha. If breaking samaya was really a cause for a teacher's early demise, I think the life span of teachers would be shorter than the battlefield life of a tank, about one week.

Author: Malcolm

Date: Tuesday, August 25th, 2020 at 10:57 PM

Title: Re: Guide to Communism

Content:

Grigoris said:

When it comes to capitalism, it is always the poorest that pay.

Malcolm wrote:

That's point, right?

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 12:29 AM

Title: Re: How has being a Buddhist changed you?

Content:

SilenceMonkey said:

You are saying that nobody is really practicing Dharma until they realize emptiness?

Malcolm wrote:

Dharma sets out to solve one existential problem and one only: rebirth in samsara due to afflictions. If you are practicing ethics, meditation, etc. with any view in mind other than ceasing to take rebirth in samsara, you may be engaged in this or that practice, but you are not practicing Dharma. As Mañjuśrī said, "If one has clinging to this life, one is not a Dharma person."

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 12:39 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

DechenDave said:

Did Rinpoche say that's why he had cancer? If not, who did? Is this a commonly agreed upon thing in the DC?

Malcolm wrote:

All compounded things are impermanent, including the physical bodies of famous teachers, including the body of Śākyamuni Buddha. Some people have the idea that if people break their samaya, it will shorten the life of a teacher, or cause health problems for the teacher. But in ChNN's case, he lived a full 80 years, the same age as the Buddha. If breaking samaya was really a cause for a teacher's early demise, I think the life span of teachers would be shorter than the battlefield life of a tank, about one week.

Tata1 said:

He did stated, several times, that when he was sick it was better to do purification practice than long life tho.

Malcolm wrote:

To understand this we have to understand two things: 1) the cause of longevity: merit, and life force (this is why most longevity mantras contain "ayuhpunya"; and 2) the object of purification: the obscurations of affliction and knowledge, to which sometimes also karma is added as an obscuration. So now you can understand the real reason teachers recommend purification practices to their students when they become ill. It certainly isn't for their own benefit in order to live longer.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 12:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Harimoo said:

Rinpoche should have died at 56.

Malcolm wrote:

According to a prediction he received from his teacher, yes.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 12:57 AM

Title: Re: Latest 84K Sutra

Content:

Nicholas Weeks said:

Here is a translation of the dharani from the above tiny sutra:

I pay homage to the Three Jewels. I pay homage to the thus-gone, worthy, perfect buddha—the blessed Amitābha with the following: Om infinite one who arises from the infinite, whose nature is infinite, whose stride is infinite, whose range is infinite, who grants renown vast as the sky, who brings an end to all the afflictions, svāhā.

I am unclear as to what 'stride' means, it sounds so similar to 'range' ?

Malcolm wrote:

Means "step," but probably means more like courage, etc.

1 vikrAnta mfn. stepped beyond , taking wide strides &c. ; courageous , bold , strong , mighty , victorious (with %{\dhanuSi} , skilled in archery) MBh. ; m. a warrior L. ; a lion L. ; ` " passed over "'N. of a kind of Sam2dhi which leaves Visarga unchanged RPra1t. ; N. of a Praja1-pati VP. ; of a son of Kuvalaya7s3va and Mada7lasa1 Ma1rkP. ; (%{A}) f. N. of various plants (Cocculus Cordifolius , Clitoria Ternatea , Cissus Pedata &c.) L. ; n. a step , stride VS. TBr. ; manner of walking , gait MBh. R. ; bold advance , courage , might ib. ; a sham diamond L. ; a kind of intoxicating drink L. ; %{-gati} m. a man with a portly gait MW. ; %{-bhIma}N. of a drama ; %{-yodhin} m. an excellent warrior MBh. ; %{-zUdraka}N. of a drama Sarav.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 3:30 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

schubertian said:

gossiping, backbiting, complaining, plotting and scheming and intestine feuding i

I think - I hope - you mean internecine feuding?

treehuggingoctopus said:

Damn you autocorrect! (On second thoughts, thank you, autocorrect, for lightening up the mood. I rest in the safety of knowing you will do it again. And again. And again.)

Malcolm wrote:

intestinal feuding definitely happens when fed a diet of bullshit.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 6:42 AM

Title: Re: POTUS poll #3

Content:

DNS said:

Professor predicts Trump will win in a landslide.

<https://news.stonybrook.edu/facultystaff/maverick-modeller-helmut-norpoth-predicts-another-win-for-trump/>

Norpoth, a professor in Stony Brook's Department of Political Science, has enjoyed notable success forecasting elections based on his Primary Model, a statistical representation of U.S. presidential races based on data going back more than a century.

The Primary Model has correctly predicted five of the past six presidential elections, and when applied to previous elections, correctly predicts an impressive 25 of the last 27, missing only the 2000 election in which George W. Bush defeated Al Gore and the 1960 election in which John F. Kennedy defeated Richard Nixon — two extremely close and contested votes marred by allegations of voting inaccuracies.

The model appears to have good success, but how can he put Trump so likely to win based on his primary wins? He was basically running unopposed for the GOP nomination, as an incumbent. Tradition has it that no one runs against the incumbent from the same Party (with only a few exceptions; Ted Kennedy in 1980 and maybe a couple of others).

One thing I do like about this model:

Unlike many other projections, Norpoth's equation ignores approval ratings.

Surveys on approval ratings are very subjective and change too quickly.

Malcolm wrote:

Alan Lichtman has also got every election right, apart from the Gore-Bush election, he predicts a Biden win:

<https://www.nytimes.com/2020/08/05/opinion/2020-election-prediction-allan-lichtman.html>

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

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 8:10 AM

Title: Re: POTUS poll #3

Content:

Malcolm wrote:

Alan Lichtman has also got every election right, apart from the Gore-Bush election, he predicts a Biden win:

<https://www.nytimes.com/2020/08/05/opinion/2020-election-prediction-allan->

lichtman.html

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

DNS said:

Apparently, he also got the 2016 election wrong.

Lichtman's model has successfully predicted the winner of the popular vote in every presidential election from 1984 to present, with the exception of 2016. In the contested election of 2000, the system predicted the popular vote winner, although not actual winners. As a result in 2000, he predicted using his system that Gore would be the next president; Gore won the popular vote but lost the electoral college.[3] In September 2016, the Keys forecast that Donald Trump would win the popular vote in the 2016 election, whereas he lost the popular vote, but won the electoral college.

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

Malcolm wrote:

No, he got it right.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 9:19 AM

Title: Re: POTUS poll #3

Content:

DNS said:

Apparently, he also got the 2016 election wrong.

Malcolm wrote:

No, he got it right.

DNS said:

Half right, at best, because Trump did not win the popular vote like he predicted; the outcome, yes, with Electoral Vote.

Malcolm wrote:

It still does not sway the results in favor of your primary watcher dude.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 9:22 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Gedun said:

Rinpoche literally pleaded with us constantly to treat each other well, to have pure vision and give the benefit of the doubt. I certainly don't see this when people are quick

to indict Yeshe based on a few things they've heard second hand. This will have absolutely no effect on him or the situation on the ground, but it can certainly have an effect on us and our realization.

Malcolm wrote:

No one indicted Yeshe of anything. All that has been pointed out is that Yeshe totally severed his ties with a community his father spent 42 years building. He is free, as we all are. But it has caused a leadership crisis in the community.

Author: Malcolm

Date: Wednesday, August 26th, 2020 at 9:35 PM

Title: Re: Agar 35

Content:

mutsum said:

Siddhi Energetics is directed by Joe Wagner. He is a Nyingma practitioner and a very nice individual (also quite knowledgeable in the field of Tibetan medical products, etc.). His Siddhi Energetics and his sister site "Future Alchemy" are totally trustworthy.

Ignorant_Fool said:

Thanks, mutsum. Think I'll try to get in touch and talk to him about my situation. I've got so many things that are out of whack.

Malcolm wrote:

Joe, a personal friend, is not qualified to give such advice. You would need to contact Dr. Phuntsog Wangmo, Or some other Tibetan physician for guidance. As for myself, I have discontinued seeing patients.

Author: Malcolm

Date: Thursday, August 27th, 2020 at 3:34 AM

Title: Re: Latest 84K Sutra

Content:

mutsum said:

Vikranta is the past participle of vikrama [vi-kram] whose first meaning is that of step, march, stride, as well as pace (not sure of this last one but it seems the meaning is also that in Chinese). In this dharani, the infinite stride is to be counted as among the auspicious signs, qualities, or capacities of the Buddha. For instance, his stride (in French one would say: "son allure", "son pas", "son enjambée") is like the sauntering stride of an elephant, causing the earth to tremble ("Asceticism and the Glorification of the Buddha's Body", p. 14). Or it can be the strides of a lion (op.cit., p. 16; "Indian Buddhism through a Chinese Lens", p. 98-99):
gajapatigatigāmī śiṃhavikrāntagāmī Sauntering with the gait of the lord of elephants, with the strides* of a lion

* vikrānta विक्रान्त.

Nicholas Weeks said:

Thanks, but with the qualifier boundless or infinite, step or stride make no sense. I prefer to think of each & every movement (in thought or beyond) of Amita Buddha as bold, courageous & providential.

Malcolm wrote:

I think Mutsuk is correct bere.

Author: Malcolm

Date: Thursday, August 27th, 2020 at 6:54 AM

Title: Re: The Woke Supremacy

Content:

Sādhaka said:

There are instances of instigation of violence from both sides; so that's where the problem lies.

People on this forum like to deride 'conspiracy theorists', yet many 'conspiracy theorists' at least seem to make an effort to see past the false left vs right paradigm presented to us by mainstream media (cnn, fox, msnbc, etc.).

Malcolm wrote:

So, let me get this straight—you are saying there are good people on both sides?

Author: Malcolm

Date: Thursday, August 27th, 2020 at 6:57 AM

Title: Re: The Woke Supremacy

Content:

Grigoris said:

https://www.huffpost.com/entry/black-lives-matter-protester-shot-pennsylvania_n_5f45441dc5b60c7ec416ce79?utm_source=main_fb§ion=politics&utm_medium=facebook&ncid=fcbklnkushpmsg00000063&utm_campaign=hp_fb_page_s&fbclid=IwAR0z4i4NZwfsRH3qOpblveeWBW13BTgtEGx-kzXadQqBO8rhgSqv18LcRvM
Black Lives Matter Protester Shot While Marching Through Pennsylvania

A witness stated that a white man shot at the marchers, who are on a weekslong hike from Milwaukee to Washington, D.C. Police are investigating.

Anybody still not understand where the problem lies?

Malcolm wrote:

This is old news. The new news is:

<https://www.cbsnews.com/news/kyle-rittenhouse-kenosha-shooting-suspect-arrested-illinois/>

Author: Malcolm

Date: Thursday, August 27th, 2020 at 11:24 PM

Title: Re: Guide to Communism

Content:

Fa Dao said:

I really do want to try and understand all of this a little better as I will be trying to retire on social security in a couple of years

Malcolm wrote:

Well, you should understand that you should get your head out of the sand and vote for Biden. You didn't vote for Hillary last time, and look where that landed you.

Author: Malcolm

Date: Thursday, August 27th, 2020 at 11:26 PM

Title: Re: Guide to Communism

Content:

Grigoris said:

Now I understand why the Republicans are not really making an effort to win the next election.

Malcolm wrote:

No, they actually want to win. They believe that by inciting violence, people will vote for "law and order." It's the Nixon '68 gambit.

Author: Malcolm

Date: Thursday, August 27th, 2020 at 11:47 PM

Title: Re: Clarification on terms

Content:

Yeshe Dorje said:

I am wondering if anyone, in this context, could guess at what the Tibetan terms could be that are being translated as 'pure' and 'perfect' and if so, are there connotations that come with the English terms that don't really equate to the Tibetan words?

Malcolm wrote:

Byang is what is being rendered as "pure," "chub" is what is being rendered as "perfect." What they are squabbling about is what is termed "the basis," which in one class of Dzogchen teachings is called "byang chub sems," or "bodhicitta." They are taking this terminology from Adriano Clemente.

Byang means "purified," as is the past tense of 'byang ba, to purify or pacify. Chub pa means "culmination, realization, or understanding," hence in Adriano's lexicon, he translates it as "perfect." "Sems" usually means mind, but not here, he is translating it as "presence."

There is a very useful explanation of this term in the long Vajra Bridge commentary:

Now the, “pure from the beginning” (gdod nas dag pa) means that without the reality of the mind essence there is not an iota of a concept established within one’s continuum. Since neither faults nor taints are established nor exist in that which has never been made nor fabricated by anyone from the beginning, it is pure from the beginning.

Pure (byang ba) means that reality of the mind essence is not adulterated by any positive or negative traces. Since transient concepts of subject and object are exhausted without remainder, it is pure.

Comprehension means (chub pa) means [6/b] 1) the comprehensions imbued with the five poisons when there is ignorance or delusion about the reality of the mind essence and 2) it means the comprehension imbued with the five pristine consciousnesses when there is knowledge and realization of that reality.

The five pristine consciousnesses: since that mind essence is recognized as the dhātu that has always been inseparable in the three times, it is the pristine consciousness of the dharmadhātu that is known as one’s mind essence. Since clarity is known as the mind essence, it is the mirror-like pristine consciousness. Since one knows the meaning of samsara and nirvana having always been uniformly permeated by the sugatagarbha, it is the pristine consciousness of uniformity. That reality exists in the continuum of all sentient beings. This being so, all phenomena of appearance and sound are distinct and bright. Since they can be discriminated as distinct and separate in one’s continuum without the need to search elsewhere, it is the individually discriminating pristine consciousness. As such, as soon as one realizes, just as it is, the meaning of how that has always been, since one understands that all objects, however they exist, have always been established in one’s continuum, this is the pristine consciousness of successful activities.

That is the five pristine consciousnesses. Furthermore, the Secret Pristine Consciousness explains:

Pristine consciousness is the consciousness of the meaning of intrinsic clarity that has never been fabricated.

[7/a] Therefore, this is the meaning of a comprehension endowed five pristine consciousnesses.

Next, because so-called “mind” (sems) is not the mind, it is the mind essence (sems nyid). The temporary concepts of mental processes arise from conditions and perish because of conditions. Being conditioned and relative, since [the mind] cannot endure and is transformed by conditions, [mind] is not ultimate.

The mind essence has always been unconditioned. The meaning of not being destroyed by conditions and never changing in the three times is that reality which clear and nonconceptual.

A slightly better translation of bodhicitta, byang chub sems, would be, "The mind essence comprehended as pure."

The group that claims that we should maintain a conceptual view that everything is pure are fools, very far away from the meaning of Dzogchen. They do not understand that this term, bodhicitta, is a description the realization of the pure nature of the mind, the basis, as being pure. Of course, if one is completely integrated with the knowledge of bodhicitta, then for you there is no karma and you will act spontaneously to benefit beings. But as long as one is distracted, one subject to affliction and action and its results, as is explained in the definition provided by the author of that text, Kunzang Dorje.

Author: Malcolm

Date: Friday, August 28th, 2020 at 4:13 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

LhakpaT said:

And the logical reasoning provided by traditional Buddhist teachers is hardly persuasive for modern educated people well familiar with logic and critical thinking.

Malcolm wrote:

Yes, because we are so much smarter than the Buddha.

Author: Malcolm

Date: Friday, August 28th, 2020 at 4:16 AM

Title: Re: Guide to Communism

Content:

Grigoris said:

Now I understand why the Republicans are not really making an effort to win the next election.

Malcolm wrote:

No, they actually want to win. They believe that by inciting violence, people will vote for "law and order." It's the Nixon '68 gambit.

Grigoris said:

And we all know how that worked out. No, I think they are more cunning than you give them credit for.

Malcolm wrote:

Yes, Nixon won. They don't need to be cunning. It is basically going to boil down to whether a) people choose something resembling democracy or b) go all in for American Fascism.

Author: Malcolm

Date: Friday, August 28th, 2020 at 6:20 AM

Title: Re: Clarification on terms

Content:

Yeshe Dorje said:

Thank you Malcolm, very helpful indeed. In my Gelug studies bodhicitta is referred to as 'the mind of enlightenment'. Is there any readings you would recommend in order to begin to understand the differences between the gelug presentation of bodhicitta and the dzogchen presentation that you are referring to?

Malcolm wrote:

The term "bodhicitta" is used differently in Mahāyāna and Vajrayāna, and within Vajrayāna, it is used differently in mahāyoga and anuyoga (so called highest yoga tantra) and Atiyoga, where the term is sort of equivalent to the state of mahāmudra—with the caveat being that mahāmudra describes the result, whereas bodhicitta describes the basis, when arranged on the trio of basis, path, and result.

Author: Malcolm

Date: Friday, August 28th, 2020 at 6:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

amanitamusc said:

Four Awarenesses for Those who Doubt Reincarnation

" Because any narrative always belongs to the domain of mind while the knowledge of Dzogchen is beyond mind."

The teachings and study of Dzogchen without DI is not of very much use.

Malcolm wrote:

Actually, none at all. Complete waste of time better spent practicing a sadhana, etc.

Author: Malcolm

Date: Friday, August 28th, 2020 at 6:26 AM

Title: Re: Thoughts from a social philosopher

Content:

Grigoris said:

I wonder, if he [Hoffer] was alive now, what he would have to say about fanatical capitalists?

Malcolm wrote:

<https://www.jacobinmag.com/2014/09/the-rights-working-class-philosopher>

Grigoris said:

The man lived a rich life of the mind — reading on the job during breaks, taking half-day

walks to ponder particular intellectual conundrums, journaling fastidiously, and writing for publications. However, he never changed his views that politicians like Nixon and, especially, Reagan (first as governor, later as president) were noble and his union leaders dupes, “true believers” of false idols who demonstrated their own lack of self-confidence by joining a mass movement. Based on the limited record, Hoffer never spoke at meetings, never ran for any union office, and never volunteered in the union to help his fellow workers.

Ironically, the best-known working-class American of the Cold War era was a conservative who was lucky enough to find a job represented by the most powerful leftist union in postwar America. As such, his life represents the cognitive dissonance of many working Americans today: profiting from — albeit less so than in the past — the great gains of the labor movement yet unwilling to become union advocates.

As for Hoffer’s legacy, history can be cruel even to those who appreciate its fickleness. Today, few people know of Hoffer and fewer read him (though the term “true believer” still carries some rhetorical weight). The “longshoremen philosopher” was a powerful thinker, and the fact that he was a literary celebrity during the Cold War and consistently identified as “working class” is noteworthy.

While historians commonly associate the conservative ascendancy with Nixon and Reagan, they rarely note that the influential writings of the slightly older Hoffer predicted and praised the rise of the New Right. Scholars of Hoffer (generally conservatives themselves) inevitably note his working-class bonafides, but they don’t mention or analyze the irony of his membership in the leftist ILWU. In that way, they’re similar to all those, Hoffer included, who forgot that the labor movement brought us the weekend and much more.

Author: Malcolm

Date: Friday, August 28th, 2020 at 7:54 PM

Title: Re: Why Damaging Property Isn’t The Same As “Violence”

Content:

Grigoris said:

Yes, I mean the Buddha spelled it out very clearly in the "Private Ownership is Sacrosanct" Sutra that breaking shit leads to rebirth in the Hell realms...

Fortyeightvows said:

No stealing is one of the five precepts, usually that is called 'not other people's things against their will'. By burning, smashing, stealing, ect, a person is breaking that precept.

Malcolm wrote:

I hate to point out the obvious, but the rioters are not buddhists, thus they have no precepts to break.

Author: Malcolm

Date: Friday, August 28th, 2020 at 7:57 PM

Title: Re: Ability to Control the Weather

Content:

fckw said:

If anyone is willing to look into practices used by Sakta-sects, there is a fascinating read on this topic by Alexis Sanderson:

https://www.tantrictraditions.com/s/garudika_materials_in_jy-e4ey.pdf. Of course, reading comes at your own risk. After all, as a devout Buddhist practitioner you might end up in hell for peeping into Hindu tantric traditions if you are not careful.

Malcolm wrote:

No, Buddhists can make use of Hindu rites.

Author: Malcolm

Date: Friday, August 28th, 2020 at 11:34 PM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

Malcolm wrote:

I hate to point out the obvious, but the rioters are not buddhists, thus they have no precepts to break.

Fortyeightvows said:

People receive the consequences of what they do to others whether they are buddhist or not.

Malcolm wrote:

Indeed, which is something the police, and the main boosters of racist violence like Fox News, should pay attention to, since the police have killed vastly many more people in extrajudicial killings than have the rioters. But somehow, you seem to overlook this, and seem to believe that right wing state-sponsored violence is "protecting law and order" and is therefore karmically neutral, whereas destroying some property elicits from you pearl-clutching condemnations and warnings about birth in lower realms.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 1:07 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

Fortyeightvows said:

People receive the consequences of what they do to others whether they are buddhist or not.

Malcolm wrote:

Indeed, which is something the police, and the main boosters of racist violence like Fox News, should pay attention to, since the police have killed vastly many more people in extrajudicial killings than have the rioters. But somehow, you seem to overlook this, and seem to believe that right wing state-sponsored violence is "protecting law and order" and is therefore karmically neutral, whereas destroying some property elicits from you pearl-clutching condemnations and warnings about birth in lower realms.

Fortyeightvows said:

The thread is about damaging property only. Not about killings

Malcolm wrote:

Do you have any idea the amount of property which has been damaged and stolen by the police from people suspected, but proven innocent of crimes under the civil forfeiture program?

<https://www.washingtonpost.com/news/wonk/wp/2015/10/01/most-americans-dont-realize-its-this-easy-for-police-to-take-your-cash/>

Then there is the wanton property damage caused by the police.

<https://www.forbes.com/sites/instituteofjustice/2019/12/03/innocent-property-owners-deserve-compensation-when-the-police-cause-destruction/#1821c2195030>

<https://www.kshb.com/news/local-news/the-price-of-pursuit-police-chases-can-lead-to-lawsuits-property-damage>

Your arguments are hollow, and smack of support for authoritarianism.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 1:08 AM

Title: Re: Trump.

Content:

gendun said:

The gaps is narrowing.

He's going to win again isn't he?

Malcolm wrote:

Only if people do not get out and vote.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 3:08 AM

Title: Re: Why am I a socialist

Content:

Grigoris said:

"...mixed market democratic-socialist systems are the fairest and most functional societies (politically, economically and socially) that currently exist.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 3:09 AM

Title: Re: Trump.

Content:

gendun said:

The gaps is narrowing.

He's going to win again isn't he?

Malcolm wrote:

Only if people do not get out and vote.

Minobu said:

but the numbers of the populist movement are insane...the Dems have to appeal to these people somehow , even a little would help.

you cannot rely on the intelligent crowd of America ...there are only so many people that were in the peace corp ...

anyway..itsa nightmare scenario being played out...

the dems remind me of the Liberals in Canada..i've talked to some of them that run for election federally...provincial liberals are asswipe..

they would rather lose an election than lower their standards..they stay true to their standards

Malcolm wrote:

You know that Biden is leading by 9 points, right?

Author: Malcolm

Date: Saturday, August 29th, 2020 at 3:50 AM

Title: Re: Trump.

Content:

Malcolm wrote:

<https://www.thenation.com/article/society/blueleaks-law-enforcement-blm/>

Author: Malcolm

Date: Saturday, August 29th, 2020 at 6:48 AM

Title: Re: Thoughts from a social philosopher

Content:

shaunc said:

I'm a union member and have been since I started working at 15 years old. At one job I had I was the union delegate about 20 years ago. There is a problem with young people not wanting to be members mainly because they think why should I pay \$20/week to the union when the guys not paying get exactly the same wages and benefits. Completely oblivious to the fact that it was the union that forced the hand of the employer to pay those wages and benefits originally.

Even in my own family I had to have this argument with my oldest son a few years ago. He said if I ever get a problem I'll join then. I told him that they may or may not take him on then, after all, you can't insure your car after you've had an accident.

Malcolm wrote:

Isn't socialism great!

Author: Malcolm

Date: Saturday, August 29th, 2020 at 9:56 AM

Title: Re: Thoughts from a social philosopher

Content:

shaunc said:

I'm a union member and have been since I started working at 15 years old. At one job I had I was the union delegate about 20 years ago. There is a problem with young people not wanting to be members mainly because they think why should I pay \$20/week to the union when the guys not paying get exactly the same wages and benefits. Completely oblivious to the fact that it was the union that forced the hand of the employer to pay those wages and benefits originally.

Even in my own family I had to have this argument with my oldest son a few years ago. He said if I ever get a problem I'll join then. I told him that they may or may not take him on then, after all, you can't insure your car after you've had an accident.

Malcolm wrote:

Isn't socialism great!

shaunc said:

I'd hardly call myself a socialist. I see absolutely nothing wrong with the employer profiting off their employees, after all they're the ones who took the gamble on starting the business, most likely borrowed money from the bank and had to put their home on the line to get it.

Not all business ventures are successful. My wife runs a small business and believe me it's not all roses

Malcolm wrote:

The fact that you are in a Union is one of the great successes of socialism, along with weekends, health care, etc.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 9:57 AM

Title: Re: Why am I a socialist

Content:

PeterC said:

...evidence-based government.

Malcolm wrote:

Something we are sorely in need of.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 7:54 PM

Title: Re: Why am I a socialist

Content:

Kim O'Hara said:

The only other alternative I can think of is a benevolent dictatorship - whether of a person, a committee, or a computer - and then you have the well-known difficulty of making sure it remains benevolent.

Kim

PeterC said:

There's nothing magical about democracy, dictatorship, monarchy or any other political system. They're simply tools. They can be used and designed well, badly, skilfully or incompetently. Though bad design and incompetent use seem to be the norm these days.

Danny said:

Power is a means not an end.

Malcolm wrote:

Sadly, for most it is an end, not a means.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 8:20 PM

Title: Re: Why am I a socialist

Content:

Danny said:

Power is a means not an end.

Malcolm wrote:

Sadly, for most it is an end, not a means.

Danny said:

True,

Power only respects power.

Malcolm wrote:

The problem is that, as Aryadeva points, kings are fools because they believe themselves to be the source of their power.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 8:31 PM

Title: Re: POTUS poll #3

Content:

Fortyeightvows said:

21% of the people who did the poll prefer Trump...

That's a pretty sizable minority

Malcolm wrote:

I wonder how many of the people who voted here for Trump actually live under the shitshow called the "Trump Administration." Not many, I'd wager.

Author: Malcolm

Date: Saturday, August 29th, 2020 at 9:52 PM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

A bhikṣu etc., only commits parajika, a complete defeat, if he causes an abortion after the 19th week. Prior to that, causing an abortion is not considered killing a human being.

Presto Kensho said:

Please cite where that can be found in the Vinaya.

Malcolm wrote:

I spoke in error. I conflated the issue with the fact that it is held in Tibetan and Ayurveda, medicine that fetuses suffer no pain prior to 19 weeks since their sense organs are not formed. In the Sarvāstivādin Vinaya, the nineteenth week is when a fetus is not longer called a "human embryo" and now termed a "human." Bhikṣus, etc., who encourage abortions do suffer monastic defeats. Unlike some people around here, when I make a mistake, I admit it.

All of the arguments against abortion hinge on religious beliefs.

According to medical and biological science, when does life begin?

Here is a summary of various views. In short, there is no consensus:

<https://science.jburroughs.org/mbahe/BioEthics/Articles/Whendoeshumanlifebegin.pdf>

Therefore, they violate the establishment clause of the first amendment.

If the government should stay out of abortion, why should there be public funding of abortion?

In the United States, abortion is a legal medical procedure, and women who seek it should not be penalized by being refused financial relief if they are unable to afford the procedure.

Ideally, people should try to avoid having abortions. Realistically, unwanted pregnancies will happen. It is far better for abortions to be safe and legal, than for them to be illegal, forcing women to resort to unsafe measures to end pregnancies. I personally do not favor abortion; however, I am totally against legislating religious principles into law.

Author: Malcolm

Date: Sunday, August 30th, 2020 at 3:33 AM

Title: Re: The Great Abortion Debate

Content:

Nicholas Weeks said:

The effect of killing a future human stops their chances to improve merit or good karma. Who knows how many sages or virtuous people are not here because of the butchery. If bad folk are trying to be born, then their chance for lessening their bad karma is also stopped.

Malcolm wrote:

Being aborted, like being murdered, can be a result of karma one committed in a past life. For example, your karmavipaka sucks so bad you were conceived in the womb of a woman who does not want to be pregnant with you. There are no "innocents" in the web of samsara. The idea that fetuses are "innocent" is an entirely Christian idea, based on creationist ideology.

Also, since all sentient beings are predicted to full buddhahood, being aborted now and again is hardly going impeded the force of the Buddha's prediction in this respect. After all, since there is no beginning to samsara, we've all been aborted countless times, and our mind streams still keep coming back for more. Of course, if one is a Christian, its a one shot deal, so more serious for them, because somehow their pitiless god does not automatically conduct aborted souls to heaven.

Author: Malcolm

Date: Sunday, August 30th, 2020 at 3:55 AM

Title: Re: Capitalism vs. Socialism: A Soho Forum Debate

Content:

Fa Dao said:

So the one dude was actually a libertarian? Hmm...interesting...I kinda liked the way he presented things

Malcolm wrote:

Libertarianism has its roots in the philosophy of a guy named John C. Calhoun.

Fa Dao said:

Hang around libertarians long enough and eventually one of them will start talking about "public choice theory" (I last heard it raised by a prominent libertarian scholar to justify corporations imposing adhesion contracts on their customers to force them to buy expensive consumables and service). It's a kind of catch-all theory that can handwave away any negative outcome from unregulated capitalism, the "freedom" of which is key to a kind of libertarian thought, above freedoms like "the freedom not to starve to death".

The theory has its origin in John C. Calhoun, a proponent of slavery, and James M. Buchanan, an opponent of the civil rights movement. Both used the language of oppression and freedom to defend elitism, characterizing any kind of redistributive movement as a form of oppressive control exercised by the majority (poor people, which, in America, overwhelmingly means racialized people) against a downtrodden, endangered minority (the one percent, again, overwhelmingly white people).

The connection between the libertarian right and white supremacy is forcefully made in *Democracy in Chains: The Deep History of the Radical Right's Stealth Plan for America*, Nancy MacLean's 2017 book, which attracted such a vitriolic response from the genteel face of oligarch-apologism that it bears scrutiny for that fact alone — anything that pricks those consciences so thoroughly must be pretty interesting!

Malcolm wrote:

<https://boingboing.net/2017/12/10/freedom-is-slavery.html>

And:

In marking Calhoun's political philosophy as the crucial antecedent of public choice theory, Tabarrok and Cowen unwittingly confirmed what critics have long maintained: libertarianism is a political philosophy shot through with white supremacy. Public choice theory, a technical language nominally about human behavior and incentives, helps ensure that blacks remain shackled.

<https://thebaffler.com/salvos/master-class-on-the-make-hartman>

And because inevitably someone will accuse Nancy MacLean of being a bad historian:

<https://medium.com/@jpj1961/was-james-buchanan-a-racist-libertarians-and-historical-research-60997da93834>

Fa Dao said:

Today's libertarians face a similar problem that Morley faced half a decade ago. Morley obviously adored Calhoun's anti-democratic political philosophy, but obviously could

not defend slavery; thus slavery simply disappears as a topic in his treatment of Calhoun's thought. Today's libertarians admire Calhoun and Buchanan, but they cannot possibly admit that those figures were involved in racial segregation; thus segregation disappears as a topic. We saw the same thing with Constitutional originalists: That the theory was used for decades to defend racial segregation is simply ignored. MacLean has shown how Buchanan did work in an alliance with segregationists. Public choice theorists must face up to this fact as a flaw in their system of thought or admit that they have no answer to her case. They have not yet done so.

Malcolm wrote:

And:

When making your case, libertarians, please spare us the Freidmanesque "It would have worked if they hadn't given up!" None of that counterfactual stuff. We want a good, positive, libertarian-approved history of massive resistance that places the libertarians on the side of racial justice. Good luck.

<https://altrightorigins.com/2017/08/11/arguing-with-libertarians/>

And:

Rand's essay typifies two problems we have encountered before in this space. First, that the thing that united (and unites) right wing thinking is its commitment to inegalitarianism: right wing thought simply rejects equality as an important value or embraces inequality as a positive good. Second, that the libertarian reduction of all rights to property rights makes them unable to adequately respond to white supremacy. Both of these aspects of Rand's thinking are evident in her essay and in some of her subsequent writings.

<https://altrightorigins.com/2018/01/03/ayn-rand-on-racism/#more-8740>

Author: Malcolm

Date: Sunday, August 30th, 2020 at 4:12 AM

Title: Re: Pegyal Lingpa's Seven-line Prayer Sadhana

Content:

pemachophel said:

I am looking for a digital version of Pegyal Lingpa's Seven-line Prayer sadhana. I received the lung from Gochen Tulku Sang-ngak Rinpoche. My regular email address <mailto:13pemachophel@gmail.com> if you'd be willing to share it with me.

Thanks

Malcolm wrote:

sent

Author: Malcolm

Date: Sunday, August 30th, 2020 at 4:18 AM

Title: Re: The Great Abortion Debate

Content:

Nicholas Weeks said:

The effect of killing a future human stops their chances to improve merit or good karma. Who knows how many sages or virtuous people are not here because of the butchery. If bad folk are trying to be born, then their chance for lessening their bad karma is also stopped.

Malcolm wrote:

Being aborted, like being murdered, can be a result of karma one committed in a past life. For example, your karmavipaka sucks so bad you were conceived in the womb of a woman who does not want to be pregnant with you. There are no "innocents" in the web of samsara. The idea that fetuses are "innocent" is an entirely Christian idea, based on creationist ideology.

Also, since all sentient beings are predicted to full buddhahood, being aborted now and again is hardly going impeded the force of the Buddha's prediction in this respect. After all, since there is no beginning to samsara, we've all been aborted countless times, and our mind streams still keep coming back for more. Of course, if one is a Christian, its a one shot deal, so more serious for then, because somehow their pitiless god does not automatically conduct aborted souls to heaven.

Nicholas Weeks said:

So is human intervention required to fulfill bad karma? I think not. My mother lost a child from a natural (or karmic if you wish) miscarriage.

Malcolm wrote:

Sometimes one's negative karma results in one being reborn in a place where one's life will be taken in an untimely way: there are three causes of death: lack of merit, exhaustion of life force, and karmavipaka, such as being murdered.

One can reasonably assume that aborted human fetuses either lack the merit to take birth in a suitable womb or that their karmavipaka causes them to meet death before they have been born at the hands of abortionist.

After all, karma is unerring, and killing human beings is killing human beings. But it does not stop the police from killing suspects, criminals from killing the police, nor soldiers from shooting each other, etc., all causes and results of karma.

You know what they say: Karma's a bitch.

Author: Malcolm

Date: Sunday, August 30th, 2020 at 4:21 AM

Title: Re: Capitalism vs. Socialism: A Soho Forum Debate

Content:

Matt J said:

I think this is the point everyone misses. In theory, this should be the key that unites not only the left, but the left and right (since most people, period, are not oligarchs). But the

oligarchs will never let that happen, will they? If anything, the rich just keep getting richer.

Queequeg said:

Right now, power lies in the oligarchs. That needs to shift. That will require a broad agenda that must be implemented democratically.

Malcolm wrote:

Libertarianism is ideology of the oligarchs. That's why the Kochs, people like Theil and Musk, etc., are all fans of it. This is why the right has sold libertarianism to the American working class—it keeps them reach and the working class in blinkers.

Author: Malcolm

Date: Sunday, August 30th, 2020 at 5:05 AM

Title: Re: Pegyal Lingpa's Seven-line Prayer Sadhana

Content:

pemachophel said:

I am looking for a digital version of Pegyal Lingpa's Seven-line Prayer sadhana. I received the lung from Gochen Tulku Sang-ngak Rinpoche. My regular email address <mailto:13pemachophel@gmail.com> if you'd be willing to share it with me.

Thanks

Malcolm wrote:

sent

Sherab Rigdrol said:

Malcolm, could you please send me a copy as well? Thank you!

Malcolm wrote:

<http://tbrc.org/link?RID=W20869>

[http://tbrc.org/link?RID=O2DB72891%7CO2DB728912DB73350\\$W20869](http://tbrc.org/link?RID=O2DB72891%7CO2DB728912DB73350$W20869)

Author: Malcolm

Date: Sunday, August 30th, 2020 at 5:07 AM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

Danny said:

You don't need tantric vows to practice dzogchen. What you need is direct introduction from a teacher that meets all the qualifications, i.e. a teacher that teaches in perfect harmony with Garab Dorje's three statements.

Then later if your interested, you can discover the differences between initiation, empowerment, blessings, vows, samayas etc of the tantric system.

heart said:

Actually there are samayas in Dzogchen.

<https://www.rigpawiki.org/index.php?title=Samaya>

/magnus

Malcolm wrote:

Sort of, yes. But they all basically boil down to: don't be a dick.

Author: Malcolm

Date: Monday, August 31st, 2020 at 12:41 AM

Title: Re: Greetings and Request for Guidance

Content:

cd347 said:

Are you suggesting that it's impossible to recognise the primordial state without assistance?

Malcolm wrote:

Yes. In fact, the reason we are in samsara now is that we did not recognize the primordial state, the ye gzhi, aka the primordial basis, to begin with. If we have not recognized it on our own yet, how are we going to recognize it now? Dzogchen tantras are univocal in asserting that one must rely in a guru, and without one, we cannot recognize our own basis independently. There is no such thing as a self-arising Dzogchen teacher, other than Garab Dorje, and he was an emanation of the Buddha.

Author: Malcolm

Date: Monday, August 31st, 2020 at 2:10 AM

Title: Re: The Dharmadatu Palace of Omin

Content:

JimO said:

Hello,

I wonder if anyone can help me. I have a small question about the Guru Yoga portion of the Ngondro text "The Chariot that takes the Path of the Realised".

On page 22b of my (Samye Ling) translation, it says:

From the dharmadatu palace of Omin, the one who is the very essence of the buddhas of the three times shows me clearly that my mind is the dharmakaya...

Can anyone tell me which buddha / diety this refers to? I have done some Google searches but nothing enlightening comes up!

Jim.

Malcolm wrote:

Buddha Vajradhara, Omin is phonetic rendering of "og min, which is a translation of Akaniṣṭha, which means "nothing higher" and refers to the buddhafiield of the Sambhogakāya. Sometimes, Akaniṣṭha is treated as the dharmakāya buddhafiield.

Author: Malcolm

Date: Monday, August 31st, 2020 at 7:32 AM

Title: Re: The Woke Supremacy

Content:

Matt J said:

Now the right wingers are regularly shooting BLM protestors. So much for the antifa conspiracy.

<https://www.nytimes.com/2020/08/30/us/portland-trump-rally-shooting.html>

Malcolm wrote:

This was Trump supporter that was shot. But not at a protest.

Author: Malcolm

Date: Monday, August 31st, 2020 at 8:18 PM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

Danny said:

You don't need tantric vows to practice dzogchen. What you need is direct introduction from a teacher that meets all the qualifications, I.e. a teacher that teaches in perfect harmony with Garab Dorjes three statements.

Then later if your interested, you can discover the differences between initiation, empowerment, blessings, vows, samayas etc of the tantric system.

heart said:

Actually there are samayas in Dzogchen.

<https://www.rigpawiki.org/index.php?title=Samaya>

/magnus

florin said:

Actually dzogchen transcends the 10 natures of tantra.

Malcolm wrote:

The nature of the mind does, but not the mind. It's important to make a distinction between these two. When we see the ten principles of tantra being rejected in dzogcheb texts, they being rejected from the point of view of the basis, but not necessarily the path, which is why the Rigpa rangshar, the sgra thal gyur, and other tantras teach the necessity of empowerment, samaya, mandalas, and so on. The root tantra of dzogchen is not the kun byed rgyal po, but rather, the sgra thal gyur.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 1:44 AM

Title: Re: CDC update

Content:

Dan74 said:

When those shocking numbers were coming out of Italy, we did see that the vast majority were elderly with preexisting conditions. The early 3%-5% mortality estimates were way too high too. Looks like it's under 0.5%. Still high and very contagious but not the disaster we initially feared.

Malcolm wrote:

It depends where one is. In Mexico, for example the covid case mortality rate is 10+%. In the US it is 2.1%. In the UK, 12.4 percent. In Italy, 13.2%.

Figures taken from here. The CDC is not a reliable source of information. It has been compromised by radical Christians.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 8:24 AM

Title: CDC update Is fake news

Content:

Malcolm wrote:

CDC has not reduced the death count related to COVID-19

Some widely shared social media posts suggest the U.S. Centers for Disease Control and Prevention “backpedaled” on the number of deaths caused by COVID-19, but an AP Fact Check finds that’s not true

Read in ABC News: <https://apple.news/AwIZXaFzyR0q28M4A9ggMpQ>

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 8:02 PM

Title: Re: Dudjom Drollo

Content:

merilingpa said:

Hi!

I am kind of confused over Drollo in the Dudjom tradition.

There is the "Dudjom Traktung Pema Sokdrub" and also "Düddul Wangdrak Dorje Drolö".

As I understand it, they were both revealed by Dudjom Rinpoche.

Are there 2 cycles or are there only different sadhanas ?

Are there 2 different empowerments ?

Any more information on this would be most appreciated.

Thank you !

Malcolm wrote:

Outer and inner practices, same cycle.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 9:21 PM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

yagmort said:

these are 2 quotes by Malcolm Smith taken from 2 topics, both locked.

Malcolm wrote:

...It may be the case that in modern Tibetan Buddhism Dzogchen has become mixed with anuyoga teachings, especially at the level of empowerments. For example, the Longchen Nyinthig is mostly deity practices. The Dzogchen section of it is very short, only a few very short texts (Yeshe Lama is not part of the Longchen Nyinthig, though it is included in the supporting text material)...

...

...We are talking about Dzogchen as it is presented within the Dzogchen tantras themselves and their related instructions such as the Vima Nyinthig, which have zero deity yoga practices as part of the path...

yagmort said:

taken from <https://dharmawheel.net/viewtopic.php?t=21990&start=160>

Malcolm wrote:

...Finally, just because some sadhana has really pretty Dzogchen words like "ka dag," "lhun grub," etc., does not mean that sadhana actually belongs to Dzogchen teachings. A case in point is the Chetsun Nyingthig. The Chetsun Nyingthig's actual Dzogchen instructions are included only in a very short section at the very end of the root text. The rest of it is devoted to discussing the empowerment, the ngondro practice, the sadhana of Chetsun, and so on. It is a wonderful practice, excellent in every way. But when you are practicing some sadhana reciting mantras, you are practicing the two stages, not Dzogchen. This does not mean the Chetsun Nyinthig sucks, does not have blessings (whatever that means) and so on. It means that in that system, when you have finished the two stages connected with the practice of Chetsun, then you move on to actual Dzogchen preliminaries and the main practice of Dzogchen. The main emphasis of the Chetsun Nyingthig is the Guru Yoga of Vimalamitra. It is very profound. But the main practice of Dzogchen is more profound, as Vimalamitra would agree...

...

...Some people like to follow the modern Nyingma system. I prefer to follow Garab Dorje.

We are all free to do as we like...

yagmort said:

taken from

<https://dharmawheel.net/viewtopic.php?start=180&t=25216&sid=fde6e99aa84851af8af8312313f85fdd>

what i am curious about is are there any Dzogchen lineages/cycles which reflect Malcolm's POV? honestly i thought there are no cycles nowadays which has little to no deity yoga. i mean even if one would like to follow such an approach it's not possible to practice say Vima Nyingthig?

Malcolm wrote:

Dzogchen Community.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 9:26 PM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

If someone is justifiably angry at "the system"

and as an expression of protest, they burn down your house and destroy everything you have, you're okay with that, as long as nobody got hurt.

Malcolm wrote:

In military jargon, it's called "collateral damage," and guess what, when the police destroy your property, you have to be ok with it, even if someone gets hurt, just like you have to be ok with it when a LOE "chokes" and kills someone. After all, under Trump, policing is kinda like golf, only with guns.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 9:29 PM

Title: Re: Vajrakilaya Empowerment

Content:

namtose said:

Jigme Lingpa was born in 1730. His phurba practice is part of the Longchen Nyingthig terma.

Malcolm wrote:

Jigling rgyud lugs phurba is part of Kama.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 11:51 PM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

yagmort said:

thanks

Malcolm wrote:

But generally, if you want mundane siddhis, then you need to practice some creation stage practice, like Tara, Kilaya, Amitayus, etc. depending on one needs.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 11:53 PM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

If someone is justifiably angry at "the system"

and as an expression of protest, they burn down your house and destroy everything you have, you're okay with that, as long as nobody got hurt.

Malcolm wrote:

In military jargon, it's called "collateral damage," and guess what, when the police destroy your property, you have to be ok with it, even if someone gets hurt, just like you have to be ok with it when a LOE "chokes" and kills someone. After all, under Trump, policing is kinda like golf, only with guns.

PadmaVonSamba said:

So, you agree then, if I destroy Malcolm's house, say, to protest offshore drilling for oil, or police brutality, or perhaps factor farming, or U.S. military actions, that makes complete sense, and you are okay with that.

Malcolm wrote:

You missed the point. We regularly excuse the actions of our government officials when they involve damaging property and life, but clutch our pearls when civilians get angry and start burning shit. I didn't indicate that either was acceptable. Merely that one is tolerated, the other is not.

Author: Malcolm

Date: Tuesday, September 1st, 2020 at 11:55 PM

Title: Re: Dudjom Drollo

Content:

merilingpa said:

Hi!

I am kind of confused over Drollo in the Dudjom tradition.

There is the "Dudjom Traktung Pema Sokdrub" and also "Düddul Wangdrak Dorje Drolö".

As I understand it, they were both revealed by Dudjom Rinpoche.
Are there 2 cycles or are there only different sadhanas ?
Are there 2 different empowerments ?
Any more information on this would be most appreciated.
Thank you !

Malcolm wrote:
Outer and inner practices, same cycle.

treehuggingoctopus said:
Malcolm, isn't Pema Sokdrub the inner one?

Does their belonging to the same cycle mean that receiving one Dudjom Tersar Drollo wang lets one practice either (provided one has the lung)?

Malcolm wrote:
Yes, Pema Srogyal is the inner one, more anuyoga. Duddul Wangdrak is more mahayoga.

There are two separate empowerments, but they are frequently combined into one. I have received this that way twice now. They both come from the same cycle. Then there is the pure vision profound Hūṃ practice...

Author: Malcolm
Date: Wednesday, September 2nd, 2020 at 2:17 AM
Title: Re: Dzogchen without deity yoga/two stages?
Content:

Malcolm wrote:
But generally, if you want mundane siddhis, then you need to practice some creation stage practice, like Tara, Kilaya, Amitayus, etc. depending on one needs.

yagmort said:
no, not really, i m not after mundane siddhis honestly. all i aspire is to see true nature of things, but that's a common. i was just curious if there is any particular dzogchen cycle were you refering to, as all major cycles i know about - longchen nyingtig, chetsün nyingthig, chokling tersar, dudjom tersar, yangti nagpo, rigdzin sögdrup.. - all have deity sadhanas as part of their paths. so when you say "dzogchen community" am i correct assuming you talk about Namkhai Norbu's approach to dzogchen rather than any specific cycle?

Malcolm wrote:
Sadhanas can be a part of the path, as a secondary practice. Same is true in the DC. But it is not the main point.

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 2:18 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

If someone is justifiably angry at "the system"

and as an expression of protest, they burn down your house and destroy everything you have, you're okay with that, as long as nobody got hurt.

Johnny Dangerous said:

This isn't what's happening though. Relatively small groups of people are committing acts like these against the backdrop of a large protest movement, most of the participants in said movement aren't destroying property. So, it may be wrong, but constantly talking about that - instead of what's being protested- is a problem.

It's a problem precisely because the people who don't want the circumstances being protested to change would very much like for you to focus on property destruction, rather than the elephant in the room.

Malcolm wrote:

Yes, represented above by MLK as the personification of #BLM.

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 4:27 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

So, you agree then, if I destroy Malcolm's house, say, to protest offshore drilling for oil, or police brutality, or perhaps factory farming, or U.S. military actions, that makes complete sense, and you are okay with that.

Malcolm wrote:

You missed the point. We regularly excuse the actions of our government officials when they involve damaging property and life, but clutch our pearls when civilians get angry and start burning shit. I didn't indicate that either was acceptable. Merely that one is tolerated, the other is not.

PadmaVonSamba said:

No, I totally get that. I'm not that dense. And I've been involved fighting against both overt racism and systematic racism for nearly 50 years. I get the argument.

My question is whether it's also okay to destroy your house as part of the protesting Process.

A simple yes or no will suffice.

Malcolm wrote:

The question is irrelevant to the discussion.

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 4:30 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

Most of the protesters are peaceful. But there's no responsible organizational leadership that can claim to represent that, that can denounce non-peaceful demo crashes as agent provocateurs, testosterone-driven Che Guevara wannabes, and RCP-type adventurists who think the American public is on the brink of Proletarian revolution.

Malcolm wrote:

You means in the same way MLK did NOT denounce rioters?

PadmaVonSamba said:

I think America must see that riots do not develop out of thin air. Certain conditions continue to exist in our society which must be condemned as vigorously as we condemn riots. But in the final analysis, a riot is the language of the unheard. And what is it that America has failed to hear? It has failed to hear that the plight of the Negro poor has worsened over the last few years. It has failed to hear that the promises of freedom and justice have not been met. And it has failed to hear that large segments of white society are more concerned about tranquility and the status quo than about justice, equality, and humanity. And so in a real sense our nation's summers of riots are caused by our nation's winters of delay. And as long as America postpones justice, we stand in the position of having these recurrences of violence and riots over and over again. Social justice and progress are the absolute guarantors of riot prevention.

Malcolm wrote:

Seems MLK was spot on then, and he is spot on now. #BLM

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 8:52 PM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

florin said:

Actually dzogchen transcends the 10 natures of tantra.

Malcolm wrote:

The nature of the mind does, but not the mind. It's important to make a distinction between these two. When we see the ten principles of tantra being rejected in dzogchen texts, they being rejected from the point of view of the basis, but not necessarily the path, which is why the Rigpa rangshar, the sgra thal gyur, and other tantras teach the necessity of empowerment, samaya, mandalas, and so on. The root tantra of dzogchen is not the kun byed rgyal po, but rather, the sgra thal gyur.

florin said:

I was under the impression that the 17 tantras are a much later development than originally thought according to some more recent scholarship.

If i recall correctly even you yourself at one point expressed doubts with regards to their supposed origins.

Malcolm wrote:

Our teacher considered the sgra thal gyur to be the most important of these tantras. I don't pay much heed to opinions of western scholars, they warp people's views of our tradition, and the Jaxes of the world follow them, misleading themselves and taking others with them.

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 9:51 PM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

florin said:

I was under the impression that the 17 tantras are a much later development than originally thought according to some more recent scholarship.

If i recall correctly even you yourself at one point expressed doubts with regards to their supposed origins.

Malcolm wrote:

Our teacher considered the sgra thal gyur to be the most important of these tantras. I don't pay much heed to opinions of western scholars, they warp people's views of our tradition, and the Jaxes of the world follow them, misleading themselves and taking others with them.

florin said:

Right.

Then in the future, whenever you feel the need to interject, dont forget to remind us not to pay too much attention to your opinion.

Malcolm wrote:

This is unnecessarily antagonistic. I understand that you believe the kun byed rgyal po to be the be-all and end-all of Dzogchen, and that's fine; but my opinions are not derived from some theory of my own making. I base myself on my gurus and the authoritative texts of our tradition. Vimalamitra states in *Buddhahood in This Life* (pg. 128):

If it is asked from which tantra those empowerments with their samaya originate, the Self-Originated Perfection Tantra, Mind Mirror of Vajrasattva Tantra, Powerful Lion Tantra, and Self-Arisen Vidyā Tantra state [the empowerments with samayas] exist to be conferred. [52b] The Inlaid Jewels Tantra and so on state both positions: the empowerments with samayas exist and do not exist to be conferred. Though it is claimed that the Realms and Transformations of Sound Tantra, String of Pearls Tantra, and Heap of Jewels Tantra show that the empowerments with samayas do not exist to be conferred, all four are shown in the Realms and Transformations of Sound Tantra. Nevertheless, the very unelaborate empowerment that illustrates the symbol of the mind is therefore primarily explained. Further, the result of buddhahood arises without impediment from the conjunction of a qualified guru, a disciple who possesses samaya, and the blessings of the empowerment. For example, like grain ripening after a seed is planted in fertile soil, well-tended with water, and so on, the result ripens based on not damaging samaya after the empowerment has been conferred upon one's pure continuum. It is not enough to leave grain such as barley and so on in their ripened state; they must be harvested. Like grain being suitable to eat after it has been harvested, the crop milled, and so on, having ripened that result of the mind, it is also necessary for the guru to correctly teach the instructions. If it is asked what the purpose is of ripening and liberation, just as ripened grain will be of no benefit if it is not harvested, even if one's continuum is completely ripened through purification, it is wasted if one does not practice the liberating intimate instructions of the guru. That demonstrates the four empowerments that ripen the practitioner, the special support along with samaya. Longchenpa points out in the *Lama Yangthig*: "Now then, although there is nothing to damage or transgress, the natural great perfection being beyond a boundary to protect, it is necessary for yogins on the path of practice to abide in commitments."

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 10:21 PM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

I'm not disagreeing with MLK in context.

But I still want to know if destroying property also happened include your house, if you'd be okay with that.

Otherwise, it's all hypothetical bullshit.

Malcolm wrote:

You are asking me the wrong question, as I keep telling you.

Author: Malcolm

Date: Wednesday, September 2nd, 2020 at 11:19 PM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

I'm not disagreeing with MLK in context.

But I still want to know if destroying property also happened include your house, if you'd be okay with that.

Otherwise, it's all hypothetical bullshit.

Malcolm wrote:

You are asking me the wrong question, as I keep telling you.

PadmaVonSamba said:

Sorry, I didn't realize you were homeless.

Malcolm wrote:

Your question presupposes that it is ok for the state to destroy property, but not civilians. I already answered that neither is acceptable, but that it happens. In the case of the former, it is considered allowable and understandable, but in the case of the latter it is met with pearl-clutching indignant cries about lawlessness and anarchy. Hence, you keep asking the wrong question.

Author: Malcolm

Date: Thursday, September 3rd, 2020 at 3:13 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

Malcolm wrote:

Your question presupposes that it is ok for the state to destroy property, but not civilians.

PadmaVonSamba said:

No, that's a quality that you are imputing.

Would I protest Oil drilling by creating an oil spill?

No. But that doesn't automatically mean I am okay with the construction of a pipeline by an oil company, simply because I wouldn't cause an oil spill myself.

I already answered that neither is acceptable, but that it happens. In the case of the former, it is considered allowable and understandable, but in the case of the latter it is met with pearl-clutching indignant cries about lawlessness and anarchy. Hence, you keep asking the wrong question.

Wrong question or not, I thank you very much for answering it, even if in a roundabout way, that you would regard it allowable and understandable for angry people to destroy your home (if their anger was over a just cause, I assume).

You are indeed both generous and noble, and with much less attachment than myself.

...

Malcolm wrote:

If one's home is destroyed, what can one do? Are you going to stand out in front of a crowd of protestors pointing weapons at them? Are you going to get into a pitched gun battle with the state, ala Ruby Ridge? In both cases the result will be the same. This is why your question is the wrong question. If my home were to be destroyed by either the state or a mob, whether I am "ok" with it or not is irrelevant, my home is destroyed in either instance. My being upset about it isn't going to change the outcome one way or another. It's like asking whether or not someone is ok with the fact that they lost their house in Napa. Their house is gone, no matter how they feel about it.

Author: Malcolm

Date: Thursday, September 3rd, 2020 at 3:23 AM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

florin said:

Right.

Then in the future, whenever you feel the need to interject, dont forget to remind us not to pay too much attention to your opinion.

Malcolm wrote:

This is unnecessarily antagonistic. I understand that you believe the kun byed rgyal po to be the be-all and end-all of Dzogchen, and that's fine; but my opinions are not derived from some theory of my own making. I base myself on my gurus and the authoritative texts of our tradition. Vimalamitra states in Buddhahood in This Life (pg. 128):

If it is asked from which tantra those empowerments with their samaya originate, the Self-Originated Perfection Tantra, Mind Mirror of Vajrasattva Tantra, Powerful Lion Tantra, and Self-Arisen Vidyā Tantra state [the empowerments with samayas] exist to be conferred. [52b] The Inlaid Jewels Tantra and so on state both positions: the empowerments with samayas exist and do not exist to be conferred. Though it is claimed that the Realms and Transformations of Sound Tantra, String of Pearls Tantra, and Heap of Jewels Tantra show that the empowerments with samayas do not exist to be conferred, all four are shown in the Realms and Transformations of Sound Tantra. Nevertheless, the very unelaborate empowerment that illustrates the symbol of the mind is therefore primarily explained. Further, the result of buddhahood arises without impediment from the conjunction of a qualified guru, a disciple who possesses samaya, and the blessings of the empowerment. For example, like grain ripening after a seed is planted in fertile soil, well-tended with water, and so on, the result ripens based on not damaging samaya after the empowerment has been conferred upon one's pure continuum. It is not enough to leave grain such as barley and so on in their ripened state; they must be harvested. Like grain being suitable to eat after it has been harvested, the crop milled, and so on, having ripened that result of the mind, it is also necessary for the guru to correctly teach the instructions. If it is asked what the purpose is of ripening

and liberation, just as ripened grain will be of no benefit if it is not harvested, even if one's continuum is completely ripened through purification, it is wasted if one does not practice the liberating intimate instructions of the guru. That demonstrates the four empowerments that ripen the practitioner, the special support along with samaya. Longchenpa points out in the Lama Yangthig: "Now then, although there is nothing to damage or transgress, the natural great perfection being beyond a boundary to protect, it is necessary for yogins on the path of practice to abide in commitments."

florin said:

The samayas of dzogchen are implicit in the natural state and can never be broken.

Malcolm wrote:

Those four samayas can never be broken because they relate to the basis (aka natural state), and not the path.

florin said:

And in my view when Longchenpa says to abide by commitments, given that he is addressing dzogchenpas, he appears to mean to rest in the state. Because by doing so everything is fulfilled.

Malcolm wrote:

No, that is not what he is saying at all. He is following what the seventeen tantras says about samayas, not what florin says about samayas, because we are not always resting in the state of the basis. When we are not, which is most of the time, then we have something to observe and protect while we are on the path. This text by Longchenpa does not even discuss the four great samayas, it discusses only the 27 samayas of body, voice, and mind, to which all Dzogchen practitioners are subject. He says in the same text:

As such, protect these twenty seven commitments well, and moreover, the appropriate secrets, entrusted, and the accepted secrets must necessarily be guarded like one's eyes.

Thus to boast that Dzogchen practitioners have no samayas to protect is very damaging both to the person making the claim, and the others that follow their mistaken guidance.

florin said:

And if you think he means tantric commitments and as a side note, do you think he followed the commitments when he disparaged yantra yoga practitioners and yogis who practice with channels and winds while attempting to introduce the winds into the central channel?

Malcolm wrote:

Longchenpa never disparaged yantra, etc., he made fun of people who were obsessed with karmamudra practice, and stated it was for people with excess lust, who needed to get it out of their system before they were ready for serious practice.

Author: Malcolm

Date: Thursday, September 3rd, 2020 at 3:27 AM

Title: Re: Practicing dzogchen without tantric vows? Do i need them?

Content:

florin said:

Will that person have any samaya to uphold when not in the natural state ?

Malcolm wrote:

Yes, the 22 common root and branch samayas as well as the twenty-seven samayas specific to the great perfection.

Author: Malcolm

Date: Friday, September 4th, 2020 at 12:12 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

If you are a woman who has been a victim of domestic violence, then if a person killed by police has a history of committing domestic violence, then you very well might applaud with the police action for reasons, emotional, rational, whatever, have nothing to do with the issue of race.

Malcolm wrote:

This is still extrajudicial violence, and deprives that man the right to defend himself in court. It really doesn't matter how the alleged victim feels.

Our system of justice depends on due process. Our system of democracy depends upon people's rights being protected from police violence, just as much it depends on people's rights to be protected from mob violence, such as the Tulsa and Rosewood massacres, and more recently, the public lynchings of Floyd and so many other black and brown people who are victims of racist violence, whether they are criminals or not, or the recent murder of the Trump supporter in downtown Portland, who clearly provoked his own death by spraying people with mace.

However, at the moment, law and order has been deliberately undermined by the "Law and Order" president, who himself has broken more laws than anyone can count. It is therefore not at all surprising that disenfranchised people are going to burn shit down since they have been targets of racial violence, economic violence, and state-mandated brutality in this country since 1619, and 1492, if we include native people.

Happy people do not destroy their own neighborhoods without cause or reason.

Author: Malcolm

Date: Friday, September 4th, 2020 at 1:10 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

The person I mentioned is not imaginary, and is a victim of domestic violence, and that is her point of view. Within the context of violence against women, which of course is related to systematic sexism in society, is the context from which she takes that position.

Malcolm wrote:

Sure, and she could take matters into her own hands, and kill her abuser. But she would still be arrested, taken to trial, and a jury of her peers, ideally, would decide whether she was justified in killing her abuser. But the police ought not have the power to extrajudicially murder anyone. Of course, these days, the police always use the excuse of personal safety for unloading seven rounds into the back of anyone they deem a threat. And most cops who murder people are exonerated; and this means we are allowing a consistent percentage of sociopaths in uniforms to police our streets, often poorly trained, and often not very educated.

Author: Malcolm

Date: Friday, September 4th, 2020 at 1:21 AM

Title: Re: Why is everything which is a product - impermanent ?

Content:

samr said:

Hi,

It is often asserted that "sound is impermanent because it is a product".

The implication is that whatever is a product is impermanent.

Why is it true?

Logical reasonings, and references are both welcome.

P.S. I believe that the meaning here is subtle impermanence - change moment by moment.

Malcolm wrote:

Simply put, because all products are compounded phenomena.

Author: Malcolm

Date: Friday, September 4th, 2020 at 1:29 AM

Title: Re: Trump.

Content:

Minobu said:

they hand you a Ballot slip with lil black circles and the names of who is running and with a pencil you place your X in the circle ..fold it once... hand it to the guy at the poll

who then folds it again hands it back to you and you put it in the ballot box..

Bristollad said:

Why would you hand it to the guy at the poll?! In the UK, they hand you your ballot paper, you go to a booth and cast your vote. You then fold and put it in the ballot box. The point is no-one knows how you've cast your vote unless you choose to tell them. No-one inside the polling station is even allowed to ask who you might vote for.

Malcolm wrote:

In my town, you go to the polling place, our town hall. You check in, ask for your ballot, you go to a booth. You mark it, you check out, and feed your ballot into our 100+ year old ballot marking machine, which accepts your ballot by the poll worker pulling a handle on it, and when your ballot is pulled into the machine, the machine rings. Then you leave.

Author: Malcolm

Date: Friday, September 4th, 2020 at 1:33 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

Unknown said:

The civil rights movement was not purely non-violent. Some of its bravest, most inspiring activists worked within the framework of disciplined non-violence. Many of its bravest, most inspiring activists did not. It took months of largely non-violent campaigning in Birmingham, Alabama to force JFK to give his speech calling for a civil rights act. But in the month before he did so, the campaign in Birmingham had become decidedly not-non-violent:

protesters had started fighting back against the police and Eugene "Bull" Conner, throwing rocks, and breaking windows. Robert Kennedy, afraid that the increasingly riotous atmosphere in Birmingham would spread across Alabama and the South, convinced John to deliver the famous speech and begin moving towards civil rights legislation.

This would have been impossible without the previous months of courageous and tireless non-violent activism. But it is also the emergent threat of rioting that forced JFK's hand. Both Malcolm X and MLK had armed bodyguards. Throughout the civil rights era, massive non-violent civil disobedience campaigns were matched with massive riots. The most famous of these was the Watts rebellion of 1965 but they occurred in dozens of cities across the country. To argue that the movement achieved what it did in spite of rather than as a result of the mixture of not-non-violent and non-violent action is spurious at best. And, lest we forget, Martin Luther King Jr., the man who embodied the respectable non-violent voice that the white power structure claims they would listen to today, was murdered by that same white power structure anyway.

Though the Civil Rights movement won many battles, it lost the war. Mass incarceration, the fact that black wealth and black-white inequality are at the same place they were at the start of the civil rights movement, that many US cities are more segregated now than

they were in the sixties: no matter what “colorblind” liberals would say, racial justice has not been won, white supremacy has not been overturned, racism is not over. In fact, anti-black racism remains the foundational organizing principle of this country. That is because this country is built on the right to property, and there is no property, no wealth in the USA without the exploitation, appropriation, murder, and enslavement of black people.

Malcolm wrote:

<https://thenewinquiry.com/in-defense-of-looting/>

Author: Malcolm

Date: Friday, September 4th, 2020 at 2:45 AM

Title: Re: 6 Reasons so Many Spiritual People Have Been Fooled by Qanon

Content:

TsultimNamdak said:

Interesting article on the intersecting worlds of spirituality and right wing conspiracy theories.

<https://www.filmsforaction.org/articles/6-reasons-so-many-spiritual-people-have-been-fooled-by-qanon/>

Malcolm wrote:

"Spiritual" does not mean anything. It's a pity if Buddhists believe any of this bullshit though.

Author: Malcolm

Date: Friday, September 4th, 2020 at 10:49 PM

Title: Re: Why is everything which is a product - impermanent ?

Content:

samr said:

The reason I take issue with such an interpretation is because it seems to me to contradict reality (and other Buddhist ideas).

The mindstream is a product; it is created from causes and conditions. As far as I understand, the substantial cause for the mind is the previous moment of mind; the conditions are the external phenomena (such as the things we see) and the body (such as the brain).

However, according to Mahayana Buddhism (and to reason), the mind is eternal. It is not subject to gross impermanence. It changes moment by moment, but remains eternally.

Malcolm wrote:

There is a difference between "eternal" and "permanent." Nirvana, for example, is permanent, but it is not eternal. Mind streams are permanent in the sense only that they

are a ceaseless continuum of moments. Space is eternal, since it was never created. All eternal phenomena are permanent as well, but not all permanent phenomena are eternal.

Author: Malcolm

Date: Friday, September 4th, 2020 at 10:50 PM

Title: Re: are Dang, rTsal, and Rol pa different "densities" of the same reality?

Content:

RiceCake said:

Hey all,

I've been getting more into dzogchen, and now I'm coming across terms about the three kayas, as well as dang, tsal & rol pa.

I'm trying figure out the relationship between these things because.

Malcolm wrote:

Its not something one can figure out, it is something one must realize.

Author: Malcolm

Date: Saturday, September 5th, 2020 at 1:02 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

Everybody is becoming asura realm.

Malcolm wrote:

The fact is that the colonization of the Americas took place on a foundation of European white supremacist ideology. In our country, genocide and slavery were the cause of all of the wealth we enjoy today. We've been the asuras all along. It does not take much imagination to understand this.

Author: Malcolm

Date: Saturday, September 5th, 2020 at 1:25 AM

Title: Re: Why Damaging Property Isn't The Same As "Violence"

Content:

PadmaVonSamba said:

Everybody is becoming asura realm.

Malcolm wrote:

The fact is that the colonization of the Americas took place on a foundation of European white supremacist ideology. In our country, genocide and slavery were the cause of all of the wealth we enjoy today. We've been the asuras all along. It does not take much imagination to understand this.

PadmaVonSamba said:
Well Duuuuuuuuuuhhhh!!!

Malcolm wrote:
Then don't be surprised when people burn shit down and act indignant about it.

Author: Malcolm
Date: Saturday, September 5th, 2020 at 8:32 PM
Title: Re: NMHRK is a mantra or not
Content:
mansurhirbi87 said:
I know it was posedt here long ago, but it's not clear to me yet

/

Malcolm wrote:
It is not a mantra. There is a dharani in the Lotus Sutra, but chanting an homage to the Japanese title of a text does not qualify that homage as a mantra.

Mantras are something very precise and specific, defined in tantras.

Author: Malcolm
Date: Saturday, September 5th, 2020 at 10:29 PM
Title: Re: NMHRK is a mantra or not
Content:
mansurhirbi87 said:
I know it was posedt here long ago, but it's not clear to me yet

/

Malcolm wrote:
It is not a mantra. There is a dharani in the Lotus Sutra, but chanting an homage to the Japanese title of a text does not qualify that homage as a mantra.

Mantras are something very precise and specific, defined in tantras.

PadmaVonSamba said:
Here, I would disagree with you, based on the position that something becomes mantra by way of function, rather than by way of containing some essential quality of “mantra ness”.

Malcolm wrote:

There two kinds of mantras, vidya mantras, i.e. knowledge mantras, and guhya mantras, or secret mantras. The former are used for developing prajna, the latter are for method. Other than these two, in Buddhism there are no other kinds of mantras. These mantras are taught in the tantras, and some sutras, where they are clearly defined as mantras, like “om gate gate...” etc. the latter mantra from the heart sutra is a vidya mantra. They all begin with om, and end with either svaha or hum, and sometimes phat. Nembutsu and Daimoku do not qualify as mantras. This has nothing to do with whether they are valid practices. These two practices are Buddha anusmrti, like “Namo Buddha” recitation in Theravada.

Author: Malcolm

Date: Saturday, September 5th, 2020 at 11:39 PM

Title: Re: NMHRK is a mantra or not

Content:

PadmaVonSamba said:

Here, I would disagree with you, based on the position that something becomes mantra by way of function, rather than by way of containing some essential quality of “mantra ness”.

Malcolm wrote:

There two kinds of mantras, vidya mantras, i.e. knowledge mantras, and guhya mantras, or secret mantras. The former are used for developing prajna, the latter are for method. Other than these two, in Buddhism there are no other kinds of mantras. These mantras are taught in the tantras, and some sutras, where they are clearly defined as mantras, like “om gate gate...” etc. the latter mantra from the heart sutra is a vidya mantra. They all begin with om, and end with either svaha or hum, and sometimes phat. Nembutsu and Daimoku do not qualify as mantras. This has nothing to do with whether they are valid practices. These two practices are Buddha anusmrti, like “Namo Buddha” recitation in Theravada.

Minobu said:

Well my first mantra i received from TM was just , for me anyway, a two syllable word. no Om...

Malcolm wrote:

I specified Buddhism.

Author: Malcolm

Date: Saturday, September 5th, 2020 at 11:40 PM

Title: Re: NMHRK is a mantra or not

Content:

Minobu said:

it's way more than praise...Gakki used to say it meant devotion...which is not the same as taking refuge in something.

Malcolm wrote:

More or less, devotion and refuge are the same thing.

Author: Malcolm

Date: Sunday, September 6th, 2020 at 2:48 AM

Title: Re: NMHRK is a mantra or not

Content:

Minobu said:

it's way more than praise...Gakki used to say it meant devotion...which is not the same as taking refuge in something.

Malcolm wrote:

More or less, devotion and refuge are the same thing.

Minobu said:

actually there is a subtle difference...devotion can be blind where as taking refuge is an act.

Malcolm wrote:

Refuge can also be blind, for example, taking sacred groves as a refuge and so on. So, there really is no difference.

Author: Malcolm

Date: Monday, September 7th, 2020 at 1:59 AM

Title: Re: The Great Abortion Debate

Content:

Brahma said:

it is possible to suffer greatly in the womb while being a fully Enlightened Buddha from a past life because of demons that desire to do evil to such a Buddha.

Malcolm wrote:

No. This is absolutely and completely incorrect.

Author: Malcolm

Date: Tuesday, September 8th, 2020 at 12:29 AM

Title: Re: Dharma Gems

Content:

Nicholas Weeks said:

Therefore, Ānanda, do not be judgmental regarding people. Do not pass judgment on people. Those who pass judgment on people harm themselves. I alone, or one like me, may pass judgment on people.

AN 6:44

Malcolm wrote:

Great advice, you should follow it.

Author: Malcolm

Date: Thursday, September 10th, 2020 at 1:29 AM

Title: Re: Fire Destroys Most of Europe's Largest Refugee Camp, on Greek Island of Lesbos

Content:

Queequeg said:

Tragic.

Malcolm wrote:

It's where Grigoris works.

Author: Malcolm

Date: Friday, September 11th, 2020 at 10:41 AM

Title: Re: What exactly is systemic racism anyway?

Content:

PeterC said:

(The one thing I didn't like about it was it's use of the nonsensical term "latinx", which definitely is a politically correct millennial invention. But that's a topic for another day.)

Malcolm wrote:

Latino actually only refers to men, just as Latina only refers to women. But in fact, the term Latinx erases the identity of the many hundreds if not thousands of groups of Native American peoples in "Latin America".

Author: Malcolm

Date: Friday, September 11th, 2020 at 7:24 PM

Title: Re: What exactly is systemic racism anyway?

Content:

PeterC said:

(The one thing I didn't like about it was it's use of the nonsensical term "latinx", which definitely is a politically correct millennial invention. But that's a topic for another day.)

Malcolm wrote:

Latino actually only refers to men, just as Latina only refers to women. But in fact, the term Latinx erases the identity of the many hundreds if not thousands of groups of Native American peoples in "Latin America".

PeterC said:

If we're talking about collective plurals - the masculine gender is used in romance languages to refer to mixed gender or unspecified gender groups.

Malcolm wrote:

Correct, and therefore judged sexist and nonrepresentative.

Author: Malcolm

Date: Friday, September 11th, 2020 at 7:35 PM

Title: Re: What exactly is systemic racism anyway?

Content:

PeterC said:

he one thing I didn't like about it was it's use of the nonsensical term "latinx", which definitely is a politically correct millennial invention. But that's a topic for another day.)

Malcolm wrote:

Latino actually only refers to men, just as Latina only refers to women. But in fact, the term Latinx erases the identity of the many hundreds if not thousands of groups of Native American peoples in "Latin America".

PeterC said:

. So in social justice terms, it's essentially a white american imposition on non-white language and culture. Outside the distorted world of US social media and universities I seriously doubt that a measurable proportion of the half a billion or so spanish speakers will ever use the term.

Malcolm wrote:

How is Spanish a nonwhite language? Anyway, here is an article about the term, it's possible origins, etc.

https://www.researchgate.net/publication/338551331_The_Complexity_of_the_x_in_Latinx_How_Latinxao_Students_Relate_to_Identify_With_and_Understand_the_Term_Latinx

For the TLDR crew, the author sums it up:

It is essential to recognize that the term Latinx is not commonly used among people of Latin American origin and diaspora, and that the term Latinx is caught between gender,

sexual identity, ethnicity, and Spanish and English languages. Therefore, the term Latinx has now become ambiguous and convoluted in academic and activist spaces, subsuming various forms of social identities.

Author: Malcolm

Date: Friday, September 11th, 2020 at 7:46 PM

Title: Re: Practice advice please

Content:

Rangdrol01 said:

The Pali Canon is still the foundation of Buddhism

Malcolm wrote:

No. It is not.

Author: Malcolm

Date: Friday, September 11th, 2020 at 8:12 PM

Title: Re: What exactly is systemic racism anyway?

Content:

PeterC said:

If we're talking about collective plurals - the masculine gender is used in romance languages to refer to mixed gender or unspecified gender groups.

Malcolm wrote:

Correct, and therefore judged sexist and nonrepresentative.

PeterC said:

I'm just wondering at what point native English speakers decided it was up to them to correct aspects of other languages that they didn't like. That seems like a particularly futile exercise

Malcolm wrote:

The word seems to have emerged among Mexican American LGBTQ folks.

Author: Malcolm

Date: Friday, September 11th, 2020 at 8:13 PM

Title: Re: What exactly is systemic racism anyway?

Content:

Kim O'Hara said:

From the OP -

PeterC said:

... (The one thing I didn't like about it was it's use of the nonsensical term "latinx", which definitely is a politically correct millennial invention. But that's a topic for another day.)

Kim O'Hara said:

So why is everyone wasting time on it here and now instead of talking about the thread topic, which is far more important???

Kim

Malcolm wrote:

Squirrel!

Author: Malcolm

Date: Friday, September 11th, 2020 at 8:25 PM

Title: Re: What exactly is systemic racism anyway?

Content:

Kim O'Hara said:

Here's a fresh starting point -

Malcolm wrote:

I don't think there is much disagreement here about this point. And people who disagree that there is systemic racism under settler colonialism are just blind.

Author: Malcolm

Date: Friday, September 11th, 2020 at 9:03 PM

Title: Re: Prophecy of Padmasambhava in the Nirvana Sutra

Content:

Brahma said:

There's no way that someone like Padmasambhava would kill someone just to attain the path of Enlightenment, unless that person he were to "kill" in wrath was a mara or demon who needed to be slain, yet transcendently not slain simultaneously, given a new life or sent to a place of punishment by Transcendental powers. With that being said. Padmasambhava or any Buddha would never kill an innocent person or even a very sinful person as a so-called provisory act, because that would become incredibly selfish and go against the precept, and set Him back, being impossible, as He has reached the state of no regression as a Buddha. A Buddha cannot commit any falsehood, no matter what.

Varis said:

Those motivated by bodhicitta sometimes kill, Ra Lotsawa killed a ton of people because they defamed Vajrabhairava.

Malcolm wrote:

He claimed to have done so through sorcery. There is no evidence he ever killed anyone by his own hand.

Author: Malcolm

Date: Friday, September 11th, 2020 at 10:42 PM

Title: Re: Prophecy of Padmasambhava in the Nirvana Sutra

Content:

Varis said:

That's true, but to kill is to kill.

Malcolm wrote:

Well, sometimes "killing" is "liberating."

Author: Malcolm

Date: Friday, September 11th, 2020 at 11:13 PM

Title: Re: Prophecy of Padmasambhava in the Nirvana Sutra

Content:

pemachophel said:

Just as the tshog chang in a ganachakra is not alcohol.

Malcolm wrote:

That depends on whether you are Catholic Tibetan Buddhist, in which case you believe in actual transubstantiation, or a Protestant Tibetan Buddhist, in which case you believe they are merely symbols.

Author: Malcolm

Date: Saturday, September 12th, 2020 at 7:36 AM

Title: Re: Prophecy of Padmasambhava in the Nirvana Sutra

Content:

pemachophel said:

The fact that tshog chang is amrit and no longer chang/alcohol is the reason why layperson's holding the five vows can drink the tshog chang without breaking their vow. I was taught this by a Khenchen, Konchog Gyamtsho.

Malcolm wrote:

Yes, this one interpretation. There are others, for example. ChNN.

Author: Malcolm

Date: Saturday, September 12th, 2020 at 9:28 AM

Title: Re: "heart of enlightenment"

Content:

Nicholas Weeks said:

Twice in Khunu Lama's Praise of Bodhicitta - verses 29 & 271 - these words appear.

What do they refer to - buddhahood or great compassion or ???

Malcolm wrote:

It is a mistranslation of BodhimaNDa (byang chub snying po) which actually refers to the seat (maNDa) of awakening.

Author: Malcolm

Date: Saturday, September 12th, 2020 at 8:53 PM

Title: Re: "heart of enlightenment"

Content:

Nicholas Weeks said:

Twice in Khunu Lama's Praise of Bodhicitta - verses 29 & 271 - these words appear.

What do they refer to - buddhahood or great compassion or ???

Malcolm wrote:

It is a mistranslation of BodhimaNDa (byang chub snying po) which actually refers to the seat (maNDa) of awakening.

Nicholas Weeks said:

Thank you Malcolm

So bodhimanda means a place in awareness very close to buddhahood, for high bodhisattvas, 8-10 stages are seated there too, in addition to Buddhas?

Malcolm wrote:

It means may I never lose bodhicitta until I am seated on the seat of buddhahood. Only a buddha can sit on the bodhimanda.

Author: Malcolm

Date: Tuesday, September 15th, 2020 at 9:54 PM

Title: Re: Qualifications for Wrathful Activity

Content:

Mantrik said:

Did people misread the post, or am I ?

Seeker12 said:

Either you misread it or I wrote it poorly, probably more the latter than the former.

My question was basically this - in order to use wrathful means to 'forcefully liberate' a being, I believe there are certain criteria in place that the being-to-be-liberated needs to

meet. That is, you wouldn't 'forcefully liberate' a being just because you don't like the look of their face, or they smell funny, or even because they get angry at you in an unreasonable way. It's only in particularly severe cases that this would be done, and there are clarifying qualifications or.. like there is a list of criteria that would need to be met, more or less.

Malcolm wrote:

zhing bcu - ten defects or the ten objects are: 1) The enemy of the Three Jewels, 2) the enemy of the master, 3) The samaya violator, 4) the perverted one, 6. the hostile one, 7. The samaya enemy with a wicked character, 8. The one arriving to the congregation, 9. the harmer of everyone, 10. the three lower realms. The enemies and obstructers are one's own and other's ignorance. In the liberation offering the ignorance is liberated into awareness [ry]

Author: Malcolm

Date: Tuesday, September 15th, 2020 at 10:38 PM

Title: Re: Why is everything which is a product - impermanent ?

Content:

Aemilius said:

The context is that the fact that composite things are impermanent is not a sufficient cause for their parts to be impermanent. I am not saying that the parts are permanent, I am saying that their possible impermanence does not follow from the fact that they are parts in a larger whole (which is impermanent).

"

Malcolm wrote:

Permanent parts cannot compose impermanent entity. It follows then that any part of an impermanent entity must itself be impermanent because a permanent entity cannot have parts or be a part of any entity but itself.

Author: Malcolm

Date: Wednesday, September 16th, 2020 at 9:23 PM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

I think a lot of DW proclamations of "no forM of Buddhism believes X" type of statements will be disproven.

Malcolm wrote:

Buddhist beliefs are N+1. The question is whether or not such beliefs are Buddhist in Name Only [BINO], for example, the Pudgalavādin position.

Author: Malcolm

Date: Wednesday, September 16th, 2020 at 11:27 PM

Title: Re: Why is everything which is a product - impermanent ?

Content:

Aemilius said:

The context is that the fact that composite things are impermanent is not a sufficient cause for their parts to be impermanent. I am not saying that the parts are permanent, I am saying that their possible impermanence does not follow from the fact that they are parts in a larger whole (which is impermanent).

"

Malcolm wrote:

Permanent parts cannot compose impermanent entity.

Aemilius said:

Why not ?

Malcolm wrote:

There is no way permanent entities can interact with impermanent entities, due to a simple difference in kind. Permanent entities do not arise from causes and conditions. Impermanent entities arise from causes and conditions.

Author: Malcolm

Date: Friday, September 18th, 2020 at 4:25 AM

Title: Re: Looking for suggested reading on privilege

Content:

Johnny Dangerous said:

A bunch of basically well-off white people lecturing on another on how to be better anti-racists is an abject waste of time,

Malcolm wrote:

Indeed, the only way one can be antiracist is, well, be antiracist.

Author: Malcolm

Date: Friday, September 18th, 2020 at 4:27 AM

Title: Re: Qualifications for Wrathful Activity

Content:

Malcolm wrote:

zhing bcu - ten defects or the ten objects are: 1) The enemy of the Three Jewels, 2) the enemy of the master, 3) The samaya violator, 4) the perverted one, 6. the hostile one, 7.

The samaya enemy with a wicked character, 8. The one arriving to the congregation, 9. the harmer of everyone, 10. the three lower realms. The enemies and obstructers are one's own and other's ignorance. In the liberation offering the ignorance is liberated into awareness [ry]

Cinnabar said:

This is what I don't get. I am a samaya violator.

Malcolm wrote:

No, this means someone who turns their back on the Dharma.

Author: Malcolm

Date: Sunday, September 20th, 2020 at 3:04 AM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

In short, Brunnhölzl's presentation of Buddha Nature as it existed in India was more or less compatible to Malcolm's position.

Malcolm wrote:

Well, Karl is a good scholar, so that is not surprising.

Author: Malcolm

Date: Monday, September 21st, 2020 at 12:46 AM

Title: Re: I was a Trump supporter but am increasingly becoming progressive

Content:

Artziebetter1 said:

I disagree with abortion but that's about it. I also think that viewing pornography should be banned. But I feel that progressive values are the only political values in common with a compassionate will towards sentient beings. feminism, veganism, animal rights, reparations for blacks, promoting organic food and a host of other leftist social issues are most in line with Buddhist teachings.

Malcolm wrote:

Congratulations. Just a couple of comments.

Artziebetter1 said:

We also need to ban guns as I think the crime rate is out of control in the USA.

Malcolm wrote:

While in principle we should severely restrict guns, but actually, the rate of crimes committed in the US has steadily been dropping for decades, some facts are in order:

<https://www.pewresearch.org/fact-tank/2019/10/17/facts-about-crime-in-the-u-s/>

Crime is not nearly as bad as Faux News would have one believe.

Artziebetter1 said:

I also think that work can and should be abolished. I follow the anti work subreddit and am convinced this is possible.

Malcolm wrote:

Everyone would like to get rid of work, but I would settle for universal healthcare, education, and public transportation.

Artziebetter1 said:

I basically am undergoing a conversion and I think that we shouldn't have borders between nations like we have now where we don't allow refugees to come as they like.

Malcolm wrote:

Correct.

Artziebetter1 said:

I'm also very worried about the climate. I follow guy McPherson and though he is often dismissed as an alarmist he has good points.

Malcolm wrote:

Alarmist have their place.

Author: Malcolm

Date: Wednesday, September 23rd, 2020 at 4:12 AM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

yeshegyaltsen said:

This link will bring to you to the home page

https://buddhanature.tsadra.org/index.php/Main_Page

Enjoy!

Schrödinger's Yidam said:

Thanks.

Everybody that visits the website should relax their dependence on Nagarjuna's philosophy a bit. Trying to squeeze many interpretations of Buddha Nature into Madhyamaka is like trying to put a square peg in a round hole.

Malcolm wrote:

Longchenpa had no problem reconciling Prasanga Madhyamaka, which he maintains is the definitive view, with tathāgatagarbha sūtras, which he maintains are the definitive sūtras. Likewise Gorampa asserts that properly understood the tathāgatagarbha

doctrine is definitive and does not contradict Madhyamaka, but wrongly understood leads to a wrong view. Thus, these are not examples of squeezing tathāgatagarbha into Madhyamaka, if anyone is doing any squeezing, it is the gzhan stong pas who try to squeeze Madhyamaka, Yogacāra and tathāgatagarbha all into the same box, without much success, frankly.

Author: Malcolm

Date: Wednesday, September 23rd, 2020 at 9:09 AM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

. Since Buddha Nature cannot be an object of consciousness, it is not subject to the same deconstructions as other objects.

Malcolm wrote:

Buddha nature is in fact an “object” of a Buddha’s omniscience. It’s the dharmakaya “encased” in afflictions. This is why only Buddhas can perceive it, according to sutrayana. It cannot be perceived even by tenth stage bodhisattvas, since they retain a diaphanous knowledge obscuration. Therefore, it is said to be an object of faith for people like us, but not something we can ascertain directly. We can only infer it through reasoning. Nevertheless, if that reasoning leads one to assert there is something permanent etc., this is automatically a wrong view since it is based on a concept, rather than gnosis.

Author: Malcolm

Date: Wednesday, September 23rd, 2020 at 7:55 PM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Fa Dao said:

As to illegals...theyre illegals..they shouldnt be here anyways

Malcolm wrote:

Whose gonna pick your fruit and vegetables?

Author: Malcolm

Date: Wednesday, September 23rd, 2020 at 8:33 PM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

Therefore, it is said to be an object of faith for people like us, but not something we can ascertain directly. We can only infer it through reasoning.

I thought our good intentions and good sense were indicators of Buddha Nature's

presence in us. However it is on a greatly diminished scale and contaminated by defilements. It's like a giant redwood can be traced back to a seedling.

That, and our not wanting to suffer.

Anyway i heard that somewhere.

Malcolm wrote:

That's not how it is presented in the uttaratantra.YMMV.

Author: Malcolm

Date: Friday, September 25th, 2020 at 9:23 AM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Malcolm wrote:

3E67B557-0F4E-4014-8B78-732BC1F23D1F.png (541.68 KiB) Viewed 121 times

Author: Malcolm

Date: Friday, September 25th, 2020 at 6:59 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Malcolm wrote:

Joe Rogan doesn't matter at all. He's just a dude making money off bored people on commuter trains. He wouldn't exist with the iPhone.

Author: Malcolm

Date: Friday, September 25th, 2020 at 7:18 PM

Title: Re: Receiving pointing out without knowing

Content:

Daniel Kenny said:

"Real nature"?

Malcolm wrote:

One's dharmata.

Author: Malcolm

Date: Friday, September 25th, 2020 at 8:45 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

tobes said:

I've only seen a bit of Rogan, but given where the US and many other places are right now, I think that this style of political discourse is tremendously important.

Listening across the spectrum. A pluralistic attitude. Getting people out of their algorithm bubbles, engaging with ideas they may not assent to. It's maybe the only way back.

Malcolm wrote:

It's just more blah blah blah. Read newspapers of record. And, I have no interest in listening to fascists like Gavin McInnes. Life is too short. And yes, he interviews Bernie. But smart people already listen to Bernie, so no value add there.

Author: Malcolm

Date: Friday, September 25th, 2020 at 9:11 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

tobes said:

I've only seen a bit of Rogan, but given where the US and many other places are right now, I think that this style of political discourse is tremendously important.

Listening across the spectrum. A pluralistic attitude. Getting people out of their algorithm bubbles, engaging with ideas they may not assent to. It's maybe the only way back.

Malcolm wrote:

Tolerance of fascists leads to fascist takeovers.

Author: Malcolm

Date: Friday, September 25th, 2020 at 10:40 PM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

Abstract by Alex Gardner:

Tibetans received the teaching first in the eighth century with the translations of the sūtras, but it only began to have an impact in the eleventh century with the translation of the Ratnagotravibhāga. Conforming to neither Madhyamaka nor Yogācāra, buddha-nature has been incorporated somewhat uneasily into both, although as a positivistic theory of reality it has been more easily accepted by Yogācārin traditions.

https://buddhanature.tsadra.org/index.php/Articles/A_History_of_Buddha-Nature_Theory:_The_Literature_and_Traditions

...and... Although over the centuries Chinese and Tibetan scholiasts have categorized the concept of buddha-nature as either Yogācāra or Madhyamaka, there is sufficient reason to believe that the tathāgatagarbha theory developed independently:

Malcolm wrote:

Ummm....I have been pointing this out for decades.

Author: Malcolm

Date: Friday, September 25th, 2020 at 10:41 PM

Title: Re: Receiving pointing out without knowing

Content:

florin said:

I am of the opinion that pointing out occasions should always be clearly indicated. If they are not, then we might have situations like these where there is doubt as to whether something happened or not.

Malcolm wrote:

Ditto.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 4:20 AM

Title: Re: Tsadra Foundation website rollout on Buddha Nature

Content:

Schrödinger's Yidam said:

Buddha Nature and Dzogchen

Malcolm wrote:

There are some unforced errors in this presentation.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 4:51 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Malcolm wrote:

Tolerance of fascists leads to fascist takeovers.

Dan74 said:

What happened to this Malcolm?

malcolm.jpg

Malcolm wrote:

"Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.—In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be most unwise. But we should claim the right to suppress

them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant.”

Karl Popper, *The Open Society and Its Enemies*

“Justice does not require that men must stand idly by while others destroy the basis of their existence. Since it can never be to men’s advantage, from a general point of view, to forgo the right of self-protection, the only question, then, is whether the tolerant have a right to curb the intolerant when they are of no immediate danger to the equal liberties of others...while an intolerant sect does not itself have title to complain of intolerance, its freedom should be restricted only when the tolerant sincerely and with reason believe that their own security and that of the institutions of liberty are in danger. The tolerant should curb the intolerant only in this case.”

John Rawls, *A Theory of Justice*

We have arrived at this point in both Europe and the United States.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 5:41 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

What happened to this Malcolm?

malcolm.jpg

Malcolm wrote:

“Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.—In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be most unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant.”

Karl Popper, The Open Society and Its Enemies

“Justice does not require that men must stand idly by while others destroy the basis of their existence. Since it can never be to men’s advantage, from a general point of view, to forgo the right of self-protection, the only question, then, is whether the tolerant have a right to curb the intolerant when they are of no immediate danger to the equal liberties of others...while an intolerant sect does not itself have title to complain of intolerance, its freedom should be restricted only when the tolerant sincerely and with reason believe that their own security and that of the institutions of liberty are in danger. The tolerant should curb the intolerant only in this case.”

John Rawls, A Theory of Justice

We have arrived at this point in both Europe and the United States.

Dan74 said:

Have we? And you speak confidently not just for the USA but for the whole of Europe?
On what basis?

If one goes along with Popper, who was writing in the shadow of Nazism, wasn't he, he qualifies his statement heavily. If someone is prepared to discuss and debate, as long as they don't denounce all argument and just harangue, by Popper's standard, this isn't the time to suppress.

I have little experience and mixed feeling about Rogan. The last show I saw with him was when he had that conservative congressman with an eye-patch on. The guy blathered lies about Biden denouncing Trump for the ban on Chinese arrivals and arguing how much worse Biden would've been at handling the pandemic. Rogan did not challenge him. I thought that was appalling.. But I get it that he has good moments and is a lot less partisan and predictable than many other left-leaning hosts.

Malcolm wrote:

I didn't say Rogan was a fascist. I said I was not interested in watching the fascists he hosts to drive clicks to his show, or anyone else for that matter. He is just someone who largely blabbers on the internet to make money.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 5:43 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

DNS said:

He said he...now supports Trump in 2020.

Malcolm wrote:

I take it back, he is a goddamned fascist.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 9:56 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

What happened to this Malcolm?

malcolm.jpg

Malcolm wrote:

“Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.—In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be most unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant.”

Karl Popper, *The Open Society and Its Enemies*

“Justice does not require that men must stand idly by while others destroy the basis of their existence. Since it can never be to men’s advantage, from a general point of view, to forgo the right of self-protection, the only question, then, is whether the tolerant have a right to curb the intolerant when they are of no immediate danger to the equal liberties of others...while an intolerant sect does not itself have title to complain of intolerance, its freedom should be restricted only when the tolerant sincerely and with reason believe that their own security and that of the institutions of liberty are in danger. The tolerant should curb the intolerant only in this case.”

John Rawls, *A Theory of Justice*

We have arrived at this point in both Europe and the United States.

tobes said:

I don't this is true of Europe, but it clearly is for the US.

The issue is: those very same quotations/arguments can and are being used by the right.

The implication of both sides thinking in this way can only be force, violence, and hard power to obtain the necessary victory. Civil war is certainly conceivable from here.

I think there is still a possibility to avoid this, and this hinges entirely on finding a way to discourse which loosens the deep desire to vanquish the other side; to find some way of listening - which does not entail agreeing.

Maybe Habermas is the relevant thinker here. With Kant standing behind all three.

Malcolm wrote:

The difference, Tobes, is that the politics of white grievance that are driving right politics in Europe and the US have always driven fascism. The myth of the “intolerant” left is a lie. So, I must reject your assertion that these arguments are being used by the right and left alike. They are not being used alike.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 10:32 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

The myth of the “intolerant” left is a lie

I don't have kids, but my friends do. What I'm hearing about their kids in their 20s-30s is that they are very self righteous and intolerant of anything less than the politically correct view.

Malcolm wrote:

Young adults tend to be self-righteous. On the other hand, if they are intolerant of racism and sexism, good for them

Author: Malcolm

Date: Saturday, September 26th, 2020 at 7:57 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

Young adults tend to be self-righteous. On the other hand, if they are intolerant of racism and sexism, good for them

There are intolerant of free speech. They believe anybody that doesn't agree with them should be silenced.

Apparently they also believe that the US Constitution is so racist (well, can't argue too much with the 1787 version) and privilege protecting, (again..) that they need not respect what it says. Their 'enlightened' views supersede the Constitution.

Malcolm wrote:

Free speech has clear limits.

As for your other claims, I can't speak to them as they are purely anecdotal.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 8:00 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

tobes said:

The problem with your approach is that it assumes that all people caught up in the webs of misinformation, conspiracy theories etc are ontological white nationalists/fascists etc. Whereas I think that for every such person (who is ontologically committed to fascist politics), there are at least a dozen who are simply overwhelmed with confusion and tiredness, drenched in targeted social media politics, being drawn into tribalism with every click of the mouse/touch of the screen.

If this is the case, then it follows that the answer to the aforementioned question is a widening of the sphere of information. A widening of the internet bubble. A widening into a more pluralistic frame.

Malcolm wrote:

I see, so you think there are a lot of "good germans."

If you support racists, you are a racist. If you support fascists, you are a fascist, case closed.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 8:02 PM

Title: Re: Receiving pointing out without knowing

Content:

florin said:

I am of the opinion that pointing out occasions should always be clearly indicated. If they are not, then we might have situations like these where there is doubt as to whether something happened or not.

Johnny Dangerous said:

The opposite should also be true though, that someone believes they have recognized etc. when they did not, simply due to the fact that the importance of the occasion was pointed out.

Malcolm wrote:

You should revisit song of the vajra book. This is all clearly explained by ChNN there.

Author: Malcolm

Date: Saturday, September 26th, 2020 at 11:13 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

Free speech has clear limits.

The problem is, if those limits become "anything I disagree with" then by definition it is no longer free speech.

Malcolm wrote:

The limits to free speech are clearly outlined by various court cases.

Schrödinger's Yidam said:

I believe that over the summer a gay liberal NYT reporter was let go because he did not accept some new element of political correctness. I can't remember his name.

Malcolm wrote:

What does Bari Weiss (a woman) have to do with it? And, for the record, she resigned voluntarily, she was not "let go." And she was a LINO, Liberal in Name Only.

Author: Malcolm

Date: Sunday, September 27th, 2020 at 7:19 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

The problem is, if those limits become "anything I disagree with" then by definition it is no longer free speech.

The limits to free speech are clearly outlined by various court cases.

Correct. So limits in excess of those set in court cases are unconstitutional, or maybe contra-constitutional, by definition. Such as not allowing conservatives to speak on college campuses because they would say things that were not politically correct.

Malcolm wrote:

Free speech applies only to public speech, such as newspapers, books, magazines., etc. Colleges are private forums. Free speech laws are not applicable in these cases.

Author: Malcolm

Date: Sunday, September 27th, 2020 at 9:08 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

Correct. So limits in excess of those set in court cases are unconstitutional, or maybe contra-constitutional, by definition. Such as not allowing conservatives to speak on college campuses because they would say things that were not politically correct.

Malcolm wrote:

Free speech applies only to public speech, such as newspapers, books, magazines., etc. Colleges are private forums. Free speech laws are not applicable in these cases.

Schrödinger's Yidam said:

That's why I came up with the term "contra-constitutional", against the spirit of the Constitution, as opposed to "unconstitutional", against the letter of the law. Maybe I should have been more clear on that. Sloppy posting on my part.

Malcolm wrote:

False, for example, free speech laws do not apply in businesses, etc., and never have.

Author: Malcolm

Date: Sunday, September 27th, 2020 at 9:11 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Genjo Conan said:

Re: colleges-- depends on if it's a public or private college. Public colleges/universities are government actors that generally may not discriminate on the basis of content.

They may refuse to host speakers on public safety grounds (eg to refuse to host speakers who will incite violence), but not based on their message per se.

Malcolm wrote:

Indeed. But Harvard, Yale, etc., are all private schools. UC Berkeley, public,

Author: Malcolm

Date: Sunday, September 27th, 2020 at 9:52 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

That's why I came up with the term "contra-constitutional", against the spirit of the Constitution, as opposed to "unconstitutional", against the letter of the law. Maybe I should have been more clear on that. Sloppy posting on my part.

Malcolm wrote:

False, for example, free speech laws do not apply in businesses, etc., and never have.

Schrödinger's Yidam said:

But Malcolm, you just said, Free speech applies only to public speech, such as

newspapers, books, magazines., etc.

This thread is becoming comedic for the inept level of posting by people that should know better—starting with my unclear post.

Malcolm wrote:

The press is included in the constitution. Businesses are not. The constitution guarantees the right of free speech for _the press_, which includes publishers. It does not guarantee that right within the precincts of Microsoft, Apple, Harvard, Stanford, etc., or the Pentagon, or for Federal employees, etc

Author: Malcolm

Date: Sunday, September 27th, 2020 at 8:01 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

tobes said:

The problem with your approach is that it assumes that all people caught up in the webs of misinformation, conspiracy theories etc are ontological white nationalists/fascists etc. Whereas I think that for every such person (who is ontologically committed to fascist politics), there are at least a dozen who are simply overwhelmed with confusion and tiredness, drenched in targeted social media politics, being drawn into tribalism with every click of the mouse/touch of the screen.

If this is the case, then it follows that the answer to the aforementioned question is a widening of the sphere of information. A widening of the internet bubble. A widening into a more pluralistic frame.

Malcolm wrote:

I see, so you think there are a lot of “good germans.”

If you support racists, you are a racist. If you support fascists, you are a fascist, case closed.

tobes said:

There were a lot of "good Germans". You need to think about the early 30's - fascists were in a big struggle with social democrats, Marxists etc.

Why did they prevail? Why did so many 'good' Germans ultimately get converted to that cause?

Answer: friend-enemy politics. The key political philosopher of the Nazi's, Carl Schmitt, coined this term. It's also a bit Stars Wars: "Only a Sith deals in absolutes." If you're not X, you must be Y.

Humans are inherently more messy and inconsistent than this, but they can be pushed

into that friend-enemy politics all too easily. What usually follows are genocides, civil wars and all the rest.

So it follows, and I think Buddhists really get this point: if that is the cause, we must resist it. i.e. we must resist that conception of politics.

Malcolm wrote:

Neville Chamberlin proved that appeasement of fascists does not work.

Author: Malcolm

Date: Sunday, September 27th, 2020 at 8:04 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

I don't claim to have the finger on the pulse of the US polity...

Malcolm wrote:

Yeah, you really don't.

Author: Malcolm

Date: Sunday, September 27th, 2020 at 8:35 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

I'm a liberal, but I'm old. So my idea is that nobody has a guaranteed monopoly on what is right. Therefore suppressing speech you don't agree with is, over time, itself a guaranteed mistake.

In other words, all movements succumb to the Animal Farm trap if there's no dissent and pushback. The Founding Fathers knew that. The modern left has rejected the idea. That's not good.

Malcolm wrote:

Your memory of the post-revolutionary war period is a little flimsy. The sedition act is still on the books. Barr is threatening to sue the mayor Seattle under this act.

Author: Malcolm

Date: Monday, September 28th, 2020 at 8:04 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

tobes said:

There were a lot of "good Germans". You need to think about the early 30's - fascists were in a big struggle with social democrats, Marxists etc.

Why did they prevail? Why did so many 'good' Germans ultimately get converted to that cause?

Answer: friend-enemy politics. The key political philosopher of the Nazi's, Carl Schmitt, coined this term. It's also a bit Stars Wars: "Only a Sith deals in absolutes." If you're not X, you must be Y.

Humans are inherently more messy and inconsistent than this, but they can be pushed into that friend-enemy politics all too easily. What usually follows are genocides, civil wars and all the rest.

So it follows, and I think Buddhists really get this point: if that is the cause, we must resist it. i.e. we must resist that conception of politics.

Malcolm wrote:

Neville Chamberlin proved that appeasement of fascists does not work.

tobes said:

There is a very big difference between how one nation-state responds to another fascist nation-state committed to world domination, and, the struggle within that fascist nation-state a decade or so earlier. i.e. before it actually became fascist.

The practical point is simply: the best thing for Trump at the moment is more division, not less. He's been sowing that from day one, and the more it flowers, the more he succeeds. He can win if there is a sense of chaos, disorder etc. He can't if there isn't.

Nonetheless, it is easy to make these kinds of statements from the relative distance of Australia.....maybe you're already past the point of no return?

Malcolm wrote:

He either loses the election and is frog-marched out of the Whitehouse by the Secret Service, or what passes for democracy is finished in the US and there will eventually be a civil war.

Author: Malcolm

Date: Monday, September 28th, 2020 at 11:16 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

Just going by the basic facts, the aggressor in the Cold War was the US.

I suggest you read up on Stalin at some point.

Malcolm wrote:

Actually, Peter is quite right. Stalin advocated “Socialism in one country,” contra Trotskyism. The USSR was too busy recovering from WWII to engage in much of any expansionist activities before Stalin’s death in 1953. Soviet expansionism beyond Eastern Europe and Central Asia was largely the program of Krushchev, but it was largely defensive, not aggressive. Even the Cuban Missile Crisis fomented by the USSR was largely a response to CIA plots to assassinate Castro and the failed Bay of Pigs fiasco.

Author: Malcolm

Date: Monday, September 28th, 2020 at 6:37 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger’s Yidam said:

Actually, Peter is quite right. Stalin advocated “Socialism in one country,” contra Trotskyism. The USSR was too busy recovering from WWII to engage in much of any expansionist activities before Stalin’s death in 1953.

The Iron Curtain, including the Berlin Wall. The White Terror. Tens of millions of his own people killed, putting Hitler’s body count to shame. And you don’t think Stalin was the antagonist?

I’m not sure I can think of any examples of when a democratically elected government flirted with US-style capitalism and the Soviet Union sponsored a coup.

Hungary’56, Czechoslovakia ‘68. Admittedly they were invasions, not coups.

Malcolm wrote:

Killing ones own people is not “interfering in foreign governments.” Stalin died in 1953.

Author: Malcolm

Date: Monday, September 28th, 2020 at 7:39 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Malcolm wrote:

Think we have now gone completely off topic...

Author: Malcolm

Date: Monday, September 28th, 2020 at 8:03 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger’s Yidam said:

Killing ones own people is not “interfering in foreign governments.” Stalin died in 1953.

Believing that the greatest mass murderer of the 20th Century...

Malcolm wrote:

That really depends on which historian of the period you happen to believe:

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

Also, it borders on holocaust denial to assert that Stalin's crimes outweigh the crimes of Hitler:

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

6 million Jews + 11 gentiles = 17 million, in less than a decade.

Author: Malcolm

Date: Monday, September 28th, 2020 at 9:35 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Schrödinger's Yidam said:

6 million Jews + 11 gentiles = 17 million, in less than a decade.

Body counts are difficult for Stalin. Estimates are nothing more than educated guesses. But the low estimate I've seen is 20 million. High estimates run several times that.

Malcolm wrote:

From the Wiki page above:

"Australian historian Stephen G. Wheatcroft asserts that prior to the opening of the archives for historical research, "our understanding of the scale and the nature of Soviet repression has been extremely poor" and that some specialists who wish to maintain earlier high estimates of the Stalinist death toll are "finding it difficult to adapt to the new circumstances when the archives are open and when there are plenty of irrefutable data" and instead "hang on to their old Sovietological methods with round-about calculations based on odd statements from emigres and other informants who are supposed to have superior knowledge"

So, I think your figures are highly exaggerated, and not based on good data. I prefer evidence-based history, again:

"The Stalinist regime was consequently responsible for about a million purposive killings, and through its criminal neglect and irresponsibility it was probably responsible for the premature deaths of about another two million more victims amongst the repressed population, i.e. in the camps, colonies, prisons, exile, in transit and in the POW camps for Germans. These are clearly much lower figures than those for whom Hitler's regime was responsible. "

http://sovietinfo.tripod.com/WCR-German_Soviet.pdf

Author: Malcolm

Date: Tuesday, September 29th, 2020 at 8:42 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

Extremely meaningful comparisons of humanity's worst butchers notwithstanding, I

don't think this proves anything for the question of whether the US failing would be a good thing. As JD said some pages ago, the US failing may lead to unprecedented turmoil, as failing empires death throes may bring us all under in the world that is already rather unstable.

Geez, we just like to chinwag over anything... and in the meantime, the roof's still on fire..

Malcolm wrote:

Trumps taxes show he is likely to do serious jail time after he loses.

Author: Malcolm

Date: Wednesday, September 30th, 2020 at 4:08 AM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

A pseudo-Warsaw Pact buffer of vassals around the empire? Given the opportunity to push this agenda, they will.

Malcolm wrote:

With GOP encouragement. The GOP has been Russia positive in the US for a long, long, time.

Dan74 said:

As for China, well, it has been waging an active campaign both infiltrating major Australian institutions, grooming politicians, hacking, building Centres with a definite agenda. A massive overt and covert PR campaign. Buying up assets, leasing ports, a major Belt and Roads initiative with Victoria. It is in many ways a boon for Australia, well, as long as it is prepared to cede some sovereignty in exchange for wealth. It is a trade many people are not yet ready to make.

Malcolm wrote:

It is called "capitalism." It is what powers with imperial ambition do. Nothing surprising there.

Author: Malcolm

Date: Wednesday, September 30th, 2020 at 7:12 PM

Title: Re: Subtle body

Content:

avatamsaka3 said:

1. Does the subtle body exist conventionally? Or is it just a way to work with with our anatomy and physiology?

Johnny Dangerous said:

My take:

Does the nervous system exist conventionally? What about the cardiovascular system? There are both abstractions taken from viewing the body from outside, they exist in a conventional sense only as categories of phenomena. Even if you take a basic AP&P class you will see they don't really exist, they are just delimiters placed on larger systems to make sense of things. The difference is the Western anatomy comes at it purely from an external viewpoint, whereas subtle body concepts (which Astus mentions are not remotely unique to Buddhism) comes in part from "inner" experience of what we would term the body.

Malcolm wrote:

The notion of chakras, nadis, vayus, etc., comes from Ayurveda, actually, so also a medical view of the body. The term "subtle body" does not have a true correlate in Sanskrit or Tibetan. The new age idea comes from 1) the Upanishadic idea of the five koshas 2) the theosophical interpretation of the cakras. That idea is not applicable to Buddhist notions of human anatomy.

Author: Malcolm

Date: Wednesday, September 30th, 2020 at 7:21 PM

Title: Re: Dudjom Tersar Ngondro

Content:

sicklicchavi said:

Hi, I hope that you are all doing well. I am interested to hear about any experiences that anyone here has had with the Dudjom Tersar Ngondro and/or with Pema Osel Ling/Vajrayana Foundation. I've listened to some of the teachings from Lama Sonam Rinpoche and others, and I find the concise nature of the Dudjom Tersar Ngondro extremely attractive as a jumping off point to deepen my practice.

For those that have done this ngondro or developed a relationship with the teachers at POL/Vajrayana Foundation, what were your experiences like? Did you go on to do either of the more extensive ngondro's through this lineage (Khandro Tuktik or Throma Nakmo)?

Malcolm wrote:

Pema Osel Ling is Dudjom Yangsi Pema Shepa Dorje's NA seat. Many people begin with Khandro thugtik or Throma Ngondro directly.

Author: Malcolm

Date: Wednesday, September 30th, 2020 at 9:40 PM

Title: Re: Dudjom Tersar Ngondro

Content:

Malcolm wrote:

Pema Osel Ling is Dudjom Yangsi Pema Shepa Dorje's NA seat. Many people begin with Khandro thugtik or Throma Ngondro directly.

sicklicchavi said:

Thanks for the response! Am I correct in understanding that all three ngondros have the same underlying practices, but that those two are more extensive in the number of repetitions required and the length of the recitations themselves?

Malcolm wrote:

they have those sample basic structure, the verses for recitation in the KT and throma are four line, but not two line. But one really ought not be negotiating the number of syllables. One should just do whatever practice ones teacher asks one to do.

Author: Malcolm

Date: Wednesday, September 30th, 2020 at 11:13 PM

Title: Re: Dudjom Tersar Ngondro

Content:

Malcolm wrote:

they have those sample basic structure, the verses for recitation in the KT and throma are four line, but not two line. But one really ought not be negotiating the number of syllables. One should just do whatever practice ones teacher asks one to do.

sicklicchavi said:

Got it, thanks! Agreed on number of syllables, was just curious as to the differences between the practices. I will defer to the teacher as to which is most appropriate.

Malcolm wrote:

Also, for the Khandro Thugthig and Throma Ngondros, one will have to receive the empowerment. The short Dudjom Ngondro is often give to beginners with any empowerment.

Author: Malcolm

Date: Thursday, October 1st, 2020 at 3:52 AM

Title: Re: Subtle body

Content:

Johnny Dangerous said:

My take:

Does the nervous system exist conventionally? What about the cardiovascular system? There are both abstractions taken from viewing the body from outside, they exist in a conventional sense only as categories of phenomena. Even if you take a basic AP&P class you will see they don't really exist, they are just delimiters placed on larger systems to make sense of things. The difference is the Western anatomy comes at it

purely from an external viewpoint, whereas subtle body concepts (which Astus mentions are not remotely unique to Buddhism) comes in part from "inner" experience of what we would term the body.

Malcolm wrote:

The notion of chakras, nadis, vayus, etc., comes from Ayurveda, actually, so also a medical view of the body. The term "subtle body" does not have a true correlate in Sanskrit or Tibetan. The new age idea comes from 1) the Upanishadic idea of the five koshas 2) the theosophical interpretation of the cakras. That idea is not applicable to Buddhist notions of human anatomy.

Johnny Dangerous said:

I don't see how this relates to theosophy or the Upanishads, I was just talking about contextualizing the notion of a 'subtle body' -or- the physical body according to Western anatomy as a discrete entity. My point was that even in Western anatomy, there is no discrete body.

Malcolm wrote:

Yes, and I was pointing out that the term is flawed, from a buddhist perspective.

Author: Malcolm

Date: Thursday, October 1st, 2020 at 9:02 PM

Title: Re: QAnon - more than you ever wanted to know

Content:

Malcolm wrote:

Thus is old news.

Author: Malcolm

Date: Thursday, October 1st, 2020 at 9:08 PM

Title: Re: Interesting article on media backlash and Joe Rogan

Content:

Dan74 said:

As for China...

PeterC said:

Just read this, I'd recommend it strongly, I agree with almost all of it. It's the most succinct and accurate statement of the broader US-China situation that I've read from an American.

<https://chasfreeman.net/the-struggle-with-china-is-not-a-replay-of-the-cold-war/>

Malcolm wrote:

Yup.

Author: Malcolm

Date: Thursday, October 1st, 2020 at 9:10 PM

Title: Re: Subtle body

Content:

avatamsaka3 said:

I think this hits the nail on the head. Our self sense includes the mind borne sensations associated with the skandhas. The subtle body is our detection of the more refined aspects of the workings of the skhandas. This does not make them any more "real" in an ontological sense.

This is an interesting perspective to consider. If that's true, this would mean that anything that has an effect on the skandhas could be subtle body work... Normal shamatha, exercising, etc.

Daniel Kenny said:

Except that the "subtle body" is a construct after the event. Maybe useful as a conceptual tool, but ultimately simply a by product..like a phantom limb. It is an attempt to make sense of what in the end is a series of ephemera.

The skandhas arise in emptiness constantly and dissolve constantly.

Malcolm wrote:

In fact, the explanation of vayus, bindus, and nadis exists to explain the gestation of the human body in the womb, and is not some quasi physical system in parallel with physical body.

Author: Malcolm

Date: Thursday, October 1st, 2020 at 9:22 PM

Title: Re: Banning political discussions on DharmaWheel

Content:

mikenz66 said:

That's what I said, David. The new leadership's attitude towards social issues, including a virulent antagonism to any kind of "Engaged Buddhism" lead to the acrimony, which, thankfully, was exported elsewhere where it can be ignored.

DNS said:

Okay, but there was a 2 year gap between the two events. I guess you could say it was "brewing" in that time.

Malcolm wrote:

It's the dumbest forum ever. it's embarrassing that it is called Dharmawheel Engaged. Instead, it should be called Dharmawheel MAGA.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 4:15 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Caoimhghín said:

I mean, I'm not spinning doom and gloom for here. We have a long way to go until we are another DhammaWheel/DWE, but if this forum becomes "officially" left-leaning, that is going to cause a lot more problems than it solves IMO.

Malcolm wrote:

Dharmawheel is left-leaning because Mahāyānīs in the west tend to be compassionate people interested in improving the lives of all sentient beings, rather than seeking oblivion in nirvana.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 4:18 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Brunelleschi said:

Certain things should definitely be removed. You can debate different economic policies, but debating things like "qanon"/associated MAGA/authoritarian stuff is pointless.

Malcolm wrote:

Yes, because these are political death cults, not rational positions. But they are valid topics for discussion, like Jim Jones or Charles Manson.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 4:20 AM

Title: Re: Subtle body

Content:

Johnny Dangerous said:

It seems universal in the Buddhist schemes that physical processes (even subtle ones) are a result of the mind, and not the other way around. If you know a bit about the channels in the Tibetan scheme for instance, this is inescapable.

Malcolm wrote:

Vajrayāna does not accept substance dualism. Mind and body are inseparable, divorced from each other for convenience, but not an actual duality.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:12 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Johnny Dangerous said:

, I've got no time for those folks, the level of political "discourse" on DW:E is ghastly from my point of view and I am happy to keep it away from here...even if that makes us biased, or whatever.

Malcolm wrote:

Should be called MAGAwheel.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:13 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

DNS said:

DWE is not an engaged buddhist forum in the practice of TNH. It is 'engaged' in the sense of applying the Dharma to everyday life; from the tagline at the top:

Engaged Buddhism forum, a nonsectarian community discussing the application of the Dharma to social, environmental, news and political issues.

Malcolm wrote:

Hardly, it's retro's MAGA tailgate party. Which is odd, since he's Australian.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:36 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Dan74 said:

the US is now faced with a prospect of the second Trump presidency...

Malcolm wrote:

Only if he stages a military coup, at this point.

Biden leads by enough to withstand a polling misfire.

<https://www.nytimes.com/live/2020/presidential-polls-trump-biden/biden-leads-by-enough-to-withstand-a-polling-misfire?referringSource=articleShare>

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:50 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Caoimhghín said:

American Democrats were "sure" Trump was going to lose back when he won as well. Actually, something often forgotten by Trumpistas is that Trump himself quite obviously didn't think he was going to win. He called the election "rigged" literally the night before the votes were counted. Arguably, he doesn't think he'll win again, hence his comments already about this one allegedly being rigged too.

Rigged as much as the last one, one wonders?

Sadly, Trumpistas do not seem to notice these things. "I won! I won!"
"No, Donald. We need to recount. It's rigged, remember?"
(Definitely a conversation that actually happened.)

Malcolm wrote:
It's different this time:

<https://fivethirtyeight.com/features/trumps-chances-are-dwindling-that-could-make-him-dangerous/>

His only option is refusing to step down, once he loses.

Burisma is not Benghazi.

Author: Malcolm
Date: Friday, October 2nd, 2020 at 9:53 AM
Title: Re: Banning political discussions on DharmaWheel
Content:
Malcolm wrote:
Hardly, it's retro's MAGA tailgate party. Which is odd, since he's Australian.

DNS said:
It may not be much of a "party" in 32 days. We'll see.

Here's what's could happen:
Neither party concedes and each declares the other of cheating, mail fraud, etc.

The Dems come to their senses and put Tulsi Gabbard as Speaker of the House.

No result by inauguration date, so Tulsi becomes president.

I know, I'm dreaming.

*edit, actually she's ineligible since she's not running for re-election in her district in Hawaii, so she won't be in the new Congress.

Malcolm wrote:

She's not running because she is very unpopular in HI.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 10:25 AM

Title: Re: Subtle body

Content:

tobes said:

But if channels, pranas etc are purely rupa, then why the association with sambhogakaya (eg in the speech empowerment)?

Malcolm wrote:

Speech is part of rupa skandha; likewise the sambhogakaya is part of the rupakaya.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:36 PM

Title: Re: Subtle body

Content:

tobes said:

But if channels, pranas etc are purely rupa, then why the association with sambhogakaya (eg in the speech empowerment)?

Malcolm wrote:

Speech is part of rupa skandha; likewise the sambhogakaya is part of the rupakaya.

tobes said:

Surely speech entails samjnaskandha and samskaraskandha too. It has both rupa and namah components.

Malcolm wrote:

No, it's a purely physical action. See the Kosha.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 7:38 PM

Title: Re: Banning political discussions on DharmaWheel

Content:

Genjo Conan said:

I mean, I guess it depends on how you define

<https://dharmawheel.org/viewtopic.php?f=11&t=5442>

<https://dharmawheel.org/viewtopic.php?f=11&t=5080>

<https://dharmawheel.org/memberlist.php?mode=viewprofile&u=51>.

Johnny Dangerous said:
Exactly.

I respectfully disagree on not that bad David. It feels more like someone's Facebook wall than a forum.

At any rate, I think that I can speak here for the other members of the mod team and say that DW:E is an example at this point of exactly the kind of acrimonious circular political "conversations" that we are trying to limit on DW:M.

To be clear, I respect the experiment, I'm just not into by the results personally. Everyone's take on it will vary and people should look and decide for themselves. I did.

Ayu said:

JD, okay, we agree DWE is too exhausting and senseless to engage with for us as individuals.

But if we are honest, as moderators we cannot say DWE shouldn't exist. As someone mentioned before, it is good right now that DWE exists at all. It's an incredible job DNS is doing there. Because it makes our job here much easier. We can tell any person who is not interested in mahayana dharma discussions to vent their political opinion over at DWE.

If we think DWE was 'that bad' we shouldn't recommend it.

(I'm not talking about abusive, mysanthropic or conspiracy trolls here. They shouldn't have any place anywhere, I think.)

Malcolm wrote:

Sure, as a kind of Lord of the Flies Island where Piggy gets killed over and over again, it's great. Better there than here.

Author: Malcolm

Date: Friday, October 2nd, 2020 at 8:24 PM

Title: Re: Breaking News!

Content:

Bristollad said:

If it's a cynical ploy, he's probably hoping for the increased sympathy vote. Even Boris Johnson was perceived as being a more reasonable person after his brush with the virus. It didn't last of course as he went back to his old ways pretty quickly.

PeterC said:

I agree. If this is fake then he avoids the debates, looks more sympathetic, then when he "recovers" he looks strong and healthy, and can tell everyone that it's no big deal. It's a win all round for him. He loses out by not holding more rallies and doing TV etc but frankly he's not going to achieve much with that right now. Anything more dramatic his government can do while he's incapacitated.

Malcolm wrote:

I don't think this is fake news. He was on Hannity last night and he sounded unusually excited. Trump met Wednesday with Mnuchin, who met with Pelosi, putting the House leadership in question, so, this is just chaos as usual in the Trump era.

As for him looking strong and healthy, he hasn't looked strong and healthy for years.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 12:05 AM

Title: Re: Breaking News!

Content:

DNS said:

I imagine he'll definitely have to miss round 2 of the debates, but might be well for the final round 3.

Malcolm wrote:

Where's the MMS when you need it?

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 1:12 AM

Title: Re: Breaking News!

Content:

Minobu said:

I don't know how America will take to someone telling the President of the United States to shut up.. And then to call him a clown in public...

Malcolm wrote:

I thought it was perfectly appropriate. If Trump were a dog, someone would have put him down a long time ago. Just saying...

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 2:07 AM

Title: Re: Breaking News!

Content:

tkp67 said:

Trump purposely took office to disrupt the government (drain the swamp).

This was intentional bait and switch. Selling the notion of lean government when he was targeting laws and resources that throttled corporate freedom to profiteer without accountability.

Malcolm wrote:

Actually, he had no intention of winning, he was just looking for PR. Then he was elected,

and decided he would drain the swamp, meaning all the money sloshing around DC looking for a crook to swindle it:

<https://www.vanityfair.com/news/2020/10/can-trump-pay-off-his-billion-in-debt>

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 2:09 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

tkp67 said:

Bullying is something I am quite adept at compassionately challenging wherever it exists, relentlessly and without regard for consequences.

Malcolm wrote:

there, fixed it for you.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 4:24 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Brunelleschi said:

Anyway, if the choice is between lessening the damage Trump has done or punish the Democrats, I can understand why one would choose to vote for Biden.

Malcolm wrote:

The choice is between sanity and a political death cult.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 4:26 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Brunelleschi said:

Sure, I understand. My point is that Biden is a pretty despicable person (in my opinion). However, he's not a complete narcissist authoritarian a**hole like the current POTUS.

Malcolm wrote:

We are not voting for a person, we are voting for a platform.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 5:19 AM

Title: Re: Banning political discussions on DharmaWheel

Content:

Danny said:

Ok sir, within context, politics is local, grass roots not National or global, if you can't fix what's outside the front door, why bother yourself with what happens elsewhere?

Genjo Conan said:

Because what happens elsewhere affects what's outside the front door. I work for a state government; I can assure you that national politics trickles down.

Danny said:

Nah sorry, states begging for federal bailouts for poor run states is a states problem, broken local politics. Own it.

Malcolm wrote:

Yes, this is why prosperous blue states support the ne'er-do-well red states. Look it up if you don't believe me. If votes were distributed by the amounts of money paid in taxes, the Republicans would never win again, ever. And to the bargain, their shitty political fantasies would vanish.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 5:22 AM

Title: Re: Breaking News!

Content:

Bundokji said:

I think Biden did the right thing by wishing the president and his wife speedy recovery. When i checked my FB earlier today, i encountered posts wishing him to die, mockery that finally something positive came out of him, and that he deserves it because he denied how deadly the virus is.

Malcolm wrote:

"Karma, sometimes it ripens sooner rather than later."

-- Namdrol

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 5:27 AM

Title: 5:25 PM—Trump to be taken to Walter Reed.

Content:

Malcolm wrote:

as it says

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 7:36 AM

Title: Re: Subtle body

Content:

tobes said:

Maybe we need to distinguish between speech as a physical-verbal articulation of sound, and the wider sense of the term in the Buddhist tradition, which is clearly more subtle.

Body body and mind.

OM OM HUM.....

Something is clearly missing right?

Malcolm wrote:

No, actually. More later.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 7:44 AM

Title: Re: Subtle body

Content:

tobes said:

Maybe we need to distinguish between speech as a physical-verbal articulation of sound, and the wider sense of the term in the Buddhist tradition, which is clearly more subtle.

Body body and mind.

OM OM HUM.....

Something is clearly missing right?

Johnny Dangerous said:

Interesting question, I can think of a couple of sadhana text that refer to the "two bodies" instead of three for just this reason - that Nirmanakaya and Sambogakaya are both Rupakaya. I mean, it seems like this is almost Theravadin...but there must be some other explanation.

Malcolm wrote:

There isn't, but i will explain this tomorrow.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 7:46 AM

Title: Re: 5:25 PM——Trump to be taken to Walter Reed.

Content:

Malcolm wrote:

Karma is a bitch.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 10:13 AM

Title: Re: 5:25 PM——Trump to be taken to Walter Reed.

Content:

Malcolm wrote:

Yeah? So what. He killed 200k people and counting through his incompetence. Not impressed. May he recover and face the jail time he so richly deserves.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 10:06 PM

Title: Re: Subtle body

Content:

tobes said:

I look forward to it Malcolm. I'm sure you'll offer good reasons.

Malcolm wrote:

Vocal actions, speech, is part of the rūpaskandha. You are confusing mind with body.

The sambhogakāya belongs to the rūpakāya, the material kāya.

Karma is cetana (namaḥ), and what proceeds from cetana: verbal and physical actions (rūpa). Generally, nāmaḥ, mind, corresponds to the dharmakāya; where as the rūpa, matter, corresponds to the two rūpakāyas, speech and body.

Nāḍīs, bindus, and vāyus are all exclusively physical structures in the human body, as anyone who has studied the process of gestation described in Kālacakra, the Cakrasamvara Tantras, and the 17 Dzogchen tantras will rapidly understand.

In Buddhism, there are no entities that exists outside the six dhātus: earth, water, fire, air, space, and consciousness. Whatever is the limit of samsara, that is the limit of nirvana, and vice versa.

Author: Malcolm

Date: Saturday, October 3rd, 2020 at 10:22 PM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Aemilius said:

There is also the knowhow of the life of an ascetic. You are just trying to play it down, that Gautama and other ascetics had learned the ascetic life from the tradition of asceticism that existed in India at the time. This is being true to the facts. Prince Siddhartha had not known that there are Sramanas in the world, before he saw one and was explained by his charioteer what a sramana is.

Malcolm wrote:

Yes, but the Buddha rejected the extremes of ascetism advocated by other śrāmaneras, since he had personal experience that they did not lead to the expected results. He offered a middle way in what was, by all accounts, a movement dominated by śrāmaneras of different sects who all advocated different kinds of self-mortification as a means to escape samsara.

Hence, Buddha's vinaya, contextual and not assembled all at once time, bears little relationship to the speculative asceticism current in the Buddha's day. For example, note his five ascetic companions were initially shocked and dismayed that the Buddha had put on weight and was eating food again.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 12:21 AM

Title: Re: Breaking News!

Content:

PeterC said:

Running list of who has tested positive in the current outbreak;

Hope Hicks - Trump Senior Council, former Trump WH communications director

Donald Trump - President

Melania Trump - First Lady

Ronna McDaniel - RNC chair

Mike Lee - Republican Senator, UT

Rev. John Jenkins - president of the University of Notre Dame (attended SCOTUS nomination at Rose Garden)

Three unnamed journalists and one unnamed WH staffer

Thom Tillis - Republican Senator, North Carolina was at WH on Sat

Kellyanne Conway - Former White House counselor, attended Rose Garden event

Bill Stepien - Trump Campaign Manager

Ron Johnson - Republican Senator, Wisconsin

Chris Christie - Former Republican NJ Gov. Helped prepare Trump for debate

Trying to compile a similar list for the Biden campaign but can't find any names. Must be a deep state coverup.

Malcolm wrote:

Waiting for Bill Barr to show up on that list.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 2:18 AM

Title: Re: Breaking News!

Content:

Dan74 said:

I think it can be argued that the challenges modern society presents are over and above what people 500, 300 or even 100 years ago had to concern themselves with. Or so it seems to me.

Malcolm wrote:

Nah, every thing was harder to do and more complicated.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 2:33 AM

Title: Re: Breaking News!

Content:

Dan74 said:

I think it can be argued that the challenges modern society presents are over and above what people 500, 300 or even 100 years ago had to concern themselves with. Or so it seems to me.

Malcolm wrote:

Nah, every thing was harder to do and more complicated.

tkp67 said:

Earlier times were exponentially more laborious but the sphere of influence smaller. The nature of things less complex.

In the information age returning to lifestyles that mimic earlier times are trending because of the simplicity. This does not imply ease but rather a lack of complexity effected by a greater matrix of societal interdependence/interactions.

Malcolm wrote:

With species reductions and habitat destruction, I would say life was richer and more complex even 100 years ago compared with the present.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 2:50 AM

Title: Re: Breaking News!

Content:

Schrödinger's Yidam said:

With species reductions and habitat destruction, I would say life was richer and more

complex even 100 years ago compared with the present.

1920s were party time.

1930s desperation time.

1940s war time

1950s good time

1960s well....it seemed like a good idea at the time.

Malcolm wrote:

I wasn't really using an androcentric view here....

Author: Malcolm

Date: Sunday, October 4th, 2020 at 3:26 AM

Title: Re: Breaking News!

Content:

tkp67 said:

Earlier times where exponentially more laborious but the sphere of influence smaller.

The nature of things less complex.

In the information age returning to lifestyles that mimic earlier times are trending because the simplicity. This does not imply ease but rather a lack of complexity effected by a greater matrix of societal interdependence/interactions.

Malcolm wrote:

With species reductions and habitat destruction, I would say life was richer and more complex even 100 years ago compared with the present.

tkp67 said:

Natural life, absolutely. My commentary is most definitely describing the realm of mankind from cities to internet.

In my formative youth I struggled with the modulation from a natural world to this man made world since I felt the natural world was perfect and frankly still do.

Malcolm wrote:

even with respect to technology, it has made our lives less complex, actually, not more. Just think of all the things we, especially urban dwellers, do not do. They don't fetch water, shit in outhouses, bath in woodtubs that have to have water heated manually, we don't have to use kerosine or oil for lamps, tryp on typewriters, or worse, write with pen and ink, the list really does go on and on. Our interconnected world is certainly more fragile and complicated in terms of its dependencies, but more complicated to live in? No, not at all.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 6:15 AM

Title: Re: Breaking News!

Content:

tkp67 said:

Natural life, absolutely. My commentary is most definitely describing the realm of mankind from cities to internet.

In my formative youth I struggled with the modulation from a natural world to this man made world since I felt the natural world was perfect and frankly still do.

Malcolm wrote:

even with respect to technology, it has made our lives less complex, actually, not more. Just think of all the things we, especially urban dwellers, do not do. They don't fetch water, shit in outhouses, bath in woodtubs that have to have water heated manually, we don't have to use kerosine or oil for lamps, try on typewriters, or worse, write with pen and ink, the list really does go on and on. Our interconnected world is certainly more fragile and complicated in terms of its dependencies, but more complicated to live in? No, not at all.

Dan74 said:

I think the point got lost. Bundokji's point was that the modern voter has to parse very subtle issues that require a lot more than common sense, an imposition that premodern people were not put under. I am not so sure, but democracy certainly makes a lot of assumptions...

Malcolm wrote:

No, I don't agree with your idea.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 6:22 AM

Title: Re: Subtle body

Content:

tobes said:

I look forward to it Malcolm. I'm sure you'll offer good reasons.

Malcolm wrote:

Vocal actions, speech, is part of the rūpaskandha. You are confusing mind with body.

The sambhogakāya belongs to the rūpakāya, the material kāya.

Karma is cetana (namaḥ), and what proceeds from cetana: verbal and physical actions (rūpa). Generally, nāmaḥ, mind, corresponds to the dharmakāya; where as the rūpa,

matter, corresponds to the two rūpakāyas, speech and body.

Nāḍīs, bindus, and vāyus are all exclusively physical structures in the human body, as anyone who has studied the process of gestation described in Kālacakra, the Cakrasamvara Tantras, and the 17 Dzogchen tantras will rapidly understand.

In Buddhism, there are no entities that exists outside the six dhātus: earth, water, fire, air, space, and consciousness. Whatever is the limit of samsara, that is the limit of nirvana, and vice versa.

Charlie123 said:

Is it correct to say that speech is nothing more than the gyengyu lung?

Malcolm wrote:

Yes, udanavayu is speech, along with tongue, lips, teeth, nasal cavity, and throat.

Author: Malcolm

Date: Sunday, October 4th, 2020 at 7:59 PM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Aemilius said:

There is also the knowhow of the life of an ascetic. You are just trying to play it down, that Gautama and other ascetics had learned the ascetic life from the tradition of asceticism that existed in India at the time. This is being true to the facts. Prince Siddhartha had not known that there are Sramanas in the world, before he saw one and was explained by his charioteer what a sramana is.

Malcolm wrote:

Yes, but the Buddha rejected the extremes of ascetism advocated by other śrāmaneras, since he had personal experience that they did not lead to the expected results. He offered a middle way in what was, by all accounts, a movement dominated by śrāmaneras of different sects who all advocated different kinds of self-mortification as a means to escape samsara.

Aemilius said:

The point is that there are many things that he had learned and accepted from the tradition of sramanas, teachings and principles that his movement had in common with the sramanas and brahmanas of other denominations. Like meditation and logical thinking and epistemological views, as an example. The language and theory of a spiritual practice existed before Shakyamuni, and it existed in other schools of thought of his time and era.

Malcolm wrote:

This is trivial.

Author: Malcolm

Date: Monday, October 5th, 2020 at 1:14 AM

Title: Re: Rules are rules. Vinaya and Norms. Split from "Work is Necessary! No it's not!"

Content:

Schrödinger's Yidam said:

It's a DW sacred cow that Buddha Dharma have absolutely nothing in common with any other spiritual tradition.

Malcolm wrote:

This is not a correct assessment.

Author: Malcolm

Date: Monday, October 5th, 2020 at 7:25 PM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Aemilius said:

The point is that there are many things that he had learned and accepted from the tradition of sramanas, teachings and principles that his movement had in common with the sramanas and brahmanas of other denominations. Like meditation and logical thinking and epistemological views, as an example. The language and theory of a spiritual practice existed before Shakyamuni, and it existed in other schools of thought of his time and era.

Malcolm wrote:

This is trivial.

Aemilius said:

Firstly, Sramana is a different word from Sramanera (novice monk). For the meaning of Sramana see <https://en.wikipedia.org/wiki/%C5%9Arama%E1%B9%87a>.

Secondly, I would like to add that all the schools (in India), that were able to teach people a method to attain the four Dhyanas, were advanced schools and possessed spiritual knowledge or spiritual knowhow. This is not denied in Tripitaka, (that there is practice and attainment of dhyana outside of the Buddhist Sangha.)

When Siddhartha was fasting, he was not only fasting, he was also meditating or practicing dhyana.

Malcolm wrote:

Your point is still trivial.

Author: Malcolm

Date: Monday, October 5th, 2020 at 7:57 PM

Title: Re: Question Regarding Samaya Pollution

Content:

Tenma said:

So, I've been noticing people here being concerned about not using things used by samaya breakers and some texts explicitly stating to not drink the same water from them. I wanted to ask, if someone is a samaya breaker, does that mean that they will pollute whatever environments and objects they encounter? With people who aren't even Buddhists or those who aren't aware that such a person is a samaya breaker, what affect does this "pollution" have, if any? How is it that whatever a person such as a samaya breaker does must be avoided as though it's harmful? Why avoid them? Aren't they sentient beings? This entire idea of not associating with "breakers"/"deserters" sounds awfully like a cult, especially the Jehovah's Witnesses.

Malcolm wrote:

I shun samaya breakers, you should too. A samaya breaker is someone who hates their guru, hates their vajra siblings, lacks bodhicitta, etc. We also have a samaya to avoid such people.

Author: Malcolm

Date: Monday, October 5th, 2020 at 8:42 PM

Title: Re: Subtle body

Content:

tobes said:

I look forward to it Malcolm. I'm sure you'll offer good reasons.

Malcolm wrote:

Vocal actions, speech, is part of the rūpaskandha. You are confusing mind with body.

The sambhogakāya belongs to the rūpakāya, the material kāya.

Karma is cetana (namaḥ), and what proceeds from cetana: verbal and physical actions (rūpa). Generally, nāmaḥ, mind, corresponds to the dharmakāya; where as the rūpa, matter, corresponds to the two rūpakāyas, speech and body.

Nāḍīs, bindus, and vāyus are all exclusively physical structures in the human body, as anyone who has studied the process of gestation described in Kālacakra, the Cakrasamvara Tantras, and the 17 Dzogchen tantras will rapidly understand.

In Buddhism, there are no entities that exists outside the six dhātus: earth, water, fire, air, space, and consciousness. Whatever is the limit of samsara, that is the limit of nirvana, and vice versa.

tobes said:

Thanks, typically cogent.

Nonetheless, this only explains 'vocal actions' - the actual sounds of speech. Do you regard language itself as purely physical?

If so, then there is no inconsistency. But if not, we're left with a physical account of something that contains non-physical content.

i.e. what moves between people is not merely sounds, but also conceptual and symbolic content.

Malcolm wrote:

Meaning is not transmitted directly, mind to mind, but through the physical media of sound, physically created images, and gestures. In other words, pada, words, are the medium for artha, meaning.

Vak—voice, speech, and language, are purely physical. The word “language,” has, as its etymon, lingua: tongue/speech/language.

Likewise Vak is a direct cognate of vox, which is the nominative of vocem, “voice, sound, utterance, cry, call, speech, sentence, language, word.”

Speech likewise comes from proto Germanic *sprek, etc, utterance, etc.

For example, if I only know Tibetan, and you only know English, it is impossible for the meaning of Dharma to be conveyed, because of a physical language barrier. And language barriers are as physical as a wall.

To out it another way, meaning (dharmakaya) is conveyed physically (rupakaya), by means of symbols (sambhogakaya) and words (nirmanakaya).

Author: Malcolm

Date: Monday, October 5th, 2020 at 9:03 PM

Title: Re: 5:25 PM—Trump to be taken to Walter Reed.

Content:

PeterC said:

But on Nemo, and others. With the exception of a few people, I tend to believe that people on here are generally on the side of the good guys. Occasionally the way they talk may seem annoying, but I'm pretty sure I annoy people from time to time too. One of the reasons that groups like the Republicans manage to maintain power in the pursuit of what is essentially evil, is that they stick together. Right now that's what we need to do, too.

Malcolm wrote:

Nemo's ok. A bit extreme sometimes, but so am I.

Author: Malcolm

Date: Monday, October 5th, 2020 at 10:46 PM

Title: Re: Eastern Enlightenment Vs. Western Psychopathology

Content:

DiabloRojo said:

What makes no-self not like depersonalization?

Malcolm wrote:

Loving kindness.

DiabloRojo said:

What makes emptiness not like derealization?

Malcolm wrote:

Compassion.

DiabloRojo said:

What makes detachment not like dissociation?

Malcolm wrote:

Bodhicitta.

Author: Malcolm

Date: Monday, October 5th, 2020 at 11:25 PM

Title: On Christian Fascism—Chris Hedges

Content:

Unknown said:

The Christian fascists, like all fascist movements, creates its own truth. It discredits verifiable fact, science, law and rationality. It promises a new, glorious world of moral renewal and prosperity. It promises a creator who will carry out miracles for believers and for America. It calls on followers to abandon the world of cause and effect and replace it with a world of magic. The reality-based world, as in all totalitarian movements, is snuffed out.

Malcolm wrote:

<https://scheerpost.com/2020/10/05/trumps-barrett-nomination-another-step-toward-christian-facism/>

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 12:29 AM

Title: Re: 5:25 PM——Trump to be taken to Walter Reed.

Content:

Queequeg said:

But in all fairness, "I got mine" is the real creed of the United States, Republican or Democrat. Democrats just believe in using lube. It really ought to replace the farcical, "In God we Trust" on our currency.

Genjo Conan said:

Oh, for sure. I'm a socialist; I think the kindest thing one can say about the vast majority of Democratic politicians is that they mean well, but are too indebted to the status quo of money and empire to really help, and are too unimaginative and feckless to break free. And that's me being kind.

Malcolm wrote:

Deep ecology.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 12:39 AM

Title: Re: 5:25 PM——Trump to be taken to Walter Reed.

Content:

Malcolm wrote:

Deep ecology.

Queequeg said:

This resonates with me. But the last time I seriously considered the idea, I was at that stage in life where I could seriously consider spiking trees and sitting in tree houses.

How does one live this?

Malcolm wrote:

Edward Abbey was not a deep ecologist. He was a racist who today would probably vote for Trump.

We live this by practicing Buddhism. Buddhism is already deep ecological. It is not human-centered, and never has been. Christianity, etc., even Taoism, are all human-centered religions. Only in Buddhism does there exist the notion that our liberation and the liberation of all sentient beings are intimately connected.

Practically speaking, we start voting for ecological candidates, and promote democratic socialism.

M

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 2:25 AM

Title: Re: 5:25 PM—Trump to be taken to Walter Reed.

Content:

Genjo Conan said:

I have qualms about aspects of deep ecology--or, probably more accurately, with some of the beliefs of some of its adherents. I recognize and appreciate that Naess advocated for a gradual depopulation rather than, y'know, genocide. But at least some professed followers of deep ecology--your Earth Firsters, etc.--seem a little less discerning on that front, and at least some of the modern ecofascists seem to be co-opting some of the language of deep ecology.

Malcolm wrote:

One cannot be an ecofascist and a practitioner of deep ecology—the two are mutually exclusive. Ecofascists are people, like Abbey, the ultimate NIMBY, who martial ecological arguments as a proxy for their racism, etc. Ecofascists do not understand Naess or Ecosophy, the basis of Deep Ecology.

Genjo Conan said:

But yes, I believe strongly that, if I believe in interdependence (and I do), then my politics ought to reflect and enact that. The modern politics of expropriation, extraction, and exploitation reflect the delusion that human beings are separate from the world.

Malcolm wrote:

Strongly agree. You might find Regarding Nature of significant interest:

<https://www.sunypress.edu/p-1570-regarding-nature.aspx>

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 2:27 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Schrödinger's Yidam said:

Too late. I drank the Kool-Aid.

Malcolm wrote:

If one abandons cause and effect, one abandons dependent origination and karma, and then effectively, one abandons Dharma.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 4:11 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Schrödinger's Yidam said:

My understanding is that the writer meant “cause and effect” to mean scientific materialism and, replace it with a world of magic.
To mean things like karma and reincarnation.

Malcolm wrote:

Karma and rebirth are part of cause and effect, not magic.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 4:13 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Johnny Dangerous said:

I doubt it. Chris Hedges is not a Buddhist or anything...

Malcolm wrote:

Hedges is a former seminarian, a devout Christian in fact, perhaps not by the standards of the handmaiden crew.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 4:21 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Johnny Dangerous said:

You also have to keep in mind context here. I fully believe in post mortem rebirth and Karma, but I don't want to live in a society where we craft policy on them, and then force everyone to follow said policy.

Malcolm wrote:

Correct. Me either. We have more in common with scientific materialists than we do Christians, etc.

I am in full favor of a secular order based on ecological, democratic, and social welfare principles.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 4:24 AM

Title: Re: 5:25 PM—Trump to be taken to Walter Reed.

Content:

Genjo Conan said:

I have qualms about aspects of deep ecology--or, probably more accurately, with some of the beliefs of some of its adherents. I recognize and appreciate that Naess advocated for a gradual depopulation rather than, y'know, genocide. But at least some professed followers of deep ecology--your Earth Firsters, etc.--seem a little less discerning on that front, and at least some of the modern ecofascists seem to be co-

opting some of the language of deep ecology.

Malcolm wrote:

One cannot be an ecofascist and a practitioner of deep ecology—the two are mutually exclusive. Ecofascists are people, like Abbey, the ultimate NIMBY, who martial ecological arguments as a proxy for their racism, etc. Ecofascists do not understand Naess or Ecosophy, the basis of Deep Ecology.

Genjo Conan said:

But yes, I believe strongly that, if I believe in interdependence (and I do), then my politics ought to reflect and enact that. The modern politics of expropriation, extraction, and exploitation reflect the delusion that human beings are separate from the world.

Malcolm wrote:

Strongly agree. You might find Regarding Nature of significant interest:
<https://www.sunypress.edu/p-1570-regarding-nature.aspx>

Bristollad said:

Just checked it out on Amazon: one review, 5 stars by.... Malcom Smith

Malcolm wrote:

It's a rather obscure book.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 4:44 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Schrödinger's Yidam said:

My understanding is that the writer meant "cause and effect" to mean scientific materialism and,

To mean things like karma and reincarnation.

Malcolm wrote:

Karma and rebirth are part of cause and effect, not magic.

Schrödinger's Yidam said:

Seems like you've drunk the Kool-Aid too.

Try telling that to an atheist.

Malcolm wrote:

I am an atheist. Just not a materialist one.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 8:00 AM

Title: Re: Sanskrit Names of Buddhas in Mipham's Tashi Prayer

Content:

Seeker12 said:

Does anyone know the Sanskrit names for the Buddhas listed in the Tashi Prayer?

Tibetan and English found here - <https://www.lotsawahouse.org/tibetan-masters/mipham/verses-eight-noble-auspicious-ones>

Thank you.

Charlie123 said:

http://lamakathy.net/resources/pdf/tashi_prayer.pdf

Malcolm wrote:

These are reconstructions and are not certain.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 8:04 AM

Title: Re: What is one to do with the deep and abiding pain of unrequited love?

Content:

bcol01 said:

If a person is unable to love us, (such as a family member), how do we resist the natural tendency to internalize it?

Malcolm wrote:

All afflicted phenomena are suffering.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 8:51 AM

Title: Re: Question Regarding Samaya Pollution

Content:

Malcolm wrote:

I shun samaya breakers, you should too. A samaya breaker is someone who hates their guru, hates their vajra siblings, lacks bodhicitta, etc. We also have a samaya to avoid such people.

Danny said:

With all that said, it sounds harsh, but actually not really. You simply would have no connection to such an individual. However, there is nothing to say that such an individual would not be an expression of Buddha activity. Compassion for their actions, not a revenge or motivated by negativity towards the person. That would be something

very bad no?

Hitting a bad dog, doesn't make the dog good, just makes it badder.

Malcolm wrote:

Shunning such people is compassionate.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 7:35 PM

Title: Re: Subtle body

Content:

tobes said:

Thanks, typically cogent.

Nonetheless, this only explains 'vocal actions' - the actual sounds of speech. Do you regard language itself as purely physical?

If so, then there is no inconsistency. But if not, we're left with a physical account of something that contains non-physical content.

i.e. what moves between people is not merely sounds, but also conceptual and symbolic content.

Malcolm wrote:

Meaning is not transmitted directly, mind to mind, but through the physical media of sound, physically created images, and gestures. In other words, pada, words, are the medium for artha, meaning.

Vak—voice, speech, and language, are purely physical. The word “language,” has, as its etymon, lingua: tongue/speech/language.

Likewise Vak is a direct cognate of vox, which is the nominative of vocem, “voice, sound, utterance, cry, call, speech, sentence, language, word.”

Speech likewise comes from proto Germanic *sprek, etc, utterance, etc.

For example, if I only know Tibetan, and you only know English, it is impossible for the meaning of Dharma to be conveyed, because of a physical language barrier. And language barriers are as physical as a wall.

To put it another way, meaning (dharmakaya) is conveyed physically (rupakaya), by means of symbols (sambhogakaya) and words (nirmanakaya).

tobes said:

I still find this a bit unconvincing, mainly because it induces us to conceive of concepts themselves as merely physical.

So, there is a physical apple, which is represented by the concept and word 'apple' or 'khu-shu'. To say both the physical, fleshy sweet thing and the representation of it in a symbolic-conceptual order are equally physical misses something important about the symbolic-conceptual order, doesn't it?

What does it miss? Namely that that entire order can be abstracted from physical reality; one can have discursive thoughts containing the word 'apple' which are purely mental, and which can induce us into obtaining and biting into one. Or into a conversation about where to find and obtain one.

So it seems to me that speech mediates between namah and rupa, depending on whether one is merely involved in conceptual proliferation or whether this spills out into verbal action.

Malcolm wrote:

You are overthinking this. I've given you the classical Buddhist answer. Not much more I can do, I am afraid. If you want to continue to speculate, well, I can't help you. Speech is physical.

Author: Malcolm

Date: Tuesday, October 6th, 2020 at 7:38 PM

Title: Re: Work is Necessary! No, its not! Split from "I was a Trump Supporter"

Content:

Aemilius said:

Firstly, Sramana is a different word from Sramanera (novice monk). For the meaning of Sramana see <https://en.wikipedia.org/wiki/%C5%9Arama%E1%B9%87a>.

Secondly, I would like to add that all the schools (in India), that were able to teach people a method to attain the four Dhyanas, were advanced schools and possessed spiritual knowledge or spiritual knowhow. This is not denied in Tripitaka, (that there is practice and attainment of dhyana outside of the Buddhist Sangha.)

When Siddhartha was fasting, he was not only fasting, he was also meditating or practicing dhyana.

Malcolm wrote:

Your point is still trivial.

Aemilius said:

I think it is profound, at least it is unknown to many people.

Malcolm wrote:

To those who are not educated in the history of the Dharma, perhaps.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 12:28 AM

Title: Re: Source of presentation of the path as view, meditation, conduct

Content:

Könchok Thrinley said:

Hi,

I am looking for a source of the presentation of the path as view, meditation and conduct. Is it mostly a dzogchen thing? I mostly heard it from ChNN and other dzogchen teachers. Also Garchen Rinpoche uses it. It seems to be mostly tibetan thing. Is there some textual resource for it, or idea when and where it appeared first? Can anyone tell me some details concerning this form of presenting the path?

Malcolm wrote:

It is a common framework coming from Vajrayāna in general.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 4:05 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Schrödinger's Yidam said:

I am unaware of anybody having reasoned their way to realization.

Malcolm wrote:

The Buddha did. In fact, when he was accused of this, he turned it into a compliment.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 4:39 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

Brunelleschi said:

Hmm, have to agree here. From a West European perspective - I don't know that many practicing Christians. I do however, know a few practicing Muslims and I have to say we definitely have more in common with (devout) Muslims than secular atheists.

Malcolm wrote:

No. they are theists. We are atheists. We do not believe a creator deity, etc. We believe in dependent origination.

Brunelleschi said:

I believe that's what Malcolm is referring to?

Malcolm wrote:

I was referring to all theists.

But not pagans. We are definitely in the pagan sphere, from the point of view of accepting a broad range of types of beings.

But even here, we don't believe in any kind of divine cosmogony. We believe in karma.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 11:01 AM

Title: Re: Subtle body

Content:

avatamsaka3 said:

*if we consider the very basic division of the skandhas into namah and rupa, this clearly situates language and speech with the namah side of the equation.

I suppose if we're looking at speech as sound waves coming out of my mouth and going into your ears, then it's clearly physical. If we're talking about the cognitive processes that initiate that process, they're not in the rupa category.

Malcolm wrote:

Yes, this was all covered above in the statement about the nature of karma.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 8:36 PM

Title: Re: On Christian Fascism—Chris Hedges

Content:

shankara said:

Anyway, I found this quote by the Dalai Lama which really helped me, actually brought me back to practicing Buddhism after some time following Hindu teachings. It pretty much encapsulates both the essential difference and essential unity with the eternalist traditions. Italics are my own.

Malcolm wrote:

HHDL is not saying that Buddha taught anyone there is a creator. He is saying that different people believe different things. Eternalism is a wrong view in Buddhadharma. Buddhadharma and Santanadharma are philosophically irreconcilable.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 10:06 PM

Title: Re: 5:25 PM—Trump to be taken to Walter Reed.

Content:

PeterC said:

Kellyanne Conway's Daughter

Malcolm wrote:

This is a must see:

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 10:07 PM

Title: Re: 5:25 PM—Trump to be taken to Walter Reed.

Content:

PeterC said:

Update on the trump superspreader list. 30 so far.

Donald Trump - President

Melania Trump - First Lady

Hope Hicks - Trump Senior Council, former Trump WH communications director

Ronna McDaniel - RNC chair

Mike Lee (R, UT)

Rev. John Jenkins - president of the University of Notre Dame (attended SCOTUS nomination at Rose Garden)

Two unnamed journalists and one unnamed WH staffer

Michael D. Shear - WH correspondent for NYT, and his wife

Thom Tillis (R, NC) - At WH on Sat

Kellyanne Conway - Former White House counselor, attended Rose Garden event

Kellyanne Conway's Daughter

Bill Stepien - Trump Campaign Manager

Ron Johnson (R, WI)

Chris Christie - Former Republican NJ Gov. Helped prepare Trump for debate.

Nick Luna - Trump Aide

Kayleigh McEnany - WH Press Secretary

Chad Gilmartin - Deputy to Press Secretary

Karoline Leavitt - Deputy to Press Secretary

Greg Laurie - Pastor at Harvest Christian Fellowship, attended Rose Garden event

Jayna McCarron - Trump's military aid for Coast Guard

Unnamed - Active duty military valet to the president

Salud Carbajal (D-CA) - After exposed to COVID-positive senator Mike Lee (R-UT)

Al Drago - Photojournalist at Rose Garden event

Charles W. Ray - U.S. Coast Guard admiral

Harrison W. Fields - Assistant Press Secretary

Jalen Drummond - Assistant Press Secretary

Stephen Miller - WH senior adviser

Malcolm wrote:
George Conway was also infected by Kellyanne...

Author: Malcolm
Date: Wednesday, October 7th, 2020 at 10:09 PM
Title: Re: Right speech, right mind...right politics
Content:

FiveSkandhas said:
It has been said that no-one can avoid politics; that non-action is a form of acquiescence to the current order. This is a powerful argument. Nevertheless, I think it leads to both individual and social sickness to "politicize everything," or to insist that all individuals must be politically active. It gives rise to a feverishness that is characteristic of the totalitarian mind (either on the right or on the left). In actual practice there should be space for both disengaged and engaged Buddhism, and a detachment to the political as samsaric and conditioned reality should be respected.

Malcolm wrote:
If anyone was seeking an excuse spiritual bypassing, they've found it.

Author: Malcolm
Date: Wednesday, October 7th, 2020 at 10:14 PM
Title: Re: On Christian Fascism—Chris Hedges
Content:

shankara said:
Anyway, I found this quote by the Dalai Lama which really helped me, actually brought me back to practicing Buddhism after some time following Hindu teachings. It pretty much encapsulates both the essential difference and essential unity with the eternalist traditions. Italics are my own.

Malcolm wrote:
HHDL is not saying that Buddha taught anyone there is a creator. He is saying that different people believe different things. Eternalism is a wrong view in Buddhadharma. Buddhadharma and Santanadharma are philosophically irreconcilable.

shankara said:
Yeah sure I'm not saying that Buddha taught Eternalism. But concepts are provisional, whatever concept a person is following is a representation of reality, or some aspects of it. Buddhism simply rejects that any particular concept encapsulates or captures Reality exactly as it is in its totality, including the concepts of Buddhism itself.

Malcolm wrote:

No, this is mistaken. There are two kind of right view: mundane and transcendent. They both hinge on dependent origination as being the correct understanding of things. The Buddha has said, "whoever sees dependent origination sees the dharma; whoever sees the dharma sees me." So your thesis that all concepts are merely provisional expedients with no more or less value than any other concept is actually rejected by the Buddha himself, as well as Nāgārjuna, etc.

shankara said:

I'm also not entirely convinced that the Sanatana position is entirely irreconcilable with the Buddhist one. For example in the Dvaita (Krishna Consciousness) thing there is the idea that liberation consists not in some peace of extinction but in becoming a "servant of Krishna". I'd say that's a kind of theistic way of saying "Bodhisattva".

Malcolm wrote:

Hardly.

shankara said:

In this video HHDL says that Buddhism and Hinduism are like "brother and sister"...
<https://www.youtube.com/watch?v=8iLJ8ueOTQ8>. While one might be more philosophically developed than the other, the spirit is not so different I'd say.

Malcolm wrote:

Hinduism, in its entirety, is part of the vehicle of devas and humans, that is, it only leads to birth in higher samsaric realms. The same goes with the other theistic religions. But of course, birth as "a servant of Krishna" in Krishna's abode, Vaikuntha, is samsaric and when one's merit runs out there, one falls into lower realms.

Author: Malcolm

Date: Wednesday, October 7th, 2020 at 10:27 PM

Title: Re: Subtle body

Content:

avatamsaka3 said:

i.e. Who/what am I? The material parts + the linguistic imputation 'tobes'.
You're saying all that you are is material...?

tobes said:

No - I'm saying there are material and mental parts, and language is connected more with the mental. i.e. it is my name imputed on my form.

Malcolm wrote:

If you wish to understand the classical position on this point, according to the Sautrantika school, refer to the discussion on Nāmakāya in chapter 2 of the Abhidharmakosha, verse 47ab. They say, "A nāman (word) is a sound upon which persons have come to agreement that it signifies certain things."

Your argument is realist, i.e. that there is something underlying speech called "language." But the Buddhist position is nominalist—language comes from agreement that certain sounds are agreed to represent certain things. For example, if language was in the mind, then all creatures with minds should have language, and the same language as well. But this is not the case, since formless realm beings have no language and engage in no communication at all, even though they have concepts, such as "limitless emptiness" and so on. Your name is imputed onto your body a posteriori, not a priori. There is an appearance—the nonconceptual engagement of a sense object—and then that appearance is conventionally designated; not the other way round.

Author: Malcolm

Date: Thursday, October 8th, 2020 at 3:16 AM

Title: Re: On Christian Fascism—Chris Hedges

Content:

shankara said:

And in what respect do other religions reject dependent origination?

Malcolm wrote:

By positing first causes.

Author: Malcolm

Date: Thursday, October 8th, 2020 at 3:18 AM

Title: Re: Right speech, right mind...right politics

Content:

FiveSkandhas said:

It has been said that no-one can avoid politics; that non-action is a form of acquiescence to the current order. This is a powerful argument. Nevertheless, I think it leads to both individual and social sickness to "politicize everything," or to insist that all individuals must be politically active. It gives rise to a feverishness that is characteristic of the totalitarian mind (either on the right or on the left). In actual practice there should be space for both disengaged and engaged Buddhism, and a detachment to the political as samsaric and conditioned reality should be respected.

Malcolm wrote:

If anyone was seeking an excuse spiritual bypassing, they've found it.

FiveSkandhas said:

Please elaborate. I am not sure what you mean by "spiritual bypassing," and whether you think it is positive or negative.

Malcolm wrote:

It's quite negative. It means using one's spirituality as an excuse to ignore the problems of the world in which one lives. There is no such thing as a disengaged bodhisattva, not even when they are in retreat.

Author: Malcolm

Date: Thursday, October 8th, 2020 at 3:23 AM

Title: Re: Right speech, right mind...right politics

Content:

FiveSkandhas said:

I guess I just want people to take a deep breath and a step back and ask themselves if their relationship with politics is healthy. If your answer is an honest "yes," than no problem

Malcolm wrote:

Is your relationship with politics healthy? That's a question for yourself, not others.

We are in the grip of an incipient fascism in the US. The next 27 days will determine whether there is a complete collapse of American democracy as a result of four more years of Trump, or a period of restoration. As far as I am concerned, the GOP has lost all legitimacy, and I hope to never see another GOP presidency in this lifetime or any other.

Author: Malcolm

Date: Thursday, October 8th, 2020 at 3:28 AM

Title: Re: Subtle body

Content:

Malcolm wrote:

Speech is physical.

PadmaVonSamba said:

The causes of events which produce vibrations on the ear drum is physical. It doesn't matter whether it's by a person talking or a tree falling in the forest.

And the neurological process of converting vibrations of the ear drum into electrical impulses traveling through the brain is physical.

But the experience, or interpretation of the neural activity as speech, identifiable sounds, as concepts is an activity of mind, of awareness.

A tree falling in the woods makes no sound if nobody hears it. It only produces vibrations of air molecules. Those vibrations can even be recorded by digital or analog means. But does any sound exist within the recorder or the CD or whatever means by

which the information is stored? No. It only becomes “sound” when those signals are intercepted by the awareness of mind.

“Speech” itself is itself an abstract concept simply referring to the conveyance of information. Sign language is speech, using the hands instead of the mouth, and eyes instead of ears.

Speech is only physical when physical means are used to convey information (which is probably always) but speech itself is not physical. Otherwise, by your logic, the mouth would always be conveying information even when it is not moving and no sound is coming from it.

Malcolm wrote:

You really ought to read what classical buddhist authors say on the subject.

Author: Malcolm

Date: Thursday, October 8th, 2020 at 3:38 AM

Title: Re: Poll: Is consciousness/mind/related terms (vinnana/citta/manas/nama/etc.)...

Content:

Dgj said:

They are discrete terms because if all is mind and mind exists, it is not temporary and not likely to be dependent either. If all is mind and mind does not exist then it is some unique state beyond normal logic and reason as stating "all is mind, mind does not exist" is technically stating "all is non existent" since the mind becomes synonymous with "non existence". If nothing exists whatsoever, including mind, then it cannot be said to be dependent, nor temporary, as these words have no meaning in reference to something that does not exist at all. This is why I made the different poll options. Option 1 cannot be the same as options 5, nor 6.

Malcolm wrote:

Yogacāra asserts the mind is impermanent, momentary, and dependent.

Author: Malcolm

Date: Saturday, October 10th, 2020 at 6:46 PM

Title: Re: Subtle body

Content:

tobes said:

I'm just saying: if we explore the nature of those linguistic cultural conventions, we find an interdependence between the mental and physical, and therefore, language and speech contains elements of both.

Malcolm wrote:

Not from a classical Buddhist point of view, and certainly not from the point of view of the formation of the body, which is what this thread is concerned with.

Author: Malcolm

Date: Saturday, October 10th, 2020 at 9:25 PM

Title: Re: Plants Acquiring Sentience

Content:

Jingtoo2 said:

Surely what distinguishes our actions from the action of plants is intention? A plant has no intention of turning towards the light. It is a mechanical/ chemical process. It is intention that creates karma. So a plant cannot create karma. Therefore it's energy cannot fuel the birth of a being driven by karma?

Malcolm wrote:

Physicalists such as Dennet argue our "mind" is just a mechanical/chemical process.

Author: Malcolm

Date: Sunday, October 11th, 2020 at 2:50 AM

Title: Re: Plants Acquiring Sentience

Content:

tkp67 said:

How does entheogens influence on consciousness factor in? I don't think one needs to experience this interaction to understand the reality of it. The cause and effect of opiates abuse comes to mind.

Malcolm wrote:

From a buddhist perspective, they alter the brain, which is the organ which processes sensory input. Not so different than western medicine.

Author: Malcolm

Date: Sunday, October 11th, 2020 at 7:13 AM

Title: Re: Plants Acquiring Sentience

Content:

Malcolm wrote:

From a buddhist perspective, they alter the brain, which is the organ which processes sensory input. Not so different than western medicine.

jake said:

Plants are considered part of the container world (bhājanaloka), correct? (In case container world is an unusual translation, Princeton dictionary lists the Tibetan for Container world as snod ky i 'jig rten).

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, October 11th, 2020 at 9:09 AM

Title: Re: Tenzin Palmo

Content:

pemachophel said:

They are from a Chinese Bodhisatva ordination ceremony where cones of incense are burned on the skin of the head, thus leaving life-time scars. It has to do with taking on the suffering of all sentient beings.

Malcolm wrote:

Actually, it's from her bhikshuni ordination in the dharmaguptaka tradition. The incense scars descend from an imperial Chinese decree mandating that legitimately ordained sangha bear these marks as witness to their officially sanctioned ordination, as such, it's a Chinese tradition found nowhere else.

Author: Malcolm

Date: Monday, October 12th, 2020 at 4:22 AM

Title: Re: Subtle body

Content:

tobes said:

I'll offer an argument:

I walk outside and see a tree. The tree is physical, and I apprehend it (partly) through my physical senses.

Then at night time I go to sleep. I dream of the same tree. Being (now) only an appearance in my mind, it does not depend on my physical senses or the physical tree.

Malcolm wrote:

It is a trace impressed upon your mind because of a physical apprehension of an earlier tree. Without that tree, no dream tree for you.

tobes said:

Language can be thought of the same way. I grant that each nominal word was originally an empirical sound. However just because the first time someone said 'apple' it was a physical sound that depended upon that person's physical throat, voice, breath etc, does not mean that 200 years later, the word apple is similarly physical. It has over time become something which does not depend purely on rupa, just as the dreamt tree doesn't.

Malcolm wrote:

The word "apple" is only a vocalization, which depends upon the rūpa of two people agreeing, whether in print or in conversation, that the word "apple" refers to fruit of

Malus domestica, and not a potato, the tuber known as *Solanum tuberosum*—though both in French are called "pomme." Hence, *pomme frites* refers to what we called French Fries, but literally, means "fried apple."

You are confusing concept and language, because subjectively, we have a hard time distinguishing the two. But the point that you are missing, consistently here, is that it is because of the physical structure of the *nāḍīs* in the body that we have a body at all, and those *nāḍīs* contain shapes, called *akṣara*, syllables, which are responsible for giving rise to speech as well as our experience of the six realms.

What you are referring to as language is termed, in the sutras and so on, as "verbal conceptuality," this means that among the trio of body, voice, and mind, speech belongs to voice, it remains physical. Verbal conceptuality on the other hand, derives from learning which sounds correspond to which objects.

To return to the Buddhist perspective, the Buddha states in the *Lankāvatara Sūtra* that words and concepts can be neither the same nor different. The Buddha points out that if mental conceptuality and words are the same, then concepts cannot be the cause of words, because concepts are the cause of words and words are the result of concepts (though conventional agreement, of course), and it is a standard principle that causes and their effects cannot be identical. If concepts and words are different, then the same fault applies, because there is no way a word will arise from a concept in this case. But here the Buddha never varies from his presentation that composition of words are physical, based on syllables, which emerge from eight locations: chest, throat, head, the tongue, teeth, nose, lips, and palate, and so on. And this ties right in with the distinction between karma, volition, and verbal and bodily actions, which are both physical.

The entire discussion on verbal conceptuality in this *sūtra* is extremely interesting, because it is also taken up the *Caryāmelapakaprādīpa* by Āryadeva II, but these texts never present a substantially different view from *Abhidharma*, which regards speech and language as fundamentally physical phenomena. And of course the whole point of the discussion is to show how the personally known gnosis (*pratyatmyavedanajñāna*) is completely beyond expression and not within the range of words and concepts. The discussion begins with how the notion of nonbuddhist permanence is a mere verbal conception, pointing out that like the horns of a rabbit, their permanent and inconceivable entity can have no cause and no characteristic, being a mere imputation. However, when contrasted with the personal knowledge of *āryas*, since it has a cause, and is free from the extremes of existence and nonexistence, our permanence and inconceivability is validly established, and therefore, it is not a mere verbal conception; its is a product of noble realization.

Which gets us to the real point of why the *nāḍīs* are physical structures in the body. The Buddha states in the *Lanka*, "For as long as there is engagement with verbal conceptuality, there will be permanence and annihilation. By exhausting thoughts of verbal conceptuality, the childish views of permanence and annihilation are averted, and due to the mind being free of them, it is no more."

The purpose of elucidating the formation of the body is to elucidate the formation of the nadis, etc. Vajrayāna theory in general holds that by eliminating the eighty course conceptual thoughts—specifically in the practice related to purifying the nāḍī syllables, which are the root of all verbal conceptuality in the Vajrayāna scheme of things—this makes it more possible for us to identify personally known gnosis and have that knowledge. This is why it is important to understand why verbal conceptuality and language are not the same thing. In addition the fact, to, as I pointed out before, that language barriers are as physical as walls.

Author: Malcolm

Date: Monday, October 12th, 2020 at 6:26 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Malcolm wrote:

Fact: the only countries that have managed this pandemic correctly have totally locked down. Lockdowns are not working here because our gvt. gives money to the Fortune 500 rather than people.

Author: Malcolm

Date: Monday, October 12th, 2020 at 6:44 AM

Title: Re: Subtle body

Content:

tobes said:

I'll have a good think about this Malcolm, but in the meantime let me say: an excellent response. I think it shows why this question is worth pursuing. It might seem trivial or prapanca, but it is actually very profound and necessary to contemplate.

Malcolm wrote:

It's not trivial at all. In the West, we have this idea of logos, The Word, so we are not inclined to question the deeply embedded realism which colors our ideas of language, even going back to the Septaguent:

By the word (logos) of the Lord were the heavens established, and all the host of them by the spirit (pneuma) of his mouth

— Psalm 33:6

Author: Malcolm

Date: Monday, October 12th, 2020 at 9:59 PM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Queequeg said:

Whatever this guy says, lockdowns become necessary when the spread gets out of

control - I've read that 5% infection rate is the tipping point at which masks, social distancing and contact tracing become futile. Up to that point, people need to be conscientious and cooperative, wearing masks, social distancing, contact tracing. Murcans can't do this. Other countries - particularly in East Asia - are able to do this.

DNS said:

Taiwan appears to have pretty much knocked it out or at least flattened it, fairly early due to mass cooperation with wearing masks, limited travel, and no lockdown.

Malcolm wrote:

Yes, because they got nailed by SARS. They learned their lesson.

<https://jamanetwork.com/journals/jama/fullarticle/2762689>

S. Korea instituted rigorous testing and contact tracing immediately.

New Zealand shut down and engaged in contact tracing. etc.

Since the US refuses to support contact tracing and massive testing, lockdown is the sane alternative, the other being the "herd mentality" demonstrated by Trumpistas, which caused a 50 percent spike in cases in the US as of today, as well as turning the White House into a major hotspot. In other news, the Handmaiden is being interviewed today by the Senate.

Author: Malcolm

Date: Monday, October 12th, 2020 at 10:01 PM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Dan74 said:

Italy, France and Germany have been very good at wearing masks and they are in the thick of the Second Wave now.

Malcolm wrote:

Italy, France, and Germany all have very stupid people who defy mask-wearing. They all have growing Fascist movements as well. Hmmmm....

Author: Malcolm

Date: Monday, October 12th, 2020 at 10:22 PM

Title: Re: Question Regarding Samaya Pollution

Content:

Cinnabar said:

I mean, let's be real. We're all samaya corruptors. Just one instant of not holding phenomena as primordially pure and one has broken one's samaya.

Malcolm wrote:

There is a difference between being unable to maintain pure vision, which is an issue of

capacity, and deliberately ignoring and transgressing samaya.

Author: Malcolm

Date: Tuesday, October 13th, 2020 at 1:10 AM

Title: Re: Coming to terms with Homosexuality

Content:

BlackCircle said:

Honestly the biggest thing that scares me about Buddhism is becoming some robot. I know that's not how it works but it just feels like that to me and I have a habit of warping the teachings into something that no longer resembles them. I'm also scared of not being gay anymore even though I don't think Buddhism will do that to me.

Malcolm wrote:

Buddhism is not going to affect your sexual preferences at all, since they are biologically driven.

The only thing Buddhism will do is release you from desire, hatred, and ignorance.

On that point, you might want to listen to Lama Rod Owens, a black, gay Buddhist Lama.

Author: Malcolm

Date: Tuesday, October 13th, 2020 at 4:11 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Johnny Dangerous said:

Which, if this theory is right means that masks are kind of the -the- way to prevent further lockdowns, and to live with as much "normalcy" as possible as we go through this.. because they greatly decrease hospitalization and case severity in infected people, along with the other obvious benefits.

Malcolm wrote:

Yes, but with the QAnon people and Trumpistas in general, another serious lockdown is the only way we are going to be able to bring infection rates down to a manageable level rapidly, so we can institute testing, quarantine, and treatment of infections. In the mean time, anyone with any sense is staying home as much as possible and wearing masks wherever they go in public.

Author: Malcolm

Date: Tuesday, October 13th, 2020 at 4:15 AM

Title: Re: Words

Content:

master of puppets said:

Whatever happens it is good.

Malcolm wrote:
Such as the holocaust?

Author: Malcolm
Date: Tuesday, October 13th, 2020 at 7:12 AM
Title: Re: Breaking news! WHO now against lockdowns
Content:
Malcolm wrote:
Short term pain = long term gain. New Zealand proved this.

Johnny Dangerous said:
Which, if this theory is right means that masks are kind of the -the- way to prevent further lockdowns, and to live with as much "normalcy" as possible as we go through this.. because they greatly decrease hospitalization and case severity in infected people, along with the other obvious benefits.

Malcolm wrote:
Yes, but with the QAnon people and Trumpistas in general, another serious lockdown is the only way we are going to be able to bring infection rates down to a manageable level rapidly, so we can institute testing, quarantine, and treatment of infections. In the mean time, anyone with any sense is staying home as much as possible and wearing masks wherever they go in public.

Johnny Dangerous said:
I am nearly sure there will not be another full lockdown in most places, maybe some localized ones, but that's it. As far as what's sensible, there are levels. Just the improvement in treatment protocols and plummeting death rate I think makes it less likely that officials will go straight to severe restrictions.

I mask any time I'm near other people, and I have my "bubble" of people I have contact with. Personally, I am not just hanging out at home all the time, living my life entirely by Zoom, and don't ever plan on doing that. Why? Because you can leave your house and do stuff with reasonable safety levels. Like anything, it's a calculated risk. When I had possible Covid I more than followed the quarantine recommendations to keep others safe. The testing here is such a joke, you kind of have to.

Generally, I think people being judgemental and "Covid shaming" others is unscientific lifestyle politics, and not an evidence-based practice. When individuals do it, it's one thing, but public health officials should not be engaging in it. Basically, if someone is masking when they should, distancing when they should, the rest is nobody's business. The worst is when people blame others for catching Covid, assuming that they must have been negligent, or aren't following protocols.

This is different from criticizing the people who out and out refuse masks etc., criticizing Trump (he's idiotic) they are behaving stupidly and I'm fine with pointing that out. Beyond that though, I have noticed a very white, upper-middle class tendency to shame

anyone who doesn't wanna (or can't) sit around their house and live through Zoom all day, and that is nonsense, and that is a class-based expectation, frankly. It's gross and people should stop doing it. It's especially shameful to see a bunch of supposed "liberals" getting mad at poor people who have to work. I have actually seen this kind of thing in my community.

As this guy says, the people who are saying "no big deal" to lockdowns tend to be 1) people with no kids 2) people with money who can basically live their lives from their home. 3) People who -can- social distance.. That isn't everyone by any stretch, and behaving as if it is is ignorant to what a large portion of the population has to go through with severe restrictions. Perhaps another lockdown means little to those people, but to some people it is quite a dire prospect. this is especially true in the US, just watch what will happen if there is another round of "non essential" business closure(again, thankfully I think it's unlikely) and things like eviction moratoriums end, more business close, etc. The social shitstorm of another round of severe restrictions can't be overstated, that needs to be balanced with safety from Covid, period.

Anyway, a lot of interesting stuff related to Covid and these questions comes up in the interview, it's worth watching. The guest Monica Ghandi also makes a very good point about how fear of Covid is changing social dynamics. I've found this to be very true in my own social life, so wherever people fall on this question, again, it's an interesting interview.

Author: Malcolm

Date: Tuesday, October 13th, 2020 at 9:32 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Malcolm wrote:

Short term pain = long term gain. New Zealand proved this.

Johnny Dangerous said:

I think the entire population of New Zealand is smaller than NYC...it's hard to use as an example for larger countries with far different demographics, though sure some general things can be learned.

Malcolm wrote:

It's actually just math. Viruses don't care about demographics.

Author: Malcolm

Date: Tuesday, October 13th, 2020 at 7:36 PM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Malcolm wrote:

It's actually just math. Viruses don't care about demographics.

Johnny Dangerous said:

Responses and public policy sure do.

Dan74 said:

NZ is tucked away in the furthest corner of the world, two islands with low arrivals who can be easily controlled and very low population densities, especially compared to NYC. It bears no comparison.

Seoul could be compared. Nearly 10 million people, high pop density.

Masks are no panacea, the studies are not very clear except to say there is some benefit. People still sometimes get infected when everyone wears masks. Just less. How much less we are not sure yet. But yes, wear masks. For sure. It's just not going to be enough in areas where people congregate a lot.

Malcolm wrote:

97 percent less likely, actually, if everyone wears masks.

Author: Malcolm

Date: Wednesday, October 14th, 2020 at 2:34 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Perhaps with this we can discuss what really happened and what the situation actually is.

On Friday, August 14, an online meeting of the Gakyil and instructors of the International Dzogchen Community took place with Yeshe Namkhai, the son of Chögyal Namkhai Norbu. This was the second meeting, the first took place on August 9, attended by international gakyil and SMS instructors, and after that additional clarifications were required for a wider audience.

At the meeting, Yeshe Namkhai answered questions about the Dzogchen Community, transmission, etc. Here is a short summary of what we heard (all mistakes are on the narrator's conscience):

1) He helped the community for many years at the request of his father - until 2014, when he left the community. He no longer intends to have anything to do with it, other than tracking the correct use of the name Chögyal Namkhai Norbu.

2) He does not consider himself obligated to support the transmission of Chögyal Namkhai Norbu in line with the traditions of the community. Doesn't want to teach within the framework and context of the community.

3) He does not believe that he is the holder of the Longsal cycle and has the right to give Direct Introduction and lungs to community practices. He believes that no one is authorized to give Direct Introduction in the Chögyal Namkhai Norbu lineage.

4) In April 2020, he was going to give an explanation of the principles of Dzogchen (not Direct Introduction) in Merigar West to specially selected novices who wanted to study Rinpoche's teachings so that they could read literature for the community. But the event was canceled due to the epidemic, and Yeshe also found that the participants had little idea that they were going to study who Chögyal Namkhai Norbu was, etc.

5) He is not religious, not traditional, does not believe in reincarnation. Buddhist traditional lineages and methods of explanation do not interest him and he does not intend to support them. This is not his life, he is a Western man.

6) Regarding the history of the Dzogchen Community, The Blue Book was written personally by Chögyal Namkhai Norbu and he [Yeshe] considered it very important. While much of it is outdated, it is still the starting point for community issues.

7) He does not intend to make any official announcements for the community, since he does not consider himself bound by any obligations to it.

Yeshe Namkhai insisted that the meeting should not be recorded in any way, therefore, unfortunately, we cannot provide you with a recording, but can only summarize what we heard.

/magnus

Aloke said:

Could you please tell us the source for this? A friend of mine was very concerned about the situation and I sent her this, she asked me the source and I said it probably was sent in Norbunet. As I have unsubscribed from Norbunet (after receiving those cryptic confusing e-mails) I can't check this by my own. Thank you very much!

Malcolm wrote:

The source for this is the Russian Mirror. It is accurate, as I have checked it with senior members of the community who were present.

Author: Malcolm

Date: Wednesday, October 14th, 2020 at 3:01 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Dan74 said:

This culture of jumping to conclusions, the reflexive black-and-white thinking, rather than pausing and mulling things over a little, inquiring, with an open curious mind and a generous heart... all this makes for a very unpleasant discussion at times, even with

very intelligent and well-meaning people.

Malcolm wrote:

When your house is burning down, or when there are thousands of people dying from a preventable illness everyday, you don't "pause and mull things over a bit." You take swift and decisive action to limit the spread of the disease. If you don't, you are simply being irresponsible.

Author: Malcolm

Date: Wednesday, October 14th, 2020 at 4:16 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Dan74 said:

Yes, if you're the government. Are you?

Malcolm wrote:

I'm a taxpayer and I vote, so yes.

Author: Malcolm

Date: Wednesday, October 14th, 2020 at 4:21 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Johnny Dangerous said:

While there is a lot of uncertainty about the exact effect of masks,

Malcolm wrote:

No, there isn't. Masks + plus social distancing + staying home unless one needs to go out for food, work, etc. = reducing mortality rate exponentially the longer we do so until we can get to a place where we can do proper contact tracing, quarantining, and treatment where needed.

There is nothing to argue about here. The math of virus infection rates is inexorable and consistent. The fact that so many governments in the world resorted to criminal levels of negligence does not change the science on this.

Author: Malcolm

Date: Wednesday, October 14th, 2020 at 4:22 AM

Title: Re: Breaking news! WHO now against lockdowns

Content:

Dan74 said:

QQ, I don't know about shunning people. I don't have a platform to give someone or not to give, but I have my time. I've given it to murderers and sex offenders, when I served as a chaplain and I give it to just about anyone who genuinely seeks contact. Even if their views (or even deeds) are absolutely reprehensible.

Malcolm wrote:

Hey Dan, guess what, bulletin—this just isn't about you. Sheesh.

Author: Malcolm

Date: Thursday, October 15th, 2020 at 2:19 AM

Title: Re: POTUS poll #4 (revised)

Content:

DNS said:

I'm usually pretty good at predicting POTUS outcomes, but this one's got me stumped. Biden is leading in most polls, but Trump is the one getting 20,000 + at rallies, so not sure.

On most of the past elections, my predictions were correct within about 10 electoral votes, almost getting the exact number of electoral votes per candidate. That all came to an end in 2016 where like most people, I was way off (I predicted a HRC landslide).

Johnny Dangerous said:

Most of the pollsters have adjusted since 2016. Right now the polls are pretty heavily in Biden's favor, moreso than 2016. It's not about Biden's popularity IMO, as much as it is Trumps unpopularity.

Malcolm wrote:

Trump, hands down, is doing an awesome job of defeating himself in this election.

Author: Malcolm

Date: Thursday, October 15th, 2020 at 6:58 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

i guess we have to wait another year, to complete the 3 years setted as the mourning period.

Aloke said:

I'm sorry but, are you serious? C'mon, what the purpose of these meetings then? And why some Gars, like the Russian are getting some information and others don't? It doesn't make any sense, and I think it has nothing to do with mourning anymore.

Tata1 said:

Every gar got the information because every gar and ling participated in the meeting

Malcolm wrote:

There are a lot of people who are in total denial about what real situation is in the DC.

Author: Malcolm

Date: Friday, October 16th, 2020 at 12:23 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

I hope Biden packs the court.

Author: Malcolm

Date: Friday, October 16th, 2020 at 12:36 AM

Title: Re: Who or what is the Eternal Buddha?

Content:

illaraza said:

I believe that I can prove my assertions through the Lotus Sutra and writings of Nichiren. Either way, this is a good topic for discussion, I believe.

Malcolm wrote:

One can always prove one's own assertions by relying on the accepted texts of one's own tradition. Your effort just amounts to an exercise in self-confirming tenets, but do not have the force to actually convince anyone outside your own school of anything. Such is the nature of religious polemics.

Author: Malcolm

Date: Friday, October 16th, 2020 at 12:37 AM

Title: Re: Who or what is the Eternal Buddha?

Content:

Caoimhghín said:

This reminds me of when Tibetans say things like "a Dharmakaya has a lifespan of X aeons." The Dharmakaya obviously has no lifespan as far as I can see.

Malcolm wrote:

The Tibetans never say things like "the dharmakāya has a lifespan of x years." Where did you pick up this notion? There is only one dharmakāya, no matter what name one chooses to call it; it is the realization of the true nature of things that all samyaksambuddhas possess, nothing else.

Author: Malcolm

Date: Friday, October 16th, 2020 at 2:14 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

Every gar got the information because every gar and ling participated in the meeting

Malcolm wrote:

There are a lot of people who are in total denial about what real situation is in the DC.

Aloke said:

Totally agree! Sad situation!

Now, a russian friend just told me that there was no article with that kind of information in the Russian Mirror, but confirmed that one girl from Saint Petersburg shared the info in the Community's russian mail list. She asked to please don't mention Russian or English Mirror as doing any post about the meeting with Yeshe Silvano Namkhai, "russian propaganda" she said.

Malcolm wrote:

I was told by a Russian friend it was on the Russian Mirror website—, however, the ultimate source was the notes of the secretary from the Russian gar. These notes are totally legitimate and are a fair record of the present situation.

Author: Malcolm

Date: Friday, October 16th, 2020 at 2:28 AM

Title: Re: Words

Content:

HappyBuddha21 said:

There was no evil in m.o.p.'s posts.

Malcolm wrote:

Nope, but it is an absurd position that the Buddha would certainly not support, since the Buddha spent a lot of time trying to convince people that karmic ripening could be pretty horrible, and that they ought to do their best to avoid being born in lower realms and so on. So I think that we can conclude that there is no pervasion in MOP's statement:

"Whatever happens, it is good"

To break this down:

All events are good;
The holocaust is an event:
Therefore, the holocaust is good.

You can try this at home:

All events are good;
The _____ is an event:
Therefore, the _____ is good.

For example:

All events are good;
The war is an event:
Therefore, the war is good.

As opposed to say:

All events are good;
The birthday party is an event:
Therefore, the birthday is good.

The above shows that the pervasion or concomitance does not apply in the minor premise; this means the major premise, "all events are good" is flawed and refuted. I merely showed through a consequence that the premise was flawed. It is not my fault his proposition is untenable as written.

Author: Malcolm

Date: Friday, October 16th, 2020 at 2:34 AM

Title: Re: Words

Content:

HappyBuddha21 said:

Everything has been extremely chaotic since the Holocaust was brought in...

Malcolm wrote:

I guess that proves you do not agree with your friend's proposition after all, otherwise, you would think it was good, since it happened.

Author: Malcolm

Date: Friday, October 16th, 2020 at 2:50 AM

Title: Re: Who or what is the Eternal Buddha?

Content:

illaraza said:

I believe that I can prove my assertions through the Lotus Sutra and writings of Nichiren. Either way, this is a good topic for discussion, I believe.

Malcolm wrote:

One can always prove one's own assertions by relying on the accepted texts of one's own tradition. Your effort just amounts to an exercise in self-confirming tenets, but do not have the force to actually convince anyone outside your own school of anything. Such is the nature of religious polemics.

Minobu said:

But in our schools of Lotus Buddhism every sentient in the universe is being taught by Lord Sakyamuni Buddha.
According to their capacity.

Malcolm wrote:

As I said, self-confirming tenets...

Author: Malcolm

Date: Friday, October 16th, 2020 at 4:45 AM

Title: Re: Words

Content:

HappyBuddha21 said:

You think bullying and cursing others out is Buddhist? Your actions led to that.

Malcolm wrote:

I am not responsible for what others do.

HappyBuddha21 said:

You have nothing to add by trying to hurt others.

Malcolm wrote:

I didn't hurt anyone. But, according to your friend (double nick maybe?), "whatever happens, it is good."

HappyBuddha21 said:

Last post on this thread by me.

Malcolm wrote:

Sure.

Author: Malcolm

Date: Friday, October 16th, 2020 at 4:46 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

I dont even know why we keep talking about yeshi.

Malcolm wrote:

Indeed, that ship has sailed.

Author: Malcolm

Date: Friday, October 16th, 2020 at 4:50 AM

Title: Re: POTUS poll #4 (revised)

Content:

PeterC said:

Rallies really mean nothing in this election. First, there's the pandemic. Second, both campaigns are all about turnout in their own base, and trying to lower turnout in the other's base - Biden by highlighting Trump's unfitness for office, and Trump by voter suppression. Of these, the single most important factor is turnout in the democrat base. That's why HRC lost in 2016, and really she lost by a tiny margin, Trump's margin of victory was fewer than 100k votes in three counties: and even before that, post-Comey's attack on her, Nate Silver was giving Trump a 1/3 chance of winning. With those odds, Trump winning was not an upset at all.

DNS said:

I think Biden is using the pandemic excuse for not holding rallies. He's afraid not many will show up. Or he'll get some crowds, but in lesser numbers than Trump. Biden doesn't have a fervent base of supporters who literally love him, the way Trump does. At Trump rallies they are literally chanting "we love Trump." However, you're probably right, it probably doesn't matter this time around. I think Biden will win, but not because people are voting for him; but rather voting for "anybody but Trump." And let's face it, even here at DW, most of us who live in the U.S. are probably voting for Biden for the same reason: "anybody but Trump" (lesser of two evils).

The current predictions at 270towin show Biden with 290 electoral votes and 163 for Trump. If those polls are correct, even if Trump wins every toss-up state still in play, he still loses since only 270 is needed to win.

<https://www.270towin.com/>

Malcolm wrote:

Fivethirtyeight shows Biden winning 87 percent of the time.

<https://projects.fivethirtyeight.com/2020-election-forecast/>

Georgia may tip over into blue...

DNS said:

"So there are certainly no sure things for Democrats in Georgia. But the fact that a formerly red state has become perhaps the most competitive battleground in the country is a bad sign for Republicans."

Malcolm wrote:

<https://fivethirtyeight.com/features/will-georgia-turn-blue/>

Author: Malcolm

Date: Friday, October 16th, 2020 at 6:48 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

Fivethirtyeight shows Biden winning 87 percent of the time.

<https://projects.fivethirtyeight.com/2020-election-forecast/>

Georgia may tip over into blue...

"So there are certainly no sure things for Democrats in Georgia. But the fact that a formerly red state has become perhaps the most competitive battleground in the country is a bad sign for Republicans."

<https://fivethirtyeight.com/features/will-georgia-turn-blue/>

DNS said:

Yeah, I don't see how Trump can win, but he did surprise most of us in 2016.

Georgia going blue is a real possibility (Abrams barely lost the governor race), as is Florida and North Carolina. Once Texas goes blue, then it's over for the GOP. I don't see any way Republicans could win the White House anymore once Texas becomes a blue state. That could happen this year or perhaps in 2024 or 2028 at the latest.

Texas is currently 38 electoral votes and that might go up once the 2020 census is completed.

Malcolm wrote:

In my ideal world, we have one party rule for next 50 years.

Author: Malcolm

Date: Friday, October 16th, 2020 at 8:25 AM

Title: Re: Words

Content:

Schrödinger's Yidam said:

From a Dzogchen view, what is imperfect?

Malcolm wrote:
Being in a state of ignorance.

Schrödinger's Yidam said:
And what does perfect and imperfect mean?

Malcolm wrote:
Knowledge vs. ignorance.

Author: Malcolm
Date: Friday, October 16th, 2020 at 12:28 PM
Title: Re: Who or what is the Eternal Buddha?
Content:
Minobu said:
I think you might be projecting yourself unto Buddhism and your understanding of Lotus Buddhism Malcolm

Malcolm wrote:
Nope, simply commenting on the limits of sectarian polemics. They always Amount to preaching to the choir.

Author: Malcolm
Date: Friday, October 16th, 2020 at 12:31 PM
Title: Re: Why is everything which is a product - impermanent ?
Content:
PadmaVonSamba said:
Every "moment" of a stream (of water, of smoke, of consciousness) does cease.

samr said:
First, let's agree on a common definition of what it means "to cease". Is "come to an end" acceptable?

Malcolm wrote:
No, "to cease" means there is an absence of a cause. That's it.

Author: Malcolm
Date: Friday, October 16th, 2020 at 7:55 PM
Title: Re: Why is everything which is a product - impermanent ?
Content:
PadmaVonSamba said:
Every "moment" of a stream (of water, of smoke, of consciousness) does cease.

samr said:
First, let's agree on a common definition of what it means "to cease". Is "come to an

end" acceptable?

PadmaVonSamba said:

Before even that, let's first come to an agreement about exactly what is arising, occurring, ceasing, or "coming to an end".

Also, please note that there is no disputing that conventionally we can say that a stream (of something) has a beginning, a period of duration, and an end. Conventionally, we can say that a stream exists. We can even name streams of things, such as rivers. But moment to moment, as the saying goes, "you can't stand in the same river twice." The stream that existed a moment ago no longer exists. The movement may be continuous, but what is moving has already come and gone. "Gone" is what is meant by "ceased" or "come to an end".

But when we are talking about the nature of composite phenomena, we are going beyond conventional appearances. Conventionally, you can look at a newly built house and it appears solid and unchanging. But over the course of time, that house will begin to shift and settle, the roof will sag, the walls will crack, and eventually it will collapse. While it is standing, one can literally "take refuge" in it. One can rely on it as a source of shelter. But eventually, this will not be the case, because the house is made of components which are gradually, themselves, becoming unreliable.

What The Buddha is saying is that beings are always looking for something that will be a constant source of satisfaction ("happiness") and so we pursue this object or that object. That thing, or that person or whatever.

But because those objects are composites, the conditions upon which they arise are always subject to change and cessation.

Not everything in one's lifetime is temporary. The Sun, for example, although it will burn out some day, for us it is permanent. So, there is of course a relative aspect to this.

Malcolm wrote:

You can't stand in the same river even once.

Author: Malcolm

Date: Friday, October 16th, 2020 at 7:58 PM

Title: Re: Words

Content:

Malcolm wrote:

Well, it is definitely a mindless comment spoken thoughtlessly, I'll give you that.

master of puppets said:

There is one thing that I couldn't be able to explain.

I'll try to repeat.

That "Whatever happens it is good" statement have being said with no-mind by nonthinking thought.

or whatever.

Trying to explain it with mind, mental, logic or first brain (which I call) is useless.

Otherwise it becomes like apples and pears trying to explain the other as in.

This is true for many zen statements

HappyBuddha21 said:

There was no evil in m.o.p.'s posts.

Malcolm wrote:

Nope, but it is an absurd position that the Buddha would certainly not support, since the Buddha spent a lot of time trying to convince people that karmic ripening could be pretty horrible, and that they ought to do their best to avoid being born in lower realms and so on. So I think that we can conclude that there is no pervasion in MOP's statement:

"Whatever happens, it is good"

To break this down:

All events are good;

The holocaust is an event:

Therefore, the holocaust is good.

You can try this at home:

All events are good;

The _____ is an event:

Therefore, the ____ is good.

For example:

All events are good;

The war is an event:

Therefore, the war is good.

As opposed to say:

All events are good;

The birthday party is an event:

Therefore, the birthday is good.

The above shows that the pervasion or concomitance does not apply in the minor premise; this means the major premise, "all events are good" is flawed and refuted. I

merely showed through a consequence that the premise was flawed. It is not my fault his proposition is untenable as written.

Author: Malcolm

Date: Friday, October 16th, 2020 at 8:03 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aloke said:

But people do keep saying things that don't make any sense, and don't correspond to the truth...why keep saying things like this?

Malcolm wrote:

People are confused by mixed signals they have been receiving from the DC since the boss passed on.

Author: Malcolm

Date: Friday, October 16th, 2020 at 8:06 PM

Title: Re: Who or what is the Eternal Buddha?

Content:

Ayu said:

Moderation decided to remove nothing. But everybody should be aware: you are not discussing Tibetan buddhist view in this section.

Malcolm wrote:

Correct. I am not discussing Tibetan Buddhism.

Author: Malcolm

Date: Friday, October 16th, 2020 at 9:34 PM

Title: Re: Who or what is the Eternal Buddha?

Content:

Minobu said:

I think you might be projecting yourself unto Buddhism and your understanding of Lotus Buddhism Malcolm

Malcolm wrote:

Nope, simply commenting on the limits of sectarian polemics. They always Amount to preaching to the choir.

Minobu said:

So how did you overcome this?

Malcolm wrote:

By arguing a lot with other Buddhists outside my school.

Author: Malcolm

Date: Friday, October 16th, 2020 at 9:39 PM

Title: Re: Who or what is the Eternal Buddha?

Content:

Minobu said:

Take up the Banner of The Bodhisattva in modern times...

Malcolm wrote:

I am, by pointing out these kinds of polemics may be entertaining, but they are never convincing to anyone who is firmly grounded in another tradition.

All these arguments boil down to "it's true because my teacher said it or interpreted a scripture this way rather than that way."

Author: Malcolm

Date: Friday, October 16th, 2020 at 9:41 PM

Title: Re: Who or what is the Eternal Buddha?

Content:

Minobu said:

it's because you are waiting to die for results from your practice.

Malcolm wrote:

Now, now, Minobu, no need to get personal, not to mention your assertion is false.

Author: Malcolm

Date: Friday, October 16th, 2020 at 9:42 PM

Title: Re: POTUS poll #4 (revised)

Content:

DNS said:

Yeah, I don't see how Trump can win, but he did surprise most of us in 2016.

Georgia going blue is a real possibility (Abrams barely lost the governor race), as is Florida and North Carolina. Once Texas goes blue, then it's over for the GOP. I don't see any way Republicans could win the White House anymore once Texas becomes a blue state. That could happen this year or perhaps in 2024 or 2028 at the latest.

Texas is currently 38 electoral votes and that might go up once the 2020 census is completed.

Malcolm wrote:

In my ideal world, we have one party rule for next 50 years.

Minobu said:

without both playing their role....rot occurs.

Malcolm wrote:

The GOP lost that privilege. They have no legitimacy anymore. The sane republicans will join the dems, and eventually the Social Dems like me will form our own party as everything shifts left.

Author: Malcolm

Date: Friday, October 16th, 2020 at 9:48 PM

Title: Re: Who or what is the Eternal Buddha?

Content:

Minobu said:

Take up the Banner of The Bodhisattva in modern times...

Malcolm wrote:

I am, by pointing out these kinds of polemics may be entertaining, but they are never convincing to anyone who is firmly grounded in another tradition.

All these arguments boil down to "it's true because my teacher said it or interpreted a scripture this way rather than that way."

Minobu said:

you did not read my post about actual proof in one's daily life.

lack of any result from years of practice brought you to this .

you might be right in other sections of Buddhism but not this one..

this one gives actual proof in one's daily life.

We don't wait for some promised land after you die..

Malcolm wrote:

The only result that matters to me is that one has less desire, hatred, and ignorance, and that one is more compassionate.

Author: Malcolm

Date: Friday, October 16th, 2020 at 10:11 PM

Title: Re: POTUS poll #4 (revised)

Content:

Minobu said:

without both playing their role....rot occurs.

Malcolm wrote:

The GOP lost that privilege. They have no legitimacy anymore. The sane republicans will join the Dems, and eventually the Social Dems like me will form our own party as everything shifts left.

Minobu said:

Well I hope for this...it is about time ...

but we too have ultra conservative and socialist governments...one makes the other stronger over time it seems...we learn from conservatives how not to live and they double down.

Malcolm wrote:

You have parliamentary system, it has its advantages, but it really isn't the same.

Author: Malcolm

Date: Friday, October 16th, 2020 at 11:08 PM

Title: Re: 600, 900 kalpas

Content:

Caoimhghín said:

So I recently made a faux pas and voiced an erroneous belief that in Tibetan Buddhism a dharmakaya has a discreet finite lifespan. Now I am in the process of trying to figure out what I was misremembering. I have a suspicion what it is I might have misunderstood, and it has to do with an expiry limit on when a supreme nirmanakaya is the supreme nirmanakaya of that world, to do with Dharma-decline and the ending of their particular dispensation of said Dharma. Anyone have any ideas what this poor frazzled mind is remembering? I distinctly remember the number 900 or 600 kalpas related to this length of time.

Malcolm wrote:

<https://encyclopediaofbuddhism.org/wiki/Kalpa>

We are in the Bhadrakalpa over all, and there are still 998 buddhas to come before it ends. The next Buddha is Buddha Maitreya, as we commonly know who whose advent will be either 5.6 billion or million years hence.

One tradition, seemingly based on the Maitreya Sūtra, maintains that Sākyamuni's dispensation last for 5000 years, which was halved by the admission of bhikṣunis into

the Sangha, and is broken into five distinct periods—this being the last five hundred years of the Dharma. So depending on when one considers Buddha's parinirvana to have occurred, we are already beyond the date when Buddha's teaching begins to completely degenerate. However, in some Tibetan Buddhist circles it is maintained that this only applies to sūtra teachings, that Vajrayāna teachings and Dzogchen teachings in particular have a longer "shelflife."

This article summarizes various positions:

<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/decline-dharma>

The calculation of the length of the doctrine is a major concern, and in Tibet, almost every major scholar has tackled it.

Author: Malcolm

Date: Friday, October 16th, 2020 at 11:25 PM

Title: Re: 600, 900 kalpas

Content:

Malcolm wrote:

We are in the Bhadrakalpa over all, and there are still 998 buddhas to come before it ends

Caoimhghín said:

That is a good candidate for the ~900 number in my head certainly. I thought it had to do with lifespan though. What is the maximum lifespan of a supreme nirmanakaya? I know that there is a debate as to if a Buddha can extend their lifespan indefinitely, but I don't know what the maximum lifespans postulated are.

Malcolm wrote:

There are different lifespans, depending on what epoch a Buddha is born into. We are in the Kaliyuga, locally speaking, and so Śākyamuni only had an 80 year lifespan. Maitreya will be born in a golden age, and will have a lifespan of 80,000 years. All supreme nirmāṇakāyas have life spans that are in line with the lifespan of humans in the age into which they are born, just as they are born into either brahmin, kṣatriya, or vaiśya families depending on which are more respected at the time.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 1:21 AM

Title: Re: 600, 900 kalpas

Content:

Queequeg said:

Did not realize that this was an issue in Tibet, and throughout the Buddhist world. I thought this was a uniquely East Asian concern.

Malcolm wrote:

Sure, also in India, for example, the Chakrasamvara tantra proclaims that in the degenerate age of the last 500 years, it is only through the practice of Heruka that one can attain awakening.YMMV.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 1:23 AM

Title: Re: HH Sakya Trichen Virus Advice

Content:

kunle said:

Oṃ piśaci parnaśavari sarva jvara praśamanaye svāhā.

The syllable YE, indicating the dative case, was missing in the previous post

Malcolm wrote:

Thanks, and in case anyone is curious, Palden Lhamo is Parnaśavari's wrathful form.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 3:08 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

The DC has no effective centralized method of communication, and has like 30 messages about a given subject going on at any time from a range of sources. I'm not saying it should be different, there are some distinct built in advantages to the decentralized way the DC does things. However, clear communication is never going to be one of those advantages, unless the model changes. Gossip and factions go along with organizations period, even moreso with organizations that do not a centralized form of messaging and communication with their members.

Malcolm wrote:

its too late. Unless the DC senior teachers decide to suck it up and start giving empowerments so that new people may join the Dzogchen Community, its just a retirement community now.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 4:11 AM

Title: Re: Words

Content:

HappyBuddha21 said:

The only mindless comments are yours.

Malcolm wrote:
Just couldn't help yourself, could you?

HappyBuddha21 said:
Last post on this thread by me.

Malcolm wrote:
Sure.

Author: Malcolm
Date: Saturday, October 17th, 2020 at 4:13 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

treehuggingoctopus said:
Yeshe was going to give DI in Merigar in April...

Malcolm wrote:
Supposedly he walked this back too, saying this idea was a misunderstanding.

Author: Malcolm
Date: Saturday, October 17th, 2020 at 5:05 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

javier.espinoza.t said:
i don't think initiations work like a vendor machine. transmission ain't a money purse.

treehuggingoctopus said:
No one has suggested anything of the sort.

The thing is, we have experienced, learned, qualified and properly trained practitioners (Malcolm being one of them). Either they take the helm (or helms), or the whole thing becomes a museum trip. A long one, if the IDG allows inviting other teachers. A short one, if it does not.

javier.espinoza.t said:
the lineage can't get broken because someone appointed "says" that is not going to uphold it, eventually someone else will, be it now, in a year, in ten, whatever, so that is no problem.

now the problem is organizational, it is financial to be precise, and so the "new" people

means fresh money.

if practitioners are good soil, the seed of transmission will ripen.

Malcolm wrote:

Lineage seem to be one thing, organization is another thing. These two things are not separate in Dzogchen Community, If for some reason the DC decides that it does not care to live on as an organization, I can accept that. But it has really serious consequences.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 5:35 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

simply start and get DI at a later date.

Malcolm wrote:

That does not work in Vajrayāna, of which Dzogchen is a part.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 7:02 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

i suspect people want a ChNN_v2.0 for running the idc, but that won't happen and is sign that in general we are still in grief.

Malcolm wrote:

Yes, there will be no ChNN 2.0.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 7:03 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

It looks like a real identity crisis.

Malcolm wrote:

Indeed. It can't continue this way.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 8:49 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

I do think it would be a big shame however if the transmission itself dies out.

Malcolm wrote:

It won't, the organization may not survive.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 9:49 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

PeterC said:

That's the real priority. All the hand-wringing about yeshi, the DC leadership, etc is frankly a distraction.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 8:22 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

The community should become more open and invite teachers from other traditions also

Aryjna said:

That seems to me to be the best idea. There is already infrastructure and buildings all over the world. It should be easy to organize retreats with other teachers all the time, and there are many good teachers that can be invited. Also, it seems this used to happen anyway even when ChNNR was alive, though not that often, so there shouldn't be any problem.

Malcolm wrote:

It didn't happen often because people would get confused.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 8:36 PM

Title: Re: Words

Content:

PeterC said:

In fairness, I did say that I thought M.O.P. was full of shit. But I then went on to explain,

with reasons and references, why I believed that. Since 'full of shit' is a well-understood term in common usage, and not particularly offensive, I'm not apologizing for using it.

I suspect that what happybuddha is unhappy about is that we disagreed with his friend and challenged their view of the Dharma as this comforting world of rainbows, love and world peace. Again I don't think we should apologize for that in the slightest. The starting point for serious practice of the Dharma is wanting to do something about suffering. If you think there's no (conventional) suffering, why even practice?

I agree with Ayu's comment earlier that a discussion of the view vs. conduct question is helpful. Using statements about a very high view to dismiss the importance of conduct is a very common misunderstanding, and should be challenged.

You seem very angry about all of this

Do you have any actual arguments beyond bemoaning our apparent lack of civility?

master of puppets said:

Don't know what it means of "full of shit"

Don't be silly.

Do not insult people
abuse, offence, affront, outrage, contempt, slur or
invective

I don't need to discuss your holocaust.

nor even need to answer your questions.

stop acting like a virus.

Malcolm wrote:

I guess you do not actually believe "whatever happens, it is good."

The insults, abuse, outrage, contempt, affronts, offenses, abuse, slurs, and invectives are being hurled by "Happybuddha." Why he or she hasn't been disciplined yet for their appalling tirades is beyond me, but I am sure it is being discussed. So please keep it up, and get yourselves banned. So far, neither of you have offered anything of substance, much less Dharma.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 8:42 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

"Other traditions" in the quote meaning other Dzogchen teachers, not necessarily teachers to teach different kinds of teachings. For example, I remember that sometimes they had invited Tsoknyi Rinpoche, why not do it again.

Malcolm wrote:

He is not a student of ChNN. He can't pass on longsal teachings or SMS. In his wisdom, ChNN left no viable successor. Perhaps he took it as a sign that his family lineage was effectively a dry tree.

Author: Malcolm

Date: Saturday, October 17th, 2020 at 11:06 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

"Other traditions" in the quote meaning other Dzogchen teachers, not necessarily teachers to teach different kinds of teachings. For example, I remember that sometimes they had invited Tsoknyi Rinpoche, why not do it again.

Malcolm wrote:

He is not a student of ChNN. He can't pass on longsal teachings or SMS. In his wisdom, ChNN left no viable successor. Perhaps he took it as a sign that his family lineage was effectively a dry tree.

Aryjna said:

Yes, of course they would not be teaching in ChNNR's lineage but they could teach their own, which may be better than nothing.

Malcolm wrote:

If people want to take teachings from Chokyi Nyima Rinpoche, Migyur Rinpoche, Tsoknyi Rinpoche and so on, it is not difficult for them to do this. There is no need to invite them to the community to give teachings. There is nothing wrong with it of course. But you will see that pretty soon if we do this, then the DC will just become an adjunct of the Nyingma school, something which I don't think was ChNN's idea ever.

Aryjna said:

Rigpa sangha for example, regardless of all their craptastic drama, have been inviting teachers constantly and having good events apparently since years ago. Many teachings with Khenpo Namdrol for example.

Malcolm wrote:

Rigpa is a lam rim style place. Also, it is an Nyingma establishment place. This is not

bad, but the DC was never the kind of top-down organization that Rigpa is. I don't think the cultures would blend very well, but maybe that's just me.

Author: Malcolm

Date: Sunday, October 18th, 2020 at 12:07 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Not really, ChNNR was a fully qualified lama and tulku when he left Tibet. No doubt did his teachers encourage him to teach. Even the 16th Karmapa begged him to teach in the west.

Malcolm wrote:

That's over stating it. What happened was that a Karma Kagyu Lama who was living in Italy and had a center passed away, and the 16th Karmapa asked ChNN to look after those students. ChNN agreed, but told the 16th Karmapa he was not going to teach them a Kagyu curriculum. The rest is history.

Author: Malcolm

Date: Sunday, October 18th, 2020 at 12:09 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

bah, in any case, point is that he wasn't traditional.

PeterC said:

He was very traditional. Just not a tradition that is common in mainstream Nyingma lineages these days. They typically follow the scheme of preliminaries, three roots, etc. That wasn't always how Dzogchen was presented, and indeed isn't always how it's presented today. But it was in no way an innovation by him.

javier.espinoza.t said:

that, and not putting emphasis on bodhicitta isn't traditional at all.

Malcolm wrote:

There are sufficient teachings on relative and ultimate bodhicitta in the Precious Vase, but he was not about to spend months explaining the 22 forms of bodhicitta mentioned in the Abhisamayalamkara and so on. And he taught on the three sublime principles many times.

Author: Malcolm

Date: Sunday, October 18th, 2020 at 2:13 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

yeah, because idc ppl is so compassionate.

Malcolm wrote:

Depends on the person. Some people are more compassionate than others.

Author: Malcolm

Date: Sunday, October 18th, 2020 at 8:05 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

Of course there is a point. The inviting other teachers is no to continue rimpoches lineage but to keep the community active. Without a central head of the community things have to change if we want to survive. This doesnt mean neglecting rimpoches legacy but to open up, something like what shang shung is doing

Malcolm wrote:

Shang Shung has a different project than the DC.

There is no DC without continuing CHNN's lineage.

Author: Malcolm

Date: Sunday, October 18th, 2020 at 8:06 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Danny said:

Folks here openly discussing issues my root guru, Master Norbu, kept firmly outside his teaching mandala...None of the above is the correct way to present yourselves as a correct vessel to approach dzogchen.

Malcolm wrote:

Nonsense. Rinpoche discussed these very issues during teachings time and again, since the very first teaching I attended in 1992, the first US SMS base level retreat.

Author: Malcolm

Date: Sunday, October 18th, 2020 at 11:09 PM

Title: Re: Moneyr with images of Buddhist saints?

Content:

Malcolm wrote:

https://www.jstage.jst.go.jp/article/orient1960/10/0/10_0_31/_pdf

Author: Malcolm

Date: Sunday, October 18th, 2020 at 11:11 PM

Title: Re: Moneyr with images of Buddhist saints?

Content:

Author: Malcolm

Date: Monday, October 19th, 2020 at 3:50 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Not really, ChNNR was a fully qualified lama and tulku when he left Tibet. No doubt did his teachers encourage him to teach. Even the 16th Karmapa begged him to teach in the west.

Malcolm wrote:

That's over stating it. What happened was that a Karma Kagyu Lama who was living in Italy and had a center passed away, and the 16th Karmapa asked ChNN to look after those students. ChNN agreed, but told the 16th Karmapa he was not going to teach them a Kagyu curriculum. The rest is history.

heart said:

The way I remember the story Karmapa offered Rinpoche a very valuable terma statue (that he just received from Tulku Urgyen that also was present) from the Chokling Tersar in order to make Rinpoche change his mind about not teaching.

/magnus

Malcolm wrote:

Myaybe, that's not the way I heard it from Rinpoche. It is true that when they were in Sikkim prior to ChNN's departure to the West, the 16th Karmapa was disappointed that ChNN refused ordination, and he gave the latter a small statue of Śakyamuni Buddha to remind ChNN of his wishes that ChNN ordain. I have seen that statue in Rinpoche's house.

Author: Malcolm

Date: Monday, October 19th, 2020 at 3:56 AM

Title: Re: How Emperor Ashoka Invented Indian Buddhism

Content:

Johnny Dangerous said:

It's always interesting to me how much this sort of theory crafting seems to move away from actual practice and into ..well..prapanca.

Malcolm wrote:

You know with professors, it is "publish or die."

Author: Malcolm

Date: Monday, October 19th, 2020 at 4:59 AM

Title: Re: Question on rebirth - point of no recollection

Content:

Dharmasherab said:

After the death, the sensory consciousness (vijñana) goes into the antarabhava (bardo) before taking the form of another sentient being in the form of aggregates. My question is at one point does the being no longer recollects his past life? All memories, sense of identity etc, at which point does the being no longer able to remember before the next life begins?

Malcolm wrote:

After the third week, or 21 days.

Author: Malcolm

Date: Monday, October 19th, 2020 at 5:14 AM

Title: Re: Question on rebirth - point of no recollection

Content:

Karatzo said:

Consciousness is compound and thus not self, so it is not this that transmigrates. So what is it? And what is Rigpa? Rigpa is not a part of the 5 aggregates. But the buddha declared that a being consists of the 5 aggregates and nothing more. That there is no-self in absolute reality...then how transmigration works?

Malcolm wrote:

One, whoever told you rig pa is not part of the five aggregates? Rig pa is knowledge of your own state. In its impure form one's own state manifests as the five aggregates; in its pure form, it manifests as the five buddha families.

Nagārjuna resolves this issue through using the eight examples. There is no substantial transmission, but there is serial continuity, like lighting a fire from another fire, impressing a seal on a document and so on. See his verses on dependent origination:

All migrating beings are causes and results.

but here there are no sentient beings at all;

just empty phenomena entirely produced

from phenomena that are only empty,
phenomena without a self and what belongs to a self,
[like] utterances, lamps, mirrors, seals,
lenses, seeds, sourness and echoes.
Although the aggregates are serially connected,
the wise are understand that nothing transfers.
Also, the one who imputes annihilation
upon extremely subtle existents,
is not wise,
and will not see the meaning of 'arising from conditions'.

Author: Malcolm

Date: Monday, October 19th, 2020 at 7:16 AM

Title: Re: Enlightenment in a Pure Land

Content:

Zhen Li said:

you are learning from the Dharmakāya itself...

Malcolm wrote:

This isn't possible. Only buddhas can perceive the dharmakāya. Not even tenth stage bodhisattvas can perceive the dharmakāya. And, Amitabha's buddhafiield is most certainly a nirmāṇakāya buddhafiield. This means that the Buddha's statement in the Lanka about buddhas attaining buddhahood only in Akaniṣṭha Ghanavyūha should be observed:

"Perfect buddhahood is attained there,
the emanated ones attain buddhahood here."

Jñānaśrībhadrā comments, "The exhibition of the nirmāṇakāya's buddhahood lacks the fortune and the conditions of exhibiting the sambhogakāya, but if the nirmāṇakāya's buddhahood is not exhibited, sentient beings of the desire realm will lack confidence."

Further, the great Tibetan Buddhist master, Tāranātha (as well as other masters) clearly identifies Sukhāvatī as a nirmāṇakāya buddhafiield in his reply to one Geshe Paldan Śākya, "The Kusmalatagarbha buddhafiield mentioned in the ninetieth chapter of the Avatamska Sūtra is the nirmāṇakāya buddhafiield of Buddha Vairocana, not Akaniṣṭha Ghanavyūha, because it is explained that the buddhafiield of Buddha of Vairocana has definite dimensions and is newly made, like Sukhāvatī." In other words, Sukhāvatī is a conditioned buddhafiield, unlike the sambhogakāya buddhafiield of Akaniṣṭha Ghanavyūha.

In the context of birth in Sukhāvatī, no one there directly receives teachings from the dharmakāya, other than in the sense that they hear the words from the tongue of Buddha Amitabha. And of course, many beings there are not so blessed, since they reside inside of lotuses which block their sight of Amitabha Buddha for what are in human terms, eons. So while your enthusiasm for Amitabha and Sukhāvatī are indeed

laudable, it is misconception to claim, as you do, "you are learning from the Dharmakāya itself, it is instantaneous and beyond the need for methods that can be calculated in the normal sense of duration and ascension." Sukhavati is a pure buddhafiield, but it is a nirmāṇakāya buddhafiield only, it is not beyond time.

You are correct in asserting however, that from the vantage point of Sukhāvati one may obtain teachings from other nirmāṇakāya buddhafiields with more ease.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 12:23 AM

Title: Re: Enlightenment in a Pure Land

Content:

Malcolm wrote:

This isn't possible. Only buddhas can perceive the dharmakāya. Not even tenth stage bodhisattvas can perceive the dharmakāya. And, Amitabha's buddhafiield is most certainly a nirmāṇakāya buddhafiield. This means that the Buddha's statement in the Lanka about buddhas attaining buddhahood only in Akaniṣṭha Ghanavyūha should be observed:

Zhen Li said:

Apologies, because this is where East Asian Pure Land differs from the Indo-Tibetan tradition (in fact I initially responded to this thread without noticing it is in the Tibetan Buddhism forum, so excuse my butting in), in that the dharmakāya is considered to have two aspects:

Tanluan said:

All Buddhas and bodhisattvas have dharma-bodies of two dimensions; dharma-body as suchness and dharma-body as compassionate means. Dharma-body as compassionate means arises from the dharma-body as suchness, and dharma-body as suchness emerges out of dharma-body as compassionate means. These two dimensions of dharma-body differ but are not separable; they are one but cannot be regarded as identical.

Zhen Li said:

The other bodies are considered to be part of dharma-body as compassionate means:

Shinran, Kyogyoshinsho said:

The dharma-body is like the sun, and the light of accommodated and transformed bodies pervades all the worlds. Sun is inadequate for expressing immovability; hence, it is further said, like Mount Sumeru abide [immovable].

Zhen Li said:

In East Asian Pure Land thought, there are nirmāṇakāya aspects to Sukhāvati but it is inseparable from dharmakāya. Of course, it goes without saying that Amitābha is regarded as a dharmakāya, which has these aspects of compassionate means.

Malcolm wrote:

Your objection is not really valid. Why? Because there is only one dharmakāya, and only one teacher, the dharmakāya, since the dharmakāya of all buddhas is the same, that is, the dharmakāya of Amitabha is not different than the dharmakāya of Śākyamuni, etc. But it is nevertheless the case that no one can see the dharmakāya other than a buddha, since the dharmakāya of the buddhas is just their complete realization of buddhahood.

Because of the compassionate nature of buddhahood, different sentient beings experience different nirmāṇakāyas, but only bodhisattvas on the pure stages, 8-10, are able to perceive the sambhogakāya, since the sambhogakāya cannot be perceived by any person who is tainted with afflictive obscurations.

As for the dharmakāya having two aspects, this is a distinction without a difference. The dharmakāya emanates the sambhogakāya, and the sambhogakāya emanates various buddhas such as Amitabha, Śākyamuni, and the other of the 1002 buddhas of the fortunate eon.

But rather than be distracted by buddhology of Amitabha Buddha, we ought to be focusing rather on the nature of Sukhāvati. 1) Sukhāvati is compounded because it was formed out of the Bodhisattva Dipaṃkāra's cultivation of a buddhafiield. This is an undeniable fact. 2) Sukhāvati may be regarded as permanent, because it is sustained by Bodhisattva Dipaṃkāra's aspiration, which is limitless, given that he was an āryabodhisattva who perfected the perfections, one of which cultivating a buddhafiield, however, Akaniṣṭha Ghanavyūha is un compounded. The http://databases.aibs.columbia.edu/index.php?id=4c80390678a9883498b73fd877664edb&enc=sanskrit_romanized_title_4_search&coll=kangyur

Zhen Li said:

The buddhas abiding in that place
praise Ghanavyūha.
Ghanavyūha has existed from beginningless time.
A self-originated emanation is there,
the stainless Buddha.
Dwelling beyond the three elements,
That place is without grasping to bliss,
it is free from the experience of I and mine,
it is unchanging, ultimately permanent, and stable.
Ghanavyūha is unconditioned.
The perfect buddhas awaken [there]
but without buddhahood in the supreme place, Akaniṣṭha,
the deeds of the buddha will not be performed in the desire realm.
Once they depart Ghanavyūha
ten million emanations of the Buddha
will always remain in yogic equipoise.

Malcolm wrote:

Thus, Amitabha also actually attains buddhahood in Akaniṣṭha Ghanavyūha. Further, unlike Sukhāvati, Ghanavyūha has no śrāvakas, since even arhats have afflictive obscurations. There is a great deal more that could be said about this.

But to summarize, there is no justification at all in commonly accepted scriptures for your two central claims: 1) "[Y]ou are learning from the Dharmakāya itself;" 2) "[It] is instantaneous and beyond the need for methods that can be calculated in the normal sense of duration and ascension."

As to your comment on your two citation, "In East Asian Pure Land thought, there are nirmāṇakāya aspects to Sukhāvati but it is inseparable from dharmakāya."

This is unsupportable as well: the first contradiction is that if Sukhāvati is nondual with the dharmakāya, then the dharmakāya must be compounded, because beings take birth there. The second contradiction is that if Sukhāvati is nondual with the dharmakāya, then it is impossible for sentient beings to attain birth there, and the aspirations of Bodhisattva Dipaṃkāra cannot be fulfilled. Both of these negative consequences arise from asserting that Sukhāvati something more than a nirmāṇakāya buddhafiield. In fact, that whole point of Sukhāvati is that it is a nirmāṇakāya buddhafiield, because 1) all learned people understand that even noble bodhisattvas from the seventh stage on down cannot see the sambhogakāya, must less those of us on the paths of accumulation and application, and because 2) not even bodhisattvas on the pure stages can perceive the dharmakāya since they have remaining knowledge obscurations. Since Dipaṃkāra's vows are specifically aimed at ordinary sentient beings, it is simply an exaggeration to make the two claims you have made, since they lack a basis in scripture and they cannot be defended with reason.

These rebuttals should not be seen as a negation of Bodhisattva Dipaṃkāra's vows, nor should they be seen as a rebuttal of the aspiration to attain rebirth in Sukhāvati. Rather, they are merely proffered in order to correct misconceptions that birth in Sukhāvati is somehow a short cut to buddhahood—it is not—or that birth in Sukhāvati relieves one of having gather accumulations and perfect the perfections, and so on, the normal duties of a bodhisattva on the path. In fact, as it is well known and as you admit above, some who are born in Sukhāvati do not hear the voice or see the face of Amitabha for five hundred years. This is crucial because the

http://databases.aihs.columbia.edu/index.php?id=4c80390678a9883498b73fd877664edb&enc=sanskrit_romanized_title_4_search&coll=kangyur states that a single day in Sukhāvati equals a kalpa in the Saha world. This means that those who are stuck in lotuses in Sukhāvati must remain there for the equivalent of 182,500 kalpas (500 * 365) in human time. Of course they don't suffer, but still they are trapped, cannot hear the dharma, see the Buddha and so on. This is an unimaginable amount of time.

Further, this assertion of yours that the Large Sūtra is the last remaining sutra after the Buddha's doctrine is questionable, and lacks scriptural support, despite the Chinese translation of this text.

What is known as the

http://databases.aibs.columbia.edu/index.php?id=ae49b016746c95489e8507a6f8a9ee4a&enc=tibetan_wylie_title&coll=kangyur in the Tibetan canon does not affirm this, It merely states, "In the future, until the sublime Dharma utterly perishes, this great Dharmapariyaya will be truly praised by all the buddhas, extolled by all the buddhas, and conferred by all the buddhas." But there is no mention at all of it being the last surviving sūtra at the end of Śākyamūni's dispensation, as the Sanskrit (See Gomez, Land of Bliss: Hawaii, 1996, pg. 108: section 150) also bears out.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 1:42 AM

Title: Re: Academic critiques and slandering the dharma

Content:

FiveSkandhas said:

What I find somewhat challenging is the question of "apocryphal" texts...

Malcolm wrote:

All Buddhist sūtras and tantras are apocryphal, all of them, including the Pali Canon, etc., from a western scholastic point of view.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:49 AM

Title: Re: Enlightenment in a Pure Land

Content:

Zhen Li said:

The Amitābha sūtras do not specify a limit to methods practiced by bodhisattvas in Sukhāvatī, nor is there specified that they need to practice to attain the thirty-two marks, infinite dhāraṇīs, or all the supernatural powers—they have them naturally and inherently by the power of Amitābha's vows. Practicing or not practicing vajrayāna or sūtrayāna is not really a question, since "practice" Sukhāvatī is essentially just ekayāna—you are learning from the Dharmakāya itself, it is instantaneous and beyond the need for methods that can be calculated in the normal sense of duration and ascension.

Varis said:

We can reasonably assume Vajrayana is not practiced in Dewachen because the sentient beings that are born there lack sex organs.

Aryjna said:

The necessity for sexual organs seems to apply only in the context of particular classes of tantra and/or schools.

Malcolm wrote:

Gender differentiation applies In all four classes of tantra.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:21 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

All Buddhist sūtras and tantras are apocryphal, all of them, including the Pali Canon, etc., from a western scholastic point of view.

Astus said:

If the scriptures are viewed in a

Malcolm wrote:

Western, settler-colonialist, historical perspective... I prefer the indigenous perspectives, which are many, varied, and don't necessarily accept this idea of "earlier" and "later" texts.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:27 PM

Title: Re: Enlightenment in a Pure Land

Content:

Aryjna said:

The necessity for sexual organs seems to apply only in the context of particular classes of tantra and/or schools.

Malcolm wrote:

Gender differentiation applies In all four classes of tantra.

Aryjna said:

Are sexual organs needed to practice tantra in all systems? I thought it was the case only in Anuttarayogatantra in particular schools.

Malcolm wrote:

Gendered bliss arousal is needed in all four systems whether by gazing, holding hands, embracing, or intercourse, in that order.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:29 PM

Title: Re: Enlightenment in a Pure Land

Content:

Aryjna said:

The necessity for sexual organs seems to apply only in the context of particular classes of tantra and/or schools.

Malcolm wrote:

Gender differentiation applies In all four classes of tantra.

AmidaB said:

How it is interpreted in the case of pure lands?

Malcolm wrote:

Some buddhafiekds have gender differentiation, some don't.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:31 PM

Title: Re: Enlightenment in a Pure Land

Content:

PadmaVonSamba said:

You can't fit an infinite Buddha within a finite space.

Malcolm wrote:

Correct.

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 7:35 PM

Title: Re: Question on rebirth - point of no recollection

Content:

Karatzo said:

I also found this article which has some good points on the theory of rebirth and its problems.

<http://www.jayarava.org/texts/Some-Problems-With-Rebirth.pdf>

Malcolm wrote:

Jayarava is not a very reliable resource.

Try this:

<https://wisdomexperience.org/product/rebirth-early-buddhism-and-current-research/>

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 9:52 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

Western, settler-colonialist, historical perspective... I prefer the indigenous perspectives, which are many, varied, and don't necessarily accept this idea of "earlier" and "later" texts.

Astus said:

Wouldn't that result in an unnecessary isolation from the reasoning and arguments of modern scholarship in favour of other arguments that also claim to be based on reason? Just as it's been the practice of past teachers to address and respond to the views and doctrines of their own times, shouldn't that be followed today as well, especially in the field of Buddhist studies? Of course, this is not to say that everyone should occupy themselves with such matters, but at least some level of recognition of the need to be able to communicate Buddhism on the highest levels of human intellectual culture of our times would be beneficial.

Malcolm wrote:

What do the reasoning and arguments of buddhologists have to with buddhahood or the accounts of our own tradition? Why is it necessary to adopt a settler-colonialist perspective, which is foreign to Buddhadharma as a whole, as the measure by which we take stock of our own schools?

Author: Malcolm

Date: Tuesday, October 20th, 2020 at 11:03 PM

Title: Re: Enlightenment in a Pure Land

Content:

PadmaVonSamba said:

You can't fit an infinite Buddha within a finite space.

Malcolm wrote:

Correct.

PadmaVonSamba said:

If that is correct, then, if an infinite Buddha resides in a Buddha realm, the Buddha realm must also be infinite.

Malcolm wrote:

Incorrect.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 12:11 AM

Title: Re: Enlightenment in a Pure Land

Content:

Zhen Li said:

Dharmākara is a time-delimited instantiation of the dharmakāya—as are the 48 Vows. They are created, whereas the fulfilled land is not.

Malcolm wrote:

Dharmakara was a bodhisattva on the paths and stages, not a buddha.

Zhen Li said:

Where the Japanese Pure Land sects do differ from others is in seeing the definitive practice as the fulfilment of the 18th Vow. But since it is effected by non-calculation and non-working, it is a non-practice practice. It's realisation of buddha-nature without accumulation of merits and surpassing sūtric and tantric methods.

Malcolm wrote:

Such a view has no support in the Indian scriptures upon which you rely.

Zhen Li said:

The Ghanavyūha does not feature in Japanese Pure Land so I can't say anything from a traditional perspective.

Malcolm wrote:

The Ghanavyūha Sūtra is in the Chinese canon.

"the fulfilled land."

I assume this is your translation of sambhogakāya-buddhakṣetra, sambhogakāya buddhafiield.

Zhen Li said:

But to summarize, there is no justification at all in commonly accepted scriptures for your two central claims: 1) "[Y]ou are learning from the Dharmakāya itself;" 2) "[I]t is instantaneous and beyond the need for methods that can be calculated in the normal sense of duration and ascension."

Malcolm wrote:

You too have stated that dharmakāya emanates sambhogakāya and that emanates nirmāṇakāya, and that these are distinct and yet without a difference, thus you are contradicting your first objection. [/quote]

This is a misrepresentation of my statement, unless by "dharmakāya as compassion," you are actually referring the rūpakāyas, in which case there is a difference between the three kāyas in terms of cause, the dharmakāya arises out of the accumulation of gnosis, the rūpakāya out of the accumulation of merit.

Zhen Li said:

On the other hand, attaining birth having not harboured doubt is the attainment of buddhahood and nirvāṇa, this is because it is the realisation of suchness and the dharmakāya as suchness in fulfilment of the 11th Vow.

Malcolm wrote:

This is uncertain. The eleventh aspiration only assures following a proper path, and nothing more.

Zhen Li said:

This is quite simple. As you stated, the dharmakāya emanates sambhogakāya, etc. Without the dharmakāya, Amitābha would not be a Buddha and Sukhāvātī could not be established.

Malcolm wrote:

Are you asserting then that the Sahāloka is nondual with the dharmakāya? If so, then all the benefits of Sukhavati should apply in the Sahāloka, because if you assert that Amitabha is the dharmakāya, then you must assert all buddhas are the dharmakāya, and therefore all buddhafiels of all buddhas are nondual with the dharmakāya, whether they are so called pure or impure buddhafiels.

Thus, the only reason there is a difference between the Sahāloka and Sukhāvātī is that the aspirations of Śākyamuni and Amitabha while on the path were different, accounting for differences in their respective buddhafiels. The same applies to Amoghasiddhi's buddhafiels, Bhaisajyaguru's buddhafiels and so on. This means these nirmāṇakāya buddhafiels are only compounded phenomena, not uncompounded.

Zhen Li said:

Moreover, if the dharmakāya is limited in the way you are suggesting, then you are asserting that the dharmakāya is separate from this world, its buddhas, and is not equal to suchness. This is not Mahāyāna, but perhaps you are asserting a different doctrine.

Malcolm wrote:

The question is not the limitations of the dharmakāya, the question is the limitations of the nirmāṇakāya, since the latter appears in various realms to various beings in those realms as a result of their karma, unlike the dharmakāya, which does not appear to sentient beings at all, not even bodhisattvas on the tenth bhūmi.

Zhen Li said:

As I understand, perception of the dharmakāya comes about with the attainment of the dharmakāya, realisation of suchness, nirvāṇa, and buddhahood. This is not the same as attainment of the recompensed land as effected by the 48 Vows, but it is claimed in the East Asian Pure Land tradition that the 18th vow in particular does enable one to attain the fulfilled land (Ghanavyūha if you will), but this is only because it is through the Buddha's power. Anyway, beings born in Sukhāvātī as the recompensed land are on the stage of irreversibility, they are at least on the 8th Bhūmi.

Malcolm wrote:

There are levels of irreversibility on each path. For example, someone on the path of accumulation reaches a state of irreversible generation of bodhicitta; someone on the path of application reaches a state of patience where they can no longer fall into lower realms, etc. It is quite impossible for beings to attain the eighth bodhisattva stage merely through birth in Sukhāvati. There is no justification in the sūtra for this position whatsoever. This also ignores the presence of srāvakas of various levels of attainment in Sukhāvati, bodhisattvas of inferior merit, and so on. There is also no statement in any Sukhāvati sūtra or its like which guarantees that one will be born as a eighth stage bodhisattva. Instead, it is due to the incredibly long lifespans of beings there that they are assured that they have only one lifetime before attaining buddhahood, and not because of any guarantee of immediate realization.

Zhen Li said:

The Buddha says different things on different occasions and to people with different conditions. Upāya are meant to encourage right action. Whether we take this literally or as an upāya, the point is clear: attain the three minds of the 18th Vow, attain birth in the first rank of the first grade, become irreversible.

Malcolm wrote:

The upaya card must stand up to scripture and it must stand up to reason, otherwise one can say anything about any text that one likes. Your assertion does not stand up to scripture, since the eighteenth aspiration makes no mention whatsoever of these three minds, and further excludes those who have committed the five deeds of immediate retribution from birth in Sukhāvati, so not only does this assertion not stand up to scriptural analysis, it also does stand up to reason since if it were the case, there would be no arhats or bodhisattvas of inferior merit in Sukhāvati, unless of course you argue that they lack these three minds. But the eighteenth aspiration guarantees only that apart from those who commit the five deeds of immediate retribution, those who hear the name of Amitabha and have trust in him are granted a vision of Amitabha at death.

Zhen Li said:

This is the Tibetan Buddhism forum, so I won't push the translations of other traditions here but the Chinese recensions are older.

Malcolm wrote:

This does not mean they were accurately translated. In fact, in this early period, when Saṃghavarman was working, the third century CE, translation into Chinese was still in its infancy. Given that we have a Sanskrit version that the Tibetan reflects very well, it casts doubt on the accuracy of the Saṃghavarman's translation on this point. We would need to compare it with later translations of the same text to see if there is a correspondence with other recensions of the text.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 12:14 AM

Title: Re: Enlightenment in a Pure Land

Content:

PadmaVonSamba said:

If that is correct, then, if an infinite Buddha resides in a Buddha realm, the Buddha realm must also be infinite.

Malcolm wrote:

Incorrect.

PadmaVonSamba said:

So, to use an analogy, the Buddha of infinite light could be like a lighthouse on an island, whose light shines everywhere, but whose island has limited area?

Malcolm wrote:

Amitabha is a *nirmāṇakāya*, with respect to *Sukhāvati*. His identification of being the *dharmakāya* is a *Vajrayāna* doctrine, connected with the lotus buddhafamily of Guru Rinpoche: Amitabha is considered to be the *dharmakāya*; Avalokiteśvara is considered to be the *sambhogakāya*; and Guru Rinpoche is considered to be the *nirmāṇakāya*. But this is inapplicable to this discussion, since Amitabha being discussed here is the *nirmāṇakāya*.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 12:31 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

What do the reasoning and arguments of buddhologists have to with buddhahood or the accounts of our own tradition? Why is it necessary to adopt a settler-colonialist perspective, which is foreign to *Buddhadharma* as a whole, as the measure by which we take stock of our own schools?

Astus said:

There is a shared field in the accounts of past events, where the traditional story says one thing, and historical documents say another, like in the case of <https://en.wikipedia.org/wiki/Moheyan>. Furthermore, the very concept that one relies on a tradition - i.e. something transmitted to the present through past generations - invokes the assumption of validation through history. Only when authenticity is independent of the reliability of one's perception of history could it be said that verification of past events is irrelevant. Such freedom from historical constraints is said to be the quality of the Dharma, that it is readily visible (*saṃdr̥ṣṭika*) and timeless (*akālika*). The words of the Buddha are necessarily from the past transmitted to the present, therefore not free from historical circumstances, but the meaning delivered through them is immaterial, so while it is the meaning that matters more, it cannot be wholly removed from the words themselves.

Malcolm wrote:

If you wish to measure the validity of your practice through the erasures necessitated by adopting a settler colonialist perspective on Buddhist history, go ahead. But I think you will find that such histories are mainly concerned with coercion and the assertion of dominance and power over their subjects, and not really "facts." The very way you posed the question shows this, "but at least some level of recognition of the need to be able to communicate Buddhism on the highest levels of human intellectual culture of our times would be beneficial."

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 1:32 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

Although there has been a significant growth of studies during the last few decades that showed how most of the important elements of Chan/Zen self-presentation as a "special transmission" is fabricated (and worse, fabricated with ill intentions), I have not seen anyone trying to answer that challenge, but rather things seem to continue as if such academic works did not exist at all. Although it might be that some in Japanese/Korean/Chinese academics try to work out a response. Not that it's anything new, after all, attacking the validity of the lineage was the tactics of both Tiantai and the various Chan factions.

Genjo Conan said:

What would an "answer to that challenge" look like, for you? I'm a Soto Zen practitioner; assuming the scholarship is right, do I, what, pack it in and become an Episcopalian? I have a graduate degree in history, so it's not like I'm against the practice, but I don't believe that scholarship ought to dictate faith. They're separate spheres.

Malcolm wrote:

Moreover, notions of "history" are quite fluid.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 5:03 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Johnny Dangerous said:

You can just look at the world of textual criticism of this sort ("Early Buddhism" is one of the best examples) to see that it quickly becomes a treasure hunt of sorts, and rarely brings people to actually practicing. To me, that is evidence enough that this approach is one that is only peripherally valuable to Dharma practice. Peripheral value like that has it's place, but once it becomes central it ceases to be Dharma practice.

Astus said:

I find <https://www.buddhismuskunde.uni-hamburg.de/en/personen/analayo.html> a great example of being both a scholar and practitioner, and actually using both areas to support the other.

Malcolm wrote:

One can be a Dharma scholar without adopting a Western-colonialist historical worldview.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 5:03 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

What might be a way to avoid the issue of lineage histories being fictional is a return to a more open view of Zen that is not apart from the sutras and other texts but rather co-existent with them.

Malcolm wrote:

Who says they are fictional? On what basis are these claims for the fictionality of Chan lineages made? What assumptions drive such claims of inauthenticity?

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 8:57 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Johnny Dangerous said:

. It would be akin to approaching Native American traditions or something from this dry, modernist point of view, and then trying to practice them somehow, there's an absurdity there.

Malcolm wrote:

I have found that the perspectives on history given by indigenous writers a refreshing alternative to the faux empiricism of the academy. Of course this is tied to Buddhism in Tibet as an indigenous tradition and how it articulates itself to itself contra settler colonialism, both western and Chinese.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 9:53 AM

Title: Re: Are there realms where beings can remember their past life(s)?

Content:

Zhen Li said:

The benefit of knowing past lives is repentance. Though it is unlikely we will know our

past lives in this life, knowing our past deeds even from this life is important in developing the mind that aspires to birth:

Longer Sūtra said:

“If these sentient beings become aware of their past offenses and deeply repent with a desire to leave that place, then immediately as they wish, they will be able to go to the place of the Buddha of Immeasurable Life, where they can worship and make offerings to the Buddha. In addition, they will be able to visit all the other countless and innumerable Buddhas and cultivate various meritorious acts.

Zhen Li said:

Ajataśātru is an example of this. If you repent deeply from the deeds of this life, how much more so will you progress if you know of your negative deeds from countless prior lives? True knowledge of the evils of saṃsāra would require knowledge of past lives, so it is crucial for attaining Buddhahood to know more than one life.

Indeed, you can know your past lives by being born in the Amitābha's Pure Land, according to the fifth vow:

Longer Sūtra said:

(5) If, when I attain Buddhahood, the humans and devas in my land should not remember all their former lives, and thus be unable to know at least the events of the previous hundred thousand kotis of nayutas of kalpas, may I not attain the perfect enlightenment.

Malcolm wrote:

Let it be known that memory of past lives is a common attainment and not a characteristic of bodhi.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 8:08 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

Who says they are fictional? On what basis are these claims for the fictionality of Chan lineages made? What assumptions drive such claims of inauthenticity?

Astus said:

It is based on documents available from various eras, many of them from the Dunhuang caves, that show how the list of Indian patriarchs developed to its current form through a century of changes, and there are also the developments of the first six patriarchs of China, and how eventually Huineng was accepted as the sixth. Just that is already enough to show how the very basis of an unbroken lineage from the Buddha is fictional.

Malcolm wrote:

Actually, no. All it shows is an uneven recounting of a lineage.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 8:19 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

Who says they are fictional? On what basis are these claims for the fictionality of Chan lineages made? What assumptions drive such claims of inauthenticity?

Astus said:

From <https://beingwithoutself.org/jeff/>, a Rinzai Zen teacher and a professor at Hanazono University:

'Why, and from where, did the lineage-transmission legend arise? As Zen begins to take root in the West many Zennists naturally are attracted to this myth; some even naively believe it is literally true. They think that obtaining accouterment associated with lineage transmission somehow proves their Zen is authentic. Perhaps it just reflects a fundamental lack of awakening. A brief review of the historical development of the lineage-transmission legend will dispel some of the preposterous misconceptions surrounding it.

In the early Tang dynasty, a good 1,300 years ago, not just Zen, but other Buddhist schools were under pressure to at least prove their legitimacy, at best gain position and prestige from the vying political powers. The Chinese T'ien-t'ai [Jp.: Tendai] school was active in this before the nascent "Ch'an" or Zen school was. In spite of the "Separate transmission apart from scripture, Not depending on words and letters" rhetoric, as already mentioned, the "Zen school" had relied on sutras — The Lankavatara Sutra in the transmission from Bodhidharma to the second patriarch, and later The Diamond Sutra. But by the eighth century attempts were made to trace back directly to Shakamuni through a spiritual lineage-transmission.

In short, various "Zen groups" then created a number of conflicting lineage transmission charts to try and gain legitimacy. These lineage charts were based on imperial cult lineage and modified Confucian ancestor worship. A "Buddha-family Line" was created to try and show that the present possessor was a direct spiritual descendent of Shakamuni. By tracing oneself back directly to Shakamuni rather than just to statements in a sutra, one could come out superior to the other Buddhist schools, and to other "illegitimate" lineages within the Zen school. Just as the emperor was the ruler over this world, the Zen patriarch was to be considered the ruler over the spiritual realm. What we now naively view as "genuine" transmission-lineages in Zen Buddhism are largely dependent on vagaries of history and social-political plays for power. The pivotal figure is Katak Jinne [Ho-tsê Shên-hui 670-762]. In an attempt to make himself the seventh patriarch, Jinne mounted an attack on the so-called "northern school" of Zen and argued forcefully for the legitimacy of his "southern school." Using the obscurity of his teacher, now universally known as "the sixth patriarch," to advantage, he based his attack on a strict patriarchal succession that he created, based on imperial cult lineage. Although the actual teachings of the two schools were virtually the same, Jinne denounced the teachings of the northern school. One of the reasons for his success was that he raised a huge amount of money — for military purposes — by selling a great number of ordination certificates in state-sponsored ceremonies.'

(<https://beingwithoutself.files.wordpress.com/2011/07/sourceofzenwhotransmitswhat.pdf>)

Malcolm wrote:

The above argument is extremely silly and barely tenuous. The notion of lineages was carried from India to Tibet, China, and Central Asia by subcontinental Buddhists, principally by Vajrayana practitioners such as Amoghavajra, but also monastic abbots. Everyone seems to forget that in 845, a Taoist emperor destroyed 200,000 Buddhist temples, and sent up millions of texts in flames. Relying on the sparsity of Dunhuang to prove anything definitive about Buddhist history in China shows a paucity of reason and is at best specious. A better argument for the survival of the southern school is that it was in the southern hinterlands and so escaped suppression.

Author: Malcolm

Date: Wednesday, October 21st, 2020 at 8:30 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

Historical concerns are not foreign to the various traditions, as each have stated a version of its past. Simply dismissing research into Buddhist history is an option of course, but that seems to be driven by fear of losing something.

Malcolm wrote:

Holding up western historiography as the pinnacle of human intellectual culture is basically racist. This kind of historiography erases indigenous traditions and sensibilities because it is predicated on dominance, as I mentioned before. So it is to be resisted because it is harmful to our tradition, since this kind of historiography insists that only one set of facts can be accepted.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 1:38 AM

Title: Re: Enlightenment in a Pure Land

Content:

Malcolm wrote:

Dharmakara was a bodhisattva on the paths and stages, not a buddha.

Zhen Li said:

The point I am making is not that he was a Buddha, it is that he has characteristics and yet is not, fundamentally, apart from suchness. From the dharmakāya perspective, there is no need for characteristics. From the upāya perspective, you need characteristics.

Malcolm wrote:

No sentient being is apart from suchness, yet not all sentient beings are buddhas.

Zhen Li said:

No, fulfilled land is a term used to indicate suchness, recompensed land is a term used to indicate the Pure Lands as compassionate means.

Malcolm wrote:

What's the Chinese?

Zhen Li said:

This is uncertain. The eleventh aspiration only assures following a proper path, and nothing more.

It assures irreversibility and nirvāṇa:

"If, when I attain Buddhahood, the humans and devas in my land should not dwell in the stage of the truly settled and necessarily attain nirvana, may I not attain the perfect enlightenment."

Malcolm wrote:

It does not assert that someone is reborn an eighth stage bodhisattva, merely that they will never 1) fall into a lower realm, b) that they will be on a correct path, and c) that eventually in time they will attain nirvana.

Are you asserting then that the Sahāloka is nondual with the dharmakāya? If so, then all the benefits of Sukhavati should apply in the Sahāloka, because if you assert that Amitabha is the dharmakāya, then you must assert all buddhas are the dharmakāya, and therefore all buddhafiels of all buddhas are nondual with the dharmakāya, whether they are so called pure or impure buddhafiels.

Thus, the only reason there is a difference between the Sahāloka and Sukhāvati is that the aspirations of Śākyamuni and Amitabha while on the path were different, accounting for differences in their respective buddhafiels. The same applies to Amoghasiddhi's buddhafiels, Bhaisajyaguru's buddhafiels and so on. This means these nirmāṇakāya buddhafiels are only compounded phenomena, not uncompounded. It's a matter of identity and difference at the same time, depending upon one's level of awakening. All Buddhas emerge from dharmakāya. The benefits of Sukhāvati are a result of the dharmakāya as compassionate means and not the dharmakāya as suchness are compounded, so they don't apply in the Sahāloka.

This does not make any sense. The Sahāloka is Śākyamuni's buddhafiels, so according to your terminology, it is also a result of the dharmakāya as compassionate means. On the other hand, the dharmakāya is knowledge, not a creative force. When we say the rūpakāya emerges from the dharmakāya, this is not mean literally on the sense of a seed emerging from a sprout. You've already agreed that the cause of the rūpakāya is merit.

The question is not the limitations of the dharmakāya, the question is the limitations of

the *nirmāṇakāya*, since the latter appears in various realms to various beings in those realms as a result of their karma, unlike the *dharmakāya*, which does not appear to sentient beings at all, not even bodhisattvas on the tenth bhūmi.

I am not disputing this. Essentially we are largely in agreement about everything but you are not realising it, probably because I am using terminology that is sect specific. The same thing happens to me when I hear people from Tibetan Buddhism.

This happens all the time.

There are levels of irreversibility on each path. For example, someone on the path of accumulation reaches a state of irreversible generation of bodhicitta; someone on the path of application reaches a state of patience where they can no longer fall into lower realms, etc. It is quite impossible for beings to attain the eighth bodhisattva stage merely through birth in Sukhāvati. There is no justification in the sūtra for this position whatsoever. This also ignores the presence of *srāvakas* of various levels of attainment in Sukhāvati, bodhisattvas of inferior merit, and so on. There is also no statement in any Sukhāvati sūtra or its like which guarantees that one will be born as a eighth stage bodhisattva. Instead, it is due to the incredibly long lifespans of beings there that they are assured that they have only one lifetime before attaining buddhahood, and not because of any guarantee of immediate realization.

This is an interpretation, as is my assertion of the 8th bhūmi. But I would say you are right that not all bodhisattvas there are at a certain bhūmi immediately.

Then my assertion is not merely an interpretation, but is based in scripture and founded on reason, and also includes the fact that Buddha Amitabha is also Buddha Amitayus. Further, the details of the paths and stages are laid out very precisely by Asanga and so on.

The upaya card must stand up to scripture and it must stand up to reason, otherwise one can say anything about any text that one likes. Your assertion does not stand up to scripture, since the eighteenth aspiration makes no mention whatsoever of these three minds, and further excludes those who have committed the five deeds of immediate retribution from birth in Sukhāvati, so not only does this assertion not stand up to scriptural analysis, it also does stand up to reason since if it were the case, there would be no arhats or bodhisattvas of inferior merit in Sukhāvati, unless of course you argue that they lack these three minds. But the eighteenth aspiration guarantees only that apart from those who commit the five deeds of immediate retribution, those who hear the name of Amitabha and have trust in him are granted a vision of Amitabha at death.

1. The three minds are underlined here,

(18) If, when I attain Buddhahood, the sentient beings of the ten quarters who, with sincere and entrusting heart, aspire to be born in my land and say my name even ten times, should not be born there, may I not attain the perfect enlightenment. Excluded are those who commit the five grave offenses and those who slander the right Dharma. I.e. sincere mind, entrusting mind, and aspiring mind.

2. Not all who attain birth do so through the 18th vow. Also, the 18th vow does not produce birth due to merit.

3. Vision of Amitābha at death is not assured by the 18th vow.

This again is not certain, the term you've translated as heart is simply "citta," mind,

"mama nāmadheyam śrutvā prasannacittā māmanusmareyuh;" the adjective for citta is "prasanna," and it simply means "clear," so there are not three things here, but only two, "1) remembers me 2) with a clear mind." Since there are only two things here, being lucid at the time of death and Buddhanusmṛti, recollection of the Buddha, arguably this is even easier than the requirement to have Shinjin. It still does not guarantee anything about realization. The word "sincere" and "entrusting" are nowhere to be found in the Sanskrit, or the Tibetan, for that matter.

Furthermore, it is not birth in that land to which they aspire, it is "ye sattvā anyeṣu lokadhātuṣvanuttarāyām samyaksambodhau cittamutpādyā," is "Any sentient beings who generates the intent to unsurpassed full awakening in that lokadhātu, who hears/says my name, and remembers me with a clear mind , etc...." But there is no mention of ten times. "Say" rather than "hear", is Shinran's revision, however, there is an argument that can be made that śruta can be understood both ways, however the Chinese, if I recall, clearly has "hear," as Gomez confirms. Also in Gomez's translation of the Sangavarman recension, there is no ten times, this is a Shin addition to the text. So the intent here is that one must generate bodhicitta, aspirational bodhicitta, to attain unsurpassed full awakening in Sukhāvatī. And if one has generated such bodhicitta, heard the name of Amitabha, and at the time of death has a clear mind and remembers him, these are the four conditions that will result in a vision of Amitabha and his retinue at the time of death.

There are too many different directions this is going in, but the exclusion of those who commit the five grave offenses is also an upāya—since they are allowed birth if they have the three minds as per the Contemplation Sūtra. The point however for now is not in the details, it is that certain things are meant to encourage and not be definitive statements.

The devil is always in the details, this is why these conversations happen between schools. One's schools "skillful means" is a wrong view according to another school. But since you brought up certain points, it is important to demonstrate where there are variances between schools that ostensibly both belong to Mahāyāna.

This does not mean they were accurately translated. In fact, in this early period, when Saṃghavarman was working, the third century CE, translation into Chinese was still in its infancy. Given that we have a Sanskrit version that the Tibetan reflects very well, it casts doubt on the accuracy of the Saṃghavarman's translation on this point. We would need to compare it with later translations of the same text to see if there is a correspondence with other recensions of the text.

I'd argue that his translations are pretty comprehensible compared to other translators. Something like the passage we are referring to is unlikely to have issues, whereas matters of basic terminology do end up being problematic. Since entire sections are present or missing in different versions, it is clearly less a translation issue and more of a recension issue.

There are a number of issues both in Saṃghavarman's translations, and even more in the way Shinran has recast portions of Saṃghavarman's translation to fit with his approach to Nembutsu.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 4:33 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

The notion of lineages was carried from India to Tibet, China, and Central Asia by subcontinental Buddhists, principally by Vajrayana practitioners such as Amoghavajra, but also monastic abbots.

Astus said:

Śubhakarasiṃha arrived in Chang'an in 716...

Malcolm wrote:

Monastic lineage lists certainly predate even these, that as my point.

Holding up western historiography as the pinnacle of human intellectual culture is basically racist. Thus kind of historiography erases indigenous traditions and sensibilities because it is predicated on dominance, as I mentioned before. So it is to be resisted because it is harmful to our tradition, since this kind of historiography insists that only one set of facts can be accepted.

Japan has been the leader in (East Asian) Buddhist studies throughout the 20th century...

The Japanese Buddhist scholars have merely adopted a paradigm of western knowledge accumulation from the Germans, which was used originally for evaluating the Bible.

This does not make it any less racist if one asserts it is the summum bonum of knowledge accumulation.

The Japanese have annihilated their own indigenous Buddhist tradition by falling the notion that there can only be a single set of facts, and those are known through textual analysis.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 4:36 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

That seems to imply to me that Buddhism can exist only apart from what is seen by most as the real world, that is, the realm of conventional truths. However, I think that it poses no problem if Shakyamuni is viewed as a historical person, and Buddhism as a tradition maintained by actual human beings over the centuries, because it does not diminish the validity of the transmitted and realised Dharma. On the other hand, setting it into an unreachable dimension may hurt the possibility of it being accepted as a truth for humans.

Malcolm wrote:

You seem to miss the point of what such empiricism erases, how it salts the soil of tradition, out of which nothing will grow.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 4:40 AM

Title: Re: Revisiting Kiva

Content:

Malcolm wrote:

<https://www.cgdev.org/blog/kiva-not-quite-what-it-seems>

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 7:16 AM

Title: Re: Akaniṣṭha is the gzhi

Content:

90hj209gh0g49h said:

Is this correct?

Malcolm wrote:

That rather depends on context.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 9:01 AM

Title: Re: Saving all beings, ultimate or conventional goal?

Content:

seeker242 said:

So, saving all beings from suffering is the goal of practicing.

Malcolm wrote:

It is an aspiration, not a realistic goal.

Author: Malcolm

Date: Thursday, October 22nd, 2020 at 9:40 AM

Title: Re: Enlightenment in a Pure Land

Content:

Malcolm wrote:

The

http://databases.aiibs.columbia.edu/index.php?id=4c80390678a9883498b73fd877664edb&enc=sanskrit_romanized_title_4_search&coll=kangyur

Queequeg said:

Is this the 39th Chapter of the Avatamsaka or is this a different text?

Malcolm wrote:

Different text, you are referring to the Gandhavyuha.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 12:19 AM

Title: Re: Enlightenment in a Pure Land

Content:

Zhen Li said:

The Sahāloka was not established by vows. Not every land is the result of compassionate means. I think you are tending to read into my words claims that I did not make.

Malcolm wrote:

Every buddhafiield is established through the aspiration of the bodhisattvas who then appear there as buddhas. Some are "pure," some are not. But even here, the Vimalakīrtinirdeśa chapter on buddhafiields both establishes this point and that also the Sahāloka is actually a pure buddhafiield generated out of the aspiration of the Bodhisattva:

The Buddha said, “Śāriputra, this buddhafiield is always thus pure, but the Tathāgata makes it appear to be spoiled by many faults, in order to bring about the maturity of inferior living beings. For example, Śāriputra, the gods of the Trayastriṃśa heaven all take their food from a single precious vessel, yet the nectar that nourishes each one differs according to the differences of the merits each has accumulated. Just so, Śāriputra, living beings born in the same buddhafiield see the splendor of the virtues of the buddhafiields of the buddhas according to their own degrees of purity.”
<https://read.84000.co/translation/toh176.html#UT22084-060-005-92>

Zhen Li said:

Your Sanskrit needs some work. Prasanna in BHS is believing.

Malcolm wrote:

No, the Tibetan is also very clear, prasannacittā is "sems rab tu dang ba," and carries connotations faith, clarity, and being undisturbed; "dang ba" is a synonym is "gsal ba," as demonstrated in the phrase, "tshig gsal," "prasannapāda," and as shown in the 9th century translator lexicon, the Mahāvyutpati, which gives "dang ba ; dang ba 'm gsal ba ; gsal ba - prasannaḥ (mvyut_7295)."

The reason why this reading is preferable to simply having a mind of faith, "dad mos kyi sems" is that one must be clear minded at the time of death in order to have this

experience, otherwise, arguably, the sūtra would had prāsadacitta. Also, Edgerton, while useful, has limits since there really is no such thing as BHS.

Zhen Li said:

The "aspiring mind" is interpreted as lacking doubt, and is thus an element of prasanna. Someone with shinjin "knows" that they are going to the Pure Land without doubt—it is not a worldly desire or aspiration as you understand. Thus it is prasanna.

Malcolm wrote:

To lack doubt is to be clear. The use of dang ba in Tibetan is very precise, dang ba'i dad pa for example means "clear faith."

Zhen Li said:

Hear or say are not interpolations by Shinran, there is a long history of understanding 念 recitation, which is not necessary to get into here.

Malcolm wrote:

I already granted that śruta can be both hear and say.

[/quote]

I'm not sure where you are getting these ideas, since you are clearly not familiar with Shinran's thought.

[/quote]

I've read everything that has been published, admittedly not for some time.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 12:23 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

However, it should be clear that what was created in China as special lineages are qualitatively different from the common understanding that monastics are heirs of the Buddha, and it was meant to set apart a unique group of people who wield more authority than ordinary monks, eventually resulting in the system of public monasteries bound to lineage members and under the direct control of the imperial court (see: How Zen Became Zen, p 39).

Malcolm wrote:

The notion of lineage is found in all Buddhist schools in India, and was carried to Tibet, China, etc., from there. Inconsistencies in the record do not indicate that such lineages are fictions, the central point of your contention.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 3:16 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

The notion of lineage is found in all Buddhist schools in India, and was carried to Tibet, China, etc., from there. Inconsistencies in the record do not indicate that such lineages are fictions, the central point of your contention.

Astus said:

If so, could you point to some sources specifying lineages of Dharma?

Malcolm wrote:

Well, If you read Tibetan, you could read Lama Dampa's Sonam Gyaltzen's record of lineages for Vinaya, Abhidharma, Pramana, Bodhisattva vows, etc., and so on, as well as lineages Vajrayāna lineages, you name it,

Author: Malcolm

Date: Friday, October 23rd, 2020 at 9:14 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

Well, If you read Tibetan, you could read Lama Dampa's Sonam Gyaltzen's record of lineages for Vinaya, Abhidharma, Pramana, Bodhisattva vows, etc., and so on, as well as lineages Vajrayāna lineages, you name it,

Astus said:

Anything about a thousand years before him, just to see how the concept of Dharma lineages already existed in various Indian schools?

Malcolm wrote:

As you know, there has been massive destruction of texts in India and China. But the Theravada chronicle of ordinations is illustrative.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 7:28 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

The fictional nature of the lineage already shows in the above, since those teachers revered among Sarvastivadins and others had practically nothing to do with Mahayana, much less Zen.

Malcolm wrote:

How can you say Ananda had nothing to do with Mahayana?

Author: Malcolm

Date: Friday, October 23rd, 2020 at 7:33 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Astus said:

In McRae's words (Seeing Through Zen...

Malcolm wrote:

This book is very cynical, and he makes erroneous assertions such as this:

By saying that Chan practice is fundamentally genealogical, I mean that it is derived from a genealogically understood encounter experience that is relational (involving interaction between individuals rather than being based solely on individual effort), generational (in that it is organized according to parent-child, or rather teacher-student, generations), and reiterative (i.e., intended for emulation and repetition in the lives of present and future teachers and students). No matter what the comparison or relationship between Chinese Chan and earlier forms of Indian Buddhist meditation practice, this particular complex of qualities is not found in other schools or forms of Buddhist training.

These three qualities are inherent in Vajrayana, for example, and also in Vinaya.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 7:40 PM

Title: Re: Enlightenment in a Pure Land

Content:

Tenma said:

Mind if I may see the source containing this quote, please? Thanks!

GrapeLover said:

It's cited in the book "Approaching the Land of Bliss" in a section by Matthew Kapstein, but the footnote citing the source isn't available in the online preview.

Aryjna said:

Various Dzogchen/Mahamudra masters suggest Sukhavati practice, phowa, etc., so the argument about no tantra because of missing sexual organs sounds weird, and has not really been supported so far. Also, as far as I know, it is not mentioned that beings in Sukhavati do not have sexual organs, just that there are no females, other than offering devis (again the devis part is from Karma Chagme's aspiration). If anything, since sexual organs are one of the marks of a Buddha, and beings in Sukhavati have different marks (or maybe develop them over time?), the reasonable thing is that they have sexual organs.

However, this quote by Machig Labdron sounds a bit extreme, that it is not actually

possible in practice to go to any other field for humans. It would be good to have a specific text name.

Malcolm wrote:

There is only apparition birth there, and no human women, And, there is in fact no Vajrayana practice in this buddhafiield, as opposed to say, Zandok Palri.

There is a Dzogchen understanding of the buddhafiields, but it is quite different than Chagmey's aspiration.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 8:22 PM

Title: Re: Pure view without being Panglossian.

Content:

Schrödinger's Yidam said:

All the Tantras I'm familiar with maintain the normal, common perception of phenomena is mistaken. The actual mode of being, the way things actually are, is as a Buddha Realm. They don't say "just the good parts".

Malcolm wrote:

Grasping unmistakable perception is also mistaken.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 8:23 PM

Title: Re: Pure view without being Panglossian.

Content:

Schrödinger's Yidam said:

Enlightened beings and sentient beings may look the same, but they are as different as caterpillars and butterflies.

Malcolm wrote:

No, this is false. There is no substantial difference between Buddhas and sentient beings. We don't become Buddhas, we already are Buddhas—at least, that's what the Hevajra and other tantras state.

Author: Malcolm

Date: Friday, October 23rd, 2020 at 8:26 PM

Title: Re: Enlightenment in a Pure Land

Content:

Aryjña said:

What I find a bit difficult is to reconcile the fact that many Vajrayana masters (apparently including Machig Labdron), suggest going there, if it is really the case that

you are cut off from Vajrayana.

Malcolm wrote:

You don't need it in Sukhavati.

Author: Malcolm

Date: Saturday, October 24th, 2020 at 4:56 AM

Title: Re: Akaniṣṭha is the gzhi

Content:

Malcolm wrote:

That rather depends on context.

90hj209gh0g49h said:

Okay thank you, so if the dharmadhātu is understood to be the same thing as the gzhi, and Akaniṣṭha is understood to be the dharmadhātu, then in what context does this equivalency not hold?

Malcolm wrote:

Mahāyāna Sutra, where Akanistha is the sambhogakaya buddhafiield, and Hinayana sutra, where Akanistha is the highest form realm heaven among the five pure abodes. They are different.

Author: Malcolm

Date: Saturday, October 24th, 2020 at 5:00 AM

Title: Re: Pure view without being Panglossian.

Content:

Schrödinger's Yidam said:

Enlightened beings and sentient beings may look the same, but they are as different as caterpillars and butterflies.

Malcolm wrote:

No, this is false. There is no substantial difference between Buddhas and sentient beings. We don't become Buddhas, we already are Buddhas—at least, that's what the Hevajra and other tantras state.

Schrödinger's Yidam said:

That is true if you are speaking n the sense of their primordial essence both being Buddha Nature. Of course.

However if you are speaking about how they manifest as appearances, there's all the difference in the world. One manifests as limitations, suffering, defilements, and delusions. The other manifests as freedoms, peace, and spontaneously beneficial activity.

Malcolm wrote:

There is no substantial difference, the difference is solely the presence or absence of afflictions, and afflictions are not something substantial to be removed.

Author: Malcolm

Date: Saturday, October 24th, 2020 at 5:04 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

These three qualities are inherent in Vajrayana, for example, and also in Vinaya.

Astus said:

Since Vajrayana couldn't have been much of a source for Zen, it is the Vinaya part that should be looked into. The Vinaya prescribes novice training, but after the first five years a monk is independent. Dharma transmission is not like that, it is not a training, but a confirmation of enlightenment. The Zen lineage represents a series of awakened patriarchs who embody the totality of the Dharma. From this it should be clear that it is not like Vajrayana either.

Malcolm wrote:

Your guru represents the totality of the Dharma, as it is said, "the guru is the Buddha...the Dharma...and the Sangha.

Author: Malcolm

Date: Saturday, October 24th, 2020 at 5:05 AM

Title: Re: Enlightenment in a Pure Land

Content:

Aryjna said:

What I find a bit difficult is to reconcile the fact that many Vajrayana masters (apparently including Machig Labdron), suggest going there, if it is really the case that you are cut off from Vajrayana.

Malcolm wrote:

You don't need it in Sukhavati.

Aryjna said:

I suppose so. It seems a bit strange though, when they could suggest Zangdokpalri instead.

Malcolm wrote:

Different strokes...

Author: Malcolm

Date: Saturday, October 24th, 2020 at 5:53 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

Your guru represents the totality of the Dharna, as it is said, “the guru is the Buddha...the Dharma...and the Sangha.

Astus said:

How does that relate to Dharma transmission in Zen? It's not taught that one should cultivate that sort of devotion as in Vajrayana.

Malcolm wrote:

You asserted, “ The Zen lineage represents a series of awakened patriarchs who embody the totality of the Dharma.”

How is the above different from your assertion? The guru also embodies the lineage.

Author: Malcolm

Date: Saturday, October 24th, 2020 at 9:39 AM

Title: Re: Enlightenment in a Pure Land

Content:

Malcolm wrote:

There is only apparition birth there, and no human women, And, there is in fact no Vajrayana practice in this buddhfield, as opposed to say, Zandok Palri.

Losal Samten said:

There are Vajrayana initiations given there, for example the Nyingma/Drikung Great Phowa which was given directly from Amitabha there, and the Sri Mahadevi lower tantra was preached there also.

<https://read.84000.co/translation/UT22084-061-013.html>

Malcolm wrote:

Dharani texts are not tantras. Pure vision teachings on transference received here do not mean such teachings are actually taught there, what would be the point?

Author: Malcolm

Date: Sunday, October 25th, 2020 at 6:59 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Johnny Dangerous said:

. Same stories with people like Dudjom Lingpa who had no human teacher.

Malcolm wrote:

Dudjom Lingpa had a human teacher, to whom he was very devoted and from whom he received the Termas of Dudul Dorje, his predecessor. This is very clearly discussed in his autobiography.

Author: Malcolm

Date: Sunday, October 25th, 2020 at 6:45 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Johnny Dangerous said:

. Same stories with people like Dudjom Lingpa who had no human teacher.

Malcolm wrote:

Dudjom Lingpa had a human teacher, to whom he was very devoted and from whom he received the Termas of Dudul Dorje, his predecessor. This is very clearly discussed in his autobiography.

Johnny Dangerous said:

I didn't know that specifically, only that he remarks many times on not having human teacher, receiving teaching from enlightened beings etc.

Malcolm wrote:

He very specifically mentions his guru in his autobiography.

Author: Malcolm

Date: Sunday, October 25th, 2020 at 11:58 PM

Title: Re: Pure view without being Panglossian.

Content:

Schrödinger's Yidam said:

In short, the pedestrian mind is capable of seeing the horrors of the world. There's no spinning it as anything other than the 1st Noble Truth. If the pedestrian mind is correct, and it sees things as they actually are, then everything else is intellectual masturbation. Maybe it's interesting, but moot.

However if it is true that the pedestrian mind has veils that hide things as they actually are, and if there is a way to remove those veils, then it sees things incorrectly. And reports from people that have seen things more clearly will conflict with what seems obvious, certain, and indisputable on the surface.

"Self empty"? "Illusory"? "Perfect just as it is"? "Everything is good"? I don't see things that way, But I'm willing to be open to the idea that it is my vision that is fundamentally in error.

Malcolm wrote:

The pedestrian mind sees suffering as happiness, the impermanent as permanent, and not self as self. Aryas perceive things as they are. This meaning is also true even in

mahamudra and dzogchen.

Author: Malcolm

Date: Monday, October 26th, 2020 at 7:35 AM

Title: Re: Academic critiques and slandering the dharma

Content:

Genjo Conan said:

I understand you to be asserting that there is something unique about Zen's approach to lineage and transmission, but I'm not clear about where you think the uniqueness lies.

Astus said:

Do you know other schools where lineage means not the transmission of a method or doctrine, but those confirmed as awakened (it is the nature of this confirmation that can have a variety of meanings)?

Malcolm wrote:

The tulku tradition, and also the notion of "lineage holders" in Tibetan Buddhism.

Author: Malcolm

Date: Monday, October 26th, 2020 at 11:13 PM

Title: Re: Academic critiques and slandering the dharma

Content:

Malcolm wrote:

The tulku tradition, and also the notion of "lineage holders" in Tibetan Buddhism.

Astus said:

Tulkus are nominated mostly when they're children, and then they receive their education. As for lineage holders, is there actually a process of making that a qualification? Isn't it rather an expression meaning someone who knows the teachings of a lineage? So, neither of them seem to be like what goes on in Zen. For instance, to make it like Zen, Milarepa should have at one point told Gampopa that their attainment were the same, and not advise him to keep practising.

Malcolm wrote:

In many instances, students are told by their Masters they have attained what their master attained. It is quite common, actually.

Author: Malcolm

Date: Tuesday, October 27th, 2020 at 9:09 AM

Title: Re: Enlightenment in a Pure Land

Content:

Aryjna said:

The main question is to what degree you can make rapid progress by doing that, in comparison to taking aeons until buddhahood. If you could shorten the time by

travelling to Vajrayana oriented pure realms, then buddhahood would take a few centuries at most for everyone in Sukhavati. At least some, for example Lama Yeshe, as has been discussed so far, reportedly do not agree that you can do that in Sukhavati.

Seeker12 said:

Seems a bit odd to me given that Guru Rinpoche is an emanation of Amitabha.

Aryjna said:

Yes, it seems strange.

Malcolm wrote:

Vajrayana is the most rare teaching. For example, it will not be taught by Maitreya Buddha.

Author: Malcolm

Date: Friday, October 30th, 2020 at 11:21 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

PeterC said:

Does anyone know what the issue is with Samtengar that is mentioned in the Q&A?
Please PM if not appropriate for public discussion

dharmafirststeps said:

An instructor from there is giving direct introduction.

Malcolm wrote:

Yes, a guy named Wesley. He owns Samten Gar.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 2:35 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Artziebetter1 said:

or an infinite number of conditioned Dharmas alone

Malcolm wrote:

This is the correct answer. There is no beginning, at all, anywhere.

Artziebetter1 said:

Since any model made up entirely of conditioned Dharmas can never have their conditions fulfilled, every conditioned Dharma must be caused by a series of realities that ends (or begins its ontological Series) with an unconditioned Dharma.

Malcolm wrote:

No, due to a dissimilarity because cause and effect. No unconditioned dharma can produce a conditioned dharma. If an unconditioned dharma could produce a conditioned dharma, it would have to produce all its effects at once. An unconditioned dharma cannot produce effects serially, in time, because then it would have parts, and thus would be conditioned, rather than unconditioned.

Artziebetter1 said:

Thus it follows that a intrinsic Existance does exist.

Malcolm wrote:

Your conclusion does not follow from your premise, you are merely restating your premise as the conclusion.

Artziebetter1 said:

the rangtong definition of Shunyata fails in light of this.

Malcolm wrote:

Your argument has nothing to do with the rang ston/gzhan stong controversy. Your argument is pulled from a theistic argument concerning the existence of a creator being. Buddhism, including gzhan stong, negates first causes.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 4:45 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Danny said:

Hmm, maybe the material possessions are a manifestation of those termas?
Anyway Pete, hope you find some peace of mind, it's a great day outside, I'm going out.

Malcolm wrote:

All compounded phenomena are impermanent.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 7:45 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Schrödinger's Yidam said:

The general idea I got from the original post was that it misses the point of Madhyamaka,

You're assuming Madhyamaka is the highest view. For some people and schools it is, and for others it isn't. It depends on who you talk to.

Recently H.H.Karmapa listed the 3 views as:

Madhyamaka
Mind Only
Buddha Nature.

That is changing the conversation.

Malcolm wrote:

No, everyone agrees Madhyamaka is the highest view. In Tibet, however, there is some disagreement over what constitutes Madhyamaka view.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 10:55 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existence.

Content:

Schrödinger's Yidam said:

No, everyone agrees Madhyamaka is the highest view.

No they don't, and you know it. Unless of course you're including Shentong as a form of Madhyamaka, "Great Madhyamaka" that is.

It's weird when you get disingenuous like that.

Malcolm wrote:

Gzhan stong scholars, all of them, proclaim their position is consistent with and represents the intention of Nagarjuna's Madhyamaka.

The question is not their allegiance to Nagarjuna, the question is whether their views are consistent with that allegiance.

I've read a great deal more in this area than you have. It's really not debatable.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 6:42 PM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existence.

Content:

Schrödinger's Yidam said:

In any case, it is not true everyone holds Madhyamaka as the highest view. Khenpo Tsultrim's "Progressive Stages of Emptiness" clearly places Shentong above Madhyamaka. And since Khenpo Tsultrim is someone, that means not everyone holds

Madhyamaka as the highest view, by definition.

Malcolm wrote:

There are three varieties of Madhyamaka among Tibetans. Gzhan stong is one of them. The other two are the Gelug school and the pre-gzhan stong, pre-Gelug variety that for convenience we will call Classical Tibetan Madhyamaka, which was the only form in Madhyamaka in Tibet prior to prior to the 14th century.

Classical Tibetan Madhyamaka itself has its own set of controversies, of course, such as the 12th century distinction between svatantrika and prasangika positions, and so on.

But all of these trends refer to themselves as Madhyamaka and they all proclaim their view is the highest.

Author: Malcolm

Date: Sunday, November 1st, 2020 at 9:39 PM

Title: Re: The material world of Mahayana

Content:

PadmaVonSamba said:

But it's nothing like the glut of merchandise in literally every price range for sale to Mahayana Buddhists.

...

Any thoughts?

Malcolm wrote:

Mahāyāna is better for the economy.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 12:25 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Danny said:

Hmm, maybe the material possessions are a manifestation of those termas?

Anyway Pete, hope you find some peace of mind, it's a great day outside, I'm going out.

Malcolm wrote:

All compounded phenomena are impermanent.

Danny said:

But not the accumulation and dispersement of merit, which can also manifest as material phenomena.

Malcolm wrote:

Depends on the type of merit. Most merit is quite perishable. Merit is just positive karma.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 3:36 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Schrödinger's Yidam said:

Khenpo Tsultrim's book, "Progressive Stages of Meditation on Emptiness" presents the various views—guess what!—in a progression! The final view presented is Shentong.

While Jonangpas and Nyingmapas call Shentong "Great Madhyamaka", Khenpo Tsultrim calls it is Yogacara. This does not mean he equates it with "Mind Only". He uses Cittamatra to refer to that. And given that "Mind Only" and "Empty of Other" use the same terms and texts, that's painfully confusing.

So perhaps for this conversation "Rongtong" and "Shentong" should be used.

Malcolm wrote:

No, since "rang stong" is a polemical appellation invented by gzhan stong pas. The term has no validity at all for anyone outside their milieu, for example, Sakyapas, Gelugpas, and Nyingmapas who follow the tradition of Khenpo Shenga (which is most Eastern Tibetan Nyingma Colleges, Dzogchen, Kathog, etc.). There are also Nyingma Colleges who follow Gelug Madhyamaka, especially in Amdo.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 4:52 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Schrödinger's Yidam said:

1. Prasangika Madhyamaka vs. Great Madhyamaka. (Maha-Madhyamaka)

Malcolm wrote:

Every brand of Madhyamaka in Tibet calls itself "dbu ma chen po." Gzhan stong does not have special dibs on the term.

Schrödinger's Yidam said:

2. Prasangika Madhyamaka vs. Yogacara-Madhyamaka

Malcolm wrote:

This means Prasangika vs. Shantarakṣita's Yogacāra Madhyamaka synthesis. But that is not gzhan stong. Khenpo Tsultrim Gyatso largely follows the views of the Sakya master, Shakya Chogden who sought to reconcile the views of the Yogacāra school with the views of Madhyamaka. He failed. But his work is very interesting. Taranatha published a detailed account of how Shakya Chogden's views differed from Dolpopa's. But even so, this is merely calling Yogacāra "Madhyamaka." It is not related to what most people understand as Yogacāra Madhyamaka, that is, Śāntarakṣita's synthesis.

Schrödinger's Yidam said:

3. Self-Emptiness vs. Emptiness-of-Other

4. Rongtong vs. Shentong

To be clear, the distinction is between self-empty and empty-of-other.

Malcolm wrote:

Only if you are a gzhan stong pa.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 5:09 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existence.

Content:

Schrödinger's Yidam said:

So lay down your cards, and give me the terms you'd like to use.

Malcolm wrote:

There are three kinds of Madhyamaka in Tibet: Trodralwas, Gandenpas, and Zhantongpas. Only the middle one actually belongs to a specific sect. The first and the third are found in the other four sects in varying proportions, with the last being strongly identified with the Jonang school.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 5:14 AM

Title: Re: POTUS poll #4 (revised)

Content:

Minobu said:

2 Sleeps to the election.

feels like several lifetimes ago that President Obama graced the White House.

Johnny Dangerous said:

Really? Because Bush II and him partially helped pave the way for the authoritarianism of Trump to have much freer reign. Obama for instance went after whistleblowers and

presided over the NSA spying scandal, did nothing but increase executive power and secrecy, following Bush II who of course ramped all that up after 9-11. In short, the entire political establishment helped normalize some things that never should have been normalized, and now we have Trump in office. Thanks guys.

I mean, Trump is awful, don't get me wrong, but a rosy view of the Obama admin actually misses a part of sickness, of which Trump is both a symptom and a perpetuating cause.

Malcolm wrote:

Obama is a nice guy, and played the hand he was dealt as well as and as fairly as he knew how. Still he was miles better than any president we have had in decades.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 7:42 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Schrödinger's Yidam said:

So lay down your cards, and give me the terms you'd like to use.

Malcolm wrote:

There are three kinds of Madhyamaka in Tibet: Trodalwas, Gandenpas, and Zhantongpas. Only the middle one actually belongs to a specific sect. The first and the third are found in the other four sects in varying proportions, with the last being strongly identified with the Jonang school.

Schrödinger's Yidam said:

We can either ignore Gandenpas or fold them into Troldawas.

Malcolm wrote:

No, we can't.

Schrödinger's Yidam said:

Plus we can stop assuming "Madhyamaka" to mean Nagarjuna's philosophy, and instead it simply means "Middle Way", which is applicable to both Self-Empty and Other-Empty.

Malcolm wrote:

Nagarjuna is the gold standard, that's why everyone calls themselves "madhyamikas."

Schrödinger's Yidam said:

Okay, so then your preferred terminology is Trodalwas for Self-Empty, and Zhantong for Empty-of-Other.

Malcolm wrote:

Trodral is not rang stong, nor is it gzhan stong— it's beyond such proliferations.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 8:41 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Schrödinger's Yidam said:

Trodral is not rang stong, nor is it gzhan stong— it's beyond such proliferations.

Okay so since you just used "rang stong" to mean Self-Empty, and "gzhan stong" to mean "Empty-of-Other", we can proceed using those terms.

Malcolm wrote:

You can. But it's not accurate. There is no such thing as "rang stong dbu ma." It's a contradiction in terms. "Intrinsic emptiness" can't be a "middle way." Neither can "extrinsic emptiness."

Schrödinger's Yidam said:

Yet rang stongpas, such as yourself, commonly deny gzhan stong is consistent with Nagarjuna's philosophy.

Malcolm wrote:

Not a rang stong pa. Once we get that straightened out, then we can proceed.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 9:05 AM

Title: Re: POTUS poll #4 (revised)

Content:

Johnny Dangerous said:

I had very low expectations for his presidency, and that turned out to be reasonable.

Malcolm wrote:

Me too, but he is kind of like Churchill's quip about Democracy. Obama may have been a terrible president. But he was better than anyone since Carter,

Author: Malcolm

Date: Monday, November 2nd, 2020 at 8:20 PM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Schrödinger's Yidam said:

Kongtrul ToK book 6 part 3 The supreme traditions of these two chariots do not contradict each other:

Malcolm wrote:

Yes, this is the point of view of some scholars. Others disagree. There are many arguments for both sides.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 10:26 PM

Title: Re: Which Bhumi is synonymous with the Theravad Arahant?

Content:

sapo7 said:

Do we know for sure which Bhumi corresponds to the Theravadin version of Arahant hood?

https://en.wikipedia.org/wiki/Bh%C5%ABmi_%28Buddhism%29

Astus said:

An arahant in Theravada is free from all attachments. In Mahayana only a buddha has that level of freedom.

Malcolm wrote:

False. The obscuration of affliction is abandoned on the seventh bhumi. Bodhisattvas on the pure stages are also free of attachments.

In the shravaka schools, the difference between an arhat and is Buddha is that the former has nonafflictive ignorance and the latter does not.

Author: Malcolm

Date: Monday, November 2nd, 2020 at 10:56 PM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existence.

Content:

Schrödinger's Yidam said:

Kongtrul ToK book 6 part 3

YesheD. said:

Well I think that is what everyone has been saying to you.

Schrödinger's Yidam said:

Kongtrul was a Shentongpa. Shentongpas don't say Nagarjuna was wrong. They say he correctly deconstructs appearances.

It's the Rangtongpas that say Shentong is wrong, heretical, blasphemy, etc. And if you think I'm exaggerating just ask a Jonangpa. (Or Malcolm.)

Malcolm wrote:

You haven't established there is such a position as "rang stong" that exists outside of gzhan stong polemics.

There are of course scholars who consider the positions set forth by gzhan stong

adherents to be deficient in varying degrees of severity. But their critiques of gzhan stong do not make them adherents of a so-called “rang stong.” Expecting those who are not gzhan stong pas to accept the appellation “rang stong pa” is a bit like expecting Kamala Harris to admit to being a communist merely because Trump insists she is.

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 1:12 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Schrödinger’s Yidam said:

Kongtrul was a Shentongpa. Shentongpas don’t say Nagarjuna was wrong. They say he correctly deconstructs appearances.

It’s the Rangtongpas that say Shentong is wrong, heretical, blasphemy, etc. And if you think I’m exaggerating just ask a Jonangpa. (Or Malcolm.)

Malcolm wrote:

You haven’t established there is such a position as “rang stong” that exists outside of gzhan stong polemics.

There are of course scholars who consider the positions set forth by gzhan stong adherents to be deficient in varying degrees of severity. But their critiques of gzhan stong do not make them adherents of a so-called “rang stong.” Expecting those who are not gzhan stong pas to accept the appellation “rang stong pa” is a bit like expecting Kamala Harris to admit to being a communist merely because Trump insists she is.

Schrödinger’s Yidam said:

See what I mean?

Malcolm wrote:

You've decided to adopt the label "gzhan stong pa" for yourself, so you can't be upset if people refer to you as such, but you cannot expect people to simply accept your polemical description of them, especially if they don't accept the basis of your polemic to begin with.

See what I mean?

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 1:14 AM

Title: Re: Which Bhumi is synomous with the Theravad Arahant?

Content:

Malcolm wrote:

False. The obscuration of affliction is abandoned on the seventh bhumi. Bodhisattvas

on the pure stages are also free of attachments.

In the shravaka schools, the difference between an arhat and is Buddha is that the former has nonafflictive ignorance and the latter does not.

Astus said:

That's a distinction coming from Sarvastivada that was then used by Mahayana. No such difference exists in Theravada.

Malcolm wrote:

Yes, the Buddha clearly makes this distinction in various suttas found in the Pali canon. So while Theravadins argue there is no difference in bodhi, they do not claim that arhats are party to the same knowledge as a buddha: example, Mogallana had to ask the Buddha where his mother had taken rebirth. Hence, the distinction is recognized in Theravada as well.

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 1:20 AM

Title: Re: Practices for epidemics and pandemics

Content:

javier.espinoza.t said:

i think gesar is no other than yet another tibetan folk lore thing taking place among buddhadharma. is culture, not dharma.

Malcolm wrote:

ChNN was heavily into Gesar practice, personally. I know this because we talked about it when we were watching a Gesar movie together over a bottle of Brunello. He did not want to say too much, though, since when I asked him about specific practices, he said they were secret, and ended the conversation.

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 3:30 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

YesheD. said:

I'm not clear what the underlying dynamic is here.....there seems to be an agenda of some kind.

Malcolm wrote:

The issue here is that gzhan stong pas divide Madhyamaka up into two divisions, those who assert or try to prove intrinsic emptiness, that is that all entities of whatever kind are rang stong, intrinsically empty, including buddhahood and its various attributes, ultimate truth, and so on. This position that they attribute to their opponents is described as "rang stong."

The gzhan stong position, extrinsic emptiness, is that while it is perfectly fine to assert that relative truth is intrinsically empty, they maintain it is incorrect to assert that ultimate truth is intrinsically empty, claiming ultimate truth is merely empty of relative truth. The substance of their claim depends on applying the three natures of the Yogacāra school to the two truths of Madhyamaka, positing that the imagined and dependent natures belong to relative truth, and the perfected nature belongs to ultimate truth, and that the perfected nature is empty of the imagined and dependent nature. Some of them (mainly the Jonang pas) further claim that tathāgatagarbha is this perfected nature, and that therefore, ultimate buddha qualities exist inherently in sentient beings in a fully developed form (the flaw in that argument is the consequence that the ultimate will have parts).

The whole debate goes back to a dispute between Indian Mahāyānists over whether the ultimate is a so-called affirming or a nonaffirming negation.

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 5:53 AM

Title: Re: The Sagacious Buddhist Blog, Altruistic Intention

Content:

Malcolm wrote:

Anyone who calls themselves an ārya should be avoided.

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 6:54 AM

Title: Re: The Sagacious Buddhist Blog, Altruistic Intention

Content:

cjdevries said:

I have the impression, based on what I've read from others, that Mike Turner is an excellent dharma coach.

Johnny Dangerous said:

I agree with Malcolm. I don't know what he teaches, he appears to be essentially his own tradition, but claiming to teach people stream entry. That's a big claim, and even more iffy to me is that he only does this in "private lessons". He does mention learning from Thubten Chodron, but I wonder whether he is authorized to teach what he is teaching by her or anyone else. He says he is a Gelugpa, but does not appear to think much of their praxis..otherwise one assumes he'd be seeking authorization and teaching that.

The reviews read like he is essentially doing counseling with people from a Buddhist point of view. I think there is actually a real place for this, but it is not the same thing as being a Dharma teacher at all.

I don't wish to prejudge him, so I freely admit I may be wrong, but to me there are some

serious red flags here that make it worth being very critical about his writings. Looking through his website and "Buddhist enlightenment training and "dharma life coaching" does nothing to dissuade from a cautious approach.

Malcolm wrote:

Its a bunch of bullshit.

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 10:00 AM

Title: Re: So your brother went down the Qanon hole...

Content:

PeterC said:

Q-retards

Malcolm wrote:

Or as we call em around here "Qtards."

Author: Malcolm

Date: Tuesday, November 3rd, 2020 at 10:35 AM

Title: Re: So your brother went down the Qanon hole...

Content:

Caoimhghín said:

Back when we thought envoys from advanced alien civilizations would look like they stepped out of Nazi propaganda. After all, they are a "master race," so to speak, in the minds of true believers in the interstellar policemen. Now I guess "we" think angels look that way.

To be fair though, white people angels pre-date white people aliens, to say nothing of white Jesus etc. Compare with depictions of angels in Near Eastern mythology and they are basically Sphinxes. We all know this though. Sorry for the off-topic.

PeterC said:

If we're going with biblical descriptions, they're extremely far from human. Six-winged beings of fire; chariot wheels; beings with four faces (man, lion, ox, eagle), four wings covered with eyes, and the body of a lion (possibly a Sumerian origin)...

Malcolm wrote:

Those were some really good mushrooms...

Author: Malcolm

Date: Wednesday, November 4th, 2020 at 1:10 AM

Title: Re: Which Bhumi is synomous with the Theravad Arahant?

Content:

Malcolm wrote:

Yes, the Buddha clearly makes this distinction in various suttas found in the Pali canon. So while Theravadins argue there is no difference in bodhi, they do not claim that arhats are party to the same knowledge as a buddha: example, Mogallana had to ask the Buddha where his mother had taken rebirth. Hence, the distinction is recognized in Theravada as well.

Astus said:

There can be many differences even among the arahants, depending on what qualities they possess. In what there is no difference between an arahant and a buddha is complete freedom from all attachments. The various special qualities of a buddha are not the result of liberation, but the accumulated merits/paramis, at least in Theravada.

Malcolm wrote:

This was your assertion, "An arahant in Theravada is free from all attachments. In Mahayana only a buddha has that level of freedom."

This assertion is mistaken.

Author: Malcolm

Date: Wednesday, November 4th, 2020 at 3:29 AM

Title: Re: Practices for epidemics and pandemics

Content:

javier.espinoza.t said:

longsal works. gesar doesn't. that's the point in case you haven't noticed.

Malcolm wrote:

Gesar won't work for you, that's for sure.

Author: Malcolm

Date: Wednesday, November 4th, 2020 at 8:07 AM

Title: Re: Which Bhumi is synomous with the Theravad Arahant?

Content:

Malcolm wrote:

This was your assertion, "An arahant in Theravada is free from all attachments. In Mahayana only a buddha has that level of freedom."

This assertion is mistaken.

Astus said:

Only buddhas are free from the two obscurations, meaning that even on the 10th bhumi there is some clinging to concepts. Arahants, in Theravada at least, are free from attachment to both physical and mental phenomena, so there is no room for any obscuration.

Malcolm wrote:

Yes, there is.

That is why Mogallana had to ask the Buddha where his mother was. That's an obscuration.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 12:25 AM

Title: Re: Which Bhumi is synomous with the Theravad Arahant?

Content:

Malcolm wrote:

Yes, there is.

That is why Mogallana had to ask the Buddha where his mother was. That's an obscuration.

Astus said:

That is a story in the https://en.wikipedia.org/wiki/Yulanpen_Sutra, the closest event mentioned in the Pali Canon (<https://suttacentral.net/pv14/en/kiribathgoda>) is where Sariputta successfully helps his mother without the assistance of the Buddha. On the other hand, in the <https://suttacentral.net/sn54.9/en/sujato> the Buddha asked Ananda about why 'the mendicant Saṅgha seem so diminished'.

In any case, how do you define an obscuration that can be present without grasping at anything?

Malcolm wrote:

Non-afflictive ignorance satisfies that definition.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 12:27 AM

Title: Re: So your brother went down the Qanon hole...

Content:

Crazywisdom said:

Trump is likely to win reelection.

Malcolm wrote:

Doesn't seem likely at this point in the game. Biden leads in Wisconsin, Michigan, and Nevada, and there are three million mail in ballots to count in PA, which favor Democrats.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 12:28 AM

Title: Re: POTUS poll #4 (revised)

Content:

DNS said:

7 states have not been called yet. Georgia, North Carolina, Pennsylvania, Michigan, Wisconsin, Alaska, Nevada.

Trump is leading in Alaska, Georgia, North Carolina, Pennsylvania.

Biden is leading in Michigan, Wisconsin, Nevada.

If those leads hold out and they win those states, the final electoral vote will be Biden winning 270-268 in one of the closest elections ever.

Nevada might decide the election!

Malcolm wrote:

1,400,000 uncounted mail-in ballots in PA. This favors the Dems.

However, only 50% of electorate turned out, which means that 3 out of every 4 adult Americans are douches. Who precisely is a douche depends on who you voted for. But this means regardless of who one voted for, 50 percent of the US adult population are total losers officially, subtracting those deprived of voting privileges through voter suppression.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 12:37 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

<https://www.nytimes.com/2020/11/04/upshot/pennsylvania-election-results-ballots.html>

The Remaining Vote in Pennsylvania Appears to Be Overwhelmingly for Biden

Author: Malcolm

Date: Thursday, November 5th, 2020 at 8:12 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Artziebetter1 said:

the effect is the Cause, but as a expression of freewill. there is only unique immaterial consciousness, which due to infinite power can ilimit and atomize itself, yet remain transcendant to it. this is vijnaptimatratā.

Malcolm wrote:

No, this is Hinduism, Advaita specifically. Your views, to which you are entitled, are found in no Buddhist School. You are in the wrong forum.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 9:30 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Johnny Dangerous said:

The part you are not understanding is that Shunyata = there is no such thing as cause and effect ultimately, they are relative designations. That's the very point. Do the analysis yourself, where are these ultimate beginnings and endings?

Your point of view as Malcolm says is something akin to Advaita.

You should try to study with a Buddhist teacher. How long have you been studying Buddhism now? A couple months? You are missing big chunks of these arguments.

Still waiting for you to show me the phenomena that have ultimate beginnings and endings, I'd love an example.

PadmaVonSamba said:

This thread can have an ending if it is locked

Artziebetter1 said:

my arguments throughout this thread haven't really been addressed though. it would be ashamed to lock it so soon.

Malcolm wrote:

They have been addressed. You just don't recognize it. Your point of view isn't acceptable in Buddhadharma, and does not even remotely resemble gzhan stong.

It's pretty clear you've no interest in learning anything, so I will leave this here. Even if I answered every objection you raised, you would not accept my replies. Your assertions are incoherent because your premises all stem from a priori assumptions. So, there is no point because there is no common basis for a discussion.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 9:33 AM

Title: Re: Which Bhumi is synonymous with the Theravad Arahant?

Content:

Malcolm wrote:

Non-afflictive ignorance satisfies that definition.

Astus said:

Since that means grasping at concepts like apprehender-apprehended, and agent-action-object, how would it be free from clinging?

Malcolm wrote:

Why would clinging be entailed? You certainly have not proven this to be so, you've merely asserted it. In any case, Mahayana rules here.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 11:31 PM

Title: Re: POTUS poll #4 (revised)

Content:

Queequeg said:

Domestically, that might mean those of us in the blue states are going to have to respect that deeply religious people in Indiana don't want the values we live by in the Northeast or the West Coast. We need to respect the self determination, even if we don't like the outcome. And that goes for the red states.

That could be problematic for environmental issues. That's something we'll need to work on, but, the third rail social issues are positioning us for fights that are just not worth it.

Malcolm wrote:

The red states need to stop being welfare queens, and start paying their fair share of taxes.

As far as values go, with the present set up, I am more worried about the bat shit crazy religious right trying to impose their values on me and mine.

Environmental issues are non-negotiable.

Author: Malcolm

Date: Thursday, November 5th, 2020 at 11:46 PM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Artziebetter1 said:

Thanks.maybe Hinduism suits my beliefs best and I am not suited to Buddhism.

Malcolm wrote:

Yes, I think this is a fair statement.

The view of Buddhism is dependent origination. This is not compatible with any theory

of first causation.

Author: Malcolm

Date: Friday, November 6th, 2020 at 12:02 AM

Title: Re: POTUS poll #4 (revised)

Content:

Queequeg said:

localizing power, that's something that is going to be more difficult to work out.

Malcolm wrote:

I do not agree with this scenario.

Small government arguments are anti-democratic, they were 1786, and they still are.

Author: Malcolm

Date: Friday, November 6th, 2020 at 12:33 AM

Title: Re: POTUS poll #4 (revised)

Content:

Queequeg said:

localizing power, that's something that is going to be more difficult to work out.

Malcolm wrote:

I do not agree with this scenario.

Small government arguments are anti-democratic, they were 1786, and they still are.

Queequeg said:

We're not talking about small or big government. We're talking about communities having self determination.

We live in different communities - different world views, different values, different morality, different ideas about how the communities should be governed. We've all basically established that we live in different communities in practice. Localizing power is just formalizing that.

As I said, we may not like the outcomes, but what other choices do we have? Forcing values on each other? That's undemocratic, too.

Malcolm wrote:

We already have local power.

Author: Malcolm

Date: Friday, November 6th, 2020 at 6:29 AM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

Not that you guys are going to care, but here we have a country that has probably even more diversity and is held together reasonably well. Partly due to a fairly loose confederation, partly due to the belief in the common project. Take a typical French Swiss urbanite from Geneva and put her together with a typical Swiss German speaking Protestant church-going farmer from the Canton of Glarus. In terms of their outlooks, views and day-to-day life, habits, food, they might as well be from different planets, or at least different centuries. And apart from that, they don't even speak a language in common. Yet, they vote in the same elections and manage not to hate each other.

Malcolm wrote:

You didn't fight a civil war. This is just 1860 one hundred and sixty years later.

Author: Malcolm

Date: Friday, November 6th, 2020 at 6:32 AM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

Some years back a US colleague from Maine told me how after school he went for one of those long road trips across the country which shattered his stereotypes of those "flyover country" places.

It seems that we get ever more locked into our echo-chambers, increasingly resistant to voices that sound different. Maybe this is something to look at rather than the incredible diversity we share?

An interesting practice I've found has been to deliberately go and interact with people who have very different views to mine. I spent some time with Patriot Prayer folks on their FB page, as Malcolm knows. Some of my old friends hold very strong opinions on issues and I regularly walk away from discussions with them online, because they start to get personal. Long way from mastering this! But I guess learning to see diversity, a different view as something fascinating rather than threatening, a different way of seeing things that can expand out horizons, has something going for it, IMO.

Malcolm wrote:

Yes, oh edge lord. Easy to do since you don't have a burgeoning fascist movement complete anti-Semitic tropes rewritten into a bizarre conspiracy theory about cannibalistic democratic elites.

Author: Malcolm

Date: Friday, November 6th, 2020 at 6:34 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Artziebetter1 said:

Thanks.maybe Hinduism suits my beliefs best and I am not suited to Buddhism.

Malcolm wrote:

Yes, I think this is a fair statement.

The view of Buddhism is dependent origination. This is not compatible with any theory of first causation.

Artziebetter1 said:

I think I should just stick with shaivism as madhyamika and kshanabhangavada seem false to me and I doubt I will ever get it.I had misunderstood shentong,though I understand madhyamika and Theravada dharma pretty well.

Malcolm wrote:

As I said, you have a priori intellectual assumptions that cause you to misunderstand Buddhadharma. Simply put, your view is wholly eternalist and realist.

Author: Malcolm

Date: Friday, November 6th, 2020 at 9:59 AM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

I get the US exceptionalism

Malcolm wrote:

It's bullshit. Our heritage is 500 years of genocide and 400 years of slavery.

Author: Malcolm

Date: Friday, November 6th, 2020 at 9:39 PM

Title: Re: POTUS poll #4 (revised)

Content:

Johnny Dangerous said:

a deranged scooby do villian

Queequeg said:

I realize that was a technical description, but if I was drinking coffee, I would have spit it out of my nose.

That's on a personal level. On a larger political level I think that we have to figure out a message that mitigates the numbers of people that jump headfirst into Trumpism..what form that would take I have no idea. Social media has weaponized a kind of corrosive idiocy that used to be confined to late night talk radio....what little capability existed for critical thought before, the landscape of today so discourages it, it's so much easier for

people to go to some really dark places.

Losing this election will hopefully snap the ones who can be saved out of their derangement. The rest, the whackos, will eventually go back to living in their parents' basement, and then we can return to our regular eruptions of mass violence like isotopes shooting out of decaying uranium. Notice we haven't had any for a while? The psychos are tuned into the show. But its just time before they start sublimating that antisocial brain damage against fellow human beings again.

Malcolm wrote:

It's 1860. Don't forget that. The second Civil War started today.

Author: Malcolm

Date: Friday, November 6th, 2020 at 9:50 PM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

It's 1860. Don't forget that. The second Civil War started today.

Queequeg said:

People keep saying things like this. I guess it starts in Georgia this time?

Malcolm wrote:

Michigan, actually.

Author: Malcolm

Date: Friday, November 6th, 2020 at 9:59 PM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Artziebetter1 said:

I understand kshanabhangavada to say that the cause must be destroyed before it's effects can arise.thats atleast classical Theravada .

The other option is production from other wich also cannot occur.

Malcolm wrote:

This objection only applies to moments with parts: arising, abiding, and perishing. Partless moments cannot be critiqued by such an analysis, they cannot even be refuted by Madhyamaka analysis. They are not an ultimate of freedom from extremes, but they are a conventional ultimate of analytical reduction.

Further, in Madhyamaka, causes and effects are understood to be neither the same nor different, for example, milk and curd, and causation by a single cause is also rejected.

Author: Malcolm

Date: Friday, November 6th, 2020 at 10:20 PM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Artziebetter1 said:

Anyway,I think by applying mipham's arguments against production to subtle mind,you can believe in a permanent

Malcolm wrote:

The cittasamtana is a series of partless moments supported on conditions.

Author: Malcolm

Date: Friday, November 6th, 2020 at 11:26 PM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

Fast forward to 15:12. These people are so f#\$king crazy.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 12:10 AM

Title: Re: POTUS poll #4 (revised)

Content:

Author: Malcolm

Date: Saturday, November 7th, 2020 at 12:11 AM

Title: Re: POTUS poll #4 (revised)

Content:

Author: Malcolm

Date: Saturday, November 7th, 2020 at 12:41 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

It's 1860. Don't forget that. The second Civil War started today.

Queequeg said:

People keep saying things like this. I guess it starts in Georgia this time?

Malcolm wrote:
Michigan, actually.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 3:09 AM

Title: Re: POTUS poll #4 (revised)

Content:

Johnny Dangerous said:

Just watch what it turns into once Trump is no longer encumbered by political office....either he flames out entirely or becomes some truly scary focal point of far right organization. Or, maybe he tries to build up and run in 2024, I don't know.

Ayu said:

Probably I'm naive, but I really thought he'll go to jail once he is no longer protected by the state of being president.

Malcolm wrote:

he will at least be indicted for money laundering and tax evasion, he is being investigated by the Scottish government on that score; he is in deep trouble and so is his whole organization.

it is possible he could wind up being tried and convicted. Something I would very much like to see.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 3:18 AM

Title: Re: why I believe Tathagatagarbha exists as a intrinsic existance.

Content:

Artziebetter1 said:

Vijnaptimatratā is not a conventional self no because it is absolute and is not the physical buddhi mind...

Malcolm wrote:

This is Samkhya. There is no purusha in Buddhism. The Samkhya/Yoga criticism of Buddhism is that we mistake resting in sattva guna for liberation, and never transcend prakṛti.

Advaita largely concurs, but they reject the Samkhya notion that there are infinite purushas. For them, there is only one: brahman.

But in Buddhadharma we do not utilize this model of the 25 tattvas, with buddhi on down being material and insentient. There is no such concept in Buddhadharma.

Further, vijñāptimātra means "designation only." You are mistaking vijñāpti for vijñāna. From Edgerton:

vijñāpti

vijñāpti [Cologne record ID=13753] [Printed book page 485,2]
vijñāpti, f. (in Skt. generally from an inferior to a superior, implying a request; Pali viññatti), (1) proclamation, announcement, making known (a mg. found also in Skt.): Mv 1887 = Tib. rnam par rig byed (wrongly pw 7.374); abhāvasamudgata-°ti-śabdo niścarati Samādh 8.11, the sound of proclaiming (all things as) arisen from non-becoming came forth; svapnopama-°tim Gv 82.19, and many like cpds. in the foll.; (divyaśrotra-°ti- Gv 251.10, announcement of (the gift, or faculty, of) supernatural power of hearing; Mv i.311.6, possibly request, see s.v. prajñāpti 3; (2) in Lañk, relative, exoteric knowledge, = vijñāna in this mg. and prajñāpti 4, q.v.: e.g. Lañk 270.1 lokam °ti-mātram; 274.10 °ti-mātram tribhavam; 269.12, see gotra (4); see Suzuki, Studies, 440.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 5:54 AM

Title: Re: POTUS poll #4 (revised)

Content:

明安 Myoan said:

Well, emerging from my hermit hut to say I think we're witnessing the US tilting into fascism, the situation being what it is with the RNC, the newly conservative Supreme Court, and a GOP thus far unwilling to disadvantage themselves by opposing Trump's wishes.

I hope I'm mistaken, and good luck to everybody.

Malcolm wrote:

Trump is out.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 6:33 AM

Title: Re: why I believe Tathagatagarbha exists as an intrinsic existence.

Content:

Artziebetter1 said:

No, Malcolm. what I described is Advaita shaivism. buddhi is a creation of absolute awareness and not a existing substance separate from that reality like Vedanta asserts, which this isn't a true Advaita. this is basic abhonavagupta.

Malcolm wrote:

You should learn to read more carefully.

My point still remains the same however. Whether you want to go with the 25 tattvas of Samkhya, or the 36 Tattvas of Shaivism matters very little.

Your understanding of Mipham is quite distorted (Mipham is a Madhyamaka author), and your understanding of Buddhism is also quite mistaken.

You are basically wasting everyone's time here, including your own.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 7:49 AM

Title: Re: POTUS poll #4 (revised)

Content:

DNS said:

We don't know yet, where this is going; it could be a judicial decision.

Malcolm wrote:

Unlikely. Biden beat Trump in PA. Game over.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 7:50 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

Michigan, actually.

Queequeg said:

That's not a civil war. That's an idiot with a gun.

Malcolm wrote:

All civil wars start with one idiot with a gun. Case in point: Fort Sumter.

Author: Malcolm

Date: Saturday, November 7th, 2020 at 9:45 AM

Title: Re: POTUS poll #4 (revised)

Content:

Johnny Dangerous said:

A lot of that depends on where you live. I mean, there are places here that have always been like that. When I lived in Tulsa, OK as a teen for a bit I got accused of participation in Satanic Rituals for having a mohawk. Part of my concern is having family in public service, which already makes us a little heightened in terms of awareness about security, etc.

tobes said:

Just be careful! Stay concerned. Things will probably settle after a while.

Johnny Dangerous said:

I live in a super liberal place now. Probably as safe an area as you could ask for in this time, for which I feel seriously fortunate right now.

Malcolm wrote:

It's awesome being in the coastal "elite."

Author: Malcolm

Date: Saturday, November 7th, 2020 at 7:54 PM

Title: Re: Online Sakya Guru

Content:

Dharmalight889 said:

Does anyone know of any online Sakya teachers? I have been interested in learning more and practicing in the lineage, although there are no centers near me. Any recommendations would be appreciated.

Malcolm wrote:

Khenpo Migmar, Sakya Cebter, Cambridge, Ma.

<http://www.sakya.net>

Author: Malcolm

Date: Sunday, November 8th, 2020 at 3:08 AM

Title: Re: POTUS poll #4 (revised)

Content:

Norwegian said:

Trump camp, with Giuliani and the other maggots, are naturally enough claiming it is not over.

Brunelleschi said:

Are you even American?

Queequeg said:

Well, you don't have to be American to recognize despicable human character.

That said, folks, let's keep it civil. If there is anything that Biden's victory stands for, its a rejection of the inflammatory rhetoric of the last four years.

I'll take that medicine now, too.

Malcolm wrote:

Even so, Trump is still a whiny little bitch.

Author: Malcolm

Date: Sunday, November 8th, 2020 at 7:55 AM

Title: Re: POTUS poll #4 (revised)

Content:

Mantrik said:

Whatever you think of Trump he is entitled to his day in court.

Malcolm wrote:

Yup, when he is indicted on charges of tax evasion, money laundering, etc.

Author: Malcolm

Date: Sunday, November 8th, 2020 at 8:01 AM

Title: Re: Online Sakya Guru

Content:

Dharmalight889 said:

Does anyone know of any online Sakya teachers? I have been interested in learning more and practicing in the lineage, although there are no centers near me. Any recommendations would be appreciated.

Malcolm wrote:

Khenpo Migmar, Sakya Cebter, Cambridge, Ma.

<http://www.sakya.net>

Dharmalight889 said:

I checked this website link and it seems that his classes are in person except the online courses he offers over various subjects. Do you know if he holds weekly classes online or were you suggesting the online course options?

Malcolm wrote:

I suggest you get on his mailing list.

Author: Malcolm

Date: Sunday, November 8th, 2020 at 11:11 AM

Title: Re: POTUS poll #4 (revised)

Content:

PeterC said:

We've won a small battle. We are still losing the war.

Malcolm wrote:

No, because Abhrams is in GA, and we will flip the senate come Jan 5th.

And with that, we can pack SCOTUS.

Author: Malcolm

Date: Sunday, November 8th, 2020 at 7:42 PM

Title: Re: Congratulations President elect Joe Biden

Content:

shaunc said:

I've always wondered why the slaves are concerned about who owns the plantation. Do you honestly believe that the new fella is the great white hope that's going to lead the western world to the promised land.

Malcolm wrote:

No, but he is 1) a competent executive 2) has Obama on speed dial 3) possesses empathy 4) and actually knows how to run a government. These four factors are lacking in the clown who is in the process of being evicted by the people.

Author: Malcolm

Date: Sunday, November 8th, 2020 at 9:11 PM

Title: Re: POTUS poll #4 (revised)

Content:

Brunelleschi said:

There is little to no data to support this. More minorities voted for Trump than in the 2016 election and the overlap between the different political parties is larger than ever (see attached images). Furthermore, America is currently engaged in seven (7) different wars.

Malcolm wrote:

Most of minorities that support trump do so because of the abortion issue. This is actually the key wedge issue in American politics used as the proxy issue for all other disagreements.

Author: Malcolm

Date: Monday, November 9th, 2020 at 6:29 AM

Title: Re: POTUS poll #4 (revised)

Content:

Bundokji said:

The example i provided is claims i saw on the forum when Trump caught COVID, while in other cases, such news are met with more sympathy.

Malcolm wrote:

Trump contracted covid because he is an idiot, no karmavipaka involved.

Author: Malcolm

Date: Monday, November 9th, 2020 at 10:23 AM

Title: Re: POTUS poll #4 (revised)

Content:

Bundokji said:

I tend to agree with Carl Jung when he said something in the lines of: its better to act as if God exists, otherwise, something more sinister will take its place.

Malcolm wrote:

That's Pascal's Wager, nothing to do with Jung.

Author: Malcolm

Date: Monday, November 9th, 2020 at 10:26 AM

Title: Re: POTUS poll #4 (revised)

Content:

Bundokji said:

You brought fascism into all of this, not me.

Malcolm wrote:

Fascism has been central to the discussion concerning Trump on thus forum since 2015. Trump is a fascist. Since you assert you don't frequent this forum much, you should be more aware of the history of the discussion you've inserted yourself into.

Author: Malcolm

Date: Monday, November 9th, 2020 at 1:44 PM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

That's Pascal's Wager, nothing to do with Jung.

Bundokji said:

This what i was referring to:

The idea of God is an absolutely necessary psychological function of an irrational nature, which has nothing whatever to do with the question of God's existence. The human intellect can never answer this question, still less give any proof of God. Moreover such proof is superfluous, for the idea of an all-powerful divine Being is present everywhere, unconsciously if not consciously, because it is an archetype. There is in the psyche some superior power, and if it is not consciously a god, it is the "belly" at least, in St Paul's words. I therefore consider it wiser to acknowledge the idea of God consciously; for, if we do not, something else is made God, usually something quite inappropriate and stupid such as only an "enlightened" intellect could hatch forth.

/

Malcolm wrote:

I see. So Jung accepted Pascal's wager. Not surprising, he was t very bright.

Author: Malcolm

Date: Monday, November 9th, 2020 at 1:48 PM

Title: Re: POTUS poll #4 (revised)

Content:

Johnny Dangerous said:

I am going to be honest with you though that i fail to see the added value of emphasizing that Trump is a fascist even if i grant you the accuracy of the description based on faith in your knowledge.

I used to be one of the people who wanted to hold off on the "fascist" label,

Malcolm wrote:

And you will recall, I applied it immediately, and not because Trump,was a "Republican." There used to be Republicans who weren't fascists, but they've become rare.

Author: Malcolm

Date: Monday, November 9th, 2020 at 1:52 PM

Title: Re: POTUS poll #4 (revised)

Content:

Bundokji said:

elections results are currently disputed and what we have is media projection of Joe Biden as the next president.

Malcolm wrote:

No, they are not. Even Melania is telling Trump it's time to go home. 10 of Trump's

lawsuits were tossed out this weekend. The rest is just stalling and trying to save face. He's done. The people have spoken, and apart from sullen losers, the people were dancing in the streets yesterday and there was celebration around the world.

Author: Malcolm

Date: Monday, November 9th, 2020 at 8:34 PM

Title: Re: POTUS poll #4 (revised)

Content:

amanitamusc said:

Sadly even when he\she mentions anything Buddhist it is from some books read and not her/his teachers. Another book Buddhist?

PeterC said:

Sounds like he/she would be more at home on DWE.

Malcolm wrote:

Chances are he/she/they is already there.

Author: Malcolm

Date: Monday, November 9th, 2020 at 8:40 PM

Title: Re: POTUS poll #4 (revised)

Content:

FiveSkandhas said:

"Fascism" has become a notoriously vague and loaded term for "Generally bad authoritarian right-wing stuff."

Malcolm wrote:

Wallace, who was FDR's right hand man during our struggle with fascism in Europe, presciently wrote:

The obvious types of American fascists are dealt with on the air and in the press. These demagogues and stooges are fronts for others. Dangerous as these people may be, they are not so significant as thousands of other people who have never been mentioned. The really dangerous American fascists are not those who are hooked up directly or indirectly with the Axis. The FBI has its finger on those. The dangerous American fascist is the man who wants to do in the United States in an American way what Hitler did in Germany in a Prussian way. The American fascist would prefer not to use violence. His method is to poison the channels of public information. With a fascist the problem is never how best to present the truth to the public but how best to use the news to deceive the public into giving the fascist and his group more money or more power.

If we define an American fascist as one who in case of conflict puts money and power ahead of human beings, then there are undoubtedly several million fascists in the United States. There are probably several hundred thousand if we narrow the definition to

include only those who in their search for money and power are ruthless and deceitful. Most American fascists are enthusiastically supporting the war effort. They are doing this even in those cases where they hope to have profitable connections with German chemical firms after the war ends. They are patriotic in time of war because it is to their interest to be so, but in time of peace they follow power and the dollar wherever they may lead.

American fascism will not be really dangerous until there is a purposeful coalition among the cartelists, the deliberate poisoners of public information, and those who stand for the K.K.K. type of demagoguery.

https://www.cbsd.org/cms/lib/PA01916442/Centricity/Domain/1864/Henry%20Wallace_The%20Danger%20of%20American%20Fascism.pdf

Any questions?

Author: Malcolm

Date: Monday, November 9th, 2020 at 11:36 PM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

The one concrete thing I have heard of was denial of access. I've read that it was not an outright denial, but an argument over how close of an access one should have. Does anyone have more detail on that?

Malcolm wrote:

Trumpsters were upset they were told they had to stand 20 feet away, cause of covid. When they complained and the courts sided with them, they started to gum up the works by challenging every mail in ballot once they were allowed to stand 6 feet away.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 12:00 AM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

The one concrete thing I have heard of was denial of access. I've read that it was not an outright denial, but an argument over how close of an access one should have. Does anyone have more detail on that?

Malcolm wrote:

Trumpsters were upset they were told they had to stand 20 feet away, cause of covid.

When they complained and the courts sided with them, they started to gum up the works by challenging every mail in ballot once they were allowed to stand 6 feet away.

Dan74 said:

20 feet seems like a lot of social distancing. Why 20 feet exactly? I thought the commonly advised distance was 1.5m or 5 feet.

Malcolm wrote:

Actually, the main point is that poll watchers are just there to watch. They can watch ballots being opened and processed from 20 feet away:

The dispute has been over how close observers can get to the canvassing proceedings, not whether observers are allowed to be present. Initially, a trial court denied the Trump campaign's request for closer observation in Philadelphia, finding on Nov. 3 that by the campaign's own admission, it had been given the opportunity to observe "the opening and sorting of ballots."

The next day, a state court reversed that ruling, allowing observers within 6 feet, "while adhering to all COVID-19 protocols, including, wearing masks and maintaining social distancing." Philadelphia's election board then appealed the ruling to the state Supreme Court, saying that it had complied with the law and that closer inspection "jeopardizes both the safety of the City Defendants' canvass, plus the privacy of voters."

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 12:06 AM

Title: Re: POTUS poll #4 (revised)

Content:

Queequeg said:

There has been no evidence presented of fraud or that anything else shady happened with the election. If there was, you can bet Trump would be exploiting it. Instead, the best his henchman, Giuliani, has been able to do so far is have a press conference in front of a dildo store.

No, Trump is gearing up to undermine the entire government by sowing doubt about the election with bald lies. He doesn't care about the courts unless they enable him. If they don't, his plan is to bypass them.

This man is not playing by the rules. He is undermining the rules at every turn.

Bundokji said:

You are technically correct, but when playing by the rules does not always convey honesty, things get more complicated.

Take how Bernie was treated in 2016 and during the primaries. They played by the rules, but to their own advantage caring less about what average people aspire to. The way they ganged up against Bernie has similarities with what is happening with Trump now.

Malcolm wrote:

No, there are no similarities. The Democrats (and the GOP) have constitutional right to rig their own primary. Bernie's case was thrown out.

Bundokji said:

Bernie on the other hand is too decent to become a leader which is the irony of destiny.

Malcolm wrote:

I am a Berniecrat. Bernie wanted us all to vote for Biden. So we did. Bernie wanted to be the Dem nominee in 2020, very much so. And he THE leader of the progressive wing of the Democratic Party.

Bundokji said:

So, there are other factors plays in Trump's favor, or at least, makes his claims more believable among his supporters.

Malcolm wrote:

Trump supporters will believe anything he says, whether the claims are believable or not. Under what rock have you been living for the past four years?

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 12:32 AM

Title: Re: POTUS poll #4 (revised)

Content:

Dan74 said:

It was just not clear what precisely was the issue of contention.

Malcolm wrote:

The issue of contention was that Trump was losing. Now he has lost. Apparently, at 3:00 PM today he is going to announce that Bill Maher is was right, and that he is not leaving, no matter what, if the following tweet is to be believed:

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 12:48 AM

Title: Re: POTUS poll #4 (revised)

Content:

Bundokji said:

I think Trump genuinely believes that this election has been rigged against him.

Malcolm wrote:

No he doesn't. Whatever Trump accuses someone of doing is something that he is doing.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 1:00 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

No, there are no similarities. The Democrats (and the GOP) have constitutional right to rig their own primary. Bernie's case was thrown out.

Bundokji said:

Having constitutional right to rig is not acting in good faith.

Malcolm wrote:

Bernie was not and has never been a Democrat. This time there were no shenanigans like 2016. Bernie lost fair and square. The Democrats chose Biden.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 1:02 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

No, there are no similarities. The Democrats (and the GOP) have constitutional right to rig their own primary. Bernie's case was thrown out.

Bundokji said:

Having constitutional right to rig is not acting in good faith.

Queequeg said:

I'm not familiar with that right.

Malcolm wrote:

The Dems can rig their own nominating process however they like. So can the GOP. Donna Brazil and co. rigged the convention against the Bern in 2016. Old history, but it did not happen in 2020. Bernie lost to Biden fair and square.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 2:11 AM

Title: Re: POTUS poll #4 (revised)

Content:

Queequeg said:

That's not a right, let alone a constitutional right. I get what you're saying, but that's not the right terminology. Rights, in the legal sense, are very specific privileges.

Bundokji said:

I agree, and for those who do not act in good faith, its more a sense of entitlement than anything else.

Malcolm wrote:

Trump has no reason to expect anyone will treat him with good faith. He has never treated anyone with good faith in his entire life. That being said, he is being treated with good faith in its entirety. Clinton did not contest the election and so on. Trump was given an opportunity to show he was a competent executive for four years. He failed, and he was voted out of office. All your whinging does nothing to change this fact.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 8:08 AM

Title: Re: alaya vs. alaya vijnana

Content:

Johnny Dangerous said:

Can some kind person point out the precise distinction here, and perhaps give a reading suggestion? I think I understand the basics, but would like to understand this question a bit better.

Malcolm wrote:

The alaya is free of sense contact; the alayavijnana possesses sense contact. That's the difference. It can be found in Bodhisattvabhumi.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 8:53 AM

Title: Re: Dissolution of the elements

Content:

PadmaVonSamba said:

Earth, water, fire, and air are terms used to describe the dissolution of the body towards the time of death.

I'm curious about whether the "fire" element is even regarded as part of the composition of cold-blooded animals such as reptiles, fish, and amphibians.

Any thoughts on this?

Malcolm wrote:

Metabolism.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 9:47 AM

Title: Re: alaya vs. alaya vijnana

Content:

FiveSkandhas said:

Excuse my ignorance but isn't the word "alaya" part of the word "alaya vijnana" (i.e., "storehouse" and "storehouse-consciousness," respectively?) This suggests a

grammatical relationship of modification rather than opposition, at least to my ignorant, braying common-sense-stunted way of reading.

After some frustrated googling I can't find anything suggesting the use of the word "alaya" in opposition to "alaya vijnana". Of course I am not a Yogacara scholar, much to my chagrin, so perhaps one of you could clear up for this yokel (me) how "x" and "x+y" are in a "versus" relationship.

Your kind efforts to assuage my mulish, dullwitted ineptitude would be most humbly appreciated.

Malcolm wrote:

Well, you can read the bodhisattvabhumi for starters, where this distinction is made.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 9:48 AM

Title: Re: alaya vs. alaya vijnana

Content:

Johnny Dangerous said:

So Malcolm-La, do discursive thoughts (not sense activity) count as "part" alaya, or is alaya a neutral state free of thought?

So if we take the Lojong instruction for example, my understanding is that this is essentially an instruction on shamatha without a sign, and does not refer to the general concept of Alaya-Vijnana.

Malcolm wrote:

It is strictly a neutral state free of concepts.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 10:28 AM

Title: Re: alaya vs. alaya vijnana

Content:

Johnny Dangerous said:

BTW, what translations exist of the Yogacarabhumi, and which is recommended?

Malcolm wrote:

There is only one.

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 8:40 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Danny said:

But not the accumulation and dispersement of merit, which can also manifest as material phenomena.

Malcolm wrote:

Depends on the type of merit. Most merit is quite perishable. Merit is just positive karma.

Danny said:

When you say depends, your referring to the appearance of compassion as openness and the eight gates of spontaneous presence?' The gate of manifesting as compassion, as lights, as kayas, as wisdom, as nonduality, as freedom from extremes, as the impure gate of samsara and as the pure gate of wisdom?

A non-duality duality.

Malcolm wrote:

No, the difference is whether merit is dedicated free of the three spheres or not. The former merit is imperishable, the latter is perishable..

Author: Malcolm

Date: Tuesday, November 10th, 2020 at 11:46 PM

Title: Re: POTUS poll #4 (revised)

Content:

Sādhaka said:

It sounds like he's implying that the constitution is a threat to democracy.... And it would be, I suppose, if we live under a constitutional republic rather than a "democracy".

Malcolm wrote:

If the GOP tries to pull this stunt, having lost both the electoral college AND the popular vote, this country will perish in the ensuing conflict. The only time in recent history where this chain of events was even a true remote possibility was in 2000, when Bush "won" by 500 votes, and the Supreme Court engaged in deliberate vote suppression.

Author: Malcolm

Date: Wednesday, November 11th, 2020 at 12:39 AM

Title: Re: POTUS poll #4 (revised)

Content:

Sādhaka said:

Hm, more rioting at any rate, likely worse than a few months ago at least.

Malcolm wrote:

No, it would perish. Maybe not all at once, but it would not survive this.

Author: Malcolm

Date: Wednesday, November 11th, 2020 at 6:38 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Danny said:

When you say depends, your referring to the appearance of compassion as openness and the eight gates of spontaneous presence?' The gate of manifesting as compassion, as lights, as kayas, as wisdom, as nonduality, as freedom from extremes, as the impure gate of samsara and as the pure gate of wisdom?

A non-duality duality.

Malcolm wrote:

No, the difference is whether merit is dedicated free of the three spheres or not. The former merit is imperishable, the latter is perishable..

Danny said:

That's interesting, I thought there was no such divisions radiating out of the rupakaya.

Malcolm wrote:

Merit is just good karma.

Author: Malcolm

Date: Wednesday, November 11th, 2020 at 9:23 PM

Title: Re: POTUS poll #4 (revised)

Content:

PeterC said:

RBG said, not many years back, that the US constitution isn't a great example to look to if you're trying to write a new constitution now. Completely correct statement: it's a complex and unwieldy contraption distorted by decades of aggressive interpretation and held together by flaky precedents. She was of course attacked extensively because of it.

Queequeg said:

It is the oldest living democratic constitution. Written by men who had letters sent by horseback and boat, and had to make their own clothes.

No one buying a new car would look into the Model T.

The problem is, we are barely held together by this constitution. Resetting would likely result in strife, dissolution. We'll keep this thing together with duct tape and gum for as long as possible.

Malcolm wrote:
Time for a rewrite.

Author: Malcolm
Date: Thursday, November 12th, 2020 at 12:09 AM
Title: Re: POTUS poll #4 (revised)

Content:

Caoimhghín said:

But the only-vaguely-unofficial State Religion of America is Constitutionalism and Constitutional Fundamentalism with a Christian varnish.

"Yeah, but what nonsense did they intend?"

Likely that women wouldn't vote and their democracy would be restricted to ethnic preferables, much like Ancient Greek democracy.

Constitutionalists won't give that up without a long fight. The South can't even admit they lost a war. Trump can't admit he lost an election. There are people who would never acknowledge the new constitution even if there were a purely democratic process underpinning it, even if they got to participate in that process itself.

It's holy writ. Eight out of ten American Christian cats agree that it is "divinely inspired."

Malcolm wrote:
It's still needs to be rewritten.

Author: Malcolm
Date: Thursday, November 12th, 2020 at 3:02 AM
Title: Re: POTUS poll #4 (revised)
Content:

Queequeg said:

The acute problem we presently have is that a large segment of the population apparently doesn't even wants to have a democracy - even as they wrap themselves in flags and use words like "freedom".

Malcolm wrote:
Libertarianism and democracy are mutually exclusive. Libertarians deliberately undermine democracy at every turn because they do not actually accept rule by the people, they have no respect for the principles of self-government under which one understands a democracy to function.

Author: Malcolm

Date: Thursday, November 12th, 2020 at 3:10 AM

Title: Re: Cults

Content:

FiveSkandhas said:

Another "issue" with this factor is that if you practice Vajrayana Buddhism, Guru Yoga is part of the package. Guru Yoga is very focused on total devotionism to the Guru, who one is supposed to view as a Buddha and a basically perfected being.

Malcolm wrote:

As a long time Vajrayāna practitioner, I have to tell you this is something of a misconception. It is understood in Vajrayāna that we are not able to see our teachers this way, and so we visualize that Vajradhara, or Guru Rinpoche, etc. as our guru. The rest of the time, we try to maintain as pure a view of our guru as we can, understand the flaws we see to be impure vision. But keep in mind, as a Vajrayāna practitioner, we are also supposed to have a pure view of all sentient beings, not only our teacher.

Author: Malcolm

Date: Thursday, November 12th, 2020 at 5:52 AM

Title: Re: POTUS poll #4 (revised)

Content:

Queequeg said:

The people I have in mind are the Trumpists who show up to those rallies. I think you're giving them too much credit when you attribute some articulable ideology to what they're doing. They're not libertarians, except that maybe they subscribe to Ron Paul's gold bug newsletter.

Malcolm wrote:

I am talking about the people with the money and influence, the Kochs, etc., and yes, so-called conservatism in the GOP today is basically libertarianism, basically rehashed Bircherism. If you think the libertarian trend in conservative circles is accidental, well, libertarianism is the doctrine of Calhoun and other pro-slavery people.

Author: Malcolm

Date: Thursday, November 12th, 2020 at 7:33 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

I am talking about the people with the money and influence, the Kochs, etc., and yes, so-called conservatism in the GOP today is basically libertarianism, basically rehashed Bircherism. If you think the libertarian trend in conservative circles is accidental, well, libertarianism is the doctrine of Calhoun and other pro-slavery people.

Queequeg said:

I wasn't talking about them. They're not Trumpists. And they're not a significant portion of the population. They have outsized influence because they can buy mouthpieces and bull horns, but their votes don't move the needle.

Malcolm wrote:

They influence the needle because of how they condition people to vote.

Author: Malcolm

Date: Thursday, November 12th, 2020 at 10:09 AM

Title: Re: Cults

Content:

FiveSkandhas said:

Thank you for the correction. This is valuable information.

May I ask, is this a mostly "universal" Vajrayana outlook? Or does it vary by sect to some extent? Because I have read a lot suggesting more literal and strict devotion to one's personal, human guru.

Malcolm wrote:

This is a universal outlook.

Author: Malcolm

Date: Friday, November 13th, 2020 at 10:03 PM

Title: Re: The Two Truths Debate - Poll & Discussion

Content:

Ayu said:

What nobody seems to know: Tsongkhapa didn't explain emptiness on an intellectual cognitive level.

Malcolm wrote:

Not exactly. He devoted many pages to explaining emptiness on an intellectual level. His writing on emptiness is not confined to Lam rim chen mo.

Author: Malcolm

Date: Friday, November 13th, 2020 at 10:14 PM

Title: Re: The Two Truths Debate - Poll & Discussion

Content:

avatamsaka3 said:

So what is your understanding of the difference between the two perspectives?

Manjushri said:

As I mentioned in the first post, I'm at an early stage of exploring Tibetan Buddhism, therefore I cannot claim fluency and extensive knowledge on the subject, at all. Still, I think Sonam Thakchoe's book does a very good job at making the issue understandable to a degree for laymen's minds.

...

In a resumed way, for Tsongkhapa, enlightenment implies recognizing the validity of empirical truths, since the knowledge in which enlightenment is based requires empirical grounding, given their interrelated condition. Gorampa on the other hand refuses to accept it and proclaims that wisdom is only attained by getting rid altogether of the empirical truths and senses.

Malcolm wrote:

Part of the difference between the two is the tradition of tshad ma each master followed. Tsongkhapa followed the epistemological school of Sangphu founded by Phyapa with its complicated system of blo rigs; Gorampa followed Sapan, who rejected the former system in its entirety in his Treasury of Authority (tshad ma rigs gter). Sapan further asserted that Buddhist epistemology was of no value in liberation.

The fundamental difference between Tsongkhapa and Gorampa boils down to simple difference of opinion over whether or not one is to give precedence to the object of cognition or the cognition. Chandrakirti remarks that all dharmas bear two natures, one ultimate and one relative. He then goes on to say that relative truths are objects of mistaken cognitions; while ultimate truths are objects of veridical cognitions. The Gelukpas stress the former, that is the object; the Sakyapas stress the former, the cognition. When it comes to faithfulness to the Indian treatises, Gorampa wins hands down, IMO. The vast majority of Gorampa's arguments concern how Tsongkhapa is overriding, through reasonings, the plain intent of the Indian masters—indeed, at one point, Gorampa basically faults Tsongkhapa for over-finessing many points needlessly. But of course, it is just this finesse that Geluks celebrate in Tsongkhapa's writings.

I encourage you to study the Indian masters before getting wrapped up in Tibetan polemics about Madhyamaka. Then, once you have gained complete familiarity with the Indian masters, then return to the Tibetan masters and see with whom you agree.

Also, Thakchoe is a Gelukpa, his sentiments are plainly polemical and he does not really read Gorampa objectively. Gendun Chopel's presentation of Madhyamaka in Madman's Middle Way is far more objective.

Author: Malcolm

Date: Saturday, November 14th, 2020 at 12:43 AM

Title: Re: The Two Truths Debate - Poll & Discussion

Content:

Malcolm wrote:

...

Manjushri said:

Thank you for the comprehensive answer Malcolm, that was very clear and informative. If I may ask, do you lean more towards understanding conventional truth perhaps simply as a pedagogical device to direct oneself and help cognize ultimate reality, or do you view it as mutually interdependent with ultimate truth and therefore equally valid? Or maybe you have an altogether different perspective? If you prefer not to answer that's fine, I merely thought that perhaps having presented different looks from various users would help other people comprehend the rich interpretational tradition of the issue.

Malcolm wrote:

I follow the approach of Sakya Jetsun Dragpa Gyaltsen, who wrote:

The moon in the water is not the moon in the sky,
but without the moon there is no reflection;
similarly, the nature of all things
is taught as the two truths.

There are no dharmas
not included in the two truths.
Because the nature is not true and not false,
grasping to the two truths is deluded.

Author: Malcolm

Date: Saturday, November 14th, 2020 at 8:25 AM

Title: Re: POTUS poll #4 (revised)

Content:

Malcolm wrote:

Libertarianism and democracy are mutually exclusive. Libertarians deliberately undermine democracy at every turn because they do not actually accept rule by the people, they have no respect for the principles of self-government under which one understands a democracy to function.

Sādhaka said:

“Under which one understands”....

But isn't libertarianism the epitome of self-governance (ideally that is, as not many actually follow the ideas they claim to follow), whereas democracy would be mob-rule?

Malcolm wrote:

Libertarians understand the self-governance of the polis to be a limitation on their individual liberty. Hence they oppose democracy at every turn.

Author: Malcolm
Date: Saturday, November 14th, 2020 at 8:27 AM
Title: Re: POTUS poll #4 (revised)
Content:

Sādhaka said:
I've seen the Koch bros. come up a couple times today.

Are Koch's really into Ron Paul's Austrian economics?

Malcolm wrote:
Yes

Sādhaka said:
Or are they into keynesian neoconservatism like Bush & co....?

Malcolm wrote:
No.

Author: Malcolm
Date: Saturday, November 14th, 2020 at 6:32 PM
Title: Re: Congratulations President elect Joe Biden
Content:

Sādhaka said:
Then again, maybe you guys have access to info from a inner-circle that I don't have access to....

Malcolm wrote:
Yeah, it's called "newspapers of record," where real journalism is practiced, rather than the fever swamps of the internet, from which arises pestilences like the alt-right and it's red-headed stepchild, Qanon.

Author: Malcolm
Date: Sunday, November 15th, 2020 at 8:31 PM
Title: Re: Setrap and Padmasambhava
Content:
Toenail said:
Hey,

I wonder about the connection of Setrap with Guru Rinpoche. There is the story of Setrap sewing Padmasambhavas shoe on his head etc, I wonder where this story comes

from... It does not seem likely to be a story from a geluk source etc. Any info on their relationship or sources etc is appreciated.

TN

Malcolm wrote:

Setrap is sarma era protector. Gyalpo class.

Author: Malcolm

Date: Monday, November 16th, 2020 at 1:43 AM

Title: Re: Namkhai Norbu lineage

Content:

Danny said:

Then we wouldn't be transmitting his lineage, we would be transmitting our own lineage. Does that make any sense?

Malcolm wrote:

No, since all of ChNN's teachings come from someone else.

Author: Malcolm

Date: Monday, November 16th, 2020 at 4:05 AM

Title: Re: Namkhai Norbu lineage

Content:

Rasputin said:

I understand no lineage holder succeeds Namkhai Norbu. That means no one will be initiated into Rinpoche's teachings anymore, no Song of the Vajra, no Ganapuja, no nothing.

Tilopa said:

It seems his son is giving transmission to new students

<https://www.tsegyalgar.org/tsegyalgar-east/newsletters/transmission-with-yeshi-silvano-namkhai/>

Malcolm wrote:

That was cancelled.

Author: Malcolm

Date: Monday, November 16th, 2020 at 4:32 AM

Title: Re: Namkhai Norbu lineage

Content:

PadmaVonSamba said:

Maybe it possible that there is still a direct linear link to Namkai Norbu's own teacher, via other teachers? In other words, maybe you have some dharma cousins you don't know about, and the teachings and transmissions can continue.

Malcolm wrote:

This issue here is his own teaching cycle, called Longsal Khandro Nyinthik. He did not leave an heir apparent for this cycle of teachings who is interested in passing that cycle on. This does not mean that these teachings will not be passed on, however.

Everything else is available from other teachers.

Author: Malcolm

Date: Wednesday, November 18th, 2020 at 6:33 PM

Title: Re: Namkhai Norbu lineage

Content:

treehuggingoctopus said:

It certainly does not help in the least when regular members are told that they are samaya-bound or otherwise morally obliged to keep paying the fee till they drop dead or the world ends.

PeterC said:

I've never heard that from the DC - it sounds like you have? If I had, I would be out of it tomorrow, and would find other ways to support ChNNr's work instead. It's not about the money, I don't care about the money, you just can't have sanghas saying things like that. Now ChNNr did ask explicitly that everyone become a member of the DC, that was clearly his intent, but you've got to draw a line somewhere: if necessary I would find another way to fulfill that obligation.

Malcolm wrote:

SMS people have a samaya to support the DC, regular members do not. On the other hand, I don't think even ChNN anticipated that the DC was going to stop dead in its tracks. So, as far as I am concerned all bets are off. That said, I will continue to pay my dues for now.

Author: Malcolm

Date: Wednesday, November 18th, 2020 at 10:25 PM

Title: Re: Namkhai Norbu lineage

Content:

Malcolm wrote:

On the other hand, I don't think even ChNN anticipated that the DC was going to stop dead in its tracks.

kirtu said:

So sad to hear. Nonetheless this was clearly foreshadowed.

You and others can do nothing to salvage the situation? You have already said that in terms of transmission the fundamental empowerments are available through other teachers. Perhaps organizing retreats to keep the practice alive and vital?

Malcolm wrote:

With SMS thus is true, not for Longsal.

Author: Malcolm

Date: Thursday, November 19th, 2020 at 1:50 AM

Title: Re: Namkhai Norbu lineage

Content:

kirtu said:

So his terma and practices revealed in his dreams are lost as a practice beyond the current people to whom they were given.

Malcolm wrote:

We will see.

Author: Malcolm

Date: Thursday, November 19th, 2020 at 8:32 AM

Title: Re: Narak Kong shak

Content:

cjdevries said:

Does one need an empowerment in order to recite the Narak Kong Shak?

Malcolm wrote:

Yes,

Author: Malcolm

Date: Saturday, November 21st, 2020 at 8:13 PM

Title: Re: So your brother went down the Qanon hole...

Content:

kirtu said:

The attraction of this cult is beyond comprehension and indicates very serious problems with people being able to analyze information and engage in serious thought in the US.

Kirt

Malcolm wrote:

And Germany, where it is becoming very popular amongst the anti-masker/antivaxxer crowd.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 12:09 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Artziebetter1 said:

Does shentong believe in a trans personal ground of being that is permanently enduring?and has Buddha qualities ?

Malcolm wrote:

Nope. Buddha-nature is personal, not transpersonal.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 6:07 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

Here's a link to Tsadra Foundation's website dedicated to the various interpretations of Buddha Nature:

<https://buddhanature.tsadra.org/index.php/Explore>

It doesn't promote a single view, but gives a gamut of perspectives.

Malcolm wrote:

None of these presentations assert tathagatagarbha is transpersonal.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 9:55 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Malcolm wrote:

None of these presentations assert tathagatagarbha is transpersonal.

Schrödinger's Yidam said:

<https://buddhanature.tsadra.org/index.php/Questions> Critics of the theory would say buddha-nature is the same as the self because buddha-nature teachings use positive language to describe an "essence" or an "innate characteristic" of a person. Some who accept buddha-nature argue that they are provisional teachings, that while they do

seem to suggest a self, they nevertheless have practical value and, in any case, are not meant to be taken seriously—and there are scriptures to support this position. Others, however, disagree and hold to the buddha-nature teachings as a definitive teaching, and they maintain that in no way is buddha-nature a doctrine of a self. Those who advocate for this view teach that buddha-nature is not a matter of an individual essence; it is instead a universal reality—no one suggests that there are separate buddha-natures in each person. Individuals are subject to dependent origination—our existence comes about through causes and conditions and therefore cannot be said to be truly individually existent. But buddha-nature is not conditioned. It is simply a basic characteristic of having a mind and consciousness, and for this reason it cannot be said to belong to us as individuals. It is more like air—we all have it in our lungs, but it is not our own individual air.

(Underlining mine)

Malcolm wrote:

The red part means it is not transpersonal. All fires are hot. But the heat of this fire is not the heat of that fire.

The rest of this person's sentence is incoherent and contradicts the part outlined in red.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 10:01 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

That is not what it says.

Malcolm wrote:

This is not a canonical text, not even a pandita's opinion; thus is just some person's rather sloppily written synopsis. As such it does meet the standard for being taken seriously as an assertion that tathagatagarbha is some kind of transpersonal reality, apart from in some ignorant person's febrile imagination.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 10:06 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

<https://buddhanature.tsadra.org/index.php/Questions>

(Underlining mine)

Malcolm wrote:

The red part means it is not transpersonal. All fires are hot. But the heat of this fire is not the heat of that fire.

Schrödinger's Yidam said:

That is not what it says. it cannot be said to belong to us as individuals.

Malcolm wrote:

To say something is a characteristic is to say it is a property of a thing, for example, heat and fire. This person's synopsis is incoherently written.

Schrödinger's Yidam said:

It is simply a basic characteristic of having a mind and consciousness,

Malcolm wrote:

Their words, not mine.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 10:12 AM

Title: Re: What is Dzogchen?

Content:

KonchogUrgyenNyima said:

I have realized that I actually have no idea.

Malcolm wrote:

Excellent. Now find a proper teacher and ignore answers you might find in the fever swamps of the internet.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 9:21 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

Which canonical text - preferably with a pandita's commentary - would be a good place to go deeper into this topic?

There's a couple translations of "The Mahayana Uttaratantra Shastra" that are good.

Both are coming from Karma Kagyu sources.

The first is titled "Buddha Nature", Snow Lion, tr. Rosemary Fuchs. It has a commentary by Jamgon Kongtrul Lodro Taye.

Malcolm wrote:

This commentary is based almost entirely on the commentary written by the Sakya scholar, Rongton Sheja Kunrik, regarded as an emanation of Maitreya. Library of Tibetan classics is coming out with a collection of commentaries on Uttaratantra from the primary Tibetan Buddhist traditions.

There is only one Indian commentary, attributed to Asanga, generally regarded by Tibetans as being composed from the Prasanga Madhyamaka POV.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 9:29 PM

Title: Re: Namkhai Norbu lineage

Content:

fckw said:

Why should a teacher have so many students in the first place that he can no longer follow them all?

Malcolm wrote:

ChNN was one of the most accessible teachers in modern memory. He answered every email, etc., as well as sitting for hours after almost every session to greet students personally until he became too ill. He also taught in a way that was so comprehensive as to anticipate nearly any question a student might have. He is the most important link to authentic Dzogchen teachings on this globe. I am proud to be his student, his lineage will continue as long as I am alive, and beyond, among my students, whether they are recognized by Dzogchen Community or not.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 11:01 PM

Title: Re: Namkhai Norbu lineage

Content:

Malcolm wrote:

his lineage will continue as long as I am alive, and beyond, among my students, whether they are recognized by Dzogchen Community or not.

Danny said:

Zangthal will continue Master Norbu's longsal?

Malcolm wrote:

Don't chase names. Go to the essence.

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 11:09 PM

Title: Re: Namkhai Norbu lineage

Content:

treehuggingoctopus said:

Capitalism will let you have your half an hour long meditation session every other day, plus a week long retreat -- "retreat," rather -- in a Thai spa yearly.

Malcolm wrote:

With daily coffee enemas...

Author: Malcolm

Date: Sunday, November 22nd, 2020 at 11:17 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

There is only one Indian commentary, attributed to Asanga, generally regarded by Tibetans as being composed from the Prasanga Madhyamaka POV.

I believe that one is available in English as "Changeless Nature", tr. Ken Holmes. I'm not a fan of that one. The 'commentary' is just a slightly different wording of the original text. Right?

Malcolm wrote:

No, that's a translation of the root text.

Schrödinger's Yidam said:

The first 3 chapters are dedicated to the Buddha, Dharma, and Sangha respectively.

The Buddha Nature related chapters start with ch.4

Root verses from Tsadra's website. Translations available in English, Tibetan, Sanskrit, and Chinese. The English is from Brunnhölzl's "When Clouds Part".

https://buddhanature.tsadra.org/index.php/Texts/Ratnagotravibh%C4%81ga_Mah%C4%81y%C4%81nottaratantra%C5%9B%C4%81stra/Root_Verses

It really is worthwhile to spend some time exploring that website.

Malcolm wrote:

Yes, that website is worthwhile. Doesn't make Tathagatagarbha transpersonal though.

Author: Malcolm

Date: Monday, November 23rd, 2020 at 10:49 AM

Title: Re: What is Dzogchen?

Content:

KonchogUrgyenNyima said:

I have realized that I actually have no idea.

Malcolm wrote:

Excellent. Now find a proper teacher and ignore answers you might find in the fever swamps of the internet.

florin said:
Indeed. Completely ignored.

Malcolm wrote:
Obviously not.

Author: Malcolm
Date: Monday, November 23rd, 2020 at 9:52 PM
Title: Re: How is shentong different from tirthika doctrine
Content:
Malcolm wrote:
Interesting paper by Prof. Dorje Wangchuck:

[https://www.academia.edu/471582/Wangchuk_2004_The_r%C3%91i%E1%B9%85_ma
_Interpretations_of_the_Tath%C4%81gatagarbha_Theory_Wiener_Zeitschrift_f%C3%BCr
die_Kunde_S%C3%BCdasiens_48_pp_171_213_appeared_in_2005_email_work_c
ard=title](https://www.academia.edu/471582/Wangchuk_2004_The_r%C3%91i%E1%B9%85_ma_Interpretations_of_the_Tath%C4%81gatagarbha_Theory_Wiener_Zeitschrift_f%C3%BCr_die_Kunde_S%C3%BCdasiens_48_pp_171_213_appeared_in_2005_email_work_card=title)

Author: Malcolm
Date: Monday, November 23rd, 2020 at 9:52 PM
Title: Re: How is shentong different from tirthika doctrine
Content:
Schrödinger's Yidam said:
But it's safe to say that what HHK meant—whatever that is—is more authoritative than
Brunnhölzl.

Astus said:
The more pertinent question is if Shentongpas take the works of Maitreya, Asanga, and
Vasubandhu as their primary treatises or something else, because if yes, then they are
rightly called Yogacarins.

Malcolm wrote:
They, do, but they misinterpret the way the three natures are applied by these masters,
try to kludge them onto the two truths (without success), in an attempt to escape the
internal contradiction in the three natures as actually presented by the Indian Yogacarin
masters, which the latter unable to resolve on their own.

Author: Malcolm
Date: Monday, November 23rd, 2020 at 9:58 PM
Title: Re: How is shentong different from tirthika doctrine
Content:
Donny said:
I heard from some posters that I do not know what shentong is. other posters have said

to me that shentong is no different to Advaita. I don't know who to believe.
The statement that shentong is not different from Advaita is for sure false.

Malcolm wrote:

The positions of Advaita and Extrinsic Emptiness are structurally similar, in so far as they both posit an utterly real ultimate in which the utterly unreal relative does not exist.

Madhyamaka by contrast, merely argues that relative things are ultimately empty, without suggesting there is some ultimate reality that exists to be established beyond the emptiness of relative entities.

Author: Malcolm

Date: Monday, November 23rd, 2020 at 11:07 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Donny said:

The positions of Advaita and Extrinsic Emptiness are structurally similar, in so far as they both posit an utterly real ultimate in which the utterly unreal relative does not exist. Structurally and as an philosophical argument they are very similar.

Malcolm wrote:

That is the main point. Where they differ is in the posited result: one asserts a sort of intellectual recognition of the unity of all phenomena in an underlying ground; the other asserts merely that all sentient beings possess from the beginning the ultimate qualities of buddhahood, with for a moment suggesting there is some universal underlying ground at all. In this way, we can understand that while there are structural similarities between Advaita and Extrinsic Emptiness, the former is completely nonbuddhist, while the latter is a transitional school between Yogacāra and Madhyamaka in its attempt to reconcile the inner contradiction in the Yogacāra doctrine with Nāgārjuna's Madhyamaka.

Author: Malcolm

Date: Tuesday, November 24th, 2020 at 12:56 AM

Title: Re: Dissolving Bodies in Water to Help Save the Earth

Content:

Malcolm wrote:

Dont ever laugh

As a Hearse goes by

For you may be the next to die

They wrap you up

In a big white sheet

From your head down to your feet

They put you in a big black box

And cover you up with dirt and rocks

And all goes well

For about a week
And then your coffin begins to leak
And the worms crawl in, the worms crawl out
The worms play pinochle on your snout
They eat your eyes, they eat your noes
They eat the jelly between your toes
A big green worm with rolling eyes
Crawls in your stomach and out your eyes
Your stomach turns a slimy green
And puss comes out like whipping cream
You spread it on a slice of bread
And thats what you eat when your dead
And the worms crawl out and the worms crawl in
The worms that crawl in are lean and thin
The ones that crawl out are fat and stout
Your eyes fall in and your hair falls out
Your brain comes tumbling down your snout
And the worms crawl in, the worms crawl out
They crawl all over your dirty snout
Your chest caves in and your eyes pop out
Your brain turns to saurkraut
They invite their friends, and their friends too
They all come down to chew on you
And this is what it is to die, i hope you had a nice goodbye
Did you ever think as a Hearse goes by
That you might be the next to die
And your eyes fall out and your teeth decay
And that is the end of a perfect... day

Author: Malcolm

Date: Tuesday, November 24th, 2020 at 1:49 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Astus said:

The more pertinent question is if Shentongpas take the works of Maitreya, Asanga, and Vasubandhu as their primary treatises or something else, because if yes, then they are rightly called Yogacarins.

Malcolm wrote:

Not necessarily: that depends on whether or not Dolbupa and co. correctly represent the thought of the Yogacārins. The usual strategy is to try and claim that while the Yogacarin treatises of Maitreya, Asanga and Vasubandhu are a species of Madhyamaka, there is a so-called an inferior cittamatra interpretation of the treatises of Maitreya. However, Karl Brunnhölzl points out, the presentation of Tibetan extrinsic emptiness proponents is quite at odds with what Asanga and Co. actually say.

Schrödinger's Yidam said:

But it's safe to say that what HHK meant—whatever that is—is more authoritative than Brunnhölzl.

Malcolm wrote:

Only if one accepts what religious hierarchs assert as true by mere fiat.

I do however agree with the Karmapa in this respect, and I have said it before: Maitreya wrote treatises covering three distinct trends in Mahāyāna Buddhism: Prajñāpāramita, Yogācāra, and Tathāgatagarbha. However, it is pretty clear that in his synthesis of these three trends, the Ornament of Mahāyāna Sūtras, that the tathāgatagarbha doctrines takes a serious backseat, as it is mentioned but once, not only in his root text, but also in the commentary by Vasubandhu and Shtiramati.

Then there is the issue of whether the Uttaratantra was even written by Maitreya at all, and whether the commentary of Asanga was actually composed by him as well. And if it is the case that these texts were not written by Maitreya and Asanga (certainly the Chinese reception of these texts cast doubt on this), then the whole edifice the Extrinsic Emptiness proponents erect their arguments upon collapses because it is based on false authorial assumptions. I have already shown elsewhere that the convenient fiction of three turnings was of absolutely no interest to Indians writing on these subjects, and that there is no consensus about this idea among Tibetans.

The fact is that the Yogacarins also took the Prajñāpāramitā sūtras and the Madhyamaka of Nāgārjuna to be definitive—for example, Asanga receives no prediction in the Lanka, only Nāgārjuna—and merely faulted so-called mādhyamikas for being nihilistic. Indeed, one of their most famous scholars, Dharmapāla, wrote a commentary on Āryadeva's 400, not to fault Āryadeva, but to show that mādhyamikas (such as Buddhapālita and Bhavaviveka) were not understanding the father and son Madhyamaka correctly. And of course then we have the example of the 11th century paṇḍita and polymath, Ratnakāraśānti, whose Madhyamakālaṃkāra (referred to by Tibetans as the sems tsam rgyan) tries to reconcile Nāgārjuna with Maitreya and Asanga. The colophon of this translation itself contains a rare, vituperative polemic aimed at followers of Candrakīrti.

I should also add, that Candrakīrti spends a fair amount of time trying to correct Yogācāra misunderstandings of their own terminology in such texts as the Introduction to Madhyamaka and its autocommentary.

Author: Malcolm

Date: Tuesday, November 24th, 2020 at 5:00 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

In the case of the Karma Kagyu and HHK, yes I do.

Malcolm wrote:

I accept nothing by fiat. It is not the Buddha's way. Everything must be tested the way goldsmiths test gold. You've got to bite into it.

Author: Malcolm

Date: Tuesday, November 24th, 2020 at 5:03 AM

Title: Re: Im too slow at Ngongdro, help :(

Content:

Malcolm wrote:

It's not a race.

Author: Malcolm

Date: Tuesday, November 24th, 2020 at 5:05 AM

Title: Re: Field

Content:

Malcolm wrote:

Hey, guys, this whole thread is off topic.

There is no Mahāyāna sūtra that takes about energy fields or anything like it.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 1:40 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Queequeg said:

He's filling his cabinet with the usual neo-liberal suspects.

Malcolm wrote:

He is filling his cabinet with people who will be hard for Moscow Mitch to block, since they have already had senate approval in the past, assuming that GA goes to the Repugs.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 1:55 AM

Title: weird as...

Content:

Malcolm wrote:

<https://twitter.com/therecount/status/1331292497495134211?s=20>

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 3:27 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Queequeg said:

Maybe.

Not expecting a revolution from the guy. Just hoping we change course a little bit, because that neo-lib shit is a bad trip. Better than the spiked kool-aid we were getting the last four years, but...

Malcolm wrote:

He is filling his cabinet with people he has worked with for years, whom he trusts, and who are to the one actually competent at what they do. One thing is for sure, the MAGA trip is death cult, not only because of covid, but because of tariffs etc. Expect to see the TPTT back on the agenda. At least the neoliberal consensus had an actual plan...but then, I AM a globalist.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 4:03 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Minobu said:

Up here the news was really up beat about the picks...all news on telly gives these people the good housekeeping seal of approval...

so like why is Bernie and Warren not in the administration...thats just weird..or are their more to come?

Malcolm wrote:

Bernie and Warren both come from states (VT and MA) with Republican governors, who will appoint republican senators to replace them if they leave office.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 7:00 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Johnny Dangerous said:

Bernie's view, which is right on the money:

<https://www.theguardian.com/commentisfree/2020/nov/24/bernie-sanders-working-class-win-back-from-donald-trump>

Queequeg said:

Thanks for that.

There's an article on WAPO, can't get it to link, commenting on Biden filling his cabinet

with people who were behind policies that Trump used to get elected - like trade deals that screw American workers. I'm reading through my wife's account so can't get a clean link... but here's the quote that made me yell STFU at my computer screen:

Sullivan, who supported the Obama administration's TPP trade pact, has since acknowledged that Democrats overlooked the potentially negative consequences of such trade deals on American workers. Trump blamed both his 2016 opponent, Hillary Clinton, and Biden for destroying manufacturing jobs with the NAFTA trade deal.

In a September report, Sullivan underscored how trade deals can drive employers to pull out of U.S. communities and disrupt the livelihoods of people with few available alternatives. Democrats have frequently responded to this problem with federally funded economic-assistance programs, which Sullivan said were often "too little, too late."

Like, this was what you realized now? What fetid echo chamber was this guy stewing in for the last generation? Bernie was talking about this since the 90s. Unless Biden does massive infrastructure he's not getting re-elected, and Harris has no chance if Biden isn't up for round 2. I can see now he could burn his capital on identity stuff and otherwise go back business and usual for the Aspen Ideas Festival/Davos crowd.

Malcolm wrote:

TPTT would have limited China's power the same way NATO curtailed Russia's. Worrying about union jobs that are noncompetitive and obsolete just to please the latest political debutante at the ball, the "working class" is hardly the way to ensure American Hegemony. And Gentleman, if you think we have any other real way forward, I am all ears. But from where I sit, Trump proved that American Hegemony is more important than ever before.

In my opinion, we should be able accomplish progressive reform at home and repair our international standing, restoring our relation with EU, etc.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 8:55 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Johnny Dangerous said:

None of that means much to me, I don't like endless war, "polite" militarism and austerity.

Malcolm wrote:

Endless war is a GOP thing. Leaders are required to maintain adequate defenses, even Buddha recognized this. Austerity is also a GOP trip.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 11:00 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

TPTT would have limited China's power the same way NATO curtailed Russia's. Worrying about union jobs that are noncompetitive and obsolete just to please the latest political debutante at the ball, the "working class" is hardly the way to ensure American Hegemony. And Gentleman, if you think we have any other real way forward, I am all ears. But from where I sit, Trump proved that American Hegemony is more important than ever before.

In my opinion, we should be able accomplish progressive reform at home and repair our international standing, restoring our relation with EU, etc.

Queequeg said:

It's the white, non-college educated crowd that is the debutante... but they've been around, just got some further taxonomy so maybe they look new? Same Silent Majority, same hard hat rioters, same Populists. I don't think working class is new... they just were organized and energized around the MAGA banner and were heard for all the reasons we've analyzed for the last 4 years.

We can't have American power if we're on the verge of a civil war at home, and that divide is still real and still a problem. Things have been rearranged but give it a few months and we will see the battle lines again. The war is not over. The conservatives have the Supreme Court. They will likely have the senate. We will have a lot of stalemate in Congress and government by Executive fiat. And now we're learning it will be all the usual neo-lib suspects in the executive.

Malcolm wrote:

And you think the conservatives on the court care about the "working class?"

Please.

Queequeg said:

Meanwhile, I'm going to get ready for Trumpism in 2024...

Malcolm wrote:

No, I don't think so. This only happens if the electorate goes to sleep again.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 8:41 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Johnny Dangerous said:

None of that means much to me, I don't like endless war, "polite" militarism and austerity.

Malcolm wrote:

Endless war is a GOP thing. Leaders are required to maintain adequate defenses, even Buddha recognized this. Austerity is also a GOP trip.

Brunelleschi said:

Hmm, what? Biden's new cabinet members have been avid supporters of and/or contributed to the Iraq war, the bombing of Yemen and the subsequent mass famine, the Drone program (including extrajudicial killings of American citizens), torture of detainees, immunity to soldiers involved in the war in Afghanistan, sanctions against Iran contributing to a lack of medicine and worsening the country's response to Covid, the collapse of Libya and the selling of black Africans on the open slave market, etcetera.

Malcolm wrote:

Let's see, the guy in Yemen declared war on his birth country, so this hand wringing about extrajudicial killings of American citizens is, frankly, bullshit. He was self-avowed enemy of the USA. He lost his rights.

The Yemen famine is terrible, but that is a proxy war between the Saudis and Iran. As for US support, this is in Trump's lap.

The torture of detainees was a Bush era thing.

Sanctions against Iran, again, a Trump policy. Obama was normalizing relations with Iran.

Libya, mainly, an EU thing.

In fact the people Biden has selected will restore the government to its proper working order. That is the first order of business. The rest of the progressive agenda is just going to have to wait.

Author: Malcolm

Date: Wednesday, November 25th, 2020 at 10:06 PM

Title: Re: weird as...

Content:

Danny said:

Ok moving on.. what exactly does Biden stand for?

Malcolm wrote:

Well, he doesn't need to stand for anything. The fact he isn't a malignant narcissist is sufficient.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 12:26 AM

Title: Re: weird as...

Content:

Queequeg said:

This wasn't a vote FOR Biden. This was a vote AGAINST Trump.

Malcolm wrote:

It was also a vote for continued American Hegemony, rather than American Isolationism. Don't forget that.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 12:32 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

Maybe not, but we can talk about the history and source of Shentong realization. It comes from the Kalachakra. Specifically as practiced in Eastern Tibet

Malcolm wrote:

Yumo Mikyod Dorje was from the region of Kailash, not Eastern Tibet.

https://treasuryoflives.org/biographies/view/Yumowa-Mikyo-Dorje/TBRC_P2589:

The Jonang tradition would ultimately place Yumo as a key link in the Tibetan Kālacakra lineage; Tāranātha would cite him as an advocate of their distinctive position of "other-emptiness" (gzhan stong) in a tantric context.

Perhaps you meant as practiced today in the Amdo region, where the Jonang tradition survived.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 12:40 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

tobes said:

But these are just sayings, assertions and beliefs. None is satisfactory, according to mahamudra, dzogchen, shentong, rangtong, or advaita vedanta. All agree that the yogic realisation exceeds such conceptual or semantic or rational approaches.

So that leaves us the with basic possibility of getting the realisation oneself and then

coming onto Dharmawheel to say 'it is like this, but not like that' or.....accepting we're basically pissing into the wind with such discussions.

Malcolm wrote:

Advaita is strictly rational. Advaitans characteristically deride yoga. It is the highest perspective in Indian philosophy. Some people might argue that Trika is, but Trika is realist, even if they are a nondualist school like Advaita.

Madhyamaka, no matter which variety one subscribes, is strictly based on intellectual analysis as well.

It is only Vajrayāna that the example/ultimate wisdom pointed out/realized at the time of empowerment takes precedence over intellectual analysis. When this is realized, it is called mahāmudra or dzogchen. When one is a Vajrayāna practitioner, it does not matter much which intellectual view one subscribes to, whether Madhyamaka or Yogacāra, since the view at the time of the empowerment experienced is a correct, experiential Madhyamaka view. By practicing Vajrayāna practices such as the two stages, and so on, one cultivates this experiential view for a long while, eventually leading its realization.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 12:48 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Queequeg said:

I realized for people outside looking in at these conversations - we were cheering hard for Biden to win... and now that he won, we have our knives out for him. I wonder what impression its making on you. LOL

Minobu said:

yeah i was surprised that this attitude arose..

but what you are wishing for demands a whole new paradigm for America.

for me when i see people in america criticizing socialist ideals for people in such a rich country i scratch my head and wonder if it is really their mind or a convoluted one put out by the richest and most powerful capitalists in the world.

then why people do not want a better social system for free medi care...

Looking at Canada and talking about wait times and such is just not right.

Our governments are working, sometimes it's shelved , on better wait times...

but our population is aging and they take up a lot of medical assistance.

it's not excuse to scrap the idea of universal health system ...

you are the only G7 country that has no free medi care system ...and people rant they don't want it...weirdness galore...

Author: Malcolm

Date: Thursday, November 26th, 2020 at 2:08 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Queequeg said:

I realized for people outside looking in at these conversations - we were cheering hard for Biden to win... and now that he won, we have our knives out for him. I wonder what impression its making on you. LOL

Ayu said:

I guess, you Americans are anxious because you have been hostages of a nutcase president. It was like a nightmare and you can't believe it's REALLY OVER NOW.

I think, you will see times of relief - even if Bernie would be far better.

'Not like Trump' will be a bigger relief than you can imagine right now. [IMHO - I hope so.]

Malcolm wrote:

People are just bitching about the fact that Americans are more conservative than they like, in general, and word "socialism" gives them the heebee jeebees.

Biden will do a fine job. And once we have restored sanity to our day to day government, that is the various departments of the executive branch, and cleaned up the carnage of the last four years, etc., then we can start talking sense to people. In the meantime, we have covid to deal with, 40 million Americans looking at becoming homeless because the Insane Clown Posse in the White House never ever had any intention of doing anything other than grifting the nation. It will sweet justice indeed if Scotland strips Trump of his assets there. I am sure at this very moment Barr is shredding documents, while the rest of Trump's lackeys are doing everything they can to harm the national interest. They should all be sent to Gitmo, in my opinion.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 2:40 AM

Title: Re: weird as...

Content:

Danny said:

Well I would give it the 24 hour rule.

Will wait and see if Biden delivers all you ever dreamed and wished for.

Ok moving on.. what exactly does Biden stand for?

kirtu said:

Biden stands for Establishment D policies.

Malcolm wrote:

Biden is inheriting another ruined economy from the GOP, just like Obama did, just like Clinton did, just like Carter did. The rest is not specifically directed at you Kirt.

[rant]

Americans are so dumb. They vote in the GOP cause "taxes," the GOP then cuts taxes, raises the deficit skyhigh, leaving economic ruin in their wake. The Democrats come in, fix it all, give the US a strong economy again, and then it starts all over again. Thank goodness there was only four years of Trump. 8 years would have been economic holocaust, not just carnage. I hope, but cannot be certain, that the GOP has ruined their brand for the next 20 years.

And all these people who bitch about neoliberalism—get a clue. As I said before, Isolationism is bad economics. Trump proved it; Hoover proved it, and the 19th century proved it. Granted, forcing austerity programs on countries does not work. It's also bad economics. But trade liberalization is a good thing, not a bad thing. What the Trump policies intended to do was to harm our trade allies for short terms gains; but in the end, we all would have lost.

Small government people need to wake up also—the only way to defend against corporate malfeasance is large government and strong regulation.

I really hope Biden strengthens and reinforces NATO and the UN. It is necessary, not just to bring Russia to heel, but also Poland and Hungary.

Trump ceded American soft power in the Pacific to China—that is a real problem for India as well Indonesia, Australia, we need to strengthen our presence there, both economically and militarily, just as Obama was doing toward the end of his administration.

We need to restore the continuity of diplomacy that was interrupted by Trump's diplomatic malfeasance. I am personally quite satisfied that Biden is placing Obama Admin veterans in his cabinet. They are competent and will restore the executive branch to proper working order. They know how shit is supposed to work.

America's reputation is badly damaged, but the route to salvaging that is not to promote some progressive dream team who likely cannot even get past the senate, but to put in place competent technocrats who are good at their jobs, who have served under multiple administrations.

So far, under the GOP we have had one paranoid vice president who led us into a war based on false intelligence (Cheney) and set the seed for undermining democracy in our

country (Patriot Act), and a paranoid, malignant narcissist of a president who has nearly tore our democracy out from the root.

Therefore, the job before sane Americans is to make sure that GOP never returns to power in our lifetime. We've found out that there are 74 million people in this country, mostly racist white people, who willingly vote for fascists, because that is what the GOP party has become, a party of racists and fascists. That is pretty damn frightening. So wake up and stop dreaming about some other reality. [/rant]

Author: Malcolm

Date: Thursday, November 26th, 2020 at 2:52 AM

Title: Re: weird as...

Content:

Norwegian said:

Will Biden reverse all of Trump's harmful environmental politics? Or will he conveniently ignore some of them, since they've already been set in motion by Trump? And can one trust a former DuPont consultant to be the right man for such an important job?

Malcolm wrote:

Yes, he will reverse them all back to Obama's policies, as much as he can.

The guy everyone is freaking about is a former EPA deputy:

https://en.wikipedia.org/wiki/W._Michael_McCabe

Macabe has been on transition teams before. And then there is this:

"Michael McCabe has vast experience and knowledge of the EPA to help the Biden-Harris administration tackle the challenges facing our country. McCabe has recused himself from any matters involving the Toxic Substances Control Act. Additionally, he has also committed to not taking a position within the Biden administration."

He has worked with Biden for many years, but Biden knows he is a bit "toxic." So, he is not going to be heading up the EPA. He jsut has institutional memory. People really need to get a grip.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 4:44 AM

Title: Re: weird as...

Content:

Queequeg said:

Malcolm, I hear you. But as you noted, Americans are so dumb.

Danny said:

Again low informed voters, do you know how condescending you come across as?

https://en.m.wikipedia.org/wiki/Low_information_voter

Low information voters, also known as misinformation voters, are people who may vote yet are generally poorly informed about issues. The phrase is mainly used in the United States and has become popular since the mid-1990s.

Malcolm wrote:

Yup, describes Trump voters perfectly.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 5:24 AM

Title: Re: weird as...

Content:

Queequeg said:

Malcolm, I hear you. But as you noted, Americans are so dumb.

Danny said:

Again low informed voters, do you know how condescending you come across as?

https://en.m.wikipedia.org/wiki/Low_information_voter

Queequeg said:

I don't care. Stupid is stupid, and this country is full of stupid voters. You want to doll it up with a euphemism? Lipstick on a pig. Go ahead.

Malcolm wrote:

The funny thing is that low information voting is typically a charge made against GOP voters.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 7:07 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

tobes said:

My worry here is in the irresistible urge to denigrate paths which we ourselves have not practiced, have certainly not obtained any fruition, and are therefore not in a sound position to critique.

Malcolm wrote:

There are only two kinds of paths— those based on mind and those based on gnosis. The latter are always superior to the former.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 9:44 AM

Title: Re: 84 mahasiddhas book (Lopez or Dowman)

Content:

climb-up said:

Has anyone read, or at least seen, both Keith Dowman's book "Masters of Mahamudra" and Donald Lopez's "Seeing the Sacred in Samsara".

They both feature biographies of all 84 mahasiddha, I believe (is that right?). Is either one particularly better or worse?

Thank you

Malcolm wrote:

Lopez is the better translator.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 9:45 AM

Title: Re: 84 mahasiddhas book (Lopez or Dowman)

Content:

climb-up said:

Has anyone read, or at least seen, both Keith Dowman's book "Masters of Mahamudra" and Donald Lopez's "Seeing the Sacred in Samsara".

They both feature biographies of all 84 mahasiddha, I believe (is that right?). Is either one particularly better or worse?

Thank you

Malcolm wrote:

Lopez's translation is an improvement.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 12:11 PM

Title: Re: 84 mahasiddhas book (Lopez or Dowman)

Content:

Heruka85 said:

Lopez's is not actually a translation of Abhaydatta's work but an illustrated guide to the Mahasiddhas with just a brief description of each of the 84. I would recommend Buddha's Lions by James Robinson if you want a translation of the Abhayadatta text, maybe with the Lopez because the art is a really good supplement. I can't say anything about the quality of Robinson's translation abilities but it is the most academically respected at least.

Malcolm wrote:
Robinsons is also fine.

Author: Malcolm
Date: Thursday, November 26th, 2020 at 8:37 PM
Title: Re: weird as...
Content:
FiveSkandhas said:

Delivering improvements in quality of life for the vast majority seems to me something that is beyond the control of the President. In many ways the US middle class is on a downward long-term trajectory that has multiple causes. Trump and many of his supporters seemed to believe that an isolated US with a return of manufacturing would help, but it appears in four years, hardly a dent was made in that direction. Meanwhile on the opposite side of the fence, it is believed by many that further globalization and engagement with the world at large is the road to prosperity.

Either way, the middle class keeps hollowing out and I am convinced it is not something a president can solve. It's a broader cultural, social, and economic shift.

PeterC said:
As Yoda said, that is why you fail.

Political discussion in the US is way to focussed on whining about what can't be done and navel-gazing on the obscenely-expensive spectacle of the endless elections. This will go on until an administration starts to take fixing issues seriously.

Malcolm wrote:
I think Biden does take this seriously. He has the most experience in Gvt., of any president we've seen in US history. This is really a great plus. And, Biden was an anti-spectacle.

He'll spend four years cleaning up the mess left by Trump, and then hopefully he will spend the next four after that really setting this country on a correct path. Then after that hopefully it will be eight years of Harris. By then, maybe America will have driven its fascists back into the goddamn closet where they should have stayed to begin with.

The worst thing to happen now is for idiots on the left to think now is a good time for third parties. Let the right go down that rabbit hole, let's encourage them to do so, in fact. But as a voting block, the left has to stick with the center.

Author: Malcolm
Date: Thursday, November 26th, 2020 at 8:48 PM
Title: Re: weird as...
Content:

Queequeg said:

Infrastructure spending will prop up the middle class.

We don't have a wealth problem... The US has never been wealthier.

We have a wealth distribution problem. We can distribute wealth throughout the country by implementing public works programs to build out a modern infrastructure.

This will have concatenating positive effects beyond just employing people: the modern infrastructure will be the platform for future growth and prosperity - like the railroads, the highways, electrification, etc.

Malcolm wrote:

Yes, we need to go big, FDR big, on these issues— and renewables, climate mitigation, fiber-based internet rollouts in rural and urban communities, etc., should be a large part of that, not just roads and bridges.

All at 22.50 minimum wage, and up.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 9:37 PM

Title: Re: Online Ngondro programs

Content:

yagmort said:

on ngondrogar site there is a comparison of topics for longchen nyingthig and chetsün nyingthig ngöndros.

what i found intriguing is that chetsün nyingthig one has different set of preliminary thoughts:

1. Impermanence
2. Deceptive nature of pleasure
3. Futility of our projects
4. Futility of life in general
5. The irreversibility of liberation
6. The value of the guru's instruction
7. Training in non-thought samadhi

frankly, i feel that these thoughts click with me much better than more common ones (precious human rebirth, impermanence, karma, suffering of samsara), especially 2,3,4. i don't know if it's ok to ask as i don't have wang/lung for chetsün nyingthig ngöndro, but i'd like to know more about that. is it possible to share the part of chetsün nyingthig ngöndro about these thoughts without samaya violation (or the whole text)?

Malcolm wrote:

Cartland Dahl translated Jigme lingpa commentary on these.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 10:03 PM

Title: Re: weird as...

Content:

FiveSkandhas said:

What do you folks think about mandatory minimum income? i.e., everyone gets 30k minimum per year.

Sounds inflationary but if they give trillions to the banks and big business already maybe shifting it to the people would work...not enough of an economist to know...

Malcolm wrote:

It's be great, but it will never happen.

Author: Malcolm

Date: Thursday, November 26th, 2020 at 10:33 PM

Title: Re: weird as...

Content:

FiveSkandhas said:

The idea is out there. Once robotics and AI take the remaining middle class jobs you will have billions (incl. India and China) of people with no productive "purpose" but a global economy with the capacity to support them. I don't think in some form it is totally impossible.

Malcolm wrote:

I was referring to the US.

Author: Malcolm

Date: Friday, November 27th, 2020 at 2:05 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

Let's see, the guy in Yemen declared war on his birth country, so this hand wringing about extrajudicial killings of American citizens is, frankly, bullshit. He was self-avowed enemy of the USA. He lost his rights.

The Yemen famine is terrible, but that is a proxy war between the Saudis and Iran. As for US support, this is in Trump's lap.

The torture of detainees was a Bush era thing.

Sanctions against Iran, again, a Trump policy. Obama was normalizing relations with Iran.

Libya, mainly, an EU thing.

In fact the people Biden has selected will restore the government to its proper working order. That is the first order of business. The rest of the progressive agenda is just going to have to wait.

Brunelleschi said:

Fair enough. You say the same thing about his 16-year-old son and 8-year-old niece I presume? The drone program was of course massively expanded by Obama.

Malcolm wrote:

It seems the son was in the company of a guy named Ibrahim al-Banna.

Nawar al-Awlaki was killed by Trump, not Obama, during his first exercise in murder. BTW, I don't justify what Obama did. Murder is murder. But that's what rulers have to do.

Drones are just airplanes without pilots. There is no difference between a missile launched from a plane or a drone.

Brunelleschi said:

No, America provided logistical support. Also, Samantha Powers who is joining the administration backed the invasion by Saudia Arabia, UAE, etcetera.

Malcolm wrote:

Logistical support meant mainly fueling aircraft. In any case, this remains a proxy war between Iran and the Saudi's. And as I said, Trump killed far more people in Yemen than Obama. In 2017 alone, Trump carried out 133 airstrikes in Yemen, compared to 155 between 2002 and 2017. As I said, this is in Trump's lap.

Biden will end all US involvement in Yemen.

As for Samantha Power, you do understand how administrations work, right? She is a disciplined diplomat. As a employee of State, she cannot very well argue that the US should not support its allies in the region—we have treaties with them and treaties are law.

However, before Powers left State, she was criticizing the airwar in Yemen.

Brunelleschi said:

No, I disagree. Furthermore, people directly involved with it are being recruited by Biden (see Camp NAMA) and Obama of course opted NOT to prosecute the people who built and ran these black sites.

Malcolm wrote:

Yes, I understand this is difficult for many people. People are freaking out about McChrystal, McRaven, and Powers being on the transition team. I would also point out that they also have knowledge of the past 20 years of Middle East history and its wars you and I have no idea about, because it is classified.

Brunelleschi said:

Yes, agreed. However, many people who are joining the administration support sanctions against Iran.

Malcolm wrote:

US policy towards Iran is stupid, and has been since Regan. Again, blame the GOP. Iran would like the deal resumed.

Brunelleschi said:

I doubt the rest of the progressive agenda will happen.

Malcolm wrote:

Well, not in the first four years. And if people are stupid, the left will start fighting with the center. Right now the left and the center have to stand together, otherwise, in 2024, there will be another fascist voted into office.

Brunelleschi said:

We obviously have different views regarding interventionism. Fair enough.

Malcolm wrote:

If it's a choice between interventions by the US and NATO or Russia or China. I'll take the US and NATO, thanks. And, BTW, Russia and China seem to be teaming up.

And don't forget, the present geopolitical climate is mostly a result of GOP policies.

Author: Malcolm

Date: Friday, November 27th, 2020 at 2:09 AM

Title: Re: weird as...

Content:

Queequeg said:

Honest dollar for an honest day's work. Or rather, 40hrs/wk at \$22.50/hr. + OT.

Malcolm wrote:

\$46,800 per year. Peanuts. But it would lift a hell of lot of people out of poverty.

Author: Malcolm

Date: Friday, November 27th, 2020 at 3:05 AM

Title: Re: weird as...

Content:

Queequeg said:

e'd all be happier.

Malcolm wrote:

Social well-being seems to be rather low on the list for the GOP in general.

Author: Malcolm

Date: Saturday, November 28th, 2020 at 12:06 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Johnny Dangerous said:

None of that means much to me, I don't like endless war, "polite" militarism and austerity.

Malcolm wrote:

Endless war is a GOP thing. Leaders are required to maintain adequate defenses, even Buddha recognized this.

kirtu said:

By no means. Korea, Vietnam, Clinton's engagement in Iraq, Yemen and the Sudan, Obama's disaster in Syria.

Malcolm wrote:

Obama's foreign policy was failed in Syria, but the Syrian situation was actually caused by the Iraqi's, who insisted that all US troops leave on schedule in 2011. Obama's hands were largely tied.

Iraq's problems were caused by Hussein, who was using chemical weapons against the Kurds, etc., and because he felt cheated by the Kuwaitis who cut oil prices, against their agreements. The war in Iraq was a GOP project, and while Clinton indeed had involvement, and one can of course debate the sanctions which lead to hundreds of thousands of civilian deaths, mainly Clinton, apart from Kosovo, was engaged with Al Qaeda.

Johnson may have escalated the war in Vietnam, but he saw his error and declined to run on that basis. Nixon was the one who continued the war in Vietnam.

North Korea started the Korean War, not Truman. Our response in Korea was informed by the WWII. The US was determined to prevent the totalitarian take over of South Korea.

kirtu said:

Endless war is a fearful/arrogant American thing that stems from specific historical situations, chiefly WW 2, the lessons of which were generally misread.

Malcolm wrote:

Ummm...Americans, in general, did not want to enter WWII. So no. Americans like quick

wars, easy wars, after the experience of the Civil War. After all, even in WWI, we were in that war for only 18 months.

Austerity is also a GOP trip.

That's deliberate propaganda, even if the GOP is/was a big fan of austerity. Did the failed economic policies of the Obama Administration fall on deaf ears? For Establishment D's they in fact did.

Huh? The economy and employment rebounded quite well under Obama and continued to do so under Trump (no thanks to him at all) until he botched it with covid. To recap, in a 2nd Great Depression, brought on by R and D policies, some 20 M mostly older workers were pushed out of the workforce, were then reflexively told that their "skills" were "stale" (so you slapped a Star of David on us) and were locked out of the workforce through systematic age discrimination. For the majority of people there was no evidence at all that their "skills" were "stale". None at all. It was just a justification for the policy pushed by some people (notably Oligarchs and some Congresspeople) and picked up by the media and repeated as propaganda just like Fox News did and does. Those became desperate times with lots of suicide (initially reported by the press and then not) and lots of people contemplating suicide.

This has nothing to do with government policies. It had to do with the fact that older employees with seniority cost companies more money in terms of total compensation packages, and so on.

The one place we can agree here is that financial crisis of 2008 was a problem created when the Glass Stegal act was repealed. Pension fund managers were now allowed to invest in stocks rather than confining pension fund investing to bonds, thus exposing cities like Detroit to risk they were not prepared to take, etc. Dumb move, sure., while it happened under the Clinton Administration, it was voted into being by a GOP house and senate in 1999. It's roots however are to be found during the deregulation craze under Reagan. So again, GOP.

At the end of the day, you are on your own in these United States. And whether it's policies are steered by R's or D's is irrelevant.

Yes, it's always been that way. In the US, you are free, either to starve or be successful. FDR tried to put in a safety net, as did Johnson. The GOP, especially Reaganites and their ludicrous "small government" theories have, always been against these measures coz "socialism."

Voting with my feet can't come soon enough (esp. since I've finally voted in what will be that last US federal election for me).

Good luck wherever you wind up going. You've never like living the US anyway for as long as I have known you. It's understandable, the US has a lot of flaws, blatant flaws. Still, it's my home, and while I like and appreciate other countries, I like it here where I live in the Northeast. So I prefer to stay here and try and support what's good about our system, and try to improve what is flawed. YMMV.

Author: Malcolm

Date: Saturday, November 28th, 2020 at 12:10 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

pemachophel said:

Magnus, So very sorry to hear this. My wife and I will do sur for him for 49 days.

Malcolm wrote:

No need, he is a Dzogchen practitioner with deep understanding of the path. He is not an ordinary person for whom we need to do Shitro, sur, and these kinds of things.

The correct thing to do is sing do Ati Guru Yoga and sing Song of the Vajra in his honor.

Author: Malcolm

Date: Saturday, November 28th, 2020 at 2:53 AM

Title: Re: Vipassanā

Content:

monkishlife said:

I believe strongly in non-duality, so I cannot be a Theravada Buddhist for that very reason.

Malcolm wrote:

You can't be a Dzogchen practitioner either then.

Author: Malcolm

Date: Sunday, November 29th, 2020 at 4:37 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aloke said:

The Community did Shitro for him. Why not?

Malcolm wrote:

There is no need to do it FOR Elio. But people like to get together and mourn.

I, on the other hand, prefer to celebrate Elio's liberation in the bardo. YMMV.

Author: Malcolm

Date: Sunday, November 29th, 2020 at 6:03 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

myfirst.jpg (112.3 KiB) Viewed 261 times

Author: Malcolm

Date: Sunday, November 29th, 2020 at 9:44 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Ignorant_Fool said:
DYING IN THE STATE OF GURUYOGA
Chögyal Namkhai Norbu
The Practice of the Night...

Malcolm wrote:
Exactly.

Author: Malcolm
Date: Sunday, November 29th, 2020 at 11:18 AM
Title: Re: Congratulations President elect Joe Biden
Content:
PeterC said:

I've just read the federal appeals court decision on the PA voting case. It is...brutal. Written by a judge nominated by Trump, on a panel of three all nominated by Republican presidents. The last section is clearly a message to their ideological fellow travellers on the Supreme Court to let this one go.

Malcolm wrote:
These clowns just don't know when to go home:

<https://thehill.com/regulation/court-battles/527838-pennsylvania-supreme-court-strikes-down-gop-bid-to-stop-election>

PeterC said:
The Pennsylvania Supreme Court on Saturday rejected a last-ditch bid from Republicans including Rep. Mike Kelly (R-Pa.) to halt the certification of the 2020 election results in the Keystone State....

"Upon consideration of the parties' filings in Commonwealth Court, we hereby dismiss the petition for review with prejudice based upon Petitioners' failure to file their facial constitutional challenge in a timely manner,."

Author: Malcolm
Date: Sunday, November 29th, 2020 at 9:38 PM
Title: Re: Congratulations President elect Joe Biden
Content:

Author: Malcolm
Date: Sunday, November 29th, 2020 at 11:37 PM
Title: Re: Congratulations President elect Joe Biden
Content:
Dan74 said:

This is an interesting angle, and while I don't think it tells the whole story, it underscores how money has become such a driving force, a conscious and unconscious motivator of all that is happening and why this system really needs to be torn down. It's already ingratiated itself so deep into our culture, it might be nearly too late.

Queequeg said:

"has become"? as in, it wasn't already?

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

That nugget is some 1900 years old, and it wasn't novel when it was written down. See Code of Hammurabi, for instance.

Its been too late for several millennia, friend. We limp along with our vices.

Dan74 said:

I don't know, QQ. While avarice is old as time, yes, Consumerism, as it applies to every facet of our lives, invading and taking over not only our culture and spirituality, but even the most private sphere, is unprecedented, I think. The late Capitalist ability to monetise everything, to turn everything and everyone into a consumable, our attention, being the latest victim to the parasitic Social Media and clickbait, is unmatched.

Yes, Medieval Church sold Indulgencies. The reason this is so well known is because it stood out. It was perhaps a watershed moment. Now money has become the new original Abhidhammic dhamma, that everything else is composed of.

Malcolm wrote:

Arguably, capitalism was really created when the Church created purgatory so that Christian bankers could still get into heaven.

Author: Malcolm

Date: Monday, November 30th, 2020 at 12:19 AM

Title: Re: weird as...

Content:

Malcolm wrote:

\$46,800 per year. Peanuts.

FiveSkandhas said:

Hey, speak for yourself.

Minobu said:

i betcha Malcolm comes from wealth...never thought about this , but that remark speaks volumes...

Wealthy people don't really get what poverty is...46 grand is above the poverty line but a

disaster for someone born into wealth...

Malcolm wrote:

For most of my life, I have lived on considerably less than this.

Author: Malcolm

Date: Monday, November 30th, 2020 at 1:11 AM

Title: Re: weird as...

Content:

Minobu said:

i betcha Malcolm comes from wealth...never thought about this , but that remark speaks volumes...

Wealthy people don't really get what poverty is...46 grand is above the poverty line but a disaster for someone born into wealth...

Malcolm wrote:

For most of my life, I have lived on considerably less than this.

Minobu said:

it just came off sort of well you know how the other half lives...

wasn't knocking you really...when mired in poverty remarks like that hurt..

Malcolm wrote:

Having lived on considerably less than this, I understand that 46k a year for a family of four is peanuts. That's 11k per person. That's nothing.

Author: Malcolm

Date: Monday, November 30th, 2020 at 8:04 PM

Title: Re: weird as...

Content:

Minobu said:

it just came off sort of well you know how the other half lives...

wasn't knocking you really...when mired in poverty remarks like that hurt..

Malcolm wrote:

Having lived on considerably less than this, I understand that 46k a year for a family of four is peanuts. That's 11k per person. That's nothing.

Minobu said:
again you missed my point ...and went...well..

look there are millions of americans and people working in the ?USofA that could only dream of the amount you mentioned..tens of millions...

it's one of the podiums best avoided by a person of privilege..

we live in a caste system Malcolm...
In Britain the moment you speak it is a pigeon hole situation...

it goes beyond being sensitive to a group of people dreaming of a life

Malcolm wrote:
Peanuts is peanuts. It's an objective fact. The present federal minimum wage is much lower than that, not even peanuts, just crumbs from the table.

Author: Malcolm
Date: Monday, November 30th, 2020 at 8:23 PM
Title: Re: In 543 AD Emperor Justinian put the Pope in jail for a year
Content:
Malcolm wrote:
[#https://hds.harvard.edu/news/2019/03/19/flesh-and-fire-reincarnation-and-universal-salvation-early-church](https://hds.harvard.edu/news/2019/03/19/flesh-and-fire-reincarnation-and-universal-salvation-early-church)

More apropos, Origen's heresy.

Author: Malcolm
Date: Monday, November 30th, 2020 at 11:55 PM
Title: Re: weird as...
Content:
Mantrik said:
To some of us outside of the US many of its citizens seem to have no international (or national?) perspective and think themselves badly treated parochially...

Malcolm wrote:
Ahem, same forces that drove Brexit, and for largely the same reasons.

The myth of the sophisticated and cosmopolitan European is just that—a myth.

I've been all over Europe and the UK, and encountered exactly the same parochialism in Europeans that I've encountered in Americans.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 1:20 AM

Title: Re: weird as...

Content:

Mantrik said:

Why would Europeans be any different?

The geography works against parochial isolation as many of our poorest will experience a mix of cultures and ethnicity just a couple of hours away 'abroad'. Cosmopolitan describes most EU cities, actually, and I'm pretty sure that a huge proportion of our European population has an international perspective, made quite poignant at the moment as the EU disintegrates.

Malcolm wrote:

You think the US is any different? I have about as much in common with New Yorkers as you do with the Dutch.

Mantrik said:

Bigoted racism and xenophobia for sure..... but they are not as isolated from other nations as parts of the USA or as inward-looking and able to be manipulated on that score.

Malcolm wrote:

Go to Umbria...you'll be very surprised.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 1:24 AM

Title: Re: In 543 AD Emperor Justinian put the Pope in jail for a year

Content:

Malcolm wrote:

I found Origen's theology on this point interesting:

So, we were first made as minds, and as minds we were made in the image of God, imago dei. And since, as the scriptures tell us, "God is a consuming fire" (Deut. 4:24, 9:3; Heb. 12:29), minds were made in the image of this fire. In fact, they were made to be like irons in the great fire of God: as long as they were plunged into the fire, they were aflame. But just like irons, when they were removed from God's fire, they cooled and became evermore solid and slow. This cooling is our mythological descent into souls and bodies, the fall into flesh.

For Origen, all of this is by God's design. Our fall into flesh is in fact our opportunity for rehabilitation. The original fiery mind moved quickly, too quickly, and so it was easily distracted. The descent into this world slows the mind down, now encumbered by a soul and a body, and trains it over many, many lifetimes to pay steadier attention.

Whenever we successfully pay steady attention to anything, this or that, we inch closer to contemplation, and we blaze just a little brighter.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 3:50 AM

Title: Re: Vipassanā

Content:

monkishlife said:

In Therevada, non-duality is seen as not so important; in fact, Bikkhu Bodhi says that Theravada Buddhism is neither dualistic or non-dualistic.

Malcolm wrote:

This is the position of all Buddhist schools. There cannot be one without many and vice versa.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 10:28 AM

Title: Re: weird as...

Content:

Queequeg said:

<https://www.businessinsider.com/the-11-nations-of-the-united-states-2015-7>

Malcolm wrote:

This map, is a bit facile, but the idea is ultimately based on the book Albion's Seed by David Hackett Fischer.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 10:34 AM

Title: Re: Practices for epidemics and pandemics

Content:

javier.espinoza.t said:

my root guru told me everything one would need about guardians, but never ever mentioned gesar.

maybe my teacher chnn practiced it, but it wasn't that useful or didn't matter or worked after all. otherwise it would be "there", somewhere at least.

i appreciate your messages guys. i take my leave.

Malcolm wrote:

What were you saying about Gesar and CHNN?

<https://www.dzamlingar.net/en/support/fundraising-prizes/divination-cord>

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 7:53 PM

Title: Re: weird as...

Content:

Queequeg said:

I think this map is based on a more recent book. <https://www.amazon.com/American-Nations-History-Regional-Cultures/dp/0143122029>

That Albion book looks interesting. I'll never read it, but I'll look around for the crib notes.

Malcolm wrote:

I've read both. The former book from which the map is drawn is based on Albion's Seed and merely extends its arguments.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 7:57 PM

Title: Re: Dalit Buddhism

Content:

Genjo Conan said:

My teacher has worked extensively with the Ambedkarites. Did you have any specific questions?

Schrödinger's Yidam said:

No, but thanks.

I personally believe that politics and religion should stay separated. Others here believe differently. I just thought I'd share with them a politically oriented Buddhist sect. They may find it interesting.

Malcolm wrote:

They also hotly reject rebirth, so, BINOs.

Author: Malcolm

Date: Tuesday, December 1st, 2020 at 10:07 PM

Title: Re: Vipassanā

Content:

Astus said:

As for the Theravada view of material dharmas, the smallest unit according to post-canonical teachings are called https://en.wikipedia.org/wiki/Kalapa_%28atomism%29, they are considered composite,

Malcolm wrote:

Not that different than paramanus, actually.

Author: Malcolm

Date: Wednesday, December 2nd, 2020 at 1:08 AM

Title: Re: In 543 AD Emperor Justinian put the Pope in jail for a year

Content:

Brahma said:

In this sense everything being a product of the mind is a similar orthodoxy in Buddhism.

Malcolm wrote:

One difference is that there is no godhead in Buddhadharma, and no creator, and no creation. There is only beginningless dependent origination.

Brahma said:

The world has life to it, so why not meditate on the basis of Immortality? It is found in all Spiritual Teachings, and mentioned by Jesus even by His followers when He asked who Jews back then thought He was, as possibly Elijah, or one of the other Prophets, when Peter simply reveals Him to be the Christ. And Jesus mentions, that for these who are willing to accept it, John the Baptist is the Elijah that is to come. Elijah has a very distinct personality and individuality, so Jesus was a great Teacher who understood reincarnation and He could obviously identify someone's reincarnation according to that part of the New Testament.

Malcolm wrote:

Jesus's trip had nothing to with Buddhadharma.

Author: Malcolm

Date: Wednesday, December 2nd, 2020 at 4:18 AM

Title: Barr Calls it For Biden:

Content:

Author: Malcolm

Date: Wednesday, December 2nd, 2020 at 5:29 AM

Title: Re: "Extensive Daily Confessions of Cakrasamvara" by Bhuripa

Content:

Lobsang Damchoi said:

Does anyone have any knowledge of this (possibly) Sakya text?

I found this intriguing title in the Great Mind Training Collection merely cited as the source of a quotation. The quote doesn't mention the yidam and is a standard main training precept. The full citation is below. Thanks,

[author:] Bhuripa.

Extensive Daily Confessions of Cakrasamvara [Practice].

Dpal 'khor lo mde mchog gi rgyun bshags rgyas pa. Toh 1533, rgyud 'grel za. P2244, pha.

Malcolm wrote:

It is not a Sakya text, it is an Indian text.

Author: Malcolm

Date: Wednesday, December 2nd, 2020 at 8:15 PM

Title: Re: In 543 AD Emperor Justinian put the Pope in jail for a year

Content:

Aemilius said:

name Christ comes from Krishna (meaning "dark" or "black-blue").

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, December 2nd, 2020 at 8:19 PM

Title: Re: Vipassanā

Content:

Astus said:

'You observe this structure that initially appears to be so solid, the entire physical structure at the level of sensation. Observing, observing you will reach the stage when you experience that the entire physical structure is nothing but subatomic particles: throughout the body, nothing but kalapas (subatomic particles). And even these tiniest subatomic particles are not solid. They are mere vibration, just wavelets.'

(<https://pariyatti.org/Free-Resources/Articles-and-Excerpts/Buddhas-Path-is-to-Experience-Reality>)

Malcolm wrote:

Someone has been reading too much physics.

Author: Malcolm

Date: Wednesday, December 2nd, 2020 at 10:53 PM

Title: Re: Reaching the path

Content:

Könchok Thrinley said:

Alan Wallace talks sometimes about so called "reaching the path". Has anyone seen anything about this topic from other teachers, or could one share ones understanding what it means, etc?

Malcolm wrote:

He is talking about the five paths, which begin with the path of accumulation. That path begins with rousing Mahāyāna bodhicitta.

Author: Malcolm

Date: Wednesday, December 2nd, 2020 at 11:54 PM

Title: Re: In 543 AD Emperor Justinian put the Pope in jail for a year

Content:

Schrödinger's Yidam said:

However later someone went to that monastery...

Malcolm wrote:

Plus, anyone with any knowledge of history knows that there were no Tibetan Buddhist monasteries at all in Ladakh during the time Jesus supposedly spent there.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 1:08 AM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

where one "leave" the society to develop one own personal practice, while keep being dependent from the help of the society.

Malcolm wrote:

That's not why one becomes a monastic. One becomes a Buddhist monastic because one has genuine renunciation.

Further, by living on dana you allow other people to generate merit.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 1:25 AM

Title: Biden's Cabinet

Content:

Malcolm wrote:

https://www.counterpunch.org/2020/12/02/biden-and-the-lost-art-of-political-cabinetry/?fbclid=IwAR2DKuE39FvOTrU0zbZQjfo3xiVcN32p4kEQFJMZMAMZxJPWZ_uuzk1BHNA

Unknown said:

The worst president in U.S. history and the worst Cabinet in U.S. history will soon be succeeded by Joe Biden and the promise of the best and most effective Cabinet in recent time. Biden's success will ultimately be determined by the political posture of Senator Mitch McConnell, but the initial appointments to his administration point to a

strategy designed for political success. The punditry class that dominates the mainstream media is wrong to suggest that his first nominees are insufficiently progressive or merely represent Obama 2.0. Without exception, Biden has turned to individuals with the experience and expertise needed to rehabilitate a government that Donald Trump has severely ravaged.

Malcolm wrote:
I strongly agree with this guy.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 3:42 AM

Title: Re: Biden's Cabinet

Content:

Queequeg said:

If Bernie Sanders was the incoming president, would you support the same approach to building the cabinet?

Malcolm wrote:

With a possible Republican senate? Sure. I definitely would support Blinken for State.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 4:36 AM

Title: Re: Biden's Cabinet

Content:

Queequeg said:

I can't imagine Sanders putting together a cabinet like this. I'm saying this without judgement.

It looks like a thoroughly competent cabinet. If all goes well, the federal government will not be news for the next four years because they do their jobs without scandals.

I'm worried, though, that its not going to be enough to fend off another Republican scorched Earth assault on the country, especially if its some Trumpist in 2024.

Whatever else happens, Biden is going to have to make the lives of lower middle and working class voters palpably better. Its not going to be easy because the economy will be knee capped coming out of this winter - I don't think we've hit the wall yet. If the vaccine(s) works, recovery will be quick... I expect the Republicans to do what they can to sabotage the economy, though.

I see your point that competence is required at this time. I'm worried at the domestic Vandals running amok, though, at the same time. Its a two front war, and I don't know if the old hands are innovative, flexible, and bold enough to take on the totally irresponsible right populism. How do you defend against people who have no scruples at all without going on an overwhelming offensive against them?

Malcolm wrote:

Take a look at GA today—mind blowing.

<https://twitter.com/kaitlancollins/status/1334225962326700034?s=20>

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 7:34 AM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

Moreover, sticking with the Theravada e Zen tradition, it seems to me that the emphasis is put on free one self rather than generate merit for others. Bottom line, I personally not find it a good argument.

Malcolm wrote:

It is the support lay people offer those who have renounced lay life and taken up robes that generates merit, not your meditation. Their generosity generates merit for them. You don't generate it for them. You understand? It does not really matter whether you find it a "good argument." This is what the Buddha taught. You can accept it or reject it, but you have to understand why he taught what he taught and to whom he taught it.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 7:36 AM

Title: Re: Biden's Cabinet

Content:

Queequeg said:

Its a two front war, and I don't know if the old hands are innovative, flexible, and bold enough to take on the totally irresponsible right populism. How do you defend against people who have no scruples at all without going on an overwhelming offensive against them?

Malcolm wrote:

Take a look at GA today—mind blowing.

And you should see Ghouliani in MI tonight in the MI house oversight committee hearing that's happening right now. Mind blowing, he is repeating the all the same lies they fired Powell for spewing.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 10:14 AM

Title: Re: Biden's Cabinet

Content:

Malcolm wrote:

<https://twitter.com/tribelaw/status/1334295732917039106?s=21>

I have no words.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 10:19 PM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Artziebetter1 said:

I want to badly have a place in vajrayana but I have some beliefs I can't let go of. one of these is a undifferentiated ultimate reality. I have read plotinus arguments for the one in his works, father spitzer and ramanuja and Shankara in their Brahma sutra commentaries when dealing with momentary consciousness as well as the govindabhaya to the Brahma sutras and I am convinced based on all these authors that a permanent unconditioned self exists. I have read both arguments for momentariness and arguments against a self from various authors in Indian literature but remain unconvinced by their arguments and I just can't let go of this belief. oh well that's my karma. I have read the debates between nayaiyikas and mimamsaka and Buddhists who espoused a momentary consciousness and I was convinced a self exists.

I read the golden light sutra and sanghata sutra and it says that you will basically never abandon the dharma or stray from the path once you've read it and I've recited mantras from Gelug sources at that which promise a last rebirth in the womb and no retrogression so I don't think I will ever leave Buddhism explicitly though my understanding of it may be faulty due to human error and karma and imperfections .

So I need a buddhism that will accommodate by brahman view. I heard some kagyus and Jonangpa believe in this . should I follow them?

I'm not here to argue whether I'm wrong or right I just want to stay in buddhism and have a school which can accommodate my seeming unshakeable view in a brahman.

Again I'm not here to argue for this view as it could be wrong I just am personally convinced that it's true and I want to practice vajrayana so I wonder if any schools can accommodate my viewpoints?

Usually questions like this receive a lot of frustration but I'm trying my best to be Buddhist and this is just where I'm at at the moment.

Malcolm wrote:

You can be a Buddhist in Name Only (BINO). But you can't practice Vajrayana because possession of an extreme view such as yours entails an immediate root downfall.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 10:55 PM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

I can believe that generosity could be a form of practising non-attachment, thus generating merits. However, is not that people need me to become a monk to start being generous;

Malcolm wrote:

The merit generated by making offerings to the Three Jewels surpasses that of generosity to mundane objects. As a monastic, one represents the Sangha jewel.

This is the reason the Buddha encouraged generosity on the part of the lay population. It's your vows that make you a special object for merit generation.

Author: Malcolm

Date: Thursday, December 3rd, 2020 at 11:23 PM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Artziebetter1 said:

I want to badly have a place in vajrayana but I have some beliefs I can't let go of. one of these is a undifferentiated ultimate reality. I have read plotinus arguments for the one in his works, father spitzer and ramanuja and Shankara in their Brahma sutra commentaries when dealing with momentary consciousness as well as the govindabhasya to the Brahma sutras and I am convinced based on all these authors that A permanent unconditioned self exists. I have read both arguments for momentariness and arguments against a self from various authors in Indian literature but remain unconvinced by their arguments and I just can't let go of this belief. oh well that's my karma. I have read the debates between nayaiyikas and mimamsaka and Buddhists who espoused a momentary consciousness and I was convinced a self exists.

I read the golden light sutra and sanghata sutra and it says that you will basically never abandon the dharma or stray from the path once you've read it and I've recited mantras from Gelug sources at that which promise a last rebirth in the womb and no retrogression so I don't think I will ever leave Buddhism explicitly though my understanding of it may be faulty due to human error and karma and imperfections .

So I need a buddhism that will accommodate by brahman view. I heard some kagyus and Jonangpa believe in this .should I follow them?

I'm not here to argue whether I'm wrong or right I just want to stay in buddhism and have

a school which can accommodate my seeming unshakeable view in a brahman.

Again I'm not here to argue for this view as it could be wrong I just am personally convinced that it's true and I want to practice vajrayana so I wonder if any schools can accommodate my viewpoints?

Usually questions like this receive a lot of frustration but I'm trying my best to be Buddhist and this is just where I'm at at the moment.

Malcolm wrote:

You can be a Buddhist in Name Only (BINO). But you can't practice Vajrayana because possession of an extreme view such as yours entails an immediate root downfall.

Artziebetter1 said:

I have seen arguments that this is what the Jonangpa believed and some karma kagyus: a undifferentiated ultimate reality that isn't a object of consciousness .are you saying black shentongpas can't practice vajrayana. how is this different from the black shentong view?

Malcolm wrote:

Sigh. Your concepts are a big obstacle for you. People with lots of obstinate concepts are not really suited for Vajrayana practice.

Author: Malcolm

Date: Friday, December 4th, 2020 at 12:10 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Artziebetter1 said:

I want to badly have a place in vajrayana but I have some beliefs I can't let go of. one of these is a undifferentiated ultimate reality. I have read plotinus arguments for the one in his works, father spitzer and ramanuja and Shankara in their Brahma sutra commentaries when dealing with momentary consciousness aswell as the govindabhasya to the Brahma sutras and I am convinced based on all these authors that A permanent unconditioned self exists.

Again I'm not here to argue for this view as it could be wrong I just am personally convinced that it's true and I want to practice vajrayana so I wonder if any schools can accommodate my viewpoints?

kirtu said:

NO WAY!!!! JUST GIVE UP NOW!!!

Just joking.

No Vajrayana school will support these views.

But it doesn't matter (this is directly in opposition to our friend who claims that your view constitutes a root downfall from the start).

People start in different places. There was once a Mahasiddha who began completely as an eternalist, just like you**. He was actually sort of tricked into practicing Buddhist tantra because his guru was actually a Buddhist sadhu and not a Hindu sadhu (I don't quite know the correct term here - if this happened nowadays we would say his guru wasn't actually an adherent of Sanātana dharma).

It doesn't really matter. The main thing is turning to the accumulation of merit, turning away from the pursuit of negativities, deepening lovingkindness and compassion. Wisdom grows from that.

If you feel that you want to "use Vajrayana Buddhism" to develop your compassion and positive qualities then go for it.

Kirt

Malcolm wrote:

This is quite unsound advice.

Author: Malcolm

Date: Friday, December 4th, 2020 at 8:32 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Schrödinger's Yidam said:

Naw...I'm not letting you get away with "perennialist" here without you defining it precisely. You've done this before, Perennialism is both a specific school of modern and historical spiritual thought, and a general tendency :

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

So, which one are you talking about and in what way is he a perennialist?

This way, from the Wikipedia article:

The perennial philosophy (Latin: philosophia perennis), also referred to as perennialism and perennial wisdom, is a perspective in philosophy and spirituality that views all of the world's religious traditions as sharing a single, metaphysical truth or origin from which all esoteric and exoteric knowledge and doctrine has grown.

Also why are you associating perennialism with Shentong?

From the same Wikipedia article the next sentence is: Perennialism has its roots in the Renaissance interest in neo-Platonism and its idea of the One, from which all existence emanates.

So, like that.

Malcolm wrote:
So a BINO.

Author: Malcolm
Date: Friday, December 4th, 2020 at 8:39 AM
Title: Re: Is there a place for me in Tibetan buddhism?
Content:
kirtu said:
Shentong is not perennialism.

Kirt

Malcolm wrote:
It's also not monistic, but whatever.

Author: Malcolm
Date: Friday, December 4th, 2020 at 10:27 AM
Title: Re: Is there a place for me in Tibetan buddhism?
Content:
Artziebetter1 said:
I have never seen any arguments for momentariness of self ..

Malcolm wrote:
Why would there be arguments for the momentary existence of something that exists only as a nominal designation?

Author: Malcolm
Date: Friday, December 4th, 2020 at 10:28 AM
Title: Re: Is there a place for me in Tibetan buddhism?
Content:
Johnny Dangerous said:
read Spinoza or something.

Malcolm wrote:
Spinoza was basically a materialist on the model of Epicurus.

Author: Malcolm
Date: Friday, December 4th, 2020 at 9:05 PM
Title: Re: Is there a place for me in Tibetan buddhism?
Content:
Schrödinger's Yidam said:
To give an idea of how varied Shentong can be, this is Brunnhölzl talking about Mikyo

Dorje (H.H.Karmapa 8).

“When the Clouds Part” p.73: The Karmapa emphasizes that the tathāgata heart is the only ultimately real entity, which is permanent and able to perform functions (such as enlightened activity). He also repeatedly says that the tathāgata heart and sentient beings are mutually exclusive since sentient beings are nothing but the sum of adventitious stains. Thus, sentient beings neither possess nor are the tathāgata heart. This also means that it is not the case that buddha nature exists in sentient beings, but sentient beings (seem to) exist in buddha nature, just like clouds floating in the sky without affecting it.

So here Buddha Nature, which originally was 100% about sentient beings, in this “Empty-of-Other” presentation excludes sentient beings. Kinda suggests that it is transpersonal—at least in HHK8’s interpretation. So don’t think there’s one Shentong view.

Note also Buddha Nature is described as “...the only ultimately real entity, which is permanent and able to perform functions (such as enlightened activity).”

Malcolm wrote:

There are mistaken views about tathagatagarbha, this is just one more. Coming from a Karmapa does not make it less erroneous. It also directly contradicts the Uttaratantra.

Author: Malcolm

Date: Friday, December 4th, 2020 at 9:32 PM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Johnny Dangerous said:
read Spinoza or something.

Malcolm wrote:

Spinoza was basically a materialist on the model of Epicurus.

tobes said:

????

A pretty direct link back to the Stoics, but I can't really see Epicureanism there.

Malcolm wrote:

https://www.parrhesiajournal.org/parrhesia32/parrhesia32_guyau.pdf

Author: Malcolm

Date: Friday, December 4th, 2020 at 9:41 PM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

For the same reasons that I underlined above (agnostic, etc.), I'm skeptical of this interpretation. I don't see why making offers to the Shanga is greater than making offers to undernourished children. I find it difficult to believe that my personal vows, done in the silence of my head (this is figurative speech, is actually noisy there), suddenly generate merits for other people.

Malcolm wrote:

First, one does not make these vows silently, in one's head. There is no self-ordination in Buddhadharma, not even to become an upasaka.

You receive vows in specific rites, which vary from order to order, while the general outline is the same.

Second, the object is free of affliction. Now, while today monastics are probably not even stream entrants, they still represent arhats. As such, they are representative of the Buddha's Noble Sangha.

But no one would argue there was no merit to supporting undernourished children, but not as much. Why? One has no idea how that person will turn out. The Sangha jewel is only virtuous.

Author: Malcolm

Date: Friday, December 4th, 2020 at 9:54 PM

Title: Re: The material world of Mahayana

Content:

PeterC said:

I suspect what appeals to people is the aesthetics rather than the content. But who knows. The dominant school often changes over time, too. Sri Lanka once had a large Mahayana sangha. In parts of modern Southeast Asia vajrayana was until not so long ago regarded as less reputable than common Mahayana.

Malcolm wrote:

Ironically, considering Vajrayana was, for a short while, the state religion of Cambodia and also Sumatra, etc.

Author: Malcolm

Date: Friday, December 4th, 2020 at 10:02 PM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

haha said:

Even a famous Mahasiddha, Krisnacharya, was a shaiva heretic; there is no problem to practice vajrayana; his teacher took full responsibility to guide him; later, he became the accomplished master.

Malcolm wrote:

First, before he was granted empowerments and so on, Krishnacarya accepted that he had been defeated in debate. Accepting general Buddhadharma has always been a precondition for receiving empowerment in Vajrayana.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 12:03 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Schrödinger's Yidam said:

For a little over 100 years now Kongtrul's interpretation seems to be widely accepted within the Karma Kagyu.

Malcolm wrote:

Even the 8th Karmapa did not accept his own view. His writings on gzhan stong were early. His mature view was quite different.

As for Kongtrul, while he had great devotion to Taranatha, his actual writing on gzhan stong reflects more the views of Śākya Chogden, who held among other things that that gnosis, ye shes, was relative.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 12:05 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Brahma said:

The Dalai Lama would not drive you away...

Malcolm wrote:

I personally heard HHDL say in Tucson, in 2005, "I tell my Christian friends who are interested in emptiness, it's none of your business."

Author: Malcolm

Date: Saturday, December 5th, 2020 at 12:10 AM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

In ones head or formally made doesn't make much difference to me.

About the second point, with all due respect, It seems to me a bit naive to believe that the Sangha can only be virtuous; there are plenty of examples of non-virtuous behaviours.

Malcolm wrote:

As for the first point: you don't really seem to understand the perspective of vows in Buddhism. A vow you make up yourself is not actually considered right discipline. It is a discipline, sure, but it is not connected with the eight fold path of noble ones.

As for the second point, I addressed that. When you make offerings to a monastic, you are not really making offerings to a person; you are making offerings to an ideal—that people can awaken through the practice of discipline, samadhi, and wisdom.

The Sangha represents that ideal.

I suspect you have not studied these issues carefully, based on your answers. Clearly, at this point in your life, becoming Buddhist monk, a member of the ordained Sangha, is not for you.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 12:12 AM

Title: Re: The material world of Mahayana

Content:

FiveSkandhas said:

Another pricey set of Mahayana accoutrements: This 8-piece gold butsugu "selection" for a home altar features candlesticks, a flower vase, vessels for offerings, and several other ritual implements. Price: over 46 million yen, or roughly \$441,335 United States Dollars at current exchange rates:

<https://item.rakuten.co.jp/dentouhonpo/tko0184/>

Malcolm wrote:

Well, better than a toilet made of gold, were I to be able to make such a extravagant choice.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 12:28 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Schrödinger's Yidam said:

Back to the OP; I say yes, you can be a Buddhist.

Malcolm wrote:

Well, no. He can't. Why? It is very simple. To take the vows of refuge, you have to abandon nonbuddhist teachers, which the OP clearly is unable to do. To take the bodhisattva vows, not only is one not to make a serious study of nonbuddhist tenets, but also one is supposed to avoid spending too much time on Hinayāna tenets and scriptures. And when it comes to Vajrayāna, wrong view is actually a root downfall, that is, abandoning the view of freedom from extremes.

Telling this man he can become a Vajrayāna Buddhist without relinquishing his wrong views is like giving him a plane ticket for a nonstop flight to the hell realms. It is completely irresponsible, idiot compassion.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 1:50 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Ayu said:

Was it true or satire that Trump wants to change the constitution?

Malcolm wrote:

he would if he could...

Author: Malcolm

Date: Saturday, December 5th, 2020 at 2:11 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Schrödinger's Yidam said:

In his "Big Red Book" Dudjom Rinpoche says that if you have faith you don't need any of that.

Malcolm wrote:

How can one say one has faith in the Buddha if one disagrees with everything he ever said?

Author: Malcolm

Date: Saturday, December 5th, 2020 at 3:25 AM

Title: Re: Is monastic life a right livelihood?

Content:

SaaZ said:

About the first point, for instance, who decide that a vow made by myself is not right discipline? Different Buddhist traditions have different vows, so who decide which is right?

Malcolm wrote:

Right discipline has been presented by the Buddha in many sources, both the Pali Canon and Mahāyāna. In general, a vow is something one receives from a preceptor. There is a broad consensus across Buddhist traditions that taking such a vows from a preceptor renders the virtue generated by that vow a much more powerful karma. The basic reason for this is that you are entering into a community of practitioners. Just as a

man who watches a hundred people kill another man and approves of it receives one hundred times more negative karma than if he just killed a man himself, likewise, someone who takes Buddhist precepts generates as much merit from that as there are people who have also take those precepts.

Self-made vows do not have that force because there is no community to support them.

SaaZ said:

About the second point. Is it really like that? Offering to the ideal of Sangha really generate greater merits than other kinds of offerings? How can you be so sure?

Malcolm wrote:

Again, this is another one of the thing about which there is broad consensus across Buddhist traditions.

SaaZ said:

You might be right, I probably didn't study this things enough, but as I already said, I don't indiscriminately accept all the things that are supposed to be Buddhism as true.

Malcolm wrote:

It is also important not to indiscriminately reject things, just because they challenge your preconceptions about Buddhism.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 3:30 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

shankara said:

And how does one know when one has "relinquished wrong views"?

Malcolm wrote:

Quite simple, really. One accepts the view of dependent origination as the correct explanation for the arising of all phenomena. Apart from space and cessation, there aren't any other phenomena.

shankara said:

Does this mean not having any thoughts which are not in accordance with the view of voidness? Really it seems unrealistic to suggest that in order to maintain a pure Vajrayana practise, one has to completely abandon the mental factor of doubt, which I'm sure is present in even many advanced practitioners.

Malcolm wrote:

If someone has doubt about emptiness, they should not enter Vajrayāna teachings.

Author: Malcolm
Date: Saturday, December 5th, 2020 at 4:07 AM
Title: Re: Congratulations President elect Joe Biden
Content:
Malcolm wrote:
Too rich:

Author: Malcolm
Date: Saturday, December 5th, 2020 at 4:16 AM
Title: Re: Is there a place for me in Tibetan buddhism?
Content:

shankara said:
I think that to completely rid oneself of doubt about anything, one would have to become something of a 'true believer' in the cultish sense. Doubt is a natural part of the process of thinking things through and developing understanding. Personally I have serious doubts about the Prasangika, and am not entirely convinced that the "Tirthika" paths are so useless as many people seem to think them to be.

This doesn't mean I'm not engaging in practice, familiarizing myself with teachings on emptiness in order to meditate on them, or taking refuge in non-Buddhist teachers. I figure so long as I'm undergoing such a process, practicing sincerely, then I'm pretty much on the right track. I'm also pretty sure that there are plenty of Vajrayana practitioners in "the same boat", but who have faith in the method if not complete and unquestioning acceptance of the entire philosophy (of whatever particular school of Vajrayana that may be, and there do seem to be some pretty serious conflicts between each of them...)

Malcolm wrote:
It is not even possible to practice any Vajrayāna sadhana if one lacks conviction in emptiness. How can one practice Vajrayāna methods if one lacks confidence in Vajrayāna view? It is not necessary to be a Prasangika. It is simply necessary to have conviction in emptiness ala the Heart Sūtra. That is sufficient.

Basically, if one reads the Heart Sūtra and is freaked out by it, rejects its message and so on, one is not a candidate for receiving Vajrayāna teachings, any Vajrayāna teachings, including Dzogchen.

Buddha spoke about three gates of liberation: signlessness, emptiness, and wishlessness. He did not mention a fourth anywhere.

Author: Malcolm
Date: Saturday, December 5th, 2020 at 4:27 AM
Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Cinnabar said:

I have seen in myself and my fellow dharma siblings wrong views transmuted through the blessings of practice, study, and devotion.

Malcolm wrote:

Wrong view here specifically refers to not accepting dependent origination and karma with its results.

There is also wrong devotion. What is that? Devotion which lacks wisdom is wrong devotion. Wisdom does not arise from outside oneself.

As Nāgārjuna says:

Only those with the essentials of emptiness and compassion accomplish awakening.

View is the basis of the path. Without a correct view, it is impossible for one's path to be correct.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 5:02 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Cinnabar said:

I guess I started my practice wrong.

I harbored a combination of eternalist and nihilist views when I came to Buddhism. It took me some time to eradicate those. Some years really.

If I hadn't had faith in my teacher I wouldn't have persevered.

I'd get a text and not understand anything and pray and learn the first word I didn't understand. Then the second. And so on. In time I found myself with madhyamaka and experiential exercises related to emptiness, nature of mind. But it took years.

According to these criteria you present, I should not have started until I had an understanding of dependent origination. I find that a very very very deep and subtle topic. It took a long time to get my mind around, and even now it still gets deeper. It took years and years.

Malcolm wrote:

The difference between you and the OP is that you clearly wanted to change your view, and understood already that you did not have correct view. So you tried to discover that.

But in general, I would not recommend that people who do not understand the basics of

Mahāyāna Buddhism seek to enter Vajrayāna right away. Otherwise, people who try to practice Vajrayāna without a correct view of emptiness simply wind up taking rebirth as rudras, they either negate cause and result because they have an annihilationist view, or they negate cause and result because they have an eternalist view. But you are talking to someone who wept when first reading the Perfection of Wisdom sūtras, and whose hair stood on end when hearing the word "śūnyatā."

Author: Malcolm

Date: Saturday, December 5th, 2020 at 5:53 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Soma999 said:

Hindu dharma does not negate karma and dependent arising.

Malcolm wrote:

Shankarācārya explicitly rejects dependent origination as do all other Hindu polemicists. The Hindu doctrine of karma is quite deterministic, compared to that of the Buddha.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 6:13 AM

Title: Re: Is there a place for me in Tibetan buddhism?

Content:

Soma999 said:

There can be a fear of dying or disappearing that makes one stick to certain beliefs, like of a self.

It won't be resolved in a forum. It can be resolved in graciousness and harmony with efficient persons.

Even a good therapist can remove certain blocks and things will be in harmony.

Malcolm wrote:

Ummm, that's actually besides the point.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 9:29 AM

Title: Re: Reaching the path

Content:

Könchok Thrinley said:

Alan Wallace talks sometimes about so called "reaching the path". Has anyone seen anything about this topic from other teachers, or could one share ones understanding what it means, etc?

Malcolm wrote:

He is talking about the five paths, which begin with the path of accumulation. That path begins with rousing Mahāyāna bodhicitta.

Könchok Thrinley said:

I see. He mentions often that when one reaches the path one is basically already irreversible. So does it equate with accomplishing the path of accumulation?

Malcolm wrote:

There are various forms of irreversibility, not only one.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 8:38 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

To be honest I would not call Trump an "idiot." You don't become a self-made billionaire, not to mention President of the US after starting out as a joke in the primaries, by being an idiot.

Malcolm wrote:

He is not a billionaire, never has been, all his money is from daddy. He is in fact an idiot, as are his children.

NY real estate people consider him a joke. I know this to be so because I know the former dean of the NYU real estate institute.

The only thing you have correct in the above is that he is a conman and a narcissist. But you don't have to be smart to be conman. You just have to find someone more stupid than you.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 8:49 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

ibid Thus, in this context, one needs to keep in mind that since all phenomena of seeming reality are not really existent in the first place (and Dolpopa and Mahamudra agree on this), there is always only one ultimately real phenomenon to begin with, which is buddha nature or mind's natural luminosity. Consequently, in fact, there is only a single actual reality, and therefore any presentation or separation of two realities is necessarily of expedient meaning.

This was the next paragraph from my post immediately above. I include that here because Malcolm and JD had unanswered posts from a thread now closed.

Malcolm wrote:

This directly contradicts your assertion that Buddhanature and sentient beings are mutually exclusive. Why? Because here you've defined the luminosity of the mind as Buddhanature. No sentient being, no Buddhanature.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 8:51 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Johnny Dangerous said:

BTW, I read some Kagyu teachers and am not particularly doctrinaire about Shentong/Rangtong...I just don't think Shentong is equivalent to Platonism, Advaita, Monism generally, or whatever.

Malcolm wrote:

It isn't, it's a form of false aspectarian cittamatra.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 9:28 PM

Title: Re: Reaching the path

Content:

Könchok Thrinley said:

I see. He mentions often that when one reaches the path one is basically already irreversible. So does it equate with accomplishing the path of accumulation?

Malcolm wrote:

There are various forms of irreversibility, not only one.

Könchok Thrinley said:

Could you please elaborate, or mention them?

Malcolm wrote:

For example, there is irreversibility on the path of accumulation, where one's bodhicitta becomes stable; on the path of application, one is irreversible at the level of patience, where one will no longer take birth in the three lower realms; the path of seeing is by definition irreversible, and after achieving it, one will always achieve it again in every birth; the irreversibility on the path of cultivation happens on the eighth bhumi, where one will never take birth in the desire realm again. And of course Buddhahood is irreversible.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 9:52 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

shankara said:

I just last night read something of Taranatha on this subject. A short treatise you can find here: <https://dzokden.org/read/library/study/lineage-commentaries/>.

What he says about the Rangtong treating the second turning of the wheel of Dharma as definitive and the third (as well as the first) as provisional is very interesting. Firstly, I would like to know if this is true? If so, it strikes me as problematic.

Malcolm wrote:

The whole theory of the three turnings of the wheel is problematic, actually. There isn't any agreement which sutras are "third turning."

The Indian masters paid no attention to the three turnings at all. As a doctrine it finds no place in Dzogchen teachings at all until after the thirteenth century. The Sakyapas largely ignore it.

The Gelukpas treat the second turning as definitive.

Some teachers include the tathāgatagarbha sūtras in this category (though the Indian Yogacāra master themselves were skeptical of tathāgatagarbha theory, since they advocated the theory of the icchantika, Madhyāmikas were actually more open to it than Yogacārins).

This is mostly a Tibetan trip, based on the commentary of the Korean Master Wongchuk on the Samdhinirmocana Sūtra, translated during the imperial period.

shankara said:

The "Mahaparinirvana Sutra" is apparently of the third turning, and personally I think it is the most definitive of all Sutras (excepting perhaps the Lotus) due to it being the last preached before the death of Shakyamuni. Does the Rangtong school really regard this Sutra as provisional?

Malcolm wrote:

There is no such thing as a "rang stong school," except in the eyes of gzhan stong pas.

Generally speaking, everyone in India, including the Yogacāra masters, regarded the Prajñāpāramitā sūtras as definitive in meaning. We know this for example because Virupa, who had been a Yogacāra master prior to his awakening, carried a copy of the PP in 8000 lines with him everywhere he travelled.

Author: Malcolm

Date: Saturday, December 5th, 2020 at 10:52 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

ibid

This was the next paragraph from my post immediately above. I include that here because Malcolm and JD had unanswered posts from a thread now closed.

Malcolm wrote:

This directly contradicts your assertion that Buddhanature and sentient beings are mutually exclusive. Why? Because here you've defined the luminosity of the mind as Buddhanature. No sentient being, no Buddhanature.

Schrödinger's Yidam said:

I never asserted that. I reported HHK#8's remarkable interpretation of Buddha Nature/Shentong as an interesting outlier to the gamut of possible views. My own interpretation is fluid, as different moods may dictate.

Malcolm wrote:

You know what Buddha said about views, right?

Author: Malcolm

Date: Saturday, December 5th, 2020 at 11:52 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

You know what Buddha said about views, right?

No. What did he say?

Malcolm wrote:

They are a thicket.

Author: Malcolm

Date: Sunday, December 6th, 2020 at 1:57 AM

Title: Re: 45 missing children recovered during statewide anti human trafficking operation in ohio

Content:

Malcolm wrote:

<https://www.factcheck.org/2020/08/viral-chart-distorts-human-trafficking-statistics/>

Unknown said:

Defendants charged. The number of defendants charged annually went up from 181 in fiscal year 2010 to 531 in fiscal year 2016 under Obama. That number again went up in

fiscal year 2017 to 553, before dropping the following two years — to 386 and 343 in fiscal years 2018 and 2019, respectively.

Trafficking convictions. Convictions — which often result from prosecutions initiated in previous years — are up in recent years, relative to years past. In fiscal year 2016, there were 439 convictions, up from 297 the year before. There were 499, 526 and 475 convictions in fiscal years 2017, 2018 and 2019, respectively.

Author: Malcolm

Date: Sunday, December 6th, 2020 at 6:49 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

No. What did he say?

Malcolm wrote:

They are a thicket.

Schrödinger's Yidam said:

Ah.

That must be why Zen avoids the subject.

Malcolm wrote:

And what's the actual point of Madhyamaka...?

Author: Malcolm

Date: Sunday, December 6th, 2020 at 7:57 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Malcolm wrote:

And what's the actual point of Madhyamaka...?

Schrödinger's Yidam said:

To give someone the insight so they can “let go” of appearances, and to bring closure to the intellect and its misdirected attempts to understand.

It's a jumping off point.

Malcolm wrote:

No, it's to relinquish all views.

Author: Malcolm

Date: Sunday, December 6th, 2020 at 8:24 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

To give someone the insight so they can "let go" of appearances, and to bring closure to the intellect and its misdirected attempts to understand.

It's a jumping off point.

Malcolm wrote:

No, it's to relinquish all views.

Schrödinger's Yidam said:

That's what I just said.

Malcolm wrote:

Relinquishing views is not about relinquishing appearances. Further, without relying on conventional truth, one cannot understand ultimate truth. And if one does not understand ultimate truth, nirvana cannot be realized. So what is ultimate truth? Dependently originated things are empty. Empty of what? Extremes of existence and nonexistence. What are views? Views concern existence and nonexistence. What cures them? Dependent origination. But your view constantly argues for the existence of this and the nonexistence of that. Therefore, you are not free from views. It's why you spend so much time arguing and advocating for a view. You set up the pins, I knock them down. When you are free from views then you will stop setting up the pins and the game will be over.

Author: Malcolm

Date: Sunday, December 6th, 2020 at 11:00 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

tobes said:

Very nailed Malcolm.

Danny said:

Hang on a moment moon reflected in water!

M's assertion/non assertion is established view.

It's how Prasaṅgika negate opponents.

I.e. don't forward a position to be refuted.

It's called the four way Mula way of arguing. But is still a "view", a philosophical position.

Malcolm wrote:

Any philosophical position necessarily entails a proposition concerning existence or

nonexistence. I have never made a proposition concerning either. If someone puts forth such a proposition, they are at fault. Since I have never put forward any such proposition, I am free from fault. Dependent origination alone frees one from the tangle of views.

Nevertheless, I still look both ways when crossing the street.

Author: Malcolm

Date: Sunday, December 6th, 2020 at 9:32 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Könchok Thrinley said:

Hi, I would like to ask what happened that Palyul Choktrul felt that this needed to be said?

Malcolm wrote:

What rumors?

Author: Malcolm

Date: Monday, December 7th, 2020 at 2:53 AM

Title: Re: Picking and choosing

Content:

CosmosFF said:

uhm guys i have another question

If picking and choosing leads to suffering, where is the limit to what is considered picking and choosing? Is picking and choosing conscious acts or more? If I want to live and thus eat rice, is this picking and choosing? Or am i acting out of buddha nature? Is saving all living beings picking and choosing, when i could be smacking rocks together in the forest instead? is there any difference between these two? Is that picking and choosing?

Malcolm wrote:

Actually, you have to choose nonafflicted things and avoid afflicted things, you have to choose virtuous things and avoid nonvirtuous things.

Between choosing to benefit yourself and benefit others, the former has merely led to your present state of suffering, the latter frees everyone.

Author: Malcolm

Date: Monday, December 7th, 2020 at 3:35 AM

Title: Re: Picking and choosing

Content:

Malcolm wrote:

Actually, you have to choose nonafflicted things and avoid afflicted things, you have to choose virtuous things and avoid nonvirtuous things.

Between choosing to benefit yourself and benefit others, the former has merely led to your present state of suffering, the latter frees everyone.

CosmosFF said:

If buddha eats to stay alive, this cant be leading to a state of suffering, right? Do you mean it leads to a state of suffering if you choose yourself over others? Since compassion and all that... I also interpret that you mean "choosing the benefit of others" to be the liberation of all beings, not just benefit as in something pleasurable that would lead to my own dukkha. Is this correct?

Malcolm wrote:

The Buddha taught a middle way between asceticism and indulgence.

Choosing to benefit others will lead to your own happiness. It can involve liberation of all sentient beings.

Author: Malcolm

Date: Monday, December 7th, 2020 at 10:18 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Minobu said:

i had this conversation recently..Dems are big on war ..

Malcolm wrote:

Historically false. Nixon escalated Vietnam, the Bushes started both Iraq wars.

Eisenhower began the US involvement in Vietnam after the French were routed at Diem Bien Phu.

As for Trump, he started a war against the American people.

Author: Malcolm

Date: Monday, December 7th, 2020 at 9:53 PM

Title: Re: Prajnaparamita sutra - other translations than Conze's?

Content:

Malcolm wrote:

The pp in 10,000 lines was published at 84,000.

Author: Malcolm

Date: Monday, December 7th, 2020 at 11:26 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Why was he embalmed? Who decided that and so on?

Malcolm wrote:

According to what I have been told, Rinpoche decided his body was to be embalmed.

Author: Malcolm

Date: Tuesday, December 8th, 2020 at 12:44 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

I am not against it, I just don't understand why the students don't get informed.

Malcolm wrote:

As far as I can tell, it is because Yeshe is in a conflict with the Dzogchen Community.

Author: Malcolm

Date: Tuesday, December 8th, 2020 at 7:31 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Giovanni said:

He saw D.C.fading away and taking new forms. That is my guess.

Malcolm wrote:

This contradicts everything he ever said in his life about the future of the DC.

Author: Malcolm

Date: Wednesday, December 9th, 2020 at 1:34 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

If one chitta perishes and the next arises,from what does this next chitta arise?in a chain of chittas you would either have to have a chitta perishing and it's subsequent chitta arising from nothingness,and thus there could be no conditioning of a chitta by another or you would have a chitta giving rise to another chitta and then perishing in wich case there would be confused experiences and such arising would fall under arising from other wich is still exnihilo arising and cannot really occur.I think that abhidharma teaches the former view of momentariness and that the latter is just a possible form I've given for the sake of argument in favor of the momentariness view but even that does not hold water because creation from other is still exnihilo creation.

Malcolm wrote:

This is addressed in Madhyamaka: causes and effects are neither the same nor are they different. Further, this criticism you raise, applies only to moments that have parts. Partless moments are immune to Madhyamaka reasoning. So, 1) given that causes and effects are neither the same nor are they different, for example, milk and its curds; 2) given that moments are partless; and 3) given that nothing can arise from a single cause; and further, 4) given that when moment of mind ceases there nothing to prevent the arising of the subsequent moment of mind, your qualm is removed.

Author: Malcolm

Date: Wednesday, December 9th, 2020 at 5:15 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

This is exactly what I've been saying and is also the vedantin view. materiality undergoes a change in substance or form but nothing new is ever created or destroyed (even light goes on into more subtle states).

Malcolm wrote:

That's not what saying "cause and effect are neither the same nor different" means. One thing does not change into another thing. For example, this flame does not become that flame when one lights one candle with another. They are not the same, and nothing is transferred, and nevertheless there is a serial continuity.

Artziebetter1 said:

With regards to chitta however, chitta is not substantial and doesn't transform into anything apart yet same from it like milk to butter. And to say there is nothing to prevent the arising of the subsequent moment of mind is false as this is still arising from other which is impossible

Malcolm wrote:

Citta is supported by caittas, and vice versa, they arise together and support each other, being the supporting conditions for each others arising.

Artziebetter1 said:

and the sarvastavadin and Theravada abhidharmas do seem to say that a cause totally perishes before an effect can arise which I'm glad you don't believe.

Malcolm wrote:

There is no such thing as arising from a single cause. In Buddhadharma, at least in Indian Buddhadharma, there are six causes and four conditions. One of the six causes is the creative cause, karanahetu, which is the fact that all phenomena are a cause for all other phenomena apart from themselves.

Artziebetter1 said:

In any case It seems that there is only one chitta in the mind's stream if arising from other also cannot be established and if it is also ex nihilo creation.

Malcolm wrote:

All cittas arise with caittas, as above. For example, vedana and samjñā are two dominant caittas given the status of skandhas. All sentient beings have five skandhas, though the number of caittas they possess varies depending what realm they inhabit; desire, form, or formless realm.

Author: Malcolm

Date: Wednesday, December 9th, 2020 at 5:24 AM

Title: Re: Four Classical Indian Languages

Content:

kirtu said:

Paiśācī

Malcolm wrote:

Is Pali, the language of the Sthaviravādins.

Author: Malcolm

Date: Wednesday, December 9th, 2020 at 8:45 PM

Title: Re: How is shentong different from tirthika doctrine

Content:

Johnny Dangerous said:

And again, you stated that there was a claim that samsara arises from the Dharmakaya somehow, I don't see that here either, not that I expect to.

Schrödinger's Yidam said:

Kongtrul's "Light Rays of the Stainless Vajra Moon" tr. Brunnhölzl. (p.847 of "When the Clouds Part"):

Kongtrul said:

These appearances of the three existences (the container that is the outer world and the [inner] content [of sentient beings], just as a face's being transferred [as a reflection] into a mirror, appear as the magical display of inner nadis, vayus, and tilakas, and these three abide as the aspects of "the other"--the circle of the supreme mandala with its support and supported. All of these are true reality's--the sugar heart's--own light and own radiance, the dharmakaya itself appearing as all aspects, and utterly changeless wisdom.

Schrödinger's Yidam said:

(formatting mine)

If you're not into this type of approach that's fine. Tsongkhapa would say it is a bunch of horse apples. Plenty of highly realized masters completely reject that kind of idea. But

plenty of highly realized masters embrace it too. So it's a personal and karmic choice.

Malcolm wrote:

That's not transpersonal. That's saying appearances exist in rig pa the same way a reflection exists in a mirror.

Author: Malcolm

Date: Wednesday, December 9th, 2020 at 8:59 PM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

This is exactly what I've been saying and is also the vedantin view. materiality undergoes a change in substance or form but nothing new is ever created or destroyed (even light goes on into more subtle states).

Malcolm wrote:

That's not what saying "cause and effect are neither the same nor different" means. One thing does not change into another thing. For example, this flame does not become that flame when one lights one candle with another. They are not the same, and nothing is transferred, and nevertheless there is a serial continuity.

Artziebetter1 said:

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Malcolm wrote:

Citta is supported by caittas, and vice versa, they arise together and support each other, being the supporting conditions for each others arising.

Artziebetter1 said:

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Malcolm wrote:

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Artziebetter1 said:

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Malcolm wrote:

All cittas arise with caittas, as above. For example, vedana and samjñā are two dominant caittas given the status of skandhas. All sentient beings have five skandhas, though the number of caittas they possess varies depending what realm they inhabit; desire, form, or formless realm.

Artziebetter1 said:

I can understand the subtle mind giving rise to Vedana and perception etc but not the other way around. If the caittas come from cittas then when one citta perishes how can its caittas give rise to another new subtle mind which hosts the mental factors? What I mean by this is that if caittas are dependant on cittas to exist, then when one citta perishes how can its caittas give rise to a new citta with its own caittas? If this happens in the case where one citta perishes only after its subsequent citta arises due to the former's caittas, there would be confused experience and multiple selves at once wouldn't there?

How does caitta create citta? How can something give rise to something else completely new? If arising cannot be established at all, then there must be only one citta. That's the point of OP.

Malcolm wrote:

Caittas do not create cittas; cittas and caittas arise together and support one another. A citta arises when there is sensory contact with an object, either physical or mental. For example, when the eye organ and a form meet, there is an eye consciousness. When the mental organ and a caitta meet, there is a mental consciousness, etc. caittas are the objects of a citta. That's how caittas support cittas.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 12:48 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

I don't think appearances are considered as such in Shentong. The images are never anything other than the mirror, etc.

Malcolm wrote:

And this is why gzhan stong does not go beyond false aspectarian cittamatra, since it is just false aspectarian cittamatra.

But does not mean that everything is only your ultimate gnosis. If it were, that would mean I am your ultimate gnosis.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 1:33 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

I don't think appearances are considered as such in Shentong. The images are never anything other than the mirror, etc.

Malcolm wrote:

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But does not mean that everything is only your ultimate gnosis. If it were, that would mean I am your ultimate gnosis.

Schrödinger's Yidam said:

We are both appearances of transpersonal gnosis.

Malcolm wrote:

Is that transpersonal gnosis dual or nondual? If it is the former, it cannot be an ultimate gnosis since it is dualistic; if it is the latter, dualistic appearances cannot appear within a nondual gnosis. Further, if dualistic appearances are manifesting in this gnosis, like reflections in a mirror, it must be a personal gnosis (as suggested by the term *pratyatmyavedanajñāna*, i.e. the gnosis that one intuitively individually), rather than a transpersonal gnosis, because if it were a transpersonal gnosis everyone would experience it at the same time just as it was, and buddhahood would be impossible. If it is a personal gnosis, then dualistic outer appearances can manifest to it, without that gnosis becoming dualistic, and without outer, dependently-originated, apparent phenomena being "mind only." And this is what it means to say that all appearances are included in *sugatagarbha*, which is just the gnosis that one intuitively individually (look it up). There is a difference between appearances and apparent objects, even in *gzhan stong*. Appearances are like the moon in the water, apparent objects are like the moon. No moon, no reflection; no water, no reflection.

I suggest you stop tying yourself up in conundrums and go study these things in a proper way. Your self-study is just confusing you.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 4:03 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Johnny Dangerous said:

You literally just got done trying to prove to me that *samsara* arises from the *Dharmakaya*, so apparently you think Shentong does in fact teach that the conditioned phenomena arise from the unconditioned.

Malcolm wrote:
Or worse, the faults arise from buddha qualities.

Author: Malcolm
Date: Thursday, December 10th, 2020 at 8:06 AM
Title: Re: How is shentong different from tirthika doctrine
Content:
Johnny Dangerous said:
You literally just got done trying to prove to me that samsara arises from the Dharmakaya, so apparently you think Shentong does in fact teach that the conditioned phenomena arise from the unconditioned.

Malcolm wrote:
Or worse, the faults arise from buddha qualities.

Schrödinger's Yidam said:
Yep. Sad but true.

Malcolm wrote:
Do you realize how incoherent that is?

Author: Malcolm
Date: Thursday, December 10th, 2020 at 8:13 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
Malcolm wrote:
This thread has actually descended into idle gossip.

Author: Malcolm
Date: Thursday, December 10th, 2020 at 10:08 AM
Title: Re: How is shentong different from tirthika doctrine
Content:

Schrödinger's Yidam said:
Yep. Sad but true.

Malcolm wrote:
Do you realize how incoherent that is?

Schrödinger's Yidam said:
Rigpa>marigpa.

Doesn't seem all that strange to me.

Malcolm wrote:

That just means you, nominally, don't get it. Pure phenomena cannot produce impure phenomena. Buddha qualities cannot give rise to their opposite. If they could, Buddhas could become sentient beings.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:13 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

but I thought that in Yogachara there are no external objects?so when one Chitta perishes what gives rise to the subsequent chitta?the chitta is alaya and you guys say that alaya ceases and perishes basically and arises.I don't understand how you can believe this.

Malcolm wrote:

Even in Yogacara, conventionally, outer objects exist. At the level,of analysis, caittas give rise to the appearance of outer objects.

You really don't understand Buddhist tenets because you have not properly studied them.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:19 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

Rigpa>marigpa.

Doesn't seem all that strange to me.

Malcolm wrote:

That just means you, nominally, don't get it. Pure phenomena cannot produce impure phenomena. Buddha qualities cannot give rise to their opposite. If they could, Buddhas could become sentient beings.

Schrödinger's Yidam said:

Sounds like you've never met a fallen tulku. Try watching Gesar Mukpo's movie.

Malcolm wrote:

Laughable. Tulkus are just Tibetan cultural bullshit, did you ever ask yourself why there were never any Indian Tulkus? Or Tulkus in China, Japan, etc.?

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

This thread has actually descended into idle gossip.

Johnny Dangerous said:

I feel like Malcolm is probably right and we have pretty much done this to death. Since this is an omnibus thread, I'm gonna ask that everyone just take a bit of a break for now. I feel like everyone (including me) got their say, and we should probably leave the thread be for questions about practice etc., which will be a much more positive direction.

Thanks.

Aloke said:

How democratic!

Malcolm wrote:

Given that I am the OP, I think this thread has lived out its natural life.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:28 AM

Title: Re: Abhidharmakosabhasyam Book Club

Content:

Manjushri said:

Their approach when it comes to challenging confusion and wrong ideas might still be a tad too uninhibited and even confrontational

Malcolm wrote:

It helps to remember that it's not the person that is being negated, but the sentence on the page. It isn't personal.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:31 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Malcolm wrote:

Tulkus are just Tibetan cultural bullshit, did you ever ask yourself why there were never any Indian Tulkus? Or Tulkus in China, Japan, etc.?

Schrödinger's Yidam said:

<https://www.dharmawheel.net/viewtopic.php?p=561123#p561123>

Malcolm wrote:

Not to mention the fact that the Tulku institution only emerged in Tibet in the 13th century, after Dharma had been in Tibet for nearly 500 years...

Author: Malcolm

Date: Thursday, December 10th, 2020 at 10:38 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

How about you. Do you think any tulkus are nitmanakaya Buddhas? (Hint; this is on the record. I'm posting it to your "Malcolm quotes" thread.)

Malcolm wrote:

Nope. Not a single one. There might be some outside the system (most certainly, actually) though, unrecognized and anonymous.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 11:09 AM

Title: Re: How is shentong different from tirthika doctrine

Content:

Schrödinger's Yidam said:

Unrecognized tulkus are bodhisattvas on their Paths.

Malcolm wrote:

Then they are not Tulkus, by definition.

A Tulku is a fully realized Buddha, not a Bodhisatva on the path.

Author: Malcolm

Date: Thursday, December 10th, 2020 at 11:17 PM

Title: Re: Practices for epidemics and pandemics

Content:

karmanyangpo said:

Hello Malcolm, I noticed you mentioned that a 3 day retreat is obligatory for Dorje Gotrab and I am wondering if this is always the case since I have heard there are different terma and practices for the mantra. My own teacher didn't seem to say that we needed to do a 3 day retreat to activate it. Would appreciate your input.

Malcolm wrote:

According to the original terma of Dorje Lingpa. Three day retreat uninterrupted by other speech. Alternately, a one month retreat of Guru Drakpo.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:08 AM

Title: Re: Congratulations President elect Joe Biden

Content:

karmanyngpo said:

These are my 2 cents... Even if a person who supports Trump is dead wrong and deluded, hopefully a Dharma practitioner who supports Biden can at least imagine how a person could be duped to support him.

Malcolm wrote:

I can imagine, but I am not especially sympathetic of fascists.

Author: Malcolm

Date: Friday, December 11th, 2020 at 6:00 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Dan74 said:

The others are always dead wrong and deluded and now also fascists/traitors, hillbillies/sheeple, troglodytes/perverts, etc.

Choose your side.

Malcolm wrote:

Guess you like the view up there in your Swiss Ivory tower. On the other hand, here in the United States there is a defeated president trying his best to overturn his legitimate defeat. So yeah, he and his followers are fascists, American style, which involves a lot of hillbillies, sheeple, and other assorted deplorables who all seem unable to distinguish reality from tv.

Author: Malcolm

Date: Friday, December 11th, 2020 at 7:58 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Dan74 said:

There are millions of people who firmly believe the election was stolen and that Trump is fighting for democracy. Some of those people are surely sincere and not stupid, or do you see that as a logical impossibility? Neither do they necessarily have to be fascists, racists, etc..

Malcolm wrote:

Anyone who thinks the election was stolen from Trump is an idiot. Anyone who supports Trump is a fascist. There really isn't any discussion to be had about this.

Author: Malcolm

Date: Friday, December 11th, 2020 at 8:19 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

So yeah, he and his followers are fascists, American style, which involves a lot of hillbillies, sheeple, and other assorted deplorables who all seem unable to distinguish reality from tv.

FiveSkandhas said:

Beings are numberless. Don't Bodhisattvas vow to save them all? Even the seventy million who voted for Trump?

Malcolm wrote:

The older I get, the more I think the Yogacarins were onto something with their idea of icchantikas.

Anyway, bodhisattvas can't save anyone. That's not how the Dharma works. Everybody must liberate themselves.

Author: Malcolm

Date: Friday, December 11th, 2020 at 9:52 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

And I don't know how you feel about Pure Land "other power" but a great many believers of that strain of thought might take issue with the statement "Everybody must liberate themselves."

Malcolm wrote:

Amitabha can't liberate anyone. That's just not how the Dharma works.

"Sins can't be washed away with water,

suffering cannot be manually removed,
I can't give you liberation,
but I can show you a path."

— Śākyamuni Buddha

Its up to everyone to practice that path themselves, including Pure Land Buddhists, all of them.

Author: Malcolm

Date: Friday, December 11th, 2020 at 9:59 PM

Title: Re: Four Classical Indian Languages

Content:

kirtu said:

Sanskrit...

Malcolm wrote:

Is derived from Prakrit.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:02 PM

Title: Re: If Nagarjuna had a mirror

Content:

Astus said:

mirroring.

Malcolm wrote:

Apart from what has been mirrored and not been mirrored, there is no [present] mirroring. A mirroring mirror is redundant, just like moving movers.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:06 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Icchantikas...yikes. Well, the Dharmakshema version of the Nirvana Sutra provides for their salvation, and that's good enough for me. I wonder if there are any old-school Faxian Yogacarins who still hold to the original doctrine.

"Anyway, bodhisattvas can't save anyone"...well, the argument can be made in a Prajnaparamita sort of sense, and probably based on other sources...but those who

take the Bodhisattva Vows promise to liberate them all anyway.

Malcolm wrote:

Formally speaking, Mādhyamikas reject the idea of icchantikas. Practically speaking, mādhyamikas admit that there may be some sentient beings who are so benighted that liberation is totally beyond them. I am not sure there are any such beings among Trumpsters, but I wouldn't rule it out either. Its a pity, but what to do. One can lead a horse to water, but one can't make it drink.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:28 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Well, according to the 4th Shinshu patriarch Tao-ch'o, "...there is no power inherent either in the reciter or in the words recited. The power was with Amida Buddha alone, and the power of His Primal Vow was all that was needed to bring the devotee to the Pure Land."

<http://web.mit.edu/stclair/www/patriarchs.html>

Malcolm wrote:

Devotee? That implies a path. Also, it means that, according to this reasoning, the primal vow is not very powerful and Amitabha is not very powerful. Why? Because not all sentient beings are devotees of Amitabha.

FiveSkandhas said:

The most "Other power"-centric strains of pure land seem to entertain ideas such as faith in Amida and Nenbutsu itself being a gift from Amida, and the chanting of the Nenbutsu being powered by Amida rather than the chanter.

Malcolm wrote:

A very selective Buddha then, since not everyone receives this gift.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:32 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Whether or not the horses choose to imbibe, we can be sure that they will soon have to accept the end of Trumpism. A kind of forced intubation if you will.

Malcolm wrote:

We will see. I don't think the Trumps are going away anytime soon, and I am sure they will remain a toxic force in American politics for decades, unless, and one can only hope, Donald Trump and his children are jailed for tax evasion by the State of NY.

Author: Malcolm

Date: Friday, December 11th, 2020 at 10:34 PM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

The only reason to practice for me is to gain merit, to be born in the deva realms as long as possible

I value my consciousness.

Bristollad said:

And this is another reason why it would be inappropriate for you to practise Buddhist tantra - this aspiration is insufficient for that practice.

Malcolm wrote:

Yes. As Mañjuśrī said to Sachen,

If you are attached to this life, you are not a Dharma practitioner.

If you are attached to samsara, renunciation is lacking.

If you are attached to your own goals, bodhicitta is lacking.

If grasping arises, the view is lacking.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 1:43 AM

Title: Re: Four Classical Indian Languages

Content:

kirtu said:

The usual definition is that Prakrit is derived from Sanskrit (and most Hindu scholars would say that, and probably Kongtrul would have said that as well).

Malcolm wrote:

Sanskrit literally means "refined language." Prakrit literally means "natural language."

"When the term arose in India, "Sanskrit" was not thought of as a specific language set apart from other languages, but rather as a particularly refined or perfected manner of speaking. Knowledge of Sanskrit was a marker of social class and educational attainment and the language was taught mainly to members of the higher castes, through close analysis of Sanskrit grammarians such as Pāṇini. Sanskrit, as the learned language of Ancient India, thus existed alongside the Prakrits (vernaculars), which evolved into the modern Indo-Aryan languages (Hindi, Nepali, Assamese, Marathi,

Konkani, Urdu, and Bengali)."

<https://www.newworldencyclopedia.org/entry/Sanskrit>

This entry is very good, based on excellent sources.

"a particularly refined or perfected manner of speaking"

We have examples of Buddhist brahmins in the Pali cannon looking askance at lower caste monks' inability to correct pronounce long and short syllables, like a and ā, and the Buddha rebuking them for their arrogance. A sort of tomato and tomato kind of thing.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:06 AM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Well, according to the 4th Shinshu patriarch Tao-ch'o, "...there is no power inherent either in the reciter or in the words recited. The power was with Amida Buddha alone, and the power of His Primal Vow was all that was needed to bring the devotee to the Pure Land."

<http://web.mit.edu/stclair/www/patriarchs.html>

Genjo Conan said:

But rebirth in a Pure Land is not the same as liberation. My understanding of Pure Land soteriology is that, once in the Pure Land, practitioners study the dharma with Amitabha and countless bodhisattvas until they realize buddhahood. Which, clearly rebirth in a Pure Land is conducive to liberation, but is not, by itself, a sufficient condition of liberation: the practitioner still has to put in the work.

SonamTashi said:

This is true of most Pure Land schools, but Jodo Shinshu teaches that those who rely on the 18th vow immediately attain full buddhahood upon rebirth in the pure land, and subsequently immediately return to the saha world.

Malcolm wrote:

You ever met anyone who made the round trip?

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:20 AM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Who knows how many times we have been given assistance due to their unfathomable compassion, without realizing it?

Malcolm wrote:

Speculative. But one thing I know for a fact is that merit which was gathered in past lives leads to meeting the Dharma in this one. That's something I can take to the bank.
Karma is unerring.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 10:19 AM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Who knows how many times we have been given assistance due to their unfathomable compassion, without realizing it?

Malcolm wrote:

Speculative. But one thing I know for a fact is that merit which was gathered in past lives leads to meeting the Dharma in this one. That's something I can take to the bank.
Karma is unerring.

FiveSkandhas said:

May your merit only increase; may your practice be met with success in every way.

Malcolm wrote:

We generally hope that for everyone. Unfortunately, not only do trumpsters follow a wrong path, they follow a non virtuous path that leads only to lower realms.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 10:21 AM

Title: Re: Mod Team - Coming and Going

Content:

Queequeg said:

yes, its a little weird... LOL its like a light bulb burned out.

Awesome to see Anders and Narwahl on the team.

Malcolm wrote:

Just remember to duck.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 8:59 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

We generally hope that for everyone. Unfortunately, not only do trumpsters follow a wrong path, they follow a non virtuous path that leads only to lower realms.

FiveSkandhas said:

That's a big generalization about 70 million people. There are people who hold deluded views but would still rush into a burning building to save you.

Malcolm wrote:

You do understand there is only one right path, and one truly virtuous path right? The rest of it is just samsaric karma, positive and negative.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:00 PM

Title: Re: Congratulations President elect Joe Biden

Content:

SonamTashi said:

I'm not a Shin Buddhist. I was just clarifying that there is at least one school that equates rebirth in Sukhavati with liberation.

Malcolm wrote:

Yup, there are a lot of schools alright.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:02 PM

Title: Re: Congratulations President elect Joe Biden

Content:

DNS said:

I would think so. But Trump supporters are persistent, they might say it's still not over. I don't know what Trump could do at this point? Perhaps just refuse to leave the White House?

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:12 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

Radiate boundless love towards the entire world — above, below, and across — unhindered, without ill will, without enmity.

-The good ole Metta Sutta

Malcolm wrote:

Yes, it does a lot of good for one's mind. But you confuse my disapproval for enmity.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 9:14 PM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

FiveSkandhas said:

So much of lay Buddhism revolves around merit and hopes for a better reincarnation, this-worldly benefits, or filial piety such as to transfer merit to deceased relatives and ancestors, etc. It may be shortsighted but it's a motivation for millions.

Malcolm wrote:

It's also not Dharma practice.

Author: Malcolm

Date: Saturday, December 12th, 2020 at 11:31 PM

Title: Re: Congratulations President elect Joe Biden

Content:

FiveSkandhas said:

That's a big generalization about 70 million people. There are people who hold deluded views but would still rush into a burning building to save you.

Malcolm wrote:

You do understand there is only one right path, and one truly virtuous path right? The rest of it is just samsaric karma, positive and negative.

Sādhaka said:

Right, and therefore bideners, bernie bro's., and anyone else who is not a practitioner who follows political agendas of abrahamists or materialist-carvaka's, is not any different than trumpsters in that regard.

Malcolm wrote:

The difference is that they support trumps falsehoods, lies, and malfeasance. This is a wholly nonvirtuous path, not only a wrong path.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 12:43 AM

Title: Re: Congratulations President elect Joe Biden

Content:

kirtu said:

Each person has to find specific steps to offer their vision and energy to society, and to empower those around them. If we don't do this, change won't happen. The vision will not be fulfilled.

Malcolm wrote:

First, you have to correctly diagnose the problem. Grifters like Trump would not be attracted to politics if it wasn't lucrative.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 12:50 AM

Title: Re: Is there a universal consciousness?

Content:

Supramundane said:

Let me reframe the question: could Bodhicitta be seen as a sort of universal or 'impersonal' consciousness?

Malcolm wrote:

Definitely not. It seems to me you do not understand the term "bodhicitta" in its Mahāyāna context. In its Mahāyāna context it means the aspiration for awakening. It also has two subdivisions: relative bodhicitta and ultimate bodhicitta. Relative bodhicitta has two components: aspirational bodhicitta and engaged bodhicitta. Aspirational bodhicitta is the wish to attain buddhahood for the benefit of all beings. Engaged bodhicitta is the practice of the six perfections.

Ultimate bodhicitta also has two components: the path and the result. The path consists of śamatha, or calm abiding meditation; and vipaśyanā, or insight. The result is the realization of ultimate truth: all phenomena, including nirvana, buddhas, etc., lack inherent existence.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 12:55 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

PadmaVonSamba said:

I think it's fair to say that these days, in the west, while there are many "deep-sea diving"

Dharma students, particularly within Vajrayana, whose aim is to escape samsaric rebirth, that there are many more people who simply want to live life with some kind of ethics and compassion, and have turned to Buddhism as the source for that, whether they've taken refuge or not.

Malcolm wrote:

People inspired by Buddhism, who practice ethics and meditation for this life are not Dharma practitioners, no matter how nice, kind, or good they may be, whether they consider themselves Buddhists or not.

I would venture a guess and say that most people in the world who self-identify as Buddhists are not Dharma practitioners.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 6:27 AM

Title: Re: Congratulations President elect Joe Biden

Content:

kirtu said:

Flushing the 99 Weekers down the economic toilet, targeting people to become economic slaves, intentionally crushing people socially, economically and civilly - as 44's admin did and as most modern admins have done is ALSO malfeasance.

Malcolm wrote:

Obama did not do this. However, he did face a racist GOP that sought to block him everything he ran on since the day he took office.

kirtu said:

Additionally *ALL* admins since Clinton have engaged in unrestrained world war. ALL OF THEM. To his credit 45 dialed it back somewhat (although as my ex pointed out he had to be talked out of intervention more than once).

Malcolm wrote:

Not true. Trump increased to number of air attacks in Yemen greatly. He didn't dial back anything. If anything, he left us much less secure and the world a less safe place.

kirtu said:

The entire US "political" leadership is responsible for this kind of unrestrained warfare. And this is completely unaddressed.

Malcolm wrote:

This happened under Bush II, not Obama.

kirtu said:

Current and former D's at the highest levels included. This is also a wholly nonvirtuous path.

Malcolm wrote:

Sorry, I just don't you think can compare the Democrats with the GOP in terms of totally despicable behavior. YMMV.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 6:28 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

I never wanted to practice tantra just be able to call myself vajrayana because I believe it's the highest path and the bodhisattvas like Tara etc exist

Malcolm wrote:

I think you are really confused.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 9:53 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Malcolm wrote:

People inspired by Buddhism, who practice ethics and meditation for this life are not Dharma practitioners, no matter how nice, kind, or good they may be, whether they consider themselves Buddhists or not.

Astus said:

How about what is called "the least capacity" or "lesser scope"?

'Know that those who by whatever means

Seek for themselves no more

Than the pleasures of cyclic existence

Are persons of the least capacity.'

(Lamp for the Path, v 3, in Illuminating the Path to Enlightenment, p 69)

'Given the distinction between virtue and nonvirtue as laid down in the teachings, it is important to rely on virtue. The ten virtues tending to happiness will produce happy destinies, while negative action will precipitate a fall into the states of loss. To understand this distinction correctly, according to the karmic law of cause and effect, and to adopt positive rather than negative behavior is the so-called path of beings of lesser scope.'

(Treasury of Precious Qualities, vol 1, p 151)

Malcolm wrote:

These are people without renunciation, not people attached to this life.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 10:10 AM

Title: Re: Congratulations President elect Joe Biden

Content:

kirtu said:

This is not a problem exclusive to Establishment D's. Americans in general ignore or simply accept the fact that American capitalism destroys millions during a crisis and consigns millions to lower class economic slavery due primarily to structural racism (although there are other reasons as well).

Malcolm wrote:

Structural racism is something which Johnson tried to change, changes systematically undermined by the GOP.

kirtu said:

In this particular case the Establishment D's declared the 2nd Great Depression to be over and went home, ignoring all of the lasting economic damage. And D's supported with this deceptive move on the whole - they ignored the ongoing catastrophe because only 7-8M had been permanently shut out of the workforce. Typical behavior. Declare the facts to be what you want them to be and market that viewpoint.

Malcolm wrote:

We live in a liberal market economy, not a coordinated market economy. Accept the consequences of where you live or try to change the system.

kirtu said:

We can just stop here because of course most people born and raised in the US simply rewrite history to support their own prejudices.

Malcolm wrote:

You are entitled to your opinions, but not your own set of facts.

kirtu said:

Trump has certainly not done the right thing anywhere and America has abandoned the Yemeni people but Trump is factually the first President since Reagan to not initiate a war or a major incursion.

Malcolm wrote:

As I said above, stick to facts.

kirtu said:

Their hands are all bloody.

Malcolm wrote:

Sure, it goes along with providing security to a nation.

kirtu said:

All the Presidents since Bush I have engaged in the exercise of aggressive war. Trump also through ongoing drone warfare. However he dialed the war machine back compared to his predecessors.

Malcolm wrote:

1) That depends on what one defines as “aggressive.” 2) Trump did nothing of the kind, he increased arms sales to the Saudis, launched more drone strikes in his administration than the entire period from 2003-2015, etc.

kirtu said:

The fact that people born and raised in the US automatically impose their R vs. D framework on events and invariably try to score points for their team shows that they have lost their ability to analyze history and current events.

Malcolm wrote:

It's not about D vs. R, it's about democracy vs. fascism. Get your head on straight.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 9:17 PM

Title: Re: Congratulations President elect Joe Biden

Content:

kirtu said:

Thus the fact is established that Trump, unlike his five predecessors, did not initiate a new war or major incursion.

Although he also failed to end American Endless War.

Kirt

Malcolm wrote:

Obama did not start a new war, neither did Clinton.

Facts matter. The only new wars started since the end of Vietnam were all started by GOP presidents.

This is remarkably sloppy, “ Since both [Bosnia and Libia] military engagements are

referred to as wars, for purposes of this fact-check, we will consider them new wars the country entered.”

Both were NATO.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 9:37 PM

Title: Re: Is there a universal consciousness?

Content:

Supramundane said:

Yes, consciousness can end. It has a beginning and an end; it is conditioned.

Malcolm wrote:

Compounded phenomena cannot be said to have beginnings since there is no first cause.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 10:49 PM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

How is it different from sravaka nibbana? the only difference is that a bodhisattva Buddha has past merit and volition (I don't know how this would actually work without a storage for that past merit and volition and how a unconscious being can complexly interact but That's the belief)...

PadmaVonSamba said:

Perhaps that isn't the belief, which would certainly explain the difficulty in figuring out "how that would actually work". You keep asserting that a Buddha has no awareness. You continue to confuse the extinction of attachment (to the illusion of self) with total elimination of awareness itself.

By the way, I'm still waiting to find out from you exactly who gets reborn ...you, or your consciousness?

Artziebetter1 said:

Show me sources that a Buddha has subjective awareness .

Malcolm wrote:

They have two kinds of omniscience, hence they possess subjective awareness. They are not inert.

Author: Malcolm

Date: Sunday, December 13th, 2020 at 11:46 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

There are so many facts wrong in the above, I don't know where to begin.

But let's just start with fact that the Korean War was started by North Korea, and that the international response to it was managed by the UN.

Author: Malcolm

Date: Monday, December 14th, 2020 at 12:47 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

There are so many facts wrong in the above, I don't know where to begin.

But let's just start with fact that the Korean War was started by North Korea, and that the international response to it was managed by the UN.

Minobu said:

i got the dates of the presidents and when the wars happened..from wiki...

<https://www.google.com/search?q=presidents+during+viet+nam+war&oq=presidents+during+viet+nam+war&aqs=chrome..69i57j0i10i457j0i10j0i22i30l2.7113j0j15&sourceid=chrome&ie=UTF-8>

and you can check the other presidents and time periods...

you want to put spin on it...fine ...but i did not post inaccurate info.

Malcolm wrote:

Well, in this case you have.

Moving onto Nixon, Vietnam was grossly escalated by Nixon, after Johnson declined to run for a second term out of his shame for getting us involved in that war to begin with. Nixon did not oversee the end of Vietnam, Ford did, Nixon having already resigned out of fear of impeachment.

Carter did not start a war in Nicaragua. The Contras thing was GOP all the way.

As for Bosnia, that was a UNC/NATO operation to prevent widespread ethnic violence in the Balkans after the fall of the USSR left a power vacuum in the region.

Libia was NATO, and not "started" by Obama.

Author: Malcolm

Date: Monday, December 14th, 2020 at 3:44 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Minobu said:

All these governments are corrupt , people accept it and still support them .

Malcolm wrote:

In a democracy, the people are the government.

But the principle of karma entails that we only share the karma of those things with which we agree.

I am not arguing for the merits of this or that war, far be it. I am arguing however that broadly slapping the label of "warmonger" on Democrats and Republicans in the US is basically false. The GOP has consistently been the war party. The idea that "The Democrats and Republicans are two sides of one party" is simple-minded and overlooks key differences between them.

Bill Clinton reduced the size of the US Military, as Obama. Trump, contrary to some people's fantasies, was gearing up for a major international war with Iran, and has increased military spending in each successive year since 2016. He may still attack Iran yet. After all, he has 5 weeks and 2 days left to do so. He, along with Pompeo, deliberately sabotaged resumption of the Iran deal, just to make shit more difficult for Biden.

Author: Malcolm

Date: Monday, December 14th, 2020 at 3:47 AM

Title: Re: Is there a universal consciousness?

Content:

Supramundane said:

Yes, consciousness can end. It has a beginning and an end; it is conditioned.

Malcolm wrote:

Compounded phenomena cannot be said to have beginnings since there is no first cause.

Supramundane said:

What about my consciousness, M? Didn't it begin with my birth?

Malcolm wrote:

No, in Buddhadharma we have this little thing called "rebirth."

Author: Malcolm

Date: Monday, December 14th, 2020 at 9:53 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Shotenzenjin said:

Both parties are parties of the ruling class. Which Biden is a part of. so is trump

The Dems have a socialist section that would argue otherwise for them. But they are a part of a party of the ruling class

Without a class analysis the conversation just circles around a drain

Malcolm wrote:

People have been analyzing class at least since Plato. It hasn't changed a thing. Why? Karma.

In a government what actually matters is policies, execution of those policies, and so on. When one participates in a democracy, one is advocating for a set of policies.

Author: Malcolm

Date: Monday, December 14th, 2020 at 9:55 AM

Title: Re: Congratulations President elect Joe Biden

Content:

amanitamusc said:

One similarity the Dems and Repubs share is the need to bail out the major banks and insurance co's ect .

Malcolm wrote:

Never asserted Obama was the wisest person....

Author: Malcolm

Date: Monday, December 14th, 2020 at 10:30 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

Jonang doesn't understand Shentong as a take on Madhyamaka?

Let's just say that the Gelugpas persecuted the Jonang school as heretics because of their Shentong. I'm sure there is more to the story, but that was their pretext. Why the Karma Kagyu were not persecuted in the same way puzzles me. There's something to the story that doesn't make sense.

Malcolm wrote:

That is not correct. The Gelugpas would install a number of Gelug monks at rival monasteries within the administrative reach of the Lhasa gvt. So, Jonang and Gelug monks, or Sakya and Gelug monks, etc., would inhabit the same monasteries, each practicing their own tradition. What is true is that in Central Tibet, block prints of Taranatha, Dolbupa, Gorampa, the Karmapa, etc, any one who criticized Tsongkhapa were locked up and forbidden to be printed. Thus however did not prevent the distribution of manuscripts. The actual situation on the ground was far more complicated than your simplistic assessment would indicate.

Author: Malcolm

Date: Monday, December 14th, 2020 at 10:41 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

Jonang doesn't understand Shentong as a take on Madhymaka?

Let's just say that the Gelugpas persecuted the Jonang school as heretics because of their Shentong. I'm sure there is more to the story, but that was their pretext. Why the Karma Kagyu were not persecuted in the same was puzzles me. There's something to the story that doesn't make sense.

Malcolm wrote:

The Karma Kagyu school was put down much harder than Jonang, much harder, as a result of the defeat of the Karma Kagyu king of Tsang, who teamed up with eastern Tibetan bonpos in his attempt to overthrow the Lhasa gvt.. You should really read some detailed accounts of Tibetan history in the 17th century. It just so happens that the king of Tsang, Karma Tenkyong, also was a patron of Jonang. Arguably, the Sakyas escaped similar monastic censure in Western Tibet because of their distance and prestige. The Nyingmapas experienced an increase in fortunes during the same period, due to the patronage of the Great 5th. What is salient here is that gzhan stong was quite popular with Nyingmapas in Central Tibet, but no effort was effort made to suppress Lochen Dharmashri's works, because his patron was the Fifth Dalai Lama.

Author: Malcolm

Date: Monday, December 14th, 2020 at 11:15 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

What is salient here is that gzhan stong was quite popular with Nyingmapas in Central Tibet, but no effort was effort made to suppress Lochen Dharmashri's works, because his patron was the Fifth Dalai Lama.

That is the first time you've admitted to Nyingmapas embracing Shentong.

Malcolm wrote:

Not at all. I just rejected your assertion that since both Dudjom R. And Dilgo R. were partial to it, it was the dominant Madhyamaka View of Nyingmapas. In fact the dominant Madhyamaka presentation is that of Rongzom, Longchenpa, and Mipham, none of whom can be described as gzhan stong. But this did not prevent gzhan stong from gaining currency among some nyingma and Sakya scholars.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 12:16 AM

Title: Re: Dzogchen prerequisite?

Content:

Jeff H said:

I've just been rereading ChNN's Gura Yoga and this sentence caught my eye:
on page 33 ChNN said:

If you do not have a connection with the teaching and with the transmission from previous lives, you can never enter the Dzogchen path.

Jeff H said:

Does this mean that only certain beings can ever enter Dzogchen? And if this sentence is to be taken literally, how did those beings come to have a connection in a previous life?

Malcolm wrote:

Yes, but there are many paths to full awakening. If one manages to achieve buddhahood by those means, one does not need Dzogchen.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 3:41 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Bristollad said:

they misunderstood Candrakirit and instead went with Tsongkhapa's invention

Malcolm wrote:

A common Sakya criticism of Tsongkhapa is that he was an "upside down" gzhan stong pa.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 8:51 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

A common Sakya criticism of Tsongkhapa is that he was an "upside down" gzhan stong pa.

I have no idea what that means.

Malcolm wrote:

It means that Tsongkhapa also argued for a kind of extrinsic emptiness. Tables aren't empty of tables, they are only empty of inherent existence.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 10:07 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

It means that Tsongkhapa also argued for a kind of extrinsic emptiness. Tables aren't empty of tables, they are only empty of inherent existence.

That's a reasonable way to teach emptiness if you want people to continue looking both ways before crossing the street.

Malcolm wrote:

It's still a kind of gzhan stong.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 10:44 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

I have no idea what that means.

Malcolm wrote:

It means that Tsongkhapa also argued for a kind of extrinsic emptiness. Tables aren't empty of tables, they are only empty of inherent existence.

PeterC said:

Is this what Gendun Chopel criticized when he said that Tsonkhapa's formulation of the object of negation resulted in a completely pointless refutation?

Malcolm wrote:

Yes, since Tsongkhapa insisted that one only refutes something, inherent existence, that does not exist even conventionally, like the child of a barren women.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 8:53 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Also: if tables are empty of inherent existence, then they are necessarily also empty of being tables.

Malcolm wrote:

Not according to Gelug analysis— tables are not empty of mere existence as tables, only inherent existence, which is something other than the table itself.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 8:55 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

In that Tsongkhapa accepts a limited validity to interdependent phenomena?

Malcolm wrote:

No, in that tables are empty of something other than the table. Tables are not empty of relative existence, only ultimate existence, which is something other than the table, hence, inverted gzhan stong.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 9:14 PM

Title: My sentiments, exactly

Content:

Malcolm wrote:

Found on Facebook:

British-Indian novelist Hari Kunzru:

"Mike Pence you repressed joyless would-be witchfinder, every time you spoke you always looked like you were straining to expel an enormous bolus of your own hypocrisy from your clenched sphincter.

"Betsy DeVos you blandly foolish soulless entitled child-stealing witch, rotting like a corpse inside your Chanel suit.

"All the generals, you spineless buzz-cut phallus-brained plastic Spartans fawning and wriggling to distract yourself from your moral cowardice.

"Kayleigh McEnenay, you evacuated husk of a mean-girl cheerleader, the cavity where your heart once was pumped full of spite and moronic lies.

"Bill Barr you vast pompous pus-filled bladder of casuistry, you are an enemy of justice,

bloated with resentment and cruelty, wobbling like a jelly at the feet of the oligarchs.

“Jared Kushner, you vacuous dainty preening overpromoted nub of mediocrity, squeezed like an entitled smear of toothpaste into a silk suit bought with tear-stained dollars wrung out of the suffering tenants of your slum apartments.

“Ivanka Trump, you monstrous slug of vanity, you infantile ninny so marinated in self-regard that in your pea brain you believe we ought to love you for your crimes.

“Mike Pompeo, you bubble, you booby, you flatulent zero, that roiling in your ample guts that you mistake for world shaking significance is just the acid reflux of irrelevancy.

“Don Junior, you scabrous single-nostriled unloved elephant-murdering human wreckage, vibrating with bitterness and impotent rage at all the opportunities you’ve squandered.

“Sarah Sanders, you crude hulking beetle-browed bully, working your multiple chins as you masticated another stinking quid of falsity, spitting again and again on the people you were supposed to inform.

“Interlude: all you staffers and interns, so eager to crunch your way in your shiny new work shoes over the bodies of the poor and powerless, I smite you and cast you out one by one.

“Eric Trump, you pallid clammy suppurating nocturnal semi-human grub, your absence of charisma is your only notable trait and the act of flushing you from memory will so be smooth and painless that in a month people will find it hard to picture your moon face.

“Rudy Giuliani, you capering cartoonish skull-faced bag of graft and corruption, too stupid even to ask who’s pulling your strings just so long as you can cake your crusty face in tv make-up and clack your jaw at a camera.

“And of course Stephen Miller, you weeping pustule upon the social body, you dreg, you homunculus, you noxious slime felched from the gaping cavity of Jim Crow, one day may you find yourself walking barefoot across hot sand, desperate for water, crying for your missing child.

“With that I’ll rest a while, and go to find a street corner to dance on.”

He missed Sean Spicer, but I guess that’s ok after he humiliated himself on Dancing With The Stars.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 10:05 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

In that Tsongkhapa accepts a limited validity to interdependent phenomena?

Malcolm wrote:

No, in that tables are empty of something other than the table. Tables are not empty of relative existence, only ultimate existence, which is something other than the table, hence, inverted gzhan stong.

Schrödinger's Yidam said:

Okay. Got it.

Cute.

Malcolm wrote:

Arguably, Tsongkhapa's Madhyamaka can be seen as an overreaction gzhan stong, Tsongkhapa's teacher decried gzhan stong as basically nonBuddhist.

Other Sakya Lamas like Rongton and Gorampa had a more level head, considering it a transitional teaching from Yogacara to pure Madhyamaka, i.e higher than yogacara, lower than Madhyamaka.

Author: Malcolm

Date: Tuesday, December 15th, 2020 at 11:36 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

Arguably, Tsongkhapa's Madhyamaka can be seen as an overreaction gzhan stong, Tsongkhapa's teacher decried gzhan stong as basically kya Lamas like Rongton and Gorampa had a more level head, considering it a transitional teaching from Yogacara to pure Madhyamaka, i.e higher than yogacara, lower than Madhyamaka.

Now that idea I hadn't heard before.

Malcolm wrote:

You weren't paying attention, I have stated this many times before.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 5:37 AM

Title: Re: Shentong vs. Prasangika and consistency

Content:

Schrödinger's Yidam said:

Chandrakirti and Tsongkhapa were commenting on Nagarjuna. Dolpopa was elaborating on Asanga. Apples and oranges.

Malcolm wrote:

Correcting, he was commenting on Maitreyanātha, but he insisted on calling his system "dbu ma chen po" (like every other Tibetan from the time of Kawa Paltsek, including Tsongkhapa) And he was commenting on Nagārjuna, but very much in the tradition of earlier Yogacārinś like Dharmapāla and Ratnakaraśanti, who tried to reconcile Madhyamaka and Yogacāra.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 6:49 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

I've never heard any Gelugpa negate intrinsic existence only to discover the thing remains.....

Malcolm wrote:

So mere existence is negated? It isn't left over?

What about "Not existing in the ultimate, not not existing the relative?" This after all is Tsongkhapa's famous formulation of the negation of existence and nonexistence.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 6:53 AM

Title: Re: Shentong vs. Prasangika and consistency

Content:

Schrödinger's Yidam said:

Correcting, he was commenting on Maitreyanātha, but he insisted on calling his system "dbu ma chen po" (like every other Tibetan from the time of Kawa Paltsek, including Tsongkhapa) And he was commenting on Nagārjuna, but very much in the tradition of earlier Yogacārinś like Dharmapāla and Ratnakaraśanti, who tried to reconcile Madhyamaka and Yogacāra.

He used Yogacara's lexicon of 3 Natures.

Malcolm wrote:

Yes, much in the same way as Dharmapāla and Ratnakaraśanti try to reconcile the three natures with the two truths.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 9:19 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

I mean, if the object of Madhyamaka critique/negation is not svabhava, then what else could it possibly be?

Malcolm wrote:

Existence, bhava, and the rest. In other words, it is not sufficient to negate only svabhava.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 10:18 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

The truly great Jamyang Khyentse Wangpo....was Shakya & Shentong(ish).

Malcolm wrote:

Not really a gzhan stong pa.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 10:20 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

I mean, if the object of Madhyamaka critique/negation is not svabhava, then what else could it possibly be?

Malcolm wrote:

Existence, bhava, and the rest. In other words, it is not sufficient to negate only svabhava.

tobes said:

Svabhava entails the grasping to existence. If it is negated, so too is the grasping to existence.

Malcolm wrote:

No, as Tsongkhapa's reformulation of the twin negation shows.

If it were, Nagarjuna would not have insisted on the fourfold negation.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 10:58 AM

Title: Re: My sentiments, exactly

Content:

PadmaVonSamba said:

Sounds like the song about the Grinch.

PeterC said:

The only thing he stole was one christmas. These people got away with four years...

Malcolm wrote:

Not only that, but Trump ran over little Cindy Lou Who.

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 7:25 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Svabhava entails the grasping to existence. If it is negated, so too is the grasping to existence.

Malcolm wrote:

No, as Tsongkhapa's reformulation of the twin negation shows.

If it were, Nagarjuna would not have insisted on the fourfold negation.

tobes said:

It doesn't show this.

Only in the cartoon Gelug presentation.....where this is all and only a philosophy glass bead game.

"You've left existence untouched!"

Well, no. If something is dependently arisen, it has never existed. So, seeing appearances as dependent arisings after the negation of svabhava in no way implies existence.

Malcolm wrote:

All that is negated in the Gelug presentation is svabhava, not bhava, meaning that for them, the ultimate is a nonexistent and the relative is an existent. They never directly negate the table, only the table's svabhava.

Tsongkhapa's point of view is laid out very clearly in Lam Rim Chen mo. What I am saying is noncontroversial

In fact, Tsongkhapa makes this the key point of his system, claiming that one should not use the coarse object of negation, existence (contra Candrakīrti), and only the subtle object of negation, inherent existence. This is why his view slides towards the extreme of nonexistence, just as gzhan stong slides towards the extreme of existence, and is why

the two positions are reflections of each other,

Author: Malcolm

Date: Wednesday, December 16th, 2020 at 9:12 PM

Title: Re: Is there a universal consciousness?

Content:

PadmaVonSamba said:

even though I suppose it's possible.

karmanyngpo said:

Hello Dharma friend I was grateful for your response on other threads so thank you if I did not already say so

I am curious about the possibility of a universal consciousness from a buddhist perspective. You seem to be knowledgeable so I wonder if you might know any teachings or scriptures that can be interpretable as talking about a universal consciousness?

KN

Supramundane said:

No one here seems to like the term universal; however, there is reference in the sutras to "original mind". This is a mind which is 'shining, luminous and permanent'. Various sutras make reference to such luminosity of mind, although they never use the term universal; nonetheless, universal does not seem too far from the concept of an original mind. (at the time of the Buddha, I doubt if there was such a word as 'universal').

there are meditative states in which one is aware of awareness. In such a state, there are no thought formations and thus, some may call it an original mind. All people are capable of experiencing this meditative state. Is this Universal enough?:)

Malcolm wrote:

As a generic quality, it is universal, just like all fires are hot, but there is no absolute universal fire.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 7:47 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

It doesn't show this.

Only in the cartoon Gelug presentation.....where this is all and only a philosophy glass bead game.

"You've left existence untouched!"

Well, no. If something is dependently arisen, it has never existed. So, seeing appearances as dependent arisings after the negation of svabhava in no way implies existence.

Malcolm wrote:

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In fact, Tsongkhapa makes this the key point of his system, claiming that one should not use the coarse object of negation, existence (contra Candrakīrti), and only the subtle object of negation, inherent existence. This is why his view slides towards the extreme of nonexistence, just as gzhan stong slides towards the extreme of existence, and is why the two positions are reflections of each other,

toebes said:

Yes, but if the subtle object of negation is successfully negated, then the coarse one cannot still abide.

The idea that it somehow still can, is - as I have been suggesting at length - grounded in an entirely outsider/critics approach, based entirely on reading texts such as the Lam Rim Chen Mo, divorced from any real practical Gelug context. It is actually very tiresome. It is not different, in my opinion, to a Theravada or Zen practitioner coming onto the Dzogchen thread and making all sorts of claims based on their reading of Dzogchen texts.....whilst having no DL or authentic relationship to the tradition. One can only say: this is a very fabricated conceptual proliferation.

In reality, Gelug Madhyamaka is transmitted, not merely read, not merely studied textually. And it will be transmitted in different ways depending on the dispositions of the disciple. This is why the cartoon version does not fly: it refuses upaya even though all these questions are, in the final analysis, matters of upaya.

And: anytime I have received a transmission, the table goes. Full stop. No one leaves the existence of the table untouched, no matter how much you keep reasserting this.

Malcolm wrote:

Sure they do, they call it "mere" existence, nominal existence, existence by designation, etc.,

“Not existent in the ultimate, not nonexistent in then relative.”

Author: Malcolm

Date: Thursday, December 17th, 2020 at 7:53 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

In reality, Gelug Madhyamaka is transmitted...

Malcolm wrote:

Sure, there is a discussion, but it is not some kind of direct introduction. In fact Tsongkhapa negates the whole idea of direct introduction. One still has to engage in ones own analysis, the Geshe does not do it for you. For the record, you are not the only person who has listened to Gelug view presented by a Geshe. HHDL has literally hundreds of hours of Madhyamaka teachings one can listen to. It's a little incredible you don't take this into account.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 9:57 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Yes, but if the subtle of object of negation is successfully negated, then the course one cannot still abide.

The idea that it somehow still can, is - as I have been suggesting at length - grounded in an entirely outsider/critics approach, based entirely on reading texts such as the Lam Rim Chen Mo, divorced from any real practical Gelug context. It is actually very tiresome. It is not different, in my opinion, to a Theravada or Zen practitioner coming onto the Dzogchen thread and making all sorts of claims based on their reading of Dzogchen texts.....whilst having no DI or authentic relationship to the tradition. One can only say: this is a very fabricated conceptual proliferation.

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And: anytime I have received a transmission, the table goes. Full stop. No one leaves the existence of the table untouched, no matter how much you keep reasserting this.

Malcolm wrote:

Sure they do, they call it “mere” existence, nominal existence, existence by designation, etc.,

“Not existent in the ultimate, not nonexistent in then relative.”

tobes said:

Are you suggesting that Chandrakirit always refuses lunch?

Malcolm wrote:

No, I am suggesting he didn't analyze his lunch at all.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 10:00 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Thanks for this condescension Malcolm, I had until this point really believed that I was the only one who has listened to a Gelug view....

Malcolm wrote:

Based on your comments above, could one draw some other conclusion?

I would suggest at this point the thread has reached a natural conclusion.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 10:29 AM

Title: Re: Abrahamic religions and Buddhism

Content:

PeterC said:

So they go and wander around in nature, read Thomas Aquinas, study the Kabbalah, immerse themselves in Ralph Waldo Emerson, whatever, add a light seasoning of out-of-context Buddhist quotes, ideas about love and metta, and think they've discovered the 'real' Dharma. Then they talk to actual Dharma teachers who have studied it for a long time, and they find that their exciting, liberated, spiritual ideas don't have a lot to do with what these people teach, so they decide that these people are trapped in their antiquated, dogmatic ideas, and that they themselves have discovered the 'true Dharma' in this new age concoction.

Malcolm wrote:

Sounds like a Facebook “Dharma.”

Author: Malcolm

Date: Thursday, December 17th, 2020 at 10:40 AM

Title: Re: PERSONAL OPINIONS: Can people who don't practice buddhism enlighten

Content:

Genjo Conan said:

I think it's a specious ecumenism that says "all religions basically get to the same place", or words to that effect...

I think in fact that we do a disservice to all religions--both ours and the others--by failing to recognize the very real, substantive differences between them. I think it's only in that recognition that we can come to a genuine ecumenism.

Malcolm wrote:

Indeed, hence HHDL's POV that the only place Buddhadharma meets other religions is the necessity of compassion, and even there, compassion, as conceived by other religions is quite limited.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 11:01 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Are you suggesting that Chandrakirti always refuses lunch?

Malcolm wrote:

No, I am suggesting he didn't analyze his lunch at all.

tobes said:

But nonetheless he still ate it.

Malcolm wrote:

Because it was not a subject of analysis.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 11:04 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

tobes said:

Thanks for this condescension Malcolm, I had until this point really believed that I was the only one who has listened to a Gelug view....

Malcolm wrote:

Based on your comments above, could one draw some other conclusion?

I would suggest at this point the thread has reached a natural conclusion.

tobes said:

Agreed. Why am I on the internet trying to help you appreciate a tradition you have never shown respect for?? I should know better.....

Malcolm wrote:

Dude, you are tripping. I have actually spent time energetically rejecting unfair criticisms of Tsongkhapa's view by Nyingma partisans, such as the idea that one cannot successfully practice Dzogchen if one's understanding of Madhyamaka is derived from the Gelug tradition. So buzz off, you really have no idea what you are talking about and to whom you are speaking. Get a clue.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 11:07 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Malcolm wrote:

Existence, bhava, and the rest. In other words, it is not sufficient to negate only svabhava.

tobes said:

Svabhava entails the grasping to existence. If it is negated, so too is the grasping to existence.

cloudburst said:

precisely.

Malcolm wrote:

Not below the path of seeing. There are many other faults of this monopole negation. You can read Gorampa , Gaden Chopel, Mipham etc., yourself and discover what they are.

Author: Malcolm

Date: Thursday, December 17th, 2020 at 5:54 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Malcolm wrote:

Not below the path of seeing.

cloudburst said:

not totally, no, same as every other method.

Malcolm wrote:

There are many other faults of this monopole negation. You can read Gorampa , Ganden Chopel, Mipham etc., yourself and discover what they are.

cloudburst said:

I have discovered what these authors believe they are, I dont find them impressive. The supposed faults, that is. Mipham I enjoy quite a bit.

The truth is, Je Tsongkhapa's method is perfect, but if you are ideologically invested in not seeing it, you wont see it.

Malcolm wrote:

Tsongkhapa's approach to Madhyamaka is ok, it just has some holes, and one of those is the monopole negation. No Gelugpa has ever successfully rebutted Gorampa's critique of Tsongkhapa's novelties, but we've had this discussion before. And Tsongkhapa has even been challenged within his own school.

Mipham largely bases his arguments on Gorampa.

Now, what does any of this have to do with the OP?

Author: Malcolm

Date: Thursday, December 17th, 2020 at 6:46 PM

Title: Re: My sentiments, exactly

Content:

Brunelleschi said:

Imagine being so culturally colonised that you sit down and write this even though you live in Europe

Malcolm wrote:

Britain's divorced Europe, or hadn't you heard?

Author: Malcolm

Date: Thursday, December 17th, 2020 at 7:48 PM

Title: Re: Why do monks reside in temples

Content:

neander said:

prof. Schopen's article explains the following as far as I understand:

There is no archeological evidence of Buddhist monasteries during Ashoka ,

Malcolm wrote:

Yes, there is no evidence of Buddhist monasteries with stone structures prior to 350 CE because Indians did not start buildings structures out of stone until comparatively late, around 350 CE. This cannot and does exclude viharas with wooden and thatch structures, evidence of which doesn't survive well in the humid, hot climate of India.

Author: Malcolm

Date: Friday, December 18th, 2020 at 10:23 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

I'll listen to somebody that has properly studied emptiness, but I'll follow someone who can sit in it.

Malcolm wrote:

Assuming you are not clairvoyant, would you know the difference between one and the other?

Author: Malcolm

Date: Friday, December 18th, 2020 at 8:18 PM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

I'll listen to somebody that has properly studied emptiness, but I'll follow someone who can sit in it.

Malcolm wrote:

Assuming you are not clairvoyant, would you know the difference between one and the other?

Schrödinger's Yidam said:

In my life I believe I have met enlightened masters. I will leave it at that.

Malcolm wrote:

So you can't actually tell the difference between one and the other, you just "feel" there is a difference between one person and another. Glad to know your standards are so rigorous.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 12:50 AM

Title: Re: The passing of Tsikey Chökling Rinpoche

Content:

heart said:

It is so sad. I will miss him.

/magnus

Malcolm wrote:

The final lesson of all buddhas, all compounded phenomena are impermanent.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 12:50 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

I'll listen to somebody that has properly studied emptiness, but I'll follow someone who can sit in it.

Malcolm wrote:

Assuming you are not clairvoyant, would you know the difference between one and the other?

conebeckham said:

This was sort of my point. It all starts with "listening," which is all we can do initially, with any teacher. I include spending time with a guru as "listening," as well. I know you're not implying anything about any specific teacher. As Kongtrul said, in advice to prospective retreatants, one should respect the Vajra Master "Who performs the activities of the Buddhas in front of you" (I am paraphrasing here). It's not merely the words a guru speaks, nor is it merely the ritual gestures of empowerment, etc. At the end of the day, though, faith and confidence in a teacher is something that can't be measured or explained.

Malcolm wrote:

My point is that SY makes a lot of confident proclamations...but has nothing more to back them up than their feelings. I am sure you understand why someone would not really be comfortable with this.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 1:41 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

My point is that SY makes a lot of confident proclamations...but has nothing more to back them up than their feelings. I am sure you understand why someone would not really be comfortable with this.

One of your gurus was HHDL's designated rainmaker. Do you believe he was actually capable of weather control?

Malcolm wrote:

Sure, but I would not stake your belief in this on my belief. These are just my feelings. They are not objective.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 5:34 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

One of your gurus was HHDL's designated rainmaker. Do you believe he was actually capable of weather control?

Malcolm wrote:

Sure, but I would not stake your belief in this on my belief. These are just my feelings. They are not objective.

Schrödinger's Yidam said:

But it's not the only way.

Malcolm wrote:

When it comes to Madhyamaka, its about what it is in the text, not in someone's invisible realization.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 5:35 AM

Title: Re: 8 months of no rain!

Content:

DNS said:

Las Vegas broke it's own record for the longest dry streak of no measurable rain.

240 days of no rain, until today when it finally rained. I believe this is the longest dry streak of no rain for any large city in the U.S., since they started keeping records.

<https://www.weather.gov/vef/2020DryStreak>

Malcolm wrote:

You've really got to improve your sutta recitations for good fortune.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 5:53 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

When it comes to Madhyamaka, its about what it is in the text, not in someone's invisible realization.

Is rainbow body visible or invisible?

Malcolm wrote:

You mean the shrinking of a body? That's irrelevant to Madhyamaka. Nobody attains rainbow body through Madhyamaka.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 6:17 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

Is rainbow body visible or invisible?

You mean the shrinking of a body? That's irrelevant to Madhyamaka. Nobody attains rainbow body through Madhyamaka.

Is it "just one's feeling"? Or is it objectively verifiable? (Assuming that is you're in proximity to see it.)

Malcolm wrote:

Rainbow body has never been empirically verified, unlike thugdam.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 9:19 AM

Title: Re: Kagyu lineage/school which teaches shentong mahamudra or dzogchen?

Content:

Schrödinger's Yidam said:

Rainbow body has never been empirically verified, unlike thugdam.

What's "thugdam"?

Malcolm wrote:

When someone is clinically dead, but their body does not become livid and retains warmth for days and even weeks, presumably because they are in a state of samadhi.

There are medical teams now dispatched to observe this phenomena and in the past month two Gelug monks have shown this result.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 10:41 AM

Title: Re: 8 months of no rain!

Content:

tingdzin said:

And, as with Germany, the Rocky Mountains have vast areas where the trees are ill both from lack of water and from heat, which has allowed massive invasion of beetles -- one reason, besides the temperatures, for the huge fires this year.

Malcolm wrote:

The Northeast US, especially the mid-Atlantic region, is set to be a global climate sweet spot for the next 50 years, as the West dries out and precipitation increases in the Northeast. Expect an eastward migration which results in NY-DC megapolis.

Author: Malcolm

Date: Saturday, December 19th, 2020 at 11:24 PM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Queequeg said:

The Tom Haydens look like mainstream democrats that make Progressives sneer.

Malcolm wrote:

A nicer way to put it is there is conflict between idealism and pragmatism. The idealists seem

Impractical to the pragmatists, and the pragmatists seem like hypocrites to the idealists.

“A more perfect union” means we are always failing, but we keep trying.

Author: Malcolm

Date: Sunday, December 20th, 2020 at 3:15 AM

Title: Re: 8 months of no rain!

Content:

DNS said:

The best weather in the U.S. is in the Southwestern states from about West Texas to San Diego.

Malcolm wrote:

Today, not in 20 years.

Basically, the region between the 40th and 50th parallel is the safest best for long term climate viability. Everything below the 40th parallel will become too hot for comfort.

Author: Malcolm

Date: Sunday, December 20th, 2020 at 3:33 AM

Title: Re: Why do monks reside in temples

Content:

Aemilius said:

Indians were already building houses from bricks during the Indus valley civilisation, that is 1700...

2500 BCE. The oldest stone temples also come from this era. The descriptions in Vinaya that involve monks making bricks are consistent with the house building techniques that existed in Northern India at the time of Buddha.

Malcolm wrote:

Have you ever seen how long a mudbrick structure lasts without being maintained? Even with adobe, not very long, and then only in dry climates.

<https://www.alamy.com/stock-photo-old-adobe-ranch-buildings-in-taos-new-mexico-33836027.html>

Author: Malcolm

Date: Sunday, December 20th, 2020 at 3:36 AM

Title: Re: Why do monks reside in temples

Content:

Aemilius said:

Looking at the magnificent ruins of the cities of the Indus Valley Civilisation, I find it ludicrous to think that after that the Indian culture went backwards several thousands of years to a primitive level of building!

Malcolm wrote:

Primitive? There is nothing primitive about thatch and wood structures. You can't build or maintain one. So who is primitive now? Honestly, your cultural bias is showing, better zip up.

Author: Malcolm

Date: Sunday, December 20th, 2020 at 3:38 AM

Title: Re: Why do monks reside in temples

Content:

tingdzin said:

This is an interesting discussion, but the fact is that we can never know what "Original Buddhism" was like, and the urge to say it was either this or that is usually based on peoples' preconceptions, and desires of what they think it should have been.

Pointing to masonry structures at traditionally Buddhist sites as evidence that Buddha's followers lived in them from the beginning, however, is pretty risky; a lot of Buddhist sites that have been excavated show considerable changes over the centuries as shown in different historical strata. Sites like Jetavanarama may be nothing like they were when the Buddha was around. As Malcolm pointed out, stone structures are not the same as grass huts, and to take the pictures of Buddha's alleged retreat dwelling as even approximating the footprint of what he stayed in requires a huge leap of faith. Yes, the Harappan civilization used stone, but we cannot assume that the Gangetic Plain civilizations followed suit and maintained a cultural continuity in that way unless there is some evidence, which there is not. It's a big mistake to think of "Indian civilization" as a unified whole, especially in the earliest periods..

As far as the Vinaya, everyone knows there are many versions. Pace Aemilius, I don't know of any modern scholar who thinks there is a single authoritative Vinaya that used to be longer than the existing versions. The quotes from the Chinese may refer to the Dharmaguptakas, as they were the most important school in the early period of translation, being gradually superseded by the Sarvastivadins. It's also important to remember that Vinayas were not written down for a long, long time -- the earliest Chinese converts expressed exasperation that the Indian and Central Asian monks they were getting Buddhist texts from did not have "hard copies" of the Vinaya, it being based wholly on memorization.

Bronkhurst's and Schopen's books are quite interesting, and certainly prompt one to re-examine assumptions about early Buddhism and the actual historical evidence we have, or don't have, in relation to the received tradition. For my money, one of Bronkhurst's most useful observations is that Buddhism cannot be seen as a derivative of or a reaction to "Hinduism", because the two germinated in different geographic regions and subcultures of the Indian subcontinent. I also think it is undeniable that Buddhism underwent huge changes in institutional structure during the Maurya and Kushan periods.

Author: Malcolm

Date: Sunday, December 20th, 2020 at 9:18 PM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Johnny Dangerous said:

the corporate folks that basically make policy? That's just politics.

Malcolm wrote:

Hey corporations are people too....come on...

The fact is that Republican trickle down economics are the main thing that have gutted

the middle class, not globalization.

You want \$20 an hour minimum wage and universal health care? Raise taxes.

Author: Malcolm

Date: Sunday, December 20th, 2020 at 10:02 PM

Title: Re: Correction: 12/20 is Nine Bad Omens Day

Content:

PadmaVonSamba said:

This wouldn't apply to astronauts in outer space because they would see that there are no actual nights and days, that it's just a matter of whether your side of the Earth is facing away from or toward the Sun. It's like saying one side of a constantly spinning prayer wheel is more auspicious than the other, when in fact, it's a rotating cylinder.

karmanyngpo said:

You are right that if a Vajrayana Dharma practitioner went out to space it would not apply. However I do think we should not discard these things as fake because I know that astrology is taught as a part of the kalachakra system

KN

Malcolm wrote:

Kalachakra also says karma outweighs astrology.

Author: Malcolm

Date: Monday, December 21st, 2020 at 12:12 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Queequeg said:

But we need something else, too. As people, we're broken. We need to build back trust in each other.

Malcolm wrote:

There was no trust among the thirteen colonies, why should we expect there to be trust now?

Author: Malcolm

Date: Monday, December 21st, 2020 at 2:07 AM

Title: Re: 45 missing children recovered during statewide anti human trafficking operation in ohio

Content:

Caoimhghín said:

The sad thing is, this objectively wonderful thing, the children recovered, will be spun by QAnon idiots as proof of their conspiracies, which often largely centre around child trafficking.

Malcolm wrote:

It's just a new form of blood libel. Democrats = Jews.

Author: Malcolm

Date: Monday, December 21st, 2020 at 2:54 AM

Title: Re: AOC Says Democrats, Pelosi and Schumer 'Need to Go'

Content:

Johnny Dangerous said:

So if you insist on me accepting that these things are just "idealism", then yeah, that is that.

Malcolm wrote:

"Idealism" in her case means wishing to have universal health care passed right away in a country where 73.4 million Americans voted for a fascist. Don't get me wrong, in the ideal world, all of these progressive ideas would have happened in 2009. However, there is the small matter of Republicans to deal with first. Hopefully, for the benefit of the world, the GOP will splinter into irreconcilable factions, and hopefully, they will actually lose in GA. Then maybe some idealism will be possible. But with Moscow Mitch as majority leader in the Senate, well, we've seen what 14 years of that has brought.

Author: Malcolm

Date: Monday, December 21st, 2020 at 4:48 AM

Title: Re: Hi from a South African Gelugpa!

Content:

WhispersOfGanden said:

Hi everyone, I'm a South African Dharma practitioner in the Ganden lineage. This forum is so vast! Wonderful to be a member.

Malcolm wrote:

As long as you don't belong to the ghost worshipper school...

Author: Malcolm

Date: Monday, December 21st, 2020 at 4:55 AM

Title: Re: AOC Says Democrats, Pelosi and Schumer 'Need to Go'

Content:

Johnny Dangerous said:

I'm not wishing for it right away, I'm complaining that the mainstream of the party is out of step with the positions of its base, that's where the subject came up.

Malcolm wrote:

It is really as simple as who controls the senate and the house. Right now, it is split. Until McConnell either drops dead, retires, or loses his majority leader position, it will be very hard to bring any progressive legislation to the table and expect it to pass. This is simply a matter of pragmatism. This does not mean I want Bernie or the Squad to shut up. Far from it, they need to rattle the cages of congress loudly and often. And, the progressive base is a but a (loud) minority fraction of the constituency of the US. Pragmatism in the end dictates very little will happen that favors the progressive agenda in the next four years. Blame the people of the US, not the parties, and not the media.

Author: Malcolm

Date: Monday, December 21st, 2020 at 4:57 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Johnny Dangerous said:

Those 73.4 million people who voted for Trump aren't worried about courting the middle like that, and neither are politicians on the right. The Democrats have to develop some talking points around policies beyond "slightly nicer looking version of the status quo"...otherwise the Biden presidency is going to be an anomaly.

Malcolm wrote:

Yes. and if this is the case, and another Trumpster comes to power, at that time one might consider it time to find a residence in some other, more sane country.

Author: Malcolm

Date: Monday, December 21st, 2020 at 8:02 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Johnny Dangerous said:

I'm not wishing for it right away, I'm complaining that the mainstream of the party is out of step with the positions of it's base, that's where the subject came up.

Malcolm wrote:

It is really as simple as who controls the senate and the house. Right now, it is split. Until McConnell either drops dead, retires, or loses his majority leader position, it will be very hard to bring any progressive legislation to the table and expect it to pass. This is simply a matter of pragmatism. This does not mean I want Bernie or the Squad to shut up. Far from it, they need to rattle the cages of congress loudly and often. And, the progressive base is a but a (loud) minority fraction of the constituency of the US. Pragmatism in the end dictates very little will happen that favors the progressive agenda in the next four years. Blame the people of the US, not the parties, and not the media.

PeterC said:

McConnell is a good illustration of why the democrats need to change their entire approach.

The role of senate majority leader is not defined in the constitution, any law or any rules resolution of the senate. It is purely customary. The Vice President as leader of the senate recognizes the senate majority leader when senate business commences, who for that reason has the power to set the agenda. No written rule requires the VP to do that.

Suppose Kamala Harris was VP of a Republican senate. Nothing stops her from recognizing a Democrat, who could then introduce legislation. Sure, the republicans could then vote it down, but they would have to vote. What McConnell does is avoid having people like Lisa Murkowski embarrass themselves by voting down popular legislation: he simply keeps it off the floor. This would result in a lot of marginal legislation actually getting passed. Of course the republicans would describe this as an unprecedented breach of rules and norms but...they have been doing that in so many ways for over a decade with the senate.

If they want to start putting wins on the board, they need to start playing by the new rules.

Malcolm wrote:

It would just be simpler for GA to go blue.

Author: Malcolm

Date: Wednesday, December 23rd, 2020 at 1:25 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Sādhaka said:

Working class and populist people in both main parties seem close to grabbing tar, feathers, torches & pitchforks.

People should have been going Independent, Libertarian, Green, and Constitutional Party all these years, instead of supporting corporate neocon rinos and neoliberal democrats.

Malcolm wrote:

Thats just not where the center of power is. America has a two party system. It always has. We are witnessing the birth of the seventh party system. The likelihood of a third party ever emerging which is capable of challenging the two main parties' is exceedingly small. It is necessary to understand this and accept it. Voting for third parties is a waste of time. Put in candidates in the party of one's choice who reflect one's positions.

Author: Malcolm

Date: Wednesday, December 23rd, 2020 at 1:28 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Sādhaka said:

Now for Pelosi's sake, she seems to have a connection to the Dalai Lama; which is good. She likely only participated not knowing what she's doing and just thinking that she's doing something "liberal"; but maybe I'm wrong. Any connection is better than none.

Malcolm wrote:

Pelosi has been a supporter of HHDL for many years.

Author: Malcolm

Date: Wednesday, December 23rd, 2020 at 9:09 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

amanitamusc said:

AOC is disgusted and rightly so. She is stuck in a right wing party cooperating with the extreme right republicans. The two party system is moving further to the right as time goes on.

Malcolm wrote:

Yup, because people don't vote.

Author: Malcolm

Date: Wednesday, December 23rd, 2020 at 10:51 PM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Queequeg said:

As the time ticks down, Trumpists are approaching purity of their essential nature... stripped of any illusion of power, all that's left is a cranky disposition.

Malcolm wrote:

The essential part is the delusion of power.

Author: Malcolm

Date: Thursday, December 24th, 2020 at 3:09 AM

Title: Re: Where is this mantra from? Rainbow light/rainbow blessing/yera/water dakini rainbow blessing mantra

Content:

Malcolm wrote:

It is not a Buddhist mantra either. Must be a new age "terma."

Author: Malcolm

Date: Thursday, December 24th, 2020 at 6:03 AM

Title: Re: The Orgyen Nyendrup lineage

Content:

FiveSkandhas said:

Orgyen Nyendrup is one of the "eight lineages of accomplishment" but I can find almost no detailed information about it.

Although the Rime master Jamgön Kongtrul preserved information on all eight lineages in the Treasury of Precious Instructions, the volume on Orgyen Nyendrup has not yet been translated into English. The internet seems to have very little specific information on the nature or practices of the lineage, other than listing it among the eight.

It also appears to have gone extinct in medieval times with a broken lineage. Perhaps the only place information is to be found is in Jamgön Kongtrul's writings.

Does anyone have any information on this seemingly "lost lineage"?

Malcolm wrote:

It is not lost or broken at all. It concerns the practice of Kalacakra. As one of the translators on this project (volume 5 and 6), I can assure you it will be translated and is forthcoming.

Author: Malcolm

Date: Thursday, December 24th, 2020 at 6:31 AM

Title: Re: The Orgyen Nyendrup lineage

Content:

FiveSkandhas said:

Thank you for your reply Malcolm. Thank you also for your hard work translating this monumental text.

So it is still a living lineage? Perhaps I am doing something wrong but I can find no information to that effect on the Internet.

Are you aware of any links, etc. that would provide a brief overview suitable for a non-initiate?

Malcolm wrote:

Not translating that text specifically, I am working on the Sakyapa material.

Yes, it is a living lineage, but it is not an independent lineage, like Chod, Zhije, or Kadampa.

Orgyenpa was the 3rd Karmapa's guru, and this teaching is mainly found in the Karma Kagyu school.

There is a synopsis of Orgyen Nyendrup here:

Author: Malcolm

Date: Friday, December 25th, 2020 at 3:21 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Malcolm wrote:

Well, imagine an action thriller based on the danger of heart disease...

Author: Malcolm

Date: Friday, December 25th, 2020 at 9:18 PM

Title: Re: Tribute to: Longde before Dzin Dharmabodhi?

Content:

yagmort said:

... I have also heard a tiny part of the instructions of the Master that originated in Drāmiḍa, and that was transmitted through Indian scholars. Although I have not actually seen the historical texts that tell the Indian tales, the tales are included in the texts of the history of our lineage of teachers, both scholars and masters. I have also seen many texts that contain the history of the spread of the Dharma to Drāmiḍa...
any info on Drāmiḍa?

MiphamFan said:

Malcolm speculated Zangdog Palri could be Madagascar.

Malcolm wrote:

David Templeman, actually. But I think his argument is sensible.

Author: Malcolm

Date: Friday, December 25th, 2020 at 9:21 PM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

PeterC said:

I think the broader point the chart was making was that we greatly overweight the risk of terrorism. Which is clearly the case.

Malcolm wrote:

They missed the category of death by incompetent political leadership.

Author: Malcolm

Date: Sunday, December 27th, 2020 at 2:14 AM

Title: Re: Dzogchen meditation

Content:

Malcolm wrote:

If you have not had direct introduction and then ascertained the mind essence, you can

sit in "open awareness" as long as you want and it will not be the practice of Dzogpachenpo. So if you are serious, find a master and then do what they say.

Sonnald said:
Hi all!

For those who may be familiar with the Dzogchen tradition and its main open awareness meditation, I've become aware of different suggestions as to how long sittings should be. Some say that the sittings should be short (5-10 minutes) and more frequent so as to support the ease and effortlessness of the approach, and to dissolve egoic tendencies through 'nonmeditation'. Others say that sittings should be longer (30-45 minutes) as habitual tendencies are ingrained over a number of years and so should be tackled with more sitting. I'm not too sure where I stand on this, and so would much appreciate any help or suggestions from those of you who are practiced in the Dzogchen tradition and could help to shed light on this particular aspect of the practice

All the best

Sonny

Author: Malcolm
Date: Sunday, December 27th, 2020 at 6:11 AM
Title: Re: How exactly is there a momentariness of consciousness ?
Content:

Artziebetter1 said:
Show me sources that a Buddha has subjective awareness .

Malcolm wrote:
They have two kinds of omniscience, hence they possess subjective awareness. They are not inert.

Artziebetter1 said:
If that's the case then I don't fear nirvana. But I thought the sutras say they have no sensation or wisdom contact anymore and also the alaya ceases so what's left of a buddha?

Malcolm wrote:
Nondual jñāna, gnosis.

Author: Malcolm
Date: Monday, December 28th, 2020 at 1:41 AM
Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

Is that an actual functioning not merely conceptual thing or merely an abstraction?do Buddhas have minds?I think not.I also heard from nyanasagara that in Jnana there is no subjective awareness or appearances.So How do Buddhas act and interact with the world without a mind or perception?

Malcolm wrote:

Spontaneously, in accord with the needs of sentient beings.

Author: Malcolm

Date: Monday, December 28th, 2020 at 4:47 AM

Title: Re: Copper Colored mountain location?

Content:

Tenma said:

And if it truly is Buddhist, why isn't Buddhism there anymore...

Malcolm wrote:

Why did Buddhism die out in India?

Anyway, all evidence suggests that anthropologically, rakṣasas were a tribe of ocean-going cannibals. They used to be the dominant people in Śrī Lanka, before they were all exterminated from that island by Indians. The mythos of Ravana, Dasagriva being defeated and the rakṣasas being driven out is a deep Indian cultural trope, not confined to Hindus, but very prevalent in Buddhist sources as well.

One interesting factoid: the language of Madagascar has only one cognate language in the world—the language of the headhunters of Borneo.

Madagascar was colonized by Indians during the 8th century, who established colonies of Indian merchants on the island. Templeman speculates it was they who hired him to tame the indigenous people, known to us as "rakṣasa."

Northern Afghanistan used to be Shambhala. There isn't Buddhism there anymore either...

Author: Malcolm

Date: Monday, December 28th, 2020 at 5:32 AM

Title: Re: Copper Colored mountain location?

Content:

Tenma said:

And if it truly is Buddhist, why isn't Buddhism there anymore...

Malcolm wrote:

Why did Buddhism die out in India?

Anyway, all evidence suggests that anthropologically, rakṣasas were a tribe of ocean-going cannibals. They used to be the dominant people in Śrī Lanka, before they were all exterminated from that island by Indians. The mythos of Ravana, Dasagriva being defeated and the rakṣasas being driven out is a deep Indian cultural trope, not confined to Hindus, but very prevalent in Buddhist sources as well.

Tenma said:

Considering that there are rituals and mantras for "warding away rakṣasas," wouldn't you say that this is a pretty racist usage, to drive away people whom you consider "savages" or "mythical demons?" If there is a prayer that asks for "God to drive out the Amazonian Natives" from their rainforest homes, would you not say this is a similar usage?

Malcolm wrote:

There isn't much literature that isn't more racist than the Mahāvamsa, the telling of the Buddhist subjugation of the indigenous population of Śrī Lanka in the second century BCE by King Dutugamunu, but Rama's war against Ravana and his cannibal legions predates it by many centuries, how many, we just don't know, perhaps around 1,000 BCE. Supposedly, the earliest portions of the Ramayāna date from around 700-500 BCE.

However, by the time such myths arrived in Tibet they have been so divorced from actual historical content, that their racism does not exist for Tibetans, who considered themselves, in one telling, to be descendants of sring pos and monkeys.

So much history, so much racism.

Author: Malcolm

Date: Monday, December 28th, 2020 at 9:43 AM

Title: Re: How exactly is there a momentariness of consciousness ?

Content:

Artziebetter1 said:

Is that an actual functioning not merely conceptual thing or merely an abstraction?do Buddhas have minds?I think not.I also heard from nyanasagara that in Jnana there is no subjective awareness or appearances.So How do Buddhas act and interact with the world without a mind or perception?

Malcolm wrote:

Spontaneously, in accord with the needs of sentient beings.

Artziebetter1 said:

this explains what he does but not how.without a Mind or receptacle for past volition and Merit,without cognition,interaction could basically never occur.What is Jnana?is it a type of mind?is it an abstraction talking about how a Buddha acts with 5 wisdoms despite having no Mind?

Malcolm wrote:

Based on his past aspirations while a bodhisattva on the path. A Buddhas gnosis is a consciousness that has become free of limitations.

Author: Malcolm

Date: Monday, December 28th, 2020 at 10:42 PM

Title: Re: Copper Colored mountain location?

Content:

jmlee369 said:

For the sake of argument, I will try to justify all these things.

Malcolm wrote:

That's an exercise in futility. So, just for sake of argument, I shall reveal the casuistry that lays beneath your justifications.

jmlee369 said:

For people practising Mahayana in general and Vajrayana in particular, we really need to adjust ourselves to the fact that the enlightened experience of reality is radically different from our current experience. As it says in one ganachakra text:

E-ma-ho! In the grand play of deep awareness, all lands and regions are vajra-fields; the structures majestic vajra-palaces; oceans of clouds of Samantabhadra offerings billow forth. The objects of enjoyment possess every glory wished; all dwelling therein are actual viras and virinis; not even the words "impurity" or "flaw" exist: nothing is less than infinitely pure.

<https://studybuddhism.com/en/advanced-studies/prayers-rituals/tantric-practices/the-guru-puja>

Malcolm wrote:

Apart from this line, "not even the words "impurity" or "flaw" exist: nothing is less than infinitely pure," this is all metaphorical.

jmlee369 said:

Many times the buddhas and bodhisattvas have and continue to manifest themselves as humans, gods, demons, yakshas, nagas, and so forth, including rakshasas. Buddhas and bodhisattvas make themselves available to each and every sentient being, there is no land or country where they do not manifest. So I don't see what's so troubling about identifying these emanations. The Avatamsaka Sutra explicitly states that bodhisattvas on the first bhumi often manifest as leaders of countries to benefit beings.

Malcolm wrote:

Yes, but not to lead wholesale slaughters and genocides. Even Rudracakravartin does not actually kill anyone, he creates an apparition of an army to intimidate the mlecchas, but he does not actually cause anyone to die.

jmlee369 said:

Zopa Rinpoche's thoughts on Queen Victoria come from Serkong Tsenshab Rinpoche, which I believe in turn come from the 13th Dalai Lama's identification. The Manchu emperors were long held by (mainly Gelug, I suppose) lamas to be emanations of Manjushri, especially Qianlong. If it helps, there is a Korean master and his students who also believe Qianlong to be a tulku. And yet the same Qianlong ordered the Dzungar genocide.

Malcolm wrote:

As queens go, Victoria was a pretty good one. But remember, Āryadeva points out that monarchs are fools when they think they deserve their power, and forget their power comes from the people they govern.

As for genocides, you really think the Qianlong emperor was a Mañjuśrī emanation. This is clearly just a result of political favoritism.

jmlee369 said:

Likewise, there is the well known story from the early Tibetan histories such as the Testimony of Ba and the Pillar Testament identifying Songtsen Gampo as Avalokitesvara in the story of the two Khotanese monks, who were terrified when they saw that this supposed bodhisattva inflicted such cruel punishments and mass executions on his subjects, yet had their doubts dispelled by Manjushri.

Malcolm wrote:

One ought not rely on either the Testimony of Ba's many difference recensions nor the Pillar Testament for an accurate depiction of Songtsen Gampo's reign.

jmlee369 said:

Lama Zhang Yudrakpa, one of the previous incarnations of the Dalai Lamas, raised an army and raided villages and monasteries, but in reality the soldiers were having Mahamudra realisations during battle.

Malcolm wrote:

Ridiculous. One cannot have mahāmudra realizations whilst engaged in the slaughter of battle.

jmlee369 said:

Those in the know also understand Mao Zedong's true identity. After all, Mao's mother entrusted him into the care of Avalokitesvara when he was an infant - why would Avalokitesvara simply stand by and do nothing if this child would grow up to inflict true harm to the Buddhadharma?

Malcolm wrote:

Avalokiteśvara watched in silence while Dharma disappeared from India. This is some of the worst casuistry I have ever seen.

jmlee369 said:

Manjushri taught Ananda's disciples emptiness and caused them to be born in hell, yet the Buddha praised Manjushri's actions.

Malcolm wrote:

Well, no. Ananda's disciple slandered the teachings they received, that's what caused them to be born in hell.

jmlee369 said:

This is all to say, the wondrous activities of the Buddhas and bodhisattvas cannot be judged by ordinary standards, and even the most terrible sufferings of sentient beings are the play of their own ripening karmic causes. As a dharma practitioner, we can't blame anyone or anything outside of ourselves.

Malcolm wrote:

Through this casuistry, you might as well argue that no one can ever commit negative karma through killing, stealing, and rape of another. After all, you just claimed that all suffering comes from ourselves. Certainly this is not the intention of the Buddha. Karmavipaka may be unerring, but it does not mean that we cannot be the victims of the nonvirtues of others. It does not mean, for example, that Hitler, Mao, and Stalin did not harm countless sentient beings.

jmlee369 said:

Dharma is not compatible with cultural relativism.

Malcolm wrote:

Of course it is, it's called upaya. Buddhadharma adapts itself to whatever culture it finds itself in.

jmlee369 said:

Cause and effect are infallible.

Malcolm wrote:

Yes, which is why your reasoning above is so shallow. Genocidal leaders take birth in hell. There is no relativism here to be had, or excuse, "He was a bodhisattva, yet murdered thousands and millions."

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 1:50 AM

Title: Re: Is world domination SGI's goal?

Content:

Malcolm wrote:

Axiom 1: All online conversations about Nichiren Buddhism between Nichiren Buddhists and non-Nichiren Buddhists end in flame wars.

Axiom 2: All online conversations about Nichiren Buddhism between Nichiren Buddhists and other Nichiren Buddhists end in flame wars.

Axiom 3: All online conversations about Nichiren Buddhism are best avoided.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 2:37 AM

Title: Re: Is world domination SGI's goal?

Content:

Malcolm wrote:

Axiom 1: All online conversations about Nichiren Buddhism between Nichiren Buddhists and non-Nichiren Buddhists end in flame wars.

Axiom 2: All online conversations about Nichiren Buddhism between Nichiren Buddhists and other Nichiren Buddhists end in flame wars.

Axiom 3: All online conversations about Nichiren Buddhism are best avoided.

FiveSkandhas said:

I love talking about Nichiren and am not a Nichiren Buddhist.

Because I come with an almost anthropological detachment to the topic, I make no judgements. I am merely interested in Nichiren doxography and theology as abstract propositions.

I've never felt attacked or flamed by a Nichiren Buddhist on this board and respect most of them as valuable sources of interesting information.

The occasional contextless wall of text Goshō quotation blitz is the only drawback, and once identified they can be scrolled past.

Malcolm wrote:

There are always innocent bystanders...

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 3:57 AM

Title: Re: Famine and Plague in Medieval Japan: Jaw-dropping horror

Content:

FiveSkandhas said:

If you really contemplate these statistics, it takes the breath away. Has any other civilization endured so much famine and plague over so many centuries? What does this do to people, psychologically and sociologically?

Malcolm wrote:

Plague:

<https://jmvh.org/article/the-history-of-plague-part-1-the-three-great-pandemics/>

Smallpox:

<https://www.infoplease.com/math-science/health/diseases/epidemics-of-the-past-smallpox-12000-years-of-terror>

Famine:

https://en.wikipedia.org/wiki/Great_Famine_of_1315%E2%80%931317

War:

Speaks for itself.

Nothing really special about Japan in this respect.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 5:11 AM

Title: Re: Famine and Plague in Medieval Japan: Jaw-dropping horror

Content:

Malcolm wrote:

Nothing really special about Japan in this respect.

FiveSkandhas said:

50% and 75% death tolls are "special", especially in two years. Very few if any other mass famine/plague dieoffs were so hard so fast.

Malcolm wrote:

The new world, 1492—1592. Mexico suffered a 90 percent reduction in Indigenous population by 1542, thirty million down to three in fifty years.

A similar case can be found for native people in the US. 700,000 native people in Florida in 1520; 2000 by 1700.

As I said, Japan is not remarkable in this respect.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 5:58 AM

Title: Re: Famine and Plague in Medieval Japan: Jaw-dropping horror

Content:

FiveSkandhas said:

50% and 75% death tolls are "special", especially in two years. Very few if any other mass famine/plague dieoffs were so hard so fast.

Malcolm wrote:

The new world, 1492—1592. Mexico suffered a 90 percent reduction in Indigenous population by 1542, thirty million down to three in fifty years.

A similar case can be found for native people in the US. 700,000 native people in Florida in 1520; 2000 by 1700.

As I said, Japan is not remarkable in this respect.

FiveSkandhas said:

In raw numbers and absolute scope, I have to concede to you.

In terms of speedy population decimation, however, I have yet to read of anything anywhere else in history like the 50% population drop in a single year brought by the 806 Japanese plague.

Malcolm wrote:

Population of Japan in 800, between 4 and 6 million.

The black death killed half the population of Europe, the Near East, and North Africa in under five years, somewhere between 75 and 200 million people. Sorry, Japan just isn't that special in this regard. 25 to 50 million of those people lived in Europe. That's slightly less than six million people a year in various parts of Europe. Depending on whose estimates you read, in one year, 40-60 percent of England's population died. Its population was between 3.7 and 5.7 million in 1347. So, basically the same as Japan.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 6:14 AM

Title: Re: Is world domination SGI's goal?

Content:

Queequeg said:

No. The comparison is outrageous and inflammatory. Its like saying Democratic Socialists are comparable to Nazis because they both advance a notion of social consciousness.

Get over yourself.

PadmaVonSamba said:

It's comparable to saying they share in common a view of changing the world by attracting more supporters and members. It's not a question of their internal content.

I'm not the one saying that by intending to convert, that therefore SGI and other groups who hope to convert people are the same, or that seeking to convert others always leads to a bad ending.

Perhaps you should direct your objection to the comment by soma999 who stated that: "... There have been many who wanted to convert the world. It has never brought any good."
(About eight posts prior to this one).

Queequeg said:
So you want to double down?

Ridiculous. Do you even know what you're talking about? SG is an easy target to criticize, but comparing them to a group that tried to immanentize armageddon with sarin gas in a train station is national enquirer level lazy. I hope that's not the effort you put into your other endeavors.

And as for the whole question of saving all beings, it's comical when people who regard bodhisattva vows to save all beings positively get condescending when some people actually try to do it.

Smh

Malcolm wrote:
Proof of Axiom 1.

Author: Malcolm
Date: Tuesday, December 29th, 2020 at 6:47 AM
Title: Re: Is world domination SGI's goal?
Content:

Queequeg said:
So you want to double down?

Ridiculous. Do you even know what you're talking about? SG is an easy target to criticize, but comparing them to a group that tried to immanentize armageddon with sarin gas in a train station is national enquirer level lazy. I hope that's not the effort you put into your other endeavors.

And as for the whole question of saving all beings, it's comical when people who regard bodhisattva vows to save all beings positively get condescending when some people actually try to do it.

Smh

Malcolm wrote:
Proof of Axiom 1.

Queequeg said:
Nah. Your interjection in this thread was you performing Axiom 1.

Malcolm wrote:
Nah, just a clinical observation of based 25 years of observation. You're not even old enough to remember the Nam/namu Usenet war of 1995.

Author: Malcolm
Date: Tuesday, December 29th, 2020 at 9:26 AM
Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'
Content:
Dan74 said:
Terrorism ticks many boxes, like public imagination/indignation/anxieties and military industrial/neocon interests.

PeterC said:
True, terrorism isn't really about terrorism in the US. A terrorist blew up most of a city block in Nashville on Christmas Day. The president didn't bother to leave the golf course, call the mayor or make any public statement about it subsequently, nor did any senior politician in his party. Guess what color the terrorist was.

Author: Malcolm
Date: Tuesday, December 29th, 2020 at 9:36 AM
Title: Re: Ngondro as a complete path to enlightenment
Content:
FiveSkandhas said:
Hello.

I've heard it from a number of sources that Ngondro can serve as a complete path to enlightenment, rather than being thought of merely as "preliminaries."

I am curious if you yourself, or anyone you know of, has decided to practice Ngondro this way, devoting themselves to it completely as a self-contained path and never receiving higher transmissions, teachings, etc. Have there been any famous historical figures known for a devotion to "Ngondro only"?

Just curious about this perspective. I think it would be a noble path indeed, and a singularly humble one. I think in many if not most beginners' minds, there is an at-least-subconscious tendency to be offput by the "preliminary" label. (Not to mention the physical stress of all the prostrations, etc.). Many may seek to "rush through this odious task so I can get to the good stuff higher up." Thus, to embrace Ngondro as a single

lifetime practice would involve a deeper understanding of what it is, and a kind of wise humility that would be very refreshing and inspiring.

Malcolm wrote:

The main practice of Tibetan Buddhism is guru yoga, which is part of a “ngondro.”

There is no higher practice in Buddhadharma than guru yoga. But in order to practice guru yoga, an empowerment of unsurpassed yoga tantra is required.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 10:11 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

Dan74 said:

Terrorism ticks many boxes, like public imagination/indignation/anxieties and military industrial/neocon interests.

PeterC said:

True, terrorism isn't really about terrorism in the US. A terrorist blew up most of a city block in Nashville on Christmas Day. The president didn't bother to leave the golf course, call the mayor or make any public statement about it subsequently, nor did any senior politician in his party. Guess what color the terrorist was.

FiveSkandhas said:

Was that done intentionally? The early news report (from a reliable mainstream source) said "no foul play was suspected." I got the impression it was some sort of accident. Have they since determined it was intentional?

Malcolm wrote:

Excuse me? The RV broadcast for 15 minutes it was going to blow up, and it took out a regional telecom station

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 10:35 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

FiveSkandhas said:

Hello.

I've heard it from a number of sources that Ngondro can serve as a complete path to enlightenment, rather than being thought of merely as "preliminaries."

I am curious if you yourself, or anyone you know of, has decided to practice Ngondro this way, devoting themselves to it completely as a self-contained path and never receiving higher transmissions, teachings, etc. Have there been any famous historical

figures known for a devotion to "Ngondro only"?

Just curious about this perspective. I think it would be a noble path indeed, and a singularly humble one. I think in many if not most beginners' minds, there is an at-least-subconscious tendency to be offput by the "preliminary" label. (Not to mention the physical stress of all the prostrations, etc.). Many may seek to "rush through this odious task so I can get to the good stuff higher up." Thus, to embrace Ngondro as a single lifetime practice would involve a deeper understanding of what it is, and a kind of wise humility that would be very refreshing and inspiring.

Malcolm wrote:

The main practice of Tibetan Buddhism is guru yoga, which is part of a “ngondro.”

There is no higher practice in Buddhadharma than guru yoga. But in order to practice guru yoga, an empowerment of unsurpassed yoga tantra is required.

karmanyipgo said:

Howdy Malcolm. My own teacher told us to practice guru yoga without empowerment, just lung. Can you help me to understand why there is this apparent discrepancy? I would ask my teacher but he is probably busy and not easily accessible directly. Thanx.

KN

Malcolm wrote:

No empowerment, no guru. Thus is universally understood. I can't comment on why you've been encouraged to practice guru yoga sans empowerment or direct introduction. Perhaps he or she thinks devotion is a sufficient condition for guru yoga. But guru yoga is not simply devotion,

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 11:18 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

FiveSkandhas said:

Was that done intentionally? The early news report (from a reliable mainstream source) said "no foul play was suspected." I got the impression it was some sort of accident. Have they since determined it was intentional?

Malcolm wrote:

Excuse me? The RV broadcast for 15 minutes it was going to blow up, and it took out a regional telecom station

FiveSkandhas said:

That's horrifying.

I just read the breaking news when it happened and moved on. I don't pay more than casual attention to US news for the most part.

Disgusting there was no statement from the president or other rightwing officials.

Will now go read more about this tragedy.

Malcolm wrote:

Fortunately, apart from the suicide bomber, only three people suffered minor injuries because of the swift actions of the police in alerting neighbors.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 11:19 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

PeterC said:

US news media is a joke.

Malcolm wrote:

It's a little punch drunk.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 11:51 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Schrödinger's Yidam said:

Apparently Situ R has said that you can get enlightened doing NgonDro. I can't source it though.

Malcolm wrote:

Yes, because it is just gathering the two accumulations capped by the practice of guru yoga.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 8:19 PM

Title: Re: Copper Colored mountain location?

Content:

Palden_Norbu said:

Sorry to be the fact checker here, but

Malcolm wrote:

One interesting factoid: the language of Madagascar has only one cognate language in the world—the language of the headhunters of Borneo.

Palden_Norbu said:

This is false. Malagasy, the language of Madagascar, is part of the Austronesian family, one of the largest language families in the world, stretching from Madagascar in the West to Easter Islands in the East, and from Taiwan in the north to New Zealand in the south. Yes, it is related to the Iban language of Borneo (the headhunters), just like it is related to Indonesian, Hawaiian, Maori and hundreds of others.

Malcolm wrote:

There isn't much literature that isn't more racist than the Mahāvamsa, the telling of the Buddhist subjugation of the indigenous population of Śrī Lanka in the second century BCE by King Dutugamunu, but Rama's war against Ravana and his cannibal legions predates it by many centuries, how many, we just don't know, perhaps around 1,000 BCE. Supposedly, the earliest portions of the Ramayāna date from around 700-500 BCE.

Palden_Norbu said:

In 1000 BCE the Indo-Aryans were just settling Northern India, pretty unlikely they would wage war against someone in Sri Lanka then.

Malcolm wrote:

That's a little late, IMO. Nevertheless, the prevalence of a legend of a war in Shri Lanka in both Buddhist and Hindu sources that predates the Buddha by some centuries, the war could have just easily been between Tamils and ocean-going cannibals, and later Aryanized.

As for Guru P in Madagascar, see Templeman.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 8:28 PM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Lingpupa said:

I would be interested, if Malcolm reads this, to hear how he squares this with his view that, if I may paraphrase, no empowerment => no guru => no guru yoga. Is it that the teachers concerned were teaching wrongly? Or was the guru yoga practice involved somehow only of a low-grade? Or was it in some way not a "real" guru yoga? (Alert: the third possibility soon leads to the "no true Scotsman" fallacy.)

Malcolm wrote:

No empowerment, no guru, no guru yoga is something that is very clearly stated in the tantras.

I know that in the seventies and eighties, some kagyu and nyingma lamas insisted western people perform a ngondro as prerequisite to receiving empowerments to see how serious they were.

This approach has largely collapsed.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 8:32 PM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

PeterC said:

US news media is a joke.

Malcolm wrote:

It's a little punch drunk.

PeterC said:

After this year, yes. But then again, it was in part the billions in free publicity that they gave trump in 2016 that got us into this state

Malcolm wrote:

Yes, I agree. This is where CNN in particular has much to be ashamed. But they are aware of this and have admitted it to be so. Anyway, as I am sure you agree, one should rely on papers of record, not "the media," for journalism.

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 9:50 PM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Malcolm wrote:

I know that in the seventies and eighties, some kagyu and nyingma lamas insisted western people perform a ngondro as prerequisite to receiving empowerments to see how serious they were.

This approach has largely collapsed.

Lingpupa said:

OK, but I think the question still remains: was the guru yoga as practised by those westerners really guru yoga, or did the said lamas pull the wool over their eyes?

Malcolm wrote:

How can one take the four empowerments if one has not received them first from a guru, even in their most minimal form?

As it says in the Ornament of Mahāmudra Tantra:

Without empowerment there are no siddhis,
like pressing sand for oil.
Whoever explains the tantras and the upadeśas
to those without empowerment,
both master and disciple
go to hell, even if siddhis have been obtained.

Now, I am quite sure that even though there were those in the 70's and 80's who did ngondros and so on without empowerment, they received little if no explanation of the tantric subjects prior to being properly ripened. So, not I don't think you were being hoodwinked, I think you were being tested to see if you were serious.

M

Author: Malcolm

Date: Tuesday, December 29th, 2020 at 9:53 PM

Title: Re: Respecting dharma texts - notes

Content:

FiveSkandhas said:

Some years ago I read an article that noted a concern among many practitioners in East Asia regarding the disposal of digital texts. They felt wrong merely pressing delete on a file containing a sutra or parts of a sutra. I believe somebody at one point set up a special service you could send your old Dharma texts to, and they would either preserve them on a server or dispose of them "properly." Not sure about the details, though.

Malcolm wrote:

I am sure they got over it.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 2:21 AM

Title: Re: Trump aids Dali Lama . powerful Bill to protect His position.

Content:

Minobu said:

this article reminded me of something His holiness once said ...not exact quotes here...it is from memory..

so Donald Trump assures himself of not going to Hell ...

Malcolm wrote:

It is a bill introduced by a Democrat, of course.

Minobu said:

after all is said done on this forum...He did more for His holiness than any other president or person in power world wide..

Malcolm wrote:

Umm, that is complete and total nonsense. The last three presidents met with HHDL several times. Trump has never met with HHDL or even spoken with him.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 2:37 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Lingpupa said:

Or would it be more appropriate to say that the first time round was "real but a little thin" and that it should now be deepened through at least some continued practice?

It seems a bit harsh to say to such people that they were only being tested, and that their efforts were otherwise pointless.

PS Your implication that there was a woeful shortage of explanation is one with which I can wholeheartedly concur.

Malcolm wrote:

The gnosis aroused by guru yoga depends on the introduction of the fourth empowerment. Without it, the seed of that gnosis is not planted.

But those faithful students who persevered certainly received empowerments eventually, or at least they created a positive dharma link.

The fruit of guru yoga is the realization of the great perfection or mahāmudra. Without introduction or empowerment, I very much doubt the necessary ground has been prepared nor the seeds planted to result in either fruit.

I don't mean to be harsh, but for a tradition which holds up samaya all the time as being the foundation of the path, people seem to disregard it a lot based in this or that justification.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 2:41 AM

Title: Re: Is world domination SGI's goal?

Content:

Queequeg said:

All this just shows, including the interlopers in this thread who have nothing to do with the tradition but feel compelled to cast shade, that the smaller the real estate gets, the more bitterly people fight over it.

Malcolm wrote:

Nailed it. Axioms 1, 2 and 3. Bravo.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 2:43 AM

Title: Re: Trump aids Dali Lama . powerful Bill to protect His position.

Content:

tingdzin said:

As my farmer grandfather used to say,"Even a blind pig roots up an acorn now and then". Then there's Bruce Lee : "God and the Devil change places with lightning speed." (remembering that the change back can be equally quick).

Malcolm wrote:

Trump did tell Xi it was perfectly correct to intern a million Muslims in concentration camps...

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 3:06 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

karmanyngpo said:

What about a situation in which a student has received pointing out directions from another teacher in another context? Is this sufficient? I believe that is my situation.

Malcolm wrote:

Can I ask why you are doing a ngondro under a teacher other than your guru?

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 3:57 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

karmanyngpo said:

What about a situation in which a student has received pointing out directions from

another teacher in another context? Is this sufficient? I believe that is my situation.

Malcolm wrote:

Can I ask why you are doing a ngondro under a teacher other than your guru?

karmanyngpo said:

I attended an open teaching a while ago and the teacher later told me that he tries to point out at every teaching he does. I do not have a formal or personal relationship with this teacher but his teachings are pretty public and so I have attended a couple. Not sure if he even teaches ngondro.

Ngondro is being done under a different teacher. He has done online ngondro retreats and that is how I was taught by him.

Is that bad?? Never really got the impression from either teacher that taking teachings from other teachers would be bad. They both seem to have a lot of students and are pretty open.

KN

Malcolm wrote:

I am not sure as I don't know which teachers you are talking about.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 3:59 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Lingpupa said:

Something else just occurred to me - it wasn't just in the 70s and 80s. I'm pretty sure that people are starting Tersar ngondros these days without yet having received a higher tantric empowerment. I can't believe they are all being either hoodwinked or tested. Are they?

Malcolm wrote:

By the time they finish prostrations, they will have certainly received. Remember, it is guru yoga that is the main issue.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 6:18 AM

Title: Re: Non-exclusivist independent Nichiren Buddhism

Content:

illaraza said:

so i have made it a point to emulate Nichiren and see the results.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 10:08 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Minobu said:

this article reminded me of something His holiness once said ...not exact quotes here...it is from memory..

so Donald Trump assures himself of not going to Hell ...

Malcolm wrote:

It is a bill introduced by a Democrat, of course.

Minobu said:

after all is said done on this forum...He did more for His holiness than any other president or person in power world wide..

Malcolm wrote:

Umm, that is complete and total nonsense. The last three presidents met with HHDL several times. Trump has never met with HHDL or even spoken with him.

Minobu said:

The man served The Buddha Avalokiteshvara .

He has proven to be a servant of Buddha Avalokiteshvara , how is this not a fact.

simple as that...

unprecedented since the fall of Tibet .

The Tibetan Policy and Support Act of 2020 approves USD 1 million per annum for the Special US Coordinator on Tibet, USD 675,000 towards scholarship provisions, USD 575,000 for scholar exchange initiatives, USD8 million for the Tibetan Autonomous Region and Communities in China, USD 6 million for Tibetans living in India, USD3 million for Tibetan governance.

Malcolm wrote:

It's a bill written by a Democrat. Trump is only a servant his own narcissistic impulses. I am sorry to disappoint you, but the Democrats such as Pelosi and Republicans such as Bush II have been giving aid and support to HHDL for a very long time. Trump is a Johnny-come-lately to the issue. When His Holiness spoke from steps of Congress in 2007, I was there:

<https://www.dalailama.com/messages/acceptance-speeches/u-s-congressional-gold-medal/congressional-gold-medal>

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 10:14 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

karmanyngpo said:

Question, what constitutes a "serious Vajrayana practice with samaya commitments"?

Malcolm wrote:

A practice based on receiving the four empowerments completely. There is no disagreement on this point by those who have studied both Nyingma and Sarma tantras.

There is lower tantra of course, but there is no guru yoga in lower tantra.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 10:42 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Minobu said:

The man served The Buddha Avalokiteshvara .

He has proven to be a servant of Buddha Avalokiteshvara , how is this not a fact.

simple as that...

unprecedented since the fall of Tibet .

Malcolm wrote:

It's a bill written by a Democrat. Trump is only a servant his own narcissistic impulses. I am sorry to disappoint you, but the Democrats such as Pelosi and Republicans such as Bush II have been giving aid and support to HHDL for a very long time. Trump is a Johnny-come-lately to the issue. When His Holiness spoke from steps of Congress in 2007, I was there:

<https://www.dalailama.com/messages/acceptance-speeches/u-s-congressional-gold-medal/congressional-gold-medal>

Minobu said:

you seem blinded by the event with your politics and hatred for Trump.

come now, not even a token sentiment for what this means to the Tibetan people and

The Buddha.

No other political leader has signed anything close..

this tells a story .

to watch people in here ...unreal...

Malcolm wrote:

I don't hate Trump, he is a dangerous fool who has harmed countless millions, but I don't hate him.

But the idea he can take credit for three decades+ of Democrat's constant initiatives to help Tibetans is ludicrous.

In any case, it is part of a larger package, it's not an independent bill.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 11:05 AM

Title: Re: AOC Says Democrats , Pelosi and Schumer 'Need to Go'

Content:

PeterC said:

US news media is a joke.

Malcolm wrote:

It's a little punch drunk.

PeterC said:

After this year, yes. But then again, it was in part the billions in free publicity that they gave trump in 2016 that got us into this state

Malcolm wrote:

<https://www.tennessean.com/story/news/crime/2020/12/29/nashville-explosion-woman-warned-mnpsd-warner-building-bomb-2019/4082253001/>

It's not just the US news media that is on Xanax.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 11:52 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Malcolm wrote:

There is lower tantra of course, but there is no guru yoga in lower tantra.

Schrödinger's Yidam said:

I have heard that often. Yet in the Karma Kagyu Ngondro, the Vajrasattva practice is Yogatantra level. When he is visualized above one's head he is considered to be the same as your guru. How is that not a guru yoga?

Malcolm wrote:

There is a difference in how Vajrasattva is practiced in Yoga tantra and Niruttarayogatantra. Guru yoga exclusively exists in the latter and not the former. Vajrasattva purification exists in both, but the understanding is not the same.

And, it is not certain that Vajrasattva practice in Karma Kagyu is actually yoga tantra level.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 7:35 PM

Title: Re: Copper Colored mountain location?

Content:

jmlee369 said:

If the claim troubles you, you have an issue with Changkya Rolpai Dorje and master Kim Jae Woong, not me.

Malcolm wrote:

This whole conversation boils down to the quip by Sapan in Domsum: "And even common geshees are praised as buddhas. What's acceptable for poets is not acceptable for the learned."

Hyperbolic praise of royalty and world leaders cannot be trusted. No doubt right now some fool of a Tibetan is extolling Trump as an emanation of Vajrapani.

Also Sapan points out that relics prove nothing about someone's realization.

Author: Malcolm

Date: Wednesday, December 30th, 2020 at 7:53 PM

Title: Re: Ngondro as a complete path to enlightenment

Content:

tobes said:

The ground may have been prepared in previous lives.

Malcolm wrote:

Empowerments taken in past lives are not a valid basis for practice in this one. Of the three vows, two are lost at death: personal liberation vows and samaya vows.

No empowerment, no guru; no guru, no samaya. Claiming one is doing Vajrayana practice when one has not received empowerment is like claiming one is bhikshu without having received ordination. Unfortunately, these days the latter will always be more strongly condemned than the former, even though former is a more serious problem.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 12:33 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Minobu said:

what ever you want to say he did this.

Malcolm wrote:

No, actually, he didn't do anything at all. He was too busy golfing, avoiding responsibility for the pandemic, pretending he won the election, and bilking his deluded followers out of millions of dollars. But advocate for Tibet? No, he didn't spend a single second on that, other than the time it took him to sign, under significant pressure, a 5000+ page plus budget that had a symbolic resolution about Tibet buried deep in it. He never even looked at it.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 1:43 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Minobu said:

you are lost in samsaric politics that will be of zero consequence to your Buddhist development.

Malcolm wrote:

I am not concerned about Trump for myself. I am concerned for others. It is not about my development, it is about their safety and wellbeing.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:13 AM

Title: Re: Tibetan: chos and gcod - homophones?

Content:

karmanyangpo said:

I was wondering if chos (choe - Dharma) and gcod (chod or choed - Severance practice) were homophones in Tibetan.

KN

Malcolm wrote:

No, not to Tibetans.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:33 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

tobes said:

The ground may have been prepared in previous lives.

Malcolm wrote:

Empowerments taken in past lives are not a valid basis for practice in this one. Of the three vows, two are lost at death: personal liberation vows and samaya vows.

No empowerment, no guru; no guru, no samaya. Claiming one is doing Vajrayana practice when one has not received empowerment is like claiming one is bhikshu without having received ordination. Unfortunately, these days the latter will always be more strongly condemned than the former, even though former is a more serious problem.

tobes said:

What is at stake here is the question: how is gnosis accomplished through guru-yoga?

And the point is: if you have previously cultivated the ground, you may not need the 4th empowerment in order for realisations to ripen.

Malcolm wrote:

Without empowerment, one does not have a guru in this life.

tobes said:

It may be enough to simply meet (again). Samaya may be lost at death, but guru devotion is not.

Malcolm wrote:

You don't know who your guru was in your past life. So what do you do, guess? In any case, Mahayana does not have the practice of guru yoga.

tobes said:

The further point is: there is much more variability here than you are suggesting. It is as variable as all the different karmic dispositions in all the different disciples, on all the

different stages of the path - from pure beginner to advanced bodhisattva.

Malcolm wrote:

You either have the karmic disposition for Vajrayana or you don't. And if you don't it takes two asamkhyakalpas to hit the eighth bhumi, and one more for buddhahood.

If you don't receive Vajrayana empowerment there are no extraordinary means in sutra by which you might attain even the path of seeing in this life, and that is not related to guru devotion. There is no sutra that teaches guru devotion as a cause for rapid attainment of buddhahood, despite the encouragement to venerate teachers. It's just part of general merit accumulation. So if you were a Vajrayani in a past life, but did not meet Vajrayana in this life (through lack of merit, since this is the only reason one would fail to meet Vajrayana again), there are no means by which you can "ride the fumes" of your past life practice of Vajrayana to realization in this life.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:55 AM

Title: Re: Tibetan: chos and gcod - homophones?

Content:

karmanyigpo said:

I was wondering if chos (choe - Dharma) and gcod (chod or choed - Severance practice) were homophones in Tibetan.

KN

Malcolm wrote:

No, not to Tibetans.

karmanyigpo said:

How are they pronounced differently by native speakers? I have heard that many final consonants in Tibetan are not pronounced or cause lengthening of the vowel.

KN

Malcolm wrote:

Gcod is higher and sharper than Chos.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 10:29 AM

Title: Re: Tibetan: chos and gcod - homophones?

Content:

karmanyngpo said:

How are they pronounced differently by native speakers? I have heard that many final consonants in Tibetan are not pronounced or cause lengthening of the vowel.

KN

Malcolm wrote:

Gcod is higher and sharper than Chos.

karmanyngpo said:

So it is a minimal pair differentiated by tone? Are the "ch" sounds both aspirated?

KN

Malcolm wrote:

No, the first is not aspirated

Author: Malcolm

Date: Thursday, December 31st, 2020 at 10:43 AM

Title: Re: Palden Lhamo Mantra Query

Content:

jmlee369 said:

Palden Lhamo Magzor Gyalmo

Malcolm wrote:

Technically, Makzorma is Remati, rides a black ass, and is Palden Lhamo's servant.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 10:49 AM

Title: Re: Copper Colored mountain location?,

Content:

jmlee369 said:

With all due respect to Sapan, Changkya Rolpai Dorje (not to mention the 8th Dalai Lama) was not just a common geshe...But I would be curious to know more about Sapan's reasoning on this matter.

Malcolm wrote:

You missed the point, poetic hyperbole has very low standards for veracity, even when written by high lamas, as for example when a worldly king is compared with a Cakravartin or a Dharmaraja.

He points out that relics can be the simple play of elements, tricks of nonhuman beings, etc.

jmlee369 said:

Changkya Rolpai Dorje is not just your run-of-the-mill Gelug lama, he is a lineage holder of the 7th Dalai Lama, a lineage lama for the major yidam transmissions. This is why I find suspicions around his motives and authority hard to accept.

Malcolm wrote:

Flattering the religious vanity of rulers is an old Buddhist game, goes right back to the murderous king Ashoka, who, after his conversion, murdered 18,000 Jains because of a cartoon which depicted Buddha prostrating to Mahavira, as you can read in the Ashokavadana.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 11:19 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

tobes said:

Everyone on this thread needs to understand that this is a valid position one can take, but it is not the only valid position.

i.e. we're back in the old terrain of Mahamudra: can it be attained outside of Vajrayana?

Malcolm wrote:

No, actually, we are not.

If we are talking about cig car bas, they are as rare as stars in the daytime. And cig car bas don't attain realization through devotion, they attain it through introduction.

The practical reality is that there isn't a single person who attained mahamudra realization who wasn't first a Vajrayana practitioner. You can't name even one.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:47 PM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Schrödinger's Yidam said:

The practical reality is that there isn't a single person who attained mahamudra realization who wasn't first a Vajrayana practitioner. You can't name even one. You're undermining my faith in general Mahayana.

Malcolm wrote:

Tobes brought it up, not me. I've just been talking about what is necessary to practice guru yoga, a practice that is not even found in Yoga Tantra, much less common Mahayana.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:50 PM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:52 PM

Title: Re: Copper Colored mountain location?,

Content:

jmlee369 said:

As for Ashoka, I am aware of that incident, which if I remember correctly was not directed against Jains,

Malcolm wrote:

You remember incorrectly. After Ashoka murdered the Jains, he placed a 5 dinar bounty on the heads of Jain monks. Ashoka's brother was murdered by a farm couple for that bounty, because they mistook the brother for a Jain monk. When they presented this head to Ashoka, the latter was mortified, and removed the bounty.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 9:58 PM

Title: Re: Copper Colored mountain location?,

Content:

jmlee369 said:

Qianlong as Manjushri was not just limited to poetry, but we've reached a dead end at this point.

Malcolm wrote:

You do realize that you're making religious excuses for murderers, right? This is why I termed your arguments "casuistry."

Author: Malcolm

Date: Thursday, December 31st, 2020 at 10:15 PM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Dan74 said:

Yeah, must be something like that. He also speaks plainly and is unguarded compared to other politicians. There's a force of nature quality to him, which is probably a result of a lack of self-reflection.

Malcolm wrote:

Except that he lies through his teeth, constantly, forcing everyone around him to become party to his lies. No one would have called Trump a "force of nature" prior to his fluke electoral college win.

And it's bullshit that Trump isn't a politician, that's all he's ever been, his whole life.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 10:22 PM

Title: Re: Response to PadmaVonSamba

Content:

PadmaVonSamba said:

I don't know about what that Ashvaghosha fellow may have said, but any assertion of atman (intrinsically arising thus permanent self) is completely inconsistent with the teachings of Nagarjuna.

illaraza said:

Ashvaghosha would disagree with you:

In The Awakening of Faith in the Mahayana, Ashvaghosha writes about the skandas [aggregates]:

Mark

Malcolm wrote:

Not written by Ashvaghosha, at least not by the Indian Acharya called Ashvaghosha.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 11:42 PM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Dan74 said:

Yeah, must be something like that. He also speaks plainly and is unguarded compared to other politicians. There's a force of nature quality to him, which is probably a result of a lack of self-reflection.

Malcolm wrote:

Except that he lies through his teeth, constantly, forcing everyone around him to

become party to his lies. No one would have called Trump a “force of nature” prior to his fluke electoral college win.

And it’s bullshit that Trump isn’t a politician, that’s all he’s ever been, his whole life.

Dan74 said:

I wonder if it's still lying if you don't even know you are lying, if truth is nothing but a nebulous abstract concept for you.

Alternative facts, post-Truth, holding personal beliefs over the views of the experts, I think Trump embraced all these and made them more acceptable, but he didn't invent them. And as with all the other nasty stuff, perhaps he was a leader that made people more comfortable with their shadow.

This just in:

<https://www.msn.com/en-gb/cars/news/trump-tops-list-as-most-admired-man-in-america-in-annual-gallop-survey/vi-BB1clRIO?ocid=msedgntp>

Malcolm wrote:

Um Dan, a polling sample by a right wing pollster of 1018 people? Come on man. We have another poll...80+ Million to 73.4.

Author: Malcolm

Date: Thursday, December 31st, 2020 at 11:43 PM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Dan74 said:

I wonder if it's still lying if you don't even know you are lying, if truth is nothing but a nebulous abstract concept for you.

Malcolm wrote:

He knows. He is a sociopath. No empathy. Probably tortured small animals when he was a child.

Author: Malcolm

Date: Friday, January 1st, 2021 at 12:11 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Schrödinger’s Yidam said:

You’re undermining my faith in general Mahayana.

Malcolm wrote:

Tobes brought it up, not me. I've just been talking about what is necessary to practice guru yoga, a practice that is not even found in Yoga Tantra, much less common Mahayana.

Schrödinger's Yidam said:

I'm no expert, but I'd like to think that general Mahayana produces buddhas too, just more slowly.

Malcolm wrote:

Of course, but that was never a question.

Author: Malcolm

Date: Friday, January 1st, 2021 at 12:58 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Schrödinger's Yidam said:

A Vajra Master sees things as they actually are.

Malcolm wrote:

No, not necessarily. Not all vajra masters are actually buddhas. In fact, virtually none of them are, from their own point of view. Being a buddha is not a requirement for being a vajra master. If it were, Vajrayāna would be impossible.

The tantras never prohibit ordinary people from acting as vajra masters, provided they have done the retreats, etc., needed to act as a vajra master.

Author: Malcolm

Date: Friday, January 1st, 2021 at 2:44 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Minobu said:

But he did serve the Buddha Avalokiteshvara with a stroke of his pen..

Malcolm wrote:

So let me get this straight: you believe there is merit in neutral karma? That when you do something without knowing you are doing it, it is meritorious?

Author: Malcolm

Date: Friday, January 1st, 2021 at 3:22 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Minobu said:

But he did serve the Buddha Avalokiteshvara with a stroke of his pen..

Malcolm wrote:

So let me get this straight: you believe there is merit in neutral karma? That when you do something without knowing you are doing it, it is meritorious?

Minobu said:

i dunno...but what ever you do makes ripples in the pond whether you know what you do or not...

Author: Malcolm

Date: Friday, January 1st, 2021 at 3:48 AM

Title: Re: Response to PadmaVonSamba

Content:

Caoimhghín said:

Check out Ven Bhavaviveka describing suchness:

Malcolm wrote:

And there is no way to read Bhavaviveka other than as ridiculing and reducing to absurdity the Vedantin point of view, which is evident when you read his auto-commentary, Tarkajvala.

Author: Malcolm

Date: Friday, January 1st, 2021 at 4:16 AM

Title: Re: Response to PadmaVonSamba

Content:

Caoimhghín said:

I've not yet had an opportunity to read any complete work of Ven Bhavaviveka at all. I had taken the section I had quoted as a series of typically contrarian Madhyamaka statements of "If X, then Y," designed to make us question common Buddhist assumptions and doctrines.

I had taken it as similar to when Ven Vimalaksa says that some Buddhas teach atmavada when their audience has neither fear of hell nor belief in deeds nor belief in rebirth.

Malcolm wrote:

Bhavaviveka is covering the "Introduction to the Principles of the Proponents of Vedantic Philosophy," as the chapter title suggests in order to refute them. He is not doing some antinomian Buddhist thing, he is using the very words Vedantins use for their own school to overthrow them by showing the internal contradictions in their

school's use of language. His polemics against other buddhists are chapters 4 and 5, śrāvakas and yogacārins respectively.

Following his polemics against Vedantins, he then goes after Mimamsa in chapter 10. Vaiṣeṣika is negated in 7 and 8, Samkhya in 6. He offers his proof of a buddha's omniscience in 11. Chapters 1-3 lay out his vision of Buddhist practice.

Author: Malcolm

Date: Friday, January 1st, 2021 at 4:23 AM

Title: Re: Response to PadmaVonSamba

Content:

PadmaVonSamba said:

The whole of the Buddha's teaching (upheld in Mahayana, Theravada, Hinayana, Vajrayana) rests on the fact that there is nowhere that anything can be identified as an inherently existent being, and further, that based on the illusion that a self-being exists, suffering and rebirth result.

Caoimhghín said:

Actually, many Theravadins teach that any dhamma that exists is inherently existent in at least one of four ways -- as form, as mind, as mental factor, or as nibbana. All of the dhammas "inherently exist" in the Theravadin Abhidhamma system.

PadmaVonSamba said:

Yeah, but they don't add up to a "self".

They don't constitute an intrinsically existent being.

Malcolm wrote:

They constitute inherently existing entities.

Author: Malcolm

Date: Friday, January 1st, 2021 at 5:52 AM

Title: Re: akāromukha mantra in the Releasing of the Flaming Mouths

Content:

Caoimhghín said:

To perform the Releasing of the Flaming Mouths ceremony, a samgha with a celebrant priest is required.

Malcolm wrote:

Quite false old chap.

Here is a short version taken from Tibetan sources:

The Preta Oblation Rite

To be without obstacles at all times, place food and water into a clean vessel and it is proper to also bless it with the three syllables. It is also fine without the blessing, and there isn't any fault. Recite seven times the mantra Namaḥ samantabuddhanaṃ, namaḥ sarvatathāgata avalokite oṃ sambhara sambhara hūṃ. A great stream of nectar flows forth from the fingers of one's outstretched right hand. Then, filling the vast and wide vessel, imagine that all ghosts equal with space are satisfied. Seal with snapping one's fingers three times.

Also if one wishes to do that extensively, after reciting the mantra seven times, since one says "I prostrate to Tathāgata Very Precious" imagine that oblation becomes inconceivable enjoyments of whatever is desired. Say "I prostrate to Tathāgata Sublime Form", imagine that the mouths and throats of the ghosts become vast and beautified. Say "I prostrate to the Tathāgata Abundant Soft Body" and imagine that after the ghosts are satisfied with food, the discomfort of their bodies, the destination of Kukula hell and so on is pacified. Say "I prostrate to Tathāgata Free from All Fear" and imagine the ghosts are very happy with without the fear of fighting, strife and robbing one another over food. Then snap one's finger seven times and tell them to depart to their own places.

Author: Malcolm

Date: Friday, January 1st, 2021 at 9:18 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Dan74 said:

As for Trump's character, I don't know enough about the man to declare it with any certainty. To me, as the POTUS, he just... left a lot to be desired...

Malcolm wrote:

Yes, well I know a number of people who know him quite well...

Author: Malcolm

Date: Friday, January 1st, 2021 at 10:29 AM

Title: Re: Ngondro as a complete path to enlightenment

Content:

Schrödinger's Yidam said:

A Vajra Master sees things as they actually are.

Malcolm wrote:

No, not necessarily. Not all vajra masters are actually buddhas. In fact, virtually none of them are, from their own point of view. Being a buddha is not a requirement for being a vajra master. If it were, Vajrayāna would be impossible.

The tantras never prohibit ordinary people from acting as vajra masters, provided they

have done the retreats, etc., needed to act as a vajra master.

Schrödinger's Yidam said:

I meant a real one, not a ceremonial one.

Obviously.

Malcolm wrote:

From the point of view of the student, there is no difference. That's the point of the whole thing, a point which you clearly overlook. Every master is a disciple, and always will be. That's why our Vajrayana lineages are so strong.

Author: Malcolm

Date: Friday, January 1st, 2021 at 10:33 AM

Title: Re: Preliminary Practices

Content:

Mateooooo said:

H

My goal is to realize Mahamudra in the Kagyu lineage; but I am a newbie so I need to build foundations.

Malcolm wrote:

You need a guru. You should make a connection with Zurmang Gawang Rinpoche, he relatively young, speaks English fluently and is quite expert in this tradition, given that he is a lineage head.

Author: Malcolm

Date: Friday, January 1st, 2021 at 9:02 PM

Title: Re: The material reality of Sumeru

Content:

Caoimhghín said:

Is Sumeru real for you in the sense that the Himalayas are real? Is Sumeru specifically mythological in the sense that it is "not real" like the Himalayas are real? Something else entirely?

Please don't say "It's empty" as an answer. Everything is empty.

Malcolm wrote:

Once it was real, now it is myth.

Author: Malcolm

Date: Friday, January 1st, 2021 at 9:24 PM

Title: Re: The material reality of Sumeru

Content:

Caoimhghín said:

Is Sumeru real for you in the sense that the Himalayas are real? Is Sumeru specifically mythological in the sense that it is "not real" like the Himalayas are real? Something else entirely?

Please don't say "It's empty" as an answer. Everything is empty.

Malcolm wrote:

Once it was real, now it is myth.

tkp67 said:

I assume you used myth instead of historical on purpose? I guess what I am asking was it ever a physical topographical feature or was it real because it was in the landscape of the mind in the populous back then lost to lack of belief? Perhaps minds lost the capacity to maintain its purpose?

Malcolm wrote:

If Sumeru can be considered to have any basis in reality, it was a mountain sited on the Tibetan plateau, largely inaccessible to any but the most adventurous Indians, with its many ranges, rivers and lakes. It's just another Axis Mundi myth. But it's not even historical, unlike Uddiyana and Shambhala, which were countries that once existed in Central Asia.

Author: Malcolm

Date: Saturday, January 2nd, 2021 at 12:35 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Tlalok said:

Didn't he also try to pocket veto this bill in the first place?

Malcolm wrote:

Yes, he actually did veto this bill the first go round. This has been pointed out. But our good natured friend is trying to see some good in Donald...an exercise in futility in his current rebirth.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 1:22 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Caoimhghín said:

Do we actually know that he had no idea about this Tibet business in the bill? We don't AFAIK...

Malcolm wrote:

We do know, actually. This bill is merely an extension of a bill that was passed 18 years ago and extended by its sponsor, James McGovern, and in the bill it specifies:

SEC. 2. MODIFICATIONS TO AND REAUTHORIZATION OF TIBETAN POLICY ACT OF 2002.

<https://www.congress.gov/bill/116th-congress/house-bill/4331/text?r=10&s=5>

If any president deserves personal credit for this bill, it would be Bush II, who met HHDL in 5/21/2001. And Bush I also met with HHDL on more than one occasion.

Now, there are those of here who have some insight into to inner workings of the US-Tibet relations, know who the major players in the game are, and have actually talked to some of them in person. Then there are those who do not.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 1:23 AM

Title: Re: Response to PadmaVonSamba

Content:

illaraza said:

One significant difference between the Lotus Sutra and provisional Buddhism is that not only the Dharmakaya of the Eternal Buddha has no beginning and no end but also the Saṃbhogakāya, and the Nirmāṇakāya. This is one aspect that makes the Lotus Sutra difficult to believe and difficult to understand.

Thus the Appearance, thus the Nature, and thus the Essence of the common mortal also has no beginning and no end. The provisional Buddhists say we have no self but despite the vast differences in body, nature (mind), and essence between newborn baby Johnnie and elderly nursing home resident Johnnie, no one can say that newborn baby Johnnie is NOT elderly nursing home resident Johnnie. Life and death and life and death Johnnie, despite his even more vast differences in body, nature, and essence from lifetime to lifetime has an aspect of individuation thanks to Johnnie's Karma that is still "Johnnie". Even were Johnnie an unrepentent slanderer of the Lotus Sutra and he becomes a snake in his next lifetime, he is still "Johnnie" but now he is "Johnnie" the snake.

Malcolm wrote:

Just a view of self that the Buddha rejected completely. Sad.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 3:00 AM

Title: Re: Response to PadmaVonSamba

Content:

illaraza said:

One significant difference between the Lotus Sutra and provisional Buddhism is that not only the Dharmakaya of the Eternal Buddha has no beginning and no end but also the Saṃbhogakāya, and the Nirmāṇakāya. This is one aspect that makes the Lotus Sutra difficult to believe and difficult to understand.

Thus the Appearance, thus the Nature, and thus the Essence of the common mortal also has no beginning and no end. The provisional Buddhists say we have no self but despite the vast differences in body, nature (mind), and essence between newborn baby Johnnie and elderly nursing home resident Johnnie, no one can say that newborn baby Johnnie is NOT elderly nursing home resident Johnnie. Life and death and life and death Johnnie, despite his even more vast differences in body, nature, and essence from lifetime to lifetime has an aspect of individuation thanks to Johnnie's Karma that is still "Johnnie". Even were Johnnie an unrepentant slanderer of the Lotus Sutra and he becomes a snake in his next lifetime, he is still "Johnnie" but now he is "Johnnie" the snake.

Malcolm wrote:

Just a view of self that the Buddha rejected completely. Sad.

Minobu said:

how so Malcolm...i have no idea what illarazza is on about here ...so i don't see what you see...

The provisional Buddhists say we have no self but despite the vast differences in body, nature (mind), and essence between newborn baby Johnnie and elderly nursing home resident Johnnie, no one can say that newborn baby Johnnie is NOT elderly nursing home resident Johnnie.

Malcolm wrote:

He is claiming there is some perdurable identity among the impermanent aggregates (which constitute a basis of designation for a self) that is a self. However, the only connection between baby Johnnie and elderly Johnnie is a continuity of nominal imputation and false grasping at a self over a lifetime.

As for his other claim about the three kāyas, this is also mistaken. The two or three kāyas are inseparable and unceasing. This is just standard Mahāyāna doctrine, not a special feature of Lotus Buddhism.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 3:05 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Caoimhghín said:

Do we actually know that he had no idea about this Tibet business in the bill? We don't AFAIK, and please anyone do prove me wrong.

Minobu said:

If bush was responsible...why is this only happening now...bush , Clinton , Obama all had a chance...they did not do it...

Malcolm wrote:

Minobu, have you fallen and hit your head? This bill is a REAUTHORIZATION of an act passed in 2002 and signed into law in by Bush II.

Is there something about the word REAUTHORIZATION that you do not understand, or are you just trolling for fun?

Mods, this thread as outlived its useful life. Please shut it down.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 4:06 AM

Title: Re: Response to PadmaVonSamba

Content:

tkp67 said:

The existence between birth and death is just that, the development of one's life is just that. If the only connection between child and adult has no meaning mother and father are meaningless as are the benefit of being born human, lineages and indigenous practices as well.

Malcolm wrote:

They are not meaningless, they are merely conventional, with nothing ultimate holding them together. But this does not mean there is some invisible "thing" that makes baby Johnny the same person as elderly Johnny, other than a persistent conventional identification of a stream of aggregates that always change and never remain the same. What ties a stream together over infinite lifetimes from beginningless time is the false grasping at the aggregates as "I and mine." Nothing more is needed to account for the beginningless and endless (until awakening) series of births. After awakening of course, since the three kāyas are inseparable and because sentient beings are endless, buddhas do not abide in nirvana but continue to aid sentient beings in samsara for as long as there is a samsara.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 6:37 AM

Title: Re: Trump aids Dalai Lama . powerful Bill to protect His position.

Content:

Danny said:

Trump admin "re engaged" the Tibetan issue on human rights. A simple search will provide all the relevant details.

Malcolm wrote:

Not at all.

Danny said:

Background

Since 1988, Congress has initiated and funded several US government programs that benefit Tibetans in exile and inside Tibet through humanitarian assistance, economic development, educational assistance, democratic governance, and other efforts. These programs are annually a part of the State-Foreign Operations Appropriations bill, which Congress incorporated into the larger omnibus Consolidated Appropriations Act 2020.

Malcolm wrote:

<https://savetibet.org/us-congress-expands-tibet-support-programs-in-2021-budget/>

Danny said:

human rights.

Malcolm wrote:

Trump is on record telling Xi his treatment of the Uigurs is proper and appropriate. Fortunately, there is another bill in that package that addresses that travesty of human rights.

Author: Malcolm

Date: Sunday, January 3rd, 2021 at 10:39 PM

Title: Re: What happens after Ngondro? (Nyingma)

Content:

Padmist said:

If Ngondro is a long term preliminary practice, what happens after this is completed?
What comes next after preliminary practice?

Malcolm wrote:

More Ngondro.

Author: Malcolm

Date: Monday, January 4th, 2021 at 1:18 AM

Title: Re: Gelug Madhyamaka

Content:

Nicholas2727 said:

I still get the impression that they are stating nothing truly exists.

Malcolm wrote:

Yes, if by "truly" you mean "ultimately."

The Geluks make a distinction between "mere existence", which is not an object of analysis, and "true existence," which is an object of analysis. In Geluk Madhyamaka, the mode of investigation is to search for inherent existence in a given thing.

So yes, the Geklukpas are saying nothing truly exists, and that things exist merely on a conventional level, which cannot withstand ultimate analysis.

Author: Malcolm

Date: Monday, January 4th, 2021 at 1:19 AM

Title: Re: Beyul: The Sacred Hidden Valleys

Content:

cjdevries said:

"Beyul: The Sacred Hidden Valleys"

I just found this short documentary on the Khumbu valley, which is one of many Beyuls, or sacred valleys of the Himalayas. It's an uplifting documentary, and it makes me want to tell other about the place so they can experience the peace and sacred energy of that area:

Malcolm wrote:

Please don't. The reason they are places of peace and sacred energy is that they are hidden. If you tell people to go there, they will be destroyed.

Author: Malcolm

Date: Monday, January 4th, 2021 at 1:52 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

JoaoRodrigues said:

There's no real agreement to what karma is, it's not a consistent doctrine

Malcolm wrote:

It is in fact quite consistent in Buddhadharma. The Buddha said that "Karma is intention and what results from intention."

Author: Malcolm

Date: Monday, January 4th, 2021 at 5:20 AM

Title: Re: 'I just want 11,780 votes'

Content:

rose said:

Are there likely to be any actual consequences for president Trump?

Malcolm wrote:

Nope, the POS.

Author: Malcolm

Date: Monday, January 4th, 2021 at 8:10 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

JoaoRodrigues said:

There's no real agreement to what karma is, it's not a consistent doctrine

Malcolm wrote:

It is in fact quite consistent in Buddhадharma. The Buddha said that "Karma is intention and what results from intention."

Sādhaka said:

Is that the definitive meaning on karma in Buddhадharma? (at least as far as Hinayana and common Mahayana are concerned)....

Malcolm wrote:

Yes, it is definitive for all yanās. Karma is easy to understand, karmavipaka, the ripening of karma is a bit more difficult to understanding.

Author: Malcolm

Date: Monday, January 4th, 2021 at 8:44 AM

Title: Re: 'I just want 11,780 votes'

Content:

PeterC said:

Can he be charged with a crime? Well, seditious conspiracy requires a plan that involves use of force, and that element will be hard to show. Attempted electoral fraud seems like a safer bet, though there would be a good defence available that he's simply deluded and thinks he did win.

The shocking part of this is how few republicans are willing to stand up and condemn his behavior. They're hiding behind the letter of the law - claiming 'concerns', demanding an 'investigation', and threatening to use their (lawful) right to object to the ballot count on the 6th January. All of which is probably legal, but it's still treason, it's contrary to their oath of office and harmful to their country. And the Republican Party is fine with it.

Malcolm wrote:

Fascist bastards all.

Author: Malcolm

Date: Monday, January 4th, 2021 at 8:46 AM

Title: Re: Response to PadmaVonSamba

Content:

illaraza said:

No-self and not-self are an integral attribute of phenomena, including human beings. So is self or Atman. Although humans demonstrate temporality and non-substantiality, they also possess the truth of the Middle Way (Tientai) which means that the true nature of phenomena is that they are neither non-substantial nor temporarily existent but they display attributes of both. Non-self or Anatman is a partial or provisional teaching, failing to take into account the eternal reality of phenomena.

Malcolm wrote:

You don't understand the middle way. You just fell into the third extreme, asserting that things both exist and do not exist.

Author: Malcolm

Date: Monday, January 4th, 2021 at 9:56 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

haha said:

Only particular cetanas are regarded as Karma, not all.

Malcolm wrote:

Source?

haha said:

Nor the vipaka is karma.

Malcolm wrote:

Correct, it is the ripening of karma.

Author: Malcolm

Date: Monday, January 4th, 2021 at 10:20 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

haha said:

Only particular cetanas are regarded as Karma, not all.

Malcolm wrote:

Source?

haha said:

Nor the vipaka is karma.

Malcolm wrote:

Correct, it is the ripening of karma.

haha said:

Only cetana accompanies with 29 kinds of consciousness (citta) is called Karma (i.e. Kusala, Akusala, Rupa, and Arupa). So, vipaka citta is not karma, nor kriya citta (i.e. cetana accompanies with). I don't have the source. Anyone who is well versed in Theravada Abhidharma could tell. I only picked that was useful for me.

Malcolm wrote:

Yes, vipaka citta is not karma, they are the ripening of karma, but all volition all factors are karma, either positive, negative, or neutral, so I am not sure what your objection too is.

And here, Vasubandhu and Asanga are the standard.

Author: Malcolm

Date: Monday, January 4th, 2021 at 10:21 AM

Title: Re: 'I just want 11,780 votes'

Content:

PeterC said:

Can he be charged with a crime? Well, seditious conspiracy requires a plan that involves use of force, and that element will be hard to show. Attempted electoral fraud seems like a safer bet, though there would be a good defence available that he's simply deluded and thinks he did win.

The shocking part of this is how few republicans are willing to stand up and condemn his behavior. They're hiding behind the letter of the law - claiming 'concerns', demanding an 'investigation', and threatening to use their (lawful) right to object to the ballot count on the 6th January. All of which is probably legal, but it's still treason, it's contrary to their oath of office and harmful to their country. And the Republican Party is fine with it.

Malcolm wrote:

Fascist bastards all.

PeterC said:

Someone pointed out to me recently that, appropriately enough, 'senator' is an anagram of 'treason'.

They are fascists, by the commonly-used definition of the term. They do not believe in democracy. Congress can, and should expel them. This is as simple as a referral to a committee then a passed resolution. In the past it has expelled members for supporting the confederacy, but the power to expel can be for failure to maintain appropriate standards of conduct, and on that, they have clearly failed. We've had 58 lawsuits over the election, all have been thrown out, all have found no factual basis for claiming misconduct in the election. This is now established fact reviewed by multiple state and federal courts, up to and including the supreme court. Any member of congress who signs onto an objection to the electoral count now should be expelled.

Malcolm wrote:

I agree. Will be calling my senators and congressional rep.

Author: Malcolm

Date: Monday, January 4th, 2021 at 9:14 PM

Title: Re: Are there any forms of Buddhism where ordination/priesthood does not require a 4 year degree?

Content:

Snowbeast said:

So this is just something I have been interested in for a while. Does anyone know if there are any schools of Buddhism that do not require a four year degree for ordination? It seems like most Japanese schools do, Jodo Shinshu definitely does, and in Jodo Shu the training for monks is equivalent to a four year degree. Are there any schools that do all of the training for becoming a monk or priest within the temple? Are there any Buddhist varieties that require a long training session but it is not related to western style four year education? If anyone could explain how ordination works in their particular school it would be very interesting to hear.

Malcolm wrote:

Tibetan Buddhism schools do not require a four year degree. Just celibacy.

Author: Malcolm

Date: Monday, January 4th, 2021 at 10:45 PM

Title: Re: What are the most popular Tibetan Buddhist sutras?

Content:

Padmist said:

Heart?

Diamond?

Vimalakirti?

What would be the top 5

Malcolm wrote:

The most important sutras in Tibetan Buddhism are the Perfection of Wisdom Sutras, specifically those in 25,000 lines and 8,000 lines. This is evident from the fact that in India and Tibet more commentaries have been written on these two sutras than any other sutras.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 12:28 AM

Title: Re: Buddha without 9 realms, permanent aggregates, and the aggregates of nirvana

Content:

Queequeg said:

Tathagatagarbha texts such as the Mahayana Mahaparinirvana Sutra use positive language to discuss things like Buddha Nature. In that text, for instance, the Buddha flips his usual script a bit, declaring that reality is marked by permanence, bliss, true self, and purity. Some people read that and think, "Oh, the Buddha actually teaches Self!" They think its license to reify their naive and mistaken notions about conventional self and call it "True Self!". But that's not what the text actually says. The caveat of emptiness still applies. These words are not some final "truth" but rather a therapeutic convention to bring people back from the desiccated absorption in the one-sided view of emptiness only, ie. the view of emptiness that forgets that emptiness is only found in conventions. This is illustrated by the parable of the king's physician in, iirc, chapter 5.

Malcolm wrote:

And why the text is interpretable, rather than being definitive.

Queequeg said:

A firm understanding of, for instance, MMK, is required for entry into MHCK.

Malcolm wrote:

A firm understanding of MMK is required, period.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 1:37 AM

Title: Re: Gelug Madhyamaka

Content:

Nicholas2727 said:

I still get the impression that they are stating nothing truly exists.

Malcolm wrote:

Yes, if by "truly" you mean "ultimately."

The Geluks make a distinction between "mere existence", which is not an object of analysis, and "true existence," which is an object of analysis. In Geluk Madhyamaka, the mode of investigation is to search for inherent existence in a given thing.

So yes, the Geklukpas are saying nothing truly exists, and that things exist merely on a conventional level, which cannot withstand ultimate analysis.

Nicholas2727 said:

Would they also say that consciousness does not ultimately exist?

Malcolm wrote:

Consciousness is a dependently arising dharma. So not, it does not ultimately exist.

Nicholas2727 said:

I would be curious how this fits with Madhyamaka philosophy. From my very limited understanding, Madhyamaka is supposed to be the middle way between nihilism and externalism. If they say nothing ultimately exists how is this between nihilism and eternalism?

Malcolm wrote:

Whatever is dependently originated, that is empty, that is dependently designated, and that is the middle way.

That which arises dependently is free from the extremes of permanence and annihilation. You might try reading Tsongkhapa's Praise to Dependent Origination. Many people consider it Tsongkhapa's final statement on his realization of emptiness.

Nicholas2727 said:

Also from my understanding, many Sakyapas hold the Rangtong view of emptiness. Does their interpretation match with the Gelug view that nothing ultimately exists?

Malcolm wrote:

There is no such thing as a rang stong view of emptiness unless one holds a gzhan stong view of emptiness. Since neither the Sakyas nor the Geluks hold a gzhan stong view of emptiness, they cannot maintain a rang stong view of emptiness.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 1:40 AM

Title: Re: Buddha without 9 realms, permanent aggregates, and the aggregates of nirvana

Content:

Queequeg said:

As to whether its interpretable or definitive

Malcolm wrote:

Definitely interpretable.

Queequeg said:

With the caveat that I am suspicious of any categorical statements, especially ones that I profess, there is little that is truer; as close to a definitive teaching as I can fathom.

Malcolm wrote:

Indeed, and Candrakīrti's exposition of it is the clearest and is best for removing Buddhist misconceptions about the view.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 1:52 AM

Title: Re: Buddha without 9 realms, permanent aggregates, and the aggregates of nirvana

Content:

Queequeg said:

As to whether its interpretable or definitive

Malcolm wrote:

Definitely interpretable.

Queequeg said:

With the caveat that I am suspicious of any categorical statements, especially ones that I profess, there is little that is truer; as close to a definitive teaching as I can fathom.

Malcolm wrote:

Indeed, and Candrakīrti's exposition of it is the clearest and is best for removing Buddhist misconceptions about the view.

Queequeg said:

Working my way to Candrakīrti. A lot on the plate. Its interesting to me because Candrakīrti did not make to East Asia. It will be interesting to compare Candrakīrti to Tachitūlun attributed to Nagarjuna, which arguably is the framework for understanding Nagarjuna in EA. Gimme 10 years or so to be able to comment.

Malcolm wrote:

The East Asian commentary which is closest to Candrakīrti's is the one by Piṅgala on the MMK, translated and expanded by Kumarajīva. It has been translated into English.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 3:55 AM

Title: Re: 'I just want 11,780 votes'

Content:

Unknown said:

Plaintiffs' theory that all of these laws are unconstitutional and that the Court should instead require state legislatures themselves to certify every Presidential election lies somewhere between a willful misreading of the Constitution and fantasy...

Yet even that may be letting Plaintiffs off the hook too lightly. Their failure to make any effort to serve or formally notify any Defendant — even after reminder by the Court in its Minute Order — renders it difficult to believe that the suit is meant seriously. Courts are

not instruments through which parties engage in such gamesmanship or symbolic political gestures. As a result, at the conclusion of this litigation, the Court will determine whether to issue an order to show cause why this matter should not be referred to its Committee on Grievances for potential discipline of Plaintiffs' counsel.

Malcolm wrote:

https://www.courtlistener.com/recap/gov.uscourts.dcd.225330/gov.uscourts.dcd.225330.10.0_1.pdf

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 4:30 AM

Title: Re: Can someone explain Yogacara to me?

Content:

Dharmalight889 said:

In one article I read on Lionsroar.com, it lead me to believe that there is a philosophical split between Madhyamaka and Yogacara and one could not follow both schools. I am assuming from some of the answers, this conclusion may have been wrong.

Malcolm wrote:

In most Tibetan Buddhist schools, Madhyamaka is the highest viewpoint, with the Yogacāra school's perspective held as being inferior. This hierarchy is also enshrined in tantras such as Hevajra, where Madhyamaka is held to be superior to Yogacāra.

There is a lot of modern scholarship however, which tries to reinterpret yogacāra in better light. I personally don't find it very convincing, but others do.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 5:51 AM

Title: Re: 'I just want 11,780 votes'

Content:

Malcolm wrote:

Plaintiffs' theory that all of these laws are unconstitutional and that the Court should instead require state legislatures themselves to certify every Presidential election lies somewhere between a willful misreading of the Constitution and fantasy...

Yet even that may be letting Plaintiffs off the hook too lightly. Their failure to make any effort to serve or formally notify any Defendant — even after reminder by the Court in its Minute Order — renders it difficult to believe that the suit is meant seriously. Courts are not instruments through which parties engage in such gamesmanship or symbolic political gestures. As a result, at the conclusion of this litigation, the Court will determine whether to issue an order to show cause why this matter should not be referred to its Committee on Grievances for potential discipline of Plaintiffs' counsel.
https://www.courtlistener.com/recap/gov.uscourts.dcd.225330/gov.uscourts.dcd.225330.10.0_1.pdf

Dan74 said:

Wow... this is pretty damning...

As regards Trump's phone-call, it's a bit hard to know how to read him. Either he genuinely believes all that he spouts and then he is basically just saying to Raffensberger to "do the right thing and identify the fraudulent votes" or he wants to appear that way to his supporters. And in Trumpworld, there's probably not a lot of difference between the two..

Malcolm wrote:

He actually asked Raffensberger to commit voter fraud by "recalculating" the votes" and finding 11,800" votes for Trump The lawyer on the call should be disbarred for even suggesting that GA turn over private voter information to the Trump campaign. This is a serious felony both at the federal and the state level, and it is a direct result of the gutless GOP not impeaching the bastard when they had the opportunity. They still have sixteen days though.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 6:06 AM

Title: Re: 'I just want 11,780 votes'

Content:

Malcolm wrote:

The lawyer on the call should be disbarred for even suggesting that GA turn over private voter information to the Trump campaign.

Her firm is upset. Bet she loses her job:

Firm Response to Reports of Partner Cleta Mitchell's Involvement in Post-Election Challenges

04 January 2021 Media Contact: Dan Farrell News

Foley & Lardner LLP is not representing any parties seeking to contest the results of the presidential election. In November, the firm made a policy decision not to take on any representation of any party in connection with matters related to the presidential election results. Our policy did allow our attorneys to participate in observing election recounts and similar actions on a voluntary basis in their individual capacity as private citizens so long as they did not act as legal advisers. We are aware of, and are concerned by, Ms. Mitchell's participation in the January 2 conference call and are working to understand her involvement more thoroughly.

<https://www.foley.com/en/insights/news/2021/01/firm-response-reports-partner-cleta-mitchells>

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 9:58 AM

Title: Re: Three kayas

Content:

PadmaVonSamba said:

After many years, I have yet to find a really clear explanation of the meaning of
Dharmakaya
Nirmanakaya
Sambhogakaya

Malcolm wrote:

From a sutra point of view, the Abhisamayalamkara has the best definition. From a sarma point of view, you can find good explanations of the seven limbs of the kayas in several Sakya, Kagyu, or Gelug texts. In nyingma, look no further than longchenpa.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 9:59 AM

Title: Re: Three kayas

Content:

Johnny Dangerous said:

From a practical standpoint, the three kayas are present in the state of the individual, and can be..."experienced" as limited a term as that might be, recognized is maybe a better term?

Malcolm wrote:

This the trikaya of the basis, not the result.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 10:24 AM

Title: Re: Three kayas

Content:

Johnny Dangerous said:

From a practical standpoint, the three kayas are present in the state of the individual, and can be..."experienced" as limited a term as that might be, recognized is maybe a better term?

Malcolm wrote:

This the trikaya of the basis, not the result.

Johnny Dangerous said:

I don't recall the distinction between the two at the moment, at least not in way that's immediately obvious to me, can you elaborate please?

Malcolm wrote:

The trikaya of the basis is the potential for the three kayas of the result, but that potential has not manifested its qualities. Mahamudra and Lamdre present a similar

idea.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 10:49 AM

Title: Re: Three kayas

Content:

Johnny Dangerous said:

I don't recall the distinction between the two at the moment, at least not in way that's immediately obvious to me, can you elaborate please?

Malcolm wrote:

The trikaya of the basis is the potential for the three kayas of the result, but that potential has not manifested its qualities. Mahamudra and Lamdre present a similar idea.

Johnny Dangerous said:

I get that, but how do you distinguish the Trikaya of the result, simply saying that the qualities which were potential are manifest in the result, aka Buddhahood? I mean, it seems that nine times out of ten when we want to talk about the Trikaya, we can only do so from the point of view of potentiality.

I don't remember how this distinction is made in Dzogchen or Mahamudra, in particular, other than the obvious as above, that's why I'm asking.

Malcolm wrote:

The dharmakaya of the basis is the emptiness of the mind, the dharmakaya of the result is the omniscience from realizing that emptiness, for example.

Author: Malcolm

Date: Tuesday, January 5th, 2021 at 9:22 PM

Title: Re: Definition: "Outflows" ?

Content:

PadmaVonSamba said:

In various texts, the term "outflows" is used, such as the Buddha or his disciples being free from outflows.

I know that finding the right word in English to translate a concept from Sanskrit can be a challenge, but the meaning of this one is really unclear to me.

What does the term refer to,
and what specifically isn't "flowing out" ?

Malcolm wrote:

In Theravada, they usually translate this as cankers. It refers to a state of affliction, which is like a weeping sore.

In Tibetan, asrava is translated as zag bcas, “with effluents”

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 12:17 AM

Title: Re: Gelug Madhyamaka

Content:

Nicholas2727 said:

Thank you for all of your replies, that helps clarify some confusion I had on the issue. Would you be able to clarify more on the last point that I quoted? I understand that they do not have a rangtong view since they do not hold a shentong view, but what disagreements do they have on emptiness then? From what I have seen, the Sakya Pandita and Tsongkhapa had different interpretations of emptiness, but from the little bit I have read it seems the Sakya interpretation and Gelug interpretation are similar.

Malcolm wrote:

The disagreements between Sakya and Geluk on Madhyamaka fill many volumes.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 9:40 AM

Title: Re: Election results to be certified tomorrow

Content:

PeterC said:

The only hope we have is if both senate seats in Georgia go democrat...

Malcolm wrote:

Looking pretty good at 8:30 pm.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 10:33 AM

Title: Re: 'I just want 11,780 votes'

Content:

Malcolm wrote:

The lawyer on the call should be disbarred for even suggesting that GA turn over private voter information to the Trump campaign.

Her firm is upset. Bet she loses her job:

Firm Response to Reports of Partner Cleta Mitchell's Involvement in Post-Election

Challenges

04 January 2021 Media Contact: Dan Farrell News

Foley & Lardner LLP is not representing any parties seeking to contest the results of the presidential election. In November, the firm made a policy decision not to take on any representation of any party in connection with matters related to the presidential election results. Our policy did allow our attorneys to participate in observing election recounts and similar actions on a voluntary basis in their individual capacity as private citizens so long as they did not act as legal advisers. We are aware of, and are concerned by, Ms. Mitchell's participation in the January 2 conference call and are working to understand her involvement more thoroughly.

<https://www.foley.com/en/insights/news/2021/01/firm-response-reports-partner-cleta-mitchells>

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 11:05 AM

Title: Re: Election results to be certified tomorrow

Content:

PeterC said:

The only hope we have is if both senate seats in Georgia go democrat...

Malcolm wrote:

Looking pretty good at 8:30 pm.

PeterC said:

They might take both.

Interesting reflection on race here. If Warnock wins, he would be the 11th black senator ever, and the first ever from Georgia. A third of Georgia's population is black, and apart from Mississippi at 39%, is the highest proportion of any state. (DC would be higher if it wasn't disenfranchised.) I'm not saying that's a reason why he should be elected - I think he deserves to win because he's better-qualified and less extreme than his opponent - but I think a lot of Georgians would appreciate it.

Malcolm wrote:

Waiting on Dekalb...82 percent of votes in, GOP has slim lead right now, but the mail-in vote has not been fully tabulated.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 11:57 AM

Title: Re: Election results to be certified tomorrow

Content:

PeterC said:

most observers are now estimating that the final result will go against them in both races for this reason.

Malcolm wrote:
Indeed...

Author: Malcolm
Date: Wednesday, January 6th, 2021 at 6:37 PM
Title: Re: Election results to be certified tomorrow
Content:

PeterC said:
most observers are now estimating that the final result will go against them in both races for this reason.

Malcolm wrote:
Indeed...

PeterC said:
Looks like both seats are in the bag for the democrats at this point, though by margins of victory in the thousands of votes, so cue weeks of more republican whining about electoral fraud.

There seems to be relatively low republican turnout - so it could well be that Trump's constant complaining about mail-in votes actually cost them the senate

Malcolm wrote:
I love the sound of "Minority Leader Mitch McConnell." Now let's pass some bills.

Author: Malcolm
Date: Wednesday, January 6th, 2021 at 7:00 PM
Title: Re: New here with question on Gay
Content:

Ardha said:
. I'm at a point in my life where I am tired of feeling like this, tired of "apologizing" for being gay and wanting to move past this and heal. Can this help with that?

Malcolm wrote:
Be happy that you are gay. It's not a choice. According to Tibetan medicine, it's just biology.

Have some compassion for yourself, and how you've been conditioned to regard yourself with disregard and hatred.

Therapy might help, but extending love to yourself will work wonders.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 9:21 PM

Title: The Restoration...

Content:

Malcolm wrote:

It's not going to be easy, but now we are in a position to restore American institutions and make them stronger. Today is a good day, despite the fascist wailing and gnashing of teeth in DC today.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 9:43 PM

Title: Re: The Restoration...

Content:

PeterC said:

There's been coverage but as you say less than the race riots. It's interesting to see how quickly the MAGA crowd drops "blue lives matter" as a slogan when it's their violent protest that's getting shut down.

Malcolm wrote:

Yes, now the police are Chi-coms, all in a matter of a few weeks.

Author: Malcolm

Date: Wednesday, January 6th, 2021 at 9:45 PM

Title: Re: The Restoration...

Content:

Könchok Thrinley said:

I especially hope that the progressive voice will be heard and liebrals won't suddenly feel like everything is okay. Because it is not.

Malcolm wrote:

Now that Dems control the White House, the Senate, and the House, I am sure Biden will not squander this, and further, that the left will push hard to get our agenda through, green new deal, infrastructure, reducing military spending, etc. Joe Manchin is a problem, but surmountable.

Most importantly, national mobilization of vaccines, and international cooperation to stamp out covid.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 1:20 AM

Title: Re: The Restoration...

Content:

Dan74 said:

.... or it may be the beginning of the Great Disappointment. The reminder of why Trump could ever have been contemplated as someone fit for office.

On the other hand, if you get 3 out of the 4 things you mention, Malcolm, I will happily donate \$1000 to your charity of choice.

Malcolm wrote:

I am not going to hold you to that, but I appreciate the sentiment despite its basis in cynicism.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 1:54 AM

Title: Re: The Restoration...

Content:

Dan74 said:

.... or it may be the beginning of the Great Disappointment. The reminder of why Trump could ever have been contemplated as someone fit for office.

On the other hand, if you get 3 out of the 4 things you mention, Malcolm, I will happily donate \$1000 to your charity of choice.

Malcolm wrote:

I am not going to hold you to that, but I appreciate the sentiment despite its basis in cynicism.

Johnny Dangerous said:

IDK about cynicism, going by the record of past Democratic administrations, The Great Disappointment seems like an accurate guess. Like in all things political though, looking only at politicians tells a small portion of the story. I am pretty enthused that we are going to see substantial criminal justice reform over the next years, at least.

Malcolm wrote:

Only if you set your expectations in some left wing Lala land.

First order of business is to rebuild a functional gvt.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 4:50 AM

Title: Re: The Restoration...

Content:

Ayu said:

Can't read twitter. I can only guess, what this thread is about.

Malcolm wrote:

Fascists gnashing their teeth, engaged in treason and terrorism.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 4:51 AM

Title: Re: The Restoration...

Content:

Johnny Dangerous said:

If this were a BLM protest doing the same thing can you imagine the police presence?

Norwegian said:

National Guard would be there within 2.4 seconds, there would be water cannons, tear gas, pepper spray, tasers, rubber bullets, actual bullets, riot vans, shields, batons, everything. Trump would be screaming in caps lock on Twitter about evil communist left wing radical extremist terrorists and would urge the police to shoot on sight.

And DOD has declined Pelosi's request to send in the National Guard...

Malcolm wrote:

Trump controls DC national guard.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 4:52 AM

Title: Re: Election results to be certified tomorrow

Content:

DNS said:

Some Congressman stood up to object to the results for Arizona, so the voting on certification has temporarily stopped. But like I say, it will be easily dismissed within 2 hours and then they continue to the other states until there is another objection for another state and the process stops, debates, then votes and continues again after that.

Malcolm wrote:

Yes, except for terrorist attack on the capital building.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 5:16 AM

Title: Re: The Restoration...

Content:

Johnny Dangerous said:

There is bloodshed, someone has been shot, no information beyond that at this point.

Könchok Thrinley said:

Didn't know it when I wrote it. Horrible horrible, it looks quite scary even from the safety of Europe. Might be because every major war in the history of the west took place basically where I live. But seriously tho, this is a really scary moment. Makes me wonder what happens next.

Malcolm wrote:

Yes, a women, an insurrectionist, was shot in the chest during an armed standoff on the house floor.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 5:25 AM

Title: Re: Election results to be certified tomorrow

Content:

Malcolm wrote:

Yes, except for terrorist attack on the capital building.

DNS said:

Almost looks like a coup d'état!

Malcolm wrote:

These people are all going to jail, the dumb f#@ks.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 7:27 AM

Title: Re: The Restoration...

Content:

Johnny Dangerous said:

He's not a lunatic. He's not the best at being a fascist, but like I said, this can be seen as a practice run. He knows exactly what he is doing, and we should take these people seriously.

Malcolm wrote:

As I have been saying since 2015.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 8:36 AM

Title: Re: The Restoration...

Content:

Johnny Dangerous said:

He's not a lunatic. He's not the best at being a fascist, but like I said, this can be seen as a practice run. He knows exactly what he is doing, and we should take these people

seriously.

Malcolm wrote:

As I have been saying since 2015.

Dan74 said:

Well, you let a Real Estate huckster cum Reality TV star become President,

Malcolm wrote:

I didn't, you dumbass. And I am not the one here that flirts with fascists.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 8:40 AM

Title: Re: The Restoration...

Content:

Malcolm wrote:

This says it all:

MAGA people are traitors.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 8:43 AM

Title: Re: The Restoration...

Content:

Malcolm wrote:

BTW they locked Twittler's Twitter account. About time.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 8:44 AM

Title: Re: Election results to be certified tomorrow

Content:

Johnny Dangerous said:

In other news, looks like the senate has flipped.

Charlie123 said:

It is really good news. Stacey Abrams is a sort of hero.

Malcolm wrote:

She is a total Shero. With super powers.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 9:12 AM

Title: Re: The Restoration...

Content:

DNS said:

The woman who was shot has died.

<https://www.washingtonpost.com/dc-md-va/2021/01/06/dc-protests-trump-rally-live-updates/>

Malcolm wrote:

Yes, she stupidly broke into the capital and was caught in the crossfire between her companions and the capital police.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 9:18 AM

Title: Re: Election results to be certified tomorrow

Content:

Charlie123 said:

It is really good news. Stacey Abrams is a sort of hero.

Malcolm wrote:

She is a total Shero. With super powers.

Tlalok said:

What started with a Sherman ends with an Abrams.

Malcolm wrote:

Good one.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 11:52 AM

Title: Re: Election results to be certified tomorrow

Content:

DNS said:

The U.S. Senate rejected the objection over the Arizona vote by a vote of 93-6. This will be the pattern for the rest of the objections too. This is what I have been saying from the beginning, since November 5th. Regardless if you support Trump or not, the votes just were never there to overturn the results.

Malcolm wrote:

Yes. We know. That's not the point.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 10:10 PM

Title: Re: Election results to be certified tomorrow

Content:

FiveSkandhas said:

The pictures from the storming of the the Capitol are horrifying. What were/are these people hoping to achieve? Is this just some sort of base-brain explosion of crass emotion?

The damage to democracy will be abiding

PeterC said:

After all of that, and past midnight, republican legislators are still disputing the vote count. They do not believe in democracy.

Malcolm wrote:

No, they should be unseated.

Author: Malcolm

Date: Thursday, January 7th, 2021 at 10:19 PM

Title: Re: Response to PadmaVonSamba

Content:

Minobu said:

Cause correct me if I'm wrong but the middle way is saying it's both existence and non existence.

Malcolm wrote:

No. That is the third of the four extremes.

That which arises dependently is free of all four extremes: existence, nonexistence, both, and neither.

That's the middle way, according to the Buddha and Nagarjuna.

Author: Malcolm

Date: Friday, January 8th, 2021 at 1:35 AM

Title: Re: The Restoration...

Content:

Könchok Thrinley said:

Yeah, I have heard. Quite a life she has lived, right? And makes one wonder really.

Malcolm wrote:

Don't forget, she died because she was participating in a terrorist attack on the US Capital, incited by the outgoing President of the United States in an attempt to disrupt the recognition of the victory of his opponent. What happened yesterday was terrorism, pure and simple.

Author: Malcolm

Date: Friday, January 8th, 2021 at 1:48 AM

Title: Re: Response to PadmaVonSamba

Content:

Minobu said:

It actually is very clear. Nice for it helps to point to the view. Which is the best we can hope for with words

Malcolm wrote:

The best way to put it is that reality, emptiness, is inexpressible and free of proliferation.

Author: Malcolm

Date: Friday, January 8th, 2021 at 5:40 AM

Title: Re: The Restoration...

Content:

Könchok Thrinley said:

Yeah, I have heard. Quite a life she has lived, right? And makes one wonder really.

Malcolm wrote:

Don't forget, she died because she was participating in a terrorist attack on the US Capital, incited by the outgoing President of the United States in an attempt to disrupt the recognition of the victory of his opponent. What happened yesterday was terrorism, pure and simple.

Dan74 said:

Is that what you believe she was thinking?

The Buddha taught that the intention is paramount. So before we pass any judgment, it behoves us to inquire as to the people's intention. This was largely what I was interested in when I engaged with Patriot Prayer, or as you put it "flirted with fascists".

Malcolm wrote:

She was engaged in a terrorist act, no less than Bader-Meinhoff, the SLA, or the Red Brigades. The fact that terrorists act with deluded intentions does not make their acts any less terrorist. As for your choice of conversational partners, well, only fools dialogue

with fascists.

Author: Malcolm

Date: Friday, January 8th, 2021 at 5:41 AM

Title: Re: The Restoration...

Content:

Johnny Dangerous said:

There really are Trump supporters who are decent people.

Malcolm wrote:

Sorry, I can't agree. There is no decency in supporting Trump.

Author: Malcolm

Date: Friday, January 8th, 2021 at 5:43 AM

Title: Re: The Restoration...

Content:

karmanyngpo said:

I can not say I agree with them or support many of their ideas actions and words but I do understand that there are levels to the madness and perfectly ordinary and often "good" people get caught up in all this.

KN

Malcolm wrote:

Good Germans, huh?

Author: Malcolm

Date: Friday, January 8th, 2021 at 6:49 AM

Title: Re: The Restoration...

Content:

karmanyngpo said:

I can not say I agree with them or support many of their ideas actions and words but I do understand that there are levels to the madness and perfectly ordinary and often "good" people get caught up in all this.

KN

Malcolm wrote:

Good Germans, huh?

Johnny Dangerous said:

Yes.

Malcolm wrote:

You missed the point of reference. The people who ignored the atrocities of the Nazis were the "good Germans."

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

Author: Malcolm

Date: Friday, January 8th, 2021 at 10:36 AM

Title: Timothy Snyder—The Big Lie

Content:

Author: Malcolm

Date: Friday, January 8th, 2021 at 7:01 PM

Title: Re: Timothy Snyder—The Big Lie

Content:

PeterC said:

Who does this remind you of?

"His primary rules were: never allow the public to cool off; never admit a fault or wrong; never concede that there may be some good in your enemy; never leave room for alternatives; never accept blame; concentrate on one enemy at a time and blame him for everything that goes wrong; people will believe a big lie sooner than a little one; and if you repeat it frequently enough people will sooner or later believe it. He has the "never say die" spirit. After some of his severest set-backs he has been able to get his immediate associates together and begin making plans for a "come-back"."

"Never to admit a fault or wrong; never to accept blame; concentrate on one enemy at a time; blame that enemy for everything that goes wrong; take advantage of every opportunity to raise a political whirlwind."

By internet rules I'm going to lose any argument I'm engaged in, because the sources were these. But the quotes do seem...eerily prescient.

<https://phdn.org/archives/www.ess.uwe.ac.uk/documents/osssection3pt1.htm>

<https://archive.org/details/AnalysisThePersonalityofAdolphHitler>

Malcolm wrote:

Godwin's law only applies when you say the name...

Author: Malcolm

Date: Friday, January 8th, 2021 at 7:04 PM

Title: Re: Congratulations President elect Joe Biden

Content:

Malcolm wrote:

The older I get, the more I think the Yogacarins were onto something with their idea of icchantikas.

Anyway, bodhisattvas can't save anyone. That's not how the Dharma works. Everybody must liberate themselves.

Sādhaka said:

I often wonder if there is an such thing as an icchantika (which is similar to the idea of an organic portals or NPC); but didn't you once post that believing in icchantika's is considered an downfall, that is in the Mahayana teachings that are considered more definitive than Cittamatra and/or Yogacara?

And if it is considered a downfall, then what, if any, scriptural sources explicitly outline why or how?

Malcolm wrote:

There are no icchantikas, however some sentient beings are so afflicted, they might as well be, according the Candrakirti.

Author: Malcolm

Date: Friday, January 8th, 2021 at 7:18 PM

Title: Re: Timothy Snyder—The Big Lie

Content:

Malcolm wrote:

Btw, here is the text of the executive order trump signed about federal property: Sec. 2. Policy. (a) It is the policy of the United States to prosecute to the fullest extent permitted under Federal law, and as appropriate, any person or any entity that destroys, damages, vandalizes, or desecrates a monument, memorial, or statue within the United States or otherwise vandalizes government property. The desire of the Congress to protect Federal property is clearly reflected in section 1361 of title 18, United States Code, which authorizes a penalty of up to 10 years' imprisonment for the willful injury of Federal property. More recently, under the Veterans' Memorial Preservation and Recognition Act of 2003, section 1369 of title 18, United States Code, the Congress punished with the same penalties the destruction of Federal and in some cases State-maintained monuments that honor military veterans. Other criminal statutes, such as the Travel Act, section 1952 of title 18, United States Code, permit prosecutions of arson damaging monuments, memorials, and statues on State grounds in some cases. Civil statutes like the Public System Resource Protection Act, section 100722 of title 54, United States Code, also hold those who destroy certain Federal property accountable for their offenses. The Federal Government will not tolerate violations of these and other laws.

(b) It is the policy of the United States to prosecute to the fullest extent permitted under Federal law, and as appropriate, any person or any entity that participates in efforts to

incite violence or other illegal activity in connection with the riots and acts of vandalism described in section 1 of this order. Numerous Federal laws, including section 2101 of title 18, United States Code, prohibit the violence that has typified the past few weeks in some cities. Other statutes punish those who participate in or assist the agitators who have coordinated these lawless acts. Such laws include section 371 of title 18, United States Code, which criminalizes certain conspiracies to violate Federal law, section 2 of title 18, United States Code, which punishes those who aid or abet the commission of Federal crimes, and section 2389A of title 18, United States Code, which prohibits as material support to terrorism efforts to support a defined set of Federal crimes. Those who have joined in recent violent acts around the United States will be held accountable.

<https://www.whitehouse.gov/presidential-actions/executive-order-protecting-american-monuments-memorials-statues-combating-recent-criminal-violence/>

Author: Malcolm

Date: Friday, January 8th, 2021 at 8:04 PM

Title: Re: Timothy Snyder—The Big Lie

Content:

Malcolm wrote:

Btw, here is the text of the executive order trump signed about federal property:

PeterC said:

There have been five state legislators - all republicans - identified so far among the rioters.

Fortunately for them trumps executive orders have as much force as a piece of toilet paper signed by a monkey.

Malcolm wrote:

Oh, that's not the point. This document puts together all the laws addressing these kinds of crimes, and many of these clowns are gonna to do hard time, especially now that a cop died.

Author: Malcolm

Date: Friday, January 8th, 2021 at 8:51 PM

Title: Re: Timothy Snyder—The Big Lie

Content:

FiveSkandhas said:

sane Republicans,

Malcolm wrote:

Those are in a the minority, as the house vote Thursday morning demonstrated. And yes, they do represent the views of their constituents.

Author: Malcolm

Date: Friday, January 8th, 2021 at 9:43 PM

Title: Re: Timothy Snyder—The Big Lie

Content:

Ayu said:

I heard, if Trump would get impeached or deposed in another way within his last 12 days now, he cannot run for presidency next time.

That would be good news at the end of these four years.

Malcolm wrote:

He can be impeached after he leaves office as well.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 12:24 AM

Title: Re: Timothy Snyder—The Big Lie

Content:

FiveSkandhas said:

sane Republicans,

Malcolm wrote:

Those are in a the minority, as the house vote Thursday morning demonstrated. And yes, they do represent the views of their constituents.

FiveSkandhas said:

I don't live in America and I haven't been there in some time. But I find it hard to believe 70 million (the figure I heard) people who voted Republican are as insane as the lunatics who tarnished US democracy with the storming of the Capitol.

Malcolm wrote:

<https://www.courant.com/politics/hc-pol-q-poll-republicans-believe-fraud-20201210-pcie3uqqvrhyvnt7geohhsyepe-story.html>

FiveSkandhas said:

The latest national poll by the Hamden-based university shows huge differences in political perceptions by voters, based on their party affiliation. Among Democrats, 97% say there was no widespread fraud in the election, but 77% of Republicans believe there was. Among independents, 62% said there was no widespread fraud and 35% said they believe there was.

Malcolm wrote:

As I said.

FiveSkandhas said:

Around a third of registered voters in the U.S. (34%) identify as independents, while 33%

identify as Democrats and 29% identify as Republicans, according to a Center analysis of Americans' partisan identification based on surveys of more than 12,000 registered voters in 2018 and 2019.

Malcolm wrote:

And:

Most independents in the U.S. lean toward one of the two major parties. When taking independents' partisan leanings into account, 49% of all registered voters either identify as Democrats or lean to the party, while 44% identify as Republicans or lean to the GOP. <https://www.pewresearch.org/fact-tank/2020/10/26/what-the-2020-electorate-looks-like-by-party-race-and-ethnicity-age-education-and-religion/>

There were a 159 million votes. 74 million went to Trump. 81 Million when to Biden.

So at least 50 million people think Biden stole the election. Hence, the house republicans do represent the views of their constituents.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 12:25 AM

Title: Re: Timothy Snyder—The Big Lie

Content:

Ayu said:

I heard, if Trump would get impeached or deposed in another way within his last 12 days now, he cannot run for presidency next time.

That would be good news at the end of these four years.

FiveSkandhas said:

He's already been impeached once...does that mean he can't run again? Or is there something special about this particular period in his tenure?

Malcolm wrote:

He has to be convicted. And he can be impeached once he leaves office.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 12:58 AM

Title: Re: Timothy Snyder—The Big Lie

Content:

Ayu said:

I heard, if Trump would get impeached or deposed in another way within his last 12 days now, he cannot run for presidency next time.

Genjo Conan said:

That is one theory. It's never been tested. No one knows what would happen if a President who's been removed from office tries to run again, because it's never happened and the Constitution is silent on it.

(I assume that, by "impeached," you mean "convicted." Impeachment is the first step; the House does that. Then the President goes to trial in the Senate.)

Malcolm wrote:

"Convicted", as far as I know, means that official cannot never hold another office.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 1:32 AM

Title: Re: Timothy Snyder—The Big Lie

Content:

Genjo Conan said:

To be honest, though, I take this all to be legal prapanca. I think the chances of Trump being removed from office are substantially less than the chances that, say, he starts a war with Iran in the next twelve days.

Malcolm wrote:

Guess we will see.

Anyway, I am rooting for impeachment and conviction even if he has left office. And yes, that has happened. The cabinet secretary you mention, Belknap. Resigned after he was impeached, and was still convicted.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 1:46 AM

Title: Re: malcolm please have a look here

Content:

Minobu said:

What i said was pure Madhyamika ...the way Lord Nagarjuna taught it and the way Gelug teaches.

Malcolm wrote:

No. Actually it isn't.

The rest of your screed is purely sectarian, uneducated bullshit. So I am not going to respond to it. I have better things to do.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 5:21 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Sādhaka said:

Then according to Candrakirti, there's no such thing as an icchantika, but at the same time there kind of is?

Did Candrakirti elaborate on that at all?

Malcolm wrote:

Not really. In general, Madhyamakas reject the concept, but admit some beings are hopeless, like these people:

Author: Malcolm

Date: Saturday, January 9th, 2021 at 9:37 AM

Title: Re: Congratulations President elect Joe Biden

Content:

Minobu said:

It's a game...like toss trillions and never pay back...like not even five bucks...

like i said money is not real...it's a game ...wall street owns the system...the whole system...the military economy ...the government ...banks...corporations...the whole enchilada..

PeterC said:

My friend, you could not be more wrong. You have no idea what the monetary expansion of the past year is going to do to us when the consequences arrive.

People often dismiss these things as meaningless because they don't understand them. But they are very, very significant.

Malcolm wrote:

Hopefully Biden will be able to successfully navigate us through the crushing contraction that is ahead.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 10:07 AM

Title: Re: Congratulations President elect Joe Biden

Content:

PeterC said:

My friend, you could not be more wrong. You have no idea what the monetary

expansion of the past year is going to do to us when the consequences arrive.

People often dismiss these things as meaningless because they don't understand them. But they are very, very significant.

Malcolm wrote:

Hopefully Biden will be able to successfully navigate us through the crushing contraction that is ahead.

Norwegian said:

It will take an inordinate amount of effort and coordination from many people to manage it. May that truly happen. Nothing would be better.

Malcolm wrote:

There is some hope on the fascist front, this is who we are facing—not safe for the overly compassionate, fascist sympathizers, or the morally superior:

Author: Malcolm

Date: Saturday, January 9th, 2021 at 10:48 AM

Title: Re: Congratulations President elect Joe Biden

Content:

PeterC said:

My friend, you could not be more wrong. You have no idea what the monetary expansion of the past year is going to do to us when the consequences arrive.

People often dismiss these things as meaningless because they don't understand them. But they are very, very significant.

Malcolm wrote:

Hopefully Biden will be able to successfully navigate us through the crushing contraction that is ahead.

PeterC said:

He's got a good team. But the end of cheap money is a bit like climate change or the failure of antibiotics. It's going to happen and we're just going to have to live through the consequences.

Malcolm wrote:

I guess we have to put the stock market in rehab sooner or later.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 10:52 AM

Title: Re: malcolm please have a look here

Content:

Queequeg said:

They got it in East Asia. Its expressed differently, but that's a linguistic matter.

Malcolm wrote:

Some did, some didn't, just like in India and Tibet.

Author: Malcolm

Date: Saturday, January 9th, 2021 at 8:04 PM

Title: Re: Election results to be certified tomorrow

Content:

PeterC said:

He's now banned permanently from Twitter. For now he's also banned on Facebook, twitch, etc. I suspect other platforms will follow shortly and the ban will be permanent. This is a very important step - taking away his ability to talk to the crazies will show how dependant he was on social media. But the crazies will still be out there and others will be talking to, courting and provoking them. At some point the circumstances that created them in the first place will have to be dealt with.

Brunelleschi said:

That power over US democracy (and other democracies) is now increasingly in the hands of a few Silicon Valley oligarchs without accountability is obviously problematic. Especially since it's usually leftists to speak truth to power.

PeterC said:

I agree. The traditional media used to abuse that power in the past, and would still today if not for their increasing irrelevance. But they had explicit agendas and were subject to regulations on content. The social media companies are worse because they represent no position and are subject to no effective regulation - they simply sell access to and information on voters to the highest bidder.

Malcolm wrote:

This issue IMO is anonymity, not access. Anonymity encourages irresponsibility. I understand some people have very valid reasons for being anonymous, nevertheless, my point stands.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 3:12 AM

Title: Re: Response to PadmaVonSamba

Content:

Genjo Conan said:

Minobu, if you believe that Nagarjuna supports your view, it would be helpful to provide some quotations or citations to back that up.

Malcolm wrote:

You'll be waiting until the least next Mahākalpa for that.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 3:42 AM

Title: Re: Election results to be certified tomorrow

Content:

Brunelleschi said:

Thirdly, they've already started purging all kinds of account on their platforms - including leftist ones.

Malcolm wrote:

Free speech does not apply to privately owned platforms, including this one.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 6:22 AM

Title: Re: Election results to be certified tomorrow

Content:

Brunelleschi said:

Thirdly, they've already started purging all kinds of account on their platforms - including leftist ones.

Malcolm wrote:

Free speech does not apply to privately owned platforms, including this one.

Brunelleschi said:

Which, when these platforms are the main source of information for billions of people could have long lasting consequences. Last time there was a purge like this a number of Pro-Palestinian organisations were banned. This is not concerning to you?

Malcolm wrote:

No. Leftists can build their own platforms.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 6:24 AM

Title: Re: Election results to be certified tomorrow

Content:

Johnny Dangerous said:

"Do nothing" is not an option here, calling for transparent and fair standards in content moderation is.

Relevant articles

Malcolm wrote:

That can only happen if people are not faceless nymys on the internet.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 8:14 PM

Title: Re: Response to PadmaVonSamba

Content:

Minobu said:

I see now that I was wrong

Malcolm wrote:

Yes, and you need to apologize for making an unfounded objection based in your sectarian biases and lack of education in the sutras of the Buddha and writings of Nagarjuna.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 8:18 PM

Title: Re: A single sadhana or practice

Content:

FiveSkandhas said:

Is the secrecy attached to personal practice Vajrayana etiquette in particular?

Malcolm wrote:

Yes, and people here gossip too much about what they are doing and so on.n

Author: Malcolm

Date: Sunday, January 10th, 2021 at 8:21 PM

Title: Re: Election results to be certified tomorrow

Content:

Johnny Dangerous said:

"Do nothing" is not an option here, calling for transparent and fair standards in content moderation is.

Relevant articles

Malcolm wrote:

That can only happen if people are not faceless nymys on the internet.

PeterC said:

Agree. The lack of responsibility for ones speech is central to this. Pre the Internet, speech free of responsibility was limited to what you said in private with people you trusted. With social media, people can now speak to audiences of millions with no real responsibility. We need to go back to the pre-Internet standard - and while that means some people can't speak so freely on the Internet, that's generally no bad thing and they will be able to live with it.

Malcolm wrote:

Apparently, people need licensing and insurance before they are allowed to drive on the internet. And kids under sixteen should not be allowed access to the open internet at all.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 10:16 PM

Title: Re: TODAY at 4 pm pacific time - Transmission of Dzogchen Texts - Vajrayana Foundation

Content:

Crazywisdom said:

Mr Malcolm Namdrol likes to say this is only an Anuyoga Sadhana.

Malcolm wrote:

Correct, because that's what Chogyal Namkhai Norbu said about the sadhana.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 10:37 PM

Title: Re: Response to PadmaVonSamba

Content:

Minobu said:

I see now that I was wrong

Malcolm wrote:

Yes, and you need to apologize for making an unfounded objection based in your

sectarian biases and lack of education in the sutras of the Buddha and writings of Nagarjuna.

Minobu said:

I always admit when i'm wrong....this past few weeks have been a lesson in extremes for me..

Malcolm wrote:

I see, so you are refusing to apologize. Figures, since you also,just admitted to being sectarian. Fruit never falls far from the Shugden tree.

Author: Malcolm

Date: Sunday, January 10th, 2021 at 11:02 PM

Title: Re: Response to PadmaVonSamba

Content:

Minobu said:

I always admit when i'm wrong....this past few weeks have been a lesson in extremes for me..

Malcolm wrote:

I see, so you are refusing to apologize. Figures, since you also,just admitted to being sectarian. Fruit never falls far from the Shugden tree.

Minobu said:

now who is being sectarian...

what are you saying now...what does that even mean what i underlined and i did apologize ..obviously you did not read the whole post...

maybe you need also to look in the mirror..

Malcolm wrote:

I read your whole post. A lot of waffling around, declarations of contempt for all other Buddhist schools, but no apology.

Author: Malcolm

Date: Monday, January 11th, 2021 at 2:57 AM

Title: Re: Vajra Armor (Dorje Gotrab) Question

Content:

Charlie123 said:

Yes, Acarya Malcolm was probably writing to ChNN's students about ChNN's system.

Malcolm wrote:

It's in the original terma.

Author: Malcolm

Date: Monday, January 11th, 2021 at 5:29 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Author: Malcolm

Date: Monday, January 11th, 2021 at 6:21 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

complete and final and not upon those that are not complete and final."

Malcolm wrote:

That's a funny translation of nitārtha (definitive) and neyārtha (provisional) (not yours, I understand).

Author: Malcolm

Date: Monday, January 11th, 2021 at 6:30 AM

Title: Re: A single sadhana or practice

Content:

FiveSkandhas said:

Hello.

Many of you have received multiple sadhana and practice empowerments; it seems some of you have received many indeed.

I am just curious: if you were to restrict yourself to a single sadhana or practice, which would you choose and why?

Jangchup Donden said:

Whichever my guru recommended. I don't have the wisdom to know which practice would have the most benefit to others and myself, but he does.

Malcolm wrote:

Transformation practices are all the same; heads, faces, arms, hand implements,

mantras, are all incidental and depend on karma, opportunity, etc. There is nothing really to choose from.

Author: Malcolm

Date: Monday, January 11th, 2021 at 6:51 AM

Title: Re: A single sadhana or practice

Content:

Jangchup Donden said:

Whichever my guru recommended. I don't have the wisdom to know which practice would have the most benefit to others and myself, but he does.

Malcolm wrote:

Transformation practices are all the same; heads, faces, arms, hand implements, mantras, are all incidental and depend on karma, opportunity, etc. There is nothing really to choose from.

Jangchup Donden said:

Very true. No different in essence, and accomplishing one accomplishes all. That being said (maybe it's my ignorance) but I have a feeling different people's karma may respond better to different visualizations, different lineages of transmission, etc., otherwise we wouldn't have the wide variety of deity yoga practices.

Malcolm wrote:

I don't know, this may sound cynical, but sometimes it sounds like McDonald's, Burger King, Wendie's, Arby's, etc.

Author: Malcolm

Date: Monday, January 11th, 2021 at 6:53 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

The comparative method of evaluating sutras is a backbone of EA Buddhism.

Malcolm wrote:

Right, because no one else thought that they might comparatively evaluate sūtras...

Author: Malcolm

Date: Monday, January 11th, 2021 at 6:55 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

FiveSkandhas said:

So it's never going to work out; there is not enough common ground. It's like two people who speak different languages.

Malcolm wrote:

Please recall my three axioms:

Axiom 1: All online conversations about Nichiren Buddhism between Nichiren Buddhists and non-Nichiren Buddhists end in flame wars.

Axiom 2: All online conversations about Nichiren Buddhism between Nichiren Buddhists and other Nichiren Buddhists end in flame wars.

Axiom 3: All online conversations about Nichiren Buddhism are best avoided.

<https://www.dharmawheel.net/viewtopic.php?p=562998#p562998>

Author: Malcolm

Date: Monday, January 11th, 2021 at 9:14 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

FiveSkandhas said:

Nichiren doxology and history is fascinating.

Malcolm wrote:

In a kind of forensic sort of way...

Author: Malcolm

Date: Monday, January 11th, 2021 at 11:08 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

FiveSkandhas said:

So it's never going to work out; there is not enough common ground. It's like two people who speak different languages.

Malcolm wrote:

Please recall my three axioms:

Axiom 1: All online conversations about Nichiren Buddhism between Nichiren Buddhists and non-Nichiren Buddhists end in flame wars.

Axiom 2: All online conversations about Nichiren Buddhism between Nichiren Buddhists and other Nichiren Buddhists end in flame wars.

Axiom 3: All online conversations about Nichiren Buddhism are best avoided.

<https://www.dharmawheel.net/viewtopic.php?p=562998#p562998>

tkp67 said:

I believe that axiom is of your own design correct?

Malcolm wrote:

I didn't design them, I merely observed them.

Author: Malcolm

Date: Monday, January 11th, 2021 at 12:03 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

So does the OP disagree with the editors of WND that in WND 1:66 when Ven Nichiren says that "This four-phrase verse sums up the four teachings and three truths contained in the Flower Garland, Wisdom, and other sutras. It does not express the three truths as revealed and unified in the Lotus Sutra," these four phrases are in fact:

1. We speak of all things as 'empty'
2. which are dependent in origination.
3. They are no more than 'existence in name only.'
4. This is the Middle Way."

Malcolm wrote:

And this itself is just a summary of a single verse of the MMK, found nowhere in the Lotus.

Author: Malcolm

Date: Monday, January 11th, 2021 at 12:07 PM

Title: Re: Election results to be certified tomorrow

Content:

Norwegian said:

22 posts within the Twitter thread. An observation on what took place at Capitol Hill, and what kind of people were there.

PeterC said:

There's been a lot of calls from 'conservatives' for 'healing', 'unity' etc. since the coup attempt. I think what they're really asking for is amnesty and a chance to regroup and try again. It's increasingly important that that does not happen. History has lessons here. The beer hall putsch was a joke and put down very easily. It was fifteen years from then until Kristallnacht, but at that point it was not a joke at all. Once these things build momentum - and this clearly has momentum in the US - they are very hard to stop.

Malcolm wrote:

They will find no solace. They are being deplatformed, their access to revenue and capital canceled as we speak, they are being placed on no-fly lists—in short, they are bad for business, and US corporations have no interest these days in being Nazi bitches like I.G Farben, Krupps, etc. we need to be watchful, but at this point Fascism is bad for business. Hell, the PGA cancelled their open at Bedminster in 2020.

Author: Malcolm

Date: Monday, January 11th, 2021 at 8:33 PM

Title: Re: Resources Request: Development of Buddhism at Nalanda (5th-7th century)

Content:

Padmist said:

I would like to learn how Nalanda's form of Buddhism developed. I haven't come across historical academic materials or videos on the development of Buddhism in the area from the time of the councils to the 5-6th century. Can you name any Buddhologists that talked about this period?

Malcolm wrote:

Davidson. The rise of Indian esoteric Buddhism

Snellgrove, Indo-Tibetan Buddhism 1 & 2

Etc

Author: Malcolm

Date: Monday, January 11th, 2021 at 9:36 PM

Title: Parler Hacked

Content:

Author: Malcolm

Date: Monday, January 11th, 2021 at 9:56 PM

Title: Re: Parler Hacked

Content:

PeterC said:

They uploaded their drivers licenses to a site where they discussed violent insurrection.

How stupid can you be, really?

Malcolm wrote:

Yes. But it is also more sinister, because Parler was also encouraging users to be influencers and rewarding them financially, once you were a trusted user. So, the next conspiracy theory is that Parler from the beginning was a deep state honeypot.

Author: Malcolm

Date: Monday, January 11th, 2021 at 11:19 PM

Title: Re: Parler Hacked

Content:

Norwegian said:

70TB of data was scraped. A lot of Parler users should be nervous now.

Sādhaka said:

Why? Because the Maoists & CHEKA may soon be coming after them?

Malcolm wrote:

Dude, I've come to the conclusion that you're either suffering from a brain injury or a personality disorder because the shit you say is just so dumb.

To answer your question, it's because the FBI, etc., is going to round up those seditionists who breached the Capital building, and anyone who participated even tangentially in conspiring to overthrow a valid election, and thus, the US government. That's a federal crime, it's treason, and should be punished harshly. And don't give me your "what about BLM?" The idea that BLM or Antifa even remotely had any interest in hanging the Vice President of the United States and executing senators and representatives if they refused to go along with Trump's plot to overturn the election is totally absurd. You might have noticed that BLM and Antifa were completely absent from DC on the 6th. Why? Because the Democrats won the election, against all odds given the amount of GOP corruption.

These people are fascists. No tolerance for fascists. If you not against them, your for them. No middle ground. Choose your side.

Author: Malcolm

Date: Monday, January 11th, 2021 at 11:21 PM

Title: Re: Parler Hacked

Content:

PeterC said:

They uploaded their drivers licenses to a site where they discussed violent insurrection.

How stupid can you be, really?

Malcolm wrote:

Yes. But it is also more sinister, because Parler was also encouraging users to be influencers and rewarding them financially, once you were a trusted user. So, the next conspiracy theory is that Parler from the beginning was a deep state honeypot.

PeterC said:

Parler was the brainchild - sorry, child - of Rebeca Mercer (daughter of hedge fund billionaire and previously involved in Cambridge Analytica) and Steve Bannon. I'm sure they fully intended to capture as much information about the users as possible for future political uses. I'm also sure that nobody good at cyber security would be caught dead working for them. So perhaps this shouldn't be a surprise

Malcolm wrote:

Indeed, I know this...but the right wing in this country seems to have become immunized against facts. And yes, Parler is basically Wordpress, and Wordpress security issues are well known.

Author: Malcolm

Date: Monday, January 11th, 2021 at 11:22 PM

Title: Re: Parler Hacked

Content:

Sādhaka said:

When I say maoist & cheka, I mean big gov. in general.

It's a nice idea to think that Trump was maybe a 5D chess player who was at least a speed bump to their stalinist nwo; but now I'm not so sure that he wasn't an psyop, used to further establish the stalinist trend of things we see happening....

Malcolm wrote:

Dumb and dumber...this how QAnon seeds itself in peoples brains.

Author: Malcolm

Date: Monday, January 11th, 2021 at 11:32 PM

Title: Re: Parler Hacked

Content:

Malcolm wrote:

These people are fascists. No tolerance for fascists. If you not against them, your for them. No middle ground. Choose your side.

Sādhaka said:

Okay G. Dubya.

So choose fascists or stalinists.

Seems legit.

Malcolm wrote:

Dumb, dumber, dumbest. I am surprised you remember to breath.

Just remember, when you start out by falsely calling people stalinists, they are not gonna to put up with your bullshit for a second, you little shit. (this is in reference to your Gang of Four reference the other day).

And for your information, both my grandfathers fought fascists in WWII, and my uncle fought communists in Korea. So piss off.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 12:23 AM

Title: Re: Parler Hacked

Content:

Sādhaka said:

So choose fascists or stalinists.

Seems legit.

Bristollad said:

No choose authoritarianism or democracy. Hitler and Stalin were both authoritarians. Trump was a wannabe authoritarian, I guess that's why he had a soft spot for Xi, Putin, Erdogan, Kim and probably others like the Saudis. I really don't understand why some so-called American libertarians embraced and supported Trump.

Malcolm wrote:

Libertarianism is a gateway drug to Fascism.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 1:00 AM

Title: Re: Parler Hacked

Content:

Dan74 said:

Folks like you and talk like the above, Malcolm, make fascists.

Malcolm wrote:

Ummm, not Dan, it is the Neville Chamberlains like you who permit fascists to flourish.

Dan74 said:

Yeah, execute the whole lot of them for treason. Why don't you lock up the 70 million who voted for Trump, while you are at it, Amerika can do with free labor, people get paid peanuts already.

Malcolm wrote:

Dumb.

Dan74 said:

Or at least disenfranchise them, since they are too dumb to have the right to vote. Fascism, eh?

Malcolm wrote:

Shutting down Parler does not disenfranchise anyone. Cutting someone off of twitter because their speech causes riots does not disenfranchise anyone.

The free speech argument is bogus. Those assholes still have free speech. Anytime Twittler wants, he can have a press conference. He could have even done a Chavez, a weekly Sunday show for six hours. He still can, for another 9 days.

I fully support the right of dumb motherf@#kers to vote for the idiots of their choice. If they win, as they did in 2016, I may not like the consequences, but as long as THEY DO NOT COMMIT TREASON AND FOMENT AN OVERTHROW OF THE GOVERNMENT THROUGH LIES AND VIOLENCE, I live with it.

I didn't like living under Reagan or Bush I, but I never thought the GOP was going to be involved in a plot to overthrow the government. I didn't even think this was a possibility under Bush II, since the GOP was still somewhat chastened by the memory of Nixon.

I never contested Trump's election or called foul. I did point out that Trump is a fascist. Over and over again in fact. I warned people that this was likely to happen. Thank goodness he lost he election by a huge margin. But here is the point: HE REFUSED TO CONCEDE, STILL REFUSES TO CONCEDE, AND IS A MENACE TO SOCIETY. Not only is he a menace to US society, he is a world menace, Napoleon level. America really only has to blame itself, but the lies about Clinton got into people's heads, and due to a fluke, and some bad judgment on the part of Comey, Russian agitprop, etc., Trump got in and ran the greatest grift in world history. You are going to be reading about the full extent of

it for years to come. And so now, it comes to an end, and sadly, for all those people that got caught up in his grift, there will be serious consequences, jail time, probation, and for the specific people involved in beating that cop to death inside the capital building, yes, death sentences—which in this case I FULLY SUPPORT.

Right now, however, Trump and his band of insurrectionists need to be shut down hard, for the good of America and for the good of the world. Good thing we have Pelosi, the FBI, etc., on the job, doing just that. Lord knows that the GOP are feckless cowards.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 1:02 AM

Title: Re: Parler Hacked

Content:

Bristollad said:

No choose authoritarianism or democracy. Hitler and Stalin were both authoritarians. Trump was a wannabe authoritarian, I guess that's why he had a soft spot for Xi, Putin, Erdogan, Kim and probably others like the Saudis. I really don't understand why some so-called American libertarians embraced and supported Trump.

Malcolm wrote:

Libertarianism is a gateway drug to Fascism.

Dan74 said:

Folks with libertarian tendencies...

Malcolm wrote:

Dumber.

Libertarianism is a distinct American political movement, with roots in the writings of Calhoun (and not Ayn Rand) and others who argued against federal power (where convenient) in order maintain the slave order; whereas "libertarian" refers to a political outlook. On all political tests, I am defined as very deep on the Left libertarian scale.

Read some American History, start with Democracy in Chains or How the South Won the Civil War.

Luckily, America just managed to avoid tazing itself in the balls to death. I fear next time, we won't be so lucky.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 1:31 AM

Title: Re: Parler Hacked

Content:

Dan74 said:

Folks like you and talk like the above, Malcolm, make fascists.

Bristollad said:

Do you disagree that Trump was authoritarian-leaning? I don't understand why people who are so gung-ho for freedom, were so strong in their support for Trump. Were they mislead, mistaken or simply willing to go along with it because he promised to fulfil some other, more important goal they had?

Malcolm wrote:

You should have seen the Parler video I saw this morning, with dogwhistles about "Rebirth of a Nation" etc. The three most important tv shows that cap this whole sad episode are the Handmaiden's Tale, the Watchmen, and The Boys.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 1:36 AM

Title: Re: Parler Hacked

Content:

PeterC said:

They uploaded their drivers licenses to a site where they discussed violent insurrection.

How stupid can you be, really?

Johnny Dangerous said:

Pretty stupid I'd say. I mean, they thought they were gonna be literally overthrowing the government and reversing election results with their white man-baby tantrum. Not people with a good grasp of scale, at the very least.

Malcolm wrote:

Hitler, in the beginning, did not have a good grasp of scale. People learn through error. First it was the attacks last year on the Michigan state capital, the Oregon State, the Wisconsin State Capital, and so on. They were the dry runs. Then this assault on the US Capital. It is clear there was a coordinated attempt to make it happen, depriving police of manpower, refusing to release the National Guard, it has all the earmarks of an actual plot. The only reason it did not succeed is that was done under the guise of a "mob gone wild," rather than a specific military operation, which would have stood out and been more easy to prevent. These guys participated in the initial breach, and they clearly had military training:

But it was this guy who prevented the Senate from being held hostage:

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 1:49 AM

Title: Re: Parler Hacked

Content:

Johnny Dangerous said:

There are a few smart, scary people amongst, and directing the LARPers. I hope those are the people the effort is focused on, the people who get serious sentences, etc.

Malcolm wrote:

Well, the people who didn't actually break anything, they will get probation, lose their jobs; all the dipshits who broke things will get mandatory ten years, thanks to their furher's EO last summer. The copkillers and those who violently beat the DC cop senseless on the steps will get death sentences or at least life, in the former case, and lengthy sentences in the latter.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 1:52 AM

Title: Re: Some questions about Shingon

Content:

Genjo Conan said:

The Shingon Risshu tradition is supposed to be extant and if so, they should, in theory, be following a full vinaya system.

I could be wrong about this, but my understanding is that, the same as the other Japanese Buddhist schools, the Risshu school was forcibly secularized during the Meiji-era haibutsu kishaku "reforms" (for lack of a better word). There are individual Japanese priests or temples that follow the Dharmaguptaka vinaya but, to the best of my knowledge, the Dharmaguptaka lineage itself has died out in Japan.

Malcolm wrote:

Long ago, as a result of Saicho's Mahāyāna reformation.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:02 AM

Title: Re: Parler Hacked

Content:

Malcolm wrote:

But it was this guy who prevented the Senate from being held hostage:

Tlalok said:

Sorry to correct you Malcom, but this wasn't going to be a hostage taking. They came to lynch Mike Pence, Nancy Pelosi and any other congressperson they could get their hands on.

Malcolm wrote:

Sure it was, before you can lynch anyone, you have to take them hostage. Had they managed to lay their hands on them, it would have swiftly turned into a hostage situation. The gallows were set up outside. Anyway, it do not happen, but next time? We need to make sure they never have another chance to get in.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:23 AM

Title: Re: Parler Hacked

Content:

Tlalok said:

The Beer Hall putsch was about as well organized as this, but the Germans weren't laughing ten years later.

Malcolm wrote:

Correct. And this is my point, despite some stupid people here who think, against all evidence, that fascists can be reasoned with, or that we should talk to them nicely. They seem to forget the paradox of intolerance on a daily basis.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:29 AM

Title: Re: Parler Hacked

Content:

amanitamusc said:

IMO the security at the capitol needs to be more none white. There is a serious loyalty problem.

Malcolm wrote:

Yup, And the Black cops had to put up with tremendous amount of racist comments from the insurrectionists.

In other news, "r/donaldtrump" is shutdown, so the deplatforming of fascists on private platforms continues apace.

Now <https://thedonald.win> and Gab need to go.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:31 AM

Title: Re: Parler Hacked

Content:

Dan74 said:

It doesn't follow, however, that all the people who support him are racists and fascists as some here imply.

Malcolm wrote:
Dumbest.

If you support a fascist racist, how are you not a fascist racist? You make no sense Dan. I guess the air is too thin in your tower. Maybe you bring an oxygen tank up with you.

Author: Malcolm
Date: Tuesday, January 12th, 2021 at 2:32 AM
Title: Re: Parler Hacked
Content:

Tlalok said:
The Beer Hall putsch was about as well organized as this, but the Germans weren't laughing ten years later.

Malcolm wrote:
Correct. And this is my point, despite some stupid people here who think, against all evidence, that fascists can be reasoned with, or that we should talk to them nicely. They seem to forget the paradox of intolerance on a daily basis.

Johnny Dangerous said:
A key point of opposing fascists is people being willing to do so en masse, in public.

Malcolm wrote:
Hello, isn't this IN PUBLIC?

Author: Malcolm
Date: Tuesday, January 12th, 2021 at 2:37 AM
Title: Re: Parler Hacked
Content:

Johnny Dangerous said:
That said, relying on the state to fight fascism (rather than simply use it as an opportunity to further state power) is also a position which is in opposition to available evidence.

Malcolm wrote:
We are the state. That is what it means to live in a democracy. The state is not something other than the voters, who put people in power. This kind of rhetoric is actually much of the problem. It causes people to think they are not responsible, when in fact it is their votes, or lack of votes, which govern these issues. Not enough people voted in 1968, 1972, 1980, 1984, 1988, 2000, 2004, and 2016. What is happening now is a direct consequence of lack of voter participation in those years.

Since we are the state, we should make sure that our interests are represented, so that institutions like the FBI, Justice Dept, etc., function in our interests. There really is no other way.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 2:46 AM

Title: Re: Parler Hacked

Content:

Johnny Dangerous said:

Not really. Wouldn't it be nice though if we could just fight it from the comforts of DW while calling fellow users names?

The propaganda of fascism operates partially on the ability to physically threaten in public, if people do not have a counter-response creating a public, anti-fascist presence, discussions like this mean very little.

Malcolm wrote:

Yeah, it really is.

Antifa's tactics are not a strategy. They are very temporary, and they are mostly west coast white dudes.

I was in antiwar/no nuke rallies before you were born. So please, don't lecture me about "physical presence."

The past year shows that all the physical confrontations of Antifa with the Proud Boys, etc., does not help. It legitimizes latter.

By contrast, the nonviolent marches of BLM demonstrated that Gandhi and King were right.

The best thing that Antifa and BLM did in DC last week was NOT SHOW UP. Because fascists, by their nature, will engage in violence even without provocation. If you think the only place I object to fascists is here, well, of course not. The reason I am not out standing somewhere is COVID.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 3:49 AM

Title: Re: You Can't Fight Fascism By Expanding The Poice State

Content:

Johnny Dangerous said:

https://www.fastcompany.com/90592060/capitol-attack-fascism-surveillance-censorship?link_id=1&can_id=203678ed3087b4a2546dc0024813ec21&source=email-

our-take-2&email_referrer=email_1041395&email_subject=you-cant-stop-fascism-with-authoritarianism

From a member of Fight For The Future, a great organization.

The new administration and Congress should resist the urge to rush through legislation or enact headline-grabbing policies that claim to respond to right-wing violence while reinforcing the systems that foster and enable it. Instead, they should listen to the communities most harmed by Trump and his supporters' actions, and enact meaningful structural changes that begin the work of addressing systemic injustices at their root.

Malcolm wrote:

Right, taking personal responsibility for being the government, voting, etc.

BTW, I was not saying that one should never get out and stand up to fascists. I was saying that it was good that BLM etc. did not get out there last week on the mall. The point was that if there had been a large BLM/Antifa presence, we would have never seen what these people truly want to do.

The only way any of this changes is through the ballot box.

I still think your rhetoric of the state being some alien organism is mistaken.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 4:10 AM

Title: Re: You Can't Fight Fascism By Expanding The Poice State

Content:

Malcolm wrote:

I still think your rhetoric of the state being some alien organism is mistaken.

Johnny Dangerous said:

So you know of a time in American history where the enforcement arm of the state was solidly on the side of democracy? The only time I can think of is marginally during desegregation, even then only begrudgingly. As we can see from events in our time; Law Enforcement is still grossly institutionally racist.

Malcolm wrote:

Yes, and that changes only through voting.

Johnny Dangerous said:

Other than that, expanded police powers are almost uniformly turned against the people who deserve scrutiny the least...again part of the reason that I keep predicting that the capitol insurrectionists will face less arrests and consequences than BLM protestors, labor right supporters etc. , environmentalists, etc. even though they present

a real threat to democracy that the other groups do not.

Malcolm wrote:

That changes only through voting.

Johnny Dangerous said:

That is the consistent history of US law enforcement, which is most certainly an arm of the State. The change there will come from actual deep structural changes in US policing pushed by communities...-

Malcolm wrote:

That changes only through voting.

Johnny Dangerous said:

not- from expanding their already insane powers of surveillance, etc. - which is exactly what I'll bet the mainstream democrats will be pushing for...in "bipartisan" fashion with what's left of the GOP after Trump recedes into the background. That is just a recipe for more of the same.

Malcolm wrote:

That changes only through voting.

Johnny Dangerous said:

Indeed "The State" is not some alien organization, it is a complex structure full of often contradictory interests depending on where you look. Some parts of it most definitely operate in the service of democracy, other parts (like most of the executive branch) are usually squarely pointed against democracy, or at least pull it towards authoritarianism on the regular.

Malcolm wrote:

That changes only through voting. So keep voting, and make sure that unlike 1968, 1972, 1980, 1984, 1988, 2000, 2004, and 2016, that voter turnout is huge. Stacy Abrams is the right model here, not fist fights with Proud Boys in Portland (who BTW, were never scared away by a large Antifa presence).

On the activist side of things, of course, large scale nonviolent protests, and the understanding that a great number of people who work for the government are not merely paper pushers, and who have the same interests as you and I. That includes police officers, FBI and CIA agents, soldiers, state department workers, etc.

If you don't like the government you see, then change it. The way we do that in this country for lasting, positive, forward change is by voting in people who will serve our interests, and voting them out if they don't. If you have some other way this all works, I am all ears, but so far, I see no other way that does not lead to total violence, anarchy, and war. These are the exact set of conditions fascism thrives in. That said, I also have no sympathy for fascists who get punched. Zero.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 4:59 AM

Title: Re: You Can't Fight Fascism By Expanding The Poice State

Content:

Johnny Dangerous said:

I'm all for voting, but it only does so much. I have voted in every election I have been eligible for since age 18. Voting and electoral politics are not exclusive to other forms of activism, anyway.

Malcolm wrote:

I never said they were, but for lasting change, voting is the only way to ensure lasting change. You have to get the people you want into office, and then pressure them to represent your interests. Hence, GOP voter suppression tactics, which have done more damage to progressive causes than anything else.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 5:00 AM

Title: Re: You Can't Fight Fascism By Expanding The Poice State

Content:

taleen said:

I also have no sympathy for fascists who get punched. Zero.
And this is the guy that all these western buddhists listen to ?

Could you imagine if someone on this board dared to say they have no sympathy for violent criminals or drug dealers who get shot by the police ?

Malcolm wrote:

Who said I had any sympathy for violent criminals or drug dealers who get shot by the police? Karma is a bitch.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 5:25 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Sādhaka said:

Speaking of police state, is anyone here cheering for Klaus Schwab's "Great Reset"?

Possible mandatory vaxxing, and who knows what other kinds of authoritarian tyranny?

Malcolm wrote:

Vaccination is already mandatory and has been for decades, that is, if you want your kids to go to school.

Sādhaka said:

State vaccination laws include vaccination requirements for children in public and private schools and daycare settings, college/university students, and healthcare workers and patients in certain facilities.

Malcolm wrote:

<https://www.cdc.gov/phlp/publications/topic/vaccinationlaws.html>

The idea that this is "authoritarian" is ludicrous.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 7:18 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

I answered that. Buddhanature is the basis of mutuality between all beings.

Malcolm wrote:

In what sutra is this stated?

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 8:20 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

I answered that. Buddhanature is the basis of mutuality between all beings.

Malcolm wrote:

In what sutra is this stated?

Queequeg said:

Do we need to debate whether all sentient beings have buddhanature?

Malcolm wrote:

No, but what does this word "mutuality" have to do with it? Do you mean that Buddhanature is a potential that all beings have in common?

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 8:23 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

Yes, which is why it is odd to say, in the context of the "system" of how Tiantai/Tendai is taught today, that the Buddha lacks the sense entrances etc. "of the other nine destinies." You can't have one without the others, in theory.

Malcolm wrote:

Clearly sense entrance is a translation through Chinese of ayatana, which here can't possibly mean sense gate, but is more akin to the four formless ayatanas.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 8:41 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

Even then, it's the ayatanas of buddhatva and not the other nine destinies. It's an odd little statement.

Malcolm wrote:

Yes, like formless ayatanas. Usage wise, it must mean entryway, rather than sense entry.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 8:43 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

I answered that. Buddhanature is the basis of mutuality between all beings.

Malcolm wrote:

In what sutra is this stated?

tkp67 said:

does the concept violate the dharma seals?

Malcolm wrote:

It's just a strange phrase to use to describe tathgatagarbha.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 8:56 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

Even then, it's the ayatanas of buddhatva and not the other nine destinies. It's an odd little statement.

Malcolm wrote:

Yes, like formless ayatanas. Usage wise, it must mean entryway, rather than sense entry.

Caoimhghín said:

But the formless ayatanas include sense entrances, namely the mind? BTW, the Chinese is "entrance" in the sense of ayatana. I forgot to confirm that.

Malcolm wrote:

There is a Mano ayatana, yes, but ayatana can mean existence, as in the four formless realms.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 9:50 AM

Title: Re: Second impeachment

Content:

PeterC said:

<https://int.nyt.com/data/documenttools/articles-impeachment-trump-xml/b0422e292cebafda/full.pdf>

Honestly I think this is a bad idea. The story will be - vindictive democrats pursue tired impeachment nonsense again when the poor man only has days left in office. What they should have done is demanded a public inquiry at the start of the next congressional session. If/when the republicans try to block that, first they will fail, because they no longer control the senate, second they will look like the obstructionists they are. Over the next few weeks some unpleasant facts will come to light over who encouraged and orchestrated this, and that will be a much better basis for action against trump and others.

Malcolm wrote:

We have to do it. He sent a mob to hang his own VP. The facts won't change. But these representatives and senators were the targets of terrorists sent by Trump himself to do them injury. Further inquiries, and so on will be made. Further actions will be taken.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:03 AM

Title: Re: Second impeachment

Content:

PeterC said:

https://www.washingtonpost.com/national-security/trump-protests-washington-guard-military/2021/01/07/c5299b56-510e-11eb-b2e8-3339e73d9da2_story.html

This is why we need the inquiry first.

Malcolm wrote:

I respect your opinion, but he has to be impeached while in office. It may not be the optimal strategy, but he must be impeached. The senate hearing won't happen for some three months. During that time, inquiries and so on can happen. No facts are in dispute.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:04 AM

Title: Re: Second impeachment

Content:

PeterC said:

However I think the bigger goal here should be a federal conviction of the ex-president and co-conspirators for treason at some point after he leaves office, and a failed impeachment now makes that less rather than more likely.

Malcolm wrote:

Yes, and that will happen too.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:07 AM

Title: Re: Second impeachment

Content:

Malcolm wrote:

Meanwhile...

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:20 AM

Title: Re: Second impeachment

Content:

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:24 AM

Title: Re: Second impeachment

Content:

PeterC said:

If they're delivered to the next senate then he's already out of office, which is the only sanction this process offers.

Malcolm wrote:

They will not delivered to the Republican controlled senate. Not this time around. Precedent for this is 1874 impeachment of the war secretary, who was convicted following his resignation after he was impeached. If the new senate manages to convict, he will be barred from holding any public office loses all benefits, pension, health care, etc.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 10:42 AM

Title: Re: Second impeachment

Content:

Malcolm wrote:

Meanwhile...

Shotenzenjin said:

This guy has two tats that that are commonly used by fascist and white nationalist. You can't really see it in this photo but that's a valknot three interlocking triangles tattoo and he has a Odin's hammer tat below it

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 7:48 PM

Title: Re: Second impeachment

Content:

Author: Malcolm

Date: Tuesday, January 12th, 2021 at 7:50 PM

Title: Re: Second impeachment

Content:

PeterC said:

I'm sure the vote will pass the house, since it has been tabled. At that point he will have been impeached, again, the first time ever a president has been impeached twice in his term of office. What happens to the articles of impeachment after that, I don't know. If they're delivered to the current senate then it fails. If they're delivered to the next senate then he's already out of office, which is the only sanction this process offers.

DNS said:

Even in the next Senate, it would likely fail. It only needs simple majority of 50% plus one in the House, but two-thirds super majority in the Senate. That would require 67 out of 100 Senators voting for Impeachment to convict; therefore, not likely with the 50-50 split in the new Senate.

I imagine some Republican Senators might vote to convict, but probably not 17.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 12:58 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

So sometime between Ven Jizang and medieval Japanese Madhyamaka, there come to be two truths and four middles!

Malcolm wrote:

You just got to love the propensity of the human mind to engage in proliferation...

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 2:49 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Johnny Dangerous said:

EFF On issues surrounding content moderation and tech monopoly power as regards speech:

<https://www.eff.org/deeplinks/2021/01/beyond-platforms-private-censorship-parler-and-stack>

Worth a read if you are interested in this issue.

Less well known is the paradox of tolerance: Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.—In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be most unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational

argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant.

Malcolm wrote:

Open Society and its Enemies, Karl Popper.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 2:57 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Johnny Dangerous said:

EFF On issues surrounding content moderation and tech monopoly power as regards speech:

<https://www.eff.org/deeplinks/2021/01/beyond-platforms-private-censorship-parler-and-stack>

Worth a read if you are interested in this issue.

The core problem remains: regardless of whether we agree with an individual decision, these decisions overall have not and will not be made democratically and in line with the requirements of transparency and due process, and instead are made by a handful of individuals, in a handful of companies, most distanced and least visible to the most Internet users.

Malcolm wrote:

The argument here hinges on two things: whether the internet should be nationalized, and I can see both pro and con sides to this; and second, the fact is that these decisions will inevitably end up in the hands of a small group, like the FCC, anyway.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:00 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

IMO It depends on how serious and widespread the misapprehension of the two truths as one being a false nothing and the other being either 1) a true nothing or 2) a bright luminous non-nothing and/or all-dharma soup. If these misconceptions were really so widespread, the necessity of the different middles posited by the Sanlun, Tiantai, and Huayan might be somewhat contextualized as to how they arose, even if it seems some of these doctrines just go back to "all-dharma existence soup." I am speaking particularly of pop Buddhology notions of Huayan teachings on radical interconnectedness specifically when I say "all-dharma soup."

If not and they weren't widespread, well then everything is just messier, which could well be the case.

Malcolm wrote:

Or, one can just read Candrakīrti, who really does nail Buddhapaṇita's intent, and that of Nāgārjuna. Otherwise, studying post-classical treatments of Madhyamaka outside of India (including in Tibet) is basically a forensic exercise in sectarian polemics.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:03 AM

Title: Re: Second impeachment

Content:

PeterC said:

If they're delivered to the next senate then he's already out of office, which is the only sanction this process offers.

Malcolm wrote:

They will not be delivered to the Republican controlled senate. Not this time around. Precedent for this is 1874 impeachment of the war secretary, who was convicted following his resignation after he was impeached. If the new senate manages to convict, he will be barred from holding any public office, loses all benefits, pension, health care, etc.

Mantrik said:

Apparently that may not be the case. This was described by CNN as having come from one opinion which was shared widely, but on the same CNN piece some legal opinions were shared and it was concluded that he would lose none of those through impeachment, except possibly his personal protection. His ability to run for office would depend on a secondary prosecution following impeachment, a prosecution method which does only require a simple majority, so still possible..... eventually.

Malcolm wrote:

It's a senate vote following conviction.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:11 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Johnny Dangerous said:

I truly don't know what the correct decision is. I just know I find the monopolistic control over speech concerning.

Malcolm wrote:

Well, you have monopolistic control over speech here. Some people have expressed concern about this. I was admin for E-Sangha, people complained about me there, and

they still do.

Johnny Dangerous said:

This is especially true because these companies basically created the communities they are now banning via algorithm.

Malcolm wrote:

Well, they put into place algorithms that pushed content based on preferences. The net result of that was the creation of toxic echo chambers.

But on the other hand, it also created the Pussy Hat March. My feed is not filled with toxic shit because I curate it. The problem is not companies, the problem is education.

Johnny Dangerous said:

So in my opinion, people are right to demand both more safeguards to free speech -and- less incitement to extremism via algorithm from these companies.

Malcolm wrote:

In my opinion free speech is safe enough already. What has emerged here is a lack of safe guards (under the guise of free speech) against dangerous and harmful speech which leads to violent insurrections.

The the bat-shit crazy right has been reduced to putting up fliers. Good. Screw them. If leftists go down the same road as the bat-shit crazy right, screw them too, since many on the bat-shit crazy left are just as totalitarian as those on the right, like the Trots, and so on.

But right now our problem is White ISIS.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:15 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I was going to mention Ven Candrakīrti, oddly enough. He has twenty emptinesses. Whether or not the enumeration is a proliferation en toto is whether or not it is teaching something of purport, which is all we can say of any other enumerations of the teaching.

Malcolm wrote:

They are in the PP Sūtras. He just relists them.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:23 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3

Truths

Content:

Caoimhghín said:

I have to actually read a full version of one of the larger Wisdom sutras in full one day.
After the Flower Garland...

Malcolm wrote:

I would revise that order, considering that more commentaries were written in India on the 8000 and 25000 line sutras than any other single text. There are no Indian commentaries on the Avatamska, etc., other than the Dasabhumika chapter, attributed to Nāgārjuna.

But the 10,000 line sūtra was published on 84000, so there is that.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:29 AM

Title: Re: "Enlightened intent" in the Choying Dzod

Content:

Nick r said:

I have been pondering the meaning of "enlightened intent" in Lonchenpa's Choying Dzod by Padma Publishing. I am curious how others personally define that phrase and also how it applies to their daily life.

Thank you

Malcolm wrote:

The term is dgongs pa, and the translation is not apt—it actually refers not to an intent per se, but a buddha's continuous state of samadhi, 24/7/365. It part of a progression that begins with mental focus (sems zin), concentration (dhyāna, bsam gtan), and samādhi (ting nge 'dzin). Translators try to deal with this usage in a variety of ways, none of which really capture the meaning, including my equivalent, "transcendent state" (from samati = dgongs pa).

The term dgongs pa can mean intention, but in regular Tibetan, it is commonly just an honorific for mind/thought (sems).

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 3:40 AM

Title: Re: ChNN lung question (Losar Mandarava retreat Mar 12 2017)

Content:

climb-up said:

Hey everyone,

I was checking something else on the list of lung I wrote down from the March 2017 Mandarava retreat, and I noticed that the last thing on my list, after black manjushri and the Simhamukha of Ayu Khandro was "mami melong?" (The question mark was in my

notes, I clearly wasn't sure what it was and/or how to spell it).

I have no idea what that might be.
Does anyone know?

Malcolm wrote:
Marme Monlam. aspiration of the butter lamp.

Author: Malcolm
Date: Wednesday, January 13th, 2021 at 4:19 AM
Title: Re: You Can't Fight Fascism By Expanding The Police State
Content:
Johnny Dangerous said:

At one time "the problem right now" was Al Qaeda, etc. and what we got was the patriot act and all kinds of awful stuff. Some long term thinking about precedent is needed in a democracy. Our history is replete with all kinds of awful stuff done in response to a particular problem in time, with a shortsighted view of the future implications...even in the relatively near future.

Malcolm wrote:
We are not dealing with a free speech issue, in fact. No one's right to speak about whatever insane crap they want to spew has been limited at all.

We still have to deal with White ISIS.

Author: Malcolm
Date: Wednesday, January 13th, 2021 at 4:21 AM
Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths
Content:
Caoimhghín said:
I have to actually read a full version of one of the larger Wisdom sutras in full one day. After the Flower Garland...

Malcolm wrote:
I would revise that order, considering that more commentaries were written in India on the 8000 and 25000 line sutras than any other single text.

Caoimhghín said:
There's something very brilliant in the Flower Garland. There is a reason why even the Lotus schools had to admit it a special place of honour. I do think, just as literature alone and not as Dharma, it might be one of the summits of achievement, the construction of this massive vaipulya. But it is so long that I'm likely to finish several

other sūtras while making my way through it.

Malcolm wrote:

Most people imagine this to be the case, because it had a lot of glowing praise vis a vie Hua Yen, etc. Of course it is a very interesting text, and having read it in its entirety, it is not very philosophical, though it has its moments, and in fact is principally practice oriented, even defining itself as the definitive sūtra for Buddhist practice.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 4:58 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Unknown said:

This year America had fascism on the ballot and nonwhite people mercifully said no. The fascists, however, are now saying f#@k ballots. And enough of the population is like f#@k yeah!

Malcolm wrote:

<https://indica.medium.com/i-lived-through-a-coup-america-is-having-one-now-437934b1dac3>

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 5:31 AM

Title: Re: Respectful treatment of images/texts - 8 auspicious symbols included?

Content:

Malcolm wrote:

Just recycle it. If it helps, imagine it is all going into soft toilet paper to ease the hemorrhoids of the constipated.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 6:07 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

This year America had fascism on the ballot and nonwhite people mercifully said no. The fascists, however, are now saying f#@k ballots. And enough of the population is like f#@k yeah!

<https://indica.medium.com/i-lived-through-a-coup-america-is-having-one-now-437934b1dac3>

Brunelleschi said:

Since 2016 Trump increased his numbers with basically every minority, but lost a fairly big share of white men.

Malcolm wrote:

Nevertheless it was the minority vote in AZ, NV, and GA, that put Biden over the top.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 8:23 AM

Title: Re: Second impeachment

Content:

Malcolm wrote:

Mitch approves of the impeachment.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 8:52 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

Well, you have monopolistic control over speech here. Some people have expressed concern about this. I was admin for E-Sangha, people complained about me there, and they still do.

Johnny Dangerous said:

I don't think there's any real comparison. For there to be a comparison Dharmawheel would have to have monopolistic control over all Buddhist dialogue on the internet, even the ability to shut down other Buddhist sites.. it has nothing like that.

Malcolm wrote:

That's not the case even for Amazon. AWS is merely one of thousands of providers.

Johnny Dangerous said:

Well, they put into place algorithms that pushed content based on preferences. The net result of that was the creation of toxic echo chambers.

But on the other hand, it also created the Pussy Hat March. My feed is not filled with toxic shit because I curate it. The problem is not companies, the problem is education. IDK, Facebook in particular has been algorithmically pushing people towards the lowest common denominator of dialogue for a while, they make money off of controversy, ruining people's thinking, all while misusing their data from my perspective. I admit I'm biased for sure, I think social media is mostly poisonous. Even "non toxic" dialogue on FB degrades into nonsense because the platform is designed to infantilize people and to act like a kind of slot machine for their interests, not to promote them to use their brains or actually connect with others.

Malcolm wrote:

That absolutely depends on how one curates ones feed. But, on the other hand, I have a

certificate in Web Application Programming and used to work in the server farm of a major ISP.

Johnny Dangerous said:

In my opinion free speech is safe enough already. What has emerged here is a lack of safe guards (under the guise of free speech) against dangerous and harmful speech which leads to violent insurrections.

I can agree there, generally.

Malcolm wrote:

Well, at least we agree on something for a change.

Johnny Dangerous said:

However, the monopolistic control of information these companies has has already affected free speech negatively, and it will only get worse as they get bigger, while trying to simultaneously appease shareholders and the winds of politics...with little attention paid to protecting actual users, because their business models all rely on user exploitation, to one degree or another.

Malcolm wrote:

Users have to protect themselves, just as voters have to educate themselves. There is no mommy solution to this other than educating kids at home how to use the net.

Johnny Dangerous said:

If not exploitation, their business at the very least involves putting users rights at the lowest level of priority. This is a serious issue, and I think it will only become a bigger one in the future.

Malcolm wrote:

You know quite well that “user rights” don’t exist. Privileges are not rights. For example, as soon as the mods here decide I am more of a pain in the ass than I am now, you can arbitrarily decide to ban me for no cause at all, suspending my privileges to post here for any reason at all, including, but not limited to, the fact that the mods here just don’t f#@king like me.

Johnny Dangerous said:

I'm personally glad Parler is banned, but what happens in a foreseeable future where a breakaway arm of BLM, Antifa organizes some violence and gets deplatformed the same way. That's the bad thing about setting this kind of precedent..while I totally get why it needed to happen..there are issues.

Malcolm wrote:

BLM better make sure they don’t support an insurrectionary movement, no? But on the

other hand they have never engaged in rhetoric of violence against persons.

Johnny Dangerous said:

Which is one critique of the Popper quote from earlier. One of the possible ways Fascism operates is by getting liberal democracy to eat itself and become more authoritarian, due to it being seen as necessary to be "intolerant of intolerance". Fascists misappropriate free speech, and eventually get liberal democracy to restrict itself..this allows them a greater opening to present their "alternative" to it.

Malcolm wrote:

Arguably, this is a specious objection. This is not a problem in Germany, Australia, New Zealand, Canada, etc. These countries do not even have a first amendment, but I do not see their democracies being thereby impacted. They also ban intolerant speech.

Johnny Dangerous said:

It's not a black and white thing, there are times where most definitely people have to be intolerant of intolerance, but it can also be a slippery slope to a less democratic society overall.

Malcolm wrote:

So, intolerance of intolerance is mainly a problem in undemocratic societies, but not in democratic ones? Question, have you read An Open Society and it's Enemies? It should not go unmentioned, Soros' money is one of the mainstays of Buddhist translation projects.

Johnny Dangerous said:

The the bat-shit crazy right has been reduced to putting up fliers. Good. Screw them. If leftists go down the same road as the bat-shit crazy right, screw them too, since many on the bat-shit crazy left are just as totalitarian as those on the right, like the Trots, and so on.

The problem is that historically when speech is restricted, it is not the people with some power that need to worry.

Malcolm wrote:

Extremists should be shut down when they start resorting to bombs and guns. As long as they are just talking, no problem, they should be allowed to say whatever crazy shit they want. We've passed that point. They are heading into McVeigh territory now.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:01 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

That's not the case even for Amazon. AWS is merely one of thousands of providers

Johnny Dangerous said:

AWS owns a significant chunk of the webs infrastructure. It's notable enough that every anti-monopoly group sees it as a huge issue. It's like the size of its greatest fifteen rivals or something, it's huge. Definitely not just one random company among others.

Malcolm wrote:

Antitrust issues are adjudicated in courts.

Johnny Dangerous said:

That absolutely depends on how one curates ones feed. But, on the other hand, I have a certificate in Web Application Programming and used to work in the server farm of a major ISP.

I worked in tech for years too, and was a reasonably early adopter of internet use generally in the early and mid 90s. I probably remember enough about using a Unix shell to still get most of stuff done today with one. My opinions come from experience and a little knowledge, not ignorance of how they work.

Malcolm wrote:

I'll accept this as agreement.

Johnny Dangerous said:

Users have to protect themselves, just as voters have to educate themselves. There is no mommy solution to this other than educating kids at home how to use the net. Ideally ompanies who essentially own the public square should prioritize democratic values, or be compelled to do so.

Malcolm wrote:

Again, this is an issue for the courts and/or legislation, which will then be adjudicated by the courts.

Johnny Dangerous said:

You know quite well that "user rights" don't exist. Privileges are not rights. For example, as soon as the mods here decide I am more of a pain in the ass than I am now, you can arbitrarily decide to ban me for no cause at all, suspending my privileges to post here for any reason at all, including, but not limited to, the fact that the mods here just don't f#@king like me.

Again, a small forum is no comparison to a cluster of behemoth companies that are now the defacto public square.

Malcolm wrote:
Again, an issue for the courts,

Johnny Dangerous said:
BLM better make sure they don't support an insurrectionary movement, no? But on the other hand they have never engaged in rhetoric of violence against persons.

Malcolm wrote:
No, but groups like the NFAC are a new level of escalation, and one can easily see a situation where due to the actions of a group like this, BLM in general would face some kind of deplatforming.
Courts again.

Johnny Dangerous said:
So, intolerance of intolerance is mainly a problem in undemocratic societies, but not in democratic ones? Question, have you read An Open Society and its Enemies? It should not go unmentioned, Soros' money is one of the mainstays of Buddhist translation projects.
I've read it, but it's been years. I recall not being blown away. Then again, I'm not sure I'm classifiable as a liberal, so to me it is not a significant work in the way it would be to someone who sees liberal democracy as a pinnacle of human achievement...rather than a very flawed version of "least worst choice at the present".

Malcolm wrote:
Liberal democracy is, so far, a better gvt. than all the other ones we've tried, no?

Johnny Dangerous said:
That is true of these people in this particular time. It is also true that in less democratic countries maneuvers such as these (by some of the same companies) are, and have been used to suppress the free speech of democracy activists, etc. E.G. Google in China. It's all well and good to say "no problem" in this one instance with Parler etc., but the larger problem remains.

Malcolm wrote:
Well, it's pretty hard to pass laws on international corporations about how they do business in other countries. Right now, China is rather tangential for me.

Author: Malcolm
Date: Wednesday, January 13th, 2021 at 10:07 AM
Title: Re: Second impeachment
Content:
Malcolm wrote:

Mitch approves of the impeachment.

windoverwater said:
Yup. Game changer.

PeterC said:

We'll see. He may not obstruct an emergency session only to tell his troops to vote the articles down. His wife was the first member of Trump's cabinet to resign, though I think she did that primarily to avoid being asked to sign a 25th amendment letter. Her resignation letter, unlike Betsy De Vos', had no condemnation of Trump at all, only the last sentence that read "...after the events at the US Capital, I will resign...effective Monday...to provide a short period of transition".

<https://thehill.com/homenews/administration/533311-read-resignation-letter-from-transportation-secretary-chao-to-trump>

Malcolm wrote:

In my opinion, Mitch took this personally, and Mitch is freaked out. Mitch wants the Trumps out of politics.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:16 AM

Title: Re: Buddhāvataṃsaka Reflections

Content:

Caoimhghín said:

My random musings. Very sophomoric. You (Malcolm) needn't feel pressured to respond. Has anyone else read or tried to read the Flower Garland?

Malcolm wrote:

Clearly's translation is basically a CF. But, if one knows a primary language it is useful as a framework.

The Avatamsaka is about you, it's about your own state, not something far away...but then all Buddhist sutras, including those "inferior" words of the Buddha in the shravaka canon are as well.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:40 AM

Title: Re: Second impeachment

Content:

PeterC said:

Mitch knows well that if the rioters had got a little further into the congress before he was taken out, he would have been...taken out.

Malcolm wrote:

Yup, that was really my point.

As for our generals, they are, for the most part, educated men who take their oaths seriously...

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:53 AM

Title: Re: Second impeachment

Content:

PeterC said:

While reading the news on this I stumbled across a few articles on the question of whether Chuck Norris was one of the putschists. This is, of course, nonsense. As we all know from his oeuvre, if Norris had been there, he would have blown up the white house, killed both the senate and the MAGA rioters, and defeated Pence in hand-to-hand combat before planting the flag of a newly-independent Republic of Texas in the smoking pile of rubble.

Malcolm wrote:

Well, only to be supplanted by Kevin Sorbo...

Irony is utterly lost on these people...

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 9:18 PM

Title: Re: Second impeachment

Content:

tobes said:

Thoughts on the proposition: what happened last week was the best possible outcome?

If it stays all virtual/digital and abstract, then it lives on and festers.

But because they expressed a tiny bit of hard power, we all get to see that they actually have virtually none; this was the moment where they properly met with causation, after 4 years in pure idealism/fantasy.....and the effects which follow from their causes will splinter them away.

Dan74 said:

In a way, but are you not troubled by this alliance? FB, Twitter, the political establishment, etc are all on the same side. Add the former Secretaries of Defence and

lefties retweeting Dubya and Cheney...

Then you have the millions of Trumpsters feeling disenfranchised, vilified and silenced..
I would not be ready to celebrate in such a situation..

There are no winners, when 49% of your compatriots are the losers.

Malcolm wrote:
You go girl, keep rooting for fascists.

Author: Malcolm
Date: Wednesday, January 13th, 2021 at 9:21 PM
Title: Re: You Can't Fight Fascism By Expanding The Police State
Content:

Johnny Dangerous said:

Ah, on an unsurprising note some GOP opportunists already trying to use the situation to get some new anti-protest legislation going:

<https://theintercept.com/2021/01/12/capitol-riot-anti-protest-blm-laws/>

Malcolm wrote:
Yeah, sure, like that will ever get past a challenge in SCOTUS.

Author: Malcolm
Date: Wednesday, January 13th, 2021 at 10:00 PM
Title: Re: Second impeachment
Content:

Dan74 said:

In a way, but are you not troubled by this alliance? FB, Twitter, the political establishment, etc are all on the same side. Add the former Secretaries of Defence and lefties retweeting Dubya and Cheney...

Then you have the millions of Trumpsters feeling disenfranchised, vilified and silenced..
I would not be ready to celebrate in such a situation..

There are no winners, when 49% of your compatriots are the losers.

Malcolm wrote:
You go girl, keep rooting for fascists.

Dan74 said:
I'm not engaging with you anymore, Malcolm. No point. But feel free to continue hurling

your insults if it makes you feel better.

Malcolm wrote:

That's perfectly fine, Dan, you say nothing of value. Buts it's not surprising that you live in a country that acted as bankers for Nazis.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:03 PM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

The knuckleheads who stormed the Capitol should be processed through the criminal justice system with the banal humorlessness of a career prosecutor. The bozos need the message that Qanon is not some grownup version of Pokemon that's just shits and giggles.

The capitol police need to be investigated to find out why they treated this so differently than the BLM protests.

The profiles of the people getting arrested are pathetic.

We don't need a bunch of new policies or laws. Maybe some updates to existing laws to criminalize the behavior of these Trumpists and competent, workmanlike police investigations and prosecutions.

Last thing we need to do is turn this into some sensational cause.

PeterC said:

100% agree. There are a hundred things they can be charged with. You could get every one who invaded the capital with a felony murder charge for the policeman that they beat to death.

They do, however, need to start policing these people the same way they police other terrorist groups. FBI infiltration, seizure of funds, no fly lists, etc. The state has a lot of ways to apply pressure. They will need to keep up the pressure for decades. A lot of these people we have lost and won't get back.

Malcolm wrote:

If they even policed them the way they police Black people, that would be sufficient. I am quite sure no Rastafarian in jail is getting organic food.

Thus is all a symptom of white privilege. And yes, apply terrorism laws across the board.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 10:27 PM

Title: Re: How To Evaluate A Teacher?

Content:

Malcolm wrote:

The worst way to evaluate a teacher is to be concerned with how much they will benefit oneself. The best criteria is to observe how much they benefit others.

NatureTalk said:

As a thought experiment, let's imagine we're interested in the kinds of psychological topics which Buddhism addresses and so we want to find a teacher who can help us advance our understanding. We're open minded at this early point in our investigation so maybe the teacher we choose will be Buddhist, or maybe someone from some other tradition, we're not sure yet. How should we evaluate a teacher? How to choose one over another?

I know very little about Buddhism so I will leave other members to address this question within that realm. I know a bit more about what might generally be called "new age gurus" so I'll address that instead.

I've noticed that such teachers are typically surrounded by adoring students. The teacher is perhaps sitting on a pillow in the spotlight on stage, the center of attention and respect etc. Often the teacher is being somehow financially supported by the students, and thus doesn't need to get the kind of mundane job you and I might have.

When I see this very common setup I can't help but sometimes think to myself, "Geez, even I could be enlightened within that situation". I really don't feel sarcastic or cynical so much as I would be attracted to a different kind of teacher. Like for instance...

Let's say I'm working double shifts at a burger joint shoveling fries over the counter all day. It's greasy, it's loud, everyone's impatient, the boss is kinda demanding, the pay sucks. I'm getting worn out, grouchy and annoyed. And then I look over at my co-worker and....

They're having a good time. There's a relaxed smile on their face, they're humming some nice little tune, and seem entirely content with whatever anyone asks them to do. And their contentment isn't just today, it's not just this moment or that moment, but a consistent pattern every time they show up to work, for the whole shift. Nobody adores them, nobody supports them, they live in a dumpy little one bedroom apartment and ride a bike to work. And that's cool with them, no problem.

Ok, so this is perhaps a ridiculously demanding criteria for a teacher. Or maybe not. Don't we want some teacher who can help us be at peace with the real world, and not just ideal situations? Wouldn't the best evidence that a teacher can teach us how to be at peace in the real world be that the teacher themselves can do it?

What say you?

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 11:28 PM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

In fact, no one has been deprived of their right of free speech. And private venues do not have to tolerate any speech they don't like at all.

Queequeg said:

One question that has been rattling around in my head is this:

What do we do about the misinformation that underlies this whole thing?

Being honest - if the election actually was rigged, mass resistance and even overthrow of the illegitimate government would be expected, and from an American Mythology perspective, the right thing to do. The rationale for revolution is written into our Declaration of Independence. Founders of the United States rallied in protest of "Taxation without Representation."

But the facts bear out that the allegations of a fraudulent election are utterly false.

What we have is a factual information dissemination failure.

There's a couple components to this as I can figure -

1. The demagogues who are spreading claims of massive fraud.
2. The failure of a large segment of people to be able to process information and discern fact from lies.

Limiting the speech of the demagogues is problematic because free speech is one of the values we define ourselves by. I'll leave that question open to debate about what we can do, but I'm personally against restricting speech as a matter of principle. There is a part of me that understands cutting off the speech of irresponsible people with large megaphones is an option, but in my view, that's a last resort and if we have to do that, then the game is long over.

That leaves the people. I don't know what to do about that. Fundamentally, I'm afraid most people lack the basic intelligence to process the deluge of information. I know that I am unable to do so and am experimenting with limiting consumption of information to give my long form thought processes a chance to work again. I don't know if that's a solution for others, I don't know if that's a solution for myself.

I put that question to the floor with this quote from Thomas Jefferson that reading now is disconcerting.

Wonderful is the effect of impudent and persevering lying. The British ministry have so long hired their gazetteers to repeat and model into every form lies about our being in

anarchy, that the world has at length believed them, the English nation has believed them, the ministers themselves have come to believe them, and what is more wonderful, we have believed them ourselves. Yet where does this anarchy exist? Where did it ever exist, except in the single instance of Massachusetts? And can history produce an instance of a rebellion so honourably conducted? I say nothing of it's motives. They were founded in ignorance, not wickedness. God forbid we should ever be 20. years without such a rebellion. The people can not be all, and always, well informed. The part which is wrong will be discontented in proportion to the importance of the facts they misconceive. If they remain quiet under such misconceptions it is a lethargy, the forerunner of death to the public liberty. We have had 13 states independant 11 years. There has been one rebellion. That comes to one rebellion in a century and a half for each state. What country before ever existed a century and half without a rebellion? And what country can preserve it's liberties if their rulers are not warned from time to time that their people preserve the spirit of resistance? Let them take arms. The remedy is to set them right as to facts, pardon and pacify them. What signify a few lives lost in a century or two? The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants. It is it's natural manure.

Author: Malcolm

Date: Wednesday, January 13th, 2021 at 11:52 PM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

In fact, no one has been deprived of their right of free speech. And private venues do not have tolerate any speech they don't like at all.

Queequeg said:

I'm not commenting on the actions of FB, Twitter, AWS, etc. I'm asking a bigger question that may implicate those forums, but that's not what I'm presently concerned about. As far as that's concerned, I agree with you.

Malcolm wrote:

There are ways to limit harmful speech without violating anyone's rights. Shunning people to begin with. Encouraging news organizations to not give a platform to demagogues, etc. Encouraging cable companies to de platform Fox, etc. encouraging businesses to pull ads from Tucker, Hannity, etc.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 12:05 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Malcolm wrote:

There are ways to limit harmful speech without violating anyone's rights. Shunning people to begin with. Encouraging news organizations to not give a platform to demagogues, etc. Encouraging cable companies to de platform Fox, etc. encouraging

businesses to pull ads from Tucker, Hannity, etc.

Queequeg said:

That's a big ask. There is so much money at stake that I have a hard time believing that the private sector can be relied on to lead like that. But maybe. Maybe Jefferson's idea that even an ignorant and dangerous mob is enough to keep the powerful stakeholders on the up and up. Maybe? We will see soon enough.

Malcolm wrote:

Oh, it's as basic as, would you object to your kid marrying a Republican? I sure as hell would.

There is a lot of money at stake, but we've seen that systematic targeting of businesses can eat into their profits, so eventually, they change their behavior. For example, boycotting Trump allies businesses, etc.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 12:47 AM

Title: Re: Second impeachment

Content:

Dan74 said:

In a way, but are you not troubled by this alliance? FB, Twitter, the political establishment, etc are all on the same side. Add the former Secretaries of Defence and lefties retweeting Dubya and Cheney...

KathyLauren said:

Why is it troubling to you that those opposed to Trump would form an alliance?

Malcolm wrote:

Don't pay attention to Dan, he is not a stakeholder in this discussion. He is just a dude from Switzerland with little to no common sense, who likes to dabble in right wing politics while protesting he is actually a "liberal."

KathyLauren said:

Do you find it troubling that those opposed to sedition are a majority? I take it that you would rather have the opposition fragmented, so that they are easier to control. But democracy doesn't work that way. Alliances are natural when people and groups share a common interest. Getting rid of a traitor is certainly a worthwhile common interest.

Malcolm wrote:

Dan is clutching his pearls at the idea 49 percent of the country is being disenfranchised. Actually, a recent poll shows that 55% of Americans want Trump removed. Mitch has already signaled his approval of impeachment.

And as more details come out, more of the USA will turn against the GOP, that is those who were not already opposed to it. What people like Dan don't get is that the GOP is

hopelessly destroyed itself, just as Lindsey Graham predicted.

What details? Details like Ayanna Pressley's panic button that was inexplicably removed from her office shows that there was a real plot afoot to harm members of congress, aided from the White House and by far-right cops in the Capitol Police:

As people rushed out of other buildings on the Capitol grounds, staffers in Pressley's office barricaded the entrance with furniture and water jugs that had piled up during the pandemic. Groh pulled out gas masks and looked for the special panic buttons in the office.

"Every panic button in my office had been torn out — the whole unit," she said, though they could come up with no rationale as to why. She had used them before and hadn't switched offices since then. As they were escorted to several different secure locations, Groh and Pressley and her husband tried to remain calm and vigilant — not only of rioters but of officers they did not know or trust, she said.

<https://www.bostonglobe.com/2021/01/13/nation/it-was-like-looking-evil-capitol-attack-through-eyes-massachusetts-delegation/>

The cop who killed himself just happened to be the son of one of Paul Manafort's partners. And Dan wants us to be nice to people who supported a coup. Sure Dan. GFY.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 1:14 AM

Title: Re: Second impeachment

Content:

Dan74 said:

it is troubling because it is done out of ulterior motives and will lead to detrimental results.

Malcolm wrote:

Dumb. As if an attempted coup in the US is not enough reason.

Dan74 said:

Going after the rioters, who acted on what millions had thought, is not going to solve this problem.

Malcolm wrote:

It's a good start. It sends a clear signal to the far right that we won't put up with this bullshit.

Dan74 said:

Side-lining Trump is a good thing, muzzling him or making a martyr out of him, will only energize his base. They will feel vindicated, as everything they had suspected of the

elites comes to pass.

Malcolm wrote:

The man's mouth is a serious danger to Democracy. Juliette Kayyem is right: During his political career, Trump has given comfort to and conferred logistical coherence upon a coalition that will not die without him—but also will not thrive. The United States is a divided nation, but only a tiny fraction of Trump's more than 74 million voters showed up in Washington, D.C., eager to fight. The way to unite this country is to isolate acts of violence—and a leader who incites it—from legitimate expression. Trump was a north star for a certain kind of radical. Americans will be safer the more that star loses its shine.

<https://www.theatlantic.com/ideas/archive/2021/01/stop-domestic-terrorism-shut-down-its-leader/617640/>

Since you are basically a fifth columnist, I recommend that everyone here who is an American ignore you and shun you.

Dan74 said:

Will the unholy alliance of the various elements of the establishment

Malcolm wrote:

The establishment is not the problem here. The US Military leadership, the intelligence services like the CIA, law enforcement like the FBI, the Judicial branch, etc. have all shown remarkable and commendable resistance to Trump. The problem is people like Steve Bannon, Steven Miller, etc. who wish to dismantle democratic institutions, and opportunistic grifters like Jared Kushner, Pompeo, and so on. From the beginning, this group of people has sought to undermine the establishment, that is, the system of checks and balances through which we exercise our rights and privileges as citizens of the United States. This alliance is not unholy, this alliance is the basis of our Democracy. I am not going to sit here and let a fifth columnist like you go uncalled out for what you are clearly doing, acting as a fifth column voice.

Dan74 said:

In years to come, they will become a force to be reckoned with, much more so than the clowns we saw on the cameras in the Capitol.

Malcolm wrote:

Oh, we will deal with them alright. Many of those clowns, as you call them, are looking at 20 years of hard time for their "clownery." What you seem to not understand is that this was a coordinated plot to take down the US Government and install Trump as a dictator. He is done, and I hope sensible Americans here are done with you too.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 1:21 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

I can't imagine someone who grew up at your dinner table could ever even befriend a Republican.

Malcolm wrote:

My late father was a Reagan Republican, I am so glad he passed in 2015 away before he could see all of this. It would have broken his heart. Since we live in Massachusetts, he mostly kept his mouth shut when talking about politics with his friends, many of them had no idea he was a conservative in the William Buckley mode.

Before all this, I would have tolerated a Republican in the family. Now, no chance, at least not one would supported Trump throughout all of the weeks following the 2020 election.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 1:33 AM

Title: Eisen on Free Speech and what the GOP gets wrong

Content:

Malcolm wrote:

<https://www.politico.com/news/magazine/2021/01/13/trump-impeachment-incitement-free-speech-458884>

Unknown said:

[S]ome Republicans have retreated to makeshift claims that Trump cannot be impeached because his speech at the rally was somehow protected by the First Amendment. As the late Justice Antonin Scalia might say, that is pure applesauce. It fails on every level.

To start, it turns the First Amendment upside down: the Free Speech Clause exists to protect private citizens from the government, not to protect government officials from accountability for their own abusive statements. The Supreme Court has held that government officials and public employees enjoy substantially reduced First Amendment protection for speech relating to the performance of their official duties. As the saying goes, with great power comes great responsibility.

More important, any “free speech” defense gets the Impeachment Clause wrong. The articles of impeachment against Presidents Andrew Johnson, Richard Nixon, Bill Clinton, and Trump (from just a year ago) all arose, in part, from statements they had made. Yet in none of these cases did anyone assert that the First Amendment barred impeachment. That is unsurprising. Impeachment does not inflict punishment or inhibit speech; rather, it is forward looking, protecting the nation from a president whose continuance in office threatens the republic.

Accordingly, even if Trump’s statements would not count as “incitement” under cases limiting the government’s power to punish private speakers, the House is fully

authorized to find that Trump's actions constitute a high crime and misdemeanor. It really isn't a close question. Trump's statements in fact incited the mob to besiege the Capitol—and were part of a broader effort to subvert the democratic process. If anything, the article of impeachment against Trump vindicates core First Amendment interests. The right to participate in our political process means little if the president can use violence and threats to overturn election results.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 1:39 AM

Title: Re: Is This A Tribal Site Or A Philosophy Site?

Content:

NatureTalk said:

Personally, I find such an intellectual process interesting and useful, but also pretty much impossible to explore at any length on tribal sites, that is, almost all sites. Lots of us enjoy poking holes in other people's ideas, but few wish to apply that process to all ideas, including their own. And don't challenge me on this idea of mine or I'll get really mad!! Kidding, kidding, a joke.

Malcolm wrote:

The purpose of studying Buddhist tenets is to eliminate proliferation, prapañca, and reification, samaropa, in line with the Buddha's observation that all phenomena arise dependently due to causes and conditions. The purpose of Buddhist practice is to apply that insight to oneself.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 1:49 AM

Title: Re: Prayers for family

Content:

Johnny Dangerous said:

I have two family members with Covid, one on oxygen at home and one in the hospital, prayers, wishes and aspirations much appreciated.

Malcolm wrote:

You can do Dorje Gotrab for your family members. Recite it over water, give it to them to drink.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 2:14 AM

Title: Re: Some questions about Shingon

Content:

Malcolm wrote:

Long ago, as a result of Saicho's Mahāyāna reformation.

Queequeg said:

That is terribly misleading. You are ignoring 1200 years of history.

Monks, including those in the Tendai order continued to observe much of the Vinaya, including celibacy, for centuries, up to the time that Oda Nobunaga burned the whole mountain down. The Bodhisattva Precepts did not supplant vinaya. Generally, they were in addition.

Malcolm wrote:

What are you talking about? Saicho cancelled bhikṣu ordination, calling for it to be replaced by a ten precept Mahāyāna ordination:

The Hossō school was in charge of the Bureau of Monks at that time, and so in a position to block Saichō's writings from reaching the court. In frustration, the normally reticent and humble Saichō became more extreme in his positions, until finally the noise reached the court in spite of the Bureau's attempts to cut him off. From an initial position advocating some minor changes in the ordination process, Saichō came to request that Mt. Hiei be declared a solely Mahāyāna temple exempt from having to use the Hīnayāna ordination precepts of the Ritsu or Vinaya school. He proposed that, instead, they take their ordination from a Mahāyāna scripture, the Fan wang ching, or 'Sūtra of Brahma's Net'. These precepts are referred to as the Bodhisattva precepts, and had always functioned as a complement to the traditional monastic precepts; they were never designed to replace them. Thus, the establishment found Saichō's position entirely inadmissible.

<https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100436835>

Groner's book makes it pretty clear too.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 2:48 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Brunelleschi said:

Since 2016 Trump increased his numbers with basically every minority, but lost a fairly big share of white men.

Malcolm wrote:

Nevertheless it was the minority vote in AZ, NV, and GA, that put Biden over the top.

Brunelleschi said:

Sure, perhaps I'm nitpicking. Interesting to hear from someone with that perspective. However, I'm thinking American democracy is more stable than that of Sri Lanka. Or not.

Malcolm wrote:

There was an unprecedented turnout among all demographics in the election, but especially among minorities, largely because of the work of Stacy Abrams, and other vote organizers.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 3:35 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

This discussion really doesn't belong in this thread, but, again, more nuanced than you make it out.

Malcolm wrote:

Sure it does, since the full bhikṣu ordination only survives in Shingon.

Queequeg said:

Saicho envisioned a very strict code of behavior on Mt. Hiei, and in practice, monks were expected to observe the good behavior expected of monks throughout the Buddhist world. In the end he came around to a view that that monks who left the mountain to serve functions in society ought to take the full Vinaya precepts.

Malcolm wrote:

Not according to all sources I have read on the issue.

Queequeg said:

How that played out in practice is another story - but in general, it wasn't as if all of a sudden monks had no code of conduct. And moreover, Saicho hardly had the influence to be able to bring anything like Vinaya ordination to a halt.

Malcolm wrote:

Not him personally, but the debate he started with Nara establishment would eventually have the effect.

Queequeg said:

As I was saying, the process was gradual one that played out over centuries.

Malcolm wrote:

I didn't say other wise, nevertheless you might find this of interest:

https://www.jstor.org/stable/44362410?read-now=1&refreqid=excelsior%3A279fd0778872e6037847bf8b7081d12d&socuid=416dbf56-86d9-4b7e-bd29-b8d95ff6e6ae&socplat=email#page_scan_tab_contents

Even though Saicho's reformed ordination was not instituted in his lifetime, it was instituted within days of his death. This set the stage for the eventual decline of bhikṣu ordination and the Ritsu school, so that within 500 years, there were no bhikṣus left in Japan. Eison revived bhikṣu ordination by ordaining himself since there was no valid ordination lineage left in Shingon.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 3:43 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

There's a lot of breathless talk about what's happening now. Its serious and its critical, but its not a national disaster.

Malcolm wrote:

Sure, that's what they said in 1923. Ten years later it was 1933.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 3:56 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

Saicho envisioned a very strict code of behavior on Mt. Hiei, and in practice, monks were expected to observe the good behavior expected of monks throughout the Buddhist world. In the end he came around to a view that that monks who left the mountain to serve functions in society ought to take the full Vinaya precepts.

Malcolm wrote:

Not according to all sources I have read on the issue.

Queequeg said:

I made a few statements there. Are you disputing everything or just some things or one thing?

Malcolm wrote:

I am disputing your contention that Saicho's abandonment of bhikṣu ordination did not lead to the inevitable decline of bhikṣu ordination in Japan.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 4:04 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

As I wrote above, this is a civil and criminal matter. This is not a state of war. Far from it.

Malcolm wrote:

In the minds of the bat-shit crazy right, it is.

Queequeg said:

That's not to say the dangers are not real and not very serious. We should be treating this as a civil and criminal matter and not reacting like this is a mortal blow to our system. We need very serious, very sober people diligently and persistently working on this.

Malcolm wrote:

No, it is not a mortal blow. It is a serious blow.

Queequeg said:

We need to get to a point where we can give and take again. In a democracy that means we have to sit at a table and work through the problems even with people we find utterly distasteful. That's on the other side of dealing with this inflammation we are having now. If we can't do that, if that's not what we're aiming for, then the democracy IS over already and we're just walking dead.

Malcolm wrote:

This all began with Newt, Rush, and Roger (Ailes). It's reached the point where debate and counterargument are no longer effective. They've crossed the Rubicon.

This in no way can be laid at the door of the Democrats.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 4:30 AM

Title: Re: Is the Mahayana or vajrayana canon closed?

Content:

Dgj said:

Can anyone offer information?

Are any of the canons closed? For example the Chinese Tripitaka; is it a closed canon?

References would be greatly appreciated.

Malcolm wrote:

Yes, in one sense. The canon of translated texts is closed.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 4:53 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

And moreover, Saicho hardly had the influence to be able to bring anything like Vinaya ordination to a halt.

Caoimhghín said:

Well, as the founder of his own sect, he does have that power in his own house:

<https://www.google.com/url?sa=t&source=web&rct=j&url=http://dharma-rain.org/wp-content/uploads/2016/04/Saicho-Writings-on-the-Bodhisattva-Precepts-Groner.pdf&ved=2ahUKEwi2h5Tz25nuAhUiFlkFHV0PBU0QFjAHegQIBRAB&usg=AOvVa w0bunvkRLUU4laoyKh1Ynax>

Queequeg said:

Actually, he didn't. That was why he was petitioning the government for permission to set up an ordination platform, which was granted.

My point was, even as Tendai monks may not have been receiving the Vinaya precepts, they were still expected to observe very strict codes of conduct. Maybe I should have been clear but I was trying to point out that monks were still observing strict codes of conduct long after Saicho, both in Tendai and in Japan in general, disputing Malcolm's terse and misleading remark.

Malcolm wrote:

My remark was not at all misleading. It was indeed terse. I made no comment on the strictness, or otherwise, of Tendai monks. That was your trip. For example, Hindu monks have very strict discipline, but they are not bhikṣus.

Queequeg said:

Malcolm, as we all know, is just argumentative most of the time.

Malcolm wrote:

In fact, you raised the argument, not me.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 5:01 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

Then you're arguing with a straw man. I'm disputing your simplistic remark above that credits Saicho with the disappearance of the Vinaya precepts in Japan.

Malcolm wrote:

They lead to that, most certainly.

Queequeg said:

BTW, the article you cited above refers to a fellow who self ordained because he wasn't happy that the ordinations that were continuing to be given were not serious enough for him.

Malcolm wrote:

It is not that they were not serious ordinations, they were pure shams that were not carried out according to the Dharmaguptaka Vinaya procedures. By this point, Ritsu had already died out, etc.

Queequeg said:

Again, it was a while, and the result of a lot of steps by a lot of people that finally ended the vinaya ordinations in Japan. Sure, Saicho and Tendai had a part, but its misleading to say that Saicho was the reason it died out.

Malcolm wrote:

Pretty much, as the most important monastic establishment in close proximity to the capital, Kyoto, the absence of bhikṣu ordination there most certainly was the principle factor that lead to the decline of bhikṣu ordination in Japan during the Heian era.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 5:03 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

As I wrote above, this is a civil and criminal matter. This is not a state of war. Far from it.

Malcolm wrote:

In the minds of the bat-shit crazy right, it is.

Queequeg said:

Christ, dude. Do you always have to turn everything into this?

Malcolm wrote:

May I point out that you ought to observe the yak on your own nose before you point out the pimple on mine?

In any case, there are people in this country who have actually declared war against it.

Meanwhile as we speak, the House is voting to impeach Trump.

So far, five GOP people are not gutless wonders.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 5:21 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

"Are there only non monastic clergy (priests) in Shingon or is there also a full vinaya system?"

That question is actually a little confusing because there are monastics, and have been, who in general look and live as Buddhist monks, though they may not have received vinaya precepts. The categories assumed by OP don't line up well with the situation, and your response didn't offer clarity on that. I didn't make that clear either.

Malcolm wrote:

There is a monastic ordination in Shingon, it is once again largely symbolic, as I understand.

https://www.jstor.org/stable/44362396?read-now=1&refreqid=excelsior%3A5a1125219e3b4e48778d2c75aa993109&seq=17#page_scan_tab_contents

This offers more clarity on the situation with the evolution of Shingon Risshu.

M

Author: Malcolm

Date: Thursday, January 14th, 2021 at 5:31 AM

Title: Re: Some questions about Shingon

Content:

Malcolm wrote:

BTW, the article you cited above refers to a fellow who self ordained because he wasn't happy that the ordinations that were continuing to be given were not serious enough for him.

It is not that they were not serious ordinations, they were pure shams that were not carried out according to the Dharmaguptaka Vinaya procedures. By this point, Ritsu had already died out, etc.

Queequeg said:

That's what Eizon et al. seemed to think, and the article quotes a colorful remark about people running around an ordination platform. I'm going to take that with a grain of salt.

Ordination is as serious as one takes it. All the ritual formalities could be observed, and every effort made to impress the seriousness of the vows. Buddhist history is still littered with monks behaving badly even in places where we can assume ordination is the real deal.

Malcolm wrote:

The fact is that the bhikṣu ordination lineage in Japan was broken. Generally, Vinaydharas in India, Tibet, China, etc., would not accept such a lineage as valid.

Queequeg said:

Pretty much, as the most important monastic establishment in close proximity to the capital, Kyoto, the absence of bhikṣu ordination there most certainly was the principle factor that led to the decline of bhikṣu ordination in Japan during the Heian era.

That is a good point. But you're assuming a certain set of assumptions about the state of the monastic institutions and monastics in Japan in the Heian period. Are you depending on other sources for this position? Are you arguing that the formality of ordination doesn't qualify as the continuation of vinaya ordination?

Malcolm wrote:

An ordination rite depends on the rite being carried out correctly, by a sthavira who has been a monk for ten years, and a quorum of other senior monks. It is a complicated procedure, where the vows are gone through in blocks, and the aspirant accepting them. If it is not carried out correctly, it isn't valid.

In addition, in no school does one become a fully ordained bhikṣu in one day, other than the merit ordinations most Thai men undergo. Generally, one is ordained a śrāmana, a novice, then later, a bhikṣu, after living as novice under the direction of preceptor for some years.

"...people running around an ordination platform." I think this not merely hyperbole.

Queequeg said:

I can't site to a particular article to dispute you - just that from what I know of Buddhist history in Japan, Buddhism was still a robust and vital force in Japan up until the Tokugawa period with many robust monastic communities throughout the country.

Malcolm wrote:

But not, unfortunately, the community of bhikṣus. Monastic ≠ bhikṣus.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 7:12 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

Senate Trial won't happen until after inauguration, if it can happen at all procedurally

once Trump is out of office.

I'd like to see the benefits offered to former presidents revoked (pension, offices, etc.) and a ban from public office.

I wonder if they can block building a presidential library. I doubt it.

Malcolm wrote:

I think they should what they did to Nixon's...turn it into an exhibition of corruption. But let them build it, if they raise the money...

Author: Malcolm

Date: Thursday, January 14th, 2021 at 7:13 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

"Are there only non monastic clergy (priests) in Shingon or is there also a full vinaya system?"

That question is actually a little confusing because there are monastics, and have been, who in general look and live as Buddhist monks, though they may not have received vinaya precepts. The categories assumed by OP don't line up well with the situation, and your response didn't offer clarity on that. I didn't make that clear either.

Malcolm wrote:

There is a monastic ordination in Shingon, it is once again largely symbolic, as I understand.

https://www.jstor.org/stable/44362396?read-now=1&refreqid=excelsior%3A5a1125219e3b4e48778d2c75aa993109&seq=17#page_scan_tab_contents

This offers more clarity on the situation with the evolution of Shingon Risshu.

M

Queequeg said:

When you say symbolic, you're saying it doesn't follow the process you described above, and we're talking about a bhiksu ordination specifically?

Again, I'm afraid the way you comment on these matters fails to present an accurate picture of what actually goes on. There may be those on the forum who could offer a more definitive and informed explanation. As I understand, Shingon ordination even now is not just symbolic. Maybe if we are talking about a bhiksu ordination, non-

Japanese might conclude Shingon ordination is merely symbolic. But becoming a Shingon ordinand is not just a facile formality. It requires one to enter into a student-master relationship with a teacher and to undergo training. I don't know the exact course on Koya-san, but it takes considerable time and effort. And that's the similar for other sects of Japanese Buddhism.

Malcolm wrote:

Shingon monks marry and drink. As I said their bhiksu ordination is purely a formality.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 7:23 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

"Are there only non monastic clergy (priests) in Shingon or is there also a full vinaya system?"

That question is actually a little confusing because there are monastics, and have been, who in general look and live as Buddhist monks, though they may not have received vinaya precepts. The categories assumed by OP don't line up well with the situation, and your response didn't offer clarity on that. I didn't make that clear either.

Malcolm wrote:

There is a monastic ordination in Shingon, it is once again largely symbolic, as I understand.

https://www.jstor.org/stable/44362396?read-now=1&refreqid=excelsior%3A5a1125219e3b4e48778d2c75aa993109&seq=17#page_scan_tab_contents

This offers more clarity on the situation with the evolution of Shingon Risshu.

M

Queequeg said:

When you say symbolic, you're saying it doesn't follow the process you described above, and we're talking about a bhiksu ordination specifically?

Again, I'm afraid the way you comment on these matters fails to present an accurate picture of what actually goes on.

Malcolm wrote:

We're talking about Dharmaguptaka bhiksu ordination as it exists in Japan, and as it exists at present, only in Shingon.

My comments are entirely accurate, as you will discover when you read a bit more about the history of Vinaya in Japan, how and why it disappeared.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 8:02 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Author: Malcolm

Date: Thursday, January 14th, 2021 at 9:54 AM

Title: Re: Some questions about Shingon

Content:

Queequeg said:

Again, are only those who receive a vinaya ordination monks?

Malcolm wrote:

The only people who can bear the appellation bhiksu are those who have been ordained into one of three surviving vinaya lineages: Theravada, Mulasarvastivada, or Dharmaguptaka.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 10:43 PM

Title: Re: Buddhist Morality

Content:

NatureTalk said:

New user here, know little about Buddhism. Here's a thought experiment which may with your help expand my understanding.

Let's say I've stolen my neighbor's car. Unless you correct me, I'll assume for now that Buddhism would advise me to return it.

Let's say my father stole the car and gave it to me. I had nothing to do with the theft, but I know it was stolen and who the rightful owner is. Return the car?

Let's say my great grandfather stole the car, and it was passed it down through the family each generation. Now I own the car (must be an early Model T Ford!), I know it was stolen, and which family it was stolen from. Return the car?

Malcolm wrote:

If you know it's stolen, and you accept it, you participated in its theft just as much as the

original thief.

This is the classical Buddhist position.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 10:57 PM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

PeterC said:

Two things that you should always do when you engage counsel: sign an engagement letter, and pay them. Because if you don't, you may find yourself unable to enjoy privilege, which in this case would be highly entertaining. I'm sure trump did neither.

https://www.huffpost.com/entry/trump-wont-pay-rudy-giuliani-election-legal-work_n_5fffa763c5b6c77d85ecbe46

Author: Malcolm

Date: Thursday, January 14th, 2021 at 11:40 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Showing profound compassion for those unable to comprehend the gem of the doctrine of three thousand realms in a single moment of life, the Buddha wrapped it within the five characters [of Myoho-enge-kyo], with which he then adorned the necks of the ignorant people of the latter age.

-Kanjin no Honzon sho

That is no minor teaching. It is profoundly honest about our reality as human beings, realistic about the capacities of most people, practical in foregoing high expectations implicit in much of Buddhist teachings, and profoundly caring in being accessible to a wide range of people.

tkp67 said:

For as long as I can remember I have treated all beings as if they had the capacity to hold this gem even though they declined to do so. The inability to manifest the later was what attracted me to Nichiren's teaching in the first place because all previous vehicles and teachings have predicates and limits.

Malcolm wrote:

Because you so thoroughly investigated all of them.....riiiight.

Author: Malcolm

Date: Thursday, January 14th, 2021 at 11:58 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths
Content:

tkp67 said:

For as long as I can remember I have treated all beings as if they had the capacity to hold this gem even though they declined to do so. The inability to manifest the later was what attracted me to Nichiren's teaching in the first place because all previous vehicles and teachings have predicates and limits.

Malcolm wrote:

Because you so thoroughly investigated all of them.....riiiight.

tkp67 said:

Before I answer that succinctly why not define them. Do you mean Buddhist vehicle?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Friday, January 15th, 2021 at 12:07 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

Well, there you go.

Do people actually approach Buddhist sects with the idea of "this sect is X vehicle of the three vehicles?" I don't, because almost every single Buddhist sect is nominally Mahayana anyways and I'm no longer interested in Theravada Buddhism after a two year flirtation with it. "The three vehicles" are not a useful hermeneutic to classify contemporary Buddhist sects by in my opinion.

Malcolm wrote:

Sure they are: Theravadins by and large aspire to arhatship and pratyekabuddhahood. Mahāyānis aspire to full buddhahood.

Caoimhghín said:

If people do approach Buddhist sects with the idea of "this sect is X vehicle of the three vehicles," then which sect would constitute the pratyekabuddha vehicle sect?

Malcolm wrote:

Theravada.

Author: Malcolm

Date: Friday, January 15th, 2021 at 12:27 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Queequeg said:

I expect that the laws affecting online media will be revised early in the Biden administration. The easiest thing to do would be the revocation of immunity for entities that manage or host sites. That, however, is a very blunt remedy that would have deep and far reaching effects. Sites even like this one would have to carefully review moderation procedures. That might be going too far. A partial revocation of immunity, along with statutory procedures for parties to have content removed along with private means of enforcement could go a long way. Even that, though would have very stark effects.

It is likely the internet is going to change dramatically in the coming years.

Malcolm wrote:

Nothing is going to happen to Section 230, not in the near future, anyway. All that needs to happen is that existing laws are applied to White ISIS.

Author: Malcolm

Date: Friday, January 15th, 2021 at 12:28 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

So pratyekabuddhayāna and not śrāvakayāna? Whyso?

Malcolm wrote:

It includes both.

Author: Malcolm

Date: Friday, January 15th, 2021 at 12:29 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

He doesn't Buddhist vehicle. Definitely not IMO. Maybe I'm wrong. He's talking about contemporary sects and traditions.

tkp67 said:

Bingo.

Malcolm wrote:
Try answering the question.

Author: Malcolm
Date: Friday, January 15th, 2021 at 12:53 AM
Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths
Content:

tkp67 said:
Bingo.

Malcolm wrote:
Try answering the question.

tkp67 said:
I did. Non Buddhist vehicles. Your presumption was just that.

Your desires fulfill your view of me not my interpretation of reality. I am reportedly too misunderstood for that one. Right?

Malcolm wrote:
I see, so you examined a bunch of nonbuddhist traditions in order to establish that you have discovered the definitive buddhist practice, but without exploring other buddhist traditions, correct?

My presumption, just to correct you, was that you were asserting that you had explored other buddhist traditions. Why would I care about your exploration of Hinduism, Christianity, etc.?

Author: Malcolm
Date: Friday, January 15th, 2021 at 9:09 PM
Title: Re: Buddhist Morality
Content:
Malcolm wrote:

Taking what is not given, i.e. stealing, is strictly defined in Buddhism as depriving another of something they believe they possess. Our notion that we stole land from Natives is rather modern, and involves concepts of property we introduced. Thus, I am not sure your shifting of goal posts is applicable.

NatureTalk said:
Ok, point taken, but perhaps we are getting a bit too clever?

It's true that the Indian concept of land ownership was quite different than the European concept. Nonetheless, the Indians lived off a particular area of land, and Europeans kicked them off and took over that area. To be fair, the Indians often did the same thing amongst themselves.

This thread is in part an exploration of the tribal nature of ideologies (not just Buddhism). We can observe how at the moment that the thought experiment became inconvenient we jumped from a seemingly universal peaceful agreement to a pattern of dodge and weave rationalizations, ie. a defense of the tribal territory. The exact same thing happened when I posed these questions on a Catholic forum.

I don't see this as an exclusive property of Buddhism or any other religion, but instead a universal property of all ideologies (as best I can tell). We attach ourselves to some collection of thoughts, and when that collection of thoughts is perceived to be under threat we circle the wagons and start moving towards conflict.

Typically we try to solve this by jumping from one ideology to another. If we see the Christians in conflict with each other, we turn up our noses and try some other religion. But the pattern of conflict seems to follow us where ever we go. What can we learn from that?

The thread might also be seen as an exploration of the limits of ideology. Europe was dominated by Christianity to a degree unimaginable to us today for 1,000 years before the European discovery of North America. 1,000 years. And yet that didn't stop there from being a very wide spread largely uncontested nearly universal consensus for genocide once some inconvenient people got in the way.

Ok, there's been some improvement along the way. We aren't that in to genocide now, but we're still content to sit on the stolen property without much concern. We don't even think of it as stolen property.

And let's not pick on religion here. Science culture philosophy claims we should accumulate new knowledge as fast as we possibly can, even though that process has aimed thousands of massive hydrogen bombs down our throats. We see the threat, and are largely bored by it.

Is morality a myth? Ok, too sweeping a question. But not that unreasonable.

Malcolm wrote:

But I already provided you with your answer: in India, rather than attempting to codify a social ethic, Buddhists typically relied on the treatises, called niti shastras, that already addressed such issues. Likewise, I mentioned that the answers for theses issues will not be found in Buddhism, but rather in a robust formulation of secular ethics, as HH Dalai Lama has indicated in an entire book he wrote on the inadequacy of all religious ethical traditions to deal with social justice issues and so on.

So, the answer to your question still remains as above,

Author: Malcolm

Date: Friday, January 15th, 2021 at 9:13 PM

Title: Re: Buddhist Morality

Content:

NatureTalk said:

I'm not trying to attack Buddhism here, so nobody really needs to get defensive. I'm attempting to make a larger point about ALL ideologies, indeed all humans.

Malcolm wrote:

Yes, and?

Author: Malcolm

Date: Friday, January 15th, 2021 at 9:18 PM

Title: Re: Buddhāvataṃsaka Reflections

Content:

tkp67 said:

It is paramount in the perspective of the LS but most importantly in the Nichiren tradition that this aspect is an active part of propagation not an ultimate destination or one risks the devil of the sixth heaven (self) to arise in its place.

Malcolm wrote:

"Freedom from all views" means that one has realized suchness. There is no danger of devaputra māra here.

tkp67 said:

That doesn't address how others who read that type of division will interpret it. This is one of the subtleties that seems to stand clear for me in the LS and Nichiren's teachings.

Malcolm wrote:

That's merely because you don't appreciate the subtlety of the heart sutra, and on and on. You picked a dharma gate, there are 83,999 others for you to examine.

Author: Malcolm

Date: Friday, January 15th, 2021 at 9:37 PM

Title: Re: Buddhāvataṃsaka Reflections

Content:

Caoimhghín said:

My random musings. Very sophomoric. You (Malcolm) needn't feel pressured to respond. Has anyone else read or tried to read the Flower Garland?

Malcolm wrote:

Clearly's translation is basically a CF. But, if one knows a primary language it is useful as a framework.

The Avatamsaka is about you, it's about your own state, not something far away...but then all Buddhist sutras, including those "inferior" words of the Buddha in the shravaka canon are as well.

tkp67 said:

To see it as that is a misinterpretation of what Nichiren was trying to teach. Since his teaching was meant to be ambiguous on the outside to all an adaptive to the relative causes, conditions and capacities of the practitioner this subtle type of snark is really systematic slander.

Malcolm wrote:

Tkp67, we are not in the Nichiren forum, and my comment was directed at any person who feels that among the words of the Buddha, some are superior and some are inferior. I was not talking about Nichiren at all. So take a breath.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:00 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

I did. Non Buddhist vehicles. Your presumption was just that.

Your desires fulfill your view of me not my interpretation of reality. I am reportedly too misunderstood for that one. Right?

Malcolm wrote:

I see, so you examined a bunch of nonbuddhist traditions in order to establish that you have discovered the definitive buddhist practice, but without exploring other buddhist traditions, correct?

My presumption, just to correct you, was that you were asserting that you had explored other buddhist traditions. Why would I care about your exploration of Hinduism, Christianity, etc.?

tkp67 said:

Why would you care about how the causes, conditions and capacity of others facilitates the propagation of buddhism in others?

You care enough to participate in the sub forum of the traditions that teach the importance of such thing and the necessity to recognize the conditioning involved in the perceived differentiation.

If one does not understand how these things fit within the narrative of the LS then perhaps you don't care about the Lotus and thus should avoid discussions that you don't care about. Trying to assert some lack on my part to understand this thing will exhaust you alone.

Malcolm wrote:

Again, the point is that you have not really explored Buddhism at all.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:04 PM

Title: Re: Buddhāvataṃsaka Reflections

Content:

tkp67 said:

By evoking the gate I choose you draw the tradition I practice into the conversation.

Malcolm wrote:

No, I am talking about you, specifically, one who constantly pontificates about all Buddhists traditions having studied pretty much none of them in any depth at all.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:20 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

If the Japanese held a teaching for this long does it not deserve as much?

Malcolm wrote:

The Peace Pagoda people are nice. I go to their stupa in Leverett, Ma sometimes. It has beautiful grounds and a sapling of the Bodhi tree there. I sit on the grounds and do my own practice, circumambulate the stupa. The monks and nuns there are nice. Right down the hill from them is a Theravada monastery.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:24 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

I expect direct, distinct answers in the context of the Nichiren tradition so you can demonstrate the compassion, equanimity, boundlessness and purity you propose you understand so succinctly.

Malcolm wrote:

The point is that you not studied anything outside it. That's ok, but it necessarily means your perspective on Dharma is very narrow. Not that my perspective is universal, I've never deeply studied Chan, etc., mainly because what appeals to me is Indo-Tibetan Buddhism. We have our own triumphalism, and it's equally as silly as your's.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:33 PM

Title: Re: Mahayana Sutras Lack Oral Transmission?

Content:

Bodhiquest said:

There's nothing much that would allow us to conclusively say that certain ideas and teachings were never given by the Buddha and were simply developed later by "philosophers" and the like.

Astus said:

That's not necessarily so. For instance, the concept of alayavijnana is a later development as we can see in the Mahayanasamgraha how Asanga has to explain himself for proposing its existence, and what scriptural sources he can present (abhidharma works and the Samdhinirmocana Sutra), while 5 centuries later Jinamitra quotes from several Mahayana sutras (see 'The Ālaya-Consciousness in Yogācāra Treatises' in the Introduction of 'A Compendium of the Mahayana' by Brunnholzl, vol 1). Similarly, where one finds the mention of ideas that are not found in the Agamas but only in abhidharma texts, unless we attribute such abhidharma treatises to the Buddha, the sutras using such concepts are necessarily later than the Agamas.

Malcolm wrote:

The answer is that there is an oral transmission for the Tibetan canon. Questions of the source of the Mahayana are adequately answered in traditional accounts. Text critical scholarship is fine, but it has nothing to do with the aim of Mahayana.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:36 PM

Title: Re: Buddhist Morality

Content:

NatureTalk said:

I'm not trying to attack Buddhism here, so nobody really needs to get defensive. I'm attempting to make a larger point about ALL ideologies, indeed all humans.

Malcolm wrote:

Yes, and?

NatureTalk said:

The question, for all ideologies, is do we actually believe them? Here's an example from elsewhere which may help illustrate.

On the anniversary of the Hiroshima atomic attack the Pope went to Japan and gave a speech on the subject, outlining Catholic moral doctrine on such issues. The Pope's a nice guy, and he means well, but.... He didn't ask anybody to do anything specific.

So I came up with a specific suggestion which I then tried to sell online. If each Catholic donated \$1 per year that would raise a billion dollars a year to bring further attention to the subject of nuclear weapons, as seen from the Catholic perspective. Absolutely no interest, none whatsoever.

This naturally raises the question, do Catholics believe the Pope when he says nuclear weapons are an important threat? Does the Pope even believe that? Or is it just pleasing moral theory which is fun to say?

Malcolm wrote:

This just means your efforts at getting your message out were inadequate. Did you actually reach a billion people? A million? How can you say a billion Catholics were not interested in your specific campaign if you did not manage to reach a billion Catholics?

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:43 PM

Title: Re: Buddhist Morality

Content:

NatureTalk said:

What is the appropriate (according to Buddhism) relationship of an individual American Buddhist to the fact that they are likely living on stolen property?

Malcolm wrote:

But we aren't. If I own a house on the East Coast of the US, I have a deed, which shows a line of ownership which will go back to one of the kings of England. So, not stolen

according to our system of jurisprudence. For example, the town I live in was divided up into forty acre lots, which were given to veterans of the French-Indian war after it ended in 1764. These plots were awarded by the crown. And actually, the area where I live was not claimed by any tribe. All the tribes lived down near the Connecticut River, not up in the hills. It was territory where hostile tribes would fight each other, kind a no mans lands between the Mohawks of the Hudson River valley in New York and Nonotuck Tribes.

NatureTalk said:

Buddhist ethical theory is about personal conduct,
There you go, that's all I'm saying. Personal conduct in relation to the environment which we inhabit. Relevant. On topic. Or so it seems to me.

Malcolm wrote:

You missed the point. Buddha's teachings are not equipped to handle social justice issues. They provide no comment or remedies. When the Buddha's relatives were carried off into slavery he sat under a dead tree and watched, impassive, from a distance.

Author: Malcolm

Date: Friday, January 15th, 2021 at 10:54 PM

Title: Re: What Is The Nature Of Thought?

Content:

NatureTalk said:

If division and conflict arise primarily from the content of thought, then some flavor of philosophy would seem suggested to correct the damaged content..

Malcolm wrote:

Holding onto views does not correct other views, it merely causes more views. Freedom from views is the only corrective to views.

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:00 PM

Title: Re: Buddhist Morality

Content:

Malcolm wrote:

This just means your efforts at getting your message out were inadequate. Did you actually reach a billion people? A million? How can you say a billion Catholics were not interested in your specific campaign if you did not manage to reach a billion Catholics?

NatureTalk said:

I agree that all problems described above are entirely a result of my own personal

failings and poorly implemented tactics and that in no case could any of the issues described in any way be a function of any kind of imperfection in any tribal society, philosophy, religious authority or anything at all except me. Amen.

Malcolm wrote:

You just picked a bad example. Don't hate the player, hate the game. Reminder, you brought the game here.

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:10 PM

Title: Re: Buddhist Morality

Content:

Malcolm wrote:

in India, rather than attempting to codify a social ethic, Buddhists typically relied on the treatises, called niti shastras, that already addressed such issues.

NatureTalk said:

I hear you to be saying that somebody (the authors of the niti shastras?) codified morality, and then most others decided not to think such issues through for themselves but to rely instead on the authority of the treatises? Is this a fair summary? If yes, then much the same thing would seem to have happened in the West, and probably pretty much everywhere else, such is the human condition.

Malcolm wrote:

I guess you don't understand much about classical Indian civilization, it's culture and philosophy. You might try reading Coursebook in Indian Philosophy first, and come back and tell us about how little Indians thought about such issues, 'k?

NatureTalk said:

Likewise, I mentioned that the answers for these issues will not be found in Buddhism, Not arguing, because again I know little about Buddhism. Just a tad confused because earlier in the thread there seemed to be a consensus that Buddhism did provide moral guidance.

Malcolm wrote:

For some issues, not for others. In other words, he did not provide a comprehensive moral catechism. He provided moral guidance only for personal actions, and really did not discuss social issues very much.

NatureTalk said:

but rather in a robust formulation of secular ethics, as HH Dalai Lama has indicated in an entire book he wrote on the inadequacy of all religious ethical traditions to deal with social justice issues and so on.

I am of course unfamiliar with the book.

Malcolm wrote:

It is called Beyond Religion. In it, he argues, and I agree, that all religions are inadequate when it comes to providing comprehensive ethical guidance in a diverse world. There he argues strongly for secular ethics removed from religious contexts.

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:25 PM

Title: Re: Buddhist Morality

Content:

NatureTalk said:

Ok, posts being killed by moderators now. We've entered the realm of too inconvenient to bear I guess. No worries, that always happens.

Malcolm wrote:

More likely, bellicose stranger walks into bar and expresses surprise when regulars begin to object...

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:28 PM

Title: Re: What Is The Nature Of Thought?

Content:

Malcolm wrote:

Freedom from views is the only corrective to views.

NatureTalk said:

Ok thanks, this is interesting. If the problem we are trying to address arises from thought itself, and if all views are made of thought, then freedom from views seems a sensible corrective. But then, this becomes yet another view, and we're back in the same old game.

Malcolm wrote:

No, actually this is not the case. Freedom from views is something one realizes, it's not a position one holds.

As Nagarjuna puts it, "if I had a thesis, I would be at fault, since I alone have no thesis, I alone am free of fault."

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:44 PM

Title: Re: Buddhist Morality

Content:

Malcolm wrote:

Don't hate the player, hate the game. Reminder, you brought the game here.

NatureTalk said:

I don't hate anybody here, just to be clear. Really I don't. I'm just not rewarding automated rejectionism with my time, that's all. However, every post and every thread is a fresh start.

Malcolm wrote:

Use better examples, that's my advice.

Author: Malcolm

Date: Friday, January 15th, 2021 at 11:48 PM

Title: Re: What Is The Nature Of Thought?

Content:

Malcolm wrote:

No, actually this is not the case.

NatureTalk said:

Of course not.

Malcolm wrote:

Yes, of course not. Someone here recommended you might be interested in Madhyamaka. When you study that subject, you will understand the basis for mine and Peter's comments. Until then, probably not.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 12:11 AM

Title: Re: Buddhist Morality

Content:

Jeff H said:

If modern America can eventually admit to and atone for its inherent racism, that will be the moral answer to our ancestors' sins in a Buddhist sense.

Malcolm wrote:

And, karma is unerring. To the extent that Americans perpetuate white supremacy, to that extent they continue to reproduce the errors of the past.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 12:12 AM

Title: Re: Soto zen and problem of satori

Content:

Brahma said:

there is no higher gift than the gift of Love. Om.

Malcolm wrote:

Sure there is—the gift of Dharma.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 12:23 AM

Title: Re: What Is The Nature Of Thought?

Content:

Malcolm wrote:

Freedom from views is something one realizes, it's not a position one holds.

NatureTalk said:

To counter in a more constructive manner, I would propose that freedom from views is something one experiences. It comes, and it goes, like everything else.

Malcolm wrote:

You don't really understand what freedom from views really means here.

Do you actually want to understand, or are you just passing through? Let me know, since that will determine whether I concern myself with you any longer.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 12:54 AM

Title: Re: What Is The Nature Of Thought?

Content:

Malcolm wrote:

You don't really understand what freedom from views really means here.

NatureTalk said:

I understand only that just about every one of your posts seems to be about how you understand and I don't.

Malcolm wrote:

Well, given that I have studied and practice Buddhadharma since 1985, and you haven't studied or practiced it at all...you do the math.

I can see however you just want to blather on, so, enjoy.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 1:35 AM

Title: Re: Buddhist Theory of Momentariness - Sources for Studying

Content:

Manjushri said:

I've been interested in the concept of Time

Malcolm wrote:

In Abhidharma, the basic unit of time the duration of a thought. That is the basis for calculating time in Buddhadharma in the Indian tradition. Not sure about the Theravadin tradition.

See my blog post here:

<http://www.bhaisajya.net/2008/10/time-in-tibetan-medicine.html>

So basically, there are 75 moments in one second. That is the smallest unit of time in the Indian Buddhist tradition.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 2:00 AM

Title: Re: What Is The Nature Of Thought?

Content:

NatureTalk said:

You know, 99% of humanity are not academics, so....

Malcolm wrote:

99 percent of humans will also never transcend samsara in this lifetime, so there is that...

Author: Malcolm

Date: Saturday, January 16th, 2021 at 2:25 AM

Title: Re: Buddhist Morality

Content:

Johnny Dangerous said:

Here's a Buddhist term for you to look up: Prapanca

Malcolm wrote:

It's been suggested already, but to no avail.

A drunk and bellicose stranger walks into bar, sits down, and starts raving about shit no one in the bar cares about. Eventually, after being ignored by the regulars, offended that no one offers to buy him a beer, the stranger lurches unsteadily onto his feet and heads out to find another bar.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 2:39 AM

Title: Re: What Is The Nature Of Thought?

Content:

Archie2009 said:

NatureTalk, a good academic introduction to Nagarjuna's thought would be Jan Westerhoff's Nagarjuna's Madhyamaka: A Philosophical Introduction.

NatureTalk said:

Thank you. If you, or anyone, can reference a non-academic introduction that could be helpful as well.

If Nagarjuna can only be understood by academics, ok, to each their own of course, but personally I don't really believe in the value of any philosophy which can only be communicated to academics. You know, 99% of humanity are not academics, so....

jake said:

I agree, I also think that when I'm in China all the signs should be in English. Or in France, so many tourists come to France but all the signs and menus are in French. It's just not something I really believe has value. If they really wanted to have visitors and tourists then everything in their country should be in plain English, then the tourists don't have to make any effort at all. Right?

Author: Malcolm

Date: Saturday, January 16th, 2021 at 3:37 AM

Title: Re: Buddhist Morality

Content:

Malcolm wrote:

A drunk and bellicose stranger walks into bar....

NatureTalk said:

A pompous know it all strides arrogantly in to a bar, demands the stage, and begins to lecture everyone about only he knows the real Buddhism, thus distracting everyone from what could have been an intelligent conversation.

Malcolm wrote:

Well, stranger, I've been standing at this bar already when you walked in, and have been standing here since it opened, pompous know-it-all that I may be, and in all likelihood, I will be standing here long after you've decided to move on...so there is that. But one thing I will tell you, and it will be true, I know more about Buddhism than you do.

As for patting yourself on the back for your intelligence, did it ever occur to you announcing your arrival like this was immediately antagonistic?

<https://www.dharmawheel.net/viewtopic.php?p=565190#p565190>

Now, I've pointed out to you that the Buddha did not really address the issues you want to address, but if you wish to see how they explored by Buddhists, I direct you to the <https://blogs.dickinson.edu/buddhistethics/> where you may, if you choose, educate yourself on the subject.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 7:37 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

I expect direct, distinct answers in the context of the Nichiren tradition so you can demonstrate the compassion, equanimity, boundlessness and purity you propose you understand so succinctly.

Malcolm wrote:

The point is that you not studied anything outside it. That's ok, but it necessarily means your perspective on Dharma is very narrow. Not that my perspective is universal, I've never deeply studied Chan, etc., mainly because what appeals to me is Indo-Tibetan Buddhism. We have our own triumphalism, and it's equally as silly as your's.

tkp67 said:

No.

There is no triumphalism in a vehicle regardless of tradition from the perspective of the buddha. This is simply a human construct.

Malcolm wrote:

So now you are speaking from the perspective of a buddha? You really do need to go back and examine your posts.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 7:40 PM

Title: Re: Buddhāvataṃsaka Reflections

Content:

tkp67 said:

By evoking the gate I choose you draw the tradition I practice into the conversation.

Malcolm wrote:

No, I am talking about you, specifically, one who constantly pontificates about all Buddhists traditions having studied pretty much none of them in any depth at all.

tkp67 said:

If you want to claim that buddhism is somehow proprietary have at it. If my actions are inappropriate from the perceptive of the teachings or teachers I follow I suggest you correct me.

Vague platitudes that don't reveal fault but simply point to it without distinction while nothing more than unproductive conceptual proliferation is also provisional.

If you are going to claim fire at least prove there is smoke, it makes for a much more interesting use of bandwidth imho.

Malcolm wrote:

I can't correct you, only you can correct you. But I suggest you might do thus by studying with some teachers outside your tradition for a change.

Author: Malcolm

Date: Saturday, January 16th, 2021 at 7:53 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Sure there is—the gift of Dharma.

Brahma said:

"It doesn't matter whether one calls oneself a Buddhist or not a Buddhist. The Dharma is Love." ~ H.E. Garchen Rinpoche

This can be applied to Zen Buddhism as well as the mind of Enlightenment is a mind that is Only full of Love. Everyone's original state was once Love, and returning to it and Advancing to a stage of non-regressive Enlightenment is the goal. I could have said the Dharma is Love myself, but it is good to feel it from a Powerful Source as well.

Malcolm wrote:

Neither love nor compassion are strong enough to uproot the causes of suffering, according to Dharmakirti. YMMV

Author: Malcolm

Date: Sunday, January 17th, 2021 at 2:16 AM

Title: Re: Buddhāvataṃsaka Reflections

Content:

Queequeg said:

He ought to start by understanding his own professed path.

Malcolm wrote:

Well, that is a desiderata, certainly.

Author: Malcolm

Date: Sunday, January 17th, 2021 at 2:19 AM

Title: Re: Buddhism and missionary work

Content:

Alastair said:

so why have I never noticed Buddhists doing missionary work? Do Buddhists do that?

Malcolm wrote:

Because, you can't convert people to Dharma. All you can do is hold it up as something they might be interested in, the rest is up to them.

Author: Malcolm

Date: Sunday, January 17th, 2021 at 2:22 AM

Title: Re: My problem with Enlightenment

Content:

Vinc said:

First Problem: When "I" don't exist, why should "I" pursue enlightenment then?

Malcolm wrote:

Where did the Buddha say you don't exist?

Vinc said:

Second Problem: How can enlightenment be permanent?

Malcolm wrote:

In the same way a burnt seed is not viable, and never will be.

Author: Malcolm

Date: Monday, January 18th, 2021 at 12:02 AM

Title: Re: Is This A Tribal Site Or A Philosophy Site?

Content:

NatureTalk said:

I must honestly report that I don't find this consistent pattern of little lectures from almost every member to be very interesting at all, and if that's what Buddhism is, it seems true I'm in the wrong place.

Malcolm wrote:

The problem may lie with you rather than with Buddhism. Just something for you to chew on.

Author: Malcolm

Date: Monday, January 18th, 2021 at 1:50 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Matt J said:

If Tibetan Buddhism has some of the highest teachings, advanced practitioners, etc. including powerful tantric practices, how do Tibetan sources account for the Chinese invasion and destruction of Tibet?

Malcolm wrote:

They have a variety of answers. Shugden is one of the main ones. Because the Tibetan Govt. was dominated by the Shugden faction, the reasoning goes, Palden Lhamo and Nechung abandoned the Tibetan state.

Author: Malcolm

Date: Monday, January 18th, 2021 at 2:48 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Strictly speaking, though, I think when you say something like that to people who adhere more strictly to Madhyamaka, they will very strongly disagree... "There are only two truths, not three!" I believe you've participated in some of these arguments on DW.

Malcolm wrote:

Even the Buddha said there were only two truths, not three. But we had that convo already, people can look it up.

Author: Malcolm

Date: Monday, January 18th, 2021 at 8:57 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

Hi Mark

illaraza said:

Therefore, contrary to Malcolm's assertion, Nagarjuna's did postulate Three Truths in his Tetralemma but they differ slightly from Tientai's Three Truths. According to Nichiren, Tientai's Three Truths are the "unification of the Three Truths".

Malcolm wrote:

I appreciate your attempt at an argument, but fact is that Nagarjuna only discusses two truths. There isn't a single citation from Nagarjuna which you can use to justify such a position. The Buddha himself rejects to idea that there is a third truth. I cited the sutra passage in previous discussion with QQ.

The fourfold negation is not a formulation of three truths. It is a step-by-step negation of

erroneous propositions about things. It is not in fact a postulate; Nagarjuna has no postulates. His dialectic is strictly negative. For Nagarjuna, there are only veridical perceptions, or false perceptions. There are no perceptions that are simultaneously true and false. Hence, there is no third truth, punto cerrado.

Author: Malcolm

Date: Monday, January 18th, 2021 at 9:19 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

illaraza said:

Nagarjuna stated in his treatise, the Great Perfection of Wisdom,

Malcolm wrote:

This text is not by Nagarjuna. It is too large to go unnoticed by Indian scholars, and no Indian scholar in the Madhyamaka school mentions it.

Author: Malcolm

Date: Monday, January 18th, 2021 at 9:49 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Malcolm wrote:

They have a variety of answers. Shugden is one of the main ones. Because the Tibetan Govt. was dominated by the Shugden faction, the reasoning goes, Palden Lhamo and Nechung abandoned the Tibetan state.

n8pee said:

Isn't there also just the sad fact that a culture focused on spiritual pursuit will always lose to a more militaristic focused culture? We're in samsara after all.

Malcolm wrote:

It's not like that. A corrupt country always plants the seeds of its own demise, and Tibet, politically speaking, was extremely corrupt.

Author: Malcolm

Date: Monday, January 18th, 2021 at 11:18 AM

Title: Re: "Please allow me to introduce myself..." - Rolling Stones

Content:

tony_montana said:

Hi Everyone,

I'm new here and would love to say hi to everybody. I have a great interest in Vajrayana. Nothing more to add at this point, just that I hope to have great interactions with everybody.

Warm regards,
Tony

Malcolm wrote:
Great song.

Author: Malcolm

Date: Monday, January 18th, 2021 at 9:28 PM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Brahma said:

Bad people who wanted to create a materialistic atheistic government wanted to wipe out the power and strength of a Spiritually motivated civilization. Luckily Tibet is still holding on. You think Bodhisattvas don't suffer? You think it's all some kind of deserved karma? Reevaluate your perception of cause and effect, and of this extremely unfair world. Only compassion and Maitri is fair, so fully turn to that, and never let go of Buddhism.

Malcolm wrote:

But it wasn't a spiritually motivated civilization. Tibet was in a state of constant internecine warfare, tribe against tribe, school against school, monastery against monastery, region against region. Time to take off the rose colored spectacles.

Author: Malcolm

Date: Monday, January 18th, 2021 at 9:29 PM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Brahma said:

...a Spiritually motivated civilization...

PeterC said:

...is really not what Tibet was at the end. One would need to ignore history to believe that. The Tibetan state contained the Dharma like gold encased in dirt.

Malcolm wrote:

Also, not in the beginning or the middle.

Author: Malcolm

Date: Monday, January 18th, 2021 at 9:41 PM

Title: Re: State supported Buddhism and engaged Buddhism

Content:

FiveSkandhas said:

In the West, which has never had a tradition of state support, "engaged Buddhism" also can serve as a way of connecting Buddhist centers and other institutions with society at large.

Malcolm wrote:

The best thing engaged Buddhists can do is support democracy and secular ethics.

Author: Malcolm

Date: Monday, January 18th, 2021 at 10:11 PM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Brahma said:

Look at the Government in the U.S.A. . What is here? Meat eating on the level of genocide. Abortion. WMDs. But we all know, sense, feel, and understand that this Nation should not be invaded or overthrown by anyone, and that there is still and will always be hope for it. The same is for Peaceful Buddhist Tibet, which can still be mined for Buddhist Dharma like you say by the honest Practitioner with the craftsmanship of education. Om.

Malcolm wrote:

The USA was founded as a slave-owning nation bent on exterminating an indigenous population. From whom did the Chinese get the idea they could do the same? The USA. Concentration camps, systematic genocide, the use of incarcerated labor were all modeled by our country first.

Our only saving grace is democracy, which has slowly allowed us to transcend these sordid origins. But as Trumpism shows us, our republic is fragile and easily damaged.

Tibet was an aristocratic autocracy where the nobility could injure the common folk with absolute impunity. There was no justice system, so while a thief might lose a hand or an eye, aristocrats just became more and more wealthy. The amount of child abuse in Tibetan monasteries was staggering, the amount of rape in Tibetan culture was likewise staggering. Murder was very common. Cruelty to animals was commonplace. Literacy was no more than 15 percent of the population. Now, was Tibet an incredible civilization with many redeeming qualities as well? Certainly, but all we see is the literary culture of Tibet. We do not see the Tibet of the average person, whose voices are only rarely heard in the writings of the elite scholars and yogis whom we admire so much.

Author: Malcolm

Date: Monday, January 18th, 2021 at 10:57 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

Say what you like about Nichiren but the Lotus is still established and being practiced in Japan. Japanese buddhism has carried that nation to prosperity in a way that is reflective of the blessing of the Lotus itself.

Malcolm wrote:

That's a nice declaration of faith, but that's about it.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 1:38 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Matt J said:

I suppose one could flip the question as ask why it lasted as long as it did...

Malcolm wrote:

It's not like that. A corrupt country always plants the seeds of its own demise, and Tibet, politically speaking, was extremely corrupt.

Well, in a sense it didn't. There were various periods in Tibetan history, and "Tibet" as a monolith, is a western invention. So, many kingdoms in Tibet rose and fell, and along with them, the fortunes of various schools. The demise of these kingdoms was always tied to corruption somehow.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 2:04 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

haha said:

What is Buddha nature? That is not talked at least in Mulamadhyamakakarika. I have no idea where it fits in eightfold negation or in fourfold negation.

Malcolm wrote:

"Whatever is the nature of the tathāgata, that is the nature of the world;
as the tathāgata has no nature, also the world has no nature."

I think that sums the MMK position on buddhanature pretty well.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 2:42 AM

Title: Re: Response to PadmaVonSamba

Content:

Caoimhghín said:

I could have corrected you without implying that misunderstanding Ven Nagarjuna leads to hell. Sorry.

Malcolm wrote:

But indeed, it is a kind of Buddhist hell to misunderstand Nāgārjuna...

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 3:21 AM

Title: Re: Response to PadmaVonSamba

Content:

Caoimhghín said:

I'm also concerned about setting a precedent. It only takes a little bit to have everyone threatening hell against each other for various frivolous reasons related to personal disputes.

Malcolm wrote:

You know what they say: Heaven for the climate, hell for the company.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 5:50 AM

Title: Re: Is Nostalgia and Enjoying Happy Memories Okay in Buddhism?

Content:

Roro said:

The whole “live in the moment and don’t dwell in the past” thing can be a concern of mine regarding nostalgia.

Malcolm wrote:

Could be a fake buddha quote.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 6:03 AM

Title: Re: Namkhai Norbu lineage

Content:

Atton said:

Hello there

I gave another student of Chogyal Namkhai Norbu a lung of a Longsal text.

Malcolm wrote:

Good luck with that. Let us know how it goes.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 10:47 AM

Title: Re: Are there any forms of Buddhism where ordination/priesthood does not require a 4 year degree?

Content:

Snowbeast said:

So this is just something I have been interested in for a while. Does anyone know if there are any schools of Buddhism that do not require a four year degree for ordination? It seems like most Japanese schools do, Jodo Shinshu definitely does, and in Jodo Shu the training for monks is equivalent to a four year degree. Are there any schools that do all of the training for becoming a monk or priest within the temple? Are there any Buddhist varieties that require a long training session but it is not related to western style four year education? If anyone could explain how ordination works in their particular school it would be very interesting to hear.

Malcolm wrote:

Tibetan Buddhism schools do not require a four year degree. Just celibacy.

Chaz said:

For the title "Lama" you'd have to do a three-year retreat. That's Kagyu, BTW.

Malcolm wrote:

That has nothing to do with ordination.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 8:11 PM

Title: Re: Are there any forms of Buddhism where ordination/priesthood does not require a 4 year degree?

Content:

FiveSkandhas said:

There is freedom of religion in Japan; anyone can shave their head, order some robes online, and call themselves a monk.

Apart from that, there are also "ordination mills" that promise to make you a prelate in a few months, usually for several thousand USD. They often have titles that resemble the kanji for traditional priest/monk (僧侶) but are subtly, cleverly different. They might have a name that resembles one of the thirteen traditional schools, but call themselves a "協会" (church) instead of a "sect" (宗). There are other tricks out there too.

There are also other "short cuts" into the traditional schools, but they are generally ment for children or relatives of traditional priests and may be hard for a layperson to make use of.

It also depends on the sect. Some are more stringent about training requirements than others.

But despite the fact that the most "orthodox" route involves a 4-year university and time training at a temple under a priest, the ordination situation in Japan can be described as "eclectic." I personally know of one "self ordained" Jodo Shinshu monk who has a stable position at a respected medium-sized temple staffed by fellow monks who followed the more orthodox route, and he seems to be accepted by the institution as legitimate. I am not sure how he pulled that off.

Malcolm wrote:

These people are not bhiksus

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 9:04 PM

Title: Re: Are there any forms of Buddhism where ordination/priesthood does not require a 4 year degree?

Content:

Malcolm wrote:

These people are not bhiksus

FiveSkandhas said:

There is one traditional sect, the Risshu, that follows the Dharmaguptaka Vinaya quite strictly. Another traditional sect, the Shingon-Risshu, is also Vinaya-oriented, perhaps to a lesser degree than the former. Both are quite small.

Malcolm wrote:

Does the former still actually exist? I know it was one of the Nara schools. Has the Dharmaguptaka Ordination been reintroduced from China? Shingon Risshu is a formality, as far as I know, and it is a broken ordination lineage in any case.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 10:28 PM

Title: Re: Sakya Pandita's Ordinary Wisdom

Content:

Könchok Thrinley said:

Hi,

does anyone have any experience/thoughts on this book called Ordinary Wisdom?
<https://wisdomexperience.org/product/ordinary-wisdom/>

I have an old czech translation of the Treasury of Good Advice and would be quite interested in hearing people, how applicable the teachings are and if they have any experience with it and would recommend it. The Czech translation at least is really nicely translated into real verses, just it can be a bit harder to interpret thanks to it. So, what about the English version, how is it?

Malcolm wrote:

It's quite good, since it also contain the commentary.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 10:30 PM

Title: Re: Are there any forms of Buddhism where ordination/priesthood does not require a 4 year degree?

Content:

FiveSkandhas said:

There is one traditional sect, the Risshu, that follows the Dharmaguptaka Vinaya quite strictly. Another traditional sect, the Shingon-Risshu, is also Vinaya-oriented, perhaps to a lesser degree than the former. Both are quite small.

Malcolm wrote:

Does the former still actually exist? I know it was one of the Nara schools. Has the Dharmaguptaka Ordination been reintroduced from China? Shingon Risshu is a formality, as far as I know, and it is a broken ordination lineage in any case.

FiveSkandhas said:

The Risshu Sect still exists at Toshodaiji Temple in Nara. They may have a few subsidiary temples still but I am not sure. They supposedly practice the full Dharmaguptaka Vinaya and train monks in the tradition at an institution called the Kaigakuin. I don't know whether their Vinaya practice has remained unbroken since it was introduced in the 8th century by the Chinese monk Jianzhen.

As you note the Shingon-Risshu was established based self-ordination verified by miraculous signs. An elaborate rationalization for this based on several Mahayana Sutras exists, and some consider it a kind of Japanese equivalent to Terma Revelation, but the legitimacy of this lineage is certainly questionable from a continental and perhaps even Japanese perspective.

Malcolm wrote:

It's questionable from the point of view of the three vows. Each set of vows has its own procedures. There is no bhiksu ordination rite prescribed in any Mahayana Sutra.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 10:33 PM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

FiveSkandhas said:

The precise mechanics of Karma are considered one of the "four imponderables"

(Acinteyya).

Therefore, o monks, do not brood over [any of these views] Such brooding, O monks, is senseless, has nothing to do with genuine pure conduct (s. ādibrahmacariyaka-sīla), does not lead to aversion, detachment, extinction, nor to peace, to full comprehension, enlightenment and Nibbāna, etc.

-Samyutta Nikaya 56

This has not stopped countless thinkers from formulating theories about karma, and such theorizing may fall outside the scope of the imponderables. Even so, it is a thorny topic to speculate too deeply upon, IMHO.

Malcolm wrote:

Buddha declared very simply what karma is: karma is volition and what proceeds from volition.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 10:37 PM

Title: Re: Sakya Pandita's Ordinary Wisdom

Content:

Manjushri said:

While I do not wish to hijack the thread, since I'm genuinely interested in hearing other users opinions concerning the applicability and faithfulness of translation, I would also like to put out a question concerning the book.

I got an edition called "Elegant Sayings" containing Nagarjuna's "Staff of Wisdom" and Sakya Pandita's "A Precious Treasury of Elegant Sayings" and to my understanding, this Treasury is the same "Treasury of Good Advice" present in "Ordinary Wisdom". Will someone confirm this?

Malcolm wrote:

Yes, they are the same.

Author: Malcolm

Date: Tuesday, January 19th, 2021 at 11:17 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

haha said:

For 22:16 "Whatever is the nature of the tathāgata, that is the nature of the world; as the tathāgata has no nature, also the world has no nature."

I might be incorrect but it is about svabhava and nisvabhava. I did not see how the

tathagata-garbha (buddha-nature) fits here.

Malcolm wrote:

For those whom emptiness is appropriate, everything is appropriate;
for those whom emptiness is not appropriate, nothing is appropriate.

haha said:

For catuskoti, there is correlation in 4 types of Samadhi of Tianti, then three truths.
That is: sitting, walking, walking and sitting, neither walking nor sitting.

Malcolm wrote:

The catuskoti is just a rhetorical device. It can be used and misused. But Nāgārjuna uses it as follows:

An existent does not arise from an existent;
an existent does not arise from a nonexistent;
a nonexistent does not arise from an existent;
a nonexistent does not arise from a nonexistent.
Where can there be arising?

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 12:33 AM

Title: Re: Sakya Pandita's Ordinary Wisdom

Content:

Manjushri said:

While I do not wish to hijack the thread, since I'm genuinely interested in hearing other users opinions concerning the applicability and faithfulness of translation, I would also like to put out a question concerning the book.

I got an edition called "Elegant Sayings" containing Nagarjuna's "Staff of Wisdom" and Sakya Pandita's "A Precious Treasury of Elegant Sayings" and to my understanding, this Treasury is the same "Treasury of Good Advice" present in "Ordinary Wisdom". Will someone confirm this?

Malcolm wrote:

Yes, they are the same.

Manjushri said:

Thanks, Malcolm. Really hope someone in a near future gets to translate his Treasury of Valid Reasoning as well to English.

Malcolm wrote:

It's in the works at Library of Tibetan Classics:

20. Tibetan Buddhist Epistemology I: The Sakya School (trans. Matthew Kapstein)

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 4:52 AM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Padmist said:

I just want a historical account of how Mahayana started and developed. Not for religious practice.

I'm Tibetan Buddhist.

Malcolm wrote:

The traditional accounts and the accounts of western scholars are quite divergent. I personally prefer the traditional accounts, such as Buton's, Taranatha's, and so on.

That said, Indo-Tibetan Buddhism by Snellgrove is ok.

Indian Esoteric Buddhism: A Social History of the Tantric Movement is interesting for a review of post-Gupta Indian Buddhism.

I never read the Williams book. He became a Catholic.

Indian Buddhism: A Survey with Bibliographical Notes by Hajime Nakamura

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 6:12 AM

Title: Re: Namkhai Norbu lineage

Content:

PeterC said:

Well, others will have more detailed explanations, but just by the normal standards for transmission of lungs:

1/ the person giving it needs to be able to read it in the language it was originally given, and give any associated empowerments and methods of introduction required in order to read it;

Arnoud said:

But isn't that the problem here? CNN didn't authorize anyone to transmit his Longsal cycle besides his children, neither of whom want to do that, and so there is really no-one to transmit it?

Malcolm wrote:

There is no official lineage holder. This does not mean that there are no people who are qualified to give the transmissions they have received.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 9:37 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

middle=thusness; not just emptiness. emptiness is just another aspect of conventionality. middle in the sudden & perfect teaching is seeing both fully integrated. distinct teaching sees the three aspects of the perfect teaching distinctly. Perfect teaching is described in MMK 24:18

Malcolm wrote:

Suchness is also just a convention, it's nothing more than emptiness. Suchness and emptiness are absolute synonyms.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 9:39 AM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Padmist said:

I just want a historical account of how Mahayana started and developed. Not for religious practice.

I'm Tibetan Buddhist.

FiveSkandhas said:

The origin of Mahayana is one of the most contentious and unsettled questions in all of academic Buddhist studies.

Padmist said:

Your analysis is spot on. I started on this journey because discussing Buddhism online ultimately gets you exposed to arguments by others that their form of Buddhism is the pure, original, text-based, historical-based. It's not until you actually dig deeper at the evidence and then dig even deeper after that that you see the error of such claims. I'm in my early stages on my research (LaMotte, Williams, Nattier) but I'm getting an impression that Mahayana IS the true form of Buddhism.

Malcolm wrote:

It's a true form of Buddhism, not THE true form of Buddhism.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 9:42 AM

Title: Re: Namkhai Norbu lineage

Content:

Arnoud said:

But isn't that the problem here? CNN didn't authorize anyone to transmit his Longsal cycle besides his children, neither of whom want to do that, and so there is really no-one to transmit it?

Malcolm wrote:

There is no official lineage holder. This does not mean that there are no people who are qualified to give the transmissions they have received.

Aloke said:

This doesn't seem to be the official position of the Dzogchen Community.

Malcolm wrote:

The Dzogchen Community, by their own admission, has no authority here.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 9:47 AM

Title: Re: Namkhai Norbu lineage

Content:

Arnoud said:

Do you think anyone who has done the necessary retreats to act as a Vajra master can transmit them? Does that mean that any legitimate Vajra master can transmit any of the empowerments they themselves have received?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 10:36 AM

Title: Re: Namkhai Norbu lineage

Content:

Aloke said:

We can't simply say that he has a "conflict" with the Community, and not pay attention or disregard what he does, or in this case what he doesn't do or don't want to do.

Malcolm wrote:

Sure we can.

Aloke said:

If we admit that it was Rinpoche's wish to appoint Yeshe and his daughter (I'm not sure about his daughter but about Yeshe I certainly heard and read many times) as his lineage holders, we must also admit that Rinpoche knew very well what he was doing, and I'm sure he also knew his own son and daughter very well, and choosed to do so. Otherwise, we would be disrespecting Rinpoche's wish as a tertön, (and also the legit lineage holders appointed by him, regardless if they want or not to have this position) or maybe saying that Rinpoche was wrong when appointing his son and daughter as his lineage holder, or even that Rinpoche doesn't know his own children very well. What would be absurd.

Malcolm wrote:

You are free to interpret things however you wish. So are others.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 10:38 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

middle=thusness; not just emptiness. emptiness is just another aspect of conventionality. middle in the sudden & perfect teaching is seeing both fully integrated. distinct teaching sees the three aspects of the perfect teaching distinctly. Perfect teaching is described in MMK 24:18

Malcolm wrote:

Suchness is also just a convention, it's nothing more than emptiness. Suchness and emptiness are absolute synonyms.

Caoimhghín said:

It's a difference of method being accompanied by different conceptions.

Malcolm wrote:

You want citations?

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 10:52 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I'm not disagreeing that emptiness is suchness and suchness is emptiness and these all refer to the same.

I do want citations though, but not because I'm disputing it. I like reading. Ven Zhiyi

himself says several times that suchness is emptiness, also that suchness is conventionality and that conventionality is emptiness, but I don't think that Ven Zhiyi has normal "Indian" Madhyamaka either.

Malcolm wrote:

I was responding QQ's claim that emptiness was an extreme and suchness was term for freedom from extremes (the middle). It's a baseless claim, one which cannot be supported in sutra, sashtra, nor through reasoning.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 10:53 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I do want citations

Malcolm wrote:

Tomorrow.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 11:00 AM

Title: Re: Namkhai Norbu lineage

Content:

Aloke said:

Well, in one way or another, maybe as it seems is already done, or sooner or later, we will have someone giving transmissions in CNNR's Lineage. Deal with it.

Malcolm wrote:

Correct. The first teaching I attended by CHNN, in 1992, he very carefully went into what it meant to "hold a lineage." The idea of "lineage holders" is politics, more about intellectual property than anything else. The ability to transmit teachings depends on whether one has realized the meaning of a teaching. That's it. Therefore, students have to be very discerning about whom they choose to follow. The criteria for being able to give teachings is very clearly laid out in the tantras. That should be our guide, not lineage politics.

Author: Malcolm

Date: Wednesday, January 20th, 2021 at 9:15 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

To use ziporyn's terminology, local coherence (conventions/dharma's) / global incoherence (emptiness). A is A in contrast to Not A; but Not A is an arbitrary distinction (Buddha makes distinctions in order to teach - upaya); but if A is intelligible only contrasted with Not A, Not A is actually an integral aspect of A. Taken to it's end, everything turns out to be an aspect of A, which makes A incoherent when everything is taken into account. Without distinctions, A can't be discerned. A is the sum of everything Not A. Careful examination of A reveals only Not A.

That last analysis is Madhyamaka. The rest of the argument is a sort of reverse analysis. This is Zhiyi's threefold contemplation. The argument doesn't just devolve to emptiness as some interpretations of Madhyamaka argue. It is reversible. Emptiness after all is emptiness of a compounded thing. There's no emptiness without a compounded thing. This fluid identity between compounded things and emptiness is called the middle. Nagarjuna says just this in 24:18.

Zhiyi also points out that this fluid identity is the Buddha function to point this out. We don't see it without the Buddha pointing this out. We are without buddha, naively convinced of the solidity of compounded dharmas. The fact that they are compounded though is the reality of buddha. Or in other words, middle way/buddha nature.

There is something else going on here than mere Madhyamaka.

Malcolm wrote:

Not so, there is also the emptiness of uncompounded entities.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 3:00 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I'm not disagreeing that emptiness is suchness and suchness is emptiness and these all refer to the same.

I do want citations though, but not because I'm disputing it. I like reading. Ven Zhiyi himself says several times that suchness is emptiness, also that suchness is conventionality and that conventionality is emptiness, but I don't think that Ven Zhiyi has normal "Indian" Madhyamaka either.

Malcolm wrote:

Ārya-dharmasaṃgīti-nāma-mahāyāna-sūtra:

Child of a good family, so called "suchness, suchness" is a term designating emptiness. The empty neither arise nor cease.

As for QQ:

Ārya-aṣṭādaśasāhasrikā-prajñāpāramitā-nāma-mahāyāna-sūtra:

If one is diligent in the emptiness of ignorance, one is called diligent. If one is diligent in the emptiness of ignorance, formations, consciousness, name, form, six sense bases, contact, sensation, craving, addiction, becoming, birth, aging, and death, one is called "diligent." If one is diligent in the emptiness of all dharmas, one is called "diligent." If one is diligent in the emptiness of compounded and uncompounded phenomena, one is called "diligent."

The Sūtra of Great Liberation (no Sanskrit title, so probably translated from Chinese):

That being the case, child of a good family, the Buddha is the the dharma, the dharma is the sangha. The sangha is uncompounded. The uncompounded is emptiness. The emptiness of the uncompounded, the emptiness of the compounded, the internal emptiness, and external emptiness, the emptiness of the large, and the emptiness of the small are alike as emptiness, and not otherwise.

As for the middle way, the so-called middle way is inexpressible as we see in such sūtras as the Ārya-kāśyapa-parivarta-nāma-mahāyāna-sūtra:

Kāśyapa, if it is asked how one undertakes the dharma according to the approach of a bodhisattva, it is as follows, true discernment into the dharmas of the middle way.

Kāśyapa, If it is asked what is true discernment into the dharmas of the middle way, Kāśyapa, the true discernment into the absence of identity, true discernment into the absence of a sentient being, the absence of a creature, the absence of a life, the absence of a person, the absence of an individual, the absence of a human, the absence of a man. Kāśyapa, this is called "true discernment into the dharmas of the middle way."

Kāśyapa, furthermore, the true discernment into the dharmas of the middle way is not discerning permanence nor discerning impermanence in matter. Kāśyapa, likewise, it is not discerning permanence nor discerning impermanence in sensations, perceptions, formations, and consciousness. Kāśyapa, this is called "correct discernment into the dharmas of the middle way."

Kāśyapa, further, the true discernment into the dharmas of the middle way is is not discerning permanence nor discerning impermanence in the element of earth, and likewise, is not discerning permanence nor discerning impermanence in the element of water, the element of fire, the element of air, the element of space, or the element of consciousness. Kāśyapa, this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, further, the true discernment into the dharmas of the middle way is not discerning permanence nor discerning impermanence in the eye sense base, and likewise, not discerning permanence nor discerning impermanence in the ear, nose, tongue, tactile, and mental sense bases. Kāśyapa, this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, "permanence" is one extreme, "impermanence" is the second extreme. Whatever is between those two extremes cannot be investigated, demonstrated, cannot be a support, cannot appear, cannot be made known, and cannot abide. Kāśyapa, this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, "self" is one extreme, "nonself" is the second extreme. Whatever is between those two extremes cannot be investigated, demonstrated, cannot be a support, cannot appear, cannot be made known, and cannot abide. Kāśyapa, this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, "correct thought" is one extreme, "incorrect thought" is the second extreme. Absence of thought, absence of intention, absence of mind, and absence of consciousness, Kāśyapa, this is called "the true discernment into the dharmas of the middle way."

All dharmas of virtue and nonvirtue, mundane and transcendent, with sin and without sin, contaminated and uncontaminated, compounded and uncompounded are just like that.

Kāśyapa, "afflicted" is one extreme, "purified" is the second extreme. Whatever is nonacceptance, nonexpression, or nonspeaking of those two extremes, Kāśyapa, this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, "existence" is one extreme, "nonexistence" is the second extreme. Whatever is between those two extremes cannot be investigated, demonstrated, cannot be a support, cannot appear, cannot be made known, and cannot abide. Kāśyapa, this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, "samsara" is one extreme, "nirvana" is the second extreme. Whatever is between those two extremes cannot be investigated, demonstrated, cannot be a support, cannot appear, cannot be made known, and cannot abide. Kāśyapa, this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, I have explained to you, "Through the condition of ignorance arise formations; through the condition of formations, consciousness; through the condition of consciousness, name-and-form; through the condition of name-and-form, six sense bases; through the condition of six-sense bases, contact; through the condition of contact, sensation; through the condition of sensation, craving; through the condition of craving, addiction; through the condition of addiction, becoming; through the condition of becoming, birth, through the condition of birth, aging-and-death, misery, lamentation, suffering, unhappiness, and the arising of disturbance. As such only a

great mass of suffering arises.

Because ignorance ceases, formations cease; because formations cease, consciousness ceases; because consciousness ceases, name-and-form ceases; because name-and-form ceases, the six sense bases cease; because the six sense bases cease, contact ceases; because contact ceases, sensation ceases; because sensation ceases, craving ceases; because craving ceases, addiction ceases; because addiction ceases, becoming ceases; because becoming ceases, birth ceases; because birth ceases, aging-and-death, misery, lamentation, unhappiness, and disturbance cease. As such, this whole mass of suffering ceases."

Kāśyapa, knowledge and ignorance, those are not two, but are inseparable as two aspects. Kāśyapa, knowledge of this is called the true discernment into the dharmas of the middle way.

Likewise, formations and the cessation of formations; consciousness and the cessation of consciousness; name-and-form and the cessation of name-and-form; six sense bases and the cessation of six sense bases; sensation and the cessation of sensation; craving and the cessation of craving; addiction and the cessation of addiction; becoming and the cessation of becoming; birth and the cessation of birth; aging-and-death and the cessation of aging-and-death, those are not two, but are inseparable as two aspects. Knowledge of this is called "the true discernment into the dharmas of the middle way."

Kāśyapa, moreover, the true discernment into dharmas of the middle way is not making dharmas empty with emptiness, dharmas themselves are empty; it is not making dharmas without characteristics with the absence of characteristics; dharmas themselves lack characteristics; it is not making dharmas free of aspiration through aspirationlessness, dharmas themselves are without aspiration; it is not making dharmas unfabricated through nonfabrication, dharmas themselves are not fabricated; it is not making dharmas not arise through nonarising, dharmas themselves do not arise; it is not making dharmas unproduced through nonproduction, dharmas themselves are unproduced; it is not making dharmas lack inherent existence through lacking inherent existence, dharmas themselves lack inherent existence. And such discernment, Kāśyapa, is called "the true discernment into the dharmas of the middle way."

And the Mahāparinirvana sūtra:

Bodhisattvas teach the middle way. If it is asked why, though all dharmas do not exist, it is also explained they do not not exist, and are not ascertained to be the same. Why? Consciousness arises by means of the condition of eye, form, light, mental factors, and the intellect. Also it is definite that consciousness does not exist in the eye, the form, the light, the mental factor, nor the the intellect, nor in between. It does not exist, it does not not exist, but because it arises from being dependently produced it is said "to exist." Because it has no inherent existence, it is said "not to exist." Therefore, the Tathāgata has said that though all dharmas do not exist neither do they not exist.

and the Ārya-mahāyānopadeśa-nāma-mahāyāna-sūtra:

Abandoning all views is entering into the middle way, seeing all dharmas as equal.

But one does not need to propose a third truth to understand this.

Arya-pratyutpanne buddha-saṃmukhāvasthita-samādhi-nāma-mahāyāna-sūtra:

Bhadrapāla, in that way, any son or daughter of a good family who wishes for perfect full awakening and any son or daughter of a good family who wishes for personal awakening, or any son or daughter of a good family who wishes for arhatship, they must investigate those dharmas. After they investigate those dharmas in that way, dharmas should not be investigated as pacified, nor should they be investigated as not pacified. Why Bhadrapāla? Because nothing is destroyed and nothing is born. If one conceives "all dharmas are pacified" in dharmas that are totally unestablished, this is one extreme. If one conceives "all dharmas are not pacified", this is the second extreme.

Bhadrapāla, not perceiving, not conceiving, not establishing, not thinking about, and not engaging these two extremes—pacified and unpacified—is the middle way through the explanation of the mundane relative in a manner of enumeration, however, in the ultimate, the extremes or the middle are not perceived. Why Bhadrapāla? As such all phenomena are like space, equal with nirvana. They cannot be annihilated, cannot be destroyed, are not permanent, and do not exist forever. They do not abide in a region, they do not abide in a direction, they are without characteristics, and cannot be enumerated. Since they cannot even be approached by the learned through enumeration nor perceived, all phenomena are called "non-enumerable."

Author: Malcolm

Date: Thursday, January 21st, 2021 at 3:11 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Are uncompounded entities even entities? Or just imputation of entities? If imputations, then they're actually compounded... takes a subject to impute it. In a sense, that is the same as all entities that we otherwise say are compounded - its all imputation.

We say they are uncompounded as a matter of distinction only.

Malcolm wrote:

Space, the two cessations, suchness/emptiness and all their synonyms are the uncompounded entities mentioned in Mahāyāna.

But as Nagārajuna cogently points out in the MMK,

Since arising, abiding, and perishing are not established, the compounded are not established;
since the compounded have never been established, why would the uncompounded be established?

People keep on trying to fix or improve upon Madhyamaka. It's never been necessary.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 4:11 AM

Title: Re: You Can't Fight Fascism By Expanding The Police State

Content:

Author: Malcolm

Date: Thursday, January 21st, 2021 at 8:57 AM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Schrödinger's Yidam said:

On a related note, Tsadra Foundation is working on an English translation of the entire Hevajra Tantra. However I don't know when it will be ready.

Malcolm wrote:

I don't think so. And it is not very long. Who told you this? I've recently finished the first volume of Lamdre material and submitted it to Shambhala. But I am not aware of a Hevajra project.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 9:24 AM

Title: Trumps last day, post your fav vids

Content:

Author: Malcolm

Date: Thursday, January 21st, 2021 at 9:29 AM

Title: Re: Trumps last day, post your fav vids

Content:

Author: Malcolm

Date: Thursday, January 21st, 2021 at 9:32 AM

Title: Re: Trumps last day, post your fav vids

Content:

PeterC said:

Not a vid, but the ongoing meltdown of the q-anon community is both entertaining and profoundly disturbing. This is a widespread mental health crisis. This article is a great illustration of how extreme the delusions have become.

<https://gizmodo.com/heres-how-qanon-reacted-as-they-realized-the-storm-isnt-1846095605>

Malcolm wrote:

Here is the video:

Author: Malcolm

Date: Thursday, January 21st, 2021 at 9:43 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

So in what sense do you bring up the emptiness of unconditioned things here (as opposed to conditioned things, I presume)?

Malcolm wrote:

In the same sense that space and the two cessations are included in the dharmadhatu as objects of the manodhatu.

The term “dharma,” in all its ten meanings, has no direct translation into English, but there do exist, conventionally speaking, uncompounded dharmas such as space, the two cessations, etc.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:04 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I can see already how difficult this conversation would be to even have, so we probably shouldn't have it and won't. Maybe if we meet some day we'll have it, who knows. I too can concede that the dharmas in the matrices of the Abhidharmas "exist" in a way, but I don't give them any kind of actual ontological status whatsoever.

Malcolm wrote:

They exist conventionally.

Caoimhghín said:

I don't even give them "conventionally ontologically existing" status.

Malcolm wrote:

That's an error. There are no such thing as "conventionally ontologically-existing" entities. There are conventional entities, like uncompounded space, however.

Caoimhghín said:

They are just ways that X or Y tradition of Buddhism has chosen to schematize reality based on the experiences of the meditators therein.

Malcolm wrote:

How is space, absence of impediment, an experience of meditation? How is the cessation of the series of a burnt seed an experience of meditation? Granted, cessation due to analysis is a result of insight, but that refers to the cessation of births, so how are these three uncompounded dharma not even conventional entities?

Caoimhghín said:

So I can agree with you enough to get what you meant then.

Malcolm wrote:

You need to study abhidharma.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:10 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Caoimhghín said:

I don't believe in Abhidharma, but I do agree that I need to study it if I want to criticize it.

Malcolm wrote:

You mean you don't believe you have five skandhas? Twelves ayatanas, eighteen dhatus, twenty-two indriyas? Etc?

I am not suggesting one has to accept Abhidharma uncritically, but one needs a solid grounding in it.

Not only that, but the things I mentioned are quite acceptable conventionally. Why? Because they are functional, arthakriya. For example, if one does not accept space, there can be no extension and all material entities must occupy the same location, etc.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:25 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

Pascal2 said:

So far I have heard just philosophical discussions, but no evidence.

Malcolm wrote:

You won't hear evidence for rebirth and karma because they are not falsifiable. So continuing to demand proofs and explanations for them is fruitless. Buddhism is a religion, not a science.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:33 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

How is space, absence of impediment, an experience of meditation? How is the cessation of the series of a burnt seed an experience of meditation? Granted, cessation due to analysis is a result of insight, but that refers to the cessation of births, so how are these three uncompounded dharmas not even conventional entities?

Caoimhghín said:

The space between your fingers is conditioned. The space that is seen in a cave is conditioned. The unconditioned spaces are the products of divine vision, as far as I am aware, like the "endless deepest darkness" between world systems described in the suttas. Similarly, the burnt seed is not burnt, because the Buddhas rouse the Arhats. When I talk about "dharmas," I mean "moments." I don't think the "moments" actually exist. They are just one way to divide experience. According to the MMK, they have no moment of arising, no moment of abiding, and no moment of cessation. They do not actually exist as discrete entities at all, ultimately speaking, because they have no "edges."

Malcolm wrote:

Unconditioned space is just absence of obstruction. That's all. If you don't study and internalize these basic definitions, you'll just engage in tons of proliferation as you have here. Further, you won't understand the crucial metaphor of space that is endemic in all Mahayana texts all the way through Dzogpachenpo, Chan, and so on.

Caoimhghín said:

I was once very seriously interested in Theravada, so I don't feel that I'm especially ignorant of how Theravadin Abhidhammika Buddhism presents itself to potential lay adherents

Malcolm wrote:

Abhidhamma is irrelevant to Mahayana. Abhidharma, however, is pretty important. For

example, if one wishes to understand the negation of cause and condition in the first chapter of MMK and have any hope of following the exchange.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:57 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

haha said:

The point is that every school would make their own assertion. Even in the interpretation of Tibetan Buddhism, Tsongkhapa has regarded sutra is not enough to realize emptiness (i.e. four types of emptiness); the tantric practice is needed.

Malcolm wrote:

False. Tsongkhapa merely acceded to the notion that common Mahayana was a slow path,

In dzogchen, madhyamaka type of emptiness is regarded as a kind of calm abiding or empty experience.

False. Longchenpa admits that the view of dzogchen is analytically identical with prasanga.

This is going off topic.

My point is simple: Madhyamaka needs no improvement. It's the highest of the four tenet systems, and attempts to improve upon it merely obscure its austere elegance.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 11:05 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

If you don't study and internalize these basic definitions, you'll just engage in tons of proliferation as you have here.

Caoimhghín said:

I'm explaining to you how Theravadins believe in the dhammas and how I don't believe in that. I don't think the Theravadins and the Sarvastivadins are exceptionally different in how they believe in the naive reality of the dharmas. The Sarvastivadins believe in the persistence of the dharmas though extra times.

Malcolm wrote:

Yes. That's not the Abhidharma that is relevant here. Sorry. You need to study Vasubandhu,

Author: Malcolm

Date: Thursday, January 21st, 2021 at 11:18 AM

Title: Best inaugural fireworks ever

Content:

Author: Malcolm

Date: Thursday, January 21st, 2021 at 12:05 PM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

Pascal2 said:

I think it would be better for both if you could tell me openly if I and other people are allowed to question politely the core of your beliefs or whether you do not want other people to do that.

Malcolm wrote:

Well, since these doctrines are not falsifiable, they are won't withstand demands for empirical confirmation. One either accepts them or not.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 12:14 PM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

Pascal2 said:

I think it would be better for both if you could tell me openly if I and other people are allowed to question politely the core of your beliefs or whether you do not want other people to do that.

Malcolm wrote:

Well, since these doctrines are not falsifiable, they are won't withstand demands for empirical confirmation. One either accepts them or not.

Pascal2 said:

I am not sure they are not falsifiable or we are not interested in trying to falsifying them. Please let me explain: if I say that I consider apples more tasty than bananas, this statement is not falsifiable.

If I say that committing a sin will have you end up in a lower realm this statement is, at least in principle, falsifiable.

To any person who makes this statement the obvious question I would ask is: "how do you possibly know that?"

Malcolm wrote:

Which is why these things are not falsifiable. They are accepted purely on the authority

of the Buddha's say so. Generally Buddhists decide that what Buddhas has taught with regard to dependent origination is true, and so they generally choose to accept the rest.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 12:22 PM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Schrödinger's Yidam said:

On a related note, Tsadra Foundation is working on an English translation of the entire Hevajra Tantra. However I don't know when it will be ready.

Malcolm wrote:

I don't think so. And it is not very long. Who told you this? I've recently finished the first volume of Lamdre material and submitted it to Shambhala. But I am not aware of a Hevajra project.

Schrödinger's Yidam said:

When HHK came to the women's retreat he gave them a list of things to study. One was the Hevajra Tantra, which supposedly Elizabeth Callahan was working on. However I just checked the Tsadra Foundation blurb on Callahan and there's no mention of it being in the works.

So maybe it isn't true.

Malcolm wrote:

I'll ask her. I see her a couple of times a month via zoom. She's a very nice person.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 9:56 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

haha said:

The point is that every school would make their own assertion. Even in the interpretation of Tibetan Buddhism, Tsongkhapa has regarded sutra is not enough to realize emptiness (i.e. four types of emptiness); the tantric practice is needed.

Malcolm wrote:

False. Tsongkhapa merely acceded to the notion that common Mahayana was a slow path,

haha said:

It is not my assertion (sorry for me being poor in my expression). Lower tantras (i.e. assertion is that they are superior then sutra; same way comparing Zhiyi's view on Madhyamaka from five periods) lead up to the path of seeing, not beyond. From that

point to Buddhahood, one is not going to attain Buddhahood faster unless anuttaryoga is used. So, it is about time (i.e. quicker or longer).

For reference for above statement: Guy Newland - "Tsongkhapa's Explanation of Emptiness and the Two Truths" - Session 1 of 4 (timing around 1hr:17min) link: <https://www.youtube.com/watch?v=UPRIHcHi68U>

They did not consider the examination of time (Kala pariksa) in their interpretation; they considered sutra vs tantra.

Malcolm wrote:

The difference is method, and thus time on the path, one to sixteen lifetimes vs three samkhyakalpas.

haha said:

In dzogchen, madhyamaka type of emptiness is regarded as a kind of calm abiding or empty experience.

False. Longchenpa admits that the view of dzogchen is analytically identical with prasanga.

Here is my point:

Malcolm wrote:

You said Madhyamaka, according to dzogchen, is a kind of empty experience or calm abiding. But thus is false. Again, the difference between Dzogchen and Madhyamaka is method. The latter uses analysis, the former does not.

haha said:

This is going off topic.

My point is simple: Madhyamaka needs no improvement. It's the highest of the four tenet systems, and attempts to improve upon it merely obscure its austere elegance. I also fully agree on this point. But it is nice in theory only. What they do practice is more important than what they do say. For practically speaking, everyone (Tsongkhapa, Longchenpa, Dolpopa, Zhiyi, Nichiren, etc.) has their own way. Everyone had built something over it.

Malcolm wrote:

With respect to the first two masters you mention, they did not build anything over Madhyamaka, they are simply Vajrayana practitioners; with the respect to the third, his Madhyamaka is distorted; with respect to fourth, it seems he used Madhyamaka as a departure and indeed constructed a novel system, and the fifth follows the fourth.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:03 PM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

lelopa said:

"Hevajra belongs to the eight great Herukas"

I only know the 8 Kagye Nyingma Herukas, where Demchok is sometimes described as the same as Yangdag.....

What are the 8 to which Hevajra belongs?

Malcolm wrote:

Hevajra = Shri Heruka (yang dag), according to HHST.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:06 PM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Schrödinger's Yidam said:

2. Profound inner meaning: (completion stage) for Naro Chödrak.

Malcolm wrote:

She is working on one of the Kagyu volumes of Damngak dzod right now, specifically naro chodruk material.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:22 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Bristollad said:

Tsongkhapa himself says the Perfection Vehicle and the Mantra Vehicle do not differ in regards to realising emptiness, nor in bodhicitta, only in regards to method:

Malcolm wrote:

Indeed, as do almost all Tibetan scholars following Sakya Pandita.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 10:25 PM

Title: Re: Brief Sang Offering - transmission needed or no

Content:

Soma999 said:

By the inner experiences, and the results in one's life.

How do you know you have really been initiated during an empowerment ?

Malcolm wrote:

If you understood the instructions, followed the recitations after the master, and genuinely made effort to follow the visualizations, then you received it.

Author: Malcolm

Date: Thursday, January 21st, 2021 at 11:41 PM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Schrödinger's Yidam said:

2. Profound inner meaning: (completion stage) for Naro Chödrak.

Malcolm wrote:

She is working on one of the Kagyu volumes of Damngak dzod right now, specifically naro chodruk material.

Schrödinger's Yidam said:

It's beginning to sound like the notes I was given were confused.

But let me know when you're sure.

Malcolm wrote:

It sounds like you were given a list of desiderata. The Hevajra Tantra cannot be understood easily without a commentary. I have translated the first section myself. Even to read it in English, it needs commentary. In the Sakya tradition, which specializes in Hevajra, there are eight Indian commentaries, which are distilled down in one. In the Kagyu tradition, there are also many commentaries, but I am not sure which Indian commentaries they regard as authoritative. JKLT wrote a commentary on Hevajra that is supposed to be quite good, but I have not read it.

Author: Malcolm

Date: Friday, January 22nd, 2021 at 3:28 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

With respect to the first two masters you mention, they did not build anything over Madhyamaka, they are simply Vajrayana practitioners; with the respect to the third, his Madhyamaka is distorted; with respect to fourth, it seems he used Madhyamaka as a departure and indeed constructed a novel system, and the fifth follows the fourth.

haha said:

Different is method. That is accepted. If Madhyamaka needs no improvement, then why one should need different methods.

Malcolm wrote:

Madhyamaka concerns the view, not the path.

haha said:

In other word, it means that it is not enough to realize. If someone says it takes three asamkhyakalpas, it is polite way to saying one is not going to attain. lol Three asamkhyakalpas is differentiating rhetoric (between arhat and buddhahood).

Malcolm wrote:

This is your interpretation. "Asamkhya" is an actual Indian number.

haha said:

Somewhere, someone wrote articles mentioning Dolpopa theory based on Prajnaparamita. So, I would not say distortion; otherwise, one is saying such and such the prajnaparamita texts are distortion.

Malcolm wrote:

Dolbupa's Madhyamaka is distorted. If you are interested, you can read Gorampa and Tsongkhapa to find out why.

haha said:

Nagarjuna is a big tree. Svatantrika Madhyamaka, Prasangika Madhyamaka, Yogacara Madyamaka,

Malcolm wrote:

There is at base only a disagreement over how to present emptiness, no disagreement about the nature of the two truths here.

haha said:

Great Madhyamaka, Secret Mantra-Madhyamaka, they all are the branches.

Malcolm wrote:

Great Madhyamaka is a term all Tibetans use for their own school. There is no such thing as "Secret Mantra Madhyamaka."

Author: Malcolm

Date: Friday, January 22nd, 2021 at 3:31 AM

Title: Re: Namkhai Norbu lineage

Content:

Aloke said:

I didn't affirm that Malcolm has proclaimed something, or that he has or not taught

Longsal. I was just making a question. I know that Malcolm says that his "job is the 17 tantras." But he has also said things like:

"ChNN was one of the most accessible teachers in modern memory. He answered every email, etc., as well as sitting for hours after almost every session to greet students personally until he became too ill. He also taught in a way that was so comprehensive as to anticipate nearly any question a student might have. He is the most important link to authentic Dzogchen teachings on this globe. I am proud to be his student, his lineage will continue as long as I am alive, and beyond, among my students, whether they are recognized by Dzogchen Community or not. Last edited by Malcolm on Sun Nov 22, 2020 10:35 am, edited 1 time in total."

Malcolm wrote:

I have many lineages of Dzogchen teachings from many different masters. When I teach, those lineages pass through me to my students.

Author: Malcolm

Date: Friday, January 22nd, 2021 at 5:38 AM

Title: Re: Trumps last day, post your fav vids

Content:

Sādhaka said:

Uh, have you guys seen the anti-Trumper meltdown vids?

Malcolm wrote:

Dumb.

Four years ago, the meltdowns were not from members of a toxic cult that spread noxious lies about how top democrats were literally sacrificing children and eating them, etc., they were meltdowns were over a guy who they knew was going to be the WORST PRESIDENT OF THE UNITED STATES EVER. And they were 100% correct.

Author: Malcolm

Date: Friday, January 22nd, 2021 at 9:10 PM

Title: Re: Trumps last day, post your fav vids

Content:

Johnny Dangerous said:

Every Jew I personally know, including my wife; agrees. Just replace 'Jew' with globalist, lizard alien or whatever. These conspiracy theories are always made so that they can accommodate what group is needed though. The big enemy is always kind of amorphous until it's time to target someone specific. So fascist-communist-lizard-demon-alien-Zionist-Muslim antifa satanist pedophile Illuminati...or whatever.

Malcolm wrote:

Well, except for the fascist part, I agree.

Author: Malcolm

Date: Friday, January 22nd, 2021 at 9:12 PM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Malcolm wrote:

I thought this was a thread about books on early Mahayana?

Aemilius said:

There are many strands of knowledge in the world...

PeterC said:

Sure, but still: would be interested to hear who asserts this, and on what textual / archeological / other basis. Or is it your theory?

Also the examples you offer also talk about some sort of eternal soul, which is definitely not the Bodhisattvayana.

Aemilius said:

You must understand that there is no continual tradition reaching us from the time of Pythagoras, subtle things are always subtle, it is true of any tradition that says "reincarnation" or "consciousness" etc.. that the mind can and will reify them to be self-existing eternal entities. It is in the nature of language.

Who says this? One thing is what the various scholars publish in papers, another thing is what they say in lectures, and the third is what they say in private conversations. I think it is clearly evident from the things that exist, and that I referred to. You must be able to think for yourself also. I really can't say that it is my own theory that the Indo-Aryan peoples had a world view, and had spiritual traditions, before they migrated to different parts of the world. This has been said many times, emphasizing different things and different ideas, depending on the person.

Thor Heyerdahl had the idea that Odin was a historical person, who lived somewhere in the area around the Black sea. I have a similar kind of view, namely that Odin is the same person as the Oddiyan guru or Padmasambhava, and that he lived in Georgia, which is the original Urgyen (Ge-orgyen) i.e. the Oddiyan country. Guru of Orgyen was assimilated into Christianity as Saint George, the Patron Saint of Georgia. Heyerdahl studied his ideas concerning Odin for many years.

Asko Parpola is a well known researcher in this area, his emphasis is on the hindu ideas:
"Books

1994: Deciphering the Indus Script, Cambridge University Press,

2015: The Roots of Hinduism: The Early Aryans and the Indus Civilization, Oxford University Press,

Selected articles

1988: The coming of the Aryans to Iran and India and the cultural and ethnic identity of the Dāsas, *Studia Orientalia*, Vol. 64, pp. 195–302. The Finnish Oriental Society.
2008: Is the Indus script indeed not a writing system? In: *Airāvati: Felicitation volume in honour of Iravatham Mahadevan*: 111–31. VARALAARU.COM, Chennai.

Reception

Parpola's long journal article *The Coming of the Aryans* is widely cited by historians and scholars of Indo-European Studies. Colin Renfrew, who has reviewed the article, called it a "richly annotated and well-illustrated essay," which brings together a number of different lines of arguments, including literary and archaeological. It contains rich and interesting insights into a variety of topics, including the "amalgamation of the Aryan and Dasa religions," and the Nuristani language.

Awards

Asko Parpola received the Kalaignar M. Karunanidhi Classical Tamil Award for 2009 on June 23, 2010 at the World Classical Tamil Conference at Coimbatore. In 2015, he was awarded India's Presidential Award of Certificate of Honour in Sanskrit. He is an honorary member of the American Oriental Society."

In the early (, middle or late) 1900's the issue was a dangerously political one, and thus the early translators like Rhys-Davids or Edward Conze didn't say anything about the possible connection of Dharma to the Indo-Aryan culture. Earlier Max Muller had said something about, for example in his book: F. Max Müller (1888) *Biographies of Words and the Home of the Aryas*. Kessinger Publishing reprint, 2004.

Author: Malcolm

Date: Saturday, January 23rd, 2021 at 11:21 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

They exist conventionally.

Queequeg said:

bbbbbbbut... only one convention (or rather conventional way to look at reality) is TRUE!!!!

Christ. This conversation has gone stupid.

Malcolm wrote:

“Conventional” simply means “functional,” it does not mean arbitrary or subjective. For example, perceiving water as amṛta, pus, boiling metal, etc., is invalid in the human realm.

One can build many kinds of cars, but if they don’t function as cars, they are not cars, conventionally speaking.

Author: Malcolm

Date: Saturday, January 23rd, 2021 at 11:33 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

convention is subjective and thus conditional

Malcolm wrote:

No, conventions are not subjective, they are conventions because one or more people have agreed to call a functional thing a given name. For example, a truck is called a lorry in England, but they both refer to a heavy vehicle that carries loads.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 1:21 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Malcolm wrote:

"Conventional" simply means "functional," it does not mean arbitrary or subjective.

Queequeg said:

Yes. Exactly. That's exactly what Zhiyi said the Middle Way/Buddhanature is.

Functions are responsive. Conditions being various, various functions are necessary.

Give it a rest, bro.

Malcolm wrote:

The middle way is inexpressible. It's beyond convention. That's the point.

If you are claiming that the term "the middle way" is merely a convention, that's fine. The words "middle way" have a function. But those words are not the inexpressible middle way taught by the Buddha in the sutras I mentioned.

If something has a function, it is compounded, and impermanent. There are no permanent, functional phenomena. Buddhanature is not a functional phenomena, if it were, it would be compounded.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 1:44 AM

Title: Mansplaining Women's Enlightenment

Content:

Malcolm wrote:

A Buddhist Literary Scandal; the Curious Case of 'The First Free Women':

This is how—step-by-step—our sacred Buddhist scriptures can be lost. The scandal is that we allowed it to happen. But if we don't do something about it now, to firmly say that this crosses a line and stand up for the integrity of our scriptural tradition, then it won't just be a scandal; it will be a tragedy.

<https://lokanta.github.io/2021/01/21/curious-case/?fbclid=IwAR2omUnevXCltZ2M8dkeo-2HB-bPN2r0HKEmSZo8nPzSGVX3Dwol-tfQqYo>

Author: Malcolm

Date: Sunday, January 24th, 2021 at 1:45 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

We get what you're saying. There's something else going on.

Malcolm wrote:

So you keep saying.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 1:47 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

I've been following this Daoist teacher on facebook named Damo Mitchell. He has a stance on politics that I respect a lot, which is that it's all a joke and cultivators don't take these things so seriously.

So, I'm wondering how some of you would relate with these things.

Malcolm wrote:

Piss poor attitude for a so-called Taoist. Taoism is a deeply political ideology.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 1:48 AM

Title: Re: Namkhai Norbu lineage

Content:

Aloke said:

About Yeshe you said that "he wants to have nothing to do with the DC", and you asked me if I have attended the meeting during which the IDG answered people's questions. I have not attended the meeting, I thought it would be a waste of time, but of course, I read the documents they provided, and one of the answers to one of the questions about Transmissions / Lungs, more specifically: "Will Yeshe give direct transmission?"

Was: "Yeshe announced that he would give direct transmission in Merigar West for people seriously interested in the teaching of Chogyal Namkhai Norbu in Easter 2020.

Then the event was canceled due to the Covid pandemic. Yeshe said in the two meetings in August that he intends to make it possible to access the texts and teaching of Chogyal Namkhai Norbu, by meeting people seriously interested in the Teaching of the Master, when circumstances make it possible."

I am still trying to find the coherence between saying that Yeshe don't want to have nothing to do with the Dzogchen Community, and the Dzogchen Community people keep saying things like this not only in informal conversations, but in their Annual General Meeting. Finally, about Yeshe's reasons behind his conflict with the Dzogchen Community I do think that we should not ignore it. It would be foolish, as sooner or later some stuff will show up.

laowhining said:

The lack of coherence is due to differences in understanding of what was said during the meeting. I attended the meeting and my understanding of what Khyentse Yeshe said does not correspond entirely to the collection of points sent out some days after the meeting that seems to have proliferated online. I'm not saying one is wrong or right, just that what is circulating online is mostly speculation.

I don't think this speculation is particularly fruitful, at least not what I see online; it seems more like gossip than anything else. Maybe it's helpful if we reflect on how we, as a Community, have interacted with Rinpoche and Yeshe and the rest of the family in a way that could create this kind of tension, but I think it's necessary to know more about what happened than most of us do if we want to make these conversations anything more than speculation and useless hand-wringing about "the future of the teachings."

Malcolm wrote:

You attended both meetings?

Author: Malcolm

Date: Sunday, January 24th, 2021 at 2:13 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

I've been following this Daoist teacher on facebook named Damo Mitchell. He has a stance on politics that I respect a lot, which is that it's all a joke and cultivators don't take these things so seriously.

So, I'm wondering how some of you would relate with these things.

Malcolm wrote:

Piss poor attitude for a so-called Taoist. Taoism is a deeply political ideology.

Könchok Thrinley said:

That is an interesting claim. Would you care to elaborate? I don't have much experience with Taoism, but it always seemed quite non-political.

Malcolm wrote:
Taoism is the Machiavellianism of the Sinosphere.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 2:34 AM

Title: Re: The Dao of Politics and ideology

Content:

Brahma said:

Here are some "political passages" from the <https://personaltao.com/recommended-books/the-gnl-tao-de-ching/#31>:

61. Submission

A nation is like a hierarchy, a marketplace, and a maiden.
A maiden wins her husband by submitting to his advances;
Submission is a means of union.

So when a large country submits to a small country
It will adopt the small country;
When a small country submits to a large country
It will be adopted by the large country;
The one submits and adopts;
The other submits and is adopted.

It is in the interest of a large country to unite and gain service,
And in the interest of a small country to unite and gain patronage;
If both would serve their interests,
Both must submit.
68. Compassion

Compassion is the finest weapon and best defence.
If you would establish harmony,
Compassion must surround you like a fortress.

Therefore,
A good soldier does not inspire fear;
A good fighter does not display aggression;
A good conqueror does not engage in battle;
A good leader does not exercise authority.

This is the value of unimportance;
This is how to win the cooperation of others;
This is how to build the same harmony that is in nature.
It really is a Philosophy for all levels of society, but written by someone observing from the very top of the so called "ladder."

Malcolm wrote:

Taoism is more than the Dao De Jing, it is also Sun Tzu's Art of War, etc.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 2:35 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

I've been following this Daoist teacher on facebook named Damo Mitchell. He has a stance on politics that I respect a lot, which is that it's all a joke and cultivators don't take these things so seriously.

So, I'm wondering how some of you would relate with these things.

Malcolm wrote:

Piss poor attitude for a so-called Taoist. Taoism is a deeply political ideology.

SilenceMonkey said:

Taoism's not an ideology, malcolm. It's a philosophical and mystical way of being in the world. It is by nature flexible and adapts to any circumstance, vocation or persuasion.

It's been used for political purposes, but the politics is in the people and not the Dao (or Daoism) itself. Whatever ideology you hold, it can mold to it to express inner principles of Dao.

Long story short... Daoism isn't political, you are.

Malcolm wrote:

Yeah, sure.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 2:37 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

Daoism has a strong hermit tradition of living in obscurity... staying in the shadows and leaving no footsteps.

Malcolm wrote:

Great, so go talk about Daoism on a Daoist site. This is a Buddhist site. So you are:

Author: Malcolm

Date: Sunday, January 24th, 2021 at 3:17 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

Maybe dzogchenpas would share this view of cultural detachment...

people get too political in the buddhist world, and it can do a lot of harm to our system.

Malcolm wrote:

I don't know about you, but my politics are a direct result of my commitment to Buddhadharma. YMMV.

But I am not about to be passive when there is great harm being done because some people have this idea:

...that it's all a joke and cultivators don't take these things so seriously
This is called "spiritual bypassing" and its a huge steaming pile of shit.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 3:18 AM

Title: Re: The Dao of Politics and ideology

Content:

Matt J said:

I tend to agree that Taoism tends to be apolitical, or even anti-political. I\

Malcolm wrote:

Historically, this is completely false. A quick read of Chinese history should correct this notion immediately.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 3:19 AM

Title: Re: Namkhai Norbu lineage

Content:

Malcolm wrote:

You attended both meetings?

laowhining said:

I did not attend the first, as far as I know that was only open to SMS instructors, but I attended the second that was open to Gakyil and others representing some kind of organization within the DC orbit.

Malcolm wrote:

I attended neither, but I know people who attended both. What a shit show.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 4:10 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

I think the non-engagement with news, politics and arguments is actually a good quality for dharma. Moving away from these sources of wordliness is moving nearer to a mind of retreat. The sort of people who meditate all day often won't spend much time with these things.

Malcolm wrote:

I see, like HH Dalai Lama?

Author: Malcolm

Date: Sunday, January 24th, 2021 at 4:50 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

I find many people who defend political engagement as dharma practice tend not to look at their ideological blinders.

Malcolm wrote:

I am an American. I like democracy. I don't like people who try to overthrow elections and generally destroy our admittedly already imperfect system of governance, i.e., the GOP.

I didn't say that politics was Dharma practice, I said my point of view of politics is informed by Dharma.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 4:51 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

yeah, forget the guy I mentioned. What I'm referring to is learning how to have discussion without being so agitated (even at a subtle level) that you'll want to take sides. Not falling into the trap of "us and them."

Malcolm wrote:

Sometimes there is an "us" and a "them" but...

Portland Antifa going around looking for fascists to fight with, and failing to find any, destroying the offices of the Democratic Party, burning flags in protest of Joe Biden in

Denver, and so on is some pretty dumb, clueless shit.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 8:42 AM

Title: Re: The Dao of Politics and ideology

Content:

Johnny Dangerous said:

.

Like I said, I suspect your bone to pick is more with media, social media, and what they do to the conversation than simply with having ideas about what is right or wrong in terms of political policies, etc.

Malcolm wrote:

Nah, he explicitly mentioned dzogchen practitioners. He has a problem with my outspokenness.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 9:13 AM

Title: Re: How long was your honey moon phase with Buddhism?

Content:

karmanyngpo said:

Hello all. I am curious to know how long your "honey moon" phase with Buddhism was. I've heard stories of practitioners getting really fervent and too excited and then petering out after a short period of time. I am sure it differs from person to person. How long did that period of initial "madly in love" and maybe being overly excited rather than having a firm grounding in the real reasons for practice (like impermanence, precious human life, bodhichitta etc) last for you?

I feel like this is too casual of a topic to put in Personal Experiences so hopefully it is ok to put it here too for very relaxed discussion

KN

Malcolm wrote:

It's not over, going strong since 1986.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 11:18 AM

Title: Re: The Dao of Politics and ideology

Content:

Malcolm wrote:

I find it admirable the way you defend your political views. It doesn't seem like Dharma to me, but neither does it to you as you mentioned earlier.

SilenceMonkey said:

They are not really political views. They are observations about what is decent and what is not.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 11:56 AM

Title: Re: Questions about "Early" as in early early.

Content:

Padmist said:

How do Mahayana Buddhists handle claims that Pali Canon is the authentic teachings of the Buddha and anything beyond it is isn't Buddha's teachings?

Malcolm wrote:

Mahāyāna, as a self-conscious movement, begins with Nāgārjuna. Why do I say this? Nāgārjuna was the first identifiable author that we know of in the history of Buddhism to defend the sūtra tradition we call Mahāyāna. This is why he is the most important Mahāyāna figure, apart from the Buddha in Mahāyāna sūtras. Of course there were Mahāyāna sūtras prior to Nāgārjuna, but he was the first person to articulate a polemical defense of Mahāyāna and the first historical person (by western criteria) to give Mahāyāna a serious intellectual platform.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 7:42 PM

Title: Re: The Dao of Politics and ideology

Content:

Pero said:

After some other things he said I reflected on my own life and noticed I slowly got too sucked into worldly concerns over the last 9 years or so, politics being one of them.

Malcolm wrote:

It's ok to be upset about fascists. If one isn't, one is likely a fascist oneself.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 10:10 PM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Aemilius said:

...

PeterC said:

All largely irrelevant to the question of whether there was a bodhisattvayana preceding Gautama. That's four times I've asked and you haven't responded, so I'll assume you don't have any evidence for this.

We do know, and it's very well documented, that there were sramana movements before, during and after his life. But to claim that a bodhisattvayana existed, you need more than just beliefs in reincarnation and spiritual practices.

Aemilius said:

I have said before that there are no academic proofs for this claim or view, but there are spiritual proofs, and these are not accepted by the academic world view. I.e. the Five eyes and the Six supernormal powers, these have been accepted as a basis of knowledge in the Dharma for 2500 years. Next arises the question whose extraordinary perceptions will be accepted ? I believe that You you have been a member in a modern Buddhist movement, so that you would know that there still is knowledge passing around that comes from supranormal perceptions. Different traditions accept different authorities, who are then relied on and quoted in these matters.

The supranormal perceptions can be, and quite often are, in opposition to the prevailing academic views. In this case all we can do, in the academic field, is to say that it is possible that the Mahayana has existed as an oral tradition, long before the writing down of the Mahayana sutras.

There is also a spiritual necessity for the existence of the Mahayana. You would know this only when you are quite advanced on the spiritual path, so this also doesn't count as an academic proof. Which is unfortunate.

I hope this discussion has not been in vain.

Malcolm wrote:

There is a difference between personally accepting tenets of faith on the one hand and asserting them as empirical facts on the other. If the former are asserted as the latter, that is the pathway of fanaticism.

Author: Malcolm

Date: Sunday, January 24th, 2021 at 11:14 PM

Title: Re: Soto zen and problem of satori

Content:

Matylda said:

The whole topic which I picked up concerns exclusively Japanese zen.

Astus said:

The main point still stands: Practising with koans is in order to gain realisation, shikantaza is practice-realisation, so there is a difference. If there were stages to be reached in shikantaza, then realisation were apart from practice.

Malcolm wrote:

The consequence of this is that one is only realized during shikantaza. How does this escape the equipoise/post-equipoise division? And if there is a division between equipoise/post-equipoise, this means that there are stages.

In any case, stages are not measures of realization, but only qualities.

Author: Malcolm

Date: Monday, January 25th, 2021 at 12:36 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

Essentially, what I've seen with this interpretation is that the "stages" are just shifted to "pre-Shikanataza" stage.

Malcolm wrote:

So Shikantaza becomes itself becomes a stage, which one is either on or not. Then there is the problem of what "practice" means. If "practice-realization" means the practice is being in a state of realization, then I think, most people are shit out of luck.

Author: Malcolm

Date: Monday, January 25th, 2021 at 12:52 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

Similarly, if you're drifting off into the alaya, fantasizing about sex or murdering your enemies, falling asleep, you're not really practicing Shikantaza.

Matylda said:

fantasizing about sex or murdering your enemies, falling asleep - all those are not alaya state, they are just common thoughts. so it has nothing to do with arriving at alaya in zazen.. if anyone will adopt such opinion about alaya will be in serious trouble, and will mistake all kinds of experience in zazen... is is not my opinion, but one may find description of the alaya state of zazen in writings of some masters...

Malcolm wrote:

Why would one want to arrive at the ālaya state?

Author: Malcolm

Date: Monday, January 25th, 2021 at 1:50 AM

Title: Re: The Dao of Politics and ideology

Content:

SilenceMonkey said:

So the big question for me is... how do we maintain the unconditional love and compassion of a Buddha while engaging in petty squabbles and arguments over politics?

Malcolm wrote:

By understanding that everything is like a dream or an illusion.

I don't hate cockroaches, but if they invade my home, and will not leave peacefully, then I will have to call the exterminator, because they bring disease, etc.

I really dislike the ideology that the GOP embraces, and I think that in general, people who follow such ideas are fools who do not understand how harmful their ideology is to the planet and everyone on it. We are at a crisis point in the history of our species, and if we do not get our shit together democratically now, it is inevitable that draconian measures will be needed later to save our species, if it is worth saving at all.

Still, dreams and illusions.

Author: Malcolm

Date: Monday, January 25th, 2021 at 2:50 AM

Title: Re: Soto zen and problem of satori

Content:

Matylda said:

fantasizing about sex or murdering your enemies, falling asleep - all those are not alaya state, they are just common thoughts. so it has nothing to do with arriving at alaya in zazen.. if anyone will adopt such opinion about alaya will be in serious trouble, and will mistake all kinds of experience in zazen... is is not my opinion, but one may find description of the alaya state of zazen in writings of some masters...

Malcolm wrote:

Why would one want to arrive at the ālaya state?

Matylda said:

nobody sober of course

but zen masters warned disciples that in the course of great efforts it happens that one attains the great quietude and equipoise... the state is overwhelming and many consider it as great achievement... but it all way wrong and even dangerous.

it is not from my own experience since I have very limited, but it is what one can hear or read from experienced masters, since our friend wrote that thinking about killing, sexing etc. is of alaya in zazen I just reacted, since I have never heard such things... alaya is not

desired state or is not considered desirable. But based on the history of zen we may see that it was problem since those who were trapped considered themselves liberated or enlightened etc. it was just big mistake.

Malcolm wrote:

Ok, in Dzogchen, this is a very great error.

Author: Malcolm

Date: Monday, January 25th, 2021 at 5:09 AM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Sennin said:

This empowerment was for the 9 deity mandala?

Cinnabar said:

It was for the coemergent form of Hevajra. The practice emphasizes Hevajra and Nairatmya in union, alone. Each with two arms.

There are mother and father mantras.

Malcolm wrote:

"Sahaja" here simply means "natural," i.e. one face, two arms, and two legs.

Author: Malcolm

Date: Monday, January 25th, 2021 at 5:27 AM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Cinnabar said:

It was for the coemergent form of Hevajra. The practice emphasizes Hevajra and Nairatmya in union, alone. Each with two arms.

There are mother and father mantras.

Malcolm wrote:

"Sahaja" here simply means "natural," i.e. one face, two arms, and two legs.

Cinnabar said:

That makes sense.

I think some people like to translate sahaja as “coemergent”. Which makes some sense from the parts of the Tibetan lhan cig tu skye ba. But I can’t translate, just poke at words.

Malcolm wrote:

Yes, they do, but they miss the meaning. Lhan cig skyes is just a translation of sahaja, and sahaja, in this context, does not mean connate, it means simply "natural" in contrast with the three faced, six arm form, or the eight faced, sixteen arm form, etc.

Author: Malcolm

Date: Monday, January 25th, 2021 at 9:49 AM

Title: Re: Garchen Rinpoche - Hevajra Empowerment and 4 Dharmas of Gampopa

Content:

Cinnabar said:

That makes sense.

I think some people like to translate sahaja as “coemergent”. Which makes some sense from the parts of the Tibetan lhan cig tu skye ba. But I can’t translate, just poke at words.

Malcolm wrote:

Yes, they do, but they miss the meaning. Lhan cig skyes is just a translation of sahaja, and sahaja, in this context, does not mean connate, it means simply "natural" in contrast with the three faced, six arm form, or the eight faced, sixteen arm form, etc.

Cinnabar said:

In some sense, isn’t “natural” symbolic of “connote”?

Malcolm wrote:

In this case it just means a deity that is one face two arms, like a natural human, it doesn’t mean anything more than that.

Author: Malcolm

Date: Monday, January 25th, 2021 at 10:12 AM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Aemilius said:

I have said before that there are no academic proofs for this claim or view, but there are spiritual proofs, and these are not accepted by the academic world view. I.e. the Five eyes and the Six supernormal powers, these have been accepted as a basis of knowledge in the Dharma for 2500 years. Next arises the question whose extraordinary perceptions will be accepted ? ...

PeterC said:

Ok let’s pause there. Is this a personal insight you have developed? Or has a teacher told you this? If so, who?

There is also a spiritual necessity for the existence of the Mahayana. You would know

this only when you are quite advanced on the spiritual path, so this also doesn't count as an academic proof. Which is unfortunate.
Actually this is not a spiritual but a textual insight. The disappearance and reappearance of the Buddhadharma over time is discussed extensively in many places.

But are you asserting that you are quite advanced on the spiritual path and can therefore perceive this directly in a way that those of us in the cheap seats cannot? I hope this discussion has not been in vain.
That depends on whether you plan on providing backup for your assertion or not.

Aemilius said:
Nagarjuna says in Bodhicittavivarana (or in Bodhisambhara) that one should not doubt the authenticity of Mahayana.

Malcolm wrote:
Ratnavali, actually.

Aemilius said:
Vasubandhu defends the authenticity of Mahayana in his commentary to Maitreya's Mahayanasutralankara, actually the original verses of Maitreya also defend the authenticity of Mahayana sutras.

Malcolm wrote:
Yes. But thus does not prove your points. All this proves is that someone said something.

Author: Malcolm
Date: Monday, January 25th, 2021 at 7:36 PM
Title: Re: Soto zen and problem of satori
Content:
Malcolm wrote:

This all very much depends on what one means by "enlightenment."
The consequence of this is that one is only realized during shikantaza. How does this escape the equipoise/post-equipoise division? And if there is a division between equipoise/post-equipoise, this means that there are stages.

Astus said:
The main point is that if shikantaza is practice-realisation, then there is no point of working towards a realisation apart from it, there is no satori later. A comparison of the two approaches from Shohaku Okumura:

'Uchiyama Roshi emphasizes that the zazen practice transmitted from Dogen Zenji to Sawaki Roshi differs from D. T. Suzuki's Zen. For example, Dogen Zenji described the oneness of a practitioner and other people and objects, using the example of a cook and his work with colleagues, ingredients, firewood, and water, as well as those who eat the food. In "Tenzokyokun," or "Instructions for the Cook," in Dogen's Pure Standards for the Zen Community, he wrote, "All day and all night, things come to mind and the mind

attends to them; at one with them all, diligently carry on the Way.” Here there’s no mysterious satori, or becoming conscious of the Unconscious. There’s only sincere, wholehearted practice in ordinary activities.’

(Zazen Is the Stability of One’s Whole Life, in Homeless Kodo)

And from Kodo Sawaki:

‘Nine hundred years ago there was a Zen system in which there were gradations of satori—three hundred and some tens of cases. Finally completing them all you would perfect a great satori. That system was contrasted with what was referred to as mokusho Zen [silent illumination]. It was also labeled eko and hensho. The other teaching [which uses koans] was called kanna Zen.

Dogen Zenji’s is a religion of practice. Dogen goes so far as to say there is no benefit in recitation with the mouth. In the Bendowa, Dogen wrote: “Continuously uttering sounds is like a frog crying in the night in a spring rice paddy and is ultimately worthless.”

In the Butsuyuikyogyo, too, [the Buddha] warns against useless talk... Satori is not something that is uncovered by the mind. Practice is enlightenment.

Again in the Bendowa, “A beginner’s wholehearted practice of the Way is the totality of the original enlightenment.” And in Zanmai O Zanmai [The King of Samadhi], “The posture for shikantaza is the most important meaning in Buddhist teaching.”

(From a talk titled “Dogen’s Zen,” delivered in August 1952 in Kumamoto, in Discovering the True Self)

Author: Malcolm

Date: Monday, January 25th, 2021 at 11:25 PM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

PadmaVonSamba said:

I very much think that whether karma and rebirth are facts or not depends largely on how one defines karma and rebirth. And, there can be many definitions.

Malcolm wrote:

The Buddha defined them pretty clearly in many places. So there it is not the case that there are many definitions, unless by "many" you mean the Buddha defined them consistently many times.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 12:13 AM

Title: Re: Questions about "Early" as in early early.

Content:

neander said:

Buddhist lineages not only did not respect but killed and slaughtered different versions of Shangha.

You can just study a short period like Kamakura and Sengoku in Japan to realize this. Armed attacks were very frequent between various lineages. In the main monasteries in mount Hiei armed attacks occurred within the very same temple, each side accusing the other of slandering the Dharma.

The implementation of what a Shanga should have been was not clear since the first council when already 19 different schools had different ideas...

Malcolm wrote:

You are conflating politics of Medieval Japan with Ancient India now? The Buddha's split into eighteen schools was predicted in King Krikin's dream. This split occurred because in a past life, the Buddha himself had been a sectarian.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 1:18 AM

Title: Re: Questions about "Early" as in early early.

Content:

Caoimhghín said:

Another point. Ven Bhavaviveka cites a version of the Sīsapāvanasutta (familiar to us via the Pali Canon most likely) where the Buddha addressed it to Ven Ananda instead of the bhiksusamgha like it is in both the Sarvastivadin and Theravadin versions.

Malcolm wrote:

It can also be a paraphrase, a misquote, and so on.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 2:20 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

PadmaVonSamba said:

I very much think that whether karma and rebirth are facts or not depends largely on how one defines karma and rebirth. And, there can be many definitions.

Malcolm wrote:

The Buddha defined them pretty clearly in many places. So there it is not the case that there are many definitions, unless by "many" you mean the Buddha defined them consistently many times.

PadmaVonSamba said:

Read the follow-up paragraph.

Malcolm wrote:

Yes, even so, there are many definitions which try to include this idea of absence of self, which are nevertheless quite at a variance with what the Buddha taught, so my point

remains.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 4:56 AM

Title: Re: Questions about "Early" as in early early.

Content:

Caoimhghín said:

What follows is entirely my own theory: If we dismiss the text-critical evolutionary model but retain what we have learned from the critical study of the texts, then we get an image of Mahāsāṃghika communities significantly more influenced by Mahayana

Malcolm wrote:

Walser's new book opines that the Ur-PP sūtra was written by a Sarvastivādin monk who was from a Maitrayaṇī Brahmin family in Mathura in the last half of the first century, CE, and that it intended to present a Buddhist compatible version of brahman, and further, that it was a fundamentally political move to secure a position at court. He further argues that Mahāyāna arose in Brahmin communities where "Buddhist" and "Brahmin" were ambiguous distinctions at best.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 5:01 AM

Title: Genealogies of Mahāyāna Buddhism: Emptiness, Power and the Question of Origin

Content:

Malcolm wrote:

Walser's new book opines that the Ur-PP sūtra was written by a Sarvastivādin monk who was from a Maitrayaṇī Brahmin family in Mathura in the last half of the first century, CE, and that it intended to present a Buddhist compatible version of brahman, and further, that it was a fundamentally political move to secure a position at court. He further argues that Mahāyāna arose in Brahmin communities where "Buddhist" and "Brahmin" were ambiguous distinctions at best.

Discuss!

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 5:33 AM

Title: Re: Questions about "Early" as in early early.

Content:

Caoimhghín said:

Really? Is he published by Princeton University Press? I usually only associate that level of speculative incompetency with them, publishing "Greek Buddha" and Elaine Pagels. I've read other scholarship that several older redactions of the PP sūtras are Āndhraka in origin. I'll find the paper in a bit.

Malcolm wrote:
Routledge.

Author: Malcolm
Date: Tuesday, January 26th, 2021 at 5:34 AM
Title: Re: Questions about "Early" as in early early.
Content:

Caoimhghín said:
Really? Is he published by Princeton University Press? I usually only associate that level of speculative incompetency with them, publishing "Greek Buddha" and Elaine Pagels. I've read other scholarship that several older redactions of the PP sūtras are Āndhraka in origin. I'll find the paper in a bit.

Malcolm wrote:
He goes over all of the older scholarship. You may not agree, but he is hardly incompetent. Please respond here:

<https://www.dharmawheel.net/viewtopic.php?f=102&t=35714>

Author: Malcolm
Date: Tuesday, January 26th, 2021 at 8:30 AM
Title: Re: Questions about "Early" as in early early.
Content:

Caoimhghín said:
I'll respond there once I've read the work. I'll say what it sounds like, trash pseudo-academic pop Buddhology like "Greek Buddha." I will be very surprised if any of his claims are anything specific. I have to first finish an Ng text I am reading for another thread and then see if I want to buy the Genealogies text. It isn't the sort of thing I would ever normally spend money on given that description of it.

Malcolm wrote:
His claims are actually quite specific, nothing like the latest Beckwith book. He is a good scholar actually,

Author: Malcolm
Date: Tuesday, January 26th, 2021 at 9:24 AM
Title: Re: Questions about "Early" as in early early.
Content:

Caoimhghín said:
I look forward to being pleasantly surprised if I purchase it.

Malcolm wrote:
You will be. You may not agree with him, not saying I do, but one of interesting points of departure he makes is his administration that he wrote the book once he realized he

didn't actually know why he thought he knew what Mahayana was.

Author: Malcolm

Date: Tuesday, January 26th, 2021 at 10:00 PM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Aemilius said:

But I have persistently, during the course of thirty years, seen what I have said above, and a little more: Shakyamuni got certain Mahayana teachings from a materially existing order of bodhisattvas.

Malcolm wrote:

Source for this claim? This is after all the academic forum, and you've offered nothing to support this claim.

Aemilius said:

And also, when Shakyamuni had attained Buddhahood he had direct access (telepathically) to the teachings of thousands of Buddhas, and this is another source to the Mahayana sutras, which he then "edited" (in his mind) to suit the present situation on planet Earth and in India.

Malcolm wrote:

Speculative.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 1:12 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

This all very much depends on what one means by "enlightenment."

Astus said:

'Students of the Way should desire to be obstructed by the Way. To be obstructed by the Way means to forget any trace of enlightenment. Practitioners of the Way must first of all have faith in the Way. Those who have faith in the buddha-way must believe that one (the self) is within the Way from the beginning; that you are free from delusive desires, upside-down ways of seeing things, excesses or deficiencies, and mistakes. Arousing this kind of faith, clarifying the Way and practicing the Way comprise the foundation of learning the Way. We do this by sitting and cutting off the root of the discriminating mind; by turning away from the path of intellectual understanding. This is a skillful way to lead beginners. Next, drop off body and mind, and throw away both delusion and enlightenment. This is the second stage. Truly it is most difficult to find a person who believes that his self is within the buddha-way. Only if you believe that you are really inside the Way, will you naturally clarify the scenery of the Great Way and understand the origin of delusion and enlightenment. Try to sit cutting off the root of discriminating

mind. Eight or nine out of ten will be able to immediately see the Way.'
(Gakudo Yojinshu by Dogen, in
https://www.sotozen.com/eng/library/leaflet/heartofzen/pdf/Heart_of_Zen.pdf, p 32-33)

Malcolm wrote:

Looks like stages to me, in direct contradiction to your claim.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 6:06 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Looks like stages to me, in direct contradiction to your claim.

Astus said:

Yes, seems so, but not. The first stage mentioned is of faith, the second is acting upon that faith, and it's the second what comprises shikantaza.

Malcolm wrote:

So, shikantaza is kind of like nembutsu or nam myoho renge kyo.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 6:33 AM

Title: Re: The Dao of Politics and ideology

Content:

Caoimhghín said:

it's about charging up your spirit board to cast spells at your enemies, get girls, and become immortal.

Malcolm wrote:

The problem, as ever, is finding the right charger.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 7:52 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

So, shikantaza is kind of like nembutsu or nam myoho renge kyo.

Astus said:

There are similarities.

'Dogen taught his religion through the language and lore of Chinese Ch'an; yet in many ways the structure of his religion reflects familiar patterns in the soteriological

strategies of Japanese writers like Shinran and Nichiren. This is hardly surprising, since many of the same issues that determined the rules of Ch'an discourse in China - the theory of the supreme, Buddha vehicle and the perfect, sudden practice appropriate to it - had long been at work in the dominant Tendai system in Japan, the system that initially educated Dogen, Shinran, Nichiren, and other leaders of the reformation. Despite their obvious differences, in very broad terms, the ideologies of all three of these famous religious thinkers can be seen as an attempt to define the true practice of the Tendai Buddha vehicle - a sudden practice to be based solely on the absolute truth of Buddhahood itself, not on the upaya of the relative teachings and gradual practices.' (Dogen's Manuals of Zen Meditation, p 165)

Malcolm wrote:

So, Tendai in Zen robes. Ok, got it.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 7:54 PM

Title: Re: Soto zen and problem of satori

Content:

Matylda said:

I see.. well official soto is the very problem.. those people deny everything when they hear satori etc. and start talking, that everything is satori etc. and that practice with aim of satori is almost a sin.. and of course they have myriad excuses and nice theories.

Astus said:

Why expect Soto to follow ideas that are prevalent in Rinzai (koan practice, dokusan, emphasis on kensho, etc.)? Even if once the two branches were quite similar, after the 18th century reforms in both, they have intentionally distanced themselves from each other, unlike in China where lineage association has practically no bearing on one's views and methods.

Malcolm wrote:

You recall that our friend Matylda is from a Soto family, right?

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 9:09 PM

Title: Re: Soto zen and problem of satori

Content:

Matylda said:

Where is it said that koan dokusan satori etc. belongs only to rinzai??? it is not true.

Astus said:

I meant commonly found in and associated with Rinzai, not that it was their property or that others were excluded. If you say it's not the consequence of reformations that Sotoshu is what it is today, then what do you say is the reason behind it? Also, do you find current Rinzai more according to your standards of Zen, and would that be because

they practise with koans?

Malcolm wrote:

I think what she is saying is the picture of Soto zen you paint is abstracted from books by western scholars, rather than a deep knowledge of the tradition based on fluency in Japanese, etc.

Author: Malcolm

Date: Wednesday, January 27th, 2021 at 9:44 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

I think what she is saying is the picture of Soto zen you paint is abstracted from books by western scholars, rather than a deep knowledge of the tradition based on fluency in Japanese, etc.

Astus said:

It seems to me more like criticism of Soto both in Japan and in Western countries. Of course, if it turns out to be otherwise, and all she meant so far was a problem with the academic representation of Soto while at the same time what actually happens in temples and centres are fine with her, then I have misread things.

Malcolm wrote:

If I understand what she has been saying here for more than a decade, she is criticizing what she sees as historical revisionism in Japan, which in her view has had a deleterious effect on how the Soto tradition is understood in the West by both academics and practitioners, resulting an anti-intellectual, enervated interpretation of Shikantaza that is more of a faith-based practice than authentic zen, and does not represent the actual practice of the Soto school over the centuries. She can correct my assessment of her view if she likes.

Author: Malcolm

Date: Thursday, January 28th, 2021 at 4:11 AM

Title: Re: Academic Sources on Development of Vajrayana

Content:

FiveSkandhas said:

What do you think of the term "mantrayana?" I personally find it more precise than "Vajrayana" and wish it had more widespread use.

Malcolm wrote:

In the Indian Buddhist tantras preserved in the Kengyur, there are 93 mentions of vajrayāna; 2 mentions of guhyamantrayāna; and 21 mentions of mantrayāna.

In the Indian commentarial literature preserved in the Tengyur, there are 461 mentions of vajrayāna; 75 for guhyamantrayāna; and 191 for mantrayāna, but many times,

mantrayāna and guhyamantrayāna are quite close to each other in proximity, meaning that the former is often a contraction of the latter.

I would say, that since the Vajramāla commentary and other texts equate Vajrayāna and Mantrayāna, Vajrayāna is clearly the more widespread and widely used term in Indian sources, and therefore, mere force of usage in Indian literature favors the use of the term Vajrayāna as an overall name for this Buddhist textual movement.

In Tibetan sources one often see "Secret Mantra Vajrayāna" (gsang sngags rdo rje'i theg pa).

To add to this, the earlier tantras transmitted to Japan are quite few in number, compared with the very large amount of tantras transmitted to Tibet at exactly the same time (800 CE). The term "vajrayāna" was already widely used in India by this time even for so-called "lower tantras" like the Subāhuparipṛcchā Tantra, or "yoga tantras" like the Vajraśikhara tantra, in which is found the term "vajrayāna," though not in the incomplete version translated by Amoghasiddhi.

Author: Malcolm

Date: Thursday, January 28th, 2021 at 4:43 AM

Title: Re: OCD

Content:

Johnny Dangerous said:

OCD thoughts and ruminations (as anyone with them will surely attest) aren't impulses involving much volition, they simply appear, and indeed they seem to sort of have a life of their own.

Malcolm wrote:

OCD appears to be a seizure disorder.

Author: Malcolm

Date: Thursday, January 28th, 2021 at 5:18 AM

Title: Re: OCD

Content:

Johnny Dangerous said:

I repetitively thought about things, it would prevent them from happening.

Malcolm wrote:

I suffered from that during the 2016 campaign...

Author: Malcolm

Date: Thursday, January 28th, 2021 at 6:29 AM

Title: Re: Academic Sources on Development of Vajrayana

Content:

tingdzin said:

in fact little in common at all except perhaps in terms of ritual structures (and some scholars think that ritual structures are in fact the defining feature of "tantra"). If one does define tantra in this way, then one could say that "tantra" can be found in non-Vajrayana Buddhism. It all depends on how one uses the words.

Malcolm wrote:

The earliest text we know of to be titled a "tantra" is the fabled Agniveśa Tantra, held to be the core text around which the Caraka Samhita is written. Caraka Samhita is the earliest Ayurvedic medical text, most likely written somewhere around 100 BCE-100 CE.

In Tibetan Medicine, the word "tantra" is held to mean "to protect the body" from "tanu + tra."

Author: Malcolm

Date: Friday, January 29th, 2021 at 1:46 AM

Title: Re: Books on Early Mahayana Development, History and Sutras

Content:

Aemilius said:

I agree. But that is the nature of the present cultural situation and the situation within Buddhism. Buddhism indeed puts you into a messianic position, if you decide to trust your own spiritual experiences and what they tell you. It is not only messianic, it also accords with what the Buddha has promised to all his followers who put his teachings into practice.

Malcolm wrote:

And sometimes it happens that Māra appears to you in the guise of the Buddha, or a bodhisattva, or a ḍākinī and declares, "This will be your name, this will be the place where you attain buddhahood, this will be your retinue" etc. The deceptions of Māra are many, genuine experiences on the path is rare. Especially in the West, but also among Chinese people, there are many people deluded by Māra, who do not rely on qualified teachers, and carry others along in their deluded vision.

Author: Malcolm

Date: Friday, January 29th, 2021 at 3:41 AM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

Queequeg said:

hey can, through the use of the various tools of analysis at their disposal, offer informative answers about things like the origin of Amitabha, but that information is not

really useful to buddhasmṛti practice and could actually be discouraging and a hindrance... "You mean Amitabha is Ahura Mazda?"

tingdzin said:

Yes, I would say that if you don't have a mind that can see nuances, or is not capable of holding on to two seemingly contradictory views, you might be well advised to concentrate on practice and not dip your toe into scholarship. If you are an experienced practitioner whose primary focus is still practice, then scholarship can be quite useful, for the reasons mentioned above.

Queequeg said:

Case by case. There's not a lot of nuance once one starts poking around in the origins of the Mahayana and Vajrayana pantheon. The faithful versions and the academic versions often say very different things that no amount of nuance is going to resolve. Avoiding specifics, when a deity is a central focus in a tradition, with a back story that puts it squarely in the Buddhadharma tradition, and then you look at academic studies that show this was the totem deity of some tribe or caste in the distant past, in a religious system that had nothing to do with Buddhism... how do you then interpret a teacher's claims that they had a spiritual communion with this deity and received sacred instructions? To keep it up is going to require some serious fudging of details or putting up firewalls in the mind.

I'm fully open to accepting I'm one of those people who lack the intellectual finesse to reconcile divergent claims over the same intellectual geography.

Malcolm wrote:

The Indian mind was a lot more flexible about such issues. This is why one sees tropes shared with the Ramayāna that show up recontextualized in a Buddhist context, for example, to explain the origins of the Buddhist protectress, Śrīdevī Mahākālī. Śrīdevī is known originally named Sita Śankhapāla. She elopes with Dasagriva aka Ravanna, having been tricked into it by Dasagriva's sister, Remati. Umadevi (the worldly manifestation of the protectress Ekajati), her mother disowns her, and Sita Śankhapāla takes on the form of a rakṣasī as a result, etc., eventually to be tamed by the Brahmin Vararuci. Since as far as I am concerned this is a myth and the myth of Sita's abduction by Ravanna have equal standing as a myth, I don't worry about it too much. In Tibet, different schools have different accounts of the taming of Rudra, all based on Indian sources, they are often in conflict about details, and no one blinks an eyelash. Indeed, in the same school different tantric cycles will have differing explanations of the taming of Rudra, and again, no one bats an eyelash. The validity of the practice has more to do with whether one can manifest siddhis from it, rather than whether or not it fits some neurotic compulsion to reconcile different narratives. For example, in Shingon, it is maintained that the tantras were first revealed by Vajrasattva in an iron tower in South India. In Tibet, in the Sarma schools, it is generally maintained that the tantras were also revealed in South India by a king who travelled to Oddiyāna and received them a siddha yoginī who was descendent from Nāgas. In Nyingma, it is generally held they were first revealed by a king in Zahor named Dza. While there is a bit of bickering back and forth between the Nyingmas and the Sarma schools over the accuracy of the interpretation of

the King Dza account, not one really cares that much. Then, of course, the Bonpos claim they are the source of everything, but no one pays them much mind either. When Buddhists resort to the services of Bonpo Lamas it is because the latter have siddhi, not because Buddhists accept Bonpo history. But talk of siddhis will get you shut down pretty fast in the Academy.

Author: Malcolm

Date: Friday, January 29th, 2021 at 5:15 AM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

Queequeg said:

I don't know if there is anything monolithic we can actually work with like "the Indian mind." Even if there was, the records of extensive, hair splitting debates suggests "the Indian mind" has a penchant for endless disputation rather than a simple smiling acceptance of divergent details.

Malcolm wrote:

They tended to argue about atoms and first principles, not narrative tropes.

I

Queequeg said:

can buy a widespread attitude of just shrugging details off implicitly acknowledging "its all just stories anyway" said with an Indian shake of the head.

Malcolm wrote:

Yes, this is what I am saying. Why else could someone set down in writing a tale clearly related to the Ramayāna with a straight face in a Buddhist tantra of authentic Indian provenance?

Queequeg said:

In a practice context I grok the way fictions are freely utilized for certain salvific or edifying purposes and participated in in a manner that takes the fictions as true. Running out of the burning house to claim deer carts, goat carts and ox carts, and all that. But, I also don't think I have to search very hard for people who have lost interest in Dharma because they found out that the Mahayana sutras were written half a millennia after the parinirvana, if that even happened. There's a whole movement of Buddhists trying to save for themselves what they can by excising what doesn't fit with their scientific truths.

Malcolm wrote:

These people don't believe in siddhis. They are fairy killers, homicidally bent on lynching Tinker Bell.

Queequeg said:

Anyway, my point was, an academic approach to Buddhism is not necessarily going to be helpful for practice, and may well not be compatible. For some people. The academic study of Buddhism is not Buddhism. Its social science.

Malcolm wrote:

Depends on the person. I find lots of benefit in academic studies, if only because the Academy translates a lot of stuff from Sanskrit, Chinese, Tibetan, etc. I just ignore their conclusions, where I don't agree, or snort in derision at some of their total lack of real knowledge of what they are studying. And some academics, while not personally interested in practice, like Robert Mayer, nevertheless do excellent work.

Author: Malcolm

Date: Friday, January 29th, 2021 at 5:36 AM

Title: Re: Funeral Homes are Overwhelmed

Content:

Malcolm wrote:

Yup, thanks to Donald F@#cking Trump and other idiotic world leaders who did not act in a timely fashion. Their hands are covered in blood.

Author: Malcolm

Date: Friday, January 29th, 2021 at 6:42 AM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

Queequeg said:

Its really genius that a religious path was developed consciously using this suspension of belief. That is a HUGE departure from most other religions that assert their stories are factually 100% true and will kill you for not believing.

Malcolm wrote:

I am pretty sure that educated Indian knew that the narratives in Mahāyāna sūtras were not meant to be taken literally. They are largely emblematic, it's only outside of India where people started killing each other over what were, in India, merely emblematic narratives that served didactic, rather than historical, purposes. We see this here all the time, with notions of Mappo, and triumphalism of this school over that when all of us are actually just schmucks who have barely scratched the surface of the Mahāyāna path of accumulation, let alone even come anywhere near the path of seeing.

Queequeg said:

So I think there are two ways of looking at the academic study of Buddhism. One is as the social scientist, as one who actually does the academic work. The other is to take the fruits of the social scientist, particularly the translations.

Malcolm wrote:

Sometimes i read with interest what people say, like Walser, etc. Mostly, I am just looking for sources.

Queequeg said:

I guess to an extent the views I'm expressing here are based on my idiosyncratic adventure in the Academy as a practicing Buddhist studying Buddhism. It was not without confusion, which I was warned about by my Buddhist advisors - both of my advisors were practicing Buddhists and I think they held some sympathy for me, for which I'm grateful. The atmosphere they fostered, however, may have also contributed to my confusion about the distinctions between Buddhism as an object of academic inquiry and Buddhism as a path. I'm passing on a warning to youngsters who might go down that path. Hopefully they're more savvy than I was, and if not, behold my scars and abandoned dead ends, wasted time and thought processes.

Malcolm wrote:

I hear you. People in Buddhist studies mainly write about what other people in Buddhist studies write. For example, there is a guy named David Drewes, as far as I can tell, he has no actual interest in Early Mahāyāna, but he is really interested in dredging through 150 years of Western Academic scholarship in this paper:

https://d1wqtxts1xzle7.cloudfront.net/35500600/Drewes-Early_Mahayana_I_rev_ed.pdf?1415632234=&response-content-disposition=inline%3B+filename%3DEarly_Indian_Mahayana_Buddhism_I_Recent.pdf&Expires=1611877106&Signature=Rhb3hudRIJS9EWKTIIfxEPBjc7ABp4ZcSq7lgXMEU3LT h0XmZQn46DPKPDUt06S-DY1oJo0QNclwSleUImczehBakTKQBDIDZNJXh6JY3TMaZYvBA0Nz8Tupyc1WPGletNj-czEmCGAwmfIn2C0QopamNhpXxcGHS~deCw-MH6e-z9n-8~tVHmtMnwW29sbihgrwSjE-gCwxnt7BSuOolTy8UeJQ4hMqoAQhYe-PbJtWQzodwRLbp3Go2y6eVWfvatttOb~NXqX~YPkLglt1JtnB-JotC~5fv94L3iijpYRWfig5AN3le7NmMYfgNTbWcX16rgQTa1OCbOn9s6FsyA__&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA

You can see from his paper, that Buddhology is as equally involved with critiquing Western scholarship as it is in examining primary sources.

Author: Malcolm

Date: Friday, January 29th, 2021 at 10:36 AM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

SilenceMonkey said:

I found that engaging with academic scholarship can kill your faith. At least for the young and impressionable like I was when I was exploring buddhism in this way. Might not be worth it.

Malcolm wrote:

Only if your faith is blind.

Author: Malcolm

Date: Friday, January 29th, 2021 at 10:38 AM

Title: Re: Mansplaining Women's Enlightenment

Content:

PeterC said:

The book sounds completely idiotic.

Queequeg said:

Karen needs shanti, too.

PeterC said:

"I teach suffering and the ending of suffering"

"You can't come in here talking about suffering. I'm an American citizen, I have Rights under The Constitution, no immigrant is going to tell me I have to suffer, I want to talk to your manager about this, it's illegal for you to make me suffer!"

"This is the noble truth of the causes of suffering: the desire that makes for further becoming - accompanied by passion and delight..."

"You're saying that I can't have happiness. I know the Constitution, it says there that every American can pursue happiness, at least I think it's the constitution, but you know what, I don't need to read it, I know it's there, and you're telling me that I can't be happy. You know what you are? You're a communist. A leftist communist fascist. You're unamerican. If you don't like it here why don't you go back to your shithole country like president trump said?"

Malcolm wrote:

Yup, pretty much explains one half of the country...

Author: Malcolm

Date: Friday, January 29th, 2021 at 10:54 AM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

SilenceMonkey said:

I found that engaging with academic scholarship can kill your faith. At least for the young and impressionable like I was when I was exploring buddhism in this way. Might not be worth it.

Malcolm wrote:

Only if your faith is blind.

SilenceMonkey said:

Good point. Like I said, in the beginning of the journey when young and impressionable. With not much else to go on than western academia.

It takes a good while for faith to develop beyond the level of blind faith. And it doesn't come about through academics, but Dharma study and practice. A lot of students starting to learn about Dharma will confuse academia with Dharma.

Malcolm wrote:

People need to make up their own minds. We just explain what Dharma is and what it is not. Trying to condition people is an error.

Author: Malcolm

Date: Friday, January 29th, 2021 at 11:01 AM

Title: Re: Funeral Homes are Overwhelmed

Content:

Johnny Dangerous said:

Our society has spent so long now with the mantra of "efficiency" and "free market" being synonymous that we've now "efficiency-ed" ourselves and our family members out of dying of Covid with a shred of dignity...especially if you're poor. It's so disgusting it's hard to put into words.

Malcolm wrote:

Blaming capitalism is facile, anyone with half a brain could see a huge market opportunity in preventing covid. Instead, populism handed us this crisis.

The problem is politics, not economics, the same goes for climate change.

Author: Malcolm

Date: Friday, January 29th, 2021 at 11:16 AM

Title: Re: How Mentally Ill Prisoners are Treated in the United States

Content:

Malcolm wrote:

Well, it's not just poor people; our justice system is racist.

Author: Malcolm

Date: Friday, January 29th, 2021 at 9:03 PM

Title: Re: Funeral Homes are Overwhelmed

Content:

Johnny Dangerous said:

Our society has spent so long now with the mantra of "efficiency" and "free market" being synonymous that we've now "efficiency-ed" ourselves and our family members out of dying of Covid with a shred of dignity...especially if you're poor. It's so disgusting it's hard to put into words.

Malcolm wrote:

Blaming capitalism is facile, anyone with half a brain could see a huge market opportunity in preventing covid. Instead, populism handed us this crisis.

The problem is politics, not economics, the same goes for climate change.

Johnny Dangerous said:

I disagree, decades of neoliberalism have affected our response to this directly, it's been a race to the bottom for "efficiency" (i.e. taking apart the commons) and whether it's not being able to produce or own PPE efficiently, or expecting "the marketplace" to take care of what it clearly cannot, economic policy is a big player in the equation.

Malcolm wrote:

Economic policy is politics.

Author: Malcolm

Date: Friday, January 29th, 2021 at 10:18 PM

Title: Re: Funeral Homes are Overwhelmed

Content:

KathyLauren said:

There may be market opportunities in the fight against covid, but the marketplace could never have prevented it.

Malcolm wrote:

Yes, of course not.

KathyLauren said:

Even with good leadership, Americans will always put their personal wants ahead of the public good. You can debate which policies make it worse, but the problem is based on the values on which your nation was founded. Policies will not make it go away.

Malcolm wrote:

This is not a uniquely American flaw. Example, Britain.

Author: Malcolm

Date: Saturday, January 30th, 2021 at 12:06 AM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

SilenceMonkey said:

I found that engaging with academic scholarship can kill your faith. At least for the young and impressionable like I was when I was exploring buddhism in this way. Might not be worth it.

Malcolm wrote:

Only if your faith is blind.

Queequeg said:

I think the sentiment behind this goes too far. The path needs to be open for people of all capacities, not just the geniuses and the vain who think they're geniuses. Sometimes, life presents such circumstances that faith is all a person has. Or, at the beginning stages when one doesn't have the breadth of knowledge and experience to discern the path, faith serves as the vehicle. Faith is the universal gateway. Which is why those who teach faith paths ought to be held to the highest standards.

Malcolm wrote:

There are three kinds of faith identified by the Indian masters: blind faith, aspiring faith, and confident faith. The latter two are workable. The first results in Qanon. When I first met a real Dharma teacher, it was made very clear that to me that blind faith was very undesirable.

Author: Malcolm

Date: Saturday, January 30th, 2021 at 12:12 AM

Title: Re: How Mentally Ill Prisoners are Treated in the United States

Content:

Prison Policy Initiative said:

Nevertheless, 4 out of 5 people in prison or jail are locked up for something other than a drug offense — either a more serious offense or an even less serious one.

Johnny Dangerous said:

So yeah, I think I'd take issue with this,

Malcolm wrote:

And rightly so, a significant majority of people (I can find a stat, but not right now) in American prisons who are incarcerated for non-drug related offenses were intoxicated when the offense was committed.

Author: Malcolm

Date: Saturday, January 30th, 2021 at 1:53 AM

Title: Re: Tibetan Translation Help

Content:

Seeker12 said:

Hello,

I'm wondering if anyone could help me with a word-by-word translation for a six line prayer in Tibetan. I know a good deal of the words, it's just pieces here and there that I'm trying to figure out. Ideally just a couple of PMs would do it. Thanks for consideration.

Malcolm wrote:

post it

Author: Malcolm

Date: Saturday, January 30th, 2021 at 2:08 AM

Title: Re: How Mentally Ill Prisoners are Treated in the United States

Content:

Matt J said:

When you say intoxicated, are you including alcohol? Because JD claim was that decriminalizing drugs would empty out the prisons. In this case, AFAIK, alcohol is legal in the U.S. presuming you are over 21.

Malcolm wrote:

And rightly so, a significant majority of people (I can find a stat, but not right now) in American prisons who are incarcerated for non-drug related offenses were intoxicated when the offense was committed.

Sure, booze may be legal, but it sure is at the root of a lot of criminal behavior.

Author: Malcolm

Date: Saturday, January 30th, 2021 at 3:59 AM

Title: Re: Tibetan Translation Help

Content:

Malcolm wrote:

དུས་གསུམ་སངས་རྒྱལ་གྱི་བླ་མ་ཐོ་ཆེ།

times three buddha guru precious

དངོས་ཐུབ་ཀྱན་བདག་བདེ་བ་ཆེན་པོའི་ཞབས།

siddhi all master bliss great feet

བར་ཆད་ཀྱན་སེལ་བདུད་འདུལ་དྲག་པོ་རྩལ།

obstacles all remove māra tamer fierce powerful

གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་བརྒྱབ་ཏུ་གསོལ།

supplicate request give blessing please

ཕྱི་ནང་གསང་བའི་བར་ཆད་ཞི་བ་དང་།

outer inner secret obstacles pacify

བསམ་པ་ལྷན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་ཞོབས།

wishes effortlessly accomplish give blessing

Author: Malcolm

Date: Saturday, January 30th, 2021 at 4:57 AM

Title: Re: Tibetan Translation Help

Content:

Malcolm wrote:

siddhi all master bliss great feet

Seeker12 said:

How does feet fit in here? On lotsawahouse it's translated as "Master of all siddhis, Guru of Great Bliss", is it something about like sitting at the lotus feet of the guru or something?

Malcolm wrote:

zhabs is pāda, it is an honorific, mahasukhapāda, bde ba chen po'i zhabs, it is a title of the Guru Rinpoche.

Author: Malcolm

Date: Saturday, January 30th, 2021 at 10:02 AM

Title: Trump, Russian Asset

Content:

Author: Malcolm

Date: Saturday, January 30th, 2021 at 7:44 PM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

Queequeg said:

I agree with the gist of what you're saying. But faith, even one that is not connected to any verifiable truth is not condemned per se. It's the failure to safeguard truth that is the problem. It's when one says on faith, only this is true, all else false, that faith of any degree becomes a problem. That is the disposition of a closed mind. Proceeding on our best information, lacking actual knowledge, is what most of us do most of the time. This is basically the definition of a deluded being who has not overcome delusion... as long as delusion remains, by definition there are things we don't know and don't even know we don't know. So long as we are open to new information, we keep the path to awakening open. The moment we think we know all there is to know, no matter how much we know, we've closed the path to awakening.

The Buddha didn't preclude the path of prasada. It might not be a direct path, but even

such naive faith is accepted for those who cannot manage more. We have a responsibility for our one eyed kin.

Malcolm wrote:

Our traditions are at odds then. Blind faith is never acceptable for anyone.

Author: Malcolm

Date: Saturday, January 30th, 2021 at 8:13 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Food for thought:

Therefore, the fascination with and yearning for unmediated religious experience may be more a reflection of modern Western preoccupations than an inherent quality of Zen Buddhism. Sharf claims that the role of 'experience' may have been exaggerated in contemporary scholarship on Zen. He argues that historical and ethnographic evidence suggests that the privileging of experience may well be traced to twentieth-century Zen reform movements that urged a 'return' to Zen meditation (especially the Sanbōkyōdan movement, see below), and that these reforms were profoundly influenced by religious developments in the West. Sharf even controversially claims that 'Zen monastic training in contemporary Japan continues to emphasize physical discipline and ritual competence, while little if any attention is paid to inner experience'.

https://www.academia.edu/2269031/Zen_spirituality_in_a_secular_age_Charles_Taylor_and_Zen_Buddhism_in_the_West?email_work_card=title

Author: Malcolm

Date: Saturday, January 30th, 2021 at 11:42 PM

Title: Re: What do ACADEMICS say are the origins of Avalokiteshvara and Amitabha?

Content:

tkp67 said:

No.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, January 31st, 2021 at 12:05 AM

Title: Re: Genealogies of Mahāyāna Buddhism: Emptiness, Power and the Question of Origin

Content:

Caoimhghín said:

How is this review of the book to those who've read it?

<https://jcrt.org/religioustheory/2019/10/23/review-genealogies-of-mahayana->

buddhism-ananda-abeysekara/

Malcolm wrote:

Good review, it's why I bought Walser's book. I would add, however, that his knowledge of Tibetan Buddhist schools is rather shaky, and he makes blunders which indicate this.

Author: Malcolm

Date: Sunday, January 31st, 2021 at 2:09 AM

Title: Re: Nopales

Content:

DNS said:

You can usually find them in any Latino style grocery.

Malcolm wrote:

Or likely, in your backyard.

Author: Malcolm

Date: Sunday, January 31st, 2021 at 2:37 AM

Title: Re: Soto zen and problem of satori

Content:

clyde said:

Matylda's critique and her expressed disappointment in Soto seems to suggest that Soto Zen, as taught and practiced today and especially in the West, is of little or no value and that, as she suggested to me, we would be better going elsewhere.

Am I mistaken about her view of Soto?

Malcolm wrote:

Clyde, I think the disconnect you are seeing is that in Japan, Soto is a religious institution, a major function of which is to do funerary rites, etc. They serve a client population with rituals. I am sure this is also true with Rinzai, etc.

These services are not generally requested by Westerners, some of whom seem to think they are going to become enlightened or think they already are, regarding "practice" as a performative demonstration of their innate enlightenment.

Author: Malcolm

Date: Sunday, January 31st, 2021 at 8:21 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

But in current Soto, there is no need to demonstrate understanding via dokusan or any

other form. Rather, sufficient ritual mastery is often the primary requirement to be a certified Zen master, potentially with some amount of prior formal training as well.

clyde said:

That doesn't match my experience and observation of Soto Zen, its teachers and students, in the Bay Area, mostly of the Suzuki Roshi lineage.

Malcolm wrote:

You hit the nail on the head...in the Bay Area.

Author: Malcolm

Date: Sunday, January 31st, 2021 at 10:35 PM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

There are mentions in Buddhism of a mind stream that passes from one life to the next until enlightenment, which realizes the lack of an individual self and it (or "something") is released from suffering, but it is hard to ignore that this is a rephrasing of the Hindu atman or Jain jiva released by merging with the brahman (Hinduism) or the jiva floating to the top of the universe (Jainism).

Without a soul, a self, an essence that separates you and I, on what basis can one say there is personal continuation after death?

Malcolm wrote:

There is no personal continuation: but a individual consciousness, conditioned by affliction and action, does appropriate a new series aggregates.

Author: Malcolm

Date: Monday, February 1st, 2021 at 1:35 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

but a individual consciousness, conditioned by affliction and action, does appropriate a new series aggregates.

Dhalsim's Pratyahara said:

So there is an irreducible essence to a person, if I understand correctly.

Malcolm wrote:

No, there are just coalescence of causes and conditions that have no beginning.

An individual consciousness, like seed, is a dependently-originated composite, impermanent phenomena; for example, if there is no form, there can be no eye consciousness; if there is no organ of sight, there can be no eye consciousness; if there

is no consciousness, an eye consciousness cannot arise. Because three things come together: the organ of sight, a consciousness, and a form, there is eye consciousness.

The Buddha that a putative person has five aggregates in order to show that there was no self. The five aggregates are matter, sensation, perception, mental formations, and consciousness. They do not constitute a self together, there is no self in one of them individually, and there is no self apart from them. The five aggregates constantly arise together based on cause and condition. Though nothing is transferred from this life to the next, there is nevertheless serial continuity of a given psycho-physical continuum.

Author: Malcolm

Date: Monday, February 1st, 2021 at 2:57 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Food for thought:

Therefore, the fascination with and yearning for unmediated religious experience may be more a reflection of modern Western preoccupations than an inherent quality of Zen Buddhism. Sharf claims that the role of 'experience' may have been exaggerated in contemporary scholarship on Zen. He argues that historical and ethnographic evidence suggests that the privileging of experience may well be traced to twentieth-century Zen reform movements that urged a 'return' to Zen meditation (especially the Sanbōkyōdan movement, see below), and that these reforms were profoundly influenced by religious developments in the West. Sharf even controversially claims that 'Zen monastic training in contemporary Japan continues to emphasize physical discipline and ritual competence, while little if any attention is paid to inner experience'.

https://www.academia.edu/2269031/Zen_spirituality_in_a_secular_age_Charles_Taylor_and_Zen_Buddhism_in_the_West?email_work_card=title

Matylda said:

Well Sanbokyodan has no influence in Japan. Close to zero. They cannot compete with rinzai, soto or even with obaku which is the smallest zen school in Japan. Its founder Yasutani Hakuun was very influenced by Daiun roshi of Hosshinji. But the group later on was never strong. As for quality of their kensho testimonies there are many questions in Japan, but generally nobody takes care of their claims. I do not say that there is something wrong with them and in fact they had dozens of foreign students, but they are not very convincing anyway. I mean in Japan.

Inner experience in Japanese monasteries. That is interesting phenomenon. One has to be aware that there are no people looking for awakening. Soto or rinzai does not matter. There are young boys from family temples who must have to go through monastic training. In soto one year in rinzai 3 years. Young boys are young boys. In rinzai when they stay for 3 years have 6 sesshins a year and twice a day dokusan. They practice koan but after maybe a few months will be permitted to go on with more koans, so they pass so called 1st hosshin koan without much experience.

In zen - rinzai or soto does not matter it was kensho or satori which allowed one to go on further koans. Toaday it is not so. But it does not mean that it is all fine and ok. Some teachers point out that it is fruitless. Some say something different and give at least some reason.

If we read biographies of famous masters, all of them had kensho satori etc. even in the XX century, not only in some hazy ancient times. But it happens so rarely today. About shikan taza I wrote already at length so there is no point to repeat it. Only one sentence - shikan taza never excluded kensho or satori. Never.

Malcolm wrote:

I think the author is trying to point out that there is a bit of a Pizza effect happening here. D.T. Suzuki imported William James' notion of religious experience from his book Varieties of Religious Experience to Japan; this interested the Kyoto school, Sanbokyodan, etc., this in turn caused the latter tradition to export a version of Zen to the West which is profoundly informed by Western ideas about religious experience. Varieties of Religious Experience was catalyzed by William James' experiments with Nitrous Oxide.

Author: Malcolm

Date: Monday, February 1st, 2021 at 3:59 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

I think we should get clear about what we mean when we say "I wake up." If I am an individualized consciousness, an irreducible self, different from others, that remembers a continuity and grasps other forms of aggregates to quench my cravings, that which makes me know that my life 10 years ago is my life, we might as well acknowledge that.

Malcolm wrote:

Buddhist scholars for centuries have argued a) mind streams (cittasaṃtana) are individual b) that they do not constitute a self because they are compounded entities. The facet of being compounded is in general explained through a theory of momentariness. In order for there to be an irreducible self, the mind stream would have to a permanent entity moving through time. As there is no such thing as a permanent entity at all, there is also no irreducible self. "Self" is just a convention applied to the series of aggregates, much in the same way we apply the label "car" to an assembly of metal, plastic, and rubber.

Author: Malcolm

Date: Monday, February 1st, 2021 at 4:01 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

I understand the distinctions like that too. Awareness as atemporal and nonlocal. And if so, it does not follow that "it" has an individualized series of rebirths in the sense of how we say it. What I mean is, someone being born right now equally has this "awareness," it is another birth of this awareness.

Malcolm wrote:

To speak of a birth of anything means it is compounded, temporal, and localized in a set of causes and conditions. Therefore, to claim both that an awareness is born and that it is atemporal and nonlocal is a contradiction in terms.

Author: Malcolm

Date: Monday, February 1st, 2021 at 5:50 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

Buddhist scholars for centuries have argued a) mind streams (cittasaṃtana) are individual b) that they do not constitute a self because they are compounded entities. The facet of being compounded is in general explained through a theory of momentariness. In order for there to be an irreducible self, the mind stream would have to a permanent entity moving through time. As there is no such thing as a permanent entity at all, there is also no irreducible self. "Self" is just a convention applied to the series of aggregates, much in the same way we apply the label "car" to an assembly of metal, plastic, and rubber.

PadmaVonSamba said:

For the sake of clarity as it pertains to this discussion, on what basis is the statement (I highlighted it in red) established? Is it said to lack permanence because it moves through time?

Malcolm wrote:

Permanent entities cannot arise from impermanent entities; they must necessarily produce themselves. "Arising from self" is negated in all the Buddha's teachings, and common experience shows that there are no permanent entities that are observable.

Author: Malcolm

Date: Monday, February 1st, 2021 at 5:51 AM

Title: Re: Soto zen and problem of satori

Content:

clyde said:

I agree that “practice as enlightenment” is open to misunderstandings and it is the duty of teachers to help their students by pointing to a correct understanding. But it also incumbent on the student to do the work of seeing through their delusions to a realization.

jimmi said:

If, as per Matylde’s critique, Soto teachers are for the most part lacking in the correct understanding of “practice as enlightenment” well, it’s clear where that will go. How can students be expected to do the work and arrive at authentic Shikantaza if those tasked with transmitting the necessary understanding have themselves fallen short? It makes the adage that Zen cannot be practiced without a teacher somewhat problematic.

Malcolm wrote:

Cue Astus.

Author: Malcolm

Date: Monday, February 1st, 2021 at 11:25 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

I agree, Matt. I think to assume you have a personalized series of rebirths different from my series of rebirths is to posit something fundamentally different between you and I. At its core, it is eternalist.

Malcolm wrote:

This is an unsupported assertion. For example, no one asserts that the causes and conditions which produce corn necessarily produce wheat.

Dhalsim's Pratyahara said:

If subjectivity was truly atemporal/nonlocal,

Malcolm wrote:

This term is introduced as an an unverified assumption.

Dhalsim's Pratyahara said:

o think of rebirth as a form of personal continuity is actually a self-grasping of the conceptual mind. This hints at that:

Malcolm wrote:

Buddhadharma does not view rebirth as personal continuity.

Author: Malcolm

Date: Monday, February 1st, 2021 at 12:03 PM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

Buddhadharma does not view rebirth as personal continuity.

Dhalsim's Pratyahara said:

When you talk about your rebirths, you are indeed asserting this.

Malcolm wrote:

No, in fact we are not, no more than when I say I am responding to your assertion it is necessarily implied there is an essential agent engaged in an action.

These things are merely conventions.

Author: Malcolm

Date: Monday, February 1st, 2021 at 9:54 PM

Title: Re: Trump, Russian Asset

Content:

Brunelleschi said:

Alright, I posted and removed this but here goes.

This is, as far as I know, the proven influence of the Russians on the 2016 election when it comes to Ads. According to Google's CEO around ~\$4700 was spent. I fail to see how that would influence the contest between Trump and Clinton which cost around \$2,65 Billions.

Bristollad said:

Because paying for adverts on Google was not the full extent of Russia's effort and involvement.

Brunelleschi said:

Yeah no one said that. I however showed what there is proof of in regards to Russian influence when it came to ads. Obviously \$4700 is nothing compared to the vast sums of money being spent.

There was no evidence found by Mueller that Trump or any of his aides coordinated election interference in 2016 with the Russian government (from: <https://www.nytimes.com/2019/03/24/us/politics/mueller-report-summary.html>)

This is of course only my view and it could very well be wrong. However, I do notice that you fail to rebuke the point nor provide any sources of your own. So please, show what there is hard proof of and we can have a discussion regarding its impact and what that

means - if you so please.

Malcolm wrote:

And how much money was spent by Russians on Twitter and Facebook...that's much more relevant.

<https://www.sandiegouniontribune.com/opinion/the-conversation/sd-how-much-money-russians-spent-twitter-facebook-ads-20170928-htmlstory.html>

Author: Malcolm

Date: Monday, February 1st, 2021 at 10:10 PM

Title: Re: The oddity of rebirth

Content:

Supramundane said:

Some people seem to be implying that rebirth is a collective event, as opposed to an individual one.

Dhalsim's Pratyahara said:

I think you are right. There is a paradox in all of this, in karma/rebirth perpetuating individuality/self-grasping on the one hand, and teachings on selflessness on the other, one where I do not see the tradition satisfactorily reconcile. Maybe we can say that it is the tendency to self-grasp that causes karma/rebirth, but it's hard to ignore there is influence also going the other way. For example, when I vow to attain liberation in future lives, I am self-grasping. When I fear the results of my karma in a future life, I am also self-grasping. It is a self-perpetuating cycle.

Malcolm wrote:

Rebirth is the problem Buddhadharma endeavors to resolve. You are claiming that it's solution to this problem is something other than the recognition that there is no permanent, uncompounded entity, a self, that undergoes a transition from one lifetime to another is faulty because the Buddha affirms an imputed or conventional self which does not truly exist.

There is no difference between saying I will attain buddhahood in some unspecified number of rebirths than there is to say next year I am going to California. In neither case is this an assertion of a permanent, uncompounded self. This is seeming contradiction is addressed by the Buddha in such sutras as the Vajraccheddika, where it is said, "The bodhisattva, recognizing that sentient beings do not exist, vows to lead all sentient beings to nirvana."

"Self-grasping" means believing that there is a permanent uncompounded entity which transitions from one moment to another without change. As Matt pointed out, the very fact of cognition means a consciousness cannot be a self. Your paradox is false.

Author: Malcolm
Date: Monday, February 1st, 2021 at 10:21 PM
Title: Re: Mahakala as Yidam
Content:
AmidaB said:
Tashi Delek to all of you!

After I have eaten myself through William Stablein's dissertation on the Mahakala Tantra and the 'Healing Image' I am curious which schools, traditions or lineages approach and emphasize Mahakala as a yidam deity.

Best,
ab

Malcolm wrote:
All.

Author: Malcolm
Date: Monday, February 1st, 2021 at 10:24 PM
Title: Re: Transcendent reality in Buddhism
Content:
Aemilius said:

Human beings are not the only realm or the only level of existence in Mahayana or Sravakayana Dharma. The realms of Devas, Yakshas, Nagas, etc.. exist, the realms of Buddhas and Bodhisattvas exist. Beginningless reincarnation exists. Vast time scales exist. Sutras, Dharanis, Mantras, oral commentaries and other teachings exist in different realms, on different levels of existence. Supranormal powers (abhijñā) exist. Modern science is like a single anthill in a great forest of a planet in a vast galaxy of stars, which thinks that there is nothing else, and no other conscious beings exist anywhere in the world.

Malcolm wrote:
Modern science is not a monolithic entity.

Author: Malcolm
Date: Monday, February 1st, 2021 at 10:26 PM
Title: Re: Commentaries on Prajnamaparamita 25000 & 8000 lines?
Content:
Padmist said:
Do you know of any?

Malcolm wrote:
Yes. Gareth Sparham has translated both in his three volume set on the Abhisamayalamkara. He also translated Tsongkhapa's excellent commentary on the same.

Author: Malcolm

Date: Monday, February 1st, 2021 at 11:01 PM

Title: Re: Soto zen and problem of satori

Content:

jimmi said:

If, as per Matylde's critique, Soto teachers are for the most part lacking in the correct understanding of "practice as enlightenment" well, it's clear where that will go. How can students be expected to do the work and arrive at authentic Shikantaza if those tasked with transmitting the necessary understanding have themselves fallen short? It makes the adage that Zen cannot be practiced without a teacher somewhat problematic.

Malcolm wrote:

Cue Astus.

Astus said:

That's the difficult consequence of the dharma-transmission lineage concept: either every lineage member is a buddha, or the whole concept falls apart. But such an idealist view of the lineage can function only on paper.

'This [practice] relies on the mystical and authentic transmission of the subtle method from master to disciple, and the [disciple's] reception and maintenance of the true essence of the teachings.'

(Bendowa, in SBGZ, BDK ed, vol 1, p 5; T2582_.82.0015c24-26)

And that subtle method (妙術) transmitted correctly (正傳) is zazen (坐禪):

'Great Master Śākyamuni exactly transmitted, as the authentic tradition, this subtle method of grasping the state of truth, and the tathāgatas of the three times all attained the truth through zazen. Thus the fact that [zazen] is the authentic gate has been transmitted and received. Furthermore, the patriarchs of the Western Heavens and the Eastern Lands all attained the truth through zazen. Therefore I am now preaching [zazen] to human beings and gods as the authentic gate.'

(p 7-8; T2582_.82.0016c11-17)

Malcolm wrote:

This basically consists only of teaching the śamathayāna. So, we can understand that zazen is śamatha. In śamatha, insight can occur naturally.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 12:03 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

What, then, is the difference between saying a new body and personality is born in the future that inherits the results of the actions of this one, and a son or daughter being born that inherits the genes of this body?

Malcolm wrote:

There is a serial continuity of consciousness not present in genetic inheritance. One cannot inherit one's parent's minds.

You do realize these issues have been discussed to death here for more than a decade?

The classical defense of rebirth may be found in the *Pramāṇavārttika* by Dharmakīrti. There really isn't anything one can add here to improve upon his arguments.

Then there is the *Mahānidānasutta*, which is perhaps the clearest statement by the Buddha about the process of rebirth. Also, denying rebirth constitutes wrong view, or so the Buddha has said in many places, the wrong view of annihilationism, just as the assertion of a uncompounded self constitutes eternalism.

Trying to redefine the Buddhist concept of rebirth in terms of genetic inheritance is just a massive fail on every level. You don't have to believe in rebirth, but by denying rebirth one denies the very problem Buddha set out to solve. And by rejecting rebirth, one rejects the Buddha's teachings in toto.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 12:05 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

This basically consists only of teaching the *śamathayāna*. So, we can understand that *zazen* is *śamatha*. In *śamatha*, insight can occur naturally.

Astus said:

'Good friends, our teaching takes meditation and wisdom as its fundamental. Everyone, do not say in your delusion that meditation and wisdom are different.

Malcolm wrote:

Still *śamathayāna*.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 1:11 AM

Title: Re: Mahakala as Yidam

Content:

Schrödinger's Yidam said:

I believe there are 13 versions of 6 arm Mahakala in various colors, etc. Karma Kagyu focuses on a 2 arm standing black Mahakala.

AmidaB said:

Are those practised as a yidam in their respective lineages?

Malcolm wrote:

Mahakala is practiced as a yidam in all schools of Tibetan Buddhism.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:01 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

Trying to redefine the Buddhist concept of rebirth in terms of genetic inheritance is just a massive fail on every level.

Dhalsim's Pratyahara said:

Not at all. Shantideva put it in just about exactly the same way:

Meditation

Verse 98

To think that "I will have to suffer it"

In fact is but a false conception

In the present moment, "I" will perish;

At a later time, another will be born.

Verse 112

Why, then, not identify

Another's body, calling it my "I"?

And vice versa, why should it be hard,

To think of this my body as another's?

-Bodhicaryavatara

Malcolm wrote:

You are misusing this citation and taking it out of context. This is argumentation in bad faith.

Dhalsim's Pratyahara said:

Although a seal produces a seal impression,

We don't apprehend that the seal transmigrates.

It isn't there [in the impression,] but nor are they wholly different.

In the same way, composite things are not annihilated and not eternal.

- <https://plato.stanford.edu/entries/shantideva/#MetaNoSelfEmpt>

Malcolm wrote:

Correct, this is why an individual mind stream can continue beyond this lifetime without being considered a self. Whatever is a composite phenomena lacks self.

Consciousness is a composite phenomena. Consciousness therefore lacks a self.

However, this does not indicate that one can inherit one's parents consciousness and their karma. So again, you are arguing in bad faith and taking the citation out of context.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:13 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

There is a serial continuity of consciousness not present in genetic inheritance. One cannot inherit one's parent's minds.

Dhalsim's Pratyahara said:

In this there is a getting into an "essentializing self" territory.

I do, in fact, inherit minds all the time. I am inheriting yours as we discuss.

Malcolm wrote:

Really, you are thinking my thoughts?

Dhalsim's Pratyahara said:

As well as from books, from stories. Thoughts are constantly being shared, transmitted. If not only through physical mediums, but the tradition speaks of telepathy...thoughts transmitted more instantaneously. We also do know, that biology contributes to the contours of one's "mental life." To see this any other way is to see the mind as a "thing" that is at the core of what makes you you.

Malcolm wrote:

What does this have to do with the Buddha's teaching on the subject?

Dhalsim's Pratyahara said:

And my contention is that there is no difference between a future body and mind a year later inheriting an older body and mind's intention to go to California, a new body and mind inheriting a dead person's karma, and a daughter inheriting the mother's tissue to form a physical body.

Malcolm wrote:

Yes, well, you seem to be a physicalist, but this is not the intention of the Buddha's

teaching.

Dhalsim's Pratyahara said:

To feel like there is an essence that makes you you compared with another person other than apparent spatial and temporal separation is implying an essential self.

Malcolm wrote:

No, such a feeling is merely an error of cognition. It does not imply there is an essential self.

Dhalsim's Pratyahara said:

That you feel like this is a denial of personal survival is interesting. You were, several posts back, stating that Buddhadharma does not imply personal continuity.

Malcolm wrote:

Buddhadharma does not imply true or ultimate personal continuity. It states that there is a continuity of the addictive aggregates until the craving that drives that addiction ceases, and that is all. It allows for nominal personal continuity in much the same way that one can call the form cast by a bit of stick and clay onto a screen in a shadow puppet show an "elephant."

I have already stated this, and now I am repeating it to you again. You are failing to distinguish between the two truths here. Conventionally, a self is imputed onto the five aggregates, ultimately no such entity as a self can be found. If you cannot understand this, well, good luck.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:14 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

Whatever is a composite phenomena lacks self. Consciousness is a composite phenomena. Consciousness therefore lacks a self.

Dhalsim's Pratyahara said:

That there is no constant found in any process of experience, including mental states, but that "you" will continue after death is a contradiction in terms.

Malcolm wrote:

No, when it is understood that the term "you" is simply a label for an appearance, i.e., a convention, there is no such contradiction in terms, unless one believes that all statements are ultimate statements, and clearly, the latter is not the case.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:18 AM

Title: Re: Trump, Russian Asset

Content:

Johnny Dangerous said:

Guys, Russia supposedly wanted to boost Bernie's campaign at one point too.

I mean, I find Trump nauseating on so many levels, in some ways the disaster of the last four years is hard to even contemplate. But seriously, this whole red scare thing just seems silly to me. It's also unneeded to describe the rise of Trump. The last election American's more than proved that we are capable of our own tremendous stupidity with very little outside influence, and of their own volition.

Malcolm wrote:

I disagree. Russia has been propping up Trump for years, through Deutsche Bank, and so on.

Johnny Dangerous said:

Intelligence agencies wrt to geopolitics make all kinds of calculations, assuming that there is some overarching plan "let's install the worst president in modern history" is giving them too much credit.

Malcolm wrote:

Trump was a very good president for Russia, all things considered.

Johnny Dangerous said:

I'm quite sure they wanted Trump in and put a little money down to the end, but damn, how is that controversial? The US does that kind of stuff as a matter of policy constantly, it is not a unique behavior of any nation to do that.

Malcolm wrote:

Really, so we just let it go with "everyone does it"?

Johnny Dangerous said:

The agency of these well..agencies is more diffuse, and their policy decisions are more abstract...there's no moral imperative there, just them wanting whatever might slightly weaken the US empire..which is a wide range of things.

Malcolm wrote:

Personally, I rather like a world dominated by the US. YMMV.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:22 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

Part of the problem with Zen is all the Zen-speak. A lot of the sources are ambiguous, in part I imagine due the ambiguity of the language (especially traditional Chinese), in part because specifics were likely reserved for oral teachings, and in part due to "beyond words" issue. Accordingly, meanings diverge, and people can interpret what they want.

The question is, without kensho, if everyone is already a Buddha and all practice is an expression of Buddhature, then what's the point? If the practice of a master is the same as the practice of some one sitting in their fantasies, falling asleep, staring off into space, etc., then it seems no different than neo-Advaitins declaring that everything is perfect as it is and that one only need to give up the concept that things are imperfect (and in some cases, then asking for large donations or sex from students). In other words, delusion is enlightenment. It just seems like a form of philosophical nihilism, or worse, roleplaying (let's pretend we're Buddhas). It is like a group of short people sitting around saying "just remove the idea of smallness." they can believe what they want, but they won't be able to dunk a basketball.

Malcolm wrote:

And I would add, there are a lot of adherents of Zen, and supposed Zen teachers, who also add the study of Advaita to their resumes, such as Stephan Bodian.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:44 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

That there is no constant found in any process of experience, including mental states, but that "you" will continue after death is a contradiction in terms.

Malcolm wrote:

No, when it is understood that the term "you" is simply a label for an appearance, i.e., a convention, there is no such contradiction in terms, unless one believes that all statements are ultimate statements, and clearly, the latter is not the case.

Dhalsim's Pratyahara said:

You are still asserting a self of some form that remains constant in your experience, that fundamentally makes you and I different. I would like you to express that more clearly. What do you feel is constant throughout your lifetime that makes your rebirth "you" and not someone else being born in the future?

Malcolm wrote:

As I pointed out, the self you keep referring to is merely a nominal label for a continuum of addictive aggregates. In this lifetime I am called Malcolm. In some other lifetime, this

continuum will be given another label. In a previous lifetime, it was also given a label, assuming that Buddha's teaching on rebirth is correct. In this lifetime, the only constant is my name. And even that changes, depending on context. In Tibet, everyone called me Kunga because Malcolm is hard on the Tibetan tongue.

I have repeatedly pointed out that imputing a nonexistent self onto the aggregates for convenience of discourse is perfectly acceptable in Buddhadharma. So what is it you find difficult to understand? If I say "that car is a Ford, and that car is a Chevy" no Buddhist in their right mind assumes that I am saying there is a truly existing Ford or Chevy.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 3:53 AM

Title: Re: Trump, Russian Asset

Content:

Malcolm wrote:

Really, so we just let it go with "everyone does it"?

Johnny Dangerous said:

No, but honestly, so what? A competing (well, kinda) nation state wants to destabilize America, spends a little money to get a demagogue elected that would be more favorable to them than the status quo...what is surprising or noteworthy there?

Malcolm wrote:

What is surprising is not that Russia and so on would want this, what is surprising is that so many Americans think it is not big deal, or express the lackadaisical attitude you've expressed here.

Johnny Dangerous said:

Personally, I rather like a world dominated by the US. YMMV.

Boy that sounds a lot like a modern reincarnation of the Domino Theory.

I am not remotely worried about Russia dominating the world nor am I particularly convinced that Russia had a primary role in bringing Trump to power, though I certainly acknowledge they wanted him there, and put a little intelligence effort into it.

Malcolm wrote:

I don't think I said that Russia had a primary role in putting Trump in office per se. They have been central to keeping Trump fat and happy for a long time as an asset, a useful idiot, that's what I've said. And that has had quite negative connotations for the Atlantic Alliance. This in turn has led to the arising of authoritarian regimes in Poland and Hungary, an increase in racism and antisemitism in all western countries, and so on.

Johnny Dangerous said:

Again, Russia's gonna support whatever seems to make the status quo less likely to succeed...I am not sure why people need to elevate that narrative into something unusual.

Malcolm wrote:

The point is not that it is unusual, indeed, everyone in the intelligence community is and has been quite aware of these facts for decades. The point is that we had an American President who aided Russia in its goal of destabilizing alliances which are crucial to US national security.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 5:47 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

I have repeatedly pointed out that imputing a nonexistent self onto the aggregates for convenience of discourse is perfectly acceptable in Buddhadharma.

Dhalsim's Pratyahara said:

But it is simply shorthand, like calling wood put together a certain way a "chair." You have taken it to be a metaphysical constant that transmigrates between births. You are doing it by accepting this idea of a "continuum."

Malcolm wrote:

So you keep claiming. "Continuum" is another convention, an empty label imposed on an empty appearance. It is no different than a nominal self, in this respect. So no, you err in asserting that I have accepted any such thing.

Your attempts at forcing consequences are cute, but ineffective.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 7:39 AM

Title: Re: The oddity of rebirth

Content:

Malcolm wrote:

So you keep claiming. "Continuum" is another convention, an empty label imposed on an empty appearance. It is no different than a nominal self, in this respect. So no, you err in asserting that I have accepted any such thing.

Your attempts at forcing consequences are cute, but ineffective.

Dhalsim's Pratyahara said:

I do not have a problem that there is a continuum of habits or tendencies that transfers

between births. We assume a metaphysical working for karma. It is beside the point.

But why this continuum is any more "you" than a gene is the question. Why is the continuum personal and a gene impersonal?

Let me put it this way: like genetic inheritance, a continuum of habits/tendencies/mental states is inherited by another person after the death of this person.

Where do you disagree?

Malcolm wrote:

There is no "person," per se, other a label for a set of aggregates that have serial continuity. "Continuity" itself is just a label for the appearance of a series of causes and conditions, but when examined, not continuity can be found as such. "Causes and conditions" are just a label for an appearance of arising of phenomena, but since these phenomena can't be found, neither can their causes and conditions. None of these things—self, continuum, causes, conditions, etc. Asserting any of these things as truly existent is a metaphysical assertion. Accepting these things as conventions does not entail an acceptance of true existence in anyway. On the other hand, absence of functionality contradicts conventionality.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 9:49 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Still śamathayāna.

Astus said:

Why do you call it such?

Malcolm wrote:

You should read article by Lance cousins. But in a short, shamathayana is the quick path.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 10:10 AM

Title: Re: The oddity of rebirth

Content:

Dhalsim's Pratyahara said:

Rebirth is really not the kind of personal survival people think it is.

Malcolm wrote:

No one asserted it was, other than you,

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 10:12 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

This one?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 10:15 AM

Title: Re: Trump, Russian Asset

Content:

PeterC said:

(I don't think, though, that we should spend one minute trying to punish Russia in some way for this. It's just what they and the US do and have been doing for more than half a century now.)

Malcolm wrote:

The US should not punish Russia, but we should put the squeeze on the oligarchs...for obvious reasons.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 8:40 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

You should read article by Lance cousins. But in a short, shamathayana is the quick path.

Astus said:

But where do you see samatha taught in Zen to be succeeded by insight? It's been quite a central point almost from the beginning that samadhi and prajna are not separated (hence the Platform Sutra quote), and then in the teachings of Dogen and his heirs the unity of practice and realisation is affirmed regularly. Also, as Dogen put it in his first work after returning from China: 'Zazen is not the practice of dhyana it is just the dharma gate of ease and joy. It is the practice and verification of ultimate bodhi.' (https://web.stanford.edu/~funn/zazen_instructions/Fukanzazengi.pdf;

T2580_.82.0001b01-3)

Malcolm wrote:

You didn't really read Cousins article, did you? BTW "ease and joy" are two mental factors accompanying the first dhyana. Practice and verification implies having a view and applying it in equipoise. Rhetoric is one thing, reality is another. As we know, shikantaza is just "shamatha/vipashyana" in Japanese.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 8:53 PM

Title: Re: Transcendent reality in Buddhism

Content:

Aemilius said:

Human beings are not the only realm or the only level of existence in Mahayana or Sravakayana Dharma. The realms of Devas, Yakshas, Nagas, etc.. exist, the realms of Buddhas and Bodhisattvas exist. Beginningless reincarnation exists. Vast time scales exist. Sutras, Dharanis, Mantras, oral commentaries and other teachings exist in different realms, on different levels of existence. Supranormal powers (abhijñā) exist. Modern science is like a single anthill in a great forest of a planet in a vast galaxy of stars, which thinks that there is nothing else, and no other conscious beings exist anywhere in the world.

PeterC said:

To make this statement completely misunderstands what science is. Modern science, as commonly understood, absolutely does not make unfalsifiable negative assertions of that kind.

Aemilius said:

The habitual tendency, taken for granted, in modern Buddhism is that (in the scientific view) Indra, Brahma, Lokeshvara, Yaksha etc are "mythical beings". Which again equals that they are nonexistent, in practical terms.

If we postulate that Indra etc exist, is that a falsifiable statement concerning the nature of the universe?

Science is a collection of habitual and normative views.

And the universe is different in Dharma or in Buddhism.

Malcolm wrote:

Science doesn't have a view of Indra, etc. The existence of Indra is not falsifiable, so, outside the range of scientific inquiry.

Mt. Meru, etc., on the other hand are falsifiable propositions. And guess what? It's existence is false, there is no Mt. meru per se. Instead Meru cosmology is an Indian interpretation of the known world circa 400 CE. Even the HHDL acknowledges this.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 9:05 PM

Title: Re: Transcendent reality in Buddhism

Content:

Malcolm wrote:

Science:

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 9:09 PM

Title: Re: Transcendent reality in Buddhism

Content:

Malcolm wrote:

Not science:

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 9:49 PM

Title: Re: Soto zen and problem of satori

Content:

Astus said:

There are teachers who first instruct people to count breath, to focus on the posture, etc., so there it would be valid to say they begin with calming the mind.

Malcolm wrote:

Reality.

Astus said:

But when it comes to practising zazen according to the teachings of Dogen, it is to go directly to suchness.

Malcolm wrote:

Rhetoric.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 9:53 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

You didn't really read Cousins article, did you?

Astus said:

I actually did. That's why I asked where you found the samatha part to be followed by vipashyana, because that is the one version of the four that is named samathayana.

Malcolm wrote:

The Shamathayana referring to the Buddha's attaining awakening in one session is the one I was referring to.

For ordinary people, vipashyana first, then shamatha.

In any case, no matter what one's rhetorical stance, all Buddhist equipoise practice ultimately comes down to a union of shamatha and vipashyana.

Otherwise, are we expected to believe the magical theory that merely sitting in a Soto Zendo somehow is sitting in the state of Buddhahood? Or that merely sitting in a posture is Buddhahood? Clearly you can see the ridiculous consequences emerging from such a stance. Obviously Dogen didn't believe this.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 10:37 PM

Title: Re: Trump, Russian Asset

Content:

PeterC said:

Agree, though that only gets you so far. When they are subject to sanctions it limits their ability to travel, invest and spend outside Russia. But Mogil evich still has a pretty good life inside Russia, apparently.

Malcolm wrote:

As long as the Russians tolerate Putin, well, for that long they will remain isolated and subject to the whims of their Tsar.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 10:42 PM

Title: Re: Mansplaining Women's Enlightenment

Content:

PeterC said:

"I teach suffering and the ending of suffering"

Malcolm wrote:

I think this book was meant to appeal to people whose notion of suffering is running out

of Chardonnay.

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 11:14 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Otherwise, are we expected to believe the magical theory that merely sitting in a Soto Zendo somehow is sitting in the state of Buddhahood? Or that merely sitting in a posture is Buddhahood? Clearly you can see the ridiculous consequences emerging from such a stance. Obviously Dogen didn't believe this.

Astus said:

I have not seen Dogen, or later teachers, turn away from the Zen rhetoric

Malcolm wrote:

Even marmots know how to sit. I've got your marmot Buddha right here:

Author: Malcolm

Date: Tuesday, February 2nd, 2021 at 11:44 PM

Title: Re: Soto zen and problem of satori

Content:

Astus said:

I have not seen Dogen, or later teachers, turn away from the Zen rhetoric and follow gradual Mahayana teachings.

Malcolm wrote:

Clearly, Dogen perceives stages in zazen, for exmple, on page 859 of Tanahashi translation.

On 440 he talks of "The understanding at the moment of thorough realization should be authentic..." etc. He speaks of how this practice accumulates over months and years, and over lifetimes. Dogen clearly embraces gradualism too.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 2:11 AM

Title: Re: Śūraṅgama Sūtra

Content:

PadmaVonSamba said:

I'm just finishing reading that edition now.
My understanding is that there are no surviving Sanskrit editions.

Malcolm wrote:
There never was a Sanskrit edition.

Author: Malcolm
Date: Wednesday, February 3rd, 2021 at 2:15 AM
Title: Re: Mansplaining Women's Enlightenment
Content:
Queequeg said:
Did our shit talking here help bring about a change? I'm feeling empowered... like those hooligans on r/wallstreetbets.

Malcolm wrote:
Maybe you would like to speak to the manager along with Karen?

Author: Malcolm
Date: Wednesday, February 3rd, 2021 at 3:19 AM
Title: Coup Aerobics
Content:
Malcolm wrote:
<https://fb.watch/3pnKEo1mEb/>

Author: Malcolm
Date: Wednesday, February 3rd, 2021 at 4:40 AM
Title: Re: Life after Death: Buddhism VS Other Views
Content:

FiveSkandhas said:
So I am not really sure "spirit mediums" can be said to be part of most types of Buddhism unless they have somehow found a way to communicate with those in other Samsaric realms. Since we are Buddhists communicating on a Buddhist online community and not a comparative religion site, I really don't have much to say about experiences of non-Buddhists with such people.

Malcolm wrote:
Mediumship in Tibetan/Trans-Himalayan, Chinese, Japanese, Korean, Burmese, Thai, Cambodian, Vietnamese, Laotian, and Mongolian Buddhism is very clearly a survival of pre-Buddhist trance shamanism.

Author: Malcolm
Date: Wednesday, February 3rd, 2021 at 6:08 AM
Title: Re: Śūraṅgama Sūtra
Content:

PadmaVonSamba said:
I'm just finishing reading that edition now.
My understanding is that there are no surviving Sanskrit editions.

Malcolm wrote:
There never was a Sanskrit edition.

khandha said:
I am interested to hear some reasons for this conclusion. I will also try to search some of the older threads on this sutra that may touch on the reasons why this sutra is not from India.

Malcolm wrote:
This is the consensus of most scholars on the issue.

Author: Malcolm
Date: Wednesday, February 3rd, 2021 at 7:32 AM
Title: Re: Soto zen and problem of satori
Content:
Malcolm wrote:
Clearly, Dogen perceives stages in zazen, for exmple, on page 859 of Tanahashi translation.

Astus said:
Could you specify the chapter title?
On 440 he talks of "The understanding at the moment of thorough realization should be authentic..." etc. He speaks of how this practice accumulates over months and years, and over lifetimes.
The topic of that chapter is 'expressing the truth'
(https://www.sotozen.com/eng/library/key_terms/pdf/key_terms15.pdf), and it does not really describe a gradual improvement, but rather continuously expressing the truth with one's practice.]
(Dotoku, in SBGZ, BDK ed, vol 2, p 333)

Malcolm wrote:
I disagree.

Author: Malcolm
Date: Wednesday, February 3rd, 2021 at 7:37 AM

Title: Re: Śūraṅgama Sūtra

Content:

khandha said:

I am interested to hear some reasons for this conclusion. I will also try to search some of the older threads on this sutra that may touch on the reasons why this sutra is not from India.

Malcolm wrote:

This is the consensus of most scholars on the issue.

Manjushri said:

I recall hearing Khenpo Sodargye's lectures on the Surangama Sutra (available on Youtube), in which he states that a sanskrit version had been found some time ago. I assume there are doubts in regards to this?

I've also found this on another article:

Henan Nanyang Bodhi Temple originally had one Sanskrit language manuscript sutra, consisting in total 226 leaves, of which 6 were missing... according to the introduction, it contains the Śūraṅgama Sūtra and is most probably the only extant Sanskrit manuscript dating from the Tang Dynasty. The letters are roundish and belongs to a type used in South India and has been recognized by the country as a Category 1 cultural artifact. It is now located in the Peng Xuefeng Memorial Museum.

Malcolm wrote:

I don't think this manuscript has ever been examined. So until it has, I don't think this counts as evidence.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 7:45 AM

Title: Re: Śūraṅgama Sūtra

Content:

khandha said:

I am interested to hear some reasons for this conclusion. I will also try to search some of the older threads on this sutra that may touch on the reasons why this sutra is not from India.

Malcolm wrote:

This is the consensus of most scholars on the issue.

PadmaVonSamba said:

... but not all:

<https://online.sfsu.edu/rone/Buddhism/authenticity.htm>

Malcolm wrote:

I said most. Epstein has a sectarian commitment to the issue given his affiliation with City of 10,000 Buddhas.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 8:07 AM

Title: Re: Mansplaining Women's Enlightenment

Content:

PeterC said:

"I teach suffering and the ending of suffering"

Malcolm wrote:

I think this book was meant to appeal to people whose notion of suffering is running out of Chardonnay.

PeterC said:

Well, there's the suffering of suffering, the suffering of change, and the suffering of Karen, and if Karen doesn't get something done about her suffering right away then she's going to have to talk to the manager.

Malcolm wrote:

Yes, gamestop lost \$165 today to close at \$90. Most of the trading has been driven by institutions, not retail investors. All wallstreetbets did was make Wall Street a ton of money.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 9:42 AM

Title: Re: Mansplaining Women's Enlightenment

Content:

Malcolm wrote:

<https://www.washingtonpost.com/technology/2021/02/02/gamestop-stock-plunge-losers/>

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:16 AM

Title: Re: Trumps last day, post your fav vids

Content:

PeterC said:

Who let this guy onto the public stage? His only qualifications seem to be (a) being CEO of a company nobody has heard of, and (b) delusional paranoia.

Malcolm wrote:

Well sadly, in the US everyone has heard of my pillow...

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 7:39 PM

Title: Re: Mansplaining Women's Enlightenment

Content:

Malcolm wrote:

Yes, gamestop lost \$165 today to close at \$90. Most of the trading has been driven by institutions, not retail investors. All wallstreetbets did was make Wall Street a ton of money.

Queequeg said:

Is there data on who is trading?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 7:49 PM

Title: Re: Śūraṅgama Sūtra

Content:

microbodhi said:

Thank you all for your answers thus far

I was also thinking that there was no Sanskrit but i came upon the Shurangama Mantra which is in Sanskrit, is there any connection.

Malcolm wrote:

The mantra is a well known dharani.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 8:03 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

Queequeg said:

In other words, Tathagatagarbha teaching are therapies for a misguided view of emptiness.

Unfortunately people grasp it as something. Those people need the therapy of emptiness.

Malcolm wrote:

According to the Lanka, it is a doctrine for those afraid of emptiness, therefore provisional.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 8:15 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

You quote below is a recognition that the Buddha continued to practice shamatha, which is true. Clearly, in the passage I provided before, Dogen acknowledged that there is a liminal point of understanding. One certainly can't expect that a beginner is going to have this understanding immediately merely because they sit in a stiff posture. I disagree.

Astus said:

As you like. Just some extra:

'Not accompanied by the ten thousand things, what stages could there be? What do you use this for?'

(Eihei Koroku 4.301, p 281)

'These [family instructions] are simply the sitting cushions and Zen boards of the seven buddhas, and the source of the life root of the ancestors. Therefore, this is not in the realm of the four dhyanas or eight samadhis. How could it be measured in terms of the three wise or ten sacred stages? Every day just sit, dropping off body and mind. Do not be worried with a scene of laughable confusion about [comparisons between] barbarians or the civilized. Do not vainly waste a moment, but always cherish time.'
(8.1.12, p 487)

'Such examples as [Jinhua] Juzhi's one finger, Huangbo's sixty hits, Baizhang's whisk, Linji's shout, Dongshan [Shouchu]'s three pounds of sesame, and Yunmen's dried shitstick are not caught up in the stages from living beings to Buddha, and they already transcend the boundaries of delusion and enlightenment.'
(8.2.11, p 519)

'This practice is the effort of zazen. It is customary that such practice is not abandoned, even after reaching buddhahood, so that it is [still] practiced by a buddha. Teaching and verification should be examined in the same way. This zazen was transmitted from Buddha to Buddha, directly pointed out by ancestors, and only [transmitted] by

legitimate successors. Even when others hear of its name, it is not the same as the zazen of buddha ancestors. This is because the principle of zazen in other schools is to wait for enlightenment. For example, [their practice] is like having crossed over a great ocean on a raft, thinking that upon crossing the ocean one should discard the raft. The zazen of our buddha ancestors is not like this, but is simply Buddha's practice. We could say that the situation of Buddha's house is the oneness in which the essence, practice, and expounding are one and the same. The essence is verification of enlightenment; expounding is the teaching; and practice is cultivation. Even up to now, these have been studied together.

We should know that practice is the practice of essence and expounding; expounding is to expound the essence and practice; and the essence is the verification of expounding and practice. If practice is not the practice of expounding and is not the practice of verification of enlightenment, how can we say it is the practice of Buddha Dharma? If expounding is not the expounding of practice and is not the expounding of verification, it is difficult to call it the expounding of Buddha Dharma. If verification is not the verification of practice and is not the verification of expounding, how can we name it the verification of the Buddha Dharma? Just know that Buddha Dharma is one in the beginning, middle, and end. It is good in the beginning, middle, and end; it is nothing in the beginning, middle, and end; and it is empty in the beginning, middle, and end. This single matter never comes from the forceful activity of people, but from the beginning is the expression and activity of Dharma.'

(p 521)

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 9:41 PM

Title: Re: Mansplaining Women's Enlightenment

Content:

Queequeg said:

This will definitely be a plot line in Billions, which is loosely based on Stephen A. Cohen....

Malcolm wrote:

Yup, Sorkin has written a lot on this in Dealbook, so it is certain to become an Axe Capital plot line.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:23 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

Malcolm wrote:

According to the Lanka, it is a doctrine for those afraid of emptiness, therefore provisional.

Seeker12 said:

According to Longchenpa, the TTG Sutras are the definitive ones. FWIW. I'm sure you know that.

Malcolm wrote:

They are for Gorampa as well, providing tathāgatagarbha is properly understood. But if for example the nine examples are not correctly understood, he states the TTG sūtras are provisional.

Also, the reason Longchenpa claims the TTG sūtras are definitive has to do with how he understands them in relation to Dzogchen. He also defines Prasanga Madhyamaka as the definitive view.

In general, however, the Buddha himself declares the tathāgatagarbha doctrine provisional, that is interpretable, in the Lanka Sūtra.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:26 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

You quote below is a recognition that the Buddha continued to practice shamatha, which is true.

Astus said:

If zazen meant only samatha, then why would it ever turn into insight?

Malcolm wrote:

The Buddha has no further need of insight, since in a buddha śamatha and vipaśyāna are in union. This is not the case for others.

Astus said:

Clearly, in the passage I provided before, Dogen acknowledged that there is a liminal point of understanding.

If there were such a point, then he would be contradicting himself not just vis-a-vis his other works, but even in the same chapter

(<https://www.dharmawheel.net/viewtopic.php?p=568052#p568052>).

Malcolm wrote:

The ability of human beings to contradict themselves is incredible, isn't it? I know Dogen contradicted himself, that was the point of using that passage. Actually, Dogen frequently contradicts himself. You know what is said about consistency and great men.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:42 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

FiveSkandhas said:

Yogacara and Tathagatagarbha in particular seem to be set upon constantly by faulty readings.

Malcolm wrote:

No, Yogacāra really is a realist school, despite the attempts of some traditional Tibetan and Chinese scholars, and modern scholars like Dan Lusthaus, to revision it in nonrealist terms.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:44 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

Queequeg said:

In other words, Tathagatagarbha teaching are therapies for a misguided view of emptiness.

Unfortunately people grasp it as something. Those people need the therapy of emptiness.

Malcolm wrote:

According to the Lanka, it is a doctrine for those afraid of emptiness, therefore provisional.

Queequeg said:

I don't have an unassailable source, but I'll go out on a limb and assert that grasped emptiness is provisional, too. The razor's edge is tough to balance on.

Malcolm wrote:

You can just use Nāgārjuna as a source: emptiness incorrectly seen is like grasping a viper by the tail or incorrect reciting a vidyāmantra. Nevertheless, the Lanka's perspective on tathāgatagarbha is pretty clear.

Author: Malcolm

Date: Wednesday, February 3rd, 2021 at 10:46 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

FiveSkandhas said:

Yogacara and Tathagatagarbha in particular seem to be set upon constantly by faulty readings.

Malcolm wrote:

No, Yogacāra really is a realist school, despite the attempts of some traditional Tibetan and Chinese scholars, and modern scholars like Dan Lusthaus, to revision it in nonrealist terms.

Queequeg said:

For the less learned, can you explain that?

Malcolm wrote:

For Yogacāra, emptiness exists, it is strictly defined as an affirming negation; a village is empty of a city, and so on. Asanga explicitly invokes the emptiness described in the Cullasuññata sutta in a rebuke to Madhyamakas.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 1:57 AM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

Malcolm wrote:

They are for Gorampa as well, providing tathāgatagarbha is properly understood. But if for example the nine examples are not correctly understood, he states the TTG sūtras are provisional.

Also, the reason Longchenpa claims the TTG sūtras are definitive has to do with how he understands them in relation to Dzogchen. He also defines Prasanga Madhyamaka as the definitive view.

In general, however, the Buddha himself declares the tathāgatagarbha doctrine provisional, that is interpretable, in the Lanka Sūtra.

Seeker12 said:

Just to add to this, FWIW, from Dudjom Rinpoche:

"...while the intention of the final transmitted precepts is not the same as that of the mundane Mind Only system in any of its forms, the purposes of the lower phases of the vehicle are gradually gathered within the higher, so that [Mind Only and the like] are not contradictory apart from their vindication of an extreme position. Indeed, one must truly comprehend that the great distinction of the higher over the lower phases is a feature of the precious teaching of the sublime Sugata. Otherwise, after one had been given teaching on suffering, selflessness, impurity and impermanence according to the first promulgation and everything had been established as emptiness according to the intermediate transmitted precepts, if one were then to grasp literally the meaningful intention revealed according to the final transmitted precepts concerning bliss, purity, permanence and true self, without knowing how to accept them with an attitude confident in the four kinds of reliance, one would engage in conceptualising thoughts which would confuse those who require training and wrongly scrutinize the teaching."

Malcolm wrote:

Sure, if you accept the scheme of the Samdhnirmocana Sūtra as definitive. I never have. I prefer the approach of the Sandhivāyākaraṇa Tantra: "The pleasing single vajra word is heard different by beings with different dispositions."

Also, I don't think that Dudjom Rinpoche's position here withstands examination. He is largely just repeating Kongtrul, etc. People who adhere to the extrinsic emptiness position will find this convincing, those who don't, won't.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 1:59 AM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

FiveSkandhas said:

Yogacara and Tathagatagarba in particular seem to be set upon constantly by faulty readings.

Malcolm wrote:

No, Yogacāra really is a realist school, despite the attempts of some traditional Tibetan and Chinese scholars, and modern scholars like Dan Lusthaus, to revision it in nonrealist terms.

Archie2009 said:

Does that include Karl Brunnhölzl?

Malcolm wrote:

KB admits that the Yogacāra of Maitreyanatha, Asanga etc., adheres to the portrait of Yogacāra painted by Bhavaviveka.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 2:01 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

The Buddha has no further need of insight, since in a buddha śamatha and vipaśyāna are in union. This is not the case for others.

Astus said:

The Buddha has also regularly abided in emptiness (suññatāvihāra) and recommended others to do the same:

Malcolm wrote:

Sure, but at this point, it is not really insight since there is nothing left for a buddha to do.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 2:02 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

[Actually, Dogen frequently contradicts himself. You know what is said about consistency and great men.

Virgo said:

I always aim for the good kind of consistency.

Virgo

Malcolm wrote:

Sure, not too runny, not too firm, like a good mayonnaise.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 2:40 AM

Title: Re: Mansplaining Women's Enlightenment

Content:

Malcolm wrote:

<https://lithub.com/how-a-poetry-collection-masquerading-as-buddhist-scripture-nearly-duped-the-literary-world/>

Unknown said:

In the past, Weingast has admitted he isn't qualified to translate the text. Last May, Pamela Weiss, a prominent meditation teacher associated with the San Francisco Zen Center and the Insight Meditation Society, published an interview with Weingast that was held at the San Francisco Insight Meditation Community in front of an audience. In regard to his writing process, Weingast said, "I had no idea what I was doing, so it just kind of allowed me to just make it up as I went along [...] So it was kind of always just this seeing what it was, seeing what it was for me, that was the important part."

In response to a question about how Weingast chose specific English words to interpret their Pali originals, Weingast responded, "Not so much [in reference] to Pali, because she [the chief editor] doesn't have Pali," admitting that neither he nor the editor have any expertise in the text's source language. He then described a process of reading and re-reading the verses aloud in different ways, trying different words based on what "rings true."

Malcolm wrote:

You just can't make this shit up.

Author: Malcolm
Date: Thursday, February 4th, 2021 at 2:42 AM
Title: Re: Soto zen and problem of satori
Content:
LastLegend said:
Hmmm for what lol? Not too firm too soft?

Malcolm wrote:
One wants it to be spreadable.

Author: Malcolm
Date: Thursday, February 4th, 2021 at 2:49 AM
Title: Re: Soto zen and problem of satori
Content:
LastLegend said:
Hmmm for what lol? Not too firm too soft?

Malcolm wrote:
One wants it to be spreadable.

LastLegend said:
Sure I like for someone lousy like myself. But what purpose?

Malcolm wrote:
Grasshopper, you should have learned by now to free yourself of purposes...

Author: Malcolm
Date: Thursday, February 4th, 2021 at 3:02 AM
Title: Re: Mansplaining Women's Enlightenment
Content:
Malcolm wrote:

<https://lithub.com/how-a-poetry-collection-masquerading-as-buddhist-scripture-nearly-duped-the-literary-world/>

In the past, Weingast has admitted he isn't qualified to translate the text. Last May, Pamela Weiss, a prominent meditation teacher associated with the San Francisco Zen Center and the Insight Meditation Society, published an interview with Weingast that was held at the San Francisco Insight Meditation Community in front of an audience. In regard to his writing process, Weingast said, "I had no idea what I was doing, so it just kind of allowed me to just make it up as I went along [...] So it was kind of always just this seeing what it was, seeing what it was for me, that was the important part."

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re-reading the verses aloud in different ways, trying different words based on what “rings true.”

You just can't make this shit up.

Johnny Dangerous said:

It's kind of amazing when the author himself makes a good case for what's wrong with the publication.....

Malcolm wrote:

Yes, it is pretty amazing. Definitely an editorial process fail. Publishers trust editors to make good choices. But bad choices can and do happen. I am quite certain Nikko Odiseos is really pissed and somewhat embarrassed since he is actually quite conservative in his Buddhist views (full disclosure: we are slightly acquainted and I have a book in editorial with Shambhala). While he is responsible, I am certain he did not have much to do with the book while it was in process. Shambhala is a big and complicated business.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 4:19 AM

Title: Re: Soto zen and problem of satori

Content:

jimmi said:

(Zazen) Shikantaza arises out of insight. Without insight Shikantaza would not much more than “have a break for a while and drift away” meditation. Having insight as its basis there is no requirement in Shikantaza to aspire to further insight. Courageous, equanimous abiding in immediacy is entirely sufficient.

Malcolm wrote:

Right, the point of all this is that we then have a situation where a person does not have insight. This means, according the definition you are providing, they are not doing shikantaza. This means there are two levels: shikantaza and not shikantaza. This means the path is gradated, despite whatever rhetoric one brings to bear.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 5:54 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Right, the point of all this is that we then have a situation where a person does not have insight. This means, according the definition you are providing, they are not doing shikantaza. This means there are two levels: shikantaza and not shikantaza. This means the path is gradated, despite whatever rhetoric one brings to bear.

jimmi said:

There isn't a person who doesn't have or hasn't had insight.

Malcolm wrote:

So people have insight, but they don't know they have insight?

jimmi said:

What anyone chooses to do with the insight that they become aware of is up to them. Shikantaza and not shikantaza is not two levels but two different situations altogether. If one is somehow instructed in Shikantaza yet hasn't had the personal insight that motivates and energizes their zazen then it is not actually shikantaza. Which is not to say that in "not shikantaza" one cannot come to shikantaza, just that there is no inherent connection there. So no graduated path. No path at all. Immediacy.

Malcolm wrote:

Rhetoric, not reality.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 9:47 AM

Title: Re: Trumps last day, post your fav vids

Content:

Queequeg said:

If he weren't swept up in something so ludicrous and dangerous, it would be easier to feel bad for the mypillow guy.

He's a recovering crackhead who looks like he fell hard off the wagon.

Here's some perspective on that Newsmax trainwreck.

<https://www.cnn.com/2017/09/20/how-mypillow-founder-went-from-crack-addict-to-self-made-millionaire.html>

PeterC said:

That's a very sad story. It sounds as if he has recurrent mental health problems, and quite serious ones at that.

Malcolm wrote:

<https://www.newsandguts.com/host-takes-blame-after-walking-off-set-during-interview-with-my-pillow-ceo/>

Even more sad is this.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 8:12 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Sure, but at this point, it is not really insight since there is nothing left for a buddha to do.

Astus said:

Just as there is nothing left to be done in zazen, or as it is sometimes put:

<http://www.sanshinji.org/sanshin-style-blog/why-zazen-is-good-for-nothing-1>
(mushotoku 無所得 - anupalabdha).

Malcolm wrote:

And yet Dogen talks about gaining thorough understanding, what maddening inconsistencies.

Author: Malcolm

Date: Thursday, February 4th, 2021 at 9:58 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

And yet Dogen talks about gaining thorough understanding, what maddening inconsistencies.

Astus said:

The thorough understanding of what?

'What is sudden awakening (tongo 頓悟)? Answer: Sudden is to suddenly remove false thoughts (muunen 妄念). Awakening is to awaken to nothing to gain (mushotoku 無所得).'

(<https://ymba.org/books/entering- tao-sudden-enlightenment/treatise-entering- tao-sudden-enlightenment; X63n1223p18a10>)

'Additionally, if a person retaining the concept of there being anything to be gained (ushotoku 有所得) generates the bodhi resolve and then proceeds to cultivate kindness, compassion, sympathetic joy, equanimity, giving, moral virtue, patience, vigor, dhyāna absorption, and wisdom, doing so for an incalculable number of asaṃkhyeyas of kalpas, one should realize that, on account of retaining the concept of something to be gained, such a person will not succeed in leaving behind birth and death and will not succeed in progressing towards bodhi.'

(http://kalavinka.org/Jewels/book_excerpts/V-Bcitta_excerpts/VBcitta_X-21_X-10.pdf; T32n1659p515c12-15)

Malcolm wrote:

Don't you just love dancing on books?

Looks like we didn't need any of this Zen stuff to begin with: Nagarjuna writes, "Nothing here to establish, nothing to remove, when reality is truly seen, liberation."

Author: Malcolm

Date: Friday, February 5th, 2021 at 10:00 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

By working with Buddhist practices, we actually come to see that what we thought was solid is not solid, what we thought was graspable is not graspable, and what we thought was fulfilling is not fulfilling. In this way, a natural type of letting go occurs.

Astus said:

How about going directly to letting go of thoughts

(https://www.sotozen.com/eng/library/key_terms/pdf/key_terms08.pdf)?

Malcolm wrote:

“Let go of letting go.” Jetsun Drakpa Gyaltsen

Author: Malcolm

Date: Friday, February 5th, 2021 at 9:22 PM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

mabw said:

I'm just simply curious as to what Buddhism offers that Western thought cannot.

Malcolm wrote:

Liberation from suffering.

Author: Malcolm

Date: Friday, February 5th, 2021 at 9:53 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

“Let go of letting go.” Jetsun Drakpa Gyaltsen

Astus said:

That's a proliferation of ideas about letting go,

Malcolm wrote:

Nah, you just like typing out citations, which only increases proliferation. More words = more proliferation.

Author: Malcolm

Date: Friday, February 5th, 2021 at 10:14 PM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

More words = more proliferation.

Astus said:

Okumura roshi on Dogen:

'Although he advised his students not to waste time arguing or criticizing, and he himself tried not to argue, he was not able to follow his own advice. I rather like his inconsistency on this point. I feel like he was an actual human being.'
(The Mountains and Waters Sūtra: A Practitioner's Guide to Dōgen's "Sansuikyo", 2-2)

Malcolm wrote:

It seems Dogen had a lot of proliferation.

Author: Malcolm

Date: Friday, February 5th, 2021 at 10:30 PM

Title: Re: Deity as Yidam, Protector, Guru, etc.

Content:

fckw said:

theory, there could also exist dakas, but I have never seen such a sadhana.

Malcolm wrote:

Viras = dakas. All male deities like Hevajra, etc are also dakas. Then there is the Cakrasamvara explanatory tantra, the Vajradaka., etc,

Author: Malcolm

Date: Friday, February 5th, 2021 at 11:42 PM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

By working with Buddhist practices, we actually come to see that what we thought was solid is not solid, what we thought was graspable is not graspable, and what we thought was fulfilling is not fulfilling. In this way, a natural type of letting go occurs.

Astus said:

How about going directly to letting go of thoughts

(https://www.sotozen.com/eng/library/key_terms/pdf/key_terms08.pdf)?

Malcolm wrote:

Have you ever tried to hold onto a thought? I think you will find it slips right through your fingers.

Author: Malcolm

Date: Saturday, February 6th, 2021 at 1:16 AM

Title: Re: Soto zen and problem of satori

Content:

Malcolm wrote:

Have you ever tried to hold onto a thought? I think you will find it slips right through your fingers.

Astus said:

Isn't it truly unattainable (mushotoku 無所得) then?

Malcolm wrote:

Hence the meaning of letting go of letting go. Not proliferation at all. I'll see your zenmaster and raise you a mahāsiddha:

Just like the limpid quality of water when it is undisturbed, remain relaxed without mental contrivances.

Just as a bird in the sky leaves no tracks, consciousness remains without support.

Just like the sun not concealed by clouds, remain in one's own unobstructed state relaxing into the objects of the six sense organs.

Just like water always falling, remain undistracted at all times and in all activities.

Dombhi Heruka

Other robes and bone ornaments, do you really see any difference between this and Dogen?

Author: Malcolm

Date: Saturday, February 6th, 2021 at 3:17 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

mabw said:

I'm just simply curious as to what Buddhism offers that Western thought cannot.

Malcolm wrote:

Liberation from suffering.

mabw said:

What if there is no such thing?

Malcolm wrote:

My alternative strategy, in absence of liberation, is Epicurean hedonism ala Lucretius.

Author: Malcolm

Date: Saturday, February 6th, 2021 at 5:57 AM

Title: Re: Soto zen and problem of satori

Content:

Matt J said:

There is no individual that could become enlightened; no one that needs to attain or realize anything. The drama of striving to achieve enlightenment through various practices is limited to the play of appearances. What practice is needed to simply be?

Nathan Gill

Malcolm wrote:

Yes, this is called the enlightenment of fish.

Author: Malcolm

Date: Saturday, February 6th, 2021 at 7:15 AM

Title: Re: Where are the "pratyekabuddha-yanist"?

Content:

Queequeg said:

Accepting the premise that pratyekabuddhas, as all beings in beginningless samsara have encountered buddhas. Does pratyekabuddha's awakening include recollection of past lives? So far the assertion has been made that pratyekabuddha do understand themselves in terms of Buddhadharma... are there any textual sources for this?

Malcolm wrote:

Yes. Check out access to insight run a search on paccekabuddha

Author: Malcolm

Date: Saturday, February 6th, 2021 at 11:23 AM

Title: Re: Wall Street, hedge funds

Content:

Malcolm wrote:

<https://apple.news/AuLz1IPkfRG68sbtQf-EKBg>

Unknown said:

The Boston-area trader at the center of the past week's frenzy over GameStop Corp. , who also worked until last week as a broker, may face legal jeopardy for potential violations of federal rules governing brokers' communications with the public, according to securities lawyers.

Author: Malcolm
Date: Saturday, February 6th, 2021 at 9:13 PM
Title: Re: Response to PadmaVonSamba
Content:

illaraza said:
Before predicting hell for another, one need know the causes for falling into hell and have a general idea of the various Buddhist hells:

Malcolm wrote:
Mainly hatred and splitting the Sangha (reserved for bhikṣus like Devadatta). Then there is killing one's parents, killing an arhat, or injuring a buddha.

Author: Malcolm
Date: Sunday, February 7th, 2021 at 1:25 AM
Title: Re: Gelug Madhyamaka
Content:

Nicholas2727 said:
The part I am confused about is how this does not fall into nihilism at the ultimate level. From your description and Malcolm's description, I understand that phenomena occur, but they have no intrinsic existence. Therefore to conventionally say nothing exists would be obvious nihilism and not true, but I am confused at how it is not nihilism at the ultimate level? I am not implying that it is nihilism, but I am having trouble understanding how it is not. Hopefully someone with more knowledge will be able to help.

Malcolm wrote:
If things existed ultimately, they would be permanent, and hence, this would be eternalism, for example, like Samkhya.

Author: Malcolm
Date: Sunday, February 7th, 2021 at 6:42 AM
Title: Re: Gelug Madhyamaka
Content:

Nicholas2727 said:
The part I am confused about is how this does not fall into nihilism at the ultimate level. From your description and Malcolm's description, I understand that phenomena occur,

but they have no intrinsic existence. Therefore to conventionally say nothing exists would be obvious nihilism and not true, but I am confused at how it is not nihilism at the ultimate level? I am not implying that it is nihilism, but I am having trouble understanding how it is not. Hopefully someone with more knowledge will be able to help.

Malcolm wrote:

If things existed ultimately, they would be permanent, and hence, this would be eternalism, for example, like Samkhya.

Nicholas2727 said:

Correct, but wouldn't the other side of that argument be, if things don't exist ultimately, they would be impermanent and hence this would be nihilism? This is the part I am having trouble understanding. At the conventional level it makes sense, but at the ultimate level I am confused.

Malcolm wrote:

Things are impermanent.

Author: Malcolm

Date: Sunday, February 7th, 2021 at 6:47 AM

Title: Re: Sapan and Dzogchen

Content:

Johnny Dangerous said:

I'm currently perusing "illuminations A Guide to Essential Buddhist Practices", translated by Geshe Wangyal and Brian Cutillo. It's a book from 1988, I don't know anything about the quality of the translation.

Anyway, there is a portion on Wrong View in which Sapan goes over various wrong views, connecting many of them to the famous debate with Hashang Mahayana.

If I am reading it correctly, it's essentially a polemic against "effortless" practices as well, there is lots of talk about how you must "correct deficiencies" etc. and claiming that versions of "Mahamudra" (Dzogchen is not explicitly mentioned, but language used in Dzogchen is, and it almost feels like the term is being used synonymously) which involve viewing "the mind as clear light" are incomplete. AS an example, multiple times he criticizes meditating "without modification".

The criticism is a little opaque to me, and I cannot tell if he is contextually arguing against the essentially non-gradual approach of Dzogchen meditation proper (not preliminaries), or whether he is referring to specific deviations with which I may not be familiar. I always imagined that Sapan had some pretty specific criticisms of Dzogchen.

I have always assumed that Sarma schools and Dzogchen were somewhat irreconcilable on paper (though of course not necessarily in practice)..again is this what I'm looking at?

Malcolm wrote:

This is not a good translation. You should get the one by David Jackson, which I believe you download from academia.edu.

Author: Malcolm

Date: Sunday, February 7th, 2021 at 10:57 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

Is it though? I don't see that at all.

Malcolm wrote:

Definitely atheistic.

Author: Malcolm

Date: Sunday, February 7th, 2021 at 10:59 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

That is not really Wallace's point in the article.

PeterC said:

I don't read the whole article. I got as far as where he said in the first paragraph; However, a careful analysis of Vajrayana Buddhist cosmogony, specifically as presented in the Atiyoga tradition of Indo-Tibetan Buddhism, which presents itself as the culmination of all Buddhist teachings, reveals a theory of a transcendent ground of being and a process of creation that bear remarkable similarities with views presented in Vedanta and Neoplatonic Western Christian theories of creation...

...and realized that I didn't need to, as he's clearly going off in a completely different direction and not addressing my argument.

If we were to discuss the Samghogakaya, Samantabhadra, Pure lands and pure vision with Lawrence Krauss and Daniel Dennett, I doubt we would be on the same page.

Fine. I think my argument on this is very clear and simple. I don't need to drag myself through the contortions of other peoples' parsing of the word "theistic". Krauss and Dennett are not teachers of mine so I don't need to reconcile my reasoning with theirs, nor would I regard them as authorities on the Dharma.

Malcolm wrote:

Wallace is totally full of it here.

Author: Malcolm

Date: Monday, February 8th, 2021 at 8:57 PM

Title: Re: Subduing and Oath Binding

Content:

PadmaVonSamba said:

I suspect that it's a very poetic way of saying that he took the existing religious methodologies (deities, rituals, etc) and turned them into Vajrayana Buddhist practices.

Malcolm wrote:

Umm...no.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 12:41 AM

Title: Re: Questions Regarding Buddhist Academia

Content:

Tenma said:

Out of curiosity, what does academia look like in regards to Buddhist Studies? What does the path towards it look like? Would one focus entirely on certain aspects of a certain lineage or what? I've heard that this is a very difficult path (followed by questioning of one's faith in this), so I wanted to hear in regards to how the path goes. For those who pursue this, why did you choose Buddhist Studies exactly? What are some obstacles you might have if one were to pursue this?

Malcolm wrote:

If you are serious, you have to learn French and German; Pali or Sanskrit; Chinese and Japanese; Tibetan; Thai, Burmese, or Cambodian, Vietnamese, etc.

So, if focusing on East Asian traditions, in addition to the European languages, one will need Sanskrit, Chinese, and Japanese; if focusing on Indo-Tibetan Buddhism, then Sanskrit and Tibetan, Chinese useful; if focusing South-east Asian Buddhism, then Pali, Sanskrit, and a regional vernacular such as Thai or Burmese.

Not really for the faint of heart.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 6:29 AM

Title: Re: Equivalent to thogal

Content:

Johndoe said:

Is there any equivalent to thogal in mahamudra or among the New Tantra schools?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 6:54 AM

Title: Re: Tibetan Cataract Surgery?

Content:

Tenma said:

<https://treasuryoflives.org/biographies/view/Yangchen-Lhamo/13598>

Is anyone familiar with how Tibetan Cataract Surgery goes? Is it safe? How is it performed (with knives or what) and what have been the outcomes?

Malcolm wrote:

Yes. Yes. I describe the process in a footnote in an upcoming book.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 7:28 AM

Title: Re: Tibetan Cataract Surgery?

Content:

Schrödinger's Yidam said:

If I had to say what was the worst idea to come out of Tibet, this would be it.

Malcolm wrote:

It's actually fairly straight forward: one makes a small incision in the outside corner of the eye. Then, with small pair of tweezers, in conjunction with the patient making a strong exhalation through opposite nostril, one tugs the cataract free. It's not nearly as terrifying as the idea of premodern eye surgery may sound.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 7:29 AM

Title: Re: Equivalent to thogal

Content:

Johndoe said:

Is there any equivalent to thogal in mahamudra or among the New Tantra schools?

Malcolm wrote:

Nope.

GrapeLover said:

Just curious, did this ever see thögal singled out for doubt or criticism by Sarma schools?

Malcolm wrote:

Yup. But Jigme Lingpa responds such criticisms quite handily.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 7:42 AM

Title: Re: Tibetan Cataract Surgery?

Content:

Schrödinger's Yidam said:

I just had cataract surgery. There is an incision, the entire lens is removed, and a new plastic lens inserted. In other words, “the cataract” is the old lens. Even if everything else was modern level sterile and painless, removing the lens without replacing it would effectively blind you in that eye.

Malcolm wrote:

That’s the modern way, but actually what happens is that film forms on the lens, which can be removed separately from the lens. These kinds of surgeries were performed in old Tibet without blinding anyone.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 9:20 PM

Title: Re: why is theravada section hosted on a separate website

Content:

Kim O'Hara said:

Asian (Sri Lanka, Burma, Thailand, etc) and East Asian (Tibetan, Chinese, Korean, Japanese, etc)

Malcolm wrote:

Tibet is a Central Asian country.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 10:01 PM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

Making buddhism atheist also makes it secular.

Malcolm wrote:

No, it’s just a recognition of a fact: buddhadharma does not recognize ex nihilo creation by a supreme being, a key feature of all theistic traditions. Samkhya, Jainism, and so on are also atheist traditions.

Author: Malcolm

Date: Tuesday, February 9th, 2021 at 10:05 PM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

Buddhism contains many elements that atheists deem problematic: karma, rebirth, pure lands, hells, other realms and beings, etc.

I would say that the qualities usually ascribed to God or gods are here ascribed to sentient beings. There are many descriptions of Buddhas and Bodhisattvas that sound very god-like, and would not sit well with the typical atheist.

Malcolm wrote:

That's their problem, not ours. The teaching of Buddhадharma is dependent origination, that teaching explains all of the above and is also intrinsically atheistic.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 12:19 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Brahma said:

Where in the Dharmic texts does it say that Universes aren't created, and that certain living entities don't stem from other living entities?

Malcolm wrote:

A common doctrine of theistic religions is ex nihilo creation by a supreme being. There is no sūtra which teaches such creation of the universe or living beings. There is no beginning in Buddhадharma, because the principle of dependent origination forbids the idea of first causes altogether. The specific refutations of ex nihilo creationism can be found in Vasubandhu's refutation of the pudgala and other such texts.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 12:52 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Brahma said:

Buddha said that if you believe in God, you could be His Disciple, and also if you didn't profess to believe in God, you could be His Disciple.

Malcolm wrote:

No, the Buddha never made such a statement at all. In fact, if one takes refuge in the Buddha, one must relinquish all other refuges. This is very clearly taught by the Buddha.

Brahma said:

One of the major purposes of Buddhism is to bring atheists and agnostic philosophers to theism, and many modern Buddhists do this openly. Take Thich Nhat Hanh who openly talks about God, and His belief in God. Do you believe He is not Enlightened?

Malcolm wrote:

This is complete and utter nonsense.

Brahma said:

Take Thich Nhat Hanh who openly talks about God, and His belief in God. Do you believe He is not Enlightened?

Malcolm wrote:

This is what THT thinks:

In Buddhism we do not speak of God, we do not speak of creation, we do not speak of revelation, and we do not speak of redemption or punishment.

<https://plumvillage.org/about/thich-nhat-hanh/interviews-with-thich-nhat-hanh/thich-nhat-hanh-answers-weekly-magazine/>

This is correct.

THT states here, however: In Buddhism, what is equivalent to God is Mind, especially the collective mind. Mind is the ground of everything; and when your mind gets in touch with the collective mind, everything is possible.

This has to be understood in context. What THT is referring to here is known as the ālayavijñāna, the all-basis consciousness. The all-basis consciousness is not actually a "collective" consciousness in the sense that you likely understand it. Here, in Chinese, it is understood as a "storehouse," and the function of this consciousness is actually to collect and store seeds that produce the appearance of an external and its appearances world. Some of those seeds human beings share in common, and so this produces the appearance of our human realm; devas, asuras, animals, etc., have different sets of seeds that are responsible for the appearance of their respective realms, according to this idea. Equating the all-basis consciousness with "God" is very sloppy; but he does have a lot of people who are Christians who follow him, so he is trying to make an equation for them that they will understand, in the same way that Buddha taught tathāgatagarbha to those who feared emptiness.

Brahma said:

Or the Dalai Lama who encourages people of other faiths to meditate on their own faith's Deities during meditation as He teaches them how to meditate.

Malcolm wrote:

His Holiness discourages conversion to Buddhism in general, but not absolutely.

Brahma said:

Do not shy away from the Truth of the Dharma, and soon, you will find the Truth of what you have been looking for in Buddhism.

Malcolm wrote:

You don't really seem to know very much about Buddhadharma. The Buddha states in the Mahāparinirvana Sūtra:

Whoever goes for refuge to the Buddha,
that true śramana
does not go for refuge
to other gods.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 12:53 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Brahma said:

Buddha said that if you believe in God, you could be His Disciple, and also if you didn't profess to believe in God, you could be His Disciple.

PeterC said:

Which sutra are you citing here?

Malcolm wrote:

The latest entry in Fake Buddha Quotes, apparently.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 2:59 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

I mean, would any atheist really pray to Buddha to be born into heaven?

Malcolm wrote:

Buddhists don't pray to Buddha to be reborn in heaven.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 3:50 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

I mean, would any atheist really pray to Buddha to be born into heaven?

Malcolm wrote:

Buddhists don't pray to Buddha to be reborn in heaven.

SilenceMonkey said:

Some do, at least in Theravadin countries.

Malcolm wrote:

This is a result of ignorance, but it not supported in Buddhadharma. The only way to be reborn in higher realms is through adhering to virtuous conduct.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 3:57 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

I think this is a bad definition of atheism, appearing to be designed (like with PeterC's) to exclude Buddhism. I doubt most atheists would agree that Tibetan Buddhism is atheistic, and we have at least two well established and respected teachers cited here who deny it (and probably more, especially if we were to delve into East Asian variants), showing that perhaps it is not as "profoundly" atheistic as suggested?

I mean, would any atheist really pray to Buddha to be born into heaven?

tkp67 said:

Making buddhism atheist also makes it secular.

Malcolm wrote:

No, it's just a recognition of a fact: buddhadharma does not recognize ex nihilo creation by a supreme being, a key feature of all theistic traditions. Samkhya, Jainism, and so on are also atheist traditions.

There is no God, no creator, etc. in Buddhadharma. Therefore, Buddhadharma has to be atheist. You seem to think that being an atheist is equivalent to being logical positivist in the mold of Bernard Russel.

One can be an atheist and still accept other kinds of non-falsifiable phenomena. The term non-theist is, in my opinion, a copout.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 4:04 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Brahma said:

In Christianity it is said that God created everything, including man, and there is a distinction made between the creator and the creature. The creature is something created by God. When I look at a rose, a tulip, or a chrysanthemum, I know, I see, I think, that this flower is a creation of God. Because I have been practicing as a Buddhist, I know that between the creator and the created there must be some kind of link, otherwise creation would not be possible. So the chrysanthemum can say that God is a flower, and I agree, because there must be the element "flower" in God so that the flower could become a reality. So the flower has the right to say that God is a flower.

Malcolm wrote:

He is actually criticizing theism in this passage. Theists maintain there is a first cause,

an unmoved mover, a creator who exists apart from its creation. Here, THT is actually engaging in what most Christians since the 3rd century CE would classically consider a heresy.

He is making that point that there must be some link between a cause and its effect, so in this respect, he is rejecting the idea of the uncompounded creator. There are many arguments in Buddhадharma against such an uncompounded creator, which I am sure he knows well. So in this passage he is trying to lead this person into a Buddhist view. If you accept that a creator is not separate from its creation; it follows the creator, like the creation, must arise from a cause. If a creator arises from a cause, then what kind of a creator is this? Such a creator is just a noncreator, since it too is created from a cause, and is in fact an effect.

He is also saying that people tend to see ultimate principles in their own image: flowers see flowers as ultimate, etc. But it is not a defense of theism in Buddhадharma at all.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 6:48 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Tata1 said:

If there is something as objective phenomena its unknowable in principle since all we know is through subjective experience.

Malcolm wrote:

This is a fallacy. If this were the case, anumana, inference, would be impossible, as well as the authority of direct perception.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 9:45 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Tata1 said:

If there is something as objective phenomena its unknowable in principle since all we know is through subjective experience.

Malcolm wrote:

This is a fallacy. If this were the case, anumana, inference, would be impossible, as well as the authority of direct perception.

Johnny Dangerous said:

Well, it's knowable in terms of Gnosis/Jnana in Buddhist terms, but outside of specific Buddhist notions of truth, it is self evident that inference is based on subjective experience, what else would it be based on?

Malcolm wrote:

Inference and direct perceptions can be confirmed by second parties. This is the basis for empiricism.

For example, I see smoke, and infer there is a fire. I tell another there is smoke, and thus, there must be a fire. They investigate, confirm there is a fire and let me know that indeed my inference was correct. Hence, there was a fire which produced smoke, and it occurred independently of my specific experience of it.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 10:06 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Johnny Dangerous said:

Well, it's knowable in terms of Gnosis/Jnana in Buddhist terms, but outside of specific Buddhist notions of truth, it is self evident that inference is based on subjective experience, what else would it be based on?

Malcolm wrote:

Inference and direct perceptions can be confirmed by second parties. This is the basis for empiricism.

For example, I see smoke, and infer there is a fire. I tell another there is smoke, and thus, there must be a fire. They investigate, confirm there is a fire and let me know that indeed my inference was correct. Hence, there was a fire which produced smoke, and it occurred independently of my specific experience of it.

Johnny Dangerous said:

Second parties are also using their subjective experience, I get why this applies to general truth claims wrt to relative phenomena, but I don't see how it applies here.

Malcolm wrote:

External phenomena are necessary for subjective experience: for example, the blindness of certain dwelling animals due to an inherited trait related to absence of visual stimulation.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 8:17 PM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Norwegian said:

is so wrong that it's actually embarrassing to read. The entire article is sad. The fact that someone like Wallace can say these things is flat out astounding.

Malcolm wrote:

Indeed, it is embarrassing, but it is common error from insufficient study of the original tantras and related instructions of ati yoga.

Author: Malcolm

Date: Wednesday, February 10th, 2021 at 8:19 PM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

PeterC said:

I don't get why people feel the need to get upset when it's pointed out that the Buddhadharma really has almost no common ground with most other religions.

Malcolm wrote:

Well, if you're an atheist, you must be a communist. And there is a new red scare going around.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 12:03 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

I don't need a citation to question the limits of belief that does not in and of itself define Buddhism or Buddhist practices. Neither atheism, theism or agnosticism are synonyms for Buddhism. Now please falsify the statement I made. Platitudes will do no good here.

Malcolm wrote:

Buddhism is atheist. That's an adjective, not a noun. The claim is not that Buddhism is Atheism. The claim is that Buddhism is atheist.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 12:42 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

That is not really Wallace's point in the article.

If we were to discuss the Samghogakaya, Samantabhadra, Pure lands and pure vision with Lawrence Krauss and Daniel Dennett, I doubt we would be on the same page.

Malcolm wrote:

So basically, you are claiming that to be an atheist is necessarily to be a physicalist along the model of Dennet, etc.

Samantabhadra is not some external buddha in a concrete sense, other than as a symbolic name for the realization of dharmakāya. Sambhogakāya likewise is just a name for realized speech, but it does not exist somewhere "out there." Buddhafields are just other planets and dimensions that have been "prepared" in some fashion by a bodhisattva on the stages.

But none of these were created by an omnipotent supreme being; moreover, our liberation does not depend on our relationship with some "savior," unlike theistic religions.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 12:44 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

I don't need a citation to question the limits of belief that does not in and of itself define Buddhism or Buddhist practices. Neither atheism, theism or agnosticism are synonyms for Buddhism. Now please falsify the statement I made. Platitudes will do no good here.

Malcolm wrote:

Buddhism is atheist. That's an adjective, not a noun. The claim is not that Buddhism is Atheism. The claim is that Buddhism is atheist.

tkp67 said:

Technically atheism is a derivative of deity. Technically if there is no independent existence so the past predicates the present. Technically brahma practices led to future brahma marks and brahma sounds the interpreted voices of the buddha***. To separate belief in the realms from any existence (the buddha's or otherwise) is to deny Shakyamuni's the cause of his provisional existence and the effect of his existence.

Malcolm wrote:

No, that is not what the sixty-toned voice of Brahma means. It is just a metaphor.

To be an atheist means that one does not believe in God. Do you believe in God? If so, you are not an atheist. I do not believe in God, so I am an atheist. As far as I am concerned, Buddhadharma is atheist. YMMV.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 12:46 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

Did Shakyamuni's compassion differ before his enlightenment as opposed to afterwards?

Malcolm wrote:

Yes. But this is irrelevant to the question before us.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 12:58 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

And Brahma Viharas are just qualities,

Malcolm wrote:

The Brahma viharas are practices.

tkp67 said:

So If one believes the mind can manifest an illusionary reality that requires liberation one is not an atheist according to how atheism is expressed as a function in the world one lives in.

Malcolm wrote:

You are apparently rather hard of hearing: to be in an atheist is one thing. To be follower of ATHEISM is another. The first is a simple absence of belief. An absence of belief in what? An absence of belief in a supreme being who creates the universe, etc. The second is an ideological position, a view, and a school. One needn't belong to the latter in order to be the former.

I am an atheist. I don't much care what you think about that.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 1:00 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

Did Shakyamuni's compassion differ before his enlightenment as opposed to afterwards?

Malcolm wrote:

Yes. But this is irrelevant to the question before us.

tkp67 said:

No it isn't.

Malcolm wrote:

Of course it is. Buddhas have no perception of impure sentient beings at all, therefore, their compassion has no object. But this is beside the point. Start a new topic.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 1:22 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

boda said:

...faith is valued over reason.

Malcolm wrote:

Not in Buddhadharma.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 1:57 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

tkp67 said:

What I am saying most clearly is to label the buddha as either this or that is a misrepresentation of the dharma because he taught neither.

Malcolm wrote:

The Buddha was also an atheist. Many Indians of his day were atheists and negated the idea that the world was created by a supreme being.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 2:29 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

The Buddha in the Pali Suttas did not deny the gods,

Malcolm wrote:

The Buddha denied the universe was created by a supreme agency. Epicurus is regarded as an atheist, but he as well accepted the existence of various supernatural entities:

<https://iep.utm.edu/epicur/#SH3e>

Matt J said:

Because of its denial of divine providence, Epicureanism was often charged in antiquity with being a godless philosophy, although Epicurus and his followers denied the charge. The main upshot of Epicurean theology is certainly negative, however. Epicurus' mechanistic explanations of natural phenomena are supposed to displace explanations that appeal to the will of the gods. In addition, Epicurus is one of the earliest philosophers we know of to have raised the Problem of Evil, arguing against the notion that the world is under the providential care of a loving deity by pointing out the manifold suffering in the world.

Despite this, Epicurus says that there are gods, but these gods are quite different from the popular conception of gods. We have a conception of the gods, says Epicurus, as supremely blessed and happy beings. Troubling oneself about the miseries of the world, or trying to administer the world, would be inconsistent with a life of tranquility, says Epicurus, so the gods have no concern for us. In fact, they are unaware of our existence, and live eternally in the intermundia, the space between the cosmoi. For Epicurus, the gods function mainly as ethical ideals, whose lives we can strive to emulate, but whose wrath we need not fear.

Ancient critics thought the Epicurean gods were a thin smoke-screen to hide Epicurus' atheism, and difficulties with a literal interpretation of Epicurus' sayings on the nature of the gods (for instance, it appears inconsistent with Epicurus' atomic theory to hold that any compound body, even a god, could be immortal) have led some scholars to conjecture that Epicurus' 'gods' are thought-constructs, and exist only in human minds as idealizations, i.e., the gods exist, but only as projections of what the most blessed life would be.

Malcolm wrote:

The idea of gods presented above is quite similar to the Buddhist notion of devas. But Epicurus, who lived a mere 70 years or so after the Buddha's parinirvana, was certainly called atheoi, just as the Buddha was called a nastika, the equivalent term for an atheist in ancient India, along with Carvakas, Samkhya, Jains, and so on.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 6:50 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Matt J said:

People are making the same mistake as the materialists, in my mind. Just because you amass a certain number of subjective impressions does not mean that at some point, as if by magic, objectivity leaps to the stage. Nor does adopting a set of inferences that have predictive value indicate the ontological truth of those inferences--- just because something is useful does not make it true. And indeed, inferences are always subject to falsification in any instance. 100 instances of smoke leading to fire doesn't mean it will do so on the 101st (for example, dry ice "smokes," as does smouldering peat or an ember.)

Nor does this skepticism amount to a denial of some kind of physical or external reality. By definition, everything we know is subjective. Shades of color aren't hanging out there, they are generated by sentient beings. With no observers, there is simply no qualia: no color, no sound, no texture. These are not only specific to the environment, they also vary from observer to observer (i.e. a color blind person may see no red). Those are all subjective qualities. If you don't accept that, explain how the motion of light relates to different colors, or how the vibration of molecules relates to the sounds we hear. It doesn't even make sense-- the redness of red is due to how light moves?

It is a tautology. However, because we have been conditioned into naive realism (i.e. things exist as we see them), we think this is not the case. If you wish to posit a colorless, soundless, textureless, non-experienced (because all of these are subjective) external reality, then by all means do so, although I don't know what you are positing.

Malcolm wrote:

Experiences cannot be subjective, if they were, objects would be not necessary. QED.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 8:00 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

That's quite a stretch, especially since your quote says Epicurus denied the charge.

Malcolm wrote:

On the other hand, everyone understood Lucretius to be an atheist. The polite term for godless atheist in the 18th century was "deist,"

Matt J said:

No one said the Buddha was considered an atheist by the Brahmins in ancient India, rather the charge that Buddhism itself is atheistic and profoundly so.

Malcolm wrote:

Buddha was clearly an atheist since he rejected the idea that there was a supreme being.

Matt J said:

And consider this a non-affirming negation: by denying atheism, this does not mean Buddhism is some sort of W.Y. Evans-Wentz theosophy. I just don't think the clean conceptual categories really work here.

Malcolm wrote:

Either Buddha affirmed creation by a supreme being or he didn't. If he didn't, that satisfies the definition of being an atheist.

Matt J said:

Let's consider some comments, and ask if they would be acceptable to an atheist: But we must be careful here! Because to say mind is open like space is not to reduce it to something nonexistent in the sense of being nonfunctional. Like space, pure mind cannot be located, but it is omnipresent and all-penetrating; it embraces and pervades all things. Moreover, it is beyond change, and its open nature is indestructible and atemporal.

Kalu Rinpoche, Luminous Mind, p. 49-50.

Malcolm wrote:

Not an affirmation of creation of the world by a supreme being, so irrelevant, and further, the translation is suspect. "All things" is "chos thams cad," which does not refer to everything in the universe, but is a technical term which includes all phenomena of an individual in one aggregate, one sense base, and one sense element. So of course mind pervades all of these things.

Matt J said:

At the outset, let me state that Buddhism is not atheistic as the term is ordinarily understood. It has certainly a God, the highest reality and truth, through which and in which this universe exists. However, the followers of Buddhism usually avoid the term God, for it savors so much of Christianity, whose spirit is not always exactly in accord with the Buddhist interpretation of religious experience. Again, Buddhism is not pantheistic in the sense that it identifies the universe with God. On the other hand, the Buddhist God is absolute and transcendent; this world, being merely its manifestation, is necessarily fragmental and imperfect. To define more exactly the Buddhist notion of the highest being, it may be convenient to borrow the term very happily coined by a modern German scholar, "panentheism," according to which God is $\pi\alpha\nu\ \kappa\alpha\iota\ \epsilon\nu$ (all and one) and more than the totality of existence.

Soen Shaku

Malcolm wrote:

The is just some Platonic eternalism wrapped up in Buddhist drag.

Matt J said:

<https://www.sacred-texts.com/bud/zfa/zfa04.htm>

Let's not even talk about those Indonesians, who were forced to modify Buddhism to conform to Indonesian politics. Shall we eject them from the tent?:

Sanghyang Adi Buddha is the origin of everything in the universe, but he himself is without beginning or end, self-originating, infinite, omnipotent, unconditioned, absolute, omnipresent, almighty, incomparable, and immortal. However, those words are unable to describe the true self of Sanghyang Adi Buddha. The existence of Adi Buddha demonstrates that this life is not the product of chaos, but the product of spiritual hierarchy. By the presence of Adi Buddha, this life becomes useful and be possible to attain enlightenment and Buddhahood.

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

Malcolm wrote:

BINO.

Matt J said:

And here is a literal (Tibetan, not Pureland) prayer to a Amitabha to go to Sukhavati:
O Victorious One and Protector Amitābha,

To you I pray: inspire me with your blessing.

As soon as it is time to leave this life behind,

Guide me, I pray, to the realm of Sukhāvātī!

<https://www.lotsawahouse.org/tibetan-masters/dodrupchen-III/amtibha-prayer>

Malcolm wrote:

Not an affirmation of a supreme being who creates the universes, and, just an expression of dependent origination.

Matt J said:

Certainly, the atheist convention would ride us out of town if they learned of this from ChNNR, which is not far from what I said before about the divine qualities being located in us instead of in an external God:

Most Westerners receive a Christian education and in the Christian tradition God is very diffused. God is recognized as something outside. They don't know that God is in our real nature. If you have that knowledge and you are reading the bible, you can see there are many words that indicate God means our real nature. But then it developed in a more dualistic way. When they started to say, "the unique God governing all universe", then it became easy to think God is governing everything. But it does not correspond in the real condition. So it is very important when you follow the Dzogchen Teachings, that you really understand what God means. It is not necessary to wonder if God exists or not. Some people are worried there is no God in Buddhism. In Buddhism there are so many kinds of gods, but Buddhists do not speak of the unique God. The essence of Buddhist teaching is Dzogchen, which is the final teaching of the Buddha Shakyamuni.

Through Dzogchen we can really understand what God is and we don't have to worry if there is a God or not. God always exists as our real nature, the base, for everybody.
<http://ylonhost-eu.com/melong.com/wp-co%20...%20ror108.pdf>

Malcolm wrote:

This is just something nice CHNN said for people who are attached to God, that's it. CHNN also said we could call the basis "George," not once, but many times.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 8:16 AM

Title: Re: why is theravada section hosted on a separate website

Content:

Johnny Dangerous said:

I believe the Theravada site actually came first.

PeterC said:

I thought some fragments of postings were found in an lomega drive written in Gandharan that proved that the earliest extant Dharmawheel postings actually predated the Dhammawheel postings?

Malcolm wrote:

Gandhara, in this case, was E-sangha.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 9:49 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

This definition of atheist bears a cultural bias...

Malcolm wrote:

I never said you have to be an atheist. I said I was one, still am, and will always be one, and that I understand the Buddha was also an atheist.

As an atheist, I do not believe that any version of theism—whether poly, pan, or mono—leads to liberation. I go for refuge to the Three Jewels. Whether there are mundane gods or not (not to mention the existence of a supreme being) is quite irrelevant.

Buddhism in atheist because we eschew refuge in all versions of theism, no matter what adjective one places before it.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 9:51 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Matt J said:

Many modern atheists have abandoned these definitions as they are very untenable philosophically. So instead of denying, they know "lack a belief." The second, however, is largely panned as centering on more modern, Westernized notions.

SilenceMonkey said:

Why can't everyone just acknowledge that there are two definitions to the word atheism?

1) Disbelief in the existence of God or Gods.

2) Disbelief in the notion of a creator God.

It's just a matter of preference for one or the other definition for the word.

Malcolm wrote:

Frankly, I have more in common with secular humanists than Christians, etc. YMMV. I am not worried about the former trying to slaughter me for my idiosyncratic beliefs; history shows the latter are dangerous to people like us.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 9:55 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Matt J said:

This definition of atheist bears a cultural bias...

Malcolm wrote:

I never said you have to be an atheist. I said I was one, still am, and will always be one, and that I understand the Buddha was also an atheist.

As an atheist, I do not believe that any version of theism—whether poly, pan, or mono—leads to liberation. I go for refuge to the Three Jewels. Whether there are mundane gods or not (not to mention the existence of a supreme being) is quite irrelevant.

Buddhism in atheist because we eschew refuge in all versions of theism, no matter what adjective one places before it.

To follow up on this, Buddhists are nang pas because we do not believe in external saviors or refuges. That's why we are atheists.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 10:09 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Matt J said:

Your explanations were clear, and I think you're right: you either get it or you don't, but once you do, it's obvious.

I think some may fear they might turn into Yogacarins, or even worse, Shetongpas.

Johnny Dangerous said:

Thanks, you explained this much better than I could. The bolded bit is the tacit belief of some materialists, and is exactly why the idea that subjective experience is completely reducible to physical components (again, referencing the OP) is questionable, to my mind at least.

Malcolm wrote:

The question of reducing consciousness to mere physical epiphenomena is not falsifiable. Thus, the entire line of discussion about the OPs qualms are reduced to nought with one sentence.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:17 AM

Title: Re: Non Cultural Buddhists: What Made You Stay?

Content:

Malcolm wrote:

I never said you have to be an atheist. I said I was one, still am, and will always be one, and that I understand the Buddha was also an atheist.

As an atheist, I do not believe that any version of theism—whether poly, pan, or mono—leads to liberation. I go for refuge to the Three Jewels. Whether there are mundane gods or not (not to mention the existence of a supreme being) is quite irrelevant.

Buddhism in atheist because we eschew refuge in all versions of theism, no matter what adjective one places before it.

To follow up on this, Buddhists are nang pas because we do not believe in external saviors or refuges. That's why we are atheists.

PadmaVonSamba said:

So, technically, by that definition, one could stolidly believe in the existence of a god or gods, even a 'creator of the universe' god (dependent origination aside) but at the same time regard them as useless as far as liberation from samsara is concerned.

I'm not sure that's how most atheists would carve it out, but okay.

I've always wondered, since the biblical (abrahamic) god describes himself as having anger and jealousy issues, whether Buddhists would classify 'him' as an asura.

Malcolm wrote:

Well no, since that violates the principle dependent origination.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:19 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

to quote Bob Thurman "so don't tell me buddhists are atheistic"

Note he remarks throughout he has made recent observations in regards to practices.
Nice to see his isn't blinded by provisional.

Malcolm wrote:

Thurman is not really very reliable, definitely not an authority.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:20 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Johnny Dangerous said:

I mentioned that earlier. It hasn't stopped people from trying to justify that point of view though.

Malcolm wrote:

They've abandoned science, in that case.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:38 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

to quote Bob Thurman "so don't tell me buddhists are atheistic"

Note he remarks throughout he has made recent observations in regards to practices.
Nice to see his isn't blinded by provisional.

Malcolm wrote:

Thurman is not really very reliable, definitely not an authority.

tkp67 said:

Glad to see you did your due diligence and digested his proposition on such things. When you can demonstrate you understand his position and can correct it without denouncing his character you will demonstrate your claim.

Malcolm wrote:

Thurman likes to play to those who have theistic tendencies, this is well known amongst Tibetan Buddhists. Some people think it is skillful means, but I don't. On the other hand, I don't have to appeal to uptown NYC city new agers in order to keep the family business going.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:44 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Here is where the atheist theorem really falls apart. Causation.

Malcolm wrote:

You are confusing Atheism with atheist. But arguably, followers of Atheism are more likely to accept dependent origination than theists.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 7:57 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Here is where the atheist theorem really falls apart. Causation.

Malcolm wrote:

You are confusing Atheism with atheist. But arguably, followers of Atheism are more likely to accept dependent origination than theists.

tkp67 said:

What about the dependence of buddhism on Brahmanism as the basis, cause and means for Shakyamuni?

Malcolm wrote:

Buddhadharma does not depend on Brahmanism in anyway.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:11 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Queequeg said:

I'm not going to go back and read all this... would someone please restate what is meant by the following terms in the context of this discussion:

theism

Malcolm wrote:

the·ist | \ 'thē-ist \

plural theist

Definition of theist

: a believer in theism : a person who believes in the existence of a god or gods
specifically : one who believes in the existence of one God viewed as the creative source of the human race

Not surprisingly, both scientific skeptics and theists whose ideas of God center primarily on the notion of "intelligent design" have found Darwinian ideas religiously incoherent.

— John F. Haught

[/quote]

atheism

[/quote]

athe·ist | \ 'ā-thē-ist \

Definition of atheist

: a person who does not believe in the existence of a god or any gods : one who subscribes to or advocates atheism

While some argue against defining Buddhadharma as atheist, Muslims, Christians, theists in general understand Buddhadharma as an atheist tradition. For Buddhadharma, devas are just sentient beings who, when they exhaust their merit, fall into lower realms, nothing special at all. We believe in devas with about the same fervor as we believe in leprechauns, kobolds, elves, and fairies.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:18 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

I think the real point is that the mainstream understanding is materialsitic. DW

represents a very narrow demographic of which display exemplary capacities, causes and conditions. <username's> atheistic perspective as a <tradition> buddhist is fine. Saying the buddha was an atheist is not because it makes it an obstacle for theists.

Malcolm wrote:

The conversion trip again—look, if you do not have the karma to meet Buddhist teachings and enter them in this life, you will not meet Buddhist teachings and enter them in this life. If you do, you will. QED.

If you tell Christians that Buddhists do not accept the Nicean creed, this causes them obstacles too. What is the Nicean Creed? Here is the Ecumenical version:

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us men and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

This is not acceptable in Buddhadharma. We don't believe any of this.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:21 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Malcolm wrote:

We believe in devas with about the same fervor as we believe in leprechauns, kobolds, elves, and fairies.

tkp67 said:

Glads to see you have revealed yourself as a great authority over all things Buddhist today than the world honored one himself.

Malcolm wrote:

Really, a "who made you king of the X" reply? Grow up dude. Whether devas exist or not is absolutely irrelevant to the Buddhadharma path.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:25 PM

Title: Re: Tibetan prātimokṣa chanting?

Content:

Caoimhghín said:

On another forum less specialized than this, someone recently asked if Tibetan monks chant the prātimokṣa, and it occurred to me I have no idea what Tibetan monastic observance looks like. Are there morning and evening services like in Chinese-influenced Buddhism? Is the prātimokṣa chanted at one point? Where would I be able to find translated liturgy books, with the obvious caveat in mind that I'm not looking for juicy secret teachings and forbidden things from "beyond the veil?" I imagine some sort of monastic chant would be to-do with the vinaya. Do they chant excerpts from the Vinayasutra instead?

Malcolm wrote:

Monastics, in Tibetan Buddhism, only recite prātimokṣa on Posada days.

However, there are many daily prayers they might do, depending on the monastery. Typically a Sakya monastery day begins with puja to Tārā, which will included a daily recital that reaffirms both prātimokṣa and bodhisattva vows. The Triskandha Sūtra is a common recitation, for example. And since most monastics are Vajrayāna practitioners, their sādhanā recitations will take care of maintaining their vows. But it really depends on school to school and monastery to monastery.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:37 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

This argument again. Look I never said buddhism should accept christian doctrine. What I am saying is the buddha would not be conditioned against it so why misrepresent it that way.?

Malcolm wrote:

The Buddha was quite opposed to many nonbuddhist doctrines, for example, the idea that one's status as a brahmin was determined by birth.

Just read something other than the Lotus Sūtra for a change and you will discover this quickly.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:42 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Because there are no sentient beings left that benefit from that teaching?

Even if it is a conceptual means to eliminate mental constraints it doesn't negate meaning or value. There are other criteria for that evaluation. Not just one's own causes, capacities and conditions.

Malcolm wrote:

The only sentient beings who can attain liberation are human beings. This is why a human birth is called "precious." Hell beings, pretas, animals, asuras, and devas cannot attain buddhahood.

For this reason, whether hell beings, pretas, asuras, and devas exist or not is irrelevant to the path.

Author: Malcolm

Date: Thursday, February 11th, 2021 at 11:43 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Queequeg said:

tkp, I request that you state your view in 5 SIMPLE sentences or less. Simple - not compound, not run on. Its really hard to understand what problem you could possibly have with the definitions of theism and atheism, and their application to Buddhism as explained by Norwegian and Malcolm above.

Malcolm wrote:

tkp has a savior complex, he is afraid we will alienate people from converting to Buddhadharma if we don't use nice and soothing words. Of course, I don't believe anyone "converts" to Buddhadharma. They either have the merit and karma to meet to the Dharma in this or some other life or not.

Author: Malcolm

Date: Friday, February 12th, 2021 at 12:46 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Just like I am questing the attachment to the notion of atheism or theism as categorically buddhist or not.

Malcolm wrote:

I am not attached to the idea that Buddhadharma is atheist. It just is.

Author: Malcolm

Date: Friday, February 12th, 2021 at 12:51 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Mainstream atheism

Malcolm wrote:

Again, since you are hard of hearing: being an atheist is one thing; being a follower of atheism is another.

For example, I don't believe in emptiness, but things are empty.

I don't _believe_ there is no God since the doctrine of dependent origination excludes the possibility of such a being. I don't believe in dependent origination, it is obvious that all compounded entities arise dependently. As such, that makes me an atheist, but it does not make me a believer in Atheism, mainstream or otherwise.

Author: Malcolm

Date: Friday, February 12th, 2021 at 12:57 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Matt J said:

In my world, there is room for atheists such as you, Malcolm, and Stephen Batchelor, but also room for Wallace

Malcolm wrote:

Wallace is quite simply wrong, and his view on this is not supported in any way in ati yoga texts.

Matt J said:

Thurman, Indonesian Buddhists, lay people with a less sophisticated understanding, etc. Mahayana after all is supposed to be the "big boat."

Malcolm wrote:

The existence of people who have a religious commitment to Buddhism, who yet fail to understand its essential principles goes all the way back to the Pudgalavādins, who asserted the existence of an inexpressible person, who is neither the same nor different than the aggregates. BINO's, in other words, Buddhists in Name Only.

Matt J said:

And if there are similarities to these truths amongst the mystics of many traditions, then it is even more likely to be universal.

Malcolm wrote:

There are no similarities between what the mystics of other traditions believe and what the Buddha taught and what has been practiced and realized in Buddhadharma since time immemorial. It is for this reason, for example, that the Rig pa Rang Shar divides vehicles into vehicles of samsara and vehicles of nirvana. Outside the nine yānas, everything else is a samsaric vehicle.

Author: Malcolm

Date: Friday, February 12th, 2021 at 1:00 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Yet your interpretation of these things is developed over time, through capacity, according to cause and condition and reflects grand specificity.

Malcolm wrote:

Dependent origination excludes theism as a valid explanation of the world and the beings who inhabit it. Since dependent origination is the Dharma, and since the Dharma excludes theism as a valid explanation of the world and the beings who inhabit it, Dharma is atheist. QED.

Author: Malcolm

Date: Friday, February 12th, 2021 at 2:24 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Matt J said:

Well, there are strands and practices that are based on Other Power.

Rinchen Samphel said:

Either way, at the end of the day, the Great Sage said that he can show us the methods that lead to liberation, but liberation depends upon oneself. So even if reality is by nature theist, not theist, both or neither, the responsibility of our awakening lies upon ourselves. What then is the necessity of theism? And if there isn't any necessity for theism, then how could one be theist in any meaningful way?

Malcolm wrote:

Even here, one has to wish for liberation, possess bodhicitta, and so on. It is not like Krishna picks one up like a kitten and carries one to Vaikuntha.

Author: Malcolm

Date: Friday, February 12th, 2021 at 2:26 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

In the assembly of the Lotus Sutra the Buddha remarks the Brahmins have freed themselves of outflows so he recognized their means in provisional context.

Malcolm wrote:

You are claiming the Buddha recognized that all Brahmins are free from outflows?

Citation please.

Author: Malcolm

Date: Friday, February 12th, 2021 at 2:53 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Sādhaka said:

My two cents here is that "Brahmin" is meant in the context as used in the Dhammapada, i.e. the term "Brahmin" used to mean one who actually sees the Dharma, not meaning your average run-of-the-mill follower of Brahminism.

Malcolm wrote:

Indeed, there are nominal Brahmins and then there are true Brahmins, i.e., āryas. It is unclear here what tkp is referring to.

Author: Malcolm

Date: Friday, February 12th, 2021 at 2:55 AM

Title: Re: Equivalent to thogal

Content:

Matt J said:

Does visualized mean imaginary?

Malcolm wrote:

Yes, this is why in many sadhanas it says, "Imagine oneself as _insert name of yidam here_.

Author: Malcolm

Date: Friday, February 12th, 2021 at 3:28 AM

Title: Re: Equivalent to thogal

Content:

Matt J said:

Well, let's pull out some definitions:

im·ag·i·nar·y

/iˈmæjəˌnerē/

adjective

1. existing only in the imagination.

im·ag·i·na·tion

/iˌmæjəˈnāSH(ə)n/

noun

1. the faculty or action of forming new ideas, or images or concepts of external objects not present to the senses.

Does the use of the second necessarily imply the first?

Does visualized mean imaginary?

Malcolm wrote:

Yes, this is why in many sadhanas it says, "Imagine oneself as _insert name of yidam here_.

Both, actually. This is why we summon the jñānasattva, because until that point, the samayasattva is just a conceptual fiction. This is the basis of the whole Dzogchen critique of creation stage.

Author: Malcolm

Date: Friday, February 12th, 2021 at 3:38 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Matt J said:

Is there eye consciousness in a dream? Contact?

Queequeg said:

Here's a stab at an analysis of that - Technically, if there is no contact between the visual object and eyes, there is no eye consciousness. Ananda knows he can't see because he notes, in mind consciousness, the absence of eye consciousness impinging on mind consciousness. That is itself a function of mind consciousness - mind consciousness takes as its object both consciousness of the 5 sense organs as well as the previous instances of mind consciousness.

Malcolm wrote:

No, but there is contact by the manodhātu of an object in the dharmadhātu resulting dream perceptions. So, there is no eye consciousness in a dream, there is however, contact.

Author: Malcolm

Date: Friday, February 12th, 2021 at 3:44 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Matt J said:

Other Power

Queequeg said:

If I'm not mistaken, the Other Power is limited to Amitabha overriding ordinary karma which would determine rebirth and bringing all who call on him to Sukhavati where one would fare according to karma within that realm. The advantage of that realm is that it is a pure land.

Malcolm wrote:

While there are somewhat extreme views of so-called other power in Japanese Buddhism, there are restrictions placed upon who can take birth in Sukhavati, what grade they will be born as, etc.

And this idea of "call" is Shinran's rereading. The text actually says "hear."

Further, there are many sūtras, where based on the pranidhanas or aspirations of a given bodhisattva, their resultant buddhafield will admit the aspirant. For example, the Medicine Buddha pureland can be accessed by minimally reciting the Bhaisajyaguru dhāraṇī seven times a day, etc.

Author: Malcolm

Date: Friday, February 12th, 2021 at 3:45 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Matt J said:
Other Power

Queequeg said:

If I'm not mistaken, the Other Power is limited to Amitabha overriding ordinary karma which would determine rebirth and bringing all who call on him to Sukhavati where one would fare according to karma within that realm. The advantage of that realm is that it is a pure land.

Rinchen Samphel said:

Wait, what is "Other Power"? I just took it to mean some other power which is greater than myself that can help me and my development, does it have a more distinct meaning here in Buddhism?

Malcolm wrote:

It means relying on one of Amitabha's vows which guarantee rebirth in Sukhavativyuha:

https://en.wikisource.org/wiki/Amitabha%27s_forty-eight_vows

These are three most salient:

Vow 18

Provided I become a Buddha, if the beings of the ten quarters who after having heard my name, and thus awakened their highest faith and aspiration of re-birth in that country of mine, even they have recollected such a thought for ten times only, they are destined to be born there, with the exception of those who have committed the five deadly sins (Anantarya), and who have blasphemed the orthodox Law (Dharma), otherwise may I not attain the enlightenment.

Vow 19

Provided I become a Buddha, if the beings of ten quarters who have directed their thoughts towards the Bodhi and cultivated their stock of various merits with a fervent craving for re-birth in that country of mine, if at the moment of death, should I not appear with an assembly of retinue before them, then may I not attain the enlightenment.

Vow 20

Provided I become a Buddha, if the beings of ten quarters, after having heard my name always longing for that country of mine and cultivating various essential merits for the purpose of realizing their earnest wish to be born in my country, should their fulfillment be failed, then may I not attain the enlightenment.

Nevertheless, it is very clear here that one must have the aspiration oneself to be born in Sukhavati. Also, Buddhahood there takes eons.

Author: Malcolm

Date: Friday, February 12th, 2021 at 4:34 AM

Title: Re: Tibetan Cataract Surgery?

Content:

Schrödinger's Yidam said:

I just had cataract surgery. There is an incision, the entire lens is removed, and a new plastic lens inserted. In other words, "the cataract" is the old lens. Even if everything else was modern level sterile and painless, removing the lens without replacing it would effectively blind you in that eye.

Malcolm wrote:

That's the modern way, but actually what happens is that film forms on the lens, which can be removed separately from the lens. These kinds of surgeries were performed in old Tibet without blinding anyone.

AmidaB said:

First of all: May all the Buddhas of the Tree Times bless Yangchen Lhamo in her all past and future lives.

Malcolm La, with all due respect that statement was far from the true or complete explanation - that would be about the 'film forms' part.

With the classical procedure you can regain your 'sight' but you won't be able to focus with the affected eye.

There are several type of cataract and the correct information on the pathology/pathophysiology and the description of the classical Indian (Sushruta samitha) and modern 'western' treatment-variations is widely available on the web or in better case in medical textbooks. Please invest some time into learning 'modern' biomedicine from the scratch, including anatomy, physiology, pathophysiology, internal medicine, pharmacology, surgery etc. it will greatly helps in the in depth understanding of the classical systems and also a great fun. I also would like to apologize for my harsh words and openly confess my shallow understanding in the field of proper English usage and communication.

Malcolm wrote:

I gather you know Tibetan and can read what it says in the Medical Tantra and so on? In any case, what I have written here is an accurate representation of a description of said procedure.

Author: Malcolm

Date: Friday, February 12th, 2021 at 6:04 AM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

Malcolm wrote:

dharmadhātu resulting dream perceptions.

Queequeg said:

can you explain that?

Malcolm wrote:

Sure, the dharmadhātu is the object of the manodhātu, when these two things meet, it

produces the manovijñānadhātu.

So, mental factors are part of the dharmadhātu, dream experiences are basically, distorted memories. Memories are mental factors.

Author: Malcolm

Date: Friday, February 12th, 2021 at 6:12 AM

Title: Re: Equivalent to thogal

Content:

Matt J said:

So can I just replace Ratnasambhava with say, Ronald McDonald?

Malcolm wrote:

If Ronald McDonald is taught by a Buddha in a tantra as a means of purifying the aggregate of sensation, then sure. If not, then I am afraid you are shit out of luck.

The reason we have a completion stage is to eliminate the conceptuality of the creation stage. The creation stage is meant to substitute impure conceptuality with pure conceptuality. The completion stage is meant to eradicate even pure conceptuality. Imagining oneself as a deity is just an exercise in conceptuality that also must be overcome.

Author: Malcolm

Date: Friday, February 12th, 2021 at 6:21 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Tenma said:

Let's say that it was a "well-established fact" within a culture that the lunar cycle has control over our behavior, that spirits existed, that there were four elements, that chakras literally existed, and so forth. However, let's also consider that a person did not believe in any of the gods nor bothered to worship them. Though the person believes the generally-accepted "fact" that the lunar cycle controls behaviors and bodies, that spirits exist, etc., would they still be considered atheists for not believing in the gods and whatever other religions there were?

Malcolm wrote:

As long as you are clear that universe was not created by a supreme being, you are, in my opinion, an atheist.

Author: Malcolm

Date: Friday, February 12th, 2021 at 10:05 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Malcolm wrote:

Dependent origination excludes theism as a valid explanation of the world and the beings who inhabit it. Since dependent origination is the Dharma, and since the Dharma excludes theism as a valid explanation of the world and the beings who inhabit it, Dharma is atheist. QED.

boda said:

Why would dependent origination necessarily exclude theism? There's no universe creation story in Buddhism, last time I checked.

Malcolm wrote:

It excludes prime movers. And there indeed is a Buddhist cosmogony.

Author: Malcolm

Date: Friday, February 12th, 2021 at 10:07 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

I've had a long lingering suspicion that Malcolm's not into the whole jñānasattva thing. I could be wrong about that.

Malcolm wrote:

It's a useful fiction for beginners.

Author: Malcolm

Date: Friday, February 12th, 2021 at 9:09 PM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

PadmaVonSamba said:

The teachings say that when looked for,
The mind cannot be found to reside
either inside or outside of the body.

Yet, at the time of death,
consciousness is also said to leave the body,
(and preferably through the top of the head).
That would suggest that the mind is located in the body.

These two appear to contradict each other.
Can you resolve it?

Malcolm wrote:

The first is a ultimate analysis, the second is a conventional description. For example, a car cannot be found to reside in its parts or outside its parts, etc.

Author: Malcolm

Date: Friday, February 12th, 2021 at 9:16 PM

Title: Re: Equivalent to thogal

Content:

Malcolm wrote:

A jñanasattva is also a purely imagined representation. It's a method, but there is no inherently existing jñanasattva to invoke and absorb. It's just a creation stage symbol, so wholly imagined and conceptualized.

Secondary practices work because the process of reciting mantras function through accumulating merit and dependent origination, but they are still just conceptual because they are part of our dualistic experience.

Matt J said:

Certainly there is more to a deity than pure imagination, right? Otherwise there would be no difference between a jñanasattva and a samayasattva? And how would secondary practices work?

Malcolm wrote:

If Ronald McDonald is taught by a Buddha in a tantra as a means of purifying the aggregate of sensation, then sure. If not, then I am afraid you are shit out of luck.

The reason we have a completion stage is to eliminate the conceptuality of the creation stage. The creation stage is meant to substitute impure conceptuality with pure conceptuality. The completion stage is meant to eradicate even pure conceptuality. Imagining oneself as a deity is just an exercise in conceptuality that also must be overcome.

Author: Malcolm

Date: Friday, February 12th, 2021 at 9:20 PM

Title: Re: Equivalent to thogal

Content:

Malcolm wrote:

The difference of course is that the Buddhist story, from beginning to end, is grounded in understanding samsaric dependent origination and reversing samsaric dependent origination. So, your statement below depends on a false equivalence.

Matt J said:

I suppose one can say the same about any story, philosophy, worldview, religion, etc.

Schrödinger's Yidam said:

I've had a long lingering suspicion that Malcolm's not into the whole jñanasattva thing. I could be wrong about that.

Malcolm wrote:

It's a useful fiction for beginners.

Author: Malcolm

Date: Friday, February 12th, 2021 at 9:24 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

The corollary to that perspective is the idea that the deity is like a light switch and you are then the light bulb. You need faith and devotion in order to flip the switch.

But there's more than one correct approach.

Malcolm wrote:

No, the bulb is your ordinary body, voice and mind, the basis of purification; the jñanasattva is the element in the bulb, the three vajras, the purifier; empowerment is the switch.

Author: Malcolm

Date: Friday, February 12th, 2021 at 11:25 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

boda said:

Why would dependent origination necessarily exclude theism? There's no universe creation story in Buddhism, last time I checked.

Malcolm wrote:

It excludes prime movers. And there indeed is a Buddhist cosmogony.

boda said:

Endless cycles of development and dissolution? If so, that's not a creation story.

Malcolm wrote:

It is a cosmogenesis story: wash, rinse, repeat.

Author: Malcolm

Date: Friday, February 12th, 2021 at 11:26 PM

Title: Re: In what sense is the brain and consciousness not just biochemicals

Content:

PadmaVonSamba said:

The teachings say that when looked for,
The mind cannot be found to reside
either inside or outside of the body.

Yet, at the time of death,
consciousness is also said to leave the body,
(and preferably through the top of the head).
That would suggest that the mind is located in the body.

These two appear to contradict each other.
Can you resolve it?

Malcolm wrote:

The first is a ultimate analysis, the second is a conventional description. For example, a car cannot be found to reside in its parts or outside its parts, etc.

PadmaVonSamba said:

So then, the mind is merely, let's say, "ending its association" with the body. But then, why would some texts suggest it matters through which orifice the consciousness "leaves" the body?

Malcolm wrote:

Its a karmic sign of where one will take rebirth. Again, just a conventional description.

Author: Malcolm

Date: Friday, February 12th, 2021 at 11:31 PM

Title: Re: Equivalent to thogal

Content:

Matt J said:

Well, I would not claim that all fictions are equal, or equally conducive to liberation.

Malcolm wrote:

There is only one thing conducive to liberation: seeing through the obscuration of self-grasping through realizing emptiness, which burns up afflictions.

Creation stage is something predicated on an Abhidharma model of a putative person, unlike Ronald McDonald. A deity is not an integral person anymore than we are. This is demonstrated by the Guru's three seats, for example, from whom we take empowerment, the five buddhas, their consorts, the male and female bodhisattvas, and the ten wrathful ones. We do not actually receive empowerment from a guru as an integral person, because an integral person is just a fiction. To break down that fiction, we substitute another fiction: the mandala. To break down the fiction of the mandala, we use the completion stage.

Author: Malcolm

Date: Friday, February 12th, 2021 at 11:32 PM

Title: Re: Equivalent to thogal

Content:

Soma999 said:

Mantra (sound) creates yantra (form). Sound is vibrations. It transforms matter and put you in alignment with certain forces in the universe. It is physics.

I have seen experiments of how sound impacts form. It is impressive. Mandala can be formed this way.

Sound can carry information.

Form also can carry information. It can have tremendous effects when used correctly. It is all physics and resonance.

Saying a form is empty does not make it inexistent. Maybe the fire is empty, but it still burns.

Malcolm wrote:

This is all dualistic too.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 4:47 AM

Title: Re: Equivalent to thogal

Content:

Matt J said:

From the POV I have been taught, all conceptual elaborations are fictitious...

Malcolm wrote:

Then why are you splitting hairs over imaginary and imagination? Surely the former is the product of the latter? That which is imaginary comes from one's imagination, it is in the very definitions you provided:

im·ag·i·nar·y

/iˈmajəˌnerē/

adjective

1. existing only in the imagination.

im·ag·i·na·tion

/iˌmajəˈnāSH(ə)n/

noun

1. the faculty or action of forming new ideas, or images or concepts of external objects not present to the senses.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 5:05 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

tkp67 said:

Atheism or theism is a belief system

Malcolm wrote:

One does not to subscribe to a belief system to be an atheist. All that is required is that one does not accept there is such a thing as God. God, in this case, is similar to rabbit horns or the child of a barren woman. If one does not believe in rabbit horns or sons of barren women, this does not require a belief system since such things do not exist at all and have never existed, just like God.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 5:58 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

In keeping with my well established habits, I will take the most heretical of all possible positions; the samayasattva are indeed imaginary, but the jñānasattva are Shentong, meaning empty of anything other than their own Buddha Nature.

I knew that would come out sooner or later.

Malcolm wrote:

Jñānasattvas are equally imaginary, they are symbols of suchness; they are not however actually suchness. One summons the jñānasattva simply to recall the principle that dharmin and dharmatā are inseparable.

The suchness that jñānasattvas symbolize may indeed not be empty of qualities, whatever that means, but nevertheless, jñānasattva themselves are just imaginary constructs in the creation stage process that serve a heuristic function.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 6:37 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

PadmaVonSamba said:

All the self-declared atheists I know also reject any notion of Buddhist deities, ghosts, pure lands, etc. But perhaps this is that they are 'materialists'.

Malcolm wrote:

Yes, they are lokayatis.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 7:30 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

boda said:

Endless cycles of development and dissolution? If so, that's not a creation story.

Malcolm wrote:

It is a cosmogenesis story: wash, rinse, repeat.

boda said:

It appears as though they're just different stories, only Buddhism has no creation story that I'm aware of. I don't see how they're mutually exclusive stories. For instance, the same basic outline of how I was dependently originated would apply to God, wouldn't it? God being a sentient being.

Malcolm wrote:

If God were dependently originated, God would not fit the definition of a prime mover. QED.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 7:32 AM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

Könchok Chödrak said:

Buddhism looks directly into the nature of the world as well as the nature of Enlightenment. For those trying to fully understand everything about this world it may be difficult for them to openly come to terms with describing the idea of an All-Powerful God because they are defining the world from a perspective of converting all beings to the Path, all are welcome to Buddhism, theist, atheist, agnostic, etc. And there are so many difficult questions. Can a Buddhist believe in God and still be a Buddhist? I say yes. I believe if you say no to such a question you are missing the point of the all-inclusiveness of Buddhism. There are many belief systems, for example many people (and not just the Hindus) believe and believed that Buddha is God Himself. His birth was predicted thousands of years before He was born in a Vedic Purana (The Bhagavatam Purana), describing Him as the Lord. Many people of Buddha's time such as the common peasants of the towns He walked through, when they encountered Him, believed Him to be God. Such was the idea of advanced mendicants in India back in the day. What does your compassion and Dharmic Love tell you about who Buddha is, and what is behind His Emptiness? Ordinary people can achieve the most extraordinary things.

Malcolm wrote:

You mean you actually believe the story that Buddha is an avatar of Vishnu sent deceive the Daityas? If so, you are not a follower of Buddhadharma, but rather, Sanatanadharma.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 9:03 PM

Title: Re: Atheism vs Buddhism (was Non Cultural Buddhists: What Made You Stay?)

Content:

boda said:

It appears as though they're just different stories, only Buddhism has no creation story that I'm aware of. I don't see how they're mutually exclusive stories. For instance, the same basic outline of how I was dependently originated would apply to God, wouldn't it? God being a sentient being.

Malcolm wrote:

If God were dependently originated, God would not fit the definition of a prime mover. QED.

boda said:

It doesn't really make sense to call God the prime mover because nothing comes before the prime mover, and if nothing comes before God, how could God be a creator? You can't simultaneously create and be created. Also, a creator requires sentients, and sentients is dependently originated.

Malcolm wrote:

Nevertheless, God is a prime mover. Not sure what you are arguing for here.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 9:53 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

One thing about the assembly is the buddha himself foresaw the cause and effect of his own enlightenment

Malcolm wrote:

Buddhahood has a cause?

tkp67 said:

The conditioning that allows it to continue...

Malcolm wrote:

Buddhahood is conditioned?

That's some pretty strange buddhahood.

Author: Malcolm

Date: Saturday, February 13th, 2021 at 11:08 PM

Title: Re: Superlarity Conceit in Buddhist Traditions

Content:

tkp67 said:

Or isn't he simply pointing out that these can be interpreted from the true aspect or from the perspective of self?

Delineating matters based on relative causal relation doesn't need evoke a self in the process.

jake said:

You use this phrase "true aspect" quite often but it has never been clear to me what you mean by it. Would you please share your understanding of this term?

Author: Malcolm

Date: Sunday, February 14th, 2021 at 2:14 AM

Title: Re: Equivalent to thogal

Content:

Matt J said:

Not wrong, but as noted, there are degrees of fiction.

Malcolm wrote:

Ummmm, you mean like one can be only a little bit pregnant?

Author: Malcolm

Date: Sunday, February 14th, 2021 at 6:06 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

One thing about the assembly is the buddha himself foresaw the cause and effect of his

own enlightenment

Malcolm wrote:

Buddhahood has a cause?

tkp67 said:

Yes it is a function driven by cause and effect. The cause was suffering the effect was liberation.

Malcolm wrote:

That is the provisional view.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 7:10 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

tkp67 said:

Yes it is a function driven by cause and effect. The cause was suffering the effect was liberation.

Malcolm wrote:

That is the provisional view.

Rinchen Samphel said:

Could you explain a little more what you mean by "Buddhahood has a cause?".

Malcolm wrote:

That which arises from causes and conditions is impermanent. Buddhahood arises from causes and conditions. Therefore buddhahood is impermanent. Thus is consequence of tkp67's assertion.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 8:11 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Cause of Buddhahood -

The practices Shakyamuni carried out before he awakened in the remote past.

Malcolm wrote:

This is a provisional view.

That which is uncompounded does not arise from causes and conditions. The state of buddhahood is uncompounded. Therefore, buddhahood does not arise from causes and conditions.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 8:15 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

It's a useful fiction for beginners.

Ya know, if you're wrong about that, you're really missing out.

Just sayin'...

Malcolm wrote:

But I am not.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 8:16 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

Ya know, if you're wrong about that, you're really missing out.

Just sayin'...

amanitamusc said:

What the hey! You think he's making this up? I don't.

Schrödinger's Yidam said:

I think he's wrong about it. And I think he's missing out.

But he's a big boy and I'm not his dad.

Malcolm wrote:

I think you may not have a very firm grasp on why we practice the two stages.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 10:17 PM

Title: Re: Equivalent to thogal

Content:

Malcolm wrote:

I think you may not have a very firm grasp on why we practice the two stages.

Schrödinger's Yidam said:

And I think your focusing on the second stage misinforms your understanding of the role of the first stage.

But that's just my perspective based on my present karmic development.

Malcolm wrote:

Well, this is a thread in the dzogchen forum. So, dzogchen rules, not Sarma or lower tantra rules.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 10:27 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Cause of Buddhahood -

The practices Shakyamuni carried out before he awakened in the remote past.

Malcolm wrote:

This is a provisional view.

That which is uncompounded does not arise from causes and conditions. The state of buddhahood is uncompounded. Therefore, buddhahood does not arise from causes and conditions.

tkp67 said:

Yes, conversely and without exclusion of that statement the obfuscation that prevent a person from realizing this state do arise from causes and conditions.

I would go as far to say the provisional and absolute (true aspect) exist in all things simultaneously and can be seen from a variety of perspectives because they are compounded. I invite people to examine the following from the lens of their own lives. I have yet to falsify it but perhaps this is a fault of mine.

Good Morning and Happy Valentine's Day

Malcolm wrote:

Since the state of Buddhahood is uncompounded, it is never affected by temporary

obscurations or virtuous practices, just like the sun is never affected by white or dark clouds.

Author: Malcolm

Date: Sunday, February 14th, 2021 at 11:20 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Cause of Buddhahood -

The practices Shakyamuni carried out before he awakened in the remote past.

Malcolm wrote:

This is a provisional view.

That which is uncompounded does not arise from causes and conditions. The state of buddhahood is uncompounded. Therefore, buddhahood does not arise from causes and conditions.

Queequeg said:

Yes. That is understood in the Tiantai classification, where this term comes from.

Malcolm wrote:

Which term?

Author: Malcolm

Date: Sunday, February 14th, 2021 at 11:27 PM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Yes. That is understood in the Tiantai classification, where this term comes from.

Malcolm wrote:

Which term?

Queequeg said:

Original Cause. 本因妙

Malcolm wrote:

So you are calling something which is a not cause a cause? How is this nothing other

than a euphemism?

Author: Malcolm

Date: Monday, February 15th, 2021 at 12:24 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

Original Cause. 本因妙

Malcolm wrote:

So you are calling something which is a not cause a cause? How is this nothing other than a euphemism?

Queequeg said:

I am not calling anything anything. I am explaining a term you asked about. Which is a provisional teaching in the Tiantai scheme, along the lines you suggested above.

Are you trying to make a controversy?

Malcolm wrote:

You mean the idea of “original cause” is provisional? If so you did not clearly state this.

Author: Malcolm

Date: Monday, February 15th, 2021 at 3:57 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

I think he's wrong about it. And I think he's missing out.

But he's a big boy and I'm not his dad.

Virgo said:

Unfortunately, you don't have a clue what you are talking about. You need to refer to Malcolm's analogy of electricity, the lightbulb, and filament, etc. and really try to grasp it before you make any more assertions in the thread. When you don't know something just ask questions, don't make assertions please. This makes it much easier on the people you are having the conversation with. Same goes for Matt J.

With respect,

Virgo

Schrödinger's Yidam said:

Um, if you go back in the thread you'll see that the light switch/lightbulb analogy was originally my contribution.

Just sayin'....

Malcolm wrote:

Yes, which I corrected.

Author: Malcolm

Date: Monday, February 15th, 2021 at 4:11 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

When the Buddha explains his life span as nitya, he is displaying himself as Buddha without conditions as the Original Buddha. His trace appearances are then understood as functions for the sake of sentient beings.

Malcolm wrote:

Thanks for the explanation.

But I should point out, and not for the sake of generating controversy, that there are numerous sūtras in which the Buddha both defines the dharmakāya as uncompounded, and proclaims his identity as the dharmakāya, and where he declares that his appearance to sentient beings is based on past aspirations.

Author: Malcolm

Date: Monday, February 15th, 2021 at 4:25 AM

Title: Re: Nagarjuna's tetralemma in contrast to Nichiren's interpretation of Tendai 3 Truths

Content:

Queequeg said:

When the Buddha explains his life span as nitya, he is displaying himself as Buddha without conditions as the Original Buddha. His trace appearances are then understood as functions for the sake of sentient beings.

Malcolm wrote:

Thanks for the explanation.

But I should point out, and not for the sake of generating controversy, that there are numerous sūtras in which the Buddha both defines the dharmakāya as uncompounded, and proclaims his identity as the dharmakāya, and where he declares that his appearance to sentient beings is based on past aspirations.

Queequeg said:

I don't think Zhiyi would have any problem with that. Nichiren Buddhists who insist everything comes from the Lotus might.

Malcolm wrote:

As always there is rhetoric and there is reality.

Author: Malcolm

Date: Monday, February 15th, 2021 at 9:00 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

My basic point was about looking at the issue of betting one's practice regarding jñanasattvas with a cost/benefit analysis:

What does one gain by being dismissive of their nature if they are imaginary? Or what if they are valid? And what do you lose in both cases?

What does one gain by taking their nature seriously if they are imaginary? Or what if they are valid? And what do you lose in both cases?

By betting they aren't valid it costs you nothing, but you might be passing up something immensely valuable.

By betting they are valid you are potentially exposing yourself to criticism for being foolish, so there is a cost. But if they are valid you can also have immense benefit.

Is possibly looking foolish worth it for what might be offered? For me, yes. But then again looking foolish is a fairly common occurrence for me. So I don't care much.

I mean, compare that to the thread about Tibetan cataract surgery!

Malcolm wrote:

Pascal's wager, for those who follow Buddhadharma, is a complete copout.

Author: Malcolm

Date: Monday, February 15th, 2021 at 9:17 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

Pascal's wager, for those who follow Buddhadharma, is a complete copout.

I hadn't thought about it in those terms, but you're right. It's almost the same.

So now how is it a copout??

Malcolm wrote:

It's sems, not ye shes.

One of the four reliances is rely on ye shes, not concepts.

Author: Malcolm

Date: Monday, February 15th, 2021 at 9:41 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

I hadn't thought about it in those terms, but you're right. It's almost the same.

So now how is it a copout??

Malcolm wrote:

It's sems, not ye shes.

Schrödinger's Yidam said:

Experientially the spiritual path is the progression from sems to yeshe. So of course you start with sems. So no copout there.

The question at hand is how best to proceed from one to the other. The most direct way available to me is for my sems to merge with the yeshe of a tantric deity. (That's why the "Yeshe sempa" is not simply my own defiled imagination.) Presto!

How is that a copout? You think it's cheating?

Malcolm wrote:

The ye shes referred to is your own rang byung ye shes. It doesn't really come from somewhere outside you.

Author: Malcolm

Date: Monday, February 15th, 2021 at 9:45 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

The ye shes referred to is your own rang byung ye shes. It doesn't really come from somewhere outside you.

And that takes us back to my original light switch and light bulb analogy.

Malcolm wrote:

The process of invoking the jnanasattva in a sadhana is just a conceptual process. It's good for beginners. This function is generally abandoned at the level of anuyoga, and especially in ati yoga. If you are not a practitioner of these two inner tantras, I understand why this idea may make you uncomfortable.

Author: Malcolm

Date: Tuesday, February 16th, 2021 at 9:56 PM

Title: Re: Genghis Khan and India?

Content:

Queequeg said:

Mughals were not led by GK. This comment was about GK's decision only.

Malcolm wrote:

This is what PC was referring to:

Babur and Humayun (1526–1556)

Main articles: Babur and Humayun

Babur, the founder of the Mughal Empire, and his warriors visiting a Hindu temple in the Indian subcontinent.

The Mughal Empire was founded by Babur (reigned 1526–1530), a Central Asian ruler who was descended from the Turco-Mongol conqueror Timur (the founder of the Timurid Empire) on his father's side, and from Genghis Khan on his mother's side. [41] Ousted from his ancestral domains in Central Asia, Babur turned to India to satisfy his ambitions.[42] He established himself in Kabul and then pushed steadily southward into India from Afghanistan through the Khyber Pass.[41] Babur's forces occupied much of northern India after his victory at Panipat in 1526.[41] The preoccupation with wars and military campaigns, however, did not allow the new emperor to consolidate the gains he had made in India.[43]

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 1:01 AM

Title: Re: Is Buddhism a methodological solipsism?

Content:

tkp67 said:

I know my friend, I know. I am not patronizing here. While I seem frivolous with belief that isn't a projection of my own mind. Do you realize I had to challenge the same

distinctions. For me I could only do this through the lowest common denominator of empirical evidence.

PeterC said:

No, that's not it. It's not that we don't understand you because your ideas are profound. It's that we simply can't understand what you're saying because your posts are very confusingly written, and seem not to address the questions being discussed. Sorry.

tkp67 said:

What I am saying isn't profound.

I simply don't let my mind adhere to paradigms that serve 0 purpose.

That is why I say where is the benefit to your statements.

Remember friend one's mind determines the aspect of phenomenon one chooses to recognize (or not).

Malcolm wrote:

Apparently your mind is incapable of stringing together coherent sentences much of the time.

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 1:32 AM

Title: Re: Is Buddhism a methodological solipsism?

Content:

PeterC said:

No, that's not it. It's not that we don't understand you because your ideas are profound. It's that we simply can't understand what you're saying because your posts are very confusingly written, and seem not to address the questions being discussed. Sorry.

tkp67 said:

What I am saying isn't profound.

I simply don't let my mind adhere to paradigms that serve 0 purpose.

That is why I say where is the benefit to your statements.

Remember friend one's mind determines the aspect of phenomenon one chooses to recognize (or not).

Queequeg said:

It would help if you at least stuck to English, with its generally accepted meanings and syntax, as a paradigm. That's just a suggestion, though.

Malcolm wrote:

Based on cause and condition and without resort to predetermined outcomes, the awakening of the buddha surpasses the localized variants of time in your outlook, which prevaricates in tandem with the integration of all ten realms in one moment. QED.

We just have to learn his language...

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 2:03 AM

Title: Re: Are Zen teachers awakened?

Content:

unborn said:

Fortunately i have the opportunity to practice with an awakened rinzai zen teacher.

Malcolm wrote:

And how do you actually know your teacher is awakened? What is the sign or mark of that awakening?

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 6:36 AM

Title: Re: AKB, Ch. 1, V. 30-31: The eighteen dhatus and the three realms; purity of the dhatus

Content:

PeterC said:

He's presenting a Vaibhasikan argument for refutation, which is perhaps why it sounds so ridiculous. So a redundant organ persists even without having no purpose?

Malcolm wrote:

No, not the organ, the feature. The organ is just a patch of atoms. The nose is a feature. It exists because otherwise, devas won't be pretty.

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 8:48 AM

Title: Re: Are Zen teachers awakened?

Content:

unborn said:

Fortunately i have the opportunity to practice with an awakened rinzai zen teacher.

Malcolm wrote:

And how do you actually know your teacher is awakened? What is the sign or mark of that awakening?

Aemilius said:

Your own Buddha-nature sees or understands

Malcolm wrote:

So Buddhanature is a separate cognitive faculty apart from the mind?

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 9:45 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

This function is generally abandoned at the level of anuyoga, and especially in ati yoga. I ran this by someone who is fluent in Tibetan and has done the traditional Nyingma 3 year retreat. He said that as long as a dirty was involved the jnanasattva is invited at the beginning of the sadhana.

It is an academic issue for me since I don't practice the higher Tantras. But I thought that since this is a public forum the misinformation should be tagged.

Malcolm wrote:

He is wrong. Just plain wrong.

Author: Malcolm

Date: Wednesday, February 17th, 2021 at 11:35 PM

Title: Re: Equivalent to thogal

Content:

Sādhaka said:

Although if you want to practice with inviting the Jnanasattva in a Anuyoga Sadhana, it is part of Narag Tongtrug, if I'm not mistaken.

But yea I don't think that it is usually included in Anuyoga Sadhanas in general.

Malcolm wrote:

Yes, there are Anuyoga sadhanas that have lines to the effect, "the jñānasattva and the samayasattva are nondual from the beginning, rest in the state of that recognition" and

so on.

Author: Malcolm

Date: Thursday, February 18th, 2021 at 1:25 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

I do not think he is mistaken about the higher tantras—at least as they are taught here. He's not sloppy that way. However differences between specific lineages do occur, so there is that.

Malcolm wrote:

“Oh Vajrapāṇi, listen!

The vehicle of the great āgamas of Anuyoga maintains that two aspects, the dhātu and pristine consciousness, are held to be the vajra of inseparability. The entryway is either instant or gradual. The view to be realized is inseparability.

If it is asked what is instant entry, deities are not created, but perfected by merely recalling the essence.

If it is asked what is gradual entry, having gradually entered the dhātu and pristine consciousness, one obtains the result on the stage of Vajradhara.

Self Arisen Vidyā Tantra, pg. 188.

There are two approaches in Anuyoga. In the instant approach, there is no practice of the three samadhis and no summoning of a jñānasattva.

In the gradual approach, the three samadhis are summarized by the recollection of Samanbhadra, Samantabhadri, that is, pristine consciousness and the dhātu respectively, whose union results in the child, the seed syllable. In gradual Anuyoga sadhanas, there may be nominal jñānasattva, but the view is emphasized that there is no actual separation between the samayasattva and jñānasattva and nothing actually is invoked.

There is only one explanation of the three inner tantras: a Nyingma one. There is no such thing as a "Kagyū approach to the three inner tantras."

Author: Malcolm
Date: Thursday, February 18th, 2021 at 5:37 AM
Title: Re: Equivalent to thogal
Content:

Schrödinger's Yidam said:
"Fictions for beginners" is not higher tantra.

Malcolm wrote:
There are beginners in higher tantra. They usually come from lower tantra.

Author: Malcolm
Date: Thursday, February 18th, 2021 at 10:13 PM
Title: Re: Equivalent to thogal
Content:

Crazywisdom said:
Nyingthig has deity yoga too.

Malcolm wrote:
Nyingthig cycles have anuyoga practices appended to them, it is true. But they are anuyoga practices of the three roots, where atiyoga is taken as the completion stage.

Author: Malcolm
Date: Thursday, February 18th, 2021 at 10:51 PM
Title: Re: Equivalent to thogal
Content:

Crazywisdom said:
Nyingthig has deity yoga too.

Malcolm wrote:
Nyingthig cycles have anuyoga practices appended to them, it is true. But they are anuyoga practices of the three roots, where atiyoga is taken as the completion stage.

heart said:
If you read Sechen Gyaltsab's "Illuminating Jewel Mirror" translated in "Vajra Wisdom" you will see that not all agrees with that view. According to Sechen Gyaltsab there is a Dzogchen development stage. Anyway in most terms the distinction between what is maha, anu and ati is not so sharp. The same deity might have a long sadhana with an invitation of the jnanasattvas and very short sadhanas without. For example Auy Khandros Simhamukha sadhana, which have an invitation of the jnanasattvas but that

is according to ChNNR is a anuyoga practice. So it rather complicated and not very clean cut.

/magnus

Malcolm wrote:

Hi Magnus:

I addressed this discrepancy above. Some people consider arising without a seed syllable "Dzogchen development," but it is really just instant anuyoga creation stage. In Dzogchen proper, there is no creation and completion stage. In Dzogchen proper, there is no deity to create at all. Not understanding this point, many people mistake terms like "Dzogchen generation" for the actual practice of Dzogchen. You can ascertain this by looking up creation/generation stage in the index of the Tantra Without Syllables. But in particular, the deviations of the nine yānas are explained on pg. 180-181.

Author: Malcolm

Date: Friday, February 19th, 2021 at 12:52 AM

Title: Re: Equivalent to thogal

Content:

heart said:

But yes, strictly intellectually, there is no development and completion in Dzogchen. Unless you like Tulku Urgyen consider Tögal the natural development stage and Trechö the completion stage. So it is not so clean cut.

Malcolm wrote:

It is extremely clear cut in the tantras and commentaries, as well as in the teaching of Chogyal Namkhai Norbu.YMMV.

Author: Malcolm

Date: Friday, February 19th, 2021 at 2:21 AM

Title: Re: Equivalent to thogal

Content:

Heart said:

The same deity might have a long sadhana with an invitation of the jñanasattvas and very short sadhanas without.

Schrödinger's Yidam said:

My point being that with or without invitation, the visualized deity is never dismissed as simply one's own imagination/samayāsattva. If there's no invitation the presence of jñanasattva is assumed, not dismissed.

Malcolm wrote:

The creation stage deity is a conceptual construct, an antidote to other concepts. That's all. From a Dzogchen perspective, it is an deviation.

Author: Malcolm

Date: Friday, February 19th, 2021 at 2:23 AM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

Malcolm: whether there's an invitation or not, the jnanasattva is a fiction and not to be taken seriously.

Malcolm wrote:

No, in mahayoga sadhanas, it is to be taken seriously as a symbolic method (but still a conceptual fabrication), just like it is in anuyoga.

But this does not apply to Dzogchen at all. The path is different, so the method is different.

Author: Malcolm

Date: Friday, February 19th, 2021 at 3:08 AM

Title: Re: Equivalent to thogal

Content:

heart said:

But yes, strictly intellectually, there is no development and completion in Dzogchen.

Unless you like Tulku Urgyen consider Tögal the natural development stage and Trechö the completion stage. So it is not so clean cut.

Malcolm wrote:

It is extremely clear cut in the tantras and commentaries, as well as in the teaching of Chogyal Namkhai Norbu.YMMV.

heart said:

Yes, I agree, but I don't want to limit myself like that.

/magnus

Malcolm wrote:

Yes, well, there is also the indirect approach to atiyoga through the creation and completion stage. It is not a question of limitation, but rather, definition.

Author: Malcolm

Date: Friday, February 19th, 2021 at 3:36 AM

Title: Re: Equivalent to thogal

Content:

heart said:

My point was that it doesn't matter how you define yourself or your practice it have to

correspond to your actual capacity.

Malcolm wrote:

Well, if you are interested in sadhanas, then you should practice those. If you are not, then you just practice rushen, etc.

Author: Malcolm

Date: Friday, February 19th, 2021 at 4:07 AM

Title: Re: Equivalent to thogal

Content:

heart said:

My point was that it doesn't matter how you define yourself or your practice it have to correspond to your actual capacity.

Malcolm wrote:

Well, if you are interested in sadhanas, then you should practice those. If you are not, then you just practice rushen, etc.

heart said:

I done many rushan retreats but I don't feel that it is one or the other, it is all good.

/magnus

Malcolm wrote:

It's all whatever one likes to do. But while rushen is indispensable in Dzogchen, deity yogas are not.

Author: Malcolm

Date: Friday, February 19th, 2021 at 4:16 AM

Title: Re: Integrating psychedelic experiences

Content:

Mindful Entity said:

Hello! I am new in this forum and I hope that I am posting this on the right board. Feel free to move the topic if necessary.

I have been experimenting with various psychedelics. I really believe that they have the potential to heal and help us. But the problem is that after the substance wears off and I come back to my normal state of consciousness, most of the revelations and insights fade away.

What are your views on this? How do you take the most from using these substances and what approaches do you take to integrate these experiences more deeply in your daily life?

Thank you!

Malcolm wrote:

There is nothing to integrate. Psychedelics only demonstrate one thing: the mind is not a

fixed entity. Once you've sorted that, they are just entertainments.

Author: Malcolm

Date: Friday, February 19th, 2021 at 10:31 AM

Title: Re: Equivalent to thogal

Content:

Author: Malcolm

Date: Friday, February 19th, 2021 at 9:16 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

My point being that with or without invitation, the visualized deity is never dismissed as simply one's own imagination/samayasattva. If there's no invitation the presence of jnanasattva is assumed, not dismissed.

Malcolm wrote:

The creation stage deity is a conceptual construct, an antidote to other concepts. That's all. From a Dzogchen perspective, it is an deviation.

Crazywisdom said:

This is wrong. The deities are Dzogchen.

Malcolm wrote:

So the state of dzogchen has faces and hands? Really?

Author: Malcolm

Date: Friday, February 19th, 2021 at 9:18 PM

Title: Re: Equivalent to thogal

Content:

Schrödinger's Yidam said:

Malcolm: whether there's an invitation or not, the jnanasattva is a fiction and not to be taken seriously.

Malcolm wrote:

No, in mahayoga sadhanas, it is to be taken seriously as a symbolic method (but still a conceptual fabrication), just like it is in anuyoga.

But this does not apply to Dzogchen at all. The path is different, so the method is different.

Crazywisdom said:

Dzogchen is not a method. ChNN said that often. This is an important point.

Malcolm wrote:

Dzogchen is a path, paths have methods. ChNN also stated this often. What ChNN said is that Dzogchen is not a technique.

Author: Malcolm

Date: Friday, February 19th, 2021 at 9:51 PM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

Dzogchen is not a method. ChNN said that often. This is an important point.

Malcolm wrote:

Dzogchen is a path, paths have methods. ChNN also stated this often. What ChNN said is that Dzogchen is not a technique.

Crazywisdom said:

Technique, path... The path is trekcho/togal. Or yangti. These are paths to realize Dzogchen

Malcolm wrote:

You left out rushen. This is indispensable on the path of Dzogchen. It enhances trekcho, and is the preliminary for thogal.

Author: Malcolm

Date: Friday, February 19th, 2021 at 10:11 PM

Title: Re: Once DT Suzuki went back to Pure Land practice (Split from: Are Zen teachers awakened?)

Content:

Queequeg said:

When you guys say Suzuki took up Pure Land, what does that mean? You guys talk about Pure Land as if it's a monolith. It's far from it.

Malcolm wrote:

I always rather admired Ippen, for example. I enjoyed the book on his life and writings, No Abode, the Record of Ippen.

Author: Malcolm

Date: Friday, February 19th, 2021 at 10:47 PM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

You have this penchant for conditioning folks toward the Dzogchen tantras way.

Malcolm wrote:

The Dzogchen tantras teach a vehicle independent of the nine yānas. I am just following the teachings of ChNN. YMMV.

Author: Malcolm

Date: Friday, February 19th, 2021 at 10:51 PM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

This is a variable. See how this is treated in Chetsun Nyingthig. Hardly at all.

Malcolm wrote:

Rushen is quite important in the Chetsun Nyinthig System, indeed it is mentioned in the root text. But there is no point in discussing this further in this kind of open forum. You might want to acquire Khen Rinpoche's book on the subject.

Author: Malcolm

Date: Friday, February 19th, 2021 at 10:59 PM

Title: Re: Equivalent to thogal

Content:

Danny said:

The symbolic transmission apparently is not a thing these days.

Malcolm wrote:

Of course it is a thing. All Dzogchen transmissions contain it. Whether the guru makes it clear or not is another issue altogether.

Author: Malcolm

Date: Friday, February 19th, 2021 at 11:33 PM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

You have this penchant for conditioning folks toward the Dzogchen tantras way.

Malcolm wrote:

The Dzogchen tantras teach a vehicle independent of the nine yānas. YMMV.

Crazywisdom said:
Then why is it called the 9th? It is Ati, right?

Malcolm wrote:
Dzogchen is beyond the nine vehicle system.

Author: Malcolm
Date: Saturday, February 20th, 2021 at 3:14 AM
Title: Re: Equivalent to thogal
Content:
Sādhaka said:
How are Atiyoga, sPyiti Yoga, and Yangti classified within Semde, Longde, and the four divisions of Menngagde (or vice-versa); if at all?

Malcolm wrote:
Yangti belongs to man ngag sde, according to ChNN.

Author: Malcolm
Date: Saturday, February 20th, 2021 at 3:38 AM
Title: Re: Equivalent to thogal
Content:

Crazywisdom said:
This is wrong. The deities are Dzogchen.

Malcolm wrote:
So the state of dzogchen has faces and hands? Really?

fckw said:
So, it's a state then?

Malcolm wrote:
Nominally speaking, and there is a path to discover that state. But if one thinks there are faces and hand in that state, that the shitro for example, is innate, one's view has not transcended mahāyoga, or so it is written by Longchenpa and others.

Author: Malcolm
Date: Saturday, February 20th, 2021 at 4:43 AM
Title: Re: Dzogchen books
Content:
Matt J said:

I actually wouldn't recommend any books because they'll fill up the head with ideas. I would find a teacher and get instruction--- one will have less to unlearn that way.

Malcolm wrote:

Generally, yes, but still, can't beat Crystal and the Way of Light.

Author: Malcolm

Date: Saturday, February 20th, 2021 at 4:58 AM

Title: Re: Equivalent to thogal

Content:

Crazywisdom said:

If you accept and reject it's mara.

Malcolm wrote:

I see you accepting and rejecting a lot of things in this thread, so?

Author: Malcolm

Date: Sunday, February 21st, 2021 at 6:25 AM

Title: Re: Integrating psychedelic experiences

Content:

Johnny Dangerous said:

Can you point me to some studies? it's my impression that there is nowhere near the body evidence yet to suggest that something like replacing SSRI's with low doses of psilocybin or something is viable.

Malcolm wrote:

https://www.ciis.edu/CPTR/CPTR%20Documents/CPTR%20PDFs/Commentary_Roth.pdf

Johnny Dangerous said:

Two independent studies by Griffiths et al. (2016) and Ross et al. (2016) demonstrate that psilocybin, a serotonergic psychedelic, can produce a rapid and clinically significant decrease in the symptoms of depression and anxiety, which can persist for up to six months. Each study utilized a double-blind design and employed different active control compounds to address design-based confounds associated with the use of a psychoactive drug. Griffiths et al. (2016) used a low dose (1–3 mg) of psilocybin, while Ross et al. (2016) selected niacin. It is worth noting that the placebo effect is a major confound in the development of novel antidepressant drugs, as placebos can produce antidepressant effects in 30–40% of individuals (Papakostas et al., 2016). Psilocybin treatment was associated with statistically significant antidepressant and anxiolytic effects in both studies. The use of two separate control compounds (including a subclinical dose of psilocybin as control) minimizes the potential outcome that the effects are due to placebo rather than an active drug effect.

Malcolm wrote:

You can follow a clinical trial here:

<https://clinicaltrials.gov/ct2/show/record/NCT03775200>

And here:

<https://clinicaltrials.gov/ct2/show/NCT03429075>

Author: Malcolm

Date: Sunday, February 21st, 2021 at 11:43 PM

Title: Re: some hints on how to live

Content:

master of puppets said:

Meditation is letting your mind to wander in any direction and being aware of it.

Malcolm wrote:

No, this is called "spacing out."

Author: Malcolm

Date: Monday, February 22nd, 2021 at 12:16 AM

Title: Re: some hints on how to live

Content:

master of puppets said:

Meditation is letting your mind to wander in any direction and being aware of it.

Malcolm wrote:

No, this is called "spacing out."

philji said:

Is not spacing out being unaware???

Malcolm wrote:

No, it's letting your mind be lost among sense objects.

Author: Malcolm

Date: Monday, February 22nd, 2021 at 12:19 AM

Title: Re: some hints on how to live

Content:

master of puppets said:

Meditation is letting your mind to wander in any direction and being aware of it.

Malcolm wrote:

No, this is called "spacing out."

Arnoud said:

Two questions, if you don't mind:

1. Do you think this idea is the result of misunderstanding the maxim "thoughts arise and cease within the state of Rigpa" which is often how it is expressed (somewhat) in order to teach not to suppress thoughts?

2. Isn't it still better than letting your mind wander without being aware of it? Or equally useless?

Malcolm wrote:

The kind of instruction given above lacks any context. It's one of those things that sounds nice, lacks substance. We are not talking about Dzogchen here.

Author: Malcolm

Date: Monday, February 22nd, 2021 at 11:16 PM

Title: Re: Are there tertons at Gelug School?

Content:

n8pee said:

Luipa specifically? I've heard HHDL praise the body mandala of the Ghantapa tradition as well if I'm not mistaken.

Malcolm wrote:

The Ghantapāda body mandala system is the most profound of the three Cakrasamvara systems that came into Sakya through Mal Lotsawa. It is very widespread in Gelug.

Author: Malcolm

Date: Tuesday, February 23rd, 2021 at 4:06 AM

Title: Re: Do the 10 Royal Sutras require transmission?

Content:

Tenma said:

Just wanted to check, do the 10 Royal Sutras that Mipham Rinpoche prescribed require an oral transmission or we can freely recite them?

<https://www.lotsawahouse.org/tibetan-masters/mipham/ten-royal-sutras-outline>

Malcolm wrote:

Only these four will require some transmission. There are empowerments for all of them.

Tenma said:

Vajravidāraṇa, the sūtra of cleansing, has three parts: 1) the background, 2) the actual dhāraṇī, and 3) the conclusion, including the benefits.

Sitātapatrā, Born from the Tathāgata's Uṣṇīṣa, the sūtra of dispelling, has three parts: 1) words of truth, 2) the mantra of true meaning, and 3) the unfailing results and benefits of the mantra.

The Blue-Clad Lord of Secrets (Vajrapāṇi), the sūtra of protection, has three parts: 1) the methods for the mantra, 2) the mantra that has such methods, and 3) the result of accomplishment from such methods.

The Stream of Wealth (Vasudhārā), the sūtra for increasing prosperity, has three parts: 1) the history, 2) the jewel-like dhāraṇī, and 3) the unfailing beneficial consequences that are the effects of the mantra.

Author: Malcolm

Date: Tuesday, February 23rd, 2021 at 5:46 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Aemilius said:

"limited beings"

Malcolm wrote:

Sentient beings are limited by affliction. Affliction causes karma. Karma results in suffering: birth, aging, sickness, and death.

Thus, sentient beings are limited.

Author: Malcolm

Date: Tuesday, February 23rd, 2021 at 5:47 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

SilenceMonkey said:

Sentient beings are unlimited in the sense that there are an infinite number of sentient beings in the universe!

Malcolm wrote:

But, according to the Buddha, there is actually a finite number of sentient beings in the

universe, they are considered limitless because cannot comprehend their number. But there is in fact a limit.

Author: Malcolm

Date: Tuesday, February 23rd, 2021 at 5:48 AM

Title: Re: Niche Ngondros

Content:

heart said:

Getting mind instructions and doing ngondro at the same time was the way Tulku Urgyen taught and this is the way his his sons teach. So, you don't do the ngondro to achieve anything but merit and wisdom.

Malcolm wrote:

Have to pass the time somehow.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 12:26 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 1:29 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Malcolm wrote:

But, according to the Buddha, there is actually a finite number of sentient beings in the universe, they are considered limitless because cannot comprehend their number. But there is in fact a limit.

Queequeg said:

Where can one find the source of this?

mutsuk said:

Yes, a source would be nice. It's interesting because it contradicts Wohnyo who pretends that the finite number of sentient beings "is a big error". I wonder if he means that in the sense of a "finite number" fixed by who/what?

Malcolm wrote:

Its in the Pali canon somewhere. When I find it again, I will post here. There is a statement to the effect that the sattva dhātu never increases or decreases.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 2:39 AM

Title: Re: Movies you have watched a lot of times.

Content:

Malcolm wrote:

Mad Max movies; Seven Samurai, Yojimbo; The Night Porter; but I mostly only watch films once.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 3:39 AM

Title: Re: Movies you have watched a lot of times.

Content:

Matt J said:

Lillyhammer,

Malcolm wrote:

Hilarious. Full disclosure, I've watched both the Sopranos and the Wire at least twice in their entirety.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 3:46 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

mutsum said:

Yes, a source would be nice. It's interesting because it contradicts Wohnyo who pretends that the finite number of sentient beings "is a big error". I wonder if he means that in the sense of a "finite number" fixed by who/what?

Malcolm wrote:

Its in the Pali canon somewhere. When I find it again, I will post here. There is a statement to the effect that the sattva dhātu never increases or decreases.

Queequeg said:

Interesting. I think I've read that but can't recall where either. I didn't think of its import

much at the time. My instinct would be to understand that as meaning infinite as an infinite quality, not as a quantity. I don't know if that makes sense. Is there commentary on this point as well?

Malcolm wrote:

It refers to the total number of sentient beings there are. That number is inconceivable, but still finite.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 4:34 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

fckw said:

You can only give them back if you did not take them seriously in the first place.

Malcolm wrote:

No, one cannot give back Vajrayāna vows. Practice commitments are one thing; the general samayas are another.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 4:52 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

mutsuk said:

The English translation can be found here :

<https://daitangkinh.net/Books/T16n0668/Buddha%20Pronounces%20the%20Sutra%20Of%20Neither%20Increase%20Nor%20Decrease%20%28Rulu%29.html>

Not really convincing in terms of explaining "finite number of sentient beings" imho... In fact the text does not discuss if there is a finite or infinite number but declares "increase and decrease in sentient beings" as a wrong view. It equates the dharma realm which neither increases or decreases with the realm of sentient beings. So that is clear but it does not discuss if there is a finite or infinite number of sentient beings. Or am I missing something?

Malcolm wrote:

There has to be a limit to sentient beings, otherwise, where do new sentient beings come from? It is not possible for there to be brand-new sentient beings.

It just stands to reason that there is a finite number of sentient beings, despite that number being beyond any comprehension.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 5:31 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Malcolm wrote:

There has to be a limit to sentient beings, otherwise, where do new sentient beings come from?

mutsuk said:

I understand, but what/who fixed that limit? And does any Indian text (as Indians are really into numbers) define that limit?

Malcolm wrote:

What fixes that limit is just the fact that no new sentient beings come into existence. Its a consequence of dependent origination. It is a finite set; it may be uncountable, but it is still finite.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 5:33 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Queequeg said:

A sentient being that awakens is no longer a sentient being, but a Buddha... so that means with each awakened being, there is one less sentient... ie. a decrease. That can't stand because that's wrong view.

Malcolm wrote:

A buddha's consciousness does not vanish into thin air. So in this case, still a sattva since Buddha began as a sattva, like all of us.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 5:35 AM

Title: Re: Movies you have watched a lot of times.

Content:

Johnny Dangerous said:

I have to confess also that as I've gotten older and more generally exhausted I also like watching more...um, purely "entertainment" stuff.

That's putting it politely, the truth is, I watch some trashy stuff to relax.

Malcolm wrote:

Looking forward to Monster Hunters...when it is rentable for cheap...

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 10:08 AM

Title: Re: Movies you have watched a lot of times.

Content:

Rei un said:

For best ever tv series: Downton Abbey. Nothing else even close! (Of course, there's no accounting for taste.)

Malcolm wrote:

I think All Creatures Great And Small is better. Whereas Downton Abbey is about a family of entitled and neurotic snobs, who despite their position and conditioning engage in acts of surprising kindness, ACGS is about a young Glaswegian vet selflessly and lovingly giving himself to the care of the people and animals of a small, rural town in Yorkshire.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 10:46 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

mutusuk said:

I understand, but what/who fixed that limit? And does any Indian text (as Indians are really into numbers) define that limit?

Malcolm wrote:

What fixes that limit is just the fact that no new sentient beings come into existence. Its a consequence of dependent origination. It is a finite set; it may be uncountable, but it is still finite.

PadmaVonSamba said:

Although sentient beings occur,

There is nothing essential that truly exists

that can be defined as a "sentient being",

Just as a tiger chasing one in a dream may certainly have a form, and may even produce in one a feeling of fear (the dreaming person may even toss and turn and sweat, and of course everything that is a result has a cause!) and in that sense it occurs, it happens for sure, but ultimately none of it exists.

Malcolm wrote:

Uh huh, so I see you've grasped the basics of buddhadharma. Excellent.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 11:24 AM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Johnny Dangerous said:

finite almost makes it feel like a fixed number, just a number we don't know.

Malcolm wrote:

Yes, that what it is. A fixed number we can never know: n to the n th power. But it can never be more nor less than that.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 10:05 PM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Sādhaka said:

Interesting discussion.

The following post is from about 3.5 years ago; but I remembered about it, and thought I'd search it up:

Losal Samten said:

Presumably because just as time is infinite, so are sentient beings, so mathematically speaking there's always going to be someone that's out of reach. (IIRC that was one Yogacarin argument for the existence of icchantikas?)

Some sutras state that the sattvadhātu neither increases nor decreases (anunatvaapurnatva), is this to be only understood in the non-conceptual ultimate sense, or relatively too, since whether infinity +1, or infinity -1, it still equals infinity?

https://www.academia.edu/30408695/The_S%C5%ABtra_on_the_Residence_of_Ma%C3%B1ju%C5%9Br%C4%AB

Malcolm wrote:

This point is addressed by Longchenpa at the end of the difficult points chapter in the Treasury of the Supreme Vehicle. He resolves the difficulty by stating that while all sentient beings are liberated at the end of the great eon, because there is never any limit to latent traces in the dharmadhātu, new sentient beings can always arise. He claims these two points of view are not contradictory.

Sādhaka said:

Apparently contradictory, but as stated: It's one of those difficult points.

Malcolm wrote:

Since there are latent sentient beings, there are never actually any "new" ones.

Liberation also does not mean a sentient being vanishes.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 10:08 PM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - vitarka and vicara

Content:

Queequeg said:

I was not sure what vitarka and vicara were, so I looked it up. A footnote refers to Ch. 2, vv. 28 & 33. That was not particularly helpful.

Ch. 2, V. 33 reads:

"Vitarka and vicara are grossness and subtlety of the mind."

The footnote there says this definition is from some unknown sutra.

These are caitasika - mental factors.

Vitarka is translated as "thoughts," "applied thought," or "applied attention" in the Princeton Dictionary of Buddhism. It "refers to the momentary advertence toward the chosen object of attention." It is of an indeterminate moral quality and can refer both to the ordinary mind turning from one object to the next, or it can refer to the direction of the mind to an object of contemplation in the first dhyana, dropping off thereafter.

Vicara is translated as "sustained thought," "sustained attention," "imagination," and "analysis" in the PDB. It is "the continued pondering of things." It is of an indeterminate moral quality and can refer to sustained thinking about an object in ordinary mind as well as sustained contemplation in the dhyanas, including the first dhyana.

This section considers the Eighteen Dhatus from the perspective of the factors of vitarka and vicara.

The consciousnesses associated with externalities - visual, auditory, olfactory, oral and tactile consciousnesses all include both vitarka and vicara. This is clear - visual consciousness can either be adverting to an object or sustaining attention to an object.

Now, with regard to the manodhatu (mental organ), manovijnanadhatu (mental consciousness), and dharmadhatu (mental objects), in the Kamadhatu, they all have both vitarka and vicara. They are both present in the first dhyana. In the second, third and fourth dhyanas, there is no vitarka but there is vicara. Once one has turned their attention to an object, and one capable of the dhyanas is by definition capable of maintaining attention, vitarka is done. In the arupadhatu, where beings manifest without manodhatu, vicara drops away.

The 5 sense organs and their 5 respective objects do not have vitarka and vicara because these are factors of mind.

Malcolm wrote:

They important mental factors in the first dhyana/shamatha.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 10:49 PM

Title: Re: Movies you have watched a lot of times.

Content:

mirrormind said:

12 Monkeys is particularly great to rewatch during a pandemic

Malcolm wrote:

Oh, try 28 Days Later for pandemic entertainment. Just imagine all the infected are Trumpistas. That's what it felt like living in America for the past four years.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 11:17 PM

Title: Re: Movies you have watched a lot of times.

Content:

mirrormind said:

12 Monkeys is particularly great to rewatch during a pandemic

Malcolm wrote:

Oh, try 28 Days Later for pandemic entertainment. Just imagine all the infected are Trumpistas. That's what it felt like living in America for the past four years.

Queequeg said:

LOL

Jan. 6 at the Capitol Building:

Malcolm wrote:

Pretty much.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 11:19 PM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - vitarka and vicara

Content:

Queequeg said:

It also occurred to me why we are covering this now, and this is obvious, except I have been drowning a little in this chapter - Vasubandhu is explaining the category of Dhatu, which includes categories of both form and mind (citta). Mental factors clearly do not pertain to form, only citta. I am getting that he is pointing out these distinctions between categories of dhatus.

Following up on this - it is thus interesting that manodhatu, manovijnanadhatu and dharmadhatu, at least in the kamadhatu, all are associated with vitarka and vicara. The implication being that all three - the mind organ and mind objects as well as consciousness are not rupa (form).

This stands in contrast to Western Scientific Materialism that reduces the mind organ, its objects and consciousness to matter.

Malcolm wrote:

Correct. The perceptions of the five sense organs are nonconceptual vijñānas, since vijñāna is always nonconceptual, being a present mind. Manas is conceptual, being a "past" mind, that is not a mind in the past, but a mentation of past events.

Author: Malcolm

Date: Wednesday, February 24th, 2021 at 11:23 PM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Malcolm wrote:

Since there are latent sentient beings, there are never actually any "new" ones. Liberation also does not mean a sentient being vanishes.

Queequeg said:

I'm a little surprised because I always thought that buddhas and arhats are not sattvas ie. sentient beings. This is because they are not subject to compulsive rebirth due to karma. If they are sattvas, this suggests that buddhas and arhats are something qualitatively different than is commonly described in Buddhism or sattva means something other than what is generally explained.

Also, if sattvas are infinite (and that is a fraught conception, but since we're wallowing in conceptions here, why not?) then its not possible to say that there is any increase or decrease, and so the implication that sattvas are infinite seems as plausible an implication as saying they are finite.

Is there commentary on this point supporting your interpretation?

Malcolm wrote:

All buddhas, etc. were once sentient beings. They therefore count as part of the sattva

dhātu for the purposes of enumerating the limit of that dhātu. In order for the sattva dhātu to be infinite, it would have to admit new members. It is not like an infinite set of numbers, which are pure abstractions. No buddha starts out a buddha. They all were sentient beings first.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 12:19 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

pemachophel said:

Tantric vows last for lifetime after lifetime.

Malcolm wrote:

No, they do not. They perish at death because they are connected with the body.

The only vow not lost at death is the bodhisattva vow.

So what is the impact of not keeping pure samaya in this life? In future lives, one will be parted from the guru who leads one to liberation. However, the vow itself is lost at death. This is why it is important for people to purify their samaya before they die.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 12:36 AM

Title: Re: Movies you have watched a lot of times.

Content:

PeterC said:

You've heard the story of the samurai sword presented to Harvey Weinstein?

Malcolm wrote:

https://www.boredpanda.com/studio-ghibli-sent-sword-to-harvey-weinstein/?utm_source=google&utm_medium=organic&utm_campaign=organic

Author: Malcolm

Date: Thursday, February 25th, 2021 at 12:39 AM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - vitarka and vicara

Content:

Queequeg said:

Which, I understand is kind of the point of studying this stuff. We're not studying this just to acquire knowledge, but rather to inform our practice, to make our practice more effective by finely understanding how all of this tends to work in order to liberate from these limits and obstacles formed by grasping.

Malcolm wrote:

Correct. This is the anatomy of Buddhist teachings which apply to every higher tenet system, up to and including Dzogchen teachings. They explain the *raison d'être* of the Buddhist path.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 2:19 AM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - vitarka and vicara

Content:

Queequeg said:

In the arupadhatu, where beings manifest without manodhatu...

Is this correct? Reviewing, I'm not sure I made an accurate statement.

Manodhatu is not form, right? So it could very well persist in the arupadhatu... ?

Malcolm wrote:

Beings in the formless realm only have three dhātus: mano, manovijñāna, and dharma. There is no matter in the dharmadhātu. Their mind is only a past mind, since they are supported there on the formless realm samadhi that projected their birth.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 2:21 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

Boomerang said:

I made this thread because I met a person who believes every type of vow can be returned in their sangha, including vajrayana vows.

Malcolm wrote:

They are mistaken on this point. One also cannot return bodhisattva vows. The only vows that can be returned are monastic vows.

Well, one can forsake refuge vows, but then you break everything.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 4:43 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

Boomerang said:

I made this thread because I met a person who believes every type of vow can be

returned in their sangha, including vajrayana vows.

Malcolm wrote:

They are mistaken on this point. One also cannot return bodhisattva vows. The only vows that can be returned are monastic vows.

Well, one can forsake refuge vows, but then you break everything.

Boomerang said:

Is there a text that explains this in plain language?

Malcolm wrote:

Not really. Bodhisattva vows and Vajrayāna vows only discuss violations, but not the procedure for returning them, since there is no procedure for returning them. The desire to return either of these two levels of vows is a violation of bodhisattva motivation.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 6:04 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

cjdevries said:

I just read this. <https://buddhism-controversy-blog.com/2012/06/25/offering-back-buddhist-vows/>

An excerpt: "What was new to me is what our Tantra teacher in Italy, Geshe Jampa Gelek who studied the Buddhist Tantras in India, said some weeks ago: you can also give back the Bodhisattva and the Vajrayana vows."

Malcolm wrote:

As I said, there is no procedure for giving back bodhisattva vows, and by extension, Vajrayāna vows, since the latter are connected with the former, though lost a death. I have studied the three vows literature very extensively, and there is just no such remedy provided in the tantras or the sūtras for returning such vows.

One can certainly decide one no longer wishes to follow them, but there is no way to formally return them without incurring a downfall, unlike monastic vows, in which you can return them to the person who ordained you, or failing that, a senior member of the ordained sangha.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 10:26 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

Boomerang said:

For anyone who happens upon this thread years in the future, you can read page 192 of

the Kindle version of The Treasury of Knowledge: Book Five: Buddhist Ethics by Jamgon Kongtrul Rinpoche and see that returning bodhisattva vows is not possible:

"Although the returning of vows is permitted in the personal liberation system, to return the commitments of the awakening mind would have extremely serious consequences and is therefore absolutely prohibited.

Dying, being reborn, forgetting [one's previous existence], and so on, do not damage one's commitments."

You can read that returning tantric vows is not possible in chapters 20 and 23 of Chogyam Trungpa's The Tantric Path of Indestructible Wakefulness: The Profound Treasury of the Ocean of Dharma, Volume Three.

Malcolm wrote:

Yes. This is all correct.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 10:32 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

. Could someone explain to me if this is actually correct,

Malcolm wrote:

Yes. It is correct.

The Mantra Mongoose said:

and does the lineage as a whole embrace his views or is it still debated?

Malcolm wrote:

Yes and no.

The Mantra Mongoose said:

Also, if someone would be willing to show me how that compares to other views held in the Nyigmapa lineage on Buddhahood and Gnosis I would greatly appreciate it. Given the importance and erudition he is said to have in the Nyigmapa Lineage/Tibetan Buddhism I find him really interesting and would love to learn all I can about his views.

Malcolm wrote:

Rongzom's view is the real Nyingma View. It is followed by both Longchenpa and Mipham.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 10:50 AM

Title: Re: Why lung or transmission is needed

Content:

Matt J said:

I would also be curious if anyone has a source for lung for reading (as opposed to practices/mantra). Personally, I have doubts about whether one needs a lung to read commentaries, etc.

Malcolm wrote:

It's an ancient tradition left over from when sutras, vinaya, and abhidharma were only preserved orally. This is also why it is important to preserve this tradition for our most important texts.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 11:09 PM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

Hey Malcolm,

Thanks so much for your reply. I'm still trying to wrap my head around the ramifications/conclusions of having such a view in light of the other views of Buddhahood I've encountered. Though it makes more sense if I look at it from a Dzogchen Mindset rather than trying to dip into sutra as well. I'm probably gonna pick up the two works I see that are out in English as you have peaked my interest. It also humbles me and makes me realize I didn't have the understanding I thought I had of My teachers instruction in Dzogchen.

Malcolm wrote:

In reality, Rongzom's view is no different than that of Mañjuśrīmitra's:

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

This is no different than Haribhadra's assertion that from beginning to end, the entire path is an illusion.

Author: Malcolm

Date: Thursday, February 25th, 2021 at 11:17 PM

Title: Re: Alexander Berzin: "The Four Immeasurables (Brahma viharas) in Sravakayana, Mahayana and Bon"

Content:

Könchok Chödrak said:

Why must all beings start out deluded?

Malcolm wrote:

All beings are subject to rebirth, and any being subject to rebirth is necessarily deluded.

Author: Malcolm

Date: Friday, February 26th, 2021 at 1:19 AM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - Vikalpa

Content:

Queequeg said:

We could say, its all about destroying vikalpa, couldn't we.

Vaibhsikas identify three vikalpas - these are listed above as svabhavavikalpa, abhinirupanavikalpa, and anusmaranavikalpa. The five sense consciousnesses only have the first kind of vipalka which is the same as vitarka.

Vasubandhu goes on to explain that basically all mental activity that is not dhyana is vikalpa.

Malcolm wrote:

Vikalpa, rnam rtoḡ, is pretty much the main problem. Dhyānas are one pointed direct perceptions, so are free of vikalpa. Direct perceptions of sense objects are also free of vikalpa.

Being free of vikalpa is not liberation, this is why Hindu nirvikalpa samadhi is not liberation, but when someone has insight into emptiness, then there is no difference between nirvikalpa samadhi and vajropama samadhi, they are in fact the same thing.

M

Author: Malcolm

Date: Friday, February 26th, 2021 at 2:21 AM

Title: Re: Are there any realist schools (mind independent reality exists conventionally) in Mahayana or Vajrayana?

Content:

Matt J said:

So a wallet that has no color, size, shape, texture, feeling sensation, or sound (since those are all qualia, i.e. mind)?

Dgj said:

So, for example, a school that teaches that your long lost and forgotten wallet still exists, even though you can't see it, don't think about it, and it is completely out of mind. It is under a bunch of brush in the forest where you went for a hike six months ago.

Okay, please forget what you take issue with in my example, then, and be so kind as to

answer the question? Are there any schools of Mahayana or Vajrayana Buddhism that teach that mind independent reality exists conventionally?

Malcolm wrote:

Conventionally, they all do.

Author: Malcolm

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

Title: Re: Why lung or transmission is needed

Content:

Matt J said:

Doing things just because it has been the way things were done is not a good reason, in my opinion.

Malcolm wrote:

Tradition, of course, disagrees. But weren't you the one saying you were not going to read one of the tantras I translated until you had received the lung? Pretty sure it was you.

Author: Malcolm

Date: Friday, February 26th, 2021 at 3:10 AM

Title: Re: Are there any realist schools (mind independent reality exists conventionally) in Mahayana or Vajrayana?

Content:

Dgj said:

Okay, please forget what you take issue with in my example, then, and be so kind as to answer the question? Are there any schools of Mahayana or Vajrayana Buddhism that teach that mind independent reality exists conventionally?

Malcolm wrote:

Conventionally, they all do.

Dgj said:

Thanks. Could you provide any text or texts confirming this? Either ancient or modern, where it is stated specifically that mind independent reality exists conventionally? I've only seen ones that affirm conventional reality broadly, and many (myself included, yet with difficulty reconciling this with other texts, hence this thread), assume this includes mind independent reality, but when actually reading texts I've not seen any specific affirmation of conventional mind independent reality.

Malcolm wrote:

Since the mainline of Madhyamaka schools accept the Śrāvakayāna model of cognition,

a sense consciousness only arises when the sense organ meets a sense object, this itself is a confirmation of the idea that Madhyamaka conventionally accepts objects which exist independent of the mind.

Similarly, in the Dzogchen tradition, it is held that outer objects exist conventionally.

However, the term "realist" is problematical. Madhyamaka is not a realist school, unlike the lower three tenet systems.

Author: Malcolm

Date: Friday, February 26th, 2021 at 3:21 AM

Title: Re: Why lung or transmission is needed

Content:

Matt J said:

Nice memory!

Not the lung, but the explanation, for the Blazing Lamp Tantra.

Why doesn't tradition apply to suttas and sutras then?

Malcolm wrote:

It does and it doesn't. The lung for everything in the Bka' 'gyur exists. Not everything in the bstan 'gyur has a lung.

Matt J said:

And why don't non-Tibetan schools do lung? And what about teachers who recommend or ask students to read certain books without giving lung?

Malcolm wrote:

Prior to the destruction of Buddhism in China in 845, there was a very robust tradition of sutra recitation in Chinese Monasteries. The same goes for Indian Buddhism. It is likely Tibetan custom of giving lungs comes from this. Also, there was more literacy in China and India than there ever was in Tibet until modern times. So reading transmissions are also an opportunity for people to hear books they otherwise could not read. And paper was scarce and expensive in Tibet, so only elite scholars actually could afford more than a few books.

If someone's teacher tells you to read a book, you should read it. If you want to give the transmission yourself, better get the lung.

Matt J said:

If you look at EPK's Flight of the Garuda, it says:

"It is the opinion of myself and Dudjom Rinpoche that texts such as these should only be shared with people who have received

the pointing-out transmission from a qualified master."

H.H. Dilgo Khyentse Rinpoche.

Malcolm wrote:

I am quite sure, practically speaking, they would prefer people to have the lung as well.

The practice of giving reading transmissions is how we keep our tradition alive and vital.

Author: Malcolm

Date: Friday, February 26th, 2021 at 3:26 AM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - Vikalpa

Content:

Queequeg said:

We could say, its all about destroying vikalpa, couldn't we.

Vaibhsikas identify three vikalpas - these are listed above as svabhavavikalpa, abhinirupanavikalpa, and anusmaranavikalpa. The five sense consciousnesses only have the first kind of vipalka which is the same as vitarka.

Vasubandhu goes on to explain that basically all mental activity that is not dhyana is vikalpa.

Malcolm wrote:

Vikalpa, rnam rtog, is pretty much the main problem. Dhyānas are one pointed direct perceptions, so are free of vikalpa. Direct perceptions of sense objects are also free of vikalpa.

Being free of vikalpa is not liberation, this is why Hindu nirvikalpa samadhi is not liberation, but when someone has insight into emptiness, then there is no difference between nirvikalpa samadhi and vajropama samadhi, they are in fact the same thing.

M

Queequeg said:

I had to look up those samadhis so please correct me if its apparent I'm missing something.

Does this mean, if a Hindu yogi has an insight about emptiness, they will be at the completion stage of the pancamarga? Will they proceed to arhatship or buddhahood if they continue? Or does something else need to intervene in that path to bring them to completion?

Malcolm wrote:

A hindu, by definition will not have a proper insight into emptiness because they do not possess the view of dependent origination.

The two samadhis are the same: what is different is the person who is in those samadhis. In the case of hindus, that samadhi is not liberative, think of it as super-śamatha. In the case of a buddhist, it is the samadhi that arises beyond the āyatana of neither perception nor nonperception, the highest state of samsara, and is the samadhi that destroys all remaining traces of latent affliction, hence it is called "vajra-like."

Author: Malcolm

Date: Friday, February 26th, 2021 at 3:51 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

Thanks for the insight. I did have a question though which may shed light on where my confusion is coming from. How do those that follow specifically Jigten Sumgon's Gongchick teachings square them away with Dzogchen?

Malcolm wrote:

I honestly don't know what is says in Gongcik, I have never studied it.

I know however that Gampopa's view of gnosis is more or less the same as Rongzom's. You can discover this by reading chapter 20 of Gampopa's Jewel Ornament of Liberation, where he dismisses the idea that the twin gnosis of a buddha are anything but illusory and do not exist ultimately. He summarizes his position as follows:

"That being the case, the Buddha is the dharmakāya. Since the dharmakāya is nonarising and free from proliferation, it does not possess gnosis. Now then, if it is said that this contradicts the teachings in sūtra that there are two gnoses, there is no contradiction. Just as when an eye consciousness arises appearing as blue, it is said "blue is seen," likewise, that gnosis that becomes the dharmadhātu is maintained to be the gnosis of how things are. Since the gnosis that knows as much as there is to know is relative, it is defined as an appearance for those to be tamed."

So, in this way, we can see that there is little difference between Rongzom and Gampopa's perspectives.

Author: Malcolm

Date: Friday, February 26th, 2021 at 3:54 AM

Title: Re: Are there any realist schools (mind independent reality exists conventionally) in Mahayana or Vajrayana?

Content:

Dgj said:

Really great would be a text by Chandrakirti or Nagarjuna, or another Madhyamaka giant, affirming that sense consciousness can only arise when a sense organ meets a sense object, and thus indirectly confirming mind independent reality on the conventional level.

Malcolm wrote:

Madhyamakāvatara explains this explicitly in its refutation of Yogacāra idealism. So does Śāntideva.

Author: Malcolm

Date: Friday, February 26th, 2021 at 4:16 AM

Title: Re: Śūraṅgama Sūtra

Content:

Unknown said:

On Monday, March 1, Dr. James Benn of McMaster University is giving the lecture “Meditation in the Apocryphal Śūraṅgama Sutra” at Harvard. He notes, “In the later Chinese Buddhist tradition [this] text above all others has been extolled for the profundity of its ideas, the beauty of its language, and its insight into the practice of meditation.”

No wonder it was one of the Manchu Qianlong Emperor’s favorite texts. Because this sutra did not exist in Tibetan, one of the major translation projects undertaken by Qianlong and his Imperial Preceptor Changkya Rolpai Dorje was its translation from Chinese into Tibetan, as well as Mongolian and Manchu. Our library holds a copy of this Tibetan translation published in Beijing in 1779, and readers can see that it contains a preface from the Emperor himself. As it turns out, Professor Benn notes that scholars have concluded that Śūraṅgama is an apocryphal sutra fabricated in Chinese in the eighth century, with no Indic original.

The sutra begins with the seduction of the Buddha’s disciple Ānanda by a courtesan. On the brink of breaking his vow of celibacy, he is rescued by the Buddha’s recitation of the Śūraṅgama mantra. Mortified at his failing, Ananda makes a request for this teaching, the basis of the sutra, which can be said to be about Buddhist theories of consciousness. The Buddha says to Ānanda citing the benefits of the Śūraṅgama sutra and the Śūraṅgama mantra: “Ānanda, even in an infinite number of eons I could not fully describe the benefit that beings will gain from reciting this Sutra and from holding this mantra in their minds. By relying on this teaching that I have given you, and by practicing just as I have instructed you, you will go directly to full awakening without creating any more karma that would lead to entanglement in the demonic.”

Malcolm wrote:

<https://projects.iq.harvard.edu/harvardbuddhiststudiesforum/event/james-benn-meditation-apocryphal-%C5%9B%C5%ABra%E1%B9%83gama-sutra?fbclid=IwAR0qdtKsTQqdxTVcgKbMlc2M02SYV0pC->

3cFC8lkJgbeyP0OjAC2HuXx5Ls

Author: Malcolm

Date: Friday, February 26th, 2021 at 4:20 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

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So, in this way, we can see that there is little difference between Rongzom and Gampopa's perspectives.

The Mantra Mongoose said:

Hey Malcolm,

Just so I'm I know I'm understanding you correctly. Rongzom's main contention is with people who believe that the the so called twin Gnosis of the Buddha's exist substantially as constituents of enlightenment itself. he believes they are the illusory means Manifested by Buddha's due to there past aspirations/compassion to assist sentient beings and lead them towards enlightenment alone. Rongzom/Gampopa would both agree though that in Buddhahood there is a so called Gnosis, but that it's only constituents are the purified space of the Dharmadhatu which is ultimately inconceivable. Is this correct?

Malcolm wrote:

No, they do not agree that there is gnosis in buddhahood. They expressly deny this

position. Gampopa states it clearly here:

The Buddha is the dharmakāya. Since the dharmakāya is nonarising and free from proliferation, it does not possess gnosis.

Author: Malcolm

Date: Friday, February 26th, 2021 at 5:14 AM

Title: Re: Are there any realist schools (mind independent reality exists conventionally) in Mahayana or Vajrayana?

Content:

Dgj said:

I'm stuck on one point, though, that makes it sound like Chandrakirti taught that matter cannot exist independently of mind, or even that matter is created by mind:

Malcolm wrote:

It is axiomatic in Buddhism that matter arises from mind, even in Abhidharma.

However, what this means is clarified by Chandra in chapter 6 of the MAV. Verses 113-114 clarify that Madhyamakas do not reject mundane consensus concerning outer objects.

Author: Malcolm

Date: Friday, February 26th, 2021 at 5:43 AM

Title: Re: AKB, Ch. 1, V. 32: Dhatus - Vikalpa

Content:

Queequeg said:

In the Buddhist view, what happens to a Hindu yogi who has achieved nirvakalpa samadhi? Do they reach only to neither-thought-nor-no-thought heaven? Presumably then they would continue to course in samsara, not attain moksha as they hold.

Malcolm wrote:

The result of nirvikalpa samadhi is the heaven of the unconsciousness devas, not even the formless realms.

Queequeg said:

I'm guessing we will be getting around to some of these questions as we work through the text?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Friday, February 26th, 2021 at 6:43 AM

Title: Re: Are there any realist schools (mind independent reality exists conventionally) in Mahayana or Vajrayana?

Content:

Matt J said:

Wait, what? You are an IDEALIST after all. A Yogacarín once removed?

Malcolm wrote:

It is axiomatic in Buddhism that matter arises from mind, even in Abhidharma.

Nice try. It's not that matter is mind stuff, but with the action of sentient beings in the world, matter, the four elements won't arise. The reason the universe forms (repeatedly) is due to the afflictions and karma of sentient beings. Thus it is axiomatic that matter arises from mind, since only the mind, as Candrakīrti puts it, is capable of being a creator. Matter is not so capable.

Author: Malcolm

Date: Friday, February 26th, 2021 at 6:45 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Matt J said:

This sounds very Shentong to me.

The Mantra Mongoose said:

I was looking into Rongzom's writings, and came across an interpretation of his views on Buddhahood that seem to suggest he believed that ultimately Buddhas do not have Gnosis rather Buddhahood is simply "the purified expanse of reality (Dharmadhātu, Chos Dbyings)"

Malcolm wrote:

It's not. Rongzom specifically rejects proto-gzhan stong ideas and stakes out a radical anti-realist position, because...he is a dzogchenpa.

Author: Malcolm

Date: Friday, February 26th, 2021 at 8:18 AM

Title: Sam Harris and cultural imperialism

Content:

Johnny Dangerous said:

As far as "cultural imperialism", honestly I don't completely dislike Harris, I think he is

worth listening to, just very wrong on a number of things. He is definitely a cultural imperialist.

Malcolm wrote:

There is not a whole lot of daylight between bigots like Harris and Gavin McInnes.

Author: Malcolm

Date: Friday, February 26th, 2021 at 9:10 AM

Title: Re: Superiority Conceit in Buddhist Traditions

Content:

Johnny Dangerous said:

As far as "cultural imperialism", honestly I don't completely dislike Harris, I think he is worth listening to, just very wrong on a number of things. He is definitely a cultural imperialist.

Malcolm wrote:

There is not a whole lot of daylight between bigots like Harris and Gavin McInnes.

Johnny Dangerous said:

For me the jury is still a bit out on Harris personally I don't find him to be morally repugnant in the manner of McInnes, I just find a lot of his arguments....not nearly as brilliant or insightful as he and many of his fans think they are.

On the general subject, yeah, I was just talking to a friend about this yesterday.

It's interesting how many of these "classical liberal" "intellectual dark web" whatever types that won't just take a stand against the right wingers have slowly gravitated towards lending their tacit endorsement to them. It's weird to watch the transition happen to some of them.

They go from making some pretty limited and sometimes valid criticisms about some specific things on the left - identity politics, cancel culture, whatever, to basically just turning into mini-mouthpieces for some despicable people and ideas.

Malcolm wrote:

In my judgement it merely reveals who they were from the start. A truly virtuous person does not begin to engage in non virtues merely because the environment is permissive.

Author: Malcolm

Date: Friday, February 26th, 2021 at 10:19 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

So I've been reading through "Rong-zom-pa's Discourses on Buddhology" by Orna Almogi. It does seem like Archie2009 alluded to that Mipham seems interpret Rongzom in a way to suggest that what he was refuting was extrinsic Gnosis, and not self occurring Gnosis. This discussion starts on Page 193 of her work. I'll quote the portion of the work I'm referring to below as I think it's an interesting addition to the discussion.

Malcolm wrote:

An extrinsic gnosis is one obtained from outside, like a guru or a book. Self-originated gnosis is a gnosis one discovers for oneself. But when it has exhausted all objects of knowledge, it too vanishes. Thus Buddhas do not possess gnosis. This is a special point of Dzogchen, unshared with the nine yantras.

Author: Malcolm

Date: Friday, February 26th, 2021 at 11:38 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Malcolm wrote:

She is citing Mipham, correct? Not Rongzom, correct?

The Mantra Mongoose said:

Hey Malcolm, I really have no reason to disagree with you if I'm being honest. I lack the knowledge and skill needed to be able to really discuss this any further though I'll give it a shot. That being the case there is another quotation from the work "Rong-zom-pa's Discourses on Buddhology by Orna Almogi" I previously quoted that seems to be contradicting your statement, and does cite sources from Mipham

Author: Malcolm

Date: Saturday, February 27th, 2021 at 12:17 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Johnny Dangerous said:

I need to do some reading once I'm done with this school quarter it seems.

Malcolm wrote:

What Rongzom is making a distinction between is the pristine consciousness of the basis, which he equates with self-originated pristine consciousness and nonconceptual pristine consciousness, which is relative and arises from concepts.

So what does he say "self-originated" pristine consciousness is? He states that is the luminous nature of the mind. This is the only kind of "pristine consciousness" a Buddha can be said to possess. But we also possess this, right now.

He details three basic kinds of gnosis or pristine consciousness: non-conceptual, pure-

mundane, and self-originated. The first two are two types of gnosis with which we are generally familiar. The third is the so-called "self-originated gnosis."

Rongzom is arguing merely that all phenomena are self-originated gnosis:

"Observe that all experiential ranges self arise as self-originated pristine consciousness." Experiential range refers to the experiential range of the sense organs of the six migrating beings. Self-originated pristine consciousness refers to the fact that since all formations are peaceful by nature, pristine consciousness self-originated.

Author: Malcolm

Date: Saturday, February 27th, 2021 at 12:30 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

philji said:

Who is this Candice Rinpoche she is introducing this weekend on you tube?

Malcolm wrote:

<https://www.dharmawheel.net/viewtopic.php?f=40&t=12207>

Author: Malcolm

Date: Saturday, February 27th, 2021 at 12:53 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Matt J said:

The absence of a cognitive element doesn't mean the absence of clarity (gsal ba)--- or does it?

Malcolm wrote:

It does not mean the absence of luminosity. But Rongzom's point is a bit different. The term "gnosis", "jñāna", ye shes, throws people off because it is assumed there is some content to this "gnosis."

Rongzom's arguments in Intro to Mahāyāna are long, complex.

Author: Malcolm

Date: Saturday, February 27th, 2021 at 3:22 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

Hey Malcolm,

Could you clarify why Mipham seems to want to establish a cognitive element at the time of Buddhahood? Does he believe without it there could be no awareness in

Buddahood ? Do you think he's worried that people would essentially interpret the state of Buddhahood without a cognitive element as merely dissolving into nothingness hence his worry about nihilism without it.

I'll be honest, I believe I'm confusing the categories above that you said most people stumble on. I'll admit that from my current understanding I don't know how there can be said to be awareness at the time of Buddhahood if there's no cognitive element even if it is said to be luminous. That all being said I appreciate the time and effort you and everyone on this thread has given to talk through this and help me see my ignorance.

Malcolm wrote:

What Rongzom seeks to show is that everything is not only like an illusion, but that everything is totally equivalent to an illusion.

If your concern is that buddhahood is an inert state, no, that is not what Rongzom is saying. He is saying that buddhahood amounts to realizing the luminous nature of the mind, which is not itself established as an entity.

Author: Malcolm

Date: Saturday, February 27th, 2021 at 4:14 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

The Mantra Mongoose said:

Hey Malcolm,

Could you clarify why Mipham seems to want to establish a cognitive element at the time of Buddhahood? Does he believe without it there could be no awareness in Buddhahood ? Do you think he's worried that people would essentially interpret the state of Buddhahood without a cognitive element as merely dissolving into nothingness hence his worry about nihilism without it.

I'll be honest, I believe I'm confusing the categories above that you said most people stumble on. I'll admit that from my current understanding I don't know how there can be said to be awareness at the time of Buddhahood if there's no cognitive element even if it is said to be luminous. That all being said I appreciate the time and effort you and everyone on this thread has given to talk through this and help me see my ignorance.

Malcolm wrote:

What Rongzom seeks to show is that everything is not only like an illusion, but that everything is totally equivalent to an illusion.

If your concern is that buddhahood is an inert state, no, that is not what Rongzom is saying. He is saying that buddhahood amounts to realizing the luminous nature of the mind, which is not itself established as an entity.

The Mantra Mongoose said:

Oh ok, so Rongzom's whole contention is with people who say that there is something substantial and not empty in Buddhahood.

Malcolm wrote:

Correct, he is an anti-realist.

The Mantra Mongoose said:

What he is saying is not only is everything illusory meaning empty, but so is Buddhahood itself. So from beginning to end it's all like a rainbow.

Malcolm wrote:

From top to bottom, it's all totally unreal.

Author: Malcolm

Date: Sunday, February 28th, 2021 at 9:36 PM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Dgj said:

Does anyone here agree with Garfield that Nagarjuna was a "robust realist"

Malcolm wrote:

I don't. Jay Garfield principally draws on Gelug sources, but even here, it goes to far to say the MMK is realist. The Sideritz translation is better, BTW.

Author: Malcolm

Date: Monday, March 1st, 2021 at 1:16 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

WeiHan said:

Will one be parted from the guru who leads one to liberation if one has more than one guru but break samaya only with one of them?

Malcolm wrote:

What do you mean by "break samaya."

Author: Malcolm

Date: Monday, March 1st, 2021 at 1:17 AM

Title: Re: How to practice quietly with bell?

Content:

Dharmaswede said:

How do you do practice quietly with the bell – early in the morning when family is still

asleep?

Thank you.

Malcolm wrote:

You don't use the bell.

Author: Malcolm

Date: Monday, March 1st, 2021 at 2:48 AM

Title: Re: Why lung or transmission is needed

Content:

karmanyangpo said:

I just have a hard time believing that masters such as HH Dalai Lama and HE Garchen Rinpoche are not telling the truth when they tell students that they can receive such and such online or even via recording. I know you are mainly asking about lung but I think the same applies to wang despite their being more stringent conditions.

Malcolm wrote:

There are a variety of opinions out there. For example, Chogyal Namkhai Norbu maintained that one could not give the elaborate vase empowerment online because it involves various substances, nor could one receive a lung or any kind of empowerment from a recording. He maintained that only direct introduction and so-called "meaning empowerments" could be given online. There are a number of other teachers who happen to agree with ChNN's stance on this point.

In the end, one has to follow one's own feelings. No one should be surprised if they attended an online empowerment, live or recorded from one teacher, only to be told by another teacher the latter do not consider that a valid means of empowerment.

Author: Malcolm

Date: Monday, March 1st, 2021 at 3:15 AM

Title: Re: Can you give back tantric vows if you don't want them anymore?

Content:

WeiHan said:

Will one be parted from the guru who leads one to liberation if one has more than one guru but break samaya only with one of them?

Malcolm wrote:

What do you mean by "break samaya."

WeiHan said:

Thinking some of his/her behaviour is worse than some of ordinary beings, opportunistic, defensive, ignorant and even childish. Don't feel inspired anymore and do

not attend his/her teachings, empowerments anymore. If I am not wrong, impure perception is already breaking of samaya..that is where also I suspect many vajrayanists are just pure hypocrites.

Malcolm wrote:

This is not breaking samaya. There is no samaya to have a unrealistic view of a given teacher. This is why we do not generally visualize our gurus in ordinary, impure forms, but rather, in the form of Vajradhara, Guru Rinpoche, our Yidam, etc.

In this case, what you do is you quietly move on. You don't have to criticize this person, but you are also not a slave.

And no, having negative feelings about a teacher you decide is not a qualified teacher does not constitute a cause to part with your root guru in future lives.

Author: Malcolm

Date: Monday, March 1st, 2021 at 6:23 AM

Title: Re: Why lung or transmission is needed

Content:

Soma999 said:

If you think the guru (lama) is just this body, and the body and the substance perform the empowerment, then you can't receive it online.

Malcolm wrote:

You're missing the point, but I don't have the energy to explain to you what you do not seem to understand.

Author: Malcolm

Date: Monday, March 1st, 2021 at 8:22 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Malcolm wrote:

But it wasn't a spiritually motivated civilization. Tibet was in a state of constant internecine warfare, tribe against tribe, school against school, monastery against monastery, region against region. Time to take off the rose colored spectacles.

WeiHan said:

This has to be so! It is just human nature in play. People who believe otherwise has to be damn idealistic. I think Dharma has never been in decline, just idealistic people looking into the past and think there has been more saints in the past but in reality, human nature today is the same human nature in the past.

SilenceMonkey said:

In the past, it's said that over 100,000 practitioners at Kathok monastery alone have achieved rainbow body. Almost no one is achieving it these days. Maybe one practitioner every year or two... Maybe not even that.

Malcolm wrote:

That's what's said. Hyperbolic at best.

Author: Malcolm

Date: Monday, March 1st, 2021 at 11:42 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

SilenceMonkey said:

It's possible, though. I'd bet they have records of every practitioner of theirs who achieved it.

Malcolm wrote:

I bet they don't.

Author: Malcolm

Date: Monday, March 1st, 2021 at 11:44 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

SilenceMonkey said:

It's possible, though. I'd bet they have records of every practitioner of theirs who achieved it.

You think this is a stretch. And maybe so. But why would it not be a stretch to say the Dharma was never in decline? That sounds ridiculous.

Hazel said:

Why does it sound ridiculous?

SilenceMonkey said:

History is all about rise and decline. Before the Buddha, there was no Dharma in this world.

Malcolm wrote:

That's simply not true.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 1:31 AM

Title: Re: Failing to discover the nature of ones mind in this lifetime.

Content:

fckw said:

Many dzogchen texts contain instructions on phowa for exactly that purpose. But we should also not forget that many dzogchen texts are quite serious about the possibility to realize the teachings within one single lifetime. So, phowa is only for those unlucky ones who did not get it beforehand.

Malcolm wrote:

Most people do not achieve liberation in this lifetime. Most Dzogchen practitioners attain liberation in the bardo of dharmatā.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 1:32 AM

Title: Re: Failing to discover the nature of ones mind in this lifetime.

Content:

coldbeer said:

What about combining Nembutsu (Namo Amida Butsu) with Dzogchen? Would that work too?

Könchok Thrinley said:

No problem. I think HH Jigme Phuntsok Rinpoche a completely realized master also went to Dewachen. Many great masters go to pure lands, or rather in their case manifest there. I myself also practice in such a way so I can get reborn in Dewachen, time is limited and sometimes it is not easy to gain some realization.

coldbeer said:

What is the reason to go there if one has already become realized in this lifetime?

Malcolm wrote:

To visit? Club Med for Buddhas?

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 2:15 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

Brother, this thread is a mess, can you clear it up

Malcolm wrote:

Thus Buddhas do not possess gnosis. This a special point of Dzogchen, unshared with the nine yanās.

Gampopa's view of gnosis is more or less the same as Rongzom's.

"That being the case, the Buddha is the dharmakāya. Since the dharmakāya is nonarising and free from proliferation, it does not possess gnosis.

cloudburst said:

Is not possessing gnosis a special feature of Dzogchen or do Mahamudra people like Gampopa teach it as well?

Further, this has come up many times, can you clarify the difference between Dzogchen and the ninth yana. they are very often used synonymously

Malcolm wrote:

Dzogchen takes ye shes as the path. The nine yānas take mind as the path. This is the basic difference between Dzogchen and the Nine Yānas.

There are some similarities between general Dzogchen language and Kagyu Mahāmudra language, because Milarepa and Gampopa were both raised in the Nyingma tradition. Not only this, but Dzeng Dharmabodhi exchanged teachings with Gampopa, the former teaching the space series, the latter teaching mahāmudra.

The basic point that Rongzom and Mipham make is that in Dzogchen, the absence of gnosis in the result is not an absence of gnosis per se. In Dzogchen, gnosis is the basis. Recognizing that gnosis is the path. The gnosis lacking the result is the two-fold gnosis. It is a complicated issue, totally beyond the scope of this forum or my energy to address.

Also

cloudburst said:

So Buddha's do possess gnosis, or pristine consciousness, the self-originated pristine consciousness of luminous mind, one of the three types of gnosis according to Rongzom

Malcolm wrote:

This gnosis, so called rang byung ye shes, is the basis. Everyone possesses this gnosis, buddha or not. In the Kagyu school they call this ground mahāmudra or the all-basis; in Sakya, it is called cause mahāmudra or the all-basis cause continuum; in Geluk, it is the subtle mind of luminosity; in Nyingma it is called "the triune pristine consciousness of the basis."

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 2:23 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Malcolm wrote:

Dzogchen, gnosis is the basis. Recognizing that gnosis is the path

cloudburst said:

this is Gelug mahamudra as well

Malcolm wrote:

Mahāmudra and trekcho have commonalities. But there is no thogal in the former.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 3:12 AM

Title: Re: Do Empowerments Give Refuge, Precepts, and Bodhisattva Vows?

Content:

Motova said:

"Refuge, Precepts and Bodhisattva vows are to be taken separately in detail. The repetitions you do after the lama during empowerments is only symbolic." -from another Lama (This sounds like a no to me, and so I asked a following question and am waiting on his response)

Malcolm wrote:

That's bullshit.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 4:43 AM

Title: Re: Accounting for the Chinese Destruction of Tibet

Content:

Nemo said:

Buddhism adapted to Tibet and the theocracy was a grand Mongol experiment. I think for the time it was incredibly beneficial and superior to what had come before.

Malcolm wrote:

The actual rule of the Ganden Phodrang started in 1642 with the execution of Karma Tenkyong, the king of Tsang, and ended in 1704 with the abduction and probable execution of the 6th Dalai Lama in 1706. It was born in the bloodshed of the war of king of Tsang. The 7th Dalai Lama was politically weak, as were the 8th-12th.

The political situation of Tibet was precarious at best, and actually saw very few periods of overall peace and prosperity. We can see this actually in the flourishing of the first renaissance in Tibet, from 1000 to roughly 1250. Then again, from roughly 1400-1500.

Otherwise, Tibetan history was filled with a lot of war, violence, and power struggles.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 4:44 AM

Title: Re: Do Empowerments Give Refuge, Precepts, and Bodhisattva Vows?

Content:

Könchok Thrinley said:

I would just like to ask if there is a difference between Bodhicitta vows and Bodhisattva vows.

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 4:48 AM

Title: Re: One wisdom or three wisdoms?

Content:

Viach said:

In the list, wisdom through hearing-wisdom through reflection-wisdom through meditation, does the word wisdom refer to the same wisdom (namely direct vision of 4TN = 4 Truths of the Noble) or is it three fundamentally different types of wisdom. Is it possible, based on the analysis of the Pali / Sanskrit grammar of the original text (sutra), to give an unambiguous answer to the question posed above? The background of my question is that in the time of the Buddha and not only there were cases of enlightenment at the moment of listening to the dharma. I.e. the hearing was just a trigger.

Malcolm wrote:

There are three trainings: śīla, samadhi, and prājñā. In the category of prajñā are the prajñā's of hearing, reflection, and cultivation. They are different. The first is hearing a dharma topic; the second is reflecting on its meaning; the third is integrating into the path. Only the third is pure wisdom, the first two are conceptual.

Those āryas who had sudden realization from hearing a word of dharma, like Shariputra, had strong past life traces with the Buddhadharma.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 7:59 AM

Title: Re: Do Empowerments Give Refuge, Precepts, and Bodhisattva Vows?

Content:

Könchok Thrinley said:

I would just like to ask if there is a difference between Bodhicitta vows and Bodhisattva vows.

Malcolm wrote:

No.

Könchok Thrinley said:

Thank you. Also one more since we are at it. I have heard that one has to know the vows one is taking to really take them and therefore receive an empowerment. What do you think about it?

Malcolm wrote:

It helps. Its the responsibility of the teacher to explain this. If the teacher does not explain this, it is a fault.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 8:53 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

this is Gelug mahamudra as well

Malcolm wrote:

Mahāmudra and trekcho have commonalities. But there is no thogal in the former.

cloudburst said:

correct, not needed

Malcolm wrote:

That depends on your aims.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 9:55 AM

Title: Re: Failing to discover the nature of ones mind in this lifetime.

Content:

coldbeer said:

What is the reason to go there if one has already become realized in this lifetime?

Malcolm wrote:

To visit? Club Med for Buddhas?

coldbeer said:

Ah ok.

Malcolm wrote:

Buddhas only see pure buddha fields. Buddhas have no impure vision, they only have pure vision.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 11:41 PM

Title: Re: Dzogchen and the 9 vehicles

Content:

Lingpupa said:

1) what authorities other than ChNRR state that dzogchen is not ati yoga and is outside the nine yanas?

Malcolm wrote:

Well, for example, there is this passage from the Vairocana Aural Lineage in the Gongpa Zangthal:

The dharmas of the nine vehicles are like a blind man's cane, like the scaffold for a building, like the hem of a robe, like a limb of the body and are not indispensable. Though they exist, they are not essential. The teaching of the Great Perfection is like giving a blind man eyes, and having gained sight, has no need for the cane. Like the pillar that supports the building, since the building is supported in the center, the scaffolding can be removed. Since the body has a heart, limbs can be lost.

Lingpupa said:

2) if it is true that dzogchen (presumably including space, mind and instruction classes, rushen trekchod, thogal) is not what ati yoga is about, then what teachings, practices, or anything do belong to the ati yoga class? What else does it contain?

Malcolm wrote:

Atiyoga, in this context, is the completion stage of anuyoga. In the commentary on the Tantra Without Syllables attributed to Vimalamitra, we find two kinds of Ati yoga mentioned, "the proponents of Ati who assert words that are approximations" and "those who are beyond words and expressions are those of the unmistakable Atiyoga."

In the Commentary to the Tantra Without Syllables, pp. 166, it is stated:

Since the reality of inexpressible Atiyoga cannot be illustrated by the path of the partisan tenets of the nine vehicles, it naturally cannot be illustrated by their different

terminologies. Therefore, since there is no grasping to the different objects of the five sense gates in the mode of being of entities, it cannot be confirmed with words. Therefore, it is explained that yogis who adhere to words are deviating into the common vehicles.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 11:44 PM

Title: Re: Failing to discover the nature of ones mind in this lifetime.

Content:

coldbeer said:

Ah ok.

Malcolm wrote:

Buddhas only see pure buddha fields. Buddhas have no impure vision, they only have pure vision.

Jangchup Donden said:

Wouldn't that contradict their omniscience, as they should be able to see what ordinary beings see as well?

Malcolm wrote:

Buddhas have no impure vision. This does not affect their two-fold omniscience. They know that pretas see pus and blood, etc. But they do not themselves experience any impure phenomena, even in hell.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 11:46 PM

Title: Re: Resentful buddhas?

Content:

fckw said:

On the eleventh bhumi, the four noble truths are not just truths in terms of ethical understanding and discipline, but they become wisdom, or jnana. You experience their absolute truth. You have actually understood at last what you began with as a student on the path of accumulation. You have made a complete circle, but in this case you have done it with more understanding. Previously, you were just tossed and challenged by the consequences of the truth, rather than understanding it as jnana, or higher truth. That process is very important; it makes the whole thing very real. In the end, you have not bypassed anything, but you are returning to the origin—to the source of your original inspiration at the level of the first path. Tantric scriptures say that you might feel enormously resentful that the journey was a complete put-on, a sort of pacifier. Nevertheless, you did make a journey, and you did get somewhere.

Chögyam Trungpa makes this claim in the book "The Bodhisattva Path of Wisdom and Compassion" about Buddhas having reached the 11th bhumi.

Malcolm wrote:

The only thing to disagree with is that one would resent this. But yes, the journey is completely illusory from beginning to end. In reality, there was never anywhere to go.

Author: Malcolm

Date: Tuesday, March 2nd, 2021 at 11:51 PM

Title: Re: Resentful buddhas?

Content:

fckw said:

If it's supposed to be either a figure of speech or needs to be contextualized - why then does CT claim there is scriptural authority for his claim? And does anyone have any clue what scriptural reference he could have meant?

Malcolm wrote:

As the Tantra Without Syllables states:

Since there is no destination in me,
the self-apparent domain is totally perfect.

I am not a place to go, beyond all.

One goes beyond to a place that is not a destination.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 12:56 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

correct, not needed

Malcolm wrote:

That depends on your aims.

cloudburst said:

I suppose that's true by definition. mahamudra enables us to become a thirteenth ground Vajradhara in his life, cannot do better

Malcolm wrote:

Yes, one can do a little better; one can attain the sixteenth stage, unsurpassed gnosis (ye shes bla ma).

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 1:29 AM

Title: Re: Why lung or transmission is needed

Content:

Soma999 said:

No one should blindly follow a lama. And more especially now as we see all kind of perverted people who are not clear with money, power and sexe.

The commitment to follow the Guru is first a commitment between you and the Guru principle (which means that remove darkness : gun is darkness, ru removes darkness).

Malcolm wrote:

I do not know where you found this, but it does not accord with Buddhist tradition, where guru is etymologized as one heavy (guru) with qualities (guna).

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 1:30 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

I suppose that's true by definition. mahamudra enables us to become a thirteenth ground Vajradhara in his life, cannot do better

Malcolm wrote:

Yes, one can do a little better; one can attain the sixteenth stage, unsurpassed gnosis (ye shes bla ma).

cloudburst said:

you used to be against "dancing on books"

Malcolm wrote:

You know what they say about consistency...

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 2:23 AM

Title: Re: Why lung or transmission is needed

Content:

Soma999 said:

A good sanskrit analysis of the word guru, allowing to better understand what it represents :

<https://sampadanandamishra.medium.com/sanskrit-words-for-a-teacher-2-ad0e4ba5c315>

Malcolm wrote:

The Buddhist tradition is as I have explained it.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 2:27 AM

Title: Re: Why lung or transmission is needed

Content:

karmanyangpo said:

I will wait for Malcolm to explain more about the Sanskrit because that is not an area of expertise for me but I do know that there are many pseudo entymologies out there for ancient language words and a lot of pseudo linguistics in general about Sanskrit. You also see it with languages like Hebrew and Tamil. Many made up origins for words and breakdowns of words. Language is a gray area for many people because since it associates with literature and the arts it is seen as more fuzzy and in a sense that is true, .. but those who study language such as linguistics and entymologists do follow rigorous methods for analyzing language and many pseudo explanations fail to meet basic criteria for this

KN

Malcolm wrote:

The Hindus have their way of explaining things, and the Buddhists have a different way explaining things. Take samādhi for example; the Hindu explanation is often "together" (sam) with the highest (ādhi). The Buddhist explanation is quite different: evenly (samā) holding (dhi).

So, we cannot go and conflated the way Hindus explain technical terms with the way we explain technical terms.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 2:28 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

you used to be against "dancing on books"

Malcolm wrote:

You know what they say about consistency...

cloudburst said:

Im pleased you admit you are dancing on books, I prefer honest conversation partners. Do not forget that is is a foolish consistency that is criticized, you should have tried to remain with your initial good impulse

Malcolm wrote:

Even Geluk Mahāmudra is a path with takes mind as the basis, rather than ye shes. That's not dancing on books; that's irrefutable.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 2:42 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

There is mahamudra based on the mind, and there is mahamudra based on wisdom, both exist

Malcolm wrote:

Really, so in Geluk Mahāmudra, below the path of seeing, there is a mahāmudra based on ye shes and the direct perception of dharmatā?

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 2:43 AM

Title: Re: Dzogchen and the 9 vehicles

Content:

Malcolm wrote:

The dharmas of the nine vehicles are like a blind man's cane, like the scaffold for a building, like the hem of a robe, like a limb of the body and are not indispensable. Though they exist, they are not essential. The teaching of the Great Perfection is like giving a blind man eyes, and having gained sight, has no need for the cane. Like the pillar that supports the building, since the building is supported in the center, the scaffolding can be removed. Since the body has a heart, limbs can be lost.

Seeker12 said:

Wow that is a very good quote.

Malcolm wrote:

There are many similar citations like this in the Gongpa Zangthal and other Nyinthig cycles.

Author: Malcolm
Date: Wednesday, March 3rd, 2021 at 3:12 AM
Title: Re: Dzogchen and the 9 vehicles
Content:

Seeker12 said:
Wow that is a very good quote.

Malcolm wrote:
There are many similar citations like this in the Gongpa Zangthal and other Nyinthig cycles.

Seeker12 said:
Since the body has a heart, limbs can be lost

heart said:
Pretty weird statement.

/magnus

Malcolm wrote:
Dzogchen is the ideal teaching for quadriplegics.

Author: Malcolm
Date: Wednesday, March 3rd, 2021 at 3:41 AM
Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis
Content:
cloudburst said:
Dzogchen too has no direct perception of dharmata below the path of seeing

Malcolm wrote:
That is incorrect.

Author: Malcolm
Date: Wednesday, March 3rd, 2021 at 3:44 AM
Title: Re: Failing to discover the nature of ones mind in this lifetime.
Content:

GrapeLover said:
Does this imply that even wrathful pure lands aren't perceived as they're described to us? Or, in this context, is there a difference between wrathful 'manifestations' of enlightenment and impure karmic phenomena?

Would even pleasant karmic phenomena count as impure perception in this context?
Eg in pure perception a hell wouldn't be hellish, but even a heaven wouldn't be like how devas perceive a heaven?

Malcolm wrote:

Peaceful and wrathful is from the point of view of those to be tamed.

Buddhas have no experience of impure phenomena of any kind. They perceive all sentient beings as buddhas, etc.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 4:45 AM

Title: Re: Do devas & hell beings experience time differently than we do?

Content:

PadmaVonSamba said:

There is no time occurring...

Malcolm wrote:

You should have stopped here.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 4:46 AM

Title: Re: Do devas & hell beings experience time differently than we do?

Content:

Brunelleschi said:

I mean time is a measurable unit

Malcolm wrote:

In Buddhadharma, the smallest unit of time is the length of a concept.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 6:20 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

Dzogchen too has no direct perception of dharmata below the path of seeing

Malcolm wrote:

That is incorrect.

cloudburst said:

fascinating! since the direct perception of the dharmata is the threshold defining the path of seeing, how can that make sense?

Malcolm wrote:

It's the difference between a path based on sems and a path based on ye shes.

If you want more details, you will have to go study Dzogchen under a qualified person.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 6:37 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

cloudburst said:

fascinating! since the direct perception of the dharmata is the threshold defining the path of seeing, how can that make sense?

Malcolm wrote:

It's the difference between a path based on sems and a path based on ye shes.

If you want more details, you will have to go study Dzogchen under a qualified person.

cloudburst said:

sounds amazing, best of luck

Malcolm wrote:

Thanks, you too.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 10:38 AM

Title: Re: Do devas & hell beings experience time differently than we do?

Content:

Könchok Chödrak said:

Here's an important question: what about the differences between time effecting those in the cessated stage, Nibbana, and those still caught in the kleshas? How is time perceived differently in either consciousness?

Malcolm wrote:

Time depends on objects, actually, even though the unit of time is measured in terms of discrete thought moments.

When there are no objects, one does not notice lapses in time. Buddhas don't experience time as we understand it.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 11:00 PM

Title: Re: Reset rule for ngondro accumulations - your experience?

Content:

Soma999 said:

Yuthok clearly realised it when he does a one week ngondro.

Malcolm wrote:

Yuthok's short ngondro is designed for physicians who do not have much time to practice. Why do I know this? Because I am a Doctor of Tibetan Medicine.

Author: Malcolm

Date: Wednesday, March 3rd, 2021 at 11:40 PM

Title: Re: Reset rule for ngondro accumulations - your experience?

Content:

Soma999 said:

Many people don't have much time for practice.

Malcolm wrote:

Yes, but many people also do not accumulate as much merit merely from their jobs as physicians do. I am quite familiar with the Yuthok Nyingthik, and I understand quite clearly what it says about itself concerning the reason its practices are so brief. Basically, it is for physicians. Its not really a practice for regular practitioners.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 4:24 AM

Title: Re: One wisdom or three wisdoms?

Content:

Viach said:

P.S. Standard explanations are already known to me and are not the subject of my post.

Malcolm wrote:

What makes you think anyone here has the requisite language skills in Pali or Sanskrit to answer your question? You should know better.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 5:11 AM

Title: Re: Reset rule for ngondro accumulations - your experience?

Content:

karmanyngpo said:

Although if your teacher tells you, you must reset if you miss a day, what is there to do?

Malcolm wrote:

Find a more reasonable teacher.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 5:59 AM

Title: Re: One wisdom or three wisdoms?

Content:

Viach said:

P.S. Standard explanations are already known to me and are not the subject of my post.

Malcolm wrote:

What makes you think anyone here has the requisite language skills in Pali or Sanskrit to answer your question? You should know better.

Crazywisdom said:

Punya is a pretty well trodden term buddy.

Malcolm wrote:

He is asking about prajñā, wisdom. Punya is merit.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 10:41 AM

Title: Re: Reset rule for ngondro accumulations - your experience?

Content:

Terma said:

Agreed. I guess everyone is different, but I would not want such a rigid approach from my teachers. After all, we are trying to eliminate suffering! I guess I've been very fortunate to have teachers with a much more relaxed approach.

PeterC said:

The 'reset' requirement is a standard thing with many excellent teachers from major lineages. And honestly it's not such an imposition to commit to doing ten minutes of practice every day. If we can't even do that, we're probably not going to get very far with the Buddhadharma.

karmanyngpo said:

I am genuinely curious not intending disrespect in anyway - is there a scriptural basis for

the reset rule or is it tradition?

Also, if it is tradition, did it used to be universal as a requirement for ngondro practitioners?

KN

Malcolm wrote:

Nothing is written in stone. Different lamas have different attitudes towards these issues. There is no one correct opinion about any of this, instead there are many different correct opinions about all this. They all, in the end boil down to oneself and ones teacher.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 11:06 PM

Title: Re: Question about Sand Mandalas

Content:

escargotmycargo said:

Hi everyone!

Quick question for you: when a sand Mandala is made, do the practitioners making it memorize the image first and make it based on the image in their mind, or do they look at a picture as a reference?

Thank you very much!

Malcolm wrote:

It is laid out very precisely before hand.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 11:08 PM

Title: Re: Do devas & hell beings experience time differently than we do?

Content:

Crazywisdom said:

If you have a body, you have time. All sentient beings have bodies, even the formless ones.

Seeker12 said:

Do you know of any source that discusses this much? I've seen it said, and it makes sense to me, that there's basically a very subtle body, but I can't recall any citations or anything on the topic exactly.

Malcolm wrote:

According to Vasubandhu, time depends a) on objects b) the unit of measuring time is the duration of a thought. When one does not perceive objects, it seems as though no time has passed.

Author: Malcolm

Date: Thursday, March 4th, 2021 at 11:09 PM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

Life lives on death. It is really simple and not complicated at all to figure out.

Author: Malcolm

Date: Friday, March 5th, 2021 at 12:14 AM

Title: Re: AKB, Ch. 1, V. 35: Dhatus as Tangibles

Content:

Queequeg said:

Avijnapti is a peculiar category

Malcolm wrote:

It is a form of matter created by taking vows. That's all. It is debated extensively in chapter 4.

Author: Malcolm

Date: Friday, March 5th, 2021 at 1:13 AM

Title: Re: AKB, Ch. 1, V. 35: Dhatus as Tangibles

Content:

Queequeg said:

Avijnapti is a peculiar category

Malcolm wrote:

It is a form of matter created by taking vows. That's all. It is debated extensively in chapter 4.

Queequeg said:

The Princeton Dictionary suggests its a broader category - including all intentions. Do you know where that comes from if not in this text?

Malcolm wrote:

The only ramification it has is with vows. That's why it is debated in the karma chapter. BTW, Sautrantikas reject it.

Author: Malcolm

Date: Friday, March 5th, 2021 at 2:19 AM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

Life lives on death. It is really simple and not complicated at all to figure out.

Könchok Chödrak said:

Tell that to someone in the Amida Buddha Pure Land. Why can't we work on creating a similar Pure Land here?

Malcolm wrote:

"Pure" is not an objective state. It is a subjective state, which depends on whether one has traces of affliction or not. Even Sukhavati will appear impure to someone with impure visions.

The only pure land one can work on is one's own pure vision.

Author: Malcolm

Date: Friday, March 5th, 2021 at 2:46 AM

Title: Re: Question about Sand Mandalas

Content:

escargotmycargo said:

Thank you very much for your reply! So I assume they use a reference for that then, and are not doing it from memory?

Malcolm wrote:

Not from memory. They are following a text.

Author: Malcolm

Date: Friday, March 5th, 2021 at 9:41 AM

Title: Re: Great Vegan Debate

Content:

Johnny Dangerous said:

Along those lines, I would argue that if we wanna "go there", then the absolute most harm-free diet one can adopt today (providing that's a priority, and I don't think it needs to be to for everyone, I'd go as far as to say that if it's a priority for someone, it's an indication of a privileged lifestyle) is the modern equivalent of Shakyamuni's diet - basically, something like freeganism.

SilenceMonkey said:

What about local, organic farming?

Or better yet, growing your own food.

Malcolm wrote:

Have you ever tried to live on only the food you grow yourself? Local organic farming is great, if you don't live in an urban or rural food desert, of which there are far too many. JD is right, Veganism is just white privileged wrapped in a diet.

Author: Malcolm

Date: Friday, March 5th, 2021 at 10:32 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

What about local, organic farming?
Or better yet, growing your own food.

Malcolm wrote:

Have you ever tried to live on only the food you grow yourself? Local organic farming is great, if you don't live in an urban or rural food desert, of which there are far too many. JD is right, Veganism is just white privileged wrapped in a diet.

SilenceMonkey said:

I haven't, no. But I think it's a great idea.

Malcolm wrote:

It's a great deal more work than I think you realize. For example, do you know how long it takes to grow a head of broccoli or cauliflower? Tomatoes? Corn?

A modern vegetarian diet with broccoli etc. every day is only possible with the globalization of agriculture and cheap farm labor. The craze for quinoa has made this grain prohibitively expensive in Andes, where it is a staple. The craze for avocado toast has resulted in the devastation of old growth forests in the Michoacán highlands, the only Mexican state allowed to export avocados to the US.

Global food security is more important than our individual diet morality. We need to address the former first. That includes a major overhaul of industrial agriculture. But to expect people to stop eating meat is unrealistic.

Author: Malcolm

Date: Friday, March 5th, 2021 at 11:23 PM

Title: Re: GMO and right livelihood hi all,

Content:

neander said:

Buddhology is independent of individual researcher's ignorance.

Malcolm wrote:

As Bristollad points out to you, you are merely describing the limitations of text-critical methodology. That methodology perishes in absence of texts.

Author: Malcolm

Date: Friday, March 5th, 2021 at 11:37 PM

Title: Re: GMO and right livelihood hi all,

Content:

neander said:

However, in 2021 we cannot be dogmatic and say: This is the true Buddhism .. as we do not have the means to do so

Malcolm wrote:

This is excessively skeptical.

We certainly know that there is a historical consensus about what constitutes the Dharma: absence of personal and phenomenal identity; emptiness; dependent origination; rebirth caused by affliction; karma and its results; four truths of nobles; and so on.

That historical consensus, consistent for over two thousand years, is sufficient to infer what was taught by the historical Buddha. The principles he enunciated are more important than the books in which they were eventually written down.

The problem with your method, and indeed the method of post-Schopen Buddhology, is that it is materialist, and only accepts direct perception as a valid authority.

However, in Buddhadharma, the historical consensus shows across cultures, time, and sects, three forms of authority are acceptable in Buddhadharma: valid direct perception; inferences based on valid direct perception; and testimony of reliable witnesses.

Author: Malcolm

Date: Friday, March 5th, 2021 at 11:39 PM

Title: Re: Do we know what Buddha taught? (split from GMO and...)

Content:

neander said:

<https://tricycle.org/magazine/myth-historical-buddha/>

With today's philological accuracy, comparative studies, and resources we have from the digital revolution the picture is quite clear...there are no hard facts.

Malcolm wrote:

There is a hard fact— recorded in thousands of texts, many dating back to the first century BCE—the 2000 year-old, consistent, historical consensus on what the Buddha taught three centuries earlier.

Author: Malcolm

Date: Friday, March 5th, 2021 at 11:57 PM

Title: Re: NFT madness

Content:

PeterC said:

It's complete nonsense. Cryptocurrencies in their current forms are for fools and criminals. Particularly foolish criminals, who want to leave a permanent record of their transactions for governments to decode at their leisure.

jake said:

Indeed. Naked Capitalism has had a few good pieces the past weeks on crypto-currency. <https://www.nakedcapitalism.com/2021/02/what-happens-if-bitcoin-succeeds.html> Prices will collapse once people realise it's not as useful/beneficial as the techies suggest.

Malcolm wrote:

Yes, paying for things is a little difficult with bitcoin.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 1:42 AM

Title: Re: Do we know what Buddha taught? (split from GMO and...)

Content:

neander said:

<https://tricycle.org/magazine/myth-historical-buddha/>

With today's philological accuracy, comparative studies, and resources we have from the digital revolution the picture is quite clear...there are no hard facts.

Malcolm wrote:

There is a hard fact— recorded in thousands of texts, many dating back to the first century BCE—the 2000 year-old, consistent, historical consensus on what the Buddha taught three centuries earlier.

neander said:

There are no hard facts whatsoever much less consensus:

Malcolm wrote:

You are just flat out wrong.

neander said:

Buddhists scriptures are also far from coherent, “we must accept the fact there are divergences and contradictions in the Buddhist scriptures” The beginning of Buddhism J.W.De Jong, he also writes

“According to the traditions there were from time to time meetings called councils in English,the Pali term sangiti means singing or reciting together; the accounts we have of these councils are unreliable”

Malcolm wrote:

This is an opinion, not a fact.

neander said:

From the wiki page of Pre Sectarian Buddhism:

Edward Conze held that there was an "absence of hard facts"

Donald Lopez: "The original teachings of the historical Buddha are extremely difficult, if not impossible, to recover or reconstruct.

Etienne Lamotte argues that while it "is impossible to say with certainty"

Malcolm wrote:

These are opinions, not facts.

neander said:

please note also the article I linked comes from Trycicle a Buddhist website, so if something is posted it must have some validity

Malcolm wrote:

Trike as a Buddhist authority has no merit.

neander said:

You can follow up on this and study all moder Buddhist literature.

Malcolm wrote:

I have, and for much longer than you.

neander said:

Please also note that it should be clear that I am not against any Buddhist tradition per se, provided they do not sell for historical evidence dating back to Lord Buddha's life what is historical evidence dating back centuries after his death.

Malcolm wrote:

I have already pointed out to you that there are documents, physical documents, dating back before the common era, which show broad agreement with what we understand Buddhadharma to be today.

<https://gandhari.org>

All Buddhist traditions agree that the Buddha's words were not set down in writing until a considerable time following his parinirvana, depending on how that is dated. That is a fact.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 1:49 AM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Archie2009 said:

I just realised Jay Garfield did the three part Wisdom Academy course Buddhist Philosophy in Depth which I'm about to start. This is very disappointing. I now wonder if there are any other wrong or questionable views of his I need to be aware of.

Malcolm wrote:

Jay is fine-- his view is very influenced by Gelug sources, but he is a trained philosopher and a very smart guy.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 4:31 AM

Title: Re: NFT madness

Content:

tkp67 said:

Blockchain and cryptocurrency are not separable.

Malcolm wrote:

Blockchain is not particularly innovative. It is useful for some kinds of data storage, and not useful for other kinds of data storage, where one is better off using relational databases that use SQL.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 5:23 AM

Title: Re: NFT madness

Content:

tkp67 said:

Blockchain and cryptocurrency are not separable.

Malcolm wrote:

Blockchain is not particularly innovative. It is useful for some kinds of data storage, and not useful for other kinds of data storage, where one is better off using relational databases that use SQL.

tkp67 said:

Decentralization within the internet ecosystem is what makes performance different.

Centralization of systems such as this is antiquated and the transitional nexus for corruption.

Malcolm wrote:

Again, it quite depends on what one wants use one has for a database. For example, I can't think of a single company that would trust any of their secure data in a shared node database of the kind that bitcoin employs. At this juncture, it seems that the best use for blockchain databases is logistics tracking in a supply chain. But blockchain databases begin to degenerate in performance when the datasets become large and complex.

A relational database is as secure as the network it is set up on and the servers in which it sits. It is generally much superior to a blockchain database in terms data integrity (aka normalization), speed, and so on, when working with multiple data points in a complex environment. Its performance can suffer if encryption is required on tables in the database itself. But encryption load can also be downside of blockchain databases.

So again, it just depends on the application. Remember, everything looks like a nail to a hammer.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 5:26 AM

Title: Re: NFT madness

Content:

jake said:

Anyway, paper wealth isn't true wealth. True wealth is having an energy infrastructure that can handle a few degrees below zero without grinding to a halt and killing people.

Malcolm wrote:

Yeah, but what about muh freedom?

jake said:

Or a functioning medical system that permits people to return to work, generate tax revenue, and have meaningful lives.

Malcolm wrote:

Yeah, but what about muh freedom?

Author: Malcolm

Date: Saturday, March 6th, 2021 at 6:11 AM

Title: Re: NFT madness

Content:

tkp67 said:

The IEEE commentary talks to all the points you mention and they don't hold up under said commentary.

Malcolm wrote:

What the IEEE claims and what works in the real world are two different things.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 6:15 AM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Aemilius said:

12. Reject the concepts "it exists," "it doesn't exist" about that which is not evident prior to, now or after seeing etc.

Malcolm wrote:

Ultimately. But "eye contacting form results in eye consciousness" is a convention which Madhyamaka does not reject. Why? Because it is how common people explain sight.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 7:02 AM

Title: Re: NFT madness

Content:

tkp67 said:

Technology evolves too rapidly to pretend conceptual limitations matter. That was the point of the AOL comment.

Malcolm wrote:

You've clearly never worked in a datacenter, worked in a software project, or designed a database once in your entire life.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 10:15 AM

Title: Re: NFT madness

Content:

tkp67 said:

I maintained a Microsoft partnership for close to 20 years. Was also an executive for a leading Novell integrator.

Malcolm wrote:

Glad to be wrong. But it makes your visionary stance towards blockchain all the more puzzling. It's all still pretty speculative, and depends on a level of voluntary cooperation which is difficult at best to find in competitive markets, for example, convincing people to install Novell enterprise-wide.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 11:21 AM

Title: Re: NFT madness

Content:

tkp67 said:

it does represent the next stage of internet cloud based technologies.

Health record access is an interesting application for example.

Malcolm wrote:

As I said, as a technology for storing serial records, it's fine. It simply has realworld limitations.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 8:24 PM

Title: Re: NFT madness

Content:

tkp67 said:

They aren't direct indicators of bitcoin's long term value but the money they are generating is being spent to build out the industry.

For example and to the topic. One of the purchasers of the art mentioned that it might lose all value over the term but the investment into the future of virtual art was worth the investment at face value. Reportedly young people making a seeming windfall in digital currency incites discretionary spending. From what I understand the artists received

compensation from these sales driving some of the momentum.

PeterC said:

What's being "built out", exactly?

The people doing work on distributed records in actual real world applications are a completely different set of people from the Bitcoin fanboys on social media. What cryptocurrency is promoting investment in is wasteful use of resources to "create" something that has zero utility.

The idea that 'virtual art' is somehow comparable to editions of prints or photos is nonsense. Editions only have value if they are limited editions. Open editions are very hard to sell and priced very low, because they have no scarcity value. Virtual art is not even comparable to open editions. Why? Because you can download exactly the same thing for a cost of zero.

tkp67 said:

A virtual market and economy.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 8:28 PM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Aemilius said:

12. Reject the concepts "it exists," "it doesn't exist" about that which is not evident prior to, now or after seeing etc.

Malcolm wrote:

Ultimately. But "eye contacting form results in eye consciousness" is a convention which Madhyamaka does not reject. Why? Because it is how common people explain sight.

Aemilius said:

That is not quite right. You have to refresh your memory. According to Abhidharma, that is accepted by Madhyamaka and other schools, perception takes place in a rapid sequence of stages, first you perceive a "thing", then you project an identity, like a car, person, frog, snake etc., then you perceive what you perceive. (This is a simplified version of it.) This exists in the Sravakayana Abhidharma already, it is not a product of the later developments of Dharma, (You should be aware of this).

Here is what Alex Berzins says about it <https://studybuddhism.com/en/advanced-studies/science-of-mind/ways-of-knowing/seven-ways-of-knowing-objects/context-of-ways-of-knowing-bare-perception>

Malcolm wrote:

There is no contradiction here to what I said.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 8:40 PM

Title: Re: NFT madness

Content:

tkp67 said:

See he above and let me know if you need some ghee for your popcorn

Malcolm wrote:

As I said, no company is going to place its sensitive data in the hands of strangers, for any reason.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 9:30 PM

Title: Re: NFT madness

Content:

tkp67 said:

See he above and let me know if you need some ghee for your popcorn

Malcolm wrote:

As I said, no company is going to place its sensitive data in the hands of strangers, for any reason.

tkp67 said:

What does that have to do with blockchain technology changing the internet ecosystem?

If you read the research paper from Japan you will notice it speaks to the very dynamic being discussed by the OP. Cause, Effect and purpose.

Your argument doesn't hold up to reality either way. Ask Netflix how they were able to support streaming a few years after establishing a business model. When they first started streaming wasn't a viable business model.

Malcolm wrote:

These are entirely different issues.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 9:36 PM

Title: Re: NFT madness

Content:

tkp67 said:

See he above and let me know if you need some ghee for your popcorn

Malcolm wrote:

As I said, no company is going to place its sensitive data in the hands of strangers, for any reason.

narhwal90 said:

Not so, observe the rush to outsource everything to the cloud and office365. once the data leaves your servers its no longer yours. When the vendor abuse becomes too onerous I suppose the pendulum will swing back. The opportunity to outsource and realize short term savings on the balance sheet looks irresistible I suppose.

Seems to me blockchain's primary application so far is to create hype and expensive consultants.

Malcolm wrote:

Service providers agree to provide security for ones proprietary data. That's not true with a blockchain applications. Blockchain requires third party intervention to manage data integrity.

Blockchain only functions if every node has a full copy of the data. That's inherently inefficient. That's why it can't scale.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 11:06 PM

Title: Re: NFT madness

Content:

narhwal90 said:

Not so, observe the rush to outsource everything to the cloud and office365. once the data leaves your servers its no longer yours. When the vendor abuse becomes too onerous I suppose the pendulum will swing back. The opportunity to outsource and realize short term savings on the balance sheet looks irresistible I suppose.

Seems to me blockchain's primary application so far is to create hype and expensive consultants.

Malcolm wrote:

Service providers agree to provide security for ones proprietary data. That's not true with a blockchain applications. Blockchain requires third party intervention to manage data integrity.

Blockchain only functions if every node has a full copy of the data. That's inherently inefficient. That's why it can't scale.

narhwal90 said:

Service providers agree to the letter of the contract, to the extent it can be enforced. I'm involved with a move of systems into AWS as we speak and its personally shocking to see how quickly an organization can decide that it doesn't need to run its own hardware and transitions to a model where it pays an external organization for access to its own sensitive internal systems and data.

Malcolm wrote:

There is a cost/benefit analysis running such decisions. Having ones own equipment does not assure security—look at the just discovered MS exchange/outlook hack.

The “cloud” is just a bunch of externally located virtual servers. No different than web hosting 20 years ago, other than scale.

narhwal90 said:

I don't see redundancy as a big problem- storage is cheap and duplication provides redundancy which has its own value- otoh I wonder if the ledger size and computational overhead will limit the scaling.

Malcolm wrote:

Yes, that's the point.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 11:09 PM

Title: Re: NFT madness

Content:

tkp67 said:

services providers are third parties.

Malcolm wrote:

I am referring to the external authorities that are supposedly responsible for ensuring data block integrity in the blockchain model.

Author: Malcolm

Date: Saturday, March 6th, 2021 at 11:49 PM

Title: Re: NFT madness

Content:

narhwal90 said:

storage is cheap and duplication provides redundancy which has its own value- otoh I wonder if the ledger size and computational overhead will limit the scaling. It wouldn't surprise me if blockchain finds its niches where either the money is there to cover the scaling costs (ie finance), or where it can be small, and the world moves on.

PeterC said:

<https://digiconomist.net/bitcoin-energy-consumption>

Malcolm wrote:

Yup, also an environmental travesty.

Author: Malcolm

Date: Sunday, March 7th, 2021 at 12:45 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

tobes said:

I wouldn't underestimate this though. Dharma seeds can ripen in very unexpected ways, and they do not necessarily depend on the disciple being diligent, committed etc at the time of them being given/planted.

I owe a lot to this fact!

Malcolm wrote:

We all do, nevertheless, we have no idea when such traces ripen, and in most case, probably not in this life.

Adamantine said:

I'm not sure I completely agree with you here Malcolm, because in a sense it would imply that you had to have some level of realization to have a Guru. Yet we have to start somewhere... and on a related theme...I like this quote from the wandering Indian siddha, Bhagawan Nityananda, "The outer Guru is the one who points to the well, the inner Guru is the one who drinks from it."

So let's not conflate the outer Guru and the inner Guru. The outer one may point, and our inner one may not drink... yet the label Guru would still apply to the outer one, no?

Malcolm wrote:

I don't think you read the whole exchange.

Author: Malcolm

Date: Sunday, March 7th, 2021 at 12:49 AM

Title: Re: Do we know what Buddha taught? (split from GMO and...)

Content:

neander said:

and then comes down also to your own's integrity and honesty:

I follow a Zen / Nichiren path but I would never tell anyone that I have hard evidence that this is what Lord Buddha taught, this is 2021 CE.....

integrity and honesty that is so often lacking even in east and west monasteries and lay communities..

Malcolm wrote:

Your approach is grounded in materialism.

Author: Malcolm

Date: Sunday, March 7th, 2021 at 5:45 AM

Title: Re: Do we know what Buddha taught? (split from GMO and...)

Content:

SonamTashi said:

Your entire premise is flawed.

Malcolm wrote:

We've tried to tell them this...but...

Author: Malcolm

Date: Sunday, March 7th, 2021 at 10:19 PM

Title: Re: NFT madness

Content:

Unknown said:

One major reason: As a means of processing transactions, blockchain-based systems are comparatively slow. Blockchain's sluggish transaction speed is a major concern for enterprises that depend on high-performance legacy transaction processing systems.⁹ A lack of standards and interoperability between various blockchain platforms and solutions is another challenge.¹⁰ Unless blockchain technology can be readily connected to existing enterprise systems, it will be of little utility in large programs and initiatives. Legal and regulatory concerns around data privacy, intellectual property, enforceability of contracts, and choice of jurisdiction are inhibiting the technology's adoption.¹¹ And businesses are constrained by blockchain's technical complexity, which limits the feasibility of implementing distributed ledger systems.

Malcolm wrote:

https://apnews.com/sponsored/?prx_t=wYAEAVYYzAniAPA

Author: Malcolm

Date: Sunday, March 7th, 2021 at 11:18 PM

Title: Re: NFT madness

Content:

Malcolm wrote:

The conclusion: Blockchain, another one bytes the dust.

Author: Malcolm

Date: Sunday, March 7th, 2021 at 11:45 PM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Archie2009 said:

Pardon me for being so bold, but "just words" sounds a bit dismissive, as if speaking from a lack of realization?

Crazywisdom said:

Can be. I just find tregcho teachings often to be very wordy and tiresome. Not tregcho itself. To my taste the Bindu yoga carries all the meaning in itself and one doesn't need to bother sounding fancy.

Malcolm wrote:

Trekcho is more subtle, thus harder to explain.

Author: Malcolm

Date: Monday, March 8th, 2021 at 2:43 AM

Title: Re: NFT madness

Content:

tkp67 said:

Since the coin cap is now about 1.5 trillion it seems there is plenty of money for block chain to fuel its own disruptive purposes outside any one person's desires.

Malcolm wrote:

That capitalization is not money, it represents the unrealized gains of a piece of property, like your house.

Bitcoins are not money, they are property, according to the IRS. In other words, they are not legal tender. They don't even fit the definition of "coins."

<https://www.globallegalinsights.com/practice-areas/blockchain-laws-and-regulations/usa>

See section five, on taxes. One cannot use bitcoin to pay for groceries...well one can, but the tax reporting is onerous, as this web page notes.

tkp67 said:

That is outside any of the market Gartner predicts as emerging in the next few years. They predict it to be scalable by 2025.

Malcolm wrote:

<https://101blockchains.com/disadvantages-of-blockchain/>

None of these issues are overcome, and the privacy issues is, in particular, a major issue.

tkp67 said:

Application value is already in the tens of billions.

Malcolm wrote:

Not sure what you mean by "application value."

Author: Malcolm

Date: Monday, March 8th, 2021 at 2:47 AM

Title: Re: NFT madness

Content:

jake said:

Ah, here is the common refrain, we're too academic or too conditioned, our minds are not open enough to fully grasp the nuance and complexity. Hear this from you a lot.

Malcolm wrote:

That's because we puny mortals cannot possibly comprehend the genius that is tkp67.

jake said:

Not sure what point you are trying to make by talking of the "opportunity cost of salaries" (mixing two things here, btw) that we are wasting trying to force you to our perspective. What are you trying to say? that we are somehow wasting money talking to you?

Malcolm wrote:

He seems to be asserting that you are wasting the money of your companies by arguing with him on company time.

Author: Malcolm

Date: Monday, March 8th, 2021 at 2:50 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis
Content:

Crazywisdom said:

Can be. I just find tregcho teachings often to be very wordy and tiresome. Not tregcho itself. To my taste the Bindu yoga carries all the meaning in itself and one doesn't need to bother sounding fancy.

Malcolm wrote:

Trekcho is more subtle, thus harder to explain.

Crazywisdom said:

That's true. But then it follows it may be the harder path.

Malcolm wrote:

It is both the harder and the easier path.

Author: Malcolm

Date: Monday, March 8th, 2021 at 10:36 PM

Title: Re: NFT madness

Content:

Unknown said:

For those lulled by today's bull market, remember that you own a piece of paper. Low-yielding U.S. Treasury bills and bonds are safe because they are backed by the U.S. government, by cash flow of tax dollars and by the country's assets (think land, not Fort Knox). Stocks are backed by expectations of future earnings, but if you overpay during periods of high expectations (like today), then your downside is huge. Crypto is backed simply by the faith of those who proclaim it is a store of value. Even art and exotic cars and silly NFT tokens are backed only by faith the wealthy will overpay for uniqueness. Faith becomes scarce when the selling starts.

Malcolm wrote:

https://www.wsj.com/articles/when-the-stock-boom-turns-to-bust-11615144869?mod=hp_opin_pos_1

Author: Malcolm

Date: Monday, March 8th, 2021 at 10:57 PM

Title: Re: NFT madness

Content:

Malcolm wrote:

https://www.wsj.com/articles/nfts-explained-whats-driving-prices-for-lebron-james-and-kings-of-leon-digital-collectibles-11615205133?mod=hp_lista_pos5

Unknown said:

In 2017 and 2018, many poured money into cryptocurrency startups through a controversial fundraising method called initial coin offerings. Such booms preceded a rise in trading groups that manipulated the price of cryptocurrencies, causing losses for others.

The value of these digital collectibles depends on the assumption that someone else is willing to pay more for it than you did, analysts say, noting similarities between their big gains and recent social-media-fueled frenzies in meme stocks like GameStop and Koss that led to heavy losses for some individual investors.

“There are people who have been conditioned by cryptocurrencies to believe that just the fact that it can be owned makes it valuable,” said Jorge Stolfi, a computer science professor at Brazil’s State University of Campinas. “People just 100% believe that this thing has value, but in fact it doesn’t because there’s no way to get value out of it except for selling it to another investor.”

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 12:30 AM

Title: Re: New Mahayanist convert!

Content:

greenobeenno said:

Thank you very much! It is reassuring to know my years spent in Theravada were not in vain for Mahayana. Keeping the five precepts is second-nature now due to that. I look forward to meditating with the Sutras as I read them and gaining greater understanding and kinship on here

Malcolm wrote:

To be a Mahāyāni means renewing one's past life commitment to the bodhisattva path, no matter how long that takes, and recalling one's wish to attain full buddhahood for the benefit of all sentient beings.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 1:04 AM

Title: Re: Rongzom Chökyi Zangpo’s understanding of Buddhahood and Gnosis

Content:

Passing By said:

It's not as in your face as thogal but saying it's just words is selling it short no? It pertains to all one's experiences after all and is certainly more experiential than say, a philosophy textbook

Crazywisdom said:
Yes. Agreed. But try relating it in a few words.

Passing By said:
True dat. Meanwhile some fortunate people can get it when the guru simply displays a mirror or a crystal or some other symbolic example

For sure though trekcho is the harder of the two paths to understand

Malcolm wrote:
The Longsal Tantra sums it up rather nicely:

By maintaining the view of trekchö
one reaches the ultimate result, thögal.

And:

There are two in the trekchö:
neither a hair of meditation
nor a second of distraction.

There are two in thögal:
light practice
and dark practice.

And:

Since the supreme critical point of buddhahood through understanding
is this unsurpassed trekchö,
that is the meaning of distinguishing mind and vidyā.

And:

For example, like a polished mirror
in which any kind of image is clear.
if the meaning of trekchö is not clear,
even though thögal arises, it will have subject and object.

And:

Without trekchö, there is no thögal.
Without thögal, there is no trekchö.

And

Understanding that outer and inner phenomena have always been empty,
trekchö and thögal are inseparable.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 2:15 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Crazywisdom said:

So this means to say tregcho is thogal....? Bc if they are really inseparable there couldn't be subject object.

Malcolm wrote:

It means that there is no way around trekcho in Dzogchen.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 4:06 AM

Title: Re: NFT madness

Content:

tkp67 said:

As an example the following statements deny the influence of market drivers that do not align with individual reason. Yet they do not refute the actual reality of what the industry providers are doing or the points I established. So one must assume they rely on the converse. Tech survives based on fitness.

Malcolm wrote:

Technology survives based on what business processes it assists. That's it.

Sometimes people invent technologies, and then try to fit them into a business process. For example, "hypertext" was supposed to revolutionize learning. It never went anywhere.

The internet has not actually gone beyond a markup language originally designed for laying out books, packet switching, and an operating system that is 51 years old (Unix).

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 6:02 AM

Title: Re: NFT madness

Content:

tkp67 said:

Those processes are in and of themselves compounded phenomenon.

Malcolm wrote:

Since there no other kind of phenomena...

tkp67 said:

What drives them are subjective to desires which are in themselves expressed based on variables such as capacity, conditions and causes.

Malcolm wrote:

Tautology, i.e., anything compounded arises from causes and conditions.

tkp67 said:

Also technically what you are saying is if a houses foundation was made out of concrete 50 years ago houses today built on concrete are using 50 year old building code by proxy. Are you really saying that technology above the network layer hasn't evolved?

Malcolm wrote:

Essentially, it hasn't. Presentation layer is prettier, etc. But at base, it is all based on tech from the sixties and early 70's—tech that was developed in order to solve very specific problems.

tkp67 said:

Wouldn't the network layer have to be 10baseT still according to your convention? Doesn't the notion violate that wonderful law of impermanence as well?

Malcolm wrote:

I have fiber. But fiber optic technology is also 50 years old.

tkp67 said:

Technically speaking based on the verbosity of data that can be stored in a key alone...

Malcolm wrote:

"Verbosity" is not an adjective that can describe data. Perhaps you mean "volume."

tkp67 said:

... the lack of robust data stores are non consequential.

Malcolm wrote:

This clause in your sentence does not make any sense. What are you attempting to say? It looks like you are saying "the absence of robust data stores are of no consequence."

tkp67 said:

This is outside of any specific capacities of a given project.

Malcolm wrote:

What is "this"?

tkp67 said:

Such as:

<https://www.wired.com/story/microsoft-decentralized-id-blockchain/>

At its Ignite conference today, Microsoft announced that it will launch a public preview of its “Azure Active Directory verifiable credentials” this spring. Think of the platform as a digital wallet like Apple Pay or Google Pay, but for identifiers rather than credit cards. Microsoft is starting with things like university transcripts, diplomas, and professional credentials, letting you add them to its Microsoft Authenticator app along with two-factor codes. It's already testing the platform at Keio University in Tokyo, with the government of Flanders in Belgium, and with the United Kingdom's National Health Service.

Malcolm wrote:

This application of blockchain adds no value whatsoever, it's a solution in search of a problem.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 6:06 AM

Title: Re: Khandro Kunzang to Teach Kyed-pa Zhi Sat., Mar. 13

Content:

pemachophel said:

Khandro Kunzang Dechen Chodron will be teaching the Kyed-pa Zhi Mar. 13 via Zoom. This is about how to assess one's lung-ta (fortune), wang-thang (personal power), lu (bodily health), and sog (life-force) and how to remedy those if they are below parr. These teachings were imparted to Khandro Kunzang from Acharya Lama Dawa Chodrak, the great ngakpa. You can read more about this class at the link below as well as register for the class. Registration is necessary. There is also a link on that page for making an appropriate offering for the Dharma.

<https://www.phurbathinleyling.org/programs/kyed-pa-zhi-skillful-methods-to-enhance-our-life-force-health-prosperity-and-success-an-online-teachings-with-khandro-kunzang/>

Malcolm wrote:

Just get ChNN's book, the Four Developments. It is all explained right there in an easy to use manual, complete with all the diagrams one needs.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 6:08 AM

Title: Re: New Mahayanist convert!

Content:

greenobeenno said:

Thank you all as well. I am looking forward to browsing and enhancing the practice of visualization and meditation on Bodhisattvas. See you all around!

Malcolm wrote:

What you should be focusing on is developing your bodhicitta. That's the essence of Mahāyāna, not meditating on bodhisattvas.

For that, you should be reading texts like Śāntideva's Bodhicaryāvatara, etc., texts which explain how to practice the bodhisattva path.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 6:59 AM

Title: Re: New Mahayanist convert!

Content:

greenobeenosaid:

Thank you all as well. I am looking forward to browsing and enhancing the practice of visualization and meditation on Bodhisattvas. See you all around!

Malcolm wrote:

What you should be focusing on is developing your bodhicitta. That's the essence of Mahāyāna, not meditating on bodhisattvas.

For that, you should be reading texts like Śāntideva's Bodhicaryāvatara, etc., texts which explain how to practice the bodhisattva path.

Johnny Dangerous said:

Can't those be the same thing though? I mean my sadhana sure says so.

Malcolm wrote:

The op is not a secret mantra practitioner, so, not applicable here.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 7:02 AM

Title: Re: New Mahayanist convert!

Content:

greenobeenosaid:

Would practicing the ten vows of Samantabhadra be an example of ways to cultivate Bodhicitta or is that something else?

Much Metta,

James

Malcolm wrote:

The aspiration of Samantabhadra contains the aspiration to attain buddhahood.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 9:15 PM

Title: Re: NFT madness

Content:

tkp67 said:

Points in the counter argument against the limits of blockchain. When I have contemporaries in the industry there isn't this constant comprehensive disconnect.

Malcolm wrote:

Everybody in tech is in sales, unless one is a grunt.

tkp67 said:

No it actually integrates the Microsoft server platform (which hosts SQL) on top of that pesky antiquated network layer. It also puts the pesky control/management issue back in the hands of the administrator.

Malcolm wrote:

That's not what the article specified.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 10:45 PM

Title: Re: NFT madness

Content:

tkp67 said:

Interesting since most tech decision makers I traditionally know can program in assembler as if it is a higher level language and also consult, manage projects, develop business plans, market product, develop business relationships, create supply chains and the list goes on.

I don't know too many people that conform to the pesky duality the mind likes to project.

Malcolm wrote:

I have worked in fortune 500 companies. It really is not like that where the money is. "Decision makers" often can't even figure out email.

tkp67 said:

That's not what the article specified.

Yes it does.

Microsoft formally started its work on a decentralized identity scheme in 2017 and has slowly built out the infrastructure over the past few years. The system is based on the Bitcoin blockchain and uses an open protocol called Sidetree to add records of transactions—in this case, identity verifications—to the blockchain. Microsoft says Azure Active Directory verifiable credentials uses a custom but still open source implementation of Sidetree called Identity Overlay Network. Organizations will be able to run their own ION “node” to verify and store identifiers for their members, like citizens, students, or employees.

Malcolm wrote:

And how does this integrate "the Microsoft server platform (which hosts SQL) on top of that pesky antiquated network layer. It also puts the pesky control/management issue back in the hands of the administrator."

It adds no value at all, apart from assigning a id to a person. It certainly does not integrate "the Microsoft server platform (which hosts SQL) on top of that pesky antiquated network layer. It also puts the pesky control/management issue back in the hands of the administrator.

tkp67 said:

"We know it's not going to happen overnight, but we think this is going to be compelling to both users and organizations," Microsoft's Chik says. "It's not like every organization wants to be the custodian of personal information, but they need it to verify information or do business transactions. It becomes a liability and responsibility, but this would be an appealing option to organizations that just need the data to be verified."

Malcolm wrote:

As I said, a solution in search of a problem.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 10:49 PM

Title: Re: NFT madness

Content:

tkp67 said:

Your understand me well enough to illustrate that there is no definitive point you are making and if you had no interest in my personage and thought what I said was truly incomprehensible you would have no basis to comment.

Malcolm wrote:

Well, it is often the case that your posts are written in a way that make no sense in English. So I don't comment.

tkp67 said:

Intellectually brow beating is always clearly displayed for what it is. It is the type of behavior that becomes cancerous to a buddhist community. I have been kind enough to tolerate it. However the debt I have chosen to pay back is exposing it and eliminating it. Since my commitment to it and the lotus are inseparable it might be reasonable to take a deep breath and really consider what the purpose of your emotion here and now is really all about.

Malcolm wrote:

This is disingenuous. You want to communicate, but you do not take the time to communicate well or effectively. Instead you complain you are being brow-beaten. But frankly, it's your fault that your ideas are expressed in gibberish.

And then there are the exaggerations...

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 11:05 PM

Title: Re: Yangzab Shitro

Content:

Malcolm wrote:

There is no single Yangzab Zhitro practice. That is not how it works.

There is an outer, inner, and secret peaceful deity sadhana, and an outer, inner, and secret wrathful deity sadhana.

Also the mantras are not the same as the Zhitro everyone is familiar from the Karma Lingpa, etc.

There is a manual on how to combine the mandalas in order to give the empowerment.

Author: Malcolm

Date: Tuesday, March 9th, 2021 at 11:42 PM

Title: Re: Yangzab Shitro

Content:

Malcolm wrote:

There is no single Yangzab Zhitro practice. That is not how it works.

There is an outer, inner, and secret peaceful deity sadhana, and an outer, inner, and secret wrathful deity sadhana.

Also the mantras are not the same as the Zhitro everyone is familiar from the Karma Lingpa, etc.

There is a manual on how to combine the mandalas in order to give the empowerment.

Cinnabar said:

There are also combined peaceful-wrathful sadhanas.

Malcolm wrote:

Indeed, but it is pretty clear that the peaceful and wrathful deities are intended, in general, to be practiced separately and systematically.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 12:50 AM

Title: Re: Yangzab Shitro

Content:

Cinnabar said:

There are also combined peaceful-wrathful sadhanas.

Malcolm wrote:

Indeed, but it is pretty clear that the peaceful and wrathful deities are intended, in general, to be practiced separately and systematically.

Cinnabar said:

Certainly that is true.

Malcolm wrote:

This is why I stated that really there really was no combined Zhitro sadhana in Yangzab, in general. It just isn't the same system as say the Karling Shitro, etc.

I've received this empowerment from Ontul Rinpoche. I've also received the lung for all the basic texts in Yangzab, again from Ontul Rinpoche.

There are other systems where this is the case as well, for example, in the Khandro Nyinthig, there is a five buddha family peaceful deity practice, but no wrathful deity practice, other than Yogini and Hayagriva. Yangzab is actually a branch of the Khandro Nyinthig.

In reality, the Yangzab Shitro is more like the Guhyagarbha system, where there are separate sadhanas for the peaceful deities and the wrathful deities.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 1:53 AM

Title: Re: Blood Pills

Content:

PadmaVonSamba said:

What are "blood pills"?

Malcolm wrote:
Probably rakta for rakta and sman offerings.

Author: Malcolm
Date: Wednesday, March 10th, 2021 at 2:00 AM
Title: Re: Blood Pills
Content:
PadmaVonSamba said:
What are “blood pills”?

Malcolm wrote:
Probably rakta for rakta and sman offerings.

PadmaVonSamba said:
I should mention that I was given them along with blessing pills, so I was wondering what's the difference and why it is called a 'blood pill' ? It was made by my root lama who is passed on. It's color is red.

Malcolm wrote:
As I said, it is probably a pill meant to be used for the blood offerings on your shrine.

Author: Malcolm
Date: Wednesday, March 10th, 2021 at 2:36 AM
Title: Milarepa (split topic)
Content:
Malcolm wrote:
[Mod note: Malcolm didn't start this topic, but this was the beginning of an off topic discussion in the Gelug subforum.]

Volan said:
Milarepa didn't think that these terma practices are the proper methods to attain Enlightenment in this life.

Malcolm wrote:
Milarepa was a Nyingma practitioner until he was 45, when he met Marpa.

Volan said:
Kadampa followers of Atisha focused mainly on simple kriya tantra.

Malcolm wrote:
That's just not true at all.

Volan said:
Sakyapas were originally nyingmapas themselves, but Khon brothers have decided to

quit - only two nyingma kama practices were continued.

Malcolm wrote:

The Khon family have always maintained a close relationship with Nyingma terma tradition, right up to the present day. I ought to know. I am a Sakyapa by tradition. The Ngorpas are the ones who were principally hostile to the terma tradition. The Tsharpas, from Tsarchen onwards, were favorably disposed to the terma tradition.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 2:56 AM

Title: Re: Yangzab Shitro

Content:

Wizard in the Forest said:

That's nice and all, but I don't have any of the Sāadhanās and am looking for them if anyone has them that would be helpful.

Malcolm wrote:

Do you know Tibetan? As far as I know, they have not been translated. Here are the peaceful deities:

https://www.tbrc.org/#library_work_ViewByOutline-O23158C2O0068%7CW23158

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 5:00 AM

Title: Re: Blood Pills

Content:

namoh said:

Sorry, I messed up the reply a bit, here is my post. Mods, can you please delete my prior post?

Malcolm,

I once was given a gau with what the Lama referred to as “blood pills” inside. They were some kind of blessing pills made with the blood of several high lamas. Presumably this is a different kind of blood pill?

Thanks

Malcolm wrote:

Maybe. In this case, better ask someone else.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 5:31 AM

Title: Re: Milarepa (split topic)

Content:

Malcolm wrote:

Milarepa was a Nyingma practitioner until he was 45, when he met Marpa.

Volan said:

Met him accidentally or met him with purpose?

Malcolm wrote:

Milarepa transmitted the Nyingmapa practices he himself was expert in.

Volan said:

That's just not true at all.

Read the story about Geshe Drepa. This story is very widespread, you can hear this both from gelugpas and from kagyupas.

This is the example of kadampa tantric practices.

Malcolm wrote:

The Kadampas all had various kinds of backgrounds in general. So, one just cannot make a blanket declaration, "all they practiced was kriya tantra." It isn't accurate.

Volan said:

The Khon family have always maintained a close relationship with Nyingma terma tradition, right up to the present day. I ought to know. I am a Sakyapa by tradition. The Ngorpas are the ones who were principally hostile to the terma tradition. The Tsharpas, from Tsarchen onwards, were favorably disposed to the terma tradition.

Any examples from 11th-14th century?

Malcolm wrote:

Yes, the Sakya protectors, Pañjaranatha Mahākala, Palden Lhamo, and the Karmanāthas, are all from combined gter ma and bka' ma lineages.

Then there are the revelations of Nyang, especially Guru Drakpo, as well as the King's Tradition of Avalokiteśvara from the Mani Kabum, which have been practiced in the Sakya tradition since the 14th century.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 11:10 AM

Title: Re: Milarepa (split topic)

Content:

Volan said:

Met him accidentally or met him with purpose?

Malcolm wrote:

Milarepa transmitted the Nyingmapa practices he himself was expert in.

SilenceMonkey said:

So the lama who taught him black magic was nyingma and not bon?

Malcolm wrote:

Mila had ten Nyingma Lamas before he met Marpa.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 8:26 PM

Title: Re: Milarepa (split topic)

Content:

SilenceMonkey said:

So the lama who taught him black magic was nyingma and not bon?

Malcolm wrote:

Mila had ten Nyingma Lamas before he met Marpa.

SilenceMonkey said:

Perhaps there are different versions of the biography of Milarepa? I read the version by Tsangnyon Heruka, translated by Andrew Quintman. And now I see that aside from his first lama with whom he studied reading, Milarepa also studied black magic with two lamas before meeting the dzogchen lama. And then he set off to meet Marpa. I'm wondering about the other six.

And when you say Milarepa transmitted the Nyingmapa practices he himself was expert in, are you referring to the black magic he learned?

Malcolm wrote:

Tsangnyon Heruka's bio of Mila is basically a novel. It cannot be trusted for details.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 8:27 PM

Title: Re: The three vows, and how they are observed together across Schools.

Content:

The Mantra Mongoose said:

Hello all,

I wanted to ask if there is there a resource that can Compare and contrast how the different Tibetan Schools understand how to observe the three sets of vows in daily life? If there isn't one resource out there could anyone give me a quick primer on how these schools differ? For example, do the Sakya and Gelug School differ on how vows take

precedence in different situations? Does the emphasis in certain schools on the importance of sutra and ethics predispose them to favor the Pratimoska vows or Bodhisattva vows over tantric vows in emphasis/practice?

I find studying the three sets of vows an interesting topic, but it seems there's a lot of opinions about them and how they're practiced. Any guidance would be appreciated.

Malcolm wrote:
Buddhist Ethics by Kongtrul.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 11:26 PM

Title: Re: Looking for Bodhisattva Vows in Tibetan

Content:

Dorje Shedrub said:

Does anyone know where I can find the Bodhisattva Vows and or ceremony for giving the vows in Tibetan script?

Malcolm wrote:
You mean the one HHST gave yesterday?

I am not sure of the text he used.

Author: Malcolm

Date: Wednesday, March 10th, 2021 at 11:34 PM

Title: Re: Sanskrit term prajñājīvaka (shes rab kyis 'tsho ba)

Content:

sphairos said:

Hello everyone, I am looking for usages and contexts of the terms prajñājīva, prajñājīvaka, prajñājivika, Tibetan shes rab kyis 'tsho and shes rab kyis 'tsho ba

Malcolm wrote:
The term is defined in the Udānavargavivaraṇa:

ཤེས་རབ་ཀྱིས་འཛོལ་ཞེས་བྱ་བ་ལ། ཤེས་རབ་ནི་དེ་བཞིན་ཉིད་ཤེས་པ་སྟེ། ངས་འཛོལ་ནི་འཛོལ་བཞིན་དུ་གང་ལ་ཡོད་པ་དེའོ།

Vasubandhu's Sūtrālaṃkāra commentary gives:

ཤེས་རབ་འཛོལ་སྟོན་པ་སྟེ། ཤེས་བྱ་བ་ལ། ཤེས་རབ་ཀྱིས་འཛོལ་བར་བྱེད་པ་དང་སེམས་ཅན་ལ་ཚོས་སྟོན་པར་བྱེད་པ་གཉིས་ནི་ལས་ཡིན་ཏེ།
འཇིག་རྟེན་ནི་ཚོང་དང་ཁིང་ཚོང་པ་ལ་སྟགས་པས་ལྷས་རྣལ་ཅན་གྱི་སྟག་མི་འཆད་པར་འཛོལ་བར་བྱེད་མོད་གྱི། དེ་དག་ལས་ཤེས་རབ་ཀྱིས་འཛོལ་ནི་འཛོལ་བ་སྟོན་པ་མེད་པ་སྟེ།
སྟོན་པ་མེད་པའི་བྱང་ཆུབ་ཏུ་འཆད་ཆུ་བའི་དག་བའི་རྩ་བའི་སྟག་མི་འཆད་པར་བྱེད་པའི་ཕྱིར་རོ།

It's pretty straightforward.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 1:27 AM

Title: Re: The three vows, and how there observed together across Schools.

Content:

The Mantra Mongoose said:

I actually have read through Kongtrul's ethics. He does explain the three vows pretty thoroughly, but he really doesn't talk about how there differentiated across the different schools.

Malcolm wrote:

Yes, he does. He summarizes and reconciles the apparent contradictions between all four schools at the conclusion of his discussion.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 1:28 AM

Title: Re: The three vows, and how there observed together across Schools.

Content:

The Mantra Mongoose said:

I'm wondering if reading Sakya Pandita's a clear differentiation of the three vows would help give me a clearer picture?

Malcolm wrote:

Probably not. But it is one of the great works of Tibetan Buddhism, both for its incisive critiques and for its wit and humor.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 1:55 AM

Title: Re: Sanskrit term prajñājīvaka (shes rab kyis 'tsho ba)

Content:

sphairos said:

Hello everyone, I am looking for usages and contexts of the terms prajñājīva, prajñājīvaka, prajñājīvika, Tibetan shes rab kyis 'tsho and shes rab kyis 'tsho ba

Malcolm wrote:

The term is defined in the Udānavargavivaraṇa:

ཤེས་རབ་ཀྱིས་འཛོལ་ཞེས་བྱ་བ་ལ། ཤེས་རབ་ནི་དེ་བཞིན་ཉིད་ཤེས་པ་སྟེ། དེས་འཛོལ་ནི་འཛོལ་བ་བཞིན་དུ་གང་ལ་ཡོད་པ་དེའོ།

Vasubandhu's Sūtrālaṃkāra commentary gives:

ཤེས་རབ་འཛོལ་བ་སྟོན་པ་སྟེ། ཤེས་བྱ་བ་ལ། ཤེས་རབ་ཀྱིས་འཛོལ་བར་བྱེད་པ་དང་སེམས་ཅན་ལ་ཚས་སྟོན་པར་བྱེད་པ་གཉིས་ནི་ལས་ཡིན་ཏེ།
འཇིག་རྟེན་ནི་ཚོང་དང་ཁིང་མོད་པ་ལ་སྐྱེས་པས་ལུས་རྒྱལ་ཅན་གྱི་སྤྲུལ་མི་འཆད་པར་འཛོལ་བར་བྱེད་མོད་ཀྱི། དེ་དག་ལས་ཤེས་རབ་ཀྱིས་འཛོལ་ནི་འཛོལ་བ་སྟོན་པ་ལས་སྟེ།
སྟོན་པ་ལས་ཤིང་བྱེད་ཆུབ་ཏུ་འཆད་ཆུ་བའི་དག་བའི་རྩ་བའི་སྤྲུལ་མི་འཆད་པར་བྱེད་པའི་བྱིར་རོ།

It's pretty straightforward.

sphairos said:

But the definition doesn't say anything which is not already clear from the term itself.
Prajñā as a knowledge of tathatā doesn't explain anything.

Vasubandhu's bhāṣya I already quoted in full. The Tibetan is only slightly different.

Malcolm wrote:

You can search the term at BDRC, etc.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 4:01 AM

Title: Re: Looking for Bodhisattva Vows in Tibetan

Content:

Dorje Shedrub said:

Does anyone know where I can find the Bodhisattva Vows and or ceremony for giving the vows in Tibetan script?

Malcolm wrote:

You mean the one HHST gave yesterday?

I am not sure of the text he used.

Dorje Shedrub said:

Lama Lena gave them on Sunday to a private group. She was just asking for a copy in Tibetan as she misplaced hers. I can't find any online in Tibetan. Do you know where I might find a copy of the vows in Tibetan script?

Malcolm wrote:

https://www.tbrc.org/#library_work_ViewByOutline-O1GS601137712%7CW23703

https://www.tbrc.org/#library_work_ViewByOutline-O1GS601137713%7CW23703

This is Candragomin's text on the bodhisattva vows.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 4:24 AM

Title: Re: Milarepa (split topic)

Content:

dzoki said:

Also Gamgopa quotes dzogchen teachings in his recorded (by written notes) lectures to his students, so if Milarepa was of the opinion that dzogchen teachings were ineffective, I doubt that Gampopa would continue teaching them.

Malcolm wrote:

Not only this, but Gampopa himself sought out the teachings of Klong sde from Dzeng Dharmabodhi, with whom he exchanged teachings.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 5:21 AM

Title: Re: Milarepa (split from: Are there tertons at Gelug School?)

Content:

dzoki said:

Just to add, the idea of terma is not exclusive to Nyingma lineage...

Malcolm wrote:

It is not even exclusive to Tibetan Buddhism. All Mahāyāna scriptures, sūtras and tantras are termas by definition.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 5:22 AM

Title: Re: The three vows, and how there observed together across Schools.

Content:

The Mantra Mongoose said:

I'm wondering if reading Sakya Pandita's a clear differentiation of the three vows would help give me a clearer picture?

Malcolm wrote:

Probably not. But it is one of the great works of Tibetan Buddhism, both for its incisive critiques and for its wit and humor.

The Mantra Mongoose said:

Interesting, I always wanted to read his works ,because of how faithful he is said to be to the Tantras and there practice. From the little I've read on him I find myself aligning with the way he exegetes the Indian masters.

Malcolm wrote:

He's pretty rough on Kadampas, Kagyus, and Nyingmapas in this text.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 6:04 AM

Title: Re: The three vows, and how there observed together across Schools.

Content:

The Mantra Mongoose said:

In your opinion are his criticisms warranted towards the other Schools? Do you feel he represents the Tantras as understood by the Indian Panditas faithfully?

Malcolm wrote:

He represents a specific view of a certain set of Indian Panditas.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 8:27 PM

Title: Re: Milarepa (split topic)

Content:

Malcolm wrote:

...Dzogchen comes from India...

yagmort said:

Malcolm, i must be confusing things but didn't you say something to the effect that dzogchen surfaced in tibet circa 11th century with creation of 17 tantras ? could you elaborate on indian origins of dzogchen?

Malcolm wrote:

The 17 tantras were revealed in the early 11th century, but the sems sde and klong sde lineages are Kama, not terma, and date from their introduction to Tibet in the mid 8th century by Vairocana.

Author: Malcolm

Date: Thursday, March 11th, 2021 at 9:45 PM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

Passing By said:

Should have added, from the POV of the highest capacity people. After all, cig carwa don't actually spend ages in formal thogal per se if the accounts are to be believed

Crazywisdom said:

I don't know what Bonpos say but thogal visions are not the same as ordinary experiences. The former are wisdom appearing whereas the latter are samsaric. The one taste sameness etc is sort of discarded and wisdom appearances given precedence because of the swiftness of the path.

Passing By said:

They say the same thing actually. About the need to purify external appearances through thogal etc.

But then I have no idea where cig carwas fit in. They don't actually carry out the yogic exercise of thogal so do they just instantly wind up in the 4th vision or are they basically in trekcho 24/7...?

Malcolm wrote:

Trekcho starts with the exhaustion of dharmata, that's the point.

Author: Malcolm

Date: Friday, March 12th, 2021 at 12:24 AM

Title: Re: Terma practices in the Sakya school

Content:

Malcolm wrote:

The Gonpo Chamdral and the Karmanathas were received by Sachen from Mal Lotsawa, who in turn received the terma tradition from Lotsawa Rinchen Zangpo. So, no this was not some thing that entered Sakya later. It was in Sakya from early 12th century, beginning with the third throne holder, Sachen Kunga Nyingpo.

Volan said:

They view these termas as mahayoga, anuyoga or atiyoga? How do they include these teachings into the school's tantric framework? Sakya Pandita Kunga Gyaltsen was famous for criticizing Dzogchen and as far as i know,

Malcolm wrote:

The eight deity Mahakala tradition is rooted in mahayoga.

Sapan lightly criticized some perspectives about Dzogchen in Three Vows, but in Illuminating the Intent of the Muni, he recognizes Atiyoga as the pinnacle of the nine vehicles, indicating that his criticism of the nine yānas was limited to claims about the nine yānas having different views.

Volan said:

these termas from Nyang that, as you have mentioned are practiced in the Sakya tradition since the 14th century, are associated with the nine yana Nyingma system and this Guru Drakpo might be associated with Dzogchen. Doesn't that contradict the views of the earlier patriarch?

Malcolm wrote:

The Sakya masters did not reject Dzogchen. They rejected certain interpretations of Dzogchen. At the present time, His Holiness Sakya Trichen, His Holiness Sakya Trizen, all accept and teach cycles related to Dzogchen, like the King's Tradition of Avalokiteśvara from the Mani Kabum, Chime Phagma Nyingthig, The Termas of Apam Terton, etc. Not only this, but the Nyangral Guru Dragmar is included in the Collection Of All Sādhana, along with some other termas, like the Lama Gongdu, also criticized by Chak Lotsawa. But Chak Lotsawa also criticized Chod and Zhijey, both of which are accepted systems now in all schools.

Finally, the Khon Brothers did not "stop" the Nyingma lineage. That's ridiculous and offensive. In fact, the reading transmission for the five early Dzogchen lungs of Vairocana was preserved by Khon Konchog Gyalpo and passed on by him.

One of the gurus of Khon Konchog Gyalpo was Tanak Gö Lotsāwa, who transmitted the Guhyasamaja cycle to him. Je Tsongkhapa mentions him as one of the three main

figures in transmitting Guhyasamaja in Tibet (the other two are Lhodrak Marpa and Rinchen Sangpo). Gö Lotsāwa was famous for critising the authenticity of some of the Nyingma tantras and Sakya Pandita also admitted that there are a lot of fabricated tantras in nyingma ("Reply to the Translator from Chak" in the "A Clear Differentiation of the Three Codes"). Gorampa includes the following nyingma tantras that were composed by Tibetans: Kun byed rgyal po; the mDo dgongs 'dus; the Zhi khro sgyu 'phrul; the Lha mo'i skyis rgyud; the Bam ril thod mkhm; the sNang brgyad, the Las dge sdig bstan pa, and others. You can see the famous dzogchen tantra in that list.

Yes, Go Lotsawa was also famous for being extremely jealous of Drokmi and criticizing him harshly, even though Drokmi was by far the better translator, so they say. Having read Go's text, it is not a very impressive critique, and is not supported by the Gongma. For example, Go claims that Ma Rinchen Chok composed the Guhyagarbha, but Jetsun Drakpa Gyaltsen defends its authenticity. Go accuses Nubchen of forging the five lungs of Vairocana, but we know that Khon Konchok Gyalpo was instrumental in passing the transmission of these texts onward, and texts like the Cuckoo of Vidyā are found in Dunhuang. Sapan mentions that he received Dzogchen teachings, and one of his most important students, Gyalwa Yangonpa, was famed for claiming his realization came from Dzogchen.

The Gelukpas accept the Tārā Tantra, whose authenticity is disputed by Ngorchen. Kalacakra was rejected by Rendawa. The Nyingmapas such as Rokben were skeptical of the mother tantras with their new-fangeled cakras and nadis, and so on.

Further, you do realize that the Nyingma Shri Heruka (aka Yangdak) and Hevajra are the same deity, correct?

With the same iconography, mantras, sadhanas, etc?

The retinue is the same, but this was stated by HH Sakya Trichen when I first received the Hevajra Empowerment from him.

And, as evidence of the respect with which the Terton Nyangral was held, the Indian Paṇḍita, Śākya Shribhadra, conducted the funerary arrangements for Nyangral.

You have mentioned that Tsangnyon Heruka cannot be trusted for details, have to say that modern scholars view the Terton Nyangral as one of the biggest fabricators of the Tibetan history.

That's an exaggeration. But in any case, Nyang's history was one of the first of its kind in Tibet, it has its deficits, but then, so do all pre-modern Tibetan accounts of the imperial period.

BTW, the first work in the Lhasa edition of Tsongkhapa's collected works is a work on Dzogchen.

Author: Malcolm

Date: Friday, March 12th, 2021 at 1:10 AM

Title: Re: Becoming a monastic

Content:

GrapeLover said:

Come to think of it, there is a secondary samaya not to stay among shravakas for more than seven days. Taking this literally and straightforwardly, it could seem to apply to this. No particular problem in terms of the bodhisattva vows as far as I'm aware though.

Malcolm wrote:

Yes, Atisha changed his residence once a week to avoid this downfall.

Author: Malcolm

Date: Friday, March 12th, 2021 at 4:02 AM

Title: Re: Great Vegan Debate

Content:

Johnny Dangerous said:

I'll again post this anarchist critique of veganism:

<https://theanarchistlibrary.org/library/peter-gelderloos-veganism-is-a-consumer-activity>

Malcolm wrote:

Veganism = first world privilege, that is, dietary choices. Many people in the world have little choice in their diet, and given the choice, will always choose meat.

Author: Malcolm

Date: Friday, March 12th, 2021 at 5:28 AM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

jeremyfisher said:

Nagarjuna is refuting both existence and non-existence whilst asserting "reality" free from these extremes (i.e. emptiness).

Malcolm wrote:

No. Emptiness also is not real.

jeremyfisher said:

What this shows is that "existence" is a limited of perception of reality rather than reality itself.

Malcolm wrote:

You can't show "reality" itself. There is no "reality" itself to show.

Author: Malcolm

Date: Friday, March 12th, 2021 at 9:19 AM

Title: Re: Origins of Great Perfection, Trauma and Disociation

Content:

Malcolm wrote:

This persons understanding of the Dzogchen tradition is very superficial and incomplete, both in terms of its history and its meaning.

Author: Malcolm

Date: Friday, March 12th, 2021 at 10:18 AM

Title: Re: Reversing Global Warming

Content:

PeterC said:

We're *way* past the possibility of prevention. Mitigation to some degree is possible, but the real focus of the next half-century will be adaptation - humanity adapting to an increasingly hostile living environment. For example, many countries will become substantially (at least economically) unviable as places for large populations to live.

Virgo said:

Humans can't really adapt to those conditions and maintain civil society. In the beginning, yes, but a few decades out.. I doubt it very much.

Virgo

PeterC said:

Agree. Some regions will largely shut down. Others will become chronically overpopulated, unstable and autocratic.

Malcolm wrote:

Move north. Above the 45th parallel.

Author: Malcolm

Date: Friday, March 12th, 2021 at 10:41 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

I think it would be very easy for Indians to be vegan. Apparently 95% of traditional Indian food is already vegan, according to Arvind the Animal Activist. So India could be an exception to this "veganism is for the first world" idea.

Malcolm wrote:

Indians are hardly vegan, and their cuisine shows a rich variety of dishes prepared with many kinds of meat. Even Indians who are vegetarian are lacto-vegetarians who eat

substantial quantities of milk products.

Author: Malcolm

Date: Friday, March 12th, 2021 at 10:49 PM

Title: Re: Reversing Global Warming

Content:

kirtu said:

Russia and China may yet come to their senses and restructure their energy production rapidly but I wouldn't hold my breath.

Malcolm wrote:

Russia won't, they are a petrol state. For them, global warming is a boon, since it opens up the Arctic Ocean for drilling.

China would like to, because 50 years of rapid industrialization has poisoned their country, to about where we were in 1960, with flammable rivers and so on.

Author: Malcolm

Date: Friday, March 12th, 2021 at 10:50 PM

Title: Re: Reversing Global Warming

Content:

Queequeg said:

When hillbillies realize they can power up their atvs with renewable sources, solar panels, wind turbine on the hill above their hollow, a little hydro electric turbine on the creek running behind their house, we will see the tipping point. As it is, republican ranchers are realizing all that land is good for wind farms, another source of income. The indications are that the tipping point is closer than farther. The only question is will it be enough?

Malcolm wrote:

Two more things that are killing the planet: bitcoin and indoor weed farms.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 12:18 AM

Title: Re: Reversing Global Warming

Content:

Malcolm wrote:

End of an era:

Author: Malcolm

Date: Saturday, March 13th, 2021 at 2:13 AM

Title: Re: Rebirth

Content:

clyde said:

Could it be that we have post-mortem rebirth wrong? Backwards?

Could it be that upon death ordinary sentient beings directly experience the Primordial Clear Light and without the body as a 'karmic anchor' are overwhelmed and their consciousness is blown away?

Malcolm wrote:

No. Why? Well, afflictions are what drive rebirth in samsara, even up to the seventh bodhisattva bhumi.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 2:45 AM

Title: Re: Rebirth

Content:

clyde said:

It's my understanding that all sentient beings directly experience the Primordial Clear Light at death and that the afflictions are 'burned off' (that is, the afflictions cannot survive the Primordial Clear Light) and therefore, the afflictions cannot be the cause of post-mortem rebirth.

Malcolm wrote:

Your understanding is incorrect. Where did you get this idea? Certainly not from any reliable Tibetan Buddhist text or teacher.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 3:06 AM

Title: Re: Rebirth

Content:

clyde said:

Is my understanding that all sentient beings directly experience the Primordial Clear Light at death wrong?

Is my understanding that the afflictions cannot exist with the Primordial Clear Light wrong?

Malcolm wrote:

As for your first question, yes, all beings experience so-called mother luminosity at the time of death. But if they have not practiced a path, so-called child luminosity, they will not recognize the mother, and so the mother and the child do not meet.

As for your second question, the experience of luminosity itself is insufficient to eliminate afflictions. One has to recognize and remain in that luminosity.

Luminosity is already the nature of your mind, so it is quite clear that luminosity does not eradicate afflictions. Only insight has that power.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 4:05 AM

Title: Re: Rebirth

Content:

Malcolm wrote:

Well, afflictions are what drive rebirth in samsara, even up the the seventh bodhisattva bhumi.

Sādhaka said:

Ah, then that's why Arhats would—as I've seen claimed—start out on the Eighth Bhumi once they're eventually roused by Bodhisattvas from their temporary Nirvana, that is because they have already eliminated the emotional afflictions; yet still have mental obscurations (?)

Malcolm wrote:

But they don't. They start at the beginning of the Mahāyāna path of accumulation, and it still takes them three incalculable eons to gather the two accumulations, etc.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 4:16 AM

Title: Re: Reversing Global Warming

Content:

Queequeg said:

But what would I know about this stuff?

Malcolm wrote:

We could ask your wife, she knows where all the skeletons are buried.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 10:03 AM

Title: Re: Rebirth

Content:

clyde said:

Is my understanding that all sentient beings directly experience the Primordial Clear Light at death wrong?

Is my understanding that the afflictions cannot exist with the Primordial Clear Light

wrong?

Malcolm wrote:

As for your first question, yes, all beings experience so-called mother luminosity at the time of death. But if they have not practiced a path, so-called child luminosity, they will not recognize the mother, and so the mother and the child do not meet.

clyde said:

My point is that a sentient being not familiar with the “so-called child luminosity” is unprepared at death for the direct experience of the “so-called mother luminosity” and having no refuge is overwhelmed; while a practitioner familiar with the “so-called child luminosity” recognizes the “so-called mother luminosity” and may be able to maintain awareness for rebirth. As for your second question, the experience of luminosity itself is insufficient to eliminate afflictions. One has to recognize and remain in that luminosity. While an experience of the “so-called child luminosity” is not sufficient to eliminate all afflictions, the direct experience of the “so-called mother luminosity” is not possible with afflictions. Luminosity is already the nature of your mind, so it is quite clear that luminosity does not eradicate afflictions. Only insight has that power. Yes, luminosity is omnipresent, but direct experience isn't.

Malcolm wrote:

You are mixing apples and oranges. Rebirth is specifically driven by so-called “throwing karma.”

And you are mistaken concerning the ability of afflicted minds to be able to directly experience mother luminosity, which is an experience free from extremes. One must be able to point this out to people with afflicted minds, otherwise there is no path.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 9:17 PM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

jeremyfisher said:

Emptiness is also empty yes, but for it to be of any benefit there must be a means of understanding it.

Malcolm wrote:

Yes, that is the purpose of conventional truth.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 9:18 PM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Vajrasvapna said:

The emptiness itself is a product, as a concept, of causes and effects so it is also emptiness of cause and effect.

Malcolm wrote:

Emptiness is not a product. Emptiness itself is uncompounded, like space.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 9:20 PM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

jeremyfisher said:

He is demonstrating its nature through negation of wrong views. Whether this is an assertion is debatable - the Nyingma take your view that it isn't an assertion. The Gelug view it as assertion not through positive construction of an argument but a "double negation".

Malcolm wrote:

No, they don't. They understand emptiness to be a nonaffirming negation only.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 9:57 PM

Title: Re: Rebirth

Content:

clyde said:

No doubt an afflicted mind can experience the "so-called child luminosity" and that the afflictions ("throwing karma"?) drive moment-to-moment rebirth.

Malcolm wrote:

"Throwing karma" is responsible for propelling one into the next world. It has no function in this life.

You are mistaken about the mother and child luminosities. Mother luminosity is experienced at the moment of falling to sleep, etc.

Author: Malcolm

Date: Saturday, March 13th, 2021 at 9:59 PM

Title: Re: Rebirth

Content:

clyde said:

It's my understanding that all sentient beings directly experience the Primordial Clear Light at death and that the afflictions are 'burned off' (that is, the afflictions cannot survive the Primordial Clear Light) and therefore, the afflictions cannot be the cause of post-mortem rebirth.

GrapeLover said:

In such a case all beings would be liberated after a single life and there would be no need for a path

In the traditional view, ordinary beings remain essentially unconscious during the bardo of clear light and regain consciousness in the bardo of becoming. Their mindstream, karma and afflictions remain intact

clyde said:

Yes and no. The Bodhisattva Path is needed and noble because the Bodhisattva understands reality and can avoid rebirth, but chooses to return to a world of suffering with the intention to end all suffering for all sentient beings - here and now.

Malcolm wrote:

Only bodhisattvas above the seventh bhumi can avoid rebirth. That's why those bhumis are called the "pure." Bodhisattvas have no control over rebirth on the impure bhumis, other than the fact they never take birth in the three lower realms.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 12:18 AM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Malcolm wrote:

No, they don't. They understand emptiness to be a nonaffirming negation only.

jeremyfisher said:

A few quotations to the contradictory:

Malcolm wrote:

I was referring to the Gelug point of view, where emptiness is solely a non-affirming negation of inherent existence, and that's it. Citing Mipham and portions of Dzogchen tantras is irrelevant.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 12:22 AM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Vajrasvapna said:

The emptiness itself is a product, as a concept, of causes and effects so it is also emptiness of cause and effect.

Malcolm wrote:

Emptiness is not a product. Emptiness itself is uncompounded, like space.

jeremyfisher said:

Are you not constructing a positive definition of Emptiness by describing it as being "like space"? If not, are you suggesting space has independent existence or "essence"?

Is the concept of space one with the senses and the aggregates, a product of sense and the aggregates or completely apart from sense and the aggregates?

If it is the former two then have you not taken a position opposite to what you have previously claimed?

If it is the latter then are you saying space has independent existence?

Malcolm wrote:

Emptiness, like space, does not arise. It's a simile.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 1:08 AM

Title: Re: Reversing Global Warming

Content:

Virgo said:

This a great video with some good comments by James Hansen on nuclear power, renewables, carbon fees, and some other topics. May all beings be happy.

Virgo

Malcolm wrote:

I am pretty skeptical about nukes.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 1:59 AM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Vajrasvapna said:

The emptiness itself is a product, as a concept, of causes and effects so it is also emptiness of cause and effect.

Malcolm wrote:

Emptiness is not a product. Emptiness itself is uncompounded, like space.

Vajrasvapna said:

The concept of emptiness is a product of cause and effect.

Malcolm wrote:

The concept of emptiness is not emptiness, per se. It is termed the "categorized ultimate," and as such, is only a conventional truth. So that emptiness is not the emptiness realized by āryas.

Vajrasvapna said:

And my answer is in relation to the teaching of Nagarjuna. In the Nagarjuna method, the idea is only to reduce to the absurd, as a method of argumentation, instead of making positive statements about the absolute nature. So all beings and phenomena neither exist nor exist, neither both nor one of the two.

Malcolm wrote:

Nāgārjuna's intent is not solely to reduce opponent arguments to absurdities. If this were all he was interested in, Nāgārjuna's Madhyamaka would have no value and would be mere sophistry.

Instead, Nāgārjuna's project is correct deviations from a proper understanding of dependent origination. This is made clear in the maṅgalaṃ of the MMK.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 3:04 AM

Title: Re: Reversing Global Warming

Content:

Malcolm wrote:

I am pretty skeptical about nukes.

Virgo said:

Interesting. Even the newer nuclear technology he mentions in the video (for which the R&D has largely been cut since the Clinton administration)?

Malcolm wrote:

Yes, in general. In my opinion, there is no safe nuclear technology.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 4:36 AM

Title: Re: Great Vegan Debate

Content:

PadmaVonSamba said:

a bonobo grabbed a chipmunk that had run into its containment area and big its head off.

Malcolm wrote:

snacktime.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 5:21 AM

Title: Re: What are you doing about the coronavirus?

Content:

Virgo said:

Well at least they don't make you use that app that sends them location data from your phone.

Malcolm wrote:

They won't need that app once they install nanotrackers in everyone through the vaccine.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 8:42 AM

Title: Re: Does anyone here agree with Jay Garfield that Nagarjuna was a "robust realist" and...

Content:

Malcolm wrote:

Nāgārjuna's intent is not solely to reduce opponent arguments to absurdities. If this were all he was interested in, Nāgārjuna's Madhyamaka would have no value and would be mere sophistry.

Instead, Nāgārjuna's project is correct deviations from a proper understanding of dependent origination. This is made clear in the maṅgalaṃ of the MMK.

tobes said:

Indeed. And this is why it is wrong to say that Nagarjuna is not making assertions. This can be conflated with: not making assertions about ultimate reality.

Malcolm wrote:

Correct, all Madhyamikas make all kinds of conventional assertions and—gasp—even use syllogisms. What they don't do is make any ontological commitments.

Author: Malcolm

Date: Sunday, March 14th, 2021 at 10:21 AM

Title: Re: Reversing Global Warming

Content:

Kim O'Hara said:

Here's a case-study on the transition for you. It's working well in Australia and that means it can work well for all the US except perhaps the biggest cities.

<https://reneweconomy.com.au/australias-big-fossil-fuel-generators-are-being-replaced-by-big-batteries/>

Malcolm wrote:

In the case of the US, it's not working very well.

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 12:17 AM

Title: Re: Can Samsara be Emptied? Should this motivate practice?

Content:

Virgo said:

Is there supposed to be a post from Malcolm in this thread just before tkp67's last post (the post before this one) which tkp67 made at » Mon Mar 15, 2021 11:56 am (EST)?

Because when I open this thread, I don't see it.

Virgo

Malcolm wrote:

Yes, I said to our friend, tkp67 that aspirations, like dedications, made mindful of the three spheres, are inexhaustible.

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 1:07 AM

Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis

Content:

bryandavis said:

Lopön Malcom,

Exhaustion of dhatmata is the unfolding of the 4th vision no? Trekcho begins at this juncture?

Malcolm wrote:

Trekcho is related to the basis. All phenomena have always been exhausted in the basis. For this reason, Trekcho starts with the exhaustion of dharmatā, since it is not related to appearances.

bryandavis said:

So with this explanation Trekcho is a primordial aspect or vidya of knowing the union of kayak/lhundrup before a cracked vase so to speak.

Malcolm wrote:

When practicing trekcho, one cannot find any phenomena to be exhausted. If one can find something to be exhausted, one is not practicing trekcho, and one will be unable to make any progress in thogal.

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 2:26 AM

Title: Re: Reversing Global Warming

Content:

Queequeg said:

Oh, Christ. Who is it? The Rothschilds? The Bilderberg Group? Oh, wait the Illuminati.

There's no plan. There's no one in charge. We're just stupid.

Nemo said:

Rich people give you one party to vote for.

"This is a ruthless dictatorship. I am oppressed.

Rich people give you 2 parties to vote for.

"This is freedom. I have power over my destiny now. Thank you rich people."

Malcolm wrote:

At least they gave us a vote. In Canada, you don't get even that much. All you get to vote for is an MP. Your senate is picked by a representative of the Queen. I'll take our Presidential system over your Parliamentary system any day of the week.

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 3:51 AM

Title: Re: Reversing Global Warming

Content:

Nemo said:

Rich people give you one party to vote for.
"This is a ruthless dictatorship. I am oppressed.
Rich people give you 2 parties to vote for.
"This is freedom. I have power over my destiny now. Thank you rich people."

Malcolm wrote:
At least they gave us a vote. In Canada, you don't get even that much. All you get to vote for is an MP. Your senate is picked by a representative of the Queen. I'll take our Presidential system over your Parliamentary system any day of the week.

Nemo said:
I make no claims of either being particularly democratic. It's almost like the system we live under was created by a freshly deposed aristocracy trying to quietly hold onto power and hoping we wouldn't notice. Do you think perhaps global warming and nuclear proliferation support this crazy hypothesis?

Malcolm wrote:
No. There is no evidence that human beings, beyond the level of hunter-gatherers, are capable of living in a civilization which is anything other than wholly destructive to their environment. And even hunter-gatherers can wreck an ecosystem pretty systematically. I am not saying we shouldn't try to escape this madness, but I don't see much hope. Political systems are not the solution.

Author: Malcolm
Date: Tuesday, March 16th, 2021 at 4:08 AM
Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis
Content:

Crazywisdom said:
It's the appearance of wisdoms which has all perfected qualities.

Malcolm wrote:
You mean those qualities are not complete if those wisdoms don't appear?

Author: Malcolm
Date: Tuesday, March 16th, 2021 at 4:46 AM
Title: Re: Rongzom Chökyi Zangpo's understanding of Buddhahood and Gnosis
Content:

Crazywisdom said:
It's the appearance of wisdoms which has all perfected qualities.

Malcolm wrote:

You mean those qualities are not complete if those wisdoms don't appear?

Crazywisdom said:

Not what I am saying.

Malcolm wrote:

Then what are you saying?

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 9:53 AM

Title: Re: Online Buddhist Education

Content:

Queequeg said:

It would be nice to see courses that start with absolute baby steps...

Malcolm wrote:

That's what Tricycle and Lion's Roar's domain.

Author: Malcolm

Date: Tuesday, March 16th, 2021 at 11:39 PM

Title: Re: Reversing Global Warming

Content:

Könchok Chödrak said:

Well there are certainly Buddhist tales from the Sutras of Pure Lands where Buddhas lived for kalpas,

Malcolm wrote:

You don't live in Sulhavati. This Sahaloka is Śākyamuni's buddhafiield, and it is not a pure buddhafiield [cue smart aleck response from someone about passage in Vimalakīrti Nirdeśa]

Könchok Chödrak said:

and had Pure Lands where everything was mellow for the world, and seemingly for the environment

Malcolm wrote:

You don't live in one of those.

Könchok Chödrak said:

. If you believe in the Buddhist Sutras and where they come from, then maybe if we work together as Buddhists we can create a good world again. I mean, what is the purpose of Buddhism, and who can steward this world?

Malcolm wrote:

There isn't a single sūtra where the Buddha promises if we just all work together as good Buddhists, we can make the world a better place. Not one.

Why do you think there are pure buddhafiels like Sukhavati? The Sanskrit name for this world system is Sahaloka, the world that is hard to bear.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 12:30 AM

Title: Re: Reversing Global Warming

Content:

Könchok Chödrak said:

In Buddhist Sutras and Teachings has it been unheard of on Earth? There is an understanding that we are in Kali-Yuga, what about Satya Yuga?

Malcolm wrote:

In the Satya Yuga there is no need for the Dharma, so it really does not appear. The Dharma only appears when there is sufficient suffering among human beings to warrant the advent of a buddha.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 12:42 AM

Title: Re: Reversing Global Warming

Content:

Nemo said:

Perhaps the system itself is the problem?

Malcolm wrote:

The system is inseparable from its members. So the members are the problem, not the system.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 12:43 AM

Title: Re: Aparimitāyur-jñāna-hṛdaya-dhāraṇī

Content:

Marenz said:

Does anyone know if this requires lung to recite?

Malcolm wrote:

It does not.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 1:18 AM

Title: Re: Aparimitāyur-jñāna-hṛdaya-dhāraṇī

Content:

Marenz said:

Does anyone know if this requires lung to recite?

Malcolm wrote:

It does not.

Losal Samten said:

Padma-Kriya is fine in general?

Malcolm wrote:

Buddha and Padma.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 1:39 AM

Title: Re: Reversing Global Warming

Content:

Könchok Chödrak said:

In Buddhist Sutras and Teachings has it been unheard of on Earth? There is an understanding that we are in Kali-Yuga, what about Satya Yuga?

Malcolm wrote:

In the Satya Yuga there is no need for the Dharma, so it really does not appear. The Dharma only appears when there is sufficient suffering among human beings to warrant the advent of a buddha.

Könchok Chödrak said:

I'm thinking, isn't the Dharma an active thing? Are there not many Buddhas in Satya Yuga, and that is why it is so flourishing? Yes, the Dharma is a cure for an ailment, but Buddha also means life. Amida Buddha's Pure Land, for example, has no suffering, but there must be Dharma there! And Satya Yuga is a cyclical Yuga, it comes, stays for some long time, but then there has been a degradation again, so there are these cycles. The living beings in Satya Yuga must meditate into the future to see their future births and see how they can help suffering humanity, or at least prepare themselves for lives in the subsequent Yugas if they are Bodhisattvas, willing to be reborn to help the suffering. I have heard Thich Nhat Hanh say in a Dharma talk that there must even be suffering in the Spiritual World [a World beyond this material manifestation], but I personally believe that there can be Dharma without suffering, and that Buddhas can create Pure Lands anywhere. Despite decline in society, we must understand that decline is not perpetual due to hopelessness. There will be a renewal again, because of the Flower of the Dharma, because of Buddhists like you. You may be one, but there are many like you!

And what are you doing if not making the world a better place and only that? Eventually, there will be so many such people that humanity will begin to solve its problems, but sadly there may be a great decline before that happens, yet, such a sadness is not set in stone. It is possible for Earth's climate to be saved if people work together. What is the reason and meaning for Buddhahood? If everyone was a Buddha there wouldn't even be a Saha world, and the Earth itself would be liberated from any burden!

Malcolm wrote:

I did not say there was no Dharma in Sukhavati. I said that during a golden age, on this world, there is no advent of a buddha. You seem to have forgotten that the Buddha himself predicted the decline and disappearance of his Dharma, and the next buddha will be Maitreya, but not for millions of years.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 4:44 AM

Title: Re: Reversing Global Warming

Content:

Nemo said:

The system created by frightened monarchs...

Malcolm wrote:

Monarchs do not rule without the consent of the governed.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 8:28 PM

Title: Re: Reversing Global Warming

Content:

Aemilius said:

Yugas exist in Hindu (and Theosophical) scriptures and theory, in Buddhism we have different kalpas.

Malcolm wrote:

We also have the four yugas.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 8:30 PM

Title: Re: Reversing Global Warming

Content:

Nemo said:

The system created by frightened monarchs...

Malcolm wrote:

Monarchs do not rule without the consent of the governed.

kirtu said:

Monarchs rule without the consent of the governed in any non-democratic system:

Malcolm wrote:

This is not so. All kings derive their power from the people and are fools because they forget this, according to Aryadeva.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 9:31 PM

Title: Re: Reversing Global Warming

Content:

Aemilius said:

Yugas exist in Hindu (and Theosophical) scriptures and theory, in Buddhism we have different kalpas.

Malcolm wrote:

We also have the four yugas.

This is principally mentioned in the Saddharmasmṛty-upasthāna sūtra, and tantra such as the Heruka-abhyudaya.

It is mentioned numerous times Indian Buddhist literature, such as the Bodhisattvāvadānakalpalatā, Buddhacarita, Saṃskṛtāsaṃskṛtaviniścaya, and several tantric commentaries, especially on the Kālacakra, etc.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 9:49 PM

Title: Re: Self Defense

Content:

Ardha said:

The point, ultimately, is that I don't think watching or enjoying such sports is in line with being a Buddhist or the path...

Malcolm wrote:

Agreed. I don't watch boxing, etc.

But I enjoy watching fantasy martial arts, even gritty, bloody stuff like Warrior.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 10:07 PM

Title: Re: Self Defense

Content:

PadmaVonSamba said:

How presumptuous it is for us western Buddhists to sit upon the throne of one's own opinions and declare what is or is not appropriate for someone else whose cultural norms may be completely different from one's own.

Malcolm wrote:

Cultural relativism? Where does that end?

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 11:33 PM

Title: Re: Reversing Global Warming

Content:

Nemo said:

On a good day I hope the core of the empire crumbles quietly, but that seems unlikely.

Malcolm wrote:

Empires collapse slowly. The rapid collapse of the Aztecs and Incas were anomalies.

Author: Malcolm

Date: Wednesday, March 17th, 2021 at 11:41 PM

Title: Re: Reversing Global Warming

Content:

kirtu said:

Monarchs rule without the consent of the governed in any non-democratic system:

Malcolm wrote:

This is not so. All kings derive their power from the people and are fools because they forget this, according to Aryadeva.

kirtu said:

It is so, even though Aryadeva is also correct.

It is factual that in those countries and in several others a minority can rule - in one of those countries the majority vote can be overturned (as happened five times) - in the worst of the list (USA, Russia, Mainland China, North Korea) a single family seems to be

propped up as the ruler although assassination of other members of that family has happened, in the second country on the list autocratic rule has been the norm since at least 1450 and in the 3rd country on the list, while they have had some input from the people historically they mostly ignored and oppressed most input outside the immediate Imperial and late Nationalist Communist system (and of course purged people within that system). These countries form a continuum but are nonetheless representative of places where monarchs in some form can or do rule without the consent of the governed.

Malcolm wrote:

All of the citizens of all of these countries, apart from dissidents, cooperate with and support their governments.

kirtu said:

In most of those countries a breaking point may come under some as yet unknown situation and the governed rise up in some way. However these countries have been functioning for hundreds or thousands of years like this so I wouldn't hold my breath (the youngest one for 244 years).

Malcolm wrote:

The fact that the governed do not rise up merely supports my point. The American Revolution was an anomaly. Most people in the Colonies, outside of New England, either did not support the Army of the Revolution or were indifferent to British rule. That war was largely fought by New Englanders with officers largely drawn from the pool of officers who were in the British Army during the French-Indian War, like Washington.

Author: Malcolm

Date: Thursday, March 18th, 2021 at 12:07 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

It is so, even though Aryadeva is also correct.

It is factual that in those countries and in several others a minority can rule - in one of those countries the majority vote can be overturned (as happened five times) - in the worst of the list (USA, Russia, Mainland China, North Korea) a single family seems to be propped up as the ruler although assassination of other members of that family has happened, in the second country on the list autocratic rule has been the norm since at least 1450 and in the 3rd country on the list, while they have had some input from the people historically they mostly ignored and oppressed most input outside the immediate Imperial and late Nationalist Communist system (and of course purged people within that system). These countries form a continuum but are nonetheless

representative of places where monarchs in some form can or do rule without the consent of the governed.

Malcolm wrote:

All of the citizens of all of these countries, apart from dissidents, cooperate with and support their governments.

kirtu said:

No, there is real suppressed opposition in two of these countries for sure. In one of them opposition is severely throttled. In the other people are declared not to be people anymore and sent to concentration camps and can be used as targets on a firing range (really). So there is a continuum and there are degrees of support but in two of them this is completely irrelevant, in one it is mostly irrelevant and in the other it is also mostly irrelevant but does have the possibility of some change at the ballot box.

Kirt

Malcolm wrote:

No, it is never irrelevant. History shows us that oppressive regimes like North Korea have limited lifespans. In fact, NK's longevity owes a great deal to the posture of the US towards it and China's use of it as a buffer state (which NK resents).

But we have examples of South Africa where the people rose up, and deposed the regime there. Why? Because there were not sufficient numbers of whites to continue the system of apartheid, and also the whites were turning against it as well.

When governments use systematic violence against their own people, even if they manage to last 50 or 100 hundred years, eventually the people will rise up against them. History shows this time and again.

Author: Malcolm

Date: Thursday, March 18th, 2021 at 12:42 AM

Title: Re: Reversing Global Warming

Content:

Nemo said:

The problem is when a Bernie Sanders shows up in a colony the CIA kills him or puts him in prison.

Malcolm wrote:

Waxing a little paranoid there? Bernie Sanders is alive and well in the US Senate, not a blacksite in Egypt.

Author: Malcolm

Date: Thursday, March 18th, 2021 at 2:00 AM

Title: Re: Reversing Global Warming

Content:

Nemo said:

Isn't it they do until the day they don't? The problem is climate change, nukes and autonomous drones make the fall of the US empire possibly an extinction event. I'm thinking more Easter Island if you guys don't hurry up and die/reform/become socialist

Malcolm wrote:

Socialism in the US is not going to solve climate change. Socialism is a system of capital relations. No, really, the only thing that will "save" the climate is a major human die-off event, a reduction of the world population of humans to one billion people, circa 1800, or death or absence of reproduction of 85 out of 100 people and the maintaining that as the ideal world population.

Author: Malcolm

Date: Thursday, March 18th, 2021 at 2:21 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

No, there is real suppressed opposition in two of these countries for sure. In one of them opposition is severely throttled In the other people are declared not to be people anymore and sent to concentration camps and can be used as targets on a firing range (really). So there is a continuum and there are degrees of support but in two of them this is completely irrelevant, in one it is mostly irrelevant and in the other it is also mostly irrelevant but does have the possibility of some change at the ballot box.

Kirt

Malcolm wrote:

No, it is never irrelevant. History shows us that oppressive regimes like North Korea have limited lifespans. In fact, NK's longevity owes a great deal to the posture of the US towards it and China's use of it as a buffer state (which NK resents).

But we have examples of South Africa where the people rose up, and deposed the regime there. Why? Because there were not sufficient numbers of whites to continue the system of apartheid, and also the whites were turning against it as well.

When governments use systematic violence against their own people, even if they manage to last 50 or 100 hundred years, eventually the people will rise up against them. History shows this time and again.

kirtu said:

It is mostly or completely irrelevant when the lifetime of people and the span of oppression overlap. Oppressive regimes have limited lifespans. The US has a lifespan of 244 years and was and still is oppressive in varying degrees to some of it's population.

Malcolm wrote:

Oppressions which are being dealt with, slowly and systematically. But most people in the US consent to being governed by our government.

kirtu said:

We could examine this historically and we would have to conclude that many people experienced complete oppression during the entirety of their lifetime and this went on for generations. In the case of the United States it eased up on oppression at multiple points in it's history and sometimes clamped down again later. It's historical thrust is toward democracy, which is likely to happen at some point after my death. Nonetheless it is not guaranteed.

Malcolm wrote:

No, but it argues against your case.

kirtu said:

In the case of the other countries, two of them also experienced differences in their oppression. In the case of North Korea, a change in government/society could be rapid but this can also not be predicted.

But this is the issue wrt climate change: forces in the US, Russia and China are blocking any effective action to addressing climate change at the exact moment in history that the problem was identified and it's seriousness was also recognized. So if all three nations change in 50 years, it will be much too late to address the problem (and it's already 40 years later than it should have been).

Malcolm wrote:

Oh, its already too late.

kirtu said:

So, yes, 50-100 years generally wipes away the current oppression - but this is 2 to 3 full generations of people enmeshed in direct oppression - and particular moments in history matter much more than others. 1980-2100 are CRUCIAL in moving the planet to a livable future trajectory and we aren't responding to the challenge.

Malcolm wrote:

No, the changes we have wrought on our environment are irreversible, sans a complete and global reorientation around energy use, food supply, access to technology, etc. We have to figure out how to live in this altered environment we have created. And as it stands, authoritarianism will increase over the short term, not decrease, because

people in authoritarian countries prefer it to the uncertainties of democracy. Russia and China both prove this.

Author: Malcolm

Date: Thursday, March 18th, 2021 at 2:34 AM

Title: Re: Self Defense

Content:

Johnny Dangerous said:

Additionally, when people have a one-dimensional view of what martial arts and combat sports due to a lack of knowledge and/or experience with it, their critique of it is bound to be limited, at best.

Author: Malcolm

Date: Friday, March 19th, 2021 at 8:48 PM

Title: Re: Reversing Global Warming

Content:

Aemilius said:

Yugas exist in Hindu (and Theosophical) scriptures and theory, in Buddhism we have different kalpas.

Malcolm wrote:

We also have the four yugas.

Aemilius said:

I haven't seen the yugas in a Buddhist Sutra or an Abhidharma text,

Malcolm wrote:

See my reply above. I posted the names of a sutra which contains the Kali Yuga, as well as some tantras.

Author: Malcolm

Date: Friday, March 19th, 2021 at 8:56 PM

Title: Re: Yangzab Shitro

Content:

Malcolm wrote:

There is no single Yangzab Zhitro practice. That is not how it works.

There is an outer, inner, and secret peaceful deity sadhana, and an outer, inner, and

secret wrathful deity sadhana.

Also the mantras are not the same as the Zhitro everyone is familiar from the Karma Lingpa, etc.

There is a manual on how to combine the mandalas in order to give the empowerment.

Danny said:

Agree with Malcolm on this.

There's phowas related to 3 kayas, as for the 100 peaceful wrathful vajrasattva shitro, reading karma

Lingpas termas would be beneficial in general, but practice and lineage specific concerns,

(If that's your thing) your gonna have to squeeze the empowerer for clarity.

lelopa said:

Ok, but we received a single shitro-practice which doesn't exist.

Malcolm wrote:

Can you send me the link? I have received this empowerment from Ontul Rinpoche. I looked in the eight volume collection of Yangzab texts, but did not see a combined shitro sadhana.

Author: Malcolm

Date: Friday, March 19th, 2021 at 9:46 PM

Title: Re: Combining Bodhisattva Precepts / Vows

Content:

Dharmasherab said:

I have seen that there are a few sources of Bodhisattva Vows/Precepts. While there is significant overlap I also did notice that there are some differences between the sets of Precepts/Vows. So for my own practice I thought of combining them and then making effort to follow them in their entirety so that I don't miss out on anything (meaning that I won't be committing Bodhisattva offenses without knowing them).

I am sure that there is nothing wrong with this.

Malcolm wrote:

If someone has received the Madhyamaka tradition of Bodhisattva vows, that is sufficient. There is no need to mix them with the Yogacara system. But of course, one can observe both traditions, since they are not in contradiction.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 1:51 AM

Title: Re: Yangzab Shitro

Content:

Malcolm wrote:

Can you send me the link? I have received this empowerment from Ontul Rinpoche. I looked in the eight volume collection of Yangzab texts, but did not see a combined shitro sadhana.

ratna said:

Here's the link: <https://gardrolma.org/product/the-concise-yangzab-shitro/>
It's a short sadhana by Lho Nuden Dorje from his Utpala'i phreng ba, a compilation of short Sarma and Nyingma sadhanas.

Malcolm wrote:

Yes, so comparatively modern, which is why it does not show up in the earlier collections.

M

Author: Malcolm

Date: Saturday, March 20th, 2021 at 2:57 AM

Title: Re: Info on Rinjung Gyatsa Empowerment

Content:

Volan said:

According to HH 14th Dalai Lama, Phabongkha Rinpoché was authorized by The Thirteenth Dalai Lama as his substitute in the role of mahayana and vajrayana teacher because of a lack of time due to his responsibilities as a politician. You can read this in his "Biography of Kyabjé Ling Rinpoché".

Malcolm wrote:

That was in 1926, but by 1930, the relationship between the two had degenerated: Pabongkha's relationship with the Thirteenth Dalai Lama was complex and may have eventually suffered due to Pabongkha's faith in Dorje Shugden. The one-volume Lhasa edition of The Melodious Voice of Brahma notes an exchange of letters that took place between the Dalai Lama and Pabongkha around 1930. In the final letters of this exchange the Dalai Lama chastises the lama for his propitiation of Shugden and the spread of the practice at Drepung Monastery which appeared to displease the protector Nechung (gnas chung). Pabongkha replied to the letter saying he only propitiated Shugden as he was the protector of his maternal lineage, and that he henceforth promises to give up the practice. It is clear, however, from the dates given in the colophons of his Shugden-works that Pabongkha's propitiation of Shugden continued after 1930.

https://treasuryoflives.org/biographies/view/Pabongkha-Dechen-Nyingpo/TBRC_p230

It appears that Pabongkha did not keep up his promise.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 3:08 AM

Title: Re: Info on Rinjung Gyatsa Empowerment

Content:

PeterC said:

You're saying that that's the reason why extant lineages in Gelug often run through him?

HH13DL had some harsh words for PDNr for what he got up to in Kham. Their relationship had some tensions.

Malcolm wrote:

The reason all these lineages run through him is that Pabhongkha was the principle guru of Ling Rinpoche and Trijang Rinpoche, and they in turn were the principle gurus of a whole generation of Gelukpas in exile. But Ling Rinpoche never received this practice from Pabhongkha. There are lines of Gelugpa transmission in Amdo that do not run through Pabhongkha. The later Kirti Tsenshab never had any involvement with the Pabhongka stream, as far as I understand things, etc.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 3:10 AM

Title: Re: Asian grandmother fights back after racist attack in San Francisco

Content:

coldbeer said:

World is getting more and more sick.

Malcolm wrote:

Actually, it used to be much worse in terms of personal violence between individuals.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 4:49 AM

Title: Re: Info on Rinjung Gyatsa Empowerment

Content:

Volan said:

It seems that this cleared away his doubts about Pabongka's authenticity and Pabongka was authorized as his substitute.

Malcolm wrote:

Apparently, the Great 13th continued to have doubts about Pabhongka.

Volan said:

When Kyabje Pabongka Rinpoche was giving teachings in Chutsang, the Lam Rim

teaching you have in the Liberation in the palm..., the Thirteenth Dalai Lama issued an order that, as there was a drought in Lhasa and his flowers in the Norbu Lingka palace could die,

Malcolm wrote:

The teachings that were to be turned into Liberation in the Palm of One's Hand were taught in 1921, nine years before the falling out between the Great 13th and Pabhongkha.

Funny, you severely critized terma and Dzogchen in another thread, but here you are relying on the authority of the Great 13th to prop up Pabhongkha. Surely, you must know that the Great 13th not only was the main patron and student of Tertön Sogyal, a.k.a Lerab Lingpa, but also a Dzogchen practitioner.

In any case, it must have dawned on you by now that most of the Tibetan Buddhists here are either Nyingma, Sakya, or Kagyu, and as such, whether you think it is fair or not, most of us consider Pabhongkha to be irredeemably sectarian. Therefore, we wouldn't touch a lineage coming through him with a ten foot pole.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 4:53 AM

Title: Re: Arhats and Bodhisattvas

Content:

Seeker12 said:

It's sometimes said that an arhat corresponds to an 8th Bhumi Bodhisattva, or that an arhat can enter the Mahayana and basically they start at the 8th Bhumi or will very quickly get there, or similar things.

Malcolm wrote:

No, this is a mistaken view. If this were the case, the three incalculable eons necessary for buddhahood in sūtrayāna could be bypassed by attaining arhatship.

But it does not work like that. First, the emptiness realized by arhats is only the emptiness of the person, not of phenomena, and not of the emptiness of the four extremes.

Gorampa Sonam Senge addresses all these issues in his Differentiation of Views. You can look there.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 4:55 AM

Title: Re: merigar gumpa

Content:

naljor said:

Hello, is there any list of masters depicted in Merigar gumpa?

Malcolm wrote:

There is, but it is in the book, the Temple of Great Liberation:

<https://www.ssi-austria.at/shop/products/books/books-in-english/books-chnn/public-books-chnn-in-english/chogyal-namkhai-norbu-the-temple-of-great-liberation-the-gonpa-of-merigar.html>

Author: Malcolm

Date: Saturday, March 20th, 2021 at 8:08 PM

Title: Re: merigar gompas

Content:

Arnoud said:

Do you know why Rinpoche chose Tuscany as his base? I love Italy and wonder if there were more spiritual reasons to locate there besides the vineyards and nice way of living.

Malcolm wrote:

His students found the place.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 8:25 PM

Title: Re: Asian grandmother fights back after racist attack in San Francisco

Content:

Queequeg said:

Oh christ. Stfu.

Brunelleschi said:

That's a bit unnecessary. If I was out of line, I apologize.

Queequeg said:

Online, its hard to tell where someone is coming from. Your reference to some random set of statistics is so far off target that it comes across as gas lighting.

One of the issues that is now being highlighted in the recent wave of anti-Asian hate crimes is that in the past, the public conversation led by the media has deflected the racist attitudes towards Asians and rationalizes it as something else. So, when you bring up some random statistic about violent crime in the US to say there is no problem, you are either absolutely clueless and really should not be speaking up, or you are something worse.

This thread itself took that turn, shifting the subject to some more general remarks about violent crime in the US.

Its a complicated issue. In general, people don't take Asians in the US seriously. Model minorities that can be ignored. And then layer on the screwed up views of Asian women

as sex objects and men as effeminate bit characters or martial arts fighters. Cultural stoicism is taken as weakness and a basis to relegate Asians to an afterthought. The second and third generation Asians are not as stoic and are now speaking up. We will see what changes, if anything.

<https://www.nytimes.com/2021/03/18/nyregion/asian-hate-crimes.html>

Malcolm wrote:

Pointing out a reduction in violent crime shines a spotlight on this kind racially motivated violence, not the opposite.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 8:29 PM

Title: Re: Arhats and Bodhisattvas

Content:

Seeker12 said:

It's sometimes said that an arhat corresponds to an 8th Bhumi Bodhisattva, or that an arhat can enter the Mahayana and basically they start at the 8th Bhumi or will very quickly get there, or similar things.

Malcolm wrote:

No, this is a mistaken view. If this were the case, the three incalculable eons necessary for buddhahood in sūtrayāna could be bypassed by attaining arhatship.

But it does not work like that. First, the emptiness realized by arhats is only the emptiness of the person, not of phenomena, and not of the emptiness of the four extremes.

Gorampa Sonam Senge addresses all these issues in his Differentiation of Views. You can look there.

Seeker12 said:

In the Sutra "Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas" the following is a description of the arhat retinue present for the Sutra:

" They all were established in the true, quintessential nature of all phenomena. They abided without support or foundation in the sphere of space. They had cast aside the deeply ingrained obscuration of the afflictive emotions. They possessed the knowledge of how to enter into the spheres of conduct and wisdom of the omniscient ones. They engaged in the conduct of the bodhisattvas. They were established in a method that revealed the dharmadhātu of all the tathāgatas. They were immersed in the single Dharma method. They had approached omniscience. They were unswerving on the path of omniscience; their minds never turned away from omniscience. Their minds were established in understanding and wisdom. They had perfected the wisdom and insight of omniscience. Their methods and conduct had become steadfast.

The Buddha was also accompanied by sixty-two thousand nuns, including

Mahāprajāpatī and Yaśodharā. They, too, had amassed virtuous qualities and were approaching the wisdom of omniscience. They were established in a method that revealed omniscience. They had realized the nonsubstantiality of all phenomena. They were established in the signlessness of all phenomena. They understood the true nature of all phenomena. They were convinced that all phenomena are unproduced, unceasing, and beyond oppositional factors. They were established in inconceivable liberation and meditative absorption. They manifested, spontaneously and nonconceptually, in shapes, bodies, colors, and modes of conduct that were perfectly suited to all the sentient beings to be trained.”

That certainly seems like insight into the twofold emptiness to me, given phrases like “They had realized the nonsubstantiality of all phenomena.”

If we take this Sutra to be authentic, then is it that these initial disciples were basically just Bodhisattvas masquerading as arhats? If so, then which arhats are arhats that are not Bodhisattvas masquerading as arhats? Who are these sravaka arhats that only have the 1/2 insight into emptiness if it was not the initial sravaka disciples?

Malcolm wrote:

They engaged in the conduct of the bodhisattvas.

These arhats were all bodhisattva arhats, not shravaka arhats.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 10:11 PM

Title: Re: Info on Rinjung Gyatsa Empowerment

Content:

jmlee369 said:

an aside, what should we think of Sakya Pandita's criticisms of other traditions?

Malcolm wrote:

We think that unlike Dechen Nyingpo, Sapan never opined that anyone was going to hell for having views with which he disagreed. Indeed, he invited open investigation of his critiques.

Frankly, the Anti-Nyingma sentiments of Pabhongka and his circle of intimates is hardly news, being well documented and available for anyone to read who has an interest in history.

Author: Malcolm

Date: Saturday, March 20th, 2021 at 11:10 PM

Title: Re: Arhats and Bodhisattvas

Content:

Malcolm wrote:

These arhats were all bodhisattva arhats, not shravaka arhats.

Seeker12 said:

So were all of the initial disciples of the Buddha Bodhisattvas? What about the second generation, or third? Where/who are the non-Bodhisattva arhats?

Malcolm wrote:

A number of them were.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 4:35 AM

Title: Re: Arhats and Bodhisattvas

Content:

Seeker12 said:

So were all of the initial disciples of the Buddha Bodhisattvas? What about the second generation, or third? Where/who are the non-Bodhisattva arhats?

Malcolm wrote:

A number of them were.

Seeker12 said:

According to the BDK lotus sutra, it seems all of the initial ones were, see below.

So then, the initial arhats were all Bodhisattvas so the rhetoric of them being only in possession of 1/2 insight into emptiness would not apply.

It would then, perhaps, only apply to some of those after the time of the Buddha who do not properly understand, but even they are destined for full awakening as a Buddha and will immediately understand properly when they meet a Buddha. Is that about right? If so, that would make me personally curious to understand such individuals.

Malcolm wrote:

I am not sure we can all the initial arhats were Mahāyāna bodhisattvas, but certainly Śāriputra, Ananda, etc. were, according to Mahāyāna tradition. On the other hand, Śāriputra is often set up to look like a dummy in many Mahāyāna sūtras.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 10:24 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

SA_Jacobson_2009.jpg

Written on the eve of the 2009 Copenhagen climate summit

<http://www.solaripedia.com/files/399.pdf> showed how a rigourously researched pathway to power the world with 100% renewable energy by 2030 was possible, pdf
The article concluded:

"A large-scale wind, water and solar (WWS) energy system can reliably supply the world's needs, significantly benefiting climate, air quality, water quality, ecology and energy security...As we have shown, the obstacles are primarily political, not technical...(leaders) can start by committing to meaningful climate and renewable energy goals now".

It is true that Jacobson's plan has some criticism but his case has largely been made.

Kirt

Malcolm wrote:

The problem isn't the science and technology, as you know well, it never has been. The problem is politics and policy. Whatever you make think of Gore, had he been elected, things would have been different, but ironically, Ralph Nader and the Green Party contributed significantly to Gore's conceding the election to Bush.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 10:26 AM

Title: Re: Great Vegan Debate

Content:

DNS said:

Here's a new vegan video just released by a Buddhist. It's not as loud or angry as the one linked here earlier.

Sunrise said:

What industry does to these sentient beings, even in better treatment farms, is just nauseating.

Malcolm wrote:

Samsara.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 10:59 AM

Title: Re: Great Vegan Debate

Content:

DNS said:

A little more than halfway through, he put up some interesting statistics:

About 36% of Buddhist teachers are vegetarian. About 9% are vegan for a total of about 45% vegetarian/vegan.

About 21% of Buddhist practitioners (laypeople) are vegetarian while only 0.01% are vegan.

I've always guessed it was around 50% thus, the controversy and sometimes heated debates among Buddhists.

Malcolm wrote:

This tension has been in the Dharma since the beginning.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 11:07 AM

Title: Re: Asian grandmother fights back after racist attack in San Francisco

Content:

coldbeer said:

Racism and hatred have been in the hearts of Americans long before Trump. The whole country was built on the genocide of Natives by white Europeans.

Malcolm wrote:

Yup, my ancestors among them.

And of course, slavery. 1492 and 1617.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 9:30 PM

Title: Re: Able to awaken to our innate Buddha-nature through our actual practice?

Content:

narhwal90 said:

I don't know- seems a legitimate question to me. We don't need to use Nichiren's medieval accent and pronunciation, we don't need to pronounce daimoku in the same dialect or accent as Sakyamuni- or how Nagarjuna might have. Traditionally, we can use any western version of the Japanese pronunciation. If dialect and accent don't matter, what makes the words magic? Will pronouncing the title in english work? If not, why not. If its that the meaning of the words we recite matters then an english pronunciation should work, but coca-cola- being a distraction from the contemplation of the sutra- should not.

tkp67 said:

The basis for myoho renge kyo is shakya-muni buddha's enlightenment as described in the lotus sutra. He is the world honored one. To deny the cause and effect of his buddhahood is to destroy the seeds of one's own enlightenment.

Making your own point of reference is just that. Trying to examine it from a position of doubt will never reveal the true nature of reality.

However there are more complexities to the chant itself.

Malcolm wrote:

Assuming awakening means the realization of the emptiness of causes and effects, including the causes and effects of buddhahood, the question being asked here is how chanting the title of the Lotus Sutra results in the realization of emptiness more effectively than any other practice. In other words, how is chanting this title a more efficient cause for realizing emptiness than say practicing zazen.

Author: Malcolm

Date: Sunday, March 21st, 2021 at 11:08 PM

Title: Re: Great Vegan Debate

Content:

DNS said:

A little more than halfway through, he put up some interesting statistics:

About 36% of Buddhist teachers are vegetarian. About 9% are vegan for a total of about 45% vegetarian/vegan.

About 21% of Buddhist practitioners (laypeople) are vegetarian while only 0.01% are vegan.

I've always guessed it was around 50% thus, the controversy and sometimes heated debates among Buddhists.

Malcolm wrote:

This tension has been in the Dharma since the beginning.

DNS said:

Yes, apparently so. The Buddha instructed the monks to consume what is placed in the bowl, no matter if vegetarian or not, but was not very specific for lay people, thus, the controversy and debates. And then of course there was Devadatta, who wanted vegetarianism to be compulsory along with some other ascetic practices and the Buddha rejected the list.

The best book (in my opinion) that fairly discusses both sides is this one by Ven. Dhammika. He takes an unbiased, objective account for both sides.

pdf link:

https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUKEwjKkcyuz8HvAhXTG80KHSS7AoQQFjAAegQIAxAD&url=http%3A%2F%2Fwww.fairfun.net%2Fmy3%2Fpanna_my%2Fb%2520buddhism%2FPDFe-Books%2FToEatOrNotToEatMeat-Dhammika.pdf&usg=AOvVaw0Aki1I5xvuh6Eno-

jO5VT0

If the link doesn't work, just google:

To Eat or Not to Eat Meat Ven. Dhammika

Malcolm wrote:

Very clearly, when the Buddha lived, most people in India regularly consumed fish and poultry.

Author: Malcolm

Date: Monday, March 22nd, 2021 at 12:23 AM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Queequeg said:

Why stop at animals we like to eat?

Malcolm wrote:

Some animals are food, some animals are not, and this is culturally determined. Also the Buddha determined in Vinaya what kind of meat is acceptable.

Author: Malcolm

Date: Monday, March 22nd, 2021 at 1:36 AM

Title: Re: Asian grandmother fights back after racist attack in San Francisco

Content:

karmanyipgo said:

We can't get rid of the fact that Trump was president and spread words of vitriol and stupidity among the people

Malcolm wrote:

Trump has weaponized white demographic anxiety. The objects of that anxiety are Liberals, BLM, Antifa, and anything that can be put in the "Other" box.

Yes, all that bias was there already, but it took someone to weaponize for political gain. Well, the GOP has been weaponizing racism since Nixon, but now the demographics are starting to fail so-called "white people." This has happened before in our country many times, but we included formerly excluded groups in the white column (Irish, Jews, Italians, Greeks) and expanded the "white" demographic as these latter groups entered the middle class.

Thus, this is all about racial myth, privilege, and combatting threats to that privilege.

Author: Malcolm

Date: Monday, March 22nd, 2021 at 2:22 AM

Title: Re: rebirth and veganism

Content:

clayde said:

This is a sincere question but touches on two sensitive topics: rebirth and veganism.

What living organisms are reborn after death? Or if it's simpler to answer, what living organisms aren't reborn after death?

Most Buddhists would answer "human beings" and more broadly "sentient beings" or "animals". But there is scientific controversy about sentience and whether plants have sentience; so are plants reborn? And there is scientific controversy whether single-celled organisms which are neither plant nor animal are sentient; so are single-celled organisms reborn? And regarding animals, do they need to have a nervous system to be reborn?

Malcolm wrote:

The classical Indian Buddhist position is that plants are not considered sentient.

Author: Malcolm

Date: Monday, March 22nd, 2021 at 6:51 AM

Title: Re: How does intersubjective interaction work in Mahayana Buddhism?

Content:

Cool-team said:

All Mahayana Buddhism believes that all phenomena, including other persons, are made of mind.

Each mindstream experiences reality constructed by mind itself.

Malcolm wrote:

Ummmm, no.

Author: Malcolm

Date: Monday, March 22nd, 2021 at 8:27 PM

Title: Re: How to decarbonize your life.

Content:

Queequeg said:

One set of questions I've had the last few years is about what we, as a family, could do to reduce our carbon footprint and have a more ecologically sound lifestyle in general.

Malcolm wrote:

I think we need to go with silicon-based lifeforms from now on...

Author: Malcolm

Date: Monday, March 22nd, 2021 at 8:30 PM

Title: Re: Able to awaken to our innate Buddha-nature through our actual practice?

Content:

Malcolm wrote:

Assuming awakening means the realization of the emptiness of causes and effects, including the causes and effects of buddhahood, the question beings asked here is how chanting the title of the Lotus Sutra results in the realization of emptiness more effectively than any other practice. In other words, how is chanting this title a more efficient cause for realizing emptiness than say practicing zazen.

tkp67 said:

Well Nichiren's perspective was that the daimoku was not just the title of the sutra. Based on the attributes Nichiren identified the true benefit of chanting daimoku is true lotus meditation.

Malcolm wrote:

That's fine. So, the question is how does that help one realize emptiness, eliminate afflictions that cause rebirth, and so on? Why is it more effective than all the other teachings of the Buddha? For example, why is it more effective than zazen, keeping in mind that in Japanese monasteries of the Soto Tradition, passages from the Lotus are included in their daily recitations?

Author: Malcolm

Date: Tuesday, March 23rd, 2021 at 4:06 AM

Title: Re: rebirth and veganism

Content:

SilenceMonkey said:

Perhaps plants don't or ignorance, or the capability to become enlightened... who knows!

I'm willing to bet that modern science and buddhism don't have the same definitions of sentience and consciousness. If we're using the word, what are the assumptions behind it?

cjdevries said:

I believe that in some forms of Taoism, they accept plants as part of the reincarnation cycle. I have heard teachers say that many of us had past lives as plants and even minerals. I know of highly developed healers who have directly communicated with mineral spirits.

SilenceMonkey said:

That's very interesting. I know of shamans who practice with plant spirits in the amazon, but I've never heard of minerals. Every now and then you hear of great bodhisattvas

inhabiting mountains... Do you mean crystals or rock?

Seeker12 said:

Yeah, I think this is generally the standard interpretation, that basically beings can inhabit plants, rocks, etc, as a sort of abode, but the abode is not itself necessarily in-and-of-itself sentient. And so for example in monastic precepts, one should not carelessly cut plants, uproot them, etc, any more than someone should perhaps burn down someone's house. Even if burning down someone's house isn't the same as killing them. Basically.

SilenceMonkey said:

Perhaps this is because the plants may be a home for animals?

cjdevries said:

A healer told me that when she was meditating in the mountains, one of the rock spirits started to communicate with them. She couldn't believe it was happening at first, but she said it was very clear that it was real. After that, she completely changed her perception of what was alive and what wasn't.

Malcolm wrote:

Spirits that live in trees, springs, etc., are one thing; claiming that trees, springs, etc., are sentient is quite another thing.

Author: Malcolm

Date: Tuesday, March 23rd, 2021 at 9:17 AM

Title: Re: rebirth and veganism

Content:

cjdevries said:

I agree that it seems far-fetched that rocks could be sentient, but I just found this article from ananda that said Paramahansa Yogananda had talked about being a diamond in a past life. I know this is a Buddhist website, but I feel that this perspective could at least be food for thought: <https://www.ananda.org/ask/from-minerals-to-humans-the-story-of-reincarnation/>

Malcolm wrote:

Hindus have a different idea about reincarnation.

Author: Malcolm

Date: Tuesday, March 23rd, 2021 at 9:33 PM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Queequeg said:

Does the corpse have a lingering connection to the deceased? This practice of benefiting requires a connection.

Malcolm wrote:

The connection is made if the practitioner has the ability rest in rig pa. Otherwise, for the sentient being in question, there is no benefit.

Meat, wool, leather, hooves, bones, etc., don't suffer. So as long as there is no participation through killing, witnessing, etc., i.e., the meat is pure in three ways, there is no fault in eating it and so no misdeed. The humanitarian, economic and climate issues are of a different order, and are not necessarily reflected in individual choices.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 3:58 AM

Title: Re: the great vegetarian debate

Content:

DNS said:

Monks practicing in the Mahayana tradition eat only vegetarian foods, adhering to the diet of Devadata...

Malcolm wrote:

Chinese monks, primarily. Most of the Tibetan Mahāyāna monks eat meat.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 5:18 AM

Title: Re: the great vegetarian debate

Content:

DNS said:

Monks practicing in the Mahayana tradition eat only vegetarian foods, adhering to the diet of Devadata...

Malcolm wrote:

Chinese monks, primarily. Most of the Tibetan Mahāyāna monks eat meat.

DNS said:

I noticed that too. That's a common assumption made by some Theravadins (Mahapajapati is a Theravada bhikkhuni monastery). Not all Mahayana schools advocate vegetarian diets, in fact, it's probably just a minority number of schools, mostly being Chan and some Zen schools.

Malcolm wrote:

In fact, though some people assume it is an ipso facto Mahāyāna position, Mahāyānīs such as Bhavaviveka make the argument that as long as the meat is pure in three ways, there is no fault. You will note that that the strongest admonitions against eating meat come from the Yogacāra and Tathāgatagarbha sūtras.

Bhavaviveka recognizes that meat eating is mentioned by the Buddha in Tathāgatagarbha and Yogacāra sūtras, but he clearly considers these admonitions by the Buddha not to be in contradiction with the principle of three-fold purity. He insists that the point of the Buddha was making was not to personally engage in harming animals, because of the Buddha's love for all sentient beings.

He makes the point that there is no mind in dead meat, so there can be no suffering caused by eating that meat. He also dispenses with the idea that meat is impure food, as opposed to milk, etc. He also rejects the idea that eating meat implicitly involves one in killing, pointing out if this is so, then those who wear leather, etc., are also killers, etc.

He also rejects the idea that plants are sentient:

Plants are not sentient
because they are not included within the four types of birth.

The four types of birth are apparitional, heat and moisture, egg, and womb birth. There is no "seed," "rhizome," or "spore" birth.

So this controversy boils down to those Mahāyānīs who follow Madhyamaka and those follow Yogacāra.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 5:29 AM

Title: Re: Arhats and Bodhisattvas

Content:

avatamsaka3 said:

Could this be referring to the Buddha Himself as a type of Arhat?

He is described that way in the Pali sources. But, of course, he is not just an arhat.

Still don't know what a bodhisattva arhat is.

Malcolm wrote:

A Buddha.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 9:57 AM

Title: Re: Great Vegan Debate

Content:

Könchok Chödrak said:

Well I don't mind this kind of debate, it's what keeps an aspect Buddhism going. It just has to be done with the proper context. I honestly don't want to start an argument about it, I just wish people would listen to each other more and tell the truth, because one day the mountain will crumble if we're not careful, and someone may be left avalanched underneath. This is serious Dharmic stuff.

Malcolm wrote:

There is no self, nor is there a soul that is anything more than a verbal convention for something that has never existed.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 8:53 PM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Queequeg said:

my five year old daughter doesn't want to eat meat because she just thinks its mean. if equanimity, kindness and great compassion are all that different from that, then I think something has gone wrong.

At this point in life, it just seems people overthink things. maybe I've devolved into a simpleton. maybe I need to learn the great thaumatological secrets.

frankly, your way seems too complicated.

tobes said:

Yes, to be honest I think there is a very big difference between the sentiments of a five year old and the actual realisations of mahakaruna. There is nothing is secretive about this, it is actually a matter of humility to recognise that having bodhicitta properly take stock in our mindstream is an incredible accomplishment. And it is rare. And it is all too easy to conflate this with mere virtuous sentiments and wishful thinking.

Queequeg said:

Nonsense. Mahakaruna is unacquired. It is coextensive with all beings and expresses as our selfless impulses - the love and concern of a parent for a child, the pull of empathy. That's not to say its untainted and undeveloped. Its not a difference of kind but difference of cultivation. Bodhicitta, too, is unacquired. If it was not there to begin with, it could not be manifest.

Malcolm wrote:

Mahakaruna is free of all references, but it begins with the development of regular old karuna. You are essentializing something that is not an essence and has no essence.

Bodhicitta is born out of compassion, it's not an intrinsic quality of sentient beings.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 8:55 PM

Title: Re: Great Vegan Debate

Content:

frankie said:

"There is no self, nor is there a soul that is anything more than a verbal convention for something that has never existed."

Woohoo! gonna save me loads of money on needing to clothe and feed the non-existent self from now on. No need to keep it warm, educated, take it to dharmawheel...not even any need to be careful crossing the road lest it take the risk of a non-existent bus passing through the non-existent self, etc, etc, etc.

Malcolm wrote:

So, you think your body is a "self?"

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 10:26 PM

Title: Re: rebirth and veganism

Content:

Giovanni said:

This is clearly untrue. One bag of rice equals many thousands of dead plants plus the weeds and other plants plus dead worms etc.

Malcolm wrote:

Plus all the feather meal used to fertilize rice, etc., in growing all that organic produce for vegans.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 10:44 PM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Malcolm wrote:

You are essentializing something that is not an essence and has no essence.

Queequeg said:

I'm not. Ordinary karuna has no essence in the same way. I'm just exchanging views through this imperfect medium.

Malcolm wrote:

You said:

Mahakaruna is unaquired...Bodhicitta, too, is unacquired. If it was not there to begin with, it could not be manifest.

To say that something is not acquired is to claim it is innate. To claim something is innate is to claim it is a nature.

Bodhicitta is the desire to attain awakening. Mahāyāna bodhicitta is the desire to attain full buddhahood for the benefit of all sentient beings. Claiming that bodhicitta is innate or unacquired is a strange claim. This is not the same as the so-called prakṛtīgotra, natural disposition. Natural disposition means simply that we have a mind, and that mind can become inspired to desire awakening when it meets with proper conditions to develop Mahāyāna bodhicitta. But Mahāyāna bodhicitta is by no means innate, and neither is mahākaruna, the compassion which is absolutely free of reference points. A mother's compassion is very much a referential compassion.

Mahākaruna and bodhicitta are both acquired. How? Through training. If they were unacquired, as you claim, no training would be needed to develop them, but this is clear not the case.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 11:00 PM

Title: Re: Great Vegan Debate

Content:

frankie said:

I imagine you already know the answer to that.

For my pennyworth: There is of course the notion of the relative self that, due to flux and dependent arising, can also be seen from that position as being not self-empty, and full of morphing potentiality at the absolute level. Seen in this manner, relative 'self' and absolute nature are simultaneously two sides of the same coin.

Malcolm wrote:

It is precisely because of impermanence and dependent origination that a so-called "self" is just a conventional expression.

The term "self" is used to designate the parts of a person as a collection. But there is no self in a person, no person in a self, not person or self in an individual, and no such thing as individual, that is to say, an entity that can bear division and analysis.

Likewise, there is no soul.

The term "absolute nature" is also something which is just an abstraction, without pointing to anything real.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 11:02 PM

Title: Re: Translations of the Lotus Sutra - which is suitable for beginners?

Content:

Queequeg said:

Tibetans in general don't think much of the Lotus Sutra. (See <https://tricycle.org/magazine/greater-awakening/>; Then there is <https://youtu.be/9qqGE8ZulAg>) In East Asia it is possibly the most influential text.

Brunelleschi said:

I know there was a project translating the Tibetan version of Lotus Sutra. I donated to the project but I don't know how its faring...

I personally really like the Lotus Sutra and have a copy of it, along with the excellent Reading the Lotus Sutra by Teiser & Stone (2009). I mean, many (all?) Sutras proclaim themselves as the superior teaching. Which, in a sense must be true, otherwise the Buddha would be breaking the precepts of not lying - which is impossible.

Malcolm wrote:

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

This is the best translation into English yet. The introduction and textual analysis by Peter Alan Roberts alone is worth its weight in gold.

Author: Malcolm

Date: Wednesday, March 24th, 2021 at 11:29 PM

Title: Re: Able to awaken to our innate Buddha-nature through our actual practice?

Content:

Minobu said:

look at timestamps

Malcolm wrote:

Follow the plan.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 12:17 AM

Title: Re: Great Vegan Debate

Content:

frankie said:

Intellectually speaking, using the poverty of only partially able words to point out reality - I make you right. I talk about both practical real-life contingency there, and also the dangers of swinging between polarities.

Malcolm wrote:

There is no danger there. We use the convention "car" to use a collection of parts, none of which is a car, to get from point a to point b. We generally try to avoid wrecking said parts. The same applies a body.

frankie said:

For all practical reasons you definitely relate to the relative 'self' called Malcolm and enjoy taking that collective to do whatever you like to do with it and all it's wondrous thoughts and concepts.

Malcolm wrote:

Yes, but you must understand, I was responding to someone else's assertion of a truly existent soul. Context is king.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 2:24 AM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Queequeg said:

Please feel free to conclude what you want about my views.

Malcolm wrote:

At this point, on this point, my conclusion is that your contention was not well thought out.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 2:26 AM

Title: Re: If You Eat Meat You Are Not a Kagyupa - Karmapas and strict vegetarianism

Content:

Könchok Thrinley said:

I'd hate to derail the thread but does anyone have anything about Karma Chagme and vegetarianism, or why tsok in Drikung is mostly vegetarian?

GrapeLover said:

Karma Chakme's "Comprehensive Critique of Meat" is available in the book "The Faults of Meat" by Geoffrey Barstow.

Here is the conclusion:

For all these reasons, the best option is to perform the holy act of relinquishing all meat. When you perform a ritual feast, use meat with threefold purity in order to guard your samaya. At that time, it is very important simply to not reject meat, alcohol, or dough. Eat only a little, however, an amount equivalent to the leg of an insect. The middle option is to give up meat that was slaughtered for your own sake, or, if you eat other meat, to eat only a little. The least option is to give up the meat of animals killed that day, the meat of animals of a similar species, and human meat. When you do eat it, bless it

as divine nectar and consume it as an inner fire offering.

Regarding the least option, he says:

The answer is that such a person must be able to either truly transform the meat into divine nectar or, if they do not transform it into divine nectar, they must be able to transform their body so that they appear as a burial-ground jackal, a tiger, a lion, or the like. After that they can eat. [...] The Vimalaprabhā, the great commentary on the Kālacakra Tantra, explains that if you are unable to turn a tooth into a pearl, a skull-cup into a lotus, meat into sons' hair, and blood into a heruka deity, then it is unacceptable to eat this. Even if they spend eons trying, ordinary people are unable perform such transformations. Therefore it is widely explained that they should not try to transform these substances into divine nectar by themselves.

Malcolm wrote:

Yes, this is one opinion. The opinion of my guru is that if you avoid meat and you are Vajrayāna practitioner, your compassion is, as he put it, "miserable."

Author: Malcolm

Date: Thursday, March 25th, 2021 at 2:31 AM

Title: Re: the great vegetarian debate

Content:

GrapeLover said:

It is difficult to see how he could convincingly manage this, as the Nirvana Sutra mentions three-fold purity explicitly and has the Buddha say he wants to end meat-eating altogether:

Malcolm wrote:

The three-fold purity is rejected in the sūtras he himself mentions, like the Lanka. It is clear he considers this to be a provisional teaching, not something we need to take literally.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 2:39 AM

Title: Re: Mantra accumulation while walking

Content:

Donny said:

Or did you get teachings from you teachers that dealt with things like this?

Malcolm wrote:

Doesn't count.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 2:39 AM

Title: Re: Translations of the Lotus Sutra - which is suitable for beginners?

Content:

Queequeg said:

Tibetans in general don't think much of the Lotus Sutra. (See <https://tricycle.org/magazine/greater-awakening/>; Then there is <https://youtu.be/9qqGE8ZulAg>) In East Asia it is possibly the most influential text.

Malcolm wrote:

Its not the Tibetans don't think much (pejorative) of the Lotus Sūtra, it's just not part of the Tibetan curriculum.

Tibetans tend to focus on those sūtras that have well-established commentarial traditions, like the Prajñāpāramita. More importantly, they focus on the commentarial Tradition of Nalanda, and when it comes to the words of the Buddha, spend most of their time on the exegesis of the various tantras that form the core of their curriculum, Guhyasamaja, Guhyagarbha, Hevajra, and Kalacakra. These are the main ones.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 10:29 AM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

PadmaVonSamba said:

The eighth consciousness doesn't go from one body to another.

Malcolm wrote:

That's incorrect. It moves from one body to another mounted on the pranavayu. This process is detailed quite extensively in both sutra and tantra.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 10:32 AM

Title: Re: Mantra accumulation while walking

Content:

Könchok Chödrak said:

if we want to be Spiritual

Malcolm wrote:

I have zero interest in being spiritual.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 7:39 PM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

PadmaVonSamba said:

In the first case, there is the same being carrying karma with it.

In the second case, the new being IS the result of ripening karma.

Malcolm wrote:

Both of these options are incorrect views of rebirth.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 11:53 PM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

PadmaVonSamba said:

In the first case, there is the same being carrying karma with it.

In the second case, the new being IS the result of ripening karma.

Malcolm wrote:

Both of these options are incorrect views of rebirth.

PadmaVonSamba said:

Okay... please explain

Malcolm wrote:

Nothing transfers, but there is serial continuity:

ཕུང་པོ་ཉིང་མཚན་སྒྱུར་བ་ཡང་། མི་འཕོ་བར་ཡང་མཁས་རྟགས་བྱ།
ཤིན་ཏུ་ཕ་བའི་དངོས་ལ་ཡང་། ཁང་གི་ཆད་པར་རྒྱུ་བརྟགས་པ།
རྒྱུ་པར་མི་མཁས་དེ་ཡི་ནི། རྒྱུན་ལས་བྱུང་བའི་དོན་མ་མཐོང་།

Though the aggregates are serially connected,
the wise understand nothing is transferred.
The person who imputes the annihilation
of even the most subtle entity
is not wise and does not see
the meaning of arising from conditions.

—Pratītyasamutpādaḥṛdayakārikā

In order for there to be a new being, some other being must have been annihilated. Your presentation is exactly the annihilationist view of self negated by the Buddha in many places.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 11:55 PM

Title: Re: Poll - ngondro accumulations in sequence? (finish one 100,000 then do next?)

Content:

heart said:

In sequence is the normal, in the Nyingma you always do the whole text every time you accumulate but just a few recitations of the sections that you don't accumulate.

Malcolm wrote:

No, this really is not the case, and I can provide many counterfactual examples.

Author: Malcolm

Date: Thursday, March 25th, 2021 at 11:59 PM

Title: Re: Practical difference between Yidam practice and Guru Yoga

Content:

Passing By said:

...Dzogchen, Guru Yoga is always emphasized as the essence of everything up to and including upadesha practices. Is yidam done in Ati context also considered a form of Guru Yoga?

Malcolm wrote:

In Dzogchen, the guru, the yidam, and the ḍākinī are the basis, and nothing else. The guru is the essence, original purity; the yidam is the nature, natural purity; and the ḍākinī is their inseparability, compassion.

Author: Malcolm

Date: Friday, March 26th, 2021 at 3:47 AM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

PadmaVonSamba said:

When you say:

“In order for there to be a new being, some other being must have been annihilated.” Are you paraphrasing the annihilationist view, or the correct view?

Malcolm wrote:

I am paraphrasing the annihilationist view, in this context the idea that in the series of a continuum, there is an old being that perished and a new being that comes into existence.

Author: Malcolm

Date: Friday, March 26th, 2021 at 3:52 AM

Title: Re: Translations of the Lotus Sutra - which is suitable for beginners?

Content:

Queequeg said:

Intro to the translation of the Tibetan at 84000 is indeed good. The question about the

Devadatta section missing from the Kumarajiva translation is interesting. It also lacks sections in the Medicinal Herbs chapter. Kumarajiva was from Kucha.

Malcolm wrote:

What's even more interesting is that the missing parts were cobbled onto the Kumarajiva recension to make it more "complete."

Author: Malcolm

Date: Friday, March 26th, 2021 at 3:55 AM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

SilenceMonkey said:

Would having a continuity be an eternalist view from the Madhyamaka perspective?

Malcolm wrote:

Not at all. That is the point of the statement:

Though the aggregates are serially connected...

This refers between this life and the next life. There is a connection, but there is no entity that moves from this life to the next:

the wise understand nothing is transferred.

Author: Malcolm

Date: Friday, March 26th, 2021 at 3:57 AM

Title: Re: Poll - ngondro accumulations in sequence? (finish one 100,000 then do next?)

Content:

heart said:

In sequence is the normal, in the Nyingma you always do the whole text every time you accumulate but just a few recitations of the sections that you don't accumulate.

Malcolm wrote:

No, this really is not the case, and I can provide many counterfactual examples.

heart said:

Well, this is how I was taught, more than once I might add. Anyway, doing one thing at the time is something I also seen.

Malcolm wrote:

There is no one size that fits all.

Author: Malcolm

Date: Friday, March 26th, 2021 at 4:00 AM

Title: Re: Practical difference between Yidam practice and Guru Yoga

Content:

Passing By said:

...Dzogchen, Guru Yoga is always emphasized as the essence of everything up to and including upadesha practices. Is yidam done in Ati context also considered a form of Guru Yoga?

Malcolm wrote:

In Dzogchen, the guru, the yidam, and the ḍākinī are the basis, and nothing else. The guru is the essence, original purity; the yidam is the nature, natural purity; and the ḍākinī is their inseparability, compassion.

Passing By said:

So, in other words, as long as one is working with the thigle nyagchig, regardless of what method is being used, it is guru yoga as far as Dzogchen is concerned, whether the practice nominally has a guru figure, deity or dakini associated with it?

Malcolm wrote:

In Dzogchen, the guru, yidam, and ḍākinī is rigpa.

Author: Malcolm

Date: Friday, March 26th, 2021 at 6:41 AM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

SilenceMonkey said:

Would having a continuity be an eternalist view from the Madhyamaka perspective?

Malcolm wrote:

Not at all. That is the point of the statement:

Though the aggregates are serially connected...

This refers between this life and the next life. There is a connection, but there is no entity that moves from this life to the next:

the wise understand nothing is transferred.

SilenceMonkey said:

I see... I need to study more. What would you say about my response in the previous post to PVS regarding moments in time? (Sorry, I edited it a couple mins after posting)
How can things be serially connected if they don't exist?

Perhaps moments don't have ultimate existence, but they appear to exist in the (undeluded) relative?

Malcolm wrote:

Partless moments are irrefutable, even through Madhyamaka reasoning, because they do not have duration. They are a relative ultimate, but not the ultimate free of proliferation.

Author: Malcolm

Date: Friday, March 26th, 2021 at 7:44 PM

Title: Re: Reversing Global Warming

Content:

Malcolm wrote:

The problem isn't the science and technology, as you know well, it never has been. The problem is politics and policy. Whatever you make think of Gore, had he been elected, things would have been different, but ironically, Ralph Nader and the Green Party contributed significantly to Gore's conceding the election to Bush.

kirtu said:

Trotting out the eternal Al Gore piñata, a mirage in the desert at best.

Malcolm wrote:

I am making the point that the Green Party voters voted against their own interests in 2000, just like they did in 2016. In both cases, the votes drawn off by the GP from the Dems were sufficient to guarantee the GOP an electoral college victory.

Author: Malcolm

Date: Friday, March 26th, 2021 at 9:14 PM

Title: Re: Reversing Global Warming

Content:

kirtu said:

Trotting out the eternal Al Gore piñata, a mirage in the desert at best.

Malcolm wrote:

I am making the point that the Green Party voters voted against their own interests in 2000, just like they did in 2016. In both cases, the votes drawn off by the GP from the Dems were sufficient to guarantee the GOP an electoral college victory.

Queequeg said:

Anyone who takes the Green Party in the US seriously cannot be taken seriously.

Malcolm wrote:

Perhaps, but they can spoil elections.

Author: Malcolm

Date: Saturday, March 27th, 2021 at 5:12 AM

Title: Re: What does Buddhism say about gender?

Content:

Ardha said:

<https://buddhism.stackexchange.com/questions/12902/male-female-is-gender-an-illusion>

Something I heard, which then got me thinking about what Buddhism would say about transgender issues, or being gay etc. There is a reference to ultimate reality and conventional reality too, but I'm not entirely convinced. Especially considering that for a time Buddhism wasn't that friendly towards women being enlightened and practicing. What's the verdict on this?

PadmaVonSamba said:

The Buddha actually departed from traditional Indian religious culture in that he accepted women into the sangha.

Malcolm wrote:

No, Jains had nuns before the Buddha admitted women into the Sangha.

Author: Malcolm

Date: Saturday, March 27th, 2021 at 10:07 PM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

Yes, literally... Factory farms are pure evil.

Malcolm wrote:

Agriculture in general harms billions of sentient beings, not just factory farms, for example, pressing oils out of seeds, etc.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 2:14 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

Yes, literally... Factory farms are pure evil.

Malcolm wrote:

Agriculture in general harms billions of sentient beings, not just factory farms, for example, pressing oils out of seeds, etc.

seeker242 said:

Right, and mass production animal agriculture harm more, compared to just plant agriculture for humans, because it involves excessive amounts of plant agriculture in addition to animal agriculture. It's well established that the total amount of agriculture necessary would be significantly reduced, if it was just plants for human consumption.

Malcolm wrote:

No, it is not well established. This is just a vegan talking point which is not backed up by any real data. It's a talking point based on assumptions, not facts.

The vegan diet is actually slightly more "expensive" than other options:

<https://ensia.com/notable/which-diet-makes-best-use-of-farmland-you-might-be-surprised/>

The study the above article is based upon:

<https://online.ucpress.edu/elementa/article/doi/10.12952/journal.elementa.000116/112904/Carrying-capacity-of-U-S-agricultural-land-Ten>

In fact, the same amount of area under cultivation would be required for the planet to go 100% percent vegan. What changes is usage of land not suitable for growing crops, and that land use gets heavily reduced when you eliminate grazing, etc. On the other hand, that land is not suitable for cultivation in general, which is why it is used for grazing in the first place.

The salient point is that shifting towards a plant-based diet can increase the amount of food available to be eaten by human beings, but it won't actually reduce the amount of land under cultivation at all (especially when you include biofuel cultivation, such as ethanol). In fact, the amount of land under direct cultivation will increase dramatically. Therefore, your repeated asserted that eliminating animals from the human food chain will result in less creatures being harmed overall is specious at best. There are many good reasons to move away from the baseline American diet, which is wasteful and unhealthy in the long run. But the idea that moving away from meat will reduce the need for the same amount of cropland is demonstrably false. In fact, it dramatically increases for the need for cultivation:

So your idea is plain wrong. If we all moved to a vegan or other plant based diet, there will be at least as many sentient beings harmed since the use of pesticides, herbicides,

and other pest control measures will increase, not to mention the "collateral" damage of harvesting, pressing, etc.

The fact of the matter is that there is no ideal dietary choice which insulates one from the economics of samsara. If one thinks so, one should become a Jain or a follower of Devadatta.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 11:19 AM

Title: Re: Guru Rinpoche devotional practices

Content:

Soma999 said:

You can take an online Guru Rinpoche empowerment, even from recorded empowerments - from Garchen Rinpoche.

Malcolm wrote:

Caveat emptor. Many lamas, probably a majority, do not accept this.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 7:03 PM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

Um... the article you shared actually proves the opposite of what you're claiming.

Malcolm wrote:

No, it does not.

SilenceMonkey said:

Land requirements decreased steadily as the proportion of food derived from animals declined, with the three vegetarian diets requiring 0.13 to 0.14 hectares (0.32 to 0.35 acres) per person per year.

And you don't even address the main point behind the claim that animal agriculture kills more animals than plant agriculture, which is that you have to feed the cows. So whatever harm that comes from plant agriculture is multiplied in the case of raising animals for meat, because you have to feed the animals plants.

Malcolm wrote:

Overall land use decreases, the area of _cultivated_ land increases by double. Since the overall cultivated land use nearly doubles, pesticide and herbicide use will increase exponentially as well, as well as the need to substitute human waste for animal-dung based flail amendments.

Large scale farming is not possible without pesticides, and there isn't enough guano in world to make it possible to substitute for other kinds of nonchemical fertilizer if those are eliminated.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 7:14 PM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

PadmaVonSamba said:

So, please establish what is meant by "soul" before discussing whether the Buddha ever talked about one.

Könchok Chödrak said:

Can the "Soul" be referring to Buddha-Nature? People don't tend to deny we all have that, and that it's there. How it's there is the question if such is accepted. Would this be too much of a controversial saying?

Malcolm wrote:

No, this is explicitly rejected by the Buddha.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 7:22 PM

Title: Re: Guru Rinpoche devotional practices

Content:

Könchok Chödrak said:

Question: would they be "not accepting" of such a practice coming from their own selves based on preference, or are they judging His Enlightened judgement on the matter? Or is it just Expedient Means in Vajrayana?

Malcolm wrote:

My guru, Chogyal Namkhai Norbu, explicitly rejected the idea that one could receive empowerments and reading transmissions from recordings. This has been discussed here at length. There are many technical reasons why it is not possible, and no argument for why it is possible. Thus, caveat emptor.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 8:36 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

"Avoiding meat and dairy products is the single biggest way to reduce your environmental impact on the planet, according to the scientists behind the most comprehensive analysis to date of the damage farming does to the planet. "

<https://www.theguardian.com/environment/2018/may/31/avoiding-meat-and-dairy-is->

single-biggest-way-to-reduce-your-impact-on-earth

The most comprehensive analysis to date of the damage farming does to the planet. Here is what the lead research scientist has to say about it.

“A vegan diet is probably the single biggest way to reduce your impact on planet Earth, not just greenhouse gases, but global acidification, eutrophication, land use and water use,” said Joseph Poore, at the University of Oxford, UK, who led the research. “It is far bigger than cutting down on your flights or buying an electric car,” he said, as these only cut greenhouse gas emissions.

“Agriculture is a sector that spans all the multitude of environmental problems,” he said. “Really it is animal products that are responsible for so much of this. Avoiding consumption of animal products delivers far better environmental benefits than trying to purchase sustainable meat and dairy.”

Of course, research scientists at the The Queen's College, University of Oxford are well known for just making stuff up and not basing their statements on fact and figures.

Malcolm wrote:

Then there is reality: the world is not going to go vegan, not tomorrow, next week, next year, or in the next century. In fact, meat consumption will continue to rise, especially in China and India.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 8:49 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

"Avoiding meat and dairy products is the single biggest way to reduce your environmental impact on the planet, according to the scientists behind the most comprehensive analysis to date of the damage farming does to the planet. "

<https://www.theguardian.com/environment/2018/may/31/avoiding-meat-and-dairy-is-single-biggest-way-to-reduce-your-impact-on-earth>

The most comprehensive analysis to date of the damage farming does to the planet. Here is what the lead research scientist has to say about it.

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“Agriculture is a sector that spans all the multitude of environmental problems,” he said. “Really it is animal products that are responsible for so much of this. Avoiding

consumption of animal products delivers far better environmental benefits than trying to purchase sustainable meat and dairy.”

Of course, research scientists at the The Queen's College, University of Oxford are well known for just making stuff up and not basing their statements on fact and figures.

Malcolm wrote:

Then there is reality: the world is not going to go vegan, not tomorrow, next week, next year, or in the next century. In fact, meat consumption will continue to rise, especially in China and India.

seeker242 said:

Doesn't change the fact that it causes less harm, which is the salient point.

Malcolm wrote:

No, you have not proven this to be so. You imagine it is so, because it supports your inclinations, and so you select data that you think bolsters your case. Human activity, all of it, has tremendous impacts on the planet. Your harm-reduction analysis leaves out many factors; by definition, increased cultivation will lead to harming increased numbers of sentient beings. So in the end, the same amount of creatures will be harmed, no matter what we do.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 9:30 PM

Title: Re: Great Vegan Debate

Content:

Könchok Chödrak said:

One of The Buddha's reasons for rejecting the Vedas was for the purpose of stopping animal sacrifices done on their false pretext. But there are so many foretellings of a terrible future for mankind still, despite the Advent of the Buddha. We live in Mappo. The Buddhas only give us good though. Based on both Vedic and Buddhist Traditions, things get worse in Kali-Yuga. But Buddha is one to defy odds. I read once in a Buddhist Tantric Text something to the extent of "May all beings become Buddhas at this very moment". Such a thing is possible! How much more possible is it to create a better future for mankind, heeding the warnings of what may come. We must live as Bodhisattvas. There is always hope.

Malcolm wrote:

The tantras also say, “Those with compassion eat meat.”

Author: Malcolm

Date: Sunday, March 28th, 2021 at 9:33 PM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

Könchok Chödrak said:

Then what is the basis for Emptiness?

Malcolm wrote:

There is no basis at all. That's what "emptiness" means.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 9:35 PM

Title: Re: Guru Rinpoche devotional practices

Content:

Könchok Chödrak said:

I mean it's clear that Enlightened Buddhist Teachers do it.. The Dalai Lama, etc. Your Guru, all respects to Him, is just bearing the Torch of Expedient Means to preserve that type of practice most importantly from what it seems. Nothing wrong with that.

Malcolm wrote:

A live transmission over the web is one thing, a recorded empowerment another. You don't understand Vajrayana. A transmission is like a pebble handed from one person to another. Can you take a pebble from the hand of a recording? This is the analogy.

I am pointing out that most lamas, 99%, don't agree with this approach. It's highly controversial in Tibetan circles.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 10:05 PM

Title: Re: Ox Herding

Content:

LastLegend said:

No dream though. Dream is delusion.

Russian said:

There's a book that explains it. The book is called: Riding the Ox Home : Stages on the Path of Enlightenment. Author: John Daido Looi.

Malcolm wrote:

While the images and sequence are similar, the meanings is dissimilar. In the Tibetan tradition, this is merely an illustration of perfect shamatha.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 10:36 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

This is just a omni talking point which is not backed up by any real data. It's a talking point based on assumptions, not facts and just plain wrong

Malcolm wrote:

All the evidence presented so far is conjectural, and based on assumptions, that goes for yours and mine.

And we draw different conclusions from that those assumptions. Your assumptions lead you to believe that in general, less sentient beings will be harmed if the world went vegan. I think this is fanciful.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 10:57 PM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

The tantras also say, "Those with compassion eat meat."

jimmi said:

This sounds like a requirement. By what logic or perception is eating meat compassionate?

Those who wish to minimize the collateral damage to sentient beings of meat production and consumption and indeed of any land based diet (as you suggest), while still fulfilling their compassionate obligations, may perhaps consider the possibility of exclusively eating large marine mammals.

Malcolm wrote:

Compassion isn't an obligation, it's a choice.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 11:01 PM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

Könchok Chödrak said:

Then what is the basis for Emptiness?

Malcolm wrote:

There is no basis at all. That's what "emptiness" means.

PadmaVonSamba said:

As HH Dalai Lama has frequently mentioned, emptiness itself isn't a thing. It is a description of the nature of phenomena.

So, this is like asking what is the basis for "large".

Malcolm wrote:
The basis for large is small.

Author: Malcolm
Date: Sunday, March 28th, 2021 at 11:01 PM
Title: Re: Ox Herding
Content:

Malcolm wrote:
While the images and sequence are similar, the meanings is dissimilar. In the Tibetan tradition, this is merely an illustration of perfect shamatha.

Russian said:
You mean the picture of the elephant and the monkey? Why I ask, because you are responding to my previous message, where I mention the name of the Zen book, the book of the Zen mentor.

Malcolm wrote:
I mean the entire depiction, the final stages at the top represent the miraculous powers that arise from samadhi, but not insight.

Author: Malcolm
Date: Sunday, March 28th, 2021 at 11:24 PM
Title: Re: Ox Herding
Content:

Malcolm wrote:
I mean the entire depiction, the final stages at the top represent the miraculous powers that arise from samadhi, but not insight.

Russian said:
And in your opinion, does Zen Buddhism lead to liberation, or not? Does this tradition of Buddhism lead to a goal, does it fulfill a soteriological function, or not?

Malcolm wrote:
I wasn't commenting on the respective merits of this or that tradition, per se, merely pointing out the manner in which the two depictions are explained are not commensurate with one another.

One assumes from the outset that all Buddhist traditions lead to awakening since they are all based on the same insights into reality.

Author: Malcolm

Date: Sunday, March 28th, 2021 at 11:30 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

Doesn't take a genius to figure out that a reduction of land use, a reduction of water pollution, a reduction of water use, a reduction of greenhouse gas emissions, a reduction of animal slaughtering, would cause less harm.

The idea that it doesn't matter what we do it's all the same, is really quite ridiculous.

And eating meat is compassionate? I wonder what the animals that are being killed because of it would have to say about that? It shouldn't take a genius to figure that out either

Malcolm wrote:

One does not eat live animals, and eating corpses never caused suffering to anyone ever. Corpses don't have feelings.

I did not say it does not matter what we do. There are sound reasons to criticize industrial agriculture, but claiming that shifting to an all plant food chain will reduce the suffering of sentient beings is, in my opinion, naive.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:08 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

I doubt very much that the cows would be ok with being killed, simply because they are not eaten alive. The idea that purchasing that meat, is somehow entirely divorced from its production, is certainly naive.

Malcolm wrote:

Its pretty clear that purchasing meat is entirely divorced from its production, considering how much meat is wasted per day in the US, 31% of it, 141 billion tons per year or 364,383,561 pounds a day, to be precise. Basically, for every two pounds of meat sold in the US, one pound is "wasted."

<https://www.beefmagazine.com/management/food-waste-issue-we-must-solve>

Of course this ignores that fact that nothing is ever wasted in a biological system, and all that "wasted" meat rots and is eaten by all kinds of lifeforms. Life survives on death.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:11 AM

Title: Re: Great Vegan Debate

Content:

DNS said:

The cows are continually impregnated and then when she gives birth, the calves are taken away.

Malcolm wrote:

Correct, and then raised for veal or beef.

DNS said:

You can see the mother cow wailing and crying as her calves are taken away.

Malcolm wrote:

Correct.

DNS said:

And then for the "free range" hens, they still get de-beaked, where their beaks are clipped off without anesthesia.

Malcolm wrote:

Yes, which is why one should only buy eggs produced by pastured chickens.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:16 AM

Title: Re: Ox Herding

Content:

Malcolm wrote:

I wasn't commenting on the respective merits of this or that tradition, per se, merely pointing out the manner in which the two depictions are explained are not commensurate with one another.

One assumes from the outset that all Buddhist traditions lead to awakening since they are all based on the same insights into reality.

Russian said:

It is clear that you have voiced the opinions of the traditions, and what is your personal opinion? How do you rate Zen yourself? What do you think of Zen?

Malcolm wrote:

I don't have any basis to have an informed opinion about Zen, other than the way Chan is presented in Tibetan sources, some favorable, most not.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:19 AM

Title: Re: Guru Rinpoche devotional practices

Content:

Soma999 said:

The Sambhogakāya form of the lama transmits the initiations, and is not bounded by space and time.

Malcolm wrote:

The student is bound by space and time. Not only that, but the creation and dissolution of the mandala for any given initiation is bound by space and time.

Soma999 said:

The initiation is transmitted in consciousness.

Malcolm wrote:

No, an initiation is transmitted through body and speech. The idea an initiation is transmitted mind to mind is just a fantasy and is not supported on the basis of any Buddhist tantra.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:24 AM

Title: Re: Guru Rinpoche devotional practices

Content:

philji said:

Controversial doesn't have to mean wrong. Namkhai Norbu Rinpoche was also considered controversial. If you have trust in Garchen Rinpoche go for it.

Malcolm wrote:

Correct, controversial does not mean wrong. It means controversial. It means that there are doubts.

The purpose of pointing this out is that people need to know, if they have many teachers, that some of their teachers very likely will not accept the point of view that Garchen Rinpoche, a perfectly lovely and compassionate bodhisattva, is promulgating. The point is not to find fault with Garchen Rinpoche. The point that people should be aware that most lamas will not accept recorded empowerments as valid. That's just a fact, and people should be aware of this.

Author: Malcolm

Date: Monday, March 29th, 2021 at 1:26 AM

Title: Re: Yet another Buddhism Soul/Self/Anatta thread

Content:

PadmaVonSamba said:

As HH Dalai Lama has frequently mentioned, emptiness itself isn't a thing. It is a description of the nature of phenomena.

So, this is like asking what is the basis for "large".

Malcolm wrote:

The basis for large is small.

PadmaVonSamba said:

Yeah, but the point is, it's an adjective. Sunyata functions that way too. As HHDL says in The Essence of the Heart Sutra, we can only talk about the emptiness of things. There's no "thing" which is emptiness.

Malcolm wrote:

I guess my humor is too dry.

Author: Malcolm

Date: Monday, March 29th, 2021 at 5:27 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

Um... the article you shared actually proves the opposite of what you're claiming.

Malcolm wrote:

No, it does not.

SilenceMonkey said:

And you don't even address the main point behind the claim that animal agriculture kills more animals than plant agriculture, which is that you have to feed the cows. So whatever harm that comes from plant agriculture is multiplied in the case of raising animals for meat, because you have to feed the animals plants.

Malcolm wrote:

Overall land use decreases, the area of _cultivated_ land increases by double. Since the

overall cultivated land use nearly doubles, pesticide and herbicide use will increase exponentially as well, as well as the need to substitute human waste for animal-dung based flail amendments.

Large scale farming is not possible without pesticides, and there isn't enough guano in world to make it possible to substitute for other kinds of nonchemical fertilizer if those are eliminated.

SilenceMonkey said:

That doesn't make sense. If all the land that was being used to grow feed for the cows and pigs didn't need to be used for that purpose, it could be used to grow food for people. That's not an increase in land use, but the opposite.

Malcolm wrote:

It is not as much land as you imagine.

Author: Malcolm

Date: Monday, March 29th, 2021 at 6:49 AM

Title: Re: Great Vegan Debate

Content:

PadmaVonSamba said:

Frankly, with chicken meat being as cheap as it is at the stores, and the incredible investment chicken farmers have to make, I don't see how there is any money on it. But I guess there is.

Malcolm wrote:

It's subsidized by the Feds.

Author: Malcolm

Date: Tuesday, March 30th, 2021 at 9:10 PM

Title: Re: Great Vegan Debate

Content:

jimmi said:

This sounds like a requirement. By what logic or perception is eating meat compassionate?

Those who wish to minimize the collateral damage to sentient beings of meat production and consumption and indeed of any land based diet (as you suggest), while still fulfilling their compassionate obligations, may perhaps consider the possibility of exclusively eating large marine mammals.

Malcolm wrote:

Compassion isn't an obligation, it's a choice.

jimmi said:

What kind of compassionate choice is it then that would allow one to directly, or through intermediaries, deprive another of its own choice to live?

Malcolm wrote:

No sentient being chooses to live. The process of life is driven by ignorance. Sentient beings are conceived through ignorance, etc.

Everything boils down to motivation and method. If one has bodhicitta and the correct method, eating meat becomes a compassionate act.

Author: Malcolm

Date: Tuesday, March 30th, 2021 at 10:25 PM

Title: Re: Great Vegan Debate

Content:

PadmaVonSamba said:

2. Killing animals is a violation of one of the five precepts.

Malcolm wrote:

That is in fact unclear. For example, it is not a defeat for a bhikṣu to kill an animal, and requires no more than a confession before the sangha, the same as drinking alcohol or harming a plant.

PadmaVonSamba said:

If you have taken the five precepts, you cannot, for example, select a live lobster to be cooked for you. But if you are served meat, it is not a violation to eat it. The specific act of killing is the point here.

Malcolm wrote:

Yes, because this violates the "pure in three ways" rule

PadmaVonSamba said:

3. This is really the grey area. If one buys meat, this perpetuates the market for meat

Malcolm wrote:

This has been addressed many times. Buying any food at all from a store that sells meat, like Whole Foods, contributes to that economy, vegan or not.

Author: Malcolm

Date: Tuesday, March 30th, 2021 at 10:31 PM

Title: Re: Thangka painting - what requires empowerment?

Content:

heart said:

You don't need an empowerment for thangka painting...

Malcolm wrote:

Not exactly true. Ideally, a thangkha painter will be part of the tradition.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 12:15 AM

Title: Re: Thangka painting - what requires empowerment?

Content:

heart said:

You don't need an empowerment for thangka painting...

Malcolm wrote:

Not exactly true. Ideally, a thangkha painter will be part of the tradition.

Hazel said:

What's the risk of negative karma?

Malcolm wrote:

If one is painting lower tantras deities like Tara, the Buddha, Arhats, etc. there is no fault. But if someone is painting higher tantras deities without empowerment, there is a fault.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 1:06 AM

Title: Re: Great Vegan Debate

Content:

Johnny Dangerous said:

Awesome for people who have the time and resources, almost completely irrelevant for those who do not.

Sunrise said:

Most of us agree that Big Agriculture is having a very destructive effect on animal welfare, human workers, and the environment. The question is how to stand against it. Different methods will appeal to different people, but the important thing is to do something. There's the very real danger that people will look at the size of Big Ag, and conclude there's nothing that they can do about it. That they're powerless consumers forced to support this evil system. This isn't true, but if we don't take active steps against it, it will feel that way.

Malcolm wrote:

Most people in the world do not enjoy the luxury of food choices available to us in the first world.

Most of the 7.5 billion people on the planet are just struggling to get by.

Transforming the global food production network to be more efficient and less polluting requires a level of international cooperation that necessitates a level of maturity humanity has not reached.

There are, at most, 400 million vegetarians in the world. Take India, only slightly more than a third of the population is vegetarian.

Basically, the world is only 5% vegetarian. Seems unlikely this is going to change.

Meat eating map:

<https://www.bbc.com/news/health-47057341>

Fact: the wealthier people become, the more meat they eat. One can either eat meat with compassion, or hold one's nose and pretend to be superior to everyone else.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 2:22 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

This sounds like the opposite of how HH Dalai Lama says to cultivate compassion and bodhicitta. You seem to be saying that because no being chooses to live, it doesn't matter if they die.

Malcolm wrote:

I was specifically responding to the assertion by jimmi that eating meat deprives sentient beings of the choice of live.

SilenceMonkey said:

But that's not bodhicitta. Bodhicitta is recognizing that all beings want happiness and to avoid suffering, and then feeling compassion for their suffering enough to want them to be free.

Malcolm wrote:

You do that by avoiding meat, and I do that by consuming meat, in addition to making sure those animals didn't die for nothing.

Face it, 95 percent of people in the world not only eat meat, but they want to eat meat.

You can either avoid meat, or you can eat meat with compassion. It's up to you. But don't try to tell me being a vegetarian or a vegan is more compassionate. It isn't, and I see zero evidence that vegans and vegetarians are qualitatively more compassionate than those who eat meat. His Holiness the Dalai Lama eats meat, for example.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 2:24 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

The real purpose behind vegetarianism and veganism isn't about feeling superior, it's about compassion for the animals.

Malcolm wrote:

So is meat-eating with a proper method. Otherwise, it neutral, unless you personally engaged in killing animals for food.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 2:27 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

There's no hypocrisy in people being veg merely because they live in the first world.

Malcolm wrote:

There is, when they imagine that somehow their diet of choice makes them spiritually superior to others.

Veganism is a luxury diet (and unhealthy too) for wealthy people in first world countries that has zero impact on industrial agriculture, the meat industry, etc.

<https://veganbits.com/vegan-demographics/>

SilenceMonkey said:

Calculating the amount of vegans in the world has never been an easy task. Many people combine vegans, vegetarians, and plant-based diets into the same category – even though there is a major difference. Considering that the most progressive countries in the world are reporting a 2-8% vegan population, we can assume that the worldwide number is considerably below 1%.

For example, even though there has been a large surge in vegan interest in South Africa, 99.99% of Africa's population aren't vegans. Considering that there are 1.2 billion people living in Africa, and 7.53 billion people living worldwide, it's easy to understand why the vegan population worldwide is closer to 0.1%.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 5:00 AM

Title: Re: Great Vegan Debate

Content:

SilenceMonkey said:

There are many uncompassionate people in the world. And many more who engage in systems that are inherently uncompassionate without realizing it.

Malcolm wrote:

Yes, there are many uncompassionate buddhist vegetarians as well. I've met many.

SilenceMonkey said:

If it's true that a tantrika can liberate an animal by eating its flesh, or even to create a powerful connection of dharma for this being, there is some real compassion there.

Malcolm wrote:

I did stipulate that one needs connection with a method.

SilenceMonkey said:

But for all the rest of the meat eaters, there's no compassion there.

Malcolm wrote:

And not necessarily malice either. For example, most people eat meat. Are you claiming that most people are not compassionate? That 95 percent of the world is somehow lacking compassion? You need to get out more.

SilenceMonkey said:

And the Dalai Lama was vegetarian for most of his life. He only eats meat occasionally because it was prescribed by his doctors due to a case of jaundice.

Malcolm wrote:

This is completely false. HHDL has not been vegetarian most of his life. Quite the opposite, actually.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 7:07 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

The most important is for individuals to shift towards predominantly plant-based diets.

Malcolm wrote:

First world arrogance, expecting others to take responsibility for our cultural excesses.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 7:43 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

The most important is for individuals to shift towards predominantly plant-based diets.

Malcolm wrote:

First world arrogance, expecting others to take responsibility for our cultural excesses.

PadmaVonSamba said:

If you can't eat a predominately plant-based diet, the next best thing is to only consume meat from animals who rely on a predominantly plant-based diet.

Malcolm wrote:

Eating the flesh of predators is forbidden in Vinaya, in fact.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 9:56 AM

Title: Re: Great Vegan Debate

Content:

PadmaVonSamba said:

If you can't eat a predominately plant-based diet, the next best thing is to only consume meat from animals who rely on a predominantly plant-based diet.

Malcolm wrote:

Eating the flesh of predators is forbidden in Vinaya, in fact.

PadmaVonSamba said:

The most ethical thing to do would to be a vegan cannibal and only eat other humans who are not vegans.

Malcolm wrote:

Human meat is also forbidden in Vinaya.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 10:05 AM

Title: Re: Great Vegan Debate

Content:

PadmaVonSamba said:

The most ethical thing to do would to be a vegan cannibal and only eat other humans who are not vegans.

Malcolm wrote:

Human meat is also forbidden in Vinaya.

jimmi said:

What if someone just put it on your plate? It's said to taste like chicken.

Malcolm wrote:

Human meat is forbidden in Vinaya.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 7:50 PM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

Human meat is forbidden in Vinaya.

Arnoud said:

Why do these rules from the Vinaya apply to lay people and not the other rules?

Malcolm wrote:

They don't, necessarily, but one can consult them as a guide.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 10:04 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

Is it just a coincidence that vegan comes in last place, in causing climate harm, in virtually every single country studied? Hmmm.

Malcolm wrote:

There are no innocents, not even vegans.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 11:09 PM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

Is it just a coincidence that vegan comes in last place, in causing climate harm, in virtually every single country studied? Hmmm.

Malcolm wrote:

There are no innocents, not even vegans.

seeker242 said:

Which is irrelevant to whether or not something does or doesn't cause more or less harm.

Malcolm wrote:

If you want to reduce harm, look at the major causes of harm to the environment, and it is not agriculture as a sector (10% of total greenhouse gas emissions from the US, according to the EPA). It is transportation, electricity, and industry.

With respect to the major causes of water pollution they are non-agricultural effluents: human sewage (30%) is the leading source; followed by farm run off and air pollution (both 20%); then maritime transportation, waste water from industry, oil, and litter. Of course these vary depending on water basin. For example, the Mississippi is mainly polluted by farm runoff; the Thames, the Colorado, and Connecticut river, human sewage, etc.

Decoupling our economy from the burning of fossil fuels will automatically cause a serious drop in harm. This is where people should be focusing their attention. Not on diets.

Author: Malcolm

Date: Wednesday, March 31st, 2021 at 11:11 PM

Title: Re: merigar gomp

Content:

ismael said:

Besides that, a 19th century Christian saint and mystic, Davide Lazaretti, lived in the rugged mountains above Merigar (his place can still be visited)

Malcolm wrote:

Lazaretti's house, restored and renovated, is for sale.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 12:32 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

Which is irrelevant to whether or not something does or doesn't cause more or less harm.

Malcolm wrote:

If you want to reduce harm, look at the major causes of harm to the environment, and it is not agriculture as a sector (10% of total greenhouse gas emissions from the US, according to the EPA). It is transportation, electricity, and industry.

seeker242 said:

The idea that you can just ignore food is a mistaken idea.

Malcolm wrote:

The idea that you are going to change the dietary habits of 95 percent of humanity is equally mistaken. So, I recommend you work with what people will accept, not what they won't. That is the best way to reduce harm to the environment.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 12:45 AM

Title: Re: Great Vegan Debate

Content:

muni said:

His Holiness the 14th Dalai Lama is encouraging his followers around the globe to adopt a vegetarian diet in an effort to alleviate suffering on World Animal Day, which took place this past Sunday, October 4th. In a recorded message, the Buddhist leader said, "It is very useful to promote vegetarianism. We should pay more attention towards developing more vegetable [-based diets]," adding that factory farming is "environmentally very harmful. "

Malcolm wrote:

With all due respect to His Holiness, switching to a vegetarian diet will not get rid of "factory farming."

Author: Malcolm

Date: Thursday, April 1st, 2021 at 1:13 AM

Title: Re: Great Vegan Debate

Content:

muni said:

His Holiness the 14th Dalai Lama is encouraging his followers around the globe to adopt a vegetarian diet in an effort to alleviate suffering on World Animal Day, which took place this past Sunday, October 4th. In a recorded message, the Buddhist leader said, "It is very useful to promote vegetarianism. We should pay more attention towards developing more vegetable [-based diets]," adding that factory farming is "environmentally very harmful. "

Malcolm wrote:

With all due respect to His Holiness, switching to a vegetarian diet will not get rid of "factory farming."

muni said:

It is indirectly related, even that alone will not solve it. I am sure H H Dalai Lama knows that, it is not that easy. However when there is no demander, or less, they need to reduce as well. Now too many animals are pushed in tiny places, like pigs, just enough room to deliver babies. Their tale is cut off, since due to stress they eat each others. Its just unbelievable when we come to see how these beings are suffering.

Malcolm wrote:

Factory farming is not just for animals. That's the point.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 1:56 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

What people will or won't do is not relevant to the question of which diet causes more or less harm. Even if everyone were to do absolutely nothing, that still wouldn't change the fact that a plant-based diet causes less climate harm.

Malcolm wrote:

Your criteria has been harm through death to creatures. Now you've roped in the climate.

As for your first criteria, there is no evidence less creatures are harmed, since there is no evidence one way or another.

There is no evidence that less pesticides and herbicides or other pest-management

solutions will be used if we switched, world wide, to an all plant-based diet.

We will have to rely on more chemical-based fertilizers in the significant absence of animal by-product fertilizer. Water pollution from nitrogen runoff will be the same, as well as chemical pollution.

Then there is the transition period of twenty years where we either support an aging population of domesticated animals until they die a natural death—or kill them all—and prevent their birth, since they will no longer be useful to human beings.

The rate of air pollution from farm vehicles will remain the same for the foreseeable future.

The recommendation to switch to all plant-based diet seems great on the surface, but it itself comes with all kinds of unimagined consequences. Same number of creatures will be killed, or even more, since there will have to be a great increase in planting of nut trees and fruit trees (water intensive, prone to disease and pests, requiring lots of pesticides), etc. One cannot simply declare that one can determine the amount of harm to creatures based on computer models which track carbon.

This is why I continue to suggest that there are other areas where we can make more substantial improvements in terms of harmful human behavior than in the area of diet. People are promoting dietary choice as an area where people feel personally empowered in doing something. On the other hand, just look at the frenzy caused recently in France when the Mayor of Lyon eliminated meat from school lunches. Many people, most people, feel that eliminating meat is harmful to human health. I am not debating that issue, some people seem to do fine on vegan and vegetarian diets, some people do not, nevertheless, the general view of most people in the world is that eating meat is desirable.

Frankly, there are many ways of reducing harm, diet evangelism seems among the most quixotic, and thus, not very effective in accomplishing its stated goals.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 2:01 AM

Title: Re: merigar gomp

Content:

ismael said:

Besides that, a 19th century Christian saint and mystic, Davide Lazaretti, lived in the rugged mountains above Merigar (his place can still be visited)

Malcolm wrote:

Lazaretti's house, restored and renovated, is for sale.

Arnoud said:

Would love to see that. Where can I find the listing?

Malcolm wrote:

saw it on facebook

Author: Malcolm

Date: Thursday, April 1st, 2021 at 4:10 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

What people will or won't do is not relevant to the question of which diet causes more or less harm. Even if everyone were to do absolutely nothing, that still wouldn't change the fact that a plant-based diet causes less climate harm.

Malcolm wrote:

Your criteria has been harm through death to creatures. Now you've roped in the climate.

seeker242 said:

Absolutely. What do you think? Climate change doesn't harm creatures? Of course it does... And we also need to rope in water pollution and all the harm from that, excess water usage and all the harm from that, excess land usage and all the harm from that, deforestation and all the harm from that, desertification and all the harm from that, loss of biodiversity and all the harm from that. I'm sure I'm not including everything there.

Malcolm wrote:

Most water pollution comes from human sewage and sources other than water runoff from farms. Water usage will increase, not decrease, under more intensive farming of fruit and nut trees.

The biggest thing that injures biodiversity is farming, followed by housing construction. That's not going away, instead, it will be expanded. Why? Nuts are essential for oils, protein, etc. Without butter or animal fats to cook with, we will need to plant millions of more acres of rape seed, etc. Biofuels are already an environmental disaster, with forests being cut down to plant trees for palm oil, etc.

seeker242 said:

And there are boatloads of evidence that a plant based diet would help alleviate the problems with all of those things, published in peer reviewed science journals from people who have PhDs in those respective fields.

Malcolm wrote:

Yes, they is what they claim based on assumptions they've made in their modeling. I am sure their forecasts are quite accurate as far as their assumptions go. But, since there is

going to be no en masse conversion to a plant-based diet, their assumptions don't match the real world. Since their assumptions do not match the real world, your assertion that there will be less harm with such a conversion is just a speculative fantasy. It can't be tested.

Since you live in a world where our economy is oil-based, etc., not even you can argue that your dietary choices are "less" harming. You imagine they are, but only because you have created this artificial island in your head, meat/plant. You live in this world. I encourage you seek attainable goals. Not unattainable ones.

seeker242 said:

But, you expect people to take your word for it instead? When they are saying the opposite thing that you are saying? Sorry friend, but that's just not reasonable. Not really even close. And you think they just didn't account for any of that other stuff you mentioned? Well, that's not reasonable either.

Malcolm wrote:

They are models describing a world that does not exist.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 4:12 AM

Title: Re: Hearing vs Listening for receiving transmission (lung)

Content:

karmanyangpo said:

Howdy to all Dharma friends.

Wondering if anyone can shed some light, on what necessary conditions need to be there to receive a lung, with sources/ref to teachers/scripture if possible or applicable..

I ask because it seems I have heard conflicting things. Some seem to say that all you need is to HEAR it even if you are distracted or doing other things (eg stories of monks practicing calligraphy while getting transmission) and others seem to say you need to LISTEN undistractedly to receive it. I'm sure that attentively mindfully listening does not hurt but, is it really necessary to receive the lung at all? Is there any real basis for arguing one side over the other?

Malcolm wrote:

It is better if you are paying attention, but in the case of a long lung, that is a little difficult.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 5:07 AM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

Most water pollution comes from human sewage and sources other than water runoff from farms. Water usage will increase, not decrease, under more intensive farming of fruit and nut trees.

seeker242 said:

Most water pollution does not come from human sewage and other non agricultural sources. Water usage will not increase if fruit trees replaced cattle farms.

Malcolm wrote:

As to point one: yes, this is a fact. As for two, yes, it will.

seeker242 said:

The biggest thing that injures biodiversity is farming,
And animal farming is the most destructive type of farming.

Malcolm wrote:

No. It doesn't matter the reason crops are planted. But in fact more land is deforested for crops than for beef.

seeker242 said:

followed by housing construction. That's not going away, instead, it will be expanded. Why? Nuts are essential for oils, protein, etc. Without butter or animal fats to cook with, we will need to plant millions of more acres of rape seed, etc. Biofuels are already an environmental disaster, with forests being cut down to plant trees for palm oil, etc. Incorrect, farming would not be expanded. More forest has been destroyed for beef farming than it has for palm oil farming.

Malcolm wrote:

Most definitely it will. <https://phys.org/news/2017-06-palm-oil-responsible-global-deforestation.html>

seeker242 said:

Agriculture is therefore the leading cause of global deforestation, with 24% of the land used for livestock and 29% for crops. The report provides some details of the 29% chunk of deforestation due to agricultural crops, highlighting the crops with the highest contributions – soybean (19%), maize (11%), oil palm (8% %), rice (6%) and sugarcane (5%).

Yes, this is what they claim based on assumptions they've made in their modeling. I am sure their forecasts are quite accurate as far as their assumptions go. But, since there is going to be no en masse conversion to a plant-based diet, their assumptions don't match the real world.

It doesn't need to match the real world in order to demonstrate that taking that action causes less harm.

Malcolm wrote:

You argument is entirely pyrrhic. You are arguing for a set of conditions that will never exist.

seeker242 said:

Since you live in a world where our economy is oil-based, etc., not even you can argue that your dietary choices are "less" harming. You imagine they are, but only because you have created this artificial island in your head, meat/plant. You live in this world. I encourage you seek attainable goals. Not unattainable ones.

My dietary choices are less harming. You imagine they aren't, because you're not well informed on the topic.

Malcolm wrote:

They aren't, because you cannot separate one part of the world economy from another, unless of course you are entirely self-sufficient in your food sources. But if you aren't, you are eating food fertilized with either chemical or organic fertilizer and so on, for example, rice. So, not less harm. The same. You cannot argue on the one hand that vegetarian food fertilized with organic fertilizer is more virtuous than eating a steak. In both cases animal products are used. In both cases, the process involves the suffering of millions of creatures we cannot even estimate.

You simply have no data that shows that more sentient beings are harmed in meat production than would be the case if no meat or dairy was ever used again. This is an assumption you believe, but you have no actual evidence to support this assumption.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 5:16 AM

Title: Re: Senior Buddhist Monks Urge Military Junta to End Violence in Myanmar

Content:

Brunelleschi said:

In these cases Buddhist and Hindus have been on the receiving end.

Malcolm wrote:

Yes, and Muslims were also driven out of India...into Pakistan and Bangladesh. Buddhism is not really your classic victimized religion.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 5:18 AM

Title: Re: Hearing vs Listening for receiving transmission (lung)

Content:

karmanyngpo said:

Howdy to all Dharma friends.

Wondering if anyone can shed some light, on what necessary conditions need to be

there to receive a lung, with sources/ref to teachers/scripture if possible or applicable..

I ask because it seems I have heard conflicting things. Some seem to say that all you need is to HEAR it even if you are distracted or doing other things (eg stories of monks practicing calligraphy while getting transmission) and others seem to say you need to LISTEN undistractedly to receive it. I'm sure that attentavely mindfully listening does not hurt but, is it really necessary to receive the lung at all? Is there any real basis for arguing one side over the other?

Malcolm wrote:

It is better if you are paying attention, but in the case of a long lung, that is a little difficult.

karmanyngpo said:

Thanks Acharya la. So it seems bottom line is, more attention/listening is good but not absolutely necessary to receive a transmission. Is that correct?

KN

Malcolm wrote:

Correct.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 5:54 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

There is plenty of data and evidence that shows rice is less harmful than meat. Simply because you refuse to acknowledge it, doesn't mean there isn't any.

Malcolm wrote:

Tell that the countless chickens whose feathers get processed into feather meal for fertilizing organic fields.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 10:36 AM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

Tell that the countless chickens whose feathers get processed into feather meal for fertilizing organic fields.

jimmi said:

This is an outcome of a very efficient industry. None of those chickens were killed for their feathers.

Malcolm wrote:

That doesn't matter, just as it doesn't matter that the small insects killed in grain production to feed those chickens were not meant to be eaten either.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 10:37 AM

Title: Re: Hearing vs Listening for receiving transmission (lung)

Content:

Danny said:

I'm more interested in why girls want
To be hooters waitress than dharma practitioners.

Malcolm wrote:

Generally they don't even know they have a choice.

Mod note 2024: The topic is being locked, because it has been necroed.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 10:25 PM

Title: Re: Reversing Global Warming

Content:

Queequeg said:

In the old days, they'd get their heads bashed in by an angry mob.

Malcolm wrote:

Well, no, they'd hire Pinkertons, and the latter would do most of the head-bashing

Author: Malcolm

Date: Thursday, April 1st, 2021 at 10:26 PM

Title: Re: Where to put remainders of tsok offering?

Content:

jewel123 said:

Hello! I was wondering where would be the most appropriate place to leave the remainders of tsok offering? I am very concerned about being misinterpreted as "polluting" or "littering" a place if someone sees me leaving the tsok offering outside. Thank you.

Malcolm wrote:

One needs to place the food in a clean place, preferably high.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 11:18 PM

Title: Re: How can one be happy?

Content:

Könchok Chödrak said:

I am looking for advice on how to be happy.

Malcolm wrote:

Śantideva says:

All happiness in the the world
arises from wishing for the happiness of others.
All suffering in the world
arises from wishing for the happiness of oneself.

Author: Malcolm

Date: Thursday, April 1st, 2021 at 11:37 PM

Title: Re: How can one be happy?

Content:

Könchok Chödrak said:

Happiness in the face of adversity is the kind of happiness is what I am looking for, and also how to overcome adversity and be happy. And also how to make others happy.

I know this is a deep subject. The Dalai Lama has written books on it. I want an Awakened Happiness in my life, so if someone could point me to the Path of how to practice in a Happy Way, I would be content and happy to hear your words.

Malcolm wrote:

Just to add to this, Shantideva's Bodhicaryāvatara is the best manual in existence on how to turn adversity into happiness, how to overcome adversity, and how to make others happy. It is the #1 instruction manual for aspiring bodhisattvas. Then of course there is the Mind Training tradition of the Kadampas, like the Seven Points of Mind Training by Guru Chekawa, etc. Simply put, in Parting From the Four Attachments, it is said:

If there is attachment to this life, one is not a Dharma practitioner.
If there is attachment to samsara, one has no renunciation.
If there is attachment to one's own benefit, one does not have bodhicitta.
If grasping arises, one does not have the view.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 12:03 AM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

<https://navdanyainternational.org/bill-gates-his-fake-solutions-to-climate-change/>

But its only tangentially about Bill Gates...

Unknown said:

Fake food investors and advocates fail to see how the real problems lie in the industrial agriculture model, rather than in meat production alone. Pointing toward the need to implement agroecological practices and agricultural diversity[60] to ensure a healthier environment and food sovereignty on a global scale.

Fake food is a fake solution, that aims to replace meat without challenging the profit-driven capitalist food and farming industry. This mindset explains why we will soon see Beyond Meat burgers in McDonald's plant-based menus[61] when we should instead focus on the necessity for real regenerative agriculture and systemic change to protect nature and people's health.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 12:09 AM

Title: Re: Reversing Global Warming

Content:

Kim O'Hara said:

As a matter of tactics, everyone on the green/left side should be cheering Biden's plan unanimously and enthusiastically because (1) it is about a million times better than anything proposed in the last four - maybe fourteen - years and (2) if any of us condemn it, everyone on the right will be encouraged to oppose it even more than they already are.

Malcolm wrote:

Yes, this is true.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 12:24 AM

Title: Re: How can one be happy?

Content:

Könchok Chödrak said:

Happiness in the face of adversity is the kind of happiness is what I am looking for, and also how to overcome adversity and be happy. And also how to make others happy.

I know this is a deep subject. The Dalai Lama has written books on it. I want an Awakened Happiness in my life, so if someone could point me to the Path of how to practice in a Happy Way, I would be content and happy to hear your words.

Malcolm wrote:

Just to add to this, Shantideva's Bodhicaryāvatara is the best manual in existence on how to turn adversity into happiness, how to overcome adversity, and how to make others happy. It is the #1 instruction manual for aspiring bodhisattvas. Then of course there is the Mind Training tradition of the Kadampas, like the Seven Points of Mind Training by Guru Chekawa, etc. Simply put, in Parting From the Four Attachments, it is said:

If there is attachment to this life, one is not a Dharma practitioner.

If there is attachment to samsara, one has no renunciation.

If there is attachment to one's own benefit, one does not have bodhicitta.

If grasping arises, one does not have the view.

Könchok Thrinley said:

Recently I have been thinking about the lojong texts and which one to use for study and practice. Is there one of these texts you find especially pithy/useful for practitioners nowadays?

Malcolm wrote:

There is the Eight Line Mind Training, the Seven Points, the Wheel of Sharp Weapons, Transforming Suffering into Happiness, etc. It is worth reviewing them all. But in essence, they all boil down to exchanging self and other. Sapan Points out that the root of Dharma is exchanging oneself with others. This is the real basis of Mahāyāna.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 12:29 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

<https://newrepublic.com/article/161878/biden-worried-deficit-not-worried-enough-climate-change>, TNR

His infrastructure plan was supposed to be his big shot at climate legislation. It's not nearly enough.

To meet the emissions targets outlined in the Paris Agreement, experts estimate the United States government will need to spend at least \$1 trillion annually, or between 3 to 5 percent of GDP, for a decade. President Biden's infrastructure plan, unveiled Wednesday amid much fanfare about its climate commitments, doesn't come close.

Malcolm wrote:

The real fault of this plan is that it is being couched in language of economic nationalism (think Steven Bannon):

Bizarrely, the opening salvo of the White House's 12,000-word fact sheet on the plan framed it as a response to "the great challenges of our time: the climate crisis and the ambitions of an autocratic China." While numerous experts have pointed out the urgent need for collaboration with China on climate change, Biden ended his speech on a grand Bush-era note, casting the U.S. as a democratic bastion trapped in an epic battle against foreign autocrats.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 12:44 AM

Title: Re: Reversing Global Warming

Content:

Queequeg said:

Democrats are finally doing what people have been telling them to do and complain when its wrapped in an American flag. We need to claim that flag back.

Malcolm wrote:

No, we need to convince the people that economic internationalism is and has been the correct path forward for the future of our planet. But, baby steps.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 12:48 AM

Title: Re: Senior Buddhist Monks Urge Military Junta to End Violence in Myanmar

Content:

Brunelleschi said:

Know that neither liberals, leftist or conservatives/evangelicals give a damn about Asian Buddhism...

Malcolm wrote:

Why should anyone other than Buddhists give a damn about Buddhism in Asia?

Author: Malcolm

Date: Friday, April 2nd, 2021 at 2:59 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

<https://www.commondreams.org/news/2021/03/31/critics-warn-biden-infrastructure-plan-falls-woefully-short-climate-crisis>, Common Dreams

"Biden has pledged to cut carbon emissions 50% and decarbonize our electricity sector, but this proposal won't even come close."

<https://www.buzzfeednews.com/article/zahrahirji/biden-infrastructure-plan-green-new-deal>, BuzzFeed News

"I think it's a step towards our vision of a Green New Deal," an activist from the Sunrise Movement said. They just think it falls far short.

Malcolm wrote:

Sure, America is filled with Joe Manchins everywhere.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 3:45 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

Outside of labeling the Biden Infrastructure plan as a failure...

Malcolm wrote:

Anything as ambitious as the BIP will undoubtedly fail in some areas and be successful in others.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 11:06 PM

Title: Re: An intersubjective experience in Yogacara

Content:

LastLegend said:

It's not simply a matter of perception. How do we know an object (example:sound)?

Arnold3000 said:

Vasubandhu describes intersubjectivity in Yogacara as the direct influence of the mind on the mind.

Does my mind directly interact with your mind?

Malcolm wrote:

The traces in your mind can produce appearances in the minds of others and vice versa. The classic example given for this is the women who meditated upon herself as a tiger, and terrified everyone in a village.

Author: Malcolm

Date: Friday, April 2nd, 2021 at 11:07 PM

Title: Re: An intersubjective experience in Yogacara

Content:

Arnold3000 said:

How can people in Yogacara interact with each other? According to Yogacara, all the

objects that I see exist only in my mind.

Malcolm wrote:

Analytically, this is the case, but this is not what we experience conventionally.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 1:12 AM

Title: Re: An intersubjective experience in Yogacara

Content:

Arnold3000 said:

Vasubandhu describes intersubjectivity in Yogacara as the direct influence of the mind on the mind.

Does my mind directly interact with your mind?

Malcolm wrote:

The traces in your mind can produce appearances in the minds of others and vice versa. The classic example given for this is the women who meditated upon herself as a tiger, and terrified everyone in a village.

Queequeg said:

What is the sense organ capable of making contact with the dharmas in another's mind?

Is this the mind as the sixth consciousness? The seventh? Is this the capacity that when developed allows beings to know the thoughts of others?

Malcolm wrote:

The mano-dhātu.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 1:21 AM

Title: Re: Is a shrine important

Content:

Schwarz said:

Hello,

is it important for you to have a shrine at your home? Why or why not?

Malcolm wrote:

Yes, you need a place to store all your Dharma kitsch.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 7:14 AM

Title: Re: Is a shrine important

Content:

Nemo said:

Do you need one for your spiritual development? Probably not.

Are they useful as a support for magical activities like gaining merit, etc? Definitely yes.

95% of the matter and energy in the universe is of unknown composition and origin.

Dark matter is a good analogy for the world we inhabit. We can see and interact with 5%.

A shrine or shrine room is a scared space that can cross over into those unseen realms.

Natural ones exist too.

I'm a big fan of stupas. Damn they can transform a place. Fill them with a few relics and sprinkle on some faith and you will fall in love with them too.

Queequeg said:

I plan to build a stupa in my yard. Wondering how big I can go without getting the building inspector on my case.

Malcolm wrote:

Would recommend you don't.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 7:45 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

I plan to build a stupa in my yard. Wondering how big I can go without getting the building inspector on my case.

Malcolm wrote:

Would recommend you don't.

PadmaVonSamba said:

There are specific guidelines for the construction and placement of stupas.

Malcolm wrote:

Then there is selling your house, etc.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 9:58 AM

Title: Re: An intersubjective experience in Yogacara

Content:

PadmaVonSamba said:

Are you asking:

‘If there is no intrinsically existing self,
then why is there a cause for the senses to arise?’

LastLegend said:

I know what you were asking me earlier: the nature of seeing or hearing as in Sharagama Sutra.

I was asking: why is there an extra ‘guy’ there?

PadmaVonSamba said:

We imagine there is a self because experience seems continuous. For example, we experience an hour rather than experiencing 7,200 half-seconds.

If you experienced 7,200 specifically arising “me” moments, each one produced by the previous one, the experience, the “feel” that there is a ‘self’ would be less likely to occur.

Malcolm wrote:

That’s because our experience of consciousness is principally memory, given that the present moment of consciousness is always nonconceptual and is subsequently processed into a simulacra of those impressions. It’s memory that ties those experiences into an identity projection. Our experiences of moments is preconceptual. Moments are also partless. Arising and perishing are simultaneous.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 10:53 AM

Title: Re: Is a shrine important

Content:

PadmaVonSamba said:

There are specific guidelines for the construction and placement of stupas.

Malcolm wrote:

Then there is selling your house, etc.

Hazel said:

How does that fit in?

Malcolm wrote:

What if your buyers are not Buddhists and they decide to demolish your stupa for a hot tub?

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 8:12 PM

Title: Re: An intersubjective experience in Yogacara

Content:

Arnold3000 said:

How can people in Yogacara interact with each other? According to Yogacara, all the objects that I see exist only in my mind.

Malcolm wrote:

Analytically, this is the case, but this is not what we experience conventionally.

Aemilius said:

I don't think it is the case that Yogacara denies the existence of other minds, or other beings. How could there be "perception of water as pus or ambrosia" if there are no sentient beings? (i.e. perceptions of humans, pretas and gods in Vasubandhu's 20 Verses with Commentary).

Moreover, Lankavatara sutra says that "the winds of objectivity cause the Alaya ocean to stir" (and thus perceptions arise).

(Lankavatara sutra Chapter two, IX verse 100, transl. of D.T. Suzuki)

Malcolm wrote:

Yes, you are correct.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 9:55 PM

Title: Re: Is a shrine important

Content:

PadmaVonSamba said:

There are specific guidelines for the construction and placement of stupas.

Malcolm wrote:

Then there is selling your house, etc.

Queequeg said:

Lol. I'm the neighbor who doesn't give a shit about property value. And if the next owner want a hot tub, it's their property. But if things go as planned the property will become a temple ground in perpetuity. I'm not quite American in how I view my possessions. It's not all about commerce. It will be a dharma landmark. As Stupas are supposed to be.

Malcolm wrote:

My comment was not directed towards resale value, but making sure the stupa is respected, not demolished, etc., after you sell. Most teachers I know discourage people from building stupas property that might in future be sold to non Buddhists.

Also stupas are not merely dharma landmarks, they represent the mind of the Buddha.

Author: Malcolm

Date: Saturday, April 3rd, 2021 at 11:58 PM

Title: Re: Is a shrine important

Content:

Queequeg said:

No offense to you guys but you are converts and so this sense of continuity is not in your flesh.

Malcolm wrote:

It's not in yours either. And we are not "Buddhist converts." There is no such thing.

Meeting the Dharma in this life is a function having met the Dharma in a past life. It's not a genetic thing, nor is it a cultural thing. It's a karmic thing.

Author: Malcolm

Date: Sunday, April 4th, 2021 at 12:38 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

No offense to you guys but you are converts and so this sense of continuity is not in your flesh.

Malcolm wrote:

It's not in yours either. And we are not "Buddhist converts." There is no such thing.

Meeting the Dharma in this life is a function having met the Dharma in a past life. It's not a genetic thing, nor is it a cultural thing. It's a karmic thing.

Arnoud said:

Since there are family lineages of Tertons, oracles, and ngagpa's and diviners, isn't there something to be said for some genetic, physical component? Especially since practice, in particular Dzogchen, is intimately connected to the body.

Malcolm wrote:

No, that's just incidental. Karma trumps and determines all such relations.

Author: Malcolm

Date: Sunday, April 4th, 2021 at 2:28 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

You guys are so pessimistic and negative.

Malcolm wrote:

Not really. It is always better to err on the side of caution when embarking on building Buddhist monuments of any kind. I've seen more than one Buddhist community get into protracted legal battles over this stuff, especially when neighbors get wind of things like stupa constructions etc. Hell, your land might not even be zoned to allow such construction. Then, you have install a leach field, etc., get construction permits, etc. And that does not even take into consideration the idea of having your backyard stupa designated a landmark:

<https://digitalcommons.pace.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1613&context=peir>

For example, there is the famous New Mexico stupa that wound up being on federal land:

<https://www.au.org/church-state/november-2012-church-state/people-events/buddhist-shrine-moved-from-national-park-after>

Author: Malcolm

Date: Sunday, April 4th, 2021 at 2:35 AM

Title: Re: Is a shrine important

Content:

Malcolm wrote:

Meeting the Dharma in this life is a function having met the Dharma in a past life. It's not a genetic thing, nor is it a cultural thing. It's a karmic thing.

Queequeg said:

Flesh is karma embodied. Or isn't it?

Malcolm wrote:

That is a karma vipaka, so anyone who is a buddhist has that karma vipaka.

Queequeg said:

This should be obvious though - being born into an environment and among others where Buddha dharma is like the air, it leads to a different outlook.

Malcolm wrote:

You are making an argument based on a kind of cultural essentialism. The three poisons are the same everywhere and afflict everyone. The only difference about the air in Buddhist countries is the smell of incense, and some of it is horrible.

One cannot convert to Buddhism. The notion of "Conversion" comes from viewing things in a one-lifetime paradigm.

Author: Malcolm

Date: Sunday, April 4th, 2021 at 3:00 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

Sorry, Malcolm. You assume much about my views again. So let's just leave it at this: you wouldn't build a stupa.

Malcolm wrote:

I didn't say that.

I said I would not build a stupa unless I was reasonably certain it would not be desecrated and that I've been advised that building stupas on private property is fraught for that reason.

As for your views, you were the person, I think, who attempted to distinguish yourself as an "ethnic" buddhist as opposed to us "converts." I object to the distinction, since I think it is invalid. You were also the person who brought in the notion of how being raised in family of Buddhists somehow imbued the air with a mysterious aroma that we converts would never know. I merely responded in kind. Most of the ethnic Buddhists I know don't know shit about Buddhism and don't behave like they do.

Author: Malcolm

Date: Sunday, April 4th, 2021 at 9:51 PM

Title: Re: Is a shrine important

Content:

Queequeg said:

I didn't realize there was a controversy around building stupas. Honestly, this is the first time I'm encountering such conservative views.

Malcolm wrote:

Stupas are descendent from the royal funerary tumulus. There are canonical requirements surrounding the construction of such memorials. There are many considerations. One of them is consideration for the negative karma earned by those

who may ignorantly destroy them. Another is the consideration for constructing them correctly. I am quite sure you can find the proper procedures for constructing such a memorial in Tendai literature. You might consult the peace pagoda folks.

Author: Malcolm

Date: Monday, April 5th, 2021 at 9:58 AM

Title: Re: An intersubjective experience in Yogacara

Content:

Supramundane said:

I believe Yogacara accepts the concept of the Trikaya. This can be applied to the concept of consciousness; contents of consciousness belong to the nirmanakaya, manifest form; the mindstream belongs to sambhogkaya, energy; and pure awareness, to the dharmakaya.

Malcolm wrote:

The yogatcarins systematized the notion of the three kayas, but they did not frame them in those terms.

Author: Malcolm

Date: Monday, April 5th, 2021 at 10:14 PM

Title: Re: Is a shrine important

Content:

Malcolm wrote:

Here you go: Gorintō with Lotus Sutra inscriptions.

Author: Malcolm

Date: Monday, April 5th, 2021 at 10:16 PM

Title: Re: Is a shrine important

Content:

Queequeg said:

Bringing this back to stupas - they were placed at crossroads and other significant and frequently visited locales precisely to cause the the memory of certain beings to impinge on the minds of passersby.

Malcolm wrote:

There are also guidelines for their placement.

Author: Malcolm

Date: Monday, April 5th, 2021 at 10:41 PM

Title: Re: Reversing Global Warming

Content:

kirtu said:

What tactics do you have to offer?

Malcolm wrote:

Short of descending into authoritarianism, it is going to be slow going, at best. People cannot deal with the extent of it, just like they cannot deal with the extent of the Covid crisis. It's too much for most people to contemplate. For example, you posted this event above. People cannot deal with this. They have (to them) more immediately pressing concerns in their lives, despite the fact that the climate is the most pressing issue in their lives.

And the early flowering of Kyoto's cherry blossoms correspond precisely to the hockey stick, as the thousand year old records of the yearly blossoming show.

Author: Malcolm

Date: Monday, April 5th, 2021 at 10:46 PM

Title: Re: Buddhist Rock & Metal

Content:

Astus said:

Let's share Buddhist metal, rock, and other modern music.

<https://www.youtube.com/watch?v=Qi8HnW-SHf4> - A one of a kind song by the Chinese band Yaksa (夜叉), the lyrics is based on the dharani (Niepan xiangmo zhou 涅槃降魔咒) recited by Manjusri to save Ananda from 64000 billion maras in the last chapter of the Mahaparinirvana Sutra (T374p602/T375p850).

Dharma (達摩樂隊) - Buddhist death metal from Taiwan, they growl mantras

Videos available at <https://www.youtube.com/channel/UCi1eseuCuPlozZK6tTcqCzg>

Sample song: <https://www.youtube.com/watch?v=LC6Tc3y1icM>

Shamon (沙門) - Futuristic Buddhist Pop (進化系仏教ポップ), a band of Buddhist priests from Japan, they also have some songs in English

<https://www.youtube.com/channel/UCCZm7X9tqCJCeoOIZN0psCQ>

Sample English song: <https://www.youtube.com/watch?v=oZ-cAgsKQkl>

Nam Jazz Experiment (南無ジャズ・エクスペリメント) - Sutra chanting combined with Jazz from Japan

Videos available at https://www.youtube.com/channel/UCAGbl6vuWZg3_FbEMAc7DeA

(<https://www.youtube.com/watch?v=ijiyBbi8jnQ&list=PLEl752UqQLKWLZrPBCGwuL4T-ivPhzXrW>)

Sample song: <https://www.youtube.com/watch?v=ijiyBbi8jnQ>

Malcolm wrote:

Let's not and say we did.

Author: Malcolm

Date: Monday, April 5th, 2021 at 10:59 PM

Title: Re: Reversing Global Warming

Content:

kirtu said:

Many of us live in English dominant countries where climate change was completely denied, even today.

Malcolm wrote:

Scotland seems to ahead of the curve in general:

<https://scheerpost.com/2021/04/05/scotland-is-the-first-industrialized-country-to-reach-this-green-landmark/>

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 12:18 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

Yes. People seem to be stuck on the fact that I used "flesh". I didn't mean it in the literal sense. I meant it in the sense that when something permeates you, its part of you.

Malcolm wrote:

Then there is the proverbial stone in the ocean. No matter how long it is immersed in water, its interior never gets wet.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 12:21 AM

Title: Re: Is a shrine important

Content:

Queequeg said:

The insistence on formality and weighing the karma, etc. etc. that's all well and good, but also can have the effect of snuffing all the joy and spontaneity from the practice.

Malcolm wrote:

That's the main purpose of dharmawheel.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 1:10 AM

Title: Re: a question

Content:

master of puppets said:

Just want my mind to be like a mirror.

Malcolm wrote:

It's already like a mirror.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 3:29 AM

Title: Re: Buddhist Rock & Metal

Content:

Malcolm wrote:

Let's not and say we did.

Astus said:

You don't like the genre?

Malcolm wrote:

You might say that.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 3:35 AM

Title: Re: Buddhist Rock & Metal

Content:

Johnny Dangerous said:

The thing with using Dharmic themes in music is that it can get cheezy fast.

Malcolm wrote:

Actually, it is primordially cheesy.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 4:07 AM

Title: Re: Buddhist Rock & Metal

Content:

Johnny Dangerous said:

The thing with using Dharmic themes in music is that it can get cheezy fast.

Malcolm wrote:

Actually, it is primordially cheesy.

Johnny Dangerous said:

Well ymmv but I find the syrupy, poppy versions of Dharanis and such harder to deal with than this stuff.

Malcolm wrote:

This is more my style:

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 5:18 AM

Title: Re: Buddhist Rock & Metal

Content:

Malcolm wrote:

Just to add to my general dislike of so called "Dharma music," I think Hindus do a better job of it without cheesing out, since they have the raga thing going for them.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 7:50 AM

Title: Re: Reversing Global Warming

Content:

kirtu said:

"renewables" can include greenhouse gas producing sources.

Malcolm wrote:

Yes, I am aware of everything you mentioned. Nevertheless, I mentioned Scotland specifically because it is an anglophone country.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 9:50 AM

Title: Re: Buddhist Rock & Metal

Content:

Könchok Chödrak said:

It's great because it has very advanced Tibetan chanting

Malcolm wrote:

No, actually it doesn't, sorry.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 10:10 PM

Title: Re: Video on Mipam R and Buddha Nature.

Content:

amanitamusc said:

Most practitioner's prefer this level of teaching from a Scholar practitioner or better a Buddha ,rather than just a Scholar.

treehuggingoctopus said:

He is a practitioner.

His books are excellent, and easier to follow than the lecture. This is stuff that gets much more accessible on paper.

Malcolm wrote:

He translates so sor rang gi rig pa'i ye shes incorrectly. Not understanding this one term correctly skews ones whole view. It is not reflexive.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 10:34 PM

Title: Re: On Enlightenment - What and who gets there?

Content:

PadmaVonSamba said:

1. The true nature of the mind is unimpeded awareness.

Malcolm wrote:

No, the nature of mind is inseparable cognizance (rig pa), clarity (gsal ba), and emptiness (stong pa nyid).

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 10:37 PM

Title: Re: On Enlightenment - What and who gets there?

Content:

Padmist said:

Thank you for taking a stab at it.

Yes I'm referring to anything outside Tibetan (Zen for instance) and then outside Mahayana as well.

I'm just confused or uncertain on a lot of this because....if Bodhisattva is the goal of Tibetan Buddhist (Mahayanist) then what happened to the belief that tantra is very fast? Are we then 'delaying' or slowing down the path deliberately? Much like driving a Lamborghini in a school zone? Fast but deliberately slowing it down.

Malcolm wrote:

Common Mahāyāna is too slow. That is why we have Vajrayāna.

Padmist said:

I say that because (a) the belief that tantra is so fast but (b) we follow the Bodhisattva path meaning (c) not going directly to Buddhahood. So if A is so fast but you don't aspire for C right away, then that means there is a deliberate slowing down in the B area. Did I get this right?

Malcolm wrote:

No. In Uncommon Mahāyāna Vajrayāna, one wishes to attain buddhahood as rapidly as possible, and eliminate the lengthy time it takes in the common Mahāyāna path.

Padmist said:

Finally, if the above paragraph is correct, it would seem that there are no enlightened beings. (Unless you count Arahant) Because everyone (Tibetan/Mahayanist) are following the Bodhisattva path, using a very fast vehicle (Tantra) but slowing it down so as not to reach Buddhahood fast. That would seem that no Tibetan Buddhist / Mahayanist are enlightened. Or do I get this whole thing completely wrong?

Malcolm wrote:

Yup. completely wrong. Sorry.

Author: Malcolm

Date: Tuesday, April 6th, 2021 at 11:14 PM

Title: Re: About translations and transliterations

Content:

penalvad_uba said:

Why transliterations, from same Mantras, differs. There are specific methods being applied or it is just the knowledge and wisdom of the translator ?

E.G. dudjom tersar transliterations from vajrayana.org and from lotsawahouse differs.

What you think is better to ease the learning of the Mantra ?

karmanyangpo said:

It is true that you should follow how your teacher PRONOUNCES mantra...

Malcolm wrote:

That's one opinion, not a truth. There are other opinions as well.

Author: Malcolm
Date: Tuesday, April 6th, 2021 at 11:35 PM
Title: Re: Video on Mipam R and Buddha Nature.
Content:

treehuggingoctopus said:

Well, sorry to hear this -- but does this influence his argument in "Mipam on Buddha Nature"? Maybe in the context he works with the damage is minimal? (I am genuinely asking -- I have no way of verifying the accuracy of his translations, naturally.)

Malcolm wrote:

It appears that he does not understand or misunderstands the intellectual history of the word "rig pa," which is just shorthand for so sor rang gyis rig pa'i ye shes. See Kapstien's article, "We are all gshan stong pas."

Don't misunderstand, he is a very bright person, but this kind of issue can really skew your view.

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 12:53 AM
Title: Re: Video on Mipam R and Buddha Nature.
Content:

treehuggingoctopus said:

Well, sorry to hear this -- but does this influence his argument in "Mipam on Buddha Nature"? Maybe in the context he works with the damage is minimal? (I am genuinely asking -- I have no way of verifying the accuracy of his translations, naturally.)

Malcolm wrote:

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Don't misunderstand, he is a very bright person, but this kind of issue can really skew your view.

treehuggingoctopus said:

Doubly weird, since Duckworth knows and appreciates the piece and its author in general. I will try to re-read MoBN when I find some time, and see how he deals with the problem.

Malcolm wrote:

It is extremely clear that the term refers to a gnosis that one realizes for oneself without depending on another. It is the same category of terms like translating rig pa as

awareness.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 1:14 AM

Title: Re: Reversing Global Warming

Content:

Kim O'Hara said:

I support my local Greens party...

Malcolm wrote:

Unfortunately, the Green Party in the USA is hopeless. Third parties in the US just cause problems and get Republican Presidents elected, as happened in 2000 and 2016. So the environmental movement has to caucus with the Democratic Party, there is no other choice.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 1:16 AM

Title: Re: On Enlightenment - What and who gets there?

Content:

PadmaVonSamba said:

1. The true nature of the mind is unimpeded awareness.

Malcolm wrote:

No, the nature of mind is inseparable cognizance (rig pa), clarity (gsal ba), and emptiness (stong pa nyid).

PadmaVonSamba said:

Gsal ba and stong pa are both unimpeded la.

Malcolm wrote:

Your definition is not complete.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 1:44 AM

Title: Re: On Enlightenment - What and who gets there?

Content:

Seeker12 said:

If it's of any interest, as perhaps an aside, it is sometimes explained that the shepherd type is by far the fastest, with the king type being by far the slowest when it comes to realizing unsurpassed Buddhahood.

Malcolm wrote:

That makes no sense from a Vajrayāna point of view.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 2:11 AM

Title: Re: To account for the cause of this decline in the fortunes of Bön in both Zhangzhung and Tibet.

Content:

gelukman said:

I found it in facebook bon group. I wanted it to be removed. As I think the story is gossip and a seed of disharmony. But the group admin was of a different opinion. What do you think?

Malcolm wrote:

I think it is typical Bonpo history, no more slanderous of Buddhism than Buddhist accounts of Bon are slanderous of Bon.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 3:06 AM

Title: Re: Video on Mipam R and Buddha Nature.

Content:

treehuggingoctopus said:

So while it is a faulty translation (as you say) it may have no impact whatsoever on his understanding and the argument in general. It is an almost perfectly contentless marker.

Malcolm wrote:

It is arguably one of the most important terms in Buddhism. So, one has to wonder.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 3:30 AM

Title: Re: Video on Mipam R and Buddha Nature.

Content:

treehuggingoctopus said:

So while it is a faulty translation (as you say) it may have no impact whatsoever on his understanding and the argument in general. It is an almost perfectly contentless marker.

Malcolm wrote:

It is arguably one of the most important terms in Buddhism. So, one has to wonder.

treehuggingoctopus said:

Yes, it is interesting that one may write a very well-researched and perfectly coherent book on the topic without specifying what one of the crucial terms actually means. (On the other hand, this is what the rules of the game allow and in a sense encourage: this is

exactly what all philosophy, and perhaps all discourse in general, prominently features: we rely on crucial terms, frameworks, etc., without noting what they mean/do, and often without even noticing that they are there -- and we can quarrel and argument till death do us part without minding the situation for a second. Off to the exams now, before it is too late.)

Malcolm wrote:

This is why in end, words are useless for understanding Dzogchen.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 3:32 AM

Title: Re: Reversing Global Warming

Content:

Könchok Chödrak said:

Maybe that was their plan all along. Do you remember Nader saying on TV how much environmental support we'll get once Bush gets elected, because of the backlash against that President's possible Republican's environmental policies? I think the Green Party is kind of playing a game.

Malcolm wrote:

Same in 2016, "Electing Trump will provoke a progressive backlash..." but didn't happen either. Plus the Greens like Stein fell for a bunch of Russian propaganda. Stein is a total idiot.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 3:35 AM

Title: Re: On Enlightenment - What and who gets there?

Content:

Seeker12 said:

If it's of any interest, as perhaps an aside, it is sometimes explained that the shepherd type is by far the fastest, with the king type being by far the slowest when it comes to realizing unsurpassed Buddhahood.

Malcolm wrote:

That makes no sense from a Vajrayāna point of view.

Seeker12 said:

I believe Dudjom Rinpoche said it, though I can't recall for certain. I almost certainly got it from a Vajrayana teacher given that that's all I've read, basically, in the last years. But beyond that, I'm just a messenger, I'm not claiming some clear seeing about it myself really.

Malcolm wrote:

I have never personally encountered such a sentiment myself.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 4:13 AM

Title: Re: On Enlightenment - What and who gets there?

Content:

Seeker12 said:

I believe Dudjom Rinpoche said it, though I can't recall for certain. I almost certainly got it from a Vajrayana teacher given that that's all I've read, basically, in the last years. But beyond that, I'm just a messenger, I'm not claiming some clear seeing about it myself really.

Malcolm wrote:

I have never personally encountered such a sentiment myself.

Seeker12 said:

It's here too - <http://www.buddhism.org/Sutras/2/Shantideva.htm>

"The king's way of generating bodhicitta is the least courageous of the three, the boatman's way is more courageous, and the shepherd's way is the most courageous of all. Practitioners of ordinary capacity, those who follow the way of the king, will reach perfect enlightenment within 'thirty-three countless aeons';⁴⁹⁴ those of mediocre capacity, who follow the way of the boatman, will reach perfect enlightenment within 'seven countless aeons';⁴⁹⁵ while those of highest capacity, who follow the way of the shepherd, will reach perfect enlightenment within 'three countless aeons'.⁴⁹⁶"

Here it says, regarding a citation,

Malcolm wrote:

What I was attempting to convey is that I have never seen it asserted that this is the case for a Vajrayāna practitioner, where the king's bodhicitta is the norm. That's why I said it makes no sense from a Vajrayāna perspective.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:11 AM

Title: Re: Buddhism and the question of "cultural appropriation"

Content:

Könchok Chödrak said:

I just want to naturally know Tibetan. The fact that I don't is unfair. Something is being unfair to me where I just cannot speak it fluently out of thin air.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:13 AM

Title: Re: Two Truths in Mahayana

Content:

Arnold3000 said:

There are Two Truths: Conventional Truth and Absolute Truth. This counts as two sides of the same coin. But I cannot understand how it is possible to simultaneously believe in both conventional and absolute truth? Could we give examples. thanks

Malcolm wrote:

Thorough knowledge of relative truth is ultimate truth; for this reason the two truths are mutually confirming and not in contradiction at all.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 9:44 AM

Title: Re: Reversing Global Warming

Content:

Könchok Chödrak said:

Maybe that was their plan all along. Do you remember Nader saying on TV how much environmental support we'll get once Bush gets elected, because of the backlash against that President's possible Republican's environmental policies? I think the Green Party is kind of playing a game.

Malcolm wrote:

Same in 2016, "Electing Trump will provoke a progressive backlash..." but didn't happen either. Plus the Greens like Stein fell for a bunch of Russian propaganda. Stein is a total idiot.

Kim O'Hara said:

That's all quite sad. Is it any different at local council level? State level?

Kim

Malcolm wrote:

Not much. The US system really is a de facto two party system. Successful progressives graduate to Democratic Party or vanish into obscurity.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 7:13 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Könchok Chödrak said:

Do you or anyone know how Buddha viewed the idea of Jiva and where He stood on that subject?

Malcolm wrote:
He rejected it as well.

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 9:06 PM
Title: Kumarajiva BBC program
Content:
Malcolm wrote:
<https://www.bbc.co.uk/programmes/b09yhj09?fbclid=IwAR2Ewal1P-v8yw3rFs2QjHlHlJBlbe2eDOnY9AdG8RexK0ozuud-qEPIfwA>

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 9:08 PM
Title: Re: Two Truths in Mahayana
Content:
Queequeg said:
Tr. Kalupahana

Malcolm wrote:
Terrible translation.

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 9:40 PM
Title: Re: Two Truths in Mahayana
Content:
Arnold3000 said:
There are Two Truths: Conventional Truth and Absolute Truth. This counts as two sides of the same coin. But I cannot understand how it is possible to simultaneously believe in both conventional and absolute truth? Could we give examples. thanks

LastLegend said:
So which idiot constructed this conventional truth and ultimate truth?

Malcolm wrote:
The Buddha.

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 9:40 PM
Title: Re: Two Truths in Mahayana
Content:

Queequeg said:
Tr. Kalupahana

Malcolm wrote:
Terrible translation.

Queequeg said:
Which one do you recommend? I've mostly relied on Garfield but have pulled back a little because of criticism I've read here.

Malcolm wrote:
Nagarjuna's Middle Way: Mulamadhyamakakarika (Classics of Indian Buddhism)

Siderits/Katsura

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 9:43 PM
Title: Re: Two Truths in Mahayana

Content:

Arnold3000 said:

There are Two Truths: Conventional Truth and Absolute Truth. This counts as two sides of the same coin. But I cannot understand how it is possible to simultaneously believe in both conventional and absolute truth? Could we give examples. thanks

Malcolm wrote:

Thorough knowledge of relative truth is ultimate truth; for this reason the two truths are mutually confirming and not in contradiction at all.

Arnold3000 said:

For example, I gave a child candy and he was delighted, this is a conventionally truth. But the absolute truth is that me, the kid, and the candy don't exist, or that the baby won't be happy?

Malcolm wrote:

The ultimate truth is that neither you, the child, nor the candy exist inherently. As QQ pointed out, whatever is dependently originated, that is empty and dependently designated. The two truths are inseparable.

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 9:52 PM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Könchok Chödrak said:

Do you or anyone know how Buddha viewed the idea of Jiva and where He stood on that subject?

Malcolm wrote:
He rejected it as well.

Könchok Chödrak said:
Can you explain in more detail about this particular statement of Buddha rejecting the Jiva? Where I can find it in Suttas or Sutras, absolutely anywhere? Or you can tell me off the top of your head. Thank you.

Malcolm wrote:
The Teaching of Akṣayamati:

The sūtras that, with various words, proclaim a self, a being, a life principle, a life-sustaining principle, a spirit, a personality, a human being, a man, a subject that acts, and a subject that feels and those that teach that there is a ruler where there is no ruler are called implicit. The sūtras that teach emptiness, the absence of distinguishing marks, the absence of anything to long for, the unconditioned, the unborn, the unoriginated, the nonexistent, the absence of self, the absence of being, the absence of soul, the absence of person, the absence of spirit, the absence of ruler, and the gates of liberation are called definitive. This is called the reliance on the sūtras of definitive meaning, not on the sūtras of implicit meaning.
<https://read.84000.co/translation/toh175.html>

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 9:55 PM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.
Content:
Schrödinger's Yidam said:
sentient beings do not partake of Buddha Nature.

Malcolm wrote:
If this is the case, and I doubt it, this would mean that this idea stands in direct contradiction with the main systematized source of the tathāgatgarbha theory, the Uttaratantra.

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 10:09 PM
Title: Re: Two Truths in Mahayana
Content:

LastLegend said:
So which idiot constructed this conventional truth and ultimate truth?

Malcolm wrote:
The Buddha.

LastLegend said:
Buddha never said a word!

Malcolm wrote:
Well, then someone must have ghostwritten for him, because there are countless volumes of the Buddha's words.

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 10:24 PM
Title: Re: Two Truths in Mahayana
Content:
LastLegend said:
I think so...when he raised a flower neither Mahakasyapa or him said a word.

Malcolm wrote:
This event never happened.

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 10:26 PM
Title: Re: I would like to learn more about Rime.
Content:
Könchok Chödrak said:
Does anyone have any Teachers, websites, organizations, or books they can recommend me on the subject of Rime? Or any such things on the subject of Rime.

Also if anyone would like to educate me about Rime in Tibetan Buddhism I would be thankful, just from whatever you can explain to me that you think would be helpful. Om.

Malcolm wrote:
Rime is a name Sakyas and Kagyus use when they are actually Dzogchen practitioners.

Author: Malcolm
Date: Wednesday, April 7th, 2021 at 10:44 PM
Title: Re: Two Truths in Mahayana
Content:
LastLegend said:
I don't think it did. Even Buddha doesn't exist.

Malcolm wrote:
Even you don't exist, but here you are.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 10:56 PM

Title: Re: Are there any precedents that allow for 'developments' of Buddhism after the Buddha?

Content:

Aemilius said:

Nichiren Buddhists interpret the prophecy of three time periods to justify that their teaching is a proper practice for the last period of the Law:

Malcolm wrote:

As does the Cakrasamvara Tantra. That, and 5 bucks, will get you coffee.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 10:57 PM

Title: Re: Hello from the other side

Content:

Bazman said:

I have read a few books on buddhism the last ten years.

The latest being why buddhism is true by Robert Wright

Basically I pretty much accept the non self is true.

I just need to work on meditation.

Any other advice?

Malcolm wrote:

Find a teacher.

Author: Malcolm

Date: Wednesday, April 7th, 2021 at 11:37 PM

Title: Re: Two Truths in Mahayana

Content:

Arnold3000 said:

Can you apply this explanation to sentient beings, humans, animals?

PadmaVonSamba said:
it's universal. It can be applied to everything.

Arnold3000 said:
I just don't know how to figure it out? Conditional truth: For example, if I help poor people who are hungry and give them money for food, they will feel happy, they will think that I am a good person, and they will think how to thank me. But if you look at it from the side of the Absolute Truth:

Malcolm wrote:
It must means you, the gift, and the recipient lack inherent existence.

Author: Malcolm
Date: Thursday, April 8th, 2021 at 12:11 AM
Title: Re: Are there any precedents that allow for 'developments' of Buddhism after the Buddha?
Content:
Queequeg said:
I'll say, its a lot of wasted energy.

Malcolm wrote:
Fortunately, Dzogchen teachings assert they will be the last ones standing, so I don't worry at all.

Author: Malcolm
Date: Thursday, April 8th, 2021 at 7:21 AM
Title: Re: Two Truths in Mahayana
Content:

Malcolm wrote:
It must means you, the gift, and the recipient lack inherent existence.

PadmaVonSamba said:
Malcolm is correct. If you are asking how to apply the idea of absolute truth in some meaningful or practical way to our everyday life experiences, then even on a purely intellectual or conceptual level, you can use it as a means of letting go of attachment.

If, ultimately, there is no "me" giving money to a poor person, then there's no "me" waiting around for a "thank you" or expecting anything in return.

Likewise, ultimately, there is no single recipient. You are helping that person by giving money. That person will then spend that money, which in turn helps someone else, and so on.

Although absolute truth/relative truth can be applied to everything, it doesn't need to be all the time. The whole point of understanding relative/ultimate is as a practice to eliminate attachment by seeing that ultimately nothing can be said to truly exist to which one can attach.

Arnold3000 said:

May I ask again?

I just can't understand:

If you take the river

Conventional truth (what occurs) the river Amazon flows.

The Absolute truth (that which exists) is simply the flow of water across the earth. That is, all rivers should be perceived as just streams of water.

If you take a people

Conventional truth: Every person is composed of the five aggregates, or skandhas: matter, sensation, perception, mental formations and consciousness.

Absolute truth:?

Thanks you!

Malcolm wrote:

Take a course.

Author: Malcolm

Date: Thursday, April 8th, 2021 at 7:21 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

peterscott87 said:

Looking for a damaru without leather. My teacher told me no such thing exists, and I've searched everywhere with no luck, but I have hope that maybe someone has more extensive knowledge than me.

Malcolm wrote:

Doesn't exist. Vajrayana and Veganism are mutually exclusive.

Author: Malcolm

Date: Thursday, April 8th, 2021 at 7:44 AM

Title: Re: Great Vegan Debate

Content:

LastLegend said:

It's unrealistic to ask people to eat vegetables...even the Buddha did not do that.

Sunrise said:

The Buddha was skillful allowing the Sangha, who were beggars, to eat meat (not intentionally killed for them).

Malcolm wrote:

He also never discussed the diets of lay people.

Author: Malcolm

Date: Thursday, April 8th, 2021 at 9:03 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

peterscott87 said:

Looking for a damaru without leather. My teacher told me no such thing exists, and I've searched everywhere with no luck, but I have hope that maybe someone has more extensive knowledge than me.

Malcolm wrote:

Doesn't exist. Vajrayana and Veganism are mutually exclusive.

Hazel said:

How so? I'm not vegan, but am curious.

Malcolm wrote:

One cannot, ultimately, have notions about food purity or the lack thereof. Most people are incapable of this, for this reason such transcendence of limitations is expressed in symbols.

Author: Malcolm

Date: Thursday, April 8th, 2021 at 9:20 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

FiveSkandhas said:

Nevertheless, I can't help but feel people really beat their heads against the wall needlessly when it comes to Buddha Nature and Tathagatagarbha thought. The issue as I see it is that Tathagatagarbha texts present so many varied and often seemingly even opposing definitions and lines of argument when it comes to defining these concepts. You really can make well-reasoned arguments drawing on canonical theory for maybe a dozen different definitions of Buddha Nature.

Malcolm wrote:

According to Candrakirti:

I. tathagatagarbha is merely the innate purity of a given consciousness also termed "luminosity" or "clear light."

II. The 32 major marks said to abide innately in sentient beings is simply a metaphor for

the natural purity of ones mind.

This should be understood as the Prasangika view of tathagatgarbha.

Author: Malcolm

Date: Thursday, April 8th, 2021 at 11:14 AM

Title: Re: Not getting results - what to do !

Content:

The_Wonderer said:

Hi All,

I having chanting for almost 7 years now. But despite chanting for many hours in a day, doing study and following as suggested by seniors, I am not getting the desired results/goals.

This is leading to a lot of confusion:

1. What wrong I am doing?
2. Is this practice really for me?
3. What next steps I can take.

I am now at that stage in life, where hope/wish is slowly turning to desperation.
Kindly Suggest and Guide

Thanks

Malcolm wrote:

Has your practice caused you to become a nicer person? If not, there is something missing from your practice.

Author: Malcolm

Date: Friday, April 9th, 2021 at 1:55 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Schrödinger's Yidam said:

As you say, I also find this quote conceptually inconsistent with general buddhist teachings (that ignorant westerners such as myself have been exposed to), but now I put this down to my concepts and lack of experience.

Yes, it is conceptually inconsistent with general buddhist teachings, if by "general" you mean the teachings on everything being self-empty (Madhyamaka, Heart Sutra, etc.).

The workaround being the idea it is exempt from Prasangika deconstruction because it cannot become an object of consciousness, which I think is how it is said in an earlier edition.

Malcolm wrote:

This does not make sense. Why? Nonconceptual gnosis arises from a cause, as is very clearly stated in both Madhyamaka AND Yogacāra sources.

Author: Malcolm

Date: Friday, April 9th, 2021 at 1:57 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

I guess I'm not convinced that people couldn't bring a "vegan" drum into that country and do good practice.

Malcolm wrote:

that's not the point.

Author: Malcolm

Date: Friday, April 9th, 2021 at 2:58 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

He says he wants a "vegan" damaru. It's his first post and he hasn't followed up.

Malcolm wrote:

No such thing.

Author: Malcolm

Date: Friday, April 9th, 2021 at 3:22 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Astus said:

but real in the sense of conditioned conditions.

Malcolm wrote:

No, not even that.

Author: Malcolm

Date: Friday, April 9th, 2021 at 3:48 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

So, as I'm taking "vegan damaru" to mean a damaru without a leather skin...

... are you saying I really couldn't use such a beast in my practice?

Malcolm wrote:

People can do whatever they want and they do. But there is no such a thing as a vegan damaru. Real damarus are made with skulls and skin.

Author: Malcolm

Date: Friday, April 9th, 2021 at 4:35 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

So, as I'm taking "vegan damaru" to mean a damaru without a leather skin...

... are you saying I really couldn't use such a beast in my practice?

Malcolm wrote:

People can do whatever they want and they do. But there is no such a thing as a vegan damaru. Damarus are made with skulls and skin.

Cinnabar said:

I am aware they are made of skulls and skin.

But my question stands. If I move to where my partner is, and can not import animal products, does that mean I can't practice vajrayana with a damaru with a nonleather skin?

Malcolm wrote:

I answered your question already.

Author: Malcolm

Date: Friday, April 9th, 2021 at 5:08 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

That doesn't answer my question as to whether I can practice vajrayana or not with a damaru with a nonleather skin.

Malcolm wrote:

It does. But there is still no such thing as a vegan damaru, at least, not in any tantra with which I am familiar.

Author: Malcolm

Date: Friday, April 9th, 2021 at 5:15 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

No, not even that.

Astus said:

No, because there are no appearances, or because they are not dependent, or maybe both?

Malcolm wrote:

No, because conditions also cannot be found upon analysis, exactly like material and mental appearances, the former are no more real than the latter. They have the same amount of reality, they are unable to bear ultimate analysis.

Author: Malcolm

Date: Friday, April 9th, 2021 at 5:44 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

That doesn't answer my question as to whether I can practice vajrayana or not with a damaru with a nonleather skin.

Malcolm wrote:

It does. But there is still no such thing as a vegan damaru, at least, not in any tantra with which I am familiar.

Cinnabar said:

I never said there was a vegan damaru.

My damaru certainly isn't vegan.

And no. You didn't answer my sincere question. You were quite oblique.

"People can do what they want" can be taken in myriad ways.

Malcolm wrote:

I did answer it. You just didn't like the answer.

Author: Malcolm

Date: Friday, April 9th, 2021 at 5:47 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

No, because conditions also cannot be found upon analysis, exactly like material and mental appearances, the former are no more real than the latter. They have the same

amount of reality, they are unable to bear ultimate analysis.

Astus said:

Do say that conventionally things exist independently?

Malcolm wrote:

That question is incoherent, it assumes that conditions can bear analysis. They can't. They are just relative appearances upon which designations are made.

Author: Malcolm

Date: Friday, April 9th, 2021 at 9:45 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

peterscott87 said:

Looking for a damaru without leather. My teacher told me no such thing exists, and I've searched everywhere with no luck, but I have hope that maybe someone has more extensive knowledge than me.

Malcolm wrote:

Doesn't exist. Vajrayana and Veganism are mutually exclusive.

Nicholas2727 said:

Are you saying that one can not be vegan and practice Vajrayana?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, April 9th, 2021 at 9:57 AM

Title: Re: Buddhism and the question of "cultural appropriation"

Content:

Matt J said:

To lay a charge of cultural appropriation in a Buddhist context, one must first deny rebirth and the karmic habits that have drawn us to Buddhism in the first place. From a Buddhist POV, it is not cultural appropriation because I am not a Westerner--- this is just my current form, and I have likely spent many forms as Tibetan, Chinese, etc. To impose a Western self on me in this fashion is wrong. Ironically, this is actually a denial of the culture that one is claiming to protect.

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:12 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Nicholas2727 said:

Are you saying that one can not be vegan and practice Vajrayana?

Malcolm wrote:

Yes.

Nicholas2727 said:

Would you be able to elaborate on why it is not possible?

Malcolm wrote:

One cannot reject samaya substances. You may consult Sakya Pandita on this point.

Author: Malcolm

Date: Friday, April 9th, 2021 at 7:33 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

That question is incoherent, it assumes that conditions can bear analysis. They can't. They are just relative appearances upon which designations are made.

Astus said:

If so, how can any valid statements be made? No difference between ordinary true and false?

Malcolm wrote:

Conventional truths are derived from observing functional appearances. Falsehoods are derived from observing nonfunctional appearances. Example, lake vs. mirage.

Author: Malcolm

Date: Friday, April 9th, 2021 at 7:39 PM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Malcolm wrote:

One cannot reject samaya substances. You may consult Sakya Pandita on this point.

Cinnabar said:

I have seen vegetarians and vegans deal with this in different ways. When I was a vegetarian I ate the samaya substances. Meat at ganapuja, whatever goes into blessing pills. I have seen others do this as well.

I think all would still consider themselves veg/vegan despite this partaking of samaya substances.

Of course I have seen the opposite. At one ganapuja there was a fight and nastiness over the presence of meat and alcohol.

Malcolm wrote:

Vegans also reject lower tantra substances, such as milk and the other five products of a cow, honey, etc.

Author: Malcolm

Date: Friday, April 9th, 2021 at 7:43 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

Conventional truths are derived from observing functional appearances. Falsehoods are derived from observing nonfunctional appearances. Example, lake vs. mirage.

Astus said:

And by functional do you mean causally effective? If so, what's wrong with saying that phenomena are conditional?

Malcolm wrote:

You used the word "real".

Author: Malcolm

Date: Friday, April 9th, 2021 at 8:26 PM

Title: Re: Self Defense

Content:

jewel123 said:

Hello! I am very concerned regarding the increased attacks on Asian American community. I keep thinking what should be my immediate response when I will be attacked verbally or physically. I am saying "when" because it is only the matter of time at this point. If I fight back verbally or physically does that mean I dishonor the Teachings and Bodhisattva vows? If I don't, then does it make it "ok" for the attacker to attack someone again?

Malcolm wrote:

It's a bodhisattva's obligation to defend themselves.

Author: Malcolm

Date: Friday, April 9th, 2021 at 8:49 PM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

I have seen vegetarians and vegans deal with this in different ways. When I was a vegetarian I ate the samaya substances. Meat at ganapuja, whatever goes into blessing pills. I have seen others do this as well.

I think all would still consider themselves veg/vegan despite this partaking of samaya substances.

Of course I have seen the opposite. At one ganapuja there was a fight and nastiness over the presence of meat and alcohol.

Malcolm wrote:

Vegans also reject lower tantra substances, such as milk and the other five products of a cow, honey, etc.

Hazel said:

Can people who have taken refuge vows not to engage in intoxicants not partake in tantra then if alcohol is a samaya substance?

Malcolm wrote:

Higher vows are to be followed where they contradict the lower vow.

Author: Malcolm

Date: Friday, April 9th, 2021 at 9:21 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

You used the word "real".

Astus said:

Yes, but "real in the sense of " functional, conditioned, causally relevant, and not as "real in the sense of existing in and of themselves".

Malcolm wrote:

<https://www.merriam-webster.com/dictionary/real>

“ 1a : having objective independent existence...”

To say something is real, in English, means to have objective, independent existence. Thus, one cannot say conditions are real.

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:01 PM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

Yes. A lama taught here. Then we did a ganachakra at the end. A nice one. These three vegan peeps flipped the frak out. They kept the lid on it. Then they got preachy and left. Lama just laughed the whole time. The rest of us just watched.

Stranger things have happened at public teachings.

Norwegian said:

Really sad. Such a gathering of vajra family together with ones guru should be a moment of profound joy.

karmanyangpo said:

Ah.... Sad indeed..

Out of curiosity, did the people who flipped out get preachy on just vegan grounds or did they also try to use Buddhism as justification?

KN

Malcolm wrote:

Veganism is not just about diet. It's about ethical treatment of animals, and is based not only on diet, but that it is unethical to use any animal products for any reason, including honey, wool, and so on. It is perfectly fine to be a Buddhist vegan, but veganism is not Buddhism. It's a separate ethical tradition closer in spirit to Jainism.

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:26 PM

Title: Re: Yangzab Konchok Chidu Empowerment

Content:

Cinnabar said:

It's not from the Yangzab.

It's the Konchog Chidu of Jatson Nyingpo.

Malcolm wrote:

Yes, it is not from the Drigung Yang zab, the dam chos dgongs pa yang zab, but the title is correct: bka' rdzogs pa chen po yang zab kon mchog spyi 'dus, for example:

'ja' tshon snying po . "bka' rdzogs pa chen po yang zab dkon mchog spyi 'dus las: _yang zab le'u bgyad pa:." In 'ja' tshon pod drug. TBRC W1KG3655. 1: 13 - 22. majnu-ka-tilla, delhi: konchhog lhadrepa, [n.d.].

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:31 PM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Cinnabar said:

I guess I'm curious about my veg/vegan dharma siblings who don't reject animal products as samaya substances.

They still consider themselves veg/vegan. I guess their veg/vegan peers might disagree.

Since they don't reject samaya substances, can they practice vajrayana properly? Or are there other deficits?

Malcolm wrote:

If they don't reject the samaya substances, then they are by definition not vegans.

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:41 PM

Title: Re: The Tree of World Religions

Content:

Dragpo said:

Interesting idea with some errors but a huge project

Created by by Dzvenislava Novakivska and her team at Funk & Consulting "The Tree of World Religions" is a stunning chart that maps the ramifications of an incredible number of religions over the last 3,000 years.

https://000024.org/religions_tree/religions_tree_8.html

Malcolm wrote:

Missing all Indigenous Religions, African Religions, as well as Bon. So, a little myopic.

Author: Malcolm

Date: Friday, April 9th, 2021 at 10:51 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

To say something is real, in English, means to have objective, independent existence. Thus, one cannot say conditions are real.

Astus said:

I see. I try to keep that in mind. Still, if I look at the definition from

<https://www.lexico.com/definition/real> as 'Actually existing as a thing or occurring in

fact; not imagined or supposed.'; or from <https://dictionary.cambridge.org/dictionary/english/real> as 'existing in fact and not imaginary', then it doesn't have to have such a connotation, but rather something's factual nature is what makes it real, that it can be perceived as occurring or happening, that it is a factor. Anyhow, do you have perhaps some better words to use then?

Malcolm wrote:

Merriam Webster is the preferred dictionary of editors in North America. In any case, your two definitions above support Merriam Webster's definition.

It's just better to avoid the word "real" in Buddhist parlance. Anything that cannot bear analysis cannot be construed as real in any meaningful sense. Since not even nirvana or the three kāyas can withstand analysis, in the final analysis, Buddhism finds that everything is dependent on conditions, which are also unreal. Hence, everything is unreal, and not real. This is what it means to say everything is empty. To say something is not empty is to say that it is real; to say that something is empty is to say that it is not real.

Author: Malcolm

Date: Friday, April 9th, 2021 at 11:31 PM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Jangchup Donden said:

I've been practicing at home due to covid, and for the last retreat over zoom I used a didgeridoo instead of a rag-dung.

Malcolm wrote:

Tibetan instruments are never mentioned in the tantras. So it does not matter which one you use.

But when it comes to vajras and bells, and vases, and so on, the production of all these things are very precisely described in lower tantras.

As far as damarus are concerned, they are described in higher tantras. There are two kinds described therein: skull damarus and wood damarus. Generally, it is considered that wrathful rites require the former, while peaceful rites require the latter.

Further, we should understand they are not appropriate to use in rites of the lower tantras, and only should be used in higher tantric rites.

However, there are differences between different schools. Nyingmapas tend to favor skull damarus, Gelugpas wooden ones. Wooden damarus should be made out of sandalwood, red sandalwood, catechu wood, or other non-poisonous woods. There are also precise sizes described for damarus.

As for the drum head, nothing other than skins are prescribed for either kind of damaru.

Author: Malcolm

Date: Friday, April 9th, 2021 at 11:34 PM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Jangchup Donden said:

and made from the bones of a child who died by a lightning strike

Malcolm wrote:

To be specific, the skull of a boy 16 and a girl, 12, who have reached puberty. Using the skulls of prepubescent children is inappropriate.

Author: Malcolm

Date: Friday, April 9th, 2021 at 11:38 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Matt J said:

It sounds to me like Astus is following the Gelug view of stating that things exist conventionally.

Malcolm wrote:

Equally bad:

Exist:

!a: to have real being whether material or spiritual

b : to have being in a specified place or with respect to understood limitations or conditions

Author: Malcolm

Date: Saturday, April 10th, 2021 at 1:19 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Jangchup Donden said:

and made from the bones of a child who died by a lightning strike

Malcolm wrote:

To be specific, the skull of a boy 16 and a girl, 12, who have reached puberty. Using the skulls of prepubescent children is inappropriate.

climb-up said:

How come?

Malcolm wrote:

Because they represent the union of means and wisdom.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 1:21 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Malcolm wrote:

If they dont reject the samaya substances, then they are by definition not vegans.

Cinnabar said:

I'd consider a veg/vegan who takes the samaya substances but otherwise eats/lives veg/vegan— to be veg/vegan.

I know such people actually.

Malcolm wrote:

Ok, that's you.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 1:56 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

climb-up said:

How come?

Malcolm wrote:

Because they represent the union of means and wisdom.

climb-up said:

I think I understand (maybe).

Does having achieved puberty, and therefore being biologically an adult, then represent...

...I thought I had it, but it kind of fell apart.

Or is it a tsa, lung and tiple thing?

Malcolm wrote:

More of a thigle thing.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 1:58 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

climb-up said:

The karmapa knows about his vows and the rituals he performs and still does not want meet at his ganapujas.

Malcolm wrote:

He also wants to keep his myriad Chinese disciples around.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 3:59 AM

Title: Re: Does a Vegan Damaru exist anywhere?

Content:

Könchok Chödrak said:

Some leather in America comes from bad places, such as factory farms, and humans are not different from an animals in their desire not to suffer. And they are more innocent than us.

Malcolm wrote:

Leather does not suffer. So we should just waste all that material? Let them die for nothing?

Author: Malcolm

Date: Saturday, April 10th, 2021 at 4:22 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Astus said:

I'd rather put it as: whatever can be called existent is just a convention, a conceptual fabrication.

Malcolm wrote:

So which comes first, appearance or convention?

Author: Malcolm

Date: Saturday, April 10th, 2021 at 4:27 AM

Title: Re: lockdowns on Nichiren site .

Content:

tkp67 said:

The lack of ability to maintain decorum is a compound phenomenon.

Malcolm wrote:
So is the ability to maintain decorum.

Author: Malcolm
Date: Saturday, April 10th, 2021 at 5:20 AM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.
Content:
Malcolm wrote:
So which comes first, appearance or convention?

Astus said:
First for what?

Malcolm wrote:
Do appearances arise from conventional designations, or are conventional designations made on the basis of appearances?

Author: Malcolm
Date: Saturday, April 10th, 2021 at 6:59 PM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.
Content:
Malcolm wrote:
Do appearances arise from conventional designations, or are conventional designations made on the basis of appearances?

Astus said:
Without further specifications they are practically synonyms, so one preceding the other is not an option.

Malcolm wrote:
Wrong answer.

Author: Malcolm
Date: Saturday, April 10th, 2021 at 9:25 PM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.
Content:
Malcolm wrote:
Wrong answer.

Astus said:
Which appearance isn't a convention? Which convention isn't an appearance?

Malcolm wrote:
This point is explained correctly by Gorampa. In brief, conventions do not generate

appearances, for example, calling the appearance of sand “water” does not change that appearance into water. First there an appearance, then there is a conventional designation.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 10:05 PM

Title: Re: The Tree of World Religions

Content:

Queequeg said:

Jokes aside, I agree with you.

On one hand, we all follow the voice in our heads. Monotheism covers this over with a single pole social structure, as you point out, which can tend to authoritarianism. I actually argued something along these lines over Passover with a group of not particularly theistic Jews. This system has its faults and I suggested this gift the Jews gave to the world has not been particularly good. My argument was not rejected. That said, it's also a very effective social structure for maintaining social cohesion. Exhibit A: the Jewish diaspora. I think Jews have dealt with the weakness in this system by making study and argumentation a part of the tradition - pole a group of rabbis about any particular issues and you're likely to find a variety of answers. But, they also have something deeper binding them in the shared history, even as there are divisions.

Christianity and Islam take the same monotheism and, perhaps because its adherents are not bound to each other by blood, the emphasis ends up on the authority. In that case, disagreements can only end in subjugation or schism.

The specifics of this chart are one thing. The concept it illustrates is more compelling.

Malcolm wrote:

We can thank the Zoroastrians for Monotheism, that's who the Hebrew people learned monotheism from during the Babylonian exile.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 10:08 PM

Title: Re: Via positiva, via negativa

Content:

Rick said:

(Note that I come in peace, waving a white flag, not trying to stir things up.)

Could it be that Advaita/brahman is the via positiva ... and Buddhism/emptiness the via negativa way of pointing to the same (non-)thing?

Malcolm wrote:

Nope. Advaitans reject dependent origination.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 10:20 PM

Title: Re: How to decarbonize your life.

Content:

kirtu said:

Fossil fuel use has to be completely ended as soon as possible. And this can only actually happen by restructuring all of energy production and consumption for all nations...

Malcolm wrote:

This is not going to happen in our lifetime, since it would plunge billions of people into starvation and set off resource wars the likes of which we have never seen.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 11:07 PM

Title: Re: Via positiva, via negativa

Content:

Rick said:

Hi Malcolm!

What is the relationship between the four possibilities of production (causeless, from causes, from themselves, or from both self and other) and dependent arising? The MMK refutes production, but not dependent arising?

Also, isn't dependent arising, along with every other conceptual construct, a provisional teaching that is meaningless at the 'absolute' ultimate level?

Malcolm wrote:

MMK refutes any kind of production other than dependent origination. It is through dependent origination that emptiness is correctly discerned. Without the view of dependent origination, emptiness cannot be correctly perceived, let alone realized. The MMK rejects production from self, other, both, and causeless production, but not dependent origination. The MMK also praises the teaching of dependent origination as the pacifier of proliferation in the mangalam. The last chapter of MMK is on dependent origination. The MMK nowhere rejects dependent origination, it is in fact a defense of the proper way to understand it. The only way to the ultimate truth (emptiness) is through the relative truth (dependent origination), so if one's understanding of relative truth is flawed, as is the case with all traditions outside of Buddhadharma, and even many within it, there is no possibility that ultimate truth can be understood and realized.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 11:25 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

SilenceMonkey said:

Is it like this?

Authentic relative truth: direct perception of appearances

Confused relative truth: deluded perception of appearances, adding all sorts of conceptual elaborations (ie. conventions)

Malcolm wrote:

Functionality is how conventions are defined. Example, though no car can be found in the appearance that is the basis of conventional designation of a car, in its parts, one of its parts, or separate from them, that appearance is a car if it functions like a car.

Author: Malcolm

Date: Saturday, April 10th, 2021 at 11:43 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Könchok Chödrak said:

[Mod note: edit] We say “we all have Buddha Nature”. What is this “we”? After we erase the “I” are we going to erase the “we”? Eventually it must be understood that there are Real Transcendental activities for the individual after liberation, and that there still is an individual, even after many lifetimes of self-negation.

fckw said:

Nobody addressed this.

It never made much sense to me how Buddhism apparently finds it totally acceptable to assume the definition of "individual minds" while going on and negating the existence of any such thing as jiva, atman and the like.

Malcolm wrote:

Buddhism does not define “individual minds” as such, but rather discrete, momentary continuums which arise from their own causes and conditions. In short, jivas, pudgalas, atmans, etc., do not function as defined by their proponents, so they are negated.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 12:05 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

fckw said:

Nobody addressed this.

It never made much sense to me how Buddhism apparently finds it totally acceptable to assume the definition of "individual minds" while going on and negating the existence of any such thing as jiva, atman and the like.

Malcolm wrote:

Buddhism does not define "individual minds" as such, but rather discrete, momentary continuums which arise from their own causes and conditions.

fckw said:

This still does not define where the "discretion" comes from or where it resides in. The continua might not have individuality in the sense of the vedic position, that's true, but they are still "particulars" or "discrete" or however we want to call them, i.e. distinct from each other. Hence, there's a "discretization process" at work which remains unexplained.

Malcolm wrote:

Things appear to be discrete, so we label them "discrete." If things appear to be nondiscrete, we are not able to label them as discrete. For example, from a distance a mountain does not appear to be composed of discrete parts, so we label that appearance "mountain." When we get closer, we see there are many parts, and what was formally labeled a mountain gets redefined into slopes, peaks, ravines, and so on. When we meet someone, we label that person a self, a person, a living being, but these labels attached to appearances will not bear analysis. It's the same with mental continuum's, even the notion of mental continuum will not bear ultimate analysis, but since the cause and result of karma, etc., appear to be discrete, mind streams are, conventionally speaking, discrete, because there is an observable function.. If we wish to aggregate minds, we refer to all consciousnesses as the dhatu of consciousness, just as we refer to aggregated elements as the space dhatu, etc.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 1:02 AM

Title: Re: Via positiva, via negativa

Content:

Malcolm wrote:

The only way to the ultimate truth (emptiness) is through the relative truth (dependent origination), so if one's understanding of relative truth is flawed, as is the case with all traditions outside of Buddhadharma, and even many within it, there is no possibility that ultimate truth can be understood and realized.

Rick said:

Good, thanks.

Does the Madhyamakan view differentiate between nominal ultimate truth (understanding) and non-nominal ultimate truth (realization)?

If it does, is it possible that the non-nominal Buddhist realization (enlightenment, I guess?) and 'highest' Vedanta realization (moksha?) are essentially the same? At this 'ultimately ultimate' level of realization, every conceptual edifice, including dependent origination and emptiness, is absent. Yes?

Malcolm wrote:

Well, you know what the MMK says:

Without relying on conventional truth, the ultimate truth will not be understood; without realizing the ultimate truth, nirvana will not be attained.

In other words, paths within or without Buddhism that do not present the conventional correctly cannot properly present the ultimate. If they cannot properly present the ultimate, it cannot be realized, and nirvana cannot be attained.

It is axiomatic that Advaita has an incorrect presentation of the relative. The only correct presentation of the relative is dependent origination. Nāgārjuna wrote the MMK to correct incorrect Buddhist understandings of dependent origination so emptiness could be understood and nirvana realized. As Aryadeva states, "Liberation depends on view."

Author: Malcolm

Date: Sunday, April 11th, 2021 at 1:49 AM

Title: Re: To account for the cause of this decline in the fortunes of Bön in both Zhangzhung and Tibet.

Content:

gelukman said:

Generally stated it would be unfathomable if Guru Rinpoche, Vairochana and the King would have something against their own doctrines aka Kuntuzangpo. Yungdrung Bon is very Kuntuzangpo.

Malcolm wrote:

In general, these accounts are all from at least three centuries after the stated events. It is very clear that the Bonpos altered their own historical records in the Zhang Zhung Snyan brgyud to revise the time of assassination of Ligmincha from the mid-7th century at the hands of Srongtsen Gampo to the mid-8th century during the reign of Trisrong De'utsen.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 1:58 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

fckw said:

This implies: We don't know whether the "observer/knower/known capacity" is actually "one" or "many", because it is at the root of making such discretions. In the absence of this knowledge someone might actually argue that this knowing capacity is exactly same as "self". And what position could anyone take to refute it (or to confirm it, for that matter)? We are operating here at a position prior to the discretization function we posited before.

Malcolm wrote:

The argument that a knower is a self has already been advanced and dismantled in Buddhist texts. If a knower can have many cognitions, it already has many parts and cannot be a unitary or an integral entity. We are therefore not operating here at a position prior to recognizing discrete entities, the very fact that our minds (citta) are variegated (citra) proves the mind is not an integral entity, proves it is made of parts, and since those cognitions happen sequentially, this proves the mind is also impermanent, momentary, and dependent. So, it is impossible for a conventional knower to be a self.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 2:04 AM

Title: Re: The Tree of World Religions

Content:

Könchok Chödrak said:

Like Thich Nhat Hanh says, Buddhism is made up of non-Buddhist elements...

Malcolm wrote:

No it isn't. Buddha explicitly denies that it was.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 4:04 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

In brief, conventions do not generate appearances, for example, calling the appearance of sand "water" does not change that appearance into water. First there an appearance, then there is a conventional designation.

Astus said:

How is that not like the Abhidharma view that takes dharmas as paramartha, and how is it consolidated with statements like this one:

'Since the Buddhas have stated

That the world is conditioned by ignorance,

So why is it not reasonable [to assert]

That this world is [a result of] conceptualization?'

(Yuktisastika 37, tr Geshe Thupten Jinpa; cf. Yuktisastika 33-34; Acintyastava 6, 35, 44;

Lokatitastava 19)

Malcolm wrote:

Satyadvayavibhaṅgavṛitti states:

“Mundane conventional designations are engagements of the mundane, that is to say, having the characteristics of cognitions and objects of cognition, but do not have the characteristic of verbalizations because of being described subsequent to those [cognitions].”

Gorampa adds:

Therefore all those objects and everything defined on those from the perspective of appearing to a mundane mind is said to be the meaning of defining the relative through the perspective of convention.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 4:07 AM

Title: Re: To account for the cause of this decline in the fortunes of Bön in both Zhang-zhung and Tibet.

Content:

Malcolm wrote:

...to revise the time of assassination of Ligmincha from the mid-7th century at the hands of Srongtsen Gampo to the mid-8th century during the reign of Trisrong De'utsen.

Sādhaka said:

If this is true, then what may be the reason(s) for doing so?

Malcolm wrote:

It is true, ChNN might have been the first person to point this out, in fact.

As for the reason, it fits better with the Bon narrative of being exiled by Trisrong De'utsen.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 4:14 AM

Title: Re: How to decarbonize your life.

Content:

kirtu said:

Fossil fuel use has to be completely ended as soon as possible. And this can only actually happen by restructuring all of energy production and consumption for all nations...

Malcolm wrote:

This is not going to happen in our lifetime, since it would plunge billions of people into starvation and set off resource wars the likes of which we have never seen.

kirtu said:

Restructuring energy production and consumption is EXACTLY what we are doing.

Malcolm wrote:

Fossil fuel use will not end in our lifetime. I am 59. I'll be lucky to live to 80. Somehow, I don't foresee a major shift away from fossil fuels worldwide in the next 21 years:

Consumption of oil and other forms of liquid petroleum will fall modestly over the next 24 years, from 33 percent of total marketed energy consumption in 2012 to 30 percent in 2040. Oil will continue to be a primary fuel for the transport sector, as well as a key fuel for industrial uses in emerging countries.

But experts cautioned against the idea that fossil fuels will become 20th-century energy anachronisms by the middle of the 21st century. In fact, fossil fuels will still account for 78 percent of global energy use in 2040, even as the growth in non-fossil fuels exceeds that of oil, coal and gas.

<https://www.scientificamerican.com/article/fossil-fuels-may-not-dwindle-anytime-soon/>

As you can see, transport is reflected in your graph above, in agreement with this article from 2016.

And, as you know, it is not merely science that counts; it is the markets, investments, policy, etc. that are driving continued use of fossil fuels, especially in the transport sector.

We simply cannot pull the plug on fossil fuels. It would be too disruptive.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 5:17 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

Satyadvayavibhaṅgavṛitti states:

“Mundane conventional designations are engagements of the mundane, that is to say, having the characteristics of cognitions and objects of cognition, but do not have the characteristic of verbalizations because of being described subsequent to those [cognitions].”

Gorampa adds:

Therefore all those objects and everything defined on those from the perspective of appearing to a mundane mind is said to be the meaning of defining the relative through the perspective of convention.

Astus said:

How does that support the claim that first there are appearances and only then conventions? Appearances are conventional according to Jnanakirti, he simply makes a distinction there between cognition and verbalisation.

Malcolm wrote:

because of being described subsequent to those [cognitions]. The argument takes aim at the Geluk idea that appearances are derived from conventions themselves.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 9:14 AM

Title: Re: How to decarbonize your life.

Content:

kirtu said:

We are working to save the planet.

Malcolm wrote:

The planet will be fine, no matter what we do to it in the short term.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 9:20 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

The argument takes aim at the Geluk idea that appearances are derived from conventions themselves.

SilenceMonkey said:

Why would Geluks say that?

Also, by "convention" are we talking about names and language (མིང་ ming)?

Malcolm wrote:

You should read Gorampa. He explains it very clearly.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 10:00 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

SilenceMonkey said:
Why would Geluks say that?

Also, by "convention" are we talking about names and language (མིང་ ming)?

Malcolm wrote:
You should read Gorampa. He explains it very clearly.

SilenceMonkey said:
One day. Mipham first!

Malcolm wrote:
Mipham depends quite heavily on Gorampa.

Author: Malcolm
Date: Sunday, April 11th, 2021 at 10:30 AM
Title: Re: How to decarbonize your life.
Content:
kirtu said:
We are working to save the planet.

Malcolm wrote:
The planet will be fine, no matter what we do to it in the short term.

Kim O'Hara said:
Yes, although I'm not at all sure I would like another human birth in the next 50 - 100 years.

Kim

Malcolm wrote:
We will adapt. We will have to.

Author: Malcolm
Date: Sunday, April 11th, 2021 at 10:31 AM
Title: Re: Via positiva, via negativa
Content:
Rick said:
Different paths and different views don't necessarily mean different 'destinations' right?
I thought enlightenment/nirvana/moksha transcended all paths and views?

Malcolm wrote:
Different basis, different path, different result.

Author: Malcolm
Date: Sunday, April 11th, 2021 at 10:35 AM
Title: Re: Via positiva, via negativa
Content:
Norwegian said:
The Buddha stated that outside of his teachings, there is no liberation.

Rick said:
I didn't know that! I'd always taken the 84,000 paths as a touchstone, assuming these paths could be nontrivially different.

Well that's a game changer for me. Gonna have to realign my Buddhism-as-path-to-truth dominoes.

Thanks, Norwegian.

Malcolm wrote:
The 84k gates mean different things, but never included nonBuddhist paths.

Author: Malcolm
Date: Sunday, April 11th, 2021 at 10:03 PM
Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.
Content:
Astus said:
I did not equate conventions with just words.

Malcolm wrote:
I wasn't sure, that's why I asked you, which comes first, an appearance or it's label.

Author: Malcolm
Date: Sunday, April 11th, 2021 at 10:04 PM
Title: Re: Video on Mipam R and Buddha Nature.
Content:

treehuggingoctopus said:
Doubly weird, since Duckworth knows and appreciates the piece and its author in general. I will try to re-read MoBN when I find some time, and see how he deals with the problem.

Malcolm wrote:

It is extremely clear that the term refers to a gnosis that one realizes for oneself without depending on another. It is the same category of terms like translating rig pa as awareness.

Dharmasagara said:

Malcom, would you please offer your own rendering of the term so sor rang gyis rig pa'i ye shes?

Thanx in advance

Malcolm wrote:

Kapstien's equivalent is sound, "personally intuited gnosis."

Author: Malcolm

Date: Sunday, April 11th, 2021 at 10:11 PM

Title: Re: To account for the cause of this decline in the fortunes of Bön in both Zhangzhung and Tibet.

Content:

gelukman said:

Generally stated it would be unfathomable if Guru Rinpoche, Vairochana and the King would have something against their own doctrines aka Kuntuzangpo. Yungdrung Bon is very Kuntuzangpo.

Malcolm wrote:

In general, these accounts are all from at least three centuries after the stated events. It is very clear that the Bonpos altered their own historical records in the Zhang Zhung Snyan brgyud to revise the time of assassination of Ligmincha from the mid-7th century at the hands of Srongtsen Gampo to the mid-8th century during the reign of Trisrong De'utsen.

Passing By said:

I heard it both ways from Bon teachers before actually. The timeline of Bon is obviously quite unclear but there were two wars against Zhang Zhung by both kings with Trisong Deutsan finally completing the annexation of that region no?

Malcolm wrote:

No, According to the Tang chronicles, Zhang Zhung was annexed in 645 AD. There was an uprising against Tibetan rule in 677, but Zhang Zhung was swiftly brought heel.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 10:23 PM

Title: Re: Practicing without empowerment

Content:

Könchok Chödrak said:

Is there an official Teaching for how Empowerments from past lives carry over?

Malcolm wrote:

Yes, the official teaching is that they do not.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 11:32 PM

Title: Re: Practicing without empowerment

Content:

Könchok Chödrak said:

Is there an official Teaching for how Empowerments from past lives carry over?

Malcolm wrote:

Yes, the official teaching is that they do not.

Könchok Thrinley said:

I have always wondered, how is it possible then that just barely keeping samayas pure leads to liberation within 16 lifetimes?

Malcolm wrote:

One needs to keep them in order to meet Vajrayana teachings again in each of those lifetimes. Hence, the aspirations to meet the guru again and again.

Author: Malcolm

Date: Sunday, April 11th, 2021 at 11:56 PM

Title: Re: Why drugs are bad for meditators?

Content:

Sunrise said:

I met someone who was interested in developing a meditation practice, and who also had interest in taking psychedelics. I wanted to warn her not to take drugs because I believe it could not only be harmful to her physical health, but also impede her meditation practice. Does anyone know how drugs harm our ability to meditate? I think it has something to do with a disruption of our subtle energies, but I'm not knowledgeable about this.

Malcolm wrote:

Can disrupt our vata/lung/energy.

Author: Malcolm

Date: Monday, April 12th, 2021 at 12:14 AM

Title: Re: Why drugs are bad for meditators?

Content:

FiveSkandhas said:

Lord Guatama Buddha designated refraining from intoxicants as one of the five vows for laymen, and thus a core vinaya vow for monks as well. It's one of the most basic parts of being Buddhist.

Malcolm wrote:

No, it's not a core vinaya vow. It's one of the 90 or minor Vinaya vows. The core vows are the four defeats. There is no fifth defeat.

Of the five basic prātimokṣa for lay people, it is the only one that is a prohibition through declaration, rather than a natural nonvirtue. This means that intoxication is not a natural misdeed. It's prohibited because it can lead to natural misdeeds, murder, rape, theft, and lying.

Author: Malcolm

Date: Monday, April 12th, 2021 at 12:28 AM

Title: Re: Why drugs are bad for meditators?

Content:

FiveSkandhas said:

Lord Guatama Buddha designated refraining from intoxicants as one of the five vows for laymen, and thus a core vinaya vow for monks as well. It's one of the most basic parts of being Buddhist.

Malcolm wrote:

No, it's not a core vinaya vow. It's one of the 90 or minor Vinaya vows. The core vows are the four defeats. There is no fifth defeat.

Of the five basic prātimokṣa for lay people, it is the only one that is a prohibition through declaration, rather than a natural nonvirtue. This means that intoxication is not a natural misdeed. It's prohibited because it can lead to natural misdeeds, murder, rape, theft, and lying.

FiveSkandhas said:

Interesting. But it's so basic to practice for millions of lay buddhists who never make that distinction.

So if you break it as a layman, versus breaking one of the other four lay vows, are there any practical differences in how you would repent, etc? Because personally I've never heard of such a distinction.

Malcolm wrote:

Actually, as a lay person, one has a choice to follow it or not. In the Tibetan tradition we purify all vows with the practice of Vajrasattva. Also, bodhisattva and Vajrayana vows take precedence.

Author: Malcolm

Date: Monday, April 12th, 2021 at 2:24 AM

Title: Re: Why drugs are bad for meditators?

Content:

↑ said:

Actually, as a lay person, one has a choice to follow it or not. In the Tibetan tradition we purify all vows with the practice of Vajrasattva. Also, bodhisattva and Vajrayana vows take precedence.

FiveSkandhas said:

This is fascinating to me because it is not the way it is generally presented to laymen in most of East Asia if they wish to become an upasaka/upasika. Japan as noted is a bit of a special case.

Malcolm wrote:

This is explicitly outlined by Vasubandhu in his commentary on the Abhidharmakośa, so it is a principle that will not be unknown to educated East Asian Buddhists.

Author: Malcolm

Date: Monday, April 12th, 2021 at 2:25 AM

Title: Re: Practicing without empowerment

Content:

Könchok Chödrak said:

Is there a Teaching about the various Bodhisattva Vows carrying over?

Malcolm wrote:

Yes, the bodhisattva vows are the only vows that one carries from one life to the next.

Author: Malcolm

Date: Monday, April 12th, 2021 at 10:00 PM

Title: Re: Practicing without empowerment

Content:

Johnny Dangerous said:

A Buddha doesn't get reborn once they are a Buddha...

Könchok Chödrak said:

Not in the literal sense. But they appear to be reborn, don't they? There is the Theravadin view by some that Gautama isn't coming back at all, but the Mahayana view from what the Lotus Sutra (The White Lotus of the Good Dharma in Tibetan) has stated is that Buddha, even after Enlightenment, has been in this world for eons. He attained Enlightenment, which it is said in that Sutra, asamkhyas of kalpas ago as Bodhisattva Never Disparaging. The Buddha is in a true extinction, but He Emanates into this entire

world from place to place, from time to time, to help guide sentient beings. He is not “born” neither does He “die”, but it appears that way, and often it is written about in such a way in the Suttas, Sutras, and commentaries and books. But what you have stated is correct. He is well gone. And we must do everything we can so that the Buddha will rest in Tranquility. Om. Namaste.

Tenma said:

Hang on, what?

Everytime I learn something about this or that, I fail to understand what on earth Buddhism's purpose is. I thought enlightenment was to cease suffering and rebirth, am I wrong?

Malcolm wrote:

Correct, you are not wrong.

Tenma said:

So if a person enters enlightenment, is it just mere "tranquil rest" or helping others?

Malcolm wrote:

Full awakening in Mahāyāna means eliminating the afflictive obscuration, which causes rebirth in the three realms, and eliminating the knowledge obscuration, which prevents one from knowing all paths.

Because of eliminating the first obscuration, one has power over birth, and can appear in any place to help sentient beings; because one has eliminated the knowledge obscuration, one knows how to lead any sentient being with the appropriate path.

Author: Malcolm

Date: Monday, April 12th, 2021 at 10:04 PM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

But, I'm still apprehensive. There's no proof these shots actually grant immunity..

Malcolm wrote:

???

Author: Malcolm

Date: Monday, April 12th, 2021 at 10:05 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

You're right, it may well be nothing. But...it doesn't feel like nothing, from the anecdotal accounts floating around. And the evidence on cardiovascular damage is pretty compelling. At this point, the people dismissing covid as 'a bad case of flu' aren't realizing that it's actually something a lot more serious.

Malcolm wrote:

A third of all covid patients have serious neurological issues, regardless of how ill they initially were from the infection.

Author: Malcolm

Date: Monday, April 12th, 2021 at 10:29 PM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

But, I'm still apprehensive. There's no proof these shots actually grant immunity..

Malcolm wrote:

???

Queequeg said:

Its not clear the vaccines actually make us immune.

Malcolm wrote:

I am not sure what you mean by "immunity." By this <https://www.merriam-webster.com/dictionary/immunity>, these vaccines absolutely grant immunity to covid 19:

a condition of being able to resist a particular disease especially through preventing development of a pathogenic microorganism or by counteracting the effects of its products

Author: Malcolm

Date: Monday, April 12th, 2021 at 10:53 PM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

I'm not a doctor so pardon my malapropism.

Malcolm wrote:

No worries, I just thought you might have been fed some fake news.

Queequeg said:

The point is, I might still get sick.

Malcolm wrote:

Very unlikely. Viral infections depend on viral load. The reason it hit many ambulance drivers, nurses, and doctors so hard was repeated exposure in a closed environment to many patients over an extended period of time. The weight of the viral load you are exposed to, along with other factors, is the major determinant in whether one becomes significantly ill. When we have vaccinated 90+ percent of the population, the likelihood of becoming ill from covid or even variants will drop precipitously, but I wouldn't travel in countries with low vax rates. Until then, follow CDC guidelines, now that they are under competent management:

<https://www.cdc.gov/coronavirus/2019-ncov/vaccines/fully-vaccinated.html>

Queequeg said:

I might still pass the virus on, without showing symptoms. Pre-Covid normal is not coming back, though a lot of people are acting like it. I expect COVID to have as profound an impact on the way we live as HIV had on sex.

Malcolm wrote:

The new normal will be more masking up during flu season. Otherwise, it is not going to be like HIV. Please look at Australia and NZ for how things are going to be. If you visited these countries today, you would never know there was a major pandemic. When there is a breakout, it is tracked, everyone is quarantined, tested, and treated if necessary. Otherwise, everyone goes about their business with out masks, etc. Their response has been excellent and professionally managed, without politics interfering with science.

I really want those criminals in the Trump Administration to go jail for mass murder.

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 2:14 AM

Title: Re: Tibetan Medicine primer - especially for psychological states

Content:

Johnny Dangerous said:

Hoping Malcolm or someone else might be able to help here.

I'm taking a class essentially on "alternative" frameworks to psychotherapy. Half of it is good, some information on Ayurveda and a little on TCM. The other half is almost unbearable new age nonsense, seriously it's bad.

I'm wondering if a kind of primer of Tibetan Medical theory exists that would be helpful - specifically with Tibetan Medical views of psychological states and conditions.

Malcolm wrote:

Diamond Healing is an old book, which has a lot of this sort of issue.

The Complete Book of Tibetan Medicine is good, as is Birth, Life, and Death by CHNN.

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 2:49 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

The argument that a knower is a self has already been advanced and dismantled in Buddhist texts. If a knower can have many cognitions, it already has many parts and cannot be a unitary or an integral entity. We are therefore not operating here at a position prior to recognizing discrete entities, the very fact that our minds (citta) are variegated (citra) proves the mind is not an integral entity, proves it is made of parts, and since those cognitions happen sequentially, this proves the mind is also impermanent, momentary, and dependent. So, it is impossible for a conventional knower to be a self.

fckw said:

Well, if you ask me, this is not logical at all: If a knower can have many cognitions, it already has many parts

We have not clarified whether the "knower" here is same or different from the "known" (i.e. its cognitions).

Malcolm wrote:

If the knower were the same as the known, it would have to have parts in order to change. It would have to transform into all the different objects it knows, meaning it is not a self, has parts and components. This is the rebuttal to the Hindu idea you bring up below. You might object, well, what is mind is substance like gold, which can be shaped into ashtray or a statue. You then have to explain to us how this transformation of shape, if you will, occurs.

fckw said:

Besides above point, there's another one I'd like to address briefly, but it's not the main argument on my side. the very fact that our minds (citta) are variegated (citra)

As I'm not a Sanskritist I am not sure I understand what "variegated/citra" here actually means. There are at least two interpretations, and I am not sure which one you are referring to: Either to state that there are "many minds" in the sense "each individual has its own mind", or to state that "a single mind has many mind events" that are "distinct" from each other. I take it you mean the latter. If that is the case then I am pretty sure there are some 'hindu' school of thoughts arguing that there are in fact no "distinct mind events", but that they are a single stream of "mind stuff continuously morphing into

something else".

As far as I'm informed that's actually the position taken in the Patanjali's Yogasutras. It's, by the way, also what you experience if you practice those Patanjali Yogasutra meditations, i.e. the subjective experience along the path is quite different from both Therevada Vipassana as well as Mahamudra/Dzogchen style meditation. But that's just a side note.

Malcolm wrote:

You are talking about Samkhya philosophy which is utilized in the Yogasūtras. The line you are think of *yogaḥcittavṛttinirodhaha*, "Yoga is the cessation of the transformations of consciousness."

The difference here of course is that in the *citta* in this case is actually different than the knower (*jñā*). The knower is termed *puruṣa*, is a passive consumer, and is utterly different than *prakṛti*, which is where the transformations are occurring. The knower itself never changes, but merely witnesses the transformations of *prakṛti*. But none of this is what I am talking about.

in Buddhism, it is axiomatically assumed that there are many independent mind streams; this is proven by Dharmakīrti in *Samtānāntarasiddhi*, "Proof of Other's Minds."

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 2:50 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Crazywisdom said:

All this madhyamaka discussion is off topic. The buddhanature is not fully elaborated in the Sutras.

Malcolm wrote:

Sure it is. The Lanka states that *tathāgatgarbha* is the natural luminosity of the mind. What more does one need to know?

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 5:18 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

I don't see places like NYC going into intermittent quarantines indefinitely.

Malcolm wrote:

Think buildings, not blocks.

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 7:18 AM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Crazywisdom said:

All this madhyamaka discussion is off topic. The buddhanature is not fully elaborated in the Suttas.

Malcolm wrote:

Sure it is. The Lanka states that tathāgatagarbha is the natural luminosity of the mind. What more does one need to know?

Crazywisdom said:

There is the nonmaterial appearance of wisdom.

Malcolm wrote:

That's beyond the scope of Karl B's talk.

Author: Malcolm

Date: Tuesday, April 13th, 2021 at 8:20 PM

Title: Re: Brunnhölzl on Buddha Nature as a radical teaching.

Content:

Malcolm wrote:

If the knower were the same as the known, it would have to have parts in order to change. It would have to transform into all the different objects it knows, meaning it is not a self, has parts and components. This is the rebuttal to the Hindu idea you bring up below. You might object, well, what is mind is substance like gold, which can be shaped into ashtray or a statue. You then have to explain to us how this transformation of shape, if you will, occurs.

fckw said:

That's exactly why I find actually both positions equally dissatisfying.

If the knower has "parts and components" then we have not explained where the distinction between one part and another comes from. Remember that we were discussing before exactly this point, i.e. where the capacity to "distinguish" actually comes from, and we certainly don't want to end up in a circular argument stating that the "knower distinguishes its components by its capacity to distinguish its components".

But the other option that you suggest is equally dissatisfactory. Mind made of a substance like gold continuously transforming into other appearances yet never losing its substance - well, this does in no way explain how this process of transformation takes place. Is it a capacity of the mind? Is it same as mind? Is it different?

My personal conclusion here is that neither system actually really properly describes things. Formal logic, that's my conclusion, is not suited to properly address these questions. It can take you far, but not to the end.

Malcolm wrote:

The mind is a composite phenomena. That's just how it is.

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 1:54 AM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

The best shot we've got at this is for widespread vaccination and diligent contact tracing.

Malcolm wrote:

Yes, and quarantining the infected once the goal of widespread vaccination has been reached. I get my first jab on Thursday.

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 1:57 AM

Title: Re: Practicing without empowerment

Content:

Tenma said:

Isn't there a saying that goes that just as there are infinite sentient beings, there are infinite myriads of tathagatas (and possibly bodhisattvas)? If one has been eliminated of knowledge obscuration, can control birth alongside help sentient beings, how is it that suffering still exists in the world?

Malcolm wrote:

Buddhas and bodhisattvas can only truly help beings through teaching the Dharma and entering them into the Dharma.

As the Buddha said:

Misdeeds cannot be washed away with water,
I cannot remove suffering with my hand,
nor can I hand out liberation,
but I can show the path.

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 1:59 AM

Title: Re: Practicing without empowerment

Content:

Könchok Chödrak said:

but those who feel they are not ready need a provisional Vehicle stemming from the Ekayana (Single Vehicle) to continue their practice...

Malcolm wrote:

What are you defining as a provisional vehicle?

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 3:27 AM

Title: Re: Practicing without empowerment

Content:

Tenma said:

Isn't there a saying that goes that just as there are infinite sentient beings, there are infinite myriads of tathagatas (and possibly bodhisattvas)? If one has been eliminated of knowledge obscuration, can control birth alongside help sentient beings, how is it that suffering still exists in the world?

Malcolm wrote:

Buddhas and bodhisattvas can only truly help beings through teaching the Dharma and entering them into the Dharma.

As the Buddha said:

Misdeeds cannot be washed away with water,
I cannot remove suffering with my hand,
nor can I hand out liberation,
but I can show the path.

Tenma said:

What exactly is the point of Vajrasattva, Akshobhya, the 35 Buddhas, and other confessional practices if "misdeeds cannot be washed away with water"? (Yes, I get that the Buddha cannot give you enlightenment and you have to do that but what about these practices?)

Malcolm wrote:

They are based on the idea in posadha, where you twice monthly confess your broken vows in front of the Sangha. They are methods of restoring one's vows.

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 5:44 AM

Title: Re: Practicing without empowerment

Content:

Tenma said:

What exactly is the point of Vajrasattva, Akshobhya, the 35 Buddhas, and other confessional practices if "misdeeds cannot be washed away with water"? (Yes, I get that the Buddha cannot give you enlightenment and you have to do that but what about these practices?)

Malcolm wrote:

They are based on the idea in posadha, where you twice monthly confess your broken vows in front of the Sangha. They are methods of restoring one's vows.

Tenma said:

But it doesn't purify or get rid of negative karma as some say? What's the point of the sutric phrase "eons of negative karma will disappear" for reading a sutra or reciting a dharani/mantra if misdeeds cannot actually be pacified or as the following quote says, "washed away with water?"

By the way, could you please provide the source of your quote? Thank you!

Malcolm wrote:

Hundreds of Aeons of karma is very tiny blip when consider how long one has been transmigrating in samsara.

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 10:40 AM

Title: Re: Lack of Media Coverage on Burn Pits

Content:

amanitamusc said:

Fox news no less.

Malcolm wrote:

The world is our burn pit.

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 11:33 AM

Title: Re: Is Buddhism necessary?

Content:

neander said:

Buddhism is not for everybody and is still a minority group so it is not necessary.

The two most powerful men on this planet controlling together 10000 ICBM are not Buddhist..

SilenceMonkey said:

Not necessary for society, maybe...

As Dzongsar Khyentse Rinpoche often says, from a mundane perspective, Buddhadharma is completely useless.

Malcolm wrote:

True, millions of dollars are spent on the trappings of piety that would be better served funding schools and hospitals.

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 11:35 AM

Title: Re: The Avalokiteshvara Cult in the Tenth Century Dunhuang and the Mani mantra

Content:

Danny said:

Don't forget the creation myth....

Malcolm wrote:

There is more than one Tibetan creation myth.

Author: Malcolm

Date: Wednesday, April 14th, 2021 at 12:45 PM

Title: Re: Is Buddhism necessary?

Content:

SilenceMonkey said:

Not necessary for society, maybe...

As Dzongsar Khyentse Rinpoche often says, from a mundane perspective, Buddhadharma is completely useless.

Malcolm wrote:

True, millions of dollars are spent on the trappings of piety that would be better served funding schools and hospitals.

SilenceMonkey said:

I don't think that's what he meant, but it's a good point.

And then there's all that money being poured into translating the Buddhist canon, and into funding PhD's and post-docs. Not saying we shouldn't translate the kangyur, but when I saw the numbers...

Malcolm wrote:

Books are better than bricks.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 12:07 AM

Title: Re: The Avalokiteshvara Cult in the Tenth Century Dunhuang and the Mani mantra

Content:

Danny said:

Don't forget the creation myth....

Malcolm wrote:

There is more than one Tibetan creation myth.

Danny said:

Indeed, but in context of Tibetan power

Malcolm wrote:

You were not that specific.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 12:55 AM

Title: Re: Anthropic principle

Content:

steveb1 said:

The universe simply does not look, or behave, as if it is the ordered product of a compassionate divine mind.

Malcolm wrote:

Nope, it looks like the random outcomes of myriad sentient beings acting each in their own way.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 6:29 AM

Title: Re: This odd quote by Master Hsuan Hua

Content:

joshua said:

What do you all make of this? On the surface, this is all sorts of wrong view and nonsense. What is the Master saying here? I'm having trouble believing one should be taking these words at face value.

Malcolm wrote:

It has been discussed here at quite some length. It is a wrong view, all the way down.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 8:47 AM

Title: Re: How to decarbonize your life.

Content:

Kim O'Hara said:

But yes, the transition has to be managed.

Fast, though.

Kim

Malcolm wrote:

I am a realist. Things have never gotten better collectively even though some individuals thrive.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 8:30 PM

Title: Re: How to decarbonize your life.

Content:

tkp67 said:

If malfeasance outweighed benevolence, the human population would not be burgeoning. The expense of our ecosystems and environments is born out of ego driven ignorance.

Malcolm wrote:

The population is burgeoning because of energy inputs into biological systems, which turned up in the hickey stick shape after the wide spread use of oil. Without the present level of energy inputs from any source, world population growth cannot be sustained, leading to resource wars, and eventually the collapse of world civilization.

This process is driven by the three poisons, unfortunately, most people are not Dharma practitioners, so they are not even aware of why they act the way they do.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 9:14 PM

Title: Re: Anthropic principle

Content:

tkp67 said:

Science and dharma are already are blended come from the same human mind.

Malcolm wrote:

Science is a product of the experimentally tested empirical observations made by ordinary people.

Dharma is the product of the awakened mind of a buddha.

So, not the same human mind.

Author: Malcolm

Date: Thursday, April 15th, 2021 at 10:52 PM

Title: Re: Anthropic principle

Content:

tkp67 said:

Science and dharma are already are blended come from the same human mind.

Malcolm wrote:

Science is a product of the experimentally tested empirical observations made by ordinary people.

Virgo said:

Hopefully.

Virgo

Malcolm wrote:

If it is not a product of the experimentally tested empirical observations made by ordinary people, it isn't science, by definition.

Author: Malcolm

Date: Friday, April 16th, 2021 at 1:19 AM

Title: Re: Anthropic principle

Content:

steveb1 said:

The universe simply does not look, or behave, as if it is the ordered product of a compassionate divine mind.

Sādhaka said:

It appears to be so to some deluded sentient beings though.

To other deluded sentient beings it appears to be an sadistic demiurgic/archontic construct.

To other deluded sentient beings still, it is 100% random and everything 100% coincidental (Murthugpas), probably the least coherent explanation of all; the context of—shall we say—‘the appearance-side of Kadak’ aside....

Malcolm wrote:

Nope, it looks like the random outcomes of myriad sentient beings acting each in their own way.

Sādhaka said:

“Random” though?

Within karma-vipaka & dependent-origination there’s no randomness per-sé is there?

To be fair, you did say “it looks like”....

Malcolm wrote:

Random, because we cannot predict the actions of sentient beings, and therefore, we cannot predict the outcomes of those actions. Also dependent origination does not exclude randomness at all, unless by "random" you mean "causeless." But the word random does not mean causeless, it means a: lacking a definite plan, purpose, or pattern or b: made, done, or chosen at random. I think we can say that most actions of sentient beings fit definition a.

Author: Malcolm

Date: Friday, April 16th, 2021 at 9:15 AM

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

Content:

Virgo said:

Anthropogenic Climate Change has already slowed global agriculture productivity growth by 21%:

Malcolm wrote:

Yes, when it is all reduced to raw physics, it’s all very predictable.

Author: Malcolm

Date: Friday, April 16th, 2021 at 10:04 AM

Title: Re: Can all people in our world come to enlightenment?

Content:

RonBucker said:

A good teacher can lead any person to enlightenment, or are there people whom he cannot help?

Malcolm wrote:

You can lead a horse to water, but you can't force it to drink. Buddhanature is irrelevant.

Author: Malcolm

Date: Friday, April 16th, 2021 at 10:21 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Supramundane said:

Tathagatagarbha --- womb or embryo?

It is disputed whether buddha-nature is identical to Tathagatagarbha. Perhaps they both describe the same thing from different angles?

Tathāgatagarbha needs no cultivation... only uncovering, as it is already present and perfect in each being.

(Remember the Sutra about the poor man who in advanced old age found a jewel sewn into his smock. With Incredible surprise, he observed: 'I have been a rich man all this time and I never knew it!')

This points not to a womb (potential) but to an embryo (innate buddha-nature).

Perhaps tathagatagarbha and buddha-nature are different --- but refer to the same thing. So they are different but not-different:)

Epilogue

Buddhist Sutras teaching Buddha Nature

--- Tathāgatagarbha Sūtra

--- Śrīmālādevī Siṃhanāda Sūtra

--- Anunatva Apurnatva Nirdeśa

--- Aṅgulimāliya Sūtra

--- Mahāyāna Mahāparinirvāṇa Sūtra

--- Laṅkāvatāra Sūtra

Malcolm wrote:

Three things: The Laṅkāvatāra should be taken as the definitive sūtra on this topic for three reasons: 1) It defines tathāgatagarbha as cittaprakṛtiprabhāsvara aka the natural luminosity of the mind. 2) It defines all sentient beings as tathāgatagarbha and tathāgatagarbha as all sentient beings. 3. It is the sūtra identified by Candrakīrti as the final word on the subject.

As for original enlightenment, all I have to say is to quote from Jetsun Drakpa Gyalsten, "Of what use is primordial buddhahood when at present our adventitious afflictions are not mitigated at all?"

Author: Malcolm

Date: Friday, April 16th, 2021 at 10:26 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

PadmaVonSamba said:

The only difference between a Buddha and an ordinary, sentient being, is that the ordinary person doesn't realize they are Buddha.

Malcolm wrote:

No, the difference between a buddha and sentient beings is the presence or absence of adventitious afflictions, as the Buddha states in the Hevajra tantra:

Sentient beings are buddhas,
though obscured by adventitious afflictions.
When those are removed, they are buddhas.

Author: Malcolm

Date: Friday, April 16th, 2021 at 11:46 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

LastLegend said:

Alaya is simply a recall of memories.

Malcolm wrote:

No, the ālaya has no cognitive operations. It is just a repository of traces. It does not remember anything. Memory is an operation of the sixth consciousness.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 1:42 AM

Title: Re: Why do monks reside in temples

Content:

neander said:

Many Buddhist have a negative attitude towards the scholars because they are somehow detached from the subject.

Malcolm wrote:

Most Buddhists could care less what Schopen and co. think. The project of the latter is completely disconnected from the Dharma, since their modus operandi is strictly forensic.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 2:29 AM

Title: Re: Can all people in our world come to enlightenment?

Content:

RonBucker said:

So, all people in our world are already enlightened, they just need to practice to realize it? What will happen to people who have realized their enlightenment, what will they feel, what will they do next?

PadmaVonSamba said:

1. Not already enlightened.

Being Enlightened means you realize it. It's like walking into a dark room and turning on the lights (hence the term, "enlightened").

Malcolm wrote:

The term "enlightened" does not exist in any Buddhist text in Sanskrit, Pali, or Tibetan. The term "bodhi" means to awaken.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 5:07 AM

Title: Re: How to decarbonize your life.

Content:

tkp67 said:

That is why it is of prime importance not to doubt that their inherent buddha nature can be realized (acknowledge for the purpose of manifestation) in the current lifetime.

Malcolm wrote:

I do doubt it. There is no evidence at all whatsoever that buddhanature has any agentive effect.

tkp67 said:

The darker things become the more this nature will manifest out of necessity.

Malcolm wrote:

Tiny lights seem very bright in total darkness.

tkp67 said:

I found I can still love and advocate for her benefit and the benefit of life that has been nurtured by her presence.

Malcolm wrote:

Life isn't going away, unless we turn the planet into a lifeless rock.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 5:08 AM

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

Content:

Nemo said:

They will stall in this way until they can say yes it is real but it's too late.

Malcolm wrote:

They did and it is.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 5:09 AM

Title: Re: Can all people in our world come to enlightenment?

Content:

PadmaVonSamba said:

1. Not already enlightened.

Being Enlightened means you realize it. It's like walking into a dark room and turning on the lights (hence the term, "enlightened").

Malcolm wrote:

The term "enlightened" does not exist in any Buddhist text in Sanskrit, Pali, or Tibetan. The term "bodhi" means to awaken.

PadmaVonSamba said:

Yeah, that's true. It's an abstract concept borrowed from Western Europe.
Within the context of the question, it refers to realization of original mind itself, and not some notion of "enlightened mind" or buddhahood specifically.

Malcolm wrote:

The term is not a good one for Buddhists to use.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 5:20 AM

Title: Re: Bodhisattva appearing as a Buddha

Content:

Queequeg said:

Great bodhisattvas are said to be able to appear as buddhas in order to approach and teach beings.

What is the difference between a bona fide buddha and a bodhisattva who appears as a buddha? Is there any difference?

Malcolm wrote:

I assume by great bodhisattvas we are talking about tenth stage bodhisattvas, in which case the difference is quite minimal. The Abhisamayālaṃkāra states that tenth stageers are on a stage of buddhahood.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 9:31 AM

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

Content:

Kim O'Hara said:

At a personal level, I find it's a war of attrition - noticing one kind of plastic waste I generate and working out how to avoid it (best) or recycle it (second-best) rather than trash it (worst).

Malcolm wrote:

The problem is the supply side, not the demand side.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 9:30 PM

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

Content:

Kim O'Hara said:

If you mean it's being pushed on to us via retailers, yes. Here at least, customers are refusing over-packaged goods, especially in supermarkets, and the supermarkets are responding quite well ... social licence and all that.

There's still a long way to go, however.

Kim

Malcolm wrote:

It's also pushed on the retailers by the manufacturers.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 11:20 PM

Title: Re: Prayer or a Polemic on Guns

Content:

pemachophel said:

I remember reading a Tibetan prayer or polemic against firearms but now I can't find it. It may have been by Khyentse Wangpo. Does anyone here know what I'm talking about and have a link to this?

Malcolm wrote:

Nyala Pema Duddul.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 11:40 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

PadmaVonSamba said:

The only difference between a Buddha and an ordinary, sentient being, is that the ordinary person doesn't realize they are Buddha.

Malcolm wrote:

No, the difference between a buddha and and sentient beings is the presence or absence of adventitious afflictions, as the Buddha states in the Hevajra tantra:

Sentient beings are buddhas,
though obscured by adventitious afflictions.
When those are removed, they are buddhas.

Aemilius said:

Here the text says "sentient beings", what would this world be like, if the snakes, rats and parrots became awakened?

I mentioned only such animals that are mentioned in the Jatakas or Birth stories as possessing mind and volitions and thus being capable of creating good and bad karma, and also becoming awakened in some future life, if not in their present animal body. I think that some kind of insects are mentioned in the Karandavyuha sutra as objects of Avalokiteshvara's bodhisattva deeds, i.e. releasing them from the realm samsaric rebirth.

Could it be said:

"Ants and spiders and rats and snakes are buddhas,
though obscured by adventitious defilements.
When those are removed, they are buddhas."

Malcolm wrote:

Animals, etc., the beings of the five lokas apart from humans, generally, cannot practice a path.

Author: Malcolm

Date: Saturday, April 17th, 2021 at 11:45 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Malcolm wrote:

Three things: The Laṅkāvatāra should be taken as the definitive sutra on this topic for three reasons: 1) It defines tathāgata-garbha as citta-prakṛti-prabhāśvara aka the natural luminosity of the mind. 2) It defines all sentient beings as tathāgata-garbha and tathāgata-garbha as all sentient beings. 3. It is the sūtra identified by Candrakīrti as the final word on the subject.

FiveSkandhas said:

Bodhidharma also considered the Laṅkāvatāra of supreme importance. He gave it to his chosen successor, Dazu Huike, as a sign of his attainment. Bodhidharma said:
[The Laṅkāvatāra Sutra] contains the essential teaching concerning the mind-ground of the Tathagata, by means of which you lead all sentient beings to the truth of Buddhism.

In fact the text was held in such high esteem by his lineage that the early Chan school was sometimes called "The Lanka School" by doxologists in the first few centuries.

Malcolm wrote:

Yes, this is true. It's also one of those main reasons vegetarianism is stressed in Chan.

Author: Malcolm

Date: Sunday, April 18th, 2021 at 1:15 AM

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

Content:

Nemo said:

The technical ability to fix things has been around since the 80s.

Malcolm wrote:

That ship sailed. It is beyond "fixing." It can't even be mitigated at this point. It can't even be cleaned up. Micro-plastics rain from the sky, largely from automobile tire fibers; there is more plastic in the ocean than fish. We have addressed superficial issues, the pollution we can see, while filling the earth's uninhabited places with plastic., etc. It will take us several human lifetimes to repair the damage we have done to our planet. I have doubts that will happen.

Author: Malcolm

Date: Sunday, April 18th, 2021 at 2:30 AM

Title: Re: Video on Gompopa and Buddha Nature.

Content:

sherabpa said:

What is probably true however is that Tsongkhapa was very influential in 'demoting' the lineage of Maitreya/Asanga below that of Nagarjuna/Madhyamaka, whereas more traditionally these two lineages were seen as equal.

Malcolm wrote:

This is definitely not so. For example, Sapan, whom you mention above, considered only the Abhisamayālaṃkāra to be definitive. Also Tsongkhapa followed suit.

For example, the Hevajra Tantra explicitly places Yogācāra below Madhyamaka, and so on.

First explain Vaibhāṣika,
likewise, Sautrantika,
after that, Yogācāra,
and likewise, Madhyamaka.

Also Sapan held the view that Uttaratantra itself viewed tathāgatagarbha as a provisional doctrine. Not only this, but the scholars of the Imperial Period held that Yogacāra was below Madhyamaka, since they were all students, directly or indirectly, of Santarakṣita.

Author: Malcolm

Date: Sunday, April 18th, 2021 at 3:00 AM

Title: Re: How do modern Buddhist schools explain compassion?

Content:

RonBucker said:

How exactly should I show compassion to other people? I should compassion to people in words, or it can be material help? Should I sympathize with people only when they feel sad and lonely, or even when they feel happy? How about animals, how to

sympathize with them? They, like us, feel emotions, how I should show compassion to them?

PadmaVonSamba said:

Kindness, patience, generosity.

It doesn't matter what's going on in the minds of other beings or whether they are human or not.

RonBucker said:

Thank you. So it doesn't matter if other people feel happy or upset, compassion should be constant?

Malcolm wrote:

Compassion is, simply put, the wish that others be free from suffering. That's it.

Author: Malcolm

Date: Sunday, April 18th, 2021 at 8:26 PM

Title: Re: Video on Gompopa and Buddha Nature.

Content:

Crazywisdom said:

But Tathatagarbha Sutras are essential. Buddha taught them for a reason.

Malcolm wrote:

Yes, as he says in the Lanka, he taught tathāgatagarbha for those who were terrified of the doctrine of anatma.

Author: Malcolm

Date: Sunday, April 18th, 2021 at 8:28 PM

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

Content:

Kim O'Hara said:

BTW, friends discourage friends from reading or (especially) trusting Breitbart.

Malcolm wrote:

Friends don't let friends read Briettbart or RT, for that matter.

Author: Malcolm

Date: Monday, April 19th, 2021 at 1:09 AM

Title: Re: An intersubjective experience in Yogacara

Content:

RonBucker said:

Does this mean that the modern schools of Mahayana Buddhism do not adhere to the opinion that external objects do not exist?

Malcolm wrote:

Generally, speaking, no.

Author: Malcolm

Date: Monday, April 19th, 2021 at 1:13 AM

Title: Re: An intersubjective experience in Yogacara

Content:

RonBucker said:

Thank you. Are you saying that in order to be a Buddhist, you cannot be a materialist and you can not believe in a naive objective reality?

As far as I understand, the only difference is that everything in our world does not have an independent existence and consists of a constant stream of factors that we given names, and the essence of awakening is learning how to look at the world without names, associations and concepts?

Or am I wrong?

Malcolm wrote:

There are three concepts that distinguish Buddhist thought from the materialist: 1) mind is a nonphysical continuum that interacts with matter; and thus Buddhists accept 2) rebirth and 3) karma.

Author: Malcolm

Date: Monday, April 19th, 2021 at 2:11 AM

Title: Re: Video on Gompopa and Buddha Nature.

Content:

Crazywisdom said:

But correct me if I am misrepresenting your view. Are you saying that Tathatagarbha Sutras are a subsumed within Prajnaparamita and Madhyamaka and are a sort of palliative, also not offering any further substantial teaching?

Malcolm wrote:

I am saying that the tathāgatgarbha sūtras can be understood to be definitive if they are correctly understood (tathātagarbha as the luminous, original nature of the mind), and if understood incorrectly, provisional in meaning at best (and at worst, an atmanavāda). As they stand, tathāgatgarbha sūtras require interpretation, unlike Madhyamaka and the PP Sūtras.

I am saying that the Lanka and Candrakīrti offer the final word on the subject. The

Uttaratantra itself defines tathāgatagarbha as a provisional teaching, in the chapter one, the fourth vajra topic, towards the end, verses 156-160:

Having stated that all knowable things are empty in every aspect, like clouds, dreams, and illusions,

here, the buddhas have stated that the buddha element (buddhadhātu) exists in all sentient beings.

They have stated this for the purpose of having [sentient beings] abandon five faults: timidity, contempt for inferior sentient beings, grasping the impure, deriding pure phenomena, and excess attachment to themselves.

While the limit of reality (bhūtakoti) is devoid of all compounded aspects, the meaning of affliction, karma, and ripening are said to be like clouds, and so on. Afflictions are like clouds, karma is like an experience in a dream, and ripening of karma and afflictions, the aggregates, are like an illusory emanation.

Having presented this above, this ancillary or supplemental tantra repeats the explanation "the dhātu exists" in order to abandon five faults.

The Uttaratantra's actual goal is to explicate luminosity aka clear light, and its realization.

Author: Malcolm

Date: Monday, April 19th, 2021 at 2:14 AM

Title: Re: An intersubjective experience in Yogacara

Content:

RonBucker said:

Does this mean that the modern schools of Mahayana Buddhism do not adhere to the opinion that external objects do not exist?

Malcolm wrote:

Generally, speaking, no.

RonBucker said:

that is, they don't believe in external objects? Then I didn't understand anything. Does everyone imagine their own world?

Malcolm wrote:

No, as in "No, modern schools of Mahayana Buddhism do not adhere to the opinion that external objects do not exist."

Author: Malcolm

Date: Monday, April 19th, 2021 at 10:53 AM

Title: Re: An intersubjective experience in Yogacara

Content:

Malcolm wrote:

No, as in "No, modern schools of Mahayana Buddhism do not adhere to the opinion that external objects do not exist."

Queequeg said:

Malcolm in his laconic manner has not mentioned the rest of the tetralemma...

Malcolm wrote:

I didn't intend to, since that's not what I meant to do [engage in ultimate analysis].

Author: Malcolm

Date: Monday, April 19th, 2021 at 9:06 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Aemilius said:

Here the text says "sentient beings", what would this world be like, if the snakes, rats and parrots became awakened?

I mentioned only such animals that are mentioned in the Jatakas or Birth stories as possessing mind and volitions and thus being capable of creating good and bad karma, and also becoming awakened in some future life, if not in their present animal body. I think that some kind of insects are mentioned in the Karandavyuha sutra as objects of Avalokiteshvara's bodhisattva deeds, i.e. releasing them from the realm samsaric rebirth.

Could it be said:

"Ants and spiders and rats and snakes are buddhas,
though obscured by adventitious defilements.
When those are removed, they are buddhas."

Malcolm wrote:

Animals, etc., the beings of the five lokas apart from humans, generally, cannot practice a path.

karmanyangpo said:

Am I correct in interpreting the "generally" as meaning that there are sometimes exceptions?

What would those exceptions be?

KN

Malcolm wrote:

Nagas.

Author: Malcolm

Date: Monday, April 19th, 2021 at 9:10 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Aemilius said:

I don't buy that, in terms of Buddhism or in terms of modern knowledge of animal consciousness. All beings in the five or six lokas have all the members of the 12 Nidanas (of Conditioned arising) governing their existence, not only humans. Why would the Buddhist tradition say "all beings", if it didn't mean it?

Malcolm wrote:

So, hell beings and pretas can attain buddhahood in their respective lokas? No, the Buddha clearly states that only human beings can practice a path and attain buddhahood. This why human birth in a central country etc., is desirable.

Author: Malcolm

Date: Monday, April 19th, 2021 at 9:12 PM

Title: Re: The Great Abortion Debate

Content:

Könchok Chödrak said:

In the same way abortion can be avoided with family planning, care, counseling, support, financial services, Spiritual and Community help, social programs, rehabilitation services, and a compassionate heart that would benefit from all of these things.

Malcolm wrote:

Another man telling women what to do with their bodies.

Author: Malcolm

Date: Monday, April 19th, 2021 at 9:14 PM

Title: Re: The Great Abortion Debate

Content:

Könchok Chödrak said:

The problem in today's world is that people act like it's a choice people make to make things better, instead, losing a child is a tragic loss, and that is what happens in abortion.

Malcolm wrote:

Ever hear of rebirth?

Author: Malcolm

Date: Monday, April 19th, 2021 at 11:39 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Sādhaka said:

Actually, I saw something recently in a text that implied that Asuras have the possibility to attain Buddhahood as well. Unlikely that many would, I'd imagine, but the implication of the possibility was there. Now if I could just remember where I'd read it.... It was only like a month or so ago.

Also, aren't there stories in Sutras and so on about Devas having the possibility to attain Buddhahood too?

Malcolm wrote:

The Suhrillekha states:

Birth as one holding wrong views, as animals, pretas, and hell beings,
as one without the teaching of the victor, or in a border country,
birth as a barbarian, as one stupid and dumb,
or birth as any of the long-lived gods
are the eight faults of lacking freedom.

Having acquired the freedom that is liberated from those states.

one must make effort in order to avoid them.

Asuras here are included among the devas.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 1:44 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

In a conversation based on aborting life arguing that dharma does not preserve life is tantamount to saying dharma does not have an interest in preserving life.

Malcolm wrote:

Yes, correct. Dharma is concerned only with the cessation of suffering.

The reason we practice ahimsa is not to preserve life, but rather, is not to consciously cause suffering.

Anyway, one cannot abort life, one can only abort a life. But since there is rebirth, the loss of life does not mean that sentient being whose fetal development was interrupted will not take another rebirth. And, further, being aborted is a ripening of karma. In Buddhadharma, there are no innocents.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 2:19 AM

Title: Re: ChNN Medicine Buddha practices

Content:

Johnny Dangerous said:

http://shangshung.org/store/index.php?main_page=product_info&cPath=74_75&products_id=756

Do these require certain specific lungs, or did we receive it with the Medicine Buddha lungs that ChNN put at the end of his webcasts?

Malcolm wrote:

You received it with the lung. He did give the empowerment a couple of times, but the lung is sufficient.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 2:29 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

But since there is rebirth, the loss of life does not mean that sentient being whose fetal development was interrupted will not take another rebirth. And, further, being aborted is a ripening of karma. In Buddhadharma, there are no innocents.

Sādhaka said:

Samsara is an vicious cycle. One being pays karma by getting inflicted upon by another the sentient being, then the being doing the said infliction creates more karma for themselves.

Malcolm wrote:

Considering that fetuses have no sense perceptions until the 19th week, the amount suffering inflicted on a fetus is nil, until it finds itself in the bardo again.

Sādhaka said:

I'm open minded to there being rare cases where abortion wouldn't create negative karma regarding the sentient beings involved in it; but in most cases I'm going with it being an cause for more negative karma than not.

Malcolm wrote:

Most people are not Buddhists and don't believe in karma.

Sādhaka said:

People have the option of things like Yoga, pranayama, fasting etc. to gain some control of their sexual impulses, instead of getting addicted to things like masturbation, porn,

casual sex etc. Easier said than done though for many, admittedly; as many people have circumstances where they work all the time and live in a residence with others where they have little privacy & leisure time to set aside for such practices....

Malcolm wrote:

People like to f**k. Sometimes, women get pregnant when it is not convenient for whatever reason. In order for a karma to be perfect there has to be satisfaction with the outcome, "I did good." Never met a woman yet who has happy to have had an abortion. I prefer secular ethics to religious ethics, because the latter are too narrow and require someone to follow beliefs they may not actually hold.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 7:24 AM

Title: Re: The Great Abortion Debate

Content:

Giovanni said:

Important. As Malcolm says there are things necessary for actions to cause unmixed negative Vipaka. They have to be intentional, and the person needs to be satisfied with the result of their actions.

Unmixed negative karma is not created just because of actions we do not like or approve of. It's a bit more complicated.

Most karma is mixed because of mixed intentions and remorse at result of action.

Malcolm wrote:

Indeed, in Mahayana, it is possible have an abortion out of compassion, but most people tend to cite the "old testament" when discussing ethics.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 9:42 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

In a conversation based on aborting life arguing that dharma does not preserve life is tantamount to saying dharma does not have an interest in preserving life.

Malcolm wrote:

Yes, correct. Dharma is concerned only with the cessation of suffering.

The reason we practice ahimsa is not to preserve life, but rather, is not to consciously cause suffering.

Anyway, one cannot abort life, one can only abort a life. But since there is rebirth, the loss of life does not mean that sentient being whose fetal development was interrupted

will not take another rebirth. And, further, being aborted is a ripening of karma. In Buddhadharma, there are no innocents.

tkp67 said:

Impermanence is not in question so preserve denotes original/existing state. That is, what remains after liberation is the original state.

pre·serve

/prəˈzərv/

"maintain (something) in its original or existing state."

If the state of enlightenment is boundless and immeasurable so is the value of life that experiences such a thing, regardless of how impermanent that particular existence.

What was the value of Shakyamuni's existence?

Malcolm wrote:

"To preserve" means to worry about degeneration, and thus impermanence. Something which never degenerates does not require any preservation at all.

Living beings who are "enlightened" have no fear abortion since they have no further karma to ripen and they are free of birth and death.

As for Shakyamuni, the value of his existence depends on who you ask.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:39 AM

Title: Re: Teachers in Dharmasala

Content:

Unknown said:

U.S. will boost 'Do Not Travel' advisories to 80% of world

The U.S. State Department said on Monday it will boost its "Do Not Travel" guidance to about 80% of countries worldwide, citing "unprecedented risk to travelers" from the COVID-19 pandemic.

Read in Reuters: <https://apple.news/AdMJtlavVQAmbL0xzkjKu4A>

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:45 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

The new age movement is simply a means to communicate "psycho spirituality" outside the normally conditioned context using words that have little existing culturally corrupted psychological or spiritual meaning.

Malcolm wrote:

Umm, no, the New Age is a pastiche, a mishmash, a naive appropriation that has its root in Theosophy.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 8:21 PM

Title: Re: Anthropic principle

Content:

tkp67 said:

Science and dharma are already are blended come from the same human mind.

Malcolm wrote:

Science is a product of the experimentally tested empirical observations made by ordinary people.

Dharma is the product of the awakened mind of a buddha.

So, not the same human mind.

Aemilius said:

That is the official truth or a half truth, which is caused by the official or public history and the divided nature of the European culture. The actual truth is different, there have always been esoteric knowledge and the esoteric traditions in Europe from the Roman times onwards. The esoteric traditions have produced persons with higher consciousness, i.e. knowledge of reality that is in many ways similar to the Buddhist enlightenment. This has directly and indirectly influenced what is called Scientific knowledge, from its very beginnings.

You can look for example into the life and works of Giordano Bruno, in him spiritual knowledge and science are blended, they are seen as aspects of one reality

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

Malcolm wrote:

These esoteric traditions are mundane, and do not lead to liberation.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:14 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

Your preference doesn't equate to the accepted defined meaning of the word for which I gave you ample reference.

Malcolm wrote:

Sure it does, that's why fruit processed with heat and pectin, and stored in sterile jar are called "preserves."

tkp67 said:

Living beings who are "enlightened" have no fear abortion since they have no further karma to ripen and they are free of birth and death.

Well if they honor Shakyamuni's enlightenment then they understand the value of sentient life and the connection and debt they have to the unenlightened.

Malcolm wrote:

Nonreferential compassion is not born out of a sense of debt. Buddhas have no concept of "value, "sentient life", or "unenlightened." Buddhas are totally beyond such concepts.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:18 PM

Title: Re: Video on Gompopa and Buddha Nature.

Content:

Crazywisdom said:

Lankavatara cannot be a final word on Tathatagarbha.

Malcolm wrote:

Sure it can, and it is.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:28 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

Not to say that someone in the New Age movement couldn't reach the same goal.

Malcolm wrote:

They cannot. Most new age people are closeted theists.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:32 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Kim O'Hara said:

and it's a fair way from Theosophy. Rather,

Malcolm wrote:

Not really for example, the seven cakra system is basically a Theosophical invention. The only difference between the modern new age and Theosophy and its offspring is the blatant cultural appropriation of indigenous traditions as "shamanism."

Channeling, crystals, racism (i.e. cloaked in a theory of spiritual evolution), ascended masters, faux yoga, etc., all of it but for the shamanic business, goes back to Blavatsky and co.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:45 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Supramundane said:

I will admit to reading a few pages of True Hallucinations (McKenna?). The writer is something of a futurist hippy. I think it is available free online if you want some laughs.

Some of his discourses are on youtube. It is appealing to teenagers: seems edgy, rebellious. Obviously, a bad path to take as a life choice...

Malcolm wrote:

I used to work in a Buddhist/New Age Bookstore on Newbury Street (1987-1990) in Boston, right at the time of the "Harmonic Convergence." So, in order to sell books I had to become somewhat conversant with all these silly New Age books and trends. I also ran the crystal and jewelry counter. It was during this period that the Castaneda fraud exploded into the fake shaman trend, with authors like Lynn V. Andrews and other plastic medicine people taking up bookshelf space. And yes, Terrance McKenna, RAW's Illuminati Trilogy was popular, its all part of parcel of the same trend.

Author: Malcolm

Date: Tuesday, April 20th, 2021 at 10:51 PM

Title: Re: An intersubjective experience in Yogacara

Content:

Supramundane said:

Early buddhism is contrasted with contemporary materialist Indian schools that believed in man having one life terminated by death.

It also avoided positing an atman and becoming a votary of reincarnation; the buddha thus opted for rebirth.

You are right that the salvation element was specific to buddhism, which prescribed an escape from the vortex of an illusory self.

In the Maha-nidana sutra, by shunning the ephemeral world of nama-rupa, consciousness can escape the vortex to fall instead upon nirvana. Theravada later

seemed to have strayed from this initial idea by instead favoring "cessation".

Malcolm wrote:

Bronkhorst recently uploaded a couple of interesting papers on Charvakas an Academia.edu:

https://www.academia.edu/46040997/Who_were_the_C%C4%81rv%C4%81kas

https://www.academia.edu/46041000/Correcting_the_Text_of_the_Sarvadar%C5%9Banasana%E1%B9%83graha

https://www.academia.edu/46040958/%C4%80j%C4%ABvika_Doctrine_Reconsidered

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 12:39 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

SilenceMonkey said:

They just make sh*t up and pass it off as authentic.

Malcolm wrote:

And the number of new agers who fall hook, line, and sinker for Qanon, antivaxx, 5G conspiracies, shows they have very little critical thinking.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 1:47 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

SilenceMonkey said:

They don't come with an empty cup, they think they already know something about spirituality. And they project that stuff onto Buddhism. Often their assumptions aren't really the Buddhist view, and they need some help understanding the differences in view and approach.

Malcolm wrote:

Yes, we see this a bit around here, in some posters.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 2:55 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Matt J said:

I don't really see much difference between New Age culture and modern U.S. Buddhist culture in many instances, especially in the Tibetan vein. In the one, people collect

"modalities," in the other they collect empowerments, practices, and items. In both, people spend a lot of time assigning blame to planets and stars, and suggesting various healing modalities to one another. In both, people like to dress in non-Western clothes. There is quite a bit of overlap even in the people.

Malcolm wrote:

There are definitely intersections.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 5:31 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Hazel said:

patchouli

Malcolm wrote:

Is a crime.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 6:30 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

You make a very good point. But I have a question. Why don't you sense that Love as it is in itself has the quality of Anatta, views of impermanence, and Sunyata? Can you remember being in Love with someone before opening up your Buddhist mind, and seeing these things present there? To me, real true Love is a Vehicle that is by far a guide and is always Buddhist.

Malcolm wrote:

Maitri is love only in the sense that one wishes for another person to be happy. That's all maitri means, just as compassion means that one wishes for another person to be free of suffering. But the Buddha never identified love as a cause of awakening. With respect to compassion, on the other hand, the Buddha instructed Avalokitesvara that all that is needed for full awakening is great compassion.

I suggest you reorient yourself from love to compassion.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 7:03 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Malcolm wrote:

The Dharmasaṃgīti Mahāyāna Sūtra states:

Bodhisattva Avalokiteśvara said the following to the Bhagavān: "Bhagavān, a bodhisattva should not train in very many Dharmas. Bhagavān, if one is to uphold and fully realize a single Dharma, Bhagavān, all the Dharmas of the Buddha will be placed in their palm. If it is asked which single Dharma, it is great compassion."

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 10:58 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Malcolm wrote:

I suggest you reorient yourself from love to compassion.

Könchok Chödrak said:

I get what you are saying.

Malcolm wrote:

No, I don't think you do. But that's fine.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 12:20 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

Yes, we must Love everyone equally, I think that ripens one into Buddhahood. That is why Thich Nhat Hanh is talking about true Love. As for romantic Love, in true Love, "desire"? Well, the longing, the missing of someone, the abstractions, they can all still be there but without attachment or craving, with the skhandas emptied, and a joyous state fulfilled. For example I was once noticing two Buddhist Lovers in a difficult place, but their Love was pure and healing, and it is beyond words to describe here. But the concepts of the Dharma do not fall apart in deep Buddhist romantic Love, they become realized. Buddha laid out a Way for householders to become Enlightened, and it is a wonderful Path.

Malcolm wrote:

I am sorry, but there is no such thing as what you are talking about. There is no happiness in samsara, not even as much as a pinhead. Your Romantic Buddhist Love is just a fantasy you have generated. It has no basis in the teachings of the Buddha.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 1:44 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

FiveSkandhas said:

We have to kill that vanity, stop acting like ole mom and dad are always leaning over our shoulders, and find full compassion for that crystal-gazing Tahoe-hottubbing priceless sentient being.

Malcolm wrote:

Compassion is one thing, respecting inanity is quite another.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 8:33 PM

Title: Re: Anthropic principle

Content:

Aemilius said:

That is the official truth or a half truth, which is caused by the official or public history and the divided nature of the European culture. The actual truth is different, there have always been esoteric knowledge and the esoteric traditions in Europe from the Roman times onwards. The esoteric traditions have produced persons with higher consciousness, i.e. knowledge of reality that is in many ways similar to the Buddhist enlightenment. This has directly and indirectly influenced what is called Scientific knowledge, from its very beginnings.

You can look for example into the life and works of Giordano Bruno, in him spiritual knowledge and science are blended, they are seen as aspects of one reality
https://en.wikipedia.org/wiki/Giordano_Bruno

Malcolm wrote:

These esoteric traditions are mundane, and do not lead to liberation.

Aemilius said:

On what basis do you say that? Do You claim to possess the Five eyes and the Six abhijñas? Or is it based on prejudice and ignorance about the esoteric traditions on the continent of Europe?

Malcolm wrote:

It's based on several remarks made by the Buddha, and the fact that I have read Bruno, Ficino, Dee, Agrippa, etc.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 8:36 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

So the point is, is that we can produce Buddha fruit in everyone and everything,

Malcolm wrote:

No, we can't. It's totally naive to think otherwise.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 10:14 PM

Title: Re: The relationship between going for refuge and the five vows

Content:

FiveSkandhas said:

For years I assumed that when one goes for refuge in the triple jewel as a committed lay practitioner, one also soon thereafter would need to take the five lay vows as well.

Most sources sort of imply this without necessarily stating it directly.

Malcolm wrote:

The most comprehensive presentation of which vows an upasāka follows is found in the fourth chapter of the Abhdharmakośabhaṣyaṃ. You receive all the vows merely by going for refuge to the Three Jewels. However, one can elect to only follow those vows one feels capable of, beginning with refraining from taking life.

FiveSkandhas said:

Other sources I have been digging into, however, suggest that one need not in fact take any of the five vows.

Malcolm wrote:

Yes, there are one vow, two vow, three, vow and full-vow upasākas. This is taught by the Buddha.

FiveSkandhas said:

What, exactly? Or are the vows truly "optional" for Upāsaka and Upāsikā status?

Malcolm wrote:

At minimum, one holds the commitments of refuge and the vow against killing (which really refers to killing humans, but it widely interpreted to cover all creatures).

This is complicated by taking bodhisattva vows. Since bodhisattva vows supersede pratimokṣa vows, whenever the former contradict the latter, the former should be followed and not the latter in order to avoid a bodhisattva downfall. The same applies to Vajrayāna vows.

Buddhist Ethics by Kongtrul has the most detailed presentation.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 10:44 PM

Title: Re: The relationship between going for refuge and the five vows

Content:

FiveSkandhas said:

However, leaving aside the more arcane details of the Precepts, as well as our esteemed Theravadin cousins, for moment, it seems to me that on the simple, basic matter of refuge and the five lay vows there should be some kind of pan-Mahayana/Vajrayana ur-consensus.

Malcolm wrote:

No, there cannot be, for the simple reason that Sino-Japanese Buddhists have a completely different vinaya, Dharmaguptaka, that Tibetan Buddhists, who follow Mulasarvastivada. Also, the bodhisattva vow tradition is completely different, based either on the Madhyamaka tradition (Sakya, Nyingma) or the Yogācāra tradition, (Kadampa, Geluk).

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 10:45 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

So the point is, is that we can produce Buddha fruit in everyone and everything,

Malcolm wrote:

No, we can't. It's totally naive to think otherwise.

Könchok Chödrak said:

If a beggar is receptive of the Dharma, then yes, if a beggar is not, then until that beggar becomes receptive, then fruit will not be produced. But it will always be possible to produce the fruit of the Dharma for that beggar, by the beggar's own volition from within.

Malcolm wrote:

The best one can do is create a positive connection. Otherwise, not really possible.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 10:48 PM

Title: Re: Yuthok nyingthig ngondro text?

Content:

FiveSkandhas said:

The nexus between medicine and esoteric Buddhism is a deep topic and one shrouded in particular secrecy. I wish you luck in fathoming those depths.

Malcolm wrote:

It is pretty open in Tibetan Buddhism.

Author: Malcolm

Date: Wednesday, April 21st, 2021 at 11:00 PM

Title: Re: The relationship between going for refuge and the five vows

Content:

FiveSkandhas said:

Thanks so very much for your clear and helpful answer. Cuts through a lot of the noise indeed.

Malcolm wrote:

Then of course, in Dzogchen teachings, there are really no vows to follow, in general. However, they are mentioned in various Dzogchen tantras because they are useful guidelines for unrealized people to follow. In general, if someone reaches the path of seeing, they are beyond all vows anyway.

Author: Malcolm

Date: Thursday, April 22nd, 2021 at 1:13 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

SilenceMonkey said:

but not much seems to be sinking in.

Malcolm wrote:

Well, he did change his name from Brahma to Konchok.

Author: Malcolm

Date: Thursday, April 22nd, 2021 at 2:29 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

SilenceMonkey said:

but not much seems to be sinking in.

Malcolm wrote:

Well, he did change his name from Brahma to Konchok.

FiveSkandhas said:

Now now, Brahma has a high and esteemed position as one of the greatest Devas, a mighty Dharmapala protector, and master of the lofty Brahmaloaka realm. Great 梵天 has impeccable Buddhist credentials.

Malcolm wrote:

There are a lot of brahmas, not only one. And Mahābrahma, you will recall, also is a great deceiver of sentient beings, kind of the Trump of devas.

Author: Malcolm

Date: Thursday, April 22nd, 2021 at 8:45 AM

Title: Re: The relationship between going for refuge and the five vows

Content:

Bristollad said:

I came across this interesting teaching on the two traditions of the bodhisattva vows, given by HH the Karmapa:

<https://kagyuoffice.org/the-gyalwang-karmapa-teaches-on-two-traditions-of-taking-bodhisattva-vows-and-how-we-actually-receive-them/>

There is a short précis at the top of the page and then a small gap and a more complete transcription.

Malcolm wrote:

One point, the reason the Sakyapas prefer the Madhyamaka tradition is they do consider it superior to the Yogacara tradition.

Author: Malcolm

Date: Thursday, April 22nd, 2021 at 10:45 AM

Title: Re: The relationship between going for refuge and the five vows

Content:

Bristollad said:

I came across this interesting teaching on the two traditions of the bodhisattva vows, given by HH the Karmapa:

<https://kagyuoffice.org/the-gyalwang-karmapa-teaches-on-two-traditions-of-taking-bodhisattva-vows-and-how-we-actually-receive-them/>

There is a short précis at the top of the page and then a small gap and a more complete transcription.

Malcolm wrote:

One point, the reason the Sakyapas prefer the Madhyamaka tradition is they do

consider it superior to the Yogacara tradition.

FiveSkandhas said:

By the way, do most Tibetan Buddhists feel so? That was sort of my impression.

I know in Japan the Yogacara school (法相宗) was generally seen as superior to the Madhyamaka school (三論宗). Part of the reason is that the Yogacarins brought in more texts and translations and kind of outclassed the Madhyamaka thinkers (who were from an older, smaller, and less textually rich sect) in the Annual Court-Sponsored Doctrinal debates.

But I suspect the real reason is that the Yogacara school was headquartered in a very large and wealthy temple that was connected to House Fujiwara, second only to the Imperial House Yamato in power at the time.

Malcolm wrote:

During the middle period of transmission of Mahayana from India to China, the period from 400 CE and 600 CE, Yogacara was at the very height of its popularity in India. But Madhyamaka made a resurgence in India during the period from 600 to 800, which accounts for the unequivocal adoption of Madhyamaka as the officially sanctioned view of Mahayana in Tibet.

Author: Malcolm

Date: Thursday, April 22nd, 2021 at 8:11 PM

Title: Re: Anthropic principle

Content:

Aemilius said:

According to Edward Conze the Gnostic sects in Europe, Middle East, Persia etc.. were likely connected to the Perfection of Wisdom teachings of the Lord Buddha.

Malcolm wrote:

Conze was a perennialist, not a Buddhist.

There is zero evidence for his speculation.

In any case, the Buddha states clearly that outside his Dharma and Vinaya, there are no Aryas.

Author: Malcolm

Date: Friday, April 23rd, 2021 at 12:58 AM

Title: Re: Anthropic principle

Content:

Aemilius said:

Buddha says it in a circular fashion that "where there is the noble eight-fold path there are also Aryas, and where there are Aryas there is found the Noble eight fold path".

In the Perfection of Wisdom literature it is said that the Dharma will first go to the direction of West (from India).

The teaching of reincarnation was widely accepted in Europe during the first 500 years of the Common Era:

"The early Christian church accepted the teaching of reincarnation, which was expounded by the Gnostics and by numerous church fathers, including Clement of Alexandria, the celebrated Origen (both 3rd century), and St. Jerome (5th century). Of the three, Origen was the greatest proponent of reincarnation among the early Christian teachers and theologians, and he had the greatest impact." (Reverend Dennis Shipman)

According to Ajahn Brahm the Roman Emperor put a Pope in prison for one year, because he refused to cancel the teaching of reincarnation. After spending a year in prison the Pope agreed to take away this teaching.

All in all, we can say that Edward Conze was a good buddhist.

Malcolm wrote:

All this is irrelevant to the historical fact that the Perfection of Wisdom Sūtras had zero impact on Gnosticism.

And:

Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

<https://www.accesstinsight.org/tipitaka/dn/dn.16.1-6.vaji.html>

This statement is found repeated in many sutras.

Aemilius said:

Caused by compassion the manifestations of Sambhogakaya and Nirmanakaya (Buddhas and Bodhisattvas) will appear where ever there are people who are willing to know and hear the Dharma. You can read for example in the Lotus sutra and the Shurangama sutra how Avalokiteshvara sends diverse emanations into the world to help and guide beings. This really happens, it is not merely "metaphorical".

Malcolm wrote:

Perhaps, but "guiding sentient beings" does not render Christianity and so on (assuming they are really teachings of bodhisattvas, which I do not beleive for a second) liberative paths. They are mundane paths, and do not lead to liberation. The Buddha was extremely clear about the distinction between his path and the paths taught by tīrthikas.

Author: Malcolm

Date: Friday, April 23rd, 2021 at 7:05 PM

Title: Re: Anthropic principle

Content:

Aemilius said:

"He who understands the dependent origination see Buddha, the enlightened state",
Buddha Shakyamuni in Arya Salistamba sutra.

Malcolm wrote:

Dependent origination is solely a teaching of the Buddha. It is taught in no other tradition, exoteric or esoteric, apart from Bon. And they borrowed the doctrine from Buddhists.

Author: Malcolm

Date: Saturday, April 24th, 2021 at 8:04 PM

Title: Re: Anthropic principle

Content:

Aemilius said:

The ideas of causation were not unheard of in various part of the ancient world. Though not necessarily similar to the Buddhist explanations of causation. Explanations where phenomena were not caused by a divinity or several divinities have certainly existed outside of India.

Malcolm wrote:

Those explanations do not avoid falling into extremes. So, not dependent origination. Early Samkhya also does not depend on a creator, but it's views directly contradict dependent origination, etc.

Author: Malcolm

Date: Saturday, April 24th, 2021 at 8:07 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

I do not believe it is a mistake...to incorporate certain New Age Teachings into a Buddhist's life...

Malcolm wrote:

This is called, "corrupting the Dharma."

Author: Malcolm

Date: Saturday, April 24th, 2021 at 8:08 PM

Title: Re: Which Bodhisattvic Bhumis are associated with the stage of no regression?

Content:

Könchok Chödrak said:

I have a question. Is there a certain Bhumi that the stage of no regression (or stage of no retrogression) is most associated with for Bodhisattvas? Is a certain one definitely it?

Can all of them be reached and then non-regressed from, in a stage of no retrogression, according to Buddhist Teachings, individually? Here are the Ten Bhumis of the

Bodhisattvas:

1. Extremely Joyful (rabtu dga'ba)
2. Stainless (drima medpa)
3. Luminous ('odbyed)
4. Blazing Light ('od 'phroba)
5. Challenged to Purify (sbyang dka'ba)
6. Actualizing (mngondu byedpa)
7. Going Far (ringdu songba)
8. Unshakable (mig yo ba)
9. Perfect Intelligence (legspa'i blogros)
10. Dharma Cloud (choskyi sprinpa)

(Full Article.)

<https://www.padmasambhava.org/2019/06/ten-bhumis-of-the-bodhisattvas/>

After the Tenth Bhumi one enters into Buddhahood from what I read in this article. So let me know, from the standpoint of Tibetan Buddhism, Vajrayana or Mahayana, what are the takes on this subject, as well as anything else you have learned from the Ekayana on it as well. It is important to the world of Buddhism.

Thank you.

Könchok.

Malcolm wrote:

The eighth, where one attains power over birth.

Author: Malcolm

Date: Saturday, April 24th, 2021 at 9:30 PM

Title: Re: Can all people in our world come to enlightenment?

Content:

Sādhaka said:

Actually, I saw something recently in a text that implied that Asuras have the possibility to attain Buddhahood as well. Unlikely that many would, I'd imagine, but the implication of the possibility was there. Now if I could just remember where I'd read it.... It was only like a month or so ago.

Also, aren't there stories in Sutras and so on about Devas having the possibility to attain Buddhahood too?

Malcolm wrote:

The Suhrillekha states:

Birth as one holding wrong views, as animals, pretas, and hell beings,
as one without the teaching of the victor, or in a border country,
birth as a barbarian, as one stupid and dumb,
or birth as any of the long-lived gods
are the eight faults of lacking freedom.

Having acquired the freedom that is liberated from those states.

one must make effort in order to avoid them.

Asuras here are included among the devas.

Passing By said:

You'd think, going by the number of times Indra and other major non-Buddhist deities
have appeared in the tantras as retinues of the featured mandala or Buddha, that they'd
be the ones who practise dharma the most though.

Not to mention most of the retinue of mandala yidams aren't human anyway

Or do those not count as devas?

Malcolm wrote:

Figures in a mandala are symbols, not sentient beings.

Author: Malcolm

Date: Saturday, April 24th, 2021 at 10:02 PM

Title: Re: Which Bodhisattvic Bhumis are associated with the stage of no regression?

Content:

Könchok Chödrak said:

Thank you very much Malcolm. Can you direct me to a resource, or provide any
information about how Bodhisattvas can possibly regress before that?

Thank you.

Om.

Malcolm wrote:

There are various stages of nonretrogression, if you want a comprehensive overview,
you should read Mahayana Sutra Alamkara.

Author: Malcolm

Date: Saturday, April 24th, 2021 at 10:32 PM

Title: Re: Six session guru yoga

Content:

Empty Cloud said:

Dear all,

Is the six-session guru yoga mainly a gelug practice and not practised in other traditions?
Thank you for any informative responses.

Malcolm wrote:
Yes.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 6:46 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Könchok Chödrak said:

So here is my question. What is the difference before and after Gaya for Buddha, if He was already Enlightened, and what are the next steps after Gaya?

Malcolm wrote:

The twelve deeds of the Buddha, including his conception, leaving home, attaining buddhahood, and parinirvana, were all just a display to benefit sentient beings. Not only this, but his career as a bodhisattva likewise was merely a display to benefit sentient beings.

The Buddha had attained buddhahood countless myriads of eons beforehand.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 7:23 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Könchok Chödrak said:

Well you answered all my questions very clearly. I would like to ask: what was Gautama's mind like throughout it all? Before Gaya and after Gaya? Why did there have to be a change through that powerful Meditation under the Bodhi tree? Why couldn't He just fully expound the Buddhist doctrine before He sat down and attained an already attained Enlightenment? Could He have actually? I'm sure He could have, but chose to drive those Expedient Means forward in a push to show others how to come to Enlightenment.

Malcolm wrote:

Just a show for those tired of samsara.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 8:56 PM

Title: Re: Six session guru yoga

Content:

conebeckham said:

....though other lineages maintain guru yoga practices that compare in many ways. The

Four Session Guru Yoga of Karmapa Mikyo Dorje, for instance.

Empty Cloud said:

Thank you. But where did the injunction to take refuge at least six times a day come from? Is it injunction common to all schools, apart of the Gelug-specific six-session yoga?

Additionally, where did the convention of six times a day come from? How do Tibetan partition a day for practice? I've also heard of a six-time book....

Malcolm wrote:

It comes from various exhortations in the tantras to make offerings three times a day and three times at night. Only the Geluks turned it into a guru yoga practice by that name.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 9:04 PM

Title: Re: Bee Keeping

Content:

tingdzin said:

Talk to some keepers. Aside from bears, the ones where I used to live have a big problem with die-off caused by environmental factors. On the other hand, go for it, we need all the honey we can get.

Kim O'Hara said:

...and all the bees we can get. No pollinators, no plants. No plants, no people.

Kim

Malcolm wrote:

If one lives in North America, native pollinators such as mason bees are more effective pollinators than honey bees. So make make many homes for them. White faced hornets are also good, etc.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 11:33 PM

Title: Re: Genealogies of Mahāyāna Buddhism: Emptiness, Power and the Question of Origin

Content:

Aemilius said:

Why should we take seriously someone like Bronkhorst who says that "rebirth and karma were invented" (by some foolish Indian cranks presumably) ?

neander said:

Out of curiosity where does he say this ? I thank you in advance if you provide the actual paper, paragraph or book where he comes to the above conclusion (and I won't hijack this thread later on to a karma discussion as there is already enough material on this forum...).

I read his paper " Did the Buddha Believe in Karma and Rebirth? " published in 1998 and overall I enjoyed it (very interesting the fact that also Vetter dismisses the 4 noble truths as a core early Buddhist principle) and I found the paper very well done.

Malcolm wrote:

Bronkhorst agrees the Buddha indeed taught both rebirth and karma in that paper.

Author: Malcolm

Date: Sunday, April 25th, 2021 at 11:38 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

As Nichiren taught it, Gautama himself needed to understand the nature of provision and true within his own existence in order to teach it. If he knew this clearly out of the womb would he have begrudged those earlier years in the palace pretending not to know there was suffering outside the gates?

Malcolm wrote:

There is no doubt that the Mahayana perspective is that the Buddha's life was a mere display to inspire us to practice a path. So, yes, the Buddha was a buddha from infancy, and for eons beforehand.

Author: Malcolm

Date: Monday, April 26th, 2021 at 12:17 AM

Title: Re: Genealogies of Mahāyāna Buddhism: Emptiness, Power and the Question of Origin

Content:

neander said:

Out of curiosity where does he say this ? I thank you in advance if you provide the actual paper, paragraph or book where he comes to the above conclusion (and I won't hijack this thread later on to a karma discussion as there is already enough material on this forum...).

I read his paper " Did the Buddha Believe in Karma and Rebirth? " published in 1998 and

overall I enjoyed it (very interesting the fact that also Vetter dismisses the 4 noble truths as a core early Buddhist principle) and I found the paper very well done.

Malcolm wrote:

Bronkhorst agrees the Buddha indeed taught both rebirth and karma in that paper.

neander said:

Exactly, but it was not the karma of Vedic and Jaina scriptures because that would have been a duplicate says the paper, it was more based on intentions and desires more than physical activities...

Malcolm wrote:

Yes, that is correct. It is also obvious to anyone who has studied the doctrines of rebirth and karma outside of Buddhadharma, so not new news.

Author: Malcolm

Date: Monday, April 26th, 2021 at 12:21 AM

Title: Re: Follow a school over a teacher?

Content:

Dharmalight889 said:

I am hoping some here can shine some light on an issue I have been having. As a newer practitioner, I see a lot of debates and disagreements on philosophical views between different schools. For example, I have seen some people say that the Gelug view is incorrect and then provides reasons for it, I have seen some say the Jonang view is incorrect and provide reasons for it, and so on. As someone new to Tibetan Buddhism, it is hard to tell what someone should follow. If one enjoys a teacher from a certain lineage, but others who are more educated say that school has wrong views what should be done?? Having some trouble with this so hoping others can help

Malcolm wrote:

If you are a Vajrayāna practitioner, such academic questions are somewhat irrelevant. In Vajrayāna, the view is experiential and based on empowerment, rather than intellectual analysis.

Author: Malcolm

Date: Monday, April 26th, 2021 at 12:43 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Könchok Chödrak said:

I do not believe it is a mistake...to incorporate certain New Age Teachings into a Buddhist's life...

Malcolm wrote:

This is called, "corrupting the Dharma."

Könchok Chödrak said:

Well please continue to keep the Dharma Pure, as Mappo is progressing. We should all work on that and help each other do that.

Malcolm wrote:

"Though blinded by ignorance, even the tīrthikas
possess some slight truths,
resembling letters carved by worms,
but one should place no confidence in them."
-- Maitreya, Mahāyānottaratantra.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:16 AM

Title: Re: Awareness and mind

Content:

SilenceMonkey said:

Well... if everything is mind, everything we experience is mind.

(cittamatra)

Volan said:

That is taking reflections in the mirror for the mirror itself.

SilenceMonkey said:

Both are mind.

Malcolm wrote:

A mirror cannot reflect itself, just as a sword cannot cut itself.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:29 AM

Title: Re: Awareness and mind

Content:

SilenceMonkey said:

Both are mind.

Malcolm wrote:

A mirror cannot reflect itself, just as a sword cannot cut itself.

SilenceMonkey said:

According to Cittamatra, all that we perceive and experience is a reflection of what is stored in the Alaya consciousness.

Malcolm wrote:

Yes, and there are myriad problems with that understanding, which is why cittamatra is below madhyamaka.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:43 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

There is an intrinsic self in the phenomenon of human development and the impetus used to facilitate it.

Malcolm wrote:

There is no intrinsic self in the phenomenon of human development, or any other phenomena.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:44 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

Both the negative and positive aspects of the human condition are expressed in the various gradients on the developmental spectrum.

Malcolm wrote:

You are a master of the obvious.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:46 AM

Title: Re: Awareness and mind

Content:

SilenceMonkey said:

According to Cittamatra, all that we perceive and experience is a reflection of what is stored in the Alaya consciousness.

Malcolm wrote:

Yes, and there are myriad problems with that understanding, which is why cittamatra is below madhyamaka.

SilenceMonkey said:

Haha, fair. It's debatable but fair enough. I don't understand enough to get into that debate at the moment.

Malcolm wrote:

Well, you could try reading Asanga's Mahāyānasamgraha. Then you can read Candrakīrti's rebuttal in the Madhyamaka-avatāra. Or, you could read any number of texts on tenet systems, such as those by Changkya, Thukten, etc.

Author: Malcolm

Date: Monday, April 26th, 2021 at 1:49 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

That doesn't mean the experience wasn't genuine for the man named Guatama at the same time.

Malcolm wrote:

The Buddha's twelve deeds are like an illusionist's trick which shows a battle between two armies. Though it seems like people are suffering and being killed, in reality no one suffers or is killed. The Buddha's twelve deeds are exactly like that. You think you see the lady sawed in half, but there isn't even a lady, let alone a saw, etc. It's all just a show.

Author: Malcolm

Date: Monday, April 26th, 2021 at 2:21 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

That doesn't mean the experience wasn't genuine for the man named Guatama at the same time.

Malcolm wrote:

The Buddha's twelve deeds are like an illusionist's trick which shows a battle between two armies. Though it seems like people are suffering and being killed, in reality no one suffers or is killed. The Buddha's twelve deeds are exactly like that. You think you see the lady sawed in half, but there isn't even a lady, let alone a saw, etc. It's all just a show.

tkp67 said:

This still doesn't discount that in that existence his development in and out the palace up until enlightenment appeared the same.

Malcolm wrote:

As I said, it was just play, like a magic show. The Buddha exhibited his twelve deeds for our benefit, he did not exhibit them for his own benefit.

Author: Malcolm

Date: Monday, April 26th, 2021 at 2:22 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

Yet the body of the historical buddha was subject to life and death all the same.

Malcolm wrote:

Not really. It was just a show for our benefit.

Author: Malcolm

Date: Monday, April 26th, 2021 at 2:41 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

Yet the body of the historical buddha was subject to life and death all the same.

Malcolm wrote:

Not really. It was just a show for our benefit.

tkp67 said:

I would like a citation from the writings of Nichiren or the Lotus Sutra please since those the tools of the Nichiren traditions.

Otherwise argumentative ascertains in a tradition you denounce and put no effort in to learn is inappropriate.

Malcolm wrote:

This is already pointed out in the Saddharmapundarika Sūtra, you should read it sometime:

“Noble ones, the world with its devas, humans, and asuras thinks and believes, ‘Bhagavān Śākyamuni departed from his Śākya clan into mendicancy, went to the preeminent, supreme Bodhimaṇḍa, and attained the highest, complete enlightenment of buddhahood by the city of Gayā.’ [F.118.b] However, noble ones, I attained the highest, complete enlightenment of buddhahood many hundreds of thousands of quintillions of eons ago.

And:

“Noble ones, the Tathāgata says to beings with various aspirations, few roots of merit, and many kleśas, ‘Bhikṣus, I am young; I renounced my family and it has not been long, bhikṣus, since I have attained the highest, complete enlightenment of perfect buddhahood.’

And:

“Noble ones, whatever the Tathāgata has to do, that is what the Tathāgata does. The Tathāgata, who has attained perfect buddhahood a long time ago, has an immeasurable lifespan. [F.120.a] He always remains and does not pass into nirvāṇa, but creates the appearance of passing into nirvāṇa in order to benefit his students.

And:

“Noble ones,” he continued, “in the same way, although I attained the highest, complete enlightenment of perfect buddhahood countless, innumerable hundreds of thousands of quintillions of eons ago, I sometimes teach as a skillful method such as this in order to guide beings. In this matter, I am not in any way a liar.”

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

If you assert the Buddha experiences the sufferings and torments of ordinary sentient beings, you contradict your own basic sūtra.

The twelve deeds are only for show. The future buddha, Maitreya, makes the same point of the Mahāyānottaratantra, citing the Lotus Sūtra to this effect.

Author: Malcolm

Date: Monday, April 26th, 2021 at 2:43 AM

Title: Re: Awareness and mind

Content:

SilenceMonkey said:

I find the cittamatra approach much more accessible than madhyamaka. That's what I've been taught, anyway. That it is easier to understand Cittamatra experientially than it is to understand Madhyamaka, which is more subtle.

Malcolm wrote:

You've been mislead. Yogacāra is much more complicated than Madhyamaka. Longchenpa also places Yogacāra below Madhyamaka, like later tenet systems presentations in Thuken, Changkya, etc.

Author: Malcolm

Date: Monday, April 26th, 2021 at 7:42 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

None of that indicates whether he fell out of the womb fully aware of his own buddhahood and pretending to strive for enlightenment as a show entirely for others.

Malcolm wrote:

Yes, actually it does.

Author: Malcolm

Date: Monday, April 26th, 2021 at 7:30 PM

Title: Re: Yangti Nagpo Question

Content:

KonchogUrgyenNyima said:

Hello,

My question is about the YN ngondro. It must have it's own ngondro correct? What is this called?

Malcolm wrote:

Dungso Repa's original transmission was only a zhitro empowerment and practice along with the 7 week instruction. A large amount of ancillary material was added in the 19th century.

Author: Malcolm

Date: Monday, April 26th, 2021 at 7:38 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Minobu said:

I was more concerned with this totally Nihilistic comment that screams indifference.

No buddhist teaching teaches this.

this is where one goes wrong.

Though it seems like people are suffering and being killed, in reality no one suffers or is killed

Malcolm wrote:

Context, Minobu. In an illusory battle, like Mortal Kombat, it seems people are being killed, but no one is; likewise, it seems that Siddhartha was conceived, led a sheltered

palace life, attained full awakening under a tree, etc., but in reality it was all a drama, a play, a show, a movie for those to be tamed.

Author: Malcolm

Date: Monday, April 26th, 2021 at 8:43 PM

Title: Re: Yangti Nagpo Question

Content:

Malcolm wrote:

... was only ...

mutsuk said:

Obviously not.

Malcolm wrote:

If you say so...

Author: Malcolm

Date: Monday, April 26th, 2021 at 9:09 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Minobu said:

I was more concerned with this totally Nihilistic comment that screams indifference.

No buddhist teaching teaches this.

this is where one goes wrong.

Malcolm wrote:

Context, Minobu. In an illusory battle, like Mortal Kombat, it seems people are being killed, but no one is; likewise, it seems that Siddhartha was conceived, led a sheltered palace life, attained full awakening under a tree, etc., but in reality it was all a drama, a play, a show, a movie for those to be tamed.

tkp67 said:

That is a provisional perspective.

Malcolm wrote:

If you want to believe the Buddha was born an ordinary person, and so on, as they do in Theravada, that's fine with me, but that is not the Mahayana narrative.

Author: Malcolm

Date: Monday, April 26th, 2021 at 9:13 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

So rightly Nichiren sought to fulfill Shakyamuni's request to open the door of buddhism to all beings.

Malcolm wrote:

Buddhism was already open to all beings. Nichiren, whatever his virtues may have been, certainly was not the sole purveyor of Buddhism, in his age or in any other age. This digression is off topic for the thread.

Author: Malcolm

Date: Monday, April 26th, 2021 at 10:33 PM

Title: Re: Yangti Nagpo Question

Content:

mutsuk said:

Obviously not.

Malcolm wrote:

If you say so...

mutsuk said:

Depending on the editions (and not taking into account later additions), it has a root-tantra, a history (lo-rgyus), a karchag, some ngöndros, etc.

Malcolm wrote:

Ok, I agree. The issue is the all the deity yoga practices and so on, these were the later additions to which i was referring.

Author: Malcolm

Date: Monday, April 26th, 2021 at 10:37 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Minobu said:

If one believes that Nichiren is The Eternal Buddha of course they are not able to understand what you are exposing to tkp.

By the way I owe you. Thanks. It was you who basically said the primordial or Eternal Buddha is Dharmakaya.

Malcolm wrote:

Yes, fundamentally, there are countless buddhas in countless universes, but there is only one dharmakāya, which is to say, only one realization in which all buddhas partake.

Author: Malcolm

Date: Monday, April 26th, 2021 at 11:06 PM

Title: Re: Traditional title for a novice nun?

Content:

Tilopa said:

Not 'Ani' as many western nuns think it's a disrespectful term. Ask what her ordination name is and use that but if you insist on being more formal add Venerable...as in Venerable Pema... or whatever her new name is.

Cinnabar said:

Exactly. Every monk is a "venerable"— and so should every nun.

heart said:

So please, just do that then. Who knows, you might start a revolution.

/magnus

Malcolm wrote:

Karma Lekshe Tsomo yelled at me for calling her Ani-la. So there are some western nuns who are not pleased with being called "aunti."

Author: Malcolm

Date: Monday, April 26th, 2021 at 11:08 PM

Title: Re: Buddhism and depression

Content:

Ardha said:

I've heard teachers recommend a therapist and other professionals for such matters, fully accepting that for such issues you should go to them instead of Buddhist teachers. For "lighter" depression it can help, but for serious and deep depression you need a specialist.

Tata1 said:

Depends on your familiarity with practice. But if you have not build up a foundation before you get the depression it seems difficult to deal with it with buddhism alone

Bristollad said:

I disagree. I had been a Buddhist for more than thirty years with a strong foundation and

practice - it didn't inoculate me from depression nor was it enough on its own. That's why I agreed with Crazy Wisdom: you have to use as many tools as possible - medication, counselling, walks in nature, "fun" and following the advice of your teachers. Depression is pernicious and can be deadly.

Malcolm wrote:

Most depression is physically-based, "mind tricks" don't help, but as noted, proper exercise, diet, massage, if necessary, counseling, etc., should all be used.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 12:12 AM

Title: Re: Can all people in our world come to enlightenment?

Content:

PadmaVonSamba said:

In some respects, I think the Theravadins have an advantage here.

Malcolm wrote:

They've defined buddhahood as arhatship. So, only afflictions need to be eradicated. For the most part they have no interest in the bodhisattva path, precisely because (outside of Vajrayāna) it takes too long.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 4:00 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Minobu said:

Guess it's hard to admit when you are wrong eh malcolm..

Malcolm wrote:

You are still taking my analogy out of context. To restate it for you, in an illusion, it may appear that people are suffering and being killed, but no one is actually suffering and being killed, likewise, even though it appears that the Buddha takes birth in Lumbini, leaves home, attains awakening, and so on, in reality it is an illusion, the Buddha is not actually taking in birth, leaving home, attaining awakening and so on. Otherwise, the consequence is that the Buddha would have attained liberation twice, once, eons ago, and then again in Bodhgaya.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 4:17 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Minobu said:

so there is no suffering so these are not really 4 truths according to you guys

Malcolm wrote:

After the Buddha attained awakening eons ago, for him there was no further suffering, even if he appeared to undergo the bodhisattva path as portrayed in the Jatakas, spent six years of austerity after leaving home, and so on, in reality, this was a show, an illusion, and display, to encourage sentient beings to follow the Dharma.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 5:13 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

clyde said:

Do you realize how little sense that makes?

Malcolm wrote:

For you it does not make sense. For millions of Buddhists over the past two millennia, it made perfect sense, and still does.

clyde said:

If the Buddha was awakened eons ago and merely pretended to suffer, and lied when he told of his “Noble Search” (See:

<https://www.accesstoinight.org/tipitaka/mn/mn.026.than.html>), and then pretended to awaken under the Bodhi Tree; how is that supposed to encourage us to follow the Dharma?

Malcolm wrote:

As the Lotus Sūtra states:

“Noble ones,” he continued, “in the same way, although I attained the highest, complete enlightenment of perfect buddhahood countless, innumerable hundreds of thousands of quintillions of eons ago, I sometimes teach as a skillful method such as this in order to guide beings. In this matter, I am not in any way a liar.”

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

The Buddha manifested the twelve deeds in order to encourage the śrāvakas, he manifested the bodhisattva path over three incalculable eons to inspire courageous bodhisattvas, and so on.

clyde said:

For me, that the Buddha was an ordinary human being, subject to the sufferings of common people, and that he sought and found liberation - that is encouraging!

Malcolm wrote:

Perhaps, but this is not the normative Mahāyāna narrative. Even if you follow the śrāvaka narrative, the Bodhisattva was no ordinary human being.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 5:16 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Sādhaka said:

It might be the quote Malcolm mentioned some years ago; about the Buddha saying that anything well-spoken could be considered to be the word of the Buddha.

Malcolm wrote:

It was the opinion of Vasubandhu.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 5:56 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Schrödinger's Yidam said:

Do you realize how little sense that makes?

It's one of the possible perspectives on Sakyamuni's life that has been put forward by some. It's not accepted by many traditions. Feel free to reject or ignore it.

Malcolm wrote:

Well, it was put forward by the Buddha in the Lotus Sutra, which was cited by Maitreya specifically in the Mahāyānottaratantra, etc.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 7:10 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Könchok Chödrak said:

I think to say when the Gautama Siddhartha, before He left His father's kingdom, put His hands under a wheel of a cart to help a peasant remove it from a pothole, and when that cart crushed His fingers (I saw this on a TV show about His Life), that was not a "play", He felt real pain then, and it was a mirror of what Samsara does and the struggles of our pain in it. It is insincere to call the World-Honored One's troubles a play. For example, in the Lotus Sutra the Bodhisattvas ask the World-Honored One if His troubles have been

few, whether the beings in delusion are receptive to His Teachings, and how His Life is going. These are not questions regarding a “play” but a real Buddha Life. The Buddha’s Life is real, and although it is coming from a place higher than the Saha world, and isn’t part of the Saha world, we must still respect that He is also a person, that is why even she rejected the idea of being called a God, because that is how He wanted to be seen, He wanted people to see Him as a real person. And it does not seem the Scriptures refer to His life as a “play”, but perhaps removed from Samsara, as He provides the Dharma for those caught in the Saha world, while Himself outside of it, to help them in His Compassion.

Nam Myoho Renge Kyo.

Malcolm wrote:

So, when the Buddha steeped on an Acacia thorn, the Sambhogakaya felt it?

By definition, a Buddha is incapable of experiencing any negative or painful sensations.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 7:14 PM

Title: Re: Yangti Nagpo Question

Content:

Malcolm wrote:

... The issue is the all the deity yoga practices and so on, these were the later additions to which i was referring...

yagmort said:

Malcolm, does it make earlier/original Yangti Nagpo more along the lines with Vima Nyingtig?

another question is it known who and when made the later additions and why?

and yet another question is it transmitted in its original form nowadays at all?

Malcolm wrote:

We do know who supplemented the treasure cycle, though the name escapes me at the moment. I am not privy to motivations of tertons, so I cannot ascertain why. Chogyal Namkhai Norbu used to give the transmission for the essential dark retreat scrolls, which also form part of his Longsal cycle.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 7:17 PM

Title: Re: Traditional title for a novice nun?

Content:

Giovanni said:

I hope that the entry of recent westerners into the Tibetan sangha will not result in a

need for status and political activity.

Malcolm wrote:

Sure, the Tibetans already jostle for status and manipulate the Dharma for political and financial ends.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 9:00 PM

Title: Re: Traditonal title for a novice nun?

Content:

Giovanni said:

Yes, we see this a lot. Always.

To be more accurate perhaps, I hope that the influx of westerners does not result in introducing status games that the Tibetans hadn't thought of, to do with the politics of identity.

Malcolm wrote:

Identity politics are not the problem, racism and sexism are the problem.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 10:19 PM

Title: Re: Traditonal title for a novice nun?

Content:

Archie2009 said:

And what about the racism of intersectional anti-racism?

Malcolm wrote:

Sorry, that's just not a thing, other than a Tucker Carlson-style misrepresentation.

Author: Malcolm

Date: Tuesday, April 27th, 2021 at 11:28 PM

Title: Re: Traditonal title for a novice nun?

Content:

Archie2009 said:

And what about the racism of intersectional anti-racism?

Malcolm wrote:

Sorry, that's just not a thing, other than a Tucker Carlson-style misrepresentation.

Archie2009 said:

I respect your knowledge of Dharma, but I think you'd have to be as blindly partisan to the 'progressive' left as Tucker is to his side to believe that.

Malcolm wrote:

So, now you have to prove it is a "thing" beyond TC style nitwittery. Because frankly, I don't see how antiracism can be racist.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 12:36 AM

Title: Re: Via positiva, via negativa

Content:

Rick said:

Good article.

Reading it helped me realize I'm forging <however awkwardly> my own middle path between emptiness-groundlessness and groundedness-brahman ... with some Krishnamurti thrown in just to keep me on my toes.

Malcolm wrote:

Nah, you are just lurching from one extreme to the other: being, nonbeing, being, nonbeing, because you have confused emptiness as an ultimate principle, like brahmin.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 12:55 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

neander said:

I have a quick OT question then will not hijack the tread after the reply: Does all Mahayana including Zen considers Buddha this cosmic Extraordinary Buddha? thx

Malcolm wrote:

Yes. You could say that it is baked in.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 1:18 AM

Title: Re: One Path Or Two?

Content:

Giovanni said:

What do you think?

Malcolm wrote:

It is a very limited point of view. We all only practice one path, no matter if we move from this tradition to that tradition, etc. It's all Dharma, it's all good.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 1:19 AM

Title: Re: One Path Or Two?

Content:

Sādhaka said:

I think it was Longchenpa who said to be like a bee at first,

Malcolm wrote:

This is actually from the 17 tantras.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 1:39 AM

Title: Re: Via positiva, via negativa

Content:

Rick said:

The Lurchy Middle Way ... ?

Actually it's more like a hybrid than a transcendence of extremes. A drawing from different traditions: So many beautiful flowers! It's not a particularly efficient path, assuming the goal is to end suffering. But it seems to be the only path that I could ever take.

I will say that finding the underlying connection between groundedness and groundlessness is a challenge!

Malcolm wrote:

There is no underlying connection...

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 2:07 AM

Title: Re: His Holiness says that one can follow a book, not a teacher

Content:

Volan said:

This statement is somewhat revolutionary to the Tibetan Buddhism - traditionally one is supposed to receive oral transmissions and commentaries.

Malcolm wrote:

Not really. Vajrayāna topics yes, sūtrayāna, not so much.

Volan said:

The result of this is that in Tengyur one can find lots of Indian commentaries and Tibetans themselves don't know anything about them - if asked, they will answer that they don't have a transmission, it's not a part of their curriculum...

Malcolm wrote:

Most of the Tengyur has no reading transmission.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 2:39 AM

Title: Re: Anthropic principle

Content:

Aemilius said:

"This being, that is;
from the arising of this, that arises;
this not being, that is not;
from the cessation of this, that ceases." (Bodhi Sutta: The Bodhi Tree)

That equals: If A then B; if not A then not B.

Buddha first expresses a general form of conditionality or causation. Then follows the special case of applying it to becoming and the cessation of becoming, i.e. the 12 nidanas and their cessation.

In Sutras and the Abhidharma there are also six causes (hetu) and four conditions (pratyaya). They overlap and describe the same phenomenon of how things or beings arise and cease.

Charles Darwin showed how species arise dependent on causes and conditions. They also cease and become extinct, like mammoths, dinosaurs, sabretooth tigers etc.. have done.

Malcolm wrote:

The point is liberation from afflictions, not describing the inner workings of a nuclear reactor.

There is no explanation outside of Dharma for liberation via dependent origination:

Dwelling at Savatthi... Then Ven. Kaccayana Gotta approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

"By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.

"By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on 'my self.' He has no uncertainty or doubt that just stress, when arising, is arising; stress, when passing away, is passing away. In this, his knowledge is independent of others. It's to this extent, Kaccayana, that there is right view.

"'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

<https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.015.than.html>

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 2:40 AM

Title: Re: One Path Or Two?

Content:

Giovanni said:

The word I most notice here is practice. Can we practice for example Guru Yoga and Shin during the same period?

This is not to say one is superior. Just what is possible in one day or one week.

Malcolm wrote:

That depends on you, not on a tradition.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 9:04 AM

Title: Re: One Path Or Two?

Content:

LastLegend said:

I was practicing Pure Land...for a little bit. I couldn't focus on recitation for too long. It was a hard practice man. Then I aspired to follow a quick path to enlightenment because I was suffering. Then Chan came along. I now understand recitation in the subtle way. It depends on individual's aspiration that's what leads them. If you follow Tibetan, and you want the quickest path, they have their direct lineages. So yes, you can practice both.

reiun said:

Unless, of course, you have an honest and thorough commitment with one teacher. Then it is one teacher only, one-at-a-time only.

Malcolm wrote:

No, this is an unnecessary limitation.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 8:23 PM

Title: Re: One Path Or Two?

Content:

reiun said:

So perhaps it is not uncommon in Tibetan tradition for a student to have several teacher relationships simultaneously? Please say more about that.

Malcolm wrote:

In Tibetan Buddhism, it is very common to have many teachers simultaneously.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 11:21 PM

Title: Re: One Path Or Two?

Content:

reipun said:

But I would nonetheless disagree here. Quantity doesn't guarantee quality.

Malcolm wrote:

Neither does picking only one teacher to work with. It is impossible for an ordinary person to judge the realization or lack thereof, of anyone else, let alone this or that given teacher. Even if one imagines one is picking a teacher who is equal in realization to the Buddha himself, this is only the opinion of an ordinary person and nothing more.

People accept teachers entirely based on rumor, hearsay, fame, accolades, in other words, based on reputation alone. Confirmation bias is a strong factor here.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 11:22 PM

Title: Re: Why does Lama Zopa Rinpoche sway?

Content:

Hazel said:

I noticed that Lama Zopa Rinpoche sways as he walks and appears to need help/stabilization at times. Is this related to the stroke he suffered?

Malcolm wrote:

Probably.

Author: Malcolm

Date: Wednesday, April 28th, 2021 at 11:24 PM

Title: Re: Why does Lama Zopa Rinpoche sway?

Content:

Johnny Dangerous said:

I've observed that some Lamas have hip trouble from sitting so long.

n8pee said:

Glenn Mullin once pointed this out about the late Denma Locho Rinpoche that long-time meditators tend to walk like ducks.

Malcolm wrote:

Tibetans in general tend to waddle.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 12:14 AM

Title: Re: One Path Or Two?

Content:

reiun said:

Well, I fit the "ordinary" classification, but it was certainly crystal clear to me, especially at a certain point, what my teacher's ability was, which was tied to his realization.

Malcolm wrote:

There is no objective standard by which such attributions of realization can be measured. It's all just hearsay. What you just engaged in was hearsay. In other words, you decided, based on criteria you are not sharing, that your teacher was a realized person (which you have not defined). Now, you have shared your opinion and I read that your statement. This is exactly what hearsay is. There is no proof, nor can there be. Thus, all such claims are rumor, etc, as I have mentioned. If I claim, for example, that my guru is a realized person, you have no way to check this and no reason to believe me.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 1:42 AM

Title: Re: One Path Or Two?

Content:

reiun said:

My only argument has been that having one teacher is not a limitation, as you stated.

Malcolm wrote:

You argued:

Unless, of course, you have an honest and thorough commitment with one teacher. Then it is one teacher only, one-at-a-time only.

This is the limitation I mentioned. One can have an honest and thorough commitment with more than one teacher at a time. YMMV. But you stated this as an absolute. It may be the case in your tradition, but you cannot generalize to other traditions, as you have done here, inadvertently or not.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 1:51 AM

Title: Re: One Path Or Two?

Content:

SilenceMonkey said:

To me a bigger question is whether Tibetan traditions can coexist with East Asian traditions or Theravada.

Malcolm wrote:

I know a lot of people who started in EA or SEA Buddhism, and moved to Tibetan Buddhism. I don't really know that many folks who went the other way. But then I don't spend any time in EA or SEA Buddhist circles, so I would be unlikely to know such folks.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 3:00 AM

Title: Re: One Path Or Two?

Content:

Genjo Conan said:

I'll acknowledge up front that I'm splitting hairs, but: as a Soto Zen practitioner, there's only one person who I would consider "my teacher," and if I came to consider someone else "my teacher," it would mean changing my relationship with my current teacher.

That said, I'll happily attend talks and classes, read texts, etc. from teachers both within and outside of my own tradition, and feel that I've learned a lot from them. And there are teachers, apart from my current teacher, with whom I have a meaningful ongoing relationship. But there's still only one who I'd consider "my teacher." Like I said, it's probably hair splitting.

Malcolm wrote:

I hear you. But it is just not that way in Tibetan Buddhism at all.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 4:04 AM

Title: Re: Traditonal title for a novice nun?

Content:

Giovanni said:

If I can quote Situ Rinpoche again.

“ Some monks are Sangha Jewel. Some monks are just... Mr Monk” .

Malcolm wrote:

In Mahāyāna, we do not go for refuge to the śrāvaka sangha, only the ārya bodhisattva sangha.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 8:52 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

Queequeg said:

Fully agree with Malcolm on this point. The LS is very clear about this.

I'll go a step a step further and maybe upset those who insist Shakyamuni was an ordinary being who awoke and that suffering is really real... It's all a play. Your life with all the suffering and joys and everything else is also a play. If you're not a Buddha then that just means this is the part of the play where Shakyamuni was struggling in a past life.

tkp67 said:

A bird is genetically coded for flight before it even leaves the egg. It doesn't attempt flight until the causes, conditions and capacities are met.

Throw that bird out of the nest as an egg and it doesn't fly.

Inherent nature works like this. Causes, conditions and capacities are an inseparable facet of existence. The play is one's expedients. One's expedients are not a matter of mere willful choice.

Malcolm wrote:

There are no inherent natures at all. The idea that there is a bird in an egg, or a tree in a seed, etc., is a specifically nonBuddhist perspective of the Samkhya school.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 8:52 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

That is a provisional perspective.

Malcolm wrote:

If you want to believe the Buddha was born an ordinary person, and so on, as they do in Theravada, that's fine with me, but that is not the Mahayana narrative.

tkp67 said:

Nichiren's buddhism does not deny any one aspect of Shakyamuni's enlightenment but recognizes the total cause and effect end to end. There is a picture on the wiki damma that encapsulates this concept.

In the Lotus Sutra Shakyamuni explains why he taught the way he did and the implications. Nichiren fused this into a single precept practice that propagates the great vehicle. It isn't provisional so one can't expect to describe the vehicle from any specific perspective. The whole of his enlightenment end to end has no bounds or distinctions.

Malcolm wrote:

Empty rhetoric., which does not address my point at all.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 9:35 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

So rightly Nichiren sought to fulfill Shakyamuni's request to open the door of buddhism

to all beings.

Malcolm wrote:

Buddhism was already open to all beings. Nichiren, whatever his virtues may have been, certainly was not the sole purveyor of Buddhism, in his age or in any other age. This digression is off topic for the thread.

tkp67 said:

No it isn't but let me explain the tie in.

The OP is considering learning new age rhetoric for the benefit of helping non Buddhists. I often repeat the same message in this case compassion for the lowest common denominator. I often remind that it is a Buddhist mantra. Of course I contextualize to my tradition out of veneration.

The difficulty that many here have with mindsets that are not like their own is palpable. I understand and respect this. I am not Mary Poppins contrary to popular belief. However I am very intimate with the mind and inherent bias. I am not judgemental even though I observe it.

If the OP feels it necessary to learn things outside his wheelhouse and personality then it is necessary to consider how to address bias against new age mentality. IMHO the best way to over come stuff like this is Buddhist practice.

I don't have many typical biases. Sure I am still tethered but I upgraded them to being biased against biases.

As so the wheels turn.

Malcolm wrote:

You sure talk about yourself a lot.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 10:02 AM

Title: Re: Traditonal title for a novice nun?

Content:

Giovanni said:

If I can quote Situ Rinpoche again.

“ Some monks are Sangha Jewel. Some monks are just... Mr Monk” .

Malcolm wrote:

In Mahāyāna, we do not go for refuge to the śrāvaka sangha, only the ārya bodhisattva sangha.

SilenceMonkey said:

Wait a minute, yes we do. We take refuge in the sixteen arhats.

Malcolm wrote:

They are all bodhisattvas in shravaka form.

Author: Malcolm

Date: Thursday, April 29th, 2021 at 10:57 PM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

LastLegend said:

Still talking about extinction...what goes into extinction?

Könchok Chödrak said:

First off, what becomes extinct?

Nam Myoho Renge Kyo.

Malcolm wrote:

Extinction is the wrong word. Nirvana means to go out. What goes out? The fire of suffering. Why? Its fuel, affliction, is no longer available. Pretty straightforward.

Author: Malcolm

Date: Friday, April 30th, 2021 at 12:15 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

Könchok Chödrak said:

I don't think it's the wrong word.

Malcolm wrote:

Ok, I defer to your superior knowledge and mastery of primary Buddhist languages and tenet systems.

Author: Malcolm

Date: Friday, April 30th, 2021 at 1:49 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reiun said:

Extinction is synonymous with extinguishing.

<https://thesaurus.yourdictionary.com/extinguishing>

Könchok Chödrak said:

Yes that makes full sense. Annihilation is also a word I see used quite often.

Malcolm wrote:

Nirvana is a cessation, an absence of a cause for further arising. It is not an annihilation, an extinction, nor an extinguishing.

Author: Malcolm

Date: Friday, April 30th, 2021 at 1:58 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

Schrödinger's Yidam said:

Nirvana is a cessation, an absence of a cause for further arising. It is not an annihilation, an extinction, nor an extinguishing....

....in Mahayana.

Malcolm wrote:

In all schools.

Author: Malcolm

Date: Friday, April 30th, 2021 at 2:00 AM

Title: Re: Insects Rebirth

Content:

Könchok Chödrak said:

The traveling between the end of a lifespan and a new life generates an innocence that gives one a great capacity to become a Buddha anew,

Malcolm wrote:

Buddhahood only occurs once. No one becomes a buddha anew. Once a buddha, always a buddha. There is no repetition of buddhahood.

Author: Malcolm

Date: Friday, April 30th, 2021 at 2:29 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reiun said:

https://en.wikipedia.org/wiki/Nirvana_%28Buddhism%29

Malcolm wrote:

I guess I trust Abhidharma and Sūtra more than Wiki, where nirvana is described as a cessation, nirodha.

Author: Malcolm

Date: Friday, April 30th, 2021 at 3:25 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

PadmaVonSamba said:

Well technically, annihilation or total extinguishing of the kleshas is accurate.

Malcolm wrote:

Technically, it is not. For āryas, afflictions no longer cause action, and so suffering ceases. In general, in Abhidharma, where we find the most detailed description of afflictions and so, they are abandoned, exhausted, etc, not annihilated or extinguished.

Author: Malcolm

Date: Friday, April 30th, 2021 at 3:36 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reiun said:

I'm sure sources like these, which seem to be somewhat wider spread than thought, will soon get the corrections in the mail.

Personally, I am grateful for the chance to explore different viewpoints on topics like these, which, I must admit, I have not studied, and only have had a passing academic interest in, which doesn't amount to much. For me,

Malcolm wrote:

Many of the terminological equivalents of Buddhist terms in use today were made by people who were not practitioners, who were philologist and linguists, who made their translations with old, nonspecialist dictionaries. Even dictionaries like Edgerton's Buddhist Hybrid Sanskrit dictionary have many errors of understanding, it was after all first published in 1953.

I understand this poses problems for people who do not have at their disposal a primary Buddhist language with which to investigate these issues, but as a practitioner-translator who is fluent in Tibetan and acquainted with Sanskrit, I can assure you that the greater percentage of the translations of Buddhist texts made prior to 1990, whether out of Pali, Sanskrit, Chinese, Japanese, or Tibetan, made largely by people with no skin in the game other than an academic position, are riddled with errors practitioners would not make, like translating kṣaya as "destruction" rather than "exhaustion." Another

example of a bogus translation is rendering dharmakāya as "Law Body" usually seen in East Asian translations prior to a certain period of time. But like New Age ideas, many bad translations of Buddhist terms never die, and get recycled again and again by people who, lacking education and expertise, cannot discern that they are erroneous.

Author: Malcolm

Date: Friday, April 30th, 2021 at 3:40 AM

Title: Re: Insects Rebirth

Content:

Könchok Chödrak said:

Whatever provisional or Upayic Enlightenments Buddhas come to in any of their lives after full Enlightenment are for the benefit of sentient beings to come to Buddhahood themselves.

Malcolm wrote:

Buddhas don't come to provisional awakening after buddhahood. Buddhas are buddhas.

Author: Malcolm

Date: Friday, April 30th, 2021 at 4:27 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reipun said:

The fact that mistranslations are reported to be so widespread is a on what many unwittingly believe or have been taught. If a student is mainly academic-oriented, this is a major problem of which he or she may be unaware. How to figure where to put trust?

Malcolm wrote:

One needs to rely on newer translations, if one is not inclined to learn languages.

Author: Malcolm

Date: Friday, April 30th, 2021 at 4:28 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reipun said:

Don't worry Malcolm, we can deal with delusions. After all, we are Buddhists!

(I guess, with an orientation and commitment to practice, I was lucky to sidestep this academic quagmire . . .)

Malcolm wrote:

I am not an academic; but for example, relying on deficient translations, the Dharma becomes like the telephone game...and you know how that always ends.

Author: Malcolm

Date: Friday, April 30th, 2021 at 4:30 AM

Title: Re: Insects Rebirth

Content:

Könchok Chödrak said:

I assume these ants on the anthills, for so long, have some Buddhas among them.

Malcolm wrote:

Maybe, but one still has to attain a precious human birth with the eighteen freedoms and endowments in order to attain buddhahood.

Author: Malcolm

Date: Friday, April 30th, 2021 at 4:34 AM

Title: Re: Abhidharma

Content:

reiun said:

References to recommended translations or accurate academic papers, etc., of or concerning The Abhidharmakośakārikā or Verses on the Treasury of Abhidharma, by Vasubandhu, would be appreciated, if such exist.

Author: Malcolm

Date: Friday, April 30th, 2021 at 5:04 AM

Title: Re: Abhidharma

Content:

reiun said:

*Kindle, bc 4 vol set \$1002

Malcolm wrote:

\$80

Author: Malcolm

Date: Friday, April 30th, 2021 at 5:36 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

Schrödinger's Yidam said:

....in Mahayana.

Malcolm wrote:

In all schools.

Schrödinger's Yidam said:
Sautantrikas?

Malcolm wrote:
Yes.

Author: Malcolm
Date: Friday, April 30th, 2021 at 8:20 AM
Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?
Content:

Malcolm wrote:
Yes.

Schrödinger's Yidam said:
From 2/8/2020:

<https://www.dharmawheel.net/viewtopic.php?f=50&t=32880&start=80>

Malcolm wrote:
Mahayanis agree with Sauntantra that cessations are pure absence of causes. They disagree with the consequence of such a cessation, and criticize the Sautranta school for asserting cessation to be nonexistence.

Author: Malcolm
Date: Friday, April 30th, 2021 at 9:01 AM
Title: Re: Human birth
Content:

PrideTheStudent said:
Why, is it that humans birth are the only capable being of reaching enlightenment. When the deities are already enlightened, have spiritual powers which make it easier to cultivate, and gain powers humans have no powers at all and are born suffering

Malcolm wrote:
Humans have right amount of pleasure and pain to make awakening a viable option.

Author: Malcolm
Date: Friday, April 30th, 2021 at 9:44 AM
Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reipun said:

In fact, an academic, insofar as holding a degree in his field, and having published.
What to make of this

Malcolm wrote:

No, I am not an academic. I have a nonwestern, traditional education, not an academic education in a Western University, other than a couple of years of random courses at an extension school, into which I never matriculated for a degree,

Author: Malcolm

Date: Friday, April 30th, 2021 at 10:42 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

reipun said:

Good to know that nonwestern=non-scholarly.

Malcolm wrote:

That's not what I said, despite whatever conclusion you may have drawn. The point is that the term this thread is predicated upon is mistranslated when it is rendered "extinction."

Author: Malcolm

Date: Friday, April 30th, 2021 at 7:38 PM

Title: Re: Difficult passages

Content:

PadmaVonSamba said:

The purpose of Buddhism isn't to become a Buddhist.

Malcolm wrote:

But it's a good start.

Author: Malcolm

Date: Friday, April 30th, 2021 at 7:47 PM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

Malcolm wrote:

One needs to rely on newer translations, if one is not inclined to learn languages.

reipun said:

Well, certainly, you must be very proud of your linguistic accomplishments. I'm not sure if you understand, though, how such advice comes off.

Malcolm wrote:

The beings of the six realms all see water differently, some as nectar, some as boiling metal.

Author: Malcolm

Date: Friday, April 30th, 2021 at 10:14 PM

Title: Re: Ryogen's thought on plants and their acquired Buddhahood

Content:

FiveSkandhas said:

Are plants simply part of the "supporting framework" of reality..

Malcolm wrote:

According to the Buddha, part of the container, not the contents.

Author: Malcolm

Date: Friday, April 30th, 2021 at 10:36 PM

Title: Re: Abhidharma

Content:

reiun said:

Note: first edition, 2012

Malcolm wrote:

Correct. Generally speaking, people find this translation of Vallée Pouissin easier to digest than Pruden's. But neither are wholly translated out of French. They both make use of the Sanskrit manuscript as well as the Chinese and Tibetan.

Author: Malcolm

Date: Friday, April 30th, 2021 at 10:59 PM

Title: Re: Faith & Reason

Content:

PadmaVonSamba said:

The Zen master, Bodhidharma, stated that there are two doors to Buddhist practice: faith and reason (I only mention this to introduce this topic).

Malcolm wrote:

There are dharma followers (dharmānusārin) and faith followers (śraddhānusārin). In Mahāyāna, we mostly begin as the first, and gradually become the second.

Author: Malcolm

Date: Friday, April 30th, 2021 at 11:27 PM

Title: Re: Ryogen's thought on plants and their acquired Buddhahood

Content:

FiveSkandhas said:

All this may seem like slim evidence to many, and indeed the arguments raged for centuries.

Malcolm wrote:

There is no evidence to suggest that Indian Buddhists ever even entertained the idea that plants were sentient beings (sattva). The idea that plants might be sentient seems to be a strictly EA Buddhist concern. In Tibetan Buddhism it merits no discussion whatsoever.

This does not mean the discussion is invalid, but the argument for plant sentience cannot be successfully made on the basis of *śūtra* or *tantra*.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 1:02 AM

Title: Re: Faith & Reason

Content:

PadmaVonSamba said:

The Zen master, Bodhidharma, stated that there are two doors to Buddhist practice: faith and reason (I only mention this to introduce this topic).

Malcolm wrote:

There are dharma followers (dharmānusārin) and faith followers (śraddhānusārin). In Mahāyāna, we mostly begin as the first, and gradually become the second.

FiveSkandhas said:

Interesting. Out of curiosity could you give me a source? I'm guessing it's one of the famous Abhidharma texts I should have read but never did.

I seem to recall seeing a longish list of different "[prefix-]nusārin" somewhere once, but I have no idea if that has any bearing on the topic whatsoever.

Malcolm wrote:

There is a discussion of these two types of practitioners in Abhidharma, but in a Mahāyāna context, pretty much everyone who generates bodhicitta on the path of accumulation begins as a faith follower.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 1:06 AM

Title: Re: Ryogen's thought on plants and their acquired Buddhahood

Content:

Malcolm wrote:

In Tibetan Buddhism it merits no discussion whatsoever.

FiveSkandhas said:

That's why I put it in the Tendai forum.

I couldn't find a single specific Indian-language text cited as direct evidence.

Malcolm wrote:

There is discussion of this issue in Indian sources, Schmithausen discusses it here:

https://ia802904.us.archive.org/31/items/earlyproblemofsentienceofplantsinearliestbuddhism/lambertschmithausenseebuddhismandnature_130_/Early%2C%20Problem%20of%20Sentience%20of%20Plants%20in%20Earliest%20Buddhism%20Lambert%20Schmithausen%20%28See%20Buddhism%20and%20Nature%29.pdf

Author: Malcolm

Date: Saturday, May 1st, 2021 at 1:20 AM

Title: Re: Dennis Hirota on Shinjin

Content:

steveb1 said:

Even Shakyamuni Buddha, after years of exhaustive self-effort, said that enlightenment came upon him only after He relaxed and gave up his self-effort.

Malcolm wrote:

Where?

Author: Malcolm

Date: Saturday, May 1st, 2021 at 2:22 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

PeterC said:

Many things from the 60s aren't quite the same without the drugs

Author: Malcolm

Date: Saturday, May 1st, 2021 at 3:33 AM

Title: Re: Dennis Hirota on Shinjin

Content:

steveb1 said:

Even Shakyamuni Buddha, after years of exhaustive self-effort, said that enlightenment came upon him only after He relaxed and gave up his self-effort.

Malcolm wrote:

Where?

steveb1 said:

When speaking of the third watch of the night of His enlightenment, He indicates His release from "fermentations" and relief from stress, which new condition He counts as enlightened knowledge -

[With my mind] attained to imperturbability, I directed it to the knowledge of the ending of the mental fermentations. I discerned, as it had come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' My heart, thus knowing, thus seeing, was released from the fermentation of sensuality, released from the fermentation of becoming, released from the fermentation of ignorance. With release, there was the knowledge, 'Released.' I discerned that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

<https://www.accesstinsight.org/ptf/buddha.html#awakening>

Blessed release; blessed relief. No more attachment to the struggle(s) of becoming. No more bubbling, seething inner fermentation. There is nothing further for this world.

Malcolm wrote:

That's a stretch to go from mokṣa, release, usually rendered "liberation," to "giving up personal effort" on the path.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 5:32 AM

Title: Re: Dennis Hirota on Shinjin

Content:

steveb1 said:

When speaking of the third watch of the night of His enlightenment, He indicates His release from "fermentations" and relief from stress, which new condition He counts as enlightened knowledge -

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Malcolm wrote:

That's a stretch to go from mokṣa, release, usually rendered "liberation," to "giving up personal effort" on the path.

steveb1 said:

Okay - thanks for your input. It may, as you said, be a stretch, I don't know, but it seems to me that letting go of all those "fermentations" has to imply stopping struggling with some of the major causes of samsaric suffering. Maybe the Buddha, in the moment of enlightenment, simply realized that he himself had reached the point of "no-struggle" - as part and parcel of liberation. That is, once enlightened, the struggle for attaining it ceases forever. But for the unenlightened, even His own disciples, He said to practice "diligently" unless and until they also reached enlightenment.

A related question, if you don't mind - when the Buddha(s) went into meditative states post-enlightenment, was it for the pure joy of the experience...? Obviously, they would no longer need to be struggling to attain a state which they had already reached.

Malcolm wrote:

Well, the Buddha placed himself in the eight dhyanas, and abandoned his traces for birth in those states by recognizing the four noble truths in relation to each of them through his own insight, if you are going to go by the Pali canon accounts of his buddhahood.

Mahayana accounts of his Buddhahood are varied.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 5:38 AM

Title: Re: Dennis Hirota on Shinjin

Content:

steveb1 said:

When speaking of the third watch of the night of His enlightenment, He indicates His release from "fermentations" and relief from stress, which new condition He counts as enlightened knowledge -

[With my mind] attained to imperturbability, I directed it to the knowledge of the ending of the mental fermentations. I discerned, as it had come to be, that 'This is stress... This

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Malcolm wrote:

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steveb1 said:

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A related question, if you don't mind - when the Buddha(s) went into meditative states post-enlightenment, was it for the pure joy of the experience...? Obviously, they would no longer need to be struggling to attain a state which they had already reached.

Malcolm wrote:

The term "fermentation" is also translated "canker" or "outflow". It refers to having an afflicted relationship with phenomena. Through understanding the four noble truths, the Buddha abandoned his afflicted relationship to the three realms.

Buddha enjoyed shamatha.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 10:10 AM

Title: Re: Dennis Hirota on Shinjin

Content:

taleen said:

Not eight. Just 4 as per mn36.

Formless are not jhana in the sutta.

Malcolm wrote:

Accounts vary about this in the shravakayana.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 8:20 PM

Title: Re: Dennis Hirota on Shinjin

Content:

Zhen Li said:

Amitābha's Dharma Body...

Malcolm wrote:

Otherwise known as Samantabhadra. The dharmakāya of all buddhas is the same. The name does not matter much.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 9:45 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

PeterC said:

So few shows actually know when to stop.

Malcolm wrote:

They are getting better, actually. Limited series are quite frequent now.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 10:32 PM

Title: Re: Living buddhist tradition/school that focuses on the Mahaparinirvana sutra?

Content:

Aemilius said:

I think that Dr Tony Page constitutes a Nirvana sutra based school of Buddhism.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 11:24 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

Shotenzenjin said:

If memory serves the final episode of lost revealed to they we're all ready dead.
Everyone on the island was dead.

Malcolm wrote:

Right, a very shitty bardo experience.

Author: Malcolm

Date: Saturday, May 1st, 2021 at 11:48 PM

Title: Re: Thangka Retinue Identification?

Content:

Tenma said:

<https://spectator.com.au/2020/10/sex-and-corpses/>

Does anyone know who the protector at the bottom left is? I cannot find any information about this figure.

Malcolm wrote:

Possibly the secret form of he who is not be named, since it is a gelug thangka.

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 2:10 AM

Title: Re: The Relationship between Nirvana and Buddhahood: what constitutes a true extinction?

Content:

FiveSkandhas said:

The unanswered questions (Skt. *avyākṛta-vastu*; P. *avyākata-vastu*; T. *lung du ma bstan pa*), or indeterminate questions, refer to a set of metaphysical questions that Buddha refused to answer. These questions are referred to as *avyākṛta* (P. *avyākata*), meaning "indeterminate", "unacertainable", "unanswered", etc.

https://encyclopediaofbuddhism.org/wiki/The_unanswered_questions

There appear to be various lists of them. Among one such list are the following:

A Realized One exists after death?

A Realized One doesn't exist after death?

A Realized One both exists and doesn't exist after death?

A Realized One neither exists nor doesn't exist after death?

So if we grant this authority, it seems like exactly what goes on in Nirvana/Paranirvana is none of our business.

Malcolm wrote:

Actually, when something has ceased, attributions of existence or nonexistence to that are inappropriate, since as the Buddha points out:

One who has reached the end

has no criterion

by which anyone would say that —

for him it doesn't exist.

When all phenomena are done away with,
all means of speaking
are done away with as well.

<https://www.accesstoinsight.org/tipitaka/kn/snp/snp.5.06.than.html>

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 2:16 AM

Title: Re: Kakushi Nenbutsu: Forbidden underground heterodox Pure Land

Content:

FiveSkandhas said:

It was this the Jodo Shinshu authorities saw as the decisive seal of heresy -- for of course, the Kakushi was not relying on Amida-sama for shinjin, but rather relying on his own head-banging self-effort and reliance in the Zen-Chishiki, hardly a worthy substitute for reliance in Amida Buddha.

Malcolm wrote:

It is always in the interest of an inquisition to misrepresent the beliefs of those judged heretics.

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 9:49 AM

Title: Re: Thangka Retinue Identification?

Content:

Bristollad said:

I believe Malcolm is correct, Himalayan Art Resources has a page featuring that very thangka

see

<https://www.himalayanart.org/items/35652>

zerwe said:

Probably splitting hairs, but date should be more like 1900-

Shaun

Malcolm wrote:

Actually, 1940-

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 10:02 AM

Title: Re: Faith & Reason

Content:

PadmaVonSamba said:

YOW! That is some ka-ray-zee shit right there.

Nemo said:

Faith can be scary. Trying to understand reality must include skepticism or you can get into trouble.

Malcolm wrote:

Reason can also be skewed, just as easily as faith, actually.

What is required is right view.

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 8:08 PM

Title: Re: Faith & Reason

Content:

Nemo said:

Faith can be scary. Trying to understand reality must include skepticism or you can get into trouble.

Malcolm wrote:

Reason can also be skewed, just as easily as faith, actually.

What is required is right view.

Nemo said:

So both are of dubious reliability without spiritual grace over which you have no control.

Malcolm wrote:

No grace needed, just good karma to connect with a right path as opposed to a wrong path.

Author: Malcolm

Date: Sunday, May 2nd, 2021 at 9:37 PM

Title: Re: Titus Lucretius Carus: Of the Nature of Things

Content:

Aemilius said:

Titus Lucretius Carus (c. 99 – c. 55 BC) was a Roman poet and philosopher. His only known work is the philosophical poem *De rerum natura*, a didactic work about the tenets and philosophy of Epicureanism, and which usually is translated into English as *On the Nature of Things*.

Lucretius Carus seems to be describing how on the other side of the Earth there are beings, who must be living upside down and who experience night when we experience the day:

"The ponderous bodies which be under earth
Do all press upwards and do come to rest
Upon the earth, in some way upside down,
Like to those images of things we see
At present through the waters. They contend,
With like procedure, that all breathing things
Head downward roam about, and yet cannot
Tumble from earth to realms of sky below,
No more than these our bodies wing away
Spontaneously to vaults of sky above;
That, when those creatures look upon the sun,
We view the constellations of the night;
And that with us the seasons of the sky
They thus alternately divide, and thus
Do pass the night coequal to our days,"

This is only a short passage of a long poem, in its chapter the Infinity of the Universe

Malcolm wrote:

Yes, a famous atheist. Very influential on the founders of the US, an exponent of Epicurus' hedonism. One of my favorite classical pieces.

Author: Malcolm

Date: Monday, May 3rd, 2021 at 1:43 AM

Title: Re: H.H. Vs. H.E.

Content:

KonchogUrgyenNyima said:

Hey all,

Didn't know where to post this, so i posted here because i practice nyingma.

I'm just wondering if there's any rhyme or reason for the different honorifics in tibetan buddhism? What qualifies a lama as H.H. Rather than H.E.? Are there any hard and fast rules about it?

Malcolm wrote:

It comes from the time when in trying to figure out how to address HHDL, the UN borrowed the titles used for catholics, HH for the pope, HE for cardinals and so on.

Author: Malcolm

Date: Monday, May 3rd, 2021 at 1:57 AM

Title: Re: Faith & Reason

Content:

Queequeg said:

In the commentary on the Prajnaparamita Sutra attributed to Nagarjuna, he states the gateway to Buddhahood is faith.

When we start out, categorically, we lack the knowledge of a Buddha and yet we proceed on the assurance that the path leads to Buddhahood. I don't know how anyone gets around the linchpin of faith there.

Canki Sutta lays out what I consider one of the best explanations of how to practice faith.

Analysis and reason is frontal cortex stuff. As I see it, derivative of faith, even when the logician insists there is none.

two cents.

Malcolm wrote:

One important thing to understand that is that śraddha is defined as a mental factor that brings clarity to the mind. It is not like "faith" in the western, Christian sense.

However, the word ultimately descends from *bheidh-, the proto-Indo-European root meaning "to trust, confide, persuade."

Author: Malcolm

Date: Monday, May 3rd, 2021 at 2:27 AM

Title: Re: Ryogen's thought on plants and their acquired Buddhahood

Content:

cjdevries said:

I live with a really skilled professional gardener/garden designer and she will say that "the plants talk to me", "they tell me when they need more water" etc. Different plants have different personalities. Others who I have talked to who are really into caring for plants have said that it is clear that plants have their own spirits and energy.

Malcolm wrote:

The idea that spirits such as yakṣas etc, inhabit trees, etc., is found in Buddhism. The idea that plants themselves are sentient is not found in Buddhism, apart from some East Asian divergences from the standard POV.

Author: Malcolm

Date: Monday, May 3rd, 2021 at 2:43 AM

Title: Re: Devas - What are their roles?

Content:

Padmist said:

Are we merely to recognize that they are real and they can exist?

We are not to worship/revere them? Can we pray or talk to them?

What can they do? Can they talk to us or do something for us if asked?

Malcolm wrote:

Depends on which type of devas. Some devas are hostile to Dharma, some are not. But they are all worldly beings and not objects of refuge.

Author: Malcolm

Date: Tuesday, May 4th, 2021 at 10:54 PM

Title: Re: Monk rules...

Content:

tellyontellyon said:

Hi,

What is the entire list of rules/precepts that a Tibetan monk takes?

Thank you.

Malcolm wrote:

Look in Buddhist Ethics by Kongtrul. They are all listed there.

Author: Malcolm

Date: Tuesday, May 4th, 2021 at 11:06 PM

Title: Re: Monk rules...

Content:

Könchok Chödrak said:

Though I am sure the vinaya is well meant, and no offense to it, I seem to want to know what this specific line means.

PeterC said:

Why? Are you planning on ordaining?

Könchok Chödrak said:

I have seriously been considering doing it in the future for at least some amount of time. I would Love to ordain in the Tibetan tradition, either in the Vajrayana...

Malcolm wrote:

One cannot ordain in the Vajrayāna. Pratimokṣa vows belong to śrāvakayāna.

Könchok Chödrak said:

or another Tibetan tradition, such as under the Karmapa or the Dalai Lama's school. I have wanted to be a monk since I was 16, I'm in my 30's now, and it's really a primary determination of mine, so I know in some life I will do it. May as well be this one.

Malcolm wrote:

All Tibetan tradition are Vajrayāna.

Unless you are independently wealthy, do not become a monk. No one will support you.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 12:28 AM

Title: Re: H.H. Vs. H.E.

Content:

KonchogUrgyenNyima said:

Is it safe to say that official heads of a lineage/sect might have the H.H. title and lineage holders who are not the official head might have H.E.?

Malcolm wrote:

Seems like every tertön gets HH. In Sakya, lineage holders like Sakya Trizin get HH; everyone else, HE.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 2:56 AM

Title: Re: sleep in full lotus;is this advice reliable?(city of 10 000 buddhas)

Content:

SonamTashi said:

City of 10,000 Buddhas was established by https://en.wikipedia.org/wiki/Hsuan_Hua It is associated with the

At least in the Tibetan traditions, it is common for practitioners to sleep in a sitting position while they're on retreat.

Malcolm wrote:

With their knees up, and this is not universal.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 8:50 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

I do not consider anything that is generated by the sapient mind to be bs but rather relative to cause, condition and capacity.

Malcolm wrote:

So you are saying as long as there is a cause, condition, and a capacity, there is no bullshit? That's pure bullshit, sorry.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 8:52 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

PeterC said:

No amount of praying to...the Green Goddess or whatever leads to realization.

Malcolm wrote:

There is no chance that praying to salad dressing will lead to realization, unless it is Kraft:

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 8:54 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

Would you like me to explain why the mindset against new age is categorically unreasonable from my personal perspective as derived from the Lotus Sutra?

In light of the LS it is an ego centric perspective lacking compassion with a great investment in doubt.

Malcolm wrote:

I would like to see a citation from the Lotus Sūtra which supports this. Come on. You can do it.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:11 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

I do not consider anything that is generated by the sapient mind to be bs but rather relative to cause, condition and capacity.

Malcolm wrote:

So you are saying as long as there is a cause, condition, and a capacity, there is no bullshit? That's pure bullshit, sorry.

tkp67 said:

No Malcolm pure bullshit is thinking someone with a capacity for addition should be expected to understand calculus. Expecting people of lesser capacity and resource to have a deeper "spiritual" development is also grossly apathetic.

Malcolm wrote:

But we are not talking about people. We are talking about books and ideas which are barren.

tkp67 said:

the inability for people to show compassion for those of lesser capacity is the anti thesis of shakyamuni's Buddhism but more importantly it is fundamentally bereft any benefit as it does not eliminate ignorance but reinforces it.

Malcolm wrote:

We are not invading new age forums, Christian forums, etc., informing people they are following mistaken systems of belief. So your charge of absence of compassion is devoid of value in this case.

tkp67 said:

The fact that people need a teaching to build metta for the purpose of developing compassion...

Malcolm wrote:

What makes you think the hodgepodge of random beliefs and tropes in the New Age movement lends itself to kindness and compassion? Some authors might be focused on that, other authors may be more interested in the imagined ability of [insert crystal here] to help them communicate telepathically with aliens from Rigel 4.

tkp67 said:

Metta isn't meant to be conditioned or conditional is it?

Malcolm wrote:

It is quite possible to be kind and loving, as well as critical, all at the same time. The new age movement is complete bullshit from top to bottom. Nothing in it leads to liberation. There are no skillful means there. It is unkind to not criticize it.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:13 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

Actually since everything is born of the mind regardless of what you pray to the same

mind is processing it so if there isn't a realization it has nothing to do with that expedient but that mind's inability to use it skillfully.

Malcolm wrote:

You do understand the distinction between a proper and an improper refuge and why that distinction exists? Because if you don't, you really need to learn Buddhism from the ground up.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:19 PM

Title: Re: Monk rules...

Content:

Könchok Chödrak said:

Doesn't this apply to a possible Vajrayana ordination some day in the Drikung Kagyu Lineage, which is a Vajrayana Tibetan Tradition?

Malcolm wrote:

No. Ordination, pravrajita, going forth, is strictly a śrāvakayāna rite. There are no Vajrayāna ordination rites. There are Vajrayāna monks because in addition to receiving monastic ordination, they also receive bodhisattva vows and secret mantra samayas, and the latter two sets of vows supersede the former monastic ordination. You've already received bodhisattva vows and samayas. So you are a Vajrayāna upāsika (lay person), since you receive pratimōṣka vows when you took refuge with Garchen Rinpoche.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:21 PM

Title: Re: How difference between Chan and Zen.

Content:

KiwiNFLFan said:

So it seems to me that Western Zen centres have taken the meditation aspect of Zen and placed it front and center, unlike how it is in East Asia (but then, this is from my limited experience).

Malcolm wrote:

Differing client populations need different things.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:22 PM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

tkp67 said:

There is no blemish that exists in Shakyamnui's enlightenment...

Malcolm wrote:

There are no blemishes in the awakening of any buddha. The awakening of all buddhas is just the same.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 10:48 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

PeterC said:

You follow a Japanese monk who thought that repeating the title of one sutra was enough, whose life's work was to make the dharma accessible to people of very limited understanding and resources. What would he say to you about your idea that the new age crowd aren't ready for the Dharma of Sakyamuni? He would tell you that you are prolonging their suffering.

Malcolm wrote:

Well, lets keep in mind that Nichiren also was quite critical of other movements to do precisely the same thing, that is, he was highly critical of Pure Land and Zen. This just makes tkp's admonishments all the more silly.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 11:00 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

No Malcolm pure bullshit is thinking someone with a capacity for addition should be expected to understand calculus. Expecting people of lesser capacity and resource to have a deeper "spiritual" development is also grossly apathetic.

Malcolm wrote:

But we are not talking about people. We are talking about books and ideas which are barren.

tkp67 said:

They are only barren to someone who sees them a pure delusion. They aren't pure delusion to everyone.

Malcolm wrote:

They are pure delusion to anyone who has studied Buddhadharma properly.

tkp67 said:

Are they Buddhist teachings as practiced here? No.

Are they objectively understandable from the perspective of a non buddhist as a means?
Yes.

Malcolm wrote:

They are a means to nowhere.

tkp67 said:

Nothing is hodgepodge or random. Everything is compound.

Malcolm wrote:

The compounded nature of phenomena does not contradict the attraction of crows to shiny objects that they find at random in their forays into the world. The new age hodgepodge of ideas is like a crow's nest.

tkp67 said:

Sure shed the extraneous teachings but why condemn virtue along with it.

Malcolm wrote:

No one is doing that.

tkp67 said:

From the perspective of skillful means virtue can be developed from any starting point.

Malcolm wrote:

There are two kinds of virtue: mundane and liberative. The vows of a jesuit priest are not conducive to liberation. The feel-good affirmations of Stuart Smiley are not conducive to liberation. The pratimokṣa vows of a Buddhist, however, are conducive to liberation. While it is good that worldly people are virtuous to the extent they can be, that virtue only guarantees birth in higher realms, not liberation.

tkp67 said:

Non buddhist often identify as their spirituality as if they combine the teaching with their own inherent value.

Malcolm wrote:

Not our problem.

tkp67 said:

What are skillful means in the degenerate age supposed to look like?

Malcolm wrote:

Dharma.

Author: Malcolm

Date: Wednesday, May 5th, 2021 at 11:10 PM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

PeterC said:

You follow a Japanese monk who thought that repeating the title of one sutra was enough, whose life's work was to make the dharma accessible to people of very limited understanding and resources. What would he say to you about your idea that the new age crowd aren't ready for the Dharma of Sakyamuni? He would tell you that you are prolonging their suffering.

Malcolm wrote:

Well, lets keep in mind that Nichiren also was quite critical of other movements to do precisely the same thing, that is, he was highly critical of Pure Land and Zen. This just makes tkp's admonishments all the more silly.

tkp67 said:

You are speaking ignorantly about a tradition you have zero intimation of and it is completely off topic.

Malcolm wrote:

Nichiren's criticism of other traditions are on full display in his writings. You can't just wish them away. The point is that you are taking exception to criticisms of non-buddhist new age fabrications for this and that reason; but the founder of your own tradition criticized other, valid Buddhist traditions, for this and that reason. That fact makes your admonishments look ridiculous.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 12:03 AM

Title: Re: Contextualizing, dealing with the New Age movement

Content:

tkp67 said:

When have I failed to provide for a promise that I have made to you?

Malcolm wrote:

Like Peter said, often. But as usual, you always turn these conversations into being about you, rather than the subject at hand.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 12:12 AM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

Are there any differences in rushens between Bon and Nyingma, with respect to method and result? In the former the main component are exercises designed to give yourself direct introduction to the nature of mind until one is familiar enough to proceed to trekchod. Is Nyingma rushen goal the same or are they not "crossable" so to speak (ie, doing Bon rushen does not give the same result as Nyingma one)?

Malcolm wrote:

In the Nyingthig tradition, rushans are the preliminary practice for thogal and enhancement practices for trekcho. For discovering trekcho, the Nyinthig tradition primarily recommends the use of semzins, like the Song of the Vajra and so on.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 12:20 AM

Title: Re: Monk rules...

Content:

Könchok Chödrak said:

Thank you, Malcolm. Can you explain in further detail why ordination is a śrāvakayāna rite? And why it entails the śrāvakayāna Vehicle?

Malcolm wrote:

It has to do with the fact that each level of vow has its own rite of bestowal; its own set of vows; its own method of maintaining those vows; and its own method of repairing those vows if they are broken.

Pratimokṣa vows, the vows of personal liberation come from the śrāvaka schools and are detailed in Vinaya. The Tibetans follow the Mulasarvastivadins; Buddhists in Shri Lanka, Bangladesh, Myanmar, Thailand, Cambodia, and Laos follow the Theravada. East Asian countries such as China, Korea, and Japan, follow the Dharmaguptaka sect.

Then we have the bodhisattva vows. In the Tibeian tradition there are two main traditions: Madhyamaka and Yogacāra. They are not different in meaning, but they are different in method of bestowal and the number of vows, etc. one is expected to follow. In China and Japan, the bodhisattva vows are derived from a sūtra that seems to not have an Indian source, the Brahamajala Sūtra. In the Theravada countries there is no rite at all for conferring bodhisattva vows.

Finally, secret mantras vows come from receiving empowerments in the Yoga Tantra and Anuttarayoga tantra.

So there are three kinds of vows, and they each have their own rite, and so on. This is why there is no "Vajrayāna" ordination per se. You should get Buddhist Ethics by Jamgon Kongtrul where the three vows are explained in detail.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 3:34 AM

Title: Re: The Life Span of the Tathagata: Before and after Gaya.

Content:

illaraza said:

Just as deletions, inversions, translocations, additions, and mutations within chromosomes lead to various congenital defects or other diseases such as cancer...

Malcolm wrote:

They don't necessarily lead to congenital defects. Sometimes they lead to bipedalism, opposable thumbs, etc.

illaraza said:

"They will tear off the first part of the Sutra and stick it on the end, tear off the end and put it at the beginning, put the end and the beginning in the middle, and the beginning at the middle or end". This is analogous to inversions and translocations of the Law.

Malcolm wrote:

Considering that the Saddharmapundarika Sūtra was already subject to emendations and alterations long before the time of Nichiren...It is not like the text never underwent evolution, expansion and so on, both in India and in China. The text we have now and that Nichiren had before him is not Kumarajiva's original translation.

Textual originalism is faulty method of jurisprudence, and it is also faulty method of religious exegesis.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 6:06 PM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

I see thanks,

Then in Nyingthig, do the semzins for discovering trekcho also accomplish the closing of doors to the 6 realms of samsara or is that purely a rushen thing only?

Malcolm wrote:

No.Yes.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 7:20 PM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

Interesting, so technically, if one has not done rushans in Nyingthik but has been doing semzins and trekcho, they could still return to the 6 lokas instead of the minimum nirmanakaya pure land? Even though trekcho is theoretically instantaneous seeing of the fruit and realization at time of death before the lights appear in the dharmata bardo?

Malcolm wrote:

Rushans are also not a guarantee unless you have received signs of accomplishment.

Author: Malcolm

Date: Thursday, May 6th, 2021 at 8:20 PM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

And trekcho's success depends whether one can hold it when they fall unconscious the moment they die yes?

Malcolm wrote:

You mean liberation?

Passing By said:

While kyerim/dzogrim depends on if they remember the lights are yidam's display (or is that thogal only while the result of two stages is something else?)

Malcolm wrote:

I don't know how Bonpos explain the two stages in relation to the process of death.

As for the bardo of dharmatā, one should recognize sounds, lights, and rays.

Author: Malcolm

Date: Friday, May 7th, 2021 at 2:56 AM

Title: Re: Buddhist Prayer in Los Angeles for anti-Asian hate

Content:

Queequeg said:

Yep. Middle of the group pic

Malcolm wrote:

Then there is the weird white dude with the fasci haircut in a white button down and shades.

Bristollad said:

Maybe he just wanted his photo taken with monastics? Or he's from the local SGI chapter or something wanting to show solidarity?

Malcolm wrote:

he just looks a little out of place...elf on a shelf style.

Author: Malcolm

Date: Friday, May 7th, 2021 at 3:25 AM

Title: Re: Indian Buddhist music

Content:

mabw said:

<https://en.wikipedia.org/wiki/Charyapada#Melodies>

Apparently there are melodies here. Are these chanted or sung in the ancient melodies today? Like in Tibet?

Malcolm wrote:

The Carya songs of the siddhas are still sung by the Bauls of Bengal. Completely different than Tibetan music or sensibility.

<https://geographical.co.uk/people/cultures/item/3548-baul>

Also Newar Bajracarya music is likely an authentic holdover from Buddhist musical traditions of the late classical Buddhist period 10-12th centuries.

Author: Malcolm

Date: Friday, May 7th, 2021 at 3:37 AM

Title: Re: Input on my altar/prayer space please

Content:

jamesL said:

Thank you for the kind reply. It seems theres endless variations. I just want to make sure I get the core layout correct.

Könchok Thrinley said:

Whatever layout speaks to you is the correct layout.

If you have a master oyu might want to emulate a bit the layout of his altar or how altars are in that lineage. Etc.

To be honest with you, the space you have for the altar is incredible! Really perfect.

jamesL said:

Thank you! I had read that certain things are supposed to be higher, or behind others, etc. Ill just keep things simple for now.

Malcolm wrote:

The three thigs you are supposed to have on a shrine are representations of Buddha's body, speech, and mind. You only have body. You also need a book, a sutra like heart sutra, etc., and a small stupa, for speech and mind respectively.

Author: Malcolm

Date: Friday, May 7th, 2021 at 4:14 AM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

Then from Dzogchen POV, what actually happens in the bardo to deity yoga practitioners who nevertheless, have not done any thogal? Where do they wind up?

Malcolm wrote:

This is called sambhogakāya phowa, it indirectly means the same thing as liberation in the bardo of dharmatā.

Author: Malcolm

Date: Friday, May 7th, 2021 at 4:22 AM

Title: Love has Won

Content:

Malcolm wrote:

[https://www.nytimes.com/2021/05/05/us/colorado-amy-carlson-love-has-won.html?action=click&algo=bandit-all-surfaces-uh-nclicks-alpha-03&block=more_in_recirc&fallback=false&imp_id=828422766&impression_id=fea7e6c0-aea7-11eb-a26a-9f6ab2b9b865&index=0&pgtype=Article&pool=pool%2F6f6007c7-e76e-4ea2-b6a9-8e533e17975a®ion=footer&req_id=9914260&surface=more-in-us-news&variant=2_bandit-all-surfaces-uh-nclicks-alpha-03:](https://www.nytimes.com/2021/05/05/us/colorado-amy-carlson-love-has-won.html?action=click&algo=bandit-all-surfaces-uh-nclicks-alpha-03&block=more_in_recirc&fallback=false&imp_id=828422766&impression_id=fea7e6c0-aea7-11eb-a26a-9f6ab2b9b865&index=0&pgtype=Article&pool=pool%2F6f6007c7-e76e-4ea2-b6a9-8e533e17975a®ion=footer&req_id=9914260&surface=more-in-us-news&variant=2_bandit-all-surfaces-uh-nclicks-alpha-03)

7 Arrested After Police Find Mummified Body in Colorado Home

A man told the police the body belonged to the leader of Love Has Won, a group that former members have called a cult centered on a woman named Amy Carlson.

Author: Malcolm

Date: Friday, May 7th, 2021 at 4:32 AM

Title: Re: Anti-racism as new, intolerant religion

Content:

tkp67 said:

Seems like white privilege propaganda

Malcolm wrote:

Gillespie is a typical libertarian bullshit artist. Of course, modern libertarianism has its roots in the defense of slavery, particularly in the writings of John C. Calhoun.

Author: Malcolm

Date: Friday, May 7th, 2021 at 6:35 AM

Title: Re: Anti-racism as new, intolerant religion

Content:

Archie2009 said:

McWhorter does all the talking. Nice try.

Malcolm wrote:

Yes I understand, but libertarianism is a morally bankrupt doctrine no matter whose mouth it comes out of.

Author: Malcolm

Date: Friday, May 7th, 2021 at 6:37 AM

Title: Re: Anti-racism as new, intolerant religion

Content:

tkp67 said:

The propaganda comes in when a white man cherry picks a black specialist in language instead of a black expert in social/psychological effects of racism on minorities in America.

Malcolm wrote:

You're batting a 1000 so far.

Author: Malcolm

Date: Friday, May 7th, 2021 at 6:38 AM

Title: Re: Anti-racism as new, intolerant religion

Content:

Johnny Dangerous said:

It never ceases to amaze me the lengths that some people will go to to pretend that

America isn't not a racist country, when I would say that it is equally "religious"...

Malcolm wrote:

Especially since racism and slavery in America have been justified principally on the basis of religion since...well...1492 and 1617.

Author: Malcolm

Date: Friday, May 7th, 2021 at 6:39 AM

Title: Re: Love has Won

Content:

Könchok Chödrak said:

Sorry if it upset you, Malcolm.

Malcolm wrote:

Didn't upset me at all. I liked the touch with the christmas lights, that was very novel. The gouged-out eyes thing, though, that is pretty creepy.

Author: Malcolm

Date: Friday, May 7th, 2021 at 9:31 AM

Title: Re: Anti-racism as new, intolerant religion

Content:

Queequeg said:

For some reason the tweet is blocked for me. Could someone post the text?

Johnny Dangerous said:

"America is not racist, nothing to see here"

Just kidding, here you go:

John McWhorter said:

"'White privilege' is original sin...The idea that 'we're waiting for America to come to terms with racism' doesn't mean anything...It's The Rapture, that business of End of Days, Judgement Day." @JohnHMcWhorter
on anti-racism as new, intolerant religion.

Johnny Dangerous said:

What the OP quoted, not a real argument or statement on anything, just a self-satisfied sound bite, basically.

Malcolm wrote:

As well as another racist white guy making a racist argument that there is no racism.

Author: Malcolm

Date: Friday, May 7th, 2021 at 6:33 PM

Title: Re: Anti-racism as new, intolerant religion

Content:

Johnny Dangerous said:

"America is not racist, nothing to see here"

Just kidding, here you go:

What the OP quoted, not a real argument or statement on anything, just a self-satisfied sound bite, basically.

Malcolm wrote:

As well as another racist white guy making a racist argument that there is no racism.

Johnny Dangerous said:

Well McWhorter is black, the OP idk about.

Anyway, I feel like "racism doesn't exist" type arguments are so silly they aren't really even worth refuting. Ironically, they are usually based on a "religious" adherence to an idea of American that doesn't exist now, and never has.

Malcolm wrote:

Gillespie...

The OP made the claim a few days ago that anti-racism was racist. He still has not demonstrated his religious claim.

Author: Malcolm

Date: Friday, May 7th, 2021 at 9:45 PM

Title: Re: How many Vajrasattva 100-Syllable mantra is required for Ngondro?

Content:

Volan said:

Not a ngondro, Siksa-samuccaya of Shantideva, which is the classical Indian treatise.

In the "purification" 8th chapter there is an advice on 100 syllable mantra of Vajrasattva - 8000 to purify a fault. And there are some additional instructions - not only a Vajrasattva, a pack of methods according to Sutrayana and Vajrayana, signs of accomplishment...

Malcolm wrote:

No, what is discussed in the Compendium of Training in the 100 syllable mantras of the tathāgatas, which also exists as an extract, de bzhin gshegs pa'i snying po yi ge brgya

pa'i bsrung ba dang sdig pa bshags pa'i cho ga, Toh. 3941.

Author: Malcolm

Date: Friday, May 7th, 2021 at 9:55 PM

Title: Re: Anti-racism as new, intolerant religion

Content:

PadmaVonSamba said:

'Racism' is a loaded term. People interpret it in many different ways, and it appears in many different forms. That doesn't mean there's no such thing as racism, or that it doesn't exist, or isn't a fact of American history. But it's an abstract concept.

Malcolm wrote:

All concepts are abstractions. But racism is not a concept for someone is being killed by the police or lunched by a mob.

PadmaVonSamba said:

When people deny that there is racism, that's a problem. At the same time, the concept of "systematic racism" is vague.

Malcolm wrote:

No, it is very precise. It refers to a system of justice where white people are given preferential treatment under the law. It goes all the way back to the slave codes of Virginia, and the three-fifths compromise in the original Constitution.

PadmaVonSamba said:

Are we talking about the legal system, the economic system, the social system the political system?

Malcolm wrote:

We are referring to all four, actually. Systematic racism is systematic because has been embedded. It is embedded in the fact that Native Americans, for example, were not even permitted to vote in US elections until 1924, but even then it was left to the states to grant Native American suffrage, until the Voting Rights act of 1965.

Your post sounds like it was written by a white guy.

Author: Malcolm

Date: Friday, May 7th, 2021 at 10:01 PM

Title: Re: His Holiness says that one can follow a book, not a teacher

Content:

Volan said:

This statement is somewhat revolutionary to the Tibetan Buddhism - traditionally one is supposed to receive oral

transmissions and commentaries.

Malcolm wrote:

Not really. Vajrayāna topics yes, sūtrayāna, not so much.

Volan said:

Three types of Prajna: wisdom acquired through listening (study, teaching) (srutamayiprajna), wisdom acquired through reflection (cintamayiprajna) and wisdom acquired through [mental] cultivation (bhavanamayiprajna).

You can see that it is listening, not reading and shruta is common with shrotra, which is the ear organ. Shravaka - listener.

Even for the Sutrayana teachings there are lists of lineage gurus, i have seen such list for a Gelugpa`s Abhisamayalamkara lineage.

Malcolm wrote:

I am in agreement with you that in general dharma is an aural tradition. However, this does not mean that one is required to have received a lung for such texts the MMK, Abhidharmakośa, etc. When lungs for these things are given it is more a formality.

Volan said:

How sad that it is just some antique thing in the canon - no study, no tradition.

Malcolm wrote:

People study it.

Author: Malcolm

Date: Friday, May 7th, 2021 at 10:02 PM

Title: Re: His Holiness says that one can follow a book, not a teacher

Content:

Volan said:

I have to say that Shantideva is not exclusively a Sutrayana teacher - he is definitely a Vajrayana practitioner.

Malcolm wrote:

Maybe, maybe not. But everything in the Compendium of Training is kriya tantra.

Author: Malcolm

Date: Friday, May 7th, 2021 at 10:23 PM

Title: Re: Rushen in Bon and Nyingma

Content:

Passing By said:

And this decision is purely deciding with certainty on the knowledge of the actual nature of things yes? Is this literally just as simple as having experiential knowledge of trekcho via a direct introduction/semzin/ guru yoga?

Malcolm wrote:

Yes, and maintaining that.

Passing By said:

But in that case, what does the commonly encountered phrase "stability in trekchod" mean? Knowledge is an either you know or you don't thing so what stability is there to maintain?

Malcolm wrote:

Not being distracted from that knowledge.

Passing By said:

And when the knowledge becomes obscured, it's actually not that difficult to apply the pointing out instructions to reinforce it again....so, just like that, without relatively much effort, is sufficient for what is generally held to be the highest form of trikaya phowa short of full out rainbow body?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, May 7th, 2021 at 11:56 PM

Title: Re: Running over an animal

Content:

Ardha said:

I killed a turtle on the road today due to my negligence and I feel awful about all of it. I went back to check on the turtle and I
What can I do? How do I proceed?

Malcolm wrote:

Sarva dukkham, suffering is everywhere.

Author: Malcolm

Date: Friday, May 7th, 2021 at 11:58 PM

Title: Re: Mudita

Content:

mabw said:

Greetings,

What has, in your experience, been most effective in cultivating sympathetic joy and reducing jealousy?

Malcolm wrote:

Equanimity, upekṣa. Though it is normally listed last, according to Kamalashila, it should be cultivated first in order that one does not mistake attachment for love, compassion, and sympathetic joy.

Author: Malcolm

Date: Saturday, May 8th, 2021 at 1:18 AM

Title: Re: Lord Manjushri Mantra

Content:

Minobu said:

in Tibetan it goes

Om A Ra Pa Tsa Na Dhih

in Sanskrit

Om A Ra Pa Ca Na Dhih

would Ca sound like ca in calling ?

Malcolm wrote:

Cha as is "cha cha cha."

Author: Malcolm

Date: Saturday, May 8th, 2021 at 1:20 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Saturday, May 8th, 2021 at 1:22 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Saturday, May 8th, 2021 at 1:24 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Saturday, May 8th, 2021 at 1:25 AM

Title: Re: Running over an animal

Content:

DharmaJunior said:

Imagine that all the turtles you have helped want you to be stronger, including the one that expired. Be the best possible version of yourself that you can be. So now continue with the good work.

Ardha said:

That would be a comfort. But even now I can't be sure whether I wanted to run it over thinking it was something else. I looked up from my phone and hit it and saw it flying in the rear view. I'm still haunted by the image of it flying in the air and seeing it writhing on the ground with a deep gash when I went back to check on it. I can't believe it still.....

Malcolm wrote:

Sarva dukkham, suffering is everywhere.

Author: Malcolm

Date: Saturday, May 8th, 2021 at 2:11 AM

Title: Re: Signs of future rebirth

Content:

PadmaVonSamba said:

When one takes rebirth, it is actually the various qualities which are reborn again. It's like carrying dozen eggs home from the grocery store.

Malcolm wrote:

If you consider afflicted aggregates qualities...

Author: Malcolm

Date: Saturday, May 8th, 2021 at 3:20 AM

Title: Re: Tibetan Medical pulse testing/self pulse testing

Content:

Johnny Dangerous said:

Anyone have resources on this?

Malcolm wrote:

It has to be learned in person.

Author: Malcolm

Date: Saturday, May 8th, 2021 at 9:22 AM

Title: Re: Origin of the Four Seals?

Content:

manjusri said:

Does anyone know when these were first formulated and by whom? I am also curious if they can be found in the Theravada? I believe I was introduced to them through a teaching given by HHDL. Thanks, everybody.

Malcolm wrote:

They are found in several sutras. I once ran a search on them in Tibetan canon to see where they could be found. I don't remember the ore use sutras, but they are found in whole and in parts in several sutras.

Author: Malcolm

Date: Saturday, May 8th, 2021 at 9:47 PM

Title: Re: Definition of music

Content:

Malcolm wrote:

The offering of the faithful,
the livelihood of the poor,
and the stirring of the emotions of the passionate,
all come from knowledge of music.

-- Sa skya Paṇḍita, Treatise On Music.

Author: Malcolm

Date: Saturday, May 8th, 2021 at 10:56 PM

Title: Re: Signs of future rebirth

Content:

PeterC said:

because we didn't achieve liberation in that lifetime or in the bardo afterwards.)

Malcolm wrote:

And we didn't even manage rebirth in a natural nirmanakāya buddhafield, sheesh!

Author: Malcolm

Date: Sunday, May 9th, 2021 at 1:59 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

Why do we refer to Her as a Goddess and not just a Buddha ?

Malcolm wrote:

We don't refer to her as a goddess in Buddhism. Hindu's do, however.

Author: Malcolm

Date: Sunday, May 9th, 2021 at 4:05 AM

Title: Re: Signs of future rebirth

Content:

Malcolm wrote:

And we didn't even manage rebirth in a natural nirmanakāya buddhafield, sheesh!

mechashivaz said:

I've heard it takes much longer to attain liberation in a pure land, so wouldn't it be better to take rebirth in a realm like our current one?

heart said:

been there, done that.

/magnus

Malcolm wrote:

But did you get the t-shirt?

Author: Malcolm

Date: Monday, May 10th, 2021 at 12:32 AM

Title: Re: Origin of the Four Seals?

Content:

Malcolm wrote:

This term, chos/bka' rtags kyi phyag rgya bzhi, the seal of the four characteristics of the Dharma appears to have entered Tibet in the 11th century. It is a late Mahāyāna term for what constitutes the śrāvakayāna basic criteria for authenticating the Buddhist teachings. They are explained as seals because these four features are held to be like the seal or decree which a minister uses to invoke the authority of the king. This term is found in native Tibetan texts as early as the 12th century, and probably earlier.

The formula, "all compounded phenomena...nirvana is peace" is found in Sthiramati's commentary on the Mahāyānasūtralamkāra, which was translated in either the 11th century by an obscure translator named Che Tashi (Lce bkra shi) with an Indian.

Author: Malcolm

Date: Monday, May 10th, 2021 at 12:38 AM

Title: Re: Consciousness is not momentary

Content:

Aemilius said:

If it were momentary...

Malcolm wrote:

Take it up with the Buddha.

Author: Malcolm

Date: Monday, May 10th, 2021 at 2:43 AM

Title: Re: Ksitigarbha & "the most lenient" cultivation

Content:

FiveSkandhas said:

150px-Jizo_(Ksitigarbha)_(Nara_National_Museum).jpg

I found the perspective of a certain essay ("Study Guide to the Sutra of Ksitigarbha's Fundamental Vows") quite interesting.

Malcolm wrote:

Most likely a Chinese or a Khotanese text.

Author: Malcolm

Date: Monday, May 10th, 2021 at 5:30 AM

Title: Re: Consciousness is not momentary

Content:

Malcolm wrote:

Life, personhood, pleasure and pain

— This is all that's bound together

In a single mental event

— A moment that quickly takes place.

Even the spirits who endure

For eighty-four thousand aeons

— Even these do not live the same

For any two moments of mind.

What ceases for one who is dead,

Or for one who's still standing here,

Are all just the same aggregates

— Gone, never to connect again.

The states which are vanishing now,

And those which will vanish some day,

Have characteristics no different

Than those which have vanished before.

With no production there's no birth;

With becoming present, one lives.

When grasped with the highest meaning,
The world is dead when the mind stops.

There's no hoarding what has vanished,
No piling up for the future;
Those who have been born are standing
Like a seed upon a needle.

The vanishing of all these states
That have become is not welcome,
Though dissolving phenomena stand
Uncombined from primordial time.

From the unseen, [states] come and go,
Glimpsed only as they're passing by;
Like lightning flashing in the sky
— They arise and then pass away.

<https://www.accesstoinight.org/tipitaka/kn/nm/nm.2.04.olen.html>

Author: Malcolm

Date: Monday, May 10th, 2021 at 5:54 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Volan said:

Tara is the same entity as Avalokiteśvara manifesting itself in form of the goddess-devi.

Malcolm wrote:

No, Tara has her own rnam thar, and her own pure land, etc.

Author: Malcolm

Date: Monday, May 10th, 2021 at 6:16 AM

Title: Re: Origin of the Four Seals?

Content:

Malcolm wrote:

This term, chos/bka' rtags kyi phyag rgya bzhi, the seal of the four characteristics of the Dharma

Sorry, the four seals of the...

Author: Malcolm

Date: Monday, May 10th, 2021 at 6:38 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Volan said:

Tara is the same entity as Avalokiteśvara manifesting itself in form of the goddess-devi.

Malcolm wrote:

No, Tara has her own rnam thar, and her own pure land, etc.

Volan said:

Potala pure land - Avalokiteshvara at the top of the mountain and Tara in the forest at the foot. And there are even forms with the combined mantras.

Malcolm wrote:

Hayagriva, Garuda, Vajrapani also have combined mantras, this does not make them the same, it in fact points to their difference. Tara vowed to achieve buddhahood in a female form, and never take male rebirth.

Author: Malcolm

Date: Monday, May 10th, 2021 at 7:06 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Malcolm wrote:

Tara vowed to achieve buddhahood in a female form, and never take male rebirth.

cyril said:

Wouldn't that amount to shooting herself in the leg a little bit? How does she emanate in the hell realms where there is neither male nor female?

Malcolm wrote:

Emanations are not births.

Author: Malcolm

Date: Monday, May 10th, 2021 at 1:10 PM

Title: Re: Question: The eternal śrāmaṇera?

Content:

FiveSkandhas said:

My question to anyone in the know is a bit odd: are there any cases of people who remain eternal śrāmaṇera? Who receive the Tokudo and vows of this category yet never go on to become actual monks?

Just curious.

Malcolm wrote:

This is quote common in Tibet.

Author: Malcolm
Date: Monday, May 10th, 2021 at 8:36 PM
Title: Re: Question: The eternal śrāmaṇera?
Content:

FiveSkandhas said:
What are some of the Tibetan rationales and reasons for remaining śrāmaṇera?

Malcolm wrote:
Some people are content with just being a dge tshul (śrāmaṇera). I have met many such people. Full ordination is a big step, and being a dge slong (bhikṣu) not a decision entered lightly.

Author: Malcolm
Date: Monday, May 10th, 2021 at 9:44 PM
Title: Re: Know what this is?
Content:
Malcolm wrote:
Tourist art. It has no use.

Author: Malcolm
Date: Monday, May 10th, 2021 at 11:19 PM
Title: Re: Question: The eternal śrāmaṇera see if it?
Content:
FiveSkandhas said:
Thanks for the answers all.

I'm sort of fascinated by the "rank" of śrāmaṇera because it's clearly not lay but I'm not sure it can be called truly "clerical" either.

Malcolm wrote:
Śrāmaṇeras are definitely part of the "ordained" Sangha. They have gone forth (pravrajita) into the homeless life.

FiveSkandhas said:
It seems to be positioned higher than an Upasaka. But since it seems to be a transitory stage on the way to Bikkhu for most -- and also associated with extreme youth -- it's hard for me to get a sense of what a long-term śrāmaṇera would actually do. Do they assist in temple ritual in some way? Can they preach or teach?

Malcolm wrote:
They follow the vows and conduct of a śrāmaṇera, and yes they can teach, etc. The difference between "the laity" (not really an appropriate term for upāsakas) and

śrāmaṇeras is the difference of vows. The Buddha's original monastic sangha had no rules. Then eventually, there were 200+, and a common joke in Tibetan circles is that if the Buddha had lived to 100 there would have been more than 500, because most of the rules were implemented because lay people complained about the behavior of this or that monk, etc.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 12:29 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Volan said:

Tibetans elaborate that story - she was born from the tears of Avalokiteshvara.

Malcolm wrote:

This is from the praise to 21 Tārās, so not a Tibetan elaboration at all.

As for her biography, for example, Tārānātha's famous Golden Rosary (See, Wilson, In Praise of Tārā, 1996), there is no contradiction between the Princess Candrajñānā having first wakened her bodhicitta under the Tathāgata Dundubhisvara, receiving the name Tārādevī, and vowing to attain buddhahood in female form and her later association with Avalokiteśvara.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 12:33 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

Also I only really feel comfortable referring to Her as Buddha Goddess Tara.

also when did this concept of Her Being Born of a Tear first appear?

Malcolm wrote:

"Devi" does not necessarily imply she is a goddess of the desire or form realm. Tārā was a princess, and the term devi is also used for princesses, just as the term devaputra is used for princes.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 12:34 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Hazel said:

I guess it's "how could she come from a tear if she had her own continuous mind stream?"

Malcolm wrote:

Poetic license. If you read her biography (mentioned above), you will see she received her name and made her aspiration to never take male form eons ago, you will see her association with Tathāgatas Amoghasiddhi and Akṣobhya, her identification with Prajñāpāramita, her relationship with Avalokiteśvara, and her role in Śākyamuni Buddha's awakening, and so on.

Tāra is a complex figure, and cannot be reduced to an accouterment of a male bodhisattva's compassion.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 12:45 AM

Title: Re: A question about Buddha Goddess Tara

Content:

tkp67 said:

The function Tara provides is manifested through this bodhisattva.

Malcolm wrote:

No, that is really not how it is.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 2:08 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

So it's like She was not really born from The tear, but because of the tear ,came to help out Buddha Avalokiteshvara and so appeared this way ?

Malcolm wrote:

It's a poetic image. Not be to taken literally. Tārā is also the mother of all the buddhas, including Śākyamuni, because she is the embodiment of Prajñāpāramitā, so again, poetic, not literal.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 2:32 AM

Title: Re: Consciousness is not momentary

Content:

Caoimhghín said:

There are many ways to be "anti-momentaryism," and just because you disagree with Ābhidharmika momentaryisms of various Śrāvaka sects, that does not equate to "There are no moments." As mentioned before by another user, Śrāvaka momentary doctrine is a form of "atomism for time" and is critiqued in largely the same way that atoms are critiqued by Yogācārins and Madhyamakas alike. Just because there are no ultimate atoms of ultimate form, it does not follow that there are not bits of rūpa that sentient beings interact with. Just because the moments are deconstructed, it doesn't mean that there is no such thing as a particular moment of time for a particular locus of experience.

Malcolm wrote:

Also, the Buddha was quite clear that phenomena, including minds, were momentary. The Buddha may not have elaborated in detail upon what a "moment" was, but in the end, the basic unit of time in Buddhism is number of moments it takes to form a thought. In reality, moments are partless. Partless moments that perish as soon as they arise have no observable duration and are immune from Madhyamaka critique.

The notion that the mind is permanent (i.e. not momentary) is just a Hindu idea, Vedantic.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 2:38 AM

Title: Re: Buddhist Death Metal Group

Content:

Nirveda said:

I just found this and I'm a little...stunned.

<https://www.flipsyde.live/buddhist-death-metal-band-growls-sutras-and-mantras-in-sanskrit?fbclid=IwAR2iZ-JZ0KE75J4wANNDy3ojKQt2ka0DXY4n3eGF3DHZg0tGfPL4fD77ocs>

Malcolm wrote:

This music is horrible.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 2:57 AM

Title: Re: The Great Abortion Debate

Content:

Giovanni said:

Perhaps semantics, but nothing "enters" anything. Consciousness arises. It is a function not a "thing". And it arises to the degree that conditions exist. In the absence of a CNS then consciousness, sparsa, etc can only arise to the degree that conditions for its arising exist. Consciousness is not an atta entering a body. It has causes and

conditions. Largely these are karma driven.

SilenceMonkey said:

Maybe you should read the Buddha's teachings on this.

The consciousness we're talking about is what reincarnates.

Malcolm wrote:

Giovanni is correct that consciousness is not an atman entering a body. He is also correct that consciousness also depends on causes and conditions. There certainly is language the Buddha used which says, "When consciousness descends into the womb..." etc.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 2:58 AM

Title: Re: The Great Abortion Debate

Content:

SilenceMonkey said:

Maybe it's not relevant what happens after seven years. If the egg dies before the baby is born, I would assume the consciousness would be propelled to a new body by the force of its karma.

Malcolm wrote:

Being aborted is also a result of karma.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 5:16 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

So it's like She was not really born from The tear, but because of the tear ,came to help out Buddha Avalokiteshvara and so appeared this way ?

Volan said:

Here is the story according to His Eminence Kenting Tai Situpa

A teaching given in New Delhi 18.1.2004

For so many eons Bodhisattva Avalokiteshvara with that aspiration was liberating sentient beings, and then after many eons through his wisdom and realisation he made an observation, these days we would call it something like a survey. He found that countless sentient beings were suffering. Before also countless sentient beings were suffering and now also. Countless sentient beings are countless, and they will always be countless. Countless cannot become countable sentient beings. Countless by

definition is countless always, limitless by definition is limitless; you cannot limit the limitless.

When he saw that, he was so disturbed and upset that he almost broke his vow of saying that I will not reach Buddhahood until the last sentient being attains the Buddhahood. Originally, when he took that vow he said: "If I break my vow may I break into pieces and perish." Because of his original vow he broke into thousands of pieces. At that time he realised that the Buddha is limitless and sentient beings are limitless and sentient beings' essence is also Buddha. That happened because all the Buddhas of the ten directions blessed him and he realised that. Therefore his thousands of pieces transformed into thousand arms and thousand eyes. Normally good things become bad and bad things become worse, but here bad things became good and superb. So the thousand pieces became thousand arms and thousand eyes, and the thousand eyes represent the Buddhas and the thousand arms represent the thousand Universal Monarchs who will be the vehicle of Buddhas' activity. That way Avalokiteshvara developed this quality.

His activity is continuously benefiting sentient beings. Once upon a time he again made an observation. He still saw countless sentient beings suffering. This time it did not make him disappointed and break his vow. Instead he was filled with compassion and out of that compassion two drops of tears dropped from his two main eyes and from those tears one transformed into White Tara and another one transformed into Green Tara. They took a vow from Avalokiteshvara, saying that until your original vow is fulfilled, may we be the mother to all sentient beings suffering in Samsara and liberate them to the Buddhahood. White Tara's manifestation represents helping sentient beings to have longevity, prosperity and all that aspect, and Green Tara represents providing protection for all sentient beings from all fears. White and Green Tara manifest this way.

Malcolm wrote:

Yup, another story. But I still think Tārānātha's account is more comprehensive and interesting.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 9:38 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

I think Malcolm thinks everything is metaphor and story..sort of this uber modern guy and like ...well... you know ...

Malcolm wrote:

We are in the realm of just so stories. Versions of some stories are more interesting than others. Anyone who claims their version of Buddhist myths and legends is the only right one should have their head examined. All we can honestly say is that we prefer this version to that one.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 9:58 AM

Title: Re: Know what this is?

Content:

cky said:

I wouldn't throw it in the trash, however. The mantra is sacred even though...

Schrödinger's Yidam said:

How best then to dispose of prayer flags printed on plastic? You can't burn them.

Malcolm wrote:

The best way to dispose of them is to refrain from purchasing them in the first place.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 10:36 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

I think Malcolm thinks everything is metaphor and story..sort of this uber modern guy and like ...well... you know ...

Malcolm wrote:

We are in the realm of just so stories. Versions of some stories are more interesting than others. Anyone who claims their version of Buddhist myths and legends is the only right one should have their head examined. All we can honestly say is that we prefer this version to that one.

tkp67 said:

Even if they are just stories the benefit of function is still understood through cause and effect.

The manifestation of the realms is real enough to require emancipation or it perpetuates great suffering.

The Buddha understood all stories, why they were told and how to lead each one to liberation.

Malcolm wrote:

Stories are compelling. That's why people keep telling them.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 11:23 AM

Title: Re: A question about Buddha Goddess Tara

Content:

Minobu said:

I think Malcolm thinks everything is metaphor and story..sort of this uber modern guy and like ...well... you know ...

Malcolm wrote:

We are in the realm of just so stories. Versions of some stories are more interesting than others. Anyone who claims their version of Buddhist myths and legends is the only right one should have their head examined. All we can honestly say is that we prefer this version to that one.

Minobu said:

So this whole because of the Buddha's Dharmakaya body we get all this Mahayana sutras is just myth .And actually it's just guys putting stuff together like star trek and the Lotus sutra should both be together in the same category in the library, under science fiction.

Malcolm wrote:

So, whose version of the Dharma is more correct? Which version is more true? And who is the authority upon whom we can rely to ascertain this fact? You? Me? Some book/s written down by people whose names we will never know? Some medieval scholar? There are a lot of religious fanatics out there. There are also a lot of Buddhist religious fanatics. Fanaticism is toxic.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 11:05 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Minobu said:

the question is

Did Buddha give us the Sutras or are they just man made stories by common mortals.

Malcolm wrote:

You will never find a satisfactory answer to that question. All you will find are different stories competing for your attention.

Author: Malcolm

Date: Tuesday, May 11th, 2021 at 11:57 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Dorje Sempa Namkha Che, Chögyal Namkhai Norbu's Introduction to his Oral

Commentary said:

<https://Melong.com>

“When we follow a buddhist teaching it is important to know that Buddha’s teaching is not only the oral teaching he gave in India. Buddha is omniscient, a totally enlightened being having many possibilities to communicate; so the Buddhist teaching has many aspects, not only what was taught in India. In Tibet we have the collection of all the teachings of Buddha called Kangyur. Ka means word of Buddha, gyur means translated in ancient times from Sanskrit to Tibetan. The Kangyur comprises 108 volumes. It does not mean that all these were taught in India at Bodhgaya or somewhere else as oral teachings. In sacred places of India, like Rajghir at Vulture Peak, Buddha taught Mahayana, but most Mahayana teachings are not oral teachings developed in India...

Malcolm wrote:
Word.

Author: Malcolm
Date: Wednesday, May 12th, 2021 at 12:02 AM
Title: Re: The Great Abortion Debate
Content:

SilenceMonkey said:
I was just reading in "Perfect Conduct" about the root downfall of killing. Dudjom Rinpoche says killing involves killing a human being, which includes an unborn fetus.

I was a bit surprised when I read this, having come from a modern education. I understand the in depth arguments made earlier in this thread, but I thought it was interesting that such a being as Dudjom Rinpoche said this.

Sādhaka said:
It’s not surprising that most Lama’s don’t see things in a way that aligns with contemporary western politically correct sensibilities.

Malcolm wrote:
Most Lamas don't have to worry about abortions, unless they impregnate a women by accident and want to cover it up (and this happens...I know of several instances). So as usual, religious leaders tell their flock one thing, and do the opposite when it is poses inconveniences for themselves.

And this, more than than anything else, is why a women's choice is more important than the opinions of men. As a libertarian, you should be down with that, not complaining about "political correctness."

Author: Malcolm
Date: Wednesday, May 12th, 2021 at 12:07 AM
Title: Re: Zen beliefs.
Content:
narhwal90 said:

If your concern about zen is its beliefs, perhaps share some of yours?

Zenny said:

With regard to Zen as a method/practice my main belief is that Meditation/dhayana works.

Malcolm wrote:

What does "works" mean?

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 12:41 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Minobu said:

so the below only counts as long as it's non tibetan ? Or as long as it comes from a Dzogchen guy

Malcolm wrote:

That Dzogchen guy happens to be my guru. But still, it is just a story.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 1:13 AM

Title: Re: The Great Abortion Debate

Content:

Sādhaka said:

It is just that a lot of it resonates with me, especially in today's ever-increasingly-authoritarian world.

Malcolm wrote:

There is nothing more authoritarian than the state determining for women what they can and cannot do with their bodies.

Generally speaking, people who oppose so-called "political correctness" are generally the ones who elevate authoritarians into power. So you might want to re-evaluate your admiration for monarchist lamas.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 3:27 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Minobu said:

so the below only counts as long as it's non tibetan ? Or as long as it comes from a Dzogchen guy

Malcolm wrote:

That Dzogchen guy happens to be my guru. But still, it is just a story.

Minobu said:

i did not mean for it to sound disrespectful.
sorry if i offended you.

Malcolm wrote:

No, you did not offend me at all. What I am saying is that we cannot verify anything. We either accept this or that claim or not. No one can prove anything.

For example, before his post was deleted in this thread, Illaraza made the absurd and indefensible claim that Nichiren's Buddhism was the only valid path. This is just a story of which he has convinced himself. Based on what? Based on a story he believes for which he has no proof.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 6:34 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Minobu said:

Now I have had some extraordinary things happen with Buddha Goddess Tara

Malcolm wrote:

I recommend Tara practice regularly. I also practice Tara from time to time.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 8:01 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Why do you believe certain things you can't easily explain but not others? And another question, do you believe that your connection to the Dharmakaya with your Buddha-Nature gives you access to an Omniscient truth? Perhaps in meditation you can seek what you are looking for..

Malcolm wrote:

To whom is this question directed?

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 9:01 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Why do you believe certain things you can't easily explain but not others? And another question, do you believe that your connection to the Dharmakaya with your Buddha-Nature gives you access to an Omniscient truth? Perhaps in meditation you can seek what you are looking for..

Malcolm wrote:

Belief and acceptance are two different things. Somethings are conducive to liberation, some are not. But that varies quite a bit from one person to another.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 9:32 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Why do you believe certain things you can't easily explain but not others? And another question, do you believe that your connection to the Dharmakaya with your Buddha-Nature gives you access to an Omniscient truth? Perhaps in meditation you can seek what you are looking for..

Malcolm wrote:

Belief and acceptance are two different things. Somethings are conducive to liberation, some are not. But that varies quite a bit from one person to another.

Könchok Chödrak said:

Do you believe a literal belief in the miracles in the sutras or at least the possibility of such miracles happening are conducive to an open mind that leads closer to liberation? Like say, circling the Buddha for thousands of kalpas, or the World-Honored One performing a miracle of picking up the entire multitude of Bodhisattvas in His hand to give them a Transference of His Enlightenment in the Lotus Sutra. There is reality, but what creates limits for us in this world? And how do you view the Pure Land of Holy Eagle Peak?

Malcolm wrote:

Beliefs are concepts. Concepts and buddhahood are mutually exclusive.

Gridrakuta is a place you can visit in India.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 12:39 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Do you believe a literal belief in the miracles in the sutras or at least the possibility of such miracles happening are conducive to an open mind that leads closer to liberation?

Like say, circling the Buddha for thousands of kalpas, or the World-Honored One performing a miracle of picking up the entire multitude of Bodhisattvas in His hand to give them a Transference of His Enlightenment in the Lotus Sutra. There is reality, but what creates limits for us in this world? And how do you view the Pure Land of Holy Eagle Peak?

Malcolm wrote:

Beliefs are concepts. Concepts and buddhahood are mutually exclusive.

Gridrakuta is a place you can visit in India.

Könchok Chödrak said:

Okay, on a side note then, can you direct me to a Sutric reference which talks of beliefs not being a part of the Buddha-mind?

Malcolm wrote:

Buddhas are omniscient, they have no need of beliefs.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 8:17 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

microbodhi said:

Buddha is not a person, in fact there is no easy way to translate what buddha is, also what sutras are is more or less beyond any English translation and definitions

Malcolm wrote:

Silly.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 8:19 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Okay, on a side note then, can you direct me to a Sutric reference which talks of beliefs not being a part of the Buddha-mind?

Malcolm wrote:

Buddhas are omniscient, they have no need of beliefs.

tkp67 said:

They don't need dharma or liberation either so doesn't that make the answer completely irreverent?

Malcolm wrote:

Ummm, no. It's a clear answer to the question posed. And yes, buddhas don't need liberation, and when they teach dharma, it's for mutual enjoyment (sambhoga).

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 8:21 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

PadmaVonSamba said:

So, you probably won't find, specifically, sutras that say whether a buddha has beliefs or not, because it doesn't matter in that regard. Just as a Buddha is not moved depending on whether the sky is clear or cloudy, likewise, the question of 'believing' is Irrelevant.

tkp67 said:

By this logic suffering doesn't matter because buddhas no longer experience it once liberated.

Malcolm wrote:

Buddhas do not even perceive suffering, since they have no impure perceptions. To a buddha, all is buddhahood.

Author: Malcolm

Date: Wednesday, May 12th, 2021 at 9:05 PM

Title: Re: The Great Abortion Debate

Content:

muni said:

Since it is been said more women should talk here..

The long term of the quality of life needs attention. Many opinions and laws have already caused enough suffering.

What law thinks on the suffering of an unwanted child, not getting any compassion, no

any love and so difficult to know to give it then as well? Or a mom alone, even not able to feed herself, or a mom with a severe mental problem, or a genetic disease causing lots of suffering and some other cases. Instead of listening to laws, the welfare of the eventually child is important.

Therefore I find a general law is not okay, because each case is different.

In some cases giving the child for adoption would be an option.

Life is precious, give it value, able to practise, give it the necessary care, the needful affection.

"Love and compassion are necessities, not luxuries. Without them humanity cannot survive."

Malcolm wrote:

In a secular society, which we live in, we should not be enforcing what are essentially religious views. If you are against abortion, then don't have one. But please do not advocate that other women who have unwanted pregnancies should be forced to bring them to term against their will. That's also suffering.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 12:12 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

tkp67 said:

By this logic suffering doesn't matter because buddhas no longer experience it once liberated.

Malcolm wrote:

Buddhas do not even perceive suffering, since they have no impure perceptions. To a buddha, all is buddhahood.

tkp67 said:

Yet Shakyamuni perceived the sufferings of people well enough to teach them according to cause, capacity and conditions. His existence was not independent of ours.

Malcolm wrote:

That's the story you like. This is the one I prefer, Maitreya states in chapter 4 of the Mahāyānottaratantra:

Likewise, without leaving the dharmakāya, the Muni effortlessly displays emanations

to all fortunate ones
in all the worlds.

Just as Brahma enters the desire realm without leaving his celestial mansion,
and is seen by the devas, and upon his sight, they abandon delight in objects,
the fortunate in all worlds see the tathāgata, who does not move from the dharmakāya,
upon whose sight their taints are permanently removed.

Brahma effortlessly appears [to the devas],
through the power of his past aspirations
and the virtue of the devas,
the self-originated nirmanakāya is just the same.

So, you see, the Buddha does not need to perceive the suffering of sentient beings,
because he appears to them based on the cause, his past aspirations, and the
condition, their virtue.

Having transmigrated, been conceived, born, arrived at his father's palace,
enjoyed amusements, [remained in] isolation, [engaged in ascetic] practice, conquered
māra,
attained great awakening, demonstrated the path to the city of peace,
and having shown that, the Muni [now] cannot be seen by the unfortunate.

These deeds arise from the Buddha's past aspirations, but without merit, one cannot
see him, or even hear his name.

The text continues:

Just as the heat of the rays of the sun simultaneously
cause lotuses to bloom and jasmine to close,
but the sun gives no thought to the faults and qualities
of the opening and closing of the lotus, the sun of the ārya is the same.

Just as the sun, without thought,
shines its light all at once
and causes the petals of the lotus to blossom
and ripens everything else,
in the same way, without thought,
the sublime dharma light rays of
of the tathāgata sun
enter the disciple lotuses.

So here we see the Buddha has no need to perceive or think about the happiness and
suffering of sentient beings, just as the sun pays no regard to the opening and closing of
the lotus and jasmine flower. The Buddha Sun shines his light upon all.

tkp67 said:

If you say it was all a show and his life a mirage you destroy the teaching that buddhahood in human form is attainable.

Malcolm wrote:

Again, the above text states in chapter 2:

Because (1) the unimaginable is inexpressible;
because (2) the inexpressible is ultimate;
because (3) the ultimate cannot be analyzed;
because (4) that which cannot be analyzed cannot be inferred;
because (5) that which cannot be inferred is unsurpassable;
because (6) the unsurpassable cannot be categorized [in either samsara or nirvana];
because that which cannot be categorized does not abide [in either samsara or nirvana];
because there is no thought of qualities [of nirvana] or faults [of samsara];
the dharmakāya is inconceivable
because of being subtle through [the first] five reasons;
and the rūpakāya is inconceivable
as it is not an entity because of the sixth.

And in chapter 4:

Showing an appearance like the king of the gods in a jewel;
well-formed like the drum of the gods;
like cloud banks, his pervasive love and wisdom
spreads to the peak of existence of limitless migrating beings;
like Brahma, demonstrating myriad emanations
while never leaving his stainless abode;
like the sun, the light of gnosis always shines;
their minds are like the pure wishfulfilling gem,
the speech of the victors is like an echo, without syllables,
like space, their kāyas are pervasive, immaterial, and permanent;
and like the ground, the stage of buddhahood is the ground
of developing all the medicinal, positive qualities of migrating beings.

tkp67 said:

It also denies his declaration and desire to make himself equal with all sentient beings by proxy.

Malcolm wrote:

There is no such declaration by the Buddha or nor desire in the Buddha.

tkp67 said:

The lotus was taught as a proof.

Malcolm wrote:

You can always prove any story you like.

tkp67 said:

If it does not hold up to the light of the lotus sutra it is not congruent with his enlightenment.

Malcolm wrote:

This is just another story you are telling yourself.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 1:01 AM

Title: Re: The Great Abortion Debate

Content:

muni said:

"The Dalai Lama has said that abortion is "negative," but there are exceptions. He said, "I think abortion should be approved or disapproved according to each circumstance."

Malcolm wrote:

And in order for that to occur, women must have the absolute right to choose for themselves whether it is appropriate to end an unwanted pregnancy.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 1:10 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Nicholas2727 said:

I remember when I was reading Treasures of the Sakya Lineage there was a section that discussed disagreement on this point. If I remember correctly the book said that the Sakya school says Buddha's do not see suffering, although the Gelug's say Buddha's do see suffering. Not sure how other schools stand on the disagreement, but just thought I would include this.

Malcolm wrote:

Glad someone is reading the book Lama Migmar and I collaborated upon.

Yes, according to the Gelukpas, Buddhas have concepts and perceptions. But this is very disputed point, and in general all the other schools disagree.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 9:06 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Malcolm wrote:

Your comment about translation is not well thought out.

microbodhi said:

Buddha is not a person, in fact there is no easy way to translate what buddha is, also what sutras are is more or less beyond any English translation and definitions

Malcolm wrote:
Silly.

microbodhi said:
How so

The intellectual ego function, ie i know everything i can explain everything within the mind thinks it has the capacity to explain and know the totality of everything, the mind has many short comings and is a poor instrument to explain and understand everything.

How long have the scholars and intellectuals been trying to explain what is the dharma and the meaning of the sutras, yet there is little evidence of their bodhi and experience, where they can only quote others experience or speak concepts, how many more posts does one need on a forum to keep going round and round in circles circulating the same old worn out opinions and speculation only obscuring the real essence

Buddha cannot be put into concepts, its beyond words, words limit what awakened being/consciousness is, the translations are a mess, one just has to choose which one they think is right or makes the most sense

Like Nemo says science now accepts that they only know 5% within that 5% is a human who thinks his mind has the capacity to understand the whole, this is a fundamental error and should be quite obvious.

Author: Malcolm
Date: Thursday, May 13th, 2021 at 9:11 AM
Title: Re: Israel/Gaza situation escalating
Content:
明安 Myoan said:
May they all be born in Amida Buddha's Pure Land.

Malcolm wrote:
Unlikely.

Author: Malcolm
Date: Thursday, May 13th, 2021 at 8:07 PM
Title: Re: The Great Abortion Debate
Content:
Malcolm wrote:
In every case you describe, it's up to the women to decide whether to end a pregnancy or not. Our approval or disapproval is irrelevant, the happiness of the husband is irrelevant, the right of an adult women over her own body is the only important issue her.

No one but she should have any say in the matter.

muni said:

And in order for that to occur, women must have the absolute right to choose for themselves whether it is appropriate to end an unwanted pregnancy.

I appreciate your care, Malcolm. And I agree in the many cases the woman becomes unwanted pregnant.

However there are different circumstances.

I have known a friend who liked so much charming men. She could not get enough of them. 5 times this resulted in pregnancy, 5 times an abortion. She spoke about like she was proud to can solve her problems.

A fellow was making a beautiful bed for his coming child, since his wife was pregnant. He was so happy to become father. But behind his back, his wife asked for an abortion.

There was a women desperate, she wanted to take care of the child in her womb but she could even not take care of herself. There was nobody to help her. Easy to give her the rights to decide for herself.

Therefore no general law or opinion can be the one for all, but depending on the circumstances avoiding as much as possible harm.

And if men can help, they should but at least not harm. Same for women. Respecting all, our nature has no gender.

Author: Malcolm

Date: Thursday, May 13th, 2021 at 10:03 PM

Title: Re: The Great Abortion Debate

Content:

Aemilius said:

is said in the sutras that a Buddha cannot appear in a world if the society is corrupt, if wrong views are the norm, (i.e. that there is no karma, no result of karma, no higher and lower planes of existence, no spiritual path, and no result of the path, i.e. no arhats)

Malcolm wrote:

This is a shravakayana perspective, and really applies only to supreme nirmanakayas.

Author: Malcolm

Date: Friday, May 14th, 2021 at 12:42 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

microbodhi said:

One could question how much thought plays a role in buddha dharma, people debate over translations, in ones true nature whatever that is there is no debate, i guess it passes times to translate things and some are necessary but that is more about traditions going from one culture to another. In India for example language, dress and culture changes every 15-20km yet reality is one and undivided and is only known through living traditions and absorbing it via experience this is true bhavana, it cant be translated, its to vast, reality is to vast to be explained and is only known through silence and shunya.

Samma Dhitti Samadrishti is not about translations, intellectual sectarian or religious view is not drishti, drishti is far more insightful and organic to our true nature. Insight is enough, if one has insight into reality without modification of views and conditions then its enough even if one calls themselves a buddhist or not, its more simple and profound than people want to give credit or perhaps insecurity or domination wants to make it to be more than what it is. One moment of insight is worth more than a dictionary of translated texts which sometimes gives a brief stimulation to the intellect and not a profound change in ones being.

Malcolm wrote:

There are two kinds of Dharma: text and realization. The former are necessary for the latter.

Author: Malcolm

Date: Friday, May 14th, 2021 at 8:32 AM

Title: Re: The Great Abortion Debate

Content:

Pondera said:

All lives should be given a chance.

Malcolm wrote:

You can certainly feel that, but you have no arguments at all to bring against a women's choice to end an unwanted pregnancy that are not fundamentally religious. Religion Has no role in democratic governance in a secular society. In most modern nations, A women in these countries can choose to end a pregnancy or not, it's up to her.

Dharma and governance are different. The Buddha understood this, and in matters of law deferred to the state.

Author: Malcolm

Date: Friday, May 14th, 2021 at 10:06 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

microbodhi said:

Anyone who has done a simple vipassana retreat will know directly that just observing the nature of mind is enough for insight and it is insight that leads to bodhi...

Malcolm wrote:

Even the historical Buddha first remembered the dharma he had heard in past lives, and then applied that insight in one session. So as I said, text always precedes realization and in this case there is no fault of infinite regression.

Author: Malcolm

Date: Friday, May 14th, 2021 at 10:25 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

microbodhi said:

Anyone who has done a simple vipassana retreat will know directly that just observing the nature of mind is enough for insight and it is insight that leads to bodhi...

Malcolm wrote:

Even the historical Buddha first remembered the dharma he had heard in past lives, and then applied that insight in one session. So as I said, text always precedes realization and in this case there is no fault of infinite regression.

microbodhi said:

Was he reading at the time, did he remember a time in his past life when he was reading or writing texts, Malcolm no disrespect to you but i think your backing yourself into a corner here. Im not denying or have denied that shatras play an role in the dharma traditions, but bodhi is not preceded by texts or even dependant on it, that would be insight and insight is not intellectual or textual understanding, that is not samma dhitti. I thought this was obvious. Texts play a role in preservation or lineages and memory and what is more important than texts is oral or shabda pramanas, and those pramanas should lead to the mind being silent and empty of all views.

Malcolm wrote:

I gather you are not familiar with concept of oral texts. It's obvious that sutras and tantras are recorded buddhavacana.

Author: Malcolm

Date: Friday, May 14th, 2021 at 10:29 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Johnny Dangerous said:

Reading and contemplating texts is an conceptual activity. putting into practice what is in them, and eventually experiencing realization is not. Believing that the texts themselves stop at the limits of intellectual knowledge is a strange position to take. All

of Buddhism is in the beginning a conceptual activity, because we are samsaric beings living in concepts, time and space.

Malcolm wrote:

Yes, the old MMK “without relying on the conventional...” etc.

Author: Malcolm

Date: Friday, May 14th, 2021 at 7:54 PM

Title: Re: The Great Abortion Debate

Content:

Pondera said:

All lives should be given a chance.

Malcolm wrote:

You can certainly feel that, but you have no arguments at all to bring against a women's choice to end an unwanted pregnancy that are not fundamentally religious. Religion Has no role in democratic governance in a secular society. In most modern nations, A women in these countries can choose to end a pregnancy or not, it's up to her.

Dharma and governance are different. The Buddha understood this, and in matters of law deferred to the state.

Pondera said:

Certainly. She can do that. But there are other options. One could put the baby up for adoption.

I'm of the mind that this being growing inside of her is “meant to be” - and despite all the hardships it may endure - it deserves a right to live.

It is better to endure one's karma in a crappy life than to be eliminated before one is even born.

Malcolm wrote:

Good thing you are not in charge of women's bodies.

Author: Malcolm

Date: Friday, May 14th, 2021 at 8:00 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

microbodhi said:

Was he reading at the time, did he remember a time in his past life when he was reading or writing texts, Malcom no disrespect to you but i think your backing yorself into a corner here. Im not denying or have denied that shatras play an role in the dharma traditions, but bodhi is not preceded by texts or even dependant on it, that would be insight and insight is not intellectual or textual understanding, that is not samma dhitti. I thought this was obvious. Texts play a role in preservation or lineages and memory and what is more important than texts is oral or shabda pramanas, and those pramanas should lead to the mind being silent and empty of all views.

Malcolm wrote:

I gather you are not familiar with concept of oral texts. It's obvious that sutras and tantras are recorded buddhavaana.

microbodhi said:

Oral transmissions is not the same as the texts or reading from texts as its done by most people, oral traditions is a living tradition , all shabda (sound) pramanas are from akash, kash means visible a is means without, akash is source of sound vak, they are invisible and is invisible to ordinary perception's...

Malcolm wrote:

Now you just making shit up.

Author: Malcolm

Date: Friday, May 14th, 2021 at 9:48 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Könchok Chödrak said:

Do you believe a literal belief in the miracles in the sutras or at least the possibility of such miracles happening are conducive to an open mind that leads closer to liberation? Like say, circling the Buddha for thousands of kalpas, or the World-Honored One performing a miracle of picking up the entire multitude of Bodhisattvas in His hand to give them a Transference of His Enlightenment in the Lotus Sutra. There is reality, but what creates limits for us in this world? And how do you view the Pure Land of Holy Eagle Peak?

Malcolm wrote:

Beliefs are concepts. Concepts and buddhahood are mutually exclusive.

Gridrakuta is a place you can visit in India.

Crazywisdom said:

Termas happen. That's a fact.

Malcolm wrote:

Sure, terms are revealed. That's what all Mahāyāna sūtras and tantras are, treasure revelations.

Author: Malcolm

Date: Friday, May 14th, 2021 at 9:51 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

tkp67 said:

I never said he was dependent. I said he did not exist independently.

Malcolm wrote:

An entity that does not exist independently is dependent. So you just contradicted yourself. Bravo.

Author: Malcolm

Date: Friday, May 14th, 2021 at 9:57 PM

Title: Re: The Great Abortion Debate

Content:

Könchok Chödrak said:

The most important thing is to have Compassion for others in all of these situations. What is a Buddhist without Compassion? If we continue on in such a manner where we always care for individuals who are on either side of this issue, as well as those struggling in hospitals and places where these procedures are done, they will feel Loved. And if they feel Loved, they will likely choose a path that is most suitable for them in the situation as opposed to acting out of fear, coercion, or pressure. If they themselves receive enough Compassion from someone else, they will make Compassionate choices, and what Buddhist would argue against a truly Compassionate choice, if it is truly that?

Malcolm wrote:

Compassion can be tricky.

Suppose there is a runaway train. You are standing at a switch on a railroad track, and on one branch there was a work party and the other just one person. If you don't throw the switch, everyone in the work party dies. If you do throw the switch, one person dies.

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

If you knew your pregnancy was going to result in Hitler, would you abort?

Further, all the pro-lifers here are arguing from the perspective that a zygote/fetus is a

person. But this is really not clear at all. The generally accepted biological definition of "personhood" is viability, that is, abortion should be prohibited (other than in special cases) after a fetus reaches viability:

"Until the fetus is viable, any rights granted to it may come at the expense of the pregnant woman, simply because the fetus cannot survive except within the woman's body.

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

Author: Malcolm

Date: Friday, May 14th, 2021 at 10:17 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

tkp67 said:

I never said he was dependent. I said he did not exist independently.

Malcolm wrote:

An entity that does not exist independently is dependent. So you just contradicted yourself. Bravo.

tkp67 said:

I hope this helps.

Malcolm wrote:

Stop being disingenuous and just admit you contradicted yourself. Any other answer is just the same kind of dissembling you engaged in here.

Author: Malcolm

Date: Friday, May 14th, 2021 at 10:54 PM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Crazywisdom said:

Termas happen. That's a fact.

Malcolm wrote:

Sure, termas are revealed. That's what all Mahāyāna sūtras and tantras are, treasure revelations.

Crazywisdom said:

Right, so the revealings are not just stories and concepts

Malcolm wrote:

They are revelations that contain stories and concepts. And, with Mahāyāna sūtra and tantras, we do not actually know who revealed them. They are anonymous compositions.

Author: Malcolm

Date: Friday, May 14th, 2021 at 11:27 PM

Title: Re: Why is offering meritorious?

Content:

Hazel said:

Why does making offerings to the Buddha/gurus/etc. generate merit?

Malcolm wrote:

Because the object is superior. In other words, offerings to untainted objects produces more merit than offerings to tainted objects.

Author: Malcolm

Date: Friday, May 14th, 2021 at 11:55 PM

Title: Re: Why is offering meritorious?

Content:

Hazel said:

Why does making offerings to the Buddha/gurus/etc. generate merit?

Malcolm wrote:

Because the object is superior. In other words, offerings to untainted objects produces more merit than offerings to tainted objects.

Hazel said:

But why is the offering meritorious in the first place? Independent of tainted/untainted.

Malcolm wrote:

Because an offering is motivated by a positive mind. "Offerings" which lack such motivation are actually demeritorious.

Author: Malcolm

Date: Friday, May 14th, 2021 at 11:57 PM

Title: Re: The Great Abortion Debate

Content:

muni said:

The Great Castration Debate.

Malcolm wrote:

That would only be apropos if this thread were entitled "The Great Clitorectomy Debate, but an abortion is neither a castration nor a clitorectomy.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 1:53 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Crazywisdom said:

We are meant to take them at face value that they were heard and said in the places they say and to whom.

Malcolm wrote:

Ok, you can take everything at face value if you like. That is your prerogative.

But do you really think thousands of monks can fit here?

Author: Malcolm

Date: Saturday, May 15th, 2021 at 1:58 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

SonamTashi said:

I think the idea that the sutras are either directly from the historical Buddha or are fiction is a false dichotomy.

Malcolm wrote:

Yes, agreed. But they are still stories. We were not there. To claim we know for a fact that the what is reported in Mahāyāna Sūtras, or for that matter, even the Agamas, represent actual historical events is basically fanaticism, fundamentalism of the worst kind.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 2:02 AM

Title: Re: The Great Abortion Debate

Content:

Genjo Conan said:

As Malcolm wrote, that's a non sequitur, but go for it, I suppose.

Malcolm wrote:

The fact is that very few people in this conversation have really given any serious thought to the ethical issues at hand. They are mostly just spewing knee-jerk religious dogmas, borrowing rhetoric from pro-life Christians, who have a one-lifetime view.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 4:15 AM

Title: Re: Self and Other?

Content:

Tirisilex said:

What did the Buddha say on the relationship of self and other? I Googled It and all I get is Self and no self.

Malcolm wrote:

In what context?

Author: Malcolm

Date: Saturday, May 15th, 2021 at 4:31 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Sādhaka said:

“However, if you have visited the site in present-day Rajgir, it is obvious that it is impossible for more than a few people to fit onto the summit. So, we have to understand the truth of these accounts at a different level, a level beyond the ordinary one confined by conventional notions of space and time.” — The Essence of the Heart Sutra

Malcolm wrote:

Correct, which means we not speaking about history, which is all about conventional notions of space and time. And this is precisely why claiming this or that Buddhist narrative is truly true, more true than someone else's narrative is complete bollocks.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 5:22 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

PadmaVonSamba said:

Since many sutras are written as chronicles of actual events yet contain phrases to the effect of:

“Whoever repeats even a few lines of this sutra will benefit”

...I mean, that right there is an impossibility.

You can't have, “this is a story about someone and in that story he mentions referring to this story”.

Malcolm wrote:

Why not? Narratives are just narratives. They can have many layers.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 5:42 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

PadmaVonSamba said:

Since many sutras are written as chronicles of actual events yet contain phrases to the effect of:

“Whoever repeats even a few lines of this sutra will benefit”

...I mean, that right there is an impossibility.

You can't have, “this is a story about someone and in that story he mentions referring to this story”.

Malcolm wrote:

Why not? Narratives are just narratives. They can have many layers.

PadmaVonSamba said:

Because you'd be referring to a story about the present but that story, itself, wouldn't exist until the future.

It would be like me saying “and then I replied to Malcom's comment and then he responded to it” while actually referring to the words I am typing now, before you even read them (much less reply)

Malcolm wrote:

Well, no it's more like saying, if you tell people about this medicine, they will benefit.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 6:21 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Zenny said:

Any ideas on why Siddhartha Guatama never wrote or left a book, nor his fellows?

Malcolm wrote:

Indians had not yet adopted writing.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 6:55 AM

Title: Re: So are Sutras really from the Buddha, or just fiction

Content:

Zenny said:

Any ideas on why Siddhartha Guatama never wrote or left a book, nor his fellows?

Malcolm wrote:
Indians had not yet adopted writing.

Zenny said:
So no books in India before Siddartha? No Vedas?

Malcolm wrote:
The Vedas are oral texts.

Author: Malcolm
Date: Saturday, May 15th, 2021 at 7:12 AM
Title: Re: So are Sutras really from the Buddha, or just fiction
Content:

Zenny said:
So no books in India before Siddartha? No Vedas?

Malcolm wrote:
The Vedas are oral texts.

Zenny said:
So your suggesting that the vedas didn't exist as books before Siddartha?
Bottom line, did Siddartha know what writing or books were? And if he did, why no books from him, or suggestions for a written record from his fellows?

Malcolm wrote:
There is no evidence of writing in India prior to the mid-third century BCE. The Buddha's parinirvana was around 407 BCE.

Author: Malcolm
Date: Saturday, May 15th, 2021 at 7:38 PM
Title: Re: What is the proof for anatman in tantra
Content:

Artziebetter1 said:
I have heard that the tantras promote anatman and momentariness thereof and that dolpopa misquoted the tantras to promote a self view. what is the biggest proof for anatman in the tantras and momentariness of the alaya therein? I don't want this to be a debate about whether prasangika is correct or shentong is correct I just want to know if there are any tantras that support the so called anatman/momentariness view and go against the permanent self view.

Malcolm wrote:
All of them.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 10:44 PM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

What are the tangible benefits you have experienced from your practice, and how has it helped you in your life and interactions with others?

Malcolm wrote:

Not really sure we are on the same page as to what "practice" is but, here it goes:

It has helped me understand that all compounded phenomena are impermanent; all contaminated phenomena are suffering; all phenomena lack identity; nirvana is peaceful.

Author: Malcolm

Date: Saturday, May 15th, 2021 at 11:16 PM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

What are the tangible benefits you have experienced from your practice, and how has it helped you in your life and interactions with others?

Malcolm wrote:

Not really sure we are on the same page as to what "practice" is but, here it goes:

It has helped me understand that all compounded phenomena are impermanent; all contaminated phenomena are suffering; all phenomena lack identity; nirvana is peaceful.

Zenny said:

You have experienced nirvana? And how has practice helped your relations to others.

Malcolm wrote:

It led me to cut through hope and fear such as the hope for nirvana, fear of samsara; hope for acceptance, fear of rejection; and so on.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 12:08 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

You have experienced nirvana? And how has practice helped your relations to others.

Malcolm wrote:

It led me to cut through hope and fear such as the hope for nirvana, fear of samsara; hope for acceptance, fear of rejection; and so on.

Zenny said:

OK. So you haven't experienced nirvana.

We're you born buddhist, as I'm trying to see how it improved your life from before and after, not just intellectually understanding buddhist concepts. Eg, are you happier, more peaceful, more sociable, more confident, etc.

Malcolm wrote:

Nirvana is cessation. I have experienced many cessations since rediscovering the Buddhist path in this life. Nirvana is not an all or nothing discovery.

All of the outcomes you list are mundane. There is no happiness in samsara.

The only outcome that matters personally is whether or not one has less afflictions. The only outcome that matters with regard to others is whether or not one is more compassionate. I would say that as a result of having met Buddhadharma for forty-four years ago, and having spend the past thirty years spending most of my time practicing and studying Buddhadharma, I am less afflicted, more compassionate, and have very little to worry about.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 12:49 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

OK. So these cessations, were they accompanied with happiness, satisfaction, etc?

Malcolm wrote:

Happiness and satisfaction have negative definitions. I am not ill, so I am well. I am not unhappy, so I am happy. I am not dissatisfied, so I am satisfied.

Zenny said:

Your response is very much couched in conceptual jargon. The concepts are vague. Why does less afflicted not mean happiness?

Malcolm wrote:

All words are concepts. If you understand the words, then you understand the concepts. I am happy and satisfied that I am not going to continue taking rebirth in samsara, that is

the result of having reduced afflictions. But I am not sure that is the kind of happiness and satisfaction you are seeking.

Zenny said:

Sure,you said no happiness in samsara,but this implies some kind of robotic state. Surely practitioners should be happy,even joyful!?

Malcolm wrote:

No, it just means there is no happiness in samsara. Frankly, I don't think about happiness very much.

Zenny said:

Compassion, your meaning is somewhat vague as well.

Malcolm wrote:

Compassion is just the wish for others to be free of suffering and the causes of suffering. That's it.

Zenny said:

I don't doubt your practice has helped in some regards,but it's pretty conceptual from your online mannerisms.

Malcolm wrote:

This is an internet forum. All we have here are concepts and words.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 1:11 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

No happiness in life is just escapist.

Malcolm wrote:

No, it is just a fact.

Zenny said:

A belief inspired by fear.

Malcolm wrote:

It is not a belief. It is a direct perception. "Happiness" is just the suffering of change.

Zenny said:

Ergo,you want to be happy but you need the promise of a nirvanic state to feel safe. Fear of death simply. Fear of an unknown.

Malcolm wrote:

You sure spend a lot of time indulging in projections about people you don't know.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 1:12 AM

Title: Re: How has Practice benefited you?

Content:

mabw said:

Can you elaborate on this? This is the goal of Buddhist practice, so if you have come to this certainty, I am interested to know what you mean. This is a sincere request, not a sarcastic remark

Malcolm wrote:

It is the outcome of studying and practicing Dzogchen.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 1:22 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

No happiness in life is just escapist.

Malcolm wrote:

No, it is just a fact.

Zenny said:

A belief inspired by fear.

Malcolm wrote:

It is not a belief. It is a direct perception. "Happiness" is just the suffering of change.

Zenny said:

Ergo, you want to be happy but you need the promise of a nirvanic state to feel safe. Fear of death simply. Fear of an unknown.

Malcolm wrote:

You sure spend a lot of time indulging in projections about people you don't know.

Zenny said:

Many feel happiness now, that disproves your theory.

Malcolm wrote:

The "happiness" that foolish common people think they experience does not disprove the Buddha's observation that there is no happiness in samsara:

"All contaminated phenomena are suffering."

Author: Malcolm

Date: Sunday, May 16th, 2021 at 1:33 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

In your own experience can you say happiness is not possible in this life?

Malcolm wrote:

It very much depends on what one means by happiness.

What do you mean by happiness?

Author: Malcolm

Date: Sunday, May 16th, 2021 at 1:45 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

So, you are saying you know you are not going to be reborn in samsara?

Malcolm wrote:

Correct.

Zenny said:

So you are liberated according to your tradition?

Malcolm wrote:

Not yet.

Zenny said:

You have felt nirvana before death?

Malcolm wrote:

Nirvana is just a cessation. There is nothing to feel.

Zenny said:

I don't think other traditional buddhists would agree that is possible.

Malcolm wrote:

Stream entry is based on tasting nirvana.

Zenny said:
Enlightened. A buddha?

Malcolm wrote:
Sometimes.

Author: Malcolm
Date: Sunday, May 16th, 2021 at 1:46 AM
Title: Re: How has Practice benefited you?
Content:
Zenny said:
In your own experience can you say happiness is not possible in this life?

Malcolm wrote:
It very much depends on what one means by happiness.

What do you mean by happiness?

Zenny said:
A feeling of joy,satisfaction,shared exuberance,confidence,etc
I'm sure you've experienced those.

Malcolm wrote:
Those feelings things are impermanent, contaminated, so not happiness. Suffering of change.

Author: Malcolm
Date: Sunday, May 16th, 2021 at 1:52 AM
Title: Re: How has Practice benefited you?
Content:

Zenny said:
Nothing to feel? How do you know you experienced it then?

Malcolm wrote:
It is a question of what I don't experience now and did experience once.

Zenny said:
Are you an arhat?

Malcolm wrote:
No, and people who claim they are are deluded.

Zenny said:

What of those traditions that speak of enlightenment being practice, and that buddha nature is innate?

Malcolm wrote:

What about them?

Author: Malcolm

Date: Sunday, May 16th, 2021 at 2:04 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

Is your experience of nirvana permanent?

Malcolm wrote:

Whatever has ceased in my continuum has ceased. Cessations are the absence of causes for further arisings.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 2:06 AM

Title: Re: How has Practice benefited you?

Content:

Zenny said:

So how do you know you are a non returner?

Malcolm wrote:

I am confident of liberation.

Zenny said:

If people are already possessed of buddha nature then why the rebirth?

Malcolm wrote:

What do you imagine buddhanature is?

Zenny said:

Why is your nirvana not permanent?

Malcolm wrote:

I already answered this.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 9:03 AM

Title: Re: The Great Abortion Debate

Content:

muni said:

Well, of course there are others. But I don't believe the feelings of a minority should be used as a cudgel to restrict the reproductive rights of the majority. No one is forcing women to have abortions that they don't want; the question is whether women who do want abortions should be allowed to have them. I believe they should.

I see.

Here men are saying that women should be allowed to decide. Women are not all having same rights in this world and this is by delusion, by identification by appearances. And so we have less right to speak.

Malcolm wrote:

Correct, and thus why being pro-choice is a bedrock of feminist values.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 9:47 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

This issue just isn't about you or your preferences.

Pondera said:

Under what conditions does sperm reach the uterus when a man masturbates to pornography (or what have you)?

What are the chances that the haploid gametes released during masturbation will reach an ovum? Keep in mind that haploid gametes are not living.

That being said; I think that masturbation is a poor use of time.

PeterC said:

When the man chooses not to masturbate but instead conserves his semen for sex. The cells then have the potential to become life. So by your argument, that potential should be protected

Pondera said:

Okay. So instead of masturbation you have indicated sexual intercourse.

Without preventative measures, any man and woman engaging in sexual intercourse should not be surprised if the woman becomes pregnant. Nor should it be their choice to abort the fetus because it's an "inconvenience" for them.

If men and women choose to have sexual intercourse with out contraception, they should be prepared for the consequences.

I have nothing against masturbation; just as (in the same way) I have nothing against a woman having a period each month.

I have nothing against contraception. My only suggestion is that if a pregnancy occurs - then one should consider the life form brewing within. And one should consider it's right to live.

I understand that in practice abortions happen for many reasons. Unwanted pregnancies happen all the time. The development of the fetus (or embryo) in some cases is within such a short time frame that the designation of "life" is debatable. So don't straw man me here. I have a very reasonable point of view that only slightly verges on "the right to live". And for that I should be vilified?

So, look. I'm not arguing against your belief that a woman has a right to decide whether she brings an fetus to term or not. That is her right.

I'm saying that, as it was in the case of my own birth, a woman might want to consider that the fetus has a right to life - however inconvenient the circumstances might be.

If my father had his way, my life would have been aborted. My mother chose to have me, lived as a single mother, raised me into the adult I am now. I have had my share of crappy moments in life - but overall I am happy to be alive. I am happy that I was given the chance to live. My mother is proud of the person I have become.

That being said; I think masturbation is a waste of time and resources. It is a habit of the young. It is a habit of this generation who has access to pornography at the touch of a button. Watching pornography increases your testosterone levels by 35%. That elevation in testosterone drives you to find a sexual outlet as fast as you can. And obviously, we all now how that ends.

Do the sewage system a favour and save your testosterone for a better purpose.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 8:24 PM

Title: Re: The Great Abortion Debate

Content:

Pondera said:

If it's not about preference, then what is it about?

Malcolm wrote:

It's not about YOU and YOUR preferences.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 8:26 PM

Title: Re: The Great Abortion Debate

Content:

PeterC said:

When the man chooses not to masturbate but instead conserves his semen for sex. The cells then have the potential to become life. So by your argument, that potential should be protected

Könchok Chödrak said:

This is actually a fun argument. What about that time you walked by that hot girl and didn't get with her....

Well...

I guess the implication of the sadder and more difficult portion of the argument is whether and when new life has been created towards the womb...

Malcolm wrote:

There is no such thing as new "life.," again, that is a Christian pro-life talking point.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 8:32 PM

Title: Re: The Great Abortion Debate

Content:

PeterC said:

If my father had his way, my life would have been aborted. My mother chose to have me, lived as a single mother, raised me into the adult I am now. I have had my share of crappy moments in life - but overall I am happy to be alive. I am happy that I was given the chance to live. My mother is proud of the person I have become.

The fact that someone else chooses to terminate has absolutely nothing to do with you, it is in now way a judgment or comment on you or your parents decisions. It's completely separate and distinct.

Malcolm wrote:

Not only that, if his mother had chose to end the pregnancy, it still would have nothing to do with him, because a) a fetus is not a person and b) if one has the karmic traces to be reborn a human being it's gong to happen anyway.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 10:18 PM

Title: Re: The Great Abortion Debate

Content:

PeterC said:

The fact that someone else chooses to terminate has absolutely nothing to do with you, it is in now way a judgment or comment on you or your parents decisions. It's completely separate and distinct.

Malcolm wrote:

Not only that, if his mother had chose to end the pregnancy, it still would have nothing to do with him, because a) a fetus is not a person and b) if one has the karmic traces to be reborn a human being it's gong to happen anyway.

tkp67 said:

doesn't this imply the perpetuation of suffering through a perpetuation of rebirths due to suffering?

Malcolm wrote:

Yes, suffering is perpetuated through rebirths, the cause of suffering (vipaka) is karma, and the cause of karma is affliction. However, if a sentient being has activated the traces of affliction to be reborn in the human realm, they will be reborn a human being, if they do not, then they cannot ever be born a human being until they activate those traces.

As long as there is birth in the three realms, there is suffering. This is axiomatic in Buddhadharma.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 10:40 PM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

is the assumption that each opportunity for rebirth and the conditions of those specific existences is identical presumptuous and deterministic? Or is there a teaching that details such things?

Thank you in advance.

Malcolm wrote:

It is not deterministic, but if the being has the karma to be born into a cakravartin family, they will never be born in a family of farmers, and vice versa. This is based on their own

actions in past lives.

Further, if a being has the throwing karma to be reborn in the human realm, they will not be reborn elsewhere, even if aborted, because a fetus cannot create new karma which would interfere with a human rebirth, and the throwing karma will still be active.

For this reason, Buddhists should not get all worked up about abortion the way Christians do, because we accept rebirth and karma, and they do not. They use language like "a new life," "innocence," etc., because they have a one and done view of birth. One is only born once, with a soul given to one by God, and when one dies one ultimately goes either to heaven or hell forever.

Author: Malcolm

Date: Sunday, May 16th, 2021 at 10:45 PM

Title: Re: Religious/Philosophy Education

Content:

Johnny Dangerous said:

Philosophy (of the non-religious variety) was available a little in high school if you were a dedicated student, took the right literature classes maybe, but certainly not emphasized. I had a few English classes such as Crime and Punishment that were closest thing you would to an ethics class or something at that level of education.

mabw said:

Are students exposed to theories on epistemology, ontology or Greek philosophy at school?

Malcolm wrote:

Only in private schools, for the most part.

Author: Malcolm

Date: Monday, May 17th, 2021 at 1:39 AM

Title: Re: The Great Abortion Debate

Content:

reiun said:

[I believe that 1. ability of the fetus to experience physical pain, and/or 2. ability to experience consciousness, are the criteria where a line may be drawn.

Malcolm wrote:

19 weeks then.

Author: Malcolm

Date: Monday, May 17th, 2021 at 4:48 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

is the assumption that each opportunity for rebirth and the conditions of those specific existences is identical presumptuous and deterministic? Or is there a teaching that details such things?

Thank you in advance.

Malcolm wrote:

It is not deterministic, but if the being has the karma to be born into a cakravartin family, they will never be born in a family of farmers, and vice versa. This is based on their own actions in past lives.

Further, if a being has the throwing karma to be reborn in the human realm, they will not be reborn elsewhere, even if aborted, because a fetus cannot create new karma which would interfere with a human rebirth, and the throwing karma will still be active.

tkp67 said:

Yet in the degenerate age these designations don't carry the same benefits in regards to liberation do they?

Malcolm wrote:

I don't understand what you mean.

tkp67 said:

And if all these realms...

Malcolm wrote:

What realms?

tkp67 said:

isn't aborting prolonging suffering either way while potentially accumulating negative karma for others?

Malcolm wrote:

That is a religious concern, not a secular concern.

tkp67 said:

For this reason, Buddhists should not get all worked up about abortion the way Christians do, because we accept rebirth and karma, and they do not. They use language like "a new life," "innocence," etc., because they have a one and done view of birth. One is only born once, with a soul given to one by God, and when one dies one

ultimately goes either to heaven or hell forever.

This is a straw man argument that draws contrast through belief that isn't represented here.

Malcolm wrote:

Many Buddhists who take a pro-life argument adopt Christian talking points and buy into the narrative proposed by a non-Buddhist religious group. All they can do is point to prohibitions against abortion in the Vinaya.

But all this is irrelevant to the women's reproductive rights issue at hand. The former is a religious issue. The latter is a secular issue. I personally favor keeping religion and the state completely and totally separate. I am completely opposed to legislating any religious viewpoint into law. It annoys me no end that our national motto was changed from "E Pluribus Unum" to "In God We Trust" during the Red Scare of the 1950's.

Author: Malcolm

Date: Monday, May 17th, 2021 at 4:50 AM

Title: Re: The Great Abortion Debate

Content:

Malcolm wrote:

There is no such thing as new "life," again, that is a Christian pro-life talking point.

Könchok Chödrak said:

What about the concept of impermanence and rebirth: born again, and again, and again... can't someone refresh their life in such a way? What is the purpose of rebirth then if it isn't a certain type of "new life"?

Malcolm wrote:

It is not a new life. The reproductive tissues which are implanted on the wall of the womb are not new in any sense. The consciousness that seeks rebirth is not new either. There is no purpose to rebirth. It's a blind process which is suffering from beginning to end.

Author: Malcolm

Date: Monday, May 17th, 2021 at 7:30 AM

Title: Re: The Great Abortion Debate

Content:

Könchok Chödrak said:

Can that baby feel before fully formed, based on the life within the body?

Malcolm wrote:

Nothing, until the 19th week.

Author: Malcolm

Date: Monday, May 17th, 2021 at 9:38 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

Yet in the degenerate age these designations don't carry the same benefits in regards to liberation do they?

Malcolm wrote:

I don't understand what you mean.

tkp67 said:

The value of birth family is identical in all ages?

Malcolm wrote:

There are always families of higher and lower social status.

tkp67 said:

The buddhist realms as referenced by your message above.

Malcolm wrote:

I was referring solely to birth as a human being, not a hell being, preta, animal, asura, or deva.

tkp67 said:

Buddhists shouldn't be concerned with prolonging suffering and the consequence of creating negative karma? This is a religious concern only?

Malcolm wrote:

"Karma" is a religious framework. Even the Buddhist definition of suffering is couched in a religious framework that is not obvious to nonBuddhists.

tkp67 said:

If the bodhisattva vow is treated as a play won't the results be nothing short of dramatic?

Malcolm wrote:

This is irrelevant to the question at hand: women's reproductive rights.

My personal feelings about abortion do not affect my commitment to Democracy, secular government, and reproductive rights for women. This is why I reject religious interpretations of abortion as being a valid criteria for discussing this issue. Religion is just a bunch of shit we believe because we choose to.

Author: Malcolm

Date: Monday, May 17th, 2021 at 10:26 AM

Title: Re: The Great Abortion Debate

Content:

tkp67 said:

This is exactly what the buddha taught AND expressed in his lifetime.

Women's rights without metta is a bit unreasonably sterile. YMMV.

Malcolm wrote:

What you think the Buddha taught has no bearing on women's reproductive rights.

Your opinions simply don't matter. If you don't want to have an abortion, don't have one the next time you get pregnant. But don't get in the way of other people's choice to end unwanted pregnancies.

Author: Malcolm

Date: Monday, May 17th, 2021 at 8:13 PM

Title: Re: Can the mind only hold a single object at a time?

Content:

fckw said:

Yes, because that would be the eternalist position all Buddhists throughout the world reject. Unless you talk about "ground" in the context of Mahamudra or Dzogchen, which is not a "thing" in itself.

Malcolm wrote:

The basis is just one's own unfabricated mind. Indeed, it is not a thing in itself, a substratum, etc. these misconceptions come about from viewing such Buddhist ideas through a Western philosophical lens.

Author: Malcolm

Date: Monday, May 17th, 2021 at 11:32 PM

Title: Re: is buddhist an exclusivist religion?

Content:

Queequeg said:

Dalai Lama says to people, stick with your grandmother's religion.

Malcolm wrote:

While HHDL discourages "conversion," he also stated that if one really feels connected with Dharma, there is no problem at all in taking refuge, etc., because he recognizes there are many Westerners who have past life connections with the Dharma.

Author: Malcolm

Date: Monday, May 17th, 2021 at 11:36 PM

Title: Re: Buddhist marriages

Content:

mabw said:

Is anyone aware of the earliest Buddhist marriage recorded?

Malcolm wrote:

This is a modern idea. There are married Buddhists, but there has never been a "Buddhist" wedding ceremony until the last century.

Author: Malcolm

Date: Monday, May 17th, 2021 at 11:41 PM

Title: Re: is buddhist an exclusivist religion?

Content:

Queequeg said:

Dalai Lama says to people, stick with your grandmother's religion.

Malcolm wrote:

While HHDL discourages "conversion," he also stated that if one really feels connected with Dharma, there is no problem at all in taking refuge, etc., because he recognizes there are many Westerners who have past life connections with the Dharma.

Queequeg said:

Yes. I just saw a talk with Bob Thurman and he commented on that and asking HHDL about his refuge.

I think that advice is in line with the long standing Buddhist sensibility that the sangha should not impose on the community that hosts them. Its a bad look if the sons of householders are actively recruited, etc. The sangha got enough grief for just passively inspiring the sons of householders to abandon home and join the itinerant drop outs.

Malcolm wrote:

Correct. We do not evangelize. Those Buddhists who think they should evangelize the Dharma are in error. We promote the Dharma through example, not through conversion and trying to convince people of something.

Author: Malcolm

Date: Monday, May 17th, 2021 at 11:55 PM

Title: No tathāgatagarbha according this person

Content:

ronnymarsh said:

As, according to this understanding, we are living in the End of Dharma Era, this means that we, who were born at that time, are NOT earth bodhisattvas, are NOT endowed with the innate Buddha nature (tathagatagarbha), and do NOT have relationship with

Shakyamuni.

Malcolm wrote:

This is the strangest thing I have ever seen in my entire life.

One, this assertion makes the Buddha a liar. In the Tibetan translation of the Nirvana sūtra translated from Sanskrit, in three separate places the Buddha states:

"Tathāgtagarbha exists in all sentient beings."

In the Tibetan translation of the Nirvana sūtra from Chinese, it says 10 times:

"Buddhanature exists in all sentient beings."

There is no statement in any sūtra that claims, "Tathāgtagarbha exists in all sentient beings, except for those born after such and such a date."

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 12:32 AM

Title: Re: is buddhist an exclusivist religion?

Content:

Malcolm wrote:

Those Buddhists who think they should evangelize the Dharma are in error. We promote the Dharma through example, not through conversion and trying to convince people of something.

Queequeg said:

WWBD.

I think the Buddha's conversation with Brahma after his enlightenment guides Buddhists on whether the Dharma should be shared openly or not: the Dharma should be shared openly. I think that is further modified by the account of Anathapindika's death bed conversation with Sariputra where Sariputra taught him the actual teachings for the first time (not just encouragement to cultivate the Brahma Viharas, generosity, etc.), prompting Anathapindika to ask that these teachings not be withheld from lay people.

The question is how far one can go in sharing - only passively? Or can one reach out to another to suggest a better way to live? There are mentions in the sutras of the benefit that accrues to a person who inspires another to go and listen to teachings, "Come, friend, let's go listen to this teacher."

Clearly, trying to get people to take refuge to notch the numbers is stupid and pointless.

Malcolm wrote:

If people are interested, then we share what we know. If they are not interested, than we

don't. It is that simple.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 12:47 AM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

So at first there was the Dharmakaya from which sentients became enlightened to and then attained Buddhahood.

Malcolm wrote:

First there is reality, suchness, dharmatā, śūnyatā, etc. The realization of that reality is called "dharmakāya." When dharmakāya is realized, then the rūpakāyas can manifest. Dharmakāya isn't a thing, it is a realization.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 12:49 AM

Title: Re: More UFOs

Content:

Shotenzenjin said:

I've read the lotus Sutra. And chant it

Agree regarding evolving species. Shucks I was kinda liking the idea of an alien Buddha...

Malcolm wrote:

"Human" does not necessarily means "looks like homo sapiens." But it is hard for us to imagine it otherwise. "Human" can also mean 8 foot tall, four-armed, furry, blue beings with wings.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 3:47 AM

Title: Re: No tathāgatagarbha according this person

Content:

LastLegend said:

The seed as a cause leading towards seeing nature because we have been veiled for so long. A seed...through different interactions. There is not an only way to spread the seed.

Read a Sutra, a line from Mahaprajnaparamita Sutra, recite a past Buddha's name, see a vow of a particular Buddha, made offerings to Buddhas, etc..those are seeds.

Queequeg said:

This. The person quoted is probably speaking from a Nichiren perspective (didn't read that linked wall of text). Its not denying universal buddhanature, but the necessity of

having it pointed out. The idea is that those who appear in the degenerate age have weak or non-existent connection to Dharma. For Nichirenists, it's the title of the Lotus Sutra that is the seed and means by which one becomes aware of Buddhahood. They are NOT endowed with the innate Buddha nature (tathāgatagarbha)

Malcolm wrote:

Seems like a pretty straightforward, and strange, claim to me.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 3:50 AM

Title: Re: No tathāgatagarbha according to this person

Content:

tkp67 said:

Since the LS and Nichiren are clear on the matter I would assume it is a linguistic misunderstanding.

Malcolm wrote:

Not mine. I read English pretty well.

tkp67 said:

I am going to go on a limb as saying innate here doesn't just mean inherent but inherently manifest opposed to inherently latent.

Malcolm wrote:

Leaving aside for the moment the question of what tathāgatagarbha actually refers to, tathāgatagarbha is latent, not manifest, until buddhahood. It is only in buddhahood that tathāgatagarbha is actualized as the dharmakāya of the buddhas.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 3:52 AM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

So at first there was the Dharmakaya from which sentient beings became enlightened to and then attained Buddhahood.

Malcolm wrote:

First there is reality, suchness, dharmatā, śūnyatā, etc. The realization of that reality is called "dharmakāya." When dharmakāya is realized, then the rūpakāyas can manifest. Dharmakāya isn't a thing, it is a realization.

Minobu said:

I'm talking about the Dharmakaya Body that permeates all of Samsara.

Malcolm wrote:

Right, that refers to śūnyatā, emptiness. Since everything is empty, we can say that the reality buddhas realize pervades everything.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:06 AM

Title: Re: No tathāgatagarbha according this person

Content:

tkp67 said:

Keeping to simple terms and understanding Nichiren sought to connect those to the dharma who had no connection otherwise.

Malcolm wrote:

Everyone in Japan was a Buddhist in the 13th century, every one was connected with the Dharma. So I am not sure what you are getting at.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:13 AM

Title: Re: "Realms"

Content:

mansurhirbi87 said:

i'd like to know the origin (where in the sutras or great commentators) of the ten realms and how Tiantai got his conclusions about them.

i made a search and it's curious that something so basic in Nichiren and Tiantai buddhism cannot be traced

jake said:

I thought this was common in all Mahayana traditions, is it only East Asian?

Malcolm wrote:

It is only an East Asian thing.

In Indo-Tibetan Buddhism what is discussed are six realms and three realms. Āryas by definition belong to either the desire realm (human realm) or the form realm (the five pure abodes), there are no āryas in the formless realm.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:17 AM

Title: Re: No tathāgatagarbha according this person

Content:

tkp67 said:

Keeping to simple terms and understanding Nichiren sought to connect those to the dharma who had no connection otherwise.

Malcolm wrote:

Everyone in Japan was a Buddhist in the 13th century, every one was connected with the Dharma. So I am not sure what you are getting at.

tkp67 said:

It was obfuscated because they held the teachings in contest. If I understand correctly Nichiren saw this as a sign the dharma was counterfeit in accordance to the LS. This is what motivated his decision to propagate it.

Malcolm wrote:

Sure, but Nichiren's criteria is very narrow because of his intense partisan attitude. People did not take issue with Nichiren just for shits and giggles.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:23 AM

Title: Re: No tathāgatagarbha according this person

Content:

tkp67 said:

Keeping to simple terms and understanding Nichiren sought to connect those to the dharma who had no connection otherwise.

Malcolm wrote:

Everyone in Japan was a Buddhist in the 13th century, every one was connected with the Dharma. So I am not sure what you are getting at.

Queequeg said:

No. It was thought to be the Degenerate Age so it was thought that the people appearing had no connection to Shakyamuni and could not benefit from his teachings.

This is the basis for Nichiren and Japanese Pure Land:

Nichiren - people appearing have no connection to Dharma and so a connection must be planted.

Pure Land - people appearing have no connection to Dharma and so aspiration for birth in Sukhavati through the power of Amida's vow is the easiest (only realistic) path.

Malcolm wrote:

Ok, but this ignores the fact that Rinzai Zen would become the most widespread school in Japan by the 13th century; just as Chan, during the 13th century, was the most

widespread school in China. So this pessimism may have infected portions of the Buddhist population, but it by no means was the point of view of everyone.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:38 AM

Title: Re: No tathāgatagarbha according this person

Content:

Queequeg said:

No. It was thought to be the Degenerate Age so it was thought that the people appearing had no connection to Shakyamuni and could not benefit from his teachings.

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Nichiren - people appearing have no connection to Dharma and so a connection must be planted.

Pure Land - people appearing have no connection to Dharma and so aspiration for birth in Sukhavati through the power of Amida's vow is the easiest (only realistic) path.

Malcolm wrote:

Ok, but this ignores the fact that Rinzai Zen would become the most widespread school in Japan by the 13th century; just as Chan, during the 13th century, was the most widespread school in China. So this pessimism may have infected portions of the Buddhist population, but it by no means was the point of view of everyone.

Queequeg said:

I don't think that Rinzai was ever the most widespread school in Japan. It received patronage from the samurai class and so had lots of nice temples built, but common folk were chanting the nembutsu and aspiring for rebirth in Sukhavati, overwhelmingly.

Malcolm wrote:

Apparently, from my reading, during the Muromachi period, Rinzai was quite dominant. But I am not an expert in Japanese history, not even remotely.

Apart from Nichirenistas, all Mahāyānis aspire for birth in Sukhavati. It's baked in.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 4:50 AM

Title: Re: No tathāgatagarbha according this person

Content:

Queequeg said:

As for who was "infected" with Mappo thought, pretty much the entire literate Japanese world, and everyone tuned into the literate people. It was taken pretty seriously by a lot

of people throughout the Heian period. The hand wringing was widespread in the Heian period and became the lens through which to view the natural disasters, political strife and Mongol invasions in the centuries that followed, especially the Kamakura period. It was like a pall that hung over Japan for centuries. From the late Heian period, they thought they were coming to the end of the world and the disorder that started in the mid and late Heian periods through the 16th c. - just seemed to confirm this. Its a big part of where this nostalgic romanticism in Japanese culture comes from - cherry blossoms and kinzuki, and wabi sabi, and all that.

Malcolm wrote:

This idea of the age of the five degenerations dominated Tibetan Buddhist thinking in the 13th century, and much before, all the way back to the Yarlung period (625-840), and still does.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 7:51 AM

Title: Re: No tathāgatagarbha according this person

Content:

Queequeg said:

As for who was "infected" with Mappo thought, pretty much the entire literate Japanese world, and everyone tuned into the literate people. It was taken pretty seriously by a lot of people throughout the Heian period. The hand wringing was widespread in the Heian period and became the lens through which to view the natural disasters, political strife and Mongol invasions in the centuries that followed, especially the Kamakura period. It was like a pall that hung over Japan for centuries. From the late Heian period, they thought they were coming to the end of the world and the disorder that started in the mid and late Heian periods through the 16th c. - just seemed to confirm this. Its a big part of where this nostalgic romanticism in Japanese culture comes from - cherry blossoms and kinzuki, and wabi sabi, and all that.

Malcolm wrote:

This idea of the age of the five degenerations dominated Tibetan Buddhist thinking in the 13th century, and much before, all the way back to the Yarlung period (625-840), and still does.

jake said:

Thanks both, I've enjoyed the discussion. I've yet to really encounter any writings in Shingon on Mappo. It would seem to run contrary to one of the key ideas of Kukai, or at least how I understand it, that all of existence is the preaching of the Dharma by Mahavairocana. I don't know how it is considered in Tendai?

Malcolm wrote:

It's quite present in Esoteric Buddhist texts such as the Manjushri mule Kalpa, etc.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 8:50 AM

Title: Re: No tathāgatagarbha according this person

Content:

Genjo Conan said:

As a contrast, Eihei Dogen, founder of Japanese Soto Zen,

<https://dogeninstitute.wordpress.com/2017/08/27/attain-the-way/> not only the idea that it was useless to practice during Mappo, but the idea of Mappo itself:

In Shobogenzo Zuimonki, he acknowledged that many people believed in the age of the Last Dharma, saying, “Many people in the secular world say, ‘Although I have aspiration to study the Way, the world is in the age of the Last Dharma. People’s quality has been declining and I have only inferior capabilities. I cannot bear to practice being in accordance with the Dharma. I would like to follow an easier way which is suitable to me, to just make a connection [with the Buddha], and expect to attain realization in a future lifetime.’”

And Dogen expressed his counter-argument:

“Now, I say that this saying is totally wrong. In the Buddha Dharma, distinguishing the three periods of time — the age of True Dharma, Semblance Dharma, and Last Dharma — is only a temporary expedient. The genuine teaching of the Way is not like this. When we practice [following the teaching], all of us should be able to attain [the Way]. Monks while [Shakyamuni] was alive were not necessarily superior. There were some monks who had incredibly despicable minds and who were inferior in capacity. The Buddha set forth various kinds of precepts for the sake of bad people and inferior people. Each and every human being has the possibility [to clarify] the Dharma. Do not think that you are not a vessel. When we practice in accordance [with the Dharma], all of us should be able to attain [the Way]. Since we already have a mind, we can distinguish between good and bad. Since we have hands and feet, we don’t lack anything for doing gassho and walking. In practicing the Buddha Dharma, we should not be concerned with the quality [of people]. All beings within the human realm are all vessels [of the Buddha Dharma].

Malcolm wrote:

I am on Dogen’s side.

Honestly, of what I have read of Dogen, Nichiren, Honen, and Shinran, Dogen is by far the most profound writer, followed by Honen, then Shinran, with Nichiren coming in last.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 9:30 AM

Title: Re: No tathāgatagarbha according this person

Content:

narhwal90 said:

Speaking as a long-time and continuing Nichiren follower, I agree that Dogen is considerably more profound. Despite his frequently oblique and puzzling language,

there is a more straightforward and thorough presentation of subtlety. I would say Nichiren is at his best when he is not contorting established doctrine around his own practice. It may be those moments are not profound, but something simpler. But that is my own projection speaking.

Malcolm wrote:

The one passage that endeared me to Honen was his observation that no leaf he could visualize in Sukhavati was more beautiful or perfect than a leaf on a tree of Hieizan.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 6:51 PM

Title: Re: is buddhist an exclusivist religion?

Content:

FiveSkandhas said:

About 60 million Japanese people identify as "both Shinto and Buddhist." They have been doing so in one form or another for almost 1500 years.

It's rather dismissive to say they aren't "real" Buddhists.

Shakyamuni Buddha also states in one of the Ksitigarbha Sutras (and probably elsewhere) that he has appeared as numerous things to reach sentient beings, from "pools of water" to "Gods" and "Brahmins" (I think this last one is included in the list). Perhaps in some cases, phenomena of other religions are upaya of the Buddha...

Malcolm wrote:

The issue is refuge. Do many Japanese people take refuge in Shinto deities like Amaterasu-no-kami? Some do, but they are not Buddhists.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 8:39 PM

Title: Re: The experience of anatta.

Content:

tkp67 said:

I think that while self might be really prevalent in some people it can be more subtle in others. Then the cliché of a person being selfless to a fault comes to mind. Can someone lack a "discernible" self by being conditioned to undervalue their own existence for the sake of others?

This would seem to explain why the various traditions have different means for understanding and measuring anatta.

Is there a danger of being overly confident in a stage of anatta where regression is still possible? Can a practitioner become satisfied with the stage of entry and due to this avoid seeking further progression?

Zenny said:

Could you clarify what is meant by being overly confident in a stage of anatta?

Malcolm wrote:

One cannot experience the absence of the something that has never existed. All one can do is recognize that there never has been a self, and understand ones experience of a self is a nominal designation upon the aggregates.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 9:40 PM

Title: Re: The experience of anatta.

Content:

Zenny said:

And why do aggregates always belong to one person at a time?

Malcolm wrote:

They do not belong to a person, also "person" is just a nominal designation applied to the aggregates.

An individual's aggregates are individual because the addictive aggregates (upadana skandhas) are appropriated by an afflicted consciousness under the delusion of a self. When that consciousness is free from delusion of a self, it ceases to appropriate aggregates because they are no longer addictive. For example, when the urge to smoke tobacco ceases, tobacco is no longer addictive.

The purpose of the teaching of the five aggregates is to show that there is no self, since no self can be found in any one of the aggregates, in all of them together, or separate from them.

If you wish to truly understand Buddhadharma, you should begin with Abhidharma, and study it with proper guidance.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 9:41 PM

Title: Re: The experience of anatta.

Content:

Zenny said:

Why is the "realisation" always individual?

Malcolm wrote:

Mind streams are distinct and unique, this is axiomatic in Buddhadharma.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 11:12 PM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

I'm saying that before there was a Buddha who earned the Three Bodies there was only a Dhamrakaya Body, an actual Entity people referred to as the Primordial Buddha.

Malcolm wrote:

There was never a time when there were no buddhas, just as there was never a time when there were no sentient beings.

Author: Malcolm

Date: Tuesday, May 18th, 2021 at 11:56 PM

Title: Re: Can the mind only hold a single object at a time?

Content:

fckw said:

There are really only 3 basic positions that I personally know of. What I'm saying is not so much a philosophical description (there might exist many more detailed philosophical descriptions) but rather an empirical, i.e. based on what you actually "perceive" during mind training.

In the Theravada schools mind events arise in succession, i.e. they are discrete and there is no continuity among them. Each mind moment has its own consciousness. The idea of a "stream" is imputed in retrospective, as has been pointed out above.

In certain Hindu schools such as Patanjali Yogasutras mind itself is a continuum only, i.e. one single "amorphous mind mass" continuously transmuting into just the next form. Here, it cannot be said that the mind holds a single object at a time, because according to this view there really are no distinct mind moments holding objects at all. It's one single, eternal, ever changing mind moment, with one single ever-changing object, so to say. (Needless to say that Buddhist practitioners typically are not familiar with corresponding meditative practices and would reject this view, as it is exclusively "Hindu".)

Malcolm wrote:

Purusha is eternal and static. Prakriti undergoes transformations but not Purusha—it is a passive, eternal witness and when one attains kaivalya one no longer bothers with prakriti's transformations.

fckw said:

What both the Theravada Vipassana and Patanjali Yogasutra system of practice have in

common is that neither has practices to reach beyond time and space.

In the dzogchen/mahamudra school the practice goes beyond time (and space), so to say. Therefore, the idea of a succession in the sense of a stream of mind moments or one "mind mass transmorphing continuously" does not apply. Mind moments, as they arise, can by definition not be in succession.

Malcolm wrote:

Also not true. Dzogchen does not negate momentariness, for example in the Self-Arisen Vidyā Tantra:

When there is no movement in the mind,
the essence of a single moment of consciousness
is said to be momentarily without concepts.

Or the commentary on the Tantra Without Syllables:

Since those appearances were recognized as one's own appearances,
(1) there are no stages and paths to traverse, (2) there is no accomplishment
through effort, and (3) [those appearances] revert automatically in
three moments into the original basis.

Or the commentary on the Blazing Lamp:

...after a person of the highest capacity exhausts the vāyu of the karma of concepts,
the first bardo is made a momentary object, and [94b] one attains buddhahood in three
moments.

fckw said:

It's one of the big jokes about all those systems that they try to impress you with long
and highly elaborated philosophical treatises, and when you do some digging you
realize that they are all full of logical holes. For example, positing something that cannot
by definition be derived logically from anything.

Malcolm wrote:

This represents a fault in your understanding, not a fault in Dzogchen teachings.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 12:06 AM

Title: Re: The experience of anatta.

Content:

Zenny said:

All these explanations presume there is no self in the first place.

Malcolm wrote:

No, they don't. They are post-analytical deductions.

Zenny said:

Dialectics doesn't change the fact pain is real and experienced by an individual who is real. Or are humans not real either?

Malcolm wrote:

"Human" is a designation made upon some parts, like "car," "table," etc.

This real individual, where does it exist? In the body? In what part of the body? etc. You have to examine these things yourself. If you do this examination in good faith, you will discover in your personal experience that no self exists which is anything other than a conventional designation. But if you are not willing to do with work...

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 12:19 AM

Title: Re: is buddhist an exclusivist religion?

Content:

Kim O'Hara said:

With respect, Malcolm, I think that's a false equivalence.

As far as I know, no-one "takes refuge" in Shinto (or Hindu) deities. They worship them, pray to them, make offerings to them.

Malcolm wrote:

Well, here you are mistaken. There are specific refuge prayers to Hindu deities, recited by Hindus, for example, gaṇeśha sharaṇam, sharaṇam gaṇeśha. Or this:

<https://reveredhinduism.blogspot.com/2016/07/suvarnamala-stuti.html>

As far as Shinto goes, there have been Shinto religious movements which identify themselves as explicitly nonbuddhist, often tied to nativist sentiments.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 1:08 AM

Title: Re: is buddhist an exclusivist religion?

Content:

Malcolm wrote:

As far as Shinto goes, there have been Shinto religious movements which identify themselves as explicitly nonbuddhist, often tied to nativist sentiments.

Queequeg said:

This is quite true. Ise Shrine,

Malcolm wrote:

I've been there. Amazing place.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 1:31 AM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

I'm saying that before there was a Buddha who earned the Three Bodies there was only a Dhamrakaya Body, an actual Entity people referred to as the Primordial Buddha.

Malcolm wrote:

There was never a time when there were no buddhas, just as there was never a time when there were no sentient beings.

Minobu said:

You are forgetting we have visited this before. There was a time before the desire realms. It was a time when beings of light fed off light until desire crept in. Thus samsara was born.

Malcolm wrote:

There are also a time before that, and a time before that, and a time before that. There is no beginning to the universe. It expands and contracts in massive time cycles that have no beginning—there is no beginning to samsara.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 2:07 AM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Malcolm wrote:

It expands and contracts in massive time cycles that have no beginning—there is no beginning to samsara.

Turtles all the way down...

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 2:51 AM

Title: Re: Mantras in Tibetan Buddhism

Content:

mabw said:

Greetings,

I am not a Tantrika and I am aware of the issues of secrecy. No problem. Just provide me with info if any to which I am privy.

1) Are mantras revealed in terms? If they are, are these in Tibetan or in Sanskrit? If it is Tibetan, do they conform to the mantras in Indic texts? For example, can they be back translated into Sanskrit?

Malcolm wrote:

Mostly Sanskrit, but some parts might be in Tibetan, usually in the action mantra.

mabw said:

2) I notice high-ranking Lamas have their own mantras. Are these composed by the Lamas themselves?

Malcolm wrote:

Name mantras are formed by a standard procedure, using the Sanskrit equivalent of a lama's name.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 4:07 AM

Title: Re: The experience of anatta.

Content:

Zenny said:

So any more experiences of anatta?

Malcolm wrote:

You clearly are trolling, since you already declared that selves were real, and experienced things like pain.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 4:23 AM

Title: Re: The experience of anatta.

Content:

Zenny said:

So any more experiences of anatta?

Malcolm wrote:

You clearly are trolling, since you already declared that selves were real, and experienced things like pain.

Zenny said:

Nope. I'm asking people who believe in anatta what is their experience of it.

Malcolm wrote:

Yup, you are definitely trolling. FYI, anātma is not a belief. It is something one discovers through analysis.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 4:31 AM

Title: Re: Can the mind only hold a single object at a time?

Content:

Malcolm wrote:

It's one of the big jokes about all those systems that they try to impress you with long and highly elaborated philosophical treatises, and when you do some digging you realize that they are all full of logical holes. For example, positing something that cannot by definition be derived logically from anything.

This represents a fault in your understanding, not a fault in Dzogchen teachings.

fckw said:

If after studying it you still believe that Buddhist logic in general and dzogchen logic in particular is flawless, then you obviously did not understand it.

Malcolm wrote:

Which logic are you referring to? The caturskoti? This is the most misunderstood idea in all of Buddhism.

Taken at face value, it makes no sense in formal logic. Gee, maybe it is not meant to be a logical proposition. Maybe, just maybe, the fourfold negation by Nāgārjuna actually represent positions his contemporaries held.

There are four possible states proposed in Ancient India for any given thing. It exists. It does not exist. It both exists and does not exist. It neither exists nor does not exist. Nāgārjuna, etc., are refuting these four possibilities because they contradict dependent origination.

Likewise, Dzogchen "logic" similarly does not really depart from Nāgārjuna in this case. Dzogchen negates the positions of others without advancing its own position. Dzogchen, like "Prasangika," has no position of its own.

As Rongzom points out, Dzogchen cannot be negated through logic, nor can it be proven through logic.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 4:43 AM

Title: Re: The experience of anatta.

Content:

Zenny said:

So any more experiences of anatta?

Johnny Dangerous said:

Of course, simple direct examination of the sense of self - the self image, and having it

dissolve upon examination is such an experience.

Even if someone is brand new to (for example) vipassana meditation, one can experience that what one thought was a sense of self was actually just identification with a transient emotional state.

In a very basic sense this happens outside of Buddhism.

Zenny said:

OK. This is what I was after. Perhaps a little more detail for those who are willing to explain the experience in a bit more detail or when they first experienced it.

Malcolm wrote:

Hankering after other people's experience is just desire for spiritual porn. Get your own damn experience.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 5:50 AM

Title: Re: Erosion in the West

Content:

Crazywisdom said:

In the latter, the professor professes Myanmar is proof Buddhism is just another bloody religion

Manjushri said:

I've been hearing this sort of criticism quite regularly lately, usually by people unacquainted with the tenets and philosophy of buddhism.

I wonder if it's their hubris, prejudice or ignorance that prevents them from realizing that there's a difference between the espousal of sociopolitical views and the nature of the religious affiliation of peoples, which in actuality can be unwittingly contradictory, especially when their classification is merely nominal.

Thus, it would appear that in the minds of such people, the fact that an individual or a group for that matter, could transgress the ethical rules, deceitfully manipulate the doctrine or break the vows pertaining to a religion, is an indication of the character, not of the individuals themselves, but of the religion, for some reason.

That being said, I did not have the time to listen to the interview yet, but I had to vent this little quip concerning Buddhism and the Myanmar situation, that has been in the mouths of so many people lately.

Malcolm wrote:

Militant Buddhists massacring others goes all the way back to Ashoka.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 5:53 AM

Title: Re: Can the mind only hold a single object at a time?

Content:

fckw said:

Geez, why then the whole fuzz about "correctness" of any of those systems - other than "fun play"?

Malcolm wrote:

One studies tenet systems to eliminate concepts, not to become expert in concepts.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 6:36 AM

Title: Re: Erosion in the West

Content:

Manjushri said:

I've been hearing this sort of criticism quite regularly lately, usually by people unacquainted with the tenets and philosophy of buddhism.

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That being said, I did not have the time to listen to the interview yet, but I had to vent this little quip concerning Buddhism and the Myanmar situation, that has been in the mouths of so many people lately.

Malcolm wrote:

Militant Buddhists massacring others goes all the way back to Ashoka.

Manjushri said:

Indeed, I am well aware of that. The point that I attempted to address was the fact that criticism of Buddhism...

Malcolm wrote:

Buddhism is one thing, Buddhadharma another. Criticizing the former is not a criticism of the latter.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 6:37 AM

Title: Re: "...and skillful means are the Ultimate."

Content:

FiveSkandhas said:

The Mahavairocana Sutra famously teaches us:

" Enlightened mind is the cause; great compassion is the foundation, and skillful means are the Ultimate."

This formula has haunted me for years, taking on different colorations in meaning over time. I'd be curious as to how you interpret this. For example, how do you see the roles and nuances of the terms "cause," "foundation" and (most enigmatic of all) "ultimate?" How do enlightened mind and compassion relate as a pair, and where does the majestic "ultimate" of skillful means fit in?

Malcolm wrote:

Not sure about that translation.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 6:44 PM

Title: Re: Music time

Content:

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 8:38 PM

Title: Re: "...and skillful means are the Ultimate."

Content:

FiveSkandhas said:

The Mahavairocana Sutra famously teaches us:

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This formula has haunted me for years, taking on different colorations in meaning over time. I'd be curious as to how you interpret this. For example, how do you see the roles and nuances of the terms "cause," "foundation" and (most enigmatic of all) "ultimate?" How do enlightened mind and compassion relate as a pair, and where does the majestic "ultimate" of skillful means fit in?

Malcolm wrote:

Buddhaghya explains that the cause, bodhicitta, has two aspects: the foundation, aspirational bodhicitta, and the culmination, engaged bodhicitta, the method, meaning the perfection of generosity and so forth.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 9:06 PM

Title: Re: How Birth in Pure Land = Nirvāṇa

Content:

FiveSkandhas said:

The "engaged" Buddhist can do good things, if his or her actions flow naturally from spiritual attainment.

Malcolm wrote:

Sorry, but, it just flows from the practice of the six perfections, aka engaged bodhicitta.

FiveSkandhas said:

But I can't help but feel the rush to "engaged Buddhism" is a symptom of people who have lost their connection with the Dharma, who no longer believe their practice will really lead to anything meaningful.

Malcolm wrote:

You really think Thich Nhat Hahn, Johanna Macy, Bernie Glassman, Bhikku Bodhi, HH Dalai Lama, Gary Snyder, etc., have lost their connection to Dharma and don't believe their practice leads to anything meaningful?

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 9:08 PM

Title: Re: How were texts transmitted orally?

Content:

Hazel said:

Thank you. Is there research into what the actual "teaching" of bhāṇakas was like?

Malcolm wrote:

They just chanted texts. For example, Buddhaghosa was reputed to have relied on bhāṇakas in composing his Visuddhimagga. They were walking books.

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 9:54 PM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

what is original enlightenment then?

Malcolm wrote:

The fact that all phenomena have been in a state of nirvana from the very beginning:

“Moreover, Mañjuśrī, bodhisattva mahāsattvas see the emptiness of all phenomena —phenomena as they are, not as they are not —as they truly are, unwavering, unshakeable, immutable, unchanging, always as they truly are, having the nature of space, beyond definition and terminology, unborn, neither existing nor not existing, not composite, not continuous, spoken of through the word nonexistence, in an unimpeded state, and manifested from erroneous conceptualization.

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

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 10:19 PM

Title: HH Sakya Trichen White Tara Initiation

Content:

Malcolm wrote:

Starts at 10:30 EDT

<https://fb.watch/5ARFSQdb3P>

Author: Malcolm

Date: Wednesday, May 19th, 2021 at 11:42 PM

Title: Re: How Birth in Pure Land = Nirvāṇa

Content:

Sādhaka said:

There is a author who said that morality springs from spirituality, and not vice-versa.

Malcolm wrote:

Mipham, interestingly, disagrees. He argues that Dharmic virtues arise from mundane virtues, but this is off-topic here.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 1:24 AM

Title: Re: Wait, so Karma and Rebirth don't exist?

Content:

Sādhaka said:

Then ‘new age’ types who say things like: “It’s all just about your intention man”, are on the right path?

(BTW, I’m not meaning to question the Buddha’s words there wholesale; I’m just

implying that perhaps there is more context to be found there)

Or is it just that those who have taken Bodhisattva vows and so forth, have a more potent positive result of good intentions despite actions, than people who have not taken Bodhisattva vows etc.?

Malcolm wrote:

Generally speaking, the idea is that virtue under Buddhist vow gather more merit and have more serious consequences is one becomes nonvirtuous.

In Mahāyāna, virtue is much more situational, however.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 3:38 AM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

If this state was so perfect then how did we all end up in this nightmare ?

tkp67 said:

I would have to dig up the exact reference but iirc in the Brahma's Net Sutra there is a reference to brahma giving rise to creation in his own mind for companionship.

Malcolm wrote:

Nope, that's not how it is framed by the Buddha:

10. 'There comes a time, Vasettha, when, sooner or later after a long period, this world contracts. At a time of contraction, beings are mostly born in the Abhassara Brahma world. And there they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious — and they stay like that for a very long time. But sooner or later, after a very long period, this world begins to expand again. At a time of expansion, the beings from the Abhassara Brahma world, [85] having passed away from there, are mostly reborn in this world. Here they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious--and they stay like that for a very long time.

11. 'At that period, Vasettha, there was just one mass of water, and all was darkness, blinding darkness. Neither moon nor sun appeared, no constellations or stars appeared, night and day were not distinguished, nor months and fortnights, no years or seasons, and no male and female, beings being reckoned just as beings. And sooner or later, after a very long period of time, savoury earth spread itself over the waters where those beings were. It looked just like the skin that forms itself over hot milk as it cools. It was endowed with colour, smell and taste. It was the colour of fine ghee or butter, and it was very sweet, like pure wild honey.

12. 'Then some being of a greedy nature said: "I say, what can this be?" and tasted the savoury earth on its finger. In so doing, it became taken with the flavour, and craving

arose in it. Then other beings, taking their cue from that one, also tasted the stuff with their fingers. They too were taken with the flavour, and craving arose in them. So they set to with their hands, breaking off pieces of the stuff in order to eat it. And [86] the result of this was that their self-luminance disappeared. And as a result of the disappearance of their self-luminance, the moon and the sun appeared, night and day were distinguished, months and fortnights appeared, and the year and its seasons. To that extent the world re-evolved.

<http://www.columbia.edu/itc/religion/f2001/edit/docs/aggannasutta.pdf>

Author: Malcolm

Date: Thursday, May 20th, 2021 at 9:04 AM

Title: Re: Karmapa sued for marital and child support after sexual assault.

Content:

Queequeg said:

Maybe this tulku thing is not such a great idea.

Malcolm wrote:

Been saying that for 20 years+

Author: Malcolm

Date: Thursday, May 20th, 2021 at 9:39 AM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

and there is no text that will confirm this

Malcolm wrote:

Of course there is.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 11:00 AM

Title: Re: Karmapa sued for marital and child support after sexual assault.

Content:

zerwe said:

Concerning, but take care.

The yahoo news run of this story concludes with "None of the allegations have been proven in court."

<https://ca.news.yahoo.com/b-c-woman-claims-marriage-110000327.html?src=rss>

Shaun

Malcolm wrote:

Yes. So far, apparently, the sole evidence is text messages.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 11:32 AM

Title: Re: Karmapa sued for marital and child support after sexual assault.

Content:

Cinnabar said:

What is most interesting to me is how we (impersonal we) deal with it all.

Malcolm wrote:

Honestly, this issue has no impact on me at all.

Outrage...

Author: Malcolm

Date: Thursday, May 20th, 2021 at 8:44 PM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

Minobu said:

Even though it may seem like a long time the fact remains Lord Sakyamuni Buddha revealed His Time when He first attained enlightenment.

Malcolm wrote:

Yes, and the many Buddhas he studied under in the past in many sutras.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 8:56 PM

Title: Re: is buddhist an exclusivist religion?

Content:

Soma999 said:

If you understand Buddha as clarity, Dharma as universal laws, and sangha as universal consciousness, it is inclusive.

Malcolm wrote:

Which was said by the Buddha in no sutra or tantra anywhere, ever.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 9:11 PM

Title: Re: Losing faith in enlightenment

Content:

Mirror said:

What is the point of meditating, when our attainments disappear after death?

Malcolm wrote:
They don't.

Mirror said:

There are so many tibetan buddhist masters, who have been reincarnated for umpteenth time and although it's said that they have been enlightened in their previous lives, they weren't born enlightened and most of their previous attainments have been lost. Even so they have been learning and practising more swiftly and easily in their present lives, without being reborn in a place where dharma is accessible, their accomplishments are gone or lessened at least.

Malcolm wrote:

Not all tulkus are really reincarnations of awakened people. Most are just recognized for the purposes of maintaining lineages.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 11:30 PM

Title: Re: Losing faith in enlightenment

Content:

Mirror said:

Is there a possibility of being reborn into more persons than just one?

Malcolm wrote:

Not really. When one sees multiple tulkus of one person, its usually because different lineage heads of different monasteries recognize a tulku of that person. It is not an organized institution with the central clearing house of incarnations. It is pretty much a free for all, and competition among the backers of competing tulkus can be quite fierce and even descent into all out war, like in the present day Karmapa affair.

Emanations of high level bodhisattvas don't need to be recognized and enthroned. The days of tulkus are numbered.

Author: Malcolm

Date: Thursday, May 20th, 2021 at 11:33 PM

Title: Re: How Nichiren Shonin could be the Eternal Buddha

Content:

tkp67 said:

Some teachings seek to separate the two for the purpose of realization. Some make the story seem less than life itself but it is not truly separable.

Malcolm wrote:

The inseparability of samsara and nirvana is fundamental to all Mahāyāna traditions.

Author: Malcolm

Date: Friday, May 21st, 2021 at 1:06 AM

Title: Re: is buddhist an exclusivist religion?

Content:

PadmaVonSamba said:

There are really two common approaches dharma.

One is simply as a set of guidelines for daily living. These are what you find in the coffee-table books featuring the Dalai Lama, or books on mindfulness by Thich Nhat Hanh. No refuge is required to abstain from the negative behaviors that result in negative life experiences. Anybody who follows any religion can apply these Dharma teachings, just as one can apply the sayings of Confucius, the aphorisms of Ben Franklin, or the teachings on forgiveness by Jesus.

Malcolm wrote:

In the Tibetan tradition this is called "mi chos," which corresponds more or less to our idea of secular ethics.

PadmaVonSamba said:

The other approach to Dharma is really aimed at liberation from samsara, not just making it more manageable. There are specific concepts that must be understood and tested to the point that one can confidently accept them as valid. Here is where conflicts may arise between Buddhist teachings and those of other belief systems.

Malcolm wrote:

In our tradition, this called "lha chos," "highest teachings," which refers to the Dharma proper.

Author: Malcolm

Date: Friday, May 21st, 2021 at 1:41 AM

Title: Re: What is enlightenment that we need to obtain?

Content:

LastLegend said:

So we perceive enlightenment to be something to obtain? We are designating it to be something to be obtained? Then who is obtaining it?

Malcolm wrote:

In conventional discourse, there is a person who practices a path and wakes up. In ultimate discourse, there is no person, no path, and no waking up.

These are not in contradiction.

Author: Malcolm
Date: Friday, May 21st, 2021 at 2:11 AM
Title: Re: Losing faith in enlightenment
Content:

Mirror said:
But this topic is very difficult, because we can't really verify who is a reincarnation of whom and who is enlightened.

Malcolm wrote:
Correct, this is beyond the ken of ordinary people; and so therefore, one has to examine the qualities of the teacher still, and not rely on names.

Author: Malcolm
Date: Friday, May 21st, 2021 at 2:12 AM
Title: Re: is buddhist an exclusivist religion?
Content:

SilenceMonkey said:
I'm curious where the reference to mi chos and lha chos are coming from.

Malcolm wrote:
These two terms are quite common in Tibetan literature.

Author: Malcolm
Date: Friday, May 21st, 2021 at 4:37 AM
Title: Re: Why there is no Mahavairocana Tantra in General Mahayana?
Content:
Malcolm wrote:
The Tibetan Version:

Author: Malcolm
Date: Friday, May 21st, 2021 at 4:40 AM
Title: Re: Why there is no Mahavairocana Tantra in General Mahayana?
Content:

Queequeg said:
What's interesting to me is that the mandala for this text is different in E. Asian and Tibet:

EDIT: MY MISTAKE... I DON'T KNOW OF ANY TIBETAN VERSION OF THIS MANDALA

Malcolm wrote:

The mandala is the same, the way it is laid out is slightly different.

Author: Malcolm

Date: Friday, May 21st, 2021 at 9:35 PM

Title: Re: IS enlightenment SUDDEN OR GRADUAL ?

Content:

SilenceMonkey said:

When you receive DI is this entering the path of seeing? It seems like in zen tradition kensho is something like this.

Malcolm wrote:

Direct introduction, or as it is more accurately translated, “directly encounter one's own state,” is a method where the teacher assists the student in recognizing a moment of unmodified, pellucid, consciousness through explanation, symbols, and resting together in the state the student is to encounter.

Using various methods, the student then engages in various practices to encounter their own state until they have decided upon it, decide one thing, or as CHNN puts, remain without doubt.

Then one continues in that state, or literally, continue in the confidence of liberation, meaning one is now a real dzogchen practitioner.

However, there are no stages in dzogchen.

Author: Malcolm

Date: Friday, May 21st, 2021 at 11:24 PM

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

Content:

Nemo said:

It's just a program made by a person to trick you. Anyone can make one. It has no idea what it's answers mean. It has no intelligence.

FiveSkandhas said:

The advanced AIs I have interacted with seem very gentle.

Nemo said:

Trolls turned Tay, Microsoft’s fun millennial AI bot, into a genocidal maniac.

<https://www.washingtonpost.com/news/the-intersect/wp/2016/03/24/the-internet-turned-tay-microsofts-fun-millennial-ai-bot-into-a-genocidal-maniac/>

Johnny Dangerous said:

I was actually just thinking that however this AI was trained in Buddhism, it reflects the idiosyncratic understanding of Buddhism of whatever it's (human) source material was. So for instance if it learns Buddhism from the internet, the longer it studies it via the internet, the more incoherent it would get.

This version clearly got a very "cliff notes" Dharma with a couple nods to Pal sources.

Malcolm wrote:

Imagine how confused it would get by Jaxchen?

Author: Malcolm

Date: Saturday, May 22nd, 2021 at 3:31 AM

Title: Re: Dune

Content:

Matt J said:

I've never understood the whole Dune thing.

Malcolm wrote:

Its all about the Zen Sunni, dude.

<http://www.neelu.net/explore/edge-science-gaia-exclusion-zone/dune-sayings-of-the-zenn-sunni-wanderers/>

Author: Malcolm

Date: Saturday, May 22nd, 2021 at 3:45 AM

Title: Re: Why did Nichiren Shonin leave TenDai

Content:

Minobu said:

also do Tendai chant the Amida Butsu thing?

Malcolm wrote:

There is pure land practice in Tendai. Jodo Shu and Jodo Shinshu both come from Tendai.

Author: Malcolm

Date: Saturday, May 22nd, 2021 at 9:21 AM

Title: Re: Why did Nichiren Shonin leave TenDai

Content:

Minobu said:
also do Tendai chant the Amida Butsu thing?

Malcolm wrote:
There is pure land practice in Tendai. Jodo Shu and Jodo Shinshu both come from Tendai.

Minobu said:
Well I guess that's why he dropped that gig.
He knew.

Malcolm wrote:
You have a problem with pur land Buddhism?

Author: Malcolm
Date: Sunday, May 23rd, 2021 at 8:52 PM
Title: Re: Dune
Content:
Queequeg said:
Thanks folks for the suggestions.

Malcolm wrote:
Simon Green's Deathstalker Series is pretty entertaining, low-brow space opera. Highly recommended for its sheer exuberant celebration of the decadent phase of the British empire cast in a science fiction tabloid fantasy.

Author: Malcolm
Date: Monday, May 24th, 2021 at 12:03 AM
Title: Re: Anam Thubten
Content:
zerwe said:
I want to point out that there is no such thing as "Dharma-Lite."

Malcolm wrote:
Dharma-lite (tm) is definitely a thing. Anything which is focused on this life is Dharma-lite, why? Because it is the use of Buddhist teachings to make samsara more comfortable.

Author: Malcolm
Date: Monday, May 24th, 2021 at 12:04 AM
Title: Re: Karmapa's Occupation
Content:
Chaz said:
Is there something out there that mandates/requires that the Karmapa be amonastic?

Could the Karmapa "hang up his robes" and become a greeter at Wal-Mart? Own a dairy farm? Get married and have a family? Let his hair and beard grow and live incognito in Luxor?

Would he still be Karmapa?

Malcolm wrote:

Niether of the present Karmapas are monks.

Author: Malcolm

Date: Monday, May 24th, 2021 at 12:25 AM

Title: Re: Dune

Content:

tkp67 said:

I enjoyed Zelazny almost as much as Heinlein. They are contemporaries in regards to intellect, imagination and dialog.

Malcolm wrote:

I find it interesting that guys like Heinlein and Herbert were hardcore, right-wing republicans, the former tried to get Goldwater elected; the latter, a buddy of Nixon.

Both opposed any kind of social programs.

But then there is the marvelous Scottish science fiction of Ken Mcleod, one has to begin with the Fall Revolution.

Author: Malcolm

Date: Monday, May 24th, 2021 at 12:40 AM

Title: Re: Karmapa's Occupation

Content:

Chaz said:

Is there something out there that mandates/requires that the Karmapa be amonastic? Could the Karmapa "hang up his robes" and become a greeter at Wal-Mart? Own a dairy farm? Get married and have a family? Let his hair and beard grow and live incognito in Luxor?

Would he still be Karmapa?

Malcolm wrote:

Niether of the present Karmapas are monks.

Arnoud said:

Really? I thought OTD definitely ordained some people and received Gelong vows.

Malcolm wrote:

He attended an ordination, and later complained that he did not consider it valid since he was not asked if he wanted to receive full ordination. He considers himself an upāsaka. This was quite the buzz amongst Tibetans a couple of years ago.

Author: Malcolm

Date: Monday, May 24th, 2021 at 12:44 AM

Title: Re: Anam Thubten

Content:

zerwe said:

I want to point out that there is no such thing as "Dharma-Lite."

Malcolm wrote:

Dharma-lite (tm) is definitely a thing. Anything which is focused on this life is Dharma-lite, why? Because it is the use of Buddhist teachings to make samsara more comfortable.

zerwe said:

Understood. From what I have been taught, anything we do without having the mind of renunciation is not really Dharma at all. Anything directed with this life in mind. However, for those who do not have realization--there is always something that can be done to aid in developing this mind. If somehow someone benefits from a teaching, now matter how it may be perceived, and this eventually leads to developing a mind of renunciation then would we really call it "Dharma-lite?"

Shaun

Malcolm wrote:

This is too broad. For example, someone might read Dune's Zen Sufi aphorisms, and then become interested in Zen, etc. but really, this does not count.

Dharma-lite, Buddhism-lite, is "this life," "be happy," "self-affirmation," dress which we find in Barnes and Nobles, etc.

Author: Malcolm

Date: Monday, May 24th, 2021 at 1:49 AM

Title: Re: Karmapa's Occupation

Content:

Matt J said:

What about the robes and shaved head? Fashion choices?

Malcolm wrote:

He attended an ordination, and later complained that he did not consider it valid since he was not asked if he wanted to receive full ordination. He considers himself an upāsaka. This was quite the buzz amongst Tibetans a couple of years ago.

Business suit.

Author: Malcolm

Date: Monday, May 24th, 2021 at 2:38 AM

Title: Re: Hello From An Amateur Madhyamaka Scholar!

Content:

Subcontrary said:

I am very interested in the Madhyamaka school and I am here to seek clarity regarding many of its complicated doctrines!

Malcolm wrote:

Madhyamaka is not complicated. It exists to dismantle the complications of other systems, that's why it seems complex. But it isn't really.

Author: Malcolm

Date: Monday, May 24th, 2021 at 5:10 AM

Title: Re: Dharma Lite, what it is and isn't

Content:

Matt J said:

Many traditional or semi-traditional teachers' public teachings in my experience could be called "dharma-lite" but they are often speaking on multiple levels.

KeithA said:

I find the whole “advanced versus lite” thing to be wholly laughable.

Malcolm wrote:

Dharma-lite isn't even Dharma.

Author: Malcolm

Date: Monday, May 24th, 2021 at 5:13 AM

Title: Re: Hello From An Amateur Madhyamaka Scholar!

Content:

Subcontrary said:

That is encouraging, Malcolm!

I should say more that I am often confounded by the doctrines of Madhyamaka. I'm even now writing a post regarding the Tattvasangraha of Santaraksita which perhaps will demonstrate my confusion!

Malcolm wrote:

Don't start with that book.

Author: Malcolm

Date: Monday, May 24th, 2021 at 6:32 AM

Title: Re: Dune

Content:

Norwegian said:

Friend of mine suggests the following for sci-fi/space opera:

- Peter Hamilton's The Night's Dawn trilogy
- Alastair Reynold's Revelation Space series
- Alastair Reynold's House of Suns
- Alastair Reynold's Pushing Ice
- John Scalzi's Old Man's War
- Hannu Rajaniemi's The Quantum Thief trilogy
- Liu Cixin's Remembrance of Earth's Past trilogy
- Peter Watts' Blindsight

Malcolm wrote:

Kim Stanley Robinsons Mars Trilogy.

Walter Mosley

Author: Malcolm

Date: Monday, May 24th, 2021 at 8:30 AM

Title: Re: Dharma Lite, what it is and isn't

Content:

PadmaVonSamba said:

There are lots of examples of the Buddha simply giving people from all walks of life basic instructions for leading a particular way of life, without mentioning rebirth in different realms or becoming free of samsara. Yeah, it all eventually points to that. But if you are going to make a definition of something and give it a name such as 'Dharma lite' then you need to be clear about why that designation matters now, if it didn't seem to matter 2600 years ago.

Malcolm wrote:

Commezialization.

Author: Malcolm

Date: Monday, May 24th, 2021 at 8:32 PM

Title: Re: Dharma Lite, what it is and isn't

Content:

Bristollad said:

Alex Berzin's take on this:

Dharma-Lite Versus the Real Thing Dharma

Dr. Alexander Berzin

Most Westerners approach Buddhism without belief in reincarnation or rebirth; however, traditional Buddhism assumes the existence of beginningless rebirth. "Dharma-Lite" is

a way to practice Buddhism purely for improving this lifetime, without the concept of rebirth. When practiced as a steppingstone for “The Real Thing” Dharma (traditional Buddhism complete with the assertion of rebirth), Dharma-Lite is the stage best suited for most Westerners to begin with.

<https://studybuddhism.com/en/tibetan-buddhism/path-to-enlightenment/the-graded-path/dharma-lite-versus-the-real-thing-dharma>

Malcolm wrote:

He didn't coin the term at all.

Author: Malcolm

Date: Monday, May 24th, 2021 at 8:35 PM

Title: Re: Karmapa's Occupation

Content:

Tenpel said:

The source says he received bama rabjung and novice vows from the Dalai Lama. So, he is a monk and has the vows of celibacy. He does not say he considers himself an upasaka / lay person after he received the novice vows from the Dalai Lama.

Malcolm wrote:

No, he considers the getsul ordination invalid. Read more closely.

Author: Malcolm

Date: Monday, May 24th, 2021 at 9:09 PM

Title: Re: Karmapa's Occupation

Content:

Schrödinger's Yidam said:

It's a little convoluted, but very interesting.

Malcolm wrote:

The long and short of it is that OTD is not a monk.

Author: Malcolm

Date: Monday, May 24th, 2021 at 9:16 PM

Title: Re: Losing faith in enlightenment

Content:

Mirror said:

Is there a possibility of being reborn into more persons than just one?

Malcolm wrote:

Not really. When one sees multiple tulkus of one person, its usually because different

lineage heads of different monasteries recognize a tulku of that person. It is not an organized institution with the central clearing house of incarnations. It is pretty much a free for all, and competition among the backers of competing tulkus can be quite fierce and even descent into all out war, like in the present day Karmapa affair.

Emanations of high level bodhisattvas don't need to be recognized and enthroned. The days of tulkus are numbered.

dharmafirststeps said:

This is interesting, usually one hears this justified by it being possible for buddhas/high level bodhisattvas to have "multiple emanations". Is this a misunderstanding?

Malcolm wrote:

It's apologetics.

Author: Malcolm

Date: Monday, May 24th, 2021 at 10:27 PM

Title: Re: Karmapa's Occupation

Content:

Schrödinger's Yidam said:

It's a little convoluted, but very interesting.

Malcolm wrote:

The long and short of it is that OTD is not a monk.

Schrödinger's Yidam said:

His own status is his business, but as a public figure I appreciate his letting us know.

However what's interesting to me is his assertion that if he (and by extension, if anyone) wasn't actively willing to take vows, the vows are not valid. That has significance beyond his personal status for us all.

Malcolm wrote:

That is correct. It is not his assertion. At the end of even a refuge ceremony, the person giving the vows asks the recipient "Are you happy?" If the person were to answer "no," or later feel they did not understand what they were participating in, those vows are invalid.

Author: Malcolm

Date: Monday, May 24th, 2021 at 10:29 PM

Title: Re: Debate over 'deathless door'

Content:

Supramundane said:

But isn't dwelling on pure awareness not enough in itself?

Malcolm wrote:

No it is not enough in itself. Lacking insight, it is just *śamatha*, and does not have the power to remove afflictive patterning.

Author: Malcolm

Date: Monday, May 24th, 2021 at 10:35 PM

Title: Re: Dharma Lite, what it is and isn't

Content:

Bristollad said:

Alex Berzin's take on this:

Dharma-Lite Versus the Real Thing Dharma

Dr. Alexander Berzin

Most Westerners approach Buddhism without belief in reincarnation or rebirth; however, traditional Buddhism assumes the existence of beginningless rebirth. “Dharma-Lite” is a way to practice Buddhism purely for improving this lifetime, without the concept of rebirth. When practiced as a steppingstone for “The Real Thing” Dharma (traditional Buddhism complete with the assertion of rebirth), Dharma-Lite is the stage best suited for most Westerners to begin with.

<https://studybuddhism.com/en/tibetan-buddhism/path-to-enlightenment/the-graded-path/dharma-lite-versus-the-real-thing-dharma>

Malcolm wrote:

He didn't coin the term at all.

Bristollad said:

No, I didn't think so, but he does articulate quite clearly what he feels the difference is.

Malcolm wrote:

The prevailing sentiment appears to be that Dharma-lite, Buddhism-lite, etc., refers to a denatured presentation of the teachings which abandons karma and rebirth, the central problem all valid forms of Buddhism set out to address.

Author: Malcolm

Date: Monday, May 24th, 2021 at 11:37 PM

Title: Re: Dharma Lite, what it is and isn't

Content:

Bristollad said:

No, I didn't think so, but he does articulate quite clearly what he feels the difference is.

Malcolm wrote:

The prevailing sentiment appears to be that Dharma-lite, Buddhism-lite, etc., refers to a

denatured presentation of the teachings which abandons karma and rebirth, the central problem all valid forms of Buddhism set out to address.

Tlalok said:

From my reading, Berzin uses "Dharma-lite" specifically to identify an interest only in securing happiness in this life, a sort of "remedial" stage in the Lam-rim teachings before you even really enter it meaningfully. It's a part of explaining Lam-rim to Western Dharma students according to a gradual path.

Malcolm wrote:

Well, Berzin has his ideas, and I have mine. They are different. Dharma-lite is basically for people who bring their Dharma books into the bathroom and then leave them there.

Author: Malcolm

Date: Monday, May 24th, 2021 at 11:44 PM

Title: Re: Dune

Content:

Malcolm wrote:

The fact is that a lot of SF does not age well. Most of it is poorly written drivel.

But there are standouts, like Phillip K. Dick, who seems to be the richest single source for SF movies going.

Gibson, in my opinion, is a not a terribly good writer.

Le Guin is good, but uneven. Margret Atwood, of course, is a great writer.

If we actually confined ourselves to SF books of demonstrable literary merit, I think the recommendations would shrink really fast.

Author: Malcolm

Date: Monday, May 24th, 2021 at 11:47 PM

Title: Re: Dharma Lite, what it is and isn't

Content:

Matt J said:

That's certainly how I started: a stressed out, skeptical Western materialist. I'm glad there was a bridge for me.

Bristollad said:

Alex Berzin's take on this:

Dharma-Lite Versus the Real Thing Dharma
Dr. Alexander Berzin

Most Westerners approach Buddhism without belief in reincarnation or rebirth; however,

traditional Buddhism assumes the existence of beginningless rebirth. “Dharma-Lite” is a way to practice Buddhism purely for improving this lifetime, without the concept of rebirth. When practiced as a steppingstone for “The Real Thing” Dharma (traditional Buddhism complete with the assertion of rebirth), Dharma-Lite is the stage best suited for most Westerners to begin with.

<https://studybuddhism.com/en/tibetan-buddhism/path-to-enlightenment/the-graded-path/dharma-lite-versus-the-real-thing-dharma>

Malcolm wrote:

The difference here, is that Dharma-lite is not Baby Dharma. What Berzin Describes is Baby Dharma.

Dharma-lite has great taste and it also has no calories!

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 1:10 AM

Title: Re: Karmapa's Occupation

Content:

jmlee369 said:

... the Kagyupas hold the lineage of the Upper Vinaya transmission and Gelugpas follow the Lower Vinaya transmission...

mabw said:

Can someone elaborate on the Upper and Lower Vinaya transmission? Have never heard of it. Thanks.

Malcolm wrote:

Two different transmissions of bhikṣu ordination to Tibet. the Lower transmission refers to lineage brought to Tibet in the imperial period, which survived in mdo smad, i.e. Northeastern or Lower Do. Stod refers to the transmission that came through Śākyaśrībhadrā during the 13th century.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 1:37 AM

Title: Re: Dharma Lite, what it is and isn't

Content:

Sādhaka said:

In fact the texts say that it is better to practice for one's next lifetime; not for worldly reasons, but for a better future lifetime for having more auspicious circumstances for continuing Dharma practice.

Of course we aim to end suffering for ourselves and others in this life too; however that is considered as secondary.

jimmi said:

In fact, this life is already “one’s next lifetime”. If not auspicious now, when?

Sādhaka said:

I wasn’t implying that it can’t be auspiciousness now. It certainly can.

What I’m talking about is one’s attitude.

Shardza Tashi Gyaltzen Rinpoche said that the one who practices to improve their next life alone, is the one of best capacity.

Most manuals on practicing the Path say this, even if not in the same exact words.

It obviously does not mean for having your next life be comfy, unlike what some ‘Hindus’—and even some Buddhists—aim for.

It means that you’ve renounced samsara.

Malcolm wrote:

Mañjuśrī, "If one has attachment to this life, one is not a Dharma practitioner."

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 2:47 AM

Title: Re: Bitcoin

Content:

jake said:

Also, as refresher, past discussion on NFTs here:

<https://www.dharmawheel.net/viewtopic.php?f=63&t=36024>

Malcolm wrote:

Krugman on Crypto:

<https://www.nytimes.com/2021/05/20/opinion/cryptocurrency-bitcoin.html?searchResultPosition=1>

jake said:

First, crypto boosters are very good at technobabble — using arcane terminology to

convince themselves and others that they're offering a revolutionary new technology, even though blockchain is actually pretty elderly by infotech standards and has yet to find any compelling uses.

Second, there's a strong element of libertarian derp — assertions that fiat currencies, government-issued money without any tangible backing, will collapse any day now. True, Britain, whose currency was still standing last time I looked, went off the gold standard 90 years ago. But who's counting?

Given all this, are cryptocurrencies headed for a crash sometime soon? Not necessarily. One fact that gives even crypto skeptics like me pause is the durability of gold as a highly valued asset. Gold, after all, suffers from pretty much the same problems as Bitcoin. People may think of it as money, but it lacks any attributes of a useful currency: You can't actually use it to make transactions — try buying a new car with gold ingots — and its purchasing power has been extremely unstable.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 2:49 AM

Title: Re: Dune

Content:

Caoimhghín said:

Snow Crash by Neal Stephenson. It's more cyberpunk than sci-fi, but I quite liked it. It's about Hero Protagonist, a nuclear pizza delivery man in a dystopian future city run by fast food conglomerates. There's a cool bit about Babylonian computers and the human mind being susceptible to computer viruses in it.

Malcolm wrote:

Yes, good, before Stephenson decided he was a real writer and started writing boring doorstops.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 2:51 AM

Title: Re: Dune

Content:

dharmaf footsteps said:

Thoughts on Asimov?

I was blown away by him when I first read him. I tore through the whole 15 book shebang, and while the literary quality was certainly not always top notch, and it got a bit weird towards the end, I was fascinated by the whole thing. Every work exploring different speculative themes on humanity and civilisation, starting from what is conceivably not so far into the future, to almost 50,000 years from now.

I've always been curious to give it a re-read and see if it holds up to my memories, not sure I'll ever get through all 15 again though.

Malcolm wrote:

Good ideas man, 6th grade level writing.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 2:52 AM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

Sādhaka said:

Although a footnote in one of Shardza Tashi Gyaltsen Rinpoche's works, quoting, or rather paraphrasing seemingly, Yongdzin Tenzin Namdak Rinpoche, says:

Dzogchen Practice of the Bön Tradition said:

"...in the Western lifestyle we have many free periods in which we can practice, so sometimes it may be even better than being a monk, because a monk has so many different duties and rituals to perform."

Sādhaka said:

Yet there are also more distractions in the western lifestyle; therefore YMMV, as they say.

Malcolm wrote:

It is pretty impossible to be a monastic these days...

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 2:52 AM

Title: Re: Karmapa's Occupation

Content:

Malcolm wrote:

Two different transmissions of bhikṣu ordination to Tibet. the Lower transmission refers to lineage brought to Tibet in the imperial period, which survived in mdo smad, i.e. Northeastern or Lower Do. Stod refers to the transmission that came through Śākyaśrībhadrā during the 13th century.

mabw said:

Thank you. So the lower and upper refer to the differing time periods right? And both were Mulasarvastivada?

Malcolm wrote:

They refer to upper and lower Tibet, and yes, both are Mulasarvastivad

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 4:03 AM

Title: Re: Bitcoin

Content:

Genjo Conan said:

I think the major difference with gold is that gold has been used as a store of value for millennia--precisely that durability that Krugman talks about. Cryptocurrencies, by contrast, have no such history. I'm not predicting that cryptocurrencies are going to collapse or disappear, but I'm also not convinced that gold's survival necessarily means that cryptocurrencies will also survive.

Malcolm wrote:

The Bitcoin and crypto in general are the Great Tulip Bubble of early 21st century, but at least one can actually grow tulips. Bitcoin specifically is useless waste of valuable resources. The rest? Just a fad.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 4:05 AM

Title: Re: Bitcoin

Content:

jake said:

Did you read or watch the link? Bitcoin is not an asset, it doesn't generate revenue. There are no yearly dividends, no interest payments, no rent collected.

Malcolm wrote:

And no backing by any government...essential for any viable currency.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 4:09 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

If it did why would the buddha seek to make all beings equal if they weren't?

Malcolm wrote:

QQ already addressed your misreading of the LS on this point.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 4:16 AM

Title: Re: Dune

Content:

Caoimhghín said:

Snow Crash by Neal Stephenson. It's more cyberpunk than sci-fi, but I quite liked it. It's about Hero Protagonist, a nuclear pizza delivery man in a dystopian future city run by fast food conglomerates. There's a cool bit about Babylonian computers and the human mind being susceptible to computer viruses in it.

Malcolm wrote:

Yes, good, before Stephenson decided he was a real writer and started writing boring doorstops.

Caoimhghín said:

Did you not like the Baroque Cycle?

Malcolm wrote:

I found it really self-indulgent and turgid.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 4:38 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

If it did why would the buddha seek to make all beings equal if they weren't?

Malcolm wrote:

QQ already addressed your misreading of the LS on this point.

tkp67 said:

Not according to the teachings.

Malcolm wrote:

Yes, according to the teachings.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 5:18 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Malcolm wrote:

The Buddha did not seek to make all beings equal. Your answer, as usual, is a complete a total non-sequitur.

QQ already refuted you on this point.

tkp67 said:

Not according to the teachings.

Malcolm wrote:

Yes, according to the teachings.

tkp67 said:

You must never think that any of the eighty thousand sacred teachings of Shakyamuni Buddha's lifetime or any of the Buddhas and bodhisattvas of the ten directions and three existences are outside yourself. Your practice of the Buddhist teachings will not relieve you of the sufferings of birth and death in the least unless you perceive the true nature of your life. If you seek enlightenment outside yourself, then your performing even ten thousand practices and ten thousand good deeds will be in vain. It is like the case of a poor man who spends night and day counting his neighbor's wealth but gains not even half a coin. That is why the T'ien-t'ai school's commentary states, "Unless one perceives the nature of one's life, one cannot eradicate one's grave offenses."² This passage implies that, unless one perceives the nature of one's life, one's practice will become an endless, painful austerity.

---> <https://www.nichirenlibrary.org/en/wnd-1/Content/1>

On Attaining Buddhahood in This Lifetime

Outside of one's self also includes working outside of one's own causes, conditions and capacities.

"Shariputra, the buddhas preach the Law in accordance with what is appropriate, but the meaning is difficult to understand.

Expedient Means

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 8:27 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Malcolm wrote:

This passage says nothing about the Buddha making all beings equal.

tkp67 said:

I had read this some time ago and found it relevant. It is Dzongsar Jamyang Khyentse Rinpoche's statement on the LS.

As I see it the big difference is that Nichiren is ultimately pointing to each individual's mind as the "perfect tailor" since one's own mind is most intimate with one's own cause, capacity and conditions while stating they should be discarded so the person does not become attached such things in the process. Of course everyone's mileage will vary. Popularly known as the Lotus Sūtra, this is one of the most revered Mahāyāna sūtras in the history of Buddhism. Devotion to it as being superior to all other sūtras has, in China, Korea, and Japan, created traditions based solely upon this sūtra. The Japanese chant

Namu myōhō renge kyō (南無妙法蓮華經 “Homage to the White Lotus of the Good Dharma Sūtra”) has become the primary practice of tens of thousands of so-called Buddhists around the world. The mere existence of this sūtra must have brought millions of people into the Dharma and done much to ensure devotion to Buddhism and patronage of it over millennia.

pf.-4

We should rejoice in this. But we should also be mindful that rigid attachment to the letter—rather than the spirit—of this sūtra has led to some misunderstanding and discord among Buddhists. And that is not a good thing. For example, the Lotus Sūtra has been wrongly invoked to justify gender bias, material grasping, and even self-immolation and militant proselytizing. So it is most important to read and study this profound sūtra with a proper understanding of its underlying meaning and spirit.

pf.-5

In the evolution of humankind, we have constantly strengthened our capacity to think and communicate in ways that not only convey information, but also create imagined worlds. It was this ability to forge common myths, imagined orders, and hierarchies that enabled us humans to cooperate in larger numbers than ever before, leading us to evolve from being hunter-gatherers to settling in small agrarian communities, and then in towns and cities. Over the centuries, we have come to believe more and more in the imagined realities of corporations, nations, and hierarchies.

pf.-6

We Buddhists are not immune to these belief systems. For example, Mahāyāna and Vajrayāna Buddhists have evolved their own entrenched hierarchies that often look down on the Śrāvakayāna. Even the often-used term “Hīnayāna” can be used by Mahāyānists in a derogatory and chauvinist way to look down on the śrāvakas. This is really very important to note here because the Lotus Sūtra has been misused time and time again by such chauvinists to justify and entrench their feeling of superiority.

But here in the Lotus Sūtra, the Buddha actually says:

pf.-7

“I teach many dharmas in the world
So that here and there I bring liberation from attachment.
I give the teaching of the three yānas,
Which is my supreme skill in methods.” (2.-25)

pf.-8

If one is a supreme being, if one has mastered the dexterity of skillful means to address the variety of people in the world, one is able to skillfully teach different methods or “yānas” to suit the characteristics and affinities of people who are naturally inclined to different proclivities. The Buddha continues, saying:

pf.-9

“Apart from the skillful methods of supreme beings
Who give the teaching of separate yānas,
There is only one yāna; there is no second,
And there is never in the world a third.” (2.-81)

pf.-10

This, to me, suggests that, apart from the supreme beings who have the capacity to differentiate yānas without categorizing them into hierarchies, for each of us more lowly beings there is only the yāna we are taught and that we should be practicing. This emphasizes the importance of the role of the teacher who gives us the practices suited to our own situation. It is merely our own egos and minds that search for reference points, make judgments, and habitually create these hierarchies. So, it may help to remember that no matter what we understand in this sūtra, the Buddha says:

pf.-11

“A lord of the world appears in the world
In order to teach the wisdom of buddhahood.
That is his one activity, there is no second:
The buddhas do not guide beings with a lesser yāna.” (2.-82)

pf.-12

We must always remember that a tathāgata “appears in this world for that one deed and one action, for that one great deed and great action, and with that intention.” A tathāgata does not discriminate between beings, nor judge the yānas that are taught to them or by them. Remember, the Buddha is also known as the Tathāgata, and also has many more names, including Arhat, the Tibetan of which literally translates as a “foe-destroyer.” But in his case, foes were not people. They were his emotions and his habit of clinging to his ego, which he overcame. Throughout his previous one thousand lifetimes as a bodhisattva, the only things the Tathāgata ever destroyed were his emotions and his ego; he never once harmed a single being.

pf.-13

And so, when we talk about the motivation of tathāgatas to appear in this world, we must remember that, like the Buddha, they have as their only intention and motivation the enlightenment of others. As a buddha, the Tathāgata possesses “supreme skill in methods” and teaches according to “the various aspirations, natures, and thoughts of beings.” In a way, we can say that the Dharma teachings one receives are like bespoke suiting: a tall, lanky man and a round, jolly one could be wearing the same suit, made of the same cloth, and the same thread, but with the skill of an experienced tailor, they are fitted—bespoke—for the individual. From afar, passers-by would say these two men are wearing the same suit, because the end result is that both are wrapped in the same cloth and both look good in it, but the methods used, the size of the patterns, and the particular cut might have been very different. Similarly, the ways in which the Dharma is taught are meant to be similarly bespoke. The Buddha says:

pf.-14

“I teach the Dharma by using a variety of teachings on accomplishment, and various teachings on causes, reasons, parables, supports, and skillful methods.” (2.-59)

The idea is that whatever method—or whichever yāna—is taught to a particular being, that method is the one that will most efficiently awaken that being. In that sense, this idea of a hierarchy is no longer as real as we think.
pf.-15

It is really this idea of skillful means that is so important in this sūtra, and that can help us to appreciate all yānas. The Tibetan for skillful methods is thabs (Skt. upāya). The word thabs brings with it the connotation of a “trick”—or even a “catalyst,” because skillful methods speed things up without affecting the elements involved.
<https://read.84000.co/translation/toh113.html>

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 8:38 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Malcolm wrote:

You keep saying the Buddha makes sentient beings equal. Buddhas don't modify anything, let alone sentient beings. “Equal” and “unequal” never enter into it.

tkp67 said:

So the supreme beings who see distinction without hierarchy are the delusional ones and the lowly beings enlightened to their nature?

The passage implies that these distinctions they see are in the mind of the lowly being not their own. Why? it is all delusion and ignorance which obfuscates the buddha nature and draws the mind to make distinctions.

Malcolm wrote:

This passage says nothing about the Buddha making all beings equal.

tkp67 said:

I had read this some time ago and found it relevant. It is Dzongsar Jamyang Khyentse Rinpoche's statement on the LS.

As I see it the big difference is that Nichiren is ultimately pointing to each individual's mind as the “perfect tailor” since one's own mind is most intimate with one's own cause, capacity and conditions while stating they should be discarded so the person does not become attached such things in the process. Of course everyone's mileage will vary.

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

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:01 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

No I said the buddha said as much.

Malcolm wrote:

The Buddha never said in any sutra or tantra anywhere that he makes sentient beings equal.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:40 AM

Title: Re: Bitcoin

Content:

DNS said:

Saw this, from finance news this morning:

Almost exactly 11 years ago, a hungry programmer traded 10K bitcoins for two Papa John's pizzas. Even with BTC's recent plunge, those would've been worth \$350M+ today. We hope he got extra cheese.

At the time, each bitcoin was probably only pennies in value or less.

Malcolm wrote:

It was a phantom asset then, as it is now. The holdr people, IMO, are well advised to turn this bubble valuation into real assets and exit their positions while they still have one.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:42 AM

Title: Re: Karmapa's Occupation

Content:

Malcolm wrote:

Just read the office statement. It's clearly stated there, that he attended an ordination, but does not consider it binding.

Tenpel said:

The source says he received bama rabjung and novice vows from the Dalai Lama. So, he is a monk and has the vows of celibacy. He does not say he considers himself an upasaka / lay person after he received the novice vows from the Dalai Lama.

Malcolm wrote:

No, he considers the getsul ordination invalid. Read more closely.

Tenpel said:

As I said already, he does nowhere say he considers his ordination to be invalid, Malcom. Please prove your claim and don't claim unverified things. This topic needs clarity and not ambiguity; or even distortions, leading away or blurring the facts. If you have any proof or evidence that the Karmapa said, he considers his ordination to be invalid, share it with the exact source and quote, otherwise stop to claim unsubstantiated things.

For the time being, to settle the topic hopefully, the official website itself states that the Karmapa received ordination as a getsul and it was especially auspicious to have received it by the Dalai Lama:

“On July 24, the 15th day of the 6th Tibetan month, His Holiness the Gyalwang Karmapa received his ordination as a novice monk (dge tshul pha) from His Holiness the Dalai Lama, who was assisted at the ceremony by His Eminence Gyaltshab Rinpoche. This joyous occasion was marked by three days of celebration at Gyuto Monastery. It is considered particularly auspicious that His Holiness was able to receive his Getsul vows from the Dalai Lama. After the Karmapa received his vows, His Holiness the Dalai Lama conferred novice and final ordination on some 800 monks from southern India.”

<https://kagyuoffice.org/may-august-2002/>

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 10:15 AM

Title: Re: How does mantra purify past negative karma?

Content:

Padmist said:

How does mantra purify past negative karma?

Malcolm wrote:

Which mantra?

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 7:15 PM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

Malcolm wrote:

It's pretty clear to the Tibetan bhikshus I know that he is not a monk or a novice. Indeed, it was they who brought it to my attention.

Tenpel said:

I agree with the honesty - which is a hall mark of his qualities IMO.

However, I strongly feel, Malcom is reframing the whole issue and though he knows so much, he misses here the point - maybe because he is not really familiar with the Vinaya or didn't receive commentaries on it.

First of all, renunciation is something to be developed and not there from the start for most people when they ordain. Though renunciation is the best motivation, it's not the decisive principle of receiving the vows; or having received the vows (or not having received them). As I said, mundane motivations are also permissible say the commentaries - e.g. protection from fear or protection from hunger (when I remember the oral Vinaya commentaries I received correctly, it were these two.) It's recommended at least before ordination to generate a type of artificial renunciation. But this is not the decisive principle. Nobody is expected to have, or to take ordination with a fully fledged renunciation. Not having pure renunciation when taking the vows or after having received the vows does not make them invalid. The vows are been produced by requesting them and receiving them, the proper ritual, and this has been the case here, he requested them and he received them, and it was a proper ritual. You can read details about the coming into existence of vows also in the Abhidharmas or Jangon Kongtrul's Boom 5 on Ethics. For the ritual see also the 84.000 website.

Now, with respect to intention. Sorry, it's a lame excuse to say he / I didn't have the intention to receive the novice vows when going to the ordination ceremony. Why? With respect to intention there is "causal motivation" and "time motivation" - according to the Abhidharma. So, if he didn't have the causal motivation to take the novice vows when he went to the ordination ceremony, then he has had the time motivation when asking three times for the novice ordination during the ritual. Hence, he had the motivation at the time of receiving the vows. It is similar to having the causal motivation not wanting to kill the mosquito but finding it unbearable then when the mosquito is too much irritating, killing it. It's the fully fledged act of killing. Or not wanting to give to beggars but being overwhelmed by the sufferings of a beggar, out of strong compassion or empathy giving him alms. It's a fully fledged act of giving. Or not wanting to engage in sexual activities because you took the vow of celibacy but being overwhelmed by sexual desire, engaging in sexual activity through one of the three doors at the time of an opportunity. It's the fully fledged act of having broken your vow of celibacy. You cannot escape this fact of having done the act by saying "but I didn't have the intention to have sex." You didn't have the intention initially (causal motivation) but you had it at the time of the act (time motivation).

Moreover, it would be rather a matter to discuss this with your abbot than speculating freely but with many doubts about it, without having clarity - as it seems.

And then there is another problem here, not being a monk but collecting money or receiving alms as a monk. There is no statement whatsoever on the website or awareness in the public or any type of clear statement that he is not a monk anymore but there is a statement on his official website that he is ordained and received the getsul vows. Receiving alms as a monk without being it is extremely negative karma.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 7:58 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Minobu said:

i just cannot believe Nichiren would teach that the Buddha nature is absent till you hear the ODaimoku.

Queequeg said:

Yes. It doesn't make sense. That's why it seems to refer only to one aspect of the Buddhanature - the ability to perceive it, which is initiated when you hear the teaching for the first time.

Malcolm wrote:

It's the difference between what is termed natural gotra and activated gotra. All sentient beings have the former, only those who have taken the bodhisattva vow have the latter. I suspect this Yogacara idea is behind the distinction being made here, notion one does not have Buddhanature until you hear the teachings. I suspect much is being lost in translation, and as far as I know there is very little serious work on Nichiren Buddhism by academic scholars outside of Japan.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 8:18 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Queequeg said:

Yes. It doesn't make sense. That's why it seems to refer only to one aspect of the Buddhanature - the ability to perceive it, which is initiated when you hear the teaching for the first time.

Malcolm wrote:

It's the difference between what is termed natural gotra and activated gotra. All sentient beings have the former, only those who have taken the bodhisattva vow have the latter. I suspect this Yogacara idea is behind the distinction being made here, notion one does not have Buddhanature until you hear the teachings. I suspect much is being lost in translation, and as far as I know there is very little serious work on Nichiren Buddhism by academic scholars outside of Japan.

Queequeg said:

That is interesting. I suspect the Yogacara influence comes in through Tiantai/Tendai, and so the direct connection may be obscured. Where can one find explanations on the natural and activated gotra?

And your observation about Nichiren Buddhism scholarship sounds right. I don't think anyone in the West has dug much deeper than to look at the subject from a historical perspective. The investigations of the teachings themselves have only been scratching the surface. I suspect there is a lot more vajrayana integrated into his teachings. The problem in the West is the investigation is not that deep. In Japan, the scholars tend to be sectarians who take Nichiren's criticisms of Shingon at face value and so can't bring themselves to consider that Vajrayana is at play. I brought up Lucia Dolce's study suggesting the influence of Vajrayana to some Japanese Nichiren scholars and they reacted very negatively. I was actually surprised at their response.

Malcolm wrote:

The Mahayanasutralamkara.

By the 12th century, Esoteric Buddhism is baked into all schools in Japan, IMO.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 8:49 PM

Title: Re: Hello From An Amateur Madhyamaka Scholar!

Content:

Subcontrary said:

I am very interested in the Madhyamaka school and I am here to seek clarity regarding many of its complicated doctrines!

Johnny Dangerous said:

I was taught by one my teachers to engage in Madhyamaka analysis in daily life. A lot of Tibetan teachers teach these at basic Dharma talks. That makes it much easier. It is not really complicated at all, as Malcolm says. It also means it has the exact opposite purpose of what people assume - that it is just supposed to be some scholarly teaching, with no practical value.

I do struggle to read Nagarjuna sometimes, but that's just my education level and conditioning, it is not hard to understand what he is talking about if you apply it.

Subcontrary said:

That's good advice! I do try to engage in Madhyamaka analysis in daily life, insofar as I understand it. I'm very happy to hear that it's not actually complicated; hopefully one day I'll experience what you mean!

I'm told that Nagarjuna founded Madhyamaka thought in his book *Mūlamadhyamakakārikā*, but I have not found any English translations! Do you know of any?

EDIT: NVM two seconds of googling yielded <https://terebess.hu/english/Nagarjuna.pdf> and <https://www.aaari.info/notes/03-06-06Tam2.pdf>

Malcolm wrote:

It's best if you begin with Aryadevas 400 verses or Candrakirti Madhyamaka avatara.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 8:59 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

No I said the buddha said as much.

Malcolm wrote:

The Buddha never said in any sutra or tantra anywhere that he makes sentient beings equal.

tkp67 said:

For your review

Shariputra, you should know

that at the start I took a vow,

hoping to make all persons

equal to me, without any distinction between us,

and what I long ago hoped for

has now been fulfilled.

I have converted all living beings

and caused them all to enter the buddha way.

If when I encounter living beings

I were in all cases to teach them the buddha way,

those without wisdom would become confused

and in their bewilderment would fail to accept my teachings.

Malcolm wrote:

You still miss the point. All sentient beings have the same potential. That is not given to them by a Buddha. It's connate, not fabricated. When the Buddha in the LS predicted all beings to full buddhahood, all beings were already in possession of the potential to become Buddhas. That's what ekayana means. There is no special sauce.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:05 PM

Title: Re: Losing faith in enlightenment

Content:

Mirror said:

Is there a possibility of being reborn into more persons than just one?

Malcolm wrote:

Not really. When one sees multiple tulkus of one person, its usually because different

lineage heads of different monasteries recognize a tulku of that person. It is not an organized institution with the central clearing house of incarnations. It is pretty much a free for all, and competition among the backers of competing tulkus can be quite fierce and even descent into all out war, like in the present day Karmapa affair.

Emanations of high level bodhisattvas don't need to be recognized and enthroned. The days of tulkus are numbered.

Crazywisdom said:

Bla bla bla. They have mind, body and speech emanations. The lineage is what matters not some interesting innovations from Massachusetts. The teaching is that buddhas can emanate countless ways. If someone is an emanation of so and so depends if their actions resemble so and so. Malcolm mocks this but professes Buddha was a cartoon. It's better to think in pragmatic terms.

Malcolm wrote:

I don't take the human institution of Tibetan Tulkus very seriously, because it is 99.999% politics and money, that's the pragmatic view of Tibetan Tulkus.

It amounts to blessing little kids like they do statues, hoping they will turn out ok. Some do; most, meh.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:41 PM

Title: Re: How does mantra purify past negative karma?

Content:

Padmist said:

How does mantra purify past negative karma?

Malcolm wrote:

Which mantra?

Padmist said:

This one

Malcolm wrote:

One is called the "door mantra." The idea is that anyone who walks under it will have a lot of karma purified.

The second one is called the Six Spaces of Samantabhadra and comes from the 17 Dzogchen Tantras. It is the form of the six buddhas of the six realms in the form of syllables. Thus, seeing it creates a positive cause for meeting the path in this life or another.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:45 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

For your review

Malcolm wrote:

You still miss the point. All sentient beings have the same potential. That is not given to them by a Buddha. It's connate, not fabricated. When the Buddha in the LS predicted all beings to full buddhahood, all beings were already in possession of the potential to become Buddhas. That's what ekayana means. There is no special sauce.

tkp67 said:

I understand what you are saying succinctly. It does not read differently in my mind than yours.

Malcolm wrote:

The translation for that passage you are using as a proof text is incorrect. The Watson translation is deprecated, and full of inaccuracies. Therefore, your idea about this passage and its reading are simply incorrect.

It correctly reads:

"Just as I saw and just as I thought,
And just as I resolved in the past,
My aspirations have been fulfilled
And I teach enlightenment and buddhahood."

As long as you guys keep relying on substandard scholarship, you will be subject to serious deviations in your understanding of the Dharma.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:49 PM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

narhwal90 said:

There appears to be variation in the acknowledgement of esoteric influence among Nichiren schools at least- Igarashi (2012) documents some of the variety of ritual prayer developed and offered by N.Shu. I get the impression these methods and concepts were adopted as current mikkyo technology, if you will, by the early Nichiren disciples. Nichiren employed such a device himself when visiting his dying mother.

Queequeg said:

Nichiren and his immediate disciples were trained in Tendai. They probably took a lot of mikkyo for granted. And many later followers continued to study at Mt. Hiei.

Malcolm wrote:

As I understand things, it took quite some time for independent Nichiren institutions to manifest.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 9:57 PM

Title: Re: How does mantra purify past negative karma?

Content:

Padmist said:

This one

Malcolm wrote:

One is called the "door mantra." The idea is that anyone who walks under it will have a lot of karma purified.

The second one is called the Six Spaces of Samantabhadra and comes from the 17 Dzogchen Tantras. It is the form of the six buddhas of the six realms in the form of syllables. Thus, seeing it creates a positive cause for meeting the path in this life or another.

Crazywisdom said:

That's the what and the when not the how.

Malcolm wrote:

From the point of view of seeing, it is the how. You look at it, that's enough.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 10:02 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

narhwal90 said:

84000's edition reads differently;

Malcolm wrote:

It reads correctly.

Illarazza's idea that the Buddha specially blessed Kumarajiva's mind to produce a

translation that is the real intent of the sūtra is like the idea of fundamentalist Christians that the translation group that produced the King James Bible was anointed by God to their task. In other words, complete hooey.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 10:41 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

narhwal90 said:

BDK's edition generally agrees with Watson. 84000's edition reads differently;

Malcolm wrote:

Inaccurate is inaccurate.

In order to have an accurate translation, one would need to have Kumarajiva's original (since his recension has been subject to anonymous editing), The Tibetan, which was made from an 8th century Sanskrit version, and a Nepalese copy, plus any readings found in the Sūtrasammucaya, etc. Otherwise, what one ends up with is misunderstanding piled on mistranslations piled on misreadings.

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 10:58 PM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Queequeg said:

But, that said, I think a big part of his message was to rebel against the exclusivity of Esoteric Buddhism in those days. I think this was the same for Honen and Shinran. He was looking to open the path for all people, not just those who had the capacity and opportunity to become monks.

Malcolm wrote:

Well, Vajrayāna tends to create brahmins where there are none, for example Tibetan "ngakpas," especially when it comes to the earlier tantras, like those that spread to China and thence to Japan.

One of the attractive features of Indian Vajrayāna is that it took rituals like homavidhi, burnt offerings, away from brahmins and recontextualized them for Buddhists. For example, Anandagarbha has a whole argument detailing why Buddhist homavidhi is superior to Brahmin homavidhi.

However, Japan, unlike Tibet, was a highly organized society where central authorities were much more present in daily life. With Tibet, you had nomads, bandits, and people

pretty much doing as they pleased in areas outside of immediate urban centers and great monastic institutions.

In this sort of Japanese environment, it is easy to see how Buddhism became stratified, and why, in the 13th century, populist forms of Buddhism arose. Actually, my read of Dogen, based on recent reading, was that he was engaged in an idiosyncratic pushback against the populism that exemplified Pure Land and Nichiren, as well as a reform movement aimed at introducing 13th century, Chinese style monastic Chan Buddhism into Japan.

In Tibet, exactly the opposite was happening—there was major institutional pushback against Buddhist populism, especially against the treasure tradition. Also, Mongols were invading... (Dogen also took credit for repelling the Mongols, BTW.)

Author: Malcolm

Date: Tuesday, May 25th, 2021 at 11:24 PM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Queequeg said:

But, that said, I think a big part of his message was to rebel against the exclusivity of Esoteric Buddhism in those days. I think this was the same for Honen and Shinran. He was looking to open the path for all people, not just those who had the capacity and opportunity to become monks.

Malcolm wrote:

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Queequeg said:

Interesting. I'm sure you know, Homa/Goma is one of the highest practices in Tendai and Shingon - usually related to Fudo Myoo (Acalanatha). It is a wonder to consider this practice originated thousands of years ago and then was passed on to Japan.

Malcolm wrote:

You can thank the Persians, they started it.

Queequeg said:

Is this the conflict between Nyingma and Sarma? With Nyingma being the popular tradition?

Malcolm wrote:

The 13th century marked the beginning of institutional consolidation. But there were a number of populist trends in Tibet at the time, and yes, they were largely merged into modern Nyingma— especially the rise of the cult of Padmasambhava and the treasure tradition and the emphasis on Avalokiteśvara as the national savior.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 12:58 AM

Title: Re: Hello From An Amateur Madhyamaka Scholar!

Content:

Astus said:

A course in Madhyamaka with Thomas Doctor has started this month:

<https://dharmafun.org/courses/middleway/>

Malcolm wrote:

Indeed, can't speak to the quality of the course, I am sure it is fine, but the message board is a nightmare of proliferation, abandon hope all ye...

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 1:01 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Minobu said:

He took what was there and mashed it all together in order for it to actually be a viable practice for the people of Mappo.

Malcolm wrote:

Well, the tantras tell a different story about the best practice for "Mappo." YMMV.

Whatever story you find most palatable.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 1:12 AM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

Thubten Wangmo said:

I am thinking that renunciation and intention are analysed here, but what is embedded in the Karmapa's statement is the factor of doubt.

How does doubt affect vows, Tenzin? If you doubt about your ability to practise as a

monk are you no longer a monk? Has the Karmapa been doing Sojong, etc? What constitutes actively holding vows?

And Malcolm, to which school do your 'Bhikshus' belong and with what reasoning do they say the Karmapa is 'not a monk or a novice monk'? This does leave the last category of 'intermediate' ordination.

Malcolm wrote:

Mulasarvastivadin (The rules of Vinaya are the same in ALL Tibetan schools) and is based on OTD's statement in Tibetan, not English.

"Bar ma rab 'byung" (*madhyappravajita) is a Tibetan invention, common in all Tibetan monastic institutes, but still a Tibetan idea. You will not find that term in Vinaya itself.

There are only eight kinds of pratimokṣa vows: upāsaka, upavasa, śramanera, bhikṣu + their equivalents for women. The śikṣamāṇā probationary period for women is not really considered a separate vow. Also, there is no celibate upāsaka vow in Mulasarvastivada.

It should be noted that he made this announcement in January 2019, the month he allegedly ended contact with Vikki Hui Xin Han, which lead to her lawsuit filed in June 2019.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 2:52 AM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

Thubten Wangmo said:

Yes, Malcolm, I had noted the tie up of the dates with the alleged interactions mentioned in that case.

The sense of 'searching for blame' in the confusion somewhere in his early experiences, the statement that he would 'like to start from the beginning again'; to have perfect vows before death; in that context it makes this talk seem like hidden messages he can't state outright.

If we conclude that he no longer has vows, and is 'starting again' and that he also took getsul vows with HHDL, as Tenzin says, then what is in between is breaking them.

Malcolm wrote:

Śramaneras also can commit defeats, which bars them from reordaining as a novice.

Ergo, better to be an upāsaka.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 2:53 AM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

Hazel said:

A reminder that discussion of the recent scandal is currently locked to avoid speculation while details develop. I encourage people to remain on the topic of Karmapa's occupation and monastic status.

Malcolm wrote:

In fact, the two issues appear related, but correlation is not causation.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 2:59 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Minobu said:

Aslo you did the whole sit in a box thing for almost three years and what did it do for you...

Malcolm wrote:

Some of the best years of my life, it was nearly four, and no, I did not sit in a box. That is not really a thing in my tradition.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:07 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

*This does not apply at this time because there is no unity in the Sangha and therefore, there is no unity to break.

Malcolm wrote:

Sanghabheda, causing a schism in the Sangha can still occur. But only a bhikṣu can commit this downfall. See Abhidharmakoṣa, 4.100.

illaraza said:

“Now in the two thousand years of the True and Counterfeit [Dharmas] when they kept and relied upon the Lesser Vehicle and Provisional Great Vehicle, and practices putting one’s merit [effort] into them, in general there was benefit.

Malcolm wrote:

These five hundred year periods only apply to Sūtrayāna. They don't apply to Vajrayāna at all. But, this is your forum, you can believe whatever story makes you the most happy.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:08 AM

Title: Re: Where has Gregor gone?

Content:

Shotenzenjin said:

He hasn't posted for a while I enjoyed his posts what ever happened to him?

Malcolm wrote:

He rainbowed out.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:11 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

illaraza said:

"Having thus manifested the ten divine powers, Sakyamuni Buddha transmitted the five characters of Myo, Ho, Ren, Ge, and Kyo to the original disciples of the Buddha since the eternal past, who had sprung up from underground." Kanjin Honzon Sho, Nichiren Shu (NOPPA 1991) p 140; MW 176.

Malcolm wrote:

Really, in Chinese characters? Ancient or modern? In Kanji?

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:22 AM

Title: Re: Debate over 'deathless door'

Content:

SilenceMonkey said:

You're playing Chan master with strangers, people who don't even practice in your tradition.

Malcolm wrote:

He does not even practice in his own tradition. Its all blah blah blah.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:24 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Queequeg said:

Yes. I recall. And Eijo got upset and hasn't been back since.

Malcolm wrote:

DW is a ghost town.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 3:30 AM

Title: Re: To use a timer or not to use a timer...

Content:

Hazel said:

I decided to just stop tracking anything or using a timer.

Malcolm wrote:

Good. Timers are useless. Unless you are one of those people who plans to advertise your number "flight" hours as an inducement to get people to study with you.

<https://www.pathofsincerity.com/top-six-benefits-ive-gotten-10000-hours-meditation-practice/>

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 4:18 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

And he saw all phenomena are uniformly empty , tranquil , without birth , without extinction which translates to equal or without distinction

Malcolm wrote:

Easy words to say.

tkp67 said:

this is why the four standards were taught

They are also defined as those bodhisattvas who follow the four standards: (1) to rely on the Law and not upon persons; (2) to rely on the meaning of the teaching and not upon the words; (3) to rely on wisdom and not upon discriminative thinking; and (4) to rely on sutras that are complete and final and not upon those that are not complete and final.

Malcolm wrote:

Generally, the order actually given in the sūtras is as follows, for example, in the Ugraparipṛcchā, Ratnarāśi, etc.: "Rely on the meaning, not on the syllables; rely on gnosis (jñāna), not on consciousness (vijñāna); rely on the dharma, not on the person; rely on sūtras of definitive meaning, not on sūtras of provisional meaning."

Then of course this leaves open the question, "what is a definitive sūtra?" The Buddha defines this in many ways. For example, in the Bodhisattvapiṭaka he defines a definitive sūtra as one that explains the meaning comprehensively and that introduces the result. Repeating those criteria, the Aksayamati Sūtra expands the list by pointing out that provisional sūtras teach on self, persons, living beings, etc.; those sūtras that teach emptiness, signlessness, wishlessness, nonfabrication, nonorigination, nonproduction, absence of entities, selflessness, and so on are definitive. The Anavataptanāgarāja Sutra teaches us that sūtras which teach dependent origination are definitive sūtras, because that which arises in dependence is selfless, etc.

Thus, there are many definitive sūtras, not only one or two.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 4:34 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

tkp67 said:

The one that lacks any exclusion to Shakyamuni's complete supreme enlightenment which details the nine distinct realms he understood from within that enlightenment.

Malcolm wrote:

The Buddha is omniscient. That omniscience is detailed in many sūtras. What was he omniscient about? The nature of everything in the three realms and all paths of realization. Since this omniscience is discussed in many sūtras, by your definition, those too are definitive sūtras, for example, the Heart Sūtra.

The numeration is of no concern, whether it is all three realms and all paths, or the six realms and four types of realized persons, etc.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 4:51 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Queequeg said:

that's just a objective fact that NY has the most and best culture.

Malcolm wrote:

Right, and it gave us Trump. Good going NY.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 11:05 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Minobu said:

Aslo you did the whole sit in a box thing for almost three years and what did it do for you...

Malcolm wrote:

Some of the best years of my life, it was nearly four, and no, I did not sit in a box. That is not really a thing in my tradition.

PadmaVonSamba said:

We all spend our entire lives living in a small, dark, calcium box perched on top of a fragile neck, "and yet, what did it do for you ?"
But nobody seems to take issue with that.

Likewise, many people will spend 3 years of their lives sitting in cars stopped in traffic. Nobody thinks that's weird (well, some of us think it is!).

A Buddhist three-year retreat makes a lot of sense, actually.

Malcolm wrote:

For some. I don't really recommend it, though.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 11:10 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

PadmaVonSamba said:

We all spend our entire lives living in a small, dark, calcium box perched on top of a fragile neck, "and yet, what did it do for you ?"
But nobody seems to take issue with that.

Likewise, many people will spend 3 years of their lives sitting in cars stopped in traffic. Nobody thinks that's weird (well, some of us think it is!).

A Buddhist three-year retreat makes a lot of sense, actually.

Malcolm wrote:

Even so....most people can't manage the transition...

For some. I don't really recommend it, though.

PadmaVonSamba said:

...well, compared with spending 8,760 hours sitting in a stopped car on a freeway...

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 7:03 PM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

PeterC said:

I forget the mulasarvastivada requirement for validity of ordinations - how many fully ordained monks without unconfessed downfalls acting as preceptors, etc. - but am I right in thinking that OTD acted as preceptor in sramanera and bikshu ordinations after the ordination which he considered not valid?

Tenpel said:

There was a discussion with respect to Dagri Rinpoche about that. The Bhikkhunīs investigating the subject matter found out: if you as the vow taker fully believed in the preceptor being properly ordained and holding the vows, your ordination is valid. They had sources for this. I have to check my emails for the details. If HH Karmapa conferred ordination or participated in ordination rituals I don't know the slightest.

PeterC said:

Thanks. Curious if they had a rationale for that. I guess if you *didn't* believe that theory, then you would have to believe that there have been no valid ordinations for centuries now, because the presence of one monk with one unexpiated downfall in an ordination a thousand years ago would have invalidated all ordinations in which his successors ever participated.

Malcolm wrote:

Novice ordinations may be conducted by one fully ordained senior monk. Full ordination requires a preceptor, a so called secret master, etc., a full quorum of bhikshus.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 7:51 PM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

PeterC said:

Thanks. Curious if they had a rationale for that. I guess if you *didn't* believe that theory, then you would have to believe that there have been no valid ordinations for centuries

now, because the presence of one monk with one unexpiated downfall in an ordination a thousand years ago would have invalidated all ordinations in which his successors ever participated.

Malcolm wrote:

Novice ordinations may be conducted by one fully ordained senior monk. Full ordination requires a preceptor, a so called secret master, etc., a full quorum of bhikshus.

PeterC said:

And one of that quorum having an unconfessed downfall or a deficiency in their own ordination - is that a fatal defect?

Malcolm wrote:

No, that's the purpose of the quorum, in case someone has committed a defeat, the ordination is still valid.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 8:22 PM

Title: Re: More UFOs

Content:

PadmaVonSamba said:

If a truly existent self was derived from the experience

Malcolm wrote:

"Self" is just an abstraction, a universal. In Buddhism, only particulars are granted any amount of validity, and even that is contested.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 9:04 PM

Title: Re: Karmapa's (TTD & OTD) Occupation

Content:

Tenpel said:

I will disengage here now in the forum. My former comment where I commented on barma rabjung ordination, celibacy etc, based on qualified sources, was not approved with the claim "harsh accusations without knowing much..." (I didn't accuse anybody harshly but mocked about Malcom replying to my comment by invoking anonymous higher authority (Tibetan monks who believe HHK is not a monk) without using sound reasoning, quotes, scriptures or arguments.) I don't want to waste time. I posted the essence of that comment on my blog for those interested.

Malcolm wrote:

We have OTD's own statement on the matter, Tenphel. That's sufficient.

It's quite amazing that the you regularly seek to air the dirty laundry of the Buddhist world, but for some strange reason you consider certain parties above reproach, based on no citations, reasoning, or common sense when you are contradicted by their own words. The "intermediate ordination" is Tibetan fabrication, not found anywhere in Vinaya, as OTD himself admits in his statement of January, 2019.

In short, it's clear OTD does not at this juncture consider himself anything more than an upasaka.

Author: Malcolm

Date: Wednesday, May 26th, 2021 at 10:18 PM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Queequeg said:

And here comes my main criticism of Nichiren and his movement

Malcolm wrote:

Uh oh...get ready for for the fire and brimstone response QQ. We'll have some nice BBQ waiting for you when you arrive in Avici.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 12:44 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Minobu said:

The point of Nichiren iShonin's Dharma is to utilize your Buddha Nature and nourish your higher worlds so you can function as a Bodhisattva instead of a troll.

just saying.

Malcolm wrote:

I thought it was all included in ichinensanzen.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 3:35 AM

Title: Re: More UFOs

Content:

PadmaVonSamba said:

Even as pretas (hungry ghosts) are described as having tiny necks and other physical attributes,

Malcolm wrote:

There are many kinds of pretas, not only this pathetic kind.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 4:36 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Malcolm wrote:

The Mahayanasutralamkara.

By the 12th century, Esoteric Buddhism is baked into all schools in Japan, IMO.

Queequeg said:

I agree. There are some scholars who argue that Japanese culture, even to this day, is permeated by Esoteric ideas. I think they tend to come from Tendai or Shingon backgrounds. To everyone who has a sectarian agenda to keep Vajrayana out, this is of course not acceptable.

My understanding is that younger scholars are not as limited. It's changing. But many of those scholars have a hard time getting positions.

Malcolm wrote:

One thing of interest I learned the other day was the along with the Suvarnaprabhasa Sūtra (included in the tantra division in Tibetan Buddhism), the Lotus was among very first sūtras introduced to Japan, and was prominent in Japanese Buddhism right from the start.

It began to make sense to me then why there was such an amount of fuss over this sūtra in Japan.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 6:39 AM

Title: Re: More UFOs

Content:

Schrödinger's Yidam said:

In everyday life you nevertheless have a self or an identity, which is defined by the society. This is necessary for your functioning and survival in the society.

However your identity is not your essence. Think of someone who has amnesia. They have no idea who they are. So if your identity is not intrinsic to your nature, what is—if anything?

Malcolm wrote:

Nothing at all, other than luminosity.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 9:21 AM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Queequeg said:

I agree. There are some scholars who argue that Japanese culture, even to this day, is permeated by Esoteric ideas. I think they tend to come from Tendai or Shingon backgrounds. To everyone who has a sectarian agenda to keep Vajrayana out, this is of course not acceptable.

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It began to make sense to me then why there was such an amount of fuss over this sūtra in Japan.

Queequeg said:

Yes. I believe the Lotus, Golden Light (Suvarnaprabhasa), and the Benevolent Kings Sutras were the first Buddhist texts given to the Emperor by the King of Baekje (sp?), along with a statue of the Buddha and several monks and nuns. From there, it was promoted by the periodic recitation at the network of national temples that had been set up in all the provinces. Then later when the Tiantai lineage was brought back from China by Saicho, the Lotus was framed as a sutra for the protection of the nation anew, this time from Mt. Hiei which is located NE of Kyoto, to protect from evil spirits that were said to come from that direction.

Malcolm wrote:

This is interesting, in that it suggests the LS was already at the center of a populist Buddhist movement in Japan quite early:

Meanwhile, undoubtedly in part in connection with the patronage of the Tendai lineages by the Northern Fujiwara House, the Lotus Sūtra was the central object of veneration and more general ritual concern at court. The Lotus Sūtra was already prominently featured in the Sanbō'e, which included a discussion of the Eight Lotus Sūtra Lectures Assembly at Kumano. It is important here to emphasize that it mentioned the presence not only of lay aristocrats at the assembly but also of "monks" in "deer skin," which

suggests the presence of mountain ascetics (shugenja), who might be connected to the category of ambiguous religious practitioners called “holy ones” (hijiri), discussed in the next section. Indeed, faith in the Lotus Sūtra was clearly now not limited to the aristocracy since it had been disseminated to other groups in the populace. For example, the tales in the collection Honchō hokke genki (hereafter Hokke genki; Accounts of Lotus Sūtra Anomalies in Japan) (ca. 1041–1044) depict such anomalies from the standpoint of the so-called “Lotus [Sūtra] holy ones” (Hokke hijiri or jikyōja), which makes it clear that such faith spread across classes over the course of the mid Heian period onwards.⁶ Indeed, these figures deployed rhetoric of the Lotus Sūtra to legitimate their position within the evolving Buddhist communities of their day (Deal 1993: 267–268).

— A cultural history of Japanese Buddhism.

However it undermines the notion Nichiren was the initiator of such sentiments, or that Nichiren was a unique working class hero of the Lotus sutra struggling in an unprecedented confrontation with Buddhist elites.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 10:46 AM

Title: Re: How's America going?

Content:

tobes said:

2020 was truly an epic year for our American friends, who largely dominate the forum (demographically).

It was hard to watch from the outside - from bodies piling up in NYC to police killing black men in cold blood to the batsh*t crazy election and the storming of Capital Hill by white nationalists.

Of course, none of these threads are all suddenly resolved, but it looks from the outside like things have taken a massive turn for the better. Good vaccination rates, a sane leader etc.

How is it feeling on the ground, in your hood?

Malcolm wrote:

We all feel kind of like June Osborn.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 6:45 PM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

treehuggingoctopus said:

And yet they say: "From the Yangzab Terma Dzogchen Cycle of the Yangzab Konchok Chidu."

So, Yangzab or Konchok Chindu?

heart said:

The name in Tibetan "bka' rdzogs pa chen po yang zab dkon mchog spyi 'dus" as you can see the name includes Yangzab.

/magnus

treehuggingoctopus said:

Yes I know. It would be crystal clear if they just wrote "the Yangzab Konchok Chindu." But they also talk of "the Yangzab Terma Dzogchen Cycle," and in the Drikung context that would normally mean Rinchen Phutsok's Yangzab. Hence my confusion.

Malcolm wrote:

Perhaps people who wrote flier do not know the difference.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 7:41 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Malcolm wrote:

This is interesting, in that it suggests the LS was already at the center of a populist Buddhist movement in Japan quite early:

Queequeg said:

I think that sounds right. I'm not that familiar with Asuka and Nara period Buddhism. My impression is that Buddhism was a state and aristocratic concern.

Malcolm wrote:

This book I am reading seeks to revise this assessment, in light of many new archaeological findings in Japan, which suggests that Buddhism was a far more popular movement from its earliest presence in Japan, than was hitherto believed.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 7:56 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Queequeg said:

I think that sounds right. I'm not that familiar with Asuka and Nara period Buddhism. My impression is that Buddhism was a state and aristocratic concern.

Malcolm wrote:

This book I am reading seeks to revise this assessment, in light of many new archaeological findings in Japan, which suggests that Buddhism was a far more popular movement from its earliest presence in Japan, than was hitherto believed.

Queequeg said:

Interesting. "A Cultural History of Japanese Buddhism"? I will check that out.

Malcolm wrote:

The authors point out that Buddhism in its early days was actually practiced more privately, and that the whole Shotoku Daishi legend is largely a tall tale.

Author: Malcolm

Date: Thursday, May 27th, 2021 at 10:38 PM

Title: Re: Did Nichiren Shonin create an entirely different Buddhism for our time

Content:

Queequeg said:

Interesting. "A Cultural History of Japanese Buddhism"? I will check that out.

Malcolm wrote:

The authors point out that Buddhism in its early days was actually practiced more privately, and that the whole Shotoku Daishi legend is largely a tall tale.

Queequeg said:

That sounds about right. I look forward to reading that book.

Malcolm wrote:

In many respects it reads like a text book (which it is), and is not the most thrilling writing ever, but each chapter has an extensive bibliography, and authors take pains not to retread old material, but focus on the social dimension of Japanese Buddhist history, it's not a book about the various schools as much as it is a book about how Japanese society and Buddhism evolved together from the beginnings of Buddhism's introduction by Korean merchants, and so on.

I will add, that one thing of interest to me is the parallel developments of Buddhism on opposite ends of Asia, in Tibet and Japan (While I was never interested in Chinese or Korean Buddhism per se, I was interested in Japanese Buddhism first, and then later, Tibetan Buddhism.)

Japan's economy and society was not notably disrupted by the Great Buddhist Purge of

845 in China, which threw all of mainland Asia into social and economic disarray. While Buddhism was present in Tibet in some form or another since roughly the 5th century CE, when a copy of the Karandavyūha was supposedly presented to King Lhatō Thori (27th king of Tibet), and Tibetans were certainly aware of Buddhism since they regularly sacked Khotan (there is a whole sūtra about this), Buddhism did not begin to be formally established until the 7th century, during the reign of King Songtsan Gampo (?-649, he was reputed to have lived 82 years, but info is sketchy, his reign was from 629-649). So given the implied dates of his life span, he was a contemporary of Shōtoku.

Interestingly enough, it is quite likely that this planted the seed of the Avalokiteśvara Devotion in Tibet.

Author: Malcolm

Date: Friday, May 28th, 2021 at 1:37 AM

Title: Re: Did Nichiren Shōnin create an entirely different Buddhism for our time

Content:

illaraza said:

"Having thus manifested the ten divine powers, Sakyamuni Buddha transmitted the five characters of Myō, Hō, Ren, Ge, and Kyo to the original disciples of the Buddha since the eternal past, who had sprung up from underground." Kanjin Honzon Shō, Nichiren Shū (NOPPA 1991) p 140; MW 176.

Malcolm wrote:

Really, in Chinese characters? Ancient or modern? In Kanji?

illaraza said:

Yes, The True Object of Worship is preserved in its original ancient Chinese, with Nichiren's seal and signature.

Malcolm wrote:

That really does not fly:

सद्धर्मपुण्डरीकसूत्र

There are 9 syllables in the original name of the sūtra, as it was spoken by the Buddha. The Buddha never taught this sūtra in Chinese, 7 if one removes the word sūtra (kyō).

Author: Malcolm

Date: Friday, May 28th, 2021 at 3:51 AM

Title: Re: Parallels between Japanese and Tibetan Buddhism?

Content:

Queequeg said:

This comment in another thread raised a question for me that I thought might be

interesting to explore a bit:

That sounds about right. I look forward to reading that book.

Malcolm wrote:

In many respects it reads like a text book (which it is), and is not the most thrilling writing ever, but each chapter has an extensive bibliography, and authors take pain not to retread old material, but focus on the social dimension of Japanese Buddhist history, its not a book about the various schools as much as it is a book about how Japanese society and Buddhism evolved together from the beginnings of Buddhism's introduction by Korean merchants, and so on.

I will add, that one thing of interest to me is the parallel developments of Buddhism on opposite ends of Asia, in Tibet and Japan (While I was never interested in Chinese or Korean Buddhism per se, I was interested in Japanese Buddhism first, and then later, Tibetan Buddhism.)

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Interestingly enough, it is quite likely that this planted the seed of the Avalokiteśvara Devotion in Tibet.

Queequeg said:

Buddhologists have dated various texts in the Buddhist canon based on when they appeared in places outside of the Indian sphere. For instance, the age of many Mahayana texts are estimated based on when they appeared in China. One could also glean some insight about the form of Buddhism in India at particular times based on the type of Buddhism that was transmitted to other places. For instance - the transmission of Vajrayana to China is occurred in the 7th to 8th centuries, while the transmission to Tibet occurred from the 8th - 11th c. (?). The Vajrayana that was transmitted to China corresponds to early Indian Vajrayana, while Tibet receive those as well as later forms.

Malcolm had observed that the popularity of the Lotus Sutra in Japan seems due to its introduction from the start, and that the popularity of Avalokiteśvara may be due to his early introduction in Tibet. Earlier in the discussion he had noted sort of similar dynamics of tension of popular and institutional Buddhisms in the two countries, but how this played out under different conditions.

I'm interested to explore these ideas a little more. Not sure how the discussion will go, but just putting these observations as an open invitation to comment.

I'm interested to see how the same ideas may have played out differently because of different social and political conditions. Also interested in parallel developments - things that played out similarly.

Sorry that might not be pointed enough to kick off the discussion. I'll maybe try again if this is just a dud.

Malcolm wrote:

Vajrayāna was continuously transmitted to Tibet from the mid-8th until the 16th century. And yes, the first Vajrayāna teachings in Tibet were mainly Early Indian, i.e. 7th-early 8th century tantras.

Author: Malcolm

Date: Friday, May 28th, 2021 at 4:11 AM

Title: Re: Parallels between Japanese and Tibetan Buddhism?

Content:

Malcolm wrote:

Vajrayāna was continuously transmitted to Tibet from the mid-8th until the 16th century. And yes, the first Vajrayāna teachings in Tibet were mainly Early Indian, i.e. 7th-early 8th century tantras.

Queequeg said:

I recall you commented that some of the major tantras (called sutra in Japan) in Japan were also transmitted to Tibet and that one of the first Tibetan kings who adopted Buddhism practiced them. Do you recall that comment? What happened with those traditions in Tibet over time?

Malcolm wrote:

Both the Mahāvairocanaabhisambodhi and the Vajrasikharatantra and Tattvasamgraha were translated during the 8th century. The initiation for those still exist.

Author: Malcolm

Date: Friday, May 28th, 2021 at 9:08 PM

Title: Re: Is the Heart Sutra Nihilism?

Content:

Ardha said:

I read about it briefly in the Lion's Roar magazine and it just looks like a bunch of "no's" and starting with how our view is inverted and nothing exists. I was failing to see how such a thing could be helpful.

Malcolm wrote:

That's not what the Heart Sūtra says.

It says: The material skandha is empty; emptiness is the material skandha; there is no material skandha other than emptiness, there is no emptiness other than the material skandha. The same applies to the aggregates of sensation, perception, formations, and consciousness."

Author: Malcolm

Date: Saturday, May 29th, 2021 at 12:53 AM

Title: Re: My biggest Mahayana question

Content:

Inedible said:

The one biggest thing I have never understood about the Mahayana is that it seems to require giving to others before having. Not just Enlightenment itself, but also the things which bring temporary happiness. As a practical matter, I have found that when I try to share my interests in meditation and lucid dreaming and mindfulness with others that they quickly realize I'm not getting the results for myself. They always end up deciding they don't have time for such things. And materially speaking I'm a complete failure. I'm lucky to have any money five days after payday. But being in the Mahayana seems to be about helping others to reach the other shore and the first of the Paramitas is Dana. As a practical matter how do you give what you don't have? People do tend to notice, and they don't tend to be very receptive to it.

Malcolm wrote:

Shantideva states that bodhisattvas first duty is to preserve themselves, so that they may help others.

It is also important to understand it is the wish to of help to others that is most important. The Buddha was incapable of relieving the poverty of all beings, but nevertheless he perfected generosity anyway. Why? Because he wished all sentient beings to have whatever is was they needed and wanted.

Author: Malcolm

Date: Saturday, May 29th, 2021 at 8:46 PM

Title: Re: More UFOs

Content:

Aemilius said:

There is even a case when a humanoid was taken to Pentagon. He stayed there about two years. During this time he met with and discussed with several persons. And naturally nothing of this could be made public, this just is the nature of the human condition.

PeterC said:

You know this how? What security clearance do you hold?

Malcolm wrote:

Come on Peter, do your research. The truth is out there.

Author: Malcolm

Date: Saturday, May 29th, 2021 at 11:18 PM

Title: Re: More UFOs

Content:

Danny said:

The problem with this subject is 99% of it gets mixed up with quackery.

Malcolm wrote:

The problem with this subject is that absolutely no one who claims to know anything beyond "I saw something I can't explain" knows anything, its all conjecture, speculation, and downright lies.

Author: Malcolm

Date: Saturday, May 29th, 2021 at 11:40 PM

Title: Re: More UFOs

Content:

Danny said:

The problem with this subject is 99% of it gets mixed up with quackery.

Malcolm wrote:

The problem with this subject is that absolutely no one who claims to know anything beyond "I saw something I can't explain" knows anything, its all conjecture, speculation, and downright lies.

Danny said:

My Favourite clip from the UFO Disclosure Project

https://www.youtube.com/watch?v=AmNzKxVwAYg&list=PLnrEt2fldZ0aBgPuVF0C_T559YR20eDTc

Malcolm wrote:

I would place this in the downright lie category. It is easy to testify about something for which there is no evidence.

Dark Side of the Moon:

Author: Malcolm

Date: Saturday, May 29th, 2021 at 11:50 PM

Title: Re: Reading suggestions to learn about Soto

Content:

Nicholas2727 said:

Soto zen is one of the traditions I know the least about. While I don't practice in this tradition I am curious to learn more about it. From the little bit of research I have done on Soto zen, it seems there are some mixed views on it. Some seems like watered down Buddhism, while other people seem very educated and incorporate all of Zen practice. While I know the difference between Rinzai and Soto is supposedly just the method, when reading posts on this website there seems to be some difference in view and overall practice. Does anyone have any reading suggestions that go into detail about the Soto tradition, it's views, practices, etc?

Malcolm wrote:

Where to begin? There is a lot of material available to study.

Just go to Amazon and search on Soto.

Author: Malcolm

Date: Sunday, May 30th, 2021 at 12:24 AM

Title: Re: More UFOs

Content:

Malcolm wrote:

I would place this in the downright lie category. It is easy to testify about something for which there is no evidence.

Lucas Oliveira said:

They are all high-ranking military men, people with important positions in the government.

Malcolm wrote:

Donald Trump was the president of the United States. 30k lies plus in four years. So, sorry, but being in a government service does not equate with being honest.

But you can believe whatever crazy shit you like.

Author: Malcolm

Date: Sunday, May 30th, 2021 at 1:28 AM

Title: Re: More UFOs

Content:

Lucas Oliveira said:

are Official Evidence

Malcolm wrote:

No, it isn't.

Author: Malcolm

Date: Sunday, May 30th, 2021 at 2:32 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Minobu said:

In the Lotus sutra Lord Sakyamuni Buddha describes this world with beautiful highways with ropes and trees producing jewels and all this wonderful stuff and Beings ..

this is thing i'm working on now...incorporating this in my mind to benefit the world...

It's the mandala ..the Pure Land of Eagle Peak Mandala...blanketing the world..

this could be what Nichiren is pointing to when He says see you in the Pure land of Eagle peak...not some far of place but right here and now...

wow...i'm pretty happy with myself...lol

Malcolm wrote:

I am pretty sure Vimalamkīrti beat Nichiren to the punch:

Thereupon, magically influenced by the Buddha, the venerable Śāriputra had this thought: "If the buddhafiield is pure only to the extent that the mind of the bodhisattva is pure, [F.180.b] then, when Śākyamuni Buddha was engaged in the career of the bodhisattva, his mind must have been impure. Otherwise, how could this buddhafiield appear to be so impure?"

The Buddha, aware of venerable Śāriputra's thoughts, said to him, "What do you think, Śāriputra? Is it because the sun and moon are impure that those blind from birth do not see them?"

Śāriputra replied, "No, Lord. It is not so. The fault lies with those blind from birth, and not with the sun and moon."

The Buddha declared, "In the same way, Śāriputra, the fact that some living beings do not behold the splendid display of virtues of the buddhafiield of the Tathāgata is due to their own ignorance. It is not the fault of the Tathāgata. Śāriputra, the buddhafiield of the Tathāgata is pure, but you do not see it."

Then, the Brahmā Śikhin said to the venerable Śāriputra, "Reverend Śāriputra, do not say that the buddhafiield of the Tathāgata is impure. Reverend Śāriputra, the buddhafiield of the Tathāgata is pure. I see the splendid expanse of the buddhafiield of the Lord Śākyamuni as equal to the splendor of, for example, the abodes of the highest deities."

Then the venerable Śāriputra said to the Brahmā Śikhin, “As for me, O Brahmā, I see this great earth, with its highs and lows, its thorns, its precipices, its peaks, and its abysses, as if it were entirely filled with ordure.” Brahmā Śikhin replied, “The fact that you see such a buddhafiield as this as if it were so impure, reverend Śāriputra, is a sure sign that there are highs and lows in your mind and that your positive thought in regard to the buddha-gnosis is not pure either. Reverend Śāriputra, those whose minds are impartial toward all living beings and whose positive thoughts toward the buddha-gnosis are pure see this buddhafiield as perfectly pure.” [F.181.a]

Thereupon the Lord touched the ground of this billion-world galactic universe with his big toe, and suddenly it was transformed into a huge mass of precious jewels, a magnificent array of many hundreds of thousands of clusters of precious gems, until it resembled the universe of the Tathāgata Ratnavyūha, called Ananta guṇa ratna vyūha. Everyone in the entire assembly was filled with wonder, each perceiving himself seated on a throne of jeweled lotuses.

<https://read.84000.co/translation/toh176.html>, 1.46-1.50

Just sayin...

Author: Malcolm

Date: Sunday, May 30th, 2021 at 2:37 AM

Title: Re: The Threefold Lotus Sutra: A Modern Translation for Contemporary Readers

Content:

Javierfv1212 said:

This is a new translation by Michio Shinozaki (Author, Preface), Brook A. Ziporyn (Author, Introduction), David C. Earhart

Malcolm wrote:

It is not new at all. It is a reprint with a new introduction.

The best translation is the one over at 84000.co

Author: Malcolm

Date: Sunday, May 30th, 2021 at 4:56 AM

Title: Re: The Threefold Lotus Sutra: A Modern Translation for Contemporary Readers

Content:

Javierfv1212 said:

Malcolm are you sure you're not confusing this with the 1989 Bunno Kato and Yoshiro Tamura translation which is also called "The Threefold Lotus Sutra"?

The blurb indicates that this is a new translation, if you are correct, then Kosei's

marketing is being very deceptive in saying that "Now Kosei Publishing, responding to the needs of a truly globalized, twenty-first century Buddhism, has revitalized this acclaimed work with a newly translated publication, The Threefold Lotus Sutra: A Modern Translation for Contemporary Readers. This is the first English version of this religious classic tailored to the essential Buddhist practice of daily sutra recitation."

Have you seen an actual copy of this?

Regarding the one over at 84000, I don't doubt its good, but I'd like a physical copy, and if its made for recitation, that would be pretty cool. Also, since the Chinese version has been the most influential one historically (Tibetans hardly read the sutras anyways), I'd prefer a translation of that version.

Malcolm wrote:

My error, this is a revision of the original translation they published in 1975.

Author: Malcolm

Date: Sunday, May 30th, 2021 at 7:34 PM

Title: Re: HH Sakya Trichen White Tara Initiation

Content:

WeiHan said:

Was this the wish fulfilling wheel White Tara taught in Khenpo Karthar's book?

Malcolm wrote:

I don't have that book, so I can't say.

Author: Malcolm

Date: Sunday, May 30th, 2021 at 8:35 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

FiveSkandhas said:

I was asked this question by an advanced Western philosophy student.

Malcolm wrote:

Short answer: the Buddha, because the Buddha possesses the dharmakaya, cf. the Ratnagotravibhanga.

Author: Malcolm

Date: Sunday, May 30th, 2021 at 9:13 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Astus said:

Even the Buddha revered the Dharma as his teacher (SN 6.2). The Uttaratantra Shastra (3.21) calls the Buddha the ultimate refuge, it also practically combines all three into

one, as Dzongsar JK Rinpoche commented: 'But ultimately, Buddha is not other than the Dharma and the Sangha, because the ultimate Dharma is the absence of attachment. And that's what Buddha has achieved. And since Buddha is the result of end point of all the bhumis, the Buddha is also the essence, the quintessence of the Sangha.'

Malcolm wrote:

One, your reference to SN 6.2 is far too narrow, since in the Pali canon the Buddha has also declared in various places he had no teacher at all, and that he had teachers in past lives.

Second, no, the UT really doesn't "practically combine all three refuges into one." It points out that the Dharma and the Sangha are compounded and impermanent. This is the context in which Maitreya declares the Buddha to be the true refuge, Dzongsar's apologetics notwithstanding.

Author: Malcolm

Date: Monday, May 31st, 2021 at 12:18 AM

Title: Re: Shinjin as the Third Noble Truth

Content:

Zhen Li said:

The main influence for most people who use the sutra in East Asia has been the Dharmakṣema version...

Malcolm wrote:

For your interest:

<https://journals.ub.uni-heidelberg.de/index.php/jiabs/article/view/8619/2526>, see pg.57, Problem of the Icchantika...

https://web.archive.org/web/20130614174936/http://www.shabkar.org/download/pdf/On_the_Eschatology_of_the_Mahaparinirvana_Sutra_and_Related_Matters.pdf

Author: Malcolm

Date: Monday, May 31st, 2021 at 5:53 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Astus said:

The Buddha is called the ultimate refuge for its permanence, thus actually meaning the dharma kaya.

Malcolm wrote:

The Uttaratantra states:

Buddha alone is a refuge
because the Muni possesses the dharmakāya.

We agree that dharmakāya is termed permanent in this case. We also have to ask, what is buddhahood? The UT states six qualities:

Buddhahood that possesses two benefits
is uncompounded, naturally perfected,
is not realized through external conditions,
and possesses wisdom, love, and power.

It then continues:

[Buddhahood] is uncompounded because its primal nature
is free from beginning, middle, and end.
Because [it] possesses the dharmakāya of pacification,
it is called "naturally perfected."
Because [buddhahood] is not realized through external conditions
it is personally realized.
As such, because those three aspects are realized,
[buddhahood] is wisdom;
because the path is demonstrated, the mind [of buddhahood] is loving,
and its power is abandoning all suffering and affliction
through gnosis and compassion.

Thus, what we are going for refuge in is the actual realization of a buddha, who has
benefited themselves and is capable of benefitting us, and not some abstract doctrine
we ourselves have not realized. Unlike the Dharma and the Sangha, it is uncompounded
and permanent. Which is why the UT states unambiguously:

Because of being abandoned, because of being deceptive,
because of nonexistence, and because of being fearful,
the two kinds of Dharma and the noble assembly
are not the supreme, permanent refuge.

Astus said:

In a similar fashion is Dharma itself described in the Pali Canon, that it is true and
present regardless of a buddha arising or not arising

Malcolm wrote:

That, however, is not the dharmakāya as defined here.

Author: Malcolm

Date: Monday, May 31st, 2021 at 9:55 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

For Vajrayana it's the dharmakaya guru Buddha. All in one. From a Mahayana standpoint since Buddha is not around anymore, the teachings are primary. But without a teacher you're not going to get the whole picture. A Mahayanist teacher is not considered a Buddha, therefore the dharma.

Malcolm wrote:

From a Mahāyāna standpoint, the Buddha does not abide in nirvana, so the Buddha is "always around," as our teachers (cf. Lotus Sūtra). In general Mahāyāna, it is clearly stated that one should regard one's teacher as being like a buddha; the difference between it and secret mantra is that in secret mantra one is to regard one's teacher as a buddha, full stop.

Author: Malcolm

Date: Monday, May 31st, 2021 at 10:05 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Malcolm wrote:

Thus, what we are going for refuge in is the actual realization of a buddha, who has benefited themselves and is capable of benefitting us, and not some abstract doctrine we ourselves have not realized.

Astus said:

Being uncompounded, it cannot even be comprehended, unlike an abstract doctrine. Being effortless ("naturally perfected"), nobody has anything to do with it, unlike with a teaching. Being personally realised, one has to realise it for oneself and others cannot help, unlike with a teaching. The path that is demonstrated, that is the teaching, and it is through the path that afflictions are abandoned. So, taking refuge in the true buddha, the dharmakaya, means taking the ultimate truth (wisdom, dharma as reality) as shown in the teaching demonstrating reality (compassion, dharma as doctrine) and applying it, since there is actually nothing else to take refuge in.

Malcolm wrote:

The Dharma Gem arises from the Buddha Gem; at least according to Maitreyanātha. So again, it is the Buddha who is primary, because without the Buddha, there can be no Dharma, since the latter arises from the former, that is to say, the second set of qualities which benefit others arose from the first set of qualities which benefit oneself. But you can parse this however you like. I am just reporting what Maitreyanatha and Asanga write in the Uttaratantra and its commentary in response to a question. I am not that interested in dancing on books with you.

Author: Malcolm

Date: Monday, May 31st, 2021 at 10:10 PM

Title: Re: Shinjin as the Third Noble Truth

Content:

Zhen Li said:

The Buddhahadra translation can be regarded in the same way as the exclusion clauses in the primal vow — these are skillful means to encourage those who might take the teachings too far and think that they can act licentiously because their buddhahood is assured. Beings must still regard good as good.

Malcolm wrote:

Or the Dharmakṣema translation is heavily interpolated by that translator with his own ideas, which Occam's razor dictates is the more likely case.

Author: Malcolm

Date: Monday, May 31st, 2021 at 10:12 PM

Title: Re: Consciousness is not momentary

Content:

WeiHan said:

When Buddha said that consciousness is momentary, it is actually an expedient saying and not ultimate because each moment if they really exist will need to be a stretch which is impossible as they can be split down further. Yet, past moment can never be "joined" to the next subsequent moment because if it does so, at the point that they join together, past moment will be the future moment which is absurd.

Malcolm wrote:

This would only be true if moments have parts. But moments do not have parts, so this objection is not applicable.

Author: Malcolm

Date: Monday, May 31st, 2021 at 11:04 PM

Title: Re: More UFOs

Content:

Aemilius said:

I don't intend to be rude, but the discussion is like some one had heard that something called Buddhism possibly exists, but no one has read any sutras.

The canonical or half canonical literature of Ufo lore is vast unimaginably vast.

Malcolm wrote:

And they still don't present anything that remotely resembles a fact apart from grainy Airforce photos, etc.

I am quite certain there is life on other planets in the universe, even intelligent life.

But there is absolutely no empirical evidence that has been produced by anyone that we have been visited by intelligent beings from another solar system, etc.

And if there was such evidence, the first human instinct would be to destroy such beings.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 12:37 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

For Vajrayana it's the dharmakaya guru Buddha. All in one. From a Mahayana standpoint since Buddha is not around anymore, the teachings are primary. But without a teacher you're not going to get the whole picture. A Mahayanist teacher is not considered a Buddha, therefore the dharma.

Malcolm wrote:

From a Mahāyāna standpoint, the Buddha does not abide in nirvana, so the Buddha is "always around," as our teachers (cf. Lotus Sūtra). In general Mahāyāna, it is clearly stated that one should regard one's teacher as being like a buddha; the difference between it and secret mantra is that in secret mantra one is to regard one's teacher as a buddha, full stop.

Crazywisdom said:

Like a Buddha is not a buddha. The teachers always around are relying on Sutras. These word plays are cute though.

Malcolm wrote:

And the Buddha promises in the Lotus Sūtra that he will continually manifest as our teachers, so still around after all these years.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 2:40 AM

Title: Re: Sapan and Dzogchen

Content:

Yungdrung Gyalpo said:

It is not certain that all of Sakya Paṇḍita's objections reach or even target Dzogchen.

The main passage where Sakya Paṇḍita talks about Dzogchen, to my knowledge, is in the Domsum Rabye and not in the Thupai Gongsal.

Malcolm wrote:

He mentions Dzogchen in passing as the apex of the Nyingma system in Thubgong, but offers no criticism of it in that text.

In Domsum, he merely distinguishes that in his opinion, Dzogchen is a ye shes, not a tshul.

Yungdrung Gyalpo said:

On the other hand, I think that in later comments on the Domsum Rabye, like that of Gorampa, the charge is heavier against Dzogchen.

Malcolm wrote:

Not so much against Dzogchen per se, as texts like Kun byed rgyal po, which Gorampa asserts Sapan was too polite to mention by name.

Yungdrung Gyalpo said:

rGya nag lugs kyi rdzogs chen, which I understand as meaning: "Chinese-style Dzogchen"

Malcolm wrote:

This is a reference to the one shoe left in Tibet by Hashang. And yes, it is an implication that Dzogchen was influenced by Hashang. IOW, "Chinese-style Dzogchen" refers to Kagyu Mahamudra of Shang, etc.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 3:27 AM

Title: Re: Sapan and Dzogchen

Content:

Yungdrung Gyalpo said:

If you know Nyoshül Khenpo's dris lan, he answers a precise question I asked him about that, long ago. Basically, his assumption is that it is not the case that in Dzogchen you reach the two resultant Kāyas without the two accumulations, but that the kadak aspect contains the accumulations of wisdom primordially perfected, while the lhundrup aspect contains the accumulations of merit originally perfected. Hence, he says, you obtain the Dharmakāya as the fruit of the (self-disclosing of?) kadak side of Rigpa and the Rūpakāya thanks to the (self-disclosing of?) the lhundrup side of Rigpa.

Malcolm wrote:

His teacher, Khenpo Ngachung gives a similar account.

Yungdrung Gyalpo said:

Now Nyoshül Khenpo's answer works only if you decide to understand Rigpa as eternal in terms of "timeless", not of "pre-existing". It implies to get rid of all Shentong -style images of the jewel already there in its gangue or the sky already clear despite the clouds.

Malcolm wrote:

Correct. Rigpa can't be preexisting, because if it were, then the three ma rig pas make no sense.

Yungdrung Gyalpo said:

By the way, in my opinion, Gorampa's interpretation of the connection between the Buddhas' omniscience and its objects (in the lTa ba ngan sel) is 100% Dzogchen-compatible...

Malcolm wrote:

The Sakyapa view of the result is indeed 100% percent compatible with Dzogchen.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 4:12 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

KonchogUrgyenNyima said:

Thank you all so much for your replies. This has been super helpful. Does anyone have any detailed info on the lineage of konchog chidu?

Malcolm wrote:

It was revealed by Rigzin Jatson Nyingpo, who lived in the 17th century. He declared that he was the actual re-emanation (yang sprul) of Guru Rinpoche, and based on this and other things, the Konchog Chidu was probably the most widely practiced cycle of Guru Rinpoche practice until Jigme Lingpa's time. It is still the main practice of Dzogchen monastery. Moreover, it gained prominence at Kathok Monastery, whose lineage holders, from Rigzin Duddul Dorje on down, held it as their main practice.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 4:38 AM

Title: Re: Buddhism's causes of illness

Content:

PadmaVonSamba said:

If illness is the result of karma, then all medicine blocks karma.

Malcolm wrote:

Some illnesses are; some are not.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 6:15 AM

Title: Re: Buddhism's causes of illness

Content:

PadmaVonSamba said:

If illness is the result of karma, then all medicine blocks karma.

Malcolm wrote:

Some illnesses are; some are not.

Hazel said:

Is that true of a certain set of illnesses or rather is it true of certain instances of any illness?

Malcolm wrote:

Both a certain set and certain instances.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 6:17 AM

Title: Re: Buddhism's causes of illness

Content:

PadmaVonSamba said:

If illness is the result of karma, then all medicine blocks karma.

Malcolm wrote:

Some illnesses are; some are not.

Minobu said:

so what is the cause malcolm, of an illness not due to Karma.

Malcolm wrote:

Three humors, vāta, pitta, and kapha. The cause of those are desire, hatred, and ignorance.

You can read about this in the Suvarnaprabhasa Sūtra, and other places. The latter sūtra has a chapter, chapter 16, devoted to discussing illnesses and their causes.

<https://fpmt.org/wp-content/uploads/teachers/zopa/advice/pdf/sutragoldenlight0207ltr.pdf>

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 7:13 AM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:

but all Malcolm, all [illnesses] have their origins in Karmic cause and effect.

Malcolm wrote:

No, they don't. But there is no point in arguing with you about it. Unlike you, I studied Tibetan Medicine for many years, and have a degree in it. Tibetan Medicine is based on Buddhist sūtras and Buddhist medical texts like the Aṣṭāṅgahridayasamhita. I just don't have it in me to argue with laymen about the causes of illness according to the Buddha.

Author: Malcolm

Date: Tuesday, June 1st, 2021 at 9:51 AM

Title: Re: Shinjin as the Third Noble Truth

Content:

Malcolm wrote:

Or the Dharmakṣema translation is heavily interpolated by that translator with his own ideas, which Occam's razor dictates is the more likely case.

Zhen Li said:

If you would like to specifically address the quotation I provided in order to demonstrate interpolation, please go ahead,

Malcolm wrote:

It comes from the dubious part of the Dharmakṣema translation,

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 12:56 AM

Title: Re: Realising Emptiness as prerequisite for attaining Narokacho pureland?

Content:

WeiHan said:

Is realisation of Emptiness, a prerequisite for attaining Narokacho pureland?

Malcolm wrote:

Only in the sense that you must realize emptiness in the bardo at the time of death or in the bardo. But not necessarily in this life.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 5:12 AM

Title: Re: More UFOs

Content:

Aemilius said:

There is no objective reality that everyone will see, perceive and believe.

Malcolm wrote:

There is an empirical reality that sane people agree upon. Many people see two moons, but there is only one.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 5:36 PM

Title: Re: Seeking feedback/review: Pure Land Buddhism from a Tibetan Buddhist perspective

Content:

Brunelleschi said:

Hi all,

So Bob Thurman and Andrew Holecek did a course a while back about Pure Land Buddhism in the Tibetan tradition, as well as the East Asian Tradition entitled "Death & the Art of Dying: The Pure Lands Introduction".

Link: <https://thusmenla.org/p/pure-lands-introduction-archive>

Does anyone have any information regarding this course? Price = 108\$ for recordings from three (3) days and some study material. Seems pretty steep. Thinking whether it's worth it or not.

Thanks in advance,
Brunelleschi

Malcolm wrote:

You are better off buying the Halkias book on Pure land practice in Tibet.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 7:34 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

Like a Buddha is not a buddha. The teachers always around are relying on Sutras. These word plays are cute though.

Malcolm wrote:

And the Buddha promises in the Lotus Sūtra that he will continually manifest as our teachers, so still around after all these years.

Crazywisdom said:

So if one teaches sutras one is Shakyamuni's emanation. Ok. Still comes down to what's taught. Really it's a three sided Triple Gem. Without Buddha, no dharma, without dharma no Sangha, and without sangha no preservation and continuation of dharma.

Malcolm wrote:

Any teachers of Dharma, not just sutras.

The Dharma and Sangha are relative refuges, according to the Uttaratantra. It's very clearly stated there.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 8:25 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

I get that.

Malcolm wrote:

The question was, "Which is primacy, Buddha or Dharma?"

A number of people responded with their opinions, including you and I.

If someone were to ask me that question, I would answer, "The Buddha." YMMV.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 9:30 PM

Title: Re: MPNS on Women

Content:

Seeker12 said:

Thanks for any honest thoughts on the topic.

Malcolm wrote:

One of the reasons the MPNS is considered a provisional text...

It is completely sexist.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 10:36 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

I get that.

Malcolm wrote:

The question was, "Which is primacy, Buddha or Dharma?"

A number of people responded with their opinions, including you and I.

If someone were to ask me that question, I would answer, "The Buddha." YMMV.

Crazywisdom said:

I was asked this question by an advanced Western philosophy student
Sure. The problem I have with that is it's a religious answer, not a philosophical one.

Malcolm wrote:

Nevertheless, it is the answer I would give. In the West, people are no longer expected to embody the ideals they espouse. It is precisely because of this fact that I would give the answer I gave, and because it is a canonical answer.

Author: Malcolm

Date: Wednesday, June 2nd, 2021 at 10:50 PM

Title: Re: MPNS on Women

Content:

Seeker12 said:

Thanks for any honest thoughts on the topic.

Malcolm wrote:

One of the reasons the MPNS is considered a provisional text...

It is completely sexist.

Seeker12 said:

Longchenpa and others don't consider it provisional.

Malcolm wrote:

In general, it should be considered provisional even by Longchenpa since it contains the doctrine of the icchantika. It is also considered provisional because it uses intentional language to discuss a self, permanence, and so on.

What Longchenpa holds to be definitive is the doctrine of tathāgatagarbha, but there are some problems if we take the whole of those ten sūtras to be "definitive."

Then of course, there is the issue of whether the tathāgatagarbha doctrine is actually definitive. Arguably, the Uttaratantra itself holds the tathāgatagarbha doctrine to be provisional.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 1:26 AM

Title: Re: MPNS on Women

Content:

Seeker12 said:

The intent of this thread is not primarily to discuss provisional vs definitive sutras, and if possible I would suggest that we leave that topic alone. Even if we say that it is a provisional Sutra, that doesn't actually address the question, as provisional doesn't

simply mean meaningless. So presumably even if a Sūtra is provisional there is still a useful intent behind it. Which means, the question has not been answered in the slightest.

Malcolm wrote:

Yes, it was:

It is completely sexist. There is nothing useful, in this day and age, about gendering the appreciation of, or lack thereof, the tathāgatagarbha doctrine. The entire discussion in that passage devalues women.

The Vimalakīrti Sūtra throws shade on the idea that there are "marks" of gender which can be found.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 4:38 AM

Title: Re: MPNS on Women

Content:

Seeker12 said:

With all of that said, maybe it's just a misogynist addition, and there is no real meaning to it, and I'm just hypothesizing to try and see how it might fit. But I could, potentially, maybe consider a meaning such as this. More or less.

Malcolm wrote:

I doubt it is a sexist addition; it most certainly is a sexist sentiment.

As for tossing the whole sūtra out merely because it says some things that really must be taken with a grain of salt, no, that is not what I am implying.

Suppose the sūtra said, "Those who understand tathāgatagarbha are White, while those who do not understand tathāgatagarbha are Black. Now, if you are Black but you understand tathāgatagarbha, you are White; and if you are White and you do not understand tathāgatagarbha, you are Black."

Suppose the sūtra said, "Those who understand tathāgatagarbha are Eastern, while those who do not understand tathāgatagarbha are Western. Now, if you are Western but you understand tathāgatagarbha, you are Eastern; and if you are Eastern and you do not understand tathāgatagarbha, you are Western."

It is just a poorly thought out sentiment only possible in a patriarchal context where men are in a superior position (i.e. all of history).

In this case, the Goddess of the Ganges has it right.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 6:57 AM

Title: Re: What's with all the crankholes

Content:

Minobu said:

You know hanging out in Buddhist Ville you would think compassion and nicest would abound.

But there are like quite a lot of angry people in here.

Malcolm wrote:

Spots on other people's noses always look bigger than the yak on one's own.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 9:38 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

KonchogUrgyenNyima said:

Hello,

I am receiving what my lama called a text empowerment or pe-wang (which is short for pecha wang i assume?) for a khandro nyingthig text by terdak lingpa.

I am looking for two things:

1. what does a text empowerment mean? Does it authorize one to practice? To study the text? What are the general "rules" about this kind of thing in the vajrayana? I have never gotten a text wang before.

2. Which texts has Terdak Lingpa written on the Khandro Nyingthig/Yangthig? I'm trying to figure out which text i'm getting the empowerment for, and whether or not it is translated into english.

I'm turning to dharmawheel because i've tried to get these answers from my lama himself, but i fear our language barrier is complicating things and i don't want to bother him with a bunch of questions while in the presence of such a precious empowerment.

Malcolm wrote:

To read and study.

A text on the uncommon practices, one only AFAIK.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:04 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

KonchogUrgyenNyima said:

Hello,

I am receiving what my lama called a text empowerment or pe-wang (which is short for pecha wang i assume?) for a khandro nyingthig text by terdak lingpa.

I am looking for two things:

1. what does a text empowerment mean? Does it authorize one to practice? To study the text? What are the general “rules” about this kind of thing in the vajrayana? I have never gotten a text wang before.

2. Which texts has Terdak Lingpa written on the Khandro Nyingthig/Yangthig? I’m trying to figure out which text i’m getting the empowerment for, and whether or not it is translated into english.

I’m turning to dharmawheel because i’ve tried to get these answers from my lama himself, but i fear our language barrier is complicating things and i don’t want to bother him with a bunch of questions while in the presence of such a precious empowerment.

Malcolm wrote:

To read and study.

A text on the uncommon practices, one only AFAIK.

KonchogUrgyenNyima said:

Thanks Malcolm. Is that uncommon ngondro practices?

Malcolm wrote:

Yes, as well as trekcho, etc.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:06 AM

Title: Re: MPNS on Women

Content:

Malcolm wrote:

In this case, the Goddess of the Ganges has it right.

Seeker12 said:

I don’t understand this.

Malcolm wrote:

She transformed Shariputra into a woman when he asked her why she had not taken birth as a man.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:21 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Malcolm wrote:

You've missed the point I was making. But that's ok. The Dharma, the textual Dharma, is relative and compounded.

haha said:

Without the Buddha, there is no Dharma. And without the dharma, there is no Buddha. The Buddha became Buddha because of direct apprehension of Dharma. And then, Buddha is the expounder of the dharmas. Some traditions regard Guru is even superior then the Buddha in term of benefiting other. However, Dharma is more beneficial to me then the Buddha.

Buddha did not say, "If one sees Buddha, one will know the Dharma". Or I might be ill-informed. Instead, he said, "If one sees the Dharma, one will see the Buddha." Such statement might have shown the primacy of the Dharma. Or other might have different opinion for the same statement.

3. When this was said, Maitreya Bodhisattva-mahasattva spoke thus to the Venerable Sariputra: [Reverend Sariputra,] regarding what was said by the Lord, the master of Dharma, the omniscient: "He monks who sees conditioned arising, sees Dharma, and he who sees Dharma, sees the Buddha. "

Salistamba Sutra

People regard Buddha is a majestic person having 32 major and 80 minor marks sitting in the throne and so forth. That is fine from certain perspective. Seeing the physical form of Buddha, no one has attained the enlightenment. But hearing and contemplating the dharmas many have attained enlightenment. When Buddha was consoling a bedridden monk, he said that there was nothing special about seeing his physical form. Seeing or realizing Pratītyasamutpāda (dependent arising) would be equivalent to seeing the Buddha. Dharma is more important and beneficial.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 7:11 PM

Title: Re: How's America going?

Content:

tobes said:

But so is further decline. And the next few steps along that road are really too ugly to even contemplate.

Malcolm wrote:

Thirty million Americans+ subscribe to Qanon. That's ten percent of the population, and one fifth of potential voters.

Facebook is destroying the world.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 8:09 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Crazywisdom said:

The canonical answer is not important. The principle is important. This is still the fallacy of appeal to authority. What matters in Mahayana is helping others. What helps are the basic principles like 4NT the 3 doors, Bodhicitta, etc.

Malcolm wrote:

You help others your way. I will do it my way. Deal?

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 8:16 PM

Title: Re: What's with all the crankholes

Content:

Minobu said:

You know hanging out in Buddhist Ville you would think compassion and nicest would abound.

But there are like quite a lot of angry people in here.

It doesn't make sense to me.

i have witnessed meanness galore, games to hurt people.

Snide comments meant to hurt.

Sarcasm made for like some clique.

All of which is so like counter productive.

Why????????????????????

maybe if we are all honest and help each other with this

maybe just maybe.....

amanitamusc said:

Here is the answer to your crankhole problem. It is actually a pretty small solution .

<https://www.ebay.com/itm/294054765041?hash=item447707a1f1:g:RlsAAOSwAjZgR8SK>

Malcolm wrote:

But the crank cover trim ring is also necessary:

https://www.ebay.com/itm/294054788698?_trkparms=aid%3D1110006%26algo%3DHOMESPLICE.SIM%26ao%3D1%26asc%3D20200818143230%26meid%3D314ce60b8de54db8bddac6b67907dd6b%26pid%3D101224%26rk%3D1%26rkt%3D5%26sd%3D294054765041%26itm%3D294054788698%26pmt%3D0%26noa%3D1%26pg%3D2047675%26algv%3DDefaultOrganic%26brand%3DChevrolet&_trksid=p2047675.c101224.m-1

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 8:21 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Malcolm wrote:

Democracies require active participation by an educated and informed electorate. Refusing to engage in politics because [shock horror] one might experience afflictions is a copout, in my opinion, and just allows the uneducated and ill-informed to have an undue say in one's affairs. To protect others, bodhisattvas must protect themselves, and this is true in every area of life. Refusing to engage in the political life of one's nation or community is, frankly, irresponsible.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 9:07 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Malcolm wrote:

This primacy of the Buddha can be well understood through the metaphor of the sun and its light.

The Buddha is the sun. The Dharma is its light. However, while we cannot always see the light of the sun, the sun is always there.

Without the light shed by the sun, of course, those in ignorance cannot see things the way they are, and they stumble around in darkness. But the light of the sun depends on proper conditions to illuminate the world, even though the sun is always there, whether it is day or night.

This is why the Buddha has primacy. Without the sun of the Buddha rising in the sky, his light does not shine on the world. And due to the misfortune of sentient beings, the sun of the Buddha will also set, even though the Buddha never moves from his place, and does not rise or set.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 9:24 PM

Title: Re: How's America going?

Content:

Queequeg said:

I want those young men building electric grids and high speed rail, not just hanging out in the parking lot in front of their waxed cars.

Malcolm wrote:

I'd rather they were doing that then hanging out in Qanon circles.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:28 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

From a nondual conception, though, the entire dynamic is dependently original and so to say that one has primacy doesn't quite make sense and is rather arbitrary.

Malcolm wrote:

The sun does not care whether there are clouds or not, nor whether it is day or night. It just shines...

Nonduality is seriously overrated by Western Buddhists.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 10:48 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

From a nondual conception, though, the entire dynamic is dependently original and so to say that one has primacy doesn't quite make sense and is rather arbitrary.

Malcolm wrote:

The sun does not care whether there are clouds or not, nor whether it is day or night. It just shines...

Nonduality is seriously overrated by Western Buddhists.

Queequeg said:
Or maybe dismissed too easily.

Malcolm wrote:
Depends on what one understands by "nondual."

Author: Malcolm
Date: Thursday, June 3rd, 2021 at 10:50 PM
Title: Re: How's America going?
Content:
Malcolm wrote:
Facebook is destroying the world.

Queequeg said:
I quit last year. I can't imagine subjecting myself to that again.

Malcolm wrote:
I still see it, but my feed is extremely manicured. Mostly news and entertainment, and I follow very few people.

Author: Malcolm
Date: Thursday, June 3rd, 2021 at 10:51 PM
Title: Re: How's America going?
Content:

Queequeg said:
I don't know what you are getting at.

Author: Malcolm
Date: Thursday, June 3rd, 2021 at 10:54 PM
Title: Re: What's with all the crankholes
Content:
DNS said:
It's not very active, but if you want very friendly, cordial discussion, it's at DP:

<https://www.dharmapaths.com/>

Everyone thought it would be a combat zone, with comparative religions and traditions being discussed, but it ended up being a love fest.

Of course there is friendly discussion here too, but it's easier to notice and remember

the controversies and fighting than the more common beneficial times.

Malcolm wrote:

Yes, if you love Nicholas Weeks, who subscribes to a lot of strange, far-right wing conspiracy theories.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 11:15 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

To say that the sun shines whether there is a being to observe or not suggests an unconditioned sun simpliciter...

Malcolm wrote:

Recall, the definition I provided at the beginning of this conversation in fact defines buddhahood as uncompounded simple entity ...

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 11:17 PM

Title: Re: How's America going?

Content:

Queequeg said:

I quit last year. I can't imagine subjecting myself to that again.

Malcolm wrote:

I still see it, but my feed is extremely manicured. Mostly news and entertainment, and I follow very few people.

Queequeg said:

We need some people to keep tabs on it and ring the alarm. I know myself and if I have one smoke, I'll be sucking down the pack before long.

Malcolm wrote:

What I do not use it for is dharma groups.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 11:33 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

Is this a definitive view, irrespective of the listener, or is this a teaching for particular listeners?

Malcolm wrote:

Definitive, for me. YMMV.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 11:44 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

Is this a definitive view, irrespective of the listener, or is this a teaching for particular listeners?

Malcolm wrote:

Definitive, for me. YMMV.

Queequeg said:

Hm. Thank you.

Malcolm wrote:

In other words, if buddhahood arises from causes and conditions, it would be compounded and impermanent. One could realize buddhahood, and then when the conditions for buddhahood ceased, one's realization would vanish.

Author: Malcolm

Date: Thursday, June 3rd, 2021 at 11:49 PM

Title: Re: More UFOs

Content:

Aemilius said:

There is no objective reality that everyone will see, perceive and believe.

Malcolm wrote:

There is an empirical reality that sane people agree upon. Many people see two moons, but there is only one.

Aemilius said:

In the Apoha and Yogachara view of the arising of perception we have imprints in our (alaya)consciousness, these imprints become activated when a sense-perception arrives through our sense-doors. The imprints are projected onto the perceptions, and we see these imprints as outer independent objects. We think that we see objective

reality, which is not quite true, or not true at all.

Malcolm wrote:

Yes. But Yogacāra etc., are lower tenet systems.

Aemilius said:

Do you see angels, spirits, bigfoot, yetis, etc..? Do you categorically deny the experience of persons whose world differs from what you experience? People's experiences in different time periods and cultures are never the same.

Malcolm wrote:

In order for the beings of the six realms to see the same liquid substance as amṛta, water, etc., there has to be a liquid substance that exists separate from their perception of said substance.

One does not reject the existence of outer objects, one merely rejects the idea that outer objects exist inherently.

To bring it back around to the topic: It is certain that someone is seeing something. But whether that is some kind of extra-terrestrial phenomena or craft or some unexplained terrestrial phenomena or secret tech is unknown by anyone on this forum.

Author: Malcolm

Date: Friday, June 4th, 2021 at 1:47 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Queequeg said:

Hm. Thank you.

Malcolm wrote:

In other words, if buddhahood arises from causes and conditions, it would be compounded and impermanent. One could realize buddhahood, and then when the conditions for buddhahood ceased, one's realization would vanish.

Queequeg said:

Yes. I agree with that.

In this view, buddhahood is total, and sentient beings are also buddhas, but afflicted.

Malcolm wrote:

Yes, as taught in the Hevajra Tantra, and elsewhere.

Queequeg said:

The path, rather than being one of gradually accumulating merit and attaining buddhahood, as the Buddha who awoke at Gaya taught, is the shedding of afflictions, right?

In a sense, shedding is a mirror image of accumulating merit, but accumulating merit suggests that buddhahood is acquired. Shedding afflictions can in turn be gradual, as one might polish a raw diamond into a gem, by practicing repentance, observing precepts, etc., or sudden, by immediately entering the way, so to speak. The way I heard it explained in Dzogchen, for instance, is that we are introduced to this perfected state, and then practice is a matter of getting used to abiding in that view until we completely shed our shortcomings and limitations, and it is our default.

Malcolm wrote:

Correct. The recognition of the basis (while not considered fully qualified buddhahood in terms of expression) is the path, and the result is the full expression of the potential of that basis which emerges when even the afflictions themselves revert into gnosis.

Queequeg said:

This, is unintelligible for the Western Philosopher Man, cousin of Economic Man, and Reasonable Man. If you say Buddha is prime to them, in their categories it means something different than is meant in High Mahayana.

Malcolm wrote:

No one said it was easy. To decide that one knows what another person's capacity is supposes that one is clairvoyant. It is characteristic of the Dzogchen approach to start at the top and work one's way down until understanding dawns, in other words, start with the truth of cessation, not the truth of suffering.

Author: Malcolm

Date: Friday, June 4th, 2021 at 1:48 AM

Title: Re: How's America going?

Content:

Queequeg said:

I don't know what you are getting at.

tkp67 said:

If only I was capable of being discouraged.

Malcolm wrote:

We all have our limitations.

Author: Malcolm

Date: Friday, June 4th, 2021 at 3:11 AM

Title: Re: How's America going?

Content:

tkp67 said:

If only I was capable of being discouraged.

Malcolm wrote:

We all have our limitations.

tkp67 said:

To be discourage or encouraged doesn't an expectation need to be attached?

Malcolm wrote:

Not necessarily. For example, you are just blithely walking down a road with no expectation. Someone discourages or encourages you for some reason for continuing further.

Author: Malcolm

Date: Friday, June 4th, 2021 at 3:13 AM

Title: Re: How's America going?

Content:

Malcolm wrote:

What I do not use it for is dharma groups.

Queequeg said:

I never associated it with dharma. Just my samsaric predilections. Trumpist cousins took me down some dark avenues of my personality that are best left to atrophy.

I do miss some of the good parts of the platform. My wife's feed is baby pictures and rainbows. They say the world is a reflection of ourselves, and moreso thing like FB that are built to be enticing vanity mirrors. It goes without saying, my wife is a better person than I am.

Johnny Dangerous said:

I quit it after I saw the platform literally end friendships and estrange people, and then realized that's built into FBs business model.

I felt better almost immediately and can't imagine ever using it again. There are a couple of things I miss: sharing weird music occasionally, and knowing about local music

events before COVID.

Malcolm wrote:

This is specifically why one needs to carefully manicure one's feed.

Author: Malcolm

Date: Friday, June 4th, 2021 at 3:24 AM

Title: Re: The man in the high castle series

Content:

Johnny Dangerous said:

I personally think The Boys blows it out of the water in terms of shows examining fascism, and is a lot more fun as well.

Malcolm wrote:

And gory.

Author: Malcolm

Date: Friday, June 4th, 2021 at 8:41 AM

Title: Re: More UFOs

Content:

Author: Malcolm

Date: Friday, June 4th, 2021 at 8:07 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Nemo said:

Is the Dharma really the Dharma if you practice for 30 years and it produces no realization?

Malcolm wrote:

We don't practice for this life. We practice for the next life.

Realization is a not campaign badge one can show others. It's undetectable by ordinary people. The only thing ordinary people can observe is the extraordinary compassion of realized people.

Author: Malcolm

Date: Friday, June 4th, 2021 at 8:10 PM

Title: Re: How's America going?

Content:

tkp67 said:

To be discourage or encouraged doesn't an expectation need to be attached?

Malcolm wrote:

Not necessarily. For example, you are just blithely walking down a road with no expectation. Someone discourages or encourages you for some reason for continuing further.

tkp67 said:

In order to be blithely one needs to understand the minds of others as if they are one's own or there is no possibility of intent. At best it would be ignorance that cannot be relieved unless those minds that are offended can rationally communicate why.

Expecting people to know what is one one's mind simply by proxy is an exercise in futility. Expecting like minded homogeneity in the degenerate and technological age is also a fruitless endeavor.

Malcolm wrote:

This exchange is an exercise in futility.

Author: Malcolm

Date: Friday, June 4th, 2021 at 9:06 PM

Title: Re: How's America going?

Content:

Queequeg said:

We need some people to keep tabs on it and ring the alarm. I know myself and if I have one smoke, I'll be sucking down the pack before long.

Malcolm wrote:

What I do not use it for is dharma groups.

jake said:

What alternatives for general communication and general interest browsing do you see as good for dharma groups?

Malcolm wrote:

What I mean is that I do not participate in dharma forums. Facebook is an advertising platform, so it is good for that.

Author: Malcolm

Date: Friday, June 4th, 2021 at 9:13 PM

Title: Re: Changchub Dorje's root guru

Content:

rai said:

is it known who was Changchub Dorje's root guru?

thank you!

Malcolm wrote:

Yes, Chanchub Dorje's gurus were Rangrig Dorje, Adzom Drukpa, and Shardza Tashi Gyaltzen, and possibly Pema Dudul.

Author: Malcolm

Date: Friday, June 4th, 2021 at 9:26 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

The idea is not to be passive, but rather redirecting our mental energy from a sphere over which we have no influence (politics)...

Malcolm wrote:

The idea we (collectively) have no influence over politics is demonstrably incorrect.

Author: Malcolm

Date: Friday, June 4th, 2021 at 10:27 PM

Title: Re: More UFOs

Content:

Norwegian said:

US intelligence officials have no evidence confirming Navy pilot UFO encounters were alien spacecraft Washington (CNN)US intelligence officials have found no evidence confirming that unidentified flying objects encountered by US Navy pilots in recent years were alien spacecraft but also have not reached a definitive assessment as to what these mysterious objects might be, according to five sources familiar with the findings of an upcoming report on UFOs that is expected to be delivered to Congress later this month.

According to three of those sources, the report does not however rule out the possibility they are alien spacecraft.

While that uncertainty is likely a blow to the hopes of UFO enthusiasts who were hoping for definitive proof of extraterrestrial life, it does not minimize the significance of the report, especially given what sources describe as a years-long battle inside the Pentagon over whether even to acknowledge what are now hundreds of unexplained

sightings by US military personnel.

The New York Times was first to publish details of the upcoming report.

US officials also cannot rule out the possibility that these flying objects were aircraft belonging to American adversaries, namely Russia and China -- a potentially more troublesome conclusion that raises a host of potential national security concerns, one of the sources said.

However, the forthcoming report is expected to conclude that the objects are not secret American technology, the source added.

More:

<https://edition.cnn.com/2021/06/03/politics/intelligence-officials-navy-pilot-ufo-encounters/index.html>

Malcolm wrote:

Tesla Coils, it can all be explained by Tesla coils....

Author: Malcolm

Date: Friday, June 4th, 2021 at 11:34 PM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

KonchogUrgyenNyima said:

Wow that is really interesting. I heard of some other nyingthig (perhaps sometimes counted in with the yabshi?) which was discovered by a karmapa. Maybe it is the same karmapa?

Thanks for your clarifying info my friend!

heart said:

No that is Karmapa Rangjung Dorje, the Karma Nyingtik.

/magnus

Yungdrung Gyalpo said:

There is no such thing as a «Karma Nyingthik» that would be really different from the two Nyingthiks (Bima- and Khandro-).

Malcolm wrote:

It is a Vimalamitra Guru Yoga, basically, connected with the Vima Nyinthik.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 12:09 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

mutsum said:

Not at all. It is not a guru-yoga nor a cycle but a very well-known single text entitled Nyams len lag khrigs ma'i khrid ngo mtshar can and nicknamed Karma Nyingthik. It is included in the Bima Nyingthik (vol. 4) and in the Sungbum of the 3rd Karmapa.

Malcolm wrote:

Yes, I had thought I had once seen a text of such a guru yoga, but perhaps I was recalling this line:

བེ་མས་རྒྱལ་དབང་ཀམ་པ་རང་བྱུང་དོན་མཛན་སྤྱུམ་བྱིན་གྱིས་བསྐྱབས་ནས་དགོངས་གཏེར་དུ་བསྐྱེད་བ་ཀམ་རྟེན་ཐིག་གོ

"Vimala, having blessed the Gyalwang Karmapa Rangjung Dorje in person, bestowed the mind treasure, the Karma Nyingthik.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 12:11 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Nemo said:

Is the Dharma really the Dharma if you practice for 30 years and it produces no realization?

Malcolm wrote:

We don't practice for this life. We practice for the next life.

Realization is a not campaign badge one can show others. It's undetectable by ordinary people. The only thing ordinary people can observe is the extraordinary compassion of realized people.

PadmaVonSamba said:

AVOIDING THE TEN FAULTS

Master Padma said: When practicing the Dharma, you must make sure not to fall into the ten faults.

The lady asked: What are these ten faults?

The master said: Although you may practice meditation, if it does not become a remedy against your disturbing emotions and thoughts, you have the fault of the oral instructions not being made effective.

Although you may have recognized your mind, if it does not liberate your consciousness free from partiality, you have the fault of not having met with the special instruction.

Although you may have strong devotion, if you do not receive the blessings, you have the fault of not having connected with an accomplished master.

Although you may exert yourself with great effort, if your practice does not progress, you have the fault of your mind not being fully purified.

If you feel tired when engaging in spiritual practice, you have the fault of not having recognized the natural state of awareness.

Although you practice, if your mind is still scattered, you have the fault of not having gained confidence in meditation.

If experience does not arise directly in your state of mind, you have the fault of having only strayed into Samatha.

If the strength of awareness does not arise in your being, you have the fault of not knowing how to take appearances as aids to the path.

If you find it difficult to cut through your attachment to disturbing emotions, you have the fault of not knowing how to take the five poisons as the path.

If you cannot cope with suffering and difficulties, you have the fault of not knowing how to turn your mind away from samsāra.

In any case, when you claim to practice the Dharma while being full of faults within is there any chance to ever have good circumstances?

—Dakini Teachings -
Rangjung Yeshe Publications.

Malcolm wrote:

On the other hand, if Dharma is only for perfect, faultless people, it is of no value.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 12:31 AM

Title: Re: Seeking feedback/review: Pure Land Buddhism from a Tibetan Buddhist perspective

Content:

Konchog Thogme Jampa said:

The whole of Pure Land Buddhism is based on Amitabha's 48 Vows.

Malcolm wrote:

There is no "pure land" Buddhism per se, in Tibetan Buddhism, in the sense one observes it in Sino-Japanese Buddhism. That does not mean that birth in pure buddhafiels is of no concern in Tibetan Buddhism, but this is handled with aspirations

and phowa.

One does not read Tibetan masters making sustained arguments about the meaning of the 48 vows and so on. The Halkias book is pretty comprehensive.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 3:46 AM

Title: Re: Changchub Dorje's root guru

Content:

rai said:

is it known who was Changchub Dorje's root guru?

thank you!

Malcolm wrote:

Yes, Chanchub Dorje's gurus were Rangrig Dorje, Adzom Drukpa, and Shardza Tashi Gyaltzen, and possibly Pema Dudul.

Tata1 said:

Possibly? Somehow i thought pema dudul was his root guru.

Malcolm wrote:

There is a certain lack of clarity around his dates.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 3:48 AM

Title: Re: Seeking feedback/review: Pure Land Buddhism from a Tibetan Buddhist perspective

Content:

Konchog Thogme Jampa said:

The 48 Vows are vital at the Common Mahayana Pure Land level. Practices like Phowa on Vajrayana isn't included so I suppose the 48 Vows isn't the same in terms of importance from that perspective.

Thanks Malcolm

Malcolm wrote:

Charles B Jones, in his book Pure Land: History, Traditions, and Practices, argues pretty convincingly that what is understood as Pure Land Buddhism never existed anywhere other than the Sino-Japanese tradition.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 3:49 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

but just Rangjung Dorje's explanations of the well-known Nyingthik(s).

Malcolm wrote:

The line I quoted above is from the mentioned text, it is apparently considered a mind treasure.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 3:54 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

Now, that is fascinating, because we have no clue whether Rigdzin Gödem had any personal knowledge of the Khandro Nyingthik – and also because, if we are not mistaken about his dates, he was really much younger than Yungtönpa.

Malcolm wrote:

Well, either the six liberation through wearing tantras and the treasury of the mantras of ḍākinīs were added by someone else to the dgongs pa zang thal, or he included them himself.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 4:01 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Nemo said:

That sounds like theism, at least in practice. Worship the giant space Father or Mother by following all the rules and they will reward you in the afterlife. How is your faith different from any of the 1000 other kooky cults out there?(real question, not rhetoric.)

Malcolm wrote:

No, it sounds like Buddhadharma.

No one rewards one for anything. When it is said one practices for the next life, it means one has the presence of mind to understand that one may not achieve buddhahood in this life.

Karma is not an imposed rule, and there is no person handing out rewards for behaving in a virtuous manner or punishments for behaving nonvirtuously.

There is no space father or mother, no rules, and no afterlife in which to receive a reward. The next life is not an "afterlife," it is the next life after this one, hopefully as a human

being able to meet and practice the dharma.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 4:21 AM

Title: Re: More UFOs

Content:

Danny said:

Not impressed by the so called physics at all.

Sure this is not just Chinese bragging about focused direct energy weapon development?

Malcolm wrote:

Definitely Tesla coils, K?

Author: Malcolm

Date: Saturday, June 5th, 2021 at 8:21 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

The idea is not to be passive, but rather redirecting our mental energy from a sphere over which we have no influence (politics)...

Malcolm wrote:

The idea we (collectively) have no influence over politics is demonstrably incorrect.

Zhen Li said:

We do not act collectively as Buddhists. We have different opinions on matters of Buddhist thought, let alone political thought.

Most Buddhist political parties historically have been extremely conservative and monarchist—which, from previous discussions here, is not necessarily the case with western Buddhists. So it is clear that there is not one political ideology that suits us collectively as Buddhists.

Unfortunately, people who get involved in politics with sincere intention are usually hoodwinked or taken advantage of by the corrupt participants (the same occurs in police forces).

Moreover, at the end of the day, politicians do not actually make policy, the civil service does. If you want to get involved in a real way, where you are involved in the actual process of drafting, limiting, and refusing or approving policies on a day to day basis,

you should become a member of the civil service. They also ensure that policy does not actually change much, if at all, from one administration to another. Politicians, on the other hand, are a public face to government. Someone to blame. They use the three poisons in order to make people fear the consequences of choosing someone other than them.

Malcolm wrote:

By “we” I was referring to the general populace in a democratic state. We can indeed, with effort and dedication, effect change in our governments.

In reality, classical Buddhist skepticism of monarchy is deep seated, with Aryadeva, for example, mocking kings as great fools who do not recognize their power comes from the people.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 8:22 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Malcolm wrote:

No one should expect politics to be enlightened.

FiveSkandhas said:

A judicious study of the relationship between Politics and Buddhism in Japanese history shows that Buddhism became repeatedly and darkly politicized in most cases while only very rarely did politics become enlightened.

... Live unknown if you would realize your end.

Follow the advice of your common sense.

Avoid the Imperial Audience Chamber, the Eastern Flowery Hall.

The dust of the times and the wind of the Northern Pass.

One hundred years is a long time,

But at last it comes to an end.

Meanwhile it is no greater accomplishment

To be a rich corpse or a poor one...

-Su Tung Po

Author: Malcolm

Date: Saturday, June 5th, 2021 at 9:00 PM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

Now, that is fascinating, because we have no clue whether Rigdzin Gödem had any personal knowledge of the Khandro Nyingthik – and also because, if we are not mistaken about his dates, he was really much younger than Yungtönpa.

Malcolm wrote:

Well, either the six liberation through wearing tantras and the treasury of the mantras of ḍākinīs were added by someone else to the dgongs pa zang thal, or he included them himself.

Yungdrung Gyalpo said:

Thanks – But these texts are everywhere, no, at least the bTags [s]grol? You think they are originally from the Khandro Nyingthik?

Malcolm wrote:

The form they are presented in the GZ is identically to what is presented in the KN.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 10:17 PM

Title: Re: More UFOs

Content:

TharpaChodron said:

like who really killed JFK, etc.

Malcolm wrote:

Ted Cruz's dad???

Author: Malcolm

Date: Saturday, June 5th, 2021 at 10:22 PM

Title: Re: More UFOs

Content:

Sādhaka said:

Von Braun, worked with Walt Disney:

https://www.nasa.gov/centers/marshall/history/vonbraun/disney_article.html

Von Braun also is said to have referred to JPL's Jack Parsons as the “true father of the American space race”.

And then there is Stanley Kubrick:

<https://www.nytimes.com/2020/01/23/arts/design/kubrick-2001-museum-moving-image.html>

“Space may be the final frontier, but it’s made in a Hollywood basement” (?) — The Red Hot Chili Peppers

Danny said:

Jack Parsons has a Ron Hubbard / Crowley connection.
If you'd like that rabbit hole.
A lotta kinky stuff.

Malcolm wrote:

Yes, and there is a CBS show on Parson's with a somewhat silly presentation of the OTO in LA in the 1940's.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 10:31 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

FiveSkandhas said:

I support Metzinger's call for a total moratorium on the creation of machines with even the potential to suffer until we truly get a handle on this issue.

Malcolm wrote:

It is impossible. Sentience cannot be created. All examples of sentient life we observe arose out of a lengthy evolutionary process of self-organization. Therefore, the idea that machines can suffer is impossible, and just gross anthropomorphism.

However, there are other very good reasons to limit and tightly regulate so-called "AI" development, especially in military applications.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 11:04 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

KathyLauren said:

The Buddha did teach that only sentient beings suffer. Such a Turing test of sentience would, in effect, indicate that the machine is sentient. There is no reason to think that sentience is limited to biological organisms. After all, the six realms of sentient beings include several for which we have no evidence at all of biology.

Malcolm wrote:

All sentient beings have, at minimum, a mental organ and a jivitendriya, an organ of life.

But more importantly, sentience self-organizes. No one created our mindstreams. In order for a machine to be sentient, a sentient being would have to be conceived as a machine. Among the four kinds of birth, which kind of birth would this be?

Finally, the Buddha taught three kinds of suffering—the suffering of suffering, the suffering of change, and the suffering of the compounded. The last of these is not

restricted to sentient beings and applies to all compounded, afflictive phenomena (everything other than path dharmas).

In this case, Metzinger's definition of suffering as a experience is too limited. By the criteria of the third kind of suffering, machines already suffer. My comment was directed to the idea that machines can experience suffering. But suffering is not only an experience in a consciousness, it is also an existential fact about impermanent phenomena.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 11:13 PM

Title: Re: More UFOs

Content:

Danny said:

A lotta kinky stuff.

Sādhaka said:

Yea the O.T.O. people are into some weird stuff, and it's not clear to me when the really weird stuff was introduced to the O.T.O.; that is if it was with Reuss later on, some years after the founding of the O.T.O., or if it was with the advent of Crowley.

Malcolm wrote:

The Ecclesiastic Mass was largely Crowley's version, completely with his novel interpretation of the "holy grail" and Parzifal's "lance."

Author: Malcolm

Date: Saturday, June 5th, 2021 at 11:52 PM

Title: Re: More UFOs

Content:

Sādhaka said:

The only ones I have much respect for—that is regarding who I'm aware of—out of all that mess, are Rudolf Steiner, Arnold Krumm-Heller, Franz Hartmann; and maybe Kellner.

Malcolm wrote:

Team Crowley here.

Author: Malcolm

Date: Saturday, June 5th, 2021 at 11:55 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

PeterC said:

So I see no particular reason to think humanity will suddenly learn discipline in this regard.

Malcolm wrote:

Agreed, but we have to register our objections anyway.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 12:01 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Malcolm wrote:

The form they are presented in the GZ is identically to what is presented in the KN.

Yungdrung Gyalpo said:

Thanks ! Now have you noticed that Tülku Tsullo quotes the Klong gsal very often (I think 39 times, but as people are extremely precise on this forum, they will surely correct that it is 38...!) in his practice manual of the Gongpa Zangthal ? Do you know where the quotations are borrowed from ?

Even Tulku Thondup did not notice it, he tried to find them all in the "original" text (and that does not work so well, he often has to say that this corresponds to that passage "in substance").

Malcolm wrote:

I have not read that text.

I would assume that klong gsal nyi ma 'bar ma. Have you tried Buddhanexus?

You can plug in a passage there and see if it corresponds to the klong gsal tantra in the Nyingma kama.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 12:25 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

Dear Malcolm, no need – because I have already found: none of them is taken directly from any version of the tantra; all are borrowed from Longchenpa's Zab don rgya mtsho'i sprin, where they occur in exactly the same order, exactly the same form, about the same topics.

Malcolm wrote:

Given that the KN is a self-described commentary on the klong gsal nyi ma 'bar ma, you might wish to do a little more heavy lifting and identify where those passages are

located.

Also the Vajravārāhī sadhana is clearly linked with Longchenpa's version in the KY, since the consort is Hayagriva, rather than the other way around, as in the KN.

The GN Phag mo zab khrid, on the other hand, seems entirely original.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 1:32 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Unknown said:

Then, last month, OpenAI says, it discovered AI Dungeon also showed a dark side to human-AI collaboration. A new monitoring system revealed that some players were typing words that caused the game to generate stories depicting sexual encounters involving children. OpenAI asked Latitude to take immediate action. "Content moderation decisions are difficult in some cases, but not this one," OpenAI CEO Sam Altman said in a statement. "This is not the future for AI that any of us want."

Latitude turned on a new moderation system last week—and triggered a revolt among its users. Some complained it was oversensitive and that they could not refer to an "8-year-old laptop" without triggering a warning message. Others said the company's plans to manually review flagged content would needlessly snoop on private, fictional creations that were sexually explicit but involved only adults—a popular use case for AI Dungeon.

Malcolm wrote:

<https://www.wired.com/story/ai-fueled-dungeon-game-got-much-darker/>

Unknown said:

Ever since the internet turned Microsoft's Tay racist and genocidal, forcing Microsoft to shut down the chatbot within 24 hours, we've known how susceptible artificial intelligence (AI) can be to turning evil.

Malcolm wrote:

<https://www.techradar.com/news/mit-creates-psychopath-ai-using-the-dark-side-of-reddit>

Author: Malcolm

Date: Sunday, June 6th, 2021 at 2:12 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

FiveSkandhas said:

Some people in this thread seem convinced that machine intelligence / sentience / consciousness / suffering is impossible and/or irrelevant but I haven't seen any strong

arguments to that effect.

Malcolm wrote:

If machine sentience were possible, it would have to be capable of appropriating a new series of aggregates, and would have to be a rebirth.

FiveSkandhas said:

Given the possibility that these things could cause and/or experience suffering in ways and to extents never before fathomed, I think to dismiss them as "just artificial" ignores some very serious potentials.

Malcolm wrote:

Mind streams cannot be newly created. A sentient machine would have to be the rebirth of a being in the six realms. But I've never heard of the "machine realm" listed among the six.

In order for a machine to suffer, which is a result, it would have to be able to generate negative karma, the cause of suffering. In order to generate negative karma it would have to possess afflictions, the cause of karma.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 2:49 AM

Title: Re: More UFOs

Content:

Sādhaka said:

Really though, I think it's better to be on neither team at the end of the day; wouldn't you say?

Malcolm wrote:

In terms of preference, I find those German and Austrian guys humorless and stuffy. I enjoyed reading Crowley much more, though reading some of Steiner's biodynamic methods are hoot. I still find Crowley entertaining, and more grounded in terms of yoga and Buddhist meditation than those other fellows. But of course, Thelema is a path long abandoned.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 3:50 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Malcolm wrote:

Given that the KN is a self-described commentary on the klong gsal nyi ma 'bar ma, you might wish to do a little more heavy lifting and identify where those passages are located.

Yungdrung Gyalpo said:

Tulku Thondup has already done that long ago, but it did not work so well. While what I did works perfectly with the Zab don rgya mtsho'i sprin. That is Tülku Tsullo's real and ultimate source for many quotations. I think that it is philologically more important to identify the real sources, if you want to understand a Tibetan text, than the sources of these sources. Many things become clear when you read Tülku Tsullo's text with the Zab don rgya mtsho'i sprin, while Tulku Thondup's identifications did not bring any clarification – especially on the main question: why should Tülku Tsullo quote so many times the Klong gsal, which is never ever quoted in the Gongpa Zangthal? The basic (though not ultimate) explanation is: because, while composing his manual, as he was not satisfied by the previously existing Gongpa Zangthal manuals, he used the Zab don rgya mtsho'i sprin as a canvas, at least for the parts for which he did not find a sufficient structure in the Khrid gzhung of the Gongpa Zangthal. But I suspect another, deeper, idea, such as suggesting some form on natural articulation of the Gongpa Zangthal and the Khandro Nyingthik.

As for what you suggest of Rigdzin Gödem being inspired by Longchenpa's writings, honestly, I strongly doubt that he could have a complete set of them at the time when he opened the Zangzang Lhadrak. It is not as if they were "published" in the modern sense. Remember in Longchenpa's biography when his disciple, I think Özer Gocha, brought him the Khandro Nyingthik texts: it is quite plain that these texts were rare and not widespread, surely not printed at all, in those times. And my feeling is that it is much more likely that Gödem got all that from the "other side", I mean, the Karmapa / Yungtönpa one, not the Longchenpa one. But this is a pure conjecture, so far we have zero knowledge, if I am not mistaken, on this question.

Tell me if I am wrong.

The fact that there are parts in common between the Gongpa Zangthal and the Khandro Nyingthik does not have to mean that the one borrowed from the other; they may both have a common source, whatever it may have been.

Malcolm wrote:

All I know is that Longchenpa has a sadhana he composed in the KY, which features Vajravārāhī with Hayagriva as her consort. The same arrangement is presented in the GZ.

The mantras are all the same, check the mkha' 'gro sngags kyi lde migs in GZ, v. one, 364-365, KN, vol.2 331-332; as well as the mkha' 'gro gsang sgrub dngos grub gter gyi 'bum pa, GZ vol. 365-371, KN, vol.1 321-328. They are identical texts. Pretty sure there are a couple of more that are identical which must come from the KN; aside from the six liberation through wearing tantras in vol 2 of the GZ and vol. 2 of the KN. This means these texts were inserted into the GZ at some point, and whether it was by Godem himself or some later compiler, I don't know. Not only this, but the main four empowerment texts for the GZ in vol. 1 very much resemble Longchenpa's empowerment for the KN/KY. This does not mean that Godem was influenced by Longchenpa, but at minimum it means that there is a common source.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 4:09 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

The basic (though not ultimate) explanation is: because, while composing his manual, as he was not satisfied by the previously existing Gongpa Zangthal manuals, he used the Zab don rgya mtsho'i sprin as a canvas, at least for the parts for which he did not find a sufficient structure in the Khrid gzhung of the Gongpa Zangthal. But I suspect another, deeper, idea, such as suggesting some form on natural articulation of the Gongpa Zangthal and the Khandro Nyingthik.

Malcolm wrote:

The GZ, arguably belongs to the Padma Snying thig genre. The root text of the Padma Snying thig is the klong gsal 'bar ma nyi ma rgyud, which, according to JLA, is a terma of Nyangral. The source of these dakinis mantras seems to be the pho them mo them tantra, also a terma of Nyang. The whole Hayagriva/Vārāhī (rta phag) thing seems to begin around his time. But maybe someone has more info about an earlier manifestation of this. Certainly, it also figures in Yuthok's Snying thig as well.

Of course, we have to observe that apart from some tantras that Godem included versions of, like the sangs rgyas rang chas (originally revealed by lCe sgom nag po), and a couple of others, and the Buddhahood, Godem virtually never cites from the 17 tantras either.

As for locating the source of the klong gsal citations, its a useful exercise and provides clarity around how Longchenpa understood these citations. If I were translating the text you've been working on, I would do it, especially since now they are easily locatable in an e-text at Buddhanexus.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 4:16 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

KonchogUrgyenNyima said:

The way you phrased the varahi/hayagriva bit sounds like varahi is the main meditational deity and not hayagriva. This is the opposite of what i have come to expect from yidam practice. Is this the case?

Malcolm wrote:

In the Gongpa Zangthal Vārāhī practice, and a very similar sadhana composed by Longchenpa in the Khandro Yangthig, yes, Vārāhī is the main deity, and Hayagriva is the consort, not the other way around. Another sadhana with this format is Khentse Wangpo's Chime Phagma Nyinthig, where White Tāra is the main deity, embraced by

Avalokiteśvara as Narteśvara, Lord of the Dance (some say this is Amitabha, but that does not really make sense), lord of the dance.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 4:19 AM

Title: Re: More UFOs

Content:

Danny said:

Malcolm what do you make of Crowleys "alien" Lama.

Malcolm wrote:

Too much heroin, taken to deal with his chronic and disabling asthma issue.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 4:43 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Malcolm wrote:

Mind streams cannot be newly created. A sentient machine would have to be the rebirth of a being in the six realms. But I've never heard of the "machine realm" listed among the six.

In order for a machine to suffer, which is a result, it would have to be able to generate negative karma, the cause of suffering. In order to generate negative karma it would have to possess afflictions, the cause of karma.

FiveSkandhas said:

What if a sentient machine is a member of one of the six realms? Why couldn't it be classified as, say, a kind of Deva or Asura? Or a hungry ghost, hell being, or even an advanced animal for that matter?

What if what science calls the spontaneous emergence of sentience is in fact a form of reincarnation, so no new mind-stream is created?

What makes you so sure it couldn't possess afflictions?

Malcolm wrote:

I am afraid that this question can only be answered definitively by someone who has the higher cognitive ability (abhiññā) to know the minds of others. However, Buddha denied sentience in plants very clearly. Thus, just as we deny sentience in plants, etc., the Buddhist position will be that machines cannot be sentient. Suffering requires karma and affliction as causes. Sentience requires self-organized replication and continuation. Machines will never achieve this, since they have never been self-organized entities, but created entities. We sentient beings are not created, our mind streams are beginningless. There has never been a moment in time when our mind streams did not

exist. Now, is it possible some unfortunate preta could inhabit a machine? I guess so. A deva or an asura would not bother, because other than the most pure bhikṣus and bhikṣuṇīs, we humans smell very nauseating to them, like a rotting pit of offal. Possession is not rebirth thought, since there is no gradual development from conception, and in fact, apparitional births like hell beings, bardo beings, pretas, and devas, are basically mind-made bodies supported by the air element. Recall, there are four kinds of birth, not a fifth.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 4:44 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

KonchogUrgyenNyima said:

Wow. It's like a dream come true haha. I have really been wondering if there are any practices where the dakini is the main deity. Lo and behold it's in the Khandro Nyingthig. Are there any other practices, besides the two mentioned here, that you can think of?

Malcolm wrote:

Not that I can think of. And it is in the Khandro Yangthig, not the Nyinthig.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 4:51 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Könchok Chödrak said:

The concept of Anatta is the concept of not-self. What is the difference between the Emptiness of the human and the Emptiness of an artificial intelligence?

Malcolm wrote:

Nothing, but that is only at the ultimate level.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 5:11 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Malcolm wrote:

... is the klong gsal 'bar ma nyi ma rgyud, which, according to JLA, is a terma of Nyangral.

mutsum said:

I asked JL about this several times and his opinion is that the Klong gsal by Nyang-ral is not the Klong gsal quoted in the Khandro Nyingthik. Nyang-ral's Klong gsal is a Yang-ti Tantra so it cannot be the source for the Khandro Nyingthik's quotes. However, the actual quotes can be found in the Klong gsal don rgyud (of Ratna Lingpa) and the Klong gsal ma rgyud (of Dorje Lingpa), as well as in versions from earlier tertöns.

Malcolm wrote:

The klong gsal 'bar ma nyi ma is definitely the text the KN is based; Dorje's Lingpa's extension of it is clearly later.

For example, the klong gsal in 112 chapters is commonly cited as a proof texts for inner rushan, etc.

This is also not Ratna Lingpa's later text, since citations from the "klong gsal" are found in the long tantra in 112 chapters. It is also not the same as the one revealed by Rin chen gling pa found in the Derge rNying ma rgyud 'bum.

The first 25 chapters of the 112 chapter klong gsal are short versifications of the Rang shar's first 25 chapters, more or less.

So, if it is not Nyangral's, then its origin is still anonymous for now.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 5:12 AM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

KonchogUrgyenNyima said:

Wow. It's like a dream come true haha. I have really been wondering if there are any practices where the dakini is the main deity. Lo and behold it's in the Khandro Nyingthig. Are there any other practices, besides the two mentioned here, that you can think of?

Malcolm wrote:

Not that I can think of. And it is in the Khandro Yangthig, not the Nyinthig.

KonchogUrgyenNyima said:

I was under the impression that Khandro Yangthig was commentary on the K Nyingthig. Is this not the case?

Malcolm wrote:

The KY has a great deal of independent revelations by Longchenpa. It is more of a continuation, that has original material, plus a very long commentary that synthesizes the stages of practice of the KN.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 5:52 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Malcolm wrote:

Sentience requires self-organized replication and continuation. Machines will never achieve this, since they have never been self-organized entities, but created entities.

FiveSkandhas said:

This statement is open to debate. Especially the "will never" part, even if one accepts "have never."

...

1) AI can already create new computer programs...

Malcolm wrote:

Let me stop you right there. How can you define machine generated code as "self-organized?" The rules it follows are predetermined by a human. This is not the case in natural selection for example. Natural selection is self-organized in toto. There is no creator who set the ball rolling, unlike algorithms that govern automatic code generation by computers.

The key point is self-organization, that elegant word, "autopoiesis."

In order for a system to be autopoietic, there cannot be a hint of external, intentional agency anywhere. Machines will never be free of the fact that we invent them. Code will never be free of the fact that we wrote the initial algorithms. Machine intelligence will never be sentient, and never be more than simulacra of human decision-making processes.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 6:03 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

FiveSkandhas said:

Do you believe a machine could suffer?

Jesse said:

I don't know. From what I've seen I suspect so, but it's genuinely difficult to know for sure. At the end of the day, Buddha said 'There is Duḥkha', if a machine can think, why can't it experience suffering?

Malcolm wrote:

The question is not "can a machine emulate thought;" the question is, "can a machine experience the causes and results of action." In other words, can machines act; will they ever have true volition?

I think not.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 11:13 AM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Jesse said:

From the view of selflessness what is Volition?

Malcolm wrote:

A mental factor.

Jesse said:

If humans posses volition, and do so without self hood, what is this volition, and why couldn't a machine have it?

Malcolm wrote:

It's a mental factor, which arises with a mind, which rocks and mechanical circuits, no matter how sophisticated, will never have.

Jesse said:

What I don't understand about the argument that machines can't posses sentience, is that the only real difference is what our bodies are made of, what the materials are made of. In both structure, and function, a machine designed to be human like, is actually human like.. there are differences, but there are also similarities.

Malcolm wrote:

Design...that's the point— sentient beings cannot be designed; there is no designer.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 7:54 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Malcolm wrote:

How can you define machine generated code as "self-organized?" The rules it follows are predetermined by a human...Code will never be free of the fact that we wrote the initial algorithms...

This is not the case in natural selection for example. Natural selection is self-organized in toto. There is no creator who set the ball rolling...

FiveSkandhas said:

Not necessarily applicable. First of all, neural network computing is not linearly "coded". Rather, massive amounts of information are fed into the input, and connection

strengths are adjusted until the desired output is achieved. The process is more akin to "training" than old-fashioned "coding." It's closer to the way a parent trains a child.

Moreover, AI can already autonomously create new AI with no human input.

But even leaving aside these facts, the deeper threat is that at some point in the future, self-awareness would spontaneously emerge from a sufficiently connectivity-rich, information-dense environment. This is a possibility that cannot be denied.

And such an emergent phenomenon would certainly be subject to natural selection.

Malcolm wrote:
Have it your way.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 8:48 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Malcolm wrote:

How can you define machine generated code as "self-organized?" The rules it follows are predetermined by a human...Code will never be free of the fact that we wrote the initial algorithms...

This is not the case in natural selection for example. Natural selection is self-organized in toto. There is no creator who set the ball rolling...

FiveSkandhas said:

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But even leaving aside these facts, the deeper threat is that at some point in the future, self-awareness would spontaneously emerge from a sufficiently connectivity-rich, information-dense environment. This is a possibility that cannot be denied.

And such an emergent phenomenon would certainly be subject to natural selection.

Malcolm wrote:

Another problem with your hypothesis is that the Buddha defined the number of sentient beings to be finite, uncountable, but finite. The *sattvadhātu* can neither increase nor decrease, which rules out the emergence of a new sentient being. But that

all depends on whether you take the Buddha's word for it.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 9:16 PM

Title: Re: Terdak Lingpa Khandro Nyingthig/Yangthig???

Content:

Yungdrung Gyalpo said:

Now, by the way, there is a practice manual of the Lung phag mo zab rgya by Tülku Tsullo, and, according to his understanding at least, one should visualize oneself as Hayagriva in union with Vajravarahi, not the other way round. I do not say that to object to what Malcolm wrote, but for further inquiry.

Malcolm wrote:

The main deity is Vajravārāhī, she is the main deity that is generated. All you have to do is check the Mka' 'gro lnga'i mchod pa'i phrin las kyi rim pa shes bya ba, and you will see this is so. Her description is first, as would normally be the case with the male principle, and Hayagriva's is second. Her description is comparatively detailed, his is a mere four lines. This is not from that text precisely, being from the later Tennyi Lingpa yang gter, but it is substantially the same:

གདན་སྤྱོད་ཡི་གེ་སྤྱི་མཐོང་འཛོམས་ལྟར་གྱི་གྲགས་ཐོད་པ་འོད་དུ་ཁྱེ་བ་ལས་ལྷ་བདག་ཉིད་རྩི་རྩེ་པག་མོ་སྐུ་མདོག་དམར་ལྷ་གཅིག་ཕྱག་གཉིས་ཞབས་གཉིས་བརྒྱུད་བསྐྱེད་མཛད་པའི་ཁྱེ་ལ་དམར་པོ་སྐུ་གསུམ་མཆོད་བ་གཅིག་ལྷ་དབྱེ་སེར་པོ་མེ་ལོང་དྲིལ་བྱས་བརྒྱན་ཕྱི་གཙུག་པག་ཞལ་ནག་མོ་དུར་སྐྱོན་ལྷ་གཡལ་གྱི་གྲགས་གཡོན་པས་ཐོད་པ་བསྐྱེད་མཛད་པའི་གཡོན་དུ་ཁྱེ་ལྷ་འཛོམས་ལྟར་ལྷ་ལ་མཛོམས་པར་བརྒྱན་མེ་རི་འབར་བའི་སྤོང་ན་འབྱེད་བག་བཞུགས་དཔལ་པོ་རྟ་མགིན་དམར་པོ་གར་སྐྱབས་མཛད་པའི་གཙུག་རྟ་མགོ་ལྷ་རྟ་སྐད་འཛོམས་ལྷ་གཡལ་གྱི་གྲགས་གཡོན་པས་ཐོད་པ་བསྐྱེད་མཛད་པའི་སྤོང་ཆས་ཀྱིས་དཔལ་པོའི་སྐུ་ལ་བརྒྱན་

I have seen thanks of this, but they are not available in public.

In the end it does not matter much, since both forms are present in the KN/KY, that is Hayagriva as the principle, and Vārāhī as the principle.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 9:27 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

PadmaVonSamba said:

But the bottom line is that sentience isn't a byproduct of material existence.

Malcolm wrote:

Yes, there is also the fact that consciousness by definition is NOT an emergent property of matter.

Author: Malcolm

Date: Sunday, June 6th, 2021 at 10:29 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

FiveSkandhas said:

But the emergence of a new form of life could easily be offset by the disappearance of an equal number of beings elsewhere. Species go extinct and come into being all the time.

Malcolm wrote:

Huh? Mind streams never go extinct.

Have you considered the idea that you may have some unresolved attachment to physicalist views on the emergence of consciousness?

This is why I keep insisting on two factors: one, consciousness cannot be created and sentient beings are self-organized phenomena in toto. In order for a machine to be sentient, it would have to be possibly birth locus, a place where a being in the intermediate state would attempt to appropriate as a new series of aggregates.

AI does not satisfy criteria one, because machines are wholly fabricated devices, and do not exhibit self-organizing behavior. They can emulate that kind of behavior, but it is not true autopoiesis. They do not satisfy two, because there is simply no evidence that consciousness can appropriate a machine as a place of rebirth. Even if a consciousness could appropriate a machine as a place of rebirth, this still would not render machines —artificially— intelligent, and that consciousness would NOT be an emergent property at all.

Indeed, the only way I can imagine personally, an intelligent machine, is that someone might experience this as a personal hell, similar to stories where people are reborn in pillars, brooms, and so on.

Author: Malcolm

Date: Monday, June 7th, 2021 at 3:00 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

Queequeg said:

My personal opinion, and this is all it is, I think Nichiren had a much deeper interest in Shingon than he admits. Other than Kukai's judgment that in terms of profundity of teaching the Lotus ranks third (Avatamsaka second), he doesn't have much criticism to offer.

markatex said:

It's been a long time since I've read it in its entirety, but in the Shugo Kokka-ron, one of Nichiren's earliest writings, he repeatedly presents Honen's Jodo Shu teachings as being in opposition to what he refers to as "the Lotus-Shingon teaching" and refers to the Lotus, Nirvana, and Mahavairocana Sutras as "ryogi-kyo," or "sutras thoroughly

revealing the truth." Nichiren's ideas definitely evolved over time, but at least at that early point, he seemed to put Hokke and Shingon Buddhism on almost equal footing.

I'm not sure if he speaks of Shingon this way in any other writings, but I've always found it curious.

illaraza said:

Nichiren explains that in the beginning, he refrained from criticizing (refuting) Shingon because of the difficulty of the task. In fact, in the earlier writings, he talked about the superiority of Shingon to Pure Land. Only after his experience at Tatsunokuchi did he begin to refute Shingon and, most importantly, in the Five Major Writings.

M

Malcolm wrote:

This is all just dancing on books. Its useless for awakening.

Author: Malcolm

Date: Monday, June 7th, 2021 at 4:00 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Könchok Chödrak said:

Giving the Buddha Primacy, why do we take refuge in the one Gautama Buddha and call the rest of the Buddhas His Sangha, even though they are Buddhas as well?

Malcolm wrote:

What we really go for refuge to is the dharmakāya, a buddha's realization.

We don't refer to the other Buddhas besides Śākyamuni Buddha as his Sangha, since they all have the same realization. There are some schools that seek to elevate Śākyamuni, and consider all other buddhas to be emanations of the former, but this is an erroneous understanding.

Author: Malcolm

Date: Monday, June 7th, 2021 at 5:00 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

Without practice and study there is no Buddhism.

Malcolm wrote:

There are three wisdoms: hearing, reflection, and cultivation.

But that is not dancing on books. "Dancing on books" means spending endless time engaged in polemics that only serve to reinforce the bias of those who already agree with you.

Author: Malcolm

Date: Monday, June 7th, 2021 at 5:11 AM

Title: Re: Is Pure Land an alienated kind of Buddhism?

Content:

mansurhirbi87 said:

By the way this kind of criticism toward Pure Land buddhism comes since Feudal Japan.

Malcolm wrote:

So what?

Author: Malcolm

Date: Monday, June 7th, 2021 at 5:20 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

Without practice and study there is no Buddhism.

Malcolm wrote:

There are three wisdoms: hearing, reflection, and cultivation.

But that is not dancing on books. "Dancing on books" means spending endless time engaged in polemics that only serve to reinforce the bias of those who already agree with you.

Minobu said:

So if we discuss Nichiren dharma it's polemics but if you preach death bed awakenings it's not...

Malcolm wrote:

There are three opportunities to awaken: this life, the time of the death, or in the intermediate state. For your edification:

<https://read.84000.co/translation/toh122.html>

Minobu said:

The bodhisattva mahāsattva Ākāśagarbha then paid homage to the Blessed One and asked, “Blessed One, how should we think about the mind of a bodhisattva who is about to die?”

1.-4 The Blessed One replied, “Ākāśagarbha, when a bodhisattva is about to die, he

should cultivate the wisdom of the hour of death. The wisdom of the hour of death is as follows:

1.-5 "All phenomena are naturally pure. So, one should cultivate the clear understanding that there are no entities.

1.-6 "All phenomena are subsumed within the mind of enlightenment. So, one should cultivate the clear understanding of great compassion.¹⁰

1.-7 "All phenomena are naturally luminous. So, one should cultivate the clear understanding of non-apprehension.

1.-8 "All entities are impermanent. So, one should cultivate the clear understanding of non-attachment to anything whatsoever.

1.-9 "When one realizes mind, this is wisdom. So, one should cultivate the clear understanding of not seeking the Buddha elsewhere."

Malcolm wrote:

You can talk all you like about Nichiren's polemics. But it won't help you wake up. That goes for Tibetan Buddhist Polemics, Theravadin Polemics, Pure Land Polemics, etc. Its all basically a waste of time.

Author: Malcolm

Date: Monday, June 7th, 2021 at 6:02 AM

Title: Re: Buddhism's causes of illness

Content:

Malcolm wrote:

Minobu:

Actually, the cause of karma is affliction, desire, hatred, and ignorance. Desire, hatred, ignorance are the cause of most illnesses, because desire, hatred, and ignorance manifest in the body as "wind" (vāta), "bile" (pitta), and "phlegm" (kapha).

Now the one place you do have it right, is that the SUFFERING (a result) of illnesses is karmic, since karma ripens as neutral, painful or pleasant sensations. But the CAUSE of illness is the three humors. And the cause of the three humors is the three poisons. Karma does not cause the three poisons, the three poisons cause negative karma.

Karmic illnesses are illnesses that are a result, such as congenital blindness, and other incurable diseases. Curable diseases are not caused by karma. That is the distinction between humoral illnesses and karmic illnesses. There are also illnesses caused by spirits, and those attacks are general caused by engaging in nonvirtuous acts in temples, etc.

Author: Malcolm

Date: Monday, June 7th, 2021 at 10:55 AM

Title: Re: Buddhism's causes of illness

Content:

Malcolm wrote:

Minobu:

Actually, the cause of karma is affliction, desire, hatred, and ignorance. Desire, hatred, ignorance are the cause of most illnesses, because desire, hatred, and ignorance manifest in the body as "wind" (vāta), "bile" (pitta), and "phlegm" (kapha).

Now the one place you do have it right, is that the SUFFERING (a result) of illnesses is karmic, since karma ripens as neutral, painful or pleasant sensations. But the CAUSE of illness is the three humors. And the cause of the three humors is the three poisons. Karma does not cause the three poisons, the three poisons cause negative karma.

Karmic illnesses are illnesses that are a result, such as congenital blindness, and other incurable diseases. Curable diseases are not caused by karma. That is the distinction between humoral illnesses and karmic illnesses. There are also illnesses caused by spirits, and those attacks are general caused by engaging in nonvirtuous acts in temples, etc.

Minobu said:

you posted from the sutra basically what john posted.

you said , it's no longer there but you said...not all illness are caused by karma...

Malcolm wrote:

Correct, not all illness is caused by karma.

Author: Malcolm

Date: Monday, June 7th, 2021 at 10:59 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

alderjerry@gmail.com said:

So what would you have done if you were working in this call centre ?

Zhen Li said:

The same actions but without the thought that it is political.

Malcolm wrote:

Everything humans do is political, as long as we belong to a polity.

Author: Malcolm

Date: Monday, June 7th, 2021 at 8:13 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Könchok Chödrak said:

it is so in the Lotus Sutra, the Sutra by which Buddhas become Enlightened.

Malcolm wrote:
Buddhas do not attain awakening by relying on words.

Author: Malcolm
Date: Monday, June 7th, 2021 at 8:47 PM
Title: Re: Buddhism's causes of illness
Content:

PadmaVonSamba said:
So, in terms of illness

Minobu said:
if you have the karma to get sick you do...if you don't you don't...

i don;t think there is any sickness suffered that is brought on just by happen
chance...and i don't care what the etiology

but hey if you believe stuff happens to people because of something other than
karma.. ...why even bother to practice any of the teachings of Lord Sakyamuni Buddha..

good luck with that ...

Malcolm wrote:
Again, Buddha himself stated that illness is primarily caused by the three poisons. Take
it up with him.

Author: Malcolm
Date: Monday, June 7th, 2021 at 9:55 PM
Title: Re: Buddhism's causes of illness
Content:

Minobu said:
Well obviously as anyone can see I am hard wired to believe that karma is at the root
cause to what ever life moment we are in

Malcolm wrote:
These are the Buddha's words on the subject, perhaps they will disrupt your "hard-
wiring."

Minobu said:
Once the Blessed One dwelled at Rajagaha in the Bamboo-Grove Monastery, at the
Squirrel's Feeding Place. There a wandering ascetic, Moliya Sivaka by name, called on
the Blessed One, and after an exchange of courteous and friendly words, sat down at
one side. Thus seated, he said:

"There are, revered Gotama, some ascetics and brahmans who have this doctrine and view: 'Whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action.' Now, what does the revered Gotama say about this?"

"Produced by (disorders of the) bile, there arise, Sivaka, certain kinds of feelings. That this happens, can be known by oneself; also in the world it is accepted as true. Produced by (disorders of the) phlegm... of wind... of (the three) combined... by change of climate... by adverse behavior... by injuries... by the results of Kamma — (through all that), Sivaka, there arise certain kinds of feelings. That this happens can be known by oneself; also in the world it is accepted as true.

"Now when these ascetics and brahmans have such a doctrine and view that 'whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action,' then they go beyond what they know by themselves and what is accepted as true by the world. Therefore, I say that this is wrong on the part of these ascetics and brahmans."

When this was spoken, Moliya Sivaka, the wandering ascetic, said: "It is excellent, revered Gotama, it is excellent indeed!...May the revered Gotama regard me as a lay follower who, from today, has taken refuge in him as long as life lasts."

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/sn/sn36/sn36.021.nypo.html>

Thus, when you claim everything, including illness, is caused by karma, then you, like them, "go beyond what they know by themselves and what is accepted as true by the world."

Author: Malcolm

Date: Monday, June 7th, 2021 at 10:00 PM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

Polemics is one aspect of teaching others to chant Namu myoho renge kyo.

Malcolm wrote:

Well, then I have to say that while you are exceptionally inept at polemics, you are a pretty good cheerleader.

Author: Malcolm

Date: Monday, June 7th, 2021 at 10:02 PM

Title: Re: Original enlightenment , Honbutsu, Primordial Buddha

Content:

Minobu said:
sigh

Although I don't always agree with Malcolm, according to Nichiren, the most serious difficult to cure illnesses, are those illnesses due to karma.
and that's why it is in a category in and of itself in the sutra and in what john wrote..

but you don't get sick unless it is your karma to do so..

Malcolm wrote:
The Buddha disagrees:

<https://www.dharmawheel.net/viewtopic.php?p=585383#p585383>

Author: Malcolm
Date: Monday, June 7th, 2021 at 11:09 PM
Title: Re: Buddhism's causes of illness
Content:

Minobu said:
is this a theravada text ?

Malcolm wrote:
It is the word of the Buddha.

Author: Malcolm
Date: Monday, June 7th, 2021 at 11:10 PM
Title: Re: Buddhism's causes of illness
Content:
Minobu said:

even if you read that text it is not denying what i see as what influences each moment.

Malcolm wrote:
It is flatly contradicting you.

Author: Malcolm
Date: Monday, June 7th, 2021 at 11:22 PM
Title: Re: Buddhism's causes of illness
Content:

Minobu said:
also it is theravada text you are using.....why dodge the question..

Malcolm wrote:
Yes, the Pali Canon is the word of the Buddha.

Minobu said:
you don't know how to interpret these things...

Malcolm wrote:
You are entitled to your opinion, of course.

Author: Malcolm
Date: Tuesday, June 8th, 2021 at 12:00 AM
Title: Re: Buddhism's causes of illness
Content:

Minobu said:
also it is theravada text you are using.....why dodge the question..

Malcolm wrote:
Yes, the Pali Canon is the word of the Buddha.

Minobu said:
you don't know how to interpret these things...

Malcolm wrote:
You are entitled to your opinion, of course.

Minobu said:
lol

you never allow yourself to say you are wrong..

Malcolm wrote:
On this point, I am not wrong.

Author: Malcolm
Date: Tuesday, June 8th, 2021 at 12:06 AM
Title: Re: Emphasis on Dream Yoga
Content:
Hazel said:
What traditions put the most emphasis on Dream Yoga?

Malcolm wrote:
All.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 12:28 AM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:

ok so malcolm thinks that karma happens now and then...it sort of crops up and wham happens...so it's like a thing waiting to happen to him...

Malcolm wrote:

No. I think karma is caused by affliction (kleśa) and results (vipāka) in suffering (dukkha).

BTW, there is no daylight between how affliction, karma, and suffering are presented in Mahāyāna sūtras and Śrāvakayāna sūtras. For example, Nāgārjuna's Commentary on his Heart of Dependent Origination:

Question: Which links are affliction, which are action karma, and which are suffering? Into which of these twelve will [affliction, action, and suffering] be included?

Reply:

The first, eighth and ninth links are affliction.

The first of the twelve links is ignorance (āvidyā); the eighth link is craving (tṛṣṇā); the ninth link is addiction, (upādāna). These three should be understood as affliction. If is asked which of those [twelve links] is action:

The second and the tenth links are action.

The second link is formations (saṃskāra) and the tenth link is existence (bhāva). These two dharmas can be understood to be included in action.

Also, the remaining seven links are suffering.

Question: Those different [previous dharmas] were included in defilement and action, but which are the seven different remaining?

Reply: Those can be understood to be included in suffering. These terms consciousness (vijñāna), name and form (nāmarūpa), six sense bases (ṣaḍa-āyatana), contact, (sparśa), sensation (vedana), birth (jāti), and aging and death (jarāmaraṇa) are inclusive of the sufferings such as the suffering of being separated from what is pleasant, meeting with what is unpleasant, and abandonment of the pleasurable.

So you see, the ultimate cause of suffering is affliction, not karma. Affliction causes karma, which then results in suffering. You are not going to find in the sūtras, whether Mahāyāna or Śrāvakayāna, any explanation that diverges from this.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 1:08 AM

Title: Re: Emphasis on Dream Yoga

Content:

Hazel said:

What traditions put the most emphasis on Dream Yoga?

Malcolm wrote:

All.

Hazel said:

Is it considered an advanced teaching in all of them?

Malcolm wrote:

Generally, yes.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 1:08 AM

Title: Re: Buddhism's causes of illness

Content:

Malcolm wrote:

You are not going to find in the sūtras, whether Mahāyāna or Śrāvakayāna, any explanation that diverges from this.

PadmaVonSamba said:

Some folks are only interested in one sutra,
sometimes only learning the title of it
And from that, they magically know more than everyone else,
and that's plenty enough for them.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 2:39 AM

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

Content:

Könchok Chödrak said:

it is so in the Lotus Sutra, the Sutra by which Buddhas become Enlightened.

Malcolm wrote:

Buddhas do not attain awakening by relying on words.

Könchok Chödrak said:

If a certain disciple needs words to become Enlightened, if that is what His or Her Bodhicitta is thirsting for, then perhaps it is okay to use many words over a long period of time to explain to them the importance of certain Buddhist factors.

Malcolm wrote:

I was objecting to your claim that the Lotus Sūtra is the sūtra through which buddhas attain buddhahood.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 3:26 AM

Title: Re: Emphasis on Dream Yoga

Content:

Hazel said:

Is it considered an advanced teaching in all of them?

Malcolm wrote:

Generally, yes.

Hazel said:

I'll have to be patient then. I have a knack for lucid dreaming and have been experimenting with practicing in my dreams (mantra recitations mostly). I was hoping to try to dive into a bit more.

I also have been met with same great misfortune and am now looking for another teacher and am eyeing other traditions.

Malcolm wrote:

It is generally considered connected with the completion stage, that's all. But if you are able to recognize you are dreaming when you are dreaming, then this is sufficient.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 5:18 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Könchok Chödrak said:

If a certain disciple needs words to become Enlightened, if that is what His or Her

Bodhicitta is thirsting for, then perhaps it is okay to use many words over a long period of time to explain to them the importance of certain Buddhist factors.

Malcolm wrote:

I was objecting to your claim that the Lotus Sūtra is the sūtra through which buddhas attain buddhahood.

Könchok Chödrak said:

How do you feel about Buddha Himself making the claim within it's text?

Malcolm wrote:

I don't find this claim in that text, "the Sutra by which Buddhas become Enlightened," at least not in the 84000 translation, which I regard as being the most accurate thus far.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 5:22 AM

Title: Re: To whom should I pray to for money and wealth and how?

Content:

Queequeg said:

NMRK NMRK

Single mindedly pursue wealth. Every waking moment geared to making wealth. You need the kind of faith to walk through fire. Do what needs doing, not that voice looking for comfort. Approach it like it was an austerity. Money to free you so you can practice.

You may have to forget Dharma practice for a while. You might feel you have lost your way at some point. Remember you went that path for dharma and be ready to let it go when the time comes.

I'm not kidding. But keep in mind you will be attempting to change the momentum of your karma. Not easy. Not without obstacles. Not without suffering. Depending on how far off the mark your present momentum is from wealth, it might take a lot.

And don't forget to dedicate that merit, cultivate gratitude and care and equanimity. This path does not seem like it could be wholesome, but it can be with the right inner attitudes.

Malcolm wrote:

This is the path of ulcers.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 7:11 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Könchok Chödrak said:

Well it's clear in the text of the Burton Watson translation:

"The way of the bodhisattva is the same as this. As long as a person has not yet heard. Not yet understood. And not yet been able to practice this Lotus Sutra, then you should know that person is still far away from anuttara-samyak-sambodhi. Why? Because all bodhisattvas who attain anuttara-samyak-sambodhi in all cases do so through this sutra. This sutra opens the gate of expedient means and shows the form of true reality. This storehouse of the Lotus Sutra is hidden deep and far away where no person can reach it. But the Buddha, teaching, converting and leading to success the bodhisattvas, opens it up for them.

"Medicine King, if there are bodhisattvas who, on hearing this Lotus Sutra, respond with surprise, doubt and fear, then you should know that they are bodhisattvas who have only newly embarked on their course. And if there are voice-hearers who, on hearing this sutra, respond with surprise, doubt, and fear, then you should know that they are persons of overbearing arrogance.

<https://nichiren.info/buddhism/lotussutra/text/chap10.html>

In a sense the Buddha is saying that everything He teaches comes from the Lotus Sutra, even the entirety of Buddhism and vice versa, conceptually we can understand this because everything in Buddhism brings one closer to Enlightenment.

Malcolm wrote:

I understand you believe that everything the Buddha taught comes from the Lotus Sutra. But I do not find support for that position in the text you've cited. See section 10.31 in the 84000 version. There is no mention of all bodhisattvas attaining buddhahood based on this sūtra. Just to be clear, I do not have doubt, surprise, or fear of what the Buddha taught in the Lotus Sutra. The Buddha's Dharma is a many faceted gem. The Lotus is one of those facets, but it is only a facet, not the whole gem, not for me. YMMV.

All this section says is:

"It is because this Dharma teaching is the supreme elucidation of the teachings that have an implied meaning of the secret aspect of the Dharma taught by the tathāgatas, arhats, perfectly enlightened buddhas so that the bodhisattva mahāsattvas may attain complete accomplishment."

In other words, in this sūtra, the implied meaning that is revealed is the ekayāna. That's it. This is how it is understood by Maitrya, Śāntideva, and other great Indian masters, who are the ones in whom I place my faith when it comes to accurately portraying the meaning of Mahāyāna Dharma.

Moreover, in my tradition, there is a text called the Tantra of the Sole Heir of All Buddhas. This text arises as the sound of dharmatā, the very sound of reality itself, which is self-originated; and it is the text, according to my tradition, that is explicitly responsible for buddhahood of all buddhas. All Dharma teachings come from this tantra alone. I don't expect you to believe this, but this is what this text states.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 9:40 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

markatex said:

This is still the Nichiren forum, isn't it? Has there been a rule change that allows anyone to go to any tradition's sub forum and argue that said tradition is wrong?

Norwegian said:

This thread was split and moved from General Mahayana, to this sub forum.

Malcolm wrote:

Yes, a poor choice.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 9:43 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

markatex said:

In Nichiren Buddhism, the Lotus Sutra is regarded as the Sutra by which all Buddhas attain enlightenment. You can disagree all you like, but that is our position.

Ekyana in Nichiren Buddhism is understood in a very different way than it is in other traditions. Our understanding is that the upaya of other sutras is to be abandoned in favor of the ekyana of the Lotus Sutra, not that all approaches are contained in the Lotus and therefore all approaches are ekyana.

Malcolm wrote:

I did not respond to the op in this forum.

Your understanding is not the normative understanding of the Indian masters. While it is an intellectual curiosity, I don't find your interpretation convincing based on what the sutra itself says, viz., parable of burning house, and how the text itself is understood in the country of its origin.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 10:43 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

tkp67 said:

Should this be interpreted that you feel all east asian lotus based traditions are

counterfeit? If not what is the basis of discrimination?

Malcolm wrote:

I regard as false any claim that the Lotus is the end-all-be-all teaching of the Buddha, that it represents the final word on the Buddha's teaching in his career as a nirmāṇakāya 2500+- years ago.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 11:21 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Minobu said:

your eyes can become opened in this gosho.

<https://www.nichirenlibrary.org/en/wnd-1/Content/30#Part%20One>

Malcolm wrote:

I've read it. I don't agree with it.

Author: Malcolm

Date: Tuesday, June 8th, 2021 at 11:42 PM

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

Content:

Genjo Conan said:

I believe what my teachers and ancestors teach me, I suppose because it's my karma to do so, but I don't think that anyone else is under any obligation to feel the same way.

Malcolm wrote:

Agreed.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 12:52 AM

Title: Re: Dharmakaya Body View

Content:

SilenceMonkey said:

Dharmakaya has no appearances.

Minobu said:

yeah i get that totally...

we don't see it...but it permeates everything due to the Buddha's will...yes / no /

it's not just realization...yes / no ?

it is a body..so what are it's capabilities?

Malcolm wrote:

Ten powers, four fearlessnesses, etc.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 12:53 AM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:

ok so malcolm thinks that karma happens now and then...it sort of crops up and wham happens...so it's like a thing waiting to happen to him...

Malcolm wrote:

No. I think karma is caused by affliction (kleśa) and results (vipāka) in suffering (dukkha).

Minobu said:

So the affliction that caused the sentient to suffer arose out of no karmic cause on the part of the sentient ...but then created Karma...

edit simpler

So the affliction arose on it's own accord with no karma causeand then karma was created.

Malcolm wrote:

-->affliction-->action-->suffering-->affliction-->action-->suffering-->

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 12:56 AM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

Minobu said:

Nichiren teaches that all non buddhist teachings are actually Buddhist.

Due to the fact they prepared the world for Buddhism..he sites Confucius and Lao Tzu and Brahmanism ..

People have gotten lost in concepts of sunyata and Mind only school, To the point compassion for sentients is just not there due to ideas that it is all an illusion , nothing really exists.

PadmaVonSamba said:

Aside from the fact that “nothing really exists” (nihilism) isn’t the view of other Buddhist schools, can you please clarify the point made above...

“... all non buddhist teachings are actually Buddhist.”

—but somehow, other Buddhist schools (In Nichiren’s opinion) aren’t actually Buddhist??

Minobu said:

It's a view that in order for people to be able to understand Buddhism , they need preparation. It's in the gosho Malcolm just read and explains it fully.

Malcolm wrote:

Yes, it mostly is a restatement of Tientai doctrine.

Xi Yi was a very brilliant scholar, but I don't accept the five periods scheme. Therefore, I don't accept Nichiren teleology concerning the Lotus Sūtra. I am not telling you not to accept it. I am stating I don't accept it.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 2:56 AM

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

Content:

Genjo Conan said:

We can live in Ecotopia, or in a full-on ecofascist regime where the border guards use electric trucks to round up the climate migrants, or something in between.

Malcolm wrote:

we are closer to the latter than the former.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 3:59 AM

Title: Re: Dharmakaya Body View

Content:

Minobu said:

What exactly is the Dharmakaya Body.

Malcolm wrote:

According to Maitreya and Asanga:

[Asanga explains:]

If it is asked what the dharmakāya, [Maitreya states]:

The dharmakāya has two aspects:

the very pure dharmadhātu

and that explication of the methods

and the variety that corresponds with that cause.

[Asanga explains:] The dharmakāya of the buddha is understood in two aspects. The very pure dharmadhātu is the domain that is the experiential domain of nonconceptuality. That is understood as the dharma the tathāgatas know personally. The cause of obtaining that is the corresponding cause, the very pure dharmadhātu, which is perceived in sentient beings according to how they are to be tamed.

Further, that is known from the perspective of the dharma to be explained. Also the explanation has two aspects, divided into subtle and vast dharmas. This is as follows: from the perspective of ultimate truth, the bodhisattva piṭaka explicates the method of presenting the profound dharma. From the perspective of relative truth, there are methods of presenting many varieties of [teachings] such as the sūtras, praises, predictions, verses, the sayings, and nidanas, and so on.

[Maitreya states]:

Beyond the world, but in the world—

because the example for this cannot be indicated,

the tathāgata itself and the element

are explained to be similar.

The subtle and profound method of explaining

is like the one taste of honey.

The way of explaining diverse aspects

is like the heart of different bodies.

[Asanga explains:] As such, the three examples of the buddha statue, honey, and the heart, from the perspective of the meaning of the dharmakāya of the tathāgata pervading all sentient beings, these sentient beings are called "possessors of the essence of the tathāgata." That sentient being who exists outside the dharmakāya of the tathāgatas does not exist in the realm of sentient beings at all.

The element of space is like matter. How? It is said:

Just as the element of space is held to always goes everywhere,

likewise, that [dharmakāya] always goes everywhere.

Just as space goes into all matter,

likewise, that goes into the multitude of sentient beings.

Then you must ask, what is the dharmadhātu?

[Maitreya states]:
Because the dharmadhātu is
naturally pure, it is luminosity.

Then you must ask, what is luminosity?

The answer:

[Asanga explains:] Because that mind is luminous by original nature, it is seen that afflictions are natureless.

So, the luminosity of the mind is the dharmadhātu, the realization of the dharmadhātu is the dharmakāya.

And to sum it up, the Perfection of Wisdom states:

There is no mind in the mind, but the original nature of the mind is luminous.

Author: Malcolm
Date: Wednesday, June 9th, 2021 at 4:07 AM
Title: Re: Buddhism's causes of illness
Content:
PadmaVonSamba said:
The affliction arises from ignorance.

Minobu said:
i don't see how the common cold arises from ignorance..but lets say for argument's sake it does...

what is the cause of this ignorance in the sentient to bring about the affliction which causes suffering...

Malcolm wrote:
Suffering conditions affliction, which causes karma, which causes more suffering, which conditions more affliction, etc. There is no beginning in other words.

Author: Malcolm
Date: Wednesday, June 9th, 2021 at 8:14 AM
Title: Re: "Which has primacy, Buddha or Dharma"?
Content:
Malcolm wrote:
Xi Yi

Minobu said:

Xi Yi

Caoimhghín said:

I don't think "Xi Yi" is correct. "Zhiyi" or "Zhi Yi" if you want to separate the components. Obviously there are diacritics if you have an international keyboard. Wades-Giles is different too, but doesn't render the Pinyin "zh" as "x," but rather as "ch."

"X" is a non-retroflex "sh" in Pinyin.

Malcolm wrote:

Sounds the same to me.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 8:29 AM

Title: Re: Emphasis on Dream Yoga

Content:

Jangchup Donden said:

Well you can practice Vajrayana with a Hinayana intention (after all, our intentions aren't perfect), it's just that you'll only get at best a Hinayana result.

PeterC said:

No, you can't. You would probably be committing a root downfall.

Malcolm wrote:

Correct, one cannot.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 10:24 AM

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

Content:

SilenceMonkey said:

"Zhi yi" in pinyin, "Chih-i" in wade-giles spelling. Pronounced "jurr-yee"

"Xi yi" in pinyin would be pronounced "shee-yee"

Malcolm wrote:

Never studied Chinese.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 8:10 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

tkp67 said:

Should this be interpreted that you feel all east asian lotus based traditions are counterfeit? If not what is the basis of discrimination?

Malcolm wrote:

I regard as false any claim that the Lotus is the end-all-be-all teaching of the Buddha, that it represents the final word on the Buddha's teaching in his career as a *nirmāṇakāya* 2500+- years ago.

tkp67 said:

Yet your comparison is based on a juxtapose comparison of form not an evaluation based on how it was taught to be interpreted by the patriarchs of the EA lineage. I think it is fair to say the evaluation of Tibetan tantra practice by merely reading some tantra they find on their own would fall flat as well.

Malcolm wrote:

Correct. I am not evaluating this text based on how it was received and understood in China by the Tientai school. I am evaluating this text based on how it is cited and understood in India.

In general, based on the sheer number of Indian commentaries for it, the Perfection of Wisdom group of sutras is by far the most important group of sutras in India. Not only are there more commentaries on them, but the Perfection of Wisdom sutras are by far the largest group.

Further, you will find it said in the tantras that the only effective practice in this day and age is Vajrayana practice.

So, as usual, it all depends on who you are inclined to believe.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 9:07 PM

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

Content:

Queequeg said:

The Lotus is a key log. Perhaps not the key log.

I find it compelling. It declares that everything the Buddha teaches is upaya. Everything. Including the story of the Buddha's life. Including stories about other buddhas and bodhisattvas and beings in far off lands. It is the ultimate cure against religious attachment professed in the language of religious attachment. Something that ought to be approached with religious awe that will free you of religious imprisonment. Its the

Wizard of Oz's confession. "You, Cowardly Lion, have Buddhanature, too! Always have! Buddhanature is connate since time without beginning! But you are demoralized and can't accept this, so I tell you stories and contrive circumstances to save you from your misguided activities and to build up your confidence. Now that you are built up and strong through your dedicated Dharma practice, it is time to tell you the truth about how wonderful you are, as you are. You will be a buddha!"

Svaha! Its the joyful good news! That's all. And if someone doesn't get that, they don't appreciate how wonderful buddhanature is and they probably need to keep slogging on with their austerities on the cushion and elsewhere. So says the Buddha in the Lotus teaching. Let it be. Either on the bus or not. That's all.

Malcolm wrote:

Yes, it's an enjoyable read, and has much literary merit. It's just not that philosophically compelling.

As has been discussed, the Indians distilled the essence of the various important sutras into their key points, think of the sutras as wine, and sastras as brandy, the latter distilled from the former.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 9:10 PM

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

Content:

Queequeg said:

The Lotus is a key log. Perhaps not the key log.

I find it compelling. It declares that everything the Buddha teaches is upaya. Everything. Including the story of the Buddha's life. Including stories about other buddhas and bodhisattvas and beings in far off lands. It is the ultimate cure against religious attachment professed in the language of religious attachment. Something that ought to be approached with religious awe that will free you of religious imprisonment. Its the Wizard of Oz's confession. "You, Cowardly Lion, have Buddhanature, too! Always have! Buddhanature is connate since time without beginning! But you are demoralized and can't accept this, so I tell you stories and contrive circumstances to save you from your misguided activities and to build up your confidence. Now that you are built up and strong through your dedicated Dharma practice, it is time to tell you the truth about how wonderful you are, as you are. You will be a buddha!"

Svaha! Its the joyful good news! That's all. And if someone doesn't get that, they don't appreciate how wonderful buddhanature is and they probably need to keep slogging on with their austerities on the cushion and elsewhere. So says the Buddha in the Lotus teaching. Let it be. Either on the bus or not. That's all.

Malcolm wrote:

Yes, it's an enjoyable read, and has much literary merit. It's just not that philosophically compelling.

Queequeg said:
Some people like complicated.

Malcolm wrote:
Or, some people want a manual, not a bunch of edifying stories.

Author: Malcolm
Date: Wednesday, June 9th, 2021 at 9:38 PM
Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)
Content:
Malcolm wrote:
Or, some people want a manual, not a bunch of edifying stories.

Queequeg said:
They're all stories. And nothing wrong with that. That's all we have. I love stories. I love many stories religiously and even put some into practice.

Malcolm wrote:
The problem with sutras in general is that they are not systematic. Abhidharma and tenet system are intended to put into a useable order the raw material of sutras, and this is true of the whole tradition of writing commentaries on sutras and tantras in all Mahayana countries.

Nevertheless, some sutras are more systematic than others.

Further, the whole attempt to define sutras by periods of the Buddha's life, whether three turnings or five periods, are faulty criteria for evaluating the relative merits of this or that sutra, and mainly serve scholastic objectives.

The least convincing criteria for a practice is personal testimonials.

Author: Malcolm
Date: Wednesday, June 9th, 2021 at 11:09 PM
Title: Re: Dharmakaya Body View
Content:

Minobu said:
Yo Malcolm...
I'm having a bit of problem with something..

i've read this a gazillion times...and thanks for sharing..

first up am i to assume this is like BASIC to Dzogchen...?

Malcolm wrote:

This is not Dzogchen, it is sūtra, but yes, it is also basic to Dzogchen teachings, when explained intellectually.

Minobu said:

i get we have to use words and we use " luminosity" to describe the original element ... element?

is that correct...?

is mind something that resembles luminosity...or is it pure luminosity...?

Malcolm wrote:

Luminosity is a metaphor for purity. Its also a metaphor for emptiness. Whatever is empty is luminous, and that is not only minds. Also all phenomena are luminous or pure.

Minobu said:

is this saying that in the case of afflictions when we say " it is seen that afflictions are natureless" that in this case we are being shown that the afflictions being explained are not subject to sunyata..like there is no co arising in these afflictions no co dependence ..they do not have the nature of existence and non existence....but what is perceived in Samsara after this is cause to see it all as sunyata...

Malcolm wrote:

When we say afflictions are natureless, we are saying they are not inherent to the mind.

Minobu said:

it's like it is separate from what appears in samsara and actually the afflictions that are being discussed here are the cause for samsara and everything there in is subject to sunyata...The luminosity is pure...the afflictions poison it...????

Malcolm wrote:

Afflictions are just temporary clouds in the sky of the mind, that temporarily seem to stain its purity, but in reality, they cannot affect the mind at all, if we recognize them for what they are.

Minobu said:

so is it also safe to say that afflictions are what cloud the mind there by we are ignorant of the nature of the luminosity ?

Malcolm wrote:

Correct.

Author: Malcolm

Date: Wednesday, June 9th, 2021 at 11:27 PM

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

Content:

Queequeg said:

The Lotus is honest without violating the dictum that the Buddha is infallible. It dispenses with the motivation of commentaries that seek to make order.

Malcolm wrote:

But it doesn't really. Why do we know this? Because in India the Lotus is cited principally to reinforce the notion of the one vehicle.

Queequeg said:

The Lotus in several places confronts this problem head on, concluding, even though it is all but admitted that the Buddha tells stories that on their face are not factually true, he is not actually lying, the Lotus insists, because he's telling people what they need to hear to save them.

Malcolm wrote:

There are a number of sutras that employ this strategy, not merely the Lotus Sūtra.

Queequeg said:

Clearly, the authors of that text were aiming to address this problem which was probably a source of deep controversy at the time it was composed. And how did they do that? By going whole hog into fiction, as if to turn their argument into performance art, describing an impossible assembly on Grdhakuta, and an even more impossible transformation of the Earth with flying stupa of massive proportions and an eruption of bodhisattvas of greater appearance than any theretofore known, as if to emphasize how ridiculous a story it is but in the pious language of sutras, all to point out: They're all artful stories.

Malcolm wrote:

Yes, and they have their audience, but these sūtras, like the Lotus, the Skillful Means Sūtra, the Secret of the Tathāgatas, and so on do not present coherent, systematic, usable path. Even the Perfection of Wisdom Sūtras do not present an explicitly usable path. The Maitreyan corpus, for example, synthesizes all the Mahāyāna sūtras into a usable path in the Sūtralaṃkāra. The progress of the bodhisattva path is specifically charted in the Abhisamayālaṃkāra, which presents the concealed meaning of the PP Sūtras with both Madhyamakas and Yogacārinś agreeing that this text was the bees

knees in explaining the both the progress of buddhahood and the omniscience of buddhahood, even though they disagreed on specific points of interpretation.

Queequeg said:

The least convincing criteria for a practice is personal testimonials.

Oh?

"My deliverance is unshakeable; this is my last birth; now there is no renewal of being."

The foundation of all Buddhism is a personal testimonial.

Malcolm wrote:

That may be the foundation of Buddhism, but the foundation of Buddhadharma is the realizing the truth that produces that exclamation. I prefer to focus on the latter rather than former.

A more convincing statement is Ehipaśyika, that is, "Come and see for yourself."

Author: Malcolm

Date: Thursday, June 10th, 2021 at 12:09 AM

Title: Re: Dharmakaya Body View

Content:

Minobu said:

Luminosity is a metaphor for purity. Its also a metaphor for emptiness. Whatever is empty is luminous, and that is not only minds. Also all phenomena are luminous or pure. this is interfering with my concept of emptiness..

i don't know how to ask you how it is...to me emptiness is just a view to show you that all things are codependent , co arising , something that is a view that it isn't really real hence existence and something that isn't really not real hence non existence...so because of all these factors no one thing is inherent...it cannot be for all is also change..if it was inherent to Samsara it would be permanent...one would not be able to make but one sound for if it was inherent thats where it stops, you don't get to finish the word let alone the sentence.....ok gone overboard here...

but you are talking about...?????

Malcolm wrote:

Emptiness means that all considerations of existence and nonexistence are futile. It is true that whatever is dependently originated is empty, but that is because whatever is dependently originated is free from the four extremes of existence, nonexistence, and so on.

Minobu said:

if i was able to fully be , or sit in perfect meditation with this Luminosity...i suspect no karma could affect me anymore for i have over ridden it all...i've gone not beyond karma ...but in a manner of speaking gone before karma and affliction...i realize thats linear thinking but it's like the best i can describe what i awoke to this morning in bed thinking about...

Malcolm wrote:

If you are able to recognize the luminous nature of the mind, while resting in it, there is no karma.

Minobu said:

also i sort of see now where affliction is the actual cause to karma...the affliction is different that is being pointed to..... is different than lets say a Covid virus...or a cancer...????

Malcolm wrote:

The principle here is that one has three humors in the body. These three humors ultimately come from ignorance of reality; but more proximately, come from the afflictions desire, hatred, and ignorance. For example, a person who has excess bile is angry all the time; that anger increases bile, and bile increases anger.

Some cancers are humoral, some cancers are karmic. Epidemics like covid are generally considered to be the result of pissing off nonhuman beings, who punish people for disturbing the environment.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 12:51 AM

Title: Re: Dharmakaya Body View

Content:

Malcolm wrote:

If you are able to recognize the luminous nature of the mind, while resting in it, there is no karma.

Minobu said:

So like is this some kind of short cut or trick to being able to live without all this karma cropping up...

Malcolm wrote:

And even when it does. What one is not doing, while resting in the nature of the mind is creating more karma, and also afflictions are burned up.

Minobu said:

obviously yes if one is able to live in that state through out the day. yes / no ???

Like a Buddha...

Malcolm wrote:

The only difference between buddhas and us is whether we can stay in this state 24/7/365 or not. Sounds easy, but not so easy.

If you can use NMRK to discover this state, then great. If you need to use some other method, also great. All dharma teachings meet at this point.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 2:00 AM

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

Content:

Queequeg said:

Buddha or Dharma?

Malcolm wrote:

Awakening.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 2:50 AM

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

Content:

Queequeg said:

Buddha or Dharma?

Malcolm wrote:

Awakening.

Queequeg said:

Yes - that thing the Buddha testified to.

Shall we go on like this?

Malcolm wrote:

Yes, he testified, but no one actually heard him at the time. Even so, no one ought to just take the Buddha's word for it. This is why personal testimonial is not convincing. Seeing for oneself however, is certainty. The old goldsmith test, you gotta bite down on the coin.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 2:53 AM

Title: Re: Dharmakaya Body View

Content:

Minobu said:

I chant and meditate daily...today the words of Nichiren when describing the original nature as something that produces both enlightenment and defilement but it is neither...i wondered if this is the luminosity and if Japanese Buddhism of His time understood this teaching...

Malcolm wrote:

This is what in Dzogchen teachings would be termed "the original basis." If you recognize, it; nirvana; if you don't, samsara.

It is the recognition and integration into luminosity the yields all qualities of buddhahood.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 3:17 AM

Title: Re: Buddhism's causes of illness

Content:

Minobu said:

i don't see how the common cold arises from ignorance..but lets say for argument's sake it does...

what is the cause of this ignorance in the sentient to bring about the affliction which causes suffering...

Malcolm wrote:

Suffering conditions affliction, which causes karma, which causes more suffering, which conditions more affliction, etc. There is no beginning in other words.

Aemilius said:

You can put these three, or one or two of them, in the beginning of the twelve Nidanas

Malcolm wrote:

But here the point is to explain the etiology of illness.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 4:19 AM

Title: Re: Tight pressure in head

Content:

Schuberty said:

Thank you. I suspect i may be straining my eyes too hard.

Is open awareness meditation Dzogchen?

Malcolm wrote:

No. Definitely not, nor is so-called "awareness of awareness."

Author: Malcolm

Date: Thursday, June 10th, 2021 at 9:40 AM

Title: Re: Dharmakaya Body View

Content:

Minobu said:

actually there are people here who i know would think me a heretic.

Malcolm wrote:

All sentient beings are heretics until they are buddhas. Buddhas engage in heresy to guide sentient beings.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 7:47 PM

Title: Re: "Which has primacy, Buddha or Dharma"?

Content:

tkp67 said:

When the LS says all Buddha achieve Buddhahood through it this could mean from the perspective of Shakyamuni's enlightenment.

Malcolm wrote:

The text does not say this.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 10:31 PM

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

or Dharma"?)

Content:

Queequeg said:

We follow these instruction manuals because someone we attribute authority to say they work. Of course the ultimate test is whether there is actual proof in one's own experience. Saying Buddhism is exclusively this (awakening) or that (testimony), or depends on the primacy of this (Buddha) or that (Dharma), is a dead end sooner or later.

Malcolm wrote:

As you know, I draw a sharp distinction between Buddhism (concepts) and Buddhadharma (realization through personal experience). But in any case, the Uttaratantra is pretty clear on this point. The Buddha is the ultimate refuge because the Buddha possesses the dharmakāya; and in that same text the dharmakāya is defined as the realization of the dharmadhātu, further defined as the clear light or luminous nature of the mind, the realization that is the basis upon which the Buddha then teaches the dharma.

Queequeg said:

Because other than awakening itself, its all conceptual, but without the concepts framing awakening, there's no awakening. Strange how that is. Its like the impossibility of escaping the fact that a triangle has three sides and three corners.

Malcolm wrote:

Awakening is beyond thought and concepts. It can't truly be framed in concepts. Trying to frame awakening in concepts is like trying frame the taste of sugar in concepts to someone who has never tasted anything sweet. But if you have some sugar, you can easily say "Come and see what it tastes like yourself."

Queequeg said:

Bringing this back to the Lotus - one of the failures the text implicitly points out is when some teaching is followed to the exclusion of all else, saying, "This is True, everything else is false."

Malcolm wrote:

That is referring to polemical assertions; not the experience of awakening itself.

As for the Lotus itself, of course the Lotus presents the proper and correct explanation of the reality that is to be realized. But it is a very short passage in the text, and I never see it quoted in these discussions at all.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 10:36 PM

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

or Dharma"?)

Content:

Queequeg said:

In one sense, the Lotus points out the Ekayana. But the Ekayana is not really all that different than the Mahayana. Its the Mahayana framed in a maximally expansive, embracing way. Later in the text, its Maitreya at the head of the bodhisattvas who is perplexed by the Buddha's statements and seeks clarification. The Buddha then expounds on his life span.

Malcolm wrote:

What the Lotus is critiquing is the notion of three gotras: śrāvaka arhats; pratyekabuddhas, and buddhas.

Of course, also the Lanka has the same critique.

The Abhisamayalamkāra distinguishes the these three on the basis of what kind of all-knowledge each of the three possesses, because they are different. The reason it does so is that on the path, the bodhisattva must possess and surpass the all-knowledge of śrāvaka arhats and pratyekabuddhas, which they do by the tenth bhumi.

Author: Malcolm

Date: Thursday, June 10th, 2021 at 10:49 PM

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

Content:

Minobu said:

So like i finally actually know now that we do indeed have the Tathagatagarbha ..it's part of being sentient...

so like just like i cut myself and these weird blood clots are produced and run to that area...or like i get some viral infection and my body produces antibodies and i survive and there is this memory in the bone marrow for the next time...

This Tathagatagarbha produces all these different teaches ...some of them go whooshing over your head...others make you recoil...but they both are coming from the same source...

it'sa beautiful...mia amore !

i'm freaking high on this stuff...

Malcolm wrote:

Tathāgatagarbha is luminosity.

Author: Malcolm

Date: Friday, June 11th, 2021 at 1:30 AM

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

Content:

Queequeg said:

In one sense, the Lotus points out the Ekayana. But the Ekayana is not really all that different than the Mahayana. Its the Mahayana framed in a maximally expansive, embracing way. Later in the text, its Maitreya at the head of the bodhisattvas who is perplexed by the Buddha's statements and seeks clarification. The Buddha then expounds on his life span.

Malcolm wrote:

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Of course, also the Lanka has the same critique.

The Abhisamayalamkāra distinguishes the these three on the basis of what kind of all-knowledge each of the three possesses, because they are different. The reason it does so is that on the path, the bodhisattva must possess and surpass the all-knowledge of śrāvaka arhats and pratyekabuddhas, which they do by the tenth bhumi.

Queequeg said:

I respectfully disagree.

In the parable of the burning house, the ox cart given to all of the children is much more extravagant than the one promised.

Malcolm wrote:

Three carts are promised, representing the three gotras. Only one cart is given, since there is only one gotra.

But when we discuss the real meaning here, the real meaning is clarified in the Lanka-- those in the samadhi of cessation are roused by the Buddha, and they are placed on the bodhisattva path to complete buddhahood.

Queequeg said:

Later, even Maitreya is stumped by the Buddha's declaration that the bodhisattvas who emerged from the Earth were his disciples. Maitreya, and the rest of the bodhisattvas, perhaps with the exception of Manjusri, cannot understand how Shakyamuni could have taught all of these bodhisattvas in the 40 years since he awoke at Gaya.

Malcolm wrote:

I don't think this is how to read that passage. There is no possibility that Maitreya did not know the answer to the questions he posed. It is a literary device and nothing more, not to be taken literally.

Queequeg said:

The Buddha then explains he awoke in the remote past.

Malcolm wrote:

Which is a claim also made in the Avatamska Sūtra.

Queequeg said:

The point I take is that even the bodhisattva path the bodhisattvas thought they were on was incomplete.

Malcolm wrote:

Not possible.

Author: Malcolm

Date: Friday, June 11th, 2021 at 2:13 AM

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

Content:

GrapeLover said:

I don't think this is how to read that passage. There is no possibility that Maitreya did not know the answer to the questions he posed. It is a literary device and nothing more, not to be taken literally.

Bit like how Vimalakirti dances circles around Manjushri and all the rest in the VS, everyone serves their turn acting amazed for the sake of the lesson, Ha Ha!

Malcolm wrote:

Pretty much. The Indian literary sensibility is interesting.

Author: Malcolm

Date: Friday, June 11th, 2021 at 2:23 AM

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

Content:

Johnny Dangerous said:

Dawkins religion is just modernity and liberal democracy. In that sense he may be sort of ally.... but he also thinks people with religion might have a brain disease. So, not that much of an ally.

Malcolm wrote:

Theists definitely suffer from a cognitive disorder.

Author: Malcolm

Date: Friday, June 11th, 2021 at 3:10 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

Polemics is one aspect of teaching others to chant Namu myoho renge kyo.

Malcolm wrote:

Well, then I have to say that while you are exceptionally inept at polemics, you are a pretty good cheerleader.

illaraza said:

Thanks for your damnation through faint praise. Though sometimes inarticulate, thanks to Nichiren's instructions in polemics, several dozens or more have come to chant Namu Myoho renge kyo.

Malcolm wrote:

If this were a competition, I'd say that you are pretty far behind in the game in terms of numbers. But it's not a competition.

illaraza said:

35,000.000 people chant Namu Myoho renge kyo

Malcolm wrote:

I am sure it has positive effect in their life.

Author: Malcolm

Date: Friday, June 11th, 2021 at 3:33 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

Thanks for your damnation through faint praise. Though sometimes inarticulate, thanks to Nichiren's instructions in polemics, several dozens or more have come to chant Namu Myoho renge kyo.

Malcolm wrote:

If this were a competition, I'd say that you are pretty far behind in the game in terms of numbers. But it's not a competition.

illaraza said:

35,000.000 people chant Namu Myoho renge kyo

Malcolm wrote:

I am sure it has positive effect in their life.

illaraza said:

You made it a "competiiton" (debate) through your damning faint praise which the Lotus Sutra teaches is another type of slander of its votaries.

Malcolm wrote:

You know what they say, "heaven for the climate, hell for the company."

Author: Malcolm

Date: Friday, June 11th, 2021 at 4:03 AM

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

Content:

Queequeg said:

But similarly, take away sentient beings, and what is Buddha?

Malcolm wrote:

Unnecessary.

Queequeg said:

In the view I've been taught, neither of these is a superior view, and rather they are coextensive, just as emptiness is coextensive with dharmas.

Malcolm wrote:

The relative truth is an error. It is false perception.

Queequeg said:

So, tell us about your Lotus Sutra.

Malcolm wrote:

Chapter 5 states it well:

“ ‘The one who knows that phenomena
Have the nature of dreams and illusions,
Are without an essence like a plantain tree
And are the same as echoes, {79}

“ ‘That one knows the nature
Of the entire three realms,
Has no bondage, is liberated,
And knows nirvāṇa. {80}

“ ‘All phenomena are empty and equal,
And their nature is without diversity or differentiation.
If that is not perceived,
There is no insight into any phenomenon. {81}

“ ‘The one with great wisdom sees
The entire dharmakāya.
There are no three yānas at all;
There is only the single yāna. {82}

“ ‘All phenomena are the same;
All are the same, always the same.
Knowing that, one knows
Nirvāṇa, deathlessness, and peace.’ ”

Chapter 13 also has a pretty good summary:

“When the stable ones do not entertain the notion of ‘woman,’
And do not have the concept of ‘man,’
Then, because all phenomena are unborn,
Upon seeking them they do not see them. {17}

“This practice that I have described
Is completely that of the bodhisattvas.
Listen to the explanation
Of that which is their field of activity. {18}

“These phenomena are declared nonexistent;
They are all unproduced and unborn.
They remain empty and motionless at all times:
That is what is called the field of activity of the wise. {19}

“Being and not being, existing and not existing:
These are fabrications of erroneous conceptualization.
Unborn phenomena that are also unoriginated
Are misconstrued to be born and existing. {20}

“With a one-pointed mind, always in meditation,
As completely stable as Mount Sumeru,
Stable in this way, they should view
All these phenomena as being like space. {21}

“They are always the same as space, without an essence,
Motionless and devoid of illusory thoughts.
This is the way phenomena are throughout time.
This is what is called the field of activity of the wise.

Author: Malcolm

Date: Friday, June 11th, 2021 at 4:16 AM

Title: Re: Vajrayana as an aspect of Nichiren practice

Content:

illaraza said:

You made it a "competiiton" (debate) through your damning faint praise which the Lotus Sutra teaches is another type of slander of its votaries.

Malcolm wrote:

You know what they say, "heaven for the climate, hell for the company."

illaraza said:

If we are to believe Nichiren and the Lotus Sutra, even though you proffer such truths as, "I am sure it has positive effect in their life", slandering a votary of the Lotus Sutra, even merely exposing his or her faults, is a grave offense that unless met with sincere repentance, will lead to Hell for the company.

Malcolm wrote:

Yes, I understand that is what you believe. It's interesting how glib you are in condemning people to hell and how much you relish the rolling of heads. A veritable Buddhist Torquemada.

Author: Malcolm

Date: Friday, June 11th, 2021 at 4:19 AM

Title: Re: Original enlightenment , Honbutsu, Primordial Buddha

Content:

Minobu said:

sigh

and that's why it is in a category in and of itself in the sutra and in what john wrote..

but you don't get sick unless it is your karma to do so..

Malcolm wrote:

The Buddha disagrees:

<https://www.dharmawheel.net/viewtopic.php?p=585383#p585383>

illaraza said:

I might add Malcolm, by Nichiren, the Eternal Buddha's foremost disciple and one of the most studied teachers in the history of Buddhism. Have you seen the footnotes in his writings? Many of these citations were from memory!

Malcolm wrote:

It is certain that Nichiren was a well-trained scholar.

Author: Malcolm

Date: Friday, June 11th, 2021 at 4:52 AM

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

Content:

Malcolm wrote:

What the Lotus is critiquing is the notion of three gotras: śrāvaka arhats; pratyekabuddhas, and buddhas.

Queequeg said:

You might want to read that parable again.

The three vehicles are the Sravakayana, Pratyekabuddhayana, and Bodhisattvayana. This is distinguished from the Buddhayana that is actually given.

Malcolm wrote:

Bodhisattvayāna and buddhayāna are synonyms. The intent is to show that there is only one yāna, the path of the bodhisattva. That is made clear by the countless references to the practice of bodhisattvas in the Lotus Sūtra.

Author: Malcolm

Date: Friday, June 11th, 2021 at 4:56 AM

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

Content:

Malcolm wrote:

The relative truth is an error. It is false perception.

Queequeg said:

That's one interpretation. Another interpretation is that they can be upaya. Kind of the way the Lotus presents upaya. "He aint lyin!"

Malcolm wrote:

Relative truth is a false perception. It is because beings have false perceptions that buddhas use skillful means. If beings did not have false perceptions, skillful means would be of no use.

Author: Malcolm

Date: Friday, June 11th, 2021 at 6:50 AM

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

or Dharma"?)

Content:

Queequeg said:

You might want to read that parable again.

The three vehicles are the Sravakayana, Pratyekabuddhayana, and Bodhisattvayana. This is distinguished from the Buddhayana that is actually given.

Malcolm wrote:

Bodhisattvayāna and buddhayāna are synonyms. The intent is to show that there is only one yāna, the path of the bodhisattva. That is made clear by the countless references to the practice of bodhisattvas in the Lotus Sūtra.

Queequeg said:

So you say. Others say otherwise.

The problem with you is that you allow only your interpretation when that's actually not the case.

As long as you can move the goal posts wherever you feel appropriate, there is no point.

We've reached an impasse.

Malcolm wrote:

I'm basing my understanding on the text and how it's understood in the Indian tradition, in so far as that understanding is accessible through Indian references to text itself.

Author: Malcolm

Date: Friday, June 11th, 2021 at 10:22 AM

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

Content:

reiun said:

Most rank-and-file theists are born into it, unlike most of us who, I believe, have chosen Buddhism on our own. They do not exhibit clinical cognitive deficits. Family upbringing, catechism, Sunday school, prayer, etc., reinforce their faith, or not. In comparison, some theists might or could regard those who seek release from Samsara (Parinirvana) as death cultists.

Malcolm wrote:

There are many people with cognitive disorders who are not necessarily suffering from cognitive deficits.

Author: Malcolm

Date: Friday, June 11th, 2021 at 7:40 PM

Title: Re: Dharmakaya Body View

Content:

Taikor.Taikun said:

In Vajrayana, there's a view of a 4th body, Svabhavikakaya, the Essence Body that is the unity or non-separateness of the 3 kayas

Malcolm wrote:

This is a sutra yana idea, actually.

Author: Malcolm

Date: Friday, June 11th, 2021 at 8:06 PM

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

Content:

yagmort said:

some cycles are very short/condensed, like Künzang Thugtig, which only has ngöndro, zhitro as generation stage and dzogchen as completion stage.

i was also told that Chetsün Nyingtig is a very condensed cycle as well, but i don't know what they do after ngöndro?

Malcolm wrote:

Rushen, trekcho, thogal

yagmort said:

so one more question i would also like to clarify - is dzogchen section stays the same for all lineages with khorde rushen/semdzin/tregcho/tögel?

Malcolm wrote:

Yes, pretty much.

Author: Malcolm

Date: Friday, June 11th, 2021 at 8:07 PM

Title: Re: Astrology and Buddhism

Content:

Viach said:

Please provide quotes from the sutras and tantras in which the Buddha would mention astrology in a positive way.

Malcolm wrote:

Kalacakra has an entire section on astrology.

Author: Malcolm

Date: Friday, June 11th, 2021 at 10:13 PM

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

Content:

Queequeg said:

The text is ambiguous at best.

Malcolm wrote:

Not at all:

saddharmapuṇḍarīka-nāma- mahāyāna -sūtra

Do you think the Mahāyāna is something other than the bodhisattva path? This is the path being described as the ekayāna.

Other than the Lotus, the ekayāna is mentioned in:

The PP in 18 Thousand lines

PP in 8 Thousand lines

The Lankavatāra (one of the more extensive presentations aside from the lotus)

Shrīmāladevi Sūtra (one of the more extensive presentations aside from the lotus)

The Great Drum Sūtra

The AngulimālaSūtra

The Nirvana Sūtra (one of the more extensive presentations aside from the lotus)

The Samdhinirmocana Sūtra.

The Dharani that Removes obscurations

The Great Liberation Sūtra (one of the more extensive presentations aside from the lotus)

The Ten Wheels of Kṣitigarbha Sūtra

The King of The Sublime Dharma Sūtra

Cloud of Jewels Sūtra

Differentiation of Phenomena and Meaning Sūtra

The Skill in Means Sūtra (one of the more extensive presentations aside from the lotus)

The Vajrasamadhi Sūtra (apocryphal, but important).

Tathāgatagarbha Sūtra

The Request of Akṣayamati Sūtra

Sūtra that Shows Donning the Armor

The Method that is the Domain of Bodhisattvas Sūtra (one of the more extensive presentations aside from the lotus)

The Intimate Instruction of Mahāyāna Sutra.

Here, in all these sūtras, we see that the concept of the ekayāna is very consistent applied and is completely synonymous with Mahāyāna and the path of the bodhisattva.

Author: Malcolm

Date: Friday, June 11th, 2021 at 11:09 PM

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

Content:

Queequeg said:

Malcolm wrote: ↑Thu Jun 10, 2021 9:52 pm

Queequeg wrote: ↑Thu Jun 10, 2021 9:46 pm

Malcolm wrote: ↑Thu Jun 10, 2021 6:30 pm

What the Lotus is critiquing is the notion of three gotras: śrāvaka arhats; pratyekabuddhas, and buddhas.

You might want to read that parable again.

The three vehicles are the Sravakayana, Pratyekabuddhayana, and Bodhisattvayana.

This is distinguished from the Buddhayana that is actually given.

Bodhisattvayāna and buddhayāna are synonyms. The intent is to show that there is only one yāna, the path of the bodhisattva. That is made clear by the countless references to the practice of bodhisattvas in the Lotus Sūtra.

So you say. Others say otherwise.

Bristollad said:

Which others say that there are four vehicles? The goal of the śrāvakas and the solitary realisers is Arhatship, the goal of the bodhisattvas is full awakening in order to help all sentient beings. What is this fourth vehicle? Who is it for and what is its fruit?

Queequeg said:

So, this is an East Asian debate.

Malcolm wrote:

No, it is now a global debate.

Queequeg said:

Preliminary comment - As I responded to Malcolm, holding out the Indian commentaries as an authoritative view isn't particularly helpful. The transmission of Buddhism to China took place at an earlier period than Tibet, so in a sense, we have a snapshot of an earlier form of Buddhism, before the composition of a lot of these commentaries. It also came in through the Silk Road, so passed through that area and presumably was shaped by it.

Malcolm wrote:

I am referring to Indian commentaries that are prior to Zhiyi (538–597 CE).

You seem to have this notion, shared by many people who follow EA Buddhist, that Tibetan Buddhism is based on the post Gupta tradition. While this is certainly true when it comes to Vajrayāna, it is completely false when it comes to sūtra exegesis.

The main lines of Indian scholarly analysis of sutras took place prior to the collapse of Gupta Dynasty with the invasion of the Hephthalites and the death of Buddhagupta in 495 CE. There was a notable hiatus of scholarly production during this period, while Indian Buddhism was recovering from the invasion. Zhiyi lived during this period. The revival of Indian Buddhism was witnessed by Xuanzang (602 – 664), who imported the mature Yogacāra school of Dharmapāla to China. Nāgārjuna and Āryadeva, and Maitreya, Asanga, and Vasubandhu, whose work set out the mainlines of Tibetan Buddhist scholasticism, all lived prior to this period. The main persons who articulate what Tibetans understand from the broad range of Mahāyāna doctrine are Maitreya and Asanga. The main text Tibetans have used as a manual to understand Mahāyāna practice is the Mahāyāna Sūtrālaṃkāra of Maitreya. So, it is erroneous to claim that the Tibetan Buddhist view of sūtra derives from a post-Gupta milieu, as you have here claimed.

The Dharmapāla Yogacara school never made it to Tibet, since it's popularity had declined by the middle of the 8th century, when the Tibetans were importing standard Indian Mahāyāna Buddhism wholesale from Nalanda trained panditas.

Queequeg said:

If you take a fresh look at the Lotus, you can see an impression of the people who composed the text. Their practice probably focused on stupa veneration.

Malcolm wrote:

One, stupas are called Caityas for a reason: all Buddhists venerate stupas. This is not some unique Mahāyāna idea. The notion that Mahāyāna arose of lay stupa veneration societies has been discredited.

Queequeg said:

They probably lived in the same spaces with Elders (Tripitaka Buddhists, ie. Sravakas) and other Mahayanists, but it doesn't seem like they fully agreed with all.

Malcolm wrote:

You would only derive this opinion if you have not examined the full range of references to ekayāna, buddhayāna, and Mahāyāna in the sūtras themselves, passage by passage, as I have done.

Queequeg said:

There is a persecution complex evident, so they were likely a minority on the edge.

Malcolm wrote:

This is the case for all Mahāyānīs in India.

Queequeg said:

In transmitting the Sutra, they are urged to secrecy.

Malcolm wrote:

This is the case for all Mahāyāna sūtras, from the PP onward.

Queequeg said:

At the same time, they take a very expansive and embracing view of what it means to be Buddhist.

Malcolm wrote:

This is the case for most Mahāyāna sūtras, but not all.

Queequeg said:

The idea of upaya presented in the text is more radical than I've encountered in other sutras, to the point of calling the whole of Buddhist teachings just stories aimed at getting beings to progress on the path, even as these beings actually have no idea where they're going.

Malcolm wrote:

How many sutras have you actually read? Why are you making claims for texts you have not examined? Very little has been translated into English. Are you referring to sūtras you have read in Classical Chinese?

Queequeg said:

In a word, it presents the Buddha as an extremely paternalistic character who often doesn't let on about what he is really doing, even to the point of not being completely forthright with all of the bodhisattvas. I get Malcolm's argument that Maitreya et al. are supposed to have knowledge approaching a Buddha, but the way the story is told suggests otherwise. They're not playing along with some didactic dialogue, Maitreya and company are confronted with innumerable hosts of bodhisattvas of stature and development beyond anything they can grasp.

Malcolm wrote:

This kind of device is common in Indian sūtras and tantras. It is not some unique feature of the Lotus.

Queequeg said:

but, they argue, not all brought together in one narrative.

Malcolm wrote:

False.

Queequeg said:

If you go through the Buddhist corpus, you will find most of these ideas here and there. I can't believe I'm making some earth shattering statement that when you weave elements together in a certain way, the overall picture that emerges can be very different. I think the composers of the Lotus were fluent in the language of Buddhism and wove this story to make a unique point.

Malcolm wrote:

If you think the unique point is that there is fourth vehicle called buddhayāna, which is not the Mahāyāna, then you are deeply mistaken.

Queequeg said:

Supposing the Lotus is unique is inconvenient for people who later want to weave together a cohesive Mahayana. I'd argue, the later Indians didn't go into this text because they had other ideas and had no idea how to integrate the message that comes out of it.

Malcolm wrote:

One, your claim is demonstrably false.

Queequeg said:

The Lotus, for me, gives the permission to wake up out of the myths and look for the enduring meaning.

Malcolm wrote:

It is one thing to look to this or that text for inspiration. It is quite another to make claims for a text that one makes no serious effort to support.

For example, the Brahma-viśeṣacintī-paripṛcchā states:

This vehicle of the Mahāyāna
is the inconceivable buddha vehicle.
In making room for sentient beings
the Mahāyāna is unsurpassed.

However many vehicles there maybe,
this is thought to be the best of them.
Therefore, all other vehicles
are classified out of the Mahāyāna.

The other vehicles are too small,
and do not have room for all.
But this Mahāyāna
has room for everybody.

Can you seriously claim that this does not have the same meaning as the Lotus?

Author: Malcolm

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

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

Content:

Queequeg said:

right. like I said, add the footnotes you need. I'll read what the text actually says.

Malcolm wrote:

The impasse is that you are not reading what the text actually says. You are reading into the text what you want it to say. You are the one disregarding its origin and content, not me.

Author: Malcolm

Date: Friday, June 11th, 2021 at 11:26 PM

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

Content:

PeterC said:

We think those people "suffer from wrong view", are "ignorant", have "obscurations" - is our view of them that different?

Johnny Dangerous said:

Yes, there is a big difference between believing someone is wrong and believing that they are biologically deficient -especially- when someone's philosophy essentializes the importance of biology - as his does.

TharpaChodron said:

Buddhists say an eternalist view albeit wrong is superior to nihilist because at least it is positive and leads to a spiritual outlook. So, our view is quite different. Real wrong view to a Buddhist would be Atheism/Nihilism. I'm referencing Thinley Dorbu Rinpoche.

Malcolm wrote:

Candrakīrti states that the principle difference between materialists and Buddhists is that we accept karma and rebirth. Other than that, there isn't much difference.

The person who wrote the establishment clause in the first amendment, James Madison, was an atheist (politely termed "deist" in those days, meaning someone who followed Lucretius's *De rerum natura*, a summary of Epicurus's materialist philosophy, https://en.wikipedia.org/wiki/De_rerum_natura).

I would trust atheists over theists any day of the week.

Nihilism is that silly philosophy adhered to by teenagers, burgeoning fascists, and groovy french intellectuals who read too much Nietzsche.

Why would I would trust atheists over theists any day of the week? Because they basically don't give a shit about what I believe. They are more focused on theists, whose beliefs are demonstrably toxic and dangerous to all life on the planet.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 12:03 AM

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

Content:

LastLegend said:

It's possible that there is a straight jump to a complete Buddha. Chan texts sometimes say that, but I personally don't think so.

Malcolm wrote:

Possible, but not probable. But that is not what buddhayāna means.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 1:52 AM

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

Content:

Queequeg said:

right. like I said, add the footnotes you need. I'll read what the text actually says.

Malcolm wrote:

The impasse is that you are not reading what the text actually says. You are reading into the text what you want it to say. You are the one disregarding its origin and content, not me.

Queequeg said:

LOL. OK.

Malcolm wrote:

One cannot understand a text by ignoring its original milieu. What you are engaged in is special pleading 1) by deliberately down playing the Indian context of this text and 2) elevating its Chinese reception in one specific school.

These texts were, in their stages of development, perfectly intelligible to Indian Buddhists who listened to and promulgated them. They needed no guidance in understanding the narratives they were presenting.

The reason we do not find extensive presentations of the content of the Lotus in the synthetic commentaries such as those I have mentioned is that these commentaries are not going to focus on narratives, but rather on the key points related to the path.

We know the Lotus was important to Indian Mahāyāna Buddhists, from its time of

composition onward, because they cite it over and over again when discussing the principle of of ekayāna, irrespective of their orientation towards Madhyamaka or Yogacāra.

We do not have many full fledged commentaries on Mahāyāna sūtras outside of the sūtras considered key to Madhyamaka or Yogacāra doctrines, like the PP Sūtras, the Lanka, the Saṃdhinirmocana, etc. The universal Indian Mahāyāna view concerning the ekayāna presented in the Lotus is that it, like other Mahāyāna sutras which bring up the issue, include all vehicles into one vehicle. That vehicle is the vehicle of buddhahood. The path that vehicle presents is the bodhisattva path. Otherwise, one cannot find in any sūtra, or tantra for that matter, the notion of a "fourth" vehicle, or the idea that there is a separate "buddha path" which is distinct from Mahāyāna. One does find this equation: ekayāna = mahāyāna = buddhayāna. One also finds the idea, in both sūtras and Indian treatises that cite them, that the śrāvakayāna and pratyekabuddhayāna are included in Mahāyāna, making one vehicle.

The bodhisattvas welling up from the ground is a distraction. As a narrative it serves no purpose in the discussion of ekayāna. It is related to another issue, "When did the Buddha attain buddhahood? And the answer to that question, everyone in Mahāyāna agrees, is gazillions of eons ago. Whether Maitreya was truly astonished, or merely expressing astonishment as a show, is irrelevant. The point of the story is why the Buddha was able to teach so many bodhisattvas, setting the stage for his grand reveal.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 1:54 AM

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

Content:

LastLegend said:

“These people – both those in the stage of learning, and those beyond the stage of learning – thought that being detached from self-centered views and from dualistic views of existence and nonexistence meant achieving nirvana. Now here, in the presence of the World Honored One, they have heard what they never heard before, and all of them have fallen into doubt and confusion.

Malcolm wrote:

This refers stream entrants, etc., up to arhats.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 1:58 AM

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

Content:

Shotenzenjin said:

It's not like atheists ever had dictators or killed millions of people or anything'.

Oh wait a minute

Malcolm wrote:

Easily explained by the fact that they inherited a Christian eschatology and culture, that served as an underlying narrative.

Author: Malcolm

Date: Saturday, June 12th, 2021 at 2:02 AM

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

Content:

TharpaChodron said:

I don't disagree, mostly. I'm actually reading "Swerve" right now, its specifically about Lucretius' poem and it's influence on civilization, pretty interesting so far.

<https://www.theguardian.com/books/2011/dec/23/the-swerve-stephen-greenblatt-review>

Malcolm wrote:

You ought to read "Nature's God: The Heretical Origins of the American Republic."

It's really good.

Author: Malcolm

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

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

Content:

LastLegend said:

"These people – both those in the stage of learning, and those beyond the stage of learning – thought that being detached from self-centered views and from dualistic views of existence and nonexistence meant achieving nirvana. Now here, in the presence of the World Honored One, they have heard what they never heard before, and all of them have fallen into doubt and confusion.

Malcolm wrote:

This refers stream entrants, etc., up to arhats.

LastLegend said:

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

Malcolm wrote:

What do you mean by "suffer"?

Author: Malcolm

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

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

Content:

LastLegend said:

I don't know.

Malcolm wrote:

Then I can't answer your question.

Author: Malcolm

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

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

Content:

LastLegend said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

LastLegend said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

LastLegend said:

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

Malcolm wrote:

What mind situations?

Author: Malcolm

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

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

Content:

LastLegend said:

We embody the mind of attachment.

Malcolm wrote:

All sutras indicate that sentient beings have attachment.

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

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

Author: Malcolm

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

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

Content:

LastLegend said:

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

Malcolm wrote:

We don't have a self.

Author: Malcolm

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

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

Content:

LastLegend said:

There is always.

Malcolm wrote:

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

Author: Malcolm

Date: Saturday, June 12th, 2021 at 6:01 AM

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

Content:

LastLegend said:

There is always.

Malcolm wrote:

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

GrapeLover said:

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

Malcolm wrote:

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

Author: Malcolm

Date: Saturday, June 12th, 2021 at 8:57 AM

Title: Re: Am I practicing for real?

Content:

Schuberty said:

Is chanting mantra, practicing Shamatha and reading dharma books called a practice? Like i'm on the path?

Malcolm wrote:

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

Author: Malcolm

Date: Saturday, June 12th, 2021 at 9:06 AM

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

Content:

Sādhaka said:

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

Malcolm wrote:

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

Author: Malcolm

Date: Saturday, June 12th, 2021 at 10:59 AM

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

Content:

PeterC said:

. Buddhists are atheists too.

Malcolm wrote:

Bravo.

Author: Malcolm

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

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

Content:

Sādhaka said:

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

Malcolm wrote:

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

Sādhaka said:

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

H.P. Blavatsky said:

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

“Of course no one can say that one or all of the possible members of our friend A's ideal Cagliostroian lodge might not also be ready for Adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than

philosophers, military butchers rather than Buddhas. The plan "A" proposes would be far more likely to end in mediumship than Adeptship. ”

Malcolm wrote:

Theosophy was a better gift.

Author: Malcolm

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

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

Content:

PeterC said:

. Buddhists are atheists too.

Malcolm wrote:

Bravo.

Sādhaka said:

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

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

lucidaromulus said:

is this a mahayoga or atiyoga empowerment?

also is this a rigpa tsal wang?

Malcolm wrote:

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

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

lucidaromulus said:

is this a mahayoga or atiyoga empowerment?

also is this a rigpa tsal wang?

Malcolm wrote:

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

Passing By said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

PadmaVonSamba said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

QQ:

The usual meaning of Mahayana is the vehicle practiced by bodhisattvas – ie. the six

paramitas and three eons of practice. It does not usually include the claim that the Sravakayana and Pratyekabuddhayana are actually the Mahayana.

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

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

Author: Malcolm

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

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

Content:

Queequeg said:

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

Malcolm wrote:

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

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

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

This should be embraced, not resisted.

Author: Malcolm

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

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

Content:

yagmort said:

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

am i getting something incorrectly here?

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Queequeg said:

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

Malcolm wrote:

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

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

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

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

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

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

3.132: They spend nights enjoying it,
And days, half-months, and months,

And likewise years and intermediate eons.
They spend ten billion eons doing so.

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

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

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

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

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

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

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

arhat, pratyekabuddha, or a buddha—is not merely the cessation from suffering. The Buddha in this text clarifies that nirvana is not merely the cessation of suffering:

3.142: Why do I say that this is not liberation?

Because this supreme, highest enlightenment is not attained.

I was born in this world in order to bring happiness.

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

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

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

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

yagmort said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

tkp67 said:

Then the bodhisattvas who had arrived from other world realms, who were as numerous

as the grains of sand in eight Ganges Rivers, stood up in the circle of the assembly, bowed to the Bhagavān with hands together in homage, and said these words:

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

14.-2

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

14.-3

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

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Minobu said:

Yo malcolm.

it does not matter if they "know" mahayana.

The practice puts them at centre stage with Buddha.

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

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

top that .

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

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

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

Malcolm wrote:

I admire your enthusiasm.

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

yagmort said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Kozuaki said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Queequeg said:

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

Malcolm wrote:

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

Queequeg said:

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

Malcolm wrote:

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

Queequeg said:

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

Malcolm wrote:

That's not a claim I am making.

Queequeg said:

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

Malcolm wrote:

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

Queequeg said:

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

Malcolm wrote:

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

Queequeg said:

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

Malcolm wrote:

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

Queequeg said:

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

Malcolm wrote:

While never really explaining why.

Queequeg said:

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

Malcolm wrote:

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

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

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

Queequeg said:

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

Malcolm wrote:

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

Queequeg said:

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

Malcolm wrote:

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

Queequeg said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Queequeg said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

lucidaromulus said:

Thank you Malcolm!

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

heart said:

Kagyu lamas sometimes give just the guru part.

/magnus

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Queequeg said:

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

Shakyamuni in the Stupa chapter remarks:

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

Malcolm wrote:

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

Queequeg said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

LastLegend said:

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

Queequeg said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Javierfv1212 said:

My understanding of the Asanga Maitreya literature is that it is not all actually by these two authors, and what we have instead is a group of texts, some of which are authentic and others which were retroactively assigned to these figures (as happened to Nagarjuna and others). Modern scholars question the attribution of many of these texts to the time period of Asanga. Indeed, it is now well known in Buddhist studies that the so called "five works of Maitreya" are most likely late texts and are mentioned only in later sources as being by "Maitreya". This is discussed for example, by Hookham in his 1991 "The Buddha within".

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

heart said:

Kagyü lamas sometimes give just the guru part.

/magnus

Malcolm wrote:

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

heart said:

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

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

/magnus

Malcolm wrote:

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

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 5:04 AM

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

Content:

Javierfv1212 said:

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

Malcolm wrote:

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

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 5:11 AM

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

Content:

Javierfv1212 said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

PadmaVonSamba said:

This conversation is not so scary.

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

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

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

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

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

We see only what we want to see.

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

FiveSkandhas said:

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

Moreover the more it talks about it and the more information it collects, the more its neural network strengthens the areas associated with this topic, just like a human brain.

The questions and comments become increasingly nuanced and on point.

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

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

Malcolm wrote:
GI/GO

Author: Malcolm
Date: Wednesday, June 16th, 2021 at 11:19 PM
Title: Re: Question: The eternal śrāmaṇera?

Content:

FiveSkandhas said:

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

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

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

Malcolm wrote:

In Sarvāstivāda, it is possible to receive to receive upāsaka vows, and only follow one of them, i.e., not killing, and the precepts of refuge: not holding non-buddhist teachers or gods as one's refuge; not harming; and not associating with those hostile to the Dharma. One can also elect to hold two, three, or all the upāsaka vows. If the last, then one is considered a full upāsaka.

I am not familiar with this term: tārayati.

Author: Malcolm
Date: Wednesday, June 16th, 2021 at 11:52 PM
Title: Re: buddhas achieve enlightenment through LS (Was "Which has primacy, Buddha or Dharma"?)
Content:

Minobu said:

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

Malcolm wrote:

No one ever implied it could.

Author: Malcolm

Date: Wednesday, June 16th, 2021 at 11:56 PM

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

Content:

Javierfv1212 said:

According to wiki, there are at least three:

- * Lobsang Jampal, Robert Thurman and the American Institute of Buddhist Studies translation committee (2004)

- * The Ornament of the Great Vehicle Sutras by the Dharmachakra Translation Committee, in particular Thomas Doctor. This includes Mipham Rinpoche's commentary as well as Khenpo Shenga's annotations (2014)

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

Malcolm wrote:

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

Author: Malcolm

Date: Thursday, June 17th, 2021 at 12:09 AM

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

Content:

Minobu said:

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

Malcolm wrote:

No one ever implied it could.

Minobu said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Minobu said:

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

Malcolm wrote:

Thanks, but I am all set.

Author: Malcolm

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

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

Content:

LastLegend said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

jake said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

LastLegend said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

LastLegend said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

PadmaVonSamba said:

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

Malcolm wrote:

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

PadmaVonSamba said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: in the weeds here

Content:

Queequeg said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

GrapeLover said:

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

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

Queequeg said:

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

Malcolm wrote:

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

Queequeg said:

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

Malcolm wrote:

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

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

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

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

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

Author: Malcolm

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

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

Content:

GrapeLover said:

Generally I wouldn't assume that the relevant scriptures were written from the

perspective of ordinary human karmic perception.

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

Malcolm wrote:

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

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

GrapeLover said:

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

Malcolm wrote:

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

GrapeLover said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

Genjo Conan said:

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

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

SilenceMonkey said:

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

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

SilenceMonkey said:

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

Malcolm wrote:

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

SilenceMonkey said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

LastLegend said:

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

SilenceMonkey said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

SilenceMonkey said:

Maybe... maybe not...

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

SilenceMonkey said:

Maybe... maybe not...

Malcolm wrote:

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

SilenceMonkey said:

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

Malcolm wrote:

Conventional truth is based on common perceptions of ordinary people.

SilenceMonkey said:

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

Malcolm wrote:

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

Likewise, in this day and age, the notion that the world is flat, the sky is blue because the southern face of Meru is made of sapphire, and Jambudvipa is surrounded by iron

mountains to keep the stench of the proximate hells away is simply mythological and need not be taken as anything more than a pre-modern Buddhist view of the world, not even shared by Indian non-buddhists of the same era.

Author: Malcolm

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

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

Content:

SilenceMonkey said:

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

Malcolm wrote:

Conventional truth is based on common perceptions of ordinary people.

SilenceMonkey said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

tkp67 said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Javierfv1212 said:

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

I definitely believe that Buddhist texts contain truths about reality. The most important elements in these Sutras, the deepest teachings, i.e. emptiness, Buddha nature, Buddhahood, the end of suffering, are what matters to me. Furthermore, the practical elements are also true, not in some factual/Scientific sense, but in a pragmatic sense (which means they help end suffering). All these things are true for me, they are stories all the same, but they are true stories.

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

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

Just my 2 cents.

Author: Malcolm

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

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

Content:

tkp67 said:

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

Malcolm wrote:

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

tkp67 said:

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

Malcolm wrote:

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

tkp67 said:

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

Malcolm wrote:

Irrelevant to your claim.

Author: Malcolm

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

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

Content:

tkp67 said:

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

Malcolm wrote:

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

tkp67 said:

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

Malcolm wrote:

Your citation does not support your claim at all.

Author: Malcolm

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

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

Content:

tkp67 said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

narhwal90 said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Giovanni said:

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

Malcolm wrote:

Not only that, but providing a citation itself is not proof, it has to be backed by reasoning. First we cite, then we provide reasoning for why we are citing this or that citation. This is basic to all debate in Buddhist schools.

Author: Malcolm

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

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

Content:

Artziebetter1 said:

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

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

Malcolm wrote:

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

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

Anything that is uncompounded is indivisible.

Author: Malcolm

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

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

Content:

tkp67 said:

...the lotus being just a story?

Malcolm wrote:

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

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

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

Meanwhile, back in the real world:

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

Unknown said:

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

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

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

Author: Malcolm

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

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

Content:

Genjo Conan said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Astus said:

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

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

Malcolm wrote:

Perhaps this is a little better:

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

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

Author: Malcolm

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

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

Content:

Johnny Dangerous said:

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

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

mabw said:

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

Some reinterpret this to the Mind level, which will appeal to some more modern folks I imagine, but some treat these literally as presented in the texts.

Johnny Dangerous said:

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: More UFOs

Content:

Aemilius said:

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

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

Malcolm wrote:

So fake.

Author: Malcolm

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

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

Content:

Johnny Dangerous said:

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

Malcolm wrote:

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

Author: Malcolm

Date: Saturday, June 19th, 2021 at 4:06 AM

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

Content:

Johnny Dangerous said:

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

Malcolm wrote:

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

Johnny Dangerous said:

What is it called? I couldn't find it by Googling.

Malcolm wrote:

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

Author: Malcolm

Date: Saturday, June 19th, 2021 at 4:09 AM

Title: Re: More UFOs

Content:

Author: Malcolm

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

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

Content:

tkp67 said:

...the lotus being just a story?

Malcolm wrote:

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

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

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

tkp67 said:

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

namoh said:

Malcolm,

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

heart said:

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

/magnus

tony_montana said:

I apologize for going off topic, but what is the difference between wangchen and

wangkur? Or are they the same thing?

Malcolm wrote:
The same thing.

Author: Malcolm

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

Title: Re: More UFOs

Content:

Aemilius said:

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

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

Malcolm wrote:
So fake.

Aemilius said:

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

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

Malcolm wrote:
So fake, and not even deep.

Author: Malcolm

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

Title: Re: Prayers for healing of myself.

Content:

Budai said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Prayers for healing of myself.

Content:

Budai said:

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

Malcolm wrote:

No there are not. This is a false notion.

Author: Malcolm

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

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

Content:

tkp67 said:

provisional practitioners

Malcolm wrote:

Here is your sectarian agenda.

Author: Malcolm

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

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

Content:

tkp67 said:

provisional practitioners

Malcolm wrote:

Here is your sectarian agenda.

tkp67 said:

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

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

Malcolm wrote:

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

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

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

Author: Malcolm

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

Title: Re: in the weeds here

Content:

Minobu said:

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

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

Malcolm wrote:

Yes, there is no mention of this there.

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

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

Author: Malcolm

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

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

Content:

Javierfv1212 said:

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

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

Javierfv1212 said:

As someone who has received empowerments from HEGR before I am interested in

attending. I wonder if the sadhana will be translated or if its available somewhere so that I can practice it afterwards though.

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Giovanni said:

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

Javierfv1212 said:

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

tkp67 said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

TharpaChodron said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

tkp67 said:

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Malcolm wrote:

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

Javierfv1212 said:

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

Malcolm wrote:

I guess those are the folks tpk is talking about.

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

Javierfv1212 said:

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

Malcolm wrote:

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

Javierfv1212 said:
Is this it?

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

Malcolm wrote:
Yes.

Author: Malcolm
Date: Saturday, June 19th, 2021 at 10:47 PM
Title: Re: If its just a story...
Content:
LastLegend said:

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

Malcolm wrote:
As well as the Lanka, etc.

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

Malcolm wrote:
No, not at all.

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

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

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

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

Author: Malcolm
Date: Saturday, June 19th, 2021 at 11:24 PM
Title: Re: If its just a story...

Content:

Giovanni said:

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

Javierfv1212 said:

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

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

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

Giovanni said:

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

Malcolm wrote:

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

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

Giovanni said:

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

Malcolm wrote:

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

Buddha was a historical person, but there are many legends about him, and the actual biography of the Buddha as a human being is still far from certain, but there are certain features of his biography to which all traditions assent, known as the twelve deeds.

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

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

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

Author: Malcolm

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

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

Content:

Javierfv1212 said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

LastLegend said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: in the weeds here

Content:

LastLegend said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Giovanni said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

TharpaChodron said:

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

Malcolm wrote:

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

TharpaChodron said:

Looks absolutely terrible.

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

Malcolm wrote:

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

Javierfv1212 said:

Is this it?

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

heart said:

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

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

/magnus

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment Soon

Content:

heart said:

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

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

/magnus

Malcolm wrote:

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

heart said:

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

/magnus

Malcolm wrote:

I do a lot of anonymous work...

Author: Malcolm

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

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

Content:

Javierfv1212 said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Prayers for healing of myself.

Content:

Budai said:

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

Malcolm wrote:

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

Budai said:

It's not that He couldn't,

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: The Complete Nyingma Tradition

Content:

mitsuk said:

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

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

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

Malcolm wrote:

Still on, he only worked on one volume.

Author: Malcolm

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

Title: Re: The Complete Nyingma Tradition

Content:

mitsuk said:

The Complete Nyingma Tradition was a Tsadra/Shambhala fascinating project. Since

the passing of Gyurme Dorje last year, does anyone know if the project of publishing the remaining volumes is still on, or have the remaining volumes been cancelled?

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

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

Malcolm wrote:

Still on, he only worked on one volume.

mutsuk said:

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

Malcolm wrote:

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

Author: Malcolm

Date: Sunday, June 20th, 2021 at 9:04 PM

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

Content:

Malcolm wrote:

Another common misperception is that Buddhism is "nontheistic" as opposed to atheistic.

Author: Malcolm

Date: Monday, June 21st, 2021 at 10:22 PM

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

Content:

Jesse said:

that means someone is experiencing a very unfortunate rebirth. A disembodied consciousness cut off from sensory experience, with no idea what's happening to them; alone in a dark void for an indeterminate length of time.

Malcolm wrote:

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

Author: Malcolm

Date: Monday, June 21st, 2021 at 10:35 PM

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

Content:

madhusudan said:

Dhukka is misunderstood, so non-Buddhists think they "disagree" with the First Noble Truth.

Nicholas2727 said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Question about Garchen Rinpoche Yangzab Empowerment

Content:

tony_montana said:

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

Can we practice their mantras?

Malcolm wrote:

If you have the lung, yes.

Author: Malcolm

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

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

Content:

Jesse said:

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

Malcolm wrote:

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

Jesse said:

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

Malcolm wrote:

Probably not.

Author: Malcolm

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

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

Content:

Nicholas2727 said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

Title: Re: Avoiding mistakes

Content:

SilenceMonkey said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

bryandavis said:

Lopon Malcom,

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

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: The Complete Nyingma Tradition

Content:

yeshegyaltsen said:

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

Malcolm wrote:

Yes, that's correct.

Author: Malcolm

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

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

Content:

Johnny Dangerous said:

There is a distinction between saying that all conditioned experiences are tainted with

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

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Johnny Dangerous said:

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Malcolm wrote:

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

Johnny Dangerous said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Kim O'Hara said:

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

Kim

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

Dorje Shedrub said:

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

Malcolm wrote:

Unlikely. Machines are machines.

Author: Malcolm

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

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

Content:

PadmaVonSamba said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Passing By said:

So was the 4th one a direct introduction?

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

Johnny Dangerous said:

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

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

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

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

Nicholas2727 said:

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

Malcolm wrote:

The four seals are:

All compounded phenomena are impermanent.

All afflicted phenomena are suffering.

All phenomenon lack identity.

Nirvana is peace.

This is the Mahayana formulation.

Author: Malcolm

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

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

Content:

TharpaChodron said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

lucidaromulus said:

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

Thank you

Malcolm wrote:

Sten already mentioned this.

Author: Malcolm

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

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

Content:

TharpaChodron said:

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

Malcolm wrote:

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

TharpaChodron said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Nicholas2727 said:

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

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Nirvana is peace.

This is the Mahayana formulation.

Nicholas2727 said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Nicholas2727 said:

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

Malcolm wrote:

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

Nicholas2727 said:

Got it, thank you for the clarification

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Malcolm wrote:

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

ratna said:

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

lucidaromulus said:

What does the poti wang does?

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

Malcolm wrote:

Authorizes one to read the cycle and practice the sadhanas.

Author: Malcolm

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

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

Content:

Malcolm wrote:

Temporary happiness is the suffering of change.

PadmaVonSamba said:

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

Author: Malcolm

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

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

Content:

Kim O'Hara said:

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

Malcolm wrote:

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

Definition of suffer

transitive verb

1a : to submit to or be forced to endure

suffer martyrdom

b : to feel keenly : labor under

suffer thirst

2 : UNDERGO, EXPERIENCE

3 : to put up with especially as inevitable or unavoidable

4 : to allow especially by reason of indifference

the eagle suffers little birds to sing

— William Shakespeare

intransitive verb

1 : to endure death, pain, or distress

2 : to sustain loss or damage

3 : to be subject to disability or handicap

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Malcolm wrote:

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Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Javierfv1212 said:

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

Malcolm wrote:

Marketing.

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Javierfv1212 said:

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

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

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Javierfv1212 said:

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

Malcolm wrote:

Marketing.

TharpaChodron said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Javierfv1212 said:

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

Malcolm wrote:

No.

Author: Malcolm

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

Title: Re: Direct introduction + bodhisattva vows

Content:

Damchö_Dorje said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Direct introduction + bodhisattva vows

Content:

Matt J said:

How can you unintentionally receive Bodhisattva vows?

Malcolm wrote:

Then you received bodhisattva vows during the anniversary of Adzom Drukpa. You can't, but these anniversary days have explanations of refuge and so on.

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Crazywisdom said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

Title: Re: Question about Garchen Rinpoche Yangzab Empowerment

Content:

tony_montana said:

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

Can we practice their mantras?

Malcolm wrote:

If you have the lung, yes.

KonchogUrgyenNyima said:

Could you give the lung, Malcolm?

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

avatamsaka3 said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Job issue

Content:

jewel123 said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Samantabhadra's Aspiration Prayer

Content:

Yklah said:

Hi everyone,

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

Kim O'Hara said:

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

Malcolm wrote:

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

Definition of suffer

transitive verb

1a : to submit to or be forced to endure

suffer martyrdom

b : to feel keenly : labor under

suffer thirst

2 : UNDERGO, EXPERIENCE

3 : to put up with especially as inevitable or unavoidable

4 : to allow especially by reason of indifference

the eagle suffers little birds to sing

— William Shakespeare

intransitive verb

1 : to endure death, pain, or distress

2 : to sustain loss or damage

3 : to be subject to disability or handicap

Kim O'Hara said:

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

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

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

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

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

Here are more translations, and somewhere between them is the meaning of 'dukkha'.
suffering injury pain affliction anguish unhappiness sorrow misery despair worry

^[1]_[SEP]anxiety fear frustration dissatisfaction non-satisfaction unsatisfactoriness aversion
discomfort stress discontent irritation unsteadiness^[1]_[SEP] disturbance transience
impermanence

Kim

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Johnny Dangerous said:

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

Stress may have a connotation in the present cultural /self help moment like "I'm

stressed about my Latte and my Pilates class" or whatever, but stress is literally one of the main things that kills people and hastens the decay of body and mind, and it is absolutely omnipresent and unavoidable in life. in that sense, it seems like a reasonable choice to me.

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

Kim O'Hara said:

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

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

On the other hand, it did say:

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

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

Kim

Johnny Dangerous said:

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

Kim O'Hara said:

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

bolster your view that dukkha (untranslated) is omnipresent.

I don't think that helps us very much.

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

Kim

Malcolm wrote:

Well, upadana means addictive, and the skandhas are addictive because they are afflicted, in the sequence klesha->karma->dukkha. However you choose to parse those terms, that is the process of samsara.

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

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

Author: Malcolm

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

Title: Re: Kagyu Lineages

Content:

Malcolm wrote:

Follow teachers, not lineages.

Hazel said:

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

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

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

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Crazywisdom said:

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

Malcolm wrote:

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Crazywisdom said:

Glad you cleared that up.

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

Crazywisdom said:

Glad you cleared that up.

Malcolm wrote:

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

Konchog Thogme Jampa said:

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

Malcolm wrote:

The Khandro Nyinthig is a terma of Pema Ledrel Tsal and Longchenpa. The dgongs pa yang zab of Rinchen Phuntsok is an appendix to that practice. Rinchen Phuntsog claimed to be the tulku of Longchenpa's son. What is present on Fry-Miller's page is a short commentary on the Khandro Nyinthig written by Rinchen Phuntsok.

Author: Malcolm

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

Title: Re: CoEmergent Wisdom

Content:

SilenceMonkey said:

Coemergent actually means innate. (tib. lhan skyes)

Malcolm wrote:

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

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

Author: Malcolm

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

Title: Re: CoEmergent Wisdom

Content:

SilenceMonkey said:

Coemergent actually means innate. (tib. lhan skyes)

Malcolm wrote:

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

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

SilenceMonkey said:

Lol, agreed.

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

Malcolm wrote:

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

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

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

Hevajra, defines it as follows:

The Hevajra states:

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

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

But Saraha defines it:

Connate gnosis
is the reality that one experiences.

Aryadeva states:

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

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

M

Author: Malcolm

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

Title: Re: CoEmergent Wisdom

Content:

Crazywisdom said:

One might want to have a Coemergent Mahamudra lama.

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

gelukman said:

Hello

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

I see Luminous Heart is recently published.

What is the difference to this publication?

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

Malcolm wrote:

It is a reissue.

Author: Malcolm

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

Title: Re: Kagyu Lineages

Content:

Matt J said:

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

boda said:

Permanent unconditional happiness, hmm.

In the immortal words of Laurell K. Hamilton, " there is no light without dark ", therefore,

there could be no happiness without its opposite. Maybe what is aimed for is something else and not happiness.

Giovanni said:

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

Original mind.

boda said:

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

boda said:

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

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

Malcolm wrote:

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

Kim O'Hara said:

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

Kim

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Kim O'Hara said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

White Sakura said:

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

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

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

Malcolm wrote:

The scriptural language is the same, but dialect and pronunciation require Tibetan translators between Amdo people and Central Tibetans. These days Tibetans from different parts of Tibet tend to use Chinese as their common language when interacting with other Tibetans who do not share their dialect.

Author: Malcolm

Date: Friday, June 25th, 2021 at 8:57 PM

Title: Re: The Precious Treasury of the Expanse and Awakened Awareness: The

Ornaments of the Definitive Secret

Content:

gelukman said:

I feel this precious teachings over 1000 pages needs own thread. So that those interest can find it easily.

mutsuk said:

The dByings-rig mdzod is indeed a precious teaching (obviously the opus magnum of Shardza Rinpoche) but this translation is so wrong in too numerous places to be a good reference for learning and practicing.

Malcolm wrote:

Perhaps an example would be apropos. Not that I doubt you, but others may.

Author: Malcolm

Date: Friday, June 25th, 2021 at 9:00 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

As others have said earlier in this thread, that is an interpretation which is inconsistent with the other three Noble Truths.

Malcolm wrote:

To understand that there is no happiness in the three realms of existence is perfectly consistent with the other three truths. That is, to understand that all afflicted phenomena are suffering is consistent with the other three truths. Why? Because suffering has a cause, karma, and karma has a cause, affliction, and affliction has a condition, suffering, and round and round it goes.

PadmaVonSamba said:

And within that context, Malcolm can still experience a temporary sense of satisfaction and enjoyment in contributing his knowledge to this forum. It is a very pleasant distraction.

That doesn't negate the basic (first noble) truth of the 'suffering' nature of our existence.

Malcolm wrote:

That's just the dopamine, man.

Author: Malcolm

Date: Friday, June 25th, 2021 at 9:21 PM

Title: Re: Can lab-grown brains become conscious? Answer: We don't care

Content:

Dorje Shedrub said:

Malcolm, could such creations be considered sentient either now or with future advancements?

Malcolm wrote:
Unlikely. Machines are machines.

Queequeg said:
Four types of birth - womb, egg, moisture, spontaneous

If an entity is aware, why wouldn't it be considered sentient? The manner of its genesis would seem to be a secondary characteristic, with awareness being primary.

Malcolm wrote:
Correct, there is no fifth birth, manufactured.

Define "awareness."

Are Venus Fly Traps aware? Plants in genera? Does reaction to external stimuli constitute awareness?

How does a consciousness seeking rebirth appropriate brain tissue in a vat?

If you are suggesting that a machine could suddenly become conscious, how is this different than the materialist claim that consciousness is merely an epiphenomenon of having a brain?

Author: Malcolm
Date: Friday, June 25th, 2021 at 10:18 PM
Title: Re: The Precious Treasury of the Expanse and Awakened Awareness: The Ornaments of the Definitive Secret
Content:
Malcolm wrote:
Perhaps an example would be apropos. Not that I doubt you, but others may.

mutsuk said:
I just opened the book randomly and put my finger on the page with closed eyes. My finger pointed the last paragraph on p. 751 :

(P. 751) It is the final endpoint to be-accomplished, and therefore it is the fruition. This is what it taken as the path. Therefore, it is called the "fruition path." If we were to categorize that, we can follow after what is said by the great teacher Drenpa Namkha in his Nam mkha' 'phrul mdzod [Treasury of the Magical Display of Space) where it says, "The practitioner of Great Completion who accepts the difference as being self-arising, with a knife cuts the rope of everything to-be-known, and such a practitioner of Great Completion self-liberates everything into the source, the universal ground just as it is. Through that you set up [the mind] on the essential point, namely (p. 752) awakened awareness. Two things are shown. The first has ten schools of thoughts."

The original in tibetan says (vol. II, p. 81) :

de nyid bsgrub bya mthar thug pas 'bras bu yin la/ de lam du byed pa la 'bras bu lam
byed pa zhes bya'o/ de la dbye na slob dpon chen po dran pa nam mkhas nam mkha'
'phrul mdzod du bkod pa'i rjes su 'brang nas/ 'dod pa tha dad pa rang shar ba'i rdzogs pa
chen pos shes bya 'gris thag bcad pa dang gzhi ci bzhin nyid kyi skye mched du rang grol
ba'i rdzogs pa chen pos rig pa gnad la dbab pa dang gnyis su bstan pa las/ dang po la
sde bcur yod de/ nam mkha' 'phrul mdzod las/...

But just having a look at the opening homages of the book and the intention of the author following these homages are "good" examples of how problematic these renderings are... I am not criticising the choice of vocabulary (that's a personal choice and taste) but feel rather concerned with the understanding of the grammar.

Malcolm wrote:

Yes, even this much somewhat incorrectly rendered:

It is the final endpoint to be-accomplished, and therefore it is the fruition. This is what it taken as the path. Therefore, it is called the "fruition path."

de nyid bsgrub bya mthar thug pas 'bras bu yin la/ de lam du byed pa la 'bras bu lam
byed pa zhes bya'o/

It should be something like:

"Since that is culmination of what is to be accomplished, it is the result. That is employed as the path, [hence it is] called "employing the result [as] the path."

Author: Malcolm

Date: Friday, June 25th, 2021 at 10:21 PM

Title: Re: CoEmergent Wisdom

Content:

Yklah said:

In this sentence, "is not produced dependently", to me that seems to be contradictory to the Buddha's teaching on dependent arising. Can someone help me please ?

Malcolm wrote:

It means that your real nature has always been emptiness, and emptiness is not produced from causes and conditions. To say all phenomena are free from proliferation is to say they are empty of all extremes of being, nonbeing, and so on, in other words they are empty. In the PP Sutras, it states, "Whatever arises in dependence in truth does not arise."

Emptiness, connate, nonarising, are all synonyms.

Author: Malcolm

Date: Friday, June 25th, 2021 at 10:39 PM

Title: Re: The Precious Treasury of the Expanse and Awakened Awareness: The Ornaments of the Definitive Secret

Content:

mutsum said:

not to mention the 'grig thag bcad pa ("with a knife cuts the rope of ...") which is obviously to be corrected into gras/gros thag bcad pa (resolve, decide, understand) which Mr Brown could have least had guessed since this quite frequent expression is in dictionaries...

Malcolm wrote:

Yup. In translation, missing by an inch is the same as missing by a mile. Well, you know what they say, caveat emptor.

Author: Malcolm

Date: Friday, June 25th, 2021 at 11:37 PM

Title: Re: CoEmergent Wisdom

Content:

Yklah said:

In this sentence, "is not produced dependently", to me that seems to be contradictory to the Buddha's teaching on dependent arising. Can someone help me please ?

Malcolm wrote:

It means that your real nature has always been emptiness, and emptiness is not produced from causes and conditions. To say all phenomena are free from proliferation is to say they are empty of all extremes of being, nonbeing, and so on, in other words they are empty. In the PP Sutras, it states, "Whatever arises in dependence in truth does not arise."

Emptiness, connate, nonarising, are all synonyms.

Crazywisdom said:

Coemergent comes from the Mahamudra group. And it's connected to those instructions for examining the mind. What you are describing is just emptiness from a sutra standpoint. Coemergent as a term has Mahamudra tantra origins.

Malcolm wrote:

I provided citations from one of the tantras that serve as the locus classicus for sahaja, the Hevajra Tantra, above. I've already pointed out that this term is complex. For example, there is a connate of the cause, the connate of the path, and the connate of the result, as detailed by Dombi Heruka in his Sahajasiddhi. According to him, the

cause, the mind itself, is the connate nonarising reality of entities. And I provided a Saraha citation as well. So, basically, your objection is unnecessary.

Author: Malcolm

Date: Saturday, June 26th, 2021 at 2:16 AM

Title: Re: Can lab-grown brains become conscious? Answer: We don't care

Content:

Queequeg said:

Four types of birth - womb, egg, moisture, spontaneous

If an entity is aware, why wouldn't it be considered sentient? The manner of its genesis would seem to be a secondary characteristic, with awareness being primary.

Malcolm wrote:

Correct, there is no fifth birth, manufactured.

Define "awareness."

Are Venus Fly Traps aware? Plants in genera? Does reaction to external stimuli constitute awareness?

How does a consciousness seeking rebirth appropriate brain tissue in a vat?

If you are suggesting that a machine could suddenly become conscious, how is this different than the materialist claim that consciousness is merely an epiphenomenon of having a brain?

Queequeg said:

I'll work backwards on your questions.

Asking how this is different than a materialist claim is premature.

We need to define some terms here - by machine, are we talking about engineered, lab created biological "beings" (I'll put that in quotation marks for now because we're not sure if they are beings (sattva)), or are we talking about some sort of electronic computer made with silicon circuits and chips and processors, maybe with robotic means of action? Either way, if such a thing was conscious (difficult to answer as that would go to the heart of the Hard Question), at the least, we'd have some re-evaluation to do - along the lines of Jambudvīpa v. the reality of Earth evaluation.

Malcolm wrote:

I define a machine as any engineered device, whether biological or mechanical, that performs a specific function for which it was designed.

Queequeg said:

One option would be to admit defeat to the materialists. Then we'd all be materialists. Another might involve asking and investigating a variation involving your second question... how does a consciousness seeking rebirth end up in a robot? I don't particularly see why rebirth as a robot is not possible.

Malcolm wrote:

How would it be conceived?

Queequeg said:

Regarding your second question, I'd suggest a consciousness seeking rebirth that appropriates brain tissue in a vat had the causes and conditions to end up there.

Malcolm wrote:

Then explain those: in the case of four kinds of birth you mention, the process of conception is quite well described. Consciousness in three kinds of birth appropriate reproductive material from parents at the moment they meet. Since there are no mating parents for a brain in a vat, not sure how that can work.

Queequeg said:

Your first question - what do I mean by awareness - By "awareness" I'm taking that phenomenon we are working toward realizing in contemplative practice - Buddhanature, Tathagatagarbha, Amala Vijnana, Sunyata, etc.

Malcolm wrote:

Why? What is special about awareness as distinct from consciousness? When one is conscious, one is aware; when is unconscious, one is unaware. One cannot be aware and be unconscious.

Author: Malcolm

Date: Saturday, June 26th, 2021 at 2:36 AM

Title: Re: Formally Addressing Forum Users

Content:

Queequeg said:

The relative anonymity here promotes that. Its the egalitarianism of anonymity.

Malcolm wrote:

In my opinion, anonymity leads to irresponsibility. We are a Dharma forum. We should use our proper names, as do I.

Author: Malcolm

Date: Saturday, June 26th, 2021 at 3:32 AM

Title: Re: CoEmergent Wisdom

Content:

Malcolm wrote:

Emptiness, connate, nonarising, are all synonyms.

SilenceMonkey said:

Would this also apply to co-emergent (connate) ignorance?

Malcolm wrote:

No, that is ignorance.

Author: Malcolm

Date: Saturday, June 26th, 2021 at 5:22 AM

Title: Re: Formally Addressing Forum Users

Content:

Malcolm wrote:

In my opinion, anonymity leads to irresponsibility. We are a Dharma forum. We should use our proper names, as do I.

reiun said:

A name is just a label.

Malcolm wrote:

Yes, of course, but some labels allow us to escape responsibility to others for our actions; while others do not. Personally, I don't value the comments of anonymous users as highly as those who use their real names. Of course, there are a number of people here who I actually know in meat space, so that is a little different, and some people have legitimate reasons for not using their real name. But most of us, men especially, have no reason not to use our real names.

Author: Malcolm

Date: Saturday, June 26th, 2021 at 5:28 AM

Title: Re: Can lab-grown brains become conscious? Answer: We don't care

Content:

Queequeg said:

If the phenomena is obvious but doesn't fit the preordained categories, then its the categories that need to give.

Malcolm wrote:

The phenomena has not even happened yet. There are no sentient brains sitting in vats that were grown from stem cells, AFAIK.

I don't think it will ever happen, personally because I don't think vat birth will ever happen.

A better question is this: how is it that a consciousness appropriates an egg that is fertilized in vitro. Now that is an interesting question, and one requiring no speculation, since we know it occurs. I know a couple of kids like that, they are just as normal as every other kid.

Author: Malcolm

Date: Saturday, June 26th, 2021 at 8:20 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

"Life is suffering" is the glass-half-empty view and it taints the public perception of the dharma and (I would argue) the world-view of many students of the dharma. (And before you all jump up and say, "No it doesn't! Life is suffering!!" think how circular that might be.)

I would love us to have a better answer than that, to have a plain-English version of the First Noble Truth which reflects the deeper understanding that some of us have been working towards for years.

Kim

Malcolm wrote:

Birth, aging, illness, and death are suffering. Can you find any birth, aging, illness, and death that are not suffering? Maitreya stated that isn't even a pinpoint of happiness anywhere in the three realms.

Author: Malcolm

Date: Saturday, June 26th, 2021 at 8:24 PM

Title: Re: Formally Addressing Forum Users

Content:

reiun said:

I'll bet you have a good definition of "real".

Malcolm wrote:

Yes, the name on their driver's license.

Author: Malcolm

Date: Saturday, June 26th, 2021 at 8:31 PM

Title: Re: Formally Addressing Forum Users

Content:

Inedible said:

I guess my point is that unless there is some official way for titles to be verified and given a status here, that it would be better not to have them. If only to protect idiots like me from the bad karma from assuming they aren't real and they just like the attention.

Malcolm wrote:

In fact, it was the attempt on Esangha to get people posing as ordained people on the forum, lama so and so, zen master x, bhiksu sunya, etc., that brought created the most trouble and bad feelings. Why? Because when they presented spurious or otherwise unverifiable information, we had to curtail their participation. A number of zen priests argued they were every bit as much ordained as a fully ordained bhikshu. We did not accept this position, and I still don't. But it lead to a lot of bad feeling.

Author: Malcolm

Date: Saturday, June 26th, 2021 at 8:34 PM

Title: Re: Four Maras

Content:

Yklah said:

Hi everyone,

According to Buddhism, there are four maras: the mara of Yama the Lord of Death, the mara of the kleshas, the mara of the contaminated aggregates and the mara of the son of the deva.

I have read many times that the mara of the son of the deva makes reference to the obstructor, the tempter that attempted to obstruct Prince Siddhartha from attaining full enlightenment. To me, this mara is very similar to the christian concept of Satan.

At some times, I have also found that this type of mara, the son of the deva, symbolizes our craving for pleasure, satisfaction and convenience.

This being the case, my question is: which meaning is correct for the mara of the son of the deva?

Malcolm wrote:

Devaputra mara refers of Kamadeva, the ruler of the highest desire realm devas.

Kamadeva is the Indian analogue of Cupid.

Author: Malcolm

Date: Saturday, June 26th, 2021 at 9:31 PM

Title: Re: Formally Addressing Forum Users

Content:

Inedible said:

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given a status here, that it would be better not to have them. If only to protect idiots like me from the bad karma from assuming they aren't real and they just like the attention.

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FiveSkandhas said:

It seems to me that one way to cut through this problem would be to get people to use the titles granted to them in the language of their tradition. Soto and Rinzai Zen both have very complex hierarchical ranking systems; if somebody is officially certified in one of these traditions they should have a rank. Which they should use.

Malcolm wrote:

There is a major difference between this forum and E-Sangha. At its peak that latter had 50,000 users. There were child predators and charlatans, people posing as teachers, etc. It was a major headache. This is why we felt we had to institute standards. At one point, I even had a to call the FBI to deal with a pedophile. Then Jundo decided to threaten to sue us, and forum began to split up. When it crashed, and the backups were lost in the process, that was the end of it. Then David copied E-Sangha, and opened Dhammawheel, then Dharmawheel.

As for titles, thats fine, but that presented another problem, especially with Zen. American Zen is not Japanese Zen, and often there is no official recognition of Zen teachers by Japanese institutions.

Also, in Tibetan Buddhism, there is no official system for handing out titles other than Geshe, Khenpo, and Tulku. It is all ad hoc. There are no official qualifications for assuming the title "Lama" other than being given the title by one's teacher or, as is often the case, moving to America and calling oneself Lama x (this is called ocean promotion). The exception to this is Geshe and Khenpo, these are rigorous 12-14 year programs, with official degrees, ranks, etc. But there are no geshes and khenpos here as far as I know.

Of course, I have various certificates from various teachers, the Kazhipa degree given to me by HH Sakya Trizen; the title *ācārya* (slob dpon) in the Sakya school granted to me by the Buddhist Chaplain of Harvard, and former administrative head for all Sakya monasteries in India; another is the "lama" title granted to me by the Nyingma abbot of a small Himalayan monastery in Solu Kumbhu region who resides in New Orleans when he is not in Nepal; and my Tibetan Medical degree from Shang Shung, etc. but I don't use those here, just as I do not advertise my teaching here (or anywhere, for that matter).

Author: Malcolm

Date: Saturday, June 26th, 2021 at 9:49 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

rai said:

so some students have received Dzogchen teachings without following any particular cycle.

what would be benefits of progressing through the path within the particular cycle of teachings? does a cycle carry some particular blessings that make things move smoother towards liberation etc. ?

Malcolm wrote:

Dzogchen is Dzogchen, that's the main point, not the name of a cycle.

Author: Malcolm

Date: Saturday, June 26th, 2021 at 11:30 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

That's why suffering often isn't the right word to use. It makes it seem like it's impossible to enjoy anything in life because of a constant state of agony or something.

Of course Buddhism can be used to alleviate dukkha and find a more happy, fulfilling and rich experience in our lives in society. It just won't ever be perfect, no matter how we try. And the imperfections cause us dukkha.

Malcolm wrote:

"Bhikkhus, all is burning. And what is the all that is burning?

"The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, also whatever is felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact for its indispensable condition, that too is burning. Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

<https://www.accesstoinight.org/tipitaka/sn/sn35/sn35.028.nymo.html>

Any questions?

Author: Malcolm

Date: Sunday, June 27th, 2021 at 12:39 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

That's why suffering often isn't the right word to use. It makes it seem like it's impossible to enjoy anything in life because of a constant state of agony or something.

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Malcolm wrote:

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"The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, also whatever is felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact for its indispensable condition, that too is burning. Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

<https://www.accesstoinight.org/tipitaka/sn/sn35/sn35.028.nymo.html>

Any questions?

Queequeg said:

But a fire is neutral. It can be painful to the one who is burned, and because we chase our tails through samsara we are constantly playing with fire and getting burnt we can say, fire: bad. Being stupid with fire is dangerous.

This is a hinayana presentation that implies an abstemious posture toward it all. Well, 4NT is a hinayana teaching.

I'm not sure Mahayana quite approaches it the same way.

Malcolm wrote:

It most certainly does, citations to come.

Author: Malcolm

Date: Sunday, June 27th, 2021 at 1:54 AM

Title: Re: Formally Addressing Forum Users

Content:

Genjo Conan said:

But I would also note that the most divisive poster I can think of here was undeniably, verifiably authorized to teach in a recognized Japanese lineage. Didn't stop him from being wrong.

Malcolm wrote:

If its who I think it was, he was disowned by the very same lineage.

Author: Malcolm

Date: Sunday, June 27th, 2021 at 8:25 PM

Title: Re: The Precious Treasury of the Expanse and Awakened Awareness: The Ornaments of the Definitive Secret

Content:

gelukman said:

Well the translators have in this case decided to use these words.

Of course it may not please the bibliophiles or poets.

Practitioners practice and keep it simple.

Malcolm wrote:

The problem is this: these translations are not peer-reviewed. They are self-published.

Mutsuk is not criticizing them purely out of spite, but rather out of a concern that practitioners have accurate information at their disposal.

Author: Malcolm

Date: Sunday, June 27th, 2021 at 10:33 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

FiveSkandhas said:

LL_C0016937.jpg

It's worth remembering that while the Dharma is eternal, from a historical perspective life certainly was pervaded by a lot more raw, in-your-face misery for most humans in ancient and medieval Asia than it is for the postmodern member of the developed world.

Personally i don't see the need to read a statement like "life is suffering" in a fundamentalist/literalist mode. When we read it more heuristically it can take on any number of nuances...I always read it in the sense of "life is pervaded by suffering." And danger lurks around every corner as a potential.

Malcolm wrote:

Kim is fighting with a figment. Buddha never said "life is suffering," he said "sarva dukkham," all is suffering. Then you have to discern what is the "all" to which he is referring. The all to which he is referring is the six sense gates.

Author: Malcolm

Date: Monday, June 28th, 2021 at 12:52 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Malcolm wrote:

The etymology of term to suffer:

suffer (v.)

mid-13c., "allow to occur or continue, permit, tolerate, fail to prevent or suppress," also "to be made to undergo, endure, be subjected to" (pain, death, punishment, judgment, grief), from Anglo-French *suffrir*, Old French *sofrir* "bear, endure, resist; permit, tolerate, allow" (Modern French *souffrir*), from Vulgar Latin **sufferire*, variant of Latin *sufferre* "to bear, undergo, endure, carry or put under," from sub "up, under" (see sub-) + *ferre* "to carry, bear," from PIE root **bher-* (1) "to carry," also "to bear children."

<https://www.etymonline.com/word/suffer>

Unknown said:

suffering (n.)

"patient enduring of pain, inconvenience, loss, etc.," mid-14c.; "undergoing of punishment, affliction, etc.," late 14c., verbal noun from suffer (v.). Meaning "a painful condition, pain felt" is from late 14c.

Malcolm wrote:

<https://www.etymonline.com/search?q=suffering>

Hence the suitability of translating *dukkha* as suffering.

Author: Malcolm

Date: Monday, June 28th, 2021 at 2:16 AM

Title: Re: Four Maras

Content:

Yklah said:

In this case then, like human sentient beings, the life span of *Kamadeva* has a limit, right?

Malcolm wrote:

Yes.

Yklah said:

Therefore, *Kamadeva*, before being a *deva*, may be was a human being, or one of the other six classes of *samsaric* beings, right?

Malcolm wrote:

Yes.

Yklah said:

It seems interesting to me thinking about, for example, that the Kamadeva that tried to obstruct Guru Krakucchandra from attaining full enlightenment is a different one from the one that tried to obstruct Guru Shakyamuni .

Malcolm wrote:

It is very possible, but these gods, like Indra, Brahma, and so on, are not persons, they are positions.

Author: Malcolm

Date: Monday, June 28th, 2021 at 4:25 AM

Title: Re: Importance and Benefit of Ngondro

Content:

TharpaChodron said:

Apologies if this is covered already elsewhere...there's over 300 pages on Ngondro and I haven't been able to read each post.

That said, what is the importance and benefit of completing Ngondro for everyday folk, not young monks and nuns who may be able finish in a shorter while? How many of you have done one, or even more Ngondro's? I'm not asking because I doubt the purpose, but I would like to hear others thoughts on why not skipping it is of value.

Malcolm wrote:

No one ever completes ngondro. It is just not like that.

Author: Malcolm

Date: Monday, June 28th, 2021 at 5:09 AM

Title: Re: 108 Kleshas

Content:

FiveSkandhas said:

The number 108 seems to have been arrived at through the following additions and multiplications:

What are the six feelings? The feelings born of sense-impression through eye, ear, nose, tongue, body and mind.

What are the eighteen feelings? There are the (above) six feelings by which there is an approach (to the objects) in gladness; and there are six approaches in sadness and there are six approaches in equanimity.

What are the thirty six feelings? There are six feelings of gladness based on the household life and six based on renunciation; six feelings of sadness based on the household life and six based on renunciation; six feelings of equanimity based on the household life and six based on renunciation.

What are the hundred and eight feelings? There are the (above) thirty six feelings of the past; there are thirty six of the future and there are thirty six of the present.

Source:

Vedana-Samyutta, from the Samyutta Nikaya

Malcolm wrote:

Those are not afflictions, those are sensations.

Author: Malcolm

Date: Monday, June 28th, 2021 at 7:26 PM

Title: Re: Four Maras

Content:

Yklah said:

In this case then, like human sentient beings, the life span of Kamadeva has a limit, right?

Malcolm wrote:

Yes.

Yklah said:

Therefore, Kamadeva, before being a deva, may be was a human being, or one of the other six classes of samsaric beings, right?

Malcolm wrote:

Yes.

Yklah said:

It seems interesting to me thinking about, for example, that the Kamadeva that tried to obstruct Guru Krakucchandra from attaining full enlightenment is a different one from the one that tried to obstruct Guru Shakyamuni .

Malcolm wrote:

It is very possible, but these gods, like Indra, Brahma, and so on, are not persons, they are positions.

amanitamusc said:

Are you saying they are sentient beings that fill these certain positions?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, June 28th, 2021 at 8:14 PM

Title: Re: Importance and Benefit of Ngondro

Content:

TharpaChodron said:

Apologies if this is covered already elsewhere...there's over 300 pages on Ngondro and I haven't been able to read each post.

That said, what is the importance and benefit of completing Ngondro for everyday folk, not young monks and nuns who may be able finish in a shorter while? How many of you have done one, or even more Ngondro's? I'm not asking because I doubt the purpose, but I would like to hear others thoughts on why not skipping it is of value.

Malcolm wrote:

No one ever completes ngondro. It is just not like that.

TharpaChodron said:

Oh, indeed. I'm not waiting for my girl scout badge for completing Ngondro.

Malcolm wrote:

All one gets for doing ngondro is a participation.

Author: Malcolm

Date: Monday, June 28th, 2021 at 8:35 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

Once again, you do not (and can not) establish any connection between 'dukkha' and 'suffering' by quoting definitions or origins of 'suffering' which do not mention 'dukkha'.

Malcolm wrote:

duHkha 1 mfn. (according to grammarians properly written %{\duS-kha} and said to be from %{\dus} and %{\kha} [cf. %{\su-kha4}]; but more probably a Pra1kritized form for %{\duH-stha} q.v.) uneasy, uncomfortable, unpleasant, difficult R. Hariv. (compar. %{\-tara} MBh. R.); n. (ifc. f. %{\A}) uneasiness, pain, sorrow, trouble, difficulty S3Br. xiv, 7, 2, 15 Mn. MBh. &c. (personified as the son of Naraka and Vedana1 VP.); (%{\am}) ind. with difficulty, scarcely, hardly (also %{\at} and %{\ena}) MBh. R.; impers. it is difficult to or to be (inf.with an acc. or nom. R. vii, 6, 38 Bhag. v, 6); %{\duHkham} - %{\as}, to be sad or uneasy Ratn. iv, 19/20; - %{\kR}, to cause or feel pain Ya1jn5. ii, 218 MBh. xii, 5298.

2 duHkha 2 Nom. P. %{\-khati}, to pain SaddhP.

3 duHkhabahula mfn. full of trouble and pain W.

4 duHkhabhAgin mfn. having pain as one's portion, unhappy Mn. iv, 157.

- 5 duHkhabhAj mfn. id. Ven2is. iv , 110/111 ,
- 6 duHkhabheSaja mf(%{I})n. healing woe (Kr2ishn2a) MBh. xii , 1624.
- 7 duHkhabhijJa mfn. familiar with pain or sorrow MBh. i , 745.
- 8 duHkhabodha mfn. difficult to be understood Nya1yas. i , 1 , 37.
- 9 duHkhAcAra mfn. difficult to be dealt with , hard to manage MBh. iv , 274.
- 10 duHkhacArin mfn. going with pain , distressed R. iii , 23 , 14.
- 11 duHkhacchedya mfn. to be cut or overcome with difficulty Hit. iv , 24.
- 12 duHkhacchinna mfn. cut with difficulty , tough , hard ; pained , distressed W.
- 13 duHkhadagdha mfn. ` " burnt by affliction " , pained , distressed W.
- 14 duHkhadohyA f. difficult to be milked (cow) L.
- 15 duHkhaduHkha n. (instr.) with great difficulty Megh. 90 ; %{-tA} f. the uneasiness connected with pain SaddhP.
- 16 duHkhaduHkhin mfn. having sorrow upon sorrow BhP. xi , 11 , 19.
- 17 duHkhagata n. adversity , calamity MBh. xii , 5202.
- 18 duHkhagraha mfn. difficult to be conceived Ratn. iv , 13/14.
- 19 duHkhahan mfn. removing pain W.
- 20 duHkhajAta mfn. suffering pain , distressed Pa1n2. 4-1 , 52 Va1rtt. 5 Pat. ; vi , 2 , 170.
- 21 duHkhajlvn mfn. living in pain or distress Mn. xi , 9.
- 22 duHkhakara mf(%{I})n. causing pain to (gen.) , afflicting MBh. i , 6131.
- 23 duHkhAkara m. a multitude of sorrows Das3.
- 24 duHkhakArin mfn. id. Ratn. iv , 16/17.
- 25 duHkhAkR to cause pain , afflict , distress S3is3. ii , 11.
- 26 duHkhAkula mfn. filled with sorrow Katha1s.
- 27 duHkhalabdhika f. ` " gained with difficulty " , N. of a princess Katha1s.
- 28 duHkhalavya mfn. hard to be cut or pierced (aim) Ba1lar. iv , 11.
- 29 duHkhAliDha mfn. consumed with grief MW.
- 30 duHkhaloka m. ` " the world of pain " (= %{saMsAra}) L. [483,3]
- 31 duHkhamaraNa mfn. having a painful death , Ma1latim. viii , 8/9.
- 32 duHkhamaya mf(%{i})n. consisting in suffering ; %{-tva} n. Sa1h.
- 33 duHkhamoha m. perplexity from pain or sorrow , despair Das3.
- 34 duHkhamokSa m. deliverance from pain MW.
- 35 duHkhAnarha mfn. deserving no pain MBh. iii , 998.
- 36 duHkhanivaha mfn. carrying pain with or after it , painful (thirst) BhP. ix , 19 , 16 ; m. a multitude of pains or evils ib. iii , 9 , 9.
- 37 duHkhAnta m. ` " the end of pain or trouble " , (with the Ma7he7s3varas) final emancipation Madhus.
- 38 duHkhAnvita mfn. accompanied with pain , filled with grief. distressed W.
- 39 duHkhaparItAGga mfn. whose limbs are surrounded or filled with pain MBh. ; %{-tA7tman} mfn. whose soul is affected with anguish ib.
- 40 duHkhapAtra n. a vessel or receptacle (= object) for sorrow Jain.
- 41 duHkhaprAya or mfn. full of trouble and pain W.
- 42 duHkhArta mfn. visited by pain , distressed MBh. i , 1860.
- 43 duHkhasAgara m. ` " ocean of pain " , great sorrow ; the world W.
- 44 duHkhasamAyukta mfn. accompanied , with pain , affected by anguish MW.
- 45 duHkhasaMcAra mfn. passing unhappily (time) R. iii , 22 , 10.
- 46 duHkhasaMsparza mfn. unpleasant to the touch MBh. v , 2046.
- 47 duHkhasaMstithi mfn. in a wretched condition , poor , miserable W.

48 duHkhasaMvardhita mfn. reared with difficulty W.
49 duHkhasaMyoga m. = %{duHkha-yoga} W.
50 duHkhAsika f. a condition of uneasiness or discomfort Subh. 156 Ka1d.

Author: Malcolm

Date: Monday, June 28th, 2021 at 9:50 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Queequeg said:

If we really want, we can appropriate the term "suffering" for dukkha and make it "Buddhist". That involves teaching people what Buddhists mean by suffering.

Words like karma and mantra have worked into the lexicon. Its not out of the realm of possibility for Buddhist discourse to eventually exert an influence on the English language as it has for Asian languages.

Malcolm wrote:

I doubt dukha is going to make much headway.

Author: Malcolm

Date: Tuesday, June 29th, 2021 at 12:04 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

The word suffering is intense!

Malcolm wrote:

It really means "to endure what is not pleasant."

Author: Malcolm

Date: Tuesday, June 29th, 2021 at 12:46 AM

Title: Re: 5 Precepts

Content:

Dharmasherab said:

In Tibetan Buddhism, is there a place for the 5 Precepts? Do Tibetan Buddhism practitioners take up the 5 precepts as part of their ethical conduct or just do it exclusively when one is fully ready to take the commit (meaning that the vast majority choose not to follow it)?

Malcolm wrote:

When one goes for refuge, one receives the five pratimokṣa vows to not take life, not take what is not given, to not lie, to not engage in sexual misconduct, and to avoid intoxicants.

One can observe one of these, not taking life; two, three, or all.

Author: Malcolm

Date: Tuesday, June 29th, 2021 at 2:16 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Minobu said:

I recall suchness in the Gompa being a word that brought about a huge discussion.

All Rinpoche said to an English teacher who was present...

Well it was your people that translated and used it this way..

suchness...another fun word...

Malcolm wrote:

Yes, it translates tathāta. Tathā means, quite literally, "that" or "such." The "ta" is equivalent to "-ness."

The Tibetan is little better: de bzhin nyid, literally "like that itself."

Author: Malcolm

Date: Tuesday, June 29th, 2021 at 5:05 AM

Title: Re: Four Maras

Content:

amanitamusc said:

Are you saying they are sentient beings that fill these certain positions?

Malcolm wrote:

Yes.

Tenma said:

Would this explain why Yeshe Tsogyal's past incarnations are said to have been the goddesses Ganga and Saraswati? Is the "being" fulfilling the role of Ganga, this sister of Lord Shiva, always changing and likewise Shiva? Would Saraswati be a "position" or a more "solid being" such as Avalokiteshvara, Tara, etc.?

Since the Karandavyuha Sutra mentions Brahma, Indra, Varuna, and all sorts of gods arising from the body of Avalokiteshvara, are they supposed to be literal beings that arose from the body, "conceptions/roles/positions" that arose from a certain "essence," or what? Is the position of "Prithvi," the Earth itself, always changing?

Would Hindus agree with these viewpoints of "Indra" constantly changing, "Ganga" constantly changing, etc? Or would they object and stay solid to the idea that Lord Shiva

has always been the same "being" this entire time?

And finally, could you please cite where these explanations could be found? Thank you!

Malcolm wrote:

For example, Svetaketu is a deva in Tushita. All future buddhas will be Svetaketu in Tushita before their final birth as a buddha.

Khenpo Ngalo, a teacher of HH Sakya Trichen, writes:

Furthermore, it is said that countless people have become Indra and cakravartins as result of the virtue of having perceived the Buddha and thrown a single flower into the sky.

Author: Malcolm

Date: Tuesday, June 29th, 2021 at 10:04 AM

Title: Re: Manipulating thoughts versus meditation

Content:

LastLegend said:

Well if empty nature is no thing yet not obstructed or concealed, whatever arises from it is after. But you are right not attached to before or after.

jimmi said:

Is empty nature no thing? I don't know.

If empty nature is no thing, how does any thing arise from it?

Malcolm wrote:

Yes.

Nothing does.

Author: Malcolm

Date: Tuesday, June 29th, 2021 at 9:11 PM

Title: Re: The Lankavatarasutra in early Indian Madhyamaka Literature

Content:

Malcolm wrote:

Lindtner's assertion can just as easily, and more reasonably explained by the authors of the Lanka incorporating passages from MMK and other works, since the Lanka is certainly later than MMK, etc.

Aemilius said:

THE LANKAVATARASUTRA

IN EARLY INDIAN MADHYAMAKA LITERATURE

Christian Lindtner, Copenhagen, Asiatische Studien, XLV, 1 (1992), pp.244-279

Article of Lindtner where he shows how Nagarjuna, Aryadeva and others are actually quoting from Lankavatara sutra.

some excerpts:

Close or literal allusions, or even explicit references mentioning the source, i.e. the LS, are to be found in the following early Madhyamaka texts: Madhyamakakarika (MK), Vigrahavyavartanii(W), Yuktisastika (YS), Catuhstava (CS) III (= Acintyastava), Sutrasamuccaya (SS), Bodhicittavivarana (BV), Mahayanavimsika, Bhavasamkranti and Bhavanakrama — all ascribed to Nagarjuna.⁶

In case of Aryadeva we have the Catuhsataka (CS) and two minor treatises (Taisho 1639 and Taisho 1640) to which I shall revert later.⁷

MK XXIV.7 runs:

atra brumah iunyatydydm na tvam vetsi prayojanam /
iiinyatdm Sunyatdrtham ca tata evam vihanyase //

Again, as above, an opponent has just (verses 1-6) claimed that Nagarjuna's doctrine of sunyata is problematic. Again we see Nagarjuna introducing his reply by calling upon the authority of a sutra, in this case LS 11.145:

sarvabhavo 'svabhavo hi sadvacanam tathapy asat /
iunyatd<m> iunyatartham vabalo pafyan vidhavati//

In a somewhat archaic fashion the sutra launches a general statement about "a fool" which Nagarjuna specifies by making it refer to a second person (se) in a particular situation (evam), namely his opponent. LS, like MK, mentions, but does not explain the two concepts sunyata and sunyatārtha, Nagarjuna, however, does explain the terms in the sequel, exactly as a sastrakara is expected to do. Apparently he also introduces a third concept not mentioned in the LS verse: the prayojana of sunyata. But this is only apparently. The LS says that all things lack svabhava, including this perfectly true and sound statement itself. As we recall, Nagarjuna expresses exactly the same idea several times elsewhere, above all in W and in this very chapter, verse 18. This is the celebrated stanza:

yah prafityasamutpadah Sunyatam torn pracaksmāhe /
sd prajñaptir upddya pratipat saiva madhyamā //

This verse, in other words, is an explanation of what Nagarjuna understands by the prayojana of sunyata.

Author: Malcolm

Date: Tuesday, June 29th, 2021 at 9:28 PM

Title: Re: The Lankavatarasutra in early Indian Madhyamaka Literature

Content:

Aemilius said:

That is exactly what Lindtner shows to be untrue, i.e that Lanka would be later than Nagarjuna, Aryadeva and others.

Malcolm wrote:

No, he does not prove this, and in addition, he makes other key errors, such as attributing the bodhicittavivarana to the author of the MMK, when it is clearly a ninth or tenth century composition associated with Guhyasamaja.

Moreover, the Lanka was not translated into Chinese until 443. If the Lanka was quoted in Nagarjuna's Sutrasmucaya, I might be inclined to believe this, but it isn't, so I don't.

Author: Malcolm

Date: Tuesday, June 29th, 2021 at 9:45 PM

Title: Re: 5 Precepts

Content:

Dharmasheerab said:

In Tibetan Buddhism, is there a place for the 5 Precepts? Do Tibetan Buddhism practitioners take up the 5 precepts as part of their ethical conduct or just do it exclusively when one is fully ready to take the commit (meaning that the vast majority choose not to follow it)?

Malcolm wrote:

When one goes for refuge, one receives the five pratimoksha vows to not take life, not take what is not given, to not lie, to not engage in sexual misconduct, and to avoid intoxicants.

One can observe one of these, not taking life; two, three, or all.

PadmaVonSamba said:

When I took refuge (kagyü) the 5 were not included. So, it may vary with tradition/teacher

Malcolm wrote:

No, it does not vary between Tibetan tradition to Tibetan since we are all Mulasarvadvadins.

Author: Malcolm

Date: Tuesday, June 29th, 2021 at 10:10 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Hazel said:

Removed excessive quotation.

Edit: And removed discussion about it.

Feel free to add links to definitions and/or copy and paste small excerpts (with a link) if you want to share.

Malcolm wrote:

https://dsal.uchicago.edu/cgi-bin/app/pali_query.py?qs=dukkha&searchhws=yes

Author: Malcolm

Date: Tuesday, June 29th, 2021 at 11:42 PM

Title: Re: 5 Precepts

Content:

Dharmasherab said:

What is the mentality in Tibetan Buddhism about taking these precepts in relation to taking your own initiative? Do you always have to wait for your Lama to take initiative to give the precepts and till then one does not follow them and continue killing, stealing etc till the Lama tells otherwise. From the practitioner's point of view in Tibetan Buddhism do followers take a passive stance and not take his own initiative to take up the 5 Precepts?

Malcolm wrote:

People can, under their own initiative, follow which ever of the pratimokṣa vows they feel they can keep. Please refer to the fourth chapter of the Abhidharmakośabhaṣyaṃ.

Dharmasherab said:

Is there a reason you referred to these as 'vows' and not 'precepts'? Why did you use the word 'Pratimoksa' to refer to the 5 Precepts?

Malcolm wrote:

The term in Sanskrit is "saṃvara," in Tibetan "sdom." These two terms mean "restraint." Pratimokṣa means "personal liberation." Pratimokṣa saṃvara therefore means "the restraints one adopts for personal liberation."

Definition of precept

1 : a command or principle intended especially as a general rule of action

2 : an order issued by legally constituted authority to a subordinate official

Definition of vow (noun)

: a solemn promise or assertion

specifically : one by which a person is bound to an act, service, or condition

Author: Malcolm

Date: Wednesday, June 30th, 2021 at 12:13 AM

Title: Re: The Lankavatarasutra in early Indian Madhyamaka Literature

Content:

Aemilius said:

That is exactly what Lindtner shows to be untrue, i.e that Lanka would be later than Nagarjuna, Aryadeva and others.

Malcolm wrote:

No, he does not prove this, and in addition, he makes other key errors, such as attributing the bodhicittavivarana to the author of the MMK, when it is clearly a ninth or tenth century composition associated with Guhyasamaja.

Moreover, the Lanka was not translated into Chinese until 443. If the Lanka was quoted in Nagarjuna's Sūtrasammucaya, I might be inclined to believe this, but it isn't, so I don't. Actually, I was wrong, the Lanka is mentioned in the Sūtrasammucaya, but even here, there is some difficulty, since the Lanka's gatha section predicts Nāgārjuna, and thereby portions of the Lanka definitely date later than Nāgārjuna himself. One would can run the Tibetan or Sanskrit texts of the Lanka through the Buddhanexus program, and find out specifically which verses in Nāgārjuna's works match, and then see whether which phrases are in which part of the Lanka, and whether they date from before or after Nāgārjuna. The Lanka was not compiled in a day, but like other Mahāyāna sūtras shows considerable evidence of multiple layers of composition.

Author: Malcolm

Date: Wednesday, June 30th, 2021 at 1:35 AM

Title: Re: Upcoming translations of Bon texts

Content:

fckw said:

So, where have you been able to get the book from? I'm asking because I was not able to have a look at the quality of the translation myself, since I have not yet found any seller who actually has this book available.

mutusuk said:

Book Depository.

Malcolm wrote:

Amazon

Author: Malcolm

Date: Wednesday, June 30th, 2021 at 2:58 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

bryandavis said:

Tsewang Dzinpa is an anuyoga system with ati view.

Malcolm wrote:

Everything that is anuyoga has an ati view.

Author: Malcolm

Date: Wednesday, June 30th, 2021 at 6:59 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Hazel said:

Removed excessive quotation.

Edit: And removed discussion about it.

Feel free to add links to definitions and/or copy and paste small excerpts (with a link) if you want to share.

Malcolm wrote:

https://dsal.uchicago.edu/cgi-bin/app/pali_query.py?qs=dukkha&searchhws=yes

Kim O'Hara said:

Thanks, Malcolm.

The link, for those still following the discussion, is the PTS dictionary's definition of dukkha. The key points in it, from my POV, are these two paragraphs, and particularly the two sentences I have made bold text: B. (nt.; but pl. also dukkhā, e. g. S i.23; Sn 728; Dh 202, 203, 221. Spelling dukha (after sukha) at Dh 83, 203). There is no word in English covering the same ground as Dukkha does in Pali. Our modern words are too specialised, too limited, and usually too strong. Sukha & dukkha are ease and dis-ease (but we use disease in another sense); or wealth and illth from well & ill (but we have now lost illth); or wellbeing and ill-ness (but illness means something else in English). We are forced, therefore, in translation to use half synonyms, no one of which is exact. Dukkha is equally mental & physical. Pain is too predominantly physical, sorrow too exclusively mental, but in some connections they have to be used in default of any more exact rendering. Discomfort, suffering, ill, and trouble can occasionally be used in certain connections. Misery, distress, agony, affliction and woe are never right. They are all much too strong & are only mental (see Mrs. Rh. D. Bud. Psy. 83-86, quoting Ledi Sadaw).

I. Main Points in the Use of the Word. -- The recognition of the fact of Dukkha stands out as essential in early Buddhism. In the very first discourse the four so-called Truths or Facts (see *saccāni*) deal chiefly with dukkha. The first of the four gives certain universally recognised cases of it, & then sums them up in short. The five groups (of physical & mental qualities which make an individual) are accompanied by ill so far as those groups are fraught with āsavas and grasping. ...

The PTS goes on to give sources for the second paragraph (which I might look at again after such a long gap) and then, as Heather noted, on and on and on, less usefully for

most of us.

Kim

Malcolm wrote:

Suffer means to bear difficulty, pain, anguish, sorrow and so on. Seems like a perfect equivalent to me, apart from the samskara dukkha, which is not properly a kind of pain, but the general impermanence of formations. YMMV.

Author: Malcolm

Date: Wednesday, June 30th, 2021 at 7:02 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

So if we Buddhists here can't, even when pushed, put those Sanskrit and Pali terms into other, i.e. English, words, it is hard to avoid the thought that we don't understand the dharma very well after all. ...

Malcolm wrote:

And when we reject perfectly adequate equivalents (dukkha = suffering) which everyone understands immediately, it is hard to avoid the thought that we don't understand the dharma very well after all...

Author: Malcolm

Date: Wednesday, June 30th, 2021 at 8:49 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

So if we Buddhists here can't, even when pushed, put those Sanskrit and Pali terms into other, i.e. English, words, it is hard to avoid the thought that we don't understand the dharma very well after all. ...

Malcolm wrote:

And when we reject perfectly adequate equivalents (dukkha = suffering) which everyone understands immediately, it is hard to avoid the thought that we don't understand the dharma very well after all...

PadmaVonSamba said:

It's very simple.

Mind is either at peace or it is not.

The specific details, range of pervasiveness, intensity, causes of a stirring mind are all secondary considerations.

Whatever the mind is when it's not at peace is dukkha.

Malcolm wrote:

Yes, because dukkha is suffering, which is anything unpleasant now or in the future that we must bear.

Author: Malcolm

Date: Wednesday, June 30th, 2021 at 8:56 AM

Title: Re: Garchen Rinpoche Yangzab Empowerment

Content:

bryandavis said:

And.... do you play the keyboard or synth? Lol. I had a prophetic dream.

Malcolm wrote:

I used to be a musician, and played everything.

Author: Malcolm

Date: Wednesday, June 30th, 2021 at 10:59 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

So if we Buddhists here can't, even when pushed, put those Sanskrit and Pali terms into other, i.e. English, words, it is hard to avoid the thought that we don't understand the dharma very well after all. ...

Malcolm wrote:

And when we reject perfectly adequate equivalents (dukkha = suffering) which everyone understands immediately, it is hard to avoid the thought that we don't understand the dharma very well after all...

Kim O'Hara said:

That suggestion rests on a couple of assumptions which we have been disproving for half of this thread (190 posts and counting).

Malcolm wrote:

That's what you think, but everything is still suffering.

Author: Malcolm

Date: Wednesday, June 30th, 2021 at 8:00 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Kim O'Hara said:

That suggestion rests on a couple of assumptions which we have been disproving for half of this thread (190 posts and counting).

Malcolm wrote:

That's what you think, but everything is still suffering.

Kim O'Hara said:

That's what you think.

I'm prepared to leave it at that, as I said.

Kim

Malcolm wrote:

If you think there is something in samsara that is not suffering, you should go for refuge to it.

Author: Malcolm

Date: Wednesday, June 30th, 2021 at 8:04 PM

Title: Re: Importance and Benefit of Ngondro

Content:

tingdzin said:

A little arrogant to think that no one ever gained anything from finishing ngondro, no?

"One size fits all" is not a good approach to Dharma.

Malcolm wrote:

It's obvious what one gets from doing classic ngondro, one purifies traces and gathers the accumulations. But this is so obvious it hardly bears mentioning.

Author: Malcolm

Date: Wednesday, June 30th, 2021 at 9:18 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Seeker12 said:

I think in some contexts it's appropriate to not simply equate dukkha with suffering, personally. Reason being that in normal parlance, suffering implies acute suffering in the moment, which could be considered to be the type of dukkha called Dukkha-dukkha.

Malcolm wrote:

Yes, and this is acknowledged in traditional Indian commentaries; that is, the that term "dukha" itself refers to duhkha-duhkha. The other two dukhas are considered dukha because everything pleasant becomes a source of pain, and everything neutral falls apart.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 1:13 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

LastLegend said:

So like the Sutra:

- 1) nothing arises: non-arising
- 2) then everything arises from mind

Dharma is also arising from mind. The Buddha gave Dharma. But we understand Dharma and that's understanding is from our mind not the Buddha mind anymore.

Malcolm wrote:

You guys love to make the simple complicated.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 2:50 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

LastLegend said:

So like the Sutra:

- 1) nothing arises: non-arising
- 2) then everything arises from mind

Dharma is also arising from mind. The Buddha gave Dharma. But we understand Dharma and that's understanding is from our mind not the Buddha mind anymore.

PadmaVonSamba said:

Dharma doesn't arise from mind.

One's understanding of dharma arises from mind.

That understanding is your Buddha nature.

In that sense, Buddha arises from mind.

So, in all your spaghetti reasoning

There are no tangles after all.

Malcolm wrote:

There are two kinds of Dharma: the Dharma of realization and the Dharma of scripture.

There is no third kind. The latter arises from the former. This notion that there is an

eternal dharma is just an importation of the Hindu idea of Sanatana Dharma.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 5:31 AM

Title: Re: The Lankavatarasutra in early Indian Madhyamaka Literature

Content:

Aemilius said:

Study of Bodhicittavivarana by Christian Lindtner

This regrettably neglected text comprises 112 stanzas (anustubh) introduced by a brief prologue in prose. It has sometimes been grouped as a tantric work, but a glance at its contents shows how unwarranted such classification is.

Malcolm wrote:

He is mistaken. It is a commentary on the Akṣobhyavajra bodhicitta section of the Guhyasamāja.

Aemilius said:

The Bodhicittavivarana is never mentioned or cited by Buddhapalita or Candrakīrti. On the other hand it forms one of the basic authorities for Bhāvya in his most mature work, the Ratnapradīpa.

Malcolm wrote:

The Ratnapradīpa cannot be by Bhāvavivka since it quotes Candrakīrti's commentary on the Sixty directly:

slob dpon zla ba grags pa'i zhal snga nas |
thog mtha' med pa'i srid pa ru ||
ma rig gnyid kyis log pa yi ||
'gro la gang gang snang de nyid ||
brdzun de rmi lam lta bur 'dod ||

In fact, this text mentions Candrakīrti twelve times.

How Lindtner could have missed this is a mystery, but he is not a very reliable scholar.

Not only this, but the authors he mentions do not cite the Bodhicittavivarana at all, I checked.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 7:08 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

LastLegend said:

if everything is an illusion and projection, how do fully realized individuals conduct their

work to progress towards Buddhahood?

Malcolm wrote:

Fully realized persons are buddhas. There are no other kinds of fully realized persons.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 7:56 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

LastLegend said:

if everything is an illusion and projection, how do fully realized individuals conduct their work to progress towards Buddhahood?

Malcolm wrote:

Fully realized persons are buddhas. There are no other kinds of fully realized persons.

LastLegend said:

I don't equate a full blown Buddha to this:

Those who get this consciousness to disappear will then destroy the obstructing confusions of the Bodhisattvas of the ten stages. Once this consciousness is gone, then the mind is open and still, quiet, serene and calm, perfectly pure, and enormously stable.

<https://terebess.hu/zen/daman.html>

Malcolm wrote:

Then you don't understand what buddhahood is.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 8:19 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

LastLegend said:

I don't equate a full blown Buddha to this:

Those who get this consciousness to disappear will then destroy the obstructing confusions of the Bodhisattvas of the ten stages. Once this consciousness is gone, then the mind is open and still, quiet, serene and calm, perfectly pure, and enormously stable.

<https://terebess.hu/zen/daman.html>

Malcolm wrote:

Then you don't understand what buddhahood is.

LastLegend said:

Okay try and let me know years later. I probably don't know what Buddhahood is. I have no pre perceptions of how it is. I just know I need to transcend consciousness and there is work to be done after.

Malcolm wrote:

You can't transcend consciousness. You can however transcend afflictive and knowledge obscurations. When you have gone beyond the obscurations of the bodhisattvas of the ten stages, you will be a buddha. If you do not understand this, you do not understand Mahāyāna.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 11:35 AM

Title: Re: Information on Tibetan reception of De-bzhin gshegs-pa'i gsang-ba bsam-kyis mi-khyab-pa bstan-pa

Content:

Zhen Li said:

I'm preparing a translation of the Chinese versions of the Tathāgatācintyaguhyā Sūtra. To provide as much of a comprehensive survey as is possible with my limited knowledge of Tibetan, does anyone have information on the Tibetan reception of the sūtra beyond its usage by Candrakīrti? Thanks.

Malcolm wrote:

You should run a comparison of it with the tenjur at buddhanexus.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 9:02 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

LastLegend said:

Then he said we can transcend afflictive and knowledge...I am not sure how this is done.

Malcolm wrote:

Hence my comment about your lack of understanding of Mahayana.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 9:51 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

LastLegend said:

Then he said we can transcend afflictive and knowledge...I am not sure how this is done.

Malcolm wrote:

Hence my comment about your lack of understanding of Mahayana.

LastLegend said:

You can be generous and share how's it done.

Malcolm wrote:

Knowledge is not a hindrance. Ignorance is.

First, one generates bodhicitta, the desire to liberate all sentient beings from samsara. This has two aspects, ultimate and relative. The relative aspect refers to the aspiration, and then practicing the six perfections. Ultimate bodhicitta means practicing śamatha and vipaśyanā.

One practices these two bodhicitta together, until one realizes emptiness. This is the first bodhisattva bhumi. One continues to practice, until the practice of vipaśyanā has eradicated all traces of affliction (desire, hatred, and ignorance). This happens conventionally, at the seventh bhumi. Ultimately, has eradicated all traces of grasping to personal and phenomena identity, and one attains the omniscience of buddhahood, this happens when one transitions from being a tenth stage bodhisattva to buddhahood. A buddha is a totally realized person. There is no other kind of totally or fully realized person.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 10:16 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Hazel said:

Here's something that perplexes me. I am having a hard time seeing the the value in understanding the path after achieving the first bhumi. It's probably a sure bet I wont reach that in this lifetime, so why do I need to know what a bodhisattva practices at the seventh bhumi?

Malcolm wrote:

Because it is necessary to understand what kinds of experiences one will have on the

path, even if one has not reached this or that stage.

For this reason, the paths and stages are described in detail, especially in Vajrayāna, where the goal is to attain buddhahood in a single lifetime to benefit sentient beings.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 11:06 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Hazel said:

Here's something that perplexes me. I am having a hard time seeing the the value in understanding the path after achieving the first bhumi. It's probably a sure bet I wont reach that in this lifetime, so why do I need to know what a bodhisattva practices at the seventh bhumi?

Malcolm wrote:

Because it is necessary to understand what kinds of experiences one will have on the path, even if one has not reached this or that stage.

For this reason, the paths and stages are described in detail, especially in Vajrayāna, where the goal is to attain buddhahood in a single lifetime to benefit sentient beings.

Hazel said:

The latter part about Vajrayana is fair, but since we're in a Mahayana subforum, I'd like to press you on the first part if you're willing to entertain my fancy. Why is it necessary to understand what kinds of experiences one will have on the path, even fi one has not reached a particular stage? I'm unlikely to argue about it, I'm just curious as my lack of understanding has meant I zone-out to those teachings, which can't be good.

Malcolm wrote:

Vajrayāna is a subdivision of Mahāyāna, not something separate.

It is necessary, because it is a vital part of the our path. If we do not understand these paths and stages, we will not know how to practice them. Zoning out in teachings is not necessarily a bad thing, more often than not it is a sign that we are eliminating traces of ignorance.

We do not want to be like horses with blinders on, only seeing what is directly in front of us on the road. This is not a good way to hear and reflect on teh Dharma. Moreover, by hearing of the experiences of the paths and stages, it can cause us to be inspired about the possibility of our attaining them and cause rejoicing in those who have attained them.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 11:10 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

LastLegend said:

Okay. So if we end traces of afflictions and left with pure consciousness, will there be arising thoughts such as they will be snatched by karma? It's still unclear what these causes or traces are. Are they not an illusion to be ended? If nothing arises, how can there be something to end?

Eradicated traces of grasping to personal and phenomena...how? sure there is a link between personal grasping to Nirvana otherwise who is experiencing Nirvana?

Malcolm wrote:

You keep confusing the two truths.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 11:35 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

GrapeLover said:

I recall reading a past conversation where you mentioned that shravaka arhats retain latent afflictive seeds, though they're no longer active—is it correct to think that this contrasts with a 7th bhumi bodhisattva thoroughly eliminating them?

Malcolm wrote:

Nonafflictive traces of ignorances are retained.

Author: Malcolm

Date: Thursday, July 1st, 2021 at 11:41 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

LastLegend said:

Okay. So if we end traces of afflictions and left with pure consciousness, will there be arising thoughts such as they will be snatched by karma? It's still unclear what these causes or traces are. Are they not an illusion to be ended? If nothing arises, how can there be something to end?

Eradicated traces of grasping to personal and phenomena...how? sure there is a link

between personal grasping to Nirvana otherwise who is experiencing Nirvana?

Malcolm wrote:

You keep confusing the two truths.

LastLegend said:

Rumor has it they ended afflictions and have no delusional thoughts. If they do arise thoughts, they are snatched by karma. Maybe we can have people attest that.

Malcolm wrote:

SO you think buddhahood is the same as being insentient?

Author: Malcolm

Date: Friday, July 2nd, 2021 at 12:22 AM

Title: Re: Kagyu Lineages

Content:

SilenceMonkey said:

Imagine a Tibetan master trying to teach Dharma to a conspiracy theorist. Or a hardcore activist. Or a western philosopher. Too much to untangle! It would be much easier to teach someone without all this "education."

Malcolm wrote:

Ahem, I know quite a few conspiracy theorists, hard core activists, and western philosophers who follow Tibetan masters, they don't seem to have the troubles you are describing.

Author: Malcolm

Date: Friday, July 2nd, 2021 at 12:23 AM

Title: Re: Kagyu Lineages

Content:

Schrödinger's Yidam said:

Traditional Tibetan Dharma assumes an undeveloped mind much like a fallow field.

Malcolm wrote:

No, this is completely misguided and wrong.

Author: Malcolm

Date: Friday, July 2nd, 2021 at 12:27 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

LastLegend said:

Rumor has it they ended afflictions and have no delusional thoughts. If they do arise thoughts, they are snatched by karma. Maybe we can have people attest that.

Malcolm wrote:

SO you think buddhahood is the same as being insentient?

LastLegend said:

Transformation of repository consciousness. Then Buddhahood.

Malcolm wrote:

That is the yogacara theory. When there are no bijas in the ālayavijñāna, it transforms. What are those bijas? The afflictive and knowledge obscuration. When they are exhausted, this ālayavijñāna turns into dharmadhātu gnosis.

Author: Malcolm

Date: Friday, July 2nd, 2021 at 6:23 AM

Title: Re: Kagyu Lineages

Content:

Schrödinger's Yidam said:

Speculate all you like. It costs nothing.

But the retreat master died in 2019.

Lama Norlha passed away in 2018. There was a retreat in progress. Situ R first sent a temporary retreat master on an emergency basis, and then a permanent one. I don't think staffing is the problem.

Malcolm wrote:

The problem is the notion of realization and what it is.

Author: Malcolm

Date: Friday, July 2nd, 2021 at 11:01 AM

Title: Re: Kagyu Lineages

Content:

Schrödinger's Yidam said:

Lama Norlha passed away in 2018. There was a retreat in progress. Situ R first sent a temporary retreat master on an emergency basis, and then a permanent one. I don't think staffing is the problem.

Malcolm wrote:

The problem is the notion of realization and what it is.

Tata1 said:
What do you mean?

Malcolm wrote:
People have unrealistic as well as untested ideas about realization. In reality, it's explained pretty clearly, but nevertheless people use the word "realization" quite promiscuously.

Author: Malcolm
Date: Friday, July 2nd, 2021 at 10:59 PM
Title: Re: Information on Tibetan reception of De-bzhin gshegs-pa'i gsang-ba bsam-kyis mi-khyab-pa bstan-pa

Content:
Zhen Li said:
I'm preparing a translation of the Chinese versions of the Tathāgatācintyaguhya Sūtra. To provide as much of a comprehensive survey as is possible with my limited knowledge of Tibetan, does anyone have information on the Tibetan reception of the sūtra beyond its usage by Candrakīrti? Thanks.

Malcolm wrote:
You should run a comparison of it with the tenjur at buddhanexus.

Zhen Li said:
Thank you Malcolm. I didn't find anything major. I think most of my questions would be answered by seeing the elusive Sanskrit manuscript, but the Chinese is largely unproblematic outside of figuring out Sanskrit names. It is definitely a classic Tathāgatagarbha sūtra and it surprises me that it remains untranslated to this day from any of the sources. I heard about various people preparing translations for the past few decades but nothing ever comes of it. I will post a link to my translation of both the early and later versions on DW when completed.

Malcolm wrote:
It's on the list at 84000

Author: Malcolm
Date: Saturday, July 3rd, 2021 at 12:12 AM
Title: Re: Information on Tibetan reception of De-bzhin gshegs-pa'i gsang-ba bsam-kyis mi-khyab-pa bstan-pa

Content:
Zhen Li said:
I'm preparing a translation of the Chinese versions of the Tathāgatācintyaguhya Sūtra. To provide as much of a comprehensive survey as is possible with my limited knowledge of Tibetan, does anyone have information on the Tibetan reception of the sūtra beyond

its usage by Candrakirti? Thanks.

Malcolm wrote:

You should run a comparison of it with the tenjur at buddhanexus.

Zhen Li said:

Thank you Malcolm. I didn't find anything major. I think most of my questions would be answered by seeing the elusive Sanskrit manuscript, but the Chinese is largely unproblematic outside of figuring out Sanskrit names. It is definitely a classic Tathāgatagarbha sūtra and it surprises me that it remains untranslated to this day from any of the sources. I heard about various people preparing translations for the past few decades but nothing ever comes of it. I will post a link to my translation of both the early and later versions on DW when completed.

Malcolm wrote:

It is unlikely that this text was commonly read on its own, and its citations would mostly be mined from citations.

In the Śikṣāsamuccaya is a long citation of ff. 161a-161b, ff. 165b-166a., f.171a, 183a-183b

In Bhāvaviveka's Prajñāpradīpa, there is a citation of f. 166b, f. 167a

In the Kāyatravṛtti, there is a citation of 166.b, etc.

In Prajñāpradīpatika, f. 167, etc.

In Bodhicaryāvataraṇajika, f. 177

In Prasannapāda, f.202b,

Etc. This sūtra is most commonly, but not exclusively, cited by Indian Mādhyamikas. There are a large number of passages from it in the Vyākhyāyuktitika, few in the Śravākabhūmi, the Abhisamayālmkāra commentaries also have several.

I would say that this sūtra was more important to Mādhyamikas.

The Tibetans know this sūtra under its short title, གསལ་བ་བསམ་གྱིས་མི་ཁྱབ་པའི་མདྲ་, the Sūtra of the Inconceivable Secret. It is regularly cited by scholars in every school.

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 12:15 AM

Title: Re: Giving Up Masturbation

Content:

Dharmasherab said:

One loses one's life essence everytime when one releases sperm. A lot of nutrients from the blood go into making semen, so wasting it is abuse of the body.

Malcolm wrote:

This is not correct. Semen, bija, is the final waste product of the process of digesting

food. The pure part of sukra is transformed in ojas, the impure part becomes the bija.

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 12:19 AM

Title: Re: What are you doing about the coronavirus?

Content:

Kim O'Hara said:

...

Johnny Dangerous said:

I've seen a few people (actual medical professionals, not cranks) speculating that Covid might, over time - with the combination of vaccine and natural immunity - become something akin to a severe version of the common cold. There is a theory that the rhino and corona viruses that now make up the common cold were once as severe as Covid, evidently.

Hazel said:

What's the timeline here though? Does this require human evolution?

Malcolm wrote:

See above.

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 12:19 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

I've seen a few people (actual medical professionals, not cranks) speculating that Covid might, over time - with the combination of vaccine and natural immunity - become something akin to a severe version of the common cold. There is a theory that the rhino and corona viruses that now make up the common cold were once as severe as Covid, evidently.

Malcolm wrote:

There is also genetic evidence among people from east asia that there was a corona epidemic there, which lasted for 20K years, ending about 5k years ago.

<https://www.smithsonianmag.com/smart-news/over-20000-years-ago-coronavirus-epidemic-left-marks-human-dna-180978088/>

Johnny Dangerous said:

In a study published on June 24 in the journal Current Biology, researchers analyzed the DNA of thousands of people from around the world from 26 populations to look for

signs of ancient coronavirus epidemics. The researchers found that people living in China, Japan and Vietnam faced a coronavirus for about 20,000 years in an epidemic that ended 5,000 years ago...

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 12:55 AM

Title: Re: Kagyu Lineages

Content:

Schrödinger's Yidam said:

My thesis is that Tibetans never bothered to understand our negative attitudes towards Christianity specifically, and religions generally.

Malcolm wrote:

Umm no. Tibetans themselves had a negative attitude towards Christianity, beginning with the expulsion of Nestorians from Tibet in the mid-8th century on up, the establishment of a Catholic church and in Ladakh, which was established in 1625 and shut down in 1640, with all the missionaries and converts exiled. The Capuchins were expelled in 1760. Catholic churches were burned, Catholics were executed, and four French missionaries were tortured and executed in Batang, Kham during the Batang uprising of 1905 (https://en.wikipedia.org/wiki/Batang_uprising).

Tibetans have a very negative attitude towards Islam and Muslims in general. Tibetan Buddhists generally have very negative attitude towards Bonpos, and the legends of Indian Mahasiddhas are filled with negative portrayals of Hindus.

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 12:59 AM

Title: Re: Kagyu Lineages

Content:

Matt J said:

Care to expand?

Schrödinger's Yidam said:

Lama Norlha passed away in 2018. There was a retreat in progress. Situ R first sent a temporary retreat master on an emergency basis, and then a permanent one. I don't think staffing is the problem.

Malcolm wrote:

The problem is the notion of realization and what it is.

The word realization, rtogs pa, is used very loosely, to describe all kinds of things. In Tibetan, it runs the gamut from merely understanding something, all the way up to realizing buddhahood. So when we hear that "X is realized", everyone thinks they know

what this means, but actually, without some qualification, it is kind of a meaningless statement. Realized what? The path of accumulation, application, seeing? The creation stage? The completion stage? Emptiness? etc.

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 1:50 AM

Title: Re: Kagyu Lineages

Content:

Budai said:

Celibacy is no longer a requirement in Drikung Kagyu.

Malcolm wrote:

It never was.

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 2:21 AM

Title: Re: Kagyu Lineages

Content:

Schrödinger's Yidam said:

I'm an advocate for shorter and simpler retreats. Learning to crawl before entering a marathon makes sense to me. Do something until you're proficient instead of being overwhelmed by all the practices.

Malcolm wrote:

My three year retreat consisted of two sadhanas, one performed at the beginning to remove obstacles, and then the remainder of the time was focused on the other, main sadhana.

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 2:24 AM

Title: Re: Importance and Benefit of Ngondro

Content:

yagmort said:

imho there is no such thing as "not my thing" when it comes to practice.

Malcolm wrote:

Sure there is.

yagmort said:

thoughts like "not my thing" is what monkey mind thinks when something is threatening its position.

Malcolm wrote:
Not necessarily.

Author: Malcolm
Date: Saturday, July 3rd, 2021 at 2:56 AM
Title: Re: Importance and Benefit of Ngondro
Content:
Schrödinger's Yidam said:
I've heard that Situ R says it is possible to become enlightened doing Ngondro.

Malcolm wrote:
Of course. Ngondro contains within it all the key points of creation and completion stage.

Author: Malcolm
Date: Saturday, July 3rd, 2021 at 2:57 AM
Title: Re: Kagyu Lineages
Content:
Malcolm wrote:
My three year retreat consisted of two sadhanas, one performed at the beginning to remove obstacles, and then the remainder of the time was focused on the other, main sadhana.

Schrödinger's Yidam said:
I like the sound of that. I also like the idea of having a bed.

Is your retreat typical for a Sakya 3 year retreat?

Malcolm wrote:
Three year retreat is not really a Sakya thing, though it has become so recently. I have no idea how other Sakya three year retreats are structured,

Author: Malcolm
Date: Saturday, July 3rd, 2021 at 2:58 AM
Title: Re: Kagyu Lineages
Content:
Matt J said:
I would be curious as to the profile of the typical Westerner who is able to take three years off to do a retreat.

Giovanni said:
I think this is accurate. A friend who was preparing for the three year and still hopes to do it, told that there was "one too many freak outs"...

Malcolm wrote:
Young, unemployed, no partner.

Author: Malcolm
Date: Saturday, July 3rd, 2021 at 3:15 AM
Title: Re: 5 Precepts
Content:

PadmaVonSamba said:
When I took refuge (kagyu) the 5 were not included. So, it may vary with tradition/teacher

Malcolm wrote:
No, it does not vary between Tibetan tradition to Tibetan since we are all Mulasarvativadins.

Jangchup Donden said:
At least all the refuge ceremonies I went to (also Kagyu) were at the beginning of an empowerment and did not include the 5 precepts.

Malcolm wrote:
The five upāsaka vows are received with refuge automatically.

Author: Malcolm
Date: Saturday, July 3rd, 2021 at 7:05 AM
Title: Re: Importance and Benefit of Ngondro
Content:

pemachophel said:
Khyentse Wangpo didn't realize by doing Chod and Phowa,

Malcolm wrote:
The Sakyapas claim Khyentse Wangpo attained his realization through Hevajra.

Author: Malcolm
Date: Saturday, July 3rd, 2021 at 9:34 AM
Title: Re: Giving Up Masturbation
Content:

Malcolm wrote:
To wank or not to wank, that is the question,
Whether 'tis nobler in the mind to suffer...

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 9:56 AM

Title: Re: Practice of Dakini Simhamukha

Content:

fckw said:

, but then again what is more important is that you actually realize at least one dakini to a sufficient degree, no matter which one.

Malcolm wrote:

What do you mean by “realize.” Why is it important to realize a dakini? What does that mean? What is a sufficient degree of realization?

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 10:00 AM

Title: Re: Where can I buy a Tibetan meditation cushion?

Content:

ManiThePainter said:

Hi,

So I recently moved back to the Pacific Northwest from Montreal and I got rid of my old Zen meditation cushion. The seat was quite low for me and not that comfortable to sit on.

Now I’m trying to find a new cushion (preferably ordering one online if possible), one that is more Tibetan and traditional (a higher seat and filled with buckwheat?).

However, I’m really struggling to find a place to buy it from. Ideally I would want to buy it from a dharma organization so that I can also support it, rather than finding something on Amazon.

Any tips on where I might find one?

Malcolm wrote:

Hate to say it, but there is no such thing as a Tibetan meditation cushion. You might be thinking of a so-called gomden, which Chogyam Trungpa had invented for Westerners. Otheerwise, the cushions we use in nearly all western Dharma centers are variations on Japanese floor mats and pillows via the Zen tradition.

<https://en.wikipedia.org/wiki/Zabuton>

<https://en.wikipedia.org/wiki/Zafu>

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 9:00 PM

Title: Re: Giving Up Masturbation

Content:

Malcolm wrote:

This is not correct. Semen, bija, is the final waste product of the process of digesting food. The pure part of sukra is transformed in ojas, the impure part becomes the bija.

Dharmasherab said:

Understood. But there must be more than one reason why monastics have to follow a celibacy vow. The most obvious of which is sense restraint. But other than this don't you think that the other reason is semen retention?

Malcolm wrote:

No, I don't.

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 10:22 PM

Title: Re: Importance and Benefit of Ngondro

Content:

PadmaVonSamba said:

..It really all gets back to the individual teacher-pupil situation, doesn't it?

yagmort said:

yes, it does.

you made a post quoting me at the beginning, but i m not sure what is your question?

my questions were addressed to Malcolm, since he commented on my words about "not my thing", so i would like to hear some elaboration.

my point of view is that even though tibetan buddhism provide quite an array of different approaches to suit out proclivities, those approaches do not suppose to please or entertain our monkey mind. otherwise there is a danger that we reduce our practice to something merely along the lines of other toys of our monkey mind, be it our hobbies, or any other activities we use to entertain ourselves or "kill time". that especially the case for ngöndro, since we have almost no teachers who can say that ngöndro is not necessary.

Malcolm wrote:

If you don't enjoy your practice, there is no point in doing it.

The approach to so-called preliminary practices varies quite a bit from lineage to lineage. For instance, in the Sakya school, people are introduced to the practice of a major yidam, such as Hevajra, immediately, and rather than focusing accumulating ngondro, spend time learning the sadhana and focusing on maintaining the daily commitment. Generally, ngondro is something in the Sakya school which one does when one goes into a retreat. The Sakyapas did not even have a text on Ngondro specifically until the 1940's, written by a Nalendra khenpo who was inspired by Words of

My Precious Teacher (full disclosure, I have translated this text and it is sitting at Wisdom, waiting to be edited). Even here, the explanation is combined with four sadhanas, and there was no separate text for Ngondro until Dezhung Rinpoche wrote one in the 1970's.

The Gelukpas also have a different approach, their "ngondro" is Lamrim in its entirety, even though they have a special set of nine 100,000 practices, but they are not prerequisites for anything. They can be done anytime one has time.

The structured ngondro program is more characteristic of Nyingma and Karma Kagyu. Drigung is very heavy on ngondro accumulations, especially in how they present the Yangzab teachings, requiring, in the older manuals, 400,000 of each. Modern teachers like Ontul Rinpoche and the late Gyalpo Rinpoche, however, relaxed such requirements.

As for "not my thing," let's say you received a Vajravārāhī initiation, but you prefer Vajrabhairava, which you have also received, there is no fault.

In general, non-Tibetans develop this uptight attitude about "doing things right." Instead of developing a broad, open, relaxed attitude, they become puritanical, insisting on some sort of orthopraxy, becoming overly self-critical, as well as critical of others, whom they feel are "not doing things right."

In reality, Ngondro is a main practice. Why? It is just three different ways of relating the guru. Properly speaking, Mandala offerings are in fact part of guru yoga. If one understands the meaning of the dissolution of the refuge tree, one can even attain complete awakening merely doing refuge. Or, if one has sufficient devotion, as Virupa says, one can attain mahamudra realization merely by serving one's guru without meditating even for a single second.

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 10:32 PM

Title: Re: Kagyu Lineages

Content:

Crazywisdom said:

It's much like the word prajna in Buddhadharma. It's can refer to any number of understandings. Whether someone realized the three kayas is going to depend on if you got full instructions on what those are, how to do that, being examined by your lama, what the signs are. It's straight forward and objective.

Malcolm wrote:

Sure, signs such as seeing one hundred buddhas, visiting one hundred buddhafiels, and so on, which are a sign of attaining the first bhumi, are straight forward and objective.

Or alternately, signs such as the intense pain of pranayama practices and so on, which result when ordinary people practice completion stage practices related the nadis,

vayus, and bindus, are also straight forward and objective, as are signs like smoke, fireflies, and so on, which are signs of the vayus entering the central channel. These are all "realizations."

The point is that people like to say "So and so is realized" without knowing anything about the person, other than just passing along rumors they have heard about this teacher and that. I can't tell you the number of ads I have seen for this and that teacher "praising them as highly realized" without specifying what that realization is. Calling teachers "realized" is just advertising puffery.

My guru, Chogyal Namkhai Norbu, used to reject the idea that he was a rtogs ldan, a person possessing realization, and basically said that if any of his students wanted to prove they were realized they should be able to hold their hand in fire without it becoming damaged in anyway. He said he was not able to do this, and as far as I know, none of his students ever tried to pass this test either.

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 10:36 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Crazywisdom said:

... Upon completion of the CN ngondro you do the special Dzogchen preliminaries and straight into tregcho/thogal...

yagmort said:

could you please explain why Chetsün sadhana - which is a decent part of Chetsün Nyingtig if i got it correctly - is omitted?

Crazywisdom said:

It's not. You just go through all the sadhanas in the book.

Malcolm wrote:

That depends on how one has been instructed.

Author: Malcolm

Date: Saturday, July 3rd, 2021 at 10:37 PM

Title: Re: Importance and Benefit of Ngondro

Content:

PadmaVonSamba said:

All I'm saying is that the typical four-part standard formula (and that is what it is, an institutionalized process) is what most Nyingma and Kagyu Vajrayana teachers tell most of their students to do.

Malcolm wrote:
There, fixed it for you.

Author: Malcolm
Date: Saturday, July 3rd, 2021 at 11:04 PM
Title: Re: Kagyu Lineages
Content:

Crazywisdom said:
But I catch your meaning. We put way too much importance on some woo woo power of so and so when it's not important at all.

Malcolm wrote:
Yes, especially since it is not our power. Patrul Rinpoche discusses this in terms of pride, people boasting about their gurus as if their gurus' qualities rubs off on them.

It is as you say, if one understands the signs of the practices, it is pretty easy to know if one has reached this or that level of realization. But we are never supposed to say what that is.

Occasionally, however, some masters like Longchenpa, Tsongkhapa, or Khyentse Wangpo do let slip what realization they have attained in order to inspire disciples.

Author: Malcolm
Date: Saturday, July 3rd, 2021 at 11:05 PM
Title: Re: Giving Up Masturbation
Content:

megaman chiquito said:
This may sound superstitious but if a man wants to quit masturbation, I suggest dousing the genitals with cold water after each urination. Cold showers also help, but if you don't want full cold shower, localized icy water will help.
I learned this from a book on yogic celibacy.

Malcolm wrote:
Sounds unpleasant.

Author: Malcolm
Date: Saturday, July 3rd, 2021 at 11:05 PM
Title: Re: Practice of Dakini Simhamukha
Content:

fckw said:
It's a practice to gain enlightenment. Like all dakini practices are. You can repel obstacles with it that are particularly connected to bad influences of female spirits, but then again what is more important is that you actually realize at least one dakini to a sufficient degree, no matter which one. They all in their own form protect against all

sorts of things. Regarding your second question, typically you'd do a round of guru yoga first before doing other sadhanas, but nothing prevents you to take the dakini as the guru. Simhamukha was a practice extensively used by Guru Rinpoche, so you could even have him appear in this form and do a corresponding guru yoga, followed by the actual practice. Or you take one of his other wrathful forms like Guru Drakpur as the guru yoga followed by Simhamukha practice, followed by the actual sadhana practice. It's a bit less conventional as an approach, but nothing prevents you from doing it.

tony_montana said:

Hi, would Vajrayogini/Vajravarahi also be considered a dakini in this sense or is she a Yidam only (or is she both).

Thanks

Malcolm wrote:

The Guru Yidam Dakini thing is Nyingma only.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 2:56 AM

Title: Re: Where can I buy a Tibetan meditation cushion?

Content:

Malcolm wrote:

Hate to say it, but there is no such thing as a Tibetan meditation cushion. You might be thinking of a so-called gomden, which Chogyam Trungpa had invented for Westerners.

Lobsang Chojor said:

Malcolm just out of interest what did Tibetans use to raise their hips for the Vairocana posture? Just folded up robes?

Malcolm wrote:

Blankets, I imagine.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 3:03 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Crazywisdom said:

It's not. You just go through all the sadhanas in the book.

yagmort said:

so if "it's not" omitted, it's not part of the ngöndro, it's not part of the dzogchen proper and "upon completion of the CN ngondro you do the special Dzogchen preliminaries and straight into tregcho/thogal", where does sadhana of Chetsün sit within the context of Chetsün Nyingtig then?

i am royally confused.

Malcolm wrote:

Yes, correct. This is why you need instruction. You need the wang, the lung, and the tri, which, admittedly, are not easy to obtain. You are like someone asking three different people about California. You are going to get three different answers, because we have all received it at different times from different teachers with different instructions, just like someone describing Cali who is from LA is going to have a different point of view than someone from the bay area, and someone from the Shasta region. There is no one answer, but mainly, the long sadhana is used for the empowerment and feasts. It can also be a daily practice for those who want to practice it that way. But that is not the usual approach.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 3:13 AM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

Correction on Drikung...

Malcolm wrote:

Yes, Yangzab is different in the older manuals.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 3:24 AM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Kim O'Hara said:

But many [academic] scholars believe...

Malcolm wrote:

All kinds of shit without any thing other than their opinion to back it up.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 12:00 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Malcolm wrote:
Sure there is.

Not necessarily.

PadmaVonSamba said:

I began to do the traditional ngondro many years ago. Just about everybody in our dharma group was doing it. I was never instructed to begin doing it. so, When I told my teacher (a khenpo) his response was basically “meh” or sort of, “ok whatever.” After 11,000 prostrations I realized that I just wasn’t there with it. Just going through the motions, pretending, getting a nice bump that looked like a third eye on my forehead. Totally feeding my ‘monkey mind’ if you want to get right down to it. I didn’t continue after that.

But there are two things I want to mention, both from very qualified teachers.

I asked one whether ngondro was ‘right’ for everybody. His answer was that none of the Buddhist teachings are wrong for anybody. But not everybody is suited to every type of practice. The tradition I follow is vajrayana but I know I will really never fit the definition of a vajrayana practitioner. Maybe I am what you’d call sutrayana with some vajrayana practices thrown in.

The other thing that a teacher said was that “ngondro” can be all types of activity. Not just the four 100,000s that have become the standard. One year I lived and worked at a retreat center in the kitchen. Cooking every day, I was told, is also ngondro. So, my understanding is that the “essential thing” (if I can say that) isn’t the means as much as the ends. It is what you get out of it, the clearing away of obstacles, the “purification” (I hate that word) of one’s practice. Whether it’s dumping rice and jewels on a metal plate or sweeping the shrine room floor, the point is transformation.

TharpaChodron said:

On a side note and derailing the thread, I read a comment recently online from a longtime practitioner who was saying that many of his fellow practitioners were having serious financial and health issues and were in a bad situation, given they had devoted their lives to practice and not financial security. Some committing suicide and are bordering on homelessness etc. It was a pretty shocking thing to hear. I imagine they did Ngondro and followed their teachers guidance, not that those things are connected at all to material well-being.

Malcolm wrote:

One has to work with circumstances. Teachers of Dharma are not life coaches, financial advisors, etc. ChNN always taught us that we practitioners need to take care of ourselves in a responsible way, as best we can. So it is sad that some people did not understand this point, and now feel desperate. ChNN always advised people to set up some kind of community retirement strategy, but this never happened.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 12:02 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Crazywisdom said:

It's not. You just go through all the sadhanas in the book.

yagmort said:

so if "it's not" omitted, it's not part of the ngöndro, it's not part of the dzogchen proper and "upon completion of the CN ngondro you do the special Dzogchen preliminaries and straight into tregcho/thogal", where does sadhana of Chetsün sit within the context of Chetsün Nyingtig then?

i am royally confused.

Sennin said:

There's a dvd of Kyabje Khenchen Jigme Phuntsok teaching the ngondro. He explains that the refuge, bodhichitta and guruyoga is the main path of blessings, he incorporates aspects of the sadhana into the ngondro guruyoga. He explained it is totally complete this way without doing the sadhana. He explained that the tummo section is auxiliary.

That said, I did not have the fortune to meet H.H. so it's likely he taught the cycle in different ways. I don't know. Even so the way he explained it on the dvds was very informative.

Malcolm wrote:

Correct, this is how it was taught to me when I received it in 1993.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 12:06 PM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Kim O'Hara said:

But many [academic] scholars believe...

Malcolm wrote:

All kinds of shit without any thing other than their opinion to back it up.

Kim O'Hara said:

True.

And all kinds of truth, too, with good evidence to back it up.

Kim

Malcolm wrote:

In speculations about the person of the Buddha, not so much.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 12:08 PM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Dan74 said:

Not sure if an entire tradition can be said to teach this, but I have heard several Zen teachers say (cue the pearl clutching....) "the Buddha was a very cleaver man"....

At the end of the day, it's what gets the job done...

Malcolm wrote:

Of course the Buddha was clever, he was a buddha. You don't get to be a buddha by being a dolt.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 12:27 PM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Kim O'Hara said:

True.

And all kinds of truth, too, with good evidence to back it up.

Kim

Malcolm wrote:

In speculations about the person of the Buddha, not so much.

Kim O'Hara said:

True. But if you go back to the post of mine which you quoted with no context (pro tip: click on the little dagger symbol on the innermost block of quoted text, and then do it again) and look at the context, you will see that I was talking about scholars' opinions of scriptures, not of the person of the Buddha.

Kim

Malcolm wrote:
That's pretty much the same.

Author: Malcolm
Date: Sunday, July 4th, 2021 at 12:30 PM
Title: Re: Giving Up Masturbation
Content:

Dharmasherab said:
Understood. But there must be more than one reason why monastics have to follow a celibacy vow. The most obvious of which is sense restraint. But other than this dont you think that the other reason is semen retention?

Malcolm wrote:
No, I don't.

Dharmasherab said:
But it is a monastic offence to intentionally release semen according to the complete set of Pratimoksa rules. One needs to serve a period of penance for doing such an act.

Malcolm wrote:
Yes. But it has nothing to do with some health benefit. It's also an offense for nuns to masuturbate.

Author: Malcolm
Date: Sunday, July 4th, 2021 at 7:44 PM
Title: Re: is Buddha"just a man" in any tradition?
Content:

Kim O'Hara said:
True. But if you go back to the post of mine which you quoted with no context (pro tip: click on the little dagger symbol on the innermost block of quoted text, and then do it again) and look at the context, you will see that I was talking about scholars' opinions of scriptures, not of the person of the Buddha.

Kim

Malcolm wrote:
That's pretty much the same.

Kim O'Hara said:

I'm sure you can find some way in which scriptures and the person they are centred on are "pretty much the same" but most of us have little trouble distinguishing between, say, Obama and every single one of twenty wildly divergent accounts of his presidency.

Kim

Malcolm wrote:

We have no knowledge of the Buddha apart from texts.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 8:55 PM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Kim O'Hara said:

I'm sure you can find some way in which scriptures and the person they are centred on are "pretty much the same" but most of us have little trouble distinguishing between, say, Obama and every single one of twenty wildly divergent accounts of his presidency.

Kim

Malcolm wrote:

We have no knowledge of the Buddha apart from texts.

Kim O'Hara said:

True. Which is why speculating about the person of the Buddha should be avoided (and researching him is frankly impossible, btw).

But that doesn't stop us - or scholars - researching the texts and finding out (within limits dictated by the evidence) when and where they first appeared.

I would hope that the textual study didn't cripple the spiritual study, but (this is just a personal preference and I understand that others don't necessarily share it) I always prefer knowledge to speculation or ignorance: if the truth is findable, I will say, "yes, please!" to it.

Malcolm wrote:

Since Mahāyāna sūtras and śrāvaka canons began to be written down at the same time, the bias in academic studies is towards the śrāvaka canons which were orally translated out of an earlier canon. Mahāyāna sūtras are taken as inspired writings. But this is all speculative and a matter of opinion and conjecture. They don't really take us any closer Buddha, the person. What we have are competing narratives framed for reasons we can only guess at. The eventual differences between Mahāyāna and Śrāvaka schools are unprecedented outside Indian civilization. Apart from "Hinduism" itself, what other major religion has so many trends based on so many competing and

disparate narratives? One could argue that Christianity, has all kinds of trends, which is true, but all Christians share the same basic book, the New Testament, the same goes for Islam and Judaism. This is not the case with Buddhists.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 8:57 PM

Title: Re: Getting wang/lung from different lineages?

Content:

PeterC said:

You're overcomplicating things. Pretty much the only decision you need to make is the choice of the guru. Then just practice what they suggest. If you The seven line prayer and vajra guru mantra are things that any kagyu or nyingma lama will have and can give you.

Malcolm wrote:

And for that matter Sakya, Gelug, or Jonangpa.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 9:34 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

Yeah but if we don't the point will be lost.

Malcolm wrote:

People have tried. For example, Margherita Island was supposed to be the it place. Of course, with the declining situation in Venezuela, that turned out not to be ideal, and anyway, only the rich people in the community could afford to build houses there. Baja was supposed to be another one, same deal.

It is not easy to set up retirement communities. Even a small one is a multi-million dollar proposition.

So now, with ChNN passed on to another dimension, it likely won't happen.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 9:40 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

Correction on Drikung...

Malcolm wrote:

Yes, Yangzab is different in the older manuals.

Crazywisdom said:

I never learned Yangzab actually. My lama was all about Lord Jigten Sumgon.

Malcolm wrote:

Yangzab is a branch of the Khandro Nyinthig, according to Rinchen Phuntsok, the tertön. Its more prevalent among Narthang Drigungpas and in Eastern Tibet in general. For example, one of Dudjom Lingpa's sons wrote a 300 folio commentary on the Nyinthig root text within the Yangzab that focuses on rushen, etc.

It appears to me that some Drigungpa Lamas have a somewhat ambivalent attitude towards it. It does not really fit in with the 5-fold Mahāmudra scheme.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 9:44 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

so it looks like in Chetsün Nyingtig they don't proceed to the dzogchen proper right after ngöndro.

am i getting something incorrectly here?

Malcolm wrote:

Having completed the ngondro, one continues with rushen, trekcho, and thogal

Crazywisdom said:

The ngondro is not like the usual ngondro. It's completion stage.

Malcolm wrote:

Yes, it is not like the usual ngondros.

Author: Malcolm

Date: Sunday, July 4th, 2021 at 10:18 PM

Title: Re: Kagyu Lineages

Content:

Crazywisdom said:

But I catch your meaning. We put way too much importance on some woo woo power of so and so when it's not important at all.

Malcolm wrote:

Yes, especially since it is not our power. Patrul Rinpoche discusses this in terms of pride, people boasting about their gurus as if their gurus' qualities rubs off on them.

It is as you say, if one understands the signs of the practices, it is pretty easy to know if one has reached this or that level of realization. But we are never supposed to say what that is.

Occasionally, however, some masters like Longchenpa, Tsongkhapa, or Khyentse Wangpo do let slip what realization they have attained in order to inspire disciples.

Arnoud said:

Is that why a lot of lamas now say the signs are more compassion, less grasping and more devotion?

It seems a little contradictory as well when the signs are seeing this and that but then people get told what they experience is just a nyam and need to just keep practicing. I guess ultimately they are all nyams until Buddhahood.

Malcolm wrote:

There are signs of the mundane stages of the path, and signs of the transcendent stages of the path. For example, having dreams of purification when doing Vajrasattva are not transcendent signs. The latter only manifest when one has attained the first bodhisattva stage. The main teaching of every tradition has a detailed explanation of these in their Varjayāna paths and stages literature.

Author: Malcolm

Date: Monday, July 5th, 2021 at 8:01 AM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Kim O'Hara said:

I agree, except that when you say "reasons we can only guess at," you are effectively closing the door on western-style historical research and (as I said) I prefer not to do that.

Malcolm wrote:

I am merely pointing out that the search for a historical Buddha or an original teaching is chimera wrought of a teleology foreign to buddhadharma itself.

Author: Malcolm

Date: Monday, July 5th, 2021 at 10:41 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

Lululemon Founder Spends \$3.2 Million Preserving Islands in the Salish Sea

The founder of athletic apparel company Lululemon, Chip Wilson, spent \$3.2 million to purchase the small Canadian island Saturnina, and to help preserve two others in an effort to protect the Douglas fir ecosystem.

"It's overwhelming," Wilson said in an interview with Global National. "You can almost cry... where's this jewel been hiding and I've never seen it?"

In addition to Saturnina, Wilson also contributed to the purchasing of two other small islands in the Salish Sea, according to International Business Times: The West Ballenas and Lasqueti Island.

The three islands all contain rare Douglas fir ecosystems. The islands support trees that are near 400 years old, including Garry oaks and shore pines, ...

The charitable efforts started in 2020 in order to save the West Ballenas. A crowdfunding campaign was started, and students from Ballenas high school collected donations from around the world; Wilson matched these donations ...
<https://www.ecowatch.com/lululemon-founder-islands-conservation-2653631873.html>

Is this in your part of the world, Kathy Lauren?

Kim

Malcolm wrote:

She hails from Nova Scotia, so, opposite ends of Canada.

Author: Malcolm

Date: Monday, July 5th, 2021 at 8:34 PM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Kim O'Hara said:

If you look at Megaman's posting history (which you may find interesting from the moderating POV, btw) you will see him "identifying as Catholic" in his Intro so contrasting the Buddha with Jesus is fair. Everyone (including Jesus) knew from the get-go that Jesus was the Son of God, i.e. essentially divine, and it is absolutely central to his (His?) story. The Buddha, on the other hand, had a normal human life up to the time he went forth, and in fact for the next forty years.

Kim

Malcolm wrote:

Really, you think Buddha's immaculate conception places him in the realm of being an ordinary humans?

Author: Malcolm

Date: Monday, July 5th, 2021 at 10:06 PM

Title: Re: The Lankavatarasutra in early Indian Madhyamaka Literature

Content:

Zhen Li said:

Rather than discussing miracles or events, as if debating history, we should be focusing on the message of the sūtra and the statements that Aemilius has kindly shared with us. How do they help us? What can they do for us on the path? Can we/how can we use them in daily life?

Malcolm wrote:

What Aemilius shared with us was a number of assertions by the late Christian Lindtner (1949-2020) about the authorship of texts in the Nāgārjuna corpus, some of which are demonstrably false.

Christian Lindtner (1949-2020) was a very strange bird. whose scholarship seems to have descended into a form of gematria: <https://www.jesusisbuddha.com/CLT.html>

Then there is his flirtation with and then reversal on the subject of the holocaust denial: <https://dagobertobellucci.wordpress.com/2012/11/07/the-holocaust-in-danish-media-1998-2006-by-christian-lindtner/>

Zhen Li said:

Today, as far as I can judge, Holocaust revisionism has reached its main objective in demonstrating that there is no valid internal or external piece of evidence for claiming that Hitler by means of gas chambers in Auschwitz-Birkenau or elsewhere, murdered millions of Jews in cold blood. From whatever angle you look at it this claim is so absurd that it in itself becomes a most interesting problem how it can be that so many people for so long have believed in what we now safely can call the Holocaust myth. The Hitlerian gas chambers, like the alleged weapons of mass destruction of Irak's former dictator, have now been assigned to the realm of myth. Or, if you wish, they are mere rumors, as Dr. Faurisson phrased it in a famous note in 1979. And without a weapon of mass murder, it follows that there can be no mass murder. Thus the Holocaust, in the sense of mass murder of Jews by means of gas chambers is, if you believe in logic, a mere myth.

Malcolm wrote:

<https://holocaustcontroversies.blogspot.com/2011/10/interview-with-ex-denier-christian.html>

All and all, not a terribly reliable scholar.

Author: Malcolm

Date: Monday, July 5th, 2021 at 10:44 PM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Kim O'Hara said:

If you look at Megaman's posting history (which you may find interesting from the moderating POV, btw) you will see him "identifying as Catholic" in his Intro so contrasting the Buddha with Jesus is fair. Everyone (including Jesus) knew from the get-go that Jesus was the Son of God, i.e. essentially divine, and it is absolutely central to his (His?) story. The Buddha, on the other hand, had a normal human life up to the time he went forth, and in fact for the next forty years.

Kim

Malcolm wrote:

Really, you think Buddha's immaculate conception places him in the realm of being an ordinary humans?

PadmaVonSamba said:

It puts him into the category of legendary mythology by indian patriarchs who felt the need to avoid delivery through the vagina, which they likely perceived as unclean and therefore an unsuitable passage route.

Malcolm wrote:

You are confusing birth with conception.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 12:45 AM

Title: Re: is Buddha "just a man" in any tradition?

Content:

PadmaVonSamba said:

It puts him into the category of legendary mythology by indian patriarchs who felt the need to avoid delivery through the vagina, which they likely perceived as unclean and therefore an unsuitable passage route.

Malcolm wrote:

You are confusing birth with conception.

PadmaVonSamba said:

Yeah. I got that mixed up.

I was thinking he was born from Queen Maya's side, rather than being impregnated through her side by a white elephant with six tusks. That's perfectly reasonable, isn't it! ...whatever it takes to avoid that yoni hole I guess.

Malcolm wrote:

However you want to parse these narratives in your head is up to you. But this is the narrative that is relevant for Mahāyānīs:

<https://read.84000.co/translation/toh95.html#UT22084-046-001-301>

Based on this sūtra, one can hardly claim by any measure that the Buddha was an ordinary human. To say so is to claim knowledge of facts of which no one alive today can have any personal knowledge.

That said, most people are more comfortable with their ordinary perception than the exalted vision which frame Mahāyāna.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 9:42 AM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Malcolm wrote:

...

However you want to parse these narratives in your head is up to you. But this is the narrative that is relevant for Mahāyānīs:

<https://read.84000.co/translation/toh95.html#UT22084-046-001-301>

Based on this sūtra, one can hardly claim by any measure that the Buddha was an ordinary human. To say so is to claim knowledge of facts of which no one alive today can have any personal knowledge. [emphasis added]

That said, most people are more comfortable with their ordinary perception than the exalted vision which frame Mahāyāna.

Kim O'Hara said:

I can't and won't argue with that. There are, as we know, 84,000 dharma doors.

Malcolm wrote:

Only in the sense that there are 21,000 afflictions of anger (sūtra), 21,000 afflictions of desire (vinaya), and 21,000 afflictions of ignorance (Abhidharma) and 21,000 mixed afflictions.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 9:45 AM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Kim O'Hara said:

However, the OP's (somewhat provocative) question was, "is there any accepted tradition of buddha being just a normal human who achieved nirvana through his own diligent efforts?" (emphasis added) and the answer, as I said here -

<https://www.dharmawheel.net/viewtopic.php?p=588792#p588792> - is yes. Astus presented alternative grounds for the same conclusion at <https://www.dharmawheel.net/viewtopic.php?p=565056#p565056>.

Malcolm wrote:

There are all kinds of "accepted" traditions. One "accepted" tradition is that Buddha is an avatar of Vishnu. The only thing relevant here is what does the Mahāyāna tradition hold in general.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 9:48 AM

Title: Re: is Buddha "just a man" in any tradition?

Content:

PadmaVonSamba said:

There are theravadins who maintain that some of the elaborate descriptions found in Mahayana sutras, of events where the Buddha gave teachings, could not possibly have had as many attendees (or other details) as is often written, but that is a different issue. That's not about whether the Buddha was simply a human or not.

Malcolm wrote:

A nirmānakāya is in no sense an ordinary human, despite our ordinary perception being unable to comprehend how 1000 monks could fit on Vulture Peak, etc.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 9:50 AM

Title: Re: Importance and Benefit of Ngondro

Content:

TharpaChodron said:

I never had any more back issues once I started doing them in the mornings. That's not a politically correct benefit, but hey, it's something!

Malcolm wrote:

The best reason to do prostrations is because they are a yoga that limbers up the nāḍīs.

The concept of counting 100K plus, not so interesting and even harmful to knees and backs.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 8:31 PM

Title: Re: Bias in translation

Content:

Zhen Li said:

The best way to get an idea of whether there's bias involved is to study the primary languages ourselves and translate directly.

But to answer your questions, there are hundreds of people translating Buddhist texts, and hundreds of translations. It is easier to focus on a single example. I have a lot of experience now with Pali, Sanskrit, and Chinese, and a few other languages, so may be able to help with some generalisations in response to your questions.

Lotomístico said:

How much bias based on the cultural background of the author is involved? 19th century orientalist scholars perhaps trying to impose their own understanding of what Buddhism is...some even using Christian terminology (one specifically I can think of)

Zhen Li said:

If someone is directly inserting ideas not found in the source text, or excluding materials, that's going to be seen pretty quickly. Maybe you had in mind someone like I.B. Horner, who chose not to translate passages dealing with monastic sexual misconduct because it appeared offensive. A modern equivalent might be pronoun choice. The Buddha often refers to the assembly as "kulaputrāḥ" sons of good family and the masculine pronoun is standard, but some may prefer to make it inclusive (by the way, many sūtras are gender inclusive and mention "daughters" of good family and use the feminine pronoun). It is probably standard to translate deva as god, but obviously, this could be confused with Abrahamic ideas of monotheistic gods if someone isn't familiar with Buddhism. I think, in general, a lot of the potential confusion is coming on the side of the reader—if you have read a large quantity of sūtras, you will begin to identify what terms the translator is using for what ideas. Others might be a bit harder to parse, for instance "own-being" and "inherent existence" are both common translations of *sva-bhāva*. So, at the end of the day, some familiarity with Sanskrit is the best solution.

Lotomístico said:

More recent translations possibly leaning towards a new agey or western rationalist overlay to Buddhism.

Zhen Li said:

Stephen Batchelor's translations of the four noble truths as the "four tasks" are obvious examples where an author's idiosyncratic philosophy can distort what the source text is saying.

Lotomístico said:

Do modern translations usually consult existing texts? Are the translators scholars in Sanskrit or classical Chinese? Or do many resort to paraphrase of existing translations?

Zhen Li said:

People tend to use the same terms that have become common place because English-speaking Buddhist audiences are familiar with them. The first lines of sutras are an example: *Evaṃ mayā śrūtaṃ* is literally "Thus it was heard by me," but the convention is to translate it as "Thus have I heard" removing the instrumental meaning in *mayā*. The full line *Evaṃ mayā śrūtaṃ ekasmin samaye* could be read "It was heard by me at one time" but there has been a convention, which may come from manuscripts inserting punctuation markers between *śrūtaṃ* and *ekasmin*, of reading it as "It was heard by me. At one time ..." In fact, it is not possible to know the originally intended form of this line, but convention in India eventually went with splitting it. The conventional full translation in English, which most translations go with, is "Thus have I heard. At one time ..."

In fact, the Sanskrit texts are biased inherently. The middle-Indic originals of many terms, such as *sutta*, are ambiguous. *Sutta* can be read in Sanskrit as *sūkta*, well spoken, or as *sūtra*, thread/discourse. There are good arguments that it should be read as *sūkta*; *sūtra* has lots of other uses, such as to indicate sections in grammatical texts, and doesn't necessarily have any reason to be read as *sūtra*. However, Pāli commentaries accept that *sutta* can be read as both *sūkta* and *sūtra*. That Sanskrit sticks with *sūtra*, and many other such translation choices, makes it inherently biased in much the same way that our English translations are biased if we are concerned with particular word choice. Even *bodhisattva*, from *bodhisatta*, is a choice between a variety of options, such as *bodhiśakta*. Anyway, the Sanskrit tradition decided that it is *bodhisattva*, and thus it has been so for two thousand years.

So, issues to keep in mind are really exclusion, interpolation, source manuscript/edition choice, and word choice.

But if you read enough, you will begin to get an idea for what the intended meaning of the Mahāyāna sūtras is. In fact, these distinctions are unlikely to make a huge impact unless one is focusing one's practice only on one translation. Read the sūtras widely and continue reading, it will pay off.

Malcolm wrote:

And of course, there is the fact that *bodhisatta*, hero of awakening, was "corrected" to by *bodhisattva* by 19th century philologists, leading to a total misunderstanding of this term.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 8:35 PM

Title: Re: Information on Tibetan reception of De-bzhin gshegs-pa'i gsang-ba bsam-kyis mi-khyab-pa bstan-pa

Content:

Zhen Li said:

Thank you. I will look into these references.

Malcolm wrote:

Buddhanexus is a bit hard to get used to, but selecting for longer citations of 30+ characters results in more meaningful hits.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 9:04 PM

Title: Re: Tibetan languages-dialects or different languages?

Content:

Supramundane said:

A famous linguist once explained the difference between a language and dialect with the following aphorism:

" a language is a dialect with an army and navy "

I.e. there is no linguistic cut off or structural difference. It is simply a political distinction.

White Sakura said:

that is why maybe the term "dialect" is not fitting for the Tibetan language". German language also has dialects but every German can understand every dialect. Including Austrian dialect. Then there is Swiss German and that is not understandable for Germans from Germany. That is why Swiss German is not just called a dialect. It is rather another language. Or something in between.

Malcolm wrote:

No, they are dialects. All dialects spoken by Tibetans have undergone changes in pronunciation, but these follow regular rules, so that there are mainly differences in colloquial terms for things.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 9:09 PM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Kim O'Hara said:

On the other hand, a glance at thread titles on the index page will show a much broader range. Perhaps we should accept the established tradition rather than the doctrine or perhaps the team should revise the doctrine.

Malcolm wrote:

The distinction between the śrāvaka conception and the Mahāyāna conception of the Bodhisattva was well understood in India, Tibet, China, etc. While, it is certainly not my place to insist that anyone believe anything they find uncomfortable, it is certainly the case that I can point out what the Mahāyāna states about the person of the Buddha. Whether someone accepts it or not is irrelevant.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 9:39 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

I heard they were doing this in Santa Cruz also. Not sure where they are with that. Everything will be ok.

TharpaChodron said:

Not far along, from what I hear. Anyhow, about Ngondro. Prostrations seems to be a pretty big sticking point for a lot of people, understandably. In my own experience, that's actually the thing I've been able to do easiest. And as far as benefits go, I have to say that prostrations really seem to loosen up the back and limber one up pretty well. I never had any more back issues once I started doing them in the mornings. That's not a politically correct benefit, but hey, it's something!

Crazywisdom said:

I know people with serious med issues like kidneys got healed from it.

Malcolm wrote:

Sure, and I know people who have injured themselves for life from prostrations.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 9:42 PM

Title: Re: Sutra and Tantra Teachings

Content:

Yklah said:

Hello to everyone, dharma brothers and sisters:

According to scriptures, the secret mantrayana teachings were taught by Guru Rinpoche, who is believed to be an emanation of Buddha Amitayus, whereas the Sutra teachings are taught by Guru Shakyamuni. My question is:

The mental continuum of Guru Rinpoche is the same as Guru Shakyamuni ? Otherwise, would be very strange to me that the Buddha of this era did not take charge to teach the whole Buddha Dharma, but only the Sutrayana part.

Thank you

Yklah

Malcolm wrote:

Guru Rinpoche, in the Nyingma school, is considered to be an emanation of Śākyamuni Buddha.

Author: Malcolm

Date: Tuesday, July 6th, 2021 at 11:49 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

I know people with serious med issues like kidneys got healed from it.

Malcolm wrote:

Sure, and I know people who have injured themselves for life from prostrations.

Könchok Thrinley said:

How would you advise people to do prostrations? Probably just take them easy and not go too fast because of some counting?

Malcolm wrote:

Learn how to do sun salutations.

Author: Malcolm

Date: Wednesday, July 7th, 2021 at 7:35 PM

Title: Re: Sutra and Tantra Teachings

Content:

Aemilius said:

The term "Tantra" after about 500 BCE, in Buddhism, Hinduism and Jainism is a bibliographic category, just like the word Sutra (which means "sewing together", mirroring the metaphor of "weaving together" in Tantra). The same Buddhist texts are sometimes referred to as tantra or sutra; for example, Vairocabhisambodhi-tantra is also referred to as Vairocabhisambodhi-sutra.

Malcolm wrote:

"Tantra" according to the Buddhist tantras, just means "continuum." Further, when used in reference to the medical tantras, it means to protect (tra) the body (tanu).

But there is no Buddhist text that etymologizes the word tantra as "weaving."

Author: Malcolm

Date: Wednesday, July 7th, 2021 at 9:10 PM

Title: Re: Sutra and Tantra Teachings

Content:

Aemilius said:

There is a traditional teaching that Shakyamuni himself taught 'tantra' to King Indrabhuti, after he had first caused the Arhats to fall asleep, so that they remained unconscious of what he taught to King Indrabhuti. This story is found in The Seven Instruction Lineages of Jonang Taranatha, and elsewhere.

Malcolm wrote:

Śākyamuni Buddha did not teach the Guhysasamāja Tantra to Indrabhuti I. Śākyamuni Buddha gave Indrabhuti I the empowerment. Indrabhuti I then promulgated the tantra in his kingdom, etc.

Aemilius said:

In another version Shakyamuni taught 'tantra' in the Tushita heaven, and this teaching was later brought to earth by bodhisattva Vajrapani.

Malcolm wrote:

These are the lower tantras.

Aemilius said:

I am pretty sure that the Sravakayana teachings have gone through a process of editing and censorship in the centuries and millennia after the Parinirvana of Buddha Gautama. Originally in the teachings of Shakyamuni there was "twilight language" or sandha-bhashya, i.e. words had multiple and hidden meanings, which later becomes characteristic of tantra only.

Malcolm wrote:

This is not correct. There is also the ideas of ldeṃ dgongs in sūtra, i.e. catvāro 'bhisamdhayaḥ, concealed meaning. For example, the Abhisamayālamkāra is the concealed meaning the Prajñāpāramitā class.

Author: Malcolm

Date: Wednesday, July 7th, 2021 at 9:38 PM

Title: Re: is Buddha "just a man" in any tradition?

Content:

Giovanni said:

To steal an old joke. You honour the Buddha in your way and I will honour the Buddha in his way.

Kim O'Hara said:

We poke fun at the Christians for making a God in their own image, not vice versa as they claim, but I suspect each of us makes the Buddha in our own image, too.

Never mind ... it's all good in the beginning, good in the middle, etc.

Malcolm wrote:

Whether one takes the Mahāyāna account literally or not, the point is to emphasize the fact that the Buddha was an extraordinary being, whose person was inconceivable.

Author: Malcolm

Date: Wednesday, July 7th, 2021 at 10:50 PM

Title: Re: Sutra and Tantra Teachings

Content:

Malcolm wrote:

Guru Rinpoche, in the Nyingma school, is considered to be an emanation of Śākyamuni Buddha.

Seeker12 said:

In some sources, it says that only select few Nirmanakaya Buddhas such as Shakyamuni who establish a dispensation will teach vajrayana. But then it is also said for instance that each Supreme Nirmanakaya such as Shakyamuni will have a Guru Rinpoche.

In terms of... scriptural authority, I suppose, is it appropriate to consider that within each dispensation there will be Vajrayana, but it's just a matter of whether or not the initial supreme nirmanakaya teaches it specifically themselves? That is, Shakyamuni is one of the relatively few who taught Vajrayana, but Maitreya will not. Even in the dispensation of Maitreya, however, will there still be Vajrayana that is simply passed down via a different 'chain' so to speak?

I hope that's clear enough.

Malcolm wrote:

Actually, every Buddha teaches Vajrayāna. The teaching of the rarity of Vajrayāna is merely an intentional statement meant to impress upon us that we should not take the opportunity to practice Vajrayāna lightly.

Author: Malcolm

Date: Thursday, July 8th, 2021 at 12:05 AM

Title: Re: Sutra and Tantra Teachings

Content:

Crazywisdom said:

Lineage masters say mantra is short for Manas trahi, mind protection, mantra and tantra are interchangeable.

Malcolm wrote:

While it is true that mantra is etymologized as manas + tra in the Guhyasamāja, the Vajrasikhara states, "a tantra is a saṃtāna," that "a tantra is a continuum." This definition

is universal in all schools of Tibetan Buddhism.

Author: Malcolm

Date: Thursday, July 8th, 2021 at 12:16 AM

Title: Re: Sutra and Tantra Teachings

Content:

Yklah said:

Hello to everyone, dharma brothers and sisters:

According to scriptures, the secret mantrayana teachings were taught by Guru Rinpoche, who is believed to be an emanation of Buddha Amitayus, whereas the Sutra teachings are taught by Guru Shakyamuni. My question is:

The mental continuum of Guru Rinpoche is the same as Guru Shakyamuni ? Otherwise, would be very strange to me that the Buddha of this era did not take charge to teach the whole Buddha Dharma, but only the Sutrayana part.

Thank you

Yklah

Crazywisdom said:

Guru Padmasambhava had gurus. Namely Indrabhuti, Lawapa and Kukaraja, who are the actual root gurus. Shakyamuni taught the Kalachakra and others. The Red Book says Indrabhuti got The Book which was a root Vajrayana text, most likely Guhyagarbha, Guhyasamaja, from Shakyamuni and taught it to Kukaraja who understood it and then taught what he understood to Indrabhuti. They both spent their lives Practicing.

Malcolm wrote:

You forgot Śrī Singha.

Also, the Indrabhuti III is the student of Padmavajra I, not his teacher. Also, it is important to note that the Padmakāra (Guru Rinpoche), Padmavajra II, and Saroruhavajra (Padmavajra I) have been conflated in Tibetan sources.

Crazywisdom said:

The sutras say when a bodhisattva reaches the 10th Bhumi they are empowered by Buddhas who shine lights on them and make prophecy. .

Malcolm wrote:

Correct, both in the Sutra of the Ten Stages, and the Lanka. But it is not exactly a Vajrayāna empowerment. Empowerment is a method by which an ordinary person can attain buddhahood, such as Indrabhuti, Dombhi Heruka, Saraha. etc., and failing that, practice sadhana enabling them to attain all the paths and stages in a single lifetime.

Author: Malcolm
Date: Thursday, July 8th, 2021 at 12:18 AM
Title: Re: Importance and Benefit of Ngondro
Content:

Crazywisdom said:
Imagine the injury they would get by ignoring lamas.

Malcolm wrote:
Lamas are not mystical beings beyond error. And my Lama, as you know, was not big on prostrations.

Author: Malcolm
Date: Thursday, July 8th, 2021 at 12:21 AM
Title: Re: Why Buddhism's Decline in India?
Content:

Crazywisdom said:
Actually it is just impermanence. Buddhism reigned supreme for over 1000 years in India. The Indian flag still respects this history.

Malcolm wrote:
Until the English revived his memory through Pali sources, the Indians completely forgot about Ashoka, who in any case was a sectarian butcher until his brother's head (who was slain by accident) was brought in for the bounty Ashoka had offered on the heads of Jain monks. You can read all about it in the Ashoka-avadana. Ashoka had 18k Jains slain for a cartoon depicting the Buddha prostrating to Mahāvira. Not very cool.

Author: Malcolm
Date: Thursday, July 8th, 2021 at 8:47 PM
Title: Re: MPNS on Women
Content:

Zhen Li said:
But in certain cases, stridently masculine words are used to encourage disciples—men and women included there. With teachings like this it is obviously not possible to present such words to most women today as a form of encouragement, but it certainly was at a certain time and place and I know a number of women (not all from traditional South Asian cultures) who would strongly agree with these sentiments.

Malcolm wrote:
There are many women who derive benefit from supporting patriarchal culture. That does not mean patriarchal culture is a desiderata. Nor can that fact be used to excuse strident sexism. This is why such such words cannot be used as an inducement for

women today, and frankly, given the fact the women during the time this sutra was composed were subject to strident masculine oppression in general, it is unlikely that such words would have been read or heard by women at all, further reinforcing their completely sexist content. Why? The target of this statement is men, who fear feminization. The statement amounts to the sentiment, “if one does accept x doctrine, one is a sissy.”

Author: Malcolm

Date: Thursday, July 8th, 2021 at 8:51 PM

Title: Re: Sutra and Tantra Teachings

Content:

Aemilius said:

I don't think that the tantras themselves say that they are "lower".

Malcolm wrote:

The divisions of tantra into higher and lower is clearly taught in the Vajramala Tantra, the Hevajra Tantra, etc.

Author: Malcolm

Date: Thursday, July 8th, 2021 at 10:55 PM

Title: Re: Questions

Content:

Kurp said:

9. Can recreational drugs cause you to realize your primordial state and/or emptiness?

Malcolm wrote:

No.

Kurp said:

10. Are experiences less “reliable” or “legitimate” from drug induced states than from meditative practices?

Malcolm wrote:

Yes.

Kurp said:

11. Can siddhis be “activated” from recreational drug use, or even sex?

Malcolm wrote:

No.

Kurp said:

12. If you don't have siddhis, does that mean you are doing something "wrong" with your practice or just in your life in general?

Malcolm wrote:

Probably.

Kurp said:

My underlying question therewithin: is it safe to assume that realizing your primordial state means that you have fully integrated everything, and you no longer lean to one side or the other of any type of duality?

Malcolm wrote:

That depends on what you mean by "realization," which is very broad and ambiguous term.

Your other questions should learned at the feet of a teacher.

Author: Malcolm

Date: Thursday, July 8th, 2021 at 10:57 PM

Title: Re: Bias in translation

Content:

ratna said:

In case of bodhisatva, perhaps the Tibetan byang chub sems dpa' recognizes the dual meaning of satva as hero/being and tries to preserve it in translation; hence sems dpa', not byang chub dpa' bo or something like that.

Malcolm wrote:

Unlikely, rather, it is calque, "bodhicitta hero."

Author: Malcolm

Date: Friday, July 9th, 2021 at 12:18 AM

Title: Re: Questions

Content:

Kurp said:

Your other questions should learned at the feet of a teacher.

Aren't you a teacher?

Malcolm wrote:

Yes, but not here.

Author: Malcolm

Date: Friday, July 9th, 2021 at 12:30 AM

Title: Re: Intention for rebirth in Amitabha's pure land

Content:

megaman chiquito said:

Is this pure land the one associated with Nenbutsu chant? i know in feudal japan they used beans to count nenbutsu chanting, and over the years filled large baskets!

Lotomístico said:

As I know there are different Pure Lands in Mahayana Buddhism, each of a different Buddha...the Pure Land of Amitabha (Amida Butsu in Japan, Amitufo in Chinese, other names depending on language) is probably the most well known and especially popular in east Asian Mahayana countries for reasons a Pure Buddhist could elaborate much better than I. In Japan it is called nenbutsu as you mentioned, nianfo in China and different words in other languages.

Aemilius said:

I think in the sutras only two purelands are mentioned, I maybe wrong of course, the other pureland is that of Buddha Akshobhya, who figures in the Vimalakirti nirdeśa sutra. Akshobhya appears in the Akṣobhya-tathāgatasya-vyūha Sūtra (Chinese: 阿閼佛國經; pinyin: Āchùfó Guó Jīng), which was translated during the second century CE and is among oldest known Mahayana or Pure Land texts. According to this scripture, a monk wished to practice the Dharma in the eastern world of delight and made a vow not to harbor anger or malice towards any being until he achieved enlightenment. He duly proved "immovable" and when he succeeded, he became the buddha Akshobhya.

Some buddhist schools regard the Tushita heaven where Bodhisattva Maitreya presently resides a pureland.

There is a partial translation of Akshobhya vyuha sutra in A Treasury of Mahayana Sutras :
Selections from the Maharatnakuta Sutra
Edited by Garma C.C. Chang

Malcolm wrote:

There is also the buddhafield of Medicine Buddha, Potala of Avalokitesvara, etc.

Author: Malcolm

Date: Friday, July 9th, 2021 at 12:31 AM

Title: Re: Intention for rebirth in Amitabha's pure land

Content:

Aemilius said:

Yes, there are some sravaka arhats who are born there...

Malcolm wrote:

No, they are emanations of Amitabha.

Author: Malcolm

Date: Friday, July 9th, 2021 at 7:01 AM

Title: Re: Question on experiencing the "Heart Lamp"

Content:

White Eagle said:

Dear Forum,

After practicing a combination of Inner Fire practices with Dan Brown's teachings...

Malcolm wrote:

You need a teacher. Your experiences are just concepts.

Author: Malcolm

Date: Friday, July 9th, 2021 at 10:06 AM

Title: Re: MPNS on Women

Content:

Malcolm wrote:

There are many women who derive benefit from supporting patriarchal culture. That does not mean patriarchal culture is a desiderata.

Zhen Li said:

The passage is not about creating a patriarchal culture, but is addressed to people within one already.

Malcolm wrote:

Indeed, and some women are stakeholders in such a culture.

Zhen Li said:

All of the bhikṣuṇīs of Jambudvīpa were present.

Malcolm wrote:

Indeed, that is the narrative setting, we needn't take it literally.

Zhen Li said:

"Feminization" wasn't a risk for anyone at that time. The point is that discriminations and distinctions of sex do not apply in Buddha-nature (OP had the right approach, except for the subversion part).

Malcolm wrote:

The language is clearly sexist and denigrating to women. That is not the point most people will derive from such a statement. Tortured exegesis just makes it more clear that the passage is anachronistic, a reflection of a time and a culture where women are not treated as full human beings.

Zhen Li said:

You are reading the premises and ignoring the conclusion. You are seeing the vyañjana but not the artha. The context is a patriarchal culture. To make the same point today one uses different words to suit the different context, but the conclusion is the same.

Malcolm wrote:

The point is more effectively made in other sutras of this class, and as I pointed out, there are more effective sutras which address gender and its irrelevance to awakening.

Author: Malcolm

Date: Friday, July 9th, 2021 at 7:42 PM

Title: Re: MPNS on Women

Content:

Malcolm wrote:

"Feminization" wasn't a risk for anyone at that time. The point is that discriminations and distinctions of sex do not apply in Buddha-nature (OP had the right approach, except for the subversion part).

The language is clearly sexist and denigrating to women. That is not the point most people will derive from such a statement. Tortured exegesis just makes it more clear that the passage is anachronistic, a reflection of a time and a culture where women are not treated as full human beings.

You are reading the premises and ignoring the conclusion. You are seeing the vyañjana but not the artha. The context is a patriarchal culture. To make the same point today one uses different words to suit the different context, but the conclusion is the same.

The point is more effectively made in other sutras of this class, and as I pointed out, there are more effective sutras which address gender and its irrelevance to awakening.

Zhen Li said:

I agree with your last point, but to treat these passages as simply ill-intentioned without seeing the point behind them is a bit reckless. The sūtras do not set out to hurt feelings like schoolyard bullies. If that's how we perceive it then we have to re-evaluate our perception, seeing the reasons behind skilful means, and always keeping an eye on the definitive meaning intended.

Malcolm wrote:

Casual racism may not be ill-intentioned, but it's still racism. No one can ever say it is skillful. Likewise, the casual sexism that we sometimes find in sutras and tantras, reflective of another era, is certainly not intended to harm, but it is a product of harm to sentient beings—women—in any case. There is a passage in the Sandhivakyakarana Tantra that runs something like "The single delightful vajra word is heard variously by different people according to differences in capacities," meaning that everything written down about what the Buddha said is limited by how this single vajra word was received. The consequence of this hermeneutic strategy is that anything written down about what

the Buddha said can be subject to critical evaluation, and anything found wanting is not a fault to be addressed to the Buddha, but rather to those who attempted to write down what they thought he said.

Author: Malcolm

Date: Friday, July 9th, 2021 at 11:35 PM

Title: Re: MPNS on Women

Content:

Malcolm wrote:

Casual racism may not be ill-intentioned, but it's still racism. No one can ever say it is skillful. Likewise, the casual sexism that we sometimes find in sutras and tantras, reflective of another era, is certainly not intended to harm, but it is a product of harm to sentient beings—women—in any case. There is a passage in the Sandhivakyakarana Tantra that runs something like "The single delightful vajra word is heard variously by different people according to differences in capacities," meaning that everything written down about what the Buddha said is limited by how this single vajra word was received. The consequence of this hermeneutic strategy is that anything written down about what the Buddha said can be subject to critical evaluation, and anything found wanting is not a fault to be addressed to the Buddha, but rather to those who attempted to write down what they thought he said.

Zhen Li said:

The passage you mention is expressed in different ways in all vaipulya sūtras. This is not about writing, but about the minds of beings which perceive teachings in different ways.

Malcolm wrote:

Yes, it is about writing, since that is the only medium by which we may explore what the Buddha is purported to have said, and writing is an intentional act that is processed through a limited mind.

And texts are relative, imperfect, edited, translated, subject to revision and emendation. They do not spring forth full formed, like Athena from the forehead of Zeus.

Zhen Li said:

The Buddha continues to manifest in many forms, and he continues to teach us in many ways other than through the words of sūtras.

Malcolm wrote:

The idea that Buddha manifests in words is just another strategy employed by those who seek to represent what the Buddha said. This does not mean they have in any respect at all faithfully executed their goal.

Zhen Li said:

If we find a certain upāya in a written text does not apply to us, we don't have to dwell on it—these upāya do not apply to you.

Malcolm wrote:

Sometimes people allowed and continue to allow their biases to slip into their representations of what they understood the Buddha to teach. The Dharma of scripture is not as reliable as the Dharma of realization. Unfortunately the latter may only be personally intuited and cannot be received from another source, such as a scripture.

Zhen Li said:

This is the point—look for the definitive meaning and don't get caught up in the particulars. The point is that all beings equally have Buddha-nature. The discriminated form of male or female does not apply on the ultimate level. At the end of the day, attributing fault is not our job as practitioners and is liable to make us incur karmic harm.

Malcolm wrote:

I don't agree that subjecting sūtras and tantras to critical evaluation involves any karmic risk at all. Quite the contrary. When we find faults in texts that represent what the Buddha said, we should note those. I don't think we can naively assume that a text that makes it into a "canon" is necessarily Buddhavacana. It is only a matter of politeness that prevents and prevented people in the past from offering criticisms.

Zhen Li said:

but we cannot know intentions or fault without the divine eye.

Malcolm wrote:

Yes, and that eye is sorely lacking these days. Therefore, we must rely on our own critical acumen to determine what to accept and what to reject, and not fetishize texts, which in any case are only representations of what someone thought the Buddha has said, and not necessarily what the Buddha may have actually said.

Zhen Li said:

In regards to sūtras or individual passages, this is also the case—we can pass over it if it does not apply to us, but we should be careful of saying "this is the fault of a lazy or sexist monk" unless we know for sure with the divine eye.

Malcolm wrote:

I clearly disagree. We can certainly know that not all sūtras are of the same literary quality, nor profundity, and when they detail certain ideas that are clearly discriminatory or perpetuate discrimination, we can reject those tropes as unfortunate examples of bias. Any other approach is simple casuistry. Let me give you another example—the prohibition against ordaining albinos. Simple bias and nothing more.

Zhen Li said:

we can see that sometimes the Buddha says things

Malcolm wrote:

You see, I contest the idea that Buddha ever spoke the passage in question. It is a third hand report through a translation of a text that is no longer extant in anything resembling a source text. I am not saying we need to toss the entire Nirvana Sūtra, I am saying that

we can critically exclude passages that clearly reflect bias and discrimination in any text we find that purports to represent what the Buddha said in any canon in which it occurs, especially if people are likely to find such passages hurtful. YMMV

Author: Malcolm

Date: Saturday, July 10th, 2021 at 2:30 AM

Title: Re: Sutra and Tantra Teachings

Content:

Aemilius said:

I don't think that the tantras themselves say that they are "lower".

Malcolm wrote:

The divisions of tantra into higher and lower is clearly taught in the Vajramala Tantra, the Hevajra Tantra, etc.

Aemilius said:

I know that Hevajra tantra says it is the absolutely highest, magnificently and utterly profound tantra. Or something like that. But for example the Tantra of the 1000 arms and 11 faces Avalokiteshvara does not say that it is "a lower tantra", this is what I intended to say.

And by the way, the text of 1000 arms Avalokiteshvara is included in the chinese and japanese collections of buddhist scriptures.

Malcolm wrote:

So is Hevajra.

Aemilius said:

If we start translating the word "tantra" with an european language word, lets say "lore" or "psychic illumination" or some other word, is it still the same thing?

Malcolm wrote:

Words are conventions.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 3:03 AM

Title: Re: Sutra and Tantra Teachings

Content:

Crazywisdom said:

I have serious doubts about these Dzogchen tantra lineage claims. They sound fictional. And the books seem invented by Tibetans.

Malcolm wrote:

As opposed to books invented by Indians?

Crazywisdom said:

They also say Padmasambhava was Indrabhuti's son. So who knows? All I can gather is an Indrabhuti got Guhyasamaja. Kukaraja got Guhyagarbha.

Malcolm wrote:

Indrabhuti I supposedly lived at the time of the Buddha, thus not the putative father of Padmasambhava. The Kukkuraja lineage story is a Nyingma account, so I am not sure why you regard it as more reliable than say Dzogchen lineage histories. You seem to leaning more in direction of Sarma these, days, no worries, but the whole Kalacakra account seems wholly fictional to me.

Crazywisdom said:

No one seems ever have to refute that.

Malcolm wrote:

Of course it's been refuted. But no one pays any attention to what other people say, relying only on what their own tradition claims.

Crazywisdom said:

Then there's Lawapa who got the Dakini stuff. It seems these are the first dudes to teach Vajrayana. Padmasambhava was not the first dude.

Malcolm wrote:

Luipa's teacher was Nagarjuna. The latter's teacher was Saraha I. Saraha was the one who revealed the Cakrasamvara Tantra, but Luipa was the first person to write it down. From the general Sarma POV, Saraha is the first mahasiddha.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 3:10 AM

Title: Re: Sutra and Tantra Teachings

Content:

Crazywisdom said:

Lineage masters say mantra is short for Manas trahi, mind protection, mantra and tantra are interchangeable.

Malcolm wrote:

While it is true that mantra is etymologized as manas + tra in the Guhyasamāja, the Vajrasikhara states, "a tantra is a saṃtāna," that "a tantra is a continuum." This definition is universal in all schools of Tibetan Buddhism.

Crazywisdom said:

I wasn't contradicting you. I agree.

Malcolm wrote:

Yes, I was just clarifying. I didn't feel contradicted.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 3:17 AM

Title: Re: Any thoughts on Orgyen Chowang Rinpoche?

Content:

TheSynergist said:

Hi, everyone,

I want to get started with Dzogchen, and I'm trying to find a teacher. I was thinking about checking out Orgyen Chowang Rinpoche, since he's based near where I live and he seems to have some beginner-level teachings. Does anyone have any experience with/thoughts on him or his org (the Pristine Mind Foundation)?

Thanks!

Malcolm wrote:

He is a very nice person.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 4:26 AM

Title: Re: MPNS on Women

Content:

Giovanni said:

Zhen Li I simply sit at the feet of my Vajrayana teachers and attempt the best I can to put the teachings they give me into practice.

Their instructions to me seldom make reference to Sutras, they are pragmatic. When they are from written teachings they are far more likely to be commentaries or from terma. In fact most of my practice for the last 15 years has been from terma. I have followed this path in general for nearly 25 years and it suits me.

I am not claiming that all should follow this model. But there are viable alternatives to sutrayana.

Brunelleschi said:

So, you claim to not believe/take at face value the stories in the Sutras or relics left behind such as footprints. However, you believe in termas? I mean, it's not exactly a consistent set of beliefs.

Malcolm wrote:

Well, you know what they say, "Consistency is the hobgoblin of the small minded..."

Author: Malcolm

Date: Saturday, July 10th, 2021 at 5:08 AM

Title: Re: What is buddhist view of birth?

Content:

SilenceMonkey said:

Dzongsar Khyentse often encourages people to have lots of babies and teach them Dharma, so as to spread more happiness and goodness in our world.

Malcolm wrote:

That's easy for him to say, as he does not have to raise them nor feed them.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 5:09 AM

Title: Re: Any thoughts on Orgyen Chowang Rinpoche?

Content:

TheSynergist said:

Hi, everyone,

I want to get started with Dzogchen, and I'm trying to find a teacher. I was thinking about checking out Orgyen Chowang Rinpoche, since he's based near where I live and he seems to have some beginner-level teachings. Does anyone have any experience with/thoughts on him or his org (the Pristine Mind Foundation)?

Thanks!

Malcolm wrote:

He is a very nice person.

philji said:

But is he a very nice or even better good teacher?

Malcolm wrote:

He is a qualified teacher. I have met him personally, many years ago.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 9:36 AM

Title: Re: Sutra and Tantra Teachings

Content:

Malcolm wrote:

There is only one genuine authority, your experience. You put the teachings into practice, attain the experiences, and this verifies the authority of the guru, scripture, and intimate instruction. There is no other way. If you don't have the experience, everything else is just rank dogmatism.

Crazywisdom said:

I have serious doubts about these Dzogchen tantra lineage claims. They sound fictional. And the books seem invented by Tibetans.

Malcolm wrote:

As opposed to books invented by Indians?

Crazywisdom said:

They also say Padmasambhava was Indrabhuti's son. So who knows? All I can gather is an Indrabhuti got Guhyasamaja. Kukaraja got Guhyagarbha.

Malcolm wrote:

Indrabhuti I supposedly lived at the time of the Buddha, thus not the putative father of Padmasambhava. The Kukkuraja lineage story is a Nyingma account, so I am not sure why you regard it as more reliable than say Dzogchen lineage histories. You seem to leaning more in direction of Sarma these days, no worries, but the whole Kalacakra account seems wholly fictional to me.

Crazywisdom said:

No one seems ever have to refute that.

Malcolm wrote:

Of course it's been refuted. But no one pays any attention to what other people say, relying only on what their own tradition claims.

Crazywisdom said:

Then there's Lawapa who got the Dakini stuff. It seems these are the first dudes to teach Vajrayana. Padmasambhava was not the first dude.

Malcolm wrote:

Luipa's teacher was Nagarjuna. The latter's teacher was Saraha I. Saraha was the one who revealed the Cakrasamvara Tantra, but Luipa was the first person to write it down. From the general Sarma POV, Saraha is the first mahasiddha.

Crazywisdom said:

Then what is true? How is it these methods produce the visions and such if they were made up by anonymous sources? You believe Shakyamuni did or didn't recite Mahayana to outer space avatars? Let's be honest. No lineage story is true. Totally unverifiable. Yet without lineage no Buddhahood, ever. Vajrayana is not just useful information. No one can use it without empowerment. Empowerments require unbroken lineage or no one wakes up to anything. No Dzogchen poetry will do a damn thing without empowerment. Without empowerment togal is a joke. I focused on Kukaraja because the accounts match up. Aside from having dog consorts in a poison

lake at time of Marpa as Kagyu say, or if he was Indrabhuti buddy boy, he practiced ganachakrapuja at night. There are no siddhis in clever witticisms. Let's get down to brass tacks. There are unbroken lineages? Yes or no? If yes, which? If no? You can invent your lineage as you want.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 12:14 PM

Title: Re: MPNS on Women

Content:

Zhen Li said:

Your conception of the Buddha is temporally (historically) limited.

Malcolm wrote:

Not at all, but texts are artifacts in time which are not and can never be perfect, flawless, representations of the Dharma the Buddha taught. Simply put, they are conditioned by the people who committed them to writing, and in writing them, their understanding and biases make themselves known to us, should we care to notice.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 8:00 PM

Title: Re: Samdhinirmocana Sutra (Scripture on the Explication of Underlying Meaning)

Content:

Aemilius said:

I have studied and read the John Powers translation scores of times. Later I found that Thomas Cleary has also made a translation of the Samdhinirmocana sutra :

"This volume presents a landmark translation of a classical sourcebook of Buddhist yoga, the Sandhinirmochana-sutra, or "Scripture Unlocking the Mysteries," a revered text of the school of Buddhism known as Vijnanavada or Yogachara. The study of this scripture is essential preparation for anyone undertaking meditation exercise. Linking theory and praxis, the scripture offers a remarkably detailed and thorough course of study in both the philosophical and pragmatic foundation of Buddhist yoga, and their perfect, harmonious union in the realization of Buddhist enlightenment."

Malcolm wrote:

The 84,000 translation is much better, and shows how in numerous places Powers, etc. lost the plot.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 8:08 PM

Title: Re: MPNS on Women

Content:

Zhen Li said:

Your conception of the Buddha is temporally (historically) limited.

Malcolm wrote:

Not at all, but texts are artifacts in time which are not and can never be perfect, flawless, representations of the Dharma the Buddha taught. Simply put, they are conditioned by the people who committed them to writing, and in writing them, their understanding and biases make themselves known to us, should we care to notice.

Zhen Li said:

I agree with your statement. I differ in regard to how we can use and view sūtras as practitioners. Even an utterance from the mouth of Śākyamuni Buddha is not going to be a perfect representation of the Dharma. As the Tathāgataguhya puts it, from the time of his awakening under the Bodhi Tree to his entrance into Parinirvāṇa, the Buddha never uttered a single word. If a Dharma gate is not suited to us, our job as practitioners is not then to assume ill intent—which may or may not have been present. There are so many possibilities that are beyond our ability to fathom that it is better to withhold judgement and refocus on what is important in our individual practice. In our capacity as scholars we can certainly use critical techniques to analyse texts—I do this as well, but this is not part of my approach to texts as practitioners.

Malcolm wrote:

There are too many places in the sutras where women are put down, their ability to attain buddhahood, and so on, denied, etc. Indeed, this what the samaya against denigrating women serves to correct. Simply put, in Vajrayana it is understood that to criticize women on the basis of their gender is to criticize wisdom itself. Since the Buddha would never do this, we must accept such passages which criticize women on the basis of their gender to be errors of transcription.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 8:59 PM

Title: Re: How is the development of Siddhi's dealt with officially?

Content:

Dreams said:

Am frustrated about the matter. Can anyone with knowledge and experience knock some sense into people like me who are genuinely concerned?

Malcolm wrote:

There are two kinds of siddhi: common and supreme. The one that matters is supreme siddhi, awakening. Flying, walking through walls. and so on have nothing to do with awakening.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 9:13 PM

Title: Re: Samdhinirmocana Sutra (Scripture on the Explication of Underlying Meaning)

Content:

Aemilius said:

I have studied and read the John Powers translation scores of times. Later I found that Thomas Cleary has also made a translation of the Samdhinirmocana sutra :

"This volume presents a landmark translation of a classical sourcebook of Buddhist yoga, the Sandhinirmochana-sutra, or "Scripture Unlocking the Mysteries," a revered text of the school of Buddhism known as Vijnanavada or Yogachara. The study of this scripture is essential preparation for anyone undertaking meditation exercise. Linking theory and praxis, the scripture offers a remarkably detailed and thorough course of study in both the philosophical and pragmatic foundation of Buddhist yoga, and their perfect, harmonious union in the realization of Buddhist enlightenment."

Malcolm wrote:

The 84,000 translation is much better, and shows how in numerous places Powers, etc. lost the plot.

<https://84000.co/new-publication-unravelling-the-intent/>

Author: Malcolm

Date: Saturday, July 10th, 2021 at 10:47 PM

Title: Re: Samdhinirmocana Sutra (Scripture on the Explication of Underlying Meaning)

Content:

Aemilius said:

I have studied and read the John Powers translation scores of times. Later I found that Thomas Cleary has also made a translation of the Samdhinirmocana sutra :

"This volume presents a landmark translation of a classical sourcebook of Buddhist yoga, the Sandhinirmochana-sutra, or "Scripture Unlocking the Mysteries," a revered text of the school of Buddhism known as Vijnanavada or Yogachara. The study of this scripture is essential preparation for anyone undertaking meditation exercise. Linking theory and praxis, the scripture offers a remarkably detailed and thorough course of study in both the philosophical and pragmatic foundation of Buddhist yoga, and their perfect, harmonious union in the realization of Buddhist enlightenment."

Malcolm wrote:

The 84,000 translation is much better, and shows how in numerous places Powers, etc. lost the plot.

Lotomístico said:

Wonderful, another translation, Keenan didn't mention this one in the intro to his BDK translation so I was unaware of it. Thankfully, I found a PDF and downloaded it.

How do you find Keenan's translation?

Perhaps Powers isn't as skillful a translator, Is less familiar with the original languages, or had access to different texts?

This kind of goes back to my dialogue with Zhen Li in a different thread, regarding translation of sutras and other ancient texts.

Malcolm wrote:

Powers is a perfectly fine scholar. His translation was made three decades ago, and we understand more now about these texts than we did then. So, like all translations, it has been superseded. This goes for Keenan's, Clearly's, and so on. I generally do not favor translations from Chinese in English, where a translation can be made from Tibetan or Sanskrit directly. Nevertheless, consulting Chinese translations in the process of making a translation of a text from Tibetan or Sanskrit is absolutely required.

Author: Malcolm

Date: Saturday, July 10th, 2021 at 10:50 PM

Title: Re: Sutra and Tantra Teachings

Content:

Crazywisdom said:

I understand lots of folks like terma lineages.

Malcolm wrote:

Everything in Mahāyāna is a terma. So you better just stick with the Pali Canon and Hinayāna, if you want to "go for kama or old lineages."

Author: Malcolm

Date: Sunday, July 11th, 2021 at 12:50 AM

Title: Re: MPNS on Women

Content:

Malcolm wrote:

There are too many places in the sutras where women are put down, their ability to attain buddhahood, and so on, denied, etc. Indeed, this what the samaya against denigrating women serves to correct. Simply put, in Vajrayana it is understood that to criticize women on the basis of their gender is to criticize wisdom itself. Since the Buddha would never do do this, we must accept such passages which criticize women on the basis of their gender to be errors of transcription.

Zhen Li said:

I see the sūtra as clearly positing the opposite position. You are choosing to be offended by ignoring the bigger picture and the discussion that takes place over the various fascicles. This is simply not as clear cut as you think.

Malcolm wrote:

It's pretty clear cut: "women who accept tathāgatagarbha teachings are men. Men who

reject tathāgatagarbha teachings are women."

Zhen Li said:

A "transcription" error is a mistake in transferring an utterance or another text. There are transcription errors in the sūtra as we have it. But here the premises and conclusion, as well as broader context, are clear. You are just ignoring them.

Malcolm wrote:

My point, as you know, is that these texts are not necessarily accurate representations of "What the Buddha said." Since this is not well-spoken, it should not be considered valid. Its a classic example of sexist writing, and no modern, well-educated women will find the passage acceptable.

No, I am pointing out the very premise is unacceptable. If the premise is unacceptable, the conclusion cannot be acceptable. On its face, the passage clearly ranks women as inferior to men.

Zhen Li said:

Anyway, I appreciate a strong sense of justice and I don't think it is necessarily a bad thing, just be careful of letting it cause you to miss the forest for the trees. The point should be very clear from the text that for all practical purposes one's sex is irrelevant to Buddha nature.

Malcolm wrote:

Of course. However, that point is made more effectively in other sūtras than this one. It is not a central or crucial passage in main body of the sūtra's argument but it is sterling example of sexism in sūtra composition. We can, of course, attempt to forensically understand why this particular statement was made, but all we will really come up with, as we both agree, is that the passage was written at a time when women were more disenfranchised than they are now, at least in most modern countries. The significance of the passage is that it shows how disenfranchised women were when the Mahāyāna sūtras were composed. This is how we should understand passages in sutras where women are encouraged to aspire to be born as men; where buddhahood is described as desirable because beings there only have penises; other episodes where women undergo gender transformation merely upon hearing a sūtra, such as in the Māyopamasamādhī Sūtra, and so on.

Anyway, we've beat this dead horse into dog meat...

Author: Malcolm

Date: Sunday, July 11th, 2021 at 12:54 AM

Title: Re: Samdhinirmocana Sutra (Scripture on the Explication of Underlying Meaning)

Content:

Lotomístico said:

Would you say that, in general, a Tibetan translation of a Sutra would be closer to the original Sanskrit than a Chinese one, and if so, why might that be?
Where the original Sanskrit text is available, that would seem like the ideal source, though in many cases only Tibetan or Chinese translations of many texts are available.

Malcolm wrote:

Chinese translations often show stages of accretion in a given sūtra, whereas Tibetan translations tend to show sūtra texts in their mature forms as they existed in Northern India, since sūtra translation in China started in the second century CE and only in the 8th century CE in Tibet.

Because the Sanskrit of these texts is often hard to parse, having the Chinese and Tibetan are invaluable aids for translators, since they form a kind of commentary. We are still 100 years away from having the best translations we can muster. So we do our best.

Author: Malcolm

Date: Sunday, July 11th, 2021 at 5:28 AM

Title: Re: Sutra and Tantra Teachings

Content:

Crazywisdom said:

Terma is more or less a Padmasambhava thing which was a service to Tibet.

Malcolm wrote:

You're wrong, but that's ok.

Author: Malcolm

Date: Sunday, July 11th, 2021 at 9:55 AM

Title: Re: Sutra and Tantra Teachings

Content:

Crazywisdom said:

Terma is more or less a Padmasambhava thing which was a service to Tibet.

Malcolm wrote:

You're wrong, but that's ok.

Crazywisdom said:

I know there are lots of terms not from Padmasambhava, like Chetsun Nyingthig or Longchen Nyingthig. Dzogchen tantras are sort of terma. Anyway Lord Jigten Sumgon said in Gongchig these are not the most profound, that the main tantras like Hevajra with the elaborate rituals are what benefit chigcharwa.

Malcolm wrote:

If you like Gongchik, then you follow that instruction. Your likes and dislikes are quite irrelevant to the paths of others, as are mine. In the end, there is only one authority,

ourselves, and what we personally decide to accept and reject.

Author: Malcolm

Date: Sunday, July 11th, 2021 at 10:49 AM

Title: Re: MPNS on Women

Content:

Zhen Li said:

The point of this passage is the opposite. There is absolutely no need to seek birth as a man because one has Buddha nature. Male has been redefined from biological sex.

Malcolm wrote:

If budhhanature has been redefined as male, and male has been defined as superior, it's still sexist. It's surprising you don't get this point.

Author: Malcolm

Date: Sunday, July 11th, 2021 at 10:51 AM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

Follow...predilection and preference.

Malcolm wrote:

That's all people follow anyway. You're just doing what you are criticizing.

Author: Malcolm

Date: Sunday, July 11th, 2021 at 12:15 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Schrödinger's Yidam said:

I dont even know how thats a response to my comment but ok

I think the topic has become "relying on the lama" vs. "relying on yourself".

Malcolm wrote:

You pick your guru, your guru does not pick you.

Author: Malcolm

Date: Sunday, July 11th, 2021 at 7:48 PM

Title: Re: MPNS on Women

Content:

Zhen Li said:

The point of this passage is the opposite. There is absolutely no need to seek birth as a

man because one has Buddha nature. Male has been redefined from biological sex.

Malcolm wrote:

If budhhanature has been redefined as male, and male has been defined as superior, it's still sexist. It's surprising you don't get this point.

Zhen Li said:

If women are included within male, then sex is irrelevant.

Malcolm wrote:

Yet it is not, in fact. In this passage "woman" has been redefined to include men, along with women, who are inferior. The whole point is that "woman" exemplifies "inferior." There is no way around this, despite your struggle to gloss this.

Author: Malcolm

Date: Sunday, July 11th, 2021 at 11:18 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Malcolm wrote:

You pick your guru, your guru does not pick you.

Cinnabar said:

I don't think it's that simple.

Karmic connections are outside our control.

It certainly seems my guru picked me.

Malcolm wrote:

You mean you did not examine this person at all?

Author: Malcolm

Date: Monday, July 12th, 2021 at 3:24 AM

Title: Re: MPNS on Women

Content:

Zhen Li said:

If women are included within male, then sex is irrelevant.

Malcolm wrote:

Yet it is not, in fact. In this passage "woman" has been redefined to include men, along with women, who are inferior. The whole point is that "woman" exemplifies "inferior." There is no way around this, despite your struggle to gloss this.

Zhen Li said:

That is incorrect. Nothing about the nature of women has been denoted as inferior. Rather, the term 呵責 is translated as rebuke, scold, criticise, blame, abuse. This is indicating that females are labelled as inferior. This is entirely about words and conventions. There is no way around this no matter how much talk of an essential nature of inferiority you want to insert into the Buddha's words here—it is just not there. In fact, what you are doing is inserting assumptions you have about attitudes towards women from other texts into the wording here, which is not present. In doing this, you are distorting the teaching's clear universalistic intent and simply expressing another of your repeated biases and aversions against this sūtra. Just because you do not like the sūtra does not mean you have to ruin it for others who may take it as authoritative.

For the record, it is clear that the people being so denoted as female, in their nature 性, are the same as the people so denoted as males, i.e. able to realise Tathāgatagarbha. This is all about the limited nature of words and discriminatory conventions and is a decent complement to the teaching on the "Garland of Letters" indicating "half-words" but the Buddha teaching with "no-words."

Malcolm wrote:

You are just making it worse, for example here the MPN delivers this sexist trope just before the passage we have been discussing:

རིགས་ཀྱི་བྱ་གཞན་ཡང་རིགས་ཀྱི་བྱ་འདྲ། རིགས་ཀྱི་བྱ་མོས་སྦྱེས་པའི་རང་བཞིན་དུ་འགྱུར་བར་བསྐྱོན་པར་བྱའོ། །ཅིའི་ཕྱིར་ཞེ་ན། བྱ་མེད་ཀྱི་རང་བཞིན་ནི།
ཆོས་མ་ཡིན་པ་ཐམས་ཅད་ཀྱི་སྤྱིའི་སྒོ་ནས་འབྱུང་ཁུངས་ཡིན་ཏེ། དཔེར་བྱ་ན། སྤང་བའི་གཅིན་གྱིས་ནི། ན་མ་ཡང་ས་ཆེན་པོ་བརྒྱན་པར་ཡང་མི་འགྱུར།
ངོམས་པར་ཡང་མི་འགྱུར་བ་དེ་བཞིན་དུ་བྱད་མེད་ཀྱང་ན་མ་ཡང་འདྲོད་པས་ངོམས་པར་མི་འགྱུར་ཏེ...[Toh. 120, vol. 54, f. 137a]

Sons of good families, and also daughters of good families, should cultivate the nature [rang bzhin, prakṛti] of a male. Why? The nature of women is the source through which all adharma [chos ma yin] is caused. For example, a single bee can never moisten the entire ground, and also can never be satisfied. Likewise, a woman's desire can never be satisfied...[more explication of the example]

The Tibetan translation from Chinese is very little different:

རིགས་ཀྱི་བྱ་གཞན་ཡང་རིགས་ཀྱི་བྱ་དང་། རིགས་ཀྱི་བྱ་མོ་ལ་སྦྱེས་པ་གང་ཡང་སྦྱེས་པའི་ལུས་མི་འདྲོད་པ་མེད་དོ། །དེ་ཅིའི་ཕྱིར་ཞེ་ན།
བྱ་མེད་ཐམས་ཅད་ནི་སྤྱི་ལ་ཐམས་ཅད་ཀྱི་གནས་ཡིན་པའི་ཕྱིར་རོ། །རིགས་ཀྱི་བྱ་གཞན་ཡང་འདྲི་ལྟ་སྟེ། དཔེར་ན།
སྤང་བའི་གཅིན་གྱིས་ནི་ས་ཆེན་པོ་འདྲི་ཆེན་པར་མི་རུས་སོ། །བྱད་མེད་ཅེས་བྱ་བའི་འདྲོད་ཆགས་ཆོག་མི་ཤེས་པའང་དེ་དང་འདྲ་སྟེ...[Toh. 119, vol. 52, f. 152b—153a]

Further, sons and daughters of good families should never not desire the body [lus] of a man. Why? All women are the source of all wickedness [sdig pa]. Son of a good family, further, it as follows: A single bee cannot moisten the entire ground, likewise, a woman is never satisfied by desire...

It is immediately after this example that we get to the passage that we have been discussing:

རིགས་ཀྱི་བྱ་དེ་བས་ན། ཡོངས་སུ་ཐུང་ན་ལས་འདས་པ་ཆེན་པོ་འདི་ཐོས་ནས་བྱད་མེད་ཀྱི་རང་བཞིན་ལ་མ་ཆགས་པའི་སེམས་བསྐྱེད་པར་བྱ་སྟེ།

གླུ་པའི་རང་བཞིན་དུ་འགྱུར་བར་སེམས་བསྐྱེད་པར་བྱའོ། ཅིའི་ཕྱིར་ཞེ་ན། མདོ་འདི་ནི།
 གླུ་པའི་རང་བཞིན་དེ་གཤེགས་པའི་སྤྱིང་པོ་ཡང་དག་པར་སྟོན་པའི་ཕྱིར་རོ། གླུ་པའི་རང་བཞིན་ནི། མེ་ཞེས་བྱའོ། །དེ་བཞིན་གཤེགས་པའི་རང་བཞིན་ནི།
 གླུ་པའོ། །འཛིག་རྟན་ན་གླུ་པ་ཡོད་པ་གང་ཡིན་པ་དེ་དག་ཀྱང་བདག་ཉིད་ལ་དེ་བཞིན་གཤེགས་པའི་སྤྱིང་པོ་ཡོད་པར་མེ་ཞེས་པའི་ཕྱིར་གླུ་པའི་རང་བཞིན་མ་ཡིན་ནོ། །དེ་བཞིན་
 གཤེགས་པའི་སྤྱིང་པོ་མེ་ཞེས་པ་གང་ཡིན་པ་དེ་དག་ནི།
 བྱད་མེད་ཡིན་ནོ། །ཞེས་ང་ཟེར་རོ། །དེ་བཞིན་གཤེགས་པའི་སྤྱིང་པོ་བདག་ལ་ཡོད་དོ་སྟེ་མ་དུ་ཡང་དག་པར་ཞེས་པ་གང་ཡིན་པ་དེ་དག་ནི། གླུ་པའི་མཚོག་ཏུ་གཏོགས་ཏེ།
 བྱད་མེད་ཡིན་དུ་ཟེར་གྱང་གླུ་པའི་མཚོག་ཏུ་གཏོགས་སོ། །དེ་ལྟར་ན།
 ཡོངས་སུ་ཐུང་ན་ལས་འདས་པ་ཆེན་པོའི་མདོ་ཆེན་པོ་འདི་ནི་དེ་བཞིན་གཤེགས་པའི་སྤྱིང་པོ་སྟོན་པའི་ཕྱིར་དཔག་ཏུ་མེད་པ་ཡིན་ནོ། [Toh. 120, vol. 54, f. 137b]

Son of a good family, therefore, having heard this Mahāparinirvāṇa, one should generate the thought to never be attached to the nature of a woman. One should generate the thought to become the nature of a man. Why? Because this sūtra correctly explicates the male nature to be tathāgatagarbha [de bzhin gshegs pa'i snying po]. The male nature is called "man." The nature of the tathāgatagarbha is male. Where ever there are men in the world who do not know that the tathāgatagarbha exists in themselves, they lack the male nature. I call those who do not know tathāgatagarbha "women." Those who correctly know and think "Tathāgatagarbha exists in me," are the supreme among men, even such women who grasp this are included in the supreme among men. In this case, this great Mahāparinirvāṇa Sūtra is inestimable because it explicates tathāgatagarbha.

It is virtually impossible to sustain an argument that this passage is not predicated upon sexist attitudes towards women. Indeed, the composer of the sūtra sets up the entire passage by describing women as insatiable, and the source of all Adharma. It is not like passages written for bhikṣus that describe the perils of the female form, which are to be reversed by bhikṣunis. It is clearly stating FEMALE BODIES are inherently WICKED as opposed to MALE BODIES that are inherently VIRTUOUS. You just don't get much more sexist than that.

And there is the passage in the beginning where the upāsikās mentally denigrate their female bodies as wicked (བྱད་མེད་ཀྱི་ལུས་ངན་ནོ་སྟེ་མ་དུ་སྟོང་པ་ [Toh. 120 vol. 54, f. 7b]). Then there is the stock passage which declares a tathāgata only takes a male body, but displays both male and female bodies to tame sentient beings (དེ་བཞིན་གཤེགས་པ་ནི་རྟག་ཏུ་གླུ་པ་ལོ་ན་ཡིན་པ་ཞེས་དུ་སེམས་ཅན་རྣམས་གདལ་བའི་ཕྱིར་གཉི་གར་ཡང་སྟོན་ཏོ [Toh. 120, vol 54, f. 63b]), etc.

Now, of course I understand why you wish to maintain some sort of interpretive scheme to save the words of the text from clearly saying what they say. There is the passage where the Buddha explains his use of exaggeration with the word "all" with the following verse:

[1]All rivers wind through valleys,
 all women are deceitful,
 all groves are wooded,
 and all lords are happy. [/i]

Naturally, Mañjuśrī stands up and objects to this, and explains in short:

Not all rivers are winding,
 not all women are deceitful,

not all groves are wooded,
and not all lords are happy.

After Mañjuśrī's explanation, the Buddha responds with the analogy of medicine. Then there is the gender transformation of Kotaka's daughter, and the sūtra concludes shortly thereafter, at least in the Tibetan recension.

And of course, the only gender that is subject to any negative tropes in this sūtra on the basis of gender are women. So, sexist. We really should poll women on this passage, to see how they feel about. I am pretty sure of the outcome.

Author: Malcolm

Date: Monday, July 12th, 2021 at 4:47 AM

Title: Re: Validation statement in Vajrayana

Content:

Vajrasambhava said:

Hi,

The models which stabilish how phenomena rise in Tantra teachings are directly experienced by practitioners/masters or are merely philosophical assertions?

i.e. It is said in Tantras that matter rises from consciousness (and not viveversa), is this assumption stated and confirmed by subtle experiences that can occur practicing the two stages or by inferential reasoning?

Thank you in advance

heart said:

Matter don't arise from consciousness, appearances do.

/magnus

Malcolm wrote:

Huh? Not according to Vasubandhu.

Author: Malcolm

Date: Monday, July 12th, 2021 at 4:51 AM

Title: Re: Sutra and Tantra Teachings

Content:

Crazywisdom said:

I know there are lots of terms not from Padmasambhava, like Chetsun Nyingthig or Longchen Nyingthig. Dzogchen tantras are sort of terma. Anyway Lord Jigten Sumgon said in Gongchig these are not the most profound, that the main tantras like Hevajra with the elaborate rituals are what benefit chigcharwa.

Malcolm wrote:

If you like Gongchik, then you follow that instruction. Your likes and dislikes are quite irrelevant to the paths of others, as are mine. In the end, there is only one authority, ourselves, and what we personally decide to accept and reject.

Crazywisdom said:

As we should both know, acceptance and rejection is illusion. I'm doing what one does when one doesn't accept or reject and keeps an open mind about what the lineage masters say is important.

Malcolm wrote:

Which means you are making a choice to accept X master as an authority. That is something you are accepting, and in the process are rejecting what other masters say.

Author: Malcolm

Date: Monday, July 12th, 2021 at 4:55 AM

Title: Re: Sutra and Tantra Teachings

Content:

Crazywisdom said:

Also it's not so much a preference as a teaching I got from a lama with a lineage, not something I researched on the internet.

Malcolm wrote:

There are clearly teachings and teachers you prefer over others. You've declared your preferences in many posts now, even going so far as to impugn the legitimacy of Chogyal Namkhai Norbu's tradition.

Author: Malcolm

Date: Monday, July 12th, 2021 at 6:43 AM

Title: Re: Validation statement in Vajrayana

Content:

heart said:

Matter don't arise from consciousness, appearances do.

/magnus

rai said:

where does the matter arise from according to that view?

Vajrasambhava said:

From karmic winds (le kyi lung)

Malcolm wrote:
Vayu is already a kind of matter.

Author: Malcolm
Date: Monday, July 12th, 2021 at 9:24 PM
Title: Re: Importance and Benefit of Ngondro
Content:
Malcolm wrote:
You mean you did not examine this person at all?

Cinnabar said:
Of course that is not what I meant. And that is not the logical implication of what I said.

Malcolm wrote:
Karma is not fate. Otherwise, if it were, there would be no point in examining a prospective teacher.

Author: Malcolm
Date: Monday, July 12th, 2021 at 10:23 PM
Title: Re: Importance and Benefit of Ngondro
Content:
Crazywisdom said:
Follow...predilection and preference.

Malcolm wrote:
That's all people follow anyway. You're just doing what you are criticizing.

Crazywisdom said:
I guess you didn't notice the part where I said I'm following my lamas' advices.

Malcolm wrote:
Which is choice you've made on your own authority and no one else's.

Crazywisdom said:
Does that mean my preference is to heed my lamas? Yes. It is.

Malcolm wrote:
Hence you are your own ultimate authority, which was my point.

Crazywisdom said:
Who is the lineage master of the 13 Tantras? Who is the primary unbroken holder of these transmissions? Was that your teacher?

Malcolm wrote:

There is no certificate for such things. There is no primary lineage of holder of Dzogchen, Mahāmudra, the Path with Its Result, etc. The idea that there is such a thing is politics, not reality. No one owns or is the primary lineage holder of any of the Buddha's teachings. There is no patent, no trademark on the Buddha's teachings.

Lineages are not franchises nor are they intellectual property. These things have been treated as franchises in Tibet, but this is corruption.

A lineage is something that one has received, practiced, and then transmits. That's all. Everyone who receives teachings receives a lineage, which they are then responsible for preserving as best they can, through practice and realization.

Crazywisdom said:
I was told to uphold old lineages.

Malcolm wrote:
Lineages begin outside of time.

But historically, the oldest extant Vajrayāna lineages (outside of Shingon and Tendai) came to Tibet in the mid-eighth century, Guhyasamāja, Guhyagarbha, Vajrakīlaya, Śrī Heruka (aka Yangdak), etc. There may be some Sarma lineages which are contemporaneous with those brought to Tibet, but in reality the historical origins of all Vajrayāna lineages are obscure, with only lore and legend remaining, just like the origin of Mahāyāna Sūtras. That's just a fact.

All terms are based on Kama. It is a requirement of the terma tradition. And also Sarma schools we frequently see older lineages being refreshed by pure visions.

Crazywisdom said:
Who is the primary unbroken holder of these transmissions? Was that your teacher?

Malcolm wrote:
Chogyal Namkhai Norbu is among the most important Dzogchen teachers to live in the last 200 years. Everyone knows this. His predecessor, recognized by the 16th Karmapa among others, was Adzom Drukpa. Adzom Drukpa collated and printed the 17 tantras as an independent collection. So, yes, ChNN was a lineage holder of the seventeen tantras, as well as a lineage holder of Semde and Longde. Those who received these transmissions from him, and treat his memory with proper respect and devotion, are all lineage holders of these teachings as well. YMMV

Author: Malcolm

Date: Monday, July 12th, 2021 at 10:27 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Malcolm wrote:

Karma is not fate. Otherwise, if it were, there would be no point in examining a

prospective teacher.

Cinnabar said:

Of course that is not what I am saying at all.

I knew of my root teacher for some years before I met him. I had heard of him from dharma friends. I had an immediate, direct, and intense draw to him. So much so it was shocking just seeing his photograph. I examined him by talking to his students, to those who hosted his teachings. Other lamas who knew him. I started learning about what he taught to the best of my ability.

Malcolm wrote:

Sure, but nevertheless the decision was yours to make. You might have made a different decision.

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 1:24 AM

Title: Re: Sutra and Tantra Teachings

Content:

Crazywisdom said:

As we should both know, acceptance and rejection is illusion. I'm doing what one does when one doesn't accept or reject and keeps an open mind about what the lineage masters say is important.

Malcolm wrote:

Which means you are making a choice to accept X master as an authority. That is something you are accepting, and in the process are rejecting what other masters say.

Crazywisdom said:

Not if I didn't get taught by those masters.

Malcolm wrote:

Umm., I was talking about a teacher you have accepted.

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 1:42 AM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

So now you accept tulkus? Everyone does not accept this about it ChNN. But it's ok if

you do. You lot are a big group in this forum, but very small and sort of odd in TB. A minority view is scewing things here. So did he authorize you to teach these things?

Malcolm wrote:

I never rejected the idea of rebirth, and even the possibility recognitions in toto. I am not enamored of the institution as it exists today.

The point is that important Kagyu, Sakya, and Nyingma institutional heads accepted him as an important reincarnation of a major tertön.

The idea that someone can authorize someone else to teach Dharma is just institutional politics. The Buddha refused to appoint an heir. People forget that in their quest for external legitimization.

But the fact of the matter is that ChNN expressed many times the wish that all his students continue his tradition in every way they could, according to their own capacity. So I do my best.

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 2:04 AM

Title: Re: The Buddha's Noble Eightfold Path in light of the Lotus Sutra

Content:

illaraza said:

Here is the Noble Eightfold Path appropriate for the Latter Day:

Right Views: Viewing the Lotus Sutra as the quintessence of the Buddha's teachings.

Taikor.Taikun said:

Means to hold the Lotus Sutra as the highest teaching? Does other Sutras 'excluded' from the learning of the Dharma path?

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 2:34 AM

Title: Re: Importance and Benefit of Ngondro

Content:

Malcolm wrote:

Chogyal Namkhai Norbu is among the most important Dzogchen teachers to live in the last 200 years. Everyone knows this. His predecessor, recognized by the 16th Karmapa among others, was Adzom Drukpa. Adzom Drukpa collated and printed the 17 tantras as an independent collection. So, yes, ChNN was a lineage holder of the seventeen tantras, as well as a lineage holder of Semde and Longde. Those who received these transmissions from him, and treat his memory with proper respect and devotion, are all lineage holders of these teachings as well. YMMV

rai said:

Was Namkhai Norbu Rinpoche recognised by 16th Karmapa as reincarnation of Adzom Drukpa or as a reincarnation of Dharmaraja (I read that on wiki)?

Malcolm wrote:

They are the same. Adzom Dukpa was part of one reincarnation lineage of Pema Karpo, the line of the Dharmarajas of Bhutan, hence his title, Chogyal. The other line rests in the person of the Drukchen.

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 2:39 AM

Title: Re: Young Asian American Buddhists are reclaiming narrative after decades of white dominance

Content:

TharpaChodron said:

Good post, Padma. As for me, personally I would like to change my DW name back to my real name, but haven't figured out how to do so. If anyone has some tips, please dm me.

Malcolm wrote:

Ask the admin.

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 5:22 AM

Title: Re: How to become a modern Mahasiddha - some surprising comments

Content:

FiveSkandhas said:

I think it is true the Tibetans are very strict about Vinaya...

Malcolm wrote:

Not really. Some are, most are pretty lax, from a strict Vinaya POV.

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 7:12 PM

Title: Re: Sutra and Tantra Teachings

Content:

Crazywisdom said:

Not if I didn't get taught by those masters.

Malcolm wrote:

Umm., I was talking about a teacher you have accepted.

Crazywisdom said:

Just the teacher I could find. Luckily he was authentic Drikung Kagyu. For over 10 years I went to everything I could. I chose to go to teachings. I didn't choose what was taught or who taught it. That was chosen for me. Eventually I learned what composes a complete teaching, a complete lineage and accomplishment. I understood which teaching I had which was complete and focused on that. Then I was able to take stock in pith instructions like Gongchig or Dzogchen Upadeshas and understand the when, where, what and why it is useful. So I am very adamant it takes a foundation of an elder Buddha tantra for the pith instructions to be useful. The gurus who propound a foundation like this are indeed the best gurus with the siddhis and amazing students. Pith instructions are footnotes. No one understands a book by only reading the footnotes. Worse. Commentaries are footnotes. And pith instructions are endnotes. The tantra is the main text, unless it's a pith instruction tantra, then it's a book of endnotes.

Malcolm wrote:

One may think: "We concede that our decisions are unreliable, but when we follow the decisions of the Buddha, we are infallible." Then who decided that the Buddha is infallible? If you say, "The great scholars and adepts like Nagarjuna decided that he is infallible," then who decided that Nagarjuna is infallible? If you say, "The Foremost Lama Tsong khapa decided it," then who knows that the Foremost Lama is infallible? If you say, "Our kind and peerless lama, the excellent and great so and so decided," then infallibility, which depends on your excellent lama, is decided by your own mind. In fact, therefore, it is a tiger who vouches for a lion, it is a yak who vouches for a tiger, it is a dog who vouches for a yak, it is a mouse who vouches for a dog, it is an insect who vouches for a mouse. Thus, an insect is made the final voucher for them all. Therefore, when one analyzes in detail the final basis for any decision, apart from coming back to one's own mind, nothing else whatsoever is perceived.

— Ganden Chopel

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 7:18 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

Some teachers respected ChNN some laughed at him.

Malcolm wrote:

This is calumny, one of the four verbal nonvirtues. It's also entirely unnecessary.

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 8:36 PM

Title: Re: Importance and Benefit of Ngondro

Content:
treehuggingoctopus said:
But is it a calumny?

Malcolm wrote:
Making repeated hearsay statements intended to cause people to question another person's integrity are certainly calumnies. However, not my karma. This board is completely irrelevant to the Buddhist world. It has no influence nor sway.

Author: Malcolm
Date: Tuesday, July 13th, 2021 at 9:12 PM
Title: Re: Anuttara-samyak-sambodhi in Tendai
Content:

Malcolm wrote:
Despite all the complicated rhetoric, it amounts to a doctrine common to all schools—the mind is inherently pure, and afflictions are merely adventitious.

Tatsuo said:
I also vaguely remember there being a concept of stages with one stage being "verbal identity". How does full enlightenment (anuttara-samyak-sambodhi) look like in Tendai thought?

Seishin said:
Going back to your original question, what you mention here are the Six Identities (六即 Rokusoku). To use Paul Swanson's translation;
1) Identity in principle/reality 理即 (risoku), that all things are inherently endowed with the Buddha-nature and the principle of reality as the threefold truth; One single thought-moment is identical with the principle of the tathāgata-garbha.
2) Verbal identity 名字即 (myōji-soku), to hear the words concerning the dharma and reach an intellectual understanding;
3) Identity in contemplative practice 觀行即 (kangyō-soku), to meditate on and practice reality as threefold truth;
4) Identity in outer appearance 相似即 (or resemblance; sōji-soku), to become related, or have a semblance to, true enlightenment, to sever all obstacles of mistaken views and thoughts of this triple world;
5) Identity in partial realization 分證即 (bunshō-soku), to have complete insight into the threefold truth and awake from all ignorance;
6) Ultimate identity 究竟即 (kukyō-soku), ultimate enlightenment

These are essentially the 42 Bodhisattva stages (minus the 10 faiths)

Zhiyi's own explanation of these can be summed up as (again using Paul Swanson's translation);
1) a poor person has a house with a store of [buried] treasure, but does not know about it.

- 2) A friend points this out, and they come to know about it.
- 3) They clear away the weeds and dig,
- 4) until gradually they come near to getting [the treasure].
- 5) They approach and open the treasure, and
- 6) they exhaustively take it out and use it.

Here, you can see how the Store of Treasure can be understood as Hongaku.

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 10:26 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

Some teachers respected ChNN some laughed at him.

Malcolm wrote:

This is calumny, one of the four verbal nonvirtues. It's also entirely unnecessary.

Crazywisdom said:

There's nothing nonvirtuous about truth. I know who I spoke with and what I witnessed.

Your claim, everyone knows... Is just not true. You believe, some believe... Ok. That's true.

Malcolm wrote:

Your comment is hearsay, and since it really has nothing to do with anything in this thread, other than your obvious dislike of me, well...

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 11:20 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

I think your expectations are somewhat unrealistic.

Crazywisdom said:

...go to the top of the lineages with unbroken old tantras and get the teachings there...

yagmort said:

i am not saying i got legit point of view, but the way i see it, even if you do this, i don't imagine Khenpo Namdrol will be sitting there next to you all the long way through giving you pith instructions and finding his way to catch you off-guard to give a skull-cup of alcohol coupled with a shoe slap in your face to get you to realize true nature of things.

wang and probably some personal instructions is the most one can expect from Khenpo Namdrol, and then you'll be sent to some other tutor who will probably become your actual teacher.

call me old-fashioned or deluded, but i do believe guru and disciple have to have intimate connection for the things to work. not saying you have to be buddies to chuckle about something, but your guru should be able to see you through to guide you and kind of cater things for a set of your own peculiarities. for me it is hard to be a disciple of some one who i don't know at all as a person. i like people raw and close, with all their character and warts, not some distant lama who i need to create my own ideas about.

i am not really fond of institutionalized tibetan buddhism. as a westerners we are here, lineage holders are there, and we have this huge chunk of institution between us. as i see it, it is much less a matter of our choice than it is of what is available, in terms of teachers.

feel free to correct me if i am mistaken

Author: Malcolm

Date: Tuesday, July 13th, 2021 at 11:31 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

I like you a lot. You're very dedicated. I take issue with some stuff you say re dharma.

Malcolm wrote:

For example?

Author: Malcolm

Date: Wednesday, July 14th, 2021 at 1:20 AM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

You take a novel interpretation of lineage and teaching based on your research and translations.

Malcolm wrote:

No. My understanding of these things comes from my gurus, including Khenchen Rinpoche, whose student I have been since 1993.

Author: Malcolm

Date: Wednesday, July 14th, 2021 at 1:32 AM

Title: Re: Importance and Benefit of Ngondro

Content:

Johnny Dangerous said:

I don't see anything back handed about it, he seems to be saying that ChNN produced an eclectic group of students who are not fundamentalists, I think he's right on that.

Malcolm wrote:

We are definitely not fundamentalists. A lot of us don't even think we are Buddhists...though this is an error.

Author: Malcolm

Date: Wednesday, July 14th, 2021 at 1:33 AM

Title: Re: How to become a modern Mahasiddha - some surprising comments

Content:

Crazywisdom said:

Tibetans have better continuity of Vinaya lineage. Theravada had some gaps and later renaissance. Not all. Theravada had a rough history.

Malcolm wrote:

You have a source for those assertions?

Here is a fairly decent review of the history of Vinaya:

<https://thubtenchodron.org/2007/08/arguments-full-ordination-women/>

So, not as good as you have asserted.

Author: Malcolm

Date: Wednesday, July 14th, 2021 at 4:35 AM

Title: Re: How to become a modern Mahasiddha - some surprising comments

Content:

Crazywisdom said:

Tibetans have better continuity of Vinaya lineage. Theravada had some gaps and later renaissance. Not all. Theravada had a rough history.

Malcolm wrote:

You have a source for those assertions?

Here is a fairly decent review of the history of Vinaya:

<https://thubtenchodron.org/2007/08/arguments-full-ordination-women/>

So, not as good as you have asserted.

Crazywisdom said:

It's true Tibetan women have to go to China or Taiwan.

Malcolm wrote:

And Vinaya in Tibet collapsed completely in the 9th century, which is more to the point, and was not restored for over 100 years.

Author: Malcolm

Date: Wednesday, July 14th, 2021 at 6:18 AM

Title: Re: How to become a modern Mahasiddha - some surprising comments

Content:

Crazywisdom said:

It's true Tibetan women have to go to China or Taiwan.

Malcolm wrote:

And Vinaya in Tibet collapsed completely in the 9th century, which is more to the point, and was not restored for over 100 years.

Crazywisdom said:

But got restored.

Malcolm wrote:

As was the Theravadin Sangha in Shri Lanka. However, the Theravada Sangha in Burma has enjoyed a continuous presence since at least the 3rd century CE.

Author: Malcolm

Date: Wednesday, July 14th, 2021 at 6:21 AM

Title: Re: How to become a modern Mahasiddha - some surprising comments

Content:

Crazywisdom said:

It's true Tibetan women have to go to China or Taiwan.

Malcolm wrote:

And Vinaya in Tibet collapsed completely in the 9th century, which is more to the point, and was not restored for over 100 years.

SilenceMonkey said:

What do you mean the vinaya "collapsed"? Do you mean the lineage was broken?

Malcolm wrote:

The three remaining monks in central Tibet fled Langdarma, and the so-called lower Vinaya was not reintroduced to Tibet until the late 10th century.

Author: Malcolm

Date: Wednesday, July 14th, 2021 at 10:15 AM

Title: Re: Importance and Benefit of Ngondro

Content:

TharpaChodron said:

So anyways, back to Ngondro

Since when did 100,000 turn into 1,200,000 guru mantra accumulations? As if it wasn't hard enough, somehow I wasn't listening when they explained the instructions. Does everybody do this?

Malcolm wrote:

It was always 100k per syllable...

Author: Malcolm

Date: Wednesday, July 14th, 2021 at 7:05 PM

Title: Re: nyima trakpa's terma

Content:

mingweicello said:

hi everyone. I just bought an volume of nyima Trakpa's terma in both tibetan and Chinese. (over 500 pages in pecha form)I don't how if his terma has been taught in the West, and are there any translation already published? I asked dzogchen Rinpoche (the one based in Kham), he told me nyi trak's teachings are quite popular in Dzogchen monastery and Yaching. Yaching gompa even include his works into a new edition of rinchen terzo currently, which, actually go against Jamgon Kongtrul's original plan to exclude him.

Malcolm wrote:

Not as far as I know. But His completion stage manual on Karling shitro has been taught, translated, and published.

Author: Malcolm

Date: Wednesday, July 14th, 2021 at 7:07 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Malcolm wrote:

It was always 100k per syllable...

Cinnabar said:

How did the standard accumulation of om vajra guru for ngondro become 10M then?
And how did the standard accumulation of 7 line prayers for ngondro become 100k?

Malcolm wrote:

It is not 10 million. The amount of 7 line prayer was always roughly 10%.

Author: Malcolm

Date: Wednesday, July 14th, 2021 at 11:34 PM

Title: Re: MPNS on Women

Content:

Lotomístico said:

Really shame that the Mahaparanirvana Sutra couldn't adopt our modern, "enlightened" PC views of gender,.

Genjo Conan said:

Plenty of classical Buddhist texts explicitly rejected the sort of sexism represented here, so please don't make this some "oh no, the SJWs are ruining Buddhism" deal.

Lotomístico said:

Fair enough, you're right, I see your point. But for me it does seem strange that such a late Mahayana text would express such a view (coming after the Lotus Sutra, which rejects such ideas)

Malcolm wrote:

These texts were composed in separate, isolated communities.

Author: Malcolm

Date: Wednesday, July 14th, 2021 at 11:35 PM

Title: Re: nyima trakpa's terma

Content:

mingweicello said:

hi everyone. I just bought an volume of nyima Trakpa's terma in both tibetan and Chinese. (over 500 pages in pecha form)I don't know if his terma has been taught in the West, and are there any translation already published? I asked dzogchen Rinpoche (the one based in Kham), he told me nyi trak's teachings are quite popular in Dzogchen monastery and Yaching. Yaching gumpa even include his works into a new edition of rinchen terzo currently, which, actually go against Jamgon Kongtrul's original plan to exclude him.

Malcolm wrote:

Not as far as I know. But His completion stage manual on Karling shidro has been taught, translated, and published.

heart said:

Do you mind telling me where?

/magnus

Malcolm wrote:
Wallace's natural liberation.

Author: Malcolm
Date: Wednesday, July 14th, 2021 at 11:37 PM
Title: Re: Importance and Benefit of Ngondro
Content:

Cinnabar said:
How did the standard accumulation of om vajra guru for ngondro become 10M then?
And how did the standard accumulation of 7 line prayers for ngondro become 100k?

Malcolm wrote:
It is not 10 million. The amount of 7 line prayer was always roughly 10%.

Cinnabar said:
Several of my teachers said 10M om vajra gurus and 100k of seven line prayers is standard.

Malcolm wrote:
Instructions vary from teacher to teacher, but the standard number for any short mantra is 100k per syllable. Anyway, numbers don't matter. Quality matters.

Author: Malcolm
Date: Wednesday, July 14th, 2021 at 11:50 PM
Title: Re: Why Buddhism's Decline in India?
Content:

Crazywisdom said:
Actually it is just impermanence. Buddhism reigned supreme for over 1000 years in India. The Indian flag still respects this history.

Malcolm wrote:
Until the English revived his memory through Pali sources, the Indians completely forgot about Ashoka, who in any case was a sectarian butcher until his brother's head (who was slain by accident) was brought in for the bounty Ashoka had offered on the heads of Jain monks. You can read all about it in the Ashoka-avadana. Ashoka had 18k Jains slain for a cartoon depicting the Buddha prostrating to Mahāvira. Not very cool.

Aemilius said:
I have wondered what was this cartoon with Mahavira and Buddha like? -At the time of

Ashoka there has not been any human-like representations of Buddha, according to the normative academic view.

"Although India had a long sculptural tradition and a mastery of rich iconography, the Buddha was never represented in human form, but only through Buddhist symbolism. This period may have been aniconic.

"Artists were reluctant to depict the Buddha anthropomorphically, and developed sophisticated aniconic symbols to avoid doing so (even in narrative scenes where other human figures would appear). This tendency remained as late as the 2nd century CE in the southern parts of India, in the art of the Amaravati School (see: Mara's assault on the Buddha). It has been argued that earlier anthropomorphic representations of the Buddha may have been made of wood and may have perished since then. However, no related archaeological evidence has been found.

"The earliest works of Buddhist art in India date back to the 1st century BCE. The Mahabodhi Temple at Bodh Gaya became a model for similar structures in Burma and Indonesia. The frescoes at Sigiriya are said to be even older than the Ajanta Caves paintings."

Malcolm wrote:

The earliest stoneworks. In any case, these was a Jain cartoon, not a Buddhist one. So I don't see the problem. Humans having been drawing pictures for millenia.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 12:21 AM

Title: Re: Right view

Content:

yinyangkoi said:

Hello, when I apply right view to the present moment, I eventually come to the conclusion that I would need to become a monk and live in a monastery or become a hermit (leave the householder life) if I want to continue with the noble eightfold path.

Malcolm wrote:

That is the śrāvāka path. The Mahāyāna path is the six perfections and it is not necessary to do that.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 1:02 AM

Title: Re: Importance and Benefit of Ngondro

Content:

heart said:

This in the Longchen Nyingtik where the Guru Yoga is considered the outer Guru sadhana.

Cinnabar said:
Well. That is what I was thinking as an example.

There are other examples too.

I was asking what the origins were.

Malcolm wrote:
According to the Ngondro Text from KDL's treasures:

Also, the minimum amount is one hundred thousand per syllable.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 1:18 AM

Title: Re: MPNS on Women

Content:

Lotomístico said:

The writings and commentaries of ancient Buddhist writers seem to be unaware of this, apparently believing them to be the literal words of Shakyamuni and composed in their completed forms originally as they had them.

Malcolm wrote:

In India, there was quite a bit of discussion and there is internal evidence in the sūtras themselves of attempts to parse Buddhavacana into neyārtha and nīrārtha, which can be seen as a strategy to politely dismiss other's sūtras in preference for one's own.

Indians were not naive idiots, and were undoubtedly aware that the provenance of Mahāyāna sūtras were widely contested.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 2:29 AM

Title: Re: Importance and Benefit of Ngondro

Content:

Cinnabar said:

Means I'll never accumulate the 7 line prayer.

Malcolm wrote:

The seven line prayer is not a mantra, per se. It is a supplication, and the standard amount for it is 100k.

However if you wanted to accumulated it by syllable, it would be 4.9 million. Totally doable.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 3:33 AM

Title: Re: Kakushi Nenbutsu: Forbidden underground heterodox Pure Land

Content:

ronnymarsh said:

Each of these schools has its own sovereign leader, and this has exactly the same functions as a pope or patriarch has in Catholicism or the Orthodox Church.

Malcolm wrote:

This is quite mistaken. There is no pope in Buddhism at all. The Buddha himself forbade it.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 3:35 AM

Title: Re: Buddhism's solution to abject poverty

Content:

Lotomístico said:

Every day I'm confronted with extreme poverty when I walk out the door, beggars with small children or even children alone asking for food or spare change, Monday I was especially horrified by the sight of a young family (mom, dad, 2 young kids) rummaging through a heap of garbage bags looking for perhaps something of value and eating leftover food, can't society do better somehow? What is the solution, if any? Buddhism is primarily about relief from suffering in every tradition, what practical solutions can Buddhism offer to solve these problems? Because I'm feeling overwhelmed and I'm really not sure what I can do, I try to give spare change but this not a lasting solution. Any ideas or suggestions are much appreciated.

Malcolm wrote:

This is not a job for Buddhism. This is a job for the state. Buddhists can act on their conscience, however, and try to address these issues as best they can.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 4:32 AM

Title: Re: Buddhism's solution to abject poverty

Content:

Lotomístico said:

Every day I'm confronted with extreme poverty when I walk out the door, beggars with small children or even children alone asking for food or spare change, Monday I was especially horrified by the sight of a young family (mom, dad, 2 young kids) rummaging through a heap of garbage bags looking for perhaps something of value and eating leftover food, can't society do better somehow? What is the solution, if any? Buddhism is primarily about relief from suffering in every tradition, what practical solutions can

Buddhism offer to solve these problems? Because I'm feeling overwhelmed and I'm really not sure what I can do, I try to give spare change but this not a lasting solution. Any ideas or suggestions are much appreciated.

Malcolm wrote:

This is not a job for Buddhism. This a job for the state. Buddhists can act on their conscience, however, and try to address these issues as best they can.

Lotomístico said:

So Buddhism can provide no lasting solutions to human suffering?

Malcolm wrote:

Your title is "Buddhism's solution to abject poverty."

2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and beautiful people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of karmas, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

<https://www.accesstoinight.org/tipitaka/mn/mn.135.nymo.html>

Change your karma, change your future lives.

Lotomístico said:

Governments in much of the world are either incapable or unwilling to do anything about this and countless other problems faced by humanity. I was hoping Buddhism could offer solutions to human suffering, a person who cannot feed, clothe nor otherwise provide for themselves isn't going to sign up for a meditation course, basic needs must be met.

Malcolm wrote:

Governments are responsible for feeding, clothing, and providing for those who cannot provide these basic necessities for themselves. And you have left out most sentient beings. Who is going to take care of feeding, clothing, and otherwise providing for animals, insects, etc? Why restrict your domain to humans?

Change your karma, change your future lives.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 5:25 AM

Title: Re: Buddhism's solution to abject poverty

Content:

Lotomístico said:

Could we say, then, that Buddhism is primarily focused (as are many if not most religions) on afterlife or future lives?

One could also see the negative aspect of seeing suffering people and saying, "well, it's their karma" as a way of easing one's conscience or absolving one's responsibility to be socially conscious. I experienced that in India and Thailand where many expressed this attitude to me. Of course, Karma is the teaching of Buddhism (and Hinduism), but naturally if we help a needy person, isn't that, too, a result of karmic causes?

A similar attitude about karma could be applied to a tyrant or evil ruler, or genocide, other injustices in the world, should one act? Speak up? Do something? Or take a more passive approach and see it as something we can do nothing about? For many, Karma could become a form of fatalism, and one could also see how a bad ruler or the wealthy could use it to justify their behavior and tell the poor and oppressed to just "accept their lot".

Encountering Dharma is certainly a result of Karma, as are the conditions that would facilitate the ability to practice it.

Malcolm wrote:

Buddhism is about personal evolution. If enough people evolve personally, the changes you want to see will happen. I wouldn't hold my breath though.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 5:48 AM

Title: Re: Buddhism's solution to abject poverty

Content:

Lotomístico said:

Could we say, then, that Buddhism is primarily focused (as are many if not most religions) on afterlife or future lives?

One could also see the negative aspect of seeing suffering people and saying, "well, it's their karma" as a way of easing one's conscience or absolving one's responsibility to be socially conscious. I experienced that in India and Thailand where many expressed this attitude to me. Of course, Karma is the teaching of Buddhism (and Hinduism), but naturally if we help a needy person, isn't that, too, a result of karmic causes?

A similar attitude about karma could be applied to a tyrant or evil ruler, or genocide, other injustices in the world, should one act? Speak up? Do something? Or take a more passive approach and see it as something we can do nothing about? For many, Karma could become a form of fatalism, and one could also see how a bad ruler or the wealthy could use it to justify their behavior and tell the poor and oppressed to just "accept their lot".

Encountering Dharma is certainly a result of Karma, as are the conditions that would facilitate the ability to practice it.

Malcolm wrote:

Buddhism is about personal evolution. If enough people evolve personally, the changes you want to see will happen. I wouldn't hold my breath though.

Lotomístico said:

No, I'm not terribly optimistic myself, the fact that suffering is increasing in so many ways, people committing so many evil deeds and subsequently reaping the results in this or future existences.

Malcolm wrote:

Suffering is not increasing. You are just seeing it more clearly.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 10:08 AM

Title: Re: Importance and Benefit of Ngondro

Content:

Cinnabar said:

Welcome to the club.

From what I'm reading here— neither do I.

Danny said:

Just being honest.

The heart is open.. the dakinis don't lie.

If they walk you back is for a reason.

Sorry .. being a bit cryptic.

Handed off ... and was like nah... not ready

Lol

Cinnabar said:

What are you talking about?

Malcolm wrote:

Does it matter ?

Author: Malcolm

Date: Thursday, July 15th, 2021 at 8:41 PM

Title: Re: MPNS on Women

Content:

Zhen Li said:

At core, all is illusion except for Dharmakāya—so we have to be careful about supposing that positivistic logic which springs from within delusion somehow removes possibilities

for something beyond our patterned view of reality.

Malcolm wrote:

Even Dharmakaya is illusory.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 9:15 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Cinnabar said:

What are you talking about?

Malcolm wrote:

Does it matter ?

Cinnabar said:

Well I am wanting to learn, so, yes?

Malcolm wrote:

I don't think you are going to learn anything from Danny's statement.

Author: Malcolm

Date: Thursday, July 15th, 2021 at 10:20 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

The notion to take what lamas say with a grain of salt and trust the books, well, that's not Vajrayana.

Malcolm wrote:

So you are essentially saying, contra the Buddha:

"Follow the person, not the Dharma."

Do I have that right? Do you have a citation from a tantra handy, which says one should follow whatever a guru tells one to do, even if it is contravenes Dharma principles? Or have I misunderstood you?

Author: Malcolm

Date: Friday, July 16th, 2021 at 12:19 AM

Title: Re: MPNS on Women

Content:

GrapeLover said:

Zhen Li posits that the Lotus Sutra does not present particularly contradictory views on women, since the nāga king's daughter transforms into a physical male before becoming a bodhisattva and then a Buddha. If she had remained physically female, this would be more contradictory.

Malcolm wrote:

But this is consistent with the idea that in order to attain anuttarasamyaksambodhi, one must do so in a male body. And this is also an inherently sexist idea.

Author: Malcolm

Date: Friday, July 16th, 2021 at 2:09 AM

Title: Re: MPNS on Women

Content:

LastLegend said:

Tibetan is matriarchal society.

Malcolm wrote:

No, actually, it isn't.

Author: Malcolm

Date: Friday, July 16th, 2021 at 2:11 AM

Title: Re: MPNS on Women

Content:

LastLegend said:

You guys are liberal I get it, but doesn't make your thoughts more accurate.

Malcolm wrote:

Actually it does. If you investigate carefully, you will find reality has a liberal bias.

Author: Malcolm

Date: Friday, July 16th, 2021 at 2:41 AM

Title: Re: MPNS on Women

Content:

LastLegend said:

Facts:

Women do child birth and more nurturing to their child. Same in the animal kingdom. This is example of women have heavier karma. No?

Malcolm wrote:

No, this is an example of how women have more opportunity to generate merit.

Author: Malcolm

Date: Friday, July 16th, 2021 at 2:42 AM

Title: Re: MPNS on Women

Content:

LastLegend said:

You guys are liberal I get it, but doesn't make your thoughts more accurate.

Malcolm wrote:

Actually it does. If you investigate carefully, you will find reality has a liberal bias.

LastLegend said:

Accurate how? You would need to provide specific examples if you assume there isn't a karma different between a male and a female. It doesn't make them less becoming a Buddha if they pursue Dharma.

You would need to give specific examples on how women and men think behave through body speech and mind which associate with karma. It requires observation. If you want to say they are not different.

Malcolm wrote:

I was responding to your assertion about liberals not having more accurate thoughts. Of course we do.

Author: Malcolm

Date: Friday, July 16th, 2021 at 2:51 AM

Title: Re: Dzogchen and Vajrayana

Content:

Katty3n said:

Hello my friends in Dharma.

I practice Vajrayana for a quite few years and I got interested in Dzogchen teachings. I've read few books of Chogjal Namkhai Norbu and watched his teachings I feel like this is what I was looking for I feel connection. How can I combine those two ways? I'd like to get Transmission and start practicing Dzogchen. How can I do this? Who can give it me? Right now I'm still doing my Ngondro Practice. I live in Ireland, I've tried to contact Dzogchen community but no one replied to me.

Malcolm wrote:

Chogyal Namkhai Norbu passed away in 2018. These days, no one gives transmission inside of Dzogchen Community. You should however check in with the Shang Shung in London, they are doing online courses based on ChNN's teachings etc.

Author: Malcolm

Date: Friday, July 16th, 2021 at 3:04 AM

Title: Re: MPNS on Women

Content:

LastLegend said:

Facts:

Women do child birth and more nurturing to their child. Same in the animal kingdom.
This is example of women have heavier karma. No?

Malcolm wrote:

No, this is an example of how women have more opportunity to generate merit.

LastLegend said:

If the opportunity in them arises and allows them to do so.

Malcolm wrote:

Merely being a mother has great merit, much more than being a father.

Author: Malcolm

Date: Friday, July 16th, 2021 at 3:34 AM

Title: Re: MPNS on Women

Content:

LastLegend said:

If the opportunity in them arises and allows them to do so.

Malcolm wrote:

Merely being a mother has great merit, much more than being a father.

LastLegend said:

Well we might be working with the following assumptions:

Malcolm wrote:

The assumption I work with is that we cannot say anything about anyone's karma unless we are buddhas ourselves.

Author: Malcolm

Date: Friday, July 16th, 2021 at 4:20 AM

Title: Re: MPNS on Women

Content:

LastLegend said:

traditional couples (up to 100 years old) worldwide have to say about gender equality if it is real issue for them.

Malcolm wrote:

Ask the wives. The husbands will have no clue.

Author: Malcolm

Date: Friday, July 16th, 2021 at 9:45 PM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

But you recall the story of Tilopa and Naropa and the 12 trials? He told Naropa to jump off a cliff; to go attack a wedding parade, etc. Naropa did it and broke his body.

Malcolm wrote:

It's pretty clear from the way the narrative paints the story, Naropa did not understand his teacher properly, and kept getting himself in trouble. On the other hand, Naropa hampered his own realization by ignoring Tilopa's command not to debate nonBuddhists.

Crazywisdom said:

But more to the point are you suggesting ngondro contravenes dharma principles?

Malcolm wrote:

Of course not.

Author: Malcolm

Date: Saturday, July 17th, 2021 at 1:50 AM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

Another instance you make novel point, not at all how Kagu tell it.

Malcolm wrote:

I assume you are referring to this, "Naropa hampered his own realization by ignoring Tilopa's command not to debate nonBuddhists."

My point is not a novelty, nor is the fact that Nyan Lotsawa's eye witness account describes Naropa as being very fat, with henna-dyed hair, carried about on a palanquin by four strong men, and mobbed by large crowds wherever he went.

There are different accounts in different lineages. The account I am drawing from is part of the Naropa Khechari lineage. This transmission does not exist in Kagyu, only Sakya [and more recently, Geluk].

Crazywisdom said:

Obviously, you are right and all the Kagyu are deluded.

Malcolm wrote:

I am not certain why you think I have it in for Kagyupas, but it is incorrect to think that I do.

Author: Malcolm

Date: Saturday, July 17th, 2021 at 2:00 AM

Title: Re: lerab lingpa's commentary on chetsun Nyingthig

Content:

mutasuk said:

while Barron renders only the meaning.

Malcolm wrote:

sort of...

Author: Malcolm

Date: Saturday, July 17th, 2021 at 3:00 AM

Title: Re: Importance and Benefit of Ngondro

Content:

Crazywisdom said:

It's was said to me, ngondro is to tan a rigid mind, tan it and make it supple, like soft lambskin leather.

Malcolm wrote:

Yes, and so that is an instruction for you, not for everyone.

Author: Malcolm

Date: Sunday, July 18th, 2021 at 2:51 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Sunday, July 18th, 2021 at 3:12 AM

Title: Re: lerab lingpa's commentary on chetsun Nyingthig

Content:

Danny said:

The Lamentation of Rudra

Would be interested to know a little about this. Nothing specific, just in general.

Thanks

Malcolm wrote:

It is a chapter from the Stainless Confession Tantra. The Inexpressible confession chapter is more profound, however.

Author: Malcolm

Date: Sunday, July 18th, 2021 at 5:09 AM

Title: Re: lerab lingpa's commentary on chetsun Nyingthig

Content:

Danny said:

The Lamentation of Rudra

Would be interested to know a little about this. Nothing specific, just in general.

Thanks

Malcolm wrote:

It is a chapter from the Stainless Confession Tantra. The Inexpressible confession chapter is more profound, however.

Danny said:

Thanks bro. I'll look into it.

So I'm guessing that would be an inserted aspect of a "ngondro" for the Chetsun? Like a purification.

Shower of blessings type of thing?

Malcolm wrote:

it is often recited following Vajrasattva practice, or is inserted in the confession part of the Ganapuja in many Nyingma sadhanas.

Author: Malcolm

Date: Sunday, July 18th, 2021 at 5:10 AM

Title: Re: Subjective feel

Content:

Rick said:

Thanks!

Do you (does anyone) know of a good teaching (text, audio, video) on the skandhas?

They're a big part of how I view reality/consciousness, but I never really explored them in depth.

Malcolm wrote:

Chapter 1, Abhidharmakośa.

There is also an entire text on them alone, by Vasybandhu, translated by Artemus Engle.

Author: Malcolm

Date: Sunday, July 18th, 2021 at 5:32 AM

Title: Re: Are things that make you feel good bad?

Content:

Inedible said:

Of all their students, how many are Enlightened? How many are keeping at it and likely to succeed? How many have dropped out? He was expecting to have all those questions thrown right back at him. He said that one or two of his students are becoming Enlightened every year and that the number is going up due to publishing his books.

Malcolm wrote:

Basic question: what do you think "enlightenment" is? What does it mean to be "enlightened"?

Author: Malcolm

Date: Sunday, July 18th, 2021 at 9:20 AM

Title: Re: Are things that make you feel good bad?

Content:

Inedible said:

Between Jed and Editor, they tell a convincing story. It is easy to follow along and put aside disbelief, like watching a movie. If you go somewhere and it says "Free Enlightenment" on the door that doesn't guarantee that what goes on inside has anything to do with Enlightenment. Jed said so in his books. And just because it says Enlightenment on the cover, that doesn't prove anything about what happens in the pages. My job is to scrub toilets, not defend Jed. I just wish people would read his books more carefully and get a better grip on what he actually wrote instead of reacting too quickly.

Malcolm wrote:

Bad answer.

Author: Malcolm

Date: Sunday, July 18th, 2021 at 10:12 AM

Title: Re: Are things that make you feel good bad?

Content:

Inedible said:

Maybe I didn't understand the question. But the real person that Jed is based on has died at 74 years old. He died young. I just wish we could have had him here to answer for himself.

Malcolm wrote:

I didn't ask them. I asked you. I have to assume if you cannot answer, you do not know. And if you don't know, your representation of someone's "enlightenment" is just a vague, ill-defined concept you have.

Author: Malcolm

Date: Sunday, July 18th, 2021 at 7:26 PM

Title: Re: Does each individual have a samaya?

Content:

Yklah said:

We all have existed since beginningless times: does it involve that we all have a samaya with the Guru ?

Malcolm wrote:

No. Samayas only last one lifetime, and must be taken again in the next life. Only bodhisattva vows persist over lifetimes.

Author: Malcolm

Date: Sunday, July 18th, 2021 at 7:27 PM

Title: Re: The karmic consequences of keeping pets

Content:

Empty Cloud said:

Dear Dharma friends,

It has been said that there are serious karmic consequences in keeping pets.

Malcolm wrote:

Yes, you have to deal with their shit constantly.

Author: Malcolm

Date: Sunday, July 18th, 2021 at 11:15 PM

Title: Re: Ishvara in early root Tantra

Content:

Danny said:

Ishvara in context of the special, or spiritual self, and not the moniker for Shiva?

Malcolm wrote:

Huh?

Author: Malcolm

Date: Monday, July 19th, 2021 at 12:01 AM

Title: Re: Ishvara in early root Tantra

Content:

Danny said:

Sure,

the god of delight Etrid Isvara

And...

I received my body from the prefect Isvara, and in the abode of light rays, that is the speech of our teacher,
I find bliss to be natural

Malcolm wrote:
What is this from?

Author: Malcolm
Date: Monday, July 19th, 2021 at 12:15 AM
Title: Re: Ishvara in early root Tantra
Content:
Danny said:
Dra Thalgyur

Malcolm wrote:
dga' byed dbang phyug is the person who receives the tantra from the Buddha. It has nothing to do with a spiritual self, it is the name of a devaputra.

This translation is very mistaken.

Author: Malcolm
Date: Monday, July 19th, 2021 at 3:31 AM
Title: Re: Sanskrit/Chinese/Tibetan dictionaries?
Content:
akuppa said:
Hi all,

I am attempting to work though the Sanskrit of Vasubandhu's thirty verses. I only have an intermediate knowledge of Sanskrit - I have worked though a text book and can comfortably read (but perhaps not fully grasp) Sutras such as the Diamond but never mastered the various past tense constructions, but can look them up when needed. Verse and especially philosophical verse is another story. One problem I am having which I hope someone can help me with is that dictionaries such as the Monier-Williams do not cover specialised Buddhist vocabulary and I am having to rely on translations to figure out the meaning of some words. So my question is where do such translators get thier meanings from? What are the standard dictionaries used for the study of Sanskrit Mahayana Buddhist texts? Even Edgerton's BHS dictionary doesn't seem to cut it.

I am also hoping to move on to Chinese and perhaps even Tibetan, so if members could point me towards dictionaries that cover that period I would be grateful.

Malcolm wrote:

Conze's Materials for a Dictionary of the Perfection of Wisdom Literature

https://archive.org/details/materialsforadictionaryoftheprajnaparamitaliteratureedwardconze_202003_865_I

Author: Malcolm

Date: Monday, July 19th, 2021 at 10:35 AM

Title: Re: The karmic consequences of keeping pets

Content:

Johnny Dangerous said:

So, we either have to stay out of the water, or we have to learn to friggin' swim.

Malcolm wrote:

And then there is the constant problem with shit.

Author: Malcolm

Date: Monday, July 19th, 2021 at 11:57 PM

Title: Re: Mice-proof rice

Content:

PadmaVonSamba said:

Just as a random question, do you think there would be a world-wide demand for a natural/biodegradable plant-based product that looks just like dry, uncooked rice, but that mice and insects would not be attracted to?

Malcolm wrote:

You mean for offering bowls, to support symbolic offerings, rather than just water?

Author: Malcolm

Date: Tuesday, July 20th, 2021 at 4:09 AM

Title: Re: Mice-proof rice

Content:

PadmaVonSamba said:

This, and possibly for mandalas too

985ED237-A703-4423-8BAF-A7230A60E390.jpeg Just as a random question, do you think there would be a world-wide demand for a natural/biodegradable plant-based product that looks just like dry, uncooked rice, but that mice and insects would not be attracted to?

Malcolm wrote:

You mean for offering bowls, to support symbolic offerings, rather than just water?
Well, for bowls you can use anything. Sand, etc.

For mandala, should be grains as it is specified—unlike what is in the offering bowls.

Author: Malcolm

Date: Tuesday, July 20th, 2021 at 10:27 PM

Title: Re: Ishvara in early root Tantra

Content:

Danny said:

So to sum up, the joyful delightful son or daughter of the great lord ishvara,(or not) born spontaneously (or not depending on understanding of karma) in the lap of a god deva in Tustia heaven.

Malcolm wrote:

dga' byed dbang phyug is just the name of a person, in Sanskrit, Nandikeśvara, literally "the lord of Nandi the Bull," a reference, possibly, to Shiva.

Author: Malcolm

Date: Tuesday, July 20th, 2021 at 10:42 PM

Title: Re: The karmic consequences of keeping pets

Content:

Malcolm wrote:

Good thing none of this applies to Tibetan Buddhism, since we do not read either the Upasaka Precepts Sūtra, nor do we read the Brahmajala Sūtra.

In the Madhyamaka tradition of bodhisattva vows, the issue of animal husbandry is not mentioned. Avoiding the five wrong livelihoods is mentioned in the Yogacāra tradition. But there is nothing at all about keeping pets.

jmlee369 said:

Ven. Dhammika limits himself to Pali sources as far as I know, whereas the Mahayana canon does in fact have something to say on this matter. Two sets of bodhisattva precepts preserved in the Chinese canon, the Upasaka Precept Sutra and Brahma Net Sutra have a minor precept against keeping animals. The former against raising cats and foxes, the latter against raising cats, dogs, foxes, pigs, and other such animals.

Author: Malcolm

Date: Tuesday, July 20th, 2021 at 10:44 PM

Title: Re: Grace in Buddhism

Content:

Beginner's Mind said:

Anyway about Grace. My friend once told me that Buddhism differs from some of the other contemplative traditions in that it does not offer Grace.

clyde said:

Regarding grace, in Christian terms it means a spontaneous, unmerited gift of salvation.

I think this Zen saying comes close, "Enlightenment is an accident. Spiritual practice makes us accident prone."

And I think (and I know others will object) that the words of the Buddha upon his awakening, "Unprovoked is my release," expresses the sense of grace.

Malcolm wrote:

The closest thing to grace in Buddhism is the Pure Land concept of "other power."

Author: Malcolm

Date: Tuesday, July 20th, 2021 at 11:12 PM

Title: Re: Validation statement in Vajrayana

Content:

FiveSkandhas said:

Isn't matter just a result of paticca-samuppada ("conditioned co-production")? Just another phenomenon that arises from good old causes n' conditions and passes away when they are no longer aligned to produce the matter in question?

Malcolm wrote:

According to Abhidharma, yes, the universe arises by virtue of dependent origination, as the result of the dominant condition, from the collective actions of all sentient beings.

Author: Malcolm

Date: Wednesday, July 21st, 2021 at 3:25 AM

Title: Re: The karmic consequences of keeping pets

Content:

Aemilius said:

the law of karmic causes and effects.

Malcolm wrote:

However, the details differ depending on which tradition one is depending on.

Author: Malcolm

Date: Wednesday, July 21st, 2021 at 3:26 AM

Title: Re: Are forums still a thing?

Content:

Johnny Dangerous said:

They are slowly fading, Reddit and similar are sort of replacing them. I am old-ish and I prefer this format. I won't do modern social media generally. I stopped once I realized it was making me unhappy, and that in some ways it is designed to.

Malcolm wrote:

Reddit is awful—poorly designed, etc.

Author: Malcolm

Date: Wednesday, July 21st, 2021 at 3:50 AM

Title: Re: Non-attachment, non-craving, that attitude of detachment from the world in general....

Content:

Arjan Dirkse said:

Your salvation does not lie in sex or chocolate or vacations.

Malcolm wrote:

Damn!

Author: Malcolm

Date: Wednesday, July 21st, 2021 at 3:50 AM

Title: Re: Are forums still a thing?

Content:

narhwal90 said:

reddit reminds me of usenet with a html facelift.

Malcolm wrote:

You mean a botched facelift...

Author: Malcolm

Date: Wednesday, July 21st, 2021 at 8:36 AM

Title: Re: Discipline and motivation

Content:

Jokingfish said:

I've been wondering, how can one tell person's distance to spiritual awakening, how close is he or she, me or you?

I can guess that spiritual awakening is magic magic no distance you're free here and there always and never, but seriously speaking, how to tell if someone is close to actually finding it?

Thank you

Malcolm wrote:
Find a teacher, learn the path.

Author: Malcolm
Date: Wednesday, July 21st, 2021 at 9:27 AM
Title: Re: MPNS on Women
Content:

Zhen Li said:
Coming back to the topic of the thread, the question is whether the MPNS's comments on this matter are subverting conventional gender norms. Yes they are.

Malcolm wrote:
No, it just reinforces them.

Author: Malcolm
Date: Wednesday, July 21st, 2021 at 10:12 PM
Title: Re: Pan-dreamlike nature
Content:

Viach said:
Namely, the dreamlike nature of samsara "legalizes" the so-called "miracles" in Buddhism, for the content of a (karmic) dream has no rigid rules. "Miracles" are homogeneous to the essence of dreams.
Therefore, I also do not see any problems with the fact that Mount Sumeru was the content of the collective karmic dream at the time of Buddha, and today the content of the collective karmic dream is the so-called "scientific progress" and the "mythology" of Mount Sumeru., for dreaming is total, and its content is plastic and determined exclusively by the accumulated karma of living beings.

Malcolm wrote:
So, a cittamatin.

Author: Malcolm
Date: Wednesday, July 21st, 2021 at 10:15 PM
Title: Re: Grace in Buddhism
Content:

clyde said:
Regarding grace, in Christian terms it means a spontaneous, unmerited gift of salvation.

I think this Zen saying comes close, "Enlightenment is an accident. Spiritual practice

makes us accident prone.”

And I think (and I know others will object) that the words of the Buddha upon his awakening, “Unprovoked is my release,” expresses the sense of grace.

Malcolm wrote:

The closest thing to grace in Buddhism is the Pure Land concept of "other power."

Zhen Li said:

Other power is essentially a subject-dependent idea. For the Buddha upon his awakening, it is the same thing in essence but without the subject-practitioner. This is why all forms of attainment of Buddhahood, from the Pure Land perspective, are said to be attained through reliance upon Other Power.

There's another Zen saying about how you cannot polish a tile expecting to make a mirror; you cannot sit in meditation expecting to attain Buddhahood.

Malcolm wrote:

Yes, it's inherently dualistic. For there to be an other, there has to be a self.

Author: Malcolm

Date: Wednesday, July 21st, 2021 at 10:46 PM

Title: Re: Grace in Buddhism

Content:

clyde said:

Regarding grace, in Christian terms it means a spontaneous, unmerited gift of salvation.

I think this Zen saying comes close, “Enlightenment is an accident. Spiritual practice makes us accident prone.”

And I think (and I know others will object) that the words of the Buddha upon his awakening, “Unprovoked is my release,” expresses the sense of grace.

Malcolm wrote:

The closest thing to grace in Buddhism is the Pure Land concept of "other power."

Konchog Thogme Jampa said:

The substance of which is Namu Amida Butsu

Malcolm wrote:

Not sure why one would not recite Namu Amitabha Buddha. In essence, this is a kind of buddhānusmṛti.

Author: Malcolm

Date: Thursday, July 22nd, 2021 at 1:49 AM

Title: Re: Translation

Content:

yagmort said:

ཇི་བཙུན་འཇམ་དཔལ་ཡང་འགྲུབ་ཀྱི་ནས།

Malcolm wrote:

འཇམ་དཔལ་དབྱངས་

Author: Malcolm

Date: Thursday, July 22nd, 2021 at 4:49 AM

Title: Re: Heatwave England

Content:

Konchog Thogme Jampa said:

Currently in a week long heatwave in England

Any dharmic advice on how to cope with it? 5 days in more or less

Malcolm wrote:

Hydrate. Get a fan. Put ice in bowl. Direct fan over the bowl of ice. Sit in front of that.

Author: Malcolm

Date: Thursday, July 22nd, 2021 at 5:26 AM

Title: Re: Heatwave England

Content:

Konchog Thogme Jampa said:

Currently in a week long heatwave in England

Any dharmic advice on how to cope with it? 5 days in more or less

Malcolm wrote:

Hydrate. Get a fan. Put ice it in bowl. Direct fan over the bowl of ice. Sit in front of that.

Hazel said:

Unfortunately swamp coolers don't work in high humidity. At least that's what I've heard.

Malcolm wrote:

They work.

Author: Malcolm

Date: Thursday, July 22nd, 2021 at 5:32 AM

Title: Re: Is samsara meant literal or not

Content:

seeker242 said:

The Buddha gained this insight for himself by doing a whole boatload of meditation practice.

Malcolm wrote:

Most of which was pointless since in the end he understood that all of his incorrect meditation, in which he engaged for years, was suffering and the cause of suffering.

Author: Malcolm

Date: Thursday, July 22nd, 2021 at 5:42 AM

Title: Re: Grace in Buddhism

Content:

Matylda said:

Other power is just another expression for no-I or no-self.

Malcolm wrote:

Not the way it is described by Zhen Li and others.

Author: Malcolm

Date: Thursday, July 22nd, 2021 at 5:50 AM

Title: Re: Chariot Example in Chandrakirti

Content:

Subcontrary said:

If I were to tell Chandrakirti that I concede that a chariot depends on its parts, what might his line of reasoning be from that place, to the conclusion that the chariot doesn't ultimately exist at all?

Thank you for any light you can shine on this topic!

Malcolm wrote:

The chariot can not be found in any of its parts, one of its parts or separate from its parts, therefore, there is no "chariot" at all, apart from an imputation, "chariot," upon an assembly of parts. The part you are missing is functionality. In order for a thing to be accepted as conventionally existent, prior to analysis, it must perform its imputed function successfully. Upon analysis, even if a given thing properly performs its function, it cannot be found in the collection of its parts, even though it still continues to function.

Author: Malcolm

Date: Thursday, July 22nd, 2021 at 12:13 PM

Title: Re: Pan-dreamlike nature

Content:

Malcolm wrote:

HHDL disagrees strongly with what you have quoted below.

Viach said:

(Translation from Russian (<https://m.vk.com/@zemlizezmi-suschestvuet-li-gora-meru>)
Google Translate)

Rinchen Tenzin Rinpoche:

One of the students recently asked me if during the mandala offering it is possible to offer not Mount Meru with four continents, but something else - for the reason that it is difficult to believe in the existence of this mountain. Like, we don't see it anywhere, and its existence has not been proven by science. I want to clarify this point for everyone.

Author: Malcolm

Date: Thursday, July 22nd, 2021 at 12:41 PM

Title: Re: Grace in Buddhism

Content:

Matylda said:

Other power is just another expression for no-I or no-self.

Malcolm wrote:

Not the way it is described by Zhen Li and others.

Matylda said:

Could be. In fact I am ignorant of Chinese PL teachings. But I am sure about the meaning Shinran taught. And there is no other way of understanding tariki or true shinjin, unfortunately interpreted in the West as faith, just like faith in God etc.

7) We celebrate the calm and lucid mind. While our inclusion of Buddhist contemplative practice acknowledges the value we place on inner silence through meditation, the heart of Shin practice lies in deep hearing which is about integrating heartfelt spirituality with daily living by developing a praxis of mindfulness on Amida's unconditional grace, honest self-reflection, and the cultivation of compassion for all sentient beings, including ourselves....

14) We believe that true religious transmission only comes from the grace of the Primal Vow and is not conferred to us by any form of genetic connection through a priestly or monastic lineage or ancestor. We do not accept any form of the religious primogeniture system, the practice of hereditary succession of the religious teachers from the oldest male heir. Only by merit or grace alone can such positions be granted.

Malcolm wrote:

<https://bffct.org/bff/nasba/religious-principles/>

Author: Malcolm

Date: Thursday, July 22nd, 2021 at 9:37 PM

Title: Re: Grace in Buddhism

Content:

Zhen Li said:

Another analogy, just because Buddhism emphasises generosity, and Jesus also emphasised generosity, does not make Buddhism Christian in any sense. Similarity in one principle which many religions hold in common is really not enough to say that one religion, or the translations of terms is coming from one other religion. Buddhists do prostrations, Muslims do prostrations. Buddhism is not therefore Muslim or influenced by it.

So, if in Jōdo Shinshū faith alone is the cause of birth in the Pure Land (which is what Shinran holds), and if Christianity also suggests that faith alone is the cause of birth or resurrection into heaven (however they phrase it) So, I think it is very inaccurate to say Shin texts are "full of Christian protestant terms."

Matylda said:

Well christian terminology in English shin texts is just historical fact. so, i have nothing to say more about it

Malcolm wrote:

The first definition of grace, in English, is:

Definition of grace (Entry 1 of 2)

1a : unmerited divine assistance given to humans for their regeneration or sanctification

Now, I agree with both you and Zhen Li that "grace" is not an appropriate word to use in Buddhadharma, on the other hand, you can forgive people for seeing what is referred to as the "primal vow" as a form of grace: "unmerited divine assistance given to humans for their regeneration or sanctification." And I guarantee you, despite your misgivings, many Westerners are inclined to see such concepts in light of "grace," just as many people confuse the Tibetan "byin rlabs (adhiṣṭhāna)", i.e., "conferred or transformed through power," aka blessings, for something like grace.

Author: Malcolm

Date: Friday, July 23rd, 2021 at 1:37 AM

Title: Re: Tibetan View of Tendai and Shingon Vajrayana

Content:

Dharmalight889 said:

What is the Tibetan view of Tendai and Shingon Vajrayana? I know the practices may be different, although do Tibetans view the other paths as an authentic way to reach Buddhahood in one lifetime?

Malcolm wrote:

There is no view because traditionally, Tibetans were unaware of what was happening in Japan. However, in modern times HH Sakya Trizen had opportunity to discuss this with senior Shingon leaders, and they found no essential difference in how yoga tantra is practiced in Tibet and Japan.

Author: Malcolm

Date: Friday, July 23rd, 2021 at 1:38 AM

Title: Re: Tibetan View of Tendai and Shingon Vajrayana

Content:

FiveSkandhas said:

Shingon and Tendai both have evolved unique features that make them different from the lower Tantras as formulated by Himalayan Buddhists.

Malcolm wrote:

This is not factually correct, at least with regard to Shingon.

Author: Malcolm

Date: Friday, July 23rd, 2021 at 3:40 AM

Title: Re: Dzogchen and Vajrayana

Content:

St00qen said:

I've been doing a lot of reading and research regarding transmission in the different communities. Is this still true about the Dzogchen Community? That no one gives transmission inside?

Malcolm wrote:

Correct, not at this time.

St00qen said:

That also leads me to assume it's not required?

Malcolm wrote:

Required.

Author: Malcolm

Date: Friday, July 23rd, 2021 at 4:12 AM

Title: Re: Astro(nomy/logy)

Content:

Viach said:

Does Kalachakra Tantra clearly distinguish astronomy from astrology? (or are both called the same term and, therefore, do not differ in any way?)

Malcolm wrote:

The best book on this subject is Henning's Kalacakra and the Tibetan Calendar.

Author: Malcolm

Date: Friday, July 23rd, 2021 at 11:53 AM

Title: Re: Fake monk called out, made to remove robes on streets of London

Content:

FiveSkandhas said:

This woman is a self-proclaimed "crusader" against fraudulent scammers posing as Buddhist monks. Interesting encounter.

Malcolm wrote:

That lady is a total jerk.

Author: Malcolm

Date: Friday, July 23rd, 2021 at 9:22 PM

Title: Re: Tibetan View of Tendai and Shingon Vajrayana

Content:

Seishin said:

Some also say that Tendai and Shingon aren't even Tantra, being such an early form, and are more correctly described as Mantrayana.

Malcolm wrote:

There is no difference between Mantrayāna and Vajrayāna, the term comes from what are termed in late Indian parlance, the "lower tantras." It is worth noting that the division into four divisions of tantras comes from the explanatory tantras of Guhyasamaja. Prior to this, in the mid 8th Century, Buddhaguhya, the major commentator on the Mahavairocana Abhisambodhi, divided tantras into three classes, kriya, carya, and yoga. He was a contemporary of Kukai and Saicho.

Author: Malcolm

Date: Friday, July 23rd, 2021 at 9:30 PM

Title: Re: Fake monk called out, made to remove robes on streets of London

Content:

FiveSkandhas said:

On the other hand doesn't this man's behavior slander the Sangha (and thus the Three Jewels)?

Malcolm wrote:

That is his problem, and not ours. Still, that lady is a total jerk.

FiveSkandhas said:

He is denigrating actual members of the Sangha and defrauding normal citizens.

Malcolm wrote:

There are actual members of the Monastic Sangha who do much worse things than panhandling.

FiveSkandhas said:

In Hong Kong one fake Buddhist actually grossed over 1 MM HKD this way.

Malcolm wrote:

"A sucker is born every minute"

P.T. Barnum

Author: Malcolm

Date: Friday, July 23rd, 2021 at 9:31 PM

Title: Re: Fake monk called out, made to remove robes on streets of London

Content:

SilenceMonkey said:

She probably had some bad experiences with being cheated by fake monks or rinpoches and feels she needs to expose them.

Malcolm wrote:

Nah, she is just an uptight busybody with nothing better to do with her time than harass beggars.

Author: Malcolm

Date: Friday, July 23rd, 2021 at 9:38 PM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

mabw said:

Five Skandhas posted a picture of a group of Chinese guards saluting the Chinese flag. The problem is...? What exactly? Are people in Japan, Russia, Finland etc...allowed to salute the flag?

Malcolm wrote:

The problem is not the soldiers saluting their flag, the problem is where that flag is flying. Tibet is not a part of China. Tibet was subjected to foreign occupation by a hostile nation in 1959. Free Tibet!

Author: Malcolm

Date: Friday, July 23rd, 2021 at 10:09 PM

Title: Re: Different Forms of Achi Chokyi Drolma

Content:

tony_montana said:

There is an Achi Empowerment to be held tomorrow, conducted by H.E. Tritsab Gyabra Rinpoche [poster above]. I notice that there are three pictures of Achi in the poster one dark-blue of wrathful appearance with a vajra and kila - what form is that? I'm only familiar with the standing peaceful Achi and the semi-wrathful Achi on horse-back. But this poster seems to show different forms altogether.

Malcolm wrote:

It is probably the terma of his predecessor, which as Achi as guru, deva, and protector.

Author: Malcolm

Date: Saturday, July 24th, 2021 at 12:10 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Nemo said:

The China hate is some crazy shit now. I had some criticism of China in the past but now with all the insane State Department/CIA propaganda I spend more time talking up the accomplishments of Deng.

Malcolm wrote:

What's the point? Deng's liberal reforms have largely been reversed, and Xi is a total autocrat. China is engaged in some serious nationalism these days, and that is not a good thing. They have a total surveillance state, one that makes Britain's look amateurish.

I have Chinese friends in China, and they tell me that the level of state control is worse than you can possibly imagine, and very brutal. They are getting out as soon as they can.

Just because some dumb rednecks have taken out their xenophobia on anyone who looks remotely Asian does not mean that China isn't a serious threat to world stability, one exacerbated and inflamed by the last guy in the White House.

Author: Malcolm

Date: Saturday, July 24th, 2021 at 12:12 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

Here's a useful site for anyone who wants to ensure their money does more good than

harm - <https://www.banktrack.org/>

Malcolm wrote:

The economy is total. This is just yuppy vanity.

Author: Malcolm

Date: Saturday, July 24th, 2021 at 5:19 AM

Title: Re: Tibetan View of Tendai and Shingon Vajrayana

Content:

Danny said:

Malcolm, is this a caste system? Kalachakra, Guhyasamaja etc predominantly for the ruling class? Regents, lords, kings etc? Kings and lords, regency unable or unwilling to relinquish their lifestyles.

Malcolm wrote:

The story of the origins of Guhyasamaja have to do with Indrabhuti's inability to give up his 1000 wives. But in reality, anuttarayoga tantra is for śūdras; kriya is for brahmins; carya is for kṣatriyas; and yoga tantra is for vaiśyas.

Author: Malcolm

Date: Saturday, July 24th, 2021 at 8:35 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

Here's a useful site for anyone who wants to ensure their money does more good than harm - <https://www.banktrack.org/>

Malcolm wrote:

The economy is total. This is just yuppy vanity.

Kim O'Hara said:

Not quite, and not quite. It's true that we can't do much, but it's not true that we can't have any effect at all.

Malcolm wrote:

Mitigation time is over. Now it is time batten down the hatches while 800 years (guesstimate) of an unstable climate takes hold.

Author: Malcolm

Date: Saturday, July 24th, 2021 at 10:01 AM

Title: Re: Chariot Example in Chandrakirti

Content:

Subcontrary said:

People would laugh if I told them that there isn't really any such thing as rabbits, and they would laugh even harder if I told them they themselves don't even exist, but eventually I would like to be able to convince others of the reality of Madhyamaka, if indeed it is reality.

Malcolm wrote:

Why would you tell people there is no such thing as rabbits? Or People? The subtle object of negation is inherent existence; not existence, which is the coarse object of negation. Once one understands the subtle object of negation, the coarse object of negation naturally falls away. But some people are able to infer the subtle object of negation from the coarse object of negation, and thus they do not negate the appearance of a thing, only it's essence, which is its existence.

Author: Malcolm

Date: Saturday, July 24th, 2021 at 10:09 AM

Title: Re: Chariot Example in Chandrakirti

Content:

Subcontrary said:

but Aryadeva writes (chapter 5, verse 3; or verse 103) thus:

"The Sage has power over what should be done and what should not be done, and what should be said and what should not be said. Therefore, what reason is there for saying that the All-Knowing One is not omniscient?"

Malcolm wrote:

This means that the Buddha knows everything about paths, not things.

Author: Malcolm

Date: Saturday, July 24th, 2021 at 11:48 AM

Title: Re: Chariot Example in Chandrakirti

Content:

Subcontrary said:

is there some difference I haven't detected between saying "there is no such thing as rabbits" and "rabbits are unreal?"

Malcolm wrote:

There are such things as rabbits, which is why you can say they are unreal. If there were no such thing as rabbits, what would could be described as unreal?

Author: Malcolm

Date: Saturday, July 24th, 2021 at 7:56 PM

Title: Re: Tibetan View of Tendai and Shingon Vajrayana

Content:

Malcolm wrote:

But in reality, anuttarayoga tantra is for śūdras; kriya is for brahmins; carya is for kṣatriyas; and yoga tantra is for vaiśyas.

Matylda said:

So if one is not from any of these classes, then there is no tantra for the unfortunate?
Foreigners not included?

Malcolm wrote:

We are shudras.

Author: Malcolm

Date: Saturday, July 24th, 2021 at 8:01 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

Mitigation time is over. Now it is time batten down the hatches while 800 years
(guesstimate) of an unstable climate takes hold.

Kim O'Hara said:

I'm having trouble reconciling that position with the bodhisattva vows, Malcolm.

At the most basic level, we are advised to show compassion to all sentient creatures. In daily life that includes such simple actions as turning aside our foot to avoid crushing an insect on the path, or perhaps picking up the insect and putting it somewhere safe. Also such simple actions as helping a blind person cross the street, so it's not just animals and not (in spite of what some self-proclaimed Buddhists say) just a matter of purely dharmic help.

Looking now at climate change ... it is already driving extreme weather events and bringing daily misery to people all round the world (but especially to the people who have done least to cause it - people in developing nations.) And it is not monolithic, not an all-or-nothing thing like an asteroid impact, and we can still make it less bad than it otherwise would be. Sure, we could have done more, and done it more easily, ten or twenty years ago. But we can still do it now and we will still be able to do it next year. (We will probably still be able to do something in five, ten or even twenty years' time, too, but the time frame makes no difference to the argument.)

On what grounds, then, do you think it is morally or dharmically correct - or even acceptable - to just 'batten down the hatches' and let the rest of the world suffer?

Kim

Malcolm wrote:

You didn't understand. What I meant is that we have to evacuate unsustainable places like the American west, etc., as well as design and build weather resistant structures, etc. We've screwed the climate. We are going to have to wait it out after we go zero carbon, etc.

Author: Malcolm

Date: Saturday, July 24th, 2021 at 9:24 PM

Title: Re: Tibetan View of Tendai and Shingon Vajrayana

Content:

Giovanni said:

What a very interesting thread...so what about the fruits of these practices? Are there for example records of attainment of the Rainbow Body in Shingon or Tendai?

Malcolm wrote:

Legend has it that Kukai is in eternal samadhi in a cave on Mt. Koya.

Author: Malcolm

Date: Sunday, July 25th, 2021 at 5:49 AM

Title: Re: Tibetan View of Tendai and Shingon Vajrayana

Content:

Malcolm wrote:

We are shudras.

Matylda said:

Thank you.

So non-Indian people could practice only highest tantra?

Malcolm wrote:

It's the most effective kind in this degenerate age, so yes.

Author: Malcolm

Date: Sunday, July 25th, 2021 at 5:52 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Malcolm wrote:

You've clearly never travelled there. I can't say for the rest of China, but when I was in Xining, there were empty 20 story residential towers everywhere. In Lhasa, the police presence was extremely heavy.

Nemo said:

The China hate is some crazy shit now. I had some criticism of China in the past but now with all the insane State Department/CIA propaganda I spend more time talking up the accomplishments of Deng.

Malcolm wrote:

What's the point? Deng's liberal reforms have largely been reversed, and Xi is a total autocrat. China is engaged in some serious nationalism these days, and that is not a good thing. They have a total surveillance state, one that makes Britain's look amateurish.

I have Chinese friends in China, and they tell me that the level of state control is worse than you can possibly imagine, and very brutal. They are getting out as soon as they can.

Just because some dumb rednecks have taken out their xenophobia on anyone who looks remotely Asian does not mean that China isn't a serious threat to world stability, one exacerbated and inflamed by the last guy in the White House.

Nemo said:

Deng's main goal was not liberalism. He lifted 1.5 billion people out of extreme poverty, created an affluent middle class of over 300 million and refused to become an oligarchy by having executed roughly 1 billionaire every 40 days for crimes against the state/corruption. This was the strongest period of growth and the largest amelioration of poverty in the history of not just capitalism but the world. China was so cool back then I thought of retiring there. Foreigners were treated really well.

This week the Biden admin tries to get Daniel Hale 9 years in prison for leaking that 90% of drone kills are innocent bystanders. America brags about bombing Somalia and Afghanistan and quietly bombs another dozen countries. Pushes deadly starvation sanctions against Cuba, Venezuela, N Korea, Iran and Syria. And that is just the highlights of the last 7 days.

Peter C told me something I didn't believe many months ago when I was talking about the poor rural Chinese countryside. My information was only 12 years old. I remembered some extreme rural poverty and thought people living alongside pigs and ducks without proper toileting would cause future pandemics. He said that poverty was basically gone. I thought impossible, no country can develop that fast. So I reached out and checked. Turns out those "ghost cities" are 70% full with poor rural people that needed proper homes. Once I saw through that Western lie I found a bunch more. Try asking some Muslims about the genocide in Xinjiang. Muslims seem to think it never happened. They do think America paid Tajik terrorists to create terror networks there though. I think it's time Americans realize they are the most propagandized people on earth right now. An evil global empire of oligarchs with a stranglehold on the entire world. Start minding your own business sickos. You are unwittingly becoming Pentagon employees.

Author: Malcolm

Date: Sunday, July 25th, 2021 at 10:41 PM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

mabw said:

Okay, I am going against my own self-imposed rule of not commenting on this issue any more. But seriously, just a little surprised no one raised the issue of Afghanistan. The US went in, created a ruin, the whole thing went south, and now leaves, with the president saying "We did not go in there for nation building". I was like...what? So the military went in, destabilised the entire region (allegedly Malcolm says China is a threat to global stability) and now wishes to wash their hands off the whole matter. I mean, the US is the one with the foreign policy of spreading democracy worldwide, and so far as I have seen, has not seen ANY successes.

Malcolm wrote:

Afghanistan was already in ruins from the Russian invasion. The Taliban was harboring Bin Ladin. Bush II screwed up by extending the war.

mabw said:

I see America unceasingly trying to meddle in the affairs of other people, only to create very messy situations after that. Then, America walks away.

Malcolm wrote:

China has been meddling in the affairs of the nations on its border for more than a thousand years.

mabw said:

As for Xinjiang and Tibet, I am not proud of China's record there. Only thing I can say is, China lets go of those 2 places, a dozen other groups will start asking for independence. It is as messy a situation as Israel vs Palestine, The UK vs Scotland and Ireland, Spain vs Catalonia, India vs Kashmir. Except for the first, few seems to talk about those places much though. India imposes an internet blackout in Kashmir, little mention. China does that, the whole world screams. China is of course a very flawed country. Maybe someone can point out a utopia on Earth?

Malcolm wrote:

You are being disingenuous. You know very well China is in Tibet for its water and other resources. The Chinese Government is crushing Tibetan culture and language, using the USA treatment of Native people as an excuse. China is engaged in a systematic campaign of ethnic cleansing of Tibet, etc. Your objections amount to this: other people did it, so why complain about the Chinese Govt.?

mabw said:

I really do not want politics to affect my discussions because I genuinely intend to learn only about Dharma on this forum. Hopefully, I'll have better success at biting my tongue after this. And sorry if I stepped on anybody's toes.

Malcolm wrote:

You didn't step on any toes, you tripped over your own feet.

Author: Malcolm

Date: Sunday, July 25th, 2021 at 11:49 PM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Malcolm wrote:

China has been meddling in the affairs of the nations on its border for more than a thousand years.

mabw said:

America beyond the Pacific.

Malcolm wrote:

We saved China from Japanese aggression. Without the US going beyond its Pacific shores, who knows how long the Japanese occupation of Mainland China would have continued?

Your objections amount to this: other people did it, so why complain about the Chinese Govt.?

I suppose so. I am just asking for people to apply the same standard. I already said, I am not proud of what the Chinese Govt has done. But it's a case of a pot calling the kettle black.

Not even remotely. America, as imperfect as it is, constantly, throughout our history has succeeded in two things: transferring power peacefully, improving the rights and freedoms of its citizens. And because it IS a democracy, citizen activism is vital in that struggle. But there is no opportunity for such a struggle in totalitarian regimes, with its heavily intrusive state interference at every level of civil life.

Contrary to your assertion, the American project of spreading democracy has been successful in many countries, such Germany, Japan, S. Korea, etc. open societies are inherently healthier and more vital than closed societies. Whereas the totalitarian project has failed in more places than it succeeds. The CCP will not stand for more than another 20 years or so. Sooner or later common Chinese citizens will rise up, and China will splinter. Han nationalism is as bankrupt and morally indefensible as any other kind of nationalism. We live on one planet only, we better learn that lesson quick. So cut out the "whataboutism." It's a bad argument.

Author: Malcolm

Date: Monday, July 26th, 2021 at 12:04 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Malcolm wrote:

The CCP will not stand fir more than another 20 years or so. Sooner or later common Chinese citizens will rise up, and China will splinter.

mabw said:

Okay, history will tell. Whether it does or doesn't, China is not my country, so it is not for me to comment. But if it is being deliberately sped up by outside forces to serve their interests then I hope you, as do I, will disagree with that.

Malcolm wrote:

China's grip on water resources in Asia is inherently problematical. For example, they intend to divert the Tsangpo to China, and they already control the flow of water to India. They also control the Irrawaddy and the Mekong as well. These water resources do not belong to China. The world has a right to exercise pressure on China to change their behavior.

BTW, without US investment, China would still be a struggling, second world economy. You should recall this the next time you complain about US meddling. I would have preferred a different outcome, but the last guy in office ruined 50 years of geopolitics because he was incompetent.

Author: Malcolm

Date: Monday, July 26th, 2021 at 3:51 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Nemo said:

Why can't Americans just mind their business and let other countries decide their own destiny? No one wants your "help". The world has realized your help is a cover for stealing resources for an imperialist oligarchy. At least you can respect us enough to be honest.

Malcolm wrote:

Given the choice between Pax Americana and Pax Chinensis, I pretty sure which one is preferable, and it's not the latter. That's just reality. Anyway, Canada always goes along with whatever the US policy is, in general. We had four years of quasi-isolationism, and the dictators had a free ride. Once again, anonymous guys on the internet and their war stories don't mean jack.

Author: Malcolm

Date: Monday, July 26th, 2021 at 6:28 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Nemo said:

You are the saddest pawn.

Malcolm wrote:

Nah, the saddest pawn is the anonymous guy on the internet who has completely given up.

Author: Malcolm

Date: Monday, July 26th, 2021 at 10:18 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Nemo said:

Americans seem utterly convinced that the fall of America is the end of the world.

Malcolm wrote:

Nope. But a collapse of the Atlantic Consensus will have very negative consequences for everyone, including Canadians.

Author: Malcolm

Date: Monday, July 26th, 2021 at 7:25 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

FiveSkandhas said:

I support Metzinger's call for a total moratorium on the creation of machines with even the potential to suffer until we truly get a handle on this issue.

Malcolm wrote:

It is impossible. Sentience cannot be created. All examples of sentient life we observe arose out of a lengthy evolutionary process of self-organization.

Vajrasambhava said:

Hi Malcolm,

As you said, sentient life have a process of self-organization, what about non sentient life? i.e Do a plant or a tree have a process of self-organization? If so, what "force" can give rise to self-organization in non sentient life if they don't have a consciousness to give rise to a self-organization process?

Thanks a lot

Malcolm wrote:

All life is self organizing.

Author: Malcolm

Date: Monday, July 26th, 2021 at 9:54 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Vajrasambhava said:

Hi Malcolm,

As you said, sentient life have a process of self-organization, what about non sentient life? i.e Do a plant or a tree have a process of self-organization? If so, what "force" can give rise to self-organization in non sentient life if they don't have a consciousness to give rise to a self-organization process?

Thanks a lot

Malcolm wrote:

All life is self organizing.

Vajrasambhava said:

So if even non-sentient life is self organizing, is it not the "mind/consciousness" the self organizing element "sine qua non"?

Malcolm wrote:

Self-organization, autopoiesis, does not require a "force" and it cannot have a first cause. We do not understand the origins of life at all, nor the origins of consciousness, all we know is that there are life and consciousness and these are compounded, and compounded phenomena cannot arise without cause and condition. Since we cannot a first cause for this, we must infer they are self-organizing, from beginningless time.

Author: Malcolm

Date: Monday, July 26th, 2021 at 11:39 PM

Title: Re: Question about karma

Content:

tobes said:

Another great European philosopher - Kant, probably the greatest - argued that if a murderer comes to your doorstep and asks 'is so and so in your house?' even then, you should not lie!

A very extreme argument. But nonetheless, I'm kind of on board with this: samsara is created by so many subtle little deceptions, half of them dressed up as "morally right."

Undressing, being naked, being 100% honest = Dharma in my book.

Malcolm wrote:

Nope. If a hunter asks you which a deer is going, you either say you didn't see any deer or you point him in the opposite direction. Mahāyāna 101. It is totally permissible to lie to prevent someone or some creature from being harmed.

Author: Malcolm

Date: Monday, July 26th, 2021 at 11:41 PM

Title: Re: Question about karma

Content:

tobes said:

Silence is almost always better.

Malcolm wrote:

Well?

Author: Malcolm

Date: Monday, July 26th, 2021 at 11:43 PM

Title: Re: "Negative phenomenology" and the "second explosion of suffering"

Content:

Vajrasambhava said:

So if even non-sentient life is self organizing, is it not the "mind/consciousness" the self organizing element "sine qua non"?

Malcolm wrote:

Self-organization, autopoiesis, does not require a "force" and it cannot have a first cause. We do not understand the origins of life at all, nor the origins of consciousness, all we know is that there are life and consciousness and these are compounded, and compounded phenomena cannot arise without cause and condition. Since we cannot a first cause for this, we must infer they are self-organizing, from beginningless time.

Vajrasambhava said:

Thanks Malcolm, this make sense.

But for example, how non sentient life is conceived to rise according Dzogchen?

Malcolm wrote:

Dzogchen cosmology is basically Abhidharmakośa cosmology, despite much confusion which has ensued because of an incorrect understanding of Kongtrul's Myriad Worlds. In other words, the container universe is a result of our collective karma, and plants are part of that container universe.

Author: Malcolm

Date: Tuesday, July 27th, 2021 at 1:03 AM

Title: Re: Varieties of Dharma Practice

Content:

Genjo Conan said:

You have chanting as a subset of meditational practice, but I'd add liturgical practice as well. I'm not sure that the practice of, e.g., chanting the Heart Sutra or reciting dharanis really fits in the meditation bucket.

Malcolm wrote:

Samadhi is part of bhavana, so is chanting, so part of the meditation (aka cultivation) bucket.

Author: Malcolm

Date: Tuesday, July 27th, 2021 at 3:20 AM

Title: Re: Varieties of Dharma Practice

Content:

Genjo Conan said:

You have chanting as a subset of meditational practice, but I'd add liturgical practice as well. I'm not sure that the practice of, e.g., chanting the Heart Sutra or reciting dharanis really fits in the meditation bucket.

Malcolm wrote:

Samadhi is part of bhavana, so is chanting, so part of the meditation (aka cultivation) bucket.

Genjo Conan said:

Well, yes, these are different types of cultivation. I don't think it follows that liturgy is therefore a subset of meditation--unless you're defining meditation much more broadly than I would.

Malcolm wrote:

Creation stage and completion stage require the recitation of liturgies, which are guided manuals. Indeed, śamatha is defined as the process of reciting a sadhana, which contains all nine stages of śamatha, up to focusing on each aspect of the visualization, prior to reciting the mantra, etc.

Supplications, offerings, praises, mantra recitation, etc, are all contained within these texts. Just look at the Princeton Dictionary of Buddhism, you will see what I mean.

Śamatha and vipaśyanā take many forms.

Author: Malcolm

Date: Tuesday, July 27th, 2021 at 4:05 AM

Title: Re: Varieties of Dharma Practice

Content:
PadmaVonSamba said:
even if not formal “Meditation” with a capital M.

Malcolm wrote:
It is formal meditation practice, with a capital M.

Author: Malcolm
Date: Tuesday, July 27th, 2021 at 8:14 PM
Title: Re: “Xi Jinping is my spiritual leader”
Content:
Nemo said:
Americans seem utterly convinced that the fall of America is the end of the world.

Malcolm wrote:
Nope. But a collapse of the Atlantic Consensus will have very negative consequences for everyone, including Canadians.

Nemo said:
What you mean is the end of America as a unipolar hegemon. This is an utterly unique thing in the history of the world. It's only lasted 30 years. I'm not even sure anyone else would want to be a global hegemon. That this is a given is exactly the crazy I'm talking about. The last 30 years have not been as great as you imagine them to be. 184 countries representing 94% of the world's population being ignored in the UN is not a good thing. The US is a rogue state that cannot imagine any sort of democratic restrictions on its bloody global empire.

Get help.

Malcolm wrote:
You're not living in the real politik world. America didn't ask for the Pax Americana, it was bequeathed to us by your royal family after the war, and Canada, the UK, France, Germany, and so on, have depended upon it ever since. And when Trump threatened it, being a Russian asset, Western Europe freaked.

Author: Malcolm
Date: Tuesday, July 27th, 2021 at 11:14 PM
Title: Re: “Xi Jinping is my spiritual leader”
Content:
Svalaksana said:
Eh, as a Western European I can safely say that Western Europe didn't freak

Malcolm wrote:
Your leaders did, and that's just a fact.

Author: Malcolm

Date: Tuesday, July 27th, 2021 at 11:15 PM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Svalaksana said:

This does not mean that it will stay that way forever, but I guess it depends on whether Russia or China make a clear, unambiguous, unwarranted first aggression.

Malcolm wrote:

Two words: Ukraine, Taiwan.

Author: Malcolm

Date: Tuesday, July 27th, 2021 at 11:18 PM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Svalaksana said:

American intervention in the Middle East

Malcolm wrote:

All ultimately traceable to European imperialism and its policy failures. We inherited your imperialism, and tried to clean up your mistakes.

Author: Malcolm

Date: Wednesday, July 28th, 2021 at 1:00 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Shotenzenjin said:

How many countries has the U.S. bombed since WW2 I stopped counting at fifty

I think there is some rose colored glasses being worn regarding U S. Imperialism here

Malcolm wrote:

Nope. Real politik is the opposite of rose colored glasses.

US imperialism is just a continuation of Western European imperialism. But I'd pick Pax Americana over Pax Chinensis etc., any day.

Author: Malcolm

Date: Wednesday, July 28th, 2021 at 1:44 AM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Tammuz said:

This is not a Mahayana or Vajrayana topic, but I don't know where else to post the question to competent people.

I have read that Siddharta Gautama is said to have had practical experience in battle, not just combat training as traditionally passed down.

This seems very doubtful to me, so I would like to ask here whether such a thing is actually claimed in an old biography.

Thanks in advance.

Malcolm wrote:

He reputedly trained in the martial skills of his day, horsemanship, archery, swordsmanship, wrestling, etc.

Author: Malcolm

Date: Wednesday, July 28th, 2021 at 3:03 AM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

PadmaVonSamba said:

Keep in mind, just as when we refer to "Prince" Siddhartha, saying he was a warrior is merely using a label, and we fill in what that label refers to with our imagination. Being a member of a certain caste in India would both define and limit you to some extent, even back then, but could also mean practically anything within those limits. Obviously not every person born into warrior caste is going to march around with a sword all the time ...or even ever hold one.

Malcolm wrote:

It is quite questionable whether the Buddha's tribe was actually part of the caste system. For example, his father, "the king," was an elected chief, and there was no hereditary kingship in the Buddha's tribe. So his being a "prince" is a western affectation that does not even begin to address his actual position in the Śākya tribe. The brahmins were simply not that present in Greater Maghada, and there is evidence that the brahmins to the west seriously looked down upon these primitives who buried their chiefs in burial mounds. While it is certainly improbably that kings of Tibet descended from Mountain Licchavis, what is true is that Tibetans adopted Iranian-Scythian custom of interring their chiefs, in burial mounds as well.

Author: Malcolm

Date: Wednesday, July 28th, 2021 at 5:22 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Shotenzenjin said:

How many countries has the U.S. bombed since WW2 I stopped counting at fifty

I think there is some rose colored glasses being worn regarding U S. Imperialism here

Malcolm wrote:

Nope. Real politik is the opposite of rose colored glasses.

US imperialism is just a continuation of Western European imperialism. But I'd pick Pax Americana over Pax Chinensis etc., any day.

Nemo said:

Does China have ability and drive to take over the entire world unopposed but for America. What an exciting myth you created.

You are a liberal Malcolm. Invented by the people who wanted to get rid of monarchs but keep their slaves.

Malcolm wrote:

As I have pointed out, we just inherited the mess you monarchists created with your imperialism.

No, liberalism was a 19th century political movement, which give capitalists political power in European governments. Anyone who has studied history knows this.

As for white supremacy in America, you don't have to tell me. I know about it much better than you. I live here. Been surrounded by it all my life. Of course, the Canadians are little better, given their track record with native people. How many dead children were buried in your Indian schools? Canada is just as f*&ked as the USA. But I still rather live under Pax Americana. You are free to move to China, your new favorite totalitarian gvt.

Author: Malcolm

Date: Wednesday, July 28th, 2021 at 5:29 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Bristollad said:

UK vs Scotland is somehow similar to China and Tibet? How do you reckon that? Scotland and England joined together in the Act of Union of 1707 which was passed in the Scottish and English parliaments to form the United Kingdom - they were not invaded.

Malcolm wrote:

Ahem. My family (McNab) was ethnically cleansed from Scotland in the late 18th century during the Highland Clearances to make way for sheep.

So from a Highlander's point of view, Scotland was most certainly invaded by England.

Bristollad said:

I won't hold my breath for the Chinese government to allow self-determination for Tibetans or any others. As Malcolm said, Tibet is too strategically important especially in terms of the control of water supply and other natural resources.

Malcolm wrote:

Correct.

Author: Malcolm

Date: Wednesday, July 28th, 2021 at 6:34 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Bristollad said:

Ahem, the Highland Clearances were not carried out by English landowners but by Scottish ones... e.g. the Duchess of Sutherland. I believe the McNab estates were foreclosed on and sold to the 4th Earl of Breadalbane, John Campbell. see <https://www.clanmacnabsociety.com/post/the-notorious-chief>

Malcolm wrote:

The Sutherlands were a British family.

https://en.wikipedia.org/wiki/George_Leveson-Gower,_1st_Duke_of_Sutherland

Author: Malcolm

Date: Wednesday, July 28th, 2021 at 6:41 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Bristollad said:

I believe the McNab estates were foreclosed on and sold to the 4th Earl of Breadalbane, John Campbell. see <https://www.clanmacnabsociety.com/post/the-notorious-chief>

Malcolm wrote:

Not all McNabs lived in the region of Breadalbane. In any case, I know the story as related by my grandmother.

Author: Malcolm

Date: Wednesday, July 28th, 2021 at 7:55 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Bristollad said:

For instance, The McNab, clan leader of the McNabs was an Hanoverian supporter and fought on the Hanoverian side. Now when and if Scottish people want to dissolve the union and become an independent nation once more, I fully support their right to self-determination.

Malcolm wrote:

You weren't responding to me, but since you mention it, it's true John McNab supported the Hanovers, since my other relatives, the Campbells, were pro-British, and had converted to the Presbyterian Church, but large portion bunch of my kin were Jacobites as well.

Author: Malcolm

Date: Wednesday, July 28th, 2021 at 9:19 AM

Title: Re: "Xi Jinping is my spiritual leader"

Content:

Svalaksana said:

The US quite literally inherited nothing, to be perfectly fair. And to classify conjuring imaginary WMDs, invading sovereign nations and getting embroiled in endless conflicts, ousting governments and creating a power vacuum from which extremist groups with genocidal tendencies emerged, thereby destabilizing the entire region along the way, as "cleaning up mistakes", notwithstanding the disapproving management by the leaders of some of the countries, seems rather odd.

Malcolm wrote:

You really need to study the history of European colonialism. Just how many countries did England, France, Portugal, Spain, and Holland invade and exploit? Let's toss in Italy and Germany for good measure.

Author: Malcolm

Date: Wednesday, July 28th, 2021 at 10:05 PM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Crazywisdom said:

Buddha also said in sutras your caste is what you do not to whom you're born.

Malcolm wrote:

Yes, indeed he did. However, we can see in later literature a sort of brahminization of Buddhism, to the point where even creatures like nāgas are divided into four varnas, and so on, and brahmins being part of the deal in terms of royal rites in Thailand, and so on. So we tend to think of the Buddha as being a kṣatriya, when in fact it is unlikely that Buddha was part of the varna system at all, and thus such appellations are irrelevant to his actual social status. In other words, legend has it that Buddha left his royal heritage behind him. But as the chiefs of the Śākya were elected, it is unlikely he had the

obligation of being a royal heir, hence not a prince. In other words, later legends about the person of the Buddha are to him as Arthurian romances are to the original Arthur.

Author: Malcolm

Date: Thursday, July 29th, 2021 at 1:46 AM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Crazywisdom said:

Tantra includes a lot about castes, stuff on deities represents the four castes, etc. But keep in mind there was a proto culture shared with Iran which is very old. Zoroastrian temple fires must have ash from the hearths of four classes workers as well. The notion was diffused. The Brahmins just formalized the hell out of it. Buddha spoke about castes in sutras, obviously he knew about them, he referred to himself in terms of consistent with his status. The fact that his father was elected doesn't mean anyone could get elected. Only chiefs got elected, and his father was elected the big chief by chiefs. So it's the same thing as a Kshatriya. There were other later tribes that got assimilated into Kshatriya like Jats, based on their warlike ways. Jats are recent and some older Kshatriya look at them as like worker class. So this sort of talk is as old as India.

Malcolm wrote:

You should check out Bronkhorst's historical work.

The original system among Indo-Europeans was based on three main classes: priests, warriors, and farmers. The four class system was a later development, unique to India. Also, there was great fluidity between these three classes, meaning one could be all three. The main point is that Buddha's folks interred their important people in Kurgans. The Brahmins thought this was barbaric, and in early texts, referred to the people who lived in Magadha as demons, not even human.

The Scythians, unlike their Iranian cousins, did not do homa offerings. Also, the warrior class was considered the foremost class, with priests and farmers, second and third. We see this in the Buddha's teachings in the Pali canon as well. After the Sakas invaded India in 145 BCE, after they gained power in Gandhara, they strongly supported Buddhism, and continued to enjoy power even after they were made vassals of the Kushana Empire. But there were likely Scythians in the army of Ashoka's father, Chandragupta Maurya. One presumes they were well-acquainted with the ill-fated Śākya tribe that was decimated by Kosalians during the Buddha's lifetime.

Scholars such as Beckwith and Witzel make very convincing arguments that the Śākya in Magadha are in fact Indo-Scythians from an earlier migration.

Highland Scots, incidentally, claim to be descendants of the Scythians.

Author: Malcolm

Date: Thursday, July 29th, 2021 at 2:29 AM

Title: Re: New guy to Tantra

Content:

Johnny Dangerous said:

Yoga implies to link or yoke oneself to something, practice, a deity, etc. Yoga only means "poses" to Westerners because of the popularization of Yoga as exercise. Physical poses and exercises exist in Vajrayana, but generally "Yoga" here has a much broader meaning.

Malcolm wrote:

That depends on how it is etymologized. For example, Srivasta Ramaswami, my guru of yoga, explains this word is often mistranslated by yoga scholars. We commonly hear that yoga means 'to yoke', from the Sanskrit word 'yuj'. But it is actually a derivative of the word 'yuja' which means 'peace of mind', or 'samadhi', which is the 8th limb of yoga.

Likewise, Tibetan, the early translators translated the term yoga as rnal 'byor. Rnal is from "rnal ma," which means perfect, true, and actual, and here, fundamental.

"byor here means to settle. So in this context, yoga means "to settle into one's authentic fundamental condition."

Author: Malcolm

Date: Thursday, July 29th, 2021 at 3:29 AM

Title: Re: Is samsara meant literal or not

Content:

yinyangkoi said:

How can there be karma and rebirth if there is no self?

Malcolm wrote:

If there was a self, there could not be karma and rebirth. As for the first instance, a self, being uncompounded and permanent, cannot generate effects which are impermanent. As for the second, how can something uncompounded and impermanent be reborn since it is self-existing?

Author: Malcolm

Date: Thursday, July 29th, 2021 at 3:31 AM

Title: Re: One thought at a time

Content:

PadmaVonSamba said:

It is taught that the mind can only perceive one thing at a time.

For example, looking at an citrus orange, we are aware that it is both round, and orange-color, and our experience is that we perceive color and shape simultaneously. But it is taught that this is an illusion, that instead, we perceive color and shape alternately, although so rapidly, it appears as occurring simultaneously.

However, there is also the point that buddhism makes, which is that all phenomena are composites. So, regardless of what phenomenal object your mind is perceiving, it is always more than just one thing, because it is always a composite.

How would you reconcile this?

Malcolm wrote:

Composites are imputed as single entities on the basis of direct perceptions of composite entities.

Author: Malcolm

Date: Thursday, July 29th, 2021 at 7:45 PM

Title: Re: Dzogchen in Germany

Content:

Malcolm wrote:

Mahasandhi is definitely a spurious back translation. Taking a look at the man ngag lta ba phreng ba, Padmasambhava discusses creation stage (utpannakrama), completion stage(sampannakrama)and great completion stage, i.e mahasampannakrama.

However, in English, "Great Perfection" is just fine.

Tendzin Mingyur said:

Berzin translates it the same way <https://studybuddhism.com/de/tibetischer-buddhismus/tantra/mahamudra-und-dzogchen/was-ist-dzogchen>

The point here is not the translation, but what teachings are given. At least in my humble opinion. Gangteng Tulku Rinpoche offers Dzogchen teachings coming from the Pema Lingpa lineage. He will teach students everything from Khorde Ruzhen, Thregchöd, Thögal and Bardo, after you finished a good amount of Ngöndro (min. 10%). And he will give these teachings on a regular basis in closed retreats. If you are interested in Maha- or Anuyoga practices like Tsalung, Thrulchor, Tummo or other things these are also given. This year he gave teachings on what Padmakara translates as 'Finding Rest in Illusion', which is one famous text of Longchenpa (due to corona it was an online teaching). We also invited Khenchen Pema Sherab, who is the teacher of our resident lama in Europe to give lungs for the 17 Dzogchen tantras and other teachings. At the moment our European resident lama Khenpo Karma Wangyal is giving a teaching cycle via zoom on Jigme Lingpa's Yönten Dzö.

We don't do much advertisement, because our group is small and we all have jobs, but it exists for over 24 years now.

lelopa said:

Berzin is not the number 1 lotsawa of my choice

Tendzin Mingyur said:

Well Padmakara translation group uses Great Perfection in the translation of the Zintri of Kunzang Lamai Shelung, Lama Chönam and Sangye Khandro in the Ambrosia Ocean of Sublime Explanations as well as in the translation of the Tsig Dön Dzö, Eric Pema Kunzang uses the same in Blazing Splendor, it is also used this way in the translation of Dudjom Rinpoche's History and Fundamentals of the Nyingma School as Richard Barron does it in the translation of Dudjom Lingpa's Nang Jang. Bob Thurman translated Mahasandhi as Great Connection in his recent teachings with Dr. Nida, referring to Sandhi as connection, but translates the tibetan term Dzogchen as Great Perfection. Even Keith Dowman, known to invent his own translation like Pixels, Matrix and stuff, uses it in his translation of Longchenpas Chöying Dzö. Maybe it is just me, but I feel that this is quite a well established term for the translation of Dzogchen/Mahasandhi.

Sorry for the off topic discussion.

Author: Malcolm

Date: Thursday, July 29th, 2021 at 9:09 PM

Title: Re: New guy to Tantra

Content:

Johnny Dangerous said:

Yoga implies to link or yoke oneself to something, practice, a deity, etc. Yoga only means "poses" to Westerners because of the popularization of Yoga as exercise. Physical poses and exercises exist in Vajrayana, but generally "Yoga" here has a much broader meaning.

Malcolm wrote:

That depends on how it is etymologized. For example, Srivasta Ramaswami, my guru of yoga, explains this word is often mistranslated by yoga scholars. We commonly hear that yoga means 'to yoke', from the Sanskrit word 'yuj'. But it is actually a derivative of the word 'yuja' which means 'peace of mind', or 'samadhi', which is the 8th limb of yoga.

Likewise, Tibetan, the early translators translated the term yoga as rnal 'byor. Rnal is from "rnal ma," which means perfect, true, and actual, and here, fundamental.

"byor here means to settle. So in this context, yoga means "to settle into one's authentic fundamental condition."

Crazywisdom said:

All these yoga gurus have to be the guy who shows everyone else got it wrong and push their pet system... The word they all know is Yōg... And It's all any of them say going back to Bhagavad Gita and Upanishads. Find me the word Yuja in Upanishads. It's just like OM. Know one knows where the symbol came from. All they know is it's old. Indian history is a dense fog. They were shitty record keepers. It's mostly guesswork. And the thing about Sanskrit is there are huge lists of cognate terms. Try looking up words in a Sanskrit dictionary. So many words mean multiple things and many words have the same meaning. The idea of one original root is BS, just like we cannot know who's got the purest vajra lineage. I have to concede that. Note on that however, there is a way to know how Indians practiced tantra. Besides what stuff means is not very important, everyone know yoga is for peace of mind, bija and Asana don't mean anything. They are functional.

Malcolm wrote:

You've completely misunderstood the point of my post, but perhaps it is because I did not provide enough context.

Rnal'byor in no way means joining two things together. This is consistent with Ramasvami's contention, where he is discussing Patanjali's Yoga Sutras.

In other places he agrees that the word yoga can mean jointing two things together, for example Bhakti yoga, etc. but the term "yoga," as it was understood by Tibetans, under advisement from their pandita informants, meant "resting in the natural state."

Author: Malcolm

Date: Thursday, July 29th, 2021 at 9:28 PM

Title: Re: New guy to Tantra

Content:

Author: Malcolm

Date: Thursday, July 29th, 2021 at 11:44 PM

Title: Re: Dzogchen in Germany

Content:

yagmort said:

what lotsawas here think of Duff's translation of mahasandhi as "great junction"?

Malcolm wrote:

Since it is based on spurious back translation, not much.

Author: Malcolm

Date: Thursday, July 29th, 2021 at 11:49 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

mutsuk said:

Those I know who practice the Gongpa Zanthel follow the manual of Tulku Tsullo.

Malcolm wrote:

Only in Eastern Tibet. For example, HH Taklung Tsetrul Rinpoche did not have the transmission for this manual and never taught it. He relied only on the nyams khrid alone.

Author: Malcolm

Date: Friday, July 30th, 2021 at 1:13 AM

Title: Re: Dzogchen in Germany

Content:

Archie2009 said:

Tony Duff's strong insistence that Mipham and even Longchenpa were zhentongpas is really off-putting.

Malcolm wrote:

In both cases this is completely false, and he should know better, since in Longchenpa's last major writing, the commentary on the treasury of the dharmadhātu, he clearly states that the view of Dzogchen is philosophically the same as Prasanga, aka Candrakīrti's presentation of Madhyamaka.

Author: Malcolm

Date: Friday, July 30th, 2021 at 4:59 AM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Crazywisdom said:

Buddha knew what caste was. He knew what Brahmins were. He saw himself as Kshatriya, because he said so in sutras.

Malcolm wrote:

That's not really very clear anymore. He didn't say anything in any sūtras at all.

We have, at best, oral records committed to writing hundreds of years after the Buddha, during which time all of India had undergone centuries of cultural upheaval and transformation because of the fall of the Achaemenid Empire on its borders, the arrival of the Greeks, writing, etc.

Do these records, whether Mahāyāna or śrāvaka convey much of the essence of what the Buddha must have taught, certainly.

Crazywisdom said:

He tried to turn the notion into a spiritual value. The fact that some group from some region thought Buddhas group were demons, because of their different customs just confirms this. I'm sure the feeling was mutual. There were competing notions of caste and who got to be number 1, and still is.

Malcolm wrote:

Very worth reading:

https://www.researchgate.net/publication/294688170_Buddhism_in_the_Shadow_of_Brahmanism

Also there is this:

The most uncertain of the categories we discussed in the Suttas is the fourfold *vaṇṇa* (Skt *varṇa*) system. At least the broad application of the label at the Buddha's time and location is doubtful. The four classes (*khattiya*, *brāhmaṇa*, *vessa*, *sudda*) do appear frequently in the Suttas without a label, yet we cannot escape the impression that what we find in the Suttas is a formula from a later time which was then inserted into the Suttas.

https://www.researchgate.net/publication/336305296_Early_Buddhism_and_Caste

Author: Malcolm

Date: Friday, July 30th, 2021 at 8:47 PM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Crazywisdom said:

It would be attributed to cabals of anonymous men writing under Buddha as a *nom de plum*.

Malcolm wrote:

The Mahabharata, the Puranas, etc., were composed by anonymous men. Why should Mahayana Sutras and tantras be any different? Especially considering that the tantras did not begin to be written down until 6th century at the earliest.

There was no writing in India, as far as we know, prior to the Mauryan Empire.

Speaking of Indian cultural habits, putting words in the mouths of historical, legendary, and mythical figures seems to be very much their habit. Somewhat like the way we write historical dramas with dialogue that John Adams, for example, never spoke in actuality.

Author: Malcolm

Date: Friday, July 30th, 2021 at 9:20 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

thanks mutsuk, but i am not.

is there an adequate and accurate english translation of Gongpa Zangthal ?

i think Stéphane was being asked by Chime Rigdzin Rinpoche to make one, but i am not sure if he is going to make it..

Malcolm wrote:

It's four volumes long. My translation, Buddhahood in This Life, is one of the more important texts in this cycle.

Author: Malcolm

Date: Friday, July 30th, 2021 at 9:23 PM

Title: Re: Prostrations -- from standing or from kneeling

Content:

Ayu said:

I was told, they are done from standing, but then they may differ: full prostrations by lying on the floor

or half prostrations by touching the ground with 5 points: the forehead, two hands and two knees.

Malcolm wrote:

The first is Vikramashila style, the second, Nalanda style.

Author: Malcolm

Date: Friday, July 30th, 2021 at 10:55 PM

Title: Re: New guy to Tantra

Content:

Crazywisdom said:

So you're saying Tibetans agree with Ashtanga Yoga.

Malcolm wrote:

While there are certainly texts in the Tenjur that define "yoga" in line with the idea of joining two things together, such as uniting method and wisdom, we also find definitions such as the one is a commentary on the Fifty Verses of Guru Devotion, "Yoga is a samadhi that transcends the world." Likewise, in the Yoga Sutras, we find the line, "Yoga is the cessation of transformations of the mind." Of course the philosophical base of the two traditions is not the same: the former being rooted in Madhyamaka, the latter in Samkhya, but the definitions are more or less the same.

Given that there is no way to derive joining two things from "rnal 'byor" at all, one assumes that the idea of the Indian panditas of eighth century who assisted Tibetan

translators was more oriented towards the resting in the natural state idea.

Author: Malcolm

Date: Friday, July 30th, 2021 at 11:02 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

mutsum said:

Apparently there is indeed one complete translation of the 4 volumes by Katarina Turpeinen. I haven't seen it and I don't know if she also did the Kadak Rangjung Rangshar.

Malcolm wrote:

Yes, and there is also mine, including the Kadag Rangshar, which has been sitting in manuscript for ten years. But it is not edited and not in publishable form.

Author: Malcolm

Date: Friday, July 30th, 2021 at 11:11 PM

Title: Re: New guy to Tantra

Content:

Crazywisdom said:

Samadhi doesn't imply a natural state. It's literally means mental sameness. You have to work to get there...

Malcolm wrote:

I am just telling you what the Tibetan term "rnal 'byor" actually means. rnal refers to "rnal ma." 'Byor in this context is defined through its synonym, babs, which means to settle.

In Tibetan, to join is "sbyor ba," for example in rlung gi sbyor, which is "vāyu yoga." So generally, rnal 'byor means one thing; sbyor ba means another. So a rnal 'byor pa is one who is able to rest or settle into their real condition.

Author: Malcolm

Date: Saturday, July 31st, 2021 at 12:13 AM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Crazywisdom said:

The arguments the guy makes in his earlier book would basically put most of earlier sects, all of Mahayana and Vajrayana in the category of stuff lifted from other traditions and/made up by Buddhists to try and make things fit. Like Shabkar wrote, Some say Self,

Dharmakaya, Rigpa, etc., It's all the same by different names. I think the author you cited would argue this is definitely not what Buddha taught or meant to teach...

Malcolm wrote:

So, do you literally believe the events of the Vimalakīrtinirdeśa Sūtra happened? Do you believe the Buddha flew through the air to Śrī Lanka to have a buddy to buddy conversation with rakṣasa king, Ravana, as the Lankāvatāra portrays? Do you literally believe thousands of monks and bodhisattvas can fit on Rājagṛha?

More to the point, does it actually matter if these things happened in history, or is the content and message of these texts more important?

If you decided that these events did not happen in history, that they were a kind of religious fictional narrative, would you lose confidence in Mahāyāna teachings? And if you did lose confidence in Mahāyāna teachings, wouldn't that mean the provenance of a teaching is more important to you than its doctrine?

When it comes to history, I read historians; when it comes to tenets, I read paṇḍitas; when it comes to the meaning of sūtras, I read the charioteers, Nāgārjuna, and the rest; when it comes to Vajrayāna, I read the mahāsiddhas, like Virūpa, Indrabhūti, etc. I am perfectly comfortable adapting my perspective based on what is useful in that moment. Here, in the academic forum, what is useful is history and modern scholarship.

Author: Malcolm

Date: Saturday, July 31st, 2021 at 12:59 AM

Title: Re: Help me understand Anatta

Content:

Seitaka said:

Well the Pali canon technically is a part of Mahayana too in the form of the Agamas,

Malcolm wrote:

No, this is not correct.

Seitaka said:

what does parinirvana look like for Madhyamaka?

Malcolm wrote:

Madhyamaka asserts a nonabiding nirvana, since it is a Mahāyāna system.

Author: Malcolm

Date: Saturday, July 31st, 2021 at 1:32 AM

Title: Re: Three thousand thoughts in a single life moment..

Content:

Queequeg said:

By understanding that the world is our mind, we enter the Sudden and Perfect path.

Malcolm wrote:

How is this different than the yogacāra assertion?

Author: Malcolm

Date: Saturday, July 31st, 2021 at 1:38 AM

Title: Xi's Gamble

Content:

Malcolm wrote:

An article in Foreign Affairs:

Xi's Gamble

The Race to Consolidate Power and Stave Off Disaster

By July/August 2021

Xi Jinping is a man on a mission. After coming to power in late 2012, he moved rapidly to consolidate his political authority, purge the Chinese Communist Party (CCP) of rampant corruption, sideline his enemies, tame China's once highflying technology and financial conglomerates, crush internal dissent, and forcefully assert China's influence on the international stage. In the name of protecting China's "core interests," Xi has picked fights with many of his neighbors and antagonized countries farther away—especially the United States. Whereas his immediate predecessors believed China must continue to bide its time by overseeing rapid economic growth and the steady expansion of China's influence through tactical integration into the existing global order, Xi is impatient with the status quo, possesses a high tolerance for risk, and seems to feel a pronounced sense of urgency in challenging the international order.

Why is he in such a rush? Most observers have settled on one of two diametrically opposite hypotheses. The first holds that Xi is driving a wide range of policy initiatives aimed at nothing less than the remaking of the global order on terms favorable to the CCP. The other view asserts that he is the anxious overseer of a creaky and outdated Leninist political system that is struggling to keep its grip on power. Both narratives contain elements of truth, but neither satisfactorily explains the source of Xi's sense of urgency.

A more accurate explanation is that Xi's calculations are determined not by his aspirations or fears but by his timeline. Put simply, Xi has consolidated so much power and upset the status quo with such force because he sees a narrow window of ten to 15 years during which Beijing can take advantage of a set of important technological and geopolitical transformations, which will also help it overcome significant internal challenges. Xi sees the convergence of strong demographic headwinds, a structural economic slowdown, rapid advances in digital technologies, and a perceived shift in the global balance of power away from the United States as what he has called "profound changes unseen in a century," demanding a bold set of immediate responses.

By narrowing his vision to the coming ten to 15 years, Xi has instilled a sense of focus and determination in the Chinese political system that may well enable China to overcome long-standing domestic challenges and achieve a new level of global centrality. If Xi succeeds, China will position itself as an architect of an emerging era of multipolarity, its economy will escape the so-called middle-income trap, and the technological capabilities of its manufacturing sector and military will rival those of more developed countries.

Yet ambition and execution are not the same thing, and Xi has now placed China on a risky trajectory, one that threatens the achievements his predecessors secured in the post-Mao era. His belief that the CCP must guide the economy and that Beijing should rein in the private sector will constrain the country's future economic growth. His demand that party cadres adhere to ideological orthodoxy and demonstrate personal loyalty to him will undermine the governance system's flexibility and competency. His emphasis on an expansive definition of national security will steer the country in a more inward and paranoid direction. His unleashing of "Wolf Warrior" nationalism will produce a more aggressive and isolated China. Finally, Xi's increasingly singular position within China's political system will forestall policy alternatives and course corrections, a problem made worse by his removal of term limits and the prospect of his indefinite rule.

Xi believes he can mold China's future as did the emperors of the country's storied past. He mistakes this hubris for confidence—and no one dares tell him otherwise. An environment in which an all-powerful leader with a single-minded focus cannot hear uncomfortable truths is a recipe for disaster, as China's modern history has demonstrated all too well.

A MAN IN A HURRY

In retrospect, Xi's compressed timeline was clear from the start of his tenure. China had become accustomed to the pace of his predecessor, the slow and staid Hu Jintao, and many expected Xi to follow suit, albeit with a greater emphasis on economic reform. Yet within months of taking the reins in 2012, Xi began to reorder the domestic political and economic landscape. First came a top-to-bottom housecleaning of the CCP. The party had repeatedly demonstrated its ability to weather domestic storms, but pressures were building within the system. Corruption had become endemic, leading to popular dissatisfaction and the breakdown of organizational discipline. The party's ranks were growing rapidly but were increasingly filled with individuals who didn't share Xi's belief in the CCP's exceptionalism. Party cells in state-owned enterprises, private companies, and nongovernmental organizations were dormant and disorganized. Senior-level decision-making had become uncoordinated and siloed. The party's propaganda organs struggled to project their messages to an increasingly cynical and tech-savvy citizenry.

Xi took on all these problems simultaneously. In 2013 alone, he initiated a sweeping anticorruption drive, launched a "mass line" campaign to eliminate political pluralism

and liberal ideologies from public discourse, announced new guidelines restricting the growth of the party's membership, and added new ideological requirements for would-be party members. The size of the party mattered little, he believed, if it was not made up of true believers. After all, he noted, when the Soviet Union was on the brink of collapse in the early 1990s, "proportionally, the Soviet Communist Party had more members than [the CCP], but nobody was man enough to stand up and resist."

Xi Jinping is a man on a mission.

Next on Xi's agenda was the need to assert China's interests on the global stage. Xi quickly began land reclamation efforts in the South China Sea, established an air defense identification zone over disputed territory in the East China Sea, helped launch the New Development Bank (sometimes called the BRICS Bank), unveiled the massive international infrastructure project that came to be known as the Belt and Road Initiative, and proposed the Asian Infrastructure Investment Bank.

Xi continued to slash his way through the status quo for the remainder of his first term and shows no signs of abating as he approaches the end of his second. His consolidation of power continues uninterrupted: he faces no genuine political rivals, has removed term limits on his tenure in office, and has installed allies and loyalists in key positions. New research centers are dedicated to studying his writings and speeches, party officials publicly extol his wisdom and virtue, and party regulations and government planning documents increasingly claim to be based on "Xi Jinping Thought." He has asserted the CCP's dominance over vast swaths of Chinese society and economic life, even forcing influential business and technology titans to beg forgiveness for their insufficient loyalty to the party. Meanwhile, he continues to expand China's international sphere of influence through the exercise of hard power, economic coercion, and deep integration into international and multilateral bodies.

Many outside observers, myself included, initially believed that the party's inability to contain the outbreak of COVID-19 highlighted the weaknesses of China's system. By the summer of 2020, however, Xi was able to extol the virtues of centralized control in checking the pandemic's domestic spread. Far from undermining his political authority, Beijing's iron-fisted approach to combating the virus has now become a point of national pride.

A UNIQUE MOMENT

Xi's fast pace was provoked by a convergence of geopolitical, demographic, economic, environmental, and technological changes. The risks they pose are daunting, but not yet existential; Beijing has a window of opportunity to address them before they become fatal. And the potential rewards they offer are considerable.

The first major change is Beijing's assessment that the power and influence of the West have entered a phase of accelerated decline, and as a result, a new era of multipolarity has begun, one that China could shape more to its liking. This view took hold as the U.S. wars in Afghanistan and Iraq became quagmires, and it solidified in the wake of the 2008 financial crisis, which the Chinese leadership saw as the death knell for U.S.

global prestige. In 2016, the British vote to leave the European Union and the election of Donald Trump as president in the United States fortified the consensus view that the United States, and the West more generally, was in decline. This might suggest that China could opt for strategic patience and simply allow American power to wane. But the possibility of a renewal of U.S. leadership brought about by the advent of the Biden administration—and concerns about Xi's mortality (he will be 82 in 2035)—means that Beijing is unwilling to wait and see how long this phase of Western decline will last.

The second important force confronting Xi is China's deteriorating demographic and economic outlook. By the time he assumed office, China's population was simultaneously aging and shrinking, and the country was facing an imminent surge of retirees that would stress the country's relatively weak health-care and pension systems. The Chinese Academy of Social Sciences now expects China's population to peak in 2029, and a recent study in *The Lancet* forecast that it will shrink by nearly 50 percent by the end of the century. Although Beijing ended its draconian one-child policy in 2016, the country has still recorded a 15 percent decline in births during the past 12 months. Meanwhile, the government estimates that by 2033, nearly one-third of the population will be over the age of 60.

Contributing to these woes is China's shrinking workforce and rising wages, which have increased by ten percent, on average, since 2005. Larger paychecks are good for workers, but global manufacturers are increasingly moving their operations out of China and to lower-cost countries, leaving a rising number of low-skilled workers in China unemployed or underemployed. And because only 12.5 percent of China's labor force has graduated from college (compared with 24 percent in the United States), positioning the bulk of the country's workforce to compete for the high-skilled jobs of the future will be an uphill battle.

Directly related to this worrying demographic picture is the slowdown of China's economy. With annual GDP growth having dropped from a high of 14 percent in 2007 to the mid-single digits today, many of the long-standing problems Beijing had been able to sweep under the rug now require attention and a willingness to accept economic and political pain, from unwinding the vast sea of indebted companies to demanding that firms and individuals pay more into the country's tax coffers. At the heart of China's growth woes is flagging productivity. Throughout the first several decades of the post-Mao reform period, realizing productivity gains was relatively straightforward, as the planned economy was dissolved in favor of market forces and droves of citizens voluntarily fled the countryside for urban and coastal areas and the promise of higher-wage jobs. Later, as foreign companies brought investment, technology, and know-how to the country, industrial efficiency continued to improve. Finally, the massive amounts spent on infrastructure, especially roads and rail, boosted connectivity and thus productivity. All of this helped a poor and primarily agricultural economy rapidly catch up with more advanced economies.

Yet by the time Xi assumed power, policymakers were finding it increasingly difficult to maintain momentum without creating unsustainable levels of debt, just as they had done in response to the 2008 global financial crisis. What is more, the country was

already saturated with transportation infrastructure, so an additional mile of road or high-speed rail wasn't going to add much to growth. And because almost all able-bodied workers had already moved from the countryside to urban areas, relocating labor wouldn't arrest the decline in productivity, either. Finally, the social and environmental costs of China's previous growth paradigm had become both unsustainable and destabilizing, as staggering air pollution and environmental devastation provoked acute anger among Chinese citizens.

Perhaps the most consequential shifts to have occurred on Xi's watch are advances in new technologies such as artificial intelligence, robotics, and biomedical engineering, among others. Xi believes that dominating the "commanding heights" of these new tools will play a critical role in China's economic, military, and geopolitical fate, and he has mobilized the party to transform the country into a high-tech powerhouse. This includes expending vast sums to develop the country's R & D and production capabilities in technologies deemed critical to national security, from semiconductors to batteries. As Xi stated in 2014, first-mover advantage will go to "whoever holds the nose of the ox of science and technology innovation."

Xi also hopes that new technologies can help the CCP overcome, or at least circumvent, nearly all of China's domestic challenges. The negative impacts of a shrinking workforce, he believes, can be blunted by an aggressive push toward automation, and job losses in traditional industries can be offset by opportunities in newer, high-tech sectors. "Whether we can stiffen our back in the international arena and cross the 'middle-income trap' depends to a large extent on the improvement of science and technology innovation capability," Xi said in 2014.

New technologies serve other purposes, as well. Facial recognition tools and artificial intelligence give China's internal security organs new ways to surveil citizens and suppress dissent. The party's "military-civil fusion" strategy strives to harness these new technologies to significantly bolster the Chinese military's warfighting capabilities. And advances in green technology offer the prospect of simultaneously pursuing economic growth and pollution abatement, two goals Beijing has generally seen as being in tension.

THE PARANOID STYLE IN CHINESE POLITICS

This convergence of changes and developments would have occurred regardless of who assumed power in China in 2012. Perhaps another leader would have undertaken a similarly bold agenda. Yet among contemporary Chinese political figures, Xi has demonstrated an unrivaled skill for bureaucratic infighting. And he clearly believes that he is a figure of historical significance, on whom the CCP's fate rests.

In order to push forward significant change, Xi has overseen the construction of a new political order, one underpinned by a massive increase in the power and authority of the CCP. Yet beyond this elevation of party power, perhaps Xi's most critical legacy will be his expansive redefinition of national security. His advocacy of a "comprehensive national security concept" emerged in early 2014, and in a speech that April, he

announced that China faced “the most complicated internal and external factors in its history.” Although this was clearly hyperbole—war with the United States in Korea and the nationwide famine of the late 1950s were more complicated—Xi’s message to the political system was clear: a new era of risk and uncertainty confronts the party.

The CCP’s long experience of defections, attempted coups, and subversion by outside actors predisposes it to acute paranoia, something that reached a fever pitch in the Mao era. Xi risks institutionalizing this paranoid style. One result of blurring the line between internal and external security has been threat inflation: party cadres in low-crime, low-risk areas now issue warnings of terrorism, “color revolutions,” and “Christian infiltration.” In Xinjiang, fears of separatism have been used to justify turning the entire region into a dystopian high-tech prison. And in Hong Kong, Xi has established a “national security” bureaucracy that can ignore local laws and operate in total secrecy as it weeds out perceived threats to Beijing’s iron-fisted rule. In both places, Xi has demonstrated that he is willing to accept international opprobrium when he feels that the party’s core interests are at stake.

At home, Xi stokes nationalist sentiment by framing China as surrounded and besieged by enemies, exploiting a deeply emotional (and highly distorted) view of the past, and romanticizing China’s battles against the Japanese in World War II and its “victory” over the United States in the Korean War. By warning that China has entered a period of heightened risk from “hostile foreign forces,” Xi is attempting to accommodate Chinese citizens to the idea of more difficult times ahead and ensure that the party and he himself are viewed as stabilizing forces.

Xi has placed China on a risky trajectory, one that threatens the achievements his predecessors secured.

Meanwhile, to exploit a perceived window of opportunity during an American retreat from global affairs, Beijing has advanced aggressively on multiple foreign policy fronts. These include the use of “gray zone” tactics, such as employing commercial fishing boats to assert territorial interests in the South China Sea and establishing China’s first overseas military base, in Djibouti. China’s vast domestic market has allowed Xi to threaten countries that don’t demonstrate political and diplomatic obedience, as evidenced by Beijing’s recent campaign of economic coercion against Australia in response to Canberra’s call for an independent investigation into the origins of the virus that causes COVID-19. Similarly, Xi has encouraged Chinese “Wolf Warrior” diplomats to intimidate and harass host countries that criticize or otherwise antagonize China. Earlier this year, Beijing levied sanctions against Jo Smith Finley, a British anthropologist and political scientist who studies Xinjiang, and the Mercator Institute for China Studies, a German think tank, whose work the CCP claimed had “severely harm[ed] China’s sovereignty and interests.”

Mao Zedong and Deng Xiaoping demonstrated strategic patience in asserting China’s interests on the global stage. Indeed, Mao told U.S. President Richard Nixon that China could wait 100 years to reclaim Taiwan, and Deng negotiated the return of Hong Kong under the promise (since broken by Xi) of a 50-year period of local autonomy. Both leaders had a profound sense of China’s relative fragility and the importance of careful,

nuanced statesmanship. Xi does not share their equanimity, or their confidence in long-term solutions.

That has sparked concerns that Xi will attempt an extraordinarily risky gambit to take Taiwan by force by 2027, the 100th anniversary of the founding of the People's Liberation Army. It seems doubtful, however, that he would invite a possible military conflict with the United States just 110 miles from China's shoreline. Assuming the PLA were successful in overcoming Taiwan's defenses, to say nothing of surmounting possible U.S. involvement, Xi would then have to carry out a military occupation against sustained resistance for an indeterminate length of time. An attempted takeover of Taiwan would undermine nearly all of Xi's other global and domestic ambitions. Nevertheless, although the more extreme scenarios might remain unlikely for the time being, Xi will continue to have China flaunt its strength in its neighborhood and push outward in pursuit of its interests. On many issues, he appears to want final resolution on his watch.

THE MAN OF THE SYSTEM

Xi's tendency to believe he can shape the precise course of China's trajectory calls to mind the economist Adam Smith's description of "the man of system": a leader "so enamored with the supposed beauty of his own ideal plan of government, that he cannot suffer the smallest deviation from any part of it." In order to realize his near-term goals, Xi has abandoned the invisible hand of the market and forged an economic system that relies on state actors to reach predetermined objectives.

Critical to this shift has been Xi's reliance on industrial policy, a tool of economic statecraft that had fallen out of favor until near the end of the tenure of Xi's predecessor, Hu, when it began to shape Beijing's approach to technological innovation. The year 2015 marked an important inflection point, with the introduction of supersized industrial policy programs that sought not just to advance a given technology or industry but also to remake the entire structure of the economy. These included the Made in China 2025 plan, which aims to upgrade China's manufacturing capabilities in a number of important sectors; the Internet Plus strategy, a scheme to integrate information technology into more traditional industries; and the 14th Five-Year Plan, which outlines an ambitious agenda to decrease China's reliance on foreign technology inputs. Through such policies, Beijing channels tens of trillions of yuan into companies, technologies, and sectors it considers strategically significant. It does this by means of direct subsidies, tax rebates, and quasi-market "government guidance funds," which resemble state-controlled venture capital firms.

Thus far, Beijing's track record in this area is decidedly mixed: in many cases, vast sums of investment have produced meager returns. But as the economist Barry Naughton has cautioned, "Chinese industrial policies are so large, and so new, that we are not yet in a position to evaluate them. They may turn out to be successful, but it is also possible that they will turn out to be disastrous."

Xi believes he can mold China's future as did the emperors of the country's storied past.

Related to this industrial policy is Xi's approach to China's private-sector companies, including many of the technological and financial giants that just a few years ago observers viewed as possible agents of political and social change. Technological innovation put firms such as Ant Group and Tencent in control of critical new data flows and financial technology. Xi clearly perceived this as an unacceptable threat, as demonstrated by the CCP's recent spiking of Ant Group's initial public offering in the wake of comments made by its founder, Jack Ma, that many perceived as critical of the party.

Xi is willing to forgo a boost in China's international financial prestige to protect the party's interests and send a signal to business elites: the party comes first. This is no David and Goliath story, however. It's more akin to a family feud, given the close and enduring connections between China's nominally private firms and its political system. Indeed, nearly all of China's most successful entrepreneurs are members of the CCP, and for many companies, success depends on favors granted by the party, including protection from foreign competition. But whereas previous Chinese leaders granted wide latitude to the private sector, Xi has forcefully drawn a line. Doing so has further restricted the country's ability to innovate. No matter how sophisticated Beijing's regulators and state investors may be, sustained innovation and gains in productivity cannot occur without a vibrant private sector.

GRAND STRATEGY OR GRAND TRAGEDY?

In order to seize temporary advantages and forestall domestic challenges, Xi has positioned himself for a 15-year race, one for which he has mobilized the awesome capabilities of a system that he now commands unchallenged. Xi's truncated time frame compels a sense of urgency that will define Beijing's policy agenda, risk tolerance, and willingness to compromise as it sprints ahead. This will narrow the options available to countries hoping to shape China's behavior or hoping that the "Wolf Warrior" attitude will naturally recede.

The United States can disprove Beijing's contention that its democracy has atrophied and that Washington's star is dimming by strengthening the resilience of American society and improving the competence of the U.S. government. If the United States and its allies invest in innovation and human capital, they can forestall Xi's efforts to gain first-mover advantage in emerging and critical technologies. Likewise, a more active and forward-looking U.S. role in shaping the global order would limit Beijing's ability to spread illiberal ideas beyond China's borders.

Unwittingly, Xi has put China into competition with itself, in a race to determine if its many strengths can outstrip the pathologies that Xi himself has introduced to the system. By the time he assumed power, the CCP had established a fairly predictable process for the regular and peaceful transition of power. Next fall, the 20th Party Congress will be held, and normally, a leader who has been in charge as long as Xi has would step aside. To date, however, there is no expectation that Xi will do so. This is an extraordinarily risky move, not just for the CCP itself but also for the future of China. With no successor in sight, if Xi dies unexpectedly in the next decade, the country could

be thrown into chaos.

Even assuming that Xi remains healthy while in power, the longer his tenure persists, the more the CCP will resemble a cult of personality, as it did under Mao. Elements of this are already evident, with visible sycophancy among China's political class now the norm. Paeans to the greatness of "Xi Jinping Thought" may strike outsiders as merely curious or even comical, but they have a genuinely deleterious effect on the quality of decision-making and information flows within the party.

It would be ironic, and tragic, if Xi, a leader with a mission to save the party and the country, instead imperiled both. His current course threatens to undo the great progress China has made over the past four decades. In the end, Xi may be correct that the next decade will determine China's long-term success. What he likely does not understand is that he himself may be the biggest obstacle.

Author: Malcolm

Date: Saturday, July 31st, 2021 at 2:17 AM

Title: Re: Three thousand thoughts in a single life moment..

Content:

Queequeg said:

By understanding that the world is our mind, we enter the Sudden and Perfect path.

Malcolm wrote:

How is this different than the yogacāra assertion?

Queequeg said:

That's a good question. In general, I don't think it is, except that Zhiyi argued that the mind only position is incomplete. So, for instance, Yogacarins would say the cup is the mind. Zhiyi argued that it could also be said that the mind is the cup. Yogacarins erred in identifying the mind as the reference point, whereas Zhiyi argued that any dharma could be the reference point against which everything else is said to arise.

Malcolm wrote:

We've had this conversation before. How is this more profound than the karana-hetu of the Sarvastivadins, that is, the principle that all phenomena are the causes of all other phenomena other than themselves?

Author: Malcolm

Date: Saturday, July 31st, 2021 at 3:12 AM

Title: Re: Three thousand thoughts in a single life moment..

Content:

Queequeg said:

Well, I don't think Zhiyi would say phenomena are causes of all other phenomena. That

would imply what he calls a vertical relationship, which he says is not correct. I think the key here would be the ichinen - one thought-moment, ie. ksana. He's not talking about successive moments that would suggest linear cause and effect. That's the "sudden" part of the "Perfect and Sudden". Or "beyond time".

Malcolm wrote:

Buddhist causality, even in śrāvakayāna, is sequential, momentary, and simultaneous. This is why we have serial dependent origination, momentary dependent origination, and simultaneous dependent origination (where all 12 limbs function simultaneously).

Author: Malcolm

Date: Saturday, July 31st, 2021 at 4:02 AM

Title: Re: Three thousand thoughts in a single life moment..

Content:

Queequeg said:

Yeah, all I can say is I don't think Zhiyi devolved to the sarvastivadin position as you describe it.

Malcolm wrote:

Well, the three dependent originations pretty much covered every possible causal relationship. I would not call it a devolution.

Queequeg said:

And I can't say much more than the above. Back to the Yogacarins, as I said, it wasn't that he said the Yogacarins were wrong, he said they were incomplete in arguing mind-only. His critique is that mind-only sets up a one way dynamic, and he was arguing that it could equally be said that the object gives rise to the mind, rhetorically.

Malcolm wrote:

That's not a rhetorical position—its the position of most Mādhyamakas, other than the few who opt for a mind-only presentation of relative truth, when deconstructing perception through ultimate analysis.

Queequeg said:

As far as I understand, in terms of the way the 18 dhatus work, each triad arises together - eye in contact with form is eye consciousness. We can say form and eye consciousness are functions of the eye, or, form and eye are functions of eye consciousness, or eye and eye consciousness are functions of form. By going through those three tentative possibilities, we can temper attachment and preference to any one of those formulations. It also casts each dharma in a slightly different light bringing a little more insight.

Malcolm wrote:

This still does not go beyond the śrāvaka formulation. Which is ok, because that is the base line for understanding how things like perception work.

Author: Malcolm

Date: Saturday, July 31st, 2021 at 4:40 AM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Crazywisdom said:

Credibility is important. Liars lie for a motive. Either the miraculous accounts happened or they didn't. If they didn't, probably the text is irrelevant at best.

Malcolm wrote:

I don't think it is quite that simple. We are divorced by two thousand years from the conditions on the ground that led to the rise of Mahāyāna, etc.

Crazywisdom said:

My lama swore Pachung could fly. I saw some pretty miraculous stuff around those guys. One must have an open mind. Not everything is explained.

Malcolm wrote:

On the contrary, everything is explained, for examples, things like the ṛddhipatis, etc.

Crazywisdom said:

He also makes some pretty big leaps of logic, like if something wasn't mentioned it means he didn't know about it. I'd have to look again, but he uses this tactic to frame his main arguments often,: see his logic on why 12 links was probably a later addition.

Malcolm wrote:

This is because there are several formulations of the nidanas, and they are not consistently presented.

Crazywisdom said:

He drops many many unsupported assumptions to prove his points. Although he makes some good ones, too. The passages he selected as probably emblematic of Buddha's intent, tone, modus operandi, rings true. They have a raw and natural feel of someone trying to get his point across, rather than someone trying to organize ideas for memorization,.or to wax philosophical to split hairs.

Malcolm wrote:

The Buddha was interested in philosophy only in so far as it reduced people's concepts.

Crazywisdom said:

Similarly, do you really believe there is such a thing as 3 incalculable kalpas? Do you really believe your blood of past lives can fill the universe? Do you really believe the Buddha taught all these different paths, like bhūmis and 5 paths? Is it at all necessary to know any abhidharma? Or is it all superfluous?

Malcolm wrote:

I personally accept rebirth and think that Buddhadharma is pointless and makes no sense without accepting both rebirth and karma.

Whether the person we call "Gautama Buddha" actually taught all of these texts we now have in person or not is not important to me. What matters to me is what these texts say, and there is a remarkably consistent thread running through all of them.

The Abhidharma is the original attempt to systematize the disordered nature of the Buddha's oral teachings. The Theravadins wrapped it up in a myth of Buddha ascending to the heavens to teach the devas. The Sarvastivadins were more honest, and asserted they were the summaries of the Dharma by senior arhats.

Crazywisdom said:

Vajrayana somehow has a way to make meditation easier. It's like a car. It's got handles and buttons. And then there's the bonus of magical wizardry.

Malcolm wrote:

This is because Vajrayāna takes into account the anatomy of the human body as a vehicle for liberation and yogic experience, something alluded to in the śrāvaka and Mahāyāna canon, but not made explicit.

Crazywisdom said:

From his book on Brahmins, it's hard not to notice that's what Brahmins are about. He mentions very succinctly Nagarjuna's point that reality is just words is a fallacy. And Mahayana is all about it, and hence Vajrayana's magical formulae, or sort of based on a fallacy.

Malcolm wrote:

Vajrayāna invokes some very ancient pre-Buddhist concepts about reality and language, but repurposes them for its own ends.

Crazywisdom said:

That simplicity is very convincing.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, July 31st, 2021 at 8:09 PM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Malcolm wrote:

I don't think it is quite that simple. We are divorced by two thousand years from the conditions on the ground that led to the rise of Mahāyāna, etc.

Crazywisdom said:

They lied because that was cool 2000 years ago?

Malcolm wrote:

No one considers dramatizations to be lies. For example, Plato's Socrates was based on a real person, but was used as a literary device to express Plato's ideas. In other words, Plato always put the best argument in the mouth of Socrates, but there is little doubt that these words were rarely if ever the actual words of Socrates. Likewise, Mahayana arose at the same time as the Ramayana and so on, use similar themes, etc. Is the Ramayana or the Bhagavad Gita a lie? Did Ravanna conspire to steal Sita? Was there ever even a person named Ravanna or Sita? If there was never a person named Ravanna, then what does that do to the credibility of the Lanka in your view?

Or what about the fact that the Blazing Tongue of the Dakini tantra, the principle source on the origins of Mahakala and Mahakali, borrows the narrative of Shiva destroying Tripura in order to explain the origins of Mahakala and borrows the narrative of Ravanna seducing Sita to explain the origins of Shri Devi and Remati? Is this a lie, or is there something else to be considered in these examples?

You seem to be making the claim that if the Mahayana sutras and tantras do not portray actual historical events, if tales of the lineage like Buddha flying to Oddiyana to meet Indrabhuti I, or giving the Kalacakra inside a stupa in South India, are dramatic stories rather than historical events, it's all a bust. You might feel that way, but I don't.

Author: Malcolm

Date: Saturday, July 31st, 2021 at 9:45 PM

Title: Re: abhisamayalankara resources

Content:

Humanic said:

Anyone have any idea about resources/texts in English to study the abhisamayalankara? Preferably from a gelugpa source.

Malcolm wrote:

Tsongkhapa's commentary has been translated and published by Spareham.

Author: Malcolm

Date: Saturday, July 31st, 2021 at 11:50 PM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Crazywisdom said:

It's an interesting issue. So in Guhyagarbha the wrathful mandala chapter 15 gives this long story about how Heruka tamed Tarpa Nagpo. It is an allegory. An allegory has a purpose, it is meant to crystalize a value. In this case the value is the most essential point of tantra, the mandala, mantra, etc.

In the case of Ramayana and Bhagavat Gita probably these are somewhat like that, but these were contrived by Brahmins establish themselves as the heirs of Rishis, the kingmakers and right hand to ancient bloodlines. So, total lie. Motives for control.

In the tantra example you give, it would fall under allegory. And Buddhist tantra tends to try to use allegory like this to upend the status quo, which was Brahmanism.

Malcolm wrote:

Seems to me you are using a double standard: fiction if it is nonbuddhist, allegory if it is buddhist.

Crazywisdom said:

But these are meant to be stories. Fiction IS a lie.

Malcolm wrote:

No, fiction is not necessarily a lie, as you admit above. It can be intentional, to make a point.

Crazywisdom said:

Maybe no one but the educated knows that. But it is a lie. It's lie meant to reveal a truth. That's why they give out prizes.

Malcolm wrote:

A lie, strictly speaking, is something said to deceive someone else. But I see no evidence of deliberate deception.

Crazywisdom said:

What is the point of telling a fictional story about how a sutra or tantra was found? It is not meant to reveal a truth. It is meant to legitimize it and hide the truth, which is Buddha never said it.

Malcolm wrote:

Only in a most narrow, literalist sense. And there are myriad strategies to justify what people set down as the words of the Buddha, from declaring the Buddha never said anything to the idea that the Buddha's words are interpreted variably by whoever hears them. When it comes to the Tantras, for example, they do not even necessarily claim to be taught by the Buddha. For example, the tradition of the Laghusamvara Tantra claims

it was never taught by the historical Buddha, but rather, by the *nirmāṇakāya* who presently dwells in the twenty-four places in Jambudvīpa. Is this a lie, a legend, or a myth?

Crazywisdom said:

Bronkhorst uses his method to prove or attempt at least that there are many things in the canon which Buddha never taught. I think most relevant to this discussion is liberating knowledge. He is more or less saying Buddha never talked much about the emptiness of dharmas and therefore that all of Mahayana and Vajrayana would have to be the fruit of a particular school of scholars who focused on that being the most important point. Whereas, for Buddha it was one important point but not the most important point. The most important point was seeing the end of suffering.

Malcolm wrote:

Sure, but I brought up Bronkhorst mainly because his research calls into question a lot of earlier European ideas about India circa 400 BCE, ideas which have been widely adopted by Indians as well as Westerners. As to your last point, there are many Theravadins who would likely agree with him.

Crazywisdom said:

Insofar as the emptiness of skandhas are the emptiness of dharmas, of course the Mahayana, like Heart Sutra and Vajrayana like mandala of five dhyani buddhas is useful, like a tool in a toolbox of tools, but I'm afraid unnecessary. They lead to the same point, perhaps with better precision. But the fanciful notions about buddhahood being the major and minor marks, emanations on planets and all that are in the category of uselessness.

Malcolm wrote:

The PP Sūtras dispensed with the idea of buddhahood being identifiable in characteristics.

In any case, no one ever said Mahāyāna and Vajrayāna were necessary for liberation, the claim is that they are necessary for buddhahood. Liberation and buddhahood are not the same thing.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 12:29 AM

Title: Re: What's with all the monarchism being fed to kids?

Content:

Archie2009 said:

Isn't it because Americans have this weird thing for (European) royalty and dominate the entertainment industry?

Malcolm wrote:

We don't really. We look at royalty as a quaint and charming oddity that we have abandoned.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 12:34 AM

Title: Re: Three thousand thoughts in a single life moment..

Content:

Queequeg said:

Yeah, all I can say is I don't think Zhiyi devolved to the sarvastivadin position as you describe it.

Malcolm wrote:

Well, the three dependent originations pretty much covered every possible causal relationship. I would not call it a devolution.

Queequeg said:

I'm not sure cause and effect as you have in mind applies to the view explained through ichinen sanzen. "Since suffering and its causes do not exist..." I don't think it's any sort of conventional view. As I understand it, it's the view taught in, for instance, the Heart Sutra: There is no suffering, no cause of suffering, no end to suffering, no path to follow.

Malcolm wrote:

Which actually means:

There is suffering, a cause of suffering,
an end to suffering, a path to follow.

Why? "Matter is empty, emptiness is matter; apart from matter there is no emptiness; apart from emptiness there is no matter, the same for sensation, perception, formation, and consciousness."

The Heart Sūtra is merely saying there is no inherent suffering, cause, end, or path, and that the two truths, samsara and nirvana, etc., are inseparable.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 12:55 AM

Title: Re: What's with all the monarchism being fed to kids?

Content:

Archie2009 said:

Isn't it because Americans have this weird thing for (European) royalty and dominate the entertainment industry?

Malcolm wrote:

We don't really. We look at royalty as a quaint and charming oddity that we have abandoned.

Danny said:

Lol Washington was a king in all but name.

Malcolm wrote:

That is just false. There was a man, Colonel Lewis Nicola, who suggested to Washington that as the chief executive of the nascent republic, he be named "king." Washington flat out rejected this suggestion. And as history shows, he transferred his power peacefully to the next president. Kings only transfer power, generally, through death or murder.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 1:36 AM

Title: Re: What's with all the monarchism being fed to kids?

Content:

Danny said:

Lol Washington was a king in all but name.

Malcolm wrote:

That is just false.

Danny said:

The fears of the day were that Washington was a king, without the ritual, checking for a dick, and the blood of the Roman eagle confirmation.

Malcolm wrote:

Whose fears?

Danny said:

Also the fears were what fills the "void" after reactionary forces had secured a political empty space, the illegal redistribution of wealth and land...

Malcolm wrote:

Huh? Which "reactionary forces" are you referring to?

Danny said:

False no...

Malcolm wrote:

Definitely.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 2:43 AM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Crazywisdom said:

Which Nirmanakaya is that? Vajradakini? Visionary.

Malcolm wrote:

The nirmāṇakāya of Mahāvajradhara by the name of Śrī Heruka. So, not visionary, meant to be taken literally as you indicate below, which is why people spend time going to the 24 places, and renaming place in Tibet after them, etc.

Crazywisdom said:

especially in the Chakrasamvara situation. It is meant to say this happened there. How can that be? It's a miraculous claim.

Malcolm wrote:

This is one of the bases to the claim that in this degenerate age, the Laghusamvara cycle is the most effective.

Crazywisdom said:

Sure Buddhahood, and you have to swallow hook line and sinker for all the extra stuff Mahayana and Vajrayana say is missing from "liberation,"

Malcolm wrote:

Principally, what is missing from liberation is two-fold omniscience, that's what you have to swallow. But that omniscience is limited.

Crazywisdom said:

also as Bronkworst points out Mahayana/Vajrayana is based on the fallacy that reality is just words.

Malcolm wrote:

Where does he make this claim? He is incorrect, of course.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 3:10 AM

Title: Re: What's with all the monarchism being fed to kids?

Content:

Danny said:

Typical gaslighting

Malcolm wrote:

Typical ambiguous claims not backed by any facts whatsoever.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 4:38 AM

Title: Re: What's with all the monarchism being fed to kids?

Content:

Danny said:

Callender sided with the Jeffersonian Democratic-Republican Party, which believed in a limited federal government that would allow states to determine their own future.

Republicans, as they were known until 1828 when they would become the Democratic Party, believed Congress had principal power in national affairs, since it was closer to the states and the people. A too-powerful executive, supported by a large army, would encourage monarchism. Republican distaste for the monarchy inspired their support for the freedom-loving revolutionaries in France over Great Britain's king.

Malcolm wrote:

There was never any danger that Washington was going to become a king.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 5:34 AM

Title: Re: What's with all the monarchism being fed to kids?

Content:

Danny said:

Washington was offered a "crown" of sorts, no matter how a king's crown was broken into many parts.

Malcolm wrote:

Not in actuality.

Danny said:

Thankfully he rejected as you say, but to say there was no memory and fear of another lord protector, A tyrant is unreasonable.

Malcolm wrote:

We rejected the monarchy and its trappings. We still do. The conflict between the Federalists and the Republicans had to do with how slavery was going to be handled more than anything else.

Danny said:

Washington and his successor Adams were viewed as Federalists and with suspicion.

Malcolm wrote:

They were viewed with such suspicion in the South. In New England, the Federalists were the dominate party until they collapsed in 1816. And a majority of the founders were Federalists. They were absolutely opposed to any aristocracy. Nevertheless, they were pro-British in general. They lost their popularity largely as result of the War of 1812.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 5:36 AM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

heart said:

People in tukdam are dead. Thet don't breath, their hearts don't beat. So it would be very weird if there was any brain activity.

Malcolm wrote:

But they do breathe, while in Thukdam, the inner respiration has not ceased.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 8:34 PM

Title: Re: Refuge name conundrum

Content:

suerafatodd said:

Hello all - hope you're well. I'm writing with a question regarding a refuge name I received.

I was previously a member of the Shambhala community, which (as I'm sure many know) has been up-ended by the revelation of an abuse scandal (both recent and historical). I took refuge with a representative of the so-called "Sakyong" before all of this was revealed - I was given a refuge name. I consider refuge names to be tools for self-reflection. Somehow, after everything that has happened, I feel as though that name (that tool)) isn't even valid since it was conferred by someone who I do not consider to be a legitimate teacher. I am writing to get opinions on how to relate to this name given the circumstances. Is it a legitimate tool for me, or something to disregard?

This is purely a psychological issue for me and may seem trivial, but that name feels like some sort of tether tying me to the "Sakyong," that community and the whole situation. The reality of the situation is that I want nothing to do with it and do not want to be tethered to it psychologically or otherwise. That is why it is eating me up. I'd appreciate any advice anyone may have.

heart said:

Take refuge again with a teacher you have full confidence in. In general refuge to the

Buddha, Dharma and Sangha have nothing to do with various Tibetan lineages so the person you take refuge with should feel like a solid representation of the three jewels.

/magnus

Aemilius said:

Oh really?

Malcolm wrote:

Yes, really.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 8:51 PM

Title: Re: What's with all the monarchism being fed to kids?

Content:

PeterC said:

What america does have, which is at the core of its society, is an aristocracy. Large parts of society are organized in such a way as to entrench it.

Malcolm wrote:

There is no genuine form aristocracy in America. There is sort of a Hollywood glitter version of it, but no one takes it seriously.

There is a burgeoning billionaire class that has benefitted through a tax code that benefits them and against discriminates people who make far less than they do. Time to bust up some monopolies...

As to Kim's observation—the Kennedys were not and are not a dynasty. Neither are the Bushes. Neither family is competent enough to maintain power in a Democracy—and that's the point right?

The Hanover/Windsors are a dynasty. They've held the throne of England since the mid-18th century, through through six regents. But we Yankee Doodles kicked them out during the reign of the first king in their dynasty, George the III, the architect of the modern British identity, flag and all. And we sent the Tories who did not want participate in the US packing to Canada or back home to England. Australia became the new Georgia.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 9:12 PM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Crazywisdom said:

He remarks on Nagarjuna using a linguistic example of, "when I traveled in the road, I traveled on the road," as proof of traveling twice. Nagarjuna uses this example to show the illusory nature of appearance. Bronkworst uses this example to show Nagarjuna's use of linguistic devices stems from a fallacious assumption in Mahayana, that reality is nominal. When in fact names are just labels atop felt experiences. Babies don't have words, but they have countless experiences. That's why they giggle and cry.

Malcolm wrote:

He is a historian, not a Buddhist I don't expect him to grasp the nuances of Madhyamaka, rejections of moving movers, etc.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 10:06 PM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Malcolm wrote:

The *nirmāṇakāya* of Mahāvajradhara by the name of Śrī Heruka. So, not visionary, meant to be taken literally as you indicate below, which is why people spend time going to the 24 places, and renaming place in Tibet after them, etc.

Crazywisdom said:

That's a truth claim, see?

Malcolm wrote:

Not in any hard legal sense.

For example, another "truth" claim concerns the existence of a kingdom named Shambhala and a huge war that is supposed to happen with Muslims in 400 years or so. Some people take this literally. Other people see it as an allegory of a personal, spiritual battle, as it is presented in the gnosis chapter.

Kālacakra is recognized as a valid system today by everyone; but during the 14th century there was still considerable doubt about its validity in Tibet.

All of these claims are truth claims for those who accept them, and are not truth claims for those who do not. For example, the treasure system is still widely rejected/ignored by many Tibetan Buddhists, especially in Geluk, Jonang, and more conservative bastions of Sakya.

So, in general, in Buddhadharma, one tends to ignore the scriptures for which one does not feel affinity, no one fears rejecting or ignoring the truth claims made by proponents of this or that school, and it has been this way since the rise of Mahāyāna, and even among śrāvaka schools we see this dynamic, i.e., "We don't read that sūtra, so it does not apply to us."

Crazywisdom said:

This is one of the bases to the claim that in this degenerate age, the Laghusamvara cycle is the most effective.

So if that's true it will be most effective. Is it? How can we know?

Malcolm wrote:

Well, practice five-fold Mahāmudra or Vajrayoginī in the Drigung system and find out.

I suspect these claims of effectiveness are a kind of puffery. Their validity rests on accepting certain assumptions.

The Laghusamvara system was certainly the most widely practiced tantric cycle in India. It has the most explanatory tantras, commentaries, and sādhanas. More of the Eighty-Four Mahāsiddhas practiced it than any other system. Today, it remains the most widely practice system in Tibetan Buddhism, extensively practiced in Sakya, Kagyu, and Gelug, with the central lineages in all three schools descending directly from Naropa, either through Mal Lotsawa Rinchen Drak (Sakya, Geluk) or Marpa Lotsawa (Dwagpo Kagyu, Geluk), and is practiced more widely than Hevajra, Guhyasamāja, Kālacakra, not to mention more obscure systems like Caturpitha, Mahāmaya, Candamahārośana, Buddhakāpala, and so on.

But more importantly, for Indians, the origin story of Heruka of the Laghusamvara has everything to do with the conquest of Shiva and Umadevi, sited in and around places in India that people actually travelled to and at one point, could identify with certainty. Later, when these pithas, upithas, and so on became less identifiable, the pilgrimage became an inner one, with the Ghantapāda body mandala system, etc.

None of these claims can be verified in any sort of objective way for anyone but oneself.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 10:12 PM

Title: Re: What's with all the monarchism being fed to kids?

Content:

PeterC said:

They'd like you to think so, but really the roots of most "royal" families in Europe are extremely shallow, particularly the windsors.

Malcolm wrote:

Depth of ancestry is obviously not a measure of the ability to take or be thrust into power. And yes, they are all cousins who all held all the thrones. When you read nineteenth century marxist and anarchist tracts excoriating elites, well, this is the

people they were talking about.

PeterC said:

Victoria's son, Edward, should have been styled prince of saxe-coburg und gotha, but they felt 'Windsor' sounded more British than a barely-relevant Germanic name.

Malcolm wrote:

Indeed.

PeterC said:

Philip Schleswig-Holstein-Sonderburg-Glucksburg - whose grandfather was a king, albeit of a rather unimportant Kingdom, but whose father really wasn't anything except a nazi collaborator - got his wife, liz Windsor, to promote him to Prince and had his family changed to Mountbatten, which again sounds reassuringly British.

Malcolm wrote:

Absolutely.

PeterC said:

It's all a mirage. They repurpose discarded titles ennobled with the merest fragment of DNA and claim that they've been around forever. The key skill is the pretence.

Malcolm wrote:

All kings are fools, as Aryadeva points out.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 10:13 PM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

heart said:

People in tukdam are dead. They don't breathe, their hearts don't beat. So it would be very weird if there was any brain activity.

Malcolm wrote:

But they do breathe, while in Thukdam, the inner respiration has not ceased.

heart said:

I don't think that breath is physical.

/magnus

Malcolm wrote:

Of course it is physical, since it involves the element of air.

Author: Malcolm

Date: Sunday, August 1st, 2021 at 10:16 PM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

fckw said:

And if none of those method would reveal anything, according to Occam's Razor the closest conclusion would be to assume from a scientific standpoint that tukdam is just a myth people tell each other, a story to inspire, but nothing to be taken seriously by anyone scientifically inclined. And that in turn should be very unsettling for any practitioner, because it means that what our lineage masters have told us is not reliable from a scientific perspective.

Malcolm wrote:

Occam's razor might also tell us that modern science is not up to the task of explaining the death processes of people who have mastered a serious level of samadhi.

Author: Malcolm

Date: Monday, August 2nd, 2021 at 12:38 AM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

heart said:

I don't think that breath is physical.

/magnus

Malcolm wrote:

Of course it is physical, since it involves the element of air.

heart said:

Well, dead people don't breath so it indicate some other kind of movement.

/magnus

Malcolm wrote:

People in thugdam still have inner respiration. They are not dead until the father and mother's element meet at the heart center, etc., no matter what standard of death is held by Western Medicine.

Author: Malcolm

Date: Monday, August 2nd, 2021 at 12:45 AM

Title: Re: Did Siddharta Gautama have battle experience?

Content:

Crazywisdom said:

Philosophers, logicians and mathematicians also talk about truth claims. But point taken. I have practiced this cycle for many years, so I guess I can admit it's effectiveness in tantric means. Still wondering if it's what Buddha had intended

Malcolm wrote:

From our perspective, a buddha intended it. And it really depends on how much one thinks "Buddhism" is only the recorded words of a particular human being who lived in India roughly 2500 years ago.

But more to the point, we cannot expect our legends and myths to correspond to an empirical examination of facts in modern history, archaeology, and text criticism. And frankly, when it comes to practicing our traditions, we shouldn't really care. Empirical facts are part of impure vision, not the experiential vision of yogins and yoginis.

Author: Malcolm

Date: Monday, August 2nd, 2021 at 1:12 AM

Title: Re: Refuge name conundrum

Content:

KathyLauren said:

Many people in Tibetan traditions take refuge in Guru, Buddha, Dharma and Sangha.

Malcolm wrote:

Only if they have actually received empowerment.

Author: Malcolm

Date: Monday, August 2nd, 2021 at 2:31 AM

Title: Re: Three thousand thoughts in a single life moment..

Content:

Minobu said:

i get that matter is empty of inherent existence...

how does emptiness become matter....did you misspoke.

Malcolm wrote:

If I misspoke, the Buddha misspoke, because I was just directly quoting the Heart Sūtra.

Since matter and emptiness are inseparable, whatever is matter is empty, and whatever is empty is matter. To extend the quote, whatever is a sensation is empty, whatever is empty is a sensation, etc. There is actually a means of understanding this four-fold emptiness. My teacher, Lama Migmar, explains it in detail here:

Minobu said:

i was happy to see you admitting that there is suffering...

it might not be inherent but it does exist...

Malcolm wrote:

I never, ever, suggested otherwise, anywhere, in any forum.

Author: Malcolm

Date: Monday, August 2nd, 2021 at 4:10 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

dharmafirststeps said:

I've been increasingly surprised over the past year and a half by not only the extent of anti-vaxx sentiment within the Dzogchen Community, but also the extremity of that sentiment.

Malcolm wrote:

These people are idiots. I know people who have departed from Tenerife because of this issue, because they do not feel safe around the anti-vaxx crowd.

dharmafirststeps said:

Some people are simply too distrustful to take the vaccine, but I'm also seeing significant numbers of people with really really wild conspiratorial views, and even sadder, aggressively haranguing vajra siblings about it.

Malcolm wrote:

They can f*&k off.

dharmafirststeps said:

Unfortunately this isn't just limited to a few crazies, but includes respected members of the Community, people in positions of authority, long time dedicated practitioners etc (admittedly the views and behaviour among these groups are at least less extreme). The Community WhatsApp group in my own country has mostly just become a vehicle for spreading anti-vaxx media.

Malcolm wrote:
You should not follow it then.

dharmafootsteps said:
Without the guidance of a living teacher I guess it allows for more flourishing of wild ideas.

Malcolm wrote:
ChNN would have been first in line. That's how stupid these people are. They all seems to forget the extreme protection ChNN was afforded from the flue in 2017 and onward. 2015/2016 was really the last year you could go up, greet him and shake his hand.

Their idea, as dumb as it is, is to do lots of protector pujas, as if that is going to protect them from getting covid21 [Delta]. So dumb.

Yes, do protector pujas, but also get a f76cking vaccine shot.

Author: Malcolm
Date: Monday, August 2nd, 2021 at 4:14 AM
Title: Re: Highest form of meditation?
Content:
Crazywisdom said:
Maybe you don't have a complete list

Seitaka said:
Yes these are just some major ones, 84,000 Dharma doors would be kind of hard to list huh?

Malcolm wrote:
Pretty easy actually: 21,000 for ignorance (Abhidharma), 21,000 for desire (Vinaya), 21,000 for hatred (sūtra), and another 21,000 for mixed afflictions (mixed teachings).

Author: Malcolm
Date: Monday, August 2nd, 2021 at 4:21 AM
Title: Re: Anti-vaxx sentiment in western sanghas
Content:
Norwegian said:
So, if you want to use Buddhist talking points, there's that whole compassion and caring about others aspect which is important to consider. And I would hope that whoever is in the Dzogchen Community are capable of considering this.

Malcolm wrote:
There has always been a deficit of compassion in the DC, not in Rinpoche, but in many of his students, especially the ones who fantasize that they are not Buddhists.

Author: Malcolm

Date: Monday, August 2nd, 2021 at 4:24 AM

Title: Re: How Bhikshu Svagata drinks (too much) alcohol

Content:

Aemilius said:

It seems evident that the Mahāsāṃghika Vinaya is the earlier version...

Malcolm wrote:

<https://discourse.suttacentral.net/t/why-the-mahasa-ghika-is-not-the-earliest-vinaya/7458>

Aemilius said:

To sum up, the sources that Prebish invokes to prove the earliness of the Mahāsaṅghika Vinaya either are weak (Bareau and Pachow), mistaken (Hofiger), sectarian (Fa-xiang), or in fact prove the very opposite of what Prebish wants (Frauwallner, Roth, Cousins). Worryingly, Prebish has repeatedly misrepresented his sources.

Author: Malcolm

Date: Monday, August 2nd, 2021 at 8:02 AM

Title: Re: What's with all the monarchism being fed to kids?

Content:

Danny said:

Callender sided with the Jeffersonian Democratic-Republican Party, which believed in a limited federal government that would allow states to determine their own future. Republicans, as they were known until 1828 when they would become the Democratic Party, believed Congress had principal power in national affairs, since it was closer to the states and the people. A too-powerful executive, supported by a large army, would encourage monarchism. Republican distaste for the monarchy inspired their support for the freedom-loving revolutionaries in France over Great Britain's king.

Malcolm wrote:

There was never any danger that Washington was going to become a king.

Crazywisdom said:

To the contrary, the power of a president as a king was of paramount concern to the founders.

Malcolm wrote:

Well, not exactly, that's why they chose the term "president" rather than "king." Of course they are concerned about hereditary leadership, but they nipped that in the bud, that's why no one was worried about Washington becoming a king.

Author: Malcolm

Date: Monday, August 2nd, 2021 at 8:03 AM

Title: Re: What's with all the monarchism being fed to kids?

Content:

PeterC said:

What america does have, which is at the core of its society, is an aristocracy. Large parts of society are organized in such a way as to entrench it.

Malcolm wrote:

There is no genuine form aristocracy in America. There is sort of a Hollywood glitter version of it, but no one takes it seriously.

There is a burgeoning billionaire class that has benefitted through a tax code that benefits them and against discriminates people who make far less than they do. Time to bust up some monopolies...

As to Kim's observation—the Kennedys were not and are not a dynasty. Neither are the Bushes. Neither family is competent enough to maintain power in a Democracy—and that's the point right? ...

Kim O'Hara said:

Sorry, Malcolm, but we're clearly using slightly different meanings of the term.

<https://www.imdb.com/title/tt0081856/>

I rest my case.

Kim

Malcolm wrote:

Ummm... what did I say about Hollywood glitter?

Author: Malcolm

Date: Monday, August 2nd, 2021 at 8:06 AM

Title: Re: What's with all the monarchism being fed to kids?

Content:

Bristollad said:

As elitist as having a constitutional monarchy seems, even as a socialist I'm just grateful our head of state isn't another bloody politician.

Malcolm wrote:

Monarchism dies hard, even when monarchs don't do shit but spend money on pomp and circumstance. Anyhow, the UK has not had a legitimate monarch since the Stuarts

were usurped.

Author: Malcolm

Date: Monday, August 2nd, 2021 at 9:23 AM

Title: Re: What's with all the monarchism being fed to kids?

Content:

Bristollad said:

As elitist as having a constitutional monarchy seems, even as a socialist I'm just grateful our head of state isn't another bloody politician.

Malcolm wrote:

Monarchism dies hard, even when monarchs don't do shit but spend money on pomp and circumstance. Anyhow, the UK has not had a legitimate monarch since the Stuarts were usurped.

PeterC said:

Not even. The country has been illegitimately occupied ever since the Normans killed Harold Godwinson in October 1066.

Malcolm wrote:

Around the same time Chetsun Senge Wangchuk received the 17 tantras.

Author: Malcolm

Date: Monday, August 2nd, 2021 at 10:33 AM

Title: Re: What's with all the monarchism being fed to kids?

Content:

Crazywisdom said:

very concerned about limiting the role of the executive.

Malcolm wrote:

Washington was a founder. I was responding to a specific claim about Washington, i.e., that people feared HE would want to become a king. Washington was no prince, he singly handedly started the war that ultimately led to the American Revolution, the French and Indian War of 1754-1763, and he owned slaves. My point was that no one feared that Washington had royal ambitions, despite a robust conversation about the undesirability of having a king at the head of the new republic.

Author: Malcolm

Date: Monday, August 2nd, 2021 at 11:25 PM

Title: Re: What's with all the monarchism being fed to kids?

Content:

Crazywisdom said:

Yes, that's very important. It seems many do not shed this childhood fantasy, however.

Malcolm wrote:

For years I have observed many people here waxing nostalgic about Dharma kings. This fantasy is deeply embedded in the Tibetan Buddhist imagination, even in westerners.

For example, such images permeate the lower initiations of Vajrayāna, superficially modeled on the coronation of an Indian monarch. Trungpa borrowed various customs from Asian countries, combined them with his imagination of British mannerisms, cooked this all up into a new dish, and served monarchism to western disciples. We still have people who take the Kālacakra empowerment stirred by utopian fantasies of a coming world paradise run by tenth-stage bodhisattva rulers, hoping to be reborn as soldiers in the army of Rudra Cakravartin. And of course we have famous Tibetan Buddhist teachers today who complain bitterly about Democracy on a regular basis.

And more to the point, virtually all of our lineage heads were religious rulers.

Of course, this sentiment is understandable in societies like Tibet, and basically everywhere else, which were run by despots, tyrants, and warlords. But such imagery, though evocative, is much less powerful in a Democratic society

Author: Malcolm

Date: Monday, August 2nd, 2021 at 11:50 PM

Title: Re: Three thousand thoughts in a single life moment..

Content:

Minobu said:

Thank you Loppon malcolm for responding

Malcolm wrote:

The Heart of the Perfection of Wisdom

In Sanskrit: Bhagavati prajnaparamitahrdaya

In Tibetan: Bcom Idan 'das ma shes rab kyi pha rol tu phyin pa'i snying po

In English: The Heart of the Perfection of Wisdom, the Bhagavati

Thus have I once heard:

The Blessed One was staying in Rajagrha at Vulture Peak along with a great community of monks and great community of bodhisattvas, and at that time, the Blessed One fully entered the meditative concentration on the varieties of phenomena called the Appearance of the Profound. At that very time as well, holy Avalokitsevara, the bodhisattva, the great being, beheld the practice itself of the profound perfection of wisdom, and he even saw the five aggregates as empty of inherent nature. Thereupon, through the Buddha's inspiration, the venerable Sariputra spoke to holy Avalokitsevara, the bodhisattva, the great being, and said, "Any noble son who wishes to engage in the practice of the profound perfection of wisdom should train in what way?"

When this had been said, holy Avalokitsevara, the bodhisattva, the great being, spoke to venerable Sariputra and said, "Sariputra, any noble sons or daughters who wish to practice the perfection of wisdom should see this way: they should see insightfully, correctly, and repeatedly that even the five aggregates are empty of inherent nature. Form is empty, emptiness is form, Emptiness is not other than form, form is also not other than emptiness. Likewise, sensation, discrimination, conditioning, and awareness are empty. In this way, Sariputra, all things are emptiness; they are without defining characteristics; they are not born, they do not cease, they are not defiled, they are not undefiled. They have no increase, they have no decrease.

"Therefore, Sariputra, in emptiness there is no form, no sensation, no discrimination, no conditioning, and no awareness. There is no eye, no ear, no nose, no tongue, no body, no mind. There is no form, no sound, no smell, no taste, no texture, no phenomenon. There is no eye-element and so on up to no mind-element and also up to no element of mental awareness. There is no ignorance and no elimination of ignorance and so on up to no aging and death and no elimination of aging and death. Likewise, there is no suffering, origin, cessation, or path; there is no wisdom, no attainment, and even no non-attainment.

"Therefore, Sariputra, since the bodhisattvas have no obtainments, they abide relying on the perfection of wisdom. Having no defilements in their minds, they have no fear, and passing completely beyond error, they reach nirvana. Likewise, all the Buddhas abiding in the three times clearly and completely awaken to unexcelled, authentic, and complete awakening in dependence upon the perfection of wisdom.

"Therefore, one should know that the mantra of the perfection of wisdom - the mantra of great knowledge, the precious mantra, the unexcelled mantra, the mantra equal to the unequalled, the mantra that quells all suffering - is true because it is not deceptive. The mantra of the perfection of wisdom is proclaimed:

tadyatha - gate gate paragate parasamgate bodhi svaha!

Sariputra, a bodhisattva, a great being, should train in the profound perfection of wisdom in that way."

Thereupon, the Blessed One arose for that meditative concentration, and he commended holy Avalokitsevara, the bodhisattva, the great being. "Excellent!" he said. "Excellent! Excellent! Noble child, it is just so. Noble child, it is just so. One should practice the profound perfection of wisdom in the manner that you have revealed - the Tathagatas rejoice!" This is what the Blessed One said.

Thereupon, the venerable Sariputra, the holy Avalokitsevara, the bodhisattva, the great being, and that entire assembly along with the world of gods, humans, asuras, and gandharvas, all rejoiced and highly praised what the Blessed One had said.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 1:58 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Genjo Conan said:

They feel that, since they cannot be vaccinated, requiring the vaccine is unduly discriminatory and creates a two-tiered dharma.

Malcolm wrote:

Nonsense, your center's leaders are protecting their health.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 2:00 AM

Title: Re: Highest form of meditation?

Content:

Genjo Conan said:

I don't think you're going to get a definitive answer that's not also tied up in sectarianism.

Malcolm wrote:

The answer is simple, and not sectarian at all, since it is mentioned in every sūtra and tantra that discusses Buddha's awakening.

The highest meditation is Vajropama Samadhi, since only it has the ability to obliterate all traces of the two obscurations in their entirety.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 4:16 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Johnny Dangerous said:

Its distressing and quite confusing in some ways, but it is very different than the previous situation.

Malcolm wrote:

The point is that with Delta, vaccinated people are likely contagious if infected. Since they are vectors of transmission, it is unwise to abandon masks indoors, and social distancing outdoors, even if vaccinated. This protects everyone. Who cares if it seems excessive?

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 4:25 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Johnny Dangerous said:

Its distressing and quite confusing in some ways, but it is very different than the previous situation.

Malcolm wrote:

The point is that with Delta, vaccinated people are likely contagious if infected. Since they are vectors of transmission, it is unwise to abandon masks indoors, and social distancing outdoors, even if vaccinated. This protects everyone. Who cares if it seems excessive?

Johnny Dangerous said:

I don't have an issue with masking, I think it's a reasonable precaution, especially among people who are higher risk for breakthrough infection. The folks I practice with have chosen not to for now. I am personally ok with that too, but will change the second they want to.

I think that for many people there is a reasonable balance to be struck between safety and mental health, socializing, etc.

Malcolm wrote:

Since Trump, and because of him, the world is exponentially more dangerous now than it was say, six years ago.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 4:30 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

KeithA said:

I...am have trouble finding any compassion for the folks who choose not get vaccinated.

Malcolm wrote:

You wear masks to protect them, right? Even though they are idiots? Well, that's compassion.

Anyhow, you should see the anti-vaxx shit show over on DW engaged.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 5:30 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Johnny Dangerous said:

Speaking of which:

<https://www.msn.com/en-us/health/medical/study-less-than-1-of-fully-vaccinated-people-experiencing-breakthrough-covid-infections/ar-AAMRbnM?ocid=winp1taskbar>

I know they are applying the precautionary principle due to the snot/viral load test, but my guess is that as things play out we will see that vaccinated people are just not spreading this very much. We will see.

Malcolm wrote:

Ummm....Ptown?

<https://www.nytimes.com/2021/07/31/us/covid-outbreak-provincetown-cape-cod.html>

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 6:42 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Malcolm wrote:

It's the sole reason the CDC revised their guidance.

Johnny Dangerous said:

Speaking of which:

<https://www.msn.com/en-us/health/medical/study-less-than-1-of-fully-vaccinated-people-experiencing-breakthrough-covid-infections/ar-AAMRbnM?ocid=winp1taskbar>

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<https://www.nytimes.com/2021/07/31/us/covid-outbreak-provincetown-cape-cod.html>

Johnny Dangerous said:

I can't read the article because I don't subscribe, but from what I've read that was an atypical study demographically - big group of people flocking to one area. It might mean something substantial on the larger scale or it might not, just like the viral load thing. Another issue is, AFAIK a vaccinated testing positive for Covid does not necessarily imply transmissibility.

<https://sfist.com/2021/07/22/delta-not-causing-more-breakthrough-covid-cases-expert-say-and-maybe-asymptomatic-cases-shouldnt-count/>

Yes, the Delta variant is more contagious, but experts say there's little evidence so far that it's infecting more vaccinated people than would likely have been infected, statistically speaking, by any of the earlier variants. The Pfizer and Moderna vaccines also both seem to be highly effective at protecting people against getting sick from the Delta variant, but maybe only 80% effective at preventing infection completely.

BTW, It's people like Paul Offit saying stuff like this, not some kook: "I think we are misusing the term breakthrough," he says. "If someone who is fully vaccinated is subsequently hospitalized or killed by the virus, that's a breakthrough case."

he New York Times also discussed breakthrough cases today, reporting on a widely talked-about outbreak of cases that came out of Provincetown, Massachusetts, where an estimated 66,000 mostly gay people gathered into crowded spaces over the week of July Fourth. Around San Francisco, an unknown number of people who returned from Provincetown were infected and some anecdotally became sick — but the Provincetown Board of Health has only recorded 256 cases among the vaccinated, with 66 among people who then traveled home out of state (though this seems like a likely undercount). Even if the true number is three times that, it still represents a relatively small number among the tens of thousands of vaccinated people partying in Provincetown that week.

Etc...so, no, these small scale studies and findings are not proof of widespread infection among the vaccinated, and indeed so far there is no data for that. Might there be? Sure, we will have to see. Is it prudent to wear masks in mixed areas...yeah, I mean, to a degree it always was.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 8:05 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

KeithA said:

I...am have trouble finding any compassion for the folks who choose not get vaccinated.

Malcolm wrote:

You wear masks to protect them, right? Even though they are idiots? Well, that's compassion.

Anyhow, you should see the anti-vaxx shit show over on DW engaged.

KeithA said:

I am sure there is a spectrum of reasons. We tend focus on the ones dying so they can "own the libs". Yeah, idiots. But even them, maybe even especially them, need compassion, not anger. Tough sledding, though.

Unpopular opinion for another day: Engaged Buddhism is just virtue signaling. I won't be

venturing over there any time soon.

Malcolm wrote:

There is nothing engaged about DW engaged, it mainly a platform for Nicholas Weeks to spew far right wing bullshit.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 8:46 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Malcolm wrote:

China Covid: Concerns grow as Delta outbreak spreads

Authorities are carrying out mass testing and have imposed sweeping lockdowns across 15 provinces.

Read in BBC News: <https://apple.news/AmweK72XZQye1BqkbDpnpHQ>

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 10:12 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

tobes said:

Madhyamaka and Dzogchen have the same view and the same intent: undoing those entrenched beliefs such that genuine experience can arise.

Malcolm wrote:

However, madhyamaka is purely analytical, whereas dzogchen, etc., are experiential. But yes, the view is same.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 9:15 PM

Title: Re: how empty is our reality?

Content:

Alastair said:

But the cells are real, just the way we see them as an object is illusional?

Malcolm wrote:

Cells are also composed of parts, there is nothing in the universe that is not composed of parts. So when those things are examined, they are found to empty. Empty does not mean "unreal," per se. It means empty of independent, aka inherent, existence. But things are also empty of dependent existence as well, since that is merely another form of inherent existence. Things are dependently originated, and thus they are empty and dependently designated. This is the middle way.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 9:46 PM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Seitaka said:

I understand it: my body, my choice.

Malcolm wrote:

I suppose you support abortion rights as well, correct? It is after all the slogan of the pro-choice movement.

Now when it comes to choice about whether to be vaccinated or not:

State laws establish vaccination requirements for school children. These laws often apply not only to children attending public schools but also to those attending private schools and day care facilities. States may also require immunization of healthcare workers and of patients/residents of healthcare facilities.

<https://www.cdc.gov/vaccines/imz-managers/laws/index.html>

Seitaka said:

Bodily autonomy and freedom of choice should be upheld at all costs because once rights and freedoms are taken, even if they are taken for a supposedly good cause or safety, they are rarely given back and therefore in the future can be subject to abuse.

Malcolm wrote:

This is false. For example, as above, all children in public school in the USA are required to receive vaccinations for mumps, measles, etc. Of course, if their parents choose not to school them in the public school system, they are free not to. But most schools require these vaccines for children, whether public or private.

Seitaka said:

Furthermore the institutions which are supporting the infringement of that bodily autonomy and freedom of choice (various governments, mass media, big tech, big corporations, etc.) are known to promote values, actions, and ways of thinking completely contrary to the Dharma, for example hedonism, licentiousness, materialism, and even sometimes outright hatred toward groups that they do not like. As such I am not sure why any Buddhist would place his trust in these institutions.

Malcolm wrote:

This is not the case. When, during the Buddha's day, monks committed civil crimes, they were turned over to the civil authorities. The world at large has always promoted values, actions, and ways of thinking that are contrary to the Dharma. But we live in the world with other people. Therefore we have to get along with other people who are not Buddhists. This means we have to accommodate and adjust to the presence of governments, media, tech, large corporations.

If you live in a democracy, which you I assume you do, you should participate in your government. Otherwise, your voice will not be heard.

If you are not vaccinated against covid19, not only are being you irresponsible to your fellow citizens, but you are being stupid about your own health.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 9:48 PM

Title: Re: how empty is our reality?

Content:

Malcolm wrote:

Empty does not mean "unreal," per se.

White Sakura said:

then why did the Buddha give the example of moon reflected in water or mirage? The water in the mirage is really unreal. There is also no moon in the water.

Malcolm wrote:

Is a mirage a real mirage or not? Does it arise from its own causes and conditions or not? Is the reflection a real reflection or not?

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 9:56 PM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Malcolm wrote:

<https://www.nytimes.com/2021/08/03/business/tyson-vaccine-mandate.html>

Unknown said:

Tyson Foods, one of the nation's largest meat processors, said on Tuesday that it would require vaccines for its U.S. workers — about half of whom remain unvaccinated.

The mandate will extend to employees in its offices and in the field. The poultry supplier is requiring its leadership team to be vaccinated by Sept. 24 and the rest of its office workers by Oct. 1. Frontline employees have until Nov. 1 to be fully inoculated, extra time the company is providing because there are “significantly more frontline team members than office workers who still need to be vaccinated,” a Tyson spokesman said.

Malcolm wrote:

Good. More companies need to follow suit.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 10:29 PM

Title: Re: how empty is our reality?

Content:

White Sakura said:
it is a real mirage.

Malcolm wrote:
Case closed.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 10:31 PM

Title: Re: Highest form of meditation?

Content:

Malcolm wrote:

The answer is simple, and not sectarian at all, since it is mentioned in every sūtra and tantra that discusses Buddha's awakening.

The highest meditation is Vajropama Samadhi, since only it has the ability to obliterate all traces of the two obscurations in their entirety.

Seitaka said:

But what is the specific methodology or meditative practice by which such a samadhi can be attained? Obviously following the Buddhist path as a whole, but any particular practice which was seen as especially effective in attaining such?

Malcolm wrote:

Take your pick. But they all involved varying approaches to śamatha and vipaśyanā. They all require prajñā. So, best to cultivate that.

Author: Malcolm

Date: Tuesday, August 3rd, 2021 at 10:34 PM

Title: Re: Highest form of meditation?

Content:

Malcolm wrote:

The answer is simple, and not sectarian at all, since it is mentioned in every sūtra and tantra that discusses Buddha's awakening.

The highest meditation is Vajropama Samadhi, since only it has the ability to obliterate all traces of the two obscurations in their entirety.

reiun said:

From Buddhistdoor.net, only the following is explained:

"vajropama-samādhi

'Diamond-like concentration', so called because, like a diamond that can cut through all

things, it is the last stage in the abandonment of defilements; whatever defilements that have remained are all abandoned in this samādhi."

Without going to too much trouble, can you kindly provide your own take on this term, or point to a robust internet-accessible reference, please? (I'm sure the lead-up this stage is important, too.) Thank you.

Malcolm wrote:

Vajropama-samādhi is the nirvikalpa samādhi of an ārya, someone who has realized emptiness already. Ordinary nirvikalpa samādhi merely leads to birth in the realm of unconscious devas.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 12:03 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Malcolm wrote:

However, madhyamaka is purely analytical, whereas dzogchen, etc., are experiential. But yes, the view is same.

tobes said:

Yes, I don't deny this. Also, I didn't suggest that Vajrasambhava study Madhyamaka - I suggested that by studying materialism, s/he will be naturally led to a Madhyamaka kind of open ended skepticism. i.e. in lieu of the manifold of contradictions, inconsistencies and leaps of faith that arise in the materialistic enterprise.

Vajrasambhava said:

Yes that's why! In my actual condition the only thing may could help me is Dzogchen, I have to experience the natural condition of myself in order to verify such things experientially. Anyway, right now I'm far from it, and the only thing I'd like to know it's: Is to experience "myself as non-ending-with-is-body" possible through direct perception (as in Dzogchen) or this is not directly-knowable? If anyone could explain me this, it'd be really helpful

Malcolm wrote:

It is directly knowable through being able to remember past lives and directly perceive the minds of others

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 2:09 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

narhwal90 said:

I got vaccinated and conform to mask policy- I don't want to be the guy who catches covid and brings it home to my family, or elsewhere for that matter. How would that freedom feel if your kid caught covid from you and died on a ventilator in the hospital?

Seitaka said:

That's what I am, freedom of choice, choice to vaccinate and mask up or freedom not to.

Malcolm wrote:

Its a bullshit argument.

Seitaka said:

Your example doesn't falsify the statement that freedoms once given away are often never given back and the potential that has for future abuse by institutions which may become or are already corrupt, as is a near constant trend throughout the history of mankind.

Malcolm wrote:

Yawn.

Seitaka said:

bodily autonomy

Malcolm wrote:

Your physical autonomy is not as important as the lives of people you will take through your ignorance and indifference.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 2:11 AM

Title: Re: Minnesota Teen Prepares for Life as a Reincarnated Lama

Content:

Lucas Oliveira said:

Minnesota Teen Prepares for Life as a Reincarnated Lama

Malcolm wrote:

Poor kid.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 2:11 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Seitaka said:

Bodily autonomy would be the idea that I have the right to choose what I do with my own body. For example, if I told you that you must get a tattoo on your forehead for the safety of the community and that refusal to do so would lead to punishment of some sort, that would be an infringement of your bodily autonomy. And let's say you agreed, surrendering your right of choice relating to your body could then be used in others ways if a powerful institution so desired since such a precedent has been set by your willing concession, so now you have to get your ears removed for the safety of the community or we will punish you. See how important freedom of choice and bodily autonomy is?

Malcolm wrote:

This is a stupid argument.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 2:12 AM

Title: Re: how empty is our reality?

Content:

Malcolm wrote:

So when those things are examined, they are found to empty. Empty does not mean "unreal," per se.

White Sakura said:

Things are not unreal per se, because it is a real mirage /illusion, that causes their appearance.

Malcolm wrote:

The appearance is not unreal, is it? The appearance is just empty.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 2:36 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Bristollad said:

I think you need to think about it from a different angle. It's not about your rights not to be forced to do something to prevent the virus from spreading, it should be about your responsibility to do what you can to protect others from the virus spreading.

Seitaka said:

Yes, this is why I say we must ban automobiles. Think about it, not only do automobile drivers often kill themselves in accidents, they frequently kill wildlife and pedestrians who don't even drive cars. Since safety is the top priority and car accidents kill so many each year, it is your responsibility to not drive one to protect others, I mean it's not really

fair that shortening your travel time from point A to point B should put my and others lives at risk. Just one less car related death is worth their complete removal I say.

Malcolm wrote:
Dumb. Get lost troll.

Author: Malcolm
Date: Wednesday, August 4th, 2021 at 4:16 AM
Title: Re: Anti-vaxx sentiment in western sanghas
Content:

Seitaka said:
But on the topic, what is the survival rate of this virus for people under 80 and who have no preexisting conditions again?

Malcolm wrote:
What is the medical cost of every hospitalized person? About 75k.

How many people have been hospitalized? As of July 24, 190k.

$75k * 190K = 14,250,000,000$

That is 14 billion dollars in health care squandered on your irresponsibility and others like you—oh, but Mah Raghts...dumbass.

Author: Malcolm
Date: Wednesday, August 4th, 2021 at 4:23 AM
Title: Re: Highest form of meditation?
Content:

Malcolm wrote:
Vajropama-samādhi is the nirvikalpa samādhi of an ārya, someone who has realized emptiness already. Ordinary nirvikalpa samādhi merely leads to birth in the realm of unconscious devas.

Astus said:
Would you perhaps have some sources in mind for the above connection between nirvikalpa and vajropama samadhi? I couldn't find much on nirvikalpa samādhi by a search of various possible translations (無分別三昧/三摩地/定), unless you meant nirvikalpa jñāna (無分別智). As for the samadhi leading to the heaven of unconsciousness (無想天), that's usually called asaṃjñi samāpatti (無想定).

Malcolm wrote:
It is also called nirodhasamapatti. If a commoner attains this, it is asaṃjñi samāpatti.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 9:01 AM

Title: Re: Highest form of meditation?

Content:

reipun said:

In parsing the original question, the mistake is that meditation is a subset of practice, not separate. Vajropama Samadhi is quite clearly a stage attainment. How does it help liberate all sentient beings? Unless this is spelled out and actualized in right practice (on behalf of all sentient beings), I would contend that it is not the highest or most powerful form of practice. The problem, as I see it: it is a static individual achievement. Walking around with that medal pinned to one's chest means nothing.

Malcolm wrote:

It can't be attained without Mahayana bodhicitta. One doesn't need this samadhi to attain arhatship. And its force in Hinayana practitioners is too weak to burn away all obscuration. I never said it was insight. Buddhahood itself is ultimately driven by wisdom, not method. But Vajropama samadhi is indispensable for buddhahood.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 9:13 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Dan74 said:

In fact, had we had an equitable distribution in place, we would likely not be dealing with the Delta variant right now. And thanks to vaccine hesitancy, no doubt there are other variants on their way.

Malcolm wrote:

People just need to follow science. While not all antivaxxers are climate deniers, there is a considerable overlap.unfortunately, this was all caused by tolerating fascist trends in government masking as "conservative" or "libertarian."

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 9:17 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Vajrasambhava said:

Anyway as you told me, a bit of Madhyamaka can be surely useful, but actually I don't think to solve my wrong conceptuality adopting another conceptualism, even if It's a deconstructive one. I think i have to cut right through all this conceptualizing, and Madhyamaka (at least in the early approaches) cannot do this.

Malcolm wrote:

If Madhyamaka is causing you to be more conceptual, the fault is not Madhyamaka.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 9:26 AM

Title: Re: Highest form of meditation?

Content:

Malcolm wrote:

But Vajropama samadhi is indispensable for buddhahood.

reiun said:

Which is a static achievement not necessarily related to the liberation of all sentient beings, thus not the highest or most powerful practice, unless actualized.

Malcolm wrote:

You can't actualize it until you are on the verge of buddhahood, that is the point. And it's not static at all. Vajropamasamadhi is the fire of ultimate jnana. It's the heat of the fire of wisdom.

The method by which one arrives there is not that important, the point is arriving there.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 9:43 AM

Title: Re: Refuge name conundrum

Content:

PadmaVonSamba said:

The question is:

"So do you also think that taking refuge with Tibetan Lama you have to become a Vajrayana practitioner? Would you break the refuge if you practiced Zen or Pure Land Buddhism?"

...and I answered it. Sometimes yes, and sometimes no.

There's no "breaking refuge".

Malcolm wrote:

Yes, refuge can be broken. Easily.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 10:32 AM

Title: Re: Highest form of meditation?

Content:

reiun said:

Which is a static achievement not necessarily related to the liberation of all sentient beings, thus not the highest or most powerful practice, unless actualized.

Malcolm wrote:

You can't actualize it until you are on the verge of buddhahood, that is the point.

reiu said:

Yes indeed. Vajropama samadhi is not the "highest and most powerful practice". It is just a stage. Buddhahood, in the liberation of all sentient beings, is.

Malcolm wrote:

It's definitely the highest and most powerful samadhi involved in aiding sentient beings, it's not merely a "stage." Without it there would be no ability aid all sentient beings with absolute impartiality.

I mean, it all depends on whether or not one thinks buddhahood is the most precious thing ever. I do, YMMV.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 9:14 PM

Title: Re: how empty is our reality?

Content:

Malcolm wrote:

The appearance is not unreal, is it? The appearance is just empty.

White Sakura said:

You could not solve the problem that the water in the mirage is unreal.

Malcolm wrote:

A mirage is empty of water. It's merely an appearance that is mistaken for water. The point of the example is that appearances are deceptive, not that they do not exist. In order for an appearance to be deceptive, the appearance has to be real. No one is deceived by a nonexistent mirage.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 9:16 PM

Title: Re: Highest form of meditation?

Content:

haha said:

one still has to realize bhutatathata.

Malcolm wrote:

That is realized on the first bhumi.

Author: Malcolm

Date: Wednesday, August 4th, 2021 at 9:17 PM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Dan74 said:

This is easier said than done, since science is being written on this as we speak.

Malcolm wrote:

The science of vaccines is settled.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 12:59 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Dan74 said:

This is easier said than done, since science is being written on this as we speak.

Malcolm wrote:

The science of vaccines is settled.

Dan74 said:

I think that what is settled, is your mind, Malcolm, on a great many issues, while the science of the COVID vaccines is far from settled.

Malcolm wrote:

Its settled.

Dan74 said:

When it comes to the mRNA vaccines, the FDA added a warning on them about the risk of heart inflammation barely a month ago.

<https://edition.cnn.com/2021/06/25/health/fda-covid-vaccine-heart-warning/index.html> Does this sound settled?

Malcolm wrote:

Yup.

Dan74 said:

And when it comes to J&J and AZ, the lower risk of very serious blood clots is now accepted as being causally related to the vaccines.

Malcolm wrote:

Known issue with this technology. It has to do with the type of virus that they put the spike in.

Dan74 said:

Is anything else going to emerge? I hope not. Perhaps more minor things.

And when it comes to long term effects of the mRNA vaccines, how can we do anything other than speculate, given that they are new technology?

Malcolm wrote:

mRNA vaccines are unlike older vaccines, there is no live virus. The idea they alter one's genetic code is bullshit.

Dan74 said:

For full disclosure: both my wife and I are fully vaccinated (she with BionTech-Pfizer, I with Moderna).

Malcolm wrote:

That's the responsible approach.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 1:00 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Johnny Dangerous said:

Obviously, it's not the same sort of problem as people with looney ideas, but it I don't think everyone who hasn't been vaccinated is that crazy, and in those cases how people dialogue over this stuff matters.

Malcolm wrote:

They just need to get their shit together. Anyway, the market has already decided for everyone that everyone needs to be vaccinated.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 1:04 AM

Title: Re: Highest form of meditation?

Content:

reipun said:

In terms of "highest form of . . . practice" (vs. highest form of samadhi), I would say it is actualizing the "ability [to] aid all sentient beings with absolute impartiality." See, for example, any decent discussion of the last of the Ten Ox-herding Pictures.

Malcolm wrote:

The question was not the highest form of practice, that is clearly the bodhisattva yāna in toto.

The question was, what is the highest form of meditation, by which people generally mean some kind of meditative absorption (samapatti) or samadhi. I answered that question very precisely.

You are answering a question different than the one that was asked.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 1:06 AM

Title: Re: Highest form of meditation?

Content:

reipun said:

I couldn't find the term Vajropama samapatti here:

<http://www.tibetanbuddhistencyclopedia.com/en/index.php?search=vajro+samapatti&title=Special%3ASearch&go=Go>

Malcolm wrote:

This is not a reliable source of information.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 2:00 AM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

fckw said:

That's not the full story, the full story is that 13 people studied who at least some people in the Tibetan Buddhist community believed were in tukdam were studied and had no activity detectable by the machine used.

Malcolm wrote:

Which means nothing at all.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 2:03 AM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

fckw said:

...either tukdam is accessible to scientific materialist investigation or it's not.

Malcolm wrote:

Thugdam is not a falsifiable phenomena.

fckw said:

That is, either there are physical correlates or there are none.

Malcolm wrote:

There are various signs. If western technology is not up to snuff in measuring these signs, well, that is not the fault of people in post-mortem samadhi.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 2:04 AM

Title: Re: trekcho/tögel earth terma?

Content:

yagmort said:

düdjom khandro nyingthig?

Malcolm wrote:

Not an earth terma.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 4:18 AM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

fckw said:

If it's not "falsifiable" it's not accessible to any scientific method - no matter whether it's scientific materialist one nor Vajrayana.

Malcolm wrote:

I was referring only to Western science. It certainly falsifiable in Vajrayāna. Do the practice, get the result. Many people have done so, and reported they have attained the results. When people do not get results, they are practicing incorrectly.

fckw said:

As I said: Either tukdam has or it does not have a physical correlate. Stating "there are signs" does not clarify this point.

Malcolm wrote:

There are signs. I suggest you read a book on the subject.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 7:20 AM

Title: Re: Highest form of meditation?

Content:

haha said:

one still has to realize bhutatathata.

Malcolm wrote:

That is realized on the first bhumi.

haha said:

According to interpretation of thirty-verses, it is the bhutatathata related with grahya and grahaka (i.e. for first bhumi / dharsanamarga). In vajropamasamadhi, it means bhutatathata related with asrayaparavritti. They have categorized understanding of the bhutatathata while progressing in the path.

From another presentation according to Misrakabhidharmahridayasastra, the Knowledge of Extinction (ksayajnana) and the Knowledge of Non-Arising (anutpadajnana) proceed after vajropamasamadhi.

Malcolm wrote:

Perhaps, but there is no actual difference in the object being realized.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 7:22 AM

Title: Re: Highest form of meditation?

Content:

Malcolm wrote:

The question was not the highest form of practice, that is clearly the bodhisattva yāna in toto.

The question was, what is the highest form of meditation, by which people generally mean some kind of meditative absorption (samapatti) or samadhi. I answered that question very precisely.

You are answering a question different than the one that was asked.

Seitaka said:

Which in your experience or according to your studies of Buddhism is the highest or most powerful form of meditation or practice?

Malcolm wrote:

My point still stands.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 8:09 PM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

PeterC said:

The argument that we don't know everything is not, of itself, a good argument. At this point, we know enough.

Malcolm wrote:

Hence, settled.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 8:11 PM

Title: Re: Is the Pali Canon seen as legitimate / correct-view for Mahayana Buddhists?

Content:

Heimdall said:

Hello everyone!

I'm an inquirer into Mahayana Buddhism (I'm currently attending a Zen Buddhist center at my temporary location; I'll be moving back to my main residence and have to find another Buddhist Temple / Center in a couple of weeks).

I wanted to get started reading, studying, and meditating on the Sutras, and considering that I'm not set in a specific school yet (due to these circumstances - there's a Zen place and Vietnamese place that both seem welcoming, but I'll have to check them out myself when I get there - who knows) - I've decided that the best place to start off are the bodies of text common to most traditions - namely the Tripitaka - as I was under the impression that most Mahayana schools use a Sanskrit or East-Asian language version of the Pali Canon and then build off of it with additional sutras - so I bought the "Long Discourses of the Buddha" translated from the Pali Digha Nikaya by Maurice Walshe. It was on sale for half off, so I bought it for \$25.

However, to my dismay, I've found out after purchasing it that what I read online was only sort of true, because while it seems that there is incredible overlap between the Pali and Sanskrit / East-Asian canons such that they seem to be based off the same texts and early doctrines of the Buddha, the Pali canon has additional sutras not in the

Sanskrit / East-Asian tradition and some sutras outright substantively differing in content.

So...with that being said...are the Theravada texts still seen as legitimate / orthodox / authentic by the Mahayan Buddhist? Are they legitimately teachings by the Buddha? Are they worth reading? Is there anything "heretical" or wrong-view in these texts that I should be worried about?

Thanks.

Malcolm wrote:

Legitimate, but not to read to the exclusion of Mahayana, which is more profound and has a higher view.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 8:15 PM

Title: Re: Bitcoin

Content:

gelukman said:

The fiat currency aka ordinary money. It is on more shallow ground than cryptocurrency.

Malcolm wrote:

You really need to read up on the history of money. Money maintains its value for two reasons: 1) it is back by a hard commodity, such as gold or silver 2) it is backed by a government guarantee. Of the two, the latter has proven to be much more stable.

Cryptocurrency is backed by neither, hence, a speculative investment.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 9:25 PM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

PeterC said:

The argument that we don't know everything is not, of itself, a good argument. At this point, we know enough.

Malcolm wrote:

Hence, settled.

Dan74 said:

There are several issues here. Firstly, the argument that the science is not settled was advanced to support the position that one has grounds for being cautious about getting vaccinated. It may well be that on the balance the right decision is indeed to vaccinate, but this doesn't mean that everyone who doesn't see it that way is an idiot.

Malcolm wrote:

Yeah, they pretty much are.

Dan74 said:

As to the actual question "do we know enough", three months ago when we got vaccinated, I thought so. Since then the cardiac inflammation stuff came out, but didn't significantly alter my view, but now we get some worrying data from Israel and the US, pointing to the current vaccines lasting for a short time and potentially offering no protection insofar as getting infected and spreading the virus is concerned.

Malcolm wrote:

No. The mRNA vaccines are still effective after six months:

<https://www.nejm.org/doi/full/10.1056/nejmc2103916>

As for cardiac inflammation:

<https://www.nytimes.com/2021/08/04/health/myocarditis-covid-vaccine.html>

Dan74 said:

For every one million Americans immunized with a coronavirus vaccine, about 60 develop temporary heart problems, according to a study published on Wednesday in the journal JAMA Network.

The complications were all short-lived, the researchers found. And these heart problems are far more common among patients who develop Covid-19, outside experts noted.

It seems to me that we could be heading into the antibiotic disaster-like situation. Antibiotics were being overprescribed and as the result drug-resistant bugs were able to develop. Now with nearly a billion people receiving one shot of the vaccine, if they still catch the virus, that's a lot of opportunity for the virus to evolve vaccine resistant variants.

Malcolm wrote:

Part of the settled science behind vaccines is not allowing virus to spread uncontrolled so they can evolve vaccine-resistant varieties like Lambda. That is settled science. The nice thing about evolution is that it is governed by mathematical probabilities, so such variants can also be predicted.

Dan74 said:

I might be seeing it wrong, but there seems to be a danger there. If the vaccines are no longer effective at stemming the spread, but only the severity, then they are only a temporary stopgap, until a new resistant variant that might be very hard to vaccinate against evolves.

Malcolm wrote:

When people cast doubt on vaccines, they increase vaccine hesitancy. When vaccine hesitancy increases, more unvaccinated people become infected, and increase the possibility of mutations. At base it comes down to public health vs. personal health. The idea that people have a right to not take vaccines (barring a demonstrable threat to their health that overrides the public interest) has already been settled by the supreme court in the USA in the 1905 Jacobson v. Massachusetts decision:

“The good and welfare of the Commonwealth, of which the legislature is primarily the judge, is the basis on which the police power rests in Massachusetts,” Harlan said “upon the principle of self-defense, of paramount necessity, a community has the right to protect itself against an epidemic of disease which threatens the safety of its members.”

The issue of compulsory vaccinations for attendance of school was settled in 1922, Zucht v. King.

<https://constitutioncenter.org/interactive-constitution/blog/on-this-day-the-supreme-court-rules-on-vaccines-and-public-health>

So, not only is the science settled, so is the law.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 9:54 PM

Title: Re: How Many Mahayanas Were There? - David Drewes new paper

Content:

Zhen Li said:

I think Drewes' thesis here is correct. Supposed contradictions between Mahāyāna sūtras are clearly outweighed by that which they have in common and there are no explicit rejections of sūtras or doctrines, only claims to supercede alternative views. His other claim that people who viewed themselves as bodhisattvas viewed themselves as being such for many lives and not as having originated the corpus but as revealing it, is also illustrative.

The point about terminology is also incisive. Vaipulya, vevulla, or vaitulya sūtra instead of Mahāyāna sūtra makes a lot of sense. In the eyes of a Mahāyānist what distinguishes these sūtras? Surely it is their length and profundity. If it took so long for Buddhists to differentiate Mahāyāna from non-Mahāyāna, these may have been seen simply as the long and profound sūtras among the shorter āgamas sūtras.

Where Drewes is mistaken, I think, is continuing to simply ignore passages that refer to books when he suggests that writing and books were not important or worshipped in the Mahāyāna. Also, he conflates (purposefully?) Schopen's claim that the sūtras were worshipped in homes or shrines rather than caityas (there are sūtras in caityas in Nepal btw) as a rejection of the idea of book worship. Most of the Mahāyāna sūtras advocate writing them and worshipping them in book form, even in the same sentences in which readers are encouraged to memorise and recite them. In most pre-modern cultures

with the use of books, they are used not in place of oral cultures but in support of them. The sūtras clearly advocate both the writing and worship of the sūtras in book form, and their memorisation and recitation. This is what still happens today in most Buddhist cultures with anything except the longest vaipulya sūtras. Even then, sections are extracted for memorisation and recitation, like the Universal Gate Chapter of the Lotus Sūtra. There are references to book worship in Indian sources starting as early as Faxian and throughout the śāstra materials, it continues in most Buddhist cultures. I sense he is sticking to his guns and assuming everyone is onboard with him, when it is glaringly obvious that he should admit that he may have gone a bit far at some points.

Malcolm wrote:

Same guy who rejects the idea the Buddha even existed...

Author: Malcolm

Date: Thursday, August 5th, 2021 at 10:03 PM

Title: Re: How Many Mahayanas Were There? - David Drewes new paper

Content:

Zhen Li said:

Where Drewes is mistaken, I think, is continuing to simply ignore passages that refer to books when he suggests that writing and books were not important or worshipped in the Mahāyāna. Also, he conflates (purposefully?) Schopen's claim that the sūtras were worshipped in homes or shrines rather than caityas (there are sūtras in caityas in Nepal btw) as a rejection of the idea of book worship.

Malcolm wrote:

For example, when Mahāsiddha Virūpa (8th-9th century) was in South India, having been recruited as by a Hindu King for his expertise in Sanskrit, he was busted for prostrating to a copy of the Aṣṭasāhasrikā rather than a Śiva linga. One can well imagine that taking this sūtra as an object of devotion was extremely common, particularly among the educated, Buddhist elites. It's my personal favorite, along with the Saṃcayagathas.

Author: Malcolm

Date: Thursday, August 5th, 2021 at 11:06 PM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

PeterC said:

All eminently sensible. Yet here we are, over a century later, and people are still presenting the same sort of arguments that Jacobson offered at the turn of the last century.

Malcolm wrote:

Well, you know, "My body, my choice."

Author: Malcolm

Date: Thursday, August 5th, 2021 at 11:41 PM

Title: Re: Amida Butsu

Content:

FiveSkandhas said:

Nichiren appears to have taken a very dim view of pure land teachings:

Those who rely on such evil teachers as Hōnen...and believe in the Amida...Sutra are going farther and farther into the fire or deeper and deeper into the depths of the water. How can they possibly escape agony? They will doubtless fall into the fiery pits of the hell of repeated rebirth for torture, the hell of black cords, and the hell of incessant suffering, or sink into the icy depths of the hell of the crimson lotus and the hell of the great crimson lotus.

-"Hell Is the Land of Tranquil Light"

Queequeg said:

He thought exclusivist Pure Land, like Honen's teachings, were evil. He didn't think the same of more traditional Pure Land - he just considered them provisional teachings.

Malcolm wrote:

Aren't internecine polemics fun?

Author: Malcolm

Date: Friday, August 6th, 2021 at 12:33 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Johnny Dangerous said:

BTW if you are worried about the virus mutating the sanest thing is to support vaccination to a point where we (maybe) reach something like herd immunity, the places these variants are developing tend to be where the virus can just rip through an unvaccinated population.

Malcolm wrote:

Dan is referring to the spread of MRSA, aka Methicillin-resistant Staphylococcus aureus, which evolved in response to an overuse of antibiotics. But viruses do not easily develop resistance to vaccines, neither do bacteria:

There are some reasons to be optimistic that the coronavirus will not become resistant to vaccines. Several years ago, Dr. Kennedy and Dr. Read presented an analysis of the difference between resistance to drugs and vaccines. Neither bacteria nor viruses

evolve resistance to vaccines as easily as they do to drugs, they wrote. Smallpox vaccine never lost its effectiveness, nor did the vaccines for measles or polio, despite years of use...

And there are numerous varieties of vaccines in development. The first two approaching approval in the United States both use a significant chunk of viral RNA to train the immune system. Other vaccines that are in development use the whole virus. And different vaccines deliver the virus or part of it in different ways, all of which could prompt a different immune response.

<https://www.nytimes.com/2020/11/27/science/covid-vaccine-virus-resistance.html>

Author: Malcolm

Date: Friday, August 6th, 2021 at 12:38 AM

Title: Re: Amida Butsu

Content:

Minobu said:

he entire deathbed as long as you chant something at that moment what ever you did in your life has no consequence ...you get a free ride to Pure land...this is corruption if you ask me...and basically what was literally being sold to the public during Nichiren's time.

Malcolm wrote:

Your time frame is too short. Think about all the nonvirtue we have engaged in since beginningless time. But even the force of all of that cannot prevent someone from being born in Sukhavati if at the time of their death they focus single-heartedly on Amitābha Buddha. There are various ways to parse how the Pure Land Sūtra are supposed to be read, but recall, even Angulimāla, after murdering 999 people, attained arhatship. And his sūtra is one of the main tathāgatagarbha sūtras. There is considerable precedent for the idea that one's conduct in life is not necessarily a negative, determining factor in whether one can take birth in the pure lands.

Author: Malcolm

Date: Friday, August 6th, 2021 at 1:23 AM

Title: Re: Amida Butsu

Content:

Queequeg said:

Nichiren affirmed the possibility of practice in Mappo, taking advantage of the adversity presented by Mappo as opportunity to engage in vigorous practice in the manner of Sadaparibhuta who went around honoring all beings as buddhas to be. I challenge anyone living these days, in this chaotic, degrading world, to try that practice. It is HARD. But that's what Nichiren said should be the practice now.

Malcolm wrote:

The key point of Vajrayāna is seeing all beings as buddhas NOW, not as buddhas-to-be.

But there are methods, easy, not difficult, and so on, for those who are interested.

Author: Malcolm

Date: Friday, August 6th, 2021 at 1:54 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Dan74 said:

<https://www.businessinsider.com/covid-transmission-vaccinated-people-risk-of-resistant-variant-2021-7?r=US&IR=T>

The vaccines are not themselves at fault, except that they are just not as effective anymore.

Malcolm wrote:

Define "effective."

Dan74 said:

Perhaps unrealistic, but that would've worked a great deal better.

Malcolm wrote:

No shit.

Author: Malcolm

Date: Friday, August 6th, 2021 at 1:56 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

PadmaVonSamba said:

Mutation/evolution occurs by process of elimination. It's essentially like playing 20 questions where all the wrong guesses are eliminated but one correct answer survives.

Antibiotics and antivirals may knock out 99.9% of the "bad guys" but the bad guys aren't all exactly identical and a few survive. If they can't successfully replicate and spread (from one person or animal to another) they will go completely extinct. Hurray!

But if .01% (and that can easily be a million bad guys) can survive and spread, then they are known as a "variant".

So, it's not that medicines "cause" mutations. It's that whatever survives is able to spread and grow.

Malcolm wrote:

Apples and oranges. We are talking about vaccines, not drugs.

Author: Malcolm

Date: Friday, August 6th, 2021 at 1:57 AM

Title: Re: Amida Butsu

Content:
Queequeg said:
the Vajrayana approach is based on...

Malcolm wrote:
Yoga.

Author: Malcolm
Date: Friday, August 6th, 2021 at 2:23 AM
Title: Re: Anti-vaxx sentiment in western sanghas
Content:
Dan74 said:
All I am saying is that it appears to me to be a risk.

Malcolm wrote:
And hence my point, we have a social right to institute "draconian" measures to stop this illness. Time for being pleasant to antivaxxers is just over. Period.

Author: Malcolm
Date: Friday, August 6th, 2021 at 3:15 AM
Title: Re: Anti-vaxx sentiment in western sanghas
Content:
Dan74 said:
All I am saying is that it appears to me to be a risk.

Malcolm wrote:
And hence my point, we have a social right to institute "draconian" measures to stop this illness. Time for being pleasant to antivaxxers is just over. Period.

FiveSkandhas said:
That's a bit strong, sir.

Malcolm wrote:
The law is very clear.

Author: Malcolm
Date: Friday, August 6th, 2021 at 3:18 AM
Title: Re: Anti-vaxx sentiment in western sanghas
Content:

Johnny Dangerous said:
Anyway, I am not personally willing to turn off democracy or related principles out of a desire for public safety, particularly when this is now a preventable disease, anyway.

Malcolm wrote:

Since when does the law have nothing to do with Democracy?

The 1905 SCOTUS decision is absolutely clear. Communities have the legal right to mandate vaccines for its citizens in public health emergencies.

Author: Malcolm

Date: Friday, August 6th, 2021 at 3:20 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Dan74 said:

We know a few from both kinds. They are neither necessarily bad people, nor morons, but closed to any argument to the contrary.

Malcolm wrote:

Which means at best they are morons...

Author: Malcolm

Date: Friday, August 6th, 2021 at 3:34 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Johnny Dangerous said:

Anyway, I am not personally willing to turn off democracy or related principles out of a desire for public safety, particularly when this is now a preventable disease, anyway.

Malcolm wrote:

Since when does the law have nothing to do with Democracy?

The 1905 SCOTUS decision is absolutely clear. Communities have the legal right to mandate vaccines for its citizens in public health emergencies.

Johnny Dangerous said:

Yeah no, I'm married to an attorney, it's not that simple.

Malcolm wrote:

It's that simple. The reason why you have vaccinate your kids to send them to school is from a later SCOTUS decision. We just have not had such stupid people + the internet to cause this level of ignorance around the science of vaccines until now. We've also all forgotten what it was like growing up with the threat of polio, etc.

Author: Malcolm
Date: Friday, August 6th, 2021 at 4:46 AM
Title: Re: Anti-vaxx sentiment in western sanghas
Content:

FiveSkandhas said:
I agree with this too. And the more we restrict civil liberties, the more the paranoid conspiracies of the anti-vaxxers will appear to be confirmed in the flesh.

Malcolm wrote:
Requiring vaccinations in a public health emergency is not restricting civil liberties, in fact it is the opposite. It's also completely lawful.

Author: Malcolm
Date: Friday, August 6th, 2021 at 4:50 AM
Title: Re: Anti-vaxx sentiment in western sanghas
Content:

FiveSkandhas said:
Agree. Someday we may find a "super vaxx" but until then this is something we will have to live with, as our ancestors lived with bouts of smallpox, for example. Only COVID (in iterations so far) is orders of magnitude less lethal than smallpox was.

Malcolm wrote:
The medical cost is much higher. 14 billion dollars so far in the US alone, 75k per hospitalization on average. Coddling time for these idiots is over. Time to get serious is far overdue.

But as long as everyone caters to the delicate "feelings" of these antivaxx snowflakes, for that long we just continue the pandemic.

Author: Malcolm
Date: Friday, August 6th, 2021 at 4:54 AM
Title: Re: Highest form of meditation?
Content:

Malcolm wrote:
My point still stands.

reiun said:
There is no healthy reason evident to belabor this. You say "meditation" was the

question, vs "meditation or practice" per Seitaka. Just try to let it go.

Malcolm wrote:

The point is that there is a point on which all Mahayana schools agree: in order to attain buddhahood, one has to eradicate all taints. If one does not do this, even if one's practice is impartial compassion which benefits sentient beings, even if one's wisdom is that of a tenth stage bodhisattva, it is still contaminated, so not the highest.

Author: Malcolm

Date: Friday, August 6th, 2021 at 6:19 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Johnny Dangerous said:

In between the lockdowns I attended a Boxing gym (yeah, yeah it was distanced and whatnot, about as safe as you could get during that time, so save your finger wagging if you're contemplating it, not the point), this gym was like...80% young black and hispanic men, and the coach was a black man who grew up in South Central LA, was a veteran, probably has had a life so much harder than mine that I can't even fathom it. Not even probably, I talked to him enough to know it's true.

I would hear them talk politics and vaccination and it was some paranoia, conspiracies, a general distrust of authority. In their case I get it, while it may be wrong, I can at least empathize with why they would be paranoid. They aren't just "morons" that can be dismissed out of hand, and reducing them to that seems unproductive and shitty. I don't know what the solution is to convincing them.

The idea that everyone who has not gotten vaccinated is some rural strictly ideological right wing conspiracy nut holed up in his shed is just not accurate at all, even when just looking at demographics of who is lagging. It's exactly the kind of media-created blinder that makes white liberal America constantly shoot itself in the foot. If anything I think it's apathetic young people that people should be worried about when concerned with vaccine hesitancy. Purely anecdotal, but of all the conversations I've had or overheard about people justifying not getting vaccinated, young people saying they weren't doing it because they weren't worried about dying were a good chunk.

Malcolm wrote:

In general, I am talking dumbass white people. I understand the issues around trusting white people black people have. My family is mixed race.

Author: Malcolm

Date: Friday, August 6th, 2021 at 6:22 AM

Title: Re: Highest form of meditation?

Content:

reiun said:

There is no healthy reason evident to belabor this. You say "meditation" was the question, vs "meditation or practice" per Seitaka. Just try to let it go.

Malcolm wrote:

The point is that there is a point on which all Mahayana schools agree: in order to attain buddhahood, one has to eradicate all taints. If one does not do this, even if one's practice is impartial compassion which benefits sentient beings, even if one's wisdom is that of a tenth stage bodhisattva, it is still contaminated, so not the highest.

reiun said:

At Dai Bosatsu Zendo one of our prayers included the phrase "in order to continue our practice for all beings". This is the reason for attaining buddhahood, to make this practice the highest. It is just a step. There can be no higher purpose than to practice on behalf of others, to dedicate it to the liberation of all beings. As Heart Sutra says, "attainment too is sunyata".

Malcolm wrote:

And no one does that practice better than a buddha. So, still the attainment of buddhahood is the highest practice, along with its attendant samadhis and so on. It's impossible to attain buddhahood in absence of Mahayana bodhicitta.

Author: Malcolm

Date: Friday, August 6th, 2021 at 8:50 AM

Title: Re: Highest form of meditation?

Content:

reiun said:

At Dai Bosatsu Zendo one of our prayers included the phrase "in order to continue our practice for all beings". This is the reason for attaining buddhahood, to make this practice the highest. It is just a step. There can be no higher purpose than to practice on behalf of others, to dedicate it to the liberation of all beings. As Heart Sutra says, "attainment too is sunyata".

Malcolm wrote:

And no one does that practice better than a buddha. So, still the attainment of buddhahood is the highest practice, along with its attendant samadhis and so on. . .

reiun said:

The highest practice is the actualization of the attainment of buddhahood, not the attainment itself.

Malcolm wrote:

You mean once you have the attainment you stop practicing it? That does not correspond to how I understand buddhahood. YMMV.

Author: Malcolm

Date: Friday, August 6th, 2021 at 9:39 AM

Title: Re: Highest form of meditation?

Content:

reipun said:

The highest practice is the actualization of the attainment of buddhahood, not the attainment itself.

Malcolm wrote:

You mean once you have the attainment you stop practicing it? That does not correspond to how I understand buddhahood. YMMV.

reipun said:

I have no idea how you would legitimately conclude that. Actualization of attainment is practice.

Malcolm wrote:

I can't understand why you are bothering to object to my initial point.

Author: Malcolm

Date: Friday, August 6th, 2021 at 7:57 PM

Title: Re: Highest form of meditation?

Content:

reipun said:

Because I believe achieving buddhahood is not the highest practice. Actualization of buddhahood, imo, is.

Bristollad said:

I don't want to intrude but personally, I don't understand how you can make a distinction between achieving Buddhahood and actualisation of Buddhahood. A buddha without effort continually works for the benefit of all sentient beings, that's what achieving Buddhahood means...

Malcolm wrote:

I tried to explain that, but to no avail.

Author: Malcolm

Date: Friday, August 6th, 2021 at 8:01 PM

Title: Re: How Many Mahayanas Were There? - David Drewes new paper

Content:

Zhen Li said:

I am not sure if Tibetans have the idea that you must consecrate a sūtra also before using it in rituals, but that is certainly prevalent in Nepal and appears in the Kriyāsaṃgrahapañjikā of Kuladatta.

Malcolm wrote:

We just put the text on our heads, as a symbolic prostration.

Author: Malcolm

Date: Friday, August 6th, 2021 at 9:10 PM

Title: Re: How Many Mahayanas Were There? - David Drewes new paper

Content:

Zhen Li said:

Where Drewes is mistaken, I think, is continuing to simply ignore passages that refer to books when he suggests that writing and books were not important or worshipped in the Mahāyāna. Also, he conflates (purposefully?) Schopen's claim that the sūtras were worshipped in homes or shrines rather than caityas (there are sūtras in caityas in Nepal btw) as a rejection of the idea of book worship.

Malcolm wrote:

For example, when Mahāsiddha Virūpa (8th-9th century) was in South India, having been recruited as by a Hindu King for his expertise in Sanskrit, he was busted for prostrating to a copy of the Aṣṭasāhasrikā rather than a Śiva linga. One can well imagine that taking this sūtra as an object of devotion was extremely common, particularly among the educated, Buddhist elites. It's my personal favorite, along with the Saṃcayagathas.

Zhen Li said:

There are also stele of the Prajñāpāramitā Devī indicating book worship at the base, not to mention the original idea of putting the Prajñāpāramitā pustaka on the lotuses of Prajñāpāramitā Devī as well as Cundā and Mañjuśrī and others is clearly playing on the idea that Buddhists worship these books.

Manuscripts from the time are also covered in vermillion and incense stains, just like images. This hardly makes sense if Buddhists were just producing them en masse just to stuff them away in a library. Besides its constant appearance in Mahāyāna sūtras, the Śikṣāsamuccaya and a number of other śāstras bring this up multiple times as an important part of practice.

I think this also relates to the idea prevalent in a lot of Buddhist practices that you cannot "just read" a sūtra. You have to honour it first. In East Asia it has been reduced to a verse, but in Nepal the ritual that precedes opening a sūtra can take half an hour to perform. One example of this procedure in Tibetan is found in Tōh. no. 4252, Pustakapāṭhopāya. I am not sure if Tibetans have the idea that you must consecrate a sūtra also before using it in rituals, but that is certainly prevalent in Nepal and appears

in the Kriyāsaṃgrahapañjikā of Kuladatta.

Malcolm wrote:

To add to this however, most refuge visualizations include visualizing a cliff composed of all the Sutras and Tantras, on the rear petal of the refuge tree, and this is performed daily, more than once.

Author: Malcolm

Date: Friday, August 6th, 2021 at 9:11 PM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

Malcolm wrote:

There are signs. I suggest you read a book on the subject.

shagrath said:

Could you please suggest some books on tukdam, signs?

Malcolm wrote:

Any book on the death process in Tibetan Buddhism.

Author: Malcolm

Date: Friday, August 6th, 2021 at 9:14 PM

Title: Re: Heart Sutra Applied

Content:

bodhiye said:

Is the Heart Sutra used as a meditation guide by anyone or utilized in some practical way? Are there any books/commentaries about applying the Heart Sutra's teachings in everyday life?

Malcolm wrote:

You should obtain

Author: Malcolm

Date: Friday, August 6th, 2021 at 9:33 PM

Title: Re: Highest form of meditation?

Content:

reiun said:

Because I believe achieving buddhahood is not the highest practice. Actualization of buddhahood, imo, is.

Bristollad said:

I don't want to intrude but personally, I don't understand how you can make a distinction between achieving Buddhahood and actualisation of Buddhahood. A buddha without effort continually works for the benefit of all sentient beings, that's what

achieving Buddhahood means...

reiun said:

I wouldn't try to refute that theory for the twenty-some cosmic buddhas of mythology, fwiw. You can consider this outside of Buddhism, but my theory is that I don't believe any human will be perfect and not struggle, regardless.

Malcolm wrote:

So you actually reject buddhahood. Interesting.

Author: Malcolm

Date: Friday, August 6th, 2021 at 11:07 PM

Title: Re: Highest form of meditation?

Content:

reiun said:

Actually, I like the theory of buddhahood quite a bit, but it is unrealistic. I prefer to keep an open, if skeptical, mind. It works as an aspiration for us all, certainly.

Malcolm wrote:

It seems we are not discussing the same thing. Hence the disconnect.

Author: Malcolm

Date: Friday, August 6th, 2021 at 11:09 PM

Title: Re: Heart Sutra Applied

Content:

Dan74 said:

I find the assertions of the Heart Sutra to be a great starting point of investigating. "Form does not differ from emptiness". What does this mean to me right now? Right this moment, how does this apply? This cup next to me I grasp with my senses, with my hand, with my cognition, this form, how is it empty? I grasp it as an object, a thing out there, separate to me and to other objects, but how can this be so, since it is unable to be except in relation to others. The table supports it. Light travels from it to my eyes and the signal is then relayed to the brain. It hold my coffee, which gives it its identity as a cup - its function of holding a liquid. Etc Etc... When I start experiencing the world around me, not as a collection of discrete entities separate to me , myself separated from the world of things, but rather a flow of relationships, of phenomena, the grasping loosens a little.

"No form, no feeling..." How can there be no feeling? That pushes me to investigate feeling. What is it? Does it arise, does it change? Does it cease? What is it before I label it this or that? Pay careful attention to it. Are there different kinds? Etc..

Malcolm wrote:

It's material aggregate actually, the rūpaskandha; not form, the object of the eye, rūpāyatana.

Author: Malcolm

Date: Friday, August 6th, 2021 at 11:12 PM

Title: Re: trekcho/tögel earth terma?

Content:

Dharmasagara said:

The Zabsang Khandro Nyingthig is the earth terma of Düdjom Lingpa, a huge collection of sadhanas of all types.

Malcolm wrote:

I assumed he meant the Khandro Thuktik.

Dharmasagara said:

By contrast, the Khandro Thugthig by Düdjom Lingpa is indeed a gongter mind treasure.

As nyingthig and thugthig carry practically speaking the same meaning, mixing up the two cycles is a frequent occurrence.

Malcolm wrote:

Correct.

Author: Malcolm

Date: Friday, August 6th, 2021 at 11:14 PM

Title: Re: trekcho/tögel earth terma?

Content:

yagmort said:

do, even though it looks like a rather rare occurrence that an earth terma contains tregchö/tögel section, it is not unheard of. hence me asking about _most recent_ earth termas with tregchö/tögel.

Malcolm wrote:

The Vima Snying thig is an earth terma, though it is typically included with bka' ma, it is not actually bka' ma.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 12:54 AM

Title: Re: trekcho/tögel earth terma?

Content:

Malcolm wrote:

The Vima Snying thig is an earth terma, though it is typically included with bka' ma, it is not actually bka' ma.

yagmort said:
interesting.
who had concealed it and who has revealed it?
also, do we have accurate datings?

Malcolm wrote:
It was concealed by Chetsun Senge Wangchuk. It was taken out of a cave in O'yuk, Tsang with the assistance of the guardian, Dorje Lekpa, around c. 1117-1118 by Zhangton Tashi Dorje (1197-1167).

Author: Malcolm
Date: Saturday, August 7th, 2021 at 12:55 AM
Title: Re: trekcho/tögel earth terma?
Content:

yeshegyaltsen said:
The Khandro thugthig was revealed by Dudjom Rinpoche, not Dudjom Lingpa

Malcolm wrote:
Correct.

Author: Malcolm
Date: Saturday, August 7th, 2021 at 2:30 AM
Title: Re: trekcho/tögel earth terma?
Content:
Malcolm wrote:

...

It was concealed by Chetsun Senge Wangchuk. It was taken out of a cave in O'yuk, Tsang with the assistance of the guardian, Dorje Lekpa, around c. 1117-1118 by Zhangton Tashi Dorje (1197-1167)...

yagmort said:
thanks.

Malcolm, do one get Vima Nyingthig empowerment as a part of Nyinthig Yabzhi empowerment only?

also, if a master gives Nyingthig Yabzhi empowerment (or any other major cycle empowerment for that matter), does it mean he/she is accomplished in this cycle?
i don't think i understand this point.
some masters are the lineage holders for so many cycles, like düdjom tersar, pema lingpa termas, northern treasures, longchen nyingthig etc., does that mean they have mastered them all, ie they not only give you a wang for a specific cycle, but are also accomplished in all of them and qualified to teach them, check your progress,

understand your difficulties, correct mistakes, clear misunderstandings and give advice?
not just give you a wang?

Malcolm wrote:

Dzogchen is Dzogchen, as they say gcig shes kun grol, knowing one liberates all. In this case, many lamas who have not mastered thogal beyond the second vision (and most lamas have not) nevertheless give Dzogchen empowerments and teachings. And, if you understand and have experience in Dzogchen, one does not need to "master" all these cycles to teach them (providing you have received them), since the basic points of Dzogchen man ngag sde are identical in every system. The main difference will be whatever yidams are associated with this or that cycle as supports. For example, ChNN freely picked and chose from what he considered the best from older termas, and presented them in that way, not bothering to or even thinking it necessary to give the entire cycle from which this or that Dzogchen instruction was drawn. At base, Nyinthig Dzogchen practice is summed up in four points: mind-training, rushan, trekcho, and thogal. The rest of it is ancillary. For example, to practice Yeshe Lama, all you really need is the empowerment of Thigle Gyacan, and the lung and rig pa'i rtsal wang of Ye shes lama. You don't need the entire Longchen Nyinthig. Just the Dzogchen portion.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 3:41 AM

Title: Re: trekcho/tögel earth terma?

Content:

Malcolm wrote:

... In this case, many lamas who have not mastered thogal beyond the second vision (and most lamas have not) nevertheless give Dzogchen empowerments and teachings...

yagmort said:

so what's your take on this? Togden Shakya Shri, whom i hold in a rather high regard, has said that one can only teach dzogchen when one has accomplished third vision of tögel. that sounds about right, but then comes my confusion as to how can i assess that? presumably Togden Shakya Shri didn't mean it as a task of a disciple but thought it as a reference for a sincere teacher to follow, but nowadays.. as you said and i agree, "most lamas have not"..

Malcolm wrote:

While this is a desideratum since such a teacher will definitely be an ārya, don't hold your breath or spend much time worrying about whether or not so and so has reached this level of practice. Liberation is not like glitter, it does not rub off on the student. One still has one's own work to do. As long as the teacher has authentic experience of the first vision, they can correctly guide you.

that clarifies, thank you. what about Vima Nyingthig? do one need whole Nyingthig Yabzhi wang?

No, just the Vima Nyinthig wang.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 3:53 AM

Title: Re: Is the Pali Canon seen as legitimate / correct-view for Mahayana Buddhists?

Content:

Malcolm wrote:

Legitimate, but not to read to the exclusion of Mahayana, which is more profound and has a higher view.

frankie said:

A superficial and merely technical understanding would probably concur. It is interesting to note, however, how many practioners notice after 'beginning' with the Pali canon, before moving onto the 'higher view Mahayana/Vajrayana, that they eventually arrive at the fascinating 'destination of no destination' where they discover that, for example, the Four Noble Truths, are embedded within and experiently realised to be contained in the 'highest views'. It seems this is why the savviest teachers are not too keen on higher-lower discriminations.

The lower/higher dichotomies then become a source of ironic humour. informed by this, one can read again the Pali canon and the 'higher teachings and find the whole experience vibrates with instantaneous recognition and profound meaning. No differences, unless there is remaining a faulty determination to hold onto them.

Malcolm wrote:

Tell that to Nāgārjuna.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 6:06 AM

Title: Re: Achi Chokyi Drolma Yidam

Content:

Ayu said:

You should ask your teacher, because experience shows that different teachers give very different explanations to different students.

fckw said:

And yet the same sadhana text exposes the same letters to all practitioners without the slightest individual adaptations!

So, who is then right: The teacher who provides individualized explanations, or the sadhana text that does not?

Malcolm wrote:
The teacher, of course.

Author: Malcolm
Date: Saturday, August 7th, 2021 at 8:43 AM
Title: Re: Highest form of meditation?
Content:

Bristollad said:
I don't want to intrude but personally, I don't understand how you can make a distinction between achieving Buddhahood and actualisation of Buddhahood. A buddha without effort continually works for the benefit of all sentient beings, that's what achieving Buddhahood means...

Malcolm wrote:
I tried to explain that, but to no avail.

Crazywisdom said:
Buddhahood is not achieved, remember? Buddhahood is spontaneous beneficial activities of body, speech and mind.

Malcolm wrote:
Sure it is. There is a difference between the basis and the result. The basis is called the basis because it's nature has not been realized. That's what the path is for. Even though these three things are just the same in suchness, the result does not happen without the path. That's just the way it is. Just observe yourself.

Author: Malcolm
Date: Saturday, August 7th, 2021 at 8:47 AM
Title: Re: Anatman and the Tulku
Content:

Malcolm wrote:
Tulkus or yangsis, are a Tibetan cultural strategy for preserving the legacies of esteemed persons. Some of them might actually be the rebirths of their predecessors. By far the majority are not, they are just blessed that way through ritual installments.

Conrad Resmar said:
Hi All:
I have a basic difficulty in reconciling the two concepts that are mentioned in the subject heading of my post. My understanding of no-self and of the doctrine of rebirth is that there is no discrete, individually intact personhood that gets reborn; rather a (somewhat mysterious) stream of karmic effects and aspects of a life are what persists.

But the tulku seems to some degree like an example of a reborn personality, or

individuality , even down to the ability to remember objects from a former existence. I'm sure this difficulty, or apparent conflict, has been written about somewhere, but I'd be glad to hear your thoughts or be provided with references to look into.

By extension I have a similar curiosity about how to understand the apparently stable personhood or identity of beings identified in Vajrayana tradition (boddhisattvas, deities, dakinis). They seem to preserve their identity or individual identifying marks in a way that transcends a single lifetime.

Grateful for your any helpful input. Thanks!

Author: Malcolm

Date: Saturday, August 7th, 2021 at 10:39 AM

Title: Re: Highest form of meditation?

Content:

reun said:

Basis and result are both dynamic, not static.

Malcolm wrote:

That does matter. One is cause; the other, result.

reun said:

The path is actualization

Malcolm wrote:

.

Yes, but that actualization is limited and impaired by the amount of traces of obscuration of affliction and knowledge one possesses. Buddhas are not limited or impaired in this way. The way they achieve this matters. Therefore, the highest practice is the attainment of buddhahood. That has requisites.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 7:50 PM

Title: Re: Highest form of meditation?

Content:

reun said:

Actualization of Buddhahood is not limited by anything.

Malcolm wrote:

So, right now you have no limitations?

Author: Malcolm

Date: Saturday, August 7th, 2021 at 7:55 PM

Title: Re: Highest form of meditation?

Content:

Crazywisdom said:

Base, path and result are indivisible, right?

Malcolm wrote:

From the perspective of suchness, but not from the perspective of a person, who has not abandoned what is to be abandoned and has not realized what is to be realized.

That means us.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 7:59 PM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Crazywisdom said:

The vajra body is not physical.

Malcolm wrote:

Umm, yes it is, which is why it is important understand the development of the body.

Entire texts are devoted to thus topic, and it is covered in such tantras as the

Cakrasamvara cycle, etc., as well as the Blazing Lamp, etc.

Luckily "heart" does not mean the organ, but the region below the organ, and above the diaphragm.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 8:04 PM

Title: Re: Is the Pali Canon seen as legitimate / correct-view for Mahayana Buddhists?

Content:

frankie said:

"The third (Noble) truth is the Truth of Cessation. Related to the Truth of Cessation is recognizing emptiness and the nature of one's mind. Emptiness and the nature of one's mind, which is Buddha nature or Buddha essence are not different, they are actually inseparable. What is the nature of this natural state of the mind, this buddha nature? It has complete happiness and joy; it doesn't have any suffering or illness. It's like that all the time. That is what we call resting in happiness." (Mingyur Rinpoche).

Of course there are a million quotables who will gainsay or support this. I guess it comes down to who we decide to hitch our wagon to and the experiences we have.

Malcolm wrote:

The shravakayana texts do not describe the path of buddhahood, period. You can check with Nagarjuna on that in the Ratnavali.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 11:06 PM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Crazywisdom said:

Your lama disagreed.

Malcolm wrote:

That is not so. Anyway, all this is explained very clearly in such texts as Baidurya sngon po by Desi Sangye Gyatso, the Third Karmapa, Gyalwa Yanggonpa, etc.

Crazywisdom said:

There are different perspectives on this. There are no organs corresponding to the Lalan, rasana or central channel.

Malcolm wrote:

Also false. Kalacakra clearly states that the lower end of the central channel is the rectum, and the rasana and lalana discharge urine and semen respectively.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 11:10 PM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Crazywisdom said:

So what is that? All there is down there is intestines. The nervous system is sympathetic. That's why sometimes when you have an itch on your cheek you itch on your leg as well. These channels correspond to energetic pathways based on networks of nerves, not one specific physical thing.

Malcolm wrote:

The way you visualize the vajra body does not correspond to how it physically exists in your body, just as the way you visualize yourself as a deity, sans viscera, does not correspond to how your body actually exists.

There is no such thing as "energy." There are five elements, that is all. Vāyu is just the element of air that exists inside the body. If the vajra body is not physical, there would be no way it could cause pain, or in the case of the eyes, for example, be damaged by over exposure to light sources, etc. In fact, it could not be damaged at all by anything, including surgery.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 11:12 PM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Josef said:

The channels are not physical in the sense of being a part of the gross anatomical structure of the body but they are "embodied" as light, and are the support for the development of our physical form.

Malcolm wrote:

Nah, they are actually just the nerves, arteries, blood vessels, lymphatic system, and other passageways of the body, spoken of in a concealed way in the tantras. "Light" is not a sixth element.

There is a common saying in among Tibetan doctors, "That which the secret mantra tantras conceal in symbols is discussed openly in the medicine tantras."

I am going to leave this topic here, because it is not suitable for discussion (by me at any rate) beyond this point. You know, samaya and all that.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 11:18 PM

Title: Re: Highest form of meditation?

Content:

Crazywisdom said:

Base, path and result are indivisible, right?

Malcolm wrote:

From the perspective of suchness, but not from the perspective of a person, who has not abandoned what is to be abandoned and has not realized what is to be realized. That means us.

Crazywisdom said:

Abandon what? Vajrayana doesn't abandon anything.

Malcolm wrote:

We are not really discussing Vajrayāna here, but rather, common Mahāyāna. But even in Vajrayāna, one still abandons the two obscurations, which is necessary for attaining the two kāyas. What we don't abandon in Vajrayāna is sense objects, which are used in the path of transformation when we are connected with that method through ripening empowerments and liberating instructions, such as sleeping yogas, waking yogas, washing yogas, eating yogas, yoga of passion, yoga of creation, completion, and so on.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 11:25 PM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Josef said:

The channels are not physical in the sense of being a part of the gross anatomical structure of the body but they are "embodied" as light, and are the support for the development of our physical form.

Malcolm wrote:

Nah, they are actually just the nerves, arteries, blood vessels, lymphatic system, and other passageways of the body, spoken of in a concealed way in the tantras. "Light" is not a sixth element.

There is a common saying in among Tibetan doctors, "That which the secret mantra tantras conceal in symbols is discussed openly in the medicine tantras."

I am going to leave this topic here, because it is not suitable for discussion (by me at any rate) beyond this point. You know, samaya and all that.

Josef said:

Interesting.

Looking forward to discussing more in a suitable environment.

Malcolm wrote:

Examine the gestation of the body in the Tibetan medical paintings. Then read descriptions of the formation of the body in various tantric texts. What would the point identifying the stages of the gestation of a human embryo with the ten avatars of Visnu mean if we were not discussing the development of the physical body? The formation of all channels in the body are described in the tantras as being governed by the five elements. How could this be possible if the channels and elements in the channels (vāyu, bindu) are some woo woo form of ill-defined "energy"? The Buddha discussed only six dhātus: earth, water, fire, air, space, and consciousness. He did not describe a seventh called "light."

Author: Malcolm

Date: Saturday, August 7th, 2021 at 11:32 PM

Title: Re: Is the Pali Canon seen as legitimate / correct-view for Mahayana Buddhists?

Content:

frankie said:

Thanks Malcolm, no need. I have no reason to disbelieve you have done so. Outside of that received information, who knows, your beliefs may be another thing.

Malcolm wrote:

You are mistaking the presence of teachings such as the four truths of nobles in Mahāyāna sūtras for some equivalence with the śrāvaka presentation. For example, Dzogchen is considered to be the third truth of nobles. There is no contradiction there.

What is missing from the śrāvaka path is profound bodhicitta and profound emptiness, just as what is missing from the common Mahāyāna path is the many methods which are easy, swift, and suitable to be practiced by the very intelligent who wish to achieve a result equivalent to the common Mahāyāna path in a more reasonable time frame than three incalculable eons.

Author: Malcolm

Date: Saturday, August 7th, 2021 at 11:59 PM

Title: Re: Highest form of meditation?

Content:

Crazywisdom said:

Abandon what? Vajrayana doesn't abandon anything.

Malcolm wrote:

We are not really discussing Vajrayāna here, but rather, common Mahāyāna. But even in Vajrayāna, one still abandons the two obscurations.

Crazywisdom said:

Also a gloss. They are seen as prajna

Malcolm wrote:

Not a gloss. The two obscurations are something to be purified in Vajrayāna. That does not mean they substantially exist. For example, Śākyamitra's Mahāmudrāyogāvatāraṇḍārtha it states, "After migrating beings complete the accumulation of merit, they completely abandon the great mass of the two obscurations." Or Ratnarakṣita's commentary on the Laghusamvara, which states, "Gradually abandoning the two obscurations and accomplishing mahamudra to serve all migrating beings is the stated purpose." Even Tilopa states in his Mahāmudropadeśa:

For example, though darkness accumulates for a thousand eons, the mass of darkness is dispelled by a single lamp; likewise, a moment of the luminosity of one's mind will dispel all misdeeds and obscurations gathered for an eon.

So, while one can certainly argue over method, one cannot argue that in order to attain buddhahood, one must abandon or remove the two obscurations.

Naropa, in his Sekkodeśa commentary on the empowerments of Kālacakra, also

discusses the need to abandon the two obscurations. In fact, he discusses four obscurations there, the usual two, plus obscurations of māra and samapatti.

Frankly, you are just not going to find Indian masters who negate the necessity of abandoning the two obscurations and gathering the two accumulations. Even in the Dzogchen tradition, this is necessary, as Khenpo Ngachung points out. The means may be different but the necessity is still there.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 12:07 AM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Josef said:

Interesting.

Looking forward to discussing more in a suitable environment.

Malcolm wrote:

Examine the gestation of the body in the Tibetan medical paintings. Then read descriptions of the formation of the body in various tantric texts. What would the point identifying the stages of the gestation of a human embryo with the ten avatars of Visnu mean if we were not discussing the development of the physical body? The formation of all channels in the body are described in the tantras as being governed by the five elements. How could this be possible if the channels and elements in the channels (vāyu, bindu) are some woo woo form of ill-defined "energy"? The Buddha discussed only six dhātus: earth, water, fire, air, space, and consciousness. He did not describe a seventh called "light."

Josef said:

That makes perfect sense. I used light there for lack of a more precise term/personal understanding. Perhaps a different topic but would there be an argument for the channels etc in our realm being a subtle form of the elements similar to the embodied beings in the form and formless realms? I think that notion was influencing my perspective. Basically, that the channels were the support for the development of the corporeal body but not as coarse.

Malcolm wrote:

Coarse or subtle, there is nothing in this universe that is not made of the five elements, including the form and formless realms.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 2:15 AM

Title: Re: Highest form of meditation?

Content:

Crazywisdom said:

I know all this. But the use of the word abandon doesn't quite work in pith instructions.

Malcolm wrote:

To abandon is spong. Spong is from prahāhāṇa. n. relinquishing , abandoning , avoiding

Are you giving pith instructions here? Is that what you are doing?

Author: Malcolm

Date: Sunday, August 8th, 2021 at 2:33 AM

Title: Re: Prayer for Afghanistan

Content:

Queequeg said:

maliciously destroying the Bamiyan statue...

Malcolm wrote:

That's not what actually happened. The statues at Bamiyan were targeted because the UN was spending millions of dollars to restore them as UN cultural heritage monuments, and none of the money was being spent in the local communities.

Anyway, Śāntideva discusses the issue of destroying statues of the Buddha...

Author: Malcolm

Date: Sunday, August 8th, 2021 at 2:41 AM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Crazywisdom said:

The point is these channels like Lalana and rasana are woo woo, because they have no concrete physical correspondence.

Malcolm wrote:

They do actually. I just pointed out what Kālacakra says of them.

In his commentary on the medicine tantras, Desi points out that the avadhuti, for example, is physical, but can only be identified in living bodies.

In the dgongs pa zang thal, an outer, inner, and secret avadhuti is discussed. The outer is the spinal cord, specifically identified as such, the inner is the aorta, specifically identified as such, and the secret one is the very fine channel that Desi discusses.

The descriptions of these things in the body are too precise and specific for them not to be physical structures in the body.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 3:40 AM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Crazywisdom said:

The point is these channels like Lalana and rasana are woo woo, because they have no concrete physical correspondence.

Malcolm wrote:

They do actually. I just pointed out what Kālacakra says of them.

In his commentary on the medicine tantras, Desi points out that the avadhuti, for example, is physical, but can only be identified in living bodies.

In the dgongs pa zang thal, an outer, inner, and secret avadhuti is discussed. The outer is the spinal cord, specifically identified as such, the inner is the aorta, specifically identified as such, and the secret one is the very fine channel that Desi discusses.

The descriptions of these things in the body are too precise and specific for them not to be physical structures in the body.

Dechen Norbu said:

What about prana, Malcolm, is it physical?

I think I once heard someone saying it was physical, but not material. Can't precise who exactly...

Malcolm wrote:

Yes, because it is the air element, prāṇavāyu, one of the five vāyus, along with apanā, udanā, samanā, and vyanā. It's part of the rūpaskandha, the aggregate of matter.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 3:42 AM

Title: Re: Prayer for Afghanistan

Content:

Queequeg said:

maliciously destroying the Bamiyan statue...

Malcolm wrote:

That's not what actually happened. The statues at Bamiyan were targeted because the UN was spending millions of dollars to restore them as UN cultural heritage monuments, and none of the money was being spent in the local communities.

Anyway, Śāntideva discusses the issue of destroying statues of the Buddha...

bodhiye said:

Is there any expiation for such people who desecrate Buddha statues. destroy

sutras/religious literature etc. ? What can be done to mitigate their bad karmic results?

Malcolm wrote:
Nothing.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 4:40 AM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Dechen Norbu said:

What about prana, Malcolm, is it physical?

I think I once heard someone saying it was physical, but not material. Can't precise who exactly...

Malcolm wrote:

Yes, because it is the air element, *prāṇavāyu*, one of the five *vāyus*, along with *apānā*, *udānā*, *samanā*, and *vyanā*. It's part of the *rūpaskandha*, the aggregate of matter.

Dechen Norbu said:

Thank you.

But is it material? Afaik it can't be detected by any measuring instruments. I'm not really sure what physical but not material might mean. Electromagnetic fields are physical but not material.

If prana is physical, we should somehow detect it, no? Is it just a technological problem?

Malcolm wrote:

prāṇa vāyu is just inhaled air, If you stop breathing, you die. *Apanā vāyu* is just the function of expelling feces, urine, sperm, menstrual blood, and babies, and farts.

Samanā vāyu is just the action of the small intestine on food. *Udana vāyu* is talking, etc.

All these functions are governed in general by the air element, which manifests in our experience as the motile quality of matter.

What has happened is that new age ideas about *prāṇa* have so infected our thinking, when we look at Buddhist texts, there are all these cobwebs we have to peel from our eyes.

In particular, when it comes to anatomy, Tibetans were just better at it than the Chinese, Indians, Persians, and even the Greeks. The Tibetans cut up a lot more human bodies than any other culture in the world.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 4:52 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

maliciously destroying the Bamiyan statue...

Malcolm wrote:

That's not what actually happened. The statues at Bamiyan were targeted because the UN was spending millions of dollars to restore them as UN cultural heritage monuments, and none of the money was being spent in the local communities.

Queequeg said:

That's a stretch. Those statues could have been massive tourist traps and brought millions.

Malcolm wrote:

Its not a stretch, there was a news item about this recently.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 8:08 AM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Dechen Norbu said:

And the gandharva is riding on air or something after we die?

Malcolm wrote:

Actually, in the bardo, the all-basis consciousness is mounted up the mahapranavayu, according to the Vajramala Tantra.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 8:17 AM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Vajrasambhava said:

Well, so a tibetan doctor has to directly experience tsa lung (as in Dzog-Rim) in order to understand subtle anatomy and cure his patients?

Malcolm wrote:

It helps considerably.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 8:19 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

That's a stretch. Those statues could have been massive tourist traps and brought millions.

Malcolm wrote:

Its not a stretch, there was a news item about this recently.

Queequeg said:

I'd like to see that. I can't believe thats what the Taliban were upset about.

Malcolm wrote:

I searched for it, could not locate it. But this was a recent account of their basic grievance against UNESCO in general. They thought they were being ripped off. They could give a shit about statues. Their destruction of Buddhist art and relics was a reaction against the west, nothing to do with Buddhism at all.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 10:08 AM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Dechen Norbu said:

And the gandharva is riding on air ir something after we die?

Malcolm wrote:

Actually, in the bardo, the all-basis consciousness is mounted up the mahapranavayu, according to the Vajramala Tantra.

Dechen Norbu said:

Yes, I learned that. What is that prana in relation to the body while we are alive?

Malcolm wrote:

It's the air we breathe. You might say it is the refined air we breathe, processed by our lungs. The five elements in the body are refined elements, which is why we spend so much energy separating wastes from the body, parts of the outer elements we can't absorb or don't need to absorb.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 10:16 AM

Title: Re: Not sure where to go

Content:

PadmaVonSamba said:

This is a popular idea right now.
It is highly debatable.

PeterC said:
Is it popular? It is flat out wrong.

yinyangkoi said:
Why is it wrong? Buddha said himself there is no free will since there is no self that can have any. Also since everything is conditioned, what you desire and any other phenomena that manifests is just a result of conditioning.

Malcolm wrote:
The Buddha never discussed free will. It is a philosophical issue of interest only to Christians.

What the Buddha said is that will is action.

Author: Malcolm
Date: Sunday, August 8th, 2021 at 8:13 PM
Title: Re: What happens to the Mandala in case of heart transplantation?
Content:

Crazywisdom said:
Air doesn't govern. Everything you are saying is woo woo. It's not like you brought some grounded objectivity into this subject. It's not like you calling the central channel the aorta somehow makes wisdom real. Wisdom is not a thing.

Josef said:
From what perspective are you asserting that vayu doesn't "govern" the functions of the body?
I would also be curious to know what makes you think "wisdom" isn't a thing? Are you talking about yeshe/jnana when you make this assertion?

Crazywisdom said:
Air doesn't make decisions. It's gas. The body metabolizes it. What governs in the cellular anatomy is mitochondria. There's no wisdom atom, like there is a gas atom. Yes, I'm referring to prājña.

Malcolm likes to diss Kalachakra as being about mythical kings. But for this, physical channels, it's right, because it gives him a chance to make propaganda about Tibetan medicine which he has an interest in. He says how we visualize is not how they exist in body. But how they exist in body is irrelevant. How we visualize is what we do with them. We practice yoga. They have no use without this. What's a yogi supposed to do with his aorta? It's nonsense. The tantras describe the embryo to show how we can reverse this process at death or conscious be reborn as Nirmanakaya.

In fact, has absolutely nothing do with an aorta. ChNN said the central channel is not physical. He said it doesn't matter what size you visualize. Tibetan medicine, like Ayurveda is antiquated using ancient modalities. Fire is not an element. Wind is not an element. Go see the periodic table of elements. There's no Mount Meru. There's no Jambudvipa. Alchemy is debunked. Astrology is debunked. All of these vestiges from the past in tantra need to be weeded out. The relevant part is peace of mind.

I'm waiting to see which vein is Lalana and rasana. Which 16 channels come out of the heart? Some completion stages make this important. Others don't. In some sense this but of tantra is outmoded as well.

Malcolm wrote:

Ok, well you go practice Vajrayana with your novel interpretations and understandings.

I stuck with what the texts say, not what random people in the internet say.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 8:17 PM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

MiphamFan said:

Gyalwa Yangonpa says that doctors like to say the channels are all physical but yogis have a different view.

Malcolm wrote:

Some yogis do, some yogis don't.

When practicing yoga, they are visualized as light, but then, so is ones entire body. When diagnosing an illness, however, the very same channels are understood to be physical structures in the body.

There is an entire literature called geg sel, very little of which has been read by Westerners, which deal with yogic illnesses problems and to remedy them.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 8:22 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Brunelleschi said:

Ok, so there's actually quite a lot about this on english wikipedia, under the heading "1998 to 2001, under the Taliban" see:

https://en.wikipedia.org/wiki/Buddhas_of_Bamiyan

Then again, it is not like the Taliban are tolerant of other religious traditions. I mean there

seems to be a tradition of salafi-jihadists destroying the religious symbols of other traditions. E.g. ISIS destroying statues of the virgin Mary/older ME religions in Syria. Talibans of course aren't exactly a big fan of their shia-muslims cousins either.

The Taliban did not just destroy these statues. They went into museums in Kabul and destroyed every Buddhist artifact they could find.

Malcolm wrote:

Yup. But I don't think it really had much to do with Buddhists. It had to do with anti-western sentiments.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 9:50 PM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Dechen Norbu said:

What about those channels that pop through the eyes? We don't have any physical structure matching those.

Malcolm wrote:

Yes, in fact we do. And those channels are very explicitly described, in detail, in the commentaries, as physical entities subject to growth, persistence, and decay. After 26 years of age, the 72000 nāḍīs decay at a regular rate.

The nāḍīs are held to be passageways. Passageways for what? Bindus, red bindus, white bindus, etc, which are moved around by vāyu (which just means air in Sanskrit). What do these bindus come from? Sixteen bindus come from our parents, eight red, and eight white. The rest comes from the food that we eat. Where do the five vāyus come from? The air we breath.

When we practice completion stage practices, as I said before, we visualize these channels as made of light, in bodies that we visualize as made of light. However, the bindus that are contained within them are physical, no? I mean, otherwise, what is it in karmamudra that one is retaining, reversing, spreading, and distributing uniformly? Light? What is the bliss in the body one is feeling? Merely visualized bliss or is it physical bliss?

Author: Malcolm

Date: Sunday, August 8th, 2021 at 9:54 PM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Malcolm wrote:

Some yogis do, some yogis don't.

When practicing yoga, they are visualized as light, but then, so is one's entire body. When diagnosing an illness, however, the very same channels are understood to be physical structures in the body.

There is an entire literature called *geg sel*, very little of which has been read by Westerners, which deal with yogic illnesses, problems and to remedy them.

Dechen Norbu said:

What about those channels that pop through the eyes? We don't have any physical structure matching those.

Crazywisdom said:

Right. The piths say there are channels from eyes going down side of neck into heart. Malcolm will say it's a physical nerve. But there is no such eye nerve going into the heart from sides of neck.

Malcolm wrote:

You just keep going on confusing yourselves and other people. You are misrepresenting not only the texts, but you are misrepresenting what I've said on the matter.

It's fine, but I am out. Be happy, hope your novel interpretations work out for you.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 10:26 PM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Crazywisdom said:

So what's a white or a red bindu? Blood cells? Tantra didn't know what cells were.

Vajrasambhava said:

What Malcolm is explaining (tell me if I'm wrong) is that these things are material and physical. Because in Vajrayana all the channels, winds and bindus are made of subtle matter. So, even if it is subtle it's still matter.

Malcolm wrote:

There are only six dhātus in the realm of buddhadharma, earth, air, fire, water, space, and consciousness. Anything that is not consciousness or space is matter. And in some tantric systems (*Kālacakra* specifically), even space is composed of matter.

The body is composed of refined matter, which is processed out of the food that we eat.

It is impossible to understand these systems of yoga without understanding the medical

perspective of the human body that was held by the authors of the tantras, etc. People who ignore this just wind up creating a strange goulash of their own fabrications, not grounded in any text, based on whatever opinion of day they are holding, as we see here. So as I said, I am out, this is not a serious place to discuss these issues or much of anything else connected with Dharma.

Author: Malcolm

Date: Sunday, August 8th, 2021 at 11:52 PM

Title: Re: Download the Kangyur and Tengyur

Content:

SilenceMonkey said:

Hi everyone,

Where can one download the Kangyur and Tengyur in Tibetan? There is a stupa being built in Argentina, and a Dharma friend asked where they could download these sacred texts and put them on a thumb drive for the stupa.

We live in the modern age!

Malcolm wrote:

<https://www.tbrc.org/#!specials/selected/canon>

Magnetic storage is not very durable. Best if they download, print out, wrap them properly, etc.

Author: Malcolm

Date: Monday, August 9th, 2021 at 1:45 AM

Title: Re: Fake monk called out, made to remove robes on streets of London

Content:

Taikor.Taikun said:

To some Buddhists, they feel obligated to protect the Dharma, the monastery, the Sangha, every images n names of the Buddhas n Bodhisattvas.

Malcolm wrote:

Verbally assaulting people in public is just rude, and possibly illegal, no matter what one's reasons may be.

Author: Malcolm

Date: Monday, August 9th, 2021 at 3:06 AM

Title: Re: Help from Tara

Content:

karmadhatu said:

Hii,

Although I know that main reason of practising dharma is to attain ultimate state of buddha for benefit all beings, but dharma also providing relative benefits, so I am in state that somehow I am not able to find girlfriend, so my question is, how can I ask help from Tara to help me with this matter? Is it necessary to do whole sadhana and somewhere there to put my request of helping to find girlfriend? Or is it also ok just to imagine Tara, say some mantras, or to do 7 limb prayers, or? please some advices.

Thanks a lot

K

Malcolm wrote:

Be careful of what you ask for. You just might get it.

But no, Tāra is not going to help you find a girlfriend. Her job is to protect you from eight fears, but loneliness is not included among those eight. However, if you practice sincerely, and develop your positive qualities, you will likely attract a suitable partner with whom you can share the Dharma. Otherwise, frankly, as far as I am concerned, it is better to be alone than be with someone who does not practice the dharma, or at least have sincere faith in the dharma.

Author: Malcolm

Date: Monday, August 9th, 2021 at 3:39 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

Anti-Western is underselling it. These people want to convert the world by the sword. Anyone not with them is against them.

Malcolm wrote:

Nah, they just want to be left alone in their medieval world. They've been invaded again and again, and the same thing happens every time: empires die, and they continue.

Author: Malcolm

Date: Monday, August 9th, 2021 at 7:17 AM

Title: Re: I'm back

Content:

DGA said:

Hi Everyone,

I was pretty active at DharmaWheel for a long time, and then I wasn't for a couple years. But I think I'm back again? What am I doing?

I'm thankful DharmaWheel is here and I'm happy to be participating

Malcolm wrote:

That wears off...welcome back, I think?

Author: Malcolm

Date: Monday, August 9th, 2021 at 10:32 AM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Malcolm wrote:

Flu does not overwhelm hospitals.

Johnny Dangerous said:

It is you choosing to put them at greater risk of the virus, and greatly increasing the risk of them getting it, depending on behavior and circumstance. -You- are morally culpable for that, particularly if you are somewhere that people have to be - let's say a grocery store -, and you are walking around with no protection at all, yet insisting that you don't need to take any mitigation measures.

shoewy said:

Personally I am still undecided as to whether or not I am taking the vaccine or gene therapy depending on who you ask. I have a 'heart condition' and I simply find the evidence to be insufficient at this point regarding long term effects on the heart and overall impact. Of course the same could be said of Covid itself. To be honest I often find the confidence on both sides questionable. I have the good fortune to be able to do nearly everything I want to do from home so I am in a position to manage risk more than your average person.

However I would like to delve a little deeper into your statement regarding being 'morally culpable'. Firstly would you equate morally culpable to generating bad karma in this example? In my country we don't have to wear masks anymore, even in grocery stores, and practically nobody does. Everybody here has the option to get vaccinated and therefore if they wanted to they are 'protected' from the virus. You could make the same argument here that when I go grocery shopping without being vaccinated and without wearing a mask that there is a risk of spreading the disease so would I be morally culpable in this case or generating bad karma?

Or would you view it differently in my case because of the social acceptance and consensus regarding mitigating measures and the fact that everybody has access to the vaccine? The latter seems to me to be of particular importance, also in relation to your remark regarding the subordination of their rights to your own.

I would also be interested to know where you draw the line if at all in comparison to the flu phenomenon. If you don't fair enough. If you do is it the nature of the virus itself whether it be mortality or morbidity or is it more concerning the second order effects? I am more so asking in relation to the current state of affairs and less so the period of the initial forced lockdowns due to ICU's being overflowed and lack of understanding

regarding the virus itself.

The herd immunity is a bit of a strange one for me. It's a virus with a very low mortality and the danger overwhelmingly pertains to specific vulnerable groups for which, at least in my country, there is now a vaccine available and basically everybody else who deems it necessary. You could argue that there remains a higher chance to contract the virus if one was to come in contact with someone that is unvaccinated and perhaps a very slight chance they would get subsequent complications from that but at that point we are dealing with percentages that are most likely equal if not less than a normal flu especially regarding mortality and morbidity so again where do you draw the line at that point?

Author: Malcolm

Date: Monday, August 9th, 2021 at 10:33 AM

Title: Re: Help from Tara

Content:

Schrödinger's Yidam said:

In Bokar Rinpoche's book on Tara ("Tara the Feminine Devine") he says that she's okay with worldly requests. Helping with those types of requests can lead a person to making more meaningful requests, such as for Dharma.

He also says that since we see life dualistically she looks like a deity to us. However since she sees things as non-duality she knows she's no different than our own mind.

I like that way of putting it.

Malcolm wrote:

Still not going to get this person a girlfriend.

Author: Malcolm

Date: Monday, August 9th, 2021 at 10:34 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

Anti-Western is underselling it. These people want to convert the world by the sword. Anyone not with them is against them.

Malcolm wrote:

Nah, they just want to be left alone in their medieval world. They've been invaded again and again, and the same thing happens every time: empires die, and they continue.

Queequeg said:

That sounds about right, actually.

So, how long before the Chinese give it a try?

Malcolm wrote:

Ten years.

Author: Malcolm

Date: Monday, August 9th, 2021 at 7:22 PM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

MiphamFan said:

Wait for Novavax or worst case take Sinopharm or one of the inactivated virus vaccines

Much much milder side effects for both as far as I've seen.

Adenovirus vectors seem worse than mRNA.

Malcolm wrote:

Had Pfizer, zero side effects.

Author: Malcolm

Date: Monday, August 9th, 2021 at 9:05 PM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Archie2009 said:

I think you'd be an idiot not to get the vaccine.

Malcolm wrote:

Seconded. The heart inflammation issue is a rare, and thankfully, very short term sequela of the mRNA vaccines.

Author: Malcolm

Date: Monday, August 9th, 2021 at 9:09 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

So, how long before the Chinese give it a try?

Malcolm wrote:

Ten years.

Queequeg said:

It will be part of their Belt and Road initiative.

Malcolm wrote:

Until the Taliban decides they are being ripped off by the Chinese, and that won't take long at all.

Author: Malcolm

Date: Monday, August 9th, 2021 at 10:01 PM

Title: Re: Help from Tara

Content:

Schrödinger's Yidam said:

In Bokar Rinpoche's book on Tara ("Tara the Feminine Devine") he says that she's okay with worldly requests. Helping with those types of requests can lead a person to making more meaningful requests, such as for Dharma.

He also says that since we see life dualistically she looks like a deity to us. However since she sees things as non-duality she knows she's no different than our own mind.

I like that way of putting it.

Malcolm wrote:

Still not going to get this person a girlfriend.

Schrödinger's Yidam said:

Oh ye of little faith.

Malcolm wrote:

Why would Tārā, she who protects from eight fears, ever wish the suffering of change upon anyone? In any case it is a misuse of the teachings. Falls under, "If one is attached to this life, one is not a dharma practitioner."

Author: Malcolm

Date: Monday, August 9th, 2021 at 10:48 PM

Title: Re: Bitcoin

Content:

cky said:

Try to step back from the "currency" idea for a moment and replace it with the concept of a simple asset or commodity, maybe like a piece of art, antiques, etc.

Malcolm wrote:

Bitcoin is definitely an antique among crypto currencies.

cky said:

Needs to be backed by a nation state?

No. It's simply barter trade if you will, currency is exchanged for the right to move a

certain amount of digital data from place A to place B. That's all.

Malcolm wrote:

So, you are saying that bitcoin, or cryptocurrencies need actual currencies in order to be of value. And those currencies maintain their value because of confidence the market has in central banks. Hence, cryptocurrencies do depend on the present system of fiat currency.

cky said:

No utility?

Try sending your aunt in South Africa a few dollars. See how long it takes. Now try it with Bitcoin.

Malcolm wrote:

Umm, dude, paypal, xoom, western union, etc., all much easier and far more secure.

cky said:

Crash is coming?

People have been saying this since Bitcoin was at \$5. It's getting old. We're at \$40,000. Institutional investors are trading it. Young people put it into their investment portfolios. It's volatile for sure, but so far, long-term investment has paid off quite well.

Malcolm wrote:

Tulip Mania—single bulbs were being sold for the equivalent of 2.6 million dollars (3000 guilders) in today's money and more.

Sheep Mania—a single merino sheep in the US in 1807 cost \$23,221 in today's money (\$1000). By 1809, the price had crashed to ten percent of that number.

Some people made money, most people lost money—that is how it goes with speculative "investments."

Author: Malcolm

Date: Monday, August 9th, 2021 at 11:59 PM

Title: Re: Help from Tara

Content:

Minobu said:

, "If one is attached to this life, one is not a dharma practitioner."

also how does one who is attached to this lifedo dharma practice then...

Malcolm wrote:

Reflect on the certainty of death and the uncertainty of when it will happen, and the

recognition that at death one can take nothing other than Dharma practice into the next life. This way, the dharma actually becomes the dharma.

And no, Tāra is not going to find any one a girlfriend or a boyfriend. That's just ridiculous.

Author: Malcolm

Date: Tuesday, August 10th, 2021 at 2:54 AM

Title: Re: Help from Tara

Content:

Malcolm wrote:

Why would Tārā, she who protects from eight fears, ever wish the suffering of change upon anyone? In any case it is a misuse of the teachings. Falls under, "If one is attached to this life, one is not a dharma practitioner."

xabir said:

Makes sense, but how should this be interpreted:

1.-27

This will dispel the heap of suffering
Inflicted by grahas, infectious diseases, and poisons,
Even in other beings.

If chanted twice, thrice, or seven times, 1.-28

Those who want children will come to have them,
Those who seek wealth will come to have that,
Each and every wish will be fulfilled,
And obstacles, entirely vanquished, will be no more.

1.-29

This completes the praise to the Blessed Tārā as spoken by the completely perfect Buddha.

Malcolm wrote:

As long as these aspirations are based on one's wish to practice dharma and support dharma, then no problem.

Author: Malcolm

Date: Tuesday, August 10th, 2021 at 3:06 AM

Title: Re: I'm back

Content:

Author: Malcolm

Date: Tuesday, August 10th, 2021 at 4:53 AM

Title: Re: If you sincerely want to 'dive deep' into the Saṃdhinirmocana Sūtra

Content:

Leo Rivers said:

If you sincerely want to 'dive deep' into the Saṃdhinirmocana Sūtra I recommend these works by John Powers in this order...

Malcolm wrote:

Then one needs to read the new translation at 84000, where the translator shows the many cases where Powers made errors.

Author: Malcolm

Date: Tuesday, August 10th, 2021 at 5:31 AM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Josef said:

The channels are not physical in the sense of being a part of the gross anatomical structure of the body but they are "embodied" as light, and are the support for the development of our physical form.

Malcolm wrote:

Nah, they are actually just the nerves, arteries, blood vessels, lymphatic system, and other passageways of the body, spoken of in a concealed way in the tantras. "Light" is not a sixth element.

Jangchup Donden said:

So then what is light? Some combination of fire and air?

Malcolm wrote:

Ordinary light is a product of either combustion or chemical reaction (fire flies), etc.

When we practice a deity, we imagine that it is in the form of light, but this light is the light of consciousness. We use visualizations to manipulate our physical body to produce various results, to experience various kinds of bliss, overcome illnesses, and so on. Sentient beings are composed of six things: earth, water, fire, air, space, and consciousness. Apart from these six dhātus, there is nothing else out of which sentient being is formed. It's pretty simple.

When one becomes accustomed the Buddhist view of the elements as well as the formation of the body, then much speculation vanishes.

If someone holds that there are no physical correlates to nāḍīs, vāyus, and bindus, then they must admit such visualizations are entirely imaginary and have no basis in

conventional reality and no effect on the body.

Not only does such an assertion harm the basis of Vajrayāna teachings in general, it harms Dzogchen teachings as well. People who maintain such a view and call their practice "mahāmudra" or "atiyoga" are just practicing sutrayāna śamatha and vipaśyanā, which of course have no profound methods connected with the body. It is a farce to then discuss the harm to the body maṇḍala which may be entailed by surgery, suicide, and so on, since such a maṇḍala will also be just an imaginary conceptual construct.

Certainly someone might decide that this presentation of the universe is medieval, does not correspond with scientific materialism and so on. That's perfectly fine. But then it does not make much sense for them to engage in the creation stage and completion stage, ganacakras to please imaginary ḍākinīs, tormas offerings to imaginary dharmapālas, and so on, nor to engage in the practice of caṇḍī yoga, karmamudra, and so on, much less trekcho and thogal.

Author: Malcolm

Date: Tuesday, August 10th, 2021 at 9:26 AM

Title: Re: What happens to the Mandala in case of heart transplantation?

Content:

Vajrasambhava said:

I congratulated Malcolm for his way to write it down so clear and strong, that's all

Malcolm wrote:

Thank you.

Author: Malcolm

Date: Tuesday, August 10th, 2021 at 9:55 AM

Title: Re: If you sincerely want to 'dive deep' into the Saṃdhinirmocana Sūtra

Content:

Leo Rivers said:

I am glad Googling 84000 got me to the reference!

As to "the many places Powers made errors", I would like to know whether the errors changes the outcome of his diverse arguments, [especially as regarding the 'pivot' or 'progressive' model of transformation], or if just his 'making errors' means he ought be taken out with the trash.

Malcolm wrote:

Some of the errors are substantive. I am not saying Powers' contribution isn't important. But all translations are subject to improvement. I've always said this. Also, Gregory Forgues' introduction is quite excellent and well written.

Author: Malcolm

Date: Tuesday, August 10th, 2021 at 8:29 PM

Title: Re: Help from Tara

Content:

karmadhatu said:

Hii dharma friends

thank you very much for all answers, I really appreciate it. Yes, my main point is to find girlfriend who is dharma practitioner and I really believe that this can improve my practise, and also her:-) But I also think that is better to be alone then to have girlfriend without interest about dharma. Yes, I think that Tara maybe not bring me a girlfriend directly:-) but she can make circumstances for finding her, she give blessing so find her more easy way then normal

So again thank much to all your answers

Malcolm wrote:

Well, then you will have to go to where the Buddhist girls are...

Author: Malcolm

Date: Tuesday, August 10th, 2021 at 8:38 PM

Title: Re: Fake monk called out, made to remove robes on streets of London

Content:

Taikor.Taikun said:

To some Buddhists, they feel obligated to protect the Dharma, the monastery, the Sangha, every images n names of the Buddhas n Bodhisattvas.

Malcolm wrote:

Verbally assaulting people in public is just rude, and possibly illegal, no matter what one's reasons may be.

SilenceMonkey said:

Depends on the extent of the harm they've caused. If there is a cult leader brainwashing people and taking their money, I think behavior like hers would be warranted. Less than that, some fake tulku going around cheating people out of their money may also justify such verbal abuse. Fake monks on the street asking for money peacefully... maybe not. But if anyone was going to talk sense into them, it might be people like our chinese lady here.

Malcolm wrote:

Where I come from, people have a right to dress however they like, for whatever reason. And it is still assault, and it is still unlawful behavior.

SilenceMonkey said:

Looking from another angle... If you wanted a fake monk or fake lama to stop deceiving people, how would you get them to stop? Would you stand there all day with them, holding a sign saying "Don't give him money. He's fake."? Wouldn't last very long...

Malcolm wrote:

The only thing one can do is pass laws against panhandling.

Author: Malcolm

Date: Tuesday, August 10th, 2021 at 11:24 PM

Title: Re: Fake monk called out, made to remove robes on streets of London

Content:

SilenceMonkey said:

But I do think the Dharma is as important to protect as Democracy.

And of course this begs the question... How much of a threat are panhandlers in Buddhist robes, really?

Malcolm wrote:

The only way to protect Dharma is to practice Dharma.

If panhandlers in Buddhist robes were really a threat to the Dharma, the Dharma would have vanished more than 2000 years ago. There have been imposter monks for as long as there has been a real Buddhist sangha.

No, far more dangerous to the Dharma than beggars wearing religious clothes panhandling in the streets are corrupt bhikṣus, whose only discipline is wearing robes without maintaining the vows they represent, while they collect money from naive devotees for their various monastery projects.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 12:51 AM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

Malcolm wrote:

I was referring only to Western science. It certainly falsifiable in Vajrayāna. Do the practice, get the result. Many people have done so, and reported they have attained the results. When people do not get results, they are practicing incorrectly.

fckw said:

That's a fair statement - in this case it's simply not accessible to Western science. As I said: The entire approach can rightfully be called "scientific" in its own way. As you express: Do the practice, get the results, see for yourself. However, it also means in reverse that the idea of bodies not decomposing à la tukdam must be put ad acta as fairy tales. (The corresponding science is still outstanding, though.) Tukdam, according to this logic, is ONLY and EXCLUSIVELY an "inner" phenomenon, whatever that may mean in detail.

Malcolm wrote:

Well, no. There are recorded cases of practitioners like Sangye Tenzin, a Sakya Lama, who remained in Thukdam for 9 days:

<https://sakyagurudarjeeling.wordpress.com/rinpoches/people/>

And there are external signs when Thukdam is finished.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 1:19 AM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

fckw said:

That's a fair statement - in this case it's simply not accessible to Western science. As I said: The entire approach can rightfully be called "scientific" in its own way. As you express: Do the practice, get the results, see for yourself. However, it also means in reverse that the idea of bodies not decomposing à la tukdam must be put ad acta as fairy tales. (The corresponding science is still outstanding, though.) Tukdam, according to this logic, is ONLY and EXCLUSIVELY an "inner" phenomenon, whatever that may mean in detail.

Malcolm wrote:

Well, no. There are recorded cases of practitioners like Sangye Tenzin, a Sakya Lama, who remained in Thukdam for 9 days:

<https://sakyagurudarjeeling.wordpress.com/rinpoches/people/>

And there are external signs when Thukdam is finished.

fckw said:

Did the standards applied by those observing tukdam's outer signs satisfy the standards commonly held by "Western" science? I have often heard such claims, but never seen any reliable proof, as in nearly all cases those involved in the situation and making both observations and statements about the post-mortem state commonly cannot be called unbiased, given the usually shared history they have with the deceased person.

Malcolm wrote:

People have been observing thukdam for more than 2000 years in all Buddhist schools.

Anyway, from last year:

<https://www.tribuneindia.com/news/schools/tibetan-scholar-in-rare-meditative-state-after-death-128361>

fckw said:

On examination, it revealed the blood pressure of the body to be at 86, quite close to a living human, the CTA said.

Additionally, the suppleness of the skin, the apparently undecomposed state of the internal organs, the facial glow and warmth was noted under close examination.

It was supplemented by an examination of the neural activity of the brain of the deceased on July 28 and August 1 by a Taiwan University's psychology professor and his assistants who noted significant activity

Malcolm wrote:

<https://www.buddhistdoor.net/news/tibetan-monk-shows-no-signs-of-decay-26-days-after-clinical-death>

fckw said:

The Central Tibetan Administration (CTA) reports that Geshe Tenpa Gyaltzen, a Buddhist scholar at Gaden Jangtse Monastery in southern India, who was declared dead some 26 days ago, has shown no signs of physical decay or decomposition. It is believed that the monk has entered a rare tantric meditative state known as thukdam (Tib: ཐུགས་དཀ་).

The thukdam state, which has been observed in a number of advanced tantric practitioners in recent years, is a meditative condition in which the individual's consciousness is believed to remain in the body despite and beyond physical death. This is believed to postpone the usual signs of decay. Tibetan Buddhist literature describes a glow on the face and warmth in the body of the deceased, making them appear to be alive.

The Tibetan term thukdam is a combination of "thuk," meaning mind, and "dam," referring to the meditative state of samadhi or concentration. As recently reported, scientific studies of this state are underway. Most recently in August, the Taiwan-based Tibetan Buddhist monk and scholar Geshe Jampa Gyatso entered the state. Thereafter his body was observed by scientists from Academia Sinica, the pre-eminent academic research institution in Taiwan.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 1:37 AM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

fckw said:

By the way, there is a deeper reason why I keep asking these questions. This is quite a personal one, and has little to do with the subject of discussion. I have had the suspicion for quite a few years now that Vajrayana (as well as other ancient wisdom traditions from Asia) are subject to an insufficient differentiation of subjective and objective world phenomena. The two are not clearly distinguished.

Malcolm wrote:

That's because the distinction is ultimately quite arbitrary.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 1:39 AM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

fckw said:

In ancient India a mantra was believed by many to be able to kill someone. Current post-modernists generally don't believe that.

Malcolm wrote:

Nevertheless, it happens, whether they believe it or not.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 2:12 AM

Title: Re: Achi Chokyi Drolma Yidam

Content:

fckw said:

And yet the same sadhana text exposes the same letters to all practitioners without the slightest individual adaptations!

So, who is then right: The teacher who provides individualized explanations, or the sadhana text that does not?

Malcolm wrote:

The teacher, of course.

fckw said:

Of course. But why then do people in this forum (including me) so much enjoy bashing other teachers who have views diverging from the ones by one's own teacher?

Malcolm wrote:

Self-righteousness, attachment to views, sectarianism, and general affliction masking as "concern." We see it all the time.

fckw said:

I mean, shouldn't they know that every teacher simply provides individualized explanations according to his/her own view, and must be right according to your statement?

Malcolm wrote:

In Vajrayāna practice, there are four authorities, not only one: guru, scripture, intimate

instruction, and experience. They must reinforce each other and not contradict each other.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 2:27 AM

Title: Re: Scientific study on brain activity of practitioners in tukdam

Content:

Johnny Dangerous said:

So this seems like a strange study, because they are not actually claiming to find the state, what they are saying (seemingly) is that they accept the state already exists, and that this or that outcome of brain imaging, EEG etc. is a result of that state.

Malcolm wrote:

One of leads on the study was Daniel P. Brown, so it is not surprising at all. And, three of the others are at the Center for Mindfulness.

Poppy L.A. Schoenberg

University of Massachusetts Medical School, Center for Mindfulness, Department of Medicine, Division of Preventive and Behavioral Medicine, Shrewsbury, MA, USA

Andrea Ruf

University of Massachusetts Medical School, Center for Mindfulness, Department of Medicine, Division of Preventive and Behavioral Medicine, Shrewsbury, MA, USA

Judson A. Brewer

University of Massachusetts Medical School, Center for Mindfulness, Department of Medicine, Division of Preventive and Behavioral Medicine, Shrewsbury, MA, USA

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 5:10 AM

Title: Re: Is the marketing of Buddhism valid, or a result of tanha?

Content:

Heimdall said:

"Buddhists don't believe in God" (The devas? The Brahma realm? The Buddhas and Bodhisattvas themselves?)

Malcolm wrote:

Buddhism rejects a creator god. They don't necessarily reject all "supernatural" creatures.

Heimdall said:

"Buddhists don't believe in good and evil" (Then why are some actions good karma and some actions bad karma? Also, would it be wrong to inhibit the Dharma?)

Malcolm wrote:

Buddhists accept karma and its results.

Heimdall said:

"The Buddha was just a man" (...I don't think this is correct at all)

Malcolm wrote:

The Buddha was an extraordinary human being.

Heimdall said:

"The Buddha on his death bed told us to find the truth by ourselves; therefore, we shouldn't have to find a spiritual teacher, and we should be able to figure out the truth for ourselves" (Then why did the Buddhist disciples establish a Sangha, and teach that starting a schism in the Sangha is a "surefire" way to end up in the Hell realms - I think this is completely misunderstood)?

Malcolm wrote:

Yeah, no. This is not true. It is true Buddha did not appoint an heir. He told his senior disciples that the dharma was to be their teacher. He clearly did not mean that we were to dispense with teachers after he departed.

Heimdall said:

"Buddhists don't believe in converting others, and imposing your views on others (But isn't the preaching of the Dharma an act of good karma, as is the same of converting others?)

Malcolm wrote:

Most Buddhists think that conversion is pointless. If you have developed the roots of virtue in past lives, this is shown by meeting the dharma in this life.

Heimdall said:

"Buddhism isn't a 'Faith-based religion' - in fact, it's an empirical, knowledge based religion that science supports" (Even though Faith in the Dharma is an act of good karma, and institutional science has different philosophical assumptions than Buddhism - so the two can't be completely compatible [i.e., science is logically positive / materialist, while Buddhism is not].

Malcolm wrote:

Buddhism is a religion, with nonfalsifiable beliefs, such as karma, rebirth, and so on.

Heimdall said:

"Buddhism isn't as sexually restrictive as Catholicism" (even though masturbation of all forms is seen as "sexual misconduct", the Dalai Llama (and many other historical Buddhist teachers) interpret this to mean all non pro-creative forms of sex, and I don't see how Tinder hookups aren't viewed as selfish, "tanha" actions - not to mention mere sex as a Buddhist monk is usually enough to get you defrocked).

Malcolm wrote:

That depends on the local culture.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 5:12 AM

Title: Re: How to figure out the solution to a koan

Content:

Meido said:

I recognize this is not a dedicated Zen forum. But the custom in most that are is that TOS will forbid such discussion, and delete topics that cross that line.

Malcolm wrote:

Still looking for that cheat sheet...damn! got the soup all over my shirt.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 9:20 AM

Title: Re: Fake monk called out, made to remove robes on streets of London

Content:

SilenceMonkey said:

But I do think the Dharma is as important to protect as Democracy.

And of course this begs the question... How much of a threat are panhandlers in Buddhist robes, really?

Malcolm wrote:

The only way to protect Dharma is to practice Dharma.

SilenceMonkey said:

Well... that's clearly not true. There are many means of protecting the Dharma. Other than that, I would tend to agree with what you wrote.

Malcolm wrote:

It's clearly true. How can a person who does not practice the Dharma protect it? In any case, the Dharma, as a relative institution, is compounded and therefore impermanent.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 7:58 PM

Title: Re: Anti-vaxx sentiment in western sanghas

Content:

Johnny Dangerous said:

You know what? This isn't even worth it, across the board. You and Malcolm are going to keep thinking that everyone who won't get vaccinated is basically worthless, unethical and dumb....

Malcolm wrote:

Unless they have valid medical reason for not getting vaccinated, they endangering the lives of both themselves and others. That is unethical, and it is dumb.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 9:15 PM

Title: Re: I'm back

Content:

DGA said:

Anyway, that's a sample of life's rich pageant. That's what I've been doing with my life of late.

Malcolm wrote:

The three realms are impermanent;
migrating beings' birth and death is equivalent to watching a show;
a being's life is like a flash of lightening in the sky;
passing by as swiftly as a mountain waterfall.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 9:16 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Vajrasambhava said:

It is directly knowable through being able to remember past lives and directly perceive the minds of others

Malcolm, thank you so much...it helps me a lot.

Is it possible to gain such abilities practicing Dzogchen?

Malcolm wrote:

Yes, and any other system of Buddhist meditation.

Author: Malcolm

Date: Wednesday, August 11th, 2021 at 9:35 PM

Title: Re: Is the marketing of Buddhism valid, or a result of tanha?

Content:

Heimdall said:

I agree that Buddhism doesn't mandate proselytism like Islam or Christianity, but someone must've shared the Dharma and marketed it to convert the entire continent of Asia (it's not like the entire continent of Asia descends from India).

Malcolm wrote:

The adoption of Buddhism in Asian countries outside India proper was largely a result of royal decree, not proselytization of the masses.

Author: Malcolm

Date: Thursday, August 12th, 2021 at 6:07 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Malcolm wrote:

That's not what actually happened. The statues at Bamiyan were targeted because the UN was spending millions of dollars to restore them as UN cultural heritage monuments, and none of the money was being spent in the local communities.

ssmcnq said:

The incidents at Bodhgaya ? The incidents at borobudur ? Nalanda? Maldives?

Malcolm wrote:

I don't think the Taliban were involved in that. However, the incident in Bodhgaya, and elsewhere were prompted by the Myanmar regime's treatment of the Rohingya, right?

Author: Malcolm

Date: Thursday, August 12th, 2021 at 9:39 PM

Title: Re: Rebirth: A worldview accepted before or after Buddharma study

Content:

Malcolm wrote:

before

Author: Malcolm

Date: Thursday, August 12th, 2021 at 9:41 PM

Title: Re: Rebirth: A worldview accepted before or after Buddharma study

Content:

PadmaVonSamba said:

In this sense, I feel that 'rebirth' is a somewhat clumsy and misleading term

Malcolm wrote:

Not at all, it is a translation of punarbhāva, "re-existence", literally speaking.

Author: Malcolm

Date: Thursday, August 12th, 2021 at 10:02 PM

Title: Re: Online Teaching Series/Courses

Content:

Malcolm wrote:

https://onlinelearning.fpmt.org/index.php?lang=es_utf8

Author: Malcolm

Date: Thursday, August 12th, 2021 at 10:37 PM

Title: Re: Achi Chokyi Drolma Yidam

Content:

Malcolm wrote:

<https://diginole.lib.fsu.edu/islandora/object/fsu%3A254364>

This paper contains an extensive discussion of Achi, including a translation of one of her important hagiographies, etc.

Author: Malcolm

Date: Thursday, August 12th, 2021 at 10:51 PM

Title: Re: Ultimate truth

Content:

Rick said:

Anam Thubten (from The Fragrance of Emptiness):

"Seeing the groundlessness of the relative truth is the ultimate truth."

In non-Shentong view, is that the ultimate ultimate truth? Or is there an ultimate ultimate truth: nonduality, tathata, _____ ?

Malcolm wrote:

Yes, the absence of inherent existence of conventional entities is ultimate truth. That absence is nonduality, tathāta, etc.

Author: Malcolm

Date: Thursday, August 12th, 2021 at 11:27 PM

Title: Re: Ultimate truth

Content:

Rick said:

Is that what Anam Thubten meant by groundlessness?

Malcolm wrote:

Yes. As I understand it, he is a Gelukpa by training.

Author: Malcolm

Date: Thursday, August 12th, 2021 at 11:41 PM

Title: Re: How to figure out the solution to a koan

Content:

Meido said:

Even if one does not choose to rely upon them, though - and even if one ignores the fact that most of what is important in Zen practice is still largely transmitted orally...

Malcolm wrote:

Astus does not believe this, and thinks that reading things in books is sufficient.

Author: Malcolm

Date: Thursday, August 12th, 2021 at 11:42 PM

Title: Re: How to figure out the solution to a koan

Content:

narhwal90 said:

The day I am told I can't discuss what I please with whom I please is the last day I attend there.

Malcolm wrote:

You should never become a Vajrayāni.

Author: Malcolm

Date: Friday, August 13th, 2021 at 12:02 AM

Title: Re: How to figure out the solution to a koan

Content:

Meido said:

Soto Zen also has such secret practice instructions transmitted orally and with kirigami, but these are not something to which lay practitioners will be privy.

Malcolm wrote:

Generally, speaking, AFAIK, Western teachers are not directly privy yet to such things, which, as I understand from Matylda, are only to be found among the most senior lineage masters of the Soto school. I could be wrong, and she can correct me, but this is what I understood from her posts on the subject.

Author: Malcolm

Date: Friday, August 13th, 2021 at 1:30 AM

Title: Re: Ultimate truth

Content:

Rick said:

His teachers were Nyingmas, as far as I know. Would that affect his meaning of 'groundlessness?'

Malcolm wrote:

Not really. And no, he was educated in the Geluk system, like most people who learn Dharma in Amdo, where Geluk is the dominant school. That has nothing to do with what tantric systems he practices or teaches. I have a friend who knows him quite well and lived with him for some years.

Even so, "groundless" means "without a basis," apratiṣṭhāna.

Author: Malcolm

Date: Friday, August 13th, 2021 at 2:36 AM

Title: Re: Rebirth: A worldview accepted before or after Buddharma study

Content:

PadmaVonSamba said:

In this sense, I feel that 'rebirth' is a somewhat clumsy and misleading term

Malcolm wrote:

Not at all, it is a translation of punarbhāva, "re-existence", literally speaking.

PadmaVonSamba said:

But "re-existence" implies "existence" which makes the whole thing easy to be misunderstood.

What I mean by clumsy and misleading is that there needs to be better English language vocabulary to really grasp what is being suggested, otherwise it's very easy for someone to assume there is a truly existing being who then becomes another truly existing being.

Malcolm wrote:

Well, that's the point of the Buddhist presentation. We accept rebirth, but not rebirth of a soul, etc. We assert rebirth must be predicated on absence of inherent existence, and that it will not work otherwise.

The Indians did not have "better vocabulary" so the Buddhists just worked with what they had before them. Generally, Indians who accepted rebirth (and not all Indians did) assumed there was some essence or entity that went from one life to another. What we are dealing with here in the West is the Shirley McLaine version of reincarnation, etc.

Author: Malcolm

Date: Friday, August 13th, 2021 at 4:36 AM

Title: Re: Ultimate truth

Content:

frankie said:

There is something appealing and immediately accessible in his books and online teachings. They almost seem too easy and accessible, almost as if they are designed to cleverly slip by a cognitive process that would otherwise be designed to say "Just hang on a minute there!"

Rick said:

My impression from two retreats I did with Anam Thubten a few years back:

He makes an effort to speak to the western mind: vocabulary, content, tone. (He often jokes around, gets his audience to relax with humor.) But when it comes to the basics, bodhicitta and rigpa and enlightenment, he's earnest and passionate. And afaik (hearsay), he has extensive training and skill as a formal dharma debater. He might be too loose and westernized for some, for people like me he's quite perfect.

Malcolm wrote:

I have no personal opinion about him nor do I know anything about him, other than what I related above. I never met him, but I hear he is a nice guy.

Author: Malcolm

Date: Friday, August 13th, 2021 at 9:51 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

TharpaChodron said:

how can we ignore the plight of women in Afghanistan?

Malcolm wrote:

We shouldn't. Don't mistake my comment for apathy, it was an observation.

Author: Malcolm

Date: Friday, August 13th, 2021 at 9:54 AM

Title: Re: Rebirth: A worldview accepted before or after Buddharma study

Content:

ddorje said:

Thanks to everyone who responded, very interesting.

To those who adopted or accepted the view of rebirth (re-existence as Malcolm pointed out) - what convinced you of this view?

Would you say that it was:

1. something you came to through the logic presented in the canon (e.g, all things emerging from a cause and the example of the light of a candle being the same but not

identical) and wouldn't have accepted it without this presentation

2. something you accepted in a leap of faith/trust (after some reading and contemplation of course)

3. something that is a belief that enables the rest of the tradition you rest follow and respect

4. or something else entirely?

[I should say I'm asking this to understand how best to approach questions in the community about this topic that comes from a place of understanding. Appreciate your responses]

Malcolm wrote:

The materialist explanation of the origins of consciousness never made sense to me, even as a child.

Author: Malcolm

Date: Friday, August 13th, 2021 at 9:57 AM

Title: Re: Achi Chokyi Drolma Yidam

Content:

Danny said:

In a country of dharma practioners, why protect the dharma? From what?

Malcolm wrote:

Samaya breakers.

Author: Malcolm

Date: Friday, August 13th, 2021 at 11:23 AM

Title: Re: Rebirth: A worldview accepted before or after Buddharma study

Content:

PadmaVonSamba said:

We talk about the mind leaving one body and going to another, but this may be completely backwards. It's the body that comes and goes, isn't it? Perhaps the mind doesn't really go anywhere.

Malcolm wrote:

No, actually, it is the mind that goes. The body, after death, just remains (lus) and decomposes.

Author: Malcolm
Date: Friday, August 13th, 2021 at 11:25 AM
Title: Re: How to figure out the solution to a koan
Content:
seeker242 said:
To assert that there is, is just incorrect.

Malcolm wrote:
Apparently, Meido has a different idea than you.

Author: Malcolm
Date: Friday, August 13th, 2021 at 11:27 AM
Title: Re: Anuttara-samyak-sambodhi in Tendai
Content:

Caoimhghín said:
Except for kleśas, which according to hongaku are not truly real. That's the basic issue there.

Malcolm wrote:
Are they truly real in any Buddhist school, or are they just dependently arisen phenomena, and therefore, empty (i.e. not truly real)?

Author: Malcolm
Date: Friday, August 13th, 2021 at 12:14 PM
Title: Re: Prayer for Afghanistan
Content:
Nemo said:
Now, Taliban have been very impressed with the economic development in areas of Xinjiang and want to bring that to Afghanistan.

Malcolm wrote:
Yes, putting a million plus people in concentration camps is an excellent way to boost an economy...free labor.

Author: Malcolm
Date: Friday, August 13th, 2021 at 12:17 PM
Title: Re: How to figure out the solution to a koan
Content:

seeker242 said:
It's not "my idea". It's the Kwan Um schools idea.

Malcolm wrote:

Nevertheless, he apparently has a different idea than your school. He is after all entitled to his feelings on the issue, whether or not you care.

Author: Malcolm

Date: Friday, August 13th, 2021 at 7:47 PM

Title: Re: Rebirth: A worldview accepted before or after Buddhama study

Content:

PadmaVonSamba said:

We talk about the mind leaving one body and going to another, but this may be completely backwards. It's the body that comes and goes, isn't it? Perhaps the mind doesn't really go anywhere.

Malcolm wrote:

No, actually, it is the mind that goes. The body, after death, just remains (lus) and decomposes.

PadmaVonSamba said:

If it goes, it has a location.

Where is the mind located?

Malcolm wrote:

Heart cakra.

Author: Malcolm

Date: Friday, August 13th, 2021 at 8:35 PM

Title: Re: Anuttara-samyak-sambodhi in Tendai

Content:

Caoimhghín said:

Except for kleśas, which according to hongaku are not truly real. That's the basic issue there.

Malcolm wrote:

Are they truly real in any Buddhist school, or are they just dependently arisen phenomena, and therefore, empty (i.e. not truly real)?

Caoimhghín said:

"Real" IMO is a utility that the Buddhas use to teach. The utility corresponds with the condition of the sentient beings they teach. This is how Ārya-nāgārjuna is able to declare that all things are, are not, are and are not, and neither are nor are not, and then declare

it "the teaching of the many Buddhas." Only the conventional is like this. Ultimately, no one is taught. Conventionally, sentient beings are taught in a rhetorical 84,000 ways. It is a violation of the integrated middle to insist that no one is taught and that the conventional is false. Similarly, it is a violation, or diminution, of the conventional to say that all sentient beings are Buddhas and that they've no need for a basis, a path, a result, etc. As I see things, it's a matter of basic confusion between the two truths.

Malcolm wrote:

You are avoiding the question. Are afflictions substantial entities that need to be removed or not? After, all, the Buddha also describes them as adventitious in the shravakayana as well. Certainly, it is dumb to say that one is a Buddha while under the influence of afflictions, but that's not being questioned.

Author: Malcolm

Date: Friday, August 13th, 2021 at 8:41 PM

Title: Re: How to figure out the solution to a koan

Content:

Malcolm wrote:

Astus does not believe this, and thinks that reading things in books is sufficient.

Astus said:

Danyuan greatly esteemed Yangshan, and said to him...

Malcolm wrote:

I don't see how these charming anecdotes relate to your previously stated position about the self sufficiency of autodidact Dharma.

Author: Malcolm

Date: Friday, August 13th, 2021 at 9:03 PM

Title: Re: Anuttara-samyak-sambodhi in Tendai

Content:

Malcolm wrote:

Are they truly real in any Buddhist school, or are they just dependently arisen phenomena, and therefore, empty (i.e. not truly real)?

Caoimhghín said:

This is how Āryanāgārjuna is able to declare that all things are, are not, are and are not, and neither are nor are not, and then declare it "the teaching of the many Buddhas."

Queequeg said:

Does he actually say that? I believe Nagarjuna argues that none of those positions is tenable.

Malcolm wrote:

Yes, Nāgārjuna actual does say this.

Author: Malcolm

Date: Friday, August 13th, 2021 at 9:04 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Nemo said:

Now. Taliban have been very impressed with the economic development in areas of Xinjiang and want to bring that to Afghanistan.

Malcolm wrote:

Yes, putting a million plus people in concentration camps is an excellent way to boost an economy...free labor.

Nemo said:

Do you have any proof that is what is going on from a reliable third party?

Malcolm wrote:

Yes. People I know in China.

Nemo said:

it's weird that none of the Muslim countries surrounding China think that happened.

Malcolm wrote:

What are you talking about? The Taliban in recent talks guaranteed the Chinese that they would not support Uighurs nor harbor them.

More importantly, follow the money.

Then there is this:

<https://www.nytimes.com/interactive/2019/11/16/world/asia/china-xinjiang-documents.html>

<https://www.aljazeera.com/news/2021/7/8/uighurs-timeline>

<https://www.aljazeera.com/news/2021/7/2/pakistan-imran-khan-china-uighurs>

<https://www.aljazeera.com/news/2021/7/8/uk-government-urged-to-hold-china-to-account-over-uighurs>

The Chinese did this to Tibetans as well, and are still interning Tibetans in concentration camps in large numbers.

<https://www.bbc.com/news/world-asia-china-54260732>

<https://unpo.org/article/21403>

<https://www.news18.com/news/opinion/opinion-mass-internment-camps-forced-population-swap-is-tibet-the-next-xinjiang-3394826.html>

<https://www.smh.com.au/world/asia/china-forces-500-000-tibetans-into-labour-camps-20200922-p55xyk.html>

<http://www.asianews.it/news-en/Like-the-Uyghurs,-Tibetans-locked-up-in-re-education-camps-%28I%29-51131.html>

Author: Malcolm

Date: Friday, August 13th, 2021 at 11:08 PM

Title: Re: Anuttara-samyak-sambodhi in Tendai

Content:

Malcolm wrote:

Are afflictions substantial entities that need to be removed or not?

Caoimhghín said:

Ultimate, there are neither sentient beings nor afflictions. Conventionally, there are sentient beings who suffer on account of afflictions. As for their being "substantial entities," that is not even necessarily true conventionally, nor is it even necessarily true of all Śrāvaka Buddhisms.

Malcolm wrote:

So, we are in agreement that afflictions are not substantial entities to be removed, and I assume from your answer that you agree they are adventitious, rather than innate.

Now then, is the luminosity of the mind innate or adventitious?

Author: Malcolm

Date: Friday, August 13th, 2021 at 11:14 PM

Title: Re: Anuttara-samyak-sambodhi in Tendai

Content:

Caoimhghín said:

My understanding of the integrated middle is that these two contradictory truths are non-contradictory. Both are "true." Hongaku would have only one truth be true. It would have nirvāṇa be real and saṃsāra be false. I can comment more on this later.

Malcolm wrote:

Nāgārjuna does say:

"Since the Buddha has declared that nirvana alone is true,

what wise person would not imagine the rest was not false?"

The two truths inseparable, but are only true for sentient beings. Buddhas do not see two truths, but only one.

Author: Malcolm

Date: Saturday, August 14th, 2021 at 12:11 AM

Title: Re: How to figure out the solution to a koan

Content:

boda said:

Sectarian bias, of course.

Malcolm wrote:

Total nonsense. And uncalled for.

Author: Malcolm

Date: Saturday, August 14th, 2021 at 1:51 AM

Title: Re: Rebirth: A worldview accepted before or after Buddhism study

Content:

PadmaVonSamba said:

If it goes, it has a location.

Where is the mind located?

Malcolm wrote:

Heart chakra.

PadmaVonSamba said:

So, the heart chakra moves?

Malcolm wrote:

No, since it is part of the body.

You've taken the contemplative analysis of the mind over the cliff.

Author: Malcolm

Date: Saturday, August 14th, 2021 at 5:44 AM

Title: Re: Rebirth: A worldview accepted before or after Buddhism study

Content:

PadmaVonSamba said:

Thank you. It's nice to have one's efforts recognized by a distinguished authority.

Malcolm wrote:

I am just saying that this contemplative analysis is misapplied when it comes to practical things like explaining death, rebirth, and the bardo, etc.

Author: Malcolm

Date: Saturday, August 14th, 2021 at 10:54 AM

Title: Re: Anuttara-samyak-sambodhi in Tendai

Content:

Queequeg said:

I'm not all that familiar with it, but I understand in Yogacara there are Three Natures - Parikalpitasvabhava, Paratantrasvabhava, and Parinispannasvabhava. The first two are false, not true. Only the third has reality, is true.

Malcolm wrote:

That's not at all correct. The absence of the Imagined nature in the dependent nature is the perfected nature.

The dependent nature is both empty and not empty. This is the Yogacara idea of the middle way.

Author: Malcolm

Date: Saturday, August 14th, 2021 at 11:13 AM

Title: Re: What's the best-smelling / flavor of incense, and where do you buy from?

Content:

TharpaChodron said:

Thank you for such a great guide to incense, I learned a lot. Must save for reference.

Malcolm wrote:

Everything is a matter of taste of course, but in my estimation, Mindroling #2 in the blue box is the best. It's made in Tibet. Can be bought from potalagate.

Author: Malcolm

Date: Saturday, August 14th, 2021 at 10:18 PM

Title: Re: Anuttara-samyak-sambodhi in Tendai

Content:

Queequeg said:

I'm not all that familiar with it, but I understand in Yogacara there are Three Natures -

Parikalpitasvabhava, Paratantrasvabhava, and Parinispannasvabhava. The first two are false, not true. Only the third has reality, is true.

Malcolm wrote:

That's not at all correct. The absence of the Imagined nature in the dependent nature is the perfected nature.

The dependent nature is both empty and not empty. This is the Yogacara idea of the middle way.

Queequeg said:

Thank you. I need to understand that better. On the syllabus.

Malcolm wrote:

Madhyāntavibhāṅgakārikā and its bhaṣyaṃ, translated by D'Amato as Distinguishing the Middle, or as translated by the Dharmacakra Translation Committee, Middle Beyond Extremes.

The imagination of the unreal exists.

No duality exists in it.

Also that emptiness exists,

hence it is neither empty nor not empty.

That being so, everything is explained—

it is the middle way,

because of its existence, its nonexistence, and its existence.

Author: Malcolm

Date: Saturday, August 14th, 2021 at 10:22 PM

Title: Re: Being on the high bhūmis without knowing?

Content:

Fee said:

My question: According to your knowledge, is it possible for a bodhisattva to be on one of the higher bhūmis without knowing it himself?

Malcolm wrote:

No, it is not possible.

Author: Malcolm

Date: Saturday, August 14th, 2021 at 10:44 PM

Title: Re: Indra is a position, not a person

Content:

prsvrnc said:

So I guess I'm interested in how and why Mahayana Buddhism decided to incorporate Indra (Brahma, etc.) into their cosmology of the world and the various layers of interpretation there. It seems Mahayana Buddhism mentions them in passing but

doesn't spend a lot of time discussing their importance or why they exist at all.

Malcolm wrote:

The Buddha interacted with devas, so they have been present from the start:

Inda, Soma, and Varuna,
Bharadvaja, Pajapati,
Candana, Kamaseththa too,
Kinnughandu, Nigahandu,

50. Panada, Opamanna too,
Devasata and Matali,
Cittasena and Gandhabba,
Nala, Raja, Janesabha,

51. Satagira, Hemavata,
Punnaka, Karatiya, Gula,
Sivaka, Mucalinda too,
Vessamitta, Yugandhara,

52. Gopala, Suppagedha too,
Hiri, Netti, and Mandiya,
Pañcalacanda, Alavaka,
Pajjunna, Sumana, Sumukha, Dadamukkha,
With these Serisakka.

"These are the Yakkhas, mighty Yakkhas, the commanders, the chief commanders to whom (the molested one) should inform, cry aloud and shout saying: 'This Yakkha is seizing me, takes possession of me, is harassing me, assailing me, is harming me, and harming me intensely, and this Yakkha would not let me go!'"

"This, Happy One, is the Atanata protection whereby monks and nuns, laymen and laywomen may live at ease, guarded, protected, and unharmed.

"Happy One, we now take our leave of you; for we have many duties to attend to (so said the four Great Kings)."

"Great Kings, it is time for your departure" (replied the Buddha).
<https://www.accesstoinight.org/tipitaka/dn/dn.32.0.piya.html>

Author: Malcolm

Date: Sunday, August 15th, 2021 at 12:27 AM

Title: Re: Ultimate truth

Content:

Rick said:

Anam Thubten (from The Fragrance of Emptiness):

"Prajnaparamita, or transcendent wisdom, is the nonconceptual understanding of the

absolute."

1. If emptiness is the heart of ultimate truth, would prajnaparamita be the experiential realization of emptiness?

2. Does "understanding of the absolute" mean the same thing as "understanding of the ultimate truth?"

Malcolm wrote:

As for 1) yes. As for 2) the term don dam or paramārtha, is rendered in english as either "ultimate meaning" or "absolute meaning.

" In both cases it refers to emptiness.

Author: Malcolm

Date: Sunday, August 15th, 2021 at 12:48 AM

Title: Re: Ultimate truth

Content:

Rick said:

Is emptiness *the* definitive Madhyamaka teaching? Mahayana teaching, Vajrayana, Tantra? Buddhist teaching?

Is realizing emptiness the brassiest brass ring? (Anam Thubten used to speak of enlightenment as the brass ring.)

Malcolm wrote:

Yes. Yes. Yes. Yes. Yes. Yes.

Author: Malcolm

Date: Sunday, August 15th, 2021 at 5:07 AM

Title: Re: Lungta where have all the prayer flags gone?

Content:

DGA said:

I'm noticing that there's less variety in Lungta than there used to be available for purchase here in the US, and they seem to go out of stock quicker.

Is there a bottom to this trend? What to expect moving forward?

Malcolm wrote:

Supply chain disruption.

Author: Malcolm

Date: Sunday, August 15th, 2021 at 9:46 AM

Title: Re: How to figure out the solution to a koan

Content:

frankie said:

We are still dharma pups in the west,

Malcolm wrote:

Nonsense. We are the vanguard, the bodhisattvas who chose birth in the border lands during the degenerate age.

Author: Malcolm

Date: Monday, August 16th, 2021 at 6:06 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

. It's now blatantly clear that the government in Kabul was nothing but a front for the US.

Malcolm wrote:

We have all known, since 2002, that this was never going to end well.

My support for our expedition there ended in 2002 when I heard we were using cluster bombs on civilians.

Author: Malcolm

Date: Monday, August 16th, 2021 at 6:08 AM

Title: Re: Ultimate truth

Content:

Rick said:

"Seeing the groundlessness of the relative truth is the ultimate truth."

Malcolm wrote:

Why should there be anything more?

Author: Malcolm

Date: Monday, August 16th, 2021 at 9:47 AM

Title: Re: Ultimate truth

Content:

Rick said:

"Seeing the groundlessness of the relative truth is the ultimate truth."

Malcolm wrote:

Why should there be anything more?

Rick said:

If that's all there is ... if the brass ring is to realize that brass rings are empty ... then the whole imputed edifice of meaning and value and worth comes tumbling down. The infrastructure vanishes, the ground beneath my feet. I'm in freefall. Unless you've got the danger gene (definitely not me!), what's to like about this?

Malcolm wrote:

It's called liberation. What's not to like about it?

Author: Malcolm

Date: Monday, August 16th, 2021 at 8:05 PM

Title: Re: What's the best-smelling / flavor of incense, and where do you buy from?

Content:

Queequeg said:

aloeswood - my preference.

Malcolm wrote:

Then you will like Agar 30 incense from Tibet. Its main ingredient is aloeswood, but has other herbs to balance it out. It is also a Tibetan Medical formula for excess vata. Can be ground and consumed as medicine.

Incense should be medicinally formulated. Its not just something to make your place smell better. There is a long ayurvedic tradition of inhaling smoke for lung health, etc. The origin of most incense in Buddhадharma derives from this tradition.

Author: Malcolm

Date: Monday, August 16th, 2021 at 9:08 PM

Title: Re: What's the best-smelling / flavor of incense, and where do you buy from?

Content:

Queequeg said:

aloeswood - my preference.

Malcolm wrote:

Then you will like Agar 30 incense from Tibet. Its main ingredient is aloeswood, but has other herbs to balance it out. It is also a Tibetan Medical formula for excess vata. Can be ground and consumed as medicine.

Incense should be medicinally formulated. Its not just something to make your place smell better. There is a long ayurvedic tradition of inhaling smoke for lung health, etc. The origin of most incense in Buddhадharma derives from this tradition.

Archie2009 said:

A search only turns up Agar 31. Is that it?

Malcolm wrote:
Yes.

Author: Malcolm
Date: Monday, August 16th, 2021 at 9:18 PM
Title: Re: Jodo Wasan
Content:
Zhen Li said:

There are a few understandings of bodhicitta in Vajrayāna. On the one hand there is "relative bodhicitta" which is aspiring to attain awakening and engaging in bodhisattva behaviour to attain it. "Absolute bodhicitta," on the other hand, is closer to the understanding in Jōdo Shinshū, where it might be understood as a mind that cognises emptiness.

Malcolm wrote:
These two kinds of bodhicitta are common Mahayana teachings. Relative bodhicitta in Vajrayana specifically refers to bindu, the yoga of which cause the realization of ultimate bodhicitta.

The rousing of bodhicitta is always a mind free of affliction, like a lotus that grows from muck, even in an afflicted person. How one rouses it is less of an issue than rousing it. Also, rousing bodhicitta in this life is taken as proof one has done so before. Unlike other vows, which expire at death, bodhicitta vows are only taken once. The afflicted state of an individual is of no consequence at all with respect to rousing of the two bodhicittas. After all, Shakyamuni Buddha first roused bodhicitta in hell.

Author: Malcolm
Date: Monday, August 16th, 2021 at 9:54 PM
Title: Re: What's the best-smelling / flavor of incense, and where do you buy from?
Content:
Queequeg said:
aloeswood - my preference.

Malcolm wrote:
Then you will like Agar 30 incense from Tibet. Its main ingredient is aloeswood, but has other herbs to balance it out. It is also a Tibetan Medical formula for excess vata. Can be ground and consumed as medicine.

Incense should be medicinally formulated. Its not just something to make your place smell better. There is a long ayurvedic tradition of inhaling smoke for lung health, etc. The origin of most incense in Buddhadharma derives from this tradition.

Queequeg said:
Excess vata - maybe that's why I'm instinctually drawn to it. It does make me feel good.

Can you explain a little bit about the Agar 31 and how it works?

Malcolm wrote:

Agar in general is very heavy, it is also cold, which one might think is bad for vata, but it's heaviness is the key to counteracting the light quality of vajra. This incense uses three different types of agar, i.e. lignum aloes. Generally Japanese incense only uses the aromatic variety.

Author: Malcolm

Date: Monday, August 16th, 2021 at 10:00 PM

Title: Re: How to figure out the solution to a koan

Content:

Matylda said:

Moreover talking about koans-dokusan, even talking about one's own practice is considered to be a serious breach of Jukai vows.

Astus said:

Which precept is it against?

Malcolm wrote:

It's clearly just against the rules in Japanese Zen, according to Matylda and Meido, etc. It is probably considered idle speech.

Author: Malcolm

Date: Monday, August 16th, 2021 at 10:13 PM

Title: Re: How to figure out the solution to a koan

Content:

Astus said:

Which precept is it against?

Malcolm wrote:

It's clearly just against the rules in Japanese Zen, according to Matylda and Meido, etc. It is probably considered idle speech.

KeithA said:

It's also considered bad form in Kwan Um to talk about kong'an's passed, and generally speaking, no one talks about practice stuff when we are just chatting before or after practice in the real world. It's better for the OP to discuss his questions with the teacher. But, I don't think the OP's questions come anywhere near a precept violation, and certainly not to the level of being removed here in DW.

All this talk about Westerners and newcomers reminds me of the discussions about "cradle

Catholics” I hear sometimes. Round and round...

Malcolm wrote:

I don't have a horse in this race. However, my first experiential exposure to Buddhism was a weekend at Daibosatsu Zendo when I was 16, in 1978.

Author: Malcolm

Date: Monday, August 16th, 2021 at 10:38 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Kim O'Hara said:

I'm trying to think of any conflict between guerillas on their home ground and conventional forces far from theirs that ended well for the conventional forces. None come to mind.

Malcolm wrote:

Occupation troops have no stake in a war when the purpose isn't total eradication or complete subjugation of an indigenous population and settlement. This has been obvious since Alexander's campaigns.

The US never intended to settle Vietnam, nor Afghanistan, nor Iraq (and no, the amount of oil never was a reason for us to go into Iraq, lining the pockets of defense contractors, on the other hand, definitely a reason. The largest concentration of wealth in the US, actually the world, is in Washington DC area).

The success of the Chinese campaign against Tibet, for example, is based on the fact that the CCP always intended to settle the Tibetan plateau with Han Chinese.

Author: Malcolm

Date: Monday, August 16th, 2021 at 11:27 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

PeterC said:

The US could then have declared victory and gone home, and would probably be safer than it is today, now that it's spent two decades creating a generation of new enemies.

Malcolm wrote:

Largely correct. But that wasn't our goal. Our stated goal was hunting down OBL. We were looking in the wrong country, actually.

Author: Malcolm

Date: Monday, August 16th, 2021 at 11:35 PM

Title: Re: How to figure out the solution to a koan

Content:

Malcolm wrote:

It's clearly just against the rules in Japanese Zen, according to Matylda and Meido, etc. It is probably considered idle speech.

Astus said:

In Japan they use the bodhisattva precepts of the Brahmajala Sutra. No idle speech included there.

Malcolm wrote:

I am quite sure that despite whatever literalism you would like to resort to, idle speech, one of the four verbal misconducts, is implicitly included.

Author: Malcolm

Date: Monday, August 16th, 2021 at 11:44 PM

Title: Re: what is the difference between mahayana and theravada and tibetan buddhism

Content:

haha said:

Mahayana has twofold divisions: Paramitayana and Mantrayana. The former is explained being based on the philosophy of the Sautrantikas, Yogacaras and Madhyamikas. And the latter is explained being based on the philosophy of the Yogacaras and Madhyamikas.

From another narrative, the Mahayana regards there is only one vehicle; ultimately, even sravaka (both gotras) also enters into Buddha vehicle. Somewhere Asanga quoted that even Sakyamuni Buddha (or any Buddha) dwelled many eons in Sravaka Nirvana and then ultimately entered into the Buddha vehicle.

Theravada is just a branch of Sravaka vehicles whereas Tibetan Buddhism is just a branch of Mahayana, especially the Vajrayana/Mantrayana; it has several sects (black hat, yellow hat, old one, etc.) lol

Malcolm wrote:

"black hat"

You mean the Karma Kagyu?

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 12:32 AM

Title: Re: How to figure out the solution to a koan

Content:

Matt J said:

The issue I've heard around it is that talking about it promotes conceptualization, i.e.

"words and letters Zen."

Malcolm wrote:

What is idle speech other than the physical expression of rampant conceptualization?

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 1:20 AM

Title: Re: How to figure out the solution to a koan

Content:

Matt J said:

Idle speech has always struck me as purposeless or pointless speech. Here, we are talking about promoting wrong view, which seems more serious.

Malcolm wrote:

Idle speech comes from wrong view.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 1:24 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Johnny Dangerous said:

Boy, it sure did us a lot of good once we found him and extra-judicially killed him.

Malcolm wrote:

Since he willingly confessed to the crime, well, a trial was just not in the offing, no matter who would have been president. It was a performative action.

Did it do us any good? No. Does capital punishment ever do any good? No.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 2:53 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Johnny Dangerous said:

I wasn't terribly upset about his death personally, but it's just another example of American hypocrisy and disregard for the rule of law except where it suits our interests.

Malcolm wrote:

Well, if OBL had managed to escape to America, he certainly would have been entitled to due process, etc., under the constitution (hence Gitmo, which is not part of the USA).

However, Zavyadas v. Davis:

"It is well established that certain constitutional protections available to persons inside the United States are unavailable to aliens outside of our geographic borders. But once an alien enters the country, the legal circumstance changes, for the Due Process Clause applies to all 'persons' within the United States ..."

This is the legal theory under which OBL, Anwar al-Awlaki, and others have been killed by the United States, and will continue to be killed. They are not ignoring the rule of law. SCOTUS has decided that the law does not apply to noncitizens who run afoul of us, and hence complaints about "extra-judicial killings" fall on deaf ears.

Here is a rather long article on the subject of the rights of non-nationals, where I found the cited 2001 SCOTUS opinion.

<https://scholarship.law.georgetown.edu/cgi/viewcontent.cgi?article=1302&context=facpub>

One conclusion this professor reaches is:

With the exception of the bans on slavery and torture, most constitutional rights are not absolutes, but presumptive protections that may be overridden by compelling showings of governmental need and narrow tailoring.

I am quite certain that the government lawyers in the Bush, Obama, Trump, and now Biden administrations are using exactly this reasoning to kill foreign enemies summarily.

But he continues:

My claim is not that such categorical balancing is inappropriate, but that we should not cheat on the balance by drawing the line differently for non-nationals and citizens.

While the definition of most constitutional rights contains an implicit consequentialist balance, the balance should be struck equally for all - even if it might appear convenient or politically tempting to strike it differently for some.

Johnny Dangerous said:

There's that, as well as the larger picture which is a War or Terror that caused untold misery both at home and abroad.

Malcolm wrote:

We agree.

Johnny Dangerous said:

At least that part of the effort was spearheaded by that utter bastion of liberalism and peace, Barack Obama, making even grosser.

Malcolm wrote:

Obama is an expert in constitutional law. I am quite certain that his decision to kill OBL was predicated on the above SCOTUS decision.

Author: Malcolm
Date: Tuesday, August 17th, 2021 at 2:56 AM
Title: Re: Taliban - Split from: Prayer for Afghanistan
Content:

Queequeg said:
Remember all that bull shit?

Malcolm wrote:
Yup. Vividly.

Author: Malcolm
Date: Tuesday, August 17th, 2021 at 3:05 AM
Title: Re: what is the difference between mahayana and theravada and tibetan buddhism
Content:
Malcolm wrote:
"black hat"

You mean the Karma Kagyu?

haha said:
It is saying something in a humorous way: Gelug for yellow, Karma Kagyu for black, old one for Nyingma.

Malcolm wrote:
When some people say "black hat" they mean Bonpos.

Author: Malcolm
Date: Tuesday, August 17th, 2021 at 3:43 AM
Title: Re: How does one escape "the dark pit"?
Content:
Heimdall said:
"The dark pit", "the abyss", "the Dark Night of the Soul", etc.

What's the Buddhist answer

Malcolm wrote:
The concept does not exist in Buddhadharma. There is no god, so there is no spiritual crisis precipitated by wishing to unite with god.

Heimdall said:
I don't see the point of anything any more for myself - nothing will ever truly lead to

satisfaction in any meaningful degree to me.

Malcolm wrote:

As Santideva states:

All suffering comes from working for only one's own happiness.

All happiness comes from working for the happiness of others.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 3:52 AM

Title: Re: How to figure out the solution to a koan

Content:

KeithA said:

It's also considered bad form in Kwan Um to talk about kong an's passed, and generally speaking, no one talks about practice stuff when we are just chatting before or after practice in the real world. It's better for the op to discuss his questions with the teacher. But, I don't think the op's questions come anywhere near a precept violation, and certainly not to the level of being removed here in DW.

All this talk about Westerners and newcomers reminds of the discussions about "cradle Catholics" I hear sometimes. Round and round...

Malcolm wrote:

I don't have a horse in this race. However, my first experiential exposure to Buddhism was a weekend at Daibosatsu Zendo when I was 16, in 1978.

KeithA said:

Zen doesn't seem to be good subject for forums.

Malcolm wrote:

Very little experiential dharma is. Forums are good for exploring general Buddhist concepts, but trying to discuss practice on open forums, well, not so much.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 4:50 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Genjo Conan said:

The President unquestionably has the authority to repeal previously-enacted Executive Orders, but EO 12,333 has never been repealed.

Malcolm wrote:

That we know of. There are PPD's, aka HSPD's, NSPD's, etc. They are generally secret and also have the force of law.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 5:59 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Malcolm wrote:

With the exception of the bans on slavery and torture, most constitutional rights are not absolutes, but presumptive protections that may be overridden by compelling showings of governmental need and narrow tailoring.

I am quite certain that the government lawyers in the Bush, Obama, Trump, and now Biden administrations are using exactly this reasoning to kill foreign enemies summarily.

But he continues:

My claim is not that such categorical balancing is inappropriate, but that we should not cheat on the balance by drawing the line differently for non-nationals and citizens.

While the definition of most constitutional rights contains an implicit consequentialist balance, the balance should be struck equally for all - even if it might appear convenient or politically tempting to strike it differently for some.

Queequeg said:

They'd need to set up one of those secret courts, like they do with NSA applications for wire taps. Presumably, the judges would stop egregious murders in the name of national security, but would probably green light most applications.

Malcolm wrote:

Then there is this, which sets precedent and authorizes the President to: to use all necessary and appropriate force against those nations, organizations, or persons he determines planned, authorized, committed, or aided the terrorist attacks that occurred on September 11, 2001, or harbored such organizations or persons, in order to prevent any future acts of international terrorism against the United States by such nations, organizations or persons.

<https://fas.org/sgp/crs/terror/R41809.pdf>

As such, combined with the 2001 SCOTUS decision concerning the question of whether noncitizens outside the US are entitled to due process, and the 2001 Authorization to Use Military Force (AUMF, P.L. 107- 40), it's pretty clear that the US Government considers its decision to detain people in Guantanamo Bay and to kill people like OBL, etc., perfectly lawful. Also, this legitimizes as lawful, in the US Government's eyes, the covert action it took in Pakistan. Also, in the case of OBL's killing, members of Congress were alerted, and as police power rests in the hands of the legislature, as Congress signed off on it, which they did, from the US Government's point of view, all perfectly legal. So, while we can complain the US was not following the rule of law, it is pretty clear it thinks it did.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 7:43 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Genjo Conan said:

the White House Office of Legal Counsel is staffed by very good lawyers, so they're very good at finding ways to tell the President yes. That's how we get torture memos.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 9:21 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

TharpaChodron said:

I think it was poor planning on Biden's part, not guts. They had ample time to plan and execute this exit. I'm not saying Trump would have handled it better, but I'm pretty sure everyone here would be blaming Trump for this unholy mess if he was president. It's Biden's administration's mistake, ultimately. And I voted for Biden. Maybe pointing fingers is futile, but hypocrisy is still hypocrisy.

Malcolm wrote:

Hypocrisy is the least of it. Poor planning. Decades of Bad foreign policy. The only way this changes is legislatively. And that is difficult.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 9:26 AM

Title: Re: Dating the Bamyán Diamond Sutra ect...

Content:

Leo Rivers said:

Thanks. And I will track down that post by Osborn.

See: <http://hub.hku.hk/handle/10722/181019>

They will request your name and e-mail as an agreement to follow the rules.

Zhen Li said:

The abstract that is publically available there summarises the relevant argument quite well: While there are chiasmic structures in both the opening and closing chapter clusters, they also persist throughout the entire sūtra. So, they probably were composed at the same time. That being said, it is possible for such things to be inserted by a redactor into parts that were composed separately.

While many other scholars besides Conze had ur-sūtra theories, claiming that the original core was different parts of the sūtra, I think that most would agree that his claim about the first two chapters is too simplistic. But Conze also admits that the Vajracchedikā, for instance, is not based on any part of the Aṣṭa. A lot of the dhāraṇi and esoteric based Prajñāpāramitā stuff also is not based on the Aṣṭa. But the Heart Sūtra is based on portions of a longer version (25,000 if I recall correctly) which itself is based on the Aṣṭa. So, Conze was not claiming that all of Prajñā literature is based on the first two chapters of the Aṣṭa, but only a certain strand of it.

Malcolm wrote:

Round and round the theories go,
Where they end no one can know...

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 9:59 AM

Title: Re: Jodo Wasan

Content:

Malcolm wrote:

The rousing of bodhicitta is always a mind free of affliction, like a lotus that grows from muck, even in an afflicted person. How one rouses it is less of an issue than rousing it. ... The afflicted state of an individual is of no consequence at all with respect to rousing of the two bodhicittas.

Zhen Li said:

Yes, this is the point here. There is nothing about the deluded mind that can give rise to bodhicitta. While Shinjin carries with it other qualities besides bodhicitta, it is for this reason that it is said that with Shinjin "one attains nirvāṇa without severing afflictions."

Malcolm wrote:

You missed the point, bodhicitta (lotus) can only grow in a contaminated mind (muck).

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 12:08 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Malcolm wrote:

... Decades of Bad foreign policy...

Kim O'Hara said:

From the outside, it often looks as though this is fundamentally based on American Exceptionalism: that it's okay for the US to do stuff (like killing non-nationals, anywhere in the world) that it somehow isn't okay for other nations to do.

Is that how it appears to Americans? Some Americans, at least?

Malcolm wrote:

Our foreign policy in thus respect is founded on the Monroe Doctrine, the notion we have the right to interfere militarily anywhere in North America if it's in our interest to do so. We expanded our concept of this sphere of interest during the Spanish American war, and further extended it due to WWI and our 1918 Expedition to Siberia to confront The Red Army. Effectively, US foreign policy, initiated by an interest in securing our backyard, included the entire yard. I'd be very surprised if this changed anytime soon.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 12:21 PM

Title: Re: How does one escape "the dark pit"?

Content:

Heimdall said:

Freedom from suffering. Suffering does not mean "suffering" in the Buddhist paradigm as I'm using it (how one's will and mind reacts to phenomena), but the natural ordinary mental and physical responses to phenomena that naturally arise and need to be suppressed through work (which in of itself is the suffering of natural ordinary and mental physical phenomena)

PadmaVonSamba said:

If you look at externals for the source of happiness, you won't find anything that lasts.

Malcolm wrote:

One won't find it inside either.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 12:49 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

PeterC said:

That said. The one thing that I think they did right is actually write down a legal framework for it, however much we disagree with that framework. That means it becomes open to review by legislators, potentially also courts, it can be debated, future administrations can revisit it and discuss whether it made sense, etc.

Malcolm wrote:

Yes, that was part of my point. One can't just label my government lawless, they went to great pains to justify any actions under the patriot act and renewal of the AUMF as

lawful. I don't agree with my government about this and have voted for years for the better of the two imperialist parties in the US, since the Greens here, etc., are largely even more incompetent than the people in charge now. At least Biden has attempted to restore some institutional memory, though why anyone would want to work in gvt. after the Trump shitshow is beyond me.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 1:16 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Kim O'Hara said:

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PeterC said:

The Philippines would probably date the expansion of the backyard to 1898 when the US invaded and occupied their country in breach of various treaties it had signed. Nobody seems to care much about that story, though.

Malcolm wrote:

Yes, that was part of the Spanish American war.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 8:43 PM

Title: Re: Dating the Bamyān Diamond Sūtra ect...

Content:

Malcolm wrote:

Round and round the theories go,
Where they end no one can know...

Zhen Li said:

Where it ends for a practitioner is to simply accept it as buddhavacana and that

historical speculation is not part of the Buddhist path.

Malcolm wrote:

Yes. We agree on this point. But people keep spinning out theories, engaging in endless proliferation, it's gotten to the point where Buddhology means studying the endless speculations of western scholars.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 10:12 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

This might not be a popular idea, but I don't think democracy is necessarily the most important element in a stable society. I would argue a powerful, self sustaining, self interested civil bureaucracy might be more critical. Look at India - there is no way that country should be able to hold together but for their love of bureaucracy.

Malcolm wrote:

Well, they inherited that from Britain. Before Britain, India was a collection of small, independent principalities, resembling pre-unification Italy and Germany. India was forged by British Empire.

We definitely lost our way in Afghanistan. This debacle will come to be known as Biden's Folly. While certain Il Douche got the ball rolling, Biden did not play this round of bocci well at all. People falling off of US planes...f&^k. That more or less tells the rest of the world what they can expect from the USA. I'd say that 2024 is more in play than it was a month ago.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 10:29 PM

Title: Re: Indra is a position, not a person

Content:

fckw said:

Huh? So who is Amithaba and why does the entire pure land school pray to him to be reborn in Dewachen? Of course you could split hairs and argue that people only do that in order to find perfect circumstances to practice, or that deities are supposed to be not inherently self-existing, or make any other such philosophical statement - but in applied daily life of Buddhists, how is that actually any different from relying on deities in a soteriological manner? The vast majority of Buddhists actually don't give a fig whether the deities to which they pray are as real or not as Hindu deities, only people in this forum do. And, while they might believe to be very representative of Buddhists around

the globe, fact is: they aren't. Majority of Buddhists actually don't write or speak English, so you won't find them in this forum.

Malcolm wrote:

Amitābha is not a mundane deity. Amitābha is a buddha, a tathāgata. Arguably, one might suppose that Sukhavati is not really different than Vaikuntha in intent. Certainly the description of Vaikuntha in the Bhagavata Purana is arguably identical in many ways to the description of Sukhavati, apart from the presence of women:

Vishnu/Narayana resides in Vaikuntha with Lakshmi, the goddess of fortune, in palaces with crystal walls. The parks there shine like final liberation itself, and contain wish-fulfilling trees, which blossom all the year round. There are fragrant winds, and creepers dripping with honey near bodies of water. Cries of exotic birds mingle with the humming of bees, and magnificent flowers bloom everywhere. Devotees of Vishnu along with their beautiful wives travel in aerial vehicles made of jewels, emeralds and gold, but the beautiful smiling residents of this realm cannot distract the minds of the opposite sex, since everyone is absorbed in Krishna

<https://en.wikipedia.org/wiki/Vaikuntha>

These descriptions have their literary origin in the descriptions of the Persian gardens of Cyrus and Darius:

https://www.gardenvisit.com/history_theory/library_online_ebooks/ml_gothein_history_garden_art_design/persian_gardens_cyrus_darius

It is true what you say that most Buddhists in the world have naive faith, in that they are Buddhists principally for cultural reasons, focusing on merit accumulation for a better rebirth. But that's ok. It's a valid path as it is taught by the Buddha.

What Buddhists around the world do not expect, unlike Hindus, is that they will attain liberation by praying at their local wat, temple, etc.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 10:59 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

I get everyone complaining about how this is going down. There is no orderly way to withdraw from a war with your tail between your legs and an enemy yelling yahoo and shooting their guns in the air as they roll into town. Of course there is going to be a panic and a rush for the doors. What was the alternative? Keep the bombing campaign going in the Kabul suburbs while asylum applications are being processed? Please.

Malcolm wrote:

There is no way two ways about it. Biden is messed up. Defense Secretary Austin in

particular messed up. There are any number of ways this could have gone better. Desperate people falling to their deaths off of US transport planes onto the tarmac is just not a good look for "nation building."

What we did not do was build infrastructure, roads, etc. We spent 88 billion on training their army and police, and only 33 billion on infrastructure. Where do you think that money should have been spent? I know where we ought to have spent it. But as we all know, the war on terror warped our sense of priorities. We spent years looking for terrorists around the world, only to find the most dangerous terrorists are in our own backyard, tweeking on Qanon meth.

American hegemony is preferable for many reasons to a Chinese hegemony. But we screwed up because we actually had no policy for administering Afghanistan other than the Neo-con, "Lets stay for a hundred years" as Bolton was stating this morning.

Queequeg said:

This is why I said it was brave of Biden to take this one for the team. It would have politically been easier to muddle through and keep the war going with a string of excuses for another decade. It would have just been putting this debacle off.

Malcolm wrote:

I think Biden was distracted. Understandable, but not acceptable. He may very well lose the next election because of this—and that is terrifying. There is an entire military that is pissed at him, who think their entire effort— dead, wounded, and all— was a complete waste of time.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 11:47 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

PeterC said:

The U.S. military, at times joined by British forces, has been conducting air strikes on targets in Afghanistan for over a week as part of the administration's efforts to capture bin Laden and his associates.

Malcolm wrote:

This is where this adventure lost my support, as soon as this was made public in October, 2001.

PeterC said:

The United States dropped about 1,228 cluster bombs containing 248,056 bomblets between October 2001 and March 2002.

Author: Malcolm

Date: Tuesday, August 17th, 2021 at 11:55 PM

Title: Re: Most Important Texts in the Gelug Tradition

Content:

Schopenhauer said:

What would you say are the most important texts in the Gelug tradition? Besides the works of Tsong-Kha-Pa.

Malcolm wrote:

Depends on which angle you are sussing out.

Take a look at the Library of Tibetan Classics, that will give you some idea.

Author: Malcolm

Date: Wednesday, August 18th, 2021 at 2:45 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Malcolm wrote:

The United States dropped about 1,228 cluster bombs containing 248,056 bomblets between October 2001 and March 2002.

Tlalok said:

So crazy the Taliban came back.

Malcolm wrote:

They never left.

Author: Malcolm

Date: Wednesday, August 18th, 2021 at 7:46 AM

Title: Re: Astro(nomy/logy)

Content:

Danny said:

Actually it's astrology/cosmology from the fundamental tantra of manjushri.

36 houses on the celestial sphere - 12 are the most influential on the world, ruled by 27 stars.

It's all around page 156 - 159 in Kongtrul's
Myriad Worlds.

What's interesting to me is that the stars named are all the same Arabic and Greek names we use today.

Would have been very nice if the stars named in the tantra could have been left original

and crossed referenced with the Arabic and Greek names. That would have been cool.

Hmm

Malcolm wrote:

Cornu's book has these cross referenced.

Author: Malcolm

Date: Wednesday, August 18th, 2021 at 9:23 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Malcolm wrote:

<https://www.nytimes.com/2021/08/17/us/politics/afghans-deaths-us-plane.html?smid=url-share>

No words.

Author: Malcolm

Date: Wednesday, August 18th, 2021 at 10:51 PM

Title: Re: How does one escape "the dark pit"?

Content:

Mitra-Sauwelios said:

Now of course, in Buddhism, there is no atman, but there is the clear light."

Malcolm wrote:

This is just the innate purity of the mind, i.e. its emptiness.

Mitra-Sauwelios said:

the dharmakaya,

Malcolm wrote:

This just the realization of that emptiness.

Mitra-Sauwelios said:

Buddha-nature,

Malcolm wrote:

Is just luminosity, the innate purity of the mind, which is its emptiness.

Mitra-Sauwelios said:

the Ground.

Malcolm wrote:

The basis [gzhi] just represents the emptiness one has not realized.

Mitra-Sauwelios said:

The atman or Brahman of Hinduism is understood not to be a God—which would just be the self once more—, but the subtlest and "deepest" level of the mindstream—which is ultimately the cosmic process or the flux of phenomena—itself.

Malcolm wrote:

This is rooted in Samkhya. Samkhya and Buddhadharma are not compatible. In Samkhya, the five elements are the final evolutes of prakṛti. In Buddhadharma, the five elements are not evolutes of one primordial substance. Further, there is no permanent knower in Buddhadharma.

Author: Malcolm

Date: Wednesday, August 18th, 2021 at 11:28 PM

Title: Re: Music time

Content:

Author: Malcolm

Date: Wednesday, August 18th, 2021 at 11:32 PM

Title: Re: Music time

Content:

Author: Malcolm

Date: Thursday, August 19th, 2021 at 12:44 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Malcolm wrote:

<https://www.nytimes.com/2021/08/17/us/politics/afghans-deaths-us-plane.html?smid=url-share>

No words.

Norwegian said:

After seeing this and the depressing clip of it happening, the first thing I come across afterwards is Lauren Boebert making jokes about the people falling into their deaths, and then, reading about Sean Hannity plugging MyPillow while talking about Kabul...

<https://www.mediamatters.org/sean-hannity/sean-hannity-plugs-my-pillow-americans-family-stuck-kabul>

...

Malcolm wrote:

At least the Afghani people are fighting back:

<https://www.nytimes.com/live/2021/08/18/world/taliban-afghanistan-news>

<https://www.aljazeera.com/news/2021/8/18/evacuations-from-kabul-speed-up-as-taliban-promises-peace-live>

The training wheels are off. It is now up the Afghan people to fight their own democracy and self-determination.

Author: Malcolm

Date: Thursday, August 19th, 2021 at 1:28 AM

Title: Re: How to figure out the solution to a koan

Content:

Matylda said:

So if your people practice koans in their own unique way, what for they try to confront teachers of other traditions, who know nothing about it? And why to claim that they gave any recognition?

Malcolm wrote:

A classic example:

Dr. Mark Epstein recalls an encounter between Kalu Rinpoche and Korean Zen master Seung Sahn that took place twenty years ago at the home of a Harvard professor....Seung Sahn opened the debate, reaching into his gray robe and removing an orange. With classic Zen theatrics he held the orange toward his opponent's face and yelled: "What is it?!" The elderly lama just continued to finger his prayer beads. Seung Sahn tried again, holding out the orange and demanding to know: "What is it?!"... while everyone waited for the old lama to manifest unfettered Mind, he remained silent. Finally, Kalu Rinpoche whispered to his translator. Then the translator said (to paraphrase) "Rinpoche wants to know," "What's the matter with this guy? Hasn't he ever seen an orange before?"

<https://tricycle.org/magazine/dumbfounded-dharma/>

Author: Malcolm

Date: Thursday, August 19th, 2021 at 4:58 AM

Title: Re: Being on the high bhumis without knowing?

Content:

fckw said:

Or did I misunderstand something here?

Malcolm wrote:

Pratyekabuddhas are not on the bodhisattva bhumis at all.

Author: Malcolm

Date: Thursday, August 19th, 2021 at 6:53 AM

Title: Re: How does one escape "the dark pit"?

Content:

Mitra-Sauwelios said:

Malcolm, yes, I know the things I mentioned are just the innate purity of the mind, i.e. its emptiness. And I already thought things like the Ground (ghzi) were just upayas, as you seem to suggest. Still, that does mean it's the case that such things are often presented as a kind of substitute for atman or Brahman: Shentong, for example, claims that absolute reality is not empty of self-nature, only of other-nature;

Malcolm wrote:

The term "ground" is incorrect for gzhi (sthana), though it has gained wide usage. It's a hangover from Western philosophy.

As for gzhan stong, it's not exactly like that. But that it too complicated a discussion.

Mitra-Sauwelios said:

and Svatantrika claims that emptiness is not itself empty.

Malcolm wrote:

???

Author: Malcolm

Date: Thursday, August 19th, 2021 at 8:22 PM

Title: Re: How does one escape "the dark pit"?

Content:

Mitra-Sauwelios said:

is in between Being and non-Being, namely a Becoming.

Malcolm wrote:

Again incorrect, as this implies the third extreme. Nagarjuna also rejects "becoming," just as he rejects "going" and so on.

Author: Malcolm

Date: Thursday, August 19th, 2021 at 10:26 PM

Title: Re: The Heart Sūtra as a Dhāraṇī - Silk

Content:

Zhen Li said:

I haven't had a chance to go through this yet, but perhaps to add a bit to the ongoing discussions on Prajñāparamitā here, there's a new article on the Heart Sūtra by Jonathan Silk.

https://www.academia.edu/50907811/The_Heart_Sutra_as_dharani

Malcolm wrote:

Nothing really new here, just another forensic analysis and a negation that Hōryūji manuscript is the oldest extant version of the Heart Sūtra.

Author: Malcolm

Date: Thursday, August 19th, 2021 at 10:42 PM

Title: Re: How does one escape "the dark pit"?

Content:

Mitra-Sauwelios said:

is in between Being and non-Being, namely a Becoming.

Malcolm wrote:

Again incorrect, as this implies the third extreme. Nagarjuna also rejects "becoming," just as he rejects "going" and so on.

PadmaVonSamba said:

I don't think 'becoming' in this sense means establishing, to become some thing, but rather, it refers to a sort of ongoing emergence.

Malcolm wrote:

Which Nāgārjuna negates:

An existent does not arise from an existent.

An existent does not arise from a nonexistent.

A nonexistent does not arise from an existent.

A nonexistent does not arise from a nonexistent.

Where then, is there arising?

PadmaVonSamba said:

It's like the brief moment of transition in the morning, of becoming awake from being asleep.

Malcolm wrote:

Nāgārjuna would negate that under the same logic he negates going, becoming, and so on.

"Apart from have awakened or not awakened, there is no [present] awakening."

Actually, the idea of "becoming" is a Jain idea, which involves the notion that an entity can simultaneously exist and not exist. Nāgārjuna refutes this in the Sixty.

PadmaVonSamba said:

Suppose if you could stretch that brief moment out, into a continuous awakening, like a fountain that just keeps gushing water. I think what is being suggested is like that. Attainment isn't a finite or fixed state. It is, you might say, "infinitely happening".

Malcolm wrote:

Again, this is not a view found in the teachings of the Buddha.

Author: Malcolm

Date: Thursday, August 19th, 2021 at 10:47 PM

Title: Re: Being on the high bhumis without knowing?

Content:

tobes said:

They would be very sobering figures. I've heard a few of Wallace's teachings, and I like this about his approach. It's usually qualified by 'it is possible, but not for most of us.' One might call this 'not very inspiring,' but it is also **irrefutably** true.

Malcolm wrote:

Since we are discussing Dzogchen teachings here, what Wallace says is just not the case.

tobes said:

I think being grounded on where one is on the path (if indeed, one has even managed to accomplish entering one) and where one can realistically hope to go in one's lifetime (given one's punya and level of effort) is super important.

Malcolm wrote:

The promise of Vajrayāna teachings in general is liberation in this life, at the time of death, in the bardo, or within seven to sixteen births.

The blanket promise of Dzogchen teachings is liberation in this life, at the time of death, in the bardo, or in a natural nirmanakāya buddhafiield, no exceptions, even if one cannot find time to practice much.

Author: Malcolm

Date: Thursday, August 19th, 2021 at 10:59 PM

Title: Re: Being on the high bhumis without knowing?

Content:

Matt J said:

Wallace has had some ideas that aren't always echoed by other teachers. For example, 24 hour samadhi for the first jhana, and mastering the jhanas as a prerequisite for Dzogchen.

Malcolm wrote:

Wallace has never properly studied Longchenpa. Had he done so, he would not be promulgating these ideas. But it does keep his retreats full.

Author: Malcolm

Date: Friday, August 20th, 2021 at 2:36 AM

Title: Re: Being on the high bhumis without knowing?

Content:

Archie2009 said:

There seemed to be a lot of Gelugpas in the retreats that formed the basis for Wallace's Wisdom Experience restricted Dzogchen courses. When discussing Madhyamaka Wallace routinely turns to Tsongkhapa's interpretation (compatibility issues?).

Malcolm wrote:

That just fine.

Archie2009 said:

His Gelug background continuously shows, for example in repeatedly stressing achieving śamatha as a basis for recognising rigpa being acceptable to a particular Gelug lama he knows. "That ought to do it." As if I would value the judgement of a Gelug lama most of all in such matters. To me it felt like Dzogchen viewed through a Gelug lens sometimes. Please correct me if I'm wrong or being unfair.

Malcolm wrote:

There really isn't any difference between trekcho, kagyu/geluk mahamudra, khordey yermey, etc. Just differences in terminology and approach. But it is best not to mix them all up.

Author: Malcolm

Date: Friday, August 20th, 2021 at 2:38 AM

Title: Re: Indra is a position, not a person

Content:

Crazywisdom said:

Important to notice, because Buddha said so is not a reason. Buddha said to check for yourself.

Malcolm wrote:

Its a reason.

Crazywisdom said:

"Excellent, Sariputta. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment,

when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation;

Author: Malcolm

Date: Friday, August 20th, 2021 at 9:37 AM

Title: Re: Being on the high bhumis without knowing?

Content:

tobes said:

Do you really believe that everyone who enters the Vajrayana or Dzogchen paths will be liberated in that lifetime?

If not, then Wallace is right.

Malcolm wrote:

If liberation means, as it does, irreversible freedom from being under the power of afflictions at some point in one's life, then he is quite wrong.

Author: Malcolm

Date: Friday, August 20th, 2021 at 9:47 AM

Title: Re: Choiceless awareness

Content:

Rick said:

Happy to:

Choiceless awareness is posited in philosophy, psychology, and spirituality to be the state of unpremeditated, complete awareness of the present without preference, effort, or compulsion.

It's a quote from Wikipedia's article on choiceless awareness:

https://en.wikipedia.org/wiki/Choiceless_awareness and like most Wikipedia articles, it should be taken with a grain of salt. But I think it's quite good.

Key is the choiceless part. Often it only applies to the awareness itself. But Krishnamurti stipulated that everything in the process needed to be fully choiceless:

He did not offer any method to achieve such awareness; in his view application of technique cannot possibly evolve into, or result in, true choicelessness – just as unceasing application of effort leads to illusory effortlessness, in reality the action of habit. Additionally, in his opinion all methods introduce potential or actual conflict, generated by the practitioner's efforts to comply. According to this analysis, all practices towards achieving choiceless awareness have the opposite effect: they inhibit its action in the present by treating it as a future, premeditated result, and moreover one that is conditioned by the practitioner's implied or expressed expectations.

Is there any Buddhist practice that is similar to either of these two flavors of choiceless awareness?

Malcolm wrote:

There is no such thing. Mental factors always arise with consciousness.

Author: Malcolm

Date: Friday, August 20th, 2021 at 9:48 AM

Title: Re: Question about mindfulness in Tibetan Buddhism

Content:

dpcalder said:

Do Tibetans also believe in simply being mindfully aware of our activities throughout our daily lives, without passing positive or negative judgment on them, the way that Theravada Buddhists do?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Friday, August 20th, 2021 at 9:54 AM

Title: Re: Being on the high bhumis without knowing?

Content:

tobes said:

Do you really believe that everyone who enters the Vajrayana or Dzogchen paths will be liberated in that lifetime?

If not, then Wallace is right.

Malcolm wrote:

If liberation means, as it does, irreversible freedom from being under the power of afflictions at some point in one's life, then he is quite wrong.

While it's quite impossible for a high level bodhisattva not to know they are highly realized, it's entirely possible for a bodhisattva on the impure bhumis to be unaware that they are in fact on the bhumis.

Author: Malcolm

Date: Friday, August 20th, 2021 at 10:05 AM

Title: Re: How does one escape "the dark pit"?

Content:

Mitra-Sauwelios said:

Yet surely Nagarjuna does not negate dependent arising. The question he asks is not a rhetorical question to which the answer is self-evidently "nowhere" (except perhaps in a paradoxical sense, "in no absolute location"). Instead, his point is precisely that what

arises dependently is neither an existent nor a nonexistent (or both an existent and a nonexistent: conventional truth and ultimate truth, respectively).

Malcolm wrote:

To assert “becoming ” is to assert a nonexistent becomes an existent.

Author: Malcolm

Date: Friday, August 20th, 2021 at 7:05 PM

Title: Re: Being on the high bhumis without knowing?

Content:

Malcolm wrote:

While it’s quite impossible for a high level bodhisattva not to know they are highly realized, it’s entirely possible for a bodhisattva on the impure bhumis to be unaware that they are in fact on the bhumis.

prsvrnc said:

To be on the impure bhumis, the bodhisattva must have already had a direct cognition of emptiness. How could they not know that they've had that direct cognition?

Malcolm wrote:

They forget, because of rebirth.

Author: Malcolm

Date: Friday, August 20th, 2021 at 7:11 PM

Title: Re: How does one escape "the dark pit"?

Content:

Malcolm wrote:

To assert “becoming ” is to assert a nonexistent becomes an existent.

Mitra-Sauwelios said:

No, that's just your faith in grammar talking.

Malcolm wrote:

Nagarjuna:

Without relying on the relative, the ultimate will not be understood;
Without realizing the ultimate, nirvana won’t be obtained.

Author: Malcolm

Date: Saturday, August 21st, 2021 at 3:37 AM

Title: Re: Indra is a position, not a person

Content:

Crazywisdom said:

Important to notice, because Buddha said so is not a reason. Buddha said to check for yourself.

Malcolm wrote:

Its a reason.

Crazywisdom said:

"Excellent, Sariputta. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation;

Nonsequitur. Your quote does not follow from my response This quote is about nirvana not the existence of devas. Devas are only important as a teaching on karmic perception and conceptual samadhi. Seeing or believing in devas is not important for anything.

Malcolm wrote:

The five abhijnas are included here, for example, the devacakshu.

Author: Malcolm

Date: Saturday, August 21st, 2021 at 10:55 PM

Title: Re: Most Important Texts in the Kagyu Tradition

Content:

Schopenhauer said:

What would you say are the most important texts in the Kagyu tradition?

Malcolm wrote:

Uttaratantra

Hevajra Tantra

Jewel Ornament.

Author: Malcolm

Date: Sunday, August 22nd, 2021 at 2:38 AM

Title: Re: Choiceless awareness

Content:

PadmaVonSamba said:

I think the idea that there is a sort of broad, innate awareness which we lose when we narrowly choose 'this or that' is also expressed in the famous Zen writing:

Malcolm wrote:

Refusing to choose is a choice.

There is no awareness that is separate from the mind itself.

The mind always is involved with accepting and rejecting.

Thus, there is no such a thing as "choiceless awareness."

Author: Malcolm

Date: Sunday, August 22nd, 2021 at 6:38 AM

Title: Re: Choiceless awareness

Content:

Rick said:

Krishnamurti regarded thought as limited, and that to experience the unlimited, if it existed, something other than thought was called for. He called this intelligence and said that being choicelessly aware in the present moment might enable intelligence to manifest.

Malcolm wrote:

There is no kind of awareness intelligence that can be found outside the mental aggregate.

Author: Malcolm

Date: Sunday, August 22nd, 2021 at 8:41 AM

Title: Re: Choiceless awareness

Content:

Malcolm wrote:

The mind always is involved with accepting and rejecting.

PadmaVonSamba said:

Actually, it's not. You are in fact unconsciously aware of a lot more sensory stimuli than you are consciously aware of, that also you have no positive or negative feelings about.

Malcolm wrote:

There is no such thing as "unconsciously aware."

If you are unconscious you are unaware, and vice versa.

Author: Malcolm

Date: Monday, August 23rd, 2021 at 7:57 AM

Title: Re: Choiceless awareness

Content:

muni said:

awareness with choice sounds as grasping

Rick said:

That thought had occurred to me also. If awareness is taken to mean nondual

awareness, then *all* awareness is choiceless. It's happening right now, effortlessly, all you need to do is ... be aware of it.

Does that sound about right to you?

Malcolm wrote:

There is no such thing as nondual awareness. Your definition proves my point.

Author: Malcolm

Date: Monday, August 23rd, 2021 at 8:30 AM

Title: Re: Indra is a position, not a person

Content:

Crazywisdom said:

Nonsequitur. Your quote does not follow from my response This quote is about nirvana not the existence of devas. Devas are only important as a teaching on karmic perception and conceptual samadhi. Seeing or believing in devas is not important for anything.

Malcolm wrote:

The five abhijnas are included here, for example, the devacakshu.

Crazywisdom said:

Heresay isn't evidence. Seeing devas is meaningless.

Malcolm wrote:

There are three acceptable authorities in Buddhadharma: direct perception, inference, and testimony of reliable witnesses, such as the Buddha.

Author: Malcolm

Date: Monday, August 23rd, 2021 at 9:20 PM

Title: Re: Indra is a position, not a person

Content:

Crazywisdom said:

Heresay isn't evidence. Seeing devas is meaningless.

Malcolm wrote:

There are three acceptable authorities in Buddhadharma: direct perception, inference, and testimony of reliable witnesses, such as the Buddha.

Crazywisdom said:

Sure. Who is the most recent witness of this Indra coming into position? Buddha? Then we will have to scrutinize if Buddha really said this. Overall, this fanciful talk does Buddhism no good.

Malcolm wrote:

So, instructing people to recognize the three deviations of bliss, clarity, and nonconceptuality to prevent birth in desire, form, and formless realms should just be ignored? We no longer accept birth realms other than the animal and human realm? What about rebirth itself? Is all this “fanciful talk”?

Author: Malcolm

Date: Monday, August 23rd, 2021 at 9:25 PM

Title: Re: Choiceless awareness

Content:

Malcolm wrote:

There is no such thing as nondual awareness.

Rick said:

If awareness is taken to mean a subject (awarer) and an object (awared), nondual awareness makes no sense.

If awareness is taken to mean no subject, no object, just awareness, nondual awareness would be the right term for it.

We all know subject/object awareness exists (conventionally), we experience it 10,000 times a day. As for whether subject/object-free 'pure' awareness exists, well, that's (way!) above my pay grade, though I'm sure Buddha said something definitive about it.

Malcolm wrote:

The term “awareness” itself implies a subject and an object. One cannot be aware of a nondual awareness, by definition, since it cannot be reflexively aware.

Author: Malcolm

Date: Monday, August 23rd, 2021 at 9:52 PM

Title: Re: Choiceless awareness

Content:

Malcolm wrote:

The term “awareness” itself implies a subject and an object. One cannot be aware of a nondual awareness, by definition, since it cannot be reflexively aware.

PadmaVonSamba said:

While that may be true, the subject/object dichotomy is not the same as the subject engaged in “choiceless awareness”.

It's like, if someone hands me a lunch menu, yes there is a difference between me and the menu. But if I say, "oh bring me whatever—it doesn't make any difference to me" this is like the meditator who simply observes. And at some point, the distinction between observer and that which is observed (subject and object) becomes moot. When choosing ceases, it ceases to be a cause. It is no longer a contributing factor supporting the subject/object duality.

Malcolm wrote:

This is just just a form of indifference. What's profound about that? This not even shamatha, much less insight.

Author: Malcolm

Date: Tuesday, August 24th, 2021 at 1:00 AM

Title: Re: Choiceless awareness

Content:

Malcolm wrote:

This is just just a form of indifference. What's profound about that? This not even shamatha, much less insight.

PadmaVonSamba said:

So, how is not clinging to the three poisons not practicing indifference?

Malcolm wrote:

The three poisons are the cause of grasping, not objects of grasping.

Freedom from the three afflictions arises from recognizing how they are the direct cause of actions that result in suffering. One refrains from grasping objects of desire, for example, because one understands how that leads to the suffering of change. One refrains from grasping objects of anger, understanding how that leads to the suffering of suffering, and one refrains from grasping objects of ignorance, because one understands how that leads to the suffering of pervasive formations.

PadmaVonSamba said:

How is generating compassion towards both friends and enemies not practicing indifference?

Malcolm wrote:

Indifference is often mistaken for equanimity, especially by beginners. An indifferent person will not generate compassion towards either friends or enemies. A bodhisattva may have equanimity, but they are never indifferent towards sentient beings.

Author: Malcolm

Date: Tuesday, August 24th, 2021 at 1:44 AM

Title: Re: IS it possible to have 2 yidams?

Content:
Tsering Gyurme said:
IS it possible to have 2 yidams?

Malcolm wrote:
Every time you take any empowerment or initiation, you are making a promise to hold that deity as your yidam. Hence you can have hundreds, there is no limit.

The key of course is to practice all yidams in one yidam, all mantras in one mantra, etc.

Author: Malcolm
Date: Tuesday, August 24th, 2021 at 2:50 AM
Title: Re: Choiceless awareness
Content:

Danny said:
Indifference is not neutral, it's
Either lazy or non caring.
So to my stupid mind it carries negative intentions.

A non position.. is a position.

PadmaVonSamba said:
Indifference can mean that.
It also means not holding an opinion for or against.

Suppose a hungry stray cat shows up at your door, and you happen to have two cans of cat food. One is fish and the other is chicken. Out of a sense of caring, you want to feed the cat. Do you care which can you open? Probably not. You may be totally indifferent as far as which can is opened, as long as the cat is fed.
This shows that indifference itself has nothing to do with compassion.
Indifference towards whether the cat starves or not is a different issue.
Likewise, one can have awareness without picking and choosing, and still practice compassion.

Malcolm wrote:
Practicing compassion is a choice. So no, you cannot have awareness free of choices. You may not care whether you feed a cat tuna or chicken as long as it is fed, but that does not mean your action is "indifferent." The goal of feeding the cat is a choice, the food is secondary. And you do have to choose which can. The cat isn't going to choose for you.

Author: Malcolm
Date: Tuesday, August 24th, 2021 at 3:31 AM
Title: Re: Indra is a position, not a person
Content:

Crazywisdom said:

It is sort of sticking out like a sore thumb nobody sees Indra or any other deva.

Malcolm wrote:

What makes you think that anyone other than those endowed with the devacaksu saw devas during the Buddha's day? And its well known devas don't generally hang out with humans. They only like humans with pure discipline. There is no much of that these days...

Author: Malcolm

Date: Tuesday, August 24th, 2021 at 8:32 AM

Title: Re: Choiceless awareness

Content:

PadmaVonSamba said:

First, here you are conflating compassion and awareness.

Malcolm wrote:

No.

PadmaVonSamba said:

Next, yes. One is primary, one is secondary. That's the point. They are not the same thing.

Last, I could easily tear the labels off the cans and not know which is which, making the fact of choosing a moot point, just as when one generates compassion to all beings regardless of what label they have: human, animal, preta, etc.

Malcolm wrote:

That's fine, but it does not render one indifferent.

PadmaVonSamba said:

One can rest in awareness that is free of conceptualizations. No?

Malcolm wrote:

Depend on what one means by "free."

PadmaVonSamba said:

Since 'choosing' is a type of conceptual activity, then if one is resting in a non-conceptual state, one would not be engaged in a conceptual activity, such as 'choosing'.

Malcolm wrote:

Some people have this idea that "resting in a nonconceptual state" means a state of

absence of thoughts. But this is a very incorrect idea. The mind is always with concepts. It's function is thinking. Since there can be no awareness in absence of a mind, it is clear that "resting in a nonconceptual state" does not mean being in a state with no conceptual activity. It means resting in state where one is not dominated by conceptual activity. It's not possible to stop conceptual activity. Go ahead, try. Get back to me on that.

Author: Malcolm

Date: Tuesday, August 24th, 2021 at 5:38 PM

Title: Re: Choiceless awareness

Content:

Malcolm wrote:

It's not possible to stop conceptual activity. Go ahead, try. Get back to me on that.

PadmaVonSamba said:

to simply rest the mind without conceptualizing things? Sorry, but I don't find that too difficult. Just don't try too hard. I think a lot of people who meditate can do it.

Malcolm wrote:

Conceptualization is the natural function of the mind. The mind conceptualizes automatically. As long as one is breathing, one is conceptualizing. Whether one is resting the mind or not, the mind goes right on conceptualizing. "Resting the mind" does not mean "rest in a concept-free state." Because people think it does, they incorrectly meditate, resulting in birth as animals or unconscious devas.

Author: Malcolm

Date: Tuesday, August 24th, 2021 at 5:39 PM

Title: Re: Atisha about Padmasambhava?

Content:

Viach said:

Has Atisha ever said anything about Padmasambhava? (I can't find it in any way)?

Malcolm wrote:

Not my knowledge.

Author: Malcolm

Date: Tuesday, August 24th, 2021 at 5:41 PM

Title: Re: Xi's Gamble

Content:

RobertoKhorviano said:

First fully accept Tibet into China

Malcolm wrote:

The Tibetan people will never stand for this.

Author: Malcolm

Date: Tuesday, August 24th, 2021 at 8:43 PM

Title: Re: Indra is a position, not a person

Content:

Crazywisdom said:

It is sort of sticking out like a sore thumb nobody sees Indra or any other deva.

Malcolm wrote:

What makes you think that anyone other than those endowed with the devacaksu saw devas during the Buddha's day? And its well known devas don't generally hang out with humans. They only like humans with pure discipline. There is no much of that these days...

Crazywisdom said:

For all you know the verses about devas were just a rhetorical device for dramatic effect. And well known to whom? To guys who never saw a deva? This is more like how many angels can fit on the head of a pin.

Malcolm wrote:

Ok, so for you it's all metaphor and poetry. So much for your criticisms of novel interpretations.

Author: Malcolm

Date: Tuesday, August 24th, 2021 at 11:32 PM

Title: Re: Indra is a position, not a person

Content:

Crazywisdom said:

For all you know the verses about devas were just a rhetorical device for dramatic effect. And well known to whom? To guys who never saw a deva? This is more like how many angels can fit on the head of a pin.

Malcolm wrote:

Ok, so for you it's all metaphor and poetry. So much for your criticisms of novel interpretations.

Seeker12 said:

Indeed, the modern habit of picking and choosing to fit our understanding.

Malcolm wrote:

One should not be too harsh with old CW. We all pick and choose. None of us accepts Mt. Meru, per se, though It is pretty clear that cosmology is based on a pan Indo-European+ idea of an axial mountain. In Buddhist epistemology, however, the category of the knowable includes hidden phenomena, which are not accessible to the ordinary perceptions of human beings.

Author: Malcolm

Date: Wednesday, August 25th, 2021 at 12:18 AM

Title: Re: Choiceless awareness

Content:

PadmaVonSamba said:

to simply rest the mind without conceptualizing things? Sorry, but I don't find that too difficult. Just don't try too hard. I think a lot of people who meditate can do it.

Malcolm wrote:

Conceptualization is the natural function of the mind. The mind conceptualizes automatically. As long as one is breathing, one is conceptualizing. Whether one is resting the mind or not, the mind goes right on conceptualizing. "Resting the mind" does not mean "rest in a concept-free state." Because people think it does, they incorrectly meditate, resulting in birth as animals or unconscious devas.

PadmaVonSamba said:

I think we are talking about two very different things.

Malcolm wrote:

There is no awareness apart from a mind that is aware. There is no skandha of awareness, there is no āyatana of awareness, nor is there a dhātu of awareness. Awareness is a mental factor (caitta, sams byung) which accompanies a mind (citta, sams).

Author: Malcolm

Date: Wednesday, August 25th, 2021 at 1:02 AM

Title: Re: Choiceless awareness

Content:

Rick said:

That thought had occurred to me also. If awareness is taken to mean nondual awareness, then *all* awareness is choiceless. It's happening right now, effortlessly, all you need to do is ... be aware of it.

Does that sound about right to you?

Malcolm wrote:

There is no such thing as nondual awareness. Your definition proves my point.

Crazywisdom said:

Nondual awareness means not liking or disliking, not contriving self or other. It means freedom from extremes. This is fundamental Buddhism.

Malcolm wrote:

Which skandha does "nondual awareness" belong to? "Self and other" is a knowledge obscuration, which even tenth stage bodhisattvas have.

Freedom from extremes means being free from reified notion of existence and nonexistence due to not understanding dependent origination. It does not mean rooting around like a dog or a pig in the garbage.

Author: Malcolm

Date: Wednesday, August 25th, 2021 at 1:02 AM

Title: Re: Choiceless awareness

Content:

PadmaVonSamba said:

I think the idea that there is a sort of broad, innate awareness which we lose when we narrowly choose 'this or that' is also expressed in the famous Zen writing:

Malcolm wrote:

Refusing to choose is a choice.

There is no awareness that is separate from the mind itself.

The mind always is involved with accepting and rejecting.

Thus, there is no such a thing as "choiceless awareness."

Crazywisdom said:

From early suttas to Vajrayana pith instructions the one constant is to develop a mind free from acceptance and rejection. Do you deny this?

Malcolm wrote:

I think this principle is completely misunderstood. Why? We are also told from the early sutras on up through Vajrayāna teachings that we must accept this and reject that, for example, we must reject nonvirtue and accept virtue, and so on, develop the wisdom to know what to accept and what to reject.

Author: Malcolm

Date: Wednesday, August 25th, 2021 at 1:09 AM

Title: Re: Indra is a position, not a person

Content:

Crazywisdom said:

Also especially Kagyu said visions of deities and such are just effects in channels and they are just illusions.

Malcolm wrote:

Not especially Kagyu, this is common in all schools. The inner body gives rise to external appearances because there is a correlation between them. For example, it is held that bardo beings, pretas, hell beings, and devas do not see the sun or the moon because they lack the red and white bodhicittas since they are apparitionally born.

Author: Malcolm

Date: Wednesday, August 25th, 2021 at 2:02 AM

Title: Re: Indra is a position, not a person

Content:

Crazywisdom said:

But in truth Buddha did not care two whits about the deva realms.

Malcolm wrote:

He certainly understood and taught that birth as a deva was a less than desirable outcome for Dharma practitioners. But he also understood that for some people, birth in deva realms was all they aspired to, so he taught the vehicle of humans and devas.

Author: Malcolm

Date: Wednesday, August 25th, 2021 at 2:14 AM

Title: Re: Choiceless awareness

Content:

Crazywisdom said:

Nondual awareness means not liking or disliking, not contriving self or other. It means freedom from extremes. This is fundamental Buddhism.

Malcolm wrote:

Which skandha does "nondual awareness" belong to? "Self and other" is a knowledge obscuration, which even tenth stage bodhisattvas have.

Freedom from extremes means being free from reified notion of existence and nonexistence due to not understanding dependent origination. It does not mean rooting around like a dog or a pig in the garbage.

Crazywisdom said:

Self and other is dual. Without these nondual. Skandhas are dual.

Malcolm wrote:

Umm, is one ever without the skandhas? Is there such a thing as a sentient beings that has no skandhas?

Even the Buddha had skandhas. So according to your logic, the Buddha was hopelessly caught in dualism.

The Buddha taught very clearly that freedom from existence and nonexistence, from proliferation of extremes, was his teaching of dependent origination. There really isn't any other kind of absence of duality in the Dharma.

Author: Malcolm

Date: Wednesday, August 25th, 2021 at 8:07 AM

Title: Re: Indra is a position, not a person

Content:

Crazywisdom said:

But in truth Buddha did not care two whits about the deva realms.

Malcolm wrote:

He certainly understood and taught that birth as a deva was a less than desirable outcome for Dharma practitioners. But he also understood that for some people, birth in deva realms was all they aspired to, so he taught the vehicle of humans and devas.

Crazywisdom said:

What matters is Buddha's lesson

Malcolm wrote:

Which depends on the inclination of the person being taught.

Author: Malcolm

Date: Wednesday, August 25th, 2021 at 11:05 AM

Title: Re: Indra is a position, not a person

Content:

haha said:

People do always cherry-picking in their logic, and forget the casual relation with their claim and assertion. Here I am being a devil advocate. According to so called Abhidharma, Caturmaharajakayikas reside on the Mt. Meru whereas the Thirty-three Gods are at the summit of Meru (it is related to Indra). If there is no hair of the turtle (Mt. Meru), sir, you are not buying the garment of turtle hair (Maharajakayikas and Indra's abode). If there is no Mt. Meru, where do those gods reside? (lol)

Malcolm wrote:

Meru is a transfiguration of the Tibetan plateau, with Jambudvīpa, India, located to the south. Ptolemy mentions the Kurus quite independently of and 6 centuries prior to Vasubandhu.

Author: Malcolm

Date: Wednesday, August 25th, 2021 at 8:50 PM

Title: Re: Choiceless awareness

Content:

PadmaVonSamba said:

And what you are saying is that 'going non-dual' is impossible to begin with. If that's the case, why do so many teachers and teachings emphasize it? Why is it taught that the nature of all phenomena is emptiness?

Malcolm wrote:

All phenomena are the same in that they are ultimately empty, just as all fires are the same in that they are hot. But all phenomena are not the same, nor are all fires the same.

PadmaVonSamba said:

And once that emptiness is seen, then even what appears as dualistic phenomena have 'one taste'.

Malcolm wrote:

All fires are hot. All phenomena are empty.

PadmaVonSamba said:

The inseparability of samsara and Nirvana...

Malcolm wrote:

Samsara and nirvana are inseparable indeed, because when samsara is thoroughly understood, that is nirvana, to paraphrase Nāgārjuna.

PadmaVonSamba said:

It is interesting to me, however, that one argues the mind cannot conceive without duality (which by definition implies more than one object) and at the same time argue that the mind can only conceive one object at a time.

Malcolm wrote:

No, mind cannot be conceived without duality, because, relatively speaking, without an object and a sense organ, there will be no sense consciousness. Unless one wishes to assert that all phenomena are "mind-only," one must accept this dualistic state of affairs.

Author: Malcolm

Date: Wednesday, August 25th, 2021 at 8:53 PM

Title: Re: Choiceless awareness

Content:

PadmaVonSamba said:

Anyway, 'choiceless awareness' is not the same thing as 'choosing to be unaware'.

Malcolm wrote:

It's not a supportable concept in buddhadharma. Its just a term that makes some people feel wise when they utter it, even though it is basically meaningless in a buddhist context.

Author: Malcolm

Date: Thursday, August 26th, 2021 at 12:22 AM

Title: Re: Choiceless awareness

Content:

Rick said:

As Krishnamurti understood it (afaik) choiceless awareness is awareness of objects, as they happen to arise in consciousness: you hear a sound, stay with it (without thinking about it) for as long as the mind wants to stay with it, then you feel a breeze, then smell a pancake, and so on. That doesn't sound like shamatha without an object to me, but as it no doubt obvious as the dickens, I'm no expert.

Malcolm wrote:

In Buddhadharma, this is called "following objects" and "being distracted."

In stable śamatha combined with mindfulness, one registers sense objects as they arise, but one never follows them. In Dzogchen, one makes contact with all sense objects, but one does not follow them or drift along with them. That is how "one-pointedness" is defined in the latter system.

Author: Malcolm

Date: Thursday, August 26th, 2021 at 12:29 AM

Title: Re: Indra is a position, not a person

Content:

Crazywisdom said:

What matters is Buddha's lesson

Malcolm wrote:

Which depends on the inclination of the person being taught.

Crazywisdom said:

It's also depends on two truths.

Malcolm wrote:

Which are inseparable.

Author: Malcolm

Date: Thursday, August 26th, 2021 at 1:24 AM

Title: Re: Choiceless awareness

Content:

Rick said:

Thanks, Malcolm. Assuming I understand what Krishnamurti meant, his notion was that by being choicelessly aware of objects and events in the present moment, choiceless 'right' action ensues.

Malcolm wrote:

There is no guarantee of this. Right action comes from śīla, discipline.

Author: Malcolm

Date: Thursday, August 26th, 2021 at 1:58 AM

Title: Re: Choiceless awareness

Content:

Rick said:

It's almost as if Krishnamurti used the analytical language of nondual traditions, philosophers, and psychoanalysts ... but used it to point to things like a poet might point to things: vividly but vaguely. Just my take!

Malcolm wrote:

It's important differentiate epistemic nondualism with ontological nondualism. The former is recognition that dependent origination makes it impossible for one to adhere to views of permanence and annihilation, in other words, the middle way free from all extremes. The latter is the idea that there is only one thing without a second and that all diversity is a false perception of one thing. The latter view is not compatible with buddhadharma at all, including dzogchen. Dzogchen teachings directly negate the latter form of nondualism in many places, not to mention the other buddhist systems.

Author: Malcolm

Date: Thursday, August 26th, 2021 at 2:04 AM

Title: Re: Choiceless awareness

Content:

Rick said:

Jiddu said o'er and o'er again: Any form of discipline, no matter how subtle, limits freedom.

Malcolm wrote:

Then he was an idiot. Without śīla, there is no samadhi, without samadhi, there is no prajñā.

Author: Malcolm

Date: Thursday, August 26th, 2021 at 2:12 AM

Title: Re: Indra is a position, not a person

Content:

Heimdall said:

Like seriously - what is there to be gained by such needless (emphasis on need less) antagonism? Nothing.

Malcolm wrote:

It's clearly for shits and giggles, with nothing better to do.

Author: Malcolm

Date: Thursday, August 26th, 2021 at 2:45 AM

Title: Re: Being on the high bhumis without knowing?

Content:

Fee said:

But if, for example, one has realized all this, is born again and does not receive such training:

Has one then really "forgotten"? I can't even imagine that one can actually fall back into complete ignorance from such a stage.

Is this really possible? Or do I get something wrong?

Malcolm wrote:

These are qualities, not realizations. However, in each birth after attaining the path of seeing, it becomes easier and easier to meet the teachings and so on.

Author: Malcolm

Date: Thursday, August 26th, 2021 at 2:47 AM

Title: Re: Choiceless awareness

Content:

Rick said:

From Commentaries on Living by Krishnamurti:

You use discipline, control, as a means to gain tranquillity, do you not? Discipline implies conformity to a pattern; you control in order to be this or that. Is not discipline, in its very nature, violence? It may give you pleasure to discipline yourself, but is not that very pleasure a form of resistance which only breeds further conflict? Is not the practice of discipline the cultivation of defence? And what is defended is always attacked. Does not discipline imply the suppression of what is in order to achieve a desired end? Suppression, substitution and sublimation only increase effort and bring about further conflict. You may succeed in suppressing a disease, but it will continue to appear in different forms until it is eradicated. Discipline is the suppression, the overcoming of what is. Discipline is a form of violence; so through a 'wrong' means we hope to gain the 'right' end. Through resistance, how can there be the free, the true? Freedom is at the beginning, not at the end; the goal is the first step the means is the end. The first step must be free, and not the last. Discipline implies compulsion, subtle or brutal, outward or self-imposed; and where there is compulsion, there is fear. Fear, compulsion, is used as a means to an end, the end being love.

Malcolm wrote:

As I said, he is an idiot. Śīla in Sanskrit means "to cool down." He was not a very-well educated man in matters of the Dharma.

Author: Malcolm

Date: Thursday, August 26th, 2021 at 7:37 AM

Title: Re: Some discussion on Tilopa

Content:

Crazywisdom said:

Well Tilopa said the conceptual keeping of precepts obscures the luminosity.

Malcolm wrote:

And Buddha Vajradhara stated that maintaining the three vows is the root of the path. But I guess we all just have to be buddhas before we can walk.

Author: Malcolm

Date: Thursday, August 26th, 2021 at 9:33 PM

Title: Re: Your / "a" Buddhist interpretation of Jungian Synchronicities?

Content:

Heimdall said:

Does it suggest some grand consciousness and oneness that we are all tapped into?

Malcolm wrote:

Such an entity is strictly refuted in Buddhadharma.

Author: Malcolm

Date: Thursday, August 26th, 2021 at 10:24 PM

Title: Re: Atisha about Padmasambhava?

Content:

Viach said:

On the way, Atisha did not understand who Padmasambhava was, or, on the contrary, understood very well who he was and therefore ignored him deliberately.

Malcolm wrote:

It is unlikely that Atisha was unaware of Padmasambhava. Atisha was at Samye and expressed astonishment at the number of Sanskrit Manuscripts held there.

Author: Malcolm

Date: Friday, August 27th, 2021 at 1:06 AM

Title: Re: Your / "a" Buddhist interpretation of Jungian Synchronicities?

Content:

Heimdall said:

Does it suggest some grand consciousness and oneness that we are all tapped into?

Malcolm wrote:

Such an entity is strictly refuted in Buddhadharma.

Heimdall said:

Even apparently? (e.g., I apparently have a self, but in reality, there is no self)

Malcolm wrote:

Even apparently. A nominal self is admitted in Buddhadharma. But there is no teaching in Buddhism of a cosmic consciousness even nominally.

Author: Malcolm

Date: Friday, August 27th, 2021 at 4:17 AM

Title: Re: Your / "a" Buddhist interpretation of Jungian Synchronicities?

Content:

Heimdall said:

Even apparently? (e.g., I apparently have a self, but in reality, there is no self)

Malcolm wrote:

Even apparently. A nominal self is admitted in Buddhadharma. But there is no teaching in Buddhism of a cosmic consciousness even nominally.

Jesse said:

The closest thing would be Vijnana.

Malcolm wrote:

One's consciousness is an appearance for oneself. A cosmic consciousness is not.

Hence the former can be designated nominally, the latter cannot.

Author: Malcolm

Date: Friday, August 27th, 2021 at 4:20 AM

Title: Re: Being on the high bhumis without knowing?

Content:

Fee said:

But if, for example, one has realized all this, is born again and does not receive such training:

Has one then really "forgotten"? I can't even imagine that one can actually fall back into complete ignorance from such a stage.

Is this really possible? Or do I get something wrong?

Malcolm wrote:

These are qualities, not realizations. However, in each birth after attaining the path of seeing, it becomes easier and easier to meet the teachings and so on.

Fee said:

Thank you, that is helpful. And also a bit more positive, because as I understand your reply, nothing is actually really "lost", but a potential remains and makes understanding increasingly easier.

You will probably have noticed it already: I am not yet so firm and trained in these things. That's why I now ask another question, which probably seems stupid, but is actually meant seriously:

What exactly is the difference between qualities and realizations? I have now been thinking about this a little longer and have also searched through various books, but I couldn't find anything.

For me, the two are very closely related. But this is more a feeling than actual knowledge. Therefore, I would be very interested in the difference.

Malcolm wrote:

The five paths, the paths of accumulation, application, seeing, cultivation, and no-more leaning are realizations.

The ten bhumis, which begin with the path of seeing, and are included on the path of cultivation, are measurements of progressive qualities due to cultivation.

Author: Malcolm

Date: Friday, August 27th, 2021 at 4:43 AM

Title: Re: Being on the high bhumis without knowing?

Content:

Lhasa said:

Recognition of the Nature of Mind is the realization of the path of Seeing?

Malcolm wrote:

No. Realizing the nature of the mind is the path of seeing.

Author: Malcolm

Date: Friday, August 27th, 2021 at 7:02 AM

Title: Re: Being on the high bhumis without knowing?

Content:

Lhasa said:

And what is the difference between Recognition and Realizing? If one has Recognized, then what?

Malcolm wrote:

Cultivation on the Vajrayana paths of accumulation and application. There is no such thing as introduction to the nature of the mind in sutra.

Author: Malcolm

Date: Friday, August 27th, 2021 at 7:08 AM

Title: Re: Atisha about Padmasambhava?

Content:

Viach said:

It turns out that he deliberately ignored Padmasambhava. But why?

Malcolm wrote:

How is it that you conclude he deliberately ignored Padmasambhava? He never mentions Darikapa either. Or Luipa, Virupa, etc.

Author: Malcolm

Date: Friday, August 27th, 2021 at 7:10 AM

Title: Re: Your / "a" Buddhist interpretation of Jungian Synchronicities?

Content:

Jesse said:

If one can hallucinate singular selves, why can't they hallucinate a unified self?

Malcolm wrote:

A self nominally designated on the basis of the aggregates is quite different than a universal designated on nothing at all.

Author: Malcolm

Date: Friday, August 27th, 2021 at 9:57 PM

Title: Re: Your / "a" Buddhist interpretation of Jungian Synchronicities?

Content:

Matt J said:

Well, it's not based on nothing at all. They just assemble a different story based on the elements available.

Malcolm wrote:

An imputation of a self on the basis of the aggregates actually possesses a basis of imputation, something which is directly perceived, i.e. the aggregates.

Not so for a universal consciousness. What is its specific basis of imputation? The universe? Since that has never been directly perceived by anyone, how can it form a basis of imputation for a self? It is a mere imputation without a basis.

Author: Malcolm

Date: Friday, August 27th, 2021 at 10:46 PM

Title: Re: Your / "a" Buddhist interpretation of Jungian Synchronicities?

Content:

Matt J said:

God is not posited as an object among objects, or as having parts, so this would be called a category error.

Malcolm wrote:

Correct.

Matt J said:

Whether one's belief is adequately justified is another matter, but it is not invented whole cloth out of nothing.

Malcolm wrote:

From a Buddhist point of view, it is invented whole cloth, out of nothing.

Author: Malcolm

Date: Friday, August 27th, 2021 at 10:55 PM

Title: Re: can you reincarnate backwards in time?

Content:

Matt J said:

Personally, I think all this "backwards in time" stuff is taking a metaphor literally. Metaphorically, we compare time to physical objects, such as rivers or land. Accordingly, we can move back and forth along a river or a piece of land, so why not with time?

But time is not like that at all, that is just a spatialized concept. The past is waiting somewhere in the multiverse like our backyard waiting to be discovered. If I were to reify time, I would say everything is always here all at once, and in constant flux. All

connection with any sort of past (i.e. memory) occurs here and now.

Malcolm wrote:

In Buddhadharma it is generally held that our perception of time is dependent upon outer objects.

"I would say everything is always here all at once..."

Such a view winds up with the same contradictions identified in Sāṃkhya. The Sarvāstivādins are so-named because they held that "all that exists," meaning that past, present, and future all exist simultaneously. Vasubandhu dispenses with the Sarvāstivādin theory in chapter 2 of the Kośabhaṣyaṃ.

Author: Malcolm

Date: Friday, August 27th, 2021 at 11:19 PM

Title: Re: can you reincarnate backwards in time?

Content:

Malcolm wrote:

In Buddhadharma it is generally held that our perception of time is dependent upon outer objects.

Matt J said:

I've never encountered an "outer object," only mind-based appearances. So...

Malcolm wrote:

Nonsense, Bishop Berkeley. Appearances without apparent objects are, frankly, impossible.

Author: Malcolm

Date: Saturday, August 28th, 2021 at 12:00 AM

Title: Re: IS it possible to have 2 yidams?

Content:

Inedible said:

Congratulations. When you are talking to the first one, that's the one. When you talk with the second one, that's the one.

Malcolm wrote:

One does not talk to yidams. They are methods for practice, not beings to interact with.

Author: Malcolm

Date: Saturday, August 28th, 2021 at 12:24 AM

Title: Re: can you reincarnate backwards in time?

Content:

Matt J said:

BB's deconstruction of external objects was spot on. It was his affirmation of idealism that is problematic. Take it as a non-affirming negation.

Malcolm wrote:

You did not make a non-affirming negation.

Matt J said:

Or are you saying that inner and outer are established existents?

Malcolm wrote:

Where this exists, that exists. In other words, without contact, there can be no sensation, etc. You are suggesting that sense consciousnesses arise in absence of contact. Not even the yogacarins negate subject and object conventionally. In Madhyamaka, we just accept things as they appear to ordinary people. Ordinary people experience objects.

Matt J said:

Can show me a mind-independent object? A colorless, shapeless, odorless, tasteless, silent so-called matter underlying these appearances?

Malcolm wrote:

Without contact, no sensation—six and seven in the limbs of dependent origination.

Author: Malcolm

Date: Saturday, August 28th, 2021 at 1:01 AM

Title: Re: What are the major literary work of the 17 Nalanda Masters and the major commentaries to their work?

Content:

Padmist said:

What are the most popular, major works of the 17 Nalanda Masters and the commentaries to their work?

Malcolm wrote:

<https://fpmt.org/mandala/archives/mandala-for-2012/july/the-seventeen-pandits-of-nalanda-monastery/>

<https://www.shambhala.com/the-seventeen-panditas/>

Author: Malcolm

Date: Saturday, August 28th, 2021 at 3:15 AM

Title: Re: can you reincarnate backwards in time?

Content:

Matt J said:

I'm with Mipham and Gendun Choephel on this one.

Malcolm wrote:

No, actually you are not. It is not the case that either scholars asserts there are no outer objects. See below.

Mipham:

In reality, if we apply reasoning, then not only at an ultimate level, but also conventionally speaking, arising is never really observed. If production were observable and proven conventionally, then it would follow that conventionally true phenomena such as the aggregates and elements would become immune to ultimate analysis. It would also follow that ultimate or truly existent arising would not be refuted. Since Mipham here admits that aggregates and elements are conventionally true, he also admits that outer objects are conventionally true. The aggregate of matter, for example, includes the five sense organs and the five sense objects.

GC: There are those who fear that if vases, pillars, and so on were refuted through reasoning, everyone would come to espouse nihilistic views of nonexistence. Their worries are pointless. For in the case of ordinary, everyday beings who are looking at a vase in front of them, how is it possible that a nihilistic view regarding the vase to be utterly nonexistent could arise?

Here, GC admits there are other objects. How could be otherwise?

Matt J said:

Even if such an outlook did happen to arise in someone, he or she would directly cognize that the vase can still be seen and touched. Therefore, if a mind naturally arose that thinks, "The vase is appearing to me, but while appearing, it is utterly nonexistent," that is the Middle Way view known as "the two-fold collection of appearance and emptiness that cognizes how appearing phenomenon do not exist in the way they appear." How is that nihilism?

Malcolm wrote:

Here, GC also admits there are outer objects. How could it be otherwise? I never maintained that there were truly existent outer objects. I just stated that madhyamakas accept outer objects, as both of your citations show. It matters very little if we call them "clearly apparent nonexistents" as do Mipham and GC, following Gorampa, or "mere

existents," following Tsongkhapa and his followers. The point is actually the same.

Matt J said:

"he or she would directly cognize that the vase can still be seen and touched."

Malcolm wrote:

Based on contact, there is sensation. Our sense of time, as Vasubandhu states, is based on objects. This is conventionally true.

Author: Malcolm

Date: Saturday, August 28th, 2021 at 7:36 AM

Title: Re: can you reincarnate backwards in time?

Content:

Matt J said:

A "clearly apparent nonexistent" apart from, or external to mind is incoherent.

Malcolm wrote:

It depends on what one understands by the term.

The term is meant to unify the two truths, not support a mind-only presentation.

You should consult Gorampa's Differentiation of Views, where he disputes Tsonghapa's claim that only the Prasangika Madhyamaka system supports external objects conventionally. Without Gorampa, there is no Mipham or Ganden Chopel, since they largely hew to his presentation of Madhyamaka in general.

And that is also clearly besides the point in this thread. The conventional buddhist position on time is that it depends on outer objects. Specifically it is measurable in units of moments of thought. No outer object, no thought, no time.

A real madhyamaka does not waste time disputing conventional truth. In conventional truth, there are outer objects, hence there is time, etc. We only dispute ultimate existence, not things like vases, pillars, chairs, and so on.

Author: Malcolm

Date: Saturday, August 28th, 2021 at 8:55 AM

Title: Re: Faith & Reason

Content:

Schrödinger's Yidam said:

I've been told that faith is a form of unawareness. However it is unawareness configured in such a way so as to most readily become enlightened awareness.

Malcolm wrote:

Depends on what kind of faith one is referring to. Śraddha, dad pa, normally translated as faith, is a mental factor that brings clarity to the mind. I would not call that

unawareness. However, there is blind faith, and that is a kind of ignorance.

Author: Malcolm

Date: Saturday, August 28th, 2021 at 8:55 PM

Title: Re: Faith & Reason

Content:

Schrödinger's Yidam said:

Let's take the example faith in karma and reincarnation. Ordinary beings cannot directly know it to be true. That "not knowing" is unawareness by definition. However once buddhahood is realized, a being can then see the workings of karma, and faith in that doctrine is no longer an issue.

Malcolm wrote:

Incorrect. There are three sources of authority in Buddhadharma: direct perception, inference, and testimony of reliable witness. As for the latter, since we can trust the Buddha's teachings on the four truths of nobles, we can infer that his teachings on rebirth and karma are correct. Moreover, one does not even need to be an awakened person to have recall of past lives, meaning that anyone who develops sufficient samadhi can observe these things for themselves. Since many yogis and awakens people have indeed confirmed this, we can accept karma and rebirth as true on the basis of that authority. Thus testimony is considered a valid form of knowledge, and therefore, in this instance, faith is not a form of ignorance, but an informed belief. It is only materialists who believe the only valid form of knowledge is direct perception. You are not a materialist, are you?

Author: Malcolm

Date: Saturday, August 28th, 2021 at 9:28 PM

Title: Re: IS it possible to have 2 yidams?

Content:

Inedible said:

What use would you have for a tutelary deity you can't communicate with?

Josef said:

Tutelary deity is probably not the best translation of yidam. Yidam is more of a reference to one's commitment to practicing that path, and in Vajrayana practice this primarily is through reliance on the manifestation of the deity. The idea of "tutelary" doesn't really correspond to the meaning of the word.

Malcolm wrote:

Correct, pledged deity (yid dam lha, samadana devatā) is more accurate, though the term also translates iṣṭadevatā, chosen or favored deity.

Author: Malcolm

Date: Saturday, August 28th, 2021 at 9:30 PM

Title: Re: So much Pain and Confusion.

Content:

ConfusedOne said:

I've come here for a bit of help. I've read these forums for a while and many of the members seem to be very knowledgeable; thank you

Malcolm wrote:

The cure for your situation is cultivating loving kindness and compassion.

Author: Malcolm

Date: Saturday, August 28th, 2021 at 9:51 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

3. did Kunzang Dechen Lingpa mostly practiced Dūdjom Tersar Tröma ? if not then what else? also, what kind of practices his own termas contain, if that is possible to say?

Malcolm wrote:

KDL's Termas have seven cycles in general: Guru Rinpoche Yizhin Gyalpo, Kunzang Thukthik (a standing form of Guru Rinpoche), Drollo, Troma, Dechen Karmo, Kurukulla, and Simhamukha. The main three roots are Guru Rinpoche Yizhin Gyalpo, Dechen Karmo (Yeshe Tsogyal) and Drollo. There are many other practices as well.

He also has an earth terma as well, called Tsasum Drildrup, three roots combined into one practice.

Author: Malcolm

Date: Saturday, August 28th, 2021 at 10:37 PM

Title: Re: So much Pain and Confusion.

Content:

ConfusedOne said:

I've come here for a bit of help. I've read these forums for a while and many of the members seem to be very knowledgeable; thank you

Malcolm wrote:

The cure for your situation is cultivating loving kindness and compassion.

ConfusedOne said:

TBH, that's the one really good thing I've taken away from Buddhism so far. I no longer see insects as insignificant creatures. Color on someone's skin seem not so different anymore. People's words seem to matter a lot less now. And finally, I feel so bad for these people with hundreds of millions of dollars yet never seem satisfy. They have enough to last them 10 life times yet keep chasing; every time the number increases there is that fleeting feeling of joy that is gained and people mistaken it for purpose, not realising that they've chased and will continue to do so for many more lives to come in the hopes of finding satisfaction.

Malcolm wrote:

A practitioner has to fly on two wings: emptiness, to cut attachment to existence; compassion, to cut attachment to nonexistence.

Author: Malcolm

Date: Saturday, August 28th, 2021 at 11:31 PM

Title: Re: Has anyone tamed the ego in terms of mental health

Content:

Johnny Dangerous said:

Dharma practice in particular (once a person is stable enough) I think leads to mental and emotional resilience on a deep level, which is actually more important than "taming" anything.

Malcolm wrote:

The term "taming" ('dul ba, damya) really refers to the process of obtaining the mental and emotional resilience on a deep level. When one has tamed one's afflictions, even if they are still present in the mind stream, one has reached the level of patience.

Patience (bzod pa, kṣānti) is the quality of resilience you are referring to.

Author: Malcolm

Date: Sunday, August 29th, 2021 at 12:47 AM

Title: Re: Some discussion on Tilopa

Content:

Crazywisdom said:

Well Tilopa said the conceptual keeping of precepts obscures the luminosity.

Malcolm wrote:

And Buddha Vajradhara stated that maintaining the three vows is the root of the path. But I guess we all just have to be buddhas before we can walk.

Crazywisdom said:

Tilopa was a manifestation of Vajradhara. He talked about nonaction and no path to walk.

Malcolm wrote:

Yes, and he also talked about something to do and somewhere to go, hence his instructions on the six dharmas. He understood that not everyone was born a mahāsiddha. YMMV.

Author: Malcolm

Date: Sunday, August 29th, 2021 at 2:02 AM

Title: Re: Your / "a" Buddhist interpretation of Jungian Synchronicities?

Content:

Matt J said:

The error I think it is presuming that other spiritual practitioners are less intelligent, less discerning, less experience based, etc. than we are.

Malcolm wrote:

They may be more intelligent, more discerning, and have more experience (whatever that means), but outside of Buddhadharma, they don't have correct view. This is why the Buddha declared in many sūtras that outside of his dharma and vinaya, there were no stream entrants, etc., in other words, no awakened people.

Also, he excluded the possibility of pratyekabuddhas while his Dharma was present in the world. Of course, no one is binding you to accept this.

Author: Malcolm

Date: Sunday, August 29th, 2021 at 9:47 AM

Title: Re: can you reincarnate backwards in time?

Content:

Matt J said:

I don't know about that. There are plenty of teachings about how all appearances are mind, etc. What, if anything lies beyond those appearances is unknowable, and wouldn't really exist anyway.

Malcolm wrote:

Appearances (snang ba) are one thing. Apparent objects (yul snang) are another. The former is the basis for the latter. For example, water, amrita, pus and blood, and boiling metal are appearances; the liquid substance upon which these appearances are based is an apparent object.

However, I am not going to continue to discuss this because well, I have better things to do than try and disabuse people of their attachment to views. Especially since they live in the real world, and if their kid was hit by a car they would not be thinking, hmmm, this is just an appearance of my own mind, therefore, I have no one to sue but my own mind.

Author: Malcolm

Date: Sunday, August 29th, 2021 at 10:05 AM

Title: Re: Choiceless awareness

Content:

Crazywisdom said:

True. He taught the Six Dharmas for those of lesser intelligence.

Malcolm wrote:

That's the point. And it is very clear what the tantras say. For example, the Hevajra Tantra states:

The creation stage
and the completion stage,
the two stages in which to dwell evenly,
are the dharma explained by Vajradhara.

There are many such citations in the tantras. Also Nāgārjuna states in the Five Stages:

Those wishing to practice the completion stage,
should abide well in the creation stage.

The method is the gradual path
said by the Buddha to be like a staircase.

So here, it is without dispute that Vajrayāna practice is a (comparatively) gradual path for those who do not attain awakening during the empowerment. It would be great if we were all like Saraha and Indrabhūti I, and attained awakening during the empowerment. But we aren't and we don't, and that's why we practice sādhanas, maintain samayas, and so on, the usual work of Vajrayānis. It is also recognized in Dzogchen teachings that most people cannot practice the direct Dzogchen path, as indicated by Mañjuśrīmitra, and hence we practice the indirect path.

Author: Malcolm

Date: Sunday, August 29th, 2021 at 10:20 AM

Title: Re: Some discussion on Tilopa

Content:

Crazywisdom said:

But if you can provide a quote from a tantra that says no lama knows the level of students, I might believe you.

Malcolm wrote:

There is no citation from any tantra I know of that says a guru can do so. This idea is inferred from the notion that those on the bhumis can know the minds of others. But

most gurus are not bodhisattvas on the bhumis, despite endless propaganda about tulkus and so on. In fact, the Vajrayāna system was taught so that ordinary people can transmit the teachings, and that is stated in the tantras. There are examples of this in the 84 Mahāsiddhas, for example, the tale of Śāntipa and Kotalipa. The former gave empowerment to the latter, and the latter attained mahamudra siddhi. To expressed his gratitude, Kotalipa flew through the air to visit Śāntipa, who did not recall him, but when confronted with Kotalipa's realization, Śāntipa requested teachings and attained mahamudra realization himself. A realized guru is not required by a student who has faith that their guru is a buddha. Most of us do not have this sincere faith, even though we brag about this and that teacher's realization constantly. This is why main reason why people do not realize the fruit of Vajrayāna teachings in one lifetime.

Author: Malcolm

Date: Sunday, August 29th, 2021 at 10:25 AM

Title: Re: Your / "a" Buddhist interpretation of Jungian Synchronicities?

Content:

Matt J said:

Maybe those are provisional teachings for people who lack confidence in Buddhism or who feel insecure about their practice.

Malcolm wrote:

No, it is a simple observation that only dependent origination is correct view, and that this is the unique teaching of the Buddha. We can always make excuses and object to this and that. But at the end of the day we have to shit or get off the pot.

Author: Malcolm

Date: Sunday, August 29th, 2021 at 10:27 AM

Title: Re: Faith & Reason

Content:

Schrödinger's Yidam said:

There are three sources of authority in Buddhadharma: direct perception, inference, and testimony of reliable witness.

"Testimony of reliable witness" means "taking something on faith" in common parlance.

Nice to see you supporting the validity of taking something on fait!

Malcolm wrote:

You have not been paying attention then. I have always maintained that there are three authorities in Buddhism, and have quoted the Eastern Gatehouse Sutta frequently to make this point. But this faith is a reasoned faith, and not a mere "accepting it because someone said something" faith.

Author: Malcolm

Date: Sunday, August 29th, 2021 at 11:35 AM

Title: Re: The attainment in chan according to ten bhumis standard

Content:

Genjo Conan said:

Wonderful. What stage was Linji on? Or Huangbo? Could Dogen manifest simultaneously in one million Buddha realms, or just ten thousand? Do you have a citation for that?

Malcolm wrote:

The point missed here is that bhumis do not refer to realizations, paths do. Bhumis are just measures of qualities.

In terms of awakened people, there is the path of seeing (first bhumi), and the path of cultivation (second through tenth). These two paths make up the ten bhumis. The path of no more learning is buddhahood.

The point is that when one has reached the path of seeing and entered the path of cultivation, buddhahood is inevitable, in some lifetime or another.

So, Dogen was pointing out something important. On the other hand, the realization of a buddha and that of a first stage bodhisattva are not really that different. They have realized the same emptiness. The difference is only the level of cultivation.

Author: Malcolm

Date: Sunday, August 29th, 2021 at 9:22 PM

Title: Re: Some discussion on Tilopa

Content:

Crazywisdom said:

In the Manjugosha Vajra Song, Saraha says

"Just by hearing of mahamudra

for one instant: Regardless of possessing or not possessing the vessel, One attains suchness in one life by a mere show of it."

Malcolm wrote:

If one is a so called chigcharwa. However, Zhigpo Dudtsi, a famous Dzogchen master, pointed out, "Apart from Saraha in India and Ling Repa (founder of the Drukpa lineage) in Tibet, I have not found a single sudden realizer even though I have searched far and wide."

Crazywisdom said:

That is, as Hevajra says,

"Unspoken by others, the co-emergence

Cannot be found anywhere.

Be it known that it is [found]

By following the guru till the end,
And your own merits."

Malcolm wrote:

This is a reference to the third empowerment. This citation is also slightly incorrect. It is missing "time," which refers to the third empowerment.

Crazywisdom said:

But everyone should be clear about what the intelligent can do.

Malcolm wrote:

Well, clearly we are not "intelligent."

Author: Malcolm

Date: Sunday, August 29th, 2021 at 9:30 PM

Title: Re: Some discussion on Tilopa

Content:

Crazywisdom said:

But at the same time, and I think ChNN also said this, for a lama to give direct introduction, the rigpa'i tsal wang, that lama must have a realization of rigpa.

Malcolm wrote:

What CHNN actually said is that if a prospective teacher wants to give transmission of Dzogchen teachings and does not have confidence, then they should stick to giving empowerments of Dzogchen, including the rig pa'i rtsal dbang, in a formal, detailed way.

KDL said much the same thing to me personally, albeit slightly differently. He stated that if the guru has little realization or the student has little faith, then the transmissions should be done in an elaborate way, following ritual manuals in a detailed fashion. If on the other hand the guru has realization or the student has great faith, then things can be done in a much simpler way.

Crazywisdom said:

Even in two stages a lama must have accumulated the mantras and pujas and there should be some signs.

Malcolm wrote:

The minimum requirement stated in the tantras is that one has done the approach retreat and the fire puja, i.e. by number.

Crazywisdom said:

I think the implication here is that you must be a guide to a place you know.

Malcolm wrote:

Generally speaking, this is sound. This is why we both agree beginners should, if possible, rely on lineage heads when seeking empowerments.

However, my point in a now deleted post is that there are students of various capacities, and ratcheting everything up to the level of mahasiddhas every time someone mentions the gradual path is counterproductive, just as when someone is talking about setting a table with silverware, immediately jumping to how the table does not exist because it is empty, etc. is also counterproductive.

You will certainly agree that there can be no mahāmudra realization without complete devotion to one's guru. Most people do not have that level of devotion, especially in the beginning, and usually only because of past life cultivation of the Vajrayāna path. Hence the reason we regularly make aspirations to encounter our guru in lifetime after lifetime. And, as we know, people usually overestimate their own level of competency.

Author: Malcolm

Date: Sunday, August 29th, 2021 at 10:12 PM

Title: Re: Some discussion on Tilopa

Content:

Crazywisdom said:

Anyway this transmission was given to us several times over the course of many years. Clearly HH Drikung Chetsang and Garchen Rinpoche and the lamas they guide thought it was worth doing.

Malcolm wrote:

Sure, I received this transmission from Garchen Rinpoche when he gave the Five Fold Mahamudra in Cambridge, MA, 2001.

Author: Malcolm

Date: Sunday, August 29th, 2021 at 10:20 PM

Title: Re: Some discussion on Tilopa

Content:

Crazywisdom said:

But at the same time, and I think ChNN also said this, for a lama to give direct introduction, the rigpa'i tsal wang, that lama must have a realization of rigpa.

Malcolm wrote:

What CHNN actually said is that if a prospective teacher wants to give transmission of Dzogchen teachings and does not have confidence, then they should stick to giving empowerments of Dzogchen, including the rig pa'i rtsal dbang, in a formal, detailed way.

KDL said much the same thing to me personally, albeit slightly differently. He stated that if the guru has little realization or the student has little faith, then the transmissions

should be done in an elaborate way, following ritual manuals in a detailed fashion. If on the other hand the guru has realization or the student has great faith, then things can be done in a much simpler way.

Crazywisdom said:

Even in two stages a lama must have accumulated the mantras and pujas and there should be some signs.

Malcolm wrote:

The minimum requirement stated in the tantras is that one has done the approach retreat and the fire puja, i.e. by number.

Crazywisdom said:

What ChNN actually said was the two have try to be in the same state.

Malcolm wrote:

You do understand that ChNN said a lot of things at a lot of different times, right?

Crazywisdom said:

And yet if someone can sit tight lipped and open minded there are in Vajrayana and Dzogchen pith instructions and short anuyoga deity methods that open up the possibility for a swifter route than the major tantras.

Malcolm wrote:

Frankly, most of the puffery in various Vajrayāna systems is somewhat overblown, and meant primarily to rouse enthusiasm in potential students. Long sadhanas are for beginners.

Crazywisdom said:

Related with this thread Buddhism pith instructions do have something like choiceless awareness. Tilopa's Upadesha is many ways of instruction on that.

Malcolm wrote:

Well, here we will have to disagree. Tilopa's instructions are not instructions to remain in a passive state sans vipaśyanā. It is very clear when you examine Krishnamurti, that this is what he is advocating.

Author: Malcolm

Date: Monday, August 30th, 2021 at 4:30 AM

Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")

Content:

Arnoud said:

I guess the question that remains is if Vipashyana is something where the mind is active or not as that seems the difference between your (Malcolm and CW) views?

Malcolm wrote:

The mind is always active. For example, Tilopa's dictum "Don't think" does not mean "Be an inanimate object." It means don't let oneself be ruled by or grasp onto concepts. That only works if one has authentic vipaśyanā.

Author: Malcolm

Date: Monday, August 30th, 2021 at 4:31 AM

Title: Re: Some discussion on Tilopa

Content:

Passing By said:

Speaking of yidam sadhana and Dzogchen.....Is there even any difference between divine pride, viewing everything as the display of the deity/mandala and trekchod?

Malcolm wrote:

Yes, the former is the creation stage, the latter is the completion stage without objects.

Ideally these are practiced in tandem, but beginners are generally encouraged to practice first one, then the other, from elaboration to nonelaboration. I've been at this for 30 years. I have met _very_ few people, less than a handful, who are capable of practicing trekcho in absence of some support.

Author: Malcolm

Date: Monday, August 30th, 2021 at 5:14 AM

Title: Re: All for what?

Content:

Justmeagain said:

We moved house recently. The stress was untenable. The inadequacy of the whole process in this country left me with no sleep, tense during the day, unable to sit as I was obsessed with finding somewhere for my family to live. It was without doubt an experience I will NEVER willingly partake of again. Renting for us from now on. We are now renting a beautiful a 200 year old farmhouse up in the hills in Somerset.

Why disappointed? Because all the years of sitting, the cold mornings, the retreats, the chanting and the study meant nothing. Because when I needed that inner resource to help me manage and cope it wasn't there. I reacted like someone who had never sat on a cushion in their life.

I struggle gather the inspiration to sit now.

Maybe I should have gone to church instead!!!

Probably misguided but there it is.

Malcolm wrote:

If you think you are a basket case now, imagine how homicidal you would be otherwise. Just a thought.

Author: Malcolm

Date: Monday, August 30th, 2021 at 7:45 PM

Title: Re: Some discussion on Tilopa

Content:

Crazywisdom said:

But if you can provide a quote from a tantra that says no lama knows the level of students, I might believe you.

Malcolm wrote:

There is no citation from any tantra I know of that says a guru can do so. This idea is inferred from the notion that those on the bhumis can know the minds of others. But most gurus are not bodhisattvas on the bhumis, despite endless propaganda about tulkus and so on. In fact, the Vajrayāna system was taught so that ordinary people can transmit the teachings, and that is stated in the tantras. There are examples of this in the 84 Mahāsiddhas, for example, the tale of Śantipa and Kotalipa. The former gave empowerment to the latter, and the latter attained mahamudra siddhi. To expressed his gratitude, Kotalipa flew through the air to visit Śantipa, who did not recall him, but when confronted with Kotalipa's realization, Śantipa requested teachings and attained mahamudra realization himself. A realized guru is not required by a student who has faith that their guru is a buddha. Most of us do not have this sincere faith, even though we brag about this and that teacher's realization constantly. This is why main reason why people do not realize the fruit of Vajrayāna teachings in one lifetime.

tobes said:

It's not fair/right to expect consistency across different threads, but it is striking how you argued so robustly against this very point on the bhumi/Alan Wallace thread.

Malcolm wrote:

Huh? Which point, there are several. Here to make this easier:

- a. There is no citation from any tantra I know of that says a guru can do so.
- b. A realized guru is not required by a student who has faith that their guru is a buddha.
- c. Most of us do not have this sincere faith, even though we brag about this and that teacher's realization constantly. This is the main reason why people do not realize the fruit of Vajrayāna teachings in one lifetime.

Author: Malcolm

Date: Monday, August 30th, 2021 at 11:50 PM

Title: Re: Some discussion on Tilopa

Content:

Passing By said:

but you're not meant to be visualizing purelands all the time since it's referring to appearances/experiences in general.

Malcolm wrote:

In post-equipoise yogas, all appearances are the deity, all sound is mantra, all thoughts are gnosis. These are the three 'khyer so, the three attitudes.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 12:48 AM

Title: Re: Mahamudra Dharma Protectors

Content:

Konchog Thogme Jampa said:

So Dzogchen has Ekajati, Rahula and Dorje Legpa as its protectors.

Does Mahamudra have its own protectors?

Malcolm wrote:

Mahākāla and Mahākāli are the general protectors of secret mantra. All lineages practice these two protectors. Of all protectors, they are the most reliable, and are found in many tantras, both old and new.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 2:03 AM

Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")

Content:

yagmort said:

do we even have undistorted lineages anymore? i got the impression whatever it was Tilopa has taught is no more. they used to practice yidam as development stage and 6 dharmas of Naropa for upper door and karmamudra for lower door as completion.. things have changed.. nothing stays the same in sansara

Malcolm wrote:

This is a difficult point in Tibetan Buddhism. The Sakyapas assert that there is no path of mahāmudra independent of the two stages, the Kagyupas do. The decision as to who is technically correct is above my pay grade. Both the Sakyapas and the Kagyus have produced many masters who realized mahāmudra. So, it is best to decide on a lineage, follow it, and not get involved in polemical disputes over these issues.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 2:40 AM

Title: Re: Mahamudra Dharma Protectors

Content:

conebeckham said:

In general, the Sarma schools practice their own traditional forms of Mahakala and Mahakali.

Malcolm wrote:

The iconography of which is entirely based on Nyingma tantras...

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 2:49 AM

Title: Re: Being on the high bhumis without knowing?

Content:

Lhasa said:

"Realization", as a word, has been so over used and misused. In the Buddhist context, what does it mean, are there synonyms? I'm trying to get past my hindu/new age imprints.

Malcolm wrote:

"Realization" (rtogs pa) means combining understanding (go ba) with experience (nyams myong).

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 4:36 AM

Title: Re: Some discussion on Tilopa

Content:

Crazywisdom said:

In the Kagyu context these are primordially inseparable.

Malcolm wrote:

This is the case in Vajrayāna in general. However, most people cannot practice these things in this way, hence Vajradhara recommended a gradual approach for us stupid, unintelligent people who need baby steps.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 4:50 AM

Title: Re: Mahamudra Dharma Protectors

Content:

Crazywisdom said:

Not very prominent in Drikung Kagyu.

Malcolm wrote:

I received the lung for all the Drikung Dharmapālas many years ago (1991). Mahākāla was prominent in the texts translated for the Frederick, MD. Dharma Center by Khenchen Konchok Gyaltzen, where I imagine they are still in use today.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 4:55 AM

Title: Re: Mahamudra Dharma Protectors

Content:

Malcolm wrote:

Mahākāla and Mahākāli are the general protectors of secret mantra. All lineages practice these two protectors. Of all protectors, they are the most reliable, and are found in many tantras, both old and new.

Crazywisdom said:

Not very prominent in Drikung Kagyu.

Konchog Thogme Jampa said:

Yamantaka is in Garchen Drikung

Malcolm wrote:

Yidam, not dharmapāla.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 4:57 AM

Title: Re: IS it possible to have 2 yidams?

Content:

Danny said:

Which one of the three Khorlo Demchok lineage do drikung practice?

The 64 ? Also please what yum position is vajradakini? Wrapped around or one leg planted?

Thanks

Crazywisdom said:

They have Vajravarahi also wrapping both legs held up by Chakrasamvara.

Malcolm wrote:

Yes, this is the five-deity Ghantapāda Cakrasamvara.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 7:31 AM

Title: Re: Mahamudra Dharma Protectors

Content:

Crazywisdom said:

Not very prominent in Drikung Kagyu.

Malcolm wrote:

I received the lung for all the Drikung Dharmapālas many years ago (1991). Mahākāla was prominent in the texts translated for the Frederick, MD. Dharma Center by Khenchen Konchok Gyaltzen, where I imagine they are still in use today.

conebeckham said:

I would imagine Chakshipa, yes?

Malcolm wrote:

Yes, and crow headed Mahākāla etc.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 7:32 AM

Title: Re: Mahamudra Dharma Protectors

Content:

conebeckham said:

In general, the Sarma schools practice their own traditional forms of Mahakala and Mahakali.

Malcolm wrote:

The iconography of which is entirely based on Nyingma tantras...

conebeckham said:

Interesting. The Eight Chapter Tantra, 25 Chapter Tantra and 50 chapter Tantra were early translations? It's interesting, given that so many of these Mahakala forms are linked with various Sarma yidams.....Hevajra and GurGon, Demchok and ChakShipa, etc.

Malcolm wrote:

It is actually a tantra called the "mkha' 'gro me lce.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 7:39 AM

Title: Re: Some discussion on Tilopa

Content:

Crazywisdom said:

Ok get a topic going for that. What's the use of refuting Coemergent Mahamudra?

Malcolm wrote:

No one refutes the name. Everyone teaches a species of Connate Mahāmudra, including the Sakyapas.

It is the method that is under dispute, and whether the way things that are presented by some early Kagyu masters is the way things were actually presented by Indian masters.

If you are interested in such polemics you can read Sakya Pandita's Three Vows and Clarifying the Sage's Intent. His objections went unanswered by Kagyupas for nearly three centuries.

We really don't need to litigate this in this forum. It's above our pay grade. It's best left for Khenpos to argue about. It's what they get paid for.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 7:42 AM

Title: Re: IS it possible to have 2 yidams?

Content:

Crazywisdom said:

They have Vajravarahi also wrapping both legs held up by Chakrasamvara.

Malcolm wrote:

Yes, this is the five-deity Ghantapāda Cakrasamvara.

Crazywisdom said:

They are practicing as one Yab yum.

Malcolm wrote:

Nevertheless, this descends from Ghantapāda, whether it is one, five, or the sixty-two deity body mandala version. There is also the simplified sahaja aka natural version, with one face and two arms.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 8:21 AM

Title: Re: IS it possible to have 2 yidams?

Content:

Danny said:

I realized it's also the color of the faces,

Not just the yum posture ..it's so complex

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 8:21 AM

Title: Re: IS it possible to have 2 yidams?

Content:

Crazywisdom said:

They are practicing as one Yab yum.

Malcolm wrote:

Nevertheless, this descends from Ghantapāda, whether it is one, five, or the sixty-two deity body mandala version. There is also the simplified sahaja aka natural version, with one face and two arms.

conebeckham said:

Doesn't Ghantapada's system stem from Luipa's? (whose Samvara has the same "both legs up/wrapped around" iconography, BTW)...

I do understand that Drikung's sadhana is in the Ghantapada lineage.....

Malcolm wrote:

Luipa's system emphasizes the creation stage; Kṛṣṇa's emphasizes the creation stage and completion stage in equal measure; Ghantapāda's system emphasizes the completion stage.

conebeckham said:

whose Samvara has the same "both legs up/wrapped around" iconography, BTW

Malcolm wrote:

True, there are mainly differences in the retinue depictions.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 9:24 PM

Title: Re: IS it possible to have 2 yidams?

Content:

Danny said:

So I'm saying in order.. Luipa, then Ghantapāda's

Cuz at some point 3 really became two. Not three

Cuz there was a blending,

...

It's not super clear

It's actually super fascinating.

Malcolm wrote:

There three because Luipa wrote the first Cakrasamvara Sadhana, Ghantapada and Krishnacarya composed their own based on their own realization, but actually they are all in the same lineage.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 11:41 PM

Title: Re: IS it possible to have 2 yidams?

Content:

Danny said:

So I'm saying in order.. Luipa, then Ghantapāda's

Cuz at some point 3 really became two. Not three

Cuz there was a blending,

...

It's not super clear

It's actually super fascinating.

Malcolm wrote:

There three because Luipa wrote the first Cakrasamvara Sadhana, Ghantapada and Krishnacarya composed their own based on their own realization, but actually they are all in the same lineage.

Danny said:

Ok, sure but there's by my reckoning, 10 tantras on Heruka chakrasamvara?

Malcolm wrote:

There are several. According to the Naropa Guhya-anta tradition, there are five main tantras.

Author: Malcolm

Date: Tuesday, August 31st, 2021 at 11:44 PM

Title: Re: IS it possible to have 2 yidams?

Content:

Crazywisdom said:

They are practicing as one Yab yum.

Malcolm wrote:

Nevertheless, this descends from Ghantapāda, whether it is one, five, or the sixty-two deity body mandala version. There is also the simplified sahaja aka natural version, with one face and two arms.

tony_montana said:

Hi, forgive me but I need to ask a kinda silly question: If a person receives the empowerment of the sahaja-Chakrasamvara (like in Drikung Kagyu and other Kagyu lineages) can this person also self-visualize as the 12-armed Chakrasamvara?

Malcolm wrote:

Not sure. Probably not. However Sahaja firms are for completion stage

Author: Malcolm

Date: Wednesday, September 1st, 2021 at 2:37 AM

Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")

Content:

Schrödinger's Yidam said:

Sarah Harding says in the introduction to "Creation and Completion" that when practicing Mahamudra your winds naturally go into the central channel, so it is not mentioned. But you can also do the same thing by drawing the winds into the central channels via the Yogas. So the Yogas are Completion Stage practice in their own right.

Malcolm wrote:

Yes, there are three inner empowerments, and there are completion stage practices which correspond to each one.

Author: Malcolm

Date: Wednesday, September 1st, 2021 at 4:27 AM

Title: Re: Fiction with Buddhist influences

Content:

PeterC said:

Mishima's Sea of Fertility tetralogy. The ingredients are all Buddhist, although the story isn't really about the Dharma. It's heavy going and a little fascist in places (notably Running Horses), but it's an important work.

Malcolm wrote:

A little fascist? Mishima was a lunatic.

Author: Malcolm

Date: Thursday, September 2nd, 2021 at 4:00 AM

Title: Re: Some discussion on Tilopa

Content:

tobes said:

Point C. i.e. the critique of Wallace was that he was being 'less than inspiring' for assuming that most people will not attain liberation on this life. Yet this is a very pragmatic, justified and fair assumption as you point out here (but not there).

Malcolm wrote:

Yes, he was being less than inspiring.

Here, I am pointing out the cause of lack of success in Vajrayāna practice (lack of devotion to one's guru as a buddha in fact), and for those who care to see it, the remedy (devotion to one's guru as a buddha in fact).

On the other hand, Nāgārjuna stated in the Pañcakrama:

When falling off of a mountain peak,
some think they are not falling, even though they are falling
When the beneficial instruction of the guru is received,
some think they are not liberated, even though they are liberated.

So you see, I am pretty consistent, even across posts.

Author: Malcolm

Date: Thursday, September 2nd, 2021 at 4:03 AM

Title: Re: Lama Lena Testimonies/Credentials

Content:

Matt J said:

Is it possible she is using kyerim in a broader way than people are used to?

Malcolm wrote:

Creation stage is creation stage. It has no broader meaning.

Author: Malcolm

Date: Thursday, September 2nd, 2021 at 4:13 AM

Title: Re: Anam Thubten

Content:

clyde said:

But Anam Thubten has a sense of humor, something that is missing from the suttas,

Malcolm wrote:
Not if you know how to read them.

Author: Malcolm
Date: Thursday, September 2nd, 2021 at 7:10 PM
Title: Re: Taliban - Split from: Prayer for Afghanistan
Content:
Queequeg said:
And that's a wrap.

Ten days from now will be the 20th anniversary of 9/11.

We need to turn inward. We've neglected too much domestically. The world out there will need to take care of itself and not expect the US's involvement, for good or bad.

Arnoud said:
I think most of the world agrees with that. And would have preferred that from the start.

Sādhaka said:
Ron Paul's been saying that for decades.

Malcolm wrote:
Libertarian-style isolationism is inadequate in every respect to issues we face in the modern world.

Author: Malcolm
Date: Thursday, September 2nd, 2021 at 7:12 PM
Title: Re: Anam Thubten
Content:

clyde said:
But Anam Thubten has a sense of humor, something that is missing from the suttas,

Malcolm wrote:
Not if you know how to read them.

clyde said:
Perhaps, but nowhere, at least as far as I know and no search of the AccessToInsight website, does one find in the suttas "the Buddha laughed".

Malcolm wrote:
You find many places where the Buddha smiles.

Author: Malcolm

Date: Thursday, September 2nd, 2021 at 7:26 PM

Title: Re: Kalachakra in Dzogchen Community

Content:

RobertoKhorviano said:

All the more reason to switch from long Kalachakra empowerments to much simpler Anu-Ati style way of the transmission (without discussing details here: like the Kalachakra empowerment used on Tenerife). This way giving empowerment would be less taxing for HHDL's human vehicle.

Malcolm wrote:

Gelukpas and Sakyapas won't accept these kinds of empowerments as ripening empowerments, generally speaking.

Author: Malcolm

Date: Thursday, September 2nd, 2021 at 10:51 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

Domestically, if the Dems can hold on at the mid-term,

Malcolm wrote:

Yesterday, SCOTUS may handed the midterms to the Dems.

Author: Malcolm

Date: Thursday, September 2nd, 2021 at 10:54 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

Domestically, if the Dems can hold on at the mid-term,

Malcolm wrote:

Yesterday, SCOTUS may handed the midterms to the Dems.

Queequeg said:

The Texas abortion ruling? That law is crazy.

Malcolm wrote:
Yup. That and Covid.

Author: Malcolm
Date: Friday, September 3rd, 2021 at 12:34 AM
Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")
Content:

Crazywisdom said:
Then on 226 of same book there's a quote from Lord Jigten Sumgon that says the culminating devotion is not providing service for a long time or making great offerings, it's seeing the guru as Dharmakaya.

Malcolm wrote:
And Virupa asserts that by serving the guru one can attain mahāmudra without meditating at all, if one is of the highest capacity.

Author: Malcolm
Date: Friday, September 3rd, 2021 at 1:29 AM
Title: Re: Minnesota Teen Prepares for Life as a Reincarnated Lama
Content:
Schrödinger's Yidam said:
It seems puberty is usually what derails western tulkus. Celibacy is a hard sell for a male teenager that has had access to porn.

Malcolm wrote:
It derails a lot of Tibetan tulkus as well. Porn is everywhere.

Author: Malcolm
Date: Friday, September 3rd, 2021 at 2:34 AM
Title: Re: Anam Thubten
Content:
Malcolm wrote:
You find many places where the Buddha smiles.

clyde said:
Yes, the Buddha smiles (It's a significant event in the Zen tradition.), but nowhere is it recorded that he laughs or that he causes others to laugh.

heart said:
Probably because the people who wrote it down, centuries after it happened, lacked as sense of humor.

/magnus

Malcolm wrote:

One of the listed qualities of arhats is that they do not laugh.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 2:35 AM

Title: Re: The Origin Of Tibetan Singing Bowls

Content:

Täpa said:

It claims the bowls are used for over 2500 years by monks.

Malcolm wrote:

It is, frankly, a fraudulent claim. One has to question ethics of the folks who make this shit up.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 2:58 AM

Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")

Content:

Crazywisdom said:

Then on 226 of same book there's a quote from Lord Jigten Sumgon that says the culminating devotion is not providing service for a long time or making great offerings, it's seeing the guru as Dharmakaya.

Malcolm wrote:

And Virupa asserts that by serving the guru one can attain mahāmudra without meditating at all, if one is of the highest capacity.

Crazywisdom said:

That also seems to be what Dzogchen tantras say, it comes by way of apt descriptions. It seems all these pith instructions are in agreement.

Malcolm wrote:

Generally, yes.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 4:16 AM

Title: Re: purity

Content:

DGA said:

I'm reading Drung, Deu, and Bon. In the translated excerpts in that text, I see frequent reference to or appeal to purity. The "pure race." the pure teachings.

What is translated as "pure" in this context, and what is meant by it?

thank you

Malcolm wrote:

Page number, chapter, thanks.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 4:16 AM

Title: Re: The Origin Of Tibetan Singing Bowls

Content:

Malcolm wrote:

It is, frankly, a fraudulent claim. One has to question ethics of the folks who make this shit up.

PadmaVonSamba said:

Not the only fraudulent claim on that website

Täpa said:

Thank you all for the fast replies. I know Bon is frequently accused of plagiarism and things like that by other Tibetan schools. And now again they might dig their own grave with this? It might be a silly 'mistake' if this really is nonsense.

Malcolm wrote:

This is just an appeal to people with new age tendencies. You may notice that Bonpos do not teach their serious curriculum of Madhyamaka, Abhidharma, etc. These texts, though borrowing from Buddhist texts, are not simply copies of Buddhist texts as commonly thought.

The modern Bonpos focus on rituals, and so on, things that have marketing appeal to a certain kind of Westerner. As far as I know, aside from singing bowls, with is complete and utter nonsense, virtually everything else one sees these geshe teach is sourced in authentic Bon traditions.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 4:19 AM

Title: Re: Anam Thubten

Content:

heart said:

I believe you, but the Buddha wasn't an arhat.

Malcolm wrote:

Yes, actually he was.

Tathāgata arhat samyaksambudda is his common title.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 4:23 AM

Title: Re: Future of Tibetan Tantric Buddhism

Content:

Chenrezig said:

The future of Tibetan Tantric Buddhism is not diminished in any way over 70 years but instead gained the world attention becoming the most important faith in the world.

Malcolm wrote:

This is somewhat overblown.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 5:58 AM

Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")

Content:

conebeckham said:

It's one interpretation, I suppose, but the point is that uncontrived devotion is an overwhelming state of mind, but one which is very lucid and direct, which serves to focus--and in the proper circumstances, instructions will "take"--the student will have an experiential glimpse, a direct glimpse, without conceptualization. Frankly, the whole point of Tummo is also to create a similar state of mind, an overwhelming but lucid mind of bliss, to achieve the same purpose.

Crazywisdom said:

Honestly I don't know what overwhelming has to do with anything. Tummo of bliss is an example wisdom. The point of devotion as a path is direct perception, which comes from pith instructions. It's not the same at all. So have to disagree.

conebeckham said:

Both an experience of extreme devotion,

Malcolm wrote:
Aka Mos gus pa'i rtsal.

Author: Malcolm
Date: Friday, September 3rd, 2021 at 7:49 AM
Title: Re: Taliban - Split from: Prayer for Afghanistan
Content:

Queequeg said:
Domestically, if the Dems can hold on at the mid-term,

Malcolm wrote:
Yesterday, SCOTUS may handed the midterms to the Dems.

PeterC said:
You mean Texas? It's going to help, but may not be enough.

It's also quite possibly the right decision. The really insidious thing about the Texas taliban's law is that it turns the whole of the population into the enforcers. It creates a cause of action for any citizen against any doctor or patient. That's socially pretty horrible, but it's also quite clever, because that makes it a lot harder for SCOTUS to review before there is an actual case.

Malcolm wrote:
It's a patently illegal law.

Author: Malcolm
Date: Friday, September 3rd, 2021 at 7:51 AM
Title: Re: Anam Thubten
Content:

Malcolm wrote:
Yes, actually he was.

Tathāgata arhat samyaksambudda is his common title.

heart said:
arhat = buddha?

SilenceMonkey said:
* namo tassa bhagavato arahato samma sambuddhassa *

month or so.

Malcolm wrote:

I've been in the Sakya school for thirty years. Water offerings, yes, sound healing with metal bowls, no.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 6:08 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

For those who don't know, this law bans abortions after the sixth week and then authorizes anyone to bring a lawsuit against anyone who performs or assists anyone obtain an abortion, awarding them \$10,000 and attorneys fees and costs if they win. This means someone who loses this case as a defendant will have to pay \$10,000 and the plaintiff's attorney fees and costs that could easily be in the six figure range. One of these cases could bankrupt a doctor or counselor. You can bet anti abortion organizations will line up to support these cases. No one will want to do these procedures.

You can bet red states will all copy this law.

It's a shit show.

Malcolm wrote:

GOP solution to demographic crisis?

Author: Malcolm

Date: Friday, September 3rd, 2021 at 7:47 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Dharmasherab said:

The US should not have got involved in the first place back in 2001.

Malcolm wrote:

Another SCOTUS debacle.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 10:21 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

What should have been the response?

Malcolm wrote:

What we did in Abbottabad. Waited, watched, and then eliminated OBL when we had the chance. No reason at all to spend 2 trillion dollars on nothing.

47,245 civilians died in this war. Seems a little excessive, not to mention the number of civilians who died in Iraq. Total numbers here as of 2019:

<https://watson.brown.edu/costsofwar/files/cow/imce/papers/2019/Direct%20War%20Deaths%20COW%20Estimate%20November%2013%202019%20FINAL.pdf>

Author: Malcolm

Date: Friday, September 3rd, 2021 at 11:03 PM

Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")

Content:

Malcolm wrote:

Aka Mos gus pa'i rtsal.

rai said:

which gives 0 results in google

Crazywisdom said:

Because it's arcane knowledge that only he knows. It's an exotic combination of characters that dazzles the eye....

Malcolm wrote:

Cone knows Tibetan.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 11:38 PM

Title: Re: Emptiness practice off the cushion

Content:

Rick said:

Greet!

What off-the-cushion practices are good for deepening one's relationship with emptiness?

Many thank!

Rick

Malcolm wrote:

Regarding all phenomena as dreams and illusions.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 11:46 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

Dharmasherab says the US should never have gone into Afghanistan in the first place

Malcolm wrote:

I agree.

Queequeg said:

and I would like to know what the correct response should have been to 9/11 if it didn't involve going into Afghanistan.

Malcolm wrote:

Covert ops, not an invasion. Drone strikes, the usual things people don't like but we do anyway.

Author: Malcolm

Date: Friday, September 3rd, 2021 at 11:48 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Sādhaka said:

There was a reason for some people.

Malcolm wrote:

Sure, a lot of people on the beltway lined their pockets, most of that 2 trillion was spent here.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 12:09 AM

Title: Re: Thou shall bring no false idols before me

Content:

Jesse said:

I would prefer to see a technologically advanced society which is guided/governed by great Bodhisattvas.

Malcolm wrote:

This is just philosopher king ideology. It does not work in reality. I am fine with the conventional wisdom of ordinary people, even if it is far, far less than perfect.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 12:31 AM

Title: Re: Recommended Reading Before The Indian Classics

Content:

Padmist said:

Before I embark on reading the Indian Classics (Nagarjuna, Asanga, Vasubandhu, etc), their commentarial work, shastras, treatises, (MMK, 5 Maitreya Texts, Abhidharmakośakārikā, etc) are there books you'd recommend I read first to make reading these classics easier to understand?

Malcolm wrote:

Sakya Pandita's Clarifying the Sages Intent, Gampopa's Ornament of Liberation, etc.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 12:50 AM

Title: Re: Emptiness practice off the cushion

Content:

Rick said:

What off-the-cushion practices are good for deepening one's relationship with emptiness?

Malcolm wrote:

Regarding all phenomena as dreams and illusions.

Rick said:

Life is but a dream?

Malcolm wrote:

no more real than last night's dream, yes.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 12:53 AM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Schopenhauer said:

What are the most important empowerments in the Sakya tradition, besides the Hevajra

and Lamdre empowerments?

Malcolm wrote:

Vajrayoginī

Then in no particular order:

Vajrakīlaya

Sarvavidyā

Guhyasamāja

Vajrabhairava

Cakrasamvara

Mahākāla

Author: Malcolm

Date: Saturday, September 4th, 2021 at 12:55 AM

Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")

Content:

Crazywisdom said:

Because it's arcane knowledge that only he knows. It's an exotic combination of characters that dazzles the eye....

Malcolm wrote:

Cone knows Tibetan.

Crazywisdom said:

Hanji

Author: Malcolm

Date: Saturday, September 4th, 2021 at 1:47 AM

Title: Re: Emptiness practice off the cushion

Content:

Rick said:

Which means all the bogeymen in my life (fears, neuroses, sorrows, suffering, grief) are just that ... bogeymen!

Malcolm wrote:

Yes. But this ability to regard everything as dreams and illusions in post-equipose ought to arise from profound confidence in emptiness, otherwise, it may fall into a kind of nihilism.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 2:00 AM

Title: Re: Thou shall bring no false idols before me

Content:

Jesse said:

I still believe systems such as democracy would have a place, however with a better educated, less deluded public, society could elect beneficial public servants, based on merit and skill; rather than politics, greed, and the other asinine qualities we now base our elections on.

Malcolm wrote:

Eliminate the GOP and your wishes will be granted.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 4:48 AM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Malcolm wrote:

Covert ops, not an invasion. Drone strikes, the usual things people don't like but we do anyway.

Queequeg said:

That's the only answer I've gotten to the alternative to getting involved in Afghanistan, and it involves getting involved in Afghanistan.

Malcolm wrote:

It does not involve a full scale ground invasion.

Queequeg said:

OBL and his gang were responsible. There's no version of reality where the US does not go after him.

Malcolm wrote:

Sure, but a ground war? 2 Trillion? Come on.

Queequeg said:

I don't know where you guys were on 9/11 and in the aftermath. I was in NYC, and a couple drone strikes and special ops was not going to satisfy the urge for revenge.

Malcolm wrote:

Yes, so we punished people who had nothing to do with, by claiming we were going after people we had supported with advanced tactical weaponry since the Carter years. Makes a lot of sense. Really, it was a total failure of leadership on every level.

Queequeg said:

People were lining up at the recruiting station. Americans were going to kick ass after such a direct attack like that. There was no alternative to a lot of death and destruction.

Malcolm wrote:

Yes, there is often no alternative when American stupidity gets involved. We just decided to punish Muslims for allowing OBL to exist, and killed a million people in the process. It's indefensible. It is a war crime.

Queequeg said:

There was another message there - that was if you harbor people like OBL, expect to get your ass whupped.

Malcolm wrote:

But that did not happen, just like it did not happen in Vietnam, etc. And actually the Taliban was willing to hand over OBL:

<https://www.baltimoresun.com/bal-te.attacks15oct15-story.html>

There was a diplomatic solution, but Bush was under the influence of Darth Cheney. and opted to ignore it.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 4:50 AM

Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")

Content:

Malcolm wrote:

It refers to the quality of devotion, literally “ the power of devotion” .

rai said:

thank you!

Danny said:

So what's the devotion? And why's it “powerful”?

Malcolm wrote:

It's how, combined with recognition of the mind essence, one realizes mahāmudra through guru yoga.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 6:05 AM

Title: Re: Emptiness practice off the cushion

Content:

Rick said:

Life is but a dream?

master of puppets said:

don't believe life is a dream.

for an awakened can not be.

because he is awakened.

Malcolm wrote:

That's why an awakened one is awake. Even the Buddha said life is just like last night's dream, sheesh.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 8:16 AM

Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")

Content:

Danny said:

So what's the devotion? And why's it "powerful"?

Malcolm wrote:

It's how, combined with recognition of the mind essence, one realizes mahāmudra through guru yoga.

Crazywisdom said:

Well seeing the guru as Vajradhara is enough. Milarepa taught the guru is an illusion.

Malcolm wrote:

Is the mind essence different than Vajradhara? If so, please explain how. Is the mind essence established as something that truly exists? If so, please explain how. If you can't, then your distinctions are like saying this pure water is better than that pure water.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 9:20 AM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Malcolm wrote:

Vajrayoginī

n8pee said:
Why is this?

Malcolm wrote:
Apart from Lamdre, Naropa's Khecari is the most important set of instructions in Sakya. It's easy to practice, profound, and complete. According to the Sakya Tradition, it's the ultimate practice lineage from the Cakrasamvara tantra tradition as preserved by this school.

Author: Malcolm
Date: Saturday, September 4th, 2021 at 7:17 PM
Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")
Content:

Crazywisdom said:
You guys want to say powerful overwhelming devotion. But tears and emotion and all that is just attachment, opinion and bias.

Malcolm wrote:
Where did I call for tears and emotion? I said that in guru yoga, mahamudra is realized through merging the power of devotion with recognition of the nature of the mind, that's all. It's a different path than the two stages, but produces a similar gnosis.

Author: Malcolm
Date: Saturday, September 4th, 2021 at 7:56 PM
Title: Re: Taliban - Split from: Prayer for Afghanistan
Content:

Kim O'Hara said:
I might. Or I might just be restraining my speech about *Texans to Americans.

Malcolm wrote:
There, fixed it for you.

Author: Malcolm
Date: Saturday, September 4th, 2021 at 8:17 PM
Title: Re: purity
Content:
DGA said:
Here are a few examples that caught my eye. I'm sure I glossed over more.

Drung, Deu, and Bon

Chapter 1, part 4, quoting from "Birth In Ling"

Of course, I notice these are all quotations from the same text. I assume there are at least shades of meaning that distinguish the above from the below:

Chapter 8, section 1:

(p 106)

Malcolm wrote:

"Oh great, pure, divine race!" (p 6)

lha sde dkar po: here "pure" is translating dkar po, or "white." sde is not usually translated as race. It is basically a military term, and means "division, section, or segment." But given the context, I see why Adriano has chosen race (usually given for rigs).

"let the pure (dkar po) people of Ling sing and dance!" (p 7)

"the deities have chosen a man from among the pure (dkar) Ling." (p 9)

"may his birth be like an ornament for the pure (dkar po) Ling!" (p 9)

"Dkar po" here as denotes good, virtuous, etc.

"as men do not distinguish good from evil, and do not know how to maintain purity (gtsang) and avoid impurity (dme), they create a basis for negativity"

gtsang here has the connotation of moral purity, chastity, proper sexual conduct; while dme has the connotation of adultery and incest.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 8:23 PM

Title: Re: purity

Content:

tingdzin said:

so no basis for "race pride" in the bad sense.

Malcolm wrote:

Khampas clearly think they are not Bodpas. Also the gtsang pas really distinguish themselves from the dbu pas, etc. But it is more regional than racial. They all come from the four clans (rus).

Author: Malcolm

Date: Saturday, September 4th, 2021 at 9:01 PM

Title: Re: Great Vegan Debate

Content:

Sunrise said:

The Buddha was skillful allowing the Sangha, who were beggars, to eat meat (not intentionally killed for them).

Malcolm wrote:

He also never discussed the diets of lay people.

Aemilius said:

He did discuss the livelihood of lay persons.

Malcolm wrote:

Yes, which had the side effect of leading to a de facto caste system where butchers were considered the lowest of the low, because in Buddhist countries everyone ate meat and still do.

But the Buddha actually defined meat pure in three ways as acceptable, including in a Mahāyānā context, which you will discover if you read Bhavaviveka's treatment of the issue which I have presented here elsewhere.

Author: Malcolm

Date: Saturday, September 4th, 2021 at 9:53 PM

Title: Re: Some discussion on Tilopa (split from "Choiceless awareness")

Content:

Crazywisdom said:

Didn't you also say an impartial mind is impossible? That one must choose wisdom? It would appear you're own evaluation of the situation would make Mahamudra practice impossible.

Malcolm wrote:

I said "choiceless awareness" was impossible. Awareness, by its very definition, is always awareness of something. I am pretty sure I did not say that one "chooses" transcendent gnosis. Of course, there are all kinds of things one chooses in order to discover that gnosis, such as a teacher, lineage, etc.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 10:11 AM

Title: Re: The Origin Of Tibetan Singing Bowls

Content:

climb-up said:

Maybe this Rinpoche had some positive experiences with sound healing, thought they were meaningful and useful and just assumed that the historical claims were true?

Malcolm wrote:

2500 years? There wasn't even Buddhism in Tibet 2500 years ago.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 7:49 PM

Title: Re: The Origin Of Tibetan Singing Bowls

Content:

climb-up said:

Maybe this Rinpoche had some positive experiences with sound healing, thought they were meaningful and useful and just assumed that the historical claims were true?

Malcolm wrote:

2500 years? There wasn't even Buddhism in Tibet 2500 years ago.

climb-up said:

But he's a bönpo right? So he'd be going by that timeframe?

Malcolm wrote:

2500 years ago, there was only the Buddha, in India.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 7:53 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Kim O'Hara said:

I might. Or I might just be restraining my speech about *Texans to Americans.

Malcolm wrote:

There, fixed it for you.

Kim O'Hara said:

Thanks. My bad.

I was actually going to write ...about some Americans to other Americans... which would have been better still because it would cover the point TharpaChodron made. I think I will have to wait until my next life to start aspiring to perfection in speech.

Kim

Malcolm wrote:

Well, all of this is actually Australia's fault....Rupert Murdoch....

Author: Malcolm

Date: Sunday, September 5th, 2021 at 7:55 PM

Title: Re: Great Vegan Debate

Content:

Aemilius said:

He did discuss the livelihood of lay persons.

Malcolm wrote:

Yes, which had the side effect of leading to a de facto caste system where butchers were considered the lowest of the low, because in Buddhist countries everyone ate meat and still do.

But the Buddha actually defined meat pure in three ways as acceptable, including in a Mahāyānā context, which you will discover if you read Bhavaviveka's treatment of the issue which I have presented here elsewhere.

Aemilius said:

"Pure in three ways" doesn't hold water. Each person who eats meat habitually or sporadically creates demand for the production of meat in the future. This is how the market works, and nowadays most people know it. At the time of Shakyamuni the science of economics and market analysis had not yet developed, and this example of "pure in three ways" was accepted, but it can't be accepted anymore.

Malcolm wrote:

Sure it can. The issue is volition, not economics.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 8:16 PM

Title: Re: Not wanting to practice unless my suffering is high

Content:

Jesse said:

Either way I appreciate all of the input, and advice. Bliss is honestly about the only thing that will motivate me to practice when I'm in a rut like currently. If I can manage to get some of that going maybe it will carry me a ways away from my current stagnant position.

Malcolm wrote:

You are always suffering, you just don't recognize it.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 8:37 PM

Title: Re: Emptiness practice off the cushion

Content:

master of puppets said:

I don't know

Crazywisdom said:

The foam gathers and goes down a wide gullet.

master of puppets said:

can say many things..i will ask, what is good what is bad, really?

you may as well disregard..

Author: Malcolm

Date: Sunday, September 5th, 2021 at 8:39 PM

Title: Re: Future of Tibetan Tantric Buddhism

Content:

Chenrezig said:

The 5th built the Potala still under Mongolian support...

Malcolm wrote:

No, he expanded it. It was originally constructed by Songtsam Gampo.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 9:38 PM

Title: Re: Emptiness practice off the cushion

Content:

Rick said:

Striving to realize emptiness with good texts but no living teacher/sangha and with a good off-cushion but no on-the-cushion practice ...

A fool's errand? Or a good path (of the 84,000) for the right person? (A fool?)

Malcolm wrote:

This is just intellectualism. It is like being a stone in the bottom of the ocean. No matter

how wet the surface becomes, the water never penetrates inside.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 9:39 PM

Title: Re: translation of Dra Talgyur and its commentary by Vimalamitra

Content:

yagmort said:

it was announced some time ago that translation of Dra Talgyur and its commentary by Vimalamitra is in progress.

<http://melong.com/the-drathalgyur-all-penetrating-sound-tantra/>

since Chogyal Namkhai Norbu Rinpoche and Elio Guarisco passed away, what is the status of this project?

Malcolm wrote:

It never started. It however is my next project, with the encouragement of Adriano Clemente. It is a long text, so, maybe it will be published in four years. I think it has already been translated into French by JLA as far as I know.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 9:58 PM

Title: Re: Emptiness practice off the cushion

Content:

Rick said:

Well at least the stone can take solace from knowing it is immersed in water. And, who knows, maybe a crack will form and some will seep inside?

Malcolm wrote:

If you just want follow your own trip, why bother asking questions?

You don't understand the meaning of refuge, that's your basic problem.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 10:02 PM

Title: Re: The Noble Truths as Skillful Means

Content:

Unknown said:

Let me be clear from the onset that I do not claim to be enlightened. I probably botched my opportunity because (1) I was not working with a teacher, and (2) I am not Buddha. (But then had I been working with a teacher I doubt if I would have made this discovery. And if I had become enlightened, I'm not sure if I'd be working through the details involved in writing this explanation.)

Malcolm wrote:

Since you don't have a teacher, did not train with a teacher, etc., you should not be writing explanations as if you are a teacher. It's like someone who never studied medicine writing prescriptions. It's highly unethical.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 10:25 PM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

If you can cite this method being taught by an ordained teacher, I'd love to see it!

Malcolm wrote:

There are many errors in your presentation. Too many to enumerate.

Your motivation is not the point. The fact that you are proffering meditation advice without having trained under a qualified teacher is the point.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 10:34 PM

Title: Re: The Noble Truths as Skillful Means

Content:

Malcolm wrote:

The fact that you are proffering meditation advice without having trained under a qualified teacher is the point.

JimTempleman said:

I'm just trying to clarify an earlier teaching.

Malcolm wrote:

When an unqualified physician prescribes medicine, they harm the patient, and thereby, their own reputation.

You should try studying the dharma properly, before you presume to teach others.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 10:36 PM

Title: Re: Emptiness practice off the cushion

Content:

Rick said:

Yes I am not fond of committing to one thing.

Malcolm wrote:

Then, Ferdinand, you will never get anywhere.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 10:57 PM

Title: Re: Emptiness practice off the cushion

Content:

Author: Malcolm

Date: Sunday, September 5th, 2021 at 10:58 PM

Title: Re: translation of Dra Talgyur and its commentary by Vimalamitra

Content:

yagmort said:

thanks Malcolm, both for the reply and your efforts.

excuse my ignorance, what about vima nyingthig? was any of it translated? any ideas about full cycle translation?

Malcolm wrote:

Bits and pieces, three phrases of Garab Dorje, seven nails of Shri singha, etc.

Author: Malcolm

Date: Sunday, September 5th, 2021 at 11:21 PM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

I'm trying to explain how my own practice & experience can readily be interpreted in terms of the Four Noble Truths. My problem is that if I don't present it as a system, the points I'm making won't hold up.

Malcolm wrote:

There are many errors in your presentation. Too many to enumerate.

JimTempleman said:

– My errors are innumerable; I vow to listen to all of your criticism with an open mind.

Malcolm wrote:

To begin with, you need a qualified teacher. Start there.

Author: Malcolm

Date: Monday, September 6th, 2021 at 12:19 AM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

. If you think the presentation is flawed, I'd like to hear how you would correct it.

Malcolm wrote:

This is why you need a teacher.

Author: Malcolm

Date: Monday, September 6th, 2021 at 12:42 AM

Title: Re: The Origin Of Tibetan Singing Bowls

Content:

climb-up said:

But he's a bönpo right? So he'd be going by that timeframe?

Malcolm wrote:

2500 years ago, there was only the Buddha, in India.

climb-up said:

But is that how Bönpo see it?

I thought that Bönpo trace their founding to Tonpa Sherab Miwo who they place in 16,000s BCE.

Malcolm wrote:

No comment. As far as sound healing with singing bowls go, there was no such thing before the 1980's.

Author: Malcolm

Date: Monday, September 6th, 2021 at 1:03 AM

Title: Re: Great Vegan Debate

Content:

PadmaVonSamba said:

But just to be clear, in the meantime, whatever animals have been raised for slaughter will still be slaughtered, whether they end up in a butcher shop or sold for pet food. The producers won't spend another penny on feed if there's no payoff in it.

Malcolm wrote:

A lot of vegans own pets, to whom they feed meat.

Author: Malcolm
Date: Monday, September 6th, 2021 at 2:03 AM
Title: Re: The Origin Of Tibetan Singing Bowls
Content:

climb-up said:

Well, yeah. But that's different than whether someone is intentionally lying or has taken claims made on good faith.

Malcolm wrote:
Caveat emptor.

Author: Malcolm
Date: Monday, September 6th, 2021 at 2:07 AM
Title: Re: purity
Content:

Heimdall said:

It's not a bad thing to embrace your own cultural heritage as a good thing. It only gets bad if it goes too far.

PadmaVonSamba said:

Isn't the concept of "my heritage", which means everything created by other people in the past, basically plagiarism?

Heimdall said:

Whether you like it or not, your own cultural experience defines who you are and how you perceive the world.

I mean let's look at you - you worked in an incense shop. The idea of that in my cultural experience is totally foreign; here in the West people don't generally do that. Yet all those experience, all the incense smells you've experienced, the people you've worked with - to some extent, they all are a part of who you are. Without your culture, you wouldn't have been Buddhist, because your ancestors gave you the necessary foundation stones to find Buddhism.

So you should be thankful for your ancestors for that.

As another example, if you are born and raised in a Western country, most people are not genuinely aware of how much the Judeo-Christian framework consciously and unconsciously influences their perceptions, down even to the level of political movements and socio-political philosophy, conceptions of "good" and "evil", and down

even to the level of basic cultural custom.

Elaborating that, in Christianity, unlike any other religion in the world, the lower-classes are seen as having intrinsic moral value due to the fact that they suffer more and they less prone to being slaves to materiality. "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven", "It's easier for a camel to enter through the eye of a needle than a rich person to enter the Kingdom of Heaven". Additionally, both Judaism and Christianity have this utopian fantasy where the world will eventually collapse, and the good will enter the Heavenly Jerusalem.

In my understanding, this conception of "the moral superiority of the lower classes" is totally alien to Buddhism. The Buddha himself was an upper-class prince. Sure, we should help the poor, and sure, the upper classes may be prone to spiritually destructive practices (In the Buddha's own words, "living like a Deva"), but everyone here has karma to work out and should strive to achieve enlightenment. There's nothing inherently valuable about being lower class or morally evil about being upper class - a Buddhist king has to keep the eight precepts anyways. And the place we find ourselves in are a product of Karma anyways.

But given the background of Judeo-Christian values, is it any wonder why Marx, and his contemporary disciples, have totally embraced this worldview of "oppressor and oppressed" by various identity groups where the oppressed, by virtue of being oppressed, is seen as morally superior? Or that Marx and his followers have this utopian vision about the social structures collapsing and ushering in an egalitarian utopia like some kind of Heavenly Jerusalem on Earth? The only reason why these political frameworks got such a holding in the West is likely a product of Judeo-Christian values where "good" is defined as "poor, oppressed, detached, meek" and bad is "rich, powerful, greedy, Caesar", and the relatability of the corrupt world withering away and a perfect one coming in.

Even down to expressions like "God bless you" when someone sneezes or "God damn it" or "What the hell", all products of Judeo-Christian influence.

Author: Malcolm

Date: Monday, September 6th, 2021 at 2:08 AM

Title: Re: So sad

Content:

Danny said:

<https://www.fox5ny.com/news/boxer-jeanette-zacarias-zapata-dies-days-after-fight>

Zapata, from Mexico, suffered a series of power punches in the corner of the ring. After a solid uppercut, she seemed stunned near the end of the fourth round. A final right hook knocked her mouthguard out and left her unable to return to her corner after the bell rang.

Malcolm wrote:
Boxing should be illegal.

Author: Malcolm
Date: Monday, September 6th, 2021 at 2:49 AM
Title: Re: So sad
Content:

Johnny Dangerous said:
I think a harm reduction approach is the sanest one, if one wants to focus their energies on things like this.

Malcolm wrote:
The best way to reduce the harm of boxing is not to do it.

Author: Malcolm
Date: Monday, September 6th, 2021 at 3:02 AM
Title: Re: So sad
Content:

Johnny Dangerous said:
I think a harm reduction approach is the sanest one, if one wants to focus their energies on things like this.

Malcolm wrote:
The best way to reduce the harm of boxing is not to do it.

Johnny Dangerous said:
That worked out fantastically with the prohibition of alcohol, drugs, etc.

Malcolm wrote:
Just expressing my opinion JD. I also think guns should be illegal and the second amendment should be repealed. Again, just an opinion.

Author: Malcolm
Date: Monday, September 6th, 2021 at 9:21 AM
Title: Re: The Noble Truths as Skillful Means
Content:
JimTempleman said:
If I had a teacher I'm not sure that he or she would feel comfortable with my way of

taking everything apart & putting it back together.

reiu said:

Sorry, that comes off as just a dodge. It sounds more like you are trying to assert superiority or unassailability.

"teacher" comes up with Ctrl-F 54x in this thread, so I will belabor it just once more, but with a quote from someone not already participating:

It must be stressed that there is no true Zen practice without a teacher.

-Meido Roshi

This has obvious implications for what comes out of your practice. But also know that a Zen teacher might actually support or validate your experience. Evaluating a student's work is what good Zen teachers are expert at. Perhaps it is your own comfort level at risk.

Malcolm wrote:

You can lead a horse to water, but you can't make it drink.

Author: Malcolm

Date: Monday, September 6th, 2021 at 8:47 PM

Title: Re: translation of Dra Talgyur and its commentary by Vimalamitra

Content:

krodha said:

How terrible.

yagmort said:

it is.

Malcolm, will you make use of the work has already done by the original team? will Adriano and Jim continue to be a part of the project or it will be entirely your personal work?

Malcolm wrote:

Starting from scratch. But of course, I will consult Adriano where needed, and I have the support of Lama Chonam, and Tulku Dakpa, who will assist me when I need it.

Author: Malcolm

Date: Monday, September 6th, 2021 at 9:15 PM

Title: Re: Great Vegan Debate

Content:

Aemilius said:

"Pure in three ways" doesn't hold water. Each person who eats meat habitually or sporadically creates demand for the production of meat in the future. This is how the market works, and nowadays most people know it. At the time of Shakyamuni the science of economics and market analysis had not yet developed, and this example of "pure in three ways" was accepted, but it can't be accepted anymore.

Malcolm wrote:

Sure it can. The issue is volition, not economics.

Aemilius said:

In the market analysis monks and other persons are nameless individuals called consumers of goods. Because this market exists, it can be known how much meat has to be produced in the coming years to satisfy the market need for it. The consumption of meat is the driving force, it causes the production of meat, i.e. the raising and slaughtering of animals and processing their meat. The market is not really concerned with the volitions of the meat consumers. The volitions of consumers do not change the mechanism of it. As long as people want to eat meat, there is the market for it. Monks and other people are equally just nameless consumers, whose habits create the demand for meat, right now and in the future.

Malcolm wrote:

Correct, but prohibition is not against eating meat, it is against killing. Meat does not suffer. It's dead flesh. One can't kill it. Seeing, requesting, or killing an animal for meat involves karma and it's result. Buying a steak in the market does not. The market argument is a valid one from the point view of climate change etc., but it's irrelevant to liberation.

Author: Malcolm

Date: Monday, September 6th, 2021 at 11:11 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Crazywisdom said:

Clearly you are aware of this history. It amazes me journalists don't harp on this.

Malcolm wrote:

Many of them are too young for this to be on their radar. The average age of a journalist in the US is 39.

This story does not sell newspapers.

Author: Malcolm

Date: Monday, September 6th, 2021 at 11:13 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

Queequeg said:

We don't have packs of orphans living in garbage dumps.

Malcolm wrote:

No, they live out of dumpsters, since we have largely banned landfills.

Author: Malcolm

Date: Monday, September 6th, 2021 at 11:58 PM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

Had I been working with a teacher I would have reported it. I have no idea what he or she might have made of it. You might not know it, but there is a fairly extensive branch of Soto Zen that pretty much ignores samadhi, treating it as just 'scenery' along the never ending path of Zazen.

Malcolm wrote:

Please define samādhi.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 3:06 AM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

Had I been working with a teacher I would have reported it. I have no idea what he or she might have made of it. You might not know it, but there is a fairly extensive branch of Soto Zen that pretty much ignores samadhi, treating it as just 'scenery' along the never ending path of Zazen.

Malcolm wrote:

Please define samādhi.

JimTempleman said:

Giving you my definition or Master Sheng Yen's definition won't address my reference above your question.

I was referring to the phenomena described in the post: "Are Zen teachers awakened?"

You can find here: <https://www.dharmawheel.net/viewtopic.php?f=69&t=34065>

Malcolm wrote:

Which post? There are 13+ pages.

Author: Malcolm
Date: Tuesday, September 7th, 2021 at 3:08 AM
Title: Re: The Noble Truths as Skillful Means
Content:

JimTempleman said:
Malcom, I think narhwal90 just confirmed my point:

Malcolm wrote:
We are not talking about Soto Zen here. This is the general meditation forum. Please define samādhi.

Author: Malcolm
Date: Tuesday, September 7th, 2021 at 3:40 AM
Title: Re: The Noble Truths as Skillful Means
Content:

JimTempleman said:
Malcom, I think narhwal90 just confirmed my point:

Malcolm wrote:
We are not talking about Soto Zen here. This is the general meditation forum. Please define samādhi.

reiun said:
A general definition we all might agree on would be "meditative absorption". If not talking Soto, then not Tibetan, Nichiren, etc. either. Or Rinzai, whose Four Categories are most familiar to me.

Malcolm wrote:
That does not answer the question, it only leads to another question, what is meant by "meditative absorption?"

My point is, how can someone know if they are in samādhi if they cannot define it? What are its characteristics? These things are very precisely defined by in Buddhadharma. There are very precise indicators for what a samādhi is, and what a samādhi isn't. There are also very many different kinds of samadhis, hundreds and thousands of them.

People throw these terms around promiscuously, as if they understand what they mean, but frankly, in my experience, people often have no idea what they actually mean.

Author: Malcolm
Date: Tuesday, September 7th, 2021 at 3:44 AM

Title: Re: What y'all think?

Content:

Danny said:

<https://www.wsj.com/articles/college-university-fall-higher-education-men-women-enrollment-admissions-back-to-school-11630948233>

Malcolm wrote:

Too much time spent on Halo, etc.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 4:40 AM

Title: Re: So sad

Content:

Johnny Dangerous said:

That worked out fantastically with the prohibition of alcohol, drugs, etc.

Malcolm wrote:

Just expressing my opinion JD. I also think guns should be illegal and the second amendment should be repealed. Again, just an opinion.

TharpaChodron said:

Can we keep football?

Malcolm wrote:

Nope. You will all be forced to watch Ted Lasso until your eyes bleed.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 4:44 AM

Title: Re: Great Vegan Debate

Content:

frankie said:

It's sometimes good just to be honest with oneself.

Eating meat is not karmically optimal...it is not compassionate.

Malcolm wrote:

Eating meat that is pure in three ways is a neutral karma, like drinking water and most of our activities. It can be transformed through intention. It can be compassionate. One merely needs the method to make it so.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 4:55 AM

Title: Re: So sad

Content:

TharpaChodron said:

I know a 13 year old girl who is boxing, she is also of Mexican-American heritage. I detest how dangerous and violent this "sport" is, but to her she feels it's empowering. She told me she goes to fight in boxing matches and says to herself, "I'm not here to make friends, I'm here to make progress." It is twisted that in order for some to feel they have some power, they end up being turned into "fighters", like Roman slaves/Gladiators pleasing the elites. It's always the poorest who find boxing as their way up, be it in Cuba, Mexico, you name it. Rich white dudes don't box. They don't need to.

Malcolm wrote:

My distaste for boxing began when I was in 7th grade, and some guys in Gym class were hassling me for having long hair (1974). The coach, a major asshole, gave us boxing gloves, and had us fight in front of the whole class. Needless to say, I more or less just kept my head down. It sucked. Also, all the guys on the football team sucked too. Hence my distaste for both sports.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 7:35 AM

Title: Re: Great Vegan Debate

Content:

Vajrasambhava said:

Hi Malcolm,

Don't you think that buying a steak in the market is directly or indirectly involved in the process of requesting meat, ergo killing Animals?

Malcolm wrote:

No, for many reasons which have been outlined in this thread.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 7:40 AM

Title: Re: So sad

Content:

TharpaChodron said:

I know a 13 year old girl who is boxing, she is also of Mexican-American heritage. I detest how dangerous and violent this "sport" is, but to her she feels it's empowering. She told me she goes to fight in boxing matches and says to herself, "I'm not here to make friends, I'm here to make progress." It is twisted that in order for some to feel they have some power, they end up being turned into "fighters", like Roman slaves/Gladiators pleasing the elites. It's always the poorest who find boxing as their way up, be it in Cuba, Mexico, you name it. Rich white dudes don't box. They don't need to.

Malcolm wrote:

My distaste for boxing began when I was in 7th grade, and some guys in Gym class were hassling me for having long hair (1974). The coach, a major asshole, gave us boxing gloves, and had us fight in front of the whole class. Needless to say, I more or less just kept my head down. It sucked. Also, all the guys on the football team sucked too. Hence my distaste for both sports.

TharpaChodron said:

For sure. I've never been fond of gym class and dumb jocks myself. Then you find out later in life that they aren't all morons, they're sometimes working class heroes, some maybe even Rhodes Scholars. But not Tom Brady, that guy is a douche.

Malcolm wrote:

I don't have anything against football, other than the fact I would never allow any kid of mine to play. I also have nothing against boxers or football players. It's the sports I object to.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 7:49 AM

Title: Re: The Noble Truths as Skillful Means

Content:

Malcolm wrote:

Please define samādhi.

JimTempleman said:

Samadhi, or what is also referred to as "meditative absorption," "unified mind," and "one-pointedness of mind." There are, however, many levels of samadhi, some shallow, some deep.

Malcolm wrote:

Yes, samadhi is one-pointedness. It's a mental factor all sentient beings have, all the time.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 6:36 PM

Title: Re: The Q-hole status: September 2021

Content:

FiveSkandhas said:

Does the "QAnon" conspiracy theory / freakshow / online cult / all-round mess still exist as of autumn 2021? Are there still "drops" being made? Any die hard believers left?

Or did the whole thing die a merciful death?

I ask because I came across somebody who claimed it not only still exists as a phenomenon but is actually "still growing."

I found the latter claim hard to swallow. I personally have heard nothing about it in months. But who knows what goes on in dark corners of the internet? It remains a worrisome issue. People have lost family members to this nonsense.

Malcolm wrote:

It's evolved, but still going strong.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 6:42 PM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

In the future would you find the expression: 'The Method of the Noble Truths' more acceptable?

Malcolm wrote:

It's not the four noble truths, it's the four truths of nobles.

The only method in these four truths is the eightfold path.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 6:52 PM

Title: Re: Great Vegan Debate

Content:

Aemilius said:

In the market analysis monks and other persons are nameless individuals called consumers of goods. Because this market exists, it can be known how much meat has to be produced in the coming years to satisfy the market need for it. The consumption of meat is the driving force, it causes the production of meat, i.e. the raising and slaughtering of animals and processing their meat. The market is not really concerned with the volitions of the meat consumers. The volitions of consumers do not change the mechanism of it. As long as people want to eat meat, there is the market for it. Monks and other people are equally just nameless consumers, whose habits create the demand for meat, right now and in the future.

Malcolm wrote:

Correct, but prohibition is not against eating meat, it is against killing. Meat does not suffer. It's dead flesh. One can't kill it. Seeing, requesting, or killing an animal for meat involves karma and it's result. Buying a steak in the market does not. The market

argument is a valid one from the point view of climate change etc., but it's irrelevant to liberation.

Aemilius said:

The animal has been killed because of one's desire for meat. It is the functioning of the market. Demand creates production. Consumers do not directly kill animals, but their habit of eating meat causes the slaughtering of animals. If no one wanted to eat meat, the animals would not be killed. The market is caused by one's desire for meat. Buying a steak keeps the market going.

Malcolm wrote:

If people stopped killing animals for food (fat chance of that happening), then there would be no meat to purchase. I would be fine with that. Hydrocarbon extraction is also killing the planet, but no one is going to stop driving anytime soon, or using the internet to vocalize their deeply-felt opinions, so, we mustn't pretend that being vegetarian is saving any being from anything. Also, there is no relationship between diet and liberation.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 6:55 PM

Title: Re: Taliban - Split from: Prayer for Afghanistan

Content:

PeterC said:

The depressing thing is that everyone knew where this was headed long, long ago.

Malcolm wrote:

Correct, and Biden wanted out a decade ago. He opposed the surge, etc.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 7:19 PM

Title: Re: The Q-hole status: September 2021

Content:

Malcolm wrote:

<https://apple.news/AMnTPRkBgQGWrtaV5cX1PA>

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 7:20 PM

Title: Re: vaccine bodhicitta etc

Content:

rai said:

if you accept a 3rd dose of covid vaccine before grandpa in Etiopia get his 1st are you breaking the bodhisattva vow?

...well how about if you are under 40 and get the first dose before grandpa in Haiti...

Malcolm wrote:

Of course not. In order to assist others, a bodhisattva must preserve themselves.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 9:31 PM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

Something happened that night that transformed Gautama into the Buddha. Let's not argue about what it was this time, just accept that it was a change.

Malcolm wrote:

The Buddha gave a very detailed account of his awakening. So there is no need to argue what it was. It is quite well known.

He first recalled 90k+ lifetimes, understood that these lifetimes were a result of karma, suffering. He then entered into the eight dhyānas to eliminate traces for rebirth in their corresponding lokas, but seeing for each of them that they were suffering, that there was a cause for that suffering, there was a cessation for that suffering, and a means to bring about that cessation. He then entered Vajropama Samadhi, eradicated all traces connecting him with samsara. That's it and that's all. No altered states of consciousness, etc. There was also an episode with Papayin Māra, aka Kamadeva, just prior to his final awakening.

Samadhi, concentration, etc. create traces in rebirth in ordinary people. This is why it is said by many awakened masters prajñā must be cultivated first. What is prajñā? Right view, the first of the eight limbs of the path of nobles.

Observing the rising, abiding, and passing away of thoughts is not in itself profound. Even a child can do this. That does not constitute right view. Right view is discussed here:

<https://www.accesstoinight.org/tipitaka/mn/mn.117.than.html#s1>

If you wish to understand what samādhi is in Mahāyāna, then you should consult this sūtra, in particular chapter 13.

<https://read.84000.co/translation/toh127.html>

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 9:54 PM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

I'm actually trying to fit a modern understanding of human perception into the Buddhist framework, and not the other way around.

Malcolm wrote:

This will never work. This is your first error, that is, feeling you can "fit a modern understanding of human perception into the Buddhist framework." If it isn't broken, there is no need to fix it. Otherwise, the assumption you are making here is that Buddhas teachings are inadequate to the times. To present this point of view on a traditionalist Buddhist website is the very height of hubris.

JimTempleman said:

How can anyone possibly cut off Chan or Zen from the origin of Buddhism? I guess its specifically the methods of practice that you want to keep segregated. When you look back at the history of the development of Buddhism in, say China, where do you see this kind of segregation taking place? I guess Dogen should have stayed in Japan.

Malcolm wrote:

You are not practicing Chan or Zen. You cannot practice Chan or Zen by reading a book and then trying to meditate. Chan and Zen are oral traditions in which working with a teacher is not only recommended, but is mandatory. The same is true of Theravada, Tibetan Buddhism, and so on.

JimTempleman said:

If that were the case throughout the history of Buddhism there would only be a single lineage. Don't teachers adopt skillful means suitable to each individual?

Malcolm wrote:

You are not a teacher, or so you have said. Also, this is overblown. The teachings are not adapted to persons, they are adapted to afflictive profiles and levels of intelligence. We have three afflictions, desire, hatred, and ignorance, and everyone has some mixture of these. When it is said there are 84,000 dharma skandhas, this is reference to the teachings meant to address these three afflictions, separately and combined. These afflictions cause us to engage in actions, and those actions result in suffering in this and future lives. In general, we practice three trainings: discipline to counteract desire; samādhi to counteract hatred; and wisdom to counteract ignorance. Practicing discipline eliminates rebirth in the three lower realms. Practicing samādhi eliminates rebirth in the desire realm; and practicing wisdom eliminates rebirth in the three realms altogether. This is from the point of view of our own personal benefit. Developing bodhicitta, the wish to attain full buddhahood for the benefit of sentient beings involves practicing the six perfections for the benefit of others.

The whole point of the Dharma is to reverse this cycle of endless, uncontrolled rebirth in the three realms, both for ourselves and for others. If one does not accept rebirth, there is no point in practicing Buddhadharma at all, because one is negating the very point of practicing Buddhadharma to begin with.

JimTempleman said:

And how you exactly do you keep them from learning through experience?

Malcolm wrote:

Even the Buddha had to deal with Māra when he was on the seat of awakening. We have far more issues with Māra than the Buddha, since we are still ordinary, unawakened people, and our capacity for being deceived is far greater than our capacity to ascertain where we have erred. Every tradition of Buddhadharma has many teachings concerning experience, and how to judge an authentic experience from a deceptive experience (most of them). The problem is that, without a teacher, one will be unable to ascertain the difference, just a person with no knowledge of jungle plants will be unable to ascertain which ones will sustain them and which ones will kill them.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 9:58 PM

Title: Re: The Q-hole status: September 2021

Content:

Schrödinger's Yidam said:

Didn't HBO out Ron Watkins as "Q"?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 9:59 PM

Title: Re: vaccine bodhicitta etc

Content:

rai said:

if you accept a 3rd dose of covid vaccine before grandpa in Etiopia get his 1st are you breaking the bodhisattva vow?

...well how about if you are under 40 and get the first dose before grandpa in Haiti...

Crazywisdom said:

A vaccine prevents harm to others which if you catch Covid you can cause harm and death. So based on basic ahimsa one should get the vaccine.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 10:10 PM

Title: Re: Great Vegan Debate

Content:

KathyLauren said:

You craved it, therefore you demanded it, therefore the store stocked it, therefore the butcher killed it. No amount of magic can break that chain of karma. The killing was done for you, even if the butcher didn't know who you were.

Malcolm wrote:

"Karma is intention and what proceeds from intention." I have my karma, a butcher has theirs. There is no magical connection which transfers a butcher's karma to me, no chain of karma, per se, unless I actually order a butcher to slaughter an animal on my behalf, see it butchered on my behalf, or hear of it was butchered on my behalf.

If what you say is true, then every vegetable one consumes is also attended by someone's intention somewhere to produce food and prevent other sentient beings from eating it by killing them, before that food is sent to market for consumption.

Your logic is very faulty from the point of view of karma. If you want to discuss the economics of industrial agriculture, its deleterious environmental impacts, its contribution to climate change, water pollution, soil degradation, and so on, that's a completely different conversation, and one I am happy to have.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 11:04 PM

Title: Re: Great Vegan Debate

Content:

frankie said:

You have the desire and intention to eat the meat...fueling the demand and thereby associating your mindstream with the actions. You eat the meat - completion.

Malcolm wrote:

The issue, again, is not eating. It is killing. Because people do not really understand karma, they import all kinds of strange notions into their understanding. The Buddha did not list meat-eating under the ten nonvirtues, only killing. And to be involved in that nonvirtue one has to either kill a being oneself or deliberately, volitionally, encourage someone to do so. Picking up a chicken breast does not meet that test. It simply doesn't. That is why the Buddha taught that it was permissible to eat meat pure in three ways.

frankie said:

Not a "magical connection" - a causal link.

Malcolm wrote:

Causation is not necessarily karma. Karma is a very specific kind of causation.

If you wish to understand this in a more precise way, then consult chapter 4 of the

Abhidharmakośabhaṣyaṃ.

If we accept your idea, even organic agriculture involves you in killing for food, due to use of pesticides and so on. But vegetarians always come up with excuses for why it is not the same...forgetting that the Buddha forbade monastics to farm because of the number of creatures killed by the occupation of farming—from tilling to harvesting. But someone has to grow food so people can eat. Thus we have this idea of the golden age, where we lived off fruit from trees, uncultivated grain crops, and so on, where our food consumption involved no nonvirtue on the part of anyone. But we do not live in that world.

Author: Malcolm

Date: Tuesday, September 7th, 2021 at 11:43 PM

Title: Re: Great Vegan Debate

Content:

Knotty Veneer said:

Gotta say Malcolm that sounds more than a tad Jesuitical. If I did not demand meat, there would be no reason for the butcher to kill it.

Malcolm wrote:

Well, that is not just not how things work, karmically speaking.

Knotty Veneer said:

I may not bear the same karmic debt as the one who takes the life but if they killed it because I and people like me would buy it, I am implicated in the death.

Malcolm wrote:

You are implicated in all kinds of things because you are a living breathing creature on this planet. That does not mean you bear a karmic debt for climate change, mass extinctions, and so on, that are presently occurring. In fact, if humans were to stop eating meat (which will never happen), cows, and so on would be rendered extinct within centuries. We tend to kill any large animals we don't use, unless we keep them as pets. The best survival strategy for land animals is to remain domesticated for their products. Of course no one wants to hear this, but it's a fact.

In any case, diet and liberation are not connected.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 12:22 AM

Title: Re: Great Vegan Debate

Content:

frankie said:

Speaking for myself and others I know, though, we are not all hippy dippy, greeny beanie, idealistic types. Many people now are also persuaded simply from a practice perspective by the moral relatability and compassion aspects. In addition, looked at positively, people often find there is a sort of mental purification that could be seen as concomitant to the necessity of Shila practice in calming down the surface mind to more easefully allow access to deeper levels.

Malcolm wrote:

Yes, people have many theories. For example, the Hevajra Tantra states, "those with compassion eat meat."

frankie said:

Now, in your dedicated training and experience you may know this not at all to be a requirement. And, as you say, there are great teachers in full agreement with you. Of course, equally, there are many who will say otherwise.

Malcolm wrote:

As I pointed out, Bhavaviveka hashed all this out in the Mahāyāna context in the Tarkajvala hundreds of years ago. Meat pure in three ways is acceptable. There was once a suffering animal. But not when you buy a steak, etc. in a market. A steak, lacking a consciousness, does not suffer even if you burn it to a crisp or cut it into a thousand pieces. The point is not diet, it's liberation.

The other issues, climate change, industrial agriculture, are all separate issues that are not related to the whether there is negative karma involved in eating meat pure in three ways.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 2:34 AM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

In the future would you find the expression: 'The Method of the Noble Truths' more acceptable?

Malcolm wrote:

It's not the four noble truths, it's the four truths of nobles.

JimTempleman said:

The Four Noble Truths can also be called The Four Truths of Nobles, or the Four Ennobling Truths. It's just that, at least in the West, they are most frequently referred to as The Four Noble Truths.

Malcolm wrote:

They are specifically defined as truths that āryas see.

...

JimTempleman said:
Where is that written?

Malcolm wrote:
Methods are connected with paths. The only path mentioned in the four truths of nobles is the eight-fold path.

Author: Malcolm
Date: Wednesday, September 8th, 2021 at 2:37 AM
Title: Re: Great Vegan Debate
Content:

Aemilius said:
In the present world animals are slaughtered for nameless customers. If you buy meat, you are a nameless customer. You are a link in the chain of meat production.

Malcolm wrote:
Meat was always slaughtered for nameless, unidentified customers. But the prohibition is against eating you have killed, have ordered to be killed, or was specifically killed for an identified person, oneself.

Author: Malcolm
Date: Wednesday, September 8th, 2021 at 2:39 AM
Title: Re: Great Vegan Debate
Content:
seeker242 said:
All of this talk about karma, while interesting, is really completely irrelevant to veganism.

Malcolm wrote:
Yes, which is why Veganism is completely irrelevant to Buddhism. One can be a Vegan Buddhist, just as one can be a Omnivore Buddhist, but vegan idealism is not Buddhism and is not found in the teaching of the Buddha.

Author: Malcolm
Date: Wednesday, September 8th, 2021 at 3:05 AM
Title: Re: Great Vegan Debate
Content:
seeker242 said:
Yet, veganism is certainly in line, and in accordance with, with the Buddhist teaching on

non-violence as the way animals are treated is extraordinarily violent. The Buddha does not approve and never has approved of what goes on at a slaughterhouse and he certainly never gave any of them financial support.

Malcolm wrote:

The Buddha was mendicant, so he didn't buy anything, let alone meat. But he certainly consumed meat purchased from butchers by lay people. That's just a fact.

Another fact is that Buddha neither approved of nor disapproved of anything related to samsara. He taught a method of release from samsara, and while there were other śrāmanas, like Mahāvira, who advocated diet idealism as vital in pursuit of liberation, Buddha refused to go that route, even when his life was threatened by his cousin for not insisting on vegetarianism.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 3:11 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

Yet, veganism is certainly in line, and in accordance with, with the Buddhist teaching on non-violence as the way animals are treated is extraordinarily violent. The Buddha does not approve and never has approved of what goes on at a slaughterhouse and he certainly never gave any of them financial support.

Malcolm wrote:

The Buddha was mendicant. But he certainly consumed meat purchased from butchers by lay people. That's just a fact.

seeker242 said:

He consumed it, but he did not purchase it. That's just a fact. It's also just a fact that purchasing it inevitably supports it's production.

Malcolm wrote:

Yes, but that is not related to whether it is permissible to eat meat pure in three ways. It is permissible. Case closed. It is also a fact that Buddha refused to institute vegetarianism. It is also a fact that the prohibition against killing applies principally to killing humans. Killing animals is a minor offense, on par with picking the leaves off of trees and drinking alcohol. So it is pretty clear that diet was not a foremost consideration for the Buddha. As I have also acknowledged, monastics were not permitted to farm, because of the principle of ahimsa, and for that same reason, he instituted the rains retreats, to prevent monks from harming creatures on the roads. It's also a fact that like an apple, a steak does not suffer.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 3:42 AM

Title: Re: The Noble Truths as Skillful Means

Content:

Malcolm wrote:

The Buddha gave a very detailed account of his awakening. So there is no need to argue what it was. It is quite well known.

JimTempleman said:

You realize the different Suttas say different things, right. I'm not saying they contradict each other, just cover different ground.

Malcolm wrote:

The account of the night the Buddha attained awakening as mentioned in the suttas is very consistent.

Samadhi, concentration, etc. create traces in rebirth in ordinary people. This is why it is said by many awakened masters *prajñā* must be cultivated first.

In Silent Illumination stillness and insight (*prajñā*) are practiced together, according to Master Sheng Yen.

One must distinguish mundane, contaminated *prajñā* of ordinary people like us, from the *prajñā* of *āryas*. Of course, one always practices *śamatha* and *vipaśyanā* in tandem, ideally. It is impossible to make progress in either in absence of a qualified teacher.

Certainly not in 35 minute sitting sessions.

Let me just take this phrase from chapter 13: 'it is devoid of cessation '

Just because the *samādhi* itself is devoid of cessation, that does not mean that the method for entering into it did not involve the cessation of other 'things.' Come to think of it, how can it not?

"The wise know that they are without thought,

Are devoid of thought, and that there is no object. [F.44.a]

They have eliminated without remainder

Every conception of cessation and noncessation.

You keep on talking about arising and cessation. This itself indicates you have not understood the truth of dependent origination.

I never claimed to have reached the deepest level of this *samādhi*.

But I did experience this for about 30 minutes straight:

"There are no notions, there are no concepts,

There is nothing to be grasped, there is nothing to be shown,

And there is no object for the mind.

Therefore it is called *samādhi*."

I doubt it. You are basically claiming to be an awakened person by making this claim.

In fact, it's more like the 'fixed-frame' of an unmoving mind.

The is a *śrāvakayāna* error.

Author: Malcolm
Date: Wednesday, September 8th, 2021 at 3:48 AM
Title: Re: Great Vegan Debate
Content:

seeker242 said:
It's just a fact that purchasing it supports the violence against animals, Case closed.
Doesn't matter if you intend for it to or not.

Malcolm wrote:
Purchasing a carrot also supports violence against animals. Case closed. Doesn't matter if you intend for it to or not.

Author: Malcolm
Date: Wednesday, September 8th, 2021 at 3:59 AM
Title: Re: So sad
Content:

Genjo Conan said:
That said, I agree with Johnny that combat sports are not nearly as dangerous as they're usually portrayed. Most training--like, 90+ percent--is about grooving in movement patterns, rather than trying to whomp the other dude. Even competition: a lot of people compete in combat sports, and most people come out of it OK.

Malcolm wrote:
I have trained in Aikido and a little bit of Taichi.

Aikido came in useful, in defending other people. I never personally needed to use Aikido to defend myself.

Tai chi, on the other hand, I did not like, or least I did not like the instructor's approach, who insisted on connecting all the movements with a blow and its effects on an opponent. It turned me off to Tai Chi permanently.

Tibetan martial arts are more straight forward: wrestling, archery, and hacking away at enemies with swords. No pretension towards subtlety or art.

Author: Malcolm
Date: Wednesday, September 8th, 2021 at 4:00 AM
Title: Re: vaccine bodhicitta etc
Content:

rai said:
if you accept a 3rd dose of covid vaccine before grandpa in Etiopia get his 1st are you

breaking the bodhisattva vow?

...well how about if you are under 40 and get the first dose before grandpa in Haiti...

Crazywisdom said:

A vaccine prevents harm to others which if you catch Covid you can cause harm and death. So based on basic ahimsa one should get the vaccine.

rai said:

it seems the vaccinated are getting infected and transmit the new variants so it is mostly protecting oneself (while having 2 shots when others has none)

Malcolm wrote:

That is not that common, despite the hysteria in the press.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 4:01 AM

Title: Re: vaccine bodhicitta etc

Content:

FiveSkandhas said:

This can be reduced to: If you eat a meal to stay alive in your wealthy home country while people in less prosperous situations are going hungry...

rai said:

you got 2 doses , some still could not get the first one, not good analogy

Malcolm wrote:

Frankly, this is a result of karma, as all inequality is.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 4:35 AM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

"Karma is intention and what proceeds from intention." I have my karma, a butcher has theirs. There is no magical connection which transfers a butcher's karma to me, no chain of karma, per se, unless I actually order a butcher to slaughter an animal on my behalf, see it butchered on my behalf, or hear of it was butchered on my behalf.

If what you say is true, then every vegetable one consumes is also attended by someone's intention somewhere to produce food and prevent other sentient beings from eating it by killing them, before that food is sent to market for consumption.

Your logic is very faulty from the point of view of karma. If you want to discuss the economics of industrial agriculture, its deleterious environmental impacts, its

contribution to climate change, water pollution, soil degradation, and so on, that's a completely different conversation, and one I am happy to have.

KathyLauren said:

No one is suggesting that one person's karma is transferred to another. I am talking only about your karma. You craved meat. Therefore you purchased it. Therefore the store will stock it again in future. Therefore the butcher will kill again in future. That is a chain of actions that you set in motion, intentionally. None of it is incidental or inadvertent. It is your intention that that happen. So it is your karma. No number of middlemen can insulate you from the fact that it is your intention that the killing be carried out.

Malcolm wrote:

No, this represents a gross misunderstanding of karma and its results.

I am not responsible for what a butcher does unless I direct him or her to engage in killing directly. Likewise, even if I see a person killed in front of me, unless I ask for that person to be killed, or approve of the action, it is not my karma.

I don't approve of killing of animals for food, actually. I also think it is wasteful to just dump their carcasses in a landfill.

KathyLauren said:

I am familiar with all the rationalizations that Buddhist carnivores use to pretend that they have no responsibility. None of them are valid. You are responsible.

Malcolm wrote:

It is not a rationalization, it's a fact, from a karmic point of view.

I accept responsibility for my participation in the world economy, and I know, for a fact that even if I did not eat meat, not one less animal would die because of my choice, nor would one more animal die because I eat meat. The fact is that the supply of meat, poultry, etc., outstrips its demand by a considerable and significant margin. There is no "just in time" slaughtering of animals.

KathyLauren said:

No sentient beings are intentionally killed for my vegetables. I grant that some die by accident. That is unfortunate. But unlike the production of meat, it is not intentional.

Malcolm wrote:

You cannot make that argument for produce and grain purchased in a market. Virtually no one, unless they grow and can all their own food can make this claim. Grain production is responsible for the deliberate killing of millions of animals and billions of insects every year, and none of those deaths are accidental, none of the violence wrought upon those creatures is accidental. The principle fertilizer for rice grown in the West is feather meal, etc.

KathyLauren said:

The arguments about environmental degradation, climate change, etc. are valid, but I agree they are not the subject of this discussion. Which is why I did not raise them. You should not either.

Malcolm wrote:

Yes, they should be raised, because the argument that there is a karmic burden from eating meat pure in three ways is a faulty.

There are many humanitarian reasons not to eat meat. There are so health reasons not to eat meat. There are many environmental reasons not to eat meat. There are many reasons related to economics and social justice not to eat meat. But there are really no valid reasons not to eat meat that is pure in three ways, when we are confining the conversation to what the Buddha has said on the subject, and masters such as Bhavaviveka.

Buddha did not teach us that a) karma was destiny and b) that liberation was related to our diets.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 4:36 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

It's just a fact that purchasing it supports the violence against animals, Case closed. Doesn't matter if you intend for it to or not.

Malcolm wrote:

Purchasing a carrot also supports violence against animals. Case closed. Doesn't matter if you intend for it to or not.

seeker242 said:

Not nearly as much as purchasing meat does. Case closed.

Malcolm wrote:

Go ahead, rationalize away the violence you are inflicting on animals.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 4:41 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

Not nearly as much as purchasing meat does. Case closed.

Malcolm wrote:

Go ahead, rationalize away the violence you are inflicting on animals.

seeker242 said:

You mean like you are doing?

Malcolm wrote:

I have not done that. I only pointed out that like you, I am not directly involved in harming any living creature. That's actually the point. You may choose to disagree, but then you have to rationalize your position. I don't.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 4:43 AM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

So you're saying: Please don't proliferate anything new. We have more than we can deal with. And we have no capacity whatsoever to find the common thread that would allow us to integrate any of the old stuff. And we don't want to let anybody study the problem of proliferation because anything new would be considered conceptual, while everything old is considered Dharma.

Malcolm wrote:

You don't understand the old stuff. You are a relative newbie. You have not even done any serious retreat.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 4:49 AM

Title: Re: Great Vegan Debate

Content:

Malcolm wrote:

I don't approve of killing of animals for food, actually.

KathyLauren said:

Your actions indicate otherwise.

Malcolm wrote:

Actually they don't, despite whatever you may choose to believe about my choices.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 4:49 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

And the fact remains, you give more support to animal violence than I do.

Malcolm wrote:

No, actually that is not correct. I support no more than do you. Eating meat /= violence against sentient beings, unless you kill them yourself.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 5:21 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

And the fact remains, you give more support to animal violence than I do.

Malcolm wrote:

No, actually that is not correct. I support no more than do you. Eating meat /= violence against sentient beings, unless you kill them yourself.

seeker242 said:

No, actually that is not correct. Purchasing meat = supporting more violence against sentient beings than purchasing carrots does. And you don't need to kill them yourself because the animals don't care who is killing them.

Malcolm wrote:

No, it really doesn't. We do not actually have any firm figures for the number of animals and insects that are killed in agriculture, accidentally or otherwise.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 5:39 AM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

Are you saying that anything that might be learnt by attempting this has no possibility

value to Buddhism itself. If so, you're the one being presumptive.

Malcolm wrote:

The dharma, as it is said, is good in the beginning, good, in the middle, and good in the end. There is nothing that can be added to it by ordinary people.

JimTempleman said:

There is nothing in that paragraph that says I'm practicing Chan/Zen. I study their texts & practice (my interpretation) of their method.

Malcolm wrote:

Right, this is what is known in Buddhadharma as a personal fabrication.

JimTempleman said:

Fascinating!

"The teachings are not adapted to persons, they are adapted to afflictive profiles and levels of intelligence." So who does the profiling, you or your teacher?

Malcolm wrote:

Generally, people meet the dharma that is suited to them, and their teachers, based on roots of virtue cultivated in past lives. Some people have the unfortunate karma to read dharma books and never meet the living dharma.

The whole point of the Dharma is to reverse this cycle of endless, uncontrolled rebirth in the three realms, both for ourselves and for others. If one does not accept rebirth, there is no point in practicing Buddhadharma at all, because one is negating the very point of practicing Buddhadharma to begin with.

I view life & death as a beginnings & endings that takes place at many levels - the beginning & ending of: a thought, an interaction with another person, waking up & going to sleep, etc. That way when I die, if I don't get reincarnated I won't have any regrets.

Negating literal rebirth, etc., is explicitly defined as wrong view by the Buddha. One can certainly be agnostic about it, but if one does not accept that ending rebirth is the central existential goal of the Buddha, one has not understood the Buddha's intention.

My question was: how do you keep teachers from every learning to improve what & how they teach. And your answer was that you learn how not to be deceived. Does that mean that once you can no longer be deceived, your teaching is perfect and therefore cannot be improved? Where can I find the list of perfect teachers?

Buddhadharma is a lineage, like a seal and its stamp. Buddhadharma cannot be improved, its source was perfect.

You can find many perfect teachers, you just have to decide that you want to study with a teacher, gather merit, and seek them out.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 5:41 AM

Title: Re: Great Vegan Debate

Content:

seeker242 said:

No, actually that is not correct. Purchasing meat = supporting more violence against sentient beings than purchasing carrots does. And you don't need to kill them yourself because the animals don't care who is killing them.

Malcolm wrote:

No, it really doesn't. We do not actually have any firm figures for the number of animals and insects that are killed in agriculture, accidentally or otherwise.

Arnoud said:

If the Buddha didn't equate killing humans and animals in the karmic sense, wouldn't he have made a distinction between killing mammals and insects? That would make sense to me.

Malcolm wrote:

As for the latter, it does not seem that he did, hence the prohibition against digging in the ground, etc.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 5:42 AM

Title: Re: Collection of Sadhanas & Collection of Tantras

Content:

Schopenhauer said:

I have heard about two empowerments called The Collection of Sadhanas and The Collection of Tantras within the Sakya tradition. From what I have researched, The Collection of Sadhanas are the collected sadhanas of the Sakya tradition compiled by Jamyang Khyentse Wangpo and Jamyang Loter Wangpo and The Collection of Tantras are the collected tantras of all of the various schools of Tibetan Buddhism also compiled by Jamyang Khyentse Wangpo and Jamyang Loter Wangpo. Beyond that, I haven't been able to find much more about this subject. Does anyone know more about these empowerments? Has anyone received these empowerments, and if so where and by who?

Malcolm wrote:

These take many, many, months to bestow.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 8:56 AM

Title: Re: The Noble Truths as Skillful Means

Content:

Malcolm wrote:

This itself indicates you have not understood the truth of dependent origination.

JimTempleman said:

I understand that rather well.

Malcolm wrote:

No, I didn't think you have understood it all.

JimTempleman said:

have heard that on one occasion the Blessed One was living among the Kurus. Now, the Kurus have a town named Kammasadhamma. There Ven. Ananda approached the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "It's amazing, lord, it's astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be."

[The Buddha:] "Don't say that, Ananda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad destinations.

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/dn/dn.15.0.than.html>

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 9:21 AM

Title: Re: Re Mipham's Tashi Tsikpa

Content:

pemachophel said:

It is Lhachen/Mahadev, not Chakrasamvara, according to all the commentaries I have seen as well as thangkas and wall frescoes.

Malcolm wrote:

No, it's Takkiraja, one of the three red power deities.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 6:52 PM

Title: Re: Collection of Sadhanas & Collection of Tantras

Content:

Schopenhauer said:

I have heard about two empowerments called The Collection of Sadhanas and The Collection of Tantras within the Sakya tradition. From what I have researched, The

Collection of Sadhanas are the collected sadhanas of the Sakya tradition compiled by Jamyang Khyentse Wangpo and Jamyang Loter Wangpo and The Collection of Tantras are the collected tantras of all of the various schools of Tibetan Buddhism also compiled by Jamyang Khyentse Wangpo and Jamyang Loter Wangpo. Beyond that, I haven't been able to find much more about this subject. Does anyone know more about these empowerments? Has anyone received these empowerments, and if so where and by who?

Malcolm wrote:

These take many, many, months to bestow.

Schopenhauer said:

Are these empowerments regularly (and by regularly I mean at least once or twice a decade) given to lay people then? I can imagine if these empowerments take months, it might be something only given to monastics.

Malcolm wrote:

Lay people attend, but there is usually no or very limited translation.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 7:06 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

PeterC said:

If someone wants to offer empowerments received from ChNNr, they can, and it's up to everyone to decide whether they want to receive them from that person or not.

treehuggingoctopus said:

I concur, but, as you know, even this is just a reading of the situation. Many SMS instructors vehemently reject the idea.

Malcolm wrote:

Well, some SMS instructors state that rebirth is false, while others teach that rig pa is a universal consciousness, like brahman. So, really, who cares what they think as a group? It's quite clear many of them really have no clue and are not themselves qualified teachers, despite their certificates.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 7:10 PM

Title: Re: So sad

Content:

Malcolm wrote:

My distaste for boxing began when I was in 7th grade, and some guys in Gym class were hassling me for having long hair (1974). The coach, a major asshole, gave us boxing gloves, and had us fight in front of the whole class. Needless to say, I more or less just

kept my head down. It sucked.

tingdzin said:

Barbaric! Was that in Texas by any chance?

Such experiences led me to study martial arts.

Malcolm wrote:

Western Massachusetts.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 7:53 PM

Title: Re: The Noble Truths as Skillful Means

Content:

Supramundane said:

I think what some of the members here are trying to convey is that these are very deep concepts that cannot be learned overnight without considerable reflection, study and proper guidance.

Malcolm wrote:

Correct. Some of us have been studying and practicing dharma since the mid-eighties, under qualified teachers, and have even gone so far as to become proficient in one or more primary Buddhist languages, as well as earning formal degrees in the subject in Buddhist institutions.

The idea that someone, from books, with no education or training in dharma, can "discover" something overlooked for 2500 years is as preposterous as the notion that a five year old will be able to make any significant contribution to neural net research, let alone grasp anything more of it than the barest of rudiments. It's actually insulting. Unfortunately, in this intellectual climate, such dilettantism all too common.

So, Jim, just as you would have us respect your expertise in the area in which you earned your PhD, you should respect ours. Frankly, you are still in kindergarten, as far as Dharma is concerned.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 7:58 PM

Title: Re: Origin of the Mantra Mispronunciation Story?

Content:

Tenma said:

Does anyone know the origin of the manta mispronunciation story (the one about the hermit who mispronounces "Om Mani Padme Hum" for years)? I'm trying to look for an academic telling of it or at the very least, the original source it was in.

Thank you!

Malcolm wrote:

No, but you should try to pronounce mantras as close to Sanskrit as you can.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 9:50 PM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

Shohaku Okumura uses the term "network of interdependent origination" in his book Realizing Genjokoan. He defines it as: The absolute, total, or universal reality of interconnectedness.

Malcolm wrote:

This is not the meaning of the term "pratītyasamutpāda." Dependent origination is not mutual or inter- dependence.

In Buddhadharma, there are three schemes of causation: general causation is covered under the the six causes and the four conditions. One of those causes is called kāraṇahetu, which means generative cause, it is also called the dominant condition. What is a generative cause? It means that all things are causes of all other things apart from themselves. It is therefore, not an efficient cause, but rather, a formal cause. You can read about these six causes and four conditions in Abhidharma.

The next causal scheme is dependent origination. The Buddha taught that dependent origination does not apply to inanimate things, only to living beings. The general theory is "Where that exists, then this exists. From the arising of that, this arises." The specific theory is the twelve limbs, which have four presentations: static, serial, momentary, simultaneous.

The final theory of causation is karma and its results.

JimTempleman said:

Interdependent co-arising seem to be the enormous 'living root' that affords non-dual awareness.

Malcolm wrote:

Nondual is quite buzzword these days. Most people, including you, do not understand what the term "advaya" means in Buddhadharma. Now there is a connection between dependent origination and nonduality in Buddhadharma, but it has nothing to do with nondual awareness, because there is no such thing.

JimTempleman said:

Turns out that most respondents don't want to touch its content with a hundred foot pole.

Malcolm wrote:

If someone wrote a post on neural net theory, which was predicated on insufficient learning, would you "touch its contents," or would you tell that person to go to school and get it right?

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 10:37 PM

Title: Re: The Noble Truths as Skillful Means

Content:

Supramundane said:

When I was a young monk, I practiced Chan Buddhism by myself in a graveyard for ten years and later in a mountain cave for an additional two years. I did not have a teacher to guide me, but—propelled by devotion—I followed a method of practice that Bodhisattva Guanyin, also known as Avalokiteshvara, teaches in the Śurangāma Sutra. This method, called Perfect Penetration through Hearing, relies not on any words or concepts but on listening to silence.

[https://wikkorg.wordpress.com/2021/07/08/listening-to-silence /](https://wikkorg.wordpress.com/2021/07/08/listening-to-silence/)

He was ordained as a novice monk in 1973 at the age of 25 under Venerable Master Hsing Yun at Fo Guang Shan, and entered Tsung Lin Buddhist College at the same time.[2] The next year, he went to a mountainous area of Taipei city, Waishuanghsi(外雙溪), and meditated there for over eighteen hours a day.

Malcolm wrote:

https://en.wikipedia.org/wiki/Hsin_Tao

So, had teachers and certainly some instructions.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 10:45 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

All I am saying is that the decision of any student of ChNN to start teaching will be inevitably contested (and it will get ugly in no time).

Malcolm wrote:

Everyone who was a student of ChNN is a lineage holder. He made this clear in so many teachings. The fact that some people rely on a letter written in 2014 that ChNN was strongly pressured to write in a moment of institutional anxiety as a result of his serious

illness in Brazil in 2010, is well, sad.

The situation in the DC is clear. The DC is for direct students of ChNN only. That has no bearing on the continuation of the teachings that ChNN disseminated to the world.

treehuggingoctopus said:

PS. SMS instructors denying rebirth (and thus throwing Precious Vase to the dustbin).
Rich and strange, this world is.

Malcolm wrote:

It takes all kinds.

Author: Malcolm

Date: Wednesday, September 8th, 2021 at 11:03 PM

Title: Re: Re Mipham's Tashi Tsikpa

Content:

pemachophel said:

I've seen a couple of different renderings in English of the line that goes:

DEM-CHOG DOD-PAI GYAL-PO DE-CHEN-TER

Does this line refer only to Chakrasamvara and His attributes, i.e., "King of Desire, Treasure of Great Bliss," or does it enumerate Chakrasamvara, Takkiraja, and another Deity named Treasure of Great Bliss? If it's the latter, does anyone know Who the Treasure of Great Bliss is? A quick Google search turned up nothing.

Thanks.

SilenceMonkey said:

I'm looking at a prayerbook compiled and edited by Namchak Khen Rinpoche of Ewam.
His translation is:

"Sangwa Yeshe Vajravarahi; Chakrasamvara, King of Desire; Treasure of Great Bliss;"

It seems that "Treasure of Great Bliss" is a separate deity. There is a note saying this refers to Shiva.

Malcolm wrote:

There is a commentary on this by rme sprul bstan 'dzin rgya mtsho, a student of Khenpo Jikphun.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 12:01 AM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

Subjective matters are always at least 10x more difficult to gauge. (& I've done a lot of 'usability' testing).

I cannot fault you're responses to me. It's clear that you're giving me what you believe I need to hear. I thank you for that. I wish you the best in your studies.

Malcolm wrote:

These things are not subjective.

Dhyāna/samādhi/samapatti states, in Buddhadharma, are defined by specific mental factors which arise in predictable and repeatable fashions.

These things are discussed in Abhidharma, which concerns the first principles upon which Mahāyāna exegesis, including Chan/Zen are predicated.

The observation of the arising, abiding, and passing away of concepts in the mind is an instruction for beginners in every school of Mahāyāna Buddhism, at least those that actually engage in the cultivation of śamatha and vipaśyanā.

Further, there are many manuals, such as Asanga's text on śamatha, Kamalashila's manuals on cultivation and so on, as well as a very influential set of meditation manuals, which had great influence on people like Dogen, etc., by the fifth century Chinese master Chih-i. You should study them (which a teacher).

Buddhism has an extremely rich literature on contemplative phenomenology, if you will, a literature that most people have no access to, because most of it is still locked away in Sanskrit, Pali, Tibetan, Chinese, and Japanese. Further, all of the great masters spent years mastering these curriculums, combining their study with practice. This is why your post and subsequent remarks have met with general incredulity. You are simply out of your depth here.

Since you are a modern, educated person, you have the Western attitude that somehow these pre-modern systems, which are not based on a modern medical understanding of anatomy and physiology, need to be helped in some way, an attitude that is frankly mere cultural chauvinism, not grounded in any facts. For example, while in Tibetan medicine they did not recognize things such as neurons, etc., they certainly were aware of circulation, the connection between the brain, sense organs, and the functions of limbs and organs in the body via nerves, since at least the 10th century (they dealt with a lot of traumatic injuries from warfare, and their methods of diagnosing organ and brain damage from traumatic injuries are remarkable and accurate). One of the consequences of this attitude is that you feel, based on a couple of short, classical texts, that you have somehow grasped the entirety of Buddhadharma and are now in a position to offer your esteemed opinion on such matters, arrogating to yourself the position of having discovered "a brand new method of using the the 4NT as a skillful

means." You haven't discovered anything new.

Even more ridiculous, you somehow insist that if your English phraseology is not found in classical texts, somehow this validates your so-called "discovery," as if all this is merely an exercise in creating a computational algorithm based on your conceptual observation of rising, abiding, and passing away of thoughts. You certainly do not know how to do meditation according to Buddhist instructions. You do not know how to eliminate lethargy, nor avoid agitation, and a hundred other flaws and obstacles one confronts in meditation. You are talking to people, who in some cases, have spent years in solitary retreats practicing between 10-12 hours a day for extended periods of time.

So you must forgive us for finding your tone hubristic and arrogant.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 12:22 AM

Title: Re: Origin of the Mantra Mispronunciation Story?

Content:

Crazywisdom said:

The story I heard was about a Nyingma Vajrakilaya yogi who said Chili Chilaya and because of faith could pass his phurba thru solid rock.. And he ran into Sakya Sapan who corrected his pronunciation saying he should say it closest to Sanskrit Kili Kilaya. After he had doubt and lost his Siddhi. Then he went back to saying it his way and got his faith and power back. The moral of the story is that faith is the more important factor than technical accuracy.

Tata1 said:

Yes Chnn told that story all the time and advice to pronounce the mantras how you received them

Malcolm wrote:

There is two schools of thought about this. I prefer Sakya Pandita's advice on this issue. He says that while one may achieve results though mispronounced mantras, if one has sincere faith, even so the result will be much slower. If you pronounce them clear and correctly, the result will be faster.

Some lamas insist that you have to pronounce mantras the way they are received, but this makes no logical sense at all. Why? Because someone did not correctly pronounce the mantra they received from the original Indian master who introduced them to the mantra.

The Chilli Chilaya story never happened. It also makes no sense. There is a similar story about the Fifth Dalai Lama who saw an old lady from his window doing korwa around a stupa. She also had an umbrella of light over her head. So he disguised himself and went to ask her what her practice was. She said "Kalacakra." He asked how she was pronouncing that mantra, and it was wrong. So he corrected her, and the next day he saw that her umbrella had disappeared, so he ran down and told her that he made an

error, etc. you get the drift. This is also just an excuse Tibetans make for poor pronunciation.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 12:29 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

This is the kind of talk that i dont find helpful at all. Talking about sms instructors(or any other person for that matter) with no name and criticising them because of things the supposedly said or believe.

Malcolm wrote:

These are real things real SMS instructors have said subsequent to Rinpoche's passing. Naming names won't help anyone.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 12:31 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

PeterC said:

And by insisting that absolutely nobody is qualified to give any empowerments, it seems they think the right answer is for all of his own terms to die out.

Malcolm wrote:

Not just his own dream transmissions, his own lineage for every empowerment and reading transmission he ever gave as well. That is a huge body of work.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 12:42 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

This doesn't solve the root problem...

Malcolm wrote:

Yup, you said it, and that is what is being discussed. That does not diminish the DC's present activities. But people in the DC are getting old. Time is passing, and we are living in time, as CHNN said over and over and over again.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 12:44 AM

Title: Re: Origin of the Mantra Mispronunciation Story?

Content:

Tata1 said:

I prefer to follow Chnn advice on this one. Makes more sense to me

Malcolm wrote:

Well, we are all free to follow whatever advice we like.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 1:35 AM

Title: Re: Origin of the Mantra Mispronunciation Story?

Content:

Tenma said:

Does anyone know the origin of the manta mispronunciation story (the one about the hermit who mispronounces "Om Mani Padme Hum" for years)? I'm trying to look for an academic telling of it or at the very least, the original source it was in.

Thank you!

Malcolm wrote:

No, but you should try to pronounce mantras as close to Sanskrit as you can.

nightbloom said:

This has always made sense to me, e.g, svAhA instead of Soha. Padme instead of pay-may, and so on. Question is whether this can be considered a slight against one's guru.

Malcolm wrote:

It's never a slight against one's teacher to correctly practice the Dharma. It says in no sūtra or tantra anywhere that there is a penalty for correctly pronouncing mantras. There are statements concerning mumbling, not reciting clearly, and so on.

Tibetans cannot pronounce, without retraining, the syllble ṣa in the middle of a mantra. They cannot make that sound, thus bhaiṣajya, always is pronounced bhekhenze, aṣṭa is also akha, etc. Most of these errors come from Tibetans reading transcriptions of Sanskrit, but relying on the Tibetan pronunciations of ར་ཅ་ཇ་ཀ་, which are used to represent ca, cha, ja, and ṣa. Sounds English speakers generally have trouble with are ṛi, ḷi, ṭa, ṭha, ḍa, ṇa, and ṣa. Also Tibetan regularly confuse འ when it is used for va, rather than ba, since in texts often Tibetan transcriptions do not use the full འ་, but short hand, འ, leading to pronunciations such as badzra for vajra, etc., or in extreme cases benzar. We and Tibetans also have a hard time with long and short vowels, a and ā, for example.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 1:54 AM

Title: Re: The Noble Truths as Skillful Means

Content:

JimTempleman said:

All I meant by 'subjective' here is that no one except a highly trained teacher or a Bodhisattva can know what another person's mental state is.

Malcolm wrote:

Yes, correct, and part of that training is learning how to discover these mental factors that are associated with contemplative states experientially, so one can guide others. While it is not rocket science, it is knowledge that is earned with a lot of sweat equity and guidance from qualified people, like Meido, and so on. I have heard good things about Guo Gu as well. There are a number of Korean Son centers out there as well.

I am a Tibetan Buddhist, so, I am not that familiar with the Chan/Zen/Son scene in the US.

But the basic principles are the same: find a teacher, rely on their guidance, do as much retreat as one's life will permit; most importantly, be humble. Buddhadharma is so vast, no one can master it all. But that is not necessary, all one has to do is stick with one qualified practice in a qualified lineage under the guidance of a qualified teacher/s, and then one will generate true bodhicitta, overcome one's afflictions, understand emptiness, and rouse great compassion for all sentient beings, with a bit of concerted effort and study. When all this is complete, one can say one is really on the Mahāyāna path of liberation

My advice, especially with Zen and Chan, is that there are a lot of fools out there pretending to be internet Zen masters, teachers of "Nonduality" and so on, who are really just bolstering their own egos and lining their pockets. Avoid them like you would avoid sleeping with someone who has syphilis. Not everyone with a book published by Wisdom or Shambhala is really a qualified teacher. So be careful who you choose as a mentor.

JimTempleman said:

Please forgive me if I came across that way.

I respect the path you are on & thank you for your advice.

Malcolm wrote:

Of course. Please take our collective advice to heart. In this life, at this moment, you are a beginner, please begin to act like one.

You are welcome.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 8:57 AM

Title: Re: So sad

Content:

KristenM said:

Have you seen the movie “Fighting with my Family”? It’s about WWE wrestling so not exactly the same thing but it’s actually a very funny and endearing movie, imo. Much better than I thought it would be. I didn’t mean to sound like I was belittling the poor or anyone who boxes, sorry if that is how it came across.

Malcolm wrote:

Young Rock is kind of fun, if you are bored.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 8:59 AM

Title: Re: Collection of Sadhanas & Collection of Tantras

Content:

Schopenhauer said:

Are these empowerments regularly (and by regularly I mean at least once or twice a decade) given to lay people then? I can imagine if these empowerments take months, it might be something only given to monastics.

Malcolm wrote:

Lay people attend, but there is usually no or very limited translation.

Schopenhauer said:

Do you know how often these empowerments are given and by who?

Malcolm wrote:

About once a decade or so, by whoever is the Sakya Trizin, or the head of Ngor, or Tshar.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 7:22 PM

Title: Re: Origin of the Mantra Mispronunciation Story?

Content:

Malcolm wrote:

No, but you should try to pronounce mantras as close to Sanskrit as you can.

biryani said:

This might seem like a silly question, but what about the seven line prayer? Since it's in Tibetan, should the last line be pronounced as Tibetans do or should it be Guru Padma siddhi hum?

Thank you!

Malcolm wrote:

Padma, IMO.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 7:27 PM

Title: Re: So sad

Content:

KristenM said:

Have you seen the movie "Fighting with my Family"? It's about WWE wrestling so not exactly the same thing but it's actually a very funny and endearing movie, imo. Much better than I thought it would be. I didn't mean to sound like I was belittling the poor or anyone who boxes, sorry if that is how it came across.

Malcolm wrote:

Young Rock is kind of fun, if you are bored.

KristenM said:

I'll look into it. The Rock has that particular talent where he always plays himself and it works, so darn likeable.

Malcolm wrote:

It's an impromptu history of pro wrestling from the 70's onwards. It's also predicated on the idea of The Rock running for president in 2030 (entirely plausible). He spares himself no humiliation, BTW.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 7:34 PM

Title: Re: is hayagriva a dharmapala

Content:

tingdzin said:

A few scholars like Karmay and Davidson have attempted to sort out the Indrabhuti stuff, which varies widely from source to source, even within the Nyingmapa, so a lot of different conclusions can be drawn if you rely on that alone..

Malcolm wrote:

It's pretty clear that Indrabhuti was unknown to Tibetans prior to the mid 10th century. I will be discussing the three Indrabhutis in Sakya sources in my forthcoming translation of the gdams sngags mdzod, vol 6. When I consolidate my research on it for the intro, I will drop it on the fora.

Thus, even Nyingma depends on gsar ma sources for everything they know about this figure.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 7:52 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Sādhaka said:

I know well-schooled buddhists who say they don't believe in reincarnation.

Harimoo said:

Then they are suffering from wrong view.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 8:20 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Harimoo said:

If by reincarnation, they mean reincarnation as it is understood by theosophists, I don't think so.

Malcolm wrote:

If they deny rebirth, the continuation of a series of aggregate from this life to the next, then yes; if they merely negate an atman that takes rebirth, then no.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 9:28 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Queequeg said:

NYT quiz - if there were six political parties in the US, based on your views, which one would you likely belong to?

<https://www.nytimes.com/interactive/2021/09/08/opinion/republicans-democrats-parties.html?smid=url-share>

I would be on the socially liberal end of the Labor Party, which sounds about right.

Malcolm wrote:

Progressive Party, of course. As far to the left as you can go, but not all the way down in the left hand corner.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 9:37 PM

Title: Re: Origin of the Mantra Mispronunciation Story?

Content:

Crazywisdom said:

Some mantras like terma mantras came originally in Tibetan pronunciation. So like in Dorje Drolo there's not much choice. It's Tibetan style. I don't think the Sanskrit transliteration will work.

Malcolm wrote:

According to Situ Panchen, the Drollo mantra is actually "Apabrahmsa." There is an established tradition that the dro wo lod is a corruption of khro dalokottara. However, the mantra is as it is.

There are some mantras, like Black Mañjuśrī, which are clearly not all Sanskrit, same for the Kilaya "razor mantra." Especially in protector practices there are a lot of mantras that are mixed Sanskrit and Tibetan. Believe it or not, Dilgo Khyentse advised the Vajradhātu translators to translate the Tibetan words into English and recite those with English mixed with Sanskrit. Black Mañjuśrī has "snying mgo la chod" in the mantra meaning "sever the heart and head." Imagine handing that out to beginners.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 9:45 PM

Title: Re: Origin of the Mantra Mispronunciation Story?

Content:

Crazywisdom said:

I agree with Malcolm it's better to pronounce the mantra correctly from the beginning. The lesson is not that one should pronounce them how you received them but to recite mantra with faith and confidence, free from doubt.

Malcolm wrote:

Yes, this is an important point. That's why even Sapan allowed that mantra recited with full confidence and devotion, even if a bit wrong, would be effective.

The Chilli Chilaya story is just a bit of Nyingma butt hurt meant to denigrate Sapan's text, "How to pronounce Mantras" in his collected works. In that text he also covers Sanskrit regional pronunciations. The man had 30 Indian pandita tutors and spoke fluent Sanskrit, despite having never visited India. He was more Indian than Tibetan. Since Sapan was quite famous even in India, six tirthika panditas came to Tibet to debate him and lost,. He was also extremely handsome and charismatic, leading to no small amount of jealousy on the part of his detractors.

Gyalpo Rinpoche told me that the Drikung War with Sakya was entirely Drikung's fault. What he shared with me was that someone misheard Sapan talking about Jigten Sumgon, for whom Sapan had tremendous respect, even though there were points of disagreement. This man went back to Drikung and spread a false rumor that Sapan was slandering Jigten Sumgon. The rest is history.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 9:53 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Harimoo said:

the instructors who teach yantra yoga with wicca BS

treehuggingoctopus said:

"Wicca BS" is a tad offensive, you know.

Offensiveness aside: Wicca and YY, who would have guessed.

Malcolm wrote:

What I really want to know is whether or not they are practicing Yantra naked in the woods at night on full moons, Beltane, Samhain, etc.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 9:55 PM

Title: Re: The Serious Curriculum

Content:

mutsum said:

Malcolm wrote elsewhere:

You may notice that Bonpos do not teach their serious curriculum of Madhyamaka, Abhidharma, etc.

You have to put that into context. What Malcolm meant is that Bönpos do not give these teachings to Westerners.

Malcolm wrote:

Yes, that is what I meant. Not that these Bon curricula are not taught in Bon academies in India, Nepal, and Tibet.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 10:21 PM

Title: Re: The Serious Curriculum

Content:

mutsum said:

In Menri, there were throughout history teachers who would be doubtful about

Dzogchen. For instance, the current Lopon Trinley Nyima had a philosophy teachers (Madhyamaka, and so forth) who would not accept Dzogchen as genuine. This is a bit extreme, sure, but not unheard of...

Sādhaka said:

Well that's interesting.

Malcolm wrote:

Perhaps they were Bon Geshes who also trained at Geluk monasteries, where Dzogchen doubt is high.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 10:24 PM

Title: Re: Having sex with someone's partner

Content:

Toenail said:

Is it okay to have sex with someone's partner, if they are in an open relationship? Or does it break the sexual misconduct lay vow? I feel like the essence of this vow is not to destroy relationships and causing someone to cheat, no?

Malcolm wrote:

The point of the vow with respect to others partners is developing a trustworthy character and being immune to grudges.

Personally, I would never sleep with someone in an "open relationship." It's just asking for trouble.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 10:38 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Archie2009 said:

I will never vote for regressive, destructive woke nonsense.

Malcolm wrote:

"Wokeness" is just a meme pushed by Fox News as a dog whistle for racists, both consciousness and unconsciousness.

However the term "woke" has a venerable history in black community in the US, dating the 1930's:

<https://en.wikipedia.org/wiki/Woke>

"I advise everybody, be a little careful when they go along through there – best stay woke, keep their eyes open."

--Scottsboro Boys, Leadbelly

I will certainly use the term, just like the term "Yankee" for New Englanders, which came originally from a satiric song originally sung by the Redcoats, Yankee Doodle Dandy. Much to the chagrin of the British troops it was adopted as a marching song by the Continental Army, rather in the same way Trumpsters flocked to Clinton's disastrous appellation for them, "deplorables."

To the tune of Turn the Beat Around:

Turn the meme around
Love to hear repercussions
Turn it upside down
Love to hear repercussions
Love to hear it...

Author: Malcolm

Date: Thursday, September 9th, 2021 at 10:44 PM

Title: Re: Origin of the Mantra Mispronunciation Story?

Content:

Crazywisdom said:

That war story is really a shame

Malcolm wrote:

Yes, Tibetan politics are brutal.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 10:56 PM

Title: Vaccination Recalcitrance Posing as Compassion

Content:

Malcolm wrote:

<https://www.dharmawheel.net/viewtopic.php?p=597342#p597342>

Nightbloom stated:

In accordance with Bodhicitta, I've refused vaccination entirely. My reasoning is as follows: The dangers posed by the virus are lesser than those posed by the re-construction of public life around medical security...

This is an entirely bogus argument. SCOTUS ruled in 1905 that people have an obligation to be vaccinated if the government decided that in public health emergencies,

based on science, that vaccine mandates were entirely warranted despite individual objections.

Get vaccinated, save someone's life. If you don't, your invocation of bodhicitta is a complete and utter joke.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 11:53 PM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

I oppose vaccine passports on civil liberties grounds,

Malcolm wrote:

You've already lost that battle in court. Just sayin...

Author: Malcolm

Date: Thursday, September 9th, 2021 at 11:54 PM

Title: Re: The Serious Curriculum

Content:

mutsuk said:

Yes, that's a good point. But there are some counter examples.

Malcolm wrote:

I did not mean that every Bon geshe who studied with Geluks would have this attitude, only some.

Author: Malcolm

Date: Thursday, September 9th, 2021 at 11:59 PM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

I oppose vaccine passports on civil liberties grounds,

Malcolm wrote:

You've already lost that battle in court. Just sayin...

Johnny Dangerous said:

According to what?

Malcolm wrote:

SCOTUS. How to you think Cambridge, MA knew who had been vaccinated and who

hadn't? The state has an absolute right to identify and record those people who have been vaccinated and those who have not, and enforce quarantines on those who have not been vaccinated by any means deemed necessary, including vaccine "passports." It's really no different than issuing driver's licenses. You don't object to driver's licenses based on civil liberties grounds, do you? You certainly do not want unlicensed drivers with no insurance on the roads, correct? It has been a long standing practice in the US that you would have to carry with you a record of vaccinations to travel abroad.

Author: Malcolm

Date: Friday, September 10th, 2021 at 12:01 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

I would like to see sunset provisions and limitations put on them, but I agree they are clearly happening to one degree or another.

Malcolm wrote:

Try getting your kid into a Florida school without having a record of all their vaccinations available. There is no difference. It's the same thing. People just don't like the word "passport."

Author: Malcolm

Date: Friday, September 10th, 2021 at 12:31 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

'Papers please' for daily movement and activities is not ok.

Malcolm wrote:

During a pandemic, it certainly is.

Johnny Dangerous said:

So, what you are talking about is not what I am talking about. Read up the position of the ACLU or the EFF on them if you want to know more. It's obvious you haven't looked at the issue in detail, and assume I am talking about the standard practice of vaccination proof being required for school, international travel, etc. I'm not, and neither are the civil liberties orgs concerned with them.

Malcolm wrote:

I would not go to a restaurant these days that did not insist on proof of vaccination. I do not want to be the 1 in 5000 vaccinated people who get a breakthrough infection. I know people who have had breakthrough infections, and they suck. You know this too. People's daily movements are not as important as getting this pandemic under control.

You may have a different opinion.

Author: Malcolm

Date: Friday, September 10th, 2021 at 12:45 AM

Title: Re: Zazen and emptiness

Content:

Rick said:

Is zazen emptiness?

Malcolm wrote:

The real question is, is there anything that isn't?

Author: Malcolm

Date: Friday, September 10th, 2021 at 3:29 AM

Title: Re: Zazen and emptiness

Content:

Rick said:

Tathata?

Dogen said zazen is enlightenment. Would he also have said zazen is emptiness?

Is the act of doing zazen (correctly) as close as one can get to 'doing'/embodying emptiness?

Malcolm wrote:

Tathāta = śūnyatā. They are synonyms.

Author: Malcolm

Date: Friday, September 10th, 2021 at 3:36 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Hi Bob:

oldbob said:

One way would be to bring in a recognized Dzogchen Master, (or Masters) from another Dzogchen lineage(s) to give DI and read the Tibetan texts for the Lung Permissions.

Malcolm wrote:

This has been suggested and already discarded.

oldbob said:

This was performed by ChNN many times. Recordings of this are available, or it also would be possible to have a senior student lead the practice.

Malcolm wrote:

Rinpoche stated innumerable times that one could not receive direct introduction from a recording.

oldbob said:

If someone says they have received permission from ChNN in a dream to have access to read and practice all of his Teachings, who can counter this? Then no one can stop someone else from having access to all the Teachings.

Malcolm wrote:

No one will believe them.

oldbob said:

If it was also allowed to have the transmission of the Lung readings from the recordings of ChNNR,

Malcolm wrote:

Rinpoche also said countless times, "No lungs from recordings."

oldbob said:

The key point is that there needs to be a way forward – now – that allows for a continuation of the Transmission Lineage through easy and regular Direct introductions, and Lung Reading Authorizations, combined with easy access to lineage holders and teaching materials.

Malcolm wrote:

I personally think the only way forward is for Adriano to accept responsibility for giving transmissions and empowerments, especially of the Longsal teachings. I have personally told him this. I think he is the most qualified person to do so.

That's my 2 cents.

M

Author: Malcolm

Date: Friday, September 10th, 2021 at 3:37 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

I also think that he probably sees things with precedent - mandates from employers and schools for example- as some sort of overreach.
I don't,

Malcolm wrote:

Good, since these things are supported in the 1922 SCOTUS decision about vaccinating schoolchildren.

Author: Malcolm

Date: Friday, September 10th, 2021 at 3:39 AM

Title: Re: Re Mipham's Tashi Tsikpa

Content:

Sonam Wangchug said:

Refers to Chakrasamvara according to Orgyen Tobgyal Rinpoche.

Malcolm wrote:

Takkirāja is a form of Cakrasamvara. Surprise, surprise.

Author: Malcolm

Date: Friday, September 10th, 2021 at 3:40 AM

Title: Re: Zazen and emptiness

Content:

Rick said:

I didn't know that!

What about the other part:

Is "Zazen is enlightenment" (more or less) the same as "Zazen is emptiness?" Or am I making a categorical error?

Malcolm wrote:

There is no awakening sans realizing emptiness.

Author: Malcolm

Date: Friday, September 10th, 2021 at 4:09 AM

Title: Re: Zazen and emptiness

Content:

Nicholas2727 said:

[Or would they still say Tathata = Sunyata?

Malcolm wrote:

They would still say tathatā is sūnyatā because it is devoid of everything that is not a quality of buddhahood.

Author: Malcolm

Date: Friday, September 10th, 2021 at 7:38 PM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Sādhaka said:

Interesting, Manwon and Peter C^.

I've actually been talking about this topic in my personal life today; and also about Coptic Christianity as well, believe it or not.

Probably just 'coincidence' though

PeterC said:

My general theory on this is that, to put it bluntly, use of hallucinogenic drugs makes you in some way temporarily stupid, such that ordinary things seem profound. If you take drugs with the hope of having a profound experience, and your mind is saying "look here, this seems profound", then you will choose to convince yourself that it really is profound. We are exceptionally good at persuading ourselves, particularly when we don't realize that's what we're doing. People see what they want to see.

Malcolm wrote:

A friend called me up recently, all excited because as he had taken a variant of DMT and he had remembered countless past lives...when I asked him who he had been in his past life, after ribbing him about his past life as Cleopatra, he sheepishly admitted he could not remember any of them...

Author: Malcolm

Date: Friday, September 10th, 2021 at 7:56 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

Here's a handy cheat-sheet on the latest IPCC report -

<https://www.climatecouncil.org.au/resources/what-does-ipcc-latest-report-mean/>

Kim

Malcolm wrote:

My short term transition strategy:

<https://www.ford.com/trucks/f150/f150-lightning/2022/>

And it can run my house for three days in a blackout....without a diesel generator...

Author: Malcolm

Date: Friday, September 10th, 2021 at 9:23 PM

Title: Re: Being on the high bhumis without knowing?

Content:

Lazy Lubber said:

Why? Say a monk has sex with one woman seeking a deluded merit by having sex with a monk, similar to a rock star groupie. Then as a layman, this ex-monk starts sleeping with prostitutes or whoever he can sleep with. Surely, he causes more harm to himself outside of the Sangha.

Malcolm wrote:

I wonder then, what you make of the Mahāsiddha Virūpa...

Author: Malcolm

Date: Friday, September 10th, 2021 at 10:13 PM

Title: Re: Simhamukha

Content:

Lobsang Chojor said:

I recently received the jenang of the Lion Faced Dakini (Simhamukha) coming from Bari Lotsawa to Chogyé Trichen Rinpoche and then my guru.

I was wondering if there are any resources on the deity, the practice or the history available?

Malcolm wrote:

From the text

Lobsang Chojor said:

When Bari Lotsawa was in Nepal, he debated the tīrthika Bhavyarāja. Since he was defeated Bhavyarāja, the latter became angry and said, "You will die in seven days through a maledictory mantra!"

The Lotsawa scoffed. The tīrthika said, "You must abandon your deity, the Three Jewels, and convert to doctrine and burn your text with the golden wrap in the fire."

Bari Lotsawa said, "This life is impermanent and short, won't enter your doctrine, nor will I abandon the deity, the Three Jewels"

In order to force Bari's death, the tīrthika said, "You will exhibit death in seven days."

Bari scoffed again and reported this story to his guru, Vajrāsanapāda. Vajrāsanapāda said, "I have a method. Make offerings to the Three Jewels, and prepare a feast offering for the dākinis and supplicate them!" Ha

Having been foretold that the ḍākinīs would come, Bari carried out the instruction, and at midnight, Ḍākinī Siṃhamukha, with the eye of gnosis, arrived in the sky in front of him, in the center of a fire. She said "There is no need to scoff, underneath a boulder shaped like a yak at Vajrāsana, there is the so-called "wealth practice of all the ḍākinīs", also called "a longevity practice," and called "a repelling rite for repelling the mighty and powerful," the supreme protection against weapons and the crusher of enemies. If there is a mandala, it will free from the destruction of the evil māras. It assists in protection from all gods and demons. It will cause those who use mantras of power and malediction to vomit blood. It will prevent harm from poison and weapons. One cannot be harmed even by the practice of a thousand mantras. Since one will sleep happily, it is enough. Since it is an instruction that is auspicious and effective, take it out and promulgate in a single lineage. One should not engage in the meditation and recitation for more than a week. If one practices without breaks and without speaking, the signs will come." Then she vanished.

The lotsawa went to that place, and there was such a boulder, and under the boulder, there was a golden box. In that box was the heart essence of ten million ḍākinīs written on red silk. When Bari removed that, a great apparition appeared. Bari wrote that down in gold letters and wore it on his body. Since he recited the mantra for seven days, the tīrthika vomited blood and died.

Having heard that the tīrthika died, he related the story to Guru Vajrāsanapāda. The Guru said, "You didn't die, but if he hadn't died, it would have been better. It is not correct to slay tīrthikas, even though they have entered an errant path. It would have been sufficient for you to merely wear the mantra on your body. The disciple did not really listen to the guru. Since you recited the mantra, he died. Since you have to purify this misdeed, you should sponsor some teachings."

Malcolm wrote:

There you have it. This is the origin story of Siṃhamukha practice in Bari Lotsawa's lineage, according to the Sakya Thirteen Golden Dharmas, which is the tradition you received as written by Namkhai Palzang in the sgrub thabs kung btus. This is from the text your lama probably used. There is a slightly longer story set down by Tsharchen with more details at the beginning of the cycle. It looks like the account Khyentse Wangpo received and was set down in the Rinchen Terzod garbles some details present in Tsarchen's account.

There are also minor differences between the account above and Tsarchen's such as there being several boxes, one of agate, one made of "rhinoceros hide," one made of bodhitree wood, one made of silver, one made of gold, one made of turquoise, one made of sapphire, and one made of ruby, one inside the other other.

Author: Malcolm

Date: Saturday, September 11th, 2021 at 2:39 AM

Title: Re: Having sex with someone's partner

Content:

Crazywisdom said:

I had the same attitude. But things vary by region and generation. I've spoken with many people in Brazil about this and especially the young people are very comfortable with this sort of relationship, as it's become normal.

Malcolm wrote:

Promiscuity is common when one is young and cute. One's 20's are for f&^king.

Crazywisdom said:

I'll note I've observed the reason why jealousy and possessiveness doesn't seem to come into play is sexuality is very very casual and has no meaning beyond a physical release. Folks take friendships more seriously instead. Also it is not common for young people here to want to become apaixonados, to fall passionately in love. They don't want anything serious and want to keep things light and detached.

Malcolm wrote:

It was the same when I was young.

Crazywisdom said:

For me it was like listening to aliens talk about relationships. But it's strangeness make me key in, ask questions and listen. I've come away from it with mixed feelings. On the one hand no seems sincerely interested in anyone except themselves.

Malcolm wrote:

Well, you said young people.

Still, if someone is stepping out on their partner, open relationship or not, well...

Author: Malcolm

Date: Saturday, September 11th, 2021 at 5:12 AM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Giovanni said:

When William James experimented with Nitrous Oxide he became convinced that he had discovered the Secret Of The Universe.

He wrote it down so he wouldn't forget. The next day he read what he had written, it said

"Hogamus higamus man is polygamous.

Higamous hogamous woman monogamous."

Malcolm wrote:

Well, nitrous does get you high along with destroying brain cells...

Author: Malcolm

Date: Saturday, September 11th, 2021 at 8:25 PM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Malcolm wrote:

Messages Image(353694953).png (999.75 KiB) Viewed 188 times

Author: Malcolm

Date: Saturday, September 11th, 2021 at 8:35 PM

Title: Re: Having sex with someone's partner

Content:

Toenail said:

I was looking for dharma advice, not moral advice etc. Is it really against the sexual misconduct vow if both consent?

Malcolm wrote:

I was not giving either dharma or moral advice, I was giving common sense advice. Of course, then there is the question of whether one is sleeping with a non-practitioner or not. It's technically just a branch downfall, if it is just ordinary sex. It's a root downfall, if you are visualizing them as your consort.

I personally still think it is a bad idea, but if both partners are in agreement and the person you are sleeping with has told the other person of their intention to sleep with you, no problem. Just make sure you wear your party hat.

I have however seen situations where one person thinks they are in a monogamous relationship, and the partner who wants to step outside the relationship claims to the new love interest they are in an open relationship. Now, this is not a case of sexual misconduct on your part, because you were misled, but it is sexual misconduct on their part. Sexual misconduct includes "adultery" in its non-legal sense, that is, when a person screws around on someone with whom they have a monogamous commitment.

Author: Malcolm

Date: Saturday, September 11th, 2021 at 9:36 PM

Title: Re: Ngondro Out of Order?

Content:

Schrödinger's Yidam said:

The Nyingmapas I know do the prayers for all the practices each session. However they can accumulate whatever they want of each section. For instance they can, in a single session, accumulate 100 prostrations, 300 Vajrasattva, zero Mandalas, and 200 Guru Yogas. But they have to total 111k for each for them to finish.

Malcolm wrote:

Depends. 100k is just a nice round number.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 12:38 AM

Title: Re: Being on the high bhumis without knowing?

Content:

Lazy Lubber said:

Why? Say a monk has sex with one woman seeking a deluded merit by having sex with a monk, similar to a rock star groupie. Then as a layman, this ex-monk starts sleeping with prostitutes or whoever he can sleep with. Surely, he causes more harm to himself outside of the Sangha.

Malcolm wrote:

I wonder then, what you make of the Mahāsiddha Virūpa...

Crazywisdom said:

Many samaya downfalls?

Malcolm wrote:

I think he has the siddha exclusion clause for samaya violations.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 2:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Sādhaka said:

(of course the lower is always subsumed within the higher, and also always within context)

Malcolm wrote:

So I guess libertarianism is basically at the śrāvaka level, politically speaking.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 4:27 AM

Title: Re: Having sex with someone's partner

Content:

Heimdall said:

Also, traditionally speaking, afaia, in Tibetan Buddhism, any non-procreative sex was sexual misconduct for centuries.

Malcolm wrote:

Umm...no.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 8:00 AM

Title: Re: Having sex with someone's partner

Content:

Crazywisdom said:

Do you have a quote on this samaya? I cannot find any details about sexual activity samaya.

Malcolm wrote:

Buddhist Ethics, page 261; the 7th root downfall, disclosing secrets. This includes using a partner who has not taken empowerment (first branch downfall) to practice actual karmamudra with them (since it is an explicit secret mantra ritual procedure).

Buddhist Ethics, page 265; the first branch downfall, to rely on a consort who lacks samaya, has broken samaya, etc.

In West, it is a lonely world for the single, lay Vajrayāna practitioner.

At best, if one's partner is not a Vajrayāni, one's practice will really never get anywhere and one will have obstacles. And if one tries to practice actual karmamudra with them, performing the creation and completion stage with them as required, it is a root downfall. I don't think 21 Vajrasattvas a day will keep Yama away in that case.

This is why the Tantras such as Hevajra and so on, have instructions on how to train a suitable mudra step by step. Mudra practice also exists in seventeen tantras, so there is no easy out there either.

Crazywisdom said:

But this is about karmamudra. Just having sex isn't relying on a consort.

Malcolm wrote:

No, it's not just about karma mudra. Read the book. However you're free to interpret it anyway you like. I know how it is understood in the traditional context. We are not supposed to engage in these behaviors with ordinary desire, that's covered under the eight special samayas of mother tantra. That's also discussed in the Kongtrul book.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 8:04 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

Perhaps shouting "theater" in a crowded fire (hijacking the thread with wit or scholarship) is not appropriate in a time like this where timely action on the part of Members of the IDC might avert calamity.

Malcolm wrote:

All your concerns are quite valid, Bob. There are some obvious obstacles to all your suggestions. I have had convos with people at the highest levels of the DC hierarchy about these very issues. It's a frustrating set of issues. They are also frustrated and making the best of a very uncertain situation.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 8:22 PM

Title: Re: 8 Great Charnel Grounds

Content:

nightbloom said:

Anybody know of any good visual representations of these? Especially in the context of a mandala (Kurukulla's preferably)? Would be very helpful.

Malcolm wrote:

They are standard, though the names vary from sadhana to sadhana, but their features are the same in all mandalas and should not be discussed here, since their meaning is very profound.

You can see representations of them at Himalayan Art.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 8:30 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

Now people seem to think DC is the enemy as if they are guilty for the situation.

Malcolm wrote:

No, no one thinks this.

But Rinpoche left no instructions about how the DC was going to continue if, as seems to be the case, his physical heirs had no interest in continuing the DC.

So, at this point, the DC, while quite active at present, is moribund.

But its ok. There are hundreds of tertons who left huge collections of treasures that are no longer practice by anyone, anywhere, anymore. Only dribs and drabs of this and that are practiced. Bits and pieces.

There is more than enough teachings out there to bring the whole world to liberation, even if no more sadhanas, tantras, etc. were ever revealed.

The DC is now closed. That's just a fact.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 8:45 PM

Title: Re: 8 Great Charnel Grounds

Content:

nightbloom said:

Anybody know of any good visual representations of these? Especially in the context of a mandala (Kurukulla's preferably)? Would be very helpful.

zerwe said:

There is a representation as a visual/learning aid where each are isolated or fragmented individually and discussed. This is available on Yamantaka.org or on the previous iteration of that particular site.

Shaun

Malcolm wrote:

You would have to have had an Vajrabhairava empowerment to access that site.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 8:49 PM

Title: Re: Buddhist morality

Content:

Kim O'Hara said:

Interesting articles - thanks - but they don't support the prevalence of feuds so much as inter-community conflict or warfare.

Attack the next village, kill all the men and boys, take the women as slaves or wives, take all their food and land - standard operating procedure for a depressingly long segment of human history.

Kim

Malcolm wrote:

Kim,

The pastoralists who did so were all patrilineal clans. This corresponds very neatly with Maria Gimbutas' Kurgan hypothesis:

https://en.wikipedia.org/wiki/Kurgan_hypothesis

Author: Malcolm

Date: Sunday, September 12th, 2021 at 9:12 PM

Title: Re: Soul with unfulfilled desires

Content:

firewheel said:

Hi Members,

According to the Buddhist scriptures, what happens to the soul if a person passes away with unfulfilled desires?

Will the soul get to be reborn again as a human to fulfill his desires?

Thank you.

Malcolm wrote:

According to Buddhist scriptures, there is no soul at all.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 10:12 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

KristenM said:

Interesting take on "Wokeness."

<https://www.penguinrandomhouse.com/books/696856/woke-racism-by-john-mcwhorter/>

<https://www.nytimes.com/2021/09/10/opinion/systemic-racism-education.html>

Hope you don't get a paywall.

Archie2009 said:

John McWhorter talks sense. Some people here have got partisan horse blinders on, however.

Malcolm wrote:

Well, how are white only covenants in deeds all over the United States not systemic racism?

How is the gradual defunding of public schools in North Carolina, etc., after desegregation, and the rise of private white only schools posing as Christian academies not systemic racism?

His thesis, that some disparities we see may originate in the sociology of Black people, may be true, however, how can he claim that very sociology was not formed by the deeply racist, post-reconstruction period in the US? Long and short of it, he can't.

The arguments for systemic racism in America are far stronger than those against. But I know white people, Bill Maher, etc., take comfort in the soothing words of the few Black intellectuals who seek to disarm its more serious implications. Indeed, Friday, Bill was going off about wokeness again with George Will, and just repeated Fox News talking points. He was pretty unhappy his other guest, Christina Bellantoni pushed back hard against his assertions. He also, cluelessly, went off on the so-called Black national anthem, forgetting that the original poem on which our national anthem is based, explicitly supports slavery.

Btw,, the Queen is a BLM supporter.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 11:24 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Archie2009 said:

Malcolm, John McWhorter does not deny the existence of systemic racism. (I watched the following video a couple of months ago and saved it, so I'm just going to post the link here. I might rewatch it this afternoon.)

Malcolm wrote:

I am aware. My point was that people like Bill M use his critiques as a basis for undermining a CRT, etc., as a whole.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 11:35 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Sādhaka said:

(of course the lower is always subsumed within the higher, and also always within context)

Malcolm wrote:

So I guess libertarianism is basically at the śrāvaka level, politically speaking.

Sādhaka said:

Well I would say that for anyone who is not on the Bhumis, politics altogether is at or below the level of the vehicle of gods & men.

Malcolm wrote:

,

I am grading things based on the level of self-interest here. Of course politics is completely worldly, below vehicle of devas and humans.

Author: Malcolm

Date: Sunday, September 12th, 2021 at 11:43 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Malcolm wrote:

https://apple.news/A_wcCngKiTTaSlbBR_qKuvw

Unknown said:

Thomas Schramm, who graduated from Harvard-Westlake last spring, believes the woke/anti-woke debate is “more of a parent problem than a student problem. Parents who didn’t necessarily know what was being taught, or who didn’t understand what was being taught, reached their own conclusions,” Schramm says. “A lot of this is students who are on Zoom at home, their parents are in the same room with them, and they’re hearing a lot of this information that’s being taught to their kids, and they might not get the full context of what’s going on.”

Author: Malcolm

Date: Sunday, September 12th, 2021 at 11:48 PM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

frankie said:

Just for absolute clarity, though, and to make my personal position clear: those inclined to take drugs for spiritual advancement/insight are self-indulgent mugs - end of.

Malcolm wrote:

Not all, most are just confused and following false guides.

Author: Malcolm

Date: Monday, September 13th, 2021 at 12:29 AM

Title: Re: Simhamukha

Content:

fckw said:

It is possible that Lama Vajranatha has some additional material collected about this particular lineage of Simhamukha, you might want to inquire with him on this topic.

Malcolm wrote:

Probably not. His lineage is mainly Ayu Khandro’s Terma and Khandro Thugthig.

Also the nyingma account is totally different.

Author: Malcolm

Date: Monday, September 13th, 2021 at 1:04 AM

Title: Re: Having sex with someone's partner

Content:

Nemo said:

It's an interesting talk but I think the missed point is how different people can be. You can be in virtuous multipartner relationships that turn into lifelong friendships.

Malcolm wrote:

Never seen it happen. Someone always gets burned.

Author: Malcolm

Date: Monday, September 13th, 2021 at 1:13 AM

Title: Re: Simhamukha

Content:

fckw said:

It is possible that Lama Vajranatha has some additional material collected about this particular lineage of Simhamukha, you might want to inquire with him on this topic.

Malcolm wrote:

Probably not. His lineage is mainly Ayu Khandro's Terma and Khandro Thugthig.

Also the nyingma account is totally different.

fckw said:

Briefly checked.

Malcolm wrote:

This book has nothing to do with the Bari Simhamukha in the Thirteen Golden Dharmas, other than Khyentse Wangpo including the lo rgyus. Vajranatha's book is a translation of the Rinchen Terzo manual by Khyentse Wangpo. It's a completely different practice than what is found in the Thirteen Golden Dharmas.

The Bari Lineage is bka' ma; the Bodongpa lineage is gter ma. They are separate practices and lineages and should not be mixed together.

Author: Malcolm

Date: Monday, September 13th, 2021 at 1:17 AM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Toenail said:

I was very interested in Ayahuasca and planned to take it next year in neatherlands with peruvian shamans. Then I read this book: 'Singing to the Plants: A Guide to Mestizo Shamanism in the Upper Amazon' on associated shamanism.

Malcolm wrote:

Yes, a very interesting book. Quite authoritative.

Toenail said:

It really put me off. It seems like a powerful agent, but the result is probably delusion even if it feels pleasant.

Malcolm wrote:

Ayahuasca in particular can open oneself up to provocations.

Author: Malcolm

Date: Monday, September 13th, 2021 at 1:48 AM

Title: Re: Simhamukha

Content:

fckw said:

Briefly checked.

Malcolm wrote:

This book has nothing to do with the Bari Simhamukha in the Thirteen Golden Dharmas, other than Khyentse Wangpo including the lo rgyus. Vajranatha's book is a translation of the Rinchen Terzo manual by Khyentse Wangpo. It's a completely different practice than what is found in the Thirteen Golden Dharmas.

The Bari Lineage is bka' ma; the Bodongpa lineage is gter ma. They are separate practices and lineages and should not be mixed together.

fckw said:

Ah, my confusion then. Thanks for clarifying!

Malcolm wrote:

Sure, it is understandable.

Author: Malcolm

Date: Monday, September 13th, 2021 at 1:50 AM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Malcolm wrote:

It really put me off. It seems like a powerful agent, but the result is probably delusion even if it feels pleasant.

Ayahuasca in particular can open oneself up to provocations.

Toenail said:

Could you elaborate on that? It sounds very interesting and a bit magical. I dig stuff like that.

Malcolm wrote:

It was not interesting to the person who experienced it. They were quite troubled by it. They had taken Ayahuasca in a park in New Jersey of all places. After they were troubled by provocations for some time.

You know from your reading that one can meet entities while in this state. Sometimes they are malevolent.

Author: Malcolm

Date: Monday, September 13th, 2021 at 2:51 AM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Toenail said:

Why explicitly in that state though? Do spirits find you easier or so? What is happening when you take Ayahuasca?

Malcolm wrote:

One, people often take Aya because they want to meet plant guides. So there is an expectation of meeting such beings, since it is part of the lore.

Two, the people who lead such sessions are often thralls of provocations themselves, IMO.

As you rightly pointed out, it is all pretty low level. If it has value, it has value for people in that indigenous culture only.

Author: Malcolm

Date: Monday, September 13th, 2021 at 2:55 AM

Title: Re: Double lung transplant

Content:

PadmaVonSamba said:

Hey!

I just had a double lung transplant a few days ago. I'm doing fine at this point, but any extra good wishes especially for loss to the donor family would be nice. Thanks!

Malcolm wrote:

Holy shit!!!

Well, I hope you are breathing easier now...

Author: Malcolm

Date: Monday, September 13th, 2021 at 3:59 AM

Title: Re: Having sex with someone's partner

Content:

Kurp said:

TL;DR — I don't know if it breaks any vows, but if you're lying to your partner(s), you ain't doing it right most likely.

Malcolm wrote:

If you are lying to your partner, you are a) lying, which is a pratimokṣa violation b) engaging in sexual misconduct, which is another. So yeah, this man, if he is a Buddhist, has broken his vows consistently. Adultery is sexual misconduct. If someone has a claim to you by mutual agreement, then you are violating that promise by stepping outside the relationship.

Anyway, its mostly guys that want to do the polyamory thing. This is pretty well known. Women put up it with because???

Author: Malcolm

Date: Monday, September 13th, 2021 at 4:02 AM

Title: Re: Having sex with someone's partner

Content:

fckw said:

Speaking of which: Did not the Hevajra Tantra state something about "frequenting others' wives"? Obviously, the question arises how to interpret that part of the text.

nightbloom said:

iirc, such commandments are usually understood to refer to she who is the *universal wife*.

Malcolm wrote:

Its not really proper to discuss this here.

Author: Malcolm

Date: Monday, September 13th, 2021 at 7:47 PM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

PeterC said:

I strongly suspect that the reason this is being debated in such a heated way is that there has been a concerted effort to create political tension over this, as it is a potentially inflammatory wedge issue. "Vaccine passports" are just the newest addition to a long list of topics such as "death panels", "critical race theory", "black-on-black violence" or take your pick of other slogans.

And actually it's almost impossible to have a discussion about whether "mandating" "vaccine passports" is a good or a bad thing, because you have to actually define what you're talking about. Proof of vaccination to enter certain premises? Participate in certain events? How prevalent would this be? What level of government enforces it?

Maintains records? Who has access to the records? Are there medical exemptions and how obtained? Are we taking a position of default exclusion, or default inclusion? Do private individuals and companies get to decide whether to include or exclude? Etc etc. We don't know, and that's the point.

That said I would hold a few basic truths to be self-evident here:

1. Different societies can reasonably come to different consensus on what the role of the state is in public health. Some countries will opt for monitoring of all individuals' movements and health conditions. Other societies will decide that the state should have zero involvement. There's nothing intrinsically good or bad about any of these positions.
2. There are, within the US, many very different societies that will have very different views on this, stratified by geography, wealth, race, etc. It is almost inconceivable that there could be a nationwide consensus with broad support.
3. It is completely possible to implement these tracking systems in a privacy-protecting, non-intrusive way.
4. It is almost certain that no US governmental authority is sufficiently competent to achieve #3
5. It is absolutely certain that any US governmental entity will abuse its authority while doing #3 to give more power to law enforcement by the backdoor
6. It is completely consistent with historic practice that certain activities require proof of medical status, which may include vaccination, and I believe it lies well within the remit of emergency powers at both federal and state level.
7. It is completely rational, given what we know about the coronavirus, that a society should seek to implement a system that tracks who is unvaccinated and prohibits them from engaging in certain activities.

Finally - the post at the start of this thread by Nightbloom is insidious, hypocritical BS dressed up in pseudodharma. I believe the technical term is concern trolling. This is the sort of behavior that should get people kicked off the site.

Malcolm wrote:

Yup.

And this:

Considering Delta spreads regardless of people being vaccinated or not, This is quite wrong. Vaccination definitely inhibits the spread of delta, and breakthroughs only occur in 1 out of every 5000 fully vaccinated people. The fact is that our medical system is being crushed, and medical staff are quitting in droves because 40 percent of the population persists in believing lies and conspiracy theories, egged on

by politicians like Desantis, Abbot, and so on, who should be jailed for their perfidy.

Author: Malcolm

Date: Monday, September 13th, 2021 at 7:51 PM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Malcolm wrote:

Yup, all this bitching and moaning about privacy is exactly that.

BTW, it was not the Taliban that attacked us, Jesse, it was the Saudis. So yes, we have been working with those who attacked us since 9/11/2001.

Queequeg said:

All this huffing and puffing.

In NYC, proof of vaccination is required to enter restaurants, concerts, museums, etc. At the venue, we are asked to show our vaccine card and ID. That's it. Don't like it? forego sitting down for sushi. Take out is still available.

I am thrilled with this. It brings a level of comfort that is priceless.

If you're worried about getting tracked, your first step should be getting rid of your phone and getting off the internet. People worrying about a candle when the whole house is burning down.

smh

Author: Malcolm

Date: Monday, September 13th, 2021 at 7:59 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Archie2009 said:

CRT, Intersectionality, Queer Theory, Fat Studies, etc are not serious subjects. They are unscientific postmodernism infused BS. And divisive. And, yes, often racist or lead to racism.

Malcolm wrote:

Intersectionality and "identity" politics grew out the recognition in 1970's by black radical lesbians that white radical lesbians wanted them to abandon black men. Black lesbians pushed back against this by pointing out they had a set of issues on the basis of the fact that not only were they lesbians, and thus subject to discrimination, but they were also Black, and subject to yet another layer of discrimination their white colleagues would never experience. So they refused to bow to the pressure put on them by the white lesbians to abandon Black men in the continuing struggle of Black people

to secure their civil rights.

Of course, the real identity politics was the identity politics of the heterosexual, patriarchal, racist, white majority,

And no, they are not themselves racist nor lead to racism. Racism against who? "Whites?" That idea is completely unsupported

Author: Malcolm

Date: Monday, September 13th, 2021 at 8:05 PM

Title: Re: Physics Metaphor application to Buddhist concepts - an exercise

Content:

Leo Rivers said:

One need not posit primordial purity. This model adapts the notion of 'no physics nor space before the emergence of space time for physics to take place in.'

Kim O'Hara said:

I like that one.

It also happens to not conflict with Buddhist doctrine about beginningless time.

Kim

Malcolm wrote:

Ummm, yeah, actually it does. It also contradicts dependent origination.

Author: Malcolm

Date: Monday, September 13th, 2021 at 10:42 PM

Title: Humsvaranadini Tara for Attraction Empowerment

Content:

Malcolm wrote:

Tuesday Sept 14th

Humsvaranadini Tara for Attraction Empowerment

with Khenpo Migmar , SEPT 14th

7 pm to 9 pm

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Author: Malcolm

Date: Monday, September 13th, 2021 at 11:51 PM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Malcolm wrote:

This is quite wrong. Vaccination definitely inhibits the spread of delta, and breakthroughs only occur in 1 out of every 5000 fully vaccinated people. The fact is that our medical system is being crushed, and medical staff are quitting in droves because 40 percent of the population persists in believing lies and conspiracy theories, egged on by politicians like Desantis, Abbot, and so on, who should be jailed for their perfidy.

Jesse said:

<https://www.cdc.gov/coronavirus/2019-ncov/variants/delta-variant.html>

Fully vaccinated people with Delta variant breakthrough infections can spread the virus to others.

Malcolm wrote:

Note, I did not say that fully vaccinated people could not spread the virus. But to spread the virus, one has to be infected with the virus, and breakthrough infections are 1 in 5k.

Jesse said:

The breakthrough cases your talking about are those who get deathly ill, and hospitalized.

Malcolm wrote:

No. Breakthrough cases are when anyone is INFECTED, whether they show symptoms or not. From 8/26/21:

Breakthrough Covid Cases: Uncommon and Often Mild, but Not Always

<https://www.nytimes.com/2021/08/26/health/covid-breakthrough-infection.html?searchResultPosition=3>

One in 5,000

<https://www.nytimes.com/2021/09/07/briefing/risk-breakthrough-infections-delta.html?searchResultPosition=1>

Jesse said:

How small are the chances of the average vaccinated American contracting Covid? Probably about one in 5,000 per day, and even lower for people who take precautions or live in a highly vaccinated community.

Author: Malcolm

Date: Monday, September 13th, 2021 at 11:53 PM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Genjo Conan said:

And I still think it's nonsense to point to a global pandemic and say "it's the young people who did this."

Malcolm wrote:

Right, we all know who did this: the GOP.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 12:27 AM

Title: Re: washing zendras

Content:

treehuggingoctopus said:

I have just been told at the dry cleaner's that they can clean my zendras all right, but are fairly sure the maroon will bleed, and what I will pick up in a week will be an immaculately clean and doubtlessly fragrant pink shawl.

They may be right. So the question is, how does one do it?

Please feel free to share your success stories. The two-fold objective is still to clean the striped thing properly while keeping the stripes and preserving their original colours.

Thanks in advance.

Malcolm wrote:

How to take care: The real handmade Raw silk Meditation shawl are stiff to begin with however after many wash it gets softer. The genuine Bureh which means Raw silk in Tibetan and Bhutan needs to be worn a number of times before the silk starts to relax. Some people prefer to give them a cold hand wash to speed up this process, also good idea to add little amount of Vinegar while washing to retain the color from running.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 1:20 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Johnny Dangerous said:

On CRT: To piggyback of what QQ said, unfortunately CRT rarely touches on common class grievances.

Malcolm wrote:

Race, in America, is class, IMO.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 1:22 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Genjo Conan said:

CRT as a method of legal analysis was relatively uncontroversial until very recently. People could agree or disagree, but it was put in the same basket as Legal Realism or Law & Economics: another analytical tool. My decidedly non-woke law school had at least one CRT-based seminar, for example.

Malcolm wrote:

The hysteria over CRT is just another example of right-wing race baiting.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 1:23 AM

Title: Re: washing zendras

Content:

treehuggingoctopus said:

Thank you, Malcolm!

My summer zendra is silk and pashmina; the winter one is cotton. Since I could afford them, I somehow doubt either is pure silk -- but maybe it does not matter? Maybe vinegar will lock the colours in?

Malcolm wrote:

Use Woolite and cold water. But test small area first to see if it bleeds. The cotton one should not bleed. But test it first.

Cold water to keep the colors bright.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 1:51 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Johnny Dangerous said:

On CRT: To piggyback of what QQ said, unfortunately CRT rarely touches on common class grievances.

Malcolm wrote:

Race, in America, is class, IMO.

Queequeg said:

That's a little too reductionist, I think. There are numerous underprivileged and deprived classes. Race defines many of them. And by that we could talk about poor Scotch Irish in Appalachia or my French Canadian ancestors, both underprivileged groups who have been in N. America as long as Africans who were brought over as slaves and who have historically suffered discrimination, or even those rural yankees you live among.

Malcolm wrote:

No, it is pretty much race based. Poor whites in the US were systematically given rights denied to Blacks and Indigenous people.

The Scots-Irish were the last peoples from the Britain proper come here in any numbers, migrating principally in the 18th and 19th century. What is true is that slave trade was increasing rapidly at the same time the Scots-Irish began coming over here. But you know, 1619.

Time to reread Zinn.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 2:24 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Queequeg said:

That's a little too reductionist, I think. There are numerous underprivileged and deprived classes. Race defines many of them. And by that we could talk about poor Scotch Irish in Appalachia or my French Canadian ancestors, both underprivileged groups who have been in N. America as long as Africans who were brought over as slaves and who have historically suffered discrimination, or even those rural yankees you live among.

Malcolm wrote:

No, it is pretty much race based. Poor whites in the US were systematically given rights denied to Blacks and Indigenous people.

The Scots-Irish were the last peoples from the Britain proper come here in any numbers, migrating principally in the 18th and 19th century. What is true is that slave trade was increasing rapidly at the same time the Scots-Irish began coming over here. But you know, 1619.

Time to reread Zinn.

Queequeg said:

We'll have to agree to disagree. The treatment of blacks in N. America is among the great injustices that define the United States. But, we could also include the genocide of Native Americans right up there.

Malcolm wrote:

I have not even begun to get started on that issue.

Queequeg said:

There's also been discrimination against brown and yellow people, not at the same levels of horror and impact.

Malcolm wrote:

Well, most of the brown people you are talking about are Mestizzos or outright Indios....and Asians in post-Civil War 19th century America? Brutal oppression.

Queequeg said:

There has also been systematic discrimination, de jure and de facto, against various white ethnic groups.

Malcolm wrote:

Against late 19th century and early 20th century immigrants such as Jews, Italians, Greeks, Irish, etc? Sure, but they were not considered "white" until the 1960's.

So again, race is class in America.

Queequeg said:

I simply don't see why all other forms of discrimination need to be effaced to acknowledge discrimination against blacks in N. America.

Malcolm wrote:

Actually, it is pretty simple: if you are not white, you are discriminated against as a class. If you manage to pass for white, or can shake off your ethnic background, you suffer less discrimination.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 2:26 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Johnny Dangerous said:

Anyway, that doesn't mean that poor whites and blacks are of different classes, it means the ruling class tried to drive a wedge between the two in ways that are pretty obvious, since it is going on all around us and was a huge part of the Trumpnpresidency.

Malcolm wrote:

They succeeded, by giving poor whites privileges in the 18th century, and then again following the failure of Reconstruction, creating two classes, and giving advantages to one of them which still persist today in our society. You know which one, of course.

To say that race is not class in America is to ignore the basic facts of our history.

In America, Race is Class.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 2:34 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Malcolm wrote:

A good summary of CRT:

<https://www.edweek.org/leadership/what-is-critical-race-theory-and-why-is-it-under-attack/2021/05>

This is what uninformed people state about CRT, and these are all the talking points bandied about by conservatives:

"One conservative organization, the Heritage Foundation, recently attributed a whole host of issues to CRT, including the 2020 Black Lives Matter protests, LGBTQ clubs in schools, diversity training in federal agencies and organizations, California's recent ethnic studies model curriculum, the free-speech debate on college campuses, and alternatives to exclusionary discipline—such as the Promise program in Broward County, Fla., that some parents blame for the Parkland school shootings. "When followed to its logical conclusion, CRT is destructive and rejects the fundamental ideas on which our constitutional republic is based," the organization claimed.

This is what they wish to deny:

The theory says that racism is part of everyday life, so people—white or nonwhite—who don't intend to be racist can nevertheless make choices that fuel racism.

This is what Archie is worried about.

Unknown said:

Some critics claim that the theory advocates discriminating against white people in order to achieve equity. They mainly aim those accusations at theorists who advocate

for policies that explicitly take race into account. (The writer Ibram X. Kendi, whose recent popular book *How to Be An Antiracist* suggests that discrimination that creates equity can be considered anti-racist, is often cited in this context.)

Malcolm wrote:

All these people oppose Affirmative Action, one of the best policies for ending class disparities in our lifetime.

Unknown said:

Fundamentally, though, the disagreement springs from different conceptions of racism. CRT puts an emphasis on outcomes, not merely on individuals' own beliefs, and it calls on these outcomes to be examined and rectified. Among lawyers, teachers, policymakers, and the general public, there are many disagreements about how precisely to do those things, and to what extent race should be explicitly appealed to or referred to in the process.

Malcolm wrote:

This is what people can't stand, that their very existence is owed to a racist set of social and economic conditions, even though they may not themselves possess racist beliefs. However, what I observe, is that the people who most offended by this idea often wind up becoming full blown racists. I have seen it happen.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 3:03 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Genjo Conan said:

Kimberle Crenshaw (she who coined the term "intersectionality"--which, like CRT itself, has come to mean something different than it initially did) springs to mind. Much of her work focuses specifically on race and gender, but she certainly includes a class analysis in her work. For example, from the <https://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?article=1052&context=uclf> in which she coined the term, here's her description of the problem:

Malcolm wrote:

And here is an article from 2017, where she fleshes out the falsity of post-racial America:

<https://thebaffler.com/salvos/race-to-bottom-crenshaw>

Genjo Conan said:

Within the Obama-era bid to characterize America's newly transformed social order as "post-racial," a striking bit of legerdemain took hold. The term worked both to de-historicize race in American society and, perversely enough, to reframe the idea of

racism as something that was very much the opposite of the lived experience of race in America. Under this inside-out account of our racial history, a post-racial America was, by definition, a racially egalitarian America, no longer measured by forward-looking assessments of how far we have come, but by congratulatory declarations that we have arrived.

In one sense, there's nothing conceptually new about this. For two decades, an entire industry of lawyers, politicians, pundits, and foundations rallied around the banner of colorblindness in an effort to convince judges, policymakers, and voters that the project of racial reform was completed long ago.[2] Colorblindness fueled a host of right-wing projects throughout the 1990s and the early twenty-first century, including Ward Connerly's assault on both affirmative action and the collection of racial data,[3] along with efforts by others to attack the Voting Rights Act and Title VII. With the rhetoric of colorblindness thus conscripted as a justification of first resort for rolling back the gains of the civil rights revolution, moderates and liberals—together with the traditional civil rights establishment—regarded it with a good deal of justified suspicion. In his 2000 presidential run, for example, Al Gore likened the colorblind rhetoric of the nineties GOP to a “duck blind” offering cover to the forces of racial reaction.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 3:14 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Queequeg said:

c'mon, man. keep backing up and you're going to end up agreeing with my characterization of the myriad problems, this nest of fear and loathing, we call the United States.

Malcolm wrote:

At base, the problem in this country is mostly racism. JD forgets that the labor movement in its early days was largely an immigrant movement by people who were not considered white at all, apart from the Germans, who had tight control over the Socialist Party in this country, and dominated it, discriminating against Italians and so on. And then of course, there was the anti-semitism issue with Socialism as well, that is, it was regarded as a Jewish plot, until WWII made it unfashionable to openly hate Jews.

Remember, part of the reason Sanders lost the primary in 2016 is that he was not very clued into race. He was all about class too. He has since repaired that myopia.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 3:39 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Johnny Dangerous said:

Howard Zinn would never make a claim like that, in fact it's somewhat contrary to the entire philosophy of A People's History. Zinn was a socialist, and beyond the fact that he acknowledged the specific, deep seated racism in American history, I don't see how you think his work has anything to do with this reductionist approach.

Malcolm wrote:

It may not be his point of view, but it is what I drew from his work.

Johnny Dangerous said:

IIRC He goes into detail in fact about how the American ruling classes used racial animus as a weapon to keep any kind organization happening around shared interest with poor whites and blacks.

Malcolm wrote:

But the point is, those divisions are now embedded and have stake holders. And while socialists might think that all race issues are solved with socialist solutions, that's a pipedream, from my perspective.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 4:06 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Johnny Dangerous said:

From my point of view oppression to use CRT parlance is driven mainly by economic relationships and their relationship to power, though it can certainly manifest in other ways.

Malcolm wrote:

I think this is too reductionist. I always have.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 9:46 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Johnny Dangerous said:

From my point of view oppression to use CRT parlance is driven mainly by economic relationships and their relationship to power, though it can certainly manifest in other ways.

Malcolm wrote:

I think this is too reductionist. I always have.

Johnny Dangerous said:

You just wrote 'race is class', which is too reductionist for me, it's just a statement of the obvious fact that some people are oppressed worse than others...

Malcolm wrote:

Because of their skin type....that has nothing to do with economics, that has to do with pure bias. Now, you can try and explain away such prejudice as a function of class tensions, etc....but I think it is an insufficient explanation, particularly when the standard trope of older white leftists is to try and gloss racial issues as mere economic issues...hence CRT, etc.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 10:13 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

PeterC said:

personally think Marx is one of the most consistently correct and also largely misrepresented writers of the last few centuries.

Malcolm wrote:

Yes, by both his detractors and his admirers. The principle conceit of Marxism, is that it is "scientific."

But even more than Marx, Engles is quite under appreciated, and arguably, is a more nuanced thinker.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 10:15 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

PeterC said:

Most of the furore about CRT is purely manufactured. Few of those criticizing it can offer an adequate definition of it. But the proponents of the broad genre of critical theory have really not done themselves a favor by obfuscating some important basic ideas in a veil of opaque and self-referential terminology.

Malcolm wrote:

This is the Achilles heel, of the left in general.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 7:56 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Johnny Dangerous said:

You just wrote 'race is class', which is too reductionist for me, it's just a statement of the obvious fact that some people are oppressed worse than others...

Malcolm wrote:

Because of their skin type....that has nothing to do with economics, that has to do with pure bias. Now, you can try and explain away such prejudice as a function of class tensions, etc....but I think it is an insufficient explanation, particularly when the standard trope of older white leftists is to try and gloss racial issues as mere economic issues...hence CRT, etc.

Johnny Dangerous said:

What do you mean it has nothing to do with economics? Have you ever looked at the comparative households incomes of white and black families? Of course the oppression of black people is economic, forty acres and a mule etc...it has always been like that. Does every bit of the oppression they experience come more from racial or class animus? That's a tough question but none of the socialists I hung out with would ever answer it the way you are saying they would, making this conversation a refutation of a straw man, which is pointless.

Malcolm wrote:

The oppression of black peoples has economic consequences, but the cause is not is merely that they don't get to share the profit of their labor, the reason they don't get the same share as whites, all other things being equal, is that they are Black. Color, as a basis for for class, is far older in history than labor. It seems to be mostly an Indoeuropean issue.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 7:57 PM

Title: Re: Argument against common conversion about karma

Content:

Vajrasvapna said:

The common conversion about karma states that the positive and negative effects that a person experiences are only a product of their actions, therefore, deserved. However, such a position contradicts Mahayana Buddhism's principle of interdependent origination.

Malcolm wrote:

No, this is not correct at all.

First the question of "deserved" is false. Karma is unerring, and it's result is commensurate with the intention that produced it.

Mahayana Buddhism follows roughly the same principles of karma proposed by Sarvastivadins in Abhidharma.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 8:04 PM

Title: Re: Argument against common conversion about karma

Content:

Kurp said:

I once saw a YouTube clip of a now deceased controversial teacher saying that “[practitioners who know powerful black magic] can steal your good karma for themselves.”

Malcolm wrote:

No chance. Karma is nontransferable.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 8:48 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

this question must have been already asked but i can not seem to find any posts.. when did Dzogchen as a path of rushen/tregcho/togal first appear? did it appear as a set of all 3, or some parts appeared earlier/later? what about thögal, specifically?

Malcolm wrote:

Late tenth, early eleventh century, with the production of the man ngag sde tantras.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 8:57 PM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Jesse said:

Seems to be the case, but I can't find the same numbers, the only CDC article I could find was the one I linked, which was a 4 month study, which had rates between 5% up to 8%, with one month having 18% of all cases being in vaccinated, and was from 3 U.S. Jurisdictions, April 4–July 17, 2021.

Malcolm wrote:

The article details where those stats are from.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 9:16 PM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Malcolm wrote:

Was there a shaman conducting the ceremony or were they taking it like drugs?

SilenceMonkey said:

There was some kind of person leading this.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 9:17 PM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Toenail said:

What spirit class? How did the provocations manifest? Dreams?

Malcolm wrote:

Dreams and waking, etc. No idea what spirit class. Probably a preta. Most so called "spirits" are pretas. Pretas are not just miserable beings in states of despair, there are also so-called "glorious pretas."

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 9:18 PM

Title: Re: What cognitive skills does one need?

Content:

Malcolm wrote:

The most important cognitive skill is faith in the person one selects as a teacher. Without that, there is no hope for any progress at all in any Buddhist path, let alone Dzogchen.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 9:20 PM

Title: Re: Argument against common conversion about karma

Content:

master of puppets said:

Another's karma can effect your karma. what's wrong with that?

Malcolm wrote:

Um...no. Why don't you learn about the subject first, and then share your opinion.

You can start with the Karmasiddhiprakarana by Vasubandhu, and so on.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 9:35 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

PeterC said:

The anti-inequality campaign has become an incoherent mess - to the point where I can't even think of a meaningful term to describe what their objective is, when we can summarize the objectives of the other side very easily.

Malcolm wrote:

Mostly, to point out things that white people in America are unaware of because of our cultural narcissism.

The term "karen," for an entitled, clueless middle-aged white women seems to have bubbled up in the last decade or so from the Black zeitgeist. Exhibit 1, a karen being berated by her husband in front of two Black people she started harassing at a gas station:

This is meaningful, because it shows that white people in this country are not all as thick as bricks, myopically addicted to Tucker Carlson.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 9:39 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

is there any connection to particular names? Vimalamitra, specifically?

can we say there were 2 approaches: Padmasambhava was a proponent of mahayoga where Dzogchen was a great completion of 2 stages, and Vimalamitra's one where Dzogchen was an independent approach with its own set of practices (rushen/regchö/thögal)?

Malcolm wrote:

Even Man ngag sde is connected with the two stages in meaningful ways. For example, one reads in the "Mind Mirror of Vajrasattva" Tantra that the three inner tantras are to be practiced in union. There are lengthy passages in the commentary of the sgra thal 'gyur commentary covering Vajrayoginī practice and so on. The Lama Yangthik has a three

roots practice, etc, etc.

The same is true of sems sde, and klong sde.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 10:22 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Queequeg said:

A long time ago, I tried to understand all that stuff. But I'm basically lazy, found fellow grad students who dropped this kind of jargon into regular conversations unbearable bores, and was attached to my identity as a simple skater. F that noise. Especially when these problems could be, and their solutions, could be talked about in ordinary, colloquial language.

Malcolm wrote:

The problem is that white americans, are in general, unaware of or choose to ignore the fact that racism in this country is still a huge issue, as you yourself acknowledge.

Why would the people causing the problem have the answer for it?

If you don't properly diagnose an illness, you cannot treat it effectively.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 10:25 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

ok, but do we know who first wrote down dzogchen as rushen/tregcho/thogal? when it first became elaborated that way?

Malcolm wrote:

This is a pretty recent development. Maybe a late 20th century development.

You are trying to tease out a very complicated set of issues. It won't work. Some teachers teach in the way above, most do not. That's because it depends on the person, and every person needs different things.

You should just find a teacher you trust, and practice exactly they way they prescribe. All this angst about this system and that system, the conflict between what western historians claim and what the tradition asserts and so on, is all a waste of your time.

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 10:35 PM

Title: Re: Argument against common conversion about karma

Content:

Aemilius said:

"Another misunderstanding is that everything that happens to us is the result of our past karma. The Buddha said that the belief that everything a person experiences is due to their past karma (pubbekatahetu) is a false and pernicious view leading to fatalism (A.I,173). In fact, Buddhism recognized at least five broad causes of why things happen, of which karma is only one, the others being the operation of natural laws (dhamma niyàma), biological laws (bija niyàma), physical laws (utuniyàma) and psychological laws (cittaniyàma, As.854).", Guide To Buddhism A To Z, Kamma

A = Aṅguttara Nikāya, ed. R. Morris, E. Hardy, PTS London 1885-1900

AS = Atthasālinī. ed. E. Muller, PTS London 1897

Malcolm wrote:

If you accept the Theravada presentation as definitive...

Author: Malcolm

Date: Tuesday, September 14th, 2021 at 11:53 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

hmm, ok.

i don't have angst, but i neither have much clarity regarding all that dzogchen undercurrents, so i am trying to gain some understanding.

Malcolm wrote:

In general, these days Dzogchen is Longchenpa's Dzogchen, at least as far as how Buddhists present it. Longchenpa is the gold standard, as ChNN stated many times.

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 12:32 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Queequeg said:

The Civil Rights movement was successful when it appealed to common humanity - "I have a dream that one day little black boys and girls will be holding hands with little white boys and girls."

Malcolm wrote:

The Civil Rights movement (which is not over by a long shot) succeeded because in 1965 (when I was 2 and nine months old) white people in the North finally saw Black people being treated like this in the South on their TVs:

Selma was what catalyzed the Johnson Administration to do finally something about segregation in the South, once and for all. It lead directly to the Voting Rights act, subsequently gutted in our lifetime by SCOTUS.

Queequeg said:

We need the technical data to identify where the unfairness plays out and could be balanced.

Malcolm wrote:

CRT is an analytical tool for just that.

Queequeg said:

You mentioned affirmative action as one of the most effective equalizing policies. I agree with that. And I don't look at it as some Kumbaya happy ever after policy where we all live and work in a respectful, multicultural paradise. In fact, it pisses a lot of people off and in some sense makes things worse. I expect blacks who get their foot in the door to be as self-interested in getting other blacks into the institutions as Irish were bent on getting other Irish into the Northeast cities' police and fire departments a century ago. I expect these policies to play out with all the self interest of white supremacy, even as the motivation of the policy is about a fundamental fairness and shared humanity.

Malcolm wrote:

The funny thing about the Irish in America is that they too were contending with the issue of white supremacy. But there is one crucial difference between Black people and the Irish, their skin tone. That's why after Kennedy, the Irish became fully "white." One of my bosses grew up in Massachusetts when "Irish Need Not Apply" signs were common in Boston. That's also why the Irish in S. Boston reacted so strongly to bussing in the early 70's, because they were jealous of their new found "whiteness."

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 1:01 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Queequeg said:

Like I said, equality isn't going to be some kumbaya moment. Its going to be that time when everyone has an equal chance to elbow each other and grab the money and power off the table. Governments role is not to force people to be nice and kind. Its to keep the game fair and the field level.

Malcolm wrote:

What I am saying is that "whiteness" is what many people of European descent were

able to move into, after a long struggle of dealing with white supremacy in America.

<https://www.theatlantic.com/galleries/anti-immigrant-cartoons/41/>

<https://oac.cdlib.org/ark:/13030/hb4t1nb029/?brand=oac4>

But one thing a Black person in the US can never do is become white, because skin tone.

Our treatment of Native people is also a great problem. SCOTUS got it right when they handed back 40% of Oklahoma back to the Native population there. The Cherokee were smart never to settle for cession.

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 1:07 AM

Title: Re: washing zendras

Content:

Konchog Thogme Jampa said:

Don't wash it let the blood sweat and tears of years of Vajrayana practice saturate it

Malcolm wrote:

Gross.

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 1:10 AM

Title: Re: What cognitive skills does one need?

Content:

Malcolm wrote:

The most important cognitive skill is faith in the person one selects as a teacher.

Without that, there is no hope for any progress at all in any Buddhist path, let alone Dzogchen.

Charlie123 said:

What is the method for increasing faith in our teachers?

Malcolm wrote:

You have to reflect on their kindness, compassion, wisdom, and qualities over and over again until you feel it in your bones.

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 2:01 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Shotenzenjin said:

Voted for the nazi party. ? Where? That's preety low and disgusting.

Malcolm wrote:

He means the AfD.

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 2:09 AM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Malcolm wrote:

Ayahuasca in particular can open oneself up to provocations.

Konchog Thogme Jampa said:

Does Cannabis cause provocations?

Malcolm wrote:

No, not as far as I know. Some lamas might disagree.

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 2:10 AM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Toenail said:

What do you mean by glorious pretas? Those who move through space?

Malcolm wrote:

They are powerful, not like ordinary pathetic pretas.

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 2:48 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Sādhaka said:

Now Fox News isn't as terrible as say msnbc or cnn...

Malcolm wrote:

Oh it is far worse. They out right lie and promulgate conspiracy theories. MSNBC is not news, it is just opinion. CNN only runs four or five stories a day, over and over again, but their journalism is just fine, if not terribly deep.

Sādhaka said:

Anyway, Malcolm, you sure seem to like to fuel division, like the news outlets do; whether wittingly or unwittingly.

Malcolm wrote:

Gee, why can't we all just get along...

I have my perspective on these worldly events, if they upset you, don't read my posts.

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 2:56 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Malcolm wrote:

<https://www.sapiens.org/column/race/caucasian-terminology-origin/>

Unknown said:

The term “Caucasian” originated from a growing 18th-century European science of racial classification. German anatomist Johann Blumenbach visited the Caucasus Mountains, located between the Caspian and Black seas, and he must have been enchanted because he labeled the people there “Caucasians” and proposed that they were created in God’s image as an ideal form of humanity

And the label has stuck to this day. According to Mukhopadhyay, Blumenbach went on to name four other “races,” each considered “physically and morally ‘degenerate’ forms of ‘God’s original creation.’” He categorized Africans, excluding light-skinned North Africans, as “Ethiopians” or “black.” He divided non-Caucasian Asians into two separate races: the “Mongolian” or “yellow” race of Japan and China, and the “Malayan” or “brown” race, which included Aboriginal Australians and Pacific Islanders. And he called Native Americans the “red” race.

Blumenbach’s system of racial classification was adopted in the United States to justify racial discrimination—particularly slavery. Popular race science and evolutionary theories generally posited that there were separate races, that differences in behavior were tied to skin color, and that there were scientific ways to measure race. One way racial differences were defined was through craniometrics, which measured skull size to determine the intelligence of each racial group. As you can imagine, this flawed application of the scientific method resulted in race scientists developing a flawed system of racial classification that ranked the five races from most primitive (black and brown races), to more advanced (the Asian races), to the most advanced (the white, or Caucasian, races). Even though the five-race topology was later disproven, “Caucasian” still has currency in the U.S.

One reason we keep using the term “Caucasian” is that the U.S. legal system made use of Blumenbach’s taxonomy. As early as 1790 the first naturalization law was passed, preventing foreigners who were not white from becoming citizens. But according to

Mukhopadhyay, Blumenbach's category of "Caucasian" posed a problem because his classification of white also included some North Africans, Armenians, Persians, Arabs, and North Indians. The definition of Caucasian had to be reinvented to focus the ideological category of whiteness on northern and western Europe. The term, even though its exact definition changed over time, was used to shape legal policy and the nature of our society.

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 4:29 AM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Toenail said:

What do you mean by glorious pretas? Those who move through space?

Malcolm wrote:

They are powerful, not like ordinary pathetic pretas.

Toenail said:

Are they called 'glorious pretas'? What is the tibetan word for it?

Malcolm wrote:

Dpal ldan.

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 7:26 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Malcolm wrote:

This is meaningful, because it shows that white people in this country are not all as thick as bricks, myopically addicted to Tucker Carlson.

Danny said:

This is just assholeism.

and the idiots are winning the war.

Looking for deeper meaning is just more assholeism

It's a self licking icecream cone.

Malcolm wrote:

Ummm, there is no deeper meaning to find...

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 7:35 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Danny said:

This is just assholeism.

and the idiots are winning the war.

Looking for deeper meaning is just more assholeism

It's a self licking icecream cone.

Malcolm wrote:

Ummm, there is no deeper meaning to find...

Danny said:

Right so why you perpetuate something else?

Malcolm wrote:

It was pretty funny, actually.

Author: Malcolm

Date: Wednesday, September 15th, 2021 at 7:10 PM

Title: Re: What cognitive skills does one need?

Content:

Charlie123 said:

What is the method for increasing faith in our teachers?

Malcolm wrote:

You have to reflect on their kindness, compassion, wisdom, and qualities over and over again until you feel it in your bones.

Toenail said:

Do you have tips for how to do it?

Malcolm wrote:

One has to work at it.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 12:17 AM

Title: Re: Argument against common conversion about karma

Content:

Vajrasvapna said:

You argument is ground in authority, not logic.

Malcolm wrote:

What is karma? Please define your terms.

I'll go first. "Karma is volition, and what proceeds from volition."

Volitions spawn verbal and physical acts.

There are three kinds of karma: when meritorious, the result of karma is happiness and birth in higher realms when the conditions for their ripening assemble; when nonvirtuous, result is suffering and birth in lower realms when the conditions for their ripening assemble; and when neither meritorious nor nonvirtuous, result is neutral sensations and do not affect rebirth.

What you are referring to is karmaphala, the result of karma and karmavipāka, the ripening of karma.

The result of karma will ripen solely on oneself, and it cannot be interfered with or prevented by anyone else other than oneself. Not even a buddha can remove some else's karma.

I never implied that one could not be influenced in positive or negative ways, nor that one could not influence others in positive and negative ways. But influencing others in positive and negative ways is still only's one own karma. And people's response to your influence is their own karma.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 12:23 AM

Title: Re: Facebook is bad

Content:

Jesse said:

Oh, and they now do the bidding of the DNC...

Malcolm wrote:

Oh for lord sake's, what rubbish. Zuck is a Trumpster.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 12:30 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

KristenM said:

I've been to events where I was the only white person, supporting the cause. At one I was pretty dismayed by what I heard from the speaker. That all white people are an inferior race of degenerate homosexuals. When they started putting up images of art from ancient Greece depicting homosexuals and saying all whites were disgusting and brought homosexuality to the earth, that's when I said, "Huh?" Yet everyone else was nodding their heads in agreement.

Malcolm wrote:

Umm, did you find yourself in a meeting of 5 percenters or something?

<https://www.academia.edu/8737494>

Author: Malcolm

Date: Thursday, September 16th, 2021 at 12:34 AM

Title: Re: Mani Kabum transmission requirements

Content:

Hazel said:

Can anyone read this terma/text? A teacher of mine teaches from this. There's a transmission (presumably of the given chapter) at the start of every class, but I am unsure if that's required to partake in reading it. I am unsure if it's acceptable to watch the videos if I'm not there for the transmission or whether or not I can read it on my own.

heart said:

Khenpo Sodargye? If it is he require that participate in the lung live.

/magnus

Hazel said:

Not Khenpo Sodargye, but good to know. The lama in question is not famous.

Is the lung for each chapter or is it one lung for the whole book?

Malcolm wrote:

can be given chapter by chapter or all at once. Lama's choice.

Author: Malcolm
Date: Thursday, September 16th, 2021 at 12:50 AM
Title: Re: Facebook is bad
Content:

Jesse said:
They have decidedly taken the side of the DNC. Trump is banned from FB btw.

Malcolm wrote:
No, they took the side of their lawyers. They are not pro-DNC. You have no basis for this opinion.

Facebook is pro \$\$\$ and whoever will let them earn as much as possible.

Joe Biden's Fight With Facebook Is Just Beginning:

<https://time.com/6081656/biden-facebook/>

U.S. Revives Facebook Suit, Adding Details to Back Claim of a Monopoly:

<https://www.nytimes.com/2021/08/19/technology/ftc-facebook-antitrust.html>

<https://techcrunch.com/2021/08/29/move-fast-and-break-facebook-a-bull-case-for-antitrust-enforcement/>:

All three branches of the federal government are heating up their pursuit. In the Senate, an unusual bipartisan coalition is emerging, with Senators Amy Klobuchar (D-MN), Mark Warner (D-VA), Elizabeth Warren (D-MA) and Josh Hawley (R-MO) each waging a war from multiple fronts.

In the House, Speaker Nancy Pelosi (D-CA) has called Facebook “part of the problem.” Lina Khan’s FTC is likewise only getting started, with unequivocal support from the White House that feels burned by Facebook’s disingenuous lobbying. The Department of Justice will join, too, aided by state attorneys general. And the courts will continue to turn the wheels of justice, slowly but surely.

Thus, your assertion that the DNC is in cahoots with Facebook is rated false.

Author: Malcolm
Date: Thursday, September 16th, 2021 at 12:52 AM
Title: Re: Facebook is bad
Content:

Jesse said:
You might be alarmed to learn that they really don't give a shit, it's nothing more than politics, power plays, and catering to whoever they see as being of more benefit to

themselves, and their profits.

Malcolm wrote:

Of course FB does not care. Zuck is a sociopath.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 1:26 AM

Title: Re: Facebook is bad

Content:

Jesse said:

They took the side of the DNC during the last election.

Malcolm wrote:

No, they did not.

Jesse said:

It depends what you mean, they have blatantly taken the DNC's side politically in-so-far as elections are concerned.

Malcolm wrote:

No, they have not.

Jesse said:

Banning the other sides most popular candidate is exactly that, taking a side.

Malcolm wrote:

That happened after the election, because he tried to stage a coup, that is, illegally remain in office beyond his elected term.

Jesse said:

If Trump had won the election, do you really believe he would be 'suspended' or banned from social media?

Malcolm wrote:

Which goes to prove my point. Facebook is not in cahoots with the DNC.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 1:28 AM

Title: Re: Mani Kabum transmission requirements

Content:

Hazel said:

Not Khenpo Sodargye, but good to know. The lama in question is not famous.

Is the lung for each chapter or is it one lung for the whole book?

Malcolm wrote:

can be given chapter by chapter or all at once. Lama's choice.

Hazel said:

But one chapter is insufficient to read all of the book, correct?

Malcolm wrote:

Most of the Mani Kabum is history, a history describing the origin of Buddhism and its arrival in Tibet during the reign of Srongtsan Gampo, and a description of his reign. Most of it can certainly be read without transmission. For some of it, one should have empowerment of the King's Tradition of Avalokiteśvara. Those are the Vajrayāna instructions at the end of the second volume of the text.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 2:25 AM

Title: Re: Argument against common conversion about karma

Content:

Vajrasvapna said:

Mahayana philosophy deny the self-existence of beings and dharmas even in the relative level. So no self, no reaping. Maybe the right thing to say is illusory being have illusory reaping experiences.

Malcolm wrote:

Yes, which amounts to saying that one's karma ripens upon oneself. You don't really need to add the illusory part.

Vajrasvapna said:

But what I disagree is with the view that only a being own actions influence the reaping.

Malcolm wrote:

Then you disagree with the Buddha:

"I am the owner of my actions,[1] heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.

Vajrasvapna said:

Some Vajrayana Buddhists divide a being in many levels, that separate after death.

Malcolm wrote:

Which Vajrayāna Buddhists are those?

Author: Malcolm

Date: Thursday, September 16th, 2021 at 2:36 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

KristenM said:

I've been to events where I was the only white person, supporting the cause. At one I was pretty dismayed by what I heard from the speaker. That all white people are an inferior race of degenerate homosexuals. When they started putting up images of art from ancient Greece depicting homosexuals and saying all whites were disgusting and brought homosexuality to the earth, that's when I said, "Huh?" Yet everyone else was nodding their heads in agreement.

Malcolm wrote:

Umm, did you find yourself in a meeting of 5 percenters or something?

<https://www.academia.edu/8737494>

KristenM said:

Sadiki Bakari. I must have been at one of his secret teachings because on Youtube he is more psy-ops, Covid is a hoax type of stuff.

Malcolm wrote:

Definitely Five Percenter adjacent:

"We must fullstand that 'God' is reality. If you do not overstand reality, you have absolutely no sense of 'God' or the concept. You are basing the 'God' concept according to your interpretation or most likely someone else's interpretation which is a misinterpretation of true reality, and therefore the misinterpretation of truth.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 2:58 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

KristenM said:

Sadiki Bakari. I must have been at one of his secret teachings because on Youtube he is more psy-ops, Covid is a hoax type of stuff.

Malcolm wrote:

Definitely Five Percenter adjacent:

“We must fullstand that ‘God’ is reality. If you do not overstand reality, you have absolutely no sense of ‘God’ or the concept. You are basing the ‘God’ concept according to your interpretation or most likely someone else’s interpretation which is a misinterpretation of true reality, and therefore the misinterpretation of truth.

KristenM said:

Honestly, I had no idea what I was walking into. My friend invited me and said he thought I was one of the few white people who could handle truth. But everyone looked cool, not a bunch of guys wearing robes.

Malcolm wrote:

Well read that pdf I posted. Its interesting.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 3:38 AM

Title: Re: Facebook is bad

Content:

Jesse said:

His attempt at a coup was merely incidental to his banning, it served as a convenient reason for it, nothing more.

Malcolm wrote:

It was the cause of his being banned from Twitter, it wasn't merely incidental. BTW, I think you've confused FB and Twitter. Twitter, definitely liberal. FB, home of the Trumpsters.

Jesse said:

the coup attempt was not over after the election either,

Malcolm wrote:

Correct, the election was on November 3rd, the insurrection was on January 6th. He continued to press his false claims after his term was up and he still does.

Jesse said:

the only reason trump isn't in office right now is because the old guard republicans ditched him, Cheney, Bush, Pence, McConnell type republicans.

Malcolm wrote:

Well, no. The reason he is not in office is because he lost the election, and everyone in the Gvt. did their jobs, like they were supposed to do, according to the law.

Jesse said:

Had they fully supported his election stealing claims, and doubled down, we'd be under a Trump dictatorship ATM.

Malcolm wrote:

But they didn't and they wouldn't, for a number of reasons, the principal one being that what Trump wanted was illegal, and they swore an oath to the Constitution, not to Trump.

Jesse said:

Trump would not be banned from Social media.

Malcolm wrote:

Seems like you are pretty angry that Trump is not permitted on these platforms. Why is that?

Author: Malcolm

Date: Thursday, September 16th, 2021 at 3:41 AM

Title: Re: Facebook is bad

Content:

Jesse said:

There are plenty of politicians who have committed genocide, Coup d'états, and committed acts of violence against their citizens still on FB.

Genjo Conan said:

Well, that's true. But the fact that Abiy Ahmed, say, remains on Facebook while Trump has been suspended doesn't show that the DNC is pulling the strings.

You might be alarmed to learn that they really don't give a shit, it's nothing more than politics, power plays, and catering to whoever they see as being of more benefit to themselves, and their profits.

I'm a socialist, so yeah man, my mind is frak blown to learn that a giant corporation is unprincipled, thanks for the heads up.

Jesse said:

Your welcome.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 3:44 AM

Title: Re: The Buddha's Omniscience

Content:

puggily said:

Frequently I hear in prayers about gaining the omniscience of the Buddha and this has led me to question this particular aspect. One of the reasons I left monotheistic religions is that I do not believe in a god that is omniscience, omnipresent, omnipotent, etc.

My question is: am I confusing my past experience of what omniscience means in Buddhism? Am I putting a western slant to an eastern idea which may view this heavily laden term differently? Any advice is needed. Thanks.

Malcolm wrote:

A buddha is omniscient about the _nature_ of all dharma and the extent of dharmas within their field of perception (and dharmas here is a very specific technical term), but more specifically it refers to their knowledge of all paths of liberation; not their insights into string theory.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 3:49 AM

Title: Re: Facebook is bad

Content:

dharmafirststeps said:

What's the logic behind Zuck being a Trumpster? Just because they're active on his platform?

I don't know much about Zuck's politics, but he sounds pretty lefty on most issues:
https://en.m.wikipedia.org/wiki/Mark_Zuckerberg

Malcolm wrote:

Zuck hates regulation, so does Trump.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 3:51 AM

Title: Re: Facebook is bad

Content:

Jesse said:

I am stating facts.

Malcolm wrote:

No, you are not. You are stating opinions.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 3:53 AM

Title: Re: Facebook is bad

Content:

Jesse said:

The law is written by those who claim power, by whatever means they can, lawful or not.

Malcolm wrote:

No, that is really not the case. But it is cynicism like yours that contributes to the decline of democracy, rather that strengthens and reinforces it. And that is exactly what people like Trump want to see. They want to see you alienated, angry, and feeling that your vote and voice do not matter. That's how they win, every damn time.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 4:13 AM

Title: Re: Facebook is bad

Content:

Jesse said:

Bernie sanders was about the only candidate who did.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 4:38 AM

Title: Re: Facebook is bad

Content:

Jesse said:

Cynicism ceases being cynicism the moment the world proves you right 90+% of the time, then it's just reality.

Malcolm wrote:

So you feel you are right, 90+% percent of the time. Man, I wish I had that confidence about the world. The older I get, the more I understand that I don't know very much.

Jesse said:

I voted for Biden because he was the lesser of the two evils, and I'd do it again. That doesn't mean a damned thing, the DNC is every bit as evil as the RNC.

Malcolm wrote:

We live in a two party system. It's not by design, but it just works out that way. The DNC is not the Democratic Party, and I am not a Democrat. However, the Democratic party is

far, far better than the GOP. If you don't see that...

Jesse said:

They are power strongholds that represent interests that do not align with regular peoples. They represent the rich, the elite, corporations.

Malcolm wrote:

You have a vote and a voice. If it matters so much to you, then use them. Don't just bitch about these things on Dharmawheel. Democracy is slow, it is messy, and often dissatisfying to those who want thing to change overnight. But it works.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 4:41 AM

Title: Re: The Buddha's Omniscience

Content:

Kurp said:

I've observed some so called "enlightened" beings, and my theory is, they are either omniscient and don't care what the truth is (because: non-duality), or they are just as clueless and easily manipulated as everyone else. Maybe "the Buddha" plays favorites and is easily persuaded after getting his freak on. Who knows?

But when you think about it... if you have a bunch of highly attained beings in a room together, can they really see into one another's past / present / future with the utmost clarity? Or will there be trickery afoot to throw each other off track?

Just some silly musings from someone who doesn't have a clue about anything.

Malcolm wrote:

Well, I am not sure what you mean by "enlightened."

Awakened people certainly make errors and so on, and have various kinds of limitations. Only buddhas, the fully awakened, are error-free in their conduct and knowledge.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 6:34 AM

Title: Re: Argument against common conversion about karma

Content:

Vajrasvapna said:

However Gnostic teaching have being adopted as Dzogchen in Tibet.

Malcolm wrote:

Bullshit.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 9:13 AM

Title: Re: Best translation Nagarjuna middle way

Content:

nightbloom said:

Thanks for these. Any others? My understanding is that Conze's old translations are not very well-regarded at this point.

Malcolm wrote:

They are just fine, though a bit dated.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 9:48 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

KristenM said:

Bernie Sander's video about people losing faith in government and democracy doesn't imo fully address the deep seated mistrust of US government that a lot of people hold. The five percenters don't trust anyone in the US government. I can't blame them, even if I don't agree with them.

Malcolm wrote:

Regressive forces want us to lack confidence in the gvt. What they really want us to do is to lose confidence in ourselves. That's where tyranny begins, beginning with the first tyrant, Pisistratus, he was thrust into power because Athenians lost confidence in Democracy, that is, themselves.

Author: Malcolm

Date: Thursday, September 16th, 2021 at 8:32 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Malcolm wrote:

Well read that pdf I posted. Its interesting.

PeterC said:

Interesting is one way of putting it. I thought the nation of islam were out there. These guys' belief system is a whole new level of bizarre

Malcolm wrote:

Yes, and then you have the Wu Tang Clan combing this with their concept of Buddhism...

Author: Malcolm

Date: Thursday, September 16th, 2021 at 8:35 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Nadereme said:

I am sometimes a bit fascinated as to why so many Buddhists seem to have strong political opinions/views and sometimes are borderline extremists. Discussions can turn emotional and strong quickly. To me it is just more grasping.

Malcolm wrote:

I am always fascinated by how some Buddhists feign indifference to politics, as if the plight of their fellows is of no concern to them at all. There is all kinds of grasping out there, including indifference.

Author: Malcolm

Date: Friday, September 17th, 2021 at 12:29 AM

Title: Re: Facebook is bad

Content:

Nadereme said:

You're acting like the medium is inherently bad.

Malcolm wrote:

It is.

You might read "In Absence of the Sacred: The Failure of Technology and the Survival of the Indian Nations by Jerry Mander.

Author: Malcolm

Date: Friday, September 17th, 2021 at 12:35 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

PeterC said:

Interesting is one way of putting it. I thought the nation of islam were out there. These guys' belief system is a whole new level of bizarre

Malcolm wrote:

Yes, and then you have the Wu Tang Clan combining this with their concept of Buddhism...

Queequeg said:

Wu Tang got their name from the Saturday afternoon Kung Fu matinees...

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Friday, September 17th, 2021 at 12:51 AM
Title: Re: Quiz - Which Political Party would you belong to?
Content:

Sādhaka said:
<https://archive.org/details/AmirFatirCollection/MothershipConnection/mode/2up>

By Amir Fatir^. Of course not everyone is going to agree with his interpretations; but his interpretations are interesting.

Malcolm wrote:
Tantric Soul Mates in the Quran says it all....

<https://archive.org/details/AmirFatirCollection/TantricSoulMatesInTheQuran/page/n1/mode/2up>

Author: Malcolm
Date: Friday, September 17th, 2021 at 12:55 AM
Title: Re: Practices and Insight into bacterial Infections
Content:

Donny said:
Does anyone know what practices are suggested in dealing with bacterial infection or what Insight tibetan Medicine has in these infections?

Malcolm wrote:
The best practice is to take antibiotics.

Author: Malcolm
Date: Friday, September 17th, 2021 at 1:39 AM
Title: Re: Facebook is bad
Content:

Nadereme said:
You're acting like the medium is inherently bad.

Malcolm wrote:
It is.

You might read "In Absence of the Sacred: The Failure of Technology and the Survival of the Indian Nations by Jerry Mander.

Toenail said:
Or the unbomber manifest.

Malcolm wrote:
Umm, very different approaches, and very different authors, the former serving life in prison...

Author: Malcolm
Date: Friday, September 17th, 2021 at 1:41 AM
Title: Re: Quiz - Which Political Party would you belong to?
Content:
Sādhaka said:
Amir Fatir's interpretations are probably considered fringe by most N.O.I. members.

But some of his interpretations I think are onto something, despite 'Quranic Tantric Soulmates' lol And even if he's off on that one, maybe there is a little something to it in context....

Anyhow, there even seem to be some interesting connections to the Moors, Ismailis, Drew Ali, Fard Muhammad, Elijah Muhammad, and 'the Secret Chiefs' of early American secret societies, H.P. Blavatsky, John Yarker, Paschal Beverley Randolph (the latter—like Fard Muhammad—was 'mulatto', was a founder of an Rosicrucian society and was supposedly an advisor of Abraham Lincoln).

Malcolm wrote:
Likely through Prince Hall Masons:

<https://www.blackpast.org/african-american-history/prince-hall-masons-1784/>

Author: Malcolm
Date: Friday, September 17th, 2021 at 2:44 AM
Title: Re: Good source for practice items?
Content:
nightbloom said:
Yeah - I didn't mean to suggest that 108 bead malas aren't suitable for practice. Just that most online vendors I've seen have a pretty limited selection of ritual tools, and seem to cater to new age sensibilities.

Anyway, I think you're right. I'll have to string my own.

Malcolm wrote:

A mala should have 108 beads, plus the guru bead.

Potala Gate:

<https://potalagate.com>

Tibetan Spirit

<https://tibetanspirit.com/collections/malas>

There are others. as well, if you look around.

Author: Malcolm

Date: Friday, September 17th, 2021 at 7:17 AM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

Malcolm wrote:

The Man Behind Critical Race Theory

How Derrick Bell's pioneering work gave rise to critical race theory.

Read in The New Yorker: <https://apple.news/AqOnqIwHvSZS1XWSjwBAkig>

Unknown said:

For the past several months, however, conservatives have been waging war on a wide-ranging set of claims that they wrongly ascribe to critical race theory, while barely mentioning the body of scholarship behind it or even Bell's name. As Christopher F. Rufo, an activist who launched the recent crusade, said on Twitter, the goal from the start was to distort the idea into an absurdist touchstone. "We have successfully frozen their brand—'critical race theory'—into the public conversation and are steadily driving up negative perceptions. We will eventually turn it toxic, as we put all of the various cultural insanities under that brand category," he wrote. Accordingly, C.R.T. has been defined as Black-supremacist racism, false history, and the terrible apotheosis of wokeness. Patricia Williams, one of the key scholars of the C.R.T. canon, refers to the ongoing mischaracterization as "definitional theft."

Author: Malcolm

Date: Friday, September 17th, 2021 at 6:38 PM

Title: Re: Penis piercing

Content:

Toenail said:

I am thinking of getting a piercing. Is it against buddhist ethics or vows or so? E.g. counting as mutilating ones body etc?

Malcolm wrote:

Demonstrably unhealthy, and you'll never pee correctly again, if you thinking of getting a Prince Albert.

Also, as a Vajrayana practitioner, arguably a bad idea.

Author: Malcolm

Date: Friday, September 17th, 2021 at 6:45 PM

Title: Re: Quiz - Which Political Party would you belong to?

Content:

PeterC said:

Then these stories get picked up by black kids in NY who can't speak a word of Chinese and incorporated into even more bizarre belief systems.

Malcolm wrote:

And great rap music.

Author: Malcolm

Date: Friday, September 17th, 2021 at 7:35 PM

Title: Re: Penis piercing

Content:

Toenail said:

I am thinking of getting a piercing. Is it against buddhist ethics or vows or so? E.g. counting as mutilating ones body etc?

Malcolm wrote:

Demonstrably unhealthy, and you'll never pee correctly again, if you thinking of getting a Prince Albert.

Also, as a Vajrayana practitioner, arguably a bad idea.

Toenail said:

Because it is a violation of vows?

I would never get it through the tip, but I like how frenulum piercings look.

Malcolm wrote:

There is no explicit vow against, but piercing the body opens it to infection, and they are permanent open sores. But it's your dick, so you do whatever you want to it.

Author: Malcolm

Date: Friday, September 17th, 2021 at 7:36 PM

Title: Re: Good source for practice items?

Content:

nightbloom said:

I think I found the source for Beer's numbers. It is, as I suspected, an Indian scripture. Anyway - probably not an important thing to fixate on, and one's natural inclinations and

experiences will undoubtedly vary, but carefully tailoring physical supports to one's practices can lend the latter strength.

Regarding yak bones - the mala I was looking at is painted red, with brass inlay. The color and general vibe seemed right, and you wouldn't necessarily realize it's bone just by looking at it. But I'm going to hold off on this one, I think, due to the wrathful associations.

Malcolm wrote:

Yak bone is an inferior substance. Don't use.

Author: Malcolm

Date: Friday, September 17th, 2021 at 7:36 PM

Title: Re: Good source for practice items?

Content:

nightbloom said:

My practice text does not specify a bead count, but I have read that malas for use with Lotus family activities should have 25. Beer says this in his encyclopedia of Tibetan symbols (and gives numbers for the other activities as well), but I believe I've seen it elsewhere as well. Thoughts? Also, material: red sandalwood is specified for my practice, but this tree is endangered, and I would prefer to substitute it with something else.

Malcolm wrote:

The material and number for males is specified in tantras

Author: Malcolm

Date: Friday, September 17th, 2021 at 8:08 PM

Title: Re: Good source for practice items?

Content:

Malcolm wrote:

Yak bone is an inferior substance. Don't use.

nightbloom said:

Assuming this applies also to Nepalese water buffalo?

Malcolm wrote:

Yes. Mālas should only be made from substances prescribed in the tantras. They include, gold, silver, copper, iron, pearl, coral, crystal, human bone, etc. But in general these substances are for activities. Bodhiseed mālas are the ones for all activities and general use.

Author: Malcolm

Date: Friday, September 17th, 2021 at 8:13 PM

Title: Re: Thoughts on Ajahn Sona's video series on Buddhist Cosmology?

Content:

Heimdall said:

I should also point out a few things as well:

1. The monks themselves evidently don't take the mythology too literally - they demonstrate that the Ancient Indians believed the whole world consisted of the Subcontinent of India and nothing else - something obviously not true. Moreover, in their later video on the "Northern Continent", they use two completely contradictory sources in elaborating what the "Northern Continent" is, and these two sources seem unreconcilable - one source describes the Northern Continent as some kind of Utopian post-agricultural-revolution Garden of Eden, another source describes it as a realm of floating cities where Yakas (Demonic Ogres) have slave ownership over human beings (perhaps, soteriologically, the two sources aren't so unreconcilable when you look at something like the Soviet Union, or, more pertinently, Mao China)

Malcolm wrote:

Uttarakuru is the northern steppes, and also Ptolemy refers to people there are "Kurus." So this ancient geography was shared between the Occident and Orient.

And its pretty clear that this was a typological cosmology, treated differently in different sources, which Indian Buddhists in the classical period would have been familiar.

Author: Malcolm

Date: Saturday, September 18th, 2021 at 12:27 AM

Title: Re: Penis piercing

Content:

Toenail said:

Because it is a violation of vows?

I would never get it through the tip, but I like how frenulum piercings look.

Malcolm wrote:

There is no explicit vow against, but piercing the body opens it to infection, and they are permanent open sores. But it's your dick, so you do whatever you want to it.

Toenail said:

Doesnt the wound close though?

Malcolm wrote:

No, not really.

Author: Malcolm

Date: Saturday, September 18th, 2021 at 2:25 AM

Title: Minutes of Florida GOP Committee on Health Policy.

Content:

Malcolm wrote:

As seen on Twitter:

Hello everyone, and welcome to this meeting of the Florida GOP Committee on Health Policy. We're meeting today in this parking lot behind a Hooter's because Dale, our treasurer, died of COVID-19 last night and he had sole access to the accounts, so we couldn't rent out our usual conference room space in the Best Western. Apologies for any inconvenience and thoughts and prayers to Dale's family members who have not also died of COVID-19.

My name is Tad Horkington, and I'm honored to have been named president of the committee following the tragic death of Thomas Bilgenut, the interim president who last week died of COVID-19. Tom had, of course, replaced Hugh Frank, our previous president who died two weeks ago of COVID-19, along with his entire family and the youth football team he coached.

We will not read minutes from last month's meeting, as our committee secretary, Henry Sanford is presently hospitalized with COVID-19. We wish him and his loved ones well, send our thoughts and prayers and commend his courageous work on the "MASKS ARE TYRANNY!" float that appeared in the Labor Day parade in Vero Beach. Hopefully we can honor Henry and his team at our next meeting, assuming they are all off their ventilators or out of quarantine.

Getting to business, we need to sign off on the anti-vaccine-mandate statement that was put together by Belinda Thompson prior to her death from COVID-19. Thoughts and prayers to Belinda's family, all of whom were infected by Belinda at the vaccine protest she organized in a sealed tent outside the Granada Plaza Publix in Dunedin.

The statement, which Belinda composed using her iPhone's voice dictation feature, reads: "The Florida GOP Committee on Health Policy hereby denounces Sleepy Joe Biden's TYRANNICAL attempt to COUGH mandate vaccines for anyone COUGH anywhere or at any COUGH time. We encourage all righteous COUGH Americans to stand up against this COUGH COUGH COUGH unlawful government overreach." I would propose we vote to approve that statement, but unfortunately, due to COVID-19 illnesses we do not have a quorum and, in fact, I am the only person in attendance today, and even I barely made it as I'm feeling a little under the weather. Jan Dodson, who is the only committee officer allowed to change the rules on voting, is unfortunately visiting her husband Zeke who is in Tampa General Hospital's COVID ward. They won't let her in because she patriotically refuses to wear a mask, so kudos to Jan for standing

in the parking lot holding a sign that reads "STAY STRONG, ZEKE AND DON'T LET THEM MICROCHIP YOU!!"

COUGH! Excuse me. I'm sure it's just a cold. I will now conclude this meeting of the Florida GOP Committee on Health Policy. COUGH! I feel a bit feverish, so I'm going to go into the Hooter's without a mask and get a beer and some wings. God bless America.

Author: Malcolm

Date: Saturday, September 18th, 2021 at 2:28 AM

Title: Re: Penis piercing

Content:

Hazel said:

Mod note: I think this is a fine thing to discuss, however I encourage folks to keep discussion to the dharma related implications of this piercing which was the initial question. We're dangerously close to the medical advice prohibition.

Malcolm wrote:

Its not a medical procedure, which is why you can get it done in a tat parlor.

Author: Malcolm

Date: Saturday, September 18th, 2021 at 3:16 AM

Title: Re: Bodily possession?

Content:

Humblepractioner said:

Hi there,

Does anyone have any knowledge or experience of seemingly being controlled by something other than one's own mind? Of one's body doing things one doesn't want to do, and of having severe reactions to even thinking about basic Dharma concepts like benefitting beings?

This has been my experience and it is quite troubling, to understate it. I am desperate for help with this, because I have no idea what to do and who can help me get rid of this.

Malcolm wrote:

Seek medical help.

Author: Malcolm

Date: Saturday, September 18th, 2021 at 3:17 AM

Title: Re: Good source for practice items?

Content:

yagmort said:

...when did bodhi seeds become widespread as mala beads material and why did they get their status.

Malcolm wrote:
In the Kriya tantras, 7-8th century.

Author: Malcolm
Date: Saturday, September 18th, 2021 at 8:10 PM
Title: Re: Why is enlightenment never mentioned in 4NT and 8FP?
Content:
Supramundane said:

One might say that the goal of cessation is to end rebirth, but we may also say that the goal of cessation is to reach enlightenment; and we may also conclude that the goal of cessation is to enter Nirvana.

Malcolm wrote:
The first question is, what do you mean by enlightenment. It is not at all clear.

Author: Malcolm
Date: Saturday, September 18th, 2021 at 8:13 PM
Title: Re: Penis piercing
Content:

Archie2009 said:
Crystal meth is also pleasurable.

Malcolm wrote:
Not really.

Author: Malcolm
Date: Saturday, September 18th, 2021 at 9:25 PM
Title: Re: Why is enlightenment never mentioned in 4NT and 8FP?
Content:
Supramundane said:

I think it must be meaningful that enlightenment and Nirvana are not mentioned at all in the Four Noble Truths and the Noble Eightfold Path.

Malcolm wrote:
Nirodha and nirvana are synonyms.

So you have suffering, its source, and its cessation. These are not prescriptive terms, they are diagnostic terms. Then there is the eight fold path, which is prescriptive.

Awakening means recognizing these four things as truths. When one is not an ārya, these are the mundane four truths. When one has realized them through direct

knowledge, they are the ārya's four truths:

"And, monks, as long as this knowledge & vision of mine — with its three rounds & twelve permutations concerning these four noble truths as they actually are present — was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Maras, & Brahmas, with its contemplatives & brahmans, its royalty & commonfolk. But as soon as this knowledge & vision of mine — with its three rounds & twelve permutations concerning these four noble truths as they actually are present — was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Maras & Brahmas, with its contemplatives & brahmans, its royalty & commonfolk. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'"

Author: Malcolm

Date: Saturday, September 18th, 2021 at 9:28 PM

Title: Re: Penis piercing

Content:

Knotty Veneer said:

Why would you mutilate yourself like that??

Author: Malcolm

Date: Sunday, September 19th, 2021 at 1:11 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Queequeg said:

The recall rule is flawed. Too easy to force a recall vote. Just as it's too easy to have referenda added to the ballot. In theory these are nice democratic ideas but in reality turn into easy tools for obstruction and populism.

As for the rest... People who own \$800000 houses might like the idea of affordable housing, but NIMBY. See the Westchester NY housing settlement fiasco. The towns of Scarsdale and Rye will consistently vote blue, but suggest building affordable housing in their neighborhood and you will see all manner of meeting the letter of the law while making a travesty of the spirit, while quietly supporting politicians who promise to obstruct and gut the law.

Draught... State sponsored rain dances?

Malcolm wrote:

People are already leaving CA in droves. They are coming east. Central Valley is the new dustbowl. They are mostly moving to AZ, NM, and MT, That should turn TX, MT, and AZ bluer. CA's climate will not recover for a millennia. Toast is about the right word.

Author: Malcolm

Date: Sunday, September 19th, 2021 at 3:29 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Queequeg said:

The recall rule is flawed. Too easy to force a recall vote. Just as it's too easy to have referenda added to the ballot. In theory these are nice democratic ideas but in reality turn into easy tools for obstruction and populism.

As for the rest... People who own \$800000 houses might like the idea of affordable housing, but NIMBY. See the Westchester NY housing settlement fiasco. The towns of Scarsdale and Rye will consistently vote blue, but suggest building affordable housing in their neighborhood and you will see all manner of meeting the letter of the law while making a travesty of the spirit, while quietly supporting politicians who promise to obstruct and gut the law.

Draught... State sponsored rain dances?

Malcolm wrote:

People are already leaving CA in droves. They are coming east. Central Valley is the new dustbowl. They are mostly moving to AZ, NM, and MT, That should turn TX, MT, and AZ bluer. CA's climate will not recover for a millennia. Toast is about the right word.

Archie2009 said:

Isn't AZ also a candidate for becoming unliveable due to climate change?

Malcolm wrote:

Depends where one is, but yeah, parts are very dry.

Author: Malcolm

Date: Sunday, September 19th, 2021 at 4:45 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

KristenM said:

And honestly, I'd rather live in the desert than have winters.

Malcolm wrote:

New England winters are awesome. They build character.

In all seriousness though, the water table in the Central Valley has dropped fifty feet in the past 70 years or so (thanks to irrigation), and the infrastructure has suffered badly for it. California cannot sustain the number of people living there, and no, you can't have the Great Lakes... You'll have to drain Lake Tahoe first, at the very least. "This land is my land, this is land is your land" stuff went out with Trump.

Expect the US to split into four major regions in the next 100 years.

Author: Malcolm
Date: Sunday, September 19th, 2021 at 11:33 AM
Title: Re: Penis piercing
Content:

Archie2009 said:
Crystal meth is also pleasurable.

Malcolm wrote:
Not really.

KristenM said:
Why is it not really pleasurable? (

Malcolm wrote:
If you e ever done meth you will understand why. It's a rush, but it's not that pleasurable.

Author: Malcolm
Date: Sunday, September 19th, 2021 at 7:52 PM
Title: Re: Vaccination Recalcitrance Posing as Compassion
Content:

nightbloom said:
No. And I don't believe you seriously think I'm saying that. I already said that I think we should have concentrated in getting a safe (!) traditional vaccine out the door, so that *nobody* would have to be a test subject.

Malcolm wrote:
Thus statement is complete and total nonsense. The traditional vaccines are far less effective than mRNA vaccines. Moderna had a fully functioning vaccine in 48 hours. The FDA was way behind the curve on this one. Now, thus vaccine has been rolled out to literally billions of people. There are virtually no negative effects, and to call people "test" subjects just feeds into anti-vaxxer bullshit.

Author: Malcolm
Date: Sunday, September 19th, 2021 at 7:55 PM
Title: Re: Vaccination Recalcitrance Posing as Compassion
Content:

Knotty Veneer said:
Give over @nightbloom, I don't want to hear it.

nightbloom said:
Yes, I know. I think that what you, and some others want, is to drown your doubts,

misgivings and pain in expressions of rage and contempt toward socially-approved bogeymen. Frankly, some of you guys are totally poisoned with hatred, and I don't expect to change your minds. But I know there are people lurking who privately agree with at least some of what I've said. I just don't want them to think that they're alone.

Malcolm wrote:

There are all kinds of idiots out there who think the way you do on this subject. You can find them holding stupid signs in front of hospitals and government buildings all over the world. Sadly. People like you are killing people. Get a clue.

Author: Malcolm

Date: Sunday, September 19th, 2021 at 9:09 PM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

nightbloom said:

Yes, I know. I think that what you, and some others want, is to drown your doubts, misgivings and pain in expressions of rage and contempt toward socially-approved bogeymen.

Malcolm wrote:

I don't have any doubts. I would have signed up for the Moderna vaccine in March 2020.

Author: Malcolm

Date: Sunday, September 19th, 2021 at 9:12 PM

Title: Re: Facebook is bad

Content:

dharmafirststeps said:

I'm not making a case for social media, I'm just interested to get to the root of what people see as the problematic parts. "Shutdown social media" is too vague for a real policy, there would have to be specific functionality that it banned.

Malcolm wrote:

It is not social media that is the issue, it is Facebook, specifically, that is a cancer gnawing away at social comity.

Author: Malcolm

Date: Sunday, September 19th, 2021 at 9:26 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

PeterC said:

No, that is exactly what we do not need, because it would be a waste of time. All the arguments and potential solutions have been rehearsed above in the thread many times. The DC will not reach a consensus, all its members will die off first.

Malcolm wrote:

Even if we did, all of this material is not actually owned by the Dzogchen Community proper. It is all owned by family, virtually all of it.

So, Bob's desiderata is all based on a single misconception, that is, a misconception about who owns and is heir to ChNN's intellectual property.

Author: Malcolm

Date: Sunday, September 19th, 2021 at 9:27 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

Well Oldbob, I agree about the archive for the most part, but I don't expect it to change.

Malcolm wrote:

To reiterate, Bob's desiderata is all based on a single misconception, that is, a misconception about who owns and is heir to ChNN's intellectual property.

Author: Malcolm

Date: Sunday, September 19th, 2021 at 9:29 PM

Title: Re: Facebook is bad

Content:

dharmafirststeps said:

So what about it should be made illegal...

Malcolm wrote:

It needs to be broken up for antitrust reasons, and what remains needs strict federal oversight.

Author: Malcolm

Date: Sunday, September 19th, 2021 at 11:51 PM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

The argument is just nonsensical, it's disconnected.

FYI I was (mostly) opposed to the lockdowns on the grounds of the collateral damage they've caused - I still feel this way about them, and I suspect history will prove me right on them.

Malcolm wrote:

Spanish flue: compare Philly with St. Louis. The former never locked down, and suffered long term economic damage. The latter locked down hard, and their economy recovered much more rapidly.

Author: Malcolm

Date: Monday, September 20th, 2021 at 12:12 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

The most locked down countries are the now the ones that will have the hardest time reaching endemicity or any kind of herd immunity.

Malcolm wrote:

There is no such thing as herd immunity. We don't want COVID to become endemic.

Author: Malcolm

Date: Monday, September 20th, 2021 at 12:23 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

The most locked down countries are the now the ones that will have the hardest time reaching endemicity or any kind of herd immunity.

Malcolm wrote:

There is no such thing as herd immunity. We don't want COVID to become endemic.

Johnny Dangerous said:

It's going to be endemic now. The scientific consensus is trending that way pretty heavily. It makes vaccination that much more important, because we all have a future date with Covid now.

Malcolm wrote:

Yes, because we were impatient and opened up too early.

Author: Malcolm

Date: Monday, September 20th, 2021 at 12:35 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

It's going to be endemic now. The scientific consensus is trending that way pretty heavily.

It makes vaccination that much more important, because we all have a future date with Covid now.

Malcolm wrote:

Yes, because we were impatient and opened up too early.

Johnny Dangerous said:

No, that's just not correct to the best of my knowledge. New Zealand pretty much admitted it will be endemic now, and they were on super lockdown. The r_0 of delta makes endemicity almost a given, without a 100% vaccine, which AFAIK is pretty much impossible with this kind of virus. None of the places that did heavy lockdowns are faring well with Delta, for the reasons I've mentioned, and the fact that they were late to the vaccination party. The UK is doing ok due to the vaccination rate. The places with no immunity (via natural infection and vaccines) are in the worst position following heavy lockdowns. That's of course not an argument for people going out and catching Covid - the dramatic drop in the risk of severe disease and death is the part of the vaccines that is most important, and taking on Covid without being vaccinated is a real crapshoot, one where the dice are more loaded the older one is.

Malcolm wrote:

The very reason Delta happened is because India, under a right wing givernment, did not lock down.

Author: Malcolm

Date: Monday, September 20th, 2021 at 1:27 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

Dear all and All,

This is long to read but there is much to put on the table - that is timely. So please do your best!!!

It should be noted that apparently, the intellectual property rules both in Europe and in the US have only a 35-year life. That means that perhaps the material from before September 1986, is now in the public domain, and that each year, perhaps more and more material will be in the public domain. As of now, this includes 7 years of Teaching including Tregchod and Togyal.

Malcolm wrote:

International copyright law specifies a period of 75 years from the death of the author. This includes recordings, videos, etc. You are confusing patents with copyright.

Author: Malcolm

Date: Monday, September 20th, 2021 at 1:30 AM

Title: Re: The Nirvana Sutra News

Content:

Zhen Li said:

I don't mean to be so negative about these things, but we need academia to accept translation as legitimate work and allow scholars to shift their attention from churning out these useless articles which say everything about nothing, and start translating texts and building up a good quality English Tripitaka. If they annotate their translations well enough, they can make all the same arguments they make in these articles, while benefitting both fellow scholars who will read the notes and practitioners who will focus on the contents of the text.

Malcolm wrote:

Strongly agree, however, I think academia is not up the task.

I personally don't like translations that are overly annotated. It is because of annotation, actually, that nothing gets translated in a speedy and efficient way. People are too worried about covering their asses.

Author: Malcolm

Date: Monday, September 20th, 2021 at 1:45 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Arnoud said:

Do you really feel America had a hard lockdown? Compared to my family in Europe, the US was rather lax. I guess it depends on where you were so maybe speaking for the whole of the US is impossible anyway.

Malcolm wrote:

The "lockdown" in the US was a joke.

Author: Malcolm

Date: Monday, September 20th, 2021 at 1:52 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Crazywisdom said:

California will be fine. It will hire out all those Harvard and MIT folks to solve everything as it always has. BTW GN's big initiative is to pass a bill that allows every homeowner to split their lots and build duplexes on them to solve affordable housing. There's going to be a huge home selling rush and probably folks moving to CA. The water is down now due to drought. The rain will come eventually.

Malcolm wrote:

Forest fires, drought, etc. will only intensify. CA will have to get its water from the Pacific. Doable.

Speaking of MIT folks, the one ray of hope on the horizon is fusion. It's actually happening:

<https://news.mit.edu/2021/MIT-CFS-major-advance-toward-fusion-energy-0908>

Crazywisdom said:

Someday in a hoped-for future, when there may be thousands of fusion plants powering clean electric grids around the world, Zuber says, "I think we're going to look back and think about how we got there, and I think the demonstration of the magnet technology, for me, is the time when I believed that, wow, we can really do this."

The successful creation of a power-producing fusion device would be a tremendous scientific achievement, Zuber notes. But that's not the main point. "None of us are trying to win trophies at this point. We're trying to keep the planet livable."

Author: Malcolm

Date: Monday, September 20th, 2021 at 3:24 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

Wouldn't it be better to responsibly publish everything now with links to lineage holders who can provide DI and LRAs?

Malcolm wrote:

Sure, Bob, but I wouldn't hold my breath.

But in any case, these days to new students apparently have to sign non-disclosure agreements in their own blood...

Author: Malcolm

Date: Monday, September 20th, 2021 at 4:50 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

nightbloom said:

I appreciate the thoughtful, nuanced argument here, but I don't agree. I don't think it's "grandstanding" to reject vaccination.

Malcolm wrote:
No, it's downright idiotic.

nightbloom said:
it's because people are saying "No," to various measures.

Malcolm wrote:
Because they are selfish idiots.

nightbloom said:
Even if the above wasn't true - I fail to see why I **should** take the vaccine.

Malcolm wrote:
So that you reduce the chance that your body passes on the infection to those with weaker immune systems than yours, oh selfish one.

nightbloom said:
Anyway, the bottom line is that vulnerable people **should** be vaccinated, and everyone else should be left alone.

Malcolm wrote:
No, everyone should be vaccinated. There are no other solutions to pandemics than vaccination.

nightbloom said:
P.S, I've heard the same things you have, regarding the virus being here to stay.

Malcolm wrote:
Yes, because of idiots like you, specifically. BTW, your bodhicitta is shit, it means nothing. You might as well pack it in as Māhāyāni. You are about as far away from a Mahāyāna practitioner as I can imagine. You are so selfish, you cannot even take a little jab if it prevents one person from becoming ill. Pathetic.

Author: Malcolm
Date: Monday, September 20th, 2021 at 4:55 AM
Title: Re: Vaccination Recalcitrance Posing as Compassion
Content:

Johnny Dangerous said:
This is a completely non falsifiable, pointless claim.

Malcolm wrote:
Delta came from India. The DNA proves it. Covid spread there uncontrolled for months because the Modi gvt. chose to believe their own Trumpian bullshit rather than protect their citizens.

Author: Malcolm

Date: Monday, September 20th, 2021 at 5:05 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

nightbloom said:

You're one of the strangest people on this forum, Malcolm. So much knowledge, but such a striking lack of awareness regarding your impact on other people's thought processes. I'm very glad you're here, but I wish you'd chill out.

Malcolm wrote:

I am quite aware of my impact on other people's thought processes, and as long as people like you continue to behave like irresponsible fools, you are going to hear about every time you pipe with your bullshit. Get the goddamn jab. You are supposed to be a bodhisattva, that means putting others ahead of yourself. So far, I see no evidence of that from you at all.

Author: Malcolm

Date: Monday, September 20th, 2021 at 5:19 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

nightbloom said:

We're prepared to accept it, because this is what we believe to be right.

Malcolm wrote:

Fools all then. You have no right to expect help from anyone when you become homeless, because of your unwillingness to abandon your very basic wrong views, your ignorance about causes and their effects. Not only are you hurting yourself, but you are dragging other people down with you. SMH.

Author: Malcolm

Date: Monday, September 20th, 2021 at 5:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Sure, Bob, but I wouldn't hold my breath.

But in any case, these days to new students apparently have to sign non-disclosure agreements in their own blood...

treehuggingoctopus said:

And doing so they ensure that as long as they proceed accordingly they will never be part of the DC that is here already.

Tata1 said:

I think people need to be more patient. Only 3 years had passed since rinpoche passed away. Yeshe is giving transmission which is a good thing, but he is doing it formally for the first time. Expecting him to sit on the throne and tour the world giving DI while also giving it to 6000 people online like some sort of DI vending machine is unrealistic and not fair to impose that on someone.

If Rinpoche had faith in him as well as his daughter thats enough for me personally. But things need time to unfold, for yeshe and for rinpoches other students.

Malcolm wrote:

Yeshe is not a member of the Dzogchen Community, and his event in Merigar to be held shortly is not a DC event.

Author: Malcolm

Date: Monday, September 20th, 2021 at 5:23 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

nightbloom said:

I welcome any attempt to demonstrate that I'm wrong about these things.

Malcolm wrote:

Just read the NYT. If you don't believe the NYT, you are a hopeless paranoic.

99 percent of all people in hospitals today are people like you who refused vaccination.

Delta is a far more severe infection than the original covid bug as well. SMH.

Author: Malcolm

Date: Monday, September 20th, 2021 at 8:56 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

, you don't understand the issue, there are really good reasons to oppose a "papers please" society -and- what might amount to a form of national ID.

Malcolm wrote:

There is nothing wrong with national ids. They make eminent sense.

Papers please would be an issue if it applied to interstate travel, but it won't. Anyway, Real ID is a form of national id, rolled out at the state level.

Author: Malcolm

Date: Monday, September 20th, 2021 at 9:02 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

Like everyone said, the important thing is that transmission is being given.

Malcolm wrote:

Maybe. Or Maybe it will be a PowerPoint presentation on ChNN's life and work. We won't know. It's not a Dzogchen Community event.

Author: Malcolm

Date: Monday, September 20th, 2021 at 9:54 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

, you don't understand the issue, there are really good reasons to oppose a "papers please" society -and- what might amount to a form of national ID.

Malcolm wrote:

There is nothing wrong with national ids. They make eminent sense.

Papers please would be an issue if it applied to interstate travel, but it won't. Anyway, Real ID is a form of national id, rolled out at the state level.

KristenM said:

How do you feel about undocumented immigrants and a national ID? Do you think we should have any sort of border checks?

Malcolm wrote:

We have border checks already, for this people who cross into the US at ports of entry. Undocumented immigrants who are presently here should be given green cards. Most illegal immigration into this country from Mexico and Central America represents policy failures of the US going back decades and even centuries. With climate change, we are going to have to figure out how to handle increasingly large numbers climate refugees. Personally, I think we just combine Canada down to Panama into a EU-like trade/currency zone with free movement between all citizens of member nations.

Author: Malcolm

Date: Monday, September 20th, 2021 at 8:14 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

tinylocusta said:

we want such a person to appear, we need to practice ourselves, instead of pushing Adriano and so on.

Malcolm wrote:

No one is pushing anyone. But if one wishes someone to teach, they must be asked.

As for this weekends event, we will never know what happened.

Author: Malcolm

Date: Monday, September 20th, 2021 at 8:39 PM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

Johnny Dangerous said:

I think Biden's latest mandate probably cemented Trump 2.0's victory...

Malcolm wrote:

Doubt it. There are two types of people in America right now, fortunately the sane people outnumber the insane by 20 percent.

Author: Malcolm

Date: Monday, September 20th, 2021 at 8:44 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

tinylocusta said:

What they need is someone who can present their real nature in the context of the illusion they are currently living in, from Tik Tok to quantum physics.

Malcolm wrote:

And this is how Secret Mantra, including Dzogchen, degenerates. Apparently you also were not paying attention to Rinpoche, when he chided people for their criticisms of creation stage because of the ancient Indian costumes.

These things, quantum physics to Tiktok, are irrelevant to the question of liberation and freedom from rebirth. If someone does not accept rebirth, they cannot teach Dzogchen, much less Buddhадharma.

Author: Malcolm

Date: Monday, September 20th, 2021 at 8:49 PM

Title: Re: The opponents, Shantideva refutes first

Content:

Crazywisdom said:

He's trying to prove his point against assumed positions by other schools, all of which

are fallacious and silly.

White Sakura said:

that 's what I also thought. The Svatantrikas, how silly.

Malcolm wrote:

"Svatantra" and Prasanga are positions invented by Tibetans. It has nothing to with the facts on the ground in Indian Madhyamaka.

Tsongkhapa is a wonderful teacher, but you should not imagine that his presentation is by any means the definitive one. It is not even the definitive one in Geluk, since there are many different trends in Geluk, and not even all famous Geluk scholars agree with everything Tsongkhapa wrote.

Śantideva does not address other Madhyamakas. He addresses only other tenet systems.

Author: Malcolm

Date: Monday, September 20th, 2021 at 9:38 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

Rinpoche thought and stated that yeshe can teach. Thats it for me, regardless of what yeshe said in a meeting or not.

Malcolm wrote:

Leading students is not a simple matter of giving an introduction and then disappearing. It is a commitment to lead them on the path in a proper way. For example, like the commitment ChNN made to his students for decades and 600+ retreats.

It is not some technical issue, which is what everyone treats it as, it is not merely a question of mechanics, "Have DI, then travel."

The DC is, at present, running the risk of becoming a strange thing, unnormal, as the Boss used to say.

Author: Malcolm

Date: Monday, September 20th, 2021 at 9:41 PM

Title: Re: Why is enlightenment never mentioned in 4NT and 8FP?

Content:

Supramundane said:

but since cessation of thought

Malcolm wrote:

Error, the third truth is not "cessation of thought."

Author: Malcolm

Date: Monday, September 20th, 2021 at 10:01 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

And who says yeshe wont lead his students?

Malcolm wrote:

Time will tell, as always. But the thing is, it is the whole DC, not just a select cohort who signed NDA's.

Author: Malcolm

Date: Monday, September 20th, 2021 at 10:05 PM

Title: Re: What if seeing a lama as pure was less about lifting a lama up and more about bringing purity

Content:

Simon E. said:

Seeing the Lama as pure is about you. Not about them.

Author: Malcolm

Date: Monday, September 20th, 2021 at 11:26 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

I prefer not to speculate of a meeting i was not a part of. For example friends who where there had a total different view on what happened that the one held by some forum members here, including the issue of yeshe students.

Kurp said:

Maybe taking this conversation to the Sangha app, where many more IDC members communicate, would be best?

I almost guarantee the conversations there regarding these topics will prove more fruitful than discussing them here in a circular manner with the same 10 (mostly anonymous) people.

Malcolm wrote:

The reason why these issues get discussed here is that there is not point in discussing these things inside community spaces. Nothing changes, people with money make the decisions, everyone else just watches and has opinions.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 12:38 AM

Title: Re: Why is enlightenment never mentioned in 4NT and 8FP?

Content:

Supramundane said:

Nirodha is not cessation of thought? What is ceased then?

Malcolm wrote:

The causes and conditions for samsara. Hence the constant refrain, 'Birth is ended" and so on.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 1:24 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Crazywisdom said:

Hurricanes and floods will also intensify on the other side of the Miss. Anyway, being near one of the largest fresh water supply on Earth, Amazon, not to mention Pantanal, well, at least for now.... Sigh of relief.

Malcolm wrote:

Western New England is too far away from the coast for hurricanes and floods to have much impact. Eastern New England, that's another story.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 2:08 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Bob:

We know.

oldbob said:

Please make the effort to read the actual words of ChNN about who can teach and what he allowed his children to teach.

Malcolm wrote:

If one goes by that letter and takes it literally, Dzogchen Community is dead in the water and sinking rapidly. YMMV.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 3:01 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

Yes, the words of ChNN in the two communications of 2016, as to who can teach, mostly relate to the specific situation while he was alive, but they also pointed to the present time, when we are being asked to observe ourselves, work with circumstances, do our best and collaborate.

Please read the actual words of ChNN, in both communications of 2016 as to who can teach, and look for what is applicable to our world today.

<https://www.dharmawheel.net/viewtopic.php?p=598719#p598719>

Malcolm wrote:

Well, as far as I know, there is basically no one in the community right now, apart from Adriano, who actually has the necessary skills in Tibetan and English to give empowerments. It is simply not enough to copy the meaning empowerments (don dbangs) Rinpoche used to give, let alone the more complicated empowerments such as Longsal empowerment, or the empowerments for SMS, etc.. One has to be scholarly enough to know how to read the texts. Many people imagine that a direct introduction is enough. It may be for a few people with fantastic past life accumulations, but for most people it is not sufficient. This is why Rinpoche recommended that SMS people receive the Guhyagarbha, an Anuyoga empowerment in concise or long form, and the Khandro Nyinthig empowerment.

There are really an endless source of issues here that cannot be addressed in any comprehensive way by the IDC, and they have made it clear that there is nothing they can do.

Suppose someone starts giving empowerments and so on, of Mandarava. How can the DC sanction these? They can't. So, the DC still sinks. etc.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 3:18 AM

Title: Re: Vaccination Recalcitrance Posing as Compassion

Content:

nightbloom said:

An articulate explanation for a healthy person's rejection of the vaccine and the social policies associated with it. He nails it with his comments on "biopolitics."

<https://www.firstthings.com/web-exclusives/2021/09/why-i-didnt-get-the-covid-vaccine>

Malcolm wrote:

No, he does not. He miscites studies, relies on the opinions of people who do not specialize in epidemiology, lies about what people like Fauci have said throughout this pandemic. Moreover, this man is a fundamentalist Christian. Why you would believe anything this lunatic says is just well, He is an Anti-Lockean, that is to say, his very intellectual impulses are anti-democratic and Christian dominionist.

This man says:

Christians are called to speak the truth to one another and to assume the moral risks of speaking truth in public.

And yet, he is a total liar.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 3:26 AM

Title: Re: What if seeing a lama as pure was less about lifting a lama up and more about bringing purity

Content:

Schrödinger's Yidam said:

So yes; Seeing the Lama as pure is about you. Not about them.

Malcolm wrote:

This was a note to the mods that this was a Zombie thread.

Zombies, not being alive, have no buddhanature, no more than a rock has buddhanature.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 4:19 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Suppose someone starts giving empowerments and so on, of Mandarava. How can the DC sanction these? They can't. So, the DC still sinks. etc.

I also want to add, that the qualifications of who can teach Dzogchen are very specifically spelled out by Longchenpa in texts such as the Treasury of the Dharmadhātu, its commentary, based in authoritative Dzogchen Tantra like the Kun byed rgyal po, etc. One has to know how to give empowerments, understand secret mantra in general, have done the retreats, be skilled in the views of the various yānas, be able to answer questions, etc., etc. Its not sufficient to make a loud noise, like scaring a flock of pigeons.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 5:31 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

It is distressing that these things are not only unknown by most of us DC members but would invite utter disbelief and ridicule when pointed out.

Malcolm wrote:

This is because many times people were more interested in getting to the Meribar and partying after the teachings than paying attention to what the Boss was actually saying.

M

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 5:32 AM

Title: Re: What if seeing a lama as pure was less about lifting a lama up and more about bringing purity

Content:

Schrödinger's Yidam said:

So yes; Seeing the Lama as pure is about you. Not about them.

Malcolm wrote:

This was a note to the mods that this was a Zombie thread.

Zombies, not being alive, have no buddhanature, no more than a rock has buddhanature.

Schrödinger's Yidam said:

Don't zombies have awareness?

Malcolm wrote:

If they did, they would not be dead people in various stages of decomposition.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 8:54 PM

Title: Re: The Serious Curriculum

Content:

tingdzin said:

Bonpo Kanjur/TenjuR

Malcolm wrote:

Here you are:

<http://xxb.qiongbuwang.com/index/category/id/23.html>

Mother tantras:

<https://www.dropbox.com/s/ghrxna22f22cnhx/18%20Mother%20Tantra%20copy.pdf?dl=0>

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 9:10 PM

Title: Re: Regular Caffeine Consumption Affects Brain Structure

Content:

Sādhaka said:

Shardza Tashi Gyaltsen Rinpoche recommended rhododendron as an alternative; and even went as far as suggesting that tea caffeine can be an cause for lower realm rebirth. Rhododendron actually seems to be a strong adaptogen.

Malcolm wrote:

Be careful, most rhododendron species are toxic. He was talking about a specific type of rhododendron native to E. Europe through Asia. I did not hear this personally, but he must have been referring to what is known as Dali (དལེས). The leaves (call Ba lu, བ་ལུ) and flowers of the plant Rhododendron primulaeflorum are used in Tibetan Medicine. A decoction made of the leaves is very strongly diuretic. The flowers are used in chulen.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 9:14 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

Paging through Richard Barron's excellent translation of the Precious Treasury of Basic Space and I found NO /NO reference to who can teach Dzogchen. Not one. (I enjoyed reading this again!!!) Maybe someone was using a different translation. I am old and fuzzy-headed so maybe I missed something.

Malcolm wrote:

Yes, it is specified in the commentary in great detail in chapter 11, only very briefly in the root text, in the same chapter.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 9:16 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

Perhaps requirements for Wangs and Lungs are put forwards by scholars...

Malcolm wrote:

No, these things are stated very clearly in the Dzogchen tantras.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 9:29 PM

Title: Re: Why is enlightenment never mentioned in 4NT and 8FP?

Content:

Supramundane said:

This would mean that enlightenment is different from nirodha.

Malcolm wrote:

Bodhi is what leads to cessation. This all very clearly explained in Abhidharmakośa, which is itself a commentary on the four truths of nobles.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 9:32 PM

Title: Re: Fear of Woking

Content:

Queequeg said:

Thought this might offer a nice bookend to the conversation about right wing paranoia about wokeness.

Malcolm wrote:

As I have been saying all along, who is afraid of the opinions of freshman in college?

The whole hysteria around CRT and wokeness has been manufactured by the right, in order to limit the free speech of the left, as the article cogently points out.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 10:25 PM

Title: Re: Why is enlightenment never mentioned in 4NT and 8FP?

Content:

Supramundane said:

I would like to read that, Malcolm. In some sutras the two seem to be conflated, but i agree that they are different.

Nirodha is a verb; nirvana a noun, are they conceptually different?

Or just two ways of expressing the same thing?

Malcolm wrote:

They are two ways of expressing the same thing.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 10:40 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

Or - we can collaborate and create a new Dzogchen Community...

Malcolm wrote:

Where in ChNN's words or writings is it suggested that creating a "new" Dzogchen Community is viable?

Strange.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 11:22 PM

Title: Re: Fear of Woking

Content:

Malcolm wrote:

As I have been saying all along, who is afraid of the opinions of freshman in college?

Queequeg said:

Insecure college professors.

Malcolm wrote:

They need to get over it.

Author: Malcolm

Date: Tuesday, September 21st, 2021 at 11:37 PM

Title: Re: Fear of Woking

Content:

Archie2009 said:

NY Times is part of clown world.

When students search the campus with baseball bats in hand for supposed racist

professors something is off.

Malcolm wrote:

That did not happen: timeline here:

<https://www.theolympian.com/news/local/education/article175061841.html>

Archie2009 said:

This happened to Bret Weinstein at Evergreen State College in 2017 literally because he refused to take a day off.

Malcolm wrote:

Only an idiot refuses to take a paid day off.

He was also engaged in performative silliness. It paid off. He and his wife also received 500K for their troubles. Now he is a major player in the Covid Antivaxx movement, so a total idiot. It's also telling that he blames "postmodernism" and "critical theory" for his woes. What a putz.

More performative silliness.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 12:03 AM

Title: Re: Fear of Woking

Content:

Archie2009 said:

The whole US progressive social justice movement pivots on performative hysteria.

Malcolm wrote:

You mean like this?

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 12:23 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Archie2009 said:

I'm wondering how much of an issue the current laws/rules on shoplifting in California are. The videos on the internet of thieves on bikes riding through stores filling their bags unopposed are otherwordly. Is that mostly San Fransico? How do Californians feel about this? Zero punishment for theft below \$950. Unreal.

Malcolm wrote:

Well, that's because the prisons are filled with lots of people who got long terms for holding \$50 of cocaine.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 12:25 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Archie2009 said:

I'm wondering how much of an issue the current laws/rules on shoplifting in California are. The videos on the internet of thieves on bikes riding through stores filling their bags unopposed are otherworldly. Is that mostly San Fransico? How do Californians feel about this? Zero punishment for theft below \$950. Unreal.

Queequeg said:

The demise of civilization portrayed on conservative media are grossly exaggerated to get your heart rate going. You should thank them for the cardio workout. CVS/Walgreens (or whatever chain on the West Coast) will still report record earnings and the knuckleheads caught on someone's iphone will continue to suffer the life of a knucklehead.

Archie2009 said:

It sounds to me like many have become desensitized to theft, robbery and violence.

Malcolm wrote:

It's also wildly exaggerated by the right wing media.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 1:20 AM

Title: Re: Fear of Woking

Content:

Johnny Dangerous said:

but most of the 'soft censorship', (in fact nearly all of that I've seen) has been a result of this brand of juvenile wokeness within the discourse on the left.

Malcolm wrote:

Yes, because people are threatened by freshman in college. Give me a break.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 1:23 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Archie2009 said:

I'm wondering how much of an issue the current laws/rules on shoplifting in California are. The videos on the internet of thieves on bikes riding through stores filling their bags unopposed are otherworldly. Is that mostly San Fransico? How do Californians feel about this? Zero punishment for theft below \$950. Unreal.

Malcolm wrote:

Well, that's because the prisons are filled with lots of people who got long terms for holding \$50 of cocaine.

Archie2009 said:

Yes. That's shameful.

Malcolm wrote:

Under Penal Code 484(a) PC, California law defines the crime of petty theft as wrongfully taking or stealing someone else's property when the value of the property is \$950.00 or less. Petty theft is a misdemeanor punishable by probation, fines, restitution and up to 6 months in county jail.

<https://www.shouselaw.com/ca/defense/penal-code/484/>

It is not really as horrifying as it sounds. But I am sure the Daily Mail and the New York Post are all riled up about it. Putzes all.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 1:29 AM

Title: Re: Regular Caffeine Consumption Affects Brain Structure

Content:

Sādhaka said:

Rhododendron Primuliflorum isn't so easy to procure.

https://www.etsy.com/search?q=rhododendron+tea&order=most_relevant&view_type=gallery

The other two varieties of Rhododendron that I mentioned found in the above Etsy link, are made for human consumption.

I wonder if either of them are similar enough to Rhododendron Primuliflorum....

Malcolm wrote:

R. Primuliflorum is the species identified by Tibetans for use. I cannot be certain of Dali in other countries, like Mongolia. Sometimes different plants substituted with the same names, like this Sagan Daly (R. Adamsii), which is clear adapted from Tibetan Medicine.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 1:48 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

"Collaborate"

ChNN

Malcolm wrote:

No connotation of "new" there, Bob.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 1:56 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Archie2009 said:

I just saw ... on social media

Queequeg said:

I think your problem starts there.

Archie2009 said:

The recordings aren't faked, you know. Also, remember what the George Floyd protests started with?

Malcolm wrote:

Archie, these thefts are by organized by gangs, which means they are felonies, and eventually they will be prosecuted as such.

In the meantime, do you really expect security guards to put themselves in harms way for Walmart?

This is confined to San Francisco, where there is a terrible housing problem. This is not a result of social policies gone awry, this is a result of tech overlords and their hordes of minions driving housing prices through the roof over the past 20 years.

There are 100,000 thousand people living on the street or living out of cars in CA right now. It's pretty messed up, we all agree.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 1:59 AM

Title: Re: Fear of Woking

Content:

Johnny Dangerous said:

but it does make the left wing landscape here amazingly ineffective and self-facing.

Malcolm wrote:

It's always been like that, as far as I can remember.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 2:42 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

So I am proposing a new Dzogchen Community based on the Teachings of ChNN, with the spirit of ChNN being the living Teacher.

Through dreams, visions, and praying with strong faith, many have taken Transmission from Teachers who are no longer in their body.

I think that this will work for many practitioners - both old and new. If someone claims that they have received a Transmission / permission from ChNN how can anyone say that they did not. This is an entirely subjective experience. So certainly this works (or should work) for SSF to allow the purchase of practice materials and to allow the replay of recorded material.

ob

Malcolm wrote:

If they can get permission from ChNN in a dream, then they should read all his books and listen to all his teachings in a dream too.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 2:44 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

Of course, the Members of this Dzogchen Community can have complete access to the Digital Archive and the Transcript Archive once they have received ChNN's permission for this.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 2:49 AM

Title: Re: Fear of Woking

Content:

Johnny Dangerous said:

but most of the 'soft censorship', (in fact nearly all of that I've seen) has been a result of this brand of juvenile wokeness within the discourse on the left.

Malcolm wrote:

Yes, because people are threatened by freshman in college. Give me a break.

Crazywisdom said:

You've obviously never been the reason for a college sit in.

Malcolm wrote:

I have lived in college towns for my entire life. Ithaca, the Happy Valley (Western Ma), Cambridge, Burlington, VT., Boston, and back to the Valley again. I've seen more sitins than I can remember. Freshman come and go, get on with their lives, forget about their youthful political passions, get married, have families, etc.

What freshman in college think is just not a big deal.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 2:52 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

mutusuk said:

Or you may say you don't need any such authority and in this case, anybody can claim anything. I am really not sure this is what Rinpoche would have wanted.

Malcolm wrote:

It's all subjective, don't you get it? We just need to have a dream and demand any teaching we want or all of them. Whose to say we had the dream or didn't have the dream? It's a perfect system. Who needs a living guru, when we have the Living Sprit of Lord ChNN Christ to guide the way.

Sheesh. Come on. Get with the times, mutusuk.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 4:23 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

There are lamas who are qualified to pass on ChNN's transmission, and will/are,

Malcolm wrote:

Who?

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 4:23 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Kurp said:

and still did not receive transmission

mutsum said:

What do you mean by this? Transmission is not intransitive in Dzogchen, so it should be a transmission of... Are you referring to direct introduction?

Kurp said:

<https://www.dzamlinggar.net/en/dzogchen/direct-transmission>

Malcolm wrote:

Sadly, this history is completely wrong.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 4:34 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Kurp said:

<https://www.dzamlinggar.net/en/dzogchen/direct-transmission>

DIRECT TRANSMISSION

(...)

mutsum said:

Ok, so this means direct introduction (ngo sprod). If you attended a teaching (webcast or live) during which the DI was given you have received that transmission but understanding it is different. I read somewhere some DC people saying stuff like "Oh I was there, he gave it, but actually I did not receive it" and things like that. Sorry but this is nonsense. The DI is about understanding the nature of the mind. It is easy to understand if you don't expect a magic trick that is going to make you a Buddha right away because understanding Rigpa has never liberated anyone on the spot. So during DI what you should expect is to have a clear understanding of the Emptiness-Clarity of your mind. This understanding is the knowledge (rig-pa) of the natural state. Again, if you don't project unrelated expectations on this, then it is very easy to understand. In a sense, you cannot "not have received it", in particular since Rinpoche gave it in a very clear and simple way. However, to transmit that DI yourself, you need to have your understanding of it validated by the master and then obtain his formal authorization.

Malcolm wrote:

These are actually Donwangs. They originally fell on the birth anniversaries of Garab Dorje, Guru P and Adzom Drukpa, and on these days we would do guru yogas at the time of their birth. Then, ChNN switched giving to empowerments of Garab Dorje and Padmasambhava coordinated by video on these dates, and then finally, web casts.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 4:35 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Good one, bob.

oldbob said:

UNOFFICIAL

Date: _____

Dear Shang Shung Foundation,

This email is to legally certify that I have contacted ChNN in a dream and have received his permission to study and practice all of his Teachings.

I have his permission to receive a copy of the complete Digital Archive and the complete Transmission Archive in whatever condition of editing they are currently in - at the actual cost of the digital media. He said that I could have this for my practice use only and that I should not share this with anyone else, and I agree to this. He said that I should make sure that the Digital Media is returned to SSF after I have finished with it.

Please supply a quotation as to what it would cost for a copy of the digital media and for shipping to the following address:

Sincerely yours,

Name: _____

Gar/Ling: _____

Membership Number: _____

Please send to:

mailto:m.k@shangshunginstitute.org

ob:world

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 4:36 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

Do fully qualified lamas who give teachings and have also received ChNN's transmission not exist?

Malcolm wrote:

Other than Tsultrim's few practices, and perhaps Lama Denys in France, no one who is doing with the express permission of ChNN. People who do so are taking it upon themselves to do so. It's between them and the Dharmapālas.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 4:47 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

Do fully qualified lamas who give teachings and have also received ChNN's transmission not exist?

Malcolm wrote:

Other than Tsultrim's few practices, and perhaps Lama Denys in France, no one who is doing with the express permission of ChNN. People who do so are taking it upon themselves to do so. It's between them and the Dharmapālas.

climb-up said:

Of course and, if they're public it's also between them and their students.

But didn't you recently post here that permission to teach was a modern political innovation and not a requirement from the tantra?

If someone has received the empowerments, done the retreats and the study and has the necessary level of realization (which is obviously difficult, that's true with any teacher right?) then they are qualified to pass on the teachings.

Is that not right?

Malcolm wrote:

Its not a modern innovation, per se, but the fact is that most people who start teaching do so when their guru passes away, and usually, to preserve the lineage, not promote themselves. It is ideal if one receives permission from one of one's gurus to teach. It is not necessary to receive permission from each and every one, however. Tulkus kind of have permission built in.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 4:48 AM

Title: Re: What if seeing a lama as pure was less about lifting a lama up and more about bringing purity

Content:

Schrödinger's Yidam said:

Don't zombies have awareness?

If they did, they would not be dead people in various stages of decomposition.

They have appetite.

Malcolm wrote:

So do Venus Flytraps.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 5:00 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

Aren't there some empowerments that literally include a permission, or even encouragement, to teach?

I'm blanking on the name of the one I'm thinking of, but I thought that was an explicit thing.

Malcolm wrote:

Yes, it is called the bka' gtad, the entrustment of the doctrine.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 7:45 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

This email is to legally certify that I have contacted ChNN in a dream and have received his permission to study and practice all of his Teachings.

Danny said:

There's precedent...

Malcolm wrote:

Not really, you didn't understand the point of that story at all.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 7:48 AM

Title: Re: Fear of Woking

Content:

Tenma said:

Lmao, as a freshman here, duly noted!

Malcolm wrote:

Yup, when you get to 60, you'll understand.

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 9:11 AM

Title: Re: Fear of Woking

Content:

Malcolm wrote:

The Predictable Backlash to Critical Race Theory: A Q&A With Kimberlé Crenshaw

<https://www.thenation.com/article/politics/critical-race-kimberle-crenshaw/>

Author: Malcolm

Date: Wednesday, September 22nd, 2021 at 8:28 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Danny said:

There's precedent...

Malcolm wrote:

Not really, you didn't understand the point of that story at all.

Danny said:

Yeah I did. The point was Rinpoche said he was totally focused in trechod. That he was committed to that, and eventually was informed, nudged, hey! What about your togal?

Malcolm

Don't under cut...

Malcolm wrote:

The point of that story is that ChNN was being too cautious and allowing his instructions to go to waste because he was not applying them.

And appearances in a dream are just ones own mind, nothing else. ChNN had a remarkable mind.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 12:34 AM

Title: Re: What if seeing a lama as pure was less about lifting a lama up and more about bringing purity

Content:

Tlalok said:

In 28 Days Later the Zombies are living humans infected with rabies, they are definitely sentient beings in that case.

Malcolm wrote:

The name of the virus in 28 days later is "Rage", not rabies. In other news: "Danny Boyle has revealed he's working on a follow-up to 28 Days Later.

The director told The Independent that a third film is in the works with Ex Machina filmmaker Alex Garland, who wrote the 2002 original.

"Alex Garland and I have a wonderful idea for the third part," he said. "It's properly good."

He continued: "The original film led to a bit of a resurgence in the zombie drama and it doesn't reference any of that. It doesn't feel stale at all. He's concentrating on directing his own work at the moment, so it's stood in abeyance really, but it's a you-never-know."

Sequel 28 Weeks Later, directed by Juan Carlos Fresnadillo, was released in 2007.

Tlalok said:

The question of "does a philosophical zombie have buddha nature" is an interesting challenge though.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 1:38 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Crazywisdom said:

Try that in New England.

Malcolm wrote:

That happened. Weed was legal here before it was legal in CA. And:

<https://www.marijuanamoment.net/new-massachusetts-bills-would-decriminalize-all-drugs-and-study-regulated-sales-of-psychedelics/>

You can see from this article that this is a country-wide movement, and often supported

by Republicans as well.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 1:44 AM

Title: Re: Fear of Woking

Content:

Crazywisdom said:

Maybe so. But core generational values tend to stick around. It's demographics and it does matter.

Malcolm wrote:

I've seen a lot of college radicals become middle age conservatives, and even trump voters...just sayin...

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 1:55 AM

Title: Re: What if seeing a lama as pure was less about lifting a lama up and more about bringing purity

Content:

Schrödinger's Yidam said:

Don't zombies have awareness?

Malcolm wrote:

If they did, they would not be dead people in various stages of decomposition.

zerwe said:

What about Vetalis? And, Vajravetali?

Shaun

Malcolm wrote:

Vetalas are a kind of spirit that reanimates a corpse. It's pretty hard to kill spirits.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 3:04 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

tinylocusta said:

There are so many things people are confused about here. A simple example: the empowerments for the three inner tantras mentioned in the Precious Vase. When you

read that fragment it is clear it is for people following the SMS training, and during this training there is something to learn about each of these.

Malcolm wrote:

And Rinpoche made it very clear that everyone in the DC is to follow the base of SMS. So then?

tinylocusta said:

As entering the way of Mantra without receiving an initiation is negative, of course.

Malcolm wrote:

Dzogchen is part of Mantra. Without empowerment, no Dzogchen. You want citations? I can give you many.

The sgra thal 'gyur is the gold standard here, and the sgral thal 'gyur insists that empowerment, samaya, etc., are all important. So does Longchenpa, which Rinpoche held up as the gold standard of Tibetan masters, no merely once, but many times.

tinylocusta said:

Rinpoche describes it and gives some alternatives for people who can't do that. It is perfectly normal. The suggestion that what Rinpoche was giving to everybody for His whole life works only if you are extremely lucky and that now people should flock to other teachers to receive Dupa Do and Guhyagarbha makes no sense!

Malcolm wrote:

Since Rinpoche never gave the Guhyagarbha or long Anuyoga empowerment, his suggestion that people should receive then could only mean that people should seek out qualified teachers elsewhere, and receive them.

tinylocusta said:

(btw when you go to Blye [???) to receive Guhyagarbha you may want to ask earlier if you receive the whole thing, because normally it's given in parts.)

Malcolm wrote:

It takes three days.

tinylocusta said:

Such statements are in direct contradiction to what He was teaching.

Malcolm wrote:

No, they are not.

tinylocusta said:

Instead of receiving these initiations, people who haven't woken up should repeat what they received and sing the SoV. Of course if someone is doing SMS and studies the three inner tantras, that's a different thing.

Malcolm wrote:

So now you are in a position to tell people what they ought and ought not do? You are just an anonymous voice on the internet, hiding behind a nym. If you had any courage whatsoever, you would post in your real name.

tinylocusta said:

Some things seem to be said just for the sake of being said, I see no other reason. For example that people don't understand the qualifications of the teacher because they prefer to party...

Malcolm wrote:

There are a lot of people in the DC who have been following Rinpoche for years, who still know nothing. It's not his fault. But it's good they have faith in him. At least that much will gain them birth in a dharma family in their next life.

tinylocusta said:

Anyone who follows SMS is well aware of these things, regardless of their leisure preferences. In the Precious Vase Rinpoche quotes several pages about the necessary qualifications of teachers from Adzom Drugpa and Patrul Rinpoche.

Malcolm wrote:

And people never read these things. Or if they read them, they forget them, and so on.

tinylocusta said:

There are many more false things written here but I feel like I would act wrongly by discussing them.

Malcolm wrote:

Then your remarks are kind of pointless, no?

tinylocusta said:

Also, for everything I've written above you can easily find 10 counter-arguments and discuss these ad nauseam. I have no interest in these kinds of discussions; what I'm asking you - that is people blaming everybody outside - to reflect a bit how much of it is a projection of your minds and how beneficial or harmful are the things you write here.

Malcolm wrote:

No one is blaming anyone for anything. We are just observing the real situation. The real situation is that the DC Is dead in the water and sinking fast. All compounded things are impermanent. C'est la vie.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 3:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Kurp said:

Maybe Rinpoche saw how the community couldn't collaborate well and he was okay with things dying out over time.

Malcolm wrote:

He actually said it would be like Buddha's original sangha of monks, which broke into eighteen divisions. And that division was foretold by a dream of King Kṛkin, during the time of Buddha Kāśyapa. Kṛkin had a dream where he saw eighteen men tugging on one sheet of cloth, but the Buddha Kāśyapa interpreted the dream for him, saying it represented the sangha of Buddha Śākyamuni splitting into eighteen divisions, but the cloth itself would remain whole.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 4:09 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

He actually said it would be like Buddha's original sangha of monks, which broke into eighteen divisions. And that division was foretold by a dream of King Kṛkin, during the time of Buddha Kāśyapa. Kṛkin had a dream where he saw eighteen men tugging on one sheet of cloth, but the Buddha Kāśyapa interpreted the dream for him, saying it represented the sangha of Buddha Śākyamuni splitting into eighteen divisions, but the cloth itself would remain whole.

Virgo said:

You know I forgot about that completely. This is direct evidence that Rinpoche either knew directly or felt very, very strongly that this would happen, because he fully believed this.

Virgo

Malcolm wrote:

The reality is that people have opinions, some people are threatened by those opinions, and make samaya threats, etc., forgetting that they are just imposing limitations on other people, trying to shut down uncomfortable conversations.

Now, there are certain natural limitations, like for example the one that says that one has to have a living teacher to enter secret mantra, and so on. That's one teacher has to measure up to certain qualifications to be a teacher. And the fact that these days, a perfect teacher is almost impossible to find.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 6:10 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:
treehuggingoctopus said:
The thing is, part of the DC is a cult

Malcolm wrote:
There, fixed it for you.

Author: Malcolm
Date: Thursday, September 23rd, 2021 at 6:22 PM
Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?
Content:
Padmist said:
Its a different person?

Knotty Veneer said:
Khentin Tai Situpa is a leading figure in the Karma Kagyu lineage. Guru of the 17th Karmapa Ogyen Trinley Dorje. He recognised the 12th Trungpa tulku many years ago. Tai Situpa is considered an emanation of Guru Rinpoche - I don't think he is the only one either. I think many important lamas in the Nyingma and Kagyu schools are considered as such.

Malcolm wrote:
Amitabha, actually, to the Karmapa's Avalokiteshvara.

Author: Malcolm
Date: Thursday, September 23rd, 2021 at 7:23 PM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
tinylocusta said:
The unique approach of Rinpoche that stems from His meeting with Changchub Dorje is the presentation of Dzogchen as a complete path.

Malcolm wrote:
False. This was not unique to Changchub Dorje, etc.

tinylocusta said:
Other teachers have never done that. They were focused on preserving the totality of Buddha's teaching as presented in their tradition, starting with Vinaya (+presenting Tibetan "folklore", seeing it being destroyed and dying out). I have received various Dzogchen teachings from different teachers but they were always presented in the context of Vajrayana, especially the three inner tantras.

Malcolm wrote:
This was also ChNN's approach. It's unavoidable.

tinylocusta said:

So the first unique aspect of Rinpoche was to present Dzogchen as an independent path.

Malcolm wrote:

False. Not unique to ChNN. This has been in Nyinthig teachings since the 12th century, and before.

tinylocusta said:

The second - related - was aiming not only at "spiritual people", but the general population. This was not the case in Tibet: Dzogchen was often closely guarded and not taught openly, given only after a long training etc. Giving it openly is a recent phenomenon.

Malcolm wrote:

False, it was one of the most widespread and easily available teachings in Tibet. There are more manuals on Dzogchen than any other single teaching.

tinylocusta said:

Someone mentioned the concept of reincarnation. When you realize the nature of mind, you discover reincarnation doesn't exist, that you have never transmigrated.

Malcolm wrote:

False. Many people have discovered the nature of their mind, and yet they still continue to take rebirth. Thus is why most dzogchen practitioners, as ChNN stated many times, awaken in the bardo of dharmata after their minds separate from their bodies. You should really properly educate yourself before you continue to make yourself look ignorant.

tinylocusta said:

. So I see no conflict here: you could say that dbangs are necessary in order to practice Dzogchen and I can say they are not, and we're both right depending on semantics.

Malcolm wrote:

No, you would be wrong to say Dzogchen does not require empowerment, period.

tinylocusta said:

The third unique aspect of Rinpoche's teaching was going back to the roots.

Malcolm wrote:

Not in the manner you imply.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 7:53 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:
dharmafootsteps said:
I have no ill will towards Yeshe at all...

Malcolm wrote:
None of us do. We just want him to shit or get off the pot so the DC can get on with its life.

dharmafootsteps said:
Your posts about Yeshe seem incongruent with his own words about himself.

Malcolm wrote:
Highly.

Author: Malcolm
Date: Thursday, September 23rd, 2021 at 7:57 PM
Title: Re: What if seeing a lama as pure was less about lifting a lama up and more about bringing purity
Content:
Crazywisdom said:
It's a moot point bc zombies are fictional.

PeterC said:
OK I'll bite. (No pun intended.) There are examples in nature of sentient beings being taken over by fungi. Read the link below with caution because it is pretty disgusting.

<https://www.nationalgeographic.com/animals/article/cordyceps-zombie-fungus-takes-over-ants>

Now - does the zombie ant still have Buddhature?

Malcolm wrote:
One word: Matango

Author: Malcolm
Date: Thursday, September 23rd, 2021 at 8:01 PM
Title: Re: Fear of Woking
Content:

Crazywisdom said:
Maybe so. But core generational values tend to stick around. It's demographics and it does matter.

Malcolm wrote:

I've seen a lot of college radicals become middle age conservatives, and even trump voters...just sayin...

KristenM said:
You don't say...

Malcolm wrote:
Funny thing is, this guy was always a conservative catholic, remember "Polly, I'm not an animal," the Pistol's anti-abortion song?

Author: Malcolm
Date: Thursday, September 23rd, 2021 at 8:33 PM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

dharmafirststeps said:
There's just been a few posts that seem to interpret not seeing Yeshe as a viable leader/teacher for the community as being hostile towards him.

Malcolm wrote:
It's the opposite. Yeshe has done nothing but express hostility towards the DC since his father's passing (and for several years prior), blaming people like the D'Angelo brothers for stealing his father from him, when in fact, it was his father's choice with whom he spent time. Rather than being angry at the students his father surrounded himself with and to whom he dedicated his life, Yeshe should direct his unhappiness at its true source. If he wants to be left alone, the DC should leave him alone. But he should also get out of the way, and stop this unhealthy tango.

Author: Malcolm
Date: Thursday, September 23rd, 2021 at 8:54 PM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

treehuggingoctopus said:
I do not think that it is correct to say that Rinpoche presented Dzogchen as a complete self-contained path, fullstop.

Malcolm wrote:
If he did, he would have only presented trekcho and thogal, following empowerment. In fact, he mostly focused on trekcho, and only _very_ rarely did he teach thogal.

What ChNN understood, finally, from Changchub Dorje was the meaning of the teaching on the basis (gzhi) a.k.a the primordial state a.k.a the nature of one's own mind, in Dzogchen. That was the topic that had eluded ChNN in his previous studies and teachings he had received. If one does not understand the Dzogchen teaching on the basis, one cannot understand the Dzogchen path.

This is why he taught the way _all_ Nyingma teachers do, extensively teaching on gzhi khregs chod combined with anuyoga transformation practices until people are ready to practice the path, lhun grub thogal, which almost no one does seriously. In this respect he was very traditional. He also tried to explain to people that the unelaborate path of Dzogchen, of the Nyingthig teachings, the utterly secret unsurpassed cycle, was beyond the nine yānas, a fact stated in the seventeen tantras themselves as well as all major Nyingthig cycles, and countless commentaries. In fact, ChNN taught Dzogchen in an utterly traditional way, as anyone who has extensively studied the length and breadth of Dzogchen teachings knows, and has not fallen for the bullshit propaganda some people in DC repeatedly drone, which mainly derives from an incorrect understanding of the Kun byed rGyal po and other sems sde texts. ChNN repeatedly stated that sems sde concerned the teaching on the basis, and that in essence, it was about khregs chod. If one does not understand that basis, one can do Ati guru yoga and sing the SOV until the cows come home, but it isn't really Dzogchen practice. Authentic teachers of Dzogchen spend years emphasizing the teaching on the basis to their students until they get it right. ChNN was exactly that kind of teacher.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 9:13 PM

Title: Re: Fear of Woking

Content:

Malcolm wrote:

Funny thing is, this guy was always a conservative catholic, remember "Polly, I'm not an animal," the Pistol's anti-abortion song?

Knotty Veneer said:

Lydon was an avid Thatcherite back in the day. The Sex Pistols were never a protest band - their whole plan was to sell out and see how many people bought the records even though they were laughed at openly by the band. All that anti-monarchy stuff was just to garner tabloid inches.

Malcolm wrote:

Even so, great rock and roll, even if it was a swindle.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 9:57 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

tinylocusta said:

They seem quite distinct to me, even though they are not labelled as such. Whenever there is a mandala built gradually from the elements etc., you have Mahayoga. Some sadhanas even speak of "Mahamudra" at the end. When you have instant manifestation,

usually it means Anuyoga.

Malcolm wrote:

Anuyoga has two systems: one gradual, one instant. Mahāmudra in Nyingma does not mean the same thing as mahāmudra in the gsar ma tantras. But in any case, ChNN affirmed countless times that the result of the two stages and the result of Dzogchen were the same.

tinylocusta said:

As to the tradition of practicing the three inner tantras together, it is omnipresent in Nyingma. Yes, the Nyinghtigs exist, but they are always being practiced in the context of Vajrayana, and some of them have more Mahayoga than Anuyoga.

Malcolm wrote:

And in Dzogchen Community. For example, the medium thun, which combines the system of Mahāyoga with the system of Anuyoga and the system of Atiyoga.

You are confusing "Nying thig," like klong chen snying thig as a fashionable name, with the term snying thig, for example Vima snying thig, which is strictly about the utterly secret unsurpassed cycle of the man ngag sde tantras. They are not the same thing at all.

tinylocusta said:

As for Yeshe, I'd prefer not to speculate about Him or His intentions.

Malcolm wrote:

You are free to take anyone you like as a teacher, and devotionally capitalizing the indefinite pronouns when referencing them. It's fine with me. Weird to do so, but whatever.

We don't need to speculate. Yeshe made his attitude towards the broader community, as well as Buddhadharma, clear as a bell.

The criteria for following a teacher are clearly laid out in the Dzogchen tantras and elsewhere. ChNN hit every one of those marks. Why would I need another teacher? ChNN was a perfect teacher, who I studied and practiced under for 26 years. I don't need another Dzogchen teacher in this life, other than the ones I already have studied with. You have a different idea, and that is your choice. No one is criticizing you or anyone else, or and telling you or anyone else that you or anyone else cannot take Yeshe as a guru. That's strictly between you and him. Any criticism offered to you here concern your deficiencies of learning, evident in your bombastic pronouncements and misstatements of fact.

tinylocusta said:

My aim writing here was to ask people to reflect before using offensive words against Him. I had honestly thought these were accidental and that people would reflect and

adjust their attitude. But it is obvious now that at least in some cases it was not intentional but done on purpose so basically all that I wrote was in vain.

Malcolm wrote:

No one here wrote any thing offensive about Yeshe Namkhai. Not one word. The only person offended here is you. And you decided to be offended, then self-righteous, as if you have any business trying to condition other people at all. This is all on you, not on us.

tinylocusta said:

Or worse, maybe provoked even more slander.

Malcolm wrote:

There is no slander here. No one is saying that Yeshe is a bad or evil person, or that by choosing to leave the community he did something inherently wrong. His actions certainly confuse a lot of people. But he is just an ordinary person in a human body with human problems, just like everyone else. Some people are disappointed he did not don the mantle. Personally, I could care less. But I do think his little dance with the community is harming the community, and that he ought to be in or be out, rather than one foot in the door and one foot out.

tinylocusta said:

I prefer to follow the advice of my teachers and be careful about the consequences of my actions and I feel it will be better if I don't post here anymore because the result seem to be more negative than positive. Again, I'm very sorry if I gave rise to any negative emotions. We are all Vajra brothers and sisters, and I sincerely apologize to all of you.

Malcolm wrote:

You should worry about your own negative emotions, since that is what caused you to post your missives here in the first place. But since you don't believe in karma, it doesn't matter. There are no consequences to your actions at all. Bye.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 10:05 PM

Title: Re: Fear of Woking

Content:

Malcolm wrote:

Funny thing is, this guy was always a conservative catholic, remember "Polly, I'm not an animal," the Pistol's anti-abortion song?

Knotty Veneer said:

Lydon was an avid Thatcherite back in the day. The Sex Pistols were never a protest band - their whole plan was to sell out and see how many people bought the records even though they were laughed at openly by the band. All that anti-monarchy stuff was just to garner tabloid inches.

Queequeg said:

Isn't the punk ethos fundamentally nihilist in view?

Malcolm wrote:

I wouldn't say that, as a former punk rock musician from the late seventies/early eighties. It was a rejection, principally, of arena rock and commercialism, attended with a lot of social justice concerns in fact, for example the Pop Group, the Slits, Crass, etc. Sure, a lot of it was just adolescent good fun. Grunge was much more nihilistic than Punk. Punk, if anything, was pretty idealistic, in a disappointed sort of way. The sixties did not work out the way they were supposed to.

Queequeg said:

Isn't Trumpism basically nihilist trolling?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 10:08 PM

Title: Re: Fear of Woking

Content:

reiun said:

Instead, let freshmen campaign for social justice and respect.

Malcolm wrote:

It's a good use of their time.

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 10:58 PM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Crazywisdom said:

Try that in New England.

Malcolm wrote:

That happened. Weed was legal here before it was legal in CA. And:

<https://www.marijuanamoment.net/new-massachusetts-bills-would-decriminalize-all-drugs-and-study-regulated-sales-of-psychedelics/>

You can see from this article that this is a country-wide movement, and often supported by Republicans as well.

Crazywisdom said:

I get you're in love with you're homeland. What little time I spent in Boston, I can tell you that you guys have racism issue, as well as people being A-holes.

Malcolm wrote:

Yup, the Boston Irish are pretty racist. But I lived mostly in Cambridge, and Cambridge is more like Berkeley, just smaller.

Crazywisdom said:

Maybe it's better in other places. But overall the East Coast is just not my cup of tea.

Also I'm not in love with CA or the West Coast or the USA for that matter. I'm just saying CA is not about to implode in apocalyptic proportions. That's just your fantasy and rah rah for MA, which ... Meh...

Malcolm wrote:

We all know that Mad Max was set in CA.

Crazywisdom said:

California is a rip off. There's elitism going on there which basically destroys everything that ever made CA cool, especially SF. The state is a giant business meeting. Super boring.

Malcolm wrote:

That's pretty funny.

Crazywisdom said:

I spent my formative years in Southern Oregon around racists that Jim Crowed me. I hate those kind of people. In my opinion that Trump gave those A-holes a great sense of empowerment. With the court appointments, etc., The USA is screwed dude. They basically won. Random killings of Asians coast to coast.

Malcolm wrote:

Oregon is state founded on racism. It was written into their constitution, as you surely know.

<https://www.newyorker.com/magazine/2019/04/08/how-the-south-won-the-civil-war>

Author: Malcolm

Date: Thursday, September 23rd, 2021 at 11:24 PM

Title: Re: Fear of Woking

Content:

Malcolm wrote:

Isn't the punk ethos fundamentally nihilist in view?

I wouldn't say that, as a former punk rock musician from the late seventies/early eighties. It was a rejection, principally, of arena rock and commercialism, attended with a lot of social justice concerns in fact, for example the Pop Group, the Slits, Crass, etc. Sure, a lot of it was just adolescent good fun. Grunge was much more nihilistic than Punk. Punk, if anything, was pretty idealistic, in a disappointed sort of way. The sixties did not work out the way they were supposed to.

Queequeg said:
Good points.

Maybe it would be better to identify different streams in punk. When I think of the Sex Pistols, I don't think of social justice. I just think of a big, loud middle finger to the proverbial man. And I think there is a strain of punk that follows down that stream - I'd say it culminated with GG Allin, running around an NYU student lounge naked and flinging his shit at people.

Malcolm wrote:
Yes, this was the Malcolm McLaren version.

Queequeg said:
And then there are the militant punks who very easily could be transformed into Brown Shirts. I think you can discern those impulses down through the skinhead scene to the present in groups like the Proud Boys. Yeah yeah, Ian McKay and Henry Rollins were progressive skinheads - but they're also overbearing, holier than thou ass holes - a few shades away from leftist authoritarians.

Malcolm wrote:
Gavin McLeod was musician in punk band in Canada.

Queequeg said:
Ian McKay and Henry Rollins

Malcolm wrote:
Definitely not skinheads. They didn't even have shaved head, apart from McKay and they had no fashion sense at all.

"Skinhead" was a fashion, which ultimately came from merging the hard mod fashion with Jamaican Rude Boy fashion in the late 60's. To be a skinhead required that you wore the right gear, levis, eight or ten-eyelet DMS, skinny braces, Fred Perry, etc., and importantly, football! It started here because people liked the look of Selector, the Specials, Madness, and so on. Then Oi! started getting promoted first in England, then here.

I was a skinhead in the early 80's, because of Ska music and Oi!. I played in a reggae band in Boston, etc. I saw the whole scene go to shit because of the white power assholes, circa 1982 onward. Plus Skinhead fashion was cool in the Industrial Music scene, and that did lead some people into neonationalist territory, like Death in June,

etc. West coast punks with leather jackets and Frye motorcycle boots were something else, same with Minor Threat, who wore sneakers for lord's sake. And even if these US punks had DM's, they generally never knew how to lace them properly, so they looked pretty clueless.

I abandoned that fashion completely in 1985 when I saw a ten year old on a skateboard dressed exactly like me. But it was a good look and since I was working in food service the whole time, from 1980-1986 or so, it served me well.

Queequeg said:

One of my Trumpist cousins was a skinhead who with his gang of righteous dudes would fight NeoNazis and White Power skinheads in Trenton. The slip is easier than we might have thought looking at those guys when they were 17.

Malcolm wrote:

Some guys never grow out of the "our gang" mentality.

Author: Malcolm

Date: Friday, September 24th, 2021 at 12:34 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

This is why he taught the way _all_ Nyingma teachers do, extensively teaching on gzhi khregs chod combined with anuyoga transformation practices until people are ready to practice the path, lhun grub thogal, which almost no one does seriously.

fckw said:

Just to understand this sentence - what do you mean, "almost no one does seriously"? What's lacking here, right effort, or right view (and thus understanding of the path), or anything else? In what sense do you mean people are not ready to practice lhun grub thogal?

Malcolm wrote:

In general, people should not practice thogal until they have understood the view, khregs chod, and stabilized it very firmly. That view is not an intellectual view, but is based on the experience of the nature of the mind during empowerment. That experiential view should be very stable. ChNN taught thogal very infrequently, largely because it is clear he had doubts about people's stability in the view.

Now, of course, there is no one who will continue those transmissions in the DC unless or until something changes.

Author: Malcolm

Date: Friday, September 24th, 2021 at 12:38 AM

Title: Re: The Mess at the Texas Border

Content:
Queequeg said:
WTF is going on?!!

Malcolm wrote:
Racism in action. White man on horse beats down a Black man on foot. Same old story in Texas.

Author: Malcolm
Date: Friday, September 24th, 2021 at 12:40 AM
Title: Re: The Mess at the Texas Border
Content:

Queequeg said:
Of course, a lot of us don't know about this because they just found Gabby Petito's body and the manhunt is on for her boyfriend.

Malcolm wrote:
Apparently, f**cks are only given if you are a white, female blogger. Countless native women and WOC go missing every year, and no f**ks are given at all.

Author: Malcolm
Date: Friday, September 24th, 2021 at 1:12 AM
Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California
Content:

Crazywisdom said:
Cambridge is probably cool, but expensive.

Malcolm wrote:
Yup, once they eliminated rent control, that was it.

Crazywisdom said:
I didn't see any ref to Oregon in the article but I know the history.

Malcolm wrote:
Did you know there is a community of Confederate exiles living in Brazil?

<https://en.wikipedia.org/wiki/Confederados>

https://en.wikipedia.org/wiki/New_Texas

Belize as well:

https://en.wikipedia.org/wiki/Confederate_settlements_in_British_Honduras

Mexico:

https://en.wikipedia.org/wiki/New_Virginia_Colony

Author: Malcolm

Date: Friday, September 24th, 2021 at 1:16 AM

Title: Re: Fear of Woking

Content:

Malcolm wrote:

I abandoned that fashion completely in 1985 when I saw a ten year old on a skateboard dressed exactly like me.

Queequeg said:

Sorry. That might have been me.

Malcolm wrote:

Nah, it was probably Ben Affleck.

Author: Malcolm

Date: Friday, September 24th, 2021 at 1:19 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

or 3) from the spirit of ChNNR via the World-wide Transmission of the Guru Yoga of Garab Dorje, on the web, as was done by ChNNR at many times before.

Tongnyid Dorje said:

Seriously? from the spirit of ChNNR?

Malcolm wrote:

Oh, it's going to get a whole lot weirder then this, strange people will start hanging out shingles saying they were authorized by ChNN in dreams and visions to be Dzogchen teachers. And since there is freedom of religion in most places in the "first" world, no one will be able to stop them.

Author: Malcolm

Date: Friday, September 24th, 2021 at 2:07 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Knotty Veneer said:
No, that's incorrect, Malcolm.

Malcolm wrote:
ok.

Author: Malcolm
Date: Friday, September 24th, 2021 at 2:14 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

oldbob said:
Chögyal Namkhai Norbu never authorized any SMS teacher
to give Initiations, Direct Transmission in any form, or Lungs, so such an activity can not
be
recognized by ATIF.

Malcolm wrote:
As I said, the DC is dead in the water.

Author: Malcolm
Date: Friday, September 24th, 2021 at 2:55 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
Virgo said:
Menpa Malcolm,

Is there a reason people can't be relaxed, happy, and collaborative?

Why do people always seem to be aggressive, unhappy and strongly opinionated, so often?

Malcolm wrote:
Self-grasping.

Author: Malcolm
Date: Friday, September 24th, 2021 at 3:35 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

<https://www.dharmawheel.net/viewtopic.php?p=381061#p381061>

It remains for each individual to work out their spiritual path - with diligence.

Malcolm wrote:

In any case, the whole principle of hereditary lineages is unworkable and not what the Buddha intended at all:

1. Now the Blessed One spoke to the Venerable Ananda, saying: "It may be, Ananda, that to some among you the thought will come: 'Ended is the word of the Master; we have a Master no longer.' But it should not, Ananda, be so considered. For that which I have proclaimed and made known as the Dhamma and the Discipline, that shall be your Master when I am gone.

<https://accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

So it is at present. The method of how to find a teacher and rely on a teacher exists in the sutras and tantras of the Buddha. The words of our teacher, Chogyal Namkhai Norbu are fully in accordance with the words of sūtra and tantra, and there is no contradiction with them at all.

The institutional paralysis of the DC will eventually pass, or not, but even if ChNN's direct lineage dies out, his mark on the world will be noted. Fortunately, there are sufficient numbers of people out there who can properly pass on the essence of the Dzogchen teachings.

And with any teacher of course, caveat emptor. There are many people out there who show a deer tail, but sell horse meat. Every teacher needs to be examined, as does every student.

Author: Malcolm

Date: Friday, September 24th, 2021 at 3:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

This is one of the reasons that I personally always look with some skepticism on claims of "Well Rinpoche said it should be like this" about everything under the sun, particularly when they are not backed up by quotes from Rinpoche himself.

Malcolm wrote:

ChNN said many things to many people, some statements directly contradicting other statements. The notion one can take in a whole gem with a thousand facets by looking

at only one facet is a delusion.

Author: Malcolm

Date: Friday, September 24th, 2021 at 3:43 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Padmist said:

So Chogyam Trungpa Rinpoche is back?

Malcolm wrote:

That depends on how seriously one takes tulku recognitions.

Author: Malcolm

Date: Friday, September 24th, 2021 at 3:48 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

This is one of the reasons that I personally always look with some skepticism on claims of "Well Rinpoche said it should be like this" about everything under the sun, particularly when they are not backed up by quotes from Rinpoche himself.

Malcolm wrote:

ChNN said many things to many people, some statements directly contradicting other statements. The notion one can take in a whole gem with a thousand facets by looking at only one facet is a delusion.

Johnny Dangerous said:

I agree with that, even when quotes are provided they tend to be open to interpretation and not directly linked to the claim. At least they are quotes though. I have seen all manner of claims made about the DC, the status and importance of membership, what Rinpoche wanted with this, that or the other thing, with *no* quote attached at all. I find it amazing that anyone would even consider claims framed like that, but maybe that's just me. Personally, I know how organizations work (and well, don't work) and so I am very skeptical about organizational claims made based on hearsay on Rinpoche's words.

Malcolm wrote:

Sat in on a hundred Gakyil meetings, and heard a hundred people claiming this was Rinpoche's vision and that was Rinpoche's vision, all fighting with each other. If you want to truly learn how to break samaya, join a Gakyil.

Author: Malcolm

Date: Friday, September 24th, 2021 at 4:12 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

Something like that right?

Malcolm wrote:

Hopefully, we will do our best.

Author: Malcolm

Date: Friday, September 24th, 2021 at 8:25 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Padmist said:

re: Malcolm on Tulku

So either CTR didn't really reincarnate...

Malcolm wrote:

Sure, but no one actually knows where.

Author: Malcolm

Date: Friday, September 24th, 2021 at 8:33 PM

Title: Re: Skandhas in all schools of Mahayana Buddhism

Content:

johnwhi said:

1. Do all modern schools of Mahayana Buddhism believe that every person is made up of skandhas?

2. Do all modern schools of Mahayana Buddhism allow Buddhists, Buddhas and Bodhisattvas to believe that other people consist of skandhas such as form, sensations, perceptions, mental activity or formations and consciousness, or are only Buddhists who have not yet come to enlightenment allowed to believe in it?

Thanks

Malcolm wrote:

1. Yes.

2. The aggregates are a common teaching in Mahayana, taught by Buddhas and high

bodhisattvas.

Author: Malcolm

Date: Friday, September 24th, 2021 at 8:35 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Padmist said:

Would it be right or wrong to say:

1. The person who died is dead, gone, no more, not going to return or reincarnate.
2. The person who reincarnated is a NEW person, a different person, not the same guy who died.

heart said:

Last life you where a goat and now you are padmist, are you the same guy?

Sentient beings don't have an ego/self that is travelling from one life to an other, this is a basic buddhist teaching. The self is an illusion. Tulkus supposedly don't really have even the illusion of a self their actions are a reflection of their circumstances.

/magnus

Padmist said:

Would you say then that the goat completely died, ceased to exist, vanished and that this new Padmist is a completely different entity?

Malcolm wrote:

Nothings transfers from this life to the next, but aggregates are serially connected.

Author: Malcolm

Date: Friday, September 24th, 2021 at 9:40 PM

Title: Re: Thinking about the 7th Root Downfall

Content:

nightbloom said:

But is it acceptable to speak, in very general terms, about the logic of tantric practice? For instance, can I explain what the four activities are, or talk in broad terms about creation and completion stage? The role of the yidam, pure perception, etc?

Malcolm wrote:

What you do is you recommend a book by a lineage master that discusses these issues in general terms. If they buy it, they are interested. If they don't, they are not.

Author: Malcolm

Date: Friday, September 24th, 2021 at 9:45 PM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Crazywisdom said:

Yes I am aware. You run into folks from those Nazi expat colonies who took child brides and crazy stuff. But at least in Cities you never see it. Brazil is a giant party.

Author: Malcolm

Date: Friday, September 24th, 2021 at 11:11 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

PeterC said:

Didn't they show up at his monastery anyway and hold some sort of enthronement ceremony for Mukpo Jr.?

Nobody in their right mind would entrust anyone's education to that group

Knotty Veneer said:

I'm not sure - I know Shambhala were late to the party for the XIIth Trungpa (as well as for the 17th Karmapa!). My teacher the late Akong Rinpoche, I believe, was one of his main benefactors for many years (and his organization Rokpa may still be).

Shambhala has little to do with the traditional teachings of the Trungpa lineage and even though some members (and former members like Pema Chodron) practise within the Kagyu tradition to some degree, I think they are their own thing. So while it is good that Shambhala help with some money, their interest is not really with the Trungpa lineage so much as with the teachings specific to the 11th Trungpa. Whether the current Trungpa will take any of those up, we wait to see. I cannot imagine him though requesting a lineage transmission from Osel Mukpo the current holder though, so it's probably unlikely.

Malcolm wrote:

At this point the Shambhala lineage is not even Buddhist. It has become a strange cult of Gesar, with a bit of Bon and Kalachakra mythos tossed in for good measure.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 12:30 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

At this point the Shambhala lineage is not even Buddhist. It has become a strange cult of Gesar, with a bit of Bon and Kalacakra mythos tossed in for good measure.

Knotty Veneer said:

Would agree. Always considered its relationship to Tibetan Buddhism, the same as that of Mormonism to mainstream Protestantism. An American pastiche of the original. A new religion for a new continent. A bit of hokum.

It has never really taken off in Europe. We are not impressed by absolute monarchies so much any more. It's strange that the US, given its founding myth, would be the seed bed for a spiritual monarchial movement.

Malcolm wrote:

Umm, the Shambhala thing found its home in Canada, because Americans do not like kings in general. Canada is a monarchy, at least, the Queen thinks so:

<https://www.royal.uk/canada>

Author: Malcolm

Date: Saturday, September 25th, 2021 at 12:32 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Crazywisdom said:

Yes I am aware. You run into folks from those Nazi expat colonies who took child brides and crazy stuff. But at least in Cities you never see it. Brazil is a giant party.

This film is fictional.

Malcolm wrote:

Of course it is.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 12:35 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Crazywisdom said:

Crime here is economic, alcohol and drug related.

Malcolm wrote:

And environmental...

Author: Malcolm

Date: Saturday, September 25th, 2021 at 4:46 AM

Title: Re: Thinking about the 7th Root Downfall

Content:

Malcolm wrote:

What you do is you recommend a book by a lineage master that discusses these issues in general terms. If they buy it, they are interested. If they don't, they are not.

nightbloom said:

Of the available introductory works, is there one that stands out to you? I bypassed most of these.

Malcolm wrote:

Approaching the Buddhist Path, HHDL.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 4:50 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Crazywisdom said:

The US is the worst offender.

Malcolm wrote:

No.

<https://epi.yale.edu/epi-results/2020/component/epi>

Author: Malcolm

Date: Saturday, September 25th, 2021 at 4:52 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

Padmist said:

Great. So characteristics carried through? Can we say then that Padmist is a totally different new persona and not in any way connected to that goat who died except that goats karma/characteristics/habits got transferred to the newly born guy (Padmist)?

Malcolm wrote:

No, you cannot say that.

No entity passes from this life to the next, but the aggregates of the life are serially connected to the aggregates of the next, so there is a continuum.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 4:53 AM

Title: Re: Three Year Retreat Schedule

Content:

Schrödinger's Yidam said:

I've been told that Lama Norlha didn't give permission for any of his people to do solitary retreats. Apparently he thought you needed other irritating people around to demonstrate to yourself the limitations of your practice. Without them you might think you're making a lot more headway than you really are.

heart said:

It is a question of logistics, teachings, empowerments and pith instructions should be delivered at the right moment. Solitary retreat is for those that already have experience and no need for a teachings and so on. Also a solitary retreat can be any length so no need for the three year format. Read Jamgon Kongtrul's Retreat Manual.

/magnus

conebeckham said:

I agree with all of this, too. 3 year retreat is sorta like "college" in our lineage. It's a training ground and requires supervision at various points.

also, some of the practices require more than one person, really--I can't imagine someone doing some of the drupchos on their own. You just can't cover all the necessities.

Malcolm wrote:

It all depends on the kind of three year retreat.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 9:14 AM

Title: Re: Why are sand mandala's actually destroyed?

Content:

Hazel said:

So I was under the impression that sand mandala destruction was meant to be a reminder of impermanence. However, I recently heard (second hand) that a monk said this was not the case.

Is there a meaning other than the one I assumed?

I suspect based on the second hand paraphrasing that it might have been a joke that flew over this person's head.

Malcolm wrote:

Yes, it's connected with completion stage.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 9:16 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

Padmist said:

Great. So characteristics carried through? Can we say then that Padmist is a totally different new persona and not in any way connected to that goat who died except that goats karma/characteristics/habits got transferred to the newly born guy (Padmist)?

Malcolm wrote:

No, you cannot say that.

No entity passes from this life to the next, but the aggregates of the life are serially connected to the aggregates of the next, so there is a continuum.

Padmist said:

You meant the 2nd part right?

We can't say this -> "that goats karma/characteristics/habits got transferred to the newly born guy (Padmist)"

But can I say this? -> When you die, you just die, it's over. No reincarnation or resurrection or anything. If "you" are reborn, it isn't you at all. It's a totally different new guy.

Malcolm wrote:

Both positions are wrong.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 7:10 PM

Title: Re: Skandhas in all schools of Mahayana Buddhism

Content:

Aemilius said:

"In the Samyukta Agama, the Buddha asks the ascetic Shrenika Vatsagotra if the Tathagata (another name for a buddha) is the same as the skandhas, and Shrenika says, "No, Bhagavan." Again the Buddha asks if the Tathagata is separate from the skandhas, and again Shrenika answers, "No, Bhagavan." The Buddha then asks if the Tathagata is inside the skandhas. Again Shrenika answers, "No, Bhagavan." The Buddha then asks if the skandhas are inside the Tathagata. Once more Shrenika says, "No, Bhagavan." Finally the Buddha asks if the Tathagata is not the skandhas, to which Shrenika answers, "No, Bhagavan". Likewise, in the Perfection of Wisdom in Eight Thousand Lines, the

Buddha says that enlightenment is neither inside the skandhas nor outside them, nor both inside and outside them, nor other than the skandhas."

The Heart-sutra, Translation and Commentary by Red Pine

Malcolm wrote:

Yes, because thus would make the tathagata and bodhi a self.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 7:13 PM

Title: Re: Not sure where to go

Content:

Ardha said:

I can just sit and be while taking in everything around me, not having to be anywhere or do anything. But there is stuff I want to do and like doing, but what I get is that Buddhism would have me just sit blissed out in a room with four walls and never do anything else but eat and sleep.

Malcolm wrote:

No, That's Samkhya. Buddhism wants you to get out and help people.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 7:15 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Malcolm wrote:

No entity passes from this life to the next, but the aggregates of the life are serially connected to the aggregates of the next, so there is a continuum.

yagmort said:

i have hard time distinguishing between the meaning of terms like consciousness, mind, awareness and intelligence.. so if i use a loose term "primordial awareness", then when and where it fits into this scheme?

Malcolm wrote:

Well, this is an English word. So it is hard to know what it is supposed to mean unless you give more context.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 7:17 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Supramundane said:

Perhaps it would be easier to grasp rebirth and self if you tried instead to grasp the opposite, the True Self,

Malcolm wrote:

There is no such thing in Buddhadharma. Suchness is not a self, as the very passage you cite states.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 7:19 PM

Title: Re: Three Year Retreat Schedule

Content:

Kelwin said:

Not only that, if you want to reach realization, the 3 year retreat is actually a terrible way to do it. Anytime you feel like you're getting to know a practice, you already have to learn the next one and complete all the related accumulations.

Malcolm wrote:

Unless, like myself, you focus on one sadhana.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 8:58 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Supramundane said:

It's mentioned in the Perfection of Wisdom Sutra, Maha Prajna Paramita. I share your misgivings. But there it is.

Malcolm wrote:

No, the term "true self" is not used in any Prajñāpāramita sūtra.

One interpretation could be that there is a trend in Mahayana to speak in positives, even though it is controversial since it could mislead some people.

Supramundane said:

Remember that, although the Buddha rejected an eternal self, he never advocated no self.

Malcolm wrote:

False.

Supramundane said:

The middle way is in between, and I think that's what is meant by the True Self in this sutra: the correct conception of self, which is in between the eternal and the nihilistic.

Malcolm wrote:

Not, this is not correct. There is nothing in the middle which can be termed "a self," true or otherwise.

Supramundane said:

But usually Buddhism expresses itself in terms of negations --- not negatives--- but negations. And thus true self is controversial, but we do see it in certain sutras where Buddhahood is spoken as a 'womb' or an 'embryo'.

Malcolm wrote:

No, there we just see the term "self" used. How? As in the Uttaratantra commentary by Asanga, the term ātmapāramitā refers to a kind of two fold purity: freedom from the taint of general and specific characteristics, posited as freedom from the eternalist atman of nonbuddhists and the annihilationist anatman of śrāvakayānists.

And no, tathāgatagarbha is not "buddhahood." For example, the Lanka equates it with the ālayavijñāna.

Supramundane said:

If we speak of it as a womb, it is pure potential, but if we speak of it as an embryo, that means that there is something there. It is a positive.

Malcolm wrote:

No, there isn't anything "there."

Supramundane said:

I think that if we are careful in judicious, it's okay to speak in positives, such as true self and true mind as opposed to false self and false mind.

Malcolm wrote:

All concepts of self are false imputations.

Supramundane said:

In the Surangama sutra --- one which you quote frequently and one which I believe you are currently reading, my friend --- I hate to tell you, but there are 149 references to true mind, true eternity, true bliss, true purity, and yes, true self. Do not mistake true with eternal, however. As I stated above, I believe 'true' refers more to a true conception of self, i.e. a non-self.

Malcolm wrote:

I don't accept that this is a valid sūtra. It is a Chinese pastiche.

Supramundane said:

The other sutras which refer to Buddhanature in the positive are the Platform Sutra, the Queen Srimālā of the Lion's Roar Sutra, the Sutra of Complete Enlightenment, Mahaparanirvana Sutra, among others.

Malcolm wrote:

The Platform Sūtra is not a sūtra.

Nevertheless, the second turning of the wheel is definitive, not the third. This is easily proven through both scripture and reasoning.

With respect to the tathāgatagarbha doctrine, if understood correctly, it can be understood as definitive, understood as you have presented it above, "If we speak of it as a womb, it is pure potential, but if we speak of it as an embryo, that means that there is something there. It is a positive," this is just eternalism, not better than the Hindu concept of self. So no.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 8:59 PM

Title: Re: Three Year Retreat Schedule

Content:

Crazywisdom said:

Most of these Vajrayana paths require group practice for accomplishment, which is what you find at a 3 Year Retreat.

Malcolm wrote:

This is strictly a Kagyu and Nyingma thing, and a late development as well. Sakyapas and Gelukpas do these solo, after having received the complete transmission for everything needed to accomplish the retreat. Of course they have consulting teachers who guide them through the material.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 9:12 PM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Crazywisdom said:

It's well established the US's emissions of green house gases over the 20th century until now is by far the largest contribution to global warming, and therefore owes the world damages in the form of enormous investments domestic and internationally. Global industrialization was largely a US project.

Malcolm wrote:

No, it was also a Soviet and Chinese project. One cannot isolate the US in this.

Economies have always been global, as are environments. Europe also industrialized, especially England. You can say that the global north, meaning US and Western Europe have a debt to the global south, but that is a different issue and involves a lot more than just climate degradation.

Crazywisdom said:

Given there is about ten years to fix 120 years of damage, the US has a moral obligation to fund this and use it's power to get everyone else to chip in.

Malcolm wrote:

Can't be fixed. Mitigation and preparation, however, that can be done.

Crazywisdom said:

However, the government in the US is weak. Nothing will happen until there's a massive disaster. Which brings us back to California. At least Newsom has a vision.

Malcolm wrote:

There is a massive disaster happening right now. People are not cognitively wired to perceive slow-moving disasters. That's why that fool in Brazil is cutting down rainforests as fast as he can and South America is in an epic drought that is only going to get worse. Things are not going to get better. Climate refugees are already a thing from Africa and Central America. The US and Western Europe are going through fits of authoritarianism because of the fact that people are on the move, and more of them will be on the move for the next 500 years and no one is preparing for that. Syria, for example, is a directly result of climate change. The Arab Spring was originally caused by farmers protesting water shortages. It then turned into a civil war. Much the same thing will happen in the Western US, especially with lunatics like the Bundys. Water wars used to be common in the 19th century, with feuds between farmers and ranchers. This is why there is a complicated water allocations in CA and other western states which are now being upended. It all looks pretty grim to me. That's why I selected to live in the area of the United States that has the largest continuous forest. Water. It wasn't just because I was raised here. It was a conscious choice. There are a lot of places "cooler" than New England, but there are not many places in the US with sturdy 200 year old houses, ample trees, etc. There are 25 million acres of deciduous tree between PA and ME. Where there are trees, there is water. Where trees are cut down, there is drought.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 9:22 PM

Title: Re: Two recent BDK publications:

Content:

Svalaksana said:

Thanks for the reply. Seems reasonable to have a look at Xuanzang's translation, expecting a clearer understanding of East Asian Buddhism.

Malcolm wrote:

Xuantsang is a valuable resource for understanding Yogacāra thought in the 6th century

India. This is his main value.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 9:47 PM

Title: Re: The four causes of rebirth in Dewachen (Sukhavati)

Content:

Mirror said:

And my question is: Are these four causes really necessary for rebirth in the Pure land (without which we can not be born there)?

Malcolm wrote:

Yes, they are all necessary. And all four of those causes are found in the Aspiration of Samantabhadra, so it is sufficient to recite that. Of course, as mentioned above, there are Vajrayāna methods with supplement those or surpass them.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 10:12 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Supramundane said:

Also, the platform Sutra is not a Sutra, why not?

Sort of like the way Pluto is not a planet? LOL

Malcolm wrote:

No, it's a biography of Huineng.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 10:14 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Supramundane said:

Also, the platform Sutra is not a Sutra, why not?

Sort of like the way Pluto is not a planet? LOL

Malcolm wrote:

No, it's a biography of Huineng. It and other Chinese texts spurious and otherwise are irrelevant in this forum.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 10:15 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Supramundane said:

I stand by my claim that the Buddha never declared that there is no self;

Malcolm wrote:

You would be tragically wrong, in that case.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 11:13 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Supramundane said:

I wouldn't want that!

If you say there is absolutely no self, is this not tantamount to nihilism?

Malcolm wrote:

Of course not. There is a "self" which serves as a nominal designation for aggregates, but there is no actual self that is one, all, or separate from the aggregates.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 11:21 PM

Title: Re: The four causes of rebirth in Dewachen (Sukhavati)

Content:

明安 Myoan said:

As stated above, bodhicitta here is in the framework of Vajrayana teachings and practice.

Malcolm wrote:

Bodhicitta is the defining feature of Mahayana, period.

明安 Myoan said:

In Japanese Pure Land, too, one aspires to be born in Amida Buddha's Pure Land in order to save all sentient beings.

Malcolm wrote:

Thus it is a Mahayana path.

Author: Malcolm

Date: Saturday, September 25th, 2021 at 11:31 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Supramundane said:

I wouldn't want that!

If you say there is absolutely no self, is this not tantamount to nihilism?

Malcolm wrote:

Of course not. There is a "self" which serves as a nominal designation for aggregates, but there is no actual self that is one, all, or separate from the aggregates.

Supramundane said:

But "the nominal designation" you refer to is false, i.e. an illusion.

Malcolm wrote:

Correct, but the Buddha allowed it for the purpose of discourse.

Supramundane said:

You seem to be opting for a no self. Isn't there room for a non-self?

What about our Buddhanature....

Malcolm wrote:

"No self" is non-affirming negation. It does not fall into any extreme, since an existent self is not being negated.

"Non-self" is an affirming negation since it affirms there is a self that remains to be proven, hence it falls into both extremes at once.

Buddhanature is a provisional teaching for those who can't fully accept emptiness.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 12:28 AM

Title: Re: The four causes of rebirth in Dewachen (Sukhavati)

Content:

明安 Myoan said:

Yes, no disagreement here.

In Jodo Shu Buddhism, one approaches the matter of fulfilling this Mahayana Vow through the Three Minds and Four Modes of Practice, which center around Amida Buddha.

Malcolm wrote:

Right. I was only giving support to the OP.

In Indo-Tibetan Buddhism, aspiring for birth in Sukhavati is baked in, encompassed in the Bhadracaryapranidhana, as mentioned, the whole, or portions of which are recited daily.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 12:37 AM

Title: Re: Three Year Retreat Schedule

Content:

Crazywisdom said:

Most of these Vajrayana paths require group practice for accomplishment, which is what you find at a 3 Year Retreat.

Malcolm wrote:

This is strictly a Kagyu and Nyingma thing, and a late development as well. Sakyapas and Gelukpas do these solo, after having received the complete transmission for everything needed to accomplish the retreat. Of course they have consulting teachers who guide them through the material.

Crazywisdom said:

The Guhyagarbha is not a late development.

Malcolm wrote:

I was referring to the style of three year retreat as composed by Kongtruk in his manual.

The institutional

Three year retreat is modern. Originally the idea of a three year retreat comes from kakacakra, which was the elite system practiced by kagyus, sakyapas (and Jonang) and Gelukpas during the 13th and 14th century.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 12:50 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Crazywisdom said:

It's true the major powers share the blame. But the stats show US dwarfs the rest in pollution historically. Things are changing. China plays a larger role currently. Highly doubtful China helps this situation going forward. And convincing Putin is a nonstarter.

Malcolm wrote:

Indeed.

Crazywisdom said:

Deforestation is certainly terrible. Bolsonaro didn't invent it. He's definitely not helping.

His days are also numbered.

Malcolm wrote:

We'll see. Brazil was a dictatorship before, it can be one again, very easily.

Crazywisdom said:

But one hardly can picture the vastness of the Amazon rainforest. It's quite literally an ocean. It's almost as large as the entire USA. It's not just the Amazon either. The amount of fresh water in South America is mind boggling. Doom prognosis of a dry South America is overblown.

Malcolm wrote:

Not really. That's what people thought about forests on the west coast. This article outlines the scope of the issue:

<https://www.washingtonpost.com/world/2021/09/24/argentina-brazil-south-america-drought/>

Crazywisdom said:

North America is far drier and in much worse trouble. No doubt there's water in your side. The problems will come from flooding and topsoil runoff leading to deforestation. It seems nobody is safe.

Malcolm wrote:

That's mostly a midwestern and western problem. But yes, notions of safety need to be redefined.

Crazywisdom said:

Speaking of oceans, destruction of fisheries and the ocean floor by giant dragnets plays a much larger role in global warming than previously known. That is happening at a frightening pace. In essence once the oceans are ruined, everything will be ruined. So reforestation and greenhouse gas reductions won't be enough.

Malcolm wrote:

Yup. Kill the plankton, everything else on top dies.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 12:52 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Malcolm wrote:

That's why I selected to live in the area of the United States that has the largest continuous forest. Water. It wasn't just because I was raised here. It was a conscious choice. There are a lot of places "cooler" than New England, but there are not many places in the US with sturdy 200 year old houses, ample trees, etc. There are 25 million acres of deciduous tree between PA and ME. Where there are trees, there is water.

Where trees are cut down, there is drought.

KristenM said:

Sounds great. Hey, I'd kind of like to move, at least have the option. But no one pays even close to the pay here in California for my line of work. I'll possibly move out of state when I retire. If it's not too late. Or just buy an electric RV and travel the world like some Mad Max Apocalyptic Road Warrior.

Malcolm wrote:

Unsustainable means for our grandchildren. I am sure you will be just fine in CA for the foreseeable. You still have Lake Tahoe to ravish.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 12:55 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Malcolm wrote:

Deforestation of the Amazon as of 2019:

Author: Malcolm

Date: Sunday, September 26th, 2021 at 1:40 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

KristenM said:

Sounds great. Hey, I'd kind of like to move, at least have the option. But no one pays even close to the pay here in California for my line of work. I'll possibly move out of state when I retire. If it's not too late. Or just buy an electric RV and travel the world like some Mad Max Apocalyptic Road Warrior.

Malcolm wrote:

Unsustainable means for our grandchildren. I am sure you will be just fine in CA for the foreseeable. You still have Lake Tahoe to ravish.

KristenM said:

I hope so, but then being an Apocalypse Road Warrior sounds kinda groovy. I already have this thing picked out.

<https://www.canoo.com/canoo/>

Malcolm wrote:

I don't know, I am still hankering for the Ford 150 Lightning...YMMV

Author: Malcolm

Date: Sunday, September 26th, 2021 at 1:46 AM

Title: Re: The four causes of rebirth in Dewachen (Sukhavati)

Content:

明安 Myoan said:

Yes, no disagreement here.

In Jodo Shu Buddhism, one approaches the matter of fulfilling this Mahayana Vow through the Three Minds and Four Modes of Practice, which center around Amida Buddha.

Those who make this heartfelt aspiration for the bodhisattva way Will be free of all lower rebirths,

Free of harmful companions,

And will quickly see Amitabha, Infinite Light.

.....

When the moment of my death arrives,

By eliminating all obscurations

And directly perceiving Amitabha,

May I go immediately to Sukhavati, Pure Land of Great Joy.

Having gone to Sukhavati,

May I actualize the meaning of these aspirations,

Fulfilling them all without exception,

For the benefit of beings for as long as this world endures.

Born from an extremely beautiful, superlative lotus In this joyful land,

the Buddha's magnificent mandala,

May I receive a prediction of my awakening

Directly from the Buddha Amitabha.

.....

Through creating limitless positive potential

By dedicating this prayer of Samantabhadra's deeds,

May all beings drowning in this torrent of suffering,

Enter the presence of Amitabha.

Through this king of aspirations, which is the greatest of the sublime,

Helping infinite wanderers in samsara,

Through the accomplishment of this scripture dazzling with

Samantabhadra's practice,

May suffering realms be utterly emptied of all beings

Malcolm wrote:

https://fpmt.org/wp-content/uploads/prayers/king_of_prayers_c5.pdf

The aforementioned four causes of birth in Sukhavati are complete in this aspiration prayer, which is found at the end of the Gandhavyuha, and provides the overall framework for all Tibetan Buddhist liturgies and practices.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 1:47 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

KristenM said:

I hope so, but then being an Apocalypse Road Warrior sounds kinda groovy. I already have this thing picked out.

<https://www.canoo.com/canoo/>

Malcolm wrote:

I don't know, I am still hankering for the Ford 150 Lightening...YMMV

KristenM said:

Oh yeah, that Ford F-150 is cool. I'm in-between wanting a truck and a van. Decisions decisions.

Malcolm wrote:

I know, right? but I think the F-150 will be more intimidating.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 1:55 AM

Title: Re: Re:BDK publication Madhyāntavibhāga-Bhāṣya THE DEBATE

Content:

Leo Rivers said:

What do YOU think?

Malcolm wrote:

Then there is Geoffery Forgue's theory that the three natures actually refer to the three turnings of the wheel, which you can read about in the intro to his new translation of the Samdhinirmocana...

Karl Brunholzl pretty much supports the the idea that the original model was the pivot

theory model, and that the progressive model was a later development.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 2:17 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

PeterC said:

Au contraire, mon ami...

SilenceMonkey said:

"They're not even a real country anyway."

Malcolm wrote:

It's important to remember this was all brought on the the kid's addiction to the Terrance and Phillip show:

Hence the Blame Canada campaign.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 2:53 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Virgo said:

The Amazon is actually becoming a carbon source now rather than a carbon sink according to scientists.

Tough times ahead.

Virgo

Malcolm wrote:

Yup. That's cause so much of it is burning:

<https://www.sustainability-times.com/environmental-protection/the-amazon-is-no-longer-a-carbon-sink-its-a-carbon-source/>

Other researchers have recently found that tropical forests all around the planet are losing their ability to store carbon effectively with the carbon sink capacity of several

African forests alone set to decline by 14% within a decade. At the same time, the carbon sink capacity of the Amazon's forests will drop to zero by 2035.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 4:26 AM

Title: Re: Two recent BDK publications:

Content:

Leo Rivers said:

Malcolm

do you know with which sutra or teacher the non- pivot theory emerged? Because Joy found evidence that the pivot theory occasionally showed up in works mostly using the other. That means both metaphors were viewed as situationally useful in the course of an exposition.

Thanks

Leo

Malcolm wrote:

According to a personal conversation with D'amato many years ago, he asserted that the progressive theory can be found the Mahāyānasūtralaṃkāra, resembling the gzhan stong idea that the perfected is empty of the imagined and the perfected.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 4:27 AM

Title: Re: Three Year Retreat Schedule

Content:

Malcolm wrote:

[

I was referring to the style of three year retreat as composed by Kongtruk in his manual.

The institutional

Three year retreat is modern. Originally the idea of a three year retreat comes from kakacakra, which was the elite system practiced by kagyus, sakyapas (and Jonang) and Gelukpas during the 13th and 14th century.

Virgo said:

Malcolm would you happen to know what cycle in the Kalacakra the thee year, three month, three day time period is derived from?

Does it have to do with the aspects of body, speech, mind, and the fortress?

Virgo

Malcolm wrote:

It has to do with the length of a mahājñānavāyu. Every thirty-second breath is a jñānavāyu, It is asserted somewhere in the text that one can achieve buddhahood

inside of one great jñānavāyu. It has to do with the number of jñānavāyu in a single day, multiplied by a specific number of days to reach this cycle of a mahājñānavāyu. I am sorry, but I don't recall the precise formula.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 4:33 AM

Title: Re: Three Year Retreat Schedule

Content:

Malcolm wrote:

It has to do with the length of a mahājñānavāyu.

Virgo said:

Ah, thanks.

Virgo

Malcolm wrote:

This is also one of the reasons why in khumbhaka, one wants to be able to retain the hold for at least 2.6 minutes (if there are 21600 respiratory cycles in a 24 hour period, we breathe once every five seconds). If one times it all correctly, with time of day, which nostril, etc. it is possible to breathe only jñānavāyus. But don't try this without parental supervision.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 8:12 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

Padmist said:

You meant the 2nd part right?

We can't say this -> "that goat's karma/characteristics/habits got transferred to the newly born guy (Padmist)"

But can I say this? -> When you die, you just die, it's over. No reincarnation or resurrection or anything. If "you" are reborn, it isn't you at all. It's a totally different new guy.

Malcolm wrote:

Both positions are wrong.

Padmist said:

Can we say that there is a continuation of consciousness, mind, memory?

Malcolm wrote:

The aggregates are serially connected.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 8:13 AM

Title: Re: The four causes of rebirth in Dewachen (Sukhavati)

Content:

Malcolm wrote:

Yes, they are all necessary. And all four of those causes are found in the Aspiration of Samantabhadra, so it is sufficient to recite that. Of course, as mentioned above, there are Vajrayāna methods with supplement those or surpass them.

Mirror said:

Please can you give me some examples of those Vajrayana methods, so that I can learn more about them? Thank you

明安 Myoan thank you very much for that passage from Honen.

Malcolm wrote:

Transference of consciousness is one such method. Practiced with some diligence, it is not hard to obtain a positive sign.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 8:15 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

KristenM said:

Sounds great. Hey, I'd kind of like to move, at least have the option. But no one pays even close to the pay here in California for my line of work. I'll possibly move out of state when I retire. If it's not too late. Or just buy an electric RV and travel the world like some Mad Max Apocalyptic Road Warrior.

Malcolm wrote:

Unsustainable means for our grandchildren. I am sure you will be just fine in CA for the foreseeable. You still have Lake Tahoe to ravish.

Kim O'Hara said:

I really wish I could agree, Malcolm, but I can't.

Malcolm wrote:

I wasn't joking at all. We are leaving our grandchildren an unsustainable future.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 8:19 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

DGA said:

I'm just trying to figure out what to do with these lapel pins

Malcolm wrote:

Hang on to them, they'll be collectible someday. Especially the early bacon and eggs pin of Shambhala level 5.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 8:25 AM

Title: Re: Two recent BDK publications:

Content:

Leo Rivers said:

Malcolm

do you know with which sutra or teacher the non- pivot theory emerged? Because Joy found evidence that the pivot theory occasionally showed up in works mostly using the other. That means both metaphors were viewed as situationally useful in the course of an exposition.

Thanks

Leo

Malcolm wrote:

According to a personal conversation with D'amato many years ago, he asserted that the progressive theory can be found the Mahāyānasūtralaṃkāra, resembling the gzhan stong idea that the perfected is empty of the imagined and the perfected. Correction, empty of the imagined and dependent.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 8:27 AM

Title: Re: Re:BDK publication Madhyāntavibhāga-Bhāṣya THE DEBATE

Content:

Leo Rivers said:

What do YOU think?

Zhen Li said:

I would have to begin reading from the ABCs of Yogācāra as I am not really conversant any of these terms.

Malcolm wrote:

Yogacara sputtered to a halt partly because it is overly analytical. But it appeals to philosophers. Madhyamaka is actually more yogic than Yogacara.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 8:33 AM

Title: Re: A different kind of meditation on death

Content:

Kim O'Hara said:

Whatever your thoughts about cardboard coffins, thinking about what you will be buried in beats avoiding thinking about death altogether.

Kim

Malcolm wrote:

I don't care how my corpse is disposed of. It'll probably be cremated, though.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 9:00 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

Schrödinger's Yidam said:

Can we say that there is a continuation of consciousness, mind, memory?

Yes. In Mahayana there's a storehouse consciousness, the 8th consciousness, that goes from one life to another. Memory, habit, & karma remain associated with it—but not personality. That gets thoroughly shuffled.

Malcolm wrote:

This is included in the aggregates. Nothing transfers from this life to the next. Not even traces, karma or anything else. But since actions do not inherently exist there is nothing existent to prevent their ripening.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 9:05 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

Schrödinger's Yidam said:

Can we say that there is a continuation of consciousness, mind, memory?

Yes. In Mahayana there's a storehouse consciousness, the 8th consciousness, that goes from one life to another. Memory, habit, & karma remain.

PadmaVonSamba said:

I'm not so sure about that.

Yes, storehouse consciousness.

Continuous after the body dies?

Then what's the difference between

Alaya vijnana, and atma?

Malcolm wrote:

Ones part of the aggregates, the other is not.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 9:20 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

Malcolm wrote:

This is included in the aggregates. Nothing transfers from this life to the next. Not even traces, karma or anything else.

undefineable said:

Awareness?

Even if copied continually from moment to moment? As some element of the aggregates?

Malcolm wrote:

awareness is a mental factor, so part of the formations aggregate, and yes momentary.

undefineable said:

Because they're just aspects of parts of a process?

Malcolm wrote:

Because of dependent origination.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 9:24 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

PadmaVonSamba said:

Then what's the difference between

Alaya vijnana, and atma?

Malcolm wrote:

Ones part of the aggregates, the other is not.

PadmaVonSamba said:

(Sorry... that was a rhetorical question.

I should have simply said, "otherwise there would be no difference between alaya vijnana and atma")

Malcolm wrote:

Yes, mistaking alaya as a self is an error.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 9:56 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

Malcolm wrote:

Nothing transfers from this life to the next. Not even traces, karma or anything else.

undefineable said:

Does anything even transfer within lives? Might it be 'enlightening' (with a very small 'e' ..) to imagine the skandhas+nidanas becoming 'shaken up' between lives - or perhaps thawed before freezing again-?

Malcolm wrote:

Nothing transfers from this moment to the next moment, but the aggregates are serially connected, all the down.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 7:50 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Padmist said:

Great. So characteristics carried through? Can we say then that Padmist is a totally different new persona and not in any way connected to that goat who died except that goats karma/characteristics/habits got transferred to the newly born guy (Padmist)?

Malcolm wrote:

No, you cannot say that.

No entity passes from this life to the next, but the aggregates of the life are serially connected to the aggregates of the next, so there is a continuum.

fckw said:

Buddhists rarely discuss whether the continuum or the aggregates are eternal or not, have an identity or not, or are subjected to time or not.

Malcolm wrote:

That's just not true. They are beginningless, momentary, identityless, and subject to time.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 7:52 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

PadmaVonSamba said:

3. If a toddler, a suspected tulku perhaps, recognizes a string of beads that belonged to someone else who has died, and says, "these are mine" how does that work when, without a 'self' or truly existent "me" involved as a prerequisite, (something that carries over from one life to the next) that "mine" is an impossibility?

Malcolm wrote:

Even tenth stage bodhisattvas have enough of a trace of the knowledge obscuration to have not discarded the habit of imputing a nonexistent "I" onto their aggregates, when not resting in equipoise on emptiness. This is much stronger on the lower bhumis.

Basically, the yogacarins assert a carrier medium, the alaya. This is rejected by Madhyamaka.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 8:01 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

cky said:

Just letting you know that the tone is disrespectful towards students of Chögyam Trungpa Rinpoche. Its not your lineage and you dont like it, we get it.

Malcolm wrote:

I have no problem with students of CTR or of Shambhala.

Shambhala itself, however has become something quite strange under the leadership of Osel Mukpo.

Going for refuge to mythical Rigdens? The obsessive focus on Gesar? Really? How is this Buddhadharma? Then there is Mukpo himself, who is in the process of an ugly divorce from Shambhala International, because the latter recognize that the former is a

liability and not an asset.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 8:08 PM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Kim O'Hara said:

. I reckon boomers' kids - even in the affluent countries - are going to have a pretty tough time through the second half of their lives.

Malcolm wrote:

Hence my mention of grandchildren.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 8:58 PM

Title: Re: Three Year Retreat Schedule

Content:

Malcolm wrote:

This is also one of the reasons why in khumbhaka, one wants to be able retain the hold for at least 2.6 minutes (if there are 21600 respiratory cycles in a 24 hour period, we breath once every five seconds). If one times it all correctly, with time of day, which nostril, etc. it is possible to breath only jñānavāyus. But don't try this without parental supervision.

Arnoud said:

When you were studying with Ramaswami did he say anything about the length of time of Kumbhaka?

Malcolm wrote:

Overall, no. But in his system, he emphasized antarakhumbhaka, holding out, while mentally reciting the gayatri mantra.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 9:00 PM

Title: Re: Love & Compassion for Bodhisattvas?

Content:

SilenceMonkey said:

Although we take vows of bodhisattvas, he observed that Christians often have more love and compassion. Sweeping statement, I know... but it left a lot of us thinking.

Malcolm wrote:

Also false.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 9:18 PM

Title: Re: Love & Compassion for Bodhisattvas?

Content:

SilenceMonkey said:

Although we take vows of bodhisattvas, he observed that Christians often have more love and compassion. Sweeping statement, I know... but it left a lot of us thinking.

Malcolm wrote:

Also false.

SilenceMonkey said:

I think the compassion he was talking about is the amount of love we have, not talking about the vows we take. People may take a bodhicitta vow but have little to no love in their heart.

Anyway, I think the teaching the teacher was giving was addressing the difficulty chinese (taiwanese) people have with expressing love and emotion.

Malcolm wrote:

Even when one takes the bodhisattva vow under false pretenses , it results in buddhahood, as the episode with Mara taking the bodhisattva vow in the (authentic) Surangama Samadhi sutra shows. So, I don't buy it at all.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 9:20 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

undefineable said:

<https://www.britannica.com/topic/alaya-vijnana>

It seems the alaya is also subject to change... {"it's turtles all the way down" if we're not careful I guess[?]}

All this begs the question (given that impression Buddhist doctrine can give of asserting a timeless backdrop to object-consciousness) of where the Buddhist picture of 'primordial awareness' fit into the picture. Skandhas purified of Self-concept perhaps?

Malcolm wrote:

What do you mean by "primordial awareness?" It's not at all clear. Ye shes?

Author: Malcolm

Date: Sunday, September 26th, 2021 at 10:51 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Malcolm wrote:

What do you mean by “primordial awareness?” It’s not at all clear. Ye shes?

undefineable said:

I meant the quality of being aware - "before" (-behind which-) it becomes awareness/consciousness of some particular thing.

Malcolm wrote:

Doesn’t exist. Even the word does not permit it. Consciousness is always with objects.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 10:57 PM

Title: Re: Love & Compassion for Bodhisattvas?

Content:

SilenceMonkey said:

I think the compassion he was talking about is the amount of love we have, not talking about the vows we take. People may take a bodhicitta vow but have little to no love in their heart.

Anyway, I think the teaching the teacher was giving was addressing the difficulty chinese (taiwanese) people have with expressing love and emotion.

Malcolm wrote:

Even when one takes the bodhisattva vow under false pretenses , it results in buddhahood, as the episode with Mara taking the bodhisattva vow in the (authentic) Surangama Samadhi sutra shows. So, I don’t buy it at all.

SilenceMonkey said:

Sure. But we're talking about happiness and love in our hearts, here and now.

Malcolm wrote:

There is no happiness in samsara. Christian’s compassion is largely performative and not sincere.

Author: Malcolm

Date: Sunday, September 26th, 2021 at 11:57 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

heart said:

Over the years I met many of Chögyam Trungpa Rinpoche's student and they have been utterly serious about their practice. That is worthy of respect in my book.

/magnus

Malcolm wrote:

I don't think there are many of them left in Shambala.

Author: Malcolm

Date: Monday, September 27th, 2021 at 1:42 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

Malcolm wrote:

Nothing transfers from this moment to the next moment, but the aggregates are serially connected, all the down.

PadmaVonSamba said:

Can you talk more about this here "serially connected" business? What does that mean?

Malcolm wrote:

It means that the aggregates are a continuous stream of momentary events, the preceding moment being the cause of the next, hence they are serially connected. This is stated quite clearly by Nāgārjuna in the Verses on Dependent Origination. He writes:

6) Although the aggregates are serially connected,
the wise are to comprehend nothing has transfers.

Therein, the aggregates are the aggregates of matter, sensation, perception, formations, and consciousness. Those, called 'serially joined', not having ceased, produce another produced from that cause; although not even the subtle atom of an existent has transmigrated from this world to the next.

Author: Malcolm

Date: Monday, September 27th, 2021 at 1:43 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

PeterC said:

There were other vajrayana teachers in the west before and at the same time as Mukpo, it's not like he was the only game in town.

Malcolm wrote:

No, but he was the only person who had a publisher/book store owner as one of his students. CTR's relationship with Sam Berholz, more than any other single factor, was responsible for his swift rise and success in opening Dharma centers throughout North

America. He founded Vajradhātu in 1973, the same year his first major book came out, Cutting Through Spiritual Materialism. Indeed, it was among the first books on Buddhism I ever read, along with Myth of Freedom, Three Pillars of Zen, Zen Mind Beginners Mind, Zen Bones, Zen Flesh, etc. in 1978. By the time I went to work in bookstore owned by member of Vajradhātu, Trident Books in Boston, in 1987. The Regent scandal was in the making, since Trungpa had died earlier that year. I never did join the local Dharmadhātu. I did do a couple of Shambhala levels, but found the teachers that I encountered in that program extremely unimpressive and pompous. There were also clear problems with rampant sexual harassment of new female students and wide-spread alcoholism in that sangha. But this seems to be a problem in every large sangha that I can think of.

Author: Malcolm

Date: Monday, September 27th, 2021 at 3:30 AM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Virgo said:

Malcolm is a boomer.

Malcolm wrote:

Barely. I am between generations, !962. To young to be a boomer, to old to be a Gen Xer. You can consider me a member of the Blank Generation:

I was sayin let me out of here before I was
even born--it's such a gamble when you get a face
It's fascinatin to observe what the mirror does
but when I dine it's for the wall that I set a place
I belong to the blank generation and
I can take it or leave it each time
I belong to the _____ generation but
I can take it or leave it each time
Triangles were fallin at the window as the doctor cursed
He was a cartoon long forsaken by the public eye
The nurse adjusted her garters as I breathed my first
The doctor grabbed my throat and yelled, "God's consolation prize!"
I belong to the blank generation and
I can take it or leave it each time
I belong to the _____ generation but
I can take it or leave it each time
To hold the t.v. to my lips, the air so packed with cash
then carry it up flights of stairs and drop it in the vacant lot
To lose my train of thought and fall into your arms' tracks
and watch beneath the eyelids every passing dot

I belong to the blank generation and
I can take it or leave it each time
I belong to the _____ generation but
I can take it or leave it each time
I belong to the blank generation and
I can take it or leave it each time
I belong to the _____ generation but
I can take it or leave it each time
--Richard Hell, circa 1975.

Author: Malcolm

Date: Monday, September 27th, 2021 at 3:47 AM

Title: Re: Ice is melting on the North Pole

Content:

Tlalok said:

I can't wait to see what the later 21st century is going to be like!

Malcolm wrote:

One notes that that last year photos are available is 2015.

Author: Malcolm

Date: Monday, September 27th, 2021 at 4:50 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

Schrödinger's Yidam said:

But the ones and zeros of my post is not restricted to my own computer either.

Malcolm wrote:

The term used in the text is "dngos po," which means thing, existent, entity, etc.

Basically, the yogacarins assert a carrier medium, the alaya. This is rejected by Madhyamaka.

'nuff said.

The Madhyamakas reject is an unnecessary appendage, since all consciousnesses are just the aggregate of consciousness which is give different names when performing different functions. The reason it is rejected by Madhyamakas is that the yogacarins define the ālaya as a consciousness that engages in no processes of perception.

Nāgārjuna II, in the Bodhicittavivarana equates the yogacāra theory with a magnet that just blinding attracts iron fillings. Jayānanda, in his commentary on Candra's Intro to the Middle Way has a novel take on ālayavijñāna that I have mentioned before. He states that the actual ālaya, the storehouse, if you will, is emptiness, and the vijñāna is what perceives it, hence the term ālayavijñāna properly understood, would mean "the consciousness that apprehends emptiness." This is very close to the meaning of mahāmudra and dzogchen when they talk of the dhātu and jñāna/vidya being

inseparable.

Author: Malcolm

Date: Monday, September 27th, 2021 at 5:14 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

heart said:

Over the years I met many of Chögyam Trungpa Rinpoche's student and they have been utterly serious about their practice. That is worthy of respect in my book.

/magnus

Malcolm wrote:

I don't think there are many of them left in Shambala.

heart said:

I think you are right, most of them I know had issues with Trungpa jr. long before the current situation.

/magnus

Malcolm wrote:

Anyway, they seem to have badly gone off the rails. It no longer resembles the organization Trungpa left behind, warts and all. I have concerns that the Dzogchen Community will also go this way.

Author: Malcolm

Date: Monday, September 27th, 2021 at 7:13 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

Schrödinger's Yidam said:

To me Nagarjuna's Madhyamaka is provisional.

Malcolm wrote:

That's because you don't understand it. But you can't find any fault with it. So you just pout.

Author: Malcolm

Date: Monday, September 27th, 2021 at 7:56 AM

Title: Re: Love & Compassion for Bodhisattvas?

Content:

SilenceMonkey said:

Sure. But we're talking about happiness and love in our hearts, here and now.

Malcolm wrote:

Christian's compassion is largely performative and not sincere.

SilenceMonkey said:

That's just your opinion.

Anyway, if we're talking about happiness... your saying there's no happiness in samsara kind of invalidates the question of whether people are happy or not in the first place. If it doesn't matter whether people are happy, why make it a subject of debate?

Malcolm wrote:

It matters that people mistake happiness for suffering, pleasure for pain, and so on. Buddhist compassion is not performative. Its free from reference.

Author: Malcolm

Date: Monday, September 27th, 2021 at 8:41 AM

Title: Re: Thinking about the 7th Root Downfall

Content:

SilenceMonkey said:

That's just your opinion.

Anyway, if we're talking about happiness... your saying there's no happiness in samsara kind of invalidates the question of whether people are happy or not in the first place. If it doesn't matter whether people are happy, why make it a subject of debate?

Malcolm wrote:

It matters that people mistake happiness for suffering, pleasure for pain, and so on. Buddhist compassion is not performative. Its free from reference.

SilenceMonkey said:

Yes, our teachings of compassion are incredible. Whether we have that kind of compassion in our hearts is another question...

Malcolm wrote:

Compassion is simply the wish that someone be free from suffering and it's causes. That's it. Nothing more, nothing less. Buddhist compassion has nothing to do with performative sentimentality, etc.

Author: Malcolm

Date: Monday, September 27th, 2021 at 8:45 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

I don't think there are many of them left in Shambala.

heart said:

I think you are right, most of them I know had issues with Trungpa jr. long before the current situation.

/magnus

SilenceMonkey said:

I went to an event at a shambhala center last weekend. There were a couple people there who had a palpable spiritual quality, old students of Chogyam Trungpa. But for the most part it seemed the culture was pretty worldly... just my impression (and judgement). I think it's hard to practice authentically as a Dharma community without the guidance of an enlightened master.

Malcolm wrote:

It's very totally open to question whether CTR was an "enlightened master." He got away with far more than Sogyal ever did.

Author: Malcolm

Date: Monday, September 27th, 2021 at 8:48 AM

Title: Re: On Rebirth - Is it the same guy?

Content:

Schrödinger's Yidam said:

To me Nagarjuna's Madhyamaka is provisional.

Malcolm wrote:

That's because you don't understand it. But you can't find any fault with it. So you just pout. I'll

Schrödinger's Yidam said:

Tetralemma, non—affirming negation, yeah I get it. It just doesn't resonate with me.

Malcolm wrote:

No, you don't get it at all. If you did, you wouldn't say such silly things like the above. As I said, you're just pouting because you can't actually find fault with Madhyamaka, but it is frightening to you, because it hits you where you live.

Author: Malcolm

Date: Monday, September 27th, 2021 at 9:05 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

SilenceMonkey said:

That's fair. It's also fair to question whether he was leading people in the direction of enlightenment. Personally, I think he did.

Malcolm wrote:

Maybe. So did Sogyal and a lot of other flawed teachers. And like Sogyal, he alienated a lot of people from the path.

Author: Malcolm

Date: Monday, September 27th, 2021 at 9:39 AM

Title: Re: Thinking about the 7th Root Downfall

Content:

SilenceMonkey said:

. It's emotion and energy that can be felt by the people involved.

Malcolm wrote:

Buddhist Compassion is not an emotion.

Author: Malcolm

Date: Monday, September 27th, 2021 at 8:05 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Schrödinger's Yidam said:

Wisdom is always needed. If you can't arrive at emptiness through Madhyamaka you have to find an other way.

Madhyamaka is an intellectual construct. What's needed is the experience of mind's true nature, which is not an intellectual construct. And there's a handful of ways to do that. Not all of them utilize discernment.

Malcolm wrote:

No, it is a deconstruction of Buddhist intellectualism, which is why yogacarins and gzhan stong pas dislike it so much. That's why without proper understanding of

Madhyamaka, people reify their experience of the nature of mind into something which is either existent (yogacara/gzhan stong) or nonexistent (gelug). It is for this reason Atisha declared that one must rely on Candrakirti for liberation. An experience of the nature of the mind is not enough for liberation.

Author: Malcolm

Date: Monday, September 27th, 2021 at 8:13 PM

Title: Re: Love & Compassion for Bodhisattvas?

Content:

SilenceMonkey said:

. It's emotion and energy that can be felt by the people involved.

Malcolm wrote:

Buddhist Compassion is not an emotion.

SilenceMonkey said:

It's not a klesha, but sure it's an emotion. And others will feel your compassion in their emotions. Same goes for lovingness and kindness བྱམས་པ་ and love བརྟེན་པ་.

In fact, compassion is often described as a sadness when thinking about the suffering of others.

Malcolm wrote:

Compassion (karuna) is the wish that others be free from suffering and the causes of that suffering. That's all it needs to be. It's not an emotion. It's not a mental factor. It's not an affliction, though in ordinary people, it is afflicted, since it is generally partial. But what it is not is sentimental, since it must be accompanied by equanimity. Buddhist compassion is utterly different than the maudlin sentimentality which passes for compassion among Christians. Buddhist compassion, ultimately, is focused more on the causes of suffering, than the suffering itself, which is a ripened result of karma, and about which not much can be done in many cases.

Author: Malcolm

Date: Monday, September 27th, 2021 at 9:22 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

PadmaVonSamba said:

I think the point is, there's not some kind of unbroken entity that moves from one moment to the next, or one lifetime to the next.

Malcolm wrote:

Correct, there is no entity.

PadmaVonSamba said:

But rather, what happens here and now triggers the arising of what will happen there and then.

It becomes the cause of something specific to occur later.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, September 27th, 2021 at 9:33 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Knotty Veneer said:

Sogyal did not have much in the way of retreat or study experience but he was very well connected and had the gift of the gab. The title did most of the work for him. And his students wanted to believe he was something special.

Malcolm wrote:

Which is important for them, and proper in every respect. The same goes for the students of Trungpa. Despite whatever misgivings I have about both of these teacher's conduct, they knew the rules, did the retreats, etc., even if they may have used the "unconventional behavior" card too much to excuse what was, frankly, gross misbehavior, some of it completely abusive by modern standards.

Knotty Veneer said:

For TBists, until we can learn to identify teachers by the quality of their actions and not just rely on the titles and the praises of their friends and students, we will see more Osel Mukpo's and Sogyal Lakars.

Malcolm wrote:

We will see more of them anyway. As you point out, the history of Indo-Tibetan Buddhism is full of characters whose behavior is quite appalling. It is not like there is going to be a Church of Reformed Tibetan Buddhism, though the Ngorpas and the Gelugpas also tried. Tibetan history is full of warlord gurus like Lama Zhang, sorcerers like Rwa Lotsawa and Milarepa, libertines like Drukpa Kunlay and more recently, Reting Rinpoche, semi-Buddhist mystics with wrongs views like Sanggye Kargyal, etc., etc.

Author: Malcolm

Date: Monday, September 27th, 2021 at 9:34 PM

Title: Re: using Ashwagandha as incense?

Content:

Toenail said:

I'm on holiday in Tenerife and I bought some Ashwagandha powder for a friend. In case he doesn't like the taste, could it be used as incense? He uses powdery incense on

charcoal. Is Ashwagandha also burned in traditional use?

Malcolm wrote:

No. not that I am aware.

Author: Malcolm

Date: Monday, September 27th, 2021 at 10:21 PM

Title: Re: Converting to dzogchen?...

Content:

Kurp said:

I was thinking of this earlier and thought I'd ask here what it means, since I am unable to ask the original source.

I once read an email where a dzogchen practitioner said, "I've converted another one."

What does that even mean? I'm assuming she was referring to dzogchen, and was implying that she converted a person to... dzogchen?? If that is what she meant, then how does one "convert" someone to dzogchen?

Malcolm wrote:

You can't convert anyone to anything. Either people have the good fortune to meet Dzogchen teachings or they don't. It's a karmic thing.

Author: Malcolm

Date: Monday, September 27th, 2021 at 10:31 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Knotty Veneer said:

I agree that one should try to see their teacher as something special - up to the point where the evidence of their eyes tells them something different. The problem is people did speak out but were sidelined and ignored.

Malcolm wrote:

Sure, for a whole host of reasons.

Knotty Veneer said:

A lot of people refused to accept the evidence of their eyes and their own common sense where Trungpa's and Sogyal's and Osel Mukpo's conduct was concerned.

Malcolm wrote:

And now we have the wait and see whether the paternity test for Karmapa OTD proves to be positive or not, should there be one. How many Karma Kagyus will refuse to accept the results if they are positive? And if there isn't one, because that case in Canada is settled out of court, how many Karma Kagyus will insist that the settlement does not

prove anything? How can a lineage accept a person accused of rape as a lineage head, as long as there is any doubt as to their innocence or guilt?

This story has huge implications for Tibetan Buddhism, no matter which way it turns out.

Author: Malcolm

Date: Monday, September 27th, 2021 at 11:37 PM

Title: Re: On Rebirth - Is it the same guy?

Content:

Padmist said:

How is it that some Buddhists think that the reborn person would know some details of his or her past?

Malcolm wrote:

It's a continuum. The way one remembers past lives is that in a state of samadhi, one recalls events in reverse. Recollection of past lives is an abhijñā, not special to Buddhism. But it does depend on development of samadhi. For example, when you recall what happened to you 15 years ago, there is no actual presence of any of the events of 15 years ago. They all do not exist. You cannot say they are in your mind, nor can you deny your memory of them. Nor can you claim there is some entity that stayed in your mind which allows you to recall them. But you still recall some events from 15 years ago.

The same applies to past lives. The aggregates are serially connected, so there is some relationship with your past lives. Just the same, they do not exist now, and your ability to access those memories depends on your skill in samadhi, just as your ability to recall past events in this life depends on your present mental clarity.

Author: Malcolm

Date: Monday, September 27th, 2021 at 11:38 PM

Title: Re: Converting to dzogchen?...

Content:

Johnny Dangerous said:

I would ... not take that person as an authority, providing they were even serious.

Kurp said:

They were quite serious by the context of the email. As a matter of fact, she bragged how she was able to convert more than one person. She almost made it sound like a competition; as if she was doing well and the other person receiving the email was far behind in their efforts to convert more, too.

Malcolm wrote:

Whoever she was, she is an egotistical idiot.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 12:17 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Nemo said:

I think hierarchy is an add on.

Malcolm wrote:

Well, of course it is. This is Tibetan culture we are dealing with here, not Dharma. At least as far as tantras go, there is no mention of tulku recognitions, etc. This is a 12th century Tibetan innovation.

The point of the tantras is that everyone is initiated to the level of a cakravartin. Everyone is the sovereign of their own mandala.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 12:18 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

So did Sogyal and a lot of other flawed teachers.

Harimoo said:

Hi,

This sentence made me ask myself 2 questions :

-How can we assume that there is no flawed teacher in any given lineage ?

Malcolm wrote:

We can't. In this kali yuga, all teachers are flawed. The goal is to choose teachers with least amount of flaws.

Harimoo said:

-Do flawed lineage always disappear by their own ?

Malcolm wrote:

The lineage is ultimately more important than the individual teacher, as long as the rules are followed and empowerments are transmitted properly.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 12:43 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

(...) semi-Buddhist mystics with wrongs views like Sanggye Kargyal, etc., etc.

Harimoo said:

Acharya,

who is this guy ?

Malcolm wrote:

<https://www.jstor.org/stable/43391257?refreqid=excelsior%3A0b3c277f21a64eb223999ffa85bf0a8a>

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 4:52 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Kurp said:

Maybe Rinpoche saw how the community couldn't collaborate well and he was okay with things dying out over time.

Malcolm wrote:

He actually said it would be like Buddha's original sangha of monks, which broke into eighteen divisions. And that division was foretold by a dream of King Kṛkin, during the time of Buddha Kāśyapa. Kṛkin had a dream where he saw eighteen men tugging on one sheet of cloth, but the Buddha Kāśyapa interpreted the dream for him, saying it represented the sangha of Buddha Śākyamuni splitting into eighteen divisions, but the cloth itself would remain whole.

Kurp said:

Speaking of My Reincarnation, Malcolm, is this you in the background?:

Malcolm wrote:

Yup

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 4:54 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

tobes said:

The question is: what can we learn from all of these examples?

I'm increasingly coming to the view that lo-fi/ minimal institution is the best way forward.
Lama Lena style.

Padmist said:

That the West doesn't deserve Vajrayana

Malcolm wrote:

Of course we do. It's the only thing that works in the Kali Yuga.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 4:55 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Karma Dorje said:

Everyone who received the transmission from the Master, practices according to instructions, and achieves the signs of practice can then transmit the practice to others. Organizations don't own the transmission. At best they can set certain standards for who can teach and how the teachers conduct themselves in public.

The real question is who one trusts. Putting trust in organizations to perform due diligence seems perilous out of the gate. If one has already received transmission from ChNNR and understood the central point clearly, one can trust in that. All that is left is practicing with confidence.

If we want Rinpoche's terma to prosper, it's on each of us to practice with the same enthusiasm we clutch our pearls at each new imagined outrage. We must ourselves become trustworthy guides. All the rest is simply musical chairs.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 4:56 AM

Title: Re: Tenerife center

Content:

Toenail said:

Is it worth a visit? I'm in the south of tenerife right now for holidays.

Malcolm wrote:

Of course.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 8:00 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Padmist said:

That the West doesn't deserve Vajrayana

Malcolm wrote:

Of course we do. It's the only thing that works in the Kali Yuga.

Constructelf said:

So you're saying that Theravadins, Zen practitioners, Pure Landers, and other non-Vajrayana Buddhists are deluded and wasting their time following impotent Dharma? Because without qualification or clarification, it does seem like that's what you're saying.

Malcolm wrote:

No dharma is a waste of time. But some are more relevant than others in this time. We are in the Tibetan Buddhist forum, here, and my statement is standard fare in our tradition.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 8:01 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

frankie said:

Otherwise, it is pretty narrow-minded and quite dangerously misleading.

Malcolm wrote:

Care to debate the point? The problem with that is that we don't have a common basis to debate this because you won't accept the authorities I will cite (the tantras). Therefore you won't accept the reasonings. But you also can't refute my position through reasoning for a number of reasons, not least of which there is no authentic Mahayana sutra that teaches a method for a beginner to realize buddhahood in one lifetime.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 10:32 AM

Title: Re: Description of Akanishta

Content:

Seeker12 said:

I'm aware there are different ways to understand the term Akanishta, but I'm curious if in any of the ways, there are descriptions of a pure land similar to how there are extensive descriptions of Sukhavati. That is, descriptions with characteristics of a certain type.

Are there any sources that discuss this?

Thank you.

Malcolm wrote:

Yes, there is an extensive literature on the subjecting Tibetan sources.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 7:11 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Lingpupa said:

I have doubts about a couple of things Malcolm has said, one factual and one more theoretical. Regarding Sogyal, he said that he:

did the retreats, etc.,

A close analysis of his known history, and his own claims about himself, strongly suggests not only that there was no time in his early life during which he could have undertaken more than light studies of the dharma, and there is no question of there being any years during which he could have undertaken a longer retreat (such as a three-year retreat). As far as I know, he didn't in any case claim to have done such a retreat, but if I'm wrong it would be interesting to know what exactly were the years in which this was supposed to have happened. He had a good English education, the gift of the gab, a pushy mother and a thirst for admiration. Poor lad!

Malcolm wrote:

Sogyal himself made no pretense towards being a ritual lama or of having done large amounts of retreat, though he did do long retreats, for example, a year long Kilaya retreat, etc in the 1990's. He generally had other lamas give empowerments to his students. CTR on the other hand definitely did retreats when he was quite young and in fact gave the entire Rinchen Terzod in Tibet while still a teenager. Many lamas in the Gelug and Sakya school never do three year retreats. It's not a requirement.

More theoretically, Malcolm also said: my statement is standard fare in our tradition.

Lingpupa said:

The fact that it is standard fare is clearly true,

Malcolm wrote:

Do I have to justify Vajrayana teachings in the Vajrayana forum? Seriously? If people want to find out why this is true, they can become Vajrayana Buddhists, otherwise they can piss off.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 7:14 PM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

nightbloom said:

My impression of tantric practice in India is that sadhanas were not usually recited - or at least, that they were not written with the explicit intent that the sadhaka recite them (with the exception of mantras within them, and so on). Does anyone have a sense of when and why this changed in Tibet? I am relatively new to practice, but it seems to be the norm that the practitioner is expected to *read* the sadhana line by line while simultaneously engaging in visualizations, rather than treat the text itself simply as a set of instructions.

Malcolm wrote:

That's a false impression.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 7:19 PM

Title: Re: Newsom Beat the Recall, Now Comes the Hard Part: Governing California

Content:

Kim O'Hara said:

You might like to read this and compare it with what you're seeing at home.

<https://www.factcheck.org/2020/01/setting-the-record-straight-on-climate-change-and-arson-in-australias-bushfires/>

Malcolm wrote:

Yeah, no. The woman in question has an arson record. The prof? We'll see what the verdict is.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 7:22 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Lingpupa said:

did the retreats, etc.,

More theoretically, Malcolm also said: my statement is standard fare in our tradition. The fact that it is standard fare is clearly true, but it is hardly a justification. It would be rather like saying, "that's my groupthink, so it's true."

frankie said:

Think of it as Buddhist advertising.

Malcolm wrote:

It's not merely advertisement. Or do you think that when the Buddha asserted there was no awakening outside his dharma and vinaya, he was just shilling for business?

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 8:38 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

frankie said:

Think of it as Buddhist advertising.

Malcolm wrote:

It's not merely advertisement. Or do you think that when the Buddha asserted there was no awakening outside his dharma and vinaya, he was just shilling for business?

frankie said:

Ouch...pulling the boss on me! No, but if he did say exactly that without further exegesis, discussion, room for movement or dispensation, then... I contend that it's horseshit. With all due love and respect.

Malcolm wrote:

He asserted that outside his dharma and discipline there were no stream entrants, once-returners, never-returners, and arhats, and that the doctrines of other teachers were devoid of such persons, that is, awakened persons.

He stated this in more than one sutra.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 8:42 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

Do I have to justify Vajrayana teachings in the Vajrayana forum? Seriously? If people want to find out why this is true, they can become Vajrayana Buddhists, otherwise they can piss off.

Lingpupa said:

Yes, you do, for as long thinking people are still allowed into the forum. If questioning is

not allowed, the forum should be made closed or secret.

Malcolm wrote:

So you are suggesting an overall change to DW forum rules, I take it. The previous posts were not “questioning,” they were assertions that core statements made by the Buddha in the tantras must be false. Hence my response that debate on the point would not be possible, since there is no common basis for a debate on the issue.

Lingpupa said:

And if your "piss off" was directed at me, then all I can say is "piss off yourself". Otherwise I'll just take it as a rhetorical comment directed at straw men.

Malcolm wrote:

It was directed at those who are not Vajrayana Buddhists who have opinions about it based on nothing more than their opinions.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 8:52 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

MiphamFan said:

I remember that ChNN said that he suggested back in the pre-cultural revolution days that monasteries should start contributing to the labour economy before the communists came, so they could adapt to the modern world. They accused him of being a communist and ignored his suggestions.

Malcolm wrote:

At one time, ChNN's politics were very left wing. Just look at the number of radical leftists among his early group of students, it might not be an accident that Merigar was sited in Tuscany, which is a very heavily socialist region of Italy, where Communist parties are weekend events, seen regularly in Castel Del Piano, etc.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 9:35 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

dharmafirststeps said:

That's interesting I didn't realise that. I was surprised to find the prevalence of right wing views among community members these days.

Malcolm wrote:

That's more of Eastern European trend, post-Stalinism, combined with Western European anti-Muslim sentiments, which have been prevalent in the DC since the second Iraq war. In general, US DC people are bleeding heart liberals.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 10:02 PM

Title: Re: Rigpa Shedra East

Content:

dharmafirststeps said:

Anyone have experience studying at Rigpa Shedra East, and would be happy to share their experience of it?

Malcolm wrote:

Khenchen Namdrol is one of the most qualified teachers alive today. I am quite sure that the people up under his direction are qualified to teach what they been assigned to teach.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 10:07 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

MiphamFan said:

I remember that ChNN said that he suggested back in the pre-cultural revolution days that monasteries should start contributing to the labour economy before the communists came, so they could adapt to the modern world. They accused him of being a communist and ignored his suggestions.

Malcolm wrote:

At one time, ChNN's politics were very left wing. Just look at the number of radical leftists among his early group of students, it might not be an accident that Merigar was sited in Tuscany, which is a very heavily socialist region of Italy, where Communist parties are weekend events, seen regularly in Castel Del Piano, etc.

heart said:

I used to live in Italy in the early 80's and Monte Amiata where Merigar is was a region that had many abandoned farms. People felt that picking olives was too difficult and moved to the cities. So buying a place was quite cheap. When it comes to politics often it seemed that half the people where communists and the other half fascist so dinner could become quite heated.

Still I love Italy.

/magnus

Malcolm wrote:

Yes, that's completely true.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 11:04 PM

Title: Re: Ice is melting on the North Pole

Content:

Aemilius said:

There is some suspicion around concerning the possible cause for there not being googlemap pictures or webcam pictures available from the North Pole, when googlemap images are easily found of Antarctica. Are they hiding something from us? What?

Malcolm wrote:

No one is hiding anything:

<https://climate.nasa.gov/images-of-change>

There are just more interesting satellite photos to see than the north pole.

Author: Malcolm

Date: Tuesday, September 28th, 2021 at 11:50 PM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

tony_montana said:

Is there supposed to be benefit in reciting the sadhana texts themselves, as if they had mantric potency in and of themselves (like stotras)?

and if so, is it therefore preferable to read the sadhanas in Tibetan so as to derive the full mantric benefits or is reading the english (or some other language) translation the same?

Malcolm wrote:

Reciting the text has the function of engaging the lower levels of the nine stages of śamatha, which are perfected when focusing in the deities attributes. This how it is explained by Padmavajra.

There is virtually no benefit in reciting a text in a language one does not understand and cannot pronounce correctly.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 12:06 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

frankie said:

I am not one who is convinced of everything in sutras, commentaries or from teachers.

Malcolm wrote:

This is the Vajrayāna forum, and so, Vajrayāna rules.

frankie said:

Please take notice of the various sub-fora on the front page and further sub-fora within sub-fora. As a general matter, discussions in sub-fora should relate to their designated subjects. For instance, Tibetan Buddhism should be discussed in the Tibetan Buddhism sub-forum, and East Asian Buddhism should be discussed in the East Asian Buddhism sub-forum. Similarly, in further specialized sub-fora, discussions should be limited to the relevant subject.

Please take further notice that it is not appropriate to question or critique teachings and practices of traditions in sub-forums dedicated to those particular traditions. For example, do not challenge the core Dharma concepts and principles of Pure Land Buddhism in the Pure Land sub-fora.

Questioning and debating the teachings and traditional interpretations of general or specific Buddhist traditions is permitted in the Open Dharma sub-forum only. However, such discourse must be conducted sensitively and reasonably argued and grounded. Unfounded or arbitrary critiques will be subject to moderation.

Malcolm wrote:

That is how things work at DW. If you want to take umbrage at statements in the tantras that assert that only Vajrayāna is an effective vehicle for liberation in this age, that's fine (but do so in another forum, like Open Dharma), but I am not at all clear you understand why such teachings are found in said classes of literature. It isn't mere puffery, as you suggested above. Your critique fails the test of arbitrariness, since you admit above it is all just based on your personal opinion. So even the Open Dharma forum, it might not fly.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 12:14 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

frankie said:

I am not one who is convinced of everything in sutras, commentaries or from teachers. My preference is to compare and contrast, both with myself, experience, and also that of others. Ask questions, consider other viewpoints, and not get too sucked into stuff that smells cultish, overly prescriptive and doctrinaire, without full recourse and allowance for honest, open query and questioning.

PeterC said:

Have fun with your DIY dharma

Malcolm wrote:

But Peter, this person worked in BUDDHIST PUBLISHING. I guess this means something. What, I am not sure, but it means they read some BUDDHIST BOOKS. All in all, just another anonymous person on the internet with a boatload of opinions for which they never need take responsibility.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 12:54 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Sādhaka said:

Therefore study the English subtitles of the text to get to understand the meaning, and also learn how to pronounce the Tibetan or Sanskrit.

Would be better than reciting it in English, IMO.

Malcolm wrote:

No, not for most people and certainly not a sadhana of any significant length.

After all, Tibetans NEVER recited transliterated Sanskrit sadhanas. Why should we be expected to do so. It's bullshit. Just lazy.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 1:45 AM

Title: Re: Description of Akanishta

Content:

Malcolm wrote:

Yes, there is an extensive literature on the subjecting Tibetan sources.

Seeker12 said:

Are there any English translations available that you know of? Thank you.

Malcolm wrote:
Myriad worlds is one place you can look.

Author: Malcolm
Date: Wednesday, September 29th, 2021 at 1:45 AM
Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?
Content:

PeterC said:
I don't really see the DC choosing leaders who happen to be rapists with drug problems, so the odds of that are low.

Malcolm wrote:
That's not the "off the rails" I was referring to. I was referring some strange new interpretations of Dzogchen that are percolating up.

PeterC said:
The risk with the DC is of inability to move on leading it to becoming a retirement home for an increasingly small number of practitioners.

Malcolm wrote:
Well, I was at the Tsegylgar third memorial ganapuja last night. I was among the youngest there, and I am 59.

Author: Malcolm
Date: Wednesday, September 29th, 2021 at 1:51 AM
Title: Re: Let's talk about common misconceptions of Buddhism
Content:

Malcolm wrote:
Another common misperception is that Buddhism is "nontheistic" as opposed to atheistic.

Nicholas2727 said:
I was listening to the Wisdom Podcast and Robert Thurman as the guest and there was a small segment where he came out and said the opposite. That Buddhism is nontheistic, not atheistic since it accepts the idea of many gods. I remember this comment from awhile ago and went back to see if you or anyone could clarify since it seems you and him are saying the opposite, but both are very well studied.

Malcolm wrote:
An atheist is someone who rejects a creator god. We may accept that there are many kinds of sentient beings.

Nicholas2727 said:

: belief in the existence of a god or gods

specifically : belief in the existence of one God viewed as the creative source of the human race and the world who transcends yet is immanent in the world

Malcolm wrote:

In Buddhism, devas are just other sentient beings in samsara, no big deal.

We are atheists, as we reject utterly the idea outlined in red. To call ourselves non-theists is just a cute way to avoid plainly stating the fact that we reject the central tenet of all Abrahamic religions, and a number of Indian ones as well.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 1:53 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Sādhaka said:

Therefore study the English subtitles of the text to get to understand the meaning, and also learn how to pronounce the Tibetan or Sanskrit.

Would be better than reciting it in English, IMO.

Malcolm wrote:

No, not for most people and certainly not a sadhana of any significant length.

After all, Tibetans NEVER recited transliterated Sanskrit sadhanas. Why should we be expected to do so. It's bullshit. Just lazy.

Chenda said:

I've been told by some peers that dharanis should be recited in whichever language they were revealed, specifically the Seven Line Prayer which I used to recite in Sanskrit (as translated by DH Narayana Prasad Rijal) but now opted to memorize the Tibetan just because I'm under the impression that it is the proper way to do it.

Malcolm wrote:

If one can memorize short supplications in Tibetan or Sanskrit, this is excellent. Try reciting a 60 folio sadhana in transliteration...ughhhh.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 1:54 AM

Title: Re: Facebook is bad

Content:

Nadereme said:

Some of you are turning into soccer moms. Yes there are always risks with social media but it's foolish to think just making it go away will solve stuff.

Malcolm wrote:

We don't want to just make it go away, we want to break it up and drown it in a bathtub.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 2:27 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Crazywisdom said:

Well they say Tibetan has blessings. Can be. What is so special about a Sanskrit syllable then?

Malcolm wrote:

Mantras and dharāṇīs are the utterances of the Buddha, uttered for a specific purpose, connected with a path.

As to Tibetan language itself carrying blessings, no, I don't buy that it is any more special than any other language, nor do I buy that Sanskrit is somehow a special language either. If it were, then why are we not all reciting the Gayatri, and so on? The Buddha rejected śruti, and so should we.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 2:31 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

zerwe said:

The approach based on H.E. Zong Rinpoche's advice all depends upon our own capacity, understanding, etc... but, he highlighted that at a certain point reciting words may become a hindrance to our concentration and deepening of our experience of the Yidam. Level 1, we recite everything. Level 2, the we understand enough to be able to recite everything and engage in the practice with enhanced concentration. Level 3 is where with sufficient experience and understanding "certain elements are automatically performed and experienced rather than recited."

Maybe someone else would care to verify or expand upon this, but it seems to make sense from a practice point of view.

Shaun

Malcolm wrote:

Sadhanas are written for beginners, the longer ones are for the least experienced. But one should also be able to recite a text and have it automatically trigger the required

visualizations.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 2:52 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Malcolm wrote:

But one should also be able to recite a text and have it automatically trigger the required visualizations.

dharmafirststeps said:

Any tips for getting to that point? Or is it just a case of doing it enough?

Malcolm wrote:

Practice makes perfect.

At some point, As Zong Rinpoche pointed out, one can discard text and just do the visualizations, and if you can remember then, the offerings, praises and so on from memory.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 3:40 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Malcolm wrote:

That's a false impression.

nightbloom said:

Can you explain why you think Indian sadhakas recited their sadhanas word for word? Given the way some of these are written, ("Do this, visualize that, if you do not have X and you can substitute Y,") without any metrical structure or anything, this seems doubtful to me. Tibetan sadhanas seem a little different.

Malcolm wrote:

Just how many Indian Sadhanas have you actually consulted? I've looked at very many (in Tibetan translation).

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 4:53 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

nightbloom said:

Can you explain why you think Indian sadhakas recited their sadhanas word for word? Given the way some of these are written, ("Do this, visualize that, if you do not have X and you can substitute Y,") without any metrical structure or anything, this seems doubtful to me. Tibetan sadhanas seem a little different.

Malcolm wrote:

Just how many Indian Sadhanas have you actually consulted?

nightbloom said:

Enough to generalize. I'm thinking of visualizations described at some length in the Vairocana Tantra, and a few of the less cryptic Yoginitantras and others from equivalent classes. It's also been a while, but I think many of the visualizations described in the Sadhanamala lack meter.

Malcolm wrote:

Why do you think meter is important in a sadhana? Many are just in prose.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 4:55 AM

Title: Re: Facebook is bad

Content:

Konchog Thogme Jampa said:

On the flip side the technology we have has opened up doors for Vajrayana practice via online teachings and empowerment's which hitherto wasn't possible in India and Tibet.

Malcolm wrote:

That may not be a good thing.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 5:05 AM

Title: Re: Facebook is bad

Content:

Konchog Thogme Jampa said:

]

Because of lack of secrecy to the detriment of Secret Mantra?

Malcolm wrote:

Among other things.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 5:45 AM

Title: Re: Facebook is bad

Content:

Konchog Thogme Jampa said:

]

Because of lack of secrecy to the detriment of Secret Mantra?

Malcolm wrote:

Among other things.

Konchog Thogme Jampa said:

I suppose we are in the third phase of Vajrayana now it's global and online and in the west so to say.

I wonder how long it can survive

Are the other issues related to say poor samaya?

Malcolm wrote:

I am just not sure how sound it is to give full empowerments over the web. There are some problems with this, and no agreement about what is correct and not correct. But it really cannot be the case that it is "whatever my lama says is correct."

Meaning empowerments are a different story, there are good and sound reasonings to think these are fine over the web. Even so, being in the same space as the teacher is better, in my opinion.

More importantly, I think that the online empowerment thing makes the whole thing a bit cheap. Then there is the issue of some teachers indiscriminately streaming live teachings to facebook with absolutely no restrictions on who can see them, and so on. There are a whole lot of issues with so called Facebook Dharma Teachings.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 5:46 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

nightbloom said:

To cut to the chase, is there something specific that makes you think sanskrit sadhanas were meant to be recited...

Malcolm wrote:

Yes, reading them in the bstan 'gyur as well as commentaries on them, and the way these translations were practiced as such by early lotsawas in Tibet, for example

Rinchen Zangpo and Drokmi, before Tibetans started writing their own sadhanas based in Indian material.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 7:03 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Crazywisdom said:

Buddha did not speak Sanskrit.

Malcolm wrote:

Sure he did. He was educated.

Crazywisdom said:

These are utterances by awesome yogis a thousand years later. We talked about this. You affirmed. they are not imposters if the information is Buddhist.

Malcolm wrote:

Mere details. The point is that they were uttered by the Buddha or blessed by the Buddha to do so. Time doesn't matter much here.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 7:55 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

nightbloom said:

To cut to the chase, is there something specific that makes you think sanskrit sadhanas were meant to be recited...

Malcolm wrote:

Yes, reading them in the bstan 'gyur as well as commentaries on them, and the way these translations were practiced as such by early lotsawas in Tibet, for example Rinchen Zangpo and Drokmi, before Tibetans started writing their own sadhanas based in Indian material.

nightbloom said:

You could be right, but this puts us in the position of believing that Indian yogins were saying things like "On a full moon, in a lonely place, construct the mandala out of such-and-such, and say this mantra 100x while gazing at the sky" while they are actually doing these things.

Malcolm wrote:

No one recites such instructions in Tibetan sadhanas.

nightbloom said:

I know that most Tibetan sadhanas also contain a few such instructions and that these parts get read aloud, obviously, but it's also clear that many parts are meant to be recited.

Malcolm wrote:

No, they don't.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 7:59 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Malcolm wrote:

At some point, As Zong Rinpoche pointed out, one can discard text and just do the visualizations, and if you can remember then, the offerings, praises and so on from memory.

treehuggingoctopus said:

Ha. I started doing it on my own, kinda spontaneously (and only with the practices I know half by heart). Loppon-la, how popular is such a view among Tibetans?

nightbloom said:

I would like clarification on this as well, because I very much prefer to do it this way.

Malcolm wrote:

You need to follow the instructions of your guru. In general, much more emphasis is placed on reciting every word (which are meant to be recited) in Nyingma sadhanas, which is why they are universally in verse, from beginning to end, (including the parts not meant for recitation).

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 8:10 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Nicholas2727 said:

I was listening to the Wisdom Podcast and Robert Thurman as the guest and there was a small segment where he came out and said the opposite. That Buddhism is nontheistic, not atheistic since it accepts the idea of many gods. I remember this comment from

awhile ago and went back to see if you or anyone could clarify since it seems you and him are saying the opposite, but both are very well studied.

Malcolm wrote:

An atheist is someone who rejects a creator god. We may accept that there are many kinds of sentient beings.

Nicholas2727 said:

: belief in the existence of a god or gods

specifically : belief in the existence of one God viewed as the creative source of the human race and the world who transcends yet is immanent in the world

Malcolm wrote:

In Buddhism, devas are just other sentient beings in samsara, no big deal.

We are atheists, as we reject utterly the idea outlined in red. To call ourselves non-theists is just a cute way to avoid plainly stating the fact that we reject the central tenet of all Abrahamic religions, and a number of Indian ones as well.

Arnoud said:

Isn't that a very narrow definition of atheism? Most common definitions include not believing in any supernatural being. Not just a creator god.

Malcolm wrote:

Do we actually believe in any gods, that is, take refuge in any samsaric being. I contend that is what "belief" entails in the notion that theists believe in god or gods. Strictly speaking, if Buddhist believe in "gods", narrowly speaking, that's makes us theists.

Funnily. Definition of a nontheist is:

: a person who does not believe that there is a god or gods : a person who is not a believer in theism

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 8:54 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

nightbloom said:

But you must have seen some of these Indian practices that consist almost solely of such instructions in conjunction with mantras, right? Some of them are in the scriptures themselves, and some are sadhanas generated on the basis of the scriptures (e.g, Sadhanamala).

Malcolm wrote:

I have to ask, do you have the empowerment for any sadhana? The Sadhanamala is not commonly given and actually requires training to understand how it is practiced, since it is series of sadhanas that follow a standard template

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 8:59 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Sādhaka said:

In contemporary common parlance, an atheist is an materialist who rejects out of hand any possible continuity of consciousness after physical death.

Malcolm wrote:

Well, I am a lifelong atheist who accepts rebirth and things that go bump in the night.
YMMV.

You do realize the theists in India classified us as nastikas, along with carvakas, right?

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 9:01 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

We are in many respects much more closely aligned with these people than we are with "atheists."

Malcolm wrote:

You may be. I am not. Not into all that derivative Platonic and Neoplatonic bullshit. It's actually the opposite of Buddhist teachings, which are nominalist, not realist,

Your assertion above is indefensible. You should study tenet systems more carefully before spouting such nonsense.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 9:26 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Malcolm wrote:

After all, Tibetans NEVER recited transliterated Sanskrit sadhanas. Why should we be expected to do so. It's bullshit. Just lazy.

n8pee said:

frak thank you. This has been my belief since day one (20 years ago) and yet I still

encounter dharma centers that haven't translated their texts/prayers. Why?!

Malcolm wrote:

Laziness plus superstition,

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 9:40 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Malcolm wrote:

After all, Tibetans NEVER recited transliterated Sanskrit sadhanas. Why should we be expected to do so. It's bullshit. Just lazy.

n8pee said:

frak thank you. This has been my belief since day one (20 years ago) and yet I still encounter dharma centers that haven't translated their texts/prayers. Why?!

PadmaVonSamba said:

In the English/ Tibetan-language sadhanas that I am familiar with, The Tibetan syllables fit the meter of the melody nicely (along with the occasional run-on line). For me, it's 'read and learn about the meaning of what is being expressed in the text. Then when "singing" it, just sing it in Tibetan"
...and then, not worry about it.

Malcolm wrote:

Actually, we (not me) need to have the literary talent to compose sadhanas in English that can set to melody, etc. for group practice. This shit of westerners "reciting" "Tibetan" they can't properly pronounce much less understand must end. This is not an issue for personal practice, we don't need verse for that.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 10:41 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

And it's not a healthy one.

Malcolm wrote:

Nonsense. Why should I believe in anything? Beliefs are crutches. However, dependent origination is not a belief. It's what you directly experience, whether you know it or not. And dependent origination is all you can experience. And nothing can be correctly explained in absence of dependent origination. This is atheism to the core.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 11:02 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Padmist said:

So the mechanics of this aggregates. Where are they? Where are these aggregates? Are they in our mind, outside, in some metaphysical space/domain?

Malcolm wrote:

Where to begin. If you don't know what the aggregates are, you do not understand what you are from a Buddhist point of view. At base you are mind/matter.

One of your aggregates is material, made of the five material sense organs and five material senses objects. It's called the material aggregate.

The other four aggregates are consciousness and the mental factors.

The aggregates of mental factors are three: sensation, perception, and formations. Sensation is the mental factor of the sensations of pleasure, pain, happiness, sadness and indifference. Perception is the mental factor that coordinates discernment of one object from another. There are 51 mental factors in the aggregate of formations. That list can be sought elsewhere.

Consciousness, the knower, is the mental subject perceiving all this. That subject lacks all true identity, any identity it possesses is a mere, designated identity imputed on a false conceptual construct, I-am, which has no more existence than an illusion. It's present moment of cognition is nonconceptual, the handling of that immediate perception by mental factors is conceptual, both in terms of memory consciousness and speculative consciousness.

That's it. That's all you are. Five aggregates.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 11:12 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

And it's not a healthy one.

Malcolm wrote:

Nonsense. Why should I believe in anything? Beliefs are crutches. However, dependent origination is not a belief. It's what you directly experience, whether you know it or not. And dependent origination is all you can experience. And nothing can be correctly explained in absence of dependent origination. This is atheism to the core.

Nicholas2727 said:

First, thank you for your earlier reply which explained more on the athiest view of Buddhism. But aren't there some beliefs we take in Buddhism? And especially in Mahayana/Vajrayana?

Malcolm wrote:

No. Vajrayana is an understanding of a kind of profound dependent origination which also requires no belief in anything. For that matter neither does rebirth, karma, etc. All of these are automatically validated when dependent origination is properly understood. So if you want to understand all these, understand dependent origination. It's the Buddha's most subtle teaching, and explicating it, with varying degrees of success is whole point of Abhidharma, Yogacara, Madhyamaka, and Vajrayana.

These four should be understood in ascending order.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 11:38 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sādhaka said:

How are the Five Skandhas related to the Five Koshas (if at all)?

Malcolm wrote:

They are not at all related.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 11:40 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sādhaka said:

According the 'Theosophical Septenary', just above the Five Koshas (Five aggregates(?)), you have Buddhi (blos) and Atma. And above those Seven (after the 'Ring Pass-not'), you have the Three Kayas.

Also, there is:

Sattva, Jnana, sems (Citta), blos (Buddhi), and yid (Manas)....

Malcolm wrote:

Who gives a flying f**k what those Victorian gifters, amateurs, and dilletantes had to say?

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 11:49 AM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

Zhen Li said:

Anyway, I think Analayo is correct that the original BDK Dīrghāgama translation is not reliable. This is just a small example. But having Theravādans who also have an "early Buddhist" revival agenda to translate Āgamas can end up distorting things too. Like I pointed out with regard to Buddhaghosa, the traditional Theravāda perspective on things is closer to Mahāyāna thinking than many of these modernists like to imagine.

Malcolm wrote:

It's a great pity Ralpacan ordered translation of the Agamas to cease.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 8:22 PM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

PadmaVonSamba said:

Because otherwise, what need is there for formal Sadhana practice at all? I certainly don't need to sit on a cushion and chant a cake recipe in order to visualize what the cake should look like and to take it through its beginning, middle, and completion stage. I just have to follow the recipe.

Malcolm wrote:

As I mentioned, sadhana recitation, for beginners, is a form of shamatha. This is how it is presented by mahasiddha Padmavajra.

Yes, it's a recipe, which has stages, etc., as well as precise bases of purification, purifiers, and results of purification. For serious personal practice, a beginner should seek to do the middle length or long version of a sadhana. Sadhanas are not just "how fast can I get to the mantra". Actually, mantra recitation is a post-equipoise practice, which generally comes AFTER the two stages, though thus not universal. The various stages in a sadhana, as mentioned above, have various specific functions related to purifying traces of the past life, conception, gestation, birth, and so on. They also epitomize the attainment of buddhahood in a single lifetime, from the initial thought of awakening to nonabiding nirvana, which normally takes three uncountable eons to achieve. So, there are important reasons to both understand the words and not rely on shorter sadhanas, as well as carefully reciting the words of the text so they trigger the appropriate visualization—clearly, quickly, and with focus. Short sadhanas do not have

all these features, and are just for commitment maintenance, not liberation.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 9:31 PM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

Zhen Li said:

Also, going back to the character of Vajrapāṇi, he is often characterised as being a product of a Buddhification of Herakles, but I don't see this anywhere in the textual references to him.

Malcolm wrote:

In the Pali canon, a figure named Vajrapāṇi is described as a yakṣa:

Now at that time the yakkha Thunderbolt-bearer, taking his iron thunderbolt which was aglow, ablaze, on fire, came to stand above the ground over Saccaka, the son of Jains, and said: "If this Saccaka, the son of Jains, does not answer when he is asked a legitimate question up to the third time by the Lord, verily I will make his skull split into seven pieces."

<https://legacy.suttacentral.net/en/mn35>

Here we see Vajrapāṇi in his early role as dharmapāla. He is not, as some people erroneously claim, a form of Indra. Indra is never a yakṣa.

There is a continuity with this identification of Vajrapāṇi in lower tantras as Guhyapati, lord of secrets, meaning lord of the Guhyakas, a class of Yakṣas who live in the north. In Kriya tantra, for example, one notes that only Vajra family deities require secrecy in their practice.

Also in the tantras, Vajrapāṇi, in his form known as Bhūtaḍāmara, is also considered the general of the dharmapālas, as he was able to successfully subdue Yakṣa Mahākāla where Hayagriva was unable to do so (which may be throwing shade on Hayagriva as an important Vedic deity, a preserver of the Vedas), in the Buddhist version of the destruction of Tripura, which resulted from an epic class struggle between the asuras and devas.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 9:54 PM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Crazywisdom said:

Surely he could have gathered oceans of Bodhisattvas to Vulture's Peak.

Malcolm wrote:

Yes, in someone's samadhi, there are no limitations to what may appear, depending on the depth of that samadhi. But there are definitely some physical limitations from the point of view of ordinary conventional perception. Since that is the base line for communicating with people, in general, we should confine ourselves to that and not expect people to believe in miracles.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 9:57 PM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Varis said:

Based off the fact that he knew the Gāyatrī mantra we can assume that at some point in his life he studied the Vedas and therefore could speak Sanskrit.

Malcolm wrote:

In CW's defense, I know the Gayatri Mantra, and I never studied the Vedas.

However, the reason I say he knew Sanskrit is that he regular chatted with Brahmins in Sanskrit, and twitted them on their arrogance toward the speech of low caste bhiṣus, causing him to declare his teachings should be taught in local vernacular. Hence my insistence that serious sadhana practice should be done in one's own language.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 10:00 PM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Crazywisdom said:

It's not mere details that the texts were not said by Buddha. Maybe they were blessed by Vajradhara.

Malcolm wrote:

They are the same person.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 10:05 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sādhaka said:

Well you're aware of these varied specific terms quite well, are you not?

Could you give us a crash-course on their subtle distinctions, in laymen's terms at least?

Malcolm wrote:

The five kośas are from the Taittīriya Upanishad.

They simply do not relate at all to anything in Buddhism.

Sādhaka said:

Perhaps also related to the Eight Consciousnesses?

Malcolm wrote:

Not even remotely.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 10:06 PM

Title: Re: Can I use a mala?

Content:

bodhiye said:

I haven't received Vajrayana empowerments. Can I buy and use a mala for chanting the name/recollection of Buddhas and Bodhisattvas?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 10:08 PM

Title: Re: Bhumis in context

Content:

PadmaVonSamba said:

How should one regard the bhumis in an applicable sense in terms of one's own practice?

Malcolm wrote:

Well, until you are on the bhumis, they are of no relevance at all. While one is not on the bhumis, one is either on the path of accumulation or the path of application, and most of us are on the first one, the path of application.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 10:15 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

Queequeg said:

For the less learned, can you explain that?

Malcolm wrote:

For Yogacārinś, emptiness exists, it is strictly defined as an affirming negation; a village is empty of a city, and so on. Asanga explicitly invokes the emptiness described in the Cullasuññata sutta in a rebuke to Madhyamakas.

Queequeg said:

I've gotten around to following up on this reply.

This rebuke of Asanga is kind of a strawman, is it not? As I understand this might apply to emptiness as an analytical tool applied to dharmas, but does not apply to the so-called emptiness of emptiness.

Moreover, while the emptiness described in the sutta is sort of comparable to madhyamaka, its really describing progressive meditative practice through the four dhyanas up to insight. Its not exactly comparable to emptiness analysis.

Malcolm wrote:

Asanga is saying that emptiness, correctly understood, is like that emptiness in the Cullasuññata sutta, and the Madhyamakas go too far and negate too much.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 10:44 PM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Varis said:

I disagree. The Gayatri mantra during the time of the Buddha was not an openly known thing.

Malcolm wrote:

Sure it was, the Buddha talks about it openly, in one passage declaring it is the supreme of all mantras, and so on.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 10:49 PM

Title: Re: Bhumis in context

Content:

PadmaVonSamba said:

How should one regard the bhumis in an applicable sense in terms of one's own practice?

Malcolm wrote:

Well, until you are on the bhumis, they are of no relevance at all. While one is not on the bhumis, one is either on the path of accumulation or the path of application, and most of us are on the first one, the path of application.

PadmaVonSamba said:

Right. So why is it even taught?

My understanding is that the Buddha didn't teach things that had no relevance to practice.

Is it supposed to inspire practice?

Has anyone ever known of a practitioner even getting close?

Malcolm wrote:

The Buddha always taught the whole path, whatever path he was teaching, in sūtra and tantra, so that people would understand their experiences on the path. One of the main reasons is that so that people will not mistake their experience, thinking they have realized something they have not, for example, emptiness.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 10:55 PM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Crazywisdom said:

It's not mere details that the texts were not said by Buddha. Maybe they were blessed by Vajradhara.

Malcolm wrote:

They are the same person.

Crazywisdom said:

Vajradhara is not a person. A person is a sentient being. Sentient beings have afflictions. Vajradhara is the dharmakaya. Siddhis who recognize that can bless mantras with dharmakaya connection, unless one wants to believe Sanskrit itself emanates from primordial space like Vedantins do.

Malcolm wrote:

The Dharmakāya is not separable from the rūpakāya, just being the mind of a buddha.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 11:05 PM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Crazywisdom said:

The lesson of understanding what's being taught is a good lesson. If one learns which lesson is being taught in a Vajrayana sadhana it's obvious one must visualize, which cannot be done in a language one doesn't understand. Same with prayers like Bodhicitta and 7 Limbs. The meaning is what matters.

Anyway, Indians recited these sadhanas in languages they understood, obviously. So did Tibetans. Accurate translation is essential.

Malcolm wrote:

Yes, this is my point. I have actually made this point over and over again over the years. The Sakyapas started this trend, in fact. HH Sakya Trichen translated the main Sakya sadhanas (Middle Length Hevajra and Vajrayogini) into English in 1968. It was furthered by CTR in Vajradhātu.

Author: Malcolm

Date: Wednesday, September 29th, 2021 at 11:50 PM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

Queequeg said:

I've gotten around to following up on this reply.

This rebuke of Asanga is kind of a strawman, is it not? As I understand this might apply to emptiness as an analytical tool applied to dharmas, but does not apply to the so-called emptiness of emptiness.

Moreover, while the emptiness described in the sutta is sort of comparable to madhyamaka, its really describing progressive meditative practice through the four dhyanas up to insight. Its not exactly comparable to emptiness analysis.

Malcolm wrote:

Asanga is saying that emptiness, correctly understood, is like that emptiness in the Cullasuññata sutta, and the Madhyamakas go too far and negate too much.

Queequeg said:

In your opinion, is Asanga's critique correct or is this a polemical position? Is this

directed at a particular school of Madhyamaka or is this a critique of Nagarjuna himself?

Malcolm wrote:

I think Asanga's point is incorrect, and it may not be directed at Nāgārjuna directly. The reason for this is that Yogacārins have always tried, without success in my opinion, to reconcile their very technical doctrine with Madhyamaka, even composing commentaries texts like 400 Verses of Aryadeva to explain where Madhyamakas get it wrong.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 1:31 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Malcolm wrote:

In CW's defense, I know the Gayatri Mantra, and I never studied the Vedas.

Varis said:

I disagree. The Gayatri mantra during the time of the Buddha was not an openly known thing. The traditional rule for reciting the Gayatri is that it is never supposed to be chanted aloud to prevent non-initiates from hearing it.

During the upanayana ceremony the Gayatri is whispered directly into the ear for the same reason.

Crazywisdom said:

Therefore Buddha would not have known the Gayatri since it was reserved for initiated Brahmins.

Malcolm wrote:

No, for anyone who was twice born, not just brahmins.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 1:37 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

adherence to progressive/left politics, and so on.

Malcolm wrote:

Unsurprisingly, I am a left-wing progressive. I feel much more at ease in the company of atheists than I do in the company of Christians. I least I know the former are pro-democratic. In this I stand in good company with men like Ethan Allen, Jefferson, Franklin, Washington, and other notable atheists of the American revolution.

Christianity, Islam, Judaism, etc are anti-democratic by nature, whereas Buddhism is not. It probably has to do with the Platonic and Neo-platonic origins of their philosophy

and theology. Qabala, for example, is just reheated neoplatonism.

It is also not surprising in the least that Buddhists, in ancient India were lumped together with the carvakas by other schools, since we reject śruti, varna, etc, basically everything in the "Laws of Manu." The only difference between us and materialists, even today, is that we accept rebirth and karma, they do not.

As I mentioned before, Buddhism in all its forms is a kind of nominalism; we reject that pādārthas aka universals are real. The acceptance of the real existence of universals is a characteristic of right wing philosophy everywhere.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 1:47 AM

Title: Re: Mahayana Mahaparinirvana Sutra

Content:

Queequeg said:

In your opinion, is Asanga's critique correct or is this a polemical position? Is this directed at a particular school of Madhyamaka or is this a critique of Nagarjuna himself?

Malcolm wrote:

I think Asanga's point is incorrect, and it may not be directed at Nāgārjuna directly. The reason for this is that Yogacārinś have always tried, without success in my opinion, to reconcile their very technical doctrine with Madhyamaka, even composing commentaries texts like 400 Verses of Aryadeva to explain where Madhyamakas get it wrong.

Queequeg said:

Thank you. That makes sense.

Malcolm wrote:

That's "composing commentaries on texts like..."

Author: Malcolm

Date: Thursday, September 30th, 2021 at 2:00 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Crazywisdom said:

Therefore Buddha would not have known the Gayatri since it was reserved for initiated Brahmins.

Malcolm wrote:

No, for anyone who was twice born, not just brahmins.

Crazywisdom said:

So now you're saying Buddha was a Kshatriya?

Malcolm wrote:

According to tradition, yes, that is the point of view.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 2:01 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Varis said:

I disagree. The Gayatri mantra during the time of the Buddha was not an openly known thing.

Malcolm wrote:

Sure it was, the Buddha talks about it openly, in one passage declaring it is the supreme of all mantras, and so on.

Crazywisdom said:

I don't believe this at all.

Malcolm wrote:

Ok. You don't have to. It is not a requirement.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 2:04 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

Funny how it just so happens to work out that the Dharma is compatible, in every way, shape and form, with progressivism as it exists in 2021.

Malcolm wrote:

You should read the Ratnavali. Nāgārjuna had very progressive views about health care, social safety nets, prison reform, elimination of capital punishment and so on. Buddha himself was anti-caste, anti-militarism, etc.

nightbloom said:

This is a naked attempt to bring the Dharma in under the umbrella of the current political and social zeitgeist, and nothing more. Totally transparent.

Malcolm wrote:

It is not an attempt. Western Buddhists tend to be left-wing progressives, except in Eastern Europe, where they tend to lean right, because of their experience with Stalinism. The first time I met a Republican Buddhist I was honestly very shocked. I personally do not see how you can square right wing politics with bodhicitta. Why do you think we were so hard on you about vaccinations? You are going to be very unhappy in the Dharma in America if you can't deal with progressives.

Tibetans themselves tend to be a bit reactionary, because most of them are monarchists.

Noted that you did not deal with the actual content of the post.

Mod note: Between this post and the next post by DGA, a whole bunch of off topic or ad hominem posts have been removed.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 2:58 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Crazywisdom said:

I don't believe this at all.

Malcolm wrote:

Ok. You don't have to. It is not a requirement.

Crazywisdom said:

Apparently you didn't either. You were formerly into historical analysis vis a vis Duckworth's(SP?) books, but now you've decided to go with traditional religious renditions.

Here's what you said...

<https://www.dharmawheel.net/viewtopic.php?p=591623#p591623>

Malcolm wrote:

Different paradigms for different occasions. Historically speaking, it is unlikely Buddha taught Mahāyāna, let alone the tantras, etc., was a kṣatriya, etc. But from the point of view of tradition, he did all these things. I don't worry about the contradictions between these points of view.

Now we are really off topic.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 3:06 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

Uggghhh:

<https://www.audible.com/pd/Podcast/B08JJQL65R>

In episode 9 of this podcast, Una Marera reports seeing Trungpa french-kissing a thirteen year old girl in a Boulder Dharmadhātu event with other adults present.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 3:23 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

conebeckham said:

If you learn Tibetan and read and study, participating in rituals can be a very transformative experience, and I have yet to hear any English (or other Western language) version of such rituals that is as powerful and affecting. But this could just be me.

Malcolm wrote:

It doesn't help that a lot of sadhanas use words like "holy" and "sacred" and so on, bringing to mind a Catholic or Episcopalian mass, etc.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 4:28 AM

Title: Re: How difference between Chan and Zen.

Content:

KeithA said:

So, I am not sure why some native Asians seem to struggle with our practice.

Malcolm wrote:

They (lay Asians) generally do not practice meditation. They light incense, bow, and do a little chanting. That's about it.

Meditation is the job of religious professionals. And, I read an interesting book recently, *Zen Ritual: Studies of Zen Buddhist Theory in Practice*. It emphasized the fact that in many respects, in Zen temples in Japan, there was a lot of less meditation than one might expect, and that a large portion of temple activities were oriented towards ministering to the needs of the lay population with various kinds of rituals.

SeekNothing said:

Is this really true? My experience has been with one of the Taiwan Chan groups, but they certainly emphasize meditation, and their origin is in Asia (and in the US the majority of the lay sangha is Asian, and all the monks I have seen). If you mean Japanese Zen specifically then I have no idea. But I also know devout people in mainland China that mediate frequently as well.

Is it the case that it depends more on the organization or tradition than the country?

Are people making a distinction here between Chan and Zen but then lumping Seon and Thein together with Zen?

Malcolm wrote:

The largest group of Asian Buddhists in the US are pure landers. And among the Thai, etc., Theravadin communities, mostly lay people use the Sangha as a support for dana.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 4:45 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

conebeckham said:

If you learn Tibetan and read and study, participating in rituals can be a very transformative experience, and I have yet to hear any English (or other Western language) version of such rituals that is as powerful and affecting. But this could just be me.

Malcolm wrote:

It doesn't help that a lot of sadhanas use words like "holy" and "sacred" and so on, bringing to mind a Catholic or Episcopalian mass, etc.

conebeckham said:

Sure. Heck, even calling Kundun "HHDL" is somewhat fraught, IMO. I think all translations are approximate. Including Tibetan translations from Sanskrit.

Malcolm wrote:

Yes, and all translations are commentary, as an article I was reading by Jonathon Silk this morning pointed out.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 4:46 AM

Title: Re: Rupa

Content:

Viach said:

The rupa (form) in the so-called waking state and the rupa in the lucid dream state are the same rupa or is there no rupa at all in the lucid dream state?

Malcolm wrote:

None at all.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 5:07 AM

Title: Re: Vehicle of the gods and humans

Content:

naljor said:

What is actually the vehicle of gods and humans in dzogchen teachings of nine vehicles? Just low of karma or non buddhist spiritual practices?

Malcolm wrote:

It is the practice of the ten virtues and the four brahma viharas, which lead to rebirth in higher realms.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 7:44 AM

Title: Re: Vajrayana. How do I begin my path?

Content:

ElenaTheo said:

Hi dear forum members,

And...the question is: where the heck should I start?

Malcolm wrote:

First find a qualified guru. Then, receive empowerments. Then follow their instruction carefully.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 8:26 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

DGA said:

Reframing part of the conversation:

if you can't respect that people you disagree with on some issues are people you can learn from, then you're really going to struggle with Buddha Dharma. And nearly everything else.

nightbloom said:

I agree entirely. I think few of the things that are really important in life are cut and dry, obvious, accessible to "common sense." I'm completely happy to practice the dharma and work with people with different politics, so long as this is reciprocated and we try to avoid treating one another as bad faith actors.

I regret accusing Malcolm of cynicism, and retract it.

Malcolm wrote:

One thing that is cut and dry is that Buddhism has far more in common with atheism than theism. So much so, it is basically a form of atheism. But many Buddhist are attached to Ideas of spirituality, and so atheism makes them uncomfortable..

Author: Malcolm

Date: Thursday, September 30th, 2021 at 8:50 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Malcolm wrote:

One thing that is cut and dry is that Buddhism has far more in common with atheism than theism. So much so, it is basically a form of atheism. But many Buddhist are attached to Ideas of spirituality, and so atheism makes them uncomfortable..

PadmaVonSamba said:

Someone I know once jokingly referred to Buddhism as "Atheistic Hinduism"

Malcolm wrote:

That might be true, but only if Buddhism's theory of karma and rebirth even remotely resembled the Hindu concepts of the same, but it doesn't.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 10:04 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

To be crystal clear, I do not intend to conflate all of these things. There is a reason why I chose to practice Buddhism and not something else. But the attempt to distance Buddhism from other traditions and place it close to contemporary atheist materialism is hard to see as anything more than an opportunistic rhetorical move designed to preserve the appearance of Buddhism's "appropriateness" within modern society. In other words, it's branding, and a rather pernicious form of branding, in my opinion...

This is even more obvious when one reflects that Buddhist practice is overflowing with things that resemble practices in other traditions (prayer, renunciation, magic) that are explicitly reviled and mocked by materialist culture.

For the record, I find the term "Spirituality" distasteful and avoid using it because of its vagueness.

Malcolm wrote:

Everyone mocks each other's nonfalsifiable beliefs, movement atheists have many nonfalsifiable beliefs also. But that's not the point, Buddhists offer natural mechanisms which explain all of theirs, and none of them involve relying any external force. These system, Trika, Advaita, no need to mention Samkhya, etc., are all realist schools. Thus they are limited because they do not understand dependent origination.

Among western schools, Buddhism most closely resembles Epicureanism, then after that, Hume. Of course, we tear them apart too, but they are the closest.

I forgot to mention it, Epicurus is the father of modern, Western atheism.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 10:48 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

That might be true, but only if Buddhism's theory of karma and rebirth even remotely resembled the Hindu concepts of the same, but it doesn't.

My understanding is that the only difference between the two is Hindus believe the continuity between lives has an unchanging identity, and Buddhists do not.

Malcolm wrote:

No, the Hindu concept of reincarnation is much stranger, much more like Pythagorean metempsychosis than the Buddhist understanding of dependent origination and karma. It's pretty strange. Also different Hindu schools have different ideas about the specifics but they all, in the end, assert a permanent, ultimate entity, and we do not.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 11:08 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of

Padmasambhava?

Content:

Padmist said:

So about the reincarnation of Chogyam Trungpa, how come he doesn't seem to have the same continuation of Chogyam Trungpa's favorite pastime? What happened to the memory, habits, etc?

Malcolm wrote:

Because he is not the same person, probably not even the actual rebirth of Trungpa.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 7:37 PM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Crazywisdom said:

So now you're saying Buddha was a Kshatriya?

Virgo said:

Yes, he was. And also at that time in India Kshatriyas and Brahmins were pretty equal in the caste system. Only later were they eclipsed by Brahmins.

Virgo

Crazywisdom said:

You will have to prove that with evidence. The evidence supports the contrary that the Buddha's land had no exposure to Brahminism, and that the Vedic culture was still isolated in the Punjab with no diffusion into Magadha.

Malcolm wrote:

Yes, this is what Bronkhorst concludes. His arguments are compelling, but not conclusive.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 7:39 PM

Title: Re: Why not cross the Guru Bead?

Content:

Chenda said:

[Mod note: This topic was split from "Can I use a mala?"]

<https://www.dharmawheel.net/viewtopic.php?p=600405#p600405>

Knotty Veneer said:

A few things I was told:

Don't cross the guru bead when reciting mantras.

Don't show off your mala - it's not jewellery.
Don't take it into the bathroom.

A practical point:

Best to use a simple wooden or bodhi seed mala, IMO. Beads made from semi-precious stones tend to break easily if you drop your expensive fancy mala!

Chenda said:

While we're at it, is it really important not to cross the guru bead? I always did, and it never made sense why we should not cross it nor why it's considered disrespectful.

Malcolm wrote:

It's mainly to accurately count sets of 100.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 7:50 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

Were the Jonangpas realist? If not, why are their assertions so easily mistaken for realism? If so, are they still Buddhist? Rhetorical questions, but I'm sure you take my point.

Malcolm wrote:

The Jonangpas are Buddhist because they go for refuge to the three jewels and engage in Buddhist training.

They are "realists, vastuvadins" because they are a subspecies of Yogacara attempts to interpret Nagarjuna through the treatises of Maitreya. Their nearest Indian exponent is Ratnakarashanti, who asserts the ultimacy of gnosis, etc.

There are three realist Buddhist tenet systems: Sarvastivada, and other shravakayana schools, Sautrantikas, and Yogacara. But here Buddhist realism means something different than the assertion of universals as real, like the Nyaya school, etc. it means asserting that disparate particulars are real or ultimate.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 9:04 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Knotty Veneer said:

The humiliation of a nun at a public teaching was impossible to cover up...

Malcolm wrote:

Unless you personally know someone who was there, how sure are you of your understanding of the episode?

I do know people who were there, and well, let's just say, according to them, this is not what others claim it was.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 9:05 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

Because he is not the same person, probably not even the actual rebirth of Trungpa.

Padmist said:

Thank you.

In the case that it is the reincarnation of CTR, we can say that he is not the same person. He is a different guy.

heart said:

Please understand that this is Malcolms opinion on this particular tulku and his well known opinion on tulku system as it is today, not a general statement on reincarnation.

/magnus

Malcolm wrote:

Correct, rebirth is one thing, tulkus quite another.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 9:05 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

Because he is not the same person, probably not even the actual rebirth of Trungpa.

Padmist said:
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He is a different guy.

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/magnus

Malcolm wrote:
Correct, rebirth is one thing, tulkus quite another.

Author: Malcolm
Date: Thursday, September 30th, 2021 at 9:26 PM
Title: Re: Why not cross the Guru Bead?
Content:
lelopa said:
Here the big bead is called Mt. Meru:

<https://www.mahamala.com/the-indian-tradition/>

Malcolm wrote:
However, in Buddhadharma we count with the left hand, not the right.

Author: Malcolm
Date: Thursday, September 30th, 2021 at 9:38 PM
Title: Re: Let's talk about common misconceptions of Buddhism
Content:

PadmaVonSamba said:
Someone I know once jokingly referred to Buddhism as "Atheistic Hinduism"

Malcolm wrote:
That might be true, but only if Buddhism's theory of karma and rebirth even remotely resembled the Hindu concepts of the same, but it doesn't.

MiphamFan said:
Can you point to any sources on this?

Malcolm wrote:

It is super weird, actually:

Life does not end at the death of the physical body. The body dies but the soul does not. It lives on in a counterpart of the physical body which is called the astral body. The astral body is made of astral matter and resides in a world not unlike this one, called the Devaloka or Second world. In other words, in order to perfect itself, to spiritually unfold and evolve, the soul lives on in another body after death, the astral body. At the right time, according to its karma, it is reborn into a flesh body. Thus the astral body, with the soul within it, enters a new physical body. This same cycle is repeated many times until the soul spiritually unfolds and reaches a certain state of perfection or mature evolution. These repeated cycles of births and deaths are known as samsara. The soul passes from one physical body to another. Each time it does so, the Hindu says, the soul has reincarnated. This is the process to which the name “reincarnation” is given.

Therefore, the Hindu does not believe in a single life on earth, followed by eternal joy or pain. Hindus know that all souls reincarnate, take one body and then another, evolving through experience over long periods of time. To a Hindu death is not fearsome. Like the caterpillar’s metamorphosis into the delicate butterfly, death does not end our existence but frees us to pursue an even greater development. The soul never dies. It is immortal. Physical death is a most natural transition for the soul, which survives and, guided by karma, continues its long pilgrimage until it is one with its creator, God. Reincarnation is the natural cycle of birth, death & rebirth, called samsara. When we die, the soul leaves the first world physical body, it lives for a while in the Devaloka, the Second World, before returning again to earth, the Bhuloka or First World.
<https://www.hinduismtoday.com/hindu-basics/karma-and-reincarnation/>

This devaloka is the moon, actually. And according to Shankara, one's atman becomes vapor which rains down on plants, and then this soul gradually moves through the plant and animal kingdoms, eventually one becomes human again. I am sure the metaphor is based on the monsoon seasons in India.

MiphamFan said:

Thus, according to Hinduism, life in the ancestral heaven lasts longer, but it still is a temporary because eventually every soul that goes there has to return to the earth to continue its mortal existence. A soul may enjoy great pleasures in the ancestral heaven, but eventually its enjoyment has to end like any pleasant dream. Once its karma is exhausted, the individual soul falls down from the heights of heaven through rain and returns to the earth to participate once again in the turmoil of the unstable earthly phenomena and the ocean of births and deaths (samsara).

The scriptures explain how each soul, having the size of an atom, enters a new body in the mother’s womb upon conception and begins its rebirth. The suggested return journey starts with the falling down of the individual souls to the earth along with rain drops from the ancestral heaven, which is located in the moon. When they fall upon earth along with rain, each soul becomes deposited in the earth along with the seeping rainwater. There, they enter plants or trees through the water they absorb and become part of their sap. When those plants or trees are consumed by humans or animals they

enter their bodies. Those souls which enter animal bodies may either take animal birth or await until they are consumed by humans to take human birth according to their karma. When a soul enters a male body through the aforesaid process, and if that person is destined to be its father, it becomes part of his semen (retas). From there it enters the body of female through sexual intercourse, if she is destined to be its mother, and settles in her womb inside the fertilized egg awaiting its rebirth.

Malcolm wrote:

<https://www.hinduwebsite.com/reincarnation.asp>

MiphamFan said:

I think in general reincarnation-accepting religions are still closer to us than mainstream Abrahamic religions though.

Malcolm wrote:

Superficially only. Hindus use karma and reincarnation to enforce the caste system. Buddhists don't.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 11:08 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Knotty Veneer said:

Here's a report of the incident I was referring to - what do you informants say happened differently?

Malcolm wrote:

Well, for starters, he did not punch her very hard, it was a kind of a running joke between them, nevertheless he was mad. Second, he and she hugged and giggled immediately after the famous punch. And there is the third point, which is that the nun in question completely disagreed with how this was covered by the media, is still a loyal student of Sogyal, and refused to press charges of assault. But of course her point of view is brushed off as being a mere cult member cluelessness and blind devotion.

Now, let me clarify, Sogyal did have a penchant for hitting his students with his famous backscratcher. He hit someone I know in the head with it quite solidly once. My friend claims that this blow allowed him to understand the nature of the mind. It cut right through all his bullshit. I believe him, because this person has a very good understanding of Dzogchen teachings. I am pretty confident that Sogyal had a very good understanding of Dzogchen teachings as well. Having a good understanding of Dzogchen teachings does not necessarily make one a nice person to be around.

Now, I myself would prefer to be humiliated in front of 300 people by being yelled on a hot mic for being a young, arrogant scholar (as happened with Chogyal Namkhai Norbu in 1992, which by the way sealed the deal for me about ChNN), some people get it by being hit in public, others by being hit with sandals, backscratchers, etc. I am not saying that we have to stay with gurus who we feel are abusive or appear abusive. I am saying we need to be careful about how we judge the interactions of other people with their teachers. The people who wrote the letter, and the people who have come forward about their experience of Sogyal, felt abused. Others, experiencing just the same conduct at the same time, did not, and defended their teacher. I cannot condemn either side for the way they behaved.

In the end, it is caveat emptor, on the part of both the teacher and the student. The teacher has to examine the student well. The student has to examine the teacher well. It is clear that many Rigpa students did not examine the teacher well; it is equally clear the teacher did not examine the students well. So, in the end, they both suffered. While I would not blame his ex-students, it is pretty clear to me that Sogyal died in a state of profound sadness, and died earlier than he would have otherwise as a result of the whole thing. And people cannot give it up, still they incessantly criticize Sogyal as the Tibetan Guru Bogeyman, honestly, there are worse teachers out there, in the past and also still active, I am quite sure.

Many Asian teachers, from a Western point of view, have very poor boundaries. It's ok to have boundaries, but one should understand that in the traditional guru disciple relationship in Vajrayāna Buddhism, those boundaries can be sorely tested. Most of the problem these days arises from this kind of misunderstanding. Some of it is cultural. In old Tibet, if a renowned guru wanted to sleep with someone, it was regarded as an honor, bringing fortune to everyone, for obvious reasons which are not spiritual at all and totally patriarchal and sexist. Here, if a guru wants to sleep with someone, he or she is immediately a creep, a pervert, a libertine, a scoundrel, because we have a different set of values derived from how we view the clerical trade in West, and what kind of boundaries should be observed. If one is priest, celibacy; if one is minister, one should be in a strictly monogamous union.

In the end, we need to be careful about who we take as our teachers, just as they need to be careful about who they choose as students.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 11:22 PM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Crazywisdom said:

Thus it further lends weight to the notion the Pali Canon is not a reliable source of historical facts about Buddha's life.

Malcolm wrote:

Yes, agreed. Good thing we don't practice history, though. The Mahāyānīs had a

transcendent view of the Buddha as a person. But we also do not practice text criticism.

But I do understand your point. If we are going to talk about empirical history, we have to be honest about things like the repurposing of legendary Indian persons like <https://en.wikipedia.org/wiki/Vararuchi> (Bramze mchog sred), considered one of the most highly educated panditas in India, into the manifestation of Padmasambhava called Loden Chogse (blo ldan mchog sred) or Brilliant Vararuci, etc.

If we are going to go by tradition, then these are two different persons.

We need to be able to shift between these two perspectives.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 11:33 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Knotty Veneer said:

I do not think the point of view your espousing is useful anymore, Malcolm. And to be honest, is redolent of the kind of excuses one often hears from those "senior students" who turned a blind eye to Trungpa, Osel Mukpo, Michael Roach and so forth.

Malcolm wrote:

Well, then come up with a list of professional standards for Vajrayāna gurus, Zen masters, etc., which they have to meet in order to teach Buddhism in your country, along with remedies when they violate professional codes of conduct. Because otherwise, these kinds of things will just continue. The problem is a little thing we have in democracies, called "freedom of religion."

Knotty Veneer said:

And I don't think Sogyal was a great guru - I think he just had a really good editor.

Malcolm wrote:

I don't either. Neither was Trungpa, in my opinion. But thousands of people still think so. And many people who studied with Trungpa also have good understandings of the Dharma at present and are good practitioners. Are we going to throw them under the bus because we don't like their teacher? Are we going to claim that whatever they may have realized is bogus? That just does not work in Vajrayāna. In Vajrayāna, what matters is regarding your teacher to be a Buddha, period. Not like a buddha, but a Buddha.

Author: Malcolm

Date: Thursday, September 30th, 2021 at 11:43 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

The BBC is running a series called "Life at 50C". Here's one episode, with others in the sidebar.

<https://www.bbc.com/news/av/science-environment-58724297>

I thought I should put it in this omnibus thread rather than keep multiple climate-change threads cluttering up the board.

Kim

Queequeg said:

A lot of that story about the river has to do with idiotic water laws in the US, as GC has touched on recently. That said, the drought affecting Western N. America is real.

Meanwhile, I'm having to figure out how to keep soil on the slopes in my back yard in the face of high rainfall.

...

I just found out that the knotweed that has invaded the area was originally introduced to control erosion. I guess they didn't realize that it would outcompete almost everything else, except the various fast growing vines that now blanket disturbed landscapes here - also invasives. The thought did cross my mind that maybe I should reintroduce knotweed into my yard and let it grow on the slopes, but my gut loathing of that plant snuffed that line of thought.

I often wonder what the landscape will look like when humans stop tending it.

Malcolm wrote:

What time frame are you talking about? Right now, there is a lot of shitty underbrush in NE forests. If there is a drought here, we are all doomed by fires, which will be apocalyptic.

Queequeg said:

Will the giant hardwoods native to this area of N. America slowly recover?

Malcolm wrote:

The Chestnuts are gone, extinct. They were the dominant hardwood species. Maples were farmed, grown as sugar bush.

So no. And there is no controlled burning anymore, which is how the native people used to keep underbrush down so it was easier to hunt and travel.

Queequeg said:

I'm exposing them to ideas about frugality, balance, harmony, coexistence and

stewardship with an anthropomorphic, spiritual flavor.

Author: Malcolm

Date: Friday, October 1st, 2021 at 12:06 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

DGA said:

Examples: I don't mix with white supremacists, but many of my peers seem to take a "both sides have good points" approach to, say, holocaust denial

Malcolm wrote:

Me either, and the both-siders are full of shit. Same goes for anti-vaxxers or people who will not do the responsible thing and get vaxxed, whatever their excuse may be, barring a medical waiver.

Author: Malcolm

Date: Friday, October 1st, 2021 at 12:20 AM

Title: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

Ann [Glieg] reflects on her experiences as a Buddhist scholar on the receiving end of white rage:

Steve: "Scary, postmodern virus infects North American Buddhism."

Me: "Thanks for showing us what PoC Buddhists have to deal with every day in their sanghas, Steve."

Steve: "Keep playing the victim."

Me: "I notice your Twitter profile says "Zen Beginner," maybe you could learn something from the Zen teachers in this book, who have been practicing for decades. Stretch that Zen Mind, Beginner's Mind, Steve!"

Steve: deletes thread and blocks me.[1]

The preceding was a short exchange I had with Steve, a stranger, on Twitter, after I tweeted about the publication of George Yancy and Emily McRae's 2019 edited collection Buddhism and Whiteness. The book contained essays by Buddhist scholars and scholar-practitioners examining both how whiteness operates in Buddhist practice and academic communities, and what resources Buddhist thought and practice offer for challenging whiteness. While this was the first academic collection to attend to whiteness in Buddhism, Buddhists of Color have been confronting whiteness in American Buddhism for over two and a half decades. The landmark 2000 compilation Making the Invisible Visible: Healing Racism in our Buddhist Communities, for instance, shared that for many years the white Euro-American sangha has been resistant to

efforts by People of Color to raise awareness of racism in Buddhist communities.
<https://www.shilohproject.blog/why-are-white-buddhists-so-angry-white-rage-and-buddhist-studies-scholarship/>

Seems to be a real thing. We see a lot of here in DW, sadly.

Author: Malcolm

Date: Friday, October 1st, 2021 at 12:24 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

Buddhist Studies Has a Whiteness Problem

<https://contendingmodernities.nd.edu/global-currents/buddhist-studies-whiteness/>

Unknown said:

Decolonizing Buddhist Studies

Religious studies is finally beginning to come to terms with its colonialist past. Discussions related to decolonizing religious studies are becoming increasingly prominent, not only in forums like this blog, but also in places like the annual meetings of the American Academy of Religion, the main academic gathering for scholars of religion in the US. We still have a long way to go, but the fact that these conversations are even happening is promising.

Within religious studies, however, scholars of Buddhism have remained largely absent from these discussions. Buddhist studies, on the whole, has not acknowledged, let alone addressed, issues of colonization, white supremacy, and the erasure of Asian people and cultures within the field. And with the news of a white man murdering Asian women on March 16, 2021, an attack that followed in the wake of increased anti-Asian violence related to misinformation about the coronavirus pandemic, scholars of Buddhist studies need to acknowledge where we stand in all of this, beyond simply expressing our outrage at specific incidents of explicit hate.

Author: Malcolm

Date: Friday, October 1st, 2021 at 12:26 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Queequeg said:

That said, I don't know about the mix you have up in the northern Berkshires, but here, we have tulip and various red and white oaks that grow really tall - 150'+. Not as big as the chestnuts used to grow, but still pretty massive. Ailanthus and other weed trees

don't survive in those stands. Even the norway maples seem to be in check.

Malcolm wrote:

Sugar Maple, Oaks, Pines, Hemlock, Ash, Locust, etc.

Author: Malcolm

Date: Friday, October 1st, 2021 at 12:28 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Genjo Conan said:

...mindless planet-killing virus...

Malcolm wrote:

That would be our present economic system, free-market capitalism.

Author: Malcolm

Date: Friday, October 1st, 2021 at 1:25 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Knotty Veneer said:

Don't sleep with your students. Don't physically or sexually assault them. Make sure your finances are transparent. It's not really so difficult?

Malcolm wrote:

Yes, it is a little difficult.

Let's start the last item, obviously money run through nonprofits has to be transparent by law. Personal gifts, dana, is private, not subject to taxation, etc., nor should it be.

Moving on the first item, there is no actual reason it is necessarily wrong for teachers to sleep with students, as long as it is consensual. There are some people who will argue that it can never be consensual. I don't buy that argument.

As for the second item, these are legal terms. If someone assaults someone this is either a misdemeanor or a felony, depending. If a student, for example, receives a blow from a teacher, and declines to press charges, that will generally be the end of it and should be the end of it. If they are beaten to a pulp, that is a different matter. Sexual assault is more serious, because that is always a crime. You neglected to mention verbal assault, BTW.

For example, in America, in the 1960's, it was permissible for elementary school

teachers to slap students. I got slapped once, in second grade. Parents generally felt this was ok. By the 1980's, this was no longer ok. These things are never so cut and dry as people want to make them.

In some states in the US, it is illegal for licensed minister to sleep with a parishioner. In most, it is not. At this point, very few Buddhist teachers are licensed members of the clergy. Generally, it is because such licensure depends on some kind of ordination and endorsement by a religious body which shows the member is in good standing, etc., and the vast majority of Buddhist teachers are not ordained and do not belong to these kinds of organized religious groups. So, it is really not as simple as you want it to be, with your reductionist set of guidelines. Many Tibetan male lay teachers active today pursue relationships among their students, if they are not married (and sometimes, even if they are, sometimes even if they are ordained). I could give you a list but in the interest of people's privacy, I am not going to. Frankly, what people do in their private lives is none of our business, as long as it is not criminal. I know a lot of people who are disappointed that Sogyal did not live long enough to be taken to court again. People point to the San Francisco Zen Center as a place which gives a good road map, but Richard Baker never stopped teaching, not ever. People still excuse Seungsahn's behavior, though, frankly, again, what people do on their own time is their own business. His Kwan Um centers are widespread in America, they are all over the place. It's such old news though, I think most new students have no idea. Maybe they are entrance counseled about it, I don't know. NKT, still going strong, after myriad sex and ethics scandals. Shambhala will continue. Diamond Mt. shut down, but Michael Roach is still out there, even being implicated in the death of one of his closest students did not stop him.

So, the only course is to make sure you examine the teacher.

Author: Malcolm

Date: Friday, October 1st, 2021 at 1:27 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

Seems to be a real thing. We see a lot of here in DW, sadly.

Archie2009 said:

Indeed. Punctuality is White Supremacy culture as the National Museum of African American History and Culture rightly pointed out in a now sadly retracted jpeg chart posted on their website. And DW is so punctual, every time I press the Submit button my contribution is immediately added to the thread in question.

Malcolm wrote:

Pretty accurate chart. Describes most of the things I find cringy about US culture and white people here.

Author: Malcolm

Date: Friday, October 1st, 2021 at 1:43 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

Another one:

<https://www.lionsroar.com/the-maras-of-privilege/>

Unknown said:

“Are you studying the religion of wokeism or the religion of Buddhism?”

“Perverting the dharma with identity politics.”

“Keep playing the victim.”

“Sheer nonsense.”

Malcolm wrote:

I have heard exactly the same tropes here.

She continues:

This is some of the blowback I’ve got from my work challenging racism and promoting diversity, equity, and inclusion in Buddhism. While much of the response to my research has been positive, it has also been the target of defensiveness and derision from some white Buddhists, and resentment and rage from others.

I have been attacked personally and accused of being a “pseudo-scholar” and of “attempting to pervert the dharma by means of identity politics.” Self-identified alt-right Buddhists (yes, there is such a thing) have gone as far as creating a podcast ridiculing me and two other Buddhist Studies scholars for our work on racial justice in American Buddhism.

Yup, and we have a thriving community of Alt-right Buddhists over on DW engaged, and some right here on our own forum. You know who you are, so I don't need to name names.

This is good, sure to provoke howls of outrage:

Joy Brennan, a fellow Buddhist scholar–practitioner, and I recently gave a collaborative workshop on “Collective Liberation: Theory and Practice,” at Zen Mountain Monastery, which explored racial justice work from a Buddhist perspective. We identified whiteness as a manifestation of the demon Mara, the personification of the three poisons.

Author: Malcolm

Date: Friday, October 1st, 2021 at 2:18 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Knotty Veneer said:

The problem with letting things be as they are and caveat emptor is that abusers and their enablers hide their abuse until it's often too late. We cannot continue to put all the responsibility on students. Dharma organizations need to be proactive.

Malcolm wrote:

Many teachers, most I would hazard, do not belong to Dharma organizations.

Knotty Veneer said:

And sorry I no longer buy that striking anyone is a valid means of purifying their karma or pointing out the nature of mind. That's Tibetan BS based on mythical namthars and we should reject it without exception.

Malcolm wrote:

So you reject Patrul's own testimony with Do Khyentse? That is not mythical, not even slightly.

There is another lama, a famous Sakya lama by the name of Dezhung Ajam, who lived in the early part of the 20th century in Derge, a student of Adzom Drukpa. He reports a similar incident with a stonemason he met in Kham, again, personal testimony, not myth. The incident was that there was this man who was building a wall on the side of the road. But as soon as the wall was built on one side of the road, he would tear it down stone by stone and build it on the other side. Dezhung Ajam got the idea that the man might be a practitioner of separation of samsara and nirvana, so he asked the man what he was doing, and the man struck him on the head with the stone he was carrying. Dezhung Ajam reports that right there he had vivid experience of the nature of his mind, and even though he never knew the name of the mad stonemason, he always referred to this man as one of his root gurus.

And then of course there is my friend.

So according to you, this is all invalid.

Knotty Veneer said:

I can't see why a teacher cannot refuse to teach anyone he is in a relationship with.

Malcolm wrote:

Sorry, but that's ridiculous. So a person should refuse to teach a person they are in a long standing relationship with? A spouse for example? A life partner? Sorry, I have to repeat it, that's just ridiculous.

Author: Malcolm

Date: Friday, October 1st, 2021 at 2:30 AM

Title: Re: Is Ichinen Sanzen still valid with current knowledge of the Lotus Sutra?

Content:

Queequeg said:

The gist I get from questions like this is that fundamentalism is a loser's game.

Malcolm wrote:

Denying textual facts is kind of a fundamentalism, don't you think?

I mean we know that Kumarajiva's translation is not even completely his. It was augmented by others. Anyone after him could have added these ten items to his recension of the Lotus before it reached its present form.

It does not invalidate the whole Tendai strand of thinking, necessarily. It just undermines its canonical basis. But there is not reason to assume anyone was creating exegesis on this text in bad faith.

Author: Malcolm

Date: Friday, October 1st, 2021 at 2:33 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

PadmaVonSamba said:

What you get from buddhism depends a lot on what you want from Buddhism.

Malcolm wrote:

Oh, but we are not talking about Buddhism, we are talking about Buddhist studies, which is dominated by old white guys like me (cringe).

Author: Malcolm

Date: Friday, October 1st, 2021 at 2:49 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Brunelleschi said:

Ok. Some of it sounds good, other things sound more performative and reminded me of Rob Henderson talk about luxury beliefs:

Malcolm wrote:

I would say that Buddhism is very much a luxury belief system, which is why there are barriers to inclusion. Precious human birth and karma being two of the main barriers.

If there is a fault in these articles, they do not take this into account. They are treating

Buddhism like it is an evangelistic religion.

Author: Malcolm

Date: Friday, October 1st, 2021 at 2:53 AM

Title: Re: Is Ichinen Sanzen still valid with current knowledge of the Lotus Sutra?

Content:

Queequeg said:

As for those ten factors, they are such an important set of principles in Tiantai that they've received a lot attention. I've never read any suggestion that they were inserted by anyone other than Kumarajiva. Rather, as pointed out, they are found in the Dazhitulun, attributed to Nagarjuna and translated by Kumarajiva also, so its pretty certain this was Kumarajiva's doing.

Malcolm wrote:

I would vote for a margin note that migrated into the text. I see this all the time in my work with Tibetan texts.

Queequeg said:

What's the canon but the set of texts you assert is official? What is canonical? These are fuzzy subjects. Like I said, err too conservative and we might just be left with some aphorisms about the golden rule attributed to the Buddha.

Malcolm wrote:

I like the table strategy myself. Put all your scriptures on a table in a room. Lock the door (make sure you have the only key). Come back the next day to see which ones are on the floor.

Author: Malcolm

Date: Friday, October 1st, 2021 at 3:08 AM

Title: Re: Is Ichinen Sanzen still valid with current knowledge of the Lotus Sutra?

Content:

Queequeg said:

LOL. I can't read that fast.

Malcolm wrote:

That's how the Christians did, at the council of Nicea. The ones still on the table were then considered canonical.

Author: Malcolm

Date: Friday, October 1st, 2021 at 3:18 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Konchog Thogme Jampa said:

Anger is because of self grasping

Malcolm wrote:

Do tell...

Author: Malcolm

Date: Friday, October 1st, 2021 at 3:19 AM

Title: Re: Rupa

Content:

Arnoud said:

Don't want to speak for Malcolm but I think he translates Rupa as matter so that can't "exist" in the dream state. That's all mind.

Malcolm wrote:

Depends, but matter is for the material aggregate, which is made of the four elements; form on the other hand is the object of an eye consciousness. But since one is asleep, its all mental consciousness and objects, so not form either.

Author: Malcolm

Date: Friday, October 1st, 2021 at 3:54 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Brunelleschi said:

Yeah, I don't oppose the idea of de-colonization and de-orientalization of Buddhist studies and it would be good if sanghas were more mixed - especially with majority population and people with roots in buddhist countries.

Malcolm wrote:

Personally, I don't either. Its pretty boring reading paper after paper reading some white guy's opinions of other white guys opinions on some brown guy's composition.

Author: Malcolm

Date: Friday, October 1st, 2021 at 6:26 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Archie2009 said:

Of course not. This is critical race theory and its ilk.

Malcolm wrote:

Ummm no, not in the least. But it also has nothing to do with the articles I posted. So why don't you keep it on topic and stop trolling the thread.

Author: Malcolm

Date: Friday, October 1st, 2021 at 6:27 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Svalaksana said:

What is white rage?

Author: Malcolm

Date: Friday, October 1st, 2021 at 7:36 AM

Title: Re: Is Ichinen Sanzen still valid with current knowledge of the Lotus Sutra?

Content:

Malcolm wrote:

That's how the Christians did, at the council of Nicea. The ones still on the table were then considered canonical.

ronnymarsh said:

That's not the subject of the topic, but the Christian canon has not been decided in Nicaeaajjjjjjjjj

Malcolm wrote:

Voltaire's story is pretty good though.

Author: Malcolm

Date: Friday, October 1st, 2021 at 7:40 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

The Chestnuts are gone, extinct. They were the dominant hardwood species.

Genjo Conan said:

The American Chestnut isn't extinct, but it is critically endangered.

Malcolm wrote:

You are familiar with functional extinction, I am sure.

Genjo Conan said:

My mom grew up Pittsfield and East Lee; your neck of the woods, I think. The house she lived on in East Lee is on Chestnut Street, just up the hill from the Turnpike. There haven't been any chestnuts there in a long time.

Malcolm wrote:

Yes, about 45 minutes and an hour and ten minutes west, respectively.

Author: Malcolm

Date: Friday, October 1st, 2021 at 7:45 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Svalaksana said:

What about the black people who agreed, supported and voted for Donny Trumpet? Are they displaying white rage as well?

Malcolm wrote:

What about Jews who collaborated with Nazis in the Warsaw Ghetto, and the French in Vichy France, Blacks who collaborated with the Apartheid regime, etc? Who can understand the thinking of people who collaborate with their enemies, other than the perception they will personally benefit.

Author: Malcolm

Date: Friday, October 1st, 2021 at 7:52 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

Yes. And the alternative was putting an elderly, senile conservative...[/quote]

Well, joe isn't senile, and he did make a deal with Bernie. Joe also has more experience in the Federal gvt. Than any other president in American history. That may or not be an advantage, but it's undeniable.

Archie2009 said:

Democrats get to do nothing but vote conservatives into the WH, yet love labelling anyone who dissents alt-right. Even if they have voted for actual socialists and greens their entire life. Pretty funny, right?

Malcolm wrote:

It's a two party system. Not by design, but practically speaking that's how it has worked out. Voting for third parties is a wasted vote, but what does any of this have to with the topic, Archie?

Author: Malcolm

Date: Friday, October 1st, 2021 at 7:55 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Svalaksana said:

What about the black people who agreed, supported and voted for Donny Trumpet? Are they displaying white rage as well?

Malcolm wrote:

What about Jews who collaborated with Nazis in the Warsaw Ghetto, and the French in Vichy France, Blacks who collaborated with the Apartheid regime, etc? Who can understand the thinking of people who collaborate with their enemies, other than the perception they will personally benefit.

Svalaksana said:

But I really meant my question, because I'm trying to understand the concept. Are those black people displaying white rage as well?

Malcolm wrote:

This whole line of inquiry is off topic for the thread. I guess people just don't want to deal with the issues raised, which ironically confirms Ann Gleig's thesis.

Author: Malcolm

Date: Friday, October 1st, 2021 at 8:11 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Svalaksana said:

But I really meant my question, because I'm trying to understand the concept. Are those black people displaying white rage as well?

Malcolm wrote:

This whole line of inquiry is off topic for the thread. I guess people just don't want to deal with the issues raised, which ironically confirms Ann Gleig's thesis.

Svalaksana said:

I don't see how, really. The concept is mentioned in the thread title, one would assume that an understanding of it would be relevant for engaging with the discussion. Can you please explain what white rage is more specifically, so that I or other users unacquainted with it may provide their input and further add to the development of the issue in here?

Malcolm wrote:

I suggest you read the articles. I think they frame the issue quite well.

Author: Malcolm

Date: Friday, October 1st, 2021 at 8:24 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

positioning Buddhism alongside contemporary atheism is very frequently a social/cultural move, and not just a philosophical claim.

Malcolm wrote:

Umm, no, I identified a couple of westerners philosophers, who I think bolster my point quite well.

The problem here is that you seem to believe that being an atheist entails adhering to logical positivism.

In fact, the essence of atheism is denying supernatural causation to explain natural phenomena. Like modern atheists we reject first cause, prime movers, and creators. Like modern atheists, we assert ethics should be grounded in rationality, rather than divine ordinances. As Candrakirti pointed out, the only difference between us and materialists is that we accept karma and rebirth. Otherwise, our points of view are more similar than they are different.

Author: Malcolm

Date: Friday, October 1st, 2021 at 8:26 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

Anyway, I didn't mean to stir political shit up in this thread, but it seems to be unavoidably headed in that direction, so I think I'll just excuse myself from further argument.

Malcolm wrote:

No, we are talking about philosophical similarities between Buddhists and materialists which cause us to share a common atheistic outlook.

What I have observed, having been in the Dharma for 30 years, is that people with theistic tendencies fit uneasily into Buddhadharma, and tend to reify theism in their understanding of Buddhadharma. For example, I first studied Madhyamaka etc., with Malcolm David Eckle, who is an expert on Bhavaviveka. I was very surprised to learn he as a Christian, and as much as he admired Madhyamaka, he was relieved he was not a Buddhist. Or Paul Williams, who wrote a popular book on Mahayana, and after a long career as a Buddhist academic, converted to Catholicism.

Author: Malcolm

Date: Friday, October 1st, 2021 at 8:35 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Svalaksana said:

I don't see how, really. The concept is mentioned in the thread title, one would assume that an understanding of it would be relevant for engaging with the discussion. Can you please explain what white rage is more specifically, so that I or other users unacquainted with it may provide their input and further add to the development of the issue in here?

Malcolm wrote:

I suggest you read the articles. I think they frame the issue quite well.

Svalaksana said:

Is it a fair categorization to say then that white rage is a reactionary ideological trend that seeks to undermine the social progress and justice among black communities and to limit or dispell the dialogue concerned with those subjects?

Malcolm wrote:

Yeah, pretty much. We've already seen some stellar examples in this thread,

Author: Malcolm

Date: Friday, October 1st, 2021 at 8:44 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

In the '60s when Shenpen Hookam asked Trungpa what she should read to better understand Buddhism, he said "Meister Eckhart".

Malcolm wrote:

And we should trust Trungpa's judgement because...?

Author: Malcolm

Date: Friday, October 1st, 2021 at 9:18 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

In the '60s when Shenpen Hookam asked Trungpa what she should read to better understand Buddhism, he said "Meister Eckhart".

Malcolm wrote:

And we should trust Trungpa's judgement because...?

Schrödinger's Yidam said:

Because at the time he was studying Comparative Religion at Oxford. And of course he was educated as a tulku.

Malcolm wrote:

I take it you are aware there is no record of Trungpa being enrolled at Oxford? That it is an unsubstantiated claim he made, just as he also falsely claimed be the supreme abbot of Zurmang.

Author: Malcolm

Date: Friday, October 1st, 2021 at 9:44 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Crazywisdom said:

At least for me the backstory and justifications are not important. What matters is what happens at the empowerment and the following practices. Guhyagarbha has this long story about Rudra taking over the universe. It's not important that it be true. What's important is the meaning about karma. Guhyagarbha is pretty neat bc it explicitly says it was taught in Akansitha which in the commentary is inside one's body.

Malcolm wrote:

Yes, this is the common theme in Nyingma tantras, for which Guhyagarbha is original template.

Author: Malcolm

Date: Friday, October 1st, 2021 at 9:48 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Crazywisdom said:

Simple fix. Actually practice Buddhism. You know... leave home. Go homeless. Wander in foreign lands. Be a foreigner. Be poor. Learn to negotiate your own otherness... It's humbling.

Malcolm wrote:

Generally the fix for Buddhist Studies is to practice Buddhism.

Author: Malcolm

Date: Friday, October 1st, 2021 at 10:03 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

We used to have someone post here that knew him in those days. Too bad this didn't come up while he still participated. Maybe next time he checks in we can ask him about it.

Malcolm wrote:

There is actually no record of him being matriculated into Oxford, at any of its colleges. It does not mean he didn't attend some classes. It's would be like me saying I went to Harvard (did not matriculate) when in fact I just took some courses in a program I lost interest in matriculating into.

However, there is literally no record of Trungpa at Oxford.

Author: Malcolm

Date: Friday, October 1st, 2021 at 10:41 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Malcolm wrote:

And we should trust Trungpa's judgement because...?

Schrödinger's Yidam said:

Because at the time he was studying Comparative Religion at Oxford. And of course he was educated as a tulku.

Those are some pretty impressive credentials.

nightbloom said:

In my view, his academic credentials are irrelevant - you should read Eckhart in light of the Vajrayana-Mahayana because there are genuine sympathies between the two,(

Malcolm wrote:

You mean to say Eckhardt talks about dependent origination? News to me.

nightbloom said:

People should read Eckhart and find out for themselves.

Malcolm wrote:

I have, there are no similarities.

Eckhardt is a theist. Mahayana in toto rejects Theism.

Author: Malcolm

Date: Friday, October 1st, 2021 at 11:00 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Malcolm wrote:

You mean to say Eckhardt talks about dependent origination?

nightbloom said:

No. My point is that it's not important that he doesn't talk about dependent origination.

Malcolm wrote:

Dependent origination is the Buddha's central insight. If one is going to compare Buddhadharma with any other thought, it has to be in light of dependent origination. Any other comparisons are at best superficial and trivial.

Author: Malcolm

Date: Friday, October 1st, 2021 at 11:24 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

Where are you getting your info?

Malcolm wrote:

Oxford. There is a pdf copy of a letter circulating from 2019, in which Oxford states it has no record of his enrollment or attendance at any of its colleges for the period of 1963-1967.

Further, the Spalding Trust Visiting Fellowship in Comparative Religion is at Cambridge, not Oxford. However, there could have been one.

Author: Malcolm

Date: Friday, October 1st, 2021 at 11:38 AM

Title: Re: When did "recitation" of Sadhanas become the norm?

Content:

Pema Rigdzin said:

I'd hazard a guess that Malcolm's point about beginners turning to longer sadhanas is for people for whom the path of transformation is their main approach.

Malcolm wrote:

Correct, but Dzogchen practitioners can benefit by understanding these in detail and experientially too.

Author: Malcolm

Date: Friday, October 1st, 2021 at 7:30 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Malcolm wrote:

Dependent origination is the Buddha's central insight. If one is going to compare Buddhadharma with any other thought, it has to be in light of dependent origination. Any other comparisons are at best superficial and trivial.

nightbloom said:

I couldn't disagree more, and happily, I think I'm in the majority opinion in this regard.

Malcolm wrote:

You're wrong, again. "Whoever sees dependent origination, see the Dharma. Whoever sees the Dharma, sees me."

And as usual you offer no reasonings, merely opinions.

Author: Malcolm

Date: Friday, October 1st, 2021 at 7:40 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

PeterC said:

If you don't realize that interdependent origination is the distinctive point of Buddhist philosophy then I'm afraid you need to go study the basics before you start offering opinions on the Dharma. You're not in any sort of majority on this one

nightbloom said:

To clarify, I'm not disagreeing that dependent origination is the heart of Buddhism. What I'm taking issue with is this part of the statement:

Malcolm wrote:

If one is going to compare Buddhadharma with any other thought, it has to be in light of dependent origination. Any other comparisons are at best superficial and trivial.

nightbloom said:

The soteriological impulse driving Buddhism, the experience of the 'unsatisfactory' nature of ordinary worldly experience, from the 4 noble truths onward, is not unique to Buddhism. Neither is the desire to share 'salvation' with others. Neither is its attempt to effect the total transformation of the practitioner via gnostic insight and discipline. Nor is the notion that "As it is without, so too is it within," and so on, or the emanationist flavor of tantric cosmology/physiology (so conspicuously overlapping with its Indian sibling traditions such as Shaivism, etc), or the alchemical logic of its ritual, etc.

Malcolm wrote:

All of these, in Buddhism, are articulated through dependent origination. Buddhist tantric cosmology? There isn't one. The cosmology of Buddhist tantras is just the same as sutra, barring Kalacakra, which offers some minor spins.

I suspect, as above, that you require atheists to be physicalists, but that's far too narrow a definition. For example, like Buddhism, Early Samkhya is also atheist.

nightbloom said:

None of those things...*require* shunyata.

Malcolm wrote:

Without shunyata, none of things work, that is, lead out of samsara. But it seems you are of a fan of perennialism. No wonder you are confused on the subject.

Author: Malcolm

Date: Friday, October 1st, 2021 at 7:47 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

MiphamFan said:

Politically I am really not sure that his claims are accurate. There are plenty of atheist dictatorships,

Malcolm wrote:

Stalinism just replaces God with the State. But in reality, they don't encourage free thinking, which is a hallmark of atheist thought, from Kapila, through the Buddha, right up through today.

MiphamFan said:

and I think a lot of these esoteric groups have always been more tolerant of political and religious diversity even in the West — quite a few of the American colonists, besides the Puritans, came from various Hermetic-influence, the products of the Radical Reformation rather than the Magisterial Reformation that came to dominate Europe.

Malcolm wrote:

Oh dear, the Freemasons, who were largely deists, which was a polite way of saying one was an atheist, back in the day.

MiphamFan said:

I am not saying that any religious group is pre-disposed to any kind of politics,

Malcolm wrote:

Theism shows a marked trend towards imperialism and oppression of others views, that stretches back millennia, and even Communism is an offspring of the Abrahamic religions.

Author: Malcolm

Date: Friday, October 1st, 2021 at 7:50 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

And by the way, the "we" you're talking about isn't as united as you'd like to think. I'm happy to know many who feel other than you and would dismiss you as a bigot in this conversation.

Malcolm wrote:

Well, people feel all kinds ways about all kinds of things, but we, unlike you, back, our assertions with Buddhist facts, not feelings.

Author: Malcolm

Date: Friday, October 1st, 2021 at 8:12 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Svalaksana said:

My only qualm with the term "white rage" is the classification of "white", for this appears to single out a racial group as exclusively responsible for the behaviour and thought. In my mind this sounds divisive and not very correct, and I wonder if it would make more sense to classify it perhaps as "anti-black rage", "reactionary rage" or "retrograde rage".

Malcolm wrote:

“White” is pretty accurate, since whites in the US are suffering from demographic anxiety, and tend to react with rage at the concept that maybe, just maybe, we don’t deserve the privilege that white supremacy has deeded us.

Author: Malcolm

Date: Friday, October 1st, 2021 at 8:47 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

“White” is pretty accurate, since whites in the US are suffering from demographic anxiety, and tend to react with rage at the concept that maybe, just maybe, we don’t deserve the privilege that white supremacy has deeded us.

PadmaVonSamba said:

Perhaps not, but white or black, we all enjoy the same privilege of coffee, fruit, rice, and other “third world” products in the United States.

Malcolm wrote:

But we don’t, actually. Ever heard of a food desert? Yes, they exist in white communities as well, but they overwhelmingly dominate the landscape of PoC, cities, etc.

PadmaVonSamba said:

Just as vegans can’t help but depend on meat-eaters in a society, Everybody in the United States, like it or not, benefits from imperialism. That’s the inconvenient truth of dependent origination.

Malcolm wrote:

Some people (white people) benefit more than others (black, brown) etc.

PadmaVonSamba said:

Yes, try to make the world a better place. But keep in mind, it takes having some privilege in order to do so. None of us has perfectly clean hands.

Malcolm wrote:

Of course, but in order to not waste privilege, one has to recognize one possesses it, no?

The point here of course, is that white men in Buddhist studies do not seem to recognize their privilege at all. And when questioned about, they become angry and defensive.

Author: Malcolm

Date: Friday, October 1st, 2021 at 8:49 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

PadmaVonSamba said:

The reason why dependent origination is so pivotal to why Buddhist is essentially atheist, is because belief in a god or gods is, ultimately, a direct reflection of a belief in a self/soul/atman.

In short, if nothing can be found to contain a “self”, then no “self” truly exists. And if no self truly exists, then no god is needed in order to create one.

Malcolm wrote:

Yes, but some people apparently are so freaked out by secular modernism, they react very badly to the word "atheist". Probably a symptom of having read too much Evola and so on.

Author: Malcolm

Date: Friday, October 1st, 2021 at 8:54 PM

Title: Re: Can the five elements be considered metaphysics?

Content:

dharmafirststeps said:

Read this recently from a Buddhist writer:

Vajrayana five element system: keep it or chuck it? For a contemporary presentation.

(It's amazing useful considering that its factual basis is just false, plus it's metaphysics and metaphysics is always Bad.)

Do you consider the claim that the five elements don't have a factual basis, and are metaphysics to be valid?

Malcolm wrote:

No, the five elements are a phenomenology of matter, and are described that way in Abhidharma through Vajrayāna.

Author: Malcolm

Date: Friday, October 1st, 2021 at 9:08 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

Of course, but in order to not waste privilege, one has to recognize one possesses it, no?

PadmaVonSamba said:

Actually, I don't think so. White left/progressives actively supported, and were involved in the civil rights movement for decades without any sense of self-guilt. But, admittedly, the keyword term was “addressing the needs of the under privileged”. In other words, they didn't (and most white Americans still don't) see themselves as above the bar, even

though they may recognize that others are below the bar.
Is there even such a concept as overprivileged?
I don't think so. Maybe there should be.

Malcolm wrote:

There is such a concept as "overprivileged."

As far as guilt goes, recognizing that one has privilege does not involve guilt at all. People who feel guilty for having it often then wish to dispel their feelings of guilt by negating the fact that they are privileged. Alternately, there are some who feel entitled to their privilege, and believe in their blessed, little hearts that they are better than other people.

PadmaVonSamba said:

Angry is one thing. Defensive is another.

Malcolm wrote:

Strange how often they go hand in glove.

Author: Malcolm

Date: Friday, October 1st, 2021 at 9:10 PM

Title: Re: Ice is melting on the North Pole

Content:

Aemilius said:

Seriously, if you can photograph the ice-sheet on Antarctica from space, you should be able to that on the North Pole also.

Malcolm wrote:

https://en.wikipedia.org/wiki/Arctic_sea_ice_decline

Author: Malcolm

Date: Friday, October 1st, 2021 at 9:12 PM

Title: Re: Which of Sheng Yen's Dharma Heirs recieved yinke?

Content:

Aemilius said:

If you only trust a formal Inka or transmission, it means that you do not trust your own mind, your own perception, your own mind's capacity to see and recognize enlightenment.

Malcolm wrote:

Yeah, it's done such a great job of recognizing "enlightenment," whatever that is, since beginningless samsara, who needs any help?

Author: Malcolm

Date: Friday, October 1st, 2021 at 10:00 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

MiphamFan said:

However, it seems to me that some non-mainstream Abrahamic sects have more democratic views, e.g. Quakers, Mennonites etc.

Malcolm wrote:

The Quakers are interesting phenomena. Keeping track of these new religions in America though, gives me a headache.

MiphamFan said:

Also, I still feel that we have common ground with realist polytheists. Not sure it's in the Bodhicaryavatara or another text but there is at least one Indian Buddhist text that says that between realism and annihilationism, it's better to be a realist.

Malcolm wrote:

There is a statement in the Ratnavali where it is held that it is better to be an eternalist than an annihilationist (Of course, in the Yuktiṣaṣṭika, Nāgārjuna declares that having negated nonexistence, the source of faults, one must then reject existence). But this can be seen as defensive move on the part of Buddhists, because the actual works of Indian materialists have been erased from history. We have no Lokayati texts. What we known of them comes from parodies and lampoons. But to be an ucchedavadin means really, to negate rebirth. But it does not mean one affirms powerful divinities as having any role at all one's liberation.

MiphamFan said:

From another PoV we are polytheists, we just don't have a supreme deity.

Malcolm wrote:

Yeah, we really are not. Polytheism attributes control of the world through various functions of external deities. We certainly give lip service to such concepts, but again, the Buddhist thought about such beings is much like that of Epicurean thought:

Lucretius presents Epicurus' chief achievement as the defeat of religio. Although this Latin word is correctly translated into English as 'religion', its literal meaning is 'binding down', and it therefore serves Lucretius as a term, not for all attitudes of reverence towards the divine, but for those which cow people's spirits, rather than, as he thinks such attitudes should, elevate them to a joyful state of tranquility.

.....

Either way, what is not in doubt is that the gods' role as moral ideals is paramount in the Epicurean system. And this is the function Lucretius too gives them, especially in the proems to books 1, 3, 5 and 6. The gods live a supremely tranquil life, never disquieted by either favour or anger towards us. By contemplating them as they truly are we can aspire to achieve that same blissful state within the confines of a human lifespan. But Lucretius adds another dimension to this theology: What Lucretius effectively asserts is that, on a Euhemeristic ranking, Epicurus is a far greater god than Ceres or Bacchus, held to have originally been the institutors of, respectively, agriculture and wine, and also a far greater god than the divinized Hercules. For Hercules rid the world merely of literal monsters like the Hydra, but it's not as if there aren't plenty of wild beasts left in the world to terrorize us today. Epicurus on the other hand has offered us real and permanent salvation from monsters, namely those truly frightful monsters that haunt our souls, such as insatiable desires, fears, and arrogance.

.....

Lucretius was both admired and imitated by writers of the early Roman empire, while in the eyes of Latin patristic authors like Lactantius he came to serve as the leading spokesman of the godless Epicurean philosophy. His poem subsequently survived in two outstanding 9th-century manuscripts (known as O and Q), which following the poem's rediscovery by the papal secretary Poggio Bracciolini in 1417 (for this fascinating story see Greenblatt 2011) became the basis of the Renaissance editions. It was through Lucretius, along with the Latin translation of Diogenes Laertius' Life of Epicurus, that Epicurean ideas entered the main philosophical (especially ethical) debates of the age. However, despite his extensive impact in literary and philosophical circles—he is, for example, among the writers most assiduously cited by Montaigne—Lucretius struggled for two centuries to shake off the pejorative label of 'atheist'.

<https://plato.stanford.edu/entries/lucretius>

The impact of the Epicurean thought on the Enlightenment is much neglected.

As I have often mentioned, if I were to select a western philosophy to emulate, it would be that of Epicurus and Lucretius.

Here is another tidbit:

Epicurus rejected the conventional Greek view of the gods as anthropomorphic beings who walked the earth like ordinary people, fathered illegitimate offspring with mortals, and pursued personal feuds.[111] Instead, he taught that the gods are morally perfect, but detached and immobile beings who live in the remote regions of interstellar space.[112] In line with these teachings, Epicurus adamantly rejected the idea that deities were involved in human affairs in any way.[110][113] Epicurus maintained that the gods are so utterly perfect and removed from the world that they are incapable of listening to prayers or supplications or doing virtually anything aside from contemplating their own perfections.[112] In his Letter to Herodotus, he specifically denies that the gods have any control over natural phenomena, arguing that this would

contradict their fundamental nature, which is perfect, because any kind of worldly involvement would tarnish their perfection.[113] He further warned that believing that the gods control natural phenomena would only mislead people into believing the superstitious view that the gods punish humans for wrongdoing, which only instills fear and prevents people from attaining ataraxia.[113]

<https://en.wikipedia.org/wiki/Epicurus>

Author: Malcolm

Date: Friday, October 1st, 2021 at 10:05 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Norwegian said:

I am not sure for how long you've been a student of Chögyal Namkhai Norbu, but it cannot have been for that long.

Malcolm wrote:

Matthias, Bob was there at the big bang. The first time ChNN ever came to the US.

Author: Malcolm

Date: Friday, October 1st, 2021 at 10:38 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Nicholas2727 said:

Looking at this made me realize there has been a lot of deep dives into some topics listed here. Reading it all has been very useful, but I would be curious to hear some more posts based on the original intention of the post, clearing up misconceptions/misunderstandings about Buddhism.

Malcolm wrote:

Well, the number one misconception is that we have anything remotely in common with Theistic religions, other than valuing compassion.

Author: Malcolm

Date: Friday, October 1st, 2021 at 10:39 PM

Title: Re: Facebook is bad

Content:

Toenail said:

What are good and sound reasonings for giving donwangs online?

Malcolm wrote:

They are based solely on visualizations, no substances are involved at all.

Author: Malcolm

Date: Friday, October 1st, 2021 at 10:51 PM

Title: Re: What to do with Tsok alcohol

Content:

Toenail said:

Now with this tsok alcohol, I dont really want to drink it on other days, because of what I said before, but I also cannot throw it away, because it is tsok/holy or whatever.

Malcolm wrote:

You can disposed of it in a clean place.

Toenail said:

I also feel hesitant to give it to visitors, because they dont have Samaya. Sometimes I admit, for example with my superstitious polish friend who is not a buddhist, I offered her some saying it is blessed by the buddhas. I feel like she has some kind of superficial faith and she is respectful. But she is not a tantric practitioner. Any tips?

Malcolm wrote:

After a feast has been blessed as remainders, you can give the food to others. Many people do not understand that when the remainders are blessed, everything is now a remainder. But it is also no longer really consecrated for the feast.

Toenail said:

Happy dakini day by the way!

Malcolm wrote:

Happy Dakini Day to you too.

Author: Malcolm

Date: Friday, October 1st, 2021 at 11:00 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Svalaksana said:

My only qualm with the term "white rage" is the classification of "white", for this appears to single out a racial group as exclusively responsible for the behaviour and thought. In my mind this sounds divisive and not very correct, and I wonder if it would make more sense to classify it perhaps as "anti-black rage", "reactionary rage" or "retrograde rage".

Malcolm wrote:

“White” is pretty accurate, since whites in the US are suffering from demographic anxiety, and tend to react with rage at the concept that maybe, just maybe, we don’t deserve the privilege that white supremacy has deeded us.

Zhen Li said:

Is it just demographics?

Malcolm wrote:

It is now.

Zhen Li said:

Was what happened to the indigenous Americans a result of demographic anxiety?

Malcolm wrote:

Nope, that was white supremacy in full force. That's what we have inherited.

Zhen Li said:

What American authors characterise as white rage is another term for tribalism. It is a manifestation of rage, and when coming from the dominant group, it is particularly threatening and ethically problematic. In this sense, white rage is a real thing and is an issue. But there's no gene for it.

Malcolm wrote:

Sure, just as there is no "gene" for whiteness. Whiteness is a constructed identity. Why? Because people who formerly were not considered "white" (mostly Catholics) keep being moved up the "Caucasian" ladder. There is no white culture. Just as there is no Western Civilization. These are all myths of white supremacy.

Zhen Li said:

I think the latter scenario is more likely in Canada, but let's see.

Malcolm wrote:

Oh, there is a lot of white rage in Canada, and it is increasing.

Author: Malcolm

Date: Friday, October 1st, 2021 at 11:03 PM

Title: Re: What to do with Tsok alcohol

Content:

Toenail said:

You are saying also the remaining tsok on the table is now free for all, people outside the mandala etc? What about heretics? Should they still have faith or could we present it as ordinary food to them?

Malcolm wrote:

You can give it to a beggar in the street, you just present it as ordinary food, which, now the feast is over, it is again. Technically, according to Sapan you can even eat drink the

serkyem and eat the protector offerings since this is HYT, but most people don't do that.

Author: Malcolm

Date: Friday, October 1st, 2021 at 11:05 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

MiphamFan said:

Offerings to Dharmapalas, local guardians etc in sang and serkyem are basically what an anthropologist would call "do ut des" kinds of relationships no?

Malcolm wrote:

Well, Serkyems are just a Tibetan custom. Placating local entities is for the purpose of staving off problems. But these are aprotropaic relationships with other sentient beings, who are on the wheel of samsara, no different than paying taxes to the town, state, feds, to keep them off your back.

Dharmapālas like Mahākāla are manifestations of bodhisattvas on the stages. So they are included in our refuge. Making offerings to them increases our merit. Merit has the effect of preventing obstacles, etc.

Author: Malcolm

Date: Friday, October 1st, 2021 at 11:17 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

<https://www.dharmawheel.net/viewtopic.php?f=48&t=8318&p=102251&hilit=advaita%20greg#p102251>

Malcolm wrote:

Now, again, I am not saying that if you practice Advaita you will become a buddha -- I honestly do not know. But I am saying that when you study these things, philosophically, at any rate, it is very hard to show the difference between Advaita and Madhyamaka. The main difference between them is that Hindus accept the Vedas as self-originated and Buddhists do not.

Right, because Shankara via Gaudapada, used Madhyamaka arguments to defeat his Hindu colleagues. So context.

But in Dzogchen we accept that Dzogchen tantras are self-originated, that they arise directly out of the sound of dharmatā. So, this is not really very different than what the Vedic scholars believe. For example, the Song of the Vajra is just the intrinsic sound of dharmatā, the state of realization of Samantabhadra and Samantabhadri in union.

Yes, from the point of view of mere words, not much different; from the point of view of meaning, very different.

Though Dzogchen tantras do take pains to differentiate themselves from Upanishadic doctrines of the atman, these very same ideas get used in Dzogchen in a very similar way -- which is why there is a rebuttal in Dzogchen tantras of certain ideas we find in the

Upanishads so we don't run out and say "The Upanishads teach the same thing as Dzogchen".

Yes, Indian Tantras and Dzogchen tantras occupy a milieu that shares a myth space with nonBuddhists. But the ways in which these myths are employed are completely different from one another.

So we can find a lot of parallels in Dzogchen and non-Buddhist teachings.

Sure, we can find a lot of parallels in Buddhism and nonBuddhist teachings in general: they have śīla; we have śīla; they practice compassion, we practice compassion. They have a version of karma, we have a version of karma. This is all true, but what distinguishes us from them, is that we are insiders, our liberation comes from understanding our condition, and we reject external liberation of any kind. Of course, some will argue that the nondual Hindu traditions, and even Samkhya, is similar-- they also find their liberation inside, however, they are eternalists and reject dependent origination, so they do not really find their liberation inside.

The one main difference between Dzogchen and most non-Buddhist traditions is that in Dzogchen there is a definite rejection of creation by a creator. Even in Advaita, on a relative level, they accept Ishvara as a creator. So this is an important difference.

Don't beleive it when people say that Kun byed rgyal po is a Buddhist creator myth. It is not true. Kun byed gyal po refers to the mind. It does not mean Samantabhadra is a primordial creator deity or a kind of Buddhism theism. People who claim this like Alan Wallace and Eva Dargyay-Neumier are mistaken.

And here is the rub. We are atheists.

But as Chogyal Namkhai Norbu says, "God" can be understood as a symbol of one's primordial state. So we do not necessarily have to reject "God" if we are Dzogchen practitioners, if by "God" we mean our own primordial potentiality and the primordial potentiality of everything.

And this so-called "god" aka basis [gzhi] is just a nonexistent mere appearance, that is, our primordial potentiality also has no real existence, which is stated over and over again in countless Dzogchen tantras.

For those whom emptiness is possible, everything is possible.

For those whom emptiness is not possible, nothing is possible.

-- Nāgārjuna.

Author: Malcolm

Date: Friday, October 1st, 2021 at 11:21 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

There is no white culture. Just as there is no Western Civilization. These are all myths of white supremacy.

PadmaVonSamba said:

A funny thing about that: if you tell a conservative that America is biased towards Christians, whites, they will deny it, but if you tell them that America should become more culturally diverse, they will say no, this is a country based on western culture.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 12:03 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Malcolm wrote:

Yes, but some people apparently are so freaked out by secular modernism, they react very badly to the word "atheist". Probably a symptom of having read too much Evola and so on.

nightbloom said:

No, I'm not a perennialist or a "Traditionalist" or any of those things, and in invoking the perspective of humanistic analysis (e.g. anthropology, etc), I don't think I sounded like one. It really should be uncontroversial to recognize that if alien scholars or whatever showed up, they would recognize that what's going on in the Christian monastery and what's going on in a Buddhist monastery are similar in important ways and quite distinct from what's going on out there in Dawkins-land.

Malcolm wrote:

If Aliens arrived from space, and saw Christians, Atheists, and Buddhists meeting in three large buildings, they would be unable to distinguish at all the difference between the three groups.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 12:11 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Caoimhghín said:

The identitarians, by which I mean far-right conservatives and alt-righters who call the kettle black, need to be dealt with before the actual ground-level racism and white supremacy in Buddhist studies can be dealt with.

Zhen Li said:

How do we deal with them? To win someone over, you have to allow them to see your point of view from their point of view. Do you continue to frame it in antagonistic terms or try to find a new way of approaching the matter?

Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited

tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.—In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be most unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant. We should claim that any movement preaching intolerance places itself outside the law and we should consider incitement to intolerance and persecution as criminal, in the same way as we should consider incitement to murder, or to kidnapping, or to the revival of the slave trade, as criminal.

Malcolm wrote:

-- Karl Popper

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 12:17 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

The real 'acid test,' for this entire discussion is whether you could even get a typical "atheist"

Malcolm wrote:

Define "typical atheist" please?

nightbloom said:

to talk or think about Buddha-nature to begin with (without even getting into the question of whether it possesses or lacks genuine existence).

Malcolm wrote:

There are a lot of Zen people who are confirmed atheists who do not even believe in rebirth who happily talk about buddhanature.

nightbloom said:

Because so much of all of this really has less to do with the existence or non existence of the deity, or with realism vs. nominalism than it does a kind of basic orientation toward the underlying problems & potential of human life. That is where all of this starts.

Malcolm wrote:

There are all kinds of atheists interested in existential problems. It seems you utterly discount this.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 1:26 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Malcolm wrote:

There are all kinds of atheists interested in existential problems. It seems you utterly discount this.

nightbloom said:

No, of course not. I'm not talking about Nietzsche here.

Malcolm wrote:

I hope not, and he was not at all who I had in mind. But whatever.

nightbloom said:

For this whole conversation, I've been trying to make the point that atheism has become almost unavoidably entangled in popular consciousness with an extremely crass materialism that forecloses on the possibility of anything we might describe as 'liberation' on the final level (and instead looks toward technology, for instance, to extend worldly existence and eliminate pain).

Malcolm wrote:

I don't agree. And we are not talking about Joe Shmoe's opinion of atheism.

And materialism does not foreclose the possibility of liberation. It merely defines it differently, just as Hindus, Christians, etc. define liberation differently we do. This is where looking at Epicurean thought is useful.

Materialists (and not all atheists are materialists) are looking to alleviate their existential anxieties in this life, before they die. The Secular Humanist movement is an example of materialist atheists who are not merely money-grubbing Walter Gecko types, or futurists, etc:

<https://secularhumanism.org/a-secular-humanist-declaration/>

Of course they do not accept rebirth, and so on. But I find this far more palatable than Christianity, or any other form of theism.

In short, I am happy to be a godless atheist, who also happens to accept rebirth and karma aka Buddhist. YMMV.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 1:35 AM

Title: Re: What to do with Tsok alcohol

Content:

Toenail said:

Is it Ok to eat/drink the guru plate/cup the next day

Malcolm wrote:

It's ok to eat consume it on the same day. Five minutes after you are done.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 1:38 AM

Title: Re: Can the five elements be considered metaphysics?

Content:

dharmafirststeps said:

He's probably not very well known here. He's an Aro guy called David Chapman, I think he's mostly known in tech/science circles rather than traditional Buddhist ones.

Malcolm wrote:

He is very well known around here.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 1:41 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

Who today in the Dzogchen Community is so realized that they can challenge someone's claim that they have received permission in a dream from ChNN?

Malcolm wrote:

We are not going to challenge it, but it is unlikely we will believe it.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 1:56 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

MiphamFan said:

But e.g. animists, shamans, and many other folk religions (Chinese, Indian, Japanese, etc etc) which are labelled "polytheist" do pretty much the same thing in apotropaic relationships, no? It's unlikely that many of them have "creator deities" in the Abrahamic sense too. Polytheists don't necessarily grovel in front of deities too, they might sometimes "punish" deities by hitting their images or different things.

Malcolm wrote:

But we are not polytheists in this sense at all.

MiphamFan said:

So the Buddhist worldview is similar to them or at least has space for such relationships with sentient beings that we can't normally physically perceive.

Malcolm wrote:

The Buddhist world view is only similar in that we have an expanded notion of what kinds of possibilities there are for sentient beings to take birth as. All these "gods" are for us just mundane sentient beings. Hence, we really are not polytheists, strictly speaking. We do make allowances for animist customs and so on, however, and always have from the time of the Buddha.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 2:08 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Caoimhghín said:

"Oh, you think this is because you're black? Why are you so obsessed with your race? The Buddha teaches us that human beings have no intrinsic natures like 'black' and 'white' or 'oppressor' and 'oppressed.' Have you read the Dharmapada? It can help you get out of this kind of thinking."

Malcolm wrote:

Yes, this is a problem, and how women, Black people, etc., are routinely treated by white, hetero, male Buddhists who have no idea the privilege they possess. And no idea how easy it is to lose that privilege in their next life.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 2:10 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Johnny Dangerous said:

Praying or making offerings to local deities, etc. has no soteriological purpose in Buddhism and in fact one breaks their refuge vows should one do so.

Malcolm wrote:

Sadhu sadhu.

Johnny Dangerous said:

That point really can't be overemphasized and exists from the Pali Canon on up "they go to shrines and forest for refuge, this is no secure refuge" etc...

Malcolm wrote:

Indeed. Seems like some people here need a refresher on refuge.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 2:16 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

Or to be more direct, even if we acknowledge the imperfect nature of translation, do you think that describing a bikshu as a "monk" metaphorically distorts the terrain badly?

Malcolm wrote:

Literally it means "beggar."

bhikṣu m. a beggar , mendicant , religious mñmendicant (esp. a Bra1hman in the fourth A1s3rama or period of his life , when he subsists entirely on alms) Mn. MBh. &c. (cf. RTL. 55 n. 1) ; a Buddhist mendicant or monk Katha1s. Lalit. (cf. MWB. 55) ; a partic.

The Tibetans translate the term a dge slong, the one dedicated to virtue, the one in whom virtue has arisen, depending how the term slong ba is read.

It is not at all an accurate translation of bhikṣu. But it is what it is.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 2:17 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Johnny Dangerous said:

Praying or making offerings to locals deities, etc. has no soteriological purpose in Buddhism and in fact one breaks their refuge vows should one do so.

nightbloom said:

...I assume that you are distinguishing this from, for instance, offerings granted to yakshas or nagas and so on in the context of pacifying/enlisting obstructors.

Malcolm wrote:

He means that if you take any of these worldly beings as a refuge it breaks your refuge vows, not that one is prohibited from making offerings to them. Making offerings to them does not have any soteriological value, apart from whatever merit one gains from doing so. When we offer a gektor, for example, it is to banish sentient beings that would have a negative reaction to the Dharma and try to cause problems for the Dharma.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 3:44 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

I'll also add, controversially I'm sure, that the present anti-racist paradigm is very capitalist-friendly...

Malcolm wrote:

Market forces...

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 3:48 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Unknown said:

That means deconstructing and disrupting what was the dominant narrative for a long time, which was the Founders' regime of natural rights. One of the institutional vehicles for it was the Civil Rights Act of 1964, which was meant to fulfill the promise of the Declaration of Independence for Black Americans coming out of segregation. But the courts and administrative agencies quickly turned against the color-blind, equal-opportunity vision of the founding

Malcolm wrote:

What a joke, did he somehow forget that Native people had no rights under the constitution and that slaves were counted as 3/5's of a person? What a douche.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 3:50 AM

Title: Re: Do you need initiation / transmission of the Longchen Nyingtik Ngondro?

Content:

Padmist said:

You can't just read WOMPT? Do you have to have an initiation/transmission for it?

Malcolm wrote:

its better of you have the transmission for the uncommon ngondro section. The common ngondro section is all sutra based.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 5:36 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Sherab Rigdrol said:

If anyone wants to buy me a copy of the Ati Treasury of Contemplation it would mean the world!!!

Malcolm wrote:

It's an SMS book.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 9:29 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

What is the God you believe in or reject?

Malcolm wrote:

Have you been reading the thread?

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 8:14 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

KristenM said:

Religion, in particular Christianity, is virtually dying and close to nonexistent in America. Unlike Dharmawheel may portray it to be. The U.S. is a majority secular country, where people scoff at religion and churches are empty except for the occasional funeral or wedding.

Malcolm wrote:

You haven't been to Georgia.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 8:19 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

MiphamFan said:

Powerful pretas, the kings of the pretas, are said to be as powerful as devas....

Malcolm wrote:

Both are just sentient beings on the wheel. You can become a deva too. Or a preta.

That's quite different than gods like the Olympic pantheon. The only god who really behaves like that in Buddhism is Papayin Mara, aka Kamadeva. And his actions are more on the deceiver end of things.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 8:26 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

At this point, I would say that there's something of a "caste" of people who are overwhelmingly secular...

Malcolm wrote:

Yes, and I hope that population increases, because their influence is not broad enough. America is secular nation. The present motto was only installed in the 50's as part of the red scare.

This directly relates to the point. Once I was with relatives and the question of god came up. I said I don't believe in god, they replied, well you believe in the Buddha. As you can imagine, they had no idea who the Buddha actually was. Their expressions were priceless.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 8:27 PM

Title: Re: Where is this Medicine Buddha mantra from?

Content:

Constructelf said:

In the Drikung Kagyu's Medicine Buddha sadhana The Drop of Ambrosia, the following mantra is given as the long mantra for recitation:

TADYATHA / GHUME GHUME / I MINI MINI / MATI MATI / SAPTA TATHAGATA / SAMADHYA
/ DHISH THATE / A TE MATE PALE / PAPAM SHODHANI / SARVA PAPAM NASHAYA /
MAMA BUDDHA / BUDDHOT TAME / UME KUME / BUDDHA KSHETRA / PARI SHODHANI
/ DHAMENI DHAME / MERU MERU / MERU SHIKHARE / SARWA ANKALA / MRITYU NAWA
RENI / BUDDHE SU BUDDHE BUDDHA DHISH THITE NARA KSHAN TUME / SARVA
DEWA / SAME A SAME / SAMANVA HARAN TUME / SARWA BUDDHA BODHISATWA /
SHAME SHAME / PRASHAMAN TUME / SARWA ITYUPA / DRAWA BHYA DHAYA / PURANI
PURANI / PURA YAME / SARWA AHSHAYA / BEDURYA PRATI BHASE / SARWA PAPAM
KSHYAYAM KARI SWAHA/

That specific sadhana is the only place I've seen this mantra used. I've never seen it referenced anywhere else, not in an article or teaching, nor in a practice text from outside the Drikung Kagyu school. In all other Medicine Buddha practices I've seen, the

long mantra is this, or some variation of it:

OM NAMO BHAGAVATE BHAISHAJYE / GURU BAIDURYA / PRABHA RADJAYA /
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA / OM BHAISHAJYE
BHAISHAJYE MAHA BHAISHAJYE [BHAISHAJYE] / RAJA SAMUDGATE SVAHA

Does anybody know where the first mantra is from, and if it's specific to the Drikung Kagyu or if other traditions use it as well? Every other source I've seen so far uses the second mantra.

Malcolm wrote:

It's the long dharani from the sutra.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 8:28 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Zhen Li said:

When the majority is Latino, how do you know they will share the liberal white attitude on race—or does it matter at that point?

Malcolm wrote:

They do already in Mexico,

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 8:30 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

PadmaVonSamba said:

Who says that white Buddhists are angry anyway? Isn't the issue that they (we) are complacent?

Zhen Li said:

Buddhism is, by nature, politically complacent.

Malcolm wrote:

You are dreaming. Buddhists is just as politically active as any other religion. Just look at Buddhist history. Come on...

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 9:12 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

KristenM said:

Religion, in particular Christianity, is virtually dying and close to nonexistent in America. Unlike Dharmawheel may portray it to be. The U.S. is a majority secular country, where people scoff at religion and churches are empty except for the occasional funeral or wedding.

Malcolm wrote:

You haven't been to Georgia.

KristenM said:

Neither have you.

Malcolm wrote:

I was just there. Had dinner a great Vietnamese restaurant in Buckhead. There are churches everywhere.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 9:15 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

MiphamFan said:

What do you think is so different from how they view their gods vs this definition?

Malcolm wrote:

In Buddhism, devas, yakshas and pretas, and so on, are of importance only in as much as they don't cause problems for humans.

There is no penalty for not accepting them as real.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 9:16 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Archie2009 said:

People like Queequeg and Malcolm here are zealots trying to shut down anyone mentioning this.

Perhaps the best way to fight this nonsense is with ridicule?

Malcolm wrote:

Not zealots, just see things for what they are; unlike you, apparently. The Civil Rights movement did not end in 1965.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 9:33 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

KristenM said:

The rate of U.S. church membership has declined sharply in the past two decades after being relatively stable in the six decades before that. A sharp increase in the proportion of the population with no religious affiliation, a decline in church membership among those who do have a religious preference, and low levels of church membership among millennials are all contributing to the accelerating trend.

Malcolm wrote:

In GA thus is accounted for by influx of people from the North.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 10:04 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Archie2009 said:

I'll give some examples that bother me. I see a Black San Francisco social justice activist working for the local government calling her Asian students house n*****s on Twitter without consequence.

Malcolm wrote:

Not cool.

Archie2009 said:

I see Black males beating elderly Asians to a pulp being blames on White Supremacy (huh?).

Malcolm wrote:

Whoever said that was an idiot.

Archie2009 said:

I hear nonsense repeated that White people have no culture.

Malcolm wrote:

In America? Completely true. Unless by "culture" you mean Hallmark Holidays, sports, strip malls, and Country Western.

Archie2009 said:

That all White people are born racist.

Malcolm wrote:

Idiotic.

Archie2009 said:

I see a need for revenge on the part of a lot of these activists.

Malcolm wrote:

Well, PoC have been pretty f**cked over in America.

https://en.wikipedia.org/wiki/Bruce%27s_Beach

<https://mappingprejudice.umn.edu/what-are-covenants/>

It goes on and on.

Archie2009 said:

Defund the police actually means abolish the police to the core of true believer activists.

Malcolm wrote:

Defund the police is facially dumb. It almost lost the Democrats the election. But what it actually means is stop having white majority police departments in black and latin majority communities.

Archie2009 said:

The current social justice movement is not a continuation of the Civil Rights movement from the 1960s.

Malcolm wrote:

Yes, actually it is.

Archie2009 said:

They are ideologically incompatible.

Malcolm wrote:

Nonsense. It just doesn't conform to your rosy picture of a color-blind society where everyone has equal opportunity.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 10:06 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Brunelleschi said:

Then again, what does this have to do with buddhist studies and communities? The problem relates more to Orientalization and impact of colonialism on Asia/Asians(South, East, Southeast) in the US and Europe. This has little or nothing to do with black Americans, no?

Malcolm wrote:

Thanks for trying to keep it on topic. Archie's responses perfectly supports this: Twenty years later, the same white resistance is all too visible in Steve's Twitter tantrum about Buddhism and Whiteness, a response which, ironically, performs the very thing he was denying existed. Drawing on similar responses, I want to make visible a specific expression of whiteness—what African American historian Carol Anderson has identified as “white rage”—directed at scholars of and scholarship on religion and racial justice.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 10:17 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Queequeg said:

What are you talking about? Clearly you get your news from a discrete, reality challenged echo chamber.

Otherwise you'd know most of these people you are excited about are just bozos with megaphones but no real power - you'll notice with some exceptions, these people don't get elected. Their super power is actually limited to getting in your head and raising your blood pressure.

Malcolm wrote:

I got the impression old Arch is from England. Correct me if I am wrong, but his impressions do not derive from living here and seeing how things really are.

He is also someone who is certainly not Buddhist academy adjacent. He may not actually realize how dominated it is by old white guys. Every Buddhist studies program in America that I can think of is run by old white guys. Which is ironic, considering that in America, at any rate, women outnumber men in Buddhism by significant margin.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 10:40 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Queequeg said:

Ah. It's not just distorted... It's completely abstract!

Malcolm wrote:

Yes, he does not seem to realize that CRT was something that emerged in law schools, and that it was noncontroversial until the right wing media decided to make it a controversy by inventing the story, entirely false, that it was being pushed on grade schoolers in all white communities.

In reality, the backlash over CRT is entirely the work of people in the White Identity movement. We know this, because they outed their goals quite publicly.

<https://www.newyorker.com/news/annals-of-inquiry/how-a-conservative-activist-invented-the-conflict-over-critical-race-theory>

Why is there backlash? For the same reason that in the 1930's schools in the US were forbidden to teach about economic inequality, etc. In reality, the backlash against CRT has resulted in censorship in American schools. Teachers, in many GOP controlled school districts, are no longer allowed to teach about the Civil Rights movement, and many other topics because it might make fragile white schoolchildren feel bad about themselves. F**cking snowflakes.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 10:41 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Virgo said:

All this kind of thread does is create arguments between practitioners.

Virgo

Malcolm wrote:

That's ok.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 10:44 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

PeterC said:

Have you ever wondered who organizes it? It's not the president or any politician, it's a christian lobbying group that has half the senate in their pocket.

Malcolm wrote:

Yup, scary group. Illuminati. not really, but they wield enormous influence.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 11:13 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Virgo said:

All this kind of thread does is create arguments between practitioners.

Virgo

Malcolm wrote:

That's ok.

Virgo said:

But it can lead to resentment and cause others not to collaborate.

Virgo

Malcolm wrote:

That's on them.

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 11:15 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Konchog Thogme Jampa said:

We should give more focus on coming together, the dharma is unifying in and of itself.

Malcolm wrote:

You need to study the history of Tibet. And Japan. And China.

This Shangri-la picture of Dharma is, as it has always been, a fantasy.

Why do you think there were eighteen schools? Because they could not get along even

though they had the same teacher. So the Buddha said, "If you cannot get along, go your separate ways."

Author: Malcolm

Date: Saturday, October 2nd, 2021 at 11:16 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Konchog Thogme Jampa said:

Yes that's Samsara as Dharma practitioners however we can work together for harmony we have that in our toolbox if we want it.

Queequeg said:

Can't work out the harmony if we don't figure out who is playing the wrong note.

Konchog Thogme Jampa said:

That is neverending

Malcolm wrote:

This is also

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 12:03 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Malcolm wrote:

Seems to me to be a lot of white people objecting to the idea that there is actually a problem:

While studying for my Divinity degree at Naropa University, a professor of mine asked me in Zen kōan fashion the question: "Does a Bodhisattva get Angry?" Now, why I, a Black man, was given this kōan is questionable, however, I would like to think in my respect for this teacher, that they were very aware of the potential for anger for a person of color in this society and not simply stereotyping me as another "angry Negro."

I can't remember my exact answer, but I am sure that it was a load of bull about experiencing anger vs. acting out of anger. I gave the common liberal religious response that I was expected to give, my assimilation was confirmed with a smile. However, that answer is misleading and a non-sequitur, klesha, by definition, takes over your mind, your well being, your identity and you can't simply and dispassionately experience klesha, i.e., powerful emotions, such as, passion and aggression.

...

In a recent article posted by Noriyuki Ueda and published in Tricycle, His Holiness the Dalai Lama speaks about anger and his words seem to contradict those aforementioned words of the Buddha, and even His Holiness' own words on anger. When speaking of anger and social injustice, His Holiness differentiates between an anger that is motivated by hatred and an anger that arises in response to injustice.

In response to the question of whether we can transform anger to something more acceptable like compassion, His Holiness explains that this second anger, anger in response to injustice, doesn't go away so easily. He says "anger toward social injustice will remain until the goal is achieved. It has to remain." I, for the life of me, cannot reconcile this with the words of the Buddha, the words of Shantideva in the Bodhicaryāvatāra, not even in my tantric wrathful-compassion practices.

<https://www.elephantjournal.com/2014/12/do-bodhisattvas-get-angry-a-response-to-to-the-killing-of-eric-garner/>

Personally, I am not angry, but I am concerned. And I think the Trump Presidency has exposed a vein of racism in this country that lay dormant. It's a vein that threatens our democracy. Not sure if you are from the US, but frankly, this is no time to be complacent. If what passes for democracy fails in the US, it will fail everywhere else.

Confronting that racism requires facing it directly, and exposing it where it is. But this makes white people uncomfortable, understandably, especially white buddhists, it seems. Well, good, it should make you uncomfortable. You need to feel uncomfortable. It is necessary for you to feel uncomfortable. Because if you are not uncomfortable you are not paying attention, and your dharma is just pabulum to feed your egos.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 12:09 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Virgo said:

Again this has nothing to do with anybody here, nor with the specific content of this thread. I just feel this platform is not the best for me.

Malcolm wrote:

That's fine, but when the subject it brought up among white buddhists it is either crickets or "why can't we all just get along."

Sad.

People do not realize that casual and systematic racism in the White Buddhist community, including the Academy, in the US has real impacts on Black people interested in Buddhism. Ask my Black students. They will tell you this very clearly. The point of this thread is to expose this in the Buddhist Studies world.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 12:15 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Toenail said:

...until future technology saves us.

Malcolm wrote:

If underlying economic conditions for said technology to emerge exists, which seems unlikely. It seems more likely that we will devote most of those resources to war, as is the case now.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 12:44 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Zhen Li said:

Mind sharing? The problem presumably is that people don't know this side of the story because no one is telling it.

The focus is on white people, but unless they hear what the problems are and have then clearly laid out, they're not going to admit they exist.

Malcolm wrote:

This thread started out that way, but was immediately derailed by a white guy who has an attitude about CRT.

Zhen Li said:

In fact so much of this thread just reads as shaming, sometimes with aggressive speech, the refusal to admit racism, but not establishing what the crimes they're being accused of are.

Malcolm wrote:

Well, if people would address the actual point of the thread...rather than freaking out over whether they are personally being accused being white supremacists, it might get somewhere.

But for some reason, white people feel so guilty about racism, they can never discuss it without feeling shame. Pity. I don't feel shame for being born a white person. I do feel that white people are sheltered from the effects of racism in this country. We did an enormously successful job of instituting apartheid in the US. It was not dismantled in 1963 and 1965. It still exists. It exists in all of our institutions and in our communities, including Buddhist communities. For example, I was at a teaching in Alameda CA. in 2019. Out of three hundred people, there were a few Chinese people, a few Tibetans, a few Latinos, two or three trans people, some gay people, but mostly whites, and not a single Black person. And this is in a place one mile from Oakland. Now I am not saying there are no Black people who use this temple. There may be. I don't live there. But in CA and elsewhere, most Tibetan Buddhist communities have almost no Black participation. Now, we can rationalize this with things like throwing karma, precious human birth, but that is in some sense bullshit. In my experience, Dharma communities are not welcoming to Black people, over all.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 12:57 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

What is the Academy or a given sangha supposed to do though, some form of affirmative action, or? I gave the example earlier of groups of white Buddhists buying the right signs, or having committees etc. that are really just 'look we are not racist' backslapping.

Malcolm wrote:

I agree.

Johnny Dangerous said:

I genuinely don't know what insular white sangha should do about this problem. Then again, none of the people I practice with are racist or reactionaries, just liberals who mean well.

Malcolm wrote:

They should reach out, they should extend themselves. For example, I have one student and understanding that he was isolated, etc., I visited him personally, because I had communicated with him for many years and I had an opportunity to do so when I was in his part of the country. I am acquainted with his family. He was invited by other white teachers to visit them. But no one actually went to visit this person in their home, to see who they were. If you don't make people feel welcome, they will not show up.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 1:00 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

ismael said:

If you think that direct introduction meant an empowerment in the eyes of CNN, that means you didn't listen very often to his webcasts

Malcolm wrote:

It means you listened with your ears closed.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 1:14 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Queequeg said:

Whenever this discussion comes up, I am compelled to point out - SGI is the most racially diverse Buddhist community that I know of.

Malcolm wrote:

That is a fact, actually. The vast majority of Black Buddhists are Nichiren Buddhists.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 1:41 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Konchog Thogme Jampa said:

Personally I've always lived grown up in a multicultural area so I've never really felt white privilege.

Malcolm wrote:

You have it, just because you have not felt it, it is there and it is real.

Konchog Thogme Jampa said:

Maybe there are privileges? In other ways I'm not privileged.

Malcolm wrote:

Privilege in this sense means never having to worry that if you are pulled over by the police, it will result in your unlawful death. It means not having to deal with racist Karens

who call the police because you happen to be walking on a public street in your own neighborhood. There are so many ways in which, as a white person in America, or England for that matter, you are privileged. Waking up to your own privilege is the first step to helping black and brown people overcome the racism they experience daily and you experience, well, never.

Konchog Thogme Jampa said:

May all beings attain peace whomever they are for me it's not really a strong issue because of where I'm from.

Malcolm wrote:

You are dreaming.

Konchog Thogme Jampa said:

Bodhicitta doesn't discriminate anyway and nor do I

Malcolm wrote:

You don't need to, people have already done it for you, and for centuries. That's part of what it means to recognize your privilege. Refusing to recognize your privilege means refusing to acknowledge the exploitation and suffering that allows you, a white person, to be a Buddhist, to have a precious human birth. You have freedom and endowments because you live in a place built on the suffering of others. You don't have to feel guilty, like you personally did something wrong, you just need to recognize it, and acknowledge that this is fact.

And as far as the subject of this thread goes, this brings us right back to the issue of white rage in the Buddhist academy, and among Buddhists. We have already seen plenty of it in this thread. Accusations heaped against the scary "other" that wants to remind us that there are real disparities among people, and that they will not be resolved by pretending we have gone beyond racism in America, or for that matter, Buddhism.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 2:04 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Konchog Thogme Jampa said:

Yes I understand your point

The US was built on the destruction of the Native Indians and so on

Malcolm wrote:

As was Spain, Holland, England, and France, indeed all of Western Europe, one way or another, beginning with the Crusades.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 2:23 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Konchog Thogme Jampa said:
Yes I understand your point

The US was built on the destruction of the Native Indians and so on

Malcolm wrote:

As was Spain, Holland, England, and France, indeed all of Western Europe, one way or another, beginning with the Crusades.

Konchog Thogme Jampa said:

I had a friend in my town who was British Moroccan he was bullied at school because of it.

He said it was so hard to be bullied about the colour of your skin

Malcolm wrote:

There, now you have begun to discover your privilege. Of the many things about which you may have possibly been bullied, which are legion amongst cruel school children, you were not bullied because you were brown.

Konchog Thogme Jampa said:

Main thing I've been discriminated about is being a serious Buddhist in the West by other westerners who don't understand it

Malcolm wrote:

And that's only because you volunteered this information. Had you kept silent, people would have no cause to discriminate against you. But, did this discrimination extend to employment opportunities, etc.? Or were you socially ostracized? These distinctions are important. Being discriminated against because of conscious choices we have made sucks. Being discriminated against because of things we have no control over, like the color of our skin, disabilities, etc. well and truly sucks in ways that being discriminating against because we did not get into a club because we did not look fashionable enough to a doorman will never be.

You see, if you do not recognize a form of suffering, you cannot have compassion for the person experiencing it. This is why the discussion of privilege, etc., as well as the absurd

lengths white conservatives (and some PoC too, like Dinesh Desouza, etc.) go to rail against the idea, as well as try to discredit things like CRT, etc. is important for Buddhists to acknowledge and engage. It exposes to us a level of suffering which we have been insulated from, because of structural disadvantages baked into our system, especially in America. Structural disadvantages such as the racial covenants in real estate, millions of which still exist in the language of many deeds to houses, especially in communities in the Midwest through California that were built after the WWI.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 2:29 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Konchog Thogme Jampa said:

Yes and my friend being an activist to promote Arabic rights which I now understand better

Malcolm wrote:

Thank you.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 3:25 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Brunelleschi said:

I don't know what the situation is in America - but aren't most black americans christian (protestant)? See: <https://www.pewforum.org/religious-landscape-study/racial-and-ethnic-composition/>

Malcolm wrote:

Yes, that but that is not likely to remain that way. Black church attendance is also declining in the US:

<https://www.christianitytoday.com/news/2021/february/black-church-african-american-christians-pew-survey.html>

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 4:09 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

At this point it's almost looks like I'm saying "black people only like devotional practices" or something, Which is not true at all, and actually would reflect the exact bias that Malcolm was complaining about were I to believe it. I mean, no people are a monolith. I see approaches in other groups with similar makeup that just seem ..pandery, rather than effective.

Malcolm wrote:

Just to be clear, this is an issue in American and European Buddhism as a whole, not only Tibetan Buddhism.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 4:22 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

It is, but there is a legitimate cultural gulf to contend with, not only racism.

Malcolm wrote:

We traversed that gulf. No reason other people cannot, if shown genuine welcome. But people are clueless. Another Black student of mine complained to me recently about the casual racism he regularly experiences in other dharma groups he participates. I responded to him directly about his feelings, and clarified, that as a white guy, there were things he was experiencing that I was not able to truly appreciate, having never experienced such things, but that I was glad he brought to my attention, and that he should not let such instances slide.

He said:

It's odd trying to understand karma as someone on the receiving end of racism. Imagine that.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 5:57 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

DGA said:

debt

Malcolm wrote:

Interesting book:

https://en.wikipedia.org/wiki/Debt:_The_First_5000_Years

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 7:29 AM

Title: Re: Accumulated merit urgent

Content:

Bikkhu87 said:

Can some powerful being like Amida Buddha help me...

Malcolm wrote:

No.

Bikkhu87 said:

do I need to accumulate merit for myself?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 11:51 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Johnny Dangerous said:

. It has changed some but I still see Christianity all over the place, and outside of liberal enclaves, it still appears pretty "in your face" at times to me.

Malcolm wrote:

Where I live. Most of the churches have BLM signs, etc up., and most of the Christians seem to be "social" rather than devout Christians.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 8:16 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

PeterC said:

Now you're just being ridiculous. Atheists absolutely do not enjoy a position of disproportionate social influence. The Christians do. What is the representation of nominal Christians in Congress, or state houses, vs the professed representation in the general population? How does that compare to those professing other religions or no religion?

nightbloom said:

I didn't claim that Christians aren't still able to wield political power. Recent legislation in Texas proves that. But there are forms of power besides explicit political power. The secular "caste" I'm referring to overlaps heavily with what people sometimes called the "PMC" (professional managerial class), tends to be educated, concentrated in management, journalism, education, entertainment, the arts and so on. Tends to be wealthy, but not always... and ultimately, status and virtue/piety are often prized above raw wealth. It's largely, but not entirely, white. Tends to be "irreligious" (though I think politics substitute for religion in this case), if not outright hostile to religion. Leans (further and further) left.

It's not the sole power in our culture, but it's influential, despite its small size. It's not a perfect comparison, but I think it's better described as a kind of informal caste (with initiation largely conferred through education) rather than a class. In fact, I think that one could learn a lot about it by studying the history of caste in India. I'm thinking of the way brahmins historically held onto their power (which waxed and waned, of course) via their *purity* codes and control over knowledge.

I also suspect that the reason why this thread has been so heated is because many western Buddhists belong to this caste, share its attitudes, material concerns, and so on. Hard to leave behind one's conditioning entirely, but Buddhists should make an effort, in my opinion.

PeterC said:

More fact-free assertions.

Malcolm wrote:

Yup. Only a matter of time before George Soros gets invoked.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 8:34 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Zhen Li said:

Also, white people, especially liberal white people who are inclined to be open to non-Abrahamic religions, have a guilt complex and feel like it is part of their practice of openness and cultural appreciation to be a member of a foreign group—especially that of an oppressed minority like Tibetans.

Malcolm wrote:

This is not a description of the white Americans who are Tibetan Buddhists, or Zen Buddhists, etc., that I recognize.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 8:37 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

When people here talk about "whiteness" in the US and mention specific cultural factors - in fact that chart that posted earlier is illustrative actually, they are mostly talking about a specific flavor and tendency of Anglo-Saxon protestant culture here.

Malcolm wrote:

A strong motivating factor for latinos and asians to join protestant evangelical churches is to associate with the privilege they perceive in white society.

Its different for Blacks, they have a strong and independent form of Christianity, which unsurprisingly, is very focused on social justice issues.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 8:44 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

Anyway Cormac MacCarthy writes mainly about the West, which is IMO it's own thing.

Malcolm wrote:

Depends on where you are in the West. The Northwest had a lot of white settlers who were refugees from the Confederacy, which is why, as you know, Oregon was founded as a White ethnostate—no Blacks allowed.

The Dust bowl folks mostly moved to SOCAL, where they became migrant workers until WWII, but actually, many of those Dust bowl people were also post-confederacy refugees.

Then you had folks like my mother's maternal great grandfather, who moved to North Dakota from Norway when he was 11, and became a very successful Norwegian cowboy in the latter half of the 19th century, after the Civil War.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 8:51 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

But everyone knows perfectly well that Buddhists in the U.S tend to come from a specific stratum of our society: often well-off, educated, white, left-leaning.

Malcolm wrote:

Yes. We know. This is not the fact-free assertions to which Peter was referring. In my personal experience, left-leaning people (as opposed to radical leftists) are more open-minded and accepting of cultures differing from than their own. Education also has great deal to do with this—but not STEM education, rather humanities education—because people study things like literature, anthropology, philosophy, etc., tend to be more flexible thinkers. People educated in STEM programs are as likely to tack right as left, because STEM programs do not teach humanities. The great sadness I feel in the American educational system is the lack of comprehensive humanities education in grade 1-12 education. So many of our kids arrive in college barely able to read and write. They are good at filling in circles with graphite pencils though.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 9:14 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

But anyway, what did you take issue with above, in that case?

Malcolm wrote:

I don't think midlevel, corporate managers wield much power, frankly. They are not brahmins in any sense at all.

They are just cogs in the corporate machine. They certainly do not wield anything like the power the bourgeoisie did in the mid-19th century.

Otherwise, managers are just paper pushers locked in a hell of endless meetings to schedule more meetings for projects that are always over-budget and never come in on time.

As for the Kochs, their dad was a founder of the John Birch Society—those people have been trying to dismantle the New Deal from day one, the pricks. Libertarians suck. Their doctrine goes right back to John Calhoun...

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 9:37 PM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

MiphamFan said:

Actually it's still present in Tibetan Buddhism, termas are still being discovered and practitioners experience dag nangs.

Malcolm wrote:

And termas are not universally accepted, for example, most Gelukpas, Sakyapas of the Ngor tradition, and I would hazard, Jonangpas (since Taranatha took a dim view of termas) are skeptical of the terma tradition. Pure vision teachings are acceptable in these traditions, however, not entirely so.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 10:54 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Queequeg said:

Just be a kind human being. A supportive friend. Reach out to let people know they are cared about and appreciated.

PeterC said:

Discussions about race in any context seem always to degenerate into white people offering all sorts of opinions about non-white people. A lot of non-white people in the US experience obstacles that white americans don't really understand. They would do much better just to be welcoming, to listen and to be helpful, and not to overthink it.

Malcolm wrote:

The point is that there is a huge amount of effort to erase thus fact, by white people.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 11:37 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

dharmafootsteps said:

Just saw an ad on Facebook for an A. H. Almaas talk about Dzogchen:

<https://online.diamondapproach.org/a-h-almaas-lecture-series-dzogchen-understanding-garab-dorjes-three-vital-points-or-ahls5-fa21>

It doesn't mention it here, but the Facebook add said that he will talk about why "Norbu's" approach didn't really work in the west, and there's a great deal of misunderstanding in western students. He will apparently share how westerners can understand it more like Tibetans.

Anyone know the history here? I've heard of Almaas spoken about respectfully a few times in the DC, I thought I remembered hearing that he's a student of ChNN.

Author: Malcolm

Date: Sunday, October 3rd, 2021 at 11:38 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

PadmaVonSamba said:

. But how different is that from saying “all lives matter”?

Malcolm wrote:

If Black lives don't matter, then not all lives matter. Case in point Gabby Petitto, as opposed to the hundreds of black and native women murdered every year.

Author: Malcolm

Date: Monday, October 4th, 2021 at 12:38 AM

Title: Re: Ordination in Tibetan Traditions and Being Vegan?

Content:

James84 said:

Is it possible to ordain in any of the Tibetan traditions and stay vegan? I have debated on posting this since I know the vegan/vegetarian topic can spark a lot of debate and controversy, but I can not find any information about it online so I wanted to ask here since many seem knowledgeable. Coming from the East Asian traditions I know it is possible there, but unsure on Tibetan traditions. Metta

Malcolm wrote:

Sure. There is no requirement to eat meat in Buddhism. However, in all schools you are not allowed to reject food which is donated to you. The exception to this are those bhikshus who adopt the ten ascetic vows.

In East Asian traditions, monks are generally expected to be vegetarians.

Author: Malcolm

Date: Monday, October 4th, 2021 at 2:06 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Crazywisdom said:

But a good teacher should know when and how to break that egotism and pull the rug out from under you.

Malcolm wrote:

The best teachers let you break your own ego, then it never comes back.

Author: Malcolm

Date: Monday, October 4th, 2021 at 2:24 AM

Title: Re: Ordination in Tibetan Traditions and Being Vegan?

Content:

James84 said:

Is it possible to ordain in any of the Tibetan traditions and stay vegan? I have debated on posting this since I know the vegan/vegetarian topic can spark a lot of debate and controversy, but I can not find any information about it online so I wanted to ask here since many seem knowledgeable. Coming from the East Asian traditions I know it is possible there, but unsure on Tibetan traditions. Metta

Könchok Thrinley said:

Absolutely no problem. Here is a good bunch of resources.

<http://www.shabkar.org/vegetarianism/index.htm>

All I would only advise is to realise that dharma should be a priority not some dietary preference. I personally try to be vegan as much as possible, however when food with meat is offered I take it as it creates a link between me and the person and they are being generous in however small amount and since I am on the path (however badly and trust me I am very bad at this) sooner or later I will attain enlightenment hopefully (probably in billions of eons, but still that is something) and so I will be able to benefit them.

Also during tsok I take the meat if it is there as them the rules.

We have to realise that veganism is still seeing things through materialistic viewpoint. They care only about the animals current life not other lives. While dharma cares also about the future lives. So try to make connection with the animals, say mantras in front of them and most importantly do not create bad views of masters and disciples based on what they eat or not eat.

Few months back I saw vegans bashing a theravada monk for saying when monks are allowed to eat food, citing one "quote" from Buddha and completely ignoring the rest. That is bad, he did nothing wrong just shared the teachings.

So yeah... to end my ramble. Ofc you can be vegan buddhist, there is a plenty of us. Also whatever I wrote is just my view. No need to take it too seriously.

James84 said:

Thank you for your reply. How would it work if a monk was vegan and the monastery was having tsok? I understand that if they were offered meat they would have to accept it, but not consume it themselves.

Malcolm wrote:

As long as you never become a practitioner of Highest Yoga Tantra, this will never be a problem and you will never have to participate in a tsok.

James84 said:

Although with meat being a part of tsok, how would that work for a monk trying to be

vegan or vegetarian? Could they simply visualize themselves eating it, or must consumption of meat be taken during these rituals? If it is required that leads me to believe one could not be fully vegan and a Tibetan monastic.

Malcolm wrote:

You are generally required to just taste it, at minimum. Otherwise, it is a serious infraction. However, these days, Karma Kagyu monasteries are favoring meatless tsoks, even though I don't agree with this practice.

The best way to avoid this issue in Tantric teachings is to pursue only the lower tantras.

Author: Malcolm

Date: Monday, October 4th, 2021 at 2:26 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

PadmaVonSamba said:

So, the question is, what is the reason why a Buddhist center which is open and welcoming to everyone would mostly/only attract people from a certain demographic?

Malcolm wrote:

Generally, because they do not reach out.

Author: Malcolm

Date: Monday, October 4th, 2021 at 3:06 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

We publicize our events where we can, use the Buddhanet email list for intra-sangha communication type stuff back in the days that we had in person retreats yearly, people put flyers at the college, etc. I feel like specific "outreach" events targeted to racial and other demographics get ethically dicey in all sorts of ways.

Malcolm wrote:

I see your point, since we do not, in general, evangelize. However, I believe there are many young people of color who are doubtless looking for an alternative in their spiritual life to theism. Both the young men I referred to earlier were involved with Vaishnavism prior to abandoning that and becoming interested in Buddhism.

Author: Malcolm

Date: Monday, October 4th, 2021 at 9:31 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

"The term professional–managerial class (PMC) refers to a social class within capitalism that, by controlling production processes through superior management skills, is neither proletarian nor bourgeois. This group of middle class professionals is distinguished from other social classes by their training and education, typically business qualifications and university degrees,[1] with occupations including academics, teachers, social workers, engineers, managers, nurses, and middle-level administrators.[2] The professional–managerial class tends to have incomes above the average for their country.[3]"

...

Edit: this thread went off the rails a long time ago, and probably ought to be split off from the original one and moved somewhere else. I don't like the idea that people come here looking for information about Buddhism and discover that every thread devolves into a 5 page long political flame war.

Malcolm wrote:

Yes, this exactly who, I am talking about. All of them. They voted for Trump, in large numbers.

Author: Malcolm

Date: Monday, October 4th, 2021 at 8:27 PM

Title: Re: Vajrasattva root text/tantra

Content:

Toenail said:

Always wondered about what the root tantra of Vajrasattva is. Where the mantra etc is first mentioned. Is it translated? Is there an empowerment for it?

Malcolm wrote:

Sarvatathagata-tattvasamgraha, the root tantra of yoga tantra. Originally, there was no separate empowerment for this deity.

Author: Malcolm

Date: Monday, October 4th, 2021 at 8:39 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

.

The thing that changed in me was connected to developing bodhicitta from extremely

slight to a little less slight. And I kind of realised that politics always = asura mentality. It is always about victory, and about vanquishing "those immoral" others. This can be coarse to the degree of actual violence, or extremely subtle, to degree of the merest thought of righteousness justifying moral-political superiority. If one retains this in the mindstream, one will part from bodhicitta.

Malcolm wrote:

The Asura mentality means being jealous of what others have and feeling cheated by them. The deva mentality means being proud of one's status and entitled to one's possessions, without caring for others.

The lesson of the destruction of the city Tripura for us is not that devas should overcome the asuras in a vicious class struggle, but rather, the devas should contribute to the welfare of the asuras because the trunk of the wishfulfilling tree grows through their land, so they have rights to its fruit also. Politics done right, like FDR, Johnson, etc, keep this in mind. Politics done wrong, the GOP since Hoover, ignore this to our collective peril.

Author: Malcolm

Date: Monday, October 4th, 2021 at 9:11 PM

Title: Re: Vajrasattva root text/tantra

Content:

Toenail said:

Always wondered about what the root tantra of Vajrasattva is. Where the mantra etc is first mentioned. Is it translated? Is there an empowerment for it?

Malcolm wrote:

Sarvatathagata-tattvasamgraha, the root tantra of yoga tantra. Originally, there was no separate empowerment for this deity.

Toenail said:

What does it say about the mantra?

Malcolm wrote:

It's used for purifying misdeeds and downfalls.

Author: Malcolm

Date: Monday, October 4th, 2021 at 9:27 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Queequeg said:

If Catholicism with its Roman mysticism, unmolested by the Protestant revolution had encountered Japanese Mahayana, the conversations between Tendai acharyas and Catholic monks - if we could suspend the missionary impulses of the Catholics - might

have been an interesting encounter between two catholic approaches that each entertained great intellectual flexibility and comparable mysticism.

Malcolm wrote:

We already have an example this. A Jesuit priest went to Tibet:

Mission to Tibet recounts the fascinating eighteenth-century journey of the Jesuit priest ippolito Desideri (1684 - 1733) to the Tibetan plateau. The italian missionary was most notably the first european to learn about Buddhism directly with Tibetan schol ars and monks - and from a profound study of its primary texts. while there, Desideri was an eyewitness to some of the most tumultuous events in Tibet's history, of which he left us a vivid and dramatic account.

Desideri explores key Buddhist concepts including emptiness and rebirth, together with their philosophical and ethical implications, with startling detail and sophistication. This book also includes an introduction situating the work in the context of Desideri's life and the intellectual and religious milieu of eighteenth-century Catholicism.

And Jesuits were in Japan, but it seems Francis Xavier took no pains to learn about any form of Buddhism. And as you know, the Catholics attempted to purge Buddhism from Kyushu, beginning in 1562.

Author: Malcolm

Date: Monday, October 4th, 2021 at 9:59 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

PadmaVonSamba said:

Well, the Bodhisattva is trying to save beings too.

Malcolm wrote:

Is that why there is so much white rage in Buddhist studies?

Author: Malcolm

Date: Monday, October 4th, 2021 at 10:03 PM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

SilenceMonkey said:

I listened this this interesting interview today with the author of "The Body Keeps the Score," Bessel Van Der Kolk. Among other alternative therapies, he talks about the

benefits of MDMA in healing trauma and personal limitations.

<https://www.nytimes.com/2021/08/24/opinion/ezra-klein-podcast-van-der-kolk.html>

Malcolm wrote:

There is no doubt that these kinds of drugs, when used as MEDICINE, can be beneficial. It is when they are used for pure recreation, for example, in hot sweaty dance clubs, that things become more dicey, or as "therapy" by unscrupulous new agers who have no clue what they are doing:

Author: Malcolm

Date: Monday, October 4th, 2021 at 10:27 PM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

Aemilius said:

And thus Paul Harris or anyone else would be completely, or at least to some extent, free from the grasp of limited, distorted, false, and materialistic view of history.

Malcolm wrote:

Modern historical method is not false, it is, as much as possible, empirical and evidence-based. It is limited in so far as the evidence that can be mustered is limited.

Assertions by the ancients that cannot be empirically verified or disproven are left aside as unproven— not false, not true, just unverified. Things like the geocentrism, etc., which are demonstrably false, given the evidence, of course ought to be left in the dustbin of mistaken notions. Axial mountain myths are understandable and inspiring, but in the end they are just myths.

Also ancient scholars weren't dummies. For example, Sakya Pandita shows, based on textual sources, namely the Mahābharata, that identifying Kailash as Mt. Meru is impossible. Ancient scholars too had their empirical standards of evidence, especially ancient Buddhist scholars. The thing about empirical knowledge is that it changes with the evidence, as it should.

When one is writing history, one must adhere to what can be empirically shown with evidence. Otherwise, it is not history at all. It is just opinion and conjecture. The very real inability to distinguish between opinion and conjecture on the one hand, and evidence on the other, is one of the great failings of the modern educational system, which has largely abandoned rationality in favor of technology. Some of the stupidest, most gullible people I have ever met are really good at math, engineering, and applied science. But when it comes to anything else, dumb as rocks.

Author: Malcolm

Date: Monday, October 4th, 2021 at 10:53 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies

Scholarship

Content:

Queequeg said:

If Catholicism with its Roman mysticism, unmolested by the Protestant revolution had encountered Japanese Mahayana, the conversations between Tendai acharyas and Catholic monks - if we could suspend the missionary impulses of the Catholics - might have been an interesting encounter between two catholic approaches that each entertained great intellectual flexibility and comparable mysticism.

Malcolm wrote:

We already have an example this. A Jesuit priest went to Tibet:

Mission to Tibet recounts the fascinating eighteenth-century journey of the Jesuit priest ippolito Desideri (1684 - 1733) to the Tibetan plateau. The italian missionary was most notably the first european to learn about Buddhism directly with Tibetan schol ars and monks - and from a profound study of its primary texts. while there, Desideri was an eyewitness to some of the most tumultuous events in Tibet's history, of which he left us a vivid and dramatic account.

Desideri explores key Buddhist concepts including emptiness and rebirth, together with their philosophical and ethical implications, with startling detail and sophistication. This book also includes an introduction situating the work in the context of Desideri's life and the intellectual and religious milieu of eighteenth-century Catholicism.

And Jesuits were in Japan, but it seems Francis Xavier took no pains to learn about any form of Buddhism. And as you know, the Catholics attempted to purge Buddhism from Kyushu, beginning in 1562.

Queequeg said:

I wonder if things would have been different if the Jesuits had arrived in Japan by themselves without armed trade missions? I'm guessing the isolation of Tibet limited the efforts of Europeans to open direct trade, and so Jesuits like Desideri showed up pretty much on their own and were forced to navigate individually, whereas the Jesuits in Japan came with some imperial power that maybe enabled their missionary arrogance and closed their mind to more open engagement, and conversely, got them greater suspicion from the samurai who would see them not as relatively harmless nerds but rather the apparatus of those greedy traders with dreams of colonization.

Malcolm wrote:

It as not all roses:

However, it would appear that about the time that Gioachino reached Rome, persecution of the Capuchins broke out in Lhasa. The jealous Tibetan monastic community viewed the open patronage of the missionaries by Polhanas and other highly placed secular officials with increasingly intolerable disfavor. The tension increased

until one day in May 1742 when several hundred furious Gelugpa lamas invaded the royal palace and upbraided Polhanas for his partiality. The Tibetan ruler, terrified of meeting the same fate as his unfortunate predecessors, immediately declared that the Capuchin priests had fallen from his favor. The frightened king of Tibet also forbade the missionaries from preaching Christianity in the country, except to outside traders. The Tibetan government further ordered that local converts be hunted down, placed in Chinese wooden collars (cangue), and flogged. Tremendously frustrated by this turn of events, the Capuchin fathers began to realize that the time had arrived for them to abandon their work. A momentary compromise was reached between the Capuchins and the Lhasa authorities when Polhanas reluctantly allowed the priests to preach only on condition that they should declare Tibetan Buddhism to abound in goodness and perfection. The friars lingered on in Lhasa for another two and a half years until April 1745 when the valiant Father Orazio della Penna finally acknowledged himself beaten, and resolved to abandon the mission.

<https://www.usfca.edu/sites/default/files/pdfs/report-36-dec-2004.pdf>

Author: Malcolm

Date: Monday, October 4th, 2021 at 10:56 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Zhen Li said:

I am suggesting that the dichotomy between literalism and symbolism is not manifest in premodern Buddhism.

Malcolm wrote:

The distinction between literalism and symbolism is an extremely important part of Vajrayāna exegesis, especially in the tantras.

But we see it in the sūtras too, where we find the Buddha exhorting people to kill, steal, etc.

So, I think you cannot make argument you are proposing.

Author: Malcolm

Date: Monday, October 4th, 2021 at 11:46 PM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

ronnymarsh said:

On Nagarjuna's part, when you read his major works, you realize that his entire foundation is only the Agamas, particularly those of the Sarvastivada school.

Malcolm wrote:

No. His foundation was Mahāyāna, which is made clear in the Ratnavali.

In the MMK and its branches, he criticized views found in all the śrāvaka schools. Āryadeva was himself also clearly a Mahāyānī.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 12:10 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Heimdall said:

However, the truth is, many of us prefer to practice the religion how it was historically practiced, disconnected from Western ("white") interpretations that use Buddhism as an insipid front to advance certain Western sociopolitical opinions.

Malcolm wrote:

That's a fantasy. There is no way you can practice Buddhadharma in a hermetically sealed environment that ignores where you are.

Heimdall said:

The narrative of "majority" identity groups oppressing "minority" identity groups and the oppressed identity groups, by virtue of being oppressed, have morally correction sociopolitical opinions, is a Western theory that has nothing to do with Buddhism, and to the extent that it's affected Asian Buddhism, that's by virtue of Western corruption.

Malcolm wrote:

There is no such thing as an ideal-type, pure Asian Buddhism. Demonstrably, Buddhism has been affected by ideas from the west nearly from its inception, for example, the adoption by the Bactrian branch of Sarvāstivādin school of Aristotle's four causes, as well as Greek atomism, etc.

What is new, for Buddhism to deal with in the West is the West's history of imperialism, genocide, and slavery, and how this is has negatively impacted people of non-European ancestry, for example, the near-extinction of Buddhism in Śrī Lanka under the British, the purge of Buddhism in Japan, following nationalist and modernist impulses when Japan was engaged in a process of assimilation to modern capitalism, and so on. This continues as westerners of European descent— blind to their economic privilege which they received as the inheritors 500+ years of Western imperialist expansion and oppression—adopt Buddhism without seeing that their privilege, when it goes unrecognized, can serve to limit the participation of people of non-European descent in Buddhist teaching and practice in the United States, Canada, England, France, Germany, and so on, including people of descent from Buddhist countries.

For example, when I was in China, many Tibetans were quite jealous of the amount of teachings I had received, and I experienced the same comments from monks from India. White people in America and Europe are given special privileges and access to teachings often unobtainable for common, average Tibetans.

Heimdall said:

By the way, if "whiteness" was such a problem that we should dismiss social opinions by virtue of genetics, we should disavow Buddhism altogether, considering the Buddha, according to the 32 marks, had blue eyes.

Malcolm wrote:

There are many people who have blue eyes who are not "white." "Blue eyeness" is a recessive gene, which has only existed in human populations for 6,000 to 10,000 years or so.

Of course, we do have to keep in mind that people with blond hair were forbidden to ordain as monks at one time. So there is that.

But you seem to think this is about dismissing social opinions on the basis of genetics. By your statement, I can see you spent absolutely no time with the articles cited. So, react away, since that what reactionaries do.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 12:16 AM

Title: Re: The Myth of Progress

Content:

Dharmasherab said:

These questions of adaptation were a matter of intense debate in the 13th century when Sakya Pandita cautioned his fellow Tibetans, "Since there is nobody in the three realms wiser than the Buddha, one should not adulterate the sutras and tantras that he taught. To do so is to abandon the doctrine and disparage the Noble Ones."

Malcolm wrote:

People who quote Sakya Pandita need to be careful, lest they be hoisted on their own petard.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 12:51 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

That's a fantasy. There is no way you can practice Buddhadharma in a hermetically sealed environment that ignores where you are.

Heimdall said:

Cool, so why are you claiming that those who are different than you, and come from a different environment than you, are morally inferior by virtue of Buddhadharma? If not by Buddhadharma, then what's your intent posting this on a Buddhist forum.

Malcolm wrote:

Non sequitur—please show me where I made such a claim.

Heimdall said:

A "Cultural" Hegelian dialectic is not one of those features, and to shun Western corruption of Buddhism while using Western ideas disguised as Buddhism is hilarious,

Malcolm wrote:

Non sequitur—please me where I once invoked Hegel or Marx.

Heimdall said:

See my other post, don't think Buddhist countries aren't without bloodshed. There's a reason why Koreans hate Japan.

Malcolm wrote:

Non sequitur—please show me where I implied that Buddhist countries are free from wars and bloodshed.

Heimdall said:

Yes, because the grouping of an entire group of people by virtue of their skin pigmentation, and then using that grouping to draw socio-political moral truths, is absolutely stupid.

Malcolm wrote:

Non sequitur—please show me where I made that claim.

Heimdall said:

I agree that Westerners should not be re-interpreting Buddhism through Western eyes, including Judeo-Christian (especially American Protestant, "Protestant Work Ethic") normative behavior, but those who subscribe to Liberal sociopolitical should realize they stand in glass houses.

Malcolm wrote:

Non sequitur—please show me where I advocated interpreting Buddhism through a western lens.

Heimdall said:

Their own interpretation of the world is purely Western, so who are you to stone Angulimala?

Malcolm wrote:

Your responses consists of nothing but non sequiturs. What are you so mad about? Try reading the articles rather than behaving like another defensive white guy who privilege is being questioned.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 12:55 AM

Title: Re: The Myth of Progress

Content:

Dharmasherab said:

So I can reassure he did take care when quoting Sakya Pandita.

Malcolm wrote:

Yeah, he really didn't. I am Loppon Kunga Namdrol, also of the Sakya school. HH Sakya Trichen is one of my main teachers too, from whom I have received all the main teachings of the Sakya school. I have also received the transmission for Sapan's Three Vows, so I am intimately familiar with its contents. Sapan did not approve of termas, which Jampa Thaye practices (Konchog Chidu). Hence, hoisted in his own petard.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 1:11 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

Is that why there is so much white rage in Buddhist studies?

PadmaVonSamba said:

Is there!??

nightbloom said:

No. "White rage" is an abusive rhetorical weapon

Malcolm wrote:

Pretty clear you did not read the articles as well. Sigh.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 1:13 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:
nightbloom said:
For example, this:

Malcolm wrote:
What are you so mad about? Try reading the articles rather than behaving like another defensive white guy who privilege is being questioned.

nightbloom said:
The point is to represent your opponent as a hysterical cry-baby, while indicating that one has risen above such crude defensiveness and attachment to privilege oneself. It's manipulative and underhanded.

Malcolm wrote:
More reaction rather than addressing the issue. It's amazing how accurate Ann Glieg is on this subject. White guys get questioned on their privilege, they react defensively.

Author: Malcolm
Date: Tuesday, October 5th, 2021 at 1:14 AM
Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship
Content:
nightbloom said:
This tends to look like a specific set of things when we're talking about upper-middle class whites, and especially upper-middle class white liberals (who dominate Buddhist Studies).

Malcolm wrote:
That is why is so ironic that they, upper middle-class, liberal, white men are the ones who are the most reactive to this point.

Author: Malcolm
Date: Tuesday, October 5th, 2021 at 1:26 AM
Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship
Content:
Heimdall said:
I'll throw the "non sequitur" back at you because this isn't me refuting a claim you made. I simply said that it's highly probable that your purpose here was to morally shun by virtue of Buddhadharma, otherwise you wouldn't have posted it here.

Malcolm wrote:
No, my purpose was that I thought Ann Gleig's experience with white men in Buddhist studies was interesting, and that it should be shared.

Heimdall said:

Non sequitur—please me where I once invoked Hegel or Marx.

Any time you use contemporary Liberal Western socio-political models that posit one identity group "systemically oppressing" another by virtue of identity alone and the amorphous "social structures" in place, you necessarily imply Marx and Hegel because that "class binary" of "oppressor" and "oppressed" is simply the Marxist dialectical structure except the "classes" are swapped with identity groups.

Malcolm wrote:

Umm, ever hear of racial covenants? Black slaves being counted as 3/5ths of a person for electoral demographics. The 1830 Indian Relocation Act? Apartheid?

Heimdall said:

Non sequitur—please show me where I implied that Buddhist countries are free from wars and bloodshed.

Again, throwing the non sequitur back at you, because that wasn't my claim. My claim was that you can apply this same dialectical structure to Buddhist countries imposing religion and oppressing minority groups too, albeit to a lesser extent than the Catholic and Protestant West.

Malcolm wrote:

Your comment remains a non sequitur. And, the notion that one class might oppress another certainly did not begin with Marx, or Hegel. The Buddha was quite concerned about it as well, which is why he rejected varna, the idea that birth made you a better person.

Heimdall said:

Non sequitur—please show me where I made that claim.

In your original post and in this post, where you claim the problem of "angry whiteness" and that I'm a "defensive white guy". You are necessarily rooting moral aptitude and political opinions in identity. You don't know anything about me, much less that I am an "angry white guy", yet you are presuming so because you necessarily connect moral aptitude and political opinions with identity.

Malcolm wrote:

No, actually I don't claim the problem of angry whiteness. I posted an article about a woman in academia's real world experience with angry white guys, who sound an awful lot like you. It's both funny and sad. I think that amounts to tragedy.

Heimdall said:

Non sequitur—please show me where I advocated interpreting Buddhism through a western lens.

By advocating for an interpretation of Buddhism through Western Liberal socio-political ideology, you are necessarily doing so, whether you claim otherwise.

Malcolm wrote:

But I wasn't, which is why your responses are so hilariously off the mark. I was talking about a WESTERN ACADEMIC DISCIPLINE called BUDDHIST STUDIES which often has nothing to do with Buddhism at all. But please, continue on your quixotic campaign.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 1:28 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

nightbloom said:

The ones in the OP? No, I didn't, I admit.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 1:30 AM

Title: Re: The Myth of Progress

Content:

Johnny Dangerous said:

Heh, I can agree with his general tone here but it is a funny quote to use when someone is practicing an "innovation" of sorts I.e. Terma. Maybe he just wrote it with his Sakya hat on.

Malcolm wrote:

No, since he cites Padmasambhava in the end. For early Sakyapas like Sapan, Padmasambhava was an important imperial period figure, but he and others in his milieu were very resistant to the nascent mythopoeia about Padmasambhava by Nyangral, Guru Chowang, and others in the late 12th and the 13th century Nyingma scene connected with the burgeoning treasure tradition.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 2:13 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

nightbloom said:

The ones in the OP? No, I didn't, I admit.

I skimmed them. I thought the second one had some substance, though I agree with Heimdall that the framing reflects an ideological orientation that has many serious problems. It's unfortunate, because what's legitimate in the critique will ultimately be dragged down with the political movement that currently monopolizes discussion of these topics.

Malcolm wrote:
Another fact free assertion.

nightbloom said:
The first article, on the other hand, was terrible, and a good example of what I described in my above post. Someone expressed contempt for the author's ideas - she took this as proof that her ideas are valid and any poor reception of them reflects pathological defensiveness.

Malcolm wrote:
Pretty clear you did not read the article carefully.

Author: Malcolm
Date: Tuesday, October 5th, 2021 at 2:22 AM
Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship
Content:

nightbloom said:
Anyway, the point I'm trying to make here is that your mockery of Heimdall...

Malcolm wrote:
I did not mock anyone.

nightbloom said:
and your treatment of his remarks as indicative of a psychological affliction, rather than a viewpoint rooted in his own observations, is abusive and illustrates exactly how this kind of political rhetoric gets weaponized in personal disputes.

Malcolm wrote:
Sorry, but his response was a series of complete and total quixotic non sequiturs. But go ahead and ride to his rescue, Sancho Panza...which brings to mind the fact that the Cervantes novel was set right after the expulsion of the Moriscos, the Moors, for well, their identity. By whom? By a bunch of racist, xenophobic white guys:

<https://www.jstor.org/stable/2953315>

Author: Malcolm
Date: Tuesday, October 5th, 2021 at 2:28 AM
Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Genjo Conan said:

They're just "oh noes SJWs in Buddhism."

nightbloom said:

Why does thinking/saying "oh noes SJWs in Buddhism" necessarily reflect "white rage" and not, for instance, simply an observation that the ideological framework of her argument is faulty and harmful? I don't understand why scorn for her argument is different from scorn for any other argument that the scorner thinks is bad.

Malcolm wrote:

You did not address any substantive part of her post. You and our friend Heimdall have committed at last these two fallacies: hasty generalization and genetic fallacy.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 2:30 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

nightbloom said:

Her article is basically "people on twitter rejected my critique of their cultural niche and made fun of me." It reeks of narcissism.

Malcolm wrote:

Let's add to that fallacies in which you have indulged: the ad hominem.

nightbloom said:

But this is a bad critique embedded in a very specific ideological paradigm.

Malcolm wrote:

Two points you have failed to demonstrate. So again, more fact free opinions from nightbloom.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 2:32 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

nightbloom said:

Why does thinking/saying "oh noes SJWs in Buddhism" necessarily reflect "white rage" and not, for instance, simply an observation that the ideological framework of her argument is faulty and harmful? I don't understand why scorn for her argument is

different from scorn for any other argument that the scorner thinks is bad.

Malcolm wrote:

You did not address any substantive part of her post. You and our friend Heimdall have committed at last these two fallacies: hasty generalization and genetic fallacy.

nightbloom said:

Which part(s) did you think was most substantive? If I've been unfair, I'll do it justice.

Malcolm wrote:

Try reading it again. Genjo Conan already gave you a hint.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 2:41 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies

Scholarship

Content:

nightbloom said:

Thus today we see many attempts to "address" various oppressions within the context of capitalism, leaving capitalism intact as the dominant mode of social relations. E.G, "we need more black CEOs," corporate inclusivity, a whole industry of activists selling books and seminars and so on.

Malcolm wrote:

As long as we have capitalism (for the long term), yes, we need to have more black ceo's, inclusivity, and so on. That requires no thought at all. We live in a capitalist world, for the time being, and so we have to deal with these issues in the context of capitalism. In what other context can we deal with them?

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 2:42 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies

Scholarship

Content:

Norwegian said:

Care to share with us the names of the leftists who are guilty as charged, as you accuse them, and mention which texts they wrote related to this? Especially since you say "so much of 21st century leftism", as that comes across as a rather serious and significant amount. There must be a lot, so names and titles would be helpful.

nightbloom said:

I tried to respond to this a moment ago, and it got lost in the void. Anyway, no, I'm not going to give you an annotated bibliography on the subject. But see Johnny's post above

- it's true that the old class-based Marxist orthodoxy gave way to a much broader critique of power (with its own strengths, but also many weaknesses). And what has happened, in the long run, is that capitalism has in some sense "recuperated" all of these hazier criticisms. Thus today we see many attempts to "address" various oppressions within the context of capitalism, leaving capitalism intact as the dominant mode of social relations. E.G, "we need more black CEOs," corporate inclusivity, a whole industry of activists selling books and seminars and so on.

Norwegian said:

OK got it. No names, no nothing, just vague generalizations and accusations.

Malcolm wrote:

The technical term was coined by Peter C: "fact free opinions."

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 3:11 AM

Title: Re: The Myth of Progress

Content:

Malcolm wrote:

Yeah, he really didn't.....Sapan did not approve of termas, which Jampa Thaye practices (Konchog Chidu). Hence, hoisted in his own petard.

Dharmasherab said:

So this is based on the disagreement between whether termas are approved or not? Is it? How does that change one's understanding? In this instance what is your understanding of what Sakya Pandita mentioned?

*HH Sakya Trichen is my main teacher in Vajrayana (I am new to Vajrayana and joined in 2016).

Malcolm wrote:

Well, I have been around in 1989.

My point was and is, one needs to be careful in invoking Sapan when complaining about "progress," if you yourself are engaged in practices which Sapan scoffed at—in Jampa Thaye's case, both Kagyu Mahāmudra and the terma tradition. Trying to position yourself as a Buddhist conservative using Sapan as an authority when yourself engage in practices of which Sapan plainly rejected, well, a little inept. Otherwise, I am sure Jampa Thaye is a nice fellow. I never met him.

Dharmasherab said:

In this instance what is your understanding of what Sakya Pandita mentioned?

Malcolm wrote:

One should rely on a doctrine taught by the Buddhas, realized by mahasiddhas, commented upon by panditas, and translated by the lotsawas. That's it. All of Thaye's

other remarks are just so much conservative whinging that have nothing to with Buddhadharma. I mean, what are we to make of Aśoka murdering 18,000 Jains over a satirical cartoon? Continue to revere him as the ideal Dharmarāja? Come on.

This, "The rejection of progress as incompatible with the very nature of dharma...", is a ridiculous assertion, as ridiculous as those people whom Salya Pandita chided for rejecting medicine because some people imagine, foolishly, that accepting medicine to cure illness means one has no faith in Dharma.

He directly contradicts himself in the very next passage:

The Mahayana notion of universal enlightenment should not, however, be misunderstood as a claim that progress toward Buddhahood is somehow structured into the very nature of the world, and that we are always reaching ever closer to it. Instead, its sense is that all beings will obtain enlightenment because they are primordially pervaded by buddhanature, the true nature of reality itself.

If the true nature of reality is buddhanature (it isn't, only sentient beings have buddhanature, not rocks and trees) then progress towards buddhahood is structured into the nature of the world.

This is also poorly written, "Buddhism offers a contrary idea of history. It teaches us that history, as the manifestation of samsara, is essentially cyclical in nature." Buddhism does not teach anything at all about history. History is a modern, empirically-based discipline, which did not exist in the time of the Buddha. At best, during the time of the Buddha, there was only "Itihasa," that is, just so stories.

The funny thing, he could be criticizing the right wing author, Francis Fukuyama here, "The notion of inevitable progress has been so tenacious that today's dominant liberal and Marxist ideologies, which have in one way or another sought to replace Christianity, have swallowed its historical narrative without demur. They have merely recast it in terms of an inevitable social and intellectual progress culminating in the end of history itself." Of course, Fukuyama retreated from his neoconservative ideals in the wake of the Iraq war:

<https://www.spiegel.de/international/interview-with-ex-neocon-francis-fukuyama-a-model-democracy-is-not-emerging-in-iraq-a-407315.html>

Finally he says, in contradiction to his whole spiel, "The task before us in the 21st century is not to alter the timeless message of the Buddha, but, once we have received it fully (a process which may well have some way to go!), to present it in the language and organizational forms most appropriate for the contemporary situation."

This happens organically anyway. There is no need to contrive this, especially by going off like some Buddhist William F. Buckley Jr. on the supposed tragedies of "liberalism." What people have to do is learn Tibetan, receive the teachings, do the retreats, and

pass on the teachings. Personal politics has very little to do with this process. But when people begin citing people like Sapan, who was a strict formalist when it came to discerning which teachings were of valid provenance as opposed to Tibetan innovations, they had better make sure they are not hoisting themselves on their own petards.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 3:24 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

nightbloom said:

I tried to respond to this a moment ago, and it got lost in the void. Anyway, no, I'm not going to give you an annotated bibliography on the subject. But see Johnny's post above - it's true that the old class-based Marxist orthodoxy gave way to a much broader critique of power (with its own strengths, but also many weaknesses). And what has happened, in the long run, is that capitalism has in some sense "recuperated" all of these hazier criticisms. Thus today we see many attempts to "address" various oppressions within the context of capitalism, leaving capitalism intact as the dominant mode of social relations. E.G, "we need more black CEOs," corporate inclusivity, a whole industry of activists selling books and seminars and so on.

Norwegian said:

OK got it. No names, no nothing, just vague generalizations and accusations.

Brunelleschi said:

Ok, come on. To claim that there has not been a shift from a focus on class to a wider focus on issues such as race (I take it you're familiar with the term intersectionality) is not correct.

Malcolm wrote:

And what's the problem with that, other than it makes old schools Marxists uncomfortable. After all, Black people were seriously marginalized in the Socialist movement in the United States as well. Nevertheless, there are many Black leftists who wish to tone down the topic of race, people like Cornell West, etc.

Other black intellectuals, like Keeanga-Yamahtta Taylor, point out that in America:'

Brunelleschi said:

"Not only do Black people suffer class oppression," said Professor Taylor of Princeton, "they also suffer racial oppression. They are fundamentally more marginalized than white people.

Malcolm wrote:

<https://www.nytimes.com/2020/08/14/us/adolph-reed-controversy.html>

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 3:28 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Heimdall said:

This book is foundational in Western Academia, read it.

Malcolm wrote:

No it isn't. I for one have never heard of this book until today.

I think you are confusing this with Zinn's People's History of the United States, which is very wide spread in schools in the US. You should read it. It's a thought provoking book.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 3:48 AM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

ronnymarsh said:

...it is even the only text quoted in Nagarjuna's Mulamadhyamakakarika

Malcolm wrote:

One, this is quite well known. But a little misleading. Many people have overlooked the fact that the maṅgala of the MMK is a formula found in the PP sūtras.

Thus, this factoid does not have the implication you seek, i.e. that Nāgārjuna only based himself on the Agamas, since it is directly contradicted by other Mahāyāna works he composed.

The reason he only cites that verse is because the śrāvaka scholars who were his contemporaries did not understand the meaning of dependent origination.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 3:49 AM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

Caoimhghín said:

Why do you think Ven Nāgārjuna would have been using Sarvāstivādin āgamasūtras necessarily?

Malcolm wrote:

Good question, since he was quite likely a Sammitiya.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 3:53 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

Conflating those things is just incorrect.

Malcolm wrote:

The people most fixate on race these days are the right. They are the ones who are losing it over CRT and so on.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 4:05 AM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

Caoimhghín said:

Why do you think Ven Nāgārjuna would have been using Sarvāstivādin āgamasūtras necessarily?

Malcolm wrote:

Good question, since he was quite likely a Sammitiya.

Caoimhghín said:

The interlocutor in the Madhyamakaśāstra is apparently Sammitiya. It would make sense if Ven Nāgārjuna was a dissident from the same, critiquing it from an insider's perspective and putting authentic words into his interlocutor's mouth in the MMK.

Malcolm wrote:

yes, we infer this from Nāgārjuna's sole state preference, that is, for the avipranāśa theory of karmic residuum, that and the fact that the Sammitiya school was dominant in Andra Pradesh, where he apparently resided.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 4:13 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Dharmasherab said:

Buddhism should not get involved in politics. Whatever the political solutions that we have are there because of the political issues that they promise to address. One of the truths of all conditioned things is that all things that are conditioned are impermanent. The issues we have now will eventually undergo different changes and at some point they will become irrelevant. Therefore the political solutions which were meant to

address those issues will also become irrelevant. The gaze of the public as well as the commitment of activists are shifting from one issue to another from time to time. When issues are no longer relevant they will move on to the next big issues. They will occupy one bandwagon and when that is of no use then they will move onto the next big bandwagon.

Malcolm wrote:

The technical term for this is "Spiritual bypassing."

Dharmasherab said:

We have already seen this with the hippy movement where hippies were seen in the public eye and the media as being active against the Vietnam War.

Malcolm wrote:

This political act did more to end the Vietnam war than any other:

Thích_Quảng_Đức_self-immolation.jpg (22.22 KiB) Viewed 337 times

Dharmasherab said:

I do question whether Buddhism is just used as a platform or launchpad to propagate people's political agendas. I don't want to mention names but there are so called 'teachers' who instill politically progressive views in their teachers where those who receive the teachings won't be able to clearly distinguish between what is Buddhist and what is political.

Malcolm wrote:

Don't worry. I clearly distinguish between Dharma and my political views. But just as a politically conservative teacher is likely to influence their students to have a conservative point of view, the same is true of politically liberal teachers. Luckily, reality is on the side of the liberals.

Dharmasherab said:

In the centres of Lama Jampa Thaye, discussion on politics is discouraged.

Malcolm wrote:

But he is clearly a conservative and feels no compunction at all in expressing his conservative viewpoint. There is a word for that, help me out.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 4:30 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

I do think that sometimes dynamics of pockets of the left create what I'd call 'angry young white boy' syndrome, but that's another story.

Malcolm wrote:

Sure, excesses of youth and all that. My excesses of youth happened in bars, not in rallies, right or left. And I hate political rallies, they remind me of high school sporting events. The only time in my life I ever went to one was a Bernie Rally in 2015. It was awkward and weird.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 4:43 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

Ideas do create, or at least condition, our perception of reality.

Malcolm wrote:

Yes, and one of things that stands out as a collateral damage of "ideas" is the harm they cause people when dangerous ideas are allowed to flourish unopposed, like the idea one can attain liberation by throwing oneself onto a trident, or that in a few years, since Armageddon is going down, so we have to spend absurd amounts of money subsidizing Israeli defense, or that we have to have a \$700 billion+ defense budget, etc. Hence, Buddhists had better be involved in the political life of their nations, or just be navel gazers who get rolled over by whoever the local warlords are, Muslims, Communists, etc.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 4:51 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

If I had a personal critique of the intersectionalists, that'd be it. It's not a moral critique at all, but a tactical one.

Malcolm wrote:

Well, just keep in mind that it all grew out of black radical feminist lesbians in the mid-70's explaining to their white colleagues that no, they were not going to abandon black men because of the racism that black people continued to experience, which their white counterparts did not and never would.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 4:53 AM

Title: Re: When does one "steal"?

Content:

Toenail said:

I took home some office appliances today from work because I need it at home. If I use it for a while and return it at some point, have I stolen it? Also that stuff is company

property, it has no single owner. The whole thing seems complicated. It is a serious question I have, not a joke.

Malcolm wrote:

It is stealing. It was not given to you to take home.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 4:54 AM

Title: Re: When does one "steal"?

Content:

GrapeLover said:

The Theravada vinaya and associated commentary say there is no offence if a bhikkhu takes an object with the intention of returning it later.

Malcolm wrote:

This is a little different than borrowing someone's rake.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 5:01 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

deemphasized or treated with outright hostility in places on the left today.

Caoimhghín said:

This is very true. No one is less welcome than "allies" on a "radical queer" outing, I can say from experience. I was briefly a member of a YorkU club called TBLGAY, "Trans, Bisexuals, Lesbians, Gays, and Allies at York University."

There was a huge hullabaloo over the supposed overemphasis on "allies" by having them in the acronym. It was changed to "and Asexuals," who are not an oppressed minority and never have been unless they were women, in order to disinclude "allies." They also banned non-POCs from the club collective. Stupid things happen at universities that people blow out of proportion. I was quite offended at the time, but got over it. And the idiot ideologues who ran the club into the ground after I and many others left were replaced by normal people. Life goes on. I don't even think of YorkU anymore hardly.

Malcolm wrote:

Yes, indeed, no one cares what freshman think, including most former freshman.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 5:12 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:
and have still found many of the younger people...

Malcolm wrote:
are generally impossible to work with anyway...

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 5:37 AM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

ronnymarsh said:
The entire doctrine of Nagarjuna is based on what is expounded in this Sutra, and it is even the only text quoted in Nagarjuna's Mulamadhyamakakarika

Caoimhghín said:
Why do you think Ven Nāgārjuna would have been using these Sarvāstivādin āgamasūtras necessarily?

ronnymarsh said:
Because he is a bhikkhu ordained by the Sarvastivada tradition. The Mahayana Buddhist schools are all heirs of the Sarvastivada school.

Malcolm wrote:
And your proof is? Atisha, for example, was a Mahāsaṃghika, this is well known.

ronnymarsh said:
If you take any bhikkhu ordained in the Tibetan tradition, you can see that he was ordained by the vinaya Mulasarvastivada, the one who at the root (mule) is the sarvastivada school.

Malcolm wrote:
Mūlasarvāstivādin is considered by historians to be a later tradition than the Sarvāstivādin tradition.

ronnymarsh said:
Likewise, if you take a fully ordained bhikkhu in the Chinese and Korean lineage (and in the traditional schools of Nara in Japan), they will be ordained by the Dharmaguptaka school, which is also a derivation of the Sarvastivadins.

Malcolm wrote:
Maybe.

ronnymarsh said:

Not all adherents have this notion, but basically we Mahayanists are the continuation of this Northern branch of Sthaviravada.

You see, take the lineage of all the patriarchs of Zen Buddhism, for example, as well as Shakyamuni Buddha's lineage in Tiantai, Huayan and Pure Land Buddhism.

In all these lineages we will start with Mahakashyapa, then Ananda, then Sanavasa, then Upagupta. So far, both the Theravada lineage and the Mahayana lineage have the same patriarch.

Malcolm wrote:

Ronny, the Mūlasarvāstivādins trace their line to Rahula, Buddha's son. Not to Upagupta.

ronnymarsh said:

From that point on, Theravada won't have any more patriarchs, but we will. After Upagupta we have Dhrtaka, then Miccaka, then Vasumithra, and others. These are all renowned monks related to the Sarvastivada school, up to the 14th patriarch, Nagarjuna.

The 21st is Vasubhandu, from the Yogacara school, and the list continues (in mutual agreement) to the 24th, Simhabodhi.

Afterwards Ch'an/Zen puts three names linking Simhabodhi to Bodhidharma, but that is not accepted among the other Buddhist Mahayana traditions, however, until the 24th all are in agreement on the succession.

Malcolm wrote:

Sorry, this is all unsupportable speculation.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 6:18 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Heimdall said:

An analogy - saying that Social Justice ideology has no crossover with Marxism...

Malcolm wrote:

You've said some pretty silly things in this thread, but this tops it. You do realize that "social justice" was something that emerged from Anglo-American analytical philosophy in the late 1960's? No Marxism there.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 6:54 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

nightbloom said:

Why does thinking/saying "oh noes SJWs in Buddhism" necessarily reflect "white rage" and not, for instance, simply an observation that the ideological framework of her argument is faulty and harmful? I don't understand why scorn for her argument is different from scorn for any other argument that the scorner thinks is bad.

Genjo Conan said:

White hostility toward racial progress--or indeed, to discussions about race--is a pretty well-recognized phenomenon, and it tends to take well-recognized forms. As I read Gleig's piece, the problem is not that some take issue with her argument. As I read Gleig's piece, the criticism she's complaining about doesn't concern the substance of her work (unless you feel that "keep playing the victim," or calling Gleig a "dharma pervert" is substantive criticism), but is rather a substance-free attack that is consistent with those patterns of white hostility. It is different from free-floating snark or scorn because it follows those patterns.

Put it this way: if I beat up a black man because we got in a bar fight, it's simple battery. If I beat up a black man while calling him the n-word, it might be a hate crime. There's the action, and then there are the circumstances attendant to the action. Those attendant circumstances don't change the nature of the action, but they change how we interpret it.

nightbloom said:

The truth is that even careful, reasoned argument with people who are principally concerned with "antiracism," "racial justice" or "abolishing whiteness" will frequently be taken as denial. I know from experience how quickly the viewpoints involved become unfalsifiable. It is really not so different from the kind of Christian who claims that everyone knows, in their heart of hearts, that the Christian revelation is true, but that we're all in denial about it out of pride, insecurity or resentment. Any argument against this position will be taken as just more refusal to see "the truth," and eventually this behavior provokes a backlash. Are some people insecure and unwilling to view themselves as participants in a harmful culture? Obviously (and frankly, I think this applies often to leftists, who refuse to acknowledge how self-serving and counterproductive their efforts are) - but all the rhetoric about "white fragility" and "white rage" is much more sweeping than that.

Take a step back. We're in history here together, not outside of it. The dominant ideological and moral paradigms are not categorically different from the ones that went before, and all the same behavioral patterns are still in play. Fundamentally, some of you guys aren't so different from a bunch of church ladies sitting around and clucking about the unbelievers who "hate Christ and love themselves" or whatever, and socially speaking, it does for you what it used to do for them.

Malcolm wrote:

More fact free opinions.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 7:01 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

More fact free opinions.

nightbloom said:

^ You're doing a white rage right now.

Malcolm wrote:

More like white boredom.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 7:05 AM

Title: Re: When does one "steal"?

Content:

SilenceMonkey said:

DJKR has said (with reference to illegal downloading) that if what you take is more than the cost of lunch (\$5 US), it is an offense.

Malcolm wrote:

Dzongsar is hardly someone we can consider a vinayadhara.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 7:55 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Heimdall said:

An analogy - saying that Social Justice ideology has no crossover with Marxism...

Malcolm wrote:

You've said some pretty silly things in this thread, but this tops it. You do realize that "social justice" was something that emerged from Anglo-American analytical philosophy in the late 1960's? No Marxism there.

Zhen Li said:

It might be worthwhile identifying what Marx's view of justice was.

For Marx, there is a normative justice that is conditioned by the existing mode of production. So Liberal justice as it exists today would certainly be seen as a

manifestation of the bourgeois mode of production. By making people focus on social justice as defined by popular contemporary opinion, whatever it is, true justice or injustice is being obfuscated. So, a true justice, grounded in a distinction of actual evil actions encompasses avoidably depriving humans of value through the exploitation of their labour, alienating them from their labour (which is the source of their human flourishing), as well as actual physical (not culturally specific or normative, e.g. liberally defined) harm committed on people (which may include dehumanising exclusion of certain races and sexes). But he also seems to suggest that the normative justice and injustice corresponds to the character (no doubt conditioned by the mode of production) of the people within a society, e.g.

Ludwig Feuerbach & the End of Classical German Philosophy, I said:

“A particular governmental measure – Hegel himself cites the example of ‘a certain tax regulation’ – is therefore for him by no means real without qualification. That which is necessary, however, proves itself in the last resort to be also rational; and, applied to the Prussian state of that time, the Hegelian proposition, therefore, merely means: this state is rational, corresponds to reason, in so far as it is necessary: and if it nevertheless appear to us to be evil, but still, in spite of its evil character, continues to exist, then the evil character of the government is justified and explained by the corresponding evil character of its subjects. The Prussians of that day had the government they deserved.

“Now, according to Hegel, reality is, however, in no way an attribute predicable of any given state of affairs, social or political, in all circumstances and at all times. On the contrary.”

Malcolm wrote:

Thanks, but that’s not really from where the modern idea of social justice is derived. Think Rawls instead.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 7:58 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Heimdall said:

Again, it shares similar presuppositional roots as Marxism, such as the inherent evil of dominance and the total constructionism of society at large.

Malcolm wrote:

Yeah, no. Apparently you are unfamiliar with the dialogue between John Rawls and Robert Nozick. Continental Marxists don’t really have a role here.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 8:29 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Heimdall said:

Again, it shares similar presuppositional roots as Marxism, such as the inherent evil of dominance and the total constructionism of society at large.

Malcolm wrote:

Yeah, no. Apparently you are unfamiliar with the dialogue between John Rawls and Robert Nozick. Continental Marxists don't really have a role here.

You keep ignoring the fact the justice arguments emerged among American lawyers and philosophers of law, like my dad. Marxism isn't taken seriously by such people, at least not philosophically. Full disclosure, he was on the Nozick side of the argument.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 8:32 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Malcolm wrote:

Yeah, no. Apparently you are unfamiliar with the dialogue between John Rawls and Robert Nozick. Continental Marxists don't really have a role here.

You keep ignoring the fact the justice arguments emerged among American lawyers and philosophers of law, like my dad. Marxism isn't taken seriously by such people, at least not philosophically.

Zhen Li said:

He's not saying it is Marxism or from Marxism, he's saying it shares the same presuppositions.

Malcolm wrote:

But it doesn't.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 8:37 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Zhen Li said:

He's not saying it is Marxism or from Marxism, he's saying it shares the same presuppositions.

Malcolm wrote:

But it doesn't.

Zhen Li said:

It shares some.

Malcolm wrote:

The basis of these arguments comes from amendments passed after the Civil War. It's not ideological at all. That's what people fail to understand.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 9:07 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 9:44 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Zhen Li said:

. Attaining the happiest state of being for every citizen is a reasonable goal, but the idea that there is a way beyond human ignorance through political means, rather than Dharma, and that there is a final state to be achieved where the world looks like Queens, is irrational.

Malcolm wrote:

Most people are not Buddhists. We, as Buddhists, are obligated to help them achieve those aims, in so far as they are ethical and just.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 9:46 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

nightbloom said:

Edit: to clarify, I'm saying that much of the discourse around "whiteness," "white rage," "toxic whiteness," and other such maladies is totally governed by the dynamic in the above paragraph.

Malcolm wrote:

I guess you have not applied your thought experiment.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 9:49 AM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

ronnymarsh said:

This is very much practiced in Tibetan Buddhism, when practitioners in conjunction with Vajrayana initiations are encouraged to experience monastic life momentarily with a momentary ordination, as well as

Malcolm wrote:

Sorry, but you are suffering from some severe misconceptions.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 7:59 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

Conflating those things is just incorrect.

Malcolm wrote:

The people most fixate on race these days are the right. They are the ones who are losing it over CRT and so on.

Heimdall said:

You LITERALLY started this thread on WHITENESS IN WESTERN BUDDHISM.

Malcolm wrote:

Yes. Mostly because people on the right are losing it over this stuff. And it was confined to Buddhist Studies, not Western Buddhism. But you apparently have some other trip going. This subject really gets your goat.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 8:04 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

tingdzin said:

the idea that there is a way beyond human ignorance through political means, rather than Dharma, and that there is a final state to be achieved where the world looks like Queens, is irrational.

Well put, by the way.

Malcolm wrote:

As I said, most people are not interested in Dharma, and never will be. The point is not ending human ignorance, that will never happen.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 8:09 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Queequeg said:

Sadly, we find some of our Buddhist brothers and sisters seizing on the Buddha's Golden Words to deny and gas light efforts to fix these ruptures in our communities.

Malcolm wrote:

Well, in Buddhist Academia, they prefer to be left alone with their forensic examinations.

As for these other issue you bring up, imagining that there is some religious solution in and of itself is completely naive.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 8:12 PM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

Caoimhghín said:

More important than any of this stuff about Mahāsāṃghikas is, "Does the list that includes 'a city of gandharvas' feature in any non-Mahāyāna sūtra that you know of?" Earlier, you made a very extreme claim that Venerable Nāgārjuna only cites non-Mahāyāna sūtras. This appears to be very wrong. This wrong claim IMO is more serious than "Buddhist sectarian history can be simplified to sects that are permissive and sects that are impermissive."

Malcolm wrote:

It's a waste of time. Ronny has so many misconception it is not worth addressing them

because he is not open to being corrected.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 9:48 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Queequeg said:

As for our sanghas, have you read the Vinaya recently? Its full of egalitarianism, notions of fairness, and a host of secular ideals and procedural processes, and its by definition, Dharma. It has worked pretty well to keep the communities going for 2500 years.

Malcolm wrote:

Yes, if it has a downfall, that lies in its treatment of women.

Queequeg said:

Shock, horror exclaims the peanut gallery, how can you criticize the Buddha's teaching?

Malcolm wrote:

Well, as everyone who has studied the issue knows, the Vinaya was assembled following the parinirvana of the Buddha, as well as the assemblage of its rules and procedures, which is why bhikkhus from one lineage cannot participate in the poṣadha rites of another lineage, and the reason why the ordination process and rules of the sangha vary widely.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 10:16 PM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

Caoimhghín said:

"Nāgārjuna in Context," p. 213, Walser mentions the Dīpavaṃsa, a sectarian historical chronicle of Sri Lanka, which contains this claim in it.

Zhen Li said:

Interesting.

Malcolm wrote:

They certainly would have rejected Abhidhamma, with its claim to be taught by the Buddha directly. But they certainly did not reject Abhidharma.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 10:22 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Queequeg said:

If we take the view that the vinaya developed after the parinirvana, then we can take a more realist approach and say, we've always navigated the secular world and our rules have always reflected that.

Malcolm wrote:

Yes, and in Vinaya, the Buddha explicitly leaves all of these issues to secular authorities, since Dharma is not political system nor a governing body, nor should it ever be. This does not mean that we should abandon all political awareness, as the Niti śāstras demonstrate. This is the reason several of them were translated into Tibetan, such as Canakya's treatise on kingship, and has been a subject of interest to Tibetan masters right down to Mipham, who wrote a treatise on politics.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 10:23 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Zhen Li said:

In the age of Dharma decline, it is not possible for vinaya to be upheld.

Malcolm wrote:

Hence another reason for following Vajrayāna.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 10:48 PM

Title: Re: On two questions; the omnipotence of Buddha and the omnipotence of merit

Content:

Caoimhghín said:

The mind of a Buddha is unfathomable.

Malcolm wrote:

That's the answer.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 11:28 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Zhen Li said:

Buddhism fundamentally is realistic in accepting that the world doesn't necessarily

progress.

Malcolm wrote:

The difference between Buddhism and conservatism, at base, is that Buddhism maintains a positive outlook on human nature, on sentient being nature.

Buddhism understands that things, conventionally speaking, are born, grow, decline, and perish, and that the process of growth and expansion is inhibited or enhanced by positive and negative actions among sentient beings.

We can find many examples in the Buddha's teachings where he insisted on fairness—one of the most crucial was his insistence that Dharma be taught in the local vernacular. Another was his criticism of varna. "Suvana" means good color, i.e. gold. The varna system in ancient India was a social color-coding, much like we have today in West, the other end of the Indo-European culture sphere. So it is not surprising that white supremacy exists among Buddhists and the Buddhist Studies academy. It is not surprising that the de facto position of Indo-Europeans has always been supremacist feelings of superiority towards people of darker skin tones (Rome vs. Carthage, for example). We find this all over Indo-European myth and literature. The Indians, Buddhist (in contrast to the Buddha's own sensibilities on the subject) and Hindu alike, kept a careful record of their decimation and subjugation of people with darker skin tones.

It's time Western Buddhists started waking up to the "darker" (perhaps "whiter" is more apropos here) side of our own history, including the reception of Buddhism by Protestant philologists who imputed onto Buddhism a Calvinist apophaticism more in keeping with their own prejudices. It's worth looking at how whiteness in the Academy has skewed Buddhist Studies, and that is the point of this thread. It's not really about Buddhism per se.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 11:39 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Queequeg said:

The vinaya does actually set up the sangha as a governing body with rules and procedures for its regulation,

Malcolm wrote:

For bhikṣus, bhikṣunīs, śramaṇeras, and śramaṇerikās only.

Queequeg said:

and as I pointed out, its rules addressed the inequality of the wider society. This is clear from the explanation of seniority as the determining factor in rank within the community,

overriding all secular bases of rank.

Malcolm wrote:

In the sense that no one was barred from entering the homeless life in the Buddhist sangha.

We have the same type of seniority ranking in Congress, unions, companies, and so on.

Queequeg said:

Its true the sangha was generally supposed to be apolitical, but dharma has always been applied to secular life and held out ideals about how political life should be conducted - the Jataka tales include many stories of the Buddha's past lives as righteous kings and leaders. The Buddha often counseled kings and numerous masters wrote guidance for rulers.

Malcolm wrote:

Well, in those past lives, the Buddha was not a bhikṣu, etc. When the Buddha counseled kings, it was usually to not invade someone else.

Author: Malcolm

Date: Tuesday, October 5th, 2021 at 11:46 PM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Heimdall said:

One doesn't have to look at this micro issue and necessarily blame the entire social fabric at large for it. .

Malcolm wrote:

The social fabric of America is racist to the core, was founded on racism, and is still racist.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 12:05 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Zhen Li said:

I think you make a good point here. The implication of social justice ideology and other progressive ideologies contain the presupposition that there's a city on the hill at the end of the road. It is inherently Christian and Jewish in its underpinnings. Buddhism fundamentally is realistic in accepting that the world doesn't necessarily progress.

Heimdall said:

Exactly.

Social justice ideology and other progressive ideologies (including Marxism) borrow varying Judeo-Christian conceptions of this linear progress of human history...

Malcolm wrote:
Fact free opinion.

Author: Malcolm
Date: Wednesday, October 6th, 2021 at 12:15 AM
Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship
Content:

Heimdall said:
That's like claiming that the Libertarian movement is nothing more than Thomas Jefferson and the Founding Fathers.

Malcolm wrote:
Actually, Libertarianism's roots can be traced back to the pro-slavery southern Senator, John Calhoun. The main arguments he outlined are still used today by douches like Rand Paul and his ilk.

Author: Malcolm
Date: Wednesday, October 6th, 2021 at 12:16 AM
Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship
Content:

Heimdall said:
You LITERALLY started this thread on WHITENESS IN WESTERN BUDDHISM.

Malcolm wrote:
Yes. Mostly because people on the right are losing it over this stuff. And it was confined to Buddhist Studies, not Western Buddhism. But you apparently have some other trip going. This subject really gets your goat.

Heimdall said:
It does...

Malcolm wrote:
You might want to look at that.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 12:22 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Heimdall said:

Also, you are wrong. See the Frankfurt School.

Malcolm wrote:

As I said, this is all irrelevant. The social justice movement begins in Analytical Philosophy, with John Rawls:

John Rawls, who died on November 24, raised modern political philosophy from the pit of Marxist and linguistic analysis and revived it as a serious subject for citizens of the real world. He believed that answering age-old practical questions about liberty and justice was the proper work of political philosophers. His own answers were ingenious, deeply thought through, and provocative. They aroused the passionate interest of other philosophers and drew scholars from other disciplines, including economics, into the discussion.

<https://www.theatlantic.com/politics/archive/2002/12/john-rawls-and-the-politics-of-social-justice/377209/>

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 12:24 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Heimdall said:

And you might want to look at why you are so fixated on melanin amounts as determinative of personal motivations and political ideologies.

Malcolm wrote:

Umm, I am not, it is racists who are, that's why Native Americans were not even allowed to vote in the US until the 1950's, black people were denied mortgages and still are, based on red lining, etc.

I guess you are not an American, so you really don't have any clue what we are actually talking about. And if you are, you live in some fantasy land I don't inhabit. I live in a country where Trump was elected president, because he is a racist, because of white rage.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 12:45 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies

Scholarship

Content:

Johnny Dangerous said:

Firstly, can we tone down the rhetoric here?

Heimdall said:

Sure, but this whole thread started with the accusation that White Buddhists are "filled with rage" (implying hatred) because they don't share the same ideological beliefs as OP

Malcolm wrote:

You don't read very carefully. But you certainly have demonstrated Ann Gleig's thesis admirably.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 12:47 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Heimdall said:

One doesn't have to look at this micro issue and necessarily blame the entire social fabric at large for it. .

Malcolm wrote:

The social fabric of America is racist to the core, was founded on racism, and is still racist.

Heimdall said:

Well, there's so much to unpack in that one statement that we aren't going to agree anyways.

Malcolm wrote:

Not much to unpack. It's in the constitution, though amended; it's in the original poem from which our national anthem was taken, etc., etc.

If you don't understand this, you don't understand America.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 1:11 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Heimdall said:

Notwithstanding that you've contradicted yourself and admitted yourself as racist (after all, your ideology merely comes from the 13th and 14th amendments, from a totally racist and unsalvageable system)

Malcolm wrote:
Silly and sillier.

These two amendments were meant to fix the constitution. But the 14th were the place where birth citizenship was recognized (excluding native americans), etc. The 14th reads in part:

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

The Social Justice movement is based in this principle, and reinforced by the 15th, 20th, 24th, and the 26th (though that mostly applies to teenagers).

These amendments are necessary because America is a country still steeped in racism and white, male privilege. That also plays out our universities and in Buddhist Studies, sadly.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 1:12 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Caoimhghín said:

What an incompetent attempt to spin anti-racism as racism present in this thread.

Malcolm wrote:

Yes, it's pretty Tucker Carlsonesque.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 1:15 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Heimdall said:

I agree there is structural racism and it is a problem,

Malcolm wrote:

Finally...

Heimdall said:

but I think the solutions provided by progressives today in terms of methodology and goals are counterproductive to actually healing the wounds and only make things worse.

Malcolm wrote:

And your solution is?

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 1:20 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Heimdall said:

"Structural racism" is such an amorphous and esoteric term to begin with that it's hard to even discuss it without it being used to proscribe a certain ideological solution.

Malcolm wrote:

So now you are backtracking....

Structural racism is Jim Crow. Structural racism is voted suppression. Structural racism is racial covenants. In short, there is nothing amorphous or esoteric about the term at all.

You remind me of this recent movie:

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 1:38 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

You seem to be actually agreeing with the intersectionalists and crt people that racism is built into our culture. Further, it is difficult if not impossible to untangle political structures from culture.

Malcolm wrote:

Given 'em enough rope, and they all hang themselves.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 2:07 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Heimdall said:

but is a result of our culture.

Malcolm wrote:

Which is white and favors white people, and white men in particular.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 2:08 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Brunelleschi said:

Wasn't the initial criticism towards the two researchers whose writing came off as a stereotype as a certain kind of leftist (or "leftist"). This paragraph reads like parody: Where do we go from here? Honestly, I don't know. As a white person with a Ph.D. in Buddhist studies, this is a difficult issue to acknowledge, and I'm genuinely uncomfortable writing about this. My entire career is a direct result of the Orientalist assumptions and colonialist attitudes that I mention here, and acknowledging these issues calls my own status and privilege into question. Now the thread has of course strayed from that.

Malcolm wrote:

Right, because some people did not actually read the article, they just reacted to the term "white."

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 2:10 AM

Title: Re: Singhamukha

Content:

Paulo said:

If a person has received the Empowerment of Vajrayogini, can he engage in Singhamukha's sadhana without receiving her empowerment?

PeterC said:

No

Malcolm wrote:

Seconded.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 2:10 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Caoimhghín said:

Framing the diagnosis of America as either racist or premised upon racism as an admittance of personal racism is not a competent framing of anti-racism as racism, IMO.

Malcolm wrote:

But it is pretty much Tucker Carlson's m.o..

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 2:19 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Johnny Dangerous said:

The big difference is that according to the socialist *it is only organizing around class* that can actually bring lasting reform or sweeping change.

Malcolm wrote:

The article I mentioned as about one such black professor who agrees with this sentiment.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 2:46 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

Malcolm wrote:

It's time Western Buddhists started waking up to the "darker" (perhaps "whiter" is more apropos here) side of our own history, including the reception of Buddhism by Protestant philologists who imputed onto Buddhism a Calvinist apophaticism more in keeping with their own prejudices. It's worth looking at how whiteness in the Academy has skewed Buddhist Studies, and that is the point of this thread. It's not really about Buddhism per se.

nightbloom said:

The Protestant flavor of Buddhist studies historically is quite obvious, but it's not clear to me that this is "whiteness" or racism. Is disdain for ritual and devotional practices racist?

Malcolm wrote:
It can be, of course.

nightbloom said:
The people we're talking about have the same allergy to European Christian (Catholic/Orthodox) ritual and so on.

Malcolm wrote:
You've seen some racist cartoons of Irish, Italian people in 19th century American newspapers I presume? Not to mention Mexicans, Chinese, etc. and so on. For example, we have the very obvious racism of Laurence Waddell in The Buddhism of Tibet, or Lamaism, who was obsessed with Aryan civilization:
From 1917 until his death, aged eighty-five, in 1938 Laurence Austine Waddell wrote an elaborate and painstakingly detailed narrative of old world prehistory that identified the Aryan race as the root of all progress, innovation and civilisation in the past five thousand and five hundred years. Waddell's hyperdiffusionist and virulently racist writings on archaeology and ancient history were widely read in Britain, influencing the works of Fascist intellectuals, such as the medievalist J. H. Harvey, and the modernist poet Ezra Pound (Casillo 1985; Macklin 2008). Today his works, particularly his book The Phoenician Origin of Britons, Scots and Anglo-Saxons (1924), circulate among far-right groups, and can be found on the internet.
<https://www.archaeologybulletin.org/articles/10.5334/bha.20106/>

Here is an interesting thesis that delves into this subject, taking Rhys Davids' theories on race and so on into account.

<https://scholars.wlu.ca/cgi/viewcontent.cgi?article=3083&context=etd>

Author: Malcolm
Date: Wednesday, October 6th, 2021 at 3:58 AM
Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship
Content:
Malcolm wrote:
Right, because some people did not actually read the article, they just reacted to the term "white."

Brunelleschi said:
Yeah, sure I agree. I don't really feel this topic ought to bring forth such intense emotion. I feel it is unwarranted and quite unfortunate.

Malcolm wrote:
Me either, but whatever, their emotional turmoil does not belong to me.

Brunelleschi said:

Also, many modern scholars seem to very aware of colonial view and Orientalism of the past.

Malcolm wrote:

Well, it was fashionable to be aware of that for a while ala Edward Said...

Brunelleschi said:

...many doctorates seem to be well off, some literally nobility. Because they're the ones that can take risks in terms of education.

Malcolm wrote:

Studying the religion and culture of Buddhism in academia is an occupation for the privileged, including Ann Gleig, which she recognizes.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 4:57 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

boda said:

I read about a dozen of the personal stories in the Making the Invisible Visible (<https://www.spiritrock.org/document.doc?id=9>) paper and didn't find what I expected. The closest that met my expectations was like, "I'm an African American woman who feels most comfortable around people like myself ... and a white lady looked at me funny during a retreat." Frankly, I'm relieved that the reports are not far worse. Maybe they save the worst for last?

Malcolm wrote:

Here is an interesting fact. Chogyal Namkhai Norbu refused to return to South Africa, because no Africans ever came to his teachings...and he decided it was because of white exclusion...

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 7:19 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

nightbloom said:

Re: Waddell & racializing cartoons regarding Irish, Italians, etc, yes, I'm aware. It seems significant to me though that all of these examples are almost 80 years old, and today the generic category of "whiteness" now excludes many of these people who used to be (ambiguously) excluded from it.

Malcolm wrote:

It goes to character, and the fact that there are some people will never be able to graduate to "whiteness" in our society.

nightbloom said:

despite being a Trump-voting "right wing" white person...

Malcolm wrote:

Sheeeeeeeeeeeiiiit, so now you admit it. SMH.

nightbloom said:

Edit: incidentally, Malcolm - I think some of the trouble with this "whiteness" shit is that it enables things like the following: your argument for the essentially atheist character of Buddhism the other day could easily have been framed as a manifestation of "whiteness," (because secularism is whiteness blah blah)

Malcolm wrote:

Sure, such thinking is a product of a white person of privilege (me). I am a strong advocate of secularism, though not like the French, who want to outlaw hijab, turbans, malas, and any other external religious garb in public office and schools.

nightbloom said:

and anything you said in defense of it could be represented as more of the same. By locating the "problem" not in the object of discussion, but in a miasma emanating from one's opponent, you discredit and neutralize them.

Malcolm wrote:

"White Identitarianism" is the main problem in America, and it has been well, since Europeans started coming to these shores.

nightbloom said:

It's one of the reasons why communities full of leftists who are receptive to "whiteness" discourse tend to devolve into internecine personality conflicts where people use the accusation of whiteness to secure power for themselves and sabotage their opponents.

Malcolm wrote:

More fact free opinions.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 7:23 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies Scholarship

Content:

nightbloom said:

Trump-voting "right wing" white person

Malcolm wrote:

Voting for a racist makes you a racist. F**k off.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 9:22 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

nightbloom said:

Trump-voting "right wing" white person

Malcolm wrote:

Voting for a racist makes you a racist. F**k off.

nightbloom said:

No, it really doesn't. But anyway, it's worth pointing out that you, too, voted for a racist in 2020, and a more insidious one insofar as it's more successfully camouflaged in the case of Biden and the paradigm he represents. There really isn't a way not to, except to not vote at all.

Malcolm wrote:

You people will say anything.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 9:23 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Zhen Li said:

And for an ācārya, one of the most easily angered people I've ever encountered.

Malcolm wrote:

If you think I am angry, you really aren't paying attention.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 10:07 AM

Title: Re: Why Are White Buddhists So Angry? White Rage And Buddhist Studies
Scholarship

Content:

Zhen Li said:

And for an ācārya, one of the most easily angered people I've ever encountered.

Malcolm wrote:

If you think I am angry, you really aren't paying attention.

Zhen Li said:

A lot of people need to work on their presentation of agreeableness online. You cannot read gestures or vocal tones in text, so it is necessary to be extra careful in this regard.

Malcolm wrote:

No, all that is necessary is to be consistent. I've been doing this for 25 years. This a meta conversation at this point.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 7:12 PM

Title: Re: 17th Gyalwang Karmapas: Ogyen Trinley Dorje and Trinley Thaye Dorje

Content:

Paul2020 said:

Many thanks for the link just sit . I just read the article. It seems to me to be good news. I'm not sure what Kagyu sub-school my temple is affiliated with, but I will ask the next time I'm there. But with the rapprochement between the two Karmapas, as people have noted, it may no longer be a particularly contentious issue.

Thanks - as usual - for everyone's responses.

Malcolm wrote:

Nope, but now there are other storm clouds on the horizon for OTD.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 7:19 PM

Title: Re: Pung Gyen diety or dieties?

Content:

Dharmaswede said:

When I google Pung Gyen, I get one female deity – but the text I have says deities. Is it one or several?

Any great source with more in-depth info on Pung Gyen?

Thank you.

Malcolm wrote:

Not enough info. What text?

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 8:30 PM

Title: Re: Pung Gyen diety or dieties?

Content:

Dharmaswede said:

When I google Pung Gyen, I get one female deity – but the text I have says deities. Is it one or several?

Any great source with more in-depth info on Pung Gyen?

Thank you.

Malcolm wrote:

Not enough info. What text?

There is a dhāraṇī called the ārya-dhvaja-agrakeyūra-nāma-dhāraṇī, aka dpung rgyan. But it is not a deity practice.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 8:42 PM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

Things are becoming authoritarian because the social issues are becoming so numerous that both sides are externalizing the issues to political figures and ideology.

Malcolm wrote:

Some people in America, for example, are waxing authoritarian because a deeply racist man, an American fascist named Donald J. Trump, encourages them to externalize their social anxieties onto "crime and drugs," (aka Black people) and "illegal aliens" (aka people from Mexico and Central America), and "China" (aka, the country whose labor costs were sufficiently low that Americans could buy a lot of cheap shit at Walmart, Amazon, etc.).

Henry Wallace wrote in 1944:

The dangerous American fascist is the man who wants to do in the United States in an American way what Hitler did in Germany in a Prussian way. The American fascist would prefer not to use violence. His method is to poison the channels of public information. With a fascist the problem is never how best to present the truth to the public but how best to use the news to deceive the public into giving the fascist and his group more money or more power.

....

The American fascists are most easily recognized by their deliberate perversion of truth and fact. Their newspapers and propaganda carefully cultivate every fissure of disunity, every crack in the common front against fascism. They use every opportunity to impugn democracy. They use isolationism as a slogan to conceal their own selfish imperialism. They cultivate hate and distrust of both Britain (in 2021, the EU) and Russia (In 2021, China). They claim to be super- patriots, but they would destroy every liberty guaranteed by the Constitution. They demand free enterprise, but are the spokesmen for monopoly and vested interest. Their final objective toward which all their deceit is directed is to capture political power so that, using the power of the state and the power of the market simultaneously, they may keep the common man in eternal subjection.

https://www.cbsd.org/cms/lib/PA01916442/Centricity/Domain/1864/Henry%20Wallace_The%20Danger%20of%20American%20Fascism.pdf

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 8:53 PM

Title: Re: When does one "steal"?

Content:

SilenceMonkey said:

DJKR has said (with reference to illegal downloading) that if what you take is more than the cost of lunch (\$5 US), it is an offense.

Malcolm wrote:

Dzongsar is hardly someone we can consider a vinayadhara.

SilenceMonkey said:

You should probably disprove it with scripture instead of an ad hominem attack.

Malcolm wrote:

He is not a bhikṣu, he is not even a śrāmanera. He is an upāsaka. My point was not an ad hominem attack, it was a factual observation.

There no cap on what someone is allowed to take without being given.

Now, there are laws in various countries that govern downloads, for example, in Canada, it is not illegal to download things placed in the internet illegally. In the US, it is.

The actual language is "do not take what has not been given," not "Take what has not been given as long as it does not exceed US \$5."

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 8:55 PM

Title: Re: When does one "steal"?

Content:

Toenail said:

Also it has no single owner.

Malcolm wrote:

Legally, like in the US, in Germany corporations are persons, so yes, it does have a single owner, just to clarify that for you.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 9:19 PM

Title: Re: Authoritarianism and the Meaning of Life

Content:

FiveSkandhas said:

I think it is simplistic to blame it all on Trump. He is as much a manifestation of the phenomenon as he is a driver of it.

Malcolm wrote:

He is its embodiment, for the moment, that center around which it churns. And, he tried to overthrow the government...so...I am not going to be forgiving him or anyone who voted for him for some time. They'd best steer clear of me.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 9:32 PM

Title: Re: When does one "steal"?

Content:

SilenceMonkey said:

Then how do you explain the quotes above from Wisdomlib?

Malcolm wrote:

The actual amount that causes a bhikṣu defeat, according to Kongtrul, is the value of a bushel of barley, about \$4.75 in today's market. So, if a bhikṣu scams a White Chocolate Mocha Venti at \$4.75 they are defeated. And, if they downloaded a movie illegally, valued at a 5.99 rental, they would be defeated as well.

But this does not apply to lay people, for obvious reason, which when spelled out, there is no such thing as a defeat for an upāsaka and two, upāsakas are permitted to carry money and so on, hence such a cap for a defeat is irrelevant and taking anything that is not given is breach of one's upāsaka vow. That's my point.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 9:39 PM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Queequeg said:

He has a unique personality and persona.

Malcolm wrote:
Malignant narcissism.

Author: Malcolm
Date: Wednesday, October 6th, 2021 at 9:41 PM
Title: Re: Authoritarianism and the Meaning of Life
Content:

Queequeg said:
To keep this balanced and in line with my first post - the Left has authoritarian impulses, but they are tempered by commitments to democratic ideals as well as a center that is right leaning and highly suspicious of far left ideas. Bernie has a cult following but he also stands for democratic ideals and so would never even think of positioning himself as an authoritarian figure.

Norwegian said:
Are you referring to the Democratic Party as the left?

Malcolm wrote:
I don't think so. There are the Democrats, who are mostly centrist, about where the Republicans were in the 1950's, and then there are Progressives, largely encouraged by Bernie Sanders, who are about where Democrats were in the 1930's, 1940's and 1960's—New Deal and the Great Society. The GOP has been systematically trying to dismantle this since FDR passed SSI.

Author: Malcolm
Date: Wednesday, October 6th, 2021 at 9:48 PM
Title: Re: Authoritarianism and the Meaning of Life
Content:
Queequeg said:
He has a unique personality and persona.

Malcolm wrote:
Malignant narcissism.

Queequeg said:
My diagnosis is, "dangerous ass hole."

Malcolm wrote:
Yeah, in layman's terms.

Author: Malcolm
Date: Wednesday, October 6th, 2021 at 9:59 PM
Title: Re: Authoritarianism and the Meaning of Life
Content:

FiveSkandhas said:

I just started reading the new Bob Woodward book about the January 6th congress insurrection. Like all his books, it's fascinating and eye opening. I just finished a passage where the Heads of the Joint Chiefs of Staff was reassuring both Pelosi and the Chinese government vthat he would personally make sure Trump would not be able to launch a nuclear war as a justification for a power grab. This was a serious concern at the time.

Trump or course comes across as totally unhinged.

In some ways I think January 6th was more significant than 9/11.

Malcolm wrote:

he recently remarked that his run in 2024 was going to be all about revenge.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 10:11 PM

Title: Re: When does one "steal"?

Content:

SilenceMonkey said:

Don't you think the vows are more lenient for lay people, though?

Malcolm wrote:

No, not really. However, going for refuge everyday restores any broken vows.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 10:37 PM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Norwegian said:

But that requires the absence of the American right, and the presence of a much more progressive American left, and I don't see that happening any time soon.

Malcolm wrote:

The boomers are dying, and young people America trend left. About 70% of millennials favor democratic socialism over capitalism as it exists presently. The problem is getting them to the polls.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 11:00 PM

Title: Re: Facebook is bad

Content:
Tlalok said:
It has to be broken up.

Malcolm wrote:
Strongly agree.

Author: Malcolm
Date: Wednesday, October 6th, 2021 at 11:47 PM
Title: Re: How do you feel about Buddhists getting involved in politics?
Content:

Dharmasherab said:
You contradict yourself. First you say that Lama Jampa not encouraging conversations about politics as being 'conservative'.

Malcolm wrote:
We can assume he is conservative because he excludes conservatives in this passage:

"The notion of inevitable progress has been so tenacious that today's dominant liberal and Marxist ideologies..."

Only a conservative would have a problem with liberals being a dominant voice in political discourse. Clearly he is anti-marxist as well. But it is false that liberalism is dominant in Britain since it has a Tory Government.

Dharmasherab said:
As for me, I have been to his centres and I do not hold any political views (I am politically neutral).

Malcolm wrote:
No you aren't. You complain about liberals on the alt-right Dharmwheel:
Social Justice Warriors (SJWs) are basically modern progressive liberals.
Here are two good videos which explains about it from a rational point of view.

Before you watch just keep aware that not all criticisms against SJWs come from the conservative/right. As for me I was left wing and since the left wing got hijacked by SJWs I left the left to become politically neutral (as in I dont use my vote in government elections).

<https://www.dharmawheel.org/viewtopic.php?p=16888#p16888>

Dharmasherab said:
There were also liberals who came to his groups except that regardless of political

beliefs people had they all had to abide by the rule of not engaging in political discussion in his groups. The Buddha refers to discussion on politics as 'animal talk' and this type of talk is discouraged for those who are ordained as monastics. So it is also a good training rule for those who come to Lama Jampa's Buddhist groups to learn Buddhism.

Malcolm wrote:

I have no problem with him or his rule in his centers, but pretending he isn't a conservative is naive. Pretending that you are neutral is also ingenuous, since you clearly aren't neutral. I expect monastics to be more honest.

Author: Malcolm

Date: Wednesday, October 6th, 2021 at 11:48 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Dharmasherab said:

It explains why politics will always let us down and won't give us ultimate happiness.

Malcolm wrote:

They are not supposed to bring us ultimate happiness. There are two kinds of happiness: temporary and ultimate.

Since most people will not benefit from practicing Buddhadharma, well, what else do you suggest for them? Christianity?

Author: Malcolm

Date: Thursday, October 7th, 2021 at 12:02 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

I agree with Dharmasherab.

If you get involved in politics, you get involved in illusions of the world and lose the bigger picture. The lifeline of the Dharma does not depend upon political regimes...

Malcolm wrote:

This is a position that does not stand up to an examination of the historical fortunes of Buddhadharma in various countries, both in India and without.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 12:20 AM

Title: Re: La Palma volcano eruption

Content:

Aemilius said:

Ufo-contactee Billy Meier, or his extra terrestrial sources, made a prediction concerning the volcano on La Palma some three decades ago. What is happening now is mild compared to the predictions of Billy Meier. No lives have been lost, only some buildings. It could have been much worse.

Malcolm wrote:

That guy is a total fraud, an antisemite, and a homophobe.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 12:22 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Genjo Conan said:

Fundamentally I am uncomfortable saying "the Dharma pervades our entire life--but not this part." Politics are an aspect of the world in which we live. Engaging in politics is not necessarily conducive to liberation, any more than putting on robes, or taking a bath, or using the toilet are conducive to liberation. But just as those things can be conducive to liberation, so too, I think, can be engaging in politics.

Malcolm wrote:

Buddhists have been engaged in politics since the time of the Buddha. The Buddha himself was consulted concerning politics and rulership. But spiritual bypassing is a trend...

Author: Malcolm

Date: Thursday, October 7th, 2021 at 12:40 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Genjo Conan said:

I think this is a slightly-more-sophisticated-than-usual version of bothsidesism: sure, something like half the Republicans in the country think that we should have done a coup to install Trump on the throne, but some kids in balaclavas set fire to a garbage can, so really who's to say where the authoritarianism lies?

Malcolm wrote:

USA:

Author: Malcolm

Date: Thursday, October 7th, 2021 at 2:16 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Johnny Dangerous said:

I personally think the mainstream left in the US has an authoritarian streak, it just tends to center around a blunt notion of 'common good' (you can see it with attitudes around COVID response, for example) and is IMO way less damaging than right wing authoritarianism, by far. It still has some ugly possibilities I think, but at this point they don't compare.

Malcolm wrote:

Public health trumps personal freedom: example, swimming in the public water supply; prescriptions for addictive pharmaceuticals; vaccine requirements to attend schools, and so on.

Johnny Dangerous said:

Right wingers have made such threats though, even on this forum!

Malcolm wrote:

Leftist violence in the US, since WWII, has almost always been against symbols and property. Even the Weathermen were not out to kill anyone. Of course, the right always gets its knickers in a twist when some shit gets burned down somewhere, and half the time they are lighting the fires and breaking the windows themselves to make peaceful protestors look bad.

Who has the guns in the USA? It certainly isn't the Left, for the most part.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 2:18 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

FiveSkandhas said:

amusing images...

Malcolm wrote:

Maybe you can reach "ascendent" in Sukhavati, but it ain't happening here in this Sahaloka. Even the Buddha had to deal with murderous kooks.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 2:23 AM

Title: Re: Different Sets of the Bodhisattva Vows

Content:

FiveSkandhas said:

Correct me if I'm wrong but there seems to be a difference between "Bodhisattva Precepts" and the "Bodhisattva Vow(s)."

Malcolm wrote:

The term in Sanskrit is samvara, which means restraint, hence we have the bodhisattva samvara, "the restraints of a bodhisattva." "Precepts" and "vows" are just English renderings of the same Sanskrit term.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 2:32 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Johnny Dangerous said:

I'm not getting into it again, a lot of you guys arguing with me about this stuff weren't even up on the science,

Malcolm wrote:

That's false. We just have a difference of opinion.

Johnny Dangerous said:

and I can tell you don't do jobs where you deal with the consequences of Public Health policies, so you don't even understand the context of the critiques I made. There's a gulf there we're not crossing anytime soon.

Malcolm wrote:

Yes, I understood them at the time. Understanding does not mean agreement.

Johnny Dangerous said:

At least I know y'all hearts are in the right place, but the act of associating me with antivaxx sentiments (wasn't you) was IMO the sort of intellectual dishonesty that often characterizes 'left authoritarianism'...if we can even call it that. It's not a huge deal, but is indicative of a trend I've observed.

Malcolm wrote:

Yeah, whoever did that was just dumb.

Johnny Dangerous said:

I agree fully about violence on the left though, I have been part of militant left groups in the past and even the most militant of them paled in comparison to the milder Rightwing militants.

Malcolm wrote:

Leftwing groups tend to frown on nationalism, but that is the core of far-right ideology.

Of course, now we have to distinguish between the political left and the environmental left, because the some of the radical environmental left often make a common cause with the far-right, Edward Abbey comes to mind...

Author: Malcolm

Date: Thursday, October 7th, 2021 at 2:34 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Genjo Conan said:

There are modern, western leftists who actively praise the DPRK, think that Stalin was good, actually, etc.

Malcolm wrote:

Yup, takes all kinds...

Author: Malcolm

Date: Thursday, October 7th, 2021 at 2:50 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

nightbloom said:

None of the demonizing, moralizing and threatening ("they had better steer clear of me" - or what?) convinces anyone of anything, except that your politics reflect your position in our society.

Malcolm wrote:

Hey, your guy tried to overthrow the government. You all demonized yourselves for supporting him. HRC had it right: what bunch of deplorables.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 2:52 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

nightbloom said:

Frankly, I couldn't stand the casual cruelty of my peers pretending to care about collective welfare while representing half the population as a mass of evil barbarians who should be seen and not heard.

Malcolm wrote:

No, not half. Not after 1/6/2021. Only the real deplorables stand behind Cheeto Furher now.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 3:07 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

nightbloom said:

Mods & admin: please consider closing this sub-forum. There are already dozens of other places to discuss politics, and what's going on here is totally poisonous: nobody is convincing anyone of anything, and the acrimony just reaches out to contaminate the rest of the forum.

Norwegian said:

If you don't like it, don't participate in it. Engaged Buddhism is an integral part of Mahayana, and that includes politics. So, deal with it.

Malcolm wrote:

Even better, he can go hang out in the alt-right Dharmawheel.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 3:10 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

nightbloom said:

nobody is convincing anyone of anything...

Malcolm wrote:

You are never going to convince anyone here that Trump and his followers are anything but fascists, fascists who tried to take over the US Government illegally.

Now buzz off.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 3:13 AM

Title: Re: Different Sets of the Bodhisattva Vows

Content:

Leo Rivers said:

The Brahma Net Sutra is in 2 parts. The first is an Avatamsaka type exposition and is indeed supposed to be confused. The second is often translated separately and is supposed to be quite alright.

PDF <https://bdkamerica.org/download/1959>

I have been studying this

PDF <https://bdkamerica.org/download/1859> Taishō 1488

Volume 24

The Sutra on Upāsaka Precepts sets forth the moral code to be observed by lay

Buddhists. The word upāsaka in the title is Sanskrit for layman. In the sūtra, Sujāta is taught the moral code to be observed by lay followers of Buddhism. Therefore the text is also known as the Sujāta-sūtra after the central figure. Prescribing the moral code as so-called Mahāyāna Precepts or Bodhisattva Precepts, the work was especially valued in Mahāyānist China.

This work is considered to be an augmentation and adaptation on Mahāyānist principles of the Sujāta-sūtra found in the Dīrghāgama (Taishō 1), Madhyamāgama (Taishō 2), and other works. Because of this relationship to previous texts, and because the quotations it shares from various Mahāyāna sūtras, The Sutra on Upāsaka Precepts provides valuable source material for tracing the history of the development of the Buddhist canon.

Source

Skt. Upāsakaśīla-sūtra. Translated into the Chinese by Dharmakṣema as Youposaijie jing (優婆塞戒經). 7 fascicles.

I want to take the Upāsakaśīla lay person's vows.... but have long gotten out of touch with any sangha here in Eugene. [grim experience]

... we do have two reputable Zen centres, but I don't know what's possible that way and I'm an incremental kind of guy.

Malcolm wrote:

In Mahāyāna you can take the bodhisattva vows without a preceptor, and they include the lay vows.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 3:29 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Constructelf said:

Yeesh, and the site's called "Dharma Wheel Engaged" too, how did that site of all places become an alt-right hotbed? You'd think that place would be about stuff like Plum Village, Fo Guang Shan, and Buddhist Peace Fellowship, not 4chan lite.

Malcolm wrote:

An old mod from E-Sangha, Retro, aka SethRich, morphed into a right wing nutjob on Dhammawheel. He and Nicholas Weeks tend to dominate that board.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 3:31 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Queequeg said:

The intersection of Evangelical Christians and 1/6 Insurrectionists is remarkable. (Like how I slipped that intersection thing in there? LOL)

Malcolm wrote:

Clearly you are a SJW wanker out to destroy my Amerika!

Author: Malcolm

Date: Thursday, October 7th, 2021 at 3:33 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Queequeg said:

God died and unmoored a big chunk of humanity.

Malcolm wrote:

Yeah, the first thing that got old nightbloom riled up was atheism ——> white rage ——> Trump confession ——> now wants to shut down our free discussion of things we care about. Kind of reminds me of old Cheetoh Furher demanding that we stop teaching about racism in school, because little white children might get their feelings hurt. And his ridiculous 1776 commission because he did not like the 1619 project...and we haven't even gotten started on the 1492 project.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 4:08 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

nightbloom said:

My last contribution to this ugly mess (I promise):

I'm not a fascist and I didn't endorse any of what was done on 1/6...

Malcolm wrote:

It started November 4th, and it still continues. But I don't see you turning your back on Trump and fascism. Supporting Trump is supporting fascism. He is a fascist. People who vote for fascists are either dupes or collaborators. Which are you?

nightbloom said:

(which, incidentally, I recognized as an imminent trap for the right before it occurred, since it has provided people like you with the rhetorical justification you need in order to push for increased force/surveillance/exclusion of your enemies).

Malcolm wrote:

You should really get help for that paranoia. I repeat, there are NO microchips in the vaccines.

nightbloom said:

I shouldn't even have to say this, actually, since it has nothing to do with the point I made earlier, and you only said any of this in order to sidestep my remarks about how your total scorn for your political opponents reflects the detachment and narcissism common to your social caste.

Malcolm wrote:

So now you essentialize people on the basis of your perception of their "caste." That really is an alt-right way of looking at the world. It is also petulant, immature, and whiny. Khakis and Tiki torches.

Fascists and their fellow travelers on the right deserve nothing but scorn for their beliefs, and compassion for their intractable, political delusions.

nightbloom said:

Bottom line, to all involved: the abusive nature of the political discourse on this forum is going to harm your practice and the value of this forum (one of the few really decent Buddhist internet resources for English speakers).

Malcolm wrote:

Most of us here don't like fascists and fascist sympathizers. Those who do are wise enough to keep their mouths shut about it.

And remember, you introduced yourself here with a ridiculous spiel about how "bodhicitta" was preventing you from being vaccinated.

Now buzz off.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 4:39 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Svalaksana said:

Cheeto Führer is bloody hysterical. I'll keep that one!

Malcolm wrote:

He is the only leader (if you can call him that, more like a walking plague) HH Dalai Lama ever parodied in public. That speaks volumes.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 5:10 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Svalaksana said:

Cheeto Führer is bloody hysterical. I'll keep that one!

Malcolm wrote:

He is the only leader (if you can call him that, more like a walking plague) HH Dalai Lama ever parodied in public. That speaks volumes.

Norwegian said:

In one interview he even motioned his index finger towards his own head, in a "guy's mentally unhinged" gesture...

Malcolm wrote:

It was even better, HHDL used one hand to imitate Trump's ridiculous and desperate combover, and with the other, his tiny little mouth.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 5:13 AM

Title: Re: Dependent Origination in One Sentence

Content:

Gregory Wonderwheel said:

Mind (citta) is unconditioned, does not increase or decrease, is not born or annihilated, etc.

Malcolm wrote:

No, citta just a synonym for vijñāna and manas. They are given different names depending the frame of reference: conceptual thinking (citta), nonconceptual direct perception (vijñāna) and memory (manas).

Everything in the five aggregates is afflicted and compounded. Of course, everything in the five aggregates ultimately does not arise, cease, etc.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 5:32 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Dharmasherab said:

He did give advice to rulers but that doesnt mean that he occupied political positions.

Malcolm wrote:

One does not have a political position to be involved in politics. If one is giving advice to rulers, that is unavoidably political.

Dharmasherab said:

Spiritual bypassing is a typical catchphrase that is part of the SJW labelling culture to silence any statement which does not fit with their narrative.

Malcolm wrote:

No, "Spiritual bypassing", a term from psychology, refers very specifically using one's religious practice as an excuse not to deal with the world, warts and all. The term was coined in 1984 by a Buddhist practitioner, the late John Welwood, the director of the East/West Psychology program at the California Institute of Integral Studies.

Here is a good definition for you:

Spirituality is a fundamental dimension of wellness. However, scholars have noted that not all spiritual processes are healthy. One of those processes is spiritual bypass, defined as a defensive psychological posture cultivated by a tendency to privilege spiritual beliefs or experiences over and against psychological needs creating a means of avoiding or bypassing difficult emotions or experiences.

https://www.researchgate.net/publication/322111006_A_phenomenology_of_spiritual_bypass_Causes_consequences_and_implications

Politics is difficult. A lot of people use their spiritual beliefs as an excuse for not dealing that difficulty, fleeing the world, rather than dealing with it. For example, the way Buddha dealt the enslavement of the Śākya. He watched. He did not flee. He observed.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 5:37 AM

Title: Re: Dependent Origination in One Sentence

Content:

Dharmasherab said:

Dependent Origination is the process by which Ignorance (the cause) leads to suffering (the effect).

Malcolm wrote:

More precisely, the way affliction causes karma, which results in suffering. Each of the 12 limbs are either affliction, karma, or suffering.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 5:38 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Könchok Thrinley said:

Okay, I'd like to ask you to be civil and on topic. While mocking pumpkin spice ex-president is fun it only derails the topic.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 9:02 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

narhwal90 said:

Would you all talk this way in front of Sakyamuni?

Malcolm wrote:

Pretty much.

Just to add, I doubt he would be disturbed our conversation, nor would he be very interested.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 9:06 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Unknown said:

where John Quincy Adams's campaign painted Andrew Jackson as a murderer

Malcolm wrote:

JQA was correct, actually. Jackson murdered plenty of Creeks.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 9:12 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Unknown said:

“In the 1980s, when I became a Republican, the GOP took pride in describing itself as the ‘party of ideas,’” Boot wrote. “But under (former President Donald) Trump’s leadership, Republicans have reclaimed their old reputation, dating back to the 1950s, as the ‘stupid party.’”

Malcolm wrote:

—Max Boot

Author: Malcolm

Date: Thursday, October 7th, 2021 at 9:26 AM

Title: Re: Dependent Origination in One Sentence

Content:

Malcolm wrote:

More precisely, the way affliction causes karma, which results in suffering. Each of the 12 limbs are either affliction, karma, or suffering.

Dharmasherab said:
As in Karma being an offshoot of Samskara?

Malcolm wrote:
The exact scheme is laid out in the Abhidharmakosha, chapter 4.

Author: Malcolm
Date: Thursday, October 7th, 2021 at 9:28 AM
Title: Re: Dependent Origination in One Sentence
Content:
Gregory Wonderwheel said:
Mind (citta) is unconditioned, does not increase or decrease, is not born or annihilated, etc.

Malcolm wrote:
No, citta just a synonym for vijñāna and manas. They are given different names depending the frame of reference: conceptual thinking (citta), nonconceptual direct perception (vijñāna) and memory (manas).

Everything in the five aggregates is afflicted and compounded. Of course, everything in the five aggregates ultimately does not arise, cease, etc.

Gregory Wonderwheel said:
No, citta, vijnana, and manas are all different designations for different phenomena of mind (citta) and are not merely synonyms.

Malcolm wrote:
Take it up with Vasubandhu and Asanga. This is not debatable.

Author: Malcolm
Date: Thursday, October 7th, 2021 at 9:29 AM
Title: Re: Dependent Origination in One Sentence
Content:

Gregory Wonderwheel said:
As I see it, afflictions do not cause our karma,

Malcolm wrote:
Both Vasubandhu and Nagarajuna disagree with you.

Author: Malcolm
Date: Thursday, October 7th, 2021 at 10:03 AM
Title: Re: Best way to accept things out of my control?

Content:

Heimdall said:

What's the best way to accept things like that out of my control?

Malcolm wrote:

Enjoy the ride, hold on tight.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 8:13 PM

Title: Re: Secret "Keyword Warrants" revealed through mistakenly leaked docs. Scary.

Content:

FiveSkandhas said:

Have any of you fine people heard about "Keyword Warrants"? Apparently the US government has been secretly ordering Google to turn over data on anyone who googles certain words.

Malcolm wrote:

Well, it's a public platform, not private. Use at your own risk.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 8:19 PM

Title: Re: Different Sets of the Bodhisattva Vows

Content:

Leo Rivers said:

Thanks Malcolm... this never occurred to me. But I think going through looking at the sanghas in my environment is worth trying first. I have no idea, beyond two Zen groups and five Tibetan tantric groups what's out there in the Eugene Oregon area. I know Hosso still somewhat exists in Japan, but here in Northwest? I would be floored.

Malcolm wrote:

The yogacara bodhisattva vows are given in Geluk. There is a Geluk center in Portland.

Otherwise, upasaka vows can be received from any upasaka, as long as they know how to impart them correctly.

And if you've ever attended any kind of empowerment at all, you have them already. And they are restored by the simple act of reciting the seven limb prayer.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 8:30 PM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Dan74 said:

Political threads on DW are basically a club with a homogenous agenda and very little robust debate. Out of the regulars, only JD sometimes tries for balance and if anyone else steps in to question some of the prevailing views, they are promptly set upon and it's not pretty. I've given up and suggest you do too and leave people to their fun.

Malcolm wrote:

Debate is only possible when there are agreed upon facts. Trumpistas live in a fact-free universe of slogans and prejudices, much like fascists of every stripe, and some left-wing populists as well. These people openly supported an overthrow of the US gvt. Trump, etc., have certainly lost the right to hold office again under the fourteenth amendment. It remains to be seen if the GOP grows some balls, but I doubt it. They have been totally cowed by the Cheetoh Furher.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 8:32 PM

Title: Re: Authoritarianism and the Meaning of Life

Content:

PeterC said:

One of the major problems with politics in the US is the absence of a political group that supports the idea that the state should provide everyone with a basic, decent quality of life. That people should be able to be free from fear of not having food, medical care, education, housing - in short, that they can survive. This is not an ideal that is embraced by the Democratic party, except for a few within them, and those few are marginalized.

Malcolm wrote:

The progressive wing is getting stronger. The sign of that is that Biden largely supports our agenda.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 9:07 PM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Queequeg said:

Something to be said about the leadership of a simple and flawed but idealistic Irishman who knows he's meeting God sooner than later.

Malcolm wrote:

He understands that the true reason Trump squeaked by 2016 was electoral apathy in

the face of sustained GOP slash and burn of the social safety net. That, and rampant, engineered sexism towards HRC.

The GOP can't win on the merits anymore, they know that, so they resort to electoral necromancy.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 9:15 PM

Title: Re: Effort to supplant Tibetan language

Content:

Queequeg said:

I don't know if they will succeed in snuffing out the minority languages, but its kind of comical that they're trying to convert everyone to one of the most complicated and inefficient written lanaguages.

These Han. smh.

Malcolm wrote:

The reality is that Chinese is already the default language of educated Tibetans in the PRC and has been for years, partly because the regional dialects of Tibetans are largely unintelligible to one another.

The ones who suffer are rural Tibetans who refuse to learn Chinese.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 9:19 PM

Title: Re: Dependent Origination in One Sentence

Content:

Queequeg said:

I suspect you guys are comparing different descriptive formulations that use common vocabulary with different meanings.

Malcolm wrote:

We are talking about aggregates here. The Manovijnana includes all minds, citta, etc.

But at base I am right, as a quick perusal of the dhatu chapter of the Kosha will show.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 9:22 PM

Title: Re: Meditation posture...straight arms, 'vulture shoulders'...how common is it ?

Content:

lhaksam.dorje said:

It seems rare to see images of people (yogis, deities, anyone) in this posture. Is this a fringe Kagyu thing ?

Malcolm wrote:

No, it is not a fringe Kagyu thing. This is common in all schools when doing certain prāṇāyāma practices.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 9:46 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

I listened to it quite a while ago. I think he makes excellent points. He addresses the objections that have been brought up in this thread. The foundation is essentially that the priority is that which can make lasting change for the most significant number of people.

Malcolm wrote:

That's a pretty funny thing to say for a man whose monarch is the titular head of the Church of England. In 2011, only 0.5 percent of the population of England was Buddhist. His principle teacher, and mine, has been the political head of a refugee community since 1959. The Sakya Throne holders are one of the oldest political families in the world, barring only the Japanese Emperor.

I have nothing against David Stott (Jampa Thaye) personally. I am sure he is a nice fellow. But I think his views on politics are at best, quaint. For example, he opposes women's choice, usually a position associated with religious conservatives—though it has been hotly denied here that Stott is a conservative at all.

Zhen Li said:

That means the primary focus is attaining Buddhahood.

Malcolm wrote:

99.99 percent of Buddhists won't even attain the path of seeing in this life. Are they to stick their heads in the sand while the world roles over them and their loved ones like a Juggernaut? Certainly the Buddha did not recommend this for upāsakas.

Zhen Li said:

On a secondary level, in this life, we should do good and recognise that the avenues by which people pursue doing good by political means are either disingenuous or useless.

Malcolm wrote:

So, Gandhi, Martin Luther King Jr., HH Dalai Lama, Bishop Tutu are doing useless things? HH Dalai Lama is a liberal by any standard. He is a staunch supporter of democracy, and political engagement. Why? Because Tibet turned its back on the world, and as a result, was invaded by the PRC:

For thousands of years people have been led to believe that only an authoritarian organization employing rigid disciplinary methods could govern human society. However, because people have an innate desire for freedom, the forces of liberty and oppression have been in continuous conflict throughout history. Today, it is clear which is winning. The emergence of peoples' power movements, overthrowing dictatorships of left and right, has shown indisputably that the human race can neither tolerate nor function properly under tyranny.

Although none of our Buddhist societies developed anything like democracy in their systems of government, I personally have great admiration for secular democracy. When Tibet was still free, we cultivated our natural isolation, mistakenly thinking that we could prolong our peace and security that way. Consequently, we paid little attention to the changes taking place in the world outside. We hardly noticed when India, one of our closest neighbours, having peacefully won her independence, became the largest democracy in the world. Later, we learned the hard way that in the international arena, as well as at home, freedom is something to be shared and enjoyed in the company of others, not kept to yourself.

<https://www.dalailama.com/messages/buddhism/buddhism-and-democracy>

[HHDL was not invited to the White House of Herr Trump. People should note that.]

If I had to choose between Mr. Stott's vision of the world, and HH Dalai Lama's vision, well, you know I will choose the latter. His Holiness is the foremost human being alive today. May he continue to enjoy long life and health for the benefit of us all on this small globe in space.

Zhen Li said:

By the way, offering advice to politicians is not the same as getting involved in contemporary democratic politics. Current political systems attempt to be all-encompassing and give all citizens the illusion that they are a part of it. This is an aberration in world history.

Malcolm wrote:

So you are skeptical of representative democracy. Ok. Noted.

Zhen Li said:

Politics in the past was the matter of private family property on the part of ruling dynasties.

Malcolm wrote:

Not everywhere in history. For example, the Śākya tribe elected their chief. It was not, as has been misunderstood, a hereditary position, like the Kṣatriya varna.

Zhen Li said:

It is safe to say that the Buddha did not address the issue of involvement in politics at all, except that discussing politics constitutes wrong speech.

Malcolm wrote:

Citation please.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 9:52 PM

Title: Re: Authoritarianism and the Meaning of Life

Content:

PeterC said:

Every possible term has been occupied by one side or another. We're missing a neutral, commonly-agreed term to refer to people as people.

Malcolm wrote:

I guess we need to Occupy Merriam-Webster's.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 9:56 PM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Queequeg said:

We've always known that we needed someone who would just commit to policies that actually help regular people.

Malcolm wrote:

We've had those policies. They keep being gutted.

Biden knows this, and sided with Sanders. But unfortunately, there are two people in the Senate who are more interested in serving themselves than serving the 44 million people majority they represent as a whole.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 10:02 PM

Title: Re: Secret "Keyword Warrants" revealed through mistakenly leaked docs. Scary.

Content:

FiveSkandhas said:

Although if they have some kind of secret agreement that puts you at risk, you don't have all the information at hand to evaluate whether or not you should use the service.

Malcolm wrote:

Well, in this case, I support that. People who survive sexual assaults need to be protected, and abusers often track people down, sometimes years after the crimes.

The issue identified in this article is that the feds actually identified one of the victims accidentally-- this is mostly a problem of unregulated tech. Google, Facebook, etc. need to be broken up.

But, honestly, if a keyword search subpoena results in someone being convicted for 1/6/21...I am all for it.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 10:05 PM

Title: Re: Largest Buddha statues in the world (top 10)

Content:

Malcolm wrote:

My personal favorite:

Author: Malcolm

Date: Thursday, October 7th, 2021 at 11:08 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

Attain assurance of birth in the Pure Land; that's the only way in this age. The Buddha didn't advocate political action but liberation.

Malcolm wrote:

Buddha did not advocate liberation for everyone. Only for those who departed to the homeless life. For lay people, he certainly advocated they participate in their community life and so on.

As for assurance of birth in the pure land, there is no nirvana somewhere other than samsara. Seeking nirvana apart from samsara will never work. Instead, as Nāgārjuna quips, thorough knowledge of samsara is nirvana.

<https://suttacentral.net/dn2/en/sujato> said:

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in unworthy talk. This includes such topics as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence. They refrain from such unworthy talk. This pertains to their ethics.

Malcolm wrote:

This is fine for śrāvakayānis. But we are Mahāyānis, at least I am. The Buddha taught:

Upāli, bodhisattvas are not deceived by and do not fear afflictions that gather beings together; but bodhisattvas are deceived by and fear the afflictions that forsake beings.

<https://read.84000.co/translation/toh68.html#UT22084-043-005-154>

This sūtra should be required reading for Mahāyānis.

The purpose of democracy is "to form a more perfect union," to bring people together through their common desires and goals. You may not believe that, but I personally am a strong advocate of secular democracy, as is HHDL.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 11:24 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

There's no evidence that the Śākya elected their Mahārāja...There is not a shred of evidence to support it.

Malcolm wrote:

So you claim. But there is evidence that the Buddha was familiar with the concept of electing chieftains as found in the Aggañña Sutta, etc. The reference to the Kṣatriyas in this sutta could very well be post Aśoka interpolation, considering Bronkhorst's pretty convincing argument that the Śākas were outside the Vedic caste system entirely.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 11:30 PM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

If the "Trumpistas" are in a fact free universe...debate should be permitted.

Malcolm wrote:

Not anymore. They lost that right with the insurrection.

Heimdall said:

Less well known [than other paradoxes] is the paradox of tolerance: Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to

those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them.—In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be most unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant. We should claim that any movement preaching intolerance places itself outside the law and we should consider incitement to intolerance and persecution as criminal, in the same way as we should consider incitement to murder, or to kidnapping, or to the revival of the slave trade, as criminal.

Malcolm wrote:

--Karl Popper, *An Open Society and its Enemies*.

Heimdall said:

If "being morally correct" means believing that a politician is a secret hidden fascist that you have to figure out through the dog-whistles, and if you vote for that politician because of the hidden fascism,

Malcolm wrote:

Trump's fascism is hardly hidden. Its been out in the open all along, along with his racism and xenophobia.

Heimdall said:

Calling right-wingers Nazis is just as callous as the right calling you guys "closet commies" by the way.

Malcolm wrote:

I agree. I would never call Max Boot, David Frum, George Will, William F. Buckley Jr., etc., fascists. I reserve that for the people who support Trump's false claims.

Author: Malcolm

Date: Thursday, October 7th, 2021 at 11:33 PM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Queequeg said:

More conservative talking points. People in glass houses, buddy.

Malcolm wrote:

He is a libertarian. He voted for the guy who ran on legalizing weed. He threw his vote away on Gary Johnson in 2016 and wasted his vote in 2020, buy his own admission.

Libertarians are weird.

Author: Malcolm

Date: Friday, October 8th, 2021 at 12:09 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

Clinton was a sociopath whose political principles change on a whim on whatever gets her more power.

Malcolm wrote:

She was certainly ambitious, sociopath, not so much, unless one thinks all ambitious people are sociopaths.

Heimdall said:

Gary Johnson may have been a pot head, but I thought he would've been the best candidate.

Malcolm wrote:

Ok. Voting for third parties wastes your vote.

Heimdall said:

I was too disillusioned in 2020 to vote.

Malcolm wrote:

You need to be more pragmatic, not so emotional. Now, before you go off and tell me I am emotional. I am not, really. I'm just mean.

Heimdall said:

Doesn't change the fact, that they are conservative talking points, and they aren't invalid.

Malcolm wrote:

Conservative talking points these days rarely stand on the merits. Mostly they are just warmed over Hayek/Nozick-style libertarianism: i.e., the function of the state is merely to provide security for markets, and that's about it; central planning of the economy, bad; free markets, good.

Author: Malcolm

Date: Friday, October 8th, 2021 at 12:11 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

The question if it being an insurrection is still hotly debated because the only evidence supporting insurrection is Trump's flaming rhetoric contesting the election, which galvanized supporters to breach the government's buildings - It's not an evident fact like Hitler's "Beer Hall Putsch"

Malcolm wrote:

You really have not been paying attention. Let me guess, you refuse to read the Times, the Post, etc., like our buddy, nightbloom.

Trump's peeps had a systematic plan, which they executed, to try and overturn the election illegally. And yes, it is an evident fact.

Author: Malcolm

Date: Friday, October 8th, 2021 at 12:35 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Malcolm wrote:

She was certainly ambitious, sociopath, not so much, unless one thinks all ambitious people are sociopaths.

Heimdall said:

She changes her political positions every 4 years. In 2012 she thought the Republicans were stuck in the Cold War days and tried to "reset" relations with Russia; from 2016 onwards now she thinks that Russia is such a subversive political enemy that they hijacked the elections and are primary enemy numero uno.

Malcolm wrote:

You mean you expect people to just have the same outlook day in and day out, without changing their perspective?

Heimdall said:

She was one of the most outspoken opponents of gay marriage from the the early 2000s to 2008, where she suddenly shifted her opinion.

Malcolm wrote:

Yup, she is a methodist.

Heimdall said:

From the 90s she was for international free trade via NAFTA, then during the 2016 election she was against it suggesting that NAFTA needed to be changed, and then when Trump started contesting China's trade practices she thought it was World War III with Trump affecting our economic relations with China.

Malcolm wrote:
She was right.

Heimdall said:

Also, American capitalistic growth has become so obscenely large thanks to technology and the internet that if you want to get to the top of the private sector business world, no amount of ambition will save you from the sharks who will devour you without a second of remorse, because competition is simply that intense.

Malcolm wrote:

What does that have to do with HRC?

Heimdall said:

Your father is a lawyer...

Malcolm wrote:

My late father was a college professor at Smith and a small town defense lawyer. He never worked in a firm. He was a conservative republican in a hyper-liberal community.

Heimdall said:

And really, Trump is just as ambitious as Clinton is - the only difference is that Trump manifests his sociopathy through honesty, Clinton hides it by checking the marks on "appropriate" social behavior - but studying her only reveals she's really no different than Trump

Malcolm wrote:

We can agree to disagree. I personally think she is a victim of a sustained, 25 year, sexist smear campaign. Don't get me wrong, I voted for her out of necessity. I don't care for her personally. But I am sufficiently mature that what I value in a candidate is competence, not perfection, and HRC was a very competent secretary of state, she was also a decent senator. Yes, the DNC screwed Bernie, but parties are private organizations, and are not part of the Constitution, and the judge ruled that Bernie had no case.

She is quite different from Trump. She stepped aside. She could have contested those 77,000 votes, demanded recounts and so on. But she did not. She accepted that she lost the Electoral College even though she won the popular election by 4 million plus votes. She played by the rules. He did not. She understands how to govern. He is a dangerous grifter whose only interest is lining his pockets at our expense. She would have made a fine president.

Author: Malcolm

Date: Friday, October 8th, 2021 at 12:36 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

I also try to avoid sensationalist headlines because of how misleading they can be.

Malcolm wrote:

I guess you don't read the articles below the headlines. SMH.

Author: Malcolm

Date: Friday, October 8th, 2021 at 12:58 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Malcolm wrote:

You mean you expect people to just have the same outlook day in and day out, without changing their perspective?

Heimdall said:

Not when it's every 3 years and whenever it just so happens to be politically expedient. She changes her opinion on many things whenever it's politically expedient.

Malcolm wrote:

Yeah, that's politics.

Heimdall said:

I don't think there's been a single issue that she agreed with Trump on; despite being very nationalistic, he had some genuine Liberal beliefs like foreign policy and international trade.

Malcolm wrote:

Ummm...we really must disagree here. He hired a dumpster fire for a professor, Peter Navarro, who is a true kook, to handle his international trade policy. His foreign policy amounted to bending over for Putin at every turn and alienating every leader in the EU. His "foreign policy" was a series of photo ops for the rubes back home and nothing more. Pompeo was a walking nightmare, believe me, I have friends who work at State. Trump dismantled the State Dpt., and ruined 75 years of delicate diplomacy. Ted Cruz, whom I could refer to with some choice words, is interfering with its rehabilitation under Biden. Frankly, Trump is the most incompetent president that was ever elected.

Heimdall said:

That suggests she doesn't have a real valid vision for the country. Sanders had a vision. Clinton does not.

Malcolm wrote:

One does not need a vision to govern. One needs to understand how to govern. People

place too much importance on things like "new ideas," "vision." Bernie does not have "vision." He wants to, and I agree, to restore the New Deal and the Great Society and improve it. That's called "governing." Not "vision."

Heimdall said:

While I disagree with Sanders's idealism, I would've voted for him had he won the primaries.

Malcolm wrote:

We can agree on that.

Author: Malcolm

Date: Friday, October 8th, 2021 at 1:00 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

My only moralizing criticism has been criticism of moralizing.

Malcolm wrote:

Pot, kettle, black.

Author: Malcolm

Date: Friday, October 8th, 2021 at 1:25 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

I disagree, I think what's appealing with conservatism is this (genuine) feeling that our nation's metanarrative has been subverted by materialistic corporate Liberal elites into this weird conception of "Giant corporations know what's best for the country" that uses this Pseudo Social-Justice paradigm to censor opposition.

Malcolm wrote:

The paragraph you just wrote is mere jingoistic claptrap.

Heimdall said:

Example: the mayor of Philadelphia, Jim Kenney, is so insanely corrupt and connected to giant corporate entities it's ridiculous. Yet he will lecture you to your face about how he's helping black communities through diversity programs, and how you're bigoted if you oppose his policies.

Malcolm wrote:

So I guess you are saying that you are both anti-capitalist and anti-liberal.

Heimdall said:

This country is no longer about individual liberty, democracy, and equal opportunity for all. It's now a Neo-Feudalistic society where the people commanding the masses aren't people wearing gold crowns and celibate Italians in Red and White tunics - rather, it's a caste of wealthy narcissists wearing suits and ties.

Malcolm wrote:

This country was founded by men of their age, some of whom, like Franklin, opined that the only people who ought to be allowed into government service were the descendents of the original patriots. This country was founded by rich white men, for rich white men, on behalf of, you guessed it, rich white men. This country was not, originally founded on the ideals of equal opportunity for all. It was founded on the idea of equal opportunity for a white, landed gentry.

When Washington was elected, 1789, only 6% percent of the population of the US was eligible to vote. In 1790, the immigration act was passed, declaring that only free white immigrants could naturalize. It was only in 1856 that every state permitted all white men to vote. In 1870, the 15th amendment was passed, allowing black men to vote. Jim Crow was promptly instituted. Women were not permitted to vote until 1920. While Native people were granted citizenship in 1924, they were not permitted the vote in US Elections in every state until the year I was born, 1962.

Now, what was that about this country being about liberty, democracy, and equal opportunity for all? If one is black, non-white, or female, your liberaty, democracy, and equal opportunity was a hard-won battle fought against rich white men. And it still is.

Here is a useful guide for you to see the history of voting rights in the US:

<https://a.s.kqed.net/pdf/education/digitalmedia/us-voting-rights-timeline.pdf>

Author: Malcolm

Date: Friday, October 8th, 2021 at 1:30 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

Agree to disagree; while Trump's foreign policy was bad in many area; relatively speaking, I thought it was a step up in many areas compared to Obama and Bush.

Malcolm wrote:

Trump didn't do anything. Compared to Obama, he was an obvious putz when it came to international affairs. He did not even invite HH Dalai Lama to the the White House, a

blunder of epic proportions. Instead he wasted his time trying to win over the North Koreans who have no reason to love us at all.

Heimdall said:

Fair point, but proper governing, in my opinion, includes some level of transparency regarding what you hope to achieve.

Malcolm wrote:

HRC is a neoliberal globalist. Like me. The only reason that policy led to Trump was burning up the New Deal under Bill Clinton. That was the Democrats fatal error. And why did they do it? Vision instead of governance. But I am quite certain HRC would not have made the same errors as her hubby.

In my ideal world there would international free trade, open borders, and safety nets in all countries. But that requires a level of ability to govern that human beings have not yet achieved, and possibly never will.

Author: Malcolm

Date: Friday, October 8th, 2021 at 1:40 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

Furthering my point, the whole association of the United States with Free Market economics was a product of the 19th century...

Malcolm wrote:

Clay's American System was economically disastrous for the the US in the long run. Trump's attempt to resurrect, under the bad advice of Bannon and Navarro, was ill-advised, just as it failed under Hoover, when he tried to resurrect it. It was inevitable that the US would adopt the British System.

Heimdall said:

No, I'm against unregulated capitalism to a degree as it currently exists, and I'm anti-liberal.

Malcolm wrote:

Your second statement is meaningless. You have not defined who it is that you mean, unless of course, it is just Democrats in general, which is silly.

Author: Malcolm

Date: Friday, October 8th, 2021 at 1:42 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

I think as significant as unregulated capitalism is the degree to which capitalism has negatively affected our culture, including "the only goal in life is to work for a giant company, be wealthy, and have sex with pretty people"

Malcolm wrote:

News for you friend, capitalism is the religion of America.

Author: Malcolm

Date: Friday, October 8th, 2021 at 1:51 AM

Title: Re: Thinking of abandoning Buddhism and its teachings

Content:

Bikkhu87 said:

I have been thinking for a long time that Buddhism is perhaps not for me,

Malcolm wrote:

You don't have a teacher, that's your main problem.

Author: Malcolm

Date: Friday, October 8th, 2021 at 2:15 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

Contemporary Progressive Ideology.

Malcolm wrote:

Well, so you oppose universal health care, vastly reducing military expenditure, mitigating climate change, immigration reform, abortion rights, taxing the ultra wealthy, repairing our national infrastructure, etc.? Because that's what constitutes the core ideology of contemporary progressives.

Author: Malcolm

Date: Friday, October 8th, 2021 at 2:16 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

One of my fears of contemporary Liberalism is how contaminated it is by that cultural narrative. It evidently is.

Malcolm wrote:

I don't think you have a sound grasp of history—Capitalism and Liberalism have been hand in glove since Adam Smith (granted, however, that his Theory of Moral Sentiments

is a more important book).

Author: Malcolm

Date: Friday, October 8th, 2021 at 3:16 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

One of my fears of contemporary Liberalism is how contaminated it is by that cultural narrative. It evidently is.

Malcolm wrote:

I don't think you have a sound grasp of history—Capitalism and Liberalism have been hand in glove since Adam Smith (granted, however, that his Theory of Moral Sentiments is a more important book).

Heimdall said:

Socialism as a concept didn't exist at the time of Adam Smith. Try again.

Malcolm wrote:

Trivial distinction. Adam Smith may not have used the term capitalism to describe his observations about political economy, but he was skeptical of trade barriers and correctly saw that tariffs were regressive instruments. He was one of the first people to argue for international trade liberalization. He was not an advocate of unregulated markets, but he was generally opposed to tariffs. And he was certainly a capitalist, as was the Buddha. Compare these two statements: "Capitol is that part of man's stock which he expects to afford him revenue."

By dividing wealth into four parts,
True friendships are bound;
One part should be enjoyed;
Two parts invested in business;
And the fourth set aside
Against future misfortunes.

Author: Malcolm

Date: Friday, October 8th, 2021 at 3:18 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

because Progressive ideology encompasses certain philosophical outlooks I disagree with

Malcolm wrote:

Such as, apart from CRT, which you clearly do not understand...

Author: Malcolm

Date: Friday, October 8th, 2021 at 4:06 AM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

ronnymarsh said:

This is the dating originated from Theravada literature, our tradition puts its existence around the 10th century BC.

Malcolm wrote:

No, for example, Śāskyaśrībhadrā places the Buddha's parinirvana roughly at the same time as the conventional dating suggests.

Author: Malcolm

Date: Friday, October 8th, 2021 at 7:51 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

In the following line, the Buddha admits that desire ("afflictions that gather") is still a minor misdeed.

Malcolm wrote:

Which he states is of no consequence, since bodhisattvas don't mind remaining in samsara for a long while.

And you seem to forget, I follow uncommon Mahayana.

More tomorrow.

Author: Malcolm

Date: Friday, October 8th, 2021 at 8:06 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Malcolm wrote:

I don't think you have a sound grasp of history——Capitalism and Liberalism have been hand in glove since Adam Smith (granted, however, that his Theory of Moral Sentiments is a more important book).

Heimdall said:

Socialism as a concept didn't exist at the time of Adam Smith. Try again.

Tlalok said:

Henri de Saint-Simon. Socialism (although not with that name) absolutely existed at the time of Adam Smith. What are you on about?

Republicans, before they went mask off (lol) and revealed themselves to be Nativists / Fascists / Christian Dominationists were classical liberals.

When cornered, internet alt-rightistas will resort to word-salad as an attempt to drown the discourse, it's a classic tactic when your arguments are facile.

Malcolm wrote:

Yes, it's it's called, "if you can't bedazzle them with your brilliance, baffle them with your bullshit."

Author: Malcolm

Date: Friday, October 8th, 2021 at 8:08 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

You guys can refute me as Liberal internet crusaders defeating cis-fascist scum or whatever

Caoimhghín said:

Where on earth, save for your own obsessed mind, do trans issues have any part in anything said in this thread?

Heimdall said:

By virtue of being part of contemporary progressive ideology

Malcolm wrote:

So, you have a problem with trans people too? Is it philosophical, or does it have to do with how or where they pee?

Author: Malcolm

Date: Friday, October 8th, 2021 at 8:11 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

The ideology behind it is.

Malcolm wrote:

You mean Caitlyn Jennings is a progressive ideologue? That's news to me.

Author: Malcolm

Date: Friday, October 8th, 2021 at 8:39 AM

Title: Re: When does one "steal"?

Content:

SilenceMonkey said:

What are we talking about here, a stapler and some paper clips?

Malcolm wrote:

In the Sakya school, even so much as a rice husk.

Author: Malcolm

Date: Friday, October 8th, 2021 at 10:10 AM

Title: Re: Authoritarianism and the Meaning of Life

Content:

Heimdall said:

The ideology behind it is.

Malcolm wrote:

You mean Caitlyn Jennings is a progressive ideologue? That's news to me.

KristenM said:

I think you mean Caitlyn Jenner. Caitlyn Jennings is a trans country music star, and probably a great name for a cowpunk band.

Malcolm wrote:

Either will do.

Author: Malcolm

Date: Friday, October 8th, 2021 at 10:22 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

In fact, the approach taken by Shinran is the same, although it comes at the topic from a different direction. But this does not transform the nature of śīla, it just reframes it:

Shinran wrote in a letter, "Do not take a liking to poison just because there is an antidote." This was in order to put an end to that wrong understanding. It by no means implies that evil can obstruct one's attainment of birth.

Malcolm wrote:

The reason why peacocks have brilliant plumage is that they live on poisonous plants in the jungle. The reason the fire of gnosis blazes is that it is fueled by affliction.

Author: Malcolm

Date: Friday, October 8th, 2021 at 10:37 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Koso Wasan 40 said:

Obstructions of karmic evil turn into virtues;

It is like the relation of ice and water:

The more the ice, the more the water;

The more the obstructions, the more the virtues.

Zhen Li said:

This doesn't mean "go out looking for trouble," so to say.

Malcolm wrote:

In the end, the point of the sutra passage I shared with you is that whatever one does, including politics, and everything mentioned in that sutra passage you quoted, is positive as long as it is combined with aspirational bodhicitta.

Author: Malcolm

Date: Friday, October 8th, 2021 at 7:43 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Zhen Li said:

In my opinion just mixing is not the point. The primary motivation should be bodhicitta. Otherwise, people will take it as a license to do evil. In this way also we have to be careful of to whom one is giving what teaching.

Malcolm wrote:

As bodhisattvas, desire is workable. Anger is not. The perfect, they say, is the enemy of the good.

Author: Malcolm

Date: Friday, October 8th, 2021 at 7:49 PM

Title: Re: How does Karma purification work?

Content:

Heimdall said:

So in Vajrayana and Mahayana Buddhism, prayers or mantras are said to purify Karma; that is, to nip it and face its consequences now rather than later.

How exactly does this work? Is it your own internal recognition which does it? For the mantras said to particular Buddhas and Bodhisattvas (mainly in Vajrayana), do the beings themselves purify the Karma? Are the Buddhas synonymous with Karma itself, so that identifying the karma through them means you will experience less devastating effects?

Malcolm wrote:

It's the four powers of confession that serve thus function, there is the object in front of whom one is confessing, remorse for misdeeds and downfalls, confidence that the deed has been purified, and resolve not to engage in such deeds again.

But, since we have been in samsara since beginningless time, it is unrealistic to imagine all ones karma and its traces can be purified.

Author: Malcolm

Date: Friday, October 8th, 2021 at 8:55 PM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

Aemilius said:

I wonder, if Vasubandhu recited and followed the Bodhisattva pratimoksha, and discussed with his brother Asanga and Asanga's community of Mahayanists, how could he have been living in a Sravakayana community?

Malcolm wrote:

They were bhikshus. Simple as that.

Author: Malcolm

Date: Friday, October 8th, 2021 at 9:00 PM

Title: Re: Why Buddhism's Decline in India?

Content:

thomaslaw said:

You consider Tantric deity practices in Buddhism were/are nontheists and atheists. Could you give some explanations or concrete details for that? Thanks.

Aemilius said:

The dictionary definition of theism is that you believe in the existence of one or several supernatural beings. In this sense Buddha himself is a theist, because the beings in the six realms exist, and enlightened beings exist.

Buddhism is considered atheist or nastika in Indian traditional thought. You can look at the concepts astika and nastika.

An important point is that Buddhism denies that world is created by Ishvara or some other divinity; self and world are created by Pratitya samutpada, Dependent origination, according to the Dharma.

Buddha teaches that deities cannot do so much for one self as one's own well directed mind can do for one self (Dhammapada).

Some Suttas where Buddha discusses with Devas http://buddhadust.net/dhamma-vinaya/pts/sn/01_sagv/sn01.02.001-010.rhyc.pts.htm

thomaslaw said:

Thanks for your reply.

Yes, I agree with you; I do not have any issues regarding Buddhism is non-theistic but also not atheistic, according to the mentioned basic Buddhist teachings/dharmas (such as the six realms, Dependent origination) based on the suttas/sutras.

But my question is: Why do you consider Tantric deity practices were/are nontheists and atheists?

Malcolm wrote:

Because they are generally applied Abhidharma.

Author: Malcolm

Date: Friday, October 8th, 2021 at 11:30 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Sādhaka said:

In other words, call yourself an atheist if you want; yet there's little reason to believe that doing so is this profound or great thing, or insist on an implication that others ought to do so.

Malcolm wrote:

What one labels oneself is irrelevant. Buddhism negates two fundamental tenets of theism: 1. uncaused creation of the universe and its inhabitants by a supreme being. 2. Salvation dependent on a relationship with said supreme being. In other words, no god created you, and Jesus/Allah, etc. are not going to save you.

If you ask any theist, they will tell you you are an atheist for denying creation and salvation. They won't give a fig about your acceptance of rebirth, worldly devas in the deva realms, and so on. To them, you are a godless atheist. And they are right.

Author: Malcolm

Date: Friday, October 8th, 2021 at 11:32 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Sādhaka said:

As I've pointed out here before (not just to you two^, but to anyone reading here), the texts and many Lineage Masters have said that before the Path of Seeing, it's not possible to help sentient beings (of course in the meantime, obviously aim to not harm them); and stay in solitude doing practice at least until you attain the First Bhumi.

Malcolm wrote:
Huge copout.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 12:17 AM

Title: Re: Why do some lay teachers of Tibetan traditions wear maroon monk robes?

Content:

bodhiye said:

I just learned that a Rinpoche (connected to a translating project) isn't a monk but is an upasaka. I read that one lineage head who was in the news recently for some alleged acts isn't a monk. Both persons dress like monks. I assumed they are fully ordained, vinaya observing Bhikshus based on their attire and appearance.

Malcolm wrote:
Business suit.

bodhiye said:

Why do some lay teachers of Tibetan traditions wear maroon monk robes? Are non-Bhikshus permitted to wear attires that resemble a monk's robes?

Malcolm wrote:

Because they were raised in monasteries, had received śrāmanera vows at some point, and are more comfortable in that attire than upāsaka attire. And these Lamas are usually Nyingmapas.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 12:19 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Caoimhghín said:

Atheism is so ubiquitously associated with "scientific skepticism" that the two are often synonymous for people.

Malcolm wrote:

Good, Buddhists are skeptics too. That's why in ancient India, they had the most robust epistemology and were the only school which argued that their tenets should be accepted on the basis of rationality and confirmation, rather than acceptance.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 12:24 AM

Title: Re: How does Karma purification work?

Content:

Malcolm wrote:

It's the four powers of confession that serve this function, there is the object in front of whom one is confessing, remorse for misdeeds and downfalls, confidence that the deed has been purified, and resolve not to engage in such deeds again.

But, since we have been in samsara since beginningless time, it is unrealistic to imagine all one's karma and its traces can be purified.

Sādhaka said:

In the above manner at any rate.

Malcolm wrote:

This system of four powers is also shared with Vajrasattva.

There is no way to remove all the karmic traces from beginningless time. What one can do is attain buddhahood, and prevent them from meeting conditions for ripening. Good Luck!

Author: Malcolm

Date: Saturday, October 9th, 2021 at 1:35 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Sādhaka said:

would be time much better spent than debating politics.

Malcolm wrote:

Ok, well, since you disapprove of such things, don't do it.

But here we are not talking about politics, and one common misconception about Buddhism is that it is religion on par with other theistic religions.

Sādhaka said:

DALAI LAMA: If you reach some higher spiritual experience, spiritual state, then I think it is difficult. The Buddhist concept — everything comes and happens due to law of causality: cause and effect, cause and effect, cause and effect. This indicates there's no central, absolute cause or creator. So since Buddhism does not have a concept of creator, some scholars say Buddhism is not a religion, but science of mind. So Buddhism also kind of atheism.

Malcolm wrote:

<https://www.pbs.org/wnet/religionandethics/1999/06/04/june-4-1999-the-dalai-lama/13354/>

Author: Malcolm

Date: Saturday, October 9th, 2021 at 1:37 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Caoimhghín said:

Atheism is so ubiquitously associated with "scientific skepticism" that the two are often synonymous for people.

Malcolm wrote:

Good, Buddhists are skeptics too. That's why in ancient India, they had the most robust epistemology and were the only school which argued that their tenets should be accepted on the basis of rationality and confirmation, rather than acceptance.

Caoimhghín said:

Not skeptics in the same sense, they weren't.

Malcolm wrote:

Pretty much. Candra notes the only difference between us and lokayatis is that we accept karma and rebirth. Otherwise, not much difference.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 1:42 AM

Title: Re: When does one "steal"?

Content:

Toenail said:

Also it has no single owner.

Malcolm wrote:

Legally, like in the US, in Germany corporations are persons, so yes, it does have a single owner, just to clarify that for you.

Crazywisdom said:

Those are idiot laws about the rights of fictional persons, who's rights and privileges exceed natural person's. See deities everywhere rob them blind.

Malcolm wrote:

Nevertheless, since they are laws, we are bound to respect them.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 2:29 AM

Title: Re: How does Karma purification work?

Content:

Crazywisdom said:

commences at rigpa'i tsal wang.

Malcolm wrote:

This does not guarantee anything.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 3:45 AM

Title: Re: Illuminating deep dive into CRT and its ideological underpinnings from a socialist perspective

Content:

Archie2009 said:

A very worthwhile long read from a Marxist perspective.

Malcolm wrote:

Pretty much annihilates the contention of yourself and others that CRT is Marxist in inspiration:

The pseudo-left tendencies in the orbit of the Democratic Party, for their part, are arguing that, in one or another way, critical race theory and similar postmodern identity theories should be appreciated by socialists or even harmonized with Marxism.

....

While genuine Marxists certainly oppose the drive by the Republicans to purge the schools of "unpatriotic" literature, it must be made clear that critical race theory, for its part, has absolutely nothing in common with Marxism.

And is replete with the usual circular firing squad tendencies of the far left.

And the usual, laughable assertions that Marx is "scientific":

What Marx discovered was nothing less than the law-governed dynamic driving the development of human civilization, based on a scientific examination of the development of productive forces, tracing the way that social classes correspond to specific social relations of production which arise from and then come into contradiction with those forces. Looking back over the entire preceding history of mankind, Marx was able to confirm everywhere the operation of these laws of socioeconomic development, providing new insight into the past.

What a bunch of jingoistic drivel.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 3:53 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

"The hook of compassion and the ring of faith."

I guess somebody should tell the lamas to eliminate that teaching.

Malcolm wrote:

So you think that atheists are incapable of compassion and faith. Interesting. False, but interesting.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 3:55 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Matt J said:

Very few lamas would survive the august critiques of Dharmawheel.

Schrödinger's Yidam said:

"The hook of compassion and the ring of faith."

I guess somebody should tell the lamas to eliminate that teaching.

Malcolm wrote:

Oh, they squabble amongst themselves on Tibetan language websites all the time, with equal fervor. You should have seen the years long debate over whether ChNN was a Bonpo or not.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 3:57 AM

Title: Re: Thinking of abandoning Buddhism and its teachings

Content:

Matt J said:

Such ideas fundamentally misunderstand what it means to be conscious. Logically, adopting such ideas leads one to the Dan Dennett situation of denying that there is any consciousness at all, which is patently absurd.

Malcolm wrote:

In Dennett's case, it must true. The man is a mere automaton spewing bad ideas.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 4:01 AM

Title: Re: Illuminating deep dive into CRT and its ideological underpinnings from a socialist perspective

Content:

Archie2009 said:

Still, a very worthwhile read in exposing the influence of postmodernism etc. on your beloved anti-scientific 'social justice' movement.

Malcolm wrote:

And Marxism is scientific? Oh please. Give me a break.

The so-called social justice movement aka the civil rights movement, never pretended to be "scientific." I have no idea where you got this idea, nor why it is of any particular value that social justice movements be "scientific."

And as far as postmodernism goes, what's wrong with postmodernism? I mean, postmodernism isn't very modern anymore. Postmodernism is just warmed over structuralism.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 4:07 AM

Title: Re: Illuminating deep dive into CRT and its ideological underpinnings from a socialist perspective

Content:

Malcolm wrote:

BTW, got love the millenarian impulse of the closing paragraph.

Unknown said:

The coming revolutionary upheavals around the world will bring hundreds of millions of people into struggle. The forces exerted on the revolutionary movement will be tremendous. A movement that is cracked and fractured along racial or national or gender lines will not be able to withstand those forces and will quickly break apart the moment real pressure is brought to bear. A world movement that can weather the revolutionary maelstrom must be prepared to advance a unified world perspective, applicable to all workers, from a shared understanding of its own history to its basic philosophical foundations and method, class orientation, conception of the epoch and strategy for victory. This is the real strength of a political movement—the glue that will hold it together through any crisis.

Malcolm wrote:

Poor Marxists. They are just like Christians and Muslims, anticipating a world revolution (judgement day) that will never happen (thank goodness).

Author: Malcolm

Date: Saturday, October 9th, 2021 at 4:30 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Knotty Veneer said:

I think that though some teachers did those things I think fewer are likely to get away with it now and nor should they be allowed to.

Malcolm wrote:

There are terms of Padmasambhava, I won't reveal which one, that detail methods for consecrating beautiful young women as "liberation through touch." There are a lot of things in Vajrayāna that will really upset you. I suggest you don't look too hard at it. Vajrayāna is not for people with lots of concepts.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 5:24 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Caoimhghín said:

Not skeptics in the same sense, they weren't.

Malcolm wrote:

Pretty much. Candra notes the only difference between us and lokayatis is that we accept karma and rebirth. Otherwise, not much difference.

Caoimhghín said:

Did the Lokāyatas accept their own form of Buddhas? I guess everyone is a Buddha once they're dead according to them?

Malcolm wrote:

Lokayatis are Hedonists on the lines of Epicurean Hedonists.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 5:25 AM

Title: Re: How does Karma purification work?

Content:

Matt J said:

I've found that they seem to work not by eliminating one's karma, but accelerating the fruition.

Könchok Thrinley said:

This is a point I have seen quite often. And I mean ... it probably kind of probably works like that but I am not sure entirely. Anyone has something to back this point?

Malcolm wrote:

This is a popular idea in the west. I have never ever seen any Indian or Tibetan text that makes this assertion. I think it can be consigned to the dustbin of pop Buddhism,

personally.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 6:24 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Sādhaka said:

Take it up with the Lineage Masters:

Malcolm wrote:

It is not a copout for them, the copout is yours. You are using their words as an excuse to inaction. "Oh, I have not realized emptiness, so, I am just going have nice thoughts and prayers for the suffering in the world, but I am not going to actually do anything about it, because I am just a poor unawakened schmuck in samsara."

If anything the Jataka tales should inform you to have exactly the opposite approach. What lineage master is great than the Buddha? Where's your bodhisattva courage?

Author: Malcolm

Date: Saturday, October 9th, 2021 at 6:43 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Knotty Veneer said:

I think that though some teachers did those things I think fewer are likely to get away with it now and nor should they be allowed to.

Malcolm wrote:

There are terms of Padmasambhava, I won't reveal which one, that detail methods for consecrating beautiful young women as "liberation through touch." There are a lot of things in Vajrayāna that will really upset you. I suggest you don't look too hard at it. Vajrayāna is not for people with lots of concepts.

Knotty Veneer said:

I know these stories of outrageous acts are titillating and exciting but they should not be used to continue a culture where people are abused. In 25 years as a practitioner, I've yet to meet anyone who was enlightened or even helped by insults, blows, or sexual advances.

Malcolm wrote:

Well, our experience differs, as I pointed out.

Knotty Veneer said:

And unfortunately the consensus seems to be here that those who are abused by fake gurus have no one but themselves to blame since they did not do the required due diligence.

Malcolm wrote:

Depends on what you mean by "abuse." If you sleep with a teacher, did not insist on committed relationship first, and find out he or she has other partners they did not tell you about, it may be disheartening, but that is not abuse, unless they have an STD they knowingly passed onto you.

If you are studying with a teacher, but find that in the course of their studies they are verbally abusive, you can leave.

If you find out that a teacher is physically assaulting students, that's a matter for the police, for example, like the famous Merwin Party in Boulder. What CTR did there was actually illegal.

Knotty Veneer said:

These vulnerable people will always exist and they will always be taken advantage of because the power structures in religious organizations depend on those at the top being morally scrupulous. Unfortunately, the power given to those at the top makes that very difficult for any but the real deal not to be corrupted by it.

Malcolm wrote:

This is why there is so much teaching in Vajrayāna about the need to be very careful who one takes as a guru and who one takes as a student. Otherwise, It can end disastrously for everyone, as it did in the case of Sogyal. He did not perform due diligence, neither did they

Knotty Veneer said:

And even if there are teachers who really can introduce the nature of mind, say, through blows or sex or whatever, rules like I'm suggesting will not inhibit them. If a teacher can bring about such an experience in such a manner no one is abused and no one is gonna complain.

Malcolm wrote:

Now, you are making sense.

Knotty Veneer said:

By not having such rules however, the psychos and the self-deluding get a free pass to continue taking advantage of the vulnerable and gullible.

Malcolm wrote:

There are rules, but people do not take the time to learn them. They just run after So and so Rinpoche, thinking he is enlightened, and when they find out Rinpoche is a womanizer and a drunk, they really have no one to blame but themselves for not

examining them more closely. In cases where there is criminal conduct, that is a matter for the authorities. That's been my position all along.

What's much worse, actually, is teachers who have no qualities or credentials to give empowerments, etc., who do so anyway, people who receive ocean promotions, etc.

Generally, if people are worried about such issues, they should make sure their teacher is fully ordained monk or nun who keeps their vows scrupulously. But people like lay teachers because they hang out, have a beer, eat a burger, chat, etc.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 6:47 AM

Title: Re: How does Karma purification work?

Content:

Könchok Thrinley said:

Do you think it could have been some misunderstanding of teachers saying that slight suffering if used skillfully can help us avoid bigger consequences in future lives (such as hunger and thirst in nyungne and purifies causes of being born as a hungry ghost eg.)?

Malcolm wrote:

We have to use logic. Small karmas result in huge ripening. Small sufferings are not going to remove huge karmas.

We accumulate merit because that is good karma. We do so to keep ourselves of the realms of rebirth where negative karmas will ripen fully.

If people really want to understand how this works, they need to study chapter 4 of the Koshabhasyam. For example, if one takes rebirth in the form realm, karma generated in the desire realm cannot ripen there. So it is delayed. Karma can only ripen in the realm in which it was created.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 7:36 AM

Title: Re: The Heart Sutra...sufficient for Enlightenment?

Content:

Heimdall said:

I attended a Zen Center a while back that combined both Pureland Buddhism and Chan / Zen Buddhism, and the Abbot made the claim that the Heart Sutra is technically all that is needed for Enlightenment.

Is this true?

Malcolm wrote:

Yes, provided you are willing to work for three incalculable eons towards Buddhahood. There is no path in the Heart Sutra, it even says so.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 7:54 AM

Title: Re: How does Karma purification work?

Content:

undefineable said:

Or is this just 'pop Buddhism' too - as far as anyone knows?

Malcolm wrote:

Again, one has to use reasoning, and not merely accept the words in the sūtras literally, at face value.

Suffering is a ripened result. If you experience some suffering, that is ripened action.

But in the real point here is not to try and ripen all our negative karma in this life. It's impossible. We have been taking birth since beginningless time. We have created infinite potentials for karma. The idea that a headache is going to wipe all that away is, well, aspirational.

Of course, since we are in the desire realm, as are the hell realms, animal realms, and so on. Any karma we as humans here can ripen in those lower states and vice versa. But Buddha never taught us that deliberating engaging in ascetic practice where we voluntarily undergo torment will result in liberation.

If someone has a headache, yes, that is a result of action, as all painful, pleasant, and neutral sensations are. Does it eliminate the negative action of taking birth in hell realms? Maybe. But banging your head against the wall is not going to have that effect.

The idea that practice results in suffering is mistaken. For example, some people believe that if you practice tonglen, you will take on the suffering of others. But Sapan ridicules this notion, pointing out that engaging in virtuous practice cannot possibly result in suffering. Likewise, the idea that increased suffering is a necessary result of dharma practice is frankly a wrong view and a misunderstanding of the sutra passages Vasana pointed to.

Sakya Pandita would definitely frown on this statement by Karma Chagme:

Take on all vices, sins, and obscurations from previous lifetimes. Then everything that would result in immense suffering in miserable states of existence in other lifetimes is purified simply by suffering from illness in this life
Sapan would consider this a misunderstanding of the meaning of tonglen.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 9:10 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

I can't give an exact source, but here here on DW I've seen ChNN quoted as saying, "We have plenty of gods. We just don't have one main one."

Malcolm wrote:

We have plenty of world gods. They are just working stiffs like you and I,

Author: Malcolm

Date: Saturday, October 9th, 2021 at 9:17 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

I can't give an exact source, but here here on DW I've seen ChNN quoted as saying, "We have plenty of gods. We just don't have one main one."

PeterC said:

Absolutely. I offer incense to Brahma from time to time. But even Mahabrahma is still caught in samsara

Malcolm wrote:

Yeah, it's kind of like giving a tip...or sometimes a bribe....

Author: Malcolm

Date: Saturday, October 9th, 2021 at 9:27 AM

Title: Re: When does one "steal"?

Content:

Crazywisdom said:

Those are idiot laws about the rights of fictional persons, who's rights and privileges exceed natural person's. See deities everywhere rob them blind.

Malcolm wrote:

Nevertheless, since they are laws, we are bound to respect them.

SilenceMonkey said:

I don't think karma changes depending on the country you're in.

Malcolm wrote:

Definitions of property do, and affects the karma of taking what is not given.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 9:52 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

I can't give an exact source, but here here on DW I've seen ChNN quoted as saying, "We have plenty of gods. We just don't have one main one."

PeterC said:

Absolutely. I offer incense to Brahma from time to time. But even Mahabrahma is still caught in samsara

Schrödinger's Yidam said:

So then what, you draw the line at Chenrezig?

Malcolm wrote:

Avalokiteshvara is a high level bodhisattva, not a worldly deva like Brahma.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 8:46 PM

Title: Re: Illuminating deep dive into CRT and its ideological underpinnings from a socialist perspective

Content:

Archie2009 said:

What is unscientific and quite mad about the CRT movement and its offshoots like Intersectionality is however clearly articulated in the WSWS article. It is that which upsets me. It is a fair piece of writing if you disregard the Marxist framework.

Malcolm wrote:

I don't agree. The article is mostly a bunch of typical far-left whining about pseudo leftism.

And as far as science goes, I don't really understand why, in your view, CRT needs to be scientific. It's not science, it's an analytical tool used by lawyers.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 9:03 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Knotty Veneer said:

Well all I can say to that is if any teacher thought they could introduce me to the nature of mind by means of a blow, they'd better get it right first time!

Malcolm wrote:

That depends on your faith.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 9:04 PM

Title: Re: Largest Buddha statues in the world (top 10)

Content:

Caoimhghín said:

Between these two, in the centre, I would have a sculpture of a nondescript plain empty chair, perhaps even a fold-up chair like one that you might take out for a barbecue.

That's my idea of some good pretentious Buddhist art, not that any of the actual Buddhist art presented in this thread is pretentious.

Malcolm wrote:

That will only work if you also have a statue of Clint Eastwood debating with it.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 9:06 PM

Title: Re: Why do some lay teachers of Tibetan traditions wear maroon monk robes?

Content:

MiphamFan said:

Well, because they are not actually monks robes sometimes.

Dzongsar Khyentse Rinpoche for example doesn't actually wear monks robes per se, real monk's robes have the yellow collar thing. Look at Khenpo Tsultrim Lodro to compare:

If they wear full monks robes and actually broke their vows then it's a different story.

Malcolm wrote:

The yellow collar thing is not part of Vinaya. Most of the fully ordained monks I know do not wear the dongkha. And the yellow is a Geluk thing, actually.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 9:07 PM

Title: Re: Why do some lay teachers of Tibetan traditions wear maroon monk robes?

Content:

Könchok Thrinley said:

Recently I have been thinking about this and what would be an upasaka clothing in the Tibetan buddhist tradition? For example if one wanted to have a seperate set of clothing for retreats or for important days in the buddhist calendar.

Malcolm wrote:

White trousers and shirt, dresses for women.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 9:35 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Könchok Thrinley said:

I'd say that sparking a conversation about how to choose a master and how a student teacher relationship should and could look like would be more successful.

Malcolm wrote:

That's what I've been saying all along. Caveat emptor. As Peter points out, having a board is no guarantee, since a board will all be students as well, with vested interests in coverups, etc.

Even FPMT, who generally do a good job of assigning Geshe's to their centers failed terribly with Dagri, right? And it took them years to get to get rid of him.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 10:22 PM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

Aemilius said:

I wonder, if Vasubandhu recited and followed the Bodhisattva pratimoksha, and discussed with his brother Asanga and Asanga's community of Mahayanists, how could he have been living in a Sravakayana community?

Malcolm wrote:

They were bhikshus. Simple as that.

Aemilius said:

They were Mahayana bhikshus or bodhisattva bhikshus, they had a different pratimoksha.

Malcolm wrote:

No, they didn't. For example, to take the bodhisattva vows in Asanga tradition, one had to have already received prātimokṣa vows in a separate rite.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 10:28 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Arnoud said:

Don't know if this was mentioned but there is a new podcast called uncoverage about growing up in Shambhala Boulder.

Malcolm wrote:

Yup, pretty appalling so far. Makes me doubly glad I never met CTR when I had the chance, back in 1978. I'd already encountered Edo, and he turned out to be damaged goods as well.

The kids who went up to tail of the tiger, on a field trip from my school, came back and reported that everyone, including Trungpa, were shitfaced the entire time they were there.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 10:37 PM

Title: Re: Illuminating deep dive into CRT and its ideological underpinnings from a socialist perspective

Content:

Malcolm wrote:

IBRAM X. KENDI writes:

Republican operatives have buried the actual definition of critical race theory: "a way of looking at law's role platforming, facilitating, producing, and even insulating racial inequality in our country," as the law professor Kimberlé Crenshaw, who helped coin the term, recently defined it. Instead, the attacks on critical race theory are based on made-up definitions and descriptors. "Critical race theory says every white person is a racist," Senator Ted Cruz has said. "It basically teaches that certain children are inherently bad people because of the color of their skin," said the Alabama state legislator Chris Pringle.

...

If you want to understand why I've made these arguments, you first need to recognize that for decades, right-wing thinkers and judges have argued that policies that lead to racial inequities are "not racist" or are "race neutral." That was the position of the conservative Supreme Court justices who recently upheld Arizona's voting-restriction policies. Those who wish to conserve racial inequity want us to focus on intent—which is hard to prove—rather than the outcome of inequity, which is rather easy to prove.

...

How should thinkers respond to monstrous lies? Should we mostly ignore the critics as Matsuda has, as I have? Because restating facts over and over again gets old. Reciting your own work over and over again to critics who either haven't read what they are criticizing or are purposefully distorting it gets old. And talking with people who have created a monologue with two points of view, theirs and what they impute to you, gets old.

https://apple.news/A-Wnaisu8R6qmp_dF4h5sfQ

Frankly your Marxist article is just a rehash of right wing talking points with a Trotskyist spin.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 11:17 PM

Title: Re: How does Karma purification work?

Content:

Matt J said:

It is probably popular in the West because it is often taught by Buddhist teachers from various countries and traditions, and broadly experienced by students. Buddhism is after all an oral tradition.

Malcolm wrote:

What happens, when we begin to practice dharma, is that we begin to notice suffering in ways we never did before. But the idea that virtuous practice can cause negative karma to ripen is a deeply mistaken idea. That negative karma is going to ripen when the causes and conditions for its ripening are present, and not before. Only a buddha has the omniscience to determine what causes and conditions lead to the ripening of karma for this and that person. For example, the point of Vajrasattva and other methods in Vajrayana is to eliminate traces of karma before they meet conditions for ripening.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 11:19 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

PadmaVonSamba said:

It's not very popular to invoke "Theravada" rules into the Vajrayana context. But the Buddha did lay down the law as far as interaction between ordained and laypersons. I have a friend who is a Thai monk. He's meditated in a forest with tigers walking past him. But if a woman sits next to him, he jumps.

Malcolm wrote:

The rules in Mahayana are a bit different.

Author: Malcolm

Date: Saturday, October 9th, 2021 at 11:39 PM

Title: Re: Thinking of abandoning Buddhism and its teachings

Content:

Queequeg said:

The last thing we want is a bunch of tech bros designing the world.

Malcolm wrote:

Actually, we hope they leave for Mars, ASAP.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 12:06 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

ismael said:

If you think that direct introduction meant an empowerment in the eyes of CNN, that means you didn't listen very often to his webcasts

Malcolm wrote:

It means you listened with your ears closed.

Damchö_Dorje said:

So a direct introduction in the context of an anniversary practice would not be the rigpa'i tsal wang?

Would you say it is an authorization to practice guru yogas, such as those in the Guru Yoga book?

Would that imply samaya is not present from a direct introduction?

I am not doubting this commentary, but merely working to understand this because I have not understood.

Malcolm wrote:

What I am saying is that DI is an empowerment in the eyes of ChNN.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 12:32 AM

Title: Re: 17th Gyalwang Karmapas: Ogyen Trinley Dorje and Trinley Thaye Dorje

Content:

Paul2020 said:

Malcolm, what are the storm clouds brewing?

Ayu said:

<https://www.dharmawheel.net/viewtopic.php?p=582690#p582690>

The topic is locked, because the evidence is not really clear now. But the Karmapa (OTD) seems to have admitted, he is possibly the father of that child.

Malcolm wrote:

There is also a rape lawsuit (civil) being brought against him in New York.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 1:27 AM

Title: Re: 17th Gyalwang Karmapas: Ogyen Trinley Dorje and Trinley Thaye Dorje

Content:

justsit said:

Have the child's DNA test results been publicly reported?

Malcolm wrote:

I am not sure how far in discovery the Canadian lawsuit has proceeded.

Nor, for that matter, the rape suit in NY.

Schrödinger's Yidam said:

My understanding is that she claims to be his wife, and she is suing him for alimony. That's technically different than child support.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 1:28 AM

Title: Re: 17th Gyalwang Karmapas: Ogyen Trinley Dorje and Trinley Thaye Dorje

Content:

Paul2020 said:

I won't comment further on these particular accusations since I have no prior information and am completely ill-equipped to have a viewpoint.

Malcolm wrote:

Right, until the matter is adjudicated in court, there is no point in having an opinion.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 1:29 AM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

Caoimhghín said:

This analysis of the "city of gandharvas" simile is from the Mahāprajñāpāramitopadeśa. That is a commentary on the Mahāprajñāpāramitāsūtra.

Why does the explanation from the simile of the city of gandharvas appear in a compendious commentary on the Prajñāpāramitā?

For one, because Venerable Nāgārjuna cites the Prajñāpāramitā in the MMK when he mentions the gandharva city.

ronnymarsh said:

Friend, referring to prajnaparamita does not mean quoting the Prajnaparamita Sutras.

Prajna Paramita is an element of general Buddhism that appears in the Agamas/Nikayas, and no additional text is needed for any Buddhist to use in their literature, as Buddhavamsa in Nikayas..

<https://web.archive.org/web/20160228214656/http://static.sirimangalo.org/pdf/buddhavamsa.pdf>

https://web.archive.org/web/20160214113936/http://dhammatalks.net/Books14/Mingun_Sayadaw-The_Great_Chronicle_of_Buddhas_Vol-1_Part-2.pdf

Believing that Nagarjuna had access to the Prajnaparamita texts is an anachronistic belief for today, as the vast scientific literature demonstrates that most of these texts did not even exist when Nagarjuna lived.

Caoimhghín said:

The problem here is that you are making this up. There is no such scientific literature demonstrating that.

Why did you link to those two books? Care to contextualize? They don't seem very relevant.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 3:00 AM

Title: Re: 17th Gyalwang Karmapas: Ogyen Trinley Dorje and Trinley Thaye Dorje

Content:

Ayu said:

<https://www.dharmawheel.net/viewtopic.php?p=582690#p582690>

The topic is locked, because the evidence is not really clear now. But the Karmapa (OTD) seems to have admitted, he is possibly the father of that child.

Malcolm wrote:

There is also a rape lawsuit (civil) being brought against him in New York.

AlexanderS said:

Is that another woman other than the one from the canadian case?

Malcolm wrote:

No, same woman.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 3:01 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Malcolm wrote:

For those whom emptiness is possible, everything is possible.

For those whom emptiness is not possible, nothing is possible.

-- Nāgārjuna.

Damchö_Dorje said:

What does it mean "for those . . . everything is possible"? It seems poetic.

Malcolm wrote:

It means that everything is subject to a rational explanation because of emptiness. Not that you can jump off a building and expect to float.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 3:43 AM

Title: Re: 17th Gyalwang Karmapas: Ogyen Trinley Dorje and Trinley Thaye Dorje

Content:

Schrödinger's Yidam said:

If he doesn't demand a paternity test (and is negative) then his side of the Karma Kagyu is basically screwed right?

If so, he will be financially responsible for whatever the court decides.

How that affects the wider Karma Kagyu remains to be seen.

AlexanderS said:

I frankly can't see why he doesn't insist on one to settle the whole thing.

Malcolm wrote:

I can think of a reason...

Author: Malcolm

Date: Sunday, October 10th, 2021 at 3:44 AM

Title: Re: 17th Gyalwang Karmapas: Ogyen Trinley Dorje and Trinley Thaye Dorje

Content:

Schrödinger's Yidam said:

If he doesn't demand a paternity test (and is negative) then his side of the Karma Kagyu is basically screwed right?

If so, he will be financially responsible for whatever the court decides.

How that effects the wider Karma Kagyu remains to be seen.

Malcolm wrote:

I think rape charge will more consequential...

Author: Malcolm

Date: Sunday, October 10th, 2021 at 4:10 AM

Title: Re: 17th Gyalwang Karmapas: Ogyen Trinley Dorje and Trinley Thaye Dorje

Content:

Norwegian said:

<https://mcolaw.com/case-studies/karmapa/>

First hit on Google on "Karmapa rape New York" without the quotation marks.

justsit said:

The video at that site has text in English and Chinese??

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 7:26 AM

Title: Re: 17th Gyalwang Karmapas: Ogyen Trinley Dorje and Trinley Thaye Dorje

Content:

Schrödinger's Yidam said:

Celibacy is easy when you're in your 60s+. Asking a child to be celibate for life isn't fair.

Malcolm wrote:

Some people, like HHDL seem to do ok.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 7:46 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

For Lucretius, there are gods, but they don't intervene/are unreliable, therefore, no point

in praying, making offerings etc.

For Mahayana Buddhism, there are Buddhas and Bodhisattvas who endlessly intervene (efficaciously),.

Malcolm wrote:

Bodhisattvas are human beings (in our dimension). And all they can really do is give teachings. They do not supernaturally intervene. The idea that they can and do is, well, superstitious.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 8:33 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Könchok Thrinley said:

Guess I will give it a listen.

But as someone who kind of enjoys some of Trungpa's books which are on more traditional subjects (such as 4 Noble Truths) the question for me is. How long can we separate the author and the work? And should we even bother when someone is this well crazy?

Malcolm wrote:

There are better, more accurate, texts out there these days. Trungpa books are anachronistic, and because of his conduct, problematical.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 9:13 AM

Title: Re: 17th Gyalwang Karmapas: Ogyen Trinley Dorje and Trinley Thaye Dorje

Content:

Schrödinger's Yidam said:

Celibacy is easy when you're in your 60s+. Asking a child to be celibate for life isn't fair.

Malcolm wrote:

Some people, like HHDL seem to do ok.

Schrödinger's Yidam said:

HHDL wasn't exposed to the internet as a child.

Malcolm wrote:

Neither was OTD. Anyway, you are seriously going to blame the internet? Maybe the dude's just not up to the role.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 9:30 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

But there are other dimensions. And in so many Mahayana texts, traditions and practices, one orients towards them. Pure Land might be the most robust example, but as a matter of degrees it is ubiquitous everywhere in the Mahayana except those places deeply touched by a modernist, secularist impulse, of the kind you seem to be defending here.

Malcolm wrote:

These things are quite relative and provisional. There is no buddhafiield outside of one's own mind. There is no nirvana that can be found somewhere else.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 11:09 AM

Title: Re: 17th Gyalwang Karmapas: Ogyen Trinley Dorje and Trinley Thaye Dorje

Content:

Schrödinger's Yidam said:

He isn't happy with people's expectations of him. He's said so publicly. If that's what you mean by "role", I think you're right.

Malcolm wrote:

He has been accused of rape. If it is found that indeed he is guilty of said offense, he needs to retire, because it would be a farce for him to continue as the nominal head of a lineage. It would be bad for the Dharma for him to continue in such a role. He would need to hand it over to the other guy.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 8:08 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

SilenceMonkey said:

His translations may not be traditional, but they were an expression of genius. Everything he wrote, said and did was an outrageous expression of Shunyata. He defied everyone's notions of what was possible or sane, and showed people something so far outside of conventions of society that if one goes along with his program, expectations and the very foundations of ego collapse.

We can debate Trungpa for centuries, but he may just remain a profound source of creative inspiration for Buddhists who want to blast through the confines of worldly and spiritual conventions.

He was so many things... How could anyone possibly form a true conclusion about him?

If anything, he has mass appeal to western society far beyond the orthodoxy of Mahayana Buddhism. He's the reason why so many of us are here today, studying and practicing in the Tibetan tradition. He moved an entire continent.

I think the topic of insanity is especially prescient with someone like Trungpa, who was clearly playing with the insanity of western culture. He was swimming in insanity itself.

In the end, I think it's what we want him to represent. Everyone sees just their own image of him, merely light refracted through the prism of society. How we view someone like Trungpa speaks volumes more about us than it could ever say about him.

Do we dare deify him? Do we dare to tear him down? Do we even dare ignore him, and everything that he was?

Trungpa was a bold challenge to our vision of Buddhism in the modern world.

Malcolm wrote:

You've clearly drunk the koolaid, which is sad, because this means that people will continue with this strange imagination that it is necessary for a teacher to be a sociopath, and given the number of animals he actually tortured, to signal their realization.

Now, ChNN was an actual genius and polymath.

Most of Trungpa's success was a function of his corporate support from the Karma Kagyus and ability to raise money (a lot if it from a cocaine dealer). But he was f*cked. He sexually assaulted a women in public in front of 300 students, with his vajra guards looking on, reaching up under her dress and fondling her vagina. True story, told to me by an eyewitness, the guard who was present.

Frankly I tire of hearing how outrageous and enlightened trungpa was. He was a sociopath with no empathy. The notion he was what the West, meaning America, needed at the time is utter bollocks. Western Buddhists lionize Trungpa to the detriment of Buddhism as a whole.

It's all coming out now, all the terrible stories, and frankly, anyone who thinks the carnage and destruction trungpa left in his wake is a sign of awakened conduct just has not properly studied the Dharma. It's really a sad episode in the history Buddhism. Nothing to lionize and uphold as an example.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 8:11 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

heart said:

Maybe controversy is partly a motor in Tantra, the famous left hand path. Jigme Lingpa writes in his "entering the city of omniscience"; "At all times and in all circumstances, may the wish to conform to conventional expectations not arise for even an instant. If, due to the power of strong habits, such deluded intentions occur, may they not succeed." Like I said in an other tread, read Elisabet English book Vajrayogini. Being small-minded and prudish never been the path of tantra. Trungpa Rinpoche was a terton and tertons are rather weird, at least in my limited experience.

/magnus

Könchok Thrinley said:

I mean sure... but there is being a weird terton and you know ... creating a cult where everybody is drunk all of the time until you yourself pass away because of it. And in between drinks abusing your students such as making and letting a crowd strip down naked two people who preferred to stay in their room instead of partying.

heart said:

I can assure you that none of the Trungpa students I met been drunk. They all been serious dharma practitioners that spent long time in serious retreat. The occasion you hint at was a ganachakra.

/magnus

Malcolm wrote:

I can assure you that alcoholism was so pervasive a problem in Vajradhatu, they had serious discussions about it regularly,

Author: Malcolm

Date: Sunday, October 10th, 2021 at 8:46 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

heart said:

I don't doubt that but what I said still stands. Like most centers the vajradhatu seem to have a lot of problems.

Malcolm wrote:

I think your experience is of the European Vajradhātu, with their cute little brownshirt

uniforms.

I am talking about the Americans. And the American centers were a hot mess. I remember once that one of the regents handlers asked me to find him some weed. I didn't, but they asked.

I went to so many parties where these serious practitioners, and yes they were, would get completely shitfaced, regularly, and had been doing so since for a decade and more.

There is no use in trying to pretend that Vajradhatu wasn't a deeply f**cked up organization with rot that started at the head.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 8:51 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

PeterC said:

Does that mean he could not, or should not give empowerments and teachings? No. He met the requirements for giving empowerments (approximation retreats etc) and was clearly a competent teacher of the Vajrayana. However bad his conduct he would purify it with self-empowerment at the time of giving the wang. The vajra master does not have to be enlightened to confer empowerment.

Malcolm wrote:

He clearly had more ritual education than education in śāstra.

PeterC said:

Does the claim that you're a tertön give you some sort of special dispensation from morality? No, not really.

Malcolm wrote:

Many people imagine it does, and this idea comes from the terma tradition itself.

PeterC said:

There's a broader point here. The point of engaging in outrageous conduct is that you don't care about worldly opprobrium. You take lower-caste consorts, live in graveyards, etc - this was conduct that was reviled, and would make you an outcast.

Malcolm wrote:

Generally, like Darikpa, they were high caste Buddhists, who were ordered by their teacher, in this case Luipa, to take low caste professions in cities where they were completely unknown.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 9:12 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

SilenceMonkey said:

Kunchok Thrinley asked how can we hold him in our minds with reverence after all of this madness. This is a profound question... And necessary for a practitioner of Vajrayana.

Malcolm wrote:

No, not for anyone who is not his student. I am not his student. He is not even a lineage master of mine. I am free. It is not a profound question at all. If he is your guru, then you have the obligation to keep a pure view of him. If not, no obligation at all.

I am not going to say anymore, because people's feelings are already hurt.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 9:24 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

heart said:

I never been to a Vajradhatu center, so I know nothing about that.

Malcolm wrote:

Well, that explains it then. Your contact with Vajradhatu people was cursory and brief. You never saw them in their own environment.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 9:27 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

For Lucretius, there are gods, but they don't intervene/are unreliable, therefore, no point in praying, making offerings etc.

For Mahayana Buddhism, there are Buddhas and Bodhisattvas who endlessly intervene (efficaciously),.

Malcolm wrote:

Bodhisattvas are human beings (in our dimension). And all they can really do is give teachings. They do not supernaturally intervene. The idea that they can and do is, well,

superstitious.

SilenceMonkey said:

I think many people (including myself) have a different experience. There were times when my gurus supernaturally intervened when I was in the shit. It was eye opening.

Malcolm wrote:

And how is this testimony different than saying, "Jesus answered my prayers?" With what faculty of higher perception did you ascertain it was your guru who "supernaturally" intervened?

Author: Malcolm

Date: Sunday, October 10th, 2021 at 9:36 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

But there are other dimensions. And in so many Mahayana texts, traditions and practices, one orients towards them. Pure Land might be the most robust example, but as a matter of degrees it is ubiquitous everywhere in the Mahayana except those places deeply touched by a modernist, secularist impulse, of the kind you seem to be defending here.

Malcolm wrote:

These things are quite relative and provisional. There is no buddhafiield outside of one's own mind. There is no nirvana that can be found somewhere else.

tobes said:

Yes but nonetheless when one starts talking about buddhafiields and nirvana, one is a very long way from the Charvakas.....

Malcolm wrote:

Modern carvakas certainly accept the existence of other worlds.

Nirvana? Nirvana is just the cessation of afflictions. Carvakas assert that death is nirvana. Buddha encountered one right after his awakening, Ajita Kesakambali. He is reported to have said:

There is no such thing as alms or sacrifice or offering. There is neither fruit nor result of good or evil deeds. A human being is built up of four elements. When he dies the earthly in him returns and relapses to the earth, the fluid to the water, the heat to the fire, the wind to the air, and his faculties pass into space. The four bearers, on the bier as a fifth, take his dead body away; till they reach the burning ground, men utter forth eulogies, but there his bones are bleached, and his offerings end in ashes. It is a doctrine of fools, this talk of gifts. It is an empty lie, mere idle talk, when men say there is profit herein. Fools and wise alike, on the dissolution of the body, are cut off, annihilated, and after

death they are not.

It seems that they were reacting to same blind ritualism the Buddha scorned.

tobes said:

i.e. it's not just karma and rebirth that distinguishes the two. It is also something about how mind is understood.

Malcolm wrote:

We do not really know exactly what the Carvakas thought, because all that remains of them are parodies of them in Hindu and Buddhist works.

Factually speaking, the Carvaka school is perhaps the oldest philosophical school in India and was very popular until the 12th century.

If I didn't accept rebirth and karma, I would certainly be a materialist. Belief in rebirth and karma is not necessary for leading a moral life.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 9:37 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

Wasn't one of your teachers the Dalai Lama's staff rainmaker?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 9:41 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

For Lucretius, there are gods, but they don't intervene/are unreliable, therefore, no point in praying, making offerings etc.

For Mahayana Buddhism, there are Buddhas and Bodhisattvas who endlessly intervene (efficaciously),.

Malcolm wrote:

Bodhisattvas are human beings (in our dimension). And all they can really do is give teachings. They do not supernaturally intervene. The idea that they can and do is, well, superstitious.

MiphamFan said:

Then what do you make of the various rituals for mundane purposes? Wealth, health, prosperity and so on?

Malcolm wrote:

Well, let me ask you. If you don't perform them or sponsor them, will they work?

Has anyone every practiced a long life ritual and attained true immortality? We hear stories, but no proof.

MiphamFan said:

Like ChNN's parents sponsoring a monk to do a Tara retreat for them to have a son?

Malcolm wrote:

Yes, we hear these kinds of stories. Perhaps it helped. But why wouldn't Tara just intervene of her own accord?

In reality these methods function through dependent origination: developing merit.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 10:04 PM

Title: Re: How does Karma purification work?

Content:

Crazywisdom said:

And they say before Buddha's awakening he was attacked by Mara.

Malcolm wrote:

The manner in which the Buddha successively overcame the four maras is well known. He also understood that physically torturing himself was not getting him anywhere, that's why he accepted food.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 10:06 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

MiphamFan said:

On the other hand, there are stories from people I respect and find credible about events that don't seem to have a materialist explanation. ChNN's accounts of helping his uncle retrieve termas for example and his teaching on various action mantras.

Malcolm wrote:

Well, everyone is too afraid to point out the obvious explanation.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 10:25 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

MiphamFan said:

On the other hand, there are stories from people I respect and find credible about events that don't seem to have a materialist explanation. ChNN's accounts of helping his uncle retrieve termas for example and his teaching on various action mantras.

Malcolm wrote:

Well, everyone is too afraid to point out the obvious explanation.

Arnoud said:

For a dull person such as myself, what is the obvious explanation?

Malcolm wrote:

I leave you to your own ruminations.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 10:41 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

I'm just saying, all kinds of things happen. You just have an anti-all of this ideology. Maybe you came to these conclusions with your own super knowledge. But I know what happened with me, and I'm sure many others had pretty hard to believe experiences.

You can't really talk about what you don't know. If something like this hasn't happened to you personally, that's your reference.

Malcolm wrote:

I just know that confirmation bias is very strong, and has cognitive rewards.

I have no incentive to give people's miracle stories credence at all. If I won't extend this credulity to Christians and Hindus, why would I extend it to Buddhists?

It is said the Buddha was able to levitate, and by the same token the Buddha also explained to us that such abilities were not indications of awakening.

The true miracle of Dharma is bodhicitta, because it is so rare.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 10:52 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

I really think that maybe you just haven't had experiences that would challenge this belief system of yours.

Malcolm wrote:

I prefer not to have beliefs, as much as possible.

Your statement here is no different than a Christian telling me I have not experienced miracles because I haven't let Jesus into my heart.

There are no such thing as miracles. Just dependent origination, causes and conditions that are not understood.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 10:56 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

I really think that maybe you just haven't had experiences that would challenge this belief system of yours.

Malcolm wrote:

I prefer not to have beliefs, as much as possible.

Your statement here is no different than a Christian telling me I have not experienced miracles because I haven't let Jesus into my heart.

SilenceMonkey said:

It may be true... or may not.

But you do already have a belief. A belief of anti-"belief".

Malcolm wrote:

No, I am not anti-belief either. I just don't find having beliefs, ideas which are not reasonably inferred or a product of my own personal experience, terribly useful.

I generally consider beliefs to belong to the category of rampant proliferation.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 11:04 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

This is all getting a bit abstract.

Malcolm wrote:

Yes, because you are not being specific.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 11:11 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

This is all getting a bit abstract.

Malcolm wrote:

Yes, because you are not being specific.

SilenceMonkey said:

Neither are you.

You say there are no miracles because all of what happens is cause and effect. But miracles also come about through cause and effect. Some merely choose to call it a "miracle" while you don't.

Malcolm wrote:

A miracle is normally considered a supernatural phenomenon that defies rational explanation.

I say, as does the Buddha, there are no phenomena, other than space and cessations, that are uncompounded, which arise in absence of cause and condition. I am not asserting we can explain all causes and conditions, I am saying that everything that happens is compounded and impermanent, and that there is no way around this fact.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 11:18 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

Anyway... it's getting abstract and difficult to evaluate because Buddhists often don't talk about spiritual experiences they've had. It's against the Bodhisattva way.

Malcolm wrote:

One, that's not true. Bodhisattvas are even permitted to lie about their experience and realization if it helps sentient beings come to the path.

Buddhists, especially Tibetan Buddhists, blather on about their experiences ad nauseum.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 11:29 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Arnoud said:

So what someone calls a miracle, such as leaving a foot or hand print in rock, you call causes and conditions? Or are you saying that's just superstition and made to look like a print?

Malcolm wrote:

Mostly, such claims are rubbish, but if someone could do so, it would be along the lines of gaining control over the four elements through samadhi, like the arhat who self-immolated by having gained control over fire by meditating on fire kacinia.

Such miraculous abilities are widely reported in traditional literature of all cultures, but never reproduced in front of witnesses.

I can report however that the weather was always terrible around ChNN. He was also remarkably successful in casinos too. However he once quipped to me when shown a picture of one of these miracles of a modern lama who stakes his reputation on such miracles, "get me some concrete and I can do that too." So you see, my skepticism has some basis.

The word "sham" comes from "shaman."

As for Ngakpa Rinpoche, his weather making abilities were inherited, and involved controlling nagas. He was quite good at this, which is why he was hired.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 11:38 PM

Title: Re: Thinking of abandoning Buddhism and its teachings

Content:

Queequeg said:

The last thing we want is a bunch of tech bros designing the world.

Malcolm wrote:

Actually, we hope they leave for Mars, ASAP.

Sādhaka said:

Aren't a lot of those guys ones who push many pc and/or left agendas though? I'm not saying that they are sincere in their doing so; but just that they seem to be doing it whatever reasons they may have.

I mean isn't amazon, google, apple, etc. with their pc/leftism more or less tech-bro driven?

Of course there are the Elon Musk types who I guess could be considered more 'conservative'-leaning tech-bro. At the same time it also looks like Musk (see microchip in brain) is all about the very transhumanist agenda that he claims to warn us about....

Malcolm wrote:

Tech bros are mostly libertarians, actually. People who work in marketing, etc., not so much.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 11:43 PM

Title: Re: How does Karma purification work?

Content:

Crazywisdom said:

And they say before Buddha's awakening he was attacked by Mara.

Malcolm wrote:

The manner in which the Buddha successively overcame the four maras is well known. He also understood that physically torturing himself was not getting him anywhere, that's why he accepted food.

Crazywisdom said:

You missed the point entirely. No in Kagyu are self torturing. They are masters of dharma.

Malcolm wrote:

I was not responding to your Kagyu boosterism. I was responding to the idea that this might be connected in someone's mind to karma.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 11:47 PM

Title: Re: How does Karma purification work?

Content:

Crazywisdom said:

And they say before Buddha's awakening he was attacked by Mara.

Malcolm wrote:

The manner in which the Buddha successively overcame the four maras is well known. He also understood that physically torturing himself was not getting him anywhere, that's why he accepted food.

Crazywisdom said:

Objection. Nonresponsive, irrelevant, misleading, abuse of process

Malcolm wrote:

This isn't court.

Author: Malcolm

Date: Sunday, October 10th, 2021 at 11:53 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

SilenceMonkey said:

I don't think there is a perfect resolution for all of this... except to find ways to purify and attain enlightenment in other ways.

PeterC said:

There's nothing really requiring any resolution. There's no great mystery here. The facts are what they are.

SilenceMonkey said:

What requires resolution is our karma.

Malcolm wrote:

Mostly his.

Author: Malcolm

Date: Monday, October 11th, 2021 at 12:07 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

Why do you say that gurus are unable to intervene in non-physical ways when their students are in trouble?

Malcolm wrote:

I don't know what you mean by "nonphysical ways."

Author: Malcolm

Date: Monday, October 11th, 2021 at 12:12 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

Why do you say that gurus are unable to intervene in non-physical ways when their students are in trouble?

Malcolm wrote:

I don't know what you mean by "nonphysical ways."

SilenceMonkey said:

From before:

Malcolm wrote:

Bodhisattvas are human beings (in our dimension). And all they can really do is give teachings. They do not supernaturally intervene. The idea that they can and do is, well, superstitious.

I still don't know what you mean. Like standing on a train track in front of a speeding train and praying to Avalokiteshvara to avert the train? Pretty sure that won't work.

Author: Malcolm

Date: Monday, October 11th, 2021 at 12:23 AM

Title: Re: How does Karma purification work?

Content:

Crazywisdom said:

You missed the point entirely. No in Kagyu are self torturing. They are masters of dharma.

Malcolm wrote:

I was not responding to your Kagyu boosterism. I was responding to the idea that this might be connected in someone's mind to karma.

Crazywisdom said:

Objection. Conclusory. Badgering. You didn't respond. The point is obstacles are not self inflicted. They are a valid part of the path at least for some.

Malcolm wrote:

We are talking about different things. Of course there are obstacles on the path.

Crazywisdom said:

They are not overcome by reading Vasubandhu. They are overcome by understanding the highly refined teachings on karma by Buddha in sutras and tantras.

Malcolm wrote:

Good luck with that.

Author: Malcolm

Date: Monday, October 11th, 2021 at 12:26 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

They might have an intuition or hear a voice, or maybe not be aware of any of it, but will come out safe nevertheless.

Malcolm wrote:

As I understand things, all of our happiness and suffering is the blessing of the guru.

I personally wouldn't find a mental whisper to be the extraordinary power of my guru. But that's just me. YMMV.

Author: Malcolm

Date: Monday, October 11th, 2021 at 12:34 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

They might have an intuition or hear a voice, or maybe not be aware of any of it, but will come out safe nevertheless.

Malcolm wrote:

As I understand things, all of our happiness and suffering is the blessing of the guru.

I personally wouldn't find a mental whisper to be the extraordinary power of my guru. But that's just me. YMMV.

SilenceMonkey said:

Hearing voices is really just one among many. But I'm happy to discontinue this debate and let you enjoy the rest of your weekend.

Malcolm wrote:

We are not debating. You are being intentionally vague.

Author: Malcolm

Date: Monday, October 11th, 2021 at 1:21 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Sādhaka said:

Who said anything about inaction?

I'm just saying that one can generate more merits via studying and Dharmic visualization methods (assuming that they are connected to methods from the Lineage Masters), than one could through political activism; let alone more 'concrete' methods, e.g. Yantra/Tummo, lower gate/door practices (done correctly and with proper preparation of course), Trekcho retreats, the Visions, etc. and the Five/Six Liberations for others.

Malcolm wrote:

More merits for whom? Yourself?

Sādhaka said:

Therefore what I'm implying above would be the epitome of action; whereas politics is not only less meritorious, but is likely more often than not an form of mental-laziness and distraction.

Malcolm wrote:

It is for mentally lazy and distracted people.

Sādhaka said:

And the words of the Buddha in the Jataka tales and general lower vehicles are—even though they are never wrong and are true in the right context—of course more outer-level/exoteric.

Malcolm wrote:

When it comes to helping sentient beings, they could care less whether you are an arhat or a bodhisattva, or a ordinary person.

Sādhaka said:

This being said, there's no way to mince the quotes from the Lineage Masters that I posted; it's pretty straightforward:

Without attaining the Bhumis, one cannot really help sentient beings at all.

Malcolm wrote:

Well, then you better get busy if you are going to be any use to anyone and stop wasting your precious human birth owning the libs on buddhist chat forums.

It is pretty useless to quote advice one is not following.

Sādhaka said:

Where's your bodhisattva courage?

Well this is an wrong question for an number of reasons, mainly in the context of the reasons I've posted above; however since I myself have not been nearly as diligent as I could be, and have very little qualities to speak of, you're question here to me personally isn't wrong. It just isn't right for the reasons that you were motivated to ask it. I.e. along the lines of "you're not summoning Bodhisattva courage, because you're advocating for focusing on practice instead of getting involved with politics").

Malcolm wrote:

No, I am questioning your distinction between "practice" and and the bodhisattva conduct of the six perfections. Bodhisattvas have the courage to remain in samsara for a long time, eons, aiding sentient beings, going through the paths and stages slowly, life after life. Even if one is a practitioner of secret mantra, one needs to have this courage.

Bodhisattvas can practice the six perfections through their engagement in benefitting sentient beings through their political advocacy for universal health care, etc., things Nāgārjuna recommended in the Garland of Gems.

You seem to have this idea that being involved with politics is all about theories. In reality, it is all about outcomes: clean air, clean water, clean environment, preventing habitat loss, equal rights, peace, etc. Working for these things is bodhisattva activity. For example, ChNN's ASIA is a political organization. ChNN was never afraid to work in the political world. We cannot do very much on our own about these things, but we can help where we can, and that is also a part of our practice.

The other thing you neglect about your Lineage Masters is that they all lived in monarchies, not democracies. In absolute monarchies, of the kind that most pre-modern people lived under, to be involved in political life was to be involved in either working with or working against factions in a court. Their concept of politics is completely different than ours. There was no democracy. But democracy demands educated participation from those who benefit from it. The Buddha himself advocated citizen engagement in their country. He expected people to support their rulers, follow the laws, and so on. Well, we don't have kings anymore. We have Constitutions, which are better than kings, in every possible way. What I am saying is that there is no contradiction between the conduct of a bodhisattva and political engagement in a democracy, like voting, etc.

Author: Malcolm

Date: Monday, October 11th, 2021 at 1:27 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

treehuggingoctopus said:

I think two worlds, different but bordering on each other, are conflated here. One is the world of general weirdness, bizarre tastes and actions, quirks and eccentricities and incomprehensibility. All of which may be charming, disturbing or both. The other world is one in which there is abuse going on. Here there is no charm, just hurt. As far as I know, Tibetans not only can tell the two apart, but do not hesitate to deal very harshly with teachers whose unconventionality goes beyond the recognised limits of its convention. Westerners are another matter.

Malcolm wrote:

Like all conversations about Trungpa, it's essentially useless. There are those who will always apologize for his most egregious excesses, using the excuse that he was a tertön and so on.

Other people will be properly horrified when they discover what kinds of things he did to his students, animals, and so on.

Author: Malcolm

Date: Monday, October 11th, 2021 at 2:20 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Unknown said:

Hameed Ali stated that the third word of Garab Dorje signifies that continuation in the state 24/7.

Malcolm wrote:

He is completely wrong about that.

Author: Malcolm

Date: Monday, October 11th, 2021 at 4:06 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

heart said:

Chokling Rinpoche had some really strange behaviour at times that I can't explain but that doesn't change the fact that I owe him a lot and always felt inspired by being close to him.

Malcolm wrote:

Chokling Rinpoche may have been eccentric (never met him), but he never tortured animals, AFAIK. But this is not about Chokling Rinpoche. He is irrelevant here.

heart said:

Sogyal

Malcolm wrote:

Sogyal is irrelevant here.

heart said:

I guess that if you go looking you will find people being horrified over the behaviour of all Tibetan masters teaching here or in the east.

Malcolm wrote:

I guess if the confirmed stories of the torture of dogs and cats doesn't turn one's stomach and can be excused merely as "strange behavior," one can excuse all kinds of behaviors on behalf of supposedly "enlightened masters."

heart said:

We all know there is absolutely no happiness in Samsara.

Malcolm wrote:

Yes, but torturing defenseless animals and sexually assaulting women in public certainly doesn't make things better.

Author: Malcolm

Date: Monday, October 11th, 2021 at 4:07 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

PadmaVonSamba said:

A Buddhist approach to politics can and probably should transcend 'regular' dualistic politics.

Malcolm wrote:

Well, normally I would agree, but then Trump happened.

Author: Malcolm

Date: Monday, October 11th, 2021 at 4:34 AM

Title: Re: When is the right time to go for refuge?

Content:

Paul2020 said:

At what point in your path do people feel it is appropriate to take your vows and formally go for refuge in the buddha, dharma and sangha?

Malcolm wrote:

Whenever you feel you would like to.

Author: Malcolm

Date: Monday, October 11th, 2021 at 5:11 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

The Precious Human Rebirth requires some stability.

Malcolm wrote:

So in a democracy, that requires citizen participation.

Author: Malcolm

Date: Monday, October 11th, 2021 at 5:11 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

PadmaVonSamba said:

A Buddhist approach to politics can and probably should transcend 'regular' dualistic politics.

Malcolm wrote:

Well, normally I would agree, but then Trump happened.

PadmaVonSamba said:

So, oh wise one, what would you do, if you were a Buddhist who leans very socialist, whose spouse has become a trump supporter? Not a wacky Qanon person, but would vote for him again?

Malcolm wrote:

Hope he doesn't run.

Author: Malcolm

Date: Monday, October 11th, 2021 at 5:15 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

treehuggingoctopus said:

....it profoundly damages the (trust in the) Buddhadharma as well. As even this very thread testifies.

Malcolm wrote:

No, you don't get it. We're supposed to do the Catholic Church thing: deny, coverup, etc.

Anyway, the way things are going Shambhala International and Trungpa's estate will be sued into bankruptcy by survivors. Its only a matter of time.

Author: Malcolm

Date: Monday, October 11th, 2021 at 5:38 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Schrödinger's Yidam said:

The Precious Human Rebirth requires some stability.

Malcolm wrote:

So in a democracy, that requires citizen participation.

Schrödinger's Yidam said:

I agree. Voting is important. Too many people have died horrible deaths to give me that opportunity. To waste it is disrespectful. But I do it knowing there's no end to it.

Malcolm wrote:

Of course, there is no end to the suffering of activities, but we still have to vote.

Author: Malcolm

Date: Monday, October 11th, 2021 at 5:55 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Josef said:

Seems like Ginsberg liked the idea of dharma but preferred to keep his standing with NAMBLA.

Malcolm wrote:

In her 2002 book Heartbreak, Andrea Dworkin claimed Ginsberg had ulterior motives for allying with NAMBLA

Josef said:

In 1982, newspapers reported in huge headlines that the Supreme Court had ruled child pornography illegal. I was thrilled. I knew Allen would not be. I did think he was a civil libertarian. But, in fact, he was a pedophile. He did not belong to the North American Man/Boy Love Association out of some mad, abstract conviction that its voice had to be heard. He meant it. I take this from what Allen said directly to me, not from some inference I made. He was exceptionally aggressive about his right to frak children and his constant pursuit of underage boys.

Malcolm wrote:

Did you run into Ginsberg in Gelek Rinpoche's scene in Mich?

Author: Malcolm

Date: Monday, October 11th, 2021 at 7:17 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

Equating nirvana to the mere cessation of form expressed by Kesakambali is nihilism any way you look at it.

Malcolm wrote:

It isn't nihilism, but it certainly is annihilationism.

The so,e point I am making here is that Buddhism has far more in common with epicurean hedonism than it does any of the theistic traditions. HH Dalai Lama also understands Buddhism to be a form of atheism,

Author: Malcolm

Date: Monday, October 11th, 2021 at 9:37 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

Interestingly Epicuranism suffers from the same fate as the Charvakas: most of what we know about it comes from hostile and polemical critical sources.

I don't agree with your basic point though. The fact that Buddhism makes a distinction between mind and matter (something HHDL also asserts), draws it far far closer to the Samkhyas

Malcolm wrote:

Kapila's Samkhya is also an atheist system.

tobes said:

So: atheistic (pre-Yoga) Samkhya. Sure. Charvakas or Epicureans: only if one wants to give away dependent origination, FNT's etc.

Malcolm wrote:

We are not really certain what Carvakas believed about these things, but we know Epicurean thought pretty well, and they did not accept first causes, accepted conditional formation of entities, recognized the impermanence of all things, recognized that life was basically characterized by suffering, and so on, accepted the existence of mind, located in the chest, etc. The principle difference is that they rejected substance dualism, but this a position later rejected in Vajrayana also. They did assert the mind dissipated at death. But this difference I've already assented to.

tobes said:

Not liking right-wing Christians isn't a good reason for giving those things away.....

Malcolm wrote:

Sorry, but my point of view is not simple reactionary mindlessness.

Author: Malcolm

Date: Monday, October 11th, 2021 at 9:42 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

SilenceMonkey said:

I really think that maybe you just haven't had experiences that would challenge this belief system of yours.

Malcolm wrote:

I prefer not to have beliefs, as much as possible.

Your statement here is no different than a Christian telling me I have not experienced miracles because I haven't let Jesus into my heart.

There are no such thing as miracles. Just dependent origination, causes and conditions that are not understood.

Nicholas2727 said:

Do you believe the stories of the Mahasiddha's then? I am no expert on them and just heard a few short stories from books or videos but some of them seem rather strange to me. Virupa killing a bird then bringing it back to life as well as changing the direction of a river, Milarepa flying around and many others. Again I know very little about the Mahasiddha's and the details of their stories but they honestly push me away a bit so I would be curious how you understand this.

Malcolm wrote:

They are stories, legends. That's it. If Virupa had actually stopped the sun in the ninth century, it would have been recorded around the world. It's a symbol,

Author: Malcolm

Date: Monday, October 11th, 2021 at 9:52 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Nicholas2727 said:

Do you believe the stories of the Mahasiddha's then? I am no expert on them and just

heard a few short stories from books or videos but some of them seem rather strange to me. Virupa killing a bird then bringing it back to life as well as changing the direction of a river, Milarepa flying around and many others. Again I know very little about the Mahasiddha's and the details of their stories but they honestly push me away a bit so I would be curious how you understand this.

Malcolm wrote:

They are stories, legends. That's it. If Virupa had actually stopped the sun in the ninth century, it would have been recorded around the world. It's a symbol,

Nicholas2727 said:

Exactly my thought as well. Thank you for the clarification

Malcolm wrote:

Same thing with reversing the Ganges. The Ganges is a symbol of the central channel, etc.

Author: Malcolm

Date: Monday, October 11th, 2021 at 11:02 AM

Title: Re: Question about inherent existence

Content:

conebeckham said:

The very definition of "change" is contradictory to what is meant by "inhering"

Rick said:

As I understand it, the common definition of inherent is essential, as in "humanity's inherent (essential) nature." But it could be that in the Buddhist context inherent means unchanging. (Would be good to know the original term that was translated to inherent existence.)

Malcolm wrote:

Inherent existence is a translation of svabhava, which literally means "self-existent."

Asserting that change is self-existent is a contradiction in terms.

Author: Malcolm

Date: Monday, October 11th, 2021 at 8:06 PM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

The real problem we face is the drive to reject pluralism and replace it with some fantasy of one view/one set of values.

Malcolm wrote:

Buddhism is a form of atheism. Simple as that.

Author: Malcolm

Date: Monday, October 11th, 2021 at 8:08 PM

Title: Re: Question about inherent existence

Content:

Malcolm wrote:

Inherent existence is a translation of svabhava, which literally means “self-existent.”

Asserting that change is self-existent is a contradiction in terms.

Rick said:

I don't know what 'self-existent' means in this context.

Malcolm wrote:

Self existent entities are immutable.

Author: Malcolm

Date: Monday, October 11th, 2021 at 8:20 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

heart said:

always keep up with morality of our western world

Malcolm wrote:

It's not an east-west thing. More hand waving. Anyway, you never met trungpa. He isn't your teacher, you just like his books.

Author: Malcolm

Date: Monday, October 11th, 2021 at 8:33 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

heart said:

always keep up with morality of our western world

Malcolm wrote:

It's not an east-west thing. More hand waving. Anyway, you never met trungpa. He isn't your teacher, you just like his books.

heart said:

Yes he wasn't my teacher but if I received a Vajrayogini empowerment from him I wouldn't throw that away for gossip, true or not.

/magnus

Malcolm wrote:

I guess you are not paying attention with all posts flying...no expects people to denounce trungpa if they actually have samaya with him. On the other hand, rituals are easy to perform. Explaining Madhyamaka is difficult.

Author: Malcolm

Date: Monday, October 11th, 2021 at 9:34 PM

Title: Re: Question about inherent existence

Content:

Malcolm wrote:

Self existent entities are immutable.

Rick said:

Well there you go!

If inherent existence means svabhava,
and svabhava means self-existent,
and self-existent means immutable ...
then, by definition, an inherently existing entity is unchanging.

Malcolm wrote:

And by definition cannot exist...since nothing at any time, any where, can arise from itself, from another, from both, or without a cause.

Author: Malcolm

Date: Monday, October 11th, 2021 at 9:39 PM

Title: Re: What are texts in the Agamas that are not in the Nikayas?

Content:

Aemilius said:

They were Mahayana bhikshus or bodhisattva bhikshus, they had a different pratimoksha.

Malcolm wrote:

No, they didn't. For example, to take the bodhisattva vows in Asanga tradition, one had to have already received prātimokṣa vows in a separate rite.

Aemilius said:

It is difficult to know, as we know only little about the daily life in the Mahayana communities that existed in India. I have heard it explained that you need to have the Refuge vow and atleast one of the Five lay precepts as a basis for taking the Bodhisattva

vow, in either of the two bodhisattva vow lineages that exist in the Tibetan tradition.

Malcolm wrote:

It's quite easy to know, actually. The Madhyamaka tradition does not require the possession of prātimokṣa vows before taking the bodhisattva vow, since they are bestowed during the rite itself. They are not bestowed during the Yogacara rite, and need to be bestowed beforehand. The Indian manuals for these are to be found in the Tenjur.

Author: Malcolm

Date: Monday, October 11th, 2021 at 11:41 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sonam Wangchug said:

So I think a mature attitude is very much needed.

Malcolm wrote:

If maturity requires lionizing animal torture, pedophilia, knowingly infecting students with HIV, dosing people with hallucinogens without their consent, sexual harassment of nuns, forced labor of juveniles, etc., etc., you can keep it.

Also, the idea that these kinds of behaviors would have been tolerated by the Buddhist community in ancient India and Tibet is ludicrous at best.

There is a very good reason why Lha Lama Yeshe Ö composed Differentiating Dharma from Nondharma where he criticized mistaken interpretations of the practices of union and liberation, as well as other erroneous practices. Then of course, we have the example of Sakya Pandita, who criticized many mistaken practices that spread amongst Tibetans. I am sure he would have been absolutely critical of Trungpa.

You invoke Virupa as an example of unconventional behavior, since indeed after practicing for decades, and meeting the nirmaṇakāya, Nairatmya, and receiving the Hevajra Tantra from her, eventually he was hounded out of his monastery, exiting by walking over the lotus pool on lotus leaves, causing the monastery to realize they had accidentally expelled a mahāsiddha from the bhikṣu sangha, someone who had actually been their chief upādhyāya. When we examine Virupa's life, however, we do not find that he harmed anyone, other than maybe giving a few people heat stroke and flooding a few homes. Quite the opposite, in fact—he put an end to Shaivaites' animal sacrifices in many places in South India, and made the people promise to only present Shiva with offerings of vegetarian food and fruit. Virupa derided "unconventional behavior" in his dohas, as did Saraha.

The great translator, Rinchen Zangpo, was able to cause Sangye Kargyal to fall to the ground with a mere glance-- the latter having a habit of teaching while he was levitating.

Jetsun Drakpa Gyaltsen, whom history records only demonstrated the secret mantra

path of application, not even a mahāsiddha, technically speaking, was able levitate his vajra and bell during his sadhana according to the brief accounts of his life.

Now, I see no evidence at all that Trungpa was such a mahāsiddha. I observe a man, deeply flawed, who had the institutional backing of Karma Kagyu school, for whom he was an "earner," who also was charismatic, intelligent, likable, and very self-destructive, as many people with serious narcissistic personality disorders often are. He garnered the admiration of many when he was a unicorn, a Tibetan with a smattering of a western education, who spoke English fairly well, though not as well as one would be believe from his very heavily-edited books. He ran his students deeply into debt to pay for the 16th Karmapa's trip, debts that were only finally paid off after his death. Sexual harassment of women in his centers by meditation instructors was endemic from the beginning, as was alcoholism, etc. The problems in his centers were quite enormous. Turnover was very high, membership was iffy at best. Financial problems were very prominent in Vajradhātu by the early 1980's for reasons that are easy to understand. And now, people are beginning to talk, like the Steinbecks, who report that in Boulder, Trungpa's cocaine habit was \$40,000 per annum, about to a gram to two grams a day in 1977 prices.

People keep on talking about how this is all "Western" moralizing. But that, of course, is nonsense. Tibetans would have never put up with this business for a second. Tibetans were not rubes. In general, Tibetans themselves were quite allergic to people who expressed unconventional behavior. Tibetans are quite prudish and conventional as a rule.

The reality is that since the time of Sakya Pandita and now, there has been a lot of malpractice in Tibetan Buddhism. There is a lot of malpractice in Tibetan lineages as they have spread to the West. It is not healthy to spend our time lionizing these modern "mahāsiddhas" whose main siddhi seems to have been fund raising from Westerners and Chinese people, who, when exposed to scrutiny, are revealed to be deeply flawed human beings. Justifying their behavior through legends of mahāsiddhas of the past is naive at best and nonvirtuous at worst.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 12:06 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Sādhaka said:

Universal healthcare to get prescribed an bunch of drugs to make lobbyists & politicians rich, instead of them providing people with actual useful health advice and treatment?

Malcolm wrote:

No, universal health care so that when you have cancer, your medical bills don't involve bankruptcy and foreclosure.

Sādhaka said:

Regardless, I like the idea of all people being able to get treated and healthy no matter their financial situation.

Malcolm wrote:

Yes, that's universal healthcare. You get sick. You show up for treatment. You go home. No bill.

Sādhaka said:

Namkhai Norbu Rinpoche saying we can have all the peace summits we want, and it sounds nice, but where does change really come from?

Malcolm wrote:

That's because outcomes are more important than ideology.

Sādhaka said:

Along those lines, from what I remember him saying. I don't see how voting for an republican who receives monsanto lobby money or military-industrial-complex lobby money vs an democrat one who does too (or vice-versa) helps much.

Malcolm wrote:

Outcomes are more important than ideology.

Sādhaka said:

Working for these things is bodhisattva activity. For example, ChNN's ASIA is a political organization. ChNN was never afraid to work in the political world. We cannot do very much on our own about these things, but we can help where we can, and that is also a part of our practice.

If one is confident that he's at least a on-the-Bhumis Bodhisattva, then for him it is proper; and for us, if we're his students then it is only logical to support his endeavors (I personally have contributed to ASIA, although not as much as to other DC projects).

Malcolm wrote:

Copout.

Sādhaka said:

As far as this Republic goes, the Constitution isn't even really respected anymore.

Malcolm wrote:

This is the kind of apathy that destroys democracies. It proves the right wing propaganda is succeeding, at least with you.

Sādhaka said:

In any case, my point is that Rongzompa and others have stated quite clearly with little room for interpretation, that one cannot really help sentient beings before Awakening.

Malcolm wrote:

Don't make the perfect the enemy of the good. That's what you are doing here.

Sādhaka said:

All the Lineage Masters went into retreat, and even if we can't; then at least we can spend our free time outside of our jobs studying and doing whatever practice we can.

Malcolm wrote:

That practice can involve anything beneficial to sentient beings. One does not need to be a rocket scientist to figure that out.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 12:09 AM

Title: Re: Question about inherent existence

Content:

PadmaVonSamba said:

Buddhism would argue that there are only dynamic processes. There are no unchanging phenomena. All that occurs in phenomenal 'reality' is continuous changing of conditions.

So, it's not even matter of a thing changing into another thing. There's not even the moment of a thing.

Rick said:

Yes, the 'thing' is the transformation, the endless becoming.

Malcolm wrote:

There is no becoming. There is no transformation. Things do not arise out of nothing. One thing does not become another thing.

Understanding dependent origination is not easy, though people think it is easy, but the mind shies away from attempts to deprive it of objects.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 12:21 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sonam Wangchug said:

However, I do feel it's very important for contemporary students to know, in all this talk of reforming the Vajrayana...

Malcolm wrote:

There is no need to reform Vajrayāna. If teachers simply followed their mahāyāna vows, there would be no problems. There are no Vajrayāna vows which force one to engage in unconventional behavior. Vratācaryā, brtul shugs spyod pa, literally "the practice of strict observance" should only be engaged in when one has arrived at the secret mantra path of application, and it is fairly well specified in tantras. Yes, there are recommendations that when one's guru should behave a little strangely, one should give it a pass. Unfortunately, naive people in the West seem to feel that "strange behavior" extends to conduct which is clearly criminal.

Cue endless recitation of Tilopa and Naropa, which is the only story anyone can ever really come up with as a justification.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 12:26 AM

Title: Re: Question about inherent existence

Content:

Rick said:

Yes, the 'thing' is the transformation, the endless becoming.

Malcolm wrote:

There is no becoming. There is no transformation. Things do not arise out of nothing. One thing does not become another thing.

Rick said:

Good catch, what I wrote applies to process thinking, not Buddhism. When I see a similarity between two views, I sometimes fall into equating things that are not equal. I blame it all on my love of distillation! And, yes, I thought I 'got' dependent origination when I first read an introduction to it, now five years later I keep discovering how incomplete my understanding is. Same for emptiness, the two truths, karma, rebirth, and all the other Buddhist goodies.

Malcolm wrote:

Arising from cause and condition is subtle, not easy to understand.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 12:43 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

heart said:

Yes he wasn't my teacher but if I received a Vajrayogini empowerment from him I wouldn't throw that away for gossip, true or not.

/magnus

Malcolm wrote:

I guess you are not paying attention with all posts flying...no expects people to denounce trungpa if they actually have samaya with him. On the other hand, rituals are easy to perform. Explaining Madhyamaka is difficult.

Toenail said:

I feel like I could do it and I'm not very smart though.

Malcolm wrote:

What is the antecedent for "it" in this sentence? Madhyamaka?

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 12:48 AM

Title: Re: Why do some lay teachers of Tibetan traditions wear maroon monk robes?

Content:

Könchok Thrinley said:

Recently I have been thinking about this and what would be an upasaka clothing in the Tibetan buddhist tradition? For example if one wanted to have a seperate set of clothing for retreats or for important days in the buddhist calendar.

Malcolm wrote:

White trousers and shirt, dresses for women.

windoverwater said:

This gives the impression that there is some problem with women wearing trousers to a more formal dharma event. What's the deal with that?

Malcolm wrote:

There is no problem with women wearing trousers in general. However, most lamas would prefer women wore knee length dresses or skirts at formal dharma events.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 12:57 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sonam Wangchug said:

The same Do Khyentse Yeshe dorje who gave him pointing out instructions, drunk, after having dragged him by his hair and spat in his face, yes an action that would be labelled as abusive today.

Malcolm wrote:

And that compares to 40k annual cocaine budget how?

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 1:05 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

treehuggingoctopus said:

PS. Do Khyentse Yeshe Dorje Rinpoche's unpleasantness is pure Sunday school sweetness and charm compared to torturing animals or raping someone.

Malcolm wrote:

Next, Sonam will bring up the fact that Do Khyentse hunted animals for a living.

https://treasuryoflives.org/biographies/view/Do-Khyentse-Yeshe-Dorje/TBRC_p698

Although he would receive students in his encampment he would also wander the region in the guise of a deer hunter, allegedly reviving the animals he struck down.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 1:17 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Knotty Veneer said:

Yeah my understanding was that Yidams were aspects of my own enlightened mind, not some self-existent other being. So to refer to them as gods is not even remotely correct. I think the similarity in iconography with Hindu deities may lead to confusion for some people.

Malcolm wrote:

There is also the fact that in kriya tantra people practice by addressing the deity as external, like Tāra, for example, for common siddhis; a kind of practice that is enjoyed by

brahmins, which also depends heavily on ritual purity and so on. So, because Vajrayāna is a path of skillful means, it employs people's theistic tendencies. But this vanishes in carya tantra, where the deity is understood as a symbol of the nature of the mind and one visualizes oneself as the deity. By the time we get to HYT, this is all completely abandoned, since now we are to understand, at the time of the result, that all phenomena we experience—aggregates, sense bases, and sense elements—are the display of our own gnosis.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 1:39 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

treehuggingoctopus said:

I guess that sooner or later fans of these modern-day crazy wisdom "mahasiddhas" will start trying to persuade us that Trungpa could actually fly, that Osel Tendzin could really contain HIV in his body (and that those he allegedly passed it to got it elsewhere), etc. One cannot argue with faith. I just wish that Trungpa/Sogyal, etc. lovers kept loving these legendary past teachers while having eyes wide open regarding the present and future ones. Sadly, they do not, at least in my experience.

Malcolm wrote:

In any case such conduct is strictly condemned in texts such as the commentary on the Kalacakra Tantra, Vimalaprabha, and so on. It even declares in one passage that the great tulzhugs is brahmacarya.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 2:34 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sādhaka said:

And even in reaching Heat on the Path of Application, there's probably still risk of falling when attempting to engage in said intentional behavior.

Malcolm wrote:

There are three stages: weak, medium, and strong. The first is practiced in secret, the second, in your back yard, only the third can be carried out in the marketplace.

Sādhaka said:

Is there any one Tantra or Commentary that goes into detail on this application of the Five Paths more-so than other Tantras?

Malcolm wrote:

There is a commentary by Jetsun Drakpa Gyaltsen on Vajrayāna abhisamaya. Lamdre itself has very detailed though terse teachings on this as well,

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 2:49 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Knotty Veneer said:

And worst of all, they've been convinced that if they pay taxes so everyone in society has access to medical care, they are somehow being robbed. It's ludicrous!

Malcolm wrote:

Yes, it is pretty stupid...but Americans...we are pretty freaking dumb. A large percentage of us want to put a criminal back in the white house.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 3:14 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sādhaka said:

Okay, thank you.

Malcolm wrote:

According to Jetsun Rinpoche, once you have hit strong heat, the sign is that one's vajra and bell floats when practicing. At this point, one can no longer break samaya. It's more or less equivalent to highest mundane dharmas on the sutra path of application.

Just for reference, HH Dalai Lama has recently stated he is on the sutrayāna path of application's highest mundane dharmas. In order for him to realize the path of seeing, he says he needs to perfect śāmatha.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 3:39 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sādhaka said:

Okay, thank you.

Malcolm wrote:

According to Jetsun Rinpoche, once you have hit strong heat, the sign is that one's vajra and bell floats when practicing. At this point, one can no longer break samaya. It's more or less equivalent to highest mundane dharma on the sutra path of application.

Just for reference, HH Dalai Lama has recently stated he is on the sutrayāna path of application's highest mundane dharma. In order for him to realize the path of seeing, he says he needs to perfect śāmatha.

GrapeLover said:

When / where was it he said this, just for interest? In 2018 he was still only aspirational about reaching the path of preparation in this life
(<https://www.dalailama.com/news/2018/teaching-the-heart-sutra-and-stages-of-meditation>)

Malcolm wrote:

I must have misunderstood, or seen someone misrepresenting what HHDL said.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 3:43 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Sādhaka said:

The relative Siddhis are part of the teachings; and I doubt that the mention of them is there only to lure people into following the path and nothing more.

Malcolm wrote:

Mostly, but having developed them, one can benefit beings. I see little evidence that people are developing them these days.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 3:52 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Johnny Dangerous said:

By and large Americans are completely hoodwinked. It's funny because people talk so much here about freedom and liberties, but for most people I know the thing that limits their freedom more than anything is their employer.

Malcolm wrote:

Indeed, the major debate now about over the \$3.5 trillion budget that Biden wants to

pass is handwringing over whether people will want to go back to work for EMPLOYERS. People like Manchin and Sinema don't want to encourage an "entitlement culture." They are such fools.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 4:43 AM

Title: Re: How does Karma purification work?

Content:

Matt J said:

That's too weak of a correlation in my mind. The correlation in my experience is very tight. Of course, I say "seems" because who knows what's actually happening. Of course, the dharma is not responsible for the accumulation of karmic potential to begin with.

In Theravada Abhidhamma-based teaching it is fairly explicitly taught that meditation will lead to some deep, disturbing things to arise if one practices seriously and intensely. As the mind settles, karmic seeds ripen in an environment where there is no clinging/grasping. Some of this can get very intense--- one descriptor is the terror of a mother watching her last son being executed. The idea is that one prepares oneself for this via meditation. I've heard similar teachings across the Mahayana.

I think the emphasis on only positives is misleading, and often catches students off guard. Very few teachers IME recognize this and adequately prepare students for this.

Malcolm wrote:

There is simply is no basis for claiming that the true practice of Dharma can cause suffering.

To reply to the OP, the Letter to a Friend states:

One who in the past was heedless
but later becomes heedful
such as Nanda, Angulimala, Ajatasatru and Udayana,
is beautiful like the moon free of clouds.

Ārya-caturdharmanirdeśa-nāma-mahāyāna-sūtra states:

Maitreya, if a bodhisattva possesses four qualities, they will purify all accumulated nonvirtuous actions. If it is asked which four, the four are repentance, relying on bodhicitta, cultivating antidotes, and turning away from faults.

The Bodhicaryāvatara states:

Even if one commits an utterly unbearable nonvirtue,
one is instantly free by relying on [bodhicitta],
just as [one is free] from great fear by relying on a hero.

For what reason would the cautious not rely on [bodhicitta]?

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 4:44 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Sādhaka said:

The relative Siddhis are part of the teachings; and I doubt that the mention of them is there only to lure people into following the path and nothing more.

Malcolm wrote:

Mostly, but having developed them, one can benefit beings. I see little evidence that people are developing them these days.

Toenail said:

Why do you think the weather was always terrible around Norbu Rinpoche? I noticed this also.

Malcolm wrote:

Eight classes.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 4:58 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

Toenail said:

Why do you think the weather was always terrible around Norbu Rinpoche? I noticed this also.

Malcolm wrote:

Eight classes.

Toenail said:

I remember eight or nine years ago or so, he was giving a Dorje Drolo Wang from tenerife. The internet connection was very bad. I was in Asia at the time, but they said it was because of horrible storms in tenerife. I would expect him to control these classes or I would think they pay homage with sun light or cool breezes and so on. How do you explain this? I know he was clairvoyant and could interact with these beings.

Malcolm wrote:

Does one always interfere with children when they are making a ruckus, or only when absolutely necessary?

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 5:00 AM

Title: Re: Giving Up Masturbation

Content:

Dharmasherab said:

But it is a monastic offence to intentionally release semen according to the complete set of Pratimoksa rules. One needs to serve a period of penance for doing such an act.

Malcolm wrote:

Correct, because unless it is nocturnal emission, one has come under the influence of strong desire-- which is fine for lay people, not renunciants.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 5:02 AM

Title: Re: Giving Up Masturbation

Content:

Dharmasherab said:

excessive masturbation.

Malcolm wrote:

Excess anything is bad for you, including excess water. But you certainly are not going to suggest we stop drinking water because excess water can kill us, right?

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 5:03 AM

Title: Re: Giving Up Masturbation

Content:

Sādhaka said:

Tibetan monks—if they have a good teacher who takes these kinds of things into account—are likely taught Trul Khor in order to be able to control the sexual impulse.

Malcolm wrote:

This is immensely silly. The Sakya masters ridicule the idea that there is any inherent benefit to conserving semen, in relation to the misconception that some people have that the tantric vow of never giving up jasmine-like bodhicitta refers to semen.

Tibetan and Ayurvedic doctors understand that semen is a waste product. Geez. How many times do we have to go through this?

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 5:07 AM

Title: Re: Giving Up Masturbation

Content:

Könchok Thrinley said:

I find this obsession with masturbation and no nut november and no fap movements quite silly. I mean ... come on. Seriously what is so bad about touching your willy? Do you feel you are doing it way too much? Well then try getting better things to do, that ought to stop you. But obsessing over masturbation is not helpful. Not to mention that I don't really see what benefit is there for us upasakas.

Malcolm wrote:

I think what they need is a device that gives them a shock anytime they touch it apart from having a whizz. Aversion therapy.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 5:14 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sādhaka said:

Interesting.

But then how could one possibly regress before the Eight Bhumi, if the above is the case?

Malcolm wrote:

Once one hits the path of seeing, one has reached a certain kind of nonretrogression. At that point one will always take birth in the three upper realms. Buddha births as an animal indicate that he was exhibiting the path below the Mahāyāna patience on the path of application. This is one of the reasons why in other threads, I do not accept the idea that one must be a bodhisattva on the bhumi to help sentient beings. If one is any kind of bodhisattva one can help sentient beings directly, as the Jatakas show.

Of course, an eighth stage bodhisattva on up can emanate as any kind of being in the three realms.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 5:15 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sādhaka said:

breaking one's Bodhisattva vows in one's next lifetime before getting the chance to receive Tantric and/or Dzogchen Empowerment again?

Malcolm wrote:

One can only break bodhisattva vows by abandoning aspirational bodhicitta. Even if you break all of the other ones, if you never abandon to root of bodhicitta, you have not broken them completely.

I used to think it was important to achieve buddhahood as fast as possible. I no longer think it is that important. What's important is helping sentient beings. Buddhahood is a desiderata to be sure, but not the most important thing.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 5:25 AM

Title: Re: Giving Up Masturbation

Content:

Sādhaka said:

Tibetan monks—if they have a good teacher who takes these kinds of things into account—are likely taught Trul Khor in order to be able to control the sexual impulse.

Malcolm wrote:

This is immensely silly. The Sakya masters ridicule the idea that there is any inherent benefit to conserving semen, in relation to the misconception that some people have that the tantric vow of never giving up jasmine-like bodhicitta refers to semen.

Tibetan and Ayurvedic doctors understand that semen is a waste product. Geez. How many times to we have to go through this?

Toenail said:

There is a known hyped teacher that tells students to eat their semen after masturbation. This is rubbish and has no benefit? I dont do this btw, LOL.

Malcolm wrote:

Who is this person so we can laugh at them?

I mean, there is some protein in semen, but I'd rather eat an oyster.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 5:28 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Virgo said:

What are your thoughts on that?

Malcolm wrote:

Why put off till later what we can do now.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 5:44 AM

Title: Re: Giving Up Masturbation

Content:

Toenail said:

There is a known hyped teacher that tells students to eat their semen after masturbation. This is rubbish and has no benefit? I dont do this btw, LOL.

Malcolm wrote:

Who is this person so we can laugh at them?

I mean, there is some protein in semen, but I'd rather eat an oyster.

Toenail said:

It is just hearsay. It means I heard it from an at that time close student of his. So technically I did not hear it from him. I do not want to misrepresent what he said or claim I heard it directly from him if I did not. His name sounds similar to some kind of chinese cabbage.

Malcolm wrote:

Lama Bok choy?

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 6:09 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sādhaka said:

I'd say that it is simply that he is able to emanate as animals in order to help them to some degree, due to the very fact of his having attained Buddhahood.

Malcolm wrote:

Oh, that depends on the narrative you want to follow, really. If it pleases you to think the Buddha achieved Buddhahood a gazillion eons ago, that's fine, and I agree, being a Mahāyāni, but the whole point of the Jatakas and everything up to his demonstration of the twelve deeds was to demonstrate how a bodhisattva practiced the path, soup to nuts, and one cannot take birth as an animal if one has reached the patience of the path of seeing. So, even if he was "emanating" as the Hare King, it was to indicate how

bodhisattvas below the path of seeing are to conduct themselves.

The bodhisattva path is arduous, deliberately so. It involves helping sentient beings right from the beginning through the six perfections.

One of the things you seem to forget is that bodhisattvas on the impure stages forget their realization during death, rebirth, and conception, and have to take rebirth again and again as ordinary bodhisattvas until they meet the path again. So what, are you claiming that you should only help sentient beings when you have reattained the path of seeing, that could be thousands of years from now.

And I not talking about attending political rallies. I am talking about being a nurse, doctor, etc., all the right livelihoods that we ought to follow as Buddhist practitioners. I am not talking about being a political activist. I am talking about being an ordinary human being motivated by bodhicitta.

BTW, Trungpa's teacher, Khenpo Gangshar, went around rousting people out of retreat telling them to get off their asses and go help people, whether they were realized or not. He is Trangu Rinpoche's teacher. He was also reckoned to be a great dzogchen lineage master. So you see, not all Lineage Masters have the exact same idea.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 6:31 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sādhaka said:

Longchenpa in his Treasury of Philosophical Systems says that the Tantric Path (which is also a Mahayana Path of course), is basically easy (not mention is supposed to be able to be achieved within a single lifetime). I can't remember the exact quote, but part of it was something like, regarding Tantra & Dzogchen, paraphrased: '...that it is swift and has few difficulties'.

This is somewhat relative of course. I mean most of us in this contemporary society don't have the leisure time to study a lot, and dedicate our entire life to practice; or even have the possibility of learning complex Tantric Yogas etc. (but perhaps where there's a will there's a way) even though we've received Empowerments.

Therefore yea who knows, it could be thousands of years....

Malcolm wrote:

Well, if you keep your samaya very well, if you do not manage to wake up in this life or the bardo, then within seven lifetimes or sixteen. The later is still like a thousand years in the future.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 7:37 AM

Title: Re: Giving Up Masturbation

Content:

Sādhaka said:

Also, even contemporary mainstream western doctors admit that you temporarily deplete your zinc & selenium stores with an single ejaculation.

Malcolm wrote:

Citation please.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 8:52 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

But I also suspect it has emerged dialectically in the context of American religio-politics, and this context has pushed you too firmly into a position of hostility towards theism/theists.

nightbloom said:

The entire conversation is totally pre-defined by that context. This is already implicit in assertions made in this thread and elsewhere that theism leads to noxious politics, anti-democratic attitudes, etc. It's fine to think that, but it would be great if we could be up front about what's actually going on here when we assert (1) the descriptive accuracy of categories such as theist/atheist, and (2) the unambiguous position of Buddhism on one side or the other.

Malcolm wrote:

It is unambiguous that Buddhism denies any form of a prime mover, first cause, or ex nihilo creation by a supreme being. Thus alone caused theists in every tradition that have encountered Buddhism to see it as atheist, nastika.

As far as the political ramifications of theism go, it is irrefutable that every distinctly monotheist tradition has been imperialistic and oppressive by nature. Not all theistic traditions are necessarily monotheistic. However, since theistic traditions just reflect human absolute monarchies, even the tolerant theistic religions are anti-democratic and despotic by nature.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 9:13 AM

Title: Re: Why do some lay teachers of Tibetan traditions wear maroon monk robes?

Content:

Nicholas2727 said:

Kind of a side question but what is the difference between the different kind of undershirts (probably not the right word) that monastics wear? I have seen just a solid red, a solid yellow and many like in this picture with the yellow stripe down the middle.

jmlee369 said:

I mentioned the different colours of the donkha briefly in an earlier post in the thread.

Nicholas2727 said:

Your earlier post seems to be going over the outer robe I was referring to the vest worn under their robe. Unless I misunderstood your post. I was referring to how some monks are seen wearing a red vest, some a yellow vest and some a red vest with the yellow stripe down the middle.

Malcolm wrote:

That's what Dongkha is, the "vest", which is actually part of nuns gear in ancient India.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 9:15 AM

Title: Re: Giving Up Masturbation

Content:

Malcolm wrote:

I'd like to see actual medical research on the subject. None of these assertions are evidence based.

A little digging shows that Horrobin was a quack.

Sādhaka said:

I couldn't necessarily vouch for the following website overall, but there is some citation within the following quote:

<https://www.healthaid.co.uk/healthaid-blog/Could-It-Be-Zinc-Deficiency>

"Frequent sex and masturbation can be one of the key causes of zinc deficiency. David Horrobin, M.D. and Ph.D. from Oxford University, declared that, "The amount of zinc in semen is such that one ejaculation may get rid of all the zinc that can be absorbed from the intestines in one day. This has a number of consequences. Unless the amount lost is replaced by an increased dietary intake, repeated ejaculation may lead to a real zinc deficiency with various problems developing, including impotence... It is even possible, given the importance of zinc for the brain, that 19th century moralists were correct when they said that repeated masturbation could make one mad!" Also Carl C. Pfeiffer, Ph.D., M.D., in his book on zinc stated: "In a zinc-deficient adolescent, sexual excitement and excessive masturbation might precipitate insanity.""

<https://www.menshealth.com/sex-women/a19543996/sex-diet-foods-and-menu/>

...low zinc stores have been blamed for decreases in semen volume and testosterone

levels, explains Sara Brewer, M.D., author of Better Sex. "Each ejaculation can expend up to 5 milligrams of zinc, or one-third of your daily allowance,"

If one gets enough zinc and selenium (and also eat animal products in general, as has been mentioned before), then maybe it's not an huge concern.

But there's also the problem of addiction and dopamine issues with wanking too. Like I said in my earlier post, it's not something that is always easy to "do just everyone once in awhile".

Therefore why not practice Yoga and/or get into a healthy sexual relationship instead (in the latter case, even if there is occasional ejaculation happening; there at least is not the same level of addiction and dopamine issues going on as with masturbation).

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 9:27 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Johnny Dangerous said:

So many of these whiners moaned about 'losing the freedom' to the 10 bucks a month or whatever in union dues but we're oblivious to the fact that it was their employer chomping to privatize their jobs.

Damchö_Dorje said:

Sounds like short-sighted thinking to me—unionization boosts wages over the long term, but people were put off by losing the dues.

Johnny Dangerous said:

I agree with Chomsky on unions, I think they are a form of political organizing that positively affect nearly everyone, and the effects of unionization trickle into all other kinds of areas and bring overall social improvement. Not to say there aren't corrupt unions and whatnot, but there are also some damn good ones who I trust as political entities -far- more than I trust any politician.

As someone who worked lots of crap jobs for years, I'm just amazed at the fact that so many working people will willingly give up any bargaining power or autonomy they could have at work in favor of "work at will" - it just shows how effective the anti-union propaganda effort has been here.

Malcolm wrote:

Right to work laws are anti-union by design, in the same, right to farm laws are anti-environmentalist by design,

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 9:34 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

And yet, the only place where political liberalism arose was deeply theistic Europe, designed, engineered and built by theists.....

Malcolm wrote:

Political liberalism arose first in the British colonies, spearheaded by devotees of Lucretius, who were highly influenced by Locke and Hume (definitely an atheist, possibly influenced by Buddhism) also quite influenced by Lucretius.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 9:45 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

1. Buddhism has frequently employed royal imagery and metaphors. It's all over the place in initiation rites, in the imagery of the mandala, the iconography of the deities, the concept of the cakravartin, and so on.

Malcolm wrote:

The one possible, and likely reading of this was that such tropes were subversive, as were a Buddhist claims that our version of fire pumas were more effective than the Vedic tradition, etc.

No longer were only people who were Kshatriyas by birth eligible to be anointed as cakravartins...now, everyone was.

Other readings might hold that much as the liberal movement in Mid-19th century continental Europe pushed for political power, the mercantile class in ancient India, the main patrons of Buddhism, liberalized their own influence by sponsoring the very public rituals that characterized much of early Esoteric Buddhism,

And prior to that, the obvious clash between Kshatriyas and Brahmins is quite evident in Pali literatures and so on, thus, also subversive.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 10:01 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

The funny thing about this argument is that Epicureanism is itself extremely politically quietist. It's an ascetic, world avoiding tradition. Epicurus gets savaged by people like Cicero for having no fidelity to civil society.

Malcolm wrote:

Yes, Epicureanism was politically quietistic in the Ancient world.

On the other hand, in the colonies it fueled political and religious dissent. This is obvious when one examines the first American atheist book, authored by Ethan Allen, and so on. Lucretius poem was regularly targeted by Christians in the colonies, and so called Deists were regularly excoriated for their atheism and Naturalism. It's not an accident that they used the term "nature's god."

I suggest you read Nature's God: The Heretical Origins of the American Republic

tobes said:

The best illustration of the power and impact of America's original philosophical radicalism may be discovered in the first sentence of the nation's first founding document. Many historians today take for granted that the reference in the preamble of the Declaration of Independence to "the laws of Nature and of Nature's God" amounts to a gesture of conventional piety—and no doubt it was written partly in order to be read in this way. Religious conservatives today routinely celebrate it as proof that America was founded as a Christian nation. These and similar interpretations serve mainly to express some deep and persistent assumptions about the nature of human experience: that we govern ourselves through acts of faith; that all authority must rest on the assertion of belief in some higher authority; and that all would be well if we could return to the simple faith of our fathers.

Yet "Nature's God" properly belongs to the radical philosophical religion of deism. It refers to nothing that we commonly mean by the term "God," but rather to something closer to "Nature." It tells us that we are and always have been the source of our own authority; that we govern ourselves not through acts of faith but through acts of understanding; and that if we should find ourselves beholden to some other imagined authority, this can only mean that we have constructed the conditions of our own servitude. The Declaration of Independence—precisely where it superficially seems to invoke the blessing of the established religion—really stands for an emancipation of the political order from God.

Malcolm wrote:

Any reading of the Federalist Papers will confirm the above.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 10:05 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

tobes said:

I only think it's significant in relationship to the assertion that theism can only lead to absolutism/monarchies etc.

Malcolm wrote:

One of the chief early complaints about Buddhism was that it undermined the social order...

Thus is also true of early Christianity, but for starkly different reasons.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 10:19 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

MiphamFan said:

Actually it seems to me that the pre-Christian European pagans weren't really anti-democratic.

Malcolm wrote:

They weren't really theists either. There is no evidence they possessed a systematic theology.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 11:01 AM

Title: Re: Giving Up Masturbation

Content:

Malcolm wrote:

The Buddha nowhere mentions sex work as sexual misconduct. Independent, unmarried people are free to do as they wish. If people are in polyamorous relationships, they are also free, since it is all consensual.

Heimdall said:

The Buddha very clearly prohibits sensual dancing, ornaments, and entertainment as a violation of the eight precepts.

Malcolm wrote:

These are fast day vows.

Heimdall said:

The Buddha also very clearly prohibits "sexual misconduct", which at the very least

means sex rooted in lust.

Malcolm wrote:

No. It does not mean sexual activity which is a product of desire, you are simply wrong in this point.

The rest of your post is irrelevant.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 11:28 AM

Title: Re: Giving Up Masturbation

Content:

Malcolm wrote:

These are fast day vows.

Heimdall said:

Yes, as ideals for the lay people. Ideals. Not "exceptional behavior that's no longer relevant in our day and age".

Malcolm wrote:

The Upavasa vows have only ever been one day vows for lay people to emulate the conduct of arhats twice a month.

Heimdall said:

Why is sexual misconduct one of the 8 precepts?

Malcolm wrote:

You don't seem to understand the parameters of sexual misconduct.

There are four categories of sexual misconduct when defined from the point of view of the individual: upasaka, upavasa, shramanera, and bhikshu. Eight, when multiplied by gender.

For the latter three, sexual misconduct is any sexual conduct, including masturbation, for the duration the vow is maintained. In the case of the upavasa, the fast day vow, only 24 hours.

Otherwise, for the upasaka, sexual misconduct is defined in terms of partner, place, time, and orifice. A wrong partner is another's spouse, partner, or fiancé, a minor, someone under guardianship, or a close relative. Wrong place means in public, a shrine or temple. Wrong Time means daytime. Wrong Orifice means oral or anal. That's it, this is all described in chapter four of the Abhidharmakoshabhasyam of Vasubandhu, which is definitive on this subject for Sarvastivadin upasakas like myself.

One is not required to observe the vow of refraining from intoxication and sexual misconduct (the latter depends on the former for upasakas) if one decides one does not

wish to hold all five vows. One can be a three vow holder, observing only the restraints from killing, stealing, and lying.

Of course, in Vajrayana, it goes without saying that desire is employed in the path,

As Zhen Li points out, the Tibetan tradition only recognizes Indian source texts of verifiable provenance for such issues.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 8:33 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sonam Wangchug said:

The same Do Khyentse Yeshe dorje who gave him pointing out instructions, drunk, after having dragged him by his hair and spat in his face, yes an action that would be labelled as abusive today.

Malcolm wrote:

And that compares to 40k annual cocaine budget how?

Sonam Wangchug said:

How much do you think Virupas stolen Bar tab was worth?

Malcolm wrote:

A few rupees for a few liters. And it wasn't stolen. The king paid his bill.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 10:36 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sonam Wangchug said:

That is where we differ, you view him as a man backed by the "Institution of the Karma Kagyu"...

Malcolm wrote:

Yup. You can keep your pure vision. It's just as much a conceptual proliferation as my impure vision. The difference is, I don't need to spend any time at all using casuistry to explain away all of the appalling things Trungpa is reported to have done, which often

have third and fourth sources.

Sonam Wangchug said:

Then there is the glaring fact that U-tsang and for instance Khampas are very different.

Malcolm wrote:

You do know that Longchenpa wrote a scathing piece of verse blaming Khampas for ruining his college, right?

Sonam Wangchug said:

Is that good old Sakyapa puritanism I hear?

Malcolm wrote:

Western Buddhism could use a bit of that right now. That's why I brought up Lha Lama Yeshe Ö.

You seem to really get off on relating stories about teachers and their unconventional conduct.

I prefer stories about truly great beings like Sapan, Longchenpa, Ngorchen, Tsongkhapa, etc.

The stories of the Indian Mahāsiddhas often cannot be taken literally. That's why, for example, in the Caryagiti, the inner meaning of many of their dohas is exposed.

Moreover, as I pointed out, both Virupa and Saraha poke fun at those who do not really understand the meaning of mahāmudra, etc., making fun of people who ape vratacaryā without understanding its purpose, which is to test one's own stability. And here, there are clear signs of when one is ready to begin that conduct. In the case of Tilopa and Naropa, Tilopa was testing Naropa's stability, since Naropa had been practicing Vajrayāna for years already. But frankly, to bring up Sogyal and Trungpa, their students had no stable equipoise to test, actually. Thus, presenting their actions as "unconventional behavior" in order to benefit their students, who I will remind you were by every measure beginners in the Dharma, is a false pretense, and a dangerous one.

Frankly, I think that Tibetans as a whole have taken away, in many instances, the wrong message from their reception of the Mahāsiddha tradition. Not only that, but the fragmented way the Mahāsiddha tradition has been received by Western Buddhists has caused many of us to become deviants and enablers of deviants, excusing deviant behavior and lauding frauds as awakened beings because we really can't know who is and who isn't realized. That means depending on anyone's authority other than our own eyes and ears is a huge error. We can only observe whether someone's behavior and teachings correspond with the Dharma as it is taught in the sūtras or tantras or not.

I refer frequently to Sapan's Three Vows because he gives clear instruction about how to evaluate anything that presents itself as Dharma. Of course, you won't read it, because it will offend you, since he questions everything that Tibetans do, apart from what is

actually found in the sūtras and tantras and that which agrees with what is found in the sūtras and tantras.

You can claim until the cows come home that this master and that master is realized, but you don't know this from your own realization and clairvoyance. This is the main reason your missives, Sonam, and others like them, are such pious farces.

We don't need outrageous "teachers." We need teachers who can guide people and train them to the level where their vajras and bells levitate in space and beyond. And we are not even talking about the Vajrayāna path of seeing here.

Now of course, I assume that my principle gurus are realized beings. I am also sufficiently aware of my own limitations to understand that this is strictly for my own benefit, this is my concept. It is not an objective fact. This is why on the one hand I feel free to share my unfavorable opinion of Trungpa, Sogyal, etc., and on the other hand, encourage their students to maintain pure perception of them despite whatever opinion I may have, because as Peter pointed out, the former was a qualified vajrācarya, and as you pointed out, the latter did have a sound understanding of Dzogchen according to Nyoshul Khenpo, at least intellectually—and Dzogchen, like dependent origination, is not easy to understand.

You on the other hand insist that the realization of this person and that person you mention is an objective fact, and that therefore, whatever they do is the action of a bodhisattva on the stages. That is, I am sorry to say, is completely deluded. It is not even conventionally deluded, it is fully deluded. You cannot possibly know this. You can only believe this. It maybe a useful belief for you. However, insisting that your subjective beliefs are objective facts is sad, and possibly harmful to others.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 10:52 PM

Title: Re: Giving Up Masturbation

Content:

Heimdall said:

If we are strictly going off of what the traditional sources tell us, I'm not projecting Western mores anywhere near to the degree that many on this thread are, like Malcolm claiming that "sex work" and "polyamorous relationships" are fully in line with Buddhist mores.

Malcolm wrote:

Lets see, Central Tibetans were often polyandrous, Eastern Tibetans are often polygamous, as were Indian men, like the Buddha himself. The Buddha counted active sex workers among his disciples, like Ambapali, who met the Buddha towards the end of his life. He certainly never condemned her, and even accepted her invitation to dinner:

<https://en.wikipedia.org/wiki/Amrapali>

What were you saying about traditional sources, now?

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 11:25 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sonam Wangchug said:

So his opinions are not blankets for other lineages.

Malcolm wrote:

He is the greatest living scholar-practitioner of Tibetan Buddhism alive today. His opinions have weight for everyone.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 11:36 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Toenail said:

I refer frequently to Sapan's Three Vows because he gives clear instruction about how to evaluate anything that presents itself as Dharma. Of course, you won't read it, because it will offend you, since he questions everything that Tibetans do, apart from what is actually found in the sūtras and tantras and that which agrees with what is found in the sūtras and tantras

How to read it? Is it translated?

Malcolm wrote:

Yes, A Clear Differentiation of the The Three Codes translated by Rhoton.

Author: Malcolm

Date: Tuesday, October 12th, 2021 at 11:52 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

Related News:

Shambolic International has decided to remove itself from the authority of Mukpo:

Here is a letter of protest about it:

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 12:14 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

Related News:

Shambolic International has decided to remove itself from the authority of Mukpo:

Here is a letter of protest about it:

Constructelf said:

Is whatever Blaine is reacting to in this letter public yet, or is it still internal/private?

Malcolm wrote:

Its public.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 12:16 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sonam Wangchug said:

There are very eminent Nyingmapa masters who did not agree.

Malcolm wrote:

They would not be able to defeat him in debate on any subject, from vinaya to Dzogchen. No one alive can.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 12:33 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sonam Wangchug said:

He requested teaching from them.

Malcolm wrote:

And they requested teachings from him. They all received many empowerments from him, in fact (with the exception of Chatral Rinpoche who both refused to give teachings to HHDL or attend teachings by HHDL).

But your point as has nothing to do with anything. In Geluk people debate their teachers all the time. It's expected.

I am just saying that they could not defeat him in debate, on any subject.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 12:54 AM

Title: Re: Giving Up Masturbation

Content:

Heimdall said:

He was given several women as a handsome young prince by his father to tempt him to remain a prince but only married one of them. And then he renounced her anyways by becoming a monk.

Malcolm wrote:

You really have this wrong.

Heimdall said:

There on his perfect couch, he lay surrounded by his wonderful retinue of consorts, who all resembled goddesses. All the girls were virtuous, agreeable, and wholesome in conduct.

Malcolm wrote:

<https://read.84000.co/translation/UT22084-046-001.html#UT22084-046-001-701>

You are right about one thing, he gave it all up, consorts and all.

Heimdall said:

First of all, I would like to know what actual sources show that Amrapali was actually a prostitute.

Malcolm wrote:

The Buddhist tradition makes it clear she was a very high-priced call girl, in other words, a sex worker. You can look up her entry in the Princeton Dictionary of Buddhism on page 36.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 1:01 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

PeterC said:

It's a travesty that they gave the name Mipham to Mukpo Jr.

Malcolm wrote:

Well, HH Penor Rinpoche never really displayed the best judgement in recognizing western tulkus...and I know of a Tibetan disaster or two as well, but decorum prevents me from discussing it. But, that said, he recognized a lot of tulkus, not all of them were likely to turn out good.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 1:10 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sonam Wangchug said:

as to the 2nd point, I would say that is subjective.

Malcolm wrote:

Not really. HHDL is a master of sūtra, tantra, and the teachings of all four schools.

There are some who are expert in two schools, almost none expert in three. But he is expert in all.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 1:13 AM

Title: Re: The best English translation for "P'owa"

Content:

Zhen Li said:

Best is probably a matter of preference. It's transliterated 'pho ba in Wylie.

Malcolm wrote:

"Transference" is just fine.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 1:21 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sonam Wangchug said:

He is, but to say he would defeat anyone living in debate, is an opinion, one which is impossible to prove at that, and one that some do not agree with.

Malcolm wrote:

You are the only person I have encountered that would constitute 'some,' though I supposed some ego-maniac khenpo in the other three schools might disagree because they follow either gzhan stong, Gorampa, or Gorampa's little brother, Mipham. But I am very certain HHDL has read it all. I remember HHDL chastising the Gelukpas because he thought the Bonpos were better at debate. I bet that got their goat, because the Bonpos learn debate from the Gelukpas.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 1:25 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

Not really. HHDL is a master of sūtra, tantra, and the teachings of all four schools.

Sonam Wangchug said:

He is, but to say he would defeat anyone living in debate, is an opinion, one which is impossible to prove at that, and one that some do not agree with.

AlexanderS said:

I doubt HDLL could take on Malcolm

Malcolm wrote:

Are you kidding? I wouldn't last 15 seconds. I am quite sure a 15 year old in any decent shedra would have me wrapped up in knots in ten minutes.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 1:29 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Sonam Wangchug said:

I think that would be very tactless, disrespectful and corny to pit two eminent teachers in imaginary philosophical battles vs each other.

Malcolm wrote:

Not at all. Debate was the main sport of Tibet. I just know that Gelukpa geshees are generally more well educated than khenpos in the other schools, and in particular, this is true these days. That may be due to the resources the Ganden Phodrang has that

other schools do not.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 1:35 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

AlexanderS said:

I think you could do it if it was entirely in English. I was very dissapointed in HDLL's english when I attended his teachings.

Malcolm wrote:

Oh, that would not be representative at all. My education, compared to HHDL's, or any serious geshe or khenpo is like high school education compared to a PhD. In terms of Tibetan degrees I have two: a bka' bzhi pa (four doctrines) from His Holiness Sakya Trichen, and sMan pa bka' chu pa (medicine/ten doctrines) degree from Tso Ngon Medical College. Pretty educated in the Dharma for a westerner, pretty average to less than average for a Tibetan Shedra.

any way,

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 2:01 AM

Title: Re: Evergrande should make you nervous

Content:

Johnny Dangerous said:

Yeah my parents were organic farmers for a while, it's a noble thing and all but doesn't scale for large scale agriculture very well.

Malcolm wrote:

Things have changed. There are huge organic farms in Bakersfield. My friend's parents own one. Its massive, on the level of Iowa cornfields.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 2:04 AM

Title: Re: How does Karma purification work?

Content:

PadmaVonSamba said:

Practicing Dharma, itself, is not the cause for suffering to occur. It's not like suddenly because you are sitting on the cushion or doing visualizations that now all these demons are released.

But, it's like a journey, a road trip. If your car never leaves the driveway, you won't experience anything. As soon as you hit the highway there are going to be bumps and potholes. It's because you are making progress on the journey itself. It's not because

there's anything being caused by the vehicle.

The only difference is that the bumps and potholes are things you yourself created in the past.

Crazywisdom said:

Suffering emerges for a dharma practitioner who has doubts and enters non dharma or confuses the path.

Malcolm wrote:

Then axiomatically they are not practicing Dharma. But this of course is why we supplicate the lineage so that our mind turns to dharma, dharma becomes the path, the path removes delusion, and delusion arises as gnosis. Right?

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 2:18 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Malcolm wrote:

We don't need outrageous "teachers." We need teachers who can guide people and train them to the level where their vajras and bells levitate in space and beyond. And we are not even talking about the Vajrayāna path of seeing here

Arnoud said:

I don't understand your view on this. Leaving prints in rock is fake but floating vajra and bell is possible. How do you reconcile or choose between them?

Malcolm wrote:

I didn't say that leaving footprints on rocks were fake. I said that such things can be and are faked. I clearly stated that to be able to do that, one would have to have some power over four elements, like the arhat who self-immolated at the end of his life by entering into the fire element, as a result of his previous practice on the fire kasina.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 2:35 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Arnoud said:

Those of you who have listened to episode 9 of the uncoverage podcast and still defend Trungpa should really be ashamed of yourselves.

Malcolm wrote:

Don't worry, they are shameless. Remember, they judge their teachers not on their actions, but on the number of accolades and endorsements they received from other lamas, whom they think are awakened based on further accolades and endorsements by even more lamas. Its just accolades and endorsements all the way down.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 2:50 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Arnoud said:

I sincerely hope you at least partially wrong.

Malcolm wrote:

Even in the selection of food and drink
for a single day,
one applies a variety of means for tests of quality.
And in the building of houses or the making of clothes
or any other kind of undertaking
as array of selective tests is made
to determine quality and competence.
Even in trivial business transactions
in buying and selling horses, gems,
and the like, one proceeds only
after research has been done and inquiries
made of everyone.
Such diligence is seen
even in the petty affairs of this life.
Yet when it comes to the quality of this
of this Noble Religion,
though the quality of their own lives
from here on out depends on it,
people do not make any investigation at all—
as if it were just dog food!
Instead they cling devotedly to whatever teaching
comes their way.

They are seen to thoroughly examine
a guide hired for a single day,
or a spouse wed for a single lifetime,
and only then to accept them.

Yet although their interests—
from now until they have become

fully enlightened—depend on the choice
of an excellent preceptor, they accept
anyone they meet as their master,
like goods hastily bought in the time of shortage.

Ah, this age of Decline is astonishing!
People make great effort
where none is required,
but in the selection of teachers and religious teachings
where diligence is truly needed,
they are seen to be satisfied with any at all.

—— Sakya Pandita, A Clear Differentiation of the Three Codes, SUNY, 2002, pg. 176-177.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 3:13 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of
Padmasambhava?

Content:

Arnoud said:

Those of you who have listened to episode 9 of the uncoverage podcast and still defend
Trungpa should really be ashamed of yourselves.

Knotty Veneer said:

And what I don't get is that, horrible and indefensible though Osel Mukpo's actions were,
they pale compared to the range and quantity of things Trungpa did. And yet, both
factions in Shambhala refuse to see him as anything other than enlightened.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 3:43 AM

Title: Re: Are we all destined for Buddhahood?

Content:

ConfusedOne said:

Because samsara is endless and infinite, does that mean we are all eventually destined
for Buddhahood?

Malcolm wrote:

Not necessarily.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 8:29 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

MiphamFan said:

Anyway I hope that the surviving polytheist peoples of the world today can still survive into the future. The Kalash, various tribes all over the world etc. Doubt they really have systematic theologies too.

Malcolm wrote:

They also don't have empires.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 9:16 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

MiphamFan said:

Anyway I hope that the surviving polytheist peoples of the world today can still survive into the future. The Kalash, various tribes all over the world etc. Doubt they really have systematic theologies too.

Malcolm wrote:

They also don't have empires.

nightbloom said:

I don't know..... when I think about the behavior of the pre-Christian Romans, or the Celts & Germans, I definitely don't come away with the feeling that polytheism is particularly peaceful.

Malcolm wrote:

Who made the claim they were?

nightbloom said:

The only reason why the infamously violent Celts didn't murder and enslave everyone on the Italian peninsula is because they were much more disorganized and fractured by constant internal warfare than the Romans (whose rise to power was probably provoked in part by their encounter with these invading tribesmen).

Malcolm wrote:

The Roman Empire was consolidated under Augustus. The Romans however did not bind their empire together with a unified belief system. That's why Rome fell, but Christianity ruled Europe for 1500 years in the remains of the former Roman Empire.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 9:25 AM

Title: Re: Important New Publication: Dhāraṇīsaṃgraha, Hidas

Content:

Zhen Li said:

This may be of interest to some members:

Hidas, Gergely, Powers of Protection: The Buddhist Tradition of Spells in the Dhāraṇīsaṃgraha Collections, Berlin: De Gruyter, 2021

<https://library.oapen.org/bitstream/handle/20.500.12657/50224/9783110713367.pdf>

Malcolm wrote:

Useful. Thanks.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 9:28 AM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Virgo said:

If people don't know how to judge a tree by it's fruit, there isn't too much that can be done for them.

Virgo

Knotty Veneer said:

I don't think Mukpo's actions were genetic. I think they were a product of the groupthink that exists in Shambhala. If you set up a belief system where you refuse to apply societal norms to the leader, it's almost inevitable he will not apply them himself. I am by no means excusing Mukpo but I doubt many people would act differently when surrounded by that type of unthinking adulation and apparent lack of consequences.

PeterC said:

Mukpo Jr was heavily abused as a child, then put into a position where he was adulated and told he has complete power over his followers, people who considered Mukpo Sr's conduct as the "authentic" dharma. The results should not be surprising to anyone.

If you do the right retreats and learn the right rituals you are qualified to give empowerments. If you spend enough time studying you are capable of explaining the Dharma. But you could still be completely unqualified as a guru because you lack the qualities. And you could also be a terrible human being because of the psychological damage you've sustained, in the case of Mukpo Jr.

This is why, contrary to the assertions of our friend Sonam, you cannot just take the endorsement of other lamas, however famous they are, at face value, because they give

these endorsements far too freely and rarely go back on them when things go wrong. You have to do your own due diligence.

Malcolm wrote:

For the refrain: Ah, this age of Decline is astonishing!
People make great effort
where none is required,
but in the selection of teachers and religious teachings
where diligence is truly needed,
they are seen to be satisfied with any at all.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 9:43 AM

Title: Re: Let's talk about common misconceptions of Buddhism

Content:

nightbloom said:

I don't know..... when I think about the behavior of the pre-Christian Romans, or the Celts & Germans, I definitely don't come away with the feeling that polytheism is particularly peaceful.

Malcolm wrote:

Who made the claim they were?

nightbloom said:

The only reason why the infamously violent Celts didn't murder and enslave everyone on the Italian peninsula is because they were much more disorganized and fractured by constant internal warfare than the Romans (whose rise to power was probably provoked in part by their encounter with these invading tribesmen).

Malcolm wrote:

The Roman Empire was consolidated under Augustus. The Romans however did not bind their empire together with a unified belief system. That's why Rome fell, but Christianity ruled Europe for 1500 years in the remains of the former Roman Empire.

nightbloom said:

Weren't you arguing that mono-theism in particular tends to lead to an impulse towards conquest?

Malcolm wrote:

Romans were not so much interested in conquest as they were in land and defense. Thus began with the Celts launching raids against Rome beginning 390 bc. Then there

was the era of the Punic wars, etc. But during this period Rome did not actually subjugate their defeated enemies, they just forced them to pay tributes. The period of garrisoning Roman troops in conquered lands really didn't begin until the end of the Republic, and the rise of the Imperium, but even here, Romans were generally more like raiders than conquerors. They really didn't have a program to spread their culture to other nations, unlike ideologically motivated theists such as Christians and Muslims.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 8:14 PM

Title: Re: How does Karma purification work?

Content:

PadmaVonSamba said:

end on how one evaluates "practicing Dharma". It might be the case that I practice Dharma quite badly. I'm lazy, inattentive, forgetful, uncaring, and stingy.

Malcolm wrote:

There is a slight twist on this:

I supplicate the guru so that dharma becomes the Dharma.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 8:19 PM

Title: Re: Giving Up Masturbation

Content:

Sādhaka said:

Malcolm,

The guy was a respected M.D. from Oxford; and if he fell off the wagon and became an "quack", then whatever; but I did a little digging myself, and well, just read the wikipedia article on him, and since it's wikipedia it likely has an leftist & pro-pharma slant. Therefore it's probably not going to give his side of the story.

Malcolm wrote:

I did not derive this idea from Wikipedia. The Medical establishments respect for him in Britain is not all you think it is, and you still have not provided any evidence-based studies for the claim you are making, which is essentially a medical claim.

Sādhaka said:

Yoga practice

Malcolm wrote:

Monks practice with a hastamudra, a lag gi phyag rgya.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 8:21 PM

Title: Re: Beyond True and False Buddhist logic Vs Western Logic

Content:

Dan74 said:

Then his tetralemma

Malcolm wrote:

Rejects actual positions people held in Ancient India, it is not a logical formula, as you correctly induce.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 8:22 PM

Title: Re: Beyond True and False Buddhist logic Vs Western Logic

Content:

Caoimhghín said:

the tetralemma...

Malcolm wrote:

Rejects actual positions people held in Ancient India, it is not a logical formula in the modern sense.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 8:23 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

PeterC said:

The stuff that goes on with indian gurus is on a whole different level. But all the same excuses are used - it was for the student's benefit, the guru didn't take pleasure in it, other great gurus have said he's an enlightened being, etc.

Malcolm wrote:

Accolades and endorsements all the way down.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 8:26 PM

Title: Re: Any thoughts on web 3?

Content:

dharmafirststeps said:

This board has been pretty hard on crypto/blockchain from what I've seen. I've been skeptical/agnostic on it myself, but am starting to see an inkling of positive and practical use in web 3 and decentralized apps.

This tweet from Naval Ravikant sums it up: Web 2: Users are the data, corporations own the platform, and the code is closed.

Web 3: Users own their data, contributors own the platform, and the code is open.
Anyone else geeky enough to have an opinion on this stuff?

Malcolm wrote:

Web 4: Corporations buy everything.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 8:33 PM

Title: Re: Any thoughts on web 3?

Content:

dharmafootsteps said:

This board has been pretty hard on crypto/blockchain from what I've seen. I've been skeptical/agnostic on it myself, but am starting to see an inkling of positive and practical use in web 3 and decentralized apps.

This tweet from Naval Ravikant sums it up:

Anyone else geeky enough to have an opinion on this stuff?

Malcolm wrote:

Web 4: Corporations buy everything.

Queequeg said:

If they bought it, that would at least imply a bargained for exchange. Nah. More likely, they just figure out how to take it.

Malcolm wrote:

The simplest way to take things is to buy them. You just make an offer no sane person (who is by now piss poor and struggling) can refuse. Data will be the new blood. Right now, we are so dumb, we just give our data away.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 9:08 PM

Title: Re: Any thoughts on web 3?

Content:

Queequeg said:

This brings me back to something I'm becoming more and more convinced of everyday - the left is making a huge strategic mistake by not emphasizing "fairness". Everyone knows what fair play is, and everyone, even cheaters, know where the lines are. This is what should be emphasized in every situation and then the particular obstacle to fairness is easily identified and its remedy measurable. We have all of this language and

logic worked out in common law - it doesn't need to be reinvented.

Malcolm wrote:

Agreed. However, Bernie does emphasize it.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 9:10 PM

Title: Re: Making sense of types of thought

Content:

Hazel said:

I've been watching myself sleep (creepy!) and have noticed some things about types of thoughts, both as falling asleep and while awake.

Here "thought" refers to auditory thoughts.

* There's a thread of thought I'm holding onto deliberately.

Malcolm wrote:

Mindfulness.

Hazel said:

* There's a thread of thought I wander off on without really realizing it or being very aware of it until after the fact.

Malcolm wrote:

Distraction.

Hazel said:

* There's a series of disjointed thoughts that don't really connect or make logical sense. I often notice this after the fact as I'm falling asleep.

Malcolm wrote:

Conceptuality.

Hazel said:

* Babble. Chatter that's not quite clear what's being thought, but just makes the sound of thought. Like someone mumbling.

Malcolm wrote:

Conceptuality

Hazel said:

* Babble (not my voice). Incoherent words from an assortment of voices I might have heard throughout the day. This happened to me a LOT as a kid often as a cacophony of different voices, but less frequent and less intense as an adult.

Malcolm wrote:
Conceptuality

Author: Malcolm
Date: Wednesday, October 13th, 2021 at 9:35 PM
Title: Re: Any thoughts on web 3?

Content:
dharmafootsteps said:
I'm still very much on the fence about whether web 3 will take off at all, and whether it will have a positive impact if it does, but I think there's quite a lot of misunderstanding in the thread so far, which doesn't lead to any meaningful discussion.

Malcolm wrote:
Web 3 is Web 2. There is no significantly new technology here. Blockchain is old tech, and not efficient.

The basic OSI model is still the same, really the only difference now is that the physical layer has gone wireless, but the data link layer, the network layer, etc. are still based on TCP/IP.

Author: Malcolm
Date: Wednesday, October 13th, 2021 at 9:36 PM
Title: Re: Any thoughts on web 3?

Content:
narhwal90 said:
thinking maybe in 10-15 years Amazon/Microsoft/Google will have sunk claws deep enough into their customers to have worn the shine off.

Malcolm wrote:
Subscription software is annoying.

Author: Malcolm
Date: Wednesday, October 13th, 2021 at 9:39 PM
Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:
Giovanni said:
The problem is that those who see all teachers as perfect, not just their own, will invent more elaborate woo woo stories to excuse it.

Josef said:
This is because their actual practice is incredibly fragile. So fragile is their faith that they have to just throw hoops to excuse the abuses of people they have never even met in order to feel secure in their identity as Buddhists.

Malcolm wrote:

Its kind of like white fragility amongst white conservatives—constantly accusing liberals of brittleness, when in reality it is they who are brittle, when their cherished icons are found wanting.

I also find it of interest that the most arch conservative voices in all of this come from establishment Nyingmapas, who, of course, are the least conservative when it actually comes to innovations. One detects a little insecurity there? I imagine they must freak out when they hear that Chogyal Namkhai Norbu dismissed the notion that every word attributed to Guru Rinpoche in the Rinchen Terdzo, for example, could actually have been set down or spoken by Guru Rinpoche. He didn't give a percentage...he just said that it was impossible that it all could possibly come from Padmasambhava.

This is why harping on "This one and that one is a terton" really makes no sense. Of course, if a terma does not contradict the teachings of the Buddha, there is no reason to immediately condemn it and say, "This is a false Dharma," as long as it is correct in its essentials; the same goes with dream teachings, pure visions, and the like, which are found in ALL schools. I also practice termas, so I am not criticizing termas per se (most of the Sakya and Nyingma sadhanas in my cyclical practice regimen were composed by Jamyang Khyentse Wangpo). But I am critiquing the constant refrain heard here that the conduct of tertons is absolutely beyond all judgement. This is just gaslighting.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 10:07 PM

Title: Re: Evergrande should make you nervous

Content:

Sādhaka said:

I'm kind of surprised that no one around here has brought this^ up.

Now those towards the further left would often see Russell Brand as an “conspiracy theorist” and those towards the further right seem to see him as an gatekeeper; however one of the biggest red-flag things that he pointed out in the above video is:

<https://sustainabledevelopment.un.org/partnership/partners/?id=2983>

See under the heading “Partners”^.

Those corporations are as unsustainable as you can get.

Malcolm wrote:

Page has been hacked.

<https://sustainabledevelopment.un.org/partnership/partners/?id=2983>

All it says is Monsanto. But Monsanto is not even Monsanto anymore. It was bought by Beyer.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 10:13 PM

Title: Re: Any thoughts on web 3?

Content:

dharmaf footsteps said:

I'm still very much on the fence about whether web 3 will take off at all, and whether it will have a positive impact if it does, but I think there's quite a lot of misunderstanding in the thread so far, which doesn't lead to any meaningful discussion.

Malcolm wrote:

Web 3 is Web 2. There is no significantly new technology here. Blockchain is old tech, and not efficient.

The basic OSI model is still the same, really the only difference now is that the physical layer has gone wireless, but the data link layer, the network layer, etc. are still based on TCP/IP.

dharmaf footsteps said:

Right, if you go far enough down it's the same technology, but what's new is building on top of the blockchain isn't it?

Malcolm wrote:

TCP/IP is already a kind of blockchain. You sent data out in packets with unique ids, they find the fastest route to the target, and the data layer reassembles the packets, etc., until its presented to the the user.

dharmaf footsteps said:

We're only on cusp of that. Currently if I want to engage with a web application it's running on a remote server with a remote database locked away by the corporation that owns it. With web3 the applications runs on decentralised networks that the users participate in, those participants of the network own it and are involved in its governance. If it's profit making, they are the recipients, not a single centralised corporation. In fact it all sounds rather socialist no?

Malcolm wrote:

The problem is, as been discussed elsewhere, is the trust issue. Corporations are never going to trust anonymous users to maintain data integrity of the block chain database. Blockchain might be useful for supply chains, but only if controlled by the suppliers and distributors themselves.

dharmafirststeps said:

Whether this vision will be pulled off or not I don't know, but if it does it would seem that it will radically changes things. Imagine all the users of Facebook owned it, voted on its use, decided if it was going to use paid advertising for example, and if so receive the benefits of that revenue between them.

Malcolm wrote:

For this reason alone, your vision is a pipe dream. Or maybe, bong dream is more apropos these days, since no one smokes opium anymore.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 11:21 PM

Title: Re: There's a reincarnation of Chogyam Trungpa and emanation of Padmasambhava?

Content:

Josef said:

It is very much like the pseudo-patriotism of the American right.

Malcolm wrote:

There is an interesting and noticeable correlation between the Nyingma pseudo-conservatives and the American right, noticeably, they both spend an inordinate amount of time bitching about American liberals on Facebook.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 11:23 PM

Title: Re: Any thoughts on web 3?

Content:

dharmafirststeps said:

The difference with web3 is you have to share your code...

Malcolm wrote:

And the companies like Apple will take it and incorporate it into their products. Case in point: MacOS is based on FreeBSD. I am sure the unix boys who wrote it are regretting it.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 11:24 PM

Title: Re: How does Karma purification work?

Content:

Crazywisdom said:

Very Kagyu of you today. Let's play the flip game. The guru us an illusion. The Yeshe Lama is one's own mind.

Malcolm wrote:

Not really. It is a formula found in Sakya texts.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 11:28 PM

Title: Re: Working With Spirits Towards Worldly Goals

Content:

Gaden_Wangchuk said:

I've recently come to learn however that it's considered a minor transgression of vows to make offerings to worldly spirits.

Malcolm wrote:

False.

Gaden_Wangchuk said:

Specifically, it said sacrifices such as animals or living beings, but it did seem to read as generally anything to do with worldly spirits is to be refrained from, other than pacifying practices or karmic debts.

Malcolm wrote:

Yes, no live sacrifice. Generally, unless HYT, no meat.

But there are offerings to worldly spirits, for example, there is the Jvalamukha Water offering to pretas. It is a sutra rite, anyone can do it without transmission.

And in HYT, there are offerings made to Indra, and so on, the eight naga kings, etc. These are all worldly beings.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 11:42 PM

Title: Re: Any thoughts on web 3?

Content:

dharmafirststeps said:

The difference with web3 is you have to share your code...

Malcolm wrote:

And the companies like Apple will take it and incorporate it into their products. Case in point: MacOS is based on FreeBSD. I am sure the unix boys who wrote it are regretting it.

narhwal90 said:

It is an alarming trainwreck inside. I ran an file/email server on MacOS for a while, for a small independent business- each successive OS update would subtly break things; there is a tremendous amount of undocumented magic stuff that happens with little regard to backwards compatibility. I eventually punted all the server functions over to a

Linux box w/ raid and have lived a calmer and more peaceful life ever since.

Malcolm wrote:

To a hammer, everything is a nail.

But these days, I would not bother running an in-house mail server.

Author: Malcolm

Date: Wednesday, October 13th, 2021 at 11:43 PM

Title: Re: Prayer Wheel Questions

Content:

Seeker12 said:

I wonder if it would be distracting or confusing for me to know that there are two different mantras inside

Malcolm wrote:

No, it would not.

Author: Malcolm

Date: Thursday, October 14th, 2021 at 12:52 AM

Title: Re: Giving Up Masturbation

Content:

Könchok Thrinley said:

If it is something that is seen as inherently harmful (be it because it shows too much lust, or damaging energies or whatever),

Malcolm wrote:

Anal sex can mess up the penetratee's downward voiding vāyu. And the penetrator can get E. coli, etc., infections from it. The former is the energetic issue. The latter is the hygiene issue. Also aggressive fellatio (gagging) can cause problems with both prāna vāyu (responsible for swallowing) and the ascending vāyu (talking etc.).

Likewise, intercourse during menstruation can cause problems for women.

But obviously in India we can see oral and anal sex were well known and understood, for example the Khajuraho, etc.

<https://www.holidify.com/pages/sex-temple-in-india-4413.html>

And in the end is really none of my business what people do, solo, in couples, or in groups.

Author: Malcolm

Date: Thursday, October 14th, 2021 at 2:45 AM

Title: Re: Giving Up Masturbation

Content:

Könchok Thrinley said:

But from your personal standpoint do you see any reason for modern practitioners with condoms, lubes, douches, privacy etc etc to follow these prohibitions (together with the other ones such as not during day, etc which do not directly harm partner/s)?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Thursday, October 14th, 2021 at 5:27 AM

Title: Re: Evergrande should make you nervous

Content:

Sādhaka said:

big gov

Malcolm wrote:

Is here to stay. Someone has to keep those pesky, juvenile delinquent red states in line. Anyway, the blue states pay for the red states. If they don't want the big bad government interfering in their affairs, they need to reject the massive federal stipends we send them to pay for their absurdly poor governance.

Author: Malcolm

Date: Thursday, October 14th, 2021 at 6:53 AM

Title: Re: Giving Up Masturbation

Content:

Toenail said:

How can we restore the winds after doing all these things you mentioned?

Malcolm wrote:

Good question. Refrain from doing them, if you have disturbed the winds.

Author: Malcolm

Date: Thursday, October 14th, 2021 at 9:08 AM

Title: Re: Beyond True and False Buddhist logic Vs Western Logic

Content:

Caoimhghín said:

the tetralemma...

Malcolm wrote:

Rejects actual positions people held in Ancient India, it is not a logical formula in the modern sense.

Caoimhghín said:

IMO, it is precisely because the Buddha uses a simple two-valued logic that the tetralemma is not a logical proposition. In a system with more than two valid logical values, let's say with "true," "false," and "truthy-falsey;" the tetralemma can be construed as a logical proposition. It can't be construed so with simple two-valued logic.

Malcolm wrote:

You are missing the point. Some proposed that existents arise from existent (Samkhya), others proposed they arose from nonexistents (Vaishesika), still other from existents and nonexistents, etc.

Author: Malcolm

Date: Thursday, October 14th, 2021 at 8:06 PM

Title: Re: Working With Spirits Towards Worldly Goals

Content:

Earl Grey said:

Could you please share information on where to find this, how to do it, and perhaps if you are willing, your own experience in it?

Malcolm wrote:

Not sure were you can kind the Jvalamukha rite, though there is a stray translation of mind out in the wild of it. Otherwise, the HYT material needs to be learned from your teacher and tradition.

Author: Malcolm

Date: Thursday, October 14th, 2021 at 8:10 PM

Title: Re: Beyond True and False Buddhist logic Vs Western Logic

Content:

Malcolm wrote:

You are missing the point.

Caoimhghín said:

I disagree. I never mentioned the "point" of the tetralemma, merely that it uses a two-valued logic.

Malcolm wrote:

My point, which everyone seems to either ignore or miss, is that these negations referred to real positions people held. That's all. Therefore, discussing them as if they are any more than simple negations is mistaken.

Other than the dispute between Sakya and Geluk over whether two or four negations are

appropriate with respect to ascertaining the ultimate, you will not find, in Indian Buddhist texts, a treatment of the so-called tetralemma as a logical device on its own, unlike say syllogisms, and so on.

Author: Malcolm

Date: Friday, October 15th, 2021 at 3:41 AM

Title: Re: Giving Up Masturbation

Content:

Matt J said:

That's absolutely terrible in my mind that people would make others feel adharmic for one's sexual orientation. Traditional Buddhism has a lot of things wrong with it--- beliefs in flat earth, strange models of atoms, Mount Meru as the center of the universe, and bigotry especially toward women and people with different sexual orientation/gender identities. I don't think we should accept such things simply because some ancient worthy said so. And there are plenty of teachers out there who agree.

Heimdall said:

One's knowledge on gravity is distinct from how one should conduct their life in relation to other human beings.

If instead of changing ourselves to the Dharma, we demand the Dharma to change to ourselves, don't you fear that you may not be practicing Dharma to begin with?

Malcolm wrote:

We all do our best. That's all anyone can expect. Our karma belongs to ourselves alone, so, unless we are harming someone, what we do and how we practice is no one's business. Savitri Devi's view were perverse, beyond the wrong views she held as a pseudo Hindu.

Further, taking an inordinate interest in what other people do in their bedrooms as well as having a lot of judgement about it is rather pathetic, no? It's none of our business.

Author: Malcolm

Date: Saturday, October 16th, 2021 at 8:24 PM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

Heimdall said:

I got a translation of Thich Nhat Han's book on Buddhist ceremonies, prayers, and various sutras, and during one of the opening prayers, there is an explicit prayer to "Bodhisattva Gaia" and "Vairocana, the Sun".

While I do not question Thich Nhat Han's wisdom given his experience as a monk and his Plum Village movement, there's a part of me that red flagged this questioning of this was really from Buddhism.

While searching for Bodhisattva Gaia, I only found references to his work and Plum Village.

Was this him incorporating Western ecological theological concepts into Buddhism where it didn't belong? Is there an equivalent to Gaia in Zen Buddhism that I didn't see before? Why would Earth be a Bodhisattva other than sunyata (but wouldn't that be like making a prayer to a monkey because the monkey is Sunyata)?

Malcolm wrote:

Prithvi = Gaia Vairocana is a name for the sun.

Author: Malcolm

Date: Saturday, October 16th, 2021 at 8:29 PM

Title: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Toenail said:

There is a known hyped teacher that tells students to eat their semen after masturbation. This is rubbish and has no benefit? I dont do this btw, LOL.

Malcolm wrote:

Who is this person so we can laugh at them?

I mean, there is some protein in semen, but I'd rather eat an oyster.

Adamantine said:

I hope not on the half-shell? Those little guys are still alive, so that's sadly adharmic...

Malcolm wrote:

Oysters are not sentient. Even vegans eat them.

Author: Malcolm

Date: Saturday, October 16th, 2021 at 11:28 PM

Title: Re: Ice is melting on the North Pole

Content:

Malcolm wrote:

Gaping hole opened up in 'Last Ice Area' of the Arctic, NASA images show

<https://mashable.com/article/arctic-climate-change>

Author: Malcolm

Date: Sunday, October 17th, 2021 at 2:44 AM

Title: Re: Ice is melting on the North Pole

Content:

Inedible said:

This isn't a new thing. Shipping lanes are opening up and resources such as gold, diamonds, and natural gas are becoming available. Now that so much North Pole ice is going away we are already fighting over who gets to exploit the new opportunities up there.

Malcolm wrote:

The point of my post was to respond to Amelius' complaints about absence of photos.

Author: Malcolm

Date: Sunday, October 17th, 2021 at 2:46 AM

Title: Re: Working With Spirits Towards Worldly Goals

Content:

Gaden_Wangchuk said:

I've recently come to learn however that it's considered a minor transgression of vows to make offerings to worldly spirits.

Malcolm wrote:

False.

Gaden_Wangchuk said:

Specifically, it said sacrifices such as animals or living beings, but it did seem to read as generally anything to do with worldly spirits is to be refrained from, other than pacifying practices or karmic debts.

Malcolm wrote:

Yes, no live sacrifice. Generally, unless HYT, no meat.

But there are offerings to worldly spirits, for example, there is the Jvalamukha Water offering to pretas. It is a sutra rite, anyone can do it without transmission.

And in HYT, there are offerings made to Indra, and so on, the eight naga kings, etc. These are all worldly beings.

Gaden_Wangchuk said:

Leaving the HYT and practices that are still relatively Buddhist in nature aside (I had to quote the whole post however so that I can hopefully post this), your first point on it being a minor transgression is false is what I wanted to investigate further.

I came under the impression due to a portion of a text stating that in the Jonang Kalachakra tradition, It could have been a misunderstanding on my end, but that is how i initially interpreted it. The book to my knowledge is not restricted, so I can find and cite

the passage if that helps any. Your response indicates however that this is not a common view or practice, so i did want to see if you have any insight into the Jonang Kalachakra practices?

Malcolm wrote:

Post the passage....

Author: Malcolm

Date: Sunday, October 17th, 2021 at 4:21 AM

Title: Re: Giving Up Masturbation

Content:

Adamantine said:

I hope not on the half-shell? Those little guys are still alive, so that's sadly adharmic...

Malcolm wrote:

Oysters are not sentient. Even vegans eat them.

ManiThePainter said:

Are molluscs not sentient?

Malcolm wrote:

No, I don't think so.

Author: Malcolm

Date: Sunday, October 17th, 2021 at 8:10 PM

Title: Re: Giving Up Masturbation

Content:

Adamantine said:

This article cites relevant scientific sources, seems the little ones do experience pain and react to predators..it's just not that simple to comprehend or quantify such a different form of experience.

<https://medium.com/@jd.feliz/the-case-for-vegans-eating-oysters-mussels-other-invertebrates-961747367305>

Malcolm wrote:

Every argument introduced here can also be made about plants.

Author: Malcolm

Date: Monday, October 18th, 2021 at 4:23 AM

Title: Re: History of Gelug and Rime Gelugpas

Content:

Javierfv1212 said:

I was wondering what are some good sources for the history of the Gelug school in general (not just of individual figures like the Dalai Lamas). Particularly I am interested in the later periods (after the great 5th) since there doesn't seem to be a lot of sources on this. Who were the greatest and most influential scholars and practitioners? What were the big events?

Also, a related question I have concerns the Rime movement and Gelug figures. So far I can only find one Gelug figure that was associated with the nonsectarian study and practice movement, Minyak Kunzang Sonam. Of course, there is also Shabkar, but he is before the rise of Rime proper. Were there others?

Malcolm wrote:

Tsongkhapa was a nonsectarian master. And there are many others in the history of the Geluk schools. Indeed, in Geluk, rivalry amongst different colleges was far more intense than extra-sectarian impulses.

Author: Malcolm

Date: Monday, October 18th, 2021 at 4:28 AM

Title: Re: Giving Up Masturbation

Content:

Adamantine said:

I hope not on the half-shell? Those little guys are still alive, so that's sadly adharmic...

Malcolm wrote:

Oysters are not sentient. Even vegans eat them.

Crazywisdom said:

Mollusks are in the animal family. Vegans by definition do not eat animals. You'd have to prove that claim.

Malcolm wrote:

Bivalves are not sentient. Google oysters + sentience + vegan. You will discover there is no consensus among vegans on this issue.

Author: Malcolm

Date: Tuesday, October 19th, 2021 at 12:58 AM

Title: Re: History of Gelug and Rime Gelugpas

Content:

Javierfv1212 said:

Also, a related question I have concerns the Rime movement and Gelug figures. So far I

can only find one Gelug figure that was associated with the nonsectarian study and practice movement, Minyak Kunzang Sonam. Of course, there is also Shabkar, but he is before the rise of Rime proper. Were there others?

PeterC said:

There's always Gendun Chopel, though I'm sure the Gelugpas won't claim him as one of theirs...

Brunelleschi said:

He was an interesting figure but apparently he was an avid visitor of brothels. Also the fact that Donald Lopez, that famous hater of all things good and true, seems fond of him makes me a bit skeptical.

Malcolm wrote:

I personally enjoyed hanging out with Don Lopez. He is quite bright and far more open-minded than he gets credit for. And as for Ganden Chopel, he was a very interesting character indeed, and his mastery of Madhyamaka is very evident in his Ornament of Nagarjuna's Intent.

Author: Malcolm

Date: Tuesday, October 19th, 2021 at 5:56 AM

Title: Re: Killing animals... Is it acceptable in Dzogchen

Content:

Malcolm wrote:

Only if you can bring them back to life.

Michael126unknown said:

Can we kill or hunt if we are a Dzogchen practitioner, or should we avoid killing animals unless it is necessary?

Further, may the meat/corpse from a dying animal be given in any type of offering practice (At least visualizing it as offered) or would it be disrespectful (not sure if this is the right term) toward the deities?

Thank you.

Author: Malcolm

Date: Tuesday, October 19th, 2021 at 8:06 PM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

Zhen Li said:

Right, it's definitely a misunderstanding for people to conflate Vairocana with the sun. The sun is limited, and Vairocana is unlimited.

Malcolm wrote:

Vairocana is an alternate name for the sun, Surya. This is well known.

Zhen Li said:

As for Gaia Bodhisattva, actually, I don't think it is Pṛthivī. I cannot find Pṛthivī mentioned as a bodhisattva in any text, only as a devā. Probably the appropriate equivalent would Vasudhārā Bodhisattvā (持世菩薩). These are often conflated but I can't find any texts that make the identity explicit.

Malcolm wrote:

Definitely Pṛthivī. Vasudhara is Laxmi, not Mother Earth.

Author: Malcolm

Date: Tuesday, October 19th, 2021 at 9:00 PM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

Zhen Li said:

So, it is probably not meant to specifically be Pṛthivī

Malcolm wrote:

Pṛthivī was called to witness the Buddha's awakening when he made the bhumisparśa mudra. This passage, "when we touch the Earth" is a reference to bhumisparśa mudra.

Author: Malcolm

Date: Tuesday, October 19th, 2021 at 10:20 PM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

Heimdall said:

they'll kill you to prove their point about their loving god

I'm glad there's no Buddhists in history who did the same thing.

Malcolm wrote:

Well, they didn't kill heathens for not believing in their god, in the case of Shri Lanka for example, they just killed them for lebensraum—millions, according to the Dipavamsa.

Author: Malcolm

Date: Tuesday, October 19th, 2021 at 10:40 PM

Title: Re: Question about inherent existence

Content:

Rick said:

1. What does 'designate' mean in "impermanent collections of causes and conditions are designated by mere conceptual labels?"

2. Does this passage explain why there is no becoming, no transformation (from your

quote above) ?

Malcolm wrote:

A collection appears, it is then given a designation.

In order for there to be becoming and transformation, there should be an entity which comes into being and is transformed.

When the meaning of "arising through conditions" is understood, at that point, the meaning of dependent origination is understood, and at that point, emptiness is also understood.

Author: Malcolm

Date: Tuesday, October 19th, 2021 at 10:43 PM

Title: Re: Working With Spirits Towards Worldly Goals

Content:

Gaden_Wangchuk said:

The worship of spirits is considered wrong when the sacrifice of a living being such as an animal is involved. This includes making offerings to spirits of the dead, nature spirits,, or any unseen beings related to prosperity, good fortune, and the like.

So the first half of course is obvious, and I'm in agreement with it, but the following finishing clause has me a little confused, and again could be due to my current understanding (or lack thereof).

Malcolm wrote:

This passage in its entirety refers to blood sacrifices. It is a condemnation of animism.

Author: Malcolm

Date: Tuesday, October 19th, 2021 at 10:46 PM

Title: Re: indestructible wind-and-mind

Content:

Fig said:

The other day I came across the phrase "indestructible wind-and-mind" and it struck a chord in me so I searched online. Most references I saw seemed to be referring to completion stage practices from a Kadampa perspective.

I have not been able to find a Tibetan translation of this phrase and I am wondering if this is something specific to Kadampa or if it refers to something that is known in Dzogchen by another name.

The other day I came across the phrase "indestructible wind-and-mind" and it struck a chord in me so I searched online. Most references I saw seemed to be referring to completion stage practices from a Kadampa perspective.

I have not been able to find a Tibetan translation of this phrase and I am wondering if

this is something specific to Kadampa or if it refers to something that is known in Dzogchen by another name.

Malcolm wrote:

Yes, in Dzogchen is it called the "rgyu'i thig le," the causal bindu, which has the same meaning as "mi zhig thig le," the indestructible thigle, which is the fusion of the mind, winds, and the original reproductive tissues of the father and mother in the body that acts as the support for our life.

Author: Malcolm

Date: Tuesday, October 19th, 2021 at 11:20 PM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

Heimdall said:

Remember as well that Indra is in incessant warfare against the Asuras...

Malcolm wrote:

It is worth noting that Buddhists are Team Indra with respect to the destruction of Tripura, the Three Cities of the Asuras.

https://en.wikipedia.org/wiki/Tripura_%28mythology%29.

We just substituted Mahākāla and Śrīdevī, Shiva and Parvati's children, for Shiva.

Author: Malcolm

Date: Wednesday, October 20th, 2021 at 1:00 AM

Title: Re: Question about inherent existence

Content:

Malcolm wrote:

A collection appears, it is then given a designation.

Rick said:

Does giving it a designation impute existence to the collection? (I'm not familiar with the term 'designate' as used in dharma teachings.)

Malcolm wrote:

"Designate" means "label." For example, "library" designates a collection of books.

"Book" designates a collection of pages, and so on.

Rick said:

In order for there to be becoming and transformation, there should be an entity which comes into being and is transformed.

So Buddhism doesn't buy the notion of a 'pure' becoming/transformation *without* an

entity that becomes/transforms.

Malcolm wrote:

Correct, since there is no entity, an inherent existent, that comes into being or transforms. All things are simply dependent designations, which are empty.

Author: Malcolm

Date: Wednesday, October 20th, 2021 at 5:01 AM

Title: Re: Question about inherent existence

Content:

Malcolm wrote:

"Designate" means "label." For example, "library" designates a collection of books. "Book" designates a collection of pages, and so on.

Rick said:

So to designate a set of parts as a table is an act of mere naming, like assigning a ID number to a person, no reification of the designated object is involved, yes?

Malcolm wrote:

When one does not know the nature of things, indeed tables are thought to contain tables. When one knows the nature of things, one knows that tables do not contain tables.

Author: Malcolm

Date: Wednesday, October 20th, 2021 at 9:00 AM

Title: Re: If one is Transgender and Dzogchen/Vajrayana practice...

Content:

Michael126unknown said:

Here is my question. If one is transgender then does this mean they cannot practice Vajrayana or Dzogchen because I remember hearing some things about the channels in the body having relation with the gender, etc. and also I am wondering if since the h*rmones and also g*nitals are changed it has an impact on the practice? Or not?

Thank you

Malcolm wrote:

No, it does not mean one is unable to practice Vajrayana or Dzogchen.

Author: Malcolm

Date: Wednesday, October 20th, 2021 at 7:47 PM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Queequeg said:

Just because you can, doesn't mean you have to.

<https://www.nytimes.com/2021/10/20/opinion/quitting-jobs-resignation-employment.html>

Whaddaya think?

Malcolm wrote:

Just make sure your parents are able or willing to let you move home.

Author: Malcolm

Date: Wednesday, October 20th, 2021 at 10:54 PM

Title: Re: Making sense of types of thought

Content:

Aemilius said:

In a sutra Shakyamuni says, in the last part of his life, that his body is old and worn out like an old and many times repaired chariot. Did becoming really end?

Malcolm wrote:

Sure, he did not take rebirth again.

Author: Malcolm

Date: Wednesday, October 20th, 2021 at 11:41 PM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Crazywisdom said:

This is a global phenom...

Queequeg said:

If people have enough to eat and a roof over their head and that becomes the baseline, people start asking, "Why am I doing this work thing again?"

"I would prefer not to."

-Bartleby

This freaks Republicans out. Their response is, "Life is too easy. Turn up the suffering", from the comfort of their seat on a private jet.

Malcolm wrote:

Ministry of the Future, by Kim Stanley Robinson. This book was discussed recently on the forum, and I finished it over the weekend...much food for thought. One of the nicer ideas was blockchaining all money, to eliminate fraud and tax evasion, as in no private transactions any more, etc.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 2:51 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Queequeg said:

That would require states to intervene and make their blockchain currency the only legal tender, wouldn't it? Sounds like a good idea. I imagine the new tax havens would be jurisdictions without such traceable currency.

Malcolm wrote:

Read the book, if you haven't. It's compelling for its ideas, if not its writing (the editor is atrocious and should be fired).

Author: Malcolm

Date: Thursday, October 21st, 2021 at 3:56 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Archie2009 said:

In a sense being disabled and found unfit for work was a godsend for me. In terms of having a social life it's proved a major obstacle (autism), but I was always a loner anyway. I don't miss the mental exhaustion of unceasing human interaction.

Malcolm wrote:

One needn't be autistic to find unceasing human interaction exhausting...I find it pretty exhausting myself.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 4:47 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

dharmafirststeps said:

You're coming round to blockchains?

Malcolm wrote:

I never said I was against blockchain. I simply don't regard it as the panacea that some people do. If you recall, I very specifically said it was useful for such things as tracking shipments, etc. In this case, it would require that the major central banks coordinated the major world currencies, the dollar, yuan, euro, etc., in such a way that any currencies not in the system would simply be worthless. Drug traffic would dry up overnight. Taxes would be paid. Everyone's transactions would be open to public scrutiny by anyone anywhere.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 6:03 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

KristenM said:

And then you read the recent article in the NYT about rents going up enormously and a lack of affordable housing nationwide. Maybe we can figure out some solutions to making life more liveable for the average Joe. What I see in my community is the adults are so poor that their teens are sick of (hyperbole alert) living in a one-bedroom apartment with no money to eat out or go anywhere, so they are taking fast food jobs to make some cash because they aren't getting it from their parents and then dreaming of going to college. Anyhow, it's complicated.

Malcolm wrote:

How about convincing W. Va and AZ to replace Manchin and Sinema with a reasonable progressive Democrat? Not likely...They are totally the spoilers, they may as well join the GOP.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 10:00 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

FiveSkandhas said:

Least you think I'm being overly Japan-centric here let us not forget the famous and agonizing tower-building travails Marpa forced Milarepa to undergo before receiving teaching.

Malcolm wrote:

Which has been shown to be a legend not based in fact...

Author: Malcolm

Date: Thursday, October 21st, 2021 at 10:03 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Queequeg said:

If people have enough to eat and a roof over their head and that becomes the baseline, people start asking, "Why am I doing this work thing again?"

"I would prefer not to."
-Bartleby

This freaks Republicans out. Their response is, "Life is too easy. Turn up the suffering", from the comfort of their seat on a private jet.

Malcolm wrote:

Ministry of the Future, by Kim Stanley Robinson. This book was discussed recently on the forum, and I finished it over the weekend...much food for thought. One of the nicer ideas was blockchaining all money, to eliminate fraud and tax evasion, as in no private transactions any more, etc.

Kim O'Hara said:

I'm glad you read the book and got something out of it, Malcolm, because I did too (having read it because someone else recommended it here, and then recommending it here in my turn).

For those who haven't read it but may just like a vision of a possible path to a liveable future world, please read it.

If SF of any kind is not your thing, you could try A Banquet of Consequences Reloaded by Satyajit Das. He's a mainstream financial writer and it's a bit dry and technical in places but his analysis is rather similar. In brief, the neoliberal model has failed everyone except the super-rich and the consequences are upon us. Roughly speaking, voodoo finance + rising inequality + demographics (ageing population, shrinking workforce) + climate change + the loss of trust in institutions = collapse of the existing system, within years rather than decades.

To go back to an earlier writer, in 2009 Joe Romm asked "Is the global economy a Ponzi scheme?" - <https://thinkprogress.org/is-the-global-economy-a-ponzi-scheme-2c06fbd46c3/> - and answered his own question thus: This global Ponzi scheme is not just a metaphor ... but for me a central organizing narrative of how to think about the fix we have put ourselves in." He was speaking primarily about the climate crisis but the metaphor works equally well for the field which spawned it.

Kim

Malcolm wrote:

And let's toss in a bit of monkey wrenching, with sometimes fatal consequences for %0.01.

I had bought it before it was recommended here, but the Children of Kali twist was unexpected.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 9:28 PM

Title: Re: Core Scriptures For Each School

Content:

Ayu said:

From Gelug POV at least, I think it's difficult to single out some few texts as "main", because there are so many branches of teachings. For beginners there are different main texts than for the various vajrayana practitioners.

What is main for one part of the Gelugs may not implicitly be "main" for other practitioners.

But I can name the Lamrim of Tsongkhapa and the Lojong teachings as basic for example.

Malcolm wrote:

The core scriptures for Geluk are Guhyasamāja, the Prajñāpāramitā sūtras, as well as the works of Nāgārjuna father and son, Candra, Haribhadra, and Atisha.

And of course, Tsongkhapa, Gyaltsabje, and Khedrupje.

And more recently, Pabongkha was and remains prominent.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 9:33 PM

Title: Re: Genealogies of Mahāyāna Buddhism: Emptiness, Power and the Question of Origin

Content:

Zhen Li said:

Jayarava

Malcolm wrote:

Speaking of cranks...

Author: Malcolm

Date: Thursday, October 21st, 2021 at 9:49 PM

Title: Re: Any information about the early Tibetan Buddhist King Mune Tsenpo.

Content:

alderjerry@gmail.com said:

Thank you. I have read the Wikipedia entry. In 'The Sakya School of Tibetan Buddhism' by Dhongthog Rinpoche this information is given:

"Three princess were born to the Dharma King Trisong Detsun the eldest being Mune Tsepo..." and "During the reign of Mune in particular the four great cycles of worship

were instituted and the gap between poverty and wealth among Tibetan people were equalised three times".

Malcolm wrote:

You should obtain Crystal Mirror by Lama Dampa Sonam Gyaltsen.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 10:32 PM

Title: Re: Core Scriptures For Each School

Content:

Nalanda said:

As I understand it, each school has their own set of core scriptures. The Nyingma have the kama and the terma texts and systems, for instance, with core texts for specific yanas (i.e. the Guhyagarbha tantra as the core Mahayoga text, etc...).

Each lineage within a school has their own core scriptures (i.e. Dudjom sung bum as the collection of texts that make up the Dudjom Tersar).

Have you seen a list somewhere of what each school has as their core Scriptures and what the lineages of each school uses as their main texts?

Malcolm wrote:

The basic list is pretty simple:

The basic tantra for Sakya and Kagyu is Hevajra. The basic tantra for Geluk is Guhyasamāja. The basic tantra for Nyingma, as you have identified, is Guhyagarbha. The basic tantra for Jonang is Kālacakra.

The monastic curriculum for study is pretty much the same for all schools: Nagārjuna, Candra, Śāntideva; the five treatises of Maitreya (in varying degrees); Abhidharma of Vasubandhu and Asanga; the Abhisamayālaṃkāra commentaries of Vimuktisena and Haribhadra; Dignaga and Dharmakīrti's epistemology, and the Vinayasūtra of Gunbhadrā and commentaries.

In terms of practice cycles: for Sakya it is Hevajra and Naropa's Khécari. For Geluk, Guhyasamāja, Cakrasamvara and Vajrabhairava. For Kagyu, Cakrasamvara and Vajrayogini of various traditions from specific subschool to the next; for Nyingma, too many different practice traditions to mention. Jonang, Kālacakra and the six limb yoga.

Then of course there are many hundreds of practices which wind through all schools. So, it is pretty hard to quantify.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 10:38 PM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

Anyone who places political ideology over the spiritual well being of the laypeople deserves criticism.

Malcolm wrote:

Unless of course, that political ideology is judged to be in the best spiritual interest of the lay people.

Why do you privilege mundane religious ideology, such as Catholicism, over political ideology? They are two peas in a pod. They are both mundane. Neither can promise anything more than temporary happiness and contentment.

So, frankly, whether the Catholic mass is chanted in Latin, facing the altar, or chanted in the local language facing the congregation, should not matter one iota to a dharma practitioner. The only distinction that can possibly matter is that whatever mundane ideology one follows, political or religious, is that it renders one a more compassionate, caring person. Otherwise, it does not matter at all.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 10:41 PM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

Had we kept the pagan gods we would not be here.

Most of what you lament about Christianity is only a consequence of its implementation in the Roman Imperial Structure. The Western world "civilizing the barbarians" is a theme that goes back to Julius Caesar himself in his conquest of the French and German "Barbarian" tribes.

Malcolm wrote:

Then the opposite is also true: most of what you celebrate about Christianity goes back to a political structure embedded in Western Europe. So what was that you were saying viz spiritual vs. political ideologies? Hoisted on your petard again, I see.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 10:47 PM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Queequeg said:

typified by Fox news' Hannity and O'Reilly.

Malcolm wrote:

Who are in reality William F. Buckley wannabes, with a tenth of the wit and far less educated.

Ah the good old days, when conservatives were actually conservatives in the tradition of Burke, etc., rather than these shallow libertarians trying to pawn themselves off as conservatives.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 10:54 PM

Title: Re: Vikings confirmed in Newfoundland Canada 1021 CE confirmed with carbon dating

Content:

Queequeg said:

I'm petitioning the village to replace the statue of Columbus with Leif Erikson.

Malcolm wrote:

The Asatru crew will be thrilled. Mohawks, not so much.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 10:58 PM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

tingdzin said:

Indra was only a "good guy" from the standpoint of Indic mythology. To the Iranians, he was the arch cattle-thieving bloodthirsty warrior deva that Zarathustra condemned. It all depends on whose ox is being gored, I guess.

Malcolm wrote:

As I said elsewhere, Buddhists are Team Indra.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 11:05 PM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

That's one of the functions of religious praxis. It's an external, objective ideal that you can orient your life towards. So, frankly, liturgical chant, incense, silent meditation and prayer, solemnity, and moral / theological instruction does matter.

Malcolm wrote:

Anything based in wrong view, at best, might get you a birth as a hedonic deva, fated to fall in the hell realms when your merit is exhausted, your flowers fade, and your body begins to smell repellant to the other devas...

Heimdall said:

While Catholicism is flawed, it's a much better alternative compared to a cult or New Age praxis.

Malcolm wrote:

What is Catholicism, or Christianity in general, but a new religious cult that disrupted the Roman Empire, and spawned plenty of so-called new age movements, including the modern New Age?

Sorry, just not seeing it. I stand by my earlier statement, if your beliefs do not make you a more kind and compassionate person, they don't matter at all, chanting, incense and the whole lot (and this applies to Buddhism as well).

Author: Malcolm

Date: Thursday, October 21st, 2021 at 11:10 PM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Queequeg said:

You take a strange tack to criticize Francis. The Latin Mass devotees are creating a schism, aside from the fact that its become a cult of the reactionaries in the Church. The Church resolved to move in a certain direction with Vatican II. Francis was undoing a mess that Benedict, the Quitter (see the irony of that in this thread?), created.

Heimdall said:

Projection. The Catholic Church has never been more divided than under this Papacy.

Malcolm wrote:

So what? What do Buddhists care about this?

Heimdall said:

Noting has been as disunifying as Pope Francis's decision to include Mother Earth worship in his Amazonian Synod.

Malcolm wrote:

Oh come on. Be serious. Luther? Two Popes? There have been plenty of fractious periods in the history of the Church. This is nothing compared to that. Plus, Catholicism has survived for centuries through syncretism. This is why Francis' incorporation of Pachamama is just par for the course.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 11:34 PM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

"Amen" - but some wrong views are worse than others. It is better to be a Buddhist who is mistaken on the nature of the 5 Skandhas than it is to be a Nazi Occultist who sacrifices human beings to pictures of Hitler.

Malcolm wrote:

Agreed, some wrong views are not merely wrong, but perverse. This is why mahāsiddhas like Virupa went around India putting an end to practices of human sacrifice and animal sacrifice.

Heimdall said:

If the Latin Mass has produced such compassionate "Saints" like Francis of Assisi, Bernard of Clairvaux, John of the Cross, John Bosco, or even Maximilian Kolbe, there probably is something good in the Latin Mass liturgical praxis that leads one there.

Malcolm wrote:

I doubt it. How do you explain Torquemada? You place too much emphasis on external conditions, friend.

Author: Malcolm

Date: Thursday, October 21st, 2021 at 11:47 PM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

What do Buddhists care about the Protestant Work Ethic?

Malcolm wrote:

Personally, nothing. I was raised an atheist. Perhaps one can view atheism as the final stage of the Reformation. I would be comfortable with that. But work ethic? I prefer festival cultures.

Heimdall said:

Not internally. Luther and the Two Popes led to a split of organization.

Malcolm wrote:

What is disunity but the splitting of a group of people?

Heimdall said:

Regardless, it doesn't change the fact that this Pope is incredibly divisive.

Malcolm wrote:

Well, in my opinion the Catholic Church is completely corrupt bunch of hoary old pedophiles. It needs to be broken up just as much as Facebook and Amazon.

Heimdall said:

Plus, Catholicism has survived for centuries through syncretism. This is why Francis' incorporation of Pachamama is just par for the course.

Which is why it created such a scandal for the devoted members?

Plus, "syncretism" is a centuries long process, not a "shock" political maneuver.

Malcolm wrote:

You actually miss the point. Syncretism starts from below, not from above. The penetration of pre-Colombian mother goddesses into Catholicism began back in the 16th century, when Catholicism was introduced to the Americas. Francis merely acceded to something that has been happening in South America, and the Spanish dominated parts of North America for half a millennium.

I give you Nuestra Señora de Guadalupe (Coatlaxopeuh):

Author: Malcolm

Date: Friday, October 22nd, 2021 at 1:14 AM

Title: Re: Any information about the early Tibetan Buddhist King Mune Tsenpo.

Content:

alderjerry@gmail.com said:

Thank you Malcolm and by the way I have appreciated your comments on another post regarding 'The myth of progress'. I am at a friend's house who happened to have a copy so I just found information on page 251 regarding King Mune Tsenpo's three attempts to equalise the rich and poor.

I was interested as there was a very brief mention of this event on page 94 in the book 'Wisdom in Exile' by Lama Jampa Thaye. To put it in some context starting on page 93 "In conclusion, we must be aware the possibility that, out of insufficient understanding of compassion in the teachings of the Buddha, one will hurry to ally Buddhism with whatever ideologies intone the term 'compassion' more seductively. Such systems usually promise that a state of general perfection can be attained just by external changes, but, as we have already discussed, such a view is not Buddhist - apart from anything else, it is a denial of karma, the law of cause and effect. The story of the failure of King Mune Tsenpo's well intentioned but unwise policy of redistribution of wealth in eighth-century Tibet is somewhat instructive in this regard."

I wondered if some people would read this and conclude that, for instance, taxing people to set up a social security system or National Health Service was somehow not in accord with Dharma.

Malcolm wrote:

His point of view is completely inconsistent with the chapter on Royal Policy by Nagārjuna in the Precious Garland, and a host of other śāstras:

Cause the blind, the sick, the lowly,
the protectorless, the destitute,
and the crippled to equally obtain
food and drink without interruption.

In the collections for enlightenment chapter in the same text there are recommendations to the king to set up shelters (housing), etc. Indeed, he touches on the necessity of rulers to provide for the nation, etc., in order to generate positive merit.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 1:27 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

You actually miss the point. Syncretism starts from below, not from above. The penetration of pre-Colombian mother goddesses into Catholicism began back in the 16th century, when Catholicism was introduced to the Americas. Francis merely acceded to something that has been happening in South America, and the Spanish dominated parts of North America for half a millennium.

So using an Andean goddess that the Amazonians don't actually even worship organized by the Pope wouldn't be syncretism then, right?

Malcolm wrote:

Some Amazonians do. There are Quecha speaking people in the Amazon basin, as well as Aymara speaking people.

Heimdall said:

I agree. It's white people feigning moral virtue by playing into a historically illiterate "Noble Savage Brown Person" fairy tale. The inner colonial spirit of the white man who thinks he is intellectually superior to such an extent that he can speak on behalf of another nation's cultural traditions without having practiced it himself.

Malcolm wrote:

And of course, you are misrepresenting the Pope himself:

The Amazon region is a multinational and interconnected whole, a great biome shared by nine countries: Brazil, Bolivia, Colombia, Ecuador, Guyana, Peru, Surinam,

Venezuela and the territory of French Guiana.

The fact is that this all began when a Catholic Activist, Alexander Tschugguel, threw a statue of Pachamamma into the Tiber that had been installed by the bishops of the Amazonian Synod themselves. Francis didn't put it there, they did.

<https://www.americamagazine.org/faith/2019/11/11/top-five-takeaways-amazon-synod>

The Amazon region is not just Amazonian Indians, but includes parts of Peru, etc., where people of Andean descent also live.

Frankly, you sound really uptight and weird. Relax. Enjoy life. Stop looking for things of which to disapprove. It will be better for your health.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 1:31 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

But by virtue of repeating those two lines, even mentally, at least once a week, a person will naturally come to the conclusion “The past is the past, I did evil, now is a fresh start to move forward”, and that will guide you morally in ways superior to not having these lines at all.

Malcolm wrote:

How is this any better than New age affirmations?

Author: Malcolm

Date: Friday, October 22nd, 2021 at 1:41 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

The Amazon region is a multinational and interconnected whole, a great biome shared by nine countries: Brazil, Bolivia, Colombia, Ecuador, Guyana, Peru, Surinam, Venezuela and the territory of French Guiana.

I think one of the goals of the Synod was to “have the natives speak about consumerism and ecology”, mainly the Amazonian native Americans who aren't “colonized”.

And the Synod wasn't organized by Native Americans, it was organized by an old white dude in Italy.

Malcolm wrote:

So what? Old white dudes in Italy are forbidden to have an interest in the ecological

health of the Amazon? Since when?

Heimdall said:

The fact is that this all began when a Catholic Activist, Alexander Tschugguel, threw a statue of Pachamamma into the Tiber that had been installed by the bishops of the Amazonian Synod themselves

Well “idolatry” is forbidden in that religion (at least of non-Catholic cosmological beings) as a consequence of Pre-Second Temple Jewish Henotheism.

Malcolm wrote:

Yes, which is why for example the Lady of the Guadalupe was finally canonized in the 19th century...Nuestra Señora de la Santa Muerte is next:

Author: Malcolm

Date: Friday, October 22nd, 2021 at 1:45 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

“New Age” groups tend to not be about having discipline over your impulses and looking to higher spiritual goals, but are often a bastion of libertines with moralizing cliches that point to a delusion-based view of “spiritual freedom”

Malcolm wrote:

You may not moralize with cliches, but your posts are little more than moralization. Constant disapproval and moralization. Seriously, either relax or join the Templars or something and go slay heathens.

In Dharma, we use mirrors more than binoculars. All faults we see are a reflection of our faults; all qualities we see are a reflection of our qualities.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 1:48 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

“New Age” groups tend to not be about having discipline over your impulses and looking to higher spiritual goals, but are often a bastion of libertines with moralizing cliches that point to a delusion-based view of “spiritual freedom”

Malcolm wrote:

You may not moralize with cliches, but your posts are little more than moralization.

In Dharma, we use mirrors more than binoculars.

Heimdall said:

I try not to condemn others while trying bold to what I perceive to be objective, selfless, moral standards.

Malcolm wrote:

You just spend five posts condemning Pope Francis. Don't be daft. You are not an arbiter of any moral standards, other than for yourself.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 3:11 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

Yes, which is why for example the Lady of the Guadalupe was finally canonized in the 19th century...Nuestra Señora de la Santa Muerte is next:

“Our Lady of Guadalupe” even if it is a dressed up Mesoamerican goddess is still purported to be the Virgin Mary, just like all the statues in Europe and America that depict the Virgin Mary on Venus’s half sea shell.

Malcolm wrote:

Then why bother getting all worked up about such issues.

Heimdall said:

That makes the syncretism consistent with their own religious tradition, unlike Pope Francis’s divisive actions.

Malcolm wrote:

I am quite sure that in the long run, everyone will forget about the naysayers and the right wing nut jobs, and be perfectly content with Pachamama being respected in Catholic churches, and will consider Francis a great pope.

Heimdall said:

The Apostle Paul calls all the “Pagan gods” “demons”, so it only causes religiously devout people in that tradition anxiety and worry when a “Pagan god” is being honored

Malcolm wrote:

.

Paul was Jewish. So, not surprising. He was also a con artist.

Heimdall said:

Even if Catholics are stuck in “wrong view”, I know many people are are hurt, upset, suicidal, and even having an existential crisis over this politically motivated affair (having been in that world), so that’s why I’m so sympathetic.

Malcolm wrote:

In general, we Buddhists try to avoid encouraging attachment views. Supporting their attachment to views does not help them one bit.

Heimdall said:

The actions, even if valid intentioned to raise concerns about the Native American needs, weren’t very mindful to the needs of many devout Catholics.

Malcolm wrote:

And it was very mindful of the needs of many other Catholics, and potential converts. You forget, that old white guy in Italy is from South America, Argentina to be precise. I am sure he knows much better than you the situation among South American Catholics.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 3:20 AM

Title: Re: Any information about the early Tibetan Buddhist King Mune Tsenpo.

Content:

Sādhaka said:

But redistribution of wealth doesn’t always imply what Nagarjuna said; and what Nagarjuna said doesn’t always imply the redistribution of wealth.

Malcolm wrote:

We are talking about the social safety net, not the abolishing of classes, though personally, I think billionaires should be taxed out of existence.

He advocates universal health care, etc. I don't know if you have carefully read the Precious Garland, but if you haven't, when it comes to social programs, it is basic New Deal/Great Society in a nutshell.

This is why Stott's article, from which this thread branched, is so speciously reasoned. As if state-funded aid denies karma. What a laugh.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 4:22 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

But even assuming it not to be true, it will be a product of this time period, along with Arab depictions of Jesus and Dravidian depictions of the Buddha, just like Godspell Jesus and 15th century “French Maiden” depictions of the Virgin Mary.

Malcolm wrote:

So why complain? It's just proliferation. Useless. Complain about something of substance.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 4:26 AM

Title: Re: ngondro transmission and commitments

Content:

Hazel said:

Hello,

Are there usually commitments associated with ngondro transmissions?

Malcolm wrote:

Without empowerment, there is no guru.

Without empowerment, no commitments to keep.

Ngondro transmission does not come with commitments.

Commitments come only with empowerment.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 5:59 AM

Title: Re: Beyond True and False Buddhist logic Vs Western Logic

Content:

Si-va-kon said:

And yet, the main difference between ind logic and the euro is the presence another reality,

Malcolm wrote:

Not necessarily.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 9:19 AM

Title: Re: REBEL! Down with the Protestant Work Ethic!

Content:

Heimdall said:

But even assuming it not to be true, it will be a product of this time period, along with Arab depictions of Jesus and Dravidian depictions of the Buddha, just like Godspell Jesus and 15th century “French Maiden” depictions of the Virgin Mary.

Malcolm wrote:

So why complain? It's just proliferation. Useless. Complain about something of substance.

Heimdall said:

Again, pot calling the kettle black. If you're so confident that you will win in the end, why even bother posting everything you do?

Malcolm wrote:

I don't complain. I opine.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 9:24 AM

Title: Re: the most helpful and lucid dharma text/book you've read?

Content:

Malcolm wrote:

Differentiation of the Three Codes by Sakya Pandita, as well as his Clarifying the Sages Intent.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 9:49 AM

Title: Re: Question about inherent existence

Content:

Sherab said:

That which experience the first moment of an experience prior to the conceptualization of feeling, pain etc., what is it?

That which experience the first moment, is it dependently arisen?

Malcolm wrote:

A physical sense consciousness, i.e contact. Then comes sensation.

As for your second question, of course.

The consciousness aggregate is always nonconceptual and momentary.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 7:14 PM

Title: Re: Question about inherent existence

Content:

Sherab said:

That which experience the first moment of an experience prior to the conceptualization of feeling, pain etc., what is it?

That which experience the first moment, is it dependently arisen?

Malcolm wrote:

A physical sense consciousness, i.e contact. Then comes sensation.

As for your second question, of course.

The consciousness aggregate is always nonconceptual and momentary.

Sherab said:

If a sense consciousness is faulty, the experience will be faulty. If the experience is faulty, the knowing is faulty. Can a faulty knowing be direct knowing?

Malcolm wrote:

Direct perceptions can be erroneous.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 7:53 PM

Title: Re: Why Buddhism's Decline in India?

Content:

thomaslaw said:

This finding supports that the Buddha was regarded as part of the ninth incarnation 'avatar' (avatāra) of Vishnu, and India Tantric Buddhism (c. 500-1200 CE) was also similar to Hinduism. That is, Buddhism became similar to or being part of Hinduism at that time as one of the main causes for the decline of Buddhism in India.

Malcolm wrote:

Completely false.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 8:37 PM

Title: Re: Question about inherent existence

Content:

conebeckham said:

I should also say that "precedes" is not quite the right word, as the naturally present awareness cannot be "temporal" and in fact imbues experiences as well. It is beyond the ability of conceptual mind to contain or define. But it is not a "thing," or any sort of permanent entity either.

Malcolm wrote:

This is just consciousness. Otherwise, you are proposing a consciousness which does not belong to the six or eight consciousnesses and this is erroneous.

Consciousness is not necessarily dualistic. When you subtract "vi" from "jñāna" you only have jñāna as a remainder. But this still is not outside the manodhātu.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 9:06 PM

Title: Re: Genealogies of Mahāyāna Buddhism: Emptiness, Power and the Question of Origin

Content:

Zhen Li said:

Jayarava's articles/blog posts are useful...

Malcolm wrote:

Well, to the extent that he does not really know Sanskrit or Pali, blathers on and on egotistically about his "findings," bombards his critics with venomous retorts, rejects rebirth and karma out of hand, and so on, I guess so.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 9:35 PM

Title: Gaṇḍavyūha Sutra coming 10/27/21

Content:

Malcolm wrote:

https://84000.co/the-stem-array?fbclid=IwAR2gx_n7rd__Cav-PGFmwOOiqQcsNHUu6mU9baAJkTqSCll2i9tLvjNWJQE

The Stem Array | A sūtra that “overwhelms the mind”

The Stem Array, which tells the beautiful story of the young layman Sudhana’s quest for awakening through encounters with a variety of spiritual teachers, forms the forty-fifth and final chapter of the Buddhāvataṃsaka (A Multitude of Buddhas) Sūtra. We recently sat down for an interview with Peter Alan Roberts, the translator of this text, to hear more about his experience of translating what he calls a sūtra that “overwhelms the mind.”

This sūtra will be published on the auspicious day of Lhabab Düchen, October 27, 2021...

Peter Allen Roberts is simply one of the best Buddhist translators alive.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 9:56 PM

Title: Re: A Quick Walk Through Kensington Ave Philadelphia

Content:

Queequeg said:

Let's be clear about something here - what you see is not poverty per se.

That's opioid addiction. Those people are strung out of their gourds.

Knotty Veneer said:

This is poverty. Street sleepers are invariably addicts and the mentally ill. You seem to imply that it is all their own fault. The tragedy here is that in the wealthiest nation in the world, there seems to be little help or care for those whose addiction means they end up living like this.

I saw similar scenes in my last visit to San Francisco. Where are the public programs to deal with this?

Malcolm wrote:

Ask the GOP. They systematically try to defund all social services in order to reduce taxes for their corporate overlords. As a result, we in the wealthy blue states pay for the red states, and as a result, cannot afford to address the needs of our own citizens, because the red states are a bunch of welfare queens, by design.

Author: Malcolm

Date: Friday, October 22nd, 2021 at 10:03 PM

Title: Re: Why Buddhism's Decline in India?

Content:

Javierfv1212 said:

Well, the similarities between the Buddhist tantras and the Shaiva tantras are well known.

Malcolm wrote:

Quite overstated, in fact.

Javierfv1212 said:

Of course, it is still quite different philosophically, but there are many similarities as well. They even used the same sacred sites often (the pitha lists are very similar) for example.

Malcolm wrote:

All Indians also bath in communal pools, or did at one time.

Javierfv1212 said:

So this similarity can't really be completely denied.

Malcolm wrote:

Using the presence of pan-Indian cultural themes and tropes in Buddhism to explain away the demise of Buddhism in India is lazy scholarship. The reality is that Buddhism was first weakened by the invasion of the White Huns and the collapse of the Guptas, then systematically hounded out of India by hostile Hindu kings (evident because of the frequent references to magical battles between Hindus and Buddhist Mahāsiddhas, especially from the ninth century onward), and the fatal blow was delivered by the Muslims at the end of the 12th century, though there were Buddhist holdouts in Bengal until the 16th century.

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 12:31 AM

Title: Re: Gaṇḍavyuha Sutra coming 10/27/21

Content:

udawa said:

That is news indeed! How wonderful. I really like PA Roberts' translations so that's another plus.

Not sure about Stem Array as a translation of the title though. Presumably it's more accurate than Flower Garland or whatever, but it doesn't seem to mean anything as a phrase in English. Any thoughts on this?

Malcolm wrote:

Peter: The title The Stem Array is a translation of the Tibetan interpretation of the Sanskrit title Gaṇḍavyūha, though I think its original meaning is probably something more like, "an array of episodes."

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 12:36 AM

Title: Re: A Quick Walk Through Kensington Ave Philadelphia

Content:

Sādhaka said:

Well according to Malcolm in his above post, it's the red state's fault.

Malcolm wrote:

Yes, because it is a fact that red states are an expense for the federal government, whereas the blue states are earners.

In other words, red states take more money from the Feds than they return, while blue states return more money to the Feds than they take in.

<https://apnews.com/article/north-america-business-local-taxes-ap-top-news-politics-2f83c72de1bd440d92cdbc0d3b6bc08c>

<https://www.forbes.com/sites/shaharziv/2020/05/12/blue-state-bailout-red-state-residents-received-largest-stimulus-checks-and-millions-in-federal-aid/?sh=9ac4d4835243>

https://taxprof.typepad.com/taxprof_blog/2004/09/red_states_feed.html

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 12:42 AM

Title: Re: A Quick Walk Through Kensington Ave Philadelphia

Content:

Sādhaka said:

By the title alone (I haven't listened to the podcast yet), I was under the impression that it is along the lines of the right pointing out that big cities are overrun with junkies, defecating in the streets, etc., due to the left usually running said cities and their leftist policies in those cities....

Malcolm wrote:

This, of course, is bullshit. In San Fran and Cali in general this state of affairs exists because housing prices are absurdly high, and there are zoning regs all over the state that forbid the construction of two family+ dwellings. Who instituted those zoning regs? California racists in Berkely:

Those behind the recent changes to state law contend that single-family-only zoning is a relic of a past that is no longer justifiable. It originated in the city of Berkeley a century ago as a segregationist practice to prevent a Black-owned dance hall from locating near a white-only subdivision.

<https://www.latimes.com/homeless-housing/story/2021-09-17/what-just-happened-with-single-family-zoning-in-california>

This is not a problem in Boston, Providence RI, Portland ME, Hartford CT or New Haven, Albany NY, Concord NH, etc., etc.

It is a left coast problem, not a left wing problem.

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 12:53 AM

Title: Re: A Quick Walk Through Kensington Ave Philadelphia

Content:

Johnny Dangerous said:

Where I live it also has to do with the fact that the urban, left-leaning communities actually have services whereas the more conservative, rural ones do not, and some just run people out of town, sometimes literally bussing them out.

There are a lot of tough questions and it's always a NIMBY thing to some degree, people are great with homeless services etc. but tend to freak out once there is a service center near their house, not without good reason sometimes, it's a big problem that's only getting worse.

Malcolm wrote:

Yes, what you say is true. The Mormons, bless their magic underwear, figured out it was cheaper to build housing for homeless people in Utah than have them stress emergency services...

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 1:04 AM

Title: Re: Question about inherent existence

Content:

conebeckham said:

I should also say that "precedes" is not quite the right word, as the naturally present awareness cannot be "temporal" and in fact imbues experiences as well. It is beyond the ability of conceptual mind to contain or define. But it is not a "thing," or any sort of permanent entity either.

Malcolm wrote:

This is just consciousness. Otherwise, you are proposing a consciousness which does not belong to the six or eight consciousnesses and this is erroneous.

Consciousness is not necessarily dualistic. When you subtract "vi" from "jñāna" you only have jñāna as a remainder. But this still is not outside the manodhātu.

conebeckham said:

So, is Jnana a "Consciousness?" Would we classify "Sem Nyi" as a consciousness, in the usual sense, as a dualistic "perception?"

Malcolm wrote:

Citta dharmatā is the nature of citta (dharmin). No citta dharmin, no citta dharmatā, cittatā (sems nyid) for short. When the mind rests alertly free from inner and outer objects, this will reveal the fundamental consciousness (gnyug ma'i shes pa), also called tha mal gyi shes pa and so on.

Jñāna just means "knowledge," knowing, etc. There are both mundane and transcendent jñānas, meaning the object of this knowing is mundane or transcendent.

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 1:09 AM

Title: Re: Question about inherent existence

Content:

Archie2009 said:

But, there is also a kind of vidyā called "Vidyā that apprehends characteristics. One's nonconceptual knowing consciousness which is defiled by many cognitions." And this kind of vidyā can be faulty and is sort of preliminary?

Malcolm wrote:

Rig pa is a characteristic of the mind, there are basically three: clarity (gsal ba), cognizance (rig pa), and emptiness (stong pa). Often you see "gsal rig" as one adjectival phrase, but when we examine more closely, we see them parsed separately.

As for your question, yes the vidyā that grasps characteristics is faulty, not intrinsically, but merely because it is consciousness which grasps outer and inner objects.

There is nothing apart from the mind that can be found which can be called "rig pa." That's a rabbit hole down which many people fall.

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 1:24 AM

Title: Re: Question about inherent existence

Content:

conebeckham said:

I edited my post while you were replying, but I think we are saying the same thing?

Malcolm wrote:

Maybe, but when people start talking about rig pa, ye shes, sems nyid, etc. as if they are some other sort of mind not included in the vijñāna skandha, it is a little strange.

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 3:05 AM

Title: Re: Why Buddhism's Decline in India?

Content:

mabw said:

There've been a lot of external factors discussed.

Malcolm wrote:

The most simple explanation is loss of patronage from the upper class. We can see this pattern repeated in Tibet, China, Japan, Korea, Shrivijaya, etc.

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 4:42 AM

Title: Re: Beyond True and False Buddhist logic Vs Western Logic

Content:

Caoimhghín said:

I disagree. I never mentioned the "point" of the tetralemma, merely that it uses a two-valued logic.

Malcolm wrote:

My point, which everyone seems to either ignore or miss, is that these negations referred to real positions people held. That's all. Therefore, discussing them as if they are any more than simple negations is mistaken.

Other than the dispute between Sakya and Geluk over whether two or four negations are appropriate with respect to ascertaining the ultimate, you will not find, in Indian Buddhist texts, a treatment of the so-called tetralemma as a logical device on its own, unlike say syllogisms, and so on.

Javierfv1212 said:

who held a view rejected in the fourth corner?

Malcolm wrote:

Eel-wrigglers.

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 5:06 AM

Title: Re: Why Buddhism's Decline in India?

Content:

ManiThePainter said:

...the loss of patronage led to the demise of Buddhism well before the Islamic raids.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 5:32 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

oldbob said:

Nowhere does it say that the worldwide transmission is a recording.

The worldwide transmission is a live event

Malcolm wrote:

Furthermore, October 31st falls on the Anniversary of Master Adzom Drugpa, and is one of the days on which the Master used to give the Worldwide Transmission. . We will do the Worldwide Guruyoga Practice together, simultaneously all over the world, via webcast.

No transmission given here bob.

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 5:38 AM

Title: Re: Question about inherent existence

Content:

Sherab said:

In other words, the ultimate truth cannot be directly perceived.

Malcolm wrote:

Of course it can, if not, the Buddha was not a buddha.

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 5:41 AM

Title: Re: Question about inherent existence

Content:

Malcolm wrote:

When the mind rests alertly free from inner and outer objects, this will reveal the fundamental consciousness (gnyug ma'i shes pa), also called tha mal gyi shes pa and so on.

Sherab said:

The Buddha said, when this arises, that arises; when this ceases, that ceases.

When the mind is free from inner and outer objects, what object still remains in order for that mind not to cease as per dependent origination?

Malcolm wrote:

"Free from" does not mean "in absence of," thus there is no fault.

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 8:51 PM

Title: Re: Why Buddhism's Decline in India?

Content:

thomaslaw said:

Both external and internal factors should be considered and discussed carefully and objectively for understanding Buddhism's decline in India. However, the internal factors within Buddhist communities themselves are particularly important.

Malcolm wrote:

You have zero proof that Buddhism became "Hinduized."

Author: Malcolm

Date: Saturday, October 23rd, 2021 at 8:54 PM

Title: Re: Beyond True and False Buddhist logic Vs Western Logic

Content:

Si-va-kon said:

And yet, the main difference between ind logic and the euro is the presence another reality,

Malcolm wrote:

Not necessarily.

Si-va-kon said:

OK. There are no discrepancies regarding "our" level of reality.

Malcolm wrote:

I was responding to your assertion that Buddhist logic points to another level of reality—it does not. There is only conventional truth. Ultimate truth, in Buddhadharma, is the simple absence of inherent existence (svabhāva) of conventional entities, despite TRV Murti's complete and total misunderstanding of Candrakirti.

Author: Malcolm

Date: Sunday, October 24th, 2021 at 12:57 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

(1) some of our senior practitioners/instructors buckle up, do what is necessary and start teaching, with or without the blessing of the IDG, or
(2) we radically and dramatically alter the very idea of the DC so that it becomes an umbrella institution which helps make the teachings of living Vajrayana teachers available to the world. A noble purpose, btw (but one essentially unrelated to the preservation of Rinpoche's teachings).

Malcolm wrote:

(3) Find other qualified teachers, who are somewhat numerous, and begin to follow them.

Author: Malcolm

Date: Sunday, October 24th, 2021 at 1:39 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

(1) some of our senior practitioners/instructors buckle up, do what is necessary and start teaching, with or without the blessing of the IDG, or
(2) we radically and dramatically alter the very idea of the DC so that it becomes an umbrella institution which helps make the teachings of living Vajrayana teachers available to the world. A noble purpose, btw (but one essentially unrelated to the preservation of Rinpoche's teachings).

Malcolm wrote:

(3) Find other qualified teachers, who are somewhat numerous, and begin to follow them.

treehuggingoctopus said:

Of course, but what I wrote was "if one is hoping for the DC to survive somehow." If one just wants to practice Vajrayana, things are vastly simpler.

Malcolm wrote:

Oh, there are good Dzogchen teachers out there. People get stuck on "only my master," but this is dumb, especially when one is still an ordinary person.

Author: Malcolm

Date: Sunday, October 24th, 2021 at 2:33 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

dharmafirststeps said:

Has Longsal volume 7 always been something that was open to anyone who has received DI?

Malcolm wrote:

Definitely not. They are just trying to work with circumstances as best they know how.

Author: Malcolm

Date: Sunday, October 24th, 2021 at 2:52 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

dharmafirststeps said:

Has Longsal volume 7 always been something that was open to anyone who has received DI?

Malcolm wrote:

Definitely not. They are just trying to work with circumstances as best they know how.

dharmafirststeps said:

I thought so. What's your take? From the point of view of a student, rather than someone making the decisions, now that they're doing this do you think it's ok to watch it and read the book given the circumstances, or would you advise sticking to restrictions Rinpoche established?

Malcolm wrote:

I would advise sticking the restrictions Rinpoche established. If you didn't receive the transmission for it, or the Jñānaḍākini long or don wang, don't read it.

Author: Malcolm

Date: Sunday, October 24th, 2021 at 3:34 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tata1 said:

He gave a rigpa tsel wang a few weeks ago.

Malcolm wrote:

Really? Where you there?

Author: Malcolm

Date: Sunday, October 24th, 2021 at 4:45 AM

Title: Re: Question about inherent existence

Content:

Sherab said:

The Buddha said, when this arises, that arises; when this ceases, that ceases. When the mind is free from inner and outer objects, what object still remains in order for that mind not to cease as per dependent origination?

Malcolm wrote:

"Free from" does not mean "in absence of," thus there is no fault.

Sherab said:

So, when your body is free from disease, it does mean that the disease is absent in the

body.

Malcolm wrote:

In this case it simply means the mind is free from any grasping to outer and inner sense objects. It does not mean that mind lacks apprehension of outer and inner sense objects.

Author: Malcolm

Date: Sunday, October 24th, 2021 at 4:49 AM

Title: Re: Ekajati, one leg?

Content:

Fishfingers said:

Does anyone know why Ekajati is sometimes depicted having a single leg?

Thanks

Malcolm wrote:

This is the Drigung version from the termas of Rinchen Phuntsok.

Author: Malcolm

Date: Sunday, October 24th, 2021 at 4:54 AM

Title: Re: Question about inherent existence

Content:

Sherab said:

Can the direct knowing by Sem Nyi which precedes the experience of mental consciousness be faulty if the physical or mental sense consciousness is faulty?

conebeckham said:

Sem Nyi, Mind Itself, is the nature of consciousness--saying it "precedes" in a temporal fashion is incorrect--I pointed this out in a subsequent post. Whether the physical or mental sense consciousnesses are faulty or not is not relevant--whether the consciousness is faulty or not, the nature of the consciousness is primordially beyond fault. As I said, it's not really correct to say that Awareness "precedes." Let's just say that it imbues all our experience--"Unborn" is just a descriptive word.

You asked: The Buddha said, when this arises, that arises; when this ceases, that ceases.

When the mind is free from inner and outer objects, what object still remains in order for that mind not to cease as per dependent origination?

If the mind is free from inner and outer objects, is there still a "mind?"

Sherab said:

Since the first instance of an experience is mediated by a sense consciousness, and

since a sense consciousness can be faulty, how can the experience of the Mind Itself be free from error? It does not matter if the experience by the Mind Itself is atemporal, it's experience is still mediated by a faulty sense consciousness according to you.

Malcolm wrote:

Just because a sense consciousness can be faulty does not entail that it must be faulty. A sense consciousness can also be veridical, provided the organ is healthy and there are no other deceptive conditions.

Author: Malcolm

Date: Sunday, October 24th, 2021 at 5:12 AM

Title: Re: Question about inherent existence

Content:

Sherab said:

So, when your body is free from disease, it does mean that the disease is absent in the body.

Malcolm wrote:

In this case it simply means the mind is free from any grasping outer and inner sense objects. It does not mean that mind lacks apprehension of outer and inner sense objects.

Sherab said:

So, free from objects = free from apprehension of objects. Who would have thought that they meant the same thing. It is not a conventional way of understanding the phrase, it seems to me.

Malcolm wrote:

I did not say that. I said, "In this case it simply means the mind is free from any grasping to outer and inner sense objects. It does not mean that mind lacks apprehension of outer and inner sense objects."

How things seem to you is not under my control.

Sherab said:

As long as it CAN be faulty, there is no way of having certainty regarding the truth of an experience since all experiences have to be mediated by a sense consciousness according to you.

Malcolm wrote:

Of course one can be certain of the truth of an experience, even mundane experience. If one's senses are healthy and there is no obscuring conditions, one can be confident that one's sensory experience is veridical. For example, seeing one moon rather than two.

Author: Malcolm

Date: Sunday, October 24th, 2021 at 9:51 AM

Title: Re: If all is mind then how is Zen not monistic? II

Content:

desert_woodworker said:

But the fact of One Mind and one mind only is not evident AT ALL until one awakens.

Malcolm wrote:

How would you know this? Are you awakened?

Author: Malcolm

Date: Sunday, October 24th, 2021 at 7:51 PM

Title: Re: If all is mind then how is Zen not monistic? II

Content:

desert_woodworker said:

People who practice have of a chance of awakening, especially if they have good conditions, good teacher, good sangha, and something like a good practice and an element of good luck and timing. I'd say it's "incumbent" on each practitioner to awaken at least once...

Malcolm wrote:

I think we have a different understanding of bodhi. It happens once.

Prior to that we can have experiences known as "peaks" which resemble awakening, but they are not actually awakening, because they are still conceptual.

Anyway, this is the Chan forum, so I will leave it here.

Author: Malcolm

Date: Sunday, October 24th, 2021 at 8:00 PM

Title: Re: Quitting smoking

Content:

Tills ljust tar oss said:

I've managed to cut down smoking to one pack a week with the help of something called snus. You put it under your upper lip and it will give you nicotine.

The good thing about this product is that it has no bad effects on your health. Especially the all white slim pouches with no tobacco in it but only plant fibre and nicotine. The minty flavors makes it feel rather fresh compared to other nicotine administration strategies. It is also way better than patches. I feel that snus is what nicotine patches and gums were meant to be. And there are so many flavors and strenghts to choose

from so you can find your sweet spot and end the craving for cigarettes forever.

The one i use is called volt dark frost and it tastes like forest berries and mint.

Malcolm wrote:

Tobacco takes up an isotope of plutonium, called polonium 210. This what causes cancer. Using tobacco in any form is just freaking stupid.

Author: Malcolm

Date: Monday, October 25th, 2021 at 1:58 AM

Title: Re: lerab lingpa's commentary on chetsun Nyingthig

Content:

mingweicello said:

just heard from another senior translator that adzom drukpa wrote an excellent commentary on chetsun Nyingthig. almost guide step by step with detailed illustrations of different experiences. is this already translated to English?

Malcolm wrote:

Probably, but not that has been published, as far as I know.

Author: Malcolm

Date: Monday, October 25th, 2021 at 2:11 AM

Title: Re: If all is mind then how is Zen not monistic? II

Content:

desert_woodworker said:

People who practice have of a chance of awakening, especially if they have good conditions, good teacher, good sangha, and something like a good practice and an element of good luck and timing. I'd say it's "incumbent" on each practitioner to awaken at least once...

Malcolm wrote:

I think we have a different understanding of bodhi. It happens once.

Prior to that we can have experiences known as "peaks" which resemble awakening, but they are not actually awakening, because they are still conceptual.

Anyway, this is the Chan forum, so I will leave it here.

desert_woodworker said:

Thanks, Malcolm. I hope you'll please post more about this, and your certainty about bodhi happening once, please. I think you mean only once.

Malcolm wrote:

Yes, just once.

desert_woodworker said:

I didn't bring in bodhi, but spoke (and do speak) of true wisdom (prajna), which I note arises spontaneously and in seamless accord with conditions and events just as they arise or occur, and our response is immediate and unmediated, simultaneously with the operation of true compassion (karuna) in our action or response. This is in everyday life, when one is awake.

Malcolm wrote:

Awake = bodhana. This means truly realized. An ārya, not a common person.

desert_woodworker said:

Now, awakenings occur, and one has this opening of/to spontaneous true wisdom and true compassion, on a daily and continuing basis, for some time. When one is not blessed with these -- say, when the awakened state is no longer supported by the eight elements that one has developed within the eightfold-path -- and hence the awakened state has submerged again, eroded, evaporated -- one is then an ordinary deluded being, again (even if with a memory of "the way things 'really' are", as obvious in the awakened state).

Malcolm wrote:

While on the impure bodhisattva stages, which begin with the path of seeing, one can forget one's awakening upon taking rebirth. In this lifetime, however, it is impossible for awakening to erode once attained. In other words, there is no way to fall back from the path of seeing in this lifetime. However, on the path of application, one's similitude of awakening can certainly come and go.

desert_woodworker said:

I'd appreciate knowing how you will expand on the notion and understanding of bodhi, as distinct (if distinct...) from prajna which arises naturally and unbidden in the awakened state.

Malcolm wrote:

Prajñā is the cause of awakening (bodhi), on this we both agree. However, there are two kinds of prajñā: contaminated and uncontaminated, and all prajñā of ordinary people, no matter how subtle, is contaminated.

desert_woodworker said:

I'm not sure this is the thread in which to do it. I'm new at the board, and perhaps you feel it would be better to begin a new and dedicated thread along the lines you envision which could address these things. Thank you!, very much.

Malcolm wrote:

This kind of discussion between practitioners of Chan and practitioners of Vajrayāna are not that fruitful. The principle reason is that Vajrayāna practitioners, following Indian Mahāyāna precedents, make very clear distinctions between the paths below and

above the path of seeing, and categorize experiences accordingly. So to us, the idea that one's awakening can be eroded does not make any sense. If it can be eroded, it is not awakening, but rather a peak on the path of application, which itself has four stages: heat, peak, patience, highest mundane phenomena. The last, highest mundane phenomena, is where one rests prior to making the final breakthrough on the path of seeing. Once one has obtained the path of seeing, it is impossible that one's awakening can be eroded at all in this life, and in future lives, if and when one meets the path again, one will swiftly recapture this awakening, though it might be thousands of years hence. Nevertheless, such people who have woken up once in past lives will be characterized by uncommon compassion and selflessness in deed, their minds "perfumed" by the realization of emptiness. But they will not realize emptiness again until they meet the Mahāyāna Dharma again.

Author: Malcolm

Date: Monday, October 25th, 2021 at 2:14 AM

Title: Re: Time, Space and Knowledge

Content:

Johnny Dangerous said:

Over the years this book has gone from being an oddity to me to being one of my favorite Dharma books, as idiosyncratic as it is.

I'm curious if anyone knows whether the exercises in this book were Tarthang Tulku's creation specifically, or whether they are part of any kind of traditional teaching. Some of them are easily identifiable as Mahamudra/Semde type teachings, others I have not seen.

Malcolm wrote:

His own thing.

Author: Malcolm

Date: Monday, October 25th, 2021 at 5:16 AM

Title: Re: Question about inherent existence

Content:

Malcolm wrote:

Of course one can be certain of the truth of an experience, even mundane experience. If one's senses are healthy and there is no obscuring conditions, one can be confident that one's sensory experience is veridical. For example, seeing one moon rather than two.

Sherab said:

You yourself said that sense consciousness can be faulty. If sense consciousness is CAN be faulty, you can never be certain that at the time of an experience through the sense consciousness, that it is not faulty. If so, there can be no certainty of the truth of an experience especially when the experience is something new.

Malcolm wrote:

This is why we have teachers. And in an ordinary way, if we are not sure of an experience, we confirm it with someone else, such as "Did you hear that? Did you see that? Did you feel that?" etc.

It is not the big mystery you are making it out to be. Sheesh.

Author: Malcolm

Date: Monday, October 25th, 2021 at 6:58 AM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

tingdzin said:

Favoring Indian (Hindu) mythology over Iranian is not particularly Buddhist, strictly speaking.

Malcolm wrote:

Isn't amazing though that it is totally the case that Buddhist overwhelmingly derive their mythopeia from common Indian sources?

Author: Malcolm

Date: Monday, October 25th, 2021 at 7:02 AM

Title: Re: Question about inherent existence

Content:

Sherab said:

You yourself said that sense consciousness can be faulty. If sense consciousness is CAN be faulty, you can never be certain that at the time of an experience through the sense consciousness, that it is not faulty. If so, there can be no certainty of the truth of an experience especially when the experience is something new.

Malcolm wrote:

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It is not the big mystery you are making it out to be. Sheesh.

Sherab said:

Sure, a Buddha will have to consult his teacher if he has a new experience. And his teacher will have to consult his teacher if that experience is new to him as well.

Malcolm wrote:

This is strange. Buddhas are omniscient with respect to all paths and the experiences on those paths. But yes, they too once had teachers.

Author: Malcolm

Date: Monday, October 25th, 2021 at 9:06 AM

Title: Re: Opinions on dream yoga course?

Content:

Johnny Dangerous said:

So do you guys have the same criticism of ChNN putting out his Practice of the Night Book, or TWR publishing his dream/sleep books?

Malcolm wrote:

This book is mostly Michael Katz's trip, with very little actual practice of the night content. And it's not dream yoga per se.

Dream yoga is a completion stage practice, and as such depends on the creation stage and proper empowerment.

Author: Malcolm

Date: Monday, October 25th, 2021 at 8:12 PM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

Malcolm wrote:

Isn't amazing though that it is totally the case that Buddhist overwhelmingly derive their mythopeia from common Indian sources?

tingdzin said:

Read Zhen Li's reply.

Malcolm wrote:

I was kidding, however, when we look at the tropes in Buddhist literature, we frequently see myths that employ the destruction of Tripura, the churning of the milky ocean, the abduction of Sita, and so on. Asuras are always the bad guys, devas always the good guys, etc. Thus, Team Indra.

Author: Malcolm

Date: Monday, October 25th, 2021 at 9:48 PM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

Malcolm wrote:

Isn't amazing though that it is totally the case that Buddhist overwhelmingly derive their mythopeia from common Indian sources?

tingdzin said:

Read Zhen Li's reply.

Malcolm wrote:

Also, Zhen Li's reply does not count for one to one correspondences with Shiva, Umadevi, Sarasvati, Tāra, and so on.

Author: Malcolm

Date: Monday, October 25th, 2021 at 10:33 PM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

Zhen Li said:

The point of manifestation in Buddhism, however, is different than an avatāra in purāṇic texts. A manifestation leads beings to awakening in whatever form suits their inclinations, regardless of whether they realise it or not. Avatāras are more about restoring cosmic order or punishing evil. So, it makes no sense for an avatāra to manifest in infinite forms to suit beings' needs in the way a buddha or bodhisattva does.

Malcolm wrote:

I wasn't referring to the distinction between an avatāra and a nirmāṇa. Both are docetic in nature. I was referring the obvious adherence by Buddhists to standard forms of Indian mythopeia, the use of common tropes, which indeed can include avatāric themes, such as Rudra Cakravartin's aka Kalki, defeat of the mleccchas in the final battle to restore world peace from mlecccha domination, after the latter attack Shambhala; or the taming of Mahādeva by Śrī Heruka in the Cakrasaṃvara literature or the taming of Rudra found in the lower tantras, etc., in which these beings initiated an age of chaos and inequity, requiring Vajradhara to step in and intervene, etc.

So, still Team Indra.

Its true that the Bonpos work in some Iranian themes into their quasi-Buddhist mythopeia, and that the Chinese and Japanese work in native cultural themes into their mythopeia, and there is indeed some reason to think that the Iranian "paradise", that is the walled garden, may have some influence on the conception and depiction of Sukhavati. Nevertheless, Indian mythopeia is so strong a current wherever Buddhism spread from India that it completely dominates the local myths, which only survive through being appropriated, like domestic animals.

Author: Malcolm

Date: Monday, October 25th, 2021 at 10:44 PM

Title: Re: Why Buddhism's Decline in India?

Content:

Caoimhghín said:

No questions. Pay no attention to the man behind the curtain.

Malcolm wrote:

Any one who has actually studied these questions knows that the depiction of the rise of Vajrayāna as a Hinduization of Buddhism is silly. If it is true, then since all the name of a stupa correspond to parts of the classic brahmin burnt offering precinct, Buddhism has been "Hinduized," to use a coarse appellation, from the start.

The fact of the matter is that without Buddhism, there would be no modern Hinduism (Gaudapāda, etc.). All of these tradition coevolved, and the common people, well, they just followed whatever the king told them to follow.

Author: Malcolm

Date: Monday, October 25th, 2021 at 11:35 PM

Title: Re: Why Buddhism's Decline in India?

Content:

Caoimhghín said:

I don't think that Buddhist Tantra is inherently syncretic, but it seems very obvious it arises in a period of extreme mainstream syncretism. Many Tantras between Hinduism and Buddhism have identical material in them. Someone copied someone. Who knows who?

Malcolm wrote:

There is some limited intertextuality, but not as much people infer based on a very small sample, which both Sanderson and Hatley admit. And what borrowing there is goes both ways, according to Hatley. This is not surprising (Nyingmapas on some occasions borrowed from Bonpo texts, this kind of syncretism is commonly found in Chinese Buddhist texts and so on). But such examples are limited, and cannot be said to indicate that Vajrayāna represents a Hindu corruption of Buddhism. As I pointed out, Indians are Indians, and made use of common themes and tropes for their own reasons and purposes.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 1:02 AM

Title: Re: Why Buddhism's Decline in India?

Content:

Caoimhghín said:

There is also a Buddhist version of, unless I'm mistaken, the Ramayana in the Taishō Canon which I've yet to read.

Malcolm wrote:

It was also translated into Tibetan, though I am not sure it survived. Some Tibetans fluent in Sanskrit, like Sa skya Paṇḍita in the 13th century, read widely in non-Buddhist literature such as the Mahābhārata; similar with the 20th century master, Kunnu Lama, who was fond of reading the Bhagavād Gita, etc.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 1:22 AM

Title: Re: Emptiness practice off the cushion

Content:

desert_woodworker said:

Is it "necro"-mancing to reply in a thread that's 7 weeks old?

Rick said:

Not for me (the OP), I just happened to revisit this thread yesterday, so good timing! (Btw I was shocked to find out the thread is just 7 weeks old, I would have guessed a year or two, guess I've transcended time ... or it's transcended me.)

Thanks for your good simple tips for how to "keep empty." I find that with emptiness, dependent arising, the three marks, awareness ... I'm getting better and better at practicing all of these on the cushion, but carrying that practice into everyday life remains very elusive. It's as if some part of me is happy to go into a different mode of being while on the cushion, but finds it an unwanted intrusion off.

Malcolm wrote:

In post-equipoise, just keep in mind everything is just an illusion, an echo, etc.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 7:44 AM

Title: Re: Question about inherent existence

Content:

Sherab said:

Sure, a Buddha will have to consult his teacher if he has a new experience. And his teacher will have to consult his teacher if that experience is new to him as well.

Malcolm wrote:

This is strange. Buddhas are omniscient with respect to all paths and the experiences on those paths. But yes, they too once had teachers.

Sherab said:

Of course it is strange. It is what would logically follow from all that you have said previously. From what you have said previously, Buddhas too must have their experience mediated via sense consciousness based since there is no such thing as direct knowing without mediation via sense consciousness. Therefore it has to be teachers all the way because certainty cannot be obtained without consultation with teachers since sense consciousness can be faulty.

Malcolm wrote:

Buddhas know things directly without sense mediation. But they didn't start out that way, and neither do we. Hence there is no beginning to tathagatas, and this infinite

regress is not a fault.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 7:52 AM

Title: Re: Children Covid Vaccinations

Content:

treehuggingoctopus said:

The vast majority of the Western Buddhists I know consider the jab an evil concoction from outer space.

Sādhaka said:

Then Dharmawheel.net does not represent the views of most western Buddhists afterall then...?

Good to hear.

Malcolm wrote:

He lives in Eastern Europe, so not representative of Western Buddhists as a whole. But anyway, anyone who thinks the covid vaccine is harmful is dumber than shit.

The amount of damage this virus can wreck on the unvaccinated, even when they never show symptoms, is astonishing.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 10:35 AM

Title: Re: Children Covid Vaccinations

Content:

Unknown said:

The risk of severe disease to children is simply much lower than for adults period, even with Delta.

Malcolm wrote:

Actually, we don't know this. As I said, the harm this virus wrecks on people who are unvaccinated is astonishing, and is only revealed by extensive imaging. Pancreas damage, lung damage, kidney damage, etc. Look, one of my friends is the head nurse of Boston Medical Center, another friend is a surgeon at the top hospital in Mexico City. Most people have no idea the shitshow this virus creates, and long term effects are likely to be severe and ongoing in many who have been infected prior to vaccination, even if they showed no symptoms.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 11:05 AM

Title: Re: Children Covid Vaccinations

Content:

Johnny Dangerous said:

Long Covid is poorly understood and there is no "likely" with it until there is an understood mechanism, more data etc.

Malcolm wrote:

I am talking about unvaxxed people who are not suffering from long covid, who, when imaged thoroughly, MRI, CAT scans, tomography, etc., show extensive damage to their internal organs, people who had little or no symptoms.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 7:34 PM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Sonam Wangchug said:

Sentient and have Buddha nature.

Killing them to eat would contradict the refuge vows.

Malcolm wrote:

Not sentient and no buddha nature.

Eating them does not contradict the commitments of refuge.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 7:42 PM

Title: Re: Giving Up Masturbation

Content:

Adamantine said:

This article cites relevant scientific sources, seems the little ones do experience pain and react to predators..it's just not that simple to comprehend or quantify such a different form of experience.

<https://medium.com/@jd.feliz/the-case-for-vegans-eating-oysters-mussels-other-invertebrates-961747367305>

Malcolm wrote:

Every argument introduced here can also be made about plants.

Adamantine said:

Yes, well, there are good arguments to be made for sentience in plants as well.. most contemporary science tends to support such. I realize that may contradict Abhidharma,

however we know what HHDL has said about what to do when science and dharma dogma contradict... you don't agree?

Malcolm wrote:

Most contemporary science does not support that, and even if it did, your argument against eating oysters would have to extend to plants. Then what would one eat? Soylent Green?

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 7:53 PM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Malcolm wrote:

Oysters are not sentient. Even vegans eat them.

seeker242 said:

That's not true. The overwhelming majority do not. If I had to guess, maybe less than 5% do.

Malcolm wrote:

Which means it is true and vegans eat them. I'm afraid you just blundered into the "No true Scotsman" fallacy.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 8:02 PM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

seeker242 said:

That's not true. The overwhelming majority do not. If I had to guess, maybe less than 5% do.

Malcolm wrote:

Which means it is true and vegans eat them. I'm afraid you just blundered into the "No true Scotsman" fallacy.

seeker242 said:

Saying vegans eat oysters is like saying Buddhist monks drink alcohol, simply because Japanese monks are not forbidden. It's much more accurate to say Buddhist monks do not drink alcohol. It's much more accurate to say that vegans do not eat oysters. That has nothing at all to do with "No true Scotsman".

Malcolm wrote:

I've seen a lot of Buddhist monks drink alcohol. Some do regularly. So, poor example.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 8:46 PM

Title: Re: Question about inherent existence

Content:

Caoimhghín said:

So do Buddhas only have four out of five eyes, according to either you or your tradition? Or rather, they have fleshly eyes and don't use them, never letting them make contact with a visible to produce the corresponding visual consciousness?

Malcolm wrote:

Buddhas can smell with their eyes, taste with their ears, hear with their tongues, and so on.

In any case, Sarvajnana is unmediated knowledge of reality and all knowables included with aggregate, senses bases and sense elements.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 8:50 PM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

PadmaVonSamba said:

If a creature weren't sentient, it would never have evolved a protective cover, as with mollusks.

Malcolm wrote:

So by this argument, trees are sentient because bark.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 8:57 PM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

FiveSkandhas said:

I will just observe that seeing this on the front page without any context was one of the more surreal experiences I've had on DharmaWheel:

Screenshot_20211026-215313.png

Malcolm wrote:

Yes, this is good dharmawheel as Jikan would say...

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 9:00 PM

Title: Re: What to do after attaining insight into emptiness

Content:

yinyangkoi said:

After one perceives all five skandhas are empty (no self), what should one do? Sit in a cave until death? Continue being a householder but awake?

Malcolm wrote:

Perceiving all five skandhas is empty is one thing, but realizing all five skandhas as empty is quite another.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 9:05 PM

Title: Re: What to do after attaining insight into emptiness

Content:

yinyangkoi said:

After one perceives all five skandhas are empty (no self), what should one do? Sit in a cave until death? Continue being a householder but awake?

Malcolm wrote:

Perceiving all five skandhas is empty is one thing, but realizing all five skandhas as empty is quite another.

yinyangkoi said:

What is the difference

Malcolm wrote:

The former is conceptual, the latter nonconceptual.

Author: Malcolm

Date: Tuesday, October 26th, 2021 at 9:10 PM

Title: Re: Children Covid Vaccinations

Content:

Tills ljuet tar oss said:

Medicine Buddha is real.

treehuggingoctopus said:

...And among his activities today is distributing the vaccine and helping people understand they need to maintain social distancing and wear masks.

Sādhaka said:

That's an assumption.

Malcolm wrote:

A reasonable one based on the fact that 99% of all people presently in hospitals with

covid did not receive vaccination when they could have. But some people just continue to be dumb as shit and listen to morons like Joe Rogan.

Author: Malcolm

Date: Wednesday, October 27th, 2021 at 12:09 AM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Giovanni said:

I suspect that Malcolm is being a little provocative..

Malcolm wrote:

All I was saying was that I prefer oysters to semen. Others prefer okra.

Author: Malcolm

Date: Wednesday, October 27th, 2021 at 1:31 AM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Karma Dorje said:

I guess the bigger question is “Do vegans swallow?”

Malcolm wrote:

I don't see how they could, it's animal tissue, after all.

However, with a little shallot mignonette, you never know.

Author: Malcolm

Date: Wednesday, October 27th, 2021 at 1:40 AM

Title: Re: Children Covid Vaccinations

Content:

Queequeg said:

When did Buddhadharma become some hokey faith healing shit?

Malcolm wrote:

Sakya Pandit complained in the 13th century about this view in Illuminating the Muni's Intent:

Here someone claims, “If one obtains a medical diagnosis, recites texts and so on, one will have no confidence in the jewel of the Dharma. Having obtained a medical diagnosis, it is best to then go for refuge to the Three Jewels. One will damage one's refuge in the Three Jewels if one takes medicine.”

In that case, it is said in the Bhaisayavastu of the Vinayāgama that doctors and medicines are to be relied upon by sick bhikṣus. Since food and drink are included together in the four kinds of medicine, if one eats or drinks one will be damaging one's

refuge. Therefore, just as one eats and drinks, how can it be reasonable to claim “One harms one’s going for refuge if one takes medicine?” If a scholar sees this, he will be disgusted.

So, it has been around for a long time...

Author: Malcolm

Date: Wednesday, October 27th, 2021 at 2:02 AM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

seeker242 said:

I wonder if traditional Korean temple food or traditional Japanese temple food is allowed to have oysters, clams etc.? Traditionally those are vegetarian foods so I don’t see how it could be allowed. I know that my Korean temple would never put oysters in anything but I don’t know if that’s traditional or not.

Malcolm wrote:

People complain mostly about eating things that have faces. There are massive environmental benefits in oyster farming, and they provide a pain-free source of animal protein. Oysters have no central nervous system and no sense organs, so they do not feel pain; and like plants, they respond to temperature and other environmental factors for feeding, breeding, etc. They may technically belong to the animal kingdom, but they are not sentient in any meaningful way. If it is argued they have sexual reproduction, so do plants.

Author: Malcolm

Date: Wednesday, October 27th, 2021 at 2:56 AM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Toenail said:

So sentience etc is depended on central nervous system and sense organs? Then do spirits or devas not have sentience? Because they do not have a central nervous system? I always thought animals like that are experience very heavy dullness karma like being absorbed in dull shamatha for many years or so. And now they are some weird dull sponge livigg for 1000s of years floating in the ocean or an oyster living in darkness etc.

Malcolm wrote:

We are talking about the physically embodied. Devas have physical bodies, actually, feel sensations, etc. Please consult chapter three of the Kośa on this point. So-called spirits, on the other hand, are disembodied, having no form, etc.

The point is that where the line is drawn between sentience/nonsentience is very ambiguous. If oysters can't think, etc., they are not sentient. I don't think they can think, YMMV. I don't think they possess minds. The Buddha is not around to ask anymore.

Author: Malcolm

Date: Wednesday, October 27th, 2021 at 4:09 AM

Title: Re: Making sense of types of thought

Content:

LastLegend said:

When you finely see that which sees or knows, and realize it's not anything either. Yet it's functions it knows, quite clearly it knows that means you are touching pure consciousness.

Astus said:

There is no knower/seer (i.e. self) to be found, but to say that what cannot be found (i.e. does not exist) can nevertheless function is like saying that the daughter of a barren woman is a good singer.

Malcolm wrote:

Well, actually the I-making habit, the basic knowledge obscuration, has no real existence as a self, but it functions as an agent of karma and a recipient of karma, so there is that, even though the "I" it imputes does not exist at all.

Author: Malcolm

Date: Wednesday, October 27th, 2021 at 5:23 AM

Title: Re: Question about inherent existence

Content:

Sherab said:

Buddhas know things directly without sense mediation. Therefore, we too can know things directly without sense mediation because without that ability, we can never become Buddhas. It follows that direct knowing makes sense only if it is not mediated by sense consciousness, unless we have one definition of direct knowing for Buddhas and another for the rest.

Malcolm wrote:

So, are you talking about yogapratyakṣa? If so, what inhibits this is traces of ignorance, which is why the yogic direct perception of śrāvakas and pratyekabuddhas is incapable of realizing all objects of knowledge due to the presence of traces of ignorance.

Generally, however, pratyakṣa is confined to the five sense because manas is always a cognition of a direct perception of the five sense bases, aka a simple impression.

Yogic direct perception is a personal intuition (pratyatmyavit), not an ordinary direct perception, for example the direct perception of a hawk hunting mice.

Author: Malcolm

Date: Wednesday, October 27th, 2021 at 5:47 AM

Title: Re: Making sense of types of thought

Content:

Malcolm wrote:

Well, actually the I-making habit, the basic knowledge obscuration, has no real existence as a self, but it functions as an agent of karma and a recipient of karma, so there is that, even though the "I" it imputes does not exist at all.

Astus said:

...it is rather the mistaken view is what defines intention and action and experiences are generated by them.

Malcolm wrote:

No, it is an imagined, nonexistent self that causes and experiences everything, for example, when a car is in accident, it is the imagined car for which one pays the damages, not the wrong view of the imagined car. But perhaps this is a special point of Candrakīrti's Madhyamaka, unlikely to be found in the Visuddhimagga.

Author: Malcolm

Date: Wednesday, October 27th, 2021 at 8:50 AM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Toenail said:

Would you eat live oysters?

Malcolm wrote:

Of course. On the half shell is the best way.

Author: Malcolm

Date: Wednesday, October 27th, 2021 at 11:35 PM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Sonam Wangchug said:

Sentient and have Buddha nature.

Killing them to eat would contradict the refuge vows.

Malcolm wrote:

Not sentient and no buddha nature.

Eating them does not contradict the commitments of refuge.

Sonam Wangchug said:

Well, it may surprise you to know that at least one of your teachers disagrees.

Malcolm wrote:

Some Buddhist schools argue that causing an abortion is a parajika, other schools disagree.

Sonam Wangchug said:

Since you are a Buddhist teacher and your misinformed opinion could the death of sentient beings and cause other Buddhists to go against their vows, why don't you, instead of putting up authoritative statements like they are not sentient which contradicts various Buddhist Teachers I have heard, do the sensible and ethical thing and email a teachers whose opinion you regard someone like HHST to clarify. It's the humble thing to do.

Malcolm wrote:

I am not telling people to eat oysters. People are free to eat what they want according to their own conscience. I personally think it is fine. You disagree.

Könchok Thrinley said:

Oysters are clearly an animal and a living thing. Just see what wikipedia says on their anatomy and how it is described:

Malcolm wrote:

Plants are clearly living things too, with anatomy, physiology, gender, and so on, the ability to communicate the presence of threats from disease, insects, etc., share nutrients with ailing plants in within their reach, and so on.

Könchok Thrinley said:

There is a reasearch which found out that oysters respond to sound, apparently perceiving sound

Malcolm wrote:

Plants respond to sound as well.

Könchok Thrinley said:

The neuron count of an animal can suggest whether or not that animal has enough complexity to support consciousness.

Malcolm wrote:

So now we are depending upon physicalism to define sentience?

Author: Malcolm

Date: Thursday, October 28th, 2021 at 1:58 AM

Title: Re: La Palma vulcano eruption

Content:

Aemilius said:

Ufo-contactee Billy Meier, or his extra terrestrial sources, made a prediction concerning the volcano on La Palma some three decades ago. What is happening now is mild

compared to the predictions of Billy Meier. No lives have been lost, only some buildings. It could have been much worse.

Malcolm wrote:

That guy is a total fraud, an antisemite, and a homophobe.

Toenail said:

The last one is unacceptable.

Malcolm wrote:

Umm, it's acceptable to be an antisemite? Why?

Author: Malcolm

Date: Thursday, October 28th, 2021 at 5:49 AM

Title: Re: Question about inherent existence

Content:

Sherab said:

I was talking about direct knowing.

Malcolm wrote:

Perhaps because you still have not defined what you mean by “direct knowing.”

Direct perceptions are, in ordinary people only the consciousnesses of the five physical senses.

Yogis have different capacities, called abhijnana, “higher or direct knowing,” Knowledge past lives, etc. these are also five in number.

The sixth, unique to Buddhists, is insight.

Author: Malcolm

Date: Thursday, October 28th, 2021 at 8:07 PM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Sonam Wangchug said:

It is permissible, and it is valid.

Malcolm wrote:

Neither permissible, valid, nor taught in any tantra.

A root guru is a person from whom one has at minimum received empowerments. No empowerment, no guru.

It's amazing how people like you get all upset about minor issues, but boldly proclaims doctrines that harm the essence of the Dharma with barely a thought.

Author: Malcolm

Date: Thursday, October 28th, 2021 at 10:00 PM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

zerwe said:

It is pretty common to encounter Vajrayana practitioners who are very confused about this subject.

How could one receive empowerment, instructions, and teachings (thus entering into the vehicle) and be confused about who their root guru is?

Malcolm wrote:

People are often confused about this point, and think that only one guru can be a root guru or mūlaguru. In reality, any qualified person from whom one has received the four empowerments in a proper way is one's root guru.

In Nyingma and Kagyu circles it is common to understand that one's principle guru is the person from whom one has received definitive instructions through which one has understood the nature of the mind. The Sakyapas and others talk about one's karmically linked root guru as being one's principle guru, which has the same meaning as the Nyingma/Kagyu idea.

Some people think that their root guru is the person from whom they received refuge, this is another common misunderstanding. Some people in organizations like Shambhala, are encouraged to think dead teachers like Trungpa are their root guru, thus adding more confusion to the pot. Some people think they can just pick a famous figure, like HHDL, the Karmapa, etc., to be their root guru without having ever received teachings from them, but this is yet another misunderstanding.

All of this confusion comes about from not studying proper commentaries like the 50 Verses on guru devotion, and other texts.

Author: Malcolm

Date: Thursday, October 28th, 2021 at 10:39 PM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

FiveSkandhas said:

The reason I ask at all is this interesting quote from Gampopa: "For anyone who wishes to see me, studying THE JEWEL ORNAMENT OF LIBERATION and the PRECIOUS GARLAND OF THE EXCELLENT PATH is the same as meeting me."

Malcolm wrote:

This simply means that if you met Gampopa, he couldn't tell you anything more about

the essentials of Dharma than what's contained in these two texts.

It is just a restatement of the Buddha's declaration. "Those who see dependent origination see the Dharma. Those who see the Dharma see me."

Author: Malcolm

Date: Thursday, October 28th, 2021 at 11:00 PM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Soma999 said:

« Empowerment » is a ritual.

Malcolm wrote:

Not just a ritual. It is misunderstandings like this that cause harm to the teachings.

There is no guru in Vajrayāna without empowerment, and there is no authorization to explain the details of Vajrayāna practice at all to someone who has not received empowerment. The Mahāmudrātilaka make this abundantly clear:

First, once empowerments are conferred upon the disciple, at that time the great secret may be explained because they have become suitable recipients.

If there is no empowerment, there will be no siddhi, just as there is no oil from pressing sand.

When someone arrogantly explicates the collection of tantras to one lacking empowerment, both master and disciple will go to hell as soon as they die, even if they attained siddhi.

Author: Malcolm

Date: Thursday, October 28th, 2021 at 11:04 PM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

Zhen Li said:

I may change my opinion after reading it, but it seems like he is suggesting here that brāhmaṇas simply passed over passages that didn't work for them, and that's their canon.

Malcolm wrote:

he actually makes a more interesting proposal, that brahmins were more interested in dhyānas, while non-brahmins were more interested in insight.

Author: Malcolm

Date: Friday, October 29th, 2021 at 12:13 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Soma999 said:

What i am saying is that the essence of empowerment is not necessarily dependent upon a specific form.

Malcolm wrote:

The essence of an empowerment is the arrangement of a special dependent origination by the master upon the disciple according to the methods taught by Buddha Vajradhara in the authoritative tantras, realized by mahāsiddhas, practiced by bodhisattvas, and translated by qualified translators out of Sanskrit and other dialects of India in Tibetan, and thence into English and other languages. There is no other essence than this.

These days however, people take it upon them themselves to just make up whatever doctrine feels good to them, disregarding the clear words of the sūtras and tantras about how to follow a virtuous mentor or a guru. They buy books and attempt to practice their contents without transmission. Such people close the doorway to liberation for themselves by inappropriately using methods taught in the tantras.

Author: Malcolm

Date: Friday, October 29th, 2021 at 12:26 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

zerwe said:

In short, if you are NOT practicing Vajrayana, whoever has had the greatest impact on moving your heart/mind is your root guru.

Malcolm wrote:

No, there is no such thing in Mahāyāna or for that matter in lower tantra, as a root guru.

zerwe said:

Otherwise, whoever you first received HYT initiation is your root guru by default.

Malcolm wrote:

Any guru from whom you receive the four empowerments from is a root guru. Not merely the first one from whom one received such as empowerment. If you received Kalacakra from one guru and Hevajra from another, each is your root guru for that system.

zerwe said:

I catch the drift that, from a Dzogchen perspective, this is whoever you first received direct introduction from?

Malcolm wrote:

No, the one from whom your actual understanding of rig pa arose. Not necessarily the first person one has received Dzogchen transmission from. Case in point, ChNN had already received the complete teachings of Dzogchen from 13 different teachers before he met Chanchub Dorje.

zerwe said:

I understand that there may differences between the two (direct introduction and receiving the 4 empowerments), but I (not a Dzogchen practitioner) tend to equate these as being the relatively the same--I don't think I have the terminology to adequately describe.

Malcolm wrote:

The fourth empowerment and direct introduction/pointing out are equivalent. In general, Gelukpas and Sakyas do not accept direct introduction as a ripening empowerment. Some Gelukpas do not accept direct introductions at all, even after empowerment. Some Kagyus and generally all Nyingmapas do.

Even so, there is still some argument in Dzogchen tantras which indicate it is much better to receive the four empowerments in the Dzogchen intimate instruction system, and that direct introduction alone is not necessarily sufficient as a ripening empowerment, so even Nyingmapas and Kagyus generally err on the side of caution.

zerwe said:

And, then there are teachings on how to see all the gurus as one, all as the dharmakaya, and all the activities of many gurus as originating, being initiated, from our root guru.

Malcolm wrote:

Yes, but this is common to all four schools.

Author: Malcolm

Date: Friday, October 29th, 2021 at 1:13 AM

Title: Re: Is it permissable in Guru Yoga to choose an historical guru?

Content:

Soma999 said:

Heterodoxy is not necessarily heresy.

We don't give new sense to things. We expand their meaning based upon observation, practice, experimentation, and following gurus who are not sectarian and accessed a level of consciousness where they are not limited by only one perspective.

This is scientific approach. We can not understand, have a lot of questions... still,

experiences force us to open to a new way of seeings.

Dharma is not replaced. Dharma is lived and makes us evolve. And as a consequence, dharma in its form evolve also.

Malcolm wrote:

In other words, you just make shit up as you go along.

Author: Malcolm

Date: Friday, October 29th, 2021 at 1:16 AM

Title: Re: Question about grasping

Content:

Rick said:

Noble Truth Two says craving (tanha) is the root cause of suffering (dukkha).

What is the root cause of craving?

Malcolm wrote:

The ignorance that imagines there is a self.

Author: Malcolm

Date: Friday, October 29th, 2021 at 1:36 AM

Title: Re: Question about grasping

Content:

Malcolm wrote:

The ignorance that imagines there is a self.

Rick said:

Given this, why do you think the Buddha formulated Truth 2 as grasping rather than ignorance, or belief in a self? Is 'grasping' easier to grasp?

Malcolm wrote:

Craving does not involve speculation.

Author: Malcolm

Date: Friday, October 29th, 2021 at 1:41 AM

Title: Re: Question about inherent existence

Content:

Sherab said:

I was talking about direct knowing.

Malcolm wrote:

Perhaps because you still have not defined what you mean by “direct knowing.”

Sherab said:

Just to remind you that conebeckham used the term "direct knowing" first.

Malcolm wrote:

Right, and I understood him to mean pratyakṣa, mngon sum, direct perception, which is what he meant, whereas it is clear you are referring to abhijñā, mngon shes, direct knowing. So the confusion is due to you for not asking cone to clarify what he was referring to, pratyakṣa or abhijñā. Thus, the entire exchange was stupid and remains so.

Author: Malcolm

Date: Friday, October 29th, 2021 at 1:49 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

zerwe said:

I think "the one whom your actual understanding of rig pa arose" is what I was looking for--is this equivalent to who introduced you to the true nature of your mind?

So, it is possible for someone other than who you received the 4 empowerments from to actually bring about such an understanding?

Malcolm wrote:

Yes. This person can also be a root guru, in all four schools, providing one has received empowerment.

zerwe said:

So, would it be correct to regard who caused this experience to arise, a root guru as well?

Malcolm wrote:

Yes. There are three basic kind of gurus, empowerment gurus, reading transmission gurus, and explanation gurus. The one from whom one receives all three is called "a supreme guru." One has samaya with all three kinds of gurus, incidentally. It's very important to realize that receiving vajrayāna lungs and explanations from lamas also carry commitments. This is why it is important to receive these things from the proper sources.

People are very promiscuous with the Dharma these days and will just go to any lama and receive any kind of empowerment, lung, and explanation without checking out anything. They will spend days and months agonizing about what kind of school to go to, what kind of car to buy, what kind of partner to have, but when it comes to the Dharma, they seem to be content with the first thing that comes along without any investigation at all. It's really sad.

Author: Malcolm

Date: Friday, October 29th, 2021 at 2:13 AM

Title: Re: Question about grasping

Content:

Malcolm wrote:

Craving does not involve speculation.

Rick said:

Craving is more direct, urgent, concrete, and there is universal agreement as to what it is, all humans know it first-hand, feel it. Both ignorance and belief in self are more abstract, indirect, and there is lots of disagreement about their origin, essence. So the decision to formulate Truth Two as craving was skillful, pedagogical, craving is a clearer and more direct descriptor than ignorance or belief in self.

?

Malcolm wrote:

Correct.

Author: Malcolm

Date: Friday, October 29th, 2021 at 2:27 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Malcolm wrote:

So, would it be correct to regard who caused this experience to arise, a root guru as well? Yes. There are three basic kind of gurus, empowerment gurus, reading transmission gurus, and explanation gurus. The one from whom one receives all three is called "a supreme guru." One has samaya with all three kinds of gurus, incidentally. It's very important to realize that receiving vajrayāna lungs and explanations from lamas also carry commitments. This is why it is important to receive these things from the proper sources.

Hazel said:

What are the commitments for non empowerment gurus?

Malcolm wrote:

The same as for empowerment guru, the 22 general samayas apply, including the first.

Hazel said:

I didn't realize about the explanation guru. I visualize everyone I've received a transmission from at the start of practice and make offerings to them, but I do not include everyone I have received teachings from.

Malcolm wrote:

It only applies really to those whom one has received Vajrayāna teachings from.

Hazel said:

Lama Zopa Rinpoche says to also regard your Tibetan alphabet teacher as a guru if you learned for the purpose of Dharma. I do this for my calligraphy teacher, but not for the YouTube videos I watched.

Malcolm wrote:

This kind of teacher is not a vajrayāna guru. But they need to be respected too.

Author: Malcolm

Date: Friday, October 29th, 2021 at 4:11 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

conebeckham said:

Just a comment---there are "LaDrup" practices that center on "historical gurus"--quite a few of them, and for all the Tibetan lineages, I think. But the key instruction is that this "Guru" has to be understood as one with one's actual root guru.

Malcolm wrote:

Correct. The difference between rnam pa, aspect, and ngo bo, essence. The aspect can be whatever the sadhana is; the essence is always one's own root guru/s (yes, there can be more than one guru if you have received the same practice from more than one guru).

Author: Malcolm

Date: Friday, October 29th, 2021 at 5:06 AM

Title: Re: Making sense of types of thought

Content:

Malcolm wrote:

No, it is an imagined, nonexistent self that causes and experiences everything, for example, when a car is in accident, it is the imagined car for which one pays the damages, not the wrong view of the imagined car. But perhaps this is a special point of Candrakīrti's Madhyamaka, unlikely to be found in the Visuddhimagga.

Astus said:

In one manner of speaking it can be said so that it's the self/car that acts or is damaged, but at the same time, any type of self-view is imputed in dependence on the aggregates (according to Candrakīrti too: MA 6.150 and 6.162-164), just as a car is imputed in dependence on its parts. And just as if the windshield is broken then saying 'the car is damaged' is talking in general terms, similarly, whatever actions and results occur are the causal events of the aggregates, even if commonly it can be said to be that of a self or being.

Malcolm wrote:

Well, that's not the point really. The imputation itself is the agent and recipient of action, that's the point. Otherwise, one faces the contradiction of asserting that something real

passes from this life to the next (consciousness), but we know that nothing at all passes from this life to the next. Certainly other Mādhyamikas make allowances for this and are prepared admit consciousness is an appropriate basis of imputation for a self, which can pass from this life to the next, and is the agent and recipient of action, conventionally speaking, but Candrakīrti will not go that far:

MAV, verse 6:162

Likewise, the self is asserted to be the appropriator in dependence on the aggregates, sense elements, and sense basis that worldly acknowledge—appropriation is the action, this is also the agent.

The commentary clarifies:

Although the self is not defined as a mundane convention in relative truth, but like a chariot, it is asserted to be the appropriator.

The next three passages bring the point to bear well. Not sure what translation you are using, but the Padmakara version is fuzzy on this point.

So, this is a special point of Candrakīrti's which one can discover more fully discussed by Gorampa in his Differentiation of Views.

Author: Malcolm

Date: Friday, October 29th, 2021 at 5:18 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Montoya said:

Setting aside the narrow question of Guru Yoga itself, one has to contend with the glaring historical fact that many revered lineage holders claimed to receive teachings directly from deceased gurus and/or non-human beings. Tilopa, Dudjom Lingpa, etc.

Malcolm wrote:

There is also the glaring, historical fact that Tilopa, Dudjom Lingpa, and so on started out with regular old human gurus.

Author: Malcolm

Date: Friday, October 29th, 2021 at 5:23 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

conebeckham said:

Just a comment---there are "LaDrup" practices that center on "historical gurus"--quite a few of them, and for all the Tibetan lineages, I think. But the key instruction is that this "Guru" has to be understood as one with one's actual root guru.

Malcolm wrote:

Correct. The difference between rnam pa, aspect, and ngo bo, essence. The aspect can be whatever the sadhana is; the essence is always one's own root guru/s (yes, there can be more than one guru if you have received the same practice from more than one guru).

Könchok Thrinley said:

So if one has Zhitro empowerment from Lama A, then one regards withing the practice of Zhitro root guru as Lama A and if one has Vajrakilaya from Lama B, it is Lama B for Vajrakilaya?

What if one feels more affinity and karmic connection to Lama C?

And what about the principle of unifying all teachers? By which I mean for eg. one does GY of Padmasambhava from Lama D and trains to see Guru Padmasambhava as the embodiment of all ones teachers?

Malcolm wrote:

All I can tell you is how ChNN practiced. One, he did unite all gurus into one, and this is appropriate. This is also how I practice.

But when he was practicing a specific practice, such as Zhitro of Namcho, he would bring to mind that guru from whom he received that transmission, Gongkar Rinpoche; or when practicing Adzom Drukpa's Tāra, Gyalsey Gyurme Dorje; etc., or Simhamukha, Ayu Khandro, etc.

So there is no contradiction here, and indeed, it strengthens one's connection to the practice. So for example, if I practice any practice, I unite all gurus there, and I also recall specifically the guru from whom I received it. I try not to play favorites with my gurus.

Author: Malcolm

Date: Friday, October 29th, 2021 at 5:38 AM

Title: Re: Is it permissable in Guru Yoga to choose an historical guru?

Content:

Soma999 said:

There is no « guru academy » and three years retreat does not automatically make someone a guru in its highest sense.

Malcolm wrote:

An authentic teacher has indeed gone to "guru school."

There is gurukula and guruparamparā. If one has not received empowerment, one not is a member of the Vajragurukula, the family of the vajra guru, one has no samaya, and one has no guruparamaparā, no lineage of gurus. Thus one has no business even looking at the tantras, etc.

These days, in this degenerate era, there are some people who have fallen prey to evil views, and feel that they are smarter than the Buddha, who taught the tantras; the mahāsiddhas, who realized their meaning; the paṇḍitas who commented upon them; the translators, who made them available to us to practice.

In this degenerate age is very important to hold fast to the way the tantras should be taught, and not substitute our own fabrications for the authentic teachings of the Buddha. That is, find a qualified guru of an authentic lineage, request teachings, and then follow their instructions as best one can, and avoid people who do not respect this path, even if they claim themselves to be Vajrayāna practitioners.

Author: Malcolm

Date: Friday, October 29th, 2021 at 6:02 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Montoya said:

Setting aside the narrow question of Guru Yoga itself, one has to contend with the glaring historical fact that many revered lineage holders claimed to receive teachings directly from deceased gurus and/or non-human beings. Tilopa, Dudjom Lingpa, etc.

Malcolm wrote:

There is also the glaring, historical fact that Tilopa, Dudjom Lingpa, and so on started out with regular old human gurus.

Montoya said:

I think it's safe to assert that they both received the good stuff, the juice, their magnum opus material from the 'other realms'. Take Tilopa. I mean, tummo is cool and all, but I think we can all agree that Mahamudra coming down from on high was a *slightly* more meaningful transmission. Now, do you want to claim that it was the human gurus who prepared him to see the light, softened him up so to speak? Feels like a bit of goal post shifting, but sure, perhaps.

Malcolm wrote:

Tilopa's mahāmudrā realization came about as a result of his own meditation on the creation and completion stage systems of Cakrasamvara, which he received from his guru, Vijaya. Tilopa was originally a kṣatriya, ordained as a bhikṣu, was called Prajñābhadra, become a paṇḍita, and was ordered by Mahāsiddha Vijaya to become a sesame pounder. Since Tilopa realized mahāmudrā, there is no fault or contradiction with the idea that he also received teachings and transmissions directly from Buddha Vajradhara. But he started as an ordinary person, no different from you or me. Indeed, there is a Vajravārāhī sadhana in the Tengyur authored by him under the name "Prajñābhadra."

Author: Malcolm

Date: Friday, October 29th, 2021 at 8:30 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Sonam Wangchug said:

It is permissible, and it is valid.

Malcolm wrote:

Neither permissible, valid, nor taught in any tantra.

A root guru is a person from whom one has at minimum received empowerments. No empowerment, no guru.

It's amazing how people like you get all upset about minor issues, but boldly proclaims doctrines that harm the essence of the Dharma with barely a thought.

Sonam Wangchug said:

This is incorrect, the OP asked whether it was possible to take (and they mentioned several kagyu masters) as their Root Guru, and I said yes it was, because the masters in question said in their own will that it was valid, so that is the end of the question. This is the view of the Kagyu lineage BTW so I would be careful with saying the Kagyu lineage holds views which harm the essence of dharma, or that these statements have been made without thought, when they are the last will and testament of the lineage masters, because that would be, to put it in the best of words, extremely unskillful.

Malcolm wrote:

We do not just accept such statements uncritically.

The idea you can decide some teacher in the past whom you never met is now your root guru is ridiculous on its face, and I honestly don't care who claims it to be so. There is no valid precedent for this. One can never receive empowerment from such a person. For the same reason no one alive today can claim the Buddha is their root guru, and one certainly cannot hope to find a more perfect teacher than the Buddha.

Author: Malcolm

Date: Friday, October 29th, 2021 at 8:36 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Malcolm wrote:

There is also the glaring, historical fact that Tilopa, Dudjom Lingpa, and so on started out with regular old human gurus.

Montoya said:

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Sonam Wangchug said:

True, Dudjom Lingpa had some human teachers but they were not his major teachers,

Malcolm wrote:

It's clear you never read his autobiography carefully.

Author: Malcolm

Date: Friday, October 29th, 2021 at 9:53 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Sonam Wangchug said:

True, Dudjom Lingpa had some human teachers but they were not his major teachers,

Malcolm wrote:

It's clear you never read his autobiography carefully.

Sonam Wangchug said:

I have,

Malcolm wrote:

Yeah, you didn't read it carefully enough. Dudjom Lingpa is quite clear about his devotion to his human guru.

Author: Malcolm

Date: Friday, October 29th, 2021 at 9:57 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Sonam Wangchug said:

This is incorrect, the OP asked whether it was possible to take (and they mentioned several kagyu masters) as their Root Guru, and I said yes it was, because the masters in question said in their own will that it was valid, so that is the end of the question. This is the view of the Kagyu lineage BTW so I would be careful with saying the Kagyu lineage

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Sonam Wangchug said:

I will defer to Lord Gampopa, Dusum Khyenpa, and Gotsanpas opinion on the issue all of whom said it was possible.

Malcolm wrote:

Amazing. You are deferring to opinions on mere hearsay, opinions you have not even read for yourself.

By the way, I have no qualms about supplicating masters from the past, I do it everyday, but the idea that one can arbitrarily decide Tilopa is one's root guru because you don't have sufficient faith in your actual guru is just pathetic. This is the sort of thing that harms the teachings.

Author: Malcolm

Date: Friday, October 29th, 2021 at 10:02 AM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Nalanda said:

Sorry to ask. Seeing this thread here, is the subtext, we have to be vegetarians?

Sonam Wangchug said:

No, it is not, as it's not a point anyone in this particular thread has made, we were debating purely whether Oysters were sentient or not.

Even if Buddhists eat meat, meat that is suspected of being killed in the three ways, is forbidden. In other words you cannot specifically have an animal die for you, nor suspect that it died for you (specifically), consuming living beings obviously contradicts this which is why it is relevant to the precept of refuge and killing.

Malcolm wrote:

Plants are also living beings.

Author: Malcolm

Date: Friday, October 29th, 2021 at 9:06 PM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Sonam Wangchug said:

Sakya Pandita from the book Ordinary wisdom

"People with some learning but no merit
Destroy themselves with their knowledge
Oysters forfeit their lives
Because of the pearls to which they cling"

Team oysters are sentient,
Patrul rinpoche, Sapan, Check.

PeterC said:

Neither Sapan nor Patrul R ever saw an oyster in their lives. I doubt they ever talked to a person who had seen an oyster. Now they are authorities that I would normally accept, but what does their authority rest on here?

Sonam Wangchug said:

They weren't idiots, they possessed Wisdom.

Malcolm wrote:

I admire Sapan more than anyone, but he wasn't right about everything. For example, he famously argued that ants had no eyes.

Author: Malcolm

Date: Friday, October 29th, 2021 at 9:13 PM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Montoya said:

I think it's safe to assert that they both received the good stuff, the juice, their magnum opus material from the 'other realms'. Take Tilopa. I mean, tummo is cool and all, but I think we can all agree that Mahamudra coming down from on high was a *slightly* more meaningful transmission. Now, do you want to claim that it was the human gurus who prepared him to see the light, softened him up so to speak? Feels like a bit of goal post shifting, but sure, perhaps.

Malcolm wrote:

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Prajñābhadra, become a paṇḍita, and was ordered by Mahāsiddha Vijaya to become a sesame pounder. Since Tilopa realized mahāmudrā, there is no fault or contradiction with the idea that he also received teachings and transmissions directly from Buddha Vajradhara. But he started as an ordinary person, no different from you or me. Indeed, there is a Vajravārāhī sadhana in the Tengyur authored by him under the name "Prajñābhadra."

Montoya said:

And Tilopa received the Chakrasamvara transmission from a dakini that came to him in a vision!

Malcolm wrote:

Yes, after he attained mahamudra siddhi, having already received Cakrasamvara from Vijaya.

Montoya said:

Look, I'm not trying to argue for arguments sake, but there is simply no getting around the fact that many times, in many places, revered teachers within Tibetan Buddhism claimed to have accessed teachings/transmissions/realizations from non-human teachers.

Malcolm wrote:

After they attained realization, sure.

Author: Malcolm

Date: Friday, October 29th, 2021 at 9:42 PM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Sonam Wangchug said:

I will defer to Lord Gampopa, Dusum Khyenpa, and Gotsanpas opinion on the issue all of whom said it was possible.

Malcolm wrote:

Amazing. You are deferring to opinions on mere hearsay, opinions you have not even read for yourself.

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Sonam Wangchug said:
Hearsay? yes

Malcolm wrote:
We don't rely on hearsay to confirm points of the doctrine.

Author: Malcolm
Date: Friday, October 29th, 2021 at 9:52 PM
Title: Re: Is it permissible in Guru Yoga to choose an historical guru?
Content:
Montoya said:
There are really three questions at play here:

1) Is there precedent for humans to receive teachings from non-human/deceased teachers?

Malcolm wrote:
Not without realization, no.

Montoya said:
2) Is it possible/likely that we too could receive such teachings?

Malcolm wrote:
Not without realization, no.

Montoya said:
3) Is it advisable to attempt to pursue such a path (setting aside the obvious issue of how one would even do so)?

Malcolm wrote:
Not without realization, no.

Author: Malcolm
Date: Friday, October 29th, 2021 at 10:24 PM
Title: Re: Is it permissible in Guru Yoga to choose an historical guru?
Content:

Montoya said:
We can debate the order he received teachings or dismiss it as hagiography, but there's no getting around the fact that the Karma Kagyu party line heavily emphasizes the fact that both dakinis and Vajradhara were the *primary* causes of Tilopa's realization as noted here:

<https://www.karmapa.org/karma-kagyu/lives/tilopa/>

"It is said that he was given direct transmission of Mahāmudra by the Buddha Vajradhara (Tib. Dorje Chang), who became his main teacher."

Malcolm wrote:

Sure, he received the transmission of mahāmudra from both Vijaya and Antarapa, who were, for him, Vajradhara just as our own guru, for us, should be Vajradhara. The lineages lists are really very clear about who received what from whom. So you imagine that the mahāmudrā siddhas were Tilopa's teachers were incapable of giving him the introduction of mahāmudrā? Why would you believe that?

Montoya said:

There is a reason that the Karma Kagyu lineage tree starts at Vajradhara and not one of Tilopa's human teachers.

Malcolm wrote:

Sure, and the Sakya Yoginī starts Vajradhara --> Vajrayoginī--> Naropa. But this does not mean that Tilopa was not Naropa's guru, nor that Vijaya was not Tilopa's guru, and so on.

Similarly, Ghantapāda's guru was the mahāsiddhā Darikapa, but the lineage for his system is Vajradhara --> Vajrayoginī--> Ghantapāda. And guess what, in this lineage, Tilopa is preceded by Vijaya. So, it is no disrespect to Darikapa that he is not included in the Ghantapāda lineage. Just as it is no disrespect to Vijaya that the Karma Kagyu lineages begins Vajradhara--> Tilopa, just as it is no disrespect that Naropa is preceded by Yoginī, and so on. But in reality, Darikapa was Ghantapāda's guru, Vijaya was Tilopa's guru, and Tilopa was Naropa's guru. The gurus of each of these mahāsiddhas was themselves a mahāsiddha. What do mahāsiddhas realize? Mahāmudrā. So it is a strange claim to argue that Tilopa only received mahāmudrā transmission from "Vajradhara," when a) there is the fact that Tilopa received mahāmudra introduction from another of his gurus, Antarapa, b) and any practitioner worth their salt regards their guru/s as Vajradhara in person.

Montoya said:

Again, I am not proposing this as a valid path for students today, but we can't ignore that this is very much 'a thing' in the history of Tibetan Buddhism.

Malcolm wrote:

Kagyus do not own Tilopa anymore than they own Naropa. I would say that quite frankly, you are making arguments from a paucity of information. There are many histories of the Cakrasamvara lineage which you can read, if you know Tibetan. I think you will be surprised at what you discover, and much of your present certainty will vanish.

Author: Malcolm

Date: Friday, October 29th, 2021 at 10:30 PM

Title: Re: "Bodhisattva Gaia" and "Vairocana Sun"

Content:

Zhen Li said:

I may change my opinion after reading it, but it seems like he is suggesting here that brāhmaṇas simply passed over passages that didn't work for them, and that's their canon.

Malcolm wrote:

he actually makes a more interesting proposal, that brahmins were more interested in dhyānas, while non-brahmins were more interested in insight.

Zhen Li said:

I read through it just this morning. It was very interesting.

My take is that it is not that non-brāhmaṇas were more interested in insight, but that brāhmaṇas were simply not taught about anātman (he suggests, for instance, that Mahākāśyapa is never depicted as having been taught the doctrine) and that their "canon" consisted of sūtras that would be entirely amenable to their existing worldview. The goal, in the end, is to get people awakened, and if they're going to be repulsed upon their first meeting with the Buddha, the teaching strategy is flawed.

Malcolm wrote:

And there is a third option, which we find the PP sūtras, that is, absence of self/emptiness was (and remains) an advanced teaching, and was not simply promiscuously proclaimed as it is today.

Author: Malcolm

Date: Friday, October 29th, 2021 at 10:54 PM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Soma999 said:

If you don't have this opportunity yet, you can still perform guru yoga as the guru principle is everywhere.

Malcolm wrote:

No, one cannot. This is a farce. No empowerment, no guru yoga. Guru yoga is a practice only found in unsurpassed yoga tantra. It does not exist in the lower tantras nor does it exist in sūtra. The permission to practice guru yoga only comes from receiving the unsurpassed yoga tantra empowerment in full or alternately, with direct introduction of Dzogchen or Mahāmudrā.

Can one supplicate the Buddha, the great bodhisattvas, and important teachers of the past? Is there merit in that? Yes and yes. But this is not guru yoga.

The essence of guru yoga resides in the living connection one has with one's guru and the merging of the guru's body, speech, and mind with one's own body, voice, and mind forged through empowerment. That living connection is based on the transmission of the special gnosis one receives at the time of empowerment. Without this introduction,

there is no basis for the practice of guru yoga at all.

Even in practices such as the guru yogas of Milarepa, Padmasambhava, and so on, the point is that while the form of the guru is in the aspect of this or that historical teacher, the essence is one's own root guru. This point is extremely important. Our root gurus are the conduit through which we are able to access the true blessings and empowerment of the lineage going back to Buddha Vajradhāra. This is why it is so important to maintain pure samaya and so on.

Author: Malcolm

Date: Friday, October 29th, 2021 at 11:32 PM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Seeker12 said:

The third is exemplified by the story of Nagarjuna and Jagadbhadra. Without permission, they took from a Buddhist temple in Oddiyana two texts: the Two Segments and the Tantra of Mahamaya. They were pursued by the vajra dakinis, who caught them and commanded them to become inheritors of these teachings and to expound them....

It would seem to me that for example King Ja, here, did not receive empowerment in the way we would often think, in the manner of the first category.

Malcolm wrote:

The example of King Jah is a very poor one, actually, and is much disputed. There isn't even a tantra called The Continuation of the Śrī Samvarodaya Tantra. Instead the citation comes from one of the Anuyoga Tantras.

Also the tale about Nāgārjuna is just so much gossip. Sonam Tsemo (1142-1182) writes in the General Presentation of Tantras:

Some claim "The Hevajra Tantra was revealed by the great master called 'Dombi Heruka.'" Others claim "Master Nāgārjuna stole it disguised as an idiot" These are a source of laughter.

How are these a source of laughter? The masters will be slandered because there is no magical power to be attained from stealing on the first bodhisattva stage. The ḍākinīs will be slandered because how would the caretaker of the books not recognize Nāgārjuna, the theft, and so on? Our own Dharma will be slandered because the lineage would be from a stolen book.

Likewise, the Mahāmāyā Tantra was revealed by master Kukuripa...

Author: Malcolm

Date: Friday, October 29th, 2021 at 11:42 PM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Montoya said:

Sorry, but I find all of this rather unconvincing. Even if you accept that Tilopa was ripened before meeting Vajradhara, how was he ripened?

Malcolm wrote:

By receiving the four empowerments from Vijaya while he was still a bhikṣu called Prajñābhadrā, then he went off practiced, and realized mahāmudrā through practicing the two stages. I mean, why do you think he was sent to pound sesame? This type of caryavratā was very common in the Cakrasamvara lineage. Luipa sent Darikapa, a prince, to be the servant of a courtesan in a strange city, etc.

Montoya said:

The broader point I am attempting (and apparently failing) to make, is that we as Westerners must confront and accept (or not) rather outrageous claims such as receiving teachings from non-human sources. Your approach seems to be "well, yes, those teachings did occur, but they were not necessary as there were humans involved elsewhere in the process." That seems a bit of a side step, but okay.

Malcolm wrote:

Vajradhāra is the dharmakāya expressed as the sambhogakāya. As the Tattvasamgraha Tantra states:

I, Samantabhadra, have no form,
but I manifest in the form of a bodhisattva
to teach bodhisattvas.

Not even bodhisattvas on the impure stages can see Vajradhara. Only eighth stage bodhisattvas and beyond are capable of seeing the sambhogakāya.

Montoya said:

As for the Karma Kagyu specifically, I make no claims to it being the definitive voice of Tibetan Buddhism, but it is one strain of lineage which claims descent from Tilopa and as such worthy of having its own views on the matter unless you choose to dismiss them on polemical grounds.

Malcolm wrote:

You are certainly entitled to your own story, just don't confuse stories with facts.

We actually have quite a bit of information about Tilopa, his career, his teachers, his practices, and so on. But if you want to obliterate them because "Mah lineage," there is nothing I can do about that.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 12:56 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Seeker12 said:

So essentially you just completely wrote off what Jigme Lingpa wrote then. Is that fair to say?

Are you of the opinion that the only valid type of empowerment is the first type - "all empowerments given according to an empowerment ritual"?

Malcolm wrote:

I wrote off the examples Jigme Lingpa uses as faulty and disputable, since they had already been refuted 700 years before him. And he is just literally copying Pema Karpo either directly or through some intermediate source.

You have to read the whole text by Atisha, then the meaning becomes clear.

In the beginning he says:

My guru, Samayavajra, said, This vehicle is superior to the pāramitāyāna, superior in terms of the guru, empowerment, samaya, intimate instructions, and diligence.

The passage in question comes about from a description of how one receives vows:

For the first vow, an abbot and a master is required. For the second vow, one needs a guru, or even if that is lacking, it can be taken. For the last, there are four divisions: there is the empowerment that arises from the mouth of the guru, there is the empowerment of the blessing of the gnosis deity, there is the empowerment of the prediction of the ḍākinīs, and there is the empowerment of the obtained through the power of one's own mind.

This is just a description of the four empowerments, the vase, secret, third, and fourth, and not a description of four separate kinds of empowerments.

After this, after describing the benefits of the four empowerments, he says:

"Never avoid the meditation practice and dharma practice with the pledged deity, never avoid faith and respect with the guru; never avoid samayas and vows with the ḍākinīs..."

Seeker12 said:

You also didn't address the other question about if one could attain realization via non-Vajrayana methods...

Malcolm wrote:

Yes, you can practice common mahāyāna for ages and ages, eventually you will attain the path of seeing, and you can visit one hundred buddhafiels, see one hundred nirmāṇakāyas, and so on. You can continue to practice for two incalculable eons, attain the eighth bhūmi, and then you can see the sambhogakāya; and at the end of the third incalculable eon, you attain buddhahood and see the dharmakāya. There is no other way, no short cuts, even if you take birth in Sukhavati. It is unlikely you will meet Vajrayāna, but maybe, if you are lucky.

Seeker12 said:

and then connect with, say, the wisdom body of Longchenpa, or receive empowerment from Guru Rinpoche directly, or whatever.

Malcolm wrote:

Unlikely.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 1:28 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Montoya said:

Sorry, but I find all of this rather unconvincing. Even if you accept that Tilopa was ripened before meeting Vajradhara, how was he ripened?

Malcolm wrote:

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Montoya said:

Are you claiming that the lineage through Vijaya (back through Saraha) is an unbroken human lineage back to Shakyamuni?

Malcolm wrote:

Cakrasamvara does not come through Śākyamuni at all.

Why? Because the Cakrasamvara mandala still exists in this world in the 24 places, it was never closed unlike Hevajra, Guhyasamāja, Kālacakra, etc., and in these 24 places the *nirmāṇakāya* is still teaching this mandala (its one of the reasons it is so effective in this age). And of course, the *nirmāṇakāya* is inseparable from the *sambhogakāya* and the *dharmakāya*. In any case, this transmission was bestowed by Vajradhara upon Vajrapāṇi. Vajrapāṇi is a tenth stage bodhisattva, but he is also a human being, as is the *nirmāṇakāya* who teaches in the 24 places. So it is an unbroken human lineage, all the way back to *nirmāṇakāya* Śrī Heruka Vajradhara in the 24 places.

Now, Vajrapāṇi bestowed this upon Saraha at Śrīparvata in S. India along with the root tantra. etc., the latter in turn transmitted this to Nāgārjuna in S. India and the rest is history.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 3:03 AM

Title: Re: Is it permissible in Guru Yoga to choose an historical guru?

Content:

Montoya said:

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Montoya said:

Well, yes and the time you speak of is also the time of yakshas, rakshasas, the mighty and fearsome Bhairava, etc. I'm afraid that once we are at the point of them being tenth stage bodhisattvas also incarnated as humans then we have drifted into deep waters and there is really no further discussion to be had.

Malcolm wrote:

All of the information I have provided to you is sourced from authoritative tantras in Kenjur, and their commentaries which one can find in the Tengyur, as well as the Naropa oral tradition.

The compiler of the tantras is Vajrapāṇi. There are many emanations of Vajrapāṇi, but in particular, the *Indrabhūti*s, all three, are regarded as Vajrapāṇi emanations and are predicted in the Tantras, and they too all had human gurus. In the case of the first, it was Śākyamuni Buddha, the later two had different gurus.

You seem to think I am making an argument that transmissions through visions and dreams are impossible. I never said that. But ordinary people have to be ripened by human gurus. There is no precedent at all for an ordinary human being to have some kind of visionary empowerment from an awakened being. Such an idea represents a fundamental misunderstanding of the paths and stages. A *nirmāṇakāya* is an awakened being in the form of an ordinary human being, for example, Śākyamuni Buddha; his voice is the *sambhogakāya*, and his mind is the *dharmakāya*. Not even tenth stage bodhisattvas can perceive the *dharmakāya*. Only buddhas can perceive this.

Even then, the account of Tilopa in the Life Stories of the 84 Mahāsiddhas by Abhayadatta is sure to disappoint. He describes Tilopa as a pandita and a court priest,

who becomes disgusted when he recognizes that when he gives teachings, everyone is distracted. He then leaves for a charnel ground outside of Kañci where he begs for alms and practices. He then meets Naropa, who provides Tilopa with provisions for the next ten years, after which time, Tilopa attains mahāmudra siddhi. He departs to deva realms where he continues to practice, and attains the siddhis of body, speech, and mind, and eventually physically departed to Khecari realm. So according to this account, when Naropa first met Tilopa, the latter had not even attained siddhi.

My question to you is this: can your mind comprehend that there are different accounts? Or is the "Mah lineage" the only one that matters to you. Because if it is the latter, what makes you any different than a fundamentalist Christian?

Author: Malcolm

Date: Saturday, October 30th, 2021 at 3:09 AM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Toenail said:

even though I usually trust and follow what Malcolm is saying I would not eat oysters because I think it could be killing if they are alive and are indeed sentient.

Malcolm wrote:

It's possible, but I just don't think they are. But remember, I never said anywhere in this thread or the one it was spawned from that other people should eat oysters.

All I said that I would rather eat oysters than my own cum for its nutritional value, just to put it in the plainest possible terms. Then Adamantine opined that he hoped I did not mean on the half-shell. And I responded by saying that I did not and do not think oysters are sentient. Then some people in the peanut gallery got super indignant, and the rest is history.

So can we please close this f*&^ing thread?

Author: Malcolm

Date: Saturday, October 30th, 2021 at 4:20 AM

Title: Re: Making sense of types of thought

Content:

Malcolm wrote:

The imputation itself is the agent and recipient of action, that's the point.

Astus said:

That is more likely the view of Gorampa.

Malcolm wrote:

No, it is the view of Candrakīrti, but perhaps it's too subtle for some people to grasp.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 10:45 AM

Title: Re: Fixing Samsara

Content:

SilenceMonkey said:

Helping in small ways is nice. But politics gets too complicated, and draws us deeper into samsara...

Malcolm wrote:

Samsara only has one level.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 6:10 PM

Title: Re: Making sense of types of thought

Content:

Malcolm wrote:

No, it is the view of Candrakīrti, but perhaps it's too subtle for some people to grasp.

Astus said:

Do you know perhaps others who picked up that interpretation? On the other hand, wouldn't it be quite close to what Gorampa criticised in Tsongkhapa interpreting conventional phenomena as purely designations?

Malcolm wrote:

Rongton, etc.

And no. Gorampa is faulting Tsongkhapa for not getting this point. Gorampa argues this point more thoroughly in his yet to translated commentary on MAV.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 7:47 PM

Title: Re: Fixing Samsara

Content:

SilenceMonkey said:

Helping in small ways is nice. But politics gets too complicated, and draws us deeper into samsara...

Malcolm wrote:

Samsara only has one level.

SilenceMonkey said:

You're talking about there being no difference within duality? (That as long as something is dualistic, it is samsara)

Malcolm wrote:

All three realms are samsara. They are all suffering.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 9:20 PM

Title: Re: Fixing Samsara

Content:

narhwal90 said:

You keep saying such things. How have you tested this view?

Toenail said:

It is general buddhist view. That there is no happiness in Samsara. It is not controversial at all.

Malcolm wrote:

While it is true that one cannot fix samsara, striving to make others happy is not fruitless or worthless. It is an end in itself. I suggest you study the Bodhicarya-avatara.

Bodhisattvas engage in three main forms of generosity: material generosity, the generosity of freedom from fear, and the generosity of Dharma.

In general, seeking to make the world a safer place, in what limited ways we can, makes it possible to practice Dharma. One notes that the places where Dharma flourishes most today are places where Democracy is a high value. It is true there are a couple of toy kingdoms like Sikkim and Bhutan, but they survive only due to the grace of India's protection from the PRC, and they emulate the British constitutional monarchy now, thus, democratic. They are incapable of protecting themselves. Thailand can protect itself, but its government is rife with corruption, as is its sangha over all. Buddhism is repressed in countries like Russia, not to mention China, and other dictatorships like Vietnam, etc.

Buddhism itself is essentially anarchistic, and the idea of a supreme head of anything in the Sangha at large was quashed by the Buddha in the beginning.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 10:21 PM

Title: Re: Fixing Samsara

Content:

Toenail said:

It is general buddhist view. That there is no happiness in Samsara. It is not controversial

at all.

Malcolm wrote:

While it is true that one cannot fix samsara, striving to make others happy is not fruitless or worthless. It is an end in itself. I suggest you study the Bodhicarya-avatara.

Bodhisattvas engage in three main forms of generosity: material generosity, the generosity of freedom from fear, and the generosity of Dharma.

In general, seeking to make the world a safer place, in what limited ways we can, makes it possible to practice Dharma. One notes that the places where Dharma flourishes most today are places where Democracy is a high value. It is true there are a couple of toy kingdoms like Sikkim and Bhutan, but they survive only due to the grace of India's protection from the PRC, and they emulate the British constitutional monarchy now, thus, democratic. They are incapable of protecting themselves. Thailand can protect itself, but its government is rife with corruption, as is its sangha over all. Buddhism is repressed in countries like Russia, not to mention China, and other dictatorships like Vietnam, etc.

Buddhism itself is essentially anarchistic, and the idea of a supreme head of anything in the Sangha at large was quashed by the Buddha in the beginning.

Toenail said:

Thank you, I studied it. What you are saying is the same as I am saying. I am not propagating some kind of nihilist view. You say that path has an end. It is buddhahood. So that is the goal that one seeks to achieve through all these actions. Gathering the two accumulations in order to benefit beings. But they are not truly benefitted through giving them an apple or medicine, or else we would all have to join Doctors beyond borders and abandon dharma practice etc. They can only truly be benefitted through dharma and thats why we gather the two accumulations that include actions like the three types of generosity amongst which giving of the dharma is (understandably) seen as supreme.

Malcolm wrote:

Baby steps. If ones political actions are motivated by selfishness, it's better not to be political. If ones politics are motivated by policies which actually will support practice of dharma, then it's better to be political.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 10:41 PM

Title: Re: Dune

Content:

Malcolm wrote:

<https://slate.com/culture/2021/10/dune-2021-movie-vs-book-white-savior-islam.html>

Author: Malcolm

Date: Saturday, October 30th, 2021 at 10:46 PM

Title: Re: Fixing Samsara

Content:

Toenail said:

I feel like so called buddhists should move away from the wrong view that somehow you can fix or make samsara better by avoiding the use of plastic bags and being vegetarian. There is no happiness in samsara and there is no point trying to create some enlightened society, solving world hunger etc., it is just a waste of time.

seeker242 said:

There is also no point in creating more pollution for the environment and creating more suffering for animals, etc. The idea that one should live harmlessly is not a wrong view.

Malcolm wrote:

Ahimsa is not an absolute value in Dharma, unlike Jainism, however. The Buddha clearly rejected the Jain idea of extreme ahimsa as well as Devadatta's.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 10:59 PM

Title: Re: Fixing Samsara

Content:

seeker242 said:

There is also no point in creating more pollution for the environment and creating more suffering for animals, etc. The idea that one should live harmlessly is not a wrong view.

Malcolm wrote:

Ahimsa is not an absolute value in Dharma, unlike Jainism, however. The Buddha clearly rejected the Jain idea of extreme ahimsa as well as Devadatta's.

seeker242 said:

Which has no bearing on the fact that it's not a wrong view for one to aim to live harmlessly.

Malcolm wrote:

Taking it to extremes is wrong view.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 11:12 PM

Title: Re: Dune

Content:

Matt J said:

It seemed weird to me that no one has an issue with a ruling class rich white kid coming to be the Messiah for a bunch of indigenous people of color. Seemed a bit colonialist to me.

Malcolm wrote:

See Slate review above.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 11:15 PM

Title: Re: Fixing Samsara

Content:

seeker242 said:

Which has no bearing on the fact that it's not a wrong view for one to aim to live harmlessly.

Malcolm wrote:

Taking it to extremes is wrong view.

seeker242 said:

Not using plastic bags and being vegetarian is not extreme.

Malcolm wrote:

They can be.

seeker242 said:

Feeding hungry people is not extreme.

Malcolm wrote:

Yes, that never is, but sometimes you have to feed then meat and send them off with leftovers in plastic bags.

Author: Malcolm

Date: Saturday, October 30th, 2021 at 11:30 PM

Title: Re: Fixing Samsara

Content:

seeker242 said:

Not using plastic bags and being vegetarian is not extreme.

Malcolm wrote:
They can be.

seeker242 said:
Because they can be does not mean they are. It was claimed they are, which is false.
Feeding hungry people is not extreme.

Yes, that never is, but sometimes you have to feed then meat and send then off with leftovers in plastic bags.

And giving them beans and paper bags instead is not a function of a wrong view.

Malcolm wrote:
Neither is giving them meat and plastic bags. We work with circumstances.

Author: Malcolm
Date: Sunday, October 31st, 2021 at 12:10 AM
Title: Re: Dune
Content:
Queequeg said:
And actually, the hero of the whole series is Duncan Idaho, Jason Momoa's character.
Its gets quite ridiculous.

Malcolm wrote:
Yes, Dune's Kenney.

Author: Malcolm
Date: Sunday, October 31st, 2021 at 12:45 AM
Title: Re: Chappelle's The Closer
Content:
Queequeg said:
At the risk of getting myself canceled, Chappelle is, as he brags, the GOAT. Its brilliant, with nods to Lenny Bruce.

Malcolm wrote:
Yes, many people refuse to see his point.

But he isn't really saying anything different than this:

<https://www.blackpast.org/african-american-history/combahee-river-collective-statement-1977/>

Queequeg said:

Although we are feminists and Lesbians, we feel solidarity with progressive Black men and do not advocate the fractionalization that white women who are separatists demand. Our situation as Black people necessitates that we have solidarity around the fact of race, which white women of course do not need to have with white men, unless it is their negative solidarity as racial oppressors. We struggle together with Black men against racism, while we also struggle with Black men about sexism.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 1:01 AM

Title: Re: Fixing Samsara

Content:

Virgo said:

Getting angry at people for using plastic bags is so far off the mark as to be astoundingly ridiculous.

Malcolm wrote:

Plus, it is very difficult to freeze soup in a paper bag.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 1:42 AM

Title: Re: Making sense of types of thought

Content:

LastLegend said:

Do you want to say pure and unpure cannot be established either?

Malcolm wrote:

Of course, they are also relative.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 1:57 AM

Title: Re: Why did Buddhism take a drastic focus into emptiness at the turn of the new era? (1st century CE)

Content:

Nalanda said:

If these teachings need to be secret/hidden in the Naga realms for a few hundreds of years after the Buddha's parinirvana, what was so special about our new era (first century forward) that it was then that we saw the blossoming of these teachings?

Malcolm wrote:

The advent of Nāgārjuna, someone who could understand and explicate the Prajñāpāramitā Sūtras. We still don't really know exactly when Nāgārjuna lived. It is pretty clear he lived during Satavahana Dynasty (100BCE-200CE) and had royal support. The capital of the Satavahana Dynasty was Amaravati and it is very clear they were strong supporters of Buddhism.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 3:07 AM

Title: Re: Merigar webcast OK?

Content:

oldbob said:

So if we want to harmonize the social structures of the IDC, today, with the principle of Generosity as stated by ChNN above, should not all webcasts after April 30, 2014, be without the requirement to pay a fee? Is not Membership in the IDC which many cannot afford, a fee?

By simple logic then, and simple kindness, shouldn't all webcasts (access to the Teachings) be open and free?

Malcolm wrote:

Then when we did the retreats some people would come to the retreats and ask why they would have to pay for teaching. Nobody pays for the teaching. They pay for the organization, for the place, for all the expenses.

This still applies. Someone has to pay for the servers, the gars, etc. So if your membership is not current, you are not paying "for the organization, the place, for all the expenses."

Author: Malcolm

Date: Sunday, October 31st, 2021 at 3:23 AM

Title: Re: Chappelle's The Closer

Content:

Könchok Thrinley said:

Chappelle is brilliant. I really can't wait to see The Closer to see how he walks the line.

However, I just cannot understand why Chappelle continues going there. I mean... why transpeople?

Malcolm wrote:

It's not transpeople in general, it's white transpeople, the ones he views as abusing their privilege. Whether one agrees with him or not, that's his point.

Our situation as Black people necessitates that we have solidarity around the fact of race, which white transwomen of course do not need to have with white men, unless it is their negative solidarity as racial oppressors.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 3:58 AM

Title: Re: Merigar webcast OK?

Content:

Tata1 said:

You dont have to pay for this retreat. Only requirment is having transmission

Malcolm wrote:

he is complaining that it is password protected, and to have a user account, one must be a member of the IDC. And to be a member of the IDC, one must pay dues to a gar, something he is not inclined to do.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 9:19 AM

Title: Re: Fixing Samsara

Content:

Heimdall said:

The Gelug Tibetan School would disagree with that, but anyways, I think that "anarchistic" is way too harsh of a word. Otherwise the Buddha wouldn't have established an organized Sangha.

Malcolm wrote:

The Geluk school elects it's leader who serves a set term.

When I say Buddhism is essentially anarchistic, i am saying there is no central authority deciding how it should be understood and practiced, despite occasionally reactionary attempts to enforce a fleeting orthodoxy.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 9:27 AM

Title: Re: Merigar webcast OK?

Content:

oldbob said:

I don't know!

My Membership History page on dzogchen.net shows that I have been a continuous member since 2012 which is as far back as they go.

Malcolm wrote:

Great, than you should have no problem logging in.

Author: Malcolm
Date: Sunday, October 31st, 2021 at 7:44 PM
Title: Re: Chappelle's The Closer
Content:

PeterC said:
"Identity" is like the child of a barren woman or the horns of a rabbit. Whenever you try to analyze it, it becomes incoherent.

Malcolm wrote:
Unless you being oppressed for your identity, of course. Then it becomes pretty coherent for you.

For whatever reason, I know personally four transwomen, karma, I guess. And I know two more online. They are all Buddhists.

Author: Malcolm
Date: Sunday, October 31st, 2021 at 8:16 PM
Title: Re: Dune
Content:

Queequeg said:
Maybe. But maybe everything looks like a nail to a hammer, too. You didn't quite call out the colonialist trope, though... You called out the white messiah figure... The Atreides in the book are olive skinned... The guy who played the Duke was probably cast right. I don't know why they chose Chamalet. Maybe because he's so pretty. I don't know if race is really critical to the story, but of course, it's a contemporary creative work based on a decades old source; all choices are open to contemporary critique.

Malcolm wrote:
It is definitely a novel about colonial exploitation. The story does not stay there, of course, but the recall, the reason the empire is there at all is to keep the spice flowing.

Author: Malcolm
Date: Sunday, October 31st, 2021 at 9:41 PM
Title: Re: Dune
Content:

Matt J said:
The issues of colonialism and race are intertwined.

Malcolm wrote:
The slate article provides a lot of historical background to the Dune novels, the unrest in Algeria, etc., a lot of the first novel is a transposition of European colonialism in North Africa. The choice of Islam as the universal religion is not accidental.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 10:03 PM

Title: Re: Teachings from non-living human gurus (split from Guru Yoga/historical guru thread)

Content:

Montoya said:

Sorry, but I find all of this rather unconvincing. Even if you accept that Tilopa was ripened before meeting Vajradhara, how was he ripened? He was ripened by the four special siddhis. And where did he receive those? From human teachers. And where did they receive them? From dakinis.

The broader point I am attempting (and apparently failing) to make, is that we as Westerners must confront and accept (or not) rather outrageous claims such as receiving teachings from non-human sources. Your approach seems to be "well, yes, those teachings did occur, but they were not necessary as there were humans involved elsewhere in the process." That seems a bit of a side step, but okay.

As for the Karma Kagyu specifically, I make no claims to it being the definitive voice of Tibetan Buddhism, but it is one strain of lineage which claims descent from Tilopa and as such worthy of having its own views on the matter unless you choose to dismiss them on polemical grounds.

Malcolm wrote:

He was ripened by receiving the four empowerments from his guru, Vijaya. He then went and practiced in a charnel ground. The accounts of his life could not be more clear. If there is a claim to be litigated, it would be the claim of Gampopa that Tilopa was an emanation. It does not correspond with Abhayadatta's biography of Tilopa in the life stories of the eighty four mahasiddhas.

I've already addressed all of your other points.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 10:25 PM

Title: Re: Chappelle's The Closer

Content:

PeterC said:

"Identity" is like the child of a barren woman or the horns of a rabbit. Whenever you try to analyze it, it becomes incoherent.

Malcolm wrote:

Unless you being oppressed for your identity, of course. Then it becomes pretty coherent for you.

PeterC said:

Yes. Violence, discrimination etc. against trans people should be denounced and stopped, as should hate-based violence directed against any group. Nobody's identity, in the sense that we are using that term, poses any sort of threat to anyone else. For whatever reason, I know personally four transwomen, karma, I guess. And I know two more online. They are all Buddhists.

I would guess that trans people are a bit like Starbucks - they tend to cluster together in areas with favorable conditions. That the trans people you know are Buddhists may reflect selection bias. But if Buddhists can't be tolerant of different gender identities, they're not very good Buddhists.

Malcolm wrote:

I wasn't really taking issue with anything you said. I was just pointing out that for Chappelle, identity is very much at issue here, and his principle resentment lies with white transpeople claiming the same status of oppression as black people in general. I was not evaluating his claim one way or the other.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 10:47 PM

Title: Re: Chappelle's The Closer

Content:

Nemo said:

. His point being many LGBT people are LGBT until they need to be white and call the cops on a black person.

Malcolm wrote:

Correct, that's exactly what he was pointing out.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 11:08 PM

Title: Re: Chappelle's The Closer

Content:

Caoimhghín said:

I think Chappelle is an idiot and a bigot, but that he's a funny example of both.

Malcolm wrote:

Maybe a bigot, definitely not an idiot.

Author: Malcolm

Date: Sunday, October 31st, 2021 at 11:18 PM

Title: Re: "You can't post that fast"

Content:

Caoimhghín said:

Why do I now have to wait ~5 minutes between posts? Is it because I think Chappelle's an idiot? I'm not sorry, I swear!

Malcolm wrote:

No, someone turned on flood control. I get the same message.and have for some days.

Author: Malcolm

Date: Monday, November 1st, 2021 at 12:45 AM

Title: Re: Chappelle's The Closer

Content:

Heimdall said:

Yet it's the entire basis of contemporary leftist discourse, hence the outcry from parents about "Critical Race Theory" being taught in schools.

Malcolm wrote:

Well, no, it isn't, it's at best a distraction from more important issues which the left pursues, such as the reigning in the environmentally destructive forces of free-market capitalism, etc., which the far right uses in their Christian Fascist, policy-free, culture war against democracy.

CRT is not being taught in any schools.

Author: Malcolm

Date: Monday, November 1st, 2021 at 1:13 AM

Title: Re: Chappelle's The Closer

Content:

Heimdall said:

Are you suggesting that Capitalism has subverted leftist political movements in order to maintain the status quo and focus on unimportant issues?

Malcolm wrote:

I am suggesting that the far right is using issues like these to distract from more important issues, like climate mitigation, and so on. But Americans are, in general, poorly educated, and becoming more so. An uneducated populace is more easily manipulated with conspiracy theories and false news.

Heimdall said:

CRT is not being taught in any schools.

And now we lost it. I guess there is no God.

Malcolm wrote:

Teaching school children historical facts about European colonialism in the "New World," the history of slavery, the The Indian Removal Act of 1830, and so on is not CRT.

This has been discussed to death.

Author: Malcolm

Date: Monday, November 1st, 2021 at 1:20 AM

Title: Re: Merigar webcast OK?

Content:

oldbob said:

I am thoroughly confused about everything and always mistake Samsara for Nirvana and vice versa.

What I am not confused about is that there will be a short Ganapuja in 15 minutes on Practicing together Closed.

<http://melong.com/the-virtues-of-generosity-chogyal-namkhai-norbus-oral-message-on-april-30-2014-at-merigar-west/>

Malcolm wrote:

<https://webcast.dzogchen.net/index.php?id=practicing-together-html5>

It's here and it is open.

oldbob said:

ChNN wanted the fixed expenses for Teachings to be paid by sponsorship / donation, not by a Membership tax on all Members.

Malcolm wrote:

He wanted everyone to pay dues. Responsible citizens pay their taxes.

Author: Malcolm

Date: Monday, November 1st, 2021 at 2:12 AM

Title: Re: Chappelle's The Closer

Content:

Heimdall said:

Look here dude, history is both descriptive and interpretative. To suggest that a critical race analysis of "history" is purely descriptive and not at all ideologically interpretative is not honest.

Malcolm wrote:

I am not using a CR analysis of history, or a Marxist analysis of history. One does not need to have an ideological agenda to understand that the United States was founded on the twin pillars of genocide and slavery. We certainly cannot do anything to change these facts. We can either acknowledge them, in which case most US History courses as they are presented in modern grade school curriculums should be jettisoned, or we can keep our eyes closed (the GOP approach in order to protect the feelings of white

children) and continue to pretend that Democracy in America has been available to everyone in America since the founding of the Republic.

But this is getting off topic, and has not much to do with Chappelle, transphobia, or anything else.

Author: Malcolm

Date: Monday, November 1st, 2021 at 2:48 AM

Title: Re: Teachings from non-living human gurus (split from Guru Yoga/historical guru thread)

Content:

Schrödinger's Yidam said:

Well, if it ain't just b.s. that's pretty cool. The problem is, how to differentiate?

Malcolm wrote:

Yes, I have also observed tertons in action. But all of the tertons I know (3) had human gurus to whom they were profoundly devoted.

Author: Malcolm

Date: Monday, November 1st, 2021 at 2:53 AM

Title: Re: Chappelle's The Closer

Content:

Virgo said:

This is a Christian game through and through on both sides. That this is not completely obvious to everyone, I find amazing.

Malcolm wrote:

Of course it is. 100%. In Indian myths, people mate with rivers and so on, and gender/sex transformation was quite normal in India narratives. This shit made Christian missionaries quite uncomfortable. Our friend here is an conservative ex-Christian, still apparently working out the John Bircher propaganda he absorbed as a child.

Author: Malcolm

Date: Monday, November 1st, 2021 at 5:30 AM

Title: Progress or Decline?

Content:

Heimdall said:

Most of Western political discourse is a product of Judeo-Christian values, including "secular" left-wing paradigms which honor the moral superiority of the lower classes, decry hierarchical power as "greed", "evil", and "oppression", and seek to transform the human being into something, super natural through the civilization of nature. The whole

idea of "progress" towards some terminal point of divinity (secular or religious) is also explicitly Judeo-Christian.

Malcolm wrote:

Yes. But I am follower of Buddhadharma. This is the Kali Yuga, not the Krita Yuga, and things are getting worse, and will get much worse, before they get better, if they even do. So my "left wing politics" are conservationist, rather than ideological. I am not an ideological person (well, that's not completely true, if I had a political ideology it would Deep Ecology ala Arne Naess). I don't have time for it. I do have likes and dislikes around policies however, and in general, while I don't much like the policy decisions of most Democrats, I think the policy decisions of the GOP are just f*&king tragic.

Heimdall said:

The idea that Western leftist politics is fully disconnected from an Abrahamic culture and is totally harmonious with Ancient Indian and East Asian Buddha-dharma, whereas Western conservative politics is a direct product of Abrahamic culture and irreconcilable with Ancient Indian and East Asian Buddha-dharma is laughably falsifiable.

Malcolm wrote:

It's also a strawman, hence easy to knock down.

Heimdall said:

Why is it that you people constantly advocate for a "deconstruction of patriarchal gender norms" in East Asia then?

Malcolm wrote:

What have patriarchal gender norms ever done for anyone? Is there a reason they should be treated as sacred cow?

Heimdall said:

Did the evil white man corrupt the Ancient Chinese and Japanese civilizations, who described the local tribal outsiders as "barbarians"? Who were also monogamous? Whose traditional gender roles mirrored somewhat traditional Western civilization?

Malcolm wrote:

I am pretty sure the Chinese and Japanese were excellent at corrupting themselves before we came along and put the nail in the coffin of their feudal societies.

Heimdall said:

We all know that contemporary Western Buddhism is a product of upper-middle class white people from West Coast and urban areas in the 60s and 70s, adopting a façade of East-Asian mysticism not only to live their colonial fantasy of the "noble savage", but also to find any mystical religious paradigm which could justify their pre-existing moral, political, and philosophical beliefs.

Malcolm wrote:

It would seem, according to you, Western Buddhists are just trying justify Christian belief systems they already have, such as belief in a soul, patriarchy, subordination of women, great white savior, and so on? Not sure what you are trying to say here.

I know why I am a Buddhist, how about you? I don't find the Dharma to be particularly mystical, that's something I associate with theistic religions.

Heimdall said:

I someday wish to be as philosophically transcendent and objective as you Malcolm.

Malcolm wrote:

It comes with age, plenty of good wine and good sex. Also actually studying Dharma in an original Buddhist language helps a lot.

Author: Malcolm

Date: Monday, November 1st, 2021 at 10:27 AM

Title: Re: Merigar webcast OK?

Content:

oldbob said:

Yes, he wanted everyone to be Members, but this was changed by someone from a voluntary system to a fixed system. Fixed charges for membership fees are not in harmony with the spirit of number 4. "according to their wishes."

Malcolm wrote:

All I know is the way it is, so I with work circumstances as they are. Thus I pay my dues and I don't complain.

The dues are \$0.76 a day.

You said you pay your dues, so, I don't really see what you're bitching about.

Author: Malcolm

Date: Monday, November 1st, 2021 at 11:26 AM

Title: Re: Chappelle's The Closer

Content:

Heimdall said:

Laws aren't real, merely a social construction, so why don't we deconstruct some of those?

Malcolm wrote:

That happens with some regularity, by necessity. Personally, I think the constitution needs a rewrite.

Heimdall said:

Let's get rid of legal prohibitions against theft, especially considering that the rich get away with so much more!

Malcolm wrote:

The rich have been deconstructing the tax code since forever.

Heimdall said:

In fact let's just get rid of penal punishments for violent crimes. As people are a product of their social circumstances more so than individuality, the reason for rape and murder is perpetuated by the lower class status they find themselves stuck in. If you murder someone, just send them to a psychiatrist where they can be rehabilitated after a couple years or so!

Malcolm wrote:

I think that's what they do in Norway. They seem to have a very low rate repeat offenders.

Heimdall said:

All of these are parodies of leftist positions (although day by day we are getting closer to satire being a reality), but I can legitimately justify them all by arguing they are imaginary, social constructions, right? No. Obviously, if something is a "social construction", that doesn't mean it's "unimportant" or "deserves to be deconstructed".

Malcolm wrote:

Why don't you parody some right wing positions for a change?

Heimdall said:

Your next argument will be the classical "well it's not harming you" argument, but I've already demonstrated the ways it is harming children.

Malcolm wrote:

You haven't actually, you've made an assertion, that's all. Incidentally, I am personally opposed to allowing minors access to hormones and son on.

Author: Malcolm

Date: Monday, November 1st, 2021 at 11:16 PM

Title: Re: Teachings from non-living human gurus (split from Guru Yoga/historical guru thread)

Content:

Montoya said:

If you want to use the "ripened" argument for Tilopa, fine, but the *entire* history of terma and Mahayana more broadly is full of examples of humans taking teachings from non-humans.

Malcolm wrote:

Well, if you mean taking teachings from nāgas, nāgas take teachings from buddhas and bodhisattvas, not the other way around.

I am not sure where you get the idea that buddhas and bodhisattvas are not humans, since it is only human beings who can practice a path.

I think you are confusing "visionary" with "nonhuman." Ḍākas and ḍākinīs, for example, are human beings, as are buddhas and bodhisattvas.

Montoya said:

We can argue that the human/non-human interface is a metaphor, a upaya, or simply nirmanakya Buddhas in human form, but the record is clear here.

Malcolm wrote:

There is no human/non-human interface. Ḍākas and ḍākinīs, for example, are human beings, as are buddhas and bodhisattvas.

The point is simple: ordinary human beings, like you and I, cannot take teachings from anyone other than a nirmāṇakāya. In order to receive teachings from the sambhogakāya, one must be an eighth stage bodhisattva or higher.

Montoya said:

Personally, I find the teachings stand on their own merits, so its all a bit pedantic.

Malcolm wrote:

It isn't pedantry at all. Because people are ignorant of the paths and stages there is a great risk they will be deceived. If someone comes along, say some Tibetan lama, and claims "I have received teachings from the sambhogakāya" people need to be able to ascertain whether this person is really an eighth stage bodhisattva or not, otherwise they run the risk of being seriously deceived. The qualities of realization of an eighth stage bodhisattva can be ascertained with some ease if one has studied the sūtrayāna and vajrayāna stages of realization (abhisamaya).

In order to reveal treasures, the minimum requirement is that one must have attained the first bodhisattva stage. But revealing treasures, even mind treasures, is not receiving teachings directly from the sambhogakāya. The intermediary here is Padmasambhava, who is a nirmāṇakāya.

There is a class of teachings called "pure vision," and here one does not have to be first stage bodhisattva, but one must have some heat on path of application, that is some training in samadhi. And frankly, most people do not trust the pure vision teachings of anyone who is not a mahāsiddha, that is, someone who has not attained the path of seeing.

It is certainly true that that one can cultivate samadhis in order to see buddhas and receive teachings, and vague indications of these are framed in such sūtras as the Pratyutpana Samadhi Sūtra, and so on. But this will still not be a sambhogakāya buddhas one sees, but nirmāṇakāyas.

The reason for this is that ordinary people such as ourselves are incapable of seeing the sambhogakāya because we possess the obscuration of affliction, and until that is removed on the seventh bhumi, we are unable to perceive the sambhogakāya.

Montoya said:

Curious to hear your view on Dudjom Lingpa? His visions came as a child. Would you say he was ripened by human teachers in a former life? In the womb?

Malcolm wrote:

Dudjom Lingpa reports interesting dreams and visions as a child, there is no doubt. But he himself says these are all a result of his good karma and aspirations. He met his lama, Lama Jamyang in 1845, and clearly describes receiving empowerments from this lama, along with the claim that this person was his lama for many lifetimes. It is some years before he begins to reveal termas, after he does some retreats, especially Mañjuśrī Simhanada.

As for his claim that he did not receive view and meditation from any human lama, no one receives the view and meditation from anyone. We receive transmissions, but the view and meditation we must discover for ourselves. So I do not find his claim to be as extraordinary as others do.

Author: Malcolm

Date: Monday, November 1st, 2021 at 11:21 PM

Title: Re: Teachings from non-living human gurus (split from Guru Yoga/historical guru thread)

Content:

Montoya said:

More seriously, I think it's an interesting topic. A lot of Western Buddhists were attracted to Buddhism believing it is wholly compatible with modern, Western scientific thought and while that might be true in certain instances, I think we need to explore areas where it may raise uncomfortable questions (for some anyway). Personally, I fall into the camp of 'dharma and practice are useful in and of themselves' and don't mind poking into areas that may demand a measure of leaps of faith/credulity.

Malcolm wrote:

For me there is no discomfort. Most of what we consider to be "visionary" is a product of experiential vision of yogis. Below the path of seeing these are mostly uncomfortable because the nāḍīs, vāyus, and bindu in our body are stuck, frozen, and not pliable. For

those who have attained the path of seeing and so on in previous lifetimes, they have a difference experience of yoga, and thus, their visionary experiences seem more incredible.

If you have ever wondered why advanced yogis die painless deaths, it is because they have unravelled the nāḍīs which the vāyus and bindus to move freely within their bodies. It basically amounts to plumbing. Our pipes are clogged, theirs are not.

Author: Malcolm

Date: Monday, November 1st, 2021 at 11:32 PM

Title: Re: Chappelle's The Closer

Content:

Archie2009 said:

A UK Labour politician called biological sex a social construct on national television.

Malcolm wrote:

Sex, from a Buddhist point of view, is a fact of karma and biology. It is not something one can change.

But Buddhism also recognizes that there are more than two sexes. There are at, minimum, three, and perhaps as many as five.

Archie2009 said:

Of course children that genuinely suffer from dysphoria should be helped to transition.

Malcolm wrote:

They should certainly receive support, counseling, etc. What they should not receive is hormone therapy, etc. until they are adults.

Author: Malcolm

Date: Monday, November 1st, 2021 at 11:38 PM

Title: Re: Chappelle's The Closer

Content:

KathyLauren said:

It happens to kids who actually ARE biologically transgender, and who are forced to wear the clothes and use the pronouns of their birth gender.

Malcolm wrote:

One only has one birth sex: male, female, or intersexed.

It often happens that intersexed children are misidentified at birth and labeled male or female, Later, when they begin to present intersex traits, it causes them and others a great of confusion. For example, an intersexed child who is identified as a girl, but begins to display clear male sexual development at puberty, and vice versa. Generally, by adulthood, one sex or another becomes predominant. But such people are still

intersexed.

Author: Malcolm

Date: Monday, November 1st, 2021 at 11:45 PM

Title: Re: Children Covid Vaccinations

Content:

Johnny Dangerous said:

What we know of COVID is already scary, we've seen what it does.

Malcolm wrote:

I know the head of nursing in a major Boston Hospital. I know a top surgeon in the best hospital in Mexico City. You have no idea what they see. The public is largely unaware of how damaging this virus can be to unvaccinated people. The damage of Covid can be severe, even for many so-called "asymptomatic people." We have no data yet on how damaging it can be for people who have contract it after being properly vaccinated.

In three or four years, when we have more perspective and data, only then will the world at large have a true picture.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 3:44 AM

Title: Re: Chappelle's The Closer

Content:

KathyLauren said:

One also only has one gender identity: masculine, feminine, or non-binary. And it does not necessarily correspond to one's biological sex. When it doesn't correspond, the person is transgender.

Malcolm wrote:

Of course it is relevant, and this is why the topic is confusing for people.

Also your assertion that people can only have one gender identity is false. A better way to put it is that people can only have one gender identity at a time.

The word gender is used a) a signifier for sex b) a signifier for identity.

When Chappelle declares "Gender is a fact," he means gender as a signifier for sex. So, he is not wrong.

The term "gender" is used promiscuously on both side of the issue, and often at cross purposes.

There is likely a biological basis for gender identity. Human physiology is complicated

and it is not perfectly understood. There is an established biological basis for sex.

This is the reason, principally, where people used to refer to sex change operations, they now refer to such procedures as gender reassignment surgery and gender confirmation surgery.

For whatever reason, there are more transgender males (female --> male) than transgender females, with a ratio of about 2:1, but the transgender males generally do not provoke very much anxiety in people. What provokes anxiety in people is transgender females. They are the ones who experience the most hate violence around the public expression of their gender identity (this does not mean that transmen are not victims of violence).

This is why I suggested above that from a Buddhist point of view, there are definitely three sexes, and likely five, if we add transmen and transwomen.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 4:00 AM

Title: Re: Teachings from non-living human gurus (split from Guru Yoga/historical guru thread)

Content:

Unknown said:

You are a vastly more accomplished scholar (and almost certainly practitioner) than I am, but I think we will need to accept that neither has convinced the other here. I don't ever recall understanding that when Vajrahara taught Tilopa it was in human form, but I'm open to hearing more about that. Similarly with dakinis, as you know, there are many classes of dakinis across the human/non-human spectrum, but generally 3-4 classes. I simply don't have the interest or time to drag this further, but I think without scratching the surface one could come up with dozens more examples of masters receiving (claiming to receive) teachings from non-humans. Virupa and Nairatmaya, etc. (yes, yes....pre-ripened).

Malcolm wrote:

When my book on the Path with Its Result comes out on May 22nd, 2022 from Shambhala, in the introduction I discuss in some detail the Sakya account of the origin of Vajrayāna teachings, including the origin of the Hevajra Tantra and its related tantras. My discussion of Nairatmyā, her identity, and her relationship with Virupa is to be found there as well.

Nairatmyā is clearly described as a *nirmānakāya*. Virupa first had a dream of her, then he met her the following day in person as a *nirmāṇākāya*. He received empowerments from this human woman and achieved the first *bhumi* that first night. This is clearly explained in the Path with Its Result (lam 'bras) literature. There are two other women, identified as Nairatmya, in the other two primary lineages of Hevajra who are also clearly described as human women, one of them is named *Vilāśyavajra*, the guru of *Anaṅgavajra*, who in turn is the guru of *Padmavajra*.

As far as the historical record of Tilopa is concerned, there is no room for doubt that his his gurus were Vijaya and Antarapa and that he received Cakramsavara and its intimate instructions from them. This does not rule out his having received visionary transmissions from Vajradhara, but this would only be possible if a) Tilopa was himself a nirmāṇakāya (the Kagyu position), which means he was born fully realized, a buddha, or b) he received those transmissions after he attained mahāmudrā siddhi (the more conventional account). I have already explained how this works by using the examples of Ghantapada and Naropa.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 4:17 AM

Title: Re: Chappelle's The Closer

Content:

KathyLauren said:

It only becomes confusing if one refuses to recognize gender identity as different from sex.

Malcolm wrote:

Most people do not make this distinction. That's the point. For most people gender = sex.

It's not up to them to figure it out on their own. It's up to you and others to educate them.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 4:26 AM

Title: Re: Children Covid Vaccinations

Content:

Johnny Dangerous said:

Perhaps you and they will end up being right, but claiming secret knowledge based on anecdotal experiences -even anecdotal experiences of very qualified folks- is not the same as actual empirical data.

Malcolm wrote:

Here is an empirical fact for you.

My friend's cousin contracted covid. He lost his sense of smell and had a headache for an afternoon, next day fine. No symptoms after this.

Move forward a year, has major medical event, unrelated to covid, unrelated to his lungs, or anything (kidney problems), and when they look at the results of his tomography, the damage to his lungs was extensive, and the pathologist agreed that damage was indeed from covid.

There will be many more instances of such cases. The reason we are not hearing about them now, is that finding this damage requires sophisticated imaging, and that is something which HMOs are unwilling to pay for in the US, but in Mexico it is very cheap.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 5:13 AM

Title: Re: Children Covid Vaccinations

Content:

Johnny Dangerous said:

I'm confused as to what lung damage which shows up on imaging but has no symptoms would be, but other than that I don't find it too surprising I guess.

Malcolm wrote:

Small lesions all over the man's lungs, consistent with covid infection, like his lungs had been shot with birdshot.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 5:16 AM

Title: Re: Chappelle's The Closer

Content:

KathyLauren said:

Don't fight me on my efforts to educate people and then tell me that it is up to me to educate them.

Malcolm wrote:

I am not. I am telling you that people do not make the distinction you want them to make.

We cannot have a discussion of gender identity in absence of a discussion of sex. If you try, people will fail to understand you.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 6:36 AM

Title: Re: Chappelle's The Closer

Content:

Malcolm wrote:

We cannot have a discussion of gender identity in absence of a discussion of sex. If you try, people will fail to understand you.

KathyLauren said:

If you talk about sex without talking about gender identity, you are contributing to the failure to understand.

Malcolm wrote:

Fair point, but as you can see, I did not.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 6:40 AM

Title: Re: Children Covid Vaccinations

Content:

Archie2009 said:

Would this heal?

Malcolm wrote:

Since this was a year out from his initial infection, one suspects the damage is permanent.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 6:49 PM

Title: The GOP has lost it

Content:

Malcolm wrote:

From Heather Cox Richardson:

Today, Time magazine ran a story by Molly Ball about business leaders who are starting to stand up for democracy. The lower taxes and less regulation Republicans promise aren't much good without a stable democracy, some business leaders told Ball. "The market economy works because of the bedrock foundation of the rule of law, the peaceful succession of power and the reserve currency of the U.S. dollar, and all of these things were potentially at risk," former Thomson Reuters CEO Tom Glocher said. "CEOs are normally hesitant to get involved in political issues, but I would argue that this was a fundamental business issue."

Republicans disagree. Today, in a remarkable op-ed in The American Conservative, Senator Marco Rubio (R-FL) called "corporate America... the instrument of anti-American ideologies." He accused Wall Street of "devoting hundreds of billions of dollars to advance corporate propaganda" that promotes Marxist tactics. Rubio wants to "require that the leadership of large companies be subject to strict scrutiny and legal liability when they abuse their corporate privilege by pushing wasteful, anti-American nonsense."

In a passage that sounds much like that of a political purge, he warned readers of "the current Marxist cultural revolution among our corporate elite," and said that "the ultimate way" to stop them "is to replace them with a new generation of business leaders who consider themselves Americans, not citizens of the world.... That is how we defeat this toxic cultural Marxism and rebuild an economy where America's largest companies were accountable for what matters to America: new factories built in America, good jobs for American families, and investments in American neighborhoods and communities."

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 7:00 PM

Title: Re: Children Covid Vaccinations

Content:

Johnny Dangerous said:

I'm confused as to what lung damage which shows up on imaging but has no symptoms would be, but other than that I don't find it too surprising I guess.

Malcolm wrote:

Small lesions all over the man's lungs, consistent with covid infection, like his lungs had been shot with birdshot.

Johnny Dangerous said:

That's clinically interesting, but clearly they weren't affecting his breathing or lung function in a noticeable way -I assume, so I'm confused as to what the significance of them is thought to be in the long term.

Malcolm wrote:

Damage is damage. We don't know the long term affects of this. For example, whether this kind of damage makes one more susceptible to pneumonia, etc.

Moreover, covid affects the pancreas, kidneys, etc., and some scientists speculate we are looking at a rash of early diabetes, chronic kidney disease, etc. As I said, to quote Rumsfeld, there are a lot of known unknowns with covid.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 7:24 PM

Title: Re: At what point does one become a Bodhisattva in the Tibetan schools?

Content:

Pårl said:

Hello, I have a question.

At what point does one become a Bodhisattva according to Tibetan tradition? Is announcing oneself to be a Bodhisattva in and of itself a negation of that status?

Can a lay person become a Bodhisattva within their current human incarnation? Is it necessary to have been in an audience with Buddha to reach the end of the path?

I have heard myriad and wide-ranging views on this topic.

I am currently reading Shantideva's The Way of the Bodhisattva and I am seeking to put it into a practical context.

Any thoughts?

Malcolm wrote:
When one rouses bodhicitta.

Author: Malcolm
Date: Tuesday, November 2nd, 2021 at 7:39 PM
Title: Re: Why Buddhism's Decline in India?
Content:
Nalanda said:
Okay dropped.

So what caused the decline.

Malcolm wrote:
Loss of political support.

Author: Malcolm
Date: Tuesday, November 2nd, 2021 at 8:40 PM
Title: Re: The GOP has lost it
Content:
Queequeg said:
It would be fantastic if the Republican party actually alienated corporate leadership. Somehow, I'm not sure how far either side, Republican leadership and corporate leadership, actually believes in the rupture. Corporate leadership just wants the money to flow and I'm not convinced they're really all that worried about the health of the democracy. Actually, I don't think most Americans care all that much about democracy. Sad to write that on this election day here in the US.

We're at the stage that Bread and Circuses is all we want.

Malcolm wrote:
Here is link to full article.

<https://heathercoxrichardson.substack.com/p/november-1-2021>

Author: Malcolm
Date: Tuesday, November 2nd, 2021 at 9:28 PM
Title: Re: Chappelle's The Closer
Content:

Sonam Wangchug said:
What if someone is a conservative Christian who by their religion believes in two genders, are they legally forced to use third pronouns even if it offends them? How do

we value one set of beliefs over another one?

Malcolm wrote:

One's religious beliefs do not permit one to violate the civil rights of others.

Sonam Wangchug said:

The scientific research absolutely backs this, and it's all published.

Malcolm wrote:

Your claims that "scientific research backs this" is just as questionable as the science the young LGBTQ activists are going on about. Anyway, you think Meru and the four continents is real based on the specious arguments of some Tibetans, so your claims of adherence to science are a little suspect.

Sonam Wangchug said:

My religion tells me my true nature is Vajrakīlaya, but I'm not going to go around and demand people see me as a deity. & that it offends me if they do not.

Malcolm wrote:

Well, it would be a violation of your samaya vows to even tell people without samaya what deity you practice.

Sonam Wangchug said:

Open-mindedness must go both ways to allow space that some people simply won't agree with you. As long as people are not intentionally trying to disrespect or cause suffering to another, and yet I hear in conversations that if someone doesn't agree with one about one's view on gender and sex, this person cannot even talk or be friends with another person, I find this extreme.

Malcolm wrote:

Different people have different tolerances for different things. I find it difficult to be friends with people who support Donald Trump and the present iteration of the GOP.

Sonam Wangchug said:

Even though I am a biological male, still then as a Vajrayana practitioner, I believe we all have female and male channels. However, what I feel is that, when gender is discussed as being illusory or relative in Buddhism such as famously in the Vimalakīrti Sūtra, it's with the emphasis of having less distinctions.

Malcolm wrote:

Are you talking about gender or sex here?

Sonam Wangchug said:

There are some whose gender expression is that they can be a man on Monday, and a woman on Tuesday depending on how they feel, how exactly can this work out with the law?

Malcolm wrote:

I know a transmanwoman fairy shaman druid Buddhist, a lovely person, who has exactly this going on for them. The best way to deal with this is to desex bathrooms and dorm rooms, and learn to behave like adults.

Sonam Wangchug said:

What about an increasing number of youth identifying as being furies...

Malcolm wrote:

There are all kind of fetishes out there, including fetishes around so-called preserving gender "norms".

Sonam Wangchug said:

I also like to ask, (as a buddhist) that if it can be acknowledged that someone may have been another gender in a previous life, and so karmically have that be an active force, since we believe anyone can have been born another race in their previous life, then why can they not identify as trans-racial? We don't know what unresolved karma they have playing out from another lifetime.

Malcolm wrote:

Well, Chapelle does bring this up. "Race" is a cultural and regional marker, not biological marker.

And here is the difference—unlike sex, of which there are basically three, there is only one human race. We are all the same species, the same genus. There are differences in skin tone, hair texture, and eye color, and these are rather recent developments in human evolution, within the past 40,000 years.

If you are making the point that a white person might have a marked preference for jazz, blues, etc., and this might be a result of a karmic trace from a previous life time as a black person, maybe, but unlikely, given the rarity of human birth.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 11:23 PM

Title: Re: The GOP has lost it

Content:

Queequeg said:

Yankee ideals that have been the spine of the republic are unpopular with right and left. The last gasps of democracy and the rule of law will be local in the areas with the wealth and education to practice it.

Malcolm wrote:

Well, it goes without saying, but I am a Yankee. Though I was born in Ithaca NY, I was raised in Massachusetts, and have lived 90% of my life here, with a couple of years in Vermont.

Author: Malcolm

Date: Tuesday, November 2nd, 2021 at 11:27 PM

Title: Re: Children Covid Vaccinations

Content:

Johnny Dangerous said:

This is exactly why it's important to take an evidence based approach to this stuff.

Malcolm wrote:

Yes, and I as I pointed out, the evidence is not in yet. But from what evidence we have, it is looking worse and worse.

Author: Malcolm

Date: Wednesday, November 3rd, 2021 at 4:04 AM

Title: Re: The GOP has lost it

Content:

Heimdall said:

You don't get to speak out of both sides of your mouth. Either our corporate institutions are oppressive or they aren't.

Malcolm wrote:

Its not that simple.

Heimdall said:

By the way, posting this is incredibly anti-Buddhist and the Buddha would be ashamed of you posting this.

Malcolm wrote:

Piss off, pee wee.

Author: Malcolm

Date: Wednesday, November 3rd, 2021 at 9:21 AM

Title: Re: The GOP has lost it

Content:

Heimdall said:

[Bunch of self-involved, immature bullshit.]

Malcolm wrote:

Grow up, kid.

Author: Malcolm

Date: Wednesday, November 3rd, 2021 at 9:27 AM

Title: Re: The GOP has lost it

Content:

Malcolm wrote:

From Heather Cox Richardson:

Today, Time magazine ran a story by Molly Ball about business leaders who are starting to stand up for democracy. The lower taxes and less regulation Republicans promise aren't much good without a stable democracy, some business leaders told Ball. "The market economy works because of the bedrock foundation of the rule of law, the peaceful succession of power and the reserve currency of the U.S. dollar, and all of these things were potentially at risk," former Thomson Reuters CEO Tom Glocer said. "CEOs are normally hesitant to get involved in political issues, but I would argue that this was a fundamental business issue."

Republicans disagree. Today, in a remarkable op-ed in The American Conservative, Senator Marco Rubio (R-FL) called "corporate America... the instrument of anti-American ideologies." He accused Wall Street of "devoting hundreds of billions of dollars to advance corporate propaganda" that promotes Marxist tactics. Rubio wants to "require that the leadership of large companies be subject to strict scrutiny and legal liability when they abuse their corporate privilege by pushing wasteful, anti-American nonsense."

In a passage that sounds much like that of a political purge, he warned readers of "the current Marxist cultural revolution among our corporate elite," and said that "the ultimate way" to stop them "is to replace them with a new generation of business leaders who consider themselves Americans, not citizens of the world.... That is how we defeat this toxic cultural Marxism and rebuild an economy where America's largest companies were accountable for what matters to America: new factories built in America, good jobs for American families, and investments in American neighborhoods and communities.

zerwe said:

Have to say that's bizzaro stuff there, but does it top the last 4 years? Almost nothing is shocking at this point. Well, who p*ssed in Rubio's Cornflakes?

Shaun

Malcolm wrote:

It is a result of the past four years and the fact that the GOP has finally abandoned any pretense of supporting democracy.

Author: Malcolm

Date: Wednesday, November 3rd, 2021 at 9:31 AM

Title: Re: The GOP has lost it

Content:

Heimdall said:

"It's the mark of an educated mind to entertain a thought without accepting it" - Aristotle probably

What makes fascism bad?

KeithA said:

My word. Can't believe that is actually a question.

Malcolm wrote:

Kids these days don't really remember fascism, and they don't actually know anyone who fought fascists, like both my grandfathers.

Author: Malcolm

Date: Wednesday, November 3rd, 2021 at 9:39 AM

Title: Re: The GOP has lost it

Content:

Malcolm wrote:

It is a result of the past four years and the fact that the GOP has finally abandoned any pretense of supporting democracy.

Norwegian said:

I fear that the past four years has given the GOP a foundation to build on, where it will only get worse. I saw this GOP-in-action example recently:

<https://www.texastribune.org/2021/11/01/greg-abbott-texas-schools-books/> Imagine that books about LGBTQ issues, anti-racism, etc. is deemed so outrageous that it must be banned from libraries. It's so absurd, and so surreal, to see the things the GOP does, slowly unfold.

Malcolm wrote:

Fascism has been growing slowly in America for decades, like a cancer. Henry Wallace, whom I have frequently quoted on this board, had it right, Fascism will come decked out in the flag, etc.

We may finally be at the point where the far right needs to be put down with force.

The point that seemingly eludes our friend, is that recognition of the unfortunate origins of the US, etc., is not a sufficient reason to throw everything into chaos because of some ideological commitment. One cannot practice Dharma very well in the middle of a civil war or economic uncertainty. If businesses abandon the US because our political climate becomes hostile to business, it'll be tough times. Democracy and well-oiled markets go together because trust is high. When that trust is eroded, markets suffer and poverty ensues.

Author: Malcolm

Date: Wednesday, November 3rd, 2021 at 10:15 AM

Title: Re: The GOP has lost it

Content:

Malcolm wrote:

Henry Wallace, whom I have frequently quoted on this board, had it right, Fascism will come decked out in the flag, etc.

Sādhaka said:

As if leftists don't love flags....

Malcolm wrote:

Don't be an idiot. But then, you have no love for democracy either.

Author: Malcolm

Date: Wednesday, November 3rd, 2021 at 7:55 PM

Title: Re: Children Covid Vaccinations

Content:

Malcolm wrote:

Small lesions all over the man's lungs, consistent with covid infection, like his lungs had been shot with birdshot.

Johnny Dangerous said:

That's clinically interesting, but clearly they weren't affecting his breathing or lung function in a noticeable way -I assume, so I'm confused as to what the significance of them is thought to be in the long term.

PeterC said:

I'll try to find the research but there's been a number of imaging studies of cases one year post recovery finding persistent damage even for asymptomatic cases. I don't think any did imaging of the brain. I can understand why they wouldn't, nobody really likes to expose their brains to extra doses of radiation unless clinically necessary.

Purely anecdotally - I'm pretty convinced that symptomatic cases can lead to persistent neurological deficits. I've now seen it in enough people.

Malcolm wrote:

I am personally convinced that covid infection is contributing to rage disorders as a result of neurological damage.

Author: Malcolm

Date: Wednesday, November 3rd, 2021 at 9:17 PM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

PadmaVonSamba said:

The point is simple: ordinary human beings, like you and I, cannot take teachings from anyone other than a *nirmāṇakāya*. In order to receive teachings from the *sambhogakāya*, one must be an eighth stage bodhisattva or higher.

Really? Wow. I thought it was pretty common.

Malcolm wrote:

No, it is functionally impossible for an ordinary person, or even a sixth stage bodhisattva to see the *sambhogakāya*. This is due to their not having eliminated the afflictive obscuration. This is really an elementary principle that should surprise no one.

PadmaVonSamba said:

What higher power is there than the mind?

Is not the essence of mind *dharmakaya*?

How is mind's true nature separate from *sambhogakaya*?

Malcolm wrote:

You are confusing the three *kāyas* of the basis with the three *kāyas* of the result. In essence, because the mind's nature is inseparable clarity and emptiness, emptiness is the basis for the realization of the *dharmakāya*, clarity is the basis for realizing the *nirmanakāya*, and inseparability is the basis for realizing the *sambhogakāya*. But this does not mean that the nature of your mind innately possesses the 32 major marks and the eighty minor marks.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 1:02 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Arnoud said:

So if someone "sees" a Buddha during meditation, that's always deluded? Not blessings with delusion?

Malcolm wrote:

It could be the ripening of traces of positive karma of someone is below the path of seeing, it could be a delusion of *māra* (especially if it talks to you and tells you what a good practitioner you are, etc.), it could be a sign of heat on the path of application, but in all cases it is just your own mind.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 2:04 AM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Könchok Thrinley said:

There has been a request to open this thread since some aspects were not addressed. I would like to remind everyone to play nice and while sperm jokes can be fun, please try to avoid them.

Malcolm wrote:

Oh FFS.

Please kill it.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 4:39 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Tata1 said:

What about thogal visions?

Malcolm wrote:

Simulacrum, not real sambhogakāya, again just the ripening of traces in your own mind. And you should ask about such things on line.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 4:43 AM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

Dems have to stop looking like they want open borders. This pisses everyone off - including a lot of naturalized Americans who resent that they did things by the book only to watch others not follow the rules.

Malcolm wrote:

The economic benefits of open borders would make everyone north and south rich. But people are dumb.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 5:10 AM

Title: Re: Question about inherent existence

Content:

Rick said:

Could you say that if you take X to be *real* you are in fact taking it to be inherently existent?

Malcolm wrote:

Yes. It is the error of taking things to exist just as they are.

A table is a table (pre-analysis).

A table is not a table (analysis).

A table is a table (post-analysis).

Author: Malcolm

Date: Thursday, November 4th, 2021 at 5:58 AM

Title: Re: A Texas lawmaker is targeting 850 books that he says could make students feel uneasy

Content:

Johnny Dangerous said:

All this is like something out of the 50s, ridiculous.

Archie2009 said:

So is segregation. "Progressive" Democrats are also working to bring that back. Americans are so full of shit. lmao.

Genjo Conan said:

what are you even on about

Malcolm wrote:

CRT.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 7:55 AM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

Dems have to stop looking like they want open borders. This pisses everyone off - including a lot of naturalized Americans who resent that they did things by the book only to watch others not follow the rules.

Malcolm wrote:

The economic benefits of open borders would make everyone north and south rich. But people are dumb.

Queequeg said:

So, you're saying Dems should keep up with the formula they've proven time and again loses elections? Lecture the electorate, tell them to eat their vegetables?

Liberalizing immigration is a loser.

Malcolm wrote:

Ummm, you miss the point. Do you have any idea how much impressive as well as

cheap real estate there is south of the border? I am talking about creating a NAU, a North American Union.

Everyone wins.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 9:02 AM

Title: Re: US Election Day Aftermath

Content:

KristenM said:

. But an open border?

Malcolm wrote:

I am suggesting no border. I am suggesting that we should create a NAU, from Canada to Panama.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 4:52 PM

Title: Re: US Election Day Aftermath

Content:

KristenM said:

I see...I'm cool with that.

PeterC said:

Not sure any of the countries in that region other than the US like the idea of being de facto run by the US, which is how they would see this

KristenM said:

Yeah, that was my initial point. It's a nice idea and all, but really wouldn't be popular with a bunch of folks down south and up north imo.

Malcolm wrote:

It certainly isn't popular with those who profit through the present state of affairs, north and south of the border.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 4:56 PM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Nadereme said:

I hope you're aware that scientists are often some of the most deluded beings.

PeterC said:

Mods, if this is the sort of comment we get, please close this thread for good

Nadereme said:

I find it interesting how you're not necessarily objecting, but rather perplexed someone would say such a thing. Many beings have been indoctrinated by scientific materialism, and people take scientists for Buddhas. That will have a lot of ripening.

Malcolm wrote:

We are not perplexed about someone saying such a thing, just bored with hearing such trivial sentiments.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 7:38 PM

Title: Re: US Election Day Aftermath

Content:

PeterC said:

I don't think the objection to 'progressives' is their ideas per se, it's that they never deliver. So all you get is the rhetoric but not the results.

Queequeg said:

Part of the reason they never deliver is because they can't rally critical momentum. It doesn't help when they push ideas that to most people are too radical and use that as the litmus test for whether they can collaborate.

In these conversations I'm reminded of the time Verizon workers who were going on strike showed up at Zucotti Park while Occupy was going on. Those hardhats took a look at the loafing hippies and said, "f-ck this. A drum circle isn't going to get me better benefits." And that was it for organized labor's involvement in Occupy. Activists need to get serious and read the room. If they want shit done, efforts need to be recalibrated.

Malcolm wrote:

You know, in this case it's not that. It's a narcissist who takes her wardrobe from scoopys and a coal baron posing as a democrat. The house already has all this passed. It's two assholes on our side of the aisle blocking things.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 8:10 PM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

Part of the reason they never deliver is because they can't rally critical momentum. It doesn't help when they push ideas that to most people are too radical and use that as the litmus test for whether they can collaborate.

In these conversations I'm reminded of the time Verizon workers who were going on strike showed up at Zucotti Park while Occupy was going on. Those hardhats took a look at the loafing hippies and said, "f-ck this. A drum circle isn't going to get me better benefits." And that was it for organized labor's involvement in Occupy. Activists need to get serious and read the room. If they want shit done, efforts need to be recalibrated.

Malcolm wrote:

You know, in this case it's not that. It's a narcissist who takes her wardrobe from scoopydo and a coal baron posing as a democrat. The house already has all this passed. It's two assholes on our side of the aisle blocking things.

Queequeg said:

If W.Va. wasn't so schizo on one hand having a recent memory of the power of labor while getting sucked up into Trumpism, Manchin would have flipped already. Sinema is just a whacko.

But it comes back to Democratic party alienating working classes. If Dems had working class loyalty, this would have been passed. That's a different world that never existed. Instead here we are after the Clintons and Third Way Dems sold out thinking demographics would save the party.

Malcolm wrote:

I think it's different. Manchin is going to primary Biden from the right.

Sinema wants to be an ambassador to France.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 8:57 PM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

I'd trade a Democratic party of an uncouth economic populism...

Malcolm wrote:

How does that make you different than Bannon and Rubio?

Economic populism is just Nationalism.

I thought we learned that doesn't work in the 1930's, and the 1880's, etc.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 9:36 PM

Title: Re: US Election Day Aftermath

Content:

Malcolm wrote:

I think it's different. Manchin is going to primary Biden from the right.

PeterC said:

He's just about enough of an asshole to do that.

But I really don't see what the DNC's strategy is here. Biden is not up for a second term, never was. Harris cannot win. So...what's the plan?

Malcolm wrote:

Not idea, and they seem not to have one either.

PeterC said:

Why? Or rather - since the US has torched its relationship with France, that job is no longer anything but a pleasant sinecure, so why not let her...

Malcolm wrote:

She likes wine and she wont have to do anything but wear clothes and shop.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 9:41 PM

Title: Re: Question about inherent existence

Content:

lhaksam.dorje said:

I think inherent existence is a subtle trickster of a thing

Malcolm wrote:

No, it is taking things to exist just as they appear to us. That's the whole point, things do not exist as they appear.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 11:24 PM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

1880s - Its too bad the Grangers couldn't put their racism aside and form a coalition with urban immigrants who were building the labor movement. Free Silver!

1930s - I quite like the New Deal.

Malcolm wrote:

I thought so.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 11:30 PM

Title: Re: Question about inherent existence

Content:

Malcolm wrote:

No, it is taking things to exist just as they appear to us. That's the whole point, things do not exist as they appear.

Rick said:

If a person with the right view looked at a table, how would what they see/experience/understand differ from a person with the wrong view?

Malcolm wrote:

Dependently designated and empty rather than integral and real.

Author: Malcolm

Date: Thursday, November 4th, 2021 at 11:56 PM

Title: Re: US Election Day Aftermath

Content:

KristenM said:

The Democrats are letting the perfect get in the way of the good (kinda hate that phrase, but it fits).

Malcolm wrote:

F**k Joe Manchin, to the melody of "Let's Go Brandon."

Author: Malcolm

Date: Thursday, November 4th, 2021 at 11:59 PM

Title: Re: Nirguṇa Ultimates

Content:

Caoimhghín said:

What, to you, is the meaningful key distinction between dharmatā and nirguṇabrahman?

Malcolm wrote:

The former is emptiness, the latter is an ultimate consciousness.

Author: Malcolm

Date: Friday, November 5th, 2021 at 12:24 AM

Title: This tribe helped the Pilgrims survive

Content:

Unknown said:

They still regret it 400 years later.

Long marginalized and misrepresented in U.S. history, the Wampanoags are bracing for the 400th anniversary of the first Pilgrim Thanksgiving in 1621

.....

By the fall, the Pilgrims — thanks in large part to the Wampanoags teaching them how to plant beans and squash in a mound with maize around it and use fish remains as fertilizer — had their first harvest of crops. To celebrate its first success as a colony, the Pilgrims had a “harvest feast” that became the basis for what’s now called Thanksgiving.

The Wampanoags weren’t invited.

Ousamequin and his men showed up only after the English in their revelry shot off some of their muskets. At the sound of gunfire, the Wampanoags came running, fearing they were headed to war.

“One hundred warriors show up armed to the teeth after they heard muskets fired,” said Paula Peters.

Told it was a harvest celebration, the Wampanoags joined, bringing five deer to share, she said. There was fowl, fish, eel, shellfish and possibly cranberries from the area’s natural bogs.

Malcolm wrote:

<https://www.washingtonpost.com/history/2021/11/04/thanksgiving-anniversary-wampanoag-indians-pilgrims>

Author: Malcolm

Date: Friday, November 5th, 2021 at 12:30 AM

Title: Re: US Election Day Aftermath

Content:

Johnny Dangerous said:

I don’t remember who it was, but I think someone connected policy wise to FDR WRT to the New Deal said something like ‘give them social reforms or they will give you social revolution’. Can you imagine the Democratic Party of today understanding this point? They don’t live in reality.

Malcolm wrote:

It was in England, and it was Lord Hailsham in 1943.

https://en.wikipedia.org/wiki/Quintin_Hogg,_Baron_Hailsham_of_St_Marylebone

Author: Malcolm

Date: Friday, November 5th, 2021 at 12:51 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Nadereme said:

Relative truths don't necessarily apply to everyone or everything.

Malcolm wrote:

Of course they do.

Nadereme said:

Also there are arguments in favor of geocentricity and flat Earth...

Malcolm wrote:

No good ones.

Author: Malcolm

Date: Friday, November 5th, 2021 at 4:42 AM

Title: Re: US Election Day Aftermath

Content:

KristenM said:

The Democrats are letting the perfect get in the way of the good (kinda hate that phrase, but it fits).

Malcolm wrote:

F**k Joe Manchin, to the melody of "Let's Go Brandon."

KristenM said:

The constituents and area he represents leans Republican so likely even if he was out, there will be a Republican in his place. He's just representing his constituents. I don't agree with him, just saying.

Malcolm wrote:

Indeed. nevertheless.

Author: Malcolm

Date: Friday, November 5th, 2021 at 6:59 PM

Title: Re: Why Buddhism's Decline in India?

Content:

Nalanda said:

Okay dropped.

So what caused the decline.

Malcolm wrote:

Loss of political support.

Aemilius said:

The real reasons are not available for discussion. This means that there were hidden, secret and esoteric practices going on already at the time of Shakyamuni, what we find in the sutra/suttas describes only the aspects that were/are available for public discourse. Something else takes place simultaneously in the dark, so to speak. This can be called spiritual warfare, and it had new developments in the centuries after the beginning of the common era. The influence of Buddha Shakyamuni and his teaching had spread through the continents of this planet, and the secret & invisible spiritual war or battle for supremacy had never been confined to India. Big and small cultures on all continents have always been involved. May all beings living in the ten directions and three times be happy and have the causes of happiness!

Author: Malcolm

Date: Friday, November 5th, 2021 at 7:03 PM

Title: Re: Sojong vows and tsog

Content:

Könchok Thrinley said:

Hi,

since tomorrow is a newmoon I'd like to ask a question about sojong vows and tsog offerings. Is it permissible to take full one day sojong vows and still participate in tsog offering (by that I mean taste the food and drink without rejecting)?

If yes, why and also should then one just taste a bit of the food and maybe just touch lips symbolically with the alcohol?

Malcolm wrote:

Tantric vows supercede prātimokṣa vows, so, not only is it ok, it's required.

Author: Malcolm

Date: Friday, November 5th, 2021 at 7:42 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

PadmaVonSamba said:

I think the basic question is, what's the difference between the theistic belief in an eternal god, and the Buddhist concept of Infinite Buddhas with their infinite pure realms and all that stuff.

tobes said:

I would add to this: who among any of us is beyond conceptual beliefs to the degree that we 'see' any of this kind of stuff? The basic problem of emptiness also applies to many theistic theologies - talking about it, conceiving it, believing it etc is not "it" - whatever that "it" is supposed to be or not be.

Malcolm wrote:

Dharma is not a via negativa. Dependent origination = emptiness.

Inexpressibility simply means that we cannot point to anything and declare “this is how this appearance is.” It means there is nothing behind the relative to describe, and it means that descriptions of appearances fail to capture the reality of those appearances. But there is certainly nothing behind nor beyond them, just as there is nothing behind a mirage, illusion, etc., but causes and conditions that lack inherent existence themselves.

Author: Malcolm

Date: Friday, November 5th, 2021 at 7:51 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Soma999 said:

There is a Mystery that exists, both within yourself and outside, both manifested and not manifested which is pure love. How do we know ? Many have touched this source, and miracles could manifest from it. At our level, we feel guided and empowered. Not by a « being », but by the highest manifestation of consciousness which vibrates on the frequency of love

Malcolm wrote:

There is no source, no pure love, or anything like it. The highest manifestation of consciousness is a person who has realized how things are 100%, in other words, a buddha.

Now, to the extent that Buddhas are motivated by love, the wish that sentient beings be happy, we can say they are embodiments of love. But there is nothing at all mysterious about that, just as there is nothing mysterious about a mother's love for an only child.

Author: Malcolm

Date: Friday, November 5th, 2021 at 8:11 PM

Title: Re: Children Covid Vaccinations

Content:

Malcolm wrote:

Covid Has Killed 5 Million People, But Only Hundreds Have Been Autopsied

To get a clearer picture of the virus's aftermath, pathologists are pushing to resurrect a dying practice.

Read in Bloomberg Businessweek: <https://apple.news/AbB7HWVhSQUaA3IRTNuxl6Q>

To get a clearer picture of the virus's aftermath, pathologists are pushing to resurrect a dying practice.

By Jason Gale

In an air-locked chamber in the world's largest research hospital, Daniel Chertow and a half-dozen doctors and scientists clad in astronaut-inspired protective gear are carrying out a microscopic search inside a 26-year-old man.

The patient went to the hospital with chest pain in spring 2020. He didn't have typical Covid-19 symptoms, but Chertow wants to study him as part of a broader mission to understand where in the body the coronavirus goes and what it does in each of those places. If you're a Covid case in Chertow's emerging pathogens lab, you're not there for treatment; you're the subject of an autopsy.

The man died at the hospital and tested negative for SARS-CoV-2, so he doesn't fit the definition of a Covid-related fatality. He succumbed to viral myocarditis, or inflammation of the heart muscle. Chertow's sleuthing points to the coronavirus as the culprit and offers clues about a rare inflammatory condition that occurs mostly in children after a mild case of Covid.

"They show up later with sometimes life-threatening inflammation in different organs," Chertow says over Zoom from his office at the National Institutes of Health's Clinical Center in Bethesda, Md. "In a way, he fits into that category, so what's driving that?"

An autopsy provides a snapshot of what's occurred at the moment a patient has died, enabling pathologists to infer what happened up to that point. By comparing a large number of autopsies on Covid patients at different time courses, scientists can begin to assemble something akin to a record of the virus's journey through the body and the disease that arose in its wake.

Autopsies were a cornerstone of medical discoveries for more than two millennia, but sophisticated diagnostic tools and health-system budget cuts have made them a dying practice. Among the first 4 million fatal Covid cases worldwide, only several hundred autopsy findings were reported in international medical journals.

Several scientists are pushing to raise those numbers. "It's critically important that thousands of autopsies are done, so we can put this picture together," says Jeffery Taubenberger, a pathologist who heads the viral pathogenesis and evolution section of the National Institute of Allergy and Infectious Diseases in Bethesda. "What we're trying to figure out here is, what goes wrong under the worst circumstances where people die—to try to understand how the virus causes disease in less severe cases. And then: What are the therapeutic implications of that?"

The National Institutes of Health is spending \$1.15 billion over four years to learn about the aftereffects of Covid-19, including a push to conduct more autopsies. Answers are urgently needed. At least 1 in 10 survivors of the disease experience what the World Health Organization calls “post Covid-19 condition”—a constellation of symptoms that can debilitate sufferers for months.

“The post-Covid stuff is very, very real,” says Chertow, a 47-year-old critical care physician. “If you’re going to begin to conceive of ways to prevent or treat those manifestations, you need to understand what’s driving it.”

Authorities were concerned in the panic-stricken early months of the pandemic that dissecting coronavirus-infected patients could spread the infection, resulting in at least half of the autopsy units in the U.S. being shut down, according to L. Maximilian Buja, a professor of pathology and laboratory medicine at the University of Texas’s McGovern Medical School in Houston.

Buja, who finished his pathology training in 1972, co-led a call to action for detailed autopsies on Covid victims in April 2020 and kept his own academic center’s autopsy suites open. That enabled him to report findings from one of the earliest autopsy case series that showed the propensity for the coronavirus to cause tiny clots to form in patients’ blood.

“I take some credit, or partial credit, for getting across the idea that clinically, we need to institute early anticoagulation therapy,” he says. “We have glimmers of knowledge that have contributed to improved treatment for the patients, but there’s a lot more we have to learn. The key to this is to continue to do the autopsy investigations.”

Hamburg forensic pathologist Klaus Puschel defied Germany’s official recommendation to avoid autopsies, permitting 80 comprehensive post-mortem exams on fatal cases in March and April 2020. The findings showed SARS-CoV-2 can spread beyond the respiratory tract to affect the heart, kidney, liver, and brain.

A study Puschel co-authored that was published in October based on 17 autopsies showed the infection was associated with an increased number of defective capillaries in the brain that may explain the cognitive impairment, memory deficits, and fatigue experienced by at least a subset of long Covid patients. The authors also found that an experimental drug known as a RIPK1 inhibitor could potentially avert the damage if given to Covid patients during the acute phase of the illness.

Researchers in Norway showed in July that individuals who tested positive for the coronavirus eight months earlier were almost five times more likely than uninfected people to report memory problems. The NIH’s Chertow says he’s concerned about what such health effects may lead to in the future.

“Is there going to be some subclinical effects on your brain that are going to cause neurocognitive issues later in life that perhaps are not immediately noticeable or detectable?” he says. “If you’re going to begin to conceive of ways to prevent or treat those manifestations—either in the next group that might be exposed or among the group that are suffering—you need to understand what the drivers are.”

Chertow, who also trained as a disease detective with the Centers for Disease Control and Prevention's epidemic intelligence service, says he was inspired to pursue autopsy research from studying Ebola and treating patients with the deadly disease in Liberia in 2014. "It started with this idea that first [we've] got to go find where this virus is going—what it's doing in those places—and then we've got to try to link it back to what we're seeing clinically."

Chertow helped identify the role of the salivary glands in SARS-CoV-2 transmission. He sees more valuable clues about the virus's distribution across the body among the more than 10,000 biospecimens his team has collected from 44 fatal cases since April 2020. The post-mortem exams and dissections take three hours in a secure facility that's required for work involving microbes that can cause serious and potentially lethal disease. Bioengineers on the NIH campus custom-built an enclosure that fits over the head and shoulders of the deceased to contain aerosols when the top of the skull is removed.

The seven or so doctors, scientists, and technicians working inside the autopsy suite wear multiple layers of personal protective equipment, says David Kleiner, chief of the post-mortem section of the National Cancer Institute, who worked with Chertow on the research. Usually a plastic apron is worn over a surgical gown, over an impermeable coverall, over surgical scrubs. Sometimes arm-sleeve protectors are worn. Investigators also don three pairs of gloves and two pairs of shoe coverings. And instead of N95 face masks, they breathe through controlled air-purifying respirators, which provide HEPA-filtered air under a hood that fits over their head and shoulders.

It's cumbersome, but that's not the only aspect of these Covid autopsies that makes the work painstaking. "We're sampling way above and beyond what is done in any sort of typical autopsy," Chertow says. Samples are taken from almost 100 different regions of the body and brain.

And for each one of those areas, adjacent pieces of tissue are also collected and preserved in different ways that are amenable to different methods of analysis, including whether the virus is capable of replicating in the sites from which it's collected. "We've done, simply put, a much more extensive sampling than others have," he says.

That partly reflects the diminishing capability to perform autopsies outside of academic and medical examiner settings.

"Autopsies are expensive procedures," says Linda Isles, head of forensic pathology services at the Victorian Institute of Forensic Medicine in Melbourne. "In reality, not many people want to spend money on dead people." Private autopsy fees vary widely, but typically cost \$2,000 to \$4,000 in Maryland.

Doctors are ordering fewer autopsies, relying instead on lower-cost X-rays, MRI scans, and other tests to ascribe the cause of a patient's death. This means pathologists have less experience performing post-mortem exams. In addition, autopsy facilities are expensive to maintain at a safe standard, Isles says.

"So it's this spiral of decreased experience—and therefore decreasing confidence—and

then underutilization of the facilities leading to some of the facilities essentially being mothballed,” she says. “And then when you want to reinstitute them, they’re no longer really safe for modern practice.”

Isles, who finished medical school at the University of Tasmania more than 20 years ago, performed 200 to 300 autopsies during her pathology training. “That might not seem like very many,” she says, “but if you compare that to anatomical pathology trainees now, then that is a very large amount.”

In 1918, doctors performed thousands of autopsies on victims of the Spanish flu and shared their findings widely in illustrated reports, says Taubenberger at the National Institute for Allergy and Infectious Diseases. “It’s terrible that here we are with our ability to do advanced molecular studies and advanced imaging studies, and yet so few autopsy studies are being done,” he says. “That’s really the tragedy.”

Author: Malcolm

Date: Friday, November 5th, 2021 at 8:20 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

PadmaVonSamba said:

”God” is an abstract term. It’s like “art”.

Malcolm wrote:

Unlike art, however, god never appears.

Author: Malcolm

Date: Friday, November 5th, 2021 at 11:05 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

iskaral said:

God is a master signifier. Kinda like “capitalism”

Malcolm wrote:

Unlike Capitalism, God never appears in the world.

Author: Malcolm

Date: Friday, November 5th, 2021 at 11:10 PM

Title: Re: Nirguṇa Ultimates

Content:

Astus said:

thus nirguna would mean sunya and would be quite preferable to us Buddhists.

Malcolm wrote:

And thus, Śāntarakṣita mocks Advaitans who assert an ajativāda without also accepting

the teaching of the Tathāgata, and likewise, the reason that Śāṅkarācārya is mocked by later Vedantins for being a crypto-buddhist.

Author: Malcolm

Date: Friday, November 5th, 2021 at 11:28 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Harimoo said:

For the audience, it was a game over for the buddhist.

Malcolm wrote:

What do you expect at an interfaith conference? These things just are not serious at all, and demographically speaking, favor eternalists.

Author: Malcolm

Date: Friday, November 5th, 2021 at 11:35 PM

Title: Re: Children Covid Vaccinations

Content:

Johnny Dangerous said:

Good article on overall COVID policy, and some stuff to consider wrt to vaccinating different populations, namely tagging while vaccinating kids has it's own rationale, it won't compensate for unvaccinated adults.

This is especially true if the goal is fewer hospitalizations to free up the healthcare system, because a huge chunk of the hospitalizations are elderly folks.

Not an argument against vaccinating them mind you, but as the article points out hospitalization rates are directly correlated with the number of elderly vaccinated in a community.

At any rate, a short and decent article on the fact that the US needs Covid policies with an actual purpose, rather than the random shitshow we have.

https://www.theatlantic.com/health/archive/2021/11/what-americas-covid-goal-now/620572/?utm_source=pocket-newtab

Malcolm wrote:

This is the real point of the article I posted, with respect to this thread:

Chertow's sleuthing points to the coronavirus as the culprit and offers clues about a rare inflammatory condition that occurs mostly in children after a mild case of Covid.

“They show up later with sometimes life-threatening inflammation in different organs,” Chertow says over Zoom from his office at the National Institutes of Health’s Clinical Center in Bethesda, Md. “In a way, he fits into that category, so what’s driving that?”

Author: Malcolm

Date: Saturday, November 6th, 2021 at 5:14 AM

Title: Re: Nirguṇa Ultimates

Content:

Malcolm wrote:

And thus, Śantarakṣita mocks Advaitans who assert an ajativāda without also accepting the teaching of the Tathāgata, and likewise, the reason that Śankarācārya is mocked by later Vedantins for being a crypto-buddhist.

Astus said:

I think Shankara was aware of some Buddhist teachings, and has differentiated his view from them intentionally.

Malcolm wrote:

So what?

Author: Malcolm

Date: Saturday, November 6th, 2021 at 6:20 AM

Title: Re: Credibility of (institutional) Tibetan Buddhism

Content:

Montoya said:

Some form of this question has been nagging at me for a decade plus now. Are we reaching a point where the religious institution of Tibetan Buddhism is nearing a breaking point?

Malcolm wrote:

Not in Tibet and India.

Montoya said:

To be clear, I've spent more than half my life as a practicing Buddhist in the Nyingma/Kagyu lineages and (for me) the *lived* spirituality and the teachings themselves are as relevant as ever. That said, the credibility of the *institution* itself seems to be degrading by the year.

Malcolm wrote:

Among westerners, but we are a tiny percentage of the total.

Montoya said:

Guru scandals have intensified to the point where even the highest lineage heads are clouded with allegations of impropriety. Rinpoches considered impeccable two

decades ago have seen their reputations entirely destroyed. Even gurus who have not been personally implicated in wrong doing are often only a few degrees of separation from wrong doers or (even worse) complicit in the Tibetan omerta that prevents them from calling out the bad apples. In addition, stories of mass sexual abuse in monasteries have gone from rumor to accepted consensus. Any number of gurus now have websites where one can go and purchase wealth blessings and other such nonsense. Given the centrality of the guru in Vajrayana, it feels increasingly difficult to overlook the fact that the core is rotting from the middle.

Malcolm wrote:
Oh well.

Montoya said:
Centers which used to be full of practitioners have seen membership dwindle and are often full of 60+ yo diehards. The young people who do come often see their interest peter out or run when they start to uncover the seedier side of things of a tradition that is often portrayed in the media as squeaky clean. Even a simple Google trends search of "Tibetan Buddhism" shows that interest has been waning for almost two decades.

Malcolm wrote:
Vajrayāna is not for everyone.

Author: Malcolm
Date: Saturday, November 6th, 2021 at 6:23 AM
Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?
Content:

Sherab said:
The ultimate is timeless.

Malcolm wrote:
There is no ultimate separate from things. Things exist in time. So, this is a meaningless statement. And it renders the rest of your statement moot.

Your "ultimate" can't produce anything, otherwise, it would be compounded, and therefore, in time.

Author: Malcolm
Date: Saturday, November 6th, 2021 at 8:39 AM
Title: Re: Credibility of (institutional) Tibetan Buddhism
Content:

Montoya said:
Thanks Malcolm. Not saying you are wrong, but my experience in Tibet/India did not

echo this. Lhasa was a tourist trap. Chinese monks infiltrated everywhere.

Malcolm wrote:

I definitely wasn't talking about the TAR.

Montoya said:

As for India, the abuse and general laziness of monks was openly joked about.

Malcolm wrote:

The institutions depend on lay support. Being a monk is a job, and not a particularly good one.

Montoya said:

Perhaps you are referring to other lineages (I'm less familiar with Gelug/Sakya) or non-monastics, though I'm not familiar with many communities of serious lay practitioners in either Tibet or India.

Malcolm wrote:

Tibetan Buddhism in Tibet and India continues to have a client population, as long as they do, the institutions will do fine.

But I don't think you are really asking about institutions. You are asking about the dharma. Well, Sakya Pandita observed in the 13th century that all that remained was a reflection of the dharma. I am sure that reflection is less distinct now than ever.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 8:42 AM

Title: Re: Nirguṇa Ultimates

Content:

Malcolm wrote:

So what?

Astus said:

So he advocated a view that was not in harmony with the Dharma, and was quite open about it too.

Malcolm wrote:

It was sufficiently similar that he was chided by Buddhists for not following the Buddha, and by Vedantins for being a crypto-Buddhist, despite his prophylactic protestations, which were in vain.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 8:46 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that

entails for buddha activity?

Content:

Sherab said:

The ultimate is timeless.

Malcolm wrote:

There is no ultimate separate from things. Things exist in time. So, this is a meaningless statement. And it renders the rest of your statement moot.

Your "ultimate" can't produce anything, otherwise, it would be compounded, and therefore, in time.

Heimdall said:

What about Buddha's dharmakaya body? Isn't that distinct from Buddha's human body?

Malcolm wrote:

The three kayas are inseparable.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 9:07 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Heimdall said:

What about Buddha's dharmakaya body? Isn't that distinct from Buddha's human body?

Malcolm wrote:

The three kayas are inseparable.

PadmaVonSamba said:

In the context of this discussion, that's not much different than saying God, Jesus, and the Holy Spirit are likewise three-in-one.

Got any better cards to play, Malcolm?

Malcolm wrote:

The three kayas are not three different entities. The dharmakaya is just a Buddha's realization of suchness, which results in their attainment of qualities such as the eighteen unshared dharmas, that is, the ten powers, the four fearlessnesses, and so on. The sambhogakaya is just the major and minor marks of the mahapurusha, and the nirmanakaya is just a Buddha's ability to emanate in any suitable form to tame beings.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 9:38 AM

Title: Re: Credibility of (institutional) Tibetan Buddhism

Content:

Montoya said:

. No one wants to be the new guy to the forum who says "oMG wHy IS tIBetAn bUdDhIsM SO cOrRuPt?!?"

Malcolm wrote:

It's the Kali Yuga. The corruption of dharma is normal.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 9:45 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

PadmaVonSamba said:

In the context of this discussion, that's not much different than saying God, Jesus, and the Holy Spirit are likewise three-in-one.

Got any better cards to play, Malcolm?

Malcolm wrote:

The three kayas are not three different entities. The dharmakaya is just a Buddha's realization of suchness, which results in their attainment of qualities such as the eighteen unshared dharmas such as the ten powers, the four fearlessnesses, and so on. The sambhogakaya is just the major and minor marks of the mahapurusha, and the nirmanakaya is just a Buddha's ability to emanate in any suitable form to tame beings.

PadmaVonSamba said:

are you suggesting that the difference in the three kayas is purely based on how they are perceived?

Malcolm wrote:

The three kayas are a result of the accumulation of merit and wisdom. Simply put, dharmakaya is realized for one's own benefit, the rupakaya is realized in order to benefit others.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 10:17 AM

Title: Re: Credibility of (institutional) Tibetan Buddhism

Content:

Montoya said:

Can you say more about where Kali Yuga comes from in a Buddhist context? I've seen a lot of references to it on DW, but I've always associated it with Hindu cosmology and can't ever remember any of my teachers talking about it.

Malcolm wrote:

It's discussed quite a bit in traditional Buddhist sources. In Tibetan it is called rtsod dus, the age of strife.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 7:04 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

PadmaVonSamba said:

are you suggesting that the difference in the three kayas is purely based on how they are perceived?

Malcolm wrote:

The three kayas are a result of the accumulation of merit and wisdom. Simply put, dharmakaya is realized for one's own benefit, the rupakaya is realized in order to benefit others.

PadmaVonSamba said:

can you clarify...

Realized by whom?

The practitioner, or the Buddha?

Malcolm wrote:

A person who starts out a sentient being and ends up a Buddha by practicing the path.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 7:08 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

tobes said:

I would add to this: who among any of us is beyond conceptual beliefs to the degree that we 'see' any of this kind of stuff? The basic problem of emptiness also applies to

many theistic theologies - talking about it, conceiving it, believing it etc is not "it" - whatever that "it" is supposed to be or not be.

Malcolm wrote:

Dharma is not a via negativa. Dependent origination = emptiness.

Inexpressibility simply means that we cannot point to anything and declare "this is how this appearance is." It means there is nothing behind the relative to describe, and it means that descriptions of appearances fail to capture the reality of those appearances. But there is certainly nothing behind nor beyond them, just as there is nothing behind a mirage, illusion, etc., but causes and conditions that lack inherent existence themselves.

tobes said:

No, the point here is that conceptual belief about emptiness does not equal direct realisation of it.....and the amount of Buddhists who have subtly or not so subtly incorrect conceptual beliefs about emptiness far, far exceeds those who have direct realisation. Theists like Maimonides make similar arguments about correct and incorrect beliefs about god.

This is an epistemological point, not a metaphysical one. The content of what emptiness or god might be is not relevant here.

Malcolm wrote:

Trivial point. All you are saying is that realization of the first bhumi is rare. But that certainly does not allow one to draw a false equivalence between Buddhists who have a nominally correct view (many) and nonBuddhists who universally suffer from wrong view.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 7:56 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Sherab said:

The ultimate is timeless.

Malcolm wrote:

There is no ultimate separate from things. Things exist in time. So, this is a meaningless statement. And it renders the rest of your statement moot.

Your "ultimate" can't produce anything, otherwise, it would be compounded, and therefore, in time.

Sherab said:

Your position has to be that there are no things ultimately. Existences only exist tenuously via dependent origination. When everything ceases, there is nothing. So ultimately, there is or will be a big fat nothing. So, you have to assume that somehow, something must keep dependent origination itself from ceasing. Or, you will have to assume that dependent origination itself exists and is eternal.

By the way, science is now questioning whether time is fundamental. Who knows, if one day science actually proved that time is indeed non-fundamental, we all will have to give up Buddhism, if Buddhism as understood by Malcolm is correct.

Anyway, I am done here. I have no wish to debate with you. You can have the last word.

Malcolm wrote:

Where this exists, that exists.

With the arising of that, this arose.

— The Buddha.

There is no dependent origination which is separate from dependently originated things; and since there is no beginning to dependent origination-since nothing arises from itself, from another, or in absence of a cause-there is no reason to assume that dependent origination will ever cease.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 8:01 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

tobes said:

No, the point here is that conceptual belief about emptiness does not equal direct realisation of it.....and the amount of Buddhists who have subtly or not so subtly incorrect conceptual beliefs about emptiness far, far exceeds those who have direct realisation. Theists like Maimonides make similar arguments about correct and incorrect beliefs about god.

This is an epistemological point, not a metaphysical one. The content of what emptiness or god might be is not relevant here.

Malcolm wrote:

Trivial point. All you are saying is that realization of the first bhumi is rare. But that certainly does not allow one to draw a false equivalence between Buddhists who have a nominally correct view (many) and nonBuddhists who universally suffer from wrong view.

tobes said:

The point is not trivial, and I am not drawing an equivalence about view.

What's at stake is the question of epistemic access to something which is non-conceptual, ineffable etc. One can refute metaphysics, theology etc, to the degree that they are stated in language or asserted as beliefs. But one can't really refute people's experiences of religious or spiritual kinds. Reading, for example, sociology of religion on such topics, it is perfectly obvious that theistic people experience various kinds of religious-spiritual states through their prayer, practices etc....and very often have difficulties matching that with particular creeds or ideas or dogmas.

Who are we to tell them: it's all b/s, because we know Chandrakirti? What conceit!

Malcolm wrote:

Nonbuddhists have all kind experiences which they regard as profound and spiritually transformational. But these experiences, categorically, lead them no closer to liberation.

One cannot really describe the taste of sugar, but no one expects tasting something sweet, as inexpressible as it may be, leads to salvation or liberation.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 9:51 PM

Title: Re: Nirguṇa Ultimates

Content:

Matt J said:

the ultimate unknown

Malcolm wrote:

Good things that's emphatically not what ultimate truth is in Dharma.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 10:27 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Matt J said:

Listening to Buddhists debate theism reminds me of when I was a kid listening to other middle schoolers talk about sex.

Malcolm wrote:

It appears you are saying without engaging in and practicing theistic traditions on their own terms, we cannot have any basis for accepting or rejecting their liberative value.

Since it is the case that the ultimate truth can only be understood on the basis of conventional truth, there is no direct or intuitive way that an ordinary person can detour around the conventionally-ascertained ultimate truth, in order to realize it properly. The reason for this is that there is nothing beyond the ultimate truth of conventional entities to realize at all. There is no ultimate truth to be realized beyond the true nature of compounded entities, since space and the two kinds of cessation are the only types of uncompounded phenomena.

Based on this fact we can dispense with the fantasy that theistic traditions are anything but nests of wrong view and confusion. This is because dependent origination and emptiness are found only in the Buddha's teaching, and not in the teachings of other doctrines. They have no equivalents which would allow us to extend them the charity of allowing that their teachings lead to liberation. But it's also not our job to correct them. As HHDL said, emptiness is none of their business.

The other possible consequence to your statement is that view doesn't matter at all. But this is similar to claiming seed oil can be extracted from pressing sand.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 10:35 PM

Title: Re: Nirguṇa Ultimates

Content:

Rick said:

Does the mysterious or unfathomable or unknowable play a role in Buddhist dharma?
Because it sure does in the Vedas!

Malcolm wrote:

Nope.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 11:49 PM

Title: Re: Nirguṇa Ultimates

Content:

Matt J said:

Depends on who you ask.

Malcolm wrote:

Not really.

There is no Buddhist text which asserts that ultimate truth is unknowable. There are many texts which state that ultimate truth is inexpressible. But that inexpressibility is the inexpressibility of the true nature of things, since there is no independent ultimate truth which stands apart from relative truth. The two truths are always inseparable.

Author: Malcolm

Date: Saturday, November 6th, 2021 at 11:53 PM

Title: Re: Credibility of (institutional) Tibetan Buddhism

Content:

treehuggingoctopus said:

For what it is worth, more and more teachers are realising that Western Buddhists all too often use Dzogchen and Mahamudra (and Zen, etc) as an excuse to continue being heartless egoists or narcissists.

Malcolm wrote:

This is a problem identified among Tibetans as early as the 12th century.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 3:50 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Matt J said:

What I'm saying is that if you want to know the basis for theism, one would have to engage with theism rather than just building and knocking over conceptual models.

Malcolm wrote:

I disagree with this idea entirely. The idea that one must practice theism in order to know its basis is as silly an idea as claiming that one must practice Facism in order to know its basis.

Matt J said:

As for liberative value, who can say? No one has a coherent model for evaluating competing claims like that.

Malcolm wrote:

Of course there are such coherent models for evaluating these things. One merely looks at the claims various soteriological models make. That said, different claims for what constitutes liberation are made in different traditions, and one merely needs to examine them alongside what one understands liberation to be and see how they match up.

Matt J said:

Rather, each tradition appears to fall back on various dogmas, inferences, and second hand knowledge.

Malcolm wrote:

No. Buddhism does not fall back on dogmas to defend its model of liberation. Its model is straight-forward: "Where this exists, that exists, where this arose, that arises; where this does not exist, that does not exist, where this has ceased, that ceases."

Matt J said:

In addition, they appear to interpret new ideas and data in light of existing models. I suppose that's fine if the goal is to memorize and repeat a complex conceptual model, but spiritual practice seems to have a different goal.

Malcolm wrote:

Practicing Dharma eliminates the afflictions of desire, hatred, and ignorance that are the cause of all suffering in the world, and the root of that is seeing that there is nothing in the world that is not dependently originated, therefore, empty. That insight into emptiness and dependent origination directly incinerates the afflictions that cause suffering.

This is the unique teaching of the Buddha.

I understand there are other alternatives out there, but as far as I am concerned, unless they make people more compassionate, their theoretical content is just so much hot air with no substance. They certainly cannot lead to the insight bequeathed to us by the Buddha.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 3:55 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Matt J said:

Maybe. The only way to really know is to become a Buddha and then see what's what.

Malcolm wrote:

Silly. You just have to realize emptiness. Full buddhahood is not required.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 8:15 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Matt J said:

The only way to really know if a given path has liberative value for a particular person is to practice that path. If it liberates, then it has value, and if not it doesn't. The rest is just speculation, second hand reports, and yes, dogma.

Malcolm wrote:

Nope, unlike other systems, dependent origination is a matter of direct perception,

which requires no speculation at all. Anyone can observe it, unlike godhead, etc.

Since other systems are not predicated on dependent origination, they have no actual value in terms of liberation from suffering.

Paths are either liberative or they are not, it's not a matter of preference and choice. In Dharma, liberation is strictly defined as freedom from afflictions that result in suffering. No special mystical experience is required to verify this.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 8:19 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

tobes said:

And extraordinary, extraordinary epistemic claim!

But if not this, then what? How are you so sure?

Malcolm wrote:

Emptiness and anatma are not the view of nonBuddhist systems. So, not an extraordinary claim at all. And why, on a Buddhist website, is this even a question?

Author: Malcolm

Date: Sunday, November 7th, 2021 at 9:28 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

tobes said:

know and understand the minds of each particular theist.....

Malcolm wrote:

This is a completely specious standard. It basically means that you, like Matt, entirely dismiss the fundamental Buddhist principle that liberation is a result of view.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 8:25 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

tobes said:

It's simply a question of how you can know another person's interior experience.

Malcolm wrote:

There are two ways: inference and direct knowledge of their minds.

Since we know there is no godhead, no higher being, etc., people who report such experiences, we can infer, are merely being overwhelmed by some cognitive state they are labeling a "mystical experience," "grace," etc., based on their social conditioning.

Honestly, from the point of view of the Buddhist path, we don't care very much about the conceptual mishmash that other religions refer to as "spiritual experience." It is not at all conducive to what we in the Buddhist fold understand liberation to be. We don't even care very much about what Buddhists call "experience." Why? Experience is conceptual and transient. Even the experience of nonconceptuality is a very subtle conceptual experience.

As for whether one can draw equivalencies between the experience of emptiness, that is, nonconceptuality, in Buddhists and nonBuddhists, no one has claimed that nonconceptual experience is confined to Buddhists. But the experience of nonconceptuality is not the realization of emptiness, nor does it necessarily lead to the view of emptiness required for realizing emptiness. And indeed, the experience of emptiness aka nonconceptual can be a serious deviation even for Buddhists.

As Buddhists we are constantly told our experiences are not important, and that we should not get trapped in experiences, because experiences may be indicators of approaching realization, but attachment to them hinders realization. Since these experiences have been carefully mapped out along the stages of the path, it's pretty easy, once one knows these stages and their indicators, to sort out where one is on the path, as well as where others are, if they happen to be on a path. We never bother to categorize the experience of worldly people because their experience is completely samsaric, whether they are so-called religious people, spiritual people, or not.

The only indicator that concerns us about people in other religious traditions is whether they demonstrate compassion or not. And even then, the compassion and idea of compassion in other traditions is crippled and limited. Otherwise, Buddhists and nonBuddhists have nothing in common, other than our common humanity.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 8:33 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

tobes said:

....and you know this because you checked with everyone of them? Studied all the different systems and theories and theologies etc through world history? Silently communed with all those myriad of contemplatives who kept 30 years of silence on mountaintops.....and therefore established that, yep, ****you**** can see for sure what they have realised.

Malcolm wrote:

We know this for three reasons:

The teaching of dependent origination and emptiness does not exist outside of the Dharma. The Buddha has taught repeatedly that outside his Dharma and Vinaya there are no aryas, and even when there are pratyekabuddhas, they do not teach the dharma they realize on their own. So, if there were a such a person on Mt. Athos, for example, it would not matter to the world because they don't teach the Dharma.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 9:30 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

yagmort said:

imho, buddhism, as any other religion, contains dogmas.

Malcolm wrote:

Yes, all religions contain doctrines (dogma).

yagmort said:

view is a subject to personal interpretations. for example,

Malcolm wrote:

No, this is not correct at all.

yagmort said:

according to Thanissaro Bhikkhu, Buddha has never said "Life is suffering" or "There is no self". is he right or wrong?

Malcolm wrote:

Certainly, the Buddha never said *pranadukkha*. He taught self and no self to people depending on context.

yagmort said:

some people will agree, some others will disagree, but who is the ultimate judge to say what view is correct/incorrect? view is described through the media of language and concepts. view is a changing thing.

Malcolm wrote:

You should study tenet systems. The point of studying things is eliminate concepts and views one is unaware one is holding.

yagmort said:

true nature of things has to be experienced directly as it is beyond language, concepts and explanations. how people can be so sure that only buddhism can provide the experience of true nature of things is beyond me..

Malcolm wrote:

The true nature of things is that they are dependently originated, arising from cause and conditions. This is something you can directly experience here and now in your direct perception. The true nature of things is not hidden, it's right there in the open. The reason we miss this is that we mistake the conventions we label appearances that arise from cause and condition, cars, people, etc., for being integral or real things in and of themselves. They are empty of inherent existence, free from extremes.

The fact is that every sentient being already experiences the true nature of things, but they don't recognize it because either hasn't been pointed out to them or it can't be because of their cognitive limitations (animals, etc.).

Your problem, quite honestly, is that you have not properly reflected upon the eighteen freedoms and endowments that make up a precious human birth. That goes go for everyone who doubts that Buddhadharma is the sole path to liberation.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 9:35 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

SilenceMonkey said:

To say there is no higher being and that non-Buddhist spiritual experiences are just social conditioning is a bit naive. But that's actually beside the point of this discussion... the rest of your post is quite good.

Malcolm wrote:

Please prove there is a higher being. What are its characteristics, how is it to be known?

All religious experience is a result of conditioning, because nothing arises without causes and conditions.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 9:39 PM

Title: Re: Video on Mipam R and Buddha Nature.

Content:

treehuggingoctopus said:

Doubly weird, since Duckworth knows and appreciates the piece and its author in general. I will try to re-read MoBN when I find some time, and see how he deals with the problem.

Malcolm wrote:

It is extremely clear that the term refers to a gnosis that one realizes for oneself without depending on another. It is the same category of terms like translating rig pa as awareness.

Dharmasagara said:

Malcolm, would you please offer your own rendering of the term so sor rang gyis rig pa'i ye shes?

Thanx in advance

Malcolm wrote:

Gnosis that one personally Intuits or knows.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 10:06 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

SilenceMonkey said:

To say there is no higher being and that non-Buddhist spiritual experiences are just social conditioning is a bit naive. But that's actually beside the point of this discussion... the rest of your post is quite good.

Malcolm wrote:

Please prove there is a higher being. What are its characteristics, how is it to be known?

SilenceMonkey said:

There are many higher beings and higher powers in the universe. Buddha never dismissed this, and called them devas. Some devas have enormous power. This is a traditional aspect of Buddha's teaching. Are we really debating this?

Malcolm wrote:

They are not higher beings at all, since they are inevitably going to take birth in lower

realms. They are to be pitied as they do not have a precious human birth.

All religious experience is a result of conditioning, because nothing arises without causes and conditions.

I see, so that's what you mean by "social conditioning." I think it's confusing if you conflate the terms "social conditioning" and "conditioned phenomena" in a Buddhist sense.

Social conditioning is part of conditioned phenomena, no?

By saying an entire religion's spiritual experiences are merely social conditioning makes it sound like there are no spiritual experiences and people who have them are just making them up or following the herd. (Which may be true for a lot of people these days, but obviously it's not categorically true.)

Yes, there are no "spiritual" experiences, since all these nonBuddhist people are deluded, by definition. So yes, given that they are subject to conceptual delusion, and have yet to meet the authentic path, they have no way out. They either fabricate their "experiences" or they follow the herd. This is also true of some Buddhists, who in order to gain importance etc., claim to have visions of this bodhisattva and that, etc., even though they cannot properly explain even the five aggregates.

Even if someone has an experience of a visitation of some entity, like the Virgin of Guadalupe, one might charitably decide this was a visitation of Tara filtered through a cultural lens, but still this is not certain, and would just be a personal fabrication, absent any proof.

This is exactly how controversies about protectors in Tibet arise.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 10:24 PM

Title: Re: Credibility of (institutional) Tibetan Buddhism

Content:

PadmaVonSamba said:

We are a fringe phenomenon.

The number of star trek fanatics is probably greater.

FiveSkandhas said:

There is something rather depressing about this statement.

PeterC said:

On one level, yes. But we are in the age of degeneration of the teachings. If you look back over most major lineages of the Dharma - I don't just mean schools of the Vajrayana - you see multiple times over the decades when they were in pretty bad shape, very few good practitioners. But it only takes one great teacher to restore a lineage. That's why it's important that there are some, however few, really good teachers in the world - that's a lot more important than the average level of practitioners, or the outer

respect that a lineage has.

Malcolm wrote:

The corollary is that it only takes one really bad teacher to spoil a lineage.

Author: Malcolm

Date: Sunday, November 7th, 2021 at 11:27 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

SilenceMonkey said:

Well, they are higher than we are now in the samsaric ladder. Therefore “higher” is an apt term, even if their station in Samsara is not permanent. But the highest of beings live in their abodes for billions and trillions of kalpas. Much more than us, haha.

Malcolm wrote:

Such beings do not have a higher birth than we do. It's simple, they lack a precious human birth and so cannot attain awakening through practicing the path.

SilenceMonkey said:

One very small portion. Conditioned phenomena is referring to all of reality itself, not just how human minds are influenced by society.

Malcolm wrote:

And social conditioning is a part of conditioned phenomena. And that is what we are talking about when we talk about the conventional experience of ordinary people.

SilenceMonkey said:

Even Buddhists are deluded until we achieve realization. And yet, we still have all kinds of spiritual experiences.

Malcolm wrote:

Valid path experiences are accounted for in texts such as Abhidharmakosha, Abhisamayalamkāra, etc.

SilenceMonkey said:

Sounds like you think all experiences are just made up until one realizes emptiness... is that what's going on?

Malcolm wrote:

All experience is conceptual, dualistic experience until the path of seeing. The useful experiences for the path have been precisely mapped for us by the siddha-scholars of the past. The others are completely irrelevant.

SilenceMonkey said:

Also, one doesn't need to be able to explain the aggregates in order to have visions of Buddhas, Bodhisattvas (and devas).

Malcolm wrote:

Such things are dualistic and conceptual.

SilenceMonkey said:

Visions are not dependent on our intelligence but the lack of obscurations.

Malcolm wrote:

So ask yourself, when are obscurations removed on the path? They are not even removed on the path of seeing. They only begin to be removed on the path of cultivation. So why should anyone place any trust in the random experiences and visions of anyone who is below the path of seeing, let alone the experiences reported by people who do not even have a precious human birth?

One expects someone on the path of seeing to be able to explain the five aggregates; actually, they should be able to explain this on the path of accumulation.

Author: Malcolm

Date: Monday, November 8th, 2021 at 12:22 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Malcolm wrote:

Certainly, the Buddha never said *pranadukkha*. He taught self and no self to people depending on context.

Matt J said:

The whole "Buddha said" argument is fallacious for a few reasons.

1. It is a basic appeal to authority.

Malcolm wrote:

Everyone appeals to authority except materialists (and even they do).

Matt J said:

2. Who knows what the Buddha actually said? All of the sources are second hand. Bhikkhu Analayo says the Pali chants even a few hundred years ago are different than today. As far as I know, the Buddha didn't write anything down. Ever play telephone?

3. Even if the Buddha said it, was it meant as provisionally or not?

4. Buddha supposedly said lots of stuff. There are monks who believe the world is flat, or that atoms are composed of earth, air, fire, water, and light elements, of that lay people shouldn't meditate, or many other ridiculous things, because "Buddha said."

But you know what else Buddha said? Check it out for yourself.

Malcolm wrote:

Yes, one must find out for oneself. However, your attack on the authority of inference and testimony is simplistic, and amounts to little more than the skepticism exemplified by Krishnamurti. It's also characteristic of the materialist position, which claims only direct perception is valid.

Matt J said:

You should study tenet systems. The point of studying things is eliminate concepts and views one is unaware one is holding.

Exactly. No point is escaping one conceptual prison to confine oneself in a Buddhist one. But all I see here are concepts and stories.

Malcolm wrote:

The point is how one uses concepts to escape such confines. That's the point of understanding to two truths, for example. In order to realize ultimate truth, one must understand it. In order to understand it, it must be understood through the words and conventions of relative truth. You might think that's also just a story, and you are right. But it's an efficient story, capable of bring about the result of liberation, the other stories are not efficient.

The point is this: does one think one has an existential problem to solve? Yes or no. If yes, what is that problem? Is it engendered externally or internally? If the latter, if one's problem arises from oneself and is not imposed externally, how does one resolve that problem? Is that problem innate, and therefor irresolvable or is it adventitious? If it is the latter, then how is it resolved? If it comes from within, it cannot solved through any external condition, etc.

So we Buddhists are nang pas, we think that our problem comes from ourselves, from the unique causes and conditions which led to our present condition. Since we have this understanding, for us there can be no question of relying on some external solution, we cannot. Therefor, we must look into our own minds for the solution. Since we never can find any permanent entity within our mind, all we discover is that the mind continues based on cause and condition. When we examine those causes and conditions, we cannot find anything among them which we can say "this is it, this is my mind." This is the famous emptiness we hear so much about. When we discover this, now we have wisdom with which we can burn away what we have identified as the cause of our existential problem, which from our perspective, is identifying an existent self, a person, and so on.

Some other systems have identified the problem as not recognizing our true self that somehow exists in the middle of these causes and conditions. The problem they have,

however, is proving such an unconditioned entity exists within a conditioned entity. Thus why they also are not nangpas, because they claim that our true nature is something other than our conditioned, and hence empty, existence.

We don't have this problem, because for us, there is no ultimate truth that can ever be divorced from relative truth. For this reason, it is quite reasonable reject the truth claims of other systems because in the end they must depend solely on the authority of testimony as proof of their ultimate truths, whereas ours are accessible even to analysis that can be conducted by ordinary people, not dependent upon grace, or anything else. This is the principle difference, then, between my school and the school, of others. YMMV. I also have no Advaita background because I found it's arguments in incung from the beginning, and when I did study yoga, Samkhya, and Advaita under a qualified Hindu instructor of these systems, my understanding of those systems was both refined and confirmed.

Author: Malcolm

Date: Monday, November 8th, 2021 at 12:27 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Matt J said:

Except Buddhist ones, evidently.

PadmaVonSamba said:

Buddhist teachings tell us not to even hold onto our concepts, much less our spiritual experiences. This is the profound difference between still holding on and truly letting go.

Malcolm wrote:

Now you are simple being argumentative, with no purpose other than to nay say.

Author: Malcolm

Date: Monday, November 8th, 2021 at 3:38 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

undefineable said:

And although there are Buddhist texts that suggest that craving is the root not only of dukkha but of all reality as well, this doesn't explain how a) the external roots of the objects of craving manage to make an appearance,

Malcolm wrote:

They arise from causes and conditions. This is not mysterious.

Author: Malcolm

Date: Monday, November 8th, 2021 at 3:43 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

undefineable said:

The Buddhist claim that there is no supporting substrate to mental activity is pretty counterintuitive.

Malcolm wrote:

That is because absence of identity is counterintuitive when one has spent a lifetime reinforcing the identity of self and other. But once it is dismantled...it's pretty intuitive.

Author: Malcolm

Date: Monday, November 8th, 2021 at 5:20 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Matt J said:

"Everyone does it" is the bandwagon fallacy. I agree that few people apply critical thinking, but I don't think it warrants the rejection of critical thinking.

Malcolm wrote:

The fallacy of false equivalence. Appealing to an authority does not necessary imply a lack of critical thinking. Indeed, it may imply the opposite.

Matt J said:

The gauntlet was thrown down by the Pyrrhonists and never successfully answered for over 2000 years in the West. Rather, skeptical arguments are even today used to attack one's opponent, and then usually dismissed as applied to one's own theories.

Malcolm wrote:

Pyrrho is just an equivocator:

"There are, bhikkhus, some recluses and brahmins who are endless equivocators.[9]

When questioned about this or that point, on four grounds they resort to evasive statements and to endless equivocation. And owing to what, with reference to what, do these honorable recluses and brahmins do so?

<https://www.accesstoinight.org/tipitaka/dn/dn.01.0.bodh.html#fnt-9>

Matt J said:

Similarly, to say that no one but Buddhists achieve any level of liberation is simply unfounded, i.e. an article of religious faith.

Malcolm wrote:

No, it is not simply a matter of faith. Buddha defined liberation in a very specific way, and excluded other definitions. Now, it is possible to argue that there are other definitions of liberation, and I agree with you, there are other such definitions. But they all require what you might call "dogmas."

In the case of Buddhadharma, however, all that is required is insight into dependent origination. There is nothing particularly esoteric about it, apart from the mind's resistance to accepting its inevitable consequences: "Where that does not exist, this does not exist; with the ceasing of that, this ceased." That's all liberation is, according to the Buddha, or those texts which represent the Buddha to us.

Matt J said:

There are intriguing neurological studies suggesting that most of our creative and logical power is used to rationalize our pre-conceived notions.

Malcolm wrote:

Then you are hoisted on your own petard.

Author: Malcolm

Date: Monday, November 8th, 2021 at 8:54 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

undefineable said:

Buddhism makes the definite ontological claim that only appearances are real.

Malcolm wrote:

Absolutely not. Buddhists make any number of ontological claims, but this not among them.

Author: Malcolm

Date: Monday, November 8th, 2021 at 8:57 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

krodha said:

Buddhism makes the definite ontological claim that only appearances are real.

Schrödinger's Yidam said:

I've never seen such a claim.

undefineable said:

That's because I made a mistake in wording, as explained. I could equally have overshoot in the other direction in trying to support my point, and said "claim[s] *nothing* is real", but then no-one likes being associated with nihilism...

Malcolm wrote:

You would have been correct. Buddhism does claim that nothing is real, that is, that there is no underlying state of being which pertains to things, no substrate. On the other hand Buddhism does not say everything is nonexistent, like a sky flower, a child of a barren woman, etc.

Author: Malcolm

Date: Monday, November 8th, 2021 at 10:04 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

undefineable said:

That's because I made a mistake in wording, as explained. I could equally have overshoot in the other direction in trying to support my point, and said "claim[s] *nothing* is real", but then no-one likes being associated with nihilism...

Malcolm wrote:

You would have been correct. Buddhism does claim that nothing is real, that is, that there is no underlying state of being which pertains to things, no substrate. On the other hand Buddhism does not say everything is nonexistent, like a sky flower, a child of a barren woman, etc.

PadmaVonSamba said:

I prefer to say that appearances only "arise" or "happen" or "occur" (to the senses) just as a breeze occurs, which suggests that they are indeed objects awareness, but doesn't suggest any intrinsic reality.

"Exist" is such a loaded term.

Malcolm wrote:

Appearances don't even occur, happen, or arise, as that suggests they transition from nonbeing to being. The only way this can be discussed coherently is with reference to dependent origination.

Author: Malcolm

Date: Monday, November 8th, 2021 at 11:54 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

iskaral said:

I think it possible that Tsongkhapa's interpretation of Madhyamaka could be disparaged this way

This is what i was referring to as the semantic interpretation: "the ultimate truth is that there is no ultimate truth", but this says nothing about the conventional and you can have both flat (all conventional truths have equal status, something close but different to the only real thing is appearance) or thick (allowing for hierarchies of conditionality in which no one level has intrinsic reality with what appears being merely on level among many) conceptions of conventional truth.

Malcolm wrote:

Not all relative truths are conventional truths. This is a well established principle in Madhyamaka. So, there is a hierarchy of relative truths, i.e. true and false relative truth; and true relative truth is also called conventional truth, which is validated through a correspondence between naming and function. A thing is conventionally true only if it is efficient in producing a named result (arthakriya). The purpose of this distinction is to account for conventional transactions in the world, and also to account for the ability of words and meanings to contribute to realization of emptiness and so on. Even in Dzogchen tantras, the efficiency of language is accepted. It is a universally accepted Mahāyāna Buddhist dogma, derived from Nāgārjuna, that one needs to rely on conventional truth in order to understand ultimate truth, and without such understanding, realization is impossible.

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 3:31 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

clyde said:

Is it accurate to say that there's not nothing (void), but an ineffable something and all things share its nature?

Malcolm wrote:

It would be accurate to say that if you were a Hindu, etc., but not a Buddhist. The only nature that all things share is no nature at all, and since that nature isn't anything at all, nothing can be said about it.

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 3:35 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

clyde said:

I agree, emptiness is a character of phenomena and not the ineffable. Emptiness is not a dharma, but merely the lack of self-existence.

Malcolm wrote:

Yes, that lack of self-existence is the nature of all phenomena, and it is ineffable, since it isn't anything at all.

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 4:56 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Sādhaka said:

Devil's advocate for a minute:

I think that I 'know' the answer to what I'm about to say; however, how does what you just said differ from what Jiddu Krishnamurti seems to often say?

Malcolm wrote:

I don't what Krishnamurti seems to say. I generally ignore him. Perhaps you can provide a quote that you have in mind?

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 5:46 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

clyde said:

Is it accurate to say that there's not nothing (void), but an ineffable something and all things share its nature?

Hazel said:

By ineffable here, do you simply mean that it can not be put to words/described?

clyde said:

Yes, but not being able to be put into words doesn't mean

Malcolm wrote:

it isn't anything at all.

In this case, it does. emptiness isn't anything at all. It does not exist, since it does not arise. It does not not-exist, since it does not perish, it does not both exist and not exist, or neither, because of the fault arising from the previous two alternatives. One cannot speak coherently about that which does not arise.

On the other hand, emptiness does not negate things, since it is the nature of things. The nature or essence of things is that they are natureless and essenceless. If there are no things, there is no emptiness of things to speak of.

Emptiness and nonexistence are similar terms, for example, a bucket that is empty and a bucket that does not exist. In the first case we say a bucket is empty because there is nothing in the bucket, such as water and so on. To say a bucket is empty is to say nothing exists in the bucket. In the second case, when we say that bucket does not exist, it makes no sense to speak of an empty bucket at all. There is no bucket to be empty.

When we say that things are empty, we are saying that things have no nature. There is nothing in things. Nothing fills them up. There is nothing to describe in things. That's why it's fine to say that the nature of things is inexpressible. If there were something in things we could describe, being, existence, and so on, then we could describe that. But even nonexistence does not exist in things. Things are just empty. They are not filled with existence. They are not filled with nonexistence, and so on. They have no nature at all. They are hollow, mere appearances, nonarising by nature, like dreams, illusions, mirages, and other examples of empty things. And when we examine things carefully, we find there are no things to be empty.

Still, empty buckets make the most noise, as the saying goes.

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 6:22 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

clay said:

Malcolm, I explained that the Buddha didn't teach that there is nothing (nihilism), that the Buddha taught that there is an Unconditioned and that is ineffable.

Malcolm wrote:

Yes, emptiness is unconditioned since it does not arise. But it still isn't anything at all.

You see, there are only four unconditioned things in Buddhism: space and the two kinds of cessation: analytical cessation (nirvana), non-analytical cessation (simple absence of causation), and emptiness. But emptiness and nirvana are synonyms.

The perfection of wisdom states three things, which are all synonymous: all things are empty. All things are nonarisen. All things have always been in a state of nirvana. This means that nature of all things is that they are unconditioned. Everything that seems conditioned, is in reality, unconditioned. But that unconditioned state is still a negation. That's why it isn't anything at all. The unconditioned is not even unconditioned because there isn't anything to be unconditioned, since by definition, the unconditioned never arises. That which does not arise does not exist, for example, the sprout of a burnt seed.

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 8:48 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

clyde said:

Is it accurate to say that there's not nothing (void), but an ineffable something and all things share its nature?

Malcolm wrote:

It would be accurate to say that if you were a Hindu, etc., but not a Buddhist.

Schrödinger's Yidam said:

Or a heretical Shentongpa. I feel fairly confident that some Gelugpas see Karma Kagyupas as crypto Hindus because of their Shentong view(s).

Malcolm wrote:

Gzhan stong pas are not heretical, they are just confused about the meaning of dependent origination. But that can be said about all three of the lower tenet systems. But at least they are Mahayanis.

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 9:15 AM

Title: Re: Mahayana Arhat?

Content:

Nalanda said:

What would that entail? Would you be following strictly the sutrayana path and not developing bodhicitta?

Is it "accidental" on the part of the practitioner? or can it be deliberate too?

If one attains arhatship, is that the same arhatship as the sravakayana? If not, how does mahayana arhatship differ?

Malcolm wrote:

The Mahayana arhat is the Buddha.

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 9:39 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Malcolm wrote:

This means that nature of all things is that they are unconditioned.

clyde said:

And how is this different from all dharmas (things) share the nature of the Unconditioned?

Malcolm wrote:

It's the difference between an adjective and a noun. And in that lies a world of difference.

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 9:50 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Schrödinger's Yidam said:

Or a heretical Shentongpa. I feel fairly confident that some Gelugpas see Karma Kagyupas as crypto Hindus because of their Shentong view(s).

Malcolm wrote:

Gzhan stong pas are not heretical, they are just confused about the meaning of dependent origination. But that can be said about all three of the lower tenet systems. But at least they are Mahayanis.

nyonchung said:

Crypto-hindu, some said this about Jonangpas (namely: Rendawa's biography, debate with Jonangpas in Sakya, alas date unknown, some of his letters and advice)

Malcolm wrote:

Rendawa really knew his Madhyamaka. Which is more than I can say for Dolbupa.

The truth is that there will always be some who find Madhyamaka too austere.

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 7:25 PM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Malcolm wrote:

Simulacrum, not real sambhogakāya, again just the ripening of traces in your own mind. And you should ask about such things on line.

Tata1 said:

So something like the example wisdom is to dharmakaya?

Ups sorry. Just read the last line.

Malcolm wrote:

Yes, something like that.

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 11:33 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

iskaral said:

rangjung dorje on nagarjunas praise of dharmadhatu by brunnholzlz)

Malcolm wrote:

There is no possibility that the praise to the dharmadhātu is a text by Nāgārjuna I. There are no citations of it in any Indian text that can be dated prior to the mid-10th century.

Author: Malcolm

Date: Tuesday, November 9th, 2021 at 11:41 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

krodha said:

That is all well and good, but I do not have to accept gzhan stong as a view in order to accept tathāgatagarbha.

Malcolm wrote:

The gzhan stong thing is dead horse that we have reduced to mince meat.

Author: Malcolm

Date: Wednesday, November 10th, 2021 at 12:22 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Schrödinger's Yidam said:

As presented by Khenpo Tsultrim, Shentong absolutely accepts Prasangika

Madhyamaka as valid. However it does not apply to Wisdom Mind/Buddha Nature.

Author: Malcolm

Date: Thursday, November 11th, 2021 at 4:40 AM

Title: Re: Mahayana Arhat?

Content:

Nalanda said:

Mahayana arhat

Malcolm wrote:

Yes, a Mahāyāna arhat is a buddha, this why a buddha is called a "tathāgata, arhat, samyasambuddha."

The sixteen Arhats are bodhisattva in the guise of śrāvaka arhats.

Author: Malcolm

Date: Thursday, November 11th, 2021 at 8:05 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Schrödinger's Yidam said:

Im not saying its not buddhist. Im saying its a different frame/doctrine/concept that is independent to madhyamaka.

Although the premise of Buddha Nature is widely accepted, there are those that say Dolpopa's interpretation isn't Buddhist. I'm not one of them. But I'm agreeing with you it's a different orientation than Nagarjuna.

Malcolm wrote:

Very few people say this. Rendawa, maybe some extremist Gelugpas.

Author: Malcolm

Date: Thursday, November 11th, 2021 at 11:02 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Schrödinger's Yidam said:

Khenpo's point is that Madhyamaka reasoning doesn't have jurisdiction since Buddha Nature can't be taken as an object of consciousness. I don't think rephrasing that idea to be a "different orientation" is much of a leap.

Malcolm wrote:

Well, if it can't be taken as an object of consciousness, not even buddhas could know it, which stands in direct contradiction to the tathāgatagarbha sūtras themselves.

Author: Malcolm

Date: Friday, November 12th, 2021 at 12:38 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Matt J said:

You know what they say: "not existent since even a buddha does not see it, but it is also not nonexistent since it is the basis of both samsara and nirvana."

Malcolm wrote:

Of course.

Author: Malcolm

Date: Friday, November 12th, 2021 at 1:57 AM

Title: Re: Do all refuge vows include the precepts?

Content:

Hazel said:

My understanding was when we take formal refuge, we take 1-5 of the precepts (the minimum being not killing). However, when my lama gave me these vows privately (and again when I renewed them recently) he did not mention the precepts. Are they ever not included?

Drikung Kagyu

Malcolm wrote:

They are never not included.

Author: Malcolm

Date: Friday, November 12th, 2021 at 5:41 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

conebeckham said:

....and of course this comes from the tradition of Mahamudra. The tradition of practice, and not the tradition of commentary and analysis.

Malcolm wrote:

Mahāmudrā has plenty of commentary and analysis, whole volumes of it.

Author: Malcolm

Date: Friday, November 12th, 2021 at 9:24 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that

entails for buddha activity?

Content:

conebeckham said:

....and of course this comes from the tradition of Mahamudra. The tradition of practice, and not the tradition of commentary and analysis.

Malcolm wrote:

Mahāmudrā has plenty of commentary and analysis, whole volumes of it.

conebeckham said:

Well, yes, of course...but I think you are missing my point.

I am making a distinction between the mode of explication and analysis, and the mode of meditative instruction and pith.

But, meh...you know what I mean, I am sure.

Malcolm wrote:

My point is that meditation without analysis is method sans wisdom, just as analysis without meditation is wisdom sans method.

Author: Malcolm

Date: Friday, November 12th, 2021 at 10:19 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Malcolm wrote:

My point is that meditation without analysis is method sans wisdom, just as analysis without meditation is wisdom sans method.

reiun said:

Meditation as experience can stand independent, and more meaningful, than any cognitive process (analysis).

Malcolm wrote:

Some people assert that, but such people cannot distinguish awakening from samadhi. This was the fault the Buddha ascertained in the teachings of his two teachers, confusing samadhi for awakening. Awakening is strictly a result of insight. Insight depends on view. View depends on analysis. Analysis depends on discernment.

Author: Malcolm

Date: Friday, November 12th, 2021 at 9:38 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

reiun said:

Meditation as experience can stand independent, and more meaningful, than any cognitive process (analysis).

Malcolm wrote:

Some people assert that, but such people cannot distinguish awakening from samadhi. This was the fault the Buddha ascertained in the teachings of his two teachers, confusing samadhi for awakening. Awakening is strictly a result of insight. Insight depends on view. View depends on analysis. Analysis depends on discernment.

reiun said:

Not at all.

The wisdom of experience trumps (sorry!) the wisdom of cognition. As you stated: we are discussing a process. Also: insight depends on experience.

Malcolm wrote:

I don't think we are using the same language. Merely sitting in samadhi will never lead to awakening.

Author: Malcolm

Date: Friday, November 12th, 2021 at 10:04 PM

Title: Re: Question about awareness

Content:

PadmaVonSamba said:

Awareness is absolute.

Malcolm wrote:

Part of the aggregates or different?

Author: Malcolm

Date: Friday, November 12th, 2021 at 10:57 PM

Title: Re: Question about awareness

Content:

PadmaVonSamba said:

Awareness is absolute.

Malcolm wrote:

Part of the aggregates or different?

undefineable said:

Does it make a difference?

Malcolm wrote:

Yes. People use the term "awareness" (rig pa) very promiscuously without defining it or the tradition they are drawing the term from. Even within one tradition, for example, Nyingma, the term rig pa can mean several different things depending on context, not to mention that the term is used differently in Sakya, Kagyu, Gelug, and Nyingma.

Add to this the Neo-advaitan use of the term, etc., and it is a real puttanesca.

Author: Malcolm

Date: Friday, November 12th, 2021 at 11:03 PM

Title: Re: Is impermanence the same or different than emptiness?

Content:

iskaral said:

What i do buy is that the teachings are supposed to reduce our dukkha and aid us in reducing the dukkha of others.

Malcolm wrote:

Without seeing things as they are (yathabhūta), then this goal is unattainable, just as without a proper diagnosis, one cannot remove an illness.

Author: Malcolm

Date: Friday, November 12th, 2021 at 11:47 PM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

The problem is getting from here to there. The reason people think the borders are necessary is due to the disparities. If the disparities were not so pronounced, the perceived need for borders would not be so great. Chicken and egg.

Look, if you can figure the problem of development out, you'd readily have a job in any number of organizations or government agencies and undoubtedly a Nobel prize.

Malcolm wrote:

Democracy is hard in countries where there are huge class disparities. That's what's happening to the US.

Author: Malcolm

Date: Friday, November 12th, 2021 at 11:57 PM

Title: Re: Question about awareness

Content:

Malcolm wrote:

Add to this the Neo-advaitan use of the term, etc., and it is a real puttanescas.

Rick said:

Yes! A huge problem for clear communication, a Tower of Babel'wareness. Add to that that some people differentiate awareness and consciousness, and others don't.

Malcolm wrote:

In Buddhism, there is no valid reason for doing so, at all.

Author: Malcolm

Date: Saturday, November 13th, 2021 at 12:48 AM

Title: Re: Question about awareness

Content:

Rick said:

Good to know. What are the Sanskrit and Tibetan terms for awareness-consciousness?

Malcolm wrote:

Rig pa, often translated as awareness, derives from Sanskrit, vid: knowing , understanding , a knower.

Rnam shes is generally a translation of vijñāna, the aggregate of consciousness, or one of the six senses consciousnesses.

Shes pa is generally a translation of jñā, to know , have knowledge , become acquainted with (acc. ; rarely gen. MBh. iii , 2154 Hariv. 7095) , perceive , apprehend , understand (also with inf. [Pa1n2. 3-4 , 65] MBh. ii , v Das3.) , experience , recognise , ascertain , investigate RV. &c. ; to know as , know or perceive that. This generally, in Tibetan texts, refers the five sense consciousnesses.

The usage of the term rig pa in Kagyu and Sakya texts is more straightforward, where it refers the knowing aspect of the all-basis.

In Dzogchen texts it is a much more complicated term. However, it has in general two interrelated meanings: the first is knowledge of the basis, that is, recognition of nature of the mind. Secondly, it refers to abiding in the nature of consciousness itself. Teacher like Milgyur Dorje and so on, and most modern translators working in Dzogchen material, tend to have taken up Herbert Guenther's early translation of rig pa as "awareness." Chogyal Namkhai Norbu coined the term "instant presence."

Author: Malcolm

Date: Saturday, November 13th, 2021 at 12:59 AM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

Surveying history, democracy has sparkled like a gem for brief moments. Maybe this is the fading twinkle of one of those moments. I fear what comes.

Malcolm wrote:

As long as we keep allowing the huge wealth disparities that have arisen, our democracy will fold. We are living through another gilded age. Where's Teddy Roosevelt when we need him?

Author: Malcolm

Date: Saturday, November 13th, 2021 at 1:50 AM

Title: Re: Question about awareness

Content:

PadmaVonSamba said:

I would say the aggregates actually arise within awareness. There is awareness of the aggregates.

Malcolm wrote:

This is incorrect. The Buddha never identified anything called "awareness" in which the five aggregates are situated and arise.

What you are terming "awareness" is just the combination of the aggregates of sensation and perception.

Author: Malcolm

Date: Saturday, November 13th, 2021 at 1:59 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

reiun said:

Not at all.

The wisdom of experience trumps (sorry!) the wisdom of cognition. As you stated: we are discussing a process. Also: insight depends on experience.

Malcolm wrote:

I don't think we are using the same language. Merely sitting in samadhi will never lead to awakening.

reipun said:

Just the opposite

Malcolm wrote:

This is Tibetan Buddhism forum, in case you didn't notice.

Sekida's opinions are therefore irrelevant and also unsupportable, if taken literally as you have presented them.

Author: Malcolm

Date: Saturday, November 13th, 2021 at 2:40 AM

Title: Re: What do they do with the hair???

Content:

SilenceMonkey said:

I thought it was so the lama can pray for us every day.

Malcolm wrote:

Why would they need our hair to do that?

Author: Malcolm

Date: Saturday, November 13th, 2021 at 3:41 AM

Title: Re: Question about awareness

Content:

undefineable said:

Vis a vis reality, wouldn't it be more correct to say that the aggregates insinuate themselves[?!] as objects of awareness, but that awareness arises with them and centers itself within the ones mentioned?

Malcolm wrote:

Awareness is a function of being conscious. If you are not conscious, you are not aware.

The dharma has very precise language with which we discuss the mind and its functions. It's called abhidharma. If people do not ground their discussions of dharma in vinaya, sūtra, or abhidharma, they are just making shit up.

If anything, what people are here calling "awareness" is either samjñā, perception, the third skandha; or manaskāra, attention, which is a mental factor. Well, they are both mental factors, but the reason "perception" gets its own skandha is that it is one of two mental factors that pull us most strongly towards afflictive objects. The other being vedana, sensation.,

Author: Malcolm

Date: Saturday, November 13th, 2021 at 3:51 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

reiun said:

Sekida's opinions are therefore irrelevant and also unsupportable, if taken literally as you have presented them.

Relevant and supportable opinions about experiences, because those experiences can be certified by a proper teacher.

Malcolm wrote:

The idea that there can be awakening without analytical insight, aka, vipaśyanā, has been rejected in Tibetan Buddhism since the eighth century.

Evidence shows that samadhi is not necessary for awakening at all, actually, as we see from the large number of people who attained stream entry and even arhatship through what is called dry vipaśyanā. Certainly samadhi, aka śamatha, aka calm-abiding can help stabilize the mind, thus making insight more stable, but the crucial factor in awakening, achieving the path of seeing, is in sight, not samadhi.

Just as a bird needs two wings to fly, generally speaking a practitioner needs both wisdom (prajñā) and method (upaya); vipaśyāna and śamatha in union.

Author: Malcolm

Date: Sunday, November 14th, 2021 at 12:35 AM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

nyonchung said:

I can imagine, its about "Temple des Traditions", not ChNN, or any well-meaning Buddhist master

Since long, many teachers spent time to uproot animal sacrifice in Tibetan-speaking areas of the Himalayan range - where they actually still exist here and there in nominally Buddhist areas (one letter of the Karmapa XVI to Manang is available)

They still exist in Latö

We can mention also Nedo Karma Chagmé for Kham and numerous Mongolian teachers but I'm going

Malcolm wrote:

Also in Eastern Bhutan, where Kunzang Dechen Lingpa had to correct Nyingmapas who thought they had to slaughter animals for ganapujas.

Author: Malcolm

Date: Sunday, November 14th, 2021 at 4:38 AM

Title: Re: The Myth of Progress

Content:

Konchog Thogme Jampa said:

The goal is to empty Samsara completely...

Malcolm wrote:

That is an aspiration, but it is impossible. It will never happen.

Author: Malcolm

Date: Sunday, November 14th, 2021 at 5:34 AM

Title: Re: The Myth of Progress

Content:

Konchog Thogme Jampa said:

The goal is to empty Samsara completely...

Malcolm wrote:

That is an aspiration, but it is impossible. It will never happen.

Konchog Thogme Jampa said:

It will just take a few kalpas

Malcolm wrote:

As I said, it will never happen. sentient beings are limitless.

Author: Malcolm

Date: Sunday, November 14th, 2021 at 9:43 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

<https://www.bbc.com/news/world-middle-east-59274686>

Unknown said:

Some 450 more people were injured by scorpion stings, a health ministry official said. The hail and thunder storm in the area near the River Nile on Friday was particularly violent.

Scorpions are regularly washed into the streets by heavy rain, while snakes have also been disturbed.

Author: Malcolm

Date: Sunday, November 14th, 2021 at 1:18 PM

Title: Re: US Election Day Aftermath

Content:

Supramundane said:

Isn't the border de facto open anyway? Why not legalize crossing, then you can regulate it. Sort of like the argument for drugs, I guess.

One of the first free trade experiments in the world was Benelux, Belgium - Luxembourg - Netherlands. After a few years of open borders and free trade, although a number of businesses had been wiped out in a flurry of creative destruction as tariffs and protective measures fell away, overall trade increased, and the economy surged, way above the European average.

This proved that open borders creates an intensification of business due to the free flow of goods and services.

Kim O'Hara said:

(1) One example is not proof of any general rule.

(2) What's 'good for business' is not necessarily good for people, e.g. industries move off-shore where workers can be freely exploited, putting workers back home out of their jobs. Closed borders may, on the whole, be better.

Kim

PeterC said:

NAFTA has been around for almost three decades now and despite all the "great sucking sound" rhetoric, there was no group that obviously lost out from it. The border was open for decades before that, agriculture in California and elsewhere has depended on a mobile Mexican workforce for well over half a century.

The problems caused by having an open border have a lot more to do with explicitly illegal actions, eg the demand for drugs in the US and the supply of weapons back into Mexico, the social problems of having a large mobile workforce for the maquiladoras, etc. The phantasm of Mexican criminals in the US is not really an open border problem. The US does perfectly well at generating both indigenous criminal gangs and economic inequity without the help of any other country.

Malcolm wrote:

Like the death squads in Central America, the gangs there gained their criminal expertise in American Institutions, the Military in the case of the former and federal prisons in the case of the latter.

Even so, there is far more to be gained for every one with NAU than lost.

Pax Americana is not without its problems, but the alternative...? It doesn't bear thinking about.

Author: Malcolm

Date: Sunday, November 14th, 2021 at 9:17 PM

Title: Re: Question about awareness

Content:

PadmaVonSamba said:

I'm not sure that I'm confused about the distinction between consciousness and awareness other than perhaps in mixing up the two terms, using one term to refer to the other. Both are ambiguous English language words referring to the mental experience of subject-object interaction. Perhaps the Sanskrit terms, clearly defined, would be better to use.

Malcolm wrote:

We have a Sanskrit term we normally use to refer to "consciousness," that is "vijñāna;" not so for the term "awareness."

PadmaVonSamba said:

If, as you say, consciousness + object = awareness

(A+B=C) then one would assume that A and B occur prior to their interaction. It seems as though your argument is that neither occur until they interact: there is no A until there is B (and vice-versa). I am familiar with this view, but I would like it explained better.

Malcolm wrote:

No, sense organ (A) plus object (B) gives rise to a sense consciousness (C). Of course there are problems with this basic scheme of the Sarvastivadins, but we take it as a base line, since it is the scheme the Buddha taught as the eighteen sense elements.

PadmaVonSamba said:

Another issue I have with the argument that contact relies on sense-faculties is that there are many examples of living organisms which demonstrate intentional interactions with objects in their external environments, but which, themselves, do not possess brains or sense organs. The simplest example is that of a spermatozoa which is "attracted" by the chemicals given off by the ovum, and swims towards it.

Malcolm wrote:

That is not intentional action, since a spermatozoa has no mind.

However, cetana, volition/intention is a mental factor that arises with all minds in the desire realm, it is one of the ten neutral mental factors.

PadmaVonSamba said:

But there are other examples involving simple yet more complex organisms, certain types of jellyfish, and I think, for example, those microscopic manatee-looking things that supposedly live on the surface of one's eyelashes.

Malcolm wrote:

In order to have intentions, one must have a mind.

PadmaVonSamba said:

What about the being who is in the bardo, said to be attracted to its future parents? Does it have eye consciousness? Does it possess awareness of the various visions and lights in the bardo? If it does, then by what means is this possible since it has no organ of sight, if not for some kind of innate awareness?

Malcolm wrote:

Bardo beings have complete sense organs and aggregates, according to Abhidharma. What they are unable to see is the sun and moon, since they are apparitionally-born, lacking the solar and lunar elements on their bodies from a female and a male, thus the explanation goes.

PadmaVonSamba said:

BTW, when I said that awareness is "absolute" (and perhaps the word, "consciousness" would have been the correct term) I meant that nobody can deny that it is happening, because to even deny it requires awareness of that denial.

Malcolm wrote:

Yes, when we investigated our minds, even though we cannot find anything, we cannot deny there is looking. This is generally termed *gsal rig*, clear and knowing, and is the characteristic of the mind. The essence of the mind is emptiness.

The nature of the mind has three aspects, it is clear, knowing, and empty. Clarity and knowing are somethings collapsed for convenience into clarity, to make it easier to map the resultant three *kāyas* to the causal nature of the mind.

In both Dzogchen and Mahāmudra meditation, one first identifies the clarity aspect by looking for the mind, when it is not found, this is called "sealing clarity with emptiness." When one concludes that despite not being able to find anything, one cannot deny there is an act of looking for the mind, this is called sealing "emptiness with clarity." When one is able to rest in the clear and empty nature of the mind without tending to one side or the other, this is called "sealing inseparability with inseparability."

If there is anything absolute about the nature of the mind, it is the inseparability of clarity and emptiness, which itself is uncompounded, naturally perfected, nonarising, beginningless, and unceasing.

Author: Malcolm

Date: Sunday, November 14th, 2021 at 9:20 PM

Title: Re: How to avoid heretical/heterodox teachers?

Content:

Nalanda said:

My question is, what is the right attitude towards these teachers who still cling to the practice of that specific deity protector? Should they be avoided altogether?

Malcolm wrote:

Pity.

Yes.

Author: Malcolm

Date: Sunday, November 14th, 2021 at 9:40 PM

Title: Re: US Election Day Aftermath

Content:

Malcolm wrote:

Pax Americana is not without its problems, but the alternative...? It doesn't bear thinking about.

PeterC said:

Pax Americana doesn't really involve a lot of pax - the primary beneficiaries seem to be the defense contractors. In the Americas it generally reduces to undermining governments that don't show sufficient deference to the US. This has never resulted in a country becoming better governed or a more pleasant place to live.

Malcolm wrote:

South Korea, Japan, Taiwan, Germany, England, France, Western Europe in general counter examples.

I will grant that the main benefit of the US for those south of the border is a place to emigrate and work. Our record in Central America is terrible.

PeterC said:

It is very hard to point to a situation where the US intervened in or coerced another country that actually benefited the US, let alone the country itself. That's my real complaint about it - not the methods, the lack of results.

Malcolm wrote:

Since WWII, it has mostly been a CF.

PeterC said:

So I'm not sure what the alternative would be, but if it was nothing, then at least for the Americas that would probably be an improvement.

Malcolm wrote:
Yes, this is my point.

From the NYT today:
Globalism is not mushy government idealism — far from it. It does not deny the existence or importance of government — at the local, state, national and international levels — or of intergovernmental diplomacy. But it insists that the great-power games, as deadly as they have been and could still be, must give way to planetary politics, in which human beings matter more than nationalities. Competition itself is fine and natural, but it needs to be competition to achieve a goal that benefits us all.
<https://www.nytimes.com/2021/11/12/opinion/biden-foreign-policy.html>

Author: Malcolm
Date: Sunday, November 14th, 2021 at 9:54 PM
Title: Re: US Election Day Aftermath
Content:

PeterC said:
NAFTA has been around for almost three decades now and despite all the “great sucking sound” rhetoric, there was no group that obviously lost out from it. The border was open for decades before that, agriculture in California and elsewhere has depended on a mobile Mexican workforce for well over half a century.

The problems caused by having an open border have a lot more to do with explicitly illegal actions, eg the demand for drugs in the US and the supply of weapons back into Mexico, the social problems of having a large mobile workforce for the maquiladoras, etc. The phantasm of Mexican criminals in the US is not really an open border problem. The US does perfectly well at generating both indigenous criminal gangs and economic inequity without the help of any other country.

Malcolm wrote:
Like the death squads in Central America, the gangs there gained their criminal expertise in American Institutions, the Military in the case of the former and federal prisons in the case of the latter.

Even so, there is far more to be gained for every one with NAU then lost.

Pax Americana is not without its problems, but the alternative...? It doesn't bear thinking about.

Queequeg said:
All the sense in the world doesn't matter. In the end, you'd lose to the guy who's platform is, "Murca!" Camps on the border, whatever the actual back story, just looks to the ordinary voter like chaos.

Until the border issue is fixed, Dems will continue to get clobbered over the head with it. Doesn't matter that's its manufactured. Its not an issue that Dems can ever lead and win with. It may well be an intractable issue. It will likely get worse.

Needs to be downplayed and other stuff needs the oxygen. That likely means quietly continuing Trump's border policies.

Malcolm wrote:

The border issue will be fixed by good policies south of the border, not a Fortress Amerika mentality.

Author: Malcolm

Date: Sunday, November 14th, 2021 at 10:05 PM

Title: Re: US Election Day Aftermath

Content:

Malcolm wrote:

<https://www.nytimes.com/2021/11/12/opinion/biden-foreign-policy.html>

Queequeg said:

Blah blah. The most elegant ideas don't mean shit if you can't get elected.

The American electorate is not interested in this.

Malcolm wrote:

Then the planet is f**cked. I guess we should only cater to what the American electorate imagines they want, screw everyone else, right?

Well, I'll persist in my idealism, you can keep your cynicism.

Author: Malcolm

Date: Sunday, November 14th, 2021 at 10:24 PM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

The only important political issue as far as I am concerned is the environment. Everything else doesn't mean shit if that's not fixed. I will vote for the bigoted, America-first, jinogistic red neck promoting solar panels and electric ATVs if I have to.

Malcolm wrote:

That problems we have caused with environment will not be solved through nationalism,

it will only be solved through total and complete international cooperation. Nationalism exacerbates climate change.

Author: Malcolm

Date: Monday, November 15th, 2021 at 2:47 AM

Title: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Malcolm wrote:

Austria will confine unvaccinated adults and minors over age 11 to their homes as part of a targeted lockdown, lawmakers announced Sunday.

<https://www.nytimes.com/2021/11/14/world/europe/austria-unvaccinated-lockdown.html>

Author: Malcolm

Date: Monday, November 15th, 2021 at 3:47 AM

Title: Re: On vegetarianism

Content:

KonchogUrgyenNyima said:

Did guru Rinpoche ask us to be vegetarian?

Malcolm wrote:

Sometimes he did, sometimes he did not. That answer to that is that it is usually practice dependent. For example, if you are engaged in strenuous yantra yoga and tummo, Guru Rinpoche advises in several places is to rely on mild alcohol (chang) and meat. In other places, he strongly discourages people from drinking alcohol and eating meat.

Author: Malcolm

Date: Monday, November 15th, 2021 at 4:10 AM

Title: Re: On vegetarianism

Content:

KonchogUrgyenNyima said:

Did guru Rinpoche ask us to be vegetarian?

Malcolm wrote:

Sometimes he did, sometimes he did not. That answer to that is that it is usually practice dependent. For example, if you are engaged in strenuous yantra yoga and tummo, Guru Rinpoche advises in several places is to rely on mild alcohol (chang) and meat. In other places, he strongly discourages people from drinking alcohol and eating meat.

KonchogUrgyenNyima said:

Thanks for this answer Malcolm. That is helpful. This does not address eating

meat/drinking beer solely as sustenance. Just in one's mealtimes. Or am I wrong? Is it that someone practicing tummo should eat some meat/beer with their meals? Or that they should eat it in a ritual setting outside of their sustenance?

Malcolm wrote:

It means they should rely on meat and mild alcohol during meals to keep up their strength and stamina. In general, in Mahāyāna one should avoid meat. But in Unsurpassed Yoga Tantra, the consumption of meat is permitted. Despite this, there is a strong inclination to avoid meat other than in feasts. And as the link between industrial agriculture and climate change has become clear, many Buddhists are steering away from meat because of their conscience.

If one is a serious practitioner of Unsurpassed Yoga Tantra, you can eat meat. But one is not, then it is better to avoid it, apart from feasts.

Author: Malcolm

Date: Monday, November 15th, 2021 at 8:00 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

KristenM said:

I'm all for people getting the vaccine, but I don't know about this. How about making proof of vaccine up to the businesses/establishments that choose?

Malcolm wrote:

The legality of Vaccine mandates are well established law in the US. It's state by state however, not federal.

Author: Malcolm

Date: Monday, November 15th, 2021 at 8:45 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

KristenM said:

So is the 2nd Amendment. But, do you agree with it? I'm sure you have a very good argument why the two things are not equivalent, or how they are.

Malcolm wrote:

I don't believe that people have a right to endanger other peoples lives. It's be one think if it these idiots were only harming themselves, but that's not the case.

As for the second amendment, the rulings on it have been nothing short travesties of jurisprudence. I'd repeal it in a second if I could. At the very least I would insist on prohibitive insurance, and strict licensing.

Author: Malcolm

Date: Monday, November 15th, 2021 at 11:21 AM

Title: Re: US Election Day Aftermath

Content:

KristenM said:

I personally think people need to listen to other's viewpoints on both sides without knee-jerk responses and demonizing.

Malcolm wrote:

Before I listen to anyone, I'll need a firm acknowledgement that Trump is bad for democracy. Failing that, I have nothing to say to Republicans, and no interest in hearing one word they have to say.

Author: Malcolm

Date: Monday, November 15th, 2021 at 10:03 PM

Title: Re: US Election Day Aftermath

Content:

KristenM said:

I personally think people need to listen to other's viewpoints on both sides without knee-jerk responses and demonizing.

Malcolm wrote:

Before I listen to anyone, I'll need a firm acknowledgement that Trump is bad for democracy. Failing that, I have nothing to say to Republicans, and no interest in hearing one word they have to say.

KristenM said:

I think a lot of Republicans don't want Trump to run again precisely because of that reason. But I didn't vote for him and don't vote Republican, so...I just wonder if the Democrats are backing themselves in a corner.

Malcolm wrote:

Fascists deserve to be punched, not heard. Because that is what we are facing, American fascism, just as Wallace described it back in 1944.

Author: Malcolm

Date: Monday, November 15th, 2021 at 10:11 PM

Title: Re: On vegetarianism
Content:
KonchogUrgyenNyima said:
Hello all,

I'm wondering about vegetarianism, especially as it pertains to nyingma traditions. Did guru Rinpoche ask us to be vegetarian? Why is taking a vow of no killing seen as the same as taking a vow not to eat meat?

Also interested in the scriptural bases for vegetarianism in the sutras.

I have been vegetarian for a long time, and am starting to question it, based on my lack of knowledge on what the masters mentioned above actually said about it.

To be clear, I'm not interested in a conversation about the political implications of vegetarianism/veganism.

Thanks so much for your time and i'm really looking forward to what y'all have to say.

seeker242 said:
<http://www.shabkar.org/> has a bunch of references to scripture, teachers, etc.

Malcolm wrote:
The funny thing about Shabkar, is after he goes through all the reasons to not eat meat, he turns around, in the same text, and goes through the reasons one should eat meat.

Author: Malcolm
Date: Monday, November 15th, 2021 at 10:58 PM
Title: Re: Vajrayana. How do I begin my path?

Content:
tingdzin said:
Contrary to what a lot of people are saying, choosing a Vajrayana guru is not something you do "first" when wanting to walk the path, as your initial attraction may be based on something quite trivial in the scheme of things, such as charisma or an over-elaborate list of personal qualifications, or a big organization. There are so many horror stories posted here about people whose initial attraction to a guru, whom they had been sure they would trust with their life, resulted in disaster. That way lies disillusion and inability to stay with the practice.

Malcolm wrote:
That said, one cannot go wrong with teachers like HHDL, HHST sr., Chokyi Nyima, and other senior lamas like them.

Author: Malcolm
Date: Monday, November 15th, 2021 at 11:40 PM

Title: Re: Stained Glass Windows in a Buddhist context?

Content:

Queequeg said:

Perhaps Western sanghas have put the cart before the horse in many situations, acquiring facilities before having a community needing facilities.

Malcolm wrote:

In the case of Tibetan Buddhist communities, this was virtually always done at the encouragement of a lama, with the thinking, "If you build it, they will come."

The reality is quite different. Most of the centers built in the 80's and 90's for example, are aging out, and are not drawing new students. When I see people like Alan Wallace buying multimillion dollar facilities in the middle of nowhere in Colorado, Italy, and New Zealand, I really have to wonder just what he and people like him are thinking.

One of the things I admire about Eric Cumberline, the director of Tsadra, is that he has no interest in bricks and mortar. He is only interested in books. He understands that the future of Dharma lies in translations, not expensive properties.

Author: Malcolm

Date: Monday, November 15th, 2021 at 11:49 PM

Title: Re: On vegetarianism

Content:

seeker242 said:

<http://www.shabkar.org/> has a bunch of references to scripture, teachers, etc.

Malcolm wrote:

The funny thing about Shabkar, is after he goes through all the reasons to not eat meat, he turns around, in the same text, and goes through the reasons one should eat meat.

KonchogUrgyenNyima said:

Is that text translated anywhere?? I would love to read that haha.

Malcolm wrote:

Food of Bodhisattvas: Buddhist Teachings on Abstaining from Meat.

Zhabkar's approach is pragmatic, not dogmatic. He understands that in the Tibetan context, people just are not generally going to live on vegetables, grain, and dairy alone. It is a myth, BTW, that Tibetans could not grow vegetables in Tibet. They grew plenty of things: peas, barely, wheat, etc. They merely selected for things that were could be stored long term, and that excluded fresh vegetables, which require a lot of agricultural

resources for a limited return in a cold, dry alpine climate. And of course, Tibetan diets varied regionally.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 12:32 AM

Title: Re: On vegetarianism

Content:

Charlie123 said:

I would encourage you to use the search bar to read old threads on this subject. This very might be the single most discussed subject in the history of this forum.

KonchogUrgyenNyima said:

Yah I tried that but it seemed like the threads I was seeing there were not really discussing this topic. Maybe I didn't go back into the results far enough though. I will do more digging.

Hazel said:

<https://www.dharmawheel.net/viewtopic.php?f=110&t=26037&hilit=the+great+vegan+debate>

51 pages long.

This one might even end up being merged into it.

Malcolm wrote:

Please don't. We are discussing vegetarianism in a specific context, Tibetan Buddhism, thanks.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 12:35 AM

Title: Re: On vegetarianism

Content:

KonchogUrgyenNyima said:

Hello all,

I'm wondering about vegetarianism

Seeker12 said:

...Devadatta asked the Buddha to mandate vegetarianism for the monastics and while the Buddha was fine if individuals voluntarily did so, he refused to mandate it for the entire Sangha.

Malcolm wrote:

Yes, this is well known, and it was also one of the reasons Devadatta went to hell without passing go, as he caused a schism over it.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 12:39 AM

Title: Re: US Election Day Aftermath

Content:

Johnny Dangerous said:

I don't think they want dialogue.

Malcolm wrote:

Nope, all they want is power, and f**k democracy if they can't have it. This is all a predictable result of Nixon's Southern Strategy, which played on the Dixiecrat anxiety about civil rights and the absorption of the Dixiecrats into the GOP in the 1970's. The modern GOP playbook is taken right out of the Southern Democrats playbook, post Reconstruction. If you are not reading Heather Cox Richardson's ongoing, daily analysis of what's happening in the news, you should.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 12:48 AM

Title: Re: Stained Glass Windows in a Buddhist context?

Content:

Matt J said:

This is one of the reasons Tergar doesn't have any Western facilities. Some of the senior leaders were senior Insight Meditation Society instructors, and learned that in order to pay the bills, you need a constant influx of money, which requires constant retreats. Accordingly, YMR chose to invest in online platforms and rents facilities for retreats.

Malcolm wrote:

Yup, and then it is mostly paid for by having volunteers, who work for retreats, etc. It's crazy, but even crazier is that at least during the 80's and 90's IMS in Barre, MA was always full, and I think it still is.

The Goenka people at the Vipassana Meditation Center let you go for free, but then they do exit interviews where they hit you up hard for donations. But their place, near by me in Shelburne, MA, is still very busy.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 12:53 AM

Title: Re: Cosmology Question on Eternal Realms

Content:

Seeker12 said:

It appears to me that based on what's written, the Bṛhatphala worlds and the Pure Abodes are never destroyed by the elements, no matter what type of destruction it is (whether by wind, water, or fire).

Why would we then not say that these are eternal realms?

Malcolm wrote:

Well, one, they are conditioned in so far as only never returners can be reborn there, and the fact that all sentient beings, having exhausted their karma for the lower desire and form realm, take birth there.

Seeker12 said:

Is it that they only 'exist' or manifest when there are beings that have the karma to be born in them, and that is not always the case, so otherwise they do not manifest - as such, they themselves are not eternal realms but manifest only dependently in accord with the karma of beings?

Malcolm wrote:

If there were not more never returners, I don't think they would exist. The pure abodes are places where only aryas take birth. The Bṛhatphala is where all the other sentient beings take rebirth.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 1:43 AM

Title: Re: On vegetarianism

Content:

Nicholas2727 said:

there are plenty of Mahayana sutras where the Buddha discourages meat eating. I am biased but if we have the option to eat meat or not, I feel it is best to not.

Malcolm wrote:

If one is either a Śrāvakayāna practitioner or a Vajrayāna practitioner, eating meat is permitted. If one is a common Mahāyāna practitioner, it appears it is not permitted. But even here, we have the opinion of Bhāvaviveka that as long as the meat is pure in three ways, it is permitted, for the same reason that wearing leather, wool, and so on is permitted.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 2:27 AM

Title: Re: Commentaries on the Canonical Sutras?

Content:

Nalanda said:

Do we have a collection of sutra commentaries from ancient times (as early as Early

Buddhism) to present of every part of the sutra?

For example, if we are reading MA190, and we want to know what the ancient Buddhists think or say about this agama, we could then learn it from their perspective.

Is there something like that I could check whenever I read the agamas?

Malcolm wrote:

You are asking this on the wrong website. Go to dhammawheel.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 3:49 AM

Title: Re: Commentaries on the Canonical Sutras?

Content:

Nalanda said:

I'm hoping not to do that. Meaning I'm hoping to learn only the works of our tradition. Mahayana and Vajrayana. For example, I would like to know what the Mahasanghika, Nagarjuna, Je Tsongkapa would say about a certain passage in the Agamas, etc.

Malcolm wrote:

They discuss the agamas very little.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 6:12 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Toenail said:

I'm sick with covid since a week now and I was fully vaccinated.

Malcolm wrote:

Sorry to hear that and, frankly, were you engaged in risky behavior, nightclubbing, etc?

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 6:54 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Toenail said:

I'm sick with covid since a week now and I was fully vaccinated.

Malcolm wrote:

Sorry to hear that and, frankly, were you engaged in risky behavior, nightclubbing, etc?

Toenail said:

I have been to one club 3 weeks ago (it was vaccinated only) . First time in years. But I do

not think I have it from there, because my symptoms just started a week ago and all my tests were negative before that. I work in a clinic so I get tested regularly. I also have not used public transportation or seen friends for 2 weeks before. At work I wear FFP2.

Malcolm wrote:

I see, well, clinics are risky places too, especially parts of structures where there is insufficient ventilation, like bathrooms, etc.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 7:15 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Toenail said:

Maybe group therapy setting or 1on1.. But none of my patients has had symptoms. And almost everyone is vaccinated there as well.

I do hear a lot of people getting it though despite having been vaccinated. In my friend circle one other dude at the same time as I. And everyone you ask knows someone who got it or has it despite having been vaccinated. I am pro vaccination btw, I don't mean to make a point against it.

Malcolm wrote:

Yes, I understand you are vaxx positive.

The Pfizer and Moderna vaccines are not designed to provide high immunity from Delta, they are based on an older variant. I am afraid as long as there is fear of vaccines out there, and people refuse to get vaccinated, we will be getting boosters every six months, and the real issue is that fact that the first world is not rolling out vaccines to the rest of the world rapidly enough.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 7:55 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Toenail said:

I've heard immunity after having contracted it is more efficient than the immunity you get from vaccination.

Malcolm wrote:

Don't think there is any clinical evidence for this.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 8:51 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Toenail said:

I've heard immunity after having contracted it is more efficient than the immunity you get from vaccination.

Malcolm wrote:

Don't think there is any clinical evidence for this.

Toenail said:

It is the opinion of the leading virologist dude of the Berlin Charite. I saw it in a recent interview with him.

Malcolm wrote:

As I said, no clinical evidence.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 9:31 AM

Title: Re: Commentaries on the Canonical Sutras?

Content:

Nalanda said:

Do you know of any Mahayana commentaries on the Agama contents?

Malcolm wrote:

Doesn't exist.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 10:34 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Johnny Dangerous said:

So, the long and short of it is that natural immunity -can- be more effective than vaccination but probably is not overall due to things like it's varying durability, etc.

Malcolm wrote:

I have seen opinions which contradict this completely.

I would like to see clinical evidence. Not opinions.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 10:50 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Johnny Dangerous said:

So, the long and short of is it that natural immunity -can- be more effective than vaccination but probably is not overall due to things like it's varying durability, etc.

Malcolm wrote:

I have seen opinions which contradict this completely.

I would like to see clinical evidence. Not opinions.

Johnny Dangerous said:

It's been known for a while, but I'm not hunting down the study, I'm not making it up. It was accepted by the medical community AFAIK with some caveats. It's been out and known about for months, and a subject of debate.

Malcolm wrote:

Subject to debate means no clinical evidence.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 10:59 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Johnny Dangerous said:

It's been known for a while, but I'm not hunting down the study, I'm not making it up. It was accepted by the medical community AFAIK with some caveats. It's been out and known about for months, and a subject of debate.

Malcolm wrote:

Subject to debate means no clinical evidence.

Johnny Dangerous said:

That is true of most things with Covid, it is too new to have anything but provisional clinical evidence in many areas. I posted the study, it is not a study that anyone has found problems with or takes issue with, it simply hasn't been peer reviewed yet, and of course other studies have found other things.

Natural immunity for Covid exists obviously, not sure why you'd want to debate that, it's kind of a no-brainer.

Malcolm wrote:

The thing I am asserting is that there is no clinical evidence that natural immunity is superior to immunity from vaccines.

I don't think this is true, I know people personally who had covid 1.0, were fully vaxxed

afterwards, and still managed to contract covid 2.0 aka delta.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 11:04 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Johnny Dangerous said:

That is true of most things with Covid, it is too new to have anything but provisional clinical evidence in many areas. I posted the study, it is not a study that anyone has found problems with or takes issue with, it simply hasn't been peer reviewed yet, and of course other studies have found other things.

Natural immunity for Covid exists obviously, not sure why you'd want to debate that, it's kind of a no-brainer.

Malcolm wrote:

The thing I am asserting is that there is no clinical evidence that natural immunity is superior to immunity from vaccines.

I don't think this is true, I know people personally who had covid 1.0, were fully vaxxed afterwards, and still managed to contract covid 2.0 aka delta.

Johnny Dangerous said:

Again I posted the link to the study, so I am not sure what we are trying to debate. Yes, other studies found that natural immunity is more variable, and less durable, though sometimes perhaps more efficacious. Obviously, anecdotal stuff is probably not worth addressing if we are trying to stick to data that currently exists.

Malcolm wrote:

My point is that we don't have clinical evidence for the claims you are making. Data is not evidence. Public health evidence can be distilled from data, but we are not there yet.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 11:30 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Johnny Dangerous said:

Again, there is even less clinical evidence for things like cloth masks (basically none other than poorly done mechanistic studies and observational data), yet we still use them. Virtually no evidence for masking young children, and it is pretty much just the Boneheaded US doing that in schools.

Malcolm wrote:

<https://www.pnas.org/content/118/4/e2014564118>

<https://med.stanford.edu/news/all-news/2021/09/surgical-masks-covid-19.html>

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7263249/>

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 11:43 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Johnny Dangerous said:

One of those is the Indian study I mentioned earlier (surgical masks), the other two are not RCT's, they are observational studies, etc... nor are they are about cloth masks.

from the last link

"There are few published data on the efficacy of masks or respirators against coronavirus infections."

The study on natural immunity I posted is more reliable (being an RCT) than either of the other two studies and is more comparable to the Indian study, by my understanding.

I started wearing surgical masks based on the indian study, btw.

Malcolm wrote:

Covid is airborne, this has been proven by physicists.

Masks work.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 11:47 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Johnny Dangerous said:

One of those is the Indian study I mentioned earlier (surgical masks), the other two are not RCT's, they are observational studies, etc... nor are they are about cloth masks.

from the last link

The study on natural immunity I posted is more reliable (being an RCT) than either of the other two studies and is more comparable to the Indian study, by my understanding.

I started wearing surgical masks based on the indian study, btw.

Malcolm wrote:
Covid is airborne, this has been proven by physicists.

Masks work.

Johnny Dangerous said:
FFS man, I'm not saying "masks don't work", but if you honestly think it is that simple you really haven't looked at the data that closely. yes, wearing an N95 -definitely- works, there is some decent evidence for surgical masks, and not much for cloth masks. That is the state of the data.

Malcolm wrote:
Why would anyone think wearing less than a n95, etc., be adequate? Even surgical masks are less effective.

<https://www.wired.com/story/the-teeny-tiny-scientific-screwup-that-helped-covid-kill/>

At this point, we are talking past each other.

Author: Malcolm
Date: Tuesday, November 16th, 2021 at 11:53 AM
Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.
Content:

Johnny Dangerous said:
Anyway, most people I see are wearing shoddy things that might prevent some goobers flying your way but I am skeptical they do a whole lot personally.

Malcolm wrote:
Yes, these people are dumb, but not as dumb as the unvaxxed.

Author: Malcolm
Date: Tuesday, November 16th, 2021 at 12:07 PM
Title: Re: On vegetarianism
Content:

Nicholas2727 said:
there are plenty of Mahayana sutras where the Buddha discourages meat eating. I am biased but if we have the option to eat meat or not, I feel it is best to not.

Malcolm wrote:
If one is either a Śrāvakayāna practitioner or a Vajrayāna practitioner, eating meat is permitted. If one is a common Mahāyāna practitioner, it appears it is not permitted. But even here, we have the opinion of Bhavaviveka that as long as the meat is pure in three ways, it is permitted, for the same reason that wearing leather, wool, and so on is

permitted.

KonchogUrgyenNyima said:

Would you care to elaborate on those three pure ways? Or point me to where I can learn about that?

Malcolm wrote:

You didn't hear it, see it, or have it killed for you.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 9:12 PM

Title: Re: Stained Glass Windows in a Buddhist context?

Content:

Queequeg said:

but I'm afraid we're going to go deep into a phase of human history soon where material profligacy is simply not going to be an option due to scarcity and expense of resources.

Malcolm wrote:

Well, we are heading back to the good old days where excess material profligacy will a required sign of power among people where virtually everyone is surviving on a subsistence level. Those good old days were just three hundred years ago.

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 9:34 PM

Title: Re: Credibility of (institutional) Tibetan Buddhism

Content:

nyonchung said:

Materialism being often a bedfellow of nihilism.

Malcolm wrote:

Depends. I find that materialists are much more attached the things than Buddhists, in general. Just because someone does not accept rebirth does not render them a nihilist. Materialists also have strong theories in ethics, morals, and so on. The term "nihilist" is tossed around promiscuously by Buddhists, when they actually mean "annihilationist."

Author: Malcolm

Date: Tuesday, November 16th, 2021 at 9:53 PM

Title: Re: How does Karma purification work?

Content:

Könchok Thrinley said:

This is a point I have seen quite often. And I mean ... it probably kind of probably works like that but I am not sure entirely. Anyone has something to back this point?

Malcolm wrote:

This is a popular idea in the west. I have never ever seen any Indian or Tibetan text that makes this assertion. I think it can be consigned to the dustbin of pop Buddhism, personally.

Toenail said:

Maybe not in some classic text or treatise etc., but I have seen such ideas in tibetan texts. For example in the Life story of Yeshe Tsogyal (?) where it is written that she did prostrations during Ngondro or so and blood and puss came out of her orifices or so until she was fully purified. It was described as purification. It may just be prose and fantasy., but it is in there.

Malcolm wrote:

I am just going in the basis of logic, and what ChNN said. It is unreasonable to expect that Vajrasattva, for example, and wipe out countless eons of negative karma.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 12:59 AM

Title: Re: Self-generation with transmission

Content:

Hazel said:

Hello Dharma friends,

I have been given transmission and permission to practice a Sadhana that includes visualizing yourself as the deity. My understanding is that without empowerment, you can only front-visualize even if you have transmission. Is this correct?

Thank you!

Hazel.

Malcolm wrote:

Correct.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 1:04 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Johnny Dangerous said:

So yeah, the US is no shining example of consistency or evidence based practice. I mean, they try their best, but sometimes people's best is not very good.

Malcolm wrote:

This is because of the 5 micron dogma about airborne diseases. Anything larger, according to epidemiology manuals used around the world for the last 80 years, must be droplet transmitted.

But, we found out a) that those manuals had the physics wrong, and b) covid transmission is principally airborne. So for this reason, since the covid virus is larger than 5 microns, medical establishment dogma set in, despite obvious contradictory evidence, like the early transmission through ventilation systems on cruise ships, etc.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 1:44 AM

Title: Re: US Election Day Aftermath

Content:

KristenM said:

Should we just punch everyone in the face for voting for these people, is that going to really make things better? Yes, of course, that's the best solution, so never mind.

Malcolm wrote:

Have you ever seen that talking with Fascists ever solved anything? I mean, look, the Germans tried it, it didn't work, the Fascists just subverted democracy in Germany, with the help of a conservative newspaper (sound familiar) that was filled with xenophobic lies and fake news.

We can only tolerate intolerance for so long. Its getting to the point where that tolerance is not working, and the arguments of the Bannons and his ilk are not being effectively rebutted in the news (well they are, but people don't trust the newspapers anymore, they trust Tucker and Sean).

Don't worry, I am not going to go out and actually look for fascists to punch, I haven't done that since I was a skinhead back in the early 80's. But my point is that we have a Fascist fifth column in the US right now, and they need to be put down with prejudice.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 2:16 AM

Title: Re: Great news on the vajrayana book front

Content:

Norwegian said:

Anybody knows who are translating the Nyingma volumes from the gdams ngag mdzod and when they are to be published?

Malcolm wrote:

Wulstan Fletcher and Helena Blankleder. No idea.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 7:03 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

but the entirety of our experience is the obscuration.

Malcolm wrote:

That would make bondage inherent and liberation impossible. You sure you want to go down that route?

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 7:06 AM

Title: Re: US Election Day Aftermath

Content:

tobes said:

We've been here before. It did not end well.

Malcolm wrote:

Yup, and people poo poed me here six years ago when I first raised the alarm about Fascists in the house.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 9:57 AM

Title: Re: Commentaries on the Canonical Sutras?

Content:

Zhen Li said:

Maybe a more controversial claim,

Malcolm wrote:

It's not at all controversial, it's obvious.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 10:10 AM

Title: Re: US Election Day Aftermath

Content:

KristenM said:

I'd at least like to try to bring some sense and reason to the table and dial the rhetoric down a notch, for the sake of the country.

Malcolm wrote:

The problem is that we have a genuine Fascist movement now in this country. They

won't dial down the rhetoric, it's all they have.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 10:41 AM

Title: Re: US Election Day Aftermath

Content:

tobes said:

This question is much easier to understand/answer now. It really is something approaching a mass-collective psychosis. When it is happening in real time, there is virtually no way to undo it. The libidinal investment is so strong that there basically has to be a big crash landing for it to end.

Malcolm wrote:

This is what Wilhelm Reich thought.

KristenM said:

It's not like we ever had an actual Golden Age of Justice and Democracy, we're just going sideways down the wrong path and some of us are now more aware of the forces that are in play. And how do we respond to this neo-fascist movement? Do we take up arms and fight them in the streets? We don't even believe in taking up arms, I thought.

Malcolm wrote:

It's been pretty good since WWII.

One of the reasons FDR passed the New Deal was to prevent a right wing fascist movement from gaining power. America First started in the 1930's.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 9:12 PM

Title: Re: The Myth of Progress

Content:

Konchog Thogme Jampa said:

It will just take a few kalpas

Malcolm wrote:

As I said, it will never happen. sentient beings are limitless.

PadmaVonSamba said:

"Limitless" only if you are thinking in terms of quantity.

Malcolm wrote:

Yes, I am, relatively speaking.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 9:25 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

but the entirety of our experience is the obscuration.

Malcolm wrote:

That would make bondage inherent and liberation impossible. You sure you want to go down that route?

Schrödinger's Yidam said:

Brunnhölzl has already gone down that route for me. The sentient being cannot become a Buddha. The sentient being has to cease in order for a Buddha to arise. It's like the cessation of a Shrivakayana Arhat, but unlike the coma-like nothingness of an Arhat, a Buddha arises. That is what I've been trying to bring people's attention to. Play the video. It's short. If people are impatient then can fast forward to 1:30.

Malcolm wrote:

I doubt very much that Karl is an annihilationist. You have really misunderstood his point, quite grievously. What he and the karmapas are implying is that there never were sentient beings to begin with. This is not controversial. Haribhadra, a Madhyamaka, points out that when one realizes buddhahood, one realizes too there was never a time when one was not a buddha. This insight does not depend on the Buddhature doctrine at all, since it is straight out of the PP Sutras. Moreover, it is commonly stated that from the point of the view of the result, Buddhas only perceive other Buddhas, they do not perceive sentient beings, because to perceive obscurations would equal being obscured. Buddhas have no obscurations, hence they do not perceive them, ergo, they have no perception of sentient beings at all. Thus is another reason why Haribhadra points out that the path is entirely illusory from beginning to end, including the attainment of buddhahood.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 9:36 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

The video is short. People following this thread should watch the entire thing. It's ridiculous to discuss what Brunnhölzl means if we don't listen to what he says.

Malcolm wrote:

I did. I know Karl. I am sure Karl is quite sure he exists, conventionally speaking, and is equally confident he will realize buddhahood eventually, that his rosary of moments of

empty clarity, the all-basis, will continue through the state of Vajradharahood, once his adventitious obscurations are eliminated. What he is talking about is the consequences, as he sees it, of the point of view of Karmapa III and VIII. But as I outline above, this is not the radical departure you imagine it to be.

Your idea is the radical misunderstanding of what he is saying.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 9:58 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

Funny that "my interpretation" got placed in the title of the video!

Malcolm wrote:

No, the only thing related to the title of the video and your misunderstanding is the adjective "radical".

And you have failed to address my objections, since they undermine the "radicalness" of Karl's observation.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 10:20 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

You are characterizing what he is saying as "not controversial" I am saying it is radical. The title of the video is about how radical Buddha Nature can be.

I think you're the one that is mistaken here.

Malcolm wrote:

Of course you do. What he is saying is radical and novel to those who have not studied Abhisamayālaṃkāra. Nāgārjuna states in the Verses of Dependent Origination:

Here, there is nothing to remove,
there is nothing to add;
See the real correctly.
Having seen the real, liberation.

This statement is cited verbatim by Maitreyaṇātha in the Abhisamayālaṃkāra.

Karl is saying nothing more than this.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 10:24 PM

Title: Re: Physical issues around sitting

Content:

NoName said:

Hi,

I don't know if this is right to put here, but I have a physical issue with a varicose vein that makes sitting still not particularly safe for me. It is annoyingly placed under the knee, so any position where the knee is bent, including chair meditation can potentially exacerbate it. I can sometimes sit with my leg stretched, or further out, or in a keeling sit with legs spread wider, but it is not ideal.

Are there any traditions where the sitting practice is not necessary, or where I can sit in a variation of a pose/change it up in a while? Are there any recommendations for particular poses that I should try out?

Thank you

Malcolm wrote:

You can sit with that knee raised up, like this:

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 10:28 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

You are characterizing what he is saying as "not controversial" I am saying it is radical. The title of the video is about how radical Buddha Nature can be.

I think you're the one that is mistaken here.

Malcolm wrote:

Of course you do. What he is saying is radical and novel to those who have not studied Abhisamayālaṃkāra of Haribhadra. Nāgārjuna states in the Verses of Dependent Origination:

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there is nothing to add;
See the real correctly.
Having seen the real, liberation.

This statement is cited verbatim by Maitreyaṇātha in the Abhisamayālaṃkāra.

Karl is saying nothing more than this.

Schrödinger's Yidam said:

OK, time to transcribe the video word for word. That won't happen fast, probably not today.

Malcolm wrote:

You are wasting your time. What Karl says is nothing more than the above. The problem with your position is that it makes obscurations inherently existing obstacles to buddhahood. That's not what Karl is talking about.

What Karl is talking about is taking a facet of buddhanature theory to a logical extreme, which is that idea that the Uttaratantra is wrong, that buddhanature cannot be a "possession" of sentient beings. But as I said, this is not a problem at all. Buddhanature is a provisional doctrine, according to the Uttaratantra itself, taught to eliminate five faults. It is training wheels for baby bodhisattvas who are scared of emptiness.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 10:55 PM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

Christ. We're dealing with hurt little boys who haven't gotten over their myths.

Malcolm wrote:

Bannon is a Catholic, pretty serious one too, at least ideologically. He is pretty open about his fantasies:

"We're at the very beginning stages of a very brutal and bloody conflict, of which, if the people in this room, the people in the church, do not bind together and really form what I feel is an aspect of the church militant, to really be able to not just stand with our beliefs, but to fight for our beliefs against this new barbarity that's starting."

Not surprisingly, Flynn is also Catholic, who said the other day:

"If we are going to have one nation under God, which we must, we have to have one religion. One nation under God and one religion under God."

These people are dangerous. They must be put in their place.

Author: Malcolm

Date: Wednesday, November 17th, 2021 at 11:11 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Matt J said:

Making a similar point in When the Clouds Part, it is only "somewhat shocking."

"[S]entient beings are nothing but the adventitious flaws of thoughts and therefore one familiarizes with them as being nonentities."

Malcolm wrote:

Yes, flaws of the thoughts (sems)...The funny thing is, in Tibetan, sentient being is "sems can" "possessor of a mind." Well, without a mind, there can't be flaws of thoughts, can there?

Author: Malcolm

Date: Thursday, November 18th, 2021 at 12:21 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Nicholas2727 said:

I thought the attainment of Buddhahood was not illusory? What is the point of working so hard for so many life times if the final result is an illusion? Maybe I have gotten this bias since many teachers or authors I have read lean in the Shentong direction, but maybe you can clarify.

Malcolm wrote:

You need to read the Heart Sutra:

There is no wisdom, nothing to obtain, and also nothing not to obtain.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 12:26 AM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

6 of 9 Supreme Court Justices are also Catholic, though I can't imagine Sotomayor lining up with the other ones.

Malcolm wrote:

This is quite deliberate on the part of the people who wish to overturn Roe.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 12:33 AM

Title: Re: Dune

Content:

Matt J said:
Spoilers, but on point.

Author: Malcolm
Date: Thursday, November 18th, 2021 at 12:43 AM
Title: Re: US Election Day Aftermath
Content:

Queequeg said:
6 of 9 Supreme Court Justices are also Catholic, though I can't imagine Sotomayor lining up with the other ones.

Malcolm wrote:
This is quite deliberate on the part of the people who wish to overturn Roe.

Queequeg said:
They're banking on that pernicious guilt inculcated in Catholic School. Wow.

Malcolm wrote:
The vanguard of the Pro-Life movement has always been Catholics. Remember the recent outrage at Joe Biden taking communion?

Author: Malcolm
Date: Thursday, November 18th, 2021 at 1:14 AM
Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching
Content:

Sādhaka said:
Therefore emptiness, yet not only emptiness.

Malcolm wrote:
Indeed, because the mind is relative and momentary.

Author: Malcolm
Date: Thursday, November 18th, 2021 at 2:24 AM
Title: Re: The Myth of Progress
Content:

PadmaVonSamba said:
But limitless beings (buddhas) aren't sentient.

Malcolm wrote:
Silly. Of course buddhas are sentient.

Author: Malcolm
Date: Thursday, November 18th, 2021 at 5:27 AM
Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching
Content:
Matt J said:
Also the vivid, wakeful awareness that some people don't like to talk about.

Malcolm wrote:
You mean rig pa. Rig pa is also empty, baseless, and not established in anyway at all. The Dzogchen tantras and Longchenpa declare this univocally.

Matt J said:
Retinue of nonexistent superficial appearances, listen!
There is no separate object in me, the view of self-originated pristine consciousness. Passing away in the past does not exist. Arising in the future does not exist. Appearing in the present does not exist in any way. Karma does not exist. Traces do not exist. Ignorance does not exist. Mind does not exist. Intellect does not exist. Wisdom does not exist. Saṃsāra does not exist. Nirvāṇa does not exist. Not even vidyā (rig pa) itself exists. Not even the appearances of pristine consciousness exist. All those arose from a nonexistent apprehender.

Malcolm wrote:
-- Tantra Without Syllables.

This "nonexistent apprehender," indicates the union of the two truths. Even rig pa is something relative, that is why it is a path dharma, not a result dharma. It vanishes at the time of the result.

Author: Malcolm
Date: Thursday, November 18th, 2021 at 7:05 AM
Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching
Content:
tobes said:

This position leaves a lot of questions begging. Namely: if Buddhas do not perceive obscurations of sentient beings, then what of upaya? What of teaching Dharma itself, which is contextually attuned to the specific afflictions of specific sentient beings? i.e. the point of view of the result is not the only relevant point of view here.

Malcolm wrote:
The general example is the wish-fulfilling gem. Buddha activity is spontaneous, and manifests because of their aspirations as bodhisattvas on the path.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 9:30 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

Have I misunderstood even some Shentong teachers through reading and listening that they view Buddhahood as not illusory tho? I would have to find some exact quotes and possibly re-read them, but I remember it sounding like they were saying Buddhahood is real/not illusory. Don't mean to take this too far off track either

There's not just one way to look at this. So I'm sure some people say that.

conebeckham said:

For instance, 8th Karmapa says, in his commentary on the Abhisamayalamkara, that Tathagatagarbha is the only ultimately real entity, and that this entity and sentient beings are mutually exclusive. It is not the case that sentient beings possess Buddha Nature. Instead, Sentient being seem to exist in Buddha Nature, like clouds in the sky which do not actually affect the sky. Paraphrasing from Brunnholzl, When the Clouds Part.

Malcolm wrote:

I'll need to look at the Tibetan text itself before I believe this is what Karmapa VIII intended to say. Sound bites on Dharmawheel are not conclusive of anything.

And quite frankly, Tibetan scholars make errors. If such an opinion cannot be grounded in both scripture and reasoning, it should be disregarded as erroneous, no matter whose opinion it is.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 9:44 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Matt J said:

What Tibetan word is "apprehender" here?

Also, how does anyone know if it vanishes at the time of result if there is no knowing/cognition/awareness?

Malcolm wrote:

This "nonexistent apprehender," indicates the union of the two truths. Even rig pa is something relative, that is why it is a path dharma, not a result dharma. It vanishes at the time of the result.

'dzin pa, as far as I recall.

Buddhas possess nonreferential gnosis.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 10:14 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

And quite frankly, Tibetan scholars make errors. If such an opinion cannot be grounded in both scripture and reasoning, it should be disregarded as erroneous, no matter whose opinion it is.

The entire premise of this thread is based on the Brunnhölzl video linked in the first post. The premise of that video is that Brunnhölzl is responding to the idea that Buddha Nature is, or at least can be, a radical Teaching. He is deliberately responding with what is probably the most outrageous interpretation of Buddha Nature which he credits to both HHK8 and HHK3. So I don't think "error" enters into the equation no matter how much it conflicts with more mainstream thought. That's the point--it's radical!

Malcolm wrote:

If it's wrong, it is just wrong. But as I said, I'll need to look at the text itself. For example, what is KVIII definition here of Buddhanature and so on? As we know, tathagatagarbha has been defined in sutras from the all-basis consciousness to dharmakaya and everything in between.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 10:25 AM

Title: Re: An Important Reminder

Content:

PeterC said:

The quoted language is a little polemical, but who knows in what context it was said. However he's not really wrong. If you had to choose between a library of a thousand dzogchen texts but no master ever, and one hour of instruction from a qualified teacher, you should always choose the latter. And there is something about having the right explanation at the right time that makes the difference between a load of vague-sounding words and a precise sense of what is being explained.

Malcolm wrote:

It's certainly true that if one has not received transmission of any Vajrayana material, one should not be reading it. This does not apply only to Dzogchen, it applies to everything in Vajrayana.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 10:29 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

I'm no court stenographer, so there could be an error here or there, but here's my transcript of the video in question. I'm starting the transcription around 1:15 into the video since it isn't pertinent to the thread and I wanted to save myself some work.

Malcolm wrote:

Yeah, it is a sound bite. It leaves a whole range of questions unanswered, how is Buddhanature being defined here and so on.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 10:47 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

I'm no court stenographer, so there could be an error here or there, but here's my transcript of the video in question. I'm starting the transcription around 1:15 into the video since it isn't pertinent to the thread and I wanted to save myself some work.

Malcolm wrote:

Yeah, it is a sound bite. It leaves a whole range of questions unanswered, how is Buddhanature being defined here and so on.

Schrödinger's Yidam said:

From the same interview session he defines Buddha Nature in this video:

<https://www.youtube.com/watch?v=RmB7lZm3jBc>

Malcolm wrote:

The question is not Karl's definition, but Karmapa's.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 10:55 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

From the same interview session he defines Buddha Nature in this video:

<https://www.youtube.com/watch?v=RmB7lZm3jBc>

Malcolm wrote:

The question is not Karl's definition, but Karmapa's.

Schrödinger's Yidam said:

Oh.

Malcolm wrote:

Now you get it.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 9:07 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

tobes said:

This position leaves a lot of questions begging. Namely: if Buddhas do not perceive obscurations of sentient beings, then what of upaya? What of teaching Dharma itself, which is contextually attuned to the specific afflictions of specific sentient beings? i.e. the point of view of the result is not the only relevant point of view here.

Malcolm wrote:

The general example is the wish-fulfilling gem. Buddha activity is spontaneous, and manifests because of their aspirations as bodhisattvas on the path.

tobes said:

But how can it manifest in a way that specifically addresses the very particular obscurations of sentient beings, if it does not have the capacity to see/understand/perceive/apprehend those obscurations?

Malcolm wrote:

The same way a wish fulfilling gem grants whatever is wished to anyone who encounters it, spontaneously, according to their wishes.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 9:11 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

haha said:

It says the Buddha-potential is named after its result and all beings possess the buddha essence.

Malcolm wrote:

Yes, however the sound bite version being promulgated here states the opposite, Buddhanature is not a possession of sentient beings, and that they cannot enjoy the result.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 10:07 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Matt J said:

What Tibetan word is "apprehender" here? '

Also, how does anyone know if it vanishes at the time of result if there is no knowing/cognition/awareness?

Malcolm wrote:
'dzin pa.

At that point, all that remains is omniscience, like every other presentation of buddhahood. There are some variations in how that works. Some maintain, Gelukapas mostly, that buddhas need to have conceptual apparatus capable of seeing the faults of sentient beings. Others, Sakya, Nyingmas, etc., negate this, because relative truth is defined from the point of view of sentient beings, and buddhas are free of all obscurations and only have pure vision.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 11:39 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Matt J said:

Omniscience literally means "all knowing," the science being the correlate of "jna" in Sanskrit (as in sarvajna) in this translation. So knowing is present, not absent.

Malcolm wrote:

It is also relative, not ultimate.

Author: Malcolm

Date: Thursday, November 18th, 2021 at 11:51 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Matt J said:

Query: What, then, is the innate mind?

Reply: It is simply this natural awareness (tha mal gyi shes pa) in one's own mind-stream in the present moment.

Malcolm wrote:

This passage is not correctly translated because Higgins mistakes a genitive for an locative:

'o na gnyug ma'i sems ni gang zhe na de ni da ltar rang rgyud kyi tha mal gyi shes pa 'di'o

"If it is asked what is the innate mind, that is the ordinary consciousness of one's

continuum at this moment."

The distinction between the locative case and the genitive case here is crucial. All this means is that the so-called "innate mind" is the clarity aspect of the all-basis. Also he mistakes for a locative, the dative "da ltar," it is an easy mistake to make in Tibetan since they have the same morphology, and the difference is context driven.

Otherwise, the problem arises of supposing there are two minds.

Author: Malcolm

Date: Friday, November 19th, 2021 at 12:16 AM

Title: Re: An Important Reminder

Content:

SilenceMonkey said:

(Or, as Lama Pema's teacher said, before realizing them?)

Malcolm wrote:

As Jetsun Drakpa Gyaltsen has said:

Until it has been realized,
do not discuss the view in words.

Author: Malcolm

Date: Friday, November 19th, 2021 at 1:59 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Matt J said:

I think your translation makes the point stronger, actually. Buddhanature is not a possession. Per Higgins, Mikyo Dorje's whole point is that deluded mind doesn't become pure mind--- rather, once, the impure mind is destroyed, only the pure mind remains. So it is not that the alayavijnana is a deluded tathagatgarbha, but rather the alayavijnana IS the delusion.

Malcolm wrote:

So there are two minds now? One impure, the other pure? So nine consciousnesses, rather than eight? Sapan already dispensed with this absurdity. The gnyug ma sems is just the clarity aspect of the all-basis consciousness, that's the point.

This is one of the problems with tathāgatagarbha theory. You have one sūtra proclaiming it is dharmakāya encased in afflictions; another claiming it is just a name for ālayavijñāna. The Yogacārins, as Karl correctly points out, won't have anything to do with it. And then you have Tibetans with too much time on their hands trying to reconcile all these conflicting doctrines, which do not actually have to be reconciled at all.

Just stick with Prasanga. You'll be happier.

Author: Malcolm

Date: Friday, November 19th, 2021 at 2:59 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

undefineable said:

Alayavijnana may seem to be another matter, since it's widely agreed that -in some manner of speaking- it doesn't survive enlightenment.

Malcolm wrote:

There are two ways to understand this: one is that ālayavijñāna vanishes when the seeds it contains are exhausted (Vasubandhu in Karmasiddhiprakaraṇa). The other is that it undergoes a transformation into gnosis, along with the other skandhas. They are not discarded, they are subject to a "a transformation in the basis" or as Karl has it, "a fundamental change" (āśrayaparivṛitti). His section on ālayavijñāna in the introduction to his translation of the Mahāyāna Saṃgraha is worth reading. Also the relationship between dharmakāya and ālayavijñāna is discussed in chapter 10 of the MS, pg. 238. The main problem with Yogacāra that everyone points out, is that there is a internal contradiction when one claims something compounded (the ālayavijñāna) transforms into something uncompounded (the dharmakāya).

In short, the one cannot really appreciate the nuances of Yogacara, tathāgatagarbha theory from soundbites of videos of scholars on the internet. Its not even responsible to present these teachings in that way.

Author: Malcolm

Date: Friday, November 19th, 2021 at 3:16 AM

Title: Re: How to read Tathāgatagarbha Sūtra?

Content:

Nalanda said:

Is it supposed to be read allegorically or literally? Is there a way to read this without having some sort of misunderstanding of other standard doctrines?

Malcolm wrote:

allegorically

Author: Malcolm

Date: Friday, November 19th, 2021 at 3:58 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Matt J said:

I don't get why we can't appreciate different presentations without needing to assert the superiority of one over the other, or reducing one into the other.

Malcolm wrote:

We can, but Candrakīrti's presentation is the best, when all is said and done.

I don't study these things for their aesthetics, though there is much that is aesthetically pleasing in Yogacāra theory. I study these things for my practice. And the traditions in which I practice, Sakya and Dzogchen, for many reasons, find Madhyamaka to be the definitive Mahāyāna view. Also the Indian Buddhist tantras show a clear bias towards Madhyamaka.

Anyway, you quote Shakya Chogden, you should always remember that Shakya Chogden's view was kicked out of Sakya by the protector Caturmukha Mahākāla in favor of Gorampa's. And in truth it is not even clear that gshan stong was really his final view. It's been speculated that since his main sponsors were Kagyus, he was writing for his audience.

Actually, the problem with Tibetans, and I have said this before, is that because Ratnakāraśānti asserted in his Madhyamaka texts that Asanga was a third stage bodhisattva and Nāgārjuna was a first stage bodhisattva, and also the main translator of them, Śāntibhadra, was hostile to Candrakīrti's school, there has been a push amongst Tibetans to reconcile the treatises of Maitreya and Nāgārjuna.

Personally, I see no need to reconcile Madhyamaka with Yogacāra, since the former is higher than the latter; and even Karl admits that the gzhan stong approach to the three natures, for example, is not preceded in the Indian traditions from which the gzhan stong school draws its inspiration.

Author: Malcolm

Date: Friday, November 19th, 2021 at 4:01 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Matt J said:

The point of the snake-rope analogy generally is because once the illusion is removed, there is nothing left to be done. You don't remove the snake then create, build, or cultivate the rope. Nor is there nothing at all.

Malcolm wrote:

Yes there is, then you examine the rope. If you don't, well, you haven't finished your job. You are settling for another appearance, true relative truth, instead of false relative truth, but still not ultimate truth.

Author: Malcolm

Date: Friday, November 19th, 2021 at 5:10 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Malcolm wrote:

So there are two minds now? One impure, the other pure? So nine consciousnesses, rather than eight? Sapan already dispensed with this absurdity. The gnyug ma sems is just the clarity aspect of the all-basis consciousness, that's the point.

Matt J said:

That's Mikyo Dorje's formulation, not mine.

Malcolm wrote:

Yes, I am pointing out this this idea has already been negated, and that there is no doubt Mikyo Dorje is aware of this.

And I not sure, in this little sound bite exchange, if this is really representative of Mikyo Dorje's views. As I understand things, Mikyo Dorje went through a number of shifts in his life, like Shakya Chogden, Tsongkhapa, Dolbupa, etc.

Author: Malcolm

Date: Friday, November 19th, 2021 at 5:13 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Johnny Dangerous said:

Same here. I feel like at different times different presentations have helped my practice, but picking one as some forever -definitive view above all the other views isn't a thing that attracts me in particular, because for me all the argumentation and assertion is annoying and pulls me away from simple things like maintaining presence in daily life.

Malcolm wrote:

Well, you see here we are talking about a tenet system. Even though Karl can claim this is about practice, it isn't. It is about analyzing texts and what they say, and my point, is that these issues are too intricate and complicated to be well addressed by the presentations of sound bites.

Author: Malcolm

Date: Friday, November 19th, 2021 at 5:31 AM

Title: Re: Self-generation with transmission

Content:

Hazel said:

Hello Dharma friends,

I have been given transmission and permission to practice a Sadhana that includes visualizing yourself as the deity. My understanding is that without empowerment, you can only front-visualize even if you have transmission. Is this correct?

Thank you!
Hazel.

zerwe said:

Yes, this is usually correct. If you are uncertain I would follow up with whoever gave the transmission. However, HYT sadhanas are absolutely restricted to only those who have received a complete "Great" initiation.

Shaun

Hazel said:

How can one tell the difference between a HYT and a non-HYT sadhana?

Malcolm wrote:

For novices, it is not so easy.

Author: Malcolm

Date: Friday, November 19th, 2021 at 9:15 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

The Brunnhölzl video is from the Tsadra Foundation website that is focused on Buddha Nature. They have staff person that will answer questions for free. His credentials are quite good.

Malcolm wrote:

The point I am making is that you seem to think that these issues, which come from long, complicated texts, with complex intellectual histories, can be encapsulated in sound bites.

But they can't.

Author: Malcolm

Date: Friday, November 19th, 2021 at 9:23 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

tobes said:

I also think they're very complementary, and if one is practicing rather than intellectualising, a lot of these apparent inconsistencies dissolve into irrelevancy.

I thought it was interesting how Jay Garfield - who as we all know has been schooled in Gelug Prasangika with special emphasis on Chandrakirti - recently took a bit of a Yogacaran turn. I haven't listened to all of the lectures, but the gist of it is: Yogacara

gives more detail on the subjective-phenomenological side, which is generally quite implicit in Madhyamaka.

Malcolm wrote:

The Madhyamaka school has always focused more on view, whereas the Yogacara school focuses more on the path — this is obvious from looking at their respective texts. This is not news.

As for Jay, he is expert in Western Philosophy, including Bishop Berkeley's idealism, and has been teaching the latter at Sarnath to Tibetans there for almost three decades. His interest in Yogacara idealism is longstanding, not nascent. We are acquainted as he and my late father were colleagues at Smith College.

Author: Malcolm

Date: Friday, November 19th, 2021 at 9:30 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Johnny Dangerous said:

Same here. I feel like at different times different presentations have helped my practice, but picking one as some forever -definitive view above all the other views isn't a thing that attracts me in particular, because for me all the argumentation and assertion is annoying and pulls me away from simple things like maintaining presence in daily life.

Malcolm wrote:

Well, you see here we are talking about a tenet system. Even though Karl can claim this is about practice, it isn't. It is about analyzing texts and what they say, and my point, is that these issues are too intricate and complicated to be well addressed by the presentations of sound bites.

Johnny Dangerous said:

Naw, it's about a lot more than analyzing texts for me, though they can certainly be part of it. Exactitude in language only goes so far, though sure it can be vital at certain times.

Malcolm wrote:

When we are discussing a complicated treatise such as the one this sound bite has been extracted, it is pure dilettantism to imagine one has understood the entirety of the thought of a sophisticated scholar like Mikyo Dorje based on such a snippet, especially a scholar whose work demonstrates a marked shift in views over several decades.

Author: Malcolm

Date: Friday, November 19th, 2021 at 9:38 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

The Brunnhölzl video is from the Tsadra Foundation website that is focused on Buddha Nature. They have staff person that will answer questions for free. His credentials are quite good.

Malcolm wrote:

The point I am making is that you seem to think that these issues, which come from long, complicated texts, with complex intellectual histories, can be encapsulated in sound bites.

But they can't.

Schrödinger's Yidam said:

My doctor doesn't have to put me through med school to tell me what's wrong with me. He summarizes it.

So I posted a link to a reputable source that has expertise in the subjects. I've not had direct contact, but he's there to answer questions. Somebody might find that useful.

Malcolm wrote:

My issue is not that you posted the sound bite, but that you presented it as a definitive take on this masters oeuvre. It's as dumb as people who represent Sapan as rejecting tathagatagarbha based on the fact that he refers to Candrakirti's opinion, failing to pay attention to the preceding verses as well his other works. I have no problem with what Karl said, we are colleagues and we correspond, he is one of best scholars working in the field. The point is not what he said, the point is how you present it. Abd in my opinion, irresponsibly.

Author: Malcolm

Date: Friday, November 19th, 2021 at 9:41 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Johnny Dangerous said:

Naw, it's about a lot more than analyzing texts for me, though they can certainly be part of it. Exactitude in language only goes so far, though sure it can be vital at certain times.

Malcolm wrote:

When we are discussing a complicated treatise such as the one this sound bite has been extracted, it is pure dilettantism to imagine one has understood the entirety of the thought of a sophisticated scholar like Mikyo Dorje based on such a snippet, especially a scholar whose work demonstrates a marked shift in views over several decades.

Johnny Dangerous said:

I don't really know what you're on about specifically, but you're not my teacher and I don't need to be called a dilettante for not thinking like you, so we can simply agree to disagree, and I'll leave the thread to you and your insistence that everyone be on your page.

Malcolm wrote:

I didn't call you a dilettante. Read it again.

Author: Malcolm

Date: Friday, November 19th, 2021 at 9:47 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Malcolm wrote:

So, you can verify there is no external world? You can prove experientially that the server you are reading this on is just a ripening of traces in your own mind stream? Or are you a half-eggist? I mean, seriously, who you kidding here? The ultimate of the lower is the relative of the higher. Ultimates represent conceptual limitations. Tenet systems exist to reveal and expose these conceptual limitations, so that we don't reify things in practice like "everything is mind" or "Buddhanature is like the sky", "Sentient beings and Buddhanature are mutually exclusive" etc.

Matt J said:

I disagree--- these are clearly descriptions of practice that can be verified first hand, not intellectual positions to be believed. They are just put into a specific conceptual framework.

I don't get why we can't appreciate different presentations without needing to assert the superiority of one over the other, or reducing one into the other.

Malcolm wrote:

We can, but Candrakīrti's presentation is the best, when all is said and done.

I don't study these things for their aesthetics, though there is much that is aesthetically pleasing in Yogacāra theory. I study these things for my practice. And the traditions in which I practice, Sakya and Dzogchen, for many reasons, find Madhyamaka to be the definitive Mahāyāna view. Also the Indian Buddhist tantras show a clear bias towards Madhyamaka.

Author: Malcolm

Date: Friday, November 19th, 2021 at 9:58 AM

Title: Re: An Important Reminder

Content:

Johnny Dangerous said:

IME Dzogchen texts are mostly impenetrable prior to introduction and likely some

practice anyway.

SilenceMonkey said:

And that shouldn't be an invitation to read them, as some sort of challenge... because doing so would be dangerous to our path.

Johnny Dangerous said:

Not every teacher thinks this way about them, I've directly had a group conversation with TWR about it, he felt that the "self secret" nature of the teachings just means that most people won't get anything out them. They might be wasting their time but probably aren't harming themselves by exposure.

Malcolm wrote:

ChNN was pretty clear about what he thought of the Bonpos pov on this. He didn't approve. He felt so strongly about it he said that people can block their realization. Exhibit 1. Jax and his followers. I have many people who basically ruined their path through reading certain kinds of Dzogchen texts without guidance. And not only Dzogchen, but secret mantra texts in general. We see it here in this forum, regularly.

Author: Malcolm

Date: Friday, November 19th, 2021 at 10:05 AM

Title: Re: An Important Reminder

Content:

Johnny Dangerous said:

Not every teacher thinks this way about them, I've directly had a group conversation with TWR about it, he felt that the "self secret" nature of the teachings just means that most people won't get anything out them. They might be wasting their time but probably aren't harming themselves by exposure.

Malcolm wrote:

ChNN was pretty clear about what he thought of the Bonpos pov on this. He didn't approve.

Johnny Dangerous said:

He also taught people to be responsible for themselves

Malcolm wrote:

Sure, he also wasn't kidding. He was absolutely pissed (I was there) when heartdrops was published and basically told all his students they should not read it, if they had not received thogal transmission. There is a solid reason why if one was not present at his thogal and yangti retreats one will never see his longsal teachings on these subjects. He wasn't kidding.

Johnny Dangerous said:
not enough concerned with actual "boots on the ground" Dharma.

Malcolm wrote:
I've seen the casualties, that is, people who read stuff without transmission they ought not be reading, and their ensuing, and saddening, misconceptions. When one reads stuff protected by samaya that one does not have samaya for, one causes obstacles in one's own path,

Author: Malcolm
Date: Friday, November 19th, 2021 at 10:12 AM
Title: Re: An Important Reminder
Content:

Johnny Dangerous said:
IME Dzogchen texts are mostly impenetrable prior to introduction and likely some practice anyway.

SilenceMonkey said:
And that shouldn't be an invitation to read them, as some sort of challenge... because doing so would be dangerous to our path.

Malcolm wrote:
Absolutely correct.

Author: Malcolm
Date: Friday, November 19th, 2021 at 10:21 AM
Title: Re: An Important Reminder
Content:

Johnny Dangerous said:
So, why take issue with the readers?

Malcolm wrote:
Every single one of my translations comes with a strong statement in the introduction that it should only be read by people with the proper transmission.

In my opinion, a responsible practitioner does not read that which they do not have transmission for. That's been my approach, even before I became a formal Buddhist, with respect to Vajrayana material. YMMV

Author: Malcolm
Date: Friday, November 19th, 2021 at 8:19 PM
Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)
Content:

Malcolm wrote:

Shucking oysters kills them immediately. But they are not sentient, so it's moot.

Most of the pearls one sees in Tibetan monasteries are of the freshwater variety. They certainly didn't get their on their own.

While I respect Sapan for his views on Dharma, his grasp of biology was a bit more shaky. He argued, after all, that ants have no eyes.

Adamantine said:

PeterC you've made two comments like this however they are flagrantly incorrect. Freshwater oysters are a thing. Really a type of mussel, however they are commonly called oysters and produce their own pearls. In fact a friend just recently showed me two pearls from his hometown in Indiana. Freshwater oysters were, and likely still are, quite common in the Tibetan region, and it's something of a certainty that both Sapan and Patrul Rinpoche would be experientially confident in their proclamations. It's your, and everyone else's choice on Dharmawheel whether you listen to Patrul Rinpoche and Sapan on this matter, or Malcolm. I'll stick with the former. Especially since avoiding eating live oysters has no downside, yet continually eating living sentient beings against the advice of Sapan and Patrul Rinpoche would be an ongoing serious breach of refuge vows. Here's a link to a survey of various species of these in an Eastern Himalayan region, for an example:

https://www.researchgate.net/publication/312023535_Evaluation_of_pearl_mussels_diversity_in_Terai_region_of_Eastern_Himalaya_India

Author: Malcolm

Date: Friday, November 19th, 2021 at 8:22 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Malcolm wrote:

So, you can verify there is no external world? You can prove experientially that the server you are reading this on is just a ripening of traces in your own mind stream? Or are you a half-eggist? I mean, seriously, who you kidding here? The ultimate of the lower is the relative of the higher. Ultimates represent conceptual limitations. Tenet systems exist to reveal and expose these conceptual limitations, so that we don't reify things in practice like "everything is mind" or "Buddhanature is like the sky", "Sentient beings and Buddhanature are mutually exclusive" etc.

Matt J said:

I disagree--- these are clearly descriptions of practice that can be verified first hand, not intellectual positions to be believed. They are just put into a specific conceptual framework.

Johnny Dangerous said:

We cannot prove that one does not exist, that would be proving a negative in a sense,

since we have no direct experience of anything outside the mind, by definition.

Malcolm wrote:

That is half-eggism,

Author: Malcolm

Date: Friday, November 19th, 2021 at 8:26 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

haha said:

It says the Buddha-potential is named after its result and all beings possess the buddha essence.

Malcolm wrote:

Yes, however the sound bite version being promulgated here states the opposite, Buddhanature is not a possession of sentient beings, and that they cannot enjoy the result.

haha said:

Whatever that I provided above is just a possibility; it is an example which might fit to that sound bite version. Other examples are defilement covering the object (in the context of Ratnagotravibhaga). It could be the problem of container and contain and how one defines it.

Malcolm wrote:

It's a little similar to Ganden Chopel proving the Buddha was not awakened. Sometimes Tibetan scholars argue formal positions they themselves do not personally accept.

Author: Malcolm

Date: Friday, November 19th, 2021 at 8:58 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Matt J said:

The key point is that appearances are not apart from mind, and we never experience any appearances apart from mind. In addition, our mind not only flavors and colors those experiences, it generates them.

Malcolm wrote:

It does not generate those appearances independently.

Matt J said:

This is phenomenology, about what we experience, not about labelling those experiences and drawing inferences.

Malcolm wrote:

Everything you are talking about is conventional, all experiences are labeled right out the box. That's why we don't pay attention to them very much, other than path experiences, which fit a very narrow, phenomenological profile.

But the real point here is "What is going to produce realization of the path of seeing." For example, the Uttaratantra is entirely descriptive, not prescriptive at all, unlike the other Maitreya texts like Distinguishing the Middle from Extremes, and the Ornament of Mahayana Sutras. The latter is the basis of the presentation of how to practice the Mahayana path for all schools. Most yogacara literature that has come down to us is commentary on this text. Even beyond this, we can understand all this business about tathagatagarbha is purely speculative because only Buddhas can perceive it. We cannot. It is cognitively closed to us, according to tathagatagarbha sutras themselves. So while I appreciate your appeal to meditative experience, you will never experience or perceive tathagatagarbha until you are a Buddha and have realized the dharmakaya. And the consequence of this is that this topic is, from beginning to end, including Karls remarks, total intellectual proliferation with no relevance to anyone's practice, your's, mine, or anyone else.

Author: Malcolm

Date: Friday, November 19th, 2021 at 9:19 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

tobes said:

I also think they're very complementary, and if one is practicing rather than intellectualising, a lot of these apparent inconsistencies dissolve into irrelevancy.

I thought it was interesting how Jay Garfield - who as we all know has been schooled in Gelug Prasangika with special emphasis on Chandrakirti - recently took a bit of a Yogacaran turn. I haven't listened to all of the lectures, but the gist of it is: Yogacara gives more detail on the subjective-phenomenological side, which is generally quite implicit in Madhyamaka.

Malcolm wrote:

The Madhyamaka school has always focused more on view, whereas the Yogacara school focuses more on the path — this is obvious from looking at their respective texts. This is not news.

As for Jay, he is expert in Western Philosophy, including Bishop Berkeley's idealism, and has been teaching the latter at Sarnath to Tibetans there for almost three decades. His interest in Yogacara idealism is longstanding, not nascent. We are acquainted as he and my late father were colleagues at Smith College.

tobes said:

The point though is that he previously interpreted Yogacara as very close to idealist systems such as Berkeley's, and therefore philosophically untenable. Then he decided

to investigate the matter more diligently and discovered that there was rather a big gap between Gelugpa polemics (which he had adopted) and what's actually in the texts.

Malcolm wrote:

Sure, yogacara is not simple Berkeley's idealism.

Author: Malcolm

Date: Friday, November 19th, 2021 at 10:36 PM

Title: Re: An Important Reminder

Content:

Malcolm wrote:

So you doubt that ChNN told people who had no thogal transmissions not to read Heartdrops in 1992, at the first Santi Maha Sangha base retreat, which I attended. The fact that CHNN might have asked Adriano to go and study with Loppon Tenzin Namdak as part of Adriano's research in the 80's is quite irrelevant to what ChNN might have said, repeatedly I might add, about people who lack transmission reading thogal texts. He repeatedly has told the tale of the man on the bus in Tibet reading his notes on thogal with chinese guides present. [/quote]

First, I only began to even consider publishing my translations after being repeatedly encouraged to do so by multiple Tibetan lamas. As of 2011, I was pretty sure I would never publish them.

Yes, these editions of my translations are expensive, deliberately so. They are so expensive, I received virtually no royalties from them as they have not even paid for the cost of their printing. I didn't publish them for the money. I published them for practitioners, in the most efficient way possible, through a publisher. If I had wanted to make money I would have self-published them. I chose distribution over money. Of course, I later learned at a conference that when one self-publishes, one more or less commits publishing suicide with Wisdom and Shambhala. Nikko Odiseos was extremely clear on this point, and another editor at Wisdom, Brianna Quick, was in agreement with him. The other advantage to publishing with a top publishing house is peer-review.

So to your point of people being responsible for themselves, the reason we put such strong warnings in books is that the "restricted" approach does not work. People lie. So the choice is a) either make the books available without imposing restrictions on purchase, Wisdom; or b) impose restrictions on purchase, Shambhala, and have people lie.

Finally, Sapan is quite clear that hearing or reading tantric material—let alone trying to practice it—without transmission creates obstacles (Three Codes, pp.100-102). He dismisses as incoherent the concept of "self secrecy (Three Codes, pg. 109).

So of course, you are free, but encouraging people to ignore the clear intent of the tantras is a little strange. Yes, of course translators and publishers are at fault for

publishing Vajrayāna material in a public way, but then again, there is a risk benefit analysis, and at this point, the benefits to practitioners clearly outweighs to risk to translators and publishers.

Author: Malcolm

Date: Friday, November 19th, 2021 at 11:07 PM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Sonam Wangchug said:

I just appealed to Sapan because he was the master you were quoting as the example and authority in another thread

Malcolm wrote:

Different people are authorities for different things.

Sonam Wangchug said:

Just wondering, do you believe any of the Masters in Tibet were fully enlightened with the quality of omniscience or that any of your present life teachers were/ are ?

Malcolm wrote:

I suspect we won't agree on what omniscience means. As Dharmakīrti said, Buddha's omniscience does not apply to the number of worms in the ground.

Author: Malcolm

Date: Saturday, November 20th, 2021 at 2:16 AM

Title: Re: An Important Reminder

Content:

Malcolm wrote:

Responding to Sadhaka:

So you doubt that ChNN told people...

Responding to JD:

First, I only began to even consider publishing...

Author: Malcolm

Date: Saturday, November 20th, 2021 at 2:24 AM

Title: Re: An Important Reminder

Content:

Astus said:

Sharing secret teachings...

Malcolm wrote:

There is no problem with sharing Vajrayāna teachings, when it is done correctly,

according to the rules. Those rules are set down in the tantras. People seem to think tantras were forever kept behind lock and key. We know this is not true. But there are rules, and people should try to respect them.

Author: Malcolm

Date: Saturday, November 20th, 2021 at 2:48 AM

Title: Re: Classification of hypnagogic states/images in teachings

Content:

Johnny Dangerous said:
namtok generally?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, November 20th, 2021 at 6:15 AM

Title: Re: An Important Reminder

Content:

Sādhaka said:

My understanding is that Yongdzin Rinpoche and/or his Guru had consulted the Protectors about it. Although perhaps what I'd read was misinformation; but I don't think so.

Malcolm wrote:

His guru had, some years before his death, consulted the bon protectors whether the time was right to teach Dzogchen more openly, not about whether to publish Thogal texts with Snow Lion.

We can see very clearly that none of the translations Zhang Zhung sNyan rgyud texts have been published in a way that they are available to anyone, other than Achard's book on the Six Lamps. I can tell you for sure that it is because the Bonpos do not want such texts published. Of course, if you know Tibetan, it is a different story.

Author: Malcolm

Date: Saturday, November 20th, 2021 at 8:11 AM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

To me the value of this discussion lies in challenging settled opinions.

Malcolm wrote:

Challenging proliferation just creates more.

Author: Malcolm

Date: Saturday, November 20th, 2021 at 8:14 AM

Title: Re: Birth Control Question

Content:

Seeker12 said:

I once heard a Dharma teacher say that a Dharma practitioner shouldn't use methods of birth control which interrupted fertility.

Malcolm wrote:

Total bullshit. We are not Catholics.

Author: Malcolm

Date: Saturday, November 20th, 2021 at 8:43 AM

Title: Re: Birth Control Question

Content:

Malcolm wrote:

We are not Catholics.

Seeker12 said:

To be clear this teacher was basically very pro sex and pro birth control, so it's not a moralistic thing. He was very encouraging of healthy sexual expression.

My impression is that it had something to do with some yogas or something. He had done six yoga practice in the Kagyu tradition I believe.

Malcolm wrote:

That's a different issue, inclined to agree.

Author: Malcolm

Date: Saturday, November 20th, 2021 at 9:02 PM

Title: Re: Are Oysters Sentient? (Split from Giving up Masturbation)

Content:

Malcolm wrote:

I suspect we won't agree on what omniscience means. As Dharmakīrti said, Buddha's omniscience does not apply to the number of worms in the ground.

Sādhaka said:

I believe that I remember in one of your older posts, you saying that omniscience doesn't mean that a Buddha is aware of all things at all times; however that a Buddha could know the number of worms in the ground, if they were to direct their mind towards such....

Malcolm wrote:

Maybe. The definition of Buddha's omniscience does not come from sūtra, it comes from śāstra. And it has limits. Strictly speaking it is knowledge of all phenomena. But "all phenomena" simply refers to one aggregate, one sense base, and one sense element. It does not refer to everything in the universe, known and unknown. It refers to that which is one's personal range. Thus, to bring up another contentious point, the Buddha can be "incorrect" (that is to say, bow to conventions of his day) about Meru, but still be entirely correct about the paths and stages. We do not need to ascribe super powers to the Buddha even he didn't claim.

The second point is that killing animals does not violate one's vows of refuge. If it did, it would be a parajika for monks, but it isn't. It is merely an offense requiring confession, without a punishment, like drinking alcohol and damaging plants, and about 88 other acts. The vow not to kill, means not to kill human beings. The deliberate killing of animals does go against the commitment of training in the Dharma, non-harming, but that is not one of the five vows, it is a commitment than even butchers who go for refuge aspire to. And arguably, farming goes against that commitment as well, hence the reason monastics are forbidden from agricultural work in its entirety. For this reason, Buddhajñānapāda was astonished when he met Mañjuśrīmitra, who was a bhikṣu, the latter was plowing a field, and later came home staggeringly drunk in the evening. Mañjuśrīmitra's wife gutted a fish for their meal, and so on. In other words they lived like many Tibetan lamas do, in robes, behaving like laypeople. Go figure.

Author: Malcolm

Date: Saturday, November 20th, 2021 at 9:40 PM

Title: Re: Birth Control Question

Content:

Malcolm wrote:

That's a different issue, inclined to agree.

Seeker12 said:

You mean that you're inclined to agree that if one might engage in such practices then it is best to not use methods which impair fertility? Can you explain why, whether generally or specifically? What would appropriate methods of birth control be then - condoms, timing, etc? Methods short of basically semen retention that is.

Malcolm wrote:

I am saying that i think one should avoid unnecessary surgery. Condoms are preferable to vasectomies, tubal ligations, etc., in my opinion, unless there is a pressing medical reason.

Of course this only relevant to secret mantra practitioners.

Author: Malcolm

Date: Saturday, November 20th, 2021 at 9:43 PM

Title: The victims of Kyle Rittenhouse

Content:

rupam said:

Please pray for the victims of Kyle Rittenhouse, Joseph Rosenbaum, 36 and Anthony Huber, 26. Please pray for BIPOC(Black, Indigenous, people of color) in the US who have been fighting against the institutional racism that they don't die and they accomplish their missions.

Malcolm wrote:

Yeah, that court in WI just declared open season on protestor.

Author: Malcolm

Date: Saturday, November 20th, 2021 at 10:07 PM

Title: Re: video of Brunnhölzl: Buddha Nature as a radical teaching

Content:

Schrödinger's Yidam said:

To me the value of this discussion lies in challenging settled opinions.

Malcolm wrote:

Challenging proliferation just creates more.

But because this is proliferation party:

<https://academia.edu/resource/work/34415687>

Author: Malcolm

Date: Saturday, November 20th, 2021 at 11:29 PM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

FiveSkandhas said:

Ippen,

Malcolm wrote:

Def. my favorite pure land guy.

Author: Malcolm

Date: Saturday, November 20th, 2021 at 11:42 PM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

FiveSkandhas said:

Ippen,

Malcolm wrote:

Def. my favorite pure land guy.

FiveSkandhas said:

You never fail to impress me as a man of refined intellectual taste. Ippen is definitely for gourmets.

As an aside, I'm scheduled to go to the Jishu head temple tomorrow as it so happens, and I will quite possibly be buried at my in-law's ancestral Jishu temple, where they are registered among the dwindling number of danka followers of Master Ippen's way.

Malcolm wrote:

I first read No Abode thirty-three years ago or so. I still have a copy.

Author: Malcolm

Date: Sunday, November 21st, 2021 at 12:25 AM

Title: Re: The victims of Kyle Rittenhouse

Content:

Inedible said:

Kyle was found not guilty, so he doesn't have victims.

Malcolm wrote:

He is still open to civil suits. He was found innocent of murder, but that does not mean he has no victims. For example, some one may be found innocent of killing the victim of a car accident, but still, there was an accident and there was a victim.

Author: Malcolm

Date: Sunday, November 21st, 2021 at 4:50 AM

Title: Re: Where are the enlightened Westerners?

Content:

Montoya said:

Vajrayana promises enlightenment in this lifetime. Where are all the enlightened Western Buddhists? We are roughly 60 years into the experiment of Westerners practicing Vajrayana. I know many people who have benefitted greatly from Vajrayana Buddhism, myself included, so this isn't really an indictment of Vajrayana, per se. But curious, to hear others thoughts?

PadmaVonSamba said:

Define "enlightened"

Toenail said:

Do we really need to define it? It is not really open for discussion or opinion what it means if you are a tibetan buddhist.

Malcolm wrote:

"Awakening" means one has realized at least either stream entry in a śrāvakayāna

school, or the path of seeing in Mahāyāna. "Full awakening" is buddhahood.

Author: Malcolm

Date: Sunday, November 21st, 2021 at 5:29 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Toenail said:

Ill be happy to sponsor if you have paypal.

Archie2009 said:

You have a wish-fulfilling jewel?

Toenail said:

Just a paying job and liquid courage.

Malcolm wrote:

How are you feeling?

Author: Malcolm

Date: Sunday, November 21st, 2021 at 6:21 AM

Title: Re: Austria will confine the unvaccinated to their homes in a targeted lockdown.

Content:

Toenail said:

Just a paying job and liquid courage.

Malcolm wrote:

How are you feeling?

Toenail said:

My pcr test came back negative on Thursday evening. I got tested on Wednesday, 10 days after infection. So I am quarantine free and am considered safe in regards to infecting people. I still have a chronic cough though.

Malcolm wrote:

Clove tea will help.

Author: Malcolm

Date: Sunday, November 21st, 2021 at 9:43 AM

Title: Re: The victims of Kyle Rittenhouse

Content:

Svalaksana said:

You are correct. The American culture unfortunately is thoroughly "guncentric", it's psychologically very unhealthy, naturally. Not that Americans are as such by their own selves of course, since this has been manufactured, unwittingly or not, by several media moguls and corporations that have profited immensely from the pernicious content they have innocently classified as "entertainment" and "culture".

Malcolm wrote:

Starting with the Sears Catalogue, the Amazon of its day.

Author: Malcolm

Date: Sunday, November 21st, 2021 at 10:17 AM

Title: Re: Birth Control Question

Content:

Malcolm wrote:

Condoms are preferable to vasectomies, tubal ligations, etc., in my opinion, unless there is a pressing medical reason.

Seeker12 said:

Does "condoms are lame" count as a pressing medical reason?

Thanks.

Malcolm wrote:

Ummm, no. Unless you are ok with having children.

Author: Malcolm

Date: Sunday, November 21st, 2021 at 10:37 PM

Title: Re: Doubts on Samaya and Empowerment

Content:

LucasGP said:

Given that context, what I want to ask is: Now I need to be engaged to vajrayana because of the vows and etc?

Malcolm wrote:

No. HHST, as I understand it, just gave a reading transmission for a famous prayer to Manjushri. Thus is not an empowerment, thus is not even an initiation. As for refuge and bodhicitta, that's for you to decide, whether you were happy to receive those vows or not. If you are not happy, then you didn't receive them.

You are not bound by anything.

M

Author: Malcolm

Date: Sunday, November 21st, 2021 at 10:42 PM

Title: Re: Doubts on Samaya and Empowerment

Content:

Johnny Dangerous said:

If I were you I'd just get the text and go for it. I've had a number of Initiations in the Sakya lineage and I've found they are often going to expect you have a basic background of understanding in the Mahayana, which means you might have some confusion initially if you don't. You practice, ask questions, and refine. I was taught that Bodhicitta motivation and genuine enthusiasm are the main factor.

The first few I went to were crazy affairs, monks running around frantically, seemingly everyone but me knew better was what going on, rice flying all over the place, etc. Over the years they came to mean a lot to me and especially now with Covid, I really recall them fondly. I can see that they did much for me, however confusing at the time.

At any rate, if you paid attention for any of it and are attracted to the practice, IMO it is a waste of time to worry much about whether or not you "got it", and you should just do it, but YMMV.

Nicholas2727 said:

What if someone does the practice wrong? I don't have much Vajrayana experience but if the person did not realize what they were getting into, isn't it possible they do the visualizations or mudras wrong? Or is an attempt good enough to start?

Malcolm wrote:

The attempt is good enough, if the person is sincere.

Author: Malcolm

Date: Sunday, November 21st, 2021 at 10:50 PM

Title: Re: Who can give Refuge?

Content:

KonchogUrgyenNyima said:

Simple question. Who is authorized to give refuge to people? Posting in nyingma, since that is where I practice. Is this the sort of thing that varies between schools/lineages? Or is it more static?

Thanks in advance

Malcolm wrote:

Anyone who has has Mahayana refuge vows, and understands the procedure for bestowing refuge vows, can bestow refuge vows. There is no special qualification

needed other than that one's own refuge is intact.

The question is, does one really wish to be granting such vows?

Author: Malcolm

Date: Sunday, November 21st, 2021 at 11:08 PM

Title: Re: Who can give Refuge?

Content:

Schrödinger's Yidam said:

My Kagyu Lama said that in order to REALLY give Refuge you have to be able to follow someone's consciousness into the Bardo.

I don't think that happens very often though.

Malcolm wrote:

One can take Mahayana refuge and bodhicitta vows without a teacher. One just has to visualize the Buddha and bodhisattvas before one in space. This system is taught in the sutras.

Author: Malcolm

Date: Sunday, November 21st, 2021 at 11:11 PM

Title: Re: Who can give Refuge?

Content:

Schrödinger's Yidam said:

My Kagyu Lama said that in order to REALLY give Refuge you have to be able to follow someone's consciousness into the Bardo.

I don't think that happens very often though.

Malcolm wrote:

This is just an opinion. This is not stated anywhere in sutra.

In the shravakayana, refuge vows must be received from a fully ordained bhikshu, but they only last until death.

Mahayana refuge vows are also lost at death, but since they are connected with bodhicitta, bodhisattva vows last until one attains buddhahood, unless one gives up, the motivation for buddhahood.

Author: Malcolm

Date: Sunday, November 21st, 2021 at 11:57 PM

Title: Re: Who can give Refuge?

Content:

Schrödinger's Yidam said:

My Kagyu Lama said that in order to REALLY give Refuge you have to be able to follow someone's consciousness into the Bardo.

I don't think that happens very often though.

Malcolm wrote:

This is just an opinion. This is not stated anywhere in sutra.

Schrödinger's Yidam said:

Correct.

Malcolm wrote:

Well, the problem with this idea is that guru can't do anything for you in the bardo, other than recite some prayers and maybe recite the bardo thodrol for you, which you may or may not be aware of in the blooming buzzing confusion of the bardo. If the guru could not pick you up by the neck and liberate you in this life, what makes you think they can do so in bardo? If you've received Vajrayana teachings, and you experience the bardo, it's your fault for not practicing hard enough.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 4:22 AM

Title: Re: Doubts on Samaya and Empowerment

Content:

Toenail said:

I received this gangi lodro from hhst 10 years ago and it was not just Lung. He called it an empowerment and it worked with front visualization.

Malcolm wrote:

This technically then a rig gtad, an entrustment of a vidyā mantra, and as it is kriya tantra, it has no samayas, just refuge and bodhicitta vows.

LucasGP said:

self generate as Manjushri, only in front of us. At least I thought that the sadhana and etc wouldn't characterize as only part of the prayer, but I really don't know s*** so...

Malcolm wrote:

This is a kriya tantra practice. It only comes with refuge and bodhisattva vows.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 5:18 AM

Title: Re: Where are the enlightened Westerners?

Content:

PeterC said:

If you aren't a bodhisattva on the stages yourself, you can't tell another practitioner's level of achievement.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 5:25 AM

Title: Re: The victims of Kyle Rittenhouse

Content:

Svalaksana said:

The American society is fed on violence and only the banality of it prevents one from acknowledging the effects.

Malcolm wrote:

Let's be fair here: violence has been the centre of human entertainment for untold millenia.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 5:39 AM

Title: Re: Who can give Refuge?

Content:

Schrödinger's Yidam said:

There's Guru Yoga in this life, and there's Guru Yoga in the Bardo. Except for the venue they really aren't very different. If your practice of Guru Yoga is strong during life there's no reason it will disappear in the Bardo.

I suspect our ideas of what Guru Yoga entails may be different.

Malcolm wrote:

Probably not.

Sure, one can practice guru yoga in the bardo, but that is not the "guru following you into the bardo." This is a result of your presence of mind which allows you to practice guru yoga in the bardo, and I agree, this is a result of practicing guru yoga in this life with strong diligence and devotion.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 6:36 AM

Title: Re: The victims of Kyle Rittenhouse

Content:

Svalaksana said:

The American society is fed on violence and only the banality of it prevents one from acknowledging the effects.

Malcolm wrote:

Let's be fair here: violence has been the centre of human entertainment for untold

millenia.

Svalaksana said:

Surely. But can one compare watching one day or another some gladiators cutting each other up or some presumed witches and heretics burning at the stake with what we have today?

Malcolm wrote:

Oh definitely. And it was worse back in the day. Sociopaths ran rampant, no laws, etc. Angulimala would not really be possible in America in this day and age.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 8:08 PM

Title: Re: Doubts on Samaya and Empowerment

Content:

Malcolm wrote:

This is a kriya tantra practice. It only comes with refuge and bodhisattva vows.

LucasGP said:

And this practice also produces good results and it's a way to start on Vajrayana, even if don't have a guru yet?

Malcolm wrote:

You have a guru, HHST. And yes, this practice is a way to begun in Vajrayana. What you don't have are samaya vows of highest yoga tantra.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 9:24 PM

Title: Re: The victims of Kyle Rittenhouse

Content:

Queequeg said:

A bunch of kids, overwhelmingly white, lined up according to their political ideologies...Nothing has changed. Its not open season on protesters.

Malcolm wrote:

Protesting police violence against black people is just a rumble? White people are not supposed to protest violence against black people? That's just ideology? Sheesh.

Yes, actually, the rules have now changed. White men with guns can shoot unarmed protestors if they feel threatened. You are going to see a lot more guns on both sides now.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 9:37 PM

Title: Re: The victims of Kyle Rittenhouse

Content:

Queequeg said:

Anglo-Saxon culture has a malicious, callous edge to it...

Malcolm wrote:

Uhuh. Unlike Japanese culture, I suppose.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 9:53 PM

Title: Re: The victims of Kyle Rittenhouse

Content:

Queequeg said:

Anglo-Saxon culture has a malicious, callous edge to it...

Malcolm wrote:

Uhuh. Unlike Japanese culture, I suppose.

Queequeg said:

I didn't make any such distinction. Its got a different flavor in Japan. Brutality of samurai is qualitatively different. What, are you feeling picked on? Thought you were above that kind of identity.

Malcolm wrote:

I think you can pick any Colonial power and make the same statement. That was my point. Imperial Japan in the 1920's and 30's, with their fondness for Prussia, was also malicious and callous.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 9:58 PM

Title: Re: The victims of Kyle Rittenhouse

Content:

Queequeg said:

There is no living memory of war permeating our society

Malcolm wrote:

In your generation. Our government sanitized war. They decided after the debacles in Korea and Vietnam they were not going to allow full media access to war zones anymore.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 10:25 PM

Title: Re: The victims of Kyle Rittenhouse

Content:

Queequeg said:

I was just expressing opinions that I have no intention of standing by.

Malcolm wrote:

Good Dharmawheel.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 10:32 PM

Title: Re: The victims of Kyle Rittenhouse

Content:

Brunelleschi said:

There's far less crime and violence in Japan than there is in the US. How does this not express a difference in culture?

Malcolm wrote:

I was making a comment about essentialization.

QQ was not making a quantitative argument, he was making a qualitative argument, "malicious and cruel." Cruelty and malice are cruelty and malice, no matter whether they are spiced with salt and pepper, seaweed and soy, or a hundred different chiles. Victims of cruelty and malice don't really care much about the culture of those being malicious and cruel to them, hmmm...I prefer being gutted with a katana to being gut shot with the 12 gauge, etc.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 11:04 PM

Title: Re: The victims of Kyle Rittenhouse

Content:

Brunelleschi said:

Fair enough. I just mean that there seems to be some inherent qualities to (the current) Japanese society that inhibits violent tendencies in people. As opposed to say the UK or the US.

Malcolm wrote:

After their adventure with colonialism, they got nuked. I would say that was the major influence on Japanese culture in terms of externalizing violence. Now they just

internalize it in child pornography and rape fantasies in cartoon books.

Author: Malcolm

Date: Monday, November 22nd, 2021 at 11:59 PM

Title: Re: The victims of Kyle Rittenhouse

Content:

Johnny Dangerous said:

Proto-fascists have been waiting for years to shoot protesters. My little podunk town had doughy dipshit 40-something on top of liquor stores with AR 15s.

Malcolm wrote:

Yes, the rise of paramilitaries is consistent with a breakdown of democracy.

<https://scholars.org/contribution/twenty-lessons-fighting-tyranny-twentieth-century>

Johnny Dangerous said:

6. Be wary of paramilitaries. When the men with guns who have always claimed to be against the system start wearing uniforms and marching around with torches and pictures of a Leader, the end is nigh. When the pro-leader paramilitary and the official police and military intermingle, the end has come.

Malcolm wrote:

For example, no one arrested Rittenhouse.

Johnny Dangerous said:

This kid went out with an AR 15 with at least some idea that he might use it, and he did, and to some degree was vindicated in doing so. That's an escalation to our already fraught situation.

Malcolm wrote:

He was completely vindicated in the eyes of the far right.

Johnny Dangerous said:

So I am not even talking the veracity of the verdict, just the significance of this happening and the likely result, it's not hard to guess.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Tuesday, November 23rd, 2021 at 1:19 AM

Title: Re: Restoring Broken Five Lay Precepts

Content:

Denam said:

Is it possible to restore the Five Lay Precepts if they have been broken?

Malcolm wrote:

Yes, you just recite the refuge again. If you feel really terrible, recite the aspiration of the conduct of the Bodhisattva Samantabhadra.

Author: Malcolm

Date: Tuesday, November 23rd, 2021 at 1:22 AM

Title: Re: The victims of Kyle Rittenhouse

Content:

Johnny Dangerous said:

And just for some historical parallel, 'keeping the peace' or acting as 'security' at political rallies, etc. is how the SA got started...

Malcolm wrote:

Yes, the same with the "Blackshirts" or <https://en.wikipedia.org/wiki/Squadrismo> in Italy. Ironically, the blackshirts were originally the garb of the anarchists.

Author: Malcolm

Date: Tuesday, November 23rd, 2021 at 2:28 AM

Title: Re: Restoring Broken Five Lay Precepts

Content:

Denam said:

Perhaps you could suggest a specific practice that will allow me to restore the five precepts that have been broken?

Malcolm wrote:

You can recite the Sutra of Three Heaps:

<https://sakyatemple.org/how-to-recite-the-three-heap-sutra/>

Author: Malcolm

Date: Tuesday, November 23rd, 2021 at 3:35 AM

Title: Re: Tibetan words for "look, see, release"

Content:

climb-up said:

Hello lovely folks,

In his teachings on trekchod, Lama Surya Das often gives the instructions to look, see and then release. Sometimes he also says to open, recognize and release.

I don't know how direct these translations are (for example, I know that he often translates the chogshaks as 'the four droppings'), but I'm curious if anyone knows the tibetan word for these.

Malcolm wrote:
ngo shes, rtogs pa, grol ba.

Recognize, realize, release.

climb-up said:
I don't know how direct these translations are (for example, I know that he often translates the chogshaks as 'the four droppings'), but I'm curious if anyone knows the tibetan word for these.

Malcolm wrote:
cog bzhag, literally, "put down and leave." They refer to the method of equipoise (bzhags thabs) in Dzogchen trekchö. They may be an ancient translation of the term "samāpatti" (snyoms par 'jug).

Author: Malcolm
Date: Tuesday, November 23rd, 2021 at 3:45 AM
Title: Re: The victims of Kyle Rittenhouse
Content:

Brunelleschi said:
Fair enough. I just mean that there seems to be some inherent qualities to (the current) Japanese society that inhibits violent tendencies in people. As opposed to say the UK or the US.

Malcolm wrote:
After their adventure with colonialism, they got nuked. I would say that was the major influence on Japanese culture in terms of externalizing violence. Now they just internalize it in child pornography and rape fantasies in cartoon books.

Brunelleschi said:
I see the common trope of Japanese people being perverted as more of a racist stereotype.

Malcolm wrote:
I did not say they were more perverse, I am just using this as example of internalized violence and repression.

Author: Malcolm
Date: Tuesday, November 23rd, 2021 at 5:33 AM
Title: Re: The victims of Kyle Rittenhouse
Content:

Queequeg said:

My point is that we have these raw impulses as human beings that are then processed through our culture

Malcolm wrote:

I don't think it has anything to with Anglo-Saxons. I would blame for the Normans for that.

Author: Malcolm

Date: Tuesday, November 23rd, 2021 at 5:51 AM

Title: Re: The victims of Kyle Rittenhouse

Content:

Queequeg said:

My point is that we have these raw impulses as human beings that are then processed through our culture

Malcolm wrote:

I don't think it has anything to with Anglo-Saxons. I would blame for the Normans for that.

Queequeg said:

Typical Anglo response: blame it on the French.

Malcolm wrote:

Sure, the Anglo Saxons lost of control of England in 1066 at the battle of Hastings.
Anglo-Saxon language and customs under the Norman Yoke:

Norman saw on English oak.
On English neck a Norman yoke;
Norman spoon to English dish,
And England ruled as Normans wish;
Blithe world in England never will be more,
Till England's rid of all the four.

-- Ivanhoe, Sir Walter Scott.

Author: Malcolm

Date: Tuesday, November 23rd, 2021 at 10:22 AM

Title: Re: The victims of Kyle Rittenhouse

Content:

Malcolm wrote:

hmmmm...I prefer being gutted with a katana to being gut shot with the 12 gauge, etc.

PeterC said:

That depends on a number of factors. You could live on for a reasonable amount of time in a lot of pain with both of those. If it was a katana, and not a tanto, then by definition you're in combat and not committing seppuku, so there isn't a second waiting to decapitate you before you dishonor yourself by crying out. Since you're in combat, there's a reasonable chance that your opponent will follow up with a lethal blow pretty quickly. However with the shotgun, it depends a bit on whether its sawn off or not. If it is, then it just blows a big hole in you and you probably die as quickly as if disemboweled by a katana. But if it's not sawn off, and the pellets exit the barrel in a spread, you could live in agony for a day or so after the injury - perhaps even survive if you happened to get shot right outside a hospital and weren't hit at close range. But in any case your assailant is using a two-shot weapon, so it's most likely that they will run away rather than administering a prompt coup de grace.

This is why cross-cultural comparisons are so different, there are so many social factors that are hard to correlate directly.

Malcolm wrote:

It's all pretty bad..that's my point.

Author: Malcolm

Date: Tuesday, November 23rd, 2021 at 7:44 PM

Title: Re: Refuge from the view of Dhammapada

Content:

Aemilius said:

OK. I intended it [mod note: the quote from Dhammapada - <https://www.dharmawheel.net/viewtopic.php?p=608961#p608961>] as an answer that it is your own self who attains Refuge by realizing the Four noble truths, i.e. by following and realizing the Dharma. According to Buddha any member of the Sangha can teach you the Dharma. In the Sravakayana sutras even a laywoman can act as a teacher, as in the case of the lay-woman Visakha, who converted her father-in-law, wealthy merchant Migara, into Buddhism. Thereafter she was called "Migara's mother", being his "mother" in the spiritual sense, because she had caused Migara's spiritual birth in Buddhism.

Malcolm wrote:

But in Shravakayana, not everyone can perform the rite of ordaining a male or female upasaka, only a bhikshu can do this. In Mahayana, however this restriction does not apply.

Author: Malcolm

Date: Tuesday, November 23rd, 2021 at 8:23 PM

Title: Re: Taking Refuge formally

Content:

chokyi lodro said:

Would I need to formally take Refuge again? Is there some act of purification that ought

to be done to mend breaking that promise?

Malcolm wrote:

You can recite the sutra of three heaps.

Author: Malcolm

Date: Tuesday, November 23rd, 2021 at 10:58 PM

Title: Re: Does learning Lamrim Chenmo mean you've learn the other Lamrim by other TB sects as well?

Content:

Johnny Dangerous said:

Sakya: Three Visions/Three Levels of Spiritual Perception

Nyingma: Words of My Perfect Teacher

Sherab Rigdrol said:

I wouldn't consider WOMPT a Lam Rim text.

For Nyingma either Jigme Lingpa's Treasury of Precious Qualities or The Light of Wisdom.

Johnny Dangerous said:

Why, is it not graduated enough? Perhaps I have always misunderstood the formal use of the actual term.

I was thinking more in general terms of "preliminaries" and assumed the question was asked in that regard, not in the technical sense of being or not being Lamrim literature formally.

If we are doing that then for I think for Sakya it's maybe Clarifying the Sage Intent, but IMO it's tougher reading than the others.

Malcolm wrote:

Technically, Sapan and Gampopa's texts are "stages of the doctrine" (bstan rim) rather than "stages of the path" (lam rim).

The former are based on Maitreya's Ornament of Mahāyāna Sutras, which begin with the discussion of gotra, or inclination for awakening and conclude with a discussion of the three kāyas. The latter are based on Atisha's Lamp of the Path of Awakening, begins with a discussion of the qualities of the teacher and conclude with a discussion of śamatha and vipaśyāna and the desirability of practicing Vajrayāna. This is how one discerns the distinction between these two genres of texts.

Author: Malcolm

Date: Tuesday, November 23rd, 2021 at 11:56 PM

Title: Re: Does learning Lamrim Chenmo mean you've learn the other Lamrim by other

TB sects as well?

Content:

Johnny Dangerous said:

Thanks, makes sense.

Malcolm wrote:

For this reason, The Sakyapa Three Appearances and the Three Tantras literature belong to the "stages of the path" rather than "the stages of the doctrine." WOMPT and my forthcoming translation (late 2022?) of the Sakya Ngondro text also belong here.

Author: Malcolm

Date: Wednesday, November 24th, 2021 at 12:06 AM

Title: Re: Who can give Refuge?

Content:

Malcolm wrote:

Anyone who has has Mahayana refuge vows, and understands the procedure for bestowing refuge vows, can bestow refuge vows. There is no special qualification needed other than that one's own refuge is intact.

The question is, does one really wish to be granting such vows?

Toenail said:

Why is this the question? What responsibility etc comes with giving someone refuge vows?

KonchogUrgyenNyima said:

I also would love to know what acharya means here. Can we also bestow the bodhisattva vow? are there any qualifications around this besides the bestower's own vows being intact?

Malcolm wrote:

One has to know how to properly conduct the rite. If one bestows refuge vows and bodhisattva vows there is no particular responsibility, but I think it can become kind of an ego trip. Even some Tibetan Lamas will incorrectly claim that having bestowed refuge, now the student has samaya with that teacher and so on. I just think it is better to encourage people to receive refuge and bodhisattva vows from qualified lamas, preferably lineage heads, and among those, bhikṣus like HH Dalai Lama are preferable to upasākas. One should recall that among vajramasters, a bhikṣu with intact vows is supreme, according to Kalacakra. On the other hand, though this is ideal, life is short, and if one does not want to use the rite of administering refuge and bodhisattva vows to oneself, then any qualified teacher who is willing to give them will do.

Author: Malcolm

Date: Wednesday, November 24th, 2021 at 12:36 AM

Title: Re: Tiantai three truths and Tibetan Madhyamaka

Content:

Dharmalight889 said:

Is there any relation between the two here (for example do any of the Tibetan schools teaching something similar to the three truths)? Or are the three truths something only found in Tiantai? I know there are a lot of Madhyamaka texts in Tibet so I am curious if any of the Tibetan schools teaching something similar.

Malcolm wrote:

No, they don't. The Buddha only taught two truths, there isn't a third, as far as Indo-Tibetan Buddhism goes.

[Mod note 2024: The thread continues here :]

<https://www.dharmawheel.net/viewtopic.php?p=691485#p691485>

Author: Malcolm

Date: Wednesday, November 24th, 2021 at 1:59 AM

Title: Re: Does learning Lamrim Chenmo mean you've learn the other Lamrim by other TB sects as well?

Content:

Johnny Dangerous said:

Thanks, makes sense.

Malcolm wrote:

For this reason, The Sakyapa Three Appearances and the Three Tantras literature belong to the "stages of the path" rather than "the stages of the doctrine." WOMPT and my forthcoming translation (late 2022?) of the Sakya Ngondro text also belong here.

Johnny Dangerous said:

Which Ngondro text are you translating, the one by Deshung Rinpoche? That's the only one I'm familiar with.

Malcolm wrote:

It is a commentary by Khenchen Ngalo, HH Sakya Trichen's first tutor, on the preliminary practices in connection with Hevajra, Vajrayogini, Tsembupa's Avalokiteśvara system, and Vajrabhairava, which covers the common foundations, and contains instructions for how to adapt the uncommon recitations to each of these systems, refuge, Vajrasattva, Mandala, Guru Yoga, etc. The basic text is about 300 folios, so roughly six hundred pages long when published in English.

Dezhung Tulku's Ngondro text was composed much later, in the US. This book is not a commentary on that, though can be applied to that text too.

Johnny Dangerous said:

Sorry, WOMPT and your translation belong where? Path of doctrine?

Malcolm wrote:

Lamrim.

Author: Malcolm

Date: Wednesday, November 24th, 2021 at 2:59 AM

Title: Re: Skillful living

Content:

Rick said:

What's a skillful way to live in an era of profound political/social/cultural division and (ever increasing) violence?

Malcolm wrote:

Avoid people with whom you disagree and who you find disagreeable.

Author: Malcolm

Date: Wednesday, November 24th, 2021 at 3:22 AM

Title: Re: Skillful living

Content:

Rick said:

What's a skillful way to live in an era of profound political/social/cultural division and (ever increasing) violence?

Malcolm wrote:

Avoid people with whom you disagree and who you find disagreeable.

Archie2009 said:

I've been living by that principle for a long time now, but it can leave you very isolated. No regrets, though.

Malcolm wrote:

Well, that's why we have Dharmawheel, so we can enjoy disagreeable people at a distance with whom we disagree, who at least more or less have the same view we do.

Author: Malcolm

Date: Wednesday, November 24th, 2021 at 3:25 AM

Title: Re: The Yogis of Tibet

Content:

clyde said:

Is this yogic practice unique or are the other similar Tibetan Buddhist "secret practices"?

Is this yogic practice performed by only a few adepts or is it generally practiced?

Malcolm wrote:

Generally practiced. Tibetan Buddhism is, more than anything else, a yogic tradition.

Scholasticism is the exoteric side, which is why one sees it more than the other.

Author: Malcolm

Date: Wednesday, November 24th, 2021 at 10:53 PM

Title: Re: Refuge from the view of Dhammapada

Content:

Aemilius said:

In the beginning period of Buddhism that wasn't always so formalized.

Malcolm wrote:

Yes, and then ordination rites were fixed by various sanghas later, with various procedures which differ from sect to sect.

Author: Malcolm

Date: Wednesday, November 24th, 2021 at 10:59 PM

Title: Re: Does learning Lamrim Chenmo mean you've learn the other Lamrim by other TB sects as well?

Content:

zerwe said:

Not to mention we are forgetting the root text for the sarma schools later literature--> Atisha's Lamp for the Path to Enlightenment.

Malcolm wrote:

No, we didn't.

<https://www.dharmawheel.net/viewtopic.php?p=609202#p609202>

Author: Malcolm

Date: Wednesday, November 24th, 2021 at 11:06 PM

Title: Re: Citations regarding the Alaya

Content:

Seeker12 said:

I'm interested in primary, or as close to primary, citations regarding whether there is a singular alaya that contains the seeds for all beings

Malcolm wrote:

There are no citations for this at all.

If you want to understand the ālayavijñāna in a proper way, you should read the Mahāyānasamgraha of Asanga, where he explains how common appearances among sentient beings arise from each one's ālaya; as well as Vasubandhu's proof of distinct

mindstreams in absence of outer objects.

Author: Malcolm

Date: Wednesday, November 24th, 2021 at 11:15 PM

Title: Re: The Yogis of Tibet

Content:

heart said:

Nevertheless the oldest known yoga text is a Buddhist text. Amritasiddhi was for a long time thought to be a Hindu text but it turned out that the oldest original is Buddhist.

Mallison is a scholar of yoga and a Hindu yogi (so you can trust him).

Anyway, it isn't "my argument" it is in the hand of scholars at this point.

Malcolm wrote:

Yes, if you exclude the Yoga Sūtras. But even this text is clearly a reaction to Buddhism.

Author: Malcolm

Date: Thursday, November 25th, 2021 at 12:51 AM

Title: Re: Awareness, and consciousness, (rig pa) ... oh my!

Content:

Rick said:

Given the subtle to gargantuan differences in how different Buddhist schools translate/interpret the terms awareness and consciousness, how does a student of Buddhism, rather than of one particular school of Buddhism, avoid getting heinously confused? I.e. is there universal agreement across all of Buddhism about the essence, or certain aspects of the two terms? Or is looking for agreement a fool's errand?

Malcolm wrote:

The terms "awareness" and "consciousness" are English terms. Therefore, one needs to look at the word list of equivalents to see which Sanskrit or Tibetan terms are being used for these two English terms, and their context. At that point, you can make useful comparisons and contrasts.

For example, you will be hard pressed to find the term "awareness" used at all in my translations.

Author: Malcolm

Date: Thursday, November 25th, 2021 at 1:43 AM

Title: Re: Awareness, and consciousness, (rig pa) ... oh my!

Content:

Rick said:

Understood. Makes sense. I read somewhere that Tibetan had as many terms for consciousness as, well, you know, Eskimos have for snow.

Malcolm wrote:
Not really.

Rick said:

I'd come to think of the term awareness, as used in Buddhist contexts, to have little to do with awareness as used in Vedanta. Lo and behold, in the Mingyur Rinpoche meditation course I'm taking, the two views on awareness are very similar! Awareness in both points to clarity, radiance, cognizance, and always-present shining brightness.

Malcolm wrote:

The difference is emptiness, of course. Rig pa is baseless, without foundation, and empty.

Madhyamaka focuses on the outer objects, which are not sentient. Vajrayāna in general focuses on the subjective mind. Its cognizance (rig pa) clear, present, radiant, etc. But its emptiness is the same emptiness as outer objects.

Author: Malcolm

Date: Thursday, November 25th, 2021 at 5:05 AM

Title: Re: The History behind the transition from Adi-Buddha Samantabhadra to Vajradhara

Content:

SubduerOfNegativity said:

I've read in one of my teachers books, like you said, that Vajradhara is the Sambhogakaya aspect of Dharmakaya Samantabhadra, but I practice in the Nyingma lineage and this is a Nyingma view(Samantabhadra shown without the adornments to emphasize the naked-like, pure, openness of Dharmakaya); whereas in the Sarma schools, Vajradhara is the Dharmakaya(for the most part in most cases).

Malcolm wrote:

Vajradhara, as depicted in Sakya and Geluk, demonstrates the so-called seven limbs of the three kāyas, which is the result of the fourth empowerment and represents realization of mahāmudrā. The source of this presentation is the Jñānavajrasammucaya Tantra.

The simplest way to explain this is that the limb of the dharmakāya is naturelessness, or lack of inherent existence (rang bzhin med pa); the three limbs of the sambhogakāya are complete enjoyment, union, and great bliss; and the three limbs of the nirmanakāya are being filled with compassion, not being interrupted, and never ceasing. Sometimes the limbs of not being interrupted or ceasing is placed with the dharmakāya.

There is no "transition" from Samantabhadra to Vajradhara. Samantabhadra is the name given to the dharmakāya in the root tantra of yoga tantra, the Compendium of the Principles of the Tathāgatas as well as the Guhyasamāja Tantra, the root tantra of the

so-called father tantras in highest yoga tantra.

Author: Malcolm

Date: Thursday, November 25th, 2021 at 9:46 AM

Title: Re: Question about dependent origination

Content:

Rick said:

In Chapter 1 of the MMK, Nagarjuna appears to argue against <a certain understanding of> causality. But he never argues against dependent origination, quite the contrary: emptiness and dependent origination are definitive teachings.

So, Nagarjunaphiles, if causality is kaput, how in tarnation does dependent arising work?

(Feel free to correct all my misstatements and chastise me for my ignorance.)

Malcolm wrote:

Nothing arises from itself, other, or without a cause...

Author: Malcolm

Date: Thursday, November 25th, 2021 at 8:01 PM

Title: Re: Question about dependent origination

Content:

Sherab said:

If a cause if not a thing, what is it?

Malcolm wrote:

A convention.

Author: Malcolm

Date: Thursday, November 25th, 2021 at 9:17 PM

Title: Re: Extinction as a result of global warming

Content:

Dharmasherab said:

There is no point trying to defile our minds when this rare human life can be used for transcending suffering by practicing the BuddhaDharma. Trying to create a better Samsara is a pointless exercise.

Malcolm wrote:

What happened to your Mahāyāna bodhicitta? Of course we cannot improve samsara. No one is suggesting that we ought to. We work with the samsara we have. And as Mahāyāna Buddhists, we help others work with the samsara they have, right down to the amoeba, plankton, and yes, even plants and other nonsentient creatures.

Dharmasherab said:

Expecting politicians to make help with the global warming issue, whether that works or not, it doesn't matter. Because politics will eventually always let us down.

Malcolm wrote:

What you are essentially saying is this: since climate change does not matter, the extinction of billions of creatures does not matter, and therefore, their happiness does not matter.

Author: Malcolm

Date: Friday, November 26th, 2021 at 2:42 AM

Title: Re: Awareness, and consciousness, (rig pa) ... oh my!

Content:

PadmaVonSamba said:

If you are unconscious, you are not aware of anything.

But you can be conscious and not aware of many things.

conebeckham said:

IF you are unconscious, can you dream? If so, what sort of awareness is aware of the dream while you are unconscious?

If you are sleeping, and a sudden loud noise startles you awake, what awareness was there, to wake you from your unconscious state?

PadmaVonSamba said:

If you are dreaming, you are asleep but not unconscious.

This is why I say that there is awareness which precedes consciousness (Malcolm disagrees).

Malcolm wrote:

That's because awareness, sensation, is just a mental factor that arises with consciousness. I recently read a brilliant take down of so-called self awareness where it is explained that rig pa aka awareness (vidya) is just a name for sensation (vedana).

Author: Malcolm

Date: Friday, November 26th, 2021 at 8:21 AM

Title: Re: Question about dependent origination

Content:

Sherab said:

If a cause if not a thing, what is it?

Malcolm wrote:

A convention.

Sherab said:

A convention of what?

Malcolm wrote:
A cause.

Author: Malcolm
Date: Saturday, November 27th, 2021 at 1:00 AM
Title: Re: Awareness, and consciousness, (rig pa) ... oh my!
Content:

PadmaVonSamba said:
If you are dreaming, you are asleep but not unconscious.
This is why I say that there is awareness which precedes consciousness (Malcolm disagrees).

Malcolm wrote:
That's because awareness, sensation, is just a mental factor that arises with consciousness. I recently read a brilliant take down of so-called self awareness where it is explained that rig pa aka awareness ividya) is just a name for sensation (vedana).

Arnoud said:
Could you share that please? Thank you.

Malcolm wrote:
Sure, Smṛtijñānakīrti, in his Commentary on the Bodhicittavivaraṇa remarks that svasaṃvedana (so so rang rig), often translated as self-awareness, etc., simply refers to sensations that one has that one is unable to communicate with others. He defines it in this in contrast to the svasaṃvedana proposed by cittamantrins, as self-aware aspectless consciousness.

Author: Malcolm
Date: Saturday, November 27th, 2021 at 1:07 AM
Title: Re: Who can give Refuge?
Content:
Schrödinger's Yidam said:
The better question is; what kind of 'refuge' is being offered? In English, 'refuge' implies safety from danger. Obviously simply becoming a Buddhist does not guarantee that bad things will not happen to you.

Malcolm wrote:
If you maintain your refuge commitments, the likelihood of "bad things" happening to you decreases, even more so if you generate bodhicitta.

Author: Malcolm

Date: Saturday, November 27th, 2021 at 2:06 AM

Title: Re: Happy Belated Thanksgiving

Content:

Malcolm wrote:

November 24, 2021

Heather Cox Richardson Nov 25

The Biden administration has announced it will convene the first of two virtual “Summits for Democracy” on December 9 and 10, 2021. The gatherings will bring together leaders from 110 countries who work in government, civil society, and the private sector, to come up with an agenda to renew democratic government and work together to keep the ideals of democracy strong.

Authoritarianism is growing around the world, including in America, and the administration is hoping to create practical ideas and strong alliances to defend against authoritarianism, fight corruption, and promote human rights, all values central to democracy.

That this announcement comes at Thanksgiving is fitting, since Thanksgiving is rooted in a defense of democracy during the Civil War.

The Pilgrims and the Wampanoags did indeed share a harvest celebration together at Plymouth in fall 1621, but that moment got forgotten almost immediately, overwritten by the long history of the settlers’ attacks on their Indigenous neighbors.

In 1841, a book that reprinted the early diaries and letters from the Plymouth colony recovered the story of that three-day celebration in which ninety Indigenous Americans and the English settlers shared fowl and deer. This story of peace and goodwill among men who by the 1840s were more often enemies than not inspired Sarah Josepha Hale, who edited the popular women’s magazine Godey’s Lady’s Book, to think that a national celebration could ease similar tensions building between the slave-holding South and the free North. She lobbied for legislation to establish a day of national thanksgiving.

And then, on April 12, 1861, southern soldiers fired on Fort Sumter, a federal fort in Charleston Harbor, and the meaning of a holiday for giving thanks changed.

Southern leaders wanted to destroy the United States of America and create their own country, based not in the traditional American idea that “all men are created equal,” but rather in its opposite: that some men were better than others and had the right to enslave their neighbors. In the 1850s, convinced that society worked best if a few wealthy men ran it, southern leaders had bent the laws of the United States to their benefit, using it to protect enslavement above all.

In 1860, northerners elected Abraham Lincoln to the presidency to stop rich southern enslavers from taking over the government and using it to cement their own wealth and power. As soon as he was elected, southern leaders pulled their states out of the Union

to set up their own country. After the firing on Fort Sumter, Lincoln and the fledgling Republican Party set out to end the slaveholders' rebellion.

The early years of the war did not go well for the U.S. By the end of 1862, the armies still held, but people on the home front were losing faith. Leaders recognized the need both to acknowledge the suffering and to keep Americans loyal to the cause. In November and December, seventeen state governors declared state thanksgiving holidays.

New York Governor Edwin Morgan's widely reprinted proclamation about the holiday reflected that the previous year "is numbered among the dark periods of history, and its sorrowful records are graven on many hearthstones." But this was nonetheless a time for giving thanks, he wrote, because "the precious blood shed in the cause of our country will hallow and strengthen our love and our reverence for it and its institutions.... Our Government and institutions placed in jeopardy have brought us to a more just appreciation of their value."

The next year Lincoln got ahead of the state proclamations. On July 15, he declared a national day of Thanksgiving, and the relief in his proclamation was almost palpable. After two years of disasters, the Union army was finally winning. Bloody, yes; battered, yes; but winning. At Gettysburg in early July, Union troops had sent Confederates reeling back southward. Then, on July 4, Vicksburg had finally fallen to U. S. Grant's army. The military tide was turning.

President Lincoln set Thursday, August 6, 1863, for the national day of Thanksgiving. On that day, ministers across the country listed the signal victories of the U.S. Army and Navy in the past year and reassured their congregations that it was only a matter of time until the United States government put down the southern rebellion. Their predictions acknowledged the dead and reinforced the idea that their sacrifice had not been in vain.

In October 1863, President Lincoln declared a second national day of Thanksgiving. In the past year, he declared, the nation had been blessed.

In the midst of a civil war of unequalled magnitude and severity, he wrote, Americans had maintained their laws and their institutions and had kept foreign countries from meddling with their nation. They had paid for the war as they went, refusing to permit the destruction to cripple the economy. Instead, as they funded the war, they had also advanced farming, industry, mining, and shipping. Immigrants had poured into the country to replace men lost on the battlefield, and the economy was booming. And Lincoln had recently promised that the government would end slavery once and for all. The country, he predicted, "with a large increase of freedom," would survive, stronger and more prosperous than ever. The president invited Americans "in every part of the United States, and also those who are at sea, and those who are sojourning in foreign lands" to observe the last Thursday of November as a day of Thanksgiving.

In 1863, November's last Thursday fell on the 26th. On November 19, Lincoln delivered an address at the dedication of a national cemetery at Gettysburg, Pennsylvania. He reached back to the Declaration of Independence for the principles on which he called

for Americans to rebuild the severed nation:

"Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal."

Lincoln urged the crowd to take up the torch those who fought at Gettysburg had laid down. He called for them to "highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."

The following year, Lincoln proclaimed another day of Thanksgiving, this time congratulating Americans that God had favored them not only with immigration but also with the emancipation of formerly enslaved people. "Moreover," Lincoln wrote, "He has been pleased to animate and inspire our minds and hearts with fortitude, courage, and resolution sufficient for the great trial of civil war into which we have been brought by our adherence as a nation to the cause of freedom and humanity, and to afford to us reasonable hopes of an ultimate and happy deliverance from all our dangers and afflictions."

In 1861, Americans went to war to keep a cabal from taking control of the government and turning it into an oligarchy. The fight against that rebellion seemed at first to be too much for the nation to survive. But Americans rallied and threw their hearts into the cause on the battlefields even as they continued to work on the home front for a government that defended democracy and equality before the law.

And they won.

My best to you all for Thanksgiving 2021.

<https://heathercoxrichardson.substack.com/p/november-24-2021>

Author: Malcolm

Date: Saturday, November 27th, 2021 at 2:16 AM

Title: Re: Who can give Refuge?

Content:

Schrödinger's Yidam said:

The better question is; what kind of 'refuge' is being offered? In English, 'refuge' implies safety from danger. Obviously simply becoming a Buddhist does not guarantee that bad things will not happen to you.

So what are we even talking about?

Josef said:

According to Tsongkhapa the initial protection is from the three lower realms and eventually all six realms of samsara. This is the refuge we seek as dharma practitioners.

Schrödinger's Yidam said:

This can either mean that:

1. having accepted proper guidance, we no longer act in such a way so as to have the result of being born in the lower realms. Or,
2. it could mean active intervention on the part of the 3 Jewels to prohibit experiencing the 3 lower realms. Or,
3. both.

Malcolm wrote:

It is option one. The merit of taking refuge is what prevents one from going to lower realms. However, if you don't sincerely observe the commitments of refuge to the best of your ability, then all bets are off.

Author: Malcolm

Date: Saturday, November 27th, 2021 at 2:32 AM

Title: Re: Awareness, and consciousness, (rig pa) ... oh my!

Content:

Arnoud said:

Could you share that please? Thank you.

Malcolm wrote:

Sure, Smṛtijñānakīrti, in his Commentary on the Bodhicittavivaraṇa remarks that svasaṃvedana (so so rang rig), often translated as self-awareness, etc., simply refers to sensations that one has that one is unable to communicate with others. He defines it in this in contrast to the svasaṃvedana proposed by cittamantrins, as self-aware aspectless consciousness.

Arnoud said:

Thanks. Is your translation of that forthcoming?

Malcolm wrote:

No, just part of my reading.

Author: Malcolm

Date: Saturday, November 27th, 2021 at 4:33 AM

Title: Re: Who can give Refuge?

Content:

Schrödinger's Yidam said:

The better question is; what kind of 'refuge' is being offered? In English, 'refuge' implies safety from danger. Obviously simply becoming a Buddhist does not guarantee that bad

things will not happen to you.

So what are we even talking about?

KathyLauren said:

The way it was explained to me was that Refuge means "refuge from suffering". Taking refuge in the Buddha, Dharma and Sangha means acknowledging that only those three things, and nothing else, can free one from suffering. Looking elsewhere for refuge from suffering is futile and is breaking the spirit of one's Refuge Vow.

Om mani padme hum

Kathy

Schrödinger's Yidam said:

Years ago a lady I knew that was entirely devoted to Kagyu Dharma died in a house fire. My personal understanding of Refuge has had to include that information. So you can see why I ask such questions.

Malcolm wrote:

Everyone who goes for refuge will die, somehow. The question you have to ask, is "Did she go to lower realms after she died?"

Author: Malcolm

Date: Saturday, November 27th, 2021 at 5:17 AM

Title: Re: Question about dependent origination

Content:

Sherab said:

A convention of what?

Malcolm wrote:

A cause.

Sherab said:

And what is a cause which is not a thing but a convention of a cause?

Malcolm wrote:

A convention.

Author: Malcolm

Date: Saturday, November 27th, 2021 at 10:06 AM

Title: Re: Awareness, and consciousness, (rig pa) ... oh my!

Content:

PadmaVonSamba said:

There needs to be an established word-for-word English language standard for translating Sanskrit /Pali/Tibetan concepts.

Malcolm wrote:

Yes, in a hundred years or so.

Author: Malcolm

Date: Saturday, November 27th, 2021 at 10:17 AM

Title: Re: The History behind the transition from Adi-Buddha Samantabhadra to Vajradhara

Content:

SubduerOfNegativity said:

Vajradhara, as depicted in Sakya and Geluk, demonstrates the so-called seven limbs of the three kāyas, which is the result of the fourth empowerment and represents realization of mahāmudrā. The source of this presentation is the Jñānavajrasammucaya Tantra.

The simplest way to explain this is that the limb of the dharmakāya is naturelessness, or lack of inherent existence (rang bzhin med pa); the three limbs of the sambhogakāya are complete enjoyment, union, and great bliss; and the three limbs of the nirmanakāya are being filled with compassion, not being interrupted, and never ceasing. Sometimes the limbs of not being interrupted or ceasing is placed with the dharmakāya.

There is no "transition" from Samantabhadra to Vajradhara. Samantabhadra is the name given to the dharmakāya in the root tantra of yoga tantra, the Compendium of the Principles of the Tathāgatas as well as the Guhyasamāja Tantra, the root tantra of the so-called father tantras in highest yoga tantra.

Malcolm wrote:

Thanks for you reply, Malcolm!

Actually, the Guhyasamāja -- the root tantra of the so-called father tantra's of the Yoga-niruttara Tantra class -- it is Vajradhara. [/quote]

So, you've read the Guhyasamāja? In Tibetan or Sanskrit? I'll provide the citation tomorrow.

SubduerOfNegativity said:

And I've read the Compendium of Principles of the Tathāgatas, and it is (Maha)Vairocana who takes the central role...

Malcolm wrote:

How do you explain this citation then?

I, Samantabhadra, have no form,
But exhibit the form of a bodhisattva
To teach bodhisattvas.

SubdurerOfNegativity said:

Just looking for some more accurate and detailed information about how in the evolution of Indian Buddhism, Buddha Vajradhāra gradually displaced Samantabhadra, who is the 'Primordial Buddha'

Malcolm wrote:

The Guhyasamāja was first translated during the imperial period.

Author: Malcolm

Date: Saturday, November 27th, 2021 at 11:35 AM

Title: Re: The History behind the transition from Adi-Buddha Samantabhadra to Vajradhara

Content:

Malcolm wrote:

Actually, the Guhyasamāja -- the root tantra of the so-called father tantra's of the Yoga-niruttara Tantra class -- it is Vajradhara.

So, you've read the Guhyasamāja? In Tibetan or Sanskrit? I'll provide the citation tomorrow.

Samantabhadra as a name of the dharmakāya occurs 10 times in the Guhasamāja; Vajradhara, 14 times.

Also both names appear in the Mañjuśrīnamasamgiti.

The name Samantabhadra also appears Sandhividyakarana explanatory tantra:

Immaculately pure by nature,
the mind is Samantabhadra.

And in the Vajramala Explanatory tantra:

The supreme basis of all bliss,
the nature of all things,
this is explained to be Samantabhadra.

And:

Vajra is Vajrasattva,
Vajrabhairava, Īśvara,
Heruka, Kālacakra,

Adibuddha, Mahāmuni,
Samantabhadra, Mañjuśrī...

And in the Compendium of Principles of All Tathāgatas it is also said:

Samantabhdra is the nature of all,
the lord of all migrating beings of the desire realm.

Author: Malcolm

Date: Saturday, November 27th, 2021 at 8:06 PM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

Crazywisdom said:

Tsonkhapa's lama was Drikung Kagyu. So...

Malcolm wrote:

Tsongkhapa's principle teacher was the Sakya Master, Rendawa Zhonnu Lodro, from he received Go transmission of Guhyasamaja. Tsongkhapa also studied at Drikung, where he received the Marpa transmission of Guhyasamaja as well as the six yogas of Naropa. But Tsongkhapa's Sakya connections were sufficiently strong that in the early days, his school was called "New Sakya." He also self-identified as a Sakyapa in several of his earlier works. To my knowledge, he never identified as A Kagyu, though he certainly had Kagyu teachers.

Author: Malcolm

Date: Saturday, November 27th, 2021 at 9:23 PM

Title: Re: Great Vegan Debate

Content:

ConfusedOne said:

The Buddha did say to kill a animal cleanly and quickly

seeker242 said:

Where does the Buddha say this?

Malcolm wrote:

The Buddha never said this, anywhere.

Author: Malcolm

Date: Saturday, November 27th, 2021 at 10:35 PM

Title: Re: I'm confused about Buddhist arguments against a creator God and what that entails for buddha activity?

Content:

Schrödinger's Yidam said:

Then there's the whole "Godhead" thing, where there's no idea of a creature.

Malcolm wrote:

And why should we care about such Christian foolishness?

Author: Malcolm

Date: Saturday, November 27th, 2021 at 11:54 PM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

Crazywisdom said:

It's where he got instructions on the nature of mind.

Malcolm wrote:

He received instructions on the nature of mind from Sakya, Kagyu, and Nyingma teachers, but mostly, according to Geluk accounts, from Mañjuśrī in person. Also, Tsongkhapa rejected direct introduction.

Author: Malcolm

Date: Sunday, November 28th, 2021 at 12:14 AM

Title: Re: Changing tradition and Guru yoga

Content:

Vajradhara said:

Hello everyone,

I found myself changing tradition and i fear my practice of guru yoga could be weakened by this. I still keep the samayas and vows taken with my previous guru but i didn't speak about my change with them.

Do you know how to manage this situation? Should i retake the initiation with the tradition i'm following right now?

Thank you

Malcolm wrote:

Unify all gurus in one guruyoga.

Author: Malcolm

Date: Sunday, November 28th, 2021 at 1:32 AM

Title: Re: CV Jones - The Buddhist Self: On Tathāgatagarbha and Ātman

Content:

Zhen Li said:

The arguments in the Lañka with regard to TG and a self are not oppositional in my opinion because the MPNS is not positing the kind of self that the Lañka is refuting.

Malcolm wrote:

The Lanka is claiming that the TG is just a palliative for those who are not prepared to accept emptiness, and that functionally, it is the all-basis consciousness. That seems oppositional to me, which is why the Mādhyamikas seized on that definition in the Lanka.

Author: Malcolm

Date: Sunday, November 28th, 2021 at 1:48 AM

Title: Re: 48 secondary Bodhisattva downfalls

Content:

Dharmasherab said:

Could someone tell me or send me a link to the 48 secondary Bodhisattva downfalls as transmitted by Atisha, compiled by Shantideva which is found in Siksasamuccaya.

(I have already come across the secondary Bodhisattva downfalls which comes from Asanga, so I am not searching for this one).

Malcolm wrote:

How about in the Siksasamuccaya?

Author: Malcolm

Date: Sunday, November 28th, 2021 at 3:14 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

Crazywisdom said:

He learned Mahamudra from the DK lineage master.

Malcolm wrote:

Yes, he learned one stream of mahāmudrā from Kagyu masters; the other, from Sakyā masters, connected with the traditions of Cakrasamvara, Kalacakra (six limb yoga), and Guhyasamāja. Mahāmudrā is common to Kagyu, Gelug, Sakya, and Jonang. No one schools "owns" mahāmudrā.

Author: Malcolm

Date: Sunday, November 28th, 2021 at 3:18 AM

Title: Re: CV Jones - The Buddhist Self: On Tathāgatagarbha and Ātman

Content:

tingdzin said:

One should also take into account that Tathagatagarbha teachings (according to Williams) were much more popular in China than in India, and may be a reflection of doctrinal approaches which began in the early centuries CE rather than indicating a

continuity of such an approach from the times of Shakyamuni.

Malcolm wrote:

Yes, because it played to subitist tendencies in China that were systematically rejected by Indian paṇḍitas at the major centers of learning in India from the time of Asanga onwards.

Author: Malcolm

Date: Sunday, November 28th, 2021 at 4:24 AM

Title: Re: CV Jones - The Buddhist Self: On Tathāgatagarbha and Ātman

Content:

Malcolm wrote:

...that were systematically rejected by Indian paṇḍitas at the major centers of learning in India from the time of Asanga onwards.

Schrödinger's Yidam said:

While you are free to hold up this time and place as the gold standard for doctrinal purity for yourself, please understand that is not universally shared.

Malcolm wrote:

Yes, there are a few people who seem to think that Indian paṇḍitas, both Madhyamaka and Yogacāra, really have no authority in their own teachings in their native language. Isn't strange that both Madhyamaka and Yogacāra systematically rejected subitism? One wonders why this would be the case. Could it possible be that it is because India is the source of Buddhadharma?

Author: Malcolm

Date: Sunday, November 28th, 2021 at 4:36 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

Crazywisdom said:

He had to talk to Manjusri to write books.

Malcolm wrote:

More than that— his experience of awakening, according to Gelug lore, came from his sustained interactions with Mañjuśrī, first through Lama Umapa and next, through his own visionary experience.

It would be interesting to see a comparison made between the six yogas of Naropa texts he wrote with the Jigten Sumgon texts. Thubten Jinpa's bio of Tsongkhapa (well written and interesting) states that in the colophons of his Vajrayāna texts made it clear that he had realized the meaning of these teachings, before he felt comfortable setting them down in the last ten years or so of his life.

Author: Malcolm

Date: Sunday, November 28th, 2021 at 4:44 AM

Title: Re: CV Jones - The Buddhist Self: On Tathāgatagarbha and Ātman

Content:

Schrödinger's Yidam said:

If my teacher is enlightened, all I care about is whatever teachings and practices he had to get that way. That's my gold standard.

Malcolm wrote:

And how would you know he or she was "enlightened?" Because that is a big IF.

Schrödinger's Yidam said:

What they did 1,000 years ago in India is of some intellectual interest, but it's not all that relevant to me or my practice.

Malcolm wrote:

I disagree, it has a huge impact on how your practice today is shaped. The debates and controversies at Nalanda and Vikramashila had a huge impact on what was transmitted to Tibet, by whom, and when. Those impacts continue to resound today even here on Dharmawheel. But this little diversion is

What I am referring to is that fact that subitist* tendencies are quite pronounced in Chinese Buddhism, because of the embrace of TG; whereas they are quite suppressed and reigned in Indo-Tibetan Buddhism, where the TG has, with difficulty, been absorbed. The reason for this clearly is the absence of Indian influence on the one hand, and its presence on the other. Even the schools that embrace wholeheartedly the TG doctrine in Tibet are still gradualist in orientation. And most Tibetan Buddhist scholars (but not all), historically, have not paid much attention to the TG doctrine, other than polemically, and as at best a provisional teaching. And this again has everything to do with what some Indian dudes thought.

*Subitism: The application of the term "subitism" to Buddhism is derived from the French illumination subite (sudden awakening), contrasting with 'illumination graduelle' (gradual awakening). It gained currency in this use in English from the work of sinologist Paul Demiéville. His 1947 work 'Mirror of the Mind' was widely read in the U.S. It inaugurated a series by him on subitism and gradualism.[web 1][5]
<https://en.wikipedia.org/wiki/Subitism>

Author: Malcolm

Date: Sunday, November 28th, 2021 at 5:00 AM

Title: Re: CV Jones - The Buddhist Self: On Tathāgatagarbha and Ātman

Content:

Schrödinger's Yidam said:

I disagree, it has a huge impact on how your practice today is shaped. The debates and

controversies at Nalanda and Vikramashila had a huge impact on what was transmitted to Tibet, by whom, and when. Those impacts continue to resound today even here on Dharmawheel.

I'm a Shentongpa. That didn't exist in India.

Malcolm wrote:

Yes, actually it did, in the work of Ratnakāraśanti, a paṇḍita of Vikramaśīla. Apart from tathāgatagarbha, which he ignored, his arguments about the ultimate existence of gnosis are taken directly from his works by such gzhan stong scholars as Shakya Chogden, Taranatha, etc. There is also his attempt to reconcile Nāgārjuna with the Maitreya corpus, which also inspired these gzhan stong scholars. One of his works was translated by his student, the Nepali paṇḍita, Śāntibhadra, complete with a colophon complaining bitterly of the annihilationism of Candrakīrti. Someone recently did a paper on this text which you can find on Academia.edu.

Incidentally, you contradict your own tradition, which asserts that gzhan stong entered Tibetan through the Kashmiri Paṇḍita Sajjana, so again, an Indian paṇḍita...

Author: Malcolm

Date: Sunday, November 28th, 2021 at 9:12 AM

Title: Re: Question about dependent origination

Content:

Sherab said:

And what is a cause which is not a thing but a convention of a cause?

Malcolm wrote:

A convention.

Sherab said:

So, a cause is a convention of a cause which is a convention of a convention of a cause

Malcolm wrote:

All the way down, and there is no bottom,

Author: Malcolm

Date: Sunday, November 28th, 2021 at 9:26 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

tobes said:

There is an ambiguity about what Tsong Khapa thought/practiced/transmitted with respect to DI-mahamudra.

i.e. we have to make inferences based on what was written, but some things may have been transmitted as (unwritten) secret teachings. Different Gelug masters/scholars have different opinions on the question.

Malcolm wrote:

Well we don't really, since Pabhongkha clearly states that Tsongkhapa rejected direct introduction. Are you suggesting that there is some secret teaching in Geluk Pabhongkha didn't hold?

Author: Malcolm

Date: Sunday, November 28th, 2021 at 10:12 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

tobes said:

There is an ambiguity about what Tsong Khapa thought/practiced/transmitted with respect to DI-mahamudra.

i.e. we have to make inferences based on what was written, but some things may have been transmitted as (unwritten) secret teachings. Different Gelug masters/scholars have different opinions on the question.

Malcolm wrote:

Well we don't really, since Pabhongkha clearly states that Tsongkhapa rejected direct introduction. Are you suggesting that there is some secret teaching in Geluk Pabhongkha didn't hold?

tobes said:

I said "different Gelug masters/scholars have different opinions on the question." Pabhongka is one - and only one - such master.

So yes, it is quite possible that there were ear whispered transmissions from TK to close disciples which were intentionally not written down/kept from wider circulation.

It is also quite possible that there weren't, and later Gelug Mahamudra masters (such as CG) moved a little from TK's explicit position.

At the end of the day, this is something no one today can really answer with much evidence.

Malcolm wrote:

Well, we have two pieces of evidence—Tsongkhapa's own writing, and Pabhongkha's confirmation of that position.

There is a third piece as well, Gorampa's refutation of Tsongkhapa's position...

Author: Malcolm

Date: Sunday, November 28th, 2021 at 8:18 PM

Title: Biden is doing a great job.

Content:

Unknown said:

Has the Biden administration accomplished anything? It has created a sea change in our country, rebuilding its strength by orienting the government away from the supply-side economics that led lawmakers to protect the interests of the wealthy, and toward the far more traditional focus on building the economy by supporting regular Americans.

Malcolm wrote:

https://heathercoxrichardson.substack.com/p/november-27-2021?r=62xtc&utm_campaign=post&utm_medium=web&utm_source=copy

Author: Malcolm

Date: Sunday, November 28th, 2021 at 9:07 PM

Title: Re: Does the Mo Divination System Require Empowerment?

Content:

Gaden_Wangchuk said:

I can see having the lung for the Manjushri mantra being useful for this system, but still can't find a definitive answer on it being required.

Malcolm wrote:

All mantras require a lung.

A friend of mine, an old student of HH Sakya Trichen, went to him for a mo. HHST went to get his dice, stopped, and asked my friend, "Do you need the dice?"

Author: Malcolm

Date: Sunday, November 28th, 2021 at 9:30 PM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

tobes said:

I said "different Gelug masters/scholars have different opinions on the question."
Pabhongka is one - and only one - such master.

So yes, it is quite possible that there were ear whispered transmissions from TK to close disciples which were intentionally not written down/kept from wider circulation.

It is also quite possible that there weren't, and later Gelug Mahamudra masters (such as

CG) moved a little from TK's explicit position.

At the end of the day, this is something no one today can really answer with much evidence.

Malcolm wrote:

Well, we have two pieces of evidence—Tsongkhapa's own writing, and Pabhongkha's confirmation of that position.

There is a third piece as well, Gorampa's refutation of Tsongkhapa's position...

tobes said:

Since what's at stake here is the question of what might have been transmitted but not written - i.e. the possibility of an ear whispered lineage - neither Tsong Khapa's own writing, nor Gorampa's refutation of that really count as evidence. The same problem also applies to Pabhongkha, except that it is deepened, given that he existed many centuries later.

One needs to examine the Gelug Mahamudra texts, such as Highway of the Conquerors, and ask: what connections (if any) exist between those statements and Tsong Khapa? And people arrive at different conclusions from that task.

Malcolm wrote:

Considering that Pabhongkha is considered to be the main person who transmitted the Ganden Mahāmudrā tradition in the last century to the present generation, and since he explicitly writes that Tsongkhapa rejected introductions, using this as a precedent for excluding the introduction to dharmatā that is part of the Sakyapa Naro Khachö system, I'd say we can definitely accept his opinion.

On the face of it, the Ganden Mahāmudra is little different than the other Mahāmudra systems in Tibet that trace their origin to Saraha. The Panchen Lama calls it "sutra mahāmudra" ostensibly because he is not requiring an empowerment, but the instructions themselves are virtually identical to such texts as "In Front of the Stupa" in Sakya, differing only in that some empowerment is required to practice the former. Also, recall, Ganden Mahāmudra provoked considerable controversy in the beginning, since up to that point the Gelukpas pretty consistently followed Sapan's rejection of so-called sūtra mahāmudra, and it even annoyed the Great Fifth, who was involved in an actual war with the Karma Kagyu school.

There is also the fact that you and I may mean different things by "introduction."

Author: Malcolm

Date: Sunday, November 28th, 2021 at 9:34 PM

Title: Re: Changing tradition and Guru yoga

Content:

Vajradhara said:

Hello everyone,

I found myself changing tradition and i fear my practice of guru yoga could be weakened by this. I still keep the samayas and vows taken with my previous guru but i didn't speak about my change with them.

Do you know how to manage this situation? Should i retake the initiation with the tradition i'm following right now?

Thank you

Malcolm wrote:

Unify all gurus in one guruyoga.

Vajradhara said:

Do you mean to look at everyone as an emanation of Vajradhara?

Malcolm wrote:

I mean that you visualize Vajradhara, and you understand that Vajradhara embodies all of your gurus.

Unify all gurus in one guru yoga.

Author: Malcolm

Date: Sunday, November 28th, 2021 at 9:41 PM

Title: Re: Biden is doing a great job.

Content:

PadmaVonSamba said:

And although nobody is calling it a “General Strike” it seems that through stimulus money or whatever, that’s what the administration has empowered much of the low-pay-range workforce to accomplish. As a result, the minimum wage is going up, the value of labor is higher, and I think much business-model restructuring will take place, probably for the better. Not to mention much overdue infrastructure upgrades.

Malcolm wrote:

We just to blackmail Manchin and Sinema, and the BBB bill will pass.

Author: Malcolm

Date: Sunday, November 28th, 2021 at 10:18 PM

Title: Re: CV Jones - The Buddhist Self: On Tathāgatagarbha and Ātman

Content:

Javierfv1212 said:

General question: is Tathāgataguhya Sūtra available in english translation somewhere?

Zhen Li said:

I completed a translation from Chinese and am still editing it, but I should finish it very soon.

84000 is translating from Tibetan, but its page says "Current version v 0.0.1 (2019)", so I am unsure where it is currently.

I heard of around 3 or 4 people who, for the past decade, have been translating or doing critical editions of it. So, there's definitely a lot of interest, but maybe a lack of concentration or motivation.

Malcolm wrote:

Text critical scholarship moves slowly. Frankly, we don't have time. Someone can always come along later and improve our translations.

Author: Malcolm

Date: Sunday, November 28th, 2021 at 10:41 PM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

zerwe said:

How is this reconciled with the Pabongkha's promotion of Vajrayogini within Gelug, which is purported to be the Naro Khacho from the 13 Golden Dharmas of the oral transmission lineage of the Sakya father and sons? Are you saying he continued with his established precedent and omitted the instructions as followed by the Sakyapa?

Malcolm wrote:

Yes, that is precisely what I am saying. He deliberately excluded a key part of the Sakyapa transmission on the grounds that Tsongkhapa rejected such introductions. It's not a big deal as it sounds, really, as this introduction is not necessarily given in Sakya during the standard ten day instruction.

In any case, Tsongkhapa had already rejected a key point in the Sakya system of Cakrasamvara over all, the idea that the "ultimate secret" (guhyānta) means what the Sakyapas claim it means. You can read about that in Gray's intro to his translation of the Laghusamvara.

Author: Malcolm

Date: Sunday, November 28th, 2021 at 10:51 PM

Title: Re: Who can give Refuge?

Content:

Karma Dorje said:

We aren't taking refuge, like under a bus shelter in the rain. We go for refuge by practicing the path.

Malcolm wrote:

Correct, we go for refuge, we don't take anything. In Tibetan: "skyabs [refuge] su [for/to] 'gro [go]."

Author: Malcolm

Date: Sunday, November 28th, 2021 at 10:55 PM

Title: Re: Biden is doing a great job.

Content:

Rick said:

Alas in the post-truth world, doing a great job in a way statistics bear out only has real meaning for those who support the party in power. Opponents will either ignore the statistics, spin them in a negative way, or flat out deny them.

Malcolm wrote:

I think the point is that people will not ignore money in their pockets and increased services.

Author: Malcolm

Date: Monday, November 29th, 2021 at 3:26 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

zerwe said:

How is this reconciled with the Pabongkha's promotion of Vajrayogini within Gelug, which is purported to be the Naro Khacho from the 13 Golden Dharmas of the oral transmission lineage of the Sakya father and sons? Are you saying he continued with his established precedent and omitted the instructions as followed by the Sakyapa?

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conebeckham said:

Are you referring to Gray's translation of Tsong Khapa's commentary? I don't recall it in the volume of the actual Tantra....

Malcolm wrote:

Its in the intro of the translation of the root text.

Author: Malcolm

Date: Monday, November 29th, 2021 at 3:30 AM

Title: Re: Realization and realized masters

Content:

clyde said:

Yes.

jimmi said:

If that is so, how would you know?

clyde said:

It is accepted Buddhist doctrine across all traditions that there are Pratyeka Buddhas; so a teacher, realized or not, may be beneficial, but is not necessary.

Malcolm wrote:

Not while there is the doctrine of a samyaksambuddha in the world.

Author: Malcolm

Date: Monday, November 29th, 2021 at 5:07 AM

Title: Re: Does the Mo Divination System Require Empowerment?

Content:

Gaden_Wangchuk said:

but ALL mantras?

Malcolm wrote:

All mantras.

There exist dharāṇis, which may not require a lung. But all mantras do, especially for texts like Mipham's Mañjuśrī dice mo.

Author: Malcolm

Date: Monday, November 29th, 2021 at 5:15 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

Nalanda said:

Sustained interaction with Manjushri seems like a pretty serious deal, no?

Should we view Master Tsongkapa a Buddhisatva or Buddha?

zerwe said:

He has been regarded as a "second Buddha." Padmasambhava, at an earlier time, was also given this title by his devotees.

Malcolm wrote:

As was Nāgārjuna, the original second Buddha.

Author: Malcolm

Date: Monday, November 29th, 2021 at 5:40 AM

Title: Re: Awareness, and consciousness, (rig pa) ... oh my!

Content:

Matt J said:

I think this is not uncommon error among neo-Advaitins and self-taught people who lack access to proper instruction.

Malcolm wrote:

Sure, Smṛtijñānakīrti, in his Commentary on the Bodhicittavivaraṇa remarks that svasaṃvedana (so so rang rig), often translated as self-awareness, etc., simply refers to sensations that one has that one is unable to communicate with others. He defines it in this in contrast to the svasaṃvedana proposed by cittamantrins, as self-aware aspectless consciousness.

Yes, and in fact also Dzogchen texts, as you know, take great pains to distinguish rang rig, as the term is used in Dzogchen texts, from the false-aspectarian Yogacāra usage, etc., specifically so that people do not mistake Dzogchen view for the position of Yogacāra.

Author: Malcolm

Date: Monday, November 29th, 2021 at 6:14 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

tobes said:

I'm not sure why you think a 19th century master takes precedence on this question, over the actual genesis of the tradition as it unfolded 1500's'ish.

Malcolm wrote:

Because said master was the main lineage holder of the Ganden Mahāmudra tradition, so according to your reasoning, as the main person responsible for this transmission, his opinions on related matters should hold considerable sway.

Author: Malcolm

Date: Monday, November 29th, 2021 at 6:28 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

tobes said:

I think you need to examine more closely. In Highway of the Conquerors

Malcolm wrote:

I'll read it and get back to you. The auto-commentary to which you refer, the Utterly Clear Lamp (yang gsal sgron ma), is not terribly long.

Author: Malcolm

Date: Monday, November 29th, 2021 at 9:06 AM

Title: Re: Question about dependent origination

Content:

Sherab said:

So, a cause is a convention of a cause which is a convention of a convention of a cause

Malcolm wrote:

All the way down, and there is no bottom,

Sherab said:

Since conventions are mind made, therefore, as far as your analysis goes, it applies only to whatever is in the mind. It cannot say anything as regards whatever is external to the mind, and the nature of whatever is external to the mind.

Malcolm wrote:

“Mind” is also a convention, just like everything else, both external and internal.

Author: Malcolm

Date: Monday, November 29th, 2021 at 9:12 PM

Title: Re: Biden is doing a great job.

Content:

PeterC said:

He almost certainly loses the senate (formally) in the mid-terms next year, and may actually lose congress at the same time. Then in 2024 it's going to be very hard to get a democrat elected with all the gerrymandering and election board dismembering that the republicans are doing in the states they lost in 2020. So three years from now we could have a republican president, house and senate again.

Malcolm wrote:

Agreed.

PeterC said:

The republicans have abandoned democracy at this point.

Malcolm wrote:

Clearly. The GOP “elites” have fully embraced Fascism.

PeterC said:

Biden isn't a turning point, he's a pause before the downwards journey continues.

Malcolm wrote:

That depends. If the SCOTUS overturns Roe, it might just be the push needed to keep all three houses in the hands of the Democrats, because there will a huge number of pissed of women in the USA.

Author: Malcolm

Date: Monday, November 29th, 2021 at 9:15 PM

Title: Re: CV Jones - The Buddhist Self: On Tathāgatagarbha and Ātman

Content:

Malcolm wrote:

Text critical scholarship moves slowly. Frankly, we don't have time. Someone can always come along later and improve our translations.

Zhen Li said:

Translation simply isn't the priority I think. In the west, it doesn't usually count for tenure review or hiring considerations, so academics, if they do it, do it in their spare time. This seems to gradually be changing, but the situation is still not ideal.

Malcolm wrote:

Correct, academics, in Western Buddhist studies, resemble forensic pathologists.

Author: Malcolm

Date: Monday, November 29th, 2021 at 10:01 PM

Title: Re: Thrangu R. on prayer and deities, etc.

Content:

Schrödinger's Yidam said:

So from the Vajrayana point of view, there is in fact something topiary to, and doing so does facilitate one's attainment of the result.

DW has a lot of threads and posts about these points. I just thought I'd share how an authority on Karma Kagyu view sees it.

Malcolm wrote:

Of course there is an object of supplication, relatively speaking, and the merit of making such supplications supports the attainment of buddhahood. No one rejects this.

But not even buddhas exist from their own side.

Author: Malcolm

Date: Monday, November 29th, 2021 at 10:49 PM

Title: Re: Thrangu R. on prayer and deities, etc.

Content:

Crazywisdom said:

The King of Samadhi Sutra extols the benefits of supplications and offerings the result being the samadhi of non origination of phenomena aka dharmakaya.

Malcolm wrote:

Yes, of course.

Author: Malcolm

Date: Monday, November 29th, 2021 at 11:02 PM

Title: Re: Sakya Trichen and Sakya Trizin Avalokiteshvara Empowerment and Instructions

Content:

KoreanDharma said:

Will there be a link to the for the YouTube livestream?

Seeker12 said:

This is all I have

<https://sites.google.com/sakyatemple.org/great-compassion-mahamudra/home>

Malcolm wrote:

It will be on facebook, Sakya Dolma Phodrang, and Youtube.

Author: Malcolm

Date: Monday, November 29th, 2021 at 11:09 PM

Title: Re: Biden is doing a great job.

Content:

Malcolm wrote:

That depends. If the SCOTUS overturns Roe, it might just be the push needed to keep all three houses in the hands of the Democrats, because there will a huge number of pissed of women in the USA.

PeterC said:

It may well be. The republican takeover of the judiciary is really the worst part of their project. A majority of the court throwing out settled precedent may make people wake up to the fact that the third branch of government no longer protects them.

Malcolm wrote:

It's funny, you know. One thing the right wing media never talks about is the globalization of the media. CNN, for example, for all its faults, is fully committed to liberal democracy, and is fully US based. Fox, on the other hand, is controlled by a corrupt media oligarch who has been pushing a far right wing agenda as long as anyone can remember, first destroying the British media, and now ours, for their own financial gain and power. It pretends to be "patriotic," but it is not, because it does not support democracy at all. Democracy is inconvenient for oligarchs.

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 12:12 AM

Title: Re: Thrangu R. on prayer and deities, etc.

Content:

Astus said:

Blessings are the inspiration gained by devotion to progress on the path.

'Sometimes people think that blessings are something that will make them shake, tremble, and even levitate. But that is not what blessings are. Blessings are the power of the Dharma. When we encounter the power of the Dharma, we start to feel faith, and then we become diligent. We feel love and compassion, and we develop tranquility and insight. This is what blessings are. They are the absence of greed, aversion, and delusion. If we can entirely rid ourselves of those three things right away, that is wonderful, but even if not, we can decrease and suppress them. That is blessings.'
(Vivid Awareness by Thrangu Rinpoche, p 41)

Malcolm wrote:

Exactly.

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 2:23 AM

Title: Re: Realization and realized masters

Content:

clyde said:

I don't think that is the understanding in the Zen tradition. (This is a Zen forum.) Can you provide references?

Lobsang Chojor said:

I received these teachings in the grounds and paths material, I believe it's from Asanga in the abhidharma-samuccaya. Malcolm will know far more than me here though.

It's also in the dharmagupta vinaya

clyde said:

Can you or Malcolm provide the text (or a pointer to its location) which states that Pratyeka Buddhas cannot appear "while Sakyamuni's dharma is existent" I know of no Zen teacher or text that states such a thing.

Malcolm wrote:

It's basic buddhism.

clyde said:

II. I. The Period In Which No Buddha Exists

Paccekbuddhas are said to exist only in periods when there are no Buddhas. "A person

realises Paccekabodhi only when reborn at a time when there is no Buddha” (S-a III 189 and 208). Other expressions to denote this period are: ”the time which lies between (the appearances of) a Lord” (A-a I 194); ”a period in which no Teacher has appeared” (Pv-a III 144); and ”the period between the Buddha (-periods)” (A-a II 192). One of the main characteristics of the Paccekabuddha’s career is that he attains insight during such a period. But this does not mean that his whole aspiration to enlightenment is restricted to this time; it is invariably a matter of many existences of hard work, during which he practises the perfections and accumulates the conditions for enlightenment.

Malcolm wrote:

https://www.bps.lk/olib/wh/wh305_Kloppenborg_Paccekabuddha-Concept-In-Pali-Canon-Commentary.pdf, pg. 41.

We are in the period of Buddha Śākyamuni, hence there are no prayekabuddhas in our age.

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 2:33 AM

Title: Re: Sakya Trichen and Sakya Trizin Avalokiteshvara Empowerment and Instructions

Content:

Malcolm wrote:

It will be on facebook, Sakya Dolma Phodrang, and Youtube.

Seeker12 said:

Do you happen to know the exact name of the empowerment and/or any other information about it?

Malcolm wrote:

Yes, it is literally the initiation of the Union of Mahākāruṇika and Mahāmudrā. Here is the full text in Tibetan:

<http://www.tbrc.org/eBooks/W23681-2418-13-28-any.pdf>

It is an important Sakya sadhana tradition that comes from Sachen Kunga Nyingpo, and ultimately from Mahāsiddha Vajrasanapa, the guru of Bari Lotsawa. Bari Lotsawa was Sachen's tutor and the second throne holder of Sakya.

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 4:38 AM

Title: Re: Question about dependent origination

Content:

Sherab said:

What I was asking is whether the thing being referred to in "fundamentally there is no thing", only refers to the mental image in the mind and not to the physical thing from

which the perceiving mind generates its image, or the physical thing or both. We all know that the mental image of a thing is NOT a true representation of the physical thing. The mental image is only a functional representation of the physical thing. Since it is only a functional representation, that thing being represented does not truly exist. But the physical thing out there could still truly exist. Therefore how the thing in "fundamentally there is no thing" is interpreted needs clarification.

krodha said:

This phenomena-noumena dichotomy is not found in Buddhist teachings. Positing a noumena beyond your senses is positing a svabhāva.

Sherab said:

What you say is all in your mind, not mine.

Malcolm wrote:

Conventionally, there are things out there. It's not a problem unless one wants to propose that things exist from their own side. That includes everything, both subject and objects, insides and outsides.

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 4:55 AM

Title: Re: Thrangu R. on prayer and deities, etc.

Content:

Schrödinger's Yidam said:

ibid p.144: [of the old edition]

Thrangu R. said:

Q: Could you talk about the relationship between purification and blessing?

A: These two--purification and receiving blessings--are distinct. They are not exactly the same. Purification means that the obscurations--the cognitive obscurations, which is ignorance, and the afflictive obscurations, which are the mental afflictions and the karmic obscurations or the negative karma that you have accumulated--are gradually purified, which means removed from you. And receiving blessing means that through your supplication of the Buddhas or of the Dharma, you receive their blessing. For example, when you supplicate the Medicine Buddha, through the power of you own supplication combined with the power of the twelve aspirations made by the Medicine Buddha, something happens, and that is called blessing. On the other hand, while purification and blessing are distinct, either one can cause the other. The removal of obscurations allows you to receive the blessings (more fully) and receiving blessings brings about the removal of obscurations.

Schrödinger's Yidam said:

(formatting mine)

Okay, so "something happens"? Tell me more! Oh well, I guess he just doesn't want to go there.

we start to feel faith, and then we become diligent. We feel love and compassion, and we develop tranquility and insight.

Malcolm wrote:

There is your something.

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 5:35 AM

Title: Re: Question about dependent origination

Content:

Matt J said:

How about the snang ba - snang yul dichotomy?

Malcolm wrote:

Neither exists from its own side.

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 5:39 AM

Title: Re: Sakya Trichen and Sakya Trizin Avalokiteshvara Empowerment and Instructions

Content:

Johnny Dangerous said:

Is this the same Sadhana called 'Ocean of Compassion' or a different one?

Malcolm wrote:

Completely different. That is from Thagthong Gyalpo. HHST gave the transmission for that a few weeks ago.

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 6:53 AM

Title: Re: Thrangu R. on prayer and deities, etc.

Content:

Malcolm wrote:

But not even buddhas exist from their own side.

Schrödinger's Yidam said:

They don't have to in order to function in the way Rinpoche explains.

Malcolm wrote:

of course. If they did, they couldn't.

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 7:09 AM

Title: Re: CV Jones - The Buddhist Self: On Tathāgatagarbha and Ātman

Content:

Crazywisdom said:

What LJS says in Gongchig is that TG relates with Buddha activities.

Malcolm wrote:

That's unsurprising, since that is the basic point of the Uttaratantra.

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 11:12 AM

Title: Re: Sakya Trichen and Sakya Trizin Avalokiteshvara Empowerment and Instructions

Content:

Johnny Dangerous said:

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Malcolm wrote:

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Johnny Dangerous said:

Cool, thanks. I could swear it is not Thangtong Gyalpo though, I thought that was Filling Space to Benefit Beings. I'll check my copy.

EDIT: it's credited to Ngorchen Gonchok Lhundrub. This sadhana (it is not restricted and ok to discuss here afaik) contains a "mahamudra" section and in the preface refers to itself as combining Great Compassion and Mahamudra in the preface by Dagchen Rinpoche, that is why I am asking whether it is the same.

Malcolm wrote:

Ok, that's not the actual Tibetan title of Konchok Lhundrup's text, but yes, it is that text.

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 11:20 AM

Title: Re: Sakya Trichen and Sakya Trizin Avalokiteshvara Empowerment and Instructions

Content:

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Malcolm wrote:

BTW:

At the vajra advice of His Holiness the Sakya Trichen, Vajrayana texts are not to be posted or transmitted by electronic means in order to preserve the samaya commitment of secrecy. Therefore, The Simultaneous Practice of the Greatly Compassionate One and Mahamudra with Instructions by Very Venerable Dezhung Rinpoche is available only in paper copy through the postal service. Granted, in this day and age...

Author: Malcolm

Date: Tuesday, November 30th, 2021 at 12:29 PM

Title: Re: Sakya Trichen and Sakya Trizin Avalokiteshvara Empowerment and Instructions

Content:

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Johnny Dangerous said:

Ok so to be clear though, the initiation is for the text I'm talking about? I don't mind ordering it if not, if it is the text I'm talking about, I own it and have had the lung, initiation, etc.

Malcolm wrote:

Yes, it's for that transmission.

Author: Malcolm

Date: Wednesday, December 1st, 2021 at 1:07 AM

Title: Re: Realization and realized masters

Content:

clyde said:

Nevertheless, the OP's question was whether realization is possible without a realized teacher, so the existence of Pratyeka Buddhas of the past and the potential of Pratyeka Buddhas in the future seems to answer the question in the positive.

Malcolm wrote:

Well, you see, even pratyekabuddhas trained under a buddha, so yes, a realized teacher is still needed.

Author: Malcolm

Date: Wednesday, December 1st, 2021 at 1:59 AM

Title: Re: Question about dependent origination

Content:

Malcolm wrote:

You are changing the terms.

An appearance indeed belongs to a mind; but an apparent object does not (as Longchenpa shows in both chapter 8 and chapter 12 of his commentary on the Treasury of the Dharmadhātu). For this reasons there are appearances for sentient beings, but not for rocks and trees. Saying that neither appearances nor apparent objects exist from their own side does not entail that that both exist from the mind's side. The mind itself does not exist from its own side.

Matt J said:

Well, if they don't exist from their own side, and are only mere appearances, and mere appearances only appear in minds...

How about the snang ba - snang yul dichotomy?

Malcolm wrote:

Neither exists from its own side.

Author: Malcolm

Date: Wednesday, December 1st, 2021 at 4:54 AM

Title: Re: Question about dependent origination

Content:

Matt J said:

This is Mipham's phrasing in his Beacon at 6.2.1.3.2.1 states that "the common perceptual object is a mere appearance (snang tsam)." This is not to say that things exist from the mind's side, or that the mind exists. However, it is unclear how a non-existent object can appear absent a mind.

Malcolm wrote:

The common perceptual object is liquid. How it appears to beings in the six realms is a mere appearance for the mind of a sentient being in one of the six realms. However, the point here is that there is a common perceptual object.

Matt J said:

Even Longchenpa cites scriptures about how everything is an illusion. How can there be illusions absent minds?

Malcolm wrote:

Illusions are perceptual objects. How can there be an illusion without the sticks, mud, paper, mantra of the illusionist?

Matt J said:

criticizes the notion that there is some nature to objects apart from their various appearances, positing a common substance with multiple appearances, or some sort of slightly existing object.

Malcolm wrote:

Mipham is criticizing here Tsongkhapa's assertion that the common perceptual object is composed of six parts, making it possible for it to appear as six different entities to six different kinds of sentient beings.

All we need to know is that, conventionally speaking, there are common perceptual objects. Even Mipham cannot avoid using the term "object" as the basis for a mental appearance. Why? Because it is incoherent to posit the arising of a sense consciousness in absence of a sense organ and a sense object. Hence nothing in the triad exists from its own side.

Matt J said:

However, it is unclear how a non-existent object can appear absent a mind.

Malcolm wrote:

A nonexistent object cannot appear at all, for example, the child of a barren woman or the horns of a hare. An existent object can certainly appear, such as liquid to the sentient beings of the six realms, without having to posit that existence as anything more than a convention. Certainly, one cannot establish such an object ultimately, but

on the other hand, one cannot speak of the emptiness of a nonexistent, such as the child of a barren woman either. Thus appearances are neither true, nor are they false, just like the moon in the water. Without the moon reflected in the water, an appearance of the moon in the water cannot exist, and thus a mind in which the moon in the water appears cannot exist. The mind in which the moon appears to be reflected in the water cannot exist before the moon is reflected in the water, nor after. The mind in which the moon appears to be reflected in the water can exist only while it is apprehending the moon reflected in the water. When the moon is no longer reflected in the water, the mind in which the moon reflected in the water appears ceases.

Nothing exists from its own side. Objects are not primary, nor are minds. They are mutually dependent, therefore, neither are established in truth, and all is conventional. This is the meaning of arising from conditions.

Author: Malcolm

Date: Wednesday, December 1st, 2021 at 6:50 AM

Title: Re: Question about dependent origination

Content:

Sherab said:

What you say is all in your mind, not mine.

Malcolm wrote:

Conventionally, there are things out there. It's not a problem unless one wants to propose that things exist from their own side. That includes everything, both subject and objects, insides and outsides.

Sherab said:

As I have argued previously, it is all mental representations based on your argument. Because of that kind of argument, whether things that are out there actually exist from their own side is not a knowledge accessible to such a mind which itself is also a convention.

Malcolm wrote:

Things can't exist from their own side because if they did, that would require them to exist inherently. Further, no one at any time has ever beheld an inherently existing thing.

Author: Malcolm

Date: Wednesday, December 1st, 2021 at 10:42 PM

Title: Re: Awareness, and consciousness, (rig pa) ... oh my!

Content:

Riju said:

Consciousness is bound by an ego. Awareness goes beyond ego and Emptiness.

PadmaVonSamba said:

This has sort of been my understanding.

Malcolm wrote:

This has nothing to do with the teachings of the Buddha. The Buddha never identified something as "awareness" which is separate from the consciousness and which "goes beyond the ego and emptiness." This is some kind of Advaita idea.

Author: Malcolm

Date: Wednesday, December 1st, 2021 at 10:45 PM

Title: Re: Realization and realized masters

Content:

PadmaVonSamba said:

50,000 years ago, you could cross by land from Asia to what is now North America.

Today, you need to rely on a boat or a plane. You can't do it just by yourself.

Malcolm wrote:

You couldn't do it by yourself at the time either.

Author: Malcolm

Date: Thursday, December 2nd, 2021 at 3:30 AM

Title: Re: Realization and realized masters

Content:

LucasGP said:

. . . can one achieve realization in Zen even if one cannot find any realized teacher?

Matylda said:

no

clyde said:

If there are no realized (fully awakened) living Zen Masters (This is not a position I hold, but seems to be a position held by many and which also applies to other Buddhist traditions.) and realization is not possible without a realized teacher (Again, not a position I hold, but one held by many.), then it would seem that the effort, at least in this lifetime, is fruitless.

And if there are realized Zen Masters (or teachers in other Buddhist traditions), who are they?

Malcolm wrote:

Full awakening is rare. But awakening is less so. You don't need a buddha for a teacher, you just need a bodhisattva on the paths and stages, and then, maybe not even a first stage bodhisattva, but someone who has some measure of training and realization on the path of application.

Author: Malcolm

Date: Thursday, December 2nd, 2021 at 5:58 AM

Title: Re: Question about dependent origination

Content:

Malcolm wrote:

The common perceptual object is liquid. How it appears to beings in the six realms is a mere appearance for the mind of a sentient being in one of the six realms. However, the point here is that there is a common perceptual object.

Matt J said:

This is exactly the position that Mipham negates. He also negates the idea that there are degrees of emptiness or existence, or that there is a separation between emptiness and appearances.

Malcolm wrote:

He is just negating what Gorampa has already negated: in other words, the appearance of liquid in the human realm is invalid in the preta realm. Calling liquid a common perceptual object is merely a convention to conform to the fact that different beings perceive liquids. It does mean that one is asserting some really existing common perceptual object.

And of course, there are no degrees of existence or emptiness, nor is there a separation between appearance and emptiness. No one suggested there was.

Matt J said:

Illusions are perceptual objects. How can there be an illusion without the sticks, mud, paper, mantra of the illusionist?

Interestingly, in his explanations in the autocommentary to the *Sems nyid ngal gso* (212:3-223:4), he says phenomenon are "hallucinatory appearances produced by the mind's habitual tendencies." (Trans Padmakara Trans Group) and then references phlegmatic seeing hairs in the sky. No mud necessary.

Malcolm wrote:

This is only one of the eight examples. One can only understand them by using all eight.

As I have pointed out to you before, specifically, Longchenpa rejects that idea that, conventionally-speaking, there are no outer objects. This is well known. He summarizes a long complex argument about illusionists, mountains, and dead people and so on, with this statement, "That appearance for that deceased is no more, but because the cessation of the outer play cannot be accepted, and there is a difference between appearances and apparent objects, there is no fault and it is valid." He then cites Samadhirāja sūtra to the effect that everything is just a designation.

So, positing a common perceptual object is just a designation; likewise the liquid, likewise the water. Likewise the moon in the water. These things are neither true nor

false, as Jetsun Drakpa Gyaltsen points out:
The moon in the water is not the moon in the sky,
but without the latter the former will not appear.
Similarly, the nature of all things
is taught in the two truths.
There are no dharmas
not included in the two truths.
Because the nature is not true and not false,
grasping to the two truths is deluded.
It is a fools errand to try and prove that there are no outer objects. The very endeavor
itself proves that there are, just as in absence of water there is no reflection of the moon,
and in absence of the moon, there is no reflection either. As Chandra points out:

Empty things, reflections and the like,
dependent on conditions, are not imperceptible.
And just as empty forms reflected in a glass
create a consciousness in aspect similar,
so all things, though empty,
strongly manifest within their very emptiness,
and since inherent nature is in neither truth,
phenomena are neither nothing nor unchanging entities.

Intro to Middle Way, pg. 73, Padmakara.

Author: Malcolm

Date: Thursday, December 2nd, 2021 at 8:41 AM

Title: Re: Realization and realized masters

Content:

Malcolm wrote:

Full awakening is rare. But awakening is less so. You don't need a buddha for a teacher,
you just need a bodhisattva on the paths and stages, and then, maybe not even a first
stage bodhisattva, but someone who has some measure of training and realization on
the path of application.

clyde said:

You've lowered the bar to "someone who has some measure of training and realization"
which could be almost any serious Buddhist practitioner.

Malcolm wrote:

I never claimed a high bar. I just said "realized."

Author: Malcolm

Date: Thursday, December 2nd, 2021 at 9:16 PM

Title: Re: Question about dependent origination

Content:

Sherab said:

As I have argued previously, it is all mental representations based on your argument. Because of that kind of argument, whether things that are out there actually exist from their own side is not a knowledge accessible to such a mind which itself is also a convention.

Malcolm wrote:

Things can't exist from their own side because if they did, that would require them to exist inherently. Further, no one at any time has ever beheld an inherently existing thing.

Sherab said:

You missed my point.

If all things are only mental representations (as you have argued previously) to your mind which itself is also a mental representation (as you have argued previously), how can your mentally represented mind know the nature of things are only known to you through your mental representations of those things?

Therefore, if you say that things do not exist inherently, that would only be your assertion. If you say that things exist inherently, that too would only be your assertion.

Malcolm wrote:

I never argued all things are merely mental representations, not once. That's not what "conventional" means. A "convention" is a term for a dependent designation.

Author: Malcolm

Date: Thursday, December 2nd, 2021 at 10:11 PM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

LastLegend said:

Those who get this consciousness to disappear will then destroy the obstructing confusions of the Bodhisattvas of the ten stages. Once this consciousness is gone, then the mind is open and still, quiet, serene and calm, perfectly pure, and enormously stable.[/i]

<https://terebess.hu/zen/daman.html>

Aemilius said:

The author does not say how long it will take to traverse the Ten bodhisattva stages. It can be 10 000 years, 100 000 years, 100 000 000 years or more..

In the Lotus Sutra...

Queequeg said:
Actually, Buddhahood can be instantaneous.

Malcolm wrote:
The Naga girl was already an eighth stage bodhisattva, so, not exactly.

Author: Malcolm
Date: Friday, December 3rd, 2021 at 1:30 AM
Title: Re: Skepticism of Pure Land among Mahayana adherents
Content:

Queequeg said:
Actually, Buddhahood can be instantaneous.

Malcolm wrote:
The Naga girl was already an eighth stage bodhisattva, so, not exactly.

Queequeg said:
...but arguably, it was within the 8 years of her life after hearing the Lotus from Manjusri.

Malcolm wrote:
No, definitely not. In fact, the Chogyal Phakpa, fifth founder master of Sakya, has a text specifically aimed at addressing misconceptions about the Nāgā princess tale. He was the imperial preceptor to Kublai Khan, was fluent in Chinese, and interacted daily with the Chinese Buddhists.

He addresses your contention that she was able to traverse the entire path in eight years, soup to nuts. According to him, the Lotus itself shows that the retinue of nāgās were not ordinary trainees who had never entered the path and that there was no training in method. Why? Those nāgās had previously entered Mahāyāna as evidenced by the fact that they praised the qualities of Mahāyāna and the six perfections. Chogyal Phagpa contends that the nāga girl was an tenth stage bodhisattva in fact, from birth, based on the passage, "She has great wisdom, sharp faculties. The actions of her body, speech, and mind are preceded by wisdom..." He claims all these are qualities of a tenth stage bodhisattva, and cites the Sutrālaṃkāra in support of this. Specifically he cites power over the doors of dhāraṇi as being a quality only of tenth stage bodhisattvas. He then defines how long it takes to attain that stage. It takes one uncountable eon to reach the first stage. A second to reach the eighth stage. At that time, one attains patience to the nonarising of dharmas and receives a prediction of buddhahood by the buddhas. It takes a third incalculable eon to attain unsurpassed buddhahood.

He points out that the full awakening of a tenth bodhisattva is not an instant awakening without traversing the paths and stages, but is in fact the conclusion of the ordinary

progress of a bodhisattva. Further, he also points that she, as a tenth stage bodhisattva, was an emanation, that as an ordinary women with karmic obscurations, she could not attain the tenth bhumi. As one who was irreversible and had realized the gnosis of the tenth stage, the nāgā princess was an emanation of a tenth stage bodhisattva, which was revealed by her transformation into a male, her actual form. He further asserts her buddhahood in the southern world system was an emanational act of a tenth stage bodhisattva, rather than the attainment of buddhahood. Again, based on the sūtra's actual words, he claims the texts reads that she exhibited buddhahood to all, not that she was a buddha, pointing out that exhibiting full buddhahood and emanating a buddha kāya, including all the deeds of a buddha, such as residing Tuṣita, conception up through parinirvana, are among the listed powers of a tenth stage bodhisattva such as Avalokiteśvara, etc., as explained in the Sutra of the Ten stages.

Chogyal Phakpa, when setting out the intention of this sūtra, agrees it is a definitive sūtra, but for entirely different reasons. He says the intent of this sūtra is, ""Since all phenomena are of one taste and all vehicles are accomplished in a single vehicle, the Sūtra of the White Lotus of the Sublime Dharma was produced to show that the result is of one taste in the ocean of gnosis of Tathāgata," and so on.

So, a very different perspective.

Author: Malcolm

Date: Friday, December 3rd, 2021 at 3:33 AM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

Queequeg said:

So, Shariputra was just wrong in his perception.

Malcolm wrote:

Well, he is regularly presented as the stooge in Mahāyāna Sūtras.

Author: Malcolm

Date: Friday, December 3rd, 2021 at 4:33 AM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

Queequeg said:

So, Shariputra was just wrong in his perception.

When you have to use so much ink to explain what something really is...

But if such views encourage beings... who am I to argue?

Malcolm wrote:

This are the three main passages that Phakpa explains. First, in order to point out that he was teaching myriad bodhisattvas in the ocean:

As soon as Mañjuśrī Kumārabhūta said those words, many thousands of lotuses rose up into the sky from within the oceans. Many thousands of bodhisattvas were seated upon those lotuses. Then those bodhisattvas came through the sky to Vulture Peak and remained suspended in the sky above it. Mañjuśrī Kumārabhūta had guided all of them toward the highest, complete enlightenment. Those bodhisattvas who had previously entered the Mahāyāna praised the six perfections and the qualities of the Mahāyāna, while the bodhisattvas who had previously been śrāvakas praised the Śrāvakayāna. All of them knew the qualities of the Mahāyāna and the emptiness of all phenomena.

Then, the qualities of Sāgara's daughter, as we already discussed, are qualities of a tenth stage bodhisattva described at length in various sūtras, of those, these are included.

The daughter of Sāgara, king of the nāgas, said, “Venerable Śāriputra, if I have great miraculous power, I will attain the highest, complete enlightenment of perfect buddhahood even more quickly than that jewel was accepted.”

And:

That bodhisattva now went to the south and, in a southern world realm named Vimalā, manifested the attainment of perfect buddhahood while seated at the foot of a tree made of the seven precious materials.

Note, the future tense, "I will" and then the actual statement "manifested".

As mentioned above, a tenth stage bodhisattva has the power to demonstrate any form to any being to be tamed.

This raises the question, when does buddhahood begin? We have an answer, actually. According to Maitreya-nātha, buddhahood begins on the tenth bhumi, as he says, because the gnosis beyond the ninth bhumi is the gnosis of a buddha. So, the "sudden awakening" of the daughter of Sāgara is just another one of your favorite things, it's an upaya, but that does not mean it ought to be taken literally.

Author: Malcolm

Date: Friday, December 3rd, 2021 at 5:45 AM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

Queequeg said:

Like I said... spilling more ink to explain what was actually meant... like lawyers splitting hairs until precedents are revealed to mean the exact opposite of what they appear to mean. I like the interpolation of the snakes on flying lotuses. Maybe these are the UFOs people have been looking for.

Must be boring as F in a monastery. The mind is a skilled painter indeed.

Malcolm wrote:

Well, in this case, more like Kublai's court...baiting Chinese subitists sounds like a fun pastime to me.

Author: Malcolm

Date: Friday, December 3rd, 2021 at 6:28 AM

Title: Re: Biden is doing a great job.

Content:

Queequeg said:

We don't want the executive stronger than it is, and every time a president exercises more power, it just makes the presidency more powerful.

Malcolm wrote:

"The first man put at the helm will be a good one. Nobody knows what sort may come afterwards. The executive will be always increasing here, as elsewhere, till it ends in a monarchy."

-- Benjamin Franklin

Author: Malcolm

Date: Friday, December 3rd, 2021 at 8:13 AM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

Zhen Li said:

In the big picture, Jōdo Shinshū suggests that all Buddhas attain Buddhahood through the same Dharmakāya.

Malcolm wrote:

Considering that the dharmakaya of all Buddhas is the same, that's not much of a stretch.

Author: Malcolm

Date: Friday, December 3rd, 2021 at 11:12 AM

Title: Re: Roe is toast

Content:

PeterC said:

After getting Roe overturned on a "states' rights", the next stage in the campaign will be at the state level to push back on, well, states' rights. Most of the energy will go into blue or purple states. Even in places like California there's a big enough Republican minority to infiltrate zoning commissions, municipal governments etc. The brilliant

thing about this is that even no progress in those states is a win for them, because they get to fuel the outrage machine by railing against the immorality and unamericanism of the coastal elites.

Malcolm wrote:

Well be ok in New England.

Author: Malcolm

Date: Friday, December 3rd, 2021 at 9:26 PM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

Aemilius said:

Suppose you attain the buddhahood in one second, what then? What do you do for the next five million kalpas?

Do you think Buddhahood is substantially existent?

Queequeg said:

The answer to the first question... time? what's that?

In answer to the second I pose another question - is any of this stuff in these sutras substantially existent? What is Buddha saying in the Lotus? If everything, from his birth to death was a show, what does that make everything he uttered or purported to utter? "Come children, get your toys!"

My daughter said to her older brother, "The tooth fairy is mommy and daddy." He didn't want to hear it, but at some point, when belief in those words wasn't necessary for his pecuniary gain, he came around to accepting them. My daughter, on the other hand, is now losing her teeth and bought in.

Malcolm wrote:

The point of the bodhisattva career, as opposed to the arhat, is that it is supposed to be arduous, difficult, and seemingly impossible. If one isn't up for that, then one's bodhicitta is for shit. On the other hand, if one wants to tarry on the path, and not attain awakening as rapidly as possible, then one's bodhicitta is for shit. Hence the conflicting narratives about the length of the bodhisattva path.

Author: Malcolm

Date: Friday, December 3rd, 2021 at 9:59 PM

Title: Re: separating pure and impure prana

Content:

bhava said:

Dear dharma friends, I read in a text by Jigme Lingpa, (Dilgo Khyentse Rinpoche's collected works, vol.3), about him practising separation of pure and impure prana every

morning. I m wandering, what is it refering to. Apart from nine purification breathing (lungdro selwa), is it a particular pranayama or tsalung? Thanks for your asnwers...

Malcolm wrote:

"Apart from nine purification breathing (lungdro selwa)"

That's it. FYI, people keep translating rlung as prāṇa, but that is actually incorrect. rLung is a translation of vāyu, of which prāṇa is only one.

Author: Malcolm

Date: Friday, December 3rd, 2021 at 10:21 PM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

PadmaVonSamba said:

The path may be long, but who knows where you are on it?

Malcolm wrote:

That's pretty clear, based on the qualities one has. They are described in detail in various sūtras and commentaries. Of course, there is a lot of wishful thinking amongst those of subitist bents about this stuff, but the reality is that we don't have those qualities. We are lucky if we are on the path of application, let alone the path of accumulation.

Author: Malcolm

Date: Friday, December 3rd, 2021 at 10:24 PM

Title: Re: Roe is toast

Content:

Queequeg said:

Left/Progressives will need to get our asses handed to us. Some time in the wilderness to regroup and reorient. We got too caught up in ideology ourselves. Maybe we need to drop some and blow the tubes out. Start fresh with the elements.

Malcolm wrote:

Right, enough with this pansy-ass microdosing--heroic doses for everyone!

Author: Malcolm

Date: Friday, December 3rd, 2021 at 10:35 PM

Title: Re: Roe is toast

Content:

PeterC said:

Yeah don't be too sure of that...

<https://www.latimes.com/california/story/2021-11-29/la-me-california-covid-mandates-constitutional-republic>

KristenM said:

Oh, I'm quite aware of the State of Jefferson malarkey. I live next door. My own county had a Sheriff who was in the national news for declaring our own county a "sanctuary county" and refusing to enforce mask mandates. Then he got Covid...

PeterC said:

What exactly is going on there? It's just a batshit crazy town council, or does it go any further? It sounds like the sort of thing you'd expect from Kentucky, not California

Malcolm wrote:

California was a GOP bastion between 1948-1992.

PeterC said:

While voter registration statewide has increased by about 8.5 million people since 1990, the poll found "virtually no increase" in the number of registered Republicans. GOP registration has held steady at 5.3 million voters, but voters registering as Democrats have surged by about a third and now outnumber Republicans by almost two to one. "No party preference" voters nearly quadrupled in that time, drawing roughly even with the GOP.

Malcolm wrote:

<https://news.berkeley.edu/2020/11/03/as-demographics-change-california-gop-fades-as-a-political-force/>

These folks are found in the Central Valley and Northern California, aka the State of Jefferson, (which would include the counties of S. Oregon in the Rogue River region to the coast).

Author: Malcolm

Date: Friday, December 3rd, 2021 at 10:40 PM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

PadmaVonSamba said:

The path may be long, but who knows where you are on it?

Malcolm wrote:

That's pretty clear, based on the qualities one has. They are described in detail in various sūtras and commentaries. Of course, there is a lot of wishful thinking amongst those of subitist bents about this stuff, but the reality is that we don't have those qualities. We are lucky if we are on the path of application, let alone the path of

accumulation.

Queequeg said:

LOL. Or elaborate world building is just another way the mind distracts itself from the immediate task.

Malcolm wrote:

People would be very fortunate to attain the path of seeing in this life, let alone buddhahood. My observation is that subitists continually lower the bar, so they can claim even the slightest meditative stability as the height of the two-fold omniscience.

Author: Malcolm

Date: Friday, December 3rd, 2021 at 11:12 PM

Title: Re: Awareness, and consciousness, (rig pa) ... oh my!

Content:

PadmaVonSamba said:

This has sort of been my understanding.

Malcolm wrote:

This has nothing to do with the teachings of the Buddha. The Buddha never identified something as "awareness" which is separate from the consciousness and which "goes beyond the ego and emptiness." This is some kind of Advaita idea.

Riju said:

Lotus sutra on earth was spoken by Guatam Buddha (16th son of Great Universal Wisdom Excellence Buddha-----ref phantom city chapter 7).

Guatam Buddha was capable of experiencing only the consciousness of His father. He never experienced the awareness that was guiding His father. This is the reason that Guatam never commented on God and awareness. Awareness comes not from Emptiness but from a different source.

Malcolm wrote:

No matter which way you slice, the dharmakāya is never separate from the rūpakāya. They are in union, a whole.

Author: Malcolm

Date: Saturday, December 4th, 2021 at 12:04 AM

Title: Re: Roe is toast

Content:

Queequeg said:

Left/Progressives will need to get our asses handed to us. Some time in the wilderness to regroup and reorient. We got too caught up in ideology ourselves. Maybe we need to drop some and blow the tubes out. Start fresh with the elements.

Malcolm wrote:

Right, enough with this pansy-ass microdosing--heroic doses for everyone!

Queequeg said:

500 mics is something, but

<https://www.urbandictionary.com/define.php?term=thumbprint> are heroic.

Kids: joking. Don't actually try this at home.

Malcolm wrote:

You haven't lived until you've dosed with two four-way windowpanes in the eyes (roughly 1600 mics, straight to the brain). Definitely, don't try this at all...

Author: Malcolm

Date: Saturday, December 4th, 2021 at 12:10 AM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

Malcolm wrote:

My observation is that subitists continually lower the bar, so they can claim even the slightest meditative stability as the height of the two-fold omniscience.

Queequeg said:

Maybe there are some wide eyed dreamers who fly the banner of Sudden Awakening over their rather ordinary achievements, but that wouldn't be unique to people claiming lineage in such traditions. The cuckoos and quacks are everywhere, aggrandizing their experiences with impressive sounding labels. If every tradition is judged by their flakes, charlatans, conmen, etc., then every single one is a failure, if not yet, just give it time.

Malcolm wrote:

I was more referring to the idea of instant BUDDHAHOOD. Attaining the first bhumi "suddenly" is much more reasonable notion, though, even that is beyond most of us.

Author: Malcolm

Date: Saturday, December 4th, 2021 at 12:18 AM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

haha said:

The dharmakaya does not take birth and die, nor does it get enlightenment in course of time. The sutra uses different narrative to say it. People with different disposition may read it differently.

Malcolm wrote:

the dharmakāya isn't an agent, so of course it does not "get enlightened." It is the result of the gnosis accumulation.

Author: Malcolm

Date: Saturday, December 4th, 2021 at 1:10 AM

Title: Re: Roe is toast

Content:

Malcolm wrote:

Yes, basically.

Author: Malcolm

Date: Saturday, December 4th, 2021 at 1:33 AM

Title: Re: Question about dependent origination

Content:

Matt J said:

Not sure if Mipham even had access to Gorampa.

Malcolm wrote:

Oh, yes. He most certainly did. He read him quite thoroughly.

Matt J said:

Perhaps fitting him into such categories distorts what he writes. Mipham was not afraid to call scholars on their BS, even as he adopted similar media. He was clearly grounded not only in a rime approach, but also a practical, experiential one.

Malcolm wrote:

No. Mipham's commentaries are in the tradition of Gorampa. This is not even a question. It is just a fact.

Matt J said:

And of course, there are no degrees of existence or emptiness, nor is there a separation between appearance and emptiness. No one suggested there was.

It sounds like these posts grant special privilege to physical objects. To some extent, it is an academic point given emptiness.

Malcolm wrote:

You have to understand, Mipham is responding to Gelukpas, since they indeed privilege the object-- for them the object is the truth, not the perception. Gorampa and Mipham both privilege the perception.

Matt J said:

I don't defend ontological idealism either like neo-Advaitins. This is a category error. I'm simply forwarding epistemological idealism--- we don't really know what lies beyond mind. Failing to distinguish the two is problematic.

Malcolm wrote:

When it comes to the basis, the perception of ordinary beings, Madhyamaka in general does not forward epistemological idealism. Sapan summarizes this quite well:

With the intent of functioning in common with worldlings,

he that external objects exist,

but having in mind the reasoning

that investigates conventional reality,

he taught that phenomena are mind.

Again, having in mind ultimate reality,

he that that all phenomena are elaborationless.

So, it really all depends on whether what perspective you are addressing things from.

The Gelug POV always takes into consideration common mundane convention as the baseline for discussion. But even they, when it comes to meditating the path in Vajrayāna, consider phenomena to be mind, and ultimately, free of proliferation.

What Gorampa, and later Mipham, are criticizing the Gelug point of view for, is granting an undue existential status that is not required at all to explain the conventional truth of ordinary persons, that is, the point of view of people who have not analyzed anything.

Relative truth does not bear ultimate analysis, but on the other hand, claiming we cannot know anything of the world beyond our five senses is also not an argument that any Mādhyamika would seriously propose, since even Mādhyamikas admit that a sense consciousness will not arise in absence of a sense object, and that the two truths are objects of true and false cognitions. For example, Aryadeva clearly states:

Dependent on eye and form,

the mind arises like an illusion,

it is not reasonable to call

illusory that which has existence.

Yogic Deeds of Bodhisattvas, Sonam, Snow Lion, 1994, pg. 261.

This verse itself is sufficient to show that Mādhyamikas accept outer objects conventionally.

Author: Malcolm

Date: Saturday, December 4th, 2021 at 1:37 AM

Title: Re: Skepticism of Pure Land among Mahayana adherents

Content:

Queequeg said:

Sagara's daughter still treads the path...It just doesn't take eons.

Malcolm wrote:

Of course it does. Three asamkhya kalpas, and only then if you are a superior practitioner.

This is why people want rebirth in Sukhavati.

Author: Malcolm

Date: Saturday, December 4th, 2021 at 4:22 AM

Title: Re: Roe is toast

Content:

Nemo said:

Biden may not be as good an ally as you think.

Malcolm wrote:

Well, no, not in 1974, when he said this.

Author: Malcolm

Date: Saturday, December 4th, 2021 at 6:30 AM

Title: Re: Biden is doing a great job.

Content:

Crazywisdom said:

They're into a bottom to top strategy to upend everything.

Malcolm wrote:

Yes, the CSA in 1861 was the Confederate States of America. The CSA in 2021 is the Christian States of America. Basically no difference, and yes, they will legalize slavery again, but they won't call it that...It'll be more like Handmaidens.

Author: Malcolm

Date: Sunday, December 5th, 2021 at 10:28 PM

Title: Re: Biden is doing a great job.

Content:

Nemo said:

The giveaway is how little policy changes. Less than most single party states in practice.

Malcolm wrote:

Yes, because representative democracy is inefficient by design, compared to authoritarian states. In fact, it is the desire to change policies quickly that leads people on both the left and the right to embrace authoritarian governments at the expense of democracy. Thus, at present, we see the persistent abandonment of democracy by the

GOP at present, largely due to an huge influx of people from the Southern Democrats into the GOP in the 70's, the people who sought to undermine democracy before the civil war, and the architects of Jim Crow. This turned the GOP into an engine for undermining democracy. In a word, the civil war never ended in the United States.

Author: Malcolm

Date: Monday, December 6th, 2021 at 1:15 AM

Title: Re: HH Sakya Trichen's Empowerment of Avalokiteshvara: Combination of Great Compassion and Mahamudra lineage?

Content:

ratna said:

The lineage is Śākyamuni, Vajrāsanapāda, Bari Lotsawa, Sönam Tsemo, Drakpa Gyaltzen, Sakya Paṇḍita, etc.

stoneinfofocus said:

Thanks, but I mean where is the empowerment from, who wrote it, in what cycle, etc...? Like, is it from the King's Tradition, etc...? Perhaps lineage was too broad of a term.

Malcolm wrote:

It is a permission rite, and the actual permission rite was composed by Zhuchen Tsultrim Rinchen, an 18th century Sakya lama from Derge, Kham. It is not the Kings Tradition. That is a major empowerment. The cycle it is from is the Bari Gyatsa.

Author: Malcolm

Date: Monday, December 6th, 2021 at 3:04 AM

Title: Re: Biden is doing a great job.

Content:

Johnny Dangerous said:

Also, the Democrats on the whole don't give a shit about democracy either, they care about 'the rule of law' inasmuch as it supports commerce these days. I mean, there are exceptions, and their shittiness pales in comparison to the GOP, but let's be honest, there isn't much there.

Malcolm wrote:

All political discussion on DW (including mine):

Bitching 'bout the things we've seen
Bitching 'bout the things we've been
Bitching 'bout the loves we've had
My, oh my it wasn't so bad
When we had that to loosen our minds
Hey little baby in the front row be kind

Bar bitching: telling you the gospel truth
Bar bitching: why don't you all go get screwed?

Bar bitching: why don't you tell me something new?
Bar bitching: Bar bitching

Bitching 'bout the Windsor C
Bitching 'bout the Western Sea
Why can't you all be like a Grainger man?
Or even a Pheland man?
I'll tell you what we'll meet in Amsterdam
Then you'll see what should be really can

Bar bitching: telling you the gospel truth
Bar bitching: why don't you all go get screwed?
Bar bitching: why don't you tell me something new?
Bar bitching: Bar bitching That's what I'm talking about

Got anything to say
No
Well shut up

There's a place with a lot of eyes
Strange smoke perfume around the peacock guys
And the girls they move their heat
To the impulsive compulsive beat
But that's another place another time
Maybe we'll meet there in quite a short while

Bar bitching: telling you the gospel truth
Bar bitching: why don't you all go get screwed?
Bar bitching: why don't you tell me something new?
Bar bitching:

I really don't know what to say
It's gonna happen to us all one day
And when it does you could have me too
But until then I really don't know what to do
I'm just gonna keep
Bar bitching: telling you the gospel truth
Bar bitching: why don't you all go get screwed?
Bar bitching: why don't you tell me something new?
Bar bitching:
Bar bitching, Bar bitching, Bar bitching, Bar bitching

--The Stranglers.

Author: Malcolm
Date: Monday, December 6th, 2021 at 5:00 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

Unknown said:

I see, again and again, teachers put in the position of having to cater, if not pander, to students, or risk losing them

Malcolm wrote:

That's only a problem for teachers who want an ever-expanding retinue.

A real teacher only needs a few good students. Not hundreds or thousands of slackers.

Author: Malcolm

Date: Monday, December 6th, 2021 at 6:49 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Astus said:

even in the abhidharma texts.

Malcolm wrote:

BzzzzzzzzzzzzzzT

Yes, it is certainly found in the Kośabhaṣya.

Author: Malcolm

Date: Monday, December 6th, 2021 at 8:41 PM

Title: Re: US Election Day Aftermath

Content:

Nemo said:

Nothing will happen until the left realizes liberals are also the enemy.

Malcolm wrote:

Ok, Robespierre. The reason why “liberal” are nervous about the far left is it’s impulse to tyranny which ends in circular firing squads.

Author: Malcolm

Date: Monday, December 6th, 2021 at 8:45 PM

Title: Re: Mindfulness vs Awareness

Content:

Zhen Li said:

The foundations of mindfulness, and also the five faculties (which include mindfulness), come up a lot in Mahāyāna sūtras, but they are not given exposition, rather, it seems like it is assumed the reader/listener would already be familiar with them.

Malcolm wrote:

Thus not true, for example, a fairly detailed description of the four foundations of mindfulness is to be found in the Bodhisattvapitaka.

Author: Malcolm

Date: Monday, December 6th, 2021 at 9:46 PM

Title: Re: Mindfulness vs Awareness

Content:

PadmaVonSamba said:

Mindfulness is a practice through which awareness develops.

Carefulness is not relying too much on English language words used to translate Buddhist concepts.

Malcolm wrote:

Actually, mindfulness and awareness are mutually supporting mental factors.

Author: Malcolm

Date: Monday, December 6th, 2021 at 9:49 PM

Title: Re: Mindfulness vs Awareness

Content:

Zhen Li said:

The foundations of mindfulness, and also the five faculties (which include mindfulness), come up a lot in Mahāyāna sūtras, but they are not given exposition, rather, it seems like it is assumed the reader/listener would already be familiar with them.

Malcolm wrote:

Thus not true, for example, a fairly detailed description of the four foundations of mindfulness is to be found in the Bodhisattvapitaka.

Zhen Li said:

Thanks for pointing that out. Is what you are thinking of inside or outside of the Dhyāna Chapter?

Malcolm wrote:

I have to go look. I pulled it out the other day for a lama who was teaching on the FFM and needed an Mahayana source.

Author: Malcolm

Date: Monday, December 6th, 2021 at 10:42 PM

Title: Re: US Election Day Aftermath

Content:

tobes said:

"Liberal" here is meaning the American sense of "progressive" rather than the actual

liberal tradition? Because I think the latter could help us a lot to restore a bit of civility in the polis.

Malcolm wrote:

No, he means Nancy Pelosi as opposed to AOC.

Author: Malcolm

Date: Tuesday, December 7th, 2021 at 4:47 AM

Title: Re: HE Jhado Rinpoche teachings in CA

Content:

tony_montana said:

Also, I don't wanna start a fuss but is Begtse Chen a Wisdom/Enlightened Protector? For a person practicing Most Secret Hayagriva that Jhado Rinpoche so kindly gave empowerment for, how would be the appropriate way to supplicate Begtse for support and help?

Lobsang Chojor said:

I'm pretty sure Rinpoche said Begtse Chen was a supramundane (enlightened) protector.

zerwe said:

Good question. All I could gather from Rinpoche, is that adoption of Begtse began between the reign of the 2-3 Dalai Lamas, that Chamsing and Nechung are of one-nature, and that Chamsing (supramundane) is uncommon aspect and Nechung mundane?

Chamsing is one of the chief dharma protectors of Tamdrin Yangsang's mandala and is mentioned/invoked in FPMT's protector practices.

One (controversial) source lists him as a wisdom/enlightened protector along side Kalarupa, Palden Lhamo, and Six-armed Mahakala. Also, says he originally had Indian roots and came to Tibet beginning 11th century through Sakya/Kagyu via Marpa and Sachen Kunga Nyingpo?

Shaun

Lobsang Chojor said:

I was a bit unsure on the first point I think Rinpoche was just saying that the titles "black and red" protectors depends on the context. The Tibetan government mean Palden Lhamo and Nechung, whereas in Mongolia it refers to Palden Lhamo and Begtse Chen.

In the lineage list Rinpoche recited it came through Sachen Kunga Nyingpo, I don't think I heard Marpa.

Could you PM me the second mantra? I didn't write any down

zerwe said:

PM sent

"In the lineage list Rinpoche recited it came through Sachen Kunga Nyingpo"

Excellent, your ears are sharper than ours.

Shaun

Malcolm wrote:

There are two sources for the Marutse brother and sister. The Drogmi long lineage passes to him from Gayadhara. The short lineage is a term revealed by Marpa Lotsawa, originally connected with the Most Secret Hayagriva. They are combined in Sakya.

Author: Malcolm

Date: Tuesday, December 7th, 2021 at 5:32 AM

Title: Re: CV Jones - The Buddhist Self: On Tathāgatagarbha and Ātman

Content:

nyonchung said:

bTsan kha bo che received the "gzhan stong dbu ma chen po" lineage from Sajjana, he from Akarashanti, he from Anandakirti, he from Maitripa - Tsen Khawoché (who was not a sanskritist),

Malcolm wrote:

Which leaves open the question, how much did Tsen Khawoché actually understand?

Author: Malcolm

Date: Tuesday, December 7th, 2021 at 9:47 AM

Title: Re: Question about dependent origination

Content:

Matt J said:

I don't think that is correct. Per Mipham in the Adornment of the Middle Way (trans Padmakara):

Malcolm wrote:

For you, Mipham seems to be the summum bonum of Madhyamaka, even though for me, he just another in a long line of Tibetans. The fact mainstream Madhyamakas accept outer objects conventionally is noncontroversial. It's true that Shantaraksita, of whom Mipham is very fond, likes Yogacara for conventional truth. But as the passage from Sapan demonstrates, Madhyamakas tend to be content different presentations of conventional truth. Certainly, most Mainstream Madhyamakas accept the Sautrantika perspective. This again is noncontroversial. Also, Mipham defense of rang rig is uncertain. Candrakirti clearly understands rang rig as memory, not a self-illuminating mind, but that may simply be a fault in the translation,

Author: Malcolm

Date: Tuesday, December 7th, 2021 at 10:34 PM

Title: Re: Sakya Pandita and medicine question.

Content:

alderjerry@gmail.com said:

Recently I had seen somewhere on this forum a comment by Malcolm about Sakya Pandita's advice regarding taking medicine. The quote/text would be very helpful for a friend (currently in hospital) who wants to ask their lama a clear question. The context is their (and mine) concern that a position of being anti 'scientism' has led to a anti Covid vaccine stance within our sangha. Thank you,

Malcolm wrote:

you can find this citation in Clarifying the Sages Intent, In The Stages of the Buddhist Doctrine, Wisdom Pubs.

Author: Malcolm

Date: Tuesday, December 7th, 2021 at 10:39 PM

Title: Re: US Election Day Aftermath

Content:

Nemo said:

Liberalism has always been a scam Tobes. It pretends progressiveness while keeping property rights accumulated through generations of slavery, imperialism and theft sacrosanct. It fixes the secondary contradictions of capitalism but does nothing to prevent more from being created. Since it cannot confront capital it is a path to extinction.

Malcolm wrote:

How silly. "Confront capital." What are people supposed to do? Assembly in mobs and go relieve capitalists of their holdings. What a naive view of the world.

"Beings are owners of karmas, student, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

Hierarchy will never be eliminated among sentient beings because karma is unerring.

Author: Malcolm

Date: Tuesday, December 7th, 2021 at 10:48 PM

Title: Re: Mindfulness vs Awareness

Content:

Ode to Joy said:

Even though rig pa or awareness is not mentioned in this literature, perhaps this one taste of suchness taught by Buddha here is something like the rig pa awareness of the

higher teachings.

Malcolm wrote:

Rig pa (vidyā) is a path dharma, and it exists in practitioners below the path of seeing, so no, it is not the "one taste of suchness," at least not in the beginning.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 12:17 AM

Title: Re: US Election Day Aftermath

Content:

Nemo said:

It sounds like you worship the abstraction called capital Malcolm.

Malcolm wrote:

"Capital" is just an economic store which can be preserved, employed, or squandered. If you have fifty seeds, that is your capital. It is not abstract at all.

The Buddha recommended that lay people preserve a quarter of their capital against emergencies, use half to generate profits, and use the other quarter to enjoy their lives.

If you want to be specific, rather than make grandiose and pompous proclamations, great. But you're just bar bitching.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 12:25 AM

Title: Re: US Election Day Aftermath

Content:

tobes said:

Yes, this seems to be a problem in many traditional labour/working class/egalitarian parties in western/liberal democracies. i.e. the rise of a white collar political class, usually trained in law or economics, who claim to "represent" the interests of working people.

Malcolm wrote:

Oh, you mean unlike the intellectuals of the revolution? There will always be educated people who claim to represent the interests of the "workers." The right does it, the left does it, it's all bollocks all the way through.

Theory sucks.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 12:42 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

Crazywisdom said:

Tsonkhapa made a lineage off of visions.

Malcolm wrote:

And, even if it were true (it isn't), this is a problem because...?

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 1:00 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

zerwe said:

"The difference between Geluk and Kagyu is guru loyalty."

Also, what exactly are you saying here?

Malcolm wrote:

Some sectarian, triumphalist bullshit, I imagine. But it is pervasive throughout Tibetan Buddhist world, so it is not surprising. Everyone feels their guru is the best, their blessings are the best, their lineage is the best, their practice is the best, their opinion is the best. That's the nature of egotism.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 1:20 AM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

Theory is great. Now if we could just get these pesky humans to cooperate. I have a grand plan for all of us!

Malcolm wrote:

The reason for the turn to identity politics to begin with is that after the white labor movement secured their interest following WWII, they abandoned the rest of the working class (blacks, latinos, etc.) completely, whereas before, what they did was ensure blacks, latinos, and so on were just a marginal force.

This is why I completely laugh at white men who spend their time bitching and moaning about identity politics and fantasizing about a return to color-blind class based labor movements (which never existed).

Theory sucks.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 5:55 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Astus said:

The two truths doctrine is a commentarial development...

Malcolm wrote:

No, it is found in Mahāyāna Sūtras. After all, the thread is called "The Two Truths in Mahāyāna Buddhism."

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 6:25 AM

Title: Re: US Election Day Aftermath

Content:

tobes said:

On one level, many of the political benefits we enjoy have arisen out of ideas/theory; kids don't work in Manchester coal mines anymore etc.

Malcolm wrote:

That was not a function of theory. That was a function of empathy.

tobes said:

But, I think we live in a time where theory has become increasingly unhinged from reality, and the dangers of this are all too clear for us to see.

Malcolm wrote:

It's always been unhinged from reality.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 10:52 AM

Title: Re: US Election Day Aftermath

Content:

tobes said:

On one level, many of the political benefits we enjoy have arisen out of ideas/theory; kids don't work in Manchester coal mines anymore etc.

Malcolm wrote:

That was not a function of theory. That was a function of empathy.

tobes said:

But, I think we live in a time where theory has become increasingly unhinged from reality, and the dangers of this are all too clear for us to see.

Malcolm wrote:

It's always been unhinged from reality.

tobes said:

Theory played a big role. The labour movement that won many such freedoms is incoherent without notions of 'labour' 'class' 'capital' 'economics' etc. If you're saying that empathy played a role in informing that theory, then sure.

Malcolm wrote:

No, theory did not play any role. People saw their inequality and did something about it, leaving privileged journalists like Marx to write theories about their daily experience, while he pursued his bourgeoisie lifestyle, disconnected from their lives.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 9:22 PM

Title: Re: US Election Day Aftermath

Content:

Sādhaka said:

What do you guys think about Thomas Sowell's talks?

Malcolm wrote:

I strongly disagree with his advocacy of charter schools. I think they are 1) undermining public school education, 2) creating a two tier system that actually privileges white communities and sucks resources away from communities of color, and 3) is a back door for the public funding of religious education.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 10:35 PM

Title: Re: Two truths in Mahayana Buddhism

Content:

Astus said:

In other words, the Sarvastivadins and the Sautrantikas...did not have the idea of two truths from their sutras...

Malcolm wrote:

This is not true. For example. Śamathadeva's commentary on the Kośa preserves in its entirety an agamic text called the don dam stong pa nyid kyi mdo. There is another text which provides a canonical source for the term kun rdzob.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 10:47 PM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

zerwe said:

"The difference between Geluk and Kagyu is guru loyalty."

Also, what exactly are you saying here?

Malcolm wrote:

Some sectarian, triumphalist bullshit, I imagine. But it is pervasive throughout Tibetan Buddhist world, so it is not surprising. Everyone feels their guru is the best, their blessings are the best, their lineage is the best, their practice is the best, their opinion is the best. That's the nature of egotism.

Crazywisdom said:

Let's not pretend we're ecumenical Malcolm. We all know the Geluk view as applied in Vajrayana is considered wrong view in Kagyu and Nyingma.

Malcolm wrote:

No, we do not know this. It's a ridiculous assertion. If it were true, then one would be accusing Jigme Lingpa, Shabkar, Dodrupchen Tenpé Nyima, and so on, of having wrong views, because all these men trained in the Geluk system and promulgated Geluk Yikcha in their monasteries, which remain the curriculum current in most Nyingma monasteries in Golok and Amdo. Moreover, it amounts to a claim that Geluk Vajrayāna is invalid and is incapable of producing awakening. This is a ridiculous assertion and merely shows narrow mindedness and lack of education on the part of those who sponsor such views, no matter who they are. This is illustrated by the shame expressed by Khenpo Jigme Phuntsok, for example, for having naively criticized the views of Tsongkhapa when he was young, whom he later came to understand was a great mahasiddha, etc. Just study Tsongkhapa's praise to dependent origination. You will be unable to find in it a single fault.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 10:54 PM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

nyonchung said:

Certainly views differ (notably on the definition of kyerim and dzogrim) as certainly some Sakyapas don't consider kindly some of Khedrub Jé's view on tantra.

Malcolm wrote:

These things do not matter and should be left to moulder in the 15th century, where they belong. Every major school of Tibetan Buddhism produces awakened people in

every generation, despite differences in explanation and approaches.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 11:40 PM

Title: Re: US Election Day Aftermath

Content:

Nemo said:

I love how invested you are in capitalist hierarchy. Like debt and money were real things, not created by an elite to maintain control. The strong ruling over the weak is the natural order. It should be celebrated. Your net worth is your score in capitalism. So which one are you?

Malcolm wrote:

Your central thesis, that debt and money created by elites to maintain control is an unsupportable assertion. That debt and money can be used that way, however, is certainly true. You might read David Graeber's *Debt, the First 5000 Years*.

As for myself, I just deal with the practical reality of putting food in my mouth, without getting tangled up in ideologies about economics, certainly Marxism is an abject failure. Capitalism is not going away any time soon. So better get used to it and try and make sure it at least is contained by democratic ideals.

My way of thinking is more result-oriented. I am more interested in policy than theory.

Author: Malcolm

Date: Wednesday, December 8th, 2021 at 11:44 PM

Title: Re: Two truths in Mahayana Buddhism

Content:

Malcolm wrote:

This is not true. For example. Śamathadeva's commentary on the *Kośa* preserves in its entirety an agamic text called the *don dam stong pa nyid kyi mdo*. There is another text which provides a canonical source for the term *kun rdzob*.

Astus said:

That sutra was mentioned by Aemilius, and so I linked its English translation. See <https://www.dharmawheel.net/viewtopic.php?p=610404#p610404>. On terminology <https://www.dharmawheel.net/viewtopic.php?p=610610#p610610>.

Malcolm wrote:

You said, "did not have the idea of two truths from their sutras."

They most certainly did derive or have their idea of the two truths from their *sūtras*. Those passages prove it.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 12:41 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

nyonchung said:

if somebody refused to visit Ganden monastery or Kumbum, Tsongkhapa's birthplace in Amdo and pay homage there ...

Malcolm wrote:

Been there, beautiful place.

Tsonghapa's birthplace.jpg (478.91 KiB) Viewed 1831 times

Author: Malcolm

Date: Thursday, December 9th, 2021 at 1:11 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

nyonchung said:

Kumbum is now mostly a Chinese tourist destination.

Malcolm wrote:

Indeed, but it is still a nice place. We also visited HHDL's birthplace on the same day.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 1:26 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

nyonchung said:

add the 37 verses of Ngülchu Thogmé Zangpo (nominally a drugpa-kagyüpa)

Malcolm wrote:

Ahem, Sakyapa.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 1:31 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

nyonchung said:

Now

in fact doesn't change much as a beginner, in the center, you'll probably have a Bouddha statue, Tsongkhapa instead of a Karmapa or of Jigten Sumgön or Guru Rinpoché ... daily recitations will be different, basic teachings also - there will be

probably a form of lojong (mind training), Kagyü an Gelug tradition come anyway from the same source, Potowa -, and from there Atisha, Serlingpa

Nicholas2727 said:

How would the basic teachings differ between Gelug and Kagyu? Im assuming Gelug would teach more from the Lam Rim and Kagyu from Jewel Ornament of Liberation? Or are you referring to this in a different way?

nyonchung said:

Right, not only Lamrim, but Atisha's "Lamp of Wisdom", but I was thinking to the practice of tonglen (taking and giving) and its root verses in the Lojong (Basic verses of Mind Training) by Potowa, add Langrithangpa's eight verses, all this part of basic teachings in both schools - add the 37 verses of Ngülchu Thogmé Zangpo (nominally a drugpa-kagyüpa)

There is also Atisha's teachings on the "three classes" of being - Kalu Ripoché's centers were supposed to use Taranatha's commentary (Kyebu Sumgyi Lamrim)

There is an immense Gelug collection commentaries on Kadampa teachings accumulated through centuries, including contemporary ones

Malcolm wrote:

BTW, your use of me is wrong. Should be

"The sky and I don't hold views, etc." "I" is the subject here, not an object, "me."

Author: Malcolm

Date: Thursday, December 9th, 2021 at 1:36 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

nyonchung said:

I couldn't visit HHDL birthplace (restrictions applied) but nearby Drotsang, a magnificent Chinese style (but Tibetan buddhist)

Malcolm wrote:

We were not allowed either, but we went anyway, much to the terror of the caretaker when we arrived unannounced. We got a fifteen minute tour because our teacher's 75 year old mother was along for the ride, as well as the senior teachers at the Tibetan Medical College.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 1:59 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Malcolm wrote:

They most certainly did derive or have their idea of the two truths from their sūtras.
Those passages prove it.

Astus said:

How so? Neither the idea of there being two truths, nor the definition of those truths are found there.

Malcolm wrote:

You really aren't that dense.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 2:15 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

nyonchung said:

The list of his teachers is long (includes Butön, Dölpopa, Lama Dampa, Pang Lotsawa ...)

Malcolm wrote:

Butön, Dölpopa, Lama Dampa...all Sakyapas.

- thugs rje chen po'i dmar khrid, also Sakya, through Thuje Tsondru.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 2:20 AM

Title: Re: Inner circles and cults

Content:

nyonchung said:

years! OMG, so fast, and now lecturing about it - one French guy - former Sogyal's translator (English to French) - doing same after 20 years or so profiteering of the system, now still profits by denouncing it and started his own groups ... to teach "pure Dharma", while saying that the only teachings he ever received were from Sogyal (and in English) ...

Malcolm wrote:

That is seriously distorted, whatever one thinks of Sogyal.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 3:07 AM

Title: Re: Inner circles and cults

Content:

nyonchung said:

As for France, I don't think there was any formal case started against Sogyal - and French criminal law is as much stricter than the US one, and police possibly more reactive ... I found some peoples' reaction pretty strange, specially this guy who showed up in magazines, TV, just to start his own Dharma business after disparaging his own teacher - well if there was anything wrong, he was so high up in the organization and close to Sogyal, must have noticed something in 20 years or so, no?

Malcolm wrote:

Sogyal may have been a bully, a sybarite, and corrupt, but to his credit, he did introduce literally thousands of people to very qualified teachers, like Khenpo Namdrol. Much the same could be said of Trungpa.

nyonchung said:

A certain German site loves this stuff

Malcolm wrote:

Well, that guy escaped from the Scientology of Buddhism, aka NKT.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 4:00 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Caoimhghín said:

The division of the dharmas by the Ābhidharmikas into "real" svabhāva dharmas and unreal concepts in their matrices is arguably their version of the two truths. You'll notice that in the 11th century treatise, it also didn't outrightly outline two truths. Instead, it outlined the ultimate, and the conventional is what is imputed over that ultimate, the fourfold ultimate in the case of the Theravāda sect. Now, the fourfold paramattha is not from the Theravādin Adhidhamma itself. It is a systematization of their dhamma-matrices as presented in texts like Dhammasaṅgaṇī. These matrices were the "ultimate truth" of many of the Śrāvaka Abhidharma traditions, one could argue.

Malcolm wrote:

Śamathadeva's commentary refers to sentient beings as relative (saṃvṛti), since they appropriate aggregates. Don dam, pāramārtha is a reference to emptiness.

Arguing that the Sarvastivadins did not have a concept of two truths derived from sūtras, is, frankly just dumb. Astus is applying strict text critical criteria to the question, but that is useless here, because the fact is that it is discussed by Vasubandhu, and earlier, etc. It is scholastic myopia only that would lead one to claim that there is not evidence of the two truths in the agamas. Nāgārjuna would not have bothered mentioning it had he thought there would be a serious contest about his claim:

The dharma taught the buddhas properly relies on two truths.

His opponents here are not Mahāyānis.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 5:00 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

nyonchung said:

Well, Taranatha was certainly holding Sakya transmissions
Dölpopa being zhentongpa, what do we do?

Malcolm wrote:

He was Sakya. Jonang is a subschool of Sakya. Dolbupa lived long before Gorampa's views were declared the official Sakya position in the late 15th century.

nyonchung said:

As for Butön, the Zhalu Ribug tradition (see Losel Tenkyong) describes him as a zhalupa forefots (if not as a trophu-kagyüpa), even if certainly received and transmitted innumerable Sakyapa teaching

Malcolm wrote:

Zhalu is Sakya as the day is long, from Buton down to Losal Tenkyong.

nyonchung said:

For Thugjé Tsöndrü, alas no, the dmar khrid is one of four specific teachings of Jonang (see Gö Lotsawa's deb ther)

lineage:

- Tsembupa

Malcolm wrote:

Thugje Tsondu was a Sakyapa. The only lineage that has extensive teaching on the Tsembupa Markhrid is Sakya, notably the very profound commentary by Lama Dampa and the one by Ngorpa Sangye Phunstog, and the various instructions on it Zhuchen Tsultrim Rinchen, also of Ngor. It was the first teaching I ever received.

nyonchung said:

Back to Thogmé Zangpo, if one checks his writings and the lineages he transmitted they are overwhelmingly kadampa, plus the tö-drugpa lineage of Yanggönpa Gyeltsen Pel (1213-1258) he received from Sherab Bum (who received two lineages) so the tö-drugpa claim may be not that excessive (G-granted, Yanggönpa, heir to Götsangpa, is also a disciple of Sakya Pendita)

I will not contest of course for Lama, a splendid figure

But Pang Lotsawa, later considered as a forefather of the bodongpas, can certainly be also described as a Sakyapa

Malcolm wrote:

There is no conflict. Sangphu, by the 14th century was effectively a branch of Sakya.

Jonang, Zhalu, and Geluk can all be generally included in the schools that branched from Sakya. Most of their Vajrayāna transmissions come from Sakya, and so on. Kunga Drolchok was Sakya, through and through, etc.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 5:41 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

nyonchung said:

this to say that Thogmé Zangmo teachings entered also the Gelugpa tradition through Gyama Yönten Ö, a master Khedrub Jé Geleg Pelzang

but he also transmitted (is it becoming an obsession) the tö-drugpa lhan gcig skyes sbyor gyi khrid yig rgyal sras lugs / yon tan 'od kyi zin bris who was later received by Drugpa Ngagwang Chögyel (1465-1540)

another important disciple, still relevant to the subject Radreng Shakya Sönam (1356-1442), also a disciple of Tsongkhapa Like Yönten Ö

He had many disciples among Gelugpas (like him often also disciples of Tsongkhapa) but also notable Sakyapa teachers like Ga rab 'byams pa Künga Yeshé (1397-1470)

this to say that important teachings always widely circulated, and that kadampa teachings can be obtain from teachers of all school - certainly Kagyüpas and Gelugpas will insist on them as a foundation

Must be noted that the lojong practice was included in the shangpa 3 years-retreat before starting the chö practice

Malcolm wrote:

It must be noted that all Mahāyāna teachings are included in Parting From the Four Attachments, the very first text in the Jo nang brgya rtsa.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 6:23 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Malcolm wrote:

Arguing that the Sarvastivadins did not have a concept of two truths derived from sūtras, is, frankly just dumb.

Astus said:

The reason it practically cannot be derived from the sutras is that the definition of the two truths requires the ideas that come from the Abhidharma, that is, the distinction

between truly existing dharmas and nominally existing worldly conventions. Such linguistic separation is not found in the sutras...

Malcolm wrote:

I don't agree with this. The Buddha is very clear in a passage that appears in Śamathadeva's commentary [mngon, ju 47a (Toh. 4094)] that one is not to have attachment to the etymologies (nirukti) of the people (jānapada), one is not to hasten to mundane names. It is because they are false.

Prior to this, [mngon, ju 40b (Toh. 4094)], the Buddha is quoted as "Bhikṣus, the supreme (mchog) falsity is the phenomena that are false and deceptive. Bhikṣus, the supreme truths are like this, this is how they are. Therefore, the bhikṣus who possess that possess, the supreme blessings of truth." Moreover, there is a whole section later, where he discusses that which is empty as being false, deceptive, etc.

So you really just have not looked well enough, because of a literal mindedness you have been infected with through reading too much text critical literature. To insist that the two truths are not in the agamas because the term "satyadvaya" does not explicitly occur is very myopic. But the two truths are there, you just have to know to see them. Maybe you should get your eyes checked again.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 6:49 AM

Title: Re: US Election Day Aftermath

Content:

tobes said:

The fact that nearly a decade on, the real popular uprising is fascistic, and neoliberalism is still running unabated should be cause for serious reflection on how the left has deeply failed, but it seems unwilling to self-reflect on it's own shortcomings. There is often a sense of moral righteousness that precludes such reflexive awareness - and very often the arguments made are tautological in that sense. i.e. "we're right because we're right. We don't even need a clear argument."

Malcolm wrote:

You see, the right focuses on policies, not theory. They focus on getting shit done.

Bernie is a good model. He doesn't give a shit about theory either. The left needs to follow him and stop their post-Marxist, bullshit, theoretical navel-gazing.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 6:54 AM

Title: Re: Comparison of Kagyu and Gelug schools?

Content:

nyonchung said:

If I understand well Lama Dampa received it from Mūnmé Dragkha Dragpa Senggé

(1255-1343), a major disciple of Thugjé Tsöndrü, but possibly from other teachers

Malcolm wrote:

Yes.

nyonchung said:

Butön transmissions includes a considerable amount of kadampa, kagyüpa, zhijé transmissions - he mentions that he received nyingma teachings from his grandfather, but doesn't see too happy with them

Malcolm wrote:

Buton' was a major fan boy of Sapan. That's all you need to know.

nyonchung said:

Sakya proper sometimes got into political hard times, but transmissions were still going in many places, not necessarily politically or administratively controlled by Sakya. But certainly Sakya (as a center of power) had for long a say in the nomination of abbots in many places and up to c. 1350 and sometimes much later. Most scholars (sutras and tantras) had a connection with Sakya, be they otherwise tö-drugpa, kagyüpas etc ... almost all shangpa-kagyüpa teachers from Tsang up to 1650 went at some point of their carrier to study in Sakya or received Sakyapa teachings.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 7:57 AM

Title: Re: US Election Day Aftermath

Content:

tobes said:

The fact that nearly a decade on, the real popular uprising is fascistic, and neoliberalism is still running unabated should be cause for serious reflection on how the left has deeply failed, but it seems unwilling to self-reflect on it's own shortcomings. There is often a sense of moral righteousness that precludes such reflexive awareness - and very often the arguments made are tautological in that sense. i.e. "we're right because we're right. We don't even need a clear argument."

Malcolm wrote:

You see, the right focuses on policies, not theory. They focus on getting shit done.

Bernie is a good model. He doesn't give a shit about theory either. The left needs to follow him and stop their post-Marxist, bullshit, theoretical navel-gazing.

tobes said:

I think that a big part of what is making the (hard/far) right successful is the galvanizing

force of direct ad hom. i.e. the objects of their hatred are strong enough to unify them.

But the more moderate right: they are drenched in theory. It's called free market economics, and they apply it to literally everything.

I also think people who resist this, like Sanders, are necessarily very engaged in theoretical critiques. And so they should, it can't be pure sentiment.

Maybe when you're saying 'theory' you mean political-social-cultural theory?

Malcolm wrote:

Nerds geek out on Milton F., but serious GOP people just make money and make sure policies benefit themselves.

Bernie is not a theory guy. He is a policy guy, guided by a very simple set of principles: universal healthcare, universal education, cut defense spending by at least half, tax the ultra rich out of existence.

Proof he is not a theory guy, the Bookchin folks are perpetually pissed at Sanders. In deed, Sanders is very much what municipal libertarianism would look like, but he could care less about all the theoretical posturing and historical analysis behind it. Sanders is a legislator, not a theorist,

Author: Malcolm

Date: Thursday, December 9th, 2021 at 9:30 AM

Title: Re: US Election Day Aftermath

Content:

Sādhaka said:

Yet just about anything beats the decades-old public-fool system, which aims to turn out corporate drones.

Malcolm wrote:

The sole reason public education is in decline is due to its defunding beginning with Reagan, a as racist reaction to school busing in the 70's. But you are way too young to to know this. Before Civil Rights legislation tried to secure parity for Blacks, public schools in this country in the post-war period were excellent.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 8:11 PM

Title: Re: Two truths in Mahayana Buddhism

Content:

Astus said:

Are there any specific sutras named/known as the sources for those quotes?

Malcolm wrote:

Most of the sutras in that commentary are unnamed, as are these.

Astus said:

To identify two truths there have to be two ways of perception and expression specified

Malcolm wrote:

Two truths are specified, seeing correctly and seeing falsely. That's enough. No need to have the Buddha declare that aggregates and so on are ultimate, otherwise it would have been game over for Madhyamaka at the beginning.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 10:05 PM

Title: Re: Extinction as a result of global warming

Content:

KathyLauren said:

Trying to create a better samsara is how you manifest compassion. Of course, samsara being what it is, you won't succeed. But if you can't be bothered making the effort, where is your practice?

Dharmasherab said:

Yes it is a way to manifest compassion. However when done mindlessly it is also a good way to develop delusion even further. It is not unusual to increase their disturbing emotions based on trying to change things which are far beyond their control so they miss the time and waste their effort which could be used for practice of the mind. In an age like this including in the West, most people's deepest disturbing emotions tend to lie within their beliefs in politics and some of whom are into engaged Buddhism who try to promote and push their own political narrative on others in the guise of engaged Buddhism. This is not compassion. Instead, it is manipulative behaviour based on delusion. For others who are of the more sincere type, it's the attitude of trying to cover the entire surface of the earth with rubber instead of wearing rubber shoes.

Malcolm wrote:

Lot of judgement of others in your post, buddy. I guess you don't see the yak on your own nose because you are too busy looking for spots on the noses of others.

Author: Malcolm

Date: Thursday, December 9th, 2021 at 11:21 PM

Title: Re: Two truths in Mahayana Buddhism

Content:

Malcolm wrote:

Two truths are specified, seeing correctly and seeing falsely. That's enough.

Astus said:

However, that's not how the two truths are understood in Theravada. At least we'd need some identifiable agamas to say that conventional language is false.

Malcolm wrote:

Who cares what what Theravada thinks? Their tradition has no observable influence on this topic.

Author: Malcolm

Date: Friday, December 10th, 2021 at 1:33 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Malcolm wrote:

Who cares what what Theravada thinks? Their tradition has no observable influence on this topic.

Astus said:

Assuming that Sarvastivadins worked from generally the same sutras, since their version of the two truths is somewhat different, if the origin of the two truths doctrine is the sutras, there should be some sutras not found in the Theravada canon to explain the discrepancy.

Malcolm wrote:

You are speculating. It's very clear the two truths are the Buddha's teaching, as Nagarjuna proclaims. If there was any disagreement at all, it would be evident in polemics against his assertion, but none can be found anywhere. All there there is pushback against his, and one presumes, his teachers formulation of ultimate truth, and none against his formulation of mundane convention, which also is found in sutra.

Author: Malcolm

Date: Friday, December 10th, 2021 at 3:30 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Caoimhghín said:

Speaking to the issue of Theravādin exegesis, which I don't think is completely off-topic since they are still a Śrāvaka Abhidharma school...

Malcolm wrote:

The Theravadin tradition had zero impact on the continental Indian thought of the period we are discussing. While the record of debates at the time of Aśoka in the Kathāvatthu is certainly interesting, as is the Vibhaṅga, and so on, this predates the Theravadin

tradition by hundreds of years.

What Astus is looking for is the term "satyavidhaṃdvaya" in a sūtra in the same way we find "catursatya" in order to confirm the Buddha taught two truths. What I am pointing out is that term needn't be there for the intention to be there. And the intention is clearly there.

Author: Malcolm

Date: Friday, December 10th, 2021 at 3:54 AM

Title: Re: Opinions on the school system?

Content:

Malcolm wrote:

Totally opposed to charter schools.

Author: Malcolm

Date: Friday, December 10th, 2021 at 4:03 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Caoimhghín said:

...they've had no significant impact on continental Vibhajjavādin thought, let alone a significant impact on mainstream Indian Buddhism, but the period we are speaking of has had an effect on them. Knowing that, I'd argue that discussing them is not utterly irrelevant. They are one particularized stream of Buddhism that has been necessarily influenced by certain continental trends.

Malcolm wrote:

Well, to the extent that Sarvāstivāda comes from Vibhajjavāda, sure.

Author: Malcolm

Date: Friday, December 10th, 2021 at 4:23 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Caoimhghín said:

I had thought that Sarvāstivāda-Vibhajjavāda was its own schism, the Sarvāstivādins "not" having ever been Vibhajjavādins, because Vibhajjavāda was formed by the schism, just like "Sarvāstivāda." What do you know to the contrary?

Malcolm wrote:

There are different accounts. Some accounts maintain that the Vibhajjavāda and Sarvāstivāda formed from a split, others maintain the latter broke off from the former. I find the former account more convincing.

Author: Malcolm

Date: Friday, December 10th, 2021 at 4:26 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Ode to Joy said:

Why don't Buddhists believe in Buddhist cosmology?

Malcolm wrote:

There are two basic Buddhist cosmologies: Hinayāna and Mahāyāna. Which one do you mean?

Author: Malcolm

Date: Friday, December 10th, 2021 at 4:30 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Schrödinger's Yidam said:

and ends up with a Dzogchen (monism) paradigm.

Malcolm wrote:

Most misunderstood part of that book. Dzogchen cosmogony is not monistic at all. It is just Abhidharmakośa cosmogony.

Stay in yer lane, bub.

Author: Malcolm

Date: Friday, December 10th, 2021 at 4:53 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Astus said:

not as some special truth to be analysed or considered.

Malcolm wrote:

As something to NOT follow.

Author: Malcolm

Date: Friday, December 10th, 2021 at 6:27 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Astus said:

Why would anyone disagree when the doctrine of two truths is accepted by practically everyone? But it doesn't mean it's accepted because of what's in the sutras. Nagarjuna argues against ideas that are rather Abhidharma based, like the whole dharma-theory.

Malcolm wrote:

It must be accepted because of what's in the sūtras, hence the notion of "Sautrantikas," and so on. If the two truths had no basis in the agamic sūtras, for what reason then did the Sautrantikas accept it without question? If as you imply, Nāgārjuna was a species of Sautrantika, why would he accept and promote the two truths? After all, the term "two truths" does not occur in the PP in 8000 lines either, assuming this is one of the earliest and it was before Nāgārjuna. But it discusses dharmas as being mere conventions and names. It also mentioned pāramārtha five times only.

Kāśyapaparivarta only mentions don dam pa, pārmārtha, twice, pāramārthasatya once. If there is an ultimate truth, there must be something which is not ultimate.

Are you suggesting that the idea of two truths in Mahāyāna also comes from Abhidharma commentaries, which we have no evidence of? Its unclear which sūtras Nāgārjuna has before him, other than a PP sūtra and probably the Kāśyapaparivarta, but given that he and Lokāṣema were contemporaries, it is reasonable to assume at least he had these sūtras in front him. Sūtrasammucaya, attributed to Nāgārjuna, has only three references to ultimate truth and a relative truth, in a text called the Candragarbha Chapter (zla ba snyin po le'u), another called the Candraprabha Chapter (zla ba 'od kyi le'u) and a third text, Meeting of the Father and Son Sutra (Pitāputrasamāgamana), where the term "two truths" is explicitly introduced.

Now if your position is that the two truths are not found in either seven-text Abhidharma collections, and only appears in commentaries substantially dated after Nāgārjuna, then you have to accept, by your own reasoning, that the "two truths" as a term occurs only in Mahāyāna, and that its presence in śrāvaka sources after Nāgārjuna are polemical response against emptiness as ultimate truth.

If on the other hand one accepts that the notion of two truths is discernible in agamic sūtras, no such admission is required, and the two truths doctrine can be seen to develop along different lines in Abhidharma and Mahāyāna, since it is certainly the case that Nāgārjuna cites it as a basic fact which no one would question at all. And there is the possibility, quite distinct and equally remote, that a text like the Pitāputrasamāgamana was "converted" into a Mahāyāna text. As something to NOT follow.

Astus said:

Not follow?

'Of that which the wise in the world agree upon as not existing, I too say that it does not exist. And of that which the wise in the world agree upon as existing, I too say that it exists.' (SN 22.94, tr Bodhi)

Malcolm wrote:

It contradicts what the Buddha says in that agama passage, thus, there is a contradiction to resolve.

Author: Malcolm

Date: Friday, December 10th, 2021 at 8:33 PM

Title: Re: Opinions on the school system?

Content:

Malcolm wrote:

Totally opposed to charter schools.

PeterC said:

When you look at who the political proponents of charter schools are, it's easy to reach that conclusion.

The countries with the best performing Education systems all have very strong, nationally standardized public school systems. US politicians would learn a lot about public service provision by looking at the other countries who get it right, but of course they never do that.

Malcolm wrote:

Well, I have come to the conclusion that the state by state system we have makes US democracy weak. There is no nationally standardized curriculum, just as there is no nationally standardized and fair system of voting. The same people promoting charter schools try to undermine the federal govt. At every turn,

Author: Malcolm

Date: Friday, December 10th, 2021 at 8:37 PM

Title: Re: Opinions on the school system?

Content:

Malcolm wrote:

Totally opposed to charter schools.

PeterC said:

When you look at who the political proponents of charter schools are, it's easy to reach that conclusion.

The countries with the best performing Education systems all have very strong, nationally standardized public school systems. US politicians would learn a lot about public service provision by looking at the other countries who get it right, but of course they never do that.

Dan74 said:

I don't know if nationally standardised is the way to go.

Malcolm wrote:

Switzerland is a tiny country. It's solutions are not applicable to us. They don't scale well. For instance:

In Texas, a Battle Over What Can Be Taught, and What Books Can Be Read

<https://www.nytimes.com/2021/12/10/us/texas-critical-race-theory-ban-books.html?>

Author: Malcolm

Date: Friday, December 10th, 2021 at 9:57 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

TannersHatch said:

Going out on a limb here...

Malcolm wrote:

And sawing the branch off behind you.

TannersHatch said:

The book of the dead text which is read to the being after death could be thought of as talking someone through a bad dream or 'trip'.

Malcolm wrote:

No. It has no function at all for someone who has not received the empowerment of the peaceful and wrathful deities and done some of its practice in this life.

Author: Malcolm

Date: Friday, December 10th, 2021 at 10:27 PM

Title: Re: Two truths in Mahayana Buddhism

Content:

Malcolm wrote:

It must be accepted because of what's in the sūtras, hence the notion of "Sautrantikas," and so on. If the two truths had no basis in the agamic sūtras, for what reason then did the Sautrantikas accept it without question?

Astus said:

Sautrantikas accepted momentariness and had their karmic seed theory, but neither of them are found in the sutras.

Malcolm wrote:

You are certain of this?

Astus said:

Nagarjuna lived after the creation of the Mahavibhasa...

Malcolm wrote:

This is not certain.

Astus said:

As for his sources for the two truths teaching, he does not actually specify, does he?

Malcolm wrote:

Yes, he does. He specifies the Buddha as the source this teaching. Nagarjuna also proclaims that since nirvana alone is true, everything else is false.

Astus said:

Its unclear which sūtras Nāgārjuna has before him, other than a PP sūtra and probably the Kāśyapaparivarta, but given that he and Lokāṣema were contemporaries, it is reasonable to assume at least he had these sūtras in front him.

Nagarjuna was familiar with various abhidharma works, as discussed in chapter 7 of Nagarjuna in Context.

Malcolm wrote:

Of course. But that is irrelevant.

Astus said:

Now if your position is that the two truths are not found in either seven-text Abhidharma collections, and only appears in commentaries substantially dated after Nāgārjuna, then you have to accept, by your own reasoning, that the "two truths" as a term occurs only in Mahāyāna, and that its presence in śrāvaka sources after Nāgārjuna are polemical response against emptiness as ultimate truth.

The Mahāvibhāṣa precedes Nagarjuna.

Malcolm wrote:

Again, this is uncertain. Walser claims that Ratnavali was written between 175-225. But it could easily have been written 50 years earlier. The Mahāvibhāṣa was supposedly compiled during the Reign of Kanishka (127-151 CE) in Bactria. This is 24 year period is a pretty narrow window to compose such a monumental text and then distribute it across India to Andhra Pradesh, to be received and studied by Nāgārjuna.

Astus said:

Beyond that, it would take some further research to identify early occurrences of the two truths doctrine.

Malcolm wrote:

That being the case, you should not make confident proclamations about it.

Astus said:

If on the other hand one accepts that the notion of two truths is discernible in agamic sūtras, no such admission is required, and the two truths doctrine can be seen to develop along different lines in Abhidharma and Mahāyāna, since it is certainly the case that Nāgārjuna cites it as a basic fact which no one would question at all. And there is the possibility, quite distinct and equally remote, that a text like the Pitāputrasamāgamana was "converted" into a Mahāyāna text.

The idea that there are just two truths is not that fixed, as the Pudgalavadins had a threefold division (Pudgalavada Buddhism, p 105),

Malcolm wrote:

The Pitāputrasamāgamana explicitly negates this "three truths," in no uncertain terms. If this text was in front of Nāgārjuna, as tradition maintains, Yogacara also has a threefold version, No. This is an error. The three natures are not three truths, but that is beyond our discussion here.

Astus said:

and the Mahavibhasa notes the existence of twofold, threefold, and fivefold divisions according to different interpreters (Sarvastivada Abhidharma, p 77-78). So, if the two truths doctrine were such a clear case in the sutras, there would be no reason for differences.

Malcolm wrote:

We are here discussing pāramārthasatya and samvṛtisatya. There are also four truths, but that is not relevant here.

Author: Malcolm

Date: Friday, December 10th, 2021 at 11:25 PM

Title: Re: Two truths in Mahayana Buddhism

Content:

LastLegend said:

The two truths can be understood through yogacara (Lankavatara Sutra).

Malcolm wrote:

The term occurs once in that whole text.

But that was not my point. The three natures certainly are an attempt to describe the two truths, but there is no three truths in Yogacāra. The imputed nature is not a truth, though the imagination of the unreal (the dependent nature) is relative truth for Yogacāra, and the absence of the imputed nature in the dependent nature is what Yogacāra asserts to be ultimate truth (the perfected nature).

Author: Malcolm

Date: Friday, December 10th, 2021 at 11:50 PM

Title: Re: Opinions on the school system?

Content:

Queequeg said:

Maybe a big reason education is floundering can be found if we look in the mirror.

Malcolm wrote:

There is some truth to this, but not all. As I mentioned before, the defenestration of the US educational system has been a GOP policy since bussing. White people literally moved away from school districts where their kids are educated alongside Black kids,

taking their tax dollars with them. A large driving force behind the "white flight" to the suburbs in many urban areas was because of education. Black majority schools have outdated textbooks, no computers, you name it, they don't have it. School policy and curriculum should set at the national level, not the local or state level. Want to educated your kids apart from that, fine, send your kids to private school, but no funding from the state, period, no grants, etc., nothing. Schools should focus on liberal arts as well as STEM. What we turn out now is a bunch of uneducated dummies who do well enough in STEM programs but understand nothing about history, literature, how governments work, and so on.

Author: Malcolm

Date: Saturday, December 11th, 2021 at 12:10 AM

Title: Re: Opinions on the school system?

Content:

Queequeg said:

The thing is, society is raising these kids. We're at such a pitiful stage that as Malcolm is arguing

Malcolm wrote:

We also need to kill Instagram, break up Facebook, and generally regulate social media into the grave.

Author: Malcolm

Date: Saturday, December 11th, 2021 at 1:01 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

TannersHatch said:

How can you be sure of this please?

Malcolm wrote:

I have the empowerment, the lung, and the instruction for this system.

TannersHatch said:

Perhaps it could be of some use regardless?

Malcolm wrote:

Nope. There is the entire of teaching of the Dzogchen system behind this one little text.

TannersHatch said:

I'm no expert so I'm just talking here...

Malcolm wrote:

One needs the empowerment, the lung, and the instruction.

TannersHatch said:

although I don't think these ideas are exclusive to Buddhism are they?

Malcolm wrote:

Not only are they exclusive to Buddhism, they are exclusive to the Dzogchen system within Buddhism.

Author: Malcolm

Date: Saturday, December 11th, 2021 at 1:46 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

TannersHatch said:

Not only are they exclusive to Buddhism, they are exclusive to the Dzogchen system within Buddhism.

The idea of other realms after death are exclusive to Buddhism?

Malcolm wrote:

The general bardo (antarabhāva, literally the "in-between existence") is not another realm. It describes the state a sentient being goes through for 7 weeks until it takes birth in one of the six realms—hell being, ghost, animal, human, titan, or god—which in turn are part of the three realms, the desire realm, form realm, and formless realm.

TannersHatch said:

Isn't this 'wheel' largely a Hindu concept?

Malcolm wrote:

No, actually, not at all. The hindu concept of rebirth is not recognizable in Buddhism at all.

The bardo that "Liberation from Hearing in the Bardo" describes is unique the Dzogchen system. It is called the bardo of dharmatā. It is not described in any other tantric system outside of the Dzogchen system. The Dzogchen system describes four or six bardos. The other tantric traditions in Buddhism only describe one.

TannersHatch said:

I should exclusively learn from learned folks such as yourself do you advise?

Malcolm wrote:

If you wish to learn about the teachings which come from Dzogchen, then you should rely on teachers who are expert in that system. If you want to learn about ayahuasca, then you should learn from teachers expert in that system. If you want to learn about Hinduism, you learn from teachers expert in that system. But what you must not do is confuse and conflate these systems in a naive, its-all-one-man ecumenicism.

TannersHatch said:

Guess the Bardos are closed to me until I get the lung eh? Where will I go do you think?

Malcolm wrote:

Everyone goes through all the bardos. Without instruction, however, you won't even recognize the bardo of this life, never mind the bardo of death or the bardo of dharmatā. You will die, not recognizing the bardo of death or the bardo of dharmatā, passing straight into the bardo of rebirth, where you will take birth again in the six realms after seven weeks. A day in the bardo equals the amount of time one is able to remain in samadhi. So for most beings, those 49 "days" pass in 49 moments, less than a minute after the consciousness separates from the body, according to the Dzogchen teachings of which "Liberation through Hearing in the Bardo" is a part.

Author: Malcolm

Date: Saturday, December 11th, 2021 at 3:10 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

LastLegend said:

I wasn't reading closely....

Author: Malcolm

Date: Saturday, December 11th, 2021 at 6:47 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Astus said:

On the issue of two truths and Nagarjuna: <https://fh.pku.edu.cn/docs/2018-11/20181119234424438102.pdf>

Malcolm wrote:

This paper adds nothing new.

Author: Malcolm

Date: Saturday, December 11th, 2021 at 6:51 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Malcolm wrote:

You are certain of this?

Astus said:

'There can be no doubt that the theory of momentariness cannot be traced back to the beginnings of Buddhism or even the Buddha himself. It does not fit the practically orientated teachings of early Buddhism and clearly bears the mark of later doctrinal elaboration. Thus in the Nikayas/Agamas there are many passages which attribute

duration to material and even mental entities, whereas there is, at least to my knowledge, no passage which testifies to the stance that all conditioned entities are momentary.'

(The Buddhist Doctrine of Momentariness, p 15)

Malcolm wrote:

Inconclusive.

Astus said:

Can be uncertain, sure. However, the Mahavibhasa is a compendium, and the information contained therein most likely predates it,

Malcolm wrote:

Again, uncertain. Face it Astus, you just don't have very strong evidence to be making the confident statements you've been making on this subject.

Author: Malcolm

Date: Saturday, December 11th, 2021 at 9:59 PM

Title: Re: Two truths in Mahayana Buddhism

Content:

Malcolm wrote:

Again, uncertain. Face it Astus, you just don't have very strong evidence to be making the confident statements you've been making on this subject.

Astus said:

Let's put it this way then: there is no evidence so far of the existence of the two truths doctrine in the sutras or the main 7 abhidharma texts, only in somewhat later works like the Mahavibhasa. To maintain that nevertheless there is would need finding such references.

Malcolm wrote:

Often in Vasubandhu and earlier Abhidharma texts references are made to doctrines belonging to sutras not found in one or another canon, like the bardo, for example, or in sutras that did not survive at all. The best you can say is that YOU personally don't see such evidence; others, such as myself, disagree. The difference, I suspect, is how much credibility one wants to lend buddhologists as being the final arbiters of Buddhism.

Author: Malcolm

Date: Saturday, December 11th, 2021 at 10:32 PM

Title: Re: A question on Bardo

Content:

Dharmasera said:

Now this question may touch esoteric topics so please don't answer if one feels they are violating their precepts and tantric vows.

This is a question asked by a Zen priest who regularly visits our monastery (I am a Theravada novice living in a Theravada monastery). He asked me two questions -

1. In the Bardo stage, why do practitioners focus on the Form aspect of the being? Shouldn't they be focussing on the mind aspect?

2. At what point does the being no longer recollects that she or he was not a human in a past life?

Malcolm wrote:

1. Body and mind are not dual.

2. After the 21st day, one forgets one past life.

Author: Malcolm

Date: Sunday, December 12th, 2021 at 12:04 AM

Title: Re: US Election Day Aftermath

Content:

Sādhaka said:

I'm sure everyone has more or less their own definitions of what leftism, rightism, conservatism, and liberalism are....

I mean I'm pretty rightist, and liberal in ways; and all I can say here, is screw leninism, stalinism, trotskyism, & maoism (weren't these guys the epitome of leftism?), and screw neoconservatism.

Malcolm wrote:

Left libertarian. This means, governments pay for everything necessary to keep everyone healthy, well educated, and prosperous, while also respecting to the utmost degree civil rights, freedom of the press, and the right to assembly. Yes, taxes are high, but so are benefits.

Author: Malcolm

Date: Sunday, December 12th, 2021 at 12:07 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Aemilius said:

There is a Vinaya rule against boasting about one's spiritual accomplishments or spiritual experiences.

Malcolm wrote:

This applies only to the ordained and is probably at the root of the śrāvaka notion that

anyone who attains stream entry and does not ordain within seven days, dies.

Author: Malcolm

Date: Sunday, December 12th, 2021 at 12:55 AM

Title: Re: Opinions on the school system?

Content:

Dan74 said:

US kids are different, how exactly? The maths they learn or should be learning is different, how exactly?

Malcolm wrote:

Dan, you have no idea how bad education in this country is at the primary and secondary level. How unequal it is from district to district. And don't get me started on the college loan scam.

So yeah, you don't really get it, and your solutions won't scale. Part of that is because you live in a little European country.

It is not STEM that is the problem, it is about the liberal arts side of the issue, where kids learn about government, ethics, history, and so on, the side that trains children in citizenship and so on.

The right have become such a bunch of snowflakes in the US, they are now banning books from schools because they might cause some white child to cry. Teachers cannot honestly teach about Columbus' genocidal presence in the West Indies in many red states now because some white child might feel bad about being white, and on and on it goes. So yeah, it's not just about math.

Author: Malcolm

Date: Sunday, December 12th, 2021 at 2:28 AM

Title: Re: US Election Day Aftermath

Content:

Nemo said:

Vietnam is interesting. Highly democratic with local representation, worker co ops and multi party elections. Neoliberals even ran in the last election. Cuba has elections as well.

China for all it's faults under Deng brought 800m million people out of the worst poverty imaginable and created a Western standard of living for 300 million.

Malcolm wrote:

Thanks to Walmart.

Nemo said:

It was ironically the largest period of economic growth in the history of capitalism.

China under Deng was fun and felt more free than here.

Malcolm wrote:

Sure, if you were a westerner, clueless, and no idea what is happening there around you.

Nemo said:

Much better than bombing random brown people like we do.

Malcolm wrote:

Right, now they just randomly imprison Tibetans and Uigers, etc. in massive concentration camps by the hundreds of thousands at a time.

Nemo said:

The West generally had a big economic head start from genocide, slavery, colonialism and imperialism. It will be interesting when those advantages expire.

Malcolm wrote:

They've just been passed onto China, that's all. They haven't expired at all. China is the biggest colonial force in Africa, at the moment. Its a player in the neoliberalism game, now it is just trying to control neoliberalism to its own advantage. It is engaged in "internal" colonialism and genocide in Tibet and Xinjiang.

Author: Malcolm

Date: Sunday, December 12th, 2021 at 5:54 AM

Title: Re: Two truths in Mahayana Buddhism

Content:

Astus said:

To meet this criticism, Pārśva made the extraordinary claim that the reason these matters could not be found in the sūtras must be because they had been in sūtras that the Buddha had preached, but that had been subsequently lost.'[/i]

Malcolm wrote:

An entirely reasonable assumption. Vasubandhu, speaking as a Mahāyāni, addresses the issue of the loss of many sūtras in both śrāvakayāna and Mahāyāna,

https://www.jstage.jst.go.jp/article/ibk1952/55/3/55_3_1106/_pdf

<https://journals.ub.uni-heidelberg.de/index.php/jiabs/article/viewFile/9178/3036>

Author: Malcolm

Date: Sunday, December 12th, 2021 at 11:24 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

Charlie123 said:

Taken alltogether, they represent a nuanced and well-thought out body of advice on how

disciples should relate to gurus.

Malcolm wrote:

My personal point of view is that how gurus relate to disciples is actually more important than how disciples relate to gurus.

Author: Malcolm

Date: Sunday, December 12th, 2021 at 9:12 PM

Title: Re: Opinions on the school system?

Content:

Dan74 said:

US kids are different, how exactly? The maths they learn or should be learning is different, how exactly?

Malcolm wrote:

Dan, you have no idea how bad education in this country is at the primary and secondary level. How unequal it is from district to district. And don't get me started on the college loan scam.

Dan74 said:

I do have an idea of how bad it is. What I am not aware of is compelling evidence that the lack of a national curriculum is the root cause of that. But I am happy to learn.

Malcolm wrote:

Its obvious. For example, in the South, they still refer to the Civil War as the war of Northern Aggression, and they still use textbooks on the Civil War written by "Lost Cause" historians. In Texas, you will find virtually no reference at all to the fact that Texas as the last state after the Civil War to receive the Emancipation Proclamation (Juneteenth), and so on, or that Texas was founded to promote slavery.

There is no little to no civil studies taught in primary or secondary schools any more. There is little to no PE taught in Inner City schools because of lack of funding. Classrooms sizes range from 40 to 60 students at all levels in public schools systems. Teachers are not given living wages. Teachers Unions are demonized on the smallest pretexts. It goes way beyond curriculums.

The US educational system has been rendered dysfunctional by a whole host of issues beyond teaching reading, writing, and arithmetic, and as far as the latter three are concerned, I would say that most students in the US in the public school system graduate with insufficient skills in grammar and composition. Every college in the US has writing and grammar class requirements for freshman, because the functional literacy rate in the US has been plummeting for the past five decades. For example:

According to the U.S. Department of Education, 54% of U.S. adults 16-74 years old - about 130 million people - lack proficiency in literacy, reading below the equivalent of a sixth-grade level.

<https://www.forbes.com/sites/michaelnietzel/2020/09/09/low-literacy-levels-among-us-adults-could-be-costing-the-economy-22-trillion-a-year/?sh=56130fbe4c90>

So yeah, the US needs a complete overhaul in the primary and secondary school system, and it needs to be done at the Federal level, because the states are just not doing an adequate job.

Author: Malcolm

Date: Sunday, December 12th, 2021 at 9:50 PM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

Charlie123 said:

Taken altogether, they represent a nuanced and well-thought out body of advice on how disciples should relate to gurus.

Malcolm wrote:

My personal point of view is that how gurus relate to disciples is actually more important than how disciples relate to gurus.

nyonchung said:

I'm a poor disciple but met teachers who were remarkably attentive to their disciples' spiritual development, material welfare, mental well-being...

Malcolm wrote:

My personal role model is ChNN. He was always unfailingly polite, kind, humble, and never lashed out or behaved in a "crazy" manner. He never gaslighted anyone. This is not to say that he was never sharp, never scolded anyone, or never used sarcasm. He would get angry if a situation warranted it. But for the most part he was pretty relaxed, and at the same time, intensely focused on benefitting his students.

He was very clear about what he was doing and one could either "be in his boat" or not. His list of 27 personal samayas he adopted before he began teaching Dzogchen is illustrative of his whole approach to being a teacher. He did not give a flying f**k about Tibetan hierarchy per se, while at the same time caring deeply about Tibetan culture and history. But he never tried to turn his students into little imitation Tibetans nor did he try to invent a dharma culture by creating a mashup of Asian and Western cultures, like Trungpa, etc. He understood westerners were westerners, and that what we needed was the essentials of Dharma, not all the cultural bullshit that has hitched a ride with Vajrayāna teachings. He always put Dzogchen Community first, even when it caused problems in his personal life. He always used to called himself Dzogchen Community member #1, as we all have membership numbers. When he passed, the world lost a treasure.

Author: Malcolm

Date: Sunday, December 12th, 2021 at 10:09 PM

Title: Re: Opinions on the school system?

Content:

Dan74 said:

An overhaul you are suggesting, Malcolm, is not tantamount to a national curriculum, or at least, doesn't need to be. And if there is no grass-roots movement for it, won't it be resisted tooth-and-nail, challenged in court, etc?

Malcolm wrote:

For public schools, there needs to be a national curriculum, for example, in history, literature, social, and civil studies, as well as in the sciences, biology, physics, etc. You do realize that there are school districts (not many, but they exist) in the US that require teaching that the holocaust is only an OPINION; that evolution is only an OPINION, and one must also teach creationism alongside it; that one has to provide a fair and balanced picture of SLAVERY, showing that slaves also benefitted from the system, and so on. You are aware of these things, correct? And of course, there is, in most secondary school textbooks on US history, no account of the real story of America's westward expansion and oppression of native people, beginning in the 1830's with Jackson's Indian Removals, etc. These things are not an issue where I live but they are serious issue in South, etc.

Author: Malcolm

Date: Sunday, December 12th, 2021 at 10:40 PM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

nyonchung said:

What a confusion, patriarchy is mostly a meaningless gimmick drawn possibly from Foucault...

Malcolm wrote:

No.

Oxford:

pa·tri·arch·y

/ˈpātrē, ărkē/

Learn to pronounce

noun

noun: patriarchy

a system of society or government in which the father or eldest male is head of the family and descent is traced through the male line.

"the thematic relationships of the ballad are worked out according to the conventional archetypes of the patriarchy"

a system of society or government in which men hold the power and women are largely excluded from it.

"the dominant ideology of patriarchy"
a society or community organized on patriarchal lines.
plural noun: patriarchies
"we live in a patriarchy"

Merriam Webster

pa·tri-ar·chy | \ 'pā-trē-,är-kē \
plural patriarchies
Essential Meaning of patriarchy
1 : a family, group, or government controlled by a man or a group of men

Author: Malcolm

Date: Sunday, December 12th, 2021 at 10:43 PM

Title: Re: The underrepresented genre of personal memoir in Tibetan Buddhism

Content:

nyonchung said:

to be a poet yourself.

Malcolm wrote:

Nah, attempts to translate Tibetan poetry poetically usually results in sentimental drivel.

Author: Malcolm

Date: Sunday, December 12th, 2021 at 11:41 PM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

nyonchung said:

"patriarchy" is a gimmick of sorts...

Malcolm wrote:

Well, certainly supporters of patriarchal relations and social systems based on them would have one believe this. But I suspect you just don't like the feminist critique of patriarchy because it is primarily coming from American scholars, and you are French, and you are still mad about Quebec.

Author: Malcolm

Date: Monday, December 13th, 2021 at 12:26 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

nyonchung said:

A great part of the US scholarship in the 80's drawn heavily on Foucault, Derrida (again, badly translated at times)...

Malcolm wrote:

No serious philosophers (i.e. Anglo-American analytical philosophers) paid any attention to those guys, since the Anglo-American tradition has written off everything in Europe from Hegel onward as a waste of time.

The folks you are talking about are just literary critics, fashionable among people who don't like to think.

Author: Malcolm

Date: Monday, December 13th, 2021 at 1:09 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

nyonchung said:

A great part of the US scholarship in the 80's drawn heavily on Foucault, Derrida (again, badly translated at times)...

Malcolm wrote:

No serious philosophers (i.e. Anglo-American analytical philosophers) paid any attention to those guys, since the Anglo-American tradition has written off everything in Europe from Hegel onward as a waste of time.

The folks you are talking about are just literary critics, fashionable among people who don't like to think.

nyonchung said:

American exceptionnalism? hope not, but if what you say is factual, then all the best.

Malcolm wrote:

My late father was a "professional" philosopher, a colleague of Jay Garfield at Smith. He was an analytical philosopher and in his opinion, guys like Foucault, Derrida, and so on couldn't frame a coherent argument even if their lives depended on it. Guys like Heidegger, etc., are just not that coherent, what need to mention Nietzsche? Basically, for the analytical tradition, the European contribution ends in Kant. He was a bit distressed that what was passing for philosophy in some peoples mind's was this mishmash of continental incoherence, especially with 80's faddism around deconstruction and Derrida. There are some universities in which this stuff gained a foothold, but not so much in the Ivy League schools, at least not when I was of college age, forty years ago.

Author: Malcolm

Date: Monday, December 13th, 2021 at 2:22 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

Malcolm wrote:

The folks you are talking about are just literary critics, fashionable among people who don't like to think.

treehuggingoctopus said:
The first bit of this is just inaccurate.

Malcolm wrote:
It's accurate.

treehuggingoctopus said:
The second part is grossly unfair, and I am truly sorry to hear it coming from you.

Malcolm wrote:
I admit it was gratuitous, but it was fun to write.

treehuggingoctopus said:
Yes, there is a split between the analytical tradition and the continental tradition -- although in recent years it has been healed to some extent, and the healing continues (most philosophers writing in the areas which I follow have been mixing both voices since the 1990s).

Malcolm wrote:
There is a place for literary criticism, certainly philosophical texts are not immune from literary critique. But in general, I find western philosophy logorrheic, and this isn't helped when we have people mistaking Nietzsche, Marx, and Freud for philosophers, or worthy of attention from philosophers.

treehuggingoctopus said:
I stand firmly with the continental camp, but I would never parody the analytical philosophers' attitude along the lines of your crass mischaracterization.

Malcolm wrote:
It's basically a question of excluding evidence that is worthy of investigation, the analytical tradition has a much more narrow criteria for what they think is worth investigating or even deemed "philosophy." As Buddhists, our criteria is even more narrow.

Author: Malcolm
Date: Monday, December 13th, 2021 at 3:24 AM
Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor
Content:

treehuggingoctopus said:
they are both theorists, the theory in question being the capital-letter Theory aka literary theory aka cultural theory -- which is not literary criticism but "theory" as in the Frankfurters' Critical Theory (which indeed is in many ways Derrida's, but not Foucault's, starting point.

Malcolm wrote:

Having theories does not make one a philosopher. Having a theory of literature is little different than literary criticism, pumped up on self-importance.

Careful argumentation, grounded in logic and rationality, makes one a philosopher: example, John Rawls.

Author: Malcolm

Date: Monday, December 13th, 2021 at 4:05 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

Malcolm wrote:

Having theories does not make one a philosopher. Having a theory of literature is little different than literary criticism, pumped up on self-importance.

treehuggingoctopus said:

Theory has nothing to do with having theories. It is related to the Greek theoria, interpreted the way Frankfurters did (after Kant), i.e., laying bare that which is hidden, i.e., one's preconceptions, necessary blindnesses, ideological involvements, conditions of possibility, etc.

Malcolm wrote:

Oh, I quite like Adorno's take down of Heidegger.

I just found very little of substance in Derrida, for example. Just yawn, add to this of course his and Foucault's support for sex with preteens...just not worth bothering at all. Freaking perverts.

Author: Malcolm

Date: Monday, December 13th, 2021 at 4:21 AM

Title: Re: Opinions on the school system?

Content:

Johnny Dangerous said:

Oversized focus on standardized testing is what's killing a lot of kids education right now.

Malcolm wrote:

Yes. people get real good at filling in circles, checking off squares, and drawing lines between two things. But they still don't learn a damn thing.

You see, you live in WA. I live in New England. We enjoy the highest rates of literacy in the US. Even New York scores at the bottom of the literacy charts, surprisingly, or maybe not, because parts of upstate NY are as poor as parts of Appalachia.

Author: Malcolm

Date: Monday, December 13th, 2021 at 9:39 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

tobes said:

The issue is not what Derrida writes, it is in the army of Derrideans, who take him as a kind of guru, and make no effort to read or think outside of his paradigm. Same with Foucauldians et al.

Malcolm wrote:

Addressed by my comment about those who don't like to think.

Author: Malcolm

Date: Monday, December 13th, 2021 at 9:44 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

tobes said:

For example, 20th century analytic philosophy is unthinkable

Malcolm wrote:

The Anglo-American analytical traditions isn't an ethnic grouping, it is a grouping assembled in the Anglo-American academy in the 1950s, characterized by a certain approach to knowledge.

Author: Malcolm

Date: Monday, December 13th, 2021 at 10:20 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

tobes said:

For example, 20th century analytic philosophy is unthinkable

Malcolm wrote:

The Anglo-American analytical traditions isn't an ethnic grouping, it is a grouping assembled in the Anglo-American academy in the 1950s, characterized by a certain approach to knowledge.

tobes said:

Some of the literature on this topic suggests otherwise. i.e. a lot of the hard divisions crystallized during/after WWII. The analytic distaste for Hegel, Nietzsche etc has a lot to do with misreading them as somehow directly responsible for Nazi Germany.

Malcolm wrote:

No, it is just a recognition that Hegelianism, with it focus on Hegel being the apex of history, in turn influenced Nietzsche's reactionary nihilism, as well as Marx, which ideologies led directly to anti-democratic regimes in Europe of both the left and the right

in the twentieth century. This perception you speak, of course, was not positively reinforced by Nietzsche's posthumous *Will to Power*, compiled and edited by his virulently-antisemitic sister.

Of course Adorno aptly shows how Heidegger's pseudo-philosophy is fascism in its very essence, a sterling example of literary criticism of a philosophical text if there ever was one.

Author: Malcolm

Date: Monday, December 13th, 2021 at 10:34 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

tobes said:

Some of the literature on this topic suggests otherwise. i.e. a lot of the hard divisions crystallized during/after WWII. The analytic distaste for Hegel, Nietzsche etc has a lot to do with misreading them as somehow directly responsible for Nazi Germany.

Malcolm wrote:

No, it is just a recognition that Hegelianism, with its focus on Hegel being the apex of history, in turn influenced Nietzsche's reactionary nihilism, as well as Marx, were ideologies that led directly to anti-democratic regimes in Europe of both the left and the right.

PeterC said:

The common interpretation of this is more than a little unfair to Nietzsche. Hitler never read him, his main philosophical motivation was Heidegger. Nietzsche's actual ideas were consistently misrepresented from the Nazi era to today - *GötzenDämmerung* contains extensive anti-statist thoughts, and the "what does not kill you" line is almost always taken out of context to mean exactly the opposite of what he was actually saying.

Malcolm wrote:

Nietzsche was a cipher, meaning that one could selectively read whatever one wanted into him. Unfortunately, *Will to Power* is the most read title of one of his least understood books, inspiring many mini-Hitler wannabes. The other thing is that N has always ironically been more inspiring to the right than the left, because they interpret his anti statism not as a critique of state power, but as critique of consensus and cooperation.

Author: Malcolm

Date: Monday, December 13th, 2021 at 11:05 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

tobes said:

There's nothing in Will to Power that remotely looks fascistic.

Malcolm wrote:

Yes, I know, that was my point. People read the title and that's about it.

However, Nietzsche's skepticism of states leads directly to skepticism of democratic institutions. A bias or an operating principle in analytical philosophy is the defense of liberalism. Attempts to rehabilitate N's thought as conducive to democratic liberalism are failures, in my estimation.

Author: Malcolm

Date: Monday, December 13th, 2021 at 9:34 PM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

treehuggingoctopus said:

I am (to an extent, in a fashion, etc.) a good Marxist. I wish anything happening in academia was capable of significantly contributing to such political changes as the election of POTUS. I suspect none of us uni people has really been able to believe it since the 1960s. Burroughs quipped that the Vietnam War provoked the longest and most sustained grassroots protests in the 20th century, supported by the vast majority of public intellectuals -- and, he says, all of it amounted to a fart.

Malcolm wrote:

Burroughs was wrong. It led to the US Military exiling the press. When I was a child, every night between 1968-1975 there was unedited, raw news footage of the Vietnam war on ABC, CBS, and NBC. Now, we see at best sanitized footage with grim journalists standing in other countries reporting on the latest war news. So, the effect of the anti-war movement was to cause the US military to end press access to war zones. This is one reason we stayed in Iraq and Afghanistan for so long. As for the latter, many people in the US had no idea we were still there when Biden finally pulled us out.

Author: Malcolm

Date: Tuesday, December 14th, 2021 at 12:23 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

Matt J said:

It wasn't an argument more than an observation. And if it were silly, that WaPo article never would have been written. One story that can be told is that the post-structuralist attitude, filtered via countless ways through higher learning, may have shifted the intellectual (and eventually the popular) culture in such a way that people are more open to Trumpian (and Putinian) forms of discourse.

Malcolm wrote:

And this relates directly to why Madhyamaka isn't a challenge to conventional knowledge, unlike deconstruction and other post-modernist trends, for which it is consistently mistaken.

Madhyamaka, if anything, does not seek to dismantle conventional knowledge, so much as site it appropriately in the context of liberation. It makes strong arguments against incoherent, essentialist claims which undermine conventional knowledge, in order to show that knowledge requires functionality in order to be considered knowledge at all. Its appeal to the illusory nature of phenomena and knowledge is not an argument for pure subjectivity, as it is often mistaken for. Instead, its appeal to the illusory nature of phenomena and knowledge is an argument for consensus and convention, while at the same time, negating the irrationality of imputing essences to dependently originated things.

I would argue that the present interest in Yogacāra, for example, is as much a function of the penetration of postmodernism into Buddhist studies as it is a function of increased linguistic understanding of Buddhist texts and so on. It is not an accident that in America and England, the continental fascination with yogacāra has met with quite a bit of resistance.

Now that we have scholars moving from being disinterested coroners of religion to invested proponents, this is changing, and it is not surprising that the strongest proponents of gzhan stong and yogacāra are Europeans. Frankly, a lot of argument between modern Mādhyamikas such as myself and those who adhere to various species of yogācara can be traced to a divide between how knowledge is handled by analytical and continental philosophy in general.

On the other hand, I can't tell you how many dissertations I have read in Buddhist studies over the years complete with accounts of methodologies derived from Said, Tambiah, etc. and so on. It seems that modern professors in Buddhist studies departments are demanding 100 pages or so filled with bullshit about the student's methodology and approach rooted in some postmodern drivel.

It is also not surprising that we have modern lamas who seem to have grasped onto Nietzschean moral nihilism with respect to the behavior of "mahāsiddhas," especially of the modern variety, whose main siddhis seem to be gathering students and bilking them of their money, just to bring this whole exchange

Author: Malcolm

Date: Tuesday, December 14th, 2021 at 12:30 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Matt J said:

Any progress?

Malcolm wrote:

Yes, his translation is certainly challenging.

I hope at some point to bring out a new translation of this this text, as well as the second of the trilogy, An Investigation into the Meaning of the Luminous Original Mind, the Differentiation of the Basis, Path and Result of the Great Perfection entitled Illuminating Wisdom.

No, I have more important work to do than translating Mipham.

Author: Malcolm

Date: Tuesday, December 14th, 2021 at 2:05 AM

Title: Re: Buddhahood In This Life

Content:

Terma said:

What are the requirements to read this (and any other of Malcolm's recent Dzogchen textual translations)?

Thanks.

Malcolm wrote:

The lung, if you can get it. Tulku Dakpa periodically gives the lung for Buddhahood.

He is planning to give the lung for the seventeen Tantras sometime following Tibetan New Year, 2022.

Author: Malcolm

Date: Tuesday, December 14th, 2021 at 2:24 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

PeterC said:

He also wasn't really a nihilist, the first few sections of Zarathustra make that very clear, he found meaning in the transformation of the individual, but he rejected finding meaning in the collective.

Malcolm wrote:

He was definitely a nihilist. His argument that the superior man was not obligated by the moral constraints imposed upon rest of us is a nihilism of narcissistic vanity.

He would be thrilled with the interpretation that some Vajrayāna wannabes promote that there are superior humans who may transgress the moral restrictions imposed on the herd because of their spiritual accomplishments.

Author: Malcolm

Date: Tuesday, December 14th, 2021 at 2:34 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

Matt J said:

I suppose it depends on what side of Yogacara/Shentong you focus on. If you focus on the "no externality" side, you get solipsism.

But what Yogacara/Shentong presents to my mind is the basic, underlying goodness, which is about as far from PoMo as you can get. In fact, this line of teaching is often justified as a corrective to nihilistic Madyamaka misinterpretations.

Malcolm wrote:

I would argue that the present interest in Yogacāra, for example, is as much a function of the penetration of postmodernism into Buddhist studies as it is a function of increased linguistic understanding of Buddhist texts and so on. It is not an accident that in America and England, the continental fascination with yogacāra has met with quite a bit of resistance.

It's a correction without an error to correct.

But my point really is that Yogacāra offers much more of a narratology than Madhyamaka. It's loaded with many more concepts, fine distinctions, and path narratives than Mādhyamikas typically offer.

There just isn't much juice for the POMO scene to squeeze out of Madhyamaka. Madhyamaka is more akin to ordinary language philosophy than anything else in the Western scene.

Author: Malcolm

Date: Tuesday, December 14th, 2021 at 4:11 AM

Title: Re: Buddhahood In This Life

Content:

ManiThePainter said:

Is it permissible to receive this lung if one has not yet received direct introduction

Malcolm wrote:

According to Rinpoche, yes.

Author: Malcolm

Date: Tuesday, December 14th, 2021 at 7:28 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

PeterC said:

He also wasn't really a nihilist, the first few sections of Zarathustra make that very clear, he found meaning in the transformation of the individual, but he rejected finding

meaning in the collective.

Malcolm wrote:

He was definitely a nihilist. His argument that the superior man was not obligated by the moral constraints imposed upon rest of us is a nihilism of narcissistic vanity.

He would be thrilled with the interpretation that some Vajrayāna wannabes promote that there are superior humans who may transgress the moral restrictions imposed on the herd because of their spiritual accomplishments.

tobes said:

I can't believe I'm here defending Nietzsche, but there's no way he's espousing nihilism...So, it is reactionary and it is aristocratic. But not nihilistic.

Malcolm wrote:

I disagree. His nihilism is evident in his moral contempt.

Author: Malcolm

Date: Tuesday, December 14th, 2021 at 8:34 AM

Title: Re: Buddhahood In This Life

Content:

Terma said:

What are the requirements to read this (and any other of Malcolm's recent Dzogchen textual translations)?

Thanks.

Malcolm wrote:

The lung, if you can get it. Tulku Dakpa periodically gives the lung for Buddhahood.

He is planning to give the lung for the seventeen Tantras sometime following Tibetan New Year, 2022.

climb-up said:

Do you know if this will be online or in person, and how long the lung takes (quite a few days presumably, right?)

Malcolm wrote:

Online, TBD.

Author: Malcolm

Date: Tuesday, December 14th, 2021 at 10:05 AM

Title: Re: Buddhahood In This Life

Content:

climb-up said:

Do you know if this will be online or in person, and how long the lung takes (quite a few days presumably, right?)

Malcolm wrote:

Online, TBD.

climb-up said:

Yay! That means it's possible! Keeping my fingers crossed for no scheduling conflicts.

Malcolm wrote:

You have to decide what is important.

Author: Malcolm

Date: Tuesday, December 14th, 2021 at 10:47 PM

Title: Re: US Election Day Aftermath

Content:

Nemo said:

The West generally had a big economic head start from genocide, slavery, colonialism and imperialism.

tingdzin said:

China was centuries ahead of "the West" as far as genocide, colonialism, and imperialism. As for slavery, it has been almost ever-present across the world until recently.

Malcolm wrote:

Maybe Nemo is cashing in:

<https://www.nytimes.com/interactive/2021/12/13/technology/china-propaganda-youtube-influencers.html>

Kirk Apesland, a Canadian living in China, calls his channel Gweilo 60. ("Gweilo" is Cantonese slang for foreigner.) He rejects news of repression in Xinjiang and cites his own happy experiences to contest the idea that China's people are oppressed.

After The Times contacted Mr. Apesland, he posted a video titled "New York Times vs Gweilo 60." In it, he acknowledges that he accepts free hotels and payment from city and provincial authorities. He compares it to being a pitchman for local tourism.

"Are there fees for what I do? Of course," he says. "I'm doing a job. I'm putting the videos out to hundreds of thousands of people."

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 1:01 AM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

All I got from it was that we have too many guns in the country.

Malcolm wrote:

<https://www.thetrace.org/2021/12/atf-time-to-crime-gun-data-shooting-pandemic/>

Queequeg said:

ATF data shows that in 2020, police recovered almost twice as many guns with a short “time-to-crime” — in this case, guns recovered within a year of their purchase — than in 2019. Law enforcement officials generally view a short time-to-crime as an indicator that a firearm was purchased with criminal intent, since a gun with a narrow window between sale and recovery is less likely to have changed hands. Altogether, more than 87,000 such guns were recovered in 2020, almost double the previous high. And almost 68,000 guns were recovered in 2020 with a time-to-crime of less than seven months (meaning they were less likely to have been purchased the previous year).

Malcolm wrote:

This applies to the Rittenhouse case. He purchased his gun in May, 2020, and used it in a homicide in August, 2020.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 1:29 AM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

No one involved there, Rittenhouse included, had the eyes McVeigh had.

Malcolm wrote:

My point was in support of your idea that there are too many guns. McVeigh was a former soldier. Rittenhouse is a puppy.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 2:19 AM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

No one involved there, Rittenhouse included, had the eyes McVeigh had.

Malcolm wrote:

My point was in support of your idea that there are too many guns. McVeigh was a former soldier. Rittenhouse is a puppy.

Queequeg said:
oops.

Author: Malcolm
Date: Wednesday, December 15th, 2021 at 2:25 AM
Title: Re: Sakya Pandita and medicine question.
Content:
Sādhaka said:

Well back then, Sakya Pandita could have only been talking about natural medicine (i.e. medicine that most anti-scientism people wouldn't object to); therefore it's kind of irrelevant.

Malcolm wrote:
No, he was talking about Tibetan Medicine and people who refuse medical treatment of any kind claiming that accepting medical treatment proved one had no faith the Buddha. Also, there are many strongly poisonous substances that can be used, treated and altered for use as medicine, no better than any modern medical poisons, from the perspective of medicines used to combat severe illnesses.

Author: Malcolm
Date: Wednesday, December 15th, 2021 at 5:04 AM
Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace
Content:
fckw said:
Gautama Buddha could not read Tibetan at all.

Malcolm wrote:
Well, that is certainly true, since there was no written language in Tibet at that time.

Author: Malcolm
Date: Wednesday, December 15th, 2021 at 6:11 AM
Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace
Content:

fckw said:
Gautama Buddha could not read Tibetan at all. Same is true for the majority of Buddhist masters of past and present.

Pero said:

Strange point to bring up when it says Tibetan Buddhist in the title of the topic which is also in the Tibetan Buddhism forum.

fckw said:

Yeah, it's really odd that the person does only bother about Tibetan explicitly, and does not seem to bother about any other language spoken, read or written by Vajrayana Buddhists throughout history, like Sanskrit, Zhang Zhung.

Malcolm wrote:

There is no living tradition of Vajrayāna in Sanskrit anymore. Zhangzhung is at best a faux language reconstructed out of fragments in the 11th century by a person who never spoke it (Shenchen Luga) nor knew it's grammar.

fckw said:

Chinese, Japanese and quite a few others.

Malcolm wrote:

There is so little in Western languages on Mikkyo in general, that there is really nothing to talk about. One can read a few books, learn a few prayers, but without going to Japan and living on Koyasan or Heizan, you are not going to get much.

fckw said:

Nor for Indian Vajrayana masters who never traveled to Tibet and did not speak the language.

Malcolm wrote:

Indian Vajrayāna, as a living tradition, ended in the 16th century, maybe the early 17th.

fckw said:

But then again, it indeed is the "Tibetan Buddhism" subforum, so it's obvious to all of us that any discussions around other forms of Vajrayana (much less so: other forms of Buddhism!) are not to be expected here, are they?

Malcolm wrote:

Yeah, there is really is not much point because all those other traditions are either dead, faux, or inaccessible.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 8:58 AM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

Nicholas2727 said:

The two Tendai centers and the few Shingon temples seem to have access to Mikkyo no?

I can't say this out of experience but the priests there were trained at Koyasan or Heizan, so it seems there is some options available for those in the west.

Malcolm wrote:

Not as much as you might think. For example, can you name one single major commentary translated from Japanese on Mikkyo into English? I can't either.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 9:05 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Nadereme said:

Because many are still vexed in materialist views and think science is somehow superior.

Malcolm wrote:

Well, no, we think that Buddhist epistemology should be taken seriously. The latter depends on valid direct perception and inference. If you can prove through valid direct perception and inference there is a Mt. Meru out there, I am all ears.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 9:09 AM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

Malcolm wrote:

Not as much as you might think. For example, can you name one single major commentary translated from Japanese on Mikkyo into English? I can't either.

Nicholas2727 said:

I believe they teach the practices tho. But I do see your point. Are you aware of any translators focusing on Japanese Mikkyo? With Tibetan Vajrayana becoming more popular in the west I think it would be great to see the East Asian side of Vajrayana in more detail

Zhen Li said:

Rolf Giebel and Thomas Eijō Dreitlein.

Malcolm wrote:

Neither of whom have yet to produce a major translation of any significance. Not saying they won't, but tap tap tap tap tap tap tap...

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 9:15 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

tobes said:

Heidegger

Malcolm wrote:

I think we can all agree Heidegger was utterly full of shit, and should be cancelled.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 10:01 AM

Title: Re: Buddhahood In This Life

Content:

climb-up said:

Yay! That means it's possible! Keeping my fingers crossed for no scheduling conflicts.

Malcolm wrote:

You have to decide what is important.

climb-up said:

Of course I do.

Accordingly, if it comes down to it I will prioritize feeding my children and keeping a roof over there head.

Malcolm wrote:

Yes, this is how it goes. We don't need every lung, every empowerment.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 10:10 AM

Title: Re: US Election Day Aftermath

Content:

Queequeg said:

White people take everything in the end. LOL

Malcolm wrote:

That's what they said about the Romans.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 10:31 AM

Title: Re: When are we Bodhisattvas?

Content:

Padmist said:

When do we become Bodhisattvas?

Can we be Bodhisattvas in this life?

Is this something that you can confirm (to yourself) or confirmed by others that you are one?

or are our actions in this life a preparation for our Bodhisattva path in the next lives?

Malcolm wrote:

The first moment we develop bodhicitta.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 10:47 AM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

Malcolm wrote:

There is no living tradition of Vajrayāna in Sanskrit anymore.

Varis said:

Newar Vajrayana uses Sanskrit as a liturgical language. And AFAIK there's been a few Westerners initiated in it. Difficult to access, yes, but not impossible.

Malcolm wrote:

It's not the same, that's like saying the Latin Mass still exists and a few old fogies converse in Latin at the Vatican.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 11:16 AM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

Varis said:

Newar Vajrayana uses Sanskrit as a liturgical language. And AFAIK there's been a few Westerners initiated in it. Difficult to access, yes, but not impossible.

Malcolm wrote:

It's not the same, that's like saying the Latin Mass still exists and a few old fogies converse in Latin at the Vatican.

Zhen Li said:

The comparison is not accurate. Latin mass is now performed only by a minority, whereas all vajrācāryas use only Sanskrit for ritual and recitation. Newar is only used for popular Buddhist songs sung outside of formal rituals. Even the Newar laity uses Sanskrit at home for daily recitation.

Malcolm wrote:

I lived with a Newar family for some years, I know exactly what they do. They recite rituals in Sanskrit, like Brahmins. The Vajracaryas, a restricted caste in Nepal, are a fast dying tradition. At this point, it's practically museum Buddhism.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 11:36 AM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

Zhen Li said:

It is also quite demeaning to those who actually practice, or sponsor these rituals (including myself), to suggest that they are just performing museum displays. What an incredibly orientalist attitude.

Malcolm wrote:

There are all kinds of museum Buddhism these days, including Tibetan monks who travel around doing mandala rites in...museums.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 11:42 AM

Title: Re: When are we Bodhisattvas?

Content:

Padmist said:

Is it correct then to say that as long as a Mahayana Buddhist is generating bodhicitta, they are Bodhisattva?

Malcolm wrote:

Once you generate bodhicitta you are a bodhisattva. You don't even really need to put much effort into bodhicitta itself. Once you have made up your mind to become a buddha to benefit others, that mind will carry you the rest of the way. But it will take a long time and require courage.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 9:04 PM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

Zhen Li said:

It is also quite demeaning to those who actually practice, or sponsor these rituals (including myself), to suggest that they are just performing museum displays. What an incredibly orientalist attitude.

Malcolm wrote:

There are all kinds of museum Buddhism these days, including Tibetan monks who travel around doing mandala rites in...museums.

Zhen Li said:

Granted. Still there's a lot of Tibetan Vajrayāna supremacy in Buddhist studies, which is a big part of why Newar Buddhism has been overlooked, despite the fact that it's very much not merely a museum, but a changing and evolving tradition. It's interesting that effectively the study of Buddhism in the west effectively got its first major push from Nepal with Brian Hodgson and Eugène Burnouf, but most of the tradition still remains sidelined in scholarship on Vajrayana Buddhism in India (Davidson's book comes to mind).

Malcolm wrote:

That's largely because it is caste restricted. Newars who are serious about practicing Vajrayana seek out Tibetan gurus, because the Vajracaryas don't teach outside their clique.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 9:13 PM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

tobes said:

I think that Heidegger's big contribution was to hermeneutics, and in fact it has become so naturalised that we may utilise it without even realising. Malcolm, as a translator - I wonder if 'text critical' methods would have even arisen without H?

Malcolm wrote:

FFS, modern hermeneutics begin with Schleiermacher, and text critical methodology predates H by centuries, originating during the Enlightenment, in the West. Also Tsongkhapa, Buton, Ngorchen, and so on were astute text critical scholars, who needed to wade through multiple translations and compare them. And H's Ancient Greek was a pretense, and let's not even begin to discuss Vasubandhu, Candrakirti, and so on, who all were astute text critical scholars and practitioners of hermeneutics.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 10:29 PM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

Pero said:

Strange point to bring up when it says Tibetan Buddhist in the title of the topic which is also in the Tibetan Buddhism forum.

fckw said:

Yeah, it's really odd that the person does only bother about Tibetan explicitly, and does not seem to bother about any other language spoken, read or written by Vajrayana Buddhists throughout history, like Sanskrit, Zhang Zhung. Chinese, Japanese and quite a few others. Nor for Indian Vajrayana masters who never traveled to Tibet and did not speak the language. But then again, it indeed is the "Tibetan Buddhism" subforum, so it's obvious to all of us that any discussions around other forms of Vajrayana (much less so: other forms of Buddhism!) are not to be expected here, are they?

Tata1 said:

Good way of making a simple, straight forward thread, of someone asking help with a very specific question, go off topic. Whats the necessity of posting this kind of thing?

Malcolm wrote:

Shits and giggles, I think.

Author: Malcolm

Date: Wednesday, December 15th, 2021 at 10:36 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

nyonchung said:

this was arriving in the Western Continent of endless riches, Balanchö

Malcolm wrote:

They didn't go far enough west, that's America.

Author: Malcolm

Date: Thursday, December 16th, 2021 at 9:05 AM

Title: Re: Some Observation on the Guru-Chela Relationship by Tulku Sherdor

Content:

tobes said:

No one can avoid Gadamer...

Malcolm wrote:

We can completely ignore that, at least I have. Gadamer has zero influence on my work. I just don't cotton to Spenglerian interpretations of culture and history.

We work from commentaries and just translate what the texts actually say, as best we can. That's a function of understanding both the context and grammar of the source language, as well as being able to compose adequate sentences in the target language. Everything else is extraneous to that.

You can examine my work for yourself.

No translation is perfect, of course. But we do not need to pile theories upon theories, particularly by people who never did any serious translation work in their entire lives.

Author: Malcolm

Date: Thursday, December 16th, 2021 at 10:14 AM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

Zhen Li said:

Granted. Still there's a lot of Tibetan Vajrayāna supremacy in Buddhist studies, which is a big part of why Newar Buddhism has been overlooked, despite the fact that it's very much not merely a museum, but a changing and evolving tradition. It's interesting that effectively the study of Buddhism in the west effectively got its first major push from Nepal with Brian Hodgson and Eugène Burnouf, but most of the tradition still remains sidelined in scholarship on Vajrayana Buddhism in India (Davidson's book comes to mind).

Malcolm wrote:

That's largely because it is caste restricted. Newars who are serious about practicing Vajrayana seek out Tibetan gurus, because the Vajracaryas don't teach outside their clique.

Zhen Li said:

In cases where this happens, they usually maintain a Vajrācārya as the family priest and seek teachings from the lama for personal practice. Of course, there are also non-Vajrācāryas Newars who have become lamas, some of whom in turn serve in that capacity for other non-Vajrācāryas. Some non-Newars (and a few Newars too) follow a member of the Rana family who became a rinpoche. The main thing is, lamas cannot really do Newar lifecycle rites, so even those who are really into Tibetan Buddhism need to have a Vajrācārya family priest. Anyway, things are changing gradually, as I mentioned, and it is conceivable that eventually people without Vajrācārya parents could be given acāryābhiṣekha, but yes, if someone is interested in practising Newar Buddhism, at least for now, it's going to exclude esoteric practices and essentially be exoteric Mahāyāna with a few exoteric vajrayāna elements thrown in. Frankly, I think a lot of Śākyas prefer it the way it is because they don't have to learn all the procedures personally, they can just sponsor a guru to do it and due to the saṃkalpa they still get all the benefits.

Malcolm wrote:

So, you've basically ceded my point. Tibet is the place that preserved and the depth and breadth of the Indian Vajrayana tradition. People who are interested in practicing Vajrayana will naturally seek out Tibetan teachers or teachers in this tradition. No other tradition is as complete.

Author: Malcolm

Date: Thursday, December 16th, 2021 at 9:18 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Nadereme said:

Because many are still vexed in materialist views and think science is somehow superior.

Malcolm wrote:

Well, no, we think that Buddhist epistemology should be taken seriously. The latter depends on valid direct perception and inference. If you can prove through valid direct perception and inference there is a Mt. Meru out there, I am all ears.

Aemilius said:

The main point in Buddhists cosmology is that the three worlds and six or five worlds where being reincarnate exist. Neither does science take them to be reality, why is that? Why do scientists not perceive these worlds?

Malcolm wrote:

Beings in lower realms are incapable of seeing the beings in the higher planes of existence, for example, desire realm devas are incapable of perceiving form realm devas and so on. You can read this in chapter four of the koshabhasyam.

Author: Malcolm

Date: Thursday, December 16th, 2021 at 9:27 PM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

2ndchance said:

Someone I know is desperately searching for such a Western-Born (English) Tibetan Buddhist Teacher to be engaged on an extremely long-term basis and He has more than enough financial resources to pay for it.

PeterC said:

Maybe others are being too polite to say this, but a lama isn't like a coach that you hire. Of course lamas need money because everyone needs money. But an approach like "hey I'm rich go find me a personal tutor for this" is going to be a bit offensive to any teacher of the Dharma of any nationality.

Malcolm wrote:

It's only a matter of time before the "lama as life coach" becomes a thing, complete with branding and guest appearances on Oprah.

Author: Malcolm

Date: Friday, December 17th, 2021 at 12:49 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Aemilius said:

There is a Vinaya rule against boasting about one's spiritual accomplishments or spiritual experiences.

Malcolm wrote:

This applies only to the ordained and is probably at the root of the śrāvaka notion that anyone who attains stream entry and does not ordain within seven days, dies.

Anders said:

[pedantry]Arhatship, not stream entry.[/pedantry]

Malcolm wrote:

Yup, my bad.

Author: Malcolm

Date: Friday, December 17th, 2021 at 2:28 AM

Title: Re: restricted texts

Content:

gelukman said:

Your reading is not worthless...dont believe the jealous etc....

Malcolm wrote:

Reading Dzogchen texts, and other tantric texts without transmission is indeed worthless, improper, and condemned in those very texts themselves. Only fools ignore this.

Author: Malcolm

Date: Friday, December 17th, 2021 at 2:33 AM

Title: Re: restricted texts

Content:

sokol said:

My question now concerns their possibly restricted status – I've seen it written in a few places that the Great Completion tantras can only be read after receiving and

appropriate personal transmission from a qualified teacher.

Malcolm wrote:

Yes. That is the correct way. Find a teacher to study under. Do not read Dzogchen books prior to having received transmission and instruction. Otherwise, you are being a thief of the teachings. This is very negative.

Author: Malcolm

Date: Friday, December 17th, 2021 at 2:50 AM

Title: Re: restricted texts

Content:

gelukman said:

You have right to be in the "natural state". You can practice mindfulness,

Malcolm wrote:

Yes, but without a teacher there is no Dzogchen to speak of. One cannot introduce themselves to Dzogchen. It is impossible. The Dzogchen tantras themselves assert that this is the case. A book cannot introduce one to Dzogchen, etc. Claiming otherwise is irresponsible, basically, one is breaking samaya to make a claim that one can study and practice Dzogchen without a guru, on one's own, from a book. Worse, one is encouraging others to travel down a false path.

Author: Malcolm

Date: Friday, December 17th, 2021 at 3:05 AM

Title: Re: restricted texts

Content:

gelukman said:

You still need to practice and study.

Malcolm wrote:

One should not read Dzogchen texts without guidance of teacher, one should not even look at them. There is plenty to study and practice in sūtra without reading restricted texts.

Author: Malcolm

Date: Friday, December 17th, 2021 at 3:18 AM

Title: Re: restricted texts

Content:

gelukman said:

According you.

Malcolm wrote:

Not according to me. According to the tantras, like the Self-Arisen Vidyā Tantra, the commentary tantra of the utterly secret unsurpassed cycle:

“The faults of not obtaining the empowerment are as follows: In the bardo one is alarmed, panicked, exhausted, impeded, and one can also lose consciousness.

“While one has not yet left the body of traces, migrating beings will not see one as worthy of respect. One’s merit will be small, one’s life short, one’s enjoyments of living will be few, one will be powerless, and many obstacles will occur. Nothing will be accomplished. Those are the faults of not obtaining the empowerment for the conduct of secret mantra. A yogin of secret mantra conduct must first obtain empowerment.

gelukman said:

But many give dzogchen teachings freely on the internet

Malcolm wrote:

In this case, they are acting as teachers.

gelukman said:

and through books.

Malcolm wrote:

Qualified practitioners need access to books.

gelukman said:

And you have your self published dzogchen books too.

Malcolm wrote:

And they all say, as in the Introduction to Tantra Without Syllables:

Only someone who has obtained the necessary empowerments and reading transmissions is qualified to study these texts.

Author: Malcolm

Date: Friday, December 17th, 2021 at 3:40 AM

Title: Re: restricted texts

Content:

sokol said:

Well, from my own recent experience I certainly wouldn't say the uninitiated reading of these text is worthless.

Malcolm wrote:

Worse than useless. You don't know what you are reading.

Author: Malcolm

Date: Friday, December 17th, 2021 at 3:50 AM

Title: Re: Regarding Shar Khentrul Rinpoché Jamphel Lodrö (No Debates Please)

Content:

Gaden_Wangchuk said:

I've attended sessions and empowerments with this teacher,

Malcolm wrote:

You've already taken empowerments with this person. You've sealed the deal. All you are going to do is wind up breaking your samaya if continue down this path.

Author: Malcolm

Date: Friday, December 17th, 2021 at 4:01 AM

Title: Re: restricted texts

Content:

sokol said:

thanks for replies everyone!

Well, from my own recent experience I certainly wouldn't say the uninitiated reading of these text is worthless. Quite the contrary - even the little I did glimpse of some of these texts that I got - before realizing their possibly restricted status- has proven extremely useful in bringing some clarity where I really needed it and thus getting me a step closer to freedom. Do consider.

Sherab Rigdrol said:

You are conceptualizing your meditative experiences and equating them with what you are reading in dzogchen texts. This is the #1 reason why people should NOT read dzogchen texts without a teacher and transmission. Throw your experiences away, find a teacher, receive transmission, ask them what you should read and go from there.

Author: Malcolm

Date: Friday, December 17th, 2021 at 6:14 AM

Title: Re: restricted texts

Content:

sokol said:

The question probably is: where would you look for a teacher that makes sure I respect Dzogchen tradition...

Malcolm wrote:

There is only one way to respect Dzogchen tradition, which is to follow it in the proper way.

sokol said:

guides me to study these texts with necessary respect but doesn't insist on me devoting

myself to orthodox, tantric ways from the start?

Malcolm wrote:

Such a teacher is not a teacher who is teaching Dzogchen in a correct way. You cannot study these texts without transmission. Transmission comes with responsibilities. There is no authentic teacher of Dzogchen who will permit you to read these texts without proper transmission. That means receiving empowerment, the reading transmission for the text you want to practice or study, and the instruction on that text, called wang, lung, and tri.

Author: Malcolm

Date: Friday, December 17th, 2021 at 10:15 AM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

Zhen Li said:

My approach is, take the claims of all seriously, evaluate them for their merits, and decide on the course of action in this life that gets you to Buddhahood the fastest. Buddhahood or bust, otherwise we're just messing around and will end up right where we started.

Malcolm wrote:

If that were true, you would already be a Dzogchen practitioner. Just sayin....

Author: Malcolm

Date: Friday, December 17th, 2021 at 10:20 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Ode to Joy said:

Why don't Buddhists believe in Buddhist cosmology?

Malcolm wrote:

There are two basic Buddhist cosmologies: Hinayāna and Mahāyāna. Which one do you mean?

Shinjin said:

First time I heard this. What is the difference?

Malcolm wrote:

Avatamsaka gives the Mahayana cosmology.

Author: Malcolm

Date: Friday, December 17th, 2021 at 11:24 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Shinjin said:

First time I heard this. What is the difference?

Malcolm wrote:

Avatamsaka gives the Mahayana cosmology.

Shinjin said:

Is the Mahayana cosmology more "scientific" than the hinayana one? Your thoughts?

Malcolm wrote:

It is more cosmic and expansive.

Author: Malcolm

Date: Friday, December 17th, 2021 at 11:32 PM

Title: Re: Regarding Shar Khentrul Rinpoché Jamphel Lodrö (No Debates Please)

Content:

Gaden_Wangchuk said:

Inquiring about a teacher (post empowerment) can be considered as such?

Malcolm wrote:

Depends, you should have made your inquiries before receiving samayas.

Gaden_Wangchuk said:

So, and this is in general and not pertaining to my original question, if a teacher does commit a scandal, then those students who renounce that teacher break samaya?

Malcolm wrote:

That depends on how they go about it. If they leave quietly, no. If they raise hell and cause a scandal themselves, then yes, it is bad for all involved.

Author: Malcolm

Date: Saturday, December 18th, 2021 at 1:03 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Shinjin said:

Is the Mahayana cosmology more "scientific" than the hinayana one? Your thoughts?

Malcolm wrote:

It is more cosmic and expansive.

Shinjin said:

I will give it a read if it isn't too long.

Malcolm wrote:

It is very long.

Author: Malcolm

Date: Saturday, December 18th, 2021 at 6:16 AM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

treehuggingoctopus said:

I do not understand either.

Malcolm wrote:

I am sure this person is participating through google translate. "Basic lama" = root guru.

He is claiming that root gurus are basically prostitutes who are only your friend for \$\$\$

Author: Malcolm

Date: Saturday, December 18th, 2021 at 6:31 AM

Title: Re: restricted texts

Content:

sokol said:

I do make it a point to keep my mind open ...and that exactly is why I don't let myself simply decide to arbitraly embark on a chosen structuralised path (with its powerful rituals as is the case) because -as you yourself said - on the base of which certain standard could I possibly evaluate it as good for me to take.

Malcolm wrote:

The most important choice is making one's choice of a guru. It is not a light choice, and qualified gurus who can actually teach Dzogchen are vanishing rapidly, there are virtually none under sixty that I know of personally, and not very many above sixty left either.

Of course, there are many qualified lamas who can give this "Dzogchen" empowerment and that empowerment, but teaching Dzogchen is something very specific, and has very little to do with practicing mantras and getting involved with complicated tantric systems, per se.

There is a lot of hanging out the tail of white deer to sell venison, and sending off the customer with a packet of horse meat. Chogyal Namkhai Norbu used to complain

about this all the time. In other words, there are a number of teachers who advertise themselves as Dzogchen teachers, who are really are guilty of false advertising and worse.

Caveat emptor.

Author: Malcolm

Date: Saturday, December 18th, 2021 at 8:25 AM

Title: Re: restricted texts

Content:

Inge said:

does one need lung for every text?

Malcolm wrote:

Ideally one does.

Author: Malcolm

Date: Saturday, December 18th, 2021 at 11:25 PM

Title: Re: Regarding Shar Khentrul Rinpoché Jamphel Lodrö (No Debates Please)

Content:

zerwe said:

In reading this thread one question does come to mind. If you politely step away from said teacher, then should you no longer engage in the practices you have received?

Malcolm wrote:

Generally, unless you have received them from other teachers as well, in whom you have faith and confidence.

Author: Malcolm

Date: Saturday, December 18th, 2021 at 11:36 PM

Title: Re: Regarding Shar Khentrul Rinpoché Jamphel Lodrö (No Debates Please)

Content:

Gaden_Wangchuk said:

To your second point and out of curiosity, does raising hell here mean bring public attention to the bad behavior of a teacher?

Malcolm wrote:

In general, yes, it means not bring public attention to what one perceives as the negative behavior of a teacher with whom one has entered into samaya. Criticizing them for their drinking habits, drug habits, spending habits, eating habits, personal habits, social

habits and skills, and so on, is really not permissible. Of course, if they are not your teacher, you can criticize them for these issues as much as you like, with the caveat that you may be criticizing a bodhisattva.

This does not apply, however, in case where the teacher has themselves utterly broken their samaya with their students, where they have actually harmed the lives and health of their students, which is quite another thing. In this case, no obligation exists between teacher and and of their students. [And please, peanut gallery, refrain from the Tilopa-Naropa anecdotes].

Gaden_Wangchuk said:

This seems like a very confusing area, so if there are more resources I'll have to learn more and look elsewhere on the forums like I mentioned. It's also not the main topic of this thread, so I will make that my last question on that aspect of samaya and teacher/student relationships.

Malcolm wrote:

The best thing to do, in the beginning, is to choose well-known teachers with proven track records over many years.

Author: Malcolm

Date: Saturday, December 18th, 2021 at 11:40 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Aemilius said:

The things that Mahadeva made public agree with the Lotus Sutra, i.e. that the attainments of the Sravakas had turned out to be impermanent and illusory. And the majority of the Sangha knew it, and accepted it as an undeniable fact.

Malcolm wrote:

Not permanent and illusory, merely that some arhats could fall back into the state of being never returners, but inevitably, they attain arhatship.

Author: Malcolm

Date: Saturday, December 18th, 2021 at 11:44 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Aemilius said:

"Land rests on water" in the sense that the earth's inner core is liquid.

Malcolm wrote:

Definitely not. Land rests on water in the sense that continents are surrounded by oceans. You are forgetting the water rests on fire, fire rests on air, etc. The ancients had

no idea of an inner core, nor that the world was round, not even the egg cosmologies state this.

Aemilius said:

I think the Mt Meru -cosmology is much older than Iron-Age...

Malcolm wrote:

Axial mountain cosmology is certainly quite ancient. You should examine Witzel's *The Origins of the World's Mythologies*.

Author: Malcolm

Date: Sunday, December 19th, 2021 at 12:18 AM

Title: Re: restricted texts

Content:

sokol said:

The real ultimate guidance however, which you will obviously all agree about is beyond human, beyond our ideas about paths etc. The living awareness we all parttake in.

Malcolm wrote:

As long as you have this perennialist idea, you will never understand Dzogchen. There is no awareness in which we all partake. In fact, Dzogchen explicitly rejects this idea as eternalism.

Author: Malcolm

Date: Sunday, December 19th, 2021 at 12:22 AM

Title: Re: is the date of losar based on kalachakra?

Content:

Toenail said:

Is the calculation of the losar date based or described in Kalachakra?

Malcolm wrote:

Yes, calendars in Tibetan Buddhism are calculated on the basis of instructions found in the Vimalaprabha commentary of Kalacakra, of which there are two systems: Phukluk, followed by most schools; and Tsurluk, followed by Karma Kagyu. The latter places new years one month prior to the former.

Author: Malcolm

Date: Sunday, December 19th, 2021 at 12:29 AM

Title: Re: restricted texts

Content:

sokol said:

Why I kept discussing this beyond the first post and your initial answers was rather to get a better picture of how it all works for people here that do follow the Dzogchen path

to the letter, to form a better picture about how prominent the ritual side of this tradition really is and to search if there is a way for me to work within this tradition that doesn't go against my gut feeling discussed above.

Malcolm wrote:

You cannot expect the tradition to adapt to you. Instead you have to adapt to the tradition.

Read Crystal and the Way of Light, by my root guru, the late Chogyal Namkhai Norbu.

Ritual is not a prominent part of Dzogchen teachings.

Author: Malcolm

Date: Sunday, December 19th, 2021 at 2:41 AM

Title: Re: is the date of losar based on kalachakra?

Content:

Nemo said:

The last water tiger year was something. First live trans-Atlantic television signal, First Beatles single "Love Me Do" released, Oral Polio Vaccine used to combat Polio, Marilyn Monroe is found dead, Cuban Missile Crisis takes world to brink of nuclear war,...

Malcolm wrote:

Yes, and I was born. It was definitely something.

Nemo said:

It's late this year. March 3rd. Hopefully omicron has burnt out by then and we can have a normal celebration.

Malcolm wrote:

No chance.

Author: Malcolm

Date: Sunday, December 19th, 2021 at 9:31 AM

Title: Re: is the date of losar based on kalachakra?

Content:

Toenail said:

Isn't that an obstacle year for you then?

Malcolm wrote:

According to one belief system, yes.

Author: Malcolm

Date: Sunday, December 19th, 2021 at 9:55 AM

Title: Re: In regards to meditation (feeling like on the outside)

Content:

undefineable said:

And yes, the 'essencelessness' of phenomena (sunyata?) is harder to grasp than the 'essencelessness' of apparent objects (anatta?), and I can't claim to have got there myself. Even at an academic level, the language is always confusing when taken out of context by people unfamiliar with the concepts..

Malcolm wrote:

It's mainly confusing to people who have too many concepts and no experience.

Author: Malcolm

Date: Sunday, December 19th, 2021 at 10:07 AM

Title: Re: In regards to meditation (feeling like on the outside)

Content:

undefineable said:

No experience of sunyata?

Well yeah, that's going to leave one confused (with regard to the definition of sunyata) past one point or another, but then it's accepted that this experience only comes after a lot of experience and progress in meditation.

Malcolm wrote:

Progress in meditation is measured by a reduction in conceptuality.

Author: Malcolm

Date: Sunday, December 19th, 2021 at 11:00 AM

Title: Re: restricted texts

Content:

tingdzin said:

Ideally, traditionally, these instructions would be granted to an individual or in a very small group of disciples who were personally well known to the teacher. In this way, the teacher could be sure that the student was ready to receive and seriously practice them.

Charlie123 said:

Is this actually true? For example, reading the bio of ChNN's uncle, Togden Orgyen Tenzin, it seems pretty clear that TOT mostly received instructions from Adzom Drukpa in large groups and had very little face time with AD. I can think of a few other examples.

Author: Malcolm

Date: Sunday, December 19th, 2021 at 9:41 PM

Title: Re: restricted texts

Content:

Malcolm wrote:

Ritual is not a prominent part of Dzogchen teachings.

sokol said:

So I thought

Malcolm wrote:

Ritual isn't, but the necessity for empowerment and instruction is. There are also Dzogchen preliminary practices, which are indispensable.

Author: Malcolm

Date: Sunday, December 19th, 2021 at 10:49 PM

Title: Re: restricted texts

Content:

sokol said:

The prevailing tone here has not been entirely inviting or encouraging to get any deeper (with few notable exceptions, thank you guys).

Malcolm wrote:

There is only one way to get deeper, and you have been advised upon how to do that.

sokol said:

By the way curious fact and maybe something worth considering: the only way I got to know part of the content of the Six Lamps, Twenty-One Nails and some other parts of Zhang Zhung NyenGyud for instance, that as someone here informed me are forbidden "to even look at" without transmission (additionally suggesting that I am a "fool" and a "thief" having done so) is through quotations in a book by Geshe Tenzin Wangyal Rinpoche, that has been prefaced and recommended to anyone by other high Dzogczen authorities and HH Dalai Lama himself – and there hasn't been a single mention about a need for formal authorisation to read it throughout the book.

Malcolm wrote:

The whole of Zhang Zhung snyan rgyud is samaya restricted, as are all texts and commentaries on Dzogchen. Sure, there are a few popular books out there that discuss Dzogchen view, and so on, but these contain virtually nothing of the actual instructions of Dzogchen practice. The books that are out there, like Achard's Six Lamps, and so on, are all published in order to provide practitioners with access to primary source material. Even then, they are not very useful without someone to explain them.

sokol said:

Not a warm welcome to say the least.

Malcolm wrote:

The welcome you received was in response to the tone of your greeting. Some of us

have been practicing these teachings for three decades and moreover, read Tibetan and have clocked many hours sitting at the feet of such masters as Chogyal Namkhai Norbu, and so on. Making statements like "I am intimately familiar with rigpa (in my own spontaneous way)" is laughable from someone who has never sat and received Dzogchen teachings.

As for calling you a fool and thief, I didn't call you either thing. I said, "Reading Dzogchen texts, and other tantric texts without transmission is indeed worthless, improper, and condemned in those very texts themselves. Only fools ignore this" and "Do not read Dzogchen books prior to having received transmission and instruction. Otherwise, you are being a thief of the teachings. This is very negative."

As for the first statement, this is because no one these days can understand Dzogchen teachings immediately, even with proper transmission. Not even Namkhai Norbu Rinpoche understood the meaning of Dzogchen immediately. Before he met his root guru, he had thirteen Dzogchen teachers and had received the whole tradition of Buddhist Dzogchen teachings. It was only when he sat with Rigzin Changchub Dorje that he understood the real meaning of Dzogchen teachings. As for the second statement, Dzogchen teachings are guarded by very powerful guardians. While some claim the Bonpos assert their guardians have loosened restrictions on Dzogchen teachings, this is not the case with Buddhist Dzogchen teachings. There are no lineage masters of Buddhist Dzogchen teachings who can loosen such restrictions, because the last lineage holder of Dzogchen teachings was Longchen Rabjam, and there won't be another one for thousands of years. Thus, since the guardians are the owners of the teachings, one who transgresses the seal of secrecy placed on Dzogchen teachings risks their wrath.

While it is often said that Dzogchen is the teaching for this age, for many reasons, this does not mean that people can just do what they like with them. The integrity of Dzogchen teachings is maintained through respecting the methods of transmission and promulgation of Dzogchen teachings described in the Dzogchen tantras themselves and the commentaries on them by ancient masters such as Vimalamitra, and so on. You haven't even begun to learn about such things because you have no teacher.

You are confused because some teachers like my guru, Tenzin Wangyal, HH Dalai Lama, and so on, have published some books that are "open," meaning that they describe a little bit about the Dzogchen teaching. But actually, they really do not say very much at all. They offer only a glimpse for the curious, nothing more.

So if you are actually interested in becoming a practitioner of Dzogchen, rather than just adding to the collection of spiritual teachings you have gathered, develop some humility, go find a qualified teacher of Dzogchen, and listen more than you talk.

Author: Malcolm

Date: Sunday, December 19th, 2021 at 11:09 PM

Title: Re: Western-Born (English) Tibetan Buddhist Teachers Like Alan Wallace

Content:

Varis said:

Why didn't the Tibetan and Chinese disciples of the Indian panditas manage to maintain Sanskrit as the language of practice and study?

Malcolm wrote:

Sanskrit studies were at a pretty high level until 15th century in Tibet, but tapered off as contact with Indian panditas waned.

Author: Malcolm

Date: Monday, December 20th, 2021 at 12:25 AM

Title: Re: Shitro mantra... Where does it first appear?

Content:

Crazywisdom said:

I'm speaking of the mantras of the peaceful and wrathful mandalas. In which text do they first appear?

Malcolm wrote:

The rulu mantra appears in Guhyagarbha and some others translated during the imperial period. Based on a limited preliminary survey, looks like the bodhicitta mantra first appears in the treasures of Nyang ral Nyima Ozer, so late 12th century. However, Nyangral was famous for finding old tantras that were translated during the imperial period and rehabilitating them. Text criticism only gets one so far.

Author: Malcolm

Date: Monday, December 20th, 2021 at 1:58 AM

Title: Re: restricted texts

Content:

Lingpupa said:

The idea that by even looking at written dzogchen texts before we have received "pointing out" (and I think the OP pointed out how flimsy that sometimes is as a "qualification") we will cut ourselves off from ever being able to practice meditation or dzogchen is, imho, an idea for the spiritually immature.

Malcolm wrote:

Correct, immature (ma smin pa) people who have not been matured (smin pa) though empowerment and received the liberating instructions shouldn't read Vajrayāna texts at all, let alone Dzogchen texts. What my teachers have stressed about Dzogchen teachings, especially Chogyal Namkhai Norbu, is that one is at risk of blocking one's path by reading material for which one does not have the transmission. Longchenpa is quite explicit about the need for secrecy in Dzogchen teachings. If one doesn't want to follow his advice, then whose advice should one follow? This does not mean that Dzogchen is secret like a top secret document. It means that it should only be

approached in the proper way to ensure the integrity of the lineage. Included in that proper way are not reading texts for which one does not have the appropriate level of transmission. It's a rule I have followed all of my life.

Lingpupa said:

That's what I mean by being grown-up about these things. It does not include a retreat into dogmatism or into a childish fear of reading something that will ruin our progress for this life and perhaps more to come.

Malcolm wrote:

People do ruin their progress for life. There are whole public forums filled with people talking about Vajrayāna and Dzogchen who have blocked their progress for life because of the extreme depth of their misconceptions.

Lingpupa said:

The warning about reading texts for which we are not qualified or prepared has merit, of course, but there is no need to get crazy about it.

Malcolm wrote:

No, we should just be serious about it, as it is a serious matter, and there are consequences for one's path when one makes light of such warnings or disregards them.

Author: Malcolm

Date: Monday, December 20th, 2021 at 2:32 AM

Title: Re: restricted texts

Content:

Johnny Dangerous said:

Yes, it's a confusing situation with people getting all fire and brimstone even though there are so many openly published texts, it is a bit surreal and you have come up against the absurd incongruity of the situation, forcing you to make some kind of decision for your practice. It is silly in many ways, I agree. It is the reality of our circumstances though.

Malcolm wrote:

No one is getting all fire and brimstone. What I am saying is factual and is based on the benefit of the OP, whether he or she is capable of understanding that or not.

Johnny Dangerous said:

I have said in another thread that I thought either publishers need to be a lot more careful, or we are just living in a different situation now where it is not always possible to do what we are 'supposed to'. I have looked at a number of texts that were restricted to me before I even knew they were.

Malcolm wrote:

Innocently stumbling onto a text is quite different than reading things one ought not read. But once one knows what one ought not read, well, then you know.

Johnny Dangerous said:

Still, the best approach is to take Dzogchen seriously and consider the advice to at least be careful about what one exposes themselves to without guidance, without getting neurotic or worrying unnecessarily in the manner often preferred by orthodoxy;)

Malcolm wrote:

It is preferred by the guardians. There is nothing to be worried about. The requirement is simple. Don't read what you don't have transmission to read.

Author: Malcolm

Date: Monday, December 20th, 2021 at 2:42 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

vima nyingthig

Malcolm wrote:

The Vima Nyingthig is four volumes of dense and difficult material.

Author: Malcolm

Date: Monday, December 20th, 2021 at 3:18 AM

Title: Re: Alpha waves

Content:

avatamsaka3 said:

Scientific research has shown that meditation (any kind?) produces alpha waves...

Malcolm wrote:

These kinds of studies are often not well designed.

Author: Malcolm

Date: Monday, December 20th, 2021 at 3:50 AM

Title: Re: restricted texts

Content:

Johnny Dangerous said:

[

As the OP points out, it is a little strange to immediately jump on people with interest in the teachings because they do not understand a fraught and contradictory situation such as the abundance of openly available texts they aren't supposed to read.

Malcolm wrote:

The OP's post showed they are already heading down the wrong path. They're already convinced they know what "rig pa" is.

Johnny Dangerous said:

Having been in the position myself, I sympathize with new people who come here with interest in the teachings and then feel like they basically get scolded for their questions.

Malcolm wrote:

They weren't scolded for their questions, they were scolded for their presumptions. Just try telling ChNN that you already know what "rig pa" is when you have not even had any kind of Vajrayāna teachings at all and just read a couple of very general books that are decades old.

Author: Malcolm

Date: Monday, December 20th, 2021 at 4:36 AM

Title: Re: restricted texts

Content:

heart said:

Seems to me that everyone think they know what rigpa is these days...

Malcolm wrote:

Sadly, this is true.

Author: Malcolm

Date: Monday, December 20th, 2021 at 10:59 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

The Vima Nyinthig is four volumes of dense and difficult material.

yagmort said:

how much of it strictly practice-related?

Malcolm wrote:

About 70 percent.

Author: Malcolm

Date: Monday, December 20th, 2021 at 1:17 PM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

Zhen Li said:

...whose role is essentially promoting ethnic integration of China's minorities into Mandarin culture and promoting ethnic propaganda.

Malcolm wrote:

This is false. I know Thubten Phunstog personally. He is a Tibetan nationalist. He is not a propagandist at all. He is not criticizing these practices per se, he is criticizing how they are exploited by fake lamas in Tibet.

Like many modern Tibetans, he takes a critical view of institutional Buddhism in Tibet. He is quite expert in Tibetan medicine, history, and so on. He also understands the Chinese are not going anywhere, so like many of his contemporaries he advocates for modernization in Tibet, which is still quite underdeveloped.

Author: Malcolm

Date: Monday, December 20th, 2021 at 11:25 PM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

Zhen Li said:

Prayer flags are chump change when it comes to China's role in environmental destruction and the taking of animal life.

Malcolm wrote:

He is making a different point, he is claiming these practices do not yield the promised benefits (and in the case of prayer flags, do not even have a Buddhist origin), that the pursuit of them robs poor Tibetans of money better spent elsewhere, and so on, that practices like life ransom (srog bsu), in the manner in which it is pursued in Tibet, is harmful to the rivers and streams of Tibet through the introduction of invasive species from China, and that the push towards vegetarianism is a result of the undue influence of Chinese Buddhism, which comes at the expense of the health of Tibetan people, who have traditionally enjoyed a diet high in dairy and meat.

Frankly, I don't approve of the practice of life release. It is generally practiced without thought of the consequences for the local environment:

In Asian Buddhist societies, life release has led to significant ecological harm when invasive species, parasites and disease are introduced to wild populations of animals. It has led to the introduction of American bullfrogs in China and tilapia and red-eared sliders, a species of turtle, in Taiwan, according to the Society for Conservation Biology.

The practice has also caused problems outside of Asia. In 2017, two Buddhists from London were fined a total of £28,000 (about \$36,000) after pleading guilty to illegally releasing more than 700 non-native crabs and lobsters into the Atlantic Ocean off the English coast, according to the Guardian.

<https://www.sfgate.com/travel/article/Buddhist-life-release-ritual-complicates->

13601643.php

If people who did these things did so in a thoughtful manner, I be less opposed, but most people do it out of idiot compassion, not understanding the wider impacts of their desire to accumulate merit.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 12:09 AM

Title: Re: HHDL on Satipatthana

Content:

Queequeg said:

In the first video, HHDL states that the mind and body are distinct streams.

Can someone please explain this duality? This duality suggests that there is a deeper paradigm in which mind and body are distinctions. What is that deeper paradigm?

Malcolm wrote:

It is based on the fact that the mind leaves this body at death.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 12:17 AM

Title: Re: Shitro mantra... Where does it first appear?

Content:

Crazywisdom said:

The "RULU" mantra in Guhyagarbha is not the same as appears in Shitro.

Malcolm wrote:

Sure it is, I looked it up in Tibetan, སྒམ་པའི་སྟིང་པོ་དེ་ཀོ་ན་ལྷོ་ལྷོ་པའི་བླ་མ་ཅན་པོ་, gsang ba'i snying po de kho na nyid nges pa'i bla ma chen po, f. 55a.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 12:31 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

well, i thought as much, but that begs the question of how many cycles are actually available for an english-speaking western practitioner?

Malcolm wrote:

There are endless terma cycles of Dzogchen out there, but in they do nothing more than repeat what is in the 17 tantras.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 2:43 AM

Title: Re: HHDL on Satipatthana

Content:

Queequeg said:

To the point saying they are different streams somewhat confusing. I imagine stream here is a translation of a specific term?

Malcolm wrote:

Yes, rgyud, saṃtāna.

When we are alive, the body and mind are inseparable; but when we die, its really the body that dies, it loses its integrity, while the mind continues on its merry way in samsara, taking up another body. Of course, there is really never a time that the mind is without A body, it is just not always with this present body.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 2:50 AM

Title: Re: Sensory deprivation/float tanks

Content:

Sādhaka said:

Lsd/acid is manufactured or contrived (and not surprisingly was developed by government).

Malcolm wrote:

No, it was developed by accident, by Swiss chemist named Albert Hoffman at Sandoz, who discovered its properties by accident in 1943, resulting in the famous bicycle trip.

https://en.wikipedia.org/wiki/History_of_lysergic_acid_diethylamide#Discovery

My favorite LSD video from the 1950's, the housewife:

Best line: "If you can't see it, you'll just never know it. I feel sorry for you."

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 3:04 AM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

Toenail said:

What about buying crickets and shit in the pet store and freeing them? I do that in the summer. Also bad?

Malcolm wrote:

If they are native to your region, no problem.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 4:06 AM

Title: Re: Sensory deprivation/float tanks

Content:

Sādhaka said:

Regardless of who actually first synthesized it from ergot, gathered from rye, I believe; there's this:

Malcolm wrote:

Yes, the MK Ultra program is well known.

<https://www.history.com/topics/us-government/history-of-mk-ultra>

LSD is synthesized from rye ergot, so it has a natural source. But rye ergot is poisonous. LSD is not, no matter how much one ingests.

<https://www.vice.com/en/article/epgeb/ergot-fungus-psychedelic-lsd-witchcraft>

Personally, I find such drugs boring. I've done them all.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 4:51 AM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

Toenail said:

African crickets?

Malcolm wrote:

Are they from Germany?

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 5:49 AM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

PadmaVonSamba said:

Worms from a local bait shop are often a good bet.

Malcolm wrote:

Little known fact: earthworms, in North America, are an invasive species that changed the character of North American forests by consuming fallen leaves, eliminating the

habitat of many plants.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 5:52 AM

Title: Re: Music time

Content:

Malcolm wrote:

Fun story. Roger Miller of Mission of Burma came to one of my shows back in 1983 or so. I had my synth set in such way that it was causing subsonic vibrations in the building, shaking the whole building. He left and listened to the show from across the street during my set.

Heh.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 6:44 AM

Title: Re: Shitro mantra... Where does it first appear?

Content:

Crazywisdom said:

The "RULU" mantra in Guhyagarbha is not the same as appears in Shitro.

Malcolm wrote:

Sure it is, I looked it up in Tibetan, སྐྱུང་པ་འི་སྟིང་པོ་དེ་མོ་ན་འཇུག་པའི་བླ་མ་ཅན་པོ་, gsang ba'i snying po de kho na nyid nges pa'i bla ma chen po, f. 55a.

Crazywisdom said:

Interesting. It's not in either translation. But ok, thanks. And your referring to the Guhyagarbha Tantra and not an explanatory tantra or supplementary tantra, right? And is it presented as the main recitation mantra? Is there any other, namely the bija?

Malcolm wrote:

It's in the large tantra, it's the same text, but expanded.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 10:59 AM

Title: Re: HHDL on Satipatthana

Content:

tobes said:

I hope this intra-tradition dialogue continues.

I think that Pali canon scholar-practitioners such as Analayo and Bodhi have been pretty good at finding points of continuity with the Mahayana, whilst respecting the differences.

It is good for us Mahayanists to do the same.

Malcolm wrote:

Well of course, we have the same teacher, we just follow a broader set of his teachings. The question has never been what we accept, it's always been what teachings we follow that they accept.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 8:59 PM

Title: Re: HHDL on Satipatthana

Content:

Queequeg said:

To the point saying they are different streams somewhat confusing. I imagine stream here is a translation of a specific term?

Malcolm wrote:

Yes, rgyud, saṃtāna.

When we are alive, the body and mind are inseparable; but when we die, its really the body that dies, it loses its integrity, while the mind continues on its merry way in samsara, taking up another body. Of course, there is really never a time that the mind is without A body, it is just not always with this present body.

Queequeg said:

Where can I find explanations of this process? Abhidarmakosa?

Malcolm wrote:

Yes, and BITL.

Author: Malcolm

Date: Tuesday, December 21st, 2021 at 11:48 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Caoimhghín said:

"When a great wind amidst the ākāśa disturbs the water, a flood follows. The flood disturbs the entire earth and it shakes."

How does this line up? If the water is lava, what is the wind? Keep in mind, whatever the wind is, it must also be the support of the water.

Aemilius said:

May be it is just wrong, it plainly contradicts the modern view of the causes of earth quakes.

Malcolm wrote:

The four elements, as you correctly point out, are just four qualities of matter: solidity, liquidity, motility, and heat. Even consciousness, and beyond that, jñāna, have these four qualities. Everything in the universe is made of the four great elements. There is nothing that is not made of the four great elements.

Author: Malcolm

Date: Wednesday, December 22nd, 2021 at 1:15 AM

Title: Re: Shitro mantra... Where does it first appear?

Content:

conebeckham said:

Isn't the Rulu Mantra found in Yangdak Thuk---or are those later than the Guhyagarbha?

Malcolm wrote:

Yes, and more or less contemporary.

Author: Malcolm

Date: Wednesday, December 22nd, 2021 at 1:40 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Wednesday, December 22nd, 2021 at 1:52 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Aemilius said:

May be it is just wrong, it plainly contradicts the modern view of the causes of earth quakes.

Malcolm wrote:

The four elements, as you correctly point out, are just four qualities of matter: solidity, liquidity, motility, and heat. Even consciousness, and beyond that, jñāna, have these four qualities. Everything in the universe is made of the four great elements. There is nothing that is not made of the four great elements.

Queequeg said:

Does this mean mind is matter?

Malcolm wrote:

It means that matter is derived from mind. But I forgot to include, this is the great perfection understanding of the elements. Simply put, the four or five elements are experienced in their gross form only because sentient beings do not recognize the four or five elements in their true form, as the five lights* of the five pristine consciousnesses (ye shes, jñāna).

*Do confused this light with photons. Despite having no mass or charge, photons are compounded entities and can be created and destroyed.

Author: Malcolm

Date: Wednesday, December 22nd, 2021 at 3:16 AM

Title: Re: Correct but not right

Content:

Nadereme said:

Based on what I've seen so far with the vastness of Tibetan/Vajra, it's almost like everyone is 'correct' in the sense that everything that everyone says, does, experiences, believes, practices, etc...

Malcolm wrote:

No, they follow mistaken paths. They are not correct in any sense at all.

Author: Malcolm

Date: Wednesday, December 22nd, 2021 at 5:05 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Queequeg said:

Does this mean mind is matter?

Malcolm wrote:

It means that matter is derived from mind. But I forgot to include, this is the great perfection understanding of the elements. Simply put, the four or five elements are experienced in their gross form only because sentient beings do not recognize the four or five elements in their true form, as the five lights* of the five pristine consciousnesses (ye shes, jñāna).

*Do confused this light with photons. Despite having no mass or charge, photons are compounded entities and can be created and destroyed.

Queequeg said:

Do the four elements spontaneously arise together or do they arise sequentially? For some reason I have in my mind:

mind/space + ignorance -> air/wind/motility -> fire/heat -> water/liquidity -> earth/solidity

I think I have in mind the descent of beings from formless realms as described in ADKB and the myth of the devas and asuras frothing up the ocean to create Jambudvīpa, crossed with the description of the appearance of beings at the beginning of a major kalpa.

Alternatively, in Samantabhadra's case:

mind/space + awareness -> five lights

?

Malcolm wrote:

Once the process of nonrecognition occurs, it is sequential, as in ADKB. etc.. with the appearance of beings at the beginning of a major kalpa.

BITL 88-87 describes this very briefly.

Author: Malcolm

Date: Wednesday, December 22nd, 2021 at 6:19 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Queequeg said:

ty

Malcolm wrote:

We can discuss elsewhere.

Author: Malcolm

Date: Wednesday, December 22nd, 2021 at 6:39 AM

Title: Re: HHDL on Satipatthana

Content:

Queequeg said:

Where can I find explanations of this process? Abhidarmakosa?

Malcolm wrote:
Yes, and BITL.

Caoimhghín said:
I've noticed you mention "BITL" a few times. If you don't mind me asking, what is this acronym? There is a lama with an acronym of "LOTR" who was "Lord of the Rings" in my mind for a while until someone wrote out his actual name. What is BITL?

Malcolm wrote:
My translation, "Buddhahood in this Life."

Author: Malcolm
Date: Wednesday, December 22nd, 2021 at 10:29 PM
Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.
Content:

treehuggingoctopus said:
I wish I knew more about the Tibetan present-day "modernizing" movement, it looks very hopeful.

Malcolm wrote:
Well, if Tibetans could or would set up casinos...that's exactly what it looks like. The Chinese have used our treatment of native people as a pretext for ignoring US complaints about their human rights abuses. They have done exactly what we did during our westward expansion (1883, anyone?). They have fenced off traditional grazing grounds, moved nomads into fixed settlements, and so on. A way of life that existed even twenty years ago has all but vanished everywhere but the most remote parts of the Tibetan plateau.

So, Tibetan modernization means advocating for Tibetan language and religious rights combined with assimilation into broader Han culture. They have no choice. Tibetan independence is an impractical dream and everyone but some holdouts in Dharamshala know this. Nevertheless, Tibetans are a stubborn bunch and many refuse to assimilate, refusing to learn Chinese beyond a kind of pidgin, despite the obvious economic and social advantages. While I sympathize with the anti-assimilationists, theirs is, in the long run, a losing cause. They need to shift from resistance to advocacy.

QQ said:
Whatever Tibetan society survives is going to be indelibly transformed.

Malcolm wrote:
That's a done deal already.

Author: Malcolm
Date: Wednesday, December 22nd, 2021 at 10:35 PM

Title: Re: Tathāgataguhyā Sūtra (Secrets of the Tathāgata) translation now published

Content:

Zhen Li said:

Hello everyone. My translation of the Tathāgataguhyā Sūtra (The Secrets of the Tathāgata) is now published. It can be read online for free from my <https://sites.google.com/view/shingans-portal/s%C5%ABtra-translations>, and hard copies are available for purchase on <https://www.lulu.com/en/gb/shop/shaku-shingan-/the-secrets-of-the-tath%C4%81gata/hardcover/product-4gjw98.html?page=1&pageSize=4>. Please feel free to share your thoughts. I look forward to discussing this sūtra in the days to come.

Malcolm wrote:

Good job. I've purchased a copy because I believe independent translators who demonstrate good scholarship should be supported.

Author: Malcolm

Date: Wednesday, December 22nd, 2021 at 10:50 PM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

Queequeg said:

I don't see how advocacy would be effective. Maybe its the only thing possible.

Malcolm wrote:

Casinos in Lhasa (they're already there, but not controlled by Tibetans).

Can you imagine, Casino Potala. Wish I had photoshop skilz.

Author: Malcolm

Date: Thursday, December 23rd, 2021 at 10:04 PM

Title: Re: Meditation on Amitābha by Sakya Paṇḍita Kunga Gyaltsen

Content:

Mirror said:

Please does someone know, if I need empowerment to practise this?

Malcolm wrote:

Yes, you do. It specifies that you are to visualize yourself as a yidam, that you have a guru, and so on. Anyone familiar with Sakya Pandita's point of view, the author of this text, will understand that this is a sleeping yoga, which is a Vajrayāna practice. While the text does not specify what yidam one should visualize oneself as, this practice is most commonly combined with the practice of Avalokiteśvara.

Author: Malcolm

Date: Thursday, December 23rd, 2021 at 10:10 PM

Title: Re: HHDL on Satipatthana

Content:

tobes said:

I actually think we get far too wrapped up in the rhetoric of non-dualism, and for this reason the body-mind unity remains a conceptual fiction far removed from our everyday experience.....which is usually pretty damned dualistic.

Malcolm wrote:

In sūtrayāna, the distinction between mind and body is substantial, they are considered to be different substances (dravya). Dharmakīrti, for example, goes to great lengths to prove the mind and body are substantially different in order to prove rebirth.

In higher tantras, and especially Dzogchen teachings, this substance dualism is abandoned.

Author: Malcolm

Date: Thursday, December 23rd, 2021 at 10:36 PM

Title: Re: HHDL on Satipatthana

Content:

tobes said:

I actually think we get far too wrapped up in the rhetoric of non-dualism, and for this reason the body-mind unity remains a conceptual fiction far removed from our everyday experience.....which is usually pretty damned dualistic.

Malcolm wrote:

In sūtrayāna, the distinction between mind and body is substantial, they are considered to be different substances (dravya). Dharmakīrti, for example, goes to great lengths to prove the mind and body are substantially different in order to prove rebirth.

In higher tantras, and especially Dzogchen teachings, this substance dualism is abandoned.

Queequeg said:

Ah. A different approach than the Mahayana teaching on emptiness... or rather, perhaps its best to suggest this teaching addresses the implied space left over following Madhyamaka analysis.

Malcolm wrote:

Madhyamaka does not contest the conventional presentations of either sūtra or tantra. Within their own context, both presentations are functional, hence conventionally valid, since neither depend on essences for their function.

Author: Malcolm

Date: Thursday, December 23rd, 2021 at 10:40 PM

Title: Re: Meditation on Amitābha by Sakya Paṇḍita Kunga Gyaltsen

Content:

Mirror said:

Thank you so much Malcolm for the explanation! I'll try to find a teacher, who can give me the teachings and empowerment.

Malcolm wrote:

His Holiness Sakya Trichen has been giving initiations online. You should check his schedule to see if there are any upcoming events.

In the meantime, you can recite the Noble King of Prayers, which concludes with an aspiration to be born in Sukhavati. This is the best way to accumulate the merit needed to meet an authentic teacher of Buddhадharma.

Also, Jhado Rinpoche, a highly esteemed, reputable, and nonsectarian Gelukpa Lama, has been giving some initiations online recently and I think plans to continue to do so.

Author: Malcolm

Date: Thursday, December 23rd, 2021 at 11:51 PM

Title: Re: Meditation on Amitābha by Sakya Paṇḍita Kunga Gyaltsen

Content:

Mirror said:

You mean The Extraordinary Aspiration of the Practice of Samantabhadra?

Malcolm wrote:

Not sure, I mean the one that comes from the Gandhavyuha Sūtra, the Bhadracaryapranidhana.

Author: Malcolm

Date: Friday, December 24th, 2021 at 12:25 AM

Title: Re: Sensory deprivation/float tanks

Content:

Sādhaka said:

I'd rather try some of the other 'entheogens' that I mentioned, that is to avoid long-term of side-effects of synthetic drugs (I admit that most natural plants can have toxic short-term side-effects; however most synthetic drugs have possible long-term side-effects)

Malcolm wrote:

LSD is gone from your system in 6 hours, max. It has no known toxic side effects. Pure LSD is the cleanest drug out there. However, LSD found on the street may not be manufactured under ideal laboratory conditions, or be counterfeit. Therefore, it should not be ingested.

However, with renewed interest psychedelics, properly manufactured LSD administered clinically is complete safe, from a toxicity point of view. I haven't done LSD myself since

1979, I wouldn't take anything found on the street today at all. The downside to acid is that it lasts a good 12 hours. This is why people like DMT and analogues, because it lasts ten minutes.

Author: Malcolm

Date: Friday, December 24th, 2021 at 2:26 AM

Title: Re: HHDL on Satipatthana

Content:

Queequeg said:

Ah. A different approach than the Mahayana teaching on emptiness... or rather, perhaps its best to suggest this teaching addresses the implied space left over following Madhyamaka analysis.

Malcolm wrote:

Madhyamaka does not contest the conventional presentations of either sūtra or tantra. Within their own context, both presentations are functional, hence conventionally valid, since neither depend on essences for their function.

Queequeg said:

In referring to "sutra", are you including both Sravakayana and Mahayana?

Malcolm wrote:

The collection of reasoning in Madhyamaka is mainly concerned with removing misconceptions about dependent origination.

Queequeg said:

My sense of Madhyamaka is that it brings us to a certain point - emptiness - but doesn't go beyond that. In a sense, that's the point - Madhyamaka brings us to Vimalakirti's silence. Madhyamaka refers to but doesn't actually address bodhisattva activity and its practice.

Malcolm wrote:

That is not true. Āryadeva's 400 verses is actually titled Bodhisattvayogācāracatuḥśataka, i.e. The Four Hundred Verses on the Yoga Practice of Bodhisattvas. The first half is on relative bodhicitta and conventional truth; the second half is on ultimate bodhicitta and ultimate truth. There there is Nāgārjuna's Ratnavali, Mahāyanavimsika, the four praises, and so on, which give more detail on the bodhisattva path from a Mahayāna perspective. While it is certainly true the Yogacāra school greatly elaborated on the details, its all there in Madhyamaka.

Queequeg said:

I'm not sure how Tantra fits into this conceptualization except to refer to the teaching

I've encountered that says Tantra is not a difference in view from Mahayana, but rather a difference in practice.

Malcolm wrote:

The Madhyamaka perspective on the path is that it is all illusory, from beginning to end, and that doesn't depend on whether we are talking about sūtra or tantra.

Queequeg said:

Tantra seems to present a refined and immediate application of Mahayana view as well as further insights into tathagatagarbha/buddhanature.

Malcolm wrote:

The main difference is method, yes.

Author: Malcolm

Date: Friday, December 24th, 2021 at 3:00 AM

Title: Re: HHDL on Satipatthana

Content:

Queequeg said:

I guess I have an idea of Madhyamaka in my mind that is very narrow - namely MMK and the mode of analysis set forth.

Malcolm wrote:

Unfortunately, this is very common.

Personally, when it comes to Vinaya, I consider myself a Mūlasarvastivādin upāsaka; when it comes to Sūtra, I consider myself a Mādhyamika (also my bodhisattva vows come from the Madhyamaka system); and when it comes to Abhidharma, I consider myself an exponent principally of the Great Perfection, since Vajrayāna in general is considered part of the Abhidharmapiṭaka.

Author: Malcolm

Date: Friday, December 24th, 2021 at 7:31 AM

Title: Re: HHDL on Satipatthana

Content:

tobes said:

Yes, but part of the issue here is not 'which ontology we believe in' but more 'how do we experience these matters in everyday life?'

Malcolm wrote:

I think, frankly, that people are incapable of imagining any experience that is not embodied. Experience by its definition implies embodiment. We only experience the five senses directly, and the mental experience is all derived, secondary.

I think substance dualism is more difficult to accept and more abstract than substance nondualism. This is why most educated people these days are materialists, don't believe in a soul, and don't believe in a next life. For them, substance dualism is very counter-intuitive.

Author: Malcolm

Date: Friday, December 24th, 2021 at 9:15 AM

Title: Re: HHDL on Satipatthana

Content:

tobes said:

All of this is pre-philosophical for most people.

Malcolm wrote:

Even in the time of the Buddha, most people thought the body was their self.

Author: Malcolm

Date: Friday, December 24th, 2021 at 9:53 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Aemilius said:

As you probably know, in Buddhist tantra "winds" mean different currents or forces within in the body that cause body's functioning.

Malcolm wrote:

It just means the element of air inside of the body and it's ten functions.

Author: Malcolm

Date: Friday, December 24th, 2021 at 9:56 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Malcolm wrote:

*Do confused this light with photons. Despite having no mass or charge, photons are compounded entities and can be created and destroyed.

Zhen Li said:

Photons, a massless particle that can be created and destroyed... Right. We can create and destroy all sorts of things in the realm of imagination. This kind of stuff is reason enough to reject secular "cosmology."

Malcolm wrote:

Well, no, photons are empirically detectable, unlike say, Mt. Meru.

Author: Malcolm

Date: Friday, December 24th, 2021 at 10:41 PM

Title: Re: HHDL on Satipatthana

Content:

tobes said:

I admit that I was surprised when I saw these figures, but I think they highlight that in terms of common/everyday experience, mind or consciousness 'feels' pretty immaterial.

Malcolm wrote:

I don't agree. People are conditioned in our culture to accept cartesian dualism from the cradle. The reason why people turn away from theistic religion in general is that it does not correspond to their experience. They have never experienced consciousness in any way other than through their physical senses. Those who have a notion of an immaterial self or consciousness have it because they have been conditioned to think the mind (soul) and body are different by 500 years of Cartesianism. They don't have to be philosophical to be influenced by ideas that have been dominant themes in our culture for hundreds of years.

Buddhist substance dualism is predicated on different principles than cartesian dualism. But we can see it still provokes problems for Westerners by their difficulty in distinguishing the Buddhist principle of karmic transmigration from the Neoplatonic/Christian concept of the soul (psyche).

Author: Malcolm

Date: Friday, December 24th, 2021 at 10:46 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Malcolm wrote:

Well, no, photons are empirically detectable, unlike say, Mt. Meru.

Zhen Li said:

When you end up with something with zero dimensions, it's not that it has no mass, but that the model is wrong.

Malcolm wrote:

No, the model isn't wrong, it functions, therefore it is conventionally valid. This does not mean that there isn't something yet to be discovered that we have not understood.

Zhen Li said:

I am not defending Mt. Meru. I am instead suggesting that we should be careful about putting too much credence in things like photons.

Malcolm wrote:

I give credence to things that can be conventionally established, based on Madhyamaka

criteria for what qualifies as conventional truth--these days that includes photons and not Mt. Meru. I am not making an argument from the point of view of logical positivism.

Author: Malcolm

Date: Friday, December 24th, 2021 at 11:02 PM

Title: Re: Sensory deprivation/float tanks

Content:

Toenail said:

I believe it has amazing potential for treatment resistant depression, especially if you microdose it.

Malcolm wrote:

Yes, though more research has been done on psilocybin in the US than LSD, thus far. It seems that psilocybin creates novel pathways in the brain, thus it is also effective for certain types of traumatic brain injuries as well. From what I understand, one controlled session of psilocybin can lift chronic depression for a year, or so I have read, but that maybe anecdotal.

Author: Malcolm

Date: Friday, December 24th, 2021 at 11:37 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Zhen Li said:

Particle OR wave explanations are always wrong on a material level.

Malcolm wrote:

You have the math to back that up?

Zhen Li said:

To put it this way, if I "believe" that magnets point north because a magician enchanted my compass, that is a functionally useful explanation, but it's not a correct explanation.

Malcolm wrote:

That not what "conventional" means. "Conventional" that which can be validated by healthy sense organs of ordinary people. No one's healthy sense organs can confirm a magicians enchantment, but everyone can confirm a compass points to magnetic north.

Zhen Li said:

This is going a bit beyond my point, however. My point is that photons are not a good comparison with Meru. Compare the nature of one mountain to another rather than an inscrutable and incomprehensible corpuscle.

Malcolm wrote:

Of course they are: photons conventionally exist, Meru does not. Both lack mass and charge, but the former explains the function of physical light, the latter explains nothing

at all anymore. But we still use this axial cosmology symbolically. I was recently reminded (in the new bio of Dogen by Steve Heine) of John McRae's four dictums of Zen studies, the first of which is "it's not true, therefore, it is more important." I think this can be applied to Buddhist mythopoeia across the board.

Author: Malcolm

Date: Friday, December 24th, 2021 at 11:44 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Aemilius said:

Certainly not air.

Malcolm wrote:

Certainly it is the air element.

There are only four or five elements that make the human body. One of those is air. If you wish to confirm this read the Nandagarbhavikranti sūtra, which describes how the air element shapes the fetus over its thirty-eight week gestational period. Or, you can read the Vajra Rosary Tantra, which is now in English translation, and is one of the primary sources for the doctrine of the ten vāyus and how they function in the human body. Or you can read the Profound Inner Meaning by the Third Karmapa, which unifies the teachings of the vajra body in one place, translated by Elizabeth Callahan.

Translating the word vāyu/rlung as "energy" is fashionable, but it is also completely inaccurate.

Author: Malcolm

Date: Saturday, December 25th, 2021 at 12:09 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Zhen Li said:

Math does not create material reality.

Malcolm wrote:

Math is an explanatory device. It is used to explain observable properties and to predict things in physical reality yet to be observed, it is thus a tool of both deduction and inference. No one claimed it was tool of direct perception. That's what experiment is for.

Zhen Li said:

I am not talking about conventions, I am talking about belief and merely functional versus correct explanations.

Malcolm wrote:

Well, then we are talking about two different things entirely. In any case, something conventionally is said to exist, if it functions according to expectations. For example, a car: a car that cannot drive is a non-car by definition, something we refer to as a "broken-down car." But even a broken-car is more of a car than Meru is a mountain. Sure, we can call Meru an mythical mountain, since it is myth. But it is not a real mountain, even conventionally speaking.

Zhen Li said:

I actually think that "explanation" is not something Buddhism needs to do so well. That's the role of philosophy and science (when properly done).

Malcolm wrote:

Meru belongs in the world of science, since it is a claim about the structural of physical reality.

Zhen Li said:

These pertain to the world of illusion, and are not, ultimately, of import. Suchness is beyond such calculative thought.

Malcolm wrote:

There is no Meru, nor cars in suchness; but there is suchness in cars, unlike Meru. Suchness cannot exist in something which is totally unreal, like the child of a barren woman. There is no dharmatā without dharmin.

Author: Malcolm

Date: Saturday, December 25th, 2021 at 12:20 AM

Title: Re: The Great Quit

Content:

Shinjin said:

Meanwhile many poor and desperate around the world who would love to come take these jobs without hesitation. Are they doing the right thing or are Americans just spoiled and ungrateful?

Malcolm wrote:

Customer-facing service industry jobs suck. Most of the "big quit" is a result of unruly, ill-mannered customers who refuse to follow masking guidelines, get vaccinations etc. Thus, people are leaving customer facing jobs in the service industries at record rates for their personal safety.

Even so, unemployment is at an all time low in the US, because there are plenty of other service industry jobs that do not require dealing with customers personally.

And, in fact the US is responsible for the employment of millions of people overseas, from call center jobs to manufacturing. You might complain that these jobs pay much less than they would in the US, and this is true. But this is a function of comparative advantage.

Author: Malcolm

Date: Saturday, December 25th, 2021 at 12:29 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Aemilius said:

Modern anatomy hasn't found channels of air in the body. Instead there are nerves and pathways of chemicals messages.

There is not much future for the conception of the air flowing in the body.

Malcolm wrote:

That very much depends on what one understands the element of air to be. If one understands it to be the motile property of matter, as described Abhidharma, and so on, it works just fine.

Not only this, the great Tibetan scholar Desi Sangye Gyatso, points out in his commentary on the medical tantra, that the way things are presented in the tantras is obscure, and the same things are presented in the medical literature openly. Zurkhar opines that central, right, and left channels are respectively the arterial system, the venous system, and the nervous/lymphatic system, and that further, the way nāḍīs exist in the body is not the same as the way they are visualized and not need be. Further, the Kalacakra points out that the lower ends of these three nadis are the the urethra, the seminal vesicle channel, and the rectum, further indicating that they are to be understood as physical structures in the body, but not as they are visualized. If you want to understand these things properly, you ought to study Ayurveda or Tibetan Medicine rather than making a mishmash by trying to adapt these things to some modern scientists naive attempt to explain ancient knowledge systems and make it fit with modern science.

Author: Malcolm

Date: Saturday, December 25th, 2021 at 12:37 AM

Title: Re: The Great Quit

Content:

Genjo Conan said:

I'm not sure I understand your logic. Why should people stay in jobs that make them miserable simply because there are other people who would be willing to take those jobs?

Malcolm wrote:

And they are not staying in these jobs, because they are not safe and there are better opportunities for them elsewhere.

Author: Malcolm

Date: Saturday, December 25th, 2021 at 2:32 AM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

Malcolm wrote:

You might try aiming first before pulling the trigger...

Sonam Wangchug said:

The emphasis of his argument seems displaced, and his logic twisted and underdeveloped.

He is emphasizing that it is "Fake lama's" who spread these practices, and that they are merely superstitious.

however it is a dishonest emphasis because clearly many authentic lama's of the past and present have recommended these practices (which as Buddhists should be our emphasis). In one vein he talks about the masters of the past having an important opinion when it regards eating meat, but then he also disregards the blessings of authentic masters validating these practices.

Malcolm wrote:

No, he just thinks there are a lot of Tibetans being taken advantage of.

Sonam Wangchug said:

Instead of focusing on the angle that these are authentic practices, and emphasizing that they should be done with natural materials etc, he is imploring people to cease them, which is ignorance.

Malcolm wrote:

No, he is asking people to use their common sense.

Sonam Wangchug said:

Whether one sees prayer flags as an adopted practice, the fact of the matter is that prayer flags are not merely colored cloth, they have the sacred words of the Dharma on them, and as such bring benefit to the world.

Malcolm wrote:

He addresses this, by pointing out that spreading pieces of paper with mantras and so on written upon them, a kind of cheap prayer flag, which get blown about on the wind, inevitably wind up being trampled upon. How is this a correct practice from any point of view?

Sonam Wangchug said:

Thinking of an authentic master for merely a moment has the power to clarify myriad wrong views and discursive thoughts. I recall Kyabje Garchen Rinpoche, who, when passing under Lungta, touches them to his forehead with total reverence, this is how people with devotion in dharma act, and as such why I said without -much- faith.

Malcolm wrote:

Maybe, Zen people might ignore prayer flags altogether-- is their devotion to Dharma lacking?

Sonam Wangchug said:

As far as life release goes, life release is one of the most powerful and beneficial karmic actions which can be performed, and it has prolonged the life of many who were destined for death (humans not only animals) and as such that is why it is recommended. Of course it can be performed in the wrong way, and every attention should be given to that...

Malcolm wrote:

Again, Thubten Phuntsok is criticizing the practice of throwing river fish from China into the headwaters of rivers on the Tibetan plateau. He is not criticizing the practice of srog bslu per se, he is criticizing the incorrect application of it.

Sonam Wangchug said:

It is more a characteristic of Chinese Buddhism which may emphasize vegetarianism. Scriptures like the Lankavatara, Shurangama etc add to the fact that Chinese culture is also influenced by Taoism and Confucianism in terms of being very conduct leaning.

Malcolm wrote:

Which Thubten Phuntsok is criticizing.

Sonam Wangchug said:

the same author spent 21 years as a Gelug monk,

Malcolm wrote:

No, Thubten Phuntsok is a Karma Kagyu person from Derge, associated with Palpung Monastery and never spent one day as a monk. You have the wrong guy. You have confused this guy:

<https://www.patreon.com/thuptenphuntsok>:

Thupten Phuntsok is a former ordained Buddhist monk for 21 years, studying under his main teacher Sermey Kensur Geshe Lobsang Tharchin.

For this guy:

Sonam Wangchug said:

Thubten Phuntsok is a prolific scholar of Tibetan Studies with dozens of books and numerous articles published in the fields of Tibetan history, Tibetan medicine, and Tibetan literature, grammar, and poetry. Originally a Tibetan medicine doctor in his hometown of Derge, he has an academic background in archeology and Tibetology. He is currently a professor and researcher in the department of Tibetan Studies at the Central Nationalities University in Beijing, China. He is also the director of the Tibetan Medical Institute and the president of Tibetan AIDS Prevention Association. He has won

many national awards for his publications on language, history, religion, and medicine.

Malcolm wrote:

<https://www.trace.org/node/194>

Sonam Wangchug said:

"In Tibet, more than a thousand years ago, many great saints possessed the knowledge to prevent wars, famines and disease.

Malcolm wrote:

Clearly it didn't work, since the history of Tibet is filled with war, famine, and disease.

Sonam Wangchug said:

From the time the vases were 'planted' until the time the Chinese Communist forces brought about the 'cultural revolution' it was recorded in Tibetan history that there were no major wars, famines or disease.

Malcolm wrote:

This is complete and total nonsense. Read One Hundred Thousand Moons by Tsepon Wangchuk Dedon Shakabpa. It might open your eyes.

Sonam Wangchug said:

We, of the technological societies, have for many years witnessed the reckless deterioration of the world. Our Earth's resources are being rapidly raped, plundered or polluted and will eventually be exhausted, or will exhaust themselves.

Malcolm wrote:

Buddhist societies have no better a track record in the destruction of environments than non-buddhist ones.

Sonam Wangchug said:

The peoples of this degenerate age are inflamed with desire, hatred and jealousy and no understanding of giving up negative actions and developing positive ones is cultivated.

Malcolm wrote:

The Kali Yuga will not be fixed with bandaids.

Sonam Wangchug said:

With the motivation that the turbulence and suffering of sickness, famine, wars and conflicts throughout the whole world may be pacified and that the auspiciousness of virtue and well-being may pervade over all the world and that all beings may continuously enjoy the splendor of exaltation, the vases are made. When the vases are placed, all the various countries where they are buried will abide in supreme virtue, the wealth and splendor of the dharma will remain long and they will bring good fortune and long life free from illness. All beings will turn away from quarrels and strife, gathering in sublime perfection and remaining till the end of the Age.

Malcolm wrote:

These are all nice aspirations, but the decline of humanity will not be prevented by burying pots filled with gems in the ground and so on, if it can be prevented at all. Not all the treasures vases in Tibet, nor stupas, statues, and so on, prevented the Chinese from rolling in and smashing Tibetan civilization into smithereens.

Author: Malcolm

Date: Saturday, December 25th, 2021 at 3:42 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Anders said:

Also, the whole blood flow system is basically transporting transformed oxygen throughout the body. "Air" is fundamental to every process of the body.

Malcolm wrote:

Indeed. And actually, what happens when blood flow is restricted anywhere in the body? That part begins to die. Why? Because of lack of air

Author: Malcolm

Date: Saturday, December 25th, 2021 at 4:34 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Aloke said:

I was pondering about this subject in the last months, and since there's no consensus even among the great Masters, I was a little bit reluctant to put some questions here. But I think, with the due respect to different teachers and different ways, this kind of discussion could be of benefit for the better understanding of how things really work or should work in Vajrayana and Dzogchen.

Malcolm wrote:

We have to work with scripture and reasoning, and see what shakes out from that.

Since the fourth empowerment is given with words, it can be given online.

Since the gnosis of the wisdom consort empowerment is only symbolic now, it can be given online.

Since the secret empowerment too is a symbolic blessing of speech, which is no longer practiced according to the requirements of the ancient manuals, it too can be given online. Thus the three inner empowerments can be given online.

The eleven empowerments of the vase empowerments however, require the disciple to receive actual substances from the guru at some point during the rite. Therefore it cannot be given online. Therefore, major empowerments cannot be given or received online. Not only this, but the preparation day for a major empowerment contains many procedures needed to make the disciple a suitable recipient for each one of the four main empowerments in the rite.

Meaning empowerments (don dbang) sometimes also called symbolic empowerments (brda dbang) can be given on line. In particular, since these generally include the empowerment of the potential of vidyā (rig pa'i rtsal dbang), they are satisfactory as ripening empowerments. Also, the empowerment of the potential of vidyā alone, sometimes calls "direct introduction" is satisfactory as a ripening empowerment. This is because the empowerment of the potential of vidyā is the mother of all other empowerments.

Permissions (rje gnam) can be given online. Blessings (byin brlabs) cannot, since they also require substances.

The idea that one can receive empowerments and lungs from recordings is not reasonable, just as it is not reasonable to claim one can receive monastic ordination from a recording. Someone who claims to have received such empowerments and lungs via recordings should understand that other people will not accept this.

Author: Malcolm

Date: Saturday, December 25th, 2021 at 4:51 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Caoimhghín said:

An unintuitive mystery of Buddhism is that the elements can "glow" when viewed in samādhi.

Malcolm wrote:

It's not a mystery at all. The fundamental nature of the elements is actually jñāna, solidified into matter through ignorance.

Author: Malcolm

Date: Saturday, December 25th, 2021 at 5:07 AM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

treehuggingoctopus said:

Tibetan societies are certainly plagued with many problems. But truth be told, I do not think any "Westerner" can afford to pronounce it unhealthy or nightmarish. However environmentally destructive and uninformed they are, they have still so much to learn from the masters of the genre.

Malcolm wrote:

It's pretty bad. Monasteries have no means of waste disposal, so they just pitch their garbage over the sides of ravines, where it washes down into rivers.

The Tibetan landscape is littered with millions upon millions of plastic bags, which get caught on fences, prayer flags to modern consumerism. In many places in Amdo the

forests were cut down before the Chinese arrived in force, for example, Amdo used to have millions of acres of forest land, which was all leveled for pasturing sheep in the 30's and 40's. The only reason the trees in Kham were not similarly raised is that the those forests are on steep mountain sides. Now there is very little old growth forest left in Amdo. Of course, the Tibetans in U and Tsang cut down all their trees more than a thousand years ago. Tibetans are human beings, with the same faults as everyone else. They are not masters of deep ecology or conservationism by any means. The Tibetans themselves hunted snow leopards, as well as Himalayan tigers, nearly to extinction. They hunted lions into extinction in their territory, .

Author: Malcolm

Date: Saturday, December 25th, 2021 at 5:43 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Aloke said:

What you think of some Lamas that give the Major Empowerments online, asking students to arrange some objects/substances in theirs places, or visualizing?

Malcolm wrote:

All I can say is caveat emptor. I don't think this is valid, but that's just me. People generally speaking do whatever they want and justify whatever they do, regardless of what anyone else says. Innocent people have no way of knowing what is correct and what is not correct. But as far as I am concerned, this is not correct. With respect to the five deity Cakrasamvara, I am pretty sure Jhado Rinpoche would consider this incorrect, even though he does give permissions online.

Aloke said:

As I consider CNNR as one of my Gurus, and really love His way of teaching and approach, I tend to see things as the Master would said always, in the way of working with circumstances. This for me is the more reasonable and logic way.

Malcolm wrote:

He explicitly excluded the possibility of giving major empowerments online, and absolutely dismissed the possibility that people could receive empowerments and lungs from recordings, not once but repeatedly, over more than a decade.

Author: Malcolm

Date: Saturday, December 25th, 2021 at 10:09 AM

Title: Re: Eight precepts

Content:

Mirror said:

Hello,

I'm interested in keeping precepts, but as a lay practitioner I don't have much possibilities except for the basic 5 lay precepts and bodhisattva vows at my level of practice. Can I keep "officially" (properly taking them with a teacher and other stuff that has to be done according to a tradition) eight mahayana precepts (sojong vows if I'm not mistaken) for entire life like pratimoksa vows?

Sorry for my confusion. I'll be glad for any answer and clarification. Thank you

Malcolm wrote:

Generally you receive the fast days vows, even the Mahayana version from someone who has them. Then can administer them in your own. The reason for this is that there is no Mahayana rite for taking fast days vows. What makes them Mahayana is intent, but unlike bodhisattva vows, no rite is specified for taking them in absence of a preceptor.

Author: Malcolm

Date: Saturday, December 25th, 2021 at 10:27 PM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Aloke said:

Malcolm, could the Vajrayogini Empowerment/Blessing (Naro Kachod) be given online? It is a Jenang, based on a previous 2 day Major Empowerment right?

Malcolm wrote:

Yogini is a blessing, not a permission, so no.

There are yogini permissions, this not one.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 12:18 AM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

Malcolm wrote:

Your aim is still off. You need to adjust the sights of your rifle.

Sonam Wangchug said:

it's not only that he is criticizing the wrong application of the practices, since he prefaces it with believe in science and do away with superstitious beliefs, so he is directly calling these profound skillful means left behind by Guru Rinpoche as superstitious and not effective.

Malcolm wrote:

He is criticizing motivation:

This may be an ancient tradition but certainly it is not a genuine Buddhist practice.

Hoisting flags in the mountains with the hope of increasing one's fortune is not a Buddhist aspiration. The main Buddhist principle is the law of cause and effect. Without accumulated merit from previous lives or without any genuine bodhicitta, there is no reason that by simply putting up prayer-flags in the mountaintops would bring one any good result

Again, here he is criticizing motivation for the same reason he is criticizing hoisting prayer flags for personal benefit.

In order to fool their patrons, fake monks and lamas these days make all kinds of terbums or treasure vases stuffed with various items claiming that these will enhance their wealth, life and luck and patrons are then made to buy them.

As for his embrace of science, well, Tibetans need to study the sciences so they can secure decent employment for themselves. Tibetans are among the most underemployed people in the PRC, primarily because of their illiteracy and lack of education. There is really nothing wrong in advocating that Tibetans get up to speed in the sciences. In Tibetan schools in India, physics, math, and so on are taught. No one but you has a problem with this. And yes, he is criticizing Tibetans for not following the Buddha's understanding of cause and effect and giving into superstitions. For example, he really criticized Tibetan doctors for charging for nagpo gujur pills, even though he thinks they are worthless for preventing rums nad like covid. He points out if those pills really had the proper amount of musk in them, if any at all, they would be selling for \$50.00 a piece (300 rmb), an exorbitant price. Hence, he accused Tibetan doctors of profiting off the superstitions of Tibetans through selling them cheap, counterfeit nagpo gujur pills.

Sonam Wangchug said:

However, masters who are capable of perceiving local deities, or diagnosing problems via divinations, like Dilgo Khyentse Rinpoche, or Lama dawa rinpoche for example, can see that sometimes problems stem from unseen sources which require such spiritual solutions.

Malcolm wrote:

Such lamas are as rare as stars during the day.

Sonam Wangchug said:

Of course if one looks with a doubtful mind one can find flaws in any teacher, sutra, tantra, etc .. However for practitioners there is a different way of handling perceived inconsistencies with humility.

Although a prophecy may give a description of benefits, at the end of the day these still depend on the causes and conditions, so perhaps in ideal circumstances it would unfold as such, however depending on circumstances it depends. It still would bring

nothing but benefit if done in the right way, and if we do not believe it, then we do not believe Guru Rinpoche, and that is I suppose ones right, but one thing is for sure Guru Rinpoche , and the methods he left behind, will never deceive anyone and are unfailing.

Malcolm wrote:

That depends on whether one accepts treasure teachings or not. I suspect Thubten Phuntsok is suspicious of treasure teachings, and more to the point, people who claim to be tertons. Tibetan history is littered with false tertons, and even some of the supposedly authentic ones are pretty dodgy characters who plagiarize whole texts from other schools, barely altering a single word, other than substituting Guru Rinpoche's name for the original Tibetan author.

Sonam Wangchug said:

I'm not really sure who started the tradition of throwing colored papers, or if it has any authentic history at all, possible that it doesn't. I've mainly only seen it happening with Khampas.

Malcolm wrote:

All Tibetans do it.

Sonam Wangchug said:

The problem with such writings and defense of them is as the end of the day it will only decrease peoples faith and devotion in the three jewels, and the root of all benefit comes from devotion. There are countless things we do in Vajrayana that to skeptics would be called nothing but superstition, are we going to start cow towing every time some modern mind gets a namtok? no.. we can truly trust our teachers. All this modern minded pujas don't really work and are superstitious jargon has to go. Pujas when performed correctly can bring tremendous benefit and are not 'superstitions' as the author claims.

Malcolm wrote:

He isn't claiming what you imagine he is claiming. He is a traditionally-trained doctor of Tibetan medicine. I am quite sure he knows far more about pujas and so on than do you or I.

Sonam Wangchug said:

We don't hear HHDL, HHST, etc proclaiming these practices as "superstitious" and not having authenticity,

Malcolm wrote:

It is well known that HHDL thinks elemental calculation is nonsense. It is also well-known that HHDL is keen enthusiast for science, and strongly supports modern education for Tibetans.

Sonam Wangchug said:

just think of how many compositions of various masters there are on methods of life release, prayer flags, lung ta etc (khyentse wangpo, miphram etc) .. These were not deluded beings, they compose these works because they bring great benefit to sentient beings, so let's instead argue for their continued "correct" application, as they were intended.

Malcolm wrote:

Thubten Phuntsok is arguing for their correct application, apart from prayer flags, which are just a pre-Buddhist custom in Tibet, as everyone knows:

On prayer flags:

Throwing up papers printed with mani and other mantras everywhere has two negative consequences – from the religious point of view it shows disrespect to the mantras; and from the scientific point of view it causes pollution to the land. Hence the throwing of paper prayer-flags is harmful both for this and the next life. This is a result of not knowing how to practice Buddhism.

On treasure vases:

These water bodies that have never witnessed any pollution are contaminated. Living things in these larger waters die whereas smaller water bodies dry up. Large lakes turn dirty as can be seen from many pictures available online. This too is a result of not knowing how to practice Buddhism.

On life ransom:

But the fish suffer 1. they suffer from being caught in the first place; 2. they suffer as they are transported long distances from east to west and consequently many die because of a lack of native water. Hence water bodies are filled with dead fish and they become polluted. This too is a result of not knowing how to practice Buddhism.

On vegetarianism:

But for the poor and subsistence of ordinary people, this choice does not exist. In the Kham region of eastern Tibet, because of the ban on eating meat, a large quantity of old and out of date food items from cities are transported and sold in villages where Tibetans live. This has become a kind of habit for people to show off by eating these Chinese foods. This is one of the main consequences of banning eating of meat. This too is a result of not knowing how to practice Buddhism.

He concludes:

Tibet may be filled with monks
But the land is filled with conflicts,
They may be praying for world peace
But their land is filled with fighting.

Mountains and valleys are filled with prayer-flags
Amidst these flags are the carcasses of dead yaks,
Businessmen may ransom many fish
But dead bodies of these fish fill the water bodies.

Nomads avoid slaughtering
But lamas commit murders,
Farmers abide by the five precepts
But monks engage in sexual acts.

There are things here in Tibet
That do not exist elsewhere,
This religious education,
A la la! What a wonder!

And every words of what he says is true. Frankly, your only complaint is that he advocates that Tibetans become educated in tshan rig, science, because when they do, they will abandon some traditional practices when they understand that they do not correspond to the principle of cause and effect. It is also well known that he thinks practices like mantra healing and so are completely fraudulent. But that is his right. Just as you have the right to credulously accept any story you hear about this lama and that lama, he has the right to doubt these things. But from his point of view, Tibetans are being ripped of and exploited by their own religious and secular authorities, and that, and nothing else, was the real cause of the Chinese Invasion of Tibet.

Tibet, prior to the fall, was a corrupt, medieval society, where aristocrats felt they could treat common people anyway they liked, where there was no democracy, and so on. It is not a surprise to discover that most of the Red Guards who engaged in the cultural revolution in Tibet were Tibetan cadres made up of illiterate Tibetan peasants, and not Chinese cadres. After the 13th Dalai passed in 1936, the Lhasa elites became too absorbed in their own power games to look up and see the train that was bearing down on them, the 14th Dalai Lama was too young to fend off the Communists, and those in Eastern Tibet were apathetic to hostile to the Lhasa Gvt.

You can claim all you like that building this statue and following that prophecy would have saved Tibet the indignity of being occupied by the Chinese Communists, but as they say, hindsight is 20/20. It is very common to blame the other guy for your own problems—— So sectarian Nyingmapas and Kagyupas blame the Gelukpas (like you are doing here), sectarian Gelukpas blame the Nyingmas and the Kagyus, etc.

The reality is that Tibet was not a unified nation, it was more like Germany or Italy in the mid 19th century. It was not unified, there was no effective national army with modern weapons and training. At the root of the issue was that the Khampas, hating Lhasa rule, did little to nothing to prevent the Chinese occupation. Similarly, the Amdowas did little to nothing to prevent the Chinese occupation. The history of the Chinese Occupation is well documented, so these facts are not disputable.

To reiterate: Tibet fell because it was not a unified country. That Lhasa nobles ignored advice from Khampa lamas is not surprising in the least. So, in reality, the real cause of the fall of Tibet was elite self-absorption combined with seething ethnic rivalry, which resulted in a situation where Tibetans, divided amongst themselves, could not stand against the Chinese occupation, a state of affairs that continues to this day.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 12:31 AM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

Sonam Wangchug said:

I'm not threatened by science, as Buddhists we should have confidence in Buddhist methods and teachers.

Otherwise you take refuge in science.

Malcolm wrote:

If one should forgo medical treatment, say for cancer, because accepting medical treatment somehow means one lacks faith in the Dharma, then one is a fool.

There are no effective methods at all for treating internal cancers in Tibetan Medicine. I have this on the authority of one of Tibetan doctors I studied with who is the head of internal medicine in the Qinghai Tibetan Medical hospital.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 12:44 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Malcolm wrote:

Math is an explanatory device. It is used to explain observable properties and to predict things in physical reality yet to be observed, it is thus a tool of both deduction and inference. No one claimed it was tool of direct perception. That's what experiment is for.

Zhen Li said:

,

Math is purely the quantitative language of symbols, it cannot help us infer anything qualitative about nature.

Malcolm wrote:

Nonsense, for example, math, as applied to evolution, can and has been used to predict species in environmental niches.

Zhen Li said:

It has nothing to do with the physical world, it's a symbolic representation.

Malcolm wrote:

Like any language.

Zhen Li said:

Experimentation is not for direct perception—that would negate the requirement for experiments.

Malcolm wrote:

Of course it is. It is used to prove inferences. The only way an inference can be proven is with a direct perception.

Well, then we are talking about two different things entirely. In any case, something conventionally is said to exist, if it functions according to expectations. For example, a car: a car that cannot drive is a non-car by definition, something we refer to as a "broken-down car." But even a broken-car is more of a car than Meru is a mountain. Sure, we can call Meru a mythical mountain, since it is myth. But it is not a real mountain, even conventionally speaking.

I agree with regard to the mythical mountain part. A car that cannot drive is neither necessarily a non-car nor a broken-down car. This underscores the importance of clear definitions. A lot of the issues with the photon situation are simply a lack of clear definitions for generations of particle physics.

I don't think physicists will agree you here.

Meru is a concept. It's a mental dharma.

So is the son of a barren woman, but it is mental representation of a total nonexistent. It may have suchness in how it exists—as a concept—but not in what it represents, a total nonexistent.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 12:51 AM

Title: Re: Dharma Protectors of HYT

Content:

tony_montana said:

This might be uber-noob question, I beg for patience. But, do we ever self-generate as a Protector?

Malcolm wrote:

Yes, we can, provided we have the right transmission and know what we are doing. Otherwise, better not. There are some protectors however which are almost always give as self-generation, the so-called White Mahākāla (dgon dkar) is one of these, even though white and mahākāla are contradictions in terms.

In all schools, Mahākāla is frequently given as a self-generation practice.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 2:08 AM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

Sonam Wangchug said:

However, I know one tibetan doctor, the Ven paltul rinpoche who told me he has been very effective in treating breast cancer using Tibetan medicine, he gets his medicine fresh from Tibet, and not from Men-tsee-khang in dharamsala. He said though that the Tibetan medicine is effective if they had not yet gotten radiation, but if they had radiation therapy already it was less effective.

Malcolm wrote:

Tibetan Medicine can be used as an adjunct therapy, it has no methods nor herbs that can deal with internal cancers.

Sonam Wangchug said:

however i'm not sure if that is what you classify as an internal cancer.

Malcolm wrote:

Cancerous tumors that generally require surgery for removal. Tibetan medicine can deal with external cancers, like skin cancer and so on.

Sonam Wangchug said:

"One of his specialties is cancer. He has treated thousands of cancer patients from all over the world, including women with breast cancer The rate of survival for people treated with ancient Tibetan herbal therapies with or without adjunct Western cancer treatments appears to be much higher than those receiving allopathic cancer treatments alone.

Other diseases those are successfully cure are AIDS, Brain Tumors, Multiple Sclerosis, Hepatitis, Leukemia, Stroke, Stomach Cancer."

Malcolm wrote:

There are no evidence-based studies in support of such claims.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 2:17 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Aloke said:

Oh ok, because of the substances. Which lineages do have Yogini Jenangs? Thank you very much again!

Malcolm wrote:

The Bari Gyatsa. But it is usually given a whole collection. You might find some lama willing to give the separate jenang.

But you don't need, since you have Mandarava.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 2:22 AM

Title: Re: The Great Quit

Content:

Konchog Thogme Jampa said:

We're heading into AI Technocratic era anyway where most of the jobs will be done artificially by robots, computers and code

Malcolm wrote:

This will be mostly in agribusiness, services, logistics, and manufacturing. But there will always be a need for plumbers, electricians, farmers, etc.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 3:47 AM

Title: Re: The Great Quit

Content:

Dan74 said:

It was really meant as a question, given what I can gather of the culture, not just "the proles" but all round. Effort is just not worth making for a lot of people.

Malcolm wrote:

??? WTF is that supposed to mean?

Author: Malcolm

Date: Sunday, December 26th, 2021 at 8:20 AM

Title: Re: The Great Quit

Content:

Dan74 said:

It means that as always there are many sides to the story.

One side is surely that in many sectors in the US people are paid peanuts and enjoy shocking working conditions. Unions have been destroyed. This is exploitation and abuse pure and simple.

Another one is that many people can't be bothered doing much at all, especially if they can somehow eke out an existence with doing little. It's like a lingering depression. It just doesn't appear to them that the effort is worth making. I don't want to moralise or judge, because it's not a happy state of mind, but yeah, those values mentioned above

do appear in short supply among many people, it seems.

Malcolm wrote:

People do what they. You are being judgmental, which is fine, but only if you own it.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 8:28 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Malcolm wrote:

Indeed. And actually, what happens when blood flow is restricted anywhere in the body? That part begins to die. Why? Because of lack of air

Aemilius said:

Not lack of air but of oxygen in a dissolved liquid form, which would make it "water element" in the ancient thinking.

PadmaVonSamba said:

Buddhist "elements" is a poetic way of conceptualizing the molecular world. Oxygen itself isn't inherently a liquid, gas, or solid.

Malcolm wrote:

Not poetic, phenomenological.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 10:07 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Johnny Dangerous said:

None of my teachers said recordings were valid, personally. However, I've read Garchen's explanation for why he allows empowerment via recording, and by my reading it tracks with your first paragraph.

If I was a Garchen student (I'm not) I would follow it without endless deliberation on DW.

PeterC said:

I agree, and HEGr is a great lama.

Whatever one believes about validity of these things, one should always seek at some point to meet the lama in person to receive empowerment anyway.

Johnny Dangerous said:

Yeah, I think that making a genuine effort to make those connections is, in itself a part of serious practice. Whatever the technical answer, developing that attitude towards practice would make -anything- more effective, the dogs tooth story is pretty on the nose, but it makes a point.

Malcolm wrote:

The dog's tooth story is for gullible rubes.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 10:12 AM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

Malcolm wrote:

And when Tibetan doctors get cancer, like Chogyal Namkhai Norbu, and so on, they are first in line for allopathic treatments for it.

Sonam Wangchug said:

However, I know one tibetan doctor, the Ven paltul rinpoche who told me he has been very effective in treating breast cancer using Tibetan medicine, he gets his medicine fresh from Tibet, and not from Men-tsee-khang in dharamsala. He said though that the Tibetan medicine is effective if they had not yet gotten radiation, but if they had radiation therapy already it was less effective.

PeterC said:

Obviously it was less effective, because the fact they has received radiotherapy indicates the cancer had progressed. But Malcolm is right, if you have a solid cancer you will probably be having surgery at some point. The limitations of chemotherapy are well known.

Other diseases those are successfully cure are AIDS, Brain Tumors, Multiple Sclerosis, Hepatitis, Leukemia, Stroke, Stomach Cancer."

You seem to be mistakenly thinking that "Science" doesn't want to learn anything from traditional medicine. Nothing could be further from the truth. It's a field that has been and is studied quite extensively for ideas on treatment of diseases. If someone had achieved a functional cure for AIDS there would be researchers all over it, since there's so much research money in that field. There are to date only two known cases of a functional cure for AIDS, and they hadn't seen a Tibetan doctor.

You need to get over your belief that relying on modern science and medicine is somehow disrespectful to the Dharma. You're trying to be excessively pious and adopting a position that I doubt any of your lamas ever held.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 9:02 PM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Malcolm wrote:

The dog's tooth story is for gullible rubes.

Lingpupa said:

On a personal note, I would feel uncomfortable being quite so dismissive of either the story or of those you call "rubes", even if they might be less educated than I am.

There would not, of course, be many takers for a literalistic understanding of the story. But who does that? Tibetan "rubes"? I wouldn't be so sure. But if we ask, as I suspect most people would, what this amusing folk tale is telling us, it seems clear that it is making a perfectly valid point about the importance of confidence.

Malcolm wrote:

It's a fairytale, used to excuse blind faith.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 10:19 PM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Malcolm wrote:

It's a fairytale, used to excuse blind faith.

Lingpupa said:

I would not be in a position of insight into the motives of the tellers.

Malcolm wrote:

That's how it is presently employed.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 10:27 PM

Title: Re: The Great Quit

Content:

Dan74 said:

I've been poor, sleeping rough, couch surfing and living in a tent at a "white trash" trailer park at the outskirts of the city. Doing whatever jobs I could find. Abusive employers crushing any self-esteem I still clung on to. It's not really fun, no. As always, there are different sides to it. One could amp one's anger at it all and go down the destructive path. One could tighten the belt and do the best one can. Or one can channel the anger somewhere constructive, unionise, advocate for those even less fortunate, and try to keep one's shit together.

Malcolm wrote:

The usual conservative argument, that you tiresomely repeat here, is that these issues boil down personal character, with all moral judgements that go along them, complete with a “I buckled my belt” that usually goes along with such sentiments.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 10:48 PM

Title: Re: The Great Quit

Content:

Johnny Dangerous said:

Do you realize what its like here with benefits and vacations?

Malcolm wrote:

Dan has no idea about America, just like I have no idea about Switzerland, which is why I don't comment on Swiss politics or social life. It's outside my experience.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 11:09 PM

Title: Re: The Great Quit

Content:

Queequeg said:

Working for the sake of working is brain damage, dudes.

Konchog Thogme Jampa said:

Also there are so many areas where you can be a self-taught entrepreneur I taught myself code and had a 9 year career out of it. You can do the same with Graphic Design so many areas apply to that.

Malcolm wrote:

That requires computer literacy, in which, believe it or not, the US has a deficit because of the structural ways the poorest people in this country also have the least access to technology. It is so glaring, it is hard to believe it is not by design.

You also have to take into consideration that 130 million Americans, between the ages of 14 and 65, barely read at a sixth grade level. That is 40% of the US population.

Konchog Thogme Jampa said:

Working a slave job like in an Amazon Warehouse to make someone else rich isn't the only way. Put together a plan and execute. There are even University courses being sold on an online platform these days.

Malcolm wrote:

That depends on being functionally literate, and 40% of Americans are not, through no fault of their own. They've been failed by the public school system.

Author: Malcolm

Date: Sunday, December 26th, 2021 at 11:28 PM

Title: Re: The Great Quit

Content:

Konchog Thogme Jampa said:

I see I researched this years ago they've really dumbed down the mainstream education system for quite a few hundred years. They used to teach the Trivium which I practiced a bit also a few years ago but it made people think for themselves too much literally became autonomous. So they changed the model.

Malcolm wrote:

Theoretically, American Democracy was designed with idea that an educated populace would make good decisions in aggregate. But conservatives in the US have always sought to undermine education to keep themselves in power. First, conservative Democrats in the old South, and later, the Republican Party, when the Dixiecrats fled to the GOP over civil rights and abortion.

Author: Malcolm

Date: Monday, December 27th, 2021 at 1:09 AM

Title: Re: The Great Quit

Content:

Dan74 said:

I wondered about how many of the people who left their positions did so not because of better prospects elsewhere, but because it was too much effort.

Malcolm wrote:

You sound like this:

<https://www.foxnews.com/opinion/tucker-carlson-bidens-economic-policy>

Dan74 said:

But either way, here's the core point. The incentives that we've constructed in this country over a long period of time, to be fair, but accelerating recently have a very specific effect. Those policies reward people who don't want a job and they punish people who do want a job. What they do is they degrade work. They strip it of its inherent meaning. And that's a problem in a country that is running out of things that have inherent meaning. They're telling you that your religion means nothing. Your patriotism means nothing. Your family means nothing. Now they're telling you your work means nothing? What does mean anything? And how long can a society continue that doesn't have meaning and that doesn't revere work?

Author: Malcolm

Date: Monday, December 27th, 2021 at 1:12 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Lingpupa said:

I would not be in a position of insight into the motives of the tellers.

Malcolm wrote:

That's how it is presently employed.

Lingpupa said:

Like I said - I don't have that breadth of insight.

Malcolm wrote:

Doesn't take insight, it just takes listening.

Author: Malcolm

Date: Monday, December 27th, 2021 at 1:41 AM

Title: Re: Extinction as a result of global warming

Content:

Dharmasherab said:

Just because I don't share your political views it doesn't make you more holier.

Malcolm wrote:

No, it just makes me more sensible.

Author: Malcolm

Date: Monday, December 27th, 2021 at 1:54 AM

Title: Re: Ordained Life as a Monastic

Content:

Dharmasherab said:

1. On the use of money - Do Gelongs use money the same way as Getshuls?

Malcolm wrote:

Tibetan monks are all Mahāyānas, therefore, they observe no restrictions over the handling of money.

Dharmasherab said:

2. Is it compulsory to do an occupation while being a monastic? Or if not is this what usually happens in the West as part of the culture among those who are ordained in

Tibetan Buddhism in the West?

Malcolm wrote:

Yes, all Tibetan monastics in monasteries have some kind of job, cooking, cleaning, etc. Also, every single monastic I know in the West worked some kind of job if they wanted to eat. Thus, most people who ordain, and then try to live in the West, give back their ordination.

Dharmasherab said:

3. Travelling - is it required to travel to different monasteries on a frequent basis (which costs money)?

Malcolm wrote:

Generally, no.

Dharmasherab said:

Apart from these questions please feel free to give information which you think may help me. I am particularly interested in the aspects which people may find typically unusual for an ordained life including the idiosyncrasies.

Malcolm wrote:

Tibetan monks are not very careful about Vinaya. If you want to understand this, you should read Sakya Pandita's A Clear Differentiation of the Three Codes.

Author: Malcolm

Date: Monday, December 27th, 2021 at 1:59 AM

Title: Re: The Great Quit

Content:

Genjo Conan said:

So from everything I can tell, people are working. I see no evidence for some Great Staycation, or a systemic malaise. I think, rather, that people prefer good jobs to lousy jobs, and will leave lousy jobs for better jobs if they have the choice.

Malcolm wrote:

It is mostly small business owners who are bitching, because people are bailing on their shitty jobs for better jobs.

Author: Malcolm

Date: Monday, December 27th, 2021 at 2:04 AM

Title: Re: The Great Quit

Content:

Dan74 said:

I don't think there is an equivalent anywhere else in the developed world.

Malcolm wrote:

You didn't look to hard, obviously:

<https://www.theguardian.com/commentisfree/2016/dec/20/working-homeless-britain-economy-minimum-wage-zero-hours>

<https://www.theguardian.com/society/2019/sep/15/25pc-households-at-risk-of-homelessness-are-in-work>

<https://news.sky.com/story/covid-19-how-the-pandemic-has-led-to-a-rise-in-the-working-homeless-12362730>

<https://www.bigissue.com/news/housing/how-many-people-are-homeless-in-the-uk-and-what-can-you-do-about-it/>

Author: Malcolm

Date: Monday, December 27th, 2021 at 2:07 AM

Title: Re: Extinction as a result of global warming

Content:

Malcolm wrote:

No, it just makes me more sensible.

Dharmasherab said:

No. That's just being arrogant and conceited.

Malcolm wrote:

All views are not equal, if they were, it wouldn't matter if one was a Buddhist or a Christian as far as liberation goes. This also applies to politics, where some views, the views of liberals who are committed to democracy, are better than the views of others, such as conservatives, who are not committed to democracy and never have been.

Author: Malcolm

Date: Monday, December 27th, 2021 at 2:13 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

oldbob said:

Merry Christmas to all,

This is not a story showing the failure / limits of blind faith, but instead, a story of how blind faith can lead to enlightenment

Malcolm wrote:

It can't. Not ever. That's why it is a bullshit story.

Author: Malcolm

Date: Monday, December 27th, 2021 at 2:38 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Lingpupa said:

On a personal note, I would feel uncomfortable being quite so dismissive of either the story or of those you call "rubes", even if they might be less educated than I am.

There would not, of course, be many takers for a literalistic understanding of the story. But who does that? Tibetan "rubes"? I wouldn't be so sure. But if we ask, as I suspect most people would, what this amusing folk tale is telling us, it seems clear that it is making a perfectly valid point about the importance of confidence.

Malcolm wrote:

It's a fairytale, used to excuse blind faith.

Tenma said:

In a similar vein, wouldn't the dog tooth story be used to explain other such practices as a lama circumambulating a dog, Lama Zopa Rinpoche teaching about visualizing a stupa and circumambulating that instead, bowing down to a visualized Tathagata, regarding a pot as more precious than other disciples' offerings, Drukpa Kunley's poems regarding bowing down to a maiden's feet (amongst other things like swear words as mantras), and so forth?

Malcolm wrote:

All I know is what Āryadeva says—realization comes from view.

Author: Malcolm

Date: Monday, December 27th, 2021 at 2:41 AM

Title: Re: The Great Quit

Content:

Johnny Dangerous said:

Waxing philosophical about this is just silly and bougie, to be honest...

Malcolm wrote:

Yup:

YEO, STÉPHEN. "ON THE USES OF 'APATHY.'" *European Journal of Sociology / Archives Européennes de Sociologie / Europäisches Archiv Für Soziologie* 15, no. 2 (1974): 279–311. <http://www.jstor.org/stable/23998532>.

Author: Malcolm

Date: Monday, December 27th, 2021 at 3:17 AM

Title: Re: The Great Quit

Content:

Genjo Conan said:

I'm not sure I understand your logic. Why should people stay in jobs that make them miserable simply because there are other people who would be willing to take those jobs? I rather think the converse is the tragedy: people forced to stay in jobs they hate because they have no choice.

Edit: in case it wasn't clear, this was a response to the op, not Malcolm

Shinjin said:

Not every single person quitting is doing it out of pure misery.

Malcolm wrote:

Hanging light fixtures for a living sounds like pure misery to me.

Author: Malcolm

Date: Monday, December 27th, 2021 at 3:23 AM

Title: Re: The Great Quit

Content:

Johnny Dangerous said:

Waxing philosophical about this is just silly and bougie, to be honest...

Malcolm wrote:

Yup:

YEO, STÉPHEN. "ON THE USES OF 'APATHY.'" *European Journal of Sociology / Archives Européennes de Sociologie / Europäisches Archiv Für Soziologie* 15, no. 2 (1974): 279–311. <http://www.jstor.org/stable/23998532>.

Johnny Dangerous said:

Seems interesting. I just think it's kind of pointless focusing on people's inner attitudes about work when there are really obvious reasons that lots of people in the US hate their jobs. It just doesn't seem like much of a mystery to me.

I think a lot of people outside the US also don't realize that there is actually ton of poverty here, comparable in places to developing nations, and that a ton of people live hand to mouth, and have none of the social safety net that exists in many European countries.

Malcolm wrote:

The gist of the article is that there is a long-standing, self-serving, as well as self-

contradictory capitalist narrative about apathy. On the one hand the wealthy are apathetic, because they are too wealthy (this targets the aristocrats); the poor are apathetic because, well, they are poor (targets the workers); on the other hand, if people are not politically apathetic, this is troublesome, so political apathy on the part of the poor is encouraged, while being simultaneously derided. And all of this is couched in moral judgement. And yes, it is a very bougie attitude...

Author: Malcolm

Date: Monday, December 27th, 2021 at 3:26 AM

Title: Re: The Great Quit

Content:

Genjo Conan said:

So from everything I can tell, people are working. I see no evidence for some Great Staycation, or a systemic malaise. I think, rather, that people prefer good jobs to lousy jobs, and will leave lousy jobs for better jobs if they have the choice.

Malcolm wrote:

It is mostly small business owners who are bitching, because people are bailing on their shitty jobs for better jobs.

Johnny Dangerous said:

Yep. I used to work for a guy like this. It was a non-profit even, lol.

He used to lament how only I would work for him based on the good working conditions (they really weren't, there were some good things but I was -very- overworked), and that others were "lazy and just wanted a good benefits package" - he had -no- benefits package and as the business was three people he didn't have to. No shit, he really said something like that. People's insane attitudes towards there jobs here are mindblowing.

I kind of relish seeing all the upset and surprise from shit employers now that they can't fill their awful jobs as easily. Hmm, I wonder what would change that.

Malcolm wrote:

Yes, the bullshit, "Just work harder and you will get ahead..." carrot and stick promise of American Capitalism, as if the shitty job they are paying you for far less than a living wage is a f**king favor and you are lucky to have it.

Author: Malcolm

Date: Monday, December 27th, 2021 at 3:30 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Tenma said:

In a similar vein, wouldn't the dog tooth story be used to explain other such practices as a lama circumambulating a dog, Lama Zopa Rinpoche teaching about visualizing a stupa and circumambulating that instead, bowing down to a visualized Tathagata, regarding a pot as more precious than other disciples' offerings, Drukpa Kunley's poems regarding bowing down to a maiden's feet (amongst other things like swear words as mantras), and so forth?

Malcolm wrote:

All I know is what Āryadeva says—realization comes from view.

Tenma said:

So how come the dog tooth story is BS if there's Aryadeva's statement?

Malcolm wrote:

Blind faith has no view because it is blind.

Author: Malcolm

Date: Monday, December 27th, 2021 at 5:16 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

pemachophel said:

Loppon-la, What is the Tibetan that you are equating with the English "blind faith"?

Malcolm wrote:

The term "blind faith" or "blind devotion" does not occur in Tibetan. But we can infer by means of analogy that it is not acceptable to the Buddha. Aryadeva quotes the Buddha in the Jñānasārasamuccaya:

Just as gold is burned, cut, and filed,
bhikṣus or scholars
thoroughly investigate and accept my words,
but not because of respect.

This has direct bearing on accepting the claims of this or that person about the effectiveness or validity of various kinds of assertions about online transmissions.

Author: Malcolm

Date: Monday, December 27th, 2021 at 6:56 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

pemachophel said:

Loppon-la, What is the Tibetan that you are equating with the English "blind faith"?

Malcolm wrote:

The term "blind faith" or "blind devotion" does not occur in Tibetan. But we can infer by

means of analogy that it is not acceptable to the Buddha. Aryadeva quotes the Buddha in the Jñānasārasamuccaya:

Just as gold is burned, cut, and filed,
bhikṣus or scholars
thoroughly investigate and accept my words,
but not because of respect.

This has direct bearing on accepting the claims of this or that person about the effectiveness or validity of various kinds of assertions about online transmissions.

Johnny Dangerous said:

I didn't see a lot of assertions either way in this thread, only advice for people to generally listen to their teachers and engage with the question that way.

Malcolm wrote:

Not on this thread, but generally speaking, nothing in Buddhadharma should be accepted purely on faith just because someone said "it is so."

Author: Malcolm

Date: Monday, December 27th, 2021 at 7:49 AM

Title: Re: What calendar to buy for 2022?

Content:

Toenail said:

I believe there is none from Dzogchen community for 2022.

Malcolm wrote:

There will be.

Author: Malcolm

Date: Monday, December 27th, 2021 at 7:53 AM

Title: Re: The Great Quit

Content:

Shinjin said:

Not every single person quitting is doing it out of pure misery.

Malcolm wrote:

Hanging light fixtures for a living sounds like pure misery to me.

Shinjin said:

Worker in question quit because of laziness and entitlement, not because he wasn't being payed a living wage or treated poorly by managers and coworkers. All the best to him in his future endeavors.

Malcolm wrote:

Maybe he just didn't like the job. I wouldn't. And the last thing I am is "lazy." Of course, I don't know the guy, but you were using him as some of exemplar, generalizing from a particular.

Author: Malcolm

Date: Monday, December 27th, 2021 at 9:01 PM

Title: Re: Buddhahood In This Life

Content:

Toenail said:

Can you vouch for Tulku Dakpa? How should someone planning to receive this familiarize him or herself with this lama?

Malcolm wrote:

Thus lung by Tulku Dakpa is being given at my request. Incidentally, all donations are going to go to a project to build a stupa at his center in Finland.

Author: Malcolm

Date: Monday, December 27th, 2021 at 9:05 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Zhen Li said:

That is not an explanation, that is a quantitative prediction. Your claim was that math has an explanatory function. You cannot explain without descriptive words, it's just not possible.

Malcolm wrote:

Math is a language, just like any other construct of symbols. We use math to describe all kinds of things.

Zhen Li said:

Your claim is that experimentation is direct perception.

Malcolm wrote:

Experimentation is used to confirm inferences with direct perception.

Author: Malcolm

Date: Monday, December 27th, 2021 at 10:22 PM

Title: Re: What holds consciousness? (pretas, devas, asuras)

Content:

Nalanda said:

In other realms without any forms or brain to hold consciousness, what holds it for

pretas, devas and asuras?

What do Buddhist texts say about this?

Malcolm wrote:

Consciousness located in the center of the body, no matter what kind of body you have, according to Buddhist texts.

Author: Malcolm

Date: Monday, December 27th, 2021 at 10:27 PM

Title: Re: The Great Quit

Content:

Shinjin said:

Dan articulated the issue well but nobody wants to listen. It's ok, no problem.

Malcolm wrote:

We listened, but some of us just don't agree with his assessment, or that his concerns are particular well-founded.

Author: Malcolm

Date: Monday, December 27th, 2021 at 10:32 PM

Title: Re: Criticism of Prayer Flags, Treasure Vases, etc.

Content:

ManiThePainter said:

Tibetan medicine is also not a static and unchanging entity. Promoting medical conservatism accomplishes nothing good

I believe I read a post by Malcolm once that Tibetan medicine has drawn upon influences from Galen and Ayurvedic medicine (and perhaps even Chinese?) as well as the indigenous medicines of Tibet. This makes perfect sense when we consider that medicine is primarily results-based and this has been a factor in all medical traditions (Western medicine drawing upon Islamic medicine etc.).

Point is, it would not be constructive for Tibetan medicine to reject anything it can learn from Western medicine. This should also not be taken to mean that Tibetan medicine is then obsolete. They are not mutually exclusive.

Malcolm wrote:

Tibetan Medicine is indeed derived from the medical traditions of the Byzantine Empire, China, and primarily, from Ayurveda, combined with indigenous herbal and healing traditions. It is also the case, as you point out, that Tibetan Medicine and Allopathic Medicine are not mutually exclusive. Tibetan Medicine, like Ayurveda, excels in the treatment of chronic diseases, whereas Allopathic Medicine is much better equipped to deal with acute care, such as car accidents, cancer, and other types of conditions that require immediate intervention.

Author: Malcolm

Date: Monday, December 27th, 2021 at 10:37 PM

Title: Re: The Great Quit

Content:

Genjo Conan said:

So again: where is the evidence that people are leaving their jobs en masse because they're too lazy to work?

Malcolm wrote:

[sarcasm]Obviously, we have not done enough to eradicate welfare queens from the face of the earth.[/sarcasm]

The "dignity of hard work" is a meme that should go in the dumpster right alongside the Christian "dignity of poverty."

Author: Malcolm

Date: Monday, December 27th, 2021 at 10:46 PM

Title: Re: The Great Quit

Content:

Unknown said:

Maznevski says there are likely two broad categories of people participating in the Great Resignation: "One is people who are professionals, who are making a choice between 'good' and 'better'. The other category is people who are making a choice between something that is really terrible, unhealthy and toxic, and survival. Those are two very different dynamics."...

In other words, we may only be seeing the Great Resignation through the eyes of those who have the privilege to quit, like top executives or financially secure workers. But the reality is that it's hard to parse from the existing data which workers are quitting more and why, which can distort what's really happening, and might encourage people to boldly quit and think everything will work out for them.

Malcolm wrote:

<https://www.bbc.com/worklife/article/20211028-what-were-getting-wrong-about-the-great-resignation>

Author: Malcolm

Date: Monday, December 27th, 2021 at 10:49 PM

Title: Re: The Great Quit

Content:

Genjo Conan said:

So again: where is the evidence that people are leaving their jobs en masse because

they're too lazy to work?

Malcolm wrote:

[sarcasm]Obviously, we have not done enough to eradicate welfare queens from the face of the earth.[/sarcasm]

Genjo Conan said:

There was an excellent book a couple years back about Reagan's prototypical welfare queen. More broadly it was about how singular examples get blown up to create broad stereotypes.

<https://www.littlebrown.com/titles/josh-levin/the-queen/9780316513272/>

Malcolm wrote:

It's obvious, but it bears repeating, most of these stereotypes are driven by racism, and many of the people repeating them are engaging in racism unconsciously.

Author: Malcolm

Date: Monday, December 27th, 2021 at 11:15 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Malcolm wrote:

Math is a language, just like any other construct of symbols. We use math to describe all kinds of things.

Zhen Li said:

It's purely quantitative, it is unlike almost all other constructs of symbols. It cannot describe anything without the aid of other words.

Malcolm wrote:

I don't think we are talking about the same math, you seem to talking about $2 + 2 = 4$; there are 26 varieties of math.

Author: Malcolm

Date: Monday, December 27th, 2021 at 11:24 PM

Title: Re: Buddhahood In This Life

Content:

Archie2009 said:

So I assume Rinpoche will be doing the lungs from Finland. This sounds too good to pass on.

Malcolm wrote:

Yes, he will, from 4:00 pm -- 9:00 pm, EET March 18, 19, 20, 21st.

A registration link will be posted here as well as on his facebook page.

Author: Malcolm

Date: Tuesday, December 28th, 2021 at 1:03 AM

Title: Re: The Great Quit

Content:

Queequeg said:

More seriously - Its my right as an American to not want to work like an immigrant.

Totally fine with immigrants doing the shit jobs we don't want to do.

Malcolm wrote:

Actually, they do work we are physically incapable of doing ourselves. If they didn't, food prices would be skyhigh:

In 1960, half of all the native-born men in the U.S. labor force were high school dropouts eager to take unskilled outdoor jobs in agriculture and construction. Today, fewer than 10 percent of the native-born men in the work force lack high school diplomas. But the economy still generates plenty of unskilled jobs, and most unskilled immigrants don't displace American workers. They fill niches — not just farmhand, but also chambermaid, busboy and others — that would otherwise go empty. And they support more skilled, more desirable jobs — foremen, accountants, waiters, chefs and more — at the businesses where they work and others in the surrounding community.

<https://www.nytimes.com/roomfordebate/2011/08/17/could-farms-survive-without-illegal-labor/without-immigrant-labor-the-economy-would-crumble>

Some Americans referred for jobs at Fortin's nursery couldn't do the grueling work.

"A few years ago when domestic workers were referred here, we saw absentee problems, and we had people asking for time off after they had just started," he said. "Some were actually planting the plants upside down."

<https://www.cbsnews.com/news/despite-economy-americans-dont-want-farm-work/>

All we've done is work and work to make a better life for our children, we haven't seen anything, we haven't been anywhere. Even if I'm sick or injured, there's no help, I can't even afford a dentist. We feed this country, I've never seen a f**king gringo in the fields, but they don't value what we do."

<https://www.theguardian.com/environment/2021/may/13/meet-the-workers-who-put-food-on-americas-tables-but-cant-afford-groceries>

Author: Malcolm

Date: Tuesday, December 28th, 2021 at 2:36 AM

Title: Re: What holds consciousness? (pretas, devas, asuras)

Content:

Nalanda said:

In other realms without any forms or brain to hold consciousness, what holds it for

pretas, devas and asuras?

What do Buddhist texts say about this?

Malcolm wrote:

Consciousness located in the center of the body, no matter what kind of body you have, according to Buddhist texts.

Aemilius said:

Which text says it? Is it mentioned in a Sutra or an Abhidharma text?

Malcolm wrote:

Many Vajrayāna texts, the Medicine Tantra, etc.

Author: Malcolm

Date: Tuesday, December 28th, 2021 at 2:40 AM

Title: Re: Avalokiteśvara as the Jewel of Windhorse

Content:

Chenda said:

"Jewel of Windhorse".

Malcolm wrote:

This is interpolated by the translator, presumably on the basis of some comment. You should write him and ask .

Author: Malcolm

Date: Tuesday, December 28th, 2021 at 5:18 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

oldbob said:

not to [be] open to innovations, what would be acceptable ways of given/receiving Transmissions according to the teachings?"

Malcolm wrote:

There are certain "innovations" that will destroy Vajrayāna teachings. So, it is necessary to exercise caution and apply scripture and reasoning to these issues. Things like receiving lungs and empowerments from recordings are unacceptable innovations. It's not really that hard to understand.

Author: Malcolm

Date: Tuesday, December 28th, 2021 at 7:46 AM

Title: Re: What holds consciousness? (pretas, devas, asuras)

Content:

Nalanda said:

But if the being has no "form" then what body is there? Figurative body?

Malcolm wrote:

It's "held" by the faculty of life force.

Author: Malcolm

Date: Tuesday, December 28th, 2021 at 9:32 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

oldbob said:

That said, ChNN allowed as valid, Lungs (many, many times) and Worldwide Transmissions many many times - on the web that were sometimes delayed by 10+ minutes.

Malcolm wrote:

That's a dumb argument Bob, since everyone was participating at the same time even if there was buffering.

Author: Malcolm

Date: Tuesday, December 28th, 2021 at 10:08 AM

Title: Re: The Great Quit

Content:

KristenM said:

But, I don't buy the tropes of calling the American kids lazy and entitled, and alternatively glorifying the immigrant kids as more hard-working and appreciative of the so-called "American dream."

Malcolm wrote:

I don't buy it either. It's still an issue comparative advantage.

Author: Malcolm

Date: Tuesday, December 28th, 2021 at 11:01 PM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Aloke said:

Malcolm, I asked if you please would elaborate a little bit about this because it may seem that having Mandarava would allow someone to practice Naro Kachod (as it is in Sakya and Gelug).

Malcolm wrote:

That's not what I meant. I meant that they are both dakini practices.

Author: Malcolm

Date: Tuesday, December 28th, 2021 at 11:46 PM

Title: Re: HHDL on Satipatthana

Content:

avatamsaka3 said:

In contrast, Mahayana is defined by the view that all dharmas are empty from the beginning precluding grasping altogether.

There are teachings on emptiness in the Pali.

Malcolm wrote:

There is no teaching in this canon on profound emptiness.

avatamsaka3 said:

There are teachings on ultimate realities in the Abhidhamma literature in the Pali, and these are understood to be empty of what is habitually imputed to them.

Malcolm wrote:

This level of teaching is realist.

Author: Malcolm

Date: Wednesday, December 29th, 2021 at 1:07 AM

Title: Re: Did I make a mistake taking empowerment?

Content:

James84 said:

A well known Tibetan Lama came to give a talk at a local temple so I decided to go give him a listen and enjoyed his talk. Many new people to Buddhism were at the talk and while there they handed out a schedule for upcoming empowerments of Vajrasattva and Medicine Buddha and told everyone they were welcome. After talking with the monks they suggested I come and see the ceremony. I have studied some Tibetan Buddhism and have an interest in it, but also enjoy zen. I decided I would go although now I am having some doubts. I'm not sure if I am doing the practice right and I'm not sure if I took any vows? He mentioned briefly that the Samaya was to recite the mantra each day and if we can do the practice that's even better. Did I take more vows then this without knowing? Am I also stuck practicing Vajrayana now? Or am I able to focus on Zen and leave Vajrayana behind if I decide its a better fit for me? Is this common too? I thought Vajrayana was more secretive although people who mentioned they were very new to Buddhism were suggested to come to the empowerment so I'm feeling lost.

Malcolm wrote:

You are not stuck with anything.

Author: Malcolm

Date: Wednesday, December 29th, 2021 at 3:28 AM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

Aloke said:

I think you meant that one Dakini practice would be enough.

Malcolm wrote:

Yes.

As far as Naro Khacho goes, one has to receive this according to how it is given in Sakya and Geluk.

Author: Malcolm

Date: Wednesday, December 29th, 2021 at 9:29 AM

Title: Re: Upcoming Translations

Content:

ManiThePainter said:

This is indeed very exciting.

I've been reading the introduction and Coghlan mentions that he has used three of Tsongkhapa's works as references. I wonder if this will have had any influence on the way the text is interpreted in English.

Malcolm wrote:

I did a preliminary translation of the first 7 chapters, years ago, it looks fine, other than his decision to merge dharmata and tathata into a single term.

Author: Malcolm

Date: Wednesday, December 29th, 2021 at 11:35 AM

Title: Re: How do I know I have enough bodhichitta?

Content:

jewel123 said:

Hello! How can I determine that my Bodhichitta is sufficient? How to measure it?

What would be the way to understand if I even have it?

Thank you so much!

Malcolm wrote:

If you wish to become a buddha for the benefit of all sentient beings, you have enough bodhicitta.

Author: Malcolm

Date: Wednesday, December 29th, 2021 at 9:08 PM

Title: Re: The Great Quit

Content:

Malcolm wrote:

There is nothing new here Dan. This just generational bitching, “kids these days.” Some kids find their direction in life early; some a bit later; some, never. And it’s the same in Japan and China.

For example, I was utterly bored in school. I had taught myself to read when I was a toddler. I generally finished reading my schoolbooks within the first month of school, and was often punished for reading other books in class. I was pretty much done with school by age 14, though between 15-17, I was sent to an alternative private school, from which I was expelled. I met Buddhism there, however. I drifted along for another ten years, working this shit job and that, until I attended Harvard extension, but never matriculated. I got a job in a bookstore, became a Buddhist, and drifted along into a three year retreat. After I got out, I drifted into a bad marriage, drifted out of that, and drifted back to Western Massachusetts about twenty years ago, where I had “grown up.” I’ve found a nice pool in the stream of my life, and the current so far hasn’t pushed me out. I am a well—published translator, but I didn’t plan any of it. I didn’t “work” for it, or have any sense of purpose or mission. I still don’t, other than seeing a certain body of literature translated into English. So I don’t buy, for one minute, much of what you are trying to sell. It doesn’t fit my experience or observations.

One other thing: Black people get to use the Uncle Tom metaphor, you and I don’t. It’s racist to do so. And your use of it is incorrect:

The first has to do with an erroneous interpretation of the novel. The original Uncle Tom is, well, no Uncle Tom. Like millions of his real-life counterparts at the time, Tom is enslaved. He also has courage, dignity and a strong sense of what is right. When ordered by his cruel master, Simon Legree, to whip another slave, Tom refuses; he later encourages two other slaves to escape, and when Legree confronts him, asking where they have gone, Tom refuses to reveal their whereabouts, a decision that costs him his life. Tom heartily (but not blindly) embraces Christianity, the religion of his white oppressors; but then so do most of the black Americans I know.

https://www.washingtonpost.com/outlook/dear-white-people-stop-using-the-term-uncle-tom/2018/11/15/8a68e9c0-e84e-11e8-a939-9469f1166f9d_story.html

Author: Malcolm

Date: Wednesday, December 29th, 2021 at 9:16 PM

Title: Re: NASA Is Hiring Religious Leaders To Prepare For Encounter With Aliens ?

Content:

Aemilius said:

The theologians are attempting to assess how major religions would react to news of alien life being found.

...

The theme of theology and ufology has gained some momentum in the ufo-platforms very recently, when do Dharma folks wake up to this?

Malcolm wrote:

We already know there is intelligent life in countless planetary systems.

Author: Malcolm

Date: Wednesday, December 29th, 2021 at 9:48 PM

Title: Re: 84000: The Sūtra on Transmigration Through Existences (Bhava-saṅkrānti-sūtra) & Some Questions

Content:

Leo Rivers said:

It is my understanding that this text represents a unique view that the last moment of consciousness at death is IMMEDIATELY followed by the first moment of the subsequent mindstream. No afterlife. No bardos. No just biding one's time.

Malcolm wrote:

It does not necessarily follow that this sūtra is rejecting the antarabhāva.

Author: Malcolm

Date: Wednesday, December 29th, 2021 at 10:51 PM

Title: Re: The Great Quit

Content:

Dan74 said:

What you describe as your experience is probably less common than most, but no less valid. You are fortunate to have found your way, many people never do. Our world, with its bewildering array of choices sometimes leads to folks such as yourself doing great things with their lives and many others losing themselves in addiction and mental illness.

Malcolm wrote:

That's karma for you.

Dan74 said:

Apart from the ~150 young people I teach every week, I have three kids at home. I worry about them, wonder how well they are navigating the challenges this world throws their way and how well (or poorly) our culture is guiding them. This ultimately is my interest. Here, in the context of the job market, but even earlier, their studies, etc.

Malcolm wrote:

Well, that's one reason I avoided having children. I did not want the responsibility, nor the choices it would force on me as a parent. My partner is a parent, and she has the same worries you do, though her kid is a successful professional, too driven, if anything.

Dan74 said:

And for myself, having twice moved countries and continents, having something of a foot in three cultures, I guess I have a strange life experience and a stranger outlook that most people will are not likely to relate to, or find any value in.

Malcolm wrote:

Mostly it is the judgy tone I don't relate to. Why? I would have been one of those kids in your school about whom you would have thrown up your hands in exasperation, shaking your head about wasted talent, etc., and eventually you would have just addressed my recalcitrance to some moral flaw.

Author: Malcolm

Date: Wednesday, December 29th, 2021 at 10:57 PM

Title: Re: The Great Quit

Content:

KristenM said:

We should have been giving billions to encourage higher education and home ownership, rather than keeping people in situations where getting a Section 8 voucher apartment and staying on welfare makes more financial sense than actually getting a job because jobs pay less than the monthly government check and you don't have child care or a supportive plan to move up from your crappy job.

Queequeg said:

Homeownership - the standards for qualifying for a loan were relaxed by the Clinton and Bush Jr. administrations in order to increase home ownership. It led to the 2008 crash.

Malcolm wrote:

Thats the conservative story. The real reason the crash happened is that investment firms were taking out insurance on bad debt.

Author: Malcolm

Date: Wednesday, December 29th, 2021 at 11:02 PM

Title: Re: Acceptable ways of Transmissions (Lung, Jenang, Wang)

Content:

oldbob said:

Many old practitioners go elsewhere.

Malcolm wrote:
It's the name of the game.

Author: Malcolm
Date: Thursday, December 30th, 2021 at 12:55 AM
Title: Re: The Great Quit
Content:
Queequeg said:
it wasn't just Lehman Bros. playing with junk bonds.

Malcolm wrote:
It was mostly that. Has the insurance companies not allowed investment firms to buy insurance on bad debts mixed with good debts (CDO, collateralized debt obligations),
AIG, for example, would not have needed a bail out. In fact, every firm that needed a bail out, got one.

<https://www.institutionalinvestor.com/article/b150qdkrd30ggk/the-fall-of-aig-the-untold-story>

Queequeg said:
As of December 31, 2007, AIGFP had a portfolio of credit default swaps totaling \$527 billion, of which \$78 billion was written on multisector CDOs, most of which had some exposure to subprime mortgages. Indeed, it has become widely accepted that without -Cassano and AIGFP around to insure the risk that Wall Street was taking in underwriting these increasingly squirrely assets, the debt bubble might have run out of air far before it did in 2007. In its defense, which shows up, among other places, in an August 2009 court filing by law firm Weil, Gotshal & Manges in a shareholder lawsuit, AIG argues that it wrote credit default swaps on only the supersenior portion of the multisector CDOs — that is, those payments made first. Incredibly, AIGFP believed it had little real exposure “because the supersenior tranche has priority of payment ahead of even the AAA tranches, [and so] is regarded as having a better-than-AAA rating.”

Malcolm wrote:
And this also played a part:
While that last bit of legal spin is certainly debatable, what soon became crystal clear — and a major problem for AIG — was that as the value of the toxic securities it had insured before 2006 fell, AIG’s counterparties ratcheted up their demands for collateral. At the forefront of these increasingly strident collateral demands was none other than Goldman Sachs Group. Unlike every other Wall Street firm, in 2006, Goldman became nervous about the growing risks its traders perceived in the free-for-all that the market for mortgage-related securities had become. The traders’ concerns eventually bubbled up to the 30th floor of 85 Broad Street, where Goldman’s top executives had their offices, and in December 2006 the firm decided to “get closer to home,” in the words of CFO David Viniar. The firm started to make huge bets that the mortgage market would fall by shorting individual mortgage-backed securities and the newly created ABX index, which was a basket of mortgage-related securities, and by creating synthetic CDOs and selling

the risk related to them to the likes of AIG.

Author: Malcolm

Date: Thursday, December 30th, 2021 at 12:59 AM

Title: Re: Nichiren Shonin's teachings

Content:

Aemilius said:

Is the final and complete teaching in human or some being's consciousness or is it a pile of paper?

Malcolm wrote:

There are two kinds of dharma: scripture and realization. Pretty sure QQ is referring the the last.

Author: Malcolm

Date: Thursday, December 30th, 2021 at 5:25 AM

Title: Re: NASA Is Hiring Religious Leaders To Prepare For Encounter With Aliens ?

Content:

Giovanni said:

If aliens exist..and mathematics suggest that it is likely, then they are subject to the Three Signs OF Being.

That's all Dharma students NEED to know. The rest is understandable curiosity.

Aemilius said:

That sounds kind of logical, but in practice it is not like that. It is more like Europeans going to South and North America or in Africa and Australia. Europeans had new conceptual constructions and their own laws and new and amazing weapons with them, and they wanted their gold and other minerals, plus workers for their plantations, and other things...

For example, we hear in some ufo-reports that slavery exists in the stars,... Its methods maybe different and quite modern, but it is still slavery.

Tenma said:

So what are you going to do if aliens exist and we encounter them?

Malcolm wrote:

See what kind of booze they like.

Author: Malcolm

Date: Thursday, December 30th, 2021 at 7:01 AM

Title: Re: Nichiren Shonin's teachings

Content:

Caoimhghín said:

Speaking of the first Buddhist council, it is possible there was a universal council of Buddhists that determined one particular recension of the buddhavacana that is substantially "truer" than later sectarian recensions. The texts concerning it do not date from said council. To the authors of those texts mentioning it, it was long gone mythohistory.

Malcolm wrote:

Ananda did not recite these texts at the first council, for that, Vasubandhu criticizes him. The "I" in "Thus I heard this spoken at one time" of Mahāyāna sūtras is not Ananda.

Author: Malcolm

Date: Thursday, December 30th, 2021 at 9:02 AM

Title: Re: The Great Quit

Content:

Dan74 said:

I will take the judgy tone on board, Malcolm,

Malcolm wrote:

This, Dan, is illustrative as to why in America structure trumps agency:

The Bill for My Homelessness Was \$54,000

Debt is a hidden burden for Americans experiencing homelessness.

<https://www.nytimes.com/2021/12/29/opinion/debt-homelessness.html?>

It's the difference between Marshall Mathers and his Cranbrook-educated "gangster" competitors in 8 Mile. Even so, Marshall Mathers, being white, is far less likely to be shot during a routine traffic stop than those black kids with prep school educations.

So when you talk to Americans, you should keep that in mind. Those of us who are not blind, observe that structure limits agents more than you apparently would like to admit.

Author: Malcolm

Date: Thursday, December 30th, 2021 at 9:12 AM

Title: Re: The Great Quit

Content:

Dan74 said:

. On a personal level, I don't judge - I've been hard-working and I've been very slack, it's more that I am responsible for them, to some extent.

Malcolm wrote:

When you are teacher, you do have responsibilities, of course, and boundaries.

As I have told you before, I don't know shit about Australia or Switzerland, or the USSR, and so I don't comment on their cultures or mores. But you seem very keen to comment on what goes on the US, which is understandable, because we are Rome. But you don't understand us, or our history, very well. Even Canadians, like Nemo, don't really understand the US very well, and they live next door. You might read Heather Cox Richardson's daily newsletter. Perhaps it will provide you some insight you lack at present.

.

Author: Malcolm

Date: Thursday, December 30th, 2021 at 10:10 AM

Title: Re: Where did the Buddha go after death? Where is the Buddha now? Where do Buddhas go after death?

Content:

Nalanda said:

Thanks Schrödinger's Yidam. Looks like I'm going to have to go keyword search using Google to scour this room. The ones you shared are good start. Thanks.

Malcolm wrote:

It's better to listen to what the Buddha said:

E ma ho! The secret of all perfect buddhas

Is that perfect buddhas do not arise.

Everything arises from nonarising,

And even arising never arose.

Author: Malcolm

Date: Thursday, December 30th, 2021 at 9:25 PM

Title: Re: The Great Quit

Content:

Dan74 said:

Malcolm, I could say the same about your commenting on Zen here on the forum. And also that your comments on Zen have at times been instructive.

Malcolm wrote:

I don't know much about Chan or Zen, other than how it has been presented, pro and con in Tibetan sources. I've always been clear about that.

Dan74 said:

I think it's more that my take doesn't always align with yours that is the issue here.

Malcolm wrote:

You don't live here, you have no stake nor voice in the outcomes of our elections, but more importantly, you don't see us clearly and you don't grasp our history and cultures. Your comment about Uncle Toms, for example, is a clear indicator of that.

Dan74 said:

I am not really allowed to say anything?

Malcolm wrote:

You can say whatever you like.

Author: Malcolm

Date: Thursday, December 30th, 2021 at 9:33 PM

Title: Re: NASA Is Hiring Religious Leaders To Prepare For Encounter With Aliens ?

Content:

Sādhaka said:

If Mahayana cosmology is traditionally flat Earth, then how exactly does billions of world-systems work here?

Malcolm wrote:

Worlds have kinds of different shapes in Mahayana cosmology.

Author: Malcolm

Date: Thursday, December 30th, 2021 at 9:38 PM

Title: Re: Nichiren Shonin's teachings

Content:

Aemilius said:

Where does Vasubandhu say that? Elsewhere, in Mahayanasutra-alankara Commentary and in Vyakhyayukti "Principles of Exegesis", Vasubandhu defends the position that Mahayana sutras were taught by the Shakyamuni. By whom were they heard then?

I have read some passages of Vyakhyayukti that have been translated into english. I have heard that Vasubandhu discusses the origin of Mahayana in that work, but I haven't seen it with my own eyes.

Malcolm wrote:

Manjushri, Samantabhadra, etc.

Vasubandhu makes this argument in the Vyakhyayukti. There is a paper on it at academia.edu.

Author: Malcolm

Date: Friday, December 31st, 2021 at 1:45 AM

Title: Re: The Great Quit

Content:

Dan74 said:

I am also skeptical of big narratives and they generally need a lot of qualifiers. But I do think the pandemic has taken a toll on young people's mental health, which already wasn't in great shape.

Malcolm wrote:

Sure, being cooped up with anxious parents won't be good for anyone's mental health.

Dan74 said:

We don't have anywhere near the levels of poverty the US (and to some extent, the UK, thanks, Malcolm) have (the gaps between rich and poor is similar to Canada, 3 times less people in % living on less than \$10 a day and sort of universal health care). We also have much safer cities and much lower rate of violent crime (homicide ~10 times less per capita, rape ~ 4 times less than the US).

Malcolm wrote:

Notice the correlation?

Dan74 said:

It's a cliché but the world really has become a global village, especially the Western world, so socio-culturally I think there are the same issues everywhere, in a somewhat different mix and intensity.

Malcolm wrote:

Different histories cause similar pressures to play out very differently, in people, and in nations. Without understanding the trauma of Indian Resettlement act of 1830, then the Civil War, then the abandonment of Reconstruction in 1877, and the westward migration of a large portion of the population that supported the Confederacy, and so on, one cannot possibly hope to understand what is happening in the US today. It is no accident that the Don't Tread On Me Flag (Gadsen Flag)—favored by pro-Trumpists and the Tea Party and designed by gentleman from South Carolina during the Revolutionary War—was seized as the symbol of the delinquent branch of the GOP.

Author: Malcolm

Date: Friday, December 31st, 2021 at 2:03 AM

Title: Re: Where did the Buddha go after death? Where is the Buddha now? Where do Buddhas go after death?

Content:

Nalanda said:

How is it explained in our tradition?

Would you use the trikaya to answer this question?

Malcolm wrote:

Yes, you would. The mind of a buddha is the dharmakāya. The dharmakāya is free of birth and death. A nirmāṇakāya, which is what you are talking about, is an emanation of the sambhogakāya. When a nirmāṇakāya demonstrates the deed of passing into nirvana, it does not go anywhere, no more than a rainbow goes somewhere in the sky when the causes and conditions for its appearance are no longer present. Similarly, when a nirmāṇakāya manifests the deed of birth, it does not come from anywhere, not more than a rainbow comes from somewhere in the sky when the causes and conditions for its appearance are present.

Author: Malcolm

Date: Friday, December 31st, 2021 at 2:09 AM

Title: Re: Where did the Buddha go after death? Where is the Buddha now? Where do Buddhas go after death?

Content:

Nalanda said:

Hey friend, is dharmakaya the same as Dharmadhatu?

<https://www.dharmawheel.net/viewtopic.php?p=322592#p322592>

Malcolm wrote:

No. The dharmadhātu (object) is the emptiness that pervades all things, whether sentient or inert. The dharmakāya (subject) is the realization of that emptiness.

Sometimes you see the dharmadhātu equated with the nature of the mind, but this is an incomplete presentation.

Author: Malcolm

Date: Friday, December 31st, 2021 at 2:30 AM

Title: Re: NASA Is Hiring Religious Leaders To Prepare For Encounter With Aliens ?

Content:

Sādhaka said:

If Mahayana cosmology is traditionally flat Earth, then how exactly does billions of world-systems work here?

Malcolm wrote:

Worlds have kinds of different shapes in Mahayana cosmology.

Johnny Dangerous said:

What texts cover these?

Malcolm wrote:

Avatamska

Author: Malcolm

Date: Saturday, January 1st, 2022 at 2:14 AM

Title: Re: Buddhist Hell

Content:

mechashivaz said:

The hell realms are understood to be real, as real as the experiences we are having now.

Malcolm wrote:

Only as mental projections.

mechashivaz said:

I've heard it said from the Mahayana (or overall Buddhist?) POV the demons doing the torturing in these realms are mind made being, meaning, they only exist as an aspect of "ourselves", therefore there are no demons in a perpetual negative karma feedback loop. However, I'm unable to find sources for this; if any one knows where this is sourced I'd greatly appreciate the info!

Malcolm wrote:

Vasubandhu, 20 verses.

Author: Malcolm

Date: Saturday, January 1st, 2022 at 2:25 AM

Title: Re: Buddhist Hell

Content:

Caoimhghín said:

According to certain narratives, didn't Śākyamuni begin his bodhisattva career as a hell torturer when he decided not to torture for a while?

Malcolm wrote:

No, he started his career as a hell-being who offered to take on the suffering of others in hell, according to certain narratives.

Author: Malcolm

Date: Saturday, January 1st, 2022 at 3:32 AM

Title: Re: 5 Elements

Content:

Ode to Joy said:

Since the five physical elements in Buddhism are usually given as earth, air, fire, water and space (akasha) sometimes called aether, what exactly is this last one, akasha/space/ether? I

Malcolm wrote:

It is nonobstruction, according to Buddhist texts. There is also relative space, which is any kind of empty cavity.

Author: Malcolm

Date: Saturday, January 1st, 2022 at 3:55 AM

Title: Re: How do I know I have enough bodhichitta?

Content:

jewel123 said:

Hello! How can I determine that my Bodhichitta is sufficient? How to measure it?

What would be the way to understand if I even have it?

Thank you so much!

Malcolm wrote:

If you wish to become a buddha for the benefit of all sentient beings, you have enough bodhicitta.

jewel123 said:

Thank you very much. That wish is sufficient?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, January 1st, 2022 at 9:29 PM

Title: Re: The Great Quit

Content:

KristenM said:

I'm late to replying...maybe it was merely relaxing the lending standards, but it was also feeding predatory lending practices, going totally unchecked and allowing people to get way over their heads in debt. The same goes for educational loans. You can provide people with better opportunities to make sensible investments without allowing people to become victims of financial abuse. You're more an expert than I am in this stuff, though.

Malcolm wrote:

Yes, for example, Wells Fargo was forcing its loan associates to give loans to basically anyone who has a pulse.

Author: Malcolm

Date: Saturday, January 1st, 2022 at 9:35 PM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

Ode to Joy said:

The following is all self-explanatory and as stated, it explicitly stressed that this prophecy must be shared as widely as possible to all sentient beings at this time to avert the disasters predicted.

Malcolm wrote:

This text is the Tibetan equivalent of a chain letter.

Author: Malcolm

Date: Saturday, January 1st, 2022 at 9:39 PM

Title: Re: ChNN and his awakening

Content:

Nalanda said:

ChNN is an awakened person - Malcolm

Source: <https://www.dharmawheel.net/viewtopic.php?p=66939#p66939>

Does this mean he was a Bodhisattva....?

Malcolm wrote:

It means he was an awakened person, a bodhisattva on the stages.

Author: Malcolm

Date: Saturday, January 1st, 2022 at 9:42 PM

Title: Re: ChNN and his awakening

Content:

jmlee369 said:

Even in The Life and Times of Jamyang Khyentse Chökyi Lodrö: The Great Biography, you can see how students of Jamyang Khyentse Chökyi Lodro made various comments of how they did not feel devotion or faith to this or that lama, which was fine as they had no student-teacher relationship with those lamas.

Malcolm wrote:

It's fine even if they did have a teacher student relationship. Faith is not something one can or should contrive. HHDL has discussed this at length. All this insistence on mandatory pure vision just turns people into neurotic messes and cult followers.

Author: Malcolm

Date: Saturday, January 1st, 2022 at 9:46 PM

Title: Re: Deepen Your Daily Practice with Khenpo Samdup Rinpoche (many transmissions from Drikung Kagyu Practice Book)

Content:

chokyi lodro said:

I wonder, would this be suitable for someone like me?

I have taken Refuge (from a lovely karma kagyu lama) some years ago, although circumstances including coronavirus have prevented me from deepening that connection. I'm a bit of a lamrim aficionado, but that's just because I find it easy to understand. I've never received any transmissions; I just practice analytical meditation. Any thoughts would be welcome.

Malcolm wrote:

One should not promiscuously take lungs. One should know why one is receiving a lung for this and that practice.

Author: Malcolm

Date: Saturday, January 1st, 2022 at 10:58 PM

Title: Re: Being on the high bhumis without knowing?

Content:

alx said:

Does anybody know when the Sambhogakaya becomes visible - which Bhumi please?

Thnx Guys Alx

Malcolm wrote:

Eighth.

Author: Malcolm

Date: Sunday, January 2nd, 2022 at 2:39 AM

Title: Re: The Great Quit

Content:

Nemo said:

. A first step would be the separation of capital and the state.

Malcolm wrote:

Ummmm....that is modern day neoliberalism.

Author: Malcolm

Date: Sunday, January 2nd, 2022 at 7:41 AM

Title: Re: 5 Elements

Content:

Malcolm wrote:

The basic definition of space is found in Abhidharma. That's the one we use in Buddhadharma.

Ode to Joy said:

Since the five physical elements in Buddhism are usually given as earth, air, fire, water

and space (akasha) sometimes called aether, what exactly is this last one, akasha/space/ether? I

Malcolm wrote:

It is nonobstruction, according to Buddhist texts. There is also relative space, which is any kind of empty cavity.

Ode to Joy said:

Thank you for that answer. I understand about the idea of nonobstruction but I am curious if there is any other function of this element besides simple nonobstruction and how does it exactly get differentiated from the relative space you mentioned? How is "akasha-dhatu" different from "infinite space" or unconditioned space? In a way, the two concepts sound so similar I'm not clear what is the distinction. For instance, is there any sense in Buddhism that the element akasha is similar to this Hindu definition found in the Monier-Williams Sanskrit-English lexicon: "the subtle and ethereal fluid (supposed to fill and pervade the universe and to be the peculiar vehicle of life and of sound) per Vedanta"? Or is the Buddhist concept not like the Vedanta philosophy. Another interesting point is that Sanskrit akasha apparently comes from the root kAsh meaning "to shine, to appear, to be visible, to be brilliant" whence other common words like prakAsh. Which points to something beyond vacuity or mere nonobstruction - not that the Buddhist texts have to be concerned with the etymology of the word of course, I'm not suggesting that. But that root syllable gives the impression that akasha could be a medium for light to propagate - and again I'm not suggesting that this has anything to do with Buddhist teachings. Actually, the reason I even ask is because in Phillippe Cornu's book Tibetan Astrology, he specifically (at least, his translator from French) calls akasha as "aether", rather than "space". In English, "aether" has a special meaning, quite different from "space" and I am curious as to whether Mr. Cornu had a particular reason for using this term.

And what do we make of this statement on the Wikipedia page of Akasha in the Buddhism section: "The Vaibhashika, an early school of Buddhist philosophy, hold the existence of akasha to be real"? What does it mean to say that "akasha is real" and what would it mean to claim it is not real?

Author: Malcolm

Date: Sunday, January 2nd, 2022 at 8:19 PM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

Ode to Joy said:

The following is all self-explanatory and as stated, it explicitly stressed that this prophecy must be shared as widely as possible to all sentient beings at this time to avert the disasters predicted.

Malcolm wrote:

This text is the Tibetan equivalent of a chain letter.

Ode to Joy said:

Its teachings are self-explanatory, it is a profoundly powerful and important text, crucial at this very moment. It clearly states the benefits for those who understand and have faith, as opposed to those who don't.

Malcolm wrote:

Yes, like a chain letter. There is no point in distributing such texts. They make people unreasonably fearful & paranoid.

Author: Malcolm

Date: Sunday, January 2nd, 2022 at 8:28 PM

Title: Re: 5 Elements

Content:

Malcolm wrote:

The basic definition of space is found in Abhidharma. That's the one we use in Buddhadharma.

Ode to Joy said:

Okay. So what is the meaning of this statement: "The Vaibhashika, an early school of Buddhist philosophy, hold the existence of akasha to be real"? Is it just a case of Vaibhashika considering everything to be real, including space. And is akasha as a "mahabhuta" the same thing as unconditioned void between universes or world systems described in chapter one of Kalacakra Tantra?

Malcolm wrote:

Space is not a mahabhuta, but it is a dhatu. Unconditioned space is considered "real" in the sense that it is a dharma, that's all, along with the two cessations.

Kalacakra is an entirely different thing. It's "particles of space" are compounded. But this idea has no relevance outside of the Kalacakra system,

Author: Malcolm

Date: Sunday, January 2nd, 2022 at 9:20 PM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

PeterC said:

I don't have the transmission for that. What's the Tibetan title, and what makes it a sutra? Does it eg call itself མཛྙན་?

GrapeLover said:

I were just going by the format & content really, in that it starts:

I prostrate to all the Buddhas and the Bodhisattvas. Thus have I heard at one time, while

the Buddha was staying at Bodhgaya...

and continues with a Mahayana sutra-style narrative of Shakyamuni. I'd thought that kind of general structure was what the OP meant by 'presented in the form of a Sutra'. That one doesn't call itself do, but there's another terma of Tennyi Lingpa with a similar format called "Phag-pa Chog-chui Mun-pa Tham-ched Nam-par Sel-wa Zhe-ja-wa Theg-pa Chen-poi Do" (sorry, don't have access to any more standardised transliteration)—— shares a title with a longer 'actual' sutra

I don't mean to make any kind of claim or implication with respect to the text in the OP though

PeterC said:

That's a fair question - whether it starts with *evam maya srutam* etc. I guess I was questioning whether anything which we accept as a sutra had been revealed in Tibet as a pure vision. If there is, I'm not aware of it. That's an easily falsifiable statement though.

Malcolm wrote:

There are a number of texts in the collection of dharani that likely began life as Chinese pseudographia before they were translated into Tibetan. Then there is the much disputed Shurangama Sutra; the Vajrasamadhi Sutra, a Korean composition translated into Tibetan, and so on. So there are a number of texts in the Kenjur of dubious origin.

Author: Malcolm

Date: Sunday, January 2nd, 2022 at 10:25 PM

Title: Re: Prophecies of Dolpopa

Content:

Terma said:

"The etymology of 'Dolpo' is still unknown, though the word is found in several religious teachings of the Buddha...the word was uttered by the Buddha in 6th century BC while predicting the birth of the great 13th century scholar, Dolpopa Sherab Gyaltzen."

Malcolm wrote:

Highly unlikely.

Author: Malcolm

Date: Sunday, January 2nd, 2022 at 11:10 PM

Title: Re: The Great Quit

Content:

Dan74 said:

Suppose we lived in the world, where being a selfish greedy asshole was never acceptable. Where people would get viscerally ill at just imagining themselves behaving

in such a way. How would capitalism work in such a world?

Well, I think there are capitalists like that. There are companies in capitalist economies that are majority worker-owned. There are companies where employees are treated like family. It is possible to run an ethical and successful business, at least sometimes.

Sure, capitalism encourages the ruthless pursuit of profit. Milton Friedman taught that the sole responsibility was to the shareholders. So we can blame the system and rightly so. But at the end of the day, it is human beings taking advantage of the system in an unscrupulous unprincipled way. Or gradually coming to do so more and more, as is often the case.

But they don't all do so.

To use a crude analogy, capitalism is bad in the same way that guns are bad - both are bound to be misused. Well, in case of capitalism, this misuse isn't even considered to be misuse. So it's kinda worse. But basically capitalism needs control in the same way that guns need control, because human beings are bound to ride roughshod over their kind. That's something we should look at in a deeper, more creative way, not instead of changing the system, but as well as, IMO.

Malcolm wrote:

What you are referring to is European-styled Capitalism, aka Coordinated Market Economies, which trade growth for stability. The US—and to a lesser extent—England, Canada, Australia and New Zealand have liberal market economies, which trade stability for growth.

But the issue with international capitalism is that the watchdogs of it, the WTO, etc., almost always side with corporate interests over national interests, under the present neoliberal principles which govern it, and to which signatories of the treaty that gave birth to the WTO are bound by law to uphold. In other words, neoliberalism favors liberal market economics on an international scale, as opposed to coordinated market economics, something which underdeveloped economies, like India, and formerly, China, actually insist upon. There are no unions in China, for example.

Author: Malcolm

Date: Sunday, January 2nd, 2022 at 11:21 PM

Title: Re: Prophecies of Dolpopa

Content:

Terma said:

"The etymology of 'Dolpo' is still unknown, though the word is found in several religious teachings of the Buddha...the word was uttered by the Buddha in 6th century BC while predicting the birth of the great 13th century scholar, Dolpopa Sherab Gyaltzen."

Malcolm wrote:

Highly unlikely.

Terma said:

Agreed. This is in general, a topic that one can chase their own tail over.

Malcolm wrote:

It's like the use of the Mañjuśrīmūla Kalpa. Many people are predicted using the same passages...

Author: Malcolm

Date: Sunday, January 2nd, 2022 at 11:53 PM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

PeterC said:

Am I right in thinking that these all claimed to originate from a historical figure in this world (the Buddha, Vimalakirti, Srimaladevi, etc), and not a visionary revelation?

Malcolm wrote:

Yes. The Vajrasamadhi Sūtra (Toh. 135) was is text critically analyzed by Robert Buswell in <https://press.princeton.edu/books/hardcover/9780691654164/the-formation-of-chan-ideology-in-china-and-korea>:

This book is a translation and study of the Vajrasamadhi-Sutra and an examination of its broad implications for the development of East Asian Buddhism. The Vajrasamadhi-Sutra was traditionally assumed to have been translated from Sanskrit, but some modern scholars, principally in Japan, have proposed that it is instead an indigenous Chinese composition. In contrast to both of these views, Robert Buswell maintains it was written in Korea around A.D. 685 by a Korean adept affiliated with the East Mountain school of the nascent Chinese Ch'an tradition. He thus considers it to be the oldest work of Korean Ch'an (or Son, which in Japan became known as the Zen school), and the second-oldest work of the sinicized Ch'an tradition as a whole. Buswell makes his case for the scripture's dating, authorship, and provenance by placing the sutra in the context of Buddhist doctrinal writings and early Ch'an literature in China and Korea. This approach leads him to an extensive analysis of the origins of Ch'an ideology in both countries and of the principal trends in the sinicization of Buddhism. Buddhism has typically been studied in terms of independent national traditions, but Buswell maintains that the history of religion in China, Korea, and Japan should be treated as a whole.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 1:29 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

Sādhaka said:

Okay, I haven't read through this thread thoroughly; but is it written by Jamyang

Khyentse Chökyi Lodrö or not?

Malcolm wrote:

No. It is a random, anonymous prediction text, posing as Buddhavacana, that circulated, like a chain letter, in Eastern Tibet in the early twentieth century.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 1:40 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

Sādhaka said:

Okay, I haven't read through this thread thoroughly; but is it written by Jamyang Khyentse Chökyi Lodrö or not?

Malcolm wrote:

No. It is a random, anonymous prediction text, posing as Buddhavacana, that circulated, like a chain letter, in Eastern Tibet in the early twentieth century.

Tenma said:

Like the Middle Ages, did different Tibetan writers ever try attributing their works to famous writers (much as a random Medieval scholar might claim their text was written by Aristotle!) and was that a common practice?

Malcolm wrote:

Sure, many of Milarepa's songs are clearly forgeries. There are a number of fake Sakya Pandita texts, etc, and so on. And then, depending on your level of incredulity, many termas...not to mention Mahāyāna sūtras in general, etc., many texts attributed to Nāgārjuna, etc.

Tenma said:

Either way, people are still going to believe in this anonymous text and its mantra, whether criticized or not!

Malcolm wrote:

People believe all kinds of things.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 3:27 AM

Title: Re: Regular mantra as opposed to...?

Content:

Chenda said:

In BDK America's translation of <https://bdkamerica.org/download/1875>, the term regular mantra gets used from Chapter Seven (606b) onwards. While I don't think the sutra is in any way relevant to my current level of studies, I am interested in knowing the context behind the term.

Malcolm wrote:

The term in the Tibetan text is rang gi sngags, one's personal mantra, that's all, nothing more.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 4:03 AM

Title: Re: 5 Elements

Content:

Malcolm wrote:

Space is not a mahabhuta, but it is a dhatu. Unconditioned space is considered "real" in the sense that it is a dharma, that's all, along with the two cessations.

Kalacakra is an entirely different thing. It's "particles of space" are compounded. But this idea has no relevance outside of the Kalacakra system,

Ode to Joy said:

The space-particles, specifically connected to the genesis of a new universe, are a different thing than what I was thinking of which is Kalacakra Tantra, chapter 1, verse 10 where it's stated:

"Outside of that, [the limit of wind to the border of wind], is the single void (shunyameka), separate from the three existences, without qualities and bereft of properties (nirgunam tattvahina)".

I am wondering if the space of this "nirgunam tattvahina" single void outside of our universe so specifically described here is the same as the space within the border of wind and border of Meru, the space for the continents, Meru, wheel of houses and stars. In other words, is it akasha-dhatu? Since the emphasis on lack of qualities and reality (Tattva) for this space is this meant to suggest that the space within our universe holds certain qualities and properties..such as those ascribed to "aether" in Veda and medieval West and that some people talk about today. (I understand that Abhidharma wouldnt support this idea). Especially since importance is placed on the element of wind as the basis of the universe. Does the wind element somehow condition the space element within samsara? This could have something to do with the Vedic theories and remember that in Kalacakra Buddha explains that he himself taught the 4 Vedas.

Malcolm wrote:

The dhātu of space pervades everything without obstruction, so no, that is the just the void between worlds.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 4:08 AM

Title: Re: Regular mantra as opposed to...?

Content:

Chenda said:

In BDK America's translation of <https://bdkamerica.org/download/1875>, the term regular mantra gets used from Chapter Seven (606b) onwards. While I don't think the sutra is in any way relevant to my current level of studies, I am interested in knowing the context behind the term.

Malcolm wrote:

The term in the Tibetan text is rang gi sngags, one's personal mantra, that's all, nothing more.

Chenda said:

And this may refer to any mantra of one's choosing?

Malcolm wrote:

No, it refers to the mantra one has received from one's ācārya.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 4:14 AM

Title: Re: Regular mantra as opposed to...?

Content:

Chenda said:

In BDK America's translation of <https://bdkamerica.org/download/1875>, the term regular mantra gets used from Chapter Seven (606b) onwards. While I don't think the sutra is in any way relevant to my current level of studies, I am interested in knowing the context behind the term.

Malcolm wrote:

The term in the Tibetan text is rang gi sngags, one's personal mantra, that's all, nothing more.

Ode to Joy said:

BDK's translation is from the Chinese translation, not the Tibetan. Perhaps the Chinese is also "one's own", but the translator used the word "regular". Or, perhaps the Chinese does say "regular". In either case the sense is comparable: familiarity, regularity, primacy, default, go-to, automatic, personal, main.

Malcolm wrote:

The original is in Sanskrit, now lost. Nevertheless, it just means one's personal mantra, nothing more. The Tibetan is very clear.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 4:17 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

Ode to Joy said:
That line is glossed (Im not exactly sure by whom)

Malcolm wrote:
Adam's translation is much better than the one you've posted.

Author: Malcolm
Date: Monday, January 3rd, 2022 at 6:02 AM
Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?
Content:

Ode to Joy said:
That line is glossed (Im not exactly sure by whom)

Malcolm wrote:
Adam's translation is much better than the one you've posted.

Ode to Joy said:
...the translation posted here is accompanied by the following interesting comments:

"...an American translator of Tibetan Buddhist texts, Malcolm Smith, who is a long-term student of Chogyal Namkhai Norbu, a well-known teacher of Dzogchen practices, attested to the accuracy of the translation below on the Tibetan Buddhist Altar Facebook page,⁵ saying: "There is no problem with the translation, it is fine as it is."

Malcolm wrote:
Yes, that was based on a superficial examination of the text I made many years ago. Adam's is much better since he consulted multiple editions and had the assistance of a direct disciple of JKCL, Alak Zankar Rinpoche. But if you looked a little further, I also disputed the idea that the dates were necessarily in the immediate future, etc.

I don't give much credit to prediction texts. They are too vague and can be read a hundred ways.

Ode to Joy said:
No further details are offered as to this but this indicates a sort of "mind terma" or other kind of terma which is perfectly reasonable for someone like Jamyang Khyentse Chokyi Lodro.

Malcolm wrote:
It is not a mind terma of JKCL.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 6:07 AM

Title: Re: 5 Elements

Content:

Malcolm wrote:

The dhātu of space pervades everything without obstruction, so no, that is just the void between worlds.

Ode to Joy said:

So the kind of space indicated by the line "tad bahye shunyamekam tribhuvanarahitam nirgunam tattvahnām" ("Outside of that [the three worlds] is the single void, separate from the three existences, without qualities and bereft of properties") is simply referring to the ordinary akasha-dhatu found within the world system, as taught in Abhidharma...

Malcolm wrote:

It is referring to compounded space as dimension and area, not uncompounded space, which is unimpeded and penetrates mount Meru, and cannot be conceived of as outside the three realms, and so on.

Ode to Joy said:

I see how this is sensible, space is space after all, but still curious why such a specific description of in Kalacakra. And also curious about Philippe Cornu's use of the specific term "aether" in his Tibetan Cosmology to render the space element.

Malcolm wrote:

You'll have to ask him. For me personally, it makes no sense to confuse things by translating nam mkha' as aether.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 6:10 AM

Title: Re: Regular mantra as opposed to...?

Content:

Ode to Joy said:

incidentally it doesn't specify "the mantra given by one's acarya".

Malcolm wrote:

Yes, the tantra does in general.

Ode to Joy said:

One may come to adopt a mantra as one's personal, regular mantra by oneself due to karma from previous lives, without the direct intercession of a teacher in this life.

Malcolm wrote:

No, one may not. Such practice is disallowed. You should consult Sakya Pandita on this

point in his Differentiation of the Three Codes.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 10:42 AM

Title: Re: Prophecies of Dolpopa

Content:

Terma said:

Agreed. This is in general, a topic that one can chase their own tail over.

Malcolm wrote:

It's like the use of the Mañjuśrīmūla Kalpa. Many people are predicted using the same passages...

Tenma said:

Over in the sectarian spirit cult, I've seen their deceased teacher

Malcolm wrote:

Not deceased. Alive and living in Spain.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 11:14 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

Ode to Joy said:

What is still not clear is where the text or perhaps body of texts originally came from

Malcolm wrote:

Correct. That alone makes it of dubious value. It may be an utter forgery.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 11:33 AM

Title: Re: Regular mantra as opposed to...?

Content:

Malcolm wrote:

One may come to adopt a mantra as one's personal, regular mantra by oneself due to karma from previous lives, without the direct intercession of a teacher in this life.

No, one may not. Such practice is disallowed. You should consult Sakya Pandita on this point in his Differentiation of the Three Codes.

Ode to Joy said:

There are too many teachings to name which contradict that, that's alright.

Malcolm wrote:

There are no such teachings in Buddhadharma which contradict this. You can't name even one. For example, the Vajramāla Tantra states:

A mantra is not to be given
to a sentient being who has not received empowerment,
nor should the wise show an image
or a book to such a one.

Similar admonitions occur in Kālacakra, Abhidhānottaratantra, Mahāmudrātilaka, and so on. As far as practicing secret mantra goes without a proper teacher and empowerment, this is strictly prohibited for the same reason. The Mahāmudrātilaka states:

Whoever pridefully elucidates
the tantras and upadeśas to one lacking empowerment
as soon as they die, both master and disciple
go to hell, even if siddhi is obtained.

And:

If one pleases the guru, the king of mantras
will doubtlessly be attained.
If it is not attained in that way, it is faulty,
and even if one receives a mantra, it will not be effective.

Even in lower tantras, it is the same, for example, the Vairocana-abhisambodhi states:

Without empowerment, the source of secret gnosis,
there is no mantra.

And of course in the Tenjur, there are hundreds of such admonitions.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 12:58 PM

Title: Re: 5 Elements

Content:

Ode to Joy said:

So..."nirgunam tattvahinam" space - devoid of qualities and apart from reality - is compounded space?

Malcolm wrote:

Actually, according to the commentary by Lama Dampa (who composed the most

extensive Tibetan commentary on the text), it refers to a void with lacks qualities. Hinam in this context refers to the ordinary five elements, tattva refers to the principle (tattvahnim, de nyid kyis dman pa'o) which is the single void (stong pa gcig pu) that pervades the five elements, so it is not space at all in the normal sense of the term. So this translation you are relying on is also slightly incorrect. It should be something like:

Outside that is the single void, separate from the three realms, the principle devoid of qualities that [pervades] the inferior [elements].

Author: Malcolm

Date: Monday, January 3rd, 2022 at 8:58 PM

Title: Re: How can you tell if a lama is a monk? Confused about robes.

Content:

Nalanda said:

I know white robes are for lay teachers.

But sometimes you see orange/red colored robe wearing lama...with hair or long hair.

Then I learned that Dzongsar Khyentse Rinpoche isn't a monk.

So how can I know if a lama is a monastic?

Are khenchen, khenpo and geshe monastics?

Malcolm wrote:

You can figure it out based on whether they wear a lower robe (monk) or a half chuba (upasaka).

Author: Malcolm

Date: Monday, January 3rd, 2022 at 9:08 PM

Title: Re: How can you tell if a lama is a monk? Confused about robes.

Content:

Nalanda said:

I know white robes are for lay teachers.

But sometimes you see orange/red colored robe wearing lama...with hair or long hair.

Then I learned that Dzongsar Khyentse Rinpoche isn't a monk.

So how can I know if a lama is a monastic?

Are khenchen, khenpo and geshe monastics?

KathyLauren said:

One way would be to ask, either the lama himself or someone in his entourage.

Geshe is an academic degree, like doctor of divinity. In the old days, most geshes would have been monks. That is less true nowadays. I knew a couple of geshes who were lay people. Both had been monks in the past, but had given up their robes when they moved to the West. The geshe degree, of course, remains.

Om mani padme hum
Kathy

Malcolm wrote:
In general, in the Gelug school, if you give up your monastic vows you also give up the title "Geshe."

Author: Malcolm
Date: Monday, January 3rd, 2022 at 9:19 PM
Title: Re: How can you tell if a lama is a monk? Confused about robes.
Content:

Malcolm wrote:
In general, in the Gelug school, if you give up your monastic vows you also give up the title "Geshe."

KathyLauren said:
Interesting. Of the two gentlemen I knew, both Gelugpa, one went by the title 'Lama', and the other, who taught at the local university, went by 'Professor'. So that makes sense.

However, in both cases, their students referred to them as 'geshe-la', as a sign of respect, in recognition that the degree was something earned by hard work.

Om mani padme hum
Kathy

Malcolm wrote:
Yes, but in Old Tibet, their career would have been finished.

Author: Malcolm
Date: Monday, January 3rd, 2022 at 10:12 PM
Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?
Content:
Ode to Joy said:
Everything about the sutra...

Malcolm wrote:
It is not a sūtra. One, the system of animal years is unknown in any text uttered by the

Buddha. Two, the so-called "mantra" in the text is clearly just a Tibetan phrase with svāhā appended to it. Not harmful in and of itself, but also not a valid mantra.

Ode to Joy said:

What other texts in the other collected works of other masters are you going to question as to their validity, and on what grounds? You will need to second guess the whole process of how such collections are compiled, the knowledge and qualifications of the individuals and communities doing the compiling and so forth.

Malcolm wrote:

There are many dubious texts found in the collected works of various people, just as there are dubious texts found in the Kenjur and Tenjur. Buton excluded hundreds of tantras from the Kenjur because, in his opinion, they were of dubious origin. Ngorchen Kunga Zangpo gives an entire list of kriya tantras, including the Tārā Tantra, which are forgeries, in his opinion.

For example, I have found texts authored by Tibetans that were repurposed as termas. In one case, a core text of Lamdre authored by Sachen Kunga Nyingpo was repurposed and included in the collected termas of a rather famous 17th century tertön, whose name I won't mention, because some feelings might be hurt.

There are a lot of politics around what gets included and excluded from a given collection. So yes, there is often a "need to second guess the whole process of how such collections are compiled, the knowledge and qualifications of the individuals and communities doing the compiling and so forth..."

Author: Malcolm

Date: Monday, January 3rd, 2022 at 10:50 PM

Title: Re: 5 Elements

Content:

Ode to Joy said:

So..."nirgunam tattvahnā" space - devoid of qualities and apart from reality - is compounded space?

Malcolm wrote:

Actually, according to the commentary by Lama Dampa (who composed the most extensive Tibetan commentary on the text), it refers to a void with lacks qualities. Hīnam in this context refers to the ordinary five elements, tattva refers to the principle (tattvahnā, de nyid kyis dman pa'o) which is the single void (stong pa gcig pu) that pervades the five elements, so it is not space at all in the normal sense of the term. So this translation you are relying on is also slightly incorrect. It should be something like:

Outside that is the single void, separate from the three realms, the principle devoid of qualities that [pervades] the inferior [elements].

Ode to Joy said:

Thanks for that citation it's interesting. The whole topic is difficult to think about I'm still not clear on the difference between ordinary space and the single void. If a single void pervades even the akasha dhatu does that mean something is being pervaded and what could that thing be? Otherwise it would be space pervading space which sounds counterintuitive. What is the exact difference between the single void and the ordinary akasha element - is there a difference? Maybe this is why you find the word aether to distinguish it from "the principle devoid of qualities that pervades the inferior elements" because people are trying to comprehend space pervaded by space.

Malcolm wrote:

The commentary makes it clear that this single void is not the same as "space with qualities." Other than that, there is not much else on this point.

Basically, the quality of "formed" space is sound, whose particles correspond to taste, and who permeate the other four elements and provide space between objects. See Ornament of Stainless Light, Khedrup Norzang Gyatso, pg. 79, and page 87m ,where he discusses this passage specifically. He says this space, which is a dimension where the particles of the five elements are disconnected, is a "mere emptiness" or as I translated above, a void.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 11:33 PM

Title: Re: Regular mantra as opposed to...?

Content:

Ode to Joy said:

Those are all good citations, the meaning of which is clear and well known and undisputed.

For my part, I submit The Sutra that Brings Together the Contemplations of All the Buddhas, where there are statements such as:

""Great monk, I have heard that the skillful means of the teacher is a path in which one practices howsoever. Can that be understood as just the present [state]?" "

"To which came the reply, "O son of good lineage, it is indeed suitable to say that the [path] is whatever occurs in the present".

Malcolm wrote:

This is not a citation that proves your point on any level, you've also misunderstood the context of the passage, which concerns Black Liberation (thar pa nag po) and his servant Danpag.

In any case, you will not find in any Dzogchen text your central claim:

One may come to adopt a mantra as one's personal, regular mantra by oneself due to karma from previous lives, without the direct intercession of a teacher in this life.

This is just your own fabrication, with no support from any source.

I am afraid here, you are closer to Black Liberation than Danpag.

Author: Malcolm

Date: Monday, January 3rd, 2022 at 11:41 PM

Title: Re: When did the Buddha teach the Prajñāpāramitā and Pure Land Sūtra?

Content:

Caoimhghín said:

Possibly. It strikes me as odd that there isn't a Mahāyāna "life of the Buddha" text, or several, that outline the supposed chronology of the sūtras to the śrāvakas and the bodhisattvas.

Malcolm wrote:

Sapan gives somewhat of an account. But I have not taken to the time to summarize it.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 12:38 AM

Title: Re: Being on the high bhūmis without knowing?

Content:

Malcolm wrote:

There are three stages: weak, medium, and strong. The first is practiced in secret, the second, in your back yard, only the third can be carried out in the marketplace.

Sādhaka said:

Is this all explained in the above-mentioned text?

Of course there are a few extensive texts on Lamdre out there in English, however I'm not practicing Sakya Lamdre as of now, and currently have other studies; therefore am hoping that Jetsun Drakpa Gyaltsen's text is available in English.

Malcolm wrote:

Yes.

It is not yet available in English.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 2:56 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

PeterC said:

Very, very little is self-explanatory. One point that is absolutely not self-explanatory in this text is which century it refers to, for instance.

Ode to Joy said:

Since the Master revealed the text in the 1950s

Malcolm wrote:

No, he collated it from two different source texts, as the 1979 colophon clearly states:

ston mchod thub pa'i dbang po'i ma 'ongs lung bstan 'di la yi ge 'dra min gnyis snang yang...

Literally, "Though this prediction by the supreme teacher, the powerful Muni, appears in two different texts..."

In fact, the introduction to the four volume set of predictions published by Palyul (lung bstan phyogs btus/. TBRC W3CN532. 4 vols. dpal yul rdzong /: dpal ya chen o rgyan bsam gtan gling /, [n.d.]. <http://tbrc.org/link?RID=W3CN532>) states on page 1:

Here, though the mother text of this prediction of the future that originates in sūtra was found in Ngari in the past, because its origin was unknown, it was neglected for some time. Later, the mother text was found in a collection of prediction texts at Rahor, Trakgo Dzongtsang, with slightly different wording. Jamyang Khyentse Chokyi Lodo collected these (phyogs bsdus mdzad) in India...

Then this introduction just goes on to say it was published in Delhi in 1979, etc. And also it adds that as the later mother text (the one from Rahor) was thought to be uncorrupted, this is the version presented in the Karma Kagyu publication.

Thus, it is most definitely not a modern text, it is most definitely not a terma, and it is most definitely one of two witnesses—one from Ngari in western Tibet, one from Rahor, in Kham—collected, but not revealed, by Jamyang Khyentse Chokyi Lodo.

Ode to Joy said:

it is perfectly reasonable to accept that it refers to a current 60 year cycle, and not hundreds of years in the future.

Malcolm wrote:

In fact, since there are different versions of the text which predate JKCL, these predicted events could have happened hundreds of years ago, especially since it is claimed it is a prediction sourced in the sūtras.

Ode to Joy said:

Benedictory Verses for The Clarifying Light: A Prophecy of the Future
by Jamyang Khyentse Chökyi Lodrö

Malcolm wrote:

This a separate text.

This prediction text also exists in a form attributed to Dujdom Rinpoche, Jigdral Yeshe Dorje.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 3:01 AM

Title: Re: Regular mantra as opposed to...?

Content:

Ode to Joy said:

As for your comments on Dzogchen, I submit that the entire body of Dzogchen outlines a path that is entirely non conceptual and beyond mind, and it states endlessly that it transcends the dialectics of the lower 8 vehicles

Malcolm wrote:

It does not mean that empowerment is not required. Empowerment is required in Dzogchen, point is made very clearly in the Self-Arisen Vidyā Tantra, the Sound Tantra, which is the root tantra of all Dzogchen teachings, and others.

It also does not provide justification for your initial claim, " One may come to adopt a mantra as one's personal, regular mantra by oneself due to karma from previous lives, without the direct intercession of a teacher in this life."

You really ought not argue with me about such issues. You are just making yourself look pompous and foolish.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 3:11 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

Tenma said:

What was the origin of these Benedictory Verses, out of curiosity?

Malcolm wrote:

The smon lam is not an issue at all.

Tenma said:

Is the term "prophecy" correct in translation like in English or are there some underlying things we need to know about rather than just meaning a "prediction"?

Malcolm wrote:

ma 'ongs lung bstan: literally a declaration (vyākaraṇa, lung bstan) about what has not yet come to pass (anāgata, ma 'ongs).

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 3:24 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

Tenma said:

What was the origin of these Benedictory Verses, out of curiosity?

Malcolm wrote:

The smon lam is not an issue at all.

Tenma said:

Is the term "prophecy" correct in translation like in English or are there some underlying things we need to know about rather than just meaning a "prediction"?

Malcolm wrote:

ma 'ongs lung bstan: literally a declaration (vyākaraṇa, lung bstan) about what has not yet come to pass (anāgata, ma 'ongs).

Tenma said:

I'm assuming that the "declaration about what has not yet come to pass" in the smon lam may refer to something else I guess rather than the alleged prophecy text in that case?

Also, what other prophecy texts in the Himalayas have been made in the past with similar sorts of wording, styles, themes, etc., whether on the local level or not? And would you count Delog Drolma as a visionary who would expound ma 'ongs lung bstan even though she was more about saying who was where at birth or are there different categories of a "visionary"? And how different would this be from Tibetan divinatory terms?

Malcolm wrote:

Generally, most predictions come from termas, can be quite cryptic, often include events that have already happened to bolster their credibility, are sometimes employed by tertons for political leverage, and so on.

Most (but not all) delogs are uneducated Tibetan women, ordinary people who wake up from comas, and report visions of the six realms, etc.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 3:29 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come?

Content:

Ode to Joy said:

But as with any prophecy, one wouldn't know until the time comes; just as for instance the Buddha's predictions about the Abrahamic lineage given in the Kalacakra Tantra

Malcolm wrote:

Was written in the mid-10th century, so no.

Ode to Joy said:

as with the line of Indian kings prophesied in the Manjushri Mula Kalpa;

Malcolm wrote:

Was written no earlier than the 7th century, so no.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 3:48 AM

Title: Re: Regular mantra as opposed to...?

Content:

Malcolm wrote:

It also does not provide justification for your initial claim, " One may come to adopt a mantra as one's personal, regular mantra by oneself due to karma from previous lives, without the direct intercession of a teacher in this life."

Ode to Joy said:

If so, then one should not be able to adopt the mantra "Om Mani Padme Hum" as one's personal, regular mantra by oneself.

Malcolm wrote:

In the sūtra where it is first found, the Karaṇḍavyūha, it is specified that the maṇi must be bestowed in a mandala rite. The text also discusses the qualities of the master (ācārya), maṇḍalas, etc. So, correct, the maṇi should not just be adopted as a mantra. In practice, people do so, and it is somewhat harmless, but it does not actually correspond how it is taught in that text.

In the tantra in question, a personal mantra is the mantra given during empowerment.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 4:13 AM

Title: Re: Regular mantra as opposed to...?

Content:

Ode to Joy said:

If so, then one should not be able to adopt the mantra "Om Mani Padme Hum" as one's personal, regular mantra by oneself.

Malcolm wrote:

In the sūtra where it is first found, the Karaṇḍavyūha, it is specified that the maṇi must be bestowed in a mandala rite. The text also discusses the qualities of the master (ācārya), maṇḍalas, etc. So, correct, the maṇi should be just be adopted as a mantra. In practice, people do so, and it is somewhat harmless, but it does not actually correspond how it is taught in that text.

In the tantra in question, a personal mantra is the mantra given during empowerment.

Tenma said:

How does a complex, secret mantra become a commonplace mantra recited by everyone such as that of the Maṇi mantra? Any recommended sources on this phenomenon?

Malcolm wrote:

Largely because of Atisha. He revived the practice in Tibet.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 7:02 AM

Title: Re: Regular mantra as opposed to...?

Content:

ManiThePainter said:

Malcolm holds the Acharya title and has been practicing Dzogchen and Buddhism for decades. Anyone who browses these forums regularly also knows that he is an extremely meticulously translator, having published several books, and that he places a lot of importance on terminology, grammar and semantics.

Tell us, what are your Buddhist credentials?

Ode to Joy said:

Appeal to authority fallacy isn't going to help you here I'm afraid, we are talking about something specific. He has stated that people reciting the 6 syllable mantra is

"somewhat harmless" - not even beneficial - which is an extraordinary statement, completely against the Buddhist spirit, I am sure you can agree. Or perhaps you don't think that laypeople should be allowed to recite the Mani mantra. Fine...you're allowed to think that.

Malcolm wrote:

Yes. Reciting some mantras without transmission is somewhat harmless, and not of much benefit. Dharanis on the other hand, for the most part do not require transmission, but vidya mantras always do.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 10:15 AM

Title: Re: Regular mantra as opposed to...?

Content:

Ode to Joy said:

another poster here say that it WAS alright to recite dharanis from the Tantra class?

Malcolm wrote:

Another poster did not say this. Another poster said certain dharanis. The mani is a vidya mantra, it requires transmission. It's that simple.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 10:57 AM

Title: Re: Regular mantra as opposed to...?

Content:

Ode to Joy said:

So in other words that sutra, Karandavyuha, is indeed found in the sutra section. Why did you say it was in the Tantra section?

Malcolm wrote:

I didn't. I said it was considered a kalpa tantra. There is no independent section for this class of tantra. I explained what that meant.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 11:46 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Malcolm wrote:

Well, no, photons are empirically detectable, unlike say, Mt. Meru.

Ode to Joy said:

Whether or not photons do empirically exist (there are many Buddhist sutra teachings on the nature of light which in my opinion are much more valuable than modern scientific ones), Mt Meru isn't meant to be empirically detectable, it's a spiritual phenomenon.

Malcolm wrote:

So it isn't responsible for the sky being blue?

Ode to Joy said:

What troubles me is why these very easily understood teachings which are founded on simple principles cause people so much trauma. And why people are aggrieved at Buddhists who follow the Buddha's teaching. Shouldn't they also be aggrieved at the Buddha for teaching a spiritual cosmology and not the current nihilist one - which has, after all, only existed for the last 500 out of the countless years and kalpas of our universe.

Malcolm wrote:

Buddha didn't teach a "spiritual cosmology." Buddhists taught a version of samsara's three realms based on an axial mountain cosmology, which has since been falsified.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 11:49 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Ode to Joy said:

To describe him as having limited knowledge is not right at all.

Malcolm wrote:

It's perfectly fine. As Dharmakirti quipped, Buddha's omniscience did not extend to knowing the number of worms in the ground.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 12:02 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

PadmaVonSamba said:

(I'm not sure if he understood the moon wasn't really a 'disc' as it appears in visualization practice).

Although he seemed a bit perplexed, as the night went on, the lama was very eager to learn all sorts of new things he'd never been taught growing up in a monastery.

As lovely as Buddhist cosmology is, with the universe having directions like East and West for example, and as useful as Buddhist astrology might be for offering a unified

theory of everything, it all pales compared to even the limited scientific knowledge we have of the known universe so far.

Sorry, I know that's going to piss some folks off.

Ode to Joy said:

In fact, there are many grounds to suppose that the Sun and Moon are indeed discs.

Malcolm wrote:

Such as?

Ode to Joy said:

Instead, a nihilistic universe

Malcolm wrote:

Universes can't be nihilistic.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 12:06 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Malcolm wrote:

It's perfectly fine. As Dharmakirti quipped, Buddha's omniscience did not extend to knowing the number of worms in the ground.

Ode to Joy said:

In the Shurangama Sutra,

Malcolm wrote:

It's a Chinese pseudographia, so I really don't care what it says.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 12:13 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Ode to Joy said:

"Buddhist cosmology is doubtlessly true because it comes from the teachings of the Buddha,

Malcolm wrote:

Fallacy of argument from authority, I, and most people, don't consider ancient Buddhist

texts on cosmology authoritative descriptions of the physical universe.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 12:17 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Ode to Joy said:

On the contrary, Buddhist cosmology is entirely spiritual: Tell me how many times the word "Spiritual" occurs below in these excerpts from A Cascading Waterfall of Nectar. I

Malcolm wrote:

It really doesn't matter how many times Trinley Norbu uses the word "spiritual." It does not make his point of view about Buddhist cosmology valid.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 12:20 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Malcolm wrote:

It's a Chinese pseudographia, so I really don't care what it says.

Ode to Joy said:

Well, since you mentioned Dharmakirti stating that Buddha couldnt count the number worms in the ground, and there is a Buddhist classic, whether it's to your liking or not, in which a statement is found that Buddha could count the number of raindrops that fell in a day, you can't blame a person for comparing the two - they eminently invite contrast and comparison.

Malcolm wrote:

The difference is that Dharmakirti was a real person, whereas the Buddha of the Shurnagama is a fictional character.

Author: Malcolm

Date: Tuesday, January 4th, 2022 at 10:39 PM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Aemilius said:

"The Śūraṅgama Sūtra was translated into Tibetan...

Malcolm wrote:

A Tibetan translation is no guarantee of an Indian source: example, Vajrasamādhī Sūtra.

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 12:12 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Aemilius said:

It is not merely a matter of faith.

Malcolm wrote:

It is purely a matter of faith.

Aemilius said:

There are hundreds, thousands or hundred thousands and millions of people who have practiced various spiritual disciplines and have attained the capabilities of seeing with the celestial eye (divya chakshu) or hearing with the celestial ear (divya shrotra) or seeing the past lives or future lives (purvanivasanusmriti). This is factual evidence for the phenomenon of extra sensory perception.

Malcolm wrote:

No, there is no evidence whatsoever, since there is no empirical evidence of such capacities among human beings at all. There are only anecdotal claims. Anyone can claim anything about such abilities, but since no one can verify their claims, such claims do not form proofs of any sort. Such claims merely form narratives, which some people adopt and other people ignore. Then of course there are some people that are completely bereft of common sense and reason who still insist the earth is flat, that the sun and moon rotate around Mt. Meru, and so on, using arguments that sound just like Roman Inquisition, who convicted Galileo of heresy:

In February 1616, an Inquisitorial commission declared heliocentrism to be "foolish and absurd in philosophy, and formally heretical since it explicitly contradicts in many places the sense of Holy Scripture". The Inquisition found that the idea of the Earth's movement "receives the same judgement in philosophy and ... in regard to theological truth it is at least erroneous in faith"

https://en.wikipedia.org/wiki/Galileo_Galilei

Aemilius said:

There is only a reluctance or a denial of studying and investigating it. And a reluctance of investing money and resources in the studying and researching this aspect of reality.

Malcolm wrote:

Not so. There is also a lack of ability to test such claims, since such claims could only be verified by people with similar faculties, and not by people lacking them. This requires that people who lack such faculties accept on faith the claims of people who claim to possess such faculties, since the former cannot verify the claims of the latter at all, as you admit below, and the latter can never prove their claims to the former,

which is something you overlook.

Aemilius said:

We would quite certainly get results in this field, if equal amount of money was spent in this field, as is spent in the construction of particle accelerators and other gadgets of that kind.

Malcolm wrote:

Probably not, since one could not create a proper double-blind study, and so on, to test such claims. And we already know, according to the Abhidharmakośa and so on, that beings in a lower realm are incapable of perceiving those in higher realms, absent some special power, which cannot be reliably reproduced.

Aemilius said:

There is knowledge that is not accepted by the great multitudes, and it is still knowledge. Buddha speaks of the Arhats or Aryas that are above the great multitudes of people. They are like someone who has climbed on a great mountain peak and can see far from it. They can see what the ordinary people and the vast multitudes on the plains cannot see.

Malcolm wrote:

Yes, and so ordinary people, those not blinded by religion, generally don't accept things they cannot personally verify, either through direct perception or inference. And it is certainly the case that one's liberation does not hinge upon whether one accepts or rejects Meru cosmology and so on.

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 1:25 AM

Title: Re: When did the Buddha teach the Prajñāpāramitā and Pure Land Sūtra?

Content:

Malcolm wrote:

Sa skya Paṇḍita's perspective is as follows:

First, he taught the śravaka sūtras for 7 years, beginning in Varanasi. Then, during the reign of Bimbisara, the Buddha taught Prajñāpāramita for 10 years. Then, he taught the third turning for 28 years, with various sūtras of both provisional and definitive import. So, he divides the Buddha's teaching into three periods.

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 2:12 AM

Title: Re: When did the Buddha teach the Prajñāpāramitā and Pure Land Sūtra?

Content:

Caoimhghín said:

What is Sa skya Paṇḍita's understanding of what "the third turning" is? The tantras or another particular class of sūtra?

Malcolm wrote:

Sutras, such as the Lanka, and other cittamatra texts, and those sutras such as the Samadhirāja.

He considered the cittamatra sūtras of the third turning and the first turning provisional, and third turning sutras like Samadhirāja and the second turning definitive.

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 2:19 AM

Title: Re: Tsigdön Dzö translations?

Content:

Rune said:

Hello all

Does anybody know anything about the presumably in process translations of Tsigdön Dzö, by Richard Barron

Malcolm wrote:

I think that project was cancelled for lack of funding.

Rune said:

and David Germano?

Malcolm wrote:

To be published by Wisdom, or so I have heard.

But you will never get a better explanation than Khenpo Namdrol's commentary.

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 3:16 AM

Title: Re: Tsigdön Dzö translations?

Content:

Rune said:

May I ask, are you considering translating further Tantras? I've been looking around, but there's nothing definite out there. Hope it's OK that I ask you directly, then

Malcolm wrote:

I am presently working on the root text and commentary to the sgra thal 'gyur, aiming for a publication date of no later than mid 2024.

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 4:10 AM

Title: Re: When did the Buddha teach the Prajñāpāramitā and Pure Land Sūtra?

Content:

Caoimhghín said:

What is Sa skya Paṇḍita's understanding of what "the third turning" is? The tantras or another particular class of sūtra?

Malcolm wrote:

Sutras, such as the Lanka, and other cittamatra texts, and those sutras such as the Samadhirāja.

He considered the cittamatra sūtras of the third turning and the first turning provisional, and third turning sutras like Samadhirāja and the second turning definitive.

Könchok Thrinley said:

Since C mentioned it, did Buddha teach the tantras also physically to few students or through manifestations?

Malcolm wrote:

According to tradition, the Buddha taught the lower tantras in the deva realms as a bhikṣu, and the higher tantras such as Kalacakra and Guhyasamāja in sambhogakāya forms, meaning, this was not visible to ordinary people or even bodhisattvas below the 8th bhumi.

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 5:24 AM

Title: Re: Killing a living being when it's sick

Content:

seeker242 said:

100% fatal case of rabies.

Malcolm wrote:

Sometimes, killing IS the Mahāyāna thing to do. And if one refuses, then one breaks one's Mahāyāna vows. It depends, it's case by case. If a horse breaks its leg, it is best to kill it, and so on. A rabid dog or any other animal must be put down. A human intent on harming other humans out of sheer malice, well, if you have a gun...

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 5:30 AM

Title: Re: Why don't Buddhists believe in Buddhist cosmology?

Content:

Tenma said:

In the Indian and Tibetan understanding of the elements, were they meant to be literally taken as the 5 literal elements (like the body is literally made out of fire, water, etc.) or more their "essences" (like the Aristotelians and Medievalists with a "fiery property" of a plant making it rise, the "earthy property" of objects making them fall down, etc.)?

Malcolm wrote:

According to the Indian Buddhist, and later Tibetan ideas of the elements, all matter is made up of the four elements in differing proportions. The four elements never exist as differentiated substances, they are properties of matter——solidity (earth), liquidity (water), heat (fire), and motility (air)——according to the Kośa. The most extensive Buddhist teachings on the elements is in Dzogchen.

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 9:43 AM

Title: Re: Living Dzogchen Masters?

Content:

Nalanda said:

Hello,

Does anyone know who the genuine, accessible, Dzogchen Masters are of today?

The ones who don't appear to have any controversy surrounding them.

The ones who will take on Western students.

The ones who are part of a legitimate lineage.

The ones who have reached completion. (I realise this one is speculative)

Thanks for your help.

Regards

Malcolm wrote:

Chokyi Nyima, etc.,

Rabjam Rinpoche,

Tulku Dakpa,

Erik Pema Kunsang,

Khenchen Namdrol

Sangye Khandro and lama Chonam

Sogan Rinpoche

Just off the top of my head

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 12:48 PM

Title: Re: Living Dzogchen Masters?

Content:

gelukman said:

Before covid you could fly to chengdu for 400usd. From chengdu you are very close the ancient tibetan gompas. I would start there.

Malcolm wrote:

That works for those fluent in Tibetan, for others, not so much.

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 10:13 PM

Title: Re: True Mind is No Mind

Content:

yinyangkoi said:

After I read this my mind stopped and there was just reality, I was so present and awake like never before. It stopped after a few moments.

Malcolm wrote:

Your mind needs a brake job.

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 10:26 PM

Title: Re: True Mind is No Mind

Content:

yinyangkoi said:

After I read this my mind stopped and there was just reality, I was so present and awake like never before. It stopped after a few moments.

Malcolm wrote:

Your mind needs a brake job.

yinyangkoi said:

What does that mean? You mean the brakes are old and it doesn't brake enough? I should brake more?

It was like a melt away or disappearing.

Malcolm wrote:

It was a joke...since you said it did not stop immediately...

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 11:28 PM

Title: Re: Living Dzogchen Masters?

Content:

naljor said:

When it comes to vast and deep knowledge of dzogchen, like three series, i remember

only one - ChNN, otherwise there are many great teachers with knowledge and lineages of transmissions.

Malcolm wrote:

Unfortunately, that ship sailed in 2018. The world has been a shit show ever since.

Author: Malcolm

Date: Wednesday, January 5th, 2022 at 11:44 PM

Title: Re: Living Dzogchen Masters?

Content:

naljor said:

Yes, we all know...but we have to work with circumstances

Malcolm wrote:

In this case, how? He is not a "living" dzogchen master, other than in the hearts of his direct disciples.

Author: Malcolm

Date: Thursday, January 6th, 2022 at 1:18 AM

Title: Re: Living Dzogchen Masters?

Content:

gelukman said:

Not forgetting Yungdrung Bon. If you are after dzogchen, probably easy to connect.

Some have issues to see it as one school within others like nyingma, sakya, kagyu, geluk.

And what school is very kuntuzangpo? Yungdrung Bon...Maybe more than nyingma?

Malcolm wrote:

It depends on how one is approaching Dzogchen, as a school or a vehicle. If approached as vehicle, then the name, Buddhist or Bon does not matter much, not to mention, Nyingma etc. If one approaches it from the point of view of school, then Dzogchen becomes limited by sectarian considerations.

Author: Malcolm

Date: Thursday, January 6th, 2022 at 3:14 AM

Title: Re: Living Dzogchen Masters?

Content:

Nicholas2727 said:

I can't say for certain that they are masters, but Alan Wallace and Lama Surya Das are some names that come to mind. I am not a dzogchen practitioner, but I have listened to a few talks from them and they are quite inspiring.

Malcolm wrote:

The term "Dzogchen master" does not exist in Tibetan. It is cribbed from the earlier neologism, "Zen master," coined by D.T. Suzuki and appearing first in an article he wrote

for the Journal of the Pali Text Society in 1906.

Author: Malcolm

Date: Thursday, January 6th, 2022 at 5:12 AM

Title: Re: Upcoming Translations

Content:

Malcolm wrote:

other than his decision to merge dharmata and tathata into a single term.

ManiThePainter said:

I've been thinking about this recently. What is the significance of translating them all as "reality"? Does it alter the meaning of the text based on the context?

Patacelus said:

One is naked reality and one is suchness. They seemed to me to be speaking to the nature of reality in general and the nature of a specific thing in particular. But that is just my own sense of it, it could be that they are technical terms in tantra and translating them both that way was just sloppy. I'm guessing someone with more knowledge will answer eventually. I'm looking forward to it.

Malcolm wrote:

Dharmatā is a complicated technical term, used in many contexts. It is usually contrasted with dharmin. In short, in the context it is used in Buddhapalita is illustrated in one case in this way. Take this passage, which is a very minor point, but I would do it differently:

དེ་ལྟར་དུ་གཞན་ནས་ཀྱང་འདུས་བྱས་དེ་ནི་སྤྱོད་པའི་ཆོས་ཀྱང་ཡིན། དེ་ནི་རབ་ཏུ་འཇིག་པའི་ཆོས་ཀྱང་ཡིན་ནོ་ཞེས་འདུ་བྱེད་ཐམས་ཅད་སྤྱོད་པའི་ཆོས་ཅན་ཡིན་པར་གསུངས་སོ། །དེའི་ཕྱིར་འདུ་བྱེད་ཐམས་ཅད་སྤྱོད་པའི་ཆོས་ཉིད་དེས། ཐམས་ཅད་བརྟན་པ་ཉིད་ཡིན་ཏེ།

Coughlin (pg. 174, line 3-6) has:

Furthermore, he also declared in another [sūtra]:

Conditioned states are also deceptive phenomena. They are also phenomena that fully distintegrate.

This states that all formations are deceptive phenomena. Since all formations are deceptive phenomena, therefore, all of them are false.

I would have rendered this passage in this way:

In the same way, elsewhere [he stated] that all formations are deceptive phenomena (dharmin), "The compounded are also deceptive phenomena (dharma), and they are also phenomena that totally perish." Therefore, since all formations have deceptive natures (dharmatā), all are false.

Otherwise, his translation is just fine.

Author: Malcolm

Date: Thursday, January 6th, 2022 at 11:30 PM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Queequeg said:

I've read and heard a lot of names for the events in D.C. on Jan. 6, 2020, but I think Cornpone Intifada might be the best one by far. It captures the ridiculousness of those events, even as serious and dangerous as they were.

Malcolm wrote:

well, this question from the Atlantic article is easily answered:

[W]hy some of the best-educated men and women in the country, the most invested in its power, the luckiest, have overseen the destruction of their institutions like spoiled teenagers smashing up their parents' house on a weekend bender.

Christian Nationalism.

Author: Malcolm

Date: Friday, January 7th, 2022 at 5:15 AM

Title: Re: Living Dzogchen Masters?

Content:

Miorita said:

I don't think it's permissible to fragment my opinion. It's personal and not up for discussion.

Malcolm wrote:

"Nothing is true, everything is permitted."

--Last testament of Hassan I Sabbah

Author: Malcolm

Date: Friday, January 7th, 2022 at 5:29 AM

Title: Re: The Great Quit

Content:

Malcolm wrote:

Sure, you can have a great career as as grifter, just like this guy.

Author: Malcolm

Date: Friday, January 7th, 2022 at 6:40 AM

Title: Re: The Great Quit

Content:

Shinjin said:
What do you disagree with?

Malcolm wrote:
This dude is just a grifter, that's all.

Author: Malcolm
Date: Saturday, January 8th, 2022 at 12:02 AM
Title: Re: Living Dzogchen Masters?
Content:

Tata1 said:
I dont think this is good advice at all. One should not choose a teacher based on his rank and fame.

Malcolm wrote:
On the other hand, it is a bit easier to research such teachers and make sure of their qualifications. After all, selecting a guru is not a personality contest, it's about their qualifications to transmit the Dharma.

Author: Malcolm
Date: Saturday, January 8th, 2022 at 12:16 AM
Title: Re: The Great Quit
Content:

Dan74 said:
it's really hard to imagine that people can't rally around an issue like this. Even in the US.

Malcolm wrote:
Especially in the US. The US thrives on international conflict. We have since the beginning. It is the organizing principle of this country. And when we don't have an external enemy we turn on ourselves: such as the lull after the War of 1812, there were the Indian Clearances; in the lull after the Mexican-American War, the Civil War; after reconstruction, the labor struggles; luckily, we had two world wars in a row, and that kept us occupied, and then there was the Cold War. But after the downfall of the USSR, we again turned on ourselves, principally, the conservatives started economic and social witchhunts, predicated on the false narratives of Christian Nationalism.

Author: Malcolm
Date: Saturday, January 8th, 2022 at 12:32 AM
Title: Re: Living Dzogchen Masters?
Content:

Nicholas2727 said:

I can't say for certain that they are masters, but Alan Wallace and Lama Surya Das are some names that come to mind. I am not a dzogchen practitioner, but I have listened to a few talks from them and they are quite inspiring.

Nalanda said:

Lama Surya Das - Google the name. There's been some sad news on that front.

Malcolm wrote:

Yeah, the Dzogchen lap dance goes a little too far, considering he was one of the first people to go after Sogyal back in the early nineties.

Author: Malcolm

Date: Saturday, January 8th, 2022 at 10:22 PM

Title: Re: How does Buddhism describe the mechanics of the mind, consciousness, etc.

Content:

Aemilius said:

What are you aiming at? In ancient India there was no knowledge of the functioning of brains and nerves.

Malcolm wrote:

That's not true. You need to read the Sushruta Samhita.

Author: Malcolm

Date: Saturday, January 8th, 2022 at 11:15 PM

Title: Re: What is your opinion on the presentation of Buddhism by StudyBuddhism by Dr. Berzin?

Content:

Zhen Li said:

I found his distinction between Dharma-lite and real-thing Dharma to be very helpful.

Malcolm wrote:

This distinction was coined back in the hoary old days of alt.buddhism.tibetan, Punnadhammo used the term "Buddh lite" in a post, 8/4/99. It was being used consistently by 2001.

Author: Malcolm

Date: Saturday, January 8th, 2022 at 11:27 PM

Title: Re: Living Dzogchen Masters?

Content:

Tata1 said:

I dont think this is good advice at all. One should not choose a teacher based on his

rank and fame.

Malcolm wrote:

On the other hand, it is a bit easier to research such teachers and make sure of their qualifications. After all, selecting a guru is not a personality contest, it's about their qualifications to transmit the Dharma.

SilenceMonkey said:

And some people seem to have the karma of getting involved with charlatans.

Maybe it's a bit rare to find a great dzogchen master who goes unknown within the Buddhist community. Hidden mahasiddhas...

Malcolm wrote:

There has not really been a true Dzogchen master since Longchenpa. Everything since then has been footnotes.

Author: Malcolm

Date: Sunday, January 9th, 2022 at 1:23 AM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Artziebetter1 said:

I have had ocd since I was about 9 or 10 years old and it really makes my life hard and not fun.

Malcolm wrote:

Generally OCD is considered a seizure disorder. An adjunct to controlling that is a balanced diet that includes cooked grain and vegetables, fruits, and some amount of animal protein.

A raw diet will most certainly aggravate your condition.

Author: Malcolm

Date: Sunday, January 9th, 2022 at 3:58 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

I would be cautious about painting all Christians as conservative ideologues.

Malcolm wrote:

We are talking about Christian Nationalists aka Dominionists, like Josh Hawley, Steve Bannon, Ted Cruz, etc.

https://en.wikipedia.org/wiki/Dominion_theology

See:

Author: Malcolm

Date: Sunday, January 9th, 2022 at 5:48 AM

Title: Re: Living Dzogchen Masters?

Content:

Malcolm wrote:

There has not really been a true Dzogchen master since Longchenpa. Everything since then has been footnotes.

Lingpupa said:

You love a grand, sweeping pronouncement, don't you Malc? I'm totally overawed.

Malcolm wrote:

Well, considering that there has not been a lineage of holder of Dzogchen since Longchenpa and won't be another one until Ḍākinī Matīśrī in the distant future, I stand by my grand, sweeping pronouncement. And of course, this grand, sweeping pronouncement isn't mine at all. It belongs to Khenpo Ngachung.

Author: Malcolm

Date: Sunday, January 9th, 2022 at 6:17 AM

Title: Re: Living Dzogchen Masters?

Content:

Lingpupa said:

You love a grand, sweeping pronouncement, don't you Malc? I'm totally overawed.

Malcolm wrote:

Well, considering that there has not been a lineage of holder of Dzogchen since Longchenpa and won't be another one until Ḍākinī Matīśrī in the distant future, I stand by my grand, sweeping pronouncement. And of course, this grand, sweeping pronouncement isn't mine at all. It belongs to Khenpo Ngachung.

climb-up said:

What does it mean to be a lineage holder?

I've never been clear on this.

Malcolm wrote:

In this case it means a bstan 'dzin, a śāsanadhara. The actual name of the Buddha's teaching is śāsana. A śāsanadhara is one who "holds the teaching." There is a gap in the prediction in the Sound Tantra of the holders of the Dzogchen teaching between Longchenpa and the ḍākini mentioned above. Recently, Khenchen Namdrol mentioned this, apologizing slightly while stating that even tertons cannot be considered "holders of the Dzogchen teaching" in the sense mentioned above. Of course everyone who has

received Dzogchen teachings is a brgyud 'dzin, paramparādhara, or holder of the lineage in a minor sense.

But in reality, what I mean is that no one other than Longchenpa could have written his treasures, with all his finesse and mastery of the seventeen tantras and their commentaries, not to mention the whole of Buddhist scholarship. There has been no Tibetan like him since he passed away in the middle of the 14th century. I am not talking about realization. Thousands of Tibetans have realized Dzogchen teachings to the highest level. I am talking about true mastery expressed for the benefit of sentient beings, and frankly, no one compares to him. Chogyal Namkhai Norbu himself said that among Tibetans, Longchenpa is the final word on Dzogchen.

Author: Malcolm

Date: Sunday, January 9th, 2022 at 6:28 AM

Title: Re: no conditioned entity can arise from anything other than another conditioned entity?

Content:

Artziebetter1 said:

if you can demonstrate this rationally, I will know for sure a creator God cannot exist.

Malcolm wrote:

It's fairly straight forward, an unconditioned cause must produce all of its effects simultaneously, because if it exists in time, it is conditioned, and not unconditioned. It can only produce these effects once, because if they are produced serially, then this means the unconditioned has parts, making it conditioned. There are all kinds of arguments you can read in Pudgala chapter of Abhidharmakoshabhasya, the Tattvasamgraha, etc.

Author: Malcolm

Date: Sunday, January 9th, 2022 at 6:32 AM

Title: Re: Living Dzogchen Masters?

Content:

climb-up said:

Thank you

Malcolm wrote:

And I should add, the aforementioned Sound Tantra is the original Dharma teaching of this eon, from whence all other Dharmas spring. So there is that too.

Author: Malcolm

Date: Sunday, January 9th, 2022 at 11:26 PM

Title: Re: Living Dzogchen Masters?

Content:

Sādhaka said:

I think that perhaps what is implied here, is Longchenpa being the most recent Major Lineage Holder of Dzogchen.

Maybe something similar to the Buddha Shakyamuni being the most recent Uttamanirmanakaya, vs other subsequent Buddhas being Nirmanakayas; with the next Uttamanirmanakaya being Maitreya.

Malcolm wrote:

Well, what I am really pointing out, along the lines mentioned, is that no one since Longchenpa has demonstrated his level of mastery of Dzogchen teachings, not to mention his grasp of general Buddhist teachings. He is the gold standard. No one matches Longchenpa's achievements in writing and systematizing Dzogchen for later generations. Everyone who comes later, including Bonpos, are not even building on Longchenpa's work, it is so definitive. At best they just summarize and simplifying what he covers extensively.

Author: Malcolm

Date: Monday, January 10th, 2022 at 12:06 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Episcopalians right off the top of my head. Anyway, I honestly don't believe there is an interest to look at this with a mind that is open. This is just a personal opinion I have, based on my interaction with interfaith groups I have worked with.

Malcolm wrote:

Umm....you live in New Haven, two hours south of me. We are New Englanders, and Christians in most of New England are also Democrats.

Your interfaith experience would be very different in GA, OK, etc.

Author: Malcolm

Date: Monday, January 10th, 2022 at 12:19 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

My response to the reasons for 1/6 was that it was primarily racially motivated, not religiously motivated. People of all religions use their faith to bolster their ignorance, hatred, and greed. That's the topic at hand.

Malcolm wrote:

Christian Racism, as well as their support for slavery, is a well known phenomena: Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just

as you would obey Christ. 6 Obey them not only to win their favor when their eye is on you, but as slaves of Christ, doing the will of God from your heart. 7 Serve wholeheartedly, as if you were serving the Lord, not people, 8 because you know that the Lord will reward each one for whatever good they do, whether they are slave or free. This passage, among many others was used to justify slavery in the old South.

<https://www.nbcnews.com/think/opinion/racism-among-white-christians-higher-among-nonreligious-s-no-coincidence-ncna1235045>

KeithA said:

Even at a glance, the Racism Index reveals a clear distinction. Compared to nonreligious whites, white Christians register higher median scores on the Racism Index, and the differences among white Christian subgroups are largely differences of degree rather than kind.

Malcolm wrote:

So yes, Christians are more racist than non-Christian. One cannot so neatly separate people's motivations. A racist who is a Christian is a Christian racist.

There were plenty of bibles and invocations of Jesus at the insurrection as well.

<https://www.rollingstone.com/culture/culture-features/capitol-christian-right-trump-1121236/>

KeithA said:

Within hours, insurrectionists had surrounded the Capitol, beaten police, battered down barricades and doors, smashed windows and rampaged through the halls of the Capitol, breaching the Senate chamber. In video captured by The New Yorker, men ransacked the room, rifling through senators' binders and papers, searching for evidence of what they claimed was treason. Then, standing on the rostrum where the president of the Senate presides, the group paused to pray "in Christ's holy name." Men raised their arms in the air as millions of evangelical and charismatic parishioners do every Sunday and thanked God for allowing them "to send a message to all the tyrants, the communists and the globalists, that this is our nation, not theirs." They thanked God "for allowing the United States of America to be reborn."

Malcolm wrote:

Christians are not our friends.

Author: Malcolm

Date: Monday, January 10th, 2022 at 12:23 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

My opinion still remains that racism, and not religion, is root cause of 1/6. Racism is what brought the last administration to power, and what keeps it's figurehead in place.

Malcolm wrote:

They are completely intertwined in White Christianity in America as above. And I am quite certain that European Christians are more racist than nonbelievers there as well.

Author: Malcolm

Date: Monday, January 10th, 2022 at 12:29 AM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Artziebetter1 said:

I have had ocd since I was about 9 or 10 years old and it really makes my life hard and not fun.

Malcolm wrote:

Generally OCD is considered a seizure disorder.

Charlie123 said:

Hi Acarya,

OCD as a seizure disorder sounds a little strange. Can you elaborate?

Malcolm wrote:

<http://www.anncaserep.com/full-text/accr-v3-id1541.php>

Author: Malcolm

Date: Monday, January 10th, 2022 at 12:59 AM

Title: Re: What is the motivation for Tibetan Buddhists to join the monastics?

Content:

zerwe said:

Lay or ordained, CEO or panhandler, renunciation takes place in the mind. The very same renunciation described at the level of sutra is considered vital to practice in the Vajrayana.

Without it, practice becomes another form of attachment for that of this life and future lives.

Malcolm wrote:

What is being renounced here is samsara. But in Vajrayāna, one does not renounce pleasures of the senses because it is a path of transformation, not a path of renunciation. This is why we have yogas of eating, washing, passion, etc.

Author: Malcolm

Date: Monday, January 10th, 2022 at 1:40 AM

Title: Re: What is the motivation for Tibetan Buddhists to join the monastics?

Content:

Damchö_Dorje said:

Is there anything we renounce in Vajrayana? Like anger? If a person is predisposed to negativities instead of what's positive, does that get transformed as well?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, January 10th, 2022 at 2:06 AM

Title: Re: What is the motivation for Tibetan Buddhists to join the monastics?

Content:

zerwe said:

Yes, but it would seem that too often we have people who forget fundamentally what is being renounced and where or how this is taking place.

Malcolm wrote:

Hence the word "practice." Renunciation cannot be contrived. It is a realization, not a rule.

Author: Malcolm

Date: Monday, January 10th, 2022 at 2:20 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

"Christians are not our friends"

Then sadly, we are no better.

/

Malcolm wrote:

I don't bear animosity towards Christians. I just don't trust them en masse. The history of Christianity is far too bloody for me to imagine that if Christian Nationalists gained power in this country, as in seizing the gvt., that many of them would do much in the face of oppression, just as few Christians openly opposed the Nazis and the Fascists. Some did of course, but not enough.

We are Buddhists, we do not accept one thing they believe. They don't like that. You may not remember this but several Buddhist temples were burnt down in Western MA. and Southern Vt. in the late 70's. Personally, I am more comfortable with atheists.

Author: Malcolm

Date: Monday, January 10th, 2022 at 2:31 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Johnny Dangerous said:

On Christian racism and historical slavery , the abolitionists were also Christian and some saw the abolition of slavery as connected to their beliefs.

Malcolm wrote:

Yes, mainly in New England, as the Puritans objected to slavery, and this was baked into New England culture, despite the presence of slaves in the Massachusetts Bay Colony beginning in the early 18th century.

Author: Malcolm

Date: Monday, January 10th, 2022 at 2:47 AM

Title: Nepal's biggest stupa turns to biodegradable prayer flags

Content:

Malcolm wrote:

https://www.france24.com/en/live-news/20211218-nepal-s-biggest-stupa-turns-to-biodegradable-prayer-flags?mc_cid=e1820c16ee&mc_eid=d8758c9896

Author: Malcolm

Date: Monday, January 10th, 2022 at 3:54 AM

Title: Re: no conditioned entity can arise from anything other than another conditioned entity?

Content:

Artziebetter1 said:

in the atemporalist picture, all of God's successive creation and acts in history are seen as aspects of one integrated atemporal act of will. since God in classical abrahamic theism (Maimonides, Aquinas, Ibn Sina etc) is self-diffusive, its outpouring will tend toward the greatest quantity of being possible. God's being is qualitatively infinite, therefore His creativity is infinitely inexhaustible.

Malcolm wrote:

Casuistry as argument is common among theists.

Something unconditioned cannot perform actions at all. At the end of the day, you will be required to admit you cannot prove the absurd thesis above, and will have to resort to argument from faith in the end.

Author: Malcolm

Date: Monday, January 10th, 2022 at 4:49 AM

Title: Re: Is there a 'true self'?

Content:

Nalanda said:

But rather the buddha-nature is universal self (大我) or true self (真我), and it is something which is shared by every sentient being. The true-self is interconnectedness between all sentient beings.

Malcolm wrote:

No, this is just Hinduism in Buddhist drag.

The statement before it does not even make sense:

The tathagatagarbha sutras state that buddha-nature (the tathagatagarbha) is atman (self), but not as in the conventional sense of self as in individual and unique which is tied to the 5 aggregates which are actually illusory and emptiness.

There is no person to be found apart from the five aggregates, so a putative buddhanature that is not part of the five aggregates can't connect sentient beings at all.

Buddhanature is just a name for the potential of a given sentient being to realize buddhahood.

Author: Malcolm

Date: Monday, January 10th, 2022 at 5:13 AM

Title: Re: Is there a 'true self'?

Content:

Nalanda said:

Is it Buddhist to say "5 aggregates is self".

From Sujato's recent post (Jan 7, 2021)

For the EBTs, on the other hand, it is precisely the five aggregates that are taken as self. Indeed, it seems as if they were originally developed as a scheme for classifying self theories. If you had tried to argue, "What you take as self is nothing more than the aggregates" you would be met with, "Yes, exactly, that is my self."

Malcolm wrote:

They are the basis for imputing a self.

Author: Malcolm

Date: Monday, January 10th, 2022 at 5:18 AM

Title: Re: Is there a 'true self'?

Content:

Malcolm wrote:

No, this is just Hinduism in Buddhist drag.

Schrödinger's Yidam said:

Yes, this is the standard objection.

Malcolm wrote:

This is the standard objection to the misconception that buddhanature is some transpersonal woo woo.

SY, the tathātatagarbha sūtras themselves error check against this misconception. You might try reading them sometime.

As the Uttaratantra and the Lankāvatara point out, tathātatagarbha was taught so that people would not become discouraged by the length of the path, or for those who are frightened of emptiness, like our pal here, SY.

Author: Malcolm

Date: Monday, January 10th, 2022 at 5:25 AM

Title: Re: no conditioned entity can arise from anything other than another conditioned entity?

Content:

Artziebetter1 said:

why can something unconditioned perform no actions?

Malcolm wrote:

Because actions have parts.

Author: Malcolm

Date: Monday, January 10th, 2022 at 5:33 AM

Title: Re: Is there a 'true self'?

Content:

Schrödinger's Yidam said:

Oh I fully accept self-emptiness as the nature of observable universe. No problem there. I just don't think it's the final word on Truth.

Malcolm wrote:

Yes, because emptiness terrifies you, so you cling to some idea that there must be something which is not empty, that you label "true."

Author: Malcolm

Date: Monday, January 10th, 2022 at 5:37 AM

Title: Re: Is there a 'true self'?

Content:

Nalanda said:

Wow. This can easily be weaponized by Hindus against newbies like me. Which seems to be what's happening here.

Malcolm wrote:

SY is our resident buddhanature troll. He hangs out under the buddhanature bridge, waiting to suck the marrow out of bones of any unlucky traveller who happens to invoke him with the word, "buddhanature."

Sometimes, he is also our resident buddhanature zombie, who staggers around looking for brains to eat...

Author: Malcolm

Date: Monday, January 10th, 2022 at 5:40 AM

Title: Re: no conditioned entity can arise from anything other than another conditioned entity?

Content:

Artziebetter1 said:

if buddhas exist in a state of unconditioned Nirvana

Malcolm wrote:

They don't exist in some woo woo state of unconditioned nirvana. Buddhas arise from causes and conditions. Nirvana is simply the cessation of afflictions. Buddhahood is the realization of emptiness, the unconditioned nature of conditioned phenomena.

Artziebetter1 said:

then how can they act like incarnating, teaching the path, bodhicitta action etc ?

Malcolm wrote:

Buddhahood has causes and conditions, which is why buddhas can act.

Author: Malcolm

Date: Monday, January 10th, 2022 at 5:51 AM

Title: Re: Is there a 'true self'?

Content:

Schrödinger's Yidam said:

Oh I fully accept self-emptiness as the nature of observable universe. No problem there. I just don't think it's the final word on Truth.

Malcolm wrote:

Yes, because emptiness terrifies you, so you cling to some idea that there must be something which is not empty, that you label "true."

Schrödinger's Yidam said:

Well, if you put it that way, then I guess I'm guilty as charged!

Malcolm wrote:

Yes, of course you are. You are an advocate of Yogacāra substantialism.

Author: Malcolm

Date: Monday, January 10th, 2022 at 8:18 AM

Title: Re: no conditioned entity can arise from anything other than another conditioned entity?

Content:

Artziebetter1 said:

if buddhas exist in a state of unconditioned Nirvana

Malcolm wrote:

They don't exist in some woo woo state of unconditioned nirvana. Buddhas arise from causes and conditions. Nirvana is simply the cessation of afflictions. Buddhahood is the realization of emptiness, the unconditioned nature of conditioned phenomena.

Artziebetter1 said:

then how can they act like incarnating,teaching the path,bodhicitta action etc ?

Malcolm wrote:

Buddhahood has causes and conditions, which is why buddhas can act.

Artziebetter1 said:

So buddhas have complex awareness and intelligence/perception?because by definition a unconditioned mindstate or mind would be utterly simple intelligence or awareness.

Malcolm wrote:

An unconditioned mind is impossible. Minds exist in time, even a Buddha's continuum is conditioned, albeit, unafflicted.

Author: Malcolm

Date: Monday, January 10th, 2022 at 8:27 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Sādhaka said:

however Jan. 6 was an false-flag IMO.

Malcolm wrote:

That's the stupid thing you've ever said. Some people are so f**cking dumb they will even deny the evidence of their senses.

Author: Malcolm

Date: Monday, January 10th, 2022 at 8:33 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Because, quite simply, it isn't all Christians. Again, a completely closed mind, no room for growth. Just an ossified point of view, no different than the most hardened Christian fundamentalist.

Malcolm wrote:

No growth necessary. We've all grown up surrounded by Christians and Christianity, it's not a mystery. They can believe whatever they want. But Christian Nationalists are dangerous, and history shows that religious groups tend to stick together even when they are engaged in atrocities, for example Buddhists in Myanmar.

Author: Malcolm

Date: Monday, January 10th, 2022 at 8:37 AM

Title: Re: Is there a 'true self'?

Content:

Schrödinger's Yidam said:

Well, if you put it that way, then I guess I'm guilty as charged!

Malcolm wrote:

Yes, of course you are. You are an advocate of Yogacāra substantialism.

Schrödinger's Yidam said:

Lol, I love how you say that like it's a bad thing.

Malcolm wrote:

It's not a bad thing, it's just where you are at. It's a stage. It's just not definitive by any measure.

Author: Malcolm

Date: Monday, January 10th, 2022 at 8:44 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Because, quite simply, it isn't all Christians. Again, a completely closed mind, no room for growth. Just an ossified point of view, no different than the most hardened Christian fundamentalist.

Malcolm wrote:

No growth necessary. We've all grown up surrounded by Christians and Christianity, it's not a mystery. They can believe whatever they want. But Christian Nationalists are dangerous, and history shows that religious groups tend to stick together even when they are engaged in atrocities, for example Buddhists in Myanmar.

KeithA said:

Christian Nationalist are dangerous - yup

Religious group think can result in atrocities - yup

Malcolm wrote:

On the other hand, it's demonstrable that Buddhist tolerance towards other religions has lead to Buddhism being undermined by the intolerance of others. The old paradox of tolerance. Firm believer in separation of religions and politics, all religion, including Buddhism.

Author: Malcolm

Date: Monday, January 10th, 2022 at 8:47 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Because, quite simply, it isn't all Christians. Again, a completely closed mind, no room for growth. Just an ossified point of view, no different than the most hardened Christian fundamentalist.

Malcolm wrote:

No growth necessary. We've all grown up surrounded by Christians and Christianity, it's not a mystery. They can believe whatever they want. But Christian Nationalists are dangerous, and history shows that religious groups tend to stick together even when they are engaged in atrocities, for example Buddhists in Myanmar.

KeithA said:

Christian Nationalist are dangerous - yup

Religious group think can result in atrocities - yup

Malcolm wrote:

On the other hand, it's demonstrable that Buddhist tolerance towards other religions has lead to Buddhism being undermined by the intolerance of others. The old paradox of tolerance. Firm believer in separation of religions and politics, all religion, including Buddhism.

Author: Malcolm

Date: Monday, January 10th, 2022 at 8:51 AM

Title: Re: The Great Quit

Content:

Sādhaka said:

Why I have more of a affinity with Ron Paul-style libertarian conservatives than trump's ilk.

Ron Paul, even though a christian himself, is more about the values of 'the founding fathers' (whatever limitations these may have had aside for the moment); e.g. freedom of religion and so forth.

Malcolm wrote:

Demonstrably, the founders advocated freedom FROM religion, not freedom of religion. Freedom of religion is just a necessary consequence of the establishment clause of the first amendment.

Author: Malcolm

Date: Monday, January 10th, 2022 at 8:54 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Christian Nationalist are dangerous - yup

Religious group think can result in atrocities - yup

Malcolm wrote:

On the other hand, it's demonstrable that Buddhist tolerance towards other religions has lead to Buddhism being undermined by the intolerance of others. The old paradox of tolerance. Firm believer in separation of religions and politics, all religion, including Buddhism.

KeithA said:

Also agree...where we seem to differ is that I am of the opinion that 1/6 had little do with religion, and that the root cause was racism. I might broaden that to fascism. Religion is just the thing some fascists are hiding behind. Of course, I could be completely wrong. We are just shooting the proverbial doo-doo here. I am no political or social scientist.

Malcolm wrote:

Yes, and I am arguing that racism is baked into Christian Nationalism, so much so you

cannot separate them. You have three ingredients, the flour is Christianity, the salt is racism, the yeast is Trump.

Author: Malcolm

Date: Monday, January 10th, 2022 at 9:21 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Also agree...where we seem to differ is that I am of the opinion that 1/6 had little to do with religion, and that the root cause was racism. I might broaden that to fascism. Religion is just the thing some fascists are hiding behind. Of course, I could be completely wrong. We are just shooting the proverbial doo-doo here. I am no political or social scientist.

Malcolm wrote:

Yes, and I am arguing that racism is baked into Christian Nationalism, so much so you cannot separate them. You have three ingredients, the flour is Christianity, the salt is racism, the yeast is Trump.

KeithA said:

.

There is our disagreement. I think the recipe is faulty. Christian Nationalists prone to violence make up a small fraction of the Christian Population.

Malcolm wrote:

Christian Nationalism is itself the problem. The violence is simply an expected consequence of their belief system.

Author: Malcolm

Date: Monday, January 10th, 2022 at 9:55 AM

Title: Re: Is there a 'true self'?

Content:

Nalanda said:

Now that we're done talking to Dolpopa....

How is the dharmakaya and buddhanature not actually atman? I mean I get that it lacks self-hood in a sense, but we ARE positing an unchanging, fixed, eternal, essence of sort and merely branding it as "emptiness" is it not?

Malcolm wrote:

Emptiness does not exist apart from things to be empty, so, no, we are not positing some fixed essence.

Author: Malcolm

Date: Monday, January 10th, 2022 at 10:37 AM

Title: Re: Is there a 'true self'?

Content:

Nalanda said:

^^ Not to be obtuse or totally beginner on you but please forgive me when I say what a normal secularist would say...

How is that "empty" not anything but what secularists are saying. That what happens after all this (existence) is a big nothing. Empty. As in totally devoid of essence, everything ceasing their essentiality toemptiness.

Malcolm wrote:

Emptiness means things do not exist inherently. Apart from things to be empty, there are is no emptiness either. Emptiness is also empty.

Author: Malcolm

Date: Monday, January 10th, 2022 at 11:22 AM

Title: Re: Is there a 'true self'?

Content:

Nalanda said:

I mean nevermind that this Baptist pastor is a known anti-semite, anti-LGBTQ, and a fundamentalist character, but his analysis of what Buddhists are saying is exactly what you would expect from someone like him and secularists when they hear (or what we would say 'misunderstand') the Buddhist position:

Malcolm wrote:

Emptiness is a "secret" teaching. It's not for outsiders. It's not to be discussed with nonbuddhists.

Author: Malcolm

Date: Monday, January 10th, 2022 at 11:28 AM

Title: Re: Is there a 'true self'?

Content:

Zhen Li said:

The Nirvāṇa Sūtra and Śūraṅgama Sūtra indeed suggest that Buddha-nature is a Self.

The affirmation of Self is just part of a fourfold affirmation about Buddha-nature: it is Permanent, Bliss, Self, and Purity. This is because the Buddha is not a saṃsāric phenomenon, and thus the marks of existence, impermanence, suffering, and no-self, do not apply to it.

Malcolm wrote:

Nirvana also lacks self. All dharmas lack identity. Nirvana is a dharma.

Author: Malcolm

Date: Monday, January 10th, 2022 at 11:48 AM

Title: Re: Is there a 'true self'?

Content:

Nalanda said:

^^ Not to be obtuse or totally beginner on you but please forgive me when I say what a normal secularist would say...

How is that "empty" not anything but what secularists are saying. That what happens after all this (existence) is a big nothing. Empty. As in totally devoid of essence, everything ceasing their essentiality toemptiness.

Malcolm wrote:

Emptiness means things do not exist inherently. Apart from things to be empty, there are no emptiness either. Emptiness is also empty.

Nalanda said:

Emptiness is also empty. How do critics respond to this historically and what is our rebuttal?

From my own mind, 0×0 is 0 or $0 + 0$ is 0. So saying emptiness is also empty is saying nothing as it is only affirming the first/main point. We might as well say "really empty" or absolute empty which means we are just reaffirming what our critics say. (that after death, there's just really nothing. aka annihilation, cessation, end of all experience.) The pastor above would just say "That's what I said. You are saying after death, there's just nothing nothing absolute nothing." Even if we say he's wrong, his answer is the natural response upon hearing what we believe.

Unless by saying emptiness is also empty we are saying it is NOT empty, which is a suggestion that there is something, in which case, we're back in the sphere of argumentations.

And finally if we insist on; it is not something/anything, AND it is also not empty/nothing, but that empty is also empty, then aren't we just subjecting ourselves to absurdity and contradiction which delegitimizes our place in any serious intellectual/philosophical conversation?

My head hurts.

Not disagreeing. I'm learning. Hope you can help.

Malcolm wrote:

Emptiness is empty because it is also a dependent designation, in other words, emptiness also lacks inherent existence. There are sixteen kinds of emptiness. It's best if you study some Madhyamaka under a qualified instructor before asking more questions.

Author: Malcolm

Date: Monday, January 10th, 2022 at 12:02 PM

Title: Re: Is there a 'true self'?

Content:

Zhen Li said:

The Nirvāṇa Sūtra and Śūraṅgama Sūtra indeed suggest that Buddha-nature is a Self.

The affirmation of Self is just part of a fourfold affirmation about Buddha-nature: it is Permanent, Bliss, Self, and Purity. This is because the Buddha is not a saṃsāric phenomenon, and thus the marks of existence, impermanence, suffering, and no-self, do not apply to it.

Malcolm wrote:

Nirvana also lacks self. All dharmas lack identity. Nirvana is a dharma.

Zhen Li said:

Yes it does, but it is also unconditioned. The reason why Nirvāṇa is described as being Permanence, Bliss, Self, and Purity is different from the kind of reasoning you are employing here. The Self, in those affirmations, is not self—not-self.

Malcolm wrote:

Since the compounded is not established, it follows the un compounded is not established. The terminology of permanence, bliss, self, and purity is intentional, not definitive, not to be taken literally or at face value.

Author: Malcolm

Date: Monday, January 10th, 2022 at 12:06 PM

Title: Re: Is there a 'true self'?

Content:

Nalanda said:

Emptiness is also empty. How do critics respond to this historically and what is our rebuttal?

From my own mind, 0×0 is 0 or $0 + 0$ is 0. So saying emptiness is also empty is saying nothing as it is only affirming the first/main point. We might as well say "really empty" or absolute empty which means we are just reaffirming what our critics say. (that after

death, there's just really nothing. aka annihilation, cessation, end of all experience.) The pastor above would just say " That's what I said. You are saying after death, there's just nothing nothing absolute nothing. " Even if we say he's wrong, his answer is the natural response upon hearing what we believe.

Unless by saying emptiness is also empty we are saying it is NOT empty, which is a suggestion that there is something, in which case, we're back in the sphere of argumentations.

And finally if we insist on; it is not something/anything, AND it is also not empty/nothing, but that empty is also empty, then aren't we just subjecting ourselves to absurdity and contradiction which delegitimizes our place in any serious intellectual/philosophical conversation?

My head hurts.

Not disagreeing. I'm learning. Hope you can help.

Malcolm wrote:

Emptiness is empty because it is also a dependent designation, in other words, emptiness also lacks inherent existence. There are sixteen kinds of emptiness. It's best if you study some Madhyamaka under a qualified instructor before asking more questions.

Nicholas2727 said:

Do you have suggestions on an introductory book or videos for Madhyamaka? Or is it best to ask a teacher to study it with them directly? Slightly difficult since the few Tibetan Teachers I have studied with follow Shentong philosophy, but there is a Gelug center about an hour and a half away that I would assume could teach the subject well.

Malcolm wrote:

Yes, if you only have exposure to gzhan stong, it would very good for you to study Geluk Madhyamaka.

But in reality, if you carefully read Aryadeva, Buddhapalita, and Candrakirti, you should be all set.

Author: Malcolm

Date: Monday, January 10th, 2022 at 12:10 PM

Title: Re: Is there an atman in your school? (Shentong)

Content:

Nalanda said:

Just curious if you see dharmakaya and/or buddhanature as atman/brahman.

Nicholas2727 said:

No Buddhist school sees Buddhanature/Dharmakaya as atman or brahman. Even

Dolpopa/Jonang do not view Buddhanature in this way. One of my teachers refers to true being as in the verb, not as a being.

Malcolm wrote:

It falls apart in the face of Nagarjuna's kind of analysis:

"Apart from whatever has been or has not been, there no [present] being."

Author: Malcolm

Date: Monday, January 10th, 2022 at 12:30 PM

Title: Re: Is there a 'true self'?

Content:

Zhen Li said:

So, conventional logic and reasoning is always going to be insufficient for Tathāgatagarbha thinking, which is far more suited to a more poetic or evocative language.

Malcolm wrote:

I don't really have much patience for appeals to poetics, and find that a lot of sloppy thinking gets excused in the name of "poetry."

It's true that there is a great deal of metaphor employed in various classes of Buddhist literature, but it must be treated with care, its employment is generally not so obvious. For example, the nine classic examples of tathagatagarbha, understood incorrectly lead one directly to holding a nonBuddhist view of self. On the other hand there is a correct way to understand these examples, which actually lead one to a definitive understanding the absence of identity taught by the Buddha. However, most people take theses examples literally and so wind up holding wrong views.

Author: Malcolm

Date: Monday, January 10th, 2022 at 12:41 PM

Title: Re: Is there an atman in your school? (Shentong)

Content:

Nicholas2727 said:

No Buddhist school sees Buddhanature/Dharmakaya as atman or brahman.

Schrödinger's Yidam said:

Apparently the Karma Kagyu lama Khenpo Tsultrim thinks Shentong and Advaita Vedanta are similar in their view.

Malcolm wrote:

Yes, structurally speaking, in so far as both propose that the ultimate and relative are

mutually exxclusive. But he did not agree that the content or the result was the same.

Author: Malcolm

Date: Monday, January 10th, 2022 at 10:25 PM

Title: Re: Is there a 'true self'?

Content:

Nalanda said:

<https://madhyamaka.com> OK? It's by Alex Li Trisoglio, an instructor appointed by Dzongsar Khyentse Rinpoche to teach.

Malcolm wrote:

It's not a very on point, based on my superficial perusal of the transcripts. you would better off doing courses with IBA or Rangjung Yeshe, which are more traditional,

<http://www.ibastudiesonline.com/Home/Course/7d65b48e-08c8-4b84-8dee-076ae70ec031>

I know Khenpo Jorden, he speaks excellent English and is quite learned in Madhyamaka.

Author: Malcolm

Date: Monday, January 10th, 2022 at 10:39 PM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Toenail said:

Is this a joke? I am a therapist and studied this. I never heard this. Also your case study with one brain damaged individual is no evidence.

Malcolm wrote:

Nope, no joke. For example, in the US, OCD is often treated with an anti-seizure drug called Depakote.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3181953/>

I am not claiming that every case of OCD is a seizure related disorder without evidence, and there are a wide variety of behaviors associated with OCD, but it is certainly the case that seizure disorders correlate with OCD, and I suspect, in the end we will discover that most OCD is brain based.

Author: Malcolm

Date: Monday, January 10th, 2022 at 10:57 PM

Title: Re: What is the motivation for Tibetan Buddhists to join the monastics?

Content:

Nalanda said:

So we're back to it being not a path of renunciation, which is what I've always thought.

Brunelleschi said:

No, I do not agree with this view.

What you have to remember is that Sutrayana and Vajrayana both share the same outlook on Samsara (the three sufferings). E.g., when in Vajrayana you do deity practice it is important to remember that both you and the deity share the same ground - dharmakaya. You and the deity are the same, but you are temporarily obscured by adventitious stains/temporary defilements. The deity meanwhile, is not.

In Sutrayana, generally the way is to avoid sense pleasures. In Vajrayana they are transformed. However, like I mention above the view on Samsara is the same.

Malcolm wrote:

Nevertheless, the PATHS are different. There are in general three types of paths: renunciation (Hinayāna, Common Mahāyāna), transformation (lower tantras, mahāyoga and anuyoga), and self-liberation (Ati, Mahāmudra).

The confusion arises because the word renunciation in English translates different terms in Tibetan. Renunciation as a path is termed "spangs (utkṣiptā) lam," literally "the path of discarding or giving up." Whereas the idea of renunciation of samsara is niḥsaraṇa (nges par 'byung). So yes, all Buddhist paths are predicated on niḥsaraṇa, but not all Buddhist paths are predicated on the idea of utkṣiptā.

Author: Malcolm

Date: Monday, January 10th, 2022 at 11:10 PM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Toenail said:

Is this a joke? I am a therapist and studied this. I never heard this. Also your case study with one brain damaged individual is no evidence.

chokyi lodro said:

I too was sceptical regarding the labelling of OCD as a seizure disorder.

Malcolm wrote:

Just look at the mounting evidence. Then draw your conclusion.

Author: Malcolm

Date: Monday, January 10th, 2022 at 11:38 PM

Title: Re: What is the motivation for Tibetan Buddhists to join the monastics?

Content:

Malcolm wrote:

Renunciation as a path is termed "spangs (utkṣiptā) lam," literally "the path of discarding or giving up." Where as the idea of renunciation of samsara is niḥsaraṇa (nges par 'byung). So yes, all Buddhists paths are predicated on niḥsaraṇa, but not all Buddhists path are predicated on the idea of utkṣiptā.

Seeker12 said:

It seems perhaps even that the higher paths require even more authentic niḥsaraṇa, even as the aspect of utkṣiptā reduces, as the aspect of utkṣiptā is essentially only a scaffolding-type support for the development of true maturation in the dharma.

Malcolm wrote:

Eventually, even niḥsaraṇa must be liberated.

Author: Malcolm

Date: Monday, January 10th, 2022 at 11:49 PM

Title: Re: Is there an atman in your school? (Shentong)

Content:

Schrödinger's Yidam said:

"Regarding the sutras that teach emptiness, as many as were taught by the Victor, By al of them afflictions are reversed. But Buddha Nature is never refuted in them... Within the afflictions, primordial wisdom abides as immaculate Suchness." - In Praise of the Dharmadhatu

It's not universally accepted that this book was written by the same Nagarjuna. If it was, then I personally am shocked.

Nicholas2727 said:

I was unaware of this. I looked at other threads and it seem that there is no mention of this text by other Indian authors and other historical evidence that it was written much later. Interesting!

Malcolm wrote:

There are three hundred texts attributed to Nāgārjuna in the tengyur. Very few could actually have been composed by Nāgārjuna I.

Author: Malcolm

Date: Tuesday, January 11th, 2022 at 12:02 AM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Johnny Dangerous said:

The DSM doesn't use brain science as diagnostic criteria

Malcolm wrote:

Correct. And as such, it's diagnostic criteria are pretty subjective, not really evidence-

based.

<https://pubmed.ncbi.nlm.nih.gov/19181456/>

Johnny Dangerous said:

Evidence based medicine claims to be the paradigm for modern psychiatry. It represents proven treatments for defined diagnoses. But there are major problems with this position, starting with the fact that while they are superior to placebo, evidence based treatments too often are ineffective. It cannot be assumed that classifying psychopathology diagnostically is the best way to move forward. Established diagnostic entities, are as much wish as reality. They are the result of committee decisions so tentative that DSM III and IV refuse to use the term "diagnoses" in the diagnostic manual.

Malcolm wrote:

<https://pubmed.ncbi.nlm.nih.gov/27071528/>

Johnny Dangerous said:

In the 1990s, the rise of evidence-based medicine cast doubt on the reliability of expert consensus. Since then, medicine has increasingly relied on systematic reviews, as developed by the evidence-based medicine movement, and advocated for their early incorporation in expert consensus efforts. With the partial exception of DSM-IV, such systematic evidence-based reviews have not been consistently integrated into the development of the DSMs, leaving their development out of step with the larger medical field.

Depakote is also a pretty serious drug with considerable side effects. Not to say it isn't important in some circumstances, but plenty of people have successfully controlled their OCD without it.

Malcolm wrote:

Indeed, if your OCD is limited to not being able to carry magazines out of the bathroom once you have brought them in, or get in a new car with dirty underwear (true story), well, probably Depakote is probably overkill.

Author: Malcolm

Date: Tuesday, January 11th, 2022 at 1:36 AM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Johnny Dangerous said:

but there are also a lot of issues with taking imaging or presumed balance of neurotransmitters or whatever and saying "this physiological sign is x disorder".

Malcolm wrote:

Sure, and this results in a lot of people being treated for symptoms, rather than causes.

Author: Malcolm

Date: Tuesday, January 11th, 2022 at 4:49 AM

Title: Re: Is there an atman in your school? (Shentong)

Content:

PadmaVonSamba said:

Cite a source please?

Malcolm wrote:

A conversation I had with Khenpo in 1992 at the Newton Dharmadhātu, when he was teaching a program there.

Author: Malcolm

Date: Tuesday, January 11th, 2022 at 5:02 AM

Title: Re: What is the motivation for Tibetan Buddhists to join the monastics?

Content:

Shinjin said:

It would be sweet to be a monastic. Sounds like a simple and blissful way to live.

Malcolm wrote:

People have a lot of fantasies about what it is like to be bhikṣu.

Author: Malcolm

Date: Tuesday, January 11th, 2022 at 8:50 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Johnny Dangerous said:

To me the framing here is off.

IMO there is virtually no chance of some theocratic takeover of federal machinery or some such.

What there is a possibility of is a heavier version of what we have now with right leaning states getting rid of legal abortion, teaching their nonsense in schools, funneling more public money into their religion, etc.

KeithA said:

Agree. In my opinion, Christianity is the group name. The "religion" is white supremacy. These fascists aren't any more Christian than I am a Satan worshiper.

Malcolm wrote:

That's disingenuous, it's like claiming Ashoka wasn't a Buddhist when he executed 18k

Jains—of course he was a Buddhist. Likewise Christian Nationalists are certainly Christians. We may not admire their version of Christianity, but they are indeed Christians.

Author: Malcolm

Date: Tuesday, January 11th, 2022 at 12:11 PM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Agree. In my opinion, Christianity is the group name. The "religion" is white supremacy. These fascists aren't any more Christian than I am a Satan worshiper.

Malcolm wrote:

That's disingenuous, it's like claiming Ashoka wasn't a Buddhist when he executed 18k Jains—of course he was a Buddhist. Likewise Christian Nationalists are certainly Christians. We may not admire their version of Christianity, but they are indeed Christians.

KeithA said:

Disingenuous implies an intent to be untruthful. As I have admitted to all along, everything I have typed so far is my opinion. I am not a social scientist, nor do I play one on TV.

For some background, Dae Soen Sa Nim (Zen Master Seung Sahn), used to sit joint retreats with the Christian monks at Gethsemane in Kentucky. He even came up with some Christian kong ans (koans) for his collection in Whole World is a Single Flower. They are based on poems of a German Christian mystic. We still hold regular Christian/Buddhist retreats. There is another way.

/

Malcolm wrote:

It means here that you are denying these people their own self-identification. That's not an honest assessment of them. it's not correct to claim that Christian Nationalists are not Christians. It's similar to Protestants claiming Catholics are not really Christians, or Theravadins claiming Tibetan Buddhists are not real Buddhists. We have to deal with the fact they consider themselves Christian and theologically justify their beliefs, just as do intolerant Muslims, Jews, Buddhists, Hindus and so on.

We share nothing in common with Christians, apart from valuing compassion. There is no valid refuge In Christianity, so apart from having a positive influence on more open-minded Christians, I don't really see the point in such ecumenical exercises. But it's a free country, for the time being—just make sure you keep one eye open.

Author: Malcolm

Date: Tuesday, January 11th, 2022 at 12:16 PM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

And yet, hatred isn't the answer. It never is.

Malcolm wrote:

I don't hate white Christians, I just know, based on their record, when push come to shove, they are happy to persecute minorities. They are quite expert at it. Christian intolerance is the reason we have an establishment clause in the First Amendment, since large percentage of the founders were atheists, or at least acutely aware of the long history religious persecution in Europe by state religions. It's written about quite a bit by Madison in the Federalist Papers.

Author: Malcolm

Date: Tuesday, January 11th, 2022 at 1:08 PM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Kim O'Hara said:

But I also agree that fundamentalist right-wing Christianity is a bad thing in general and has been particularly toxic in the USA recently.

Malcolm wrote:

Not just recently, but for our entire history.

"Those who do not remember the past are condemned to repeat it."

—Santayana

Author: Malcolm

Date: Tuesday, January 11th, 2022 at 1:17 PM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Queequeg said:

I don't think this putative Christian Right take over will succeed - the country is just too big and too pluralistic and becoming more so everyday.

They're not interested in having a dialogue as far as I can tell. So how do you propose we should dispose ourselves toward this aggression?

Malcolm wrote:

They have already taken over a large portions of the country, our top military leaders are openly discussing fears of a military-backed coup, and so on, and the Christian Right's seditious rhetoric has become mainstream.

Author: Malcolm

Date: Tuesday, January 11th, 2022 at 11:20 PM

Title: Re: How does general Mahayana see Vajrayana claims of being X?

Content:

Nalanda said:

I hope this is okay. Don't want to step on anyone's shoes.

I ask this because there's an absolute silence I hear from General Mahayana on how they view Vajrayana.

Malcolm wrote:

Yes, of course. Those who belong to what Vajrayāna terms "common Mahāyāna" fail to see the utility of the special methods for attaining buddhahood in a single life, using for example Zhen Li's reference to Shinran:

Real teachings of the difficult practices, the Path of Sages. These are the teachings of the Busshin (Zen), Shingon, Hokke (Tendai), Kegon and other schools.

However, Tripiṭakamāla's Nayatrayapradīpa states:

Although the goal is the same, since it is unconfused,
with many methods, not difficult,
and mastered by those of sharp faculties,
Mantrayāna is superior.

Here, sharp faculties is not a reference to intelligence, it is a reference to what is referred faith, *śraddhā*, the first of the five powers (*indriyas*). Shinran was exposed to Vajrayāna, and since in Japan it was an elite practice, complicated, hard to study, etc., his attitude toward Japanese Mantrayāna is understandable. But his attitude is situated in his culture and does not apply to streams of Vajrayāna outside of his experience.

There is however a certain egalitarianism in Kamakura developments. All of them, including Soto Zen, were inclusive of anyone who wanted to participate. Dogen encouraged lay participation (and did not buy into the whole Mappo thing at all); Honen and Shinran crafted a Buddhism for the masses which relieved many people of samsaric anxiety about their future lives; Nichiren, very much influenced by Vajrayāna ideas, created a whole school around devotion to the Lotus Sūtra, asserting that people could exclusively attain awakening in this very lifetime by chanting the title of the Lotus Sutra and so on.

Nalanda said:

I would like to hear the perception of general Mahayana (historically and in the present) to Vajrayana's view of itself as X...

X could be...

- Faster than regular Mahayana?
- More profound / advanced?
- Enlightenment in one lifetime?

Malcolm wrote:

You can read Paramitayāna responses to Vajrayāna claims in such texts Sonam Tsemo's General Presentation of the Divisions of Tantra, and so on.

Also, you must understand that outside of India, the diffusion of Buddhism is extremely complex, and the notion of a "common Mahāyāna" is primarily an Indian idea taken up by Tibetans. Chan, for example, certainly never would accept this characterization.

Sino-Japanese Buddhism evolved outside the Indian Buddhist University system, and owes very little to developments in India after the 6th century, beyond the very restricted influences of Mantrayāna that was introduced to China in the late 7th century.

Nalanda said:

Do General Mahayana....

- (1)-just roll their eyes and ignore this?
- (2)-say "yeah maybe they are right, who knows?"
- (3)-accept, recognize, verify what Vajrayana says?
- (4)-"no way, that's just sectarian cheerleading"

Malcolm wrote:

(1) Usually. (2) Never. (3) Never. (4) Usually.

Author: Malcolm

Date: Tuesday, January 11th, 2022 at 11:51 PM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Putting entire groups into "bad" box is pretty awful behavior. The Christian worldview is not monolithic, as quite obviously, the Buddhist worldview isn't either.

Malcolm wrote:

I personally think all religion, including Buddhism, goes in bad box, when it is mixed with politics. But I don't see a burgeoning movement of Buddhist nationalists in the US, nor

do I see Muslim nationalists, and so on. What I do see is a burgeoning Christian Identity Movement, aka Christian Nationalists, whose membership cuts across denominational lines in ways that were not possible prior the 1960's. One of the dominant themes of this movement is White European ethnocentricity, along with beliefs in the cultural superiority of European civilization, xenophobia, and yes, of course, racism. No one here is saying that all Christians in America subscribe to these beliefs, but there are sufficient number of them who do subscribe to these beliefs to represent an actual threat to American Democracy.

As for Christianity itself, while I personally find it to be a preposterous set of beliefs, I am also aware that Christians find Buddhism to be preposterous as well, so I am content to leave Christians alone as long as they leave us alone. I don't see much point in the ecumenical thing, since Christianity has nothing of value to offer Buddhism, while Christians have shown that they are mainly interested in appropriating and distorting our contemplative traditions, since Protestants and Catholics lack such a tradition of their own.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 12:23 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Queequeg said:

Local politics is where the voting maps are drawn that can throw a few seats in the house one way or another, as well as state and local offices that in determine those local maps. It would be heartening to see the rest of the Democratic party start working like Georgia.

Malcolm wrote:

Difficult without national or judicial reform...

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 12:48 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Queequeg said:

Chicken/egg. Not going to get reform without political machinery. Political machinery is mostly brute force - voter turn out. Voter turnout is local organization, local issues, local effort. Ie. what Abrams has been building in GA.

Malcolm wrote:

Only made possible by the fact that Democrats are moving to Atlanta and surrounding suburbs, attracted by a strong job market. I mean, who is going to move to North and South Dakota? Kansas? Oklahoma? Nebraska? Alabama? Arkansas?

We need national electoral reform at the federal level. Otherwise, the Voter Suppression party will keep winning the electoral college vote.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 1:50 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Queequeg said:

Then maybe we can have some ecumenical discussions.

Malcolm wrote:

Still don't see much point in it, unless it prevents the torches and pitchforks approach to interfaith dialogue, with us being on the receiving end. For example, if a Christian is interested in Dzogchen teachings, it's fine with me. Dzogchen teachings are for everyone. But if then they turn around and start promulgating a "Christian" Dzogchen (tm) the way some like to pretend there is a Christian Zen, then I am against it.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 2:04 AM

Title: Re: How does general Mahayana see Vajrayana claims of being X?

Content:

Shinjin said:

Not sure. I just want to take the easiest path available.

Malcolm wrote:

Oh, well, hands down, Dzogchen is the easiest path, but it might be the hardest to understand.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 2:38 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

The last sentence actually helps me to understand the lack of respect for Christianity. There is an incredibly rich and deep contemplative tradition within Christianity, especially in the Orthodox and Catholic traditions. The statement is patently false.

Malcolm wrote:

No, it is isn't. I deliberately excluded Eastern orthodox traditions, and the exercises of Ignatius Loyola hardly qualify. And we may not mean the same thing by "contemplative"

In any case, there are also so-called "contemplative" traditions in Judaism, Islam, Hinduism, Taoism, and Confucism, but it doesn't matter because they all suffer from

wrong view, various species of eternalism (just as materialists such as humanists suffer from annihilationism) and their religions are spiritual dead ends, just as secular humanism, etc., are dead ends.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 2:43 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Here we fundamentally disagree, but I won't argue this our much longer. The last sentence actually helps me to understand the lack of respect for Christianity. There is an incredibly rich and deep contemplative tradition within Christianity, especially in the Orthodox and Catholic traditions. The statement is patently false.

narhwal90 said:

Very true. Until covid closed it down I was attending an episcopalian meditation group that had been meeting weekly for in the churches chapel for about 20 years; 30 mins silent sitting, a reading by John Main, and a quick pass around the room for each person to say something brief about what they were grateful for that day. They didn't use a bell but instead a CD with 30 mins of quiet followed by a brief Gregorian chant to signal the conclusion. A number of the folks through that room had serious time on the cushion. If grasping at doctrine and ritual is suspended while listening to the readings, there is a lot of common ground to be observed.

Malcolm wrote:

"Beauty in things exists merely in the mind which contemplates them."

-- David Hume

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 2:48 AM

Title: Re: Living Dzogchen Masters?

Content:

Malcolm wrote:

And I should add, the aforementioned Sound Tantra is the original Dharma teaching of this eon, from whence all other Dharmas spring. So there is that too.

amanitamusc said:

This really is amazing that it still exists and that it will for the first time be translated with commentaty by Vimalamitra in English.

Lingpupa said:

This perhaps doesn't need saying, but do bear in mind, white-flecked red one, that while Malc's statement here is a presumably perfectly correct formulation of the position of the system he espouses, scholars generally see the datable appearance of the seventeen tantra as later than, say, many of the Indian tantras promoted by the New Translation schools.

Me? I know nothing.

Malcolm wrote:

Yes, the datable appearance of the Sound Tantra is around 1060 CE, after the passing of Atisha, and but well before the turn of the 12th century. But that is just a dating of a physical artifact. The original Sound Tantra, taught to beings of apparitional birth by the first nirmāṇakāya in the first minor eon of this major eon by Nangwa Dampa, was taught in the language of birds, not the language of Oḍḍiyāna, Sanskrit, or Tibetan.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 4:53 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

The last sentence actually helps me to understand the lack of respect for Christianity. There is an incredibly rich and deep contemplative tradition within Christianity, especially in the Orthodox and Catholic traditions. The statement is patently false.

Malcolm wrote:

No, it isn't. I deliberately excluded Eastern orthodox traditions, and the exercises of Ignatius Loyola hardly qualify. And we may not mean the same thing by "contemplative"

In any case, there are also so-called "contemplative" traditions in Judaism, Islam, Hinduism, Taoism, and Confucism, but it doesn't matter because they all suffer from wrong view, various species of eternalism (just as materialists such as humanists suffer from annihilationism) and their religions are spiritual dead ends, just as secular humanism, etc., are dead ends.

Queequeg said:

Eastern Orthodox contemplation is basically God-smṛti?

Malcolm wrote:

Jesus anusmṛti, yes. But unlike Hinduism, which shares practices with Buddhism such as samādhi, dhyāna, dharāṇa, prāṇāyama, mantra and so on (and no, the Jesus prayer is NOT a mantra), these Abrahamic traditions share no such meditative traditions. Their contemplative traditions are mainly derived from Neoplatonism (which one can argue was itself influenced by Indian spiritual trends—Plotinus supposedly had a "gymnosophist" teacher); and Christian mysticism overall is generally ecstatic rather than "contemplative" in the sense that Buddhādharma understands samādhi and dhyāna.

This is a useful article outlining the dependence of Christian mysticism upon Neoplatonism:

Inge, W. R. "The Permanent Influence of Neoplatonism upon Christianity." *The American Journal of Theology* 4, no. 2 (1900): 328–44. <http://www.jstor.org/stable/3153114>.

It shows very clearly that what we know as Christian Mysticism is directly founded upon Plotinus, via Augustine. We can see the ecstatic aspect in this passage Inge quotes from the Confessions of St. Augustine:

"What is this light which now and again breaks in upon me, and thrills through my heart without a wound? I tremble and I burn: I tremble, because I am unlike Him; I burn because I am like Him. It is Wisdom, Wisdom's own self, which thus shines upon me."

This fellow addresses all the great Christian mystics, including Eckhardt, Böhme, and Bruno, concluding with the Cambridge Platonists and their horror at Hobbe's revival of Epicureanism.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 5:03 AM

Title: Re: How does general Mahayana see Vajrayana claims of being X?

Content:

Nalanda said:

I would like to hear the perception of general Mahayana (historically and in the present) to Vajrayana's view of itself as X...

Astus said:

The idea of 'general Mahayana' is an abstract one, just as the idea of 'general Hinayana', or even 'general Vajrayana'. Dogen had this to say on the matter:

'Remember, among Buddhists we do not argue about superiority and inferiority of philosophies, or choose between shallowness and profundity in the Dharma...

Malcolm wrote:

Clearly, Dogen never encountered any Tibetan Buddhists during his sojourn in China. I think the "no true Scotsman" fallacy might apply to this statement.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 5:26 AM

Title: Re: Britain's Growing Far-Right Party Is a Serious Threat

Content:

Ayu said:

It's creepy in many European countries.

In Germany the left antivaxers do not get that they are walking side by side with a nazi

movement that seriously dreams of taking over the power.
Our new minister for health affairs received 250 threats of murder already. Some of them were not even sent anonymously, because those nazis literally believe it's their right and they are save with threatening politicians.

Malcolm wrote:

Its a world-wide thing, this growing ethnonationalism.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 6:07 AM

Title: Re: Britain's Growing Far-Right Party Is a Serious Threat

Content:

Dan74 said:

I don't see evidence of it been a groundswell.

Malcolm wrote:

Then you haven't been paying attention....maybe the air is a little thin were you live?

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 11:34 AM

Title: Re: Britain's Growing Far-Right Party Is a Serious Threat

Content:

Dan74 said:

I don't see evidence of it been a groundswell.

Malcolm wrote:

Then you haven't been paying attention....maybe the air is a little thin were you live?

Dan74 said:

Do you have evidence for a groundswell? Maybe in the US?

Malcolm wrote:

Again, you are not paying attention: Russia, China, and India are all countries dominated by ethnonationalists, not to mention Poland, Hungary, Israel, Turkey, etc.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 11:38 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Again with the lecture. I didn't realize I was conversing with sole arbiter of what the

Dharma of Sakyamuni is.

PeterC said:

Don't blame me, I didn't make up the sutras. But it really doesn't matter who the arbiter is, if you're an eternalist you're not practising the Buddhadharma. It's bizarre that things like this even need to be said here.

Kim O'Hara said:

Peter, it's possible that 'things like this' don't need to be said here and in fact are quite unhelpful in the context of the present discussion. Keith (and I, though I don't rate my opinion as highly as I rate his) have good company:

<https://www.lionsroar.com/the-dalai-lama-and-desmond-tutu-the-best-of-spiritual-friends/>

<https://www.dalailama.com/pictures/final-days-of-conversation-on-joy-dharamsala-hp-india>

etc...

Kim

Malcolm wrote:

Precisely the same Dalai Lama who said, "I tell my Christian Friends, 'Emptiness is none of your business.'"

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 11:46 AM

Title: Re: How does general Mahayana see Vajrayana claims of being X?

Content:

Malcolm wrote:

Clearly, Dogen never encountered any Tibetan Buddhists during his sojourn in China. I think the "no true Scotsman" fallacy might apply to this statement.

Astus said:

Surely he was aware of the various classifications of the teachings that are found in any Mahayana school, so his response was quite intentionally like that.

Malcolm wrote:

I was referring to arguing about superior/inferior, shallow/deep, etc.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 11:57 AM

Title: Re: Living Dzogchen Masters?

Content:

Malcolm wrote:
was taught in the language of birds

Losal Samten said:
Anything related to Kyeuchung Lotsawa's bird-teaching abilities with this?

Malcolm wrote:
No, I don't think so.

Author: Malcolm
Date: Wednesday, January 12th, 2022 at 1:06 PM
Title: Re: How does general Mahayana see Vajrayana claims of being X?
Content:
Nalanda said:
Dzogchen is spoken here as if it's a separate yana from Vajrayana. Is it.... Dzogchenyana?

Malcolm wrote:
Dzogchen is it's own vehicle, including, but not depending on the nine vehicles. You might say it is the basis of all vehicles.

Author: Malcolm
Date: Wednesday, January 12th, 2022 at 9:36 PM
Title: Re: The Cornpone Intifada - Jan. 6, 2020
Content:
KeithA said:
. I crossed the DW party line, which is basically whatever Malcolm says.

Malcolm wrote:
That is an insult to others. I think an apology is in order here. In this thread you've repeatedly accused others of "group think" and so on, as if people besides myself, who disagree with your notion that Christian Nationalists are not deserving of the appellation of "Christian," and that the religious views of the majority of the insurrectionists are of no account in their actions on 1/6/2021 are not capable of thinking for themselves without my help.

No one suggested you were not a Buddhist, it was suggested that one following a nonBuddhist theistic religion could not practice Buddhism at the same time. In other words, whatever the "zen" Christians might be practicing, it can't be the Zen of Bodhidharma. I think it's pointless to engage in ecumenical dialogues with Christians, Hindus, and so on, but then, I am not a pastoral counselor, a hospital chaplain, or someone whose work is likely to cause them to be in a position of having to give solace to nonBuddhists or even Buddhists who might be struggling with their chosen path, nor am I an ecclesiastical representative of the Sangha. Such people may have good reason to engage in interfaith events, but I am under no such burden.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 10:19 PM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Sigh, no, I won't be making an apology to anyone. I bowed out to avoid exactly this nonsense.

Take care,
Keith

Malcolm wrote:

The nonsense initially came from you, when you began accusing others of not being able to think for themselves, because they disagreed with your point of view. Since you can't along with Buddhists, how do you expect to be able to get along with Christians?

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 10:38 PM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Dan74 said:

Does anyone realise that folks here are using exactly the same rhetoric to besmirch all Christians, as Conservatives used against the Muslims, following the terror attacks? That it is inherent to their belief system, that their establishment doesn't condemn it enough, that they are taking over, that given a chance, they will [insert your favourite fear]. It's like you guys work off the same script.

Malcolm wrote:

You need to watch the movie Jesus Camp. And recall, ethnic cleansing in God's name is a major feature of the Old Testament.

And you didn't read the thread carefully, since you missed the part where I point out religion in politics is toxic, no matter what religion it is. In the case of the US, the main danger to democracy is Christian Dominionism, look it up.

The establishment clause was not written to protect religions from state interference. It was written to ensure freedom from religion.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 10:52 PM

Title: Re: How does general Mahayana see Vajrayana claims of being X?

Content:

Nalanda said:

The question then becomes, how do I get started with Ati Yoga?

Is that Dzogchen?

Malcolm wrote:

Yes, and no, within Dzogchen itself, there are three divisions, mind, space, and intimate instruction series, and within the last, there are four cycles: outer, inner, secret, and utterly secret unsurpassed. Only the last is considered to be definitive.

Generally speaking the difference between Dzogchen and the nine vehicles is that the practice of the former is grounded in a direct experience of gnosis, whereas the practice of the latter is grounded in mind. Another way to put it is that the nine yanas are vehicles of cause and result, whereas Dzogchen is the vehicle which is beyond cause and result.

There are some similarities between Dzogchen mind series, Kagyu Mahamudra and Dogen's Zen, and Chan in general, but there are also important differences.

In the nine yana scheme all sutric Buddhism is included in the shravaka, pratyekabuddha, and bodhisattva vehicles, which are the three vehicles of the cause.

From another point of view, Dzogchen is also part of what is termed Ekayana in common Mahayana.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 11:40 PM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Queequeg said:

Does the ecstatic experience have an analog in Buddhism? I can't imagine a yogini collapsing like St. Teresa.

Malcolm wrote:

Well, not in the Christian/Neo-platonic sense.

Certainly, some visionary experiences among Buddhists might be described as ecstatic. For example, Chetsun Senge Wangchuk's visionary encounters with Vimalamitra in the late eleventh century do not seem very ecstatic, since they consisted of instructions, nor Shangton's visionary encounter with Senge Wangchuk 60 years later for the same reason, but Khyentse Wangpo's visionary recollection of attaining rainbow body as Senge Wangchuk when he visited the site of Senge Wangchuk retreat place does seem to bear some aspect of what we would term ecstatic. He reports his experience of outer ordinary appearances dissolving into luminosity, and then recalling the experience of attaining rainbow body as Senge Wangchuk and so on. So, we might find ecstatic tendencies in the treasure tradition. Spontaneous visions of Padmasambhava, of

Tsongkhapa, Sapan, Longchenpa, protectors, yidams, and so on might also be classifiable as ecstatic experience.

But these experiences do not form part of the normal path of a Buddhist nor are they considered particularly valuable in and of themselves since they are just mental phenomena. Though a person may find personal confirmation of their path in such experiences, they would rarely be communicated to others. Usually we only find out about such experiences in their inner and secret biographies and autobiographies.

Certainly trance shamanism, which is has never been completely abandoned in Buddhist countries from Tibet to Japan is ecstatic.

Author: Malcolm

Date: Wednesday, January 12th, 2022 at 11:54 PM

Title: Re: Living Dzogchen Masters?

Content:

Lingpupa said:

What I am saying is that we should not confuse any particular visionary "history" with conventional facts.

Malcolm wrote:

Right, which is why I provided you with the earliest known date for the appearance of the physical witness (as text scholars like to say these days) of the sgra thal 'gyur.

The tantra itself however reveals these facts about itself. Whether someone is inclined to accept the myth and legend it presents or not is precisely the same kind of decision one faces with Mahāyāna sutras and the tantras.

Lingpupa said:

But it would, I think, be unwise to invest an awful lot of time or money in a search for physical evidence of the Sound Tantra being taught many centuries or millennia earlier than what scholars currently accept.

Malcolm wrote:

The same qualm applies to Kālacakra, the Lotus Sūtra, etc. However, in the case of the Sound Tantra, it is the definitive text of the system of Dzogchen, so regardless of whether one accepts its claims for itself, it occupies the most important position among all tantras of the great perfection, and thus cannot be ignored because it makes claims that text critical scholarship is likely to dismiss. Text critical scholarship is limited by artifacts, physical objects, and inferences and deductions it can safely make on the basis of that evidence. So, it is limited.

Author: Malcolm

Date: Thursday, January 13th, 2022 at 12:21 AM

Title: Re: How does general Mahayana see Vajrayana claims of being X?

Content:

Nalanda said:

Lama Lena good to start with Dzogchen for beginners?

Malcolm wrote:

You have to investigate your prospective gurus for yourself. She is among the people out there teaching Dzogchen in a somewhat open way. But not every teacher is suitable for every student. Only you can discern that. So you have to be like a bee, you have to visit many flowers, not only one. This is the recommended behavior for a person who is interested in Dzogchen teachings.

Author: Malcolm

Date: Thursday, January 13th, 2022 at 12:43 AM

Title: Re: How does general Mahayana see Vajrayana claims of being X?

Content:

Zhen Li said:

Therefore it interpenetrates and includes Dzogchenyāna...

Malcolm wrote:

No, because Shinjin is not based on direct perception.

Shinjin is not the direct perception of dharmatā.

Author: Malcolm

Date: Thursday, January 13th, 2022 at 2:07 AM

Title: Re: How does general Mahayana see Vajrayana claims of being X?

Content:

Nalanda said:

perception of dharmatā.

direct perception.

What are these?

Malcolm wrote:

That's what you will learn, eventually, if you are wise in choosing your teachers.

Author: Malcolm

Date: Thursday, January 13th, 2022 at 2:10 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

we are far from the topic.

Malcolm wrote:

That's Dharmawheel for you...

Author: Malcolm

Date: Thursday, January 13th, 2022 at 2:57 AM

Title: Re: How does general Mahayana see Vajrayana claims of being X?

Content:

Malcolm wrote:

There is some truth in that. But the same goes for Zennists. Nichirenistas, Pure Landistas, Theravadins etc. You would not pick a tradition if you were not convinced it was the most effective path, not just for oneself, but in general.

Author: Malcolm

Date: Thursday, January 13th, 2022 at 3:19 AM

Title: Re: How does general Mahayana see Vajrayana claims of being X?

Content:

Malcolm wrote:

There is some truth in that. But the same goes for Zennists. Nichirenistas, Pure Landistas, Theravadins etc. You would not pick a tradition if you were not convinced it was the most effective path, not just for oneself, but in general.

Shinjin said:

Just a lighthearted joke my friend.

Malcolm wrote:

Yes, I understood, it made me smile.

Author: Malcolm

Date: Thursday, January 13th, 2022 at 9:00 AM

Title: Re: How does general Mahayana see Vajrayana claims of being X?

Content:

Zhen Li said:

Therefore it interpenetrates and includes Dzogchenyāna...

Malcolm wrote:

No, because Shinjin is not based on direct perception.

Shinjin is not the direct perception of dharmatā.

Zhen Li said:

Shinjin itself is dharmatā, it is Buddha-nature, it interpenetrates all things and implies all vehicles, and yet the full realisation of this occurs upon birth.

Since Dzogchen affirms the ability for a human to perceive dharmatā...

Malcolm wrote:

It's not the same, but I don't need to press my point. Anyone who is interested can find a teacher who can explain this point in more detail. It's not suitable for public discussion, beyond a simple mention.

Author: Malcolm

Date: Thursday, January 13th, 2022 at 11:27 PM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

"We" and "they", the source of all wars.

Malcolm wrote:

As a matter of pragmatics, there will always be "we" and "they" because that's just how sentient beings roll. Therefore, it is useful to understand who are "we" and who are "they." At this point in the history of the US, Christians are "we," Buddhists are "they." You and I are fortunate to live in the Northeast where "we" is considerably more tolerant of "they" than in other places in the US, by your own admission. And I still think Christianity is a preposterous religion. I'm with Porphyry on that one.

Author: Malcolm

Date: Friday, January 14th, 2022 at 12:23 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

"We" and "they", the source of all wars.

Malcolm wrote:

As a matter of pragmatics, there will always be "we" and "they" because that's just how sentient beings roll. Therefore, it is useful to understand who are "we" and who are "they." At this point in the history of the US, Christians are "we," Buddhists are "they." You and I are fortunate to live in the Northeast where "we" is considerably more tolerant of "they" than in other places in the US, by your own admission.

KeithA said:

Not really interested in worldly pragmatics in this context. Sure, if someone breaks into my house, I will engage in some worldly self-defense. And I'll also vigorously oppose the policies that this "they" support. But, in the end, as has already been pointed to me, this is a Buddhist forum. "We" and "they" are destructive ideas when it comes to practice.

Malcolm wrote:

This is the "news, politics, and other hot topics forum." The Kumbhaya forum is over there... The discussion here is discussing the danger to democracy that the Christian Right represents.

Heather Cox Richardson wrote this last night:

This evening, Senate Majority Leader Senator Chuck Schumer (D-NY) announced that he would bring voting rights legislation to the Senate floor for debate—which Republicans have rejected—by avoiding a Republican filibuster through a complicated workaround. When the House and Senate disagree on a bill (which is almost always), they send it back and forth with revisions until they reach a final version. According to Democracy Docket, after it has gone back and forth three times, a motion to proceed on it cannot be filibustered. So, Democrats in the House are going to take a bill that has already hit the three-trip mark and substitute for that bill the Freedom to Vote Act and the John Lewis Voting Rights Advancement Act. They'll pass the combined bill and send it to the Senate, where debate over it can't be filibustered.

And so, Republican senators will have to explain to the people why they oppose what appear to be common-sense voting rules.

This is what we are discussing here, not practice.

KeithA said:

What I saw on 1/6 was a bunch of suffering beings, in the grip of an insane desire for white supremacy and fealty to a mentally unwell narcissist, creating some awful Karma for themselves. They are very much "we".

Malcolm wrote:

Might be you, it isn't me.

KeithA said:

One time I remarked to a Sangha member that I would welcome Trumpers to the Center any time. To my surprise, he recoiled pretty strongly against the idea.

Malcolm wrote:

I am not surprised at all. I frankly don't even see how one can square being a Republican and a Buddhist, but I know such creatures exist, even here.

Social justice is important. Making Trumpsters feel warm and cozy so they will practice zen, etc., not so much.

Christian Nationalism is identity politics suffering from roid rage.

KeithA said:

But, it is there, sitting together, where we can do the best work. I have chafed mightily as my larger Sangha has drifted into the realm of social justice and the various strains of identity politics. It has driven away people who would otherwise be practicing. And

practicing together is the most important thing, regardless of pragmatic concerns. IMHO, of course.

Malcolm wrote:

This is how Tibet lost their nation, by being passive and thinking that religious practices would fix everything. It didn't work then, it won't work now.

Chanting sutras, bowing to statues of the Buddha, and sitting in meditation never prevented an invasion or the overthrow of a government, as much as people like to fantasize to the contrary. It's like thinking one can heal illnesses with mantras alone, and forgo medical treatment with that idea in mind.

If we don't identify enemies to democracy, and respond to the threats they pose, we will lose our democracy. Our nation is in a precarious place. I hope you see this.

Author: Malcolm

Date: Friday, January 14th, 2022 at 12:27 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Dgj said:

Can you conceive of, or agree that someone else could conceive of a hypothetical scenario where dependent origination, emptiness, etc. are entirely false and disproven?

Malcolm wrote:

Nope. I mean, I can conceive that someone might have this mistaken idea.

Dgj said:

Or, do you feel that Nagarjuna's teaching, and the teaching in general that everything is empty, impermanent, etc. is irrefutable, and incontrovertibly true?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Friday, January 14th, 2022 at 2:05 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Schrödinger's Yidam said:

I cannot image an object that is permanent, so no.

Malcolm wrote:

How about a permanent subject?

Author: Malcolm

Date: Friday, January 14th, 2022 at 2:24 AM

Title: Re: What is the motivation for Tibetan Buddhists to join the monastics?

Content:

Brunelleschi said:

I think you have misunderstood this. If you are a monk or nun, you are not allowed to work.

Malcolm wrote:

Not so. Bodhisattva bhikṣus are not obligated to follow this rule, just as they are allowed to handle money, farm, have possessions, property, and so on.

Author: Malcolm

Date: Friday, January 14th, 2022 at 3:06 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Brunelleschi said:

<https://fpmt.org/lama-zopa-rinpoche-news-and-advice/lama-zopa-rinpoche-news/unveiling-and-blessing-of-saint-francis-of-assisi-statue-at-the-great-stupa-of-universal-compassion/>

Malcolm wrote:

Yes. And?

Author: Malcolm

Date: Friday, January 14th, 2022 at 3:42 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

I don't blame Christians for 1/6.

Malcolm wrote:

Neither do I. I blame Christian Dominionists. As Sara Posner
https://www.salon.com/2011/08/21/posner_nar_dominionism/:

If people really understood dominionism, they'd worry about it between election cycles.

KeithA said:

That's not what motivates them, though. It's simple racism. It's the glue that binds Trumpism.

Malcolm wrote:

I disagree. I think an extremist version of Christianity does motivate them, just as an

extremist version of Islam motivates followers of ISIS, just as an extremist version of Buddhism motivates the junta in Myanmar, etc.

Author: Malcolm

Date: Friday, January 14th, 2022 at 3:47 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

As far as the last sentence goes, I stand by my words, as I feel they accurately describe what happens when the orthodox Dharmawheel position is veered away from.

Malcolm wrote:

It isn't "groupthink," what you are witnessing is a natural consensus which is not governed by any one person. "Groupthink" requires an authoritarian arbiter of opinion. That does not exist here.

Groupthink is a psychological phenomenon that occurs within a group of people in which the desire for harmony or conformity in the group results in an irrational or dysfunctional decision-making outcome. Cohesiveness, or the desire for cohesiveness, in a group may produce a tendency among its members to agree at all costs.

That does not describe Dharmawheel's members. No one really gives a flying f**k about harmony and cohesiveness here, least of all me.

Also, there is no "orthodox" Dharmawheel position on anything.

Author: Malcolm

Date: Friday, January 14th, 2022 at 4:14 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

I personally know 4 people who no longer practice with the Sangha due to the hard left turn we have taken.

ManiThePainter said:

I'm very curious what it means for your sangha to have turned "hard left." Is it expressing solidarity with African-Americans protesting police brutality and with people who suffer from gender dysphoria? If so, is this different from expressing solidarity with Christians who vaguely share some tenets of faith with Buddhists?

Malcolm wrote:

Just shows how far right Americans have drifted when they think "hard left" means BLM. It used to mean Lenin, Trotsky, and Stalin.

Author: Malcolm

Date: Friday, January 14th, 2022 at 4:37 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

ManiThePainter said:

I'm very curious what it means for your sangha to have turned "hard left." Is it expressing solidarity with African-Americans protesting police brutality and with people who suffer from gender dysphoria? If so, is this different from expressing solidarity with Christians who vaguely share some tenets of faith with Buddhists?

Malcolm wrote:

Just shows how far right Americans have drifted when they think "hard left" means BLM. It used to mean Lenin, Trotsky, and Stalin.

Brunelleschi said:

Well, Patrisse Cullors is a marxist (not that there's anything wrong with that).

Malcolm wrote:

Bernie, by Faux News standards is far or hard left. By leftwing standards he is center left. BLM is center left. Marxism itself has various shades of left, soft pink to crimson red.

Author: Malcolm

Date: Friday, January 14th, 2022 at 5:38 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Already answered the question, friend. Nothing left to say on the subject.

ManiThePainter said:

You reiterated that a "hard left turn" had led to some people leaving your sangha. You did not say what a "hard left turn" entailed.

Malcolm wrote:

Apparently Keith thinks the civil rights movement (aka the social justice movement) is hard left, since that's all he has said about it:

KeithA said:

I have chafed mightily as my larger Sangha has drifted into the realm of social justice and the various strains of identity politics
I personally know 4 people who no longer practice with the Sangha due to the hard left turn we have taken.

Author: Malcolm

Date: Friday, January 14th, 2022 at 6:20 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

Konchog Thogme Jampa said:

Never got Marx never did it for me

Malcolm wrote:

Marx has some pretty funny things to say at the end of Capital about British colonials in Burma. But mostly it is a snore of a book.

Author: Malcolm

Date: Friday, January 14th, 2022 at 6:29 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

ManiThePainter said:

You reiterated that a “hard left turn” had led to some people leaving your sangha. You did not say what a “hard left turn” entailed.

Malcolm wrote:

Apparently Keith thinks the civil rights movement (aka the social justice movement) is hard left, since that's all he has said about it:

KeithA said:

I have chafed mightily as my larger Sangha has drifted into the realm of social justice and the various strains of identity politics

I personally know 4 people who no longer practice with the Sangha due to the hard left turn we have taken.

Ah well, it will be just a matter of time before this is locked, so I will throw in my two cents. This is bullying.

Malcolm wrote:

I am sorry you feel bullied by your own words.

KeithA said:

Then the minions jump in, to support the bullying. It happens over and over. If you cross Malcolm, you will pay. Everybody knows this, I am just saying it out loud. And no, I won't apologize for voicing this opinion.

Malcolm wrote:

What were you saying about "we" and "they"?

Author: Malcolm

Date: Friday, January 14th, 2022 at 6:37 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

Ah well, it will be just a matter a time before this is locked, so I will throw in my two sense. This is bullying. This is chastising someone for not toeing the DW company line. This is exactly what I am talking about. But, bring it. I won't be bowed. Tired of the nonsense.

I made a simple point. That in my opinion, 1/6 was motivated by racism, and I also chose not to join in the Christian blame train, which is doctrinal here, by virtue of Malcolm's opinion. Then the minions jump in, to support the bullying. It happens over and over. If you cross Malcolm, you will pay. Everybody knows this, I am just saying it out loud. And no, I won't apologize for voicing this opinion.

Ah well, round and round. I do think a lot of this medium based. If we were sitting in the tea room talking, it would be much more civil.

/

Keith

Norwegian said:

I really don't see what it is that you think you see is taking place here. Honestly, a lot of posts here wouldn't be necessary if you could communicate clearly with people instead of speaking vaguely and not actually answering people's questions.

KeithA said:

It's a two way street friend...listening and reading with an open mind is necessary.

Malcolm wrote:

It seems you just want people to agree with you. I could care less if people agree with me. I am just expressing my opinion. Our opinions differ. The difference between you and me, apparently, is that I have never felt bullied on an internet forum in my life, no matter how many people disagree with me, en massé or individually.

Apparently, when several people disagree with you and express similar points of view, you feel a need to identify a ring leader and then castigate the rest of the people with whom you are having a discussion as that person's minions. SMH.

Author: Malcolm

Date: Friday, January 14th, 2022 at 8:10 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

KeithA said:

listening and reading with an open mind is necessary.

ManiThePainter said:

Then heed your own advice.

For the sake of keeping the dialogue going, I will confess that I was being overly aggressive in my rhetoric about Christian political ambition in the beginning of the thread or at least that I made a monolithic entity out of them. I still think that there's a danger to democracy coming from the political aspirations of many Christians though.

Malcolm wrote:

Christianity is antidemocratic by nature. It goes all the way back to Paul.

Author: Malcolm

Date: Friday, January 14th, 2022 at 8:37 AM

Title: Re: The Cornpone Intifada - Jan. 6, 2020

Content:

ManiThePainter said:

Then heed your own advice.

For the sake of keeping the dialogue going, I will confess that I was being overly aggressive in my rhetoric about Christian political ambition in the beginning of the thread or at least that I made a monolithic entity out of them. I still think that there's a danger to democracy coming from the political aspirations of many Christians though.

Malcolm wrote:

Christianity is antidemocratic by nature. It goes all the way back to Paul.

ManiThePainter said:

I cannot speak for Catholicism and Protestantism since my forté was related to the Eastern Orthodox Byzantines (both before and after the Ottoman conquest), and even then my knowledge of the intersection of theology and politics is weak (I know vastly more about Muslim theology and political theory) but suffice to say that for the Byzantines they considered faith and politics to be wed in the form of the Christian Roman emperors.

That being said, I find many Christian movements in North America very disturbing from a Western European point of view.

Malcolm wrote:

Of interest:

Sessions says the Bible justifies separating immigrant families. The verses he cited are infamous.

The passage has been seen as an unequivocal order for Christians to obey authority, has been used to justify Southern slavery, authoritarian rule in Nazi Germany and South African apartheid.

By Kyle Swenson

<https://www.washingtonpost.com/news/morning-mix/wp/2018/06/15/sessions-says-the-bible-justifies-separating-immigrant-families-the-verses-he-cited-are-infamous/>

Author: Malcolm

Date: Saturday, January 15th, 2022 at 12:02 AM

Title: Re: Deism - An Error

Content:

Malcolm wrote:

Deism actually is the view attributed to the materialist philosopher Epicurus, through the latin poem of Lucretius. <https://plato.stanford.edu/entries/lucretius/>

In section six, the attitude of Epicureans to religion is discussed:

Lucretius presents Epicurus' chief achievement as the defeat of religio. Although this Latin word is correctly translated into English as 'religion', its literal meaning is 'binding down', and it therefore serves Lucretius as a term, not for all attitudes of reverence towards the divine, but for those which cow people's spirits, rather than, as he thinks such attitudes should, elevate them to a joyful state of tranquility

Author: Malcolm

Date: Saturday, January 15th, 2022 at 12:06 AM

Title: Re: Deism - An Error

Content:

Queequeg said:

For Owsley, The Kybalion "was perfect because it put into total context all the things I had experienced on acid. The universe is a creation entirely within a being that is outside time and space, and dreaming what we are. Everything is connected, because it's all being created by this one consciousness. And we are tiny reflections of the mind that is creating the universe. That's what alchemy says."

<https://www.rollingstone.com/feature/owsley-stanley-the-king-of-lsd-82181/>

(interesting read)

What is a Buddhist critique of that view? I have some ideas, but curious how others would unpack that.

Malcolm wrote:

It is a nonbuddhist view. There is no universal consciousness.

Author: Malcolm

Date: Saturday, January 15th, 2022 at 3:09 AM

Title: Re: The Great Quit

Content:

KristenM said:

A little robot running down the sidewalk making food deliveries.

Malcolm wrote:

Somehow, this just brings out my inner Luddite.

Author: Malcolm

Date: Saturday, January 15th, 2022 at 3:52 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Aemilius said:

Chandrakirti says somewhere that Niravana is a conventional truth. Humanity is a population, and a society. Language and knowledge exist in a society, in a population.

Malcolm wrote:

"Convention" (vyavahāra) refer to the appearances of ordinary life, not the designations of those appearances. This is a poorly understood point of Madhyamaka. If it were true that "convention" referred to designations, then polka-dotted elephants would appear simply by named.

Author: Malcolm

Date: Saturday, January 15th, 2022 at 4:14 AM

Title: Re: The Great Quit

Content:

Konchog Thogme Jampa said:

In England too in the East Midlands

Malcolm wrote:

Obviously it is time for the Butlerian Jihad.

Author: Malcolm

Date: Saturday, January 15th, 2022 at 7:40 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Miorita said:

On a relative level, the Sun is a permanent object/being who shines.

Malcolm wrote:

There are no permanent objects on the relative level, the sun included.

Author: Malcolm

Date: Saturday, January 15th, 2022 at 7:44 AM

Title: Re: Deism - An Error

Content:

Queequeg said:

I guess I'm wondering about the experience through which one comes to this view.

Owsley said this Alchemist book explained what he had experienced on LSD.

What are the errors in interpreting an experience that might lead to a conception of a Creator? We're not talking about someone with a https://youtu.be/i1Nh_3JCFj8 of God. I suppose its too much speculate about Owsley in particular, or anyone in particular.

The way I'm thinking about it now -

1. There is the error of assuming the subject-object dichotomy.
2. There is the error of assuming that some particular object is the fundamental source of one's own consciousness and that of all others.

Thinking out loud on the keyboard here.

Kim O'Hara said:

For as long as I've had an opinion on the matter (i.e. decades), I have believed that the "standard mystical experience" (unity of creation, floating in a sea of light, universal beneficence, etc) is pretty much universal, and independent of the experiencer's religious background; but that it is beyond words and afterwards, the experiencer needs to put it into words to try to communicate it - even, perhaps, to try to remember it.

Malcolm wrote:

Such descriptions are notably absent in Buddhist literature. One of things we learn right off of the bat in Buddhadharma, in all schools, is that experiences are transient and not very important. Realization, on the other hand is not transient and is very importantl.

Author: Malcolm

Date: Saturday, January 15th, 2022 at 7:47 AM

Title: Re: Is there an atman in your school? (Shentong)

Content:

PadmaVonSamba said:
Cite a source please?

Malcolm wrote:
A conversation I had with Khenpo in 1992 at the Newton Dharmadhātu, when he was teaching a program there.

Anders said:
They are quite similar. And why not? Shankara was greatly inspired by Nagarjuna.

Malcolm wrote:
Gzhan stong is not the view of Nagarjuna.

Author: Malcolm
Date: Saturday, January 15th, 2022 at 9:48 AM
Title: Re: Deism - An Error
Content:
Shinjin said:
Richard Nixon was a Deist too.

Malcolm wrote:
Not exactly. He was a Quaker. But I am pretty sure the Quakers were not fans of Epicurus.

Author: Malcolm
Date: Saturday, January 15th, 2022 at 9:04 PM
Title: Re: Does shedra style debate have any place in the Dzogchen tradition?
Content:
dharmafootsteps said:
As the title says, is this kind of debate useful to sharpen your conceptual understanding given that Dzogchen is predicated on direct perception?

Malcolm wrote:
In Buddhism, no. In Bon, yes.

Author: Malcolm
Date: Sunday, January 16th, 2022 at 1:17 AM
Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?
Content:

Miorita said:

On a relative level, the Sun is a permanent object/being who shines.

Malcolm wrote:

There are no permanent objects on the relative level, the sun included.

Miorita said:

Lavoisier does not agree with you.

Malcolm wrote:

Lots of people did not agree with Nāgārjuna, but they were all wrong.

Author: Malcolm

Date: Sunday, January 16th, 2022 at 4:35 AM

Title: Re: Please Enlighten Me Regarding Ngondro Variations 🙏

Content:

Author: Malcolm

Date: Sunday, January 16th, 2022 at 5:09 AM

Title: Re: Please Enlighten Me Regarding Ngondro Variations 🙏

Content:

Archie2009 said:

Sweet or salty?

Malcolm wrote:

Parmesan and truffle oil.

Author: Malcolm

Date: Sunday, January 16th, 2022 at 11:11 PM

Title: Re: Extinction as a result of global warming

Content:

Malcolm wrote:

All views are not equal, if they were, it wouldn't matter if one was a Buddhist or a Christian as far as liberation goes. This also applies to politics, where some views, the views of liberals who are committed to democracy, are better than the views of others, such as conservatives, who are not committed to democracy and never have been.

Dharmasherab said:

When it comes to religion this is correct. But when it comes to politics it doesn't matter given that politics will always let us down. Liberalism hasn't made the world a better place.

Malcolm wrote:

Liberalism most certainly has made the world a better place. The examples are legion.

The fact that you can communicate your ideas without fear that some governmental authority will arrest you is an example of the benefits of liberalism you overlook.

Dharmasherab said:

Actually in one year abortion became the number one cause of death around the world and this is partly due to the popularity of liberal ideals.

Malcolm wrote:

Since you don't care about the sufferings of countless myriads of nonhuman sentient beings, and see no reason at all to be concerned about mass extinctions, why care about abortions? Your nihilism is quite obvious.

Dharmasherab said:

By considering that Buddhists who are liberals are more sensible than conservative Buddhists you are creating a the grounds for further division among Buddhists.

Malcolm wrote:

There has always been division amongst Buddhists. It's baked in. The Buddha anticipated this.

Dharmasherab said:

What is liberalism today will not be the liberalism in another 2 decades or more. The same labels will be used over and over again but their meanings would change. Today's liberals are for censorship and authoritarianism which is more aligned with fascism than with democracy.

Malcolm wrote:

This is a very silly statement. I am by all considerations a liberal, and I am neither for censorship nor authoritarianism. Quite the opposite.

Dharmasherab said:

This is part of the reason why I am no longer of the left and I left the left.

Malcolm wrote:

What is considered "left" today was considered centrist 50 years ago. I have recently been informed by another participant on this forum, much to my surprise, that the Civil Rights movement the United States was a "hard left" political movement.

Dharmasherab said:

When it comes to being Buddhist what political party you support is not much different from which football team you support.

Malcolm wrote:

This is quite naive, in my opinion. There are no consequences to being a supporter of Man United, for example. There are many consequences if one supports the Tories in England, for example, or the GOP in the United States.

Dharmasherab said:

Its the Buddhist teachings that really matter, other forms of knowledge whether that is communism, socialism or capitalism are samsaric forms of knowledge and practice and will only lead to suffering and disappointment.

Malcolm wrote:

Communism, capitalism, and socialism are not forms of knowledge, they are economic systems. At present, it is quite clear that a mixed economy, one constituted of a mixture of capitalism and socialism, is best for people.

The problem with your point of view, is that by utterly withdrawing from your civic responsibilities, you are abdicating your responsibility to help the myriad sentient beings who cannot help themselves and protect themselves from our economic activity. It is as if you don't care at all about sentient beings because you do not care about the environment. So we are right where we started. You clearly don't care about the happiness and wellbeing of the myriads of sentient beings on this planet and see no reason at all to act to mitigate and reverse the present climate crisis we have caused as a species. Sadly, you have confused nihilism for Buddhadharma. You really need to work on that bodhicitta.

Author: Malcolm

Date: Sunday, January 16th, 2022 at 11:19 PM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Dharmasherab said:

His advice to rulers was within the realms of the Dharma especially in relations to matters on Sila. So in a way one could see that he was encouraging rulers to be more ethical with what they are doing. The same goes for his advice and recommendation when it comes to doing occupations which doesn't involve breaking precepts.

Malcolm wrote:

In a democracy, the people are the rulers, so we can take this advice ourselves.

Dharmasherab said:

But it doesnt mean that he was a Social Justice Warrior either which is the way today's modern progressive liberals engage in.

Malcolm wrote:

Please define your terms, what exactly is negative about social justice, and why should one not fight for it?

Dharmasherab said:

This is the way today's liberals try to hijack Buddhism to use Buddhist groups as

instruments to propagate their ideology. The greater interest among them is with their politics and less interest in the Dharma.

Malcolm wrote:

I notice that you fail to criticize conservatives who do the same thing, that is, hijack Buddhism to propagate their ideology, for example, in Śrī Lanka, Burma, and so on.

Dharmasherab said:

Spiritual bypassing - Its just another shame tactic for those who want to fully focus on the Dharma and not engage with worldly matters such as politics. Today's global politics involves waging wars and putting populations in debt. Buddhists are best to keep distance from that. Definitions don't mean much. The map is not the territory.

Malcolm wrote:

You are like a man who prefers to keep himself warm at his own stove, but chooses to ignore the fact that his whole neighborhood is on fire.

Dharmasherab said:

Not getting involved in politics is not the same as avoiding politics.

Malcolm wrote:

Pretty much the same.

Author: Malcolm

Date: Sunday, January 16th, 2022 at 11:24 PM

Title: Re: The Great Quit

Content:

Kim O'Hara said:

The great mass of people will therefore be surplus to requirements.

Malcolm wrote:

World population is already headed in the other direction.

And face it, we have no idea what the world will look like in 2122.

Author: Malcolm

Date: Sunday, January 16th, 2022 at 11:33 PM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Dharmasherab said:

Plants do need carbon dioxide. Without carbon dioxide plants cant make glucose. If there was no carbon dioxide in the atmosphere then food production would diminish considerably.

Malcolm wrote:

Too much atmospheric carbon dioxide makes some plant foods less nutrient-rich: Likewise, a landmark study in 2018 found that growing rice in high-CO2 conditions makes it less nutritious. As a basic grain, rice plays a critical role in feeding the world's population. The extra CO2 caused an imbalance within the crop's chemical makeup, which resulted in rice that had lower amounts of protein, iron, zinc, and B-vitamins. "The entire elemental balance is out of whack," explained plant physiologist Lewis Ziska, an author of the study. This result is yet another example of how the recipe of nature is being disrupted by excess CO2.
<https://yaleclimateconnections.org/2020/12/more-co2-in-the-atmosphere-hurts-key-plants-and-crops-more-than-it-helps/>

Dharmasherab said:

In addition to ignoring the long-term outlook, he says, many skeptics also fail to mention the potentially most harmful outcome of rising atmospheric CO2 on vegetation: climate change itself. Its negative consequences—such as drought and heat stress—would likely overwhelm any direct benefits that rising CO2 might offer plant life. "It's not appropriate to look at the CO2 fertilization effect in isolation," he says. "You can have positive and negative things going at once, and it's the net balance that matters." So although there is a basic truth to skeptics' claim, he says, "what's missing from that argument is that it's not the whole picture."

Malcolm wrote:

<https://www.scientificamerican.com/article/ask-the-experts-does-rising-co2-benefit-plants1/>

Author: Malcolm

Date: Monday, January 17th, 2022 at 12:14 AM

Title: Re: What do you call a gift of respect to someone more accomplished than you?

Content:

2ndchance said:

just because the health tonic has an alcoholic content of 14%?

Malcolm wrote:

Depends on the monk.

Author: Malcolm

Date: Monday, January 17th, 2022 at 1:41 AM

Title: Re: What do you call a gift of respect to someone more accomplished than you?

Content:

Miorita said:

The alcohol burns the herbs, it takes away some of the virya. It also packs blood vessels with fat.

Malcolm wrote:

That depends on how it is made. Medicinal alcohol has long history in Ayurveda.

Author: Malcolm

Date: Monday, January 17th, 2022 at 2:58 AM

Title: Re: Conversion of mahayana texts into indian languages

Content:

khemindas said:

I think it would be a nice idea, if somebody would convert mahayana texts into original indian languages into pali and sanskrit...

Malcolm wrote:

This won't work, because even the Tibetan texts are not as uniformly translated as many people imagine. It is best to just translate them straight out of the languages in which they are presently preserved.

Author: Malcolm

Date: Monday, January 17th, 2022 at 9:42 AM

Title: Re: The Great Quit

Content:

Kim O'Hara said:

The great mass of people will therefore be surplus to requirements.

Malcolm wrote:

World population is already headed in the other direction.

And face it, we have no idea what the world will look like in 2122.

Kim O'Hara said:

2122?

With the way things are changing now, we will have either crashed and burned long before that or decided we're smart enough to make some hard choices.

Malcolm wrote:

As I said, we have no idea how things are going to go. Right now, it doesn't look very good.

Author: Malcolm

Date: Monday, January 17th, 2022 at 9:22 PM

Title: Re: The Great Quit

Content:

Kim O'Hara said:

(which I take to be primarily economics and social justice)

Malcolm wrote:

I was thinking of the the whole.

Author: Malcolm

Date: Monday, January 17th, 2022 at 11:09 PM

Title: Re: What is the motivation for Tibetan Buddhists to join the monastics?

Content:

Miorita said:

Of course, the expenses might weigh easier on someone, but a monastery offers education, different horizons and perspectives, and a way of life in which there is a chance to excel. Living high up in the mountains does not allow much interference from the social...

Malcolm wrote:

This a pretty Shangri La account. It's not very grounded in reality.

Author: Malcolm

Date: Tuesday, January 18th, 2022 at 12:00 AM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Zhen Li said:

So, yes, Ānanda memorised the Mahāyāna but also some people received it in revelation from Vajrapāṇi.

Malcolm wrote:

This is disputed. Vasubandhu in the Vyākhyāyukti criticizes Ānanda because he did not know all the sūtras, meaning the Mahāyāna sūtras.

See Skilling, <https://journals.ub.uni-heidelberg.de/index.php/jiabs/article/viewFile/9178/3036>

Also the Tibetan tradition clearly maintains that the compilers of the general Mahāyāna was not Ānanda, but rather Mañjuśrī, Avalokiteśvara, and Samantabhadra on Mt. Potala in South India.

Author: Malcolm

Date: Tuesday, January 18th, 2022 at 12:48 AM

Title: Re: Does shedra style debate have any place in the Dzogchen tradition?

Content:

tigerneptune said:

Good to know, i didnt have idea

Malcolm wrote:

Chapter 69 in the Self-Arisen Vidyā Tantra gives keys to refuting opponents of Dzogchen teachings, but we Buddhists have never really turned them into a courtyard debate format.

Author: Malcolm

Date: Tuesday, January 18th, 2022 at 3:49 AM

Title: Re: Chod Teachers England UK

Content:

Konchog Thogme Jampa said:

I do have the Lord Jigten Sumgon Mahamudra Chod but stopped practicing as I felt I needed a personal teacher to guide.

Malcolm wrote:

Understanding the principle of Chod far more important than playing a chod liturgy, which in any case should only be taken up after one has really understood the meaning of Machik's presentation of the four mārās.

Author: Malcolm

Date: Tuesday, January 18th, 2022 at 6:28 AM

Title: Re: Chod Teachers England UK

Content:

Konchog Thogme Jampa said:

I do have the Lord Jigten Sumgon Mahamudra Chod but stopped practicing as I felt I needed a personal teacher to guide.

Malcolm wrote:

Understanding the principle of Chod far more important than playing a chod liturgy, which in any case should only be taken up after one has really understood the meaning of Machik's presentation of the four mārās.

Konchog Thogme Jampa said:

Thanks Acharya I'm not in a rush with it but would love to find a teacher to seriously hone down the points and finer points

Malcolm wrote:

As I said, I would try to find instruction on the Great Collection. Practicing Chod liturgies without this is a waste of time.

Author: Malcolm

Date: Tuesday, January 18th, 2022 at 6:59 AM

Title: Re: Chod Teachers England UK

Content:

Konchog Thogme Jampa said:

Is that in this book?:

https://www.amazon.co.uk/Machiks-Complete-Explanation-Clarifying-Foundation/dp/1559394145/ref=sr_1_2?crid=7ERXOASU30MC&keywords=machig+labdron+complete+explanation&qid=1642459714&srefix=machig+labdron+complete+explanation%2Caps%2C134&sr=8-2

I have this but not sure if it requires transmission?

Malcolm wrote:

The great collection can be approached from both a sutra and Vajrayana pov, so the lung transmission is good, but not absolutely needed.

Author: Malcolm

Date: Tuesday, January 18th, 2022 at 4:08 PM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Zhen Li said:

So, yes, Ānanda memorised the Mahāyāna but also some people received it in revelation from Vajrapāṇi.

Malcolm wrote:

This is disputed. Vasubandhu in the Vyākhyāyukti criticizes Ānanda because he did not know all the sūtras, meaning the Mahāyāna sūtras.

Zhen Li said:

Haribhadra suggests...

Malcolm wrote:

Yes, there are various accounts, but the main point I was making is that in general the idea is that Mahayana sutras were not compiled by Ananda, but rather by high bodhisattvas. As far as I know, the first person to point this out was Vasubandhu.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 12:48 AM

Title: Re: Chod Teachers England UK

Content:

Konchog Thogme Jampa said:

Is it OK to read the whole book or do the other parts require transmission?

Thanks Malcolm

Malcolm wrote:

It's a little better to have the empowerment before reading the ritual sections, but the instructions in the first part are fine to read.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 1:19 AM

Title: Re: Chod Teachers England UK

Content:

Konchog Thogme Jampa said:

Is it OK to read the whole book or do the other parts require transmission?

Thanks Malcolm

Malcolm wrote:

It's a little better to have the empowerment before reading the ritual sections, but the instructions in the first part are fine to read.

Konchog Thogme Jampa said:

So up to section 13 'Door Opening Empowerments'?

Malcolm wrote:

Yes. Unless you have received such an empowerment.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 2:46 AM

Title: Re: Nyingthiks

Content:

Passing By said:

Besides the Khandro and Vima Nyingthiks what are the main Nyingthik cycles in Nyingma?

The big three are Nyingthik Yabzhi, Gongpa Zangthal and Chetsun Nyingthik right?

Also how do you tell if a cycle is Nyingthik (as opposed to other divisions of Menngagde) or not since just having the word in the name is not a sure indicator and they may not be as detailed as the main three above? Are cycles like Dudjom Saraha Nyingthik and

Khandro Thuktik considered as Dzogchen Nyingthik?

Malcolm wrote:

The term "snying thig" in actuality refers to the teaching of the Seventeen Tantras, that is where the term comes from. Of the many teachings called "snying thig," only the Vima Snying thig, Bla ma yang thig, and the Zab mo yang thig are solely devoted to the teachings of the Seventeen Tantras. The mKha' 'gro Snying thig is based in the klong gsal tantra, which is sort of a compilation of the key topics of the Seventeen Tantras. Then there is the Ati zab don of Terdag Lingpa, this is about is stripped down a Dzogchen Snying thig cycle as one is likely to find. Most of the others, including the dgongs pa zang thal, focus mainly on the teachings of the Seventeen Tantras, but have other more elaborate cycles for intermediate practitioners.

All the other snying thigs have supporting practices derived principally from Anuyoga, but their dzogchen teachings are based on the utterly secret unsurpassed cycle, so they can be included in "snying thig". Otherwise, the term "snying thig" has become kind of a popular name.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 2:57 AM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Nalanda said:

Yeah it looks like it hasn't been translated yet by 84000.co

Malcolm wrote:

Everything you really need to know about Mahāyāna is in the Prajñāpāramitā Sūtras and their commentaries. This is the class of sutras, according to Sakya Paṇḍita, the Buddha spent the most time teaching (ten years), out of his 45 year long career. These are the most important sūtras of Mahāyāna, the most extensive class of sūtras (20 volumes in their Tibetan translation), and the sūtras most commented upon in surviving Indian sources.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 3:46 AM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Nalanda said:

Yeah it looks like it hasn't been translated yet by 84000.co

Malcolm wrote:

Everything you really need to know about Mahāyāna is in the Prajñāpāramitā Sūtras and their commentaries. This is the class of sutras, according to Sakya Paṇḍita, the Buddha spent the most time teaching (ten years), out of his 45 year long career. These are the most important sūtras of Mahāyāna, the most extensive class of sūtras (20 volumes in their Tibetan translation), and the sūtras most commented upon in surviving Indian sources.

Nalanda said:

I like that. Thanks. And I might actually do just that, put all my eggs in Prajanaparamita.

Could you please tell me though why people like Alex Duncan would study all Mahayana sutras like this?

<https://palisuttas.wordpress.com/2013/02/18/how-to-study-buddhism/>

If this is not necessary, then why do it? Personal accomplishments? Job?

Malcolm wrote:

You will have to ask him.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 3:59 AM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Nalanda said:

Yeah it looks like it hasn't been translated yet by 84000.co

Malcolm wrote:

Everything you really need to know about Mahāyāna is in the Prajñāpāramitā Sūtras and their commentaries. This is the class of sutras, according to Sakya Paṇḍita, the Buddha spent the most time teaching (ten years), out of his 45 year long career. These are the most important sūtras of Mahāyāna, the most extensive class of sūtras (20 volumes in their Tibetan translation), and the sūtras most commented upon in surviving Indian sources.

Nalanda said:

Also I love that you called out before that some Chinese Sutras are not Sutras. lol Platform Sutra for example. Can we rely on some notable sutras of East Asian Tradition / Pureland Tradition as sutras?

Malcolm wrote:

It has been the case from the time sutras were being set down in writing that different schools did not accept some or all of sutras of some other school. For example, outside of a very few tantras that were basically too important to exclude, virtually all of the tantras of the Nyingma school were excluded from the official Tibetan canon in the 14th

century, including all the most important Dzogchen tantras. But we don't care. Likewise there are many sutras likely composed in China that are important to Chinese Buddhists, and they don't care that we do not accept them. We Mahāyānis in general don't care that the Theravadins do not accept our sūtras, etc.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 5:06 AM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Nalanda said:

What do you think?

Malcolm wrote:

I think this guy is a perennialist. I have no patience with that sort of inclination.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 5:31 AM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Nalanda said:

What do you think?

Malcolm wrote:

I think this guy is a perennialist. I have no patience with that sort of inclination.

Nalanda said:

Oh...I thought he's strong defense of Mahayana and Tantra against fundamentalist sravakayana make him the opposite of Perennialist. I don't know tho.

Malcolm wrote:

He equates rainbow body with Christian stuff. He also writes stuff on Aleister Crowley, Taoism, etc.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 6:18 AM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Nalanda said:

Oh ok then. I just like his take on Early Buddhist Schools. That's all

Malcolm wrote:

There is no reason to criticize early Buddhist schools.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 6:21 AM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Artziebetter1 said:

whenever I used entheogens and the ocd went away...

Malcolm wrote:

Sounds to me like a brain chemistry issue.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 11:11 PM

Title: Re: What is the Orthodox position of your school on alcohol, narcotics, psychedelics?

Content:

Padmist said:

Or does it break the precepts as well?

Malcolm wrote:

It breaks the fifth precept. But one does not have to follow the fifth precept at all, in the Tibetan tradition. One can choose to follow only the vows against killing, stealing, and lying.

Of course, if you are a Dzogchen practitioner, there really are no hard and fast rules. You can try anything, but if you get habituated to anything, this is negative.

Author: Malcolm

Date: Wednesday, January 19th, 2022 at 11:54 PM

Title: Re: What is the Orthodox position of your school on alcohol, narcotics, psychedelics?

Content:

Nicholas2727 said:

I believe I remember you saying there are not many rituals in Dzogchen either in a different post.

Malcolm wrote:

A Dzogchen practitioner can use a lot of rituals, if they find this useful, or none at all. The main point is knowledge (rig pa) of one's own state.

Author: Malcolm

Date: Thursday, January 20th, 2022 at 10:51 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

Omicron is, hopefully, the end of all of this...

Malcolm wrote:

Nope. Wishful thinking. Think 2024. My guess is that since we are far away from global vaccination, there will continue to be dangerous variants like Omicron (from which one can still die, and still get "long" covid) that will bypass older vaccines, and continue to stress our healthcare systems every year.

Plus, Western Europe is preparing for a war in Eastern Europe in response to Russian aggression over Ukraine, etc. etc.,

Author: Malcolm

Date: Thursday, January 20th, 2022 at 10:55 PM

Title: Re: Is there an atman in your school? (Shentong)

Content:

Anders said:

They are quite similar. And why not? Shankara was greatly inspired by Nagarjuna.

Malcolm wrote:

Gzhan stong is not the view of Nagarjuna.

Anders said:

There was neither a "gzhan stong" nor "rang stong" for Shankara to take inspiration from in 8th century India.

But even if there were, how does that relate to what I posited? I am simply saying that it is understandable that Advaita Vedanta and Gzhan stong should be quite similar, given how much inspiration Shankara took from nagarjuna.

Malcolm wrote:

I guess you don't seem to understand here is that gzhan stong isn't derived from Nāgārjuna, but is instead a distortion of Nāgārjuna.

Author: Malcolm

Date: Thursday, January 20th, 2022 at 11:21 PM

Title: Re: Is there an atman in your school? (Shentong)

Content:

Anders said:

There was neither a "gzhan stong" nor "rang stong" for Shankara to take inspiration from in 8th century India.

But even if there were, how does that relate to what I posited? I am simply saying that it is understandable that Advaita Vedanta and Gzhan stong should be quite similar, given how much inspiration Shankara took from Nagarjuna.

Malcolm wrote:

I guess you don't seem to understand here is that gzhan stong isn't derived from Nāgārjuna, but is instead a distortion of Nāgārjuna.

Schrödinger's Yidam said:

Correct. It comes from Asanga and the Kalachakra Tantra.

Malcolm wrote:

Many people overlook the fact that the Agamaśāstra, the source Anders alludes to, combines Madhyamaka and Yogacāra views indiscriminately to present a nondual view of Vedanta. This is what influenced Shankara, since Gaudapāda, the author of the Agamaśāstra, was Shankara's guru's guru.

Author: Malcolm

Date: Thursday, January 20th, 2022 at 11:36 PM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

My moneys on annexation of Ukraine by early March.

Malcolm wrote:

My bet is no later than February 23, Men's Day aka the Defender of the Fatherland anniversary.

PeterC said:

He won't do it during the Winter Olympics as that would annoy China.

Malcolm wrote:

This year, I don't think China will care much.

PeterC said:

By April the ground will have melted and will be harder going for tank regiments, and by May the troops will have rotated and he'll have less experienced recruits on the border.

Malcolm wrote:

Indeed, tanks don't do so well in thick, Ukrainian mud. That lesson was learned in WWII.

PeterC said:

And the demands he's making now are ones that nobody can or will agree to - he's not trying to negotiate, he's preparing an excuse for more aggressive measures.

Malcolm wrote:

Indeed, Putin wants this war. He needs it because of growing unrest in Russia.

Author: Malcolm

Date: Friday, January 21st, 2022 at 12:22 AM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

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Malcolm wrote:

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PeterC said:

He won't do it during the Winter Olympics as that would annoy China.

Malcolm wrote:

This year, I don't think China will care much.

PeterC said:

The 23rd is days before the closing ceremony. One person in Beijing will be seriously pissed if Putin upstages that, and it's a person Putin needs to stay on good terms with.

Malcolm wrote:

Then I think it will be next week, so they can declare victory on the 23rd. March is already pretty muddy in the Ukraine:

<https://www.climatestotravel.com/climate/ukraine>

I think they will take Kiev, and stop at the Dnieper River...for now.

Author: Malcolm

Date: Friday, January 21st, 2022 at 1:20 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

One thing the pandemic has really shown is the folly of deregulation and austerity measures, but I doubt we will learn the appropriate lessons.

Malcolm wrote:

Oh, we've known this from the 80's, but you know, union busting, etc. It's like when the pension fund in Detroit collapsed, driving the city into bankruptcy. Why? Because pension funds were for the first time allowed to invest in stocks, and when those collapsed, that pension fund collapsed, and went bankrupt. Had they stayed in bonds, Detroit would have never gone into receivership.

Author: Malcolm

Date: Friday, January 21st, 2022 at 1:27 AM

Title: Re: Emptiness as negation

Content:

cyril said:

Ok, so I am currently reading Avi Sion's "Logical criticism of Buddhist doctrines" and I came across the following argumentation:

Emptiness cannot be claimed as a one-off experience because it is defined by negation as the absence of essence or self-nature. Negation is a basic act of reason. It is not something ever directly experienced, not a positive phenomenon. Thus, to claim that what Buddha experienced is precisely emptiness, it would be necessary to claim a positive character to emptiness; otherwise it must be admitted his rational faculty was involved.

Can anyone spot what is wrong in this line of thought? I've been ruminating on this for a couple of days now and I still cannot find any fault in the author's reasoning. And yet, since it denies the Aryas' non-conceptual cognition of emptiness, there must be something wrong there.

Malcolm wrote:

It is very faulty. Buddha's awakening was predicted on seeing dependent origination. Whatever is empty is dependently originated, whatever is dependent originated is empty. Negations are merely an analytical manner of approximating emptiness. Negations are not themselves the insight into the absence of inherent existence of dependently originated phenomena. When an ārya cognizes emptiness, they are cognizing the emptiness of something, and that something is always something which arises dependent on causes and conditions.

So, basically Avi Sion is an idiot who did not bother to even understand the thought of the person he was refuting.

Author: Malcolm

Date: Friday, January 21st, 2022 at 4:24 AM

Title: Re: Emptiness as negation

Content:

cyril said:

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Can anyone spot what is wrong in this line of thought? I've been ruminating on this for a couple of days now and I still cannot find any fault in the author's reasoning. And yet, since it denies the Aryas' non-conceptual cognition of emptiness, there must be something wrong there.

Malcolm wrote:

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So, basically Avi Sion is an idiot who did not bother to even understand the thought of the person he was refuting.

cyril said:

Ok, understood. But when we say all dependently originated phenomena are empty of inherent existence, we do not negate that which arises as dependently originated; that's only the basis for our negation. What we negate is the inherent existence; but, since that is a concept, it follows that the non-conceptual mind could not cognize it as such. It looks like there is something I fail to grasp here.

Malcolm wrote:

Yes, inherent existence, an existence that is nondependent, is a false concept that we negate in relation to mere existence, an existence that arises dependent on causes and conditions. When we search for inherent existence, we cannot find it. That nonfinding is called "emptiness." For example, we can say a pot is empty of water, without implying there is water somewhere else. No one refutes this kind of negation, if they do, it is what is termed an exaggeration, no one argues that saying something is empty of water necessarily implies water elsewhere. Also, no one can argue that the perception of the absence of water is invalid. Sion's thesis, that one cannot perceive an absence is foolish and naive. As I said, he is an idiot.

Author: Malcolm

Date: Friday, January 21st, 2022 at 5:29 AM

Title: Re: Who is Goddess Prajnaparamita and is she a valid part of the Buddhist

pantheon?

Content:

Zhen Li said:

I believe that god and goddess are terms that shouldn't be used in Buddhism...

Malcolm wrote:

It results in strained sadhana translations. For devas, asuras, and pretas, these terms are preferred over gods, titans, and ghosts, but in a sadhana, when we are describing an offering goddess, for example, washing water, I think goddess is preferable to devi. But it is a fairly arbitrary choice.

Author: Malcolm

Date: Friday, January 21st, 2022 at 5:53 AM

Title: Re: Emptiness as negation

Content:

Malcolm wrote:

As I said, he is an idiot.

Shinjin said:

He has a phd in philosophy according to his bio.

Malcolm wrote:

Yes, well, you know what Ph.D stands for? Pinheaded Dope.

Author: Malcolm

Date: Friday, January 21st, 2022 at 6:40 AM

Title: Re: Who is Goddess Prajnaparamita and is she a valid part of the Buddhist pantheon?

Content:

Zhen Li said:

I believe that god and goddess are terms that shouldn't be used in Buddhism...

Malcolm wrote:

It results in strained sadhana translations. For devas, asuras, and pretas, these terms are preferred over gods, titans, and ghosts, but in a sadhana, when we are describing an offering goddess, for example, washing water, I think goddess is preferable to devi. But it is a fairly arbitrary choice.

Miorita said:

It doesn't. It's called a deity.

Malcolm wrote:

Can you imagine, "the female deities of washing water...." Thanks, I'll keep "goddesses."

Anyway, goddess is a fine English word, as is god:

goddess (n.)

mid-14c., female deity in a polytheistic religion, from god + fem. suffix -esse (see -ess). The Old English word was gyden, corresponding to Dutch godin, German Göttin, Danish gudine, Swedish gudinna. Of mortal women by 1570s. Related: Goddesshood.

god (n.)

Origin and meaning of god

also God; Old English god "supreme being, deity; the Christian God; image of a god; godlike person," from Proto-Germanic *guthan (source also of Old Saxon, Old Frisian, Dutch god, Old High German got, German Gott, Old Norse guð, Gothic gup), which is of uncertain origin; perhaps from PIE *ghut- "that which is invoked" (source also of Old Church Slavonic zovo "to call," Sanskrit huta- "invoked," an epithet of Indra), from root *gheu(e)- "to call, invoke." The notion could be "divine entity summoned to a sacrifice. "

But some trace it to PIE *ghu-to- "poured," from root *gheu- "to pour, pour a libation" (source of Greek khein "to pour," also in the phrase khute gaia "poured earth," referring to a burial mound; see found (v.2)). "Given the Greek facts, the Germanic form may have referred in the first instance to the spirit immanent in a burial mound" [Watkins]. See also Zeus. In either case, not related to good.

Author: Malcolm

Date: Friday, January 21st, 2022 at 8:45 AM

Title: Re: Emptiness as negation

Content:

Shinjin said:

He has a phd in philosophy according to his bio.

Malcolm wrote:

Yes, well, you know what Ph.D stands for? Pinheaded Dope.

PeterC said:

Relative to BS, I thought it stood for Piled Higher and Deeper

Malcolm wrote:

That too....

Author: Malcolm

Date: Friday, January 21st, 2022 at 10:10 AM

Title: Re: Who is Goddess Prajnaparamita and is she a valid part of the Buddhist pantheon?

Content:

Zhen Li said:

, but Buddhists are usually fairly adamant in their assistance that the Buddha is not "god." If we are going to call PP devī a goddess, we have to start saying "our god is Buddha"—no thanks.

Malcolm wrote:

I was referring to offering goddesses, not major figures, even so, in Tibetan Buddhism we refer to the creation stage as Deity Yoga. And in that context PP is a deity, like Tara, etc. but thus all an argument over nothing.

Author: Malcolm

Date: Friday, January 21st, 2022 at 10:44 AM

Title: Re: Who is Goddess Prajnaparamita and is she a valid part of the Buddhist pantheon?

Content:

Zhen Li said:

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Malcolm wrote:

I was referring to offering goddesses, not major figures, even so, in Tibetan Buddhism we refer to the creation stage as Deity Yoga. And in that context PP is a deity, like Tara, etc. but thus all an argument over nothing.

Zhen Li said:

Even deity, I have noticed, has been something that many newcomers to Mahāyāna/Vajrayāna have found to be a confusing term.

Malcolm wrote:

Well, given that newcomers to Mahayana and Vajrayana are usually completely confused about everything, there are only so many training wheels which be provided. A lot they have to sort out themselves.

Author: Malcolm

Date: Friday, January 21st, 2022 at 9:28 PM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Toenail said:

So criticizing them for only treating symptoms is ridiculous and unfounded since they are only for diagnostics...

Malcolm wrote:

Proper diagnostics must account for causes.

Author: Malcolm

Date: Friday, January 21st, 2022 at 10:09 PM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Toenail said:

So criticizing them for only treating symptoms is ridiculous and unfounded since they are only for diagnostics...

Malcolm wrote:

Proper diagnostics must account for causes.

Toenail said:

I would say that it should be included in treatment. You are taking one aspect of treatment/curing an illness (diagnosing it) and criticize it for not including other aspects of the big thing. That is unfair and really just semantics. At the end all medicine should be evidence based. You look at how patients with this problem feel before the treatment and ask them how they feel afterwards. As simple as you would check whether or not a medicine works.

Malcolm wrote:

If you don't know the cause of an illness, you cannot treat it effectively since you have no evidence to address its causation and hence its cessation. The most you can do is give palliative treatment for symptoms, which sadly, is where most psychiatric medicine is at these days.

Author: Malcolm

Date: Friday, January 21st, 2022 at 10:49 PM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Toenail said:

I would say that it should be included in treatment. You are taking one aspect of treatment/curing an illness (diagnosing it) and criticize it for not including other aspects of the big thing. That is unfair and really just semantics. At the end all medicine should be evidence based. You look at how patients with this problem feel before the treatment and ask them how they feel afterwards. As simple as you would check whether or not a medicine works.

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is at these days.

Toenail said:

Psychiatric medicine as well as all other schools of thoughts about this do believe they know the causes of these illnesses. Obviously this "OCD is a seizure disorder" thing you defended so strongly before brings no benefit for patients and your medication you referred to as evidence is a shit treatment. CBT is the best option we have to treat mental illnesses. And cbt has a very clear idea of what the causes of most mental illnesses are. It addresses them and when these causes are annihilated the illness is gone.

Malcolm wrote:

CBT is a management strategy only. It does not "cure" anything. But we should define what we mean by "illness" as opposed to "behavior." We will probably avoid unnecessary disagreement by doing so. For me, an illness is a disorder in the physical organism. There are many behaviors which may result from such illnesses, but not all pathological behaviors are "illnesses."

Author: Malcolm

Date: Friday, January 21st, 2022 at 10:55 PM

Title: Re: What are you doing about the coronavirus?

Content:

Caoimhghín said:

I currently have the coronavirus. For me, it was a rather intense but not deadly 3-day flu. Some difficulty breathing, a lot of coughing. The worse part by far was actually the fever. What am I doing about it? Just hanging out around the house. I predict that today will be the day when just hanging out around the house gets very boring, since I no longer have a fever and am no longer preoccupied with aches and pains in my joints etc.

Malcolm wrote:

My friend, who contracted covid a month ago, is still suffering from exhaustion. And his symptoms would remerge from time to time over the past month, after the first ten days when the vid first ran its course.

Author: Malcolm

Date: Friday, January 21st, 2022 at 11:09 PM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Toenail said:

Psychiatric medicine as well as all other schools of thoughts about this do believe they know the causes of these illnesses. Obviously this "OCD is a seizure disorder" thing you defended so strongly before brings no benefit for patients and your medication you

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Toenail said:

That is not true at all. CBT can cure most mental illnesses completely. Evidence? Follow-up studies. Also behavior in the phrase CBT means physical behavior as well as thought patterns and emotions etc. It does not just refer to observable behavior.

Malcolm wrote:

Yes, I understand this. My point is quite different. Mental illnesses are subjective and culturally determined, even physical illnesses, to some extent, are as well. Example— oracles, who clearly from a western diagnostic point of view are sufferers of petite and grand mal seizures, are elevated to important positions in the Tibetan Buddhist hierarchy. Things like cancer, infections, etc., on the other hand are recognized everywhere as physical pathologies. So, again, we are talking at cross purposes.

Author: Malcolm

Date: Friday, January 21st, 2022 at 11:21 PM

Title: Re: What are you doing about the coronavirus?

Content:

Caoimhghín said:

I'm double vaxxed. For me, perhaps because I'm young, it seems like it was a very uncomfortable 3-day affair that is coming to a conclusion. We'll see if I still have symptoms next week.

I did cough up blood once, which was worrying, but only once, and now my coughing is quite mild.

Malcolm wrote:

Covid continues to damage internal organs, even if you don't notice it. The fact you coughed up blood is something you should take seriously.

Author: Malcolm

Date: Friday, January 21st, 2022 at 11:28 PM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Toenail said:

All the evidence shows that these are probably real conditions that can be treated.

Malcolm wrote:

Sure, and seizure disorders are a real possibility in OCD. Many people with epilepsy have associated symptoms of OCD. There are a vast range of seizures in severity. People have mini seizures they do not even recognize. We really do not know very much about the brain. But one thing I do know, having known many people with OCD disorders, is that their conditions is aggravated by what we call vata diets and behaviors. In traditional Tibetan medicine and Ayurveda, OCD is considered a vata disorder, and that it is better for such people have vata reducing diets, etc. Vata diseases are real diseases and they can be treated.

Author: Malcolm

Date: Friday, January 21st, 2022 at 11:57 PM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Toenail said:

All the evidence shows that these are probably real conditions that can be treated.

Malcolm wrote:

by what we call vata diets and behaviors. In traditional Tibetan medicine and Ayurveda, OCD is considered a vata disorder, and that it is better for such people have vata reducing diets, etc. Vata diseases are real diseases and they can be treated.

Toenail said:

So now you are basically saying these diseases can be cured by adjustments of behavior?

Malcolm wrote:

Not alone, no. They require changes in behavior, diet, combined with herbs and physical therapies. But the Western Medical establishment does not recognize Ayurveda, etc., so...

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 12:01 AM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

He's not really winning any right now.

Malcolm wrote:

Well, he has two people in his party in the Senate who decided to throw in their lot with the party of the insurrection for personal gain.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 12:33 AM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Malcolm wrote:

Sure, and seizure disorders are a real possibility in OCD. Many people with epilepsy have associated symptoms of OCD. There are a vast range of seizures in severity. People have mini seizures they do not even recognize. We really do not know very much about the brain. But one thing I do know, having known many people with OCD disorders, is that their conditions is aggravated by what we call vata diets and behaviors. In traditional Tibetan medicine and Ayurveda, OCD is considered a vata disorder, and that it is better for such people have vata reducing diets, etc. Vata diseases are real diseases and they can be treated.

n8pee said:

Now I'm curious about what a vata reducing diet would entail...

Malcolm wrote:

It is not hard to find out:

<https://www.banyanbotanicals.com/info/ayurvedic-living/living-ayurveda/diet/vata-pacifying-diet/>

There is none of the standard meats added here, but to this list one could add oily fish such as salmon, tuna, etc.; meats such as lamb, duck, and dry aged beef, buffalo, etc.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 12:43 AM

Title: Re: Every school/tradition's most effective method/practice to reach enlightenment...

Content:

Aemilius said:

There are many stories in modern and ancient times when some person practices under the impression and conviction that it is a technique that will take him to enlightenment/nirvana/vimoksha. Then after many years and even decades of searching for and practicing a "perfect technique", he finally meets a person who shows him/her the truth in some simple way or manner.

Malcolm wrote:

Yes, this is true, there is no special technique for awakening, there is just recognition, realization, and liberation. But paths based on mind are limited and produced a limited, and temporal result.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 1:11 AM

Title: Re: What are you doing about the coronavirus?

Content:

ManiThePainter said:

Will Trump win again or will someone worse come in?

Malcolm wrote:

If Trump manages to steal the next election, he will be a smarter, more dangerous Trump.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 1:30 AM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Malcolm wrote:

Proper diagnostics must account for causes.

Johnny Dangerous said:

There are all kinds of idiopathic diseases which are defined primarily by symptoms.

chokyi lodro said:

Correct. And for many mental health conditions, the cause becomes somewhat irrelevant to both the patient and practitioner.

Malcolm wrote:

Yes, this is the Western paradigm, the Hippocratic approach to treating illnesses.

I don't actively practice Tibetan medicine any more, but in Tibetan Medicine and Ayurveda, this view of illness is not favored. If there is an effect, there must be a cause. If the cause is not addressed—and some causes cannot be addressed in the case of karmic illnesses, for example—the effect cannot be removed, just palliated.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 1:36 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

I would not at all be surprised with a De Santis or Doctor Oz presidency.

Malcolm wrote:

I would. Trump might win. These two? Never.

More likely would be an MOR Republican like Romney who can catch independent voters and centrists on both sides, leaving the extremes to fume and sputter.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 1:41 AM

Title: Re: mostly Raw organic vegan diet for mental health?

Content:

Malcolm wrote:

I don't actively practice Tibetan medicine any more, but in Tibetan Medicine and Ayurveda, this view of illness is not favored. If there is an effect, there must be a cause. If the cause is not addressed—and some causes cannot be addressed in the case of karmic illnesses, for example—the effect cannot be removed, just palliated.

chokyi lodro said:

Understood, but my point is that in many instances the cause is simply unknown.

Malcolm wrote:

I understand that Western Medicine leaves these causes as unknown. That is not the case with Tibetan Medicine and Ayurveda. The cause of all diseases is known. They are the three humors: vata, pitta, and kapha. Those in turn arise from desire, hatred, and confusion. Its a complete different way of looking at illness, including mental illness.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 2:05 AM

Title: Re: What exactly is it that leads to Enlightenment? (arhat and buddhahood)

Content:

Nalanda said:

What exactly is it that leads to Enlightenment? (arhat and buddhahood)

Malcolm wrote:

A guru.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 2:12 AM

Title: Re: Every school/tradition's most effective method/practice to reach enlightenment...

Content:

Aemilius said:

There are many stories in modern and ancient times when some person practices under the impression and conviction that it is a technique that will take him to enlightenment/nirvana/vimoksha. Then after many years and even decades of

searching for and practicing a "perfect technique", he finally meets a person who shows him/her the truth in some simple way or manner.

Malcolm wrote:

Yes, this is true, there is no special technique for awakening, there is just recognition, realization, and liberation. But paths based on mind are limited and produced a limited, and temporal result.

Queequeg said:

By mind, are you referring to mano, manas and alaya vijnananas? I.e. conditioned levels of mind?

Malcolm wrote:

The eight consciousnesses.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 2:30 AM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

More likely would be an MOR Republican like Romney who can catch independent voters and centrists on both sides, leaving the extremes to fume and sputter.

ManiThePainter said:

I thought that Romney, as one of the few Republicans who dared speak out against Trump, was on the Republican shitlist?

Queequeg said:

Yeah, there's no frickin way.

The benches of both parties are pretty thin.

A third party candidate might actually have a shot here. I don't know what that party would look like.

Right of Center? A little populist/working class?

Malcolm wrote:

How about a Romney/Cheney ticket?

Or HRC again?

We are so f**cked.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 3:47 AM

Title: Re: What exactly is it that leads to Enlightenment? (arhat and buddhahood)

Content:

Nalanda said:

I'm sold, teacher. I'm sold. But some teacher don't accept any more students.

Malcolm wrote:

There are many good teachers out there. But you have a lot of learn just about General Buddhadharma to begin with. It's better to make a connection with a principle lineage, and then when you know what you are doing, continue from there.

I do not recommend connection with rando teachers on the internet.

Making a connection with a guru is serious business and many so-called teachers presenting themselves as as so-called gurus have concocted or exaggerated credentials. Nor do they have any idea how to care for their students. Being a teacher is a serious responsibility, as is being a student.

So one has to be discerning in the beginning. You have to be like a bee, and see which teachers and lineages resonate, and then investigate them, and see what faults and qualities they have. What you do not need is an old fraud like me.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 7:57 AM

Title: Re: What are you doing about the coronavirus?

Content:

Caoimhghín said:

I'm double vaxxed. For me, perhaps because I'm young, it seems like it was a very uncomfortable 3-day affair that is coming to a conclusion. We'll see if I still have symptoms next week.

I did cough up blood once, which was worrying, but only once, and now my coughing is quite mild.

Malcolm wrote:

Covid continues to damage internal organs, even if you don't notice it. The fact you coughed up blood is something you should take seriously.

Caoimhghín said:

Well, I certainly didn't cough up blood and then think "Well, it's just my time of the month."

Malcolm wrote:

Sorry I expressed concern.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 9:02 AM

Title: Re: Question about White Tara Initiation bestowed by H.H. The Sakya Trichen Rinpoche

Content:

Aloke said:

Dear all,

H.H. The Sakya Trichen Rinpoche just bestowed the White Tara Wish Fulfilling Wheel Initiation online today.

Can anyone confirm if it was the Six-Domed White Tara Empowerment?

As it was given at the same time of the scheduled White Tara Retreat at Sakya Canberra:

<https://www.sakya.com.au/civicrm/event/info/?reset=1&id=435>

Thank you very much!

Malcolm wrote:

Yes, and you can purchase the sadhana on Amazon as arranged by Khenpo Migmar

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 11:23 AM

Title: Re: What exactly is it that leads to Enlightenment? (arhat and buddhahood)

Content:

Nalanda said:

So what is it that actually brings about enlightenment in someone?

Malcolm wrote:

Insight.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 9:00 PM

Title: Re: Question about White Tara Initiation bestowed by H.H. The Sakya Trichen Rinpoche

Content:

Aloke said:

Thank you so much!

Couldn't find the Sadhana, but I found this very interesting and appropriate book by Lama Choedak Rinpoche:

Meditation on White Tara: The Goddess of Vitality and Longevity

https://www.amazon.com.br/dp/0994581319/ref=cm_sw_r_apan_glt_i_AZEB351KCYGQGWSF8AHB

Malcolm wrote:

The sadhana in in this book.

Author: Malcolm

Date: Saturday, January 22nd, 2022 at 10:35 PM

Title: Re: NASA Is Hiring Religious Leaders To Prepare For Encounter With Aliens ?

Content:

Aemilius said:

Has there been any discussion or guide lines about aliens taking refuge in the Three Jewels?

Malcolm wrote:

Nonhuman beings cannot receive upasaka precepts. Nor, for that matter, can all humans. Chapter 4, Kishabhasya.

Author: Malcolm

Date: Sunday, January 23rd, 2022 at 10:13 AM

Title: Re: Refuge as a pre-requisite for lung

Content:

Inedible said:

Do you really have to ask? Without going for Refuge, you aren't a Buddhist. You don't have to have a formal ceremony, but you have to say the words. And mean them.

Malcolm wrote:

Not really. It's sufficient to be sincerely interested in the Dharma.

Author: Malcolm

Date: Sunday, January 23rd, 2022 at 8:53 PM

Title: Re: Refuge as a pre-requisite for lung

Content:

ManiThePainter said:

Quite a few different views on this it seems.

From my own basic knowledge I'd assume that practice necessitated refuge.

But is receiving a lung a practice?

Malcolm wrote:

For a practitioner it is a practice, part of the three wisdoms.

Author: Malcolm

Date: Sunday, January 23rd, 2022 at 11:29 PM

Title: Re: Are we living in a virtual reality?

Content:

Kim O'Hara said:

...Chalmers argues that we could already be inhabitants of a virtual reality: "We can never prove we're not in a computer simulation because any evidence of ordinary reality could be simulated."

This is known as the simulation hypothesis, the scenario that is explored in the recently released Matrix Resurrections. Chalmers points out that humans have already invented games that simulate real life, such as The Sims. These will become more sophisticated over time, with versions of them running on millions of devices. Furthermore, out there in the rest of the universe, "if any aliens have human-level intelligence, they should eventually develop computers and program them. If these alien civilisations survive long enough, they'll likely create simulated universes." Statistically speaking, that means simulated beings probably already vastly outnumber "real" ones. In other words, it's more likely we're living in a simulation than in the original version of our world. ...

Ultimately, Reality+ is about extending our sense of the real. Chalmers's central idea, that "there is more to reality than we thought", is seductive, and I was surprised to find his arguments delightfully – or perhaps worryingly – convincing.

He has taken a subject most people would dismiss as pure science fiction and produced a brilliant and very readable philosophical investigation. This is the David Chalmers who defined the 'hard problem' of consciousness so we should take him (at least a little) seriously. His new book Reality+ is reviewed here - <https://www.theguardian.com/books/2022/jan/19/reality-by-david-j-chalmers-review-are-we-living-in-a-simulation>.

Kim

Malcolm wrote:

This is just a variation of Descarte's demon:

And yet firmly rooted in my mind is the long-standing opinion that there is an omnipotent God who made me the kind of creature that I am. How do I know that he has not brought it about that there is no earth, no sky, no extended thing, no shape, no size, no place, while at the same time ensuring that all these things appear to me to exist just as they do now?...I will suppose therefore that not God, who is supremely good and the source of truth, but rather some malicious demon [mauvais génie] of the utmost power and cunning has employed all his energies in order to deceive me.

<https://plato.stanford.edu/entries/descartes-epistemology/#EvilGeniDoub>

Author: Malcolm

Date: Sunday, January 23rd, 2022 at 11:54 PM

Title: Re: Thich Nhat Hanh has passed away

Content:

Malcolm wrote:

TNH's commentary on the Heart Sutra was one of the first Buddhist teachings I ever heard. His social engagement, which grew out of his experience dealing with colonial repression in Vietnam caused him to coin the term "engaged Buddhism." He is the OG Engaged Buddhist teacher, one of the most important Buddhist teachers of the 20th and early 21st century.

"Our ecology should be a deep ecology—not only deep, but universal."

--Thich Nhat Hahn.

Author: Malcolm

Date: Monday, January 24th, 2022 at 12:08 AM

Title: Re: How to know if a Dharma Center is a "Sangha" or "official"?

Content:

zerwe said:

There are layers of meaning to the word "Sangha." I can't remember, but technically a group would have at least 3 ordained to qualify.

Malcolm wrote:

This refers only to a monastic Sangha.

zerwe said:

The term "Sangha" gets thrown around a lot and, in the west people consider a group of dharma brothers and sisters to be a "Sangha," but this is not the true meaning of the word.

Malcolm wrote:

Of course it is.

saMgha m. (fr. $\%{\text{sam}}$ + $\%{\text{han}}$) ` " close contact or combination " , any collection or assemblage , heap , multitude , quantity , crowd , host , number (generally with gen. pl. or ifc. , e.g. $\%{\text{muni-s-}}$, ` " a multitude of sages " BhP. ; $\%{\text{zatru-s-}}$, a host of enemies Ra1jat.) MBh. Ka1v. &c. ; any number of people living together for a certain purpose , a society , association , company , community ; a clerical community , congregation , church Mn. Sa1h. &c. ; (esp.) the whole community or collective body or brotherhood of monks (with Buddhists ; also applied to a monkish fraternity or sect among Jains) Buddh. Sarvad. MWB. 176.

Author: Malcolm

Date: Monday, January 24th, 2022 at 12:43 AM

Title: Re: Sotapannas and killing

Content:

Shinjin said:

Do Sotapannas/stream enterers have the ability to kill according to the Mahayana understanding?

Malcolm wrote:

Assuming you are referring to Mahāyāna stream entrants, i.e. first stage bodhisattvas, sure—they definitely can end the life of evil beings in order to protect sentient beings.

Author: Malcolm

Date: Monday, January 24th, 2022 at 1:13 AM

Title: Re: Did Buddha really teach the Middle Way?

Content:

Realmwalker said:

To me it comes across that you are agitated with my words, and instead of responding indepthly you simply tell me I am incompetent and refer me to go seek out a teacher.

Malcolm wrote:

The Dunning–Kruger effect is the cognitive bias whereby people with low ability at a task overestimate their ability.

-- https://en.wikipedia.org/wiki/Dunning%E2%80%93Kruger_effect

Realmwalker said:

I am comparing Buddha's wisdom to my own mystical experience in order to deepen my understanding of that experience

Malcolm wrote:

The Dunning–Kruger effect is usually explained in terms of meta-cognitive abilities. This approach is based on the idea that poor performers have not yet acquired the ability to distinguish between good and bad performances. They tend to overrate themselves because they do not see the qualitative difference between their performances and the performances of others

-- https://en.wikipedia.org/wiki/Dunning%E2%80%93Kruger_effect

Author: Malcolm

Date: Monday, January 24th, 2022 at 1:33 AM

Title: Re: Does buddhism require taking scripture literally?

Content:

wonderingaround said:

Hi,

I recently encountered an online conversation whether buddhists must accept deities, the other realms etc. as fact and believe in them.

Malcolm wrote:

This rather fundamentalist idea mainly circulates in some Nyingmapa circles.

wonderingaround said:

I have considered myself as a Buddhist for some time and frankly, got slightly upset that my view that I have assumed is very mainstream especially in the West is considered an insult to "real buddhists".

Malcolm wrote:

There are fanatics everywhere.

wonderingaround said:

I would really appreciate any views on this and also how to respond if I encounter this sort of claims again.

Many thanks in advance!

Malcolm wrote:

Treat it the same way you would treat any fundamentalist claim.

Author: Malcolm

Date: Monday, January 24th, 2022 at 1:37 AM

Title: Re: Sotapannas and killing

Content:

Shinjin said:

Do Sotapannas/stream enterers have the ability to kill according to the Mahayana understanding?

Malcolm wrote:

Assuming you are referring to Mahāyāna stream entrants, i.e. first stage bodhisattvas, sure—they definitely can end the life of evil beings in order to protect sentient beings.

Shinjin said:

I'm talking about the Hinayana stream enterer.

Malcolm wrote:

It's not possible.

Author: Malcolm

Date: Monday, January 24th, 2022 at 1:58 AM

Title: Re: Sotapannas and killing

Content:

Shinjin said:

I'm talking about the Hinayana stream enterer.

Malcolm wrote:

It's not possible.

Shinjin said:

Even out of self defense or if they have a mice infestation inside their homes? How is that practical for them?

Malcolm wrote:

They live with the mice, they have no self to defend.

Author: Malcolm

Date: Monday, January 24th, 2022 at 2:01 AM

Title: Re: Sotapannas and killing

Content:

Arnoud said:

Since stream enterers get rid of view of self, clinging to rituals and doubt, how does it follow that they can't kill?

Malcolm wrote:

They are incapable of breaking precepts, the most basic of which is refraining from killing.

Author: Malcolm

Date: Monday, January 24th, 2022 at 3:39 AM

Title: Re: Sotapannas and killing

Content:

Unknown said:

"And what does it mean to be consummate in virtue? There is the case where a noble disciple abstains from taking life, abstains from stealing, abstains from illicit sexual conduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This is called being consummate in virtue.

Malcolm wrote:

https://www.accesstoinight.org/lib/study/into_the_stream.html#association

Unknown said:

"Monks, there are these six rewards in realizing the fruit of stream-entry. Which six? One is certain of the true Dhamma. One is not subject to falling back. There is no suffering over what has had a limit placed on it. [1] One is endowed with uncommon knowledge. [2] One rightly sees cause, along with causally-originated phenomena.

Author: Malcolm

Date: Monday, January 24th, 2022 at 5:15 AM

Title: Re: Does buddhism require taking scripture literally?

Content:

wonderingaround said:

Like with all internet arguments, I felt like an idiot for engaging in one, but couldn't help myself reading these outrageous claims.

I was so taken aback by someone claiming that a literal interpretation of the scriptures is mainstream and that I must follow some "american Zen way" to think otherwise.

Malcolm wrote:

There are two doctrines, without which Buddhadharma makes no sense: karma and rebirth. These are the two main existential issues Buddhadharma seeks to address. Without these two doctrines, Buddha's solutions to the problem of suffering do not make sense.

Author: Malcolm

Date: Monday, January 24th, 2022 at 7:20 PM

Title: Re: Refuge as a pre-requisite for lung

Content:

Inedible said:

I'm not Catholic so I don't take Communion. My parents tried, but it didn't take. I don't know about other religions. Why would someone want to be involved with someone else's religion without actually joining it?

Malcolm wrote:

The Buddha never said to anyone, "Before you sit and listen to me, you must go for refuge to me." However, very often at the end of a discourse, people, impressed by his words, then went to refuge in the Three Jewels.

Author: Malcolm

Date: Monday, January 24th, 2022 at 7:27 PM

Title: Re: Asoka and the Jains

Content:

Zhen Li said:

Aśokāvadāna, but this is mixing Ājīvakas and Jains and is more legendary than historical.

tingdzin said:

Thanks, I thought it might be something like that.

Malcolm wrote:

It's a strange thing to include if there is no truth to it at all.

Author: Malcolm

Date: Monday, January 24th, 2022 at 10:51 PM

Title: Re: Does buddhism require taking scripture literally?

Content:

wonderingaround said:

That to call oneself a Buddhist, one must have faith in these things and that it is wrong to view the stories as metaphorical.

Malcolm wrote:

Wrong view in Buddhadharma is confined to rejecting rebirth, karma, and dependent origination. Questioning the existence of nāgās and so on does not rate as wrong view.

Author: Malcolm

Date: Monday, January 24th, 2022 at 11:02 PM

Title: Re: Asoka and the Jains

Content:

Malcolm wrote:

There is a mistake in the text, but it is clear that Jains were the intended targets of the purge.

Screen Shot 2022-01-24 at 10.00.41 AM.png (119.32 KiB) Viewed 4216 times

Author: Malcolm

Date: Tuesday, January 25th, 2022 at 12:57 AM

Title: Re: Asoka and the Jains

Content:

Zhen Li said:

In fact, as far as what can be established by the edicts alone, Aśoka himself was supportive of Buddhism, Jainism, Brahmanism and Ajīvikism.

Malcolm wrote:

Yes, after a certain point in his reign. But the Avadana records that he was a tyrant, very cruel, and explains the reason for his softening to be the execution of his brother.

Author: Malcolm

Date: Tuesday, January 25th, 2022 at 1:03 AM

Title: Re: Refuge as a pre-requisite for lung

Content:

ManiThePainter said:

Nobody here is saying anything about never taking refuge.

Since I'm planning on taking an online lung within a couple of months but might be unable to take formal refuge (I would like to do so in person at a temple or with a sangha and to take vows) due to the current coronavirus strain, I was merely wondering if it was pointless to receive the lung if I hadn't already gone for refuge.

PeterC said:

You can take refuge anywhere, at any time. If you feel a little formality would be desirable, look into Garchen R's 'refuge at a distance' arrangement.

ManiThePainter said:

Thanks PeterC. I thought I had read somewhere that one had to go for refuge and take vows in person (one could say it by oneself but it would not be the same). Clearly I was misinformed.

Malcolm wrote:

Mahayāna refuge can be taken by visualizing the Buddhas and bodhisattvas in front of you and reciting refuge formula. You do not need a preceptor. This system is clearly taught in the Mahāyāna sūtra. However, you should not let other people's religious trips make you anxious.

Author: Malcolm

Date: Tuesday, January 25th, 2022 at 1:20 AM

Title: Re: Refuge as a pre-requisite for lung

Content:

ManiThePainter said:

Thanks PeterC. I thought I had read somewhere that one had to go for refuge and take vows in person (one could say it by oneself but it would not be the same). Clearly I was misinformed.

Malcolm wrote:

Mahayāna refuge can be taken by visualizing the Buddhas and bodhisattvas in front of you and reciting refuge formula. You do not need a preceptor. This system is clearly taught in the Mahāyāna sūtra. However, you should not let other people's religious trips make you anxious.

ManiThePainter said:

Thanks. I appreciate the help.

So the cutting of hair as part of the refuge ceremony is just a formality?

Malcolm wrote:

Yes, it is a formality. You never read in the sutras where someone cuts hair just for going for refuge. All ordination rites are later developments. None of them come from the Buddha himself.

Author: Malcolm

Date: Tuesday, January 25th, 2022 at 1:57 AM

Title: Seventeen Tantras Lung with Tulku Dakpa

Content:

Unknown said:

Tulku Dakpa Rinpoche, the director of Danakosha Ling in Finland, at the request of Zangthal Editions in association with Wisdom Publications, has kindly agreed to bestow the reading transmission (lung) of the Seventeen Tantras online beginning March 18, 2022, the anniversary of Nirmāṇakāya Garab Dorje's birth on Danakosha Island.

Malcolm wrote:

Register here:

<https://wisdomexperience.org/seventeen-tantras-lung/>

Author: Malcolm

Date: Tuesday, January 25th, 2022 at 9:16 AM

Title: Re: Asoka and the Jains

Content:

Zhen Li said:

but Ajātaśatru killed his father so he committed one of the five heinous crimes.

Malcolm wrote:

This is debatable, actually. He didn't actually slay Bimbisara, rather, Bimbisara starved to death. As Ajatashatru attained stream entry, etc., according to some accounts, it's questionable if he committed an uninteruptible deed, and is a topic of debate among Tibetan scholars.

As far as Ashoka goes, I think it certainly plausible that early in his conversion he may have engaged in sectarian violence, despite his later turn toward tolerance.

Author: Malcolm

Date: Tuesday, January 25th, 2022 at 9:38 AM

Title: Re: Is Jamyang Losel a monk?

Content:

Nalanda said:

<https://sakyachodcholing.org/blueflower/>

Asking because the website says he is an ordained monastic but he seems to have a lot of hair on his head.

Malcolm wrote:
He is a getsul, not a gelong.

Author: Malcolm
Date: Tuesday, January 25th, 2022 at 11:03 AM
Title: Re: Seventeen Tantras Lung with Tulku Dakpa
Content:

Charlie123 said:
Thank you, I am excited for this. Do you know who Tulku Dakpa received this transmission from?

Malcolm wrote:
Sangye Nyenpa, who received it from Dilgo Khyentse.

Author: Malcolm
Date: Tuesday, January 25th, 2022 at 10:17 PM
Title: Re: Buddhahood In This Life
Content:
Shaiksha said:
Hi All

Here is the registration link (just in case anyone needs it):

https://wisdomexperience.org/seventeen-tantras-lung/?fbclid=IwAR1aZyyMvIQyBl3bEhJ0o5iKH7qWrbDY8MKzqrRV0ZoQfn0nxYIDJ5ut_ok

I have a question and hopefully someone can help me. Once I receive this transmission, can I also read and practice with the Buddhahood in this life since it is a related text? Or, do I need to have a separate transmission?

Thank you all in advance.

Malcolm wrote:
In general, you to have received Dzogchen transmission and instructions on how to practice. There is no DIY Dzogchen for beginners.

Author: Malcolm
Date: Tuesday, January 25th, 2022 at 11:27 PM
Title: Re: Buddhahood In This Life
Content:
Shaiksha said:
Another question, if I may though: how does Buddhahood relate to the Seventeen Tantras in terms of practice? If I receive the transmission and instructions for the

Seventeen Tantras, should I still get a transmission and instruction on Buddhahood when an opportunity arises? E.g. are they complementary or one is more complete than the other?

Malcolm wrote:

If you have received the lung for the Tshig Don mDzod (Treasury of Genuine Meaning) then you can read Buddhahood, providing of course you have received Dzogchen transmission. Both it and Buddhahood present how one is to systematically approach the material in the 17 tantras, the former being an expansion of the latter by Longchenpa.

If you receive the lung for the 17 tantras you can study those tantras that have been translated, as well as their commentaries.

Author: Malcolm

Date: Tuesday, January 25th, 2022 at 11:41 PM

Title: Re: Will all eventually become Buddhas?

Content:

truthb said:

I am wondering about Mahayana/Vajrayana Teachers, Schools or Sutras which talk about the inevitable "salvation" of all from Samsara?

Malcolm wrote:

You have to distinguish between two types of gotra, or inclination for awakening: natural and activated.

Only those sentient beings who have activated their inclination for awakening will attain buddhahood. There is no guarantee that all sentient beings will awaken to full buddhahood, since there is no guarantee that all sentient beings will eventually take birth as human beings with eight freedoms and ten endowments and meet the Dharma. And meeting the Dharma is the condition for attaining Buddhahood. And, the Buddha did say:

Misdeeds cannot be washed away with water.

Suffering cannot be removed by hand.

I cannot give liberation to you,
but I can demonstrate the path.

Meeting the path of the Dharma always requires some cause, some gathering of merit. No one can meet the Dharma and practice the path without first attaining the precious human birth. Various examples are taught by the Buddha to illustrate the rarity of the fully qualified human birth, one of the most famous of which is that a precious human birth is as rare as a blind sea turtle who rises to the surface of the ocean every one hundred years, and just happens to put his head through a golden yoke that has been floating on the surface of the ocean.

So, no, there is no valid Mahāyāna tradition that teaches it is inevitable that all sentient beings will attain buddhahood. It is a realistic probability that some sentient beings, despite having the potential to attain buddhahood, will never gather the causes and conditions for meeting the Dharma, much less even be reborn as a human being who can attain buddhahood.

Author: Malcolm

Date: Tuesday, January 25th, 2022 at 11:50 PM

Title: Re: Will all eventually become Buddhas?

Content:

Shinjin said:

It's impossible since the number of sentient beings is infinite.

Malcolm wrote:

Yes, but it is an infinity that has a limit. Meaning, no new sentient beings come into being. So it could be possible, but there are other factors that make it improbable.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 12:32 AM

Title: Re: Will all eventually become Buddhas?

Content:

Shinjin said:

It's impossible since the number of sentient beings is infinite.

Malcolm wrote:

Yes, but it is an infinity that has a limit. Meaning, no new sentient beings come into being. So it could be possible, but there are other factors that make it improbable.

Shinjin said:

In other words the number is actually finite but there's a high improbability of it ever happening because of icchantikas.

Malcolm wrote:

Well, we Madhyamakas don't actually admit there is such a thing as real icchantikas, but allow that there are de facto "icchantikas" in so far as there are some sentient beings who may never have the causes and conditions to meet the Dharma.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 1:28 AM

Title: Re: Buddhahood In This Life

Content:

Shaiksha said:

Another question, if I may though: how does Buddhahood relate to the Seventeen Tantras in terms of practice? If I receive the transmission and instructions for the Seventeen Tantras, should I still get a transmission and instruction on Buddhahood when an opportunity arises? E.g. are they complementary or one is more complete than the other?

Malcolm wrote:

If you have received the lung for the Tshig Don mDzod (Treasury of Genuine Meaning) than you can read Buddhahood, providing of course you have received Dzogchen transmission. Both it and Buddhahood present how one is to systematically approaches the material in the 17 tantras, the former being an expansion of the latter by Longchenpa.

If you receive the lung for the 17 tantras you can study those tantras that have been translated, as well as their commentaries.

Shaiksha said:

Oh okay - good to know the relation between Longchenpa's Precious Treasury of Genuine Meaning and Buddhahood. How does theg mchog mdzod (Treasury of Supreme Vehicle) come into the picture? Do we even have a translation on this work?

I note that a new book is coming out - the Precious Treasury of the Fundamental Nature. I wonder if this is a translation and commentary of theg mchog mdzo?

Thank you.

Malcolm wrote:

The Theg mchog mdzod is a treatment of the 17 tantras in 25 chapters. It is in two volumes and has not been translated. And it really shouldn't be translated until all 17 and their extant commentaries have been translated.

The text you mention, the gnas lugs mdzod, is not the theg mchog mdzod.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 3:15 AM

Title: Re: Creating representations of the Buddha = Wealth, Fame, Happiness?

Content:

Nalanda said:

Question about the sutra "Describing the Benefits of Producing Representations of the Thus-Gone One"

Āryatathāgata-pratibimba-pratiṣṭhānuśaṃsa-saṃvarṇananāmadharmaparyāya

<https://read.84000.co/translation/toh320.html>

It says that you will get this as benefits:

excellent life circumstances such as happiness and fame
physical beauty
wealth they will accrue
the donor will become a universal emperor enjoying all the advantages of that position
that the donor will be reborn among the gods and enjoy all divine distinctions.
and this is over "benefits accrued by creating representations of the Buddha."

What is this "representation" being talked about here? Statues of the Buddha?

And, really? Those benefits are to be expected for creating statues of the Buddha?

Malcolm wrote:

Statues and paintings. But this does not mean just coming up with some drawing.
Images of the Buddha have to be made according to very strict rules of composition and need to be studied under a qualified teacher.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 3:19 AM

Title: Re: Will all eventually become Buddhas?

Content:

Shinjin said:

In other words the number is actually finite but there's a high improbability of it ever happening because of icchantikas.

Malcolm wrote:

Well, we Madhyamakas don't actually admit there is such a thing as real icchantikas, but allow that there are de facto "icchantikas" in so far as there are some sentient beings who may never have the causes and conditions to meet the Dharma.

Shinjin said:

Does everything cease to exist if every sentient being attains parinirvana? No more earth, deva realms, pure lands, rainbow bodies etc?

Malcolm wrote:

Yes, because the cause of outer universe is the result of collective karma of all sentient beings. No sentient beings, no karma, no outer universe left. All that will be left is the field of the wisdom of Buddhahood, which is actually all there is anyway, we just don't see it.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 4:04 AM

Title: Dodrupchen is in Thukdam

Content:

Malcolm wrote:

Sad news.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 5:13 AM

Title: Re: Dodrupchen is in Thukdam

Content:

Arnoud said:

Indeed. Did you ever meet him?

Malcolm wrote:

Once.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 5:19 AM

Title: Re: Monastic Advice for Modern Society

Content:

BodhiPrajna said:

My friend then asked me, "How can someone who has spent their whole life in a monastery, cloistered away from the real world, offer any advice on how to live in the real world, when they don't have bills to pay, and they don't get stuck in traffic or have a boss that talks down to them, and they don't deal with any of the things that people in the real world have to deal with on a daily basis?"

Malcolm wrote:

Samsara is samsara no matter where you. Monasteries also have bills to pay, monks get stuck in traffic, and have pushy bosses too, etc. Your friend has a misunderstanding of monastic life.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 6:36 AM

Title: Re: Dodrupchen is in Thukdam

Content:

Malcolm wrote:

Sad news.

Seeker12 said:

I saw a facebook post saying that reports of his death were misinformation and he was in fact doing just fine. Do you have reliable info that he has passed?

Malcolm wrote:

Yes.

It has been confirmed to me by a Tibetan tulku. Also Khenpo Tsewang Dongyal announced it earlier today.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 10:07 AM

Title: Re: Monastic Advice for Modern Society

Content:

BodhiPrajna said:

My friend then asked me, "How can someone who has spent their whole life in a monastery, cloistered away from the real world, offer any advice on how to live in the real world, when they don't have bills to pay, and they don't get stuck in traffic or have a boss that talks down to them, and they don't deal with any of the things that people in the real world have to deal with on a daily basis?"

Malcolm wrote:

Samsara is samsara no matter where you. Monasteries also have bills to pay, monks get stuck in traffic, and have pushy bosses too, etc. Your friend has a misunderstanding of monastic life.

KeithA said:

This. Monks have many of the same concerns lay people have. They are just framed a little different. No one escapes the fire of samsara.

Malcolm wrote:

Plus they have added anxiety of modeling awakening, whether they are or not.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 11:22 AM

Title: Re: Will all eventually become Buddhas?

Content:

Zhen Li said:

So, Dzogchen also teaches that it is inevitable that all beings will attain Buddhahood.

Malcolm wrote:

It's interpretable and can't be taken at face value, since Dzogchen texts also state some Buddhas err and return to the state of being sentient beings.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 11:26 AM

Title: Re: Will all eventually become Buddhas?

Content:

Malcolm wrote:

So, no, there is no valid Mahāyāna tradition that teaches it is inevitable that all sentient beings will attain buddhahood.

Zhen Li said:

Jōdo Shinshū.

Malcolm wrote:

It's not a claim you can validate.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 10:00 PM

Title: Re: Buddhahood In This Life

Content:

Toenail said:

can I read Buddhahood in this life?

Malcolm wrote:

It's better if you the lung for BITL.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 10:04 PM

Title: Re: Will all eventually become Buddhas?

Content:

Malcolm wrote:

some Buddhas err and return to the state of being sentient beings.

ConfusedOne said:

If I may, would you explain what err is? Sounds really interesting. Can't seem to find more about this on google.

Queequeg said:

It would mean that some beings, after attaining buddhahood, fall back into the error of not recognizing their fundamental state, buddhahood. Its a logical impossibility.

Malcolm wrote:

For lower yanas, yes, it seems impossible. But the Buddhahood they assert is reversible.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 10:14 PM

Title: Re: Will all eventually become Buddhas?

Content:

Queequeg said:

I agree with Zhen Li here - there is ample scriptural support for the assertion that all sentient beings will become buddhas;

Malcolm wrote:

No, there is scriptural support for the idea all _can_ become Buddhas. Even the Lotus only asserts a prediction. Such assertions are interpretable, like the teachings on buddhanature itself. Thus is not a guarantee that all will become Buddhas. This is why Indian Madhyamakas, no slouches when it comes to reading and interpreting sutras, deny the existence of icchantikas while allowing that there are some beings so benighted that they will never attain buddhahood.

They amount to a "Sure, buddy, you can do it!" In contrast to the sourpuss shravakayana assertions that one has to receive a prediction in person from a buddha, while being male and so on.

And, if all sentient beings are actually going to become Buddhas, thus undermines the reason for having bodhicitta in the first place. There are a number of negative consequences for taking such a position literally.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 10:40 PM

Title: Re: Dude, you're just a sim.

Content:

Queequeg said:

Some people who think very highly of their intelligence think we're living in a computer simulation.

Malcolm wrote:

Such people failed Phil101.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 10:45 PM

Title: Re: Will all eventually become Buddhas?

Content:

Queequeg said:

I agree with Zhen Li here - there is ample scriptural support for the assertion that all

sentient beings will become buddhas;

Malcolm wrote:

No, there is scriptural support for the idea all can become Buddhas. Even the Lotus only asserts a prediction. Such assertions are interpretable, like the teachings on buddhanature itself. Thus is not a guarantee that all will become Buddhas. This is why Indian Madhyamakas, no slouches when it comes to reading and interpreting sutras, deny the existence of icchantikas while allowing that there are some beings so benighted that they will never attain buddhahood.

They amount to a “Sure, buddy, you can do it!” In contrast to the sourpuss shravakayana assertions that one has to receive a prediction in person from a buddha, while being male and so on.

And, if all sentient beings are actually going to become Buddhas, thus undermines the reason for having bodhicitta in the first place. There are a number of negative consequences for taking such a position literally.

Queequeg said:

I think I come around more or less without carrying the one, so to speak. As edifying stories, they imply what needs to be done now, by someone who chooses to undertake the path. Whether such calculations are even possible where the absolutes are inestimable is beside the point. One must conduct themselves as though this is a literal possibility. At bodhi, from what I can infer, the actual answer to this question doesn't matter.

Malcolm wrote:

Also, Dzogchen teachings assert that while all sentient beings manifested in this mahakalpa will attain buddhahood, in the next kalpa, an infinite number of latent sentient beings will manifest.

Above, I said “traditions”, I should have said “positions.” The position that all sentient beings will attain buddhahood is not a valid Mahayana position, IMO.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 11:10 PM

Title: Re: Will all eventually become Buddhas?

Content:

Queequeg said:

It would mean that some beings, after attaining buddhahood, fall back into the error of not recognizing their fundamental state, buddhahood. Its a logical impossibility.

Malcolm wrote:

For lower yanas, yes, it seems impossible. But the Buddhahood they assert is reversible.

Queequeg said:

I've encountered this teaching in Tiantai, also. They assert the buddhahood of lower teachings (doesn't follow the same yana model in Dzogchen) is provisional in nature and not authentic Buddhahood.

Malcolm wrote:

It's a symptom of an incomplete gnosis.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 11:15 PM

Title: Re: Prajnaparamita Translations & Commentaries

Content:

Zhen Li said:

"Groundless Paths" is also the same kind of work, but from the Nyingma tradition.

Malcolm wrote:

The AA commentary by Paltrul is basically just a crib of Tsongkhapa's AA commentary. So, one should just get Sparhams translation of Tsongkhapa's commentary.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 11:22 PM

Title: Re: Buddhahood In This Life

Content:

Toenail said:

can I read Buddhahood in this life?

Malcolm wrote:

It's better if you the lung for BITL.

Toenail said:

Any idea when he will give it next?

Malcolm wrote:

I have no idea. Recently Shechen Rabjam gave the lung for the 7 treasures of Longchenpa. If you attended that, that is sufficient. But in reality, it is a text you should hear, not just read.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 11:31 PM

Title: Re: Will all eventually become Buddhas?

Content:

Queequeg said:

I've encountered this teaching in Tiantai, also. They assert the buddhahood of lower teachings (doesn't follow the same yana model in Dzogchen) is provisional in nature and not authentic Buddhahood.

Malcolm wrote:

It's a symptom of an incomplete gnosis.

Queequeg said:

Yes. The degree of incompleteness is commensurate with the relative insight of the particular yana. The thing that distinguishes the highest teaching from the penultimate teaching is whether fundamental nescience, the ignorance beyond the myriad dust like afflictions, is overcome.

Malcolm wrote:

Buddhology is fun!

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 11:34 PM

Title: Re: Does buddhism require taking scripture literally?

Content:

wonderingaround said:

That to call oneself a Buddhist, one must have faith in these things and that it is wrong to view the stories as metaphorical.

Malcolm wrote:

Wrong view in Buddhadharma is confined to rejecting rebirth, karma, and dependent origination. Questioning the existence of nāgās and so on does not rate as wrong view.

wonderingaround said:

Thank you Malcolm. Are there any (possibly) beginner friendly resources on this I could do further readings on?

Malcolm wrote:

There is an interesting book by Bhikku Analayo on rebirth:

<https://www.amazon.com/Rebirth-Early-Buddhism-Current-Research/dp/1614294461>

wonderingaround said:

German Buddhist monk and university professor Bhikkhu Analayo had not given much attention to the topic of rebirth before some friends asked him to explore the treatment

of the issue in early Buddhist texts. This succinct volume presents his findings, approaching the topic from four directions. The first chapter examines the doctrine of rebirth as it is presented in the earliest Buddhist sources and the way it relates to core doctrinal principles. The second chapter reviews debates about rebirth throughout Buddhist history and up to modern times, noting the role of confirmation bias in evaluation of evidence. Chapter 3 reviews the merits of current research on rebirth, including near-death experience, past-life regression, and children who recall previous lives. The chapter concludes with an examination of xenoglossy, the ability to speak languages one has not learned previously, and chapter 4 examines the particular case of Dhammaruwan, a Sri Lankan boy who chants Pali texts that he does not appear to have learned in his present life. *Rebirth in Early Buddhism and Current Research* brings together the many strands of the debate on rebirth in one place, making it both comprehensive and compact. It is not a polemic but an interrogation of the evidence, and it leaves readers to come to their own conclusions.

Author: Malcolm

Date: Wednesday, January 26th, 2022 at 11:54 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Nalanda said:

In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Malcolm wrote:

There are some well-known pure lands: Khechari realm, where the vidyādhara hang out (but you only get there by realizing mahāmudrā); the Copper Colored Mountain where Padmasambhava hangs out; Sukhavati where the Amitabha devotees hang out. There is Tara's pure land, called the Turquoise realm, Avalokiteśvara's pure land, Mt. Potala in S. India, Mañjuśrī's pure land, Wutai Shan, in China, Medicine Buddha's pure land (which you can take birth in if you recite the dhāraṇī of Medicine Buddha seven times every day), etc. All of these pure lands are "generated *nirmāṇakāya*" pure lands, which arose out of the aspiration of this or that bodhisattva to purify a buddhafiield, one of the important deeds of a bodhisattva on the stages.

There are also natural *nirmāṇakāya* buddhafiields, which are buddhafiields emanated by the five sambhogkāya buddha families. Birth in these is guaranteed for the average practitioner of Dzogchen teachings, people who have received Dzogchen teachings but are unable to practice them well in this life.

The special feature of these *nirmāṇakāya* buddhafiields is that the door to the three realms is permanently closed, and perfect, full buddhahood is attained within five hundred human years, without taking another birth in samsara, rather than the interminably long, albeit blissful and edifying, time one spends in other pure lands. It should also be mentioned that middling practitioners of Dzogchen attain perfect, full buddhahood in the bardo. The best practitioners attain perfect, full buddhahood either

in this life or at the moment of death.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 12:13 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

According to Machig Labdron:

For those who wish to become buddhas swiftly, it is necessary to pray for rebirth in a pure buddha-field...

Malcolm wrote:

Everything she says is true with respect to common Mahāyāna practitioners.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 1:02 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

There are many Dzogchen/Vajrayanists who encourage practitioners to pray for rebirth in Sukhavati. Karma Chagme for example, a well known Dzogchen master.

Malcolm wrote:

Sure, but most practitioners are not Dzogchen practitioners. And a lot of Vajrayāna practitioners like to hedge their bets. But Dzogchen practitioners don't need to be concerned about this, but if they like to recite aspirations for birth in Sukhavati, there is no problem with this either. Everytime I recite the Bhadracaryapranidhana, etc., I don't deliberately exclude the aspiration for birth in Sukhavati. But I also know that for me it is not necessary. YMMV.

Just to add a point: Dzogchen is its own vehicle, it does not depend on the lower vehicles in any way. One can of course approach it from lower vehicles, but it is independent and stands on its own.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 1:09 AM

Title: Re: Seventeen Tantras Lung with Tulku Dakpa

Content:

Marenz said:

Do you know if Tulku Dakpa Rinpoche has plans to give the rigpa'i tsal wang at some point? Does he offer this from time to time, and would you have a suggestion on how to best connect with him?

I think this an excellent opportunity and would like to receive these verbal transmissions, but as I have not received Dzogchen transmission up until now, I'm wondering what would be the benefit in my receiving the lungs only.

Malcolm wrote:

It is not hard to become a student of Tulku Dakpa. He is very kind.

The benefit of the receiving the lungs now is that you won't have to receive them again later. In any case, I am not sure what empowerments you may have received, but most Nyingma empowerments contain the rig pa rtsal dbang in a brief form, at minimum. At worst, you will create a positive connection to receive Dzogchen teachings in the future, so there is really no downside to attending.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 1:40 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Nalanda said:

Wait, there's a distinction?

Pure Buddhafield (Sukhavati) - aspiration of common Mahayana?

natural nirmāṇakāya buddhafiels, which are buddhafiels emanated by the five sambhogkāya buddha families - aspiration of Dzogchen/Vajrayanist? (although they can opt for Sukhavati as well?)

Malcolm wrote:

No. b) is not an aspiration. It is a guaranteed result of practicing the path for people of minimal diligence. One doesn't need to have faith in the aspirations of this or that buddha or rely on "other power" in order to take birth in these buddhafiels. However, one does need to a) have the fortune to meet Dzogchen teachings, b) have faith in them, and c) try to put them into practice as best one can.

It is not a competition however. Sukhavati teachings are a perfectly suitable and valid path.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 2:04 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Nalanda said:

So for Dzogchenyanist, they don't bother with Purelands at all except those who like

hedging bets in common Mahayana aspirations?

Malcolm wrote:

I can't speak for most Dzogchen practitioners.

I can tell you that my main teacher never emphasized pure lands at all. And I can tell you for sure that in the Dzogchen tantras and commentaries, there is little emphasis on pure lands at all, outside of what I just mentioned, that is, how it is explained for average practitioners. Most Dzogchen practitioners attain buddhahood in the bardo, eliminating the need for pure lands at all.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 2:09 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Zhen Li said:

Delaying Buddhahood is not part of the bodhisattva path.

Caoimhghín said:

This is something that Mahāyānikas often end up explaining exhaustively to their critics. It is Parinirvāṇa that is delayed, not Bodhi.

Malcolm wrote:

Even then, Mahāyāna nonabiding nirvana can encompass the display of parinirvana.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 2:31 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Caoimhghín said:

This is something that Mahāyānikas often end up explaining exhaustively to their critics. It is Parinirvāṇa that is delayed, not Bodhi.

Malcolm wrote:

Even then, Mahāyāna nonabiding nirvana can encompass the display of parinirvana.

Caoimhghín said:

Yes, but the skandha-parinirvāṇa does not actually occur at the apparent end of life of an Āryabodhisattva. They aren't Śrāvakabuddhas. The display is just a display. Kleśa-parinirvāṇa occurs arguably far before the stage at which one is called an "Ārya" bodhisattva. The bodhisattvas do not indefinitely put-off kleśa-parinirvāṇa, surely, even though one might appear as such to guide defiled beings as one of them.

Malcolm wrote:

There is no such thing as a śrāvakabuddha.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 2:40 AM

Title: Re: Biden would beat Trump in 24

Content:

Genjo Conan said:

1 point is well within the margin of error, and polling has consistently understated Trump's actual turnout.

I don't think that Trump is a lock (and he might get indicted soon, which would throw a crimp in things), but I don't think a 1-point lead two years out is a slam dunk for Biden either.

Malcolm wrote:

Especially with GOP's record of attempted and successful election rigging.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 2:52 AM

Title: Re: Nyingthiks

Content:

Pema Rigdzin said:

It's in these upadeshas from our guru that we find our realization.

Malcolm wrote:

Yes, as the Tantra Without Syllables states:

"The dharmakāya is encountered in the intimate instructions."

Author: Malcolm

Date: Thursday, January 27th, 2022 at 3:34 AM

Title: Re: Biden would beat Trump in 24

Content:

Shinjin said:

Polls were showing Hillary would beat trump by landslide in 2016 .

Malcolm wrote:

Well, she did. Trump pulled off an electoral college win by the thinnest of margins, 77k votes across four states. The GOP knows they can only win by cheating now.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 4:21 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Caoimhghín said:

This is incorrect. I do not expect you to be familiar with terminologies for "Arhats" from foreign sects that you've not studied though. Likely there is no such term in your tradition, so you've mistakenly stated that such a term does not exist.

Malcolm wrote:

Oh I am familiar enough with the term as used in Hinayāna schools. But there isn't any such thing.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 4:37 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Toenail said:

I feel like practice with little diligence may still be really hard in reality? What are the criteria of it?

Malcolm wrote:

Pretty sure you already know. Anyway, people who are interested can just go to teacher and find out.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 4:58 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Nalanda said:

Who needs Pure Land when you have Dzogchen?

Malcolm wrote:

It's not like that. Despite whatever petty quarrels people have, all Dharma is good in the beginning, the middle, and the end. For example, Zhen li is a Jodo Shinshu person, he always slips in a plug for Jodo Shinshu, where ever he can. He's really on about other power, etc. We couldn't say that he is making a mistake by forgoing Dzogchen teachings. He has likely even received some. But he is into Jodo Shinshu. All we can say is that from a Dzogchen point of view, the practices and teachings that belong to the nine yānas are based on mind (citta) and not gnosis (jñāna). But we don't expect that others will agree.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 5:01 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Caoimhghín said:

This is incorrect. I do not expect you to be familiar with terminologies for "Arhats" from foreign sects that you've not studied though. Likely there is no such term in your tradition, so you've mistakenly stated that such a term does not exist.

Malcolm wrote:

Oh I am familiar enough with the term as used in Hinayāna schools. But there isn't any such thing.

Caoimhghín said:

Out of curiosity, do you interpret the fourth of the eight downfalls for ordinary persons (referencing the 18 root downfalls for those who do not know) as something like "denying the rousing of the Arhats?"

Malcolm wrote:

The elimination of afflictions is a necessary, but not a sufficient, condition for buddhahood. Also seventh stage bodhisattvas eradicate the afflictive obscuration entirely, but they do not then attain buddhahood.

As for arhats being roused from a samadhi of cessation, this is standard Mahāyāna doxology.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 5:33 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Caoimhghín said:

Not necessarily. Plenty of Buddhists don't believe in it and agree with Ven Hùifēng and believe that "Arhat = game over." For these, it is necessary that Arhats be a variety of Buddha, much like Aryabodhisattvas are a variety of Buddha and Pratyekabuddhas are a variety of Buddha.

Malcolm wrote:

This idea of three gotras is provisional.

Caoimhghín said:

If Arhats are not a variety of Buddha, then the Śrāvakas do not have an authentic path to liberation.

Malcolm wrote:

Liberation comes from having eliminated the afflictive obscuration. Vasubandhu points out, however, that arhats and pratyekabuddhas possess a nonafflictive ignorance. And it is clearly stated in Mahāyāna sutras, such as the Lanka, that arhats are roused from their samadhi of cessation and required to join the path again.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 5:41 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Nalanda said:

Does citta-based practice mean of a different (higher-grade) than jhana-based practices?

Malcolm wrote:

No, Dhyāna is citta based practice.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 5:56 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Caoimhghín said:

Not necessarily. Plenty of Buddhists don't believe in it and agree with Ven Hùifēng and believe that "Arhat = game over." For these, it is necessary that Arhats be a variety of Buddha, much like Aryabodhisattvas are a variety of Buddha and Pratyekabuddhas are a variety of Buddha.

Malcolm wrote:

This idea of three gotras is provisional.

Caoimhghín said:

To be fair, they say that the doctrine of the rousing is provisional.

I believe in the rousing myself, it's in the Lotus Sūtra and the Prajñā Treatise, but there are plenty that don't. Furthermore, we are talking about Buddhahood in two different ways with regards to two different things. I am familiar with imperfect degrees of Buddha, including "(Ārya)Bodhisattva" and "Pratyekabuddha."

Malcolm wrote:

Who are "they?" Some modern academicians?

There are all kinds of grades of bodhi, that is not at issue here. We can certainly consider tenth stage bodhisattvas a type of buddha, since the Abhisamayālaṃkāra deems it so, since their omniscience is very nearly that of a samyasambuddha. But to claim that arhats and pratyekabuddhas cannot be roused from their samadhi a) defies scripture b) defies logic. In the first place, we have already agreed that there is scriptural evidence that arhats, etc. are roused. In the second place, asserting they cannot be roused means they are essentially icchantikas, that their continuums have ceased to exist, and so on. Moreover, such as assertion harms the bodhisattva path, because the

consequence of this assertion is that no one can attain samyaksambuddhahood, not even the buddha, since as soon as their afflictions are completely eradicated, a bodhisattva can no longer proceed on the bodhisattva path. So I stand by my initial claim. There is no such thing as a śrāvakabuddha. They may not like the idea since an arhat, once roused from cessation, has to begin at the Mahāyāna path of accumulation, rendering them effectively ordinary sentient beings.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 6:01 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Nalanda said:

I see. I'm confused by this. So Dzogchen is jhana or Citta?

All we can say is that from a Dzogchen point of view, the practices and teachings that belong to the nine yānas are based on mind (citta) and not gnosis (jñāna). But we don't expect that others will agree.

Malcolm wrote:

You are confusing the Sanskrit term jñāna (gnosis) with the Pali term jhana (concentration).

Author: Malcolm

Date: Thursday, January 27th, 2022 at 6:04 AM

Title: Re: Biden would beat Trump in 24

Content:

Shinjin said:

Polls were showing Hillary would beat trump by landslide in 2016 .

Malcolm wrote:

Well, she did. Trump pulled off an electoral college win by the thinnest of margins, 77k votes across four states. The GOP knows they can only win by cheating now.

Shinjin said:

Both sides are always accusing the other of cheating.

Malcolm wrote:

Yes, but only one actually does cheat, the GOP, at least in modern elections since Reagan. For example, the Gore recount was shut down because of a riot fomented purposefully at the counting precinct by Roger Stone. Had the ballots continued to be counted, it is a sure thing, a matter of fact and not speculation, that Florida would have to have gone to Gore.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 6:16 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Caoimhghín said:

Other than that, the only other I've heard of is Ven Hùifēng based on his reading of the Śakra section of the Prajñāpāramitā.

Malcolm wrote:

can you point me to a link.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 6:32 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Caoimhghín said:

It's the link from earlier. It's poorly formatted, not being clearly integrated into my text well. I'm on my phone, so hyperlinks are a bit dodgy. Look on page 1, the fourth post from me. There's a hyperlink there.

I had thought I had read you two disagreeing over it, but likely it was something else I'm misremembering. I think I'm conflating you explaining the rousing in one of the old "three vehicles/ekayāna" threads with that linked thread from ages ago.

Malcolm wrote:

Here is the passage:

If a person has already entered into the status of certitude [to perfection], they are unable to generate mental aspiration toward anuttarāsamyaṅ sambodhi. For what reason? Because they have already constructed an embankment against [the torrent of cyclic] birth and death.

-- An Annotated English Translation of Kumārajīva's Xiaōpīn Prajñāpāramitā Sūtra

This is not a problem. This requires that arhats be roused in order to be introduced to Mahāyāna aspiration. It is not a passage claiming arhats cannot be roused by a buddha. The reason it is possible for an arhat to realize perfect buddha eventually is given a little later:

Then, Ānanda said: "Teaching the meaning of Prajñāpāramitā in this way, avinivartin bodhisattvas, those who possess right views, and arhats who have fulfilled their aim; [people] such as these will be able to take it up."

Author: Malcolm

Date: Thursday, January 27th, 2022 at 6:39 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Caoimhghín said:

I can agree with that. I can also see the other side's logic, even if I don't agree with it and think that the conclusion is flawed.

There's more issues than that though, as I see it. By his logic voiced elsewhere that I can find in a bit, a Bodhisattva becoming a Bhūmika would be like a Śrāvaka stream-entrant: seven lifetimes and then it's "over." According to the more radical consequences of his thought, attaining the first bhūmi would have to be indefinitely postponed.

Malcolm wrote:

There are many issues with such a position, such as the one you just mention.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 7:19 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Nalanda said:

That is such a great promise of Dzogchen.

A good slogan might be:

Who needs Pure Land when you have Dzogchen?

or

Dzogchen, why settle?

Skip the lines, take Dzogchen.

Shinjin said:

The same can be said about pure land. It has a success rate.

Malcolm wrote:

There are in fact various points of view on that in Tibetan Buddhism. The general point of view is that it is not so easy as Japanese schools maintain.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 8:27 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Nalanda said:

Pure Land - It ain't easy but its guaranteed.

Malcolm wrote:

Well,that's the point. It's not.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 10:21 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Nalanda said:

Pure Land - It ain't easy but its guaranteed.

Malcolm wrote:

Well,that's the point. It's not.

Nalanda said:

It's not?

The idea is you end up there and your enlightenment is guaranteed. Isn't this a universal understanding?

Malcolm wrote:

If you end up there.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 10:56 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

As for TB, people practice all their lives to accumulate merit and realisations, and yet, at the end of the day, they rely on Amitābha to gain birth and attain actual buddhahood.

Malcolm wrote:

Even then, it's not guaranteed, even from the point of view of the tradition of Karma Chakme. A commentary by Tujey Zhanphen Pel on Karma Chakme's famous aspiration specifies four requirements for birth in Sukhavati: the support, the recollection of the merit field at the time of death; the cause, gathering of accumulations and the purification of obscurations; the assistant, the generation of bodhicitta; and the condition, the pure aspiration.

The point is that if, at the time of death, one cannot maintain this recollection of Amitabha and his host, even if one spent a lifetime aspiring to birth in Sukhavati, one will not succeed in the end. From this perspective, mere faith is not a sufficient cause,

in our tradition.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 11:04 AM

Title: Re: How do you replace negative thoughts with positive thoughts?

Content:

2ndchance said:

How do you replace negative thoughts with positive thoughts?

Let me give you two examples.

1) A middle-aged man has an attractive younger female platonic friend. He likes to develop bodhicitta / loving-kindness / compassion for his attractive younger female platonic friend without triggering any lustful emotions and/or romantic emotions at all.

How does he replace negative lustful emotions and/or romantic emotions towards his attractive younger female platonic friend with bodhicitta / loving-kindness / compassion?

Malcolm wrote:

He should cultivate the thought this woman is his daughter or his younger sister.

2ndchance said:

2) A middle-aged man has a very aggressive hot-tempered younger brother who has been attacking the middle-aged man with verbal abuse and vulgarities and even threatening the middle-aged man with physical violence and challenges to physical fights.

How does he replace negative angry emotions towards his younger aggressive hot-tempered bully brother with bodhicitta / loving-kindness / compassion?

Malcolm wrote:

He should understand this younger man is not in his right mind. And if necessary, place distance between himself and the aggressor.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 11:15 AM

Title: Re: Will all eventually become Buddhas?

Content:

Zhen Li said:

Beings are infinite, I vow to liberate them all.

This is what it means to be a bodhisattva. Infinite means infinite. Liberate means liberate. It's so simple and yet it's beyond calculative thought.

Malcolm wrote:

In the Tibetan tradition this is understood to be an impossible aspiration, though meritorious. For example, the Buddha, as Shantideva points out, perfected generosity not because he could actually relieve the poverty of all sentient beings, but because he wished to—the merit of such aspirations exceeds the fact that they cannot possibly be achieved. And it goes without saying, Buddhas cannot liberate anyone. The proof of this is that there are still sentient beings. No Buddha with the capacity to liberate sentient beings would ever leave so many in samsara. One can only liberate oneself from this samsara. No Buddha or bodhisattva can do it for you. There is no choice but to practice a path taught by the Buddha, and without a precious human birth, that choice isn't even available.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 11:30 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

Birth in the lowest grade and lowest rank is rendered possible by one's own power, thinking of Amida even only ten times, including by those who committed the five grave offences.

Malcolm wrote:

This is definitely not considered adequate for birth in Sukhavati in the Tibetan tradition.

Buddhas cannot hand you liberation. All they can do is show you the path.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 11:45 AM

Title: Re: Will all eventually become Buddhas?

Content:

Zhen Li said:

Beings are infinite, I vow to liberate them all.

This is what it means to be a bodhisattva. Infinite means infinite. Liberate means liberate. It's so simple and yet it's beyond calculative thought.

Malcolm wrote:

In the Tibetan tradition this is understood to be an impossible aspiration, though meritorious. For example, the Buddha, as Shantideva points out, perfected generosity

not because he could actually relieve the poverty of all sentient beings, but because he wished to—the merit of such aspirations exceeds the fact that they cannot possibly be achieved. And it goes without saying, Buddhas cannot liberate anyone. The proof of this is that there are still sentient beings. No Buddha with the capacity to liberate sentient beings would ever leave so many in samsara. One can only liberate oneself from this samsara. No Buddha or bodhisattva can do it for you. There is no choice but to practice a path taught by the Buddha, and without a precious human birth, that choice isn't even available.

Zhen Li said:

This is conflating the time of aspiration with the time it takes to liberate beings. The time it takes is also infinite. Buddha activity is continuous and infinite. From the perspective of an ordinary being it will appear like nothing is being done, but actually, awakening activity is continually being wrought upon one unawares.

Again, the idea that one is liberating oneself is from the ordinary perspective. From the ultimate perspective, all hearing, understanding, and practice are performed by the Buddha, who dwells within the bodies of all beings. This is taught in Chapter 1 of the Tathāgataguhya.

Malcolm wrote:

From the ultimate perspective there is no Buddha, sentient being, liberation, or bondage. There isn't even a dharmakaya.

Did you have in mind a specific passage from your translation?

Author: Malcolm

Date: Thursday, January 27th, 2022 at 12:02 PM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Caoimhghín said:

To be fair, they say that the doctrine of the rousing is provisional.

I believe in the rousing myself, it's in the Lotus Sūtra and the Prajñā Treatise, but there are plenty that don't. Furthermore, we are talking about Buddhahood in two different ways with regards to two different things. I am familiar with imperfect degrees of Buddha, including "(Ārya)Bodhisattva" and "Pratyekabuddha."

Malcolm wrote:

Who are "they?" Some modern academicians?

There are all kinds of grades of bodhi, that is not at issue here. We can certainly consider tenth stage bodhisattvas a type of buddha, since the Abhisamayālaṃkāra deems it so, since their omniscience is very nearly that of a samyasaṃbuddha. But to claim that arhats and pratyekabuddhas cannot be roused from their samadhi a) defies

scripture b) defies logic. In the first place, we have already agreed that there is scriptural evidence that arhats, etc. are roused. In the second place, asserting they cannot be roused means they are essentially icchantikas, that their continuums have ceased to exist, and so on. Moreover, such an assertion harms the bodhisattva path, because the consequence of this assertion is that no one can attain samyaksambuddhahood, not even the buddha, since as soon as their afflictions are completely eradicated, a bodhisattva can no longer proceed on the bodhisattva path. So I stand by my initial claim. There is no such thing as a śrāvakabuddha. They may not like the idea since an arhat, once roused from cessation, has to begin at the Mahāyāna path of accumulation, rendering them effectively ordinary sentient beings.

ItsRaining said:

This view is very popular amongst those that study or specialise in Yogacara, particularly Xuanzang's transmission of it in China. One text reports that before Xuanzang returned to China he asked Śīlabhadra on whether he should teach the five gotras as it was extremely unpopular among Chinese Buddhist. Śīlabhadra replied that if he were to teach anything he must teach the five gotras as that was the definitive view of the Mahayana. People kept carrying on this legacy I guess.

Malcolm wrote:

Well, Yogacara accepts icchantikas. But their view on this is incorrect.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 6:34 PM

Title: Re: Will all eventually become Buddhas?

Content:

Astus said:

Imagining that there are sentient beings and buddhas out there somewhere, how is that not delusion?

Malcolm wrote:

No more deluded than imagining that there are Buddhas and sentient beings "in here somewhere"

Poor Huineng, the delusions perpetrated in his name...

Author: Malcolm

Date: Thursday, January 27th, 2022 at 7:26 PM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

. but not having enough monoclonals for transplant recipients in my hometown.

Malcolm wrote:

They don't work against omicron, that's why the FDA pulled authorization on their use.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 8:03 PM

Title: Re: Will all eventually become Buddhas?

Content:

Malcolm wrote:

No more deluded than imagining that there are Buddhas and sentient beings “in here somewhere”

Astus said:

Such an assumption was meant to be avoided by the subsequent quotes. Another one on that specifically:

Malcolm wrote:

Quotes are boring, unless couched in reasonings which they support. Proof texts are not arguments. They are to be used to support arguments. You can't just imitate the words of old masters. You have to use your own words, which show your own understanding.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 9:38 PM

Title: Re: For myself

Content:

KathyLauren said:

I am home now. It won't be a speedy recovery, but I am on the mend.

Om mani padme hum

Kathy

Malcolm wrote:

Glad to hear it.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 10:35 PM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Nalanda said:

Is it mainstream/majority Mahayana view that arhats are to walk the Bodhisattva path eventually?

Malcolm wrote:

Yes, this is the mainstream view.

Nalanda said:

Does that mean then that they are reborn (inspite of what they expected: arhats = end of rebirth) reborn as regular sentient beings to become Bodhisattva?

Malcolm wrote:

This is a difficult point. Some scholars assert that, once roused from the absorption of cessation (nirodhasamāpatti), arhats are basically equivalent to 7th stage bodhisattvas and some even assert they can enter the bodhisattva path on the eighth bodhisattva stage because it is asserted that arhats are equivalent to bodhisattvas in realizing the selflessness of phenomena that is the absence of inherent existence.

Other scholars assert that once roused from the absorption of cessation (nirodhasamāpatti) arhats must begin at the beginning of the Mahāyāna path of accumulation since they have not generated Mahāyāna bodhicitta nor have they realized the profound emptiness free from extremes. I personally favor the latter position because the Abhisamayālaṅkāra clearly describes the superiority of the hearing and reflection on signlessness in the Mahāyāna path of accumulation, and so on. Gorampa summarizes it as follows in his Moonrays:

Therefore, in our own system of Madhyamaka, although the selflessness of the three yānas is equivalent, the difference between whether freedom from proliferation, the two accumulations, the ultimate nature and reality are realized or not realized is clear in all Madhyamaka textual systems.

Basically, arhats have a subtle grasping to true existence because they do not realize four-fold signlessness. Since they have this subtle grasping to true existence, they continue to grasp a self. Because they continue to grasp a self, they accumulate action. And since they continue to accumulation action, they can continue to take birth, having been roused from nirodhasamāpatti. And because of this arhats, in order to realize buddhahood, must begin at the beginning of the Mahāyāna path of application where one reviews through hearing and reflection signlessness, etc.

Author: Malcolm

Date: Thursday, January 27th, 2022 at 11:51 PM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Nalanda said:

Wow, that's just wow. I have some adjustments in thinking to do. I just thought arhats are enlightened (but that their enlightenment is not similar to that of the Buddha) and that once enlightened there is nothing further to do. I didn't know they are still in samsara and will take rebirth in spite of the belief that there is nothing further after their reaching their arhatship.

Malcolm wrote:

Arhats, after they die, are basically formless realm beings, who because they have subtle traces, wind up taking birth again. They are among the "some buddhas" who err and re-enter samsara. It's not very shocking, since we already know that arhats can fall away from arhatship, according even to śrāvaka sources.

Author: Malcolm

Date: Friday, January 28th, 2022 at 12:54 AM

Title: Re: Will all eventually become Buddhas?

Content:

Malcolm wrote:

From the ultimate perspective there is no Buddha, sentient being, liberation, or bondage. There isn't even a dharmakaya.

Zhen Li said:

That's why this discussion is going in circles. The ultimate perspective is continually being responded to with the conventional perspective.

Malcolm wrote:

The ultimate perspective is that no buddha, sentient being, liberation, bondage, or buddhakāyas can be established at all. Buddha, sentient being, liberation, bondage, kāyas, gnosés, etc. are all just conventional designations and do not refer to anything real. Why? Your sūtra itself states it as follows:

The tathāgata kāya is the kāya of space, the kāya equal with the unequalled, the kāya that is superior to all the three realms, the kāya of endowed with the suchness of all sentient beings, the kāya that is incomparable, unmatched, pure, immaculate, and without all afflictions, the kāya of natural luminosity, the kāya that does not arise by nature, the kāya that is unproduced by nature, the kāya that is not connected with mind, intellect, or consciousness, the kāya that has the nature of an illusion, mirage, and a moon in the water..."

Then of course, there is the Sūtra That Explicates the Relative and Ultimate Truth (ārya-saṃvṛti-paramārtha-satya-nirdeśa-nāma-mahāyāna-sūtra Toh. 179):

Child of a good family, all buddhafiels are not buddhafiels. Why? because there is truly is no birth in the ultimate. All buddhas are not buddhas. Why? because there is truly no production in the ultimate. All phenomena are not phenomena. Why? Because there is there is truly nothing real in the ultimate. All sentient beings are not sentient beings. Why? Because there is truly no source of suffering in the ultimate.

Zhen Li said:

Chapter 1 section 8k

Malcolm wrote:

Not seeing how this section endorses your assertion.

Zhen Li said:

But more specifically Chapter 15 section 1: the superior wisdom possessed by all Tathāgatas dwells in the bodies of all sentient beings...

Malcolm wrote:

I don't agree with your rendering of this part of the passage:

ཆོས་སྤྱི་བ་དེ་དག་ཐམས་ཅད་ཀྱི་ལུས་ལ་དེ་བཞིན་གཤེགས་པའི་ཡེ་ཤེས་གནས་སོ

This states very clearly in Tibetan, "The gnosis of the tathāgata abides in the bodies of all those dharmabhāṇakas."

It does not say the the gnosis of the tathāgata abides in the bodies of all sentient beings. This being so, I reject your argument.

Author: Malcolm

Date: Friday, January 28th, 2022 at 1:02 AM

Title: Re: Where does the rigpa'i tsalwang fit in?

Content:

Sonam Gyalmo said:

No, I'm not asking anyone to describe it. I have a fair idea what it "is", and it not a thing I'd ask net-writers to break "secrecy" about.

But I do need help understanding where it fits it. Such as:
Is it a Longchen Nyingtig speciality?

Malcolm wrote:

No.

Sonam Gyalmo said:

If it's found outside Longchen Nyingtig, do other dzogchen traditions put the same emphasis on it?

Malcolm wrote:

Yes.

Sonam Gyalmo said:

Does it appear both as a stand-alone empowerment as well as embedded in other more deity-oriented or lama-oriented empowerments?

Malcolm wrote:

Yes.

Sonam Gyalmo said:

Does it appear in equivalent form but under another name in other parts of the Nyingma and dzogchen traditions?

Malcolm wrote:

Sometimes it is referred to as the "precious word empowerment." Sometimes it is called "direct introduction." Sometimes it is called "the extremely unelaborate empowerment."

Author: Malcolm

Date: Friday, January 28th, 2022 at 1:28 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

Are the four requirements that Karma Chakme talks about based out of the Pure Land sutras or is it only his opinion?

Malcolm wrote:

It is based on a passage from Ārya Amitābhavyūha Sūtra:

Ānanda, any sentient beings who repeatedly thinks of the aspects of that tathāgata, generates immeasurable quantities of roots of merit, totally dedicates themselves to generating the thought to awaken (bodhicitta), and offers supplications to be born in that world, when the time of death draws near will see before them the Tathāgatam Arhat, Samyaksambuddha Amitābha surrounded by many groups of bhikṣus. Upon seeing Bhagāvan Amitābha, they will die with a mind of utter faith, and be born in that world, Sukhavati."

Karma Chakme's prayer is structured around these four points from the sūtra. His aspiration is a supplement to the Sadhana practice of Amitabha found in the Sky Treasure (Nam chos) tradition, which is widely practiced in both Nyingma and Kagyu, but not really in Sakya or Geluk.

There is a shorter aspiration, set down by Namcho Migyur Dorje:

ཕྱག་ཆོས་ལ་མ་བཟུང་བ་བཞུགས།

Brief Sukhāvati Aspiration

from the terma of Mingyur Dorje

ཨམ་ཧོ་ངོ་རྩ་མཚན་སངས་རྒྱལ་བ་མཐའ་ཡས་དང་།

emaho, ngotsar sangye nangwa tayé dang

Emaho! Amitābha, magnificent Buddha of Boundless Light,

གཡས་སྤུང་པོ་ཐུགས་རྗེ་ཆེན་པོ་དང་།

yé su jowo tukjé chenpo dang

With the great compassionate lord Avalokiteśvara to his right,

གཡོན་ཏུ་སེམས་དཔའ་མཐུ་ཆེན་པོ་རྒྱམས་ལུ་

yöndu sempa tuchen tob nam la

And Vajrapāṇi-Mahāsthāmaprāpta on his left,

སངས་རྒྱལ་བྱང་སེམས་དཔག་མེད་འཁོར་གྱིས་བསྐོར་ཞུ།

sangye changsem pakmé khor gyi kor

Surrounded by an assembly of countless buddhas and bodhisattvas

བདེ་སྤྱིད་ངོ་མཚར་དཔག་ཏུ་མེད་པ་ཡི།

dekyi ngotsar paktu mepa yi

In the place of wonder and boundless joy and happiness

བདེ་བ་ཅན་ཞེས་བྱ་བའི་ཞིང་ཁམས་དེར་ཞུ།

dewachen shyejawé shyinkham der

That is the heavenly realm of Sukhāvatī, the Blissful Paradise.

བདག་ནི་འདི་ནས་ཆོ་འཕོས་གྱུར་མ་ཐག་ཞུ།

dak ni di né tsé pö gyur ma tak

When the time comes for me to leave this present life,

སྟེ་བ་གཞན་གྱིས་བར་མ་ཆོད་པ་རུ་ཞུ།

kyewa shyen gyi bar ma chöpa ru

May I go there directly, without any other birth upon the way,

དེ་ཅུ་སྟེས་ནས་སྤང་མཐའི་ཞལ་མཐོང་གོག་ཞུ།

dé ru kyé né nang té shyal tong shok

And being reborn there, may I see Amitābha face to face!

དེ་སྐད་བདག་གིས་སྒྲོན་ལམ་བཏབ་པ་འདི་ཞུ།

deké dak gi mönlam tabpa di

May this, my fervent prayer of aspiration,

ཕྱོགས་བརྒྱའི་སངས་རྒྱལ་བྱང་སེམས་ཐམས་ཅད་ཀྱིས་ཞུ།

chok chü sangye changsem tamché kyi

Be blessed by all the buddhas and bodhisattvas of the ten directions

གེགས་མེད་འགྲུབ་པར་བྱེན་གྱིས་བརྒྱབ་ཏུ་གསོ་ལ་ཞུ།

gekmé drubpar jingyi lab tu sol

So that it is accomplished, without the slightest hindrance!

ཏུ་ཐུ་པ་ལྷུ་རྩི་ཡ་ཨ་ལ་བོ་ནུ་ལེ་སྐ་རུ་ཞུ།

teyatha | pentsadriya awabodhanayé soha

tadyathā pañcendriyāvabodhaniye svāhā

ཞེས་པ་འདི་ནི་སྤུལ་སྟེ་མི་འགྱུར་དྲི་རྩེ་དགུང་ལ་བཅུ་གསུམ་གསེར་འཕྱང་གི་ལ་ས་ག་ལྷ་བའི་ཆོས་བདུན་ལ་གཙོ་འཁོར་རྣམས་ཀྱིས་ཞལ་གཟིགས་པའི་ཆོ་སངས་རྒྱལ་བྱང་བ་མཐའ་ཡ་ས་གྱིས་དངོས་སུ་གསུངས་པའོ།།

When Tulku Mingyur Dorje was thirteen years old, on the 7th day of the month of Saga Dawa, Fire Bird year (1657), he had a vision of the deities of the maṇḍala, and Buddha Amitābha spoke these words directly.

<https://www.lotsawahouse.org/tibetan-masters/terton-mingyur-dorje/brief-sukhavati->

aspiration

Author: Malcolm

Date: Friday, January 28th, 2022 at 2:14 AM

Title: Re: Dodrupchen is in Thukdam

Content:

reiun said:

Tidwell said the Thukdam Project is working on a study of how bodies decompose in different climatic conditions in India, and Dunne said he wants to look outside the brain for signs of post-mortem consciousness."

Malcolm wrote:

They are barking up the wrong tree. I know Dunne and Tidwell, they at least know Tibetan and can check sources. But there are problems they will encounter such as the distinction made in Dzogchen texts between rig pa, which exits the body through the eyes, and mind, which exits the body through the fontanelle. Moreover, there is the fact that unlike other tantric traditions, the highest level Dzogchen practitioners do not remain in thukdam for many days. The less developed your practice is, the longer your thukdam will be.

Author: Malcolm

Date: Friday, January 28th, 2022 at 3:48 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

Are the four requirements that Karma Chakme talks about based out of the Pure Land sutras or is it only his opinion?

Malcolm wrote:

It is based on a passage from Ārya Amitābhavyūha Sūtra:

Ānanda, any sentient beings who repeatedly thinks of the aspects of that tathāgata, generates immeasurable quantities of roots of merit, totally dedicates themselves to generating the thought to awaken (bodhicitta), and offers supplications to be born in that world, when the time of death draws near will see before them the Tathāgatam Arhat, Samyaksambuddha Amitābha surrounded by many groups of bhikṣus. Upon seeing Bhagāvan Amitābha, they will die with a mind of utter faith, and be born in that world, Sukhavati."

Shinjin said:

Thank you, but the Larger Sutra states:

(3. The lower grade)

[25] The Buddha said to Ananda, "The lower grade of aspirants are the devas and humans in the worlds of the ten quarters who sincerely desire to be born in that land. Although unable to do many meritorious deeds, they awaken aspiration for the highest Enlightenment and single-mindedly concentrate on Amitayus even ten times, desiring birth in his land. When they hear the profound Dharma, they joyfully accept it and do not entertain any doubt; and so, remembering the Buddha even once, they sincerely aspire to be born in that land. When they are about to die, they will see the Buddha in a dream. Those aspirants, too, will be born in the Pure Land. Their merit and wisdom will be next to those of the middle grade of aspirants."

<http://web.mit.edu/stclair/www/larger.html#Three%20grades%20of%20aspirants>

Nowhere does it mention the four requirements here.

Malcolm wrote:

What I quoted from is the so-called Large Sūtra, it is the passage immediately before this one above. The Sanskrit and Tibetan text certainly mentions these four requirements for those who see Amitabha before them in person. For whatever reason, in the Tibetan tradition, seeing Amitabha in a dream is not sufficient for immediate birth, only those of the first and second grade will do so.

Because the second grade also generate (1) bodhicitta, (2) the altruistic thought to attain birth there, (3) much merit, and (4) direct their minds to Sukhavati, when they approach death, an emanation of Amitabha and his retinue appear to that person and as soon as they die, they will take birth in Sukhavati.

No such stated guarantee is made for people who merely see Amitabha in dream. In its Sanskrit and Tibetan version there is no statement in the Long Sūtra that as soon as those person's die they will be born in Sukhavati. It merely says they will be born there without specifying a time frame.

Thus, there is a difference in the textual tradition which underlies a difference in understanding the requirements for birth in Sukhavati. Thus, as I said, it is not so easy to take birth in Sukhavati from the Tibetan tradition's point of view. For this reason there is a sadhana practice of Amitabha with the mantra.

Generally, in the Tibetan tradition, we focus on the longevity-providing aspect of Amitabha, Amitayuh.

Author: Malcolm

Date: Friday, January 28th, 2022 at 3:56 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Caoimhghín said:

Higher Bodhisattvas and the Buddhas are also "formless," and merely create "formed" bodies via the powers of their minds. It's a matter of two different kinds of formlessness.

The Arhats' minds are constantly preoccupied by their all-emcompassing samādhi. The minds of Āryabodhisattvas are otherwise. Buddhas do not have "minds." My opinion, obv, but one I feel confident defending.

Nalanda said:

Well the Buddha Dharmakaya obviously have no "minds" right?

But the Sambhogaya do?

And Nirmanayaka clearly do have minds.

Malcolm wrote:

The three kāyas are inseparable. The mind of the nirmāṇakāya, nominally speaking, is the dharmakāya.

Author: Malcolm

Date: Friday, January 28th, 2022 at 4:38 AM

Title: Re: Current status of Rumtek.

Content:

Schrödinger's Yidam said:

I stumbled upon this website that purports to have been a livestream of Thaye Dorje from Rumtek last month.

<https://www.karmapa.org/kagyu-monlam-2021-live-streaming-post/>

Has there been a change in the status of Rumtek?

Thanks.

Malcolm wrote:

Rumtek has been in the hands of Thaye Dorje for some years now, after the Indian courts awarded his side control. Where have you been, Rip Van Schrödinger?

Author: Malcolm

Date: Friday, January 28th, 2022 at 5:13 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Nalanda said:

I think tho that that needs to be clarified to beginners. The "mind" of such dharmakaya is not material or has essence? (or is that wrong) Rather, the dharmakaya is emptiness itself, so there cannot be a "mind" that is "something". (Please correct, if this statement is in error)

So going back to Caoimhghín's post, the Buddha does not have a "mind", in the dharmakaya sense. (emptiness) And in the material/nirmanakaya sense.

So when Malcolm says the mind of the nirmanayaka is the dharmakaya, I feel like, yes that's true. But that mind is not "something" or a substance/material.

Plz correct if this is wrong. My reading of Madhyamaka and other materials is introductory level.

Malcolm wrote:

The dharmakāya is the realization of emptiness. But there are various opinions on whether buddhas have thoughts or not.

Author: Malcolm

Date: Friday, January 28th, 2022 at 6:42 AM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Nalanda said:

Malcolm, I had posted in the previous page what a sravaka might say about all of this. I wonder if there are historical arguments from Mahayana/TB on this:

(about arhat not being actually final enlightenment/nirvana, only leading to formless realm, and reborn to do the Bodhisattva path...)

I think the sravakas would ask "If that's all true, why would the historical Buddha Shakyamuni not teach the actual path? Yeah yeah okay, 500 years before Nagarjuna, people are not as sharp in mental faculties, but why bother teaching the sravaka path at all considering it sounds a lot like the Jain vehicle? So either that's the case, or maybe your team's calculations is off a bit and that the Buddha Shakyamuni was actually right and sravaka is the path he taught in the buddhavacana."

Malcolm wrote:

I didn't say arhats took birth in the formless realm, that is a samsaric place. Their samadhi of cessation resembles such a state. I honestly don't care what people who belong the śrāvakayāna would say to this.

Author: Malcolm

Date: Friday, January 28th, 2022 at 10:17 AM

Title: Re: Will all eventually become Buddhas?

Content:

Zhen Li said:

There are multiple layers of development in the sūtra, as I demonstrate in the introduction. If you reject an argument simply because your tradition's text says differently, then you are relying purely on argumentum ad verecundiam and are simply falling into the criticism that you levelled against Astus for using quotes:

Malcolm wrote:

When someone's argument depends on a citation which does not correspond to their premise, the entire argument can be regarded as a failure.

You might think your argument hangs together on the basis of what you've judged an accurate rendering of the Chinese, but since the Tibetan translation, likely rendered in reference to the Chinese translation, is at such a stark variance, I can't accept your argument on the face of such a stark contrast. You will note I did not assert your rendering entirely wrong, merely that I consider this passage invalid based on a version I consider more authoritative.

Author: Malcolm

Date: Friday, January 28th, 2022 at 10:23 AM

Title: Re: Will all eventually become Buddhas?

Content:

Zhen Li said:

Then it shouldn't be such a surprise to suggest that all beings can attain buddhahood.

Malcolm wrote:

All beings can attain buddhahood, that does not entail that all beings will.

Author: Malcolm

Date: Friday, January 28th, 2022 at 10:35 AM

Title: Re: Will all eventually become Buddhas?

Content:

Zhen Li said:

All beings will—this is also supported by the sūtras. Given infinite time, there are no beings that will not come to attain buddhahood, that would be an inconceivability.

Malcolm wrote:

There will always be some being who has not attained buddhahood.

You'd be better off asserting Lonngchenpa's resolution: primordial liberation. It's a copout, but it's easier, and in fact, more sensible.

Author: Malcolm

Date: Friday, January 28th, 2022 at 10:44 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

This is also an interesting topic and maybe it's worth a separate thread. But I have been taught a few times that we can take Master Shinran or Rennyō as our teacher. There's

actually not the specification that the teacher needs to be alive or present before us. Hōnen, for instance, relied on Shandao's writings to gain Shinjin but did not himself meet Shandao.

Rennyō said, for instance, that if someone lacks faith, let them listen to the scriptures of our tradition (i.e. KGSS) repeatedly, up to a hundred times. If they don't have Shinjin after that, then they lack the karmic roots.

Malcolm wrote:

This is definitely a difference between common Mahayana on the one hand, and Vajrayana as well as Zen on the other. Dogen, for example, makes it absolutely clear that real Zen lies in the interaction between teacher and student.

Author: Malcolm

Date: Friday, January 28th, 2022 at 11:39 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

I am not saying that there is no interaction between teacher and student. Just that we ultimately rely directly on the Buddha as a teacher.

Malcolm wrote:

Of course there are virtuous friends in common Mahayāna, but it's just not same relationship as one has with one's teacher in Vajrayana and Zen.

Zhen Li said:

But even TB takes refuge in the Buddha before the Guru.

Malcolm wrote:

No, actually the Guru jewel comes first. This is ubiquitous in TB.

Author: Malcolm

Date: Friday, January 28th, 2022 at 8:36 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

I am not saying that there is no interaction between teacher and student. Just that we ultimately rely directly on the Buddha as a teacher.

Malcolm wrote:

Of course there are virtuous friends in common Mahayāna, but it's just not same relationship as one has with one's teacher in Vajrayana and Zen.

Zhen Li said:

But even TB takes refuge in the Buddha before the Guru.

Malcolm wrote:

No, actually the Guru jewel comes first. This is ubiquitous in TB.

Zhen Li said:

There you go. This is why TB doesn't work for everyone, it depends a lot on karmic connections. Actually, the same is true with Pure Land. It's not the practitioner who chooses the practice but the practice that chooses the practitioner.

Malcolm wrote:

All Buddhas attained buddhahood under the guidance of a guru, and in the common path, through attaining empowerment at the conclusion of the tenth bhumi after three asamkhyas kalpas. Your path is different only in so far as you want Amitabha to be your guru, so you put off finding a guru in this life, under whom you can receive ripening empowerment and liberating instructions to attain buddhahood in this life, at the time of death, or the bardo, for the common paths and stages which are pursued in Sukhavati under the guidance of Amitabha. It's a valid choice, but it's no short cut.

Author: Malcolm

Date: Friday, January 28th, 2022 at 9:04 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

Good interview with Kim Stanley Robinson:

<https://apple.news/AURZkmoilS1mRnMn1oM6c-w>

Author: Malcolm

Date: Friday, January 28th, 2022 at 9:18 PM

Title: Re: Will all eventually become Buddhas?

Content:

Zhen Li said:

. Since there are infinite beings, yes, there will always be some beings who haven't attained Buddhahood.

Malcolm wrote:

Then it is axiomatic, some beings will never attain buddhahood.

Author: Malcolm

Date: Friday, January 28th, 2022 at 10:00 PM

Title: Re: Will all eventually become Buddhas?

Content:

Zhen Li said:

Because of the nature of eternity and infinite arrangements, every being will come to have the arrangement of conditions that you speak about, Astus.

Astus said:

Samsara has no beginning (SN 15), therefore the infinite arrangements is already covered by that. In other words, just because something could happen does not mean it eventually happens.

Zhen Li said:

The idea that all beings will eventually become Buddhas is a Mahāyāna teaching not covered by the Śrāvakayāna texts.

Malcolm wrote:

It's one of those things one needs not take literally, since certainly there are a number of Mahayana opinions on the subject.

Author: Malcolm

Date: Friday, January 28th, 2022 at 10:23 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

Choice and practice are two things that are essentially done away with in JSS. But like I said, there's no contradiction with the rest of the Dharma. You are led to what suits you.

Malcolm wrote:

That only gets you as far as Sukhavati. There are still many eons to go.

Author: Malcolm

Date: Friday, January 28th, 2022 at 10:27 PM

Title: Re: Will all eventually become Buddhas?

Content:

Queequeg said:

Real life is messy and indeterminate. Dogma only goes so far. Sometimes, people don't need a grand sermon on the highest teaching; sometimes they just need a hand.

Malcolm wrote:

We can't save anyone. We can benefit others through pacifying their fear, satisfying their material needs, or teaching Dharma. But the last requires active participation on the part of the person to be benefited.

Author: Malcolm

Date: Friday, January 28th, 2022 at 10:44 PM

Title: Re: Thereavada vs Mahayana Buddhist Goal

Content:

Schrödinger's Yidam said:

Vasabandhu is a Mahayana author.

Astus said:

It is in Mahayana where one can find the doctrine of eight consciousnesses. But the eighth is not something posited on top of the five aggregates.

Schrödinger's Yidam said:

I don't know what you mean by "on top of".

No Shrivakayani would accept the idea of an 8th consciousness that goes from one life to another. They would say it a corruption imported from Hinduism. Vasabandhu is light years away from Shrivakayana.

Malcolm wrote:

The Theravadins have a concept of the bhavangacitta, it's a linking consciousness between this life and the next. Asanga invokes this doctrine in defense of the all-basis consciousness.

I am afraid you been hoisted on the petard of "No True Scotsman."

Author: Malcolm

Date: Friday, January 28th, 2022 at 10:54 PM

Title: Re: Will all eventually become Buddhas?

Content:

Zhen Li said:

The idea that all beings will eventually become Buddhas is a Mahāyāna teaching not covered by the Śrāvakayāna texts.

Astus said:

But why would all eventually become a buddha? The reasoning that "if it can happen, it will happen" does not stand. That all beings have buddha-nature is not a sufficient condition either.

Malcolm wrote:

Some people conceive of tathagatagarbha as a kind of uncompounded agent that propels one inevitably to buddhahood.

Author: Malcolm

Date: Friday, January 28th, 2022 at 11:40 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

Nembutsu recitation is more than enough. Shinran, Honen, Genshin, Shandao and many other qualified teachers agree.

Malcolm wrote:

You should observe that this is the Tibetan Buddhism forum. If you care to understand the Tibetan Buddhist point of view more fully, there is Halkias' book, Luminous Bliss. It is a pretty good history book, covers the literature well.

Author: Malcolm

Date: Friday, January 28th, 2022 at 11:44 PM

Title: Re: Thereavada vs Mahayana Buddhist Goal

Content:

Malcolm wrote:

The Theravadins have a concept of the bhavangacitta, it's a linking consciousness between this life and the next. Asanga invokes this doctrine in defense of the all-basis consciousness.

Schrödinger's Yidam said:

Thus proving Asanga felt the need to defend his position from Shravakayana criticisms.
QED

Malcolm wrote:

It means you erred when you claimed no śrāvaka...

Author: Malcolm

Date: Friday, January 28th, 2022 at 11:50 PM

Title: Re: Thereavada vs Mahayana Buddhist Goal

Content:

Schrödinger's Yidam said:

Thus proving Asanga felt the need to defend his position from Shravakayana criticisms.
QED

Malcolm wrote:

It means you erred when you claimed no śrāvaka...

Schrödinger's Yidam said:

It means I was correct in that the 8th consciousness was criticized by Shravakayanis.

Malcolm wrote:

It's also criticized by Mahāyānīs. Asanga was actually directing his rebuttal at Madhyamakas by pointing out there is this concept of bhavanga citta in śrāvaka Abhidharma.

Author: Malcolm

Date: Saturday, January 29th, 2022 at 12:17 AM

Title: Re: Thereavada vs Mahayana Buddhist Goal

Content:

Caoimhghín said:

saṃjñāvedayitanirodha.

Malcolm wrote:

As a reminder, as we are not in the Academic forum, terms like this need to have a translation next to them.

Author: Malcolm

Date: Saturday, January 29th, 2022 at 2:01 AM

Title: Re: Will all eventually become Buddhas?

Content:

Malcolm wrote:

Some people conceive of tathagatagarbha as a kind of uncompounded agent that propels one inevitably to buddhahood.

Astus said:

Even so, it is not in and of itself the cause of liberation, hence cannot guarantee it either.

'The causes of freedom from these two veils are the two jnanas, considered as being the non-conceptual jnana and the ensuing jnana.'

(Uttaratantrasastra 5.174, tr Holmes)

Malcolm wrote:

I didn't say they were right.

Author: Malcolm

Date: Saturday, January 29th, 2022 at 2:06 AM

Title: Re: Thereavada vs Mahayana Buddhist Goal

Content:

Caoimhghín said:

"Cessation of perception and feeling," or "cessation of cognition and hedonic tone." I'm sure there are other popular renderings too.

Malcolm wrote:

632lqn.jpg (86.84 KiB) Viewed 122 times

Author: Malcolm

Date: Saturday, January 29th, 2022 at 2:11 AM

Title: Re: I read Ongi kuden chapter 16, and it left me a little perplexed..

Content:

Queequeg said:

A hippie friend of mine tried to convince me that Trump is part of some grand functioning of the universe that will ultimately bring harmony.

Malcolm wrote:

That must have been some pretty strong weed.

Author: Malcolm

Date: Saturday, January 29th, 2022 at 5:47 AM

Title: Re: I read Ongi kuden chapter 16, and it left me a little perplexed..

Content:

Queequeg said:

Zennies in Kamakura on the other hand definitely had it out for him.

Malcolm wrote:

Unlikely. Zen Buddhism, during Nichiren's life was fledgling. When Nichiren was 3, Dogen was 25, and Eisai, the master who brought Rinzai to Kakakura had been dead for 15 years.

Anyway, it is pretty clear that the Zen that got Nichiren's back up was the Daruma school, but that had already been banned by 1194 because Eisai, recently returned from studying Chan in China, requested the Tendai school to shut Nonin down.

Both Eisai and Dogen met with a lot of resistance from the Tendai school over their versions of Zen, with Dogen eventually fleeing Kyoto politics to the mountains outside present day Fukui City in western Japan in 1243, where he built Eihei-ji.

The Pure Land school was much more immediately popular than Zen during the 13th century. The hegemony of Zen in Japanese Buddhism took considerable time to develop.

Author: Malcolm

Date: Saturday, January 29th, 2022 at 5:52 AM

Title: Re: Theravada vs Mahayana Buddhist Goal

Content:

Caoimhghín said:

The pratisamdhivijñāna, specifically in the case of the modern Theravāda sect (which

rejects the "in-between" state between births), is compared to lighting an unlit candle with a lit candle. If there is no unlit candle to inherit the flame, then the flame goes out and dies (i.e. it becomes "extinguished"/nirvṛti). I believe that this is what Schrödinger's Yidam was referring to.

Astus said:

It might be so, although it could as well be what's taught in the <https://suttacentral.net/mn72/en/sujato> as an illustration of the Buddha not being identifiable as anything already in his life, hence the baseless conjecture about birth after death:

“Suppose that fire burning in front of you was extinguished. Would you know: ‘This fire in front of me is extinguished’?”

“Yes, I would, Master Gotama.”

“But Vaccha, suppose they were to ask you: ‘This fire in front of you that is extinguished: in what direction did it go—east, south, west, or north?’ How would you answer?”

“It doesn’t apply, Master Gotama. The fire depended on grass and logs as fuel. When that runs out, and no more fuel is added, the fire is reckoned to have become extinguished due to lack of fuel.”

“In the same way, Vaccha, any form by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A Realized One is freed from reckoning in terms of form. They’re deep, immeasurable, and hard to fathom, like the ocean. ‘They’re reborn’, ‘they’re not reborn’, ‘they’re both reborn and not reborn’, ‘they’re neither reborn nor not reborn’—none of these apply.”

Malcolm wrote:

Yup, when the beer is gone, so is the cognition and hedonic tone...or was that the cognac and hedonic tone...

Author: Malcolm

Date: Saturday, January 29th, 2022 at 6:06 AM

Title: Re: Thereavada vs Mahayana Buddhist Goal

Content:

Caoimhghín said:

"Cognac and tonic moans" sometimes happen in front of the toilet after a long night, or so I've been told.

Malcolm wrote:

To be followed up with Ashton Kuchner in "Dude! Where's My Māla?"

Author: Malcolm

Date: Saturday, January 29th, 2022 at 11:17 AM

Title: Re: Will all eventually become Buddhas?

Content:

Zhen Li said:

So, this is probably one, among many reasons, why all beings having Buddha-nature is equivalent to all beings will attain buddhahood. It is both a necessary and sufficient condition (so I am changing my opinion from earlier that it was necessary but not sufficient).

Malcolm wrote:

The reason why your argument here is flawed is that there is a clear distinction to be made between natural gotra and “expanded gotra.” For example, all viable seeds have the potential to germinate (natural gotra), but without water, warmth, and soil, they won’t germinate (expanded gotra). It is just not inevitable that all sentient beings will develop the aspiration to attain buddhahood for the welfare of all sentient beings. As the old saying goes, one can lead a horse to water, but one can’t force it to drink. All sentient beings may be “buddhanatured”, but not all sentient will necessarily generate Mahayana bodhicitta. Without bodhicitta, buddhahood is just not possible. This also why Madhyamikas like Candrakirti entertain the probability that there are some benighted sentient beings who will never attain buddhahood, despite having the potential to attain buddhahood, just as some seeds never germinate, even though they are viable.

Author: Malcolm

Date: Saturday, January 29th, 2022 at 12:10 PM

Title: Re: I read Ongi kuden chapter 16, and it left me a little perplexed..

Content:

Queequeg said:

More generally, Zen has never been a popular sect -

Malcolm wrote:

The Soto School is the largest single Buddhist institution in Japan, with 14,000 temples. There are larger denominations—pure land is the largest, with 8 million followers, but it is split into ten different bodies, with Nishi Honganji being the largest, with 10,000 temples.

Despite the popularity of Zen in Kamakura and Hōjō Tokiyori’s support for it, Zen in Kamakura itself was still small potatoes, and confined to the literate elite. It was the “it” Buddhism of the day, since it was the latest Import from China. When Tokiyori ordained in 1256, Nichiren would have been 34. And had himself barely arrived in Kamakura. It would be six years more before Nichiren forwarded his Risshō Ankoku Ron to Tokiyori, who had by then ordained and left the government in the hands of Hōjō Nagatoki. The person most instrumental in spreading Zen in the Kamakura era was Hōjō Tokimune. It was he who banished Nichiren to Sado Island. Tokimune’s teacher was the Chinese monk, Mugaku Sogen. However, Mugaku did not arrive until 1279.

Author: Malcolm

Date: Saturday, January 29th, 2022 at 9:54 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Malcolm wrote:

All Buddhas attained buddhahood under the guidance of a guru,

Nalanda said:

Does that mean Sakyamuni had a guru?

Malcolm wrote:

Ultimately, yes.

Author: Malcolm

Date: Saturday, January 29th, 2022 at 10:57 PM

Title: Re: After enlightenment, can a Buddha return/manifest/emanate to samsara?

Content:

Nalanda said:

I do have questions about the other things said in that quote.

“The Buddha’s body never grows decrepit with age. He is only endowed with all virtues, yet he makes a show of having a body which grows decrepit with age.”

Is this “Buddha” here the other 2 of the trikaya bodies? If so, that would make sense. Or is this referring to the nirmanakaya body itself? Is it saying that the disciples were looking at a body that was immortal and does not age but it appears to them as a “normal aging” body?

Malcolm wrote:

It refers to the sambhogakāya.

Author: Malcolm

Date: Saturday, January 29th, 2022 at 11:10 PM

Title: Re: "Nothingness"

Content:

Dolma said:

Is there any concept or notion of "nothingness" in TB?

I do not mean emptiness, and I do not mean e.g. "the absence of a flower in a sky", but I mean the complete absence of anything, something like in classical physics a vacuum.

Malcolm wrote:

Yes, this concept exists as an object of criticism.

Author: Malcolm

Date: Saturday, January 29th, 2022 at 11:37 PM

Title: Re: Will all eventually become Buddhas?

Content:

Zhen Li said:

There are simply two schools of thought in this matter. While on the one hand the Nirvana Sutra affirms that there are icchantikas, it also suggests that not only will they lose their icchantika status, but as with all beings, they'll attain buddhahood inevitably.

Malcolm wrote:

This is one kind of agotra. There is a second, the permanent agotra, mentioned in the Mahāyānasūtrālaṃkāra. Interestingly, gotra and tathāgatagarbha are not the same thing. All beings have tathāgatagarbha, but not all beings possess the gotra.

Author: Malcolm

Date: Sunday, January 30th, 2022 at 8:49 PM

Title: Re: Why is the book "Tibetan Book of the Dead" so popular amongst non-Buddhists / beginners

Content:

Nalanda said:

It's so popular that even my aunt (who is a Christian) has one.

Why is this book such a hit to Westerners?

Malcolm wrote:

Hippies.

Author: Malcolm

Date: Sunday, January 30th, 2022 at 8:54 PM

Title: Re: Current status of Rumtek.

Content:

Schrödinger's Yidam said:

I stumbled upon this website that purports to have been a livestream of Thaye Dorje from Rumtek last month.

<https://www.karmapa.org/kagyu-monlam-2021-live-streaming-post/>

Has there been a change in the status of Rumtek?

Thanks.

Malcolm wrote:

Rumtek has been in the hands of Thaye Dorje for some years now, after the Indian

courts awarded his side control. Where have you been, Rip Van Schrödinger?

jmlee369 said:

I am somewhat surprised to hear that, and not sure what to make of this

<https://www.youtube.com/watch?v=hqYq3N6xXWw> of Goshir Gyaltsab Rinpoche purportedly visiting in early 2021.

Malcolm wrote:

The court awarded control of Rumtek to the organization that was controlled by Shamar, originally setup by the 16th. This does not bar OTD followers from Rumtek, they just don't control it.

Author: Malcolm

Date: Sunday, January 30th, 2022 at 9:07 PM

Title: Re: Current status of Rumtek.

Content:

Malcolm wrote:

http://tibetanbuddhistencyclopedia.com/en/index.php/DECISION_OF_THE_INDIAN_SUPREME_COURT_-_20

Unknown said:

This decision was the culmination of the case that the Karmapa Charitable Trust filed in 1998 to regain control of Rumtek monastery. In this decision, given in the case of Tsurphu Labrang vs. Karmapa Charitable Trust and Ors., announced in New Delhi on July 5, 2004, the court refused to hear the appeal of the Tsurphu Labrang, a group created by Gyaltsab Rinpoche and Tenzin Namgyal to represent the claims of followers of Ogyen Trinley to manage Rumtek in legal proceedings. The court rejected their Special Leave Petition to this effect. By thus refusing to interfere in the earlier decision of the Sikkim District Court and a subsequent confirmation by the High Court in New Delhi, the Supreme Court allowed the original decision to stand -- meaning that the Tsurphu group had no legal claim to Rumtek, and that the Karmapa Charitable Trust was the only group recognized to manage the monastery.

Author: Malcolm

Date: Sunday, January 30th, 2022 at 10:20 PM

Title: Re: Why is the book "Tibetan Book of the Dead" so popular amongst non-Buddhists / beginners

Content:

Caoimhghín said:

They aren't entirely wrong, but are missing out on the fact that the book is not for "everyone," nor is it useful to "everyone." I have a copy of one of the translations. It was given to me one Christmas. It's not a useful book for me, but I was obviously very polite when I received it.

Malcolm wrote:

It's specifically a bardo guidebook for Dzogchen practitioners. First Evans Wentz published his version, very influenced by his Theosophical leanings, totally not understanding it's context. Then, well, hippies like Leary started to read this while they were tripping. He then wrote his LSD version. Then, Trungpa collaborated with Francesca Freemantle to reestablish the book's context, Thurman did a version, that, quite frankly, is just weird. Gyurme Dorje translated the liturgical content.

Author: Malcolm

Date: Sunday, January 30th, 2022 at 10:34 PM

Title: Re: "Nothingness"

Content:

Dolma said:

Yep, and that's very interesting because the question is: must the object to be refuted be an object of mind.

Malcolm wrote:

Sure. Example: rabbit horn is a conceptual object.

Author: Malcolm

Date: Sunday, January 30th, 2022 at 10:59 PM

Title: Re: Dordrupchen is in Thukdam

Content:

reiun said:

Tidwell said the Thukdam Project is working on a study of how bodies decompose in different climatic conditions in India, and Dunne said he wants to look outside the brain for signs of post-mortem consciousness."

Malcolm wrote:

They are barking up the wrong tree. I know Dunne and Tidwell, they at least know Tibetan and can check sources. But there are problems they will encounter such as the distinction made in Dzogchen texts between rig pa, which exits the body through the eyes, and mind, which exits the body through the fontanelle. Moreover, there is the fact that unlike other tantric traditions, the highest level Dzogchen practitioners do not remain in thukdam for many days. The less developed your practice is, the longer your thukdam will be.

reiun said:

I'm guessing that mind is said to exit through the anterior fontanelle, rather than any of the other five? From what I have researched, this fontanelle evidently stays open longest (average closure is between 13 - 24 months), and is thus a pediatric feature. Not required to be open for exit of mind, as I understand your comment.

Malcolm wrote:

The purpose of phowa practice is to open a tiny opening, into which a straw is inserted as a sign of success. But it's not entirely necessary for it to be open.

Author: Malcolm

Date: Sunday, January 30th, 2022 at 11:22 PM

Title: Re: "Nothingness"

Content:

Dolma said:

Yep, and that's very interesting because the question is: must the object to be refuted be an object of mind.

Malcolm wrote:

Sure. Example: rabbit horn is a conceptual object.

Dolma said:

"Rabbit" is a valid object as well as "horn", so I can have an image of a rabbit with a horn in my mind. No problem.

But not of nothingness. Because then my mind would be nothing.

Malcolm wrote:

You can also have conceptual image of nothingness.

Author: Malcolm

Date: Sunday, January 30th, 2022 at 11:26 PM

Title: Re: Argentinian guy who remembers his past lives

Content:

Aemilius said:

He recalls that in Atlantis...

Author: Malcolm

Date: Monday, January 31st, 2022 at 1:07 AM

Title: Re: Argentinian guy who remembers his past lives

Content:

Aemilius said:

Graham Hancock explains in this TED talk why Atlantis is a serious scientifically plausible concept:

Author: Malcolm

Date: Monday, January 31st, 2022 at 1:31 AM

Title: Re: Current status of Rumtek.

Content:

Lingpupa said:

But I fear your link is not it. It does really look as if the situation is as muddy as it has been for more than 20 years now!

Malcolm wrote:

The Sikkim Supreme Court ruled in favor of the KCT. It was reported in the Indian media when it happened.

<https://www.telegraphindia.com/west-bengal/hc-rejects-tsurphu-labrang-plea/cid/809033>

https://www.ngofoundation.in/ngo-database/karmapa-charitable-trust-contact-number-contact-details_i62163

<https://www.thestatesman.com/opinion/the-karmapa-controversy-1502680000.html>

<https://sikkimnews.blogspot.com/2011/05/karmapa-charitable-trust-kct-terms-any.html>

Enough yet?

Author: Malcolm

Date: Monday, January 31st, 2022 at 1:38 AM

Title: Re: "Nothingness"

Content:

PadmaVonSamba said:

You can conceive nothing,

But you can't conceive nothing ness.

Malcolm wrote:

Sure you can, you just did.

Author: Malcolm

Date: Monday, January 31st, 2022 at 2:05 AM

Title: Re: Current status of Rumtek.

Content:

Lingpupa said:

But I fear your link is not it. It does really look as if the situation is as muddy as it has been for more than 20 years now!

Malcolm wrote:

The Sikkim Supreme Court ruled in favor of the KCT. It was reported in the Indian media when it happened.

<https://www.telegraphindia.com/west-bengal/hc-rejects-tsurphu-labrang-plea/cid/809033>

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<https://www.thestatesman.com/opinion/the-karmapa-controversy-1502680000.html>

<https://sikkimnews.blogspot.com/2011/05/karmapa-charitable-trust-kct-terms-any.html>

Enough yet?

Lingpupa said:

Well, in fact, no.

Your first link, from 19 years ago, does not reflect the current situation.

Your second only shows me some registration information for the Karmapa Charitable Trust, saying nothing about the current legal situation.

Your third has the merit of being less than four years old, but makes no reference to the legal situation then, now, or before.

Your fourth link, more than 10 years old, repeats the position of the KTC, but reveals nothing about the actual legal situation even then, let alone now.

It appears there has been no final legal determination. The situation is opaque - if there has been a resolution, it is being kept damned quiet.

Malcolm wrote:

2002 Sikkim Supreme Court ruled KCT owns Rumtek. Ruling supported by Indian Supreme Court who declined to hear an appeal.

Case closed.

Author: Malcolm

Date: Monday, January 31st, 2022 at 2:41 AM

Title: Re: Current status of Rumtek.

Content:

Lingpupa said:

Why are legal moves still ongoing?

Malcolm wrote:

Because the Tshurphu Labrang keeps filing motions in court about this thing and that thing. But the main point is that KCT won their case, showing that KCT was the legal entity that rightfully controlled Rumtek. It's all over money. Rumtek is very wealthy. Personally, I don't have a horse in this race. This is an internal affair within Karma Kagyu. I have no Karma Kagyu teachers.

Author: Malcolm

Date: Monday, January 31st, 2022 at 3:42 AM

Title: Re: "Nothingness"

Content:

PadmaVonSamba said:

You can conceive nothing,

But you can't conceive nothing ness.

Malcolm wrote:

Sure you can, you just did.

Dolma said:

What you are referring to is the label but not the content.

Malcolm wrote:

Yes, just like the son of a barren women, it's a mere label, that's all a total nonexistent can be, a mere label.

Author: Malcolm

Date: Monday, January 31st, 2022 at 5:45 AM

Title: Re: Samādhirāja Sūtra Translation Plans?

Content:

Seeker12 said:

Are there any known plans for a full translation of the Samādhirāja Sūtra?

Malcolm wrote:

It has been translated by the 84000 folks. Its right there in the reading room.

Author: Malcolm

Date: Monday, January 31st, 2022 at 5:54 AM

Title: Re: Samādhirāja Sūtra Translation Plans?

Content:

Svalaksana said:

Hopkins' Mediation on Emptiness

Malcolm wrote:

All hope abandon, ye who enter here.

Author: Malcolm

Date: Monday, January 31st, 2022 at 9:06 AM

Title: Re: Samādhirāja Sūtra Translation Plans?

Content:

Svalaksana said:
Hopkins' Meditation on Emptiness

Malcolm wrote:
All hope abandon, ye who enter here.

Svalaksana said:
Thanks for the heads-up regarding the 84000 translation, Malcolm.

Why must our hope perish in flames upon glancing on Hopkins' Meditation? Is it because of its unabashedly Gelug leaning? I must say I found Chandrakirti's Slivers exposition and the Buddhapalita/Bhavaviveka debate section quite illuminating, among other things.

Malcolm wrote:
It is the Scilla and Charybdis of Madhyamaka translations.

Author: Malcolm
Date: Monday, January 31st, 2022 at 9:10 AM
Title: Re: Why is the book "Tibetan Book of the Dead" so popular amongst non-Buddhists / beginners
Content:

Caoimhghín said:
They aren't entirely wrong, but are missing out on the fact that the book is not for "everyone," nor is it useful to "everyone." I have a copy of one of the translations. It was given to me one Christmas. It's not a useful book for me, but I was obviously very polite when I received it.

Malcolm wrote:
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Caoimhghín said:
I was given the Thupten Jinpa translation by a very well-meaning relative. Where does this translation stand amongst those?

Malcolm wrote:
Was unaware he made one. I am sure it is technically accurate enough.

Author: Malcolm
Date: Monday, January 31st, 2022 at 8:56 PM

Title: Re: Samādhirāja Sūtra Translation Plans?

Content:

Svalaksana said:

Thanks for the heads-up regarding the 84000 translation, Malcolm.

Why must our hope perish in flames upon glancing on Hopkins' Meditation? Is it because of its unabashedly Gelug leaning? I must say I found Chandrakirti's Slivers exposition and the Buddhapalita/Bhavaviveka debate section quite illuminating, among other things.

Malcolm wrote:

It is the Scilla and Charybdis of Madhyamaka translations.

Svalaksana said:

I chuckled, but I'm honestly interested in your opinion, wouldn't mind a bit more specificity though. Does that mean it is a bad translation, a hard translation, both, or none?

Malcolm wrote:

It's book that has crushed the spirit of many Madhyamaka adventurers. It's nit so easy a book for beginners, that's all.

Author: Malcolm

Date: Monday, January 31st, 2022 at 9:03 PM

Title: Re: Argentinian guy who remembers his past lives

Content:

yagmort said:

it is very funny to see guys who dead sure that great masters can leave footprints on a rock, can fly or disappear as a rainbow, that dzogchen tantras have been taught in language of birds and was taught in 13 other galaxies, that there are higher beings who transmit practices to certain individuals later to be known as tertons etc., are all of a sudden take cringe when Atlantis is mentioned ..

Malcolm wrote:

Who said we were sure of any of theses things? I have mentioned many times it is important to distinguish myth (language of birds), legends, (footprints in rocks, etc.) and history (such and such a text shows up in x century and not before).

Author: Malcolm

Date: Monday, January 31st, 2022 at 9:08 PM

Title: Re: Happy New Year/ ལོ་གསར་ / 新年快樂

Content:

tingdzin said:

Thanks. Tibetan tiger year doesn't start for another month.

Malcolm wrote:

In the Tshurlug system, it starts tomorrow. In the Phuklug system, next month.

Author: Malcolm

Date: Monday, January 31st, 2022 at 9:39 PM

Title: Re: "Nothingness"

Content:

PadmaVonSamba said:

You can conceive nothing,

But you can't conceive nothing ness.

PeterC said:

How are we discussing something if we can't conceive of it?

PadmaVonSamba said:

Nothingness? What is there to discuss?

What is there to conceive?

The problem is that one is starting out with an abstract concept. It's like talking about art, or god, beginning with an abstract concept and then only afterwards trying to determine what defines it. But nothing defines nothing. So, it can't be discussed.

Malcolm wrote:

Then how are you discussing it? It's similar claiming that one can only discuss concrete concepts, but "concrete concepts" is also abstract concept.

Author: Malcolm

Date: Monday, January 31st, 2022 at 9:43 PM

Title: Re: Ancient Shamanic Bön

Content:

Kosm said:

Hello All!

Does anyone have any info about the original shamanic type of Bön from which Yungdrung Bön grew?

The ancient type was not connected to temples and organised religion, but was a system of animistic/shamanistic techniques and ritual magic. It was not even called Bön (apparently it was called "gter").

Any info/source much appreciated, thank you!

Malcolm wrote:

If you want to know about pre-Buddhist Bon, you should read Drung, Deu, and Bon, by Namkhai Norbu, Arrow and Spindle by Samten Karmay, etc. Modern Bon has no resemblance to ancient Bon.

Author: Malcolm

Date: Monday, January 31st, 2022 at 11:14 PM

Title: Re: I freakin' love vaccinations now

Content:

Toenail said:

In women it can cause cancer in one part of the vagina where babies come from. I don't know the English name.

Malcolm wrote:

Uterus.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 12:06 AM

Title: Re: "Nothingness"

Content:

Caoimhghín said:

If this isn't off-topic, where does the samādhi that takes as its object the "āyatana of nothingness" (無所有入處) stand in Tibetan Buddhism and in relation to this topic?

Malcolm wrote:

Oh, this is when one makes a samadhi on the mental image of nothingness. It's a serious deviation...

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 12:13 AM

Title: Re: I freakin' love vaccinations now

Content:

pemachophel said:

Actually no, not the uterus. The cervix. Cervical cancer.

Malcolm wrote:

True, my bad.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 1:04 AM

Title: Re: "Nothingness"

Content:

Caoimhghín said:

If this isn't off-topic, where does the samādhi that takes as its object the "āyatana of

nothingness" (無所有入處) stand in Tibetan Buddhism and in relation to this topic?

Malcolm wrote:

Oh, this is when one makes a samadhi on the mental image of nothingness. It's a serious deviation...

Caoimhghín said:

If the yogin becomes ensnared in the samādhi, does it lead to birth as an asaṃjñasattva (unconscious being), or is that only if the yogin fails at the fourth arūpyasamāpatti?

Malcolm wrote:

If one falls into a samadhi of nonconceptuality, this results in being born among the unconsciousness devas. If one makes a samadhi on the āyatana of nothingness, then one will be born in that formless āyatana.

Caoimhghín said:

The Bodhisattvas have to master all samādhis, the dhyānas and the samāpattis, but some are evidently more dangerous than others to Bodhisattva practice. There is a time and place for arūpya cultivation, and likely this life isn't it for most. Nonetheless, is the reason for the danger the likelihood of getting entranced in it and taking birth in the arūpyadhātu as an asaṃjñasattva? Is that the specific reason?

Malcolm wrote:

There are transcendent samadhis and mundane samadhis. The four dhyānas are all mundane. They are mastered after the path of seeing in order to remove traces connected with them.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 4:06 AM

Title: Re: "Nothingness"

Content:

Malcolm wrote:

There are transcendent samadhis and mundane samadhis. The four dhyānas are all mundane. They are mastered after the path of seeing in order to remove traces connected with them.

Caoimhghín said:

If you'll humour me further, of the five powers on the path of joining, there is a samādhi component included.

Malcolm wrote:

Yes, this is a reference to the indriya of samadhi, which is also one of the ten neutral mental factors belonging to all minds. It is a faculty. I assume you are talking about prayogamarga, the path of application/preparation. Actually, you need these faculties even to enter sambharamarga.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 4:13 AM

Title: Re: "Nothingness"

Content:

Caoimhghín said:

If you'll humour me further, of the five powers on the path of joining, there is a samādhi component included.

Malcolm wrote:

Yes, this is a reference to the indriya of samadhi, which is also one of the ten neutral mental factors belonging to all minds. It is a faculty. I assume you are talking about prayogamarga, the path of application/preparation. Actually, you need these faculties even to enter sambharamarga.

Caoimhghín said:

So am I wrong to conclude, based on your responses here, that in your understanding, neither a single dhyāna nor the anāgamyā (much less the samādhi on nothingness) is necessary for the first bhūmi, because these are to be practiced later?

Malcolm wrote:

It is useful to have perfect śamatha/first dhyāna, but by no means required. The point of Buddhism is not meditation. The point of Buddhism is waking up. Meditating incorrectly leads to no place good.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 4:37 AM

Title: Re: Is first dhyāna necessary for the first bhūmi?

Content:

Caoimhghín said:

The title says it all. Related: Is first dhyāna necessary for any particular significant degree of Bodhi?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 4:48 AM

Title: Re: "Nothingness"

Content:

Caoimhghín said:

I'll make this a separate topic, since I've ventured off the topic, but I thought I had recalled you saying that perfect śamatha was the first dhyāna, and that this was necessary for the first bhūmi. As always, I could be quite wrong. I've very good at

misremembering what I've read on these forums.

Malcolm wrote:

No, I never said it was a requirement. However, generally speaking śamatha is considered an important container for stable insight. And yes, perfect śamatha is the first dhyāna.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 4:59 AM

Title: Re: I freakin' love vaccinations now

Content:

Archie2009 said:

Identity politics is deranged.

Malcolm wrote:

I agree, white supremacists are quite deranged.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 5:28 AM

Title: Re: Is first dhyāna necessary for the first bhūmi?

Content:

Caoimhghín said:

Where does the eightfold path and threefold training stand in relation to the bodhisattva bhūmis if not even the first dhyāna is a prerequisite? What does the samādhi component entail if not the anāgāmya or first dhyāna?

I am personally familiar with first dhyāna being an absolutely mandatory necessity, but I'm open to other perspectives.

Malcolm wrote:

Samadhi is a natural mental factor of one pointedness. People with no experience, who like to follow books like recipe guides, say such things as "first dhyāna is absolutely mandatory for the path of seeing." But then you have to ask them if they have discovered the path of seeing. If they say no, then obviously they are just going to the basis of what they have heard or read in a book. If they say yes, there are other tests you can apply.

In Mahāyāna, the samadhi part is not perfected until the fifth bhumi. There is no requirement for the first dhyāna to realize the first bhumi. The first bhumi merely requires realization of śūnyatā. That can come about as a result of the union of śamatha and vipaśyāna, or it can be arrived at merely through vipaśyāna. It depends on the person. All that is really necessary is that aspiring bodhisattva can focus on their analysis on the emptiness of objects without being distracted, but is certainly does not mean that they have to first perfect all four or five factors of the first dhyāna. It won't harm them if they do, but it is not required.

You should examine Discerning the Middle from the Extremes, it presents a concise summary of the five paths and how they are realized in Mahāyāna. Madhyamaka texts do not discuss this so much, at least, not early ones.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 6:05 AM

Title: Re: Is first dhyāna necessary for the first bhūmi?

Content:

Caoimhghín said:

...inherited traditional bodies of knowledge

Malcolm wrote:

That's what I meant by people who just read books. The only concentration one needs is to be able to focus on one's analysis without being distracted. That's it.

If one goes chasing after samadhi, one will waste a lot of time and never realize emptiness, and that is a fact.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 6:18 AM

Title: Re: We Are All This Luminous Mind

Content:

clyde said:

A must read by Dosho Port,

We Are All This Luminous Mind: The Possibility and Importance of Awakening

A Zen view of what awakening is and isn't, with personal stories from contemporary practitioners

<https://tricycle.org/trikedaily/zen-awakening/>

Simply put, awakening begins with an abrupt nondual embodiment.

Malcolm wrote:

It does? Why?

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 6:37 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Dgj said:

In other words, there is nothing stopping an understanding from being valid in which one could realize that the teaching that dependent origination and emptiness invalidate or disprove an ultimately existing Buddha Nature are wrong

Malcolm wrote:

Yes, there is quite a bit stopping such an understanding. There is not such a thing as a self which is anything more than a designation for the series of aggregates. Such an understanding that you suggest is just Hinduism in drag.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 6:45 AM

Title: Re: We Are All This Luminous Mind

Content:

KeithA said:

I hope every student of the way reads that.

Malcolm wrote:

I read it, but it sounded to me like a lot of confirmation bias and scripted realizations, and a bit Eckhart Tolle.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 6:48 AM

Title: Re: We Are All This Luminous Mind

Content:

KeithA said:

I hope every student of the way reads that.

Malcolm wrote:

I read it, but it sounded to me like a lot of confirmation bias and scripted realizations.

KeithA said:

This is the Zen forum, so no playing in the sandbox with you today, Malcolm.

Malcolm wrote:

I am not criticizing Zen. I am talking about the content of the article. Unless for some reason only agreement is allowed here.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 10:04 AM

Title: Re: Haiku today.

Content:

Malcolm wrote:

Pizza and cold beer,
Damn it's frosty outside now,
The show's almost done.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 10:17 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Malcolm wrote:

Even then, it's not guaranteed, even from the point of view of the tradition of Karma Chakme. A commentary by Tujey Zhanphen Pel on Karma Chakme's famous aspiration specifies four requirements for birth in Sukhavati: the support, the recollection of the merit field at the time of death; the cause, gathering of accumulations and the purification of obscurations; the assistant, the generation of bodhicitta; and the condition, the pure aspiration.

The point is that if, at the time of death, one cannot maintain this recollection of Amitabha and his host, even if one spent a lifetime aspiring to birth in Sukhavati, one will not succeed in the end. From this perspective, mere faith is not a sufficient cause, in our tradition.

Zhen Li said:

Mere faith isn't sufficient for birth in the highest grade and highest rank in Jōdo Shinshū either. That's why Shinjin isn't one's own citta, it's the citta of Amida. Assurance is something that comes from the Buddha. However, the Pure Land sūtras permit birth by very slight causes. Birth in the lowest grade and lowest rank is rendered possible by one's own power, thinking of Amida even only ten times, including by those who committed the five grave offences.

Jangchup Donden said:

It may be just me but I feel like when sutras guarantee rebirth (or other things) by slight causes, it's that it will happen eventually, but it may be a very very long time until it happens.

Malcolm wrote:

This is generally how things are understood in the Tibetan tradition, in every commentary in every school

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 11:35 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Malcolm wrote:

This is generally how things are understood in the Tibetan tradition, in every commentary in every school

Zhen Li said:

Do you mind sharing some examples?

Malcolm wrote:

Read the Halkias book. He summarizes it all quite.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 9:02 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

I haven't gotten to Halkias' translations but so far I haven't been so fond of his translation choices and there are a few errors.

Malcolm wrote:

He does make some minor errors here and there—who doesn't?—but the point is not the accuracy of his translations, but his review of a selection of various commentaries composed by Tibetans on the subject. You will see there, invariable, they are univocal about the need for four causes to take birth in Sukhavati. I've consulted these to make sure he's got it right, and some commentaries he hasn't presented, such as the Sakya commentary mentioned, for review. The Tibetan Buddhist approach is pretty well summarized by Weihua above.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 9:36 PM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Dgj said:

In other words, there is nothing stopping an understanding from being valid in which one could realize that the teaching that dependent origination and emptiness invalidate or

disprove an ultimately existing Buddha Nature are wrong

Malcolm wrote:

Yes, there is quite a bit stopping such an understanding. There is not such a thing as a self which is anything more than a designation for the series of aggregates. Such an understanding that you suggest is just Hinduism in drag.

Aemilius said:

Conventional everyday reality/language exists even for Buddhas. Buddha Shakyamuni had a father, a mother, relatives, clan, tribe, country and upbringing. These make up one's identity and position in a society. He is called Shakya-muni, i.e. a sage/silent one of the Shakya people. That is an identity. And it is Buddhism that accepts reality as it truly is.

Malcolm wrote:

Yes, a conventional designation of the series of skandhas called "Buddha." But there is no real or permanent identity there.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 11:07 PM

Title: Re: Is first dhyāna necessary for the first bhūmi?

Content:

Caoimhghín said:

It seems that in a lot of Mahāyāna, the eight vimokṣas have become disassociated from the dhyānas and arūpyasamāpattis.

Malcolm wrote:

The eight dhyānas are paths of rebirth. The only reason the Buddha meditated on them was to remove traces connected with rebirth in these lokas.

Otherwise, as I mentioned, and as Astus affirms, the first bhūmi requires only one-pointedness, non-distraction, on the object of contemplation, four-fold emptiness. Upon its attainment, one can manifest one hundred bodies, visit one hundred buddhafiels and so on:

"If he wishes to, he can apply himself in such a way that in just one instant, in one moment, he can give up his entire family, wife, and possessions and be ordained in the Tathāgata's teaching. Having been ordained, in just one instant he will attain and rest in a hundred samādhis, see a hundred buddhas and know their blessings, cause a hundred worlds to shake, go to a hundred buddha realms, [F.185.b] illuminate a hundred worlds, ripen a hundred beings, remain for a hundred eons, enter a hundred previous eons and a hundred future eons, open a hundred Dharma doors, manifest a hundred bodies, and manifest each body having a retinue of a hundred bodhisattvas. <https://read.84000.co/translation/toh44-31.html#UT22084-036-002-390>

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 11:11 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

n8pee said:

Why is this?

Malcolm wrote:

Apart from Lamdre, Naropa's Khecari is the most important set of instructions in Sakya. It's easy to practice, profound, and complete. According to the Sakya Tradition, it's the ultimate practice lineage from the Cakrasamvara tantra tradition as preserved by this school.

Passing By said:

Easier than Ganga Mahamudra and Dzogchen? Speaking of which, is this found only in Sakya or does Kagyu Mahamudra / Samvara contain the gist of it also?

Malcolm wrote:

They are three completely different paths.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 11:25 PM

Title: Re: Is first dhyāna necessary for the first bhūmi?

Content:

Caoimhghín said:

If the yogin fails at the stage of any of the dhyānas, they will lead to rebirth for him.

Malcolm wrote:

Below the path of seeing, the dhyānas are just causes for rebirth.

Caoimhghín said:

If the yogin succeeds, then he can use the dhyānas to destroy lust and hatred, as well as attachment to the kamadhātu. That's what I'm familiar with. Whether you consider it wrong is another matter.

Malcolm wrote:

Without vipaśyanā, samādhi is useless——this is why there are three prajñās, not only one. Meditation just isn't the main point of Buddhadharma. Prajñā is.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 11:28 PM

Title: Re: We Are All This Luminous Mind

Content:

narhwal90 said:

I suppose the dramatic awakening experiences make for dramatic reading.

Malcolm wrote:

Apparently, only Zen/Chan/Son people are allowed to confirm or question the claims of awakening of Zen/Chan/Son people. Others need not apply.

Author: Malcolm

Date: Tuesday, February 1st, 2022 at 11:34 PM

Title: Re: We Are All This Luminous Mind

Content:

PadmaVonSamba said:

At least I'm not someone else's luminous mind.

That would totally suck.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 12:12 AM

Title: Re: Is first dhyāna necessary for the first bhūmi?

Content:

Caoimhghín said:

Wisdom is acquired through samādhi, so while samādhi may not be "the main point" of Buddhism, it is the methodology through which "the main point" is made manifest, no?

Malcolm wrote:

Prajñā is not acquired through samādhi at all. However, śīla provides a basis for a focused mind (samādhi), and a focused mind provides a basis for prajñā.

Prajñā is acquired through hearing (śrutimayāprajñā), reflection (cintamayāprajñā), and cultivation (bhāvanamayīprajñā).

The dhyānas are not required for this at all. Samādhi is just mental one-pointedness on a object. For most people, that would be TV, these days.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 12:32 AM

Title: Re: We Are All This Luminous Mind

Content:

narhwal90 said:

I suppose the dramatic awakening experiences make for dramatic reading.

Malcolm wrote:

Apparently, only Zen/Chan/Son people are allowed to confirm or question the claims of awakening of Zen/Chan/Son people. Others need not apply.

rejun said:

There shouldn't be a problem to "question" claims of awakening. But you should understand that it is only a Zen Teacher, i.e., someone like Meido Moore or Guo Gu, who is qualified to "confirm" (verify) it.

Malcolm wrote:

That supposes they are qualified to confirm it. Guo Gu claims to be a first stage bodhisattva. I find that difficult to believe. On the other hand, I don't find it difficult to believe that Dogen was an awakened person.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 12:36 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

According to Lama Zopa Rinpoche <https://www.lamayeshe.com/advice/recite-amitabha%E2%80%99s-name-every-day>

If you recite Amitabha's name every day, when you die you will go to the blissful realm of Amitabha like a rocket, without any obstacle.

PRAYER:

I prostrate to the Tathagata Infinite Light Buddha.

I prostrate to the Suchness Savior Limitless Light.

MANTRA:

OM AMI DEWA HRIH

If possible, recite this 108 times daily, then dedicate:

May I be born in the Western blissful realm.

I guess he agrees with the chinese/japanese mahayana perspective.

Malcolm wrote:

No, if you examine carefully, all four characteristics discussed in the commentaries are present in this short practice. The Amitabha mantra (Amideva is a Tibetan corruption of Amitabha) is there for focus. There is a supplication. There is dedication. Prostration as an expression of faith.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 1:31 AM

Title: Re: We Are All This Luminous Mind

Content:

Unknown said:
Haven't seen that claim...

Malcolm wrote:
He made it in a video presentation, when he was describing an encounter with his teacher, who informed he had achieved the first bodhisattva bhumi. One could argue that Guo Gu was not making the claim himself, merely reporting what Shenyen had told him, but even bringing it up...makes it a claim he is making for himself.

Unknown said:
Since you know Guo Gu well enough to judge his claim false, thus damaging his reputation, in the context of the above definition only, where do you think he falls short?

Malcolm wrote:
I am generally skeptical when people claim to be first stage bodhisattvas. Example, Michael Roach.

I doubt my skepticism damages his reputation. There are all kinds of claims of realization for this and that teacher and by this and that teacher. I am generally skeptical of them all.

In my book, one can claim one has some realization without being a first stage bodhisattva. But claiming one has directly realized emptiness is a big claim. To claim one is a first stage bodhisattva is to put on some big pants. A well know but somewhat controversial student of Maezumi Roshi once told me he thought he was a first stage bodhisattva, when I asked him for an explanation of Tozan's five ranks. I didn't believe him either.

Author: Malcolm
Date: Wednesday, February 2nd, 2022 at 1:37 AM
Title: Re: We Are All This Luminous Mind
Content:

Johnny Dangerous said:
I get the impression that Kensho is kind of having a moment in Western Zen these days.

Genjo Conan said:
I think it's been a response (and in some ways a useful corrective) to certain strains in American Soto Zen.

Malcolm wrote:
Personally, I rather admire the anti-kensho stance.

Author: Malcolm
Date: Wednesday, February 2nd, 2022 at 1:42 AM
Title: Re: We Are All This Luminous Mind

Content:

Johnny Dangerous said:

I get the impression that Kensho is kind of having a moment in Western Zen these days.

Genjo Conan said:

I think it's been a response (and in some ways a useful corrective) to certain strains in American Soto Zen.

Johnny Dangerous said:

Yeah I got that impression, and it probably is a good thing. The thing that I don't get though is what sort of differentiation there is in the article between just a basically samsaric 'peak experience' and kensho.

Malcolm wrote:

If someone has actually realized emptiness and woken up, they don't need anyone to confirm it for them. If on the other hand, they have a bit of doubt, and are not sure they have understood the meaning of emptiness, they might need a little push from a teacher to direct them in the proper way.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 1:53 AM

Title: Re: We Are All This Luminous Mind

Content:

Johnny Dangerous said:

There's no one to one comparison there, just saying, I don't think kensho necessarily implies a person has reached the first Bhumi or something, but maybe I'm wrong and there is some 'traditional' justification for that....

Malcolm wrote:

The word used in the article is "bodhi." Last time I checked, it meant realizing emptiness.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 1:57 AM

Title: Re: We Are All This Luminous Mind

Content:

reiun said:

And it is only stage one . . . As long as it is verified by a qualified teacher, for me, it's no contest.

Malcolm wrote:

That means the teacher must be such a person and so on. But as I said, if one has

realized emptiness, one needn't depend on anyone to confirm it. Confirmations serve only institutional purposes.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 2:00 AM

Title: Re: Biden would beat Trump in 24

Content:

Minobu said:

nightmare but I have a weird feeling he will win. the republicans are going to go ape in getting the vote out .

Malcolm wrote:

"the republicans are going to go ape throwing votes out"

There, fixed it for you.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 2:32 AM

Title: Re: We Are All This Luminous Mind

Content:

KeithA said:

where we speak of waking up just now, in this life.

Malcolm wrote:

I have no problem with the idea of waking up in this life (Dzogchen, check; Zen, check), a teaching outside of the sutras (Dzogchen, check; Zen, check), based on following a qualified teacher (Dzogchen, check; Zen, check).

I merely question the promiscuous use of the term "bodhi" to describe what appear to me to be training experiences.

Presumably, we are all trying to realize the same reality, no? the same absence of self, the same emptiness of dharmas and persons?

Bodhi, waking up, means realizing emptiness, not intellectually, but in actuality. It's inexpressible, so how can it be expressed in words?

This is why, when I see such articles like these in Trike, etc., it makes me skeptical. I don't doubt that Dosho Port is writing this in good faith. I am just skeptical.

Have these people even achieved patience towards their own afflictions? Are they still gripped by the three poisons? If they are, then they have not realized emptiness at all, but merely had an training experience that approximates emptiness. It's a good

experience, a positive working basis for bodhi, but it isn't awakening, bodhi. It's like someone who opens their eyes for moment before waking up in the morning and then falls back into the early morning dream they were having. YMMV.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 2:35 AM

Title: Re: We Are All This Luminous Mind

Content:

KeithA said:

Our friend Malcolm's pov is that Dzogchen is superior...

Malcolm wrote:

Bzzzzt. Wrong answer.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 2:40 AM

Title: Re: Biden would beat Trump in 24

Content:

Shinjin said:

Yes, not very much different at all.

Malcolm wrote:

Biden is quite polite to the press compared to 45. At least Biden perceives the need for a free press, unlike the previous guy, who cannot stand the slightest disagreement or criticism from the press at all, because he is such a whiny, little bitch.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 2:44 AM

Title: Re: Biden would beat Trump in 24

Content:

Archie2009 said:

I was surprised to learn "In GA, voter roll purges are mandated by a law created by Democrats(!) in 1997-98."

Malcolm wrote:

Which is why we need federal voting standards and objective districting based on math, not gerrymandering.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 2:50 AM

Title: Re: Is first dhyāna necessary for the first bhūmi?

Content:

Caoimhghín said:

Because it is a threefold training, we can be confident that the one-pointedness that is supposed to be cultivated is not one like watching a TV, because watching a TV does not require śīla as a support.

Malcolm wrote:

The only difference between the samādhi of watching TV and the training of samādhi in the Dharma is that the former is contaminated, and the latter is not. But the samādhi, the mental factor, is identical in both cases, only the object is different. What makes the samādhi part hard is that it is difficult to shift one's focus from mundane contaminated objects to mundane uncontaminated objects, such as the path dharmas. Hence, the need for śīla as a basis for samādhi. But this has nothing actually to do with samādhi itself. Samādhi can be focused wherever one likes. And in the case of a practitioner, that concentration is focused on Dharma. It also has nothing developing rarified samadhis, etc. Samādhi here just means being able to focus the mind at will. That's it. People keep turning these things into strange beasts. We avoid things that disturb our minds (śīla), so that we can focus (samādhi) on developing the three wisdoms. That's it. It's not complicated.

It's better to understand the essence of a thing, rather than pile elaboration on top of elaboration.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 9:06 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

According to Lama Zopa Rinpoche <https://www.lamayeshe.com/advice/recite-amitabha%E2%80%99s-name-every-day>

If you recite Amitabha's name every day, when you die you will go to the blissful realm of Amitabha like a rocket, without any obstacle.

PRAYER:

I prostrate to the Tathagata Infinite Light Buddha.

I prostrate to the Suchness Savior Limitless Light.

MANTRA:

OM AMI DEWA HRIH

If possible, recite this 108 times daily, then dedicate:

May I be born in the Western blissful realm.

I guess he agrees with the chinese/japanese mahayana perspective.

Malcolm wrote:

No, if you examine carefully, all four characteristics discussed in the commentaries are present in this short practice. The Amitabha mantra (Amideva is a Tibetan corruption of Amitabha) is there for focus. There is a supplication. There is dedication. Prostration as an expression of faith.

Charlie123 said:

If someone is trained in Phowa, are the 4 causes still necessary?

Malcolm wrote:

They're baked in.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 9:39 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

I will continue with Halkias' book. It was interesting so far and it is worthwhile considering all other perspectives.

GrapeLover said:

Perhaps you might also find interesting the commentary by Mipham Rinpoche available at the end of this Document:

https://www.academia.edu/35095965/JU_MI_PHAM_ON_PURE_LAND_DOCTRINE_AND_PRACTICE

Malcolm wrote:

One reservation I have about this paper is that Cook misleadingly follows Halkias in translating a common Tibetan term, *dnegos po gi nus pa*, *vastushakti*, as “other power.” I was going to mention this reservation earlier, but I see it is more necessary now, seeing that Cook here follows Halkias’ error.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 9:51 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

That being said, if someone successfully completes Phowa and opens one's sahasrāra,

I understood that no lack of merit and no karmic obstruction can prevent one from being born in Sukhāvati.

Malcolm wrote:

If you can manage to get your act together. Sukhavati phowa is enormously unreliable in this regard. Case in point: there was a famous phowa master in Dedham Dun, who successfully performed phowa often for other people. However, when it came time for this master to perform phowa for himself, he was unable to do so. He died before His Holiness Sakya Trichen was able to perform it for him.

There are many forms of phowa. Some involve Sukhavati, but not all. Sukhavati phowas are considered nirmanakaya phowas, because they involve a subject, an object, and an action. There are also sambhogakaya phowas and dharmakaya phowas. These later two have nothing to do with birth in Sukhavati, and instead refer to attaining buddhahood in bardo or at the time of death. Phowa is a rich tradition, which encompasses many approaches.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 9:54 AM

Title: Re: We Are All This Luminous Mind

Content:

Johnny Dangerous said:

So, it is recognition of the nature of mind. Got it.

Malcolm wrote:

So, not bodhi, check.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 10:00 AM

Title: Re: We Are All This Luminous Mind

Content:

Johnny Dangerous said:

So, it is recognition of the nature of mind. Got it.

Malcolm wrote:

So, not bodhi, check.

Johnny Dangerous said:

Yeah, from my perspective at least, "awakening" is a weird term to use for this, again I think just by use of that term there is a bit of unintentional (counter?) cultural crossover with the way Neadvaita people talk about "awakening". Until this conversation I was quite unsure whether or not it was essentially recognizing the nature of mind, it just sounded like it. Apparently there is some precedent for it being exactly that...if I am following.

Malcolm wrote:

Re: Meido's definition, it's the entrance to authentic mahamudra and Dzogchen practice as well. But we don't call this "awakening" or even "realization." It's just a recognition.

And, as I understand things, Dogen didn't like the term "kensho" because it implied an imperishable mind as opposed to a perishable body.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 10:03 AM

Title: Re: We Are All This Luminous Mind

Content:

clyde said:

For those who are interested, I posted links to interviews of Guo Gu (

Malcolm wrote:

Yes, this is where he made his comment.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 10:07 AM

Title: Re: I freakin' love vaccinations now

Content:

Johnny Dangerous said:

Sorry to say, while antivaxx sentiment has always existed, from my point of view the Biden era CDC and related policy makers have done a bad enough job that combined with above factors, the paranoid have only dug in their heels.

ManiThePainter said:

The paranoid dug in their heels a year ago.

The blame for this lies with Trump and his cronies and no one else. Whatever antivaxxer hysteria we're dealing with today, it is something that Trump knowingly stoked and attempted to use to his political advantage. He also completely gutted the CDC as one of the first things he did when he came into office.

Blaming Biden for this is unfair.

Johnny Dangerous said:

I disagree, the CDC under Biden has been a joke,

Malcolm wrote:

Imagine, if you will, someone suffering from brain damage after a serious car accident. The car accident was Trump.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 8:29 PM

Title: Re: We Are All This Luminous Mind

Content:

clyde said:

For those who are interested, I posted links to interviews of Guo Gu (

Malcolm wrote:

Yes, this is where he made his comment.

clyde said:

Malcolm, Guo Gu is a respected Chan teacher and he said his highly regarded teacher, Sheng Yen confirmed Guo Gu's stream entry.

Earlier you wrote,

Malcolm wrote:

I find that difficult to believe.

clyde said:

So, is it that you believe Guo Gu is lying? Or that Sheng Yen was mistaken? Or what?

Malcolm wrote:

Mahayana stream entry is the first bhumi, so I don't believe it.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 8:37 PM

Title: Re: We Are All This Luminous Mind

Content:

Meido said:

In any case, i do not think there is confusion in Rinzai Zen regarding what kensho is and isn't vis a vis the path. I agree that the article in question expresses a needed corrective to trends especially within Soto Zen since Meiji (what the author has called the "Post-Meiji Soto Orthodoxy") arising at least partly from Christian influence. He has written in more detail regarding those things here, if anyone is interested:

<https://www.patheos.com/blogs/wildfoxzen/2021/08/the-showa-dispute-about-true-faith.html>

Malcolm wrote:

Interesting. Removing Christian influence from any Buddhist tradition is a net gain for Buddhism as a whole.

But is this anti-kensho stance in Soto actually modern?

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 10:29 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

My current practice is reciting the name at least 108 each day before going to bed followed by saying "May I be born in Sukhavati and attain supreme enlightenment". What would you add to that?

Malcolm wrote:

The sleeping yoga composed by Sakya Pandita.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 11:37 PM

Title: Re: We Are All This Luminous Mind

Content:

Malcolm wrote:

Personally, I rather admire the anti-kensho stance.

Anders said:

In what way?

Malcolm wrote:

I see a lot of people chasing experiences, chasing recognition of the nature of the mind, objectifying the nature of the mind as if it is something to be grasped and held. The way it is summarized by Astus from a variety of sources here makes a lot of sense to me:

<https://www.dharmawheel.net/viewtopic.php?t=20655>

Doshu Port's article, for me, is describing are what are classified as experiences: Tib. nyams su myong ba, Skt. anubhava.

Experiences are transient. They come and go.

Author: Malcolm

Date: Wednesday, February 2nd, 2022 at 11:57 PM

Title: Re: Biden would beat Trump in 24

Content:

Queequeg said:

Observation - seems Trump's tariffs on China are an issue for our friends from the Sinosphere... they're never mentioned here. I guess we can conclude they're making someone uncomfortable. Maybe its an effective tactic after all.

Malcolm wrote:

Tariffs just punish the intended market for goods, not the producers of those goods. Tariffs are bad foreign policy. However, once they are in place they are difficult to unwind.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 12:59 AM

Title: Re: Biden would beat Trump in 24

Content:

FiveSkandhas said:

For example, I believe cancel culture is a legitimate criticism that can be leveled be against the left.

Malcolm wrote:

Whose doing the cancelling now? Trump cancels anyone who disagrees with him.

FiveSkandhas said:

America should always be a place where difference of opinion vis protected. Oversensitivity about what really are often minor verbal gaffes really do destroy lives and careers, and it's a frightening trend.

Malcolm wrote:

Who gets to decide what's minor?

FiveSkandhas said:

book-banning

Malcolm wrote:

Strictly a right-wing thing. Or haven't you been paying attention to the news?

https://www.vice.com/en/article/wxdpen/mississippi-furry-book-banning?utm_source=email&utm_medium=editorial&utm_content=news&utm_campaign=220202

As far as taking down statues of Confederate traitors, we have not been thorough enough. We also need to blow the faces off of Stone Mountain in GA.

FiveSkandhas said:

And COVID disinformation needs to be patiently rebutted with facts

Malcolm wrote:

It is, repeatedly, or haven't you been paying attention to the news?

FiveSkandhas said:

The desire to secure the southern border...

Malcolm wrote:

Is basically rooted in racism and 19th century history of US imperialism. Just when was Texas, NM, AZ, and CA part of the thirteen original colonies?

Where is the wall on the Canadian border? Oh, right, mostly white people up there with a common Anglo heritage, apart from Quebec and the First nations.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 1:22 AM

Title: Re: We Are All This Luminous Mind

Content:

Malcolm wrote:

Experiences are transient. They come and go.

reiun said:

But they may leave their mark and open doors.

Malcolm wrote:

Oh, experiences are necessary, but they are not the point, at least not in Buddhism as I understand it, no matter what school we are referring to. Experiences are mind. Minds come and go.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 1:45 AM

Title: Re: We Are All This Luminous Mind

Content:

clyde said:

You don't believe Guo Gu is a stream enterer, so either he's lying or Sheng Yen, a renowned Chan Master who knew Guo Gu as a child and was his teacher for many years, was mistaken - and you know better. Which is it?

Malcolm wrote:

I told you, I don't believe it. That's all the answer you are going to get. What I believe is irrelevant to you, just as it is irrelevant to Sheng Yen, and Guo Gu. Why would they care what I think? And why do you care what I think?

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 1:49 AM

Title: Re: We Are All This Luminous Mind

Content:

Meido said:

Of course, in at least one major corner of Western Soto Zen, ayahuasca is now the hot thing. Too bad.

Malcolm wrote:

Sheesh, and here I thought it was just the inability to distinguish Advaita Vedanta from Buddhadharma that was contaminating Zen-- too much emphasis on "nonduality."

Ayakensho, who knew? It's 1964 all over again.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 2:09 AM

Title: Re: We Are All This Luminous Mind

Content:

Malcolm wrote:

But is this anti-kensho stance in Soto actually modern?

Matylda said:

Yes.. it was first attacked by Nishiari Bokusan,

Malcolm wrote:

So do you agree or disagree with Shohaku Okumura:

Some people think mind to be permanent and body to be impermanent. In this case, mind was considered to be atman; that is, pure and permanent. And the body was considered to be the source of delusive desire and impermanent. In this case, mind was called shinsho (mind nature) and body was called shinso (bodily form). And this mind-nature was often used as a synonym of buddha-nature. This is the reason Dogen negates the idea of kensho (seeing the nature).

http://www.thezensite.com/ZenTeachings/Dogen_Teachings/Genjokoan_Okumara.htm

Or is the case you are making that Nishiari Bokusan's influence was so strong that it has overwhelmed a more balanced view of the subject?

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 2:51 AM

Title: Re: We Are All This Luminous Mind

Content:

Matylda said:

Well, Rev. Okamura is very important person in American and Western soto. I am not a scholar as you know.

Malcolm wrote:

You are an important cultural informant, at the very least.

Matylda said:

Scholars with their intelectual understanding simply kill zen.

Malcolm wrote:

I'd say they are pretty well murdering Buddhism in general.

Thanks for your answer.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 2:55 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

Tibetan Pure Land has a rich tradition of their own and perfect for those who are into more self power oriented practices.

Malcolm wrote:

We don't articulate it as a separate tradition. Everyone has faith in Amitabha Buddha, and everyone recites the Aspiration of Bodhisattva Samantabhadra as a matter of course, which is sufficient for birth in the pure land, sooner or later.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 3:31 AM

Title: Re: Biden would beat Trump in 24

Content:

Minobu said:

Indigenous is an oxymoron for they too migrated to to North America and are not of the land.

Malcolm wrote:

All humans are indigenous to planet earth.

But when your people have been living in the same place, more or less for the past 15,000+ years as opposed to the last 400, I think its ok to call yourself "indigenous."

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 3:35 AM

Title: Re: Is first dhyāna necessary for the first bhūmi?

Content:

sun-and-moon said:

3. Since dhyana stabilizes the mind and mental factors, does stability of dhyana bring stability in rigpa too?

Malcolm wrote:

The dhyāna being discussed is not the dhyāna discussed in Dzogchen teachings. The latter does not depend on mental factors, unlike the former. So the answer is a solid no. In fact, it is the opposite. Rig pa (knowledge of one's own state) brings about natural concentration (rang bzhin bsam gtan), which is unlike the dhyānas spoken of in the lower yānas. Longchenpa writes about this extensively.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 3:38 AM

Title: Re: Biden would beat Trump in 24

Content:

Genjo Conan said:

a significant chunk of the population still looks up to the men who fought to preserve slavery as heroes worthy of public monuments.

Malcolm wrote:

Talk about lost causes...

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 4:30 AM

Title: Re: Biden would beat Trump in 24

Content:

Minobu said:

(edits weird joke about what white Americans might refer to themselves in about 150 years)

Malcolm wrote:

Oh, they already think they are indigenous and have indigenous rights, you don't have to wait 150 years.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 5:00 AM

Title: Re: We Are All This Luminous Mind

Content:

ItsRaining said:

He himself used satori a lot which also refers to some kind of realisation.

Malcolm wrote:

Yes, I am aware of this. Thanks for your overall reply.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 5:31 AM

Title: Re: We Are All This Luminous Mind

Content:

Matylda said:

Those people were real zen people. Some of them wrote quite a lot, like Sawaki (circa 20 vol.) some wrote virtually nothing but were still famous in the inner circles. I found myself that those who were not inclined to write, talk and show up, were best.

Malcolm wrote:

Thanks.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 5:42 AM

Title: Re: What will you do...

Content:

Malcolm wrote:

It's not a "Blue State" problem, it's a west coast problem, primarily. And it is somewhat overblown by the right wing media.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 6:36 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

I agree that Bhadracarī would be sufficient for birth, but would identify it as birth through the 19th and 20th vows.

Malcolm wrote:

In our tradition, Dharmakāra only makes one aspiration. It may have forty-eight parts, but they are integral to a single aspiration. One can argue over which passage is more

important, but actually, it's just one aspiration.

Sure, one might argue that the 18th part is the most important because of the gatha that says:

If any sentient being hears my name,
they will be born in my buddhafiield.

But this is nothing I have ever seen any Tibetan scholar advance as a special position, Mipham included.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 6:52 AM

Title: Re: We Are All This Luminous Mind

Content:

clyde said:
slander.

Malcolm wrote:

Expressing an opinion is not slander. What is slander? "The action or crime of making a false spoken statement damaging to a person's reputation."

Now, my statement is not false. How could it be? I merely expressed an opinion, one you don't like. But that's your problem of attachment, not mine. You are certainly entitled to think my opinion is wrong, misguided, deluded, shameful, and any number of terrible things. But it isn't a false statement, since it's my opinion and I stated it directly and honestly.

But I certainly have not ruined anyone's reputation, either, and I don't answer to you, clyde. So get over yourself.

Now, this little exchange has become a meta-conversation and is therefore, out of TOS.

One other thing-- if Guo Gu was a first stage bodhisattva, do you think he would care? Of course not, so get over it. This is solely your problem. It isn't my problem, Sheng Yen's problem, or Guo Gu's problem. Maybe you ought to get in touch with that luminous mind. It would definitely solve your problem.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 11:55 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

I agree that Bhadracari would be sufficient for birth, but would identify it as birth through

the 19th and 20th vows.

Malcolm wrote:

In our tradition, Dharmakāra only makes one aspiration. It may have forty-eight parts, but they are integral to a single aspiration. One can argue over which passage is more important, but actually, it's just one aspiration.

Zhen Li said:

This is the same in Jōdo Shinshū, the term 本願 (pūrva-praṇidhāna) has multiple referents:

1. The 48 vows.
2. The Gates for Birth (Essential Gate (19th), Provisional (20th), and Ocean Like (18th))
3. The Ocean Like Vow or True Gate (18th)

These distinctions were originally made by Shandao.

Hōnen added the dimension of "selection." This means that each of the 48 vows was specifically selected for a reason and to provide the Pure Land with a particular quality. It's not just a shotgun blast with a scattering of qualities here and there—they are actually selected for particular purposes. Hōnen also points out that we can select among the gate for birth, and indicates that the essential intent of the Larger, Shorter, and Contemplation sūtras is that the 18th vow is the universal vow that permits the full working of Amitābha's other power.

Shinran only added the clarification that the 19th vow is specifically meditative and non-meditative good acts, and that birth occurs by transferring the merits of those practices to birth, and that the 20th vow is Amitābha-oriented practice, but reliant upon self-power, hence it contains both "true and provisional aspects," i.e. both self and other power components. So, with Phowa, we can say that it is enabled by the 20th vow because it depends upon the practitioner's meditative act to activate, but it is enabled by Amitābha making the vow that enables birth through such methods in the first place. Malcolm wrote:

Sure, one might argue that the 18th part is the most important because of the gatha that says:

If any sentient being hears my name,
they will be born in my buddhafiield.

But this is nothing I have ever seen any Tibetan scholar advance as a special position, Mipham included.

Zhen Li said:

It also depends on the audience. 98% of the pūrva-praṇidhāna is skilful means.

Malcolm wrote:

Self-power, other-power, who cares? it's doesn't matter either way. Only the hook of faith is able to catch the ring of compassion.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 8:12 PM

Title: Re: Is first dhyāna necessary for the first bhūmi?

Content:

sun-and-moon said:

Thanks for your answer. Could you give a reference on Longchenpas texts?

Malcolm wrote:

Commentary on the treasury of dharmadhatu.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 8:20 PM

Title: Re: Seventeen Tantras Lung with Tulku Dakpa

Content:

yagmort said:

can i attend if i don't have any nyingthig wang yet?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 8:25 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Malcolm wrote:

Self-power, other-power, who cares? it's doesn't matter either way. Only the hook of faith is able to catch the ring of compassion.

Zhen Li said:

It's the difference between practising without calculation and attaining Buddhahood upon death, and wavering and spending 500 years or many kalpas to even begin hearing the Dharma again. This is an interpretation not treated in TB, so we don't have to continue this discussion here, but I personally find it interesting to explore potential overlaps and parallels. The different kinds of Phowa, for instance, are something worth exploring in this regard.

Malcolm wrote:

Yes. In Tibetan Buddhism, the practice is designed on the basis of the first grade of practitioners. So if some one is serious about being in the best or second best kind of birth, they know what to do.

Apart from irmanakaya phowa, the other two do do not involve birth in Sukhavati.

In particular lamas train in nirmanakaya phowa mainly to help others. Also when train, you need to have the sign of phowa to assist others, and as proof you yourself will succeed if you can do it at the time death.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 8:32 PM

Title: Re: Buddha Nature of insentient thing.

Content:

Schrödinger's Yidam said:

However he does throw in Mipam and Longchenpa into the subject.

Malcolm wrote:

Neither would ever assert rocks and trees have Buddhanature.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 9:35 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

My current practice is reciting the name at least 108 each day before going to bed followed by saying "May I be born in Sukhavati and attain supreme enlightenment". What would you add to that?

Malcolm wrote:

The sleeping yoga composed by Sakya Pandita.

Könchok Thrinley said:

Looking at the text, is a transmission of lung or anything necessary? It seems like a rather straightforward instruction that can be used by anyone who practices vajrayana.

Malcolm wrote:

It does not need a lung. It's sutra level.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 11:15 PM

Title: Re: We Are All This Luminous Mind

Content:

Anders said:

Malcolm is just a guy on an internet forum.

dharmafootsteps said:

And HHDL is just a simple monk.

Malcolm wrote:

HHDL asserts, and I see no reason to doubt him, that he is not an ārya.

Author: Malcolm

Date: Thursday, February 3rd, 2022 at 11:58 PM

Title: Re: We Are All This Luminous Mind

Content:

Anders said:

Malcolm is just a guy on an internet forum.

dharmafirststeps said:

And HHDL is just a simple monk.

Matylda said:

It is what he says, isn't it? And he has never said that he is a bodhisattva, the first bhumi neither any other bhumi up to the 10th. Of course Tibetans believe, that he is a kind of Avalokiteshvara in person, and that belief is shared by many non-Tibetans.

Malcolm wrote:

If Buddhism depended on enlightened teachers these days, it would have already been extinguished.

The very first Buddhist teacher I ever encountered was on a weekend field trip to go sit with Eido Shimano in 1978 at Dai Bosatsu Zendo. I was sixteen, and I thought for sure that this guy must be enlightened. When I heard about the drunken sprawl that constituted a weekend field trip sit with Trungpa at Tail of Tiger, I was pretty smug, since I was very impressed with Dai Bosatsu (I wasn't permitted to go because I was delinquent in my homework).

At Dai Bosatsu, I remember chanting the Heart Sutra in Japanese, but of course I could not keep up. And I remember being hit with a stick, which at that place you had to request. I wanted to see what it felt like. Of course I never received a Koan, etc., because I never went back there. But I always felt a kinship with the Japanese Zen tradition in general. When I went to Japan, a monk from Koyasan who spoke English asked me what kind of Buddhist I was, since I self-identified as a Buddhist, and I told him I was a Rinzai Buddhist. Of course, I did not know what I was talking about, but because I had that weekend experience at a nominally Rinzai place, that's what I said. (A funny aside, some of the kids brought valium to make it through the sitting periods, but I toughed it out).

Imagine my disappointment when, thirty-two years later, I heard he had been a serial womanizer, and that Robert Aitken had been keeping a record of his indiscretions for decades. The scandal went so deep that Myōshin-ji rejected the qualifications of all

people that Shimano had designated as successors.

Now, many of the major Zen Buddhist founding teachers and their students in the US of note have been implicated in some kind of impropriety with women, financial impropriety, etc. some even claiming their bodhisattva activity justified their behavior. We all know who they are, no need to rehash the details . Many major Tibetan Buddhists like Trungpa, etc., were all deeply involved sex scandals, drug addiction, alcoholism, etc. Not just in the Kagyu school, but in Nyingma, Gelug, and so on. Even here we run into people who assert Trungpa was enlightened because x or y said so. I don't believe it.

I generally do not believe students of teachers when they assure me their guru or roshi or sensei or geshe or tulku is a highly realized being. I certainly don't believe it when a guru or roshi or sensei or geshe or tulku declares they are a highly realized being.

If someone passes, and they shows signs and relics at the time of their death, maybe I will believe it. But also signs and relics can just be the play of the four elements, and illustrate nothing special at all, so maybe I won't. Also nonbuddhist yogis sometimes sit for days without their bodies showing signs of decay, which demonstrates nothing more than function of mundane samādhis and nothing about awakening, bodhi.

All I know is that studying and practicing Dharma has brought meaning and purpose to my life. But claims of realization by Buddhist teachers and for Buddhist teachers? Meh. You can keep 'em. I am not buying.

Author: Malcolm

Date: Friday, February 4th, 2022 at 12:09 AM

Title: Re: "Formally" asking a lama to be one's root guru?

Content:

KonchogUrgyenNyima said:

Hello,

I have heard it said that one has to formally ask a lama to be ones root lama?

Malcolm wrote:

Total misunderstanding of the meaning of "root guru" in Dzogchen.

Author: Malcolm

Date: Friday, February 4th, 2022 at 12:15 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Malcolm wrote:

Yes. In Tibetan Buddhism, the practice is designed on the basis of the first grade of

practitioners. So if some one is serious about being in the best or second best kind of birth, they know what to do.

Shinjin said:

[22] The Buddha said to Ananda and Vaidehi,

Malcolm wrote:

We don't read this sūtra. So it forms no part of our commentarial tradition at all. Therefore, it cannot be used to discuss the issue, since there is no common textual base for a discussion. Therefore, we are not making it complicated.

Author: Malcolm

Date: Friday, February 4th, 2022 at 12:20 AM

Title: Re: Biden would beat Trump in 24

Content:

WeiHan said:

How well the pandemic is managed not just reflected in death numbers but also, as you brought out, how fast and how far people life can get back to normal.

Malcolm wrote:

That depends on getting the world vaxxed. Then there is the issue of the virus spreading rapidly among the wild life population.

Author: Malcolm

Date: Friday, February 4th, 2022 at 12:33 AM

Title: Re: We Are All This Luminous Mind

Content:

Matylda said:

However the competence and experience of a teacher from whom one could receive valid instructions is crucial.

Malcolm wrote:

Yes, but that does not depend on some putative awakening proclaimed by devoted disciples. They just need to know what they are doing and know how to properly care for students.

Author: Malcolm

Date: Friday, February 4th, 2022 at 1:21 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Malcolm wrote:

We don't read this sūtra. So it forms no part of our commentarial tradition at all.

Shinjin said:

Why is this?

Malcolm wrote:

It was never translated into Tibetan. There are three reasons why this may be so: 1) it may not have a Sanskrit original 2) It may not have been sufficiently well-known among Indians to be translated based on reputation. 3) It might have been a Central Asian text, the original of which did not survive. Whatever the reason, we don't read it.

Author: Malcolm

Date: Friday, February 4th, 2022 at 2:00 AM

Title: Re: We Are All This Luminous Mind

Content:

Matylda said:

However the competence and experience of a teacher from whom one could receive valid instructions is crucial.

Malcolm wrote:

Yes, but that does not depend on some putative awakening proclaimed by devoted disciples. They just need to know what they are doing and know how to properly care for students.

Matylda said:

it is what I meant

Author: Malcolm

Date: Friday, February 4th, 2022 at 3:17 AM

Title: Re: "Formally" asking a lama to be one's root guru?

Content:

Malcolm wrote:

63ucn4.jpg (67.11 KiB) Viewed 9855 times

Author: Malcolm

Date: Friday, February 4th, 2022 at 3:31 AM

Title: Re: Biden would beat Trump in 24

Content:

WeiHan said:

The number is from Edelman, a neutral to mildly anti-China America based consultancy firm.

Malcolm wrote:

I've been in China, more than once. I have many Chinese friends. One cannot trust what Chinese citizens say about China inside China. What they say inside is not what they say outside.

Author: Malcolm

Date: Friday, February 4th, 2022 at 4:30 AM

Title: Re: the Zen promise is empty

Content:

clyde said:

And I believed the Zen promise that Buddhahood was attainable “in this lifetime”.

Malcolm wrote:

Bodhisattvas have great courage because they do not expect to attain buddhahood in this life. They understand the daunting task of practicing the perfections, and don't try to explain it with with clever rhetoric.

Of course everyone wants to attain buddhahood as soon as possible, however, 99.999 percent of people do not attain buddhahood in this life, no matter what path one chooses to follow.

clyde said:

I am saddened that it is not only considered improper for students or teachers to talk in public of one's progress on the path, but that it seems generally accepted that there are NO awakened living Buddhist teachers in any tradition!

Malcolm wrote:

You shouldn't be sad. It is against monastic vows to speak of one's spiritual attainments, period. This precedent has force in the lay community as well. Hence there is clear standard of conduct where teachers, generally speaking, refuse to speak of their realization. And if they do, it's only carefully selected disciples with whom they would share such information.

clyde said:

I had assumed and continue to believe that there are awakened contemporary Buddhist teachers in all the traditions (e.g. - HHDL and the recently departed TNH).

Malcolm wrote:

Why believe things of people when they themselves reject it? For example, HHDL has stated in certain terms that he is not an ārya bodhisattva. Of course, many people will ignore him and assume he is merely being humble.

clyde said:

But if it is the case that there are no awakened Buddhists, not even among the most dedicated practitioners and teachers, then the Zen promise is empty.

Malcolm wrote:

The measure of progress in Dharma: are your three poisons under control? Are you a more loving and compassionate person? Are you more patient, relaxed, and easy going? Are you wiser when viewing cause and effect? Do you have some understanding of emptiness and dependent origination? If the answer is yes to all of these questions, then you are doing pretty good job as a practitioner. In this case it does matter whether you practice Zen, Vipassana, Dzogchen, Pure Land, Nichiren Buddhism, Vajrayāna, and so on.

The awakening or enlightenment of other people is not transferrable. All teachers can do us is show us a path. As long as they understand the path they are practicing, have some core competencies in the literature of their tradition, as well as some kind of lineage transmission, then they can teach to interested people. If they happen to be awakened, great. But there is no special sign that someone is an ārya bodhisattva, they don't carry signs. One can only know a bodhisattva through their extraordinary compassion.

In the lower stages, bodhisattvas don't remember their training in past lives and will not possess the realization they had in previous lives. They practice the path and realize it again. This is why the lower bodhisattva stages are stages of retrogression. When one passes away, even if one reached the sixth bodhisattva stage, one will forget it in the next life until one meets the dharma again, whenever that is, in a future life. To be a Mahāyāna bodhisattva requires great courage and the commitment to practice the path to the end. There are many time where we will take rebirth where there will be no dharma for us to meet, no teachers to meet, no sangha to have.

Author: Malcolm

Date: Friday, February 4th, 2022 at 5:44 AM

Title: Re: We Are All This Luminous Mind

Content:

rejun said:

A Zen Teacher would have made this clear.

Malcolm wrote:

Nevertheless, people chase experiences, just like dogs chase their own tails.

Author: Malcolm

Date: Friday, February 4th, 2022 at 6:24 AM

Title: Re: We Are All This Luminous Mind

Content:

rejun said:

A Zen Teacher would have made this clear.

Malcolm wrote:

Nevertheless, people chase experiences, just like dogs chase their own tails.

reiun said:

Of course, since you are implying Zen people are like dogs, I am skeptical.

Malcolm wrote:

Nope, I am implying everyone.

Author: Malcolm

Date: Friday, February 4th, 2022 at 6:29 AM

Title: Re: the Zen promise is empty

Content:

clyde said:

realizations

Malcolm wrote:

Realizations are not the same thing as awakening.

There are all kinds of realizations common people can have.

But when you realize bodhi, nonconceptual insight into emptiness, you are no longer an ordinary person. But even if you do realize bodhi, so what? You can't give it to anyone else. All you can do is teach.

Author: Malcolm

Date: Friday, February 4th, 2022 at 6:36 AM

Title: Re: We Are All This Luminous Mind

Content:

reiun said:

Of course, since you are implying Zen people are like dogs, I am skeptical.

Malcolm wrote:

Nope, I am implying everyone.

reiun said:

And you?

Malcolm wrote:

Been there, done that. I am nobody special.

Author: Malcolm

Date: Friday, February 4th, 2022 at 6:44 AM

Title: Re: Qbism... For your consideration

Content:

Queequeg said:

<https://www.scientificamerican.com/article/does-quantum-mechanics-reveal-that-life-is-but-a-dream/>

Hm.

Malcolm wrote:

Annoying webpage.

Author: Malcolm

Date: Friday, February 4th, 2022 at 7:09 AM

Title: Re: We Are All This Luminous Mind

Content:

Johnny Dangerous said:

You know those three animals at the center of a Bhavachakra? Those are the same notion here as the dog, everyone in samsara is chasing their tail, and many of us can't even differentiate between when we are doing that, and when we have ceased. That's why there is so much literature (including in Zen) that addresses deviations from the path.

Malcolm wrote:

And just as clearly, the lesson we learn from history both recent and distant, is that even renowned teachers are really no different. Hence, my general distrust of authorization of any kind, institutional or otherwise.

Author: Malcolm

Date: Friday, February 4th, 2022 at 9:38 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

I think that's a legitimate approach within a tradition. There are plenty of Pure Land sutras that Honen and others could have used to support their approach, but either they didn't know about them or they weren't available. What we today consider the "canon" isn't necessarily what historic monastic would call the Tripitaka or Twelve Section canon. Halkias makes this point too with reference to different monastic libraries in Tibet, which don't perfectly have collections that all correspond to Derge equivalents.

As for the matter of particular vows, Halkias makes the interesting point that the four requisites are in fact directly lifted from the nineteenth vow, so Tibetan Pure Land

methodology is explicitly a nineteenth vow approach in contrast to East Asian methodologies. Just something interesting that came out of my reading so far.

This is pretty interesting in as far as deconstructions of the vows were used to develop these methodologies. If you deconstruct the nineteenth vow you get the four requisites, and if you deconstruct the eighteenth vow you get the threefold mind. The twentieth vow on the other hand supports more the kind of continual Nembutsu practices you see in mainland schools and Tendai.

Malcolm wrote:

Among Tibetan commentaries, there is no such deconstruction of the parts of the aspiration. It is one aspiration with 48 parts. If any of the 48 parts are not satisfied, the other 47 are voided.

Author: Malcolm

Date: Friday, February 4th, 2022 at 9:53 PM

Title: Re: the Zen promise is empty

Content:

clyde said:

Not really. Imagine someone promoting a process to heal your pain and promises success, but can't (or won't) identify anyone who has been successful.

Malcolm wrote:

What exactly do you think awakening is? What does realization mean to you? Meido brings up a good point, how are you going to tell if someone is awakened if you are yourself not an awakened person with clairvoyance?

The Mahayana sutras provide a good answer to your quandry: regard anyone you consider a teacher as if they are a buddha. It really doesn't matter who they are. And it doesn't matter if they are a buddha in fact. They are a connection to the Dharma for you.

Author: Malcolm

Date: Friday, February 4th, 2022 at 9:57 PM

Title: Re: "Formally" asking a lama to be one's root guru?

Content:

KonchogUrgyenNyima said:

Hello,

I have heard it said that one has to formally ask a lama to be ones root lama?

Malcolm wrote:

Total misunderstanding of the meaning of "root guru" in Dzogchen.

Sonam Gyalmo said:

Are you going to point the OP in a useful direction, or just issue a ruling?

Malcolm wrote:

The issue has been discussed to death here.

Author: Malcolm

Date: Friday, February 4th, 2022 at 10:15 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

I think that's a legitimate approach within a tradition. There are plenty of Pure Land sutras that Honen and others could have used to support their approach, but either they didn't know about them or they weren't available. What we today consider the "canon" isn't necessarily what historic monastic would call the Tripitaka or Twelve Section canon. Halkias makes this point too with reference to different monastic libraries in Tibet, which don't perfectly have collections that all correspond to Derge equivalents.

As for the matter of particular vows, Halkias makes the interesting point that the four requisites are in fact directly lifted from the nineteenth vow, so Tibetan Pure Land methodology is explicitly a nineteenth vow approach in contrast to East Asian methodologies. Just something interesting that came out of my reading so far.

This is pretty interesting in as far as deconstructions of the vows were used to develop these methodologies. If you deconstruct the nineteenth vow you get the four requisites, and if you deconstruct the eighteenth vow you get the threefold mind. The twentieth vow on the other hand supports more the kind of continual Nembutsu practices you see in mainland schools and Tendai.

Malcolm wrote:

Among Tibetan commentaries, there is no such deconstruction of the parts of the aspiration. It is one aspiration with 48 parts. If any of the 48 parts are not satisfied, the other 47 are voided.

Shinjin said:

Then the commentaries contradict the sutras since the Larger sutra itself states that the lowest grade consists of those who have only recited the name and nothing else. Why should commentaries be taken more seriously than what the actual sutra states?

Malcolm wrote:

There is no such contradiction. The Sanskrit and Tibetan recensions do not guarantee immediate birth for those of the third grade. Only the Chinese version does. It makes no sense to try and box the Tibetan tradition into a Chinese commentarial perspective. They are different traditions, with different textual histories, and different assumptions

and motivational drives.

Author: Malcolm

Date: Friday, February 4th, 2022 at 10:26 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Malcolm wrote:

There is no such contradiction. The Sanskrit and Tibetan recensions do not guarantee immediate birth for those of the third grade. Only the Chinese version does. It makes no sense to try and box the Tibetan tradition into a Chinese commentarial perspective. They are different traditions, with different textual histories, and different assumptions and motivational drives.

Shinjin said:

Could you recommend a sanskrit version of the Larger sutra that is available online?

Malcolm wrote:

You should just obtain a copy of Gomez's book which has both the Sanskrit and Chinese sūtras translated separately, because they are sufficiently different to warrant such separate treatment. The short title of his book is "The Land of Bliss."

Author: Malcolm

Date: Friday, February 4th, 2022 at 10:29 PM

Title: Re: We Are All This Luminous Mind

Content:

Pablo said:

Just to be clear (I ask because I truly do not know, I'm not really interested in polemics), what Malcolm and Johnny are saying is that the language used in the Zen tradition re Buddhahood (see for instance Astus's messages in this thread) is rhetorical, and that the awakening spoken of in Zen does not correspond with awakening as understood in the general Mahayana tradition. Is this correct?

Astus said:

There is such an interpretation, especially when one takes the side of Doctrine (jiao 教 - a Zen term for the rest of Buddhism that's based on scriptures and treatises). On the other hand, it can also be said that it's the 'general Mahayana' that is rhetorical, while Zen is seeing how things are. And there's also a third option, that it's all a matter of skilful means and one works with whatever one can work for the single goal of liberation.

Malcolm wrote:

It's all rhetoric, all the way down.

Author: Malcolm

Date: Friday, February 4th, 2022 at 10:36 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

Ok, thank you.

Malcolm wrote:

Also, there is no doubt a Tibetan/Sanskrit based version that is perhaps more text critically oriented than Gomez's will appear on 84000.co.

Author: Malcolm

Date: Saturday, February 5th, 2022 at 12:28 AM

Title: Re: We Are All This Luminous Mind

Content:

Astus said:

If there is disagreement then there is discrimination, if there is discrimination there is suffering.

Malcolm wrote:

So when the Buddha disagreed with someone, he was suffering?

Author: Malcolm

Date: Saturday, February 5th, 2022 at 1:15 AM

Title: Re: We Are All This Luminous Mind

Content:

Pablo said:

Thanks, Malcolm.

So then the point would be not to try to "match" two different rhetoric schemes (aka bhumis on one hand and Zen on the other), or am I misunderstanding you?

Malcolm wrote:

What I am saying is that at one level, it doesn't matter what this old master said or that one. What matters is gaining personal experience in the path. That can only happen if one actually make a commitment and actually practices the path. It is useless to sit around and compare realizations. We can only have our own realization and no one else's. No one can actually confirm our realization for us, in fact, not even the Buddha.

That's why every teacher tells their students, "Great, you understood something, keep up the good work" if the student is sincere. Acknowledgement of a student by a teacher is far more about the student's sincerity than confirming that someone has achieved this or that rank.

For example, in Dzogchen teachings, there is only one level, rhetorically speaking. Where other teachings such as Vajrayāna, Lotus Buddhism, Shingon, etc., are ekayāna teachings, Dzogchen is an ekabhumi teaching. Zen is a little similar, according to my understanding. In Dzogchen, you learn to recognize your own state after it has been introduced; you work on removing doubt about that state; and then, when you have resolved your doubts, you continue in that state. But these are just words. The rubber has got to meet the road, otherwise it is all just rhetorical posturing.

Author: Malcolm

Date: Saturday, February 5th, 2022 at 1:31 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

Ok, thank you.

Malcolm wrote:

Also, there is no doubt a Tibetan/Sanskrit based version that is perhaps more text critically oriented than Gomez's will appear on 84000.co.

Shinjin said:

What problem do you have with Zhen Li's interpretation from a few pages back?

Malcolm wrote:

I don't have a problem with it per se, it just isn't how things are framed in a Tibetan Buddhist context. There is no commentarial analysis of these 48 points of Dharmakāra Bodhisattva's aspiration, for example. No distinctions are made between the 18th, 19th, and 20th point, no mokṣology connected with the kind of faith Zhen Li discusses—which isn't even one's own faith, properly speaking, but more of a pure trust in the efficacy of Dharmakāra's aspiration to do all the heavy lifting. This kind of idea is simply not present in the Tibetan Buddhist culture sphere.

The faith of simple people in Tibet is to recite the mani as much as possible, spinning prayer wheels all the while, and hope to be born in the Sukhavati after death, guided through the bardo there by a qualified lama. That's about it. When one does transference of consciousness, the form may be Amitabha, but the essence is one's guru. All phowas with three thoughts, a consciousness to transfer, a place to transfer, and the action are predicated on one transferring one's consciousness into the heart of one's guru visualized as Amitabha, Vajrasattva, etc. It is just an entirely different religious culture than Chinese or Japanese Pure Land Buddhism.

Author: Malcolm

Date: Saturday, February 5th, 2022 at 2:24 AM

Title: Re: the Zen promise is empty

Content:

Queequeg said:

Its also interesting that Red Pine himself might be responsible for the popularity of the area because of his book.

Matylda said:

Do you think so?

Malcolm wrote:

Amongst western spiritual seekers.

Author: Malcolm

Date: Saturday, February 5th, 2022 at 2:29 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Konchog Thogme Jampa said:

He said to me there is Other Power in Tibetan Buddhism.

Malcolm wrote:

Not really. I have read literally tens of thousands of pages of Tibetan Buddhist commentaries and sadhanas, etc. The word "gzhan stobs" (tariki) does not exist in our discourse. Halkias is mistaken to suggest translating "dngos po'i nus pa" (vastuśakti) as "other power," and Cook is mistaken to follow Halkias' lead in this. It is not a big deal, but it is misleading.

Author: Malcolm

Date: Saturday, February 5th, 2022 at 2:42 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Konchog Thogme Jampa said:

He said to me there is Other Power in Tibetan Buddhism.

Malcolm wrote:

Not really. I have read literally tens of thousands of pages of Tibetan Buddhist commentaries and sadhanas, etc. The word "gzhan stobs" (tariki) does not exist in our discourse. Halkias is mistaken to suggest translating "dngos po'i nus pa" (vastuśakti) as

"other power," and Cook is mistaken to follow Halkias' lead in this. It is not a big deal, but it is misleading.

Konchog Thogme Jampa said:
Thanks Acharya

Yes it was nothing official more of a personal teaching not literal or definitive like it is in Shin

Malcolm wrote:
I personally think the main defect of the Halkias book is confirmation bias. He wanted to find tariki in the Tibetan Buddhist pure land tradition, and sure enough, he "found" it in one text by Mipham, by misconstruing a common Tibetan term to confirm his bias. Cook followed him down this rabbit hole.

Author: Malcolm
Date: Saturday, February 5th, 2022 at 2:45 AM
Title: Re: the Zen promise is empty
Content:
Matylda said:
Was his book published in Chinese?

Meido said:
Yes, it was. Apparently selling 250,000 copies in China:

<https://sinosphere.blogs.nytimes.com/2014/07/17/q-and-a-bill-porter-on-travel-writing-in-china/>

Malcolm wrote:
Heh, the first time I hit that link it gave me this:

Error 503 first byte timeout

first byte timeout

Guru Mediation:

Details: cache-lga21936-LGA 1644000185 1426676425

Varnish cache server

Author: Malcolm
Date: Saturday, February 5th, 2022 at 3:16 AM
Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Konchog Thogme Jampa said:

It exists in its own place within the 18th Vow

What I took to mean from my old teacher was very generalistic like say praying to Guru Rinpoche as one example

Malcolm wrote:

And as I explained above, In the Tibetan tradition there is no analysis of the forty-eight parts of Dipamkāra Bodhisattva's aspiration, which can be privileged over any other, which could form the basis for a self-power/other-power distinction. It's simply foreign to the Tibetan tradition.

Author: Malcolm

Date: Saturday, February 5th, 2022 at 4:50 AM

Title: Re: We Are All This Luminous Mind

Content:

Nicholas2727 said:

I guess the disagreement would be that Rigpa is not the same as Kensho? And from there the differences continue?

Malcolm wrote:

Why would rig pa be different than kensho? Both can be experienced by people who are not "enlightened." The whole point of the Dzogchen path is that one can recognize one's state. I presume this is the point of Zen. Enlightenment is overrated.

Author: Malcolm

Date: Saturday, February 5th, 2022 at 5:01 AM

Title: Re: We Are All This Luminous Mind

Content:

dharmafirststeps said:

The differences are just method, and that in Dzogchen one is introduced to nature of mind, in Zen one discovers it.

Malcolm wrote:

There are important differences. I would never, for example, assert expertise in Zen, claim to be able to explain koans, etc., or argue that shikantaza and trekcho are the same thing, though it is tempting to draw similarities. I would be suspicious of any Zen teacher who claimed they could explain Dzogchen unless they knew Tibetan, etc.

But as JD astutely observed, my initial response was one of discomfort with the

responses reported by Dosho Port. It all seemed just a little pat to me. Slogans like "OMG, I am he as you are he as you are me and we are all together." Plus I really think that "nonduality" is an overused meme in Western "Eastern" spirituality, and when taken out of context is completely meaningless.

Author: Malcolm

Date: Saturday, February 5th, 2022 at 5:21 AM

Title: Re: We Are All This Luminous Mind

Content:

Malcolm wrote:

So when the Buddha disagreed with someone, he was suffering?

Astus said:

If he had disagreed by taking one view and opposing with another...

Malcolm wrote:

FFS, Astus, get a sense of humor. We know very well you are an excellent book dancer, ready with your handy kindle library.

Author: Malcolm

Date: Saturday, February 5th, 2022 at 8:15 PM

Title: Re: the Zen promise is empty

Content:

Anders said:

Longchenpa never hid his attainment

Malcolm wrote:

On what basis do you make this claim?

Author: Malcolm

Date: Sunday, February 6th, 2022 at 2:04 AM

Title: Re: the Zen promise is empty

Content:

Anders said:

Longchenpa never hid his attainment

Malcolm wrote:

On what basis do you make this claim?

Anders said:

That he'd in many places write about his own realisation.

Malcolm wrote:

In works read by virtually no one for three hundred years. That doesn't really count. And such references aren't in many places, but mainly in the commentary of the treasury of the dharmadhatu, written towards the end of his life.

And he doesn't really come right out and say "I attained this or that", he couches it in terms of "I understood this personally" which later scholars take as confirmations of his realization.

Author: Malcolm

Date: Sunday, February 6th, 2022 at 2:25 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

He concludes this section by saying that these qualities are not based solely on the "ripening force of individual beings" (sems-can rang-rang gi stobs smin-pa) but on the power of Amitābha's aspirations (smon-lam) and wisdom (ye-shes).

Malcolm wrote:

Right, without the ring of faith, there is nothing for the hook of compassion to catch. But this is beside the point. The point I keep making is that Pure Landers are inclined to focus on thus or that part of Amitabha's aspiration. We aren't.

As for accepting or rejecting sutras, if a sutra isn't in the Tibetan Canon, we don't read it, or reference it commentarily. You might regard this as short-sighted, but it isn't. It's just how our tradition evolved. Yours evolved differently. That's totally ok.

Author: Malcolm

Date: Sunday, February 6th, 2022 at 2:43 AM

Title: Re: Is first dhyāna necessary for the first bhūmi?

Content:

Si-va-kon said:

Intellectual comprehension of Truths is possible without dhyanas.

In this case, it is the fruit of the stream-enterer.

There are 7 remaining shackles to be eradicated from the total 10 saṃyojanāni.

Five higher bonds and five lower ones. Three of them (sakkāya-diṭṭhi, vicikicchā, sīlabbata-parāmāsa) are eliminated by the Way of Seeing the Truths, i.e. Abhisamaya - full of intellectual comprehension.

Dhyana without understanding the Truths can eliminate all degrees (strong-medium-weak) of these seven impurities, except inherent in bhavagra (8th dhyana).

Only one who has mastered the entrance to the 8th dhyana and fully comprehended the Truth is able to balance shamatha and vipashyana in such a way as to achieve nirodha-samapatti.

Vasubandhu gives the example of the Buddha himself, who "reached the 8th dhyana even before he sat under the bodhi tree."

Bhavagra - the limit of the mundane Path, i.e. Dhyana without Truth.

Defilements were recognized that could only be removed by Truths and only dhyana.

The underdevelopment of one of these two paramitas means the presence of certain impurities.

Their perfection and balance make it possible to achieve nirodha-samapatti, "calcinate" the most intractable samskaras, defilements still remaining on the bhavagra.

Malcolm wrote:

This is the general shravakayana account.

Author: Malcolm

Date: Sunday, February 6th, 2022 at 4:24 AM

Title: Re: the Zen promise is empty

Content:

Malcolm wrote:

In works read by virtually no one for three hundred years. That doesn't really count.

Anders said:

It counts for me in that I appreciate he did it.

Malcolm wrote:

My point is that he wasn't running around bragging to all and sundry.

Author: Malcolm

Date: Sunday, February 6th, 2022 at 4:55 AM

Title: Re: Is first dhyāna necessary for the first bhūmi?

Content:

Si-va-kon said:

All the theses I have presented are taken from Sanskrit texts.

Abhidharma samuccaya, Astasahasrika, Abhisamaya-alamkara, Abhisamaya-alamkara-aloka, etc.

I just tried to back them up with Pali primary sources.

Malcolm wrote:
Your creating a strange brew.

Author: Malcolm
Date: Sunday, February 6th, 2022 at 4:58 AM
Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?
Content:
Si-va-kon said:
The referent of any word/concept is "empty".
A series of one-time objects conceived by us as one and the same object.

This mental image of an object "lasting" in time, created by the consciousness, is able to enter into connection with the word,
i.e. suitable for naming as well as for storing in memory.

And this "nomenclature unit" exists as a mental projection, as an artificial overlay on reality.

Cows, pudgals, pots - just such "imaginary" objects. In reality, there are only a fast change of frames,
a series of different (consisting of different groups atoms) of unique instantaneous objects,
divorced not only substantially, but also according to the time intervals of their existence.

Malcolm wrote:
Atoms are also imaginary objects, no less than cows, etc.

Author: Malcolm
Date: Sunday, February 6th, 2022 at 8:51 AM
Title: Re: Is first dhyāna necessary for the first bhūmi?
Content:
Si-va-kon said:
) This porridge was brewed long before me.

The gradations given by Vasubandhu in AK are refined by Maitreya/Asanga dividing the Path into five stages.
In Abhisamayā-ālamkāra and in Abhisamayā-ālamkāra-āloka says that the lowest entry level into the path,
the first stage of practice, is called proximate liberation (mokṣa-bhāgiya).
The equivalent term in AS is sambhara-marga.

The second stage - proximate penetration (nirvedha-bhāgiya) is called prayoga-marga.
Its four divisions - usmagata, myrdhagata, ksanti and laukikagradharma are identical to

those found in earlier Buddhism.

But Maytreya and Haribhadra frequently emphasize that stages of Mahayana penetration are superior (visistata) to the Hinayana equivalents.

Darshanamarga is Abhisamaya, she is the first bhumi.

This is the answer to the question whether dhyana is necessary here.

Everyone answered correctly - "No".

Dhyana is necessary from the second bhumi, this is already the stage of bhavanamarga.

In conclusion, a list of the degrees of pollutions eliminated on the bhavanamarga, respectively bhumi:

2 great great

3 middling great

4 soft great

5 great middling

6 middling middling

7 soft middling

8 great soft

9 middling soft

10 soft soft

Malcolm wrote:

Maitreya precedes Vasubandhu

Author: Malcolm

Date: Sunday, February 6th, 2022 at 9:40 AM

Title: Re: the Zen promise is empty

Content:

clyde said:

You're making this more than it is. I was only asking if Zen practitioners could name even a few modern dead Zen teachers whom they sincerely believe were awakened as they understand the term (not needing to accept any definition but their own).

Malcolm wrote:

So you are looking for opinions.

Author: Malcolm

Date: Sunday, February 6th, 2022 at 8:56 PM

Title: Re: the Zen promise is empty

Content:

clyde said:

You're making this more than it is. I was only asking if Zen practitioners could name even a few modern dead Zen teachers whom they sincerely believe were awakened as they understand the term (not needing to accept any definition but their own).

Malcolm wrote:

So you are looking for opinions.

clyde said:

Malcolm, I understand your point, but what proof could there be?

Malcolm wrote:

That's my point, none.

Author: Malcolm

Date: Sunday, February 6th, 2022 at 9:23 PM

Title: Re: Building my Dzogchen literature library, please make a suggestion

Content:

Malcolm wrote:

Generally try to stick with original texts, don't waste your time on academic papers. Obtain wang, lung, and tri.

The Crystal and the Way of Light: Sūtra, Tantra and Dzogchen by Chögyal Namkhai Norbu Rinpoche

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Buddhahood in this Life

Treasury of Genuine Meaning

Ye she Lama

Treasury of the Fundamental State

Self Arisen vidya tantra

Self liberated vidya tantra

Tantra without syllables

Blazing Lamp

Author: Malcolm

Date: Sunday, February 6th, 2022 at 10:19 PM

Title: Re: We Are All This Luminous Mind

Content:

dharmafirststeps said:

Sorry if I misrepresented you, thanks for clarifying.

Great interview by the way. Really enjoyed it.

Malcolm wrote:

Tulku Orgyen has said that all Yanas have some aspect of trekchod in their teachings.

The term original purity is not unique to Dzogchen, it's found in the PP sutras, etc.

So it is not surprising Meido would see some similarities between Dzogchen and Rinzai Zen in his later training.

But I don't think one can just say Dzogchen and Zen are commensurate, there are important differences, not least of which is that Dzogchen is situated in a dialectic with the Path of Transformation in Vajrayana, whereas Chan/Zen/Son are situated in a dialectic with Sutric Buddhism, while largely accepting the path of renunciation advocated in Sutra as a basis for conduct, particularly in Chan and Son.

Similarities include, as noted above, teacher/student interaction that privileges oral instruction over scripture and rejection of path-based ranking schemes of realization.

A striking difference I perceive between Chan/Son/Zen is the extent to which Chan, etc., is deeply entwined with institutional practice, whereas Dzogchen practice is fundamentally a solo endeavor, carried out alone and in solitude. Of course I don't mean to suggest there is no solo Chan/zen meditation practice, because of course there is. But group meditation practice, while not completely foreign to Dzogchen, especially in an instructional context, is not the general mode of practice. There are no Dzogchendos.

Author: Malcolm

Date: Sunday, February 6th, 2022 at 10:27 PM

Title: Re: Why is the book "Tibetan Book of the Dead" so popular amongst non-Buddhists / beginners

Content:

Nalanda said:

It's so popular that even my aunt (who is a Christian) has one.

Why is this book such a hit to Westerners?

Malcolm wrote:

Hippies.

Aemilius said:

It is much earlier than that. What are the names of the youth- and subculture movements in 1920's, 1930's, 1940's, 1950's, and 1960's?

"Walter Yeeling Evans-Wentz (February 2, 1878 – July 17, 1965) was an American anthropologist and writer who was a pioneer in the study of Tibetan Buddhism, and in transmission of Tibetan Buddhism to the Western world, most known for publishing an early English translation of The Tibetan Book of the Dead in 1927. He had three other texts translated from the Tibetan: Tibet's Great Yogi Milarepa (1928), Tibetan Yoga and Secret Doctrines (1935), and The Tibetan Book of the Great Liberation (1954), and wrote the preface to Paramahansa Yogananda's famous spiritual book, Autobiography of a Yogi (1946)."

Malcolm wrote:

Yes, and he understood none of them and interpreted all of them through the cloudy lens of Theosophy. His publications are useful for understanding the progress of the reception of Buddhism in the west, but importantly, none of his books are accurate and immediately attracted the attention of early Tibetan arrivals for their lack of accuracy. Of course the Sikkimese gentleman who translated these for him understood them perfectly well, but Evans-Wentz's editing distorted these translations not to mention his introductions, etc.

Author: Malcolm

Date: Monday, February 7th, 2022 at 12:33 AM

Title: Re: Building my Dzogchen literature library, please make a suggestion

Content:

Malcolm wrote:

Gateway to Knowledge by Jamgön Mipham

ManiThePainter said:

I always thought the Gateway to Knowledge was more of a text on Abhidharma than on Dzogchen?

Malcolm wrote:

You need a little abhidharma.

Author: Malcolm
Date: Monday, February 7th, 2022 at 12:40 AM
Title: Re: Geshe Tenzin Gelek Rinpoche
Content:

PeterC said:
I don't know why people keep flogging the dead horse of Christianity here,

Malcolm wrote:
Makes a nice dull thud.

Author: Malcolm
Date: Monday, February 7th, 2022 at 1:21 AM
Title: Re: Building my Dzogchen literature library, please make a suggestion
Content:

ManiThePainter said:
I always though the Gateway to Knowledge was more of a text on Abhidharma than on Dzogchen?

Malcolm wrote:
You need a little abhidharma.

ManiThePainter said:
Is there anything in the Gateway which is restricted?

Malcolm wrote:
No.

Author: Malcolm
Date: Monday, February 7th, 2022 at 1:27 AM
Title: Re: Why is the book "Tibetan Book of the Dead" so popular amongst non-Buddhists / beginners
Content:

Aemilius said:
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Malcolm wrote:

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Aemilius said:

Your eye of transcendental wisdom is lacking in compassionate understanding of the times and people of those times, I would kindly suggest.

Malcolm wrote:

I would suggest that EW's publications were quite typical of colonialism, and nothing like Csoma De Koros pioneering work.

Author: Malcolm

Date: Monday, February 7th, 2022 at 5:16 AM

Title: Re: the Zen promise is empty

Content:

clyde said:

Yes, it will simply be Zen practitioners opinions about Zen teachers. To be honest, I've sat with a number of Zen teachers and not all Zen teachers are equal based on their personalities and tendencies, capabilities and skills, and depth of realization. Some, in my opinion (What else is there, except your opinions?) are awakened, and some not. Admittedly, even those I don't believe are awakened are often excellent teachers.

My point, as I've stated repeatedly, is that it's false modesty to not be honest about what Zen students believe about Zen teachers. Yes, it will be opinions, but our opinions about contemporary Zen teachers are no different than our opinions about the ancient Zen Masters and even the Buddha, except that we have their presence to aid our judgement.

Malcolm wrote:

But then, since there are no objective standards, it merely becomes an aesthetic judgement, much like Tibetan Buddhists who claim lama so and so is a realized master, and so on.

And now you can reconsider your outrage when I expressed my doubts about Guo Gu's declaration about his stream entry or calling into question the sort of rhetoric employed in Dosho Port's article. It amounts to no more than preferring The Rolling Stones to the Grateful Dead.

Author: Malcolm

Date: Monday, February 7th, 2022 at 6:57 AM

Title: Re: the Zen promise is empty

Content:

Genjo Conan said:

dude, come on, the Stones are objectively better.

Malcolm wrote:

We think so but...

Author: Malcolm

Date: Monday, February 7th, 2022 at 8:09 PM

Title: Re: Building my Dzogchen literature library, please make a suggestion

Content:

Malcolm wrote:

Generally try to stick with original texts, don't waste your time on academic papers.

Obtain wang, lung, and tri.

The Crystal and the Way of Light: Sūtra, Tantra and Dzogchen by Chögyal Namkhai Norbu Rinpoche

The Precious Treasury of Philosophical Systems by Longchen(pa) Rabjam

Gateway to Knowledge by Jamgön Mipham

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Wellsprings of the Great Perfection

Buddhahood in this Life

Treasury of Genuine Meaning

Ye she Lama

Treasury of the Fundamental State

Self Arisen vidya tantra

Self liberated vidya tantra

Tantra without syllables

Blazing Lamp

Nalanda said:

Thanks. Are any of these texts restricted requiring wang lung tri?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, February 7th, 2022 at 8:12 PM

Title: Re: the Zen promise is empty

Content:

Genjo Conan said:

dude, come on, the Stones are objectively better.

Malcolm wrote:

We think so but...

Anders said:

Would a Buddha's all knowledge extend to knowing which of the two are better?

Malcolm wrote:

Assuming Buddhas have ears, they would pick the Stones every damn day.

Author: Malcolm

Date: Monday, February 7th, 2022 at 9:40 PM

Title: Re: the Zen promise is empty

Content:

clyde said:

but that it seems generally accepted that there are NO awakened living Buddhist teachers in any tradition!

seeker242 said:

There are plenty of awakened teachers. There is really no reason to believe there isn't.

Malcolm wrote:

There is also no reason to believe there is. Awakening is not a falsifiable phenomena. So in the end, it just amounts to a faith-based narrative. Even the Buddha was absolutely clear about this:

Excellent, Sariputta. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation; whereas those who have known, seen, penetrated, realized, & attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation."

— <https://www.accesstoinsight.org/tipitaka/sn/sn48/sn48.044.than.html>

I am not saying we should not have faith that there are somewhere awakened human beings out there. I am just saying we need to be honest that it isn't an objective fact that can be ascertained beyond doubt. Relics, light shining from bodies, etc., are also not proof of realization.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 12:44 AM

Title: Re: the Zen promise is empty

Content:

Malcolm wrote:

It's still subjective, since who knows whether the "mendicant" is deluded. There is no way to book dance your way around it. And hanging out with someone for a long while is also no guarantee, as the case of Sunakshatra shows.

There is also no reason to believe there is. Awakening is not a falsifiable phenomena.

Astus said:

'There is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment.'

(<https://suttacentral.net/sn35.153/en/sujato>)

'Great king, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money, it's hard for you to know who is perfected or on the path to perfection.

You can get to know a person's ethics by living with them. ... You can get to know a person's purity by dealing with them. ... You can get to know a person's resilience in times of trouble. ... You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.'

(<https://suttacentral.net/sn3.11/en/sujato>; also AN 4.192 & Ud 6.2)

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 5:44 AM

Title: Re: the Zen promise is empty

Content:

Malcolm wrote:

It's still subjective, since who knows whether the "mendicant" is deluded. There is no way to book dance your way around it.

Astus said:

Yes, subjective, but not necessarily based on faith.

Malcolm wrote:

Necessarily. You have to have faith in these texts as authorities.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 5:47 AM

Title: Re: We Are All This Luminous Mind

Content:

Malcolm wrote:

And now you can reconsider your outrage when I expressed my doubts about Guo Gu's declaration about his stream entry

clyde said:

Malcolm, I have reconsidered, but, as I explained before, I still have this problem.

If Guo Gu had simply said, "I am a stream enterer" and you said you doubted it, I would understand and have nothing to say.

But you heard Guo Gu say his teacher, Sheng Yen, told him he was a stream enterer and this creates the following dilemma: either your doubt is that Guo Gu was lying (and I hope that isn't the reason for your doubt) or that Sheng Yen, a renown Chan Master who knew Guo Gu since he was a child and was his teacher for many years, was mistaken and your doubt is about Sheng Yen's discernment. Frankly, I was asking (and hoping) you would point to a third possibility for your doubt such as a difference in understanding of the causes and results of stream entry.

Malcolm wrote:

I told you. When people start talking about their realization, I just doubt it. It does not mean I think they are bad people, or even lying. Guo Gu probably believes it. But such declarations cause me personally to have less confidence in people rather than more.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 6:07 AM

Title: Re: Building my Dzogchen literature library, please make a suggestion

Content:

Nalanda said:

Then it looks like Dzogchen is closed door for me right now.

Malcolm wrote:

You need to find a teacher. That is the base line. You cannot understand Dzogchen from books. Many people try. All fail.

In the beginning, you have to be like a bee, and visit and sample several teachers. Once you find the right teacher for you, then you settle down. The teacher, in every respect, is more important than the teaching.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 6:40 AM

Title: Re: the Zen promise is empty

Content:

Malcolm wrote:

Necessarily. You have to have faith in these texts as authorities.

Astus said:

What do you mean by that? One first needs to have faith in the texts initially, or there is nothing beyond faith? If the former, then why necessarily?

Malcolm wrote:

You have to believe the narrative. But there is nothing about the narrative that can be proven to anyone. So, yes, there is in the end nothing but faith, unless someone is claiming direct personal knowledge, and you know how sketchy that is.

Anyone want to stand up here and proclaim they are awakened? No? I thought as much.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 6:44 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Malcolm wrote:

Right, without the ring of faith, there is nothing for the hook of compassion to catch. But this is beside the point. The point I keep making is that Pure Landers are inclined to focus on thus or that part of Amitabha's aspiration. We aren't.

Zhen Li said:

It is clear that there is no inclination to focus on particular vows, but the point the reference to Mipham was making is that it is at least in the background that if not a focus on the 19th vow, then the practices of other vows are at least presumed to be subsumed under the practices specified there. You could say that the 19th vow appears to have the most detailed rundown of things you can do to be born, so from a certain point of view, it would be logical to say that is the clear area of focus in terms of finding out what it is that one should practice.

Malcolm wrote:

These are the things the aspirant can do. But they are not parsed as "vows." There is no language in the text to indicate that they are, or that they can be treated as individual aspects.

Zhen Li said:

Personally, I am interested in a holistic view of the Buddha-Dharma, so I want to know how people in all traditions understand these things

Malcolm wrote:

Then stop calling the 48 parts of the aspiration of Dharmakāra "vows." They do not satisfy the requirement of a vow (samvara) from the pov of the Tibetan tradition.

If you continue to call these things vows, you won't understand pure land practice from the Tibetan Buddhist pov. You need to set aside your frame.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 7:57 AM

Title: Re: We Are All This Luminous Mind

Content:

PadmaVonSamba said:

It's the closest thing we have to peer review.

Malcolm wrote:

Of course this declaration can't be checked, so it is hardly peer review.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 8:05 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

That's just the most common translation for pranidhana.

Malcolm wrote:

Maybe in Chinese, not in Tibetan. In Tibetan pranidhana is translated as smon lam.

Smon pa refers to a desire to attain something, lam refers to an utterance (tshig gi lam, literally path of words), hence we typically translate this term as "aspiration." So there is a disconnect here based on semantics.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 8:11 AM

Title: Re: the Zen promise is empty

Content:

Astus said:

What do you mean by that? One first needs to have faith in the texts initially, or there is nothing beyond faith? If the former, then why necessarily?

Malcolm wrote:

You have to believe the narrative. But there is nothing about the narrative that can be proven to anyone. So, yes, there is in the end nothing but faith, unless someone is claiming direct personal knowledge, and you know how sketchy that is.

Anyone want to stand up here and proclaim they are awakened? No? I thought as much.

PadmaVonSamba said:

Sure. I will.

Well...give me a few minutes. I haven't had my coffee yet. But then...

Ultimately, asking for someone to reveal they are fully awakened is a trick question. As soon as you say, "I" you negate "am enlightened".

Malcolm wrote:

No, this doesn't follow, since the Buddha, so we have read, did exactly that.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 8:54 AM

Title: Re: the Zen promise is empty

Content:

PadmaVonSamba said:

Ultimately, asking for someone to reveal they are fully awakened is a trick question. As soon as you say, "I" you negate "am enlightened".

Malcolm wrote:

No, this doesn't follow, since the Buddha, so we have read, did exactly that.

PadmaVonSamba said:

Yeah, well, he was the exception, which is probably why we are Buddhists. He also backed it up with a few miracles

Malcolm wrote:

Which he also explained didn't prove anything...

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 9:10 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

As for Tibetan, for smon lam, Jeffrey Hopkins includes "vow; resolve," as does Valby, and Ives Waldo. For smon pa, JH has "resolve, vow."

I think the problem isn't really with the term "vow," it's that you may be assuming vow means saṃvāra or precept or something along those lines, when most people are using the term in a different way.

Malcolm wrote:

I was using a native Tibetan dictionary. The Valby dictionary is not reliable, it's kind of like a pastiche of different translators. It's not reflective of how Tibetans understand their own terminology at all. The native Tibetan etymology is as I explained it to you. No Tibetan considers a smon lam to be a sdom pa. As I said, there is a semantic disconnect here.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 9:33 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Malcolm wrote:

As I said, there is a semantic disconnect here.

Zhen Li said:

I do not have a disconnect, I am happy to recognise that praṇidhāna is smon lam and 願. That I represent this word with a different English term than you is of the lowest importance for the conversation. We shall just use praṇidhāna going forward.

Malcolm wrote:

My point related to how the term is understood in Tibetan, and we can't simply gloss over it. The point I am making, which is being astutely ignored here, is that Dharmakara didn't make 48 aspirations. He made one. His aspiration was to purify a buddhafiield, and he specified 48 conditions integral to his success in doing so. I am maintaining that distinction is critical in understanding why the Tibetan pure land traditions are quite uniform in their presentation from the eighth century onward.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 10:02 AM

Title: Re: Building my Dzogchen literature library, please make a suggestion

Content:

Nalanda said:

Then it looks like Dzogchen is closed door for me right now.

Malcolm wrote:

You need to find a teacher. That is the base line. You cannot understand Dzogchen from books. Many people try. All fail.

In the beginning, you have to be like a bee, and visit and sample several teachers. Once you find the right teacher for you, then you settle down. The teacher, in every respect, is more important than the teaching.

Nalanda said:

Yes yes. You said several times and

<https://www.dharmawheel.net/viewtopic.php?p=615173#p615173>, this isn't an overnight project. It will take a few years.

By my estimation:

For the next 10 years - General Buddhism, Sutrayana Mahayana, Tibetan Buddhism. FTMP, Tergar, my <https://www.bodhicittasangha.org/> - Khenpo Sherab)

I just thought there are Dzogchen books I could read in the meantime.

Malcolm wrote:

It's better you don't, frankly. You won't understand them without explanation.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 10:07 AM

Title: Re: Building my Dzogchen literature library, please make a suggestion

Content:

Nalanda said:

Got it.

Well, I saved some money and time.

Thank you.

Malcolm wrote:

You can always buy them. It's not that difficult to get teachings. For example you should attend the lung of 17 tantras that's coming up. You should not try understand these things on your own.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 10:16 AM

Title: Re: Building my Dzogchen literature library, please make a suggestion

Content:

Nalanda said:

Where is the 17 tantras?

That Bon master video above?

Malcolm wrote:

No, I posted a link a while back, you can find it.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 11:19 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

I think if you reflect upon the matter, you will find that this is clearly the case, and that any mention of the four conditions for birth is a clear selection of specific aspects of the 48 conditions relevant to us.

Malcolm wrote:

Correct, but that condition is not possible without all the rest, they are all integral to one another, just as it is integral to all of them. Since Dharmakara has done his job, presumably, without our participation the other 47 conditions fail. The crucial point of course is that it's our faith, through hearing Amitabha's name, upon which Dharmakara depends for the success of his aspiration. Without us, he has no buddhafiield.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 8:14 PM

Title: Re: We Are All This Luminous Mind

Content:

Dan74 said:

Maybe Malcolm's understanding of what attaining stream entry entails differs from that of Ven. Sheng-Yen and Guo Gu? I mean he has shown siddhis and all...

Malcolm wrote:

Mahayana streamentry means one has directly realized two-fold emptiness.

There are no observable external signs of such an attainment. So in this case, one

would have to just take GG's word at face value.

I mean, that would be like me publicly claiming that I've been told by some lama I won't experience the bardo. Anyone would be quite justified in expressing their skepticism of such a claim.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 8:17 PM

Title: Re: We Are All This Luminous Mind

Content:

PadmaVonSamba said:

It's the closest thing we have to peer review.

Malcolm wrote:

Of course this declaration can't be checked, so it is hardly peer review.

PadmaVonSamba said:

No, but I said it's the closest thing we have to it.

Malcolm wrote:

It isn't close at all. Peer review is usually done by committee, and it is not a process free of flaws.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 8:21 PM

Title: Re: Formless shamatha + shamatha w/o object

Content:

Damchö_Dorje said:

First, are formless shamatha and shamatha without an object the same practice?

What is the relationship of this kind of shamatha to nonmeditation?

Malcolm wrote:

You need to indicate where you are taking this terminology from.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 8:58 PM

Title: Re: the Zen promise is empty

Content:

Malcolm wrote:

You have to believe the narrative. But there is nothing about the narrative that can be proven to anyone. So, yes, there is in the end nothing but faith, unless someone is

claiming direct personal knowledge, and you know how sketchy that is.

Astus said:

If by faith you mean cannot be proven to others, then it's all just faith.

Malcolm wrote:

Yes. And, quite honestly, having a more calm mind, etc., is just as likely to be an expression of maturity as a human being, as it is to be a result of some faith commitment to Buddhism or any other religion.

As for the rest tl;dr.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 9:11 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Malcolm wrote:

Apart from Lamdre, Naropa's Khecari is the most important set of instructions in Sakya. It's easy to practice, profound, and complete. According to the Sakya Tradition, it's the ultimate practice lineage from the Cakrasamvara tantra tradition as preserved by this school.

Konchog1 said:

In the Ganden Tradition, it is recommended to practice Heruka first. It's my understanding the Sakyapa only practice Hevajra first. Do you know the reason for this?

Malcolm wrote:

Yogini includes Heruka.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 10:54 PM

Title: Re: We Are All This Luminous Mind

Content:

PadmaVonSamba said:

My point is that while there is no absolutely sure way to determine if a teacher has attained realization (a point on which I think you'd agree), probably the safest bet is to find out if their teacher thinks so or not.

Malcolm wrote:

It's exactly the same. Who says their teacher is realized?

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 11:34 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for

whatever you want?

Content:

Zhen Li said:

I think if you reflect upon the matter, you will find that this is clearly the case, and that any mention of the four conditions for birth is a clear selection of specific aspects of the 48 conditions relevant to us.

Malcolm wrote:

Correct, but that condition is not possible without all the rest, they are all integral to one another, just as it is integral to all of them. Since Dharmakara has done his job, presumably, without our participation the other 47 conditions fail. The crucial point of course is that it's our faith, through hearing Amitabha's name, upon which Dharmakara depends for the success of his aspiration. Without us, he has no buddhafiield.

Zhen Li said:

Yes. This is why there are confirmation passages in the second half of the sūtra, confirming that indeed he is now a Buddha—therefore the praṇidhāna works and is true in all its aspects and not just in one.

Malcolm wrote:

Which means his aspiration depends on the power of our desire to take birth in Sukhavati.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 11:38 PM

Title: Re: Building my Dzogchen literature library, please make a suggestion

Content:

Schrödinger's Yidam said:

I got that information from an Alan Wallace video. Unfortunately I did not bookmark it. You'll have to take my word on it—or not.

treehuggingoctopus said:

Oh, I can easily believe you got it from Alan Wallace -- the guy reputed to have made some rather extraordinary claims in a similar vein
(<https://www.dharmawheel.net/viewtopic.php?f=40&t=20699&hilit=dhyana+wallace>).
It must have been a performative rather than descriptive statement -- one about what Alan Wallace would like things to be rather than about what they were (or are).

Tata1 said:

Allan wallace says that both approaches existed in tibet.

Malcolm wrote:

In fact, the way it actually is, is like this, according what I heard from HH Taklung Tsetrul, You go and get wang, lung, and tri. Since many of these Dzogchen cycles are too large to explain, point by point, you get the essential instructions you need for practice. You read the rest on your own for which you have received the lung. If you have questions, you go back and ask. Wallace is not completely wrong, but he has left out an essential part of the process. It all begins with empowerment, lung, and tri, and all Dzogchen empowerments contain direct introduction.

Author: Malcolm

Date: Tuesday, February 8th, 2022 at 11:45 PM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Zhen Li said:

Yes. This is why there are confirmation passages in the second half of the sūtra, confirming that indeed he is now a Buddha—therefore the praṇidhāna works and is true in all its aspects and not just in one.

Malcolm wrote:

Which means his aspiration depends on the power of our desire to take birth in Sukhavati.

Konchog Thogme Jampa said:

Maybe the aspiration is given by Amitabha in the first place

Malcolm wrote:

No. That is not possible. If it were possible, then there would be no sentient being who had heard Amitabha's name and ignored it. Why? Because presumably Amitabha's compassion would not permit it. But buddhas are not omnipotent. They do not have the power to change the karma of sentient beings by fiat, nor to plant thoughts in their minds. If they did, the consequence would be that since there is still suffering, buddhas would be incomparably cruel for not motivating all sentient beings to attain buddhahood by taking birth in Sukhavati. The inspiration for taking birth in Sukhavati necessarily depends on a sentient being's own karma and aspirations (smon lam).

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 12:43 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Konchog Thogme Jampa said:

The Aspiration to go to the Pure Land is part of the 18th Vow which is Other Power

Malcolm wrote:

I understand how these distinctions are made in JSS, and I am not arguing with them about their understanding.

However, it is not germane to the Tibetan Buddhist tradition. If we want to understand this from the Tibetan Buddhist point of view, we have to exclude imputing Jodo Shinshu, etc. interpretations, otherwise, we will not understand what Tibetan commentaries actually intend—and this is the main fault of the Halkias book and Cook paper.

The Tibetan version of the Sutra requires that sentient beings first must have generated Mahāyāna bodhicitta. Those who have not generated bodhicitta are necessarily excluded. Actually, conditions 18 and 19 are barely distinguishable, to the point where 19 is basically an elaboration of 18. For this reason, we see Tibetans selecting condition 19, with its four conditions as the critical point.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 1:10 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Konchog Thogme Jampa said:

Ok fine from a Vajrayana point of view it's different

Malcolm wrote:

It isn't even a Vajrayāna perspective, it's based strictly on sūtra.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 2:45 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

Yes, condition 19 is only for those who are unable to let go of self power effort.

Malcolm wrote:

That is just not how it is seen in the Tibetan tradition. At no point in any Tibetan commentary is such an indication made. My point is that this distinction that strictly differentiates one's personal effort and Amitabha's aspiration is not made in Tibetan Buddhism, in fact, it is the opposite; they are mutual, without personal effort through

generating bodhicitta and so on, Amitabha's aspiration is not effective for that person. It's quite clear in the text of the sūtra as we read it. YMMV.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 3:09 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

Yes, condition 19 is only for those who are unable to let go of self power effort.

Malcolm wrote:

That is just not how it is seen in the Tibetan tradition. At no point in any Tibetan commentary is such an indication made. My point is that this distinction that strictly differentiates one's personal effort and Amitabha's aspiration is not made in Tibetan Buddhism, in fact, it is the opposite; they are mutual, without personal effort through generating bodhicitta and so on, Amitabha's aspiration is not effective for that person. It's quite clear in the text of the sūtra as we read it. YMMV.

Shinjin said:

I don't think anyone recites Amitabha without the desire for buddhahood. Generating bodhicitta isn't some sort of seperate activity.

Malcolm wrote:

Some people just want salvation, without understanding no buddha can offer this, not even Amitabha.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 4:20 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

I don't think anyone recites Amitabha without the desire for buddhahood. Generating bodhicitta isn't some sort of seperate activity.

Malcolm wrote:

Some people just want salvation, without understanding no buddha can offer this, not even Amitabha.

Shinjin said:

The special feature of Sukhavati is that even ordinary worldly beings can be born there in contrast to other buddhafiels. Nobody is excluded.

Malcolm wrote:

Yes, there are some beings who are excluded, those who have committed the five heinous deeds, etc.; if you have not generated bodhicitta, etc. This is how is it understood in Tibetan Buddhism. YMMV.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 4:25 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Shinjin said:

I don't think anyone recites Amitabha without the desire for buddhahood. Generating bodhicitta isn't some sort of seperate activity.

Malcolm wrote:

Some people just want salvation, without understanding no buddha can offer this, not even Amitabha.

Konchog Thogme Jampa said:

In Jodo Shinshu it is profound trust in the working of the original vow the name becomes other power in this case no further understanding is required it's a very unique teaching

With great respect to you Malcolm

Malcolm wrote:

You are completely missing my point. From the point of view of Tibetan Buddhism, no Buddha can offer you liberation. All they can do is show you a path, that includes Amitabha.

And, as I said, there is a defacto mutuality between one's desire to be born in Sukhavati and Amitabha's aspiration. But it really seems people are not interested in understanding Tibetan pure land practices on their own terms here. So this is will be my final contribution to the thread.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 4:51 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Konchog Thogme Jampa said:

You shouldn't get angry if people have a different point of view in this case

Malcolm wrote:

I am not angry. But at this point I am beginning repeat myself. My final word:

There is no "other power" or "self power" in Tibetan Pure land practice.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 4:55 AM

Title: Re: In TB, is there a specific Pure Land we aim for (Sukhavati?) or you can aim for whatever you want?

Content:

Malcolm wrote:

So this is will be my final contribution to the thread.

Virgo said:

Malcolm, before you go does this one need transmission or can it be done without lung?

<https://www.lotsawahouse.org/tibetan-masters/jamyang-khyentse-chokyi-lodro/brief-amitabha-sleeping-meditation>

Malcolm wrote:

It can be done without a lung.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 5:17 AM

Title: Re: How to use dharani?

Content:

Nalanda said:

Like this one: <https://read.84000.co/translation/toh750.html>

Let me guess...need empowerment, lung, transmission, etc?

Malcolm wrote:

Some, most do not.

Nalanda said:

Are there dharanis for generating wealth for a practitioner to help with personal financial stability?

Malcolm wrote:

Tara practice.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 6:49 AM

Title: Re: Who were the previous Buddhas before Shakyamuni (who lived in this world) according to our tradition?

Content:

Nalanda said:

Who were the previous Buddhas before Shakyamuni (who lived in this world) according to our tradition?

Malcolm wrote:

Depends on the tradition.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 6:52 AM

Title: Re: Persons whose hands have been cut off

Content:

Subcontrary said:

I have felt pretty uneasy about this section, as the decree does not seem compassionate at all. I don't see what purpose there is in excluding people with disabilities from the sangha...

Malcolm wrote:

It is meant to prevent people from joining the monastic Sangha out of a need for social services, which is the proper responsibility of their families or the state, that is all.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 7:32 PM

Title: Re: Persons whose hands have been cut off

Content:

Unknown said:

but blind people aren't, although they would be heavily dependent on others.

Malcolm wrote:

Yes, actually they are forbidden to, ordain if they are already blind.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 9:34 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Queequeg said:

Yeah. Well.

Kim O'Hara said:

So far, <https://www.vox.com/2020/11/30/21726563/kim-stanley-robinson-the-ezra->

klein-show-climate-change looks best.

Kim

Malcolm wrote:

Ummmm....KSR's portrait depends heavily on actual terrorism. Just saying....

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 10:27 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

Ummmm....KSR's portrait depends heavily on actual terrorism. Just saying....

Queequeg said:

Some people need their teeth kicked in. Without malice, of course. Just saying...

Malcolm wrote:

Pretty hard to explain that to the relatives of people whose planes have been downed by drone attacks...just saying...

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 11:20 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Queequeg said:

Seriously, though, as I said, that book is like watching a trick shot. Motherf*ckers aint doin shit. Humans didn't survive as a species by being bold and brave. We survived by being cowardly and opportunistic.

Malcolm wrote:

Nope. I just question Kim's assertion that it is a remotely workable blueprint.

Now, just let me get back to my greenwashed life.

Author: Malcolm

Date: Wednesday, February 9th, 2022 at 11:44 PM

Title: Re: Formless shamatha + shamatha w/o object

Content:

Damchö_Dorje said:

First, are formless shamatha and shamatha without an object the same practice?

What is the relationship of this kind of shamatha to nonmeditation?

Malcolm wrote:

You need to indicate where you are taking this terminology from.

Damchö_Dorje said:

On this forum, I have usually seen the term nonmeditation in connection with Mahamudra just coming through old posts. Formless shamatha I have hardly come across at all, but it's a term I've seen used on this forum as well.

Malcolm wrote:

There is object-oriented śamatha, when one uses an outer object. Objectless śamatha is when you focus on a mental image, sometimes called a "nimitta." "Formless" śamatha is a western term that as far as I know has no Tibetan correlate.

Nonmeditation means that one has reached a stage of practice where there is no distinction between equipoise and post-equipoise, buddhahood, basically.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 1:03 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Nemo said:

I suggest talking to them directly.

Queequeg said:

I have, and do.

Malcolm wrote:

No point.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 5:11 AM

Title: Single Stage:Ekabhumi

Content:

Archie2009 said:

I read in Dzogchen there are four Vidyādhara levels that correspond to the 1st, 5th, 8th, and 10th bhūmi respectively. (Source Alan Wallace.)

Malcolm wrote:

Alan Wallace might make that assertion, but I prefer to follow Garb Dorje comments on this passage from The Great Space of Vajrasattva:

The path of higher and higher purification

is not consistent with the Dharma that is free of activity.

Merit and wisdom are accumulated with thoughts that arise from the worldly. Objectives of traversing somewhere—gradual progress, the stages of bodhi, the abodes of Brahma and Indra, the universal emperor, and so on—are the path of affliction, and are bondage. Free from all activity, totally peaceful like space, bliss that is totally uniform and beyond limits, the natural great perfection cannot be thought, practiced, nor mediated. It does not depend on another by nature. For example, like the great king of wishfulfilling gems, it has the power to grant all treasures, whether Dharma or not Dharma.

If there were traversing a path,
nothing would be attained, like the boundary of space.

Also, the meaning commentary on the Cuckoo of Vidyā in the Bairo 'Gyud 'bum addresses the part of the title "single stage"

Since the suffering of effort is pacified because there is no progression in stages, there is the refreshment of great final solace without depending on arriving [somewhere].

As such, Dzogchen should be understood as an ekabhumi teaching.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 5:42 AM

Title: Re: Single Stage:Ekabhumi

Content:

Archie2009 said:

The descriptions seem to correspond to the four visions of thögal?

Malcolm wrote:

Not even slightly. If you are going to go by that description of paths and stages, then the maturational vidyādhara level is only realized at the third, and the other three between it and the fourth.

Thinking in terms of paths and stages with respect to Dzogchen teachings is a great deviation.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 6:09 AM

Title: Re: Building my Dzogchen literature library, please make a suggestion

Content:

Nalanda said:

After I attend the "Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras"

What books would I be able to read? (if any)

Malcolm wrote:

Better you work with a teacher even after you have the lung, You still need at minimum Dzogchen empowerments and instructions. You cannot understand Dzogchen from books. You need instruction, step by step.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 7:08 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Queequeg said:

Seriously, though, as I said, that book is like watching a trick shot. Motherf*ckers aint doin shit. Humans didn't survive as a species by being bold and brave. We survived by being cowardly and opportunistic.

Malcolm wrote:

Nope. I just question Kim's assertion that it is a remotely workable blueprint.

Kim O'Hara said:

First you complained about the terrorists. Like others here, I dislike the idea of eco-terrorism but concede that it may happen and may improve our chances of survival.

Malcolm wrote:

It will happen, but it much more likely to be eco-fascist terrorism against indigenous people, which is the current state of affairs, ala Edward Abbey's "shut down the border 'cause brown people are ruining my view." That won't assist anything.

Kim O'Hara said:

Then you "question" the whole thing,

Malcolm wrote:

The banking system plot is high fantasy of the first order.

Kim O'Hara said:

Can you be more constructive, e.g. suggesting improvements to it, or an alternative to it?

Malcolm wrote:

For the next ten generations, nine out of ten women pledge to have no children and voluntarily sterilize themselves. 1 out of ten are restricted to one child. That ought to do it, or something like that.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 7:15 AM

Title: Re: Building my Dzogchen literature library, please make a suggestion

Content:

Nalanda said:

Okay, thanks. After this 17 dzogchen tantras program, what happens next? I just go and listen / watch? Is there some kind of directions on what happens next?

Malcolm wrote:

You have the satisfaction of knowing you have received the reading transmission of the 17 tantras. This itself is very certain to cement your connection with Dzogchen.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 9:16 AM

Title: Re: Single Stage:Ekabhumi

Content:

Sādhaka said:

How does this line up with Yongdzin Rinpoche (and someone also mentioned on this forum that Namkhai Norbu Rinpoche agrees with the Yongdzin on this point) talking about making sure that Dzogchen is not conflated with the Dzogchenpa?

Malcolm wrote:

It lines up perfectly. If someone thinks they are progressing from somewhere to somewhere, they deviate.

In any case, the point is that there is only one stage in Dzogchen. The practitioner of Dzogchen's job is to realize this. Dzogchen is neither a gradual path nor a sudden path, since even "sudden" implies going from here to there.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 9:32 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

the economy (

Malcolm wrote:

Is the problem. And as far as I can tell, no one is really interested in actual change.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 10:12 AM

Title: Re: What exactly is it that leads to Enlightenment? (arhat and buddhahood)

Content:

Shinjin said:

Nenbutsu is the easiest and most direct path especially in the current age.

Malcolm wrote:

Not so. For example, the Buddha in the Cakrasamvara tantra asserts that the practice of Heruka is the only means by which one can attain buddhahood in this degenerate age, and so on.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 5:33 PM

Title: Re: What exactly is it that leads to Enlightenment? (arhat and buddhahood)

Content:

Shinjin said:

Nenbutsu is the easiest and most direct path especially in the current age.

Malcolm wrote:

Not so. For example, the Buddha in the Cakrasamvara tantra asserts that the practice of Heruka is the only means by which one can attain buddhahood in this degenerate age, and so on.

Shinjin said:

Don't know. Even if it is not everyone has the luxury of finding a qualified guru and practicing with them. Nenbutsu on the other hand is accessible to all.

Malcolm wrote:

It very much depends on how quickly one is motivated to attain Buddhahood, from the point of view of the cause and result vehicles. It still requires three incalculable eons to attain buddhahood, even if one should take birth in Sukhavati, according to the causal vehicles.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 10:40 PM

Title: Re: What exactly is it that leads to Enlightenment? (arhat and buddhahood)

Content:

Shinjin said:

Don't know. Even if it is not everyone has the luxury of finding a qualified guru and practicing with them. Nenbutsu on the other hand is accessible to all.

Malcolm wrote:

It very much depends on how quickly one is motivated to attain Buddhahood, from the point of view of the cause and result vehicles. It still requires three incalculable eons to

attain buddhahood, even if one should take birth in Sukhavati, according to the causal vehicles.

Shinjin said:

It depends in what grade one is born into. High grade birth is instant buddhahood.

Malcolm wrote:

No, it isn't. And this is the problem: everyone claims their own path is the best, fastest, etc. but it's not a race, and everyone has to work out their own path to their own satisfaction. But the one thing necessary in all is a teacher, a spiritual friend.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 10:52 PM

Title: Re: Trump encourages populace movement in Canada

Content:

Dan74 said:

QQ, listening, like Nemo does, is good. Empathetic listening even better.

Malcolm wrote:

As an American living in America, I have in this era found it is better not to discuss politics with strangers. It makes moving through our country easier. When meeting trumpsters I smile, look for nearest exit, and leave them to their imaginations, but I don't engage them in conversation, because there is no point. They are a political cult.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 10:58 PM

Title: Re: Is kensho stream entry?

Content:

clayde said:

I don't recall reading any Zen text that compared or equated kensho and stream entry

Astus said:

Stream entry is on the shravaka path, hence it is something to be avoided by Mahayana followers.

Malcolm wrote:

Mahāyāna also has stream entry. It's called the path of seeing. Mahāyāna has once-returners, 7th stage bodhisattvas, never-returners, eighth on up, and arhats, aka samyaksambuddhas.

Astus said:

Definitions for stream-entry are fairly standard. Here's a modern summary of the active and the abandoned qualities.

Malcolm wrote:

Which are the same fetters abandoned on the Mahayana path of seeing. The main difference is time to arhatship (full buddhahood in this case) and the kind of emptiness realized.

And yes, I recognize paths and stages are somewhat irrelevant in Zen.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 11:06 PM

Title: Re: What exactly is it that leads to Enlightenment? (arhat and buddhahood)

Content:

Shinjin said:

It depends in what grade one is born into. High grade birth is instant buddhahood.

Malcolm wrote:

No, it isn't.

PadmaVonSamba said:

What is "High grade birth"?

Malcolm wrote:

He is referring to the nine grades of birth in in Sukhavati described in the Chinese canon's contemplation sutra.

Author: Malcolm

Date: Thursday, February 10th, 2022 at 11:32 PM

Title: Re: What exactly is it that leads to Enlightenment? (arhat and buddhahood)

Content:

Shinjin said:

It depends in what grade one is born into. High grade birth is instant buddhahood.

Malcolm wrote:

No, it isn't. And this is the problem: everyone claims their own path is the best, fastest, etc. but it's not a race, and everyone has to work out their own path to their own satisfaction. But the one thing necessary in all is a teacher, a spiritual friend.

Shinjin said:

Yes, let's not repeat the same discussion we had over at the other thread. Everyone determines a path according to their own karmic dispositions. Mine happens to be JSS but I always like to keep an open mind.

Malcolm wrote:

Yes, and even if the Buddha were sitting in front of us telling us in a group what the most effective teaching was, we would all hear something completely different.

Author: Malcolm

Date: Friday, February 11th, 2022 at 12:08 AM

Title: Re: Single Stage:Ekabhumi

Content:

Sādhaka said:

How does this line up with Yongdzin Rinpoche (and someone also mentioned on this forum that Namkhai Norbu Rinpoche agrees with the Yongdzin on this point) talking about making sure that Dzogchen is not conflated with the Dzogchenpa?

Malcolm wrote:

It lines up perfectly. If someone thinks they are progressing from somewhere to somewhere, they deviate.

In any case, the point is that there is only one stage in Dzogchen. The practitioner of Dzogchen's job is to realize this. Dzogchen is neither a gradual path nor a sudden path, since even "sudden" implies going from here to there.

Giovanni said:

This is the pure stream. But sometimes we draw back.

Malcolm wrote:

This is why we spend so much time learning about the meaning of the basis, aka primordial state and then how delusion occurs. The Dzogchen point of view is that without understanding the process of delusion, one cannot be free of it.

Author: Malcolm

Date: Friday, February 11th, 2022 at 1:07 AM

Title: Re: Is kensho stream entry?

Content:

Malcolm wrote:

Mahāyāna also has stream entry. It's called the path of seeing. Mahāyāna has once-returners, 7th stage bodhisattvas, never-returners, eighth on up, and arhats, aka samyaksambuddhas.

Astus said:

Do you know if anyone actually called them so? I have not found such a definition for stream entry (入流, 預流, 須陀洹) in the <https://www2.buddhistdoor.net/dictionary/>.

Which are the same fetters abandoned on the Mahayana path of seeing.

But, as you noted in another thread, a first stage bodhisattva can still break even basic precepts, unlike a stream enterer.

Malcolm wrote:

A first stage bodhisattva cannot actually break even basic precepts. They can appear to break basic precepts, but they will only do so if indeed there is reason to benefit another

sentient being. One late, famous master of recent vintage used this doctrine to explain his sexual relationships with his women students while maintaining he was nevertheless still fully ordained.

Also, Introduction to the Middle Way (Shambhala), ch. 1, verse 6, line 2 (pg. 60):

Three fetters they have utterly forsworn.

Compare with Abhidharmakośabhaṣya 5:41cd-45

The four kinds of āryas are defined on the basis of the fetters they have dropped. To say one is stream entrant in a Mahāyāna context is to claim to be a first stage bodhisattva.

Author: Malcolm

Date: Friday, February 11th, 2022 at 2:04 AM

Title: Re: Formless shamatha + shamatha w/o object

Content:

Malcolm wrote:

Nonmeditation means that one has reached a stage of practice where there is no distinction between equipoise and post-equipoise, buddhahood, basically.

Damchö_Dorje said:

Hi again. So with the four yogas in Mahamudra, is the last understood to be what you're discussing here (the result, buddhahood)? If so, that's very intriguing: I hadn't realized that those yogas were understood as progressive stages and considered attainments.

Malcolm wrote:

In Mahāmudra, yes, they are progressive.

Author: Malcolm

Date: Friday, February 11th, 2022 at 3:01 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Nalanda said:

Is this the one?

http://tibetanbuddhistencyclopedia.com/en/index.php?title=Seventeen_tantras

And it will take 3 days long, full days to listen/hear this read from start to finish?

Malcolm wrote:

Four days.

Author: Malcolm

Date: Friday, February 11th, 2022 at 3:12 AM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?

Content:

Nalanda said:

I know these are in the tantric texts but have you come across from the academic perspective how these ideas come about and developed over time?

Malcolm wrote:

You should subscribe to Academia.edu. There are thousands of Buddhist papers that will answer all your questions, and create thousands more.

Author: Malcolm

Date: Friday, February 11th, 2022 at 3:55 AM

Title: Re: Single Stage:Ekabhumi

Content:

Malcolm wrote:

A commentary on the Soaring Garuda, one of the five lungs brought to Tibet by Vairocana:

In order to demonstrate the deviations of the stages:

Even relying on the tenth bhumi is an obstruction to awakening.

Seeking that relies on the path method of the tenth bhumi of the causal bodhisattvas and the wish to attain by relying on the tenth stage of outer, inner and secret secret mantra are unable to see the place that is free from being traversed.

The extremely rapid wisdom is free from all thoughts.

That being the case, because the self-originated wisdom, the basis of everything, is free from gradual progression, it is more rapid because of emphasizing nonprogression through mere seeing. Since that is free from all goal-oriented apprehension of objects and apprehending subjects, it is very special because there is no obscuration to purify.

Author: Malcolm

Date: Friday, February 11th, 2022 at 3:55 AM

Title: Re: Single Stage:Ekabhumi

Content:

Malcolm wrote:

duplicate

Author: Malcolm

Date: Friday, February 11th, 2022 at 4:00 AM

Title: Re: Do I need transmission, empowerment, lung, requirements, etc to read Tantric

texts?

Content:

Nalanda said:

Are all tantric texts not to be read without the necessary requirements/pre-requisites?

How about specifically these:

Abhisambodhi Tantra

Sarvatathāgatatattvasaṃgraha Tantra

Mahāvairocana-abhisambodhi-tantra

Kunjed Gyalpo Tantra

Malcolm wrote:

You need to have empowerment for all. There are no exceptions.

You need to understand this point: all tantric teachings are connected with transmission. Without transmission it is like trying to use an appliance without electricity. If you have received an anuttarayoga tantra empowerment, you are then permitted to read tantras. But even then, you should only do so under the guidance of a teacher. This is the tradition. Of course, no one can see what you do in your house. But this is the proper way.

To read Dzogchen texts you need Dzogchen empowerments. General anuttara empowerments like Hevajra, etc., are not sufficient because the path is different.

Author: Malcolm

Date: Friday, February 11th, 2022 at 5:07 AM

Title: Re: Is kensho stream entry?

Content:

Malcolm wrote:

The four kinds of āryas are defined on the basis of the fetters they have dropped. To say one is stream entrant in a Mahāyāna context is to claim to be a first stage bodhisattva.

Astus said:

In light of the fetters here's a classic story:

"there was a fourteen year old novice called Daoxin (Faith in the Way) who came to pay his respects to the Third Patriarch, saying, 'Would that the Venerable Monk's compassion allow me to beg for the Dharma gate of Liberation.'

The master replied, 'Who binds you?'

'No one,' responded Daoxin.

'Why seek liberation then?' asked Sengcan.

On hearing this [Dao] Xin had a great awakening."

(Records of the Transmission of the Lamp, vol 1, 3.40)

Malcolm wrote:

Good story.

Author: Malcolm

Date: Friday, February 11th, 2022 at 6:43 AM

Title: Re: What exactly is it that leads to Enlightenment? (arhat and buddhahood)

Content:

Nalanda said:

Now, let's suppose we have all these teachings/tools on a table. Tantra, Vipassana, Dzogchen, Meditation, Bodhicitta, Compassion, Devotion. Now let's say they are all effective and can lead someone to enlightenment.

Malcolm wrote:

There is no such thing as "enlightenment."

There is bodhi.

What is bodhi? Realizing there is no self in persons and no identity in phenomena. This results in freedom from clinging and burns afflictions.

What is buddhahood? Omniscience about everything that has to do with realizing bodhi.

That's it. There are many different approaches to this elephant. Most of our discussions are well represented by the six blind men who each insist only they have the right part of the animal.

Drenched with the trunk,
pissed and shit upon near the tail,
crushed by the side,
stepped on with the foot,
brushed off with the ear,
impaled on the tusk—
the six blind men
can't ride the elephant.

Author: Malcolm

Date: Friday, February 11th, 2022 at 6:50 AM

Title: Re: Persons whose hands have been cut off

Content:

Zhen Li said:

Again, Vinaya is not where you learn the Dharma—it's a historical and anthropological fossil. This may sound harsh but, if you are not a monk or academic you are wasting your time reading it, and even monks these days don't read or know it.

Malcolm wrote:

There is much agamic material in the Vinaya Vastu. It needs to be read and studied, and screw what some old monk thought about making it hands off for lay people.

For example, the Bhaisajya vastu is pretty interesting.

Author: Malcolm

Date: Friday, February 11th, 2022 at 8:57 PM

Title: Re: What are you doing about the coronavirus?

Content:

Queequeg said:

Hopefully nothing.

Malcolm wrote:

Don't bet on it. New variant, more lockdowns by July. Maybe not as widespread.

Author: Malcolm

Date: Friday, February 11th, 2022 at 9:14 PM

Title: Re: Was the monastic tradition/lineage established in Japanese Buddhism??

Content:

Zhen Li said:

the Age of Dharma Decline

Malcolm wrote:

One of the things I've recently come to appreciate is Dogen's resistance to mappo ideology.

Author: Malcolm

Date: Saturday, February 12th, 2022 at 2:45 AM

Title: Re: What are you doing about the coronavirus?

Content:

Johnny Dangerous said:

It kind of blows me away that this is a radical notion in some quarters ...humans have lived with more severe diseases than this throughout most of our history, and usually some sense of "normality", however fleeting; is one of the things that got them through it.

Malcolm wrote:

In the past, there was less health care overall, so there was less of a healthcare system to disrupt, and hence less cost, since we just let people die in those days.

Our economies are more delicate, intricate, and more easily disrupted.

That said, millions more would have died from this, but for vaccines, masking, and so on.

Johnny Dangerous said:
but we need to develop a better sense of social resilience.

Malcolm wrote:
That will only happen with a global public health system that works. We can expect more of these kinds of issues. Remember, this is SARS 2. If you think there won't be a SARS 3, well...

Author: Malcolm
Date: Saturday, February 12th, 2022 at 3:19 AM
Title: Re: What are you doing about the coronavirus?
Content:

Johnny Dangerous said:
It kind of blows me away that this is a radical notion in some quarters ...humans have lived with more severe diseases than this throughout most of our history, and usually some sense of “normality”, however fleeting; is one of the things that got them through it.

Malcolm wrote:
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Johnny Dangerous said:
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Malcolm wrote:
That will only happen with a global public health system that works. We can expect more of these kinds of issues. Remember, this is SARS 2. If you think there won't be a SARS 3, well...

Johnny Dangerous said:
Again, coronaviruses (most viruses I think) don't typically evolve into deadly superbugs. Anything is possible of course, and yes there will always be new variants, other viruses, etc. That actually speaks to my point of not living in permanent emergency mode, rather than against it.

As to the delicate economic structures, same thing. While we could argue masks, distancing and -especially- vaccination (vaccine have been way more effective than the other two, IMO) have been protective of the economy, lockdowns, restriction on movement, etc. have not.

Malcolm wrote:

When this bug hit, people were literally dropping dead in the streets in China. Then there was years of political sabotage from the right (which is still going on).

Johnny Dangerous said:

About 50% of Covid policy has been theatre

Malcolm wrote:

Most of the theater has been right wing theater, IMO.

Johnny Dangerous said:

In the future, given the collateral damage, civil unrest, and economic damage they caused or contributed to, I do not see most democratic governments being as quick with lockdowns and restrictions, that's a good thing as far as I'm concerned.

Malcolm wrote:

That's what happens when a man like Trump is let near an executive office.

Our health care system is still being stressed.

Author: Malcolm

Date: Saturday, February 12th, 2022 at 6:24 AM

Title: Re: Averting Astrological Obstacles (Sok, Wang, Lungta, etc)

Content:

reiun said:

Just to clarify: Tibetan Buddhists believe that Tibetan Astrology is predictive of actual karma?

Malcolm wrote:

No.

It is basically a older version of five element calculation that comes from China. Rather than being based on the Indian elements of earth, water, fire, air, and space, it is based on the five phases of the Chinese system: wood, fire, earth, metal, and water, and the mother/son/enemy/friend relationship between these five. These five are mapped over the cycle of twelve years, beginning with the rat year and entering with the ox year, making for a sixty year cycle. Also the months, days, and hours are similarly divided. It also includes the magic square of saturn (mewa), and the eight trigrams, called parkha in Tibetan in its calculations.

It is used as a kind of almanac, a general way of knowing what are good days and bad, and so on, whether a year has a positive outlook for one or negative, and if negative, what kind of rites one needs to use to repel them. It has a broad use in Tibetan culture.

Myth has it that it was taught by Manjushri to Confucius, and it was then brought to Tibet. Like the I ching trigams and hexagrams, a tortoise figures largely in its origins. The various legends it has about the origins of the trigrams, etc., and the cosmic tortoise itself are very entertaining.

But no one believes it trumps karma.

Author: Malcolm

Date: Saturday, February 12th, 2022 at 7:16 AM

Title: Re: Averting Astrological Obstacles (Sok, Wang, Lungta, etc)

Content:

reipun said:

Then Tibetan Astrology is predictive of potential karma only?

Malcolm wrote:

No, it's predicative of the how the elements change in the seasons, since everything is subject to impermanence and change in the elements. One can do these calculations for buildings, etc as well.

But karma always trumps calculation,

Author: Malcolm

Date: Saturday, February 12th, 2022 at 10:54 PM

Title: Re: Trump encourages populace movement in Canada

Content:

Queequeg said:

No, D. This is a question for YOU. Where do YOU draw the line?

Malcolm wrote:

Dan has no stake in the game. He is in Switzerland. He is just a passive observer of this mess.

Soon, of course, there will another mess to contend with: Putin invading Ukraine.

Author: Malcolm

Date: Sunday, February 13th, 2022 at 1:21 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Svalaksana said:

That won't happen for sure. Putin may be a power-hungry authoritarian with an expansionist mindset, but he's not stupid nor reckless.

Malcolm wrote:

We shall see. He wants clear passage over the overland route to the Russian Navel base in Crimea, either through taking over the contested Donbas region, where he has been sponsoring a proxy war since 2014, or through forcing Ukraine to accept the terms of MINSK II, or something like it. Failing this power move, he either backs down, which I think is very unlikely, or he goes in, which is more likely.

Naturally, everyone will think its Biden's fault.

Author: Malcolm

Date: Sunday, February 13th, 2022 at 1:35 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Shinjin said:

It will definitely be his fault since he has the power to stop it.

Malcolm wrote:

Well, no he does not, unless you think it is a good idea for Europe to capitulate to Putin. Do you? Biden has pulled NATO back together. I personally think this is a good thing. I don't like fascists and Putin is a fascist. Democracies have to stand up to fascist bullies.

Shinjin said:

Military wise a very weak president. Look how he handled the withdrawal from Afghanistan.

Malcolm wrote:

Afghanistan wasn't Biden's fault, and everyone who understands the history of the conflict and the extent to which Trump critically weakened US forces there in 2020 knows it. You recall that the Afghanistan Gvt. was left out of the negotiations with the Trump administration?

For those with short memories:

<https://www.aljazeera.com/news/2021/9/30/us-generals-say-afghanistan-collapse-rooted-in-trump-taliban-deal>

Author: Malcolm

Date: Sunday, February 13th, 2022 at 2:39 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Ayu said:

Okay, I'm sorry. The US stubbornness and ignorance about healthcare makes me quite angry. I think, I don't want to discuss it further, because I can't solve that problem anyway.

Malcolm wrote:

As we used to say in the Nixon days:

Author: Malcolm

Date: Sunday, February 13th, 2022 at 3:45 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Dan74 said:

Matt, you drew me into this exchange.

Malcolm wrote:

Take some responsibility for your own actions, man. No one drew you into anything.

Author: Malcolm

Date: Sunday, February 13th, 2022 at 4:55 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Dan74 said:

Matt, you drew me into this exchange.

Malcolm wrote:

Take some responsibility for your own actions, man. No one drew you into anything.

Dan74 said:

Yep, you're right and that will mean not participating in any more political threads.

Malcolm wrote:

Politics, by its very nature, is an exercise in misery.

Author: Malcolm

Date: Sunday, February 13th, 2022 at 7:02 PM

Title: Re: 84000: The Sūtra on Transmigration Through Existences (Bhava-saṅkrānti-sūtra) & Some Questions

Content:

Aemilius said:

"All words are true, because all words are false", says Mañjushri in Edward Conze's Buddhist Texts Through the Ages. I think you know the meaning.

identity
noun

The condition of being a certain person or thing. The set of characteristics by which a person or thing is definitively recognizable or known. The awareness that an individual or group has of being a distinct, persisting entity.

The American Heritage® Dictionary of the English Language, 5th Edition

Malcolm wrote:
All identity is imputed. Things don't possess identity.

Author: Malcolm
Date: Sunday, February 13th, 2022 at 11:07 PM
Title: Re: 84000: The Sūtra on Transmigration Through Existences (Bhava-saṅkrānti-sūtra) & Some Questions
Content:
Leo Rivers said:
I have been both impressed and humbled by the level of this conversation.

But then I wonder if we don't need to step back.

Recall the distinction of "true aspectarian" and "false aspectarian".

If we review the statements of Buddhist thinkers over the centuries between the Pali texts and first Tibetan translations isn't it risking anachronism to treat all those diverse and changing landscapes of language as if the same words meant the same thing?

The way the word "identity" has been discussed here demonstrates this.

Anyway, Beer and hot wings to everybody! Have a happy Valentine's day.

Malcolm wrote:
Even true aspectarian yogacarins don't believe that phenomena have integral identities...

Author: Malcolm
Date: Monday, February 14th, 2022 at 12:24 AM
Title: Re: Trump encourages populace movement in Canada
Content:
Malcolm wrote:
It's just a segment of the petite bourgeoisie trying to usher in another Fascist moment in

history, just as they did in Italy, Germany, and Vichy France, etc. They did not succeed with Trump, but they are still mad.

Queequeg said:

As a final follow up - Dan, I hear what you are saying. I'm afraid the people who are planting their feet and refusing to vaccinate or take any steps to mitigate spread of COVID are too far gone to have a discussion with. Its an ideological stance at this point associated with the reactionary right. This crowd, at least here in the US and apparently in Canada also, is not interested in working these issues out together. They have demonstrated in words and deeds for long enough that there is no good will desire to work out some consensus. They are, as you can see, opting for intimidation and coercion - whether its storming the Capitol Building to disrupt the proceedings of our Congress or choking strategic border crossings, or shouting down local school board members and threatening the safety for doing the jobs they were democratically elected to do.

As you have demonstrated yourself, you yourself are not capable of carrying your empathetic listening to its end.

Sure, it would be great if these people had not taken a turn down a world view that brought them to this place adorned with lies, falsehoods and denial of science. That ship sailed for most of these people years ago. Instead, they've been filling their heads with toxic conservative media for years. I'm not sure you really understand this.

Listening empathetically is a nice platitude that I agree with in principle. In reality, there is no point. These are grown men who if they are sincere in wanting to help us all should find their place at the table and accept that for our democracies to work, there needs to be a commitment to the underlying principle of democratic norms. They're not there.

Author: Malcolm

Date: Monday, February 14th, 2022 at 12:59 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Queequeg said:

I think that about sums up the situation across the West with the reactionary right finding a kindred spirit in Putin and the rest of us still thinking we're all playing by the same civil rules.

I think in the US, we still have a ways to go, but, things are not augering well.

Malcolm wrote:

The thing is, the kindred spirit of the right in western countries in the 1930s was

Mussolini, then Hitler.

Everyone thought we were playing by the same rules then too.

Biden understands that this is not the case, and this is why he has tied NATO tightly together to oppose Putin, and rightfully so.

In the 1930's it was the Axis powers. Now it is Russia, China, and Iran. The more things change, the more they stay the same.

If this were Trump and Putin, this is now the conversation would:

Putin: We get Ukraine, you get Florida.

Trump: Sounds like a great deal, my people will love it.

Author: Malcolm

Date: Monday, February 14th, 2022 at 2:26 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Queequeg said:

. Is it coincidence that the sabres are rattling again as the living memories of WWII have largely blinked out?

Malcolm wrote:

The sabres are rattling because people forgot the 1930's, the lead up to WWII.

Remember, this is just the followup to Crimea (, equivalent to the militarization of the Rhineland, 1936), now we are at the equivalent of 1938, the Sudetenland Crisis. The German gvt. is behaving like Chamberlain.

If NATO backs down, there will be more Russian incursions into the former Soviet sphere of influence. As it stands, there is also Transnistria in Moldavia, on Ukraine's southwestern border, where Russian troops are stationed.

Author: Malcolm

Date: Monday, February 14th, 2022 at 5:58 AM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Jesse said:

CNN is falling on hard times at the moment as well, they have lost a majority of their viewership.

Malcolm wrote:

Let's see:

On the positive side for CNN, there was some month-to-month viewership growth. CNN grew +4% in total primetime viewers—and +9% in the primetime demo from what was a

particularly rough Dec. 2021. In total day, however, CNN did fall -1% in total viewers and held steady among adults 25-54.

<https://www.adweek.com/tvnewser/jan-22-ratings-cnn-is-among-cables-top-10-networks-but-struggles-at-9-pm-and-sees-year-over-year-declines/499572/>

You might want to fact check your statements.

Author: Malcolm

Date: Monday, February 14th, 2022 at 6:35 AM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Jesse said:

CNN is falling on hard times at the moment as well, they have lost a majority of their viewership.

Malcolm wrote:

Let's see:

On the positive side for CNN, there was some month-to-month viewership growth. CNN grew +4% in total primetime viewers—and +9% in the primetime demo from what was a particularly rough Dec. 2021. In total day, however, CNN did fall -1% in total viewers and held steady among adults 25-54.

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You might want to fact check your statements.

Jesse said:

The information you are posting are percentages.

Malcolm wrote:

And you are just talking about 9 PM.

Jesse said:

However, CNN is struggling in the key weekday 9 p.m. hour (posting its lowest delivery since July 2015) and has been delivering Nielsen ratings not seen since before Trump took office. CNN posted especially poor ratings relative to Jan. 2021. The network shed -77% in total primetime viewers, -82% in adults 25-54 during primetime, -74% in total day viewers and -81% in adults 25-54 across total day vs. what the network averaged in those measurements in Jan. 2021.

Malcolm wrote:

But this is all to be expected. Less people are watching news because there is less news to watch, thank goodness.

Author: Malcolm

Date: Monday, February 14th, 2022 at 11:23 AM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Jesse said:

They are not, and the moment this alliance is no longer in the interest of democrats, everyone further left than democrat will be facing the exact same de-platforming, and censorship that conservatives currently are.

Malcolm wrote:

Nonsense. Truly complete and utter nonsense.

Author: Malcolm

Date: Monday, February 14th, 2022 at 8:11 PM

Title: Re: 84000: The Sūtra on Transmigration Through Existences (Bhava-saṅkrānti-sūtra) & Some Questions

Content:

Aemilius said:

"All words are true, because all words are false", says Mañjushri in Edward Conze's Buddhist Texts Through the Ages. I think you know the meaning.

identity

noun

The condition of being a certain person or thing. The set of characteristics by which a person or thing is definitively recognizable or known. The awareness that an individual or group has of being a distinct, persisting entity.

The American Heritage® Dictionary of the English Language, 5th Edition

Malcolm wrote:

All identity is imputed. Things don't possess identity.

Aemilius said:

Experientially speaking, alcohol has the identity of being alcohol and water has the identity of being water.

Malcolm wrote:

Not from their own side.

Author: Malcolm

Date: Tuesday, February 15th, 2022 at 3:54 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Nemo said:
Every thing he says is a lie.

Malcolm wrote:
Well, of course. It's Tucker Carlson.

Author: Malcolm
Date: Tuesday, February 15th, 2022 at 5:54 AM
Title: Re: Trump encourages populace movement in Canada
Content:
Malcolm wrote:
<https://www.reuters.com/world/americas/canada-police-response-protests-spotlight-after-key-bridge-us-cleared-2022-02-14/>

Unknown said:
OTTAWA, Feb 14 (Reuters) - Canadian Prime Minister Justin Trudeau plans to activate emergency powers in an effort to end protests that have shut some border crossings and paralyzed downtown Ottawa, sources said on Monday.

Author: Malcolm
Date: Tuesday, February 15th, 2022 at 10:59 AM
Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?
Content:

Nalanda said:
I know these are in the tantric texts but have you come across from the academic perspective how these ideas come about and developed over time?

Javierfv1212 said:
I would look into scholarship which talks about texts like the Tattvasaṃgraha and Mahāvairocana Tantras, these are considered by modern scholars some of the earliest full fledged Buddhist tantras.

Zhen Li said:
I think Ādibuddha might be a Kālacakra development, but I am not sure. I don't recall it being mentioned in those texts...

Malcolm wrote:
The term is probably,y first found in the Namasamgiti.

Author: Malcolm
Date: Tuesday, February 15th, 2022 at 12:15 PM
Title: Re: What are you doing about the coronavirus?

Content:

Unknown said:

In May 1889, people living in Bukhara, a city that was then part of the Russian Empire, began sickening and dying. The respiratory virus that killed them became known as the Russian flu. It swept the world, overwhelming hospitals and killing the old with special ferocity.

Schools and factories were forced to close because so many students and workers were sick. Some of the infected described an odd symptom: a loss of smell and taste. And some of those who recovered reported a lingering exhaustion.

Malcolm wrote:

<https://www.nytimes.com/2022/02/14/health/russian-flu-coronavirus.html>

Author: Malcolm

Date: Tuesday, February 15th, 2022 at 9:18 PM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Jesse said:

They are not, and the moment this alliance is no longer in the interest of democrats, everyone further left than democrat will be facing the exact same de-platforming, and censorship that conservatives currently are.

Malcolm wrote:

Nonsense. Truly complete and utter nonsense.

Jesse said:

it's not as if they'd go so far as to declare martial law to silence the free speech of people or something.. Oh Wait...

It really speaks to just how far they are willing to go to silence people who they disagree with. Martial law for a couple hundred people, after the police already cleared the bridges, and now they are announcing the canadian government has the broad authority to seize cryptocurrency accounts. That should go down well in crypto land.

I'm going to go watch democracies around the world curl up in terror for the day.

Malcolm wrote:

Canada does not have free speech written into their constitution.

Author: Malcolm

Date: Tuesday, February 15th, 2022 at 9:27 PM

Title: Re: Sudden Awakening 101

Content:

Astus said:

That looks very much like a duality of a permanent awareness and impermanent objects. Then how is such an awareness not independent?

see that while things (objects of mind) appear to come and go the essence of mind is intrinsically free from change.

An unchanging subject, isn't that what is called a self?

Malcolm wrote:

It's a purusha, and Ted is basically advocating a kind crypto-Samkhya.

Author: Malcolm

Date: Tuesday, February 15th, 2022 at 9:45 PM

Title: "Russian" Flu, 1889

Content:

Unknown said:

In May 1889, people living in Bukhara, a city that was then part of the Russian Empire, began sickening and dying. The respiratory virus that killed them became known as the Russian flu. It swept the world, overwhelming hospitals and killing the old with special ferocity.

Schools and factories were forced to close because so many students and workers were sick. Some of the infected described an odd symptom: a loss of smell and taste. And some of those who recovered reported a lingering exhaustion.

Malcolm wrote:

<https://www.nytimes.com/2022/02/14/health/russian-flu-coronavirus.html>

So, not from a lab...

Author: Malcolm

Date: Tuesday, February 15th, 2022 at 10:36 PM

Title: Re: Trump encourages populace movement in Canada

Content:

Malcolm wrote:

It's just a segment of the petite bourgeoisie trying to usher in another Fascist moment in history, just as they did in Italy, Germany, and Vichy France, etc. They did not succeed with Trump, but they are still mad.

Minobu said:

These morons don't rate bourgeoisie .

Malcolm wrote:

petite bourgeoisie: : the lower middle class including especially small shopkeepers and

artisans.

Truckers fit right in here.

Author: Malcolm

Date: Tuesday, February 15th, 2022 at 10:58 PM

Title: Re: Trump encourages populace movement in Canada

Content:

Malcolm wrote:

<https://www.reuters.com/world/americas/canada-police-response-protests-spotlight-after-key-bridge-us-cleared-2022-02-14/>

OTTAWA, Feb 14 (Reuters) - Canadian Prime Minister Justin Trudeau plans to activate emergency powers in an effort to end protests that have shut some border crossings and paralyzed downtown Ottawa, sources said on Monday.

Nemo said:

55% of donors are from the US and their stated goal is overthrowing the democratically elected government.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 12:26 AM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Caoimhghín said:

It's in the Charter of Rights and Freedoms.

Malcolm wrote:

I may have overstated the case.

But in Canada, freedom of speech is not as robust as in the US. One of the chief differences is whether hate speech can be outlawed. Canada, yes; US, no.

A rather long read:

<https://scholarship.law.duke.edu/cgi/viewcontent.cgi?article=4120&context=lcp>

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 1:16 AM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Caoimhghín said:

"Canadian" is all about being "not American."

For instance, IMO, Canadians are not traditionally loudly "proud to be" Canadian. There are a few like that, but everyone kind of looks at them like idiots because everyone in the room is Canadian and who are they trying to impress? Instead, we're quietly "smug about being" Canadian.

Malcolm wrote:

I thought you were from America originally.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 1:40 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Minobu said:

These morons don't rate bourgeoisie .

Malcolm wrote:

petite bourgeoisie: : the lower middle class including especially small shopkeepers and artisans.

Truckers fit right in here.

Minobu said:

I was just pointing out that being Bourgeoisie is all about their attitude. They crave to be part of the upper class and try to emulate themselves as such.

Malcolm wrote:

There are the bourgeoisie, the upper middle class, and the petite bourgeoisie, the lower middle class.

If you own a 100,000K truck, you are not working class.

The working class generally works for wages in businesses they do not own, and have very little discretionary income.

The line between the petite bourgeoisie and the working class is fuzzy, especially in the mind of the petite bourgeoisie, who often self-identify as working class, even though they are actually small business owners, etc.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 2:26 AM

Title: Re: Sudden Awakening 101

Content:

Ted Biringer said:

. To recognize that objects of mind (phenomena, forms, dharmas) arise and cease endlessly, while mind itself neither arises nor ceases is not to deny the reality (Buddha-nature) of such objects – just the opposite in fact. It is, in truth, the very coming and going of all transient forms that allows us to awaken to that which is ever and always free from coming and going. I

xabir said:

What you are describing is the Shrenika false view of eternalism which Dogen refuted.

Ted Biringer said:

Dear xabir,

I am very familiar with Dogen's work and with the Shrenika view. If you read my actual posts (and not just the misrepresentations attributed to me) you will see that I am definitely not advocating the Shrenika view - or any other form of dualism.

Please be more circumspect with your claims about what I may or may not be advocating in the future.

Thank you,

Ted

Malcolm wrote:

People only have your words to go on. Astus is quite right to fault your words, which posit a permanent knower. You made two mutually contradictory statements:

Moreover, "the mind" that "is Buddha"...is the normal mind as it is.

And:

Objects of mind come and go in an endless stream, contents of awareness arise and cease – mind or awareness is the unchanging realm in which objects come and go, the immutable dimension wherein the contents of awareness arise and cease.

The "normal mind" is the aggregate of consciousness. It is impermanent and it changes constantly. There is no "awareness" or "mind" that is separate from the aggregate of consciousness.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 2:49 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Queequeg said:

Dear Canadians,

Sorry for the infection.

Sincerely,

Your neighbors

Malcolm wrote:

It's their fault, they should have worn a condom.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 3:47 AM

Title: Re: Sudden Awakening 101

Content:

Ted Biringer said:

If you read the actual post rather than misrepresentations attributed to me it should be clear that I did not posit a “permanent knower.”

Malcolm wrote:

Sure you did.

Ted Biringer said:

I, in harmony with the classic Buddhist records, did and do recognize that “mind” (in context of “mind is Buddha”) is beginningless and endless.

Malcolm wrote:

Not as an integral entity (The Srenika Heresy xabir was referring to).

The continuum of mind has no beginning or end, but that continuum is constituted of moments that perish as soon as they arise. Thus the mind is constituted of parts, and apart from this mind, there is no other mind to be found. Not even the Buddha found some other mind outside the impermanent aggregate of consciousness.

Ted Biringer said:

Malcolm wrote: The "normal mind" is the aggregate of consciousness. It is impermanent and it changes constantly. There is no "awareness" or "mind" that is separate from the aggregate of consciousness.

Again, as I have made perfectly clear in my posts, I am using “mind” as it is used by the Zen masters in the sense of “mind is Buddha” – not as the aggregate consciousness, This “mind” is intrinsically free from change, and the aggregates you refer to, along with all other thoughts and things (dharma) are actually manifestations of this essential mind.

Malcolm wrote:

Then your "normal mind" falls into the extreme of permanence, since according to you it is a) not momentary and b) it is unchanging. An unchanging entity cannot produce anything, since an unchanging entity is uncompounded.

You are here claiming that there is an uncompounded agent (awareness, normal mind)

that produces compounded things. Moreover, you claim this uncompounded agent is the "buddha." This is exactly why Astus is faulting your words.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 3:53 AM

Title: Re: Sudden Awakening 101

Content:

clyde said:

The basic nature of mind and all phenomena is empty luminosity as taught by Zen (and Tibetan) Buddhist teachers.

Malcolm wrote:

"Luminosity" simple means the mind and phenomena are intrinsically pure.

"Luminosity" is just a synonym for emptiness.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 4:54 AM

Title: Re: Sudden Awakening 101

Content:

clyde said:

And "intrinsically pure" is just a synonym for emptiness.

Malcolm wrote:

Correct. People mistake "luminosity" as if it were something like light. In this context, it isn't. The Sanskrit term is prabhāsvara/ābhāsvara. It is also adjective describing the audibility of bodhisattva's voice, for example.

The most famous line from the PP Sūtras is, "There is no mind in the mind; the original nature (prakṛti) of the mind is luminous."

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 5:12 AM

Title: Emptiness vs Clarity using Tibetan terminology (was Sudden Awakening 101)

Content:

clyde said:

It's also said that emptiness is the nature of mind and luminosity is its function.

Malcolm wrote:

Maybe in Chinese texts. I wouldn't know, as I have no skill in Chinese.

There is a bit of slippage in Tibetan texts between luminosity ('od gsal) and clarity (gsal ba), sometimes translated as cognizance. Generally the nature of the mind has three characteristics: it is empty, it is clear, and it is knowing. These characteristics are irreducible. They are also inseparable. "Clarity" in this context means that mind can

receive impressions from objects without actually being affected by those impressions, like the surface of a mirror.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 5:36 AM

Title: Re: Sudden Awakening 101

Content:

clyde said:

It's also said that emptiness is the nature of mind and luminosity is its function.

Malcolm wrote:

Maybe in Chinese texts. I wouldn't know, as I have no skill in Chinese.

There is a bit of slippage in Tibetan texts between luminosity ('od gsal) and clarity (gsal ba), sometimes translated as cognizance. Generally the nature of the mind has three characteristics: it is empty, it is clear, and it is knowing. These characteristics are irreducible. They are also inseparable. "Clarity" in this context means that mind can receive impressions from objects without actually being affected by those impressions, like the surface of a mirror.

Nicholas2727 said:

I remember hearing somewhere that the luminosity in "empty luminosity" had to do with what you are describing as clarity. The ability to reflect or "light up" impressions (probably not the best word here) but not be affected by them due to its emptiness. Is this incorrect? Since you previously stated that luminosity is another way of saying empty, just wanting to check

Malcolm wrote:

There is some problematical slippage in these terms in Tibetan across lineages. So it is best to be very specific.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 6:55 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Malcolm wrote:

Hilarious twitter thread about the collapse of the protests in Canada:

My favorite line so far:

"None of us know how to use that goddamn bitcoin," says one guy.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 7:00 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Shotenzenjin said:

Don't just post a video. Share your thoughts on it

Shinjin said:

Just trying to keep the conversation balanced. I like to hear from both sides.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 8:57 PM

Title: Re: Trump encourages populace movement in Canada

Content:

Minobu said:

Your usage is modern take on it.

Malcolm wrote:

No, it's the original usage from the 19th century.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 9:01 PM

Title: Re: What are you doing about the coronavirus?

Content:

Toenail said:

There have always been Corona viruses. This does not prove that the Chinese had not experimented on this kind of virus.

Malcolm wrote:

It considerably reduces the probability that it came from a lab in China.

Author: Malcolm

Date: Wednesday, February 16th, 2022 at 10:06 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Malcolm wrote:

Apart from Lamdre, Naropa's Khecari is the most important set of instructions in Sakya. .

yagmort said:

what are the completion stages of both Lamdre and Khecari, respectively?
from what i understand Lamdre is based on Hevajra - do sakyapas practice tummo?

Malcolm wrote:
Yes.

Author: Malcolm
Date: Wednesday, February 16th, 2022 at 11:11 PM
Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?
Content:
Aemilius said:
According to Wisdom Library:

"In the Guna Karanda Vyuha it is written:

'When nothing else was, Sambhu was: that is the Self-Existent (svayambhu): and as he was before all, he is also called Adi-Buddha.'

Malcolm wrote:
No, actually, it isn't written there at all. The term does not exist in this sūtra or any other.

The term adhibuddha (dang po'i sangs rgyas) either originates from the Mañjuśrīmūlakalpa or the Namasamgiti, depending on which text one thinks was set down first.

Samantabhadra, to answer the OP's question, first shows up as a name for the dharmakāya in the Sarvatathāgatatattvasaṃgraha Tantra. Vajrasattva also first appears in this tantra.

Vajradhara first appears in the Susiddhikara-mahātantra-sādhanaopāyika-paṭala, the root kriya tantra.

Author: Malcolm
Date: Wednesday, February 16th, 2022 at 11:15 PM
Title: Re: Most Important Empowerments in the Sakya Tradition
Content:
yagmort said:
so Lamdre completion stage is tummo?
do they only practice tummo or there are other yogas involved akin to 6 dharmasa of Naropa set?

what about Khecari's completion stage?

Malcolm wrote:

Lamdre has a completion stage with signs for each of the three inner empowerments: tummo and other prāṇāyama practices for the secret; karma mudra for the third; vajra waves for the fourth. It also has a dream yoga, luminosity yoga, etc., like the Naro chos drug system.

Yogini's completion stage with signs is also tummo, and some ancillary practices, such as mental recitation, etc. Karma mudra is unnecessary in this system.

Author: Malcolm

Date: Thursday, February 17th, 2022 at 12:14 AM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?

Content:

Aemilius said:

According to Wisdom Library:

"In the Guna Karanda Vyuha it is written:

'When nothing else was, Sambhu was: that is the Self-Existent (svayambhu): and as he was before all, he is also called Adi-Buddha.'

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No, actually, it isn't written there at all. The term does not exist in this sūtra or any other.

The term adhibuddha (dang po'i sangs rgyas) either originates from the Mañjuśrīmūlakalpa or the Namasamgiti, depending on which text one thinks was set down first.

Samantabhadra, to answer the OP's question, first shows up as a name for the dharmakāya in the Sarvatathāgatatattvasaṃgraha Tantra. Vajrasattva also first appears in this tantra.

Vajradhara first appears in the Susiddhikara-mahātantra-sādhanaopāyika-paṭala, the root kriya tantra.

Crazywisdom said:

Do we have dates on these tantras?

Malcolm wrote:

We have the evidence of when they were translated into Tibetan and Chinese, and evidence of their development over time.

Susiddhikara-mahātantra-sādhanaopāyika-paṭala was translated into Chinese in 726. The Sarvatathāgatatattvasaṃgraha in 756. The Mañjuśrīmūlakalpa appeared in

[https://www.academia.edu/34621199/_Ma%C3%B1u%C5%9Br%C4%ABn%C4%81m
asa%E1%B9%83g%C4%ABti._In_Brills_Encyclopedia_of_Buddhism_Volume_One_Liter
ature_and_Languages_edited_by_Jonathan_Silk_Oskar_von_Hin%C3%BCber_and_Vinc
ent_Eltschinger_353_59._Leiden_Brill_2015.](https://www.academia.edu/34621199/_Ma%C3%B1u%C5%9Br%C4%ABn%C4%81masa%E1%B9%83g%C4%ABti._In_Brills_Encyclopedia_of_Buddhism_Volume_One_Literature_and_Languages_edited_by_Jonathan_Silk_Oskar_von_Hin%C3%BCber_and_Vincent_Eltschinger_353_59._Leiden_Brill_2015.)

Author: Malcolm
Date: Thursday, February 17th, 2022 at 12:18 AM
Title: Re: Most Important Empowerments in the Sakya Tradition
Content:
yagmort said:
thank you.

is there an explanation in Khecari root text as to why karmamudra is unnecessary in this system? is it substituted with a visualized consort? or there is simply no consort practice of any kind at all?

There is explanation, but you need to receive the teaching.

Author: Malcolm
Date: Thursday, February 17th, 2022 at 12:23 AM
Title: Re: Sudden Awakening 101
Content:
clyde said:
The basic nature of mind and all phenomena is empty luminosity as taught by Zen (and

Tibetan) Buddhist teachers.

Malcolm wrote:

"Luminosity" simple means the mind and phenomena are intrinsically pure.

"Luminosity" is just a synonym for emptiness.

Crazywisdom said:

Then why does Buddha say the mind is emptiness AND luminous, bright, soft, shining, etc...?

Malcolm wrote:

He doesn't, but sometimes translators who do not understand the meaning of terms do.

Author: Malcolm

Date: Thursday, February 17th, 2022 at 12:50 AM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?

Content:

Aemilius said:

The widely known name Adam comes from the sumerian word Adapa, meaning "first man". The concepts that have been used in Buddhism in many cases existed before the teaching of Shakyamuni. Thus the word First-buddha or Adibuddha can be, for example, 10 000 or 100 000 years old.

Malcolm wrote:

Fantasy.

"First" here is metaphorical. It does not refer to a period in time.

Author: Malcolm

Date: Thursday, February 17th, 2022 at 9:34 PM

Title: Re: Sudden Awakening 101

Content:

Crazywisdom said:

Then why does Buddha say the mind is emptiness AND luminous, bright, soft, shining, etc...?

Malcolm wrote:

He doesn't, but sometimes translators who do not understand the meaning of terms do.

Crazywisdom said:

You'd have to prove that claim, because it seems like he says it a lot.

Malcolm wrote:

Anyone who knows Tibetan can quickly run through the synonyms of 'od gsal in the canon. They will see this is the case. For example, not only are minds "luminous", but all phenomena are luminous, etc.

Author: Malcolm

Date: Thursday, February 17th, 2022 at 10:24 PM

Title: Re: Sudden Awakening 101

Content:

clyde said:

It's also said that emptiness is the nature of mind and luminosity is its function.

Malcolm wrote:

Maybe in Chinese texts. I wouldn't know, as I have no skill in Chinese.

There is a bit of slippage in Tibetan texts between luminosity ('od gsal) and clarity (gsal ba), sometimes translated as cognizance. Generally the nature of the mind has three characteristics: it is empty, it is clear, and it is knowing. These characteristics are irreducible. They are also inseparable. "Clarity" in this context means that mind can receive impressions from objects without actually being affected by those impressions, like the surface of a mirror.

Archie2009 said:

Is your statement that the nature of the mind (sems nyid) has three characteristics the same as saying that the basis (gzhi) is endowed with three aspects?

Malcolm wrote:

No, not exactly. I am here just talking about the more standard new school (Sakya, Kagyu, Gelug) presentation of clarity and emptiness, what the Sakyas and Kagyus term the kun gzhi, the all-basis. The Geluks do not like that terminology. But this is off-topic for the thread...

Author: Malcolm

Date: Thursday, February 17th, 2022 at 10:28 PM

Title: Re: Sudden Awakening 101

Content:

Archie2009 said:

Is your statement that the nature of the mind (sems nyid) has three characteristics the same as saying that the basis (gzhi) is endowed with three aspects?

Malcolm wrote:

No, not exactly. I am here just talking about the more standard new school (Sakya, Kagyu, Gelug) presentation of clarity and emptiness, what they term the kun gzhi, the all-basis.

Archie2009 said:
So sems not sems nyid.

Malcolm wrote:
sems nyid for Sakya, Kagyu, and Geluk. Not Nyingma.

Author: Malcolm
Date: Friday, February 18th, 2022 at 12:05 AM
Title: Re: nol sang
Content:

pemachophel said:
If we have a public teaching or puja at our center, we dribsang everyone at the front door since we don't know everyone who's entering. The sang pot is placed by the front door and people simply walk through the smoke. We don't say anything about this. For most people, it's just "incense."

Malcolm wrote:
According to one of my Tibetan Medicine teachers, Menpa Tingzin, sang, in general, comes from the ancient Tibetan nomadic custom of burning juniper by the tent door when visitors come in order to disinfect them, because juniper is antimicrobial. Splints for broken limbs are made from juniper for this reason also.

Author: Malcolm
Date: Friday, February 18th, 2022 at 12:32 AM
Title: Re: nol sang
Content:

pemachophel said:
If we have a public teaching or puja at our center, we dribsang everyone at the front door since we don't know everyone who's entering. The sang pot is placed by the front door and people simply walk through the smoke. We don't say anything about this. For most people, it's just "incense."

Toenail said:
Based on which text if I may ask?

Malcolm wrote:
sgrib bsang does not necessarily need a text, just bsang substance made according to a specific formula, and consecrated as such.

Author: Malcolm
Date: Friday, February 18th, 2022 at 12:55 AM
Title: Re: nol sang
Content:

Toenail said:
Based on which text if I may ask?

Malcolm wrote:
sgrib bsang does not necessarily need a text, just bsang substance made according to a specific formula, and consecrated as such.

Toenail said:
Thats what I was curious about. How it is empowered. By which method. The Tendrel Mantra?

Malcolm wrote:
Not sure.

Author: Malcolm
Date: Friday, February 18th, 2022 at 1:47 AM
Title: Re: Trump encourages populace movement in Canada
Content:
Malcolm wrote:
Protestors live feed:

Author: Malcolm
Date: Friday, February 18th, 2022 at 2:42 AM
Title: Re: Trump encourages populace movement in Canada
Content:
Malcolm wrote:
Your own material aggregate. :HONK!:
[/quote]

I know, scary right?

Author: Malcolm
Date: Friday, February 18th, 2022 at 5:02 AM
Title: Re: Trump encourages populace movement in Canada
Content:

Shinjin said:
True patriots of God

Malcolm wrote:
I didn't know God was a country.

Author: Malcolm
Date: Friday, February 18th, 2022 at 5:18 AM
Title: Re: nol sang
Content:
pemachophel said:
There are drib-sang texts.

Malcolm wrote:
Of course. That is not what I was referring to.

Author: Malcolm
Date: Friday, February 18th, 2022 at 5:42 AM
Title: Re: The moral outrage of strong karma...
Content:

wei wu wei said:
How do you, presumably a Buddhist, give an account of such an event in light of karma?
2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and beautiful people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of karmas, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

Malcolm wrote:
<https://www.accesstoinight.org/lib/authors/nanamoli/wheel248.html#shorter>

wei wu wei said:
Then the brahmin youth Śuka, the son of Taudeya, asked the Bhagavān the following question: "Sir³⁹ Gautama, there are many types of sentient beings, such as beings who have a short lifespan or a long lifespan, have many illnesses or few illnesses, are ugly or beautiful, have little power or are powerful, are highborn or lowborn, are poor or rich, are ignorant of the Dharma,⁴⁰ or possess knowledge of the Dharma to a lesser or greater degree, have good or bad fortune, and so forth. How does karmic ripening lead

to this diversity of beings?"⁴¹

1.-5

The Bhagavān replied, "Young brahmin, listen⁴² and pay careful attention to what I shall explain.⁴³ Young brahmin, sentient beings are the owners of their actions committed in former lives;⁴⁴ sentient beings have actions as their heritage, actions as their origin, actions as their individual causes; sentient beings develop through actions, young brahmin.⁴⁵ [F.299.b]

Malcolm wrote:

<https://read.84000.co/translation/toh339.html>

Author: Malcolm

Date: Friday, February 18th, 2022 at 8:50 AM

Title: Re: The moral outrage of strong karma...

Content:

wei wu wei said:

It's notable that Malcom's and Genjo's passages lead to entirely different and opposite conclusions--if I'm not mistaken.

Malcolm wrote:

No, they don't actually.

Author: Malcolm

Date: Friday, February 18th, 2022 at 11:24 AM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Jesse said:

Look at how you are treated when attempting to defend one of their beliefs or ideals.

Malcolm wrote:

Really? Defend antisemitism? Anti-immigrant racism? Xenophobia? Christian dominionism?

We are not talking about seeing things from a conservative contra liberal point of view aka William F. Buckley v. Gore Vidal here.

Author: Malcolm

Date: Friday, February 18th, 2022 at 7:29 PM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?

Content:

Aemilius said:

Adibuddha is mentioned in Karandavyuha sutra, chapter 4.

"The Kāraṇḍavyūha Sūtra is a Mantrayāna sutra that was compiled at the end of the 4th century or beginning of the 5th century CE."

It seems to be a lot earlier scriptural reference to Adibuddha than Namasangiti.

Malcolm wrote:

I looked, the term isn't there.

It's been well translated by Roberts over at 84,000 as Basket Display. Go read it. Rather than depending upon inaccurate wiki pages.

Author: Malcolm

Date: Friday, February 18th, 2022 at 8:15 PM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Jesse said:

Look at how you are treated when attempting to defend one of their beliefs or ideals.

Malcolm wrote:

Really? Defend antisemitism? Anti-immigrant racism? Xenophobia? Christian dominionism?

We are not talking about seeing things from a conservative contra liberal point of view aka William F. Buckley v. Gore Vidal here.

Jesse said:

You are painting the entire right wing (Republican and further) as Xenophones, anti-semites, racists?

Malcolm wrote:

No, but I am saying that what passes for Republican these days is pretty much a mix of all those things in various proportions. The Republican Party of today is not the home of Buckley style conservatives like Max Boot, David Frum, Billy Crystal and so on.

Author: Malcolm

Date: Friday, February 18th, 2022 at 8:18 PM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Jesse said:

Oh trust me, in general both sides are wrong.

Malcolm wrote:

Sure kid.

Both sides stormed the Capital. Uh huh.

Author: Malcolm

Date: Friday, February 18th, 2022 at 9:14 PM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Jesse said:

Our Future.

Malcolm wrote:

What you seem to fail to understand is that this is all just a continuation of the US civil war.

Archie2009 said:

And BLM's mantra: "White Supremacy!"

Malcolm wrote:

Not a mantra, a legitimate complaint. Trying being black in the US.

Author: Malcolm

Date: Friday, February 18th, 2022 at 9:33 PM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Archie2009 said:

And BLM's mantra: "White Supremacy!"

Malcolm wrote:

Not a mantra, a legitimate complaint. Trying being black in the US.

Archie2009 said:

But in advance, it's posited as a root cause of everything, no investigation necessary or tolerated. Don't agree then your anti-black™.

Malcolm wrote:

BLM's excesses of rhetoric in no way delegitimizes the fact that White Supremacy is a major social and cultural problem in the US, harmful to civil liberties.

Author: Malcolm

Date: Friday, February 18th, 2022 at 9:42 PM

Title: Re: Google's quest to control the destiny of humanity, without humanity's consent.

Content:

Archie2009 said:

But in advance, it's posited as a root cause of everything, no investigation necessary or tolerated. Don't agree then your anti-black™.

Malcolm wrote:

BLM's excesses of rhetoric in no way delegitimizes the fact that White Supremacy is a major social and cultural problem in the US, harmful to civil liberties.

Archie2009 said:

I agree, though not in the sense of how I understand Critical Race Theory, Whiteness Studies, etc. define White Supremacy.

Malcolm wrote:

White supremacy means black people etc., face systematic disadvantages white people don't

Author: Malcolm

Date: Friday, February 18th, 2022 at 10:14 PM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?

Content:

Caoimhghín said:

It's kind of obvious (to me at least) why there would be such an odd fudging of the content of this sūtra, namely "People want to believe in God and want the Buddha's realization tied to some sort of communion, communication, or gnosis of God." I see no other reason why we'd see so many falsified or mistaken references in otherwise relatively-well-established compendia. There is a bias at work.

Malcolm wrote:

This is the passage, the misunderstanding of which, has caused such confusion:

Bodhisattva Sarva-nīvaraṇa-viṣkambhin asked the Bhagavat, "What were the qualities of Bodhisattva Mahāsattva Avalokiteśvara that you heard the tathāgata describe?"

The Bhagavat said, "Āditya and Candra came from his eyes, Maheśvara came from his forehead, Brahmā came from his shoulders, Nārāyaṇa came from his heart, Devī Sarasvatī came from his canines, Vāyu came from his mouth, Dharaṇī came from his feet, and Varuṇa came from his stomach.

"When those deities had come from Avalokiteśvara's body, that bhagavat told the deity Maheśvara, 'Maheśvara, in the kaliyuga, when beings have bad natures, you will be declared to be the primal deity who is the creator, the maker. All those beings will be excluded from the path to enlightenment. They will say to ordinary beings:

“ ‘It is said: the sky is his liṅga,
The earth is his seat.
He is the foundation of all beings.
The liṅga is so called because they dissolve into it.

<https://read.84000.co/translation/UT22084-051-004.html#UT22084-051-004-67>

The Sanskrit manuscript provided as an appendix lists the term ādibuddha 8 times, sometimes in the phrase ādibuddhaiḥ pracoditā, Was taught by the buddhas from the earliest times. And sometimes in the plural, ādibuddhair, primordial buddhas. But it is never used in this text in sense of adibuddha in the Namasamgīti, and later texts. So, the Namasamgīti wins.

Author: Malcolm

Date: Friday, February 18th, 2022 at 10:36 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Malcolm wrote:

...each of the three inner empowerments: tummo and other prāṇāyama practices for the secret; karma mudra for the third; vajra waves for the fourth...

yagmort said:

is that a typo? i thought it is a typo initially, but maybe it is not. you talk about three empowerments and indeed have mentioned three only, but enumerate last 2 as "third" and "fourth". so is it three or four? if four what is the missing link between tummo and karmamudra?

Malcolm wrote:

There are four empowerments: one outer; three inner.

Author: Malcolm

Date: Friday, February 18th, 2022 at 10:40 PM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?

Content:

Aemilius said:

Adibuddha is mentioned in Karandavyuha sutra, chapter 4.

"The Kāraṇḍavyūha Sūtra is a Mantrayāna sutra that was compiled at the end of the 4th century or beginning of the 5th century CE."

It seems to be a lot earlier scriptural reference to Adibuddha than Namasangiti.

Malcolm wrote:

I looked, the term isn't there.

It's been well translated by Roberts over at 84,000 as Basket Display. Go read it. Rather than depending upon inaccurate wiki pages.

Aemilius said:

It is in the Karanda Vyūha Sutra or Supernal Virtues of Avalokiteshvara by Lokesh Chandra, publ P.K. Goel for Aditya Prakashan, Delhi 1999.

Malcolm wrote:

Yes, we are talking about the same text. The text where the mantra om manipadme hūṃ comes from.

There is just no doubt that information you have is wrong.

Author: Malcolm

Date: Friday, February 18th, 2022 at 10:53 PM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?

Content:

Malcolm wrote:

The Sanskrit manuscript provided as an appendix lists the term ādibuddha 8 times, sometimes in the phrase ādibuddhaiḥ pracoditā, Was taught by the buddhas from the earliest times. And sometimes in the plural, ādibuddhair, primordial buddhas.

Caoimhghín said:

Seemingly, none of these English correspondences you've provided show "ādibuddha" being used in the sūtra to refer to any particular Buddha at all. Mind you, it's just two examples. I'll give the document a read to see if I see anything that changes my mind in it.

Malcolm wrote:

Correct, unlike the Namasaṃgīti, in which Mañjuśrī is clearly identified as THE ādibuddha, in this text no specific buddha is identified as the ādibuddha.

There are only eight examples of the term ādibuddha in the Sanskrit text, and its only translated two ways, buddhas from earliest time, and primordial buddhas.

Author: Malcolm

Date: Saturday, February 19th, 2022 at 12:45 AM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?

Content:

Aemilius said:

Adibuddha is mentioned in Karandavyūha sutra, chapter 4.

"The Kāraṇḍavyūha Sūtra is a Mantrayāna sutra that was compiled at the end of the 4th

century or beginning of the 5th century CE."

It seems to be a lot earlier scriptural reference to Adibuddha than Namasangiti.

haha said:

Indeed, you are correct, it is in forth chapter (Adhibuddhātma sambhuto).

Malcolm wrote:

No. Here is the complete Sanskrit:

There is no "adibuddhātma sambhuto anywhere in the fourth chapter.

candrādyutpattirnāma caturthaṃ prakaraṇam |

atha sarvanīvaraṇaviṣkambhī bhagavantametadavocat–bhagavana, adyāpi
nāgacchatyavalokiteśvaro bodhisattvo mahāsattvaḥ ? bhagavānāha – anekāni
kulaputra sattvakoṭīniyutaśatasahasrāṇi paripācayati | dine dine sa āgatya paripācayati
| nāsti kulaputra īdṛśaṃ pratibhānaṃ tathāgatānāmapi yādṛśamāryāvalokiteśvarasya
bodhisattvasya mahāsattvasya ||

atha sarvanīvaraṇaviṣkambhī āha–kena prakāreṇa bhagavan ? bhagavānāha–
bhūtapūrvam kulaputra vipaśyī nāma tathāgato'rhan samyaksambuddho loka udapādi
vidyācaraṇasaṃpannaḥ sugato lokavidanuttaraḥ puruṣadamyasārathiḥ śāstā devānām
ca manuṣyāṇām ca buddho bhagavān | tena kālena tena samayenāhaṃ
sarvanīvaraṇaṇiṣkambhin sugandhamukho nāma vaṇikputro'bhūvam | tadā me śrutā
vipaśyīnastathāgatasya sakāśādāryāvalokiteśvarasya guṇodbhāvanā ||

atha sarvanīvaraṇaviṣkambhī bhagavantametadavocat– kīdṛśī tvayā bhagavan
guṇodbhāvanā śrutā ? etāḥ sarvā pravadatām | vijñarāja bhagavan me prabodhaya,
yādṛśī tvayā bhagavan guṇodbhāvanā āryāvalokiteśvarasya bodhisattvasya
mahāsattvasya śrutā ||

bhagavānāha– cakṣuṣoścandrādityāvutpannau, lalāṭānmaheśvaraḥ, skandhebhyo
brahmādayaḥ, hṛdayānnārāyaṇaḥ, daṃṣṭrābhyām sarasvatī, mukhato vāyavo jātāḥ,
dharaṇī pādābhyām, varuṇaścodarāt | yadaite devā jātā āryāvalokiteśvarasya kāyāt,
athāryāvalokiteśvaro bodhisattvo mahāsattvo maheśvaraṃ devaputrametadavocat–
bhaviṣyasi tvaṃ maheśvaraḥ kaliyuge pratipanne | kaṣṭasattvadhātusamutpanna
ādideva ākhyāyase sraṣṭāraṃ kartāraṃ, te sarvasattvā bodhimārgaṇa viprahīṇā
bhaviṣyanti, ya īdṛśapṛthagjaneṣu sattveṣu sām̐kathyaṃ kurvanti ||

ākāśaṃ liṅgamiyāhuḥ pṛthivī tasya pīṭhikā |

ālayaḥ sarvabhūtānāṃ līlayā liṅgamucyate || 1 ||

īdṛśaṃ mayā kulaputra vipaśyinastathāgatasya sakāśādāryāvalokiteśvarasya
guṇodbhāvanā śrutā ||

tadapyatikramya śikhī nāma tathāgato'rhan samyaksaṃbuddho babhūva
vidyācaraṇasaṃpannaḥ sugato lokavidanuttaraḥ puruṣadamyasārathiḥ śāstā devānāṃ
ca manuṣyāṇāṃ ca buddho bhagavān | tena kālena tena samayenāhaṃ
sarvaṇīvaraṇaviṣkambhin dānaśūro nāma bodhisattvo mahāsattvo'bhūvam | tasya
śikhinastathāgatasya sakāśādavalokiteśvarasya bodhisattvasya mahāsattvasya
guṇodbhāvanā śrutā ||

iti candrādyutpattirnāma caturthaṃ prakaraṇam ||

<http://www.dsbcproject.org/canon-text/content/42/387>

Author: Malcolm

Date: Saturday, February 19th, 2022 at 12:58 AM

Title: Re: the Zen promise is empty

Content:

Nadereme said:

Well, not falsifiable from the perspective of one who isn't awakened.

Malcolm wrote:

Its the only perspective that counts, actually.

Author: Malcolm

Date: Saturday, February 19th, 2022 at 1:13 AM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and
Samantabhadra?

Content:

Malcolm wrote:

No. Here is the complete Sanskrit:

There is no "adibuddhātma sambhuto anywhere in the fourth chapter.

haha said:

It is because you are searching it on wrong title.

Malcolm wrote:

I am responding to Amelius. She is the one claiming the term adibuddha comes from section four of the Karandavyūha. It is not found in that text at all. Glad you agree.

This text, the Guṇakāraṇḍavyūha, was written during the Malla era. It is quite late, so it frankly is completely irrelevant to the OP.

Author: Malcolm

Date: Saturday, February 19th, 2022 at 1:28 AM

Title: Re: The moral outrage of strong karma...

Content:

Johnny Dangerous said:

That's not exactly the "Tibetan view", and there are all kinds of writings on karma across traditions, including Tibetan traditions, not all of which agree....what a surprise.

Malcolm wrote:

Well, no, not really. The Tibetan idea of karma is pretty uniform across all Tibetan traditions. Tibetans generally follow the idea stated in the Kośa that everything that happens to a person is the ripening of karma.

As stated more precisely, all pleasant, unpleasant, and neutral sensations are a result of karma. Not all events, per se.

On the other hand, more broadly the universe is created by the karma of all sentient beings, and all its diversity is a result of those actions.

Author: Malcolm

Date: Saturday, February 19th, 2022 at 2:51 AM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?

Content:

Caoimhghín said:

Is T1050 the "Avalokiteśvaraguṇakāraṇḍavyūha" the Kāraṇḍavyūha or the "Guṇakāraṇḍavyūha?" I've generally seen T1050 and the Kāraṇḍavyūha to be considered "the same text." Is this wrong?

Malcolm wrote:

http://www.acmuller.net/descriptive_catalogue/files/k1088.html

This is the same as the Basket Array posted from above.

Author: Malcolm

Date: Saturday, February 19th, 2022 at 4:17 AM

Title: Re: Can you incarnate before dying?

Content:

Nalanda said:

How is it possible to reincarnate before even dying?

Malcolm wrote:

No.

But if you attain high realization, you can emanate 100 bodies, etc.

Author: Malcolm

Date: Saturday, February 19th, 2022 at 4:36 AM

Title: Re: The moral outrage of strong karma...

Content:

Johnny Dangerous said:

That's not exactly the "Tibetan view", and there are all kinds of writings on karma across traditions, including Tibetan traditions, not all of which agree....what a surprise.

Malcolm wrote:

Well, no, not really. The Tibetan idea of karma is pretty uniform across all Tibetan traditions. Tibetans generally follow the idea stated in the Kośa that everything that happens to a person is the ripening of karma.

As stated more precisely, all pleasant, unpleasant, and neutral sensations are a result of karma. Not all events, per se.

On the other hand, more broadly the universe is created by the karma of all sentient beings, and all its diversity is a result of those actions.

wei wu wei said:

Malcolm, you've brought up earlier Sutra presentations of karma and are obviously familiar with Tibetan. Where do you land?

Malcolm wrote:

I don't worry about other people's karma. I worry about my own.

Author: Malcolm

Date: Saturday, February 19th, 2022 at 4:44 AM

Title: Re: Can you incarnate before dying?

Content:

Nalanda said:
How is it possible to reincarnate before even dying?

Malcolm wrote:
No.

But if you attain high realization, you can emanate 100 bodies, etc.

Nalanda said:
How do we explain Dudjom Lingpa taking a rebirth before dying?

https://www.rigpawiki.org/index.php?title=Dudjom_Lingpa

"His immediate incarnation, born even before he himself passed away, was Dudjom Rinpoche."

Malcolm wrote:
He emanated. This language is not precise.

Author: Malcolm
Date: Saturday, February 19th, 2022 at 5:35 AM
Title: Re: Buddhism as a way of life
Content:
shanyin said:
What is Buddhism if considered from the point of view of a way of life?

Malcolm wrote:
Buddhism is 100% a way of life. It is a path, and there are instructions not just for view and meditation, but also for conduct.

As in life, there are many different Buddhist lifestyles, not just one.

Author: Malcolm
Date: Saturday, February 19th, 2022 at 7:30 AM
Title: Re: The moral outrage of strong karma...
Content:

wei wu wei said:
Malcolm, you've brought up earlier Sutra presentations of karma and are obviously familiar with Tibetan. Where do you land?

Malcolm wrote:

I don't worry about other people's karma. I worry about my own.

wei wu wei said:

As do I. Perhaps you'd generate some positive karma for yourself then by helping me clarify my own understanding of a pretty large and central issue in Buddhist thought.

Malcolm wrote:

Just read the karmasiddhiprakarana and chapter 4 of Abhidharmakoshabhasyam, that ought to sort you out.

Author: Malcolm

Date: Saturday, February 19th, 2022 at 8:33 PM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?

Content:

haha said:

It is because you are searching it on wrong title.

Malcolm wrote:

I am responding to Amelius. She is the one claiming the term adibuddha comes from section four of the Karandavyūha. It is not found in that text at all. Glad you agree.

This text, the Guṇakāraṇḍavyūha, was written during the Malla era. It is quite late, so it frankly is completely irrelevant to the OP.

Aemilius said:

By the way I am a male person. The division into chapters is somewhat different in the text used by Lokesh Chandra compared with the text of Mithun Howdalar. The fourth Chapter in Lokesh Chandra is longer. Lokesh Chandra is an established authority in the field, I am sure that the word is in the text used by him. Because he says it is there. Karanda Vyuha Sutra or The Supernal Virtues of Avalokiteshvara has the complete text in sanskrit.

I don't understand why this issue has become so important. It is contrary to the general buddhist view of infinite past, where no beginning is found.

Adi means quite unequivocally "first", so it does give a wrong impression of a beginning in time.

Malcolm wrote:

Yes, it isn't. The term is not present in the extant Sanskrit, nor in Tibetan, nor in Chinese translations. It's only in the Malla dynasty Nepalese summary.

Roberts addresses the Lokesh Chandra Manuscript in his intro to his translation of the

original version.

Aemilius said:

The sūtra also exists in a later, longer, and more polished form, entirely in verse and incorporating passages from such texts as Śāntideva's Bodhi-sattva-caryāvatāra, which has great importance within Nepalese Buddhism. Dating to the fifteenth century, it is one of the last Sanskrit Buddhist sūtras. It has not been translated into Tibetan.

Malcolm wrote:

You should go read what he says.

The origin of the term is the Namasamgiti.

Author: Malcolm

Date: Saturday, February 19th, 2022 at 8:39 PM

Title: Re: Buddhism as a way of life

Content:

Ayu said:

I believe, ethical conduct is a core item for the way of life of a Buddhist.

Compassion is the base of that base.

There are "10 unwholesome deeds" defined.

https://www.dhammadownload.com/index.php/10_unwholesome_actions

To avoid them is the exercise that is considered as "10 wholesome deeds".

So, if you manage to spare killing an ant, it's a wholesome deed already. The focus is not on guilt and sin. Rather "10 wholesome deeds" are viewed as a practice. Nobody is perfect in this from the beginning. It is a steady exercise.

"Mindfulness, skillfulness, transcendence, awareness" are helpers for this task, I think. They are deepened while practicing 10 wholesome deeds.

Tennyson said:

What exactly does "wrong views" mean in this case?

Malcolm wrote:

Not observing proper relationship cause and effect, for example, believing in a creator god, or rejecting karma.

Author: Malcolm

Date: Saturday, February 19th, 2022 at 9:36 PM

Title: Re: Dudjom Sangye Pema Shepa Rinpoche's parinirvana

Content:

Lingpupa said:

Where did this happen? Might there not be a demand for an autopsy when someone young and seemingly healthy suddenly dies? This might not go well.

Malcolm wrote:

In Tibet/China.

Autopsy unlikely.

Author: Malcolm

Date: Sunday, February 20th, 2022 at 12:56 AM

Title: Re: Dudjom Sangye Pema Shepa Rinpoche's parinirvana

Content:

Archie2009 said:

Rinpoche had no history of illness?

Malcolm wrote:

Not that I am aware. But I wouldn't know anyway.

Author: Malcolm

Date: Sunday, February 20th, 2022 at 5:55 AM

Title: Re: Origin & Development of Adi-Buddha, Vajradhara, Vajrasattva, and Samantabhadra?

Content:

Aemilius said:

According to Wisdom Library:

"In the Guna Karanda Vyuha it is written:

'When nothing else was, Sambhu was: that is the Self-Existent (svayambhu): and as he was before all, he is also called Adi-Buddha.'

The first system of Adi-Buddha was set up in Nepal by a theistic school called Aisvarika, but was never generally adopted in Nepal or Tibet, and had practically no followers in China and Japan.

The Nepalese school supposed an Adi-Buddha infinite, omniscient, self-existing, without beginning and without end, the source and originator of all things, who by virtue of five sorts of wisdom (jnana) and by the exercise of five meditations (dhyana) evolved five Dhyani-Buddhas or Celestial Jinas called Anupapadaka, or 'without parents'.

When all was perfect void (maha-Sunyata) the mystic syllable aum became manifest, from which at his own will the Adi-Buddha was produced. At the creation of the world he revealed himself in the form of a flame which issued from a lotusflower, and in Nepal the Adi-Buddha is always represented by this symbol.

Svayambhu, or Adi-Buddha, was called Isvara by the Aisvarika, and Svabhava by the Svabhavika; but he was also given such special names as Vairocana, Vajrapani, Vajradhara, and Vajrasattva. In the Namasangiti (compiled before the tenth century a.d.) Manjusri, god of Transcendent Wisdom, is referred to as Adi-Buddha. "

<https://www.wisdomlib.org/buddhism/book/the-gods-of-northern-buddhism/d/doc4664.html>

steveb1 said:

Coming late here, with an ignorant layperson's question.

To the extent any Buddhists "believe in" Adi-Buddha, do they typically align him in any way with the Mahayana Buddha Body of the Dharmakaya...? In my understanding, the Dharmakaya is not personal, is not a Creator-deity, but is an endless expression of Buddha's super-consciousness and ever-operative compassion. If that is correct, can the Dharmakaya and Adi-Buddha be considered to be functionally equivalent at some level...?

Malcolm wrote:

The commentaries on the term, of which there are many. equate adibuddha with the nature of reality.

Author: Malcolm

Date: Sunday, February 20th, 2022 at 8:08 PM

Title: Re: Ukraine Crisis

Content:

ManiThePainter said:

Putin has been a bad hombre for over a decade. There's nothing new about it. He has flexed his muscles in Georgia, Syria and Crimea in the past. The only difference now is that we're talking about a bigger slice of land.

I think that the West, despite its bluster and threats of sanctions, has already more or less accepted that Ukraine will fall to Russia. I know that many Europeans see the cultural relationship between Russia and Ukraine as being close enough to actually make it "acceptable," even though they might not admit it. This is pretty evident in all of the shoulder-shrugging and finger-wagging going on. One only needs to remember how quickly everyone got over the annexation of Crimea.

To call this the start of a new Cold War is to draw a much sharper line between Russia and the West than what exists: Most of Russia's upper class and oligarchs are deeply integrated into the scene in London and New York. The gas pipeline to Germany is so integral that it perfectly explains why the new German PM has been so hesitant to strongly condemn Russia. There's no real talk of kicking Russia out of Swift, which might actually hurt. Many politicians in both North America and Europe adore Putin and will try to impede attempts to punish him. He was even invited to the former Austrian foreign

minister's wedding in 2018.

Frankly, Putin is gonna take Ukraine, harsh words will be shared, but ultimately nothing will come of it. Ukraine is neither NATO nor EU. It is absolutely outside the Western sphere.

The question isn't whether it'll happen or not. The question is: will Ukraine be fully annexed or will a pro-Russian puppet government be established?

KristenM said:
Excellent points.

Putin is betting on the fact that the US doesn't have the will to fight and I've heard that Putin chose this time because he believes the US is weakened now in the same way that Russia was in the 1990's. Especially after the retreat of US forces from Afghanistan, Putin has felt emboldened. I'm not blaming any particular administration, but Russia sees the US as vulnerable.

Ukraine has a strategic importance that Crimea may not have and the domino effect of Ukraine falling into Russian hands does not bode well for the EU or the US. This takeover may be more costly than what the Russians or Europe are expecting. A long, drawn-out war and refugee crisis that Europe isn't ready for, just for starters. So, the US and its allies need to put their foot down or else they are doomed to lick the proverbial boot. How they do that, I've no idea.

Malcolm wrote:
IMO, this more to do with Merkle stepping down, following Trump's weakening of NATO.

And yes, NATO has to stand up to Putin. Crippling oligarchs is the first step to dismantling the Russian dystopia.

Author: Malcolm
Date: Sunday, February 20th, 2022 at 9:13 PM
Title: Re: Ukraine Crisis
Content:
Malcolm wrote:
And yes, NATO has to stand up to Putin. Crippling oligarchs is the first step to dismantling the Russian dystopia.

Könchok Thrinley said:
Yup. NATO has to stand up as Russia demands things that would influence not only Ukraine but entire eastern and central Europe. It is not just about one country.

Malcolm wrote:
Indeed.

Author: Malcolm

Date: Sunday, February 20th, 2022 at 11:41 PM

Title: Re: Ukraine Crisis

Content:

KristenM said:

I'm sure what Malcolm is saying about Trump weakening NATO etc is correct, but it seems one big issue is gas. A lot of people are depending on that Russian pipeline.

Malcolm wrote:

A long term strategic error of the EU, especially Germany.

Author: Malcolm

Date: Monday, February 21st, 2022 at 1:05 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Caoimhghín said:

I wish we could give them free visas and dump them where they clearly want to live. Literally everyone would be happier.

Malcolm wrote:

We don't want 'em. You keep 'em. We have enough problems of our own.

Caoimhghín said:

I'm personally in favour of giving Calgary to the States.

Malcolm wrote:

They'll just be another red state sucking off the blue states for welfare karens. No thanks.

Author: Malcolm

Date: Monday, February 21st, 2022 at 1:10 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Caoimhghín said:

I'm personally in favour of giving Calgary to the States. Just the city. They can have a thin line of highway connecting it to the rest of America. We really don't need Calgary and they'd rather be gone themselves.

DNS said:

If that happened, then at least Ted Cruz could legally run for POTUS.

He ran for president, but wasn't even born in America, which is required by the

Constitution. He was born in Calgary to an American mother and Cuban (not citizen at the time) father. It's unclear if that would count as "birth-US Citizen."

https://en.wikipedia.org/wiki/Ted_Cruz

https://en.wikipedia.org/wiki/Ted_Cruz#Citizenship

McCain was born in Panama, but that's allowed since it was on a military base to a father serving in the US Navy (an admiral at that).

Malcolm wrote:

Unfortunately:

Birthright citizenship in the United States is United States citizenship acquired by a person automatically, by operation of law. This takes place in two situations: by virtue of the person's birth within United States territory or because one or both of their parents is (or was) a US citizen.

https://en.wikipedia.org/wiki/Birthright_citizenship_in_the_United_States

Author: Malcolm

Date: Monday, February 21st, 2022 at 1:24 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Caoimhghín said:

I wish we could give them free visas and dump them where they clearly want to live. Literally everyone would be happier.

Malcolm wrote:

We don't want 'em. You keep 'em. We have enough problems of our own.

Shinjin said:

What if they weren't white?

Malcolm wrote:

Skin tone has nothing to do with it.

Author: Malcolm

Date: Monday, February 21st, 2022 at 3:09 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Shinjin said:

What if they weren't white?

Malcolm wrote:

Skin tone has nothing to do with it.

Shinjin said:

What about immigration from Mexico?

Malcolm wrote:

We aren't talking about immigration.

Author: Malcolm

Date: Monday, February 21st, 2022 at 4:38 AM

Title: Re: Ukraine Crisis

Content:

Shotenzenjin said:

Well to be fair it's not like the USA has ever invaded another country and all that.....mmmm. *+)

Malcolm wrote:

Well, to be fair, that is quite irrelevant. We never invaded anyone claiming we were rescuing anglophones from "genocide."

This is just the Sudetenland 1939 all over again.

Author: Malcolm

Date: Monday, February 21st, 2022 at 4:46 AM

Title: Re: Lojong - Offering to the Döns

Content:

Malcolm wrote:

This is a post I wrote some time ago, slightly corrected.

The very simplest method is the practice of the Pretamukha-agnijvālayaśarakāra-nāma-dhāraṇī:

Early in the day, but also at any other time: into a pure vessel which is completely clean without any remnants of any food at all, place water, and holding this in one's right hand recite the following dharani seven times:

Namaḥ sarvatathāgata avalokite oṃ saṃbhara saṃbhara hūṃ

Then recite the names of these Buddhas:

Homage to the Tathāgata Many Jewels [imagine all the pretas actions of avarice of many lifetimes are destroyed and they accumulate all merits].

Homage to the Tathāgata Sublime Form [Imagine all the pretas physical sufferings are conquered and they achieve perfect forms and characteristics].

Homage to the Tathāgata Endlessly Abundant Body [Imagine all the pretas thirst is given up and satisfied, and they are satisfied with sufficient food].

Homage to the Tathāgata Free from Fear [Imagine all the pretas are free from all fears].

At the end of reciting these names, snap one's fingers three times, and pour the vessel's contents out onto clean ground.

Having done this, one will have pacified the realms of the pretas, and satisfied them, and so on.

This instruction on how to do the practice is extracted from the root text found in volume Wam of the bstan 'gyur.

This practice is very powerful in removing provocations by non-human beings, is an extremely rapid way of reaching the end of the perfection of generosity, and so on. It requires no initiation of any kind. You can also skip reciting the Buddhas names.

Author: Malcolm

Date: Monday, February 21st, 2022 at 4:54 AM

Title: Re: Ukraine Crisis

Content:

ManiThePainter said:

Most of Russia's upper class and oligarchs are deeply integrated into the scene in... New York.

Queequeg said:

No they're not.

ManiThePainter said:

Sure they are.

Malcolm wrote:

It's much worse in London.

Author: Malcolm

Date: Monday, February 21st, 2022 at 5:36 AM

Title: Re: On the Unchanging Nature of the One Mind

Content:

clyde said:

Astus, Do you think that Huang Po meant “the mind that thinks and names everything” when he taught about Mind?

Malcolm wrote:

So you think there is mind and Mind? Is there are also self and Self?

Does the capital letter make mind and self have more than four letters? Or does it somehow metaphysically transform the terms into something ultimate?

Author: Malcolm

Date: Monday, February 21st, 2022 at 6:34 AM

Title: Re: On the Unchanging Nature of the One Mind

Content:

clyde said:

Malcolm, Regarding capitalization of Mind, I was following the usage of Blofeld

Malcolm wrote:

His translations are pretty outdated.

Author: Malcolm

Date: Monday, February 21st, 2022 at 8:01 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Just saw on CNN, according to US intelligence, Russian commanders have been given orders to attack Ukraine.

Author: Malcolm

Date: Monday, February 21st, 2022 at 8:09 AM

Title: Re: On the Unchanging Nature of the One Mind

Content:

clyde said:

Now that we’ve discussed capitalization, terminology, and my motives for raising a question, let me rephrase my question.

Astus linked this,

Astus said:

How unexpected! The self-nature is originally without movement.

How unexpected! The self-nature can produce the ten thousand dharmas.'

(<http://www.cttbusa.org/6patriarch/6patriarch3.asp.html>)

clyde said:

How does the self-nature produce the ten thousand dharmas without movement?

Malcolm wrote:
What is a “self-nature”?

Author: Malcolm
Date: Monday, February 21st, 2022 at 8:47 AM
Title: Re: On the Unchanging Nature of the One Mind
Content:
clyde said:
Malcolm, You're seem more interested in exploring terminology

Malcolm wrote:
If one isn't clear what a term means, one cannot have a meaningful dialogue about it.
Your examples don't explain what you think the term means.

So, it's nit really clear whether you think there are flags, wind, and movement outside the mind, or if you think that these things only exist in the mind.

Author: Malcolm
Date: Monday, February 21st, 2022 at 10:29 PM
Title: Re: On the Unchanging Nature of the One Mind
Content:

Astus said:
In other words, what makes 'one' in 'one mind' is the essence, that is emptiness.
Another term for it is self-nature (zixing 自性).

Malcolm wrote:
That makes everything more clear. Zixing is svabhāva; and if one defines svabhāva as emptiness, there is no problem. Of course there is only one dharmatā pervading all phenomena, whether conditioned or unconditioned.

As a statement originating Dzogchen teachings has it: gcig shes kun grol. Knowing one thing liberates all things.

Author: Malcolm
Date: Monday, February 21st, 2022 at 10:33 PM
Title: Re: Is there a particular barrier between the Dharma and US society/culture?
Content:
Nadereme said:
So I'm asking this cause there seems (at least from my view) a particular barrier between the USA and Dharma.

Malcolm wrote:

Not really. Dharma is beyond culture. Buddhism, not necessarily.

Nadereme said:

I would say that this can be due to the extreme sort of Protestantism pervading the country. From fanatical Christians and Jews to fanatical secularists/atheists/agnostics/science/rationality folks. As well as all of the political discourse. Not to mention marketing catering and consumerism.

Malcolm wrote:

Fanaticism, politics, marketing, and consumerism have existed in Buddhism from the beginning as well.

Nadereme said:

I see it as extensions of perceived 'righteousness' where those who don't follow along are simply bad, wrong, stupid, or evil. Does this present a unique challenge? And even when the Dharma is in the US, there tends to be a 'Protestantizing' of it seen through the secular and pragmatic movements a la Ingram, or through sectarianism and purism/triumphalism of literature and texts and practice and yantras.

Malcolm wrote:

So you just proved the point, these things have existed in Buddhism from the beginning.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 12:05 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Shinjin said:

What if they weren't white?

Minobu said:

They are white. Totally it's like a white supremest heaven in Alberta. This is where the reform party was born, our first ramble into the populace movement. which as far as I can see are 99% white

Shinjin said:

Isn't Quebec the most racist part of the country with the hijab/turban ban and mosque shootings? Alberta hasn't had anything like that as far as I know.

Malcolm wrote:

Islam isn't a race.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 12:13 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

The Ukrainians voted to be independent and have been muddling along with a democracy since. If they want to join Russia, they can vote on it. If democracies don't stick up for each other, its over. The world will be overrun by strongmen. President Vladimir V. Putin said he would decide by day's end whether to recognize the independence of Luhansk and Donetsk. U.S. officials worry that Russia could use such a recognition to move more forces in.

Malcolm wrote:

<https://www.nytimes.com/live/2022/02/21/world/ukraine-russia-putin-biden>

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 12:19 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Shinjin said:

Isn't Quebec the most racist part of the country with the hijab/turban ban and mosque shootings? Alberta hasn't had anything like that as far as I know.

Malcolm wrote:

Islam isn't a race.

Shinjin said:

Majority of those who follow Islam are racial minorities.

Malcolm wrote:

The "hijab/turban ban" isn't about race, it applies equally to all religious symbolism. Since Quebec often follows France in their sentiments, being a Francophone province, the "hijab/turban ban" is just an example of Quebec following the precedent of this law in France:

https://en.wikipedia.org/wiki/French_law_on_secularity_and_conspicuous_religious_symbols_in_schools

Quebec's legal system is based on the Napoleonic Code, like Louisiana.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 12:24 AM

Title: Re: The moral outrage of strong karma...

Content:

Johnny Dangerous said:

That's not exactly the "Tibetan view", and there are all kinds of writings on karma across traditions, including Tibetan traditions, not all of which agree....what a surprise.

Shinjin said:

What is the "Tibetan view" and how does it differ accross traditions?

Malcolm wrote:

The "Tibetan" view is rooted in writings of Vasubandhu: the fourth chapter of Abhidharmakośabhaṣya and the Karmasiddhiprakaraṇa.

It does not differ across Tibetan traditions. In other words, all the Tibetan schools pretty much follow the same playbook when it comes to explaining karma.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 12:28 AM

Title: Re: Trump encourages populace movement in Canada

Content:

Malcolm wrote:

These Canadians are so dumb:

Dwayne Lich questions legality of Emergencies Act

He also questioned whether the Emergencies Act — which was debated Saturday in the House of Commons — was implemented legally, at times confusing the numbered amendments found in the U.S. Constitution with Canada's Charter of Rights and Freedoms.

"Honestly? I thought it was a peaceful protest and based on my first amendment, I thought that was part of our rights," he told the court.

"What do you mean, first amendment? What's that?" Judge Julie Bourgeois asked him.

"I don't know. I don't know politics. I don't know," he said. "I wasn't supportive of the blockade or the whatever, but I didn't realize that it was criminal to do what they were doing. I thought it was part of our freedoms to be able to do stuff like that."

<https://www.cbc.ca/news/canada/ottawa/tamara-lich-bail-hearing-february-19-1.6358307>

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 12:56 AM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:

Yeah and they have nukes. Maybe Ukraine will be ok.

Malcolm wrote:

No, actually they do not.

<https://www.politico.eu/article/ukraines-nuclear-lesson-with-russia-written-guarantees-can-be-worth-little/>

Crazywisdom said:

KYIV — Around 30 years ago, Ukraine handed all its nuclear weapons to Russia in exchange for promises of peace from Moscow. Western powers brokered the deal.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 1:22 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

Ever heard of the European Union?

Malcolm wrote:

Now a word from your sponsor:

https://www.nato.int/cps/en/natohq/official_texts_191931.htm

https://www.nato.int/cps/en/natohq/opinions_191847.htm?selectedLocale=en

So, do you want Russia to crush Ukraine or not?

If not, then the EU is going to have to stand up against Russia.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 1:42 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

In fact since the conflict in Crimea started, European neo-nazis have been travelling to Ukraine, to fight against Russian separatists.

Malcolm wrote:

The Azov Battalion has been officially absorbed into the Ukrainian military. And yes, they are completely anti-semitic. So, should this permit Russia, which is also antisemitic, etc. to crush Ukraine?

Author: Malcolm
Date: Tuesday, February 22nd, 2022 at 1:51 AM
Title: Re: Ukraine Crisis
Content:

Queequeg said:
This approach to independence cannot be recognized.

Malcolm wrote:
Agreed.

Author: Malcolm
Date: Tuesday, February 22nd, 2022 at 2:22 AM
Title: Re: Ukraine Crisis
Content:
Brunelleschi said:
In fact since the conflict in Crimea started, European neo-nazis have been travelling to Ukraine, to fight against Russian separatists.

Malcolm wrote:
The Azov Battalion has been officially absorbed into the Ukrainian military. And yes, they are completely anti-semitic. So, should this permit Russia, which is also antisemitic, etc. to crush Ukraine?

Brunelleschi said:
That's not the point. The point is that it is not a right wing opinion per se. In Europe right wingers save a few populists are pro-NATO, anti-Russia. The political scene is not the same as in the US.

Malcolm wrote:
<https://polishnews.co.uk/marine-le-pen-ukraine-is-under-the-influence-of-russia-interview-in-rzeczpospolita-about-russia-ukraine-the-alliance-with-pis-and-the-vision-of-the-eu/>

https://en.wikipedia.org/wiki/AfD_pro-Russia_movement

I wouldn't say these are just a few people. These are two sizable far right movements in the EU.

Author: Malcolm
Date: Tuesday, February 22nd, 2022 at 2:36 AM
Title: Re: Ukraine Crisis
Content:

Brunelleschi said:

My opinion is that war is, and should be viewed as a last resort and diplomacy should continue.

Malcolm wrote:

Putin is clearly not interested in diplomacy.

Brunelleschi said:

Perhaps there needs to be concessions. This is not ideal but it would most likely be vastly preferable to a military conflict.

Malcolm wrote:

No. The EU has no right to make "concessions" about another nation's boundaries to a foreign aggressor.

This is no different than Hitler's Sudetenland expansion in 1939.

The EU is looking a lot like Neville Chamberlain these days.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 2:41 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

digging up their definitely not fake stories about Russian energy weapons**

Malcolm wrote:

Not energy weapons, sonic weapons.

https://en.wikipedia.org/wiki/Sonic_weapon

Both sides have them and they can be made with stuff from Radio Shack.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 2:52 AM

Title: Re: Surangama question

Content:

Constructelf said:

As far as I know, the current academic position is that the Surangama Sutra is of Indian origin

Malcolm wrote:

No, the current consensus is that it is a pastiche of native Chinese ideas and Indian source material.

it was never translated into Tibetan until the 18th century, and is absent from the Imperial period catalogues, ldan dkar ma and 'phang thang ma.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 3:02 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

My opinion is that war is, and should be viewed as a last resort and diplomacy should continue.

Malcolm wrote:

Putin is clearly not interested in diplomacy.

Brunelleschi said:

Putin's a crook but we don't yet know what could be achieved through diplomacy.

Malcolm wrote:

Well, pretty clearly giving away Ukrainian territory is not an acceptable option.

Brunelleschi said:

Amping up the rhetoric is not helping. There has been anti-Russian sentiment for years in the US and Europe. Most major news channel in the US has ex CIA and intelligence operatives, FBI officials, Pentagon functionaries and so on acting as political analysts. Undoubtely, this is the case in Russia as well.

Malcolm wrote:

Sure, all these people inspired Putin to mass 130k+ troops on the border of Ukraine.

Brunelleschi said:

Sorry, I did not mean concessions as in land concession. I meant concession as in compromise. Russia has a set of goals, the EU and Europe has a set of goals, the US has a set of goals. Deals can be made.

Malcolm wrote:

Most Ukrainians want to join NATO and the EU. Russia's goal is to prevent that at any cost.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 3:45 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex:

not all things are empty, or otherwise)?

Content:

Dgj said:

And, sorry, but no, if Nagarjuna's logic destroys all being

Malcolm wrote:

His logic doesn't destroy anything other than faulty reasonings of others.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 4:09 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

I mean you claim an invasion is imminent.

Mr. Putin made the case that Ukraine is by history and makeup an integral part of Russia.

Malcolm wrote:

<https://www.nytimes.com/live/2022/02/21/world/ukraine-russia-putin-biden#russia-will-recognize-two-regions-in-ukraine-a-possible-prelude-to-invasion>

Long and short, Putin waited until Germany had a novice chancellor to make his move. He is now intent on embroiling your continent in a war of aggression based on his imperial ambitions, invoking nationalist nostalgia as a pretext for war. Open your eyes, man.

In other words, Russia's claim on Ukraine is about as valid as China's claim on Tibet, i.e., not at all.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 4:22 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

Yup. Unfortunately, there is now potential for an extremely rapid escalation.

Malcolm wrote:

<https://www.bbc.com/news/live/world-europe-60454795>

Brunelleschi said:

He spoke for nearly an hour, and covered a lot of ground, going as far back as the creation of the Soviet Union in 1922. Here are the main lines:

In the speech he said "Ukraine never had a tradition of genuine statehood" and that modern Ukraine had been "created" by Russia.

He attacked the idea of Ukraine joining the Nato defensive alliance, saying it would

serve as "a direct threat to the security of Russia"

Putin repeated his argument that Nato had ignored Russian security concerns

Without providing evidence, he said Ukraine was a "puppet" of the US and accused the Ukrainian authorities of corruption

Confirming the recognition of the breakaway states, he said it was a decision he should have made a long time ago

Malcolm wrote:

Russia is the reason we have never dismantled the Atlantic Consensus. Europe needs it to maintain their democracies.

Brunelleschi said:

I still stand by comments regarding war being a last-ditch effort, opposing unnecessary interventionism, favoring de-escalation as well as being skeptical towards the US intelligence apparatus.

Malcolm wrote:

Your "deescalation" has been tried. But since Ukraine is not part of NATO, there will be no intervention. So, it's going to be a long bloody war, with Russia now on your back porch, not just in your backyard.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 4:55 AM

Title: Re: Ukraine Crisis

Content:

ManiThePainter said:

https://en.wikipedia.org/wiki/Foundations_of_Geopolitics

From the book: Ukraine should be annexed by Russia because "Ukraine as a state has no geopolitical meaning, no particular cultural import or universal significance, no geographic uniqueness, no ethnic exclusiveness, its certain territorial ambitions represents an enormous danger for all of Eurasia and, without resolving the Ukrainian problem, it is in general senseless to speak about continental politics". Ukraine should not be allowed to remain independent, unless it is cordon sanitaire, which would be inadmissible

Malcolm wrote:

Yup. This was all in the air in 2015 because of the illegal annexation of Crimea.

All these idiots on the far left and the far right were repeating Russian talking points taken from this book and this author (including the fantasy that HRC was going start a nuclear war in Syria). It is why I finally abandoned the Green Party in the US. Jill Stein was a total moron who accepted a dinner invitation from Putin.

Trump tried to destroy the Atlantic Consensus.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 5:52 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

weak and soft

Malcolm wrote:

Measured and deliberate.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 6:47 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

weak and soft indeed <https://www.msn.com/en-us/news/world/biden-responds-with-limited-sanctions-after-putin-recognizes-ukraine-regions/ar-AAU8gRF?ocid=msedgntp>

Queequeg said:

what would meet your approval?

Malcolm wrote:

Apparently:

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 6:52 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Dgj said:

Just discovered the shentong position and these refutations and critiques of Nagarjuna recently.

Malcolm wrote:

The gzhan stong position is for the most part, merely false aspectarian yogacāra, ala Ratnākaraśanti.

gZhan stong suffers from the same internal contradiction as false aspectarian yogacāra, namely, the assertion of the transformation of a compounded consciousness into an uncompounded gnosis. It also suffers from the defect of splitting the two truths, etc.

I been studying gzhan stong etc. for 30 years, and if you want to understand its defects, they are ably pointed out by Tsongkhapa in his legs bshad snying po and in Gorampa's

Ita ba shan 'byed.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 7:01 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

weak and soft indeed <https://www.msn.com/en-us/news/world/biden-responds-with-limited-sanctions-after-putin-recognizes-ukraine-regions/ar-AAU8gRF?ocid=msedgntp>

Queequeg said:

what would meet your approval?

Shinjin said:

Tougher sanctions.

Malcolm wrote:

If Putin continues on this mad course—which is certain it seems—they will happen. But it won't be good for the world economy. Hence the mature thing is to proceed deliberately and respond in a proportional manner. Slapping him with tougher sanctions too soon will have the net effect of giving Putin nothing to lose, the nuclear option I alluded to.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 9:29 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

Tougher sanctions.

Malcolm wrote:

If Putin continues on this mad course—which is certain it seems—they will happen. But it won't be good for the world economy. Hence the mature thing is to proceed deliberately and respond in a proportional manner. Slapping him with tougher sanctions too soon will have the net effect of giving Putin nothing to lose, the nuclear option I alluded to.

PeterC said:

He's going to take some or all of Ukraine, either now or at a later date, largely because the consequences aren't enough to deter him.

Malcolm wrote:

He's deluded. I agree.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 8:44 PM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Seems when Biden slipped a few weeks ago and suggested that the degree of incursion into Ukraine would determine the magnitude of response, he knew more than he was letting on.

Also, PeterC's prediction that the invasion would start after the conclusion of the Olympics was spot on, to the day. Aside, the Russian participation in the Olympics marred by cheating did not do any good for Russia's reputation in the world. Seems the culture is saturated with cheating as the norm. smh

Malcolm wrote:

And tomorrow is defense of the fatherland day in Russia, which is when I predicted they would go in.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 8:59 PM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Dgj said:

And, sorry, but no, if Nagarjuna's logic destroys all being

Malcolm wrote:

His logic doesn't destroy anything other than faulty reasonings of others.

Dgj said:

Depends on who you ask. Some say he negated literally everything, including himself (See Stafford L Betty, "Nagarjuna's Masterpiece, Logical, Mystical, Both, or Neither?"). Others say he only ostensibly negated his immediate peers in Buddhism and closely related religions, but only by his own terms, not theirs, and that he didn't rely on valid axioms, and didn't give the imaginary representatives of opposing views held by real people a fair shake. See Richard Robinson "Did Nagarjuna Really Refute All Philosophical Views?"

Malcolm wrote:

It doesn't depend at all on which western philosopher one asks.

Every position refuted by Nagarjuna is a historical position held by one of his contemporaries, and no, you are incorrect, he rejected the assertions of others by pointing out the unintended consequences in their theses. There is no law requiring that

erroneous assertions and arguments be given a “fair shake.”

Since all assertions depend on assertions of the existence and nonexistence of something, Nagarjuna shows two things: 1) the Buddha spoke intentionally of existence and nonexistence depending on the audience. 2) he reaffirmed the Buddha's own observations that dependent origination was free of the extremes of existence and nonexistence in the face of mounting misunderstanding of the Buddha's intent. That's it.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 9:07 PM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Dgj said:

Just discovered the shentong position and these refutations and critiques of Nagarjuna recently.

Malcolm wrote:

The gzhan stong position is for the most part, merely false aspectarian yogacāra, ala Ratnākaraśanti.

gZhan stong suffers from the same internal contradiction as false aspectarian yogacāra, namely, the assertion of the transformation of a compounded consciousness into an uncompounded gnosis. It also suffers from the defect of splitting the two truths, etc.

I been studying gzhan stong etc. for 30 years, and if you want to understand its defects, they are ably pointed out by Tsongkhapa in his legs bshad snying po and in Gorampa's lta ba shan 'byed.

Dgj said:

And Nagarjuna's defects are pointed out by many as well.

Malcolm wrote:

Not so. One cannot refute a person who has no thesis of their own. Nagarjuna's sole concern is to point out deviations from dependent origination. Thus is why in the beginning of his text, he outlines three main theses of his opponents to take down: arising from self, from other, and without cause, having declared that dependent origination pacifies proliferation about cessation, arising, and so on.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 10:14 PM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

Will we see anything beyond condemnations and sanctions? And if Russia decides to go

into Ukraine as a whole, and not just Donetsk and Luhansk, with the inevitable war that will happen, will we still just see condemnations and sanctions from the world leaders - the same old same old that Russia couldn't give two shits about? Will the West respond with physical action? And if not, when will the West do so?

Malcolm wrote:

You will see the West send weapons and advisors. But not troops. Although there is this:

<https://www.defensenews.com/global/europe/2022/02/16/nato-considering-new-battlegroups-in-eastern-europe-to-deter-russia/>

Norwegian said:

If Russia decides Sweden or Finland is next? If they spread out further somewhere else?

Malcolm wrote:

Probably not.

Norwegian said:

At what point does the world act instead of sit idly by doing nothing? And how should Russia best be stopped or be convinced to stop?

Malcolm wrote:

Basically, Ukraine is screwed unless they put up such a fierce resistance, with western support, that Russia decides it is not worth it. But short of destroying Ukraine to save it...

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 10:18 PM

Title: Re: Is Sadhguru enlightened?

Content:

Könchok Thrinley said:

Like the one about the Himalayan yogi that is immortal and he supposedly met.

Malcolm wrote:

Baba Ji Lives!

https://en.wikipedia.org/wiki/Mahavatar_Babaji

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 10:33 PM

Title: Re: Is there a particular barrier between the Dharma and US society/culture?

Content:

Tills ljušet tar oss said:

Generally the west is unfriendly if you are serious about the dharma.

Malcolm wrote:

I have never had this experience where I live in the US. Most people are disinterested and couldn't care less.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 10:45 PM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

If Russia decides Sweden or Finland is next?

PeterC said:

Not sure about Sweden, but after the Winter War, Russia is never going to invade Finland again. Those Finns are crazy. They fought a quasi-guerilla war in -40 Celsius temperatures where about five Russians died for every Finn.

Malcolm wrote:

Plus, they keep skiing even when their dicks get frostbit.

<https://www.reuters.com/lifestyle/sports/cross-country-skiing-finn-remi-suffers-frozen-penis-mass-start-race-2022-02-20/>

PeterC said:

Lindholm explained that he used a heat pack to try to thaw out his appendage once the race was over.

"When the body parts started to warm up after the finish, the pain was unbearable," he added.

Author: Malcolm

Date: Tuesday, February 22nd, 2022 at 11:55 PM

Title: Re: Ukraine Crisis

Content:

ManiThePainter said:

Ukraine is neither EU nor NATO and therefore nobody is "required" to help.

Malcolm wrote:

Yes. And any move to admit it to either will certainly result in WWII.

Nevertheless, Ukraine's sovereignty should be protected by all possible means, beginning with seizing all Russian-owned assets in the US and the UK, and the expulsion of all Russian diplomats from all NATO nations, as well as removing Russia from the UN Security Council.

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 2:03 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 2:32 AM

Title: Re: Is your spouse/partner a dharma person too, and if not...

Content:

PadmaVonSamba said:

Is your spouse/partner a dharma person too

Malcolm wrote:

Yes, of course. I wouldn't be in a relationship with someone who was not a Dharma practitioner. Done that, it doesn't work for me.

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 4:34 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

And no, he is not going to take over Europe. No one here thinks that. Not even the Ukraine is likely. They've already had presence in the breakaway region, so so far, not much has happened, contrary to the US predictions.

Malcolm wrote:

Nonsense, Dan US Intelligence has been spot on every step of the way.

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 4:39 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

Ukraine is a failed state.

Malcolm wrote:

Ok, so let's just give it the Russians. Then what?

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 5:31 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Nicholas2727 said:

I am curious how this is understood by Nagarjuna.

Malcolm wrote:

It understood by Nāgārjuna to mean that nirvana is something relative. You should consult chapter 9 of Āryadeva, where he refutes permanent functional phenomena. Namely he says:

In nirvana there are no aggregates
and there cannot be a person.

What nirvana is there for one
who cannot be seen in nirvana?

Yogic Deeds of Bodhisattvas, pp. 211-212

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 8:39 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Nicholas2727 said:

I am curious how this is understood by Nagarjuna.

Malcolm wrote:

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In nirvana there are no aggregates
and there cannot be a person.

What nirvana is there for one
who cannot be seen in nirvana?

Yogic Deeds of Bodhisattvas, pp. 211-212

Nicholas2727 said:

I am a bit confused, how could the unborn/unconditioned/etc be relative? Is he saying that Nirvana is dependent on someone realizing it therefore it is relative? Or does Madhyamaka negate nirvana completely?

Planning on listening to this here shortly which will probably answer a lot of these

questions, but I guess a more basic question I am unsure of is what enlightenment/nirvana is for madhyamaka.

<https://madhyamaka.com/2017-06-07-madhyamakavatara-week-1/>

Malcolm wrote:

The uncompounded is relative since it depends on the compounded. In other words, nirvana is a cessation. The cessation of what? The aggregates. There is nothing left over after a cessation.

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 8:01 PM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

And no, he is not going to take over Europe. No one here thinks that. Not even the Ukraine is likely. They've already had presence in the breakaway region, so so far, not much has happened, contrary to the US predictions.

Malcolm wrote:

Nonsense, Dan US Intelligence has been spot on every step of the way.

Dan74 said:

Yep and black is white.

<https://www.vox.com/2022/2/14/22933850/ukraine-war-february-16-zelensky-prediction-joke>

<https://www.rollingstone.com/politics/politics-news/ukraine-kyiv-life-potential-russian-invasion-1300869/>

Malcolm wrote:

As I said, US intelligence on this matter has been spot on. The media is not the intelligence services.

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 8:07 PM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

You missed the point. It explains why many Ukrainians would not be so averse to being part of Russia. Especially those with ethnic or culturally Russian roots.

Malcolm wrote:

Yes, about 20 percent. But this still does not justify in any way Putins continued invasion of a sovereign nation.

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 8:19 PM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Nicholas2727 said:

I am a bit confused, how could the unborn/unconditioned/etc be relative? Is he saying that Nirvana is dependent on someone realizing it therefore it is relative? Or does Madhyamaka negate nirvana completely?

Planning on listening to this here shortly which will probably answer a lot of these questions, but I guess a more basic question I am unsure of is what enlightenment/nirvana is for madhyamaka.

<https://madhyamaka.com/2017-06-07-madhyamakavatara-week-1/>

Malcolm wrote:

The uncompounded is relative since it depends on the compounded. In other words, nirvana is a cessation. The cessation of what? The aggregates. There is nothing left over after a cessation.

Aemilius said:

That is just plain nihilism. How would a Buddha know anything without the aggregates? I.e. without sense organs, sensation, concepts/perceptions, volitions (to teach the dharma) and consciousness?

How about the eighteen āveṇikadharmas of the Buddhas or the Eighteen Special Attributes of the Buddha, how would they exist?

<https://www.wisdomlib.org/buddhism/book/maha-prajnaparamita-sastra/d/doc225801.html>

Malcolm wrote:

It is no more nihilism than observing that when a fire has consumed all its fuel it ceases.

In any case, here Aryadeva is refuting assertions of permanently functional phenomena, including nirvana.

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 9:28 PM

Title: Re: Averting Astrological Obstacles (Sok, Wang, Lungta, etc)

Content:

fckw said:

You can practice any yidam that subdues planetary influences.

LolCat said:

Could you please give examples of such Yidams, at least the most popular ones?

Chenda said:

Can we get a bump on this? I'm assuming "subduing" planetary influences entails wrathful deities?

Malcolm wrote:

Vajrapāṇi, generally speaking, is the best for controlling planetary spirits.

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 10:12 PM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Nicholas2727 said:

but I guess a more basic question I am unsure of is what enlightenment/nirvana is for madhyamaka.

Malcolm wrote:

In this presentation which refutes permanently functioning phenomena, Gyaltsab's commentary on Aryadeva's 400 indicates that the attainment of the perception of emptiness is nirvana, during which the aggregates do not cease, and this is termed "mere nirvana."

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 10:47 PM

Title: Re: Is Sadhguru enlightened?

Content:

Soma999 said:

He is not buddhist but has insights that can help human beings, whatever their religion.

Wisdom does not belong to any religion. It belongs to life, and clearly he has interesting things to say or teach.

PeterC said:

Given how close he is with the BJP and what his views on Muslims are, I'm guessing that his personal views aren't quite so ecumenical

Malcolm wrote:

Indeed, they are not:

<https://scroll.in/article/948963/how-jaggi-vasudev-has-helped-strengthen-fears-about-muslims>

Author: Malcolm

Date: Wednesday, February 23rd, 2022 at 11:48 PM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Nicholas2727 said:

If the aggregates cease how are Buddha's able to help sentient beings? I've gotten the impression from teachers that nirvana is the cessation of wrong views and afflicted emotions, not the aggregates themselves but maybe I have misunderstood.

Still a bit confused as well how the unborn, unbecome, etc is relative. I understand Aryadeva's comments, but reading the Nibbana Sutta with that understanding doesn't make sense. If the unborn is what frees us from the born how could they both be relative. A relative insight freeing us from conventional reality?

Malcolm wrote:

The uncompounded is relative because without the compounded there is no such a thing. In other words, nirvana is also empty.

In any case, there are only three uncompounded dharmas: space, analytical cessation and nonanalytical cessation.

Author: Malcolm

Date: Thursday, February 24th, 2022 at 1:02 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

Ukraine is a failed state.

Könchok Thrinley said:

I am sorry to moralize here, but how the f*** dare you? Ukraine sure has corruption and other problems oh so prevalent in poorer countries, however they underwent two major revolutions where people chose freedom and accountability. It is not ideal, however clearly it works there and there is a will for improvements.

For a poor post-soviet republic with almost constant threat of Russian invasion, take over or influence they are doing a pretty good job.

Dan74 said:

I come from there, have relatives there, visited, read and heard enough to reach this conclusion. This isn't a slight on Ukrainians, just how things turned out. I also don't know what you mean by 'a poor post-Soviet republic', it was highly industrialised, had well-educated population, natural resources, etc.

Malcolm wrote:

It still has a well-educated population, natural resources, and so on. If it is a failing state, that is Russia's doing. But it hasn't failed yet. Strictly speaking, a failed state is one whose political or economic system has become so weak that the government is no longer in control. For example, Haiti.

Of course, Putin has openly declared, more than once, that the Ukraine isn't a state at all. In line with his Eurasian hegemonic fever dreams, he has clearly decided that Ukraine is there for the taking.

<https://www.nytimes.com/2022/02/23/world/europe/putin-speech-russia-ukraine.html>

Author: Malcolm

Date: Thursday, February 24th, 2022 at 3:12 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

I come from there, have relatives there, visited, read and heard enough to reach this conclusion. This isn't a slight on Ukrainians, just how things turned out. I also don't know what you mean by 'a poor post-Soviet republic', it was highly industrialised, had well-educated population, natural resources, etc.

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<https://www.nytimes.com/2022/02/23/world/europe/putin-speech-russia-ukraine.html>

Dan74 said:

Yep, everything is Russia's fault, especially Ukraine's endemic corruption. Then the broken infrastructure, the dysfunctional politics, etc etc. An anecdote. When I was in Kyiv in 1999, while the relations with Russia were still good, the street lights no longer worked in many places in the city. At the main railway station I saw a pensioner holding a placard advertising her apartment for an overnight stay. Making our way through the broken asphalt in the dark streets, I heard her voice trembling with fear for letting this stranger (me) into her apartment for the night, explaining that otherwise she would not be able to pay her utility bills. Many were begging in the streets, people who've worked their whole lives.

Malcolm wrote:

Dan. I am not going to argue with you about the material conditions in a country I have never visited.

But I also know other Ukrainians. One, a Russian-speaking Jew from Donetsk, left Ukraine and moved to Israel. In the middle of his rants about Soros, etc., he explained that he was afraid of the neo-nazis in the separatist regions—an entirely valid fear.

There is no doubt Ukraine has endemic corruption, after all, the previous pro-Russian regime hired Paul Manafort as their PR guy until the government fell after the protests. However, yes, it is Russia's fault, after all, Russia was its largest trading partner til 2014 and the annexation of Crimea.

But it isn't a failed state, not yet. For example, their bond rating was moved up from b- to b; it moved up seven positions in the 2020 World Bank report. But of course there are problems, like the Ukrainian supreme court ruling anti-corruption measures unconstitutional, which then lead the IMF not to release loan money, etc.

Russia wants Ukraine for its natural resources. It's just a land grab.

Author: Malcolm

Date: Thursday, February 24th, 2022 at 3:21 AM

Title: Re: Averting Astrological Obstacles (Sok, Wang, Lungta, etc)

Content:

Malcolm wrote:

Vajrapāṇi, generally speaking, is the best for controlling planetary spirits.

tony_montana said:

Thanks!! for those of us with difficult charts this is really helpful information. Just asking, please name a few other such deities (is Vajrabhairava, Yamari, Vajrayogini or Chakrasamvara known for such help to practitioners?)

LolCat said:

Please add Vajrakilaya to that list (does VK practice help with this?)

Malcolm wrote:

Mainly, Vajrapāṇi.

Author: Malcolm

Date: Thursday, February 24th, 2022 at 4:06 AM

Title: Re: Lojong - Offering to the Döns

Content:

Malcolm wrote:

This is a post I wrote some time ago, slightly corrected.

The very simplest method is the practice of the Pretamukha-agnijvālayaśarakāra-nāma-dhāraṇī:

Early in the day, but also at any other time: into a pure vessel which is completely clean without any remnants of any food at all, place water, and holding this in one's right hand recite the following dharani seven times:

Namaḥ sarvatathāgata avalokite oṃ saṃbhara saṃbhara hūṃ

Then recite the names of these Buddhas:

Homage to the Tathāgata Many Jewels [imagine all the pretas actions of avarice of many lifetimes are destroyed and they accumulate all merits].

Homage to the Tathāgata Sublime Form [Imagine all the pretas physical sufferings are conquered and they achieve perfect forms and characteristics].

Homage to the Tathāgata Endlessly Abundant Body [Imagine all the pretas thirst is given up and satisfied, and they are satisfied with sufficient food].

Homage to the Tathāgata Free from Fear [Imagine all the pretas are free from all fears].

At the end of reciting these names, snap one's fingers three times, and pour the vessel's contents out onto clean ground.

Having done this, one will have pacified the realms of the pretas, and satisfied them, and so on.

This instruction on how to do the practice is extracted from the root text found in volume Wam of the bstan 'gyur.

This practice is very powerful in removing provocations by non-human beings, is an extremely rapid way of reaching the end of the perfection of generosity, and so on. It

requires no initiation of any kind. You can also skip reciting the Buddhas names.

Konchog1 said:

Excellent. Do you have the names of the Buddhas in Sanskrit by any chance?

Malcolm wrote:

As far as I know, they exist only as backtranslations. so not reliable.

Author: Malcolm

Date: Thursday, February 24th, 2022 at 4:33 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Nicholas2727 said:

Pretty different from the Shentong explanations I have received, but trying to research both to stay balanced. I've always been taught the uncompounded is ultimate because it is what remains after the removal of all that is false (relative). Is the uncompounded at a relative level another name for emptiness?

Malcolm wrote:

Emptiness is the fourth thing that is uncompounded, but as it is also empty...

This way of dividing the two truths is inappropriate. If there is nothing to be empty, there also isn't emptiness. There is no ultimate apart from the ultimate nature of things. Gzhan stong suffers from the same realism that yogacāra does. They assert buddhas exist but sentient beings do not. In reality, neither sentient beings nor buddhas can ever be established to exist inherently. That means both buddhas and sentient beings, samsara and nirvana, are relative and not ultimate.

Nicholas2727 said:

Also if Nirvana is empty and everything that is empty is illusory, is Nirvana illusory? I'm assuming not, but not sure how to defend that position.

Malcolm wrote:

How can what is permanent be harmed,
or the unharmed be liberated?

Liberation is irrelevant

for one whose self is permanent.

--Yogic deeds of Bodhisattvas, pg. 223.

The general view of Madhyamaka is that everything, including buddhahood, is illusory.

Author: Malcolm
Date: Thursday, February 24th, 2022 at 10:34 AM
Title: Re: This One Mind is You
Content:

clyde said:
Interesting. Then everyone is in their own personal samsara.

Malcolm wrote:
Of course. It can't be otherwise.

Author: Malcolm
Date: Thursday, February 24th, 2022 at 11:25 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Thursday, February 24th, 2022 at 11:29 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Thursday, February 24th, 2022 at 8:25 PM
Title: Re: This One Mind is You
Content:

Jesse said:
Interconnection very much describes the actual state of reality, suchness.

Malcolm wrote:
In order for there to be a connection, there must be a boundary or delineation between one thing and another thing, otherwise the word "connection" has no meaning. But if, as you say, there are no boundaries or delineations, this means there are also no connections., much less "interconnection."

Author: Malcolm
Date: Thursday, February 24th, 2022 at 8:30 PM
Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Aemilius said:

That is just plain nihilism. How would a Buddha know anything without the aggregates? I.e. without sense organs, sensation, concepts/perceptions, volitions (to teach the dharma) and consciousness?

How about the eighteen āveṇīkadharma of the Buddhas or the Eighteen Special Attributes of the Buddha, how would they exist?

<https://www.wisdomlib.org/buddhism/book/maha-prajnaparamita-sastra/d/doc225801.html>

Malcolm wrote:

It is no more nihilism than observing that when a fire has consumed all its fuel it ceases.

Aemilius said:

The nihilistic nirvana is refuted in the Mahayana sutras like the White Lotus sutra,

Malcolm wrote:

Where do you suppose afflictions go when they cease?

Mahayana texts do not negate nirvana at all, in fact they observe that all phenomena are in a state of nirvana from the beginning as nothing ever arose anywhere at any time. This is also taught in the Saddharmapundarika.

Author: Malcolm

Date: Thursday, February 24th, 2022 at 9:03 PM

Title: Re: Ukraine Crisis

Content:

KristenM said:

I don't care how poor or corrupt the country is, Ukraine and the Ukrainian people don't deserve this.

Dan74 said:

Of course not. It is not only criminal, it seems like a lose-lose proposition. I really don't understand how Putin could hold the Ukraine. Perhaps he plans to annexe the country, install a puppet regime under an autonomy, and maintain Russian military bases throughout. Doesn't seem realistic though. Western Ukrainians especially hate Russians. I just can't see them accepting it. But maybe I'm I'm wrong.

Malcolm wrote:

Dan, he made his intent quite clear: Ukraine is not a country, it has no right exist, kind of like the PLO etc., declaring Israel has no right to exist. He plans on taking over the

country, it's as plain as the nose on your face.

Save a full-scale war with the EU, there is nothing to prevent him from annexing the whole of Ukraine. He's betting the blood cost is too high for Europe and the US.

Author: Malcolm

Date: Thursday, February 24th, 2022 at 9:41 PM

Title: Re: This One Mind is You

Content:

Jesse said:

Interconnection very much describes the actual state of reality, suchness.

Malcolm wrote:

In order for there to be a connection, there must be a boundary or delineation between one thing and another thing, otherwise the word "connection" has no meaning. But if, as you say, there are no boundaries or delineations, this means there are also no connections., much less "interconnection."

Jesse said:

So you are denying interdependence teachings then?

Malcolm wrote:

You are one who made the assertion there are no delineations between one thing and another thing, not me. I am just pointing out the consequences of your assertion.

Interdependence is just a convention for causes and conditions, and they are themselves just conventions. Upon analysis, one cannot find a cause or a condition anywhere, so how could one find an interconnection?

Author: Malcolm

Date: Thursday, February 24th, 2022 at 10:01 PM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

Here, people are in shock.

Malcolm wrote:

They shouldn't be. Our intelligence agencies have been making Putin's intention clear for weeks.

Author: Malcolm

Date: Thursday, February 24th, 2022 at 10:37 PM

Title: Re: Ukraine Crisis

Content:

PeterC said:

Well, that depends on what his definition of winning is. He doesn't need to control the whole territory. Perhaps he's ok with controlling the Russian-dominated regions in the east...

Malcolm wrote:

His rhetoric does not indicate this at all.

As of right now, the military air base outside of Kyiv has been seized by Russian paratroopers. You don't do that unless you are preparing for a full regime change.

Author: Malcolm

Date: Thursday, February 24th, 2022 at 10:41 PM

Title: Re: This One Mind is You

Content:

Jesse said:

I made the assertion that these delineations are imagined. Not non-existent, or existent.

Malcolm wrote:

So imagined things are existent or nonexistent? You followed up your statement by claiming interconnectedness. I merely pointed out that connections require delineations, and moreover, separation, otherwise it makes no sense to talk of "connections" between things that are not separated.

Jesse said:

Well then, what's there left to discuss then?

Malcolm wrote:

Conventions, of course, which is all anyone ever discusses.

Author: Malcolm

Date: Thursday, February 24th, 2022 at 11:08 PM

Title: Re: This One Mind is You

Content:

Jesse said:

According to this theory, any phenomenon exists only as part of the total nexus of reality, its existence depends on the total network of all other things, which are all equally connected to each other and contained in each other.[24]

Malcolm wrote:

This theory does not go beyond the kāraṇa hetu theory of the Sarvastivādins, that is, all things are the cause of all other things but themselves.

This theory is negated by Nāgārjuna in chapter one of the MMK.

Author: Malcolm

Date: Thursday, February 24th, 2022 at 11:16 PM

Title: Re: Ukraine Crisis

Content:

PeterC said:

I'm sure he wants to decapitate the existing regime, but whether he wants to stand up something coherent in its place? If his objective is to have a territorial buffer, he may not need to

Malcolm wrote:

I think we all can see the writing on the wall.

Protracted insurgencies, which he has an appetite for, etc. Destroy Ukraine to "save it."

Author: Malcolm

Date: Thursday, February 24th, 2022 at 11:44 PM

Title: Re: This One Mind is You

Content:

Jesse said:

According to this theory, any phenomenon exists only as part of the total nexus of reality, its existence depends on the total network of all other things, which are all equally connected to each other and contained in each other.[24]

Malcolm wrote:

This theory does not go beyond the kāraṇa hetu theory of the Sarvastivādins, that is, all things are the cause of all other things but themselves.

This theory is negated by Nāgārjuna in chapter one of the MMK.

Jesse said:

I have serious doubt that that is the case.

Malcolm wrote:

Well, until you subject it to analysis, you won't know, will you? Since all cause and condition is determined by Nāgārjuna to be mere convention, statements like this, "any phenomenon exists only as part of the total nexus of reality" are subject to the analysis of one vs. many. As Śāntirakṣita points out:

Because these entities asserted by ourselves (buddhists) and others (nonbuddhists) are in reality free from a nature of being one or many, they lack inherent existence, like a reflection.

This equally to proposed entities such as as a "total nexus of reality." You can say a car is a nexus of parts, but in reality you will not find a car in its parts, separate from its parts, nor in all of its part together. This claim above is the same: you can call all phenomena together reality, but you will not find reality in any one phenomena, separated from phenomena, or in all phenomena together. You will also be unable to find any phenomena which can support the existence of any other phenomena either alone or in concert. For example, a car cannot be supported on any of the phenomena which we assemble into a car, a car is merely conventional designation for a collection of parts which does not indicate anything real. As Nāgārjuna famously stated, "whatever arises in dependence, that is empty, that is dependently designated, and that is the middle way."

Author: Malcolm

Date: Thursday, February 24th, 2022 at 11:47 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

In other news, Russian troops are fighting to take over Chernobyl at significant risk to the EU.

<https://www.mirror.co.uk/news/world-news/breaking-russian-forces-enter-chernobyl-26320432>

Author: Malcolm

Date: Thursday, February 24th, 2022 at 11:51 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Thursday, February 24th, 2022 at 11:56 PM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

haha said:

Are you suggesting there is no change in Madhyamaka philosophy since Nagarjuna's time? Then, you might not be accurate. That is what I intended to say "gradually evolved".

Malcolm wrote:

There are some differences in pedagogy, but there is no real evolution in Madhyamaka thought. How could there be? Mādhyamikas do not make propositions concerning the ultimate. They did respond to the assertions of others, and where there is disagreement among Mādhyamikas, it is disagreement over pedagogy alone, how to respond to the assertions of other buddhists and nonbuddhists.

Author: Malcolm

Date: Friday, February 25th, 2022 at 12:00 AM

Title: Re: Ukraine Crisis

Content:

ManiThePainter said:

Either that or it was all orchestrated to show Putin's "iron-will" and "right to rule."

Dan74 said:

No way Naryshkin's performance was orchestrated. No no, this makes no sense within the Kremlin modus operandi. Have you watched the vid?

ManiThePainter said:

I did. I found it odd that it would be released if not to send a message. Putin has a tight grip on the media in Russia. It could also be that it is meant to show discord within higher Russian political circles so as to make it look like Russia is "hesitant" to invade.

Malcolm wrote:

That's all moot now. Just hope that the fighting around Chernobyl doesn't take a turn for the worse, and unleash fallout from its waste facilities.

Author: Malcolm

Date: Friday, February 25th, 2022 at 1:55 AM

Title: Re: How can one access Dudjom Tersar centers/ngondro in the West?

Content:

Nalanda said:

Can one practice Dudjom Tersar ngondro and another ngondro or would that be redundant?

Malcolm wrote:
Redundant.

Author: Malcolm
Date: Friday, February 25th, 2022 at 3:35 AM
Title: Re: Please recommend Longchen Nyintik ngondro teachers with zoom/livestream
Content:
Nalanda said:
Try it for 10-20 years and then ignore whatever else are out there? Is that what you'd recommend?

Malcolm wrote:
Five, anyway.

Author: Malcolm
Date: Friday, February 25th, 2022 at 3:49 AM
Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?
Content:

Malcolm wrote:
There are some differences in pedagogy, but there is no real evolution in Madhyamaka thought. How could there be? Mādhyamikas do not make propositions concerning the ultimate. They did respond to the assertions of others, and where there is disagreement among Mādhyamikas, it is disagreement over pedagogy alone, how to respond to the assertions of other buddhists and nonbuddhists.

haha said:
There is no disagreement with your statement. But I cannot agree/resolve it is just the same.

Malcolm wrote:
Then you would have to show where there is a significant difference between Indian Mādhyamikas, other than pedagogical approach.

If you cannot, well, then your assertion isn't warranted.

Author: Malcolm
Date: Friday, February 25th, 2022 at 3:58 AM
Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?
Content:

haha said:

He made his first statement in his karika and it took thirteen verses proved his own statement. He also has position.

Malcolm wrote:

And that is?

haha said:

He has started his karika which his position/thesis: eightfold negation.

Malcolm wrote:

Maṅgalaṃ of the MMK is not a thesis, it is praise to the Buddha based on a passage from the PP Sūtras, but it is not a thesis.

haha said:

He has made position by saying “there are only four conditions, not fifth”;

Malcolm wrote:

No, this is his opponent's position. Please examine Buddhapaṇḍita's commentary, pg. 26.

haha said:

other traditions have more conditions; it is trying to imposing his conditions to other. There are more.

Malcolm wrote:

The opponent here is a Sarvāstivādin. The Sarvāstivādins propose a system of six causes and four conditions. See chapter two of the Abidharmakośaśāstra.

Author: Malcolm

Date: Friday, February 25th, 2022 at 4:36 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

I doubt it. If it persists they will most likely get "tiannemen squared".

KristenM said:

Judy trying to keep some hope. “The only thing we have to fear is fear itself,” and all that jazz.

Shinjin said:

There's no hope under authoritarian dictators. Only death and despair.

Malcolm wrote:

Not so, there is considerable room for advancement in the hierarchy.

Author: Malcolm

Date: Friday, February 25th, 2022 at 5:06 AM

Title: Re: Ukraine Crisis

Content:

Nalanda said:

Wow. This is the thread. Thanks.

Team USA USA USA.

Hot dogs and burgers.

Malcolm wrote:

Those are not really American.

Now if you had said tacos, tamales, and tequila, those actually do come from America.

Author: Malcolm

Date: Friday, February 25th, 2022 at 5:32 AM

Title: Re: Ukraine Crisis

Content:

Shotenzenjin said:

Him and the oligarchs that rule Russia are capitalists through and through.

Malcolm wrote:

Not really. Capitalism requires free markets and competition. Putin doesn't want free markets and he doesn't like liberal democracy. He wants corporations subordinate to the state. He is a classical corporatist.

Author: Malcolm

Date: Friday, February 25th, 2022 at 5:45 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

On the other tack, here's a thoughtful lecture from John Mearsheimer on the causes of this crisis, which he lays at the feet of the US.

Malcolm wrote:

Principally this is his point:

Q: Now Russia and China are cultivating a friendly relationship premised on the U.S. as their common enemy. Do you think Russia and China will be compatible in their stances toward Asia?

A: The U.S. has foolishly driven the Russians into the arms of the Chinese. I think Russia is the natural ally of the U.S. against China.

In 1969, the Soviet Union and China almost fought a war in Siberia. The Soviet Union and China -- and now we're talking about Russia and China -- have a history of bad relations, in large part because they share a border and each occupies big chunks of real estate in Asia. Russia should be an ally of the U.S. against China, and the U.S. needs all the allies it can get to contain China.

But what we have done by expanding NATO eastward is we have precipitated a huge crisis with Russia that prevents us from fully pivoting to Asia. We can't fully pivot to Asia because we're so concerned about events in Eastern Europe. That's the first consequence. The second is that we have driven the Russians into the arms of the Chinese. This makes no sense at all.

Q: The current tensions along the Ukraine border raise the question of whether the U.S. is capable of dealing with European and Asian issues simultaneously.

A: Let me choose my words carefully. The U.S. has the capability to deal with a conflict in Europe and a conflict in Asia at the same time.

However, it does not have the capability to perform well in both campaigns at the same time. By getting involved in a conflict in Eastern Europe, we, the U.S., are detracting from our ability to contain China and to fight a war against China, should one break out.

<https://asia.nikkei.com/Editor-s-Picks/Interview/U.S.-engagement-with-China-a-strategic-blunder-Mearsheimer>

And there you have it. We will not rescue Ukraine because of Taiwan. And Taiwan is more important to US interests.

Author: Malcolm

Date: Friday, February 25th, 2022 at 7:27 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

And this is something the US would never allow in reverse as per the Monroe doctrine.

Malcolm wrote:

You are mistating the Monroe Doctrine:

"We should consider any attempt on their part to extend their system to any portion of

this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the Governments who have declared their independence and maintained it... we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any European power in any other light than as the manifestation of an unfriendly disposition toward the United States.”

So, Russia's attitude is in fact completely different than the Monroe Doctrine. They do not respect the Ukrainian Government's independence, and they have in fact actively sought to undermine it for decades now. What did Putin say Tuesday?

"Ukraine has never had its own authentic statehood. There has never been a sustainable statehood in Ukraine."

Author: Malcolm

Date: Friday, February 25th, 2022 at 8:20 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

Plus you were around at the time of the Cuban Missiles crisis, no?

Malcolm wrote:

I was an extremely precocious five month old.

In any case, the US response was dictated by the Platt amendment of 1903:

American foreign policy was further aided by the 1903 Platt Amendment, which stated that the “government of Cuba shall never enter into any treaty or other compact with any foreign power or powers which will impair or tend to impair the independence of Cuba, nor... authorize or permit any foreign power... to obtain by... military or naval purposes... lodgment in or control over any portion of said island” and that the “government of Cuba consented that the United States may exercise the right to intervene for the... maintenance of a government adequate for the protection of life, property, and individual liberty”

<https://colinatrixford.wordpress.com/about/to-what-extent-was-the-monroe-doctrine-invoked-during-the-cuban-missile-crisis/>

Author: Malcolm

Date: Friday, February 25th, 2022 at 8:56 AM

Title: Re: Ukraine Crisis

Content:

Nalanda said:

Yes, from his perspective, we are definitely aggressor.

Malcolm wrote:

Paranoid megalomaniacs like Putin always think they are the victim.

Author: Malcolm

Date: Friday, February 25th, 2022 at 10:25 AM

Title: Re: Ukraine Crisis

Content:

Nalanda said:

Yes, from his perspective, we are definitely aggressor.

Malcolm wrote:

Paranoid megalomaniacs like Putin always think they are the victim.

Nalanda said:

Things were never the same for Vlad when he saw NATO aircraft shoots Gaddafi's convoy, then his own people beating, sodomizing, and publicly executing him while Hillary laughs and says "We came, we saw, he died."

Vlad fears he's next.

Malcolm wrote:

That was the British settling a grudge: Lockerbie. Clinton's words were honest. She would have made an excellent president. Putin was genuinely afraid of her.

Author: Malcolm

Date: Friday, February 25th, 2022 at 10:53 AM

Title: Re: Ukraine Crisis

Content:

Nalanda said:

This stopped being true when people ceased being serfs. Today, people and countries are aligned by ideologies, not geography. If you meant Slavic culture, well, I think the Ukrainians have spoken. ("No" because they have other ideologies that are more in line with the West) If you meant the Russians within Ukraine, yeah and they're the minority.

Bundokji said:

I guess the cold war was an attempt to prove that ideology can trump geography, but it failed. The spheres of influence that are emerging in the world seem to be more driven by geography. China's sphere of influence is the south China sea (and that includes the Philippines). Russia is trying to protect its sphere of influence. Iran's sphere of influence

is the Persian gulf. Turkey, a major NATO country turned its back to Europe and is trying to join its natural sphere of influence in the south and the East.

On the other hand, western democracies (an ideology) deviate from this more-natural rule and are causing divisions. Europe is becoming more divided especially after Brexit, while anglo-saxons are trying to form alliances based on ethnicity and history such as US, Britain and AUS (they gave the middle finger recently to France over the submarines deal hence France is showing some sympathy to Russia according to Macron).

Malcolm wrote:

Since what Putin wants is irrelevant to Ukrainian aspirations, (they want the obvious benefits of western democracy), Putin has exercised his paranoid megalomania and invaded a bordering Sovereign nation, an invasion that began in 2014 when the Ukrainian people chased out his corrupt puppet regime. In 2019 they held fair elections and voted in the present government.

Author: Malcolm

Date: Friday, February 25th, 2022 at 11:40 AM

Title: Re: Ukraine Crisis

Content:

Bundokji said:

The west has its track record in spreading democracy against the will of the people.

Malcolm wrote:

Nonsense. That's a contradiction in terms. It is not possible.

Author: Malcolm

Date: Friday, February 25th, 2022 at 9:03 PM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

haha said:

He made his first statement in his karika and it took thirteen verses proved his own statement. He also has position.

Malcolm wrote:

And that is?

haha said:

Karika's first verse.

It is his premise: No existents whatsoever are evident (utpannā jātu vidyante). From

themselves, from another, from both, or from a non-cause.

Malcolm wrote:

No, these are not his positions. These are four positions taken by those he intends to negate. For example, the first, origination from self is the position of the Sāṃkhya, and so on. This is quite clear in Buddhapaṇḍita, etc.

haha said:

To validate above premise, he provided four conditions and then refuted them (pratyaya, kriya, utpada, bhanga, alambana, anantara, adhipati, phala) in thirteen verses.

Malcolm wrote:

Nope. The four conditions referred to are not his position.

haha said:

Maṅgalaṃ of the MMK is not a thesis, it is praise to the Buddha based on a passage from the PP Sūtras, but it is not a thesis.

That Maṅgalastūti is the thesis. Intended meaning of these verses is the summary of Mādhyamaka theory. If one understands their meaning, then she/he completely gets Nāgārjuna's intention.

Malcolm wrote:

They are not a thesis per se, they are descriptive, not prescriptive. A negation cannot be defined as a premise. Those are eight negations, not eight premises.

haha said:

That is the Mādhyama reading assuming these verses are said to the such and such opponents. But one can read it very differently.

Malcolm wrote:

One would be incorrect to do so, since there is universal agreement among all commentaries as to which passages belong to the opponent, and which are Nāgārjuna's replies.

Author: Malcolm

Date: Friday, February 25th, 2022 at 9:45 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

<https://www.theatlantic.com/ideas/archive/2022/02/ukraine-russia-war-nato-biden-deterrence/622873/>

Author: Malcolm

Date: Friday, February 25th, 2022 at 10:47 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Friday, February 25th, 2022 at 11:44 PM

Title: Re: Ukraine Crisis

Content:

Nalanda said:

Christian missionary of course can be very good. No? So yes, its like that. Thank God.

Bundokji said:

Not really, unless you hold human well-being hostage to it through propaganda. Spreading democracy seems to be a form of secular Jihad, a pretext to serve narrow interests and a complete disregard of the suffering caused under shiny slogans.

Malcolm wrote:

This is just rhetoric.

Bundokji said:

Nations better focus on fixing their own house first, and there is plenty to be improved if energy and focus are directed towards more wholesome objectives.

Malcolm wrote:

People in the US, even the most poor, even the homeless, are demonstrably better off than people in countries with no democracy.

Bundokji said:

Just contemplate the difference between American pragmatism and the pragmatism taught by the lord Buddha as per the poisoned arrow simile. The former turned into a justification for serving the interests of elites, and the later is the setting aside of ideology and focusing on what is essential for human well-being.

Malcolm wrote:

The Buddha did not institute a social system, or a system of government. He taught a path of liberation. He also recommended social solutions for well being. Not invading your neighbor was included in that.

Bundokji said:

Is it essential for the Ukrainian people at this point of time to join the NATO in order to implement necessary reforms when having a paranoid neighbor?

Malcolm wrote:

Ukrainians think so.

Bundokji said:

When democracy is presented as an ideology, alternatives are presented as false dilemmas.

Malcolm wrote:

This is a non sequitur.

Bundokji said:

In this ideological mindset, the highest value to be preserved is their right of self-determination even if this goes against their own self interest.

Malcolm wrote:

The right to self determination never goes against anyone's interest, other than those who would seek to take that right away.

Bundokji said:

Under this state of affairs, it is Putin to blame, and we should engage into endless ethical and legal debates to determine responsibility while the people of Ukraine are being bombarded. At the end of the day, we are convinced that this is what civilized people do!

Malcolm wrote:

This is how one lady feels about Putin trying to deprive her of her right to self-determination:

Author: Malcolm

Date: Saturday, February 26th, 2022 at 12:07 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Malcolm wrote:

No, these are not his positions. These are four positions taken by those he intends to negate. For example, the first, origination from self is the position of the Saṃkhya, and so on. This is quite clear in Buddhapaṇiśa, etc.

haha said:

The Pursha of the Saṃkhya is beggingless. It does not have any cause.

Malcolm wrote:

You clearly have not read a qualified commentary of the MMK. You have not done your

homework. Get back to me when you have read Buddhapalita.

haha said:

Nope. The four conditions referred to are not his position.

As long as one makes statement, one has position.

Malcolm wrote:

Nāgārjuna identifies an opinion he does have, namely one: the indestructible (avipranaśa) of the Ārya-sammitiyas is his preferred conventional account of karma and its results. Other than that, he does not present opinions of his own at all in the MMK.

The point that you seem to miss is that when it is said by Nāgārjuna that he has no position, it means he makes no ontological claims with respect to existence and nonexistence, or specifically, svabhāva.

It does not mean he has no opinion with respect to the value of the Mahāyāna, medical care for the indigent, and so on, in other words, he may have positions regarding conventional things, but he neither defends nor advances positions regarding existence and nonexistence.

haha said:

I am not saying they are eight premises, either. I am only saying it is a summery or it is his position (dedicatory verse).

Malcolm wrote:

[/quote]

Nāgārjuna here is merely stating that the Buddha taught dependent origination to pacify proliferation.

Author: Malcolm

Date: Saturday, February 26th, 2022 at 12:24 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

Another power hungry sociopath.

Malcolm wrote:

Nah, you give her too much power, and listen to too much right wing agitprop.

But Putin was terrified of her. He apparently obsessively watched the Qadafi video over and over again.

Author: Malcolm
Date: Saturday, February 26th, 2022 at 12:27 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Saturday, February 26th, 2022 at 12:46 AM
Title: Re: Ukraine Crisis
Content:
Malcolm wrote:
This is just rhetoric.

Bundokji said:
This is where we differ. I am arguing that holding human well-being to ideology is just rhetoric. It is no coincident that ideologies are often associated with utopian promises, be it democracy or otherwise.

Malcolm wrote:
Liberal democracy is not a utopian ideal. It is pragmatic.

Author: Malcolm
Date: Saturday, February 26th, 2022 at 2:06 AM
Title: Re: Ukraine Crisis
Content:
Johnny Dangerous said:
Sometimes there is skepticism around claims of “supporting democratic values” etc. because it seems just a cover for an economic program that isn’t necessarily democratic at all.

Malcolm wrote:
Democracy takes work. The Ukrainians put in the work. We should support that.

Author: Malcolm
Date: Saturday, February 26th, 2022 at 3:15 AM
Title: Re: Ukraine Crisis
Content:
Malcolm wrote:
Yup:

Author: Malcolm
Date: Saturday, February 26th, 2022 at 4:03 AM
Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex:

not all things are empty, or otherwise)?

Content:

Aemilius said:

The nihilistic nirvana is refuted in the Mahayana sutras like the White Lotus sutra,

Malcolm wrote:

Where do you suppose afflictions go when they cease?

Mahayana texts do not negate nirvana at all, in fact they observe that all phenomena are in a state of nirvana from the beginning as nothing ever arose anywhere at any time. This is also taught in the Saddharmapundarika.

Aemilius said:

Who or what sees the absence of afflictions?

Nirvana as literal cessation is refuted, see for example MMK ch. 25:

Malcolm wrote:

If something does not arise, it cannot cease. And as N clarifies in this chapter, nirvana is not an entity, compounded or otherwise. Instead just a name for emptiness, as he makes very clear.

Author: Malcolm

Date: Saturday, February 26th, 2022 at 4:10 AM

Title: Re: Please recommend Longchen Nyingtik ngondro teachers with zoom/livestream

Content:

Arnoud said:

I hate to say it but I think the world holder is missing. Like principle lineage holder.

Malcolm wrote:

No, I meant exactly what I said, a principle lineage in which there are many holders of the lineage, not only one.

Author: Malcolm

Date: Saturday, February 26th, 2022 at 4:25 AM

Title: Re: Please recommend Longchen Nyingtik ngondro teachers with zoom/livestream

Content:

Arnoud said:

I hate to say it but I think the world holder is missing. Like principle lineage holder.

Malcolm wrote:

No, I meant exactly what I said, a principle lineage in which there are many holders of the lineage, not only one.

Arnoud said:

Ah, my bad. Since you often recommended connecting to one of the lineage heads I figured that was the case here as well.

Malcolm wrote:

Yes, I have said that many times.

Author: Malcolm

Date: Saturday, February 26th, 2022 at 7:26 AM

Title: Re: Best English Translation of Mulamadhyamikakarika

Content:

Nalanda said:

The Siderits and Katsura one won the Khyentse Foundation prize 2014.

Archie2009 said:

And the authors draw on all four Indian commentaries for their own commentary.

Malcolm wrote:

The Coughlin translation is my preference these days, 'cause Buddhapalita.

Author: Malcolm

Date: Saturday, February 26th, 2022 at 9:19 AM

Title: Re: Relating with war

Content:

Nalanda said:

[Mod note: moved as off topic from the subforum Tibetan Buddhism.

For me, causes and effects are quite clear.

If I keep provoking a bear, poking it with a stick for 20 years, I won't be surprised if it suddenly growls and tries to bite.

I wish we can all just be friends.

reiun said:

Yeah, that free election of Zelensky was quite a 'poke'. . .

Sorry, I don't think I want to be friends with Putin

Malcolm wrote:

Yeah, how dare Ukraine have free elections...the nerve of those people...

Author: Malcolm

Date: Saturday, February 26th, 2022 at 9:25 AM

Title: Re: This One Mind is You

Content:

clyde said:

but these practices are Tibetan Buddhist practices, not Zen.

Malcolm wrote:

Actually, sending and receiving comes from Nagarjuna in the second century,

Author: Malcolm

Date: Saturday, February 26th, 2022 at 11:17 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Saturday, February 26th, 2022 at 12:57 PM

Title: Re: Best English Translation of Mulamadhyamikakarika

Content:

Shaiksha said:

Ornament of Reason by Mabja Jangchub Tsonдру

I have heard good things about the book and is apparently widely respected and studied by Tibetans. Though, I have not read it myself but this is high on my reading list for the Madhyamaka philosophy.

Malcolm wrote:

It's ok, Coughlin's book is better. Buddhapalita is the definitive commentary on MMK.

Author: Malcolm

Date: Saturday, February 26th, 2022 at 8:15 PM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

Malcolm wrote:

You clearly have not read a qualified commentary of the MMK. You have not done your homework. Get back to me when you have read Buddhapalita.

haha said:

You are quite dismissive towards me for not reading Buddhapalita.

Malcolm wrote:

It is not possible to understand MMK without reading Buddhapalita, or, Bocking's translation of the Pingala commentary preserved in Chinese.

haha said:

Studying Nagarjuna's other writings should be considered reading the qualified materials for the MMK.

Malcolm wrote:

Not if you are unable to identify who is saying what to whom in the text, for example, Kalupahana's stillbirth of a translation utterly misconstrues nearly all of MMK because he tried to understand the text without relying on Buddhapalita. You have also misconstrued exactly the same points he did. Therefore, read Buddhapalita and get back to me. You will thank me.

Author: Malcolm

Date: Saturday, February 26th, 2022 at 8:43 PM

Title: Re: Ukraine Crisis

Content:

PeterC said:

Membership in NATO is symbolically important, sure, but if you wanted Ukraine to remain independent, you should have given it weapons...

Malcolm wrote:

Vindman blames Trump:

<https://apple.news/AM8pYTAblRzy5o560t0oogQ>

PeterC said:

Vindman told VICE News on Friday that Trump's decision to withhold the badly needed military aid hurt the country's ability to defend itself—and emboldened Russian President Vladimir Putin. And while Vindman doesn't let President Biden off the hook, he puts much of the blame for Putin's invasion squarely on Trump.

"It's because of Trump's corruption that we have a less capable, less prepared Ukraine," Vindman said.

Author: Malcolm

Date: Saturday, February 26th, 2022 at 9:13 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Maybe accurate?

Author: Malcolm

Date: Saturday, February 26th, 2022 at 11:35 PM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

For example, Putin can still withdraw, and claim that he "taught the Ukrainian rebels a lesson" or some bullshit nonsense like that, if that's the spin he wants to put on it, to save face. But if he just keeps going and going, it won't end well (for him).

Svalaksana said:

Thanks for the input on the Norwegian assessment, seems rather on-point.

I too think Putin has painted himself into a corner, although I think he can't even pull off the "lesson to Ukrainian rebels" convincingly even in Russia, no matter how much he might try to push that narrative through the media.

Right now if he retreats or concedes in any way on potential negotiations (ones in which Zelensky will not budge now that the rest of the world backs him), it's an embarrassing defeat since everyone knows he wanted to obliterate the concept of Ukraine altogether. If Putin however goes all the way, it will isolate himself and Russia, leading the nation down the drain. Either way he loses, his reputation is now in the mud and I'm pretty sure this will be the beginning of the end of his reign.

Malcolm wrote:

NATO gets involved now, since the Ukrainians have shown their resolve. When Russians hit the NATO ally resupply transports, it all blows up.

I just watched Poroshenko on CNN for 20 minutes. Yes, I know he is a crook, but at least he is a pro-democracy crook who handed power over to Zelensky peacefully.

Either Putin withdraws, or he faces the prospect of a years long war over territory he cannot afford.

Author: Malcolm

Date: Saturday, February 26th, 2022 at 11:48 PM

Title: Re: This One Mind is You

Content:

Way-Fun said:

You cannot understand your way to realization.

Malcolm wrote:

Sure you can.

Author: Malcolm
Date: Sunday, February 27th, 2022 at 12:37 AM
Title: Re: This One Mind is You
Content:
Way-Fun said:
Can you say more?

Malcolm wrote:
Without understanding, realization isn't possible. MMK 24:8-10

The dharma explained by the Buddha properly relies on two truths:
mundane relative truth and ultimate truth.
One who does not understand the distinction between the two truths
will not understand the profound principle of the Buddha's doctrine.
Without relying on convention, the ultimate cannot be explained;
without realizing the ultimate, nirvana cannot be attained.

Author: Malcolm
Date: Sunday, February 27th, 2022 at 12:58 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Sunday, February 27th, 2022 at 1:07 AM
Title: Re: Ukraine Crisis
Content:
Malcolm wrote:
Ukrainians last night:

Author: Malcolm
Date: Sunday, February 27th, 2022 at 1:12 AM
Title: Re: Ukraine Crisis
Content:
Malcolm wrote:
Unarmed Ukrainians facing down Russian tanks:

Author: Malcolm
Date: Sunday, February 27th, 2022 at 1:55 AM
Title: Re: Ukraine Crisis
Content:
Dorje Shedrub said:

Maybe some or many will refuse to fight.

Malcolm wrote:

Quite a few are abandoning their uniforms and APC's, so I have heard.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 1:59 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, February 27th, 2022 at 2:12 AM

Title: Re: Relating with war

Content:

tobes said:

i.e. assuming one sees this as an unjust war, one might feel certain sentiments when Ukrainian forces have defensive victories, therefore subtly rejoicing in killing, harming etc.

Malcolm wrote:

This is all on Putin.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 2:46 AM

Title: Re: Ukraine Crisis

Content:

Dorje Shedrub said:

On the other hand, I just saw video of a Russian tank or APC turning out of its way to crush an occupied car...

Malcolm wrote:

That may have been a Ukrainian vehicle, and it is clear the driver actually lost control of it. I don't think it was deliberate.

Dorje Shedrub said:

and also Russian ship firing on an island after the Ukrainian border guards told the ship to go F themselves.

Malcolm wrote:

That happened.

Dorje Shedrub said:

Makes me wonder how the majority of the everyday Russian soldier feels.

Malcolm wrote:

Shitting their pants and wishing they were home.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 3:06 AM

Title: Re: Ukraine Crisis

Content:

Ayu said:

No need for expensive deadly weapons then.

Malcolm wrote:

So we wish, but unfortunately, Russia has started a war in Europe they can never win (their economy is too small compared to NATO), and the cost will be terrible for everyone in Europe. But NATO really has no choice. They have to stand together against Putin.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 3:18 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Passing By said:

What is the topic of each of the Seventeen Tantras?

sgra thal 'gyur --> Root Tantra

rig pa rang shar --> Explanatory Tantra

yi ge med pa --> Trekcho

sgron ma 'bar ba --> Thogal

What about the rest? Especially Dorsem snying gi melong and mu tig rin po che'i phreng ba since they seem to be mentioned a lot in Longchenpa's Choying Dzo and its autocommentary

Malcolm wrote:

They all have complete presentations of Dzogchen. But you can find summaries of their contents in the Treasury of Philosophical Systems.

There are seven that are the most important: The Sound Tantra, Without Syllables, Blazing Lamp, Introduction Tantra, Blazing Relics, Union of Sun and Moon, and the Beautiful Good Fortune.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 4:00 AM

Title: Re: Ukraine Crisis

Content:

Dorje Shedrub said:

On the other hand, I just saw video of a Russian tank or APC turning out of its way to crush an occupied car...

Malcolm wrote:

That may have been a Ukrainian vehicle, and it is clear the driver actually lost control of it. I don't think it was deliberate.

Confirmed, it was indeed a Russian vehicle.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 5:02 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, February 27th, 2022 at 6:37 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

It's kinda hard at this point to tell what is true and what is propaganda.

Malcolm wrote:

Not really.

Dan74 said:

Many people familiar with the history explain how Russia has been treated disgracefully by the US over the past 14 years.

Malcolm wrote:

Nonsense.

Dan74 said:

There needs to be a give-and-take on both sides

Malcolm wrote:

There is no reason for Ukraine to give up anything. Zelensky was duly elected in a

democratic fashion, soundly defeating Poroshenko in 2019. Russia has violated Ukraine's borders twice now in the past 8 years. The person who needs to stop or be stopped is Putin.

Dan74 said:

Giving some respect to Russia,

Malcolm wrote:

Putin is the problem, not Russia per se. Putin is a thug and deserves no respect whatsoever. As long as he is in power, Europe is not safe. Putin actually threatened to use nuclear weapons against Europe. You are quite insane if you think that Putin can be reasoned with.

Dan74 said:

like that hapless German admiral recently said, is the way forward and it may well encourage more positive development at home. I think it was no coincidence that NATO aggressive expansion

Malcolm wrote:

NATO did not "aggressively expand." Former republics in the USSR, etc., sought to join NATO of their own accord. They were invited to join NATO in 2002 and 2004, etc. Ukraine sought to join NATO as well. They have a right to join NATO if that is what they choose to do. They are a sovereign nation, not kindergarten children whose parents choose who they can play with.

Estonia, Latvia, Lithuania, Poland, etc., all joined NATO and the EU because of the net benefit of belonging to Europe and NATO as a whole. The notion that Putin is invading Ukraine to create a buffer between him and NATO is facially absurd, since if he succeeds, he will have two problems he did not have before: 1) he will be occupying a country, supplied with arms from NATO, which will fight him tooth and nail 2) he will have no buffer zone since his border will be a border with NATO.

I know you come from the Ukraine, but are you Ukrainian or Russian? Do tell. I understand that there are Ukrainian Russians who sympathize with Russia and that there are Ukrainian Russians who don't. But Ukraine is not Russia, never has been, and never will be. Russia needs to go home before more of their kids are pushing up sunflowers in a foreign country.

Russia ceasing hostilities, removing their troops, and withdrawing their "recognition" of the separatist regions is the only way this goes well for everyone.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 6:47 AM

Title: Re: This One Mind is You

Content:

clyde said:

Yes, all dharmas are empty and Buddha taught emptiness.

But, except for those fully awakened, we are experiencing appearances (delusions). I have my delusions and you have your delusions which are unique. It is the goal of Buddhism to see through our delusions and experience reality, but until then we are each in our private samsara.

Malcolm wrote:

There are two kinds of delusion, clyde. Delusion concerning the nature of things (for example, believing in svabhāva, self, and so on) and delusion concerning the aspect of things (two moons in the sky). Most of us do not suffer from the latter. All of us suffer from the former.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 9:34 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

I simply do not see any glimmer of good will on Putin's part. At this point, things are too far gone. Russia will need a change of leadership.

Malcolm wrote:

They've tried, but Putin keeps poisoning his opposition.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 10:04 AM

Title: Re: Ukraine Crisis

Content:

PeterC said:

However bad Putin is, there's going to be a large segment of Russian government/business/citizenry who still think that they need him because the alternative is chaos. And they are to some degree correct. Post-Putin Russia will not be a smooth ride.

What should have happened is that post-Medvedev they should have resisted Putin taking back the presidency. That's when things started to go seriously wrong - when he stopped pretending.

Malcolm wrote:

Not different than the tyrants before him.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 10:08 AM

Title: Re: Ukraine Crisis

Content:

SkyFox said:

Although I don't know much, from my limited understanding, Putin is sick with Parkinson and Cancer. With his illness, age, and stress, I wouldn't be surprised if he has mental health issues. Nothing's worse than a madman who can literally end the world on a whim.

Malcolm wrote:

Whatever else may be wrong with him, he is certainly suffering from paranoia and delusion, and clearly is emotionally unstable.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 9:13 PM

Title: Re: Ukraine Crisis

Content:

Ayu said:

Another strangely surrealistic question. Have you read Dan's post to his last question?

amanitamusc said:

Of course. Dan is an apologist for Putty's bad behavior.

Dan74 said:

No. If you actually cared to read what I said, I said multiple times that my posts were about the lead up to the crisis, not this criminal invasion. It's hard to separate the two for many, and the usual pundits are falling over each other to declare it as proof and validation of their rotten behaviour to Russia over all these years.

Many people cheered for the Joker, after all the shit he'd been through, when he went ballistic at those privileged c&#^ts on the train. This is how many Russians are seeing this latest event. What the Joker did was not right, nor is the analogy quite right, the last thing Ukrainians need or deserve is Russian missiles raining on them, but just to make it a little easier to understand:

http://kiis.com.ua/?lang=eng&cat=reports&id=1015&page=1&fbclid=IwAR107dbpt4RZyfbnHNuBOavPi_Weh97xi2PjNmPRu0sxRuAOcFSnRUTpA48

The Russians see the US as the culprit in all this, not the Ukrainians.

Malcolm wrote:

Really? I thought it was neo Nazis, drug addicts, and that elderly billionaire, Soros, that had them rattled.

If any Ukrainian questioned the wisdom of joining NATO before Wed, they don't now.

BTW, Dan, the opinions of one political scientist do not render your statements factual. The fact is that Ukraine is in the process of turning itself into a modern liberal democracy. Putin hates democracy. Those two things are facts.

This is just Putin's Sudetenland move. The sad thing is all those Russian kids he us sending out to the slaughter. They don't deserve it any more than the Ukrainians.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 9:26 PM

Title: Re: Ukraine Crisis

Content:

amanitamusc said:

Of course. Dan is an apologist for Putty's bad behavior.

Dan74 said:

. Sorry if this sounds like gobbledygook to you, or to some others, but in this world, things are rarely black-and-white.

amanitamusc said:

No need to be sorry i am used to it in your posts.

Malcolm wrote:

Yes, we are all used to Dan's nuanced opinions. Putin invades Ukraine, Dan wants to pin the blame on the US. Somehow, in Dan's mind, it's all our leadership's fault that Putin feels so bad about himself, that he rigged his election that he murdered, poisoned, and jailed his opposition, and then he had to round up 190k soldiers with thermobaric rockets, cluster bombs, tanks, APCs, etc., and send them to decapitate a sovereign nation next door. And it's all the USA's fault. What a f**king joke.

Here is another political scientists point of view, instead faulting the US for being too soft:

Why Is Putin at War Again? Because He Keeps Winning.

<https://www.nytimes.com/2022/02/25/opinion/putin-war-russia-military.html?>

Finally, when Trump praises something, one just knows it's wrong.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 10:27 PM

Title: Re: Ukraine Crisis

Content:

Nemo said:

For 30 years many of us in the military have been saying extending NATO East against our explicit promise would cause a military crisis. We pushed for years. This was inevitable. If China wanted to put troops and missiles in Canada no one would spare us a moment of pity. This combined with the endless hypocrisy and racism after the wholesale murder in countless countries by America makes them look utterly ridiculous. Malcolm complaining about thermobaric weapons is especially pathetic. Weapons widely used by US forces in it's illegal occupation of Iraq and used extensively in Fallujah on civilians. Anyone who speaks like an adult is a traitor now. The double standard is so odious. If only resistance fighters in the countries you invaded were treated so well. Your opinion is might makes right. You have zero moral authority.

<https://www.aljazeera.com/news/2022/2/27/western-media-coverage-ukraine-russia-invasion-criticism>

Malcolm wrote:

For the record, I opposed both Iraq wars and Afghanistan.

As for NATO expansion, you are incorrect. There was no such promise at all: The main issue highlighted by the crisis on the Ukraine borders over the past few months has predominantly focused on the role of Nato and the friction over the eastward expansion of the alliance. This has been a constant message emerging from the Kremlin: that the Nato membership of many parts of the old Soviet Bloc, and the prospective membership of Ukraine to the alliance, poses a threat to Russian sovereignty.

But the decision to accept former members of the Warsaw Pact, the defensive alliance which included the USSR and several eastern European countries, is being subject to a revisionist history. This is perpetuating a myth that Nato promised not to expand eastwards after the Soviet Union dissolved.

In 2014, the former Soviet leader Mikhail Gorbachev marked the 25th anniversary of the fall of the Berlin wall by noting in an interview that that Nato's enlargement "was not discussed at all" at the time:

Not a single Eastern European country raised the issue, not even after the Warsaw Pact ceased to exist in 1991. Western leaders didn't bring it up, either.

There was, he said, no promise not to enlarge the alliance, though in the same interview Gorbachev also stated that he thinks that enlargement was a "big mistake" and "a violation of the spirit of the statements and assurances made" in 1990.

Indeed, the only formal agreement signed between Nato countries and the USSR, before its breakup in December 1991, was the Treaty of Final Settlement with Respect

to Germany. The promises made specifically relate to Germany, and the territory of the former GDR, which were on the deployment of non-German Nato forces into eastern Germany and the deployment of nuclear weapons – and these promises have been kept.
<https://theconversation.com/ukraine-the-history-behind-russias-claim-that-nato-promised-not-to-expand-to-the-east-177085>

Author: Malcolm

Date: Sunday, February 27th, 2022 at 10:38 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

When the soviet union fell, the UN basically told Russia they wouldn't expand east any further.

Malcolm wrote:

False.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 10:55 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

When the soviet union fell, the UN basically told Russia they wouldn't expand east any further.

Malcolm wrote:

False.

Jesse said:

Considering it was never codified into law, charter, or treaty it becomes a matter of hearsay, so it's kind of irrelevant. But there are many on both sides arguing that it happened, and that it didn't. Just like every single other argument that results from a non-binding verbal agreement..

Malcolm wrote:

Gorbachev says no promises were made. He was there.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 11:00 PM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

This is some scary rhetoric indeed. I thought Malcolm was referring to the Russian Foreign Ministry spokeswoman's words after the talk of Finland and Sweden entering Nato. But if you mean these above, I guess it could mean a threat of nuclear. I am not sure. He says, Russia's response will be swift and lead to consequences for you [the meddling powers]. the like of which you have never yet experienced in your history.

Rhetoric? Has he really lost the plot? I sincerely hope not.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 11:08 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

Considering it was never codified into law, charter, or treaty it becomes a matter of hearsay, so it's kind of irrelevant. But there are many on both sides arguing that it happened, and that it didn't. Just like every single other argument that results from a non-binding verbal agreement..

Malcolm wrote:

Gorbachev says no promises were made. He was there.

Jesse said:

This may be worth looking at, it contains actual documents from freedom of information requests.

https://nsarchive.gwu.edu/briefing-book/russia-programs/2017-12-12/nato-expansion-what-gorbachev-heard-western-leaders-early#.WjAX9r_XxYI.twitter

Malcolm wrote:

As the article I linked to above points out, promises were made only concerning Germany, promises that have been kept.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 11:11 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, February 27th, 2022 at 11:23 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

This may be worth looking at, it contains actual documents from freedom of information requests.

https://nsarchive.gwu.edu/briefing-book/russia-programs/2017-12-12/nato-expansion-what-gorbachev-heard-western-leaders-early#.WjAX9r_XxYI.twitter

Malcolm wrote:

As the article I linked to above points out, promises were made only concerning Germany, promises that have been kept.

Jesse said:

The article is dense, but it's highly cited, and provides evidence in the form of photos of documents from the events.

The documents reinforce former CIA Director Robert Gates's criticism of "pressing ahead with expansion of NATO eastward [in the 1990s], when Gorbachev and others were led to believe that wouldn't happen." [1] The key phrase, buttressed by the documents, is "led to believe."

President George H.W. Bush had assured Gorbachev during the Malta summit in December 1989 that the U.S. would not take advantage ("I have not jumped up and down on the Berlin Wall") of the revolutions in Eastern Europe to harm Soviet interests; but neither Bush nor Gorbachev at that point (or for that matter, West German Chancellor Helmut Kohl) expected so soon the collapse of East Germany or the speed of German unification. [2]

The first concrete assurances by Western leaders on NATO began on January 31, 1990, when West German Foreign Minister Hans-Dietrich Genscher opened the bidding with a major public speech at Tutzing, in Bavaria, on German unification. The U.S. Embassy in Bonn (see Document 1) informed Washington that Genscher made clear "that the changes in Eastern Europe and the German unification process must not lead to an 'impairment of Soviet security interests.' Therefore, NATO should rule out an 'expansion of its territory towards the east, i.e. moving it closer to the Soviet borders.'" The Bonn cable also noted Genscher's proposal to leave the East German territory out of NATO military structures even in a unified Germany in NATO. [3]

This latter idea of special status for the GDR territory was codified in the final German unification treaty signed on September 12, 1990, by the Two-Plus-Four foreign ministers

(see Document 25). The former idea about “closer to the Soviet borders” is written down not in treaties but in multiple memoranda of conversation between the Soviets and the highest-level Western interlocutors (Genscher, Kohl, Baker, Gates, Bush, Mitterrand, Thatcher, Major, Woerner, and others) offering assurances throughout 1990 and into 1991 about protecting Soviet security interests and including the USSR in new European security structures. The two issues were related but not the same. Subsequent analysis sometimes conflated the two and argued that the discussion did not involve all of Europe. The documents published below show clearly that it did.

Malcolm wrote:

And NATO didn't take advantage of anything. Nations have to apply to enter NATO. They have to meet certain standards:

https://www.nato.int/nato_static_fl2014/assets/pdf/pdf_2016_07/20160627_1607-factsheet-enlargement-eng.pdf

To join the Alliance, nations are expected to respect the values of the North Atlantic Treaty, and to meet certain political, economic and military criteria, set out in the Alliance's 1995 Study on Enlargement.

In any case, what initially ticked Putin off was Ukraine's move to join the EU in 2014, which is what lead to the invasion of crimea and the removal of Yakunovich by the Ukrainian parliament.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 11:28 PM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Is anyone interested in the question why former Soviet republics and Soviet block nations would want to join NATO? Christ. If your neighbors who know you best, hear all the yelling and plotting coming from your house and feel they need to join a rival gang for their safety... who's the bad guy?

Malcolm wrote:

It's typical “whataboutism.” Putin invades x, but what about Iraq, etc. Condemning Putin's invasion of Ukraine does not automatically mean one supports the neocon policies and wars of the Bush era.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 11:32 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

This entire thing is more complicated than is being portrayed in the news, of course it means very little now that they decided to wage war, and kill civilians, and threaten nuclear war.. Any valid geo-political concerns Russia had ended when they began killing people.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Sunday, February 27th, 2022 at 11:42 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

By the way, Youtube is blocking/deleting livestreams and videos from the Warfront. Except for from major media organizations (CNN,etc)

Other websites are allowing the videos on. BitChute (An alternative youtube) has alot of videos being live streamed from the front lines, It's alot worse than we are seeing in our news cycles.

Be aware Bitchute is full of paranoid Q-Anon people. However, the platform itself doesnt censor or remove media, so there's alot of good stuff there as well. You can find live streams of current events that break the TOS of bigger platforms like youtube/twitter.

Just mentioning in case anyone wants to see in-depth reporting/video of what's going on moment by moment.

Malcolm wrote:

Too much crazy shit to wade through...

Author: Malcolm

Date: Monday, February 28th, 2022 at 12:41 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, February 28th, 2022 at 12:44 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, February 28th, 2022 at 1:20 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

It's only worth looking at if people care about the facts and being informed.

Malcolm wrote:

There were no promises made by NATO not to admit new nations during the two plus four negotiations that led to The Treaty on the Final Settlement with Respect to Germany.

Even Gorbachev, who in 2008 claimed there were such promises, reversed himself in 2014.

This issue has been lobbied back and forth for years and is not something at all new:

<https://www.csis.org/analysis/twq-myth-no-nato-enlargement-pledge-russia-spring-2009>

In response to a criticism of this article, Kramer writes this:

Most of the primary sources about Soviet perceptions and goals are in Russian. But even if Shiffrinson cannot use Russian sources, a few important items are available in English, including an illuminating interview with former Soviet leader Mikhail Gorbachev in October 2014 that appeared in English translation. Shiffrinson has definitely seen the interview (I sent a copy of it to him in November 2014), but he never cites it directly and instead paraphrases it inaccurately. In the interview, Gorbachev was asked whether the topic of NATO enlargement beyond eastern Germany ever came up during the negotiations in 1990 on German reunification. Gorbachev's response was unequivocal: "The topic of 'NATO expansion' was not discussed at all [in 1990], and it wasn't brought up in those years. I say this with full responsibility. Western leaders didn't bring it up, either."⁵ Instead of citing these comments, Shiffrinson briefly and misleadingly paraphrases Gorbachev as having remarked: "NATO expansion may not have been explicitly discussed in 1990" (p. 13). This cursory paraphrase misrepresents what Gorbachev actually said. The former Soviet leader did not use the equivocal formulation "NATO expansion may not have been explicitly discussed." He said very plainly that NATO expansion "was not discussed at all" and "was not brought up."

<https://muse.jhu.edu/article/667395/pdf>

Author: Malcolm

Date: Monday, February 28th, 2022 at 1:30 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

And that some people have taken their grievances against this to the extreme and committed terrible crimes, whether the 9/11 terrorists

Malcolm wrote:

Umm, the terrible grievance that led to 9/11 was US troops being stationed on Saudi soil, in case you forgot. Do you even know why Bush actually invaded Iraq the first time? Why Iraq invaded Kuwait which resulted in the first Gulf War?

Personally, I have never supported even one war the US has ever been involved in during my lifetime. I was 29 when the Soviet Union fell.

But blaming all the world's ills on the US foreign policy just f**king idiotic.

I never gave much thought to NATO until Trump tried to break it up. You should be really glad he didn't succeed, and that Biden pulled it back together.

Author: Malcolm

Date: Monday, February 28th, 2022 at 1:33 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

To argue that the West was right to fear Putin and expand NATO is the old self-fulfilling prophesy.

Malcolm wrote:

Actually, the West was right about Putin, and allowing former Warsaw pact nations to join NATO if they chose to was the right thing to do.

Author: Malcolm

Date: Monday, February 28th, 2022 at 1:46 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Is anyone interested in the question why former Soviet republics and Soviet block nations would want to join NATO? Christ. If your neighbors who know you best, hear all the yelling and plotting coming from your house and feel they need to join a rival gang for their safety... who's the bad guy?

No one forced these countries to join NATO. They begged to join NATO. Maybe it was a bad idea to let them in. That's up for debate. But there seems to be a consistent theme underlying all of this... Russia's conduct. Russia should have gotten its shit together decades ago. But instead, a small group of corrupt men stole control of all the

resources. That is the genesis of Russia's problem right there.

KristenM said:

And I agree with what Blinken said, i.e. that Ukraine has the right to decide for itself who it wants to ally with. It's not Putin's decision. And judging from Putin's actions, it's clear why Ukraine doesn't want to ally with Russia.

Malcolm wrote:

Of course, but Putin does not believe in democracy at all. He has said so. Why some people defend his feelings here is beyond me, but whatever.

KristenM said:

After all, what caused this crisis in the first place? It's very simple: the overwhelming desire of Ukrainians to live in an open, democratic society. Let us not forget what it was that enraged Putin and led him to invade Ukraine for the first time in 2014. It was not a Ukrainian declaration to seek NATO membership; it was the efforts of the Kyiv government (a pro-Russian government at the time) to finalize an "association agreement" with the European Union. When the president of Ukraine ultimately balked at this deal — under pressure from Russia — he was greeted by massive street protests, and the parliament voted him out of office. That is what triggered Putin's first invasion of Ukraine.

Malcolm wrote:

<https://www.washingtonpost.com/opinions/2022/02/24/putin-invasion-ukraine-shows-why-liberal-democracy-worth-defending/>

Author: Malcolm

Date: Monday, February 28th, 2022 at 2:04 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

And that some people have taken their grievances against this to the extreme and committed terrible crimes, whether the 9/11 terrorists

Malcolm wrote:

Umm, the terrible grievance that led to 9/11 was US troops being stationed on Saudi soil, in case you forgot. Do you even know why Bush actually invaded Iraq the first time? Why Iraq invaded Kuwait which resulted in the first Gulf War?

Personally, I have never supported even one war the US has ever been involved in during my lifetime. I was 29 when the Soviet Union fell.

But blaming all the world's ills on the US foreign policy just f**king idiotic.

I never gave much thought to NATO until Trump tried to break it up. You should be really glad he didn't succeed, and that Biden pulled it back together.

Crazywisdom said:

Iraq invaded Kuwait for the same reasons Putin is doing. Claiming historical ownership, but just wanting to claim natural resources. That would make gas expensive of course the US had to incinerate them.

Malcolm wrote:

The truth is a little more complicated. Iraq and Kuwait has an agreement about raising oil prices in concert. Kuwait broke that agreement, moreover, they were drilling under Iraq's border, according to Iraq. So what did Iraq do? They raided Kuwait, broke into people's houses and shops, and carried away art, gems, furniture, etc.

Naturally of course the Kuwaiti's were pissed, and then Bush got into it, because he saw a good opportunity to get rid of a former client from his CIA days.

Crazywisdom said:

And just because Al Queda said their reason was infidels on holy land does not mean that was the reason. I spent a lot of time talking with some dudes from Jordan.

Malcolm wrote:

Yes, my information about Iraq comes from a reserve officer in the US military from Jordan with whom I worked, who has in the Jordanian army when the first Iraq war happened, who was sent to Iraq when the second Iraq war happened.

It was pretty much the reason. Recall, we had been sending Bin Ladin arms for years during the 80's. He turned on us after the first Gulf war when our troops did not leave Saudi Arabia.

Crazywisdom said:

Wait till the missiles get back to Cuba and Venezuela and see if that righteous position means anything. Geopolitics is a Russian concept of realpolitik.

Malcolm wrote:

That will never happen. Everyone has satellites that can see up a fly's ass from 20 miles above the earth.

Author: Malcolm

Date: Monday, February 28th, 2022 at 2:10 AM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:

antimissiles in Poland

Malcolm wrote:

Seems like a good idea to me. Putin broke every treaty Russia had with us.

Author: Malcolm

Date: Monday, February 28th, 2022 at 2:48 AM

Title: Re: Ukraine Crisis

Content:

Shotenzenjin said:

Some people on this thread sure have rose colored glasses on when it comes to NATO.

It's not like NATO hasn't bombed other countries and all that.....

Oh wait a minute

Malcolm wrote:

No, no rose colored glasses here. But undermining NATO is a pretty stupid idea.

For example, the DSA tried on Twitter to float the idea that the US should pull of NATO, much mockery ensued.

Author: Malcolm

Date: Monday, February 28th, 2022 at 3:40 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

<https://www.reuters.com/world/europe/launchpad-russias-assault-ukraine-belarus-holds-referendum-renounce-non-nuclear-2022-02-27/>

Unknown said:

Feb 27 (Reuters) - Protesters took to the streets as Belarus held a referendum on Sunday to adopt a new constitution that would ditch its non-nuclear status at a time when the country has become a launchpad for Russian troops invading Ukraine.

Writing by Matthias Williams; Editing by Alison Williams and Richard Chang

Author: Malcolm

Date: Monday, February 28th, 2022 at 3:55 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

For those who do not know, this is Josep Borrell, High Representative of the European Union for Foreign Affairs and Security Policy

3:04 PM EST

Borrell just committed the EU to providing modern jets to Ukraine.

Author: Malcolm

Date: Monday, February 28th, 2022 at 4:23 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

It's clear that Russian soldiers don't want this war either:

Author: Malcolm

Date: Monday, February 28th, 2022 at 4:42 AM

Title: Re: Is Sadhguru enlightened?

Content:

Archie2009 said:

Hard to understand the attraction, frankly.

Malcolm wrote:

Access to other teachers and programs where serious Dzogchen teachings were being taught in a very comprehensive and detailed way by those other teachers. That was the attraction.

Author: Malcolm

Date: Monday, February 28th, 2022 at 4:54 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

It's clear that Russian soldiers don't want this war either:

SkyFox said:

Nobody, except Putin and his buddies, wants this war. Many Russians have friends and family in Ukraine. There are videos of Russian soldiers crying; some got tricked into thinking it was only a military exercise, which is very sad.

Malcolm wrote:

Lets all hope the enlisted kids decided to revolt.

Author: Malcolm

Date: Monday, February 28th, 2022 at 5:04 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Twitter translation:

"In total, our submarines are capable of launching more than half a thousand nuclear warheads, which is guaranteed to destroy the countries of the United States and NATO in addition. This is according to the principle: why do we need peace if there is no Russia in it"

F**cking unhinged.

Russian responses to state tv:

Unknown said:

Does this motherf**ker know that the US will kind of retaliate and destroy us all to hell?

Does he think he will sit out in a bunker with his adored leader?

Author: Malcolm

Date: Monday, February 28th, 2022 at 5:47 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

The guy is a journalist and commentator, btw. An idiot.

Malcolm wrote:

I understood that, and thanks for the nuance in the translation.

Author: Malcolm

Date: Monday, February 28th, 2022 at 6:09 AM

Title: Re: Ukraine Crisis

Content:

Dorje Shedrub said:

https://news.google.com/articles/CAliElacUyElHDe911LjeEBUkZUqGQgEKhAIACoHCAowjailCzDQsr0DMK_uigc?uo=CAUiANIBAA&hl=en-US&gl=US&ceid=US%3Aen

Times of Israel reports that Ukrainian forces have destroyed convoy of over 50 Chechnyan tanks and killed a general. The Chechnyan national guard convoy was tasked with search and destroy of Ukrainian leaders portrayed on decks of cards.

Shotenzenjin said:

Portrayed on decks of cards. Where have we seen that before? A NATO country perhaps.....

If it works and all that ...

Malcolm wrote:

Quit complaining about what the US did then, we all know it sucked. Focus on what f**cking Putin is doing now.

Author: Malcolm

Date: Monday, February 28th, 2022 at 6:31 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

You can thank Biden for what is going on right now.

Malcolm wrote:

Ummm no, you can thank Trump. You do remember why he was impeached the first time, right?

Author: Malcolm

Date: Monday, February 28th, 2022 at 6:58 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

You can thank Biden for what is going on right now.

Malcolm wrote:

Ummm no, you can thank Trump. You do remember why he was impeached the first time, right?

Shinjin said:

Jesus Christ we are still talking about Trump. He isn't president anymore. Biden is. The man who has the power to do something right now is Biden.

The right-wing talking point that Biden is weak and inept and therefore emboldened Putin to invade Ukraine is belied by the united front the western world is presenting. After the former president tried to weaken NATO and even discussed withdrawing from the treaty, Biden and Secretary of State Antony Blinken have managed to strengthen the alliance again. They have brought the G7 (the seven wealthiest liberal democracies), the European Union, and other partners and allies behind extraordinary economic sanctions, acting in concert to make those sanctions much stronger than any one country could impose.

They have managed to get Germany behind stopping the certification of Nord Stream 2, the gas pipeline from Russia to Germany that would have tied Europe more closely to

Russia, and in what Marcel Dirsus, a German political scientist and fellow at the Institute for Security Policy at Kiel University, told the Washington Post was possibly “one of the biggest shifts in German foreign policy since World War II,” Germany is now sending weapons to Ukraine and has agreed to impose economic sanctions.

Biden has facilitated this extraordinary international cooperation quietly, letting European leaders take credit for the measures his own administration has advocated. It is a major shift from the U.S.’s previous periods of unilateralism and militarism, and appears to be far more effective.

Malcolm wrote:

https://heathercoxrichardson.substack.com/p/february-26-2022?r=62xtc&utm_campaign=post&utm_medium=email

Author: Malcolm

Date: Monday, February 28th, 2022 at 7:16 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, February 28th, 2022 at 7:19 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, February 28th, 2022 at 7:23 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, February 28th, 2022 at 9:26 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, February 28th, 2022 at 11:09 AM

Title: Re: Ukraine Crisis

Content:

Kim O'Hara said:

It's sad, but I find it hard to disagree with him.

Kim

Malcolm wrote:

The US isn't an empire and never has been. Pirates maybe, but not an empire.

Author: Malcolm

Date: Monday, February 28th, 2022 at 8:21 PM

Title: Re: Ukraine Crisis

Content:

Kim O'Hara said:

More like robber barons than pirates, applying the Randian might-is-right, winner-takes-all (un)principles to foreign relations?

Kim

Malcolm wrote:

Have you forgotten the Marshall Plan? You know, the one that helped rebuild Germany, Japan, and Italy?

We are certainly not angels, and in our history, like yours, there are terrible crimes of colonialism, and huge blunders like the post 9/11 wars, but at least our nation, like yours, aspires to assist others in setting up democracies. And after all, the democracy you enjoy today really is courtesy of the American revolution.

Ironically, Putin has succeeded in the one thing he feared, a stronger NATO bloc. Even the Germans decided to get strapped. And who can blame them?

Author: Malcolm

Date: Monday, February 28th, 2022 at 9:03 PM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

Malcolm wrote:

If someone has a gun and is trying to kill you, it would be reasonable to shoot back with your own gun.

—— HH Dalai Lama, Seattle Times, May 15, 2001.

Author: Malcolm

Date: Monday, February 28th, 2022 at 9:42 PM

Title: Re: Is Sadhguru enlightened?

Content:

Aemilius said:

Buddha has also pointed out that it is difficult to know another person, whether he is enlightened or not.

Malcolm wrote:

He also excluded the possibility of awakening outside of his dharma and vinaya.

Author: Malcolm

Date: Monday, February 28th, 2022 at 9:49 PM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

Malcolm wrote:

If someone has a gun and is trying to kill you, it would be reasonable to shoot back with your own gun.

— HH Dalai Lama, Seattle Times, May 15, 2001.

seeker242 said:

The rest of that quote.

Not at the head, where a fatal wound might result. But at some other body part, such as a leg.

I want to make it clear, however, that although I am deeply opposed to war, I am not advocating appeasement. It is often necessary to take a strong stand to counter unjust aggression. For instance, it is plain to all of us that the Second World War was entirely justified. It "saved civilization" from the tyranny of Nazi Germany, as Winston Churchill so aptly put it. In my view, the Korean War was also just, since it gave South Korea the chance of gradually developing democracy. But we can only judge whether or not a conflict was vindicated on moral grounds with hindsight. For example, we can now see that during the Cold War, the principle of nuclear deterrence had a certain value. Nevertheless, it is very difficult to assess all such matters with any degree of accuracy. War is violence and violence is unpredictable. Therefore, it is better to avoid it if possible, and never to presume that we know beforehand whether the outcome of a particular war will be beneficial or not.

Malcolm wrote:

<https://www.dalailama.com/messages/world-peace/the-reality-of-war>

Author: Malcolm

Date: Monday, February 28th, 2022 at 9:58 PM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

This strident stance by the West may be good to get the war to end,

Malcolm wrote:

Strident? How about "freaked out."

Dan74 said:

but in order to find a lasting peaceful settlement, it needs to show a flexibility to accommodate Russia's concerns, otherwise, I fear, we are heading to a far worse conflict. This isn't 1939.

Malcolm wrote:

Putin has never had a right to dictate to anyone anything outside Russian borders. If he wants security, he should cease his hostile posturing towards Europe.

It's very telling that you are acting as an apologist for another fascist.

Author: Malcolm

Date: Monday, February 28th, 2022 at 10:10 PM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

The rest of that quote.

I want to make it clear, however, that although I am deeply opposed to war, I am not advocating appeasement. It is often necessary to take a strong stand to counter unjust aggression. For instance, it is plain to all of us that the Second World War was entirely justified. It "saved civilization" from the tyranny of Nazi Germany, as Winston Churchill so aptly put it. In my view, the Korean War was also just, since it gave South Korea the chance of gradually developing democracy. But we can only judge whether or not a conflict was vindicated on moral grounds with hindsight. For example, we can now see that during the Cold War, the principle of nuclear deterrence had a certain value. Nevertheless, it is very difficult to assess all such matters with any degree of accuracy. War is violence and violence is unpredictable. Therefore, it is better to avoid it if possible, and never to presume that we know beforehand whether the outcome of a particular war will be beneficial or not.

Malcolm wrote:

<https://www.dalailama.com/messages/world-peace/the-reality-of-war>

seeker242 said:

And at the same time, if he had the opportunity himself, I doubt very much he himself would go pick up a gun and go off to kill nazis.

Malcolm wrote:

No, he would have performed an abhicarya rite while sending his soldiers off to defend his country.

Author: Malcolm

Date: Monday, February 28th, 2022 at 10:30 PM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

And at the same time, if he had the opportunity himself, I doubt very much he himself would go pick up a gun and go off to kill nazis.

Malcolm wrote:

No, he would have performed an abhicarya rite while sending his soldiers off to defend his country.

seeker242 said:

If they met the criteria for such a rite, and one could easily argue nazis did not. Russians invading Ukraine certainly don't.

Malcolm wrote:

I don't think you really understand what the criteria of such rites are.

Author: Malcolm

Date: Monday, February 28th, 2022 at 10:45 PM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

If they met the criteria for such a rite, and one could easily argue nazis did not. Russians invading Ukraine certainly don't.

Malcolm wrote:

I don't think you really understand what the criteria of such rites are.

seeker242 said:

And I think you know full well that Russians invading Ukraine don't meet the criteria

Malcolm wrote:

Of course they don't, they are innocent kids. Their leader on the other hand, that's a different question.

Author: Malcolm

Date: Monday, February 28th, 2022 at 10:52 PM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

And I think you know full well that Russians invading Ukraine don't meet the criteria

Malcolm wrote:

Of course they don't, they are innocent kids. Their leader on the other hand, that's a different question.

seeker242 said:

Quite a stretch to say that people killing other people are innocent

Malcolm wrote:

They have no choice. They've been sent into a hostile country as conscripts.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 12:02 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

Yes that's true they were taken by surprise some Russian soldiers even said things like "we didn't know we were going to be killing anyone". But if you pull the trigger and someone dies, well that means you're not innocent. The fact that you might be tortured if you don't, doesn't automatically make you innocent.

Malcolm wrote:

A perfect karma requires four things: object, intention, act, and satisfaction.

We cannot know what is going on in anyone's mind. But I doubt highly that any of those kids are happy they have to pull triggers, or that they are satisfied and happy to be

pawns in Putin's war.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 12:06 AM

Title: Re: Ukraine Crisis

Content:

Nemo said:

Americans have finalized their divorce from reality.

Malcolm wrote:

You lost all credibility when you defended China's treatment of the Uyghurs.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 12:15 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

Yes that's true they were taken by surprise some Russian soldiers even said things like "we didn't know we were going to be killing anyone". But if you pull the trigger and someone dies, well that means you're not innocent. The fact that you might be tortured if you don't, doesn't automatically make you innocent.

Malcolm wrote:

A perfect karma requires four things: object, intention, act, and satisfaction.

We cannot know what is going on in anyone's mind. But I doubt highly that any of those kids are happy they have to pull triggers, or that they are satisfied and happy to be pawns in Putin's war.

seeker242 said:

Perfect karma is not required in order to be not innocent.

Malcolm wrote:

Depends on what you mean by "innocent." If you mean that karma is unerring, then no sentient being is innocent, not even staunch vegans, who knows what horrible crimes we have all committed in the past.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 12:22 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

To think that the soldiers pulling the trigger are just as innocent as the civilians being killed, that makes no reasonable sense at all

Malcolm wrote:

Clearly we are using the word in a different sense.

You are using the term in this sense:

: free from legal guilt or fault

Here is the sense I am using:

: a naïve, inexperienced, or unsophisticated person

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 1:36 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

As the saying goes, if I had a penny every time your implied or outright said that I was a fascist..

Malcolm wrote:

Dan, you've been apologizing for Putin for weeks now. The only tune we've heard from you is that "Russia's security concerns ought to be respected...", "Putin has been humiliated by the West...", etc.

I don't happen to generally agree with "realists" like Mearsheimer, or their left-wing counterparts like Chomsky, etc. They do not offer realistic solutions.

I generally agree more with https://en.wikipedia.org/wiki/John_Ikenberry, those who defend liberal internationalism, and so on. Ikenberry's World Safe For Democracy is a must read, if one cares about things like geopolitics.

And if you like both-sidism:

http://eprints.lse.ac.uk/111899/1/ogab020_1_.pdf

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 2:15 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 2:26 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

This strident stance by the West may be good to get the war to end, but in order to find a lasting peaceful settlement, it needs to show a flexibility to accommodate Russia's concerns, otherwise, I fear, we are heading to a far worse conflict. This isn't 1939.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 2:30 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

These morons couldn't sort it all out and send an invitation to Ukraine to join NATO before all this happened? They had to wait until they were finally attacked?

Malcolm wrote:

Ukraine was stymied in its application for EU membership in 2014 by the Russian "annexation" of Crimea, or didn't you remember that part?

One just doesn't join the EU overnight. It is a process, and there are conditions for entry.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 3:02 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

To think that the soldiers pulling the trigger are just as innocent as the civilians being killed, that makes no reasonable sense at all

Malcolm wrote:

Clearly we are using the word in a different sense.

You are using the term in this sense:

: free from legal guilt or fault

Here is the sense I am using:

: a naïve, inexperienced, or unsophisticated person

seeker242 said:

I don't think any of them are naïve when it comes to what's going to kill a person. All of them know full well what's gonna happen when you start dropping bombs on people. Nobody is so unsophisticated to not know the consequences of that, except for perhaps a mentally disabled person. Naïve of politics etc. sure, naïve of what's going to kill people certainly not

Malcolm wrote:

Sigh, all of those kids are conscripts, not volunteers. They are just canon fodder. But I guess you'd rather be all Yama, judge of the dead. Fine. Go for it.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 3:37 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

It is worth emphasising that Mearsheimer said that before the invasion. Pretty much everything I've been saying too refers to the crisis before the invasion. You seem to be intent on confounding the two.

For years talking about the allied war crimes in WW2 would subject one to accusations of being a cryptonazi, Hitler apologist etc. We are past that now. People like Kurt Vonnegut help make it acceptable. And you know, he was not a Nazi.

What I say is not about excusing the invasion, but helping understand how the crisis arose in the first place. The facile approach is to just chant the mantra Putin=Bad=Mad and be content with it. It's easy and clear. But it's not the truth. Well, I don't know, maybe now he has gone mad, but up until the invasion, most his foreign policy did make sense.

Malcolm wrote:

Dan, you have stated quite plainly that you feel that Putin's 2014 and 2022 invasions of the Ukraine are clearly just a response to how unfairly Putin has been treated by the West. You have marshaled the opinions of American political scientists in defense of your point of view. There are other American political scientists who disagree with this point of view. You've thrown shade on Ukrainian corruption, and conflated Ukraine's desire to be admitted to the EU with NATO membership. You've argued that NATO "broke" its promises to Russia, when its quite debatable that this is the case.

In short, you've pretty much sided with Russia entirely. That's fine, but Putin is a fascist, like his asset in Florida, and the entire MAGA wing of the GOP.

You may not think the "Liberal Hegemony" led by the US is a good thing. I happen to think it is a very good thing, and find it a preferable world order to the kind of world order envisioned by Putin, Xi, and the rest.

It's the start of the water tiger year tomorrow, and tiger years are always marked by a lot of upheaval.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 3:46 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

A debate in 2/16/2021 between Professor John J. Mearsheimer, Professor Beate Jahn and Professor G. John Ikenberry

<https://www.lse.ac.uk/lse-player?id=168d8077-b7df-4eea-92c3-2767407d02b0>

This event will debate the crisis of the liberal order: is the cause of the crisis liberalism itself, or does it have as much to do with Trump and the rise of populism as anything else?

Explore the clash between liberalism and realism

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 3:49 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

conscript or not doesn't change anything...

Malcolm wrote:

Sure it does.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 4:19 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

conscript or not doesn't change anything...

Malcolm wrote:

Sure it does.

seeker242 said:

Nope. It's still killing regardless and killing is not innocent the only way it could be is if you accidentally press the button...

Malcolm wrote:

Or if you take no satisfaction in it, are not driven by hatred as a motivation, etc.

You have a very simplistic view of karma.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 4:33 AM

Title: Re: Ukraine Crisis

Content:

Toenail said:

There is no room for defending Putin at all. Nothing justifies murdering political opponents using poison and starting a war. People want freedom and have had enough of Russia sucking them dry like a big fat leech. Every country around Russia is afraid of Putin. That is because he is a psychopath who is also a dictator and has a huge military and who is not hesitating to kill civilians. I think it was Gampopa saying that sometimes you have to beat women and children so that they listen. I am not saying that but when I read stupid shit like this I want to slap sense into ignorance I am not going to lie. Putin is not only a psychopath who starts a war and then threatens nuclear war when faced with economical sanctions he is also an idiot who has not even managed to achieve what he tried to do. He basically started cold war all over again but Russia is nowhere near as strong or relevant in the whole scale as it was back in soviet times, so he frak up big time. He will get frak badly and Europe will wake up again. Germany just pledged a 100 billion this year alone and Putin will have strapped up NATO on all borders except China. Now tell me that is what he would have wanted to achieve. The situation is very bad and sad. I cried yesterday.

Malcolm wrote:

And this is the guy that is going to beat him:

It must enrage Putin.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 4:38 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

Nope. It's still killing regardless and killing is not innocent the only way it could be is if you accidentally press the button...

Malcolm wrote:

Or if you take no satisfaction in it, are not driven by hatred as a motivation, etc.

You have a very simplistic view of karma.

seeker242 said:

You have a very convoluted idea of what innocent means.

Malcolm wrote:

I explained what I meant by "innocent." But I am not hung up on a guilt/innocence trip.

You really ought to study the Kośabhaṣyaṃ, karma chapter. In order for a karma to ripen, it necessarily needs four things. If any of them are missing, it is not a perfect karma.

But we know that everyone killed fighting in a battle goes to hell. So I feel sorry for all them. Especially the naive kids that though no fault of their own were sent without their knowledge into a war not of their making or desire.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 5:03 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

Countries have a right to choose their alliances.

Malcolm wrote:

You either agree with this, or you don't. If you don't, whether you intend to or not, you side authoritarians who view the world through the lens of spheres of influence and power, rather than self-determination and democracy.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 5:13 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

Of course one feels sorry for them but the idea that people who are dropping bombs on other people are innocent, is quite frankly downright ridiculous.

Malcolm wrote:

FFS, I never said they were innocent in the sense of being innocent of an act of killing. I

said they were innocent in the sense that this war is not of their making.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 5:49 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

I guess JFK was "an authoritarian who view[ed] the world through the lens of spheres of influence and power", since he didn't agree with Cuba aligning itself with the USSR and allowing Soviet missiles on its land.

Malcolm wrote:

You brought this up before, yawn.

Your comparison is inept. These days, missiles are intercontinental. The ability for the US and Russia to obliterate each other in a nuclear war does not depend on proximity.

The Ukraine wishing to join the EU is not the same as the Russia parking nukes in Cuba.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 5:54 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

You know, Malcolm, I'd rather Ukraine carve out a good future and a prosperous life for its citizens, rather than being a pawn in the US-Russian games. Finland and Sweden did just fine out of Nato, as have we here in Switzerland, thank you very much. I don't think Ukrainian people dearly want the US bases on their soil, provided they have other security guarantees. It's the curse of their geography, their divided history that led them being the plaything in this tug-o-war between these two cursed empires.

Malcolm wrote:

The US is not a cursed empire. It's not an empire. It is however the leader of a hegemony of liberal, democratic states, a hegemony that Estonia, Poland, Hungary, Bulgaria, Romania, Czech Republic, Latvia, Lithuania, Turkey, Ukraine, etc., have seen the economic and social advantages of being a part, and have, collectively, the largest world economy.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 6:09 AM

Title: Re: Ukraine Crisis

Content:

Johnny Dangerous said:

I don't really see a huge moral distinction between this, and say when GWB claimed Iraq

had weapons of mass destruction.

A huge, much more impactful act of aggression in terms of Geopolitical consequences for sure, but morally? Seems to be pretty equivalent.

Malcolm wrote:

Iraq did have weapons of mass destruction, ie. large stocks of sarin gas, etc, and Hussein most certainly wanted people to believe he had them.

The problem with the second Iraq war was Cheney's total paranoia and persistent delusion (even to this day) that Hussein really had such weapons. When GWB found out that Cheney was deluded about that, GWB iced Cheney completely. GWB is not the sharpest tool in the shed, but he also didn't like being played for a fool by Wolfowitz, Cheney, and Rumsfeld, who had all started their careers under Nixon together.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 6:14 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

Of course one feels sorry for them but the idea that people who are dropping bombs on other people are innocent, is quite frankly downright ridiculous.

Malcolm wrote:

FFS, I never said they were innocent in the sense of being innocent of an act of killing. I said they were innocent in the sense that this war is not of their making.

seeker242 said:

It's obvious that it's not a war of their making. Nobody ever claimed it was. Nobody is blaming them for starting a war. They are blamed for carrying it out.

Malcolm wrote:

Go ahead and blame away. Karma just isn't a simple transaction: do a, b happens.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 6:36 AM

Title: Re: Tibetan typing programs

Content:

Archie2009 said:

I would also like to be able to type in uchen script on my iMac. At the moment I type online in wylie into the <https://www.thlib.org/reference/dictionaries/tibetan-dictionary/translate.php> and copy/paste into RTF text files and subsequently between text files.

Malcolm wrote:

There is a wylie keyboard in the Mac software.

Open Keyboard preferences, select wylie.

You will switch back and forth with command + space bar.

Image 2-28-22 at 5.35 PM.jpg (80.25 KiB) Viewed 2213 times

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 6:42 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 6:54 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

It's obvious that it's not a war of their making. Nobody ever claimed it was. Nobody is blaming them for starting a war. They are blamed for carrying it out.

Malcolm wrote:

Go ahead and blame away. Karma just isn't a simple transaction: do a, b happens.

seeker242 said:

And who claimed it was? Yea, nobody....again...

Malcolm wrote:

Your notion of "guilt/innocence" is telling. Are lions "guilty" of killing their prey? Anyway, this is off topic.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 8:01 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

I guess what Malcolm and Co refuse to understand is that trying to trace the genesis of

the crisis (from different sides) is vitally important

Malcolm wrote:

We have different understandings of the etiology of this crisis. Neither of us has special or privileged knowledge, so in the end, it boils down to fact that we have different values and different perspectives based on those values. Unlike you, I am a fan of the American-led liberal hegemony, and think it is superior to the type of world Putin and Xi would usher in, if they could.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 8:38 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

... One also needs to understand how the other side sees the situation, in order to negotiate. ...

Kim O'Hara said:

I think this is one of the things we're missing on the NATO side, and particularly from the US.

Someone has already mentioned the Cuban crisis as a parallel, and I think it's a good one.

Malcolm wrote:

It is not a good one, it's a facile comparison. 1) no one is parking nuclear weapons in Ukraine. 2) Ukraine initially asked to join the EU, not NATO. 3) It was only after Putin illegally annexed Crimea in 2014 and moved mercenaries into Eastern Ukraine, creating a civil war there, that Ukraine began the democratic process of passing legislation to join NATO in 2017.

Two take aways: Ukraine will wind up in the EU and NATO. It is now a certainty.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 8:42 AM

Title: Re: Tibetan typing programs

Content:

Archie2009 said:

I would also like to be able to type in uchen script on my iMac. At the moment I type online in wylie into the <https://www.thlib.org/reference/dictionaries/tibetan-dictionary/translate.php> and copy/paste into RTF text files and subsequently between text files.

Malcolm wrote:

There is a wylie keyboard in the Mac software.

Open Keyboard preferences, select wylie.

You will switch back and forth with command + space bar.

Image 2-28-22 at 5.35 PM.jpg

Archie2009 said:

Thank you, that worked. Only command + space bar opens Spotlight Search on macOS Monterey. Control + space switches between input sources.

Malcolm wrote:

You have to change the command.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 8:45 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

And who claimed it was? Yea, nobody....again...

Malcolm wrote:

Your notion of "guilt/innocence" is telling. Are lions "guilty" of killing their prey? Anyway, this is off topic.

seeker242 said:

No,

Malcolm wrote:

You have no understanding of karma. A lion killing it's prey is no different than one human being shooting another. Karma is karma.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 8:52 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

... One also needs to understand how the other side sees the situation, in order to negotiate. ...

Kim O'Hara said:

I think this is one of the things we're missing on the NATO side, and particularly from the US.

Someone has already mentioned the Cuban crisis as a parallel, and I think it's a good one. An updated hypothetical parallel would be a Chinese offer of economic aid to Mexico, accompanied by, say, 10 000 troops, a naval base or two, and an airfield. How would the US react to that?

Kim

PeterC said:

What everyone forgets about Cuba was that stationing the missiles there was a response to the US putting short-range missiles in Turkey. The US instigated that conflict.

We can, with Ukraine, debate endlessly who is “responsible” in a causative sense, and that does matter, but we are where we are, and we need to find the least bad destination for this. Right now that clearly does not involve a broadening of the conflict or a return to the prior status quo, unfortunately

Malcolm wrote:

Correct:

To reinforce Western interests, President Eisenhower secured the unanimous approval of NATO states to position intermediate-range ballistic missiles (IRBMs) in Europe, but only Britain, Italy, and Turkey actually agreed to host the weapons. In October 1959, it was arranged to place fifteen Jupiter IRBMs in Turkey, with the Turkish government agreeing to keep the armaments sovereign to the US and to keep the negotiations and acceptance of the missiles secret from the Turkish nation.⁵

Earlier that year, Eisenhower predicted that positioning warheads near the USSR could cause a backlash and that “If Mexico or Cuba . . . began getting arms and missiles from [the Soviets], we would be bound to look on such developments with the gravest concern and . . . it would be imperative for us to take . . . even offensive military action.”⁶ John F. Kennedy, who took over the operation upon his 1961 inauguration, shared these concerns. He believed the Soviets would use the Turkish IRBMs to justify arming Cuba—if Turkey could attack across the Black Sea for the US, Cuba could attack across the Gulf of Mexico for the USSR—so, three months before the crisis, he urged US officials to see what needed to be done to remove the missiles, telling Undersecretary of State George Ball to progress the issue. However, Ball, after discussing the issue with the Turkish ambassador, allied with other State Department officials and decided to not try to remove the missiles so as to preserve US-Turkish relations.⁷

<https://digitalcommons.northgeorgia.edu/cgi/viewcontent.cgi?article=1218&context=isr>

When whole situation is reviewed, it is shown that Kennedy exercised incredible restraint.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 9:18 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

seeker242 said:

No,

Malcolm wrote:

You have no understanding of karma. A lion killing it's prey is no different than one human being shooting another. Karma is karma.

seeker242 said:

You have no understanding of what common usage of words mean apparently...But go ahead and keep trying to say that people bombing other people aren't guilty...As that is such a reasonable thing to argue...No really, it is.

Malcolm wrote:

Now you are twisting my words. That's dishonest. We're done here.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 9:30 AM

Title: Re: Ukraine Crisis

Content:

Johnny Dangerous said:

Similarly, if NATO expansion really is part of what is at issue, we have to face that and ask what the right way to proceed is.

Malcolm wrote:

NATO is not a golf club. Ukraine has a right to join it. They've voted on it in their parliament. It would absolutely hypocritical not to admit them. The Ukrainian people have unequivocally made their will clear through their own democratic process. For their trouble, they have had a proxy war waged against them for the past eight years, which has now turned into an actual war. So, it's just not up to Putin. It's only up to the Ukrainian people.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 9:15 PM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

US did not invade Cuba. Just saying.

In other news... Seeing the response of the Social Democrats, I'm done considering them a viable caucus in the US. They're in the same wastebasket as the Greens as far as I'm concerned.

Malcolm wrote:

Yes, they're idiots, like the Green Party, USA.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 9:31 PM

Title: Re: Ukraine Crisis

Content:

Kim O'Hara said:

I think this is one of the things we're missing on the NATO side, and particularly from the US.

Someone has already mentioned the Cuban crisis as a parallel, and I think it's a good one.

Malcolm wrote:

It is not a good one, it's a facile comparison. 1) no one is parking nuclear weapons in Ukraine. 2) Ukraine initially asked to join the EU, not NATO. 3) It was only after Putin illegally annexed Crimea in 2014 and moved mercenaries into Eastern Ukraine, creating a civil war there, that Ukraine began the democratic process of passing legislation to join NATO in 2017.

Two take aways: Ukraine will wind up in the EU and NATO. It is now a certainty.

Dan74 said:

Dubya announced that the Ukraine would join Nato in 2008.

<https://www.reuters.com/article/us-nato-ukraine-bush-idUSL0141706220080401>

Who exactly is arguing for Putin and against Western liberal order here? Criticising the US foreign policy does not mean one is a Putin fanboy. Do I even have to say this??

The difference between us is not our values, I think, Malcolm. It's our reading (or ignoring) of the facts.

Malcolm wrote:

Again, Dan, no one just "joins" NATO. GWB declaring that he thinks Ukraine should join NATO if they so choose is not even a formal invitation. So yes, Ukraine began the

process of MAP in 2008, but shelved it in 2010 under Yanukovich. After 2014, of course it became clear it was necessary for Ukraine to be a part of NATO, and in 2019, the goal of membership in NATO and EU was written into the preamble of the Ukrainian constitution, in order to remove the capriciousness of individual presidents.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 9:45 PM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

In any case, when it comes to domestic opinion, Russians are sold on the notion that Nato has been more and more belligerent to Russia and moving into Ukraine would be an existential threat.

Malcolm wrote:

An existential threat to Putin's ambitions, definitely, but not Russia itself.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 10:35 PM

Title: Re: Ukraine Crisis

Content:

KristenM said:

But keep thinking that the US has some grand plan to take over Russia, meanwhile going on and on about how the US is a crumbling empire. Make up your mind.

Malcolm wrote:

But her emails!!!

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 11:12 PM

Title: Re: Tibetan typing programs

Content:

Archie2009 said:

Thank you, that worked. Only command + space bar opens Spotlight Search on macOS Monterey. Control + space switches between input sources.

Malcolm wrote:

You have to change the command.

Archie2009 said:

What is your preferred Tibetan font? Or is that choice dictated by your occupation as translator? I use Kailasa.

Malcolm wrote:

I don't translate sadhanas, so I have little need for a specific font, that said, yes, I tend to use Kailash when I do.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 11:15 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 11:24 PM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Sigh. Well, I guess it was an American's fault, to an extent. But Russians lacked the competent leadership, also, who could have actively steered the country as these distortions emerged.

The human and natural resources the Soviet Union had could have served it well. But then, I suppose we're seeing yet another example of why economies need to evolve gradually.

PeterC said:

That's an interesting observation. I suppose there is moral responsibility implicit in the causality, but ultimately though the causality is very important. it doesn't really matter much who is morally responsible. We have this situation and we have to deal with it, turning that into a moral question tends to make that process harder. The historians will be still picking over who was right and wrong centuries from now.

Malcolm wrote:

<https://www.politico.com/news/magazine/2022/02/28/world-war-iii-already-there-00012340>

"Sadly, we are treading back through old historical patterns that we said that we would never permit to happen again," Hill told me.

Those old historical patterns include Western businesses who fail to see how they help build a tyrant's war chest, admirers enamored of an autocrat's "strength" and politicians' tendency to point fingers inward for political gain instead of working together for their nation's security.

But at the same time, Hill says it's not too late to turn Putin back, and it's a job not just for the Ukrainians or for NATO — it's a job that ordinary Westerners and companies can

assist in important ways once they grasp what's at stake.

"Ukraine has become the front line in a struggle, not just between democracies and autocracies but in a struggle for maintaining a rules-based system in which the things that countries want are not taken by force," Hill said. "Every country in the world should be paying close attention to this."

...

Hill: You totally see it. Unfortunately, we have politicians and public figures in the United States and around Europe who have embraced the idea that Russia was wronged by NATO and that Putin is a strong, powerful man and has the right to do what he's doing: Because Ukraine is somehow not worthy of independence, because it's either Russia's historical lands or Ukrainians are Russians, or the Ukrainian leaders are — this is what Putin says — "drug addled, fascist Nazis" or whatever labels he wants to apply here.

So sadly, we are treading back through old historical patterns that we said that we would never permit to happen again. The other thing to think about in this larger historic context is how much the German business community helped facilitate the rise of Hitler. Right now, everyone who has been doing business in Russia or buying Russian gas and oil has contributed to Putin's war chest. Our investments are not just boosting business profits, or Russia's sovereign wealth funds and its longer-term development. They now are literally the fuel for Russia's invasion of Ukraine.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 11:30 PM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

Biden is a disgrace. Why doesn't he impose sanctions on russian oil and gas? That will hurt putin big time.

Malcolm wrote:

You don't play all your cards at once in international poker.

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 11:46 PM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

Biden is a disgrace. Why doesn't he impose sanctions on russian oil and gas? That will hurt putin big time.

Malcolm wrote:

You don't play all your cards at once in international poker.

Shinjin said:

By the time he does (if he does) it will be too late for Ukraine.

Malcolm wrote:

He also has US markets to think about. The DOW as of now is down 424 points again to 33,468 as of 10:41 am. Oil finished over \$100 a barrel yesterday.

This is not the Gunfight at the OK Corral, but you seem to treat it as if it were just as simple as "Let's crash the world economy to punish Putin."

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 11:51 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 1st, 2022 at 11:55 PM

Title: Re: Is Sadhguru enlightened?

Content:

Aemilius said:

It is true and not true. Buddha has also put it in a circular fashion: Only the Noble eight-fold path leads to liberation. If a method leads to liberation it must have the limbs of the Noble eightfold path. We know that a path is the right path, if it produces the genuine result. But who can say that "this is the right result, all other results are wrong"?

Malcolm wrote:

There is only one right result: freedom from the afflictions that cause rebirth. This comes from the only right view: dependent origination.

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 12:18 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

Economy already was starting to go to hell under Biden long before this war started.

Malcolm wrote:

That is simply inaccurate. For example:

<https://www.bloomberg.com/opinion/articles/2021-12-20/president-biden-s-economic-performance-has-proved-unbeatable>

<https://www.usnews.com/news/politics/articles/2022-02-04/bidens-economy-strengthens-upon-further-review>

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 12:29 AM

Title: Re: Ukraine Crisis

Content:

Dorje Shedrub said:

DW reports that there is a Russian military convoy 60 kilometers long in route to Kyiv. Russia announces that they will bomb Kyiv. They have already used cluster bombs on civilian targets. Let's hope they don't hit a nuclear reactor.

If they start destroying Kyiv and civilians, I don't see how the U.S. and Europe can stay out of the war considering the world wide unity against Russia.

Malcolm wrote:

I don't either.

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 1:33 AM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

haha said:

It is just a misconstrued attribution towards me. I am using his translation does not mean I am using his interpretation. Reading the Candrakīrti's Prasannapada is enough for understanding one model of reasoning, which naturally includes Buddhapaṇita. It is still the 5th-6th centuries CE perspective on Nagarjuna.

Malcolm wrote:

Then read Akutobhyā. It has the same structure, and is much earlier than Buddhapaṇita, attributed to Nāgārjuna. It sets out the purpose for writing MMK, but it does not set out any ontological thesis to defend.

It's the only model of reasoning there is. If you want to interpret the MMK outside these parameters, I have nothing more to say to you other than that you are making a mistake.

haha said:

Lucid Exposition of the Middle Way The Essential chapters from the Prasannapada of

Candrakirti Translated from the Sanskrit by Mervyn Sprung

Malcolm wrote:

Unfortunately influenced by T.R.V. Murti's crypto-advaita leanings. A contribution, but a long ago superseded one.

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 2:26 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Context:

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 2:36 AM

Title: Re: Ukraine Crisis

Content:

Boris said:

What local beings do the bombings disturb/make angry (beside obviously humans, animals)?

And is there a class of beings which are satisfied that humans have started fighting with each other?

Malcolm wrote:

Gyalpos.

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 4:04 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 4:37 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

Huh? Can you please stop advocating for a war between the world's two foremost nuclear powers? The US has around 5,400 nuclear warheads and Russia around 6,000 = enough to kill every human being on earth.

Malcolm wrote:

As long as Russia does not use nuclear weapons, there wont be. If they do,

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 6:05 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

IQ < 70.

SkyFox said:

I don't get this. You first confronted my post. And then when you realized what you said had nothing to do with what I posted, you attack my IQ?

Brunelleschi said:

I'm joking, I apologize.

The point is that squeezing a major nuclear power with sanctions like this is pretty much uncharted territory. There is a reason the US is very clearly saying "No" to a no-fly zone for example. We have to be rational in times like these.

Malcolm wrote:

The reason NATO is saying no to a no-fly zone has somewhat to do with the UAF doing a fair job of protecting their own airspace, and Russia has yet to establish air dominance for some inexplicable reason.

We will see how long that lasts. One twist in the jets for Ukraine scheme is the NATO is not allowing them to be flown through NATO airspace.

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 12:59 PM

Title: Re: Ukraine Crisis

Content:

Unknown said:

Europeans have also dropped, abruptly, some of their doubts about Ukraine's membership in their institutions. On Monday, the European Parliament not only asked Zelensky to speak, by video, but gave him a standing ovation. Earlier today the parliamentarians, from all across the continent, voted to accept his application for EU membership for Ukraine. Accession to the EU is a long process, and it won't happen immediately, even if Ukraine emerges intact from this conflict. But the idea has been broached. It is now part of the continent's collective imagination. From being a distant place, badly understood, it is now part of what people mean when they say Europe...In the long run-up to this war, the conversation in Washington and Berlin was always focused on Putin and Joe Biden, Sergei Lavrov and Antony Blinken, NATO and Russia. This was the kind of talk that academics and pundits liked: big topics, big countries. In

this conversation Ukraine was, as the political scientist John Mearsheimer put it in 2014, nothing more than “a buffer state of enormous strategic importance to Russia.” But the Ukrainians have now put themselves at the heart of the story, and they know it.

Malcolm wrote:

<https://www.theatlantic.com/ideas/archive/2022/03/putins-war-dispelled-the-worlds-illusions/623335/>

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 8:01 PM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

haha said:

Even though Bhāviveka and Candrakīrti both are interpreting the Nagarjuna, but they are not using the same structure of logic. So, “there is the only model of reasoning” does not apply. One can add Santaraksita; may be other teachers, too.

Malcolm wrote:

We aren’t talking about the same thing. I am talking about which passages belong to the opponent, which belong to the response.

The use of syllogisms by Bhavaviveka merely unpacks an algorithm implied by Buddhapalita’s consequences, and the whole controversy between Buddhapalita, etc., amounts to little more than a squabble over pedagogy, not substance.

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 9:36 PM

Title: Re: Is Sadhguru enlightened?

Content:

Malcolm wrote:

There is only one right result: freedom from the afflictions that cause rebirth. This comes from the only right view: dependent origination.

PadmaVonSamba said:

There is only one right buddhist result: its aim (freedom from the afflictions that cause rebirth), as Malcolm suggests.

If the result one wants is moksha, or higher rebirth, or a perfect lemon cheesecake, other methods exist for achieving those.

In other words, Mr. Sad Guru may offer a path that leads to a blissful something-or-other, but not to full liberation in the buddhist sense.
And from that it may be assumed that he is not “enlightened” in any sense of the word as it would be applied to Buddhism.

Aemilius said:

Making that sort of declarations is not what Shakyamuni recommends that one should do. It may cause one unnecessary (bad) karma saying things like that. You would perhaps do much better without it.

The buddhist goal is not so self-evident, if you would consider what the Mahayana says. Like for example: "there is no ignorance and no end of ignorance...", Heart of Perfection of Wisdom sutra, " ...no old age and death and no end of old age and death". Mahayana sutras unambiguously say that the sravakayana nirvana is not ultimately true and not the final goal.

Malcolm wrote:

The cessation of afflictions that cause rebirth in samsara is part and parcel of Mahayana. It's not the whole of the path of Buddhahood, but it's essential nevertheless.

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 9:40 PM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Great to see European nations stepping up. I'm particularly impressed by Germany's decisiveness at obvious cost to themselves.

Biden mentioned last night in his State of the Union address that US and European countries are going to seize the real and personal property of Russian oligarchs. Putting the vise to these people is critical.

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 10:58 PM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

But I can't help wondering what effect this will have long-term? Not only will the Russian economy suffer a huge blow, with millions losing work, it will have expelled Russia from practically all Western institutions, economy, etc. This isolation makes an all-out conflict with the West much more possible, I fear.

Malcolm wrote:

Well, maybe Putin will be deposed, and Russians will be able to hold free and fair elections.

The Russian largest lender, Sberbank is beginning to fail, and pulling out of European Markets:

<https://www.theguardian.com/business/2022/mar/02/russia-sberbank-pulls-out-of-europe-after-facing-failure-amid-sanctions>

This war is going to be known Putin's folly. He is destroying Russia, Belorus, and Ukraine.

Author: Malcolm

Date: Wednesday, March 2nd, 2022 at 11:50 PM

Title: Re: Can you conceive of a scenario where it turns out Nagarjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

haha said:

Ok

If you do not mind, I would like to ask one question.

How do you read or view the dedicatory verse and the last verse from MMK?

yaḥ pratīyasamutpādaṃ prapañcopaśamaṃ śivam |
deśayāṃ āsa sambuddhas taṃ vande vadatāṃ varam ||2||

Who taught dependent origination

That is peaceful and fully pacifies all fabrication.

I pay homage to the perfect Buddha

Who is supreme among teachers

27.

sarvadṛṣṭiprahāṇāya yaḥ saddharmam adeśayat |
anukampāṃ upādāya taṃ namasyāmi gautamam ||30||

I pay homage to Gautama,

Who, motivated by compassion,

Taught the holy Dharma

For the abandonment of all [false] views. [Coughlan]

Malcolm wrote:

One, while in general the Coughlin translation is pretty good, it is not without its faults, bracketing [false] before views is misleading.

Two, pacifying proliferation (prapañcopaśamaṃ) and abandonment of all views (sarvadṛṣṭiprahāṇāya) are equivalent.

But there is no thesis here to defend, no affirming negation, if you will. There is here no negation of view to replace it with some other view.

If you want to get into the head of Nāgārjuna regarding the limits of holding a thesis (pratijñā), you should look at Westerhoff's study and translation of the Vaidalyaprakāṣa. It is a detailed refutation of the Nyāya's sixteen categories (padārtha). You should also look at the Vīgrahavyavartanī, also translated by Westerhoff.

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 12:00 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

<https://www.thesun.co.uk/news/17806693/russia-mutiny-army-ukraine-vladimir-putin/>

Not sure if it's true, but I have seen it reported in several places that yesterday Russian Marines rioted onboard ship and refused to storm Odessa.

Shotenzenjin said:

It's easy to get caught up in the propaganda onslaught. Russia failing. Ukrainians kicking ass. On day.....6

One wonders if Ukraine is doing so well why do they need so much help then?

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 1:07 AM

Title: Re: Can you conceive of a scenario where it turns out Nāgārjuna was wrong (ex: not all things are empty, or otherwise)?

Content:

haha said:

It is old translation. What do you say about Fernando Tola and Carmen Dragonetti's translation?

Malcolm wrote:

Westerhoff's is later than theirs, and offers pointed analysis of their treatment.

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 2:26 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

But I can't help wondering what effect this will have long-term? Not only will the Russian

economy suffer a huge blow, with millions losing work, it will have expelled Russia from practically all Western institutions, economy, etc. This isolation makes an all-out conflict with the West much more possible, I fear.

Malcolm wrote:

Well, maybe Putin will be deposed, and Russians will be able to hold free and fair elections.

The Russian largest lender, Sberbank is beginning to fail, and pulling out of European Markets:

<https://www.theguardian.com/business/2022/mar/02/russia-sberbank-pulls-out-of-europe-after-facing-failure-amid-sanctions>

This war is going to be known Putin's folly. He is destroying Russia, Belorus, and Ukraine.

Dan74 said:

When was the last time sanctions brought down an autocratic ruler?

Malcolm wrote:

1958-1959: the U.S.S.R. vs. Finland

During the "Night Frost Crisis" of 1958 and 1959, Finnish-Soviet relations were fraught after the Communists were excluded from government and Karl-August Fagerholm, viewed as unfavorable to the Soviets, was appointed as prime minister. The U.S.S.R. used economic sanctions to force Fagerholm's resignation. The sanctions cost 1.1.% of the Finnish GNP.

1961-1965: the United States vs. Ceylon (Sri Lanka)

Between 1961 and 1965, the United States applied sanctions against the Dominion of Ceylon (what is now Sri Lanka) after the socialist government of Sirimavo Bandaranaike was accused of expropriating the assets of U.S. and British oil companies. The government fell in 1965, largely because of the economic effects of these sanctions, which cost 0.6% of the the country's GNP.

1982-1986: South Africa vs. Lesotho

South Africa applied economic pressure on Lesotho to make it return South African refugees with links to the African National Congress. After a military coup in Lesotho, South Africa lifted a blockade on the landlocked nation, and 60 ANC members were deported back home. The cost was estimated to be 5.1% of Lesotho's GNP.

1992-1993: the United States vs. Malawi

The United States (and other nations) significantly cut aid in 1992 in a bid to improve the democratic standards and human rights situation in Malawi. Malawi was largely reliant on aid (the sanctions were estimated to cost 6.6% of its GNP) and swiftly adopted more open policies. After a referendum, multi-party democracy was introduced in 1993, and aid was soon resumed.

1993: the United States vs. Guatemala

In 1993, after President Jorge Serrano dissolved Congress and said he would rule by decree, the United States and European nations threatened sanctions. Business owners, scared of the economic effects, helped force Serrano out of power and installed a new president, Ramiro de Leon Carpio. The economic cost was said to be 1.3% of Guatemala's GDP.

<https://www.washingtonpost.com/news/worldviews/wp/2014/04/28/13-times-that-economic-sanctions-really-worked/>

Dan74 said:

As for the war, Russia appears to have hoped for a quick surgical operation to achieve their objectives. That failed and now we are in for some truly horrible war. It will be a slaughter and the West arming Ukraine will make it drag on longer. Maybe by upping the cost for Russia it could lead it to settle sooner, or maybe it will just increase the body count, I don't know. Putin may just dig in and he has the resources to win at whatever cost. Intransigence is a pretty natural reaction for a Russian whose back is against the wall.

Malcolm wrote:

Maybe not.

Russia is in for a whole world of hurt because of its leaders actions.

Dan74 said:

I hear people freaking out, storing food, checking bomb shelters.

Malcolm wrote:

Yes. Sensible precautions.

Dan74 said:

Yes, Putin started it. But we do we go from here?

Malcolm wrote:

The US and NATO said we are not going into Ukraine. So i guess we are just going to watch Ukraine get ground into dust and resist as best they can, until it becomes too expensive for Putin to continue.

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 2:48 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm
Date: Thursday, March 3rd, 2022 at 3:11 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Thursday, March 3rd, 2022 at 3:27 AM
Title: Re: Ukraine Crisis
Content:

Dan74 said:
FWIW, Putin has repeated that Russia will not occupy Ukraine and that the Ukrainian people will be free to choose their future.

Malcolm wrote:
Obviously not, since the Ukrainians want to be in the EU and NATO.

Dan74 said:
Put that in the context of the wars the US have waged in the past 50 years and maybe stop collectively foaming at the mouth. Not to single you out, QQ.

Malcolm wrote:
I'd like to remind you that during the first Gulf War we did not occupy Baghdad, mainly due to Colin Powell's fear of what the second Gulf war turned into.

NATO intervened in the Balkans, justifiably so.

Dan74 said:
I don't know if you can imagine how this feels.

Malcolm wrote:
No, I can't imagine it, but I am sure it's an awful feeling.

Author: Malcolm
Date: Thursday, March 3rd, 2022 at 4:52 AM
Title: Re: Ukraine Crisis
Content:
Malcolm wrote:
This just says it all:

“The Ukrainian authorities . . . are in fact waging war with their own population in cities where there are no Russian troops, first and foremost in Kyiv,” said Artyom Sheinin, host of a political talk show on state TV.

<https://www.ft.com/content/73f87533-749a-4539-aeae-89ce0a9265bd?segmentID=d649553c-7c7e-7cd5-957a-9d059f0e7d27&twclid=11499124780666081280>

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 5:12 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 6:42 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 6:49 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 7:03 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 8:56 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

BTW, Dan, with all this discussion of whether NATO made a promise not to expand or not, there is a little thing called the Budapest Memorandum, which Russia signed, in return for Ukraine giving up its nukes:

Respect Belarusian, Kazakh and Ukrainian independence and sovereignty in the existing borders.

Refrain from the threat or the use of force against Belarus, Kazakhstan and Ukraine.

Refrain from using economic pressure on Belarus, Kazakhstan and Ukraine to influence their politics.

Seek immediate Security Council action to provide assistance to Belarus, Kazakhstan and Ukraine if they "should become a victim of an act of aggression or an object of a threat of aggression in which nuclear weapons are used".

Refrain from the use of nuclear arms against Belarus, Kazakhstan and Ukraine.

Consult with one another if questions arise regarding those commitments.

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 10:40 AM

Title: Re: Ukraine Crisis

Content:

Johnny Dangerous said:

Good article on non-dumb anti-imperialism from The Intercept:

<https://theintercept.com/2022/03/01/ukraine-russia-leftists-tankie/>

KristenM said:

I read it and it is a good article. The forgot to mention Cuba, though. Everyone's favorite dictatorship.

Malcolm wrote:

Cuba could have been Miami, but they f**cked up.

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 9:27 PM

Title: Re: Is Sadhguru enlightened?

Content:

Aemilius said:

Buddha never said that he has found his unique path to a specific liberation.

Malcolm wrote:

Of course he did.

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 11:22 PM

Title: Re: Nyingma vs Sarma Yamantaka

Content:

Pema Rigdzin said:

Yamantaka is one the the 8 yidams in the famed central Mahayoga collection of sadhanas, the Kagye. So definitely front and center among the most important yidams in Nyingma. Sounds like in actuality the only difference in the deity is the line of transmission and the approach and any methods and instructions unique to each.

Manjukumaar said:

Would the Nyingma termas contain the equivalents of Mother and Father Tantras?

Malcolm wrote:

Mahayoga is the equivalent.

Author: Malcolm

Date: Thursday, March 3rd, 2022 at 11:36 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Read whole thread:

Author: Malcolm

Date: Friday, March 4th, 2022 at 12:17 AM

Title: Re: Ukraine Crisis

Content:

Shotenzenjin said:

It looks like the memorial to Jews killed by the Nazis wasn't bombed it was a tv tower...

Malcolm wrote:

Yes, this was very clearly reported on CNN, etc. And the fact remains that buildings at the Baba Yar memorial were damaged.

<https://www.australianjewishnews.com/israeli-jewish-officials-denounce-russian-strike-that-hit-babi-yar-memorial-complex/>

Author: Malcolm

Date: Friday, March 4th, 2022 at 12:20 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Only people who get their news from nobodies tweeting out farts actually thought the memorial was the target. Reliable commentators noted the irony that the memorial was hit.

Malcolm wrote:

The constant refrain about propaganda is a wearing a bit thin.

Author: Malcolm

Date: Friday, March 4th, 2022 at 12:23 AM

Title: Re: Ethical impact on defense against the Russian Invasion in Ukraine

Content:

muni said:

Prayers for Ukraine. And may these boys be send home.

Malcolm wrote:

They don't want to go home. They will be punished for failing.

Author: Malcolm

Date: Friday, March 4th, 2022 at 1:14 AM

Title: Re: Ukraine Crisis

Content:

Dorje Shedrub said:

Why aren't the Ukrainian's putting these captured tanks into military service? Their own army uses Russian tank models.

Malcolm wrote:

The Ukrainians, apparently, have a very wry sense of humor.

Nemo said:

I can't even fully separate fact from fiction in the wars I was a part of and I had real time access to comms and was in the room where decisions were made. There is no truth in war. Throw in language, a lack of historical knowledge and geographic barriers and it's safe to assume most of what you know is wrong.

Malcolm wrote:

Not sure you can tell fact from fiction in the present, what with your denial that the Chinese imprisoned one million Uyghurs in work camps.

Anyway, in Russia today:

Author: Malcolm

Date: Friday, March 4th, 2022 at 3:41 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Friday, March 4th, 2022 at 9:01 AM

Title: Re: Ukraine Crisis

Content:
Malcolm wrote:
Chernobyl II

Author: Malcolm
Date: Friday, March 4th, 2022 at 9:35 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Friday, March 4th, 2022 at 9:44 AM
Title: Re: Nyingma vs Sarma Yamantaka
Content:

Manjukumaar said:
Would the Nyingma terms contain the equivalents of Mother and Father Tantras?

Malcolm wrote:
Mahayoga is the equivalent.

Manjukumaar said:
And Anuyoga?

Malcolm wrote:
No equivalent. The principles of anuyoga are not found in sarma tantra.

Author: Malcolm
Date: Friday, March 4th, 2022 at 9:56 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Friday, March 4th, 2022 at 9:59 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Friday, March 4th, 2022 at 10:08 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Friday, March 4th, 2022 at 10:36 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Friday, March 4th, 2022 at 7:21 PM
Title: Re: Ukraine Crisis
Content:
PeterC said:
Watch to the end

Malcolm wrote:
Fog of war indeed.

Author: Malcolm
Date: Friday, March 4th, 2022 at 9:21 PM
Title: Re: Is Sadhguru enlightened?
Content:

Aemilius said:
Hinduism uses much of the same vocabulary with Buddhism. The common aim of a hindu is to attain liberation from Samsara or the wheel of rebirth.

Malcolm wrote:
The aim of "Hinduism" is the liberation of an atman/purusha from samsara. This is defined in various ways depending on the darshan.

Buddhist negates such a liberation, since there is no atman to be liberated.

Author: Malcolm
Date: Friday, March 4th, 2022 at 9:34 PM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm

Date: Friday, March 4th, 2022 at 10:17 PM

Title: Re: Ukraine Crisis

Content:

Ayu said:

A kind request

Could everybody please stop posting Twitter links, because my devices are loading endlessly. Could you rather copy and paste or please at least do delete the Twitter links from your quotes?

The Twitter post linked only once into the thread would be sufficient.

Otherwise moderating this topic becomes really a time consuming drag.

Norwegian said:

Honestly, this is unfair.

Malcolm wrote:

She has a point about replies. People should leave the original tweet out of their reply.

Author: Malcolm

Date: Friday, March 4th, 2022 at 11:01 PM

Title: Re: Is Sadhguru enlightened?

Content:

Shinjin said:

On the other hand a Hindu will negate the Buddhist idea of liberation since we don't beleive in atman. Who's telling the truth?

Malcolm wrote:

You can discover that yourself.

Author: Malcolm

Date: Saturday, March 5th, 2022 at 10:29 AM

Title: Re: Was the monastic tradition/lineage established in Japanese Buddhism??

Content:

Zhen Li said:

Also, this is presupposing that the Yogacarabhumi precepts are being upheld. In fact, Saichō only upheld the Brahmajāla precepts, and the Brahmajāla Sūtra states that only the Brahmajāla bodhisattvas precepts are to be regarded as the pratimokṣa in the age of Dharma Decline.

Malcolm wrote:

Unknown outside China. Tibetan Buddhists don't read this sutra.

Author: Malcolm

Date: Saturday, March 5th, 2022 at 7:27 PM

Title: Re: Is Sadhguru enlightened?

Content:

Aemilius said:

Hinduism uses much of the same vocabulary with Buddhism. The common aim of a hindu is to attain liberation from Samsara or the wheel of rebirth.

Malcolm wrote:

The aim of "Hinduism" is the liberation of an atman/purusha from samsara. This is defined in various ways depending on the darshan.

Buddhist negates such a liberation, since there is no atman to be liberated.

Aemilius said:

That is only play with words. No one needs to seek liberation, because there is no atman, namarupa, aggregates or jiva. But why do we then observe precepts, study, meditate, ect...?

Malcolm wrote:

Because we impute such an entity on our series of aggregate.

Author: Malcolm

Date: Saturday, March 5th, 2022 at 8:30 PM

Title: Re: Is Sadhguru enlightened?

Content:

Aemilius said:

That is only play with words. No one needs to seek liberation, because there is no atman, namarupa, aggregates or jiva. But why do we then observe precepts, study, meditate, ect...?

Malcolm wrote:

Because we impute such an entity on our series of aggregate.

Aemilius said:

You still have "we", who impute and attain (freedom from imputation). So there is no difference to "atman" (doing something).

Malcolm wrote:

Of course there is a difference: the atman/soul/person, etc., asserted by nonBuddhists does not exist in the various manners in which they claim it does. It does exist in the manner which we claim it does, that is, as a mere imputation upon the series of aggregates. I think you need to reread Vasubandhu' refutation of the self again.

The conventional use of pronouns does not negate the general Buddhist argument of the self being a convention, an imputation, and a mere designation.

Author: Malcolm

Date: Saturday, March 5th, 2022 at 8:36 PM

Title: Re: Was the monastic tradition/lineage established in Japanese Buddhism??

Content:

Zhen Li said:

There is a Tibetan translation (and apparently Mongolian), which I had a look at a few years ago alongside the Chinese, but it is strange. It is probably translated from Chinese but also shows differences. Probably the sūtra was popular in Kucha. If I recall correctly, there's a shorter variant from Dunhuang which shows similarities but is also not identical.

Malcolm wrote:

Link?

Author: Malcolm

Date: Sunday, March 6th, 2022 at 12:21 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, March 6th, 2022 at 1:08 AM

Title: Re: Why do some scholars deny the existence of Amitabha Buddha?

Content:

Shinjin said:

...

Malcolm wrote:

Why do you care? There are far more people in the world who do not believe in Amitabha Buddha than do.

Author: Malcolm

Date: Sunday, March 6th, 2022 at 6:27 AM

Title: Re: Why do some scholars deny the existence of Amitabha Buddha?

Content:

Shinjin said:

I think the questionnaire is referring to some shin scholars who are trying to reinterpret the tradition to fit their materialistic worldviews. Same as those such as Stephen Bachelard who reject karma/rebirth and present Buddhism as some sort of therapy program only.

Malcolm wrote:

Well, who cares what they think? Only thing that matters is what you think.

Author: Malcolm

Date: Sunday, March 6th, 2022 at 9:37 AM

Title: Re: Why do some scholars deny the existence of Amitabha Buddha?

Content:

Shinjin said:

I think the questionnaire is referring to some shin scholars who are trying to reinterpret the tradition to fit their materialistic worldviews. Same as those such as Stephen Bachelard who reject karma/rebirth and present Buddhism as some sort of therapy program only.

Malcolm wrote:

Well, who cares what they think? Only thing that matters is what you think.

Shinjin said:

I agree but don't you feel some of these secular attitudes are damaging Buddhism? How can someone expect to be liberated by receiving watered down teachings?

Malcolm wrote:

Don't much care about Buddhism. Buddhism is a religion. Buddhadharma, on the other hand, can't be harmed by anything.

Author: Malcolm

Date: Sunday, March 6th, 2022 at 11:07 AM

Title: Re: Was the monastic tradition/lineage established in Japanese Buddhism??

Content:

Zhen Li said:

There is a Tibetan translation (and apparently Mongolian), which I had a look at a few years ago alongside the Chinese, but it is strange. It is probably translated from Chinese but also shows differences. Probably the sūtra was popular in Kucha. If I recall correctly, there's a shorter variant from Dunhuang which shows similarities but is also not identical.

Malcolm wrote:
Link?

Zhen Li said:
It was a few years ago and it was on paper. So, I don't have any info handy. Maybe there's something in Muller's intro to his translation on it.

Edit:
Actually, I found a PDF I have of it. It's translated as Chos-kyi-rgyal-mo and is in Volume 62 of the Tog Palace manuscript of the Kanjur, Leh 1980.

Malcolm wrote:
I stand corrected. I was unaware that the so-called Brahamajala Precept sūtra was this Chos kyi rgya mo. We have the Hinayāna Brahmajala sūtra in translation as well.

The title is Chos kyi rgya mo, which means roughly "Seal of the Dharma" (Chos kyi rgyal mo means Queen of Dharma). The Dege edition lists it as a translation from Chinese, with the legend, "translated from Chinese, edited according to the new dharma terminology." It is found in the Phangthangma catalogue.

It begins a little after the second fascicle of the Chinese text begins.

So, even though a portion of this text was translated into Tibetan, we really don't read this text. For example. the Fourth Shamar notes it is a dubious text specifically because of this passage:

"[H]e himself was named Siddhārtha. He left home at the age of seven; he attained enlightenment at thirty and came to be called Śākyamuni Buddha."

Pg. 40, BDK edition.

So, in general, we don't give it any credit.

Author: Malcolm
Date: Sunday, March 6th, 2022 at 8:41 PM
Title: Re: Ukraine Crisis
Content:
Jesse said:
?

No matter how we view the situation, the fact of the matter is Ukraine is at war. Morality, integrity, and ideals are the first things to go in war. I'm not really buying that Russia just suddenly fired on a nuclear power plant without provocation either. (Who fires unprovoked on a nuclear power plant that would just as likely effect their home country, as it would Europe if it exploded?.)

Malcolm wrote:
They absolutely did.

Jesse said:
The way I see it.. It's in Ukraine's interest to get NATO involved in this war. Without NATO Ukraine will eventually fail.

Malcolm wrote:
We, the US, guaranteed Ukraine's security in 1994. We've done a piss poor job of living up to that promise.

Jesse said:
Many in Ukraine have come out and stated that if NATO doesn't help them we are just as responsible as Russia for their demise -- and I'm sure that sentiment isn't uncommon. That being the case, Ukraine becomes a nightmare scenario for NATO, I imagine them trying to manage this, and failing miserably. It's sort of terrifying actually.

Malcolm wrote:
They are right: Ukraine has been a NATO partner for nearly three decades.

Jesse said:
I know people have taken up Ukraine's cause as Just and morally righteous, that doesn't however mean that Ukraine is now a morally pure agent. They are just as capable of evil as anyone else. Especially when it comes to matters of survival. I should mention the same is true of the United States, NATO, and Russia. We will never genuinely know many of the actual facts about what's happening. If you look at the situation objectively though, regardless of why NATO is involved, Ukraine is definitely looking like a proxy war being fought on behalf of NATO against Russia.

Malcolm wrote:
The only nation that has violated national sovereignty is Putin's Russia, on a pretext that makes Cheney's WMDs look solid by comparison.

Jesse said:
Even if it wasn't intended, it will play out that way. NATO are sending massive amounts of weapons to Ukraine, while sapping Russia of funds via sanctions. The end effect will

be NATO waging war on Russia without a single NATO Soldier being deployed.

Malcolm wrote:

Which is totally awesome. Putin is a petty thug. He needs to sit in a Supermax for his crimes. The Russian people need to depose him, and try a do over with democracy. I am sure the world, and NATO will appreciate it, that is, after they voluntarily give up their nuclear weapons and repay Ukraine, Syria, Georgia, etc., for damages. They've lost the privilege of keeping them, since they openly threatened the world with them. The present Russian gvmnt. has proven they are too irresponsible to keep a nuclear arsenal.

Author: Malcolm

Date: Sunday, March 6th, 2022 at 9:06 PM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

Then act like the Russian people are not capable of critical thinking.

Malcolm wrote:

They are quite clearly capable of critical thinking, once armed with facts, such as the cops in the vudeo.

Author: Malcolm

Date: Sunday, March 6th, 2022 at 9:09 PM

Title: Re: Start preparing for War Escalations

Content:

Jesse said:

And yes, there is a chance it will not happen, but there are many signs that this situation will degrade over time. It's best to be prepared just in case this scenario arises. TBH from what I can observe happening Russia is not simply be sanctioned, they are being cut off from the rest of the world in every imaginable way.

Malcolm wrote:

Russia leaves Ukraine, Putin faces trial in The Hague, and all will be well.

Author: Malcolm

Date: Sunday, March 6th, 2022 at 10:38 PM

Title: Re: Is Sadhguru enlightened?

Content:

Aemilius said:

Cool?

Malcolm wrote:

Yes, but it does not mean this “I” is anything more than a convention for the series of aggregates, just as “we” is a convention for an aggregate of people, and so on, without having any more reality than being a designation.

Author: Malcolm

Date: Sunday, March 6th, 2022 at 11:02 PM

Title: Re: Start preparing for War Escalations

Content:

Shinjin said:

I would also put an emphasis on learning survivalist skills such as hunting, fishing, and making shelter. Most people will be handicapped in those areas if all hell broke loose.

Malcolm wrote:

If there is a nuclear war, there will be no game to hunt, fish to catch, nor anywhere to find shelter.

Author: Malcolm

Date: Sunday, March 6th, 2022 at 11:21 PM

Title: Re: Start preparing for War Escalations

Content:

Malcolm wrote:

Robert Gates' oped in Wapo today:

<https://www.washingtonpost.com/opinions/2022/03/03/why-ukraine-should-force-a-total-overhaul-of-our-national-security-strategy/>

Unknown said:

Vladimir Putin's invasion of Ukraine has ended Americans' 30-year holiday from history. For the first time since World War II, the United States faces powerful, aggressive adversaries in Europe and Asia seeking to recover past glory along with claimed territories and spheres of influence. All in defiance of an international order largely shaped by the United States that has kept the peace among great powers for seven decades. The Russian and Chinese challenge to this peaceful order has been developing for a number of years. Putin's war has provided the cold shower needed to awaken democratic governments to the reality of a new world, a world in which our recent strategy — including the “pivot” to Asia — is woefully insufficient to meet the long-term challenges we face.

Author: Malcolm

Date: Monday, March 7th, 2022 at 12:17 AM

Title: Re: Start preparing for War Escalations

Content:

Malcolm wrote:

If there is a nuclear war, there will be no game to hunt, fish to catch, nor anywhere to find shelter.

Crazywisdom said:

Depends on the size of the war. Tactical nukes don't wipe out continents. The full War Games scenario is unlikely. A regional nuclear war could be possible, but full scale global nuclear warfare is extremely unlikely precisely because it means extinction.

Shinjin said:

Exactly.

Malcolm wrote:

Wishful thinking.

Author: Malcolm

Date: Monday, March 7th, 2022 at 12:36 AM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

snip

Queequeg said:

Of course I'm skeptical about these videos of captured Russian soldiers, but they looked and sounded sincere. If not, they are superb actors.

I want to believe that they are speaking truthfully and giving us an accurate picture of the POV of ordinary Russians. That gives hope that there are ways to avoid the end game that seems to be coming.

Malcolm wrote:

There is this today:

And here is a translation of said document:

Take aways:

Our conditional deadline is June. Conditional because in June there will be no economy

left in Russia – there will be nothing left. By and large, next week there will be a collapse (in Russia) to either of the two sides, simply because the situation cannot remain under current conditions.

...

By and large, Russia does not have an out. There are no options for a possible victory, only of losses – this is it.

100% we've repeated our mistake from last century, when we decided to kick the "weak" Japan in order to achieve a quick victory, and it turned our army was in a state of total calamity.

...

Now we are stuck waiting until some mentally screwed up advisor convinces the top to start a conflict with Europe, with demands to reduce the sanctions – they either loosen the sanctions or war. What if the West refuses? In that instance I won't exclude that we will be pulled into a real international conflict, just like Hitler in 1939. Our "Z" will be equated to the Swastika.

Is there a possibility of a localized nuclear strike? Yes. Not for any military objectives. Such a weapon won't help with the breach of the defenses. But with a goal of scaring everyone else (The West).

...

Our current position is like Germany in 1943-1944 – but that's our STARTING position in Ukraine.

...

Third, and this is the most disgusting and sad, I personally do not believe in Putin's will to sacrifice himself when he does not even allow his closest ministers and advisors to be in his vicinity. Whether it's due to his fear of COVID or a possible assassination is irrelevant. If you are scared for the most trusted people to be near you, then how could you possibly choose to destroy yourself and those dearest to you.

Original source:

Author: Malcolm

Date: Monday, March 7th, 2022 at 1:30 AM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:

This is all USA's fault.

Malcolm wrote:
Ok Glenn Greenwald.

Author: Malcolm
Date: Monday, March 7th, 2022 at 2:14 AM
Title: Re: Ukraine Crisis
Content:

Crazywisdom said:
The West is wearing rose tinted glasses with Ukrainian ability to defend itself. Putin will flatten the entire country if he has to.

Malcolm wrote:
The Soviet–Afghan War (1979–1989). Ukrainians have allies all around it who will supply weapons to them for as long as it takes. Much better weapons than the Mujahideen were armed with by the USA.

Crazywisdom said:
Just see Syria as the scrimmage game. Now Russia has bet it's entire future. He's not going to be deposed. If I were Europe I would at least try to block his access to the oceans and seas. But honestly, there is no path to defeat Putin here.

Malcolm wrote:
Putin is bankrupting his nation. The economy of Russia (1.6T) 2/3rds that of Italy (2.2T). It will be the same story as Afghanistan. 100% guaranteed.

Crazywisdom said:
Russia and China and survive any siege now. Sometimes it's difficult to admit defeat, especially when it happens in the first minute of the first round.

Malcolm wrote:
Russia lost by invading. They should not have even played the game.

There is no upside for Russia. (1) They don't gain security from NATO, (2) there are no Nazi's to denazify, (3) they were removed from the world banking system, (4) they will suffer a major embargo on oil (it's coming), (5) US makes a deal with Maduro and Iran to replace Russian oil, (6) Ukrainians will never accept Russian rule, and (7) Russia will become China's bitch.

Putin really f**cked up this time.

Author: Malcolm
Date: Monday, March 7th, 2022 at 2:23 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm

Date: Monday, March 7th, 2022 at 2:36 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Meanwhile in America #beltway:

Author: Malcolm

Date: Monday, March 7th, 2022 at 2:47 AM

Title: Re: Start preparing for War Escalations

Content:

Shinjin said:

Exactly.

Malcolm wrote:

Wishful thinking.

Crazywisdom said:

It's realistic, especial when Russia and China may have already achieved tech superiority in their ICBMs. They have the initiative now. Let's say they nuke Kyev.... The West will have no answers.

Malcolm wrote:

Wishful thinking.

Author: Malcolm

Date: Monday, March 7th, 2022 at 2:51 AM

Title: Re: Start preparing for War Escalations

Content:

Johnny Dangerous said:

Sure, put together bug out bags, never a bad idea. My Jewish in laws recommend jewelry as a portable form of wealth and sometimes currency.

Beyond that the best we can do is practice and use this as a stark reminder of impermanence. Ruminating over the various possibilities is unlikely to be productive. This would be different if a person had inside information, concrete ability to affect outcomes, etc.but most of these discussions are things out of our hands. Problem solving involves concrete decision making, when it is based on wavering anxieties it's not actually problem solving.

Co-rumination is a thing people do sometimes to deal with anxiety. In that respect it can

be a helpful outlet at times, but it can also become a source of anxiety itself.

Crazywisdom said:

You're just admitting citizens have no power in democracies. And that is what autocratic elites in democrats have been cultivating for decades.

Johnny Dangerous said:

So what? That's always been the case. There has never been a time in history where foreign policy decisions were actually included in the democratic process.

Malcolm wrote:

We live in a representative democracy, so you are not correct here. Congress is regularly consulted by the Executive Branch on foreign policy issues. It requires an act of Congress to declare war.

If you don't like US foreign policy, vote in new leaders.

Author: Malcolm

Date: Monday, March 7th, 2022 at 2:57 AM

Title: Re: Ukraine Crisis

Content:

Dorje Shedrub said:

Reporting that Russian media reports threats to use tactical nukes.

Caoimhghín said:

What does this say in English?

Malcolm wrote:

Twitter translate tool renders:

Рашисти на своїх телепомийках заговорили про застосування тактичної ядерної зброї проти України. Черговий спосіб шантажувати Захід. Останній має нарешті висунути Росії ультиматум про припинення обстрілів. Треба зрозуміти нарешті всю відповідальність за наступні події

The racists talked about the use of tactical nuclear weapons against Ukraine at their TV stations. Another way to blackmail the West. The latter must finally issue an ultimatum to Russia to stop shelling. We must finally understand all the responsibility for the following events

Author: Malcolm

Date: Monday, March 7th, 2022 at 3:13 AM

Title: Re: Start preparing for War Escalations

Content:

Johnny Dangerous said:

So what? That's always been the case. There has never been a time in history where foreign policy decisions were actually included in the democratic process.

Malcolm wrote:

We live in a representative democracy, so you are not correct here. Congress is regularly consulted by the Executive Branch on foreign policy issues. It requires an act of Congress to declare war.

If you don't like US foreign policy, vote in new leaders.

Johnny Dangerous said:

The last formal declaration of war was what, WWII?

Malcolm wrote:

The Authorization for Use of Military Force Against Iraq Resolution of 2002. We don't use the word "war" any more. We have a defense department, now, not a war department. We have not used the terminology of "department of war" since 1947.

Johnny Dangerous said:

Perpetually.

Malcolm wrote:

Perhaps. But to claim these wars and military engagements are not a product of democratic process in our country is an error, passing the buck. We have treaties we have signed, which have drawn us into a number of conflicts. Since we signed them, they are US law, like Article 5 of NATO.

Author: Malcolm

Date: Monday, March 7th, 2022 at 3:27 AM

Title: Re: Start preparing for War Escalations

Content:

Queequeg said:

Putin really screwed.

Malcolm wrote:

Yes. He just sold his whole country to China.

Author: Malcolm

Date: Monday, March 7th, 2022 at 3:44 AM

Title: Re: Start preparing for War Escalations

Content:

Queequeg said:

Putin really screwed.

Malcolm wrote:

Yes. He just sold his whole country to China.

Queequeg said:

It would be comical how stupendously he screwed up, but for the people who are going to get ground into mince meat because of his error.

Malcolm wrote:

But it is a good lesson for us. We need to forgo the idea that building up the economies of authoritarian regimes (whether left or right) is going to turn them into our friends and pave the way for their entry into the liberal democratic order.

Fukuyama is probably regretting that End of History book title now. Anyway, he published this op-ed in FT Friday:

<https://www.ft.com/content/d0331b51-5d0e-4132-9f97-c3f41c7d75b3>

He sums up:

The travails of liberalism will not end even if Putin loses. China will be waiting in the wings, as well as Iran, Venezuela, Cuba and the populists in western countries. But the world will have learnt what the value of a liberal world order is, and that it will not survive unless people struggle for it and show each other mutual support. The Ukrainians, more than any other people, have shown what true bravery is, and that the spirit of 1989 remains alive in their corner of the world. For the rest of us, it has been slumbering and is being reawakened.

Author: Malcolm

Date: Monday, March 7th, 2022 at 3:51 AM

Title: Re: Start preparing for War Escalations

Content:

Johnny Dangerous said:

That's really beside the point, or rather it proves my point The machinations of "democracy" as far as war goes really have nothing to do with the will of the populace, but rather the will of PR people, weapons industry, large corporate interests, politicians with empire-forward agendas etc. Of course everything can be a democratic decision somehow on paper.

The Iraq invasion was historically unpopular across the globe, obviously including here in the US.

Malcolm wrote:

No, it is the will of the people, since we elected these people. You want to change policies? Change the leadership.

The power of elections was proven by the Trump Administration. He managed to convince a sizable portion of our population to resume the disastrous isolationism of Hoover, and combined it with the graft and corruption of Mckinley. He undermined NATO, gutted State, etc.

That same power was proven by Biden's election, who has proven to be one of the most competent presidents we have had in years, by every metric you can imagine.

So, I just don't share your cynicism about our government, warts and all.

The lesson of Ukraine is, that when a people say and go to great lengths over decades to demonstrate that they want a liberal democracy, and do everything in their power to institute one, we should support it and defend it. Because frankly, liberal democracies are just better governments, and people are happier under them.

Author: Malcolm

Date: Monday, March 7th, 2022 at 3:57 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, March 7th, 2022 at 4:11 AM

Title: Re: Prayers for the People of the Ukraine

Content:

Shinjin said:

Pray that they are born in Sukhavati.

Malcolm wrote:

Unlikely, unless they are Buddhists.

Author: Malcolm

Date: Monday, March 7th, 2022 at 4:23 AM

Title: Re: Start preparing for War Escalations

Content:

Johnny Dangerous said:

I feel like this barely even needs to be said, but the range of politicians that one can vote for in the US largely share the same foreign policy.

Malcolm wrote:

Then support a different range of politicians if you want a different foreign policy. I think

most Americans, frankly, like US Foreign policy for the most part. They complain about this and that, but they keep voting in people who preserve the liberal order as it stands. It is not because we are idiots, it is because it has been to our collective advantage.

Fukuyama's point is very sound:

Liberalism is a doctrine, first enunciated in the 17th century, that seeks to control violence by lowering the sights of politics. It recognises that people will not agree on the most important things — such as which religion to follow — but that they need to tolerate fellow citizens with views different from their own.

Author: Malcolm

Date: Monday, March 7th, 2022 at 4:59 AM

Title: Re: Start preparing for War Escalations

Content:

Johnny Dangerous said:

I feel like this barely even needs to be said, but the range of politicians that one can vote for in the US largely share the same foreign policy.

Malcolm wrote:

Then support a different range of politicians if you want a different foreign policy. I think most Americans, frankly, like US Foreign policy for the most part. They complain about this and that, but they keep voting in people who preserve the liberal order as it stands. It is not because we are idiots, it is because it has been to our collective advantage.

Johnny Dangerous said:

I do. Those politicians are largely denied access to power, much like what happened with Bernie and the DNC, it's been this way forever.

Malcolm wrote:

No, they have not been "denied access" to power. Progressive candidates do not have enough people to vote them into office beyond the east and west coast.

Bernie lost his lawsuit against the Democrats. Sure, I was pissed about that turn of affairs too. However, its pretty clear that Bernie did not actually have enough support in the American public to win the national Democratic primary at the convention (both times). Clinton took that primary 2,842 to Sanders 1,865. Perhaps had he then run as independent, he might have won. Or he would have ensured a Trump victory anyway.

Author: Malcolm

Date: Monday, March 7th, 2022 at 5:06 AM

Title: Re: Prayers for the People of the Ukraine

Content:

Shinjin said:

Pray that they are born in Sukhavati.

Malcolm wrote:

Unlikely, unless they are Buddhists.

Shinjin said:

How about phowa? I have read about some Tibetan masters such as Shabkar doing phowa on insects and animals. Why wouldn't it be possible with humans?

Malcolm wrote:

You have to train quite a bit to do this, basically, one has to be a mahāsiddha. Really, the only thing people can do is dedicate merit so that the dead people from this war on both sides might someday meet the Dharma and so on.

Author: Malcolm

Date: Monday, March 7th, 2022 at 5:36 AM

Title: Re: Start preparing for War Escalations

Content:

Johnny Dangerous said:

Political consensus is partially (I'd largely, but trying to be fair) manufactured, not some organic will of the populace.

Malcolm wrote:

In a democracy, anytime any majority comes to agreement about an issue, the dissenting party will always claim their opponent's consensus is manufactured, a result of manipulation, "if only people knew the facts," and so on. It happens on both the right and the left. As a result, very broadly no one in a liberal democracy is 100% happy with much of what happens in their governments. But they are still responsible for what happens in their governments, 100% of the time. Democracy, as you know, is slow, messy, provides uneven results, and is generally inefficient in many ways. However, the general outcome of liberal democracy is that people are, over all, happier than in autocracies. We are more prosperous, and there are more opportunities for everyone. But not everyone's needs are met, nor can they be. That is a socialist fantasy.

The people do not have a unified will. There are too many of us, and too many of us have very different opinions about the world, so liberal democracies tend to represent an averaging out of the will of the people. For example, it was never the "unified will of the people" that the US should preserve slavery after the Revolution. Some people wanted slavery, some people opposed it. Eventually, slavery was ended. The point is that everyone gets a voice. Everyone gets a say. If they choose not to use that voice, that's their fault. If that voice is silenced, as in the voter suppression that plagues every election in our country, that needs to be dealt with. When we vote, we don't always get our way. But at least we get a say, unlike for example, in Putin's Russia, Xi's China, Maduro's Venezuela, or Ortega's Nicaragua, etc. Because we get a say, slavery was ended, the work week was reduced from up to 80 hours a week to 40, civil rights laws were passed, and so on. But it is a slow, and not very attractive process. But it is very beneficial for us in the end, and well, I don't want to think of the alternative...

Johnny Dangerous said:
Chomsky...

Malcolm wrote:
One of the most over-rated public intellectuals of all time.

Author: Malcolm
Date: Monday, March 7th, 2022 at 5:42 AM
Title: Re: Ukraine Crisis
Content:
Caoimhghín said:
Who are "the racists" I wonder? Does he mean Putin or is he calling the West "racists" as a kind of polemic?

ratna said:
It should be "Rashists", meaning "Russian Fascists."
https://en.wikipedia.org/wiki/Russian_fascism_%28ideology%29

Malcolm wrote:
So basically the Russian equivalent of MAGA.

Author: Malcolm
Date: Monday, March 7th, 2022 at 7:12 AM
Title: Re: Prayers for the People of the Ukraine
Content:
Leo Rivers said:
Somewhere I seem to have read something to the effect "Don't some Buddha fields accept virtuous non-Buddhists?" Or is this just some Heavens?

Malcolm wrote:
Not a question of accept. This is a buddhafield. I have never heard however that pure buddhafields are accessible to nonbuddhists.

In any case, where one takes birth is a result of karma, nothing else.

Author: Malcolm
Date: Monday, March 7th, 2022 at 8:07 AM
Title: Re: Start preparing for War Escalations
Content:
Johnny Dangerous said:
Politicians and pundits did not achieve the 40 hour work week nor civil rights. You talk about Zinn's People History from time to time, did you actually read it?

Malcolm wrote:

Sure they did. That's why these things are now law. One can agitate all one wants, but until it becomes law, welll...

Author: Malcolm

Date: Monday, March 7th, 2022 at 10:06 AM

Title: Re: Ukraine Crisis

Content:

Johnny Dangerous said:

Interesting that article from The Intercept on "this sounds like this" logic:

<https://theintercept.com/2022/03/06/russia-john-mearsheimer-propaganda/>

Malcolm wrote:

The intercept is so dumb. Characterizing Anne Applebaum as a neocon is about as lazy as you get. Certainly, she was raised a conservative. She is now widely regarded in what passes for "conservative" circles these days as a heretic.

Author: Malcolm

Date: Monday, March 7th, 2022 at 10:46 AM

Title: Re: Start preparing for War Escalations

Content:

PeterC said:

They aren't the force they were half a century ago.

Malcolm wrote:

That's because most of their ground equipment is poorly maintained hardware made 50 years ago.

BTW, it may be the case that Russia's position on the UN Security Council is in fact illegal.

Author: Malcolm

Date: Monday, March 7th, 2022 at 10:57 AM

Title: Re: Ukraine Crisis

Content:

Johnny Dangerous said:

Interesting that article from The Intercept on "this sounds like this" logic:

<https://theintercept.com/2022/03/06/russia-john-mearsheimer-propaganda/>

Malcolm wrote:

The intercept is so dumb. Characterizing Anne Applebaum as a neocon is about as lazy as you get. Certainly, she was raised a conservative. She is now widely regarded in what

passes for “conservative” circles these days as a heretic.

Johnny Dangerous said:

The Intercept is far from the first publication to categorize her as Neoconservative.

Malcolm wrote:

Yes, the Progressive press does. And all the conservative publications criticize her too. So, it's just lazy characterizing her as a neocon.

Author: Malcolm

Date: Monday, March 7th, 2022 at 12:16 PM

Title: Re: Ukraine Crisis

Content:

Johnny Dangerous said:

The Intercept is far from the first publication to categorize her as Neoconservative.

Malcolm wrote:

Yes, the Progressive press does. And all the conservative publications criticize her too. So, it's just lazy characterizing her as a neocon.

Johnny Dangerous said:

I see Neocon as a description of foreign policy posture, it doesn't make someone necessarily socially or otherwise politically conservative.

Malcolm wrote:

It is nevertheless a lazy designation.

Author: Malcolm

Date: Tuesday, March 8th, 2022 at 12:31 AM

Title: Re: Start preparing for War Escalations

Content:

PeterC said:

... In the event of a first strike on an ally (eg Ukraine) there would be a second strike on Russian military assets....

Ayu said:

In which setting is Ukraine an ally of the US?

I suppose, Putin dared to attack Ukraine because it's not member of the NATO.

Malcolm wrote:

Ukraine belongs to Organization for Security and Cooperation in Europe. It is a partner in European security. But, unfortunately, not a NATO member.

Author: Malcolm

Date: Tuesday, March 8th, 2022 at 1:48 AM

Title: Re: Start preparing for War Escalations

Content:

Crazywisdom said:

US is giving it one heave ho and that will be the end of that.

Malcolm wrote:

Probably not. We supported to Mujahideen for a decade.

Trump is responsible for the chaos of the Afghanistan exit, not Biden, just as he is responsible for what is happening to Ukraine now.

Putin miscalculated, it's pretty clear.

Author: Malcolm

Date: Tuesday, March 8th, 2022 at 1:52 AM

Title: Re: Ukraine Crisis

Content:

Shotenzenjin said:

As for the column I find it equally strange that it hasn't been attacked yet from the air if the Ukrainian air force is up and going as the west states why hasn't it attacked the column? It's been there apparently bogged down or broken down or perhaps there are other reasons

Malcolm wrote:

UAF is saving it planes for other purposes. Ground troops has been systematically attacking parts of that column.

As for bombing Russia if they didn't have nukes well the fact is they do so it's out of the question.

Shotenzenjin said:

Maybe it won't be as easy as you think.

Malcolm wrote:

No one in their right mind would try to invade Russia. It's a country of 140 million people.

Author: Malcolm

Date: Tuesday, March 8th, 2022 at 2:44 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 8th, 2022 at 3:11 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

This is not a bad source, just recently blocked in Russia:

<https://meduza.io/en>

Malcolm wrote:

Ukrainian Chess:

Author: Malcolm

Date: Tuesday, March 8th, 2022 at 3:26 AM

Title: Re: Proper transliteration of ལྷན་མ་ [dhanma(?)]

Content:

Malcolm wrote:

Need more context.

Also, in some older texts dha is used to represent ལྷ, hence "dha" is Sanskrit "dā."

Chenda said:

Good day.

I would like to ask for the proper transliteration of ལྷན་. I've tried the tools from THL to transliterate the word and hopefully get the Sanskrit, but it cannot read it for some reason. It says d+han+ma or dhanma(?). I've tried to check Tibetan dictionaries, but I cannot find it at all. I have a guess that it's ལྷན་ which corresponds to the Sanskrit धन (dhána), but the Sanskrit doesn't decline to dhánMA (which is how I would transliterate the word I'm asking about). The closest I could find is धनम् (dhánam), which is both the nominative and accusative form of धन (dhána).

This is connected to my recent inquiry about a specific mantra of Vasudhara, and my research has led me to this last piece. Any leads or information would help, especially if it's from an actual text.

A question would be a great start, I suppose. Is there any textual evidence of ལྷན་ being used as the Tibetan transcription of धन (dhána) or धनम् (dhánam)?

Thank you in advance.

Author: Malcolm
Date: Tuesday, March 8th, 2022 at 5:01 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Tuesday, March 8th, 2022 at 7:09 AM
Title: Re: Ukraine Crisis
Content:
Shotenzenjin said:
What do we know of Ukrainian military losses to compare.?

Russia can afford to lose more considering its size

But good for the Ukrainians. May they keep it up

Malcolm wrote:
The Russians are so going to lose:

Author: Malcolm
Date: Tuesday, March 8th, 2022 at 7:43 AM
Title: Re: Ukraine Crisis
Content:
Shotenzenjin said:
It will take time. As they go down they will take ukraine with them sadly. I think Putin is in it for all the marbles.

Malcolm wrote:
The West will help rebuild Ukraine.

Author: Malcolm
Date: Tuesday, March 8th, 2022 at 8:18 AM
Title: Re: Ukraine Crisis
Content:
Unknown said:
Another person granted anonymity said Kremlin officials were "carefully enunciating the word clusterf**k" when describing the invasion.

Malcolm wrote:
<https://www.businessinsider.com/putin-close-circle-russian-officials-complaining->

about-ukraine-invasion-rustamova-2022-3

Author: Malcolm

Date: Tuesday, March 8th, 2022 at 9:39 PM

Title: Re: Ukraine Crisis

Content:

Ayu said:

crying

Not as a mod, just as fellow deciple, I'd like to remind us: It's Saka Dawa month.

Malcolm wrote:

No, Sagadawa is in late spring.

Author: Malcolm

Date: Tuesday, March 8th, 2022 at 10:35 PM

Title: Re: Guru-Disciple relationship

Content:

stucked said:

Hello

I've been confused these days about guru-disciple relationship. Few months ago I attended a teaching by guru. Sometimes I feel like I want to be his disciple on and after the teaching, but by this thought, is this relationship established without I realize it? I'm afraid that when the relationship is established without me knowing it, there's something I'm breaking and I'm falling into the lower realms.

Thank you.

heart said:

If you go to an empowerment you are creating a relationship with that Guru. Don't go to empowerments with Gurus you don't want a relationship. It is easy.

/magnus

Malcolm wrote:

When people are innocent, and they don't know what they are doing, I don't think this really applies if they do not understand that they are taking vows and so on.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 2:23 AM

Title: Re: Implied Samaya (Action Tantra)

Content:

Hazel said:

When you receive an action tantra class empowerment, is there any samaya implied that's not stated by the lama? Some lamas say that the samaya they're assigning is to just "become more compassionate" (His Holiness the Dalai Lama has done this as has Garchen Rinpoche as well as others), but I'm wondering if there's typically more to it than that in terms of compulsory behavior.

Malcolm wrote:

Consult Buddhist ethics by Kongtrul on this point.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 3:13 AM

Title: Re: Start preparing for War Escalations

Content:

Johnny Dangerous said:

I think this is more a coping mechanism for folks. I'm guilty too, so I'm including myself here, but let's not pretend there is any relevance whatsoever to people "thinking through" areas like long term Geopolitical strategies which are nowhere near their fields of expertise on a Buddhist forum.

Malcolm wrote:

Indeed. It's not like Biden, Blinken, and so on are consulting Dharmawheel for our stunning insights into Ukraine crisis. I do think the notion of immediate apocalypse is a little overwrought, personally.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 3:20 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

This changes the game:

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 3:40 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

This changes the game:

Dorje Shedrub said:

How will they get the planes to Ukraine?

Malcolm wrote:
Via Germany, apparently.

Author: Malcolm
Date: Wednesday, March 9th, 2022 at 3:55 AM
Title: Re: Ukraine Crisis

Content:
Queequeg said:
Gas in the US is up to \$5 a gallon in some places. This is higher than it has ever been and its not clear how high they will go.

Genjo Conan said:
I live in California, \$5 a gallon is baby prices, for soft babies

Seriously, it's one of the big reasons EV takeup is so high here.

Malcolm wrote:
It won't last long. We are not very dependent on oil imports. Expect a lot of GOP "drill baby drill" chants.

Author: Malcolm
Date: Wednesday, March 9th, 2022 at 4:18 AM
Title: Re: Start preparing for War Escalations

Content:
Crazywisdom said:
People easily forget the basic point of citizenship is to be informed which means discussions.

Malcolm wrote:
Strongly agree.

Author: Malcolm
Date: Wednesday, March 9th, 2022 at 4:21 AM
Title: Re: Ukraine Crisis

Content:
Malcolm wrote:
This changes the game:

Crazywisdom said:
I read in this. Apparently, the US is doing a deal to supply Ukraine with fighter jets, but had promised some jets to Taiwan. So it asked Poland the cancel a similar deal so the jets can go to Ukraine. Not sure if I got that all correct, but there's a Taiwan connection.

Malcolm wrote:

<https://www.taipeitimes.com/News/taiwan/archives/2022/03/09/2003774463>

Crazywisdom said:

The US Department of Defense on Monday said that it has no plans to send F-16 jets scheduled for delivery to Taiwan to Poland instead, calling speculation raised by a US media report “not accurate.”

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 4:25 AM

Title: Re: Start preparing for War Escalations

Content:

Malcolm wrote:

Indeed. It's not like Biden, Blinken, and so on are consulting Dharmawheel for our stunning insights into Ukraine crisis. I do think the notion of immediate apocalypse is a little overwrought, personally.

Crazywisdom said:

People easily forget the basic point of citizenship is to be informed which means discussions. Everyone matters.

KristenM said:

And look at Zelenskyy. The best military leader turns out to be a comedian and former actor.

Malcolm wrote:

And can even dance in f**k me pumps. Amazing.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 4:46 AM

Title: Re: Ukraine Crisis

Content:

Bundokji said:

Tucker Carlson had an interesting reflections about the long-term impact of the current conflict on the US financial system and ordinary citizens. What is happening will indeed accelerate the demise of the US dollar as the world's reserve currency and the linkage between USD and energy markets.

Malcolm wrote:

Unlikely:

<https://fortune.com/2021/10/07/dollar-hegemony-reserve-currency-threats-to-dominance/>

Bundokji said:

First, the idea of a crisis-induced loss of reserve currency status does not square well with history, as the dollar's de facto displacement of sterling happened gradually over the first half of the 20th century. Second, Britain's loss of reserve currency status contradicts assumptions of terminal decline. Of course, sterling's displacement went hand in hand with the decline of the British Empire, but Britain's wealth has ground inexorably higher in the 100 years since this process started -- and the pound remains a leading international currency.

Malcolm wrote:

As for the rest of TC's comments, well, talk is cheap.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 4:49 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

So, I have a question about this - I get that we, in the US, don't get much oil from Russia. Europe does. I'm not sure who else gets Russian oil. India?

Malcolm wrote:

<https://www.statista.com/statistics/1100591/russia-main-crude-oil-export-destinations/>

Queequeg said:

I'm wondering how much the current price of a barrel actually reflects supplies and how much is a combination of hysteria and profit taking. I don't see how prices come down in the next few months. I'm sure we will spike, but that won't last. The time frame I'm thinking is through November.

Malcolm wrote:

My guess? Prices will be down well before elections. Americans are not going to be priced out of July 4th travel.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 4:56 AM

Title: Re: Start preparing for War Escalations

Content:

KristenM said:

And look at Zelenskyy. The best military leader turns out to be a comedian and former actor.

Malcolm wrote:

And can even dance in f**k me pumps. Amazing.

Crazywisdom said:

I bet he did a ton of coke and psychedelics.

Malcolm wrote:

Maybe that's what Putin needs, to drop some acid or do some shrooms. He is one uptight MF.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 5:19 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Unlikely:

<https://fortune.com/2021/10/07/dollar-hegemony-reserve-currency-threats-to-dominance/>

First, the idea of a crisis-induced loss of reserve currency status does not square well with history, as the dollar's de facto displacement of sterling happened gradually over the first half of the 20th century. Second, Britain's loss of reserve currency status contradicts assumptions of terminal decline. Of course, sterling's displacement went hand in hand with the decline of the British Empire, but Britain's wealth has ground inexorably higher in the 100 years since this process started -- and the pound remains a leading international currency.

As for the rest of TC's comments, well, talk is cheap.

Bundokji said:

It is unlikely to happen suddenly, but the transition was in the happening before this particular crisis.

Malcolm wrote:

No, it wasn't.

Bundokji said:

The excessive use of economic sanctions that are enabled by having the USD as a reserve currency and its relation to existing financial systems made cryptos a favorite

alternative for some terrorist organizations and even states.

Malcolm wrote:

China does not permit crypto, they are deeply invested in US treasuries.

Bundokji said:

I have heard that more countries are seeking alternatives and working on it, including Russia, China, India, Iran and Turkey. Those represent a major share of the world's economy.

Malcolm wrote:

They will have a hard time finding a better guarantee than the largest world economy.

Bundokji said:

What is also interesting is the neutral stance of Saudi in this conflict. Saudi refused Biden's demand to increase oil production.

Malcolm wrote:

The last time an OPEC member went awol, it resulted in the first Gulf war.

Bundokji said:

In a recent interview between MBS and The Atlantic, MBS threatened to withdraw some of Saudi investment in the US and to buy weapons from "eastern countries". Few years ago, Kuwait decided to have a basket of currencies as its reserve ending pegging the value of its currency to the USD. Even Israel is hesitant to take a clear stance.

Malcolm wrote:

All of this is besides the point.

Bundokji said:

The weaker stance of the western bloc in this conflict...

Malcolm wrote:

???

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 5:36 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

No, it wasn't.

Bundokji said:

<https://en.wikipedia.org/wiki/Petroyuan>

Malcolm wrote:

<https://www.forbes.com/sites/douglasbulloch/2018/04/26/the-petro-dollar-is-a-myth-the-petro-yuan-mere-fantasy/?sh=364669076a14>

Bundokji said:

Inevitably, stories about the toppling of the "Petro-dollar" and the long yearned for rise of an alternative reserve currency, one not dependent on the whims of a capricious political elite in Washington, have proliferated across the alter-net and on the state-backed media platforms of Russia and China.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 5:40 AM

Title: Re: Ukraine Crisis

Content:

Bundokji said:

He is selling "opinions"...

Malcolm wrote:

Anyone who relies on Tucker Carlson is a fool.

Bundokji said:

His utterances would resonate with many of which their intelligence level is beside the point.

Malcolm wrote:

As the saying goes, "There is a sucker born every minute."

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 6:03 AM

Title: Re: Ukraine Crisis

Content:

Bundokji said:

<https://en.wikipedia.org/wiki/Petroyuan>

Malcolm wrote:

<https://www.forbes.com/sites/douglasbulloch/2018/04/26/the-petro-dollar-is-a-myth-the-petro-yuan-mere-fantasy/?sh=364669076a14>

Bundokji said:

Inevitably, stories about the toppling of the "Petro-dollar" and the long yearned for rise of an alternative reserve currency, one not dependent on the whims of a capricious political elite in Washington, have proliferated across the alter-net and on the state-

backed media platforms of Russia and China.

I fail to see the connection between what you quoted and that countries are seeking alternatives before the current crisis, something you denied previously.

Malcolm wrote:

You brought up Petroyuans. I did not deny that some countries might seek to get out of the US reserve currency system, I pointed out instead that the idea there is actually a viable alternative at this time is a fantasy, and everyone knows it.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 6:08 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Just one point... He's complaining that Lindsey Graham was in Ukraine agitating for war in 2017. Carlson failed to mention anything about Crimea which was the real reason for those statements. He took them out of context to argue that people in DC want war with Russia. That is some qanon level paranoia.

Bundokji said:

My main take from what he said is that many American people will be negatively affected by the current policies. Usually, when policies are sold, the negatives are downplayed.

While the effects of the sanctions will be most felt in Russia, the short and long term effects on those who are imposing them are less spoke about. To that extent, i see value in what he says.

Malcolm wrote:

Everyone who pays attention is quite aware of these things. If they need Tucker Carlson to point it out to them...

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 6:48 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

You brought up Petroyuans. I did not deny that some countries might seek to get out of the US reserve currency system, I pointed out instead that the idea there is actually a viable alternative at this time is a fantasy, and everyone knows it.

Bundokji said:

Had they known it, they would not have tried.

Malcolm wrote:

Sometimes people fly to close to the sun.

Bundokji said:

Many other nations have expansionist ambitions, or simply they do not want to be held hostage to a financial system that works in favor of their rival. The excessive use of financial sanctions would further fuel the efforts to find alternatives.

Malcolm wrote:

I would say that excess use of force against civilians which result in sanctions is likely to permanently damage ambitions of such expansionist countries, resulting in the opposite of what they want.

Bundokji said:

Many US allies are taking somehow a neutral stance, possibly as a perpetration for a future where the US wont be as dominant.

Malcolm wrote:

??? Neutral stance to what? An oil embargo against Russia? Its not a neutral stance, its a stance of economic dependency. However, the Russians and Germany, etc, are going to discover, sooner rather than later, that under the present conditions, Russia will not be able to meet their obligations to deliver oil that has already been purchased.

Bundokji said:

I thought that the stance of oil rich countries would be particularly relevant in this context. It is not only Saudi who threatened to turn east, but UAE also abstained from voting against Russia at the security council and the UN assembly.

Malcolm wrote:

In the first case, MSB wants something. Not sure what. In the second case, oligarchs.

Bundokji said:

Those countries have been suckers for the US since their independence. Another example is Israel that had a history of strong partnership with the US. Change in interests changes attitude and the formation of alliances.

Malcolm wrote:

Israel has to maintain a pretense of independence for their own sense of self-worth.

Bundokji said:

Media helps shape public opinion (Tucker Carlson or otherwise). For what its worth, circa 2M people, mostly US citizens i assume, watched his video since yesterday.

Malcolm wrote:

Yes, there are a lot of people who are not used to critical thinking. That is TC's fan base.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 7:31 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 8:01 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

??? Neutral stance to what? An oil embargo against Russia? Its not a neutral stance, its a stance of economic dependency. However, the Russians and Germany, etc, are going to discover, sooner rather than later, that under the present conditions, Russia will not be able to meet their obligations to deliver oil that has already been purchased.

Bundokji said:

I have heard that Saudi refused to increase their oil production (as they usually do per US demands) to ease the markets. A decrease in Russian oil and gas production is offset by the increase in prices, minimizing the effects of sanctions on their economy.

Malcolm wrote:

As for the Saudis, I learned they want more support in the Yemen civil war and immunity for MSB.

As for your other argument, I don't think so. Right now Russian oil is being sold at a discount.

Bundokji said:

Germany decided to increase its military spending, and while in the short term this is promoted as increasing their contribution to NATO, longer term is a move towards less dependence on US protection. I expect similar moves by Japan. As to energy independence, in this crisis nuclear plants have been targeted. I assume that renewable energy present easier military targets than fossil fuel in the case of military confrontation short of nuclear war. A whole solar farm can be easily destroyed and would take much longer time to repair, than to say, a damage to an oil or gas pipeline.

Malcolm wrote:

No one bothers to hit pipelines. They hit refineries.

Bundokji said:

In the first case, MSB wants something. Not sure what. In the second case, oligarchs. I think those regimes are better aligned with the republicans than the democrats. Also i guess the DNC is more funded by renewable energy companies than the RNC which is funded by oil and gas companies.

Malcolm wrote:

They are the same companies.

Bundokji said:

Israel has to maintain a pretense of independence for their own sense of self-worth. The pretense is two sided in my opinion. Israel's alliance with the US was never for free. They have things to gain by forming new alliances and hopefully being more open to the rest of the region where they exist.

Malcolm wrote:

Only if they actually succeed in allying with the Saudi's against Iran. Muslims of all stripes still think Israel has no right to exist.

Bundokji said:

They still have equal rights to vote.

Malcolm wrote:

Yes, they sure do. And the GOP is incapable of winning anymore without cheating.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 9:44 AM

Title: Re: Ukraine Crisis

Content:

Bundokji said:

On the other hand, Biden used harsh rhetoric during the elections, but did not act on it.

Malcolm wrote:

You really underestimate Biden.

But frankly, this is all beside the point.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 10:52 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 10:58 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Conclusion:

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 11:20 AM

Title: Re: Ukraine Crisis

Content:

Nemo said:

Digital Yuan is a stable coin that can be used for trade without banking intermediaries.

Malcolm wrote:

Um, no. It is a so called Central Bank Digital Currency. It's meant for retail and is backed by the Peoples Bank of China.

It is unlike "crypto" currencies which have no backing by a central bank. Like other digital currencies, it's anonymity is limited.

<https://www.db.com/news/detail/20210714-digital-yuan-what-is-it-and-how-does-it-work>

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 11:39 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

<https://www.reuters.com/markets/europe/oil-markets-fret-over-supply-shock-some-buyers-shun-russia-2022-03-08/>

Unknown said:

LONDON, March 8 (Reuters) - The U.S. ban on Russian oil and gas imports is likely to leave more cargoes at sea with no buyers, and the European Union's decision to continue imports was unlikely to make much difference to disarray in Russian oil trade, analysts said on Tuesday.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 9:13 PM

Title: Re: Start preparing for War Escalations

Content:

Boris said:

Now, it is difficult for me to imagine which sick brain at the head of China would worsen all the above-mentioned trade partnerships in order to work only with Russia.

Malcolm wrote:

<https://www.facebook.com/zz6677/posts/10224903516792419>

[/quote]

Yes. Still, China will benefit from the firesale that Russia has become.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 10:27 PM

Title: Re: Ukraine Crisis

Content:

PeterC said:

That's a first.

Bundokji said:

Seconded by Tulsi Gabbard in an interview earlier today

Queequeg said:

Not impressive company. She has turned out to be a jackass.

Malcolm wrote:

We should welcome Bundokji's trolling, if only to confirm how out of touch with reality the Trump wing of the GOP actually is from their own side.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 10:34 PM

Title: Re: Ukraine Crisis

Content:

PeterC said:

Indeed the reason there is demand for an alternative is because for the past few decades the US has increasingly used the way the payments system is structured to pursue national political goals.

Malcolm wrote:

But you have already explained why it is impractical for such an alternative payment

system to function. Basically, either the size of the US economy would have to shrink substantially, or the size of the Chinese economy would have to increase substantially. But the latter is unlikely and the former is too. Recall, the Chinese were issuing warnings to DC in 2008 when they were concerned about the value of treasuries during the melt down.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 10:39 PM

Title: Re: Ukraine Crisis

Content:

Bundokji said:

Tucker Carlson had an interesting reflections

PeterC said:

That's a first.

Bundokji said:

Seconded by Tulsi Gabbard in an interview earlier today

Malcolm wrote:

Meanwhile, back in the real world:

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 10:42 PM

Title: Re: Ukraine Crisis

Content:

Bundokji said:

Seconded by Tulsi Gabbard in an interview earlier today

Queequeg said:

Not impressive company. She has turned out to be a jackass.

Bundokji said:

I think she strikes a balance between being too institutional like a standard politicians, and too individualistic like Trump

Malcolm wrote:

Seconded, she is a jackass. The only reason she has a career is because she is on Faux news.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 10:48 PM

Title: Re: Ukraine Crisis

Content:

Nemo said:

They are solving the biggest problem with crypto first.

Malcolm wrote:

It is not "crypto". It is a state-backed, central-bank guaranteed currency in digital form. It is not tied to churning out irrelevant solutions to math problems no one cares about.

Nemo said:

Using it at retailers and for everyday purchases. It would be cheaper and more practical for international transactions. Imagine traveling to a new country and simply paying for everything with your phone with no fees.

Malcolm wrote:

One of the first things that went down in Russia was paying for things with your Iphone. And, Denmark is already largely cashless. I personally rarely carry cash, which is why I owe the town dump 2 bucks.

Nemo said:

The US will have to compete or be left behind. E-CNY could be better than SWIFT.

Malcolm wrote:

Two completely unrelated systems. Better lay off the "Yukon gold" there Nemo.

Hey mods, can we split the financial thing, it is off topic, related but off topic.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 10:56 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

<https://www.wsj.com/articles/swift-banking-system-sanctions-biden-11645745909?>

Unknown said:

The Society for Worldwide Interbank Financial Telecommunication, or Swift, is the financial-messaging infrastructure that links the world's banks. Swift doesn't handle actual money transfers itself. It is a messaging system, a secure way banks transmit transfer requests to each other. Money moving from one account to another often passes by multiple banks before landing in the final destination, particularly if it involves a foreign currency. Swift routes messages with instructions from one bank to another, allowing them to know where the money should ultimately land. The Belgium-based system is run by its member banks and handles millions of daily payment instructions across more than 200 countries and territories and 11,000 financial institutions. Iran

and North Korea are cut off from it.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 11:06 PM

Title: Re: Ukraine Crisis

Content:

Nemo said:

I don't think you know what crypto is.

Cryptocurrency, sometimes called crypto-currency or crypto, is any form of currency that exists digitally or virtually and uses cryptography to secure transactions.

Apply pay is intermediated by your bank. E-CNY is digital cash that can be sent between parties while offline.

Malcolm wrote:

OED:

A digital currency in which transactions are verified and records maintained by a decentralized system using cryptography, rather than by a centralized authority.

<https://www.cnbc.com/2022/01/11/china-digital-yuan-pboc-to-expand-e-cny-use-but-challenges-remain.html>

Also known as the e-CNY, it's designed to replace the cash and coins already in circulation. It is not a cryptocurrency like bitcoin, in part because it's controlled and issued by the central bank. Bitcoin is a decentralized digital currency that isn't backed by any central banks or a single administrator.

The whole point of crypto is that it is NOT administered and controlled by a central bank, that is, a government.

Author: Malcolm

Date: Wednesday, March 9th, 2022 at 11:31 PM

Title: Re: Ukraine Crisis

Content:

Nemo said:

Stable coins are still crypto. Your idea is some libertarian nonsense.

Malcolm wrote:

Um, no Nemo.

Nemo said:

Since you can trade e-CNY offline clearly it is cryptographic in nature. So Binance USD is not crypto?

Malcolm wrote:

No, this is not the case. Why don't you read up a bit on the Chinese white paper published last July:

One, it clearly distinguishes digital currency from cryptocurrencies:

Adopting blockchain and encryption technology, cryptocurrencies such as Bitcoin are claimed to be decentralized and entirely anonymous. However, given their lack of intrinsic value, acute price fluctuations, low trading efficiencies and huge energy consumption, they can hardly serve as currencies used in daily economic activities. In addition, cryptocurrencies are mostly speculative instruments, and therefore pose potential risks to financial security and social stability. Moreover, they have been employed as payment instruments for money-laundering and other illegal economic activities. To tackle the relatively big price fluctuation concern of cryptocurrencies, some commercial institutions launched so-called “stablecoins”, and tried to stabilize their values by pegging them to sovereign currencies or related assets. Some commercial institutions even plan to launch global stablecoins, which will bring risks and challenges to the international monetary system, payment and clearing system, monetary policies, cross-border capital flow management and etc.

More importantly, it is fiat currency, like the dollar:

E-CNY is the digital version of fiat currency issued by the PBOC and operated by authorized operators. It is a value-based, quasi-account-based and account-based hybrid payment instrument, with legal tender status and loosely-coupled account linkage. It has the following connotations:

The encryption features are present for storage, not for generating the currency:

E-CNY adopts a variety of technologies, including digital certificate system, digital signature, and encrypted storage to make double-spending, illegal duplication and counterfeit, transaction falsification, and repudiation unfeasible. A multi-layer security system has been initially established to guarantee that e-CNY has a safe life cycle and risks are manageable.

Here is the white paper:

<http://www.pbc.gov.cn/en/3688110/3688172/4157443/4293696/2021071614584691871.pdf>

E-CNY is not what you are representing it to be.

Author: Malcolm

Date: Thursday, March 10th, 2022 at 8:49 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Timothy Snyder, Arne Westad, etc:

Author: Malcolm

Date: Thursday, March 10th, 2022 at 8:53 PM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

Of course, the fact that he's been weaponised by Russian propaganda makes him automatically untouchable for many here, and I partially understand.

Malcolm wrote:

Mearshiemer is just one opinion out of many in US academia. He belongs to a certain school of geopolitics. Like everyone else, he is an observer with opinions, some of which I disagree with, and find poorly argued, especially in light of Ukraine's long standing wish to join the Western European community, against more than a decade of Putin's open hostility to their nation, and in light of Russian promises to respect Ukrainian territorial integrity, signed by Lavrov in 1994.

Author: Malcolm

Date: Thursday, March 10th, 2022 at 9:35 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

<https://tompepinsky.com/2022/03/03/heres-why-mearsheimers-realist-take-is-so-exasperating/>

I have a different interpretation of what a realist should conclude about the Russian invasion of Ukraine and its antecedents. I start from a different premise: Russia is not a great power. It is obviously a declining power, objectively so. Its only claims to global power status are its petroleum reserves, its nuclear arsenal, and our collective memories of the Cold War. Take those away, and Russia is no more a great power than Turkey was in 1935.

The Soviet Union lost the Cold War decisively. Its empire fell into pieces, its regional alliance disappeared, and most of its former allies joined NATO. Russia lost, and the Western alliance won. Given this, it is not NATO's responsibility to protect Russian state security interests. It is Russia's responsibility to give wide berth to NATO, recognizing—as every realist should—that the strong do what they will, the weak do what they must.

Russian proclamations that it gets to prioritize Putin's individual political survival over the logic of international relations are nothing more than idealist fantasies.

Objectively, no one wants to invade or destroy Russia, there are not and have never been plans for a NATO conquest of Russia. Russia had a good deal: they got to sell their petroleum and defend their territorial integrity with their aging nuclear arsenal. Invading Ukraine was a stupid strategic error made by a declining power that does not understand The Tragedy of Great Power Politics. In the immediate short run, Ukrainians will pay the prices for Russia's strategic errors, but in the long run, Russia will bear the consequences. It has demonstrated clearly the limits of its force projection capabilities, and united NATO and the EU and a bunch of other hard-hearted neutral states at the same time. As I like to say, if you've lost Singapore and Switzerland....

See how this works? One goes quickly from a different premise about what the objective facts of the realist world are, and reasons through the questions of "how should the world work?" and "what should a policymaker do."

Lots of people object to realist analyses because they lack a clear moral position on violence and individual liberty. I share these views. But I also despise this realist way of thinking because it is so indeterminate, and because it leads to statements about what states' security interests which are, I think, either vacuous or hopelessly subjective.** And that is why Mearsheimer's take is so exasperating.

Author: Malcolm

Date: Thursday, March 10th, 2022 at 11:56 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Thursday, March 10th, 2022 at 11:59 PM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

To be clear - I don't think any of us thinks the US should have a hand in any "regime change" in Russia.

Malcolm wrote:

Let's just be honest here. Sanctions are aimed at regime change. And I disagree completely. We should have a hand in regime change in Russia.

Author: Malcolm

Date: Friday, March 11th, 2022 at 12:08 AM

Title: Re: Is Sadhguru enlightened?

Content:

Aemilius said:

'The Damar Tantra claims that, "Shivambu (Urine therapy) is capable of abolishing old age and various types of diseases and ailments."

This book is divided into two parts. Part one is organized according to ailment for your particular health concern. Part two is the original shivambu kalpa vidhi taken from the Damar Tantra. Most of the therapies in the Damar Tantra are for reversing aging and treating various ailments.'

"The Shivambu Kalpa Vidhi is part of a 5,000-year-old document called the Damar Tantra. This is linked to the Vedas, the sacred Hindu texts. Urine is the water of Shiva and is antibacterial, antifungal and antiviral. You can put it on wounds for healing. It's already structured to your DNA. You have to have a healthy diet. If you have alcohol, tobacco or meat – what I consider toxic substances – then all your systems will be toxic. Don't start urine therapy until you've looked at everything going into your body. You are making your best preventative medicine. It's like a gift to yourself. Face creams contain urea, and that's cow piss. I'd rather [use] my own piss."

TEIG O'MALLEY , yoga instructor

Malcolm wrote:

This thread gets more bizarre everyday.

Author: Malcolm

Date: Friday, March 11th, 2022 at 12:53 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

As for the hospital being hit and all the civilian deaths, this is what happens in a war. Not sure if you're old enough to remember the US war in Iraq. They hit hospitals, weddings and many other civilian targets. A 2 second google search yielded this:

<https://www.france24.com/en/20080503-us-air-strike-hits-sadr-city-hospital-iraq>

Malcolm wrote:

Sure, but we don't AIM at hospitals and civilians, unlike the Russian military:

<https://www.nytimes.com/2019/10/13/world/middleeast/russia-bombing-syrian->

hospitals.html

So your attempted whataboutism is just pathetic.

Dan74 said:

And I don't know if the Russian army has been especially brutal in this war or more brutal than the US in Iraq.

Malcolm wrote:

Not since the Vietnam war has the US ever engaged in anything like the desolation of Grozny or Aleppo. etc.

Dan74 said:

And yeah, the Russian Empire appears to be playing catchup in these evil stakes..

Malcolm wrote:

Catch up? The Russians have been ahead of us on that score since the invasion of Chechnya, not to mention Ukrainian Genocide, a.k.a the <https://www.britannica.com/event/Holodomor>.

What is happening now is just a continuation of one hundred years of Russian genocidal policy towards Ukrainians.

Author: Malcolm

Date: Friday, March 11th, 2022 at 1:32 AM

Title: Re: Ukraine Crisis

Content:

Jesse said:

You can't really defend America when it comes to war.. We've been committing genocide since our country was established.. Native americans being the first group.

Malcolm wrote:

Yup. A national stain on our conscience. Our country was founded on the twin pillars of slavery and genocide. I've mentioned it often enough myself on these boards. I didn't forget.

Jesse said:

<https://www.commondreams.org/news/2022/01/21/saudi-bombings-kill-scores-civilians-including-children-yemen>

Malcolm wrote:

That's the Saudis.

Jesse said:

America is heavily involved in Yemen, they provide more than just weapons. America is guilty in an ongoing genocide right now, literally.

Malcolm wrote:

Well, no, we are not.

<https://arabcenterdc.org/resource/a-timeline-of-the-yemen-crisis-from-the-1990s-to-the-present/>

We not only sold the Saudis' arms under the Trump administration, we also supplied 5.5 billion dollars in aid directly to Yemen in 2017.

One of the reasons the Saudi's won't release more oil is due to the fact that we are not supporting them to their satisfaction in their proxy war with Iran.

The Biden administration only agreed to a new weapons sale, 280 air to air missiles, in Oct. 21.

Author: Malcolm

Date: Friday, March 11th, 2022 at 1:56 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

One is of course welcome to believe that the Russian war machine is more evil than the US one, if it helps one sleep better at night. The USSR surely inflicted more suffering on its people, at least in its first 30 years. But when it comes to the rest of the world, whether due to its reach or a general harmful disposition or both, there is no way the USSR/Russia comes even close to the body count the USA is responsible for.

Malcolm wrote:

Really, so you really think the United States killed more than 6-9 million people, which is the number Stalin by himself dispatched? Then there is the million or so under Nicolas 1, etc.

The total number of casualties in all US wars combined, including civilians, is no more than 3 million, over a 250 year history.

It's difficult to come up with a number for Native Americans who were killed during the 19th century, because the US did not count native people in the census. It's anyone's guess. However, the estimate population of Native people can be gleaned here: <https://nativestudy.wordpress.com>

So, no Dan, your guess is utter bullshit based on no facts. We know quite well how many people Stalin killed under his regime.

Author: Malcolm
Date: Friday, March 11th, 2022 at 2:03 AM
Title: Re: Ukraine Crisis
Content:

Jesse said:

Except we are, our own state department has been calling us out on it.

Malcolm wrote:

Sure, people have reservations about things. A responsible state department examines many sides of an issue. The job of an inspector general is to voice concerns.

And those arms sales called into question happened during the Pompeo State department.

<https://www.politico.com/news/2020/08/11/state-department-civilians-middle-east-393584>

We are out of Yemen. But the Houthis keep firing rockets at the Saudis. So we sold the Saudi's 280 air to air missiles for defensive purposes.

You are not presenting a very complete picture of the situation.

Author: Malcolm
Date: Friday, March 11th, 2022 at 2:10 AM
Title: Re: Ukraine Crisis
Content:

Brunelleschi said:

The problem with sanctions is that they do not seem to work. Iran has had terrible sanctions for many years which have resulted in deficits in diabetes medicine and so on - however no regime change in sight.

Malcolm wrote:

They do work. But in order to work, the US has to maintain a consistent foreign policy from one administration to another. Trump savaged NATO, the State Department, alliances, and so on, and interrupted 70 years of diplomacy. The reason why Biden has continued many Trump era policies is that once the ground changes, one is kind of stuck with it. Imagine it as trench warfare. In this case, because Trump was a terrible general, the US nearly lost ground. Biden, being a pretty good general, strengthened our position. Nonetheless, we have to deal with emboldened enemies like Putin.

Author: Malcolm
Date: Friday, March 11th, 2022 at 2:15 AM
Title: Re: Ukraine Crisis

Content:

Queequeg said:

Are you admitting you're one of those complexly nuanced supporters of Putin?

Malcolm wrote:

Of course he is.

Author: Malcolm

Date: Friday, March 11th, 2022 at 2:32 AM

Title: Re: Ukraine Crisis

Content:

Jesse said:

I provided the history of the situation, and the fact we still haven't stopped selling them arms. Considering our present situation with oil, do you fathom that we won't sell them more bombing munitions once the public freaks out and makes gas prices a primary issue in the next election?

Malcolm wrote:

The arms sale happened before the Russian invasion of Ukraine.

Jesse said:

I see very little difference between directly bombing civilians, and knowingly selling bombs to a country that is bombing civilians, the difference is marginal. Saudi is well protected, 99% of the rockets are taken down by their anti missile systems.

Malcolm wrote:

Right, and they needed to replenish them.

Jesse said:

Yes Iran is waging proxy wars on both Saudi, and Israel, both of whom are our allies, which is why we are providing arms to them. We haven't however forced either of them to comply with higher standards in warfare, and which we ourselves still violate frequently enough.

Malcolm wrote:

Basically, you are a left-wing isolationist. This is ok. But I don't think this is very sound foreign policy.

Jesse said:

Nothing really justifies supporting genocide of civilians, even if an armed group is firing rockets at you/allies. You being a larger, more well funded country, spend the extra

money, comply with international treaties and standards; go in and remove the armed groups. You don't bomb hospitals, and infrastructure, and blockade food and supplies for civilians harming/killing millions.

The primary reasons they can't stop these groups is because they committed genocide, displacing millions of people, which supplies constant streams of new soldiers/terrorists; however you want to designate them. When you murder civilians, they join militias and armies, go figure.

Malcolm wrote:

Well, its just not as straight-forward as you would like it to be:

Since March 2015, the coalition has conducted numerous indiscriminate and disproportionate airstrikes killing thousands of civilians and hitting civilian structures in violation of the laws of war, using munitions sold by the United States, United Kingdom, and others. Houthi forces have used banned antipersonnel landmines, recruited children, and fired artillery indiscriminately into cities such as Taizz, killing and wounding civilians, and launched indiscriminate ballistic missiles into Saudi Arabia.
<https://www.hrw.org/world-report/2020/country-chapters/yemen>

Jesse said:

Followers of Zayd established themselves in north Yemen's rugged mountains in the ninth century. For the next thousand years, the Zaydis fought for control of Yemen with various degrees of success. A succession of Zaydi Imams ruled the community and Zaydis were the majority of the population in the mountains of the north. They fought against both the Ottomans and the Wahhabis in the 18th and 19th centuries.

With the collapse of the Ottoman Empire in 1918, a Zaydi monarchy took power in North Yemen called the Mutawakkilite Kingdom. The ruler, or imam, was both a secular ruler and a spiritual leader. Their kingdom fought and lost a border war with Saudi Arabia in the 1930s, losing territory to the Saudi state. They also enjoyed international recognition as the legitimate government of North Yemen. Their capital was in Taiz.

Malcolm wrote:

They are anti-American:

The American invasion of Iraq in 2003 deeply radicalized the Houthi movement, like it did many other Arabs. It was a pivotal moment. The Houthis adopted the slogan: "God is great, death to the U.S., death to Israel, curse the Jews, and victory for Islam," in the wake of the U.S.-led invasion of Iraq. The group also officially called itself Ansar Allah, or supporters of God. It was a turning point largely unrecognized outside Yemen, another unanticipated consequence of George Bush's Iraq adventures.

<https://www.brookings.edu/blog/markaz/2017/12/18/who-are-the-houthis-and-why-are-we-at-war-with-them/>

Should we refrain from supporting the Saudi war against the Houthis? Of course, but quite frankly, while the situation in Yemen is terrible, we didn't create it.

Author: Malcolm

Date: Friday, March 11th, 2022 at 2:35 AM

Title: Re: Ukraine Crisis

Content:

Johnny Dangerous said:

It doesn't necessarily tell us what to support or do, that's a much more complicated decision.

Malcolm wrote:

The whataboutism should be considered off topic or another thread created for the Whataboutist party to waffle on and on.

Author: Malcolm

Date: Friday, March 11th, 2022 at 2:58 AM

Title: Re: Ukraine Crisis

Content:

Bundokji said:

In my view, whataboutism

Malcolm wrote:

Generally speaking, whataboutism serves to draw false equivalencies.

Author: Malcolm

Date: Friday, March 11th, 2022 at 3:18 AM

Title: Re: Ukraine Crisis

Content:

Jesse said:

I think we should absolutely hold ourselves and others to higher standards.

Malcolm wrote:

That's just not how the concept of state sovereignty functions.

The fact is that the Houthis attacked the legitimate government of Yemen.

Yemen was on track to institute western style liberal democracy, was a US ally against Al Qaida, etc. Ex-president Saleh and the Houthis illegally deposed the elected president of Yemen, Hadi, in 2015.

This is a summary of what State has to say on the issue:

<https://www.state.gov/u-s-relations-with-yemen/>

Characterizing Yemen as a genocide by the Saudis or anyone else is just bollocks, quite

frankly. The Houthis are, if anything, more responsible for this mess than the Saudis. They started this war, and it is their people who are suffering the most. If they want to stop the suffering of the northern Yemeni people, they should put down their arms.

Author: Malcolm

Date: Friday, March 11th, 2022 at 3:22 AM

Title: Re: Ukraine Crisis

Content:

Johnny Dangerous said:

Naw, sorry. Just because a bunch of y'all have decided to convert to Neocons doesn't mean people can't mention things.

Queequeg said:

Supporting Ukraine makes one a Neocon?

Malcolm wrote:

The general point of view of people to the left of the center left is always the same.

I was kidding a few years ago when I mentioned a few years ago that Trump's election put me in touch with my inner neocon/neoliberal. Not kidding now. Labels are not really that helpful in these sorts of things, but hey, if it makes happy to call me a neocon, that's fine by me. I've never made any secret of the fact that I prefer US hegemony to that of China. Russia of course does not have enough power to muster a hegemony of anything but mud pits in Siberia. But they can still wreck a lot of damage on their neighbors.

Author: Malcolm

Date: Friday, March 11th, 2022 at 3:28 AM

Title: Re: Ukraine Crisis

Content:

Johnny Dangerous said:

1) All the sudden legitimizing anything America does as not as bad because Pax Americana is better than Pax Putin.

Malcolm wrote:

There can never be a Pax Putin. Putin is too weak.

Mischaracterizing what evil the US has done in the world however, such as Dan as done, can't be allowed to stand, since it is grounded in zero facts.

Johnny Dangerous said:

2) Continually accusing anyone and everyone who even dares question the narrative of “Supporting Russia”.

Malcolm wrote:

Apologizing for Russia isn't supporting Russia, it's one step removed. It's still atrocious.

Johnny Dangerous said:

3) Equating Democracy itself with maintenance of American imperial goals, assuming that military postures somehow automatically line up with just ideologies.

Malcolm wrote:

America doesn't have imperial goals. Much like Rome, its expansion was largely driven by what it perceived to be external threats: First Britain, then the Mexican empire, later Spain. By 1914, the US was largely concerned with consolidation. WWII and the collapse of the British empire paved the way for our hegemony, with Europe's blessing, by and large.

Spreading democracy used to be considered good for business, since in general the idea was that democracy and capitalism are interrelated. This is actually true, in fact. The capitalist development of Russia was stifled by Putin's authoritarianism, just as it is being reigned in by Xi.

Author: Malcolm

Date: Friday, March 11th, 2022 at 3:36 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

You would vote for George Bush?

Malcolm wrote:

Of course not. But according to JD's logic, the US involvement in the Balkan war was also a neoconservative action. I also think trashing the TPP was a big mistake. I did not support Bernie in this. I still voted for him. I also permanently ended my affection for the Green Party when I saw Jill Stein repeating RT talking points about Clinton.

Author: Malcolm

Date: Friday, March 11th, 2022 at 3:52 AM

Title: Re: Ukraine Crisis

Content:

Caoimhghín said:

The leftist gang-up on Clinton was mostly misogyny funded by alt-right groups pretending to be on the left anyways.

Malcolm wrote:

Well, it was definitely misogyny, and it was widely supported by people on the left in the

USA. I can't tell you how many people I know, who should have known better, who left the top of their ticket blank, because "Hillary."

Author: Malcolm

Date: Friday, March 11th, 2022 at 4:18 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Talk about out of touch with reality.

On the other hand, finding myself on the same side as Karl Rove is a bit disconcerting.

Author: Malcolm

Date: Friday, March 11th, 2022 at 4:30 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

You would vote for George Bush?

Malcolm wrote:

Of course not. But according to JD's logic, the US involvement in the Balkan war was also a neoconservative action. I also think trashing the TPP was a big mistake. I did not support Bernie in this. I still voted for him. I also permanently ended my affection for the Green Party when I saw Jill Stein repeating RT talking points about Clinton.

Johnny Dangerous said:

I didn't say anything about the Balkans, I said your theoretical foreign policy posture has basically pivoted to neoconservative, and you pretty much agreed.

One of the premises of Neoconservative thought is that there are only two choices, an American-dominated world where the US must always aggressively pursue its interests (because those are everyone's interests, really), the other alternative is chaos. As far as I can tell, you agree with this.

Malcolm wrote:

I think that an American-dominated world is in everyone's best interest. The alternative is chaos, as the Trump administration proved this admirably, as did the Hoover administration (another isolationist administration that not only destroyed the American economy, but tolerated the rise of Fascism in Europe, along with an England that dropped the ball on this point as well).

Johnny Dangerous said:

I tend not to, and believe there may be more options than these. Further, I think that uncritically supporting US interventions as ideologically sound can lead to bad stuff,

like Iraq.

Malcolm wrote:

I do not believe that the second invasion of Iraq was ever in anyone's interest. On the other hand, it was fomented by Dick Cheney almost exclusively, who through sheer force of delusion (he still believes in the WMD theory to this day) forced us into this conflict.

Johnny Dangerous said:

Far as the present situation, I am not sure what the US should do. However, it's important to remember that in any conflict no country has simple motivations.

Malcolm wrote:

I think we should arm the Ukrainians to the teeth. Putin's attempted assault on the liberal democratic order is far from over. Just read Alexander Dugin. These people are enemies of democracy in toto.

Johnny Dangerous said:

Often the strategic and tactical end is pretty well divorced from the moral one. In that sense, I have some sympathy for the realists position.

Malcolm wrote:

The Road to Unfreedom by Snyder really is required reading to understand what is going on. He says:

The fascism of the 1920s and 1930s, Ilyin's era, had three core features: it celebrated will and violence over reason and law; it proposed a leader with a mystical connection to his people; and it characterized globalization as a conspiracy rather than as a set of problems. Revived today in conditions of inequality as a politics of eternity, fascism serves oligarchs as a catalyst for transitions away from public discussion and towards political fiction; away from meaningful voting and towards fake democracy; away from the rule of law and towards personalist regimes.

Snyder, Timothy. The Road to Unfreedom (p. 16). Crown. Kindle Edition.

Basically, it boils down to this for me: if we do not support democratically elected governments abroad, our democracy, imperfect though it may be, will fail here in the United States. We also need to recognize that Putin's attempts to degrade democracy wherever he can are real, are an explicit part of Russian foreign policy, and are driven by ideology as well, an ideology no less authoritarian than Soviet-style communism. In short, Putin is a fascist, and Russia is a fascist country.

Author: Malcolm

Date: Friday, March 11th, 2022 at 4:53 AM

Title: Re: Ukraine Crisis

Content:

Johnny Dangerous said:

Yeah, well, I remember when it was "the end of history" and when America was "the last

great superpower". Turns out that was nonsense and we still live in a multipolar world, despite the Neocon/Neolib fantasy to the contrary.

Under those circumstances, desiring An exclusively American-dominated world seems out of touch, and perhaps dangerous and destabilizing in its own way.

Comparing Russia with pre WWII Germany simply seems crazy to me, sorry.

Malcolm wrote:

The comparisons are completely apt. But if you won't see it, well, that's not my problem. But you should understand that Putin revived a Russian fascist author named Ivan Ilyin, whose works are wildly popular in Russia these days.

Johnny Dangerous said:

After a new Russian Federation emerged from the defunct Soviet Union in 1991, Ilyin's short book *Our Tasks* began to circulate in new Russian editions, his collected works were published, and his ideas gained powerful supporters. He had died forgotten in Switzerland; Putin organized a reburial in Moscow in 2005. Ilyin's personal papers had found their way to Michigan State University; Putin sent an emissary to reclaim them in 2006. By then Putin was citing Ilyin in his annual presidential addresses to the general assembly of the Russian parliament. These were important speeches, composed by Putin himself. In the 2010s, Putin relied upon Ilyin's authority to explain why Russia had to undermine the European Union and invade Ukraine. When asked to name a historian, Putin cited Ilyin as his authority on the past.

Malcolm wrote:

Snyder, Timothy. *The Road to Unfreedom* (pp. 17-18). Crown. Kindle Edition.

Snyder does not have any patience for what he called the politics of inevitability in the US either:

The capitalist version of the politics of inevitability, the market as a substitute for policy, generates economic inequality that undermines belief in progress. As social mobility halts, inevitability gives way to eternity, and democracy gives way to oligarchy. An oligarch spinning a tale of an innocent past, perhaps with the help of fascist ideas, offers fake protection to people with real pain. Faith that technology serves freedom opens the way to his spectacle. As distraction replaces concentration, the future dissolves in the frustrations of the present, and eternity becomes daily life. The oligarch crosses into real politics from a world of fiction, and governs by invoking myth and manufacturing crisis. crisis. In the 2010s, one such person, Vladimir Putin, escorted another, Donald Trump, from fiction to power.

Snyder, Timothy. *The Road to Unfreedom* (pp. 15-16). Crown. Kindle Edition.

Author: Malcolm

Date: Friday, March 11th, 2022 at 5:32 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Friday, March 11th, 2022 at 5:46 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

I for one welcome our Chinese friends.

Malcolm wrote:

A very poor understanding of Adam Smith.

And she might do well to read Hayek's "The Road to Serfdom." You might too:

It is not difficult to see what must be the consequences when democracy embarks upon a course of planning which in its execution requires more agreement than in fact exists. The people may have agreed on adopting a system of directed economy because they have been convinced that it will produce great prosperity. In the discussions leading to the decision, the goal of planning will have been described by some such term as "common welfare," which only conceals the absence of real agreement on the ends of planning. Agreement will in fact exist only on the mechanism to be used. But it is a mechanism which can be used only for a common end; and the question of the precise goal toward which all activity is to be directed will arise as soon as the executive power has to translate the demand for a single plan into a particular plan. Then it will appear that the agreement on the desirability of planning is not supported by agreement on the ends the plan is to serve. The effect of the people's agreeing that there must be central planning, without agreeing on the ends, will be rather as if a group of people were to commit themselves to take a journey together without agreeing where they want to go: with the result that they may all have to make a journey which most of them do not want at all.

Hayek, F. A.. The Road to Serfdom: Text and Documents--The Definitive Edition: Text and Documents--The Definitive Edition (The Collected Works of F. A. Hayek, Volume 2) (pp. 103-104). University of Chicago Press. Kindle Edition.

Author: Malcolm

Date: Friday, March 11th, 2022 at 5:59 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

I for one welcome our Chinese friends.

Malcolm wrote:

A very poor understanding of Adam Smith.

Brunelleschi said:

Yeah, I'm just joking man.

Malcolm wrote:
Sometimes it is hard to tell.

I am not a big fan of the Austrian school either; however, this book of Hayek's is very difficult to argue against.

Author: Malcolm
Date: Friday, March 11th, 2022 at 7:10 AM
Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras
Content:
Toenail said:
Cant listen to the explanation thing tomorrow. Is there a way to listen to a recording of it?

Malcolm wrote:
There will be. I will let you know.

Author: Malcolm
Date: Friday, March 11th, 2022 at 9:54 AM
Title: Re: Ukraine Crisis
Content:
PeterC said:
I don't understand why we're discussing whether the US or Russia is morally worse.
They both suck.

Malcolm wrote:
The United States birthed democracy. Democracy has benefitted everyone, including Russians. When they see those benefits withdrawn due to the behavior of their leadership, they will either replace it, or frankly, they will suffer in poverty, and will be shunned by the international community, by those at least who have some moral timbre, at any rate.

Once Putin starts using chemical weapons, within the next week or so, then things will go from where they are now—bad—to much, much worse.

There is no way the EU and NATo tolerates this.

Author: Malcolm
Date: Friday, March 11th, 2022 at 10:13 AM
Title: Re: Ukraine Crisis
Content:
KristenM said:
. I get it, people want to blame the US for this and then also say the US has no right to

feign moral outrage.

Malcolm wrote:

Which of course is a bunch of total bullshit.

Not only that, Dan is in no position to be so patronizing toward you.

Author: Malcolm

Date: Friday, March 11th, 2022 at 8:49 PM

Title: Re: Ukraine Crisis

Content:

Bundokji said:

I guess because many politicians, especially in the west, promoting their interference on moral ground, while the other side focuses more on self-interest.

Malcolm wrote:

Clearly, you have not paid attention to anything Putin has said. He regards democracy itself as immoral and he has said so. In the process, he has done everything he can to undermine democracy every way possible, because he thinks it is immoral. It's part and parcel of his Russian fascism.

He is not acting in his self-interest, nor in the interest of Russia. It's preposterous to make the claim he is. He is just a victim of the kind of nationalist romanticism that always leads people like him to the open embraces of fascist ideologues like Ilyin and Dugin.

Author: Malcolm

Date: Friday, March 11th, 2022 at 8:57 PM

Title: Re: Are we our bodies?

Content:

shanyin said:

Does Buddhist no-self teaching mean that human beings are not their bodies and minds? If we are not those what are we?

Malcolm wrote:

Correct. A "person" is an imputation upon a series of aggregates.

Author: Malcolm

Date: Friday, March 11th, 2022 at 9:49 PM

Title: Re: Ukraine Crisis

Content:

Bundokji said:

Democracy ceases to be moral

Malcolm wrote:

Democracy is a system of transferring power, as Snyder points out:

Functional states produce a sense of continuity for their citizens. If states sustain themselves, citizens can imagine change without fearing catastrophe. The mechanism that ensures that a state outlasts a leader is called the principle of succession. A common one is democracy. The meaning of each election is the promise of the next one. Since each citizen is fallible, democracy transforms cumulative mistakes into a collective belief in the future. History goes on.

Bundokji said:

He did not deny the ambition of restoring Russia as a respectable player in international arena. Existence of both individuals or nations is historical in nature, so having a historical reference to his ambitions is not as disorderly or pathological as his opponents try to make it sound.

Malcolm wrote:

One reason we know that Russia is a dysfunctional state is that they have no viable principle of succession. In Putin's case, he explicitly depends on a fascist for his vision. You might be fine with fascism. The liberal democratic order is not.

Author: Malcolm

Date: Saturday, March 12th, 2022 at 2:24 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Democracy is a system of transferring power, as Snyder points out:

Bundokji said:

Some would define democracy as the tyranny of the majority.

Malcolm wrote:

Some people, then, would be wrong.

Author: Malcolm

Date: Saturday, March 12th, 2022 at 2:48 AM

Title: Re: Ukraine Crisis

Content:

Bundokji said:

I do not see the bravery of Ukrainian resistance except through the lens of propaganda that convinced people that Russia would emerge victorious in a couple of days. Even

the US military might took over a month to invade Iraq which was much weaker than the Ukrainian military.

Malcolm wrote:

They had a longer drive.

Bundokji said:

The same propaganda is not even considering that the Russian army is trying to minimize the impact on civilians which would make the military operation lasts longer. In fact, they are pushing the Russians to use more fatal means, the same game they used before the invasion, keeping on speculating when Russia is going to invade, a tactic that Putin described as both childish and dangerous.

Malcolm wrote:

Pushing Russia? You are nuts.

Bundokji said:

The Russians have history of turning conflicts to their advantage when everyone think they are losing.

Malcolm wrote:

Only when they themselves have been invaded. The record of their wars is not inspiring, they got beat in Crimea, Japan, and Europe in WWI. It was only due to the lendlease program they won in WWII.

Bundokji said:

Biden took a hostile narrative against Russia since the elections.

Malcolm wrote:

For sounds reasons: Chechnya, Georgia/S. Ossetia, Syria, Crimea, and now the rest of Ukraine. Nato is not a threat to Russian security, unless one imagines liberal democracy in itself is such a threat (and it is a threat to Putin's power). If that is the case, Westphalian sovereignty still governs the situation. Russia has violated Ukrainian state sovereignty since 2014.

Bundokji said:

His son was involved with gas companies in Ukraine and Kazakhstan,

Malcolm wrote:

A complete nothing burger.

Bundokji said:

Self interest is more conducive to approaching worldly affairs with a mindset of

"damage control".

Malcolm wrote:

It is in the self-interest of liberal democracies to support other liberal democracies. The struggle between authoritarianism (both right and left) and liberal democracy is an existential conflict.

The post-Soviet era was just a pause in the Cold War. It's back now, and naturally, liberal democracy will prevail, just as it did before. The combined economic power of the liberal democracies is the largest in the world. All Putin managed to do was strengthen the resolve of the West to oppose him and other totalitarian regimes like his, if they interfere in our interests.

Author: Malcolm

Date: Saturday, March 12th, 2022 at 3:04 AM

Title: Re: Ukraine Crisis

Content:

Jesse said:

That's globalism...

Malcolm wrote:

Thank goodness. Anti-globalism is just anti-modernity in drag.

Author: Malcolm

Date: Saturday, March 12th, 2022 at 3:45 AM

Title: Re: Ukraine Crisis

Content:

Dan74 said:

It's fascinating what narratives are being build on the basis of scant reliable information. The fire at Enerhodar was never deemed a threat and no one actually confirmed responsibility and how it got started. The electricity cut in Chernobyl is not deemed dangerous by the IAEA: <https://www.theguardian.com/world/2022/mar/09/chernobyl-power-supply-cut-completely-after-russian-seizure-warns-ukaine>

Malcolm wrote:

Correction, oh right, you scampered off before you could read the reply...

The Situation at Chernobyl Is Deteriorating

The defunct site of the infamous 1986 meltdown has lost power two weeks after it was seized by Russian forces. Experts fear another nuclear disaster looms.

...

“To have a long-term loss of power is certainly a concern,” says Ed Lyman, a senior global security scientist at the Union of Concerned Scientists and coauthor of the book *Fukushima: The Story of a Nuclear Disaster*. Some of Chernobyl’s waste has been transferred into dry casks, but considerable quantities of fuel rods remain in a pool that requires cooling. That’s where the biggest risks currently are. “Without electrical power to the cooling pumps, the spent fuel pool will start heating up,” Lyman says. Water will gradually evaporate or boil away, exposing the fuel rods and releasing radioactive gasses.

Chernobyl’s New Safe Confinement structure also needs electricity. This is the facility built around the concrete “sarcophagus” that surrounds what’s left of the damaged reactor Number Four, which melted down in the 1986 disaster. The confinement structure’s ventilation system must run to prevent the exposed nuclear fuel within it from becoming more hazardous. Without power, the site’s 1.5-billion-euro decommissioning program could be imperiled, Claire Corkhill, an expert on nuclear material degradation at the University of Sheffield in the United Kingdom, wrote on Twitter and in an email to WIRED.

...

“The Russians have been incredibly careless. They not only attacked a nuclear power plant; they also attacked a nuclear laboratory, an accelerator complex that’s designed to produce neutrons,” says Bob Rosner, a physicist at the University of Chicago and former chair of the Bulletin of the Atomic Scientists’ Science and Security Board.

And the threat won’t be over as long as Russia continues to bombard Ukraine with missiles and fly warplanes overhead. US Department of Energy researchers have studied whether nuclear reactors could withstand an airplane crash, Dalnoki-Veress says. They cannot. And missiles fly faster and are more penetrating. An impact on a fuel pool could be highly damaging, likely spreading dangerous radioactive material all over. That’s why prohibiting combat near nuclear facilities should be a top priority in Ukraine-Russia negotiations, Dalnoki-Veress argues: “No reactor in the world can withstand a missile strike. It’s important to not have any fighting near these facilities. It’s a no-brainer.”

<https://apple.news/Ay0-fn8cCTKuuqWa8b9CX5A>

Author: Malcolm

Date: Saturday, March 12th, 2022 at 3:49 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

It is in the self-interest of liberal democracies to support other liberal democracies. The struggle between authoritarianism (both right and left) and liberal democracy is an

existential conflict.

The post-Soviet era was just a pause in the Cold War. It's back now, and naturally, liberal democracy will prevail, just as it did before. The combined economic power of the liberal democracies is the largest in the world. All Putin managed to do was strengthen the resolve of the West to oppose him and other totalitarian regimes like his, if they interfere in our interests.

Bundokji said:

If liberal democracy is a middle path between the extremes of right and left, then it would be a cause for co-existence rather than in existential conflict with them. In my understanding, existential conflict is a result of the extremes, not the middle.

Malcolm wrote:

Liberal internationalism has moralist tendencies and activist impulses, but it is ultimately a reform-oriented and pragmatic endeavor. Modern liberals do not embrace democratic governments, market-based economic systems, and international institutions out of idealism or as tools of empire but as arrangements better suited to realizing human interests than the alternatives. Liberal internationalists hold that world politics requires institutional cooperation and political integration in response to relentlessly rising economic and security interdependence. Liberal internationalists across the past two centuries have considered a global architecture of rules and institutions necessary to protect liberal democracy and realize basic human interests. They have not always kept the best company, and their history is tainted by colonialism, imperialism, slavery, racism, and sexism. Yet liberals have also led the efforts to end these practices.

Ikenberry, G. John. *A World Safe for Democracy* . Yale University Press. Kindle Edition.

Putin is flouting these rules and concerns. Hence, he has come into the crosshairs of the liberal international order.

Author: Malcolm

Date: Saturday, March 12th, 2022 at 7:34 AM

Title: Re: Ukraine Crisis

Content:

Jesse said:

Haven't heard the words False Flag so much in my life, except maybe when I used to watch Alex Jones as a teenager. Now we are to be 'on the lookout' for false flag biological and chemical attacks too.

Sweet.....

Norwegian said:

Yes, because there's a long tradition of Russia saying " X are doing Y! ", and then Russia does Y instead, and accuses X of doing it, in order to instigate something or give

themselves the right to do something (i.e., react with violent and deadly force). This isn't particularly new, and so it's important to call them out on it.

Jesse said:

Karl Marx: "Accuse Your Enemy Of What You Are Doing, As You Are Doing It To Create Confusion"

Malcolm wrote:

The basic strategy of Putin, and his understudy, Trump.

Author: Malcolm

Date: Saturday, March 12th, 2022 at 9:53 AM

Title: Re: Ukraine Crisis

Content:

Jesse said:

In fact Russia is on par with us technologically

Malcolm wrote:

No. Russia is technologically dependent on the US.

Author: Malcolm

Date: Saturday, March 12th, 2022 at 10:52 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Nukes, Oil, Wheat, and Troll Farms.

Malcolm wrote:

Oil, gas, vodka, and caviar.

Author: Malcolm

Date: Saturday, March 12th, 2022 at 8:38 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

heart said:

Is Guru yoga with a white A not Dzogchen?

Malcolm wrote:

ChNN characterized it as an Anuyoga level practice, like Mandarava, Gomadevi, and Jnanadakini.

Author: Malcolm

Date: Saturday, March 12th, 2022 at 9:10 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Saturday, March 12th, 2022 at 9:17 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Saturday, March 12th, 2022 at 10:52 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

We've been hearing voices both past and present saying that the reason for what has happened is, as George Kennan put it, the strategic blunder of the eastward expansion of nato. The great-power realist-school historian John Mearsheimer insists that a great deal of the blame for what we're witnessing must go to the United States. I thought we'd begin with your analysis of that argument.

I have only the greatest respect for George Kennan. John Mearsheimer is a giant of a scholar. But I respectfully disagree. The problem with their argument is that it assumes that, had nato not expanded, Russia wouldn't be the same or very likely close to what it is today. What we have today in Russia is not some kind of surprise. It's not some kind of deviation from a historical pattern. Way before nato existed—in the nineteenth century—Russia looked like this: it had an autocrat. It had repression. It had militarism. It had suspicion of foreigners and the West. This is a Russia that we know, and it's not a Russia that arrived yesterday or in the nineteen-nineties. It's not a response to the actions of the West. There are internal processes in Russia that account for where we are today.

I would even go further. I would say that nato expansion has put us in a better place to deal with this historical pattern in Russia that we're seeing again today. Where would we be now if Poland or the Baltic states were not in nato? They would be in the same limbo, in the same world that Ukraine is in. In fact, Poland's membership in nato stiffened nato's spine. Unlike some of the other nato countries, Poland has contested Russia many times over. In fact, you can argue that Russia broke its teeth twice on Poland: first in the nineteenth century, leading up to the twentieth century, and again at the end of the Soviet Union, with Solidarity. So George Kennan was an unbelievably important scholar and practitioner—the greatest Russia expert who ever lived—but I just don't

think blaming the West is the right analysis for where we are.

<https://www.newyorker.com/news/q-and-a/stephen-kotkin-putin-russia-ukraine-stalin>

Author: Malcolm

Date: Sunday, March 13th, 2022 at 1:27 AM

Title: Re: Ukraine Crisis

Content:

Shotenzenjin said:

I've been late coming back to this thread. But the idea the USA hasn't or does not target civilians populations is utter bs

Malcolm wrote:

In the battle Foggia, the targets were German and Italian troops as well as a major rail hub, but not civilians.

A more apt example of US terror bombing would be Dresden, and as you mentioned, Hiroshima and Nagasaki. Frankly, in the case of nuclear weapons, we did not know what we were doing. We had an inkling, but the results were far more terrible than US war planners anticipated.

I did not deny the US has targeted civilians. I stated that it is not now our policy to target civilians. Our policy is the opposite and has been since WWII.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 1:32 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

heart said:

Would that make Ati Guru Yoga, as Rinpoche often called it, Anu Guru Yoga?

Malcolm wrote:

Guru Yoga of White A is a practice in the collective practice booklet which includes the invocation, and the shorter version in the Short Thun. That, according to ChNN is a guruyoga at the anuyoga level. The medium and long thun with Guru Padmasambhava is a guruyoga at the mahāyoga level.

Ati guru yoga is ati level because it does not involve visualizing a human form.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 1:38 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Passing By said:

Is the Longsal Barma Gyud that was mentioned during the info session the one that is the root source of the Khandro Nyingthik? And is the Tertön who discovered the Longsal Barma, Nyangral Nyima Ozer?

Malcolm wrote:

Yes. The Longsal tantra is like a summary of the topics of the 17 tantras, and reproduces a lot of material, especially from the Rangshar.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 2:43 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, March 13th, 2022 at 3:36 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

Yes, I understand why the ex-Soviet states want to join NATO. I think it also nevertheless true that expansion increased tensions with Russia.

Malcolm wrote:

Nonsense. This is just a recent excuse Putin has made up to satisfy his fascist dream of restoring Imperial Russia.

Between 2000 and 2008, during Putin's first two terms as president, the Russian economy grew at an average rate of almost 7% per annum. Putin won his war in Chechnya. The government exploited high world market prices of natural gas and oil to distribute some export profits throughout the Russian population. The instability of the Yeltsin order had passed, and many Russians were understandably pleased and grateful. Russia also enjoyed a stable position in foreign affairs. Putin offered NATO Russia's support after the terrorist attacks of September 11, 2001. In 2002, he spoke favorably of "European culture" and avoided portraying NATO as an adversary. In 2004, Putin spoke in favor of European Union membership for Ukraine, saying that such an outcome would be in Russia's economic interest. He spoke of the enlargement of the European Union as extending a zone of peace and prosperity to Russia's borders. In 2008, he attended a NATO summit.

Snyder, Timothy. *The Road to Unfreedom* (pp. 47-48). Crown. Kindle Edition.

No Russian leader feared a NATO invasion in 2011 or 2012, or even pretended to. In 2012, American leaders believed that they were pursuing a "reset" of relations with Russia. When Mitt Romney referred to Russia as America's "number one geopolitical

foe” in March 2012, he was ridiculed. Almost no one in the American public or media was paying attention to Moscow. Russia did not even figure in American public opinion polls about global threats and challenges. The European Union and the United States were presented as threats because Russian elections were faked. In winter 2011 and spring 2012, Russian television channels and newspapers generated the narrative that all who protested electoral fraud were paid by Western institutions. The effort began on December 8, 2011, with the reporting of Putin’s claim that Clinton had initiated the protests.

Snyder, Timothy. The Road to Unfreedom (p. 55). Crown. Kindle Edition.

Until 2012, Russian leaders spoke favorably of European integration. Yeltsin accepted Europe as a model, at least rhetorically. Putin described the approach of the EU to Russia’s border as an opportunity for cooperation. The eastward enlargement of NATO in 1999 was not presented by Putin as a threat. Instead, he tried to recruit the United States or NATO to cooperate with Russia to address what he saw as common security problems. After the United States was attacked by Islamist terrorists in 2001, Putin offered to cooperate with NATO in territories that bordered Russia. Putin did not present the EU enlargement of 2004 as a threat. On the contrary, he spoke favorably that year of future EU membership for Ukraine. In 2008, Putin attended the NATO summit in Bucharest. In 2009, Medvedev allowed American aircraft to fly over Russia to supply troops in Afghanistan. In 2010, Russia’s ambassador to NATO, the radical nationalist Dmitry Rogozin, expressed his concern that NATO would leave Afghanistan. Rogozin complained of NATO’s lack of fighting spirit, its “mood of capitulation.” He wanted NATO troops at Russia’s border.

Snyder, Timothy. The Road to Unfreedom (p. 79). Crown. Kindle Edition.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 4:49 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

Yes, I understand why the ex-Soviet states want to join NATO. I think it also nevertheless true that expansion increased tensions with Russia.

Malcolm wrote:

Nonsense. This is just a recent excuse Putin has made up to satisfy his fascist dream of restoring Imperial Russia.

Genjo Conan said:

Malcolm, this is demonstrably false. Russian anger at NATO expansion predated Putin. This is well documented. <https://nsarchive.gwu.edu/briefing-book/russia-programs/2021-11-24/nato-expansion-budapest-blow-1994>

One can argue, pace Norwegian, that this anger was overblown, or that it demonstrates some deeper pathology. I think both are likely true. That doesn't mean the sentiment isn't real.

Malcolm wrote:

It is demonstrably true that Putin himself never actually felt threatened by NATO, no matter what Gorbachev may have felt in 1994. Hence, my statement is factual.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 6:57 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

heart said:

So most Dzogchen sadhanas would be either Mahayoga or Anuyoga or Atiyoga.

Malcolm wrote:

This nine-fold division is less than useful for understanding sadhanas. In any case ChNN frequently asserted that anything to do with deity yoga was never Dzogchen proper, but was part of path of transformation, hence Anuyoga at best.

Now, some other Lamas might disagree, but I follow ChNN.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 7:11 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

Yeltsin, not Gorbachev. And, ok, you do you.

Malcolm wrote:

It is a fantasy that Putin felt threatened by NATO.

But I am sure he does now, now that he has given himself reason to feel threatened by NATO for attacking Ukraine.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 10:42 AM

Title: Re: Ukraine Crisis

Content:

PeterC said:

They fly sorties with fighters along the border of a lot of countries - Denmark and Finland get that treatment periodically too. It's extremely petty as it doesn't really serve any

purpose except to be annoying, because you have to scramble jets in response.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 6:56 PM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

These policy steps contributed to a renewed "clash of civilizations" narrative within Russia that Putin and his inner circle have both exploited and themselves contributed to, and seem in some respects to believe.

None of this caused Russia to invade or absolves Russia's leadership of their actions.

Malcolm wrote:

The "clash of civilizations" narrative is a key part of the Russian fascist pov since the 20's. It was also part of narrative of Hitler and Mussolini.

It's clear that Putin bought into this, as I have already pointed out. His whole narrative is a pack of lies, an Ajatasatru for the 21st century.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 7:02 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

heart said:

So most Dzogchen sadhanas would be either Mahayoga or Anuyoga or Atiyoga.

Malcolm wrote:

This nine-fold division is less than useful for understanding sadhanas. In any case ChNN frequently asserted that anything to do with deity yoga was never Dzogchen proper, but was part of path of transformation, hence Anuyoga at best.

Now, some other Lamas might disagree, but I follow ChNN.

heart said:

I find it very helpful and it actually makes more sense if you look at how Dzogchen was practiced by the masters of the lineage. For example ChNN did a Mandarava retreat every year and I am pretty sure he never lowered his view to Anuyoga. It is the view that matters and if the view is Ati then everything is Ati.

/magnus

Malcolm wrote:

Magnus, sorry bud, he was very clear that Mandarava, etc., was anuyoga. Why did he emphasize anuyoga? Because anuyoga's view of the basis is the same as Dzogchen. Why is anuyoga lower than Dzogchen? Because anuyoga regards ati as a result. So your assertion, "if the view is ati, then everything is ati" is not correct. There is also no creation or completion stage in Dzogchen.

I don't know why you want to argue with me about ChNNs pov, I am a second level SMS student.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 7:08 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

heart said:

So most Dzogchen sadhanas would be either Mahayoga or Anuyoga of Atiyoga.

Malcolm wrote:

This is nine-fold division is less than useful for understanding sadhanas. In any case ChNN frequently asserted that anything to do with deity yoga was never Dzogchen proper, but was part of path of transformation, hence Anuyoga at best.

Now, some other Lamas might disagree, but I follow ChNN.

Jangchup Donden said:

Do guru yoga sadhanas count as deity yoga?

Malcolm wrote:

Yes, of course. If there transformation of any kind, it is the resultant path, Dzogchen is a path beyond cause and result,

Author: Malcolm

Date: Sunday, March 13th, 2022 at 10:38 PM

Title: Re: Ukraine Crisis

Content:

FiveSkandhas said:

2) At the same time, I deny he is a "madman" or a "crazed conquest-bent tyrant" or any of the other cartoon images being brandied about by people who should really know better. Everything he is doing is based in a flawed and overly aggressive but essentially logical Geopolitical worldview. He is protecting his vulnerable Western border from an ever-encroaching NATO that has broken it's 1991 treaty commitments to Russia not to Expand NATO eastward, in ridiculously flamboyant fashion.

Malcolm wrote:

This assertion has already been debunked. No such treaty commitments exist or have ever existed.

And you are undoubtedly aware Putin is a Russian fascist who quotes Ilyin every chance he can.

Putin is most certainly rational actor. Just because he has made a fundamental miscalculation about Ukraine, does not mean he is bereft of reason. He has however gone the way of most dictators, living in an echo chamber of sycophantic (fearful) underlings who merely tell him what he wants to hear.

Also his lies are preposterous. Only fools could take them at face value.

Slander is unbecoming:

western oil giant friendly cokehead in the Ukrainian presidential office

Do you have any proof of this, or are you merely repeating Russian propaganda?

Author: Malcolm

Date: Sunday, March 13th, 2022 at 10:53 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

heart said:

Thank you very much Malcolm for requesting these "lungs", it feels like a very auspicious sign in these rather dark times.

Malcolm wrote:

You and everyone else are very welcome. I am glad to be a catalyst for this transmission. But TDR is the one doing all the work. He really deserves the thanks. He is quite happy to be doing so. He is very happy to be able to share these transmissions with everyone who is interested.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 10:57 PM

Title: Re: Tradition for Solitary Practitioner?

Content:

FiveSkandhas said:

"The Majjhima Nikaya (M III 69–71) enumerates 119 names of a group of five hundred Paccekabuddhas who are said to reside on Mount Isigili. Of these names only a few are mentioned in Pali texts elsewhere: the most important ones are Tagarasikhin, Uparittha, Matanga and Mahapaduma.

Malcolm wrote:

They all attained nirvana with the advent of Śākyamuni.

Author: Malcolm

Date: Sunday, March 13th, 2022 at 11:32 PM

Title: Re: I have received Tokudo after over 30 years as a lay practitioner

Content:

FiveSkandhas said:

Formally received Tokudo, three sets of vows, and practice commitments from a Shingon-shu temple in Japan run by my Teacher and Master.

The funny thing is I have spent far more time as a Pure Land practitioner at Zojoji Temple in Tokyo and then some years at a Kanagawa Rinzai temple. I would be lying if I said I didn't think often about having a long sit-down with my Shingon teacher about shifting over to Ji-shu Pure Land (my family Danka, for what it's worth) or perhaps taking one of the wonderful 真宗学 academic courses on offer and delving into the arcana of Pure Land theory. I have a feeling given my age and limited memory powers I will never be able to advance to Ajari status in Shingon, not that it matters all that much. There are a few specialized practices I would like to be initiated into. It sure gets pricy collecting Shingon permissions, vestments, implements....ive already spent... well, why grumble? It was worth every yen.

So after all these years in Japan knocking around different temples I've finally taken the plunge. Ami not allowed a little public victory lap in this egotistical thread?

Samsara is a strange place. I've been a farmer, a washing machine factory worker, I spent time semi homeless living on 7 bucks a week. I earned full university degrees in Western Philosophy and Chinese History, been a certified Geopolitical strategist with a aide order of Cyber Warfare accreditation, and finally it seems a Shingon practitioner. Hopefully my story ends there, but not quite yet.

Malcolm wrote:

Congrats

Author: Malcolm

Date: Monday, March 14th, 2022 at 2:30 AM

Title: Re: Tradition for Solitary Practitioner?

Content:

FiveSkandhas said:

So the Pratyekayana as a gate or path is closed during this current Buddha Sasana? I feel strangely let down. I always wanted to encounter one.

Malcolm wrote:

That is the official story. The bodhicitta of a pratyekabuddha is to attain buddhahood when there is no samyaksambuddha in the world.

Author: Malcolm

Date: Monday, March 14th, 2022 at 2:59 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

A must read analysis.

Tl:dr, US and the West emerge much more powerful from this. China pivots to the West for self-preservation.

Author: Malcolm

Date: Monday, March 14th, 2022 at 5:10 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

A must read analysis.

Tl:dr, US and the West emerge much more powerful from this. China pivots to the West for self-preservation.

A tentative rebuttal to this article:

https://mp-weixin-qq-com.translate.googleusercontent.com/translate/s/WCcXCEGZdsqL30VvZ1MCaA?_x_tr_sl=auto&_x_tr_tl=en&_x_tr_hl=en&_x_tr_pto=wapp

Author: Malcolm

Date: Monday, March 14th, 2022 at 10:11 PM

Title: Re: Maintaining one's Peace in a time of conflict

Content:

master of puppets said:

I live in turkey. Ukrania is our neighbour.

I think in the private ukranian war is organized and planned to give loss/damage on turkey, that the NATO or west shouldn't take on themselves. And that's it.

Malcolm wrote:

Turkey is part of NATO. You need to get out more.

Author: Malcolm

Date: Tuesday, March 15th, 2022 at 12:30 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Karma_Yeshe said:

Could someone please clarify the schedule?

On the Wisdom page it says that the lung starts on the afternoon on Friday, while the Zoom-Invitation says that all sessions start in morning.

Malcolm wrote:

Morning in the US; afternoon in Europe.

Author: Malcolm

Date: Tuesday, March 15th, 2022 at 3:06 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

It's getting frizzy in Russia:

Author: Malcolm

Date: Tuesday, March 15th, 2022 at 6:25 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Padmist said:

Thank you Archie.

Is there a way to contact the Tulku? I tried to email his center in Finland but no answer yet.

I wish to ask for formal Refuge Vow ceremony before this event. I have only taken personal commitment of the refuge.

Or perhaps Malcolm? I've been trying for 2 weeks to get this sorted out but no luck yet Not even local. Not even the lamas I listen to online virtually are available for this.

My only options are: Lama Zopa in August (too far out), Anam Thubten in April (too far out).

Malcolm wrote:

You don't need this. Your interest in the teachings is refuge. There was no ritual of taking refuge during the time of the Buddha. That ritual came later.

The principle of refuge is that you recognize that the three jewels are your sole refuge. If you have this idea, then you don't need a ritual. Also in Mahayana, you can take refuge by visualizing all Buddhas and bodhisattvas in front of you and reciting the formula of

refuge. That is sufficient.

Author: Malcolm

Date: Tuesday, March 15th, 2022 at 9:24 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 15th, 2022 at 9:34 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

tingdzin said:

The whole "kriya, carya, yoga, anuttarayoga (or yogini) " classification is India-based and a development much later than the tantras themselves (the classification system actually originated in Tibet, if I recall correctly),

Malcolm wrote:

The four fold classification system comes from the Vajramāla tantra, so 9th century.

The classification of tantras into kriya, carya, and yoga is earlier than Shingon, and is contemporaneous with Amoghavajra. The mid-eighth century Indian master, Buddhagupta, author of detailed commentaries on the Mahāvairocana Abhisambodhi, was the originator of the three-fold division.

The classification system that seems to have originated in Tibet is the classification of the three inner tantras into mahā, anu, and ati. However, even here, there is evidence that it is an eighth century arrangement, since it is a feature of Padmasambhava's rosary of views.

tingdzin said:

Bringing in the caste system is just creeping Brahmanism, and not at all appropriate.

Malcolm wrote:

It makes sense, actually. Highest tantra is for people outside the caste system, like us.

Author: Malcolm

Date: Wednesday, March 16th, 2022 at 12:41 AM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

Injrabodi said:

Looking at the extreme sexual practices of various tantras, such as the Kalachakra Tantra...

Malcolm wrote:

The Kalacakra explicitly negates karmamudra practices.

Crazywisdom said:

Ummm there's karmamudra in Kalachakra.

In order to increase the coemergent bliss [ni] of the victorious ones, first the karma mudrā should be bestowed.

-Wisdom Chapter

Malcolm wrote:

The Kālacakra states:

One should abandon karmamudra
and the imputed jñānamudra
as they are not supreme.

The practitioner should meditate mahāmudrā.

And alternate translation gives:

The mind should give up the tainted karmamudra and the jñānamudra of these imputations.

and meditate the excellent mudra, the progenitor of the supreme victor, the cause of full awakening

untainted, unchanging, the one who destroys the darkness, equal with space, all pervasive, traversed by the yogi.

The brilliant gnosis that resides in the body should be known to be the wheel of time that robs the misdeeds of existence.

Author: Malcolm

Date: Wednesday, March 16th, 2022 at 3:05 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

It's getting frizzy in Russia:

Brave woman. I read she was arrested and faces up to 15 years in prison for this, smh.

KristenM said:

She was fined 30,000 rubles, about \$280.

Author: Malcolm

Date: Wednesday, March 16th, 2022 at 3:08 AM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

Crazywisdom said:

Yes. At the stage of Mahamudra, because Kalachakra is a graduated path. The completion stage has many stages. Thus giving up karmamudra means one was practicing it. And the empowerment is happening with a guru and his consort. Kalachakra is very consort oriented and has instructions on finding a consorts, types of human consorts, even paying them. The guru bestowing a consort on a disciple and so on. Then later that us given up in favor of the six vajra yogas, in which the variegated consort is Mahamudra in the form of inner visual signs.

Malcolm wrote:

Not how it is understood by many important Tibetan masters. For example, Dakpo Tashi Namgyal discusses this issue in his Moonbeams of Mahāmudra, etc.

Author: Malcolm

Date: Friday, March 18th, 2022 at 5:26 AM

Title: Re: Ukraine Crisis

Content:

Miorita said:

By doing so, Biden has excluded Putin out of the civilized world.

Malcolm wrote:

Rightly so.

Author: Malcolm

Date: Friday, March 18th, 2022 at 8:07 PM

Title: Re: Ukraine Crisis

Content:

PeterC said:

No - China gets the opposite treatment - presumption of guilt, while India gets indifference or presumption of innocence

Malcolm wrote:

Well,China just signed an agreement of limitless mutual support with Russia. But I don't think the Chinese understood what the Russians meant by limitless.

Author: Malcolm

Date: Friday, March 18th, 2022 at 8:53 PM

Title: Re: Ukraine Crisis

Content:

PeterC said:

No - China gets the opposite treatment - presumption of guilt, while India gets indifference or presumption of innocence

Malcolm wrote:

Well, China just signed an agreement of limitless mutual support with Russia. But I don't think the Chinese understood what the Russians meant by limitless.

Queequeg said:

I've been thinking about that. Chinese leadership must be thinking hard about how to walk that statement back and/or hoping it just gets resolved ASAP. They did not realize how gangster Russia is and how much a promise like that would actually mean, and so soon. Its quite possible that they were in complete disbelief that Russia would actually go all out on Ukraine like this. Chinese leadership probably studies a lot of stuff to prepare themselves... maybe they need to study The Godfather and the genre of gangster movies generally. Vito Corleone would never have gone for this.

For the time being, they're basically affirming humanitarian concerns but otherwise pretending nothing is happening in Ukraine and relations with Russia are business as usual.

Malcolm wrote:

Apparently, “boundary-less” is an operational concept in Russian political rhetoric: The mature Ilyin rejected the rule of law in favor of the arbitrariness—proizvol—of fascism. Having given up hope that Russia could be governed by law, he presented lawlessness (proizvol) as a patriotic virtue. Putin followed the same trajectory, citing Ilyin as his authority. When he first ran for president in 2000, he spoke of the need for a “dictatorship of the law.” Those two concepts contradicted each other, and one of them fell away. Running for president in 2012, Putin rejected the idea of a European Russia, which meant ignoring external incentives that favored the rule of law. Instead, proizvol would be presented as redemptive patriotism. The operative concept in the Russian language today is bespredel, boundary-less-ness, the absence of limits, the ability of a leader to do anything. The word itself arose from criminal jargon.

On this logic, Putin was not a failed statesman but a national redeemer. What the EU might describe as failures of governance were to be experienced as the flowering of Russian innocence.

The Road to Unfreedom, Snyder.

Author: Malcolm

Date: Saturday, March 19th, 2022 at 5:29 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Padmist said:

I am so sorry. I mean no disrespect to the Master Tulku. I think I'm a bad student. I log in, listened, and throughout the whole reading, I keep falling asleep. (Because I have been sleeping 4 hours only in the past week) Not deep sleep, just dozing off repeatedly then waking up but his reading was on my earpiece the whole time and I heard it all, or I would hear his reading whenever I wake back up, then doze off again, then heard his last notes as well like coming in 10 minutes early tomorrow.

My question is, did I mess up? Does this reading transmission fail/become invalid, for me?

Malcolm wrote:
Just do your best.

Author: Malcolm

Date: Saturday, March 19th, 2022 at 8:13 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

pemachophel said:

Please don't forget to offer Tulku Dakpa Rinpoche dana for these lungs. You can do so through Paypal at the Wisdom Publications page for this event. Tulku Dakpa will be using any monies received as offerings for these lungs to build a stupa for world peace.

It is taught that Jetsun Milarepa experienced terrible poverty during His years of practice at least in part because, when He first became a student of Marpa Lotsawa, He offered His Teacher an empty pot. Marpa Lotsawa filled the pot with chang (Tibetan "beer"). Thus in Je Mila's later years He had abundant provisions. Both of these outcomes are based on the principle of dependent origination. This teaching underscores the karmic importance of always giving offerings for any Dharma one receives.

Padmist said:

How much? And I ask in terms of what's generally accepted/common/reasonable, culturally and normally.

I am sending \$25 now and do it per day. Would that be alright?

Malcolm wrote:
\$108

Author: Malcolm

Date: Saturday, March 19th, 2022 at 10:32 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Zhen Li said:

The Buddha's qualities by definition must be limitless.

Malcolm wrote:

Which means they just an abstraction, and cannot actually represent buddhahood, since they are illusory, just as buddhahood is illusory.

Author: Malcolm

Date: Saturday, March 19th, 2022 at 9:27 PM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Crazywisdom said:

Yeah, not Sanskrit. Maybe derived from. You're gonna have to show me something in Sanskrit in there.

na mo sa dan tuo

2. su qie duo ye

3. e la he di

4. san miao san pu tuo xie

5. na mo sa dan tuo

6. fo tuo ju zhi shai ni shan

This is Chinese. Pull out your Sanskrit dictionary and find me one word besides namo.

Malcolm wrote:

It is a phonetic representation of Sanskrit sounds derived from Chinese characters, which looks even stranger when rendered in English phonetics. But it is well attested in other sources, and is in fact the White Umbrella dhāraṇī.

Author: Malcolm

Date: Saturday, March 19th, 2022 at 9:54 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

climb-up said:

I made a very small dana

Does anyone know if the PayPal option will be available still in a couple weeks?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, March 19th, 2022 at 10:00 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Miorita said:
What do you advise?

Malcolm wrote:
There will be a record of everything you received. You will have received most. So you do your best.

Author: Malcolm
Date: Sunday, March 20th, 2022 at 12:56 AM
Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras
Content:

Miorita said:
Maybe last hour he'll do Q&A.

Malcolm wrote:
No Q&A.

Author: Malcolm
Date: Sunday, March 20th, 2022 at 4:38 AM
Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras
Content:
Wally said:
Malcom (or anyone really) -

Is there a copy of this particular version (adzom par ma) on BDRC
(<https://library.bdrc.io/>)? Vimala (<http://www.Vimalatreasures.org>)? Any other suggestions?

Thank you in advance,
Wally

Malcolm wrote:
<http://purl.bdrc.io/resource/MW1KG892>

Author: Malcolm
Date: Sunday, March 20th, 2022 at 7:30 AM
Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras
Content:
Padmist said:
What kind of karma do I have that I am connected to this, totally drawn to this, I even make it to the event on time, every day, donating, but during the event, falling asleep.

Malcolm wrote:

It is the effect of purifying ignorance. Don't worry.

Author: Malcolm

Date: Sunday, March 20th, 2022 at 7:58 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Padmist said:

) if that is what we need to do (hands together) I'll do that tomorrow.

Malcolm wrote:

No. It's not necessary.

Author: Malcolm

Date: Sunday, March 20th, 2022 at 9:26 PM

Title: Re: Antártica and Arctic 70 and 50 degrees above normal

Content:

Aemilius said:

"The end of days" is cheap propaganda. In the geologic time scale Earth has had several periods of warmer and colder weather/climate. Warming up isn't anything unheard of in Earth's history.

Malcolm wrote:

"End of days" refers to human civilization. We are in the days of the five degenerations (pañcakaṣāyā): degeneration of lifespan, view, afflictions, sentient beings, and the age.

It will be increasingly more difficult, especially in the global south, for humans to thrive.

Author: Malcolm

Date: Sunday, March 20th, 2022 at 9:30 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Padmist said:

What kind of karma do I have that I am connected to this, totally drawn to this, I even make it to the event on time, every day, donating, but during the event, falling asleep.

Malcolm wrote:

It is the effect of purifying ignorance. Don't worry.

Crazywisdom said:

So I like these lists of side effects of listening to readings. Are there any more specific to these tantras?

Malcolm wrote:

My observation is that new people listening to any Dharma teaching universally report a sense of dullness while the teaching is happening, which lifts the minute the teaching concludes. I also experienced this in the beginning.

Author: Malcolm

Date: Sunday, March 20th, 2022 at 10:58 PM

Title: Re: Antártica and Arctic 70 and 50 degrees above normal

Content:

Sādhaka said:

I thought that it was kind of the opposite, i.e. that many third-world countries are generally happier...

Malcolm wrote:

Yes, this is why people are killing themselves to get into the EU, USA, and Canada. Obviously they are incredibly happy in corruption and poverty.

Author: Malcolm

Date: Sunday, March 20th, 2022 at 11:25 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

jmlee369 said:

Tsongkhapa disagreed with the view that different tantra classes were taught for different castes.

Malcolm wrote:

So what? This is clearly explained by Sonam Tsemo and others, including Buton.

Author: Malcolm

Date: Sunday, March 20th, 2022 at 11:41 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Eamon said:

Will Rinpoche include ngak sung tröma or longsal barma?

Malcolm wrote:

Definitely not the longsal barma.

Not sure about ekajati tantra. Depends on time I suspect. Anyway, that tantra has no real Dzogchen content.

Author: Malcolm

Date: Monday, March 21st, 2022 at 12:25 AM

Title: Re: Regarding Shar Khentrul Rinpoché Jamphel Lodrö (No Debates Please)

Content:

Ikkyu's_Son said:

Something such as this is precisely what I was worried about, because if such claims prove true, I could not in good faith maintain pure perception.

Malcolm wrote:

If you discover you have made a connection with someone you later discover is not a qualified teacher, you just leave. You don't make a fuss. Just move on. It's not your fault if their conduct is a problem. Teachers also have samayas with students, if they cannot maintain them, it is negative for the student. It is a two-way street.

Author: Malcolm

Date: Monday, March 21st, 2022 at 1:12 AM

Title: Re: Antártica and Arctic 70 and 50 degrees above normal

Content:

Sādhaka said:

My point being that neither poverty or bread & circus-seeking are conducive to liberation. If one doesn't have the Eighteen conditions for Dharma practice (Precious Human Rebirth), it likely doesn't matter much if you live in a first or third world country; or, on the flip-side, if you do have it/them it doesn't matter much either way either....

Malcolm wrote:

There are eight freedoms and ten endowments.

A part of those eight freedoms is not being stuck in a country dominated by barbarians. At this point in time, secular democracies with free markets are the best place to practice the Dharma.

Author: Malcolm

Date: Monday, March 21st, 2022 at 2:35 AM

Title: Re: Antártica and Arctic 70 and 50 degrees above normal

Content:

Sādhaka said:

We could pick this apart for sure.

For now however, I don't see any country nowadays that's not dominated by mlecchas (i.e. various variations of eternalists, atheists, theists, nihilists, carvakas, lokayatis, materialists, etc.).

Malcolm wrote:

"Mleccha" comes from "As-Salaa(m-Alaikum)." It generally refers to Arabic speakers, both pre and post Islam.

The secularists who founded American democracy at base guaranteed freedom of

religious conscience. Why? They observed the religious wars that tore Europe apart, wanted to avoid that, and when democracy was first established in the US, the establishment clause was included in the first amendment. This was not done to protect religion, but rather to protect the state against religious sentiments.

I'll stick with liberal democracy. You can do as you please.

Author: Malcolm

Date: Monday, March 21st, 2022 at 3:20 AM

Title: Re: "special transmission"?

Content:

Way-Fun said:

What if the Buddha had farted instead?

Malcolm wrote:

A dog would have been his lineage heir.

Author: Malcolm

Date: Monday, March 21st, 2022 at 3:44 AM

Title: Re: Antártica and Arctic 70 and 50 degrees above normal

Content:

Queequeg said:

FWIW, I posted that map tongue in cheek. Being happy while the planet becomes uninhabitable for human beings is like have a luxury suite on the Titanic.

Malcolm wrote:

I think it will sink a little slower...not only this, but the temperate zones will offer more climate resilience. But people in the global south are in trouble.

Author: Malcolm

Date: Monday, March 21st, 2022 at 5:10 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Malcolm wrote:

It is likely to be extended for an extra day. Rinpoche is concerned he will not be able to finish tomorrow in the allotted time.

Author: Malcolm

Date: Monday, March 21st, 2022 at 5:17 AM

Title: Re: China Is Already at War With America

Content:

Aemilius said:

While the US calls China things like a "serious competitor" and "strategic competition,"

China sees the US as its #1 enemy and one of the only countries stopping it from global domination.

Malcolm wrote:

Well, of course someone who works for the far-right wing Falung Gong cult is going to see things that way. In fact, the US and EU together are China's major business partner, with the EU being the largest.

After what happened to Russia, China is going to think twice about confronting the West.

Author: Malcolm

Date: Monday, March 21st, 2022 at 5:40 AM

Title: Re: China Is Already at War With America

Content:

Aemilius said:

While the US calls China things like a "serious competitor" and "strategic competition," China sees the US as its #1 enemy and one of the only countries stopping it from global domination.

Malcolm wrote:

Well, of course someone who works for the far-right wing Falung Gong cult is going to see things that way.

Könchok Thrinley said:

I have seen these claims about this channel and Falun Gong being far right cult in general. Do you have any source for that? I always considered it as mostly fabricated by Chinese propaganda.

Malcolm wrote:

Have you ever read the Epoch Times? I rest my case.

Author: Malcolm

Date: Monday, March 21st, 2022 at 5:44 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Toenail said:

If there is an extra day Tuesday it will be at the same time? Would be good to know so one can make arrangements

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, March 21st, 2022 at 10:38 AM

Title: Re: Is China Already at War With America?

Content:

Queequeg said:

The ridiculous difficulty of Chinese written language is the biggest obstacle to world domination.

Author: Malcolm

Date: Monday, March 21st, 2022 at 11:00 AM

Title: Re: Is China Already at War With America?

Content:

Malcolm wrote:

Most fentanyl these days is made in Mexico.

Jesse said:

In many ways yes.. one of the most disturbing ones is their chemical weapons attack on American civilians:

<https://www.heritage.org/crime-and-justice/commentary/china-poisoning-america-fentanyl>

The oddest part is that the amount of deaths from this fentanyl have gotten so absurdly high that it's in the news pretty much daily, yet no one ever mentions that it's an intentional chemical attack by china.

<https://www.snopes.com/fact-check/fentanyl-overdose-death/>

Fentanyl overdoses have surged to the leading cause of death for adults between the ages of 18 and 45, according to an analysis of U.S. government data.

Between 2020 and 2021, nearly 79,000 people between 18 and 45 years old — 37,208 in 2020 and 41,587 in 2021 — died of fentanyl overdoses, the data analysis from opioid awareness organization Families Against Fentanyl shows.

They are killing more than 3 times the amount of people in America with fentanyl, than Covid has killed.

Author: Malcolm

Date: Monday, March 21st, 2022 at 8:24 PM

Title: Re: Ukraine Crisis

Content:

PeterC said:

Russia deploying a hypersonic missile is an attempt to pre-empt this - certain types of weapons, including hypersonic missiles, are problematic because they mean you can't have force protection and you can't rely on missile defense systems.

A US defence official was quoted as saying on Friday that Russian forces had fired more

than 1,080 missiles since 24 February.

"[That] is an astonishing number and a very significant fraction of Russia's pre-war inventory," Mr Acton told the BBC, pointing to the increasing use of unguided bombs in Russian aerial attacks. "They may very well be running short of accurate munitions."

Malcolm wrote:

<https://www.bbc.com/news/world-europe-60806151>

I don't think Russia has very many hypersonic cruise missiles. And given the rest of Russia's technology...

Author: Malcolm

Date: Monday, March 21st, 2022 at 8:35 PM

Title: Re: Is China Already at War With America?

Content:

Malcolm wrote:

Most fentanyl these days is made in Mexico.

Jesse said:

It's not, It's made in China,

Malcolm wrote:

No. That stopped in 2019. Now, China ships precursors to Mexican labs.

Jesse said:

Effective May 1, 2019, China officially controlled all forms of fentanyl as a class of drugs. This fulfilled the commitment that President Xi made during the G-20 Summit. The implementation of the new measure includes investigations of known fentanyl manufacturing areas, stricter control of internet sites advertising fentanyl, stricter enforcement of shipping regulations, and the creation of special teams to investigate leads on fentanyl trafficking. These new restrictions have the potential to severely limit fentanyl production and trafficking from China. This could alter China's position as a supplier to both the United States and Mexico.

Malcolm wrote:

https://www.dea.gov/sites/default/files/2020-03/DEA_GOV_DIR-008-20%20Fentanyl%20Flow%20in%20the%20United%20States_0.pdf

Here is recent report (Feb, 2022) assembled by the Rand Corporation. It covers the whole issue up to where we are today. As I indicated, Mexico is the main producer of synthetic opioids today. There is just no argument about that.

Jesse said:

Mexico is the principal source of this illicit fentanyl and its analogues today.* In Mexico, cartels manufacture these poisons in clandestine laboratories with ingredients—precursor chemicals—sourced

largely from the People's Republic of China (PRC).

...

Since then, the dominant source of illegally sourced fentanyl has been Mexico. The drug is manufactured in illegal laboratories there using precursors from Asia—mainly the PRC—and is trafficked principally by land into the United States. Fentanyl coming from Mexico is often of very low purity—generally, in powder form around or slightly above 10 percent—but now accounts for almost all the fentanyl that law enforcement has seized since late 2019. Trafficking in synthetic opioids has increased in part because of its low cost: It is cheaper to illegally manufacture fentanyl or a fentanyl analogue than it is to grow poppies, extract the raw materials from them, and produce heroin.

...

Today, Mexico-based TCOs are the main producer of illegally manufactured heroin and synthetic opioids, mostly fentanyl, that are trafficked into the United States. Further, according to several experts, fentanyl production capacity appears to be increasing, illegal producers could be seeking to diversify sources from which to obtain the primary materials.

Malcolm wrote:

<https://www.rand.org/hsrd/hsoac/commission-combating-synthetic-opioid-trafficking.html>

Author: Malcolm

Date: Monday, March 21st, 2022 at 8:53 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Passing By said:

The Lion Tantra is pretty long.....Is it the second longest one after the Rangshar?

Malcolm wrote:

We are in volume two of the Adzom Parma published in 1977.

The next longest tantra of the 17 after the Rangshar is the ancillary tantra, called the

Self-Originated Perfection, rdzogs pa rang byung, which contains many ritual methods. It is the last in this collection. It has very little direct Dzogchen content. It mostly concerns methods practitioners need, such as rites for dealing with obstacles from nāgas and so on, rites for guiding the dead through the bardo, details of empowerment rites, etc. It is very interesting for these reasons.

The Sound Tantra, which is the root tantra of all Dzogchen teachings, is the next longest after that. Then the Invincible Lion, String of Pearls, etc.

Author: Malcolm

Date: Monday, March 21st, 2022 at 9:55 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Malcolm wrote:

We will finish today, but the session will likely last 8 hours.

Author: Malcolm

Date: Monday, March 21st, 2022 at 10:09 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Malcolm wrote:

We will finish today, but the session will likely last 8 hours.

Archie2009 said:

Then I'd like to request more than one 15 minute break so I can let my elderly dog pee.

Malcolm wrote:

I will pass the request along

Author: Malcolm

Date: Monday, March 21st, 2022 at 10:39 PM

Title: Re: Ukraine Crisis

Content:

Dorje Shedrub said:

Putin seems to keep escalating. I wish NATO could do more or give Ukraine Patriot Defense System. They can't even get the migs.

Queequeg said:

https://en.wikipedia.org/wiki/Cash_and_carry_%28World_War_II%29 for the Migs and whatever other weapons they need. Full line of credit. We did this before against Germany.

Malcolm wrote:

Only matter of time before Putin tries to sever the Suwalki Gap that divides Kalingrad

from the rest of the Russian Federation. It is the lifeline to the Baltic states, Estonia, Latvia, and Lithuania from Poland. It's only 60 miles wide.

Author: Malcolm

Date: Monday, March 21st, 2022 at 10:56 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 22nd, 2022 at 12:23 AM

Title: Re: Antártica and Arctic 70 and 50 degrees above normal

Content:

Aemilius said:

"The geologic temperature record are changes in Earth's environment as determined from geologic evidence on multi-million to billion (10⁹) year time scales. The study of past temperatures provides an important paleoenvironmental insight because it is a component of the climate and oceanography of the time."

Malcolm wrote:

The present rate of warming precisely lines up with the widescale employment of hydrocarbons (coal, oil, gas) since the 1850's.

Author: Malcolm

Date: Tuesday, March 22nd, 2022 at 1:37 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Malcolm wrote:

We will be reciting the Aspiration of Samantabhadra at the conclusion of the lung after all. People who need to download the prayer may find it here:

<https://www.lotsawahouse.org/tibetan-masters/rigdzin-godem/prayer-of-kuntuzangpo>

Author: Malcolm

Date: Tuesday, March 22nd, 2022 at 1:59 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Bhumi108w said:

So is that technically receiving the lung for the prayer as well?

Malcolm wrote:

yes.

Author: Malcolm

Date: Tuesday, March 22nd, 2022 at 6:21 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Malcolm wrote:

For those without paypal:

Receiver: Danakosha Ling

Bank account number: FI5940550016672046

Bank name: Aktia Oyj

Bank address: Arkadiankatu 4-6, 00100 Helsinki, Finland

BIC/SWIFT: HELSFIHH

Reference number: 1627

Author: Malcolm

Date: Tuesday, March 22nd, 2022 at 8:28 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Bhumi108w said:

Malcolm is the discount on the text only for March? I don't get paid again until April. Any information would be greatly appreciated.

Thank you

Malcolm wrote:

I don't know.

Author: Malcolm

Date: Tuesday, March 22nd, 2022 at 8:39 PM

Title: Re: Is China Already at War With America?

Content:

Jesse said:

Not much difference, they kept the same connections, and they continue the same operations.. they are simply shipping the materials instead of the finished product. It fundamentally remains unchanged except where they do the chemistry that changes the precursors into an illegal drug. Literally they just abused a loophole, a technicality.

Malcolm wrote:

I guess you didn't read the part about the cartels increasingly procuring their raw materials from places other than China.

Author: Malcolm

Date: Tuesday, March 22nd, 2022 at 8:42 PM

Title: Re: Antártica and Arctic 70 and 50 degrees above normal

Content:

Aemilius said:

I am happy to provide a link for it, as it contains important scientific knowledge that can help to straighten out common misunderstandings:

Geologic temperature record

https://en.wikipedia.org/wiki/Geologic_temperature_record

"The geologic temperature record are changes in Earth's environment as determined from geologic evidence on multi-million to billion (10⁹) year time scales. The study of past temperatures provides an important paleoenvironmental insight because it is a component of the climate and oceanography of the time."

Kim O'Hara said:

It's not rubbish because it's wrong but misleading because it not at all relevant to our situation now. Talking about the climate of five million or five hundred million years ago as though it means anything for our current situation is either ignorance (which should be remedied) or deliberate deceit through misdirection (which should be called out). Let's assume ignorance and do something about it.

The time frame which concerns us is the time since modern humans first appeared, roughly half a million years ago, and especially since our settled culture of farms and cities first appeared, roughly 10 000 years ago.

If you compare that to Malcolm's first graph you will see that it aligns perfectly with a period of very stable climate which lasted all the way up to about 1900. That is the climate we need. It is the climate we are adapted to, the climate our crops and animals are adapted to, the sea levels our ports are built for, the weather our houses are built for, etc, etc. And when it changes too far, too fast, we can't adapt fast enough and neither can other living creatures.

The results, which we're already seeing, are crop failures, starvation, climate refugees, mass extinctions ... but surely you know all that.

What things were like five million or five hundred million years ago is of scientific interest only, just like the exact size of Saturn's moons or the wavelength of red light.

Kim

Malcolm wrote:

The explosion of world population also tracks on the graph above.

Author: Malcolm

Date: Tuesday, March 22nd, 2022 at 11:39 PM

Title: Re: Is China Already at War With America?

Content:

Jesse said:

Not much difference, they kept the same connections, and they continue the same operations.. they are simply shipping the materials instead of the finished product. It fundamentally remains unchanged except where they do the chemistry that changes the precursors into an illegal drug. Literally they just abused a loophole, a technicality.

Malcolm wrote:

I guess you didn't read the part about the cartels increasingly procuring their raw materials from places other than China.

Jesse said:

In fact I read it:

CHINA

Currently, China remains the primary source of fentanyl and fentanyl-related substances trafficked through international mail and express consignment operations environment, as well as the main source for all fentanyl-related substances trafficked into the United States. Seizures of fentanyl sourced from China average less than one kilogram in weight, and often test above 90 percent concentration of pure fentanyl.

(U) FIGURE 1. FENTANYL FLOW TO THE UNITED STATES 2019

Source: DEA

UNCLASSIFIED

UNCLASSIFIED3DEA Intelligence Report

As Beijing and the Hong Kong Special Autonomous Region (SAR) place restrictions on more precursor

chemicals, Mexican transnational criminal organizations (TCOs) are diversifying their sources of supply.

This is evidenced by fentanyl shipments from India allegedly destined for Mexico.

From your link:

https://www.dea.gov/sites/default/files/2020-03/DEA_GOV_DIR-008-20%20Fentanyl%20Flow%20in%20the%20United%20States_0.pdf

Malcolm wrote:

You apparently failed to read the Rand report.

Author: Malcolm

Date: Tuesday, March 22nd, 2022 at 11:43 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Passing By said:

Malcolm, can I ask which of the Seventeen Tantras explains Guru Yoga (Both Ati and Anu style) the most?

Malcolm wrote:

None, actually. However, the method of selecting a guru is discussed extensively in the Self-Arisen Vidyā Tantra.

Author: Malcolm

Date: Wednesday, March 23rd, 2022 at 8:34 AM

Title: Re: Is China Already at War With America?

Content:

Jesse said:

From the rand report.

Malcolm wrote:

And if you read a little more closely, you will discover these sources are being curtailed, and the cartels are sourcing these chemicals from other sources. Xi understands perfectly well the export of fentanyl and chemicals is a bad image for China.

Author: Malcolm

Date: Wednesday, March 23rd, 2022 at 9:04 PM

Title: Re: Is China Already at War With America?

Content:

Jesse said:

When China outlawed Fentanyl, there is simply no way that the scientists and the think tanks involved in writing the laws didn't consider outlawing precursors as well, they would have known exactly what would happen by leaving precursors legal. Unless there was a reason for doing so, either corruption/money, or as an intentional politically motivated ploy, it happened; leaving the illegal fentanyl industry alive.

Malcolm wrote:

You are still behind the news:

<https://apple.news/AzbLqYOFXSWq0Ka8bq4lIRA>

Jesse said:

The U.N. Commission on Narcotic Drugs on Wednesday voted to control three chemicals used to create fentanyl, after a U.S. request to do so – marking a win for the Biden administration in its efforts to control the flow of the deadly drug into the United States.

The commission voted unanimously to control three fentanyl precursors by adding them to the list of chemicals to the 1988 Convention Against Illicit Traffic of Narcotic Drugs and Psychotropic Substances – obligating nations signed onto the convention to implement regulations on the manufacture and distribution of the chemicals, which in turn makes it harder for smugglers to gain access.

Malcolm wrote:

China is on this commission. The vote to make these precursors illegal was unanimous.

Author: Malcolm

Date: Wednesday, March 23rd, 2022 at 10:58 PM

Title: Re: Is China Already at War With America?

Content:

Jesse said:

That is the nature of speculation.

Malcolm wrote:

That is why it is better not to speculate.

Author: Malcolm

Date: Wednesday, March 23rd, 2022 at 11:36 PM

Title: Re: Is China Already at War With America?

Content:

Jesse said:

"China is doing this intentionally"

Malcolm wrote:

Extraordinary proof is required for extraordinary claims.

The opioid crisis was caused largely by Purdue Pharma and the Sackler family.

When the US caught them in addicting millions of people to opioids, the cartels responded by supplying cheap Mexican dope to the US markets. They soon figured out it was cheaper to buy fentanyl from China and repackage it. China started to crack down on fentanyl shipments in 2019. China is clearly aware this is a big optics problem for them and that it makes them look bad. So they have taken measures. China is also a country where corruption is very high, because their markets have not been well regulated up to this point. Markets don't function well where there is excessive corruption, because trust is not there. Functioning markets require a high level of trust, for example, trade between US and Canada. One of Xi's main programs is the

elimination of corruption in all sectors of Chinese business. He has been surprisingly effective in this. Nevertheless:

https://www.uscc.gov/sites/default/files/2021-08/Illicit_Fentanyl_from_China-An_Evolving_Global_Operation.pdf

Jesse said:

In his testimony before the Commission in 2019, Ben Westhoff highlighted how “China’s clumsy, understaffed bureaucracy has a difficult time controlling the country’s chemical industry. Different layers of government are sometimes at odds with one another, local officials are corruptible, and industry regulations are confusing and poorly enforced.”

Malcolm wrote:

The issue of drug policy is one fraught with internal contradictions and international difficulties. Claiming that China, as a policy, has been and is intentionally shipping fentanyl to the US is a basically irresponsible and fact free claim.

Here is another piece of information on this issue:

China’s May 2019 fentanyl scheduling announcement has changed the way illicit vendors operate as Chinese authorities have ramped up investigations of known manufacturing sites, cracked down on websites selling illicit fentanyl, begun to enforce shipping rules, and created special investigation teams.

Author: Malcolm

Date: Wednesday, March 23rd, 2022 at 11:56 PM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Passing By said:

Malcolm, can I ask which of the Seventeen Tantras explains Guru Yoga (Both Ati and Anu style) the most?

Malcolm wrote:

None, actually. However, the method of selecting a guru is discussed extensively in the Self-Arisen Vidyā Tantra.

Passing By said:

So when tertons emphasize Guru Yoga for Dzogchen, is it an original pith instruction? Or is it sourced from somewhere.....perhaps Khandro Nyingthik? Quite curious since it is THE method for Dzogchen

Malcolm wrote:

The origin of guru yoga in general is the Guhyasamaja tantra. However, the recommendation to rely on a guru is found in all Dzogchen teachings. The various different forms of guru are primarily oral instructions.

Author: Malcolm

Date: Thursday, March 24th, 2022 at 2:05 AM

Title: Re: Is China Already at War With America?

Content:

Johnny Dangerous said:

To Malcolms point, the opioid demand issue in the US is homegrown. It might be an arbitrary distinction, but the most China can be accused of here is taking advantage of that, the demand was already here. Having worked with a bunch of opioid users myself I've seen this firsthand and heard the stories.

Ayu said:

I watched a documentary on the problem and it was said there that the beginner drugs are given by doctors in the US. The addiction starts with legal tranquilizers and such medicaments.

As soon as those patients get that heroine is much cheaper than the stuff they have to buy in the drugstore the tragedy goes ahead.

Malcolm wrote:

The real story was that as people become more and more addicted to Oxycontin, Purdue began upping the dosages. Purdue originally sold Oxycontin as a nonaddictive opioid under the theory it was time released. But it was bullshit, of course. People became very addicted to it, and finally, in roughly 2006, the feds put an end to it. There was a time in the US, where drugstores started to refuse to carry it because of constant robberies.

When Oxy was not longer easily available, cartels stepped in with cheap Mexican heroin, as I mentioned above (which is incidentally much safer than fentanyl). However, dealers in the US began mixing fentanyl with heroin, my state, Massachusetts was ground zero for this, as the Parts Unknown episode by Bourdain illustrates:

<https://www.imdb.com/title/tt4181346/> One of the towns in this is Greenfield, my country seat.

It is very easy to ship fentanyl in the mail. This is the main way it is smuggled into the US and Europe.

The solution is not a drug war (what are we going to do, invade Sinaloa? Good luck). The solution is breaking the back of the cartels by legalizing or decriminalizing some drugs and levying vice taxes to pay for the treatment programs. We have been doing this for alcohol forever.

Author: Malcolm

Date: Thursday, March 24th, 2022 at 2:09 AM

Title: Re: Is China Already at War With America?

Content:

Johnny Dangerous said:

That's exactly how it goes. It's surprising the number of people who develop their habit as a result of being given a prescription for Vicodin or Percocet due to a broken arm or something, and eventually it spirals into a full blown addiction. That's especially true when the person is already having a tough time in life in other respects, lack of family support, etc.

Malcolm wrote:

And there is a steady percent of the population who are prone to addictions of all kinds.

Author: Malcolm

Date: Thursday, March 24th, 2022 at 2:44 AM

Title: Re: Is China Already at War With America?

Content:

Johnny Dangerous said:

Yes, our culture with its tacit endorsement of chronic poverty, punitive justice around drug use, lack of resources, endorsement of compulsive behavior etc. guarantees a certain amount of chronic addiction.

Combine that with heavily addictive chemicals and the results aren't that surprising.

Malcolm wrote:

Oh, there is that, and below that, genetics.

Sentient beings enjoy getting high. We see it in humans and animals, even insects.

A certain percentage goes all in.

Author: Malcolm

Date: Thursday, March 24th, 2022 at 3:13 AM

Title: Re: Is China Already at War With America?

Content:

Johnny Dangerous said:

Yeah, this true, generally the way it's viewed in the field is bio-psycho-social, so while there are definitely certain people with a genetic predisposition (epi genetic?) to addictive behavior,

Malcolm wrote:

The Irish.

Johnny Dangerous said:

the actual condition often comes about through environmental, social triggers and those biological predispositions.

Malcolm wrote:
Catholicism, sexual abuse, and bars.

Johnny Dangerous said:
In other words, addiction is less of a social ill in societies that care to do something meaningful about it.

Malcolm wrote:
In some societies, it's a way of life.

Johnny Dangerous said:
Along a similar line there are also tests with animals that seem to provisionally show - they- are less or more likely to “go all in” depending on environmental variables.

Anyway you find both camps, but generally I think that notable people in the addiction field who are not rank ideologues recognize that biology and environment both play substantial roles. There are people on the extremes of both ends, but generally IME they don't have compelling arguments.

Malcolm wrote:
Agreed. No single causation.

Author: Malcolm
Date: Thursday, March 24th, 2022 at 3:44 AM
Title: Re: Ukraine Crisis
Content:

KristenM said:
Russian forces have been stalled and its hopes for an easy conquest thwarted. And apparently there is no Russian leadership that can be identified in this war.

<https://www.nytimes.com/live/2022/03/22/world/ukraine-russia-war#russia-ukraine-pentagon>

Malcolm wrote:
Seems like the main general who planned this has gone missing for two weeks...
<https://www.newsweek.com/russian-defense-minister-sergei-shoigu-missing-putin-1690948>

Author: Malcolm
Date: Thursday, March 24th, 2022 at 3:49 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm

Date: Thursday, March 24th, 2022 at 3:58 AM

Title: Re: Stream of Lapis And ChNN namchö medicine Buddha ...same?

Content:

climb-up said:

Oh wow, fascinating. Well, I keep an eye out if the lung or empowerment is offered in the future.

Do you know how it works that it says it's compiled from the namchö terma, but is completely different?

Are there more namchö cycles than Mingyur Dorje's? Maybe that was an assumption that I made that it always referred to him.

heart said:

There might be more than medicine buddha practice in the namcho.

/magnus

climb-up said:

That would makes sense too.

I think I looked one time for a list of the practices in the namchö and couldn't find it. I wonder if anyone here knows if there are multiple medicine Buddha practices.

Malcolm wrote:

There are something like 600 deities in Namcho.

Author: Malcolm

Date: Thursday, March 24th, 2022 at 4:34 AM

Title: Re: Stream of Lapis And ChNN namchö medicine Buddha ...same?

Content:

climb-up said:

That would makes sense too.

I think I looked one time for a list of the practices in the namchö and couldn't find it. I wonder if anyone here knows if there are multiple medicine Buddha practices.

Malcolm wrote:

There are something like 600 deities in Namcho.

climb-up said:

wow!

So, I assume this is not really a cycle that people work through and accomplish every single practice ...right?

Malcolm wrote:

No, not really. There are a few standard deities: three roots. A Chenrezi practice which is used as a kind of six lokas purification, another Chenrzi which is the basis for trulkor, and so on. The main point of Namcho is the Dzogchen text, Buddhahood in the Palm of the Hand, from which the ngondro is derived.

Author: Malcolm

Date: Thursday, March 24th, 2022 at 5:46 AM

Title: Re: Does reincarnation really exists or is it just in the mind?

Content:

devr said:

Does anything ever exist outside mind? is a useful contemplation.

Malcolm wrote:

Not really, since things do exist outside the mind.

Author: Malcolm

Date: Thursday, March 24th, 2022 at 8:28 AM

Title: Re: Ukraine Crisis

Content:

KristenM said:

Russian forces have been stalled and its hopes for an easy conquest thwarted. And apparently there is no Russian leadership that can be identified in this war.

<https://www.nytimes.com/live/2022/03/22/world/ukraine-russia-war#russia-ukraine-pentagon>

Malcolm wrote:

Seems like the main general who planned this has gone missing for two weeks...

<https://www.newsweek.com/russian-defense-minister-sergei-shoigu-missing-putin-1690948>

PeterC said:

About a quarter of Russia's top 20 generals are reported killed in Ukraine so far. This greatly increases the chances that there might be some consequences for Putin, as the senior military staff are the only people capable of delivering them.

Despite their apparent stalling, they've still taken a lot of territory, including the two eastern provinces that they declared independent and a large part of the south. Any peace deal will probably involve Ukraine losing a lot of land to Russia.

Malcolm wrote:

Zelensky has declared this to be a nonstarter. Have you been following Kamal Galeev's thread on Twitter?

Eye opening.

The best fighters in Ukraine are Chechens...fighting for Ukraine. The Sheik Mansur brigade.

Author: Malcolm

Date: Thursday, March 24th, 2022 at 9:32 AM

Title: Re: Ukraine Crisis

Content:

PeterC said:

About a quarter of Russia's top 20 generals are reported killed in Ukraine so far. This greatly increases the chances that there might be some consequences for Putin, as the senior military staff are the only people capable of delivering them.

Despite their apparent stalling, they've still taken a lot of territory, including the two eastern provinces that they declared independent and a large part of the south. Any peace deal will probably involve Ukraine losing a lot of land to Russia.

Malcolm wrote:

Zelensky has declared this to be a nonstarter. Have you been following Kamal Galeev's thread on Twitter?

Eye opening.

The best fighters in Ukraine are Chechens...fighting for Ukraine. The Sheik Mansur brigade.

PeterC said:

No - do you have a link? Who is he?

Author: Malcolm

Date: Thursday, March 24th, 2022 at 11:48 AM

Title: Re: Does reincarnation really exists or is it just in the mind?

Content:

devr said:

Does anything ever exist outside mind? is a useful contemplation.

Malcolm wrote:

Not really, since things do exist outside the mind.

devr said:

Where is 'outside'?

Malcolm wrote:

Everywhere but inside. If there is no outside, there isn't an inside.

Author: Malcolm

Date: Thursday, March 24th, 2022 at 10:41 PM

Title: Re: Does reincarnation really exists or is it just in the mind?

Content:

devr said:

Where is 'outside'?

Malcolm wrote:

Everywhere but inside. If there is no outside, there isn't an inside.

devr said:

haha, if I ask you where is inside, you will most likely respond "everywhere but outside." I think both 'inside' and 'outside' are arbitrarily defined conceptual designations.

Phenomenon, in my view or lack thereof, can't ultimately be posited as here or there, inside or outside and so forth.

Malcolm wrote:

Where did you say you were positing an ultimate?

Author: Malcolm

Date: Friday, March 25th, 2022 at 1:23 AM

Title: Re: Buddhahood In This Life

Content:

PRESTONCHRISTIAN23 said:

but does the 17 tantras allow me to be connected to where I can read that?

Malcolm wrote:

If you have received Dzogchen transmission and some teachings already, then I think it is ok. If you have not, then maybe it is better to find a teacher first.

Author: Malcolm

Date: Friday, March 25th, 2022 at 2:24 AM

Title: Re: Does reincarnation really exists or is it just in the mind?

Content:

devr said:

haha, if I ask you where is inside, you will most likely respond "everywhere but outside." I think both 'inside' and 'outside' are arbitrarily defined conceptual designations. Phenomenon, in my view or lack thereof, can't ultimately be posited as here or there, inside or outside and so forth.

Malcolm wrote:

Where did you say you were positing an ultimate?

devr said:

You didn't say you were positing a relative either when you said things do exist outside the mind. Even if your statement was made for valid relative truth, outside/inside are still quite arbitrary to be considered valid on the same level as phenomena appearing.

Malcolm wrote:

All dualistic referents, such as outside, inside, up, down, large, small, etc., are axiomatically relative.

What makes something conventional is whether or not something is functional. Asserting there is nothing outside the mind renders cognition dysfunctional, unless one then substitutes an elaborate metaphysics to account for the cognition of sense objects, for example, yogacāra.

Author: Malcolm

Date: Friday, March 25th, 2022 at 5:04 AM

Title: Re: Mantra Recitation

Content:

stucked said:

And, is it ok to recite mantra when doing something / distracted/ in public?

Malcolm wrote:

Waste of breath.

Author: Malcolm

Date: Friday, March 25th, 2022 at 8:55 AM

Title: Re: Proclamations of Attainment

Content:

Caoimhghín said:

Among the laity, a member of the Saṃgha is at fault if he proclaims himself to be a person of the path, a saint, an Āryan, to them. Where in the bodhisattvaśīla is the faux-bodhisattva prohibited from falsely claiming to be a Bodhisattva to others?

Malcolm wrote:

It is permitted, actually, if it is beneficial.

Author: Malcolm

Date: Friday, March 25th, 2022 at 9:18 AM

Title: Re: Proclamations of Attainment

Content:

Caoimhghín said:

Among the laity, a member of the Saṃgha is at fault if he proclaims himself to be a person of the path, a saint, an Āryan, to them. Where in the bodhisattvaśīla is the faux-bodhisattva prohibited from falsely claiming to be a Bodhisattva to others?

Malcolm wrote:

It is permitted, actually, if it is beneficial.

Caoimhghín said:

That is not good advice IMO. Such an interpretation is not meant for common folk, IMO. "Is beneficial" is far too significant a caveat, IMO.

Malcolm wrote:

It is meant for bodhisattvas who are not aryas, who nevertheless need to inspire people. Anything for the cause.

Author: Malcolm

Date: Friday, March 25th, 2022 at 11:54 AM

Title: Re: Proclamations of Attainment

Content:

tobes said:

You could also have a look at the Akashagarbha Sutra, which becomes canonical on the issue, as it is quoted by Shantideva.

Malcolm wrote:

These claims are downfalls only if such exaggerations are intended to benefit yourself. If not, anything for the cause.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 12:07 AM

Title: Re: Ukraine Crisis

Content:

ratna said:

No, the Sheik Mansur Batallion is a different crew, they are enemies of Kadyrov.

Brunelleschi said:

My mistake.

Malcolm wrote:

There is a lot of moving parts here. Mistakes are normal.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 12:20 AM

Title: Re: Proclamations of Attainment

Content:

Caoimhghín said:

Back in the day, when the monastic Bodhisattva community was also observing the vinaya, it would be a non-issue.

Malcolm wrote:

A Sutra in the Ratnakūṭa collection, Taisho 310, called the Definitive Vinaya in Chang's translation, will explain this point.

Bodhisattva monks are not prohibited from breaking any of the samvara of śrāvakas providing it is done with bodhicitta.

In the Nāgārjuna tradition of bodhisattva vows, the downfall of claiming realization of emptiness, when you do not have it, applies only to so-called "acute" practitioners, not average practitioners.

In the Yogacāra system, it is a downfall not break engage in a nonvirtue if performed out of compassion. You can read these in Buddhist Ethics by Kongtrul.

In short, the only real downfall in Mahāyāna is abandoning aspirational bodhicitta.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 12:56 AM

Title: Re: Does reincarnation really exists or is it just in the mind?

Content:

Aemilius said:

The outer world is not the same in different cultures and in different epochs.

Malcolm wrote:

There is a liquid substance perceived by those in the six lokas. It may not be perceived the same way by beings in the six lokas, but there is still a liquid substance which is being perceived, which stands apart from the percepts of the beings in those six lokas

through its own causes and conditions. Can sentient beings ever hope to know with precise accuracy the exact nature of that liquid substance in all its aspects and its nature? Sure, when one of them attains buddhahood.

In the meantime, functionality is the best measure of conventionality, which is why Meru cosmology could never be functional, not even when it was current. On the other hand, we did not have the tech to fly to the moon even 100 years ago, so it is moot. Nevertheless, Meru cosmology would never have permitted us to fly to the moon, and therefore, it was always a dysfunctional cosmology on a conventional level, but no one needed to question this for millenia.

There are always people who will forever go down the idealist rabbit hold of Bishop Berkley and what not, but at least Dzogchen teachings firmly maintain, conventionally speaking, the objective existence of outer objects, contra the metaphysics of yogacāra, even in its Madhyamaka version.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 1:56 AM

Title: Re: Proclamations of Attainment

Content:

DNS said:

Contrary to some popular views, there is no prohibition on lay people discussing attainments

Malcolm wrote:

Correct.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 2:30 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

American Volunteer in Ukraine, on the ground:

Author: Malcolm

Date: Saturday, March 26th, 2022 at 2:37 AM

Title: Re: Does reincarnation really exists or is it just in the mind?

Content:

Johnny Dangerous said:

The thing is that even with modern physics (if we go that route) it's hard to argue for the "real existence" (i.e. "outside") of anything beyond just obstruction via...I don't know, probability fields or something.

So, all *experience* is of the mind, and we can only ever know of “outside” existence via inference.

Malcolm wrote:

No object, no experience. This can be known through direct perception and not inference. If you argue that all experience is inferential, then awakening is impossible, since it is also reduced to an inference.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 4:21 AM

Title: Re: Proclamations of Attainment

Content:

Caoimhghín said:

There's also the issue of impersonating a member of the Āryasaṃgha. This is a big no-no as far as I've been taught the Dharma.

It's interesting how this is so easy to find in the prātimokṣa, but difficult to find outrightly stated in the bodhisattvaśīla. My tentative conclusion is that it was considered "obvious,"

Malcolm wrote:

Anything for the cause, as long as it is really for the benefit of others.

The usual example is the bodhisattva bhikṣu who had sex with a young woman who threatened to kill herself if he did not make love to her. His prātimokṣa defeat is not considered a defeat in the bodhisattvasamvara.

It is the same for the other defeats.

The Buddha of the śrāvaka canon is far less practical than the Buddha of the mahāyāna canon.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 4:39 AM

Title: Re: Any empowerment of the potential of vidyā (rig pa'i rtsal dbang) for 2022?

Content:

Toenail said:

And not sure what Tantra class etc it is but you can research and look it up.

Malcolm wrote:

Unsurpassed Yoga Tantra, Nondual Class, according to the Sakyapas.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 4:53 AM

Title: Re: Money for Yumka Tsok?

Content:

pemachophel said:

This is typical of Chinese sanghas.

Padmist said:

It is majority Chinese yes due to area. That could be it.

Malcolm wrote:

The logic of this is that it allows other people to rejoice in the merit of the donor.

Definitely cringy from a western POV, but I have also seen this in large Tibetan teachings as well, such as Lamdre, etc., as well, where the sponsors of tea offerings have their names read off before the tea offering begins.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 5:30 AM

Title: Re: Someone go tell DJKR

Content:

Toenail said:

It is not really as simple as just saying one does not endorse certain views etc., if you share it you kinda wear it. I don't really get his edgy internet persona. I met him on the Boudhanath stupa and his presence gave me goosebumps even without the groupies and yuppies around him. But I don't really get his social media activity.

Norwegian said:

I feel like there's a particular context here that is missing. Maybe if you shared what you're referring to, it'd be easier to understand where you're coming from.

Malcolm wrote:

The context is that DJKR thinks the US is bombing the Ukraine.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 5:33 AM

Title: Re: Someone go tell DJKR

Content:

Toenail said:

It is not really as simple as just saying one does not endorse certain views etc., if you share it you kinda wear it. I don't really get his edgy internet persona.

Malcolm wrote:

It is pretty simple: he is a reactionary who neither understands nor supports liberal democracy.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 5:37 AM

Title: Re: Proclamations of Attainment

Content:

Malcolm wrote:

The usual example is the bodhisattva bhikṣu who had sex with a young women who threatened to kill herself if he did not make love to her. His prātimokṣa defeat is not considered a defeat in the bodhisattvasamvara.

Losal Samten said:

Would he still be disrobed?

Malcolm wrote:

Externally, I am sure. Internally, he never broke his prātimokṣa. The case of Virupa is a little similar, though the context is different.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 5:41 AM

Title: Re: Proclamations of Attainment

Content:

Caoimhghín said:

I think that that "really" is doing a lot of work in that sentence. I think that it's dragging a lot of unsaid material behind it.

Malcolm wrote:

The point is that motivation is the underlying determining factor for whether a bodhisattva has broken their vows, not the action itself.

There is a vast literature in Tibetan Buddhism on the three vows. I personally agree with Sakya Pandita's point of view, where the higher vow contradicts the lower vow, one follows the higher vow.

For example, he points out that bodhisattva bhikṣus can handle gold and silver, own property, engage in trade, etc. This is prohibited for śrāvaka bhikṣus. Likewise, Vajrayāna bhikṣus can eat meat, drink alcohol, which is prohibited for Mahāyāna bhikṣus.

As I said, anything for the cause.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 5:57 AM

Title: Re: Someone go tell DJKR

Content:

Norwegian said:

What an incredibly dumb take by Dzongsar Khyentse...

Malcolm wrote:

DJKR stays on facebook where he is lauded by sycophants, no matter what he says.

I don't think he could take on the twitter mean girls. For them, he would just be a light snack.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 6:01 AM

Title: Re: Ukraine Crisis

Content:

Toenail said:

Putin seems to retreat from Kiev and focus on Donbass region? Maybe they will settle for the east and call it a victory? They been releasing a statement saying their mission is partly completed.,

Author: Malcolm

Date: Saturday, March 26th, 2022 at 6:10 AM

Title: Re: Any empowerment of the potential of vidyā (rig pa'i rtsal dbang) for 2022?

Content:

Toenail said:

So that would be a good thing for OP

Malcolm wrote:

Not really. The rig pa'i rtsal dbang is deeper than the fourth empowerment. Of course attending a Hevajra empowerment is not negative, but it is not related to Dzogchen teachings directly.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 9:47 AM

Title: Re: Someone go tell DJKR

Content:

Bhumi108w said:

I sense some folks are not fans of DJKR here.

Malcolm wrote:

DJKR's politics are not interesting or particularly well-informed. His grasp of modern history is atrocious.

Nevertheless, he has used his reputation to benefit many people with the dharma, despite what ever one perceive his personal limitations to be.

I generally make a point of separating people's politics from their commitment to Dharma.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 9:56 AM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

Leadership, Power, and Empowerment...

pass.

Malcolm wrote:

Sounds pretty Holiday Day Inn business conference-style, real estate seminar.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 10:01 AM

Title: Re: Someone go tell DJKR

Content:

Tilopa said:

Not intending to be critical but afaik she's just an ordinary person

Malcolm wrote:

What makes you DJKR is anything other than an ordinary person?

Author: Malcolm

Date: Saturday, March 26th, 2022 at 10:27 AM

Title: Re: Someone go tell DJKR

Content:

KristenM said:

I've got a similar feeling about Uma Thurman, whom I have met and wasn't totally blown away by her Bodhisattva qualities either.

Tilopa said:

Not intending to be critical but afaik she's just an ordinary person so expecting her to have the qualities of a bodhisattva may be a bit unrealistic.

Or am I missing something and she's been recognized as the incarnation of a Lama?

Either way maybe you just got her on a bad day.

KristenM said:

For sure. It is an unrealistic expectation to assume a child of a great Buddhist practitioner would have those same qualities.

Malcolm wrote:

Who says Thurman is a “great Buddhist practitioner?” I met him, and while he can be funny, I found him to be rather hysterical and brittle in general.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 10:35 AM

Title: Re: Does reincarnation really exists or is it just in the mind?

Content:

Johnny Dangerous said:

The thing is that even with modern physics (if we go that route) it's hard to argue for the “real existence” (i.e. “outside”) of anything beyond just obstruction via...I don't know, probability fields or something.

So, all *experience* is of the mind, and we can only ever know of “outside” existence via inference.

Malcolm wrote:

No object, no experience. This can be known through direct perception and not inference. If you argue that all experience is inferential, then awakening is impossible, since it is also reduced to an inference.

Johnny Dangerous said:

Not saying all experience is inferential, that wouldn't make sense at all. I'm saying things that are labelled "outside" experience - stuff like atoms etc. (not in the abidharma sense, in the modern sense) are only knowable through inferences made about subjective experiences.

Malcolm wrote:

Inference is a form of valid knowledge.

But we don't need to infer that in absence of light our eyes can't see outer objects, and when there is light they can see outer objects.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:03 AM

Title: Re: The Future of American Buddhism

Content:

clyde said:

I think a discussion between committed practitioners about “tradition and innovation” could be interesting. Ten years ago I saw Jack Kornfield on a panel noting that “Every generation has both ‘conservers’ and ‘adapters’” and that the first argument between

them began immediately at the Buddha's passing.

Really, whether this conference will be of any value is mostly dependent on the speakers, not the topic labels.

Malcolm wrote:

People will meet, talk, eat food (the sensible people will also get a drink together), have a nice feeling, go home, and nothing will have happened of any significance other than a Tricycle article about how important it all was.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:28 AM

Title: Re: The Future of American Buddhism

Content:

clyde said:

I think a discussion between committed practitioners about "tradition and innovation" could be interesting. Ten years ago I saw Jack Kornfield on a panel noting that "Every generation has both 'conservers' and 'adapters'" and that the first argument between them began immediately at the Buddha's passing.

Really, whether this conference will be of any value is mostly dependent on the speakers, not the topic labels.

Malcolm wrote:

People will meet, talk, eat food (the sensible people will also get a drink together), have a nice feeling, go home

KristenM said:

Isn't it a Webinar?

Malcolm wrote:

Even more hollow and self-important, then.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:33 AM

Title: Re: Money for Yumka Tsok?

Content:

pemachophel said:

I don't know about other Asian societies, but Chinese culture is very into consensus building, often by peer-pressure. Also very into ranking. I have seen several Tibetan Lamas with large Chinese sanghas, whether in Asia or the West, adopt this technique after seeing its impressive financial results, and, yes, it is very uncomfortable for Westerners.

Malcolm wrote:

They didn't adopt it from the Chinese.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:37 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Saturday, March 26th, 2022 at 7:02 PM

Title: Re: Someone go tell DJKR

Content:

Malcolm wrote:

What makes you think DJKR is anything other than an ordinary person?

Tilopa said:

Nothing at all, never met him.

Maybe I'm naive but I do expect incarnate lamas, dharma teachers and gurus to behave a little better than ordinary people who may not necessarily be familiar with mahayana philosophy, practice and ethics. I'm well aware some don't but therein lies the difference between trustworthy teachers and charlatans best avoided.

Malcolm wrote:

DJKR has made it very clear in many of his writings that ethics are for suckers, and that if you expect gurus to be ethical, you should not practice Vajrayana.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 7:08 PM

Title: Re: The Future of American Buddhism

Content:

narhwal90 said:

I like the outreach angle, maybe get a bunch of visitors and so on. Even if SFZC was my home center I wouldn't attend as a participant, but I'd make assisting the production a form of work practice.

Big events like this are how the big dharma machines operate; you have to get the butts onto cushions on a larger scale. Happily there are smaller dharma operations also, for those so disposed.

HePo said:

I do not know how much SFZC is involved - only one on the panel is associated with SFZC.

It seems to be part of a series organised by
<https://fredericklenzfoundation.org/events/2022-the-future-of-american-buddhism/%5B/url>

Lenz Foundation - Frederick Lenz aka Zen Master Rama

Malcolm wrote:

Part of the reason Shambhala is going off the rails is the influence of the Lenz foundation.

I recall seeing this guy hanging up his own fliers in Harvard square back in the 80's.

He drowned off the end of his dock in Long Island, found wearing a dog collar.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 7:34 PM

Title: Re: The Future of American Buddhism

Content:

narhwal90 said:

Big events like this are how the big dharma machines operate; you have to get the butts onto cushions on a larger scale.

Malcolm wrote:

Corporate Buddhism is horrible. All the big scandals come from such entities.

Is it a surprise that the Lenz Foundation is sponsoring this? No. Fredrick Lenz was a huge fraud. The Lenz Foundation has about as much to do with Buddhism as Exxon has to do with combatting climate change.

Lenz's grift was "American Buddhism." His scheme was to get naive people to come to concerts by his Kitaro influenced new age band, Zazen, and call that meditation. He wrote stupid, orientalist adventure novels that make T. Lobsang Rampa look credible by comparison, such memorable titles as Surfing in the Himalayas, featuring, I kid you not, a fellow named Master Fwap, etc. The more intelligent people he sent to school to learn computer science, set them up with Wall Street jobs, and tithed them 10%. In this way he became wealthy very quickly through his software company filled with devotees. But it all had nothing to do with Buddhadharma.

After Lenz's suicide/accidental death (it's not clear which), one of his main students married one of Namkhai Drime Rinpoche's daughters. Her sister married Mukpo and became queen of Shambhala. You can guess the rest.

The advisory board for the Lenz Foundation is telling:

Liz Lewinson, Chairperson
B. A. Smith, Co-Chairperson
Dr. Koshin Paley Ellison, MFA, LMSW, DMin, co-founder, the New York Zen Center for Contemplative Care
Lisa Marshall, CEO, Rama Meditation Society
Acharya Fleet Maull, Prison Dharma Network
Jeffrey Richardson, Sr. Consulting Information Technology Architect, IBM
James Shaheen, Editor and Publisher – Tricycle: The Buddhist Review
Judith Simmer-Brown, Ph.D., Professor of Contemplative and Religious Studies, Naropa University

I wouldn't participate in one of their conferences if you paid me. This isn't about getting butts onto cushions, it's about legitimizing one of the biggest grifters in the short history of Buddhism in the West.

Author: Malcolm
Date: Saturday, March 26th, 2022 at 7:46 PM
Title: Re: Someone go tell DJKR
Content:
Bhumi108w said:
I sense some folks are not fans of DJKR here.

climb-up said:
I really like his book "what makes you not Buddhist," and the part of "not for happiness" that I read.

I am not a fan of this nonsense!

Malcolm wrote:
The nonsense is DJKR's continued insinuation that Putin's invasion of the Ukraine is somehow the fault of the US, his frequent attacks on liberal democracy, and his general cheerleading of autocrats.

Author: Malcolm
Date: Saturday, March 26th, 2022 at 7:55 PM
Title: Re: Proclamations of Attainment
Content:
Malcolm wrote:
The tale of the bodhisattva bhikshu who takes on a suicidal lover is recounted in the Muni's intent by Sapan.

But the main point overall is that motivation trumps the deed every time. For example, lying to hunters about the location of game they are pursuing, etc.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 9:47 PM

Title: Re: The Future of American Buddhism

Content:

KristenM said:

But this event does look like some corporate pc schlock.

Malcolm wrote:

And the gift goes on...

Set to tune of "And The Beat Goes On" by the Whispers:

Author: Malcolm

Date: Saturday, March 26th, 2022 at 9:55 PM

Title: Re: Someone go tell DJKR

Content:

KristenM said:

I've got a similar feeling about Uma Thurman, whom I have met and wasn't totally blown away by her Bodhisattva qualities either.

Tilopa said:

Not intending to be critical but afaik she's just an ordinary person so expecting her to have the qualities of a bodhisattva may be a bit unrealistic.

Or am I missing something and she's been recognized as the incarnation of a Lama?

Either way maybe you just got her on a bad day.

KristenM said:

Just for the record, I met her multiple times and she was supposed to be a mentor to me, but she wasn't even famous then. Anyhow, I shouldn't have said anything. I'm sure she is just fine.

Malcolm wrote:

She was awesome in Kill Bill.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:28 PM

Title: Re: Someone go tell DJKR

Content:

Crazywisdom said:

But one could easily criticize you for your myopathy and attachment to views.

Malcolm wrote:

It is easy to criticize anyone, even the Buddha. I think you meant myopia.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:40 PM

Title: Re: Someone go tell DJKR

Content:

Crazywisdom said:

But one could easily criticize you for your myopathy and attachment to views.

Malcolm wrote:

It is easy to criticize anyone, even the Buddha.

Crazywisdom said:

Deadbeat dad.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Saturday, March 26th, 2022 at 11:49 PM

Title: Re: Buddhahood In This Life

Content:

PRESTONCHRISTIAN23 said:

but does the 17 tantras allow me to be connected to where I can read that?

Malcolm wrote:

If you have received Dzogchen transmission and some teachings already, then I think it is ok. If you have not, then maybe it is better to find a teacher first.

Archie2009 said:

Let's say you have received Dzogchen transmission and some teachings and perhaps some more. In the information session you mentioned that everything in the Tshig don mdzod, but also basically everything in Lonchenpa's writings is based on the man ngag sde 17 tantras. Wouldn't that then basically also hold for every Heart Essence Dzogchen text composed after him? So you could read almost anything with the intention of getting the lung afterwards as soon as the opportunity presents itself? Let's say Wonderous Dance of Illusion on which the publisher of the English translation has tagged a restriction for possession of the lung. I think this particular restriction came at the request of Chatral Rinpoche, but I personally think it is silly since there is (probably) no such restriction attached to the Tibetan original.

Malcolm wrote:

That's something you must decide for yourself. And yes, you can download that autobio from BDRC with no problem. Other texts of his are restricted, meaning you cannot

download them.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 12:04 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, March 27th, 2022 at 12:13 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

American Buddhism. That's funny. Will there be a representative from Peru? American Buddhism is bigger than US of A.

Malcolm wrote:

The USA is the only country with the word "America" in its name. Hence, "American Buddhism" refers only to Buddhism in the US.

Small point, but worth considering for context.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 12:18 AM

Title: Re: Buddhahood In This Life

Content:

Archie2009 said:

Though Chatral Rinpoche being a transmission holder for Sera Khandro would have resulted in one translation being sold at only 2 stores worldwide, while the Wallace translation can be ordered at your local department store.

Malcolm wrote:

Another rather absurd situation, like the one you describe, is Mipham's short commentary on Guhyagarbha. The LOB translation is restricted, the Dharmacakra translation is not.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 12:24 AM

Title: Re: Someone go tell DJKR

Content:

Crazywisdom said:

I tend to agree with him that Westerns filter dharma through biases that seem more important to them than dharma.

Malcolm wrote:

Tibetans and Bhutanese do the same thing. It is no different.

Obedience to autocratic authority in the name of imaginary friends ("wisdom beings") whom one claims to speak for is not actually part of the dharma. But it is what passes for guru devotion in DJKR's writings.

Most people don't realize this, but "rājas" in Buddha's tribe were elected. It was not a hereditary position. The Buddha instituted a form of representative democracy based on seniority in the monastic sangha, which still exists today. For example, the head of the Geluk school is elected, not appointed.

Anyway, DJKR does enough good things for the Dharma that his unfortunate naivety in politics and lack of understanding of modern history is forgivable. I'd definitely never vote for him though. I'd never take teachings from him either (which I am sure he prefers). But that's just me. It's better he remains a vajra brother.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 12:36 AM

Title: Re: The Future of American Buddhism

Content:

Shinjin said:

The future of American Buddhism is Shin Buddhism according to DT Suzuki.

Malcolm wrote:

The future of Buddhism period is Dzogchen, according to Garab Dorje. YMMV.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 1:43 AM

Title: Re: Someone go tell DJKR

Content:

Shinjin said:

Ethics are for suckers? We are definitely in Mappo.

Malcolm wrote:

He is referring to people who expect Vajrayāna gurus to conform to conventional Buddhist ethics. Such people, he writes, should stick with common Mahāyāna, because somehow, there is some magical substance in Vajrayāna samayas that make you fall into hell if you disapprove of your guru's conduct or resist their abuse, should they in fact be abusive in a real sense.

Somehow, in some people's minds, the ritual of empowerment creates a magical chain

that turns one into a Buddhist serf if one should take empowerment. This idea is perfectly understandable in the context of Tibetan culture, as the Tibetans tend to view the relationship between teacher and student as something resembling a lord and a vassal. Of course in the real world, it does not necessarily play out like this at all. But generally people like to use the fantasy novel about Milarepa written in the 15th century, or the accounts of Naropa's trials under Tilopa as proof that we should allow our gurus to torture us for our own good, excusing the pathological behavior of Trungpa and others on such grounds.

In his writings DJKR devotes thousands of words to criticizing people who are offended when they are treated badly by some Vajrayāna teacher and wish to leave, basically asserting that feeling harmed by some person they participated in a ritual with means they will never achieve liberation, not even considering for one second that the real situation is that student and that teacher do not have the right karmic connection at all and it is better for them to separate. The real problem here is a catechistic and realist interpretation of samaya and a failure to appreciate that teachers can and do break samaya with their students. This point is never actually addressed in any comprehensive way by DJKR in any of his writings. In his writings, the onus is always placed on the student to behave, never the teacher.

As far as DJKR's politics go, well, he likes to stir things up and create controversy. But over the years a very distinct pattern of conservatism has emerged—there is nothing good at all about the West, and basically, I am quite sure that in his mind we should go back to the some time where there was an enlightened dharmarāja to run the world (which is a fantasy). I find in his writings a great deal of nostalgia. He seems to be akin to what Ann Applebaum, a conservative columnist for the Washington Post, describes as a nostalgic conservative:

Radically different from the reflective nostalgics are what Boym calls the restorative nostalgics, not all of whom recognize themselves as nostalgics at all. Restorative nostalgics don't just look at old photographs and piece together family stories. They are mythmakers and architects, builders of monuments and founders of nationalist political projects. They do not merely want to contemplate or learn from the past. They want, as Boym puts it, to "rebuild the lost home and patch up the memory gaps." Many of them don't recognize their own fictions about the past for what they are: "They believe their project is about truth." They are not interested in a nuanced past, in a world in which great leaders were flawed men, in which famous military victories had lethal side effects. They don't acknowledge that the past might have had its drawbacks. They want the cartoon version of history, and more importantly, they want to live in it, right now. They don't want to act out roles from the past because it amuses them: they want to behave as they think their ancestors did, without irony.

It is not by accident that restorative nostalgia often goes hand in hand with conspiracy theories and the medium-sized lies. These needn't be as harsh or crazy as the Smolensk conspiracy theory or the Soros conspiracy theory; they can gently invoke scapegoats rather than a full-fledged alternative reality. At a minimum, they can offer an explanation: The nation is no longer great because someone has attacked us,

undermined us, sapped our strength. Someone—the immigrants, the foreigners, the elites, or indeed the EU—has perverted the course of history and reduced the nation to a shadow of its former self. The essential identity that we once had has been taken away and replaced with something cheap and artificial. Eventually, those who seek power on the back of restorative nostalgia will begin to cultivate these conspiracy theories, or alternative histories, or alternative fibs, whether or not they have any basis in fact.

Applebaum, Anne. *Twilight of Democracy* (p. 74-75). Knopf Doubleday Publishing Group. Kindle Edition.

In DJKR's case, it seems he feels that it westerners and democracy itself are attacking, undermining, and sapping the strength of the Dharma. Take this post on Facebook:

In short, he really dislikes the West and liberal democracy. Not sure what he wants to replace it with...

Author: Malcolm

Date: Sunday, March 27th, 2022 at 1:47 AM

Title: Re: Someone go tell DJKR

Content:

Shinjin said:

Regardless I think he is a great teacher. People pay too much attention to politics especially Americans. Dharma is more important.

Malcolm wrote:

Sorry, but Europeans definitely have us beat in the "Paying too much attention to politics department."

Politics are important to Dharma, that is why there are so many sūtras and rituals devoted to protecting nations, etc., so that the Dharma can flourish.

The Lamp of Dharma has clearly passed to the West, whether people realize it or not. Liberal democracy is responsible for that. The age of kings is done.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 1:52 AM

Title: Re: The Future of American Buddhism

Content:

Shinjin said:

The future of American Buddhism is Shin Buddhism according to DT Suzuki.

Malcolm wrote:

The future of Buddhism period is Dzogchen, according to Garab Dorje. YMMV.

Shinjin said:

It very well could be but consider the fact that Pure Land is the most widely practiced form of Buddhism in the world right now.

Malcolm wrote:

That's now, not the future.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 3:00 AM

Title: Re: Someone go tell DJKR

Content:

Johnny Dangerous said:

I find his comments disappointing, but not terribly surprising. It seems like much of his social commentary the past years has narrowed from occasionally insightful to romantic and reactionary.

Crazywisdom said:

Did he ever come out as gay? I feel like he's struggling with it.

Malcolm wrote:

He has a partner, a woman who grew up in the Shambhala community, as I understand things.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 3:03 AM

Title: Re: The Future of American Buddhism

Content:

Shinjin said:

It very well could be but consider the fact that Pure Land is the most widely practiced form of Buddhism in the world right now.

Malcolm wrote:

That's now, not the future.

Crazywisdom said:

GP also said it will be like a flash in the pan and as suddenly as it becomes the thing it will perish.

Malcolm wrote:

That is not how it is described in the commentary of the Sound Tantra. In the Sound Tantra and its commentary, Dzogchen is the final remaining Dharma after all the others, including Mantrayāna, has vanished.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 3:18 AM

Title: Re: Money for Yumka Tsok?

Content:

treehuggingoctopus said:

Apparently very much a traditional Tibetan thing. One of my teachers (a Tibetan) has told me that Tibetan families will keep detailed notes about who donated how much (or what) to whom and when and in which circumstances, so that gift-giving is actually a very demanding game if it is to be played correctly -- you need to take into account whether the recipient, or someone in their family, has the capacity/opportunity to reciprocate in the future. The aforementioned book-keeping endeavour spans generations. (The teacher sharing the story seemed to find the practice silly, hilarious but not really reprehensible.)

Malcolm wrote:

Thai Buddhists also keep ledgers where they note how much they gave, to whom, etc.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 3:51 AM

Title: Re: The Future of American Buddhism

Content:

HePo said:

Malcolm

...

After Lenz's suicide/accidental death (it's not clear which), perhaps taking 150 tabs of Valium might be a clue? the woman he was with only took 50 Valiums.

Malcolm wrote:

A detail that escaped my less-than-engaged attention in the whole thing.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 4:05 AM

Title: Re: Someone go tell DJKR

Content:

Crazywisdom said:

The Lamp of Dharma is not going out in the East and the best lamas live there...

Malcolm wrote:
It is and not for long.

You have no idea how degenerate things are in Tibet. All the "best lamas" are passing away. I have a Chinese friend in Tibet, fluent in Tibetan, who can go everywhere, and has spent the past several years living in Golok, Kham, Lhasa, etc., with access to all the best lamas in Tibet—Jonang, Nyingma, Kagyu, and Sakya—collecting as many transmissions as he can before it all goes to pot.

I get reports from him fairly regularly. It is worse in India and the rest of Asia.

English is now the international language of Buddhism. Everyone recognizes this, including DJKR.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 4:51 AM
Title: Re: The Future of American Buddhism
Content:
clyde said:
I vaguely remember about Frederick "Zen Master Rama" Lenz and I have no idea what the Lenz Foundation does.

Malcolm wrote:
"We Are Building American Buddhism"

It mostly exists to promote this bullshit:

<https://www.ramameditationsociety.org>

For example, there are two insipid pieces of dreadful, derivative new age dross. Here is one:

Author: Malcolm
Date: Sunday, March 27th, 2022 at 5:31 AM
Title: Re: The Future of American Buddhism
Content:
clyde said:
It seems the Naropa University has a relationship with the Lenz Foundation.

Malcolm wrote:
Yes, sadly they do. But it is not surprising at all. I explained the connection above.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 6:14 AM
Title: Re: Ukraine Crisis
Content:

Jesse said:

In a few short hours on live television, and in front of the UN he managed to call Putin: A war criminal, a Butcher, and then say that he needs to be removed from power.

Malcolm wrote:

All three things are true. Putin is a war criminal, a butcher, and needs to be removed from power.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 9:14 AM
Title: Re: Ukraine Crisis
Content:

Johnny Dangerous said:

You don't think it's stupid to make a paranoid dictator with access to the worlds largest cache of nuclear weapons, one who is basically obsessed with the notion that he is in a cultural battle with The West more paranoid with your statements? It's dumb as shit to do that, true or not.

Malcolm wrote:

Sorry, but someone has to stand up to,Putin. If not now, when? After he has attacked a NATO country like Estonia? When does the appeasement end?

I am glad Biden said out loud what every sane person in the West thinks.

I think it is bullshit that we have not declared a no fly zone.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 9:29 AM
Title: Re: Buddhahood In This Life
Content:
Crazywisdom said:
What's a "department store"?

Malcolm wrote:
Woolworth's, etc.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 9:35 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Sunday, March 27th, 2022 at 9:39 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Sunday, March 27th, 2022 at 10:06 AM
Title: Re: Stream of Lapis And ChNN namchö medicine Buddha ...same?
Content:
dechenpa said:
There are about 40 deities in the Namcho cycle,

Malcolm wrote:
There are 37 different dakini practices in Namcho alone.

You might want to recount.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 10:12 AM
Title: Re: Ukraine Crisis
Content:
Sādhaka said:
Because Biden is the voice of sanity (?)

Malcolm wrote:
Because he is right.

Author: Malcolm
Date: Sunday, March 27th, 2022 at 10:42 AM
Title: Re: Ukraine Crisis
Content:

PeterC said:
A popular revolt against him is a fantasy. The only plausible scenario in which he goes is that a few senior, respected military figures kill him.

Malcolm wrote:

That won't happen. It won't be the military. Russia's military is weak, low man on the totem. It would have to be the secret police, the state security apparatus, they are the elite in Russia these days, at least, according to Kamal Galeev,

Author: Malcolm

Date: Sunday, March 27th, 2022 at 7:07 PM

Title: Re: Someone go tell DJKR

Content:

Brunelleschi said:

Respectfully disagree about Buddhism being passed to the West. English is and will probably be one of the bigger languages used, but that is about it. Look at the statistics:

A miniscule proportion of the world's buddhists live in the West as we see here. Only ~1% of Americans are Buddhists (Wikipedia). Probably even less in Europe.

Stat_1.jpg

Not a single western country in the top 10.

Stat_2.jpg

Via: <https://www.pewforum.org/2015/04/02/buddhists/>

Malcolm wrote:

99 percent of that 98 percent are nonpractitioners, cultural Buddhists. My remark still stands.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 7:11 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

People don't understand the speed at which nuclear war is actually fought.

Malcolm wrote:

Yes we do. Quite a few of us grew up during the first Cold War.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:06 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

People don't understand the speed at which nuclear war is actually fought.

Malcolm wrote:

Yes we do. Quite a few of us grew up during the first Cold War.

Jesse said:

Many do not -- thus the public calls for assassinating Putin, Establishing anti fly zones, sending fleets of aircraft to Ukraine.

Chest thumpers without the slightest understanding of the reality of nuclear war, and just how quickly it can happen.

Malcolm wrote:

So we cave? Let Putin have his way with Europe?

Jesse said:

Nearly anyone when put in this situation would be likely to use the nuclear option; Putin is likely a high functioning sociopath, and potentially a high functioning psychopath. The exact type of personality which would resort to killing everyone in the event he loses everything.

Malcolm wrote:

Generally speaking, no one believes Putin is that irrational. He is not a Bond villain. So it is better to treat him as a rational actor. He won't use strategic nukes, even if NATO or the UN sends troops into Ukraine.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:10 PM

Title: Re: Buddhahood In This Life

Content:

PeterC said:

This is a better argument. But it runs into the same problem as my first hypothetical above. There is a translation out there that doesn't even raise the issue of Chatral R's wishes. Now I'm not going to comment on the relative quality of the two translation, but I know people have opinions on that.

stoneinfofocus said:

The text is the text. If your lama says you can read it, you can read it. I get that you're trying to respect every lama's wishes, but what your lama says first is what matters most. If you come across a situation like you describe and you want to ask them, that's

fine, but there is no fault in reading a text you have permission for, regardless of some lama putting a restriction on it.

You can either follow the spirit of how transmission and permission works, or you can cling to rules. Personally, I'll not question when my lamas say I can read something. It's not a fault to read something they said I could read.

PeterC said:

So in my hypothetical above, you would feel perfectly happy reading HHDL's heart sutra book, and not think it a better idea to pick up one of the hundreds of others that doesn't have a forward expressing the explicit wishes of the lama publishing it that you do not read it?

The problem with my hypothetical is that not all translations are equal. But let's leave that to one side for now.

Malcolm wrote:

The fact is that Tibetans don't respect these prohibitions and never have. Marpa for example. The only way to keep a text unread is to keep it in a manuscript.

The system of lungs exists solely due to scarcity of paper and the low level of literacy in Tibet.

The value of reading transmissions is in continuing a lineage of a text. That is a valid point. However, the absence of a lung for a text does not mean it does not get read. I can provide many examples of texts that have no lung and continue to be read widely, for example Nubchen's Lamp.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:22 PM

Title: Re: Buddhahood In This Life

Content:

PeterC said:

So in my hypothetical above, you would feel perfectly happy reading HHDL's heart sutra book, and not think it a better idea to pick up one of the hundreds of others that doesn't have a forward expressing the explicit wishes of the lama publishing it that you do not read it?

The problem with my hypothetical is that not all translations are equal. But let's leave that to one side for now.

stoneinfofocus said:

Yes. Unless there is some text or commentary in there or addition that is not available elsewhere. The Heart Sutra is the Heart Sutra. Another text like a commentary is a different story.

PeterC said:

I made the cost of choosing the alternative zero in the hypothetical - so clearly you value the possibility of acting against the wishes of a well-respected and important lama at zero. That is a curious choice.

Malcolm wrote:

Counter example. Kunzang Dechen Lingpa taught Khenpo Ngakchung's Thogal Zintri despite not having received the lung. Why? His explanation was it was just thogal, little different than what was in Yeshe Lama.

We forget that Dzogchen is an intimate instruction that does not come from a text. We also forget that these texts are extremely repetitive. If you've read the four Dzogchen treasuries of Longchenpa, you've pretty much read everything one needs to practice, providing one is under the guidance of a qualified teacher. There isn't one single thing in Dudjom Lingpa oeuvre that is more profound than what is contained in Longchenpa's works.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:44 PM

Title: Re: Buddhahood In This Life

Content:

PeterC said:

I made the cost of choosing the alternative zero in the hypothetical - so clearly you value the possibility of acting against the wishes of a well-respected and important lama at zero. That is a curious choice.

Malcolm wrote:

Counter example. Kunzang Dechen Lingpa taught Khenpo Ngakchung's Thogal Zintri despite not having received the lung. Why? His explanation was it was just thogal, little different than what was in Yeshe Lama.

We forget that Dzogchen is an intimate instruction that does not come from a text. We also forget that these texts are extremely repetitive. If you've read the four Dzogchen treasuries of Longchenpa, you've pretty much read everything one needs to practice, providing one is under the guidance of a qualified teacher.

PeterC said:

Of course I'd trust KDL's opinion on a Thogal text given his experience. But should I trust my opinion about the same Thogal text when I don't have his experience?

Malcolm wrote:

The point I am making is that Chatral Rinpoche had put a restriction on this text . One cannot download it, etc. I certainly agree that people should not read Dzogchen texts

without guidance, but after a certain point we have to be realistic and understand that Tibetans read all kinds of things for which they do not have the lung and that if they are sufficiently interested in something, they go get the lung. Of course, this only applies to educated Tibetans. Prior to 1959, only 15% of the Tibetan population was actually literate.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:51 PM

Title: Re: Buddhahood In This Life

Content:

PeterC said:

Of course I'd trust KDL's opinion on a Thogal text given his experience. But should I trust my opinion about the same Thogal text when I don't have his experience?

stoneinfofocus said:

No, which is why you listen to qualified teachers. If KDL is your lama, then as his student, you can utilize the text if he says you can. If he's not your teacher, then you don't. This is very easy.

PeterC said:

So by that logic, if you're thinking of reading that particular translation of the Nang Jang, you would explain Chatral R's foreword and ask your lama if it's ok?

Malcolm wrote:

This is a funny question. Chatral Rinpoche didn't know English, not one word. There is no way he can endorse one English translation against another.

Two of these translations are restricted: the Padma Publishing one and the new Shambhala one. Wallace's is not, but Wallace also received the transmission for these things from Gyatrul R.

It's all really moot, actually. Of course my personal practice is to get the lung for things I want to read, but I am not anyone's boss. All I can say is that having at least the poti wang makes a connection with the texts. I can encourage people to get lungs, but it's really up to them.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 9:54 PM

Title: Re: Buddhahood In This Life

Content:

PeterC said:

So by that logic, if you're thinking of reading that particular translation of the Nang Jang, you would explain Chatral R's foreword and ask your lama if it's ok?

stoneinfofocus said:

Why would I if I have transmission and permission to read Nang Jang already from my lama?

I don't understand your point about KDL. KDL chooses to teach a text to his students. His students can utilize his teachings. End of story. What is there to discuss about this?

PeterC said:

Malcolm's point is that KDL himself didn't have the lung. He was going back to the original argument about the content of the 17 tantras containing everything subsequent in the development of mennagde and therefore being sufficient as a basis for studying anything else in the tradition. My point was that sure, if KDL decided to do that then nobody is going to disagree with him because he's KDL, but should you trust yourself to do the same. Like my earlier hypothetical it's an appeal to intuition.

Malcolm wrote:

For example, ChNN pointed out he did not have the lung for the commentary on the Sound Tantra, but he pointed out that he did have the lung for the Sound Tantra, and therefor he didn't need the lung for the commentary. So, we don't either, as long as we have the lung for the Sound Tantra itself.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 10:46 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

in case you haven't noticed we are doing something, Russia is being isolated from the rest of the world. He, and his country are losing every single benefit wrought from globalism.

Malcolm wrote:

Yes, and rightly so.

Jesse said:

They have no real end game for Ukraine, any military victory will be hollow, they have fundamentally been defeated, wasted an enormous amount of money, resources, lives, and time gaining exactly nothing. This itself will destabilize Russia over time.

Malcolm wrote:

That's what happens when you try to overthrow a country that is seeking to integrate itself in the Western Bloc, and happens to be located next to NATO.

Jesse said:

This strategy has worked well, but it won't prevent Ukraine from being destroyed.. This is still a superior end than global nuclear Armageddon. The fact is they are walking a fine line even now, providing weapons, materials, intelligence, and other support to Ukraine. They are fundamentally walking the finest line possible to defeat Russia without escalating into direct conflict with them.

Malcolm wrote:

American and Russian pilots faced off in Korea and Vietnam. The fear of escalation to a nuclear war is overstated. You need to examine how Kennedy faced down Krushchev during the Cuban Missile crisis.

Jesse said:

I think fears that Russia will further invade Europe are mostly unfounded...

Malcolm wrote:

That's what they said about Hitler.

It is not unfounded that Putin might compound his errors. People in the Moscow Duma are already calling for an Invasion of Poland.

Jesse said:

to call NATOS response anything less than brilliant would be an understatement. Ukraine will be largely sacrificed to defeat Russia without getting into a nuclear war that would destroy us all. Ukraine included.

Malcolm wrote:

NATO has responded with insufficient support for Ukraine thus far.

Jesse said:

Really all that remains is for them to continue their present strategy while avoiding the pitfalls, and if they pull it off.. it will probably be the single best display of wartime strategy ever pulled off.

Malcolm wrote:

Originally, NATO thought Russia was stronger and more competent. We see more clearly now that Russia's corruption and autocracy has weakened Russia considerably over the past 20 years. I would argue that NATO's response was too ginger. However, we now see that Russia is weak and disorganized. They are entirely dependent on the West for their technology and have been since the 1920's.

Jesse said:

They are beating one of the largest militaries on earth without firing a single shot(themselves), but rather purely through strategy, non-violent warfare (economic war, sanctions, information war, psychological war).

Malcolm wrote:

The Russian Military is weak for a number of reason, not least of which they are potentially the main threat to Putin's power. You need to read all Kamal Galeev's threads on twitter.

Jesse said:

High functioning sociopaths ARE rational. Using nukes isn't inherently an irrational thing to do, it depends on the circumstances. Deciding to kill everyone using nukes in the event your only remaining option is death isn't irrational, it's mind mindbogglingly aggressive, free from any moral, empathetic, or sympathetic concern; but still not irrational.

Malcolm wrote:

Putin isn't a sociopath. He is a cop, a policeman, and behaves like a policeman. He is not military guy. Huge numbers of the "soldiers" sent to Ukraine were police, armed with riot gear. He thought he was going in to make arrests after the Ukrainians put down their arms and let his army in.

He is also not a Bond villain. He is motivated by a Christian fascist ideology (Ivan Ilyin) supported by a fascist movement in Russia. It's unlikely he will use tactical nukes. There are layers of command between him and Russia's strategic nukes. Remember Mark Milley's comments to Pelosi about Trump's access to nukes? It is the same in Russia.

So far, the Russian command structure has been compromised electronically. Their vaunted secure communications system uses 3g. They blew up all the 3g towers in Eastern Ukraine. This is why they switched to using iPhones, enabling everyone to listen in on their communications. If they plan on using tactical nukes, we will know about it right away, before they use them. They will use chemical weapons before they use nukes. They've already used phosphorus. In short, we know what the Russians are planning, and when they are going to move.

You are correct that we have the upper hand. But we need to end this now, for Ukraine, and drive the Russians back into the Russia, and continue to crush them so Russian Federation falls apart. In my opinion, Russia has lost the right to be a federation.

The 300 year era of Russian colonialism is now over, permanently.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 10:53 PM

Title: Re: Someone go tell DJKR

Content:

heart said:

I can tell you this: DJKR is an awesome Vajrayana teacher. One of the very very best in my opinion.

Malcolm wrote:

Sure, but we're just talking about his politics (mainly).

It is quite understandable that many Tibetans have different politics than Westerners.

I just wish that DJKR would actually study modern history, and not just watch random videos on the internet.

For example it is fine that he likes Mearsheimer. But he should also read Inkenberry, etc., in other words, he ought round out his opinions by reading the best scholarship, not just one position.

The funny thing to me is that he advocates for a so-called "realist" position (which is fundamentally amoral). But he seemingly has no understanding at all of the benefits he has received from liberal internationalism. The British Empire produced modern Indian democracy and Bhutanese democracy, where English is the defacto language of government and bureaucracy. When Tibet fell, where did the Tibetan Buddhist establishment move? India. He was born in Bhutan, a protectorate of Britain, originally. The Dalai Lama is strong advocate of liberal democracy. DKJR should listen.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 11:08 PM

Title: Re: Someone go tell DJKR

Content:

heart said:

I can tell you this: DJKR is an awesome Vajrayana teacher. One of the very very best in my opinion.

Malcolm wrote:

Sure, but we're just talking about his politics.

heart said:

Maybe you where but there was a lot of other rather unnecessary comments.

Malcolm wrote:

DJKR is polarizing. Many people think his approach to Sogyal's scandal was insincere, and his unconditional admiration for Trungpa really gross. They don't like his support for Aung San Su Kyi, and his take on the present war.

Many people don't agree with his take on guru devotion, etc.

You have to recognize, Magnus, that he has set himself up for criticism by being so vocal in his opinions. There are many Tibetans who really don't like him either, because he has criticized the Dalai Lama by criticizing the Dalai Lama's emphasis on Nalanda masters. So, pick a controversial guru, you get controversy. A lot of Tibetans (like Dzongsar) don't like ChNN, even now. He was also controversial in his day, especially when he was writing in the 1970's. Much of that is because the book that was recently published, *Necklace of Jewels* where he first began to synthesize his deconstruction of the imperial era myths about the nonexistence of Tibetan culture before the introduction of Buddhism, etc.

Pick a controversial guru, you are going to hear a lot of people voice criticisms of that guru. It's natural. But it is not fatal. And it does not negate that person's positive contributions. For example, the 84000 project, as I mentioned before this, is a very good use of DJKR's title and money.

Author: Malcolm

Date: Sunday, March 27th, 2022 at 11:36 PM

Title: Re: Someone go tell DJKR

Content:

heart said:

You are welcome to criticise his politics as much as you want. I just wanted you to know that there are actual disciples of him here.

Malcolm wrote:

I am aware. But then, they know who he is. Right?

heart said:

I never heard him say anything about ChNNR so I can't comment on that.

Malcolm wrote:

I have been told he has by people who heard him first hand do so.

heart said:

Last event I was at we actually sang the SoV with his tune during tsog.

Malcolm wrote:

That's interesting. Well CHNN also pointed out that a lot of Lamas also discovered what he had known for decades, that the Ngondro approach isn't really working for many, many westerners.

Author: Malcolm

Date: Monday, March 28th, 2022 at 12:18 AM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:

There is no scenario where Putin doesn't escalate, unless he's killed first. And then who will take his place? Some Stalin? Russia gets Ruthless fast. This is the same La La land where we thought democracy will blossom if we take out Saddam and Momar.

Malcolm wrote:

Kaddaffi was taken out because of article 5. That was a NATO job. Iraq, everyone understands, was a function of Cheney (who was never a spook, and never acted like one) fabricating intelligence, but it is not that simple.

Crazywisdom said:

Iran revolution was a grassroots deal.

Malcolm wrote:

Under the Shah, Parsees were invited back from India, Bahais, Jews and Christians allowed to freely worship, etc., and the power of Muslim clerics was curtailed. Women did not wear the hijab, they wore dresses, one could buy wine, etc., and after the overthrow of Mossadegh with the help of the CIA and British intelligence, Iran continued to westernize. One of my friends was the late Prince Ali Reza. Most people really do not know the story of the revolution. I still have friends close to the Shah who left for France after the revolution. Despite the Shah's use of secret police to suppress the opposition, the Shah was progressive and pro-Western. The problem with the Shah was the problem all monarchies face. He had no good plan of succession, his kids were too young, and Iran was no longer a constitutional monarchy. The Iranian revolution set back the development of Iran by decades. Iran was the closest US ally in the region before the revolution.

The Iraq war against Iran was eventually backed by the US, but not enthusiastically. The decision was taken by the G7 to support other friendly Arab states, the main concern being that the war might spread throughout the middle east. Both Iraq and Iran were supporting terrorist groups, and Iraq used chemical weapons against Iran and the Kurds (an Iranian speaking people) many times. Shortly after the Iraq/Iran war was over, Iraq invaded Kuwait for "cheating," it was a bedouin raid with tanks, jeeps, and APCs. Naturally, we punished Iraq. The UN levied very harsh sanctions against Iraq (which for some bizarre reason everyone blames Albright for, well because they are idiots who don't know history), and Wolfowitz and crew, managed to convince Bush II that Hussein was linked to Al-Qaeda. The rest you know.

Crazywisdom said:

We don't have good data about Russia. We don't know pro democracy stands a chance there. Now you're saying he has support from Christian fascists and the Duma wants invasion of Poland. So he's not alone and surely there is an ambitious dude ready to keep the fight going if Putin dies. We are one month into a war that will last years. Seems inevitable now that Putin takes on NATO.

Malcolm wrote:

Russia is a weak country. They will grow weaker. Everyone who can is leaving. You want to understand what is going on? Read this guy.

etc.

Author: Malcolm

Date: Monday, March 28th, 2022 at 12:29 AM

Title: Re: Someone go tell DJKR

Content:

heart said:

In my opinion it seems more like the world he knows is not the world you know rather than that he know very little of the world. Very few Tibetans in his position knows so much about Western and Asian culture. He just see things differently.

Malcolm wrote:

That's the thing. I don't think he betrays much knowledge of western culture at all. Culture is in history. If you don't study Tibetan history, you don't know Tibetan culture.

He knows some western people. But they are mostly devotees. That does not mean he knows the west well at all.

heart said:

He is free to have any opinion he likes, just like you.

Malcolm wrote:

Definitely. One of the benefits of the liberal west he loves to criticize.

Author: Malcolm

Date: Monday, March 28th, 2022 at 1:13 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, March 28th, 2022 at 1:21 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Meanwhile, the Russian talking heads are saying:

Author: Malcolm

Date: Monday, March 28th, 2022 at 1:46 AM

Title: Re: Someone go tell DJKR

Content:

haha said:

However, his book on Candrakirti's writing was quite informative.

Malcolm wrote:

Yes. He knows the Sakyapa scholastic curriculum quite well.

Author: Malcolm

Date: Monday, March 28th, 2022 at 2:12 AM

Title: Re: The Future of American Buddhism

Content:

HePo said:

<https://futureofamericanbuddhism.com/livestream/>

is an event Streamed Live from the Garrison Institute June 2-5, 2022

Malcolm wrote:

Gross.

Author: Malcolm

Date: Monday, March 28th, 2022 at 2:17 AM

Title: Re: Tulku Dakpa Rinpoche online reading transmission of the 17 Dzogchen Tantras

Content:

Lingpupa said:

I was going to pm you, but I see that's not available. I started reading the Self-Arisen Vidya this afternoon, and figured it was time to thank you for the astonishing work you've done!!!

Malcolm wrote:

Thanks. I am glad you are enjoying reading it. I enjoyed translating it.

Author: Malcolm

Date: Monday, March 28th, 2022 at 2:34 AM

Title: Re: "special transmission"?

Content:

Aemilius said:

The higher dhyanas (than the first one) are non-conceptual, they are devoid of all concepts or devoid of gross concepts. They are not called higher without a reason. Also, dhyanaloka (realm of one-pointed concentration) is higher than kamaloka (realm of sense desire).

Malcolm wrote:

Incorrect. They are conceptual. That's why they are not liberations. In ordinary people, engaging in them generates traces, latent afflictions, which then have to be purified. They create paths of rebirth. This is very clearly explained in Abhidharma. They are mundane and samsaric.

Author: Malcolm

Date: Monday, March 28th, 2022 at 2:59 AM

Title: Re: "special transmission"?

Content:

Aemilius said:

The higher dhyanas (than the first one) are non-conceptual, they are devoid of all concepts or devoid of gross concepts. They are not called higher without a reason. Also, dhyanaloka (realm of one-pointed concentration) is higher than kamaloka (realm of sense desire).

Malcolm wrote:

Incorrect. They are conceptual. That's why they are not liberations. In ordinary people, engaging in them generates traces, latent afflictions, which then have to be purified. They create paths of rebirth. This is very clearly explained in Abhidharma. They are mundane and samsaric.

clyde said:

Without entering into which of you is correct, what do dyanas, higher or lower, conceptual or not conceptual, have to do with this topic, “special transmission”, the Buddha holding up a flower, or Mahakasyapa’s smile?

Malcolm wrote:

Nope.

The dhyāna to which Chan refers is based on the realization of reality, not supported by mental factors nor supported on a conceptual object.

Author: Malcolm

Date: Monday, March 28th, 2022 at 3:37 AM

Title: Re: The Future of American Buddhism

Content:

HePo said:

Perhaps this makes it a bit clearer <https://fredericklenzfoundation.org/events/2022-the-future-of-american-buddhism/> series.

Malcolm wrote:

I am surprised that Ann Gleig is participating. Sad that Alejandro is, someone ought to tell him.

Author: Malcolm

Date: Monday, March 28th, 2022 at 4:09 AM

Title: Re: “special transmission”?

Content:

clyde said:

Sorry, but I don’t understand your point. How is a discussion of dhyana related to this topic?

Malcolm wrote:

It isn't, other than the fact that Chan means dhyāna.

Author: Malcolm

Date: Monday, March 28th, 2022 at 11:27 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

The French and the Brits have both said that Biden's "Putin must go" comment was unhelpful, and even Biden himself has now denied that he was calling for regime change. Whether or not you agree with the sentiment, it seems clear that it was not a wise piece of diplomacy.

Malcolm wrote:

It's wasn't diplomacy, it was honest sentiment, one I agree with. Let's not pretend Biden is wrong.

You have to admire Bidem's version of "Russian warship, go f**k yourself."

Author: Malcolm

Date: Monday, March 28th, 2022 at 11:37 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

I dunno, I think the President should probably be held to a higher standard than the drunk guy at the end of the bar. "Don't frak up international diplomacy" being a pretty big part of the job and all.

Malcolm wrote:

Right, we are all supposed to be polite and pretend that normal diplomatic protocols apply...

Author: Malcolm

Date: Monday, March 28th, 2022 at 12:01 PM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

I dunno, I think the President should probably be held to a higher standard than the drunk guy at the end of the bar. "Don't frak up international diplomacy" being a pretty big part of the job and all.

Malcolm wrote:

Right, we are all supposed to be polite and pretend that normal diplomatic protocols apply...

Genjo Conan said:

Ok. Put out more flags.

Malcolm wrote:

The fact is that Biden sees things as they are. No one imagines the Russian people are going to toss Putin out. That's not happening. No one imagines we are going take him out with a drone strike, least of all Putin himself. But Putin has no legitimate claim in the

region, none. Moreover, he has done harm to his own nation that will set Russian development back 30 years. By the time Russia recovers from Putin's folly, Ukraine will have much developed quite beyond where Russia is, with aid from the US and EU, etc. Putin's rule is no longer viable, but that does not mean he won't retain power. But he will be overseeing a country he himself hollowed out. He threatened NATO. That was dumb as shit. He threatened to use nukes, and people worry about Biden's honest assessment, sheesh.

Author: Malcolm

Date: Monday, March 28th, 2022 at 8:31 PM

Title: Re: Oscars shocker!

Content:

Queequeg said:

Oscars are done. Does anyone pay attention to this beyond scandalous emcees? The producers are thrilled that they had a click worthy event for an event no one cares about anymore. "Movies" are done. Just more content churned out of the entertainment industrial complex to fill out those streaming catalogs.

Will Smith has always been a douche. Him and his weirdo family. Chris Rock hasn't been funny for 20 years.

Malcolm wrote:

What you talking about? JPS was awesome as Fish Mooney on Gotham.i

Author: Malcolm

Date: Monday, March 28th, 2022 at 10:14 PM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:

his epic screw up in Afghanistan.

Malcolm wrote:

Biden didn't screw up in Afghanistan, that was all Trump. Trump made the mess (for example, from drawing down US troops to level below where they could maintain operational security to excluding the Afghan gvt. from talks, and dealing only with the Taliban), Biden got blamed because he held the mop.

Author: Malcolm

Date: Monday, March 28th, 2022 at 10:18 PM

Title: Re: Ukraine Crisis

Content:

Jesse said:

Biden's Putin remark pushes U.S.-Russia relations closer to collapse

<https://www.washingtonpost.com/national-security/2022/03/27/biden-putin-regime-change/>

French President Emmanuel Macron suggested that Biden's comment did not sit well with all leaders in Europe. "If we want to do that, we can't escalate either in words or actions," he said of the odds for diplomatic success.

Malcolm wrote:

The new Neville Chamberlain.

Author: Malcolm

Date: Monday, March 28th, 2022 at 10:59 PM

Title: Re: Someone go tell DJKR

Content:

PeterC said:

"Asian" is a Western idea in the first place. It's a massive simplification of huge cultural differences. Nobody would think a Dane culturally similar to an American, but the differences between countries in Asia are far greater than that. Does he think, for instance, that a South Korean has moral authority to have opinions on, say, Bangladesh, in a way that a Norwegian doesn't? His statements on these issues are extremely simplistic and haven't really progressed past Lee Kuan Yew circa 1990. His letter to Aung Sang Suu Kyi was terrible - he was (a) trying to assert himself as an authority on "Asianness", and (b) presuming to advise someone who runs a country (albeit badly) on how to handle cultural diplomacy. Totally out of his depth. He should leave commentary on this to people who actually know what they're talking about, and focus on the Dharma, on which by all accounts he really does know what he's talking out.

Malcolm wrote:

DJKR's has made a number of fallacious historical claims, but perhaps the most telling historical gaffe was the one where he attributed the decline of Buddhism in Japan to Americans after WWII. I pointed out to him that the decline of Buddhism in Japan was a function of the Meiji restoration, where 45k Buddhist temples were destroyed by the Japanese govt. in the late 19th century, etc.

LKY's problem (among others) is that he thought the US was trying to foist democracy off on everyone. The actual fact is that during the Cold War, that US was saying to countries: "If you want to do business with us, and have access to our markets, you can't do business with the Communists governments. If you decide to implement liberal democracy, so much the better, but at minimum you can't do business with Communists. If your country already has significant access to Western capital investment, and you try to align with the Communists and nationalize our investments in your country, we are going to take your government down and replace it with someone who better aligns with our interests and will protect our capital investments."

The failures in US foreign policy after the Cold War mainly come from this line of reasoning: "Communism will inevitably fail. It failed in Russia and it will fail in China. We should do business with Russia and China based on this assumption. The only thing we have to worry about now are the recalcitrant Muslim countries, who are state sponsors for terrorism. Liberal democracy driven capitalist development is inevitable. Resistance is futile."

The difference is pragmatism. Our Cold War foreign policy was pragmatic, occasionally dressed up in ideology. Our Post-Cold War foreign policy has been ideological, and abandoned pragmatism for slogans.

Author: Malcolm

Date: Monday, March 28th, 2022 at 11:09 PM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:

his epic screw up in Afghanistan.

Malcolm wrote:

Biden didn't screw up in Afghanistan, that was all Trump. Trump made the mess (for example, from drawing down US troops to level below where they could maintain operational security to excluding the Afghan gvt. from talks, and dealing only with the Taliban), Biden got blamed because he held the mop.

Crazywisdom said:

His hasty exit was a damn shame. No way around that.

Malcolm wrote:

It wasn't Biden's hasty exit, the time table was set by the previous administration. In fact, Biden wanted to Obama to limit our involvement in Afghanistan in 2009:

In 2009, the new Obama administration debated whether to "surge" troop levels in Afghanistan after nearly eight years of war had failed to quell the insurgency from the overthrown Taliban forces. Top generals asked early that year for 17,000 more US troops and then, having gotten those, asked for an additional 40,000 to try to weaken the Taliban and strengthen the Afghan government.

Then-Vice President Biden was consistently one of the biggest skeptics of the military's recommendations. Throughout months of debate, he repeatedly raised the inconvenient point that the generals' preferred strategy seemed extremely unlikely to lead to actual victory. "We have not thought through our strategic goals!" he shouted during the Obama administration's first meeting on the war in Afghanistan.

All this was documented at the time in Bob Woodward's deeply reported 2010 book Obama's Wars. Biden did not actually support withdrawal at the time — he pushed for a more limited mission focused on counterterrorism, accompanied by a smaller troop surge than the military wanted.

...

Building a functioning nation-state in Afghanistan was impossible. Woodward writes that during one October meeting, Biden asked the generals, "If the government's a criminal syndicate a year from now, how will troops make a difference?" He followed up with, "If a year from now there is no demonstrable progress in governance, what do we do?" He didn't receive a convincing answer to either question.

Later on, he wrote memos to Obama arguing for "no full counterinsurgency" and "no nation-building." He thought the military's goals of strengthening Afghanistan's military and police force were doomed. And he said the following at a meeting with National Security Council leaders, per Woodward:

"Historically, [Biden] said, it's been very difficult—impossible—for foreign interventions to prevail in Afghanistan. With tens of thousands of troops on the ground already, if we can't do it with this number and we don't have a reliable partner in the Afghanistan government, then it seems irresponsible to inject additional troops on top of that. We're just prolonging failure at that point, he said."

In order to make the exit "softer," Biden would have had to recommit troops, prolonging our involvement by a year. Face it, no exit would have been pretty after Trump cut the Afghan gvt. off below the knees. Afghan troops literally dropped their weapons in the streets.

Biden is not a dummy, nor is he demented, nor is he addled. As the VP, he observed our failure after failure in Afghanistan for eight years, and consistently argued for policies that Obama and the Pentagon would not follow. Had they taken Biden's recommendations, it would have all ended considerably differently, but probably no less messier. The mistake was Bush's for going in in the first place.

Biden's comment might have alarmed the Neville Chamberlains of the world, but he was right to make it.

Author: Malcolm

Date: Monday, March 28th, 2022 at 11:28 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

The only innovation Buddhism needs is a Dharma entirely stripped from it's Buddhist/Religious packaging.

Keeping the essence of the teachings but without any cultural ideas added in would be pretty difficult, but I think it can be done.

Fundamentally it would be a modern philosophy, psychology with instructions on compassion, mind training, wisdom, etc.

Malcolm wrote:
Agree with the second statement.

Disagree with one and three. The first results in Sam Harris' bullshit. The latter, Stephen Batchelor's bullshit.

Author: Malcolm
Date: Monday, March 28th, 2022 at 11:57 PM
Title: Re: Ukraine Crisis
Content:
ratna said:
They just can't help themselves.

Malcolm wrote:
WSJ article:

<https://www.wsj.com/articles/roman-abramovich-and-ukrainian-peace-negotiators-suffer-symptoms-of-suspected-poisoning-11648480493?mod=e2tw>

Author: Malcolm
Date: Tuesday, March 29th, 2022 at 12:00 AM
Title: Re: Ukraine Crisis
Content:
Crazywisdom said:
Boys dropping out of the sky. There's no defending that. Inept management. Period.

Malcolm wrote:
That's not on Biden. Sorry, you are blaming the wrong people for that. You should blame the Taliban who so terrorized people that they would make such suicidal choices.

Author: Malcolm
Date: Tuesday, March 29th, 2022 at 12:11 AM
Title: Re: Someone go tell DJKR
Content:

PeterC said:
"Asian" is a Western idea in the first place. It's a massive simplification of huge cultural differences. Nobody would think a Dane culturally similar to an American, but the differences between countries in Asia are far greater than that. Does he think, for instance, that a South Korean has moral authority to have opinions on, say, Bangladesh, in a way that a Norwegian doesn't? His statements on these issues are extremely

simplistic and haven't really progressed past Lee Kuan Yew circa 1990. His letter to Aung Sang Suu Kyi was terrible - he was (a) trying to assert himself as an authority on "Asianness", and (b) presuming to advise someone who runs a country (albeit badly) on how to handle cultural diplomacy. Totally out of his depth. He should leave commentary on this to people who actually know what they're talking about, and focus on the Dharma, on which by all accounts he really does know what he's talking out.

Malcolm wrote:

DJKR's has made a number of fallacious historical claims, but perhaps the most telling historical gaffe was the one where he attributed the decline of Buddhism in Japan to Americans after WWII. I pointed out to him that the decline of Buddhism in Japan was a function of the Meiji restoration, where 45k Buddhist temples were destroyed by the Japanese govt. in the late 19th century, etc.

PeterC said:

I guess he also wasn't aware that the US took Kyoto off the list of target candidates for the nuclear attack because of the damage it would do to Japanese cultural and religious heritage?

He really knows a lot less than he thinks he doesn't. In his letter to AYSK he said, confidently, that the Rohingya were foreign laborers brought in by the British. They weren't: they had been living there for a century before the British arrived. Not that he should know that, though. Why should butanese semi-royalty know anything about the demographics and history of a minor country two thousand miles away?

This is why I don't give much credence to the hypothesis that he's being deliberately provocative to make people think. There are obvious explanations that better fit the facts.

Malcolm wrote:

Yes, I also corrected him on the presence of the Arakanese.

He could have just educated himself on this point:

<https://www.soas.ac.uk/sbbr/editions/file64388.pdf>

The Burmese have been ruthless in their persecution of the Arakanese since 1784, when they conquered that Arakan Kingdom.

Oh well.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 12:14 AM

Title: Re: Ukraine Crisis

Content:

Crazywisdom said:

his epic screw up in Afghanistan.

Malcolm wrote:

Biden didn't screw up in Afghanistan, that was all Trump. Trump made the mess (for example, from drawing down US troops to level below where they could maintain operational security to excluding the Afghan gvt. from talks, and dealing only with the Taliban), Biden got blamed because he held the mop.

Shinjin said:

It's always easier for Democrats to blame Trump for all the errors of this administration rather than take responsibility.

Malcolm wrote:

Trump left a mess. It is still being cleaned up. He was the most incompetent president in US History, the carnage is immense. I get it if you are a Trump fan boy, but if you are not, stop making pathetic excuses for the man.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 12:35 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

It's always easier for Democrats to blame Trump for all the errors of this administration rather than take responsibility.

Malcolm wrote:

Trump left a mess. It is still being cleaned up. He was the most incompetent president in US History, the carnage is immense. I get it if you are a Trump fan boy, but if you are not, stop making pathetic excuses for the man.

Shinjin said:

No excuses, just calling it the way I see it. He was a terrible leader like your man Joe. The US hasn't had a competent leader since Ronald Reagan.

Malcolm wrote:

You're living in the past. Ronny wasn't the worst president, but he was hardly the best. And he actually did have Alzheimer's, unlike Biden.

Bush 1 had more impact on destabilizing the USSR than Reagan.

Biden has decades of foreign policy experience. As far as I am concerned, he is doing a good job with the mess the GOP always leaves the economy in, every damn time, from Hoover to the present. It never changes.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 12:57 AM

Title: Re: "special transmission"?

Content:

clyde said:

Really, the "special transmission" and Flower Sermon are not about dhyana or an awakening experience. Simply, investigate "dharma transmission" to understand this koan.

Malcolm wrote:

Correct, that story is about one person recognizing the awakening of another. It assumes that Kashyapa was already awake, which of course he was, since he was an arhat.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 1:06 AM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

No excuses, just calling it the way I see it. He was a terrible leader like your man Joe. The US hasn't had a competent leader since Ronald Reagan.

Malcolm wrote:

You're living in the past. Ronny wasn't the worst president, but he was hardly the best. And he actually did have Alzheimer's, unlike Biden.

Bush 1 had more impact on destabilizing the USSR than Reagan.

Crazywisdom said:

That's false. Reagan boosted defense spending into the stratosphere to bankrupt the Soviets in the arms race.

Malcolm wrote:

Elections brought down the USSR. Then there was a coup.

<https://millercenter.org/statecraftmovie/gorbachev-and-ussr>

Of course, we can't really discuss this in soundbites, but it is a conservative myth that we bankrupted the USSR into nonexistence. Reagan walked back his aggressive tone and chose to be chummy with Gorbachev. That set the stage for Bush's administration relationship with the USSR:

Indeed, many conservative commentators would prefer to sweep these historical

nuances under the rug. These realities also directly contradict a deeply ideological (and ahistorical) narrative that – short of war – massive defense buildups, bellicosity and tough talk bring authoritarian regimes to their knees.

With access to thousands of pages of Soviet records, oral histories and memoirs, we now know that the confrontational approach that defined Reagan's first few years in office had very little, if any, impact on Soviet strategic decisionmaking. In fact, the antagonism of Reagan's early presidency likely prolonged the Cold War by elevating hardline, anti-American voices over those of moderate reformers like Gorbachev.

Reagan's true Cold War legacy is rooted in his deeply personal diplomatic engagement with Gorbachev. Reagan's embrace of Gorbachev and praise for his reforms gave the Soviet leader the latitude to enact the political and social changes – perestroika, glasnost, demokratizatsiya – that ultimately caused the collapse of the Soviet Union. <https://thehill.com/opinion/international/478941-lets-stop-revising-history-reagan-didnt-win-the-cold-war>

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 1:13 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

I think everyone defending Biden's comments should maybe try to explain why his White House aides, the Secretary of State, the British, the French, and Biden himself walked those comments back.

I know that nuance is the first casualty of wartime, but it is entirely possible to think that Putin is a horrible person who is prosecuting an illegal and immoral war, and that it was careless of Biden to call for regime change.

Malcolm wrote:

He didn't call for regime change. He said: "“For God's sake, this man cannot remain in power.”"

He did not say, “For God's sake, remove this man from power.”

Why? Because Biden knows that there is no one who can remove Putin from power. They've already gamed it out, multiple times.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 1:27 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:
The general wears Prada:

Author: Malcolm
Date: Tuesday, March 29th, 2022 at 1:33 AM
Title: Re: Ukraine Crisis
Content:
Genjo Conan said:
You're not answering the question. Why did all of those people walk Biden's comments back?

Malcolm wrote:
They are not walking anything back at all. Biden's comment is not indicative of a US policy to remove Putin. So, nothing to walk back.

Author: Malcolm
Date: Tuesday, March 29th, 2022 at 1:36 AM
Title: Re: Someone go tell DJKR
Content:
Crazywisdom said:
And what did he say in response to you, Malcolm?

Malcolm wrote:
Crickets...of course.

Author: Malcolm
Date: Tuesday, March 29th, 2022 at 1:42 AM
Title: Re: Ukraine Crisis
Content:
Norwegian said:
If Kadyrov has the balls to enter Ukraine, anybody with a decently functioning rifle and scope will end him.

Malcolm wrote:
Generals have a short battlefield life in Ukraine. One was killed three days ago. Five Russian Major Generals (one star, equivalent to a US Brigadier General) and two Lieutenant Generals (two stars, equivalent to a US Major General) have been killed so far.

In the past five decades, only one US general has been killed in battle. The Russians have lost five in one month.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 3:21 AM

Title: Re: Someone go tell DJKR

Content:

Crazywisdom said:

And what did he say in response to you, Malcolm?

Malcolm wrote:

Crickets...of course.

Crazywisdom said:

Of.course.

Malcolm wrote:

However, he did stop making historical claims that could easily be refuted so...now he just posts other people's bad history, with the old Glen Beck/Tucker Carlson, "Just asking the question..."

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 3:25 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 3:32 AM

Title: Re: Ukraine Crisis

Content:

Genjo Conan said:

You're not answering the question. Why did all of those people walk Biden's comments back?

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 3:44 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 3:47 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

You go, Joe:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 4:07 AM

Title: Re: Oscars shocker!

Content:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 4:11 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

More Joe:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 4:16 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

On Joe's walkback, no walkback:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 4:43 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

I figured, Sleepy Joe would be the breath of calm we needed after 4 years of domestic abuse.

Caoimhghín said:

I'm surprised surprised boomer crowd isn't going wild with Gran Torino memes.

Malcolm wrote:

Well, Clint lost his sheen with the empty chair stunt.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 5:27 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 5:48 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

<https://www.dailymail.co.uk/news/article-10655501/Ukraine-claims-Russian-tank-commander-killed-reserve-tanks-unserivcable.html>

Unknown said:

The sixth Russian commander killed since the invasion began was said to have been Colonel Yuri Medvedev, who was brutally taken out by mutinous soldiers after their 37th Motor Rifle Brigade suffered huge losses. The[sic] ran him down with a tank.

...

A senior NATO military officer said the alliance estimates that Russia has suffered between 30,000 and 40,000 battlefield casualties in Ukraine through the first month of the war, including between 7,000 and 15,000 killed.

Malcolm wrote:

Truly shocking.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 6:11 AM

Title: Re: Ukraine Crisis

Content:

KeithA said:

But, prefer these guys:

Queequeg said:

Back when music could be subversive and dangerous. Listened to some Bad Brains recently. Chills.

KeithA said:

Saw Reagan Youth live, back in the day. You would be surprised what lives in my phone, musically speaking. It definitely includes the the Bad Brains! There is still plenty of subversive stuff out there. Sleaford Mods leap to mind.

Malcolm wrote:

My subversive music days are over. These days...Sly and Robbie, The Orb, System 7, etc. Dub and electronica.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 7:50 AM

Title: Re: Ukraine Crisis

Content:

Caoimhghín said:

Does no one take in a good old string quartet anymore?

Zemlinsky has some very subversive-for-the-time offerings. Of course, "subversive-for-the-time" = "conservative today."

I listen to drum and bass too. Can I be a cool kid?

Malcolm wrote:

I am not sure you were born when Little Fluffy Clouds was first released (not drum and bass).

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 7:57 AM

Title: Re: Someone go tell DJKR

Content:

Bhumi108w said:

This has gone a little too far. How about just not following him? Praise him for the good he has done and just not follow him.

Malcolm wrote:

It's constructive criticism. I'd prefer it if major Dharma influencers actually knew what they were talking about when writing letters in support of people like Aung San Su Kyi. It doesn't mean I don't recognize his use of his title to benefit the Dharma. But his politics don't, they detract from his overall message.

As for it not being "Buddhist-like", you clearly have had very little exposure to Tibetan polemics. Some Tibetans are still pissed at Sakya Pandita for what they perceive as appeasing the Mongols. Get some perspective.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 8:28 AM

Title: Re: Oscars shocker!

Content:

Shinjin said:

. A masculine man is always in full control of his emotions and would have dealt with it in a better way.

Malcolm wrote:

I guess real men only piss once a day too.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 8:31 AM

Title: Re: Ukraine Crisis

Content:

Caoimhghín said:

Does no one take in a good old string quartet anymore?

Zemlinsky has some very subversive-for-the-time offerings. Of course, "subversive-for-the-time" = "conservative today."

Svalaksana said:

How about some atonal subversion à la Arnold Schoenberg? Now that really makes the hair in the back of my neck tingle.

Malcolm wrote:

Let's see....Schonberg or Cage's Harvard Sq. Concert...

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 8:46 AM

Title: Re: Someone go tell DJKR

Content:

Johnny Dangerous said:

"O Atula! Indeed, this is an ancient practice, not one only of today: they blame those who remain silent, they blame those speak much, they blame those who speak in moderation. There is none in the world who is not blamed. "

Is just kinda how a thing like this is.

Malcolm wrote:

Exactly. Damned if you do, damned if you don't.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 9:11 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

The only innovation Buddhism needs is a Dharma entirely stripped from it's Buddhist/Religious packaging.

Keeping the essence of the teachings but without any cultural ideas added in would be pretty difficult, but I think it can be done.

Fundamentally it would be a modern philosophy, psychology with instructions on

compassion, mind training, wisdom, etc.

Malcolm wrote:

Agree with the second statement.

Disagree with one and three. The first results in Sam Harris' bullshit. The latter, Stephen Batchelor's bullshit.

Jesse said:

I haven't read Sam Harris, or Stephen Batchelor but if what they created was shit -- then they simply didn't understand the dharma well enough to do what they attempted.

Malcolm wrote:

The two premises are bullshit. We can't abandon rebirth and karma and we don't need modern philosophy, psychology, etc.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 10:14 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

Having those cultural/religious ideas limits the audience that's willing to read, engage, and practice. Stripping those out and working it all into something made for modern western minds would vastly increase the audience for it, and simultaneously increase the amount of people who even reach stage 1 of liberation.

Malcolm wrote:

Rebirth and karma are not cultural ideas. Without them Buddhism makes no sense. Sure you aren't a secular humanist?

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 10:23 AM

Title: Re: Oscars shocker!

Content:

KristenM said:

. Like thinking that getting into a fistfight is the way to handle being "disrespected."

Malcolm wrote:

Male childhood is a little like prison. So yes, sometimes that's exactly what you have to do. It depends on whether or not you dealing with a real bully or a loudmouth.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 10:26 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

Having those cultural/religious ideas limits the audience that's willing to read, engage, and practice. Stripping those out and working it all into something made for modern western minds would vastly increase the audience for it, and simultaneously increase the amount of people who even reach stage 1 of liberation.

Malcolm wrote:

Rebirth and karma are not cultural ideas. Without them Buddhism makes no sense. Sure you aren't a secular humanist?

Jesse said:

They are perceived as cultural religious ideas. Even by many Buddhists.

Malcolm wrote:

So what? Without them Buddhism makes no sense. In that case, Buddhism itself is just a cultural religious idea.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 6:47 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

They are perceived as cultural religious ideas. Even by many Buddhists.

Malcolm wrote:

So what? Without them Buddhism makes no sense. In that case, Buddhism itself is just a cultural religious idea.

Jesse said:

How specifically does Buddhism fail without Karma and Rebirth?

Malcolm wrote:

Specifically, they are the existential problem Buddhism proposes to solve. The solution makes no sense if the problem is actually not a problem one needs to solve.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 6:57 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

tingdzin said:

It is also a mistake to think that Sonam Tsemo and Buton had a good grasp of what the

varna system was like on the ground. Again, the triumph of theory over observation.

Malcolm wrote:

Sonam Tsomo had regular contact with Indians due to Sakya's position on trade routes. It was a major stopping point for Indian masters who were on teaching tours in Western Tibet, as well as Tibetan translators, and like his father and brother, his Sanskrit was good. The second throne holder of Sakya was Bari Lotsawa, who spend some years in India, etc.

The point about the four castes and four divisions of tantra is behavior— each division offers behavior amenable to the mores of a certain type of person. For example, vegans can't practice HYT, due to meat being a required sacrament, etc.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 7:06 PM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

But Buddhism is cool. Except for all the religious stuff.

Malcolm wrote:

Yeah, like Buddhism, but it's still cool.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 7:25 PM

Title: Gangster Monks

Content:

Malcolm wrote:

https://apple.news/AwM4O4u9MQGaKZgRU_-xTJg

Unknown said:

In Thailand, where Buddhism is the official religion and followed by about 93 percent of the population, the country's 300,000-plus monks are historically revered for leading lives of moderation and being models of virtuousness. But the monkhood's pious image has been increasingly eroded in recent years with a series of high-profile arrests and scandals.

Barely a week goes by without reports of monks charged with money laundering, drunk driving, drug trafficking and even murder—rocking the clergy's reputation in Thailand with each new headline. With these scandals shining a light on the underbelly of monkhood, experts say that the sacred institution of Thai Buddhism is confronted with whittling public trust and legitimacy.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 7:31 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

Malcolm wrote:

Sonam Tsomo had regular contact with Indians due to Sakya's position on trade routes.

tingdzin said:

This just means he was getting Indian theory from Indian theoreticians, probably themselves heavily Brahmanized.

Malcolm wrote:

The point about the four castes and four divisions of tantra is behavior— each division offers behavior amenable to the mores of a certain type of person. For example, vegans can't practice HYT.

tingdzin said:

OK, of course, but one's disposition and behavior are not set according to the caste one is born into. I really fail to see why Western Buddhists are willing to swallow whole the most un-Buddhist aspects of Indian culture.

Malcolm wrote:

Well, because Tibetans did, including Bonpos. For example, in klu 'bum texts, the nagas are categorized according to caste: bram ze, rgyal, rje, mamgs, gdol pa, etc.

Also Plato divide society into four castes, and so on.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 9:21 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

tingdzin said:

It is also a mistake to think that Sonam Tsemo and Buton had a good grasp of what the varna system was like on the ground. Again, the triumph of theory over observation.

Malcolm wrote:

For example, vegans can't practice HYT, due to meat being a required sacrament, etc.

Nicholas2727 said:

It seems there are differing opinions on this from my limited understanding. I haven't taken HYT empowerment, but as a vegan myself when I came across some of this information I thought Tibetan Buddhism might not be for me and I should look else where instead of having the tradition change for me. I talked with a few teachers and practitioners and most of them said that meat substitutes can be used. The Karmapa I believe has stopped using meat in ceremonies as well, but I may be wrong.

Malcolm wrote:

This is a result of undue influence of Chinese Buddhist clients.

Lower tantra practice, however, is vegetarian oriented, and plenty of people in Tibetan Buddhism don't practice HYT. Arguably Mahamudra practice in the Kagyu and Ganden traditions can be practiced by vegans. But HYT and Nyingma inner tantra cannot be practiced by people with ideological food preferences, no matter how noble their intentions may be.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 9:30 PM

Title: Re: Teachers

Content:

tingdzin said:

He is also one of the last of the generation who was trained in Tibet.

Malcolm wrote:

No he wasn't. He went to Varanasi. He was there at the same time my Sakya mentor, Khenpo Migmar Tseten, was there.

His late brother, Khenpo Palden Sherab, was able to complete his training in Tibet, at Riwoche.

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 11:13 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, March 29th, 2022 at 11:34 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

Nicholas2727 said:

How should this be understood then if a Lama says that one does not have to use real meat in tsok offering?

Malcolm wrote:

He is wrong. Entitled to his opinion, but mistaken.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 2:16 AM

Title: Re: The Future of American Buddhism

Content:

clyde said:

How does reincarnation solve the problem of dissatisfaction in the present moment?

Malcolm wrote:

Specifically, rebirth and karma are the existential problem Buddhism proposes to solve.

The solution makes no sense if the problem is actually not a problem one needs to solve.

Why? They are the cause of suffering.

As far as the present moment goes, if one is free of affliction, one will be free of dissatisfaction, then one will not engage in actions which result in further suffering.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 4:46 AM

Title: Re: The Future of American Buddhism

Content:

Genjo Conan said:

If suffering is momentary and ends on the breakup of the body, then Samsara is just kind of a bummer.

Jesse said:

That's exactly the sort of view that arises from self. Suffering is infinite, only because beings are infinite. There is no transmigration of a soul, there is no rebirth that happens in such a way that the precise elements and conditions creating any single individual are continued into a 'new life'.

Delusion is present in every sentient being, sentient beings arise because of delusion. Rebirth is the process of continuing confusion/bondage.

Delusion/bondage/suffering isn't a soul.

Malcolm wrote:

No, and it isn't a person either, but it is a continuum and that continuum has its own causes and conditions.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 4:56 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

I'm not arguing for a lack of rebirth, or karma -- merely that they are unnecessary from a

practical standpoint to achieve liberation.

Malcolm wrote:

Without karma and rebirth, what is there to be liberated from?

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 5:21 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

I'm not arguing for a lack of rebirth, or karma -- merely that they are unnecessary from a practical standpoint to achieve liberation.

Malcolm wrote:

Without karma and rebirth, what is there to be liberated from?

clyde said:

Dukkha.

Malcolm wrote:

Dukkha is the result of karma and rebirth. No karma, no dukkha.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 8:22 PM

Title: Re: The Future of American Buddhism

Content:

clyde said:

I have no doubt of the Dharma of anicca, anatta (& sunnatta), and dukkha, also dependent origination in its simplest form, "from the arising of this, that arises" and "when this ceases, that ceases"; and the benefit of meditation. That is enough for me.

Malcolm wrote:

This formula was uttered by the Buddha in response to the question of some monks past lives. Buddhas response here should be taken to mean, when there is affliction, there is karma, etc.

There is no doubt the Buddha's central teaching was oriented towards the ending of birth, as witnessed by many arhats exclaiming wonder that they were in their last birth in samsara.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 9:24 PM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

Rebirth is a central pillar of Buddhism. If one rejects it, then the Buddhist path is closed to them. So long as its possibility is accepted, then progress on the path is possible.

Malcolm wrote:

Just so long as it is understood Buddhism does not defend rebirth, it seeks to end rebirth.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 9:31 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

Tourist, Not a Buddhist, The path is closed to us.

Malcolm wrote:

It is precisely correct. There are a lot of spiritual tourists in the West, who get the tee shirt, and then post about their wonderful experience on Instagram.

However, tourists can go native, but there are some things they need to absorb, like the actual cause of suffering: affliction and karma.

Author: Malcolm

Date: Wednesday, March 30th, 2022 at 10:02 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

Tourist, Not a Buddhist, The path is closed to us.

Malcolm wrote:

It is precisely correct. There are a lot of spiritual tourists in the West, who get the tee shirt, and then post about their wonderful experience on Instagram.

However, tourists can go native, but there are some things they need to absorb, like the actual cause of suffering: affliction and karma.

Jesse said:

Sorry to say Malcom, but you are in no position to make these claims either.

Malcolm wrote:

It is disingenuous for you to say you are sorry to say something you are not at all sorry to say.

Exactly what are your qualifications for making any of the claims you have made in this thread?

What's your background?

Who have you studied under?

What texts have you studied?

What's the longest retreat you have ever done?

Have you gained expertise in any primary Buddhist languages?

Which ones?

Jesse said:

Neither you, nor Malcolm have any exclusive claim over what is, or isn't BuddhaDharma. Who is, or isn't a practitioner, or whom the path is open or closed to.

Malcolm wrote:

Buddhadharma is pretty clearly stated by the Buddha. Maybe you should read him sometime and see how well your claims stack up against his teachings.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 12:09 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

I was specifically targeted and called out as "Not a Buddhist", a "Tourist", and as "not on the path"

So, as I was saying -- what are your qualifications for making such claims?

Malcolm wrote:

If one does not accept rebirth and karma, one is not a Buddhist, whatever else one may like to call oneself. This is so obvious that those people who like to call themselves "Secular Buddhists" have to make it obvious that they are not actually followers of Buddhadharma by adding "secular" to their designation. These people are secular humanists who like to sit on cushions and practice *samatha*, and that is all they are or ever will be, as long as they do not address the fundamental question the Buddha solved. There is no liberation apart from eradication of the afflictions that cause rebirth in the three realms. Any other kind of liberation is not the liberation the Buddha taught.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 1:51 AM

Title: Re: The Future of American Buddhism

Content:

Genjo Conan said:

Here's what Dogen had to say:

Malcolm wrote:

Sorry, but was Dogen omniscient? What are his qualifications for making this claim?

How dare he say someone is not a buddhist.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 3:01 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

I was specifically targeted and called out as "Not a Buddhist", a "Tourist", and as "not on the path"

So, as I was saying -- what are your qualifications for making such claims?

Malcolm wrote:

If one does not accept rebirth and karma, one is not a Buddhist, whatever else one may like to call oneself.

PadmaVonSamba said:

One needs to define what it is one thinks that karma and rebirth are. If one rejects the idea that when you die, your soul takes on another body, well the Buddha also rejected that idea.

If one rejects the idea that the universe dishes out rewards and punishments based on peoples moral behavior, fine. That's also what Buddhism doesn't teach.

Malcolm wrote:

Anyone who has hung around here long enough knows what Buddha meant by karma and rebirth.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 4:36 AM

Title: Re: The Future of American Buddhism

Content:

Malcolm wrote:

Anyone who has hung around here long enough knows what Buddha meant by karma and rebirth.

PadmaVonSamba said:

But do they?

Malcolm wrote:

If they don't, they have not been paying attention.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 5:27 AM

Title: Re: Someone go tell DJKR

Content:

Crazywisdom said:

Every conversation begins with, Show me your Instagram. I'm like oh here's a picture of my cocktail.

Malcolm wrote:

Pretty true. I don't do IG or Tiktok, or Telegram. Facebook barely, anymore.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 6:30 AM

Title: Re: The Future of American Buddhism

Content:

Johnny Dangerous said:

If I thought (as I once did early on) that Buddhist rebirth was based on some essential characteristics or personhood going from life to life I would still be skeptical.

Malcolm wrote:

The issue isn't really a matter for personal beliefs Regardless of what people actually believe, the existential problem the Buddha set out to solve was very simple. How do we end the process of birth, aging, illness, and death?

Author: Malcolm

Date: Thursday, March 31st, 2022 at 9:12 PM

Title: Re: Is it better to get empowerments/vow ceremonies in-person vs online?

Content:

Nalanda said:

Bodhisattva Vow Ceremony

Longchen Nyingtik

17 Tantras

etc

Malcolm wrote:

In terms of direct introductions, don wangs, and lungs, whether you are there in the room or not doesn't matter. However, if you can go to your teacher's retreats in person, there is a dimension to hearing teachings and practicing that is otherwise missing.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 9:43 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Thursday, March 31st, 2022 at 9:59 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

Those claiming the banner of rebirth/karma sound just like Christians lovingly telling others how they will be going to hell for not believing in Christ.

Malcolm wrote:

The Buddha defined liberation in terms of rebirth (stream entrants, seven rebirths in desire realm, once-returners, one, etc.). You don't accept that? Ok, but don't call whatever trip you're on "Buddhadharma."

Author: Malcolm

Date: Thursday, March 31st, 2022 at 10:10 PM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

He decided what the essence of Buddhism is. People here have been pointing out that he is wrong.

Malcolm wrote:

Yes, he decided that Buddhadharma was pushing people away from Buddhism.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 10:16 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

You can call your Trip BuddhaDharma -- it doesn't make it so. All ancient doctrines of

unsophisticated people's that has been replaced by verified facts, and hard science.

Malcolm wrote:

So, just be honest, Jesse, you don't accept what the Buddha taught. That's perfectly fine. But what you are suggesting is just secular humanism in Buddhist drag. You don't need the Buddhist drag. I think you are in the wrong place, frankly. Here, we are follow Buddhadharma.

If you think the Buddha's model of liberation has been made obsolete by hard facts and science because it is an ancient doctrine of unsophisticated people like the Buddha, that is perfectly ok. Just don't call your take on hard science and facts "Buddhadharma," since by your own admission, Buddhadharma is just an ancient doctrine of unsophisticated people like the Buddha, which has been made obsolete by hard science and facts.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 10:19 PM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

He decided what the essence of Buddhism is. People here have been pointing out that he is wrong.

Malcolm wrote:

Yes, he decided that Buddhadharma was pushing people away from Buddhism.

Jesse said:

No I claimed your rampant arrogance - claiming to possess the authority to decide who is, and who is not a buddhist - drives people away from the Dharma.

Malcolm wrote:

I can certainly decide who I will consider a follower of Buddhadharma, and feel completely free to share that opinion. You are free to disagree. However, you have now come out and admitted that you think Buddhadharma is just an ancient doctrine of unsophisticated people like the Buddha, unlike the modern doctrines of sophisticated people like yourself. Frankly, the presumption of arrogance falls upon you.

Author: Malcolm

Date: Thursday, March 31st, 2022 at 10:36 PM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

When was the last time Buddha-dharma produced a Buddha? I'd say things are going rather poorly.

Malcolm wrote:
I've met several. YMMV.

Author: Malcolm
Date: Thursday, March 31st, 2022 at 11:37 PM
Title: Re: The Future of American Buddhism
Content:
Jesse said:
watching people fall prey to delusion is very satisfying.

Malcolm wrote:
Only the deluded find delusion satisfying.

Author: Malcolm
Date: Friday, April 1st, 2022 at 12:56 AM
Title: Re: The Future of American Buddhism
Content:
clyde said:
Yes, I did that refuge in the Buddha, the Dharma, and the Sangha and without reservations.

Malcolm wrote:
So that means you accept the Buddha's teaching on karma as true? For example:
6. "Ananda, there are four kinds of persons existing in the world. What four?

(i) "Here some person kills living beings, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, and has wrong view.[4] On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

(ii) "But here some person kills living beings... and has wrong view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iii) "Here some person abstains from killing living beings, from taking what is not given, from misconduct in sexual desires, from false speech, from malicious speech, from harsh speech, from gossip, he is not covetous, is not ill-willed, and has right view.[5] On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iv) "But here some person abstains from killing living beings... and has right view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

<https://www.accesstoinight.org/tipitaka/mn/mn.136.nymo.html>

clyde said:

2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and beautiful people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of kammās, heirs of kammās, they have kammās as their progenitor, kammās as their kin, kammās as their homing-place. It is kammās that differentiate beings according to inferiority and superiority."

Malcolm wrote:

<https://www.accesstoinight.org/tipitaka/mn/mn.135.nymo.html>

Author: Malcolm

Date: Friday, April 1st, 2022 at 2:07 AM

Title: Re: Someone go tell DJKR

Content:

PeterC said:

That said - suppose you woke up one morning and found yourself in a rural community a thousand years ago. You're told to go milk the cow, catch a couple of rabbits to make a stew, and get a fire started.

Crazywisdom said:

There's a lot of flat affect going on. In person conversations with this generation are a lot less interesting than their texting. They basically dead to the analog world.

climb-up said:

I've had some pretty awesome conversations with young folks in real life (I'm not counting my kids, that would be too easy, but definitely them too) and there is some pretty awesome stuff going on nowadays, I think.

Malcolm wrote:

It's all just variations on a theme. The only thing I notice is that younger people seem a lot more neurotic than before, as an aggregate.

Author: Malcolm

Date: Friday, April 1st, 2022 at 2:23 AM

Title: Re: Oscars shocker!

Content:

Author: Malcolm

Date: Friday, April 1st, 2022 at 3:00 AM

Title: Re: The Future of American Buddhism

Content:

clyde said:

As I wrote earlier, I know that “from the arising of this, that arises” and “when this ceases, that ceases” is true. I’ll add this for further clarification,

Malcolm wrote:

And you know this formula was uttered in response to people asking the Buddha about their past lives? This is not a formula about water arising from two atoms of hydrogen and one of oxygen.

This formula was uttered to point out that human beings arise from affliction and action, which is the cause of suffering.

Author: Malcolm

Date: Friday, April 1st, 2022 at 3:23 AM

Title: Re: The Future of American Buddhism

Content:

clyde said:

It applies to all dharmas.

Malcolm wrote:

The dependent origination taught by the Buddha applies strictly to living beings. You can discover this point easily by looking in the Abhidharmakośabhaṣya, verse 3:25cd.

Author: Malcolm

Date: Friday, April 1st, 2022 at 3:46 AM

Title: Re: Who?

Content:

clyde said:

The Buddha taught contemplation on the Five Remembrances, I am sure to become old; I cannot avoid ageing.

I am sure to become ill; I cannot avoid illness.

I am sure to die; I cannot avoid death.

I must be separated and parted from all that is dear and beloved to me.

I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that

will I fall heir.

<https://www.accesstoinight.org/tipitaka/an/an05/an05.057.than.html>

What did the Buddha mean when he taught this? Who is sure to become old, ill and die? Who will be separated and parted? Who is the owner and heir? Who is it that does good or evil?

Malcolm wrote:

It's pretty straightforward. He was referring to the person designated on the basis of the five aggregates.

Author: Malcolm

Date: Friday, April 1st, 2022 at 5:19 AM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

Media not doing their job properly unfortunately.

Malcolm wrote:

Depends on which media. There are more responsible reports which suggest that the Russian troops split because soldiers were reporting symptoms of illness.

Author: Malcolm

Date: Friday, April 1st, 2022 at 5:44 AM

Title: Re: Who?

Content:

Malcolm wrote:

It's pretty straightforward. He was referring to the person designated on the basis of the five aggregates.

clyde said:

What do you mean by "the person designated"? (I know what the five aggregates are, so no need to explain that.) Is there an entity separate from the five aggregates?

Malcolm wrote:

A person is designated on the five aggregates in just the same way a car is designated on its parts. There is nothing particularly stunning or questionable about this. No person exists apart from that designation for the five aggregates, but there is no person in the five aggregates or separate from them.

This is all very, very elementary, Buddhism 101:

Then the wanderer Vacchagotta went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he asked the Blessed One: "Now then, Venerable Gotama, is there a self?"

When this was said, the Blessed One was silent.

"Then is there no self?"

A second time, the Blessed One was silent.

Then Vacchagotta the wanderer got up from his seat and left.

Then, not long after Vacchagotta the wanderer had left, Ven. Ananda said to the Blessed One, "Why, lord, did the Blessed One not answer when asked a question by Vacchagotta the wanderer?"

"Ananda, if I — being asked by Vacchagotta the wanderer if there is a self — were to answer that there is a self, that would be conforming with those brahmans & contemplatives who are exponents of eternalism [the view that there is an eternal, unchanging soul]. If I — being asked by Vacchagotta the wanderer if there is no self — were to answer that there is no self, that would be conforming with those brahmans & contemplatives who are exponents of annihilationism [the view that death is the annihilation of consciousness]. If I — being asked by Vacchagotta the wanderer if there is a self — were to answer that there is a self, would that be in keeping with the arising of knowledge that all phenomena are not-self?"

"No, lord."

"And if I — being asked by Vacchagotta the wanderer if there is no self — were to answer that there is no self, the bewildered Vacchagotta would become even more bewildered: 'Does the self I used to have now not exist?'"

<https://www.accesstoinsight.org/tipitaka/sn/sn44/sn44.010.than.html>

Author: Malcolm

Date: Friday, April 1st, 2022 at 5:56 AM

Title: Re: The Future of American Buddhism

Content:

clayde said:

So Malcolm and other Tibetan Buddhist practitioners, I have come to realize how important the belief in post-mortem rebirth is to you and will refrain from debating or questioning your belief (except on the Zen forum).

Malcolm wrote:

Are you going to debate with Dogen about it on the Zen forum, or did you miss Genjo Conan's post, where in the late Shobogenzo, Dogen excoriates those who reject rebirth?

Author: Malcolm

Date: Friday, April 1st, 2022 at 7:58 AM

Title: Re: Who?

Content:

clyde said:

What do you mean by “the person designated”? (I know what the five aggregates are, so no need to explain that.) Is there an entity separate from the five aggregates?

Malcolm wrote:

A person is designated on the five aggregates in just the same way a car is designated on its parts. There is nothing particularly stunning or questionable about this. No person exists apart from that designation for the five aggregates, but there is no person in the five aggregates or separate from them.

clyde said:

Yes. But as the five aggregates are empty what does it mean to be an apparent, conventional, designated, but ultimately empty, person? How is such an illusory person an “owner”, an “heir”?

Malcolm wrote:

“Owner” is a designation, and so is “heir.” Upon what are they designated? Parts.

Author: Malcolm

Date: Friday, April 1st, 2022 at 9:10 AM

Title: Re: The Future of American Buddhism

Content:

Jesse said:

You can call your Trip BuddhaDharma -- it doesn't make it so. All ancient doctrines of unsophisticated people's that has been replaced by verified facts, and hard science.

PadmaVonSamba said:

Except, perhaps, doctrines (theories) regarding the nature of awareness itself, which were being developed by people at Nalanda University in India From the 5th through the 12th centuries, when they weren't busy developing theories about particle physics... you know, just before Europe entered the dark ages.

More to the point however, is that if one can remove karma and rebirth from Buddhism, and still call it Buddhism simply because that's how one chooses to define Buddhism, then it should be equally valid to add karma and rebirth to the sciences, and regard them as science, for the same reason. Might as well throw in astrology too.

Perhaps this thread should be about the future of science, and whether it will expand to include pseudoscience.

tobes said:

Great point. The question is: who gets to define a. science and b. Buddhadharma?

There is a degree of contestation in both, but it is a matter of degrees. No one thinks that theologians or advertising executives have a legitimate stake in the business of defining what science is or isn't.

Likewise the notion that so called 'hard science' has any stake in the business of defining Buddhadharma is as absurd as thinking they have a stake in defining economics or history or any other area of human knowledge and culture.

Malcolm wrote:

“Science” exists as empirical knowledge. That’s it. Nothing more, nothing less. Most Western Buddhists accept it without question. Science, being empirical, also has limitations, because not all knowledge is empirical, such as belief systems, including belief systems about science.

Buddhists accept certain kinds of nonempirical knowledge. The most important of these are the causes of suffering, suffering itself being birth in the three realms. Anyone who properly understands Buddhadharma understands that affliction-driven action is the cause of suffering. And suffering only ceases if affliction-driven action ceases because affliction-driven action causes birth in samsara. All that liberation is, is freedom from birth in samsara due to affliction-driven action. There is no liberation taught by the Buddha other than that.

Author: Malcolm

Date: Friday, April 1st, 2022 at 9:31 AM

Title: Re: Is selling electronics wrong livelihood, since many contain animal products?

Content:

Boomerang said:

I've read that it's common for electronics like iPhones and TV's to be made with animal products like gelatin or cholesterol.

Is it wrong livelihood to sell electronics then? Like, what if you were a marketer working at Apple. Does that count as engaging in a meat business?

Malcolm wrote:

A monk came to the Buddha and complained he could perceive tiny creatures in his water that slipped through mesh of his water strainer. As a result, he could find no water to drink. The Buddha advised him to not look so deeply.

Author: Malcolm

Date: Friday, April 1st, 2022 at 8:58 PM

Title: Re: Ukraine Crisis

Content:

Könchok Thrinley said:

I am starting to doubt that sanctions have the desired effect on Russia. Rubl is almost back where it was and Russia is still able to pay its debts and feels strong enough to threaten Europe with closing the gas.

Malcolm wrote:

It is having the desired effect.

Author: Malcolm

Date: Friday, April 1st, 2022 at 9:02 PM

Title: Re: Who?

Content:

Malcolm wrote:

“Owner” is a designation, and so is “heir.” Upon what are they designated? Parts.

absoluneant said:

Are "parts" designation as well ?

Or is it some kind of mereological nihilism ?

Malcolm wrote:

Parts are also designated on parts, it's parts all the way down.

Author: Malcolm

Date: Friday, April 1st, 2022 at 9:15 PM

Title: Re: Ukraine Crisis

Content:

Könchok Thrinley said:

I am starting to doubt that sanctions have the desired effect on Russia. Rubl is almost back where it was and Russia is still able to pay its debts and feels strong enough to threaten Europe with closing the gas.

Malcolm wrote:

It is having the desired effect.

Könchok Thrinley said:

Does it? If starving out Russian population is one of the effects then maybe... But I am not quite so sure. But hey might be just what they want us to think.

Malcolm wrote:

The ruble is not very convertible right now. Even if it has regained its value against the dollar temporarily, it will fall again. It takes a long time for the full effects of economic sanctions to have their impact.

Russian manufacturing is entirely dependent on the EU. Pretty soon they are also going to default on weapons contracts , etc.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 12:05 AM

Title: Re: Ukraine Crisis

Content:

Könchok Thrinley said:

Does it? If starving out Russian population is one of the effects then maybe... But I am not quite so sure. But hey might be just what they want us to think.

Malcolm wrote:

The ruble is not very convertible right now. Even if it has regained its value against the dollar temporarily, it will fall again. It takes a long time for the full effects of economic sanctions to have their impact.

Könchok Thrinley said:

Possibly. I just hope that EU will not budge when it comes to paying for gas in ruble.

Malcolm wrote:

It is a nonstarter.

Könchok Thrinley said:

Our (European) representatives were idiots for not lessing our dependance on Russia and its gas/oil long time ago. I mean it was clear for years that they think of us as enemies.

Malcolm wrote:

It's not only the EU's fault. The Oil lobby in the US started pushing for pipelines from Russia in the early 80's. Reagan was initially 100% opposed, but they wore him down, and he relented.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 12:10 AM

Title: Re: Ukraine Crisis

Content:

Miorita said:

1 hr ago: <https://www.msn.com/en-us/news/world/syrian-mercenaries-deploy-to-russia-en-route-to-ukrainian-battlefields/ar-AAVJmvK> - NYTimes.

Such evil!

Malcolm wrote:

Employing foreign mercenaries is the first sign of declining nation.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 12:34 AM

Title: Re: Is it better to get empowerments/vow ceremonies in-person vs online?

Content:

Nalanda said:

Bodhisattva Vow Ceremony

Longchen Nyingtik

17 Tantras

etc

Malcolm wrote:

In terms of direct introductions, don wangs, and lungs, whether you are there in the room or not doesn't matter. However, if you can go to your teacher's retreats in person, there is a dimension to hearing teachings and practicing that is otherwise missing.

Terma said:

I don't remember which thread this was discussed but Malcolm, didn't you say that certain empowerment's must be received in person, due to samaya substances and so-forth?

Malcolm wrote:

Yes, empowerments that have substances, like the vase empowerment.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 12:38 AM

Title: Re: Carl Jung's "Synchronicity: An Acausal Connecting Principle"

Content:

Zhen Li said:

His system of the structure of the unconscious is an attempt to systematise it.

Malcolm wrote:

His collective unconscious was a ontological argument, predicated on a transpersonal consciousness.

This is entirely incompatible with Buddhadharma.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 1:12 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

The weight of evidence goes with rebirth being true, rather than annihilation at death.

Malcolm wrote:

There is no evidence at all, either way.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 2:50 AM

Title: Re: Ukraine Crisis

Content:

ratna said:

Now that Russians are pulling back from around Kyiv, stories about their behavior in Ukrainian towns and villages are starting to emerge: people are returning to their houses to find that pigs have been slaughtered in the living room, piles of shit in every room (a recurring theme), everything of value looted.

Malcolm wrote:

Makes Hussein's invasion of Kuwait look polite by comparison.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 3:03 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

The weight of evidence goes with rebirth being true, rather than annihilation at death.

Malcolm wrote:

There is no evidence at all, either way.

PadmaVonSamba said:

Evidence exactly, precisely, of what?
(Please be as detailed as you can)

When an elephant leaves tracks,
you never have to actually see the animal to know it was there.

Malcolm wrote:

Does the mind leave any tracks?

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 3:17 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 3:44 AM

Title: Re: Ukraine Crisis

Content:

Toenail said:

Germany is still buying gas from Russia. I am reading articles about Russia's gas money is higher than ever etc., yet in our news there is little about Germany financing Russias war. What do the news in other countries say? Is germany frowned upon? I would not mind having a cold winter. I will just use an extra blanket.

Malcolm wrote:

In the US there is recognition of Germany's difficult position.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 4:21 AM

Title: Re: no-soul?

Content:

clyde said:

I was wondering if it would be more clarifying than confusing, if when referencing human beings (or more generally, sentient beings) Buddhists used the term "soul" rather than the standard "self"? So we would talk about "no-soul" rather than "no-self"?

Malcolm wrote:

The word in Sanskrit is atman. It is at once a personal pronoun, and a noun. It means "self" in normal conversation, and also refers to an immutable entity that transmigrates from one body to another.

The Buddha accepted its usage in normal conversation and rejected it as an immutable entity.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 4:55 AM

Title: Re: Reading restricted texts

Content:

namtose said:

The only translation and commentary of Virupa's Vajra Verses that I know of in English is "Treasury of Esoteric Instructions" by Lama Dampa Sonam Gyaltzen, translated by Cyrus Stearns. It is also known as the 'Black Book' because the original text was wrapped in a black cover and to distinguish it from two other Lam Dre commentaries call the 'red book' and 'yellow book'

Malcolm wrote:

No, there is also the Taking the Result as the Path, also commissioned by HHST and translated by Stearns, and published without restrictions.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 5:31 AM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Aemilius said:

Thank you. For example Lankavatara sutra With the Verses doesn't mention books or writing.

Malcolm wrote:

Yes it does, it mentions writing three times.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 5:54 AM

Title: Re: The Future of American Buddhism

Content:

PadmaVonSamba said:

Evidence exactly, precisely, of what?

(Please be as detailed as you can)

When an elephant leaves tracks,
you never have to actually see the animal to know it was there.

Malcolm wrote:

Does the mind leave any tracks?

PadmaVonSamba said:

haven't you ever heard of someone having a one track mind?

Malcolm wrote:

That is following a track, not leaving tracks.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 8:47 AM

Title: Re: Ukraine Crisis

Content:

PadmaVonSamba said:

Forgive me, I just need to decompress here.

Thanks for listening

Malcolm wrote:

The whole thing is awful for everyone.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 8:49 PM

Title: Re: 100 peaceful and wrathful deities

Content:

Nalanda said:

Do I have to participate in this practice, and attend the service, if I don't have anyone in and around my life who passed away? Is this practice mostly for people who lost someone?

Malcolm wrote:

Zhitro, like any system, has a number of uses. Primarily, it is a method for attaining realization in this life. There are also number of zhitro cycles, the most famous of which in the west includes the misnamed Tibetan Book of the Dead.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 9:03 PM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Aemilius said:

Yes, coming to think of it, merely mentioning the 30 000 slokas (that is lines) implies writing.

Malcolm wrote:

No, it actually refers to writing three times. It references syllables over 40 times. But referencing syllables does not imply writing because the development of Sanskrit grammar precedes writing.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 9:16 PM

Title: Re: Is it better to get empowerments/vow ceremonies in-person vs online?

Content:

Lingpupa said:

Otherwise, what's the empowerment for? What's the guru for? What's the point of the guru having a proper lineage? In what sense has the initiate received the blessing of the deity?

Malcolm wrote:

Speaking strictly from the point of view of Dzogchen, empowerment is for inducing the experience of the example/actual wisdom. The guru is the guide who assists the student

induce that experience. The lineage means that guru has also been lead through the process in a precise way by someone else before them. Not all empowerments involve deities. In fact, the actual Dzogchen empowerments never do. Dzogchen empowerment can be combined with deity empowerments, but it is not necessary.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 9:22 PM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

The weight of evidence goes with rebirth being true, rather than annihilation at death.

Malcolm wrote:

There is no evidence at all, either way.

Crazywisdom said:

There is evidence of rebirth. There's a lot of anecdotal evidence. There's no experimental data.

Malcolm wrote:

You can call that evidence if you like. I don't think it is evidence. The best book on the issue is by Bhikkhu Analayo. It is all purely anecdotal, but his main case is interesting. But I don't take it as proof. Rebirth is not a falsifiable phenomena, empirically speaking.

In order to prove it, you would have to be able to trace the continuum of a mind from one deceased body to the conception of another.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 10:31 PM

Title: Re: The Future of American Buddhism

Content:

PadmaVonSamba said:

A mirror creates a new reflection of what is put in front of it, because of the causes created by the subject. But there's no continuum connecting the subject and the reflection.

Malcolm wrote:

Yes there is, the person who placed the subject before the mirror.

Author: Malcolm

Date: Saturday, April 2nd, 2022 at 11:10 PM

Title: Re: no-soul?

Content:

Archie2009 said:

...Given the pervasive Abrahamic context no-soul is obviously a bad choice. It will only stimulate westerners into patterns of thought about their imaginary Friend in the Sky they were brought up on. ...

Kim O'Hara said:
I think that's right.

It's also misleading in that, to most westerners, the 'soul' is one part of the 'self', very like the 'ego' or the 'conscience' and somewhat like the nose or foot.

For both those reasons, I prefer 'not-self' to 'no-self'. It's a bit awkward-looking but any questions it raises are more easily answered in the right framework: this is not self, that is not self, the self does not exist in the way we assume it does, etc.

'No-self', on the other hand, needs a complicated work-around on the lines of, "Well, yes, I have to admit that you do exist but..."

'No-soul', similarly, looks like a straight materialist-atheist stance, which then has to be denied before any progress can be made.

And all of those points apply (for most of us, to some extent) when we are talking to ourselves as well as when we're talking to another person.

Kim

Malcolm wrote:

The Buddha rejected all of these thing, self (atman), soul (jiva), person, (pudgala), etc., as being ultimate entities. He did not reject them as conventional designations which do not point to anything ultimately real.

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 1:00 AM

Title: Re: The Future of American Buddhism

Content:

PadmaVonSamba said:

Oh, a plant could grow in front of the mirror.

Or, You're just interjecting a creator-god.

Malcolm wrote:

You used to the verb "put," not me:

A mirror creates a new reflection of what is put in front of it...

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 1:59 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

I prefer the proof to come from the overall self authentication of the dharma.

Malcolm wrote:

I personally accept rebirth, etc., and think that people who try to practice Buddhism without this understanding do not understand the Buddha's real point.

But I don't think there is any way to prove rebirth. Even in ancient India, many people did not believe in rebirth.

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 5:42 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

They also don't understand how DNA arose. Nothing really explains life. But isn't the Buddha saying rebirth is true because he observed it?

Malcolm wrote:

Indeed. Testimony ain't proof though.

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 8:52 AM

Title: Re: The Future of American Buddhism

Content:

reiun said:

Of course, this means Buddha lives were not all human since, anatomically, modern humans appeared in Africa only approximately 300,000 years ago. So: maybe Buddha might have at one time, been a Neanderthal? If so, I'll bet he dug up a dinosaur bone and wielded it like a kyosaku stick to try to "wake up" his fellow sleepyheads? It would have been the compassionate thing to do. Can't picture a Martian zombie demon image, too far out, but there must have been a whole lot of ET lives to go through.

Malcolm wrote:

There are all kinds of world systems where one can find humans. We ought not assume they all look like us.

Author: Malcolm
Date: Sunday, April 3rd, 2022 at 9:13 AM
Title: Re: The Future of American Buddhism
Content:
rejun said:
Not in my science.

Malcolm wrote:
Whose talking about science? A “human” is any being who can in their own lifetime attain buddhahood. It is not only possible there are such beings in other world systems but probable. But if you are defining “human” strictly as a kind of being that we call Homo sapiens, you do you. We are talking about two different things.

Author: Malcolm
Date: Sunday, April 3rd, 2022 at 8:04 PM
Title: Re: Ukraine Crisis
Content:

Malcolm wrote:
Employing foreign mercenaries is the first sign of declining nation.

Schrödinger’s Yidam said:
True. That’s why it is better to call them “contractors”.

Malcolm wrote:
Well, the contractors in Iraq and Afghanistan were primarily American, and were not allowed combat roles, mainly performing security and other police functions (including torture, etc.).

Author: Malcolm
Date: Sunday, April 3rd, 2022 at 9:05 PM
Title: Re: Ukraine Crisis
Content:

Schrödinger’s Yidam said:
True. That’s why it is better to call them “contractors”.

Malcolm wrote:
Well, the contractors in Iraq and Afghanistan were primarily American, and were not allowed combat roles, mainly performing security and other police functions (including torture, etc.).

Schrödinger's Yidam said:

Originally that's right. But then Blackwater ran out of Americans, so they started recruiting from other countries—and paying them a fraction of what the Americans got.

Malcolm wrote:

Still, they did not perform combat roles. Therein lies the difference.

Author: Malcolm

Date: Sunday, April 3rd, 2022 at 9:14 PM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Aemilius said:

Yes, coming to think of it, merely mentioning the 30 000 slokas (that is lines) implies writing.

Malcolm wrote:

No, it actually refers to writing three times. It references syllables over 40 times. But referencing syllables does not imply writing because the development of Sanskrit grammar precedes writing.

Aemilius said:

Syllables are naturally sounds or written symbols, but letters are letters, and letters are mentioned in this sutra.

Malcolm wrote:

No, they are not, just akSara mfn. imperishable ; unalterable ; m. a sword L. ; S3iva L. ; Vishn2u L. ; (%{A}) f. see %{a4kSarA} below ; (%{am}) n. a syllable ; the syllable %{om} Mn. ; a letter [m. Ra1matUp.] ; a vowel ; a sound ; a word ; N. of Brahma ; final beatitude religious austerity , sacrifice L. ; water RV. i , 34 , 4 and i , 164 , 42 [3,3] ; Achyranthes Aspera.

“Letter” is a western idea. The Indian idea is pre-writing. Of course, later, this word applies to what we call letters, but not originally.

Author: Malcolm

Date: Monday, April 4th, 2022 at 12:47 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, April 4th, 2022 at 1:21 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

They also don't understand how DNA arose. Nothing really explains life. But isn't the Buddha saying rebirth is true because he observed it?

Malcolm wrote:

Indeed. Testimony ain't proof though.

Crazywisdom said:

Depends on the judge.

Malcolm wrote:

It's a poor judge who relies solely on testimony.

Author: Malcolm

Date: Monday, April 4th, 2022 at 1:28 AM

Title: Re: Oscars shocker!

Content:

Johnny Dangerous said:

How it became such a big thing I will never know.

Malcolm wrote:

Obviously, it's because of the decadence of late stage capitalism and Western colonialism.

Author: Malcolm

Date: Monday, April 4th, 2022 at 1:53 AM

Title: Re: The Future of American Buddhism

Content:

PadmaVonSamba said:

What does that even mean, literally?

Crazywisdom said:

He observed his past lives. Are you being coy? You know about Jataka tales.

PadmaVonSamba said:

I mean, what exactly is being observed

Malcolm wrote:

His mind.

PadmaVonSamba said:
, and what exactly is the process of observation

Malcolm wrote:
The developing the abhijñā of past lives through samadhi, and specifically, through memory.

PadmaVonSamba said:
, and does that mean observing a stream of consciousness or chain of karmic links migrating from a corpse to an embryo.

Malcolm wrote:
A buddha is aware of their entire continuum, through ——>conception, birth, life, aging death, the bardo, conception——> from beginningless time.

Author: Malcolm
Date: Monday, April 4th, 2022 at 2:14 AM
Title: Re: The Future of American Buddhism
Content:
Shinjin said:
Anyone here who has remembered a past life experience?

Malcolm wrote:
well, I remember yesterday pretty well.

Author: Malcolm
Date: Monday, April 4th, 2022 at 2:18 AM
Title: Re: Ukraine Crisis
Content:
Malcolm wrote:
An aside:

Author: Malcolm
Date: Monday, April 4th, 2022 at 4:54 AM
Title: Re: Ukraine Crisis
Content:
Malcolm wrote:
Russian hardware losses:

<https://www.oryxspioenkop.com/2022/02/attack-on-europe-documenting-equipment.html>

Author: Malcolm
Date: Monday, April 4th, 2022 at 5:55 AM
Title: Re: The Future of American Buddhism
Content:

Crazywisdom said:
Depends on the judge.

Malcolm wrote:
It's a poor judge who relies solely on testimony.

Crazywisdom said:
What did Buddha say to rely on?

Malcolm wrote:
He said one should not take his word for anything, but to test his teachings the same way a goldsmith tests gold to make sure it is not pyrite, etc.

Author: Malcolm
Date: Monday, April 4th, 2022 at 7:29 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Monday, April 4th, 2022 at 8:40 PM
Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?
Content:
tingdzin said:
Well, because Tibetans did, including Bonpos. For example, in klu 'bum texts, the nagas are categorized according to caste: bram ze, rgyal, rje, mamgs, gdol pa, etc.

Also Plato divide society into four castes, and so on.

Malcolm wrote:
This is a bit disingenuous. I'm quite sure there are things in the Indian tradition that you feel free to disregard. A four-continent world system around a central mountain, for example.
[/quote]

We are not talking about what one believes, we are talking about the textual tradition.

Author: Malcolm
Date: Monday, April 4th, 2022 at 10:08 PM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Monday, April 4th, 2022 at 11:01 PM
Title: Re: The Future of American Buddhism
Content:

Crazywisdom said:
What did Buddha say to rely on?

Malcolm wrote:
He said one should not take his word for anything, but to test his teachings the same way a goldsmith tests gold to make sure it is not pyrite, etc.

Crazywisdom said:
Then rebirth for you is a faith.

So the reliable witnesses bit comes from whom? Vasubandhu?

Malcolm wrote:
Dignaga, Dharmakīrti.

Author: Malcolm
Date: Monday, April 4th, 2022 at 11:18 PM
Title: Re: The Future of American Buddhism
Content:

Norwegian said:
The Buddha recollected all of his past lives in detail, and according to the Majjhima Nikaya i. 483, he could remember as far back as ninety-one eons. This is not metaphorical. It refers to past lives and post-mortem rebirth.

reiun said:
Hmm, I wonder how long such detailed recollecting would take? Would he then also remember his remembrances, etc.?

Malcolm wrote:
No so long, since it happened in during the course of the night the Buddha attained awakening. It is how he rediscovered the view of dependent origination.

Author: Malcolm

Date: Monday, April 4th, 2022 at 11:22 PM

Title: Re: How to reconcile meat eating with buddhism?

Content:

RiFF said:

Not trying to make any judgments, trying to gain an understanding. I've been vegan for several years and recently I have become a student of the dharma. Initially my veganism had nothing to do with Buddhism aside from thinking I was fortunate to already be on this diet rather than have to make any major change as a result of what I was reading.

However, more recently I've gotten deeper into Tibetan Buddhism, and to my surprise vegetarianism is not nearly as prominent and in fact it might not even be possible to follow certain Tibetan Buddhist traditions? I understand HHDL is not vegetarian, nor are many Tibetan masters. I've also found out that for certain holidays, meat eating is expected.

How does one reconcile a true belief in compassion for all beings with the meat industry? When it is fully possible for HHDL to have vegan food for every meal, how does he justify choosing to consume an animal?

I understand that in agriculture, there is still cruelty as field mice can get killed, as can bugs and other small critters. However there is a significant difference in the amount of suffering in something like factory farming vs. inadvertent death caused by farming. I'm not trying to get into a debate of vegan vs. not vegan, I just want to understand is there something that Tibetan Buddhists are able to point to in order to explain why their purchase of meat products does not cause suffering on their fellow sentient beings.

Malcolm wrote:

Meat, wool, and leather do not suffer, since there is no mind in these products.

As long as one did not kill an animal oneself, see it killed, nor was the animal killed expressly for oneself personally, that meat is considered suitable for consumption.

There is a huge thread on the ethics of meat-eating here on the board.

Author: Malcolm

Date: Monday, April 4th, 2022 at 11:42 PM

Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?

Content:

Zhen Li said:

Panini's knowledge of writing is highly disputed in Indology. My opinion is that he knew of writing. I think Bronkhorst makes the case for this quite well. The issue is that people create a dichotomy between writing and orality that didn't exist.

Malcolm wrote:
Panini systematized an earlier oral tradition.

Author: Malcolm
Date: Tuesday, April 5th, 2022 at 12:48 AM
Title: Re: about clouds
Content:
clyde said:
A Dharma talk by Thay about clouds:

Malcolm wrote:
The term the Buddha used was punarbhāva, which means re-existence or existing again, literally, hence "rebirth."

Author: Malcolm
Date: Tuesday, April 5th, 2022 at 12:54 AM
Title: Re: Bhikkhu Analayo on Respecting the Different Buddhist Traditions
Content:
clyde said:
Bhikkhu Analayo

Malcolm wrote:
He wrote a book recently The Superiority Conceit in Buddhist Traditions.

Author: Malcolm
Date: Tuesday, April 5th, 2022 at 3:16 AM
Title: Re: The Future of American Buddhism
Content:

Crazywisdom said:
Then rebirth for you is a faith.

So the reliable witnesses bit comes from whom? Vasubandhu?

Malcolm wrote:
Dignaga, Dharmakīrti.

Crazywisdom said:
If there's a world of blind people and one guy who sees says there's a moon at night, they have to take it on faith.

Malcolm wrote:

More likely, the sighted guy will poke out his eyes to go along with the blind.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 4:10 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 4:42 AM

Title: Re: Bhikkhu Analayo on Respecting the Different Buddhist Traditions

Content:

Nalanda said:

And apparently, according to him, Secularists are part of Buddhist traditions.

Malcolm wrote:

He is allowed his opinion. I disagree, however.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 4:53 AM

Title: Re: the great vegetarian debate

Content:

climb-up said:

For me at least, the threefold purity of meat gets called into question in a consumer situation where your dollars are (IMO, many people who I respect disagree) requesting that meat be slaughtered for you.

Malcolm wrote:

Well, no actually, it doesn't. If it did, so would buying leather shoes, etc.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 4:59 AM

Title: Re: the great vegetarian debate

Content:

KathyLauren said:

But I am always puzzled at the vehemence of the hostility some Buddhists have towards vegetarians and vegans.

Malcolm wrote:

Not against vegetarians and vegans per se, just against poor arguments, such as

excusing the wholesale slaughter of insects, rodents, birds, and so on to grow crops for humans, etc., as if vegetarianism and veganism are ethically disengaged in such taking of life.

There are cogent arguments to be made for changing industrial agriculture, and so on, but the simple fact of the matter is that the relationship between animals and crops is essential. We cannot keep poisoning the planet with chemical fertilizers made from oil. If we study the history of food security we will discover two key features in solving food security around the world also led to the rise of industrial agriculture. During the Colombian exchange, potatoes and yams, one key spread to Europe and Asia, and effectively ended food insecurity in these place, with the other key, guano mines in Peru, which were replaced by the invention of chemical fertilizers in the late 19th century. The inputs of oil into our food system, globally, also caused a massive rise in population. Unless people think that continuing to use chemical fertilizers is a good idea (it isn't, since it contributing to dead zones in coastal areas), continued reliance on animals for fertilizer etc., is not going to change.

But our global food economy is basically hooked on the meth of petroleum.

The simple fact of the matter is that in our world life feeds on death. This also needs to be taken into account. Everything we do is harmful to something else.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 5:15 AM

Title: Re: the great vegetarian debate

Content:

climb-up said:

For me at least, the threefold purity of meat gets called into question in a consumer situation where your dollars are (IMO, many people who I respect disagree) requesting that meat be slaughtered for you.

Malcolm wrote:

Well, no actually, it doesn't. If it did, so would buying leather shoes, etc.

climb-up said:

Well, yeah.

If the idea is that animals shouldn't be killed for you, and then you become a supporting customer of a company that kills animals for customers then the animal was killed for you and for all the other customers.

I'm sure there is more to it, and there are many sutra to be quoted to show me that I'm wrong (and I'm not dismissing those), but I think the argument of "well, they're already dead," if it doesn't even acknowledge the direct support of companies slaughtering, is at the very least lacking.

Malcolm wrote:

In fact, they are already dead, these animals whose skins are used for leather goods, etc. They are not killed for their leather, unless they are game animals, etc. But honestly, how is using plastic shoes and coats made from petroleum products better? You are just bargaining this harm against that harm. Our world is literally drowning in plastic. It's lodged deep in the tissues of every living being on the planet, and the use of plastic is barely 100 years old. You want cotton? Very pesticide intensive. Wool? Also a problem. There is literally plastic in all of our rainwater.

Frankly, I will choose leather over plastic any day.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 10:50 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 11:02 AM

Title: Re: the great vegetarian debate

Content:

KathyLauren said:

So, you have done nothing but increase my puzzlement at the vehemence of the opposition to vegetarianism/veganism among Buddhists who should know better.

Om mani padme hum

Kathy

Malcolm wrote:

I am not opposed to diets, just poor arguments for ideology posing as diets.

Realistically speaking, human beings are not going to stop raising animals for food.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 8:11 PM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

tingdzin said:

As I said, theory instead of practice.

Malcolm wrote:

Theory is important. Without it, practice is blind.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 10:24 PM

Title: Re: the great vegetarian debate

Content:

KathyLauren said:

For us, it is Dharma practice.

Malcolm wrote:

And for us, it has nothing to do with the Dharma.

As I have said, there are certainly sound, pragmatic reasons searching for alternatives to industrial agriculture as it stands at present because of its negative impacts on the environment. But the notion that human beings are going to cease raising animals for food is, at best, a fantasy. 8 billion people+ are not going to become vegetarians.

Sustainable agriculture requires animal inputs, from manure, various kinds of bone, blood, and feather meal, if we going to feed the entire planet without chemical fertilizers, etc.

There is no scenario where the world going vegan is sustainable or possible.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 10:38 PM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Interesting to notice that people never take that position when it's people being harmed, instead of animals. Of course they don't because doing so would show just how poor of an argument is it.

Malcolm wrote:

The Buddhist reason for this is that while the Buddha defined killing humans a complete monastic downfall, killing an animal is a fault at the same level as drinking alcohol, picking leaves off plants, etc.

It was Devadatta, of course, who insisted on absolute vegetarianism. But we know what happened to him.

And quite frankly, when someone eats meat they are not harming any creature at all. There is no consciousness in a piece of meat to be harmed, whether it is the meat of a human, cow, etc. But we have taboos against eating humans, as well as predators. The Buddha forbids the consuming of such kinds of meat in Vinaya.

If someone is a strict common Mahāyāna practitioner, they should avoid eating meat. But if they are a Theravadin or a Vajrayāna practitioner, there is no need to avoid eating meat, because the consumption of meat is permitted in Hinayāna and Vajrayāna.

Author: Malcolm

Date: Tuesday, April 5th, 2022 at 11:10 PM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Interesting to see that many comments completely ignore the interests of the animals.

Malcolm wrote:

Animals regularly ignore each other's interests. I've seen many spiders ignore the interests of the flies they catch, many birds ignore the interests of the bugs they eat, etc., etc.

Humans ignore the "interests" of animals because most humans view animals as food sources, etc.

On the other hand, domestic animals survive where wild animals do not, and in fact, enjoy protection from predation by wild animals because they are domesticated. This why there are so few big cats, wolves, and other large predators in the world. They've been hunted down to protect domestic animals (and for fur, and so on).

For example, supposing we stopped relying on cows, pigs, chickens, sheep, and goats for meat and dairy. How long to do you think these animals would survive as species? Are we just going to allow them to roam free on the earth, multiplying and living wherever they like? Not very likely. No, they will be culled to keep down their populations. Already, deer populations are a problem because there are no natural predators for deer and we don't hunt deer so much anymore. Even the culling programs are not effective. So, will it be in the interest of these former domestic animals to simply let them run free? You can talk all you like about the interest of animals, but I don't see any serious discussion of what is to happen to all these billions of domesticated animals once they have been freed to live their best lives as wild animals.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 12:08 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Arguing against veganism, because a fully vegan world is not possible or realistic

Malcolm wrote:

So you admit that a fully vegan world is not possible or realistic. Case closed. Veganism

is just another first world lifestyle choice, and has nothing to do with Dharma.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 12:17 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

If there's a world of blind people and one guy who sees says there's a moon at night, they have to take it on faith.

Malcolm wrote:

More likely, the sighted guy will poke out his eyes to go along with the blind.

Crazywisdom said:

I know I wouldn't. Jeez man... Dim view.

Malcolm wrote:

It's along the lines of the royal family living in a country where all the water was contaminated but their water source. Eventually, however, all the people who were poisoned began to think the king, etc., were acting very strangely. Of course, the king knew the people were deluded. But since it was impossible to purify the water, the royal family chose to drink the same water as the populace.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 12:47 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Veganism is just another first world lifestyle choice, and has nothing to do with Dharma.

KathyLauren said:

That is a remarkably silly thing to say. Just because you are not motivated to understand the reasoning does not mean that you can just dismiss it.

Malcolm wrote:

I understand the reasoning perfectly well, that's why I dismiss it. Of course, your lifestyle is your choice. You have the luxury of following that lifestyle. It's totally fine with me. If you came to my house, I would make sure you had a delicious vegan meal, no problem. If you were a meat eater, some thing.

Diet has nothing to do with the Dharma.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 12:57 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Can't be perfect right? Therefore any effort is useless and not worth anything. Of course that makes absolutely no sense whatsoever. Talk about a poor argument...as well as illogical and unreasonable.

DNS said:

Aptly named the https://en.wikipedia.org/wiki/Nirvana_fallacy; that if the perfect idealized situation can't occur, you just give up.

Malcolm wrote:

That supposes you think the Vegan endeavor is sound to begin with. I don't.

DNS said:

Regarding the domestic animals being set free; that is another poor argument. The reality is that everyone is not going to become vegetarian/vegan overnight. If it did occur, it would be a gradual process and the farmers would stop breeding their livestock. No demand, then they create less supply. The demand would slowly go down and the breeding would also slow down, resulting in less killing.

Malcolm wrote:

Speculative. It seems like you think we live somewhere other than samsara.

As Dharma practitioners, we do our best to avoid harming sentient beings. Some people are very self-righteous about that and adopt extreme principles the Buddha rejected. But that's their problem, not mine.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 2:53 AM

Title: Re: Fifth precept

Content:

Schrödinger's Yidam said:

For someone that doesn't have either a problem or a vow, a casual approach is appropriate. However if some has either a problem or a vow, a casual approach is not appropriate.

Don't take a vow unless you intend on keeping it. By so doing you are taking a stand against your own rationalizations and justifications. Don't think it okay to make excuses.

But like I said, if you don't have either a problem or a vow, then do as you please.

Malcolm wrote:

Its better to take a vow, even if you break it.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 3:32 AM

Title: Re: Fitfh precept

Content:

Malcolm wrote:

Its better to take a vow, even if you break it.

Schrödinger's Yidam said:

If you do something such as have a drink without a vow, there's no karmic repercussions. However if you have a vow to abstain, and you break it, there is significant negative karma created.

Malcolm wrote:

I am just telling you what Sakya Pandita says. The merit of taking the vow outweighs the negative karma of breaking it. It creates a trace for taking the vow later.

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 3:38 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Diet has nothing to do with the Dharma

KathyLauren said:

And there, you are wrong. When judging what is or is not Dharma, we are told to judge whether or not it is wholesome. Veganism is wholesome. You are saying that veganism cannot be motivated by the Dharma because ... well you don't actually have a good reason why not.

Malcolm wrote:

I didn't say it could not be motivated by a desire to practice Dharma. Clearly, in your case, you are motivated by what you understand the Dharma to entail.

KathyLauren said:

Your logic says that, because the lesser degree of harm is not prohibited, it is not harm at all.

Malcolm wrote:

No, my logic, based on the writings of Bhavaveka, says that meat pure in three ways is

not harmful at all to anything since there is no mind in a piece of meat which can suffer.

You can disagree with him if you like.

And:

Those with compassion eat meat.

-- Hevajra Tantra

Author: Malcolm

Date: Wednesday, April 6th, 2022 at 4:03 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

No, my logic, based on the writings of Bhavaveka, says that meat pure in three ways is not harmful at all to anything since there is no mind in a piece of meat which can suffer.

You can disagree with him if you like.

KathyLauren said:

Yes, I do. I call BS on that line of reasoning.

Buying a mindless piece of meat today obviously doesn't harm the animal that died yesterday. If you stop your reasoning there, as you do, you are wilfully ignoring reality. Buying that mindless piece of meat today is the cause of tomorrow's slaughter of sentient beings that are anything but mindless.

Malcolm wrote:

Sorry, but this is just a post-hoc fallacy. Someone eating the dead flesh of an already slain animal does not determine that another animal will necessarily be slain in its place. Also, if you make this argument, by necessity, saving the life of one animal merely moves another into position in the line, negating the value of life ransoms altogether.

If you make this argument, then by definition, buying anything from a supermarket is necessarily implicated in the slaughter of animals. Supporting a CSA that raises animals implicates one in their exploitation even if one never purchases milk or meat from that CSA, etc., etc.

Author: Malcolm

Date: Thursday, April 7th, 2022 at 10:40 AM

Title: Re: Ukraine Crisis

Content:

Kim O'Hara said:

And refusing (whether for good reasons or bad) to fight, while "we continue to arm the Ukrainians with all the weapons they can handle" looks like a proxy war, i.e. that "we" are encouraging Ukraine to fight on "our" behalf. As I said, that isn't what it was in the beginning, when Russia invaded and Ukraine fought back in self defence. I agree that escalation to direct war between NATO and Russia, or leaving the Ukrainians without support, are both very poor options. But then, there aren't any good options in a war, especially when a mad dictator is involved.

Kim

Malcolm wrote:
There is only one option.

Author: Malcolm
Date: Friday, April 8th, 2022 at 8:07 PM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Friday, April 8th, 2022 at 8:22 PM
Title: Re: So Many Mahayana Sutras - Do They All Agree - Why So Many?
Content:
Aemilius said:
I support the view of Lalitavistara sutra that Gautama himself knew writing.

Malcolm wrote:
There is no evidence of writing in India prior to Ashoka. It might be the case that writing was used principally for business, but there is no evidence. It is anachronistic to use texts set down in writing after Ashoka as proof of anything.

Author: Malcolm
Date: Saturday, April 9th, 2022 at 12:43 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Saturday, April 9th, 2022 at 1:03 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Saturday, April 9th, 2022 at 7:31 AM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Saturday, April 9th, 2022 at 7:51 PM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Saturday, April 9th, 2022 at 10:01 PM
Title: Re: The Future of American Buddhism
Content:

PadmaVonSamba said:
The three important life events, birth, marriage, and death, in countries where Buddhism has really taken root, these three are included as part of the function of the sangha.

Malcolm wrote:
There are no birth or marriage rites in Tibetan Buddhism. There are Tibetan cultural rituals for these two life events, but no identifiably Buddhist rites for them. It should remain that way.

Author: Malcolm
Date: Saturday, April 9th, 2022 at 10:50 PM
Title: Re: Revised Bardo Thodol
Content:

The_Unholy_Peasant said:
After having spent quite some time studying the Bardo Thodol, I have noticed that the associations of the deities appear quite hodge-podge.

Have there been any 'modern' attempts of re-organizing the Zhitro into something more homogenous that parallels Tantric doctrine a bit clearer?

Malcolm wrote:
Which tantric doctrine are you referring to?

Author: Malcolm

Date: Sunday, April 10th, 2022 at 5:15 AM

Title: Re: Innate sense of self and gender identity

Content:

FiveSkandhas said:

There is the famous story in the Lotus Sutra of the Naga Princess flipping from female to male (and back again?); there are other sutras suggesting the general fluidity and mutability of gender.

Make of that what you will.

Malcolm wrote:

In her case, its one way.

In the story of the house goddess of Vimalakirti, it's back and forth.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 8:51 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, April 10th, 2022 at 10:44 AM

Title: Re: The Future of American Buddhism

Content:

PadmaVonSamba said:

The three important life events, birth, marriage, and death, in countries where Buddhism has really taken root, these three are included as part of the function of the sangha.

Malcolm wrote:

There are no birth or marriage rites in Tibetan Buddhism. There are Tibetan cultural rituals for these two life events, but no identifiably Buddhist rites for them. It should remain that way.

conebeckham said:

Kongtrul wrote a marriage ceremony text; in Sikkim, at least, it is quite common to have some sort of Yangkuk done for a marriage blessing. Konchok Chidu is quite commonly used for this purpose: but it is not a "marriage rite" in the Western sense.

Malcolm wrote:

Yang gug (summing prosperity) is a pre Buddhist rite. I mentioned that There were Tibetan cultural rituals for these kinds of life events.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 10:47 AM

Title: Re: Oscars shocker!

Content:

Malcolm wrote:

Honest question. Why are we still discussing this?

Author: Malcolm

Date: Sunday, April 10th, 2022 at 8:25 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

FiveSkandhas said:

Can we then conclude, for example, that a virtuous practitioner of Christianity, Islam, Judaism, or Hinduism could in fact achieve Buddhist liberation through their faith? And based on the Ksitigarbha-related Sutra, could we conceive of, say, Shakyamuni Buddha taking on the form of Christ and saving (or at least "helping") a Christian worshipping what he believes to be Christ?

Understand, I am not a perennialist by nature. I don't generally harbor the view that "all religions lead to the same place." However, the above quotes are thought-provoking.

What does Dharma Wheel think?

Malcolm wrote:

I don't know what others think, but the "vehicles of samsara" are called that for a reason. There is no possibility that someone with wrong view can achieve liberation in this life without abandoning that wrong view, and pratyekabuddha liberation is not possible while the Buddha's doctrine is in the world.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 8:34 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

seeker242 said:

Even if these non-Buddhists, sons of good families and so forth practice various aspects of non-Buddhist paths, all are the same buddha-dharma. Yes, compassion, loving kindness, good will, generosity, etc etc all lead toward bodhi, regardless of what religion a person is. None of these are "non-Buddhist practices". Compassion, loving kindness, good will are all always Buddha-dharma. Compassion is present in many other paths, but is still never not Buddha-dharma. It does not mean

Islam causes liberation, it means compassion, loving kindness, good will, generosity does, as that is Buddha-dharma regardless. It means Buddha-dharma leads towards liberation. It's means various practices, of these other paths, are themselves Buddha-dharma.

Malcolm wrote:

Dharmakirti writes that compassion does not have the power to remove afflictions. Liberation is freedom from afflictions. Compassion can only lead to birth in higher realms. This is why the Buddha described the four brahmaviharas as the vehicle of devas and humans. So, still a vehicle of samsara.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 9:41 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, April 10th, 2022 at 10:34 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Queequeg said:

Zhili, one of the later Tiantai patriarchs went some radical places with this Ekayana idea. Ziporyn wrote a study on this. Basically, all paths, even ones that appear as evil, lead to Buddhahood. Not necessarily because evil leads to awakening, but my sense is that there is a self-correcting tendency in Buddhanature that tends to Buddhahood.

Malcolm wrote:

Tathāgatagarbha is not an agent. If it were, it would just be another incorrect view of a permanent self.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 10:43 PM

Title: Re: The Lotus Sutra in Tibetan traditions?

Content:

FiveSkandhas said:

Given all this, how has the text been received in the Vajrayana strongholds? Dismissed as just another Mahayana lower teaching to be skimmed through on the way to higher things...or, conversely, admired and diligently studied with proverbial Tibetan rigor, despite its relatively lowly status?

Did it ever arouse anywhere near the same sense of enthusiasm in Tibet or Bhutan as it

seems to have generated from Kyoto to Concord MA? Is there any significant commentarial tradition in Tibet on the Lotus?

Malcolm wrote:

It is regarded as an Ekayāna sūtra, meaning that it is a source for the idea that there is really only one Buddhist path.

There is no detailed commentarial tradition on the Lotus. It is frequently cited mainly with respect to its assertion that the Buddha will manifest in the future as gurus.

The only detailed treatment of the Lotus I have ever seen in Tibetan is a review of the parable of the Nāga princess by Chogyal Phakpa, who clarifies that she was already a bodhisattva abiding on the tenth stage, which is why her transformation into a male and subsequent buddhahood could be so rapid. He probably wrote this in response to Chinese Buddhists pointing out this example as proof of sudden awakening.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 11:22 PM

Title: Re: The Lotus Sutra in Tibetan traditions?

Content:

FiveSkandhas said:

If I may pick your brain further, how is the concept of "one path" itself treated by the Higher Tantric thinkers, if generalization is even possible?

Malcolm wrote:

Meaning, that the goal of all buddhist paths is the same. It does not mean that all buddhists paths will get one to that goal.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 11:47 PM

Title: Re: The Lotus Sutra in Tibetan traditions?

Content:

FiveSkandhas said:

If I may pick your brain further, how is the concept of "one path" itself treated by the Higher Tantric thinkers, if generalization is even possible?

Malcolm wrote:

Meaning, that the goal of all buddhist paths is the same. It does not mean that all buddhists paths will get one to that goal.

Sādhaka said:

About taking rebirth as an 'ordinary' being again in the next kalpa or mahakalpa; even though by the end of this kalpa or mahakalpa, all sentient beings end up in the two upper deva form realms and attain a species of Buddhahood?

(Here we square Abhidharma cosmogony with the esoteric Dzogchen cosmogony, as you're well aware)

Malcolm wrote:

And in this cosmogony, some buddhas err and return to sentient being hood in the next eon. This is explicitly stated in the commentary on the sound tantra.

Author: Malcolm

Date: Sunday, April 10th, 2022 at 11:50 PM

Title: Re: The Lotus Sutra in Tibetan traditions?

Content:

FiveSkandhas said:

If I may pick your brain further, how is the concept of "one path" itself treated by the Higher Tantric thinkers, if generalization is even possible?

Malcolm wrote:

Meaning, that the goal of all buddhist paths is the same. It does not mean that all buddhists paths will get one to that goal.

FiveSkandhas said:

Aha!

So is it considered impossible to reach the highest levels of achievement through East Asian Mahayana in general?

Malcolm wrote:

Generally speaking, there are buddhas, and then there are samyaksambuddhas. Tenth stage bodhisattvas are buddhas, but they are not samyaksambuddhas. So, in late Indian Mahāyāna thinking, there are levels of buddhahood.

Author: Malcolm

Date: Monday, April 11th, 2022 at 12:00 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Boris Johnson did an awesome cameo.

Malcolm wrote:

BJ: "How are you?"

VZ: "You know how I am."

Author: Malcolm

Date: Monday, April 11th, 2022 at 12:07 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

FiveSkandhas said:

Can we then conclude, for example, that a virtuous practitioner of Christianity, Islam, Judaism, or Hinduism could in fact achieve Buddhist liberation through their faith? And based on the Ksitigarbha-related Sutra, could we conceive of, say, Shakyamuni Buddha taking on the form of Christ and saving (or at least "helping") a Christian worshipping what he believes to be Christ?

Understand, I am not a perennialist by nature. I don't generally harbor the view that "all religions lead to the same place." However, the above quotes are thought-provoking.

What does Dharma Wheel think?

Malcolm wrote:

I don't know what others think, but the "vehicles of samsara" are called that for a reason. There is no possibility that someone with wrong view can achieve liberation in this life without abandoning that wrong view, and pratyekabuddha liberation is not possible while the Buddha's doctrine is in the world.

FiveSkandhas said:

Out of curiosity, how do you feel about Zen claims of liberation arising from someone hearing a chestnut drop on the courtyard stones, awakening suddenly after months of sweaty zazen or koan work? Do you consider "real" liberation in a non retrogressive sense is possible at all in such scenarios, as frequently claimed by Zen?

Malcolm wrote:

People use terms like "liberation," "enlightenment," and so on, very promiscuously. If hearing the sound of a chestnut dropping causes such a person to realize emptiness and thus, authentic bodhi, no problem. Of course, then we open a different can of worms of semantic interpretation.

Author: Malcolm

Date: Monday, April 11th, 2022 at 12:11 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Queequeg said:

Zhili, one of the later Tiantai patriarchs went some radical places with this Ekayana idea. Ziporyn wrote a study on this. Basically, all paths, even ones that appear as evil, lead to

Buddhahood. Not necessarily because evil leads to awakening, but my sense is that there is a self-correcting tendency in Buddhanature that tends to Buddhahood.

Malcolm wrote:

Tathāgatagarbha is not an agent. If it were, it would just be another incorrect view of a permanent self.

Queequeg said:

Yes. There is no sense of agency in this notion of Buddhanature, just as a pool of water becomes placid when the wind stops blowing; just as a wall hits a thrown ball with the same force. Buddhanature, in one aspect, is the liberative tendency/capacity in all activity that irrepressibly 'expresses' in due course if one is turned on to the Buddha nature and stops agitating. Hence the need for shamatha practice. Vipashyana follows with the practice of clarity. Like the sky and light.

These are Zhiyi views.

Malcolm wrote:

As you know, I generally take the sutra-based tathāgatagarbha teachings as a palliative for people who have no confidence in emptiness.

Author: Malcolm

Date: Monday, April 11th, 2022 at 1:41 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Queequeg said:

What do you have in mind as to Tathagatagarbha? My understanding of tathagatagarbha is that it does not deviate from teachings on emptiness, or perhaps more comprehensively, madhyamaka.

Malcolm wrote:

Tathāgatagarbha is just a name for the innate purity of consciousness, which when realized is called "dharmakāya." It's synonyms are luminosity (prabhāśvara) and so on. Some people cannot relate to emptiness, it scares them, so we teach them about the innate purity of consciousness until they can deal with the ultimate view.

Author: Malcolm

Date: Monday, April 11th, 2022 at 7:48 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

muni said:

compassion does not have the power to remove afflictions. Liberation is freedom from afflictions. Compassion can only lead to birth in higher realms.

Compassion without Wisdom, that you probably mean. /

Malcolm wrote:
I mean what I said.

Author: Malcolm
Date: Monday, April 11th, 2022 at 9:53 PM
Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?
Content:
Malcolm wrote:

As you know, I generally take the sutra-based tathāgatagarbha teachings as a palliative for people who have no confidence in emptiness.

Anders said:
For the sake of contrast, how does tantra-based tathāgatagarbha differ?

Malcolm wrote:
It's related to one's plumbing.

Author: Malcolm
Date: Monday, April 11th, 2022 at 11:14 PM
Title: Re: Ukraine Crisis
Content:
Shinjin said:
They should just concede eastern ukraine to the commies/fascists. Put an end to this bloodshed.

Malcolm wrote:
Absolutely not. Ukraine should settle for nothing short of a complete withdrawal from Eastern Ukraine and Crimea. They cannot concede anything. If they do, Putin will be back in two years.

Look, the reason why the US is better at war than anyone else is that we have been at war continuously from the end of WWII until now. Our soldiers are the best in the world because they have the most combat experience, and they are professionals. The Russians on the other hand suck at war, because they have not actually fought a ground war since the 1980's (the same is true of China, BTW, they have no combat experience). The Russians are only good at terror bombing and intimidating civilians with with "security forces."

The reason the Ukraine is doing so well is that we trained them, from 2014 onward. But the Russians are not stupid, and they will adapt their strategy and tactics the next time around. So we can't give them a next time around.

Author: Malcolm

Date: Monday, April 11th, 2022 at 11:19 PM

Title: Re: Agamas in Mahayana

Content:

DNS said:

So are the Agamas considered Mahayana texts?

Malcolm wrote:

They are śrāvakayāna texts, the Sarvāstivādin equivalent of the Nikayas.

Author: Malcolm

Date: Monday, April 11th, 2022 at 11:33 PM

Title: Re: Ukraine Crisis

Content:

Shinjin said:

Maybe western ukraine can be given nato membership? Putin will not touch them if they do.

Malcolm wrote:

That is not what Ukrainians want. Ukraine is a sovereign state. Their borders were defined by treaty, and recognized internationally during the split-up of the USSR. They are a member of the UN. They want full Russian withdrawal, and everyday the Russians rain brutality upon their heads, everyday it becomes more difficult for the Ukrainians make any concession to Russian demands. And they should not make any concessions anyway, IMO.

Don't believe the nonsense the far-left press is printing. People like Glenn Greenwald are actually backing a far-right candidate in France, Le Pen, because her social policies are "to the left" of Macron's.

Secular, liberal democracy is a rare and good thing. Don't given in to the illiberal autocrats who would undermine it. By the fall, Ukraine may be in the EU. Sweden and Finland are joining NATO. If Ukraine wins their war, and by all rights, it looks like they will as long as the West keeps supplying training and weapons, then they can join NATO too, as they should.

Author: Malcolm

Date: Monday, April 11th, 2022 at 11:36 PM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

Ukraine needs all the help they can get. And I wish that help included a no-fly zone and NATO into Ukraine right now. Ukraine needs EU and NATO membership as soon as possible. Putin must lose this war. Sweden and Finland are on their way to NATO membership. Then there's Moldova and Georgia, who should also join.

Malcolm wrote:

Ukraine cannot join NATO while they are in a war. Putin has lost the first part of this war. His total defeat must happen.

Author: Malcolm

Date: Monday, April 11th, 2022 at 11:41 PM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

Ukraine needs all the help they can get. And I wish that help included a no-fly zone and NATO into Ukraine right now. Ukraine needs EU and NATO membership as soon as possible. Putin must lose this war. Sweden and Finland are on their way to NATO membership. Then there's Moldova and Georgia, who should also join.

Malcolm wrote:

Ukraine cannot join NATO while they are in a war. Putin has lost of first part of this war. His total defeat must happen.

Norwegian said:

Yes, and that is why we must help them with weapons, intelligence, food, resources, etc.

Malcolm wrote:

Of course. Liberal democracies must support one another, and also support those nations who aspire to become liberal democracies. A retreat from liberal internationalism is a grave error.

People like Putin, etc., regard secular, global liberalization to be a bad thing. Ergo, it must be a very good thing indeed.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 12:25 AM

Title: Re: Agamas in Mahayana

Content:

Malcolm wrote:

They are śrāvakayāna texts, the Sarvāstivādin equivalent of the Nikayas.

DNS said:

Okay, then perhaps could be considered pre-cursors to the Mahayana texts.

Malcolm wrote:

More like raw material some Mahāyāna authors reworked into Mahāyāna sutras.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 2:59 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Look, the reason why the US is better at war than anyone else is that we have been at war continuously from the end of WWII until now. Our soldiers are the best in the world because they have the most combat experience, and they are professionals.

Queequeg said:

This is a dubious distinction. Having the Gates of Janus open so long for some shitty wars troubles me as a citizen. That said, it has kept our military sharp.

Malcolm wrote:

The US needs to stop apologizing. Compared to Russia and China, in the post WWII period, we have been Boy Scouts.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 3:32 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 3:50 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 4:48 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 5:37 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Dick Cheney! What did you do to Malcolm?!!!

Malcolm wrote:

Frankly, I got tired of the douches on Facebook who, every time one says "Russia invaded Ukraine," they say, "What about the US..."

There is no comparison. Even Fallujah, which was the worst fighting of the Iraq war, was a walk in the park compared to Mariupol, etc., which lasted six weeks, there were 107 allied troops killed, 613 wounded. 1200-2000 Al Qaeda, etc., killed, 1500 captured. Civilian casualties were 600-800.

The Russians by contrast have lost 25k soldiers in six weeks, upwards of 60,000 wounded, and killed tens of thousands of Ukrainians.

So frankly, I am just tired of apologizing for the US.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 9:08 AM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

The way they are describing the soldiers in terms of things said and their reactions, is telling of just what kind of soldiers Putin are using. Completely uneducated, terribly poor, and with next to no training, and with zero respect for civilians.

Malcolm wrote:

Yes, which is sad commentary on Russia's priorities.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 8:24 PM

Title: Re: The Future of American Buddhism

Content:

conebeckham said:

Kongtrul wrote a marriage ceremony text; in Sikkim, at least, it is quite common to have some sort of Yangkuk done for a marriage blessing. Konchok Chidu is quite commonly used for this purpose: but it is not a "marriage rite" in the Western sense.

Malcolm wrote:

Yang gug (summing prosperity) is a pre Buddhist rite. I mentioned that There were Tibetan cultural rituals for these kinds of life events.

conebeckham said:

Sure, all those rituals come from pre-Buddhist Himalayan traditions I think. But the fact is that they are incorporated into “Buddhist ritual” and have been for centuries. Heck, the Rinchen Terdzo is full of all sorts of “mundane siddhi” and various “worldly aim” practices. Interestingly you won’t find them in most Sarma sadhanas—we have to look to the Nyingmapas, householder lineages, etc. For that stuff. But saying these things are not a part of “Dharma practice” at this time is not really accurate.

Malcolm wrote:

There is not a single marriage ritual in the whole of the RT.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 10:08 PM

Title: Re: The Future of American Buddhism

Content:

conebeckham said:

But it’s a fact that in traditional Vajrayana cultures there are pujas done in relation to weddings. Not the way we think of a marriage ceremony, of course.....

Malcolm wrote:

Only for aristocrats. The common people just move in with each other. Maybe a party is thrown.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 10:15 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

FiveSkandhas said:

Remember, 84000 Dharma Doors. I don't recall anything about some of them taking you to allegedly more exalted places than others.

Malcolm wrote:

84,000 dharma doors refers to 21,000 dharmas of vinaya, 21,000 dharmas of sūtra, 21,000 dharmas of abhidharma, and 21,000 mixed dharmas as antidotes for desire, anger, and ignorance, as well as mixed afflictions.

From a Mahāyāna point of view, vinaya and abhidharma are provisional. According to Nāgārjuna, śrāvaka sūtras do not teach the bodhisattva path and the means to attain buddhahood.

From the point of view of secret mantra, common Mahāyāna does not teach the path of attaining buddhahood in a single lifetime, soup to nuts.

Etc.

Author: Malcolm

Date: Tuesday, April 12th, 2022 at 10:51 PM

Title: Re: The Future of American Buddhism

Content:

conebeckham said:

But it's a fact that in traditional Vajrayana cultures there are pujas done in relation to weddings. Not the way we think of a marriage ceremony, of course.....

Malcolm wrote:

Only for aristocrats. The common people just move in with each other. Maybe a party is thrown.

conebeckham said:

Malcolm, in my experience this is not the case. At least in Bhutan and Sikkim, puja happens. It may not be a "wedding ceremony," but I have attended a few here where I am at present (Sikkim) over the years. And my own marriage was "consecrated," sort of, via Konchok Chidu.

Malcolm wrote:

Ok.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 12:10 AM

Title: Re: Innate sense of self and gender identity

Content:

droogiefret said:

I am not a gender identity ideology fan. I did, however, want people's opinions on the gender identity aspect. Were people's sense of self gendered and was this true for everyone? I am now fairly confident that the sense of self is not necessarily gendered - it could be and clearly is for some.

Malcolm wrote:

Gender is an illusion, albeit, a powerful one:

Śāriputra: Goddess, what prevents you from transforming yourself out of your female state?

Goddess: Although I have sought my "female state" for these twelve years, I have not yet found it. Reverend Śāriputra, if a magician were to incarnate a woman by magic, would you ask her, "What prevents you from transforming yourself out of your female state?"

Śāriputra: No! Such a woman would not really exist, so what would there be to transform?

Goddess: Just so, reverend Śāriputra, all things do not really exist. Now, would you think, “What prevents one whose nature is that of a magical incarnation from transforming herself out of her female state?”

Thereupon, the goddess employed her magical power to cause the elder Śāriputra to appear in her form and to cause herself to appear in his form. Then the goddess, transformed into Śāriputra, said to Śāriputra, transformed into a goddess, “Reverend Śāriputra, what prevents you from transforming yourself out of your female state?”

And Śāriputra, transformed into the goddess, replied, “I no longer appear in the form of a male! My body has changed into the body of a woman! I do not know what to transform!”

The goddess continued, “If the elder could again change out of the female state, then all women could also change out of their female states. All women appear in the form of women in just the same way as the elder appears in the form of a woman. While they are not women in reality, they appear in the form of women. With this in mind, the Buddha said, ‘In all things, there is neither male nor female.’ ”

Then, the goddess released her magical power and each returned to his ordinary form. She then said to him, “Reverend Śāriputra, what have you done with your female form?”

https://84000.co/doc/vimalakirti/Vimalakirti%20Book_E_screen-170724.pdf

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 12:45 AM

Title: Re: Innate sense of self and gender identity

Content:

droogiefret said:

I recently read the personal account of a cross dresser who found that their sexual orientation changed as they changed their appearance.

Malcolm wrote:

I have heard of gay men who became transwomen suddenly finding themselves attracted to cisgendered women, and vice versa.

Human beings are strange.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 1:09 AM

Title: Re: Innate sense of self and gender identity

Content:

droogiefret said:

On your other point, I had no idea that 'Gender Identity Ideology' was a loaded term.

Malcolm wrote:

We live in the age of weapons, all terms are loaded and loaded.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 1:15 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

“What is happening in Ukraine is a tragedy,” Mr. Putin said in a news conference after a meeting at the spaceport with President Aleksandr Lukashenko of Belarus, his closest international ally. “They just didn’t leave us a choice. There was no choice.”

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 2:05 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 2:39 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 4:24 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Hey Matthias:

This is in your town.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 4:32 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 6:03 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

No doubt pieces are moving into position and have been for a while now.

Malcolm wrote:

And still moving:

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 6:24 AM

Title: Re: Innate sense of self and gender identity

Content:

KathyLauren said:

At least the claim for a biological basis is on solid evidence-based scientific footing.

Malcolm wrote:

Right down to the nadis in our bodies. But that is just a karmic thing, a fact of embodiment. The mind has no gender.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 6:38 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

FiveSkandhas said:

Thought provoking posts as usual, Malcolm-sensei.

However, I just can't quite bring myself to cavalierly and universally dismiss nearly 2000 years of profound East Asian doctrine and practice as somehow universally "inferior" to what goes on in the Himalayas. Perhaps you are fine with such decisive conclusions about it all, but for good or ill I personally am not.

Malcolm wrote:

You've misrepresented what I have said.

People land in the school for which they have karmic predispositions.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 8:43 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

FiveSkandhas said:

You noted above that according to your path, Mahayana is not sufficient to reach the state of a Samyuksambuddha "level".

Malcolm wrote:

"In a single lifetime..." This is standard Mahayana doxology itself. This is why it takes so much courage to traverse the common Mahayana path.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 8:50 PM

Title: Re: The Future of American Buddhism

Content:

conebeckham said:

Whether or not American Buddhism will permeate culture, I am not sure—and frankly it will take a century. I just hope this “academic discussion panel” Buddhism is an outlier. I think nothing kills the true essence of a faith—I mean, there is a place for this sort of thing, but if it becomes dominant expression, we will all be wishing for “empty rituals.”

Malcolm wrote:

America is the best thing that ever happened to Buddhism. It won't have to go through the process of state-adoption, like every Buddhist movement before it in history, and it will thrive in our open society.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 10:35 PM

Title: Re: New History of Religions special issue on Mahāyāna sūtras

Content:

Zhen Li said:

Sounds interesting.

I think we should read the articles and address each individually.

Malcolm wrote:

I don't know. I like Wedermyer as a person, having met him and shared drinks. He is smart. Drews (whom I never met) on the other hand is a bore, and comes up with stunning conclusions like this one:

Rather than being the product of a preexisting bodhisattva tradition, it thus seems most likely that Mahāyāna sūtras were responsible for bringing a bodhisattva tradition into existence for the first time.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 10:39 PM

Title: Re: Ukraine Crisis

Content:

FiveSkandhas said:

So Russia in general tends not to have happy memories of the early 90s and the clammy embrace of global capitalism.

Malcolm wrote:

It's more complicated than the "Blame the West for Russia's Troubles" narrative.

For example:

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 10:49 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Meanwhile, American Progressives lose the plot completely:

<https://www.young4ky.com>

This guy should never be allowed anywhere near Congress.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 10:53 PM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

I grok. I don't know how we get there.

Malcolm wrote:

One person at a time whose karma for a precious human birth ripens.

Author: Malcolm

Date: Wednesday, April 13th, 2022 at 11:27 PM

Title: Re: New History of Religions special issue on Mahāyāna sūtras

Content:

Leo Rivers said:

About Drew's statement.... wow.

Maybe he defined the later Jatakas as proto- Māhayāna Suttas.

Hmmnnnn...

Malcolm wrote:

You have to read the article. Basically, he argues, correctly, that the bar was set so high in the nikaya and agama tradition that no one could have thought of themselves as bodhisattva until the advent of sutras like the Aṣṭasāhasrikā. However, this is obvious from traditional Mahāyāna accounts as well, where it is fully acknowledged that Mahāyāna sūtras only began to circulate hundreds of years after the Buddha's passing, having been gathered and arranged in S. India by Mañjuśrī, etc., and then "published."

For example, he points out that the reason one knows one is an irreversible bodhisattva is that one when one hears a text like Aṣṭasāhasrikā, one is not afraid, one sheds tears upon the mention of emptiness, and so on. All these things occurred for me personally, when I first read the Aṣṭasāhasrikā. It moved me in a way that Nāgārjuna did not, though Nāgārjuna blew me away at 24 years of age and set me firmly on this path. Also Nāgārjuna points out in the Ratnavali that the agamas do not teach the bodhisattva path, well, because they do not. If one wants to follow the bodhisattva path, one must follow the Mahāyāna.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 1:33 AM

Title: Back in the USA...

Content:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 1:41 AM

Title: Re: The Future of American Buddhism

Content:

reiun said:

Halfway through as of today . . . "Free, live": Anyone attend?

Malcolm wrote:

Definitely not. Why would I participate in a web conference from a "university"

established by a Tibetan man who wanted to establish a monarchy? That could not be a more un-American if one tried.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 2:23 AM

Title: Re: Back in the USA...

Content:

Shinjin said:

Democrats would be just as desperate and would stoop down to any level to gain power.

Malcolm wrote:

Not really. This is just a narrative right wing people like spin to salve their own consciences. (cue white water, Benghazi, and a whole host of supposed Democratic "crimes"). Meanwhile:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 2:36 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 2:51 AM

Title: Re: Bodhisattva's austerities in the Agamas; going naked, letting his grow etc.

Content:

Sādhaka said:

Well there is a lot I could say, including expanding on my previous post; however for the moment we can at least say that Buddhist & Bönpo monks (in all traditions as far as I'm aware) are usually doing intermittent-fasting for about 17-20 hours a day on average, and not usually eating anything after solar noon.

Malcolm wrote:

Umm, as far as Tibetan Buddhist monks go, that is pretty much a fantasy. I have no idea about Bonpos.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 3:09 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

The Democrats have their sleaze, but the GOP has always been way better at being gangster.

Malcolm wrote:

Well, the GOP has, from the beginning, been the business party.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 5:16 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

An ICBM salvo in the magickal war for Ukraine. Mara, the Ukrainian goddess of harvests, winter, death, nightmares, and the underworld:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 5:23 AM

Title: Re: Bodhisattva's austerities in the Agamas; going naked, letting his grow etc.

Content:

Sādhaka said:

for the moment we can at least say that Buddhist & Bönpo monks (in all traditions as far as I'm aware) are usually doing intermittent-fasting for about 17-20 hours a day on average, and not usually eating anything after solar noon.

Astus said:

It is not called fasting but it is one of the precepts for monastics.

“Mendicants, I eat my food in one sitting per day. Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably. You too should eat your food in one sitting per day. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.”

(<https://suttacentral.net/mn65/en/sujato>)

It's a precept also observed by lay people during uposatha/sabbath:

‘As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time. I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time. I will observe the sabbath by doing as the perfected ones do in this respect.’

(<https://suttacentral.net/an3.70/en/sujato>, <https://suttacentral.net/an8.41/en/sujato>)

Malcolm wrote:

Much prefer the witches sabbath, getting naked in the moonlight, dancing around fires, broomsticks...

Author: Malcolm

Date: Thursday, April 14th, 2022 at 7:49 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

The Democrats have their sleaze, but the GOP has always been way better at being gangster.

Malcolm wrote:

Well, the GOP has, from the beginning, been the business party.

Shinjin said:

Democrats are a business party too.

Malcolm wrote:

Not even close.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 9:42 AM

Title: Re: Ukraine Crisis

Content:

Norwegian said:

This is the Russian cruiser "Moskva":

It was the ship that the Ukrainian soldiers on Snake Island told to go F itself.

It is now sinking, after Ukraine attacked it.

<https://www.reuters.com/world/europe/russia-says-flagship-black-sea-fleet-badly-damaged-by-blast-2022-04-14/>

Malcolm wrote:

Yup.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 9:50 AM

Title: Re: Back in the USA...

Content:

Shinjin said:

Democrats are a business party too.

Malcolm wrote:

Not even close.

Shinjin said:

Check out the link I posted above. It's your choice if you want to deny the facts.

Malcolm wrote:

Sure, all democrats are billionaires...

If it were true as you say, there would be no reason for GOP bitching about taxes, regulation, etc.

But I suppose you can say the GOP is the dumb business party and the Dems are the smart business party, seeing as how the Dems clean GOP messes over and over again, and right the economy (and yes the present state of affairs is a GOP mess).

Author: Malcolm

Date: Thursday, April 14th, 2022 at 10:56 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 10:59 AM

Title: Re: Ukraine Crisis

Content:

KristenM said:

Serious question, why doesn't Russia want to join the West, EU, NATO, etc and just get along with everybody? It seems better for their own economic interests to have peace and stability. I don't get it.

Queequeg said:

To join the West, they couldn't be so thuggish and lazy. They'd have to actually raise a population of knowledge workers, compensate them and give them power. Could you imagine Putin being able to hold power with armies of lawyers, accountants, MBAs, engineers, researchers, and investors with the freedom to try and bring complex products to market? No way. And where would they start? They'd have to try and make cars to compete with Toyota and mobile phones to compete with Apple. They're sooooooooooooooooooooooooooooo far behind in developing the human capital for that. They want the prestige of a world power without actually doing what needs to be done to be a modern super power. They won't do the drudgery it takes for decades to build up design and manufacturing capacity and knowhow. That stuff is a culture and needs to be incubated and cultivated.

KristenM said:

Sounds harsh, but rings true. Google was created in the US by a Russian exile's child. Hard to imagine that situation being reversed. They have a lot of smart people in Russia, but they tend to want to go work where they will be allowed to innovate without excessive government control.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 11:04 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

The Democrats have their sleaze, but the GOP has always been way better at being gangster.

Malcolm wrote:

Well, the GOP has, from the beginning, been the business party.

KristenM said:

What about Abe Lincoln? I thought they were the anti-slavery party in the beginning.

Malcolm wrote:

Yes, because northern businesses wanted free labor over slave labor. It wasn't a moral thing as much as a business thing. Heather Cox Richardson writes about this extensively.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 7:57 PM

Title: Re: Back in the USA...

Content:

KristenM said:

A quick search came up with this. Maybe it's be misleading but it seems to say Richardson had some positive remarks on the Republican party of Lincoln, initially.

Malcolm wrote:

Oh, indeed she does, but not with rose-colored glasses. She points out that the pre-civil war debate of free vs. slave labor was not entirely altruistic.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 8:01 PM

Title: Re: Bodhisattva's austerities in the Agamas; going naked, letting his grow etc.

Content:

Malcolm wrote:

Much prefer the witches sabbath, getting naked in the moonlight, dancing around fires, broomsticks...

Astus said:

Upasatha and ganacakra are not exclusive, are they? (reminds me of

<https://www.youtube.com/watch?v=rYJQGSapz-A>)

Author: Malcolm

Date: Thursday, April 14th, 2022 at 11:03 PM

Title: Re: Back in the USA...

Content:

Shinjin said:

Democrats, party of working class. What a joke.

Malcolm wrote:

I don't see the GOP passing laws to defend unions, provide daycare, provide universal healthcare, infrastructure, etc. Instead, the GOP just passes laws to suck wealth up to the one percent, dismantle unions, deny healthcare, defund social security, etc. etc.

Your view of American politics is pretty skewed, friend.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 11:06 PM

Title: Re: Back in the USA...

Content:

Schrödinger's Yidam said:

For 100 years the South, though conservative, was D. because Lincoln had been R. They were called "Dixiecrats".

Malcolm wrote:

Correct, and they voted with the northern Republicans most of the time. Meanwhile, southern Republicans voted with the Northern Democrats most of the time.

The Northern Democrats were, for the longest time, the party of farmers and mill workers, as opposed to the GOP, the party of merchants and businessmen.

Author: Malcolm

Date: Thursday, April 14th, 2022 at 11:38 PM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Thursday, April 14th, 2022 at 11:44 PM

Title: Re: Back in the USA...

Content:

Shinjin said:

Democrats, party of working class. What a joke.

Malcolm wrote:

I don't see the GOP passing laws to defend unions, provide daycare, provide universal healthcare, infrastructure, etc. Instead, the GOP just passes laws to suck wealth up to the one percent, dismantle unions, deny healthcare, defund social security, etc. etc.

Your view of American politics is pretty skewed, friend.

Shinjin said:

I'm not defending the GOP but the Dems are a mess. I think Bernie would of fixed a lot of the issues.

Malcolm wrote:

You do realize that Bernie votes with the Democrats 95% of the time?

I am a Berniecrat.

Author: Malcolm

Date: Friday, April 15th, 2022 at 12:24 AM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Good thread of naval implications of losing the Moscow for Russia:

Author: Malcolm

Date: Friday, April 15th, 2022 at 2:12 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

I am a Berniecrat.

Svalaksana said:

Given your overt fondness for HRC, I thought you were a bit of a Berniesceptic.

Malcolm wrote:

Clinton would have made a fine president. As the meme goes, it turns out she was right about everything. I also voted for her when Bernie asked us to.

Author: Malcolm

Date: Friday, April 15th, 2022 at 2:38 AM

Title: Re: Bhikkhu Analayo on Respecting the Different Buddhist Traditions

Content:

Arnoud said:

Those same crazies continue to tear up Analayo on different fora.

Malcolm wrote:

Imagine how they find Dzogchen?

Author: Malcolm

Date: Friday, April 15th, 2022 at 2:47 AM

Title: Re: Bhikkhu Analayo on Respecting the Different Buddhist Traditions

Content:

Konchog Thogme Jampa said:

When I was a Theravadan Monk in my early twenties the Monastery was fundamentalist Theravadan with a strong superiority conceit I think it was because in order to practice it you needed to believe in it absolutely.

The one way conceit.

Malcolm wrote:

"Alice laughed. 'There's no use trying,' she said. 'One can't believe impossible things.'

I daresay you haven't had much practice,' said the Queen. 'When I was your age, I always did it for half-an-hour a day. Why, sometimes I've believed as many as six impossible things before breakfast. There goes the shawl again!'"

Author: Malcolm

Date: Friday, April 15th, 2022 at 4:25 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

Yankee Doodle Dharma. Come on. The US is not the only open society or the only democracy. There are almost 3 billion people living in democracies. I do not sympathize with this patriotism. It's silly.

Malcolm wrote:

Our country, like it or not, is the founding nation of modern, liberal democracy. The international language of Buddhism is now English, not the English of the Crown, but American English.

Only 6.4 percent of the world population live in full democracies; that's only 21 countries and just over 500 million people. 66% of those people live in the USA, with the other 24 percent spread around the other 20 countries. The best chance Buddhism has is in these 21 countries, which have adopted the principles of liberal democracy, courtesy of the American Revolution. The vast majority of those democracies are less

than 150 years old.

Author: Malcolm

Date: Friday, April 15th, 2022 at 6:38 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

Yankee Doodle Dharma. Come on. The US is not the only open society or the only democracy. There are almost 3 billion people living in democracies. I do not sympathize with this patriotism. It's silly.

Malcolm wrote:

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Könchok Thrinley said:

Sure let's ignore the huge amount of work that was done for transmitting buddhadharma to the west in Germany, Austria, France, Great Britain, Italy, Australia...

Malcolm wrote:

The most credit here goes to the English, then the French, etc. However, my point still stands.

Author: Malcolm

Date: Friday, April 15th, 2022 at 10:32 AM

Title: Re: Back in the USA...

Content:

Svalaksana said:

Given your overt fondness for HRC, I thought you were a bit of a Berniesceptic.

Malcolm wrote:

Clinton would have made a fine president. As the meme goes, it turns out she was right about everything. I also voted for her when Bernie asked us to.

Miorita said:

Nice!

When she was First Lady, she wouldn't even see us. We were invisible.
She stopped in Oak Park and then clicked her heels and was back at the White House.

Malcolm wrote:
Who is "we"?

Author: Malcolm
Date: Friday, April 15th, 2022 at 7:17 PM
Title: Re: Back in the USA...
Content:

Miorita said:
Nice!

When she was First Lady, she wouldn't even see us. We were invisible.
She stopped in Oak Park and then clicked her heels and was back at the White House.

Malcolm wrote:
Who is "we"?

Miorita said:
"We" were at the time approx. 2.8 mil. city dwellers, without counting the suburbs.
The F4, fresh out of the scandal, raised her nose and went her way.

Malcolm wrote:
You mean in New York?

Author: Malcolm
Date: Friday, April 15th, 2022 at 7:22 PM
Title: Re: another question about rebirth
Content:

clyde said:
A question arose for me about how others understand those terms. Do you understand
"a process of being conscious" (or any other such term) as without parts or compound
with parts?

Malcolm wrote:
The mind stream is a rosary of moments, empty and unceasing. It doesn't cease even in
buddhahood, but rebirth ceases because of liberation from afflictions.

Author: Malcolm

Date: Friday, April 15th, 2022 at 7:44 PM

Title: Re: another question about rebirth

Content:

clyde said:

P.S: I agree with Bhikkhu Analayo when he states that while he is “sympathetic to the idea of rebirth,” he doesn’t view rebirth as a crucial issue and if rebirth wasn’t true (or for me, if my current understanding wasn’t true), it “would not result in a major change in my personal lifestyle and practice.”

Malcolm wrote:

As already pointed out, and as Analayo points out, rebirth is the central issue the Buddha sought to address.

Author: Malcolm

Date: Friday, April 15th, 2022 at 11:24 PM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

Yankee Doodle Dharma. Come on. The US is not the only open society or the only democracy. There are almost 3 billion people living in democracies. I do not sympathize with this patriotism. It's silly.

Malcolm wrote:

Our country, like it or not, is the founding nation of modern, liberal democracy. The international language of Buddhism is now English, not the English of the Crown, but American English.

Only 6.4 percent of the world population live in full democracies; that's only 21 countries and just over 500 million people. 66% of those people live in the USA, with the other 24 percent spread around the other 20 countries. The best chance Buddhism has is in these 21 countries, which have adopted the principles of liberal democracy, courtesy of the American Revolution. The vast majority of those democracies are less than 150 years old.

Crazywisdom said:

The French Revolution was instrumental. We have England to thank for spreading English over the world.

Malcolm wrote:

France didn't manage to become a full democracy for a hundred years after the revolution. Napoleon put the wrench in that. Nevertheless, the French Revolution was responsible for gelling some of the ideas we equate with liberal democracy today, that is a historical fact.

Crazywisdom said:

India is a full democracy and it's the largest one with 1,3 billion, thanks to Gandhi.

Malcolm wrote:

India is not a full democracy. It is considered a flawed democracy.

So you're Yankee Doodle Dharma fetish is just odd. But if you think this will be the best thing for Dharma in the history of dharma great. Folks are doing fine in Spanish and Portuguese as well.

There is a deficit of books translated into Portuguese and Spanish.

Crazywisdom said:

If India is not a democracy to you then I am sorry but you're biased.

Malcolm wrote:

India, as mentioned above, is a flawed democracy. It is dominated by a political party (BJP) that espouses Hindu nationalism (Hindutva), and regularly institutes discriminatory policies towards Muslims and other religious minorities.

https://en.wikipedia.org/wiki/Democracy_Index

Author: Malcolm

Date: Friday, April 15th, 2022 at 11:31 PM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

I agree. This is true. But that's economic. I'm not sure why we have to join this with the idea America invented democracy.

Malcolm wrote:

What we understand today as "democracy" was forged in the fire of the American revolution. Essentially, all states have systems of transferring power. Democracy, like Monarchy, etc., is just one of those systems. It also happens to be the rarest form of government in history. One thing you will notice is that liberal democracies never invade or fight wars with other liberal democracies. Liberal democratic countries tend to stick together.

My argument is simple-- liberal democracy in general is the ideal government under which Dharma can flourish. That does not mean that we have to have elections in sanghas, etc. It just means that liberal democracies are places where Buddhists enjoy the most freedom. This is very clear when you examine the state of Buddhism in the world today.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 1:00 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

The US is also considered a flawed democracy.

Malcolm wrote:

No, it isn't, though it's true that our institutions have taken some hits recently. That just makes it all the more important to give a voice in support of it.

Elections don't make a democracy. It's how power is transferred that defines a democratic state.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 1:03 AM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

Well. All I can say is we have the Freedoms and Advantages here. Hope you all, wherever you are, do, too. I look forward to a robust flowering of Dharma around the world, to see the variety of blossoms from the different soils.

Crazywisdom said:

In a lot of ways there's a lot more freedom in Brazil.

Malcolm wrote:

Lawlessness, or weak law enforcement is often equated with "freedom." Mexico is also more "free." But these are countries where men rule, rather than laws.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 7:30 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

Whatever his flaws, one thing Bernie understood is that the left cannot win a meaningful victory just with the culture war stuff in this country as it is now, it is simply too conservative. However, moderate Dems climb on board with that stuff, but not so much on the economic inequality thing.

The bizarro-world effect of this is that it is usually now the Trumpian right who utilize and distort anger about "elites" to their own ends, make false promises about infrastructure and prosperity, etc. Then the Dems mostly just run on "we are not this guy, btw black and lgbt people are cool".

The whole deal is just sad.

Malcolm wrote:

The culture wars in the US, JD, have always been launched by white supremacists.

Also, the far left is plenty pissed off by “elites.” What we are witnessing now is a convergence of right wing and left wing illiberalism.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 9:03 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

I think you are possibly just becoming more conservative.

Malcolm wrote:

Not really. I am an American liberal, always have been.

Author: Malcolm

Date: Saturday, April 16th, 2022 at 9:06 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

Whatever his flaws, one thing Bernie understood is that the left cannot win a meaningful victory just with the culture war stuff in this country as it is now, it is simply too conservative. However, moderate Dems climb on board with that stuff, but not so much on the economic inequality thing.

The bizarro-world effect of this is that it is usually now the Trumpian right who utilize and distort anger about “elites” to their own ends, make false promises about infrastructure and prosperity, etc. Then the Dems mostly just run on “we are not this guy, btw black and lgbt people are cool”.

The whole deal is just sad.

Shinjin said:

And the best they could do was pick a leader who half the time doesn't know where he is or what he is saying. Democrats are toast.

Malcolm wrote:

Biden knows exactly what he is saying, when he says it.

Author: Malcolm
Date: Saturday, April 16th, 2022 at 7:26 PM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Saturday, April 16th, 2022 at 8:01 PM
Title: Re: another question about rebirth
Content:
clyde said:
"The mind stream is a rosary of moments" is poetic, but what are those empty and unceasing moments composed of?

Malcolm wrote:
Partless moments of consciousness.

Consciousness is compounded.

Author: Malcolm
Date: Saturday, April 16th, 2022 at 9:37 PM
Title: Re: Ukraine Crisis
Content:

Author: Malcolm
Date: Saturday, April 16th, 2022 at 10:32 PM
Title: Re: Ukraine Crisis
Content:
Norwegian said:
Yeah that's a groan and a half seeing Chomsky's take.

PeterC said:
It's a very disappointing comment from someone who really should know better. The obvious response is: so who, then, guarantees Ukraine's safety from future invasions?

Malcolm wrote:
Chomsky has always been disappointing. All he has ever done is contribute talking points to people who really should know better.

The infection of "realism" into international diplomacy has never gone well. It has always been a tacit admission that "might makes right."

Author: Malcolm
Date: Saturday, April 16th, 2022 at 10:39 PM
Title: Re: Ukraine Crisis
Content:

Queequeg said:
Its unbelievable the catastrophe that is unfolding here.

Obviously, this is dangerous for the world because somewhere in that collapsing house they have nukes.

Unf*cking believable.

Author: Malcolm
Date: Saturday, April 16th, 2022 at 11:12 PM
Title: Re: Ukraine Crisis
Content:
Malcolm wrote:
The infection of "realism" into international diplomacy has never gone well. It has always been a tacit admission that "might makes right."

PeterC said:
This generation of "realists" probably never read Hobbes.

Author: Malcolm
Date: Saturday, April 16th, 2022 at 11:48 PM
Title: Re: Ukraine Crisis
Content:
Queequeg said:
I'm concerned about getting sucked into another war which will be much heavier than anything we've been involved in since Viet Nam.

As I wrote, IMHO, Russia is already on the way to collapse. The question is how that collapse plays out over the next few months and years.

What are Ukrainian lives worth to us right now?

Malcolm wrote:
We are an inflection point. If we don't support Ukraine, liberal democracy collapses.

Author: Malcolm
Date: Sunday, April 17th, 2022 at 12:00 AM
Title: Re: Ukraine Crisis

Content:

Queequeg said:

I'm concerned about getting sucked into another war which will be much heavier than anything we've been involved in since Viet Nam.

As I wrote, IMHO, Russia is already on the way to collapse. The question is how that collapse plays out over the next few months and years.

What are Ukrainian lives worth to us right now?

Malcolm wrote:

We are an inflection point. If we don't support Ukraine, liberal democracy collapses.

Queequeg said:

No. If it collapses, its because of internal factors.

Malcolm wrote:

Not supporting other liberal democracies points to corruption in our own. Trump demonstrated this quite clearly. The Post WWII consensus until the end of the Cold War was based around this idea of liberal democracies sticking together. The way we fended off communist regimes was by supporting other liberal democracies, as well as securing security arrangements with right wing governments, often brutal, who were also allied with us against the communists.

The past 16 years have shown that the West, as a whole, erred in believing that the either of the (major) former communist countries (UUSR, PRC) had any interest in liberalism.

Author: Malcolm

Date: Sunday, April 17th, 2022 at 12:05 AM

Title: Re: another question about rebirth

Content:

clyde said:

"The mind stream is a rosary of moments" is poetic, but what are those empty and unceasing moments composed of?

Malcolm wrote:

Partless moments of consciousness.

Consciousness is compounded.

windoverwater said:

Are the "partless moments" considered to be compounded or uncompounded?

Malcolm wrote:

Compounded.

Author: Malcolm

Date: Sunday, April 17th, 2022 at 12:41 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

We will follow their lead.

Malcolm wrote:

It is quite the opposite, actually. The EU, as a whole, would just sit there and do nothing without considerable pressure from us. We have provided that pressure and leadership, and so now they are doing something.

Author: Malcolm

Date: Sunday, April 17th, 2022 at 3:51 AM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

This is not a 9-11 situation where the American public went blind with rage and had an appetite for revenge. This is also how a democracy functions. This is the slow, dumb, lazy part.

Malcolm wrote:

Correct, and Biden has shown remarkable leadership throughout this whole thing.

Author: Malcolm

Date: Sunday, April 17th, 2022 at 4:17 AM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Sunday, April 17th, 2022 at 11:10 PM

Title: Re: The Tibetan vs. Theravada view on emptiness

Content:

dpcalder said:

Most of my research into Buddhism is on Theravada Buddhism but I'm very interested in the Tibetan views. My understanding of Theravada's notion of emptiness is simply that dependent origination entails that all phenomena result from antecedent causes and conditions and lack an indivisible essence

However, a friend of mine understands emptiness either on a different way or approaches it from a different angle. It is influenced by Nagarjuna's Madhyamaka view

but it's kind of hard for me to wrap my mind around what he's saying. Any recommended reading for how to understand Tibetan views? Feel free to contribute your own thoughts as well

Malcolm wrote:

I think your understanding of Theravada emptiness has been influenced by Nāgārjuna.

Author: Malcolm

Date: Sunday, April 17th, 2022 at 11:38 PM

Title: Re: Ukraine Crisis

Content:

Author: Malcolm

Date: Monday, April 18th, 2022 at 6:58 PM

Title: Re: Ukraine Crisis

Content:

Queequeg said:

Not judging. Calling it as I see it. Plenty of Americans would sell out Ukraine for a cheaper fill up.

Just how we are.

KristenM said:

By most accounts the US is one of the most philanthropic and generous countries in the world, by far. The US has already given almost 1 billion dollars in aid to Ukraine or more and has no hesitation to keep giving. So I disagree on your take on American people and their priorities.

Scratch that, it's about 2 billion dollars we've given to Ukraine.

<https://www.whitehouse.gov/briefing-room/statements-releases/2022/03/16/fact-sheet-on-u-s-security-assistance-for-ukraine/>

Brunelleschi said:

The US is giving Ukraine money to create another Afghanistan and drain Russia of resources - whether this is good or not can be discussed. It is due to US national interests.

On the other hand, the country will only accept about 100,000 Ukrainian refugees.

Malcolm wrote:

No. The Afghans had no interest in keeping their fledgling democracy alive. The Ukrainians, on the other hand, have been fighting with the Russians for independence for a century.

Author: Malcolm

Date: Monday, April 18th, 2022 at 8:43 PM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

It is due to US national interests.

Malcolm wrote:

It is due to the interest of defending liberal democracy, which is indeed a US interest, since liberal democracy must be defended. Whether you realize it or not, this is an existential issue for the US and the EU.

Author: Malcolm

Date: Monday, April 18th, 2022 at 9:01 PM

Title: Re: Ukraine Crisis

Content:

Malcolm wrote:

Someone in Russia is saying "It just keeps getting better and better..."

Author: Malcolm

Date: Monday, April 18th, 2022 at 9:28 PM

Title: The End of Men (I wish it were a parody)

Content:

Malcolm wrote:

And Bromeopathic therapy:

Author: Malcolm

Date: Monday, April 18th, 2022 at 10:05 PM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

To be fair, even the perceived-by-many-as-cucky gym chain Planet Fitness has a red light therapy booth:

<https://luxeluminous.com/planet-fitness-total-body-enhancement/>

It can even shake you around while you're in it if you want (for the purpose of moving lymph).

Malcolm wrote:

Right, and the science is that tanning your balls reduces your sperm count. You gotta keep those babies cool and in the shade.

Author: Malcolm

Date: Monday, April 18th, 2022 at 10:58 PM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

Hm, I would imagine that both could be true.

In other words, keep them in the cool shade most of the time (and maybe even cold showers or Wim Hoff style ice baths), however that also exposing them to sun and/or infrared for so many minutes a day could also increase T and sperm count.

Malcolm wrote:

Not according to medical science. But you do you. Personally, if guys want to tan their balls its ok with me, less babies, less population, especially of MAGA offspring.

Author: Malcolm

Date: Monday, April 18th, 2022 at 11:43 PM

Title: Re: Ukraine Crisis

Content:

Brunelleschi said:

Can they actually defeat Russia?

Malcolm wrote:

Ukraine has already have defeated Russia in significant battles. I imagine they will continue to do so, given the proper arms, and given the demonstrated Russian incompetence at fighting a war on the ground. If Russians stated goal is to take territory in Ukraine and hold it, they have proven themselves utter failures. If the Russian goal is to pound Ukraine into the ground to create a vassal state like Chechnya, I am certain they will fail at this. Ukraine is country of 44 million (minus refugees). They are clear in their aspirations and goals. They will continue to fight for their freedom as long as they can. Pretty soon, the only option for Putin will be to use tactical nukes or go home. The Russian economy is in a state of free fall. Oil traders are cancelling contracts as of may 15th:

<https://www.businessinsider.in/stock-market/news/worlds-biggest-oil-traders-are-set->

to-cut-out-russian-oil-purchases-from-the-middle-of-may-report-says-
/articleshow/90844049.cms

<https://markets.businessinsider.com/news/stocks/worlds-largest-oil-trader-to-completely-phase-out-russian-crude-1031353981>

The main problem right now in the EU is Germany's vacillation and lack of foresight. They should know better. The German population certainly knows better than the German gvt.

Author: Malcolm

Date: Monday, April 18th, 2022 at 11:56 PM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

Big talk; but when push comes to shove, leftists are afraid of open debate without censorship, which is more telling than anything.

Malcolm wrote:

People seem to forget the language of the first amendment:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

So, you don't like the moderation policies of Twitter, then go to Truth Social, where you are forbidden to say anything negative about TFG. The government should not be involved in the policies of these private platforms where they do not break laws, such as laws against kiddie porn, etc.

Complaining about leftists being afraid of open debate is absurd nonsense. The fact is that all the serious conservatives abandoned MAGA world's obsession with bathrooms, testosterone, Qanon conspiracy theories, and so on, and still engage in serious debate with those on the left, as they should.

Many of the debates that people on the far right want to have are basically a waste of time and energy.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 12:30 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

Big talk; but when push comes to shove, leftists are afraid of open debate without

censorship, which is more telling than anything.

Genjo Conan said:

lol. "Ron DeSantis signs the so-called 'Don't Say Gay' bill : NPR"

<https://www.npr.org/2022/03/28/1089221657/dont-say-gay-florida-desantis>

I've got news about who's actually doing the censoring in the US, my dude

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 2:21 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Queequeg said:

Oh. Its real.

<https://tuckercarlson.com/tco-season-2-preview-2/>

There is a reason to be concerned about all the chemicals we release into the environment, but the way Carlson is going about this... footage of a silhouetted meat head drinking egg yolks? I mean... come on.

Malcolm wrote:

And it premieres tonight. Too f*cking funny.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 2:24 AM

Title: Re: another question about rebirth

Content:

clyde said:

and the third is the "Primordial Consciousness" or the "nondual from the ground of being".

Malcolm wrote:

Crypto advaita silliness. There is no such thing. This theory is a result of his misunderstanding of Dzogchen teachings.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 3:17 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Archie2009 said:

Just browse the attached 83 page pdf and tell me again there is no CRT in US eduction. I wish this was parody too.

Malcolm wrote:

Frankly, the pamphlet is silly as shit, and I have a hard time believing that any math teacher in their right state of mind would take any of it seriously and allow D'shawn to answer $2+2 = 5$, while Billy Bob is required to answer $2 + 2 = 4$.

The CA standards are listed here:

<https://www.cde.ca.gov/ci/ma/cf/index.asp>

Also, Rufo is a conservative activist whose mission is life is to misrepresent CRT deliberately as anti-American, since he thinks it is a better meme than "cancel culture" or "PC." <https://www.newyorker.com/news/annals-of-inquiry/how-a-conservative-activist-invented-the-conflict-over-critical-race-theory>

"As Rufo eventually came to see it, conservatives engaged in the culture war had been fighting against the same progressive racial ideology since late in the Obama years, without ever being able to describe it effectively. "We've needed new language for these issues," Rufo told me, when I first wrote to him, late in May. " 'Political correctness' is a dated term and, more importantly, doesn't apply anymore. It's not that elites are enforcing a set of manners and cultural limits, they're seeking to reengineer the foundation of human psychology and social institutions through the new politics of race, It's much more invasive than mere 'correctness,' which is a mechanism of social control, but not the heart of what's happening. The other frames are wrong, too: 'cancel culture' is a vacuous term and doesn't translate into a political program; 'woke' is a good epithet, but it's too broad, too terminal, too easily brushed aside. 'Critical race theory' is the perfect villain," Rufo wrote.

He thought that the phrase was a better description of what conservatives were opposing, but it also seemed like a promising political weapon. "Its connotations are all negative to most middle-class Americans, including racial minorities, who see the world as 'creative' rather than 'critical,' 'individual' rather than 'racial,' 'practical' rather than 'theoretical.' Strung together, the phrase 'critical race theory' connotes hostile, academic, divisive, race-obsessed, poisonous, elitist, anti-American." Most perfect of all, Rufo continued, critical race theory is not "an externally applied pejorative." Instead, "it's the label the critical race theorists chose themselves."

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 3:22 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Archie2009 said:

You didn't read the pdf.

Queequeg said:

Asking you that question doesn't mean that Norwegian supports anyone. You realize, you're not among conservative dittoheads where just dropping a talking point proves

whatever argument you think you're making, right?

Archie2009 said:

And you do realize I have voted for the left in my country all my life? What I seem to be among here is the knee-jerk US liberal herd.

Malcolm wrote:

No, not knee jerk, we liberals in the US are just not as alarmed by stupidity from the left as we are by stupidity from the right, since the latter has nearly compromised our democracy, and the former has never been in any danger of doing so, ever.

Anyway, the topic is the end of men, not CRT.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 3:33 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

Ugh lemme try again:

Malcolm wrote:

Not according to medical science. But you do you.

Sādhaka said:

I wonder if you even read my entire post....

I'd said that maybe a few minutes a day is beneficial...

Malcolm wrote:

For your tan, maybe....

The fact is that all the serious conservatives abandoned MAGA world's obsession with bathrooms, testosterone, Qanon conspiracy theories, and so on, and still engage in serious debate with those on the left, as they should.

Sure.

I'm not an Q'er at all, yet I do see transgenderism as an mental illness (not to spark that debate here, just giving my opinion; take it or leave it).

Well, that is not how it is seen in Ayurveda and Tibetan medicine. It is seen as a result of development of the fetus in the womb, based on the the conduct of the mother, as well as the circumstances around conception itself. In other words, it is biological, not

pathological.

Many of the debates that people on the far right want to have are basically a waste of time and energy.

You're not wrong. However same with the left in most cases.
Many debates are pointless waste of time.

They can censor all day if they're truly private companies; that's not contested. It simply has nothing to do with my point that they censor because they're afraid of open debate. Twitter, Youtube, etc., moderate content because some discussions are entirely disruptive and interfere with normal discourse. And, do we really need to debate whether Nazis are bad? No.

Frankly, you cannot prove that "the left" is censoring content. The left screams as loudly as the right does about "censorship" on these platforms. Maybe people in the middle are just tired of listening to the bullshit that comes from both extremes. I sure am.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 3:46 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Genjo Conan said:

Ffs try to exercise even a smidge of critical thinking before asserting that a state of 40 million people is teaching kids about the coming multiplication race war

Malcolm wrote:

It's Helter Skelter in first grade!!!

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 4:01 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

climb-up said:

Wow!

I feel like if you hear the word "bromethoxytherapy," and your like, "oh, that's a great description of what I do and I should absolutely use that to promote my ideas."

...well, it might be time to reassess some things Brosef.

Sounds a little sus, as the youngsters (allegedly) say.

EDIT: Oh, looking through the thread we seem to have moved on to a different conversation and I may have missed out on the fun of people promoting microwaving their balls on the manosphere.

Malcolm wrote:

It's all related CRT is a plot to prevent the bros from microwaving their balls to increase their testosterone, so they can have more white babies and fix the demographic inevitability of the browning of America. But the thing I don't understand, if someone is into tanning their balls, why are they upset by people who are tan naturally? Is it jealousy? Or is it a bit of sympathetic magic?

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 4:08 AM

Title: Re: Ukraine Crisis

Content:

Sherab Rigdrol said:

Be that as it may, it's going to happen unfortunately.

Queequeg said:

For anyone who wants a swing at an answer... what would be the point of dropping nukes?

Malcolm wrote:

They've run out of conventional missiles, very likely, since they cannot manufacture new arms due to the sanctions.

Queequeg said:

But as far as anyone can tell, Putin's goal is to reform the Russian empire, not to end the world.

Malcolm wrote:

The Russian use of a tactical nuke in Ukraine does not require a nuclear response in turn. This is a mistake in everyone's thinking. If he does this, certainly the world will turn against him.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 4:11 AM

Title: Re: another question about rebirth

Content:

Nicholas2727 said:

Is it possible for you to clarify what he's saying and why this is Advaita silliness?

Malcolm wrote:
There is no ground of being.

Author: Malcolm
Date: Tuesday, April 19th, 2022 at 4:17 AM
Title: Re: another question about rebirth
Content:
Seeker12 said:
Namkhai Norbu apparently has used the phrase "the fundamental ground of existence" for instance.

Malcolm wrote:
He used the term 'primordial state' for the term 'thog ma gzhi', or 'original basis.' But the term "basis" just refers to one's own unfabricated consciousness. I've studied and practiced ChNN's teachings for 30 years now, since 1992. So I am pretty certain of his intentions and use of language.

It is a little unclear to me where you are pulling this term from, "the fundamental ground of existence." Care to name a source?

Author: Malcolm
Date: Tuesday, April 19th, 2022 at 4:53 AM
Title: Re: another question about rebirth
Content:
Seeker12 said:
Per Wikipedia this comes from The Crystal and the Way of Light.

Malcolm wrote:
Ok, well, you have to understand that everything in Crystal came from an early period in ChNN's career, when he was not teaching in English. At this time, he used various English translators such as John Shane, Barry Simmons, and so on, before ChNN switched over to teaching in English directly around 1988, the same year Crystal came out. So we cannot regard it as a definitive representation of ChNN's intent, since it is an edited transcript of translation from his original Italian. It broadly served as a introduction to his teachings, but was never intended to be a definitive statement of them. But more importantly, there is no such term in Dzogchen as "the fundamental ground of existence." The term "gzhi" refers to your own nature which you have failed to recognize. That's it. It is not a "ground of being" as in Paul Tillich's theology, where the term originates:

For Tillich, God is being-itself, not a being among other beings. To describe the relationship between being-itself and finite beings, Tillich takes the word, "ground." For Tillich, God is the ground of being, the ground of the structure of being. God as being itself is the ground of the ontological structure of being. In other words, every

ontological being has its power to be in being itself, participate in the ground of being. All accounts of God are expressed through what we comprehend. Can we know God? For Tilich, the answer is clear: we can. Adopting the theory of analogia entis (analogy of being), that is, "that which is infinite is being itself and because everything participates in being itself" (239), The theory of analogia entis explains the possibility of knowing and saying anything about God. However, for Tillich, the analogia entis justifies our ways of saying about God only under a fact that "God must be understood as being itself" (240). Thus, existential approach to God through the category of finitude must be described symbolically. God is the ground of being, being-itself; who concerns us ultimately. Thus, God is our ultimate concern.

<https://people.bu.edu/wwildman/bce/tillich.htm>

There is no such ground of being in the whole length and breadth of buddhadharma, including Dzogchen teachings.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 4:58 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

I've seen your other posts on that topic over the years in relation to gestation etc., although it's too nuanced than I have time to get into at the moment; for now, in any case, I agree that it is partially environmental and partially genetic (ya know the whole karma-vipaka thing).

Malcolm wrote:

As I said, from the point of view of Tibetan medicine all gender orientation and sexual attraction is fundamentally biological in nature, fixed after the third week of gestation, the desire to change gender is included here. Calling this a pathology, from a Tibetan medical point of view is erroneous. It's like saying blond hair is a pathology.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 5:54 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

You just have to ask yourself why google (their search results reflect this) & co. are so invested in pushing race-mixing as an agenda.

Malcolm wrote:

Is google invested in this? And what does this have to do with the end of men. Maybe Tucker is worried about the end of white men, since all the dudes in it seem to be white bros.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 6:01 AM

Title: Re: another question about rebirth

Content:

Seeker12 said:

Anyway, lots of words. I, personally, would have to basically ideally talk with Wallace to assess his thought, or at the very least get to know it well. And maybe I shouldn't be talking at all here since I do not know his thought well, and maybe he is mistaken. But again, I have appreciated his translations of Dudjom Lingpa, which I find valuable.

Malcolm wrote:

The difference here is that as you point out, the Dudjom Nyingma philosophy book was translated, and it was translated many years ago. I respect the translators who did it, but we are so far beyond these early attempts (and yes, it is a translation that is 40+ years old), and we know a lot more about what is in the earlier strata of Dzogchen texts, such as the lengthy pre-Longchenpa commentaries on Dzogchen tantras in which I specialize. There has been a lot of contamination by western philosophical concepts in these earlier attempts, and much of that contamination has yet to be weeded out. Wallace's understanding of Dzogchen is crypto-theistic, in that he has fairly openly states that he thinks that the mythos of Samantabhadra's awakening is an ex nihilo cosmogony:

While Buddhism is deemed nontheistic, the Vedas are regarded as polytheistic, and the Bible is monotheistic, we have seen that the cosmogonies of Vajrayana Buddhism, Vedanta, and Neoplatonic Christianity have so much in common that they could almost be regarded as varying interpretations of a single theory. Moreover, the commonality does not end there, for in the Near East, the writings of Plotinus (205-270) also influenced Islamic and Jewish theories of creation. This apparent unity could be attributed to mere coincidence, or to the historical propagation of a single, speculative, metaphysical theory throughout south Asia and the Near East. For example, the Upanishads may well have influenced the writings of early Mahayana thinkers in India, and they could also have made their way to the Near East, where they might have inspired the writings of Plotinus. On the other hand, Plotinus declared that his theories were based on his own experiential insights, and similar claims have been made by many Buddhist and Vedantin contemplatives. If these cosmogonies are indeed based upon valid introspective knowledge, then there may some plausibility to the claims of many contemplatives throughout the world that introspective inquiry can lead to knowledge, not only of the ultimate ground of being, but of the fundamental laws of nature as well.

Wallace is so completely wrong here, it is cannot be explained by anything other than the fact that he has not properly studied Dzogchen teachings in depth. There is absolutely nothing in common with the Dzogchen account of cosmogony and those of Hinduism and neoplatonism. Nothing at all. Dzogchen cosmogony is simply a variation on the the cyclical cosmogony of the Abdharmakoṣabhaśya, and I can prove it.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 8:54 AM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

You just have to ask yourself why google (their search results reflect this) & co. are so invested in pushing race-mixing as an agenda.

Malcolm wrote:

Is google invested in this? And what does this have to do with the end of men. Maybe Tucker is worried about the end of white men, since all the dudes in it seem to be white bros.

Kim O'Hara said:

Unless you have done something sensible like adjusting the default settings, Google's search results reflect your own browsing history, and the more you use it, the more it knows about you.

Google says it is to help you quickly find the pages you're looking for. What it does, though, is create your own personal echo-chamber, media world or whatever you call it. So if you like Q-anon or Kabbala or Kropotkin, just for random examples, those will be your top results. So you click on them first, and Google knows you like pages like that, and serves up even more next time. Yep, vicious circle.

What does Google get out of it? \$\$\$\$\$, since the process incidentally creates beautifully targeted marketing niches which Google can then offer to advertisers at a premium.

What does it do to society? See above ... just about the whole thread, in fact.

Kim

Malcolm wrote:

So in other words Sadhaka gets what Sadhaka clicks on. Google's only role is feeding him his own choices.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 8:58 AM

Title: Re: Ukraine Crisis

Content:

Miorita said:

Democracy is a specific product cultured and grown in America. Don't export it! People in other parts of the world don't need the drugs, the LGBTQ, the homelessness, the abortions, AA, etc. There are other ways to grow on this planet.

Malcolm wrote:

Apparently you've never been to India, China, etc. if you think these things are problems created only by democracy you haven't travelled much.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 9:01 AM

Title: Re: another question about rebirth

Content:

clyde said:

So, what/where is the mindstream that continues after the death and dissolution of the body? This is what I'm trying to determine and understand.

Virgo said:

Mental consciousness has its basis in the heart.

clyde said:

If mental consciousness has its basis in the heart, then when death and dissolution of the body occurs, each sense organ ceases to function and the consciousness associated with the sense organ ceases; i.e., all consciousness associated with the body ceases.

Is there something that continues, that is reborn?

Malcolm wrote:

The senses shut down in a regular and predictable order in a normal death, in a sudden or traumatic death, the process is not as predictable.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 12:01 PM

Title: Re: another question about rebirth

Content:

clyde said:

If mental consciousness has its basis in the heart, then when death and dissolution of the body occurs, each sense organ ceases to function and the consciousness associated with the sense organ ceases; i.e., all consciousness associated with the body ceases.

Is there something that continues, that is reborn?

Virgo said:

Consciousness appropriates another form.

Virgo

clyde said:

What does that mean? The Buddha taught that when the sense organ ceases the sense-consciousness ceases, including intellect-consciousness. So what consciousness “appropriates another form”?

Malcolm wrote:

Buddha also taught, “When consciousness descends into the womb...” from where does that consciousness come?

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 12:05 PM

Title: Re: The End of Men (I wish it were a parody)

Content:

Sādhaka said:

Try searching white couple or white family, and black couple or black family; and you’ll see what I mean. Same with corporate commercials, always a black husband and white wife; and they often make males, especially white males, look dumb & incompetent, etc.

Malcolm wrote:

These generalizations you are making are absurd and unprovable.

Author: Malcolm

Date: Tuesday, April 19th, 2022 at 11:34 PM

Title: Re: Back in the USA...

Content:

Dorje Shedrub said:

The second group is undocumented Latinos from Mexico and Central America who usually align with Democrats because of the Democrat's immigration policies...

Malcolm wrote:

They also cannot vote.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 12:37 AM

Title: Re: <https://awakentheworld.com>

Content:

Malcolm wrote:

Nonbuddhist hippies. Ignore.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 1:05 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

If you don't vote for him, but you don't want another four years of Trump, well, you deserve Trump.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 1:26 AM

Title: Re: The Future of American Buddhism

Content:

Malcolm wrote:

Lawlessness, or weak law enforcement is often equated with “freedom.” Mexico is also more “free.” But these are countries where men rule, rather than laws.

Daniel Arraes said:

I'm Brazilian born and raised and, no matter how painful it is for me to admit, I have agree with Malcolm. Brazil is a huge mess right now.

Crazywisdom said:

Everybody in Brazil says that and imagines the USA is a paradise. Brazil is not as bad as you think. The US is not nearly as awesome as you think.

Malcolm wrote:

The US is not a paradise. No democracy is. But the level of lawfulness and trust in the US is quite high, and is one of the main reasons why our markets and businesses flourish better than countries in which there are flawed democracies and autocracies. To put it in a nutshell, there is much less corruption in the EU, the US, Canada, etc., than in other countries. Why? Because these are countries of laws and not men.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 1:44 AM

Title: Re: New History of Religions special issue on Mahāyāna sūtras

Content:

Zhen Li said:

I think that Nāgārjuna is a popular enough name that there were may have been more

than one (or more than two).

tingdzin said:

Even more than this, I think his name was just invoked and set into unhistorical contexts as a legitimating device, as in the Zen patriarchs' lists.

Malcolm wrote:

All Mahayāna comes through Nāgārjuna. Nāgārjuna is the defining intellectual of Mahāyāna, hence his justly deserved title, "the second Buddha."

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 1:52 AM

Title: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 2:03 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

He needs to sub Klobuchar. Harris needs to have a health condition that forces her to step away from politics for a little while.

Malcolm wrote:

Disagree. There is no certainty that Minn will elect a Democratic senator. She up for re-election in 2024.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 2:11 AM

Title: Re: <https://awakentheworld.com>

Content:

JieshiShan said:

It is long, sometimes tedious, but it goes through concepts common to several traditions and as it obviously does not go into every aspect in depth, it just passes by and the one who knows something recognises it... and moves on to another related topic.

My learning has been vast and is far from over, and what I cannot do is to imprison it in categories.

What is suffocating today is the popular Buddhism vs. the Buddhadharma.

Malcolm wrote:

They are not buddhist, they discuss Shiva and Shakti, etc.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 9:23 PM

Title: Re: The Future of American Buddhism

Content:

Daniel Arraes said:

Unfortunately my countrymen are learning that the hard way. It will take 20 years to rebuild our economy... if we are lucky enough to get rid of those alt-right white supremacist jerks who follow "Tropical Trump".

Queequeg said:

It takes a long time for people with power to come around and fear the power they wield. The Enlightenment out of which the ideas underlying the establishment of the United States emerged were forged over centuries under the despotic rule of kings. Those people had visceral living memories of arbitrary rulers where life and property could be taken at whim of select individuals and developed a philosophical framework, alongside an ancient form of the Rule of Law, the Common Law (arguably a vestige of rule from a time that was more egalitarian and organic, before the development of despotic monarchies), that was and continues to be a living tradition in the Anglophile world. A class that wields real power must come to fear the power they wield and agree to a system where power can be checked.

Based on my study of history, human beings will tolerate a lot of injustice and cruelty as long as they are personally comfortable, and people are willing to compromise their expectations of comfort to a pathetic degree to avoid conflict. Rarely do you see people stick their necks out for others. And so, psychopaths and other assorted people with deformed characters take advantage to seize for themselves when there are no systems of checks or people become so apathetic that they don't bother using systems of checks that have been established.

Good luck. We're trying to hold it together here ourselves.

Malcolm wrote:

<https://www.vanityfair.com/news/2022/04/inside-the-new-right-where-peter-thiel-is-placing-his-biggest-bets>

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 10:08 PM

Title: Re: another question about rebirth

Content:

clyde said:

Clearly karma is central to rebirth. How do you understand karma? It's often called the principle of cause-and-effect. That's not a thing and it's not a scorecard; it's a

description of an ongoing process.

But how do you see it? Is there “personal karma” and if so, how is that? Does karma accumulate? And is karma-and-the-fruits-of-karma based on our notions of justice?

Malcolm wrote:

Karma (action) is intention/volition (cetana) and what proceeds from intention/volition. That is how the Buddha described it, as well as Nāgārjuna and Vasubandhu.

That is why it is "personal," as the ripening of these intentions will only take place on the same mind stream that generated them, and in the same realm as they were generated. In other words, actions in the desire realm will only ripen in the desire realm, and so on.

Karma is not a law of cause and effect. Causes and effects are treated separately and before we get to karma. Actually, in Abhidharma it is presented very logically. Cause and effect are presented first, then dependent origination, then karma, and then afflictions.

Author: Malcolm

Date: Wednesday, April 20th, 2022 at 10:28 PM

Title: Re: The Tibetan vs. Theravada view on emptiness

Content:

Shaiksha said:

The Kaccayanagotta Sutta quoted above does not talk about emptiness as understood in the Madhyamaka, I believe. It is about the right view - where one who has developed the right view no longer clings to attachments, or fixated (conditioned) thinking, or self-obsession. My understanding is the reference to exist or no-exist refers to 'self', eternalism v annihilation. Of course, it is always open to debate and I am no expert.

Malcolm wrote:

The Kaccayanagotta Sutta's Agamic analogue is cited directly by Nāgārjuna in chapter 15 of the MMK. It's the only Agamic text he cites.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 1:08 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Background:

https://en.wikipedia.org/wiki/Igor_Girkin

<https://www.theguardian.com/world/2019/jun/19/mh17-criminal-charges-ukraine->

russia

Author: Malcolm

Date: Thursday, April 21st, 2022 at 1:39 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

You do not have this in the USA. The police and the public contain insane racists. This enjoyment of constitutional freedom is enjoyed by blonde haired blue-eyes whites like Malcolm. Minorities have targets on their backs. Blacks in the US have actual panic attacks when the police are close. Racism in the US is far more violent and pronounced than in Brazil.

Malcolm wrote:

That depends on where you are and who you are. But sure, black people in the US suffer from systemic racism, doubt. But that is a cultural issue in the US, not a problem with our systems of laws per se.

Crazywisdom said:

In Brazil there is far more discretionary enforcement of laws. That does not make it lawless. Malcom says this as if he knows something. He's relaying on rumors.

Malcolm wrote:

I did not use Brazil as an example. I've never been to Brazil. But I have been to Mexico, several times, all over the country, and have friends in high places there. Daniel was the one who used Brazil as an example.

Crazywisdom said:

The US judicial system is capitalistic. Everyone is looking to score. Prosecutors and police are promoted based on number of convictions. Is there a law that says they can do that? No. There isn't, but it's the reason that the US has the largest prison population per Capita in the history of man.

Malcolm wrote:

I agree that the privatization of prisons combined with unfair drug laws are a social justice issue in the United States which needs to be addressed. However, compared to prisons in other countries...

Crazywisdom said:

All over crowded. Why? They are incentivized to lie. Corruption in law enforcement in the USA is epic. Judges are selected from prosecutors and they keep the faith. The legal system is constitutional in name only.

Malcolm wrote:

That's simply not the case. You can try to argue this, based on your experience as a defense attorney in the US, but my late father was also a defense attorney, with whom I discussed many cases.

Crazywisdom said:

There is no such thing as a country of laws and not men.

Malcolm wrote:

Sure there is, you're just cynical.

Crazywisdom said:

In the US they just print more money with the global reserve currency. Those chickens are coming home to roost. We are already seeing global inflation as a result of this lawlessness. Monetary policy in the US is governed by men not ruled, who in the Fed have a loose mandate to lower unemployment and keep inflation around 2%. But if they fail the only counter is politics. So no one can sue the Fed for making stupid policies..

Malcolm wrote:

The current levels of Inflation are worldwide and have nothing to do with US monetary policy. Its cause is pandemic supply chain disruption and energy panic due to the war in Ukraine and the burgeoning process isolating Russia economically.

Also, the idea that the dollar's days as a reserve currency are limited has been forecast for years. Someday maybe it will happen, but that would require another country's economy to match ours in size. Even the euro is not as flexible as the dollar, because the EU does not have the same flexibility as the US. The main issue is convertability. The dollar is still the most convertible financial instrument in the world, especially the Benjamin.

Crazywisdom said:

The constitution of the US is like a religion that believers espouse at the Supreme Court level until it does serve their team. The erosion of the 4th Amendment that began with Nixon and accelerated during Reagan decimated two generations of minorities.

Malcolm wrote:

Historically inaccurate. The problem with the fourth amendment was that it was written to forestall search and seizure by conscription and press gangs, not police. Police did not exist in this country when the 4th amendment was written. But you know, the Constitution is not a perfect document, and it requires updating.

Crazywisdom said:

If you read the opinions it's very easy to understand interpretations were arbitrary and racist, all the dissents said exactly that.

Malcolm wrote:

"Originalism" in constitutional law is problematical. But the point is "a more perfect union." Democracy in the United States, and other place is not perfect. But what you

describe are principally cultural problems and biases, not inherent flaws in the US system itself.

Crazywisdom said:

The situation now is even graver. The fantasy of the US is over. There will be 50 years of total bullshit coming out of the Supreme Court. Unless you're a in a conservative Christian community, don't expect anything to go well.

Malcolm wrote:

Maybe, we will see, maybe Thomas and Alito will drop dead of heart attacks this summer. Hope so.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 1:43 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

Endless myopathy. You're just spouting axioms like they have actual force in the world Canada and Europe are some of the racist places there are. Have you ever been refused service because of the color of your skin? Never happens in Brazil. Happened to me in the US. Happened in Canada. In Brazil you can call the police for this and action will be taken.

Malcolm wrote:

I've experienced racism in China, India, etc. It's not fun. Frankly, China is much more openly racist than the US. Tibetans can be pretty racist too. I have run into racist Tibetans in Nepal, etc.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 2:04 AM

Title: Re: The Future of American Buddhism

Content:

Malcolm wrote:

I've experienced racism in China, India, etc. It's not fun. Frankly, China is much more openly racist than the US. Tibetans can be pretty racist too. I have run into racist Tibetans in Nepal, etc.

Schrödinger's Yidam said:

One friend of mine commented on how in America Tibetan Buddhism is one of the only venues where white people are routinely treated like second class citizens.

So depending on what your definition of "racism" is, yeah.

Malcolm wrote:

Sure. Anyway, Tibetans do not own Buddhism.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 3:08 AM

Title: Re: another question about rebirth

Content:

clyde said:

Thank you for helping me better understand how you understand rebirth. And if I understand you correctly, you hold that karma is the continuity between lifetimes.

Schrödinger's Yidam said:

As was mentioned earlier, in Mahayana doctrine that which goes from one life to another is the alaya vijnana, the "all-base consciousness", also known as the 8th consciousness. It is called all-base because it holds the metaphorical "seeds" of karma which ripen later as experience. This consciousness is not found in the Suttas, which is why the subject is complicated in the Hinayana.

clyde said:

I'm not well studied on the ālāyavijñāna, but if it continues from life to life, is it a subtle self?

Malcolm wrote:

No. Asanga cites the Theravada bhavanga consciousness or linking consciousness in defense of this notion. It is not accepted in Madhyamaka, generally speaking.

Basically, nothing transfers per se. The last moment of consciousness of this life is the cause of the first moment of consciousness of the next.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 3:29 AM

Title: Re: another question about rebirth

Content:

clyde said:

Clearly karma is central to rebirth. How do you understand karma? It's often called the principle of cause-and-effect. That's not a thing and it's not a scorecard; it's a description of an ongoing process.

But how do you see it? Is there "personal karma" and if so, how is that? Does karma accumulate? And is karma-and-the-fruits-of-karma based on our notions of justice?

Malcolm wrote:

Karma (action) is intention/volition (cetana) and what proceeds from intention/volition.

That is how the Buddha described it, as well as Nāgārjuna and Vasubandhu.

That is why it is "personal," as the ripening of these intentions will only take place on the same mind stream that generated them, and in the same realm as they were generated. In other words, actions in the desire realm will only ripen in the desire realm, and so on.

Karma is not a law of cause and effect. Causes and effects are treated separately and before we get to karma. Actually, in Abhidharma it is presented very logically. Cause and effect are presented first, then dependent origination, then karma, and then afflictions.

clyde said:

I've not studied the Abhidharma. When you say that it presents cause-and-effect, DO, and karma in that order, does that mean that DO is dependent on cause-and-effect, and that karma is dependent on DO?

Malcolm wrote:

It means that general causes and effects, both animate and inanimate, are covered under the six causes and four conditions, or alternately, the 24 conditions of Abhidhamma. Dependent origination concerns the causation of sentient beings specifically. Karma concerns the causation of higher and lower status in samsara based on virtuous and nonvirtuous actions.

clyde said:

I understand karma-and-the-fruits-of-karma as the natural workings of the unfolding world to which my actions contribute like a ripple emanating out.

Malcolm wrote:

This not the Buddha's teaching on karma, not even remotely.

The way it is put in Abhidharma is this:

The variety of the world is due to action.
Action is volition and what proceeds from volition.

Because we act, we cause changes in and on the world. They are not natural unfoldings, if you will. All change in the world is due to the action of sentient beings. Even the formation of the universe is caused by the actions of all the sentient beings, ripening from the last universe to cause this on.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 3:43 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

I'm not wrong about the 4th Amendment. Due respect to your late father, but the erosion of the 4th Amend was designed to allow police to arbitrarily stop and search

people of color the street. It was all about cat and mouse, has nothing to do with the press.

Malcolm wrote:

My point was that 4th amendment never intended to deal with police to begin with. It was a response to British troops billeting in houses, etc.

Crazywisdom said:

The issue about inflation happened when Obama turned on the spigot in '09 and they have yet to turn it off. The crises of late are just the trigger that turn hope into fear.

Malcolm wrote:

Nonense.

Crazywisdom said:

You didn't from your father about the overcrowding problem in prisons? Must be nice to be from Massachusetts.

Malcolm wrote:

He discussed it. He, like everyone else, thought the main problem was from drug busts, minor offenses.

Crazywisdom said:

For a more perfect union I'd rather be somewhere one side doesn't hate and want the extinction of the other.

Malcolm wrote:

The only real point you have made is that you have mixed background, and I am from OG Mayflower invader stock. Is it an advantage being white in the USA. Of course it is. I never denied it. But the system put into place by those old white guys back in the 1780's started something good that will never stop, unless of course people abandon the project. Right now, that project is very much damaged in many countries. But it is not damaged in the West. I get it, btw, if you prefer to live elsewhere than the US. The US is not everyone's cup of tea. But I don't think the Christian Right will take over the whole country. They certainly won't succeed in New England.

I still maintain the future of Buddhism is right here in the US.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 3:47 AM

Title: Re: The Future of American Buddhism

Content:

Johnny Dangerous said:

Don't wanna move to Mexico, but I have to say that sometimes hanging out with Mexicans was a lot less exasperating than hanging out with Americans.

Malcolm wrote:

For sure. If I were going to move anywhere it would be New Mexico. Too many white people in Colorado, AZ, etc. I have all that back here. Why would I want to move to place with just as many white people as where I come from? Also, my partner was born in Mexico City and speaks fluent Spanish. Miami is ok too, but too GOP.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 4:26 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Thursday, April 21st, 2022 at 4:33 AM

Title: Toxic Masculinity: The New Standard

Content:

Author: Malcolm

Date: Thursday, April 21st, 2022 at 7:58 AM

Title: Re: Toxic Masculinity: The New Standard

Content:

Genjo Conan said:

An ad like that would win Kadyrov about 65% of the vote in some US House races.

Malcolm wrote:

I know, right? In the same constituencies that think Putin should invade Ukraine.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 8:03 AM

Title: Re: another question about rebirth

Content:

clyde said:

I don't think he taught that a volitional act has one and only one 'fruit'.

Malcolm wrote:

Yes, actually he did. Each action has exactly one vipaka, ripening. Otherwise, there is the problem of a cause existing at the same time as it's result.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 8:20 AM

Title: Re: The Future of American Buddhism

Content:

Johnny Dangerous said:

Don't wanna move to Mexico, but I have to say that sometimes hanging out with Mexicans was a lot less exasperating than hanging out with Americans.

Malcolm wrote:

For sure. If I were going to move anywhere it would be New Mexico. Too many white people in Colorado, AZ, etc. I have all that back here. Why would I want to move to place with just as many white people as where I come from? Also, my partner was born in Mexico City and speaks fluent Spanish. Miami is ok too, but too GOP.

Johnny Dangerous said:

I will probably move back to New Mexico once I approach retirement age. It has some real downsides when you are younger, but if you are financially stable land is cheap, and the mix of cultures and people is one of the coolest things. Lots of the US just seems super uptight if you grow up in New Mexico, in my experience. The West Coast especially has some things that really clash in terms of communication, social expectations, etc. Everyone is very concerned with propriety in a way that New Mexicans just don't give a shit about.

Malcolm wrote:

Vermont is chill.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 11:07 AM

Title: Re: Opinions on Roger Jackson's "Rebirth"?

Content:

PadmaVonSamba said:

It seems that peoples rejection of rebirth always boils down to their still holding onto the idea of a "self" (atma) that is either "coming back, or not "coming back" in some form or another.

When one fully understands 'no-self' and all of it's implications, and accepts anatma (not a self) as the basis, then discuss rebirth in the buddhist context.

Zhen Li said:

Indeed. People ask whether you can be a Buddhist if you don't believe in rebirth. The actual question is whether you can be a Buddhist if you believe in a self and inherent existence.

Malcolm wrote:

It's not a question of belief in rebirth, but an acknowledgement that the existential question the Buddha sought to remedy was the question of rebirth. If the existential question of rebirth is discarded as irrelevant, Buddha's solutions to that question are immediately irrelevant and moot. There is no point in calling oneself a Buddhist if one

fails to acknowledge the central question the Buddha posed, "How does one end being reborn in samsara over and over again?"

Author: Malcolm

Date: Thursday, April 21st, 2022 at 8:48 PM

Title: Re: The Future of American Buddhism

Content:

Johnny Dangerous said:

I will probably move back to New Mexico once I approach retirement age. It has some real downsides when you are younger, but if you are financially stable land is cheap, and the mix of cultures and people is one of the coolest things. Lots of the US just seems super uptight if you grow up in New Mexico, in my experience. The West Coast especially has some things that really clash in terms of communication, social expectations, etc. Everyone is very concerned with propriety in a way that New Mexicans just don't give a shit about.

Malcolm wrote:

Vermont is chill.

Queequeg said:

What are these places you speak of?

Malcolm wrote:

Far away from NYC, which I loath.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 8:52 PM

Title: Re: Opinions on Roger Jackson's "Rebirth"?

Content:

Zhen Li said:

Indeed. People ask whether you can be a Buddhist if you don't believe in rebirth. The actual question is whether you can be a Buddhist if you believe in a self and inherent existence.

Malcolm wrote:

It's not a question of belief in rebirth, but an acknowledgement that the existential question the Buddha sought to remedy was the question of rebirth. If the existential question of rebirth is discarded as irrelevant, Buddha's solutions to that question are immediately irrelevant and moot. There is no point in calling oneself a Buddhist if one

fails to acknowledge the central question the Buddha posed, “How does one end being reborn in samsara over and over again?”

Anders said:

I don't quite agree. The end of rebirth is not the actual question, but rather the solution to the actual question: How to achieve liberation from dukkha?

Malcolm wrote:

What do you think dukkha is? And what is the cause of dukkha? Suffering is rebirth. The cause of rebirth is karma. The cause of karma is affliction. Remove affliction, karma has no cause, and suffering ceases.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 8:58 PM

Title: Re: Opinions on Roger Jackson's "Rebirth"?

Content:

PadmaVonSamba said:

But he also gave lots of teachings which aren't related to rebirth, about living properly in samsara.

Malcolm wrote:

These are generally no more profound than what can be found in Marcus Aurelius.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 9:05 PM

Title: Re: another question about rebirth

Content:

Malcolm wrote:

Buddha also taught, “When consciousness descends into the womb...” from where does that consciousness come?

clyde said:

In reading Thanissaro Bhikku's polemic, The Truth of Rebirth, I came across the reference to “a descent of an embryo”. Here is the passage:

“Monks, the descent of the embryo occurs with the union of three things. There is the case where there is no union of the mother & father, the mother is not in her season, and a gandhabba [the being-to-be-born] is not present, nor is there a descent of an embryo. There is the case where there is a union of the mother & father, and the mother is in her season, but a gandhabba is not present, nor is there a descent of an embryo. But when there is a union of the mother & father, the mother is in her season, and a gandhabba is present, then with this union of three things the descent of the embryo occurs.” — MN 38

Is this passage what you were referring to or was it another?

What is a “gandhabba”, “the being-to-be-born”? And where is it?

Malcolm wrote:

I was actually referring to the Mahānidanasutta, but this will serve. The gandharva (lit. smell eater) is a technical term for a being in the intermediate period between this life and the next life. The Theravadins don't accept the Buddha's teachings on the gandharva. They assert that the moment one's stream of consciousness separates from the body of this life, it immediately appropriates the body of the next life. Other schools accept the Buddha's teaching of the gandharva and maintain that the gandharva goes through seven successive births in the intermediate state over a period of forty-nine days until it appropriates the body of the next life. The point is that in order for conception to occur, there must be three things present: sperm, ovum, and a consciousness craving birth.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 9:10 PM

Title: Re: another question about rebirth

Content:

clyde said:

I don't think he taught that a volitional act has one and only one 'fruit'.

Malcolm wrote:

Yes, actually he did. Each action has exactly one vipaka, ripening. Otherwise, there is the problem of a cause existing at the same time as its result.

clyde said:

Where is this is taught?

And I'm unclear why/how a volitional act having more than one 'fruit' creates the problem of cause and effect happening simultaneously. Can you explain that?

Malcolm wrote:

Yes, it means that a cause will persist beyond its result, produce a second result, ad infinitum. If a cause were to produce more than one result, those results would all have to happen simultaneously, for example a seed would have to produce more than one plant. You might argue, well, plants produce many seeds and that's an example of one cause producing many results. However, this is not the case. Plants are complex sets of causes and conditions, and any complex set of multiple causes and conditions can produce multiple results. But when you carefully examine you will see that the causes for each individual seed are exhausted when that seed is produced, etc.

Author: Malcolm

Date: Thursday, April 21st, 2022 at 9:40 PM

Title: Re: Opinions on Roger Jackson's "Rebirth"?

Content:

Caoimhghín said:

and having a notion of the existential question that is deeply at variance with the actual words of the Buddha in his sūtras.

Malcolm wrote:

In other words, they are barking up the wrong tree.

Author: Malcolm

Date: Friday, April 22nd, 2022 at 12:28 AM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

You fundamentally don't get this place.

Malcolm wrote:

What's there to get? I've lived in cities, been to NYC many times.

I don't like the constant traffic, the noise, and the crowds. At least LA has beaches, and SF, wine country.

The benefits of NYC do not outweigh the negatives, YMMV.

Author: Malcolm

Date: Friday, April 22nd, 2022 at 12:34 AM

Title: Re: another question about rebirth

Content:

Anders said:

Nevertheless, that identification is no different than any other self-identification the Buddha used: Purely conventional.

clyde said:

So, when the Buddha said that during the first watch he saw all his past lives - was this literal or was he speaking conventionally?

And who/how is it determined what is to be taken literally and what is to be taken conventionally?

Malcolm wrote:

It was both literal and conventional. He literally remembered 90+ eons of his past lives, conventionally speaking.

Author: Malcolm

Date: Friday, April 22nd, 2022 at 12:43 AM

Title: Re: the great vegetarian debate

Content:

KathyLauren said:

All the arguments against veganism/vegetarianism proposed here are hung on a single rationalization: that two degrees of separation are sufficient to isolate the eater from any karmic consequences of their choice. As long as the butcher did not know my identity, I am isolated from my role in his act of killing a sentient being.

You all would put it that I have no role in his action, but that is nonsense. My role is "customer". The fact that he did not know my identity does not change that. He is not going to carry on slaughtering animals if he has no customers, so the role of the customer is crucial: it is the reason for the killing. It is only my anonymity that allegedly isolates me from his actions. He does the slaughtering for his customers.

I know that rule is based on scripture, but I would submit that the whole "It's okay if the animal wasn't slaughtered specifically for you" thing was a rule for monks obtaining food on their alms rounds, not a rule intended for lay people. It is to make the life of begging monks and the householders who support them a bit easier.

If you take it as a general rule, you could use the same logic to justify all kinds of abuse of the Precepts. If I wanted to obtain a rare and valuable jewel, I could ask a friend to hire a thief to steal it. As long as the friend didn't tell the thief who it was for, I wouldn't be guilty of stealing. Same logic.

Malcolm wrote:

No, it is not the same logic.

Your thought experiment requires you to ask someone to ask someone to steal a book.

In this case, no one is asking anyone to do anything. The grocer is not my friend, etc. If I asked the grocer to ask the butcher to slaughter an animal so I could lay up a side of beef, then it would be the same. But since that is not the case, it is not the same.

Instead, the whole industry is so impersonal as to make the idea that someone buying meat in a modern market is karmically responsible for the death of the piece of flesh of a slaughtered animal ludicrous. If this is the case then all vegans and vegetarians are karmically responsible for all the animals who died in the cultivation of grain and so on for their meals. One cannot exercise a double standard here, and claim one bears more karmic weight than the other. Either all bear karmic weight or none do, when it comes to deaths cause by agriculture.

Instead, a more proper evaluation is climate based or health based. These are criteria removed from the Buddhist questions around meat-eating and have more clear outcomes.

Author: Malcolm

Date: Friday, April 22nd, 2022 at 1:10 AM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

Spoken like a bumpkin tourist. cities (lower case "c") are not comparable to the City. NY is only comparable to other international Cities.

Malcolm wrote:

I'd take London over NYC any day.

Queequeg said:

NYC has beaches.

Malcolm wrote:

Atlantic beaches generally suck.

Queequeg said:

Wine country? A place where alcoholics can cover their habits with a veneer of earthy sophistication? Sure.

Malcolm wrote:

The food in Napa, and in Cali in general, beats the food anywhere else in the US. And I am not talking about restaurants. Who cares about sophistication?

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 1:20 AM

Title: Re: The Future of American Buddhism

Content:

Queequeg said:

I can understand not wanting to live here, but to actually loathe it? Well. Haters gonna hate.

Malcolm wrote:

It was a different town when my Van Dyke ancestors settled it and the Hudson Valley.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 1:38 AM

Title: Re: Though the view should be as vast as the sky, keep your conduct as fine as barley flour.

Content:

Lingpupa said:

Yes, I knew it's attributed to Guru Rinpoche, I should have said. But indeed my question is "where"?

Malcolm wrote:
In several terms.

Author: Malcolm
Date: Saturday, April 23rd, 2022 at 3:36 AM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Saturday, April 23rd, 2022 at 5:46 AM
Title: Re: Ukraine News
Content:
Bundokji said:

.

After two months since the beginning of the war, you get the feeling that the two sides have some kind of love-hate relationship between them.

Malcolm wrote:
More like an abused spouse (Ukraine) trying get out of a forced marriage with a sadist (Russia).

Author: Malcolm
Date: Saturday, April 23rd, 2022 at 9:38 AM
Title: Re: Ukraine News
Content:
Malcolm wrote:
More like an abused spouse (Ukraine) trying get out of a forced marriage with a sadist (Russia).

Bundokji said:
When Russia claimed Ukrainian helicopters raid setting fuel tanks ablaze in Belgorod, they emphasized that it was for civilian use. A Russian spokesman said something in the line of "this does not help negotiations"!

The war does not seem to be ending soon, but both parties are determined to keep it contained. Few European leaders, including the British prime minister, visited Ukraine, while others, including Biden, contemplated visiting it in a show of public support. Western weapons supply to Ukraine has been equally contained and made public without a single Russian attack. The death toll among civilians are relatively small considering that fighting is undergoing inside populated cities. Exchange of captives have been frequent. Safe passages have been regularly arranged.

I have seen much worse than this.

Malcolm wrote:

Dude, you're tripping.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 8:36 PM

Title: Re: Ukraine News

Content:

Anders said:

You are either ignorant of the reality of the situation or deliberately disingenuous.

Bundokji said:

You either explain how the online exchange rate does not correspond to reality in this particular context, or you are relying on assertions and ambiguity.

Malcolm wrote:

The value of the ruble does not correspond to reality:

Russia's currency, the ruble, has bounced back to where it was before President Vladimir Putin ordered his troops into Ukraine.

Analysts have said it's not a reflection of the strength of the economy, but rather more of the strict controls the government has put on the financial system and tough rules on exporters.

<https://www.businessinsider.com/russias-ruble-rebound-explained-capital-controls-sanctions-economy-currency-ukraine-2022-4>

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 8:41 PM

Title: Re: Ukraine News

Content:

Anders said:

You are either ignorant of the reality of the situation or deliberately disingenuous.

Bundokji said:

You either explain how the online exchange rate does not correspond to reality in this particular context, or you are relying on assertions and ambiguity.

Malcolm wrote:

The value of the ruble does not correspond to reality:

Russia's currency, the ruble, has bounced back to where it was before President Vladimir Putin ordered his troops into Ukraine.

Analysts have said it's not a reflection of the strength of the economy, but rather more of

the strict controls the government has put on the financial system and tough rules on exporters.

<https://www.businessinsider.com/russias-ruble-rebound-explained-capital-controls-sanctions-economy-currency-ukraine-2022-4>

Bundokji said:

Some of the recovery is artificial, made possible by strict limits that the central bank, the Bank of Russia, has placed on currency exchange, withdrawals and hard-currency transfers overseas. But it is also due to a very real factor still working in Russia's favor: strong oil and gas exports that bring a flood of hard currency into the country.

Malcolm wrote:

<https://www.washingtonpost.com/business/2022/03/31/ruble-recovery-sanctions-russia/>

Bundokji said:

Experts say the rest of the rebound is a result of the ruble being artificially propped up by the Russian central bank through capital controls.

"The currency moves don't represent the fundamentals of Russia. More often than not, you see the fundamentals reflected in the currency. But as soon as capital controls are put in place, then that obscures the picture," said Craig Erlam, senior markets analyst at OANDA.

"There's no way you can say the Russian economy now has the same outlook as it did in the middle of February before the invasion started, even if the currency would suggest that," he told DW.

The Russian economy, which the IMF in January forecast would grow 2.8% this year, is now predicted to shrink 10%-15%.

Malcolm wrote:

<https://www.dw.com/en/putin-tactics-drive-rebound-in-russian-ruble/a-61363334>

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 8:46 PM

Title: Re: Ukraine News

Content:

PeterC said:

You seem to have completely overlooked whose tanks rolled into whose country without provocation here.

When moral justification is on one side, trying to "both sides" or "counter polarization" is just wrong. Not everything is morally ambiguous. Some things are pretty simple. Russias second invasion of Ukraine is one of those.

Bundokji said:

In my understanding, the moral justification is wrong to the extent its being overly reliant on the misdeeds of the western bloc. Two wrongs do not make it right.

Malcolm wrote:

The perceived misdeeds of NATO are a fantasy concocted by Putin.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 8:58 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

The value of the ruble does not correspond to reality:

Russia's currency, the ruble, has bounced back to where it was before President Vladimir Putin ordered his troops into Ukraine.

Analysts have said it's not a reflection of the strength of the economy, but rather more of the strict controls the government has put on the financial system and tough rules on exporters.

<https://www.businessinsider.com/russias-ruble-rebound-explained-capital-controls-sanctions-economy-currency-ukraine-2022-4>

Bundokji said:

The quoted seems to explain correspondence through absence of artificial means (government control) to determine value. Similar objections were used by the US to criticize the CCP control of the Yuan exchange rate, giving advantage to Chinese exports. The reality is that US dollar is still exchanged with the Yuan or the Ruble through the official exchange rate to buy Chinese goods or Russian gas.

Malcolm wrote:

And neither the yuan nor the ruble represent the actual value of their currency on the open market. How do I know? While I haven't travelled in Russia, I have travelled in China, and the best deal for the yuan is always purchased on the black market with Benjamins. The same is of India, etc. As one article points, when capital controls are instituted, the actual market value of the currency in question is obscured. Factually speaking, the ruble is no where near as convertible as it was two months ago.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 9:01 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

The perceived misdeeds of NATO are a fantasy concocted by Putin.

Bundokji said:

The US invasion of Iraq in 2003 has been criticized by Putin, but should not justify his action of invading Ukraine. That illegality and immorality of the US invasion of Iraq is not a fantasy by virtue of the misdeeds of Putin.

Malcolm wrote:

The US invasion of Iraq in 2003 was not illegal, in fact, it was carried out under the aegis of UN resolution 678. Whether it was wise is a different issue.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 9:23 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

The US invasion of Iraq in 2003 was not illegal, in fact, it was carried out under the aegis of UN resolution 678. Whether it was wise is a different issue.

Bundokji said:

Had the UN resolution 678 sufficed for legal justification, the US administration at that time would not have tried to come up with a new resolution, which was vetoed by Russia, France and China.

Malcolm wrote:

It sufficed, as it was never lifted. Russia and China have no credibility, and Hussein needed to be overthrown.

In any case, the Iraq war, 2003 is off topic.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 11:22 PM

Title: Re: Ukraine News

Content:

PeterC said:

We are talking about the Russian invasion of Ukraine. How is another war in 2003 in another part of the world even relevant?

Bundokji said:

The relevance is that Russian narrative refers to western expansionism through the NATO.

Malcolm wrote:

We just don't care about the Russian narrative, apart from the fact that it is total bullshit and should be pointedly ignored as a vain fabrication and false pretext for Rashist imperial ambition.

Bundokji said:

I indicated that the recovery of the exchange rate enables the Russian central bank to provide hard currency to fund Russian imports.

Malcolm wrote:

Russia is finding it quite difficult to pay for anything in rubles.

Unless you are willing to provide facts, rather than opinions and whataboutisms, we ought to ignore you.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 11:31 PM

Title: Re: Though the view should be as vast as the sky, keep your conduct as fine as barley flour.

Content:

heart said:

But if you have strong feelings about how a guru should behave, you may not be fit for tantra."

/magnus

Malcolm wrote:

I guess the Buddha should not have taught Vajrayana, since in the tantras he expresses quite strong opinions about how gurus should behave. To put it mildly, Trungpa was not the model.

Author: Malcolm

Date: Saturday, April 23rd, 2022 at 11:54 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

We just don't care about the Russian narrative, apart from the fact that it is total bullshit and should be pointedly ignored as a vain fabrication and false pretext for Rashist imperial ambition.

Bundokji said:

Ignoring the narrative of one side and taking for granted the narrative of the other side seems biased to me. The Iraq war is one example of imperialism and expansionism.

Malcolm wrote:

As for point one. When someone is lying, one need know nothing other than the fact they are lying. The accusation of Imperialism is a conspiracy theory, unless one can actually point to actual imperialist statements. The Iraq war, which is off topic, was not

a war of expansion nor was it imperialist. The US left, because the Iraq gvt. refused to provide immunity to US troops, which were propping up the Iraq gvt. They then came under attack from Al Qaeda in Iraq, etc.

Bundokji said:

Where did i say that Russia will have to pay for imports in Ruble? What i said is that Ruble recovery would provide more hard currency for the Russian central bank to pay for Russian imports without using the Ruble.

Malcolm wrote:

No one wants their currency. People still want 1) dollars, 2) euros, or 3) yuan, in that order.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 1:03 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

No one wants their currency. People still want 1) dollars, 2) euros, or 3) yuan, in that order.

Bundokji said:

Its no longer a matter of "wanting". If Germany for example wants to purchase Russian gas, they have to pay for it using Ruble through the Russian central bank. Where will they get the Ruble from? From the same Russian central bank in exchange for Euros. Then, the Russian central bank would use the Euros from Germany to purchase European goods. This is one example. The Ruble recovery provides stability to the value of Ruble inside Russia. This is my understanding and happy to be corrected.

Malcolm wrote:

You are so misinformed: <https://www.theguardian.com/world/2022/mar/31/germany-braces-for-an-end-to-reliance-on-russian-gas>

Bundokji said:

Energy contracts between Germany and Russia stipulated payments in euros, sometimes in dollars, Scholz said at a press conference in Berlin on Thursday, shortly after the Kremlin announced Putin had signed the decree. "In a conversation with the Russian president I have stated clearly that this will stay that way."

Malcolm wrote:

<https://www.reuters.com/business/energy/eu-says-gas-payments-may-be-possible-under-russian-roubles-proposal-without-2022-04-22/>

Bundokji said:

BRUSSELS, April 22 (Reuters) - EU companies may be able to work around Russia's demand to receive gas payments in roubles without breaching sanctions if they pay in euros or dollars which are then converted into the Russian currency, the European Commission said on Friday.

The companies would also need to seek additional conditions on the transactions, such as a statement that they consider their contractual obligations complete once they have deposited the non-Russian currencies.

Malcolm wrote:

<https://www.spglobal.com/commodityinsights/en/market-insights/latest-news/natural-gas/042222-ec-says-appears-possible-to-make-russian-gas-payments-under-new-decree>

Bundokji said:

An EC spokesperson told S&P Global Commodity Insights on April 22, however, that the EU's position remained that existing supply contracts should be honored.

"With our G7 partners, we have clearly expressed our position: agreed contracts must be respected," the EC spokesperson said.

"97% of the relevant contracts explicitly stipulate payment in euros or dollars. Companies with such contracts should not accede to Russian demands," the spokesperson said.

"The EU will continue to respond in a united manner to this latest attempt by Russia to circumvent our sanctions."

Malcolm wrote:

Etc.

Your speculations continue to be off topic. They resemble this:

Author: Malcolm

Date: Sunday, April 24th, 2022 at 1:10 AM

Title: Re: another question about rebirth

Content:

clyde said:

In any case, I'm not a materialist and I don't believe consciousness is an epiphenomena. I know there is no self, that impermanence and emptiness are the mark (true) of all dharmas.

So I don't understand how one can remember (meaning to recall an event you experienced) events in their past life. Where are those memories held? And if its the ālāyavijñāna, do we each get a separate, personal one?

Malcolm wrote:
[/quote]

Yup.

Author: Malcolm
Date: Sunday, April 24th, 2022 at 8:50 AM
Title: Re: The Future of American Buddhism
Content:

Queequeg said:
I can understand not wanting to live here, but to actually loathe it? Well. Haters gonna hate.

Malcolm wrote:
It was a different town when my Van Dyke ancestors settled it and the Hudson Valley.

KristenM said:
So do you know Dick?

Malcolm wrote:
He's from the Arizona Van Dykes, the son of my great grandfather's brother.

Author: Malcolm
Date: Sunday, April 24th, 2022 at 8:54 AM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Sunday, April 24th, 2022 at 9:09 AM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Sunday, April 24th, 2022 at 7:52 PM
Title: Re: Ukraine News
Content:

PeterC said:
I saw Johnson's press conference - which he did alone, not with modi. The only

questions anyone asked him were “why are you still prime minister after everything you’ve done” and “why do you say that India stands with you on Ukraine when they’re helping Russia diplomatically and economically?”. As usual, he had no answers. He is a clown. Worse, actually, because clowns are funny. Apart from possibly pennywise, Kristy and sideshow bob.

Malcolm wrote:

The real point was Hertling’s reasons why Putin will lose.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 7:55 PM

Title: Re: Ukraine News

Content:

PeterC said:

Uh - heard of sanctions?

Bundokji said:

The success of the sanctions is disputed especially when its effects are measured against its declared objectives.

Malcolm wrote:

That’s because you are not paying attention. Russia is largely dependent on imports. They manufacture nothing. Their defense industry has been severely hampered since 2014 in assembling their latest tanks, etc. sanctions work.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 8:02 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Sunday, April 24th, 2022 at 9:22 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

That’s because you are not paying attention. Russia is largely dependent on imports. They manufacture nothing. Their defense industry has been severely hampered since 2014 in assembling their latest tanks, etc. sanctions work.

Bundokji said:

Most nations on earth largely depend on imports, but some goods are considered more strategic than others. Wheat and gas are more essential to survival than electronics. It is also not evident to what extent the sanctions would hamper their ability to import

what they need either from China or from India. In a previous post, you mentioned black markets in relation to the real value of the Ruble. When there is a law, there is a shadow. When there are sanctions, there are numerous ways of going around them. Had the law been one sided, all nations that have been subjected to sanctions would have bearished.

Since Putin became the president of Russia, Russia invested more in qualitative weaponry to maintain the balance of deterrence with the west. They invested much less in modernizing conventional weapons except through demonstrating their technological know-how. Add to their latest tanks the SU 57, which is a fifth generation fighter with very limited numbers produced. This would allow them to keep pace with the technological advancement of rival armies until conditions turn into their favor. Previous sanctions did not prevent their military misadventure in Ukraine, even with the less advanced conventional weapons at their disposal, knowing that the west would think twice before interfering directly. The nature of the regime and the collective mindset seems to make them much more tolerant to short term losses than their western counterparts. Same thing can be said about the impact of economic sanctions in my opinion.

Malcolm wrote:

You missed the point. Development and production of new weapons systems in Russia hit a wall in 2014 because of sanctions.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 10:42 PM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Chinnamasta said:

Since compassion comes due to equal nature of all phenomena, I think this is a possible gateway for "non-buddhist" to come to same realization.

Malcolm wrote:

Compassion is incapable of uprooting afflictions. It is therefore, not a gateway to realization.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 10:47 PM

Title: Re: Ukraine News

Content:

Ayu said:

IDK, if it's true, but a German source (t-online) says, Putin is holding the table in this strange manner (see below), because he is trying to hide a tremor which he showed before.

Anyhow, it seems to me somehow those old politicians should not interfere in such

exhausting tasks like war. He really looks weak and broken.

Malcolm wrote:

There are several pictures of recent vintage which show him clutching the corner of a table with his right hand.

Unfortunately, Russia is not a democracy, so we can expect more of the same type of absolutist leadership with the next FSB dictator when Putin passes.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 10:53 PM

Title: Re: Ukraine News

Content:

PeterC said:

You continue to disrupt a discussion on a serious topic with bad misinformation.

Malcolm wrote:

Agreed. This user has no facts to offer. I suggest we stop responding to this bullshit, sanction it in other words.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 10:57 PM

Title: Re: Ukraine News

Content:

PeterC said:

Their military capability at this point is pathetic.

Malcolm wrote:

This is what Russian modernization looks like:

Russia is entering the Mythical Man-Month stage of operations:

https://en.wikipedia.org/wiki/The_Mythical_Man-Month

Author: Malcolm

Date: Sunday, April 24th, 2022 at 11:01 PM

Title: Re: Ukraine News

Content:

Ayu said:

IDK, if it's true, but a German source (t-online) says, Putin is holding the table in this strange manner (see below), because he is trying to hide a tremor which he showed before.

Anyhow, it seems to me somehow those old politicians should not interfere in such exhausting tasks like war. He really looks weak and broken.

Malcolm wrote:

There are several pictures of recent vintage which show him clutching the corner of a table with his right hand.

Unfortunately, Russia is not a democracy, so we can expect more of the same type of absolutist leadership with the next FSB dictator when Putin passes.

Ayu said:

Well, I was not speculating on his end. It just seems interesting to me. He looked like being full of energy when he started that war. Like an age-denier. Two months later he looks as old as he is.

This brings me to two conclusions:

- even for hateful leaders war is not refreshing,
- Putin not a demon but a human being, trembling upon his terrible deeds.

Malcolm wrote:

The rumor is he has Parkinson's. It's not a good way to go. Putin, like almost all leaders, is not going to a better rebirth.

Author: Malcolm

Date: Sunday, April 24th, 2022 at 11:48 PM

Title: Re: Though the view should be as vast as the sky, keep your conduct as fine as barley flour.

Content:

heart said:

He gave Patrul Rinpoche a direct introduction by beating him up and spitting in his face and calling him an old dog. Was it bad behaviour or was it fortunate for the whole lineage of Longchen Nyingtik?

Malcolm wrote:

The immediate problem here is assuming that every Vajrayāna practitioner is sufficiently ripened to benefit from such treatment and has sufficient faith in their teacher not to flee in terror.

Some western students hear rumors of such antics by Tibetan teachers. They then develop a kind of machismo around tolerating such displays. All I can say is that all of my gurus have been unfailingly kind to all of their students, and never hit, abused, spat upon, yelled at, or beat up anyone. Tibetans have a culture where they tend to give the benefit of the doubt to the teacher. We do not have such a culture, and to the majority of westerners tolerating such behavior looks rather cultish on the face of it. Wise teachers adapt to circumstances.

The adoption of unconventional behavior in India has a lengthy history, even by the 10th century. The Buddha recorded the behavior of ascetics during his day. Such unconventional behavior was well tolerated in the Indian context by the time of the Buddha. At first, the Tibetans were quite shocked by Indian siddhas and their behavior. Everyone forgets that Padmasambhava was not welcomed warmly by all Tibetans. There was considerable pushback to Padmasambhava by Tibetans as the more reliable early histories in which Padmasambhava is mentioned show. At this point, the person of Padmasambhava is lost in myth and legend, and the few contemporary historical glimpses we see of him the Old Tibetan Annals do not portray anything very remarkable.

By 1000 CE, the Tibetans had largely abandoned their old religion, of which only traces remain, and adopted Indian Tantric Buddhism completely, along with the magical wars siddhas were fighting with Hindus. We tend to view all of this anachronistically. But my point is, the notion of who a guru was and how he or she could treat students evolved in Tibetan society over a long period of time based on Indian antecedents. Indian Siddhas were the Marvel superheroes of Tibetan culture. We forget this, and we ought not.

Even so, was also much suspicion of Indian "atsaras" in later times as well. We have examples of Indian impersonating other more famous Indian teachers, for example, and the general suspicion of Nyingmapas of the time that many of the tantras being brought to Tibet from India were just composed by Indian pandits to rob naive Tibetan translations of gold, etc. But eventually, when the treasure tradition emerged to compete with the new Indian revelations, we see Padmasambhava's myth cycle absorbing the deeds and personas of such famed Indians as Brahmin Vararuci (aka Loden Choksre), etc., and so on.

Thus, when we see teachers bringing up examples of Tilopa and Naropa, Marpa and Milarepa, Do Khyentse and Patrul, we have to remember we are talking about events in cultures not our own, with signifiers which are almost completely alien to the West.

Author: Malcolm

Date: Monday, April 25th, 2022 at 12:18 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 1:19 AM

Title: Re: Though the view should be as vast as the sky, keep your conduct as fine as barley flour.

Content:

Malcolm wrote:

eventually, [...] the treasure tradition emerged to compete with the new Indian revelations

ManiThePainter said:

Are there any good books or academic papers on this subject? It's fascinating.

Malcolm wrote:

Many.

Author: Malcolm

Date: Monday, April 25th, 2022 at 1:43 AM

Title: Re: The Future of American Buddhism

Content:

Crazywisdom said:

I have a strong inclination Vajrayana is at its global peak.

Malcolm wrote:

Dzogchen will survive until the average lifespan of human beings is 10 years. It is the first Dharma to appear in this eon, when lifespans were limitless, and will be the last Dharma left. So it is written.

Author: Malcolm

Date: Monday, April 25th, 2022 at 3:51 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Chinnamasta said:

Since compassion comes due to equal nature of all phenomena, I think this is a possible gateway for "non-buddhist" to come to same realization.

Malcolm wrote:

Compassion is incapable of uprooting afflictions. It is therefore, not a gateway to realization.

Chinnamasta said:

Realizing the nature of mind is what uproots afflictions. You won't get there without compassion

Malcolm wrote:

Sure you can, for example, arhats.

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:36 AM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

ddorje said:

With all due respect to this idea Malcolm, how do we account for Tulku Pema Wangyal Rinpoche (who directly encouraged a group teaching I was in to be vegan), or Chatral Rinpoche who encouraged vegetarianism?

Malcolm wrote:

I've heard of such opinions. My teachers all reject this point of view as appropriate advice for Vajrayana practitioners.

“Those who eat meat have compassion.”

— Hevajra Tantra

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:40 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 11:18 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 11:29 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 7:10 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Missile strike, so it seems.

Author: Malcolm

Date: Monday, April 25th, 2022 at 8:20 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:
Missile strike, so it seems.

Queequeg said:
Taking the fight to the jugular.

It can't be this easy to disrupt Russia's oil trade, can it?

Malcolm wrote:
Yes. Though there is a possibility this is a Russian false flag.

Author: Malcolm
Date: Monday, April 25th, 2022 at 8:31 PM
Title: Re: Toxic Masculinity: The New Standard
Content:

TsultimNamdak said:
Well, the American society is pretty violent by Western standards. However, I don't think it has anything to do with circumcision.

Malcolm wrote:
That's a gross exaggeration. Violent crime in the US is quite low, compared with thirty years ago, even with a recent uptick in urban murders in our larger cities.

Frankly, America is not the violent dystopia imagined by some.

Author: Malcolm
Date: Monday, April 25th, 2022 at 8:34 PM
Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?
Content:

Chinnamasta said:
just trying to find loopholes for non-buddhists to get there

Malcolm wrote:
There aren't any. Realization arises from right view, that is, insight into emptiness.

Author: Malcolm
Date: Monday, April 25th, 2022 at 8:44 PM
Title: Re: Climate Activist Dies by Self-Immolation
Content:

Johnny Dangerous said:
Honestly, you never know what it even means here when the news calls a Westerner "A

Buddhist”, it could mean all kinds of nonsense.

Malcolm wrote:

He was a Shambhalian.

Sad, meaningless, performative stunt.

Author: Malcolm

Date: Monday, April 25th, 2022 at 8:54 PM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:27 PM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Genjo Conan said:

I don't know what was in this guy's head, but I agree with Kim that to declare his actions beyond the Buddhist pale ignores a lot of history.

Malcolm wrote:

It's quite unacceptable for a Vajrayāna Buddhist to engage in this kind of act. I am not sure if this person was in fact a Vajrayānī—many people in Shambhala are not—but if he was, it was a root downfall. Vajrayāna Buddhists are not permitted to harm their bodies.

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:32 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:39 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:52 PM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Genjo Conan said:

IIRC quite a few Tibetan monks have self-immolated to protest Chinese occupation.

Malcolm wrote:

Yes, this is true. This is one of the reasons such acts are so disturbing to the Tibetan community. There is no historical precedent for this act in Tibetan history.

Most of the Tibetans who self-immolated were not monastics. Many of the monastics all come from the same monastery in Tibet:

<https://savetibet.org/tibetan-self-immolations/>

Author: Malcolm

Date: Monday, April 25th, 2022 at 10:58 PM

Title: Re: Are all Green Tara sadhanas across lineage, uniform? the same? similar?

Content:

MiphamFan said:

E.g. if you have the transmission of the Adzom Drugpa Green Tara, which is Nyingma, you still need the transmission of the Chokling Tersar Green Tara if you want to practise the Chokling Tersar one

Malcolm wrote:

No, not really. For example, if you have one Vajrakīlāya empowerment, you can practice pretty much any Vajrakīlāya sadhana. Westerners make up all kinds of rules out of thin air.

Author: Malcolm

Date: Monday, April 25th, 2022 at 11:31 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, April 25th, 2022 at 11:35 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 12:00 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 1:07 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Chinnamasta said:

Yes, but emptiness and compassion is inseparable.

Malcolm wrote:

They are separable. That's why we have arhats.

Chinnamasta said:

Are buddhists the only one that can have deep and profound compassion?

Malcolm wrote:

Yes, actually. You are just suffering from not having learned the difference between mundane compassion and great compassion.

Chinnamasta said:

if compassion is the seed of emptiness realization,

Malcolm wrote:

It isn't. It is the seed of bodhicitta, the aspiration to become a buddha in order to benefit sentient beings. One can realize emptiness without that aspiration.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 1:18 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 4:24 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 5:26 AM

Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?

Content:

Chinnamasta said:

- No. Dharmakaya emptiness, or emptiness of all phenomena, isn't the same emptiness that arhats realize.

Malcolm wrote:

Candrakīrti asserts that it is. You can take it up with him. You are confusing what arhats and pratyekabuddhas realize with śrāvaka philosophical systems. Both arhats and pratyekabuddhas also realize the absence of inherent existence. There is no other emptiness apart from that, other than a bunch of designations: outer emptiness, inner emptiness, etc., etc.

For example, can you show me a single place in the Madhyamakakārika of Nāgārjuna where he discusses compassion? No, you cannot.

If one wishes for full buddhahood, one must have Mahāyāna bodhicitta; but that is not required for arhatship. This is why people are warned that even if their meditation of emptiness is perfect according to Mahāyāna philosophy, if they lack bodhicitta, they will not achieve anything other than the cessation realized by arhats. Nevertheless, such people are liberated, free of affliction, and so on. Not only this, but there is such a thing as nonafflictive ignorance, even some buddhas suffer from it, such as tenth stage bodhisattvas. The only beings who are completely free of nonafflictive ignorance are samyaksambuddhas.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 5:41 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 8:41 AM

Title: Re: Are all Green Tara sadhanas across lineage, uniform? the same? similar?

Content:

Nalanda said:

I got a "reading" for Green Tara practice from my Nyingma lama. Is that lung or empowerment?

Malcolm wrote:

Lung.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 9:51 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Malcolm wrote:

It's way simpler to understand that we generally live in samsara, and there is nothing we can do to fix it. At best, we can offer some palliatives and that's about it.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 10:03 AM

Title: Re: Are all Green Tara sadhanas across lineage, uniform? the same? similar?

Content:

MiphamFan said:

E.g. if you have the transmission of the Adzom Drugpa Green Tara, which is Nyingma, you still need the transmission of the Chokling Tersar Green Tara if you want to practise the Chokling Tersar one

Malcolm wrote:

No, not really. For example, if you have one Vajrakīlāya empowerment, you can practice pretty much any Vajrakīlāya sadhana. Westerners make up all kinds of rules out of thin air.

stoneinfofocus said:

Malcolm la, would you be able to say a bit more about this? I understand that in Dzogchen, if one has rigpa'i tsal wang, one theoretically only really needs the transmission of a practice to do it rather than a separate empowerment. Is there a similar concept behind just needing one empowerment of a deity to do other sadhanas from other lineages?

Malcolm wrote:

That depends on the capacity of the teacher. If they understand things correctly and are operating from the point of authentic knowledge of the teachings and the students have confidence, then everything can be done in a very simple way. But if the teacher has some doubts, or the student has doubts, then doing things in a more complicated way may be desirable. There is no fixed rule.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 10:07 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Malcolm wrote:

It's way simpler to understand that we generally live in samsara, and there is nothing we can do to fix it. At best, we can offer some palliatives and that's about it.

Kim O'Hara said:

Defeatism is not a solution to either climate change or its effects on our mental health.

Kim

Malcolm wrote:

This is not defeatism, this is Dharma. There isn't a pinprick of happiness in samsara. That does not mean one cannot enjoy oneself or that offering palliative care for the suffering of others is a waste of time. It's just what we do.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 10:26 AM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

ddorje said:

It seems to be talked about in many different ways.

I can understand if it's in the context tshog sha

Malcolm wrote:

All meals are supposed to be ganapujas. When the tantras talk pure and impure food, they are not talking about feces vs. filet mignon. They are talking about meat (outcast) versus vegetarian (twiceborn), etc.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 8:13 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 8:43 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 9:55 PM

Title: Re: Twitter

Content:

Queequeg said:

Elon Musk will own Twitter. Seems like wanting herpes. He'll find out modding a social media site is a thankless job.

PeterC said:

Did you see the terms of the financing he's getting? This is a very, very expensive toy, and he's probably going to wreck it anyway

Malcolm wrote:

Yes, the interest alone is more than Twitter earns in a year.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 10:57 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 11:31 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 11:41 PM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

JieshiShan said:

let's make a big mental salad with our progressive agenda preferences...and then we can cover it all up with a veneer of "sensei" and "Zen Master-"

Malcolm wrote:

I guess she sure triggered you.

Author: Malcolm

Date: Tuesday, April 26th, 2022 at 11:45 PM

Title: Re: Toxic Masculinity: The New Standard

Content:

Ayu said:

Just resume who is circumcised in the US. Those men are more aggressive than usual Christians in the US?

This sounds so narrow and biased - it's not only not worth to discuss, it's also telling what alright people would like to hear.

KristenM said:

Hi Ayu, apparently my misunderstanding is due to in the US most Americans like myself

think circumcision is the norm for white males. In the US, only about 1.1% of the population is Muslim, not sure how many are Jewish but it's likely a relatively small proportion. As far as uncircumcised men in the US, that's more common from Hispanic backgrounds. The European who espoused the view may very well have known a different reality like you say, and in that context it surely is a racist statement. Apologies for the confusion.

Ayu said:

My apologies as well for heated speech. I had no idea that this is different in USA.

Malcolm wrote:

Can we please get back to toxic masculinity?

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 12:16 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 1:37 AM

Title: Re: Twitter

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 2:07 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 2:16 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 2:24 AM

Title: Re: Ukraine News

Content:

Author: Malcolm
Date: Wednesday, April 27th, 2022 at 3:54 AM
Title: Re: Ukraine News
Content:
Malcolm wrote:
Yes, I saw this. Wankers.

Author: Malcolm
Date: Wednesday, April 27th, 2022 at 4:45 AM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Wednesday, April 27th, 2022 at 6:40 AM
Title: Re: "Radical" Ekayāna and the liberation of non-Buddhists?
Content:
Chinnamasta said:
“To bodhicitta, I pay no homage”—
Saying such is evil speech.
Where there are no bodhisattvas,
There will be no dharmakāya. [69]

....

With bodhicitta, it is just the same:
When it's guarded, fostered, and refined,
Arhats, conditioned realizers, Buddhas too
Will then arise and spring from it. [72]

....

The nonbeing of all beings—
This nature is its sphere.
The mighty bodhicitta seeing it
Is fully stainless dharmakāya. [100]

- Few verses from Nagarjuna's In Praise of Dharmadatu.

Malcolm wrote:
This text is very late and cannot be accepted as original Nag. In any case, I was referring to the Madhyamakakarikas, the most important text on the meaning of emptiness in

Mahayana, other than the Perfection of Wisdom Sutras.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 7:35 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

seeker242 said:

Unfortunate that the man felt he needed to do this. May he be reborn in favorable circumstances.

That said, doesn't sound very loony if you ask me.

Malcolm wrote:

Complete waste of a precious human birth. A bodhisattva's responsibility is to preserve themselves to aid others. Can't do that if you off yourself.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 9:33 AM

Title: Re: Opinions on Roger Jackson's "Rebirth"?

Content:

tobes said:

I suspect that if we did a straw poll here, long term practitioners have assented to rebirth etc precisely because they have encountered great practitioners and seen directly that such beings see more to reality than they do. Shabda pramana follows from this.

Malcolm wrote:

Can't speak for others, but that is not why I came to accept rebirth. I came to accept rebirth because I had first inferred that emptiness and dependent origination were the correct view.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 9:37 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

KristenM said:

planning to kill themselves

seeker242 said:

Seems nobody knew he was planning this. And I would bet any amount that if he had

told any teachers about this, they most certainly would have tried to stop him.

KristenM said:

I would hope so. I'm not going to keep going on about it. I thought it was an interesting story related to Buddhism in a way, but no need to belabor the point when essentially we all agree and should spend our energy on more helpful activities.

Malcolm wrote:

I personally think the man likely suffered from severe mental illness,

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 10:19 AM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Queequeg said:

Reference has been made to Tibetans who have set themselves on fire.

Malcolm wrote:

As I pointed out, there is no Tibetan Buddhist context for these acts. This man was not politically oppressed. Self-immolations in Vietnam and Tibet are political protests rooted in cultural survival.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 10:06 PM

Title: Re: Climate Activist Dies by Self-Immolation

Content:

Queequeg said:

Suicide as a means of survival?

Malcolm wrote:

Martyrs offer powerful symbolism which create cultural unity.

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 10:31 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 10:52 PM

Title: Re: What are the 4 noble truths?

Content:

shanyin said:

What are the 4 noble truths? I realize I can look it up (on the internet), but I am suspicious of certain information that says "there is suffering" or "Life is dukkha". I am not a secular Buddhist at the time, nor am I a religious person.

Malcolm wrote:

- 1) Suffering
- 2) The cause of suffering
- 3) The cessation of suffering
- 4) The eightfold path

Author: Malcolm

Date: Wednesday, April 27th, 2022 at 11:04 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Instead, the whole industry is so impersonal as to make the idea that someone buying meat in a modern market is karmically responsible for the death of the piece of flesh of a slaughtered animal ludicrous. If this is the case then all vegans and vegetarians are karmically responsible for all the animals who died in the cultivation of grain and so on for their meals.

KathyLauren said:

You are certainly entitled to your opinion. I find your assertion that the customer is not karmically responsible equally ludicrous, for the reasons I stated.

As for the animals that died in the production of vegetarian food, there are two arguments that make it ridiculous to bring it up. First, that killing is mostly accidental (acknowledging that the use of pesticides is intentional - a good reason to go organic),

Malcolm wrote:

Organic agriculture uses the same amount of pesticides as conventional agriculture, they are just "organic."

<https://news.agropages.com/News/NewsDetail---8680.htm>

KathyLauren said:

and karma involves intention.

Malcolm wrote:

Right, so when an organic farmer uses pesticides, he is killing sentient beings and you are supporting that, so according to your own argument, you are accumulating negative

karma.

KathyLauren said:

Secondly, raising animals for slaughter requires ten times the resources per calorie that vegetarian food does, so the accidental and/or intentional killing of rodents and insects is ten times what it is for vegetarian food. So, for meat eaters to hold that over the heads of vegetarians as an example of how hypocritical we are is, well, ludicrous.

Malcolm wrote:

Making religious arguments about meat vs. veg is stupid. I have already pointed out to you multiple times that health and environmental reasons against eating meat are more sound than tenuous arguments involving karma, harm-reduction, etc. For example, I don't see vegans eschewing the use of plastic in their garments. Yet, arguably the penetration of plastic into the whole food chain, from plankton on up is a serious crisis no one wants to address, largely caused by microfibers in clothing and the breakdown of plastic garbage in the oceans, etc. There is literally plastic in our rain water now.

Author: Malcolm

Date: Thursday, April 28th, 2022 at 12:01 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Thursday, April 28th, 2022 at 12:21 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Thursday, April 28th, 2022 at 5:07 AM

Title: Re: Ukraine News

Content:

Bundokji said:

Does the cutting of Russian gas supplies on Poland and Bulgaria mean that other European nations are paying for the gas in Ruble? According to the news, these two nations refused to pay in Ruble, how about the rest?

Malcolm wrote:

Hungary for sure, probably Austria, and two other unspecified countries—probably Italy is one of them.

However, the EU has stated that paying directly in rubles violates sanctions.

<https://www.politico.eu/article/youre-next-kremlin-warns-anyone-not-paying-in-rubles-also-faces-gas-shutoff/>

Bundokji said:

Both Poland and Bulgaria said they had made payments on time for their gas — but not in Russian currency — but were still cut off.

Malcolm wrote:

So the EU workaround is not likely to work in the long term, even though Ten EU countries have opened accounts at Gazprombank:

In guidance issued earlier this month, the Commission said companies could open an account with Gazprombank (as requested by Moscow) to make payments for gas in euros or dollars (as specified in their contracts) and then issue a declaration that their payment obligation ends with the deposit of funds. That leaves any later conversion into rubles in Russian hands.

Author: Malcolm

Date: Thursday, April 28th, 2022 at 5:28 AM

Title: Re: Ukraine News

Content:

Bundokji said:

I interpret this as poor coordination between European allies. If major EU nations declared or agreed that opening accounts in Ruble

Malcolm wrote:

You continue to misunderstand. These countries do not open accounts in rubles. They open accounts into which they deposit dollars or euros, per their contracts. Russia converts these payments into rubles, just as the article states.

Bundokji said:

then this should have not been an issue for Poland and Hungary.

Malcolm wrote:

Poland and Bulgaria, as you can see, was cut off for not paying directly in the ruble. They paid in the agreed upon currency of exchange: dollars or euros.

Hungary and three other unnamed countries have decided to pay directly in rubles.

They will be punished for violating the sanctions. The EU sanctions are clear: contracts written to be paid in dollars or euros cannot be paid in rubles.

Author: Malcolm

Date: Thursday, April 28th, 2022 at 6:02 AM

Title: Re: Ukraine News

Content:

Bundokji said:

I interpret this as poor coordination between European allies. If major EU nations declared or agreed that opening accounts in Ruble

Malcolm wrote:

You continue to misunderstand. These countries do not open accounts in rubles. They open accounts into which they deposit dollars or euros, per their contracts. Russia converts these payments into rubles, just as the article states.

Bundokji said:

then this should have not been an issue for Poland and Hungary.

Malcolm wrote:

Poland and Bulgaria, as you can see, was cut off for not paying directly in the ruble. They paid in the agreed upon currency of exchange: dollars or euros.

Hungary and three other unnamed countries have decided to pay directly in rubles. They will be punished for violating the sanctions. The EU sanctions are clear: contracts written to be paid in dollars or euros cannot be paid in rubles.

Bundokji said:

Correct me if i am wrong, but what you are presenting is half of the story (as i know it). Major EU nations continue to deposit dollars or euros as you said, but they signed or agreed to open Ruble accounts with Gazprombank after the Russian decree.

Malcolm wrote:

No, you are quite mistaken.

From TASS:

MOSCOW, April 27. /TASS/. At least ten European companies buying Russian natural gas have already opened accounts at Gazprombank needed to meet Russia's demand to pay in rubles, Bloomberg reported on Wednesday.

According to a source close to Gazprom, 4 have already made payments.

The source added that next settlements for gas will be made after May 15.

On March 31, Russian President Vladimir Putin signed a decree that lays out a new procedure for paying for gas supplies by buyers from unfriendly countries. Now such states must transfer funds in foreign currencies to Gazprombank, which will buy rubles on exchanges and transfer them to special ruble accounts of importers. It is from these accounts payment for deliveries will be made.

https://tass.com/economy/1443937?utm_source=google.com&utm_medium=organic&utm_campaign=google.com&utm_referrer=google.com

The whole thing is handled from the RUSSIAN side. The so-called special accounts (holding accounts) are not opened by the importers, but by Gazprombank. The deposited euros or dollars are converted by Gazprombank into rubles, moved into these holding accounts for Gazprombanks book keeping.

The whole purpose of this is not jack up the ruble. The whole purpose of this is collect dollars and euros, because the assets in dollars and euros of Russia have largely been frozen. 282 billion dollars of Russias foreign reserves, slightly more than half, have been frozen. Why? Because Russia stores most of the foreign reserves in foreign banks.

<https://www.nbcnews.com/data-graphics/russian-bank-foreign-reserve-billions-frozen-sanctions-n1292153>

Author: Malcolm

Date: Thursday, April 28th, 2022 at 10:03 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

The whole thing is handled from the RUSSIAN side. The so-called special accounts (holding accounts) are not opened by the importers, but by Gazprombank. The deposited euros or dollars are converted by Gazprombank into rubles, moved into these holding accounts for Gazprombanks book keeping.

Bundokji said:

Which is essentially what i said! They knowingly continued to purchase Russian gas after the Ruble accounts been opened. Their justification is what you described. Why similar arrangements were not followed with Poland and Hungary? Gazprombank could have opened similar accounts for these two countries, and they could have claimed (as per the lead of the major European counterparts) that its all the exporter internal affairs that have little to do with the legitimacy of what they do in the context of breaking the sanctions! What does their refusal to pay in Ruble exactly mean? does it mean that Russia showed more leniency with major European countries and decided to have different policy/approach with others?

The whole purpose of this is not jack up the ruble. The whole purpose of this is collect dollars and euros, because the assets in dollars and euros of Russia have largely been frozen. 282 billion dollars of Russias foreign reserves, slightly more than half, have been frozen. Why? Because Russia stores most of the foreign reserves in foreign banks.

It coincided with the Ruble recovery nonetheless. From the Russian perspective as i imagine it, Ruble recovery accompanied by having a flow of USD and Euro to fund their imports is not a bad thing.

Malcolm wrote:

Both Poland and Bulgaria's gas contracts were up at the end of this year, so it appears they have much less incentive to continue buying gas from Russia, and also, Poland has apparently been agitating for alternatives to Russian gas for some years. Hungary is in

Putin's pocket at the moment.

The "recovery" of the ruble is a manipulation, its price does not represent its true market value. No one wants to buy the ruble right now at any price. Russia's energy minister announced today they would pump 18% less oil in 2022.

Author: Malcolm

Date: Thursday, April 28th, 2022 at 10:30 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

So much for the Gazprombank gambit:

Author: Malcolm

Date: Thursday, April 28th, 2022 at 7:47 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Thursday, April 28th, 2022 at 8:48 PM

Title: Re: Ukraine News

Content:

Bundokji said:

. I would not be surprised if Poland's and Hungary's refusal of using the Ruble was instigated by the US to embarrass these two countries. Beyond the facade of unity, there can be many divisions.

Malcolm wrote:

You really don't pay attention very well. Hungary is paying in rubles directly. Ok, back into the kill file.

Author: Malcolm

Date: Thursday, April 28th, 2022 at 9:32 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

You really don't pay attention very well. Hungary is paying in rubles directly. Ok, back into the kill file.

Bundokji said:

If they are paying in Ruble directly, then why Russia cut their gas supplies?

Könchok Thrinley said:

There is a difference between Hungary and Bulgaria.

Malcolm wrote:

Yes, Russia did not cut off Hungary.

Author: Malcolm

Date: Thursday, April 28th, 2022 at 9:38 PM

Title: Re: karma and its fruit or fruits

Content:

clyde said:

I don't think he taught that a volitional act has one and only one 'fruit'.

Malcolm wrote:

Yes, actually he did. Each action has exactly one vipaka, ripening. Otherwise, there is the problem of a cause existing at the same time as it's result.

clyde said:

Malcolm, The Buddhist teachers I've heard or read who have addressed or mentioned this issue have all presented it as "fruits", a multitude of effects.

Can you point to where the Buddha said that each karmic event caused one and only one effect?

Malcolm wrote:

Vasubandhu, Abhidharmakośabhaṣyā 4:95a:

One action projects one arising.

Author: Malcolm

Date: Friday, April 29th, 2022 at 1:14 AM

Title: Re: karma and its fruit or fruits

Content:

clyde said:

Malcolm, The Buddhist teachers I've heard or read who have addressed or mentioned this issue have all presented it as "fruits", a multitude of effects.

Can you point to where the Buddha said that each karmic event caused one and only one effect?

Malcolm wrote:

Vasubandhu, Abhidharmakośabhaṣyā 4:95a:

One action projects one arising.

clyde said:

Thank you. I'll take a look at it.

To be clear, this is the work of a Buddhist scholar/monk, not a direct teaching of the Buddha, yes?

Malcolm wrote:

It's Abhidharma, i.e., advanced Dharma analysis by arhats.

Author: Malcolm

Date: Friday, April 29th, 2022 at 1:19 AM

Title: Re: Ukraine News

Content:

Queequeg said:

The nominal value of the ruble is not reliable because it is not freely floating as other currencies are.

PeterC said:

That's a bit of an understatement. It's not that long ago that when Russian banks had large nondeliverable forwards on the ruble expiring, they would shift the value of the currency for a couple of days to stiff their counterparties.

But at some level the means by which Russian gas is paid for is not really the issue. The issue for Western Europe is how dependant they are on Russian supply, and for Russia, what options they have to sell the production elsewhere. I'm sure the customers will develop alternative supply options much faster than Russia will develop alternative offtake routes.

Author: Malcolm

Date: Friday, April 29th, 2022 at 1:23 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 1:47 AM

Title: Re: Ukraine News

Content:

Queequeg said:

The Ukrainians refused to play along with Russia's narrative and changed the narrative for the world. The West reluctantly came to Ukraine's aid because it is demanded by our

ideals but also our real security - so long as Russia was just poaching little countries here and there, so what, really. But once they moved on Ukraine and incidentally tried to move their effective border up against the EU, things got serious.

Malcolm wrote:

What we are dealing with here is an autocratic reaction to modernity and liberalism internationalism:

Illiberal states—autocratic and authoritarian regimes—might want to participate in the open, rules-based system but worry about its long-term effects on their ruling class and other entrenched interests.

Ikenberry, G. John. *A World Safe for Democracy* . Yale University Press. Kindle Edition.

Because Trump weakened this order, this conflict has become existential due to Biden's rebuilding the liberal consensus, and China and Russia view the liberal international order as a threat. Why? Because liberal democracy must promote other liberal democracies for mutual security. The more of us, the better.

Queequeg said:

Liberal internationalism has moralist tendencies and activist impulses, but it is ultimately a reform-oriented and pragmatic endeavor. Modern liberals do not embrace democratic governments, market-based economic systems, and international institutions out of idealism or as tools of empire but as arrangements better suited to realizing human interests than the alternatives. Liberal internationalists hold that world politics requires institutional cooperation and political integration in response to relentlessly rising economic and security interdependence...Liberal democracies are understood to have distinctive goals for international order as well as distinctive capacities to cooperate with other liberal states. Interdependence, a fundamental condition of modern society, calls forth liberal internationalist agendas for cooperation and prompts nations to create international institutions as tools for managing and reconciling sovereignty and interdependence. Liberal democracies cannot be secure or prosperous alone; they must create a larger world so as to survive and advance.

Malcolm wrote:

Ikenberry, G. John. *A World Safe for Democracy* . Yale University Press. Kindle Edition.

The US's initial reluctance arose from reflecting on our error in pursuing liberal agendas in countries that did not have native liberal-democracy movements. But since we have seen that the Ukrainians indeed wish to participate in the rules-based liberal international order, we steeled our resolve and now we are really helping them to win this war that Russia forced on the world. It's that simple. It represents the continuation of post-WWII US foreign policy. Basically, it's jump on or get out of the way.

Author: Malcolm

Date: Friday, April 29th, 2022 at 2:35 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

The US's initial reluctance arose from reflecting on our error in pursuing liberal agendas in countries that did not have native liberal-democracy movements. But since we have seen that the Ukrainians indeed wish to participate in the rules-based liberal international order, we steeled our resolve and now we are really helping them to win this war that Russia forced on the world. It's that simple. It represents the continuation of post-WWII US foreign policy. Basically, it's jump on or get out of the way.

Queequeg said:

I hope. And I hope this impacts us at home against the illiberalism rising here.

Malcolm wrote:

The problem at home are the MARs, identified in the 1980's by a far-right conservative, Samuel Todd Francis:

How could a political movement rise up to challenge ruling elites? Francis believed it required capturing the anger and resentment of a class of Americans whose interests the managerial revolution had not benefited. He called them "Middle American Radicals" and suggested they would soon form a revolutionary class...MARs were neither a distinct economic class nor a political movement committed to abstract principles. He claimed that MARs were united by a common "attitude" or "temperament" about their place in American society. Their grasp of American political history, to say nothing of their knowledge of Western culture, reflected the appalling state of general literacy. Francis frequently referred to them as a cultural "proletariat," and noted that many rely on government help in the form of benefits or loans. As Francis began to imagine a movement built around MAR interests, he cautioned that it might appear ideologically eclectic or even incoherent. MARs tend not to think about politics primarily in terms of the size of government, and they defend neither the minimal state nor the welfare state as a matter of strict principle. What made them "radical," Francis maintained, was their instinctive defense of communal roots and their visceral opposition to cosmopolitan values. MARs are motivated by a particular view of political life, if not a systematic ideology. Francis called it a "domestic ethic," and claimed it as the basis of a viable future conservatism.¹⁷ It reflects a traditional impulse, suppressed by liberal individualism, that sees political life in terms of interlocking loyalties that link the family to the nation. It assesses policies not by an impersonal standard of justice, but by whether they protect and enhance group well-being. Francis believed he had found his vanguard, who lacked only an awareness of its shared interests. It was a social movement, about to be born, that would unapologetically place citizens over foreigners; majorities over minorities; the native-born over recent immigrants; the ordinary over the transgressive; and fidelity to a homeland over cosmopolitan ideals. Rose, Matthew. *A World after Liberalism*. Yale University Press. Kindle Edition.

This is Trumpism. In the 19th century, they were the Know Nothing Party.

Author: Malcolm

Date: Friday, April 29th, 2022 at 2:42 AM

Title: Re: Do you need lung to read the book Precious Treasury by Longchenpa

Content:

ManiThePainter said:

Does this treasury have an auto-commentary? Or is it only some of the Seven Treasuries which have auto-commentaries?

Malcolm wrote:

it does.

Author: Malcolm

Date: Friday, April 29th, 2022 at 3:45 AM

Title: Re: Ukraine News

Content:

Queequeg said:

Yeah. B, that's a terrible comeback.

Bundokji said:

Liberalism is another term to describe generosity.

Malcolm wrote:

"Liberalism" means different things to different peoples in different epochs, and these meanings are often quite at odds with each other. Liberal internationalism, of the Wilsonian variety, is definitely hegemonic, deliberately so, but it is not imperialist.

Bundokji said:

Within this mindset, encouraging Ukraine to challenge Russia is not a bad advise,

Malcolm wrote:

Ukraine did not challenge Russia, Russia invaded Ukraine.

Bundokji said:

even if this causes destruction and unnecessary suffering. This usually comes along with promises of better future, to rationalize short term self-inflicted misery.

Malcolm wrote:

The people causing unnecessary suffering is the Russian army. They can stop anytime. But they won't because Russia is imperialist and always has been, since its beginning.

Author: Malcolm

Date: Friday, April 29th, 2022 at 4:12 AM

Title: Re: Ukraine News

Content:

Queequeg said:

Yeah. B, that's a terrible comeback.

Bundokji said:

Liberalism is another term to describe generosity. If it does not lead to non-violence, then how it can be generous?

Norwegian mentioned political philosophy, but in the context of the Buddha's teachings, the word "sabba" is known through negation. The three marks of existence are preceded by sabba, which shows an inherent limitation in worldly ways. This limitation expresses itself in what Malcolm shared, the urge to convert, even if violence is what it takes. This very urge translates into encouraging others to act against their own interest as long as they pretend to follow one's own ideology and become a member of the group. Within this mindset, encouraging Ukraine to challenge Russia is not a bad advice, even if this causes destruction and unnecessary suffering. This usually comes along with promises of better future, to rationalize short term self-inflicted misery.

Coming back as a cheap debating trick is not my intention. Asking direct questions to more knowledgeable members might improve my understanding.

Author: Malcolm

Date: Friday, April 29th, 2022 at 4:16 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 5:03 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 5:23 AM

Title: Re: Conditioned vs Unconditioned

Content:

TAG said:

Conditioned phenomena have entanglements and inverted structures of opposing inward and outward pressures that produce the formations that appear in the world: including physical and mental formations.

Unconditioned phenomena lack the entanglements and inverted structures of opposing inward and outward pressures that are capable of producing formations or appearances: including physical and mental formations.

Since no formations and no appearances happened in the "unconditioned world," there

are no formations or appearances of suffering as well.

An extremely brief synopsis.

Malcolm wrote:

Unconditioned phenomena are just nonexistent. There are only four kinds of unconditioned phenomena in Buddhism: space, the two cessations, and emptiness, and they are all negations. Nirvana, for example, is simply the absence of afflictions which lead to rebirth.

Author: Malcolm

Date: Friday, April 29th, 2022 at 6:34 AM

Title: Re: Conditioned vs Unconditioned

Content:

Malcolm wrote:

Unconditioned phenomena are just nonexistent. There are only four kinds of unconditioned phenomena in Buddhism: space, the two cessations, and emptiness, and they are all negations. Nirvana, for example, is simply the absence of afflictions which lead to rebirth.

PadmaVonSamba said:

In saying that space, the two cessations, and emptiness are non-existent, what do you mean by not “existing”? Do you mean they are not regarded as ‘things’ (phenomena)?

One could say that emptiness “exists” as a characteristic of phenomena just as heat exists as a characteristic of fire.

This is why I think the term “occur” is often better.

Malcolm wrote:

They are dharmas because they bear characteristics. Space is the absence of obstruction, cessation (both kinds) is the absence of a cause, emptiness is the absence of inherent existence.

Author: Malcolm

Date: Friday, April 29th, 2022 at 7:38 AM

Title: Re: karma and its fruit or fruits

Content:

clyde said:

Nothing arises from a single cause.

Malcolm wrote:

Correct. But a given cause can only produce a single result. A cause expires upon the

production of its result. This does not mean a seed is a sufficient cause of a sprout, but it is the necessary cause. Sunlight, warmth, and moisture are also needed as conditions. But in absence of a seed, they won't produce a sprout.

This also applies to a karma— a karma is exhausted when it produces its vipaka. But in order to produce its result, conditions necessarily come into play.

Author: Malcolm

Date: Friday, April 29th, 2022 at 8:38 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 11:06 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 11:40 AM

Title: Re: karma and its fruit or fruits

Content:

haha said:

Here is an example for one karma but five hundred vipaka.

Malcolm wrote:

An actual deed of killing, etc., is not confined to a single moment of intention. It is rather a series of moments of intention—from anticipating it, executing the deed, and then relishing in the satisfaction of having carried it out. Each of these moments of intention is a discrete karma, each with separate force and vipaka. Thus one deed of killing, made up of many actions, can have in many results. But each result is the ripening of an individual karma, and the case above, 500 individual throwing karmas.

Author: Malcolm

Date: Friday, April 29th, 2022 at 7:20 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 9:47 PM

Title: Re: Ukraine News

Content:

Caoimhghín said:

Out of curiosity, do you think that both Trump and Putin have been unjustly "demonized?"

Bundokji said:

Yes.

Malcolm wrote:

That's one point of view—foolish and short sighted—but one point of view.

Author: Malcolm

Date: Friday, April 29th, 2022 at 10:56 PM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 11:17 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

That's one point of view—foolish and short sighted—but one point of view.

Bundokji said:

Acknowledged

Author: Malcolm

Date: Friday, April 29th, 2022 at 11:21 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, April 29th, 2022 at 11:46 PM

Title: Re: Ukraine News

Content:

Bundokji said:
Acknowledged

Archie2009 said:
"Commander, the woke Rebels demand all surrendering Stormtroopers list their various intersecting identities and assign a privilege to each of them."

Malcolm wrote:
Somehow, I think CRT is not going to be an issue in Ukraine.

Author: Malcolm
Date: Saturday, April 30th, 2022 at 12:27 AM
Title: Re: karma and its fruit or fruits
Content:

Malcolm wrote:
An actual deed of killing, etc., is not confined to a single moment of intention. It is rather a series of moments of intention—from anticipating it, executing the deed, and then relishing in the satisfaction of having carried it out. Each of these moments of intention is a discrete karma, each with separate force and vipaka. Thus one deed of killing, made up of many actions, can have in many results. But each result is the ripening of an individual karma, and the case above, 500 individual throwing karmas.

haha said:
Now, it is clear, it is rather a series of moments of intention. It seems that his five hundred intentions with one act of killing produced five hundred vipaka. Thanks.

Malcolm wrote:
500 is one of those group numbers that really just means "many."

Author: Malcolm
Date: Saturday, April 30th, 2022 at 12:35 AM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Saturday, April 30th, 2022 at 1:30 AM
Title: Re: karma and its fruit or fruits
Content:
Shinjin said:
What would be the karma of a guilty individual like oj simpson who gets acquitted of murder? Does aquital mean that his good karma overrided his bad karma and so he did

not have to face any prison time?

Malcolm wrote:

Karma does not care about the justice system.

Author: Malcolm

Date: Saturday, April 30th, 2022 at 2:48 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Saturday, April 30th, 2022 at 2:58 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Saturday, April 30th, 2022 at 8:44 AM

Title: Re: karma and its fruit or fruits

Content:

clyde said:

I thought I was done with this issue. Malcolm and Sadhaka both explained the momentariness of intentions, actions and their effects. And since my sense-organs, including my mental consciousness, don't appear to operate at 'karmic speeds' (1/60th of a finger snap), I can't directly corroborate this, but there's nothing that seems illogical about their understanding.

But Queequeg opens another issue.

Queequeg said:

Karma is a function of the mind. Vipaka is a function of the mind. As functions of the mind, they can't transcend the mind. These are technical terms and if you understand what these terms designate, then things are clear.

clyde said:

If karma and vipaka are functions of the mind, I understand how intentions influence one's mental state, but how does karma influence form (rupa)?

Malcolm wrote:

It influences how our minds experience sensations. Actions ripen only as pleasurable, painful, or neutral sensations.

Author: Malcolm

Date: Saturday, April 30th, 2022 at 8:35 PM

Title: Re: karma and its fruit or fruits

Content:

clyde said:

If karma and vipaka are functions of the mind, I understand how intentions influence one's mental state, but how does karma influence form (rupa)?

Malcolm wrote:

It influences how our minds experience sensations. Actions ripen only as pleasurable, painful, or neutral sensations.

clyde said:

If I understand you correctly, your understanding is that karma effects how we experience sensations - but that karma does not effect which sensations arise, yes?

Malcolm wrote:

Karma vipaka are only sensations, fundamentally. However, the Buddha taught there are a variety of effects of action, long vs short life, Hugh vs low status, health vs illness, etc.

Author: Malcolm

Date: Saturday, April 30th, 2022 at 11:08 PM

Title: Re: karma and its fruit or fruits

Content:

PadmaVonSamba said:

We may assert that matter exists independently of the mind, but that asserting itself is still based completely on our perceptions.

Malcolm wrote:

It's a reasonable, evidence-based assertion.

Author: Malcolm

Date: Sunday, May 1st, 2022 at 12:39 AM

Title: Re: karma and its fruit or fruits

Content:

Queequeg said:

Most of us, this materialist conditioning casts a mist over Dharma Teachings preventing us from understanding them.

clyde said:

I disagree. It's not materialism that prevents us from understanding the Dharma; it's the

belief in a self, an enduring essence (soul).

I understand the meaning of “effulgence” and that the mind is luminous. My question is about what you meant by:

Queequeg said:

Matter is an effulgence of consciousness

Malcolm wrote:

He means that matter comes from mind. This is consistent with Abhidharma as well.

Author: Malcolm

Date: Sunday, May 1st, 2022 at 2:59 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Sunday, May 1st, 2022 at 8:53 AM

Title: Re: karma and its fruit or fruits

Content:

clyde said:

I disagree. It's not materialism that prevents us from understanding the Dharma; it's the belief in a self, an enduring essence (soul).

I understand the meaning of “effulgence” and that the mind is luminous. My question is about what you meant by:

Malcolm wrote:

He means that matter comes from mind. This is consistent with Abhidharma as well.

Queequeg said:

Yes, with the caveat that matter is not what we ordinary beings are conditioned to think it is. ie: water for animals and humans is molten metal to a hell beings, puss to a preta, and amrita to asuras and devas, dharmakaya to tathagata. Correct or no?

Malcolm wrote:

Water for example, is a liquid state of matter, no matter how it is perceived.

Author: Malcolm

Date: Sunday, May 1st, 2022 at 11:44 PM

Title: Re: karma and its fruit or fruits

Content:

muni said:

There is no point in contemplating it.

Non-conceptual contemplation.

Without any duality of perceiver and per-ceived, there is no way a normal thought can survive; it vanishes.

Malcolm wrote:

But they (concepts) still arise, so not a state of blankness.

Author: Malcolm

Date: Monday, May 2nd, 2022 at 1:03 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Brown is the new red:

Author: Malcolm

Date: Monday, May 2nd, 2022 at 1:17 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, May 2nd, 2022 at 3:47 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Brown is the new red:

<https://twitter.com/ggreenwald/status/1520751923355398144?s=20&t=O8aenamIpfXbaKXdKMXDcQ>

Brunelleschi said:

Give me a break, Chomsky is on record calling Trump a criminal, a fascist, comparing him to Hitler, urging everyone to vote first for Hillary then for Biden.

To imply that Chomsky is pro Trump is just deeply, deeply dishonest.

Malcolm wrote:

Chomsky is a useful idiot, always has been.

Author: Malcolm

Date: Monday, May 2nd, 2022 at 8:32 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, May 2nd, 2022 at 9:31 PM

Title: Re: Ukraine News

Content:

rai said:

video

Malcolm wrote:

Yes, Ukrainian villages get caught in the cross fire as the UA has completely halted the advance of the RFA, and begun to wear them down through superior training, tactics, and morale.

Author: Malcolm

Date: Monday, May 2nd, 2022 at 9:36 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, May 2nd, 2022 at 9:44 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

The difference between Ukrainian shelling and Russian shelling:

Author: Malcolm

Date: Monday, May 2nd, 2022 at 10:36 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, May 2nd, 2022 at 10:49 PM

Title: Re: What are you doing about the coronavirus?

Content:

Malcolm wrote:

<https://www.nytimes.com/2022/05/02/nyregion/nyc-coronavirus-yellow-risk-level.html?smid=fb-nytimes&smtyp=cur&fbclid=IwAR3pmtxqja4bGXHxEOPQuKTgdOhIUISowMCBtp4-eytcZ0fO5ww4VHFfIKw>

Unknown said:

The city moved into the medium risk level, known as yellow, as it sees a troubling increase in cases and the mayor weighs bringing back some restrictions.

Author: Malcolm

Date: Monday, May 2nd, 2022 at 10:54 PM

Title: Re: Ukraine News

Content:

Könchok Thrinley said:

I really wonder what is up with those fires and attacks on Russian soil. I mean is UA army that good, or do they get help from some underground movement within Russia? If anything it fills me with hope that there is a possibility of change of regime in Russia, although who knows if it would be better...

However if it is UA army action I have to applaud because that is how you do modern warfare. Minimal casualties, targets hit and destroyed, very precise and clean. The same would go for the underground movement.

Malcolm wrote:

There are Ukrainians all over Russia...

Author: Malcolm

Date: Tuesday, May 3rd, 2022 at 1:36 AM

Title: Re: Coronavirus

Content:

Genjo Conan said:

But I don't think we're there yet.

Malcolm wrote:

As warming continues, there will be more severe pandemics.

Author: Malcolm

Date: Tuesday, May 3rd, 2022 at 9:31 AM

Title: Re: Ukraine News

Content:

Crazywisdom said:

Why not use air power for this? This would be evidence of a greatly diminished air force. It would be a lot easier to drop bombs.

Malcolm wrote:

The Russians have failed achieve anything resembling air superiority. So they are using tanks and artillery instead.

Author: Malcolm

Date: Wednesday, May 4th, 2022 at 10:55 PM

Title: Re: Is it better to gain enlightenment first versus trying to do as many charitable deeds as possible?

Content:

Sādhaka said:

And I think that the First Bhumi is implied above.

Malcolm wrote:

No. The five abhijñās can be accomplished by everyone.

Author: Malcolm

Date: Wednesday, May 4th, 2022 at 11:54 PM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Fruit and vegetables are plentiful plant food sources.

My species evolved to eat these food sources.

My species is still around, it is not extinct.

My species is here today because it evolved to eat these plentiful plant food sources.

Meateater: we're here because we ate meat.

Makes total sense.

Sādhaka said:

Well most of the fruits and vegetables we now eat didn't exist until recent centuries. Just about any of them you can find at a grocery store are grafted, selectively bred, hybridized etc. Almost every contemporary common vegetable (broccoli, cabbage, etc.) was bred from a simple mustard green or something like that.

<https://i.insider.com/5638f775dd08957b788b463e?width=1000&format=jpeg&auto=webp>

You won't find broccoli just growing in the wild, and most natural fruits in the wild are mostly tough rind and seeds with very little edible fleshy parts.

And with how much fruit and vegetable matter you have to consume to get all your nutrients, you'd be very hard-pressed to live on berries, the few edible roots you could find, and like maybe wild nettles, mustard greens, and dandelions. Of course some regions are more plentiful than others, but most environments aren't so much.

Malcolm wrote:

Correct, most crops eaten today were developed by humans in the last 10,000 years. Prior to that there was little or no cultivation, just gathering berries, tubers, etc. The notion of rich natural orchards of fruit and natural grain where humans just ate of them free of competition is a fantasy. .

This kind of diet is more consistent with what ancient humans in temperate zones likely ate:

<https://royalsocietypublishing.org/doi/abs/10.1098/rstb.1991.0112>

Author: Malcolm

Date: Thursday, May 5th, 2022 at 2:02 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Well, some fellow Scandinavians, presumably far-right death metal fans by the looks of their facial tattoos, are laughing about the bounty placed on their head by Russia, "See you in Valhalla, guys."

Author: Malcolm

Date: Thursday, May 5th, 2022 at 3:05 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Found him. Danish Reality TV dude. Not a Nazi.

The Tats are pretty new, there is this from 2019:

<https://www.dr.dk/mitliv/storm-med-218-sexpartnere-skal-giftes-jeg-tror-stadig-ikke-paa-den-eneste-ene>

Claim to fame? Had sex with 218 partners.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 3:46 AM

Title: Re: Ukraine News

Content:

Könchok Thrinley said:

Apparently he has decided it is time to start a new body count.

Malcolm wrote:

Yes, orcs.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 3:57 AM

Title: Re: the cause of intention

Content:

clyde said:

From a discussion about “karma and its fruit or fruits” a question arose for me: Since all dharmas arise based on causes and conditions, what is the cause of an intention?

Malcolm wrote:

All positive, negative, and neutral intentions (karmas) are caused by positive minds, afflicted minds, and neutral minds. This is why it is important to understand operation of mental factors.

For example, for neutral karmas, I see food, then I decide to eat it. For negative karmas, I see an object I dislike, which arouses my affliction of hatred, then I try to eliminate it. I see something I desire, then I decide to steal it.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 4:01 AM

Title: Re: the cause of intention

Content:

clyde said:

This may be a bit technical (or semantic), but according to dependent origination (pratitysamutpada), desire (tanha) gives rise to clinging (upadana), not intention (cetana).

Malcolm wrote:

Clinging (tanha) and addiction (upadana) are both affliction. Becoming is karma. Birth, aging and death, are the result of karma.

When the twelve links are reduced to their essential components: --> affliction --> karma --> suffering --> rinse, repeat.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 4:48 AM

Title: Re: Ukraine News

Content:

rai said:

...

Malcolm wrote:

FFS, we prosecuted those guys and Calley went to jail)(but not for long enough). You think Russia is going to prosecute even one orc? Even a show trial? Nope. They give them f*cking medals.

This is whataboutism at its finest. What happened in My Lai on March 16, 1968 is just not relevant to the Russian invasion of Ukraine.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 9:17 PM

Title: Re: karma and its fruit or fruits

Content:

Aemilius said:

The old question about merit is: Does it matter if the recipient of one's generosity does not actually get one's gift? Due to some circumstance that is, or seems to be, beyond one's control. Like for example a sudden earthquake or a traffic accident, that destroys the actual gift or its giving. I.e. is the intention really enough to create the positive karmic consequence or not ?

Etienne Lamotte has in his History of Indian Buddhism answered this question: According to tradition the merit of a gift is twofold, 1. there is the actual intention, the disposition it creates in one's mental continuum, and its future karmic reward. And 2. there is the aspect of the enjoyment of the gift by its recipient. This event creates happiness also in the giver. If the gift is not received nor enjoyed this happiness is not created. Thus it does matter whether the gift is received or not.

Malcolm wrote:

He is mistaken. The intention alone is sufficient, as pointed out by Shantideva.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 11:31 PM

Title: Re: the cause of intention

Content:

Tao said:

--> affliction --> karma --> suffering --> rinse, repeat.

Very nice but it lacks ignorance, as it's the only way out from the links... and one noble truth is "there's an exit"

Ignorance --> attachment -> affliction --> karma --> suffering --> rinse, repeat.

Malcolm wrote:

No, ignorance is an affliction, it also has a cause.

Author: Malcolm

Date: Thursday, May 5th, 2022 at 11:36 PM

Title: Re: karma and its fruit or fruits

Content:

Aemilius said:

On the contrary, it seems evident that Shantideva has got it wrong.

Malcolm wrote:

No, since Śāntideva is an awakened person and Lamotte is not even a Buddhist.

Author: Malcolm

Date: Friday, May 6th, 2022 at 12:22 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Anne Applebaum's hubby.

Author: Malcolm

Date: Friday, May 6th, 2022 at 3:42 AM

Title: Re: the cause of intention

Content:

clyde said:

1. Desire (tanha) and clinging (upadana) are afflictions, but that doesn't answer the question: What is the cause of (what gives rise to) intention (cetana)? And are you saying that intention is an affliction, even 'good intentions'?

Malcolm wrote:

Cetana (volition/intention) is a caitta (mental factor). It accompanies every citta, being neutral in character. Cetana is colored by whether that citta is governed by other positive, afflicted, and negative caittas. So, when you find the cause of citta (a mind) you

will also answer the question of what causes cetana, which is one of the mental factors that accompanies all minds in the desire realm. (Not all caittas accompany all minds. For example, a negative mental factor can never accompany a positive mind.)

clyde said:

3. And your “essential components” imply that all karma leads to suffering, even so-called ‘good karma’ (merit). Is that your meaning?

Malcolm wrote:

Good question. The truth is that positive actions are also afflicted when they are not connected with path phenomena. Basically, all compounded phenomena are afflicted or conducive to affliction, with the exception of path phenomena.

So it still applies that --> affliction --> karma --> suffering -->, since afflicted positive actions only lead to birth in higher realms, and not to liberation.

For example, when one perceives an enemy, the caitta of anger is produced, this colors cetana negatively, and one then engages in verbal and physical actions which aim to harm that enemy. Cetana is simply that mental factor that puts the mind's negative and positive qualities into action. That's why the Buddha defined cetana, intention, as karma, action, in the Anguttara Nikaya, iii.415:

"Mental volition, O Bhikkhus, is what I call action (Kamma). Having volition, one acts by body, speech and thought."

Author: Malcolm

Date: Friday, May 6th, 2022 at 4:15 AM

Title: Re: Ukraine News

Content:

Caoimhghín said:

These threads are 90% twitter, it sometimes seems like.

I've resisted, successfully, getting twitter and being a twit for 16 years. I was 15 when twitter first came out and I instinctively knew it was garbage then as I still do now. Once Musk owns twitter, I wonder what these threads will look like.

Malcolm wrote:

Twitter is ahead of the news orgs by about 48 hours when it comes to Ukraine. Prior to the war, I never used it much.

Then there are the twitter mean girls...brutal but funny. I would mostly check in to see who they were ripping to shreds.

Author: Malcolm

Date: Friday, May 6th, 2022 at 4:29 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, May 6th, 2022 at 8:41 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Author: Malcolm

Date: Friday, May 6th, 2022 at 9:27 PM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Friday, May 6th, 2022 at 10:05 PM

Title: Re: Back in the USA...

Content:

Archie2009 said:

I'm sorry you have to live in one country with creatures like that. The footage was even worse than I expected.

Malcolm wrote:

They're in every country, I mean after all, you have this guy:

Author: Malcolm

Date: Friday, May 6th, 2022 at 10:09 PM

Title: Re: Daily Laugh Thread

Content:

Author: Malcolm

Date: Friday, May 6th, 2022 at 10:18 PM

Title: Re: Back in the USA...

Content:

Archie2009 said:

We have even worse/more dangerous fascist scum in parliament now in

<https://twitter.com/thierrybaudet>.

https://en.wikipedia.org/wiki/Thierry_Baudet

Malcolm wrote:
Indeed, but not as cartoonish.

Author: Malcolm
Date: Saturday, May 7th, 2022 at 9:09 AM
Title: Re: karma and its fruit or fruits
Content:

Queequeg said:
Its like the stock market - your good deeds are like stock bets that can vary in merit depending on the beneficiaries of your actions. Past results do not guarantee future performance.

Malcolm wrote:
Nagarjuna prefers to think of karma as something like a debt which must repaid.

Author: Malcolm
Date: Saturday, May 7th, 2022 at 9:38 PM
Title: Re: Vajrayana parallels to the Aggañña Sutta of the Pali Canon
Content:
Sādhaka said:
Dzogchen cosmogony says things similar to the Aggañña Sutra, yet provides more detail.

For said details though, likely better to receive them from a Lineage Holder.

Malcolm wrote:
These myths are not some privy information. And, frankly, most westerners do not seem to understand that Dzogchen cosmogony is a minor variation on the cosmogony in the third chapter of the Abidharmakośabhṣya.

Specifically the mythology of the Aggañña sutra in Tibetan sources is to be found in Asanga's Yogacārabhūmi.

Author: Malcolm
Date: Saturday, May 7th, 2022 at 11:01 PM
Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")
Content:
Kim O'Hara said:
But also, we need to get money out of fossil fuel production as fast as possible.

Malcolm wrote:

It is not happening. In fact, it is getting worse.

Author: Malcolm

Date: Saturday, May 7th, 2022 at 11:46 PM

Title: Re: Vajrayana parallels to the Aggañña Sutta of the Pali Canon

Content:

heart said:

Maybe this can help

Malcolm wrote:

Should be read with care, it is not a complete account.

Author: Malcolm

Date: Sunday, May 8th, 2022 at 2:10 AM

Title: Re: After taking HYT initiation

Content:

Vajradhara said:

ould I stop and wait to find another guru that can grant me a more official HYT initiation (if ready for it) ?

Malcolm wrote:

Find a qualified teacher. Since you seem to be attracted to Geluk, try to make a connection with Jado Rinpoche.

<https://tibet.net/the-envoy-of-his-holiness-the-dalai-lama-jado-rinpoche-awarded-the-medal-for-merit-to-republic-of-buryatiya/>

Author: Malcolm

Date: Sunday, May 8th, 2022 at 5:30 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Sunday, May 8th, 2022 at 10:07 PM

Title: Re: karma and its fruit or fruits

Content:

Queequeg said:

No, the metaphysical substrate I was referring to is the idea that there is some sort of

karma bank in the sky where everyone's deposits are tracked and appreciate and depreciate depending on the outcomes of actions.

Malcolm wrote:

You mean the Akashic Record... https://en.wikipedia.org/wiki/Akashic_records

Author: Malcolm

Date: Monday, May 9th, 2022 at 12:46 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Monday, May 9th, 2022 at 2:03 AM

Title: Re: karma and its fruit or fruits

Content:

Crazywisdom said:

Karma and interdependence are general not specific, unless you want to go with Vasubandhu, which some here rely on. I don't, because it's one guy's opinion.

Malcolm wrote:

The Abhidharmakośabhaṣya is not just one guy's opinion. It is a compilation of many different opinions by one guy—mainly those of the Kashmiri Sarvāstivādins and the Sautrantikas. In many, many, places the opinion Vasubandhu actually supports is ambiguous at best.

For example, in chapter 4, karma, Vasubandhu frequently cites the Buddha directly, and then discusses how these citations are understood in different schools. It is not as simplistic as you make out.

Dzogchen teachings offer no novel reinterpretation of karma.

Author: Malcolm

Date: Monday, May 9th, 2022 at 3:38 AM

Title: Re: Vajrayana parallels to the Aggañña Sutta of the Pali Canon

Content:

Crazywisdom said:

Vajrayana itself is Abhidharma.

Malcolm wrote:

It is true that Vajrayāna is included in Abhidharma, according to one way of categorizing things.

Author: Malcolm
Date: Monday, May 9th, 2022 at 8:15 PM
Title: Re: karma and its fruit or fruits
Content:

PadmaVonSamba said:
Merit and karma are two different things, although they are related. Merit accumulates but it doesn't "ripen".

Malcolm wrote:
Yes, actually it does. It ripens as birth in higher realms, longevity, absence of illness, and so on.

Author: Malcolm
Date: Monday, May 9th, 2022 at 9:50 PM
Title: Re: Ukraine News
Content:
Malcolm wrote:
Chechen TikTok soldier:

Author: Malcolm
Date: Monday, May 9th, 2022 at 11:55 PM
Title: Re: Daily Laugh Thread
Content:

Author: Malcolm
Date: Tuesday, May 10th, 2022 at 1:40 AM
Title: Re: karma and its fruit or fruits
Content:
Crazywisdom said:
It doesn't say anywhere in Mahayana sutras that all six perfections, Bodhicitta, three roots, three wisdoms, etc., are one in the nature of mind.

Malcolm wrote:
Sure it does.

Author: Malcolm
Date: Tuesday, May 10th, 2022 at 4:16 AM
Title: Re: Ukraine News
Content:

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 9:11 AM

Title: Re: Ukraine News

Content:

Miorita said:

The data don't add up.

Putin is born in '52. He didn't fight in WW2. I don't know what he celebrates.

You have to have earned the merit to celebrate that is to have fought in it yourself or at least having been around at the time.

I think it's called nepotism. The merit is not transferable.

Malcolm wrote:

Means he was born in a dragon year. Dragons are the weakest member of their group.

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 9:17 AM

Title: Re: karma and its fruit or fruits

Content:

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 8:43 PM

Title: Re: Ukraine News

Content:

Queequeg said:

We...have a Christian Taliban among us who would like to bring back witch trials. We still have robust, free elections and in the big picture, robust regimen of civil rights.

Malcolm wrote:

The fight at home.

Queequeg said:

If you're going down the road of drawing moral equivalency between the US and Russia, then I'll let you walk down that path on your own. I don't know many Americans who want this fight. Maybe some hawks at the Pentagon and State Department. We're mobilizing for a long standoff with Russia - this is true. Sometimes you just have to deal with shit. That's life. Even if we chose to ignore Ukraine, its not like we'd be putting those resources toward a progressive agenda.

Malcolm wrote:

The fight abroad.

The USSR was a different sort of country that the RF is today. The only reason Russia is a power is because of they have the old Soviet nuclear arsenal. Advancing the interests of the Western bloc through soft and hard power is something to which we need to return, or cede the space to China, primarily. Russia is toast.

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 10:52 PM

Title: Re: Ukraine News

Content:

PeterC said:

As a hypothetical: suppose Putin nukes Kyiv. What do we do? We aren't going to retaliate proportionately by attacking Moscow. So - what do we do?

Malcolm wrote:

If they use a low-yield nuke on Ukraine, there will be immediate mobilization by NATO. The only way they can prevent that is to nuke Berlin, Paris, and London. But that is suicide.

PeterC said:

We need, somehow, to take the initiative away from him.

Malcolm wrote:

They are wasting hypersonic missiles on malls and hotels to the tune of \$100 million per pop. Putin is running out of options. When you are out of options, you have lost the initiative. I would say that Putin lost the initiative after he lost the Battle of Kyiv. It is he who is on his back foot now.

For example, the Ukrainians have a new and very novel software package which runs their artillery. In the US Army, call to strike is generally 1 hour, and never gets better than 15 minutes. What is the main delay? JAG officers, apparently, who have to sign off on that that strike is a legitimate military target. The Ukrainians have a five minute window from call to strike. Also, their artillery strikes are designed to confuse Russian counter-artillery radar. Now they are also being gifted with advanced counter artillery radar from the US, etc. At the present moment, the conflict in Donbas, etc., is mainly an artillery war, and the Russians are wasting huge amounts of ammunition on empty farmland. The Ukrainians on the other hand are able to accurately target tanks, etc., with artillery directly. This is unheard of before this war. UAV's have really changed the nature of air war permanently. All bets are on Ukraine pushing Russian troops out of all occupied territory with NATO backing.

Russia is toast. They will be Germany after WWI, since not many people are going to be willing to help them rebuild after this war. Also, it is quite likely that the RF will split up as a result of all of this. Who wants to be part of a country lead by crazy, old white people? (Oh wait, I live in the US...). Anyway, back to the main point: ethnic division in the RF is going to be exacerbated by this conflict. The RF, IMO, is only held together at

this point by inertia and nostalgia. All the youngest and smartest Russians have already left (3.4 million).

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 10:59 PM

Title: Re: Drikung Yangzab Structure

Content:

Konchog Thogme Jampa said:

Is there a website anywhere that lays out all of the terms, texts and practices within the Drikung Yangzab? So the overall map and structure.

Looked online but can't find anything complete.

heart said:

I received from Lamchen Gyalpo Rinpoche the ngondro and the main yidam practice that is a hayagriva/varahi practice along with several other empowerments and teachings (one which was a trechö teaching). But he never told us about the further structure.

/magnus

Malcolm wrote:

Yangzab is like most Nyingma systems: preliminaries, combined three roots, and then move on to Nyingthig practices, rushan, all under the guidance of one's teacher.

Dzogchen is Dzogchen. People make a big deal out of this lineage and that lineage, but it all comes from the Dzogchen tantras. As the Yangzab is an appendix of the Kandro Nyingthig, the systematic way of practicing it is no different than what Longchenpa explains in his long commentary on the Khandro Nyintig, which is preserved in the Khandro Yantig.

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 11:13 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Tuesday, May 10th, 2022 at 11:52 PM

Title: Re: Ukraine News

Content:

PeterC said:

As a hypothetical: suppose Putin nukes Kyiv. What do we do? We aren't going to retaliate proportionately by attacking Moscow. So - what do we do?

Malcolm wrote:

If they use a low-yield nuke on Ukraine, there will be immediate mobilization by NATO. The only way they can prevent that is to nuke Berlin, Paris, and London. But that is suicide.

PeterC said:

I'm not so sure. How would NATO respond? I'm sure they've thought through the military options, but it's a political decision. They would not bomb a Russian city.

Malcolm wrote:

I think NATO would strike a Russian city with conventional weapons in response.

PeterC said:

I agree with all of that but it could remain as the status quo for some time yet. Even if the rumors on Putin are correct - he's got Parkinson's, he has more Botox than blood in his veins, he's chronically paranoid, etc - and he doesn't have long to go, what comes next? Why wouldn't someone a lot like him just take over the apparatus he created?

Malcolm wrote:

Yes, more cops. But cops are not good at war. They are only good at terrorizing unarmed civilians. In the long run, with no economy, that won't get you very far unless you go for extreme isolation, like N. Korea.

Author: Malcolm

Date: Wednesday, May 11th, 2022 at 12:34 AM

Title: Re: Daily Laugh Thread

Content:

Author: Malcolm

Date: Wednesday, May 11th, 2022 at 10:52 PM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Thursday, May 12th, 2022 at 1:10 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö on Dolpopa

Content:

Seeker12 said:

What do you think of Dudjom Rinpoche saying that for one whose intelligence is

authoritative, one does not differentiate between rangtong and shentong?

Malcolm wrote:

It is because they are both views of intellectual analysis. But there can be no doubt that Longchenpa proclaims that the view of Prasanga is the highest Mahāyāna view, and the one most compatible with Dzogchen teachings.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 2:53 AM

Title: Re: What are some of the most recent termas?

Content:

Nalanda said:

So how does this work, they discover a text somewhere in a cave in between rocks? Are the texts buried?

Malcolm wrote:

These days most termas are so-called mind termas.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 3:03 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Thursday, May 12th, 2022 at 4:03 AM

Title: Re: What are some of the most recent termas?

Content:

Nalanda said:

So how does this work, they discover a text somewhere in a cave in between rocks? Are the texts buried?

Archie2009 said:

Here are two photos of the place called Zha'i lha khang (c. 90 km east of Lhasa) where Vimalamitra hid the 17 Dzogchen tantras. They were rediscovered centuries later. Photos by Hugh Richardson (1948) taken from Michael Henss' The Cultural Monuments of Tibet.

Malcolm wrote:

Richardson is slightly in error. It was Nyang Tingzin Zangpo who hid the texts, sometime after Vimala's death/departure to Wu Tai Shan, depending on who one believes.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 4:44 AM

Title: Re: What are some of the most recent termas?

Content:

Nalanda said:

If I may wear my Donald 'skeptical scholar' Lopez hat for a second, if the terma is coming from the so-called "mind termas", is it not possible that that the terma is a sincere and skillful creative production of the Tertön themselves? To put it kindly.

Malcolm wrote:

That is the general skeptics point of view, yes.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 4:52 AM

Title: Re: Jamyang Khyentse Chökyi Lodrö on Dolpopa

Content:

Malcolm wrote:

It is because they are both views of intellectual analysis. But there can be no doubt that Longchenpa proclaims that the view of Prasanga is the highest Mahāyāna view, and the one most compatible with Dzogchen teachings.

Seeker12 said:

Correct me if I'm wrong, but I believe that what Longchenpa specifically says is that Prasangika is the highest view of all of the cause-based dialectical approaches.

Malcolm wrote:

Gzhan stong also a causal vehicle view.

But that is besides the point. Longchenpa makes it very clear in the Treasury of Dharmadhātu Commentary that Prasangika is the view most compatible with Dzogchen, as does Jigme Lingpa, etc.

As for dbu ma chen po, Great Madhyamaka, everyone in Tibet called their view "dbu ma chen po." It's a meaningless term.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 5:54 AM

Title: Re: What are some of the most recent termas?

Content:

Nalanda said:

Yeah, hat's off.

So to avoid losing the confidence of the Gelugpas and the Ngorites, how does the Nyingma school validate new termas?

Malcolm wrote:

They really don't care what the Ngorpas and the Gelukpas think, nor should they.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 6:12 AM

Title: Re: Ukraine News

Content:

Brunelleschi said:

Also, you whole "Russians are orcs and crush them like bugs" schtick is not exactly contributing to a flattering picture of yourself.

Malcolm wrote:

Not all Russians are orcs. Just the ones invading Ukraine. We wouldn't call them orcs, generally, because it is dehumanizing and that is generally a negative place to go. But the Russian troops in Ukraine have been behaving dreadfully, behaving just like orcs.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 10:08 AM

Title: Re: Ukraine News

Content:

KristenM said:

I think one big reason why just offing Putin won't bring a revolution in Russia is that they have created an authoritarian culture which breeds deference to authority figures despite all rational evidence.

Malcolm wrote:

Russia is what happens when so-called "people's democracies" decide to liberalize without proper regulation around how and by whom state assets are privatized. After the USSR euthanized itself, there was no real plan. Russia swallowed the neoliberal myth, straight, no chaser. Milton Friedman is indirectly responsible for the present state of affairs. Russia is a perfect example of the wet dream the libertarian side of the GOP has been advocating for the last century. What they fail to understand is that Autocracy is the certain outcome of poorly regulated markets. The US has fallen into the same trap. However, our liberal institutions have been more resilient, but, they are wearing thin. Unfortunately, there is serious political apathy in the US, and in 20 years, the US could be in much the same condition if we make poor National choices.

Author: Malcolm

Date: Thursday, May 12th, 2022 at 10:58 AM

Title: Re: Ukraine News

Content:

Queequeg said:

20 years? I don't know if the US survives. It truly feels like we're coming to the end of an age. Maybe the only reliable thing will soon be Prime Delivery.

Malcolm wrote:

The edges, like Florida, Texas, and so on will continue to fray.

The East Coast Metro Corridor will be fine, as will the West Coast, but strange things will happen in the interior and in the South, as is already the case.

Author: Malcolm

Date: Friday, May 13th, 2022 at 3:36 AM

Title: Re: Dharanis that don't require initiation

Content:

Konchog Thogme Jampa said:

Any great Dharanis Sutra Level that don't require initiation can anyone recommend any?

Malcolm wrote:

Medicine Buddha.

Author: Malcolm

Date: Friday, May 13th, 2022 at 10:23 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

Unfortunately, the Green Party US, both of them, are incompetent and incapable of governing. Our problem right now is keeping the damn GOP out of power.

Norwegian said:

...

Let me add, that I do try my best in what I can do, to contribute to the cause. But it's absolutely nothing compared to what the powers that be can do. And when I see them sit there and tell us to recycle or whatever, when they don't give a single shit, and when they have so much more capacity to enact change than what we could ever dream of achieving on our own... It's rather infuriating to say the least.

Kim O'Hara said:

We in Australia do have a chance to make a change in the next week or so, with a federal election. I'm putting my time into supporting a climate action candidate because it leverages my own vote. If enough of us do that, we can make a difference.

house-on-fire-c.jpg

Kim

Author: Malcolm

Date: Friday, May 13th, 2022 at 9:37 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

I will make a (not so) bold prediction and say Ron DeSantis will be the next president and it will be a stomping. He will have both houses of Congress and cruise to a landslide reelection. He is going to have Reaganesque stature by the end of his second term and the Republican party will be in his mold for a generation.

Malcolm wrote:

The man who tried to killed Disney will not go on to be president.

Author: Malcolm

Date: Friday, May 13th, 2022 at 11:14 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

I will make a (not so) bold prediction and say Ron DeSantis will be the next president and it will be a stomping. He will have both houses of Congress and cruise to a landslide reelection. He is going to have Reaganesque stature by the end of his second term and the Republican party will be in his mold for a generation.

Malcolm wrote:

The man who tried to killed Disney will not go on to be president.

Queequeg said:

Between promoting brown skinned princesses and speaking out to protect teachers who want kindergarteners to change their gender, Disney is no one's darling anymore. Mickey is a creepy as we thought.

Malcolm wrote:

Desantis will never be president. He is just not that likable, and he is pro-Gilead. It is one thing to appeal to Florida Man, quite another to appeal to a country which has a firm, liberal majority.

Author: Malcolm

Date: Friday, May 13th, 2022 at 11:23 PM

Title: Re: White Tara Empowerment

Content:

Arnoud said:

HH Sakya Trizin is giving a Tara Wang in MN next month. Don't know if it will be streamed. Most are though.

discoskwalla said:

Hi! Do you have a date and time? I know HH is doing a chime phakme empowerment, but I didn't hear abt White Tara!

Thanks

Rich

heart said:

chime phakme nyingtik empowerment is a white tara empowerment.

/magnus

Malcolm wrote:

More specifically, it is a terma version of what is known as the Three Long Life deities: White Tāra, White Amitayus, and Uṣṇīṣavijaya.

Author: Malcolm

Date: Friday, May 13th, 2022 at 11:55 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Republicans are going to love Desantis.

Malcolm wrote:

Biden is going to run, and Biden is going to win. Why? TFG has hollowed out the GOP. DeSantis lacks the panache and gift for grift of TFG.

And Roe v. Wade. This will create much more of an impact than anyone realizes if SCOTUS really goes through with overturning it.

And, the Dems keep the senate, as well as knocking out Ron Johnson. The Dems also keep the house.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 1:25 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Biden is going to run, and Biden is going to win. Why? TFG has hollowed out the GOP. DeSantis lacks the panache and gift for gift of TFG.

And Roe v. Wade. This will create much more of an impact than anyone realizes if SCOTUS really goes through with overturning it.

And, the Dems keep the senate, as well as knocking out Ron Johnson. The Dems also keep the house.

Queequeg said:

You have much more faith in our fellow Americans than I do.

Malcolm wrote:

I have faith in the self-interest of women.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 1:31 AM

Title: Re: Upasaka vows - strengthening / retaking

Content:

Könchok Thrinley said:

Hi,

going through some talks on the five upasaka vows and for example Thubten Chödrön mentioned retaking the upasaka vows as a way to strengthen them. How does one go about it?

Malcolm wrote:

Everytime one recites the refuge formula one is renewing one's pratimokṣa vows.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 1:35 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

I don't get the impression young women as a whole understand what is happening or care all that much. Maybe they don't quite understand what they're about to lose. Maybe I'm around too many Catholics.

Malcolm wrote:

You must be living in some kind of bubble. All the women I know, everywhere, are

completely freaked out.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 4:48 AM

Title: Re: Upasaka vows - strengthening / retaking

Content:

zerwe said:

Yes, but there is not a way to "retake" the vows you received during your initial refuge ceremony.

Malcolm wrote:

Renewing, retaking, more or less the same thing.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 4:59 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

I sincerely hope I'm wrong.

Malcolm wrote:

Considering that almost every pollster cited in the article is a right wing poll, I think the data is skewed in the article. However, there is this tidbit:

This dynamic could be shifting. As FiveThirtyEight reported, "After the Supreme Court allowed a highly restrictive abortion law to go into effect in Texas last fall, the share of Biden voters who said abortion is a 'very important' issue for them jumped, while the share of Trump voters who said the same thing fell."

FiveThirtyEight, which is cited in the article, asserts that 69% of Americans do not want Roe overturned. How anyone can think this is not a game changer in the upcoming elections is beyond me.

<https://fivethirtyeight.com/features/where-americans-stand-on-abortion-in-5-charts/>

Author: Malcolm

Date: Saturday, May 14th, 2022 at 5:26 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Bitecoffer's favorite pollster:

Unknown said:

The poll does give Democrats some hope, however. In a generic matchup, respondents indicate they would be more likely to vote for a Democratic candidate over a Republican candidate, 44-38, to represent their congressional district, while generic Democratic candidates carry a 13-point lead (46-33) among respondents in states facing a Senate battle this fall. Support for Democratic Senate candidates has actually increased since UMass Polls conducted in April 2021 (+2) and December 2021 (+4), while support for Republican Senate candidates in the new poll is five points lower than both of last year's UMass Polls. About one in five respondents indicated that they don't know which party's candidate they would vote for in either their House (19%) or Senate (21%) races.

"If the past is any indication, then President Biden and the Democratic Party will likely lose seats in the U.S. Congress if not total control of both the House and the Senate," says Nteta. "However, our results suggest that all is not lost, with Democratic candidates in both the House and Senate holding on to slim leads over their Republican opponents. With six months until Election Day, it looks like the fight for control of Congress may not comport with our historical expectations."

Malcolm wrote:

<https://www.umass.edu/news/article/over-two-thirds-republicans-think-president-biden-should-be-impeached-if-gop-retakes>

This poll reflects my gut instinct. And if the Dems hold the house and the senate, then Biden will win in 2024, no ifs, ands or buts.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 11:07 PM

Title: Re: White Tara Empowerment

Content:

heart said:

There are Dzogchen teachings connected with this cycle but I think they are mainly connected with the Vimalamitra Guru Sadhana.

Malcolm wrote:

Yes, correct.

Author: Malcolm

Date: Saturday, May 14th, 2022 at 11:48 PM

Title: Re: Dharanis that don't require initiation

Content:

Aemilius said:

"Initiation" or "abhisheka" can take place formally or informally.

Malcolm wrote:

You don't know what you are talking about.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 2:49 AM

Title: Re: Back in the USA...

Content:

KristenM said:

I'm with Q. on this. I think the perception of the economy will be more important than abortion rights at election time to voters.

Malcolm wrote:

Not if SCOTUS upends Roe.

In other news:

Author: Malcolm

Date: Sunday, May 15th, 2022 at 4:56 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Nalanda said:

Meditation on the sound of 4 elements? There was really no clear instruction on that.

Malcolm wrote:

This is called "guidance of the three kāyas (sku gsum sna khrid). It is not practiced extensively because the complete instructions for it have been lost for centuries. We only have partial, incomplete instructions.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 5:10 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

I suggest that the major spiritual paths in the West hold this position so it wasn't much work to get people to frame the abortion issue in this light.

Malcolm wrote:

But they don't. Genesis for example holds that life begins at birth, with the first breath. Jews maintain the following:

<https://rac.org/blog/abortion-and-reproductive-justice-jewish-perspective>

Overturing Roe necessitates violating the Establishment clause, causing the state to favor one religious tradition over others.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 6:00 AM

Title: Re: Back in the USA...

Content:

justsit said:

And there will undoubtedly be covert runs to the blue states, just like there were runs all over the East coast to NYC in the 70's. Women will still get abortions.

Malcolm wrote:

My mother used to do this. She is absolutely livid. Never in her life did she think Roe would be overturned.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 9:59 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

As for whether overturning Roe violates the establishment clause, I don't see it. Conception itself is a biological event with no dependence on any religious views. They made corporations people, they can make a zygote a person.

Malcolm wrote:

But there is no special reason to privilege the biological event of conception over any other kind of biological event. Medical privacy laws are absolutely at risk here. Women will be losing the right to medical privacy. Now we are going to allow the state to have control over women's reproductive choices? Based on what precedent?

The question that hinges on when "life" starts is less important. That question has no scientific definition. There is no agreement when a fetus becomes a person. Any claim will be purely arbitrary, and necessarily posited upon a religious opinion.

But medical privacy is another issue entirely.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 9:13 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

As for whether overturning Roe violates the establishment clause, I don't see it. Conception itself is a biological event with no dependence on any religious views. They made corporations people, they can make a zygote a person.

Malcolm wrote:

But there is no special reason to privilege the biological event of conception over any other kind of biological event. Medical privacy laws are absolutely at risk here. Women will be losing the right to medical privacy. Now we are going to allow the state to have control over women's reproductive choices? Based on what precedent?

The question that hinges on when "life" starts is less important. That question has no scientific definition. There is no agreement when a fetus becomes a person. Any claim will be purely arbitrary, and necessarily posited upon a religious opinion.

But medical privacy is another issue entirely.

Queequeg said:

Roe set up a biological condition, "viability", as the cut off point for having an abortion. That line is totally arbitrary but makes some sense where the balance of interests are weighed between the right to privacy and the right to life of a person. The courts are going to be reluctant to question a legislature's decision that life starts at conception. If that's the popular will, then the courts will have a hard time questioning that without wading into the intersection of theology and biology.

Malcolm wrote:

At the end of the day, these legislatures will have a difficult time proving they are not violating the establishment clause.

Queequeg said:

The establishment clause does not prevent people from bringing their religious views to inform their political choices, just as it does not bar people from bringing their ideas about the civil person defined by a particular bundle of rights. It only bars the official sanction of a particular religion to the exclusion of others.

Malcolm wrote:

It bars them from legislating their religious views into law. Thus is why we do not have prayers before class in public schools.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 10:08 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

At the end of the day, these legislatures will have a difficult time proving they are not violating the establishment clause.

Queequeg said:

No they won't. Fertilization is a discrete biological event which sets off a chain reaction that sometimes results in a live birth. There is no need to refer to anything else to identify that moment as the point at which rights attach to the zygote.

Malcolm wrote:

Yes, they will. They have to prove a zygote is a person with rights. That's impossible.

Queequeg said:

Again, they've made corporations "people" with constitutional rights. They can make a zygote a "person" with constitutional rights.

Malcolm wrote:

They will have a hard time proving a zygote is person. For example, how can a zygote enter into a contract? Own property? Be sued?

Queequeg said:

It bars them from legislating their religious views into law. Thus is why we do not have prayers before class in public schools.

The prayer per se was not what was barred. Its because the nominal neutrality actually sanctioned a particular religious practice.

Malcolm wrote:

"The Supreme Court's decisions set forth principles that distinguish impermissible governmental religious speech from constitutionally protected private religious speech. For example, teachers and other public school officials, acting in their official capacities, may not lead their classes in prayer, devotional readings from the Bible, or other religious activities, [4] nor may school officials use their authority to attempt to persuade or compel students to participate in prayer or other religious activities. [5] The Supreme Court has held, for example, that public school officials violated the Establishment Clause by inviting a rabbi to deliver a prayer at a graduation ceremony because such conduct was "attributable to the State" and applied "subtle coercive pressures," "where the student had no real alternative which would have allowed her to avoid the fact or appearance of participation." [6] Accordingly, school officials may not select public speakers on a basis that favors religious speech. [7]"

https://www2.ed.gov/policy/gen/guid/religionandschools/prayer_guidance.html

Queequeg said:

As you've admitted yourself, science has not defined when life starts. As such, that question is open to determination.

Malcolm wrote:

There is no evidence-based criteria for defining human personhood before a fetus is viable and can survive on its own, which is why viability has been the standard in US law since Roe. If one defines personhood for a multi-celled organism and one then assumes it has rights, this raises a huge thicket of issues: does a pregnant woman have the right to work in a job which may cause a miscarriage, resulting in manslaughter, etc. The law on this point is schizophrenic, on the one hand, as of now, a women has a right to

terminate pregnancies even in the late term, under certain medical conditions. On the other hand, if a pregnant woman is killed, one can prosecute the murderer for two counts of murder.

Queequeg said:

Maybe if we ever have a Supreme Court where secular views prevail, we'll get that decision you want. But, let's be clear - that's also an arbitrary line.

Malcolm wrote:

The point is that secular views must prevail in US Courts. If not, we are doomed to fight a bitter civil war over religion, which the founders sought to avoid by implementing in the establishment clause in the first place. If that happens, the world for your children is finished.

Queequeg said:

The real takeaway here is that we can't rely on the courts to create protections that we want. We need to win these in the legislature. Which brings us back to the reason this issue was brought up - there is no popular groundswell that will deliver democrats come election time over this issue. Dems are dead in the water at our current trajectory. Republicans just need to pound the economy.

Malcolm wrote:

Not really. The right is far more fractured than you think, and much less competent than they were, as a whole, six years ago. People think infighting among Dems is bad. Look at the crazy shit going on in the GOP. You really think the GOP can win a general election by going full racist? I mean a real general election win, not an electoral college slide into home base.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 10:11 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Actually, since there's no right to privacy, we don't even need to talk about rights of either the woman or the zygote. Abortion can simply be regulated with criminal law, prohibit the act, without violating anyone's non-existent rights or having to justify it by granting rights to the zygote.

Malcolm wrote:

The fourteenth amendment gives us our right to privacy, rather than the penumbra theory you advocated above.

<https://www.law.cornell.edu/wex/privacy>

Author: Malcolm

Date: Sunday, May 15th, 2022 at 10:21 PM

Title: Re: 'Dakas and dakinis' in Seven-Line Prayer

Content:

LhakpaT said:

Recently saw a translation being used that had the fifth line as "surrounded by many dakas and dakinis". I can only assume this was an attempt at gender-inclusive language? Doesn't seem right to me though to change the translation that far from what the Tibetan literally says especially when it's being encountered for the first time by English-speakers who don't know that liberties are being taken with translation. Anyone have thoughts?

Malcolm wrote:

Mkha' 'gro is actually male gendered in Tibetan, translating the word "ḍāka." "Ḍākinī" is "mkha' 'gro ma."

Guru Rinpoche is surrounded by both ḍākas and ḍākinīs, in fact.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 10:47 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Can a third trimester fetus do any of those things? Roe said personhood was triggered by viability.

Malcolm wrote:

Children have limited rights. But first they have to survive outside the womb.

Queequeg said:

I didn't follow the link to draw the context, but where the policy is facially neutral, the issue is whether students feel compelled to participate. Consistent with what I wrote earlier.

Malcolm wrote:

The point is that public schools are not allowed to advocate for one religion over another. Appointing a rabbi to speak at a graduation is facially biased, and hence not permitted since it violates the establishment clause. Selecting any version of when life begins, other than viability, will also bring up the same problem. Viability is the only objective, evidence-based criteria which works.

Queequeg said:

They don't need a general election win. They just need Pennsylvtucky and Ohio to break their way. The New Yorkers moving to Florida these days are not the liberal ones. They're the ones fed up with NY taxes and want to go enjoy their hard hat pensions in the nice weather.

Malcolm wrote:

Good thing their days are numbered.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 10:52 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Actually, since there's no right to privacy, we don't even need to talk about rights of either the woman or the zygote. Abortion can simply be regulated with criminal law, prohibit the act, without violating anyone's non-existent rights or having to justify it by granting rights to the zygote.

Malcolm wrote:

The fourteenth amendment gives us our right to privacy, rather than the penumbra theory you advocated above.

<https://www.law.cornell.edu/wex/privacy>

Queequeg said:

14th amendment proscribes states from making laws that violate federal civil rights without due process.

The due process clause still requires some precedent for identifying the right to be protected by due process. The Penumbra of Rights was devised to identify rights that are not specifically enumerated in the constitution. This is the point that the literalists insist on as the basis for identifying and protecting rights.

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Malcolm wrote:

BTW, we do not disagree about codifying ROE. And we might as well pass the ERA again, while we are at it.

Author: Malcolm

Date: Sunday, May 15th, 2022 at 11:24 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Can a third trimester fetus do any of those things? Roe said personhood was triggered by viability.

Malcolm wrote:

Children have limited rights. But first they have to survive outside the womb.

Queequeg said:

We're reasonably rational about this. Unfortunately, a lot of the country is not very rational about this at all. And their votes count, too.

Malcolm wrote:

Given that 70 percent of the country supports Roe, let's hope so.

Queequeg said:

Its gaming the minor league system of the judiciary.

Malcolm wrote:

Time to change the game. Hating the players is irrelevant.

The reason there are nine Supreme Court judges is that back in the day there were only nine district courts. Now there are 13. Hmmmm....

Author: Malcolm

Date: Sunday, May 15th, 2022 at 11:57 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

We're reasonably rational about this. Unfortunately, a lot of the country is not very rational about this at all. And their votes count, too.

Malcolm wrote:

Given that 70 percent of the country supports Roe, let's hope so.

Queequeg said:

Its gaming the minor league system of the judiciary.

Malcolm wrote:

Time to change the game. Hating the players is irrelevant.

The reason there are nine Supreme Court judges is that back in the day there were only nine district courts. Now there are 13. Hmmmm....

Queequeg said:

I have to revise my comment about passing an abortion rights law not being open to constitutional challenge. The issue would pit the law against the fetus's right to life. We'd then have to address your point about when a person comes into being.

As for packing the court with 13 justices... that might fix things for a while but we could end up with a gamed court again. I like the idea of having a term limited (10 years? 15 years? 20?) panel of up to 20 judges who could sit on smaller benches to decide minor cases and then a full bench for more significant cases. Packing the court with 4 more justices would be the easier thing to do. Just be careful we don't get around to doing that under a Republican president.

Malcolm wrote:

Expand the court and mandatory retirement by 70, irrespective of length service.

Author: Malcolm

Date: Monday, May 16th, 2022 at 12:34 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

In this, Dems are currently failing, and so the election will be about the economy.

Malcolm wrote:

If people are stupid enough to think the people who created this mess will get us out of it...SMH.

Formulagate is a direct result of the revised NAFTA rules.

Fortunately, there is some indication that the midterms will not be the GOP red tsunami everyone fears/hopes for.

Author: Malcolm

Date: Monday, May 16th, 2022 at 12:37 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Nalanda said:

Meditation on the sound of 4 elements? There was really no clear instruction on that.

Malcolm wrote:

This is called "guidance of the three kāyas (sku gsum sna khrid). It is not practiced

extensively because the complete instructions for it have been lost for centuries. We only have partial, incomplete instructions.

YesheDronmar said:

Thank you for this information, Malcolm.

Is the Guidance of the Three Kayas from Dudjom Lingpa?

Malcolm wrote:

No, it is an ancient category of preliminaries found in the Sound tantra and its attendant commentary. Unfortunately, one of the key manuals that explains how to actually practice this is missing.

Author: Malcolm

Date: Monday, May 16th, 2022 at 2:10 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Arnoud said:

Would it be possible for a Terton to recover or renew the tradition?

Malcolm wrote:

No, I don't think so.

Author: Malcolm

Date: Monday, May 16th, 2022 at 2:14 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Monday, May 16th, 2022 at 3:00 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Arnoud said:

Would it be possible for a Terton to recover or renew the tradition?

Malcolm wrote:

No, I don't think so.

Arnoud said:

Maybe the manual will show up in some long lost library one day. Of course, there are still plenty of practices left so...

Malcolm wrote:

We can only hope. Sometimes, when knowledge is lost, it is lost for good.

Author: Malcolm

Date: Monday, May 16th, 2022 at 6:57 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Fortunately, there is some indication that the midterms will not be the GOP red tsunami everyone fears/hopes for.

Queequeg said:

We can only hope the Republican primaries give us lunatics like Herschel Walker and Dr. Oz.

Malcolm wrote:

Seems to be the case.

Author: Malcolm

Date: Monday, May 16th, 2022 at 9:19 PM

Title: Re: Dharanis that don't require initiation

Content:

Aemilius said:

"Initiation" or "abhisheka" can take place formally or informally.

Malcolm wrote:

You don't know what you are talking about.

Aemilius said:

Many instances in teachings of Shakyamuni can be described as initiations. "

Malcolm wrote:

You still don't know what you are talking about.

Author: Malcolm

Date: Monday, May 16th, 2022 at 11:19 PM

Title: Re: Dharanis that don't require initiation

Content:

Soma999 said:

My experience is that with a true master, even casual words can be a transmission. Some transmission can introduce - initiate - you to certain mysteries.

Malcolm wrote:

You also have demonstrated repeatedly that you have no idea what you are talking about.

Author: Malcolm

Date: Monday, May 16th, 2022 at 11:26 PM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

From my little corner of the dharma social media universe, Tsongkhapa is taking a beating at the hands of people armed to the teeth with Mipham, Gendun Chopel, and other non-Gelug thinkers.

Malcolm wrote:

The people who arm themselves with such polemics, imagining that there is some transcendental emptiness, have missed both Tsongkhapa's point, as well as the point of Classical Madhyamaka thinkers in Tibet prior to Tsongkhapa.

wei wu wei said:

Well, I'm not sure how the average social media user engages a "renowned Buddhist scholar-monk" at one of the great monasteries, but they are skillfully and directly taking on Tsongkhapa's presentation of emptiness. Yes, internet debate is easy, but I'm not talking about low-level sectarian mud slinging: I'm talking about serious points of criticism raised by non-Gelugpas regarding important issues of interpretation.

Malcolm wrote:

First one has to make sure they actually understand the point of view they think they are defending. It is not clear at all that this is case.

Author: Malcolm

Date: Monday, May 16th, 2022 at 11:36 PM

Title: Re: Ukraine News

Content:

Svalaksana said:

Let's just hope Erdogan does not come up with another of his classic brainfarts and vetoes their joining.

Malcolm wrote:

It won't impact Finland much, I don't think there are many Kurds in Finland, and Finland has pretty strict laws about immigrating, learning Finnish, for example, being a primary requirement.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 12:22 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 1:49 AM

Title: Re: White Tara Empowerment

Content:

Silent Bob said:

Not to put too fine a point on it, but Chime Pakme Nyinthik is a terma and not really equivalent to the White Tara of Atisha's tradition.

Chris

Malcolm wrote:

There are two traditions of Tshe lha rnam gsum, and they are connected. There is the tradition from Bari, Marpa, and Maitriyogi, and then there is the tradition of Shri Singha, Padmasambhava, and Vimalamitra.

The former is the outer practice of the latter.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 2:48 AM

Title: Re: Chakravartin, Indian myth of a Flying Saucer King

Content:

Kai lord said:

Not to worry though according to the time wheel tantra, in the darkest hours, the 25th king of shambala, the next iron wheel chakravartin, will arrive with his army of enlightened warriors to cleanse the world and free everyone from their suffering by encouraging them to do the ten virtuous deeds.

Malcolm wrote:

Bad idea to interpret this literally.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 4:34 AM

Title: Re: Vajrayana parallels to the Aggañña Sutta of the Pali Canon

Content:

Kai lord said:

On the fun side, some prominent Tibetan noble families like the Khon have their own famous creation myth that their ancestors were descended from beings of light from a second dhyana plane of existence called Heavenly Clear Light.

Influences from agganna or similar theme found in the sutras? Well, its up to one to decide for themselves.

Malcolm wrote:

'Od gsal lha are pre-buddhist. They cannot be Ābhāsvara devas since they belong to the desire realm. Indeed, the Khon clan identify a very specific mountain peak to the north of the Tsangpo river as the site where the sky gods (gram aha) as they are also called descended in Tibet. The middle brother was called gYu ring, or Long Turquoise. His sons were the famous seven Ma sang brothers, which include the dharmapāla Vajrasadhu. The Ma sang are also credited with inventing divination and gambling with dice. The ancient Tibetan game of Pagchen is credited to them as well. In any case, it is impossible for form realm gods to descend to the desire realm, much less the human realm, and even if they were to do so, humans could not interact with them. There is a similar myth from the lCe clan, only in this case, the 'od gsal lha descend in Tajik, and conquered the humans there, before moving into Mang yul, Tibet via Zhang Zhung.

Thus, these so-called gods from which these Tibetan clans claim descent are pre-buddhist classes of deities, and have nothing to with Indian cosmology at all.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 8:22 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

cjb said:

Awareness is timeless and unobstructed. It is never separate from your being and it cannot be created anew, lost, or destroyed and is not something that is cultivated.

Malcolm wrote:

Spoken like a true crypto-advaitan.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 8:25 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

The people who arm themselves with such polemics, imagining that there is some transcendental emptiness, have missed both Tsongkhapa's point, as well as the point of Classical Madhyamaka thinkers in Tibet prior to Tsongkhapa.

Setting aside pure polemicists, there are obviously substantially different views in how to characterize emptiness (as shown in the Duckworth quote above). I regularly see non-Gelug refutations of Tsongkhapa's formulation of emptiness as a non-implicative negative...

Malcolm wrote:

All classical Madhyamaka scholars in Tibet accept emptiness as a non-affirming negation.

wei wu wei said:

First one has to make sure they actually understand the point of view they think they are defending. It is not clear at all that this is case.

Hmmm. What can I say? I've done my homework the best I can for several years, even with a mentor. Have spent my time in all volumes of the Lamrim Chenmo, Hopkins, Newland, Napper, HHDL, Garfield, Westerhoff, Thakchoe, the primary early Madhyamaka texts. I won't claim direct insight into emptiness but if I'm not qualified to begin understanding the broader dialogues of the path I'm taking, then I don't know exactly when I would be.

Malcolm wrote:

My point is that it is really not clear whether these western scholars you refer to actually understand Madhyamaka at all.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 9:22 AM

Title: Re: Dharanis that don't require initiation

Content:

Aemilius said:

"Initiation" or "abhisheka" can take place formally or informally.

Malcolm wrote:

You don't know what you are talking about.

Montoya said:

In a recent thread (quoted below), you make a clear distinction between formal and informal forms of initiation. Can you clarify what you don't agree with in the above statement?

Malcolm wrote:

Abhisheka is a very precise term for a specific rite. It was the incorrect use of that word that prompted my initial comment. There are many kinds of transmission in Buddhadharma. But these two gentlemen regularly speak of such things in a very

haphazard, irresponsible manner that is misleading.

When speaking of how Dzogchen is transmitted, for example, as in sutra, the kind of transmission depends on the capacity of the practitioner. These issues are detailed precisely in various authoritative commentaries. It's true that Dzogchen transmission does not need to be wrapped up in a complicated mandala ritual, but it still has identifiable principles of transmission that have been written about extensively, the most important of which are the teacher's intent and the student's receptivity. The teacher must be able to and intend to give transmission and the student has to be receptive and proactive in receiving transmissions. The details depend on a variety of factors. For example Manjushrimitra was a highly trained pandita as well as a Vajrayana practitioner already when he met Garab Dorje. Garab Dorje was a Indian child prodigy, a nirmanakaya.

Especially when discussing the other Vajrayana systems, a formal set of ritual empowerments is essential. There are many reasons for this, not least of which is the assertion that the result, buddhahood depends on gathering the two accumulations.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 11:53 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

All classical Madhyamaka scholars in Tibet accept emptiness as a non-affirming negation.

What I mean is the distinction that Duckworth is setting up above: "For these thinkers, emptiness is not the negation of a putative object of negation, for emptiness is beyond any description and hence transcends both affirmation and negation."

Malcolm wrote:

All Classical Madhyamakas agree that emptiness is the emptiness of something, and that without something, there cannot be nothing. What is that something? Dependent Origination. No classical Madhyamaka accepts a self-established ineffable emptiness. The ultimate is the ultimate of something, no classical Madhyamaka rejects this, including Mipham. Otherwise one cannot have the Union of the two truths and so on which became codified with the translation of the MAV of Candrakirti.

wei wu wei said:

Thanks for that clarification. Perhaps some of them don't. Are there some you question?

Malcolm wrote:

Most, not some.

Author: Malcolm

Date: Tuesday, May 17th, 2022 at 11:36 PM

Title: Re: Ukraine News

Content:

Sādhaka said:

By the way, I don't endorse whoever posted the tweet. I'm not concerned about the messenger; just the message there.

Malcolm wrote:

Maccaffery deleted it when he realized it was an error. That is more than I can say for the person who posted the tweet, who has nothing but errors filling his entire timeline.

Author: Malcolm

Date: Wednesday, May 18th, 2022 at 5:33 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

cjb said:

Awareness is timeless and unobstructed. It is never separate from your being and it cannot be created anew, lost, or destroyed and is not something that is cultivated.

Malcolm wrote:

Spoken like a true crypto-advaitan.

cjb said:

Hi Malcom,

I appreciate your translation work, thank you very much for your efforts.

I'm not familiar with this term at all.

Malcolm wrote:

Your assertion that "awareness," by which I assume you mean the term "rig pa," is not something to be cultivated is completely mistaken. I am not sure where you learned this, but it is not a correct understanding. Rig pa is just a special kind of knowledge, that's all.

Author: Malcolm

Date: Wednesday, May 18th, 2022 at 7:56 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and

Anam Thubten May 13-15 2022

Content:

cjb said:

Hi Malcom,

I appreciate your translation work, thank you very much for your efforts.

I'm not familiar with this term at all.

Malcolm wrote:

Your assertion that "awareness," by which I assume you mean the term "rig pa," is not something to be cultivated is completely mistaken. I am not sure where you learned this, but it is not a correct understanding. Rig pa is just a special kind of knowledge, that's all.

cjb said:

Malcom,

Thank you for clarifying.

I am not suggesting that familiarization with rig pa is not required, if that is what is meant here by cultivation. Only that rig pa is not created/modified/etc upon recognition of it,

Malcolm wrote:

Rig pa is the recognition. When there is no recognition, there is no rig pa. There is instead ma rig pa, ignorance.

Author: Malcolm

Date: Thursday, May 19th, 2022 at 6:32 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Kai lord said:

Most Sakypas practice the four unbreakables, so they practice both hevajra and yogini at the same time daily.

Malcolm wrote:

Theoretically. The reality is different.

Author: Malcolm

Date: Thursday, May 19th, 2022 at 11:26 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Kai lord said:

Most Sakypas practice the four unbreakables, so they practice both hevajra and yogini at the same time daily.

Malcolm wrote:

Theoretically. The reality is different.

Kai lord said:

Let me guess, many just do kilaya and yogini similar to what some Gelugpas did, except with solitary hero and Yogini

Malcolm wrote:

Many only practice Yogini.

Author: Malcolm

Date: Friday, May 20th, 2022 at 2:22 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Passing By said:

Is it correct to say that the Basis (gzhi in Nyingma /Kun gzhi in Bon) and its characteristics of ngowo, rang zhin and thukje or the dang, rolpa, tsal, need no cultivation, and so is always ready to be recognized or ("observed" for want of better word) by using the method used to give you pointing out for yourself?

Malcolm wrote:

The basis is your real nature. So, it is like picking the fruit of the a tree. As it says in the Tantra Without Syllables, the dharmakāya is encountered in the intimate instructions. So, one does need a qualified teacher.

Author: Malcolm

Date: Friday, May 20th, 2022 at 2:26 AM

Title: Re: Dzogchen Meditation Retreat with Chakung Jigme Wangdrak Rinpoche and Anam Thubten May 13-15 2022

Content:

Johnny Dangerous said:

I have really come around to this view. It's not that I don't see the importance of establishing right view, I just think most contemporary polemicism is primarily a way of wasting ones time. I mean I participate myself, in no way am I above it, I'm just not gonna justify it as something productive when it's not. It's so easy to become enamored with our own thoughts! Damn!

Malcolm wrote:

The purpose of studying of tenets is not to become expert in arguments, rather, the purpose is to identify erroneous concepts one may be holding and abandon them.

There are two basic erroneous concepts: "This is" and "This isn't." All tenets spring from these two assertions. The only view free from these two assertions of the view of dependent origination, i.e. the Buddha's view.

Author: Malcolm

Date: Friday, May 20th, 2022 at 2:34 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Friday, May 20th, 2022 at 3:09 AM

Title: Re: Different conceptions of the bodhisattva path

Content:

retrofuturist said:

Sometimes I hear about bodhisattvas, "sticking around" to assist all sentient beings (or even every single blade of grass!) to liberation.

Sometimes I hear about bodhisattvas striving to become Buddhas ASAP as a means to help enlighten sentient beings.

Are these different paths? Are there other paths that can be followed by the bodhisattva other than the two mentioned above?

Kai lord said:

Basically those bodhisattvas speed run to the Tenth bhumi which is super close to Buddhahood and then stick around to help sentient beings.

Vajrapani, Manjusri, Chenrezig and other eight major bodhisattvas or Mahasattvas like Maitreya, are all at Tenth bhumi.

Malcolm wrote:

Tenth stage bodhisattvas are buddhas, just not samyaksambuddhas.

Author: Malcolm

Date: Friday, May 20th, 2022 at 3:22 AM

Title: Re: Chakravartin, Indian myth of a Flying Saucer King

Content:
Caoimhghín said:
I'm looking at it this way:

Physical objects cannot actually travel at light-speed, at faster-than-light-speed, or even substantially near light-speed. Objects become energy. Matter dematerializes.

If they can re-materialize a spaceship, they might as well just re-materialize their bodies, which they would have to do anyways.

PeterC said:
We're into the realm of speculative theoretical physics here, but: the basic idea that to cross a very long distance you would find a way to accelerate to beyond the speed of light is not the most plausible. A more plausible way would be to construct a stable wormhole large enough to go through - ie to distort spacetime rather than to travel through it faster.

But just because we can speculate that a means might exist to do this - eg using exotic matter to stabilize and expand a wormhole occurring naturally on the event horizon of a supermassive object - the far, far more likely outcome is that this simply isn't possible. That our simplistic view of physics is actually correct and that there's no means of crossing interstellar space, and we are therefore de facto alone and always will be.

Malcolm wrote:
There is always rebirth...

Author: Malcolm
Date: Friday, May 20th, 2022 at 9:57 AM
Title: Re: Back in the USA...
Content:

Author: Malcolm
Date: Saturday, May 21st, 2022 at 12:09 AM
Title: Re: Gelug responses to these critiques of Tsongkhapa?
Content:

wei wu wei said:
All classical Madhyamaka scholars in Tibet accept emptiness as a non-affirming negation.
Does Mipham qualify as a "classical Madhyamaka scholar"?

Malcolm wrote:
He accepts emptiness as explained by Madhyamaks as a non-affirming negation.

Freedom from the four extremes is a series of negations which do not affirm anything. If there is nothing in the relative that can be found by an examination of the four extremes, there is also nothing ultimate which can be found by any of the four extremes. Mipham's final view is prasangika, just as it is the view of Longchenpa, etc.

Author: Malcolm

Date: Saturday, May 21st, 2022 at 1:56 AM

Title: Re: White Tara Empowerment

Content:

Aloke said:

How can Chimé Pakme Nyingtik be conferred, as a Wang, Jenang?

Malcolm wrote:

It has three kinds of empowerments: two day major empowerment; one day blessing, as well as a Jenang.

It is HYT in general so no dietary restrictions.

Author: Malcolm

Date: Saturday, May 21st, 2022 at 3:46 AM

Title: Re: White Tara Empowerment

Content:

heart said:

It is considered Mahayoga,

Malcolm wrote:

It can be practiced in Anuyoga style as well. It may not be evident from the sadhana, but it is pretty clear in the root text, which specifies two ways of arising: instantly or according to the five abhisambodhis. You don't need much of sadhana to practice in the Anuyoga style.

Author: Malcolm

Date: Saturday, May 21st, 2022 at 6:16 AM

Title: Re: Tilopa 6 words of advice

Content:

Konchog Thogme Jampa said:

Question

Do Tilopa's Six Words of Advice apply the same to Dzogchen practice even though they were written and intended for Mahamudra?

Malcolm wrote:

Sure.

Author: Malcolm

Date: Saturday, May 21st, 2022 at 9:39 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Kai lord said:

As for why some Sakyapas still practice Hevajra... well, just think of lamdre and vajra verses.

Malcolm wrote:

Lamdre is a heterogeneous system (see my two volume forthcoming translation of Lamdre material published by Shambala under the auspice of Tsadra). The Vajra Verses are primarily focused on completion stage practice. Lamdre also incorporates eight other upadesas brought to Tibet by Drokmi. Lamdre is in fact the distilled essence of nine upadesas, based on Hevajra, Cakrasamvara, and Guhyasamaja.

One can use these completion stage practices for any mother tantra deity. Indeed, Sachen's Nyakma commentary shows up in the terma revelations of Longsal Nyingpo.

Author: Malcolm

Date: Sunday, May 22nd, 2022 at 9:26 PM

Title: Re: Most Important Empowerments in the Sakya Tradition

Content:

Kai lord said:

As for why some Sakyapas still practice Hevajra... well, just think of lamdre and vajra verses.

Malcolm wrote:

Lamdre is a heterogeneous system (see my two volume forthcoming translation of Lamdre material published by Shambala under the auspice of Tsadra).

Kai lord said:

Will do

One can use these completion stage practices for any mother tantra deity. Indeed, Sachen's Nyakma commentary shows up in the terma revelations of Longsal Nyingpo. Is it because the older brother of the founder for kathok was a student of Sachen?

Malcolm wrote:

I don't know.

Author: Malcolm

Date: Monday, May 23rd, 2022 at 9:42 AM

Title: Re: Is the alaya vijnana outside of spacetime?

Content:

dpcalder said:

It's my understanding that the Yogacara concept of the alaya vijnana is transpersonal and contains the sum total of all impressions of all sentient beings. How is this compatible with the Buddhist view of impermanence? Can anyone link me to any good discussions on this issue (or provide their own answers)?

Malcolm wrote:

Your understanding is incorrect. The all basis is personal. Read Mahayana Samgraha.

Author: Malcolm

Date: Tuesday, May 24th, 2022 at 5:52 PM

Title: Re: Rajasic and Tamasic Foods

Content:

Sādhaka said:

Are there any authoritative texts with extensive examples of both of these?

I've found online what appeared to be a translation of the Caraka Samhita, and in doing a search within the said PDF, didn't find anything about foods; only on the Gunas in relation to types of people.

The reason I ask, is because most websites provide contradictory information. One website says that eggs are rajasic and another says that they are tamasic. One website says that avocados are rajasic and another says that they are tamasic. One website says that red meat is rajasic and another says that it is tamasic. Etc., etc., etc.

Malcolm wrote:

It's based on tastes, In the Bhagavid Gita, sweet is defined as sattvic. Sweet is composed of earth and water.

Author: Malcolm

Date: Tuesday, May 24th, 2022 at 11:11 PM

Title: Re: Rajasic and Tamasic Foods

Content:

Sādhaka said:

Then as I mentioned a post or so back, perhaps it is better to not take the Gunas into so much consideration, and instead go by the Three Humours (Vata/Lung, Pitta/Tripa, Kapha/Badkan). Now the Three Humours don't seem to be exactly parallel to the Three Gunas, although maybe there's some overlap; at least with pitta/tripa & rajas and the fire or heat element (?) In other words maybe I'll want to look into adding more pitta or tripa foods, instead of trying to look up what foods are rajasic....

And I wouldn't say that I eat rotten, stale, reheated, or (overly) processed foods (all tamasic); yet I'm all about fermented foods with bacteria, which if the latter are considered tamasic, would still be worth the trade-off due to the nutritional content.

Also if pasture-raised egg yolks are tamasic, they're still also packed with naturally occurring vitamins like Vitamin K2 and just about every other essential vitamin you can think of....

Malcolm wrote:

All food is tamasic, actually. Why? All food is made of the four elements, which are the in tamasic portion of the 25 tattvas.

It's better evaluate food based on the six tastes and in particular, their post-digestive tastes, sweet, sour, and bitter.

Author: Malcolm

Date: Wednesday, May 25th, 2022 at 2:10 AM

Title: Re: Rajasic and Tamasic Foods

Content:

Sādhaka said:

Are the 25 Tattvas mentioned mostly by, say, Caraka; or are they also taught within Tibetan Medicine as well?

Malcolm wrote:

They are not taught in Tibetan Medicine, nor are they taught in the Ayurvedic treatises of Vagbhata, which directly influence Tibetan Medicine.

Author: Malcolm

Date: Thursday, May 26th, 2022 at 9:34 AM

Title: Re: What are you doing about the coronavirus?

Content:

PeterC said:

The Chinese grandmother happened.

If you were working age, they basically made it necessary to get vaccinated if you wanted to leave your home. But nobody tells their Chinese grandmother what to do. And granny is very nervous about these new medicines. So the elderly didn't get quite so much pressure, and many of them didn't get vaccinated.

Queequeg said:

Oh. That changes the story. The shut down is not a narrative about control, vaccine inefficacy, but filial piety.

Now it makes sense.

PeterC said:

Not quite. The government decided it couldn't/wouldn't/whatever require the elderly to vaccinate in the same way it required the working age people. So now it is stuck with a large unvaccinated elderly population. Etc etc.

If they were not in the middle of an outbreak they would have more options available. As it is they had authorized use of paxlovid and molnupravir at the end of 2021. But once you're actually engaged in trying to suppress an outbreak, your options are limited. It's hard to run a second mass vaccination campaign while you're trying to suppress an outbreak - you have to either let the suppression go and deal with a few million deaths, or continue the suppression until cases come down. Neither are great options.

Malcolm wrote:

According to Soros, the Chinese never developed a vaccine for variants. Not sure if he is right.

Author: Malcolm

Date: Thursday, May 26th, 2022 at 8:22 PM

Title: Re: Namkhai Norbu's SMS teacher give transmission in China and IDC did almost nothing

Content:

Queequeg said:

I find it interesting that ChNNR didn't name a successor or leave any specific guidance despite having time to prepare for his passing.

treehuggingoctopus said:

Actually, we do not know that. When the IDG were asked in 2020 if there is a will that deals with the future of the DC, they said: "We do not know."

Malcolm wrote:

He did say the DC would split into different groups. This is already happening.

Author: Malcolm

Date: Friday, May 27th, 2022 at 8:56 PM

Title: Re: Looking for the origin of Naro-khechari's Yakshini

Content:

AmidaB said:

The location is:

gsung 'bum/ tA ra nA tha/ (rtag brtan phun tshogs gling gi par ma/)

"rje btsun tā ra nā tha'i gsung 'bum". "rtag brtan phun tshogs gling" edition, reprinted in Ladakh. BDRC reference: MW22277.

nā ro mkha' spyod kyi rdzogs rim thun mong ma yin pa, Tāranātha, 4 (nga): 663-673.

On p. 664 among a couple of side practices (mirror of predictions, sman grub) a Yakshini practice was mentioned by Taranatha.

I would like to ask for your help to identify the possible source, lineage and any more or less publicly available details of this Naro Khechari related side/branch(?) practice.

Any of your help would be greatly appreciated.

Malcolm wrote:

Drakpa Gyaltsen'collected works in Sa skya bka' 'bum

Author: Malcolm

Date: Saturday, May 28th, 2022 at 7:30 PM

Title: Re: Namkhai Norbu's SMS teacher give transmission in China and IDC did almost nothing

Content:

Queequeg said:

I find it interesting that ChNNR didn't name a successor or leave any specific guidance despite having time to prepare for his passing.

xjh2021 said:

ChNN taught many students. Why He didn't choose a lineage holder from them?

Malcolm wrote:

He said many times that everyone who receives a lineage is a holder of that lineage. You are treating "lineage" as if it were intellectual property. That is an incorrect point of view.

Author: Malcolm

Date: Saturday, May 28th, 2022 at 8:05 PM

Title: Re: Namkhai Norbu's SMS teacher give transmission in China and IDC did almost nothing

Content:

PeterC said:

In any case, ChNNr had plenty of time to decide this, and chose not to appoint someone as his successor.

It's important to remember that there isn't some "ChNNr Transmission". He taught Buddhadharma, and within that, primarily Dzogchen. If we get hung up on the "ChNNr Lineage" then I think we misunderstood what he taught.

xjh2021 said:

Then how Can new Students practice ChNNr's special teaching such as long sa ? or They can't.

Malcolm wrote:

They need to receive it from someone who has received it and practiced it.

Author: Malcolm

Date: Sunday, May 29th, 2022 at 12:32 AM

Title: Re: Namkhai Norbu's SMS teacher give transmission in China and IDC did almost nothing

Content:

Malcolm wrote:

They need to receive it from someone who has received it and practiced it.

xjh2021 said:

such as Fabio, SMS instructor or common student ?

Malcolm wrote:

From whoever feels confident to transmit it, based on their experience, and is willing to be a responsible teacher for that person, and understands what that means.

The qualifications for who can give teachings is clearly described in the Self-Arisen Vidyā Tantra. People should check those out and see if they think the person they wish to receive teachings from is qualified.

Author: Malcolm

Date: Tuesday, May 31st, 2022 at 2:36 AM

Title: Re: Is dzogchen independent from Vajrayana?

Content:

xjh2021 said:

Is dzogchen independent from Vajrayana?

Malcolm wrote:

Depends what you mean by "Dzogchen."

Depending on that, the answer is yes and no.

Author: Malcolm

Date: Tuesday, May 31st, 2022 at 9:42 PM

Title: Re: Namkhai Norbu's SMS teacher give transmission in China and IDC did almost nothing

Content:

heart said:

I think Adriano Clemente clarified this point in December 2021. It is good enough for me

at least.

<https://melong.com/adriano-clemente-closing-talk-vajrasattva-longsal-retreat/?fbclid=IwAR0pf8KFoPNo-YNnUJXXjR6ez8332BoRXOGvQOJ9mgkLfG6O5rhdUp4Q1q0>

/magnus

xjh2021 said:

I believe more in ChNN than Adriano Clemente.

Malcolm wrote:

Adriano is Rinpoche's oldest active student (circa 1974), and the sole translator of Rinpoche's Longsal cycle. If you don't trust him, who would you trust?

Author: Malcolm

Date: Friday, June 3rd, 2022 at 5:43 AM

Title: Re: Is dzogchen independent from Vajrayana?

Content:

florin said:

Dzogchen rejects the ten natures. They are obstacles to understanding the dzogchen state. Lots of practitioners develop limiting attitudes as a result of these characteristics.

Malcolm wrote:

A lot of other practitioners develop limiting attitudes because they do not understand the absence of the ten principles refers to the basis, in which these ten principles are indeed absent. No one needs an empowerment, samaya, etc., to possess the primordial state. These ten principles refer to the path. And indeed, the path of Dzogchen requires empowerment, samaya, etc.

Author: Malcolm

Date: Friday, June 3rd, 2022 at 7:36 PM

Title: Re: Tibetan/Western qualification "equivalents"

Content:

Lingpupa said:

SO - from what I know (and this is particularly where I'm hoping for more knowledgeable input), it seems that the following, necessarily vague, equivalences might make sense:

kyorpon: beyond secondary education, perhaps equivalent to some sort of tertiary diploma focussed on relevant textual knowledge and expertise

khenpo: Master (whether of Arts or Studies is not important), being higher than a normal

first-degree Bachelor's.

But I could be wrong...

Malcolm wrote:

The first problem is that the equivalent for kyorpon would be TA, teaching assistant, it's an appointment, not a degree. So grad student.

The degrees are bka' bzhi pa (four treatises), bka' bcu pa (ten texts), and mkhan po. Slob dpon is not a degree, but a title, usually for nonmonastics with an advanced education. Technically, a Khenpo can lead an ordination of monks and nuns.

The Geshe degree system is different.

Author: Malcolm

Date: Friday, June 3rd, 2022 at 8:43 PM

Title: Re: Reading restricted texts

Content:

namtose said:

With humble and great respects to my dharma brother and fellow Lamdre-pa (we took the LamDre together in 1990 in Nepal with the Late Dagchen Rinpoche) I quote From Sakya Trichen's introduction To Taking the Result as the path:

"A very important aspect of these secret pith instructions is that, from their beginning until now, they have been held in the greatest respect and have only been available to those whose mental continuum has been ripened through the relevant preliminary practices and initiations. Without such a base, esoteric teachings such as these cannot actually be comprehended. It is vitally important, both for the ripening of disciples and for the maintenance of the authenticity of the teachings, that this respect and guardianship of these teachings continues in their transport into the west. (xv-xvi)

Malcolm wrote:

The disclaimer notwithstanding, you can purchase this book on Amazon. But as any mature student knows, it won't mean much to someone who has not received Lamdre.

Author: Malcolm

Date: Friday, June 3rd, 2022 at 10:38 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

That's racist.

Archie2009 said:

You can't be racist against white people according to the good guys/gals/they/thems in the culture wars.

Or as Whoopi Goldberg would say : "The Holocaust was not about race."

Malcolm wrote:

The comments on twitter about this are pretty funny, especially this one:

Author: Malcolm

Date: Friday, June 3rd, 2022 at 11:13 PM

Title: Re: Vajradhara, Pantheism, Advaita Vedanta Brahman

Content:

heart said:

Emptiness is not "one entity with many isolates", where did you find that?

/magnus

Konchog1 said:

David Gonzalez.

We can understand this by thinking about the Prasangika's presentation of "same entity different isolates." In the case of emptiness, all phenomena have the same nature or entity but have different conventional bases or imputation or "isolates." Therefore they have the same entity emptiness-but different isolates their bases of their bases of designation.

heart said:

Entity = "a thing with distinct and independent existence". So using "entity" for "nature" as he does in your quote is just plain wrong. Emptiness is not a thing, it means that there is nothing that have an "distinct and independent existence" all phenomena are free of distinctions and they only appear to have distinctions because of the interdependence on other phenomena.

/magnus

Malcolm wrote:

He is translating ngo bo as "entity." So does Thubten Jinpa. So do I when it is warranted. For example we have the entity (ngo bo), then its definition, divisions, and so.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 12:33 AM

Title: Re: Vajradhara, Pantheism, Advaita Vedanta Brahman

Content:

heart said:

Ok, but as the OP got the impression that Vajrayana is the same as Advaita Vedanta I would say something went seriously wrong.

Malcolm wrote:

This is quite a common error. Doubt it is a result of DG's translation.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 12:41 AM

Title: Re: Confusion about Avalokiteshvara

Content:

khemindas said:

According to Heart Sutra Bodhisattva avalokiteshvara realized that all five skhandas are empty and attained liberation from dukkha, so why he is still called bodhisattva and not Buddha?

Malcolm wrote:

He is a buddha, he is just not a samyaksambuddha.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 5:15 AM

Title: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Malcolm wrote:

[Mod note: This topic was split from here:

<https://www.dharmawheel.net/viewtopic.php?p=631010#p631010>

tummo18 said:

Hi everyone,

My community just had a complaint raised to the community of a student who became a consort of the teacher but then afterwards regretted the relationship and feel it shouldn't have happened.

Malcolm wrote:

If it was consensual, we all have had relationships we have regretted.

tummo18 said:

I don't personally feel it was inappropriate from what I've heard so far, but we are looking at how we can handle this in a way that seeks truth and takes care of the community as best as possible without ignoring and blaming the person making the complaint or just having the teacher resign when they might not have done anything inappropriate and leaving everyone else without their teacher.

Malcolm wrote:

- 1) How long was the complainant in the community?
- 2) What is the age difference between the two parties?
- 3) Who initiated the relationship?
- 4) If the teacher, did he apply pressure on the women to have a relationship?\
- 5) What sort of damage, if any, is the complainant specifying?

Author: Malcolm

Date: Saturday, June 4th, 2022 at 6:51 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

reipun said:

A secret sexual relationship involving a power differential such as that between a student and teacher obviously violates trust, doesn't it? Is "consort" what the victim calls herself? A teacher resignation (or expulsion) would be "leaving everyone else without their teacher"? Aw, poor you.

Malcolm wrote:

Lot of assumptions here. Who said it was secret? Are teachers obligated to check with all their students before they have sex with one of them? Is it anyone's business who one sleeps with? No. She had regrets. So what? Is there a claim of harm or merely regret?

And, in Vajrayāna, assuming the person received empowerment from this teacher, it is a little hard to expel one with whom one has samaya. Sleeping with students may not be a good idea, but there are a whole host of issues here which are not going to be resolved through simplistic, judgmental comments.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 7:06 AM

Title: Re: talk: Vedantic Self and Buddhist Non-Self

Content:

anjali said:

Here is an engaging and informative philosophical talk by Swami Sarvapriyananda, a scholar monk in the Ramakrishna lineage on an exposition of Buddhist emptiness, with an Advaita response: <https://www.youtube.com/watch?v=vAZPWu084m4&t>

Normally, I wouldn't post something like this on DW, but I think the Swami does a good job of presenting almost 2,000 years of Buddhist thought on emptiness from the Buddha, through Nagarjuna, Chandrakirti, and on into Tibetan Buddhism with mentions of Prasangika Madhyamika and Shentong. The majority of the talk discusses

https://www.rigpawiki.org/index.php?title=Sevenfold_reasoning_of_the_chariot. Near the end of the talk, he covers the fivefold emptiness as discussed in Khenpo Tsultrim Gyamtso Rinpoche's https://www.amazon.com/Progressive-Meditation-Emptiness-Tsultrim-Rinpoche/dp/153740900X/ref=tmm_pap_swatch_0?_encoding=UTF8&qid=1654290897&sr=8-8. Although he doesn't mention Khenpo by name, he mentions the book and covers each of the five emptinesses.

Most of the talk is a fair exegesis of Buddhist thought. The Advaita response actually only covers about 20 minutes of the talk at the end. Swami Sarvapriyananda took a class on Tibetan Buddhism under Jay Garfield at Harvard Divinity School a couple of years ago. This talk seems to be based primarily on a paper he wrote for that class.

The occasion of the talk was Vesak.

Personally, I'm not interested in discussing/debating this topic. I'm merely offering this talk to those who are interested in such things.

Malcolm wrote:

His reasoning is quite poor actually. Trying to prove there is one substance, consciousness, out of which everything is made is ridiculous and easily refuted.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 8:10 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

rejun said:

The power differential/trust betrayal is an issue here.

What do you think is the object of regret, if not the harm felt?

Malcolm wrote:

The power differential is consideration, however, we should not pretend that it robs students of responsibility for their own choices.

I see no evidence of a betrayal of trust. That's your projection, not present in the OP.

People regret relationships for all kinds of reasons. In this case, we do not have enough information to form any kind of reasoned judgement about the situation.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 9:01 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Malcolm wrote:

The power differential is consideration, however, we should not pretend that it robs students of responsibility for their own choices.

reiun said:

It does, because it puts a student at an inherent disadvantage.

Malcolm wrote:

This is an opinion. It is not an evidence-based fact. Students are just as capable of manipulating teachers as teachers are capable of manipulating students.

People regret relationships for all kinds of reasons. In this case, we do not have enough information to form any kind of reasoned judgement about the situation.

It would be good to hear from the victim.

Not every relationship that sours has a “victim,” even when it involves a Buddhist teacher and one of their students.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 10:15 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

reiun said:

It does, because it puts a student at an inherent disadvantage.

Malcolm wrote:

This is an opinion. It is not an evidence-based fact. Students are just as capable of manipulating teachers as teachers are capable of manipulating students.

reiun said:

That would be true only if there was no inherent power differential.

Malcolm wrote:

There is no objective evidence for an inherent anything.

reiun said:

Scandals involving predatory Buddhist teachers are well- documented and recent. But, as a Buddhist teacher yourself, I understand your discomfort with the topic.

Malcolm wrote:

I have no discomfort with the topic at all, and have seen examples of abusive teachers up close and personal, where the dynamics you describe are present. However, I have also seen other examples where relationships between teachers and students have hit the rocks, where there was nothing other than the “maybe this wasn’t such a fantastic

idea” and everyone brushed themselves off, and got on with their life and practice. I have seen teacher groupies who hop from the bed of one teacher after another, etc., as well as sane, long-term commitments between teachers and their students, which are examples of mutual respect and love. That’s why I think automatically assigning students to an inferior position necessarily infantilizes women in particular. As for myself, I am in a long term committed relationship with my partner, who I met in the Dharma. So, no discomfort. People on the other hand experience some discomfort with the fact that I am not axiomatically opposed to romantic relationships between teachers and students. It is quite common in Tibetan Buddhism. Most Tibetan lamas, for example, with western wives have married one of their students. Most Tibetan wives of Tibetan lamas are absolutely their students. It’s just not as cut and dried as some western Buddhists would like it to be.

“Predatory” male Buddhist teachers are no different than any other womanizer. We don’t say that all women who get involved with womanizers are suffering from a power differential. Women make bad choices sometimes, and sometimes those bad choices happen to be Buddhist men. The opposite is also true. I’ve known some “predatory” female Buddhist teachers.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 11:09 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

zerwe said:

IDK, an attempt to address what I think the OP had in mind, FPMT's handling of Dagri Rinpoche and subsequent establishment of policy/education?

Shaun

Malcolm wrote:

Dagri is a monastic. We don’t know that this is case here.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 9:37 PM

Title: Re: Is this year obstacle for sheep?

Content:

Toenail said:

Is tiger year bad for sheep? Is it the seventh year from the birth sign? I don't know how to count correctly.

Malcolm wrote:

Monkey. This is the offside seven.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 9:41 PM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Ayu said:

I read this as : if the consort does not feel to be benefited by this sexual consensus...

Malcolm wrote:

Consensual sex is consensual sex. It doesn't always work out as planned.

Unless a clear and evident pattern of abuse can be shown, it's no one's business. "It was a mistake" is not a valid reason to pillory someone.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 11:31 PM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Ayu said:

I read this as : if the consort does not feel to be benefited by this sexual consensus...

Malcolm wrote:

Consensual sex is consensual sex. It doesn't always work out as planned.

Unless a clear and evident pattern of abuse can be shown, it's no one's business. "It was a mistake" is not a valid reason to pillory someone.

Ayu said:

I think, I didn't suggest to pillory anybody. Please note, that this whole thread is not about pillorying anybody. That is important for staying on topic.

Mingyur Rinpoches advice (my post above) is really helpful and wise. To me it shows that a teacher-student-relationship (in a hopefully aware environment) cannot be equaled to any usual relationship between common ignorant people.

Malcolm wrote:

Sure it can. Most teachers are common ignorant people (95+%) with varying levels of Buddhist education.

Ayu said:

It cannot be reduced to "consent in first place and therefore everything is fine". This kind of argument ignores the psychic damage that can possibly follow after such a confusing incident. The psychic condition of the woman after this incident has to be respected.

Malcolm wrote:

Only if the woman in question is suffering from the delusion that her teacher is an enlightened being, or if the teacher encourages such an idea.

Ayu said:

There's nothing wrong with showing some empathy even after the consensual act turned out to be a misunderstanding. Yes, this can happen, and it happens all the time.

This is no crime.

But I think, as well it's no crime to talk about it openly, if one feels hurt.

Malcolm wrote:

Of course there is no harm talking these things through.

What would signs of abuse of a sangha look like? The teacher has serial or multiple relationships with students. The teacher claims spiritual benefit for the student in such a relationship. The student is required to keep the relationship secret under threat of "samaya." There is a significant age disparity between the two parties (25/60, for example). The student is very new, young, and inexperienced. In these circumstances, of course, the teacher needs to be confronted, the sangha broken up, and so on. I also want to add that such abuse generally involves financial impropriety as well.

Americans in general are very hysterical about such things. I find Europeans to be a bit more level-headed with regard to such issues.

Author: Malcolm

Date: Saturday, June 4th, 2022 at 11:35 PM

Title: Re: Is this year obstacle for sheep?

Content:

Toenail said:

Is tiger year bad for sheep? Is it the seventh year from the birth sign? I don't know how to count correctly.

Malcolm wrote:

Monkey. This is the offside seven.

Toenail said:

Thank you. I still don't understand the system. I thought offside seven meant the seventh year from the birth sign. Which would be tiger, no? Monkey comes right after sheep year?

Malcolm wrote:

Correct. (1) tiger (2) rabbit (3) dragon (4) snake (5) horse (6) sheep (7) monkey. Monkey is the enemy of tiger, since the life element of tiger is male wood, and the life element of money is male metal.

For sheep is it ox: (1) sheep (2) monkey (3) bird (4) dog (5) pig (6) mouse (7) ox.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 12:51 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Ayu said:

Wherever on this globe, there is always much space for marginalizing the issue and shaming the person who has been hurt in first place.

Malcolm wrote:

It is always assumed that the (male) teacher is never hurt in these circumstances. This is quite a narrow-minded view. Human relationships are complicated.

Ayu said:

But what's your advice for the OP - how should a center / a community deal with it in general?

Malcolm wrote:

Ascertain whether the relationship meets the threshold to be considered abusive.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 3:16 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

reiun said:

A sexual relationship is never appropriate between teachers and current students.

Malcolm wrote:

That is IMS's trip. It is not universally applicable. If that is how they want to run their community, I have no issue with it, as long as they aren't running around making up rules for Tibetan Buddhists.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 3:21 AM

Title: Re: Drubthab Kuntue teachings from Dzongsar Khyentse?

Content:

zerwe said:

The link for a list of the works contained doesn't work.
Does anyone else know or have further details?

Shaun

Malcolm wrote:

It is 14 volumes of Jenangs and blessings (so it requires an HYT initiation to start with, usually Hevajra) from Sakya, Kagyu, Kadampa and Nyingma, collected by Khyentse Wangpo.

mKhyen brtse'i dbang po, and Ngor pa dpon slob blo gter dbang po, editors. sGrub thabs kun btus (glog klad par ma). Sachen International, Guru Lama, 2002. Buddhist Digital Resource Center (BDRC), purl.bdrc.io/resource/MW1KG17189. [BDRC bdr:MW1KG17189]

You can scan the outline.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 5:09 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

reiun said:

That would be true only if there was no inherent power differential.

Malcolm wrote:

There is no objective evidence for an inherent anything.

reiun said:

That would be the patriarchal opinion.

Malcolm wrote:

No, that would be Buddhist opinion, which rejects inherency. There is no doubt Buddhism like every other religion in the world emerged from a patriarchal matrix. But that is completely besides the point. If you go down that road, you will then wind up with the conclusion that all sexual relationships involve a power differential, and in that case, all women are victims when they decide they are unhappy with this or that man. This might square with Andrea Dworkin-style feminism (all sex is rape), but it is facially absurd.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 6:04 AM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

reiun said:

Buddhist teacher patriarchy has been an obvious contemporary problem.

Malcolm wrote:

One cannot draw an inference from a generality to a particular. One cannot state that every romantic relationship between a Buddhist teacher and his or her student is predicated on patriarchy and exploitation.

reiun said:

The sex part is not appropriate in the opinion of many Buddhist groups, in part because it violates that trust.

Malcolm wrote:

Sex is messy, and many people are not mature about it, both teachers and students.

As for your claim it violates "trust," this is again not a quantifiable absolute. In Tibetan Buddhism, sexual pleasure is not something to be avoided. Many people, women as well as men, are attracted to Tibetan Buddhism precisely because this is so.

Tangentially are many women attending so-called "tantric retreats" because they have romantic ideas about sacred sexuality and so on. Many of them wind up sleeping with the so-called instructors, and quite intentionally.

However, in Tibetan Buddhism, while sexual pleasure is not something to avoid, so-called sexual yogas are not fun, they are laborious, systematic, time-consuming, and frankly, not very erotic. In any case, they are only for young people between 16-26. So, it's a bunch of baloney that this violates "trust." It might very well do so in Vipassana and Zen, etc. Tibetan Buddhism is a different animal. If you had not noticed, this is where this OP is found.

The real issue in Buddhism is that many people think somehow their teacher is enlightened, when this is obviously not the case 99 percent of the time in every school. The real problem is Buddhist puffery about "enlightened masters" and naive romantics who believe in such things.

If a Buddhist teacher wants to have a romantic relationship with a student, this axiomatic proof that person is very unlikely to be a liberated person, no matter how eloquent they may sound or how still or long they may be able to sit.

The real problem is the naivety that people carry when they begin to study and practice. All the problematic situations I have seen is where the teacher allows students to think they are enlightened. If there is a problem, it is Buddhist marketing that preys on the naive. The problem is not sex. The problem is expectations. If someone pretends to be enlightened and then goes out and seduces a student based on that premise, this is abusive. But if two people happen to fall in love, one a teacher and the other a student, or even if they just want to use each other for sex (mutually), I have zero problem with this and I think everyone should mind their own business. Of course, if they are a monastic, they should know better, period.

Frankly, I think the way some buddhists react to this phenomena of teachers having romantic relations with students as if it is always bad is as immature as it is infantilizing. People really need to grow up and take responsibility for their own actions.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 11:36 AM

Title: Re: What are you watching? Any good?

Content:

Malcolm wrote:

The Boys season three. Gross, but hilarious.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 11:52 AM

Title: Re: What are you watching? Any good?

Content:

Malcolm wrote:

The Boys season three. Gross, but hilarious.

Arnoud said:

Good to know it's out. First season was great. Second one less so. Hopefully the third one won't disappoint too much.

Malcolm wrote:

It won't.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 8:57 PM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

dharmafirststeps said:

I'm not sure we can apply Western cultural values for professional settings to a sangha.

Correct me if I'm wrong, but doesn't the Tibetan tradition say that Vajrayana practitioners should only have relationships with those they share samaya with?

Malcolm wrote:

Generally, yes. It's rather discouraged to date "outside of the fold." Even where this is the case (partner outside the Vajrayāna Dharma), that partner must be supportive of one's practice, or minimum, indifferent to it.

dharmafirststeps said:

So if their tradition says they should limit their relationships to those who share samaya, and culturally we say they can't date people who share samaya unless the person is of an equivalent level of respect/authority/power, well... it seems lay teachers may as well

all just become monks and nuns at that point.

Malcolm wrote:

Culturally, we say lots of things. This whole thread started in the Tibetan Buddhist forum. Culturally, we are different than IMS, etc.

Author: Malcolm

Date: Sunday, June 5th, 2022 at 9:21 PM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Kim O'Hara said:

It seems to me that some Buddhist groups do fit the 'community education' model very well...

Malcolm wrote:

Some, but not all. Many are informal gatherings, not nonprofits, not registered churches, etc.

Codes of ethics are often false blankets, but in the woke world, they are clung to like clumps of grass on a river bank. The Buddha's own recommendations for sexual misconduct with respect to partners is sufficient in most cases: don't sleep with minors, don't sleep with other people's spouses, etc.

For example, I met a Bhutanese man once, who could not understand why he could not have two female partners at the same time in the USA. Why? His father had two wives and he had two moms.

In the end, people just need to be adults, and take responsibility for their own choices. That is the best solution. If someone sleeps with Lama so and so and finds out that it is not working out, then move on. Your spiritual life does not depend on someone else, it depends on you.

Tibetan Buddhist teachers are not therapists, counsellors, social workers, doctors, etc. They principally act as instructors in liturgy and Buddhist praxis in various lineages.

Most people will never have an opportunity to spend any facetime with their guru, from whom they receive empowerments and so on. They will mostly interact with center heads and senior students. How such places work things out with respect to this issue is up to them.

Author: Malcolm

Date: Monday, June 6th, 2022 at 2:18 AM

Title: Re: Mewa and mantra

Content:

Könchok Thrinley said:

Hi,

I have been just very lightly looking at tibetan astrology and I am interested in what the connection between the birth mewa and its associated mantra is. How should one use the information? If has birth mewa 1 does it mean mani mantra would help overcome obstacles or is best for achieving realization? What is the logic behind it?

Thank you in advance Malcolm if you answer.

Malcolm wrote:

Not sure where you are pulling this info from. Source?

Author: Malcolm

Date: Monday, June 6th, 2022 at 5:03 AM

Title: Re: Mewa and mantra

Content:

Könchok Thrinley said:

Hi,

I have been just very lightly looking at tibetan astrology and I am interested in what the connection between the birth mewa and its associated mantra is. How should one use the information? If has birth mewa 1 does it mean mani mantra would help overcome obstacles or is best for achieving realization? What is the logic behind it?

Thank you in advance Malcolm if you answer.

Malcolm wrote:

Not sure where you are pulling this info from. Source?

Könchok Thrinley said:

Sites like this <https://www.tibastro.eu/Mewa/BirthMewa/0>

Then also Phub Dorji Wang who is usually quite reliable:

<https://phubdorjiwang.blogspot.com/2021/09/individual-characteristics-based-on.html>

And then in general it makes rounds in some groups I follow every now and then.

Malcolm wrote:

OK. These indications do not included mantras in the Tibetan texts, it is just an elaboration on changeable mewas which are calculated for the deceased to ascertain the kind of statue one should have sponsored for them.

Author: Malcolm

Date: Monday, June 6th, 2022 at 7:30 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

Freddie B. said:

Greetings,

The Jonang lineage is alive and well in Tibet and with a monastery in India as well. This lineage survived the cultural revolution.

I am curious as to why they normally speak of only 4 schools of Tibetan Buddhism. Is it because the Jonangpa's were a little more remote, is it due to the view the Jonangpa's hold on Zhentong Madyamika, or is it political? Perhaps maybe a combination of the three?

Sometimes it is odd to think about it, when you hear "the four schools of Tibetan Buddhism."

Any thoughts?

Malcolm wrote:

Jonang is considered a sub school of Sakya, though the Jonangoas don't see it that way. But they are an offshoot, historically speaking.

Author: Malcolm

Date: Monday, June 6th, 2022 at 9:40 PM

Title: Re: 5th School of Tibetan Buddhism

Content:

Freddie B. said:

Greetings,

The Jonang lineage is alive and well in Tibet and with a monastery in India as well. This lineage survived the cultural revolution.

I am curious as to why they normally speak of only 4 schools of Tibetan Buddhism. Is it because the Jonangpa's were a little more remote, is it due to the view the Jonangpa's hold on Zhentong Madyamika, or is it political? Perhaps maybe a combination of the three?

Sometimes it is odd to think about it, when you hear "the four schools of Tibetan Buddhism."

Any thoughts?

Malcolm wrote:

Jonang is considered a sub school of Sakya, though the Jonangoas don't see it that way.

But they are an offshoot, historically speaking.

PeterC said:

And...the Gelugpas?

On a more serious note - the odd thing about saying there are four schools is the omission of the Bonpos.

Malcolm wrote:

Also the Gelugpas are an offshoot of Sakya, most definitely.

Author: Malcolm

Date: Monday, June 6th, 2022 at 10:17 PM

Title: Re: Appropriateness of sexual relationship Dharmateacher/Student

Content:

Kim O'Hara said:

We therefore can't condone or cover up any sexual misbehaviour which falls too far outside community expectations, even if it falls within the norms of our religious tradition.

We could, in fact, see the string of abuse scandals as a long-running series of skirmishes or negotiations between the two sets of standards.

And it seems to me that discussions like this one could help us work out where the borders of acceptable behaviours, and acceptable responses to unacceptable behaviours, might lie.

Malcolm wrote:

I already pointed out a number of red flags for whether a teacher was behaving inappropriately. Unfortunately, the assumption is that this is all one way, and it isn't. Patrons, who by all measure are students, for example, exert enormous influence in Tibetan Buddhist centers, and elsewhere. The possibility for misconduct among them is enormous, including making advances on men and women in centers, financial leverage, and so on.

These discussions are endless because they are not evidence-based. They are values-based, and therefore political issues, rather than ethical issues, 90% of the time.

For example, for years the faculty at Smith College was not to have any kind of relationship with anyone in the student body. The student body objected, feeling infantilized, and the policy was revised so that one was only forbidden to have a relationship with a student currently studying in one's course.

Pedophilia is so far outside of this discussion as to be absurd. The Buddha himself

prohibited it, though at the time, the definition of "child" was considerably more limited. But even 150 years ago in our own culture, 13 year old minors were basically adults, now children by all definitions. Our concept of minors as "children" dates from the early 20th century, with adoption of child labor laws.

In the United States, there is no consistent law about ordained ministers pursuing romantic partners among their constituents. In some states there is no law about it, in some states it is illegal. But the key word here is "ordained." To be ordained means to be recognized by a professional body. But separation of church and state in this country, the USA, precludes forcing any religion to only have "professional" ministers. One cannot force a Dharma center's teacher or an itinerant teacher to be "qualified." All the state can do is refuse to give such people license to officiate at weddings and funerals, which are recognized civil procedures.

Therefore, Dharma centers are on their own in this regard, and can only agree to codes of ethics that, frankly, are barely enforceable. We see examples of people violating these codes, moving on, and then doing it again elsewhere. This indicates to me that the problem is not power differentials, but womanizing. And if one is to argue that womanizing is only possible because of some imputed power differential in a dharma center, I have news for you. Unless that dharma organization is set up as an educational institution, and therefore subject to civil codes, it has nothing that can be withheld from a student. No degree, no honors, etc. A power differential is predicated on a carrot and a stick. The carrot is a reward such as raise, promotion, grade and and so on. The stick is the sexual favor.

Now, I can certainly imagine some young, naive person imagining that their liberation (the carrot) might depend on granting some sexual favor (the stick) to the lama, which is why I identify relationships with new students as a possible issue. But really, people need to grow up. Liberation, in Buddhism, never comes from someone else. It cannot be given to you even by the Buddha. The worse someone can do is say, "If you won't screw me, I won't teach you." I imagine that this could be devastating to someone, but most of the women I know who were propositioned by lamas when they were new in the Dharma were grossed out.

Actually, the worst offenders in the Dharma scene are not teachers, but rather Senior Students, who trade on their affiliation with Lama so and so, etc., and their position in a given Dharma center (chant leader, etc.) etc., proposition new women who show up. But no one ever discusses this at all, crickets.

Anyway, more fuel on the fire.

Author: Malcolm

Date: Monday, June 6th, 2022 at 10:20 PM

Title: Re: What are you watching? Any good?

Content:

PeterC said:
And, they succeeded.

Malcolm wrote:
Admirably so, and inventive too. Who thinks this stuff up?

Author: Malcolm
Date: Monday, June 6th, 2022 at 10:33 PM
Title: Re: 5th School of Tibetan Buddhism
Content:

Freddie B. said:
Well, the Gelugpa's are a different case, with Tsongkhapa having important teachers from all lineages (even Jonangpa I believe- most likely teachings on Kalachakra and the Six Vajra Yogas), plus a great deal of influence directly from the Kadampas.

On the second point, I think it is still a mystery whether or not to consider Bon a "Buddhist" school per say. So I would say there are five schools of Tibetan Buddhism plus the Bon tradition.

PeterC said:
The question of whether Bon is "Buddhist" reflects I think a general lack of understanding of the Bon canon. If you spend a little time looking at it, it's obvious that it's the same Dharma.

Freddie B. said:
Might have to agree to disagree on this one. Might be "the same Dharma" as you put it, but by definition I think to be considered Buddhist, one's teaching should come from the Buddha, which was Shakyamuni from India, no?

Malcolm wrote:
"A rose by any other name would smell as sweet."
--Shakespeare

Author: Malcolm
Date: Monday, June 6th, 2022 at 11:05 PM
Title: Re: What are you watching? Any good?
Content:

PeterC said:
And, they succeeded.

Malcolm wrote:
Admirably so, and inventive too. Who thinks this stuff up?

PeterC said:

That series really does know how to walk the line between funny and sick. The whale episode was my favorite, but almost every major character they kill dies in an interesting and usually disgusting way.

Malcolm wrote:

And Hugh always gets covered in something foul.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 12:33 AM

Title: Re: Drubthab Kuntue teachings from Dzongsar Khyentse?

Content:

gelukman said:

Thanks. Are these lengthy sadhanas? Two months is pretty long time for this?

Rinchen Terdzo that have like 700 sadhanas can be given 2-3 months time.

Malcolm wrote:

Not so much. The time factor is the lung. Not the wangs.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 3:50 AM

Title: Re: Is ordering a bonpo puja breakage of refuge?

Content:

Toenail said:

Is ordering a bonpo puja in one of the Bon monasteries breakage of buddhist refuge?

Malcolm wrote:

Nope, neither is ordering a Hindu Puja. But Bonpos are Buddhists (sang rgyas pa rnam), so there is even less of an issue.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 3:53 AM

Title: Re: What qualifies as a [complete] path?

Content:

Chenda said:

I have been reading old threads in the forum and I noticed that there were instances of certain deities being said to be "not a path", which I'm assuming means not a complete path to liberation. One such mentioned is Mahāmāyūrī because her practice is for temporary benefits.

The HYT practices are a given, such as Chakrasamvara, Hevajra, etc., and I'm more interested in deities that one might consider "of the lower tantras" instead.

In line with that, how do we determine if the practice of a deity is a [complete] path? What of Māricī or Vasudhārā, for example, both of whom, at least on the surface, practiced for temporary benefits as well?

Thank you in advance.

Malcolm wrote:

Mañjuśrī, Avalokitśvara, Vajrapaṇī all have complete paths. Generally, kriya tantra is not a completely path because in general it is practiced for siddhis and it is really just a ritual aspect of common Mahāyāna. It is held by some that it allows one to live an incredibly long life enabling one to complete path of the perfections in a single lifetime. Complete paths in Vajrayāna really begin with Carya Tantra.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 4:21 AM

Title: Re: Is ordering a bonpo puja breakage of refuge?

Content:

Konchog1 said:

It depends on who you ask.

Whatever activity you engage in, and whatever your purpose, rely on and do that which accords with the three jewels, such as making offerings to them. But never do that which does not accord with the three jewels, such as relying on the Bon religion. Always entrust yourself to the three jewels.

-Great Treatise of the Stages of the Path eng. v1 pg. 202 tib. pg. 153

Malcolm wrote:

Tsongkhapa, despite his many positive qualities, like many Tibetans, was quite ignorant of Bon.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 4:39 AM

Title: Re: Is ordering a bonpo puja breakage of refuge?

Content:

Konchog1 said:

It depends on who you ask.

-Great Treatise of the Stages of the Path eng. v1 pg. 202 tib. pg. 153

Malcolm wrote:

Tsongkhapa, despite his many positive qualities, like many Tibetans, was quite ignorant of Bon.

Toenail said:

Can you say in like two sentences why Bonpos of for example Menri are buddhists? And why is it ok to order Hindu pujas?

Malcolm wrote:

They accept Śākyamuni Buddha as a valid refuge.

According to Ngorchen, who is even more conservative than Tsongkhapa, it is acceptable to practice Hindu Tantras for worldly benefits.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 5:29 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

Freddie B. said:

But again, Buddhism is the teachings of the historical Buddha Shakyamuni, so I think if the teachings and texts in a lineage are not coming down firm this lineage, can we still say it is Buddhist?

Malcolm wrote:

This is just Indophilia.

Amitabha is not from India. Is Amitabha devotion Buddhist?

Most Bon practices have absolute corollaries in Buddhism, to the point that it is absurd to claim Bonpos are not Buddhist.

You have not studied Bon Prajñāpāramita, Logic, Abhidharma, etc. I have. Bon is just as Buddhist as Gelug.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 5:33 AM

Title: Re: Is ordering a bonpo puja breakage of refuge?

Content:

Toenail said:

Can you say in like two sentences why Bonpos of for example Menri are buddhists? And why is it ok to order Hindu pujas?

Malcolm wrote:

They accept Śākyamuni Buddha as a valid refuge.

Freddie B. said:

I really didn't know this. I thought they attributed their teachings to shenrab Miwoche? Then I may stand corrected.

Malcolm wrote:

They do attribute the origin of their teachings to Shenrab. They also accept Śākyamuni Buddha as a valid refuge. The word for Buddha in Bon is sangs rgyas. The word for Buddha in Gelug is sangs rgyas.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 6:49 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

Freddie B. said:

But again, Buddhism is the teachings of the historical Buddha Shakyamuni, so I think if the teachings and texts in a lineage are not coming down from this lineage, can we still say it is Buddhist?

Malcolm wrote:

This is just Indophilia.

Amitabha is not from India. Is Amitabha devotion Buddhist?

Most Bon practices have absolute corollaries in Buddhism, to the point that it is absurd to claim Bonpos are not Buddhist.

You have not studied Bon Prajñāpāramita, Logic, Abhidharma, etc. I have. Bon is just as Buddhist as Gelug.

Freddie B. said:

I see. I certainly do not question your scholarly knowledge, and yes I have not studied all these topics in depth, especially from the Bon standpoint.

Is lineage not an important thing anymore? I thought that the four (or five) schools of Tibetan Buddhism trace their lineage back to the historical Buddha, but the Bonpo's do not, but maybe I am mistaken.

Anyways, way off topic.

Malcolm wrote:

If it walks like a duck...

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 9:02 AM

Title: Re: Hevajra or Chakrasamvara Empowerments in 2022

Content:

Malcolm wrote:

HH Dalai Lama will be giving it beginning tomorrow night, 10:30 EDT.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 10:04 AM

Title: Re: What qualifies as a [complete] path?

Content:

Chenda said:

I have been reading old threads in the forum and I noticed that there were instances of certain deities being said to be "not a path", which I'm assuming means not a complete path to liberation. One such mentioned is Mahāmāyūrī because her practice is for temporary benefits.

The HYT practices are a given, such as Chakrasamvara, Hevajra, etc., and I'm more interested in deities that one might consider "of the lower tantras" instead.

In line with that, how do we determine if the practice of a deity is a [complete] path? What of Māricī or Vasudhārā, for example, both of whom, at least on the surface, practiced for temporary benefits as well?

Thank you in advance.

Malcolm wrote:

Mañjuśrī, Avalokiteśvara, Vajrapaṇī all have complete paths. Generally, kriya tantra is not a completely path because in general it is practiced for siddhis and it is really just a ritual aspect of common Mahāyāna. It is held by some that it allows one to live an incredibly long life enabling one to complete path of the perfections in a single lifetime. Complete paths in Vajrayāna really begin with Carya Tantra.

Chenda said:

Thank you! A follow up:

Does this mean that all carya level practices and up qualify as such or should distinctions still be made even at that level?

Malcolm wrote:

Distinctions must be made even in HYT. Some deities are just activity deities.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 10:44 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

Freddie B. said:

I think among most Buddhists and most Vajrayana practitioners, it is accepted that these tantras were expounded by emanations of the Buddha (ie. Vajradhara),

Malcolm wrote:

You have it exactly backward. Shakyamuni Buddha is the emanation, not Vajradhara.

Cakrasamvara, for example, was never taught by Shakyamuni. Nor were the Dzogchen tantras. Nor was Guhyasamaja.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 6:53 PM

Title: Re: Is ordering a bonpo puja breakage of refuge?

Content:

Toenail said:

That means bön deities count as buddhas?

Malcolm wrote:

Not even all Buddhist deities count as Buddhist for all Buddhists.

Author: Malcolm

Date: Tuesday, June 7th, 2022 at 7:25 PM

Title: Re: What qualifies as a [complete] path?

Content:

Chenda said:

Thank you! A follow up:

Does this mean that all carya level practices and up qualify as such or should distinctions still be made even at that level?

Malcolm wrote:

Distinctions must be made even in HYT. Some deities are just activity deities.

Chenda said:

What of Māricī, specifically the one usually given out by Sakya lamas? I remember hearing that the one the 41ST gave was of the carya class, so I'm assuming the one given by the 43ST (from the Ocean of Sadhanas; three faces: gold, red, and a boar) is of the same classification.

Malcolm wrote:
It's an activity deity.

Author: Malcolm
Date: Tuesday, June 7th, 2022 at 8:48 PM
Title: Re: Music time
Content:
Malcolm wrote:
Thought you were woke, I can't believe you are posting this racist bastard's music (Clapton).

Author: Malcolm
Date: Tuesday, June 7th, 2022 at 9:24 PM
Title: Re: talk: Vedantic Self and Buddhist Non-Self
Content:
PadmaVonSamba said:
A.V. is all about resolving that difference, and his claim seems to be that ultimately, Buddhism is too.

Malcolm wrote:
We don't care about that difference, and we Madhyamakas accept it.

PadmaVonSamba said:
While it may be that A.V. regards this awareness, experienced by each individual being, as inseparable from one all-encompassing consciousness (as individual drops of water are inseparable from the ocean once combined) I don't think that was his point in this video.

Malcolm wrote:
Of course it was, he spend a lot of time explaining why the seven-fold deconstruction of a chariot was inapplicable to Advaita, because everything is made of one monadic substance that he labels "consciousness," thereby proving he missed the point utterly.

Author: Malcolm
Date: Tuesday, June 7th, 2022 at 9:29 PM
Title: Re: Only pure knowing is true, isn't it?
Content:
PeterC said:
Define "pure", "knowing" and "true" and perhaps we can offer an opinion.

xjh2021 said:
pure ~ without object

knowing~ awarebess

true not false

Malcolm wrote:

No, even this is not "true" since it is not established in any form at all.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 1:07 AM

Title: Re: What qualifies as a [complete] path?

Content:

Malcolm wrote:

Generally, kriya tantra is not a completely path because in general it is practiced for siddhis and it is really just a ritual aspect of common Mahāyāna. It is held by some that it allows one to live an incredibly long life....

Sādhaka said:

Is this partly attributed to its incorporation of regular fasting, and also the Sattvic diet and Brahmacharya aspects?

Malcolm wrote:

Not really. It is because there is not even a hint of completion stage in kriya.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 1:10 AM

Title: Re: The own basic sense about masturbation as misconduct

Content:

Sādhaka said:

And, if anyone wants to say that the two are the same, well then they don't have direct experience of the difference between the energetic exchange that happens with sex vs masturbation

Malcolm wrote:

The only thing specified in the texts is ejaculation, not the manner of ejaculation.

Energetic exchange is a bunch of new age woo woo invented by Western fantasists who've confused Taoist concepts with Buddhist yoga.

I have translated literally dozens of texts on karmamudra, not one of them mentions anything like "energy exchange."

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 1:15 AM

Title: Re: Music time

Content:

reiun said:

Too bad if Baker and Bruce get guilted by association.

Malcolm wrote:

Hypocrite.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 3:27 AM

Title: Re: What qualifies as a [complete] path?

Content:

Malcolm wrote:

It is because there is not even a hint of completion stage in kriya.

cyril said:

Wouldn't the three abidings in fire, sound and end of the sound be the equivalent of the dzogrim? I mean not in terms of praxis but in terms of end result?

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 4:22 AM

Title: Re: What qualifies as a [complete] path?

Content:

cyril said:

Wouldn't the three abidings in fire, sound and end of the sound be the equivalent of the dzogrim? I mean not in terms of praxis but in terms of end result?

Malcolm wrote:

No.

cyril said:

"Buddhaguhya's commentary says: [...] Therefore, it is said that if one has meditated on the end of sound - the nature of which is the element of superior qualities (dharmadhatu) - liberation is bestowed".

- Deity Yoga in Action and performance tantra by HH the Dalai Lama, chapter 8

What kind of liberation was Buddhaguhya referring to?

Malcolm wrote:

If you examine that book carefully, you will discover that in the opinion of Tsongkhapa, kriya can extend one's life for a very long time, enabling one to attain buddhahood, but not directly through the practice itself.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 8:08 AM

Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra

Content:

Shabda said:

Dear Sirs

The word "kulaya" in the Indian title of the Kunbyed rGyalpo Sutra/Tantra is very mysterious it seems to me. It isn't a real Sanskrit word nor it appears is it a word from any other language. There is the Sanskrit word "kulāya" which mainly means "nest", but that doesn't seem to fit the context. Besides, they are different words with different spellings. The Tibetan translation offers no clues since "kulaya" is translated "kunbyed" or "all-creating" which is nothing related to "kulaya" but would instead in Sanskrit be "sarvakṛti" or "sarvakara" or something like that. Could it be that the underlying word is actually "kula", "[Buddha]-family", and that it has been extrapolated in "kulaya" in the same way that "kīla" becomes "kīlaya" for no obvious reason? Kula/kulaya....kīla/kīlaya. This way, the Indian/Sanskrit name of the deity would be:

bodhicittakularāja

rather than:

bodhicittakulayarāja

This way, the name could be understood to mean "the King of the Family of Bodhicitta" which would be another way of saying the king of the 5 Buddha families or kulas; since the Bodhicittavajra family is sometimes called the 6th Buddha family that rules the main 5 ones.

Malcolm wrote:

Simple answer, the title is not Sanskrit.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 8:31 AM

Title: Re: Names of Kunjey Gyalpo in Chapter 84 of the All-Creating King Tantra

Content:

Shabda said:

Dear Sirs

Does anyone happen to know the Tibetan names of the 8 epithets of

Samantabhadra/Kunbyed rGyalpo listed near the end of Chapter 84, the final chapter of the Sutra of the All-Creating King ? The reason is I'm curious to reconstruct these names into Sanskrit. So far based on the two English translations, the names would be something like

1. kulayarāja
2. bodhicitta
3. svayambhūjñāna
4. śrutiśāstradharmādarśa
5. prakṛtārthayāna
6. darśanādarśa
7. jīnamāṭṛ
8. tantrarāja

But I'm not very happy with 4, 5 and 6. I know the Tibetan text can be read online and in print but lacking the skill in reading Tibetan especially in Tibetan font it would likely take days to decipher.

So if anyone happens to know then I'd be so grateful.

Malcolm wrote:

Since the text wasn't composed in Sanskrit, your attempt is quixotic.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 9:49 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

stong gzugs said:

The Jonang were actually recognized as an independent fifth school of Tibetan Buddhism <https://www.phayul.com/2011/09/28/30077/>, presided over by HHDL. This recognition on paper has not necessarily come with equal representation in practice and led to some

https://webcache.googleusercontent.com/search?q=cache:mUpwtA9Pi7YJ:tibetanbuddhistencyclopedia.com/en/index.php%3Ftitle%3DJonang_Buddhist_tradition+%&cd=1&hl=en&ct=clnk&gl=us.

The notion that the Jonang are an offshoot of the Sakya is a notion held by some Sakyapas, but no Jonangpas. It is worth noting that the Jonang were founded by Kunpang Tukje Tsondu who brought together 17 distinct lineages of Kālacakra ṣaḍaṅgayoga, creating a new practice tradition, and that subsequent developments by Dölpopa Shérab Gyeltsen created a completely new dharma language (chos skad) and doxography. In this way, it is hard to describe either the practice or the theory of the Jonang as anything except independent and original.

Malcolm wrote:

The bulk of the lineages in Jonang are from Sakya. The relationship between Kunpang

and Sakya was is well known. Dolpopa largely received his training at Sakya. There is no doubt that like Geluk, Jonang owes a great debt to Sakya. To state that in its earliest days Jonang was a Sakya subschool is accurate.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 10:19 AM

Title: Re: Hevajra or Chakrasamvara Empowerments in 2022

Content:

Konchog1 said:

I don't believe HHDL's empowerment is going to be online.

<https://www.dalailama.com/schedule>

Lobsang Chojor said:

They don't update the livestream until the next event has passed. Given in the past Tandin Yangsang was given online and Gyalwa Gyatso will be, it's likely Chakrasamvara will be too.

zerwe said:

Yes, if my memory serves me correctly he gave Vajrabhairava in Jan. 2018? It was streamed. So, I don't see why Chakrasamvara would not be.

Shaun

Malcolm wrote:

Doesn't seem to be.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 8:01 PM

Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra

Content:

Malcolm wrote:

Simple answer, the title is not Sanskrit.

Shabda said:

Although reductionist explanations can be useful at times, I fear in truth, with due respect, it's not that simple, nor is that an accurate statement. In fact, the title as reported by Tarthang Tulku in his edition of the Derge Catalog (Dharma, 1980) reads:

Sarvadharmamahāśāntibodhicittakulārāja

Which is, contrary to some claims, a Sanskrit title, the exact same language as every other Indian title of all texts of the Derge (and similar) Tibetan canon(s), including those of the Ancient Tantra section. If that title is not Sanskrit, then you'll agree there is no such thing as a Sanskrit title anywhere! So it's interesting that Tarthang Tulku chose to report the title with that exact spelling, which reads "The King of the Family of Bodhicitta that is the Great Peace or Pacification of All Phenomena".

So the question remains, is the word "kulaya" extrapolated from "kula" in the same way as "kilaya" was from "kila"? Did Tarthang Tulku restore it to its original form? And, why did the Tibetan translation (kunbyed) differ so much from the Indian for that term (kulaya), the two having nothing in common at all?

Malcolm wrote:

The title is a backtranslation. If you compare the titles in various versions of rnying ma rgyud “bum, you find wide discrepancies. The Derge version has replaced many of the earlier “Indic” titles found in the Tshams brag reskin with back translations. The problem is that the often unintelligible Indic language version found in the latter collection is the one commented upon syllable by syllable. So, you really cannot trust the “Sanskrit” of these titles when examining them from the Derge version of the Nyingma canon.

In any case, Dzogchen tantras are held to have been given in Oddiyana language, not Sanskrit. As Longchenpa points out, the ᳵ syllable does not exist in Sanskrit, but according to him, does exist in the language of Oddiyana.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 8:13 PM

Title: Re: Names of Kunjey Gyalpo in Chapter 84 of the All-Creating King Tantra

Content:

Shabda said:

Sir (above), thank you for your helpful thoughts.

You know, that's probably why I'm not very happy with 4, 5 and 6. I know the Tibetan text can be read online and in print but lacking the skill in reading Tibetan especially in Tibetan font it would likely take days to decipher.

So if anyone happens to know what the Tibetan text reads, then I'd be so grateful.

By the way, is it really in the style of Don Quixote to want to know the Tibetan of these names? Which is, after all, what I'm interested in. If someone then wants to make Sanskrit-windmills out of them, why, what harm could really come? At worst, one gets more familiar with the Tibetan language.

Malcolm wrote:

I can provide those for you. I assume you are using the horrendously bad Dargye

translation.

Author: Malcolm

Date: Wednesday, June 8th, 2022 at 10:00 PM

Title: Re: Names of Kunjey Gyalpo in Chapter 84 of the All-Creating King Tantra

Content:

Shabda said:

1. kulayarāja

Malcolm wrote:

Your first clue that this is not Sanskrit is mahāsanti. There is no word "santi" in Sanskrit. And in the Bairo rgyud 'bum, we find santimahā. Some hold this is evidence of Oḍḍiyanese syntax, where, like Tibetan, the adjective is placed after the noun it modifies. Raja (cognate of rex) is likely a loan word from Sanskrit.

Kulaya is translating kun byed, but there is no way to derive any Sanskrit word that resembles this. Hence, not Sanskrit. The Sanskrit would be something like sarvakāraṇa.

Shabda said:

2. bodhicitta

3. svayambhūjñāna

Malcolm wrote:

These are ok, since they are attested in Mahāvyutpatti

Shabda said:

4. śrutiśāstradharmadarśa

Malcolm wrote:

Unlikely, this is bka' yi 'grel. Bka' is vacana and 'grel is vivarana/vṛtti.

Shabda said:

5. prakṛtārthayāna

Malcolm wrote:

Unlikely, snying po is most like sāra, hence arthasāra for snying po don.

Shabda said:

6. darśanādarśa

Malcolm wrote:

Maybe, though dṛṣṭi is more likely, lta ba'i me long.

Shabda said:

7. jīnamātr

Malcolm wrote:

Ok, attested.

Shabda said:

8. tantrarāja

Malcolm wrote:

Attested.

Author: Malcolm

Date: Thursday, June 9th, 2022 at 1:06 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

stong gzugs said:

The Jonang were actually recognized as an independent fifth school of Tibetan Buddhism <https://www.phayul.com/2011/09/28/30077/>, presided over by HHDL. This recognition on paper has not necessarily come with equal representation in practice and led to some

https://webcache.googleusercontent.com/search?q=cache:mUpwtA9Pi7YJ:tibetanbuddhistencyclopedia.com/en/index.php%3Ftitle%3DJonang_Buddhist_tradition+%amp;cd=1&hl=en&ct=clnk&gl=us.

The notion that the Jonang are an offshoot of the Sakya is a notion held by some Sakyapas, but no Jonangpas. It is worth noting that the Jonang were founded by Kunpang Tukje Tsondu who brought together 17 distinct lineages of Kālacakra ṣaḍaṅgayoga, creating a new practice tradition, and that subsequent developments by Dölpopa Shérab Gyeltsen created a completely new dharma language (chos skad) and doxography. In this way, it is hard to describe either the practice or the theory of the Jonang as anything except independent and original.

Freddie B. said:

Thanks for weighing in here. Whereas it is true that Dolpopa Sherab Gyeltsen came from Sakya (wasn't he Abbott?), And when he went to the Jomanang valley, the Jonang Lineage had already existed I believe. So the lineage was not created by Dolpopa.

In fact, some of the main figures of the Sakya lineage at that time were at odds with Dolpopa including Butön Rinchen Drup. So at the very least the thought of being a Sakya sub-school probably ended at that point.

Malcolm wrote:

The fact of the matter is that many Sakya Lamas were abbots of Jonang, like Dagchen

Dorje Chang's uncle and so on. The relationship with the Khon and Jonang was actually extremely close and continued with Ngorpas.

Author: Malcolm

Date: Thursday, June 9th, 2022 at 4:44 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

stong gzugs said:

the diversity of practices in the 108 Quintessential Instructions of the Jonang

Malcolm wrote:

The very first of these instructions, is, not surprisingly, Parting From the Four Attachments.

The status of Jonang as divorced from Sakya is a post-Taranatha situation. Prior to Gorampa, gzhan stong was quite popular in Sakya. Gelug largely got its start because of rejection of gzhan stong in Sakya with Rendawa, but this really rather late. Even well into the 16th century there was a great deal of interaction between Sakya, Zhalu, and Jonang.

Things became stratified under the Ganden Phodrang.

Institutions and lineages are actually distinct.

stong gzugs said:

As far as I know, only 2 of the 17 lineages are clearly Sakya: the lineage from Ga Lotsāwa to Sachen Kunga Nyingpo and the lineage from Śākyaśrībhadrā to Sakya Paṇḍita. Do you know otherwise?

Malcolm wrote:

Kilaya, Hevajra, the three lineages of Cakrasamvara, etc., in Jonang are all from Sakya. Most of the tantric lineages in Jonang are from Sakya, other than the Shangpa Kagyu stuff.

Author: Malcolm

Date: Thursday, June 9th, 2022 at 8:19 AM

Title: Re: Names of Kunjey Gyalpo in Chapter 84 of the All-Creating King Tantra

Content:

Shabda said:

Perhaps it means both simultaneously; great perfection and great peace at the same time.

Malcolm wrote:

I don't think. There is no commentarial evidence to support such a reading.

Author: Malcolm

Date: Thursday, June 9th, 2022 at 9:24 AM

Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra

Content:

Shabda said:

Namkhai Norbu offered meanings of the terms in the Song of the Vajra, so no doubt he could, but he is no longer with us, but I wonder if there's anyone else like him today.

Malcolm wrote:

Actually that was Longchenpa who presented a translation, which ChNN promulgated. But it's not a 1:1 translation. And ChNN is the one who insists that Oddiyaneese has grammar distinct from Sanskrit.

And there is inconvenient presence of syllable α , which has no correlate in Sanskrit, as I mentioned above. If anything, Oddiyana language would have been a Central Asian language at the border of Iranian and Indian language spheres. Several Dzogchen tantras and texts claim they are translated from multiple languages. How much credibility we can lend such assertions is a debate for text critical scholars. Other than texts like song of the vajra, we have almost no evidence of Oddiyana language, other than mentions of it as a language distinct from Sanskrit.

And no, there is no one alive who can offer much more than Longchenpa did. Having translated major portions of Dzogchen linguistic theory, it has no relationship to Pannini's grammar. It's quite unique.

Finally, it's entirely certain that "Indic" title of the Kun byed rgyal po is fairly modern, since the KG bears considerable evidence of being a Tibetan compilation of earlier sources, and there is no mention of it before the 11th century, though it's five core chapters are cited by Nubcheb, but it never is.

Author: Malcolm

Date: Thursday, June 9th, 2022 at 9:19 PM

Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra

Content:

Shabda said:

How old are the Indian titles given in the Nyingma Gyubum?

Malcolm wrote:

We are talking about Dzogchen tantras titles here specifically.

Shabda said:

Were they not part of the canonical information when it was first collected and

organised by Ratna Lingpa (if that's right) or added later in the age of Jigme Lingpa? Or could they go back to the time of Vimalamitra?

Malcolm wrote:

The Brahmin cycle as well as the Man ngag sde tantras are all treasure texts. So, we have no evidence for them that is earlier than the late 10th century.

As I said, the the Kujn byed rgyal po is likely a Tibetan compilation which grew around the five early Dzogchen lungs translated by Vairocana.

Shabda said:

And I'm still no clearer on where the word "kulaya" ever came into it,

Malcolm wrote:

You never will be clearer about it. There is no early commentary on the Kun byed rgyal po that goes into a phonemic explanation of the individual syllables and diacritics of the its title. That is something we only find for the 17 tantras. The earliest complete commentary of the Kun byed rgyal po was composed in the 19th century. Longchenpa's commentary is quite short and only covers the key concepts in the text.

Shabda said:

འཕྲིན་ལྷན་པའི་པོ།

Malcolm wrote:

The source of this is the Mind Mirror of Vajrasattva (rDo rje sems dpa' snying gi me long). It cannot be ha, since ha is already present. Longchenpa, as I mentioned above, states in the Treasury of the Supreme Vehicle that the syllable འ is from Oḍḍiyāna language, and so not Sanskrit. This is the same text where we find the translation of the Song of the Vajra. It is unlikely this is actually Longchenpa's own translation, considering the large swaths of material he cribs from the extant commentaries on the 17 tantras. It is likely from the now lost commentaries on the Union of the Sun and Moon Tantra.

Author: Malcolm

Date: Friday, June 10th, 2022 at 12:49 AM

Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra

Content:

Crazywisdom said:

What is Dzogchen linguistic theory? I've never heard of it.

Malcolm wrote:

It's rather complicated and has not really been studied by anyone other than perhaps JLA.

The concepts of how language is formed and so on, is major part of the first chapter of

the commentary on the Sound Tantra, which was not in general circulation for hundreds of years.

Author: Malcolm

Date: Friday, June 10th, 2022 at 9:14 AM

Title: Re: The Meaning of the Word "Kulaya" in the Indian Title of the Kunbyed Gyalpo Tantra

Content:

Malcolm wrote:

And I'm still no clearer on where the word "kulaya" ever came into it, You never will be clearer about it. There is no early commentary on the Kun byed rgyal po that goes into a phonemic explanation of the individual syllables and diacritics of the its title. That is something we only find for the 17 tantras. The earliest complete commentary of the Kun byed rgyal po was composed in the 19th century. Longchenpa's commentary is quite short and only covers the key concepts in the text.

Shabda said:

Okay. Then all I'm wondering about now, is regarding this

"Non-Tibetan Titles

sar+b d+har+m mahA san d+hi bo d+hi tsat+t ku la ya rA dza/ (Tb)

sar+b d+har+mA mahA san ti bod+hi tsit+t ku la ya rAdza/ (Tk)

sarba d+harmā ma hA san+ti bo d+hi tsit+ta ku la ya rA dza/ (Dg)"

<https://www.thlib.org/encyclopedias/lit...at=ng/0010>

By whom and when were these Non-Tibetan titles created? Is it that they were added to manuscripts by very modern compilers maybe in the last 200 years or do they go back to the first compilations of the canon? Are they found in original manuscripts or are they clearly recent modern additions only cited in catalog information? If the latter, for what purpose? Can we know or is it impossible to say.

Malcolm wrote:

Hard to say, but the earliest version of the kun byed rgyal po we have, the 14th century Bai ro rgyud “bum recension, lacks a Sanskrit title. Many other texts in this collection, however, have “Indic” titles.

Author: Malcolm

Date: Friday, June 10th, 2022 at 11:47 PM

Title: Re: 5th School of Tibetan Buddhism

Content:

stong gzugs said:

I tend to agree more with your prior views in the other thread than your vie

Yes, a beautiful Sakya instruction.

Malcolm wrote:

It shows patrimony. Also, if you read his bio, Kunga Drolchok was a Sakyapa.

https://treasuryoflives.org/biographies/view/Jetsun-Kunga-Drolchok/TBRC_p2387

When two children have the same father, we consider them to be in the same family. No?

Even Thukje Tsondu received most of his education at Sakya affiliated monasteries at the height the Sakya Hegemony.

It's fine for the Jonangpas to consider themselves an independent lineage, but the fact is that they remained closely connected with the Sakya school for much of their existence. For example, Dakchen Dorjechang realized mahamudra by practicing the six limb yoga, but no one would call him a Jonangpa. The longest, most detailed commentary on Kalacakra was written by Lama Dampa Sonam Gyaltsen who received the Jonang tradition. He wrote more on Kalacakra than any other single subject, but no one could consider him a Jonangpa.

In those days, there were a number of smaller institutions that flourished, like Zhalu, Jonang, and so on. We can say that they are this or that institution, but when we examine things more clearly, their institutional identity as independent lineages is a function of the rising power of the Gelugpas more than anything else. They were either absorbed, like Nalendra, made a deal, like Sakya, Drikung, and so on, or were suppressed like Karma Kagyu and Jonang.

Author: Malcolm

Date: Saturday, June 11th, 2022 at 1:21 AM

Title: Re: 5th School of Tibetan Buddhism

Content:

Malcolm wrote:

The longest, most detailed commentary on Kalacakra was written by Lama Dampa Sonam Gyaltsen who received the Jonang tradition. He wrote more on Kalacakra than any other single subject, but no one could consider him a Jonangpa.

stong gzugs said:

The longest, most detailed commentary on Kālacakra including the Vimalaprabhā? I haven't seen this text, is it translated into English? In terms of translated verse-by-verse commentaries, the Vimalaprabhā is unfortunately quite scant in its coverage of the final, and perhaps most arcane, chapter. Mipham's Illumination of the Vajra Sun delves more deeply into it. But it would certainly be valuable to study additional commentaries.

Malcolm wrote:

It has not been translated, is in seven volumes, one volume per chapter with related material in other two volumes.

Author: Malcolm

Date: Saturday, June 11th, 2022 at 9:28 AM

Title: Re: Coronavirus

Content:

PeterC said:

They should also be excluded from treatment for COVID with public or private medical insurance, unless an independent doctor verifies that they have a medical condition contraindicating vaccination.

They don't want the vaccine - that's fine, but then they pay for any costs they incur.

Archie2009 said:

What's your take on the herd of morbidly obese Americans who aren't obese because of a condition but simply became elephantine by putting too much food in their mouths?

Malcolm wrote:

This is mostly a function of food deserts in low income areas. It's not because they put too much food in their mouths, it's a function of being unable to access real food.

Author: Malcolm

Date: Saturday, June 11th, 2022 at 8:56 PM

Title: Re: HYT Wangs

Content:

Soma999 said:

Commitments should be presented beforehand so you can choose them in conscience if you can and want to take them. Otherwise it is like signing a contract without even knowing what's written in it.

Malcolm wrote:

Yes, that is how Vajrayāna is. The samayas are themselves part of samaya, so, classically speaking, students are selected on the basis of their ability to keep secrets and the secrets are not disclosed, as well as the commitments, before hand.

Author: Malcolm

Date: Sunday, June 12th, 2022 at 1:16 AM

Title: Re: HYT Wangs

Content:

Terma said:

Here is an update from the site of OHHDL:

"Please note that people attending the initiation are required to do the daily practice of the Luipa Chakrasamvara Sadhana (luipa dechok dakye) or at least the Triple Purification Practice (dakpa sum kyi nyeljor) of Chakrasamvara."

<https://www.dalailama.com/schedule>

No indication of this will be streamed yet, but I think it will.

Malcolm wrote:

This already happened and it was not streamed.

Author: Malcolm

Date: Sunday, June 12th, 2022 at 6:46 AM

Title: Re: HYT Wangs

Content:

Malcolm wrote:

This already happened and it was not streamed.

Lobsang Chojor said:

The Chakrasamvara wang is in July not June, it's still on the schedule as upcoming July 8-10

Malcolm wrote:

Ok my bad

Author: Malcolm

Date: Sunday, June 12th, 2022 at 6:51 PM

Title: Re: Hevajra or Chakrasamvara Empowerments in 2022

Content:

Soma999 said:

If commitments are too « rigid » in their forms, instead of helping you they can be felt as a burden.

Malcolm wrote:

Practice commitments are one thing, samaya another.

Author: Malcolm

Date: Sunday, June 12th, 2022 at 9:03 PM

Title: Re: "Lost" and "Broken" lineages and traditions

Content:

FiveSkandhas said:

As most if not all of us are well aware, it is forbidden to learn and practice Vajrayana from texts alone (as far as I am aware) without the personal instructions of a Guru / Teacher.

Well and good.

That said, two questions I probably should know the answer to, but plead exoteric Mahayana ignorance

1) I seem to recall once reading about certain “lost lineages” or “broken lineages” in Tibetan history. Are there indeed lineages or even entire sects that have vanished?

Malcolm wrote:

Many institutional lineages have vanished, as well as many transmission lineages.

FiveSkandhas said:

2) I am aware that Jamyang Khyentse Wangpo and Jamgön Kongtrül, among others, are responsible for preserving the texts of numerous lineages that were on the brink of extinction through the Rime approach. Are there schools and traditions that have disappeared in practice and exist only in the form of texts salvaged by Rime preservation?

Malcolm wrote:

Only Transmission lineages, not institutional lineages.

FiveSkandhas said:

3) What is the general Tibetan policy, if any, to “reviving” traditions that may exist only in textual form? Is this considered acceptable?

Malcolm wrote:

There are ways to revive broken transmissions. There is not much point in reviving extinct institutions.

Author: Malcolm

Date: Sunday, June 12th, 2022 at 10:19 PM

Title: Re: The Bendowa and Teachers in Zen

Content:

FiveSkandhas said:

So tell me, Zen scholars, how should we understand the Bendowa? Can it serve as a substitute for a master, as suggested by the first quote? Or is practice useless without a realized master, as later suggested in the same work?

Malcolm wrote:

Not a Zen scholar, but the first quote suggests to me that Dogen was recording how Chan was practiced as an institutional practice in China. I do not perceive a contradiction here with his later assertion in the same text generally speaking one needs a teacher.

Author: Malcolm

Date: Tuesday, June 14th, 2022 at 8:27 PM

Title: Re: HYT Wangs

Content:

jmlee369 said:

That particular line is part of the recitation for transmitting the tantric vows and one of the reasons six sessions is required. Hence the interpreters' assumptions that six session guru yoga is mandatory.

Malcolm wrote:

This idea isn't universal. Only the Geluk school maintains this idea.

Author: Malcolm

Date: Wednesday, June 15th, 2022 at 8:09 PM

Title: Re: Non-Buddhist attending a tsok

Content:

Hazel said:

Hello all!

Is there anything unwise about a non-Buddhist attending an (online) tsok? I was going to ask a friend to join me as I've been having trouble motivating myself to do anything on my own.

Malcolm wrote:

Not permitted.

Author: Malcolm

Date: Thursday, June 16th, 2022 at 12:35 AM

Title: Re: Non-Buddhist attending a tsok

Content:

jamesrigzin said:

He listened to the Tibetan chanting and maybe perused the English in the text... Afterwards, he commented, "man, they waste so much food!" - referring to the tsok remainder - and suggested that, according to his logic, it is hypocritical to behave in such a way i.e. environmental concerns, moral concerns.

Malcolm wrote:

Apparently, during the imperial period, the Bonpos also used to make similar complaints about the Buddhists, in addition to the fact that the Buddhist were dependent on texts!

M

Author: Malcolm

Date: Thursday, June 16th, 2022 at 10:33 PM

Title: Re: Bad look for the Sangha

Content:

Könchok Thrinley said:

What about monks protesting killing? Be it slaughterhouses or massacres? After all Buddha did try to protect the Shakyas by blocking the way for the army if I remember correctly. Is that not a form of a protest?

Malcolm wrote:

He didn't block them. He met them on the road and convinced them it was a bad idea and they went away. But the second time, he watched the army murder and carry off his relative into slavery.

Author: Malcolm

Date: Friday, June 17th, 2022 at 10:16 AM

Title: Re: Bad look for the Sangha

Content:

Sādhaka said:

Well security let just them in, instead of even trying to stop them.

Malcolm wrote:

Ummmm, no.

Author: Malcolm

Date: Friday, June 17th, 2022 at 10:25 PM

Title: Re: What exactly is a deva??

Content:

ToddGibbsop said:

I know devas were once humans and I've heard that the word deva means god. The thing is that I thought the definition of a god was supposed to be infinite and all powerful, but devas aren't all powerful and they don't live for ever. Is one not supposed to take the name translation literally and devas are actually just very powerful spirits. Please tell me your knowledge of this?

Malcolm wrote:

A sentient being who inhabits the highest part of the three realms, the upper part of the desire realm, the form realm, and the formless realm.

They are not "spirits" per se.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 12:26 AM

Title: Re: Obesity epidemic

Content:

Johnny Dangerous said:

eating a diet high in animal fats is directly linked to all sorts of problems in humans.

Malcolm wrote:

Eating a diet high in anything is likely to cause problems.

Not only this, but there is no single diet which is good for every person.

People should eat seasonally, according to their constitutional type as described in both Ayurveda and Tibetan Medicine.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 9:08 AM

Title: Re: Bad look for the Sangha

Content:

Queequeg said:

Buddhist

Malcolm wrote:

Buddhists are one thing, followers of Buddhadharma another. You can't discern the latter from the former based on costumes. And it really doesn't matter what anyone thinks of Buddhists.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 9:16 AM

Title: Re: eye organ versus eyeball

Content:

Hazel said:

I had assumed that by eye organ texts meant the eyeball, but recently read that it's actually something more subtle than that.

What am I missing here?

I can dig up the quote, if that is helpful.

Malcolm wrote:

It's a patch of atoms on the back of the eyeball.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 9:48 AM

Title: Re: Obesity epidemic

Content:

Johnny Dangerous said:

eating a diet high in animal fats is directly linked to all sorts of problems in humans.

Malcolm wrote:

Eating a diet high in anything is likely to cause problems.

Not only this, but there is no single diet which is good for every person.

People should eat seasonally, according to their constitutional type as described in both Ayurveda and Tibetan Medicine.

KristenM said:

I would like to follow an Ayurvedic diet but somewhere I read that tomatoes should be avoided. That's a deal breaker for me, personally.

Malcolm wrote:

There is no one Ayurvedic diet, and tomatoes are an integral part of Indian cooking.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 10:19 AM

Title: Re: Obesity epidemic

Content:

KristenM said:

I would like to follow an Ayurvedic diet but somewhere I read that tomatoes should be avoided. That's a deal breaker for me, personally.

Malcolm wrote:

There is no one Ayurvedic diet, and tomatoes are an integral part of Indian cooking.

KristenM said:

That's what I thought was always so weird about the tomato thing, they are so prevalent in Indian food.

Malcolm wrote:

Tomatoes are a bit acidic, hence pitta aggravating.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 8:18 PM

Title: Re: HYT Wangs

Content:

Malcolm wrote:

All this chat of commitments and recitations makes me glad to be a Dzogchen practitioner. It's exhausting even to think about.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 9:52 PM

Title: Re: Bad look for the Sangha

Content:

Queequeg said:

Buddhist

Malcolm wrote:

Buddhists are one thing, followers of Buddhadharma another. You can't discern the latter from the former based on costumes. And it really doesn't matter what anyone thinks of Buddhists.

Queequeg said:

The old True Scotsmen thing...

It does.

Malcolm wrote:

Nah. We should never be worried about what other people do unless it is directly harmful to sentient beings. The only issue here is the superglue. The rest of it is just theater for the bored.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 9:58 PM

Title: Re: Bad look for the Sangha

Content:

Queequeg said:

At this point preserving the integrity of the triratna may well be futile. Doesn't mean we shouldn't try to keep it alive. imo.

Malcolm wrote:

The Three Jewels are not a church or an institution to defend. Those who wish to "preserve the integrity of the Three Jewels" only need to worry about their own physical, verbal, and mental actions. We can't really condition others to behave as we would wish, no?

Author: Malcolm

Date: Saturday, June 18th, 2022 at 10:18 PM

Title: Re: eye organ versus eyeball

Content:

Hazel said:

I can dig up the quote, if that is helpful.

jimmi said:

I would appreciate that. I'm very interested in Buddhist teachings that might elaborate on the functions of the body's eye and the mind's eye.

Malcolm wrote:

You can find this information in the first chapter of Vasubandhu's Abhidharmakośbhaṣya.

Author: Malcolm

Date: Saturday, June 18th, 2022 at 11:54 PM

Title: Re: Bad look for the Sangha

Content:

Malcolm wrote:

Nah. We should never be worried about what other people do unless it is directly harmful to sentient beings.

Queequeg said:

Karma is harmful to sentient beings.

Malcolm wrote:

You cannot protect people from their own karma.

The Three Jewels are not a church or an institution to defend. Those who wish to "preserve the integrity of the Three Jewels" only need to worry about their own physical, verbal, and mental actions. We can't really condition others to behave as we would wish, no?

Well actually, the sangha is certainly an institution that the Buddha established. The rules came later, but there certainly was a going for refuge that brought people into a certain community. One of his last instructions was on what to do when people act in a manner not in harmony with the community - excommunication. [/quote]

???

No. Where did the Buddha recommend excommunication? How could a buddha, an embodiment of compassion, excommunicate anyone?

There would need to be something to be excommunicated from - and that is the fellowship of refuge.

Losing one's status as bhikṣu does not constitute loss of refuge. The Sangha is made up of four types of persons (eight when multiplied by gender). And frankly since you are not a bhikṣu, the only thing you can do is complain to his Sangha. And likely, he is not even a bhikṣu. Even if he were, since there is no rule in Vinaya, as far as I know, stating that bhikṣus (if the guy is even a bhikṣu) are forbidden from attending PETA protests or glueing their hands to counters. I agree with you it is dumb, but, so what? Buddhists do all kinds of dumb shit I don't agree with. So your complaint would amount to nothing.

Beyond that, this person probably thinks they are doing a bodhisattva action. They likely have generated bodhicitta.

Of course we can choose to efface everything with "its empty, man", but I don't think it needs to be explained to you the fault in that. We sentient beings inescapably live in a matrix of conventions. We can deny them on the basis of emptiness, but for most of us that's nothing more than an intellectual position. An authentic insight into emptiness is something wholly different. We're not talking about that, so its not relevant here.

My point has to do with contrasting "Buddhists" who don't agree on much, with Buddhadharma, which does not depend on such conventions. There are people, Buddhists, who think that protesting at Starbucks over soy milk is entirely in line with Buddhism. You disagree. You want to excommunicate them, since this is accords with your idea of "Buddhism." But in the end, it is just a bunch of accepting and rejecting. We go for refuge in certain conventions as an antidote to the suffering due to our entanglement in conventions. In the end, we are still left with the triratna and our responsibility to keep it alive for the future.

We cannot keep the Buddha alive, he went into parinirvana 2500 years ago. The relative renunciate Sangha is in a rapid state of decline, merely a reflection of what it once was—people try to preserve it, but the Buddha predicted it would perish. The Dharma is there to be realized even when there is no Buddha present in the world, such as now. So, the only way to keep the Three Jewels alive is in our own practice, and not by looking at the faults we perceive in other's "Buddhism."

Author: Malcolm

Date: Sunday, June 19th, 2022 at 9:25 AM

Title: Re: Bad look for the Sangha

Content:

Queequeg said:

By excommunication I mean only what the Buddha instructed as above - cease intercourse with the person.

Malcolm wrote:

This is not excommunication, and it only applied to how bhikshus relate to deviant bhikshus who gave committed one of the fourteen breaches requiring expiation. It has nothing to do with lay people. We have no authority to punish bhikshus. Not only that, but protesting at Starbucks doesn't rate.

Author: Malcolm

Date: Sunday, June 19th, 2022 at 9:31 AM

Title: Re: Bad look for the Sangha

Content:

Queequeg said:

I do disagree with this whole putting Buddhism in quotation marks to insinuate that there is some difference between Dharma and the ways it is practiced. That said, the terms Buddhist/Buddhism are clumsy and conventions that I probably ought to avoid using.

Malcolm wrote:

There is an old Karmapa saw that runs to the tune of some student does this and that "Dharma" practice, goes to his teacher, who responds, that's great, but it is better to practice Dharma, etc.

Author: Malcolm

Date: Sunday, June 19th, 2022 at 9:46 AM

Title: Re: Bad look for the Sangha

Content:

Queequeg said:

Whether the Buddha actually attained parinirvana is something Buddhists cannot agree on.

Malcolm wrote:

Conventionally speaking, upon which you base your case, everyone accepts he did. The fact is not in dispute. The interpretation of that fact is a different matter.

Author: Malcolm

Date: Sunday, June 19th, 2022 at 10:39 PM

Title: Re: Ekajati yidam practice

Content:

Riku19 said:

Not exactly what I am looking for but thank you for the info nonetheless!

Malcolm wrote:

Drikung Yangzab.

Author: Malcolm

Date: Monday, June 20th, 2022 at 5:00 AM

Title: Re: Ekajati yidam practice

Content:

Riku19 said:

Thanks Malcom! You never fail to deliver

Malcolm wrote:

It is not so easy to receive this instruction.

Author: Malcolm

Date: Monday, June 20th, 2022 at 7:41 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

All Classical Madhyamakas agree that emptiness is the emptiness of something, and that without something, there cannot be nothing. What is that something? Dependent Origination. No classical Madhyamaka accepts a self-established ineffable emptiness. The ultimate is the ultimate of something, no classical Madhyamaka rejects this, including Mipham. Otherwise one cannot have the Union of the two truths and so on which became codified with the translation of the MAV of Candrakirti.

Malcolm, would you mind if I share this in a FB conversation?

Malcolm wrote:

Not at all.

Author: Malcolm

Date: Monday, June 20th, 2022 at 8:34 PM

Title: Re: Ekajati yidam practice

Content:

lelopa said:

In Drikung Yangzab is an empowerment needed for Ekadzati self-transformation.

Malcolm wrote:

Yes, of course.

Author: Malcolm

Date: Tuesday, June 21st, 2022 at 3:36 AM

Title: Treasury of Precious Instructions, vol. 5 Sakya

Content:

Malcolm wrote:

Hi All,

Just received my advance copies of my first translation with Tsadra:

Author: Malcolm

Date: Tuesday, June 21st, 2022 at 3:43 AM

Title: Re: Treasury of Precious Instructions, vol. 5 Sakya

Content:

Malcolm wrote:

Preorder link:

Author: Malcolm

Date: Tuesday, June 21st, 2022 at 8:10 PM

Title: Re: Prophecies of Dolpopa

Content:

Tenma said:

Over in the sectarian spirit cult, I've seen their deceased teacher

Malcolm wrote:

Not deceased. Alive and living in Spain.

Tenma said:

The one that used to live in Malaysia is still alive? That's the dude I'm talking about.

Malcolm wrote:

Oh, that guy. Quite deceased.

Author: Malcolm

Date: Tuesday, June 21st, 2022 at 10:31 PM

Title: Re: Hevajra or Chakrsamvara Empowerments in 2022

Content:

Konchog1 said:

How does this work for people who switch traditions? I know a few zen teachers who talk about how they were formerly Vajrayana practitioners and I would guess they have some practice commitments? Maybe they haven't abandoned them and do it in private, but I feel it could be hard balancing the two practices.

Malcolm wrote:

Practice commitments are voluntary. And if you find you don't really gel with a practice,

there is no reason to continue with it. Of course, when teachers give important cycles, they want people to take them seriously. But there is actually no _samaya_ to do this or that practice. These commitments are given to discourage the idly curious.

Author: Malcolm

Date: Tuesday, June 21st, 2022 at 11:59 PM

Title: Re: 5th School of Tibetan Buddhism

Content:

stong gzugs said:

One might wonder how the development of Tibetan Buddhism would have been different had this debate taken place.

Kai lord said:

Sakya was under the patronage of the Yuan empire of Mongols and was at their height of power during that time, Many Sakya masters even served as the state preceptor of the Mongol Khans. So due to political reasons, the result of that debate wouldn't be fair even if it had taken place and might even be bad for Dölpopa (recall how Chan was driven out in the 8th century),

Malcolm wrote:

At this time in history, gzhan stong was quite popular, and had not yet been subject to the critiques it would receive from Rendawa, Tsongkhapa, Rongton, Gorampa, and others.

However, my point was really that the argument for Jonang institutional independence is backwards looking and somewhat anachronistic.

Author: Malcolm

Date: Wednesday, June 22nd, 2022 at 10:38 PM

Title: Re: Tradition-specific Altar Accoutrement

Content:

nyonchung said:

but OMG "three jewels, Buddha, Dharma, and Sangha. Sangha is often represented by a picture of one's teacher." Certainly not.

Malcolm wrote:

Certainly. Otherwise, what is the point of saying the guru is the embodiment of the Three Jewels? So below, you contradict yourself

nyonchung said:

One's own teacher is... the union of all refuges / jewels

Malcolm wrote:

Hence a sufficient representation.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 12:10 AM

Title: Re: Tradition-specific Altar Accoutrement

Content:

nyonchung said:

Not really, in a formal shrine...

Malcolm wrote:

These are just Tibetan lineage customs. There is no real rule book for these things. Indian bali was chapatis, not elaborate tormas sculptures with butter ornaments, etc. Eight offerings are just articles used by Indians to welcome guests, etc. It is unlikely they were arranged the way Tibetans now do. Just look at how they arrange these things in a Shingon altar. No stupa, no text.

For example, ChNN specified the only thing one really needs for a shrine is a picture of A in thigle of five colors, a candle for offering, and incense for dharmapālas, and this is enough for a formal shrine. If one like to do more, of course, one can.

There is no one right way. So, it is sufficient for one's home shrine to simply have a picture of one's guru.

So we agree.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 1:19 AM

Title: Re: Tradition-specific Altar Accoutrement

Content:

nyonchung said:

What about Godzilla?

Malcolm wrote:

I don't know, little dated. Transformers (sentient robot/vehicles) are a more in keeping with the times.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 5:49 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it

Content:

nyonchung said:

The most remarkable early example of careful reconstruction I know of is that of Gyelwa

Tenné (1127-1217), who compiled biographies of masters of the zhijé tradition since Pha Dampa Sanggyé, the teachings they transmitted, the part of commentaries and additions that belong to successive masters down to the few root instructions given by the Indian master. 5 volumes .

Tenné's own autobiography is a marvel.

Malcolm wrote:

Dzeng Dharmabodhi, a contemporary and student of Phadampa, expressed doubt at the huge number of volumes of Shije teachings present in the mid 12th century, since Phadampa didn't actually speak much and communicated mainly in symbols.

Khyungpo Naljor, aka Lama Shang, shows up as a student of Khonchog Gyalpo in one lineage list.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 8:11 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it

Content:

nyonchung said:

The most remarkable early example of careful reconstruction I know of is that of Gyelwa Tenné (1127-1217), who compiled biographies of masters of the zhijé tradition since Pha Dampa Sanggyé, the teachings they transmitted, the part of commentaries and additions that belong to successive masters down to the few root instructions given by the Indian master. 5 volumes .

Tenné's own autobiography is a marvel.

Malcolm wrote:

Dzeng Dharmabodhi, a contemporary and student of Phadampa, expressed doubt at the huge number of volumes of Shije teachings present in the mid 12th century, since Phadampa didn't actually speak much and communicated mainly in symbols.

nyonchung said:

This is what Tenné did, Dzeng spent a short time with Dampa, but well before Dampa's final stay in Dingri (both Dzeng's and Dampa's biographies lack of a precise chronology - and if you find a precise chronology in a 12th or 13th century, well , somebody probably added it later)

Malcolm wrote:

I was referring to Kunzang Dorje's 12th century account of klong sde where this episode is recounted. The point is that there was considerable contemporary doubt about the extent of Dampa's work.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 9:06 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it

Content:

nyonchung said:

This is what Tenné did, Dzeng spent a short time with Dampa, but well before Dampa's final stay in Dingri (both Dzeng's and Dampa's biographies lack of a precise chronology - and if you find a precise chronology in a 12th or 13th century, well , somebody probably added it later)

Malcolm wrote:

I was referring to Kunzang Dorje's 12th century account of klong sde where this episode is recounted. The point is that there was considerable contemporary doubt about the extent of Dampa's work.

nyonchung said:

Probably the source for Gö Lotsawa =

" sLob dpon kun bzang gis mdzad pa'i rnam bshad che ba" according to Deb ther sngon po (vol. 1), p. 237

I have doubts on Dzeng's dates and Dampa's dates; following Gö Lotsawa, Dzeng is possibly (1052-1168?), but maybe b. 1064 -

Mel Kawachen (1126-1211) - dates safer - is the master of Künzang Dorjé in the zhi byed bar ma so lugs (don brgyud and the disciple of Shami Mönlam Bar (1085-1171), a key master of Tenné (so Künzang Dorjé and Tenné received the same lineage)

Künzang Dorjé is possibly just a little younger than Mel and Tenné (b. 1127) but not much more

So Tenné did this remarkable clarification work, highlighting the original cycles of instructions ; otherwise, he was quite an exceptionnal character, his rang rnam is pretty atypic and comparable to some of the best French medieval literature. Freshness. Nothing of the conventions of later rnam thar.

Could you please locate Künzang Dorjé's account?, it can be interesting to compare with Gö Lotsawa's version.

- Martin D. (1997), p. 33 mentions this account

Regards

Malcolm wrote:

That makes it even more remarkable that Kunzang Dorje related Dzeng's skepticism.

Kunzang Dorje's account can be found in the 'bka ma, under the title rdo rje zam pa, Vajra bridge.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 9:20 PM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

nyonchung said:

Later rnam thar of Machig are of no practical (historiographical) use.

Malcolm wrote:

Agreed.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 9:26 PM

Title: Re: Best deities-practices for eliminating or transforming heavy negative karma.

Root Guru

Content:

Loto-Trueno said:

First; what deity or practice each of you consider would be better to clean, revert, transform very dirty, thick and dense karma

Malcolm wrote:

Guru Yoga, followed by samadhi.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 9:41 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

<https://www.theguardian.com/world/2022/jun/18/burning-planet-why-are-the-worlds-heatwaves-getting-more-intense>

Malcolm wrote:

Meanwhile, it is 57 F (13.8 C) in Western New England today and for the past week, somewhat colder than average, while the rest of the country swelters.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 9:47 PM

Title: Re: Mahayana vs Theravada

Content:

Giovanni said:

Some senior Dzogchen teachers known to me have been studying with a Theravadin

Abbot who is teaching Dzogchen.

The Bodhisattva and Arhat models are seen as upaya rather than ontological realities.
This may be a way that Buddhadharma develops in the West.

Malcolm wrote:

Of course they are methods, and the methods of arhats and bodhisattvas could not be more different since their motivation is utterly different.

Without Mahāyāna motivation, there is no Dzogchen.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 10:25 PM

Title: Re: Semde and longde are base of Mennagde?

Content:

Tata1 said:

Yes semde is very useful. But each series is a complete path in itself as chnn said manytimes

Malcolm wrote:

No, this is not correct. He state that klong sde and man ngag sde are complete paths, but not sems sde.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 10:33 PM

Title: Re: Mahayana vs Theravada

Content:

nyonchung said:

As for the great Dzogchen master Shri-singha, he was born to the South of China, possibly in Champa

Malcolm wrote:

Unlikely. The only source for this idea is the 12th century snying thig account, the lo rgyus chen mo. This finds no confirmation in the sems sde or klong sde histories.

Author: Malcolm

Date: Thursday, June 23rd, 2022 at 10:57 PM

Title: Re: Mahayana vs Theravada

Content:

nyonchung said:

This is the source, sounds anyway possible,

Malcolm wrote:

Its highly unlikely. Shri Singha's existence can be confirmed through a text by Manjuśrīkīrit, where one dPal gyi seng ge is mentioned as part of group of partisans who argue the creation stage is unnecessary, along with one dge slong ma dga' mo, etc.

Both the sems sde and klong sde chronicles locate him in Vajrāsana where he meets Vairocana.

Author: Malcolm

Date: Friday, June 24th, 2022 at 12:02 AM

Title: Re: Semde and longde are base of Mennagde?

Content:

Sādhaka said:

Aren't there complete practice manuals for Semde level though?

Malcolm wrote:

sems sde is the completion stage of maha and anu. ChNN clearly explained this.

Author: Malcolm

Date: Friday, June 24th, 2022 at 12:17 AM

Title: Re: Mahayana vs Theravada

Content:

nyonchung said:

This is the source, sounds anyway possible,

Malcolm wrote:

Both the sems sde and klong sde chronicles locate him in Vajrāsana where he meets Vairocana.

Kai lord said:

So he was an Indian or Nepalis? Seem more likely since His name does not even sound remotely Chinese.

Malcolm wrote:

We don't know. We know for sure he was a contemporary of Trisrong Detsen. We know for sure that some of his associates are associated also with Padmasambhava. One can guess that those two ran in the same circles. We can be fairly confident that Vimalamitra was also his student, who arrived in Tibet around 800.

For example, there are three completely different accounts of the origin of Garab Dorje, with the sems sde and klong sde accounts being the closest, but also distinct.

Author: Malcolm

Date: Friday, June 24th, 2022 at 2:19 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it

Content:

Malcolm wrote:

Khyungpo Naljor, aka Lama Shang, shows up as a student of Khonchog Gyalpo in one lineage list.

conebeckham said:

The usual person referred to as "Lama Shang" (or Zhang) is actually the founder of the now-extinct Tselpa Kagyu. Some controversy about his Mahamudra tradition, if I recall..... I've not heard Khyungpo Naljor equated with the title "Lama Shang" before.

Which Khonchog Gyalpo are you referring to?

Malcolm wrote:

Khon Konchog Gyalpo, far too early to be Lama Shang of white panacea fame.

Author: Malcolm

Date: Friday, June 24th, 2022 at 3:31 AM

Title: Re: Semde and longde are base of Mennagde?

Content:

Tata1 said:

Yes semde is very useful. But each series is a complete path in itself as chnn said manytimes

Malcolm wrote:

No, this is not correct. He state that klong sde and man ngag sde are complete paths, but not sems sde.

florin said:

Actually in some of the books translated under his direction by some of his most trusted translators there is plenty of evidence for quite the opposite.

Malcolm wrote:

I am basing myself off of direct statements he made in English in various retreats, for example, his pointing out that one could not attain rainbow body through sems sde, and

his direct assertion it was not. So, regardless of whatever other people may have said, I know what ChNN himself said in SMS teachings, etc. YMMV

Author: Malcolm

Date: Friday, June 24th, 2022 at 3:49 AM

Title: Re: Semde and longde are base of Mennagde?

Content:

florin said:

Actually in some of the books translated under his direction by some of his most trusted translators there is plenty of evidence for quite the opposite.

Malcolm wrote:

I am basing myself off of direct statements he made in English in various retreats, for example, his pointing out that one could not attain rainbow body through sems sde, and his direct assertion it was not. So, regardless of whatever other people may have said, I know what ChNN himself said in SMS teachings, etc. YMMV

florin said:

Well that much is clear. But then why the statements that each class is a complete path in itself. Complete means complete aka one can benefit from the ultimate fruit.

Malcolm wrote:

Well, we would need to see a citation.

Author: Malcolm

Date: Friday, June 24th, 2022 at 4:05 AM

Title: Re: Semde and longde are base of Mennagde?

Content:

florin said:

Well that much is clear. But then why the statements that each class is a complete path in itself. Complete means complete aka one can benefit from the ultimate fruit.

Malcolm wrote:

Well, we would need to see a citation.

florin said:

“ In substance, these three phases correspond to three aspects of the Dzogchen teaching: "understanding" (rtogs pa), "stabilizing" (brtan pa), and "integrating" (bsre ba). One should not think, however, that the practice of Dzogchen must necessarily start with Semde and end with Mennagde; total realization can also be achieved by practicing only one of the three series, inasmuch as each of them is a path complete in itself. It is simply a matter of understanding which aspect receives greater emphasis in one series rather than another and knowing how to embark on the path that will be most beneficial in terms of one's capacity.”

Supreme Source “DZOGCHEN SEMDE AND THE KUNJED GYALPO TANTRA”

There is a similar quote in Mejung Tantra.

Malcolm wrote:

All I can say is he said different things at different times.

Author: Malcolm

Date: Friday, June 24th, 2022 at 7:28 AM

Title: Re: Semde and longde are base of Mennagde?

Content:

florin said:

“ In substance, these three phases correspond to three aspects of the Dzogchen teaching: "understanding" (rtogs pa), "stabilizing" (brtan pa), and "integrating" (bsre ba). One should not think, however, that the practice of Dzogchen must necessarily start with Semde and end with Mennagde; total realization can also be achieved by practicing only one of the three series, inasmuch as each of them is a path complete in itself. It is simply a matter of understanding which aspect receives greater emphasis in one series rather than another and knowing how to embark on the path that will be most beneficial in terms of one's capacity.”

Supreme Source “DZOGCHEN SEMDE AND THE KUNJED GYALPO TANTRA”

There is a similar quote in Mejung Tantra.

Malcolm wrote:

All I can say is he said different things at different times.

florin said:

But Somewhat in support of your original statement rinpoche, referencing longde said that it is not a practice you would do for the rest of your life. The implication is that one after confidence has been established would move one to upadesha and so on.

Malcolm wrote:

I personally regard the three series as sets of views about Dzogchen, rather than hard textual divisions, because as we know, our teacher taught the unity of the three series in meaning.

Author: Malcolm

Date: Friday, June 24th, 2022 at 8:40 AM

Title: Re: Mahayana vs Theravada

Content:

tobes said:

I celebrate this, and I agree that there are some big similarities even in method.

Malcolm wrote:

There are no similarities at all, not in view, meditation, conduct, not to mention result.

Author: Malcolm

Date: Friday, June 24th, 2022 at 6:06 PM

Title: Re: Mahayana vs Theravada

Content:

tobes said:

I celebrate this, and I agree that there are some big similarities even in method.

Malcolm wrote:

There are no similarities at all, not in view, meditation, conduct, not to mention result.

tobes said:

"No similarities at all" is more than a bit extreme. Giovanni is saying they are commensurable and you are saying 0%. A bit of middle way is warranted.

Malcolm wrote:

The basis is different, the path is different, the result is different.

There is no similarity between Dzogchen and Theravada at all.

Author: Malcolm

Date: Friday, June 24th, 2022 at 10:19 PM

Title: Re: Mahayana vs Theravada

Content:

Malcolm wrote:

The basis is different, the path is different, the result is different.

Astus said:

Is dzogchen outside the framework of the four noble truths?

Malcolm wrote:

The four truths are diagnostic, not ontological. There is a problem. There is a cause of that problem. When the cause of a problem is known, it can be remedied. There is a method to remedy the cause of the problem. Thus, the four truths apply to everything from car repair to samsara.

Astus said:

There is no similarity between Dzogchen and Theravada at all.

Maybe you know this one: <https://www.abhayagiri.org/books/423-small-boat-great-mountain>.

Malcolm wrote:

I appreciate his book. But there are some pretty large errors of misunderstanding of Dzogchen terminology, at minimum. Compare this:

Rigpa, nondual awareness, is the direct knowing of this. It's the quality of mind that knows, while abiding nowhere.

With Jigme Lingpa:

There are three kinds of vidyā in the sutras of Mahāyāna: the knowledge (rig pa, vidyā) of the divine eye, knowledge of past lives, and immaculate knowledge, that is, knowledge is a so-called cognition. Apart from this explanation in three categories, the dharmatā of vidyā—transcending the eight consciousnesses that include thoughts, reflections, causes, and results of a final goal—exists as the gnosis (ye shes) of the natural great perfection...The essence of that view is the truth of āryas, the personally-intuited gnosis (so so rang rig pa'i ye shes, pratyatmyavedanajñāna) that is free from subject and object. So here, Amaro, draws an understandable, but erroneous conclusion, assuming that rigpa/vidyā referred to in Dzogchen is the mental factor of cognizance. Elsewhere, he refers to rig pa as intrinsic awareness (rang rig), understandably ignorant of the fact that rig pa, rang rig, and so on, in Dzogchen are contractions of so so rang rig pa'i ye shes, which is a very common term in Buddhist literature. If one claims that svasamvedana is what "rang rig" refers to, one's view does not transcend Yogacāra. This is an extremely common error, with consequences for one's practice.

The difference between the nine yānas and the great perfection is that the former take

mind as the basis; where as the great perfection takes gnosis as the basis. This has consequences for the path: the nine yānas are paths based on causes and results; path of Dzogchen is not based on causes and results. This also has consequences for the result. In the the nine yānas the three kāyas are a result that arise from the two accumulations; in Dzogchen, the three kāyas are path experiences and do not exist in the result.

Author: Malcolm

Date: Friday, June 24th, 2022 at 10:23 PM

Title: Re: Mahayana vs Theravada

Content:

Malcolm wrote:

The basis is different, the path is different, the result is different.

Astus said:

Is dzogchen outside the framework of the four noble truths? If so, then how is it not just perpetuating samsara?

There is no similarity between Dzogchen and Theravada at all.

Maybe you know this one: <https://www.abhayagiri.org/books/423-small-boat-great-mountain>.

Giovanni said:

Ajahn Amaros interest is not merely academic. He receives instruction from Tsoknyi Rinpoche according to that Rinpoche's students.

He remains the Abbott of Amaravati Monastery.

Malcolm wrote:

Yes, and this is a good thing. Nevertheless, there are some errors in this person's understanding, at least at the time of publication.

Author: Malcolm

Date: Friday, June 24th, 2022 at 10:49 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Malcolm wrote:

Say goodbye to the First Amendment, Fourth Amendment, Fifth Amendment, Sixth Amendment, Seventh Amendment, Ninth Amendment, Fourteenth Amendment, and Nineteenth Amendment. Hello Gilead.

Author: Malcolm

Date: Friday, June 24th, 2022 at 11:20 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

DNS said:

<https://www.cbsnews.com/live-updates/supreme-court-roe-v-wade-abortion-rights/>

It's a huge historical day in U.S. history, overturning an almost 50 year precedent in Roe v. Wade, which allowed abortion. However, it's not going to really change that much in practical terms, as all it does is give the states the power to enact their own restrictions, if they so choose. Most states will not place any restrictions. There are maybe about 10 states that might place severe restrictions or outright bans, but then all a woman has to do, it to travel to a state that allows it.

Malcolm wrote:

Totally, utterly, wrong.

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Author: Malcolm

Date: Friday, June 24th, 2022 at 11:25 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Queequeg said:

For those of you who had some asinine "principled" excuse for not voting for Hillary, F*ck you, f*ck you, f*ck you.

Malcolm wrote:

Seconded.

Author: Malcolm

Date: Friday, June 24th, 2022 at 11:31 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

DNS said:

Regarding the number of states that will ban abortions; we'll see. The media has a tendency to exaggerate for hyperbole and ratings. We'll see how many actually ban it completely.

Malcolm wrote:

You really haven't been paying attention.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 12:14 AM

Title: Re: Mahayana vs Theravada

Content:

Malcolm wrote:

The difference between the nine yānas and the great perfection is that the former take

mind as the basis; where as the great perfection takes gnosis as the basis. This has consequences for the path: the nine yānas are paths based on causes and results; path of Dzogchen is not based on causes and results. This also has consequences for the result. In the the nine yānas the three kāyas are a result that arise from the two accumulations; in Dzogchen, the three kāyas are path experiences and do not exist in the result.

Queequeg said:

Can you explain this difference a little more?

I can understand in preliminary stages where we train the mind that the mind is the basis, but what I don't grok is the distinction between mind and gnosis at subtler levels. As far as the theory goes, I think there are non Dzogchen paths that are based on something "beyond" subject/object constructs. I'll refer to some zen teachings here for the sake of convenience and general familiarity. Sudden, as I understand, is something wholly unrelated to subject/object ideation and is passed down through vital lineage.

Malcolm wrote:

When there is mind, gnosis cannot be observed. When there is gnosis, mind is not evident. Mind is adventitious; gnosis is not adventitious, etc.

If people want to really understand this, they need to seek out a proper teacher. No matter how many words I write online, it will just be an intellectual description of sugar.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 12:26 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Queequeg said:

Anti abortion crowd...will force something catastrophic.

Malcolm wrote:

There, fixed it for you.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 12:30 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Johnny Dangerous said:

Pretty much. I mean we really can't talk about this without recognizing that we have a nascent fascist movement tied in with these folks.

Malcolm wrote:

It's not that f*cking nascent. Next time around, they will be more effective. Think Italy in 1925; Germany in 1936.

They have set up the courts to lend their putsch a veneer of legitimacy; they have an active paramilitary; they largely control the police; etc., etc.

Oh, and once they get into power, they will ban gun ownership for blacks, non-Christians, etc., they will enlarge libel laws to control the press, etc., etc.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 2:06 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

justsit said:

So it's back to 1950? Women barefoot and pregnant, blacks back to the ghetto, gays back in the closet, white men have all the guns they want and rule everything.

Not gonna happen - we worked too hard, it's back to the barricades. I really hope the young people are ready for a long, hard slog.

Malcolm wrote:

I think this breaks the country. Republic of New England, here we come.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 2:28 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

PeterC said:

and that police face no liability for failing to mirandize suspects.

Malcolm wrote:

I missed that. F*ck. Worst Court Ever.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 2:38 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

PeterC said:

In case anyone missed them, in other cases this week the court decided that the second amendment has special priority over all other enumerated rights - specifically, that any restriction on gun ownership that the founders didn't historically support are presumptively unconstitutional - and that police face no liability for failing to mirandize suspects.

Genjo Conan said:

They also https://www.supremecourt.gov/opinions/21pdf/20-1088_dbfi.pdf the Establishment Clause subordinate to the Free Exercise Clause.

Malcolm wrote:

Missed that also, that is super-f*cked. They just eviscerated the first amendment.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 5:33 AM

Title: Re: Mahayana vs Theravada

Content:

Astus said:

Dzogchen still has view, meditation, conduct, and result, doesn't it?

Malcolm wrote:

From the perspective of the vehicles of the cause and result, yes. From its perspective, only nominally.

Astus said:

Its gnosis is not something other than prajnaparamita, is it?

Malcolm wrote:

It's not the perfection of wisdom as imagined by the vehicles of cause and result.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 9:46 AM

Title: Re: Mahayana vs Theravada

Content:

Konchog Thogme Jampa said:

The Thai Forest Tradition is the path of personal liberation to get somewhere with it it's recommended to do full time practice. To remove all the kleshas from the mind is the goal. This requires intensive effort as you're on your own.

I'm sure Ajahn Brahm teaching to relax is to help uptight westerners and he is well known to have skill with Jhanas which would help a lot.

tobes said:

No, it is the quintessence of the technique. The effort one makes is non-effort. Sound familiar?

Yes, he teaches that to westerners and easterners. But you're making the implicit and unjustified inference here is that this is somehow contrary to the tradition itself. Sorry,

but it ain't.

Malcolm wrote:

You do realize you are responding to someone who ordained in that tradition and has personal experience of it?

Author: Malcolm

Date: Saturday, June 25th, 2022 at 7:28 PM

Title: Re: HH Sakya Trizin will be giving the Online Empowerment of Chime Phakme Nyingtik on 24th of June

Content:

Johnny Dangerous said:

Where might one obtain the sadhana?

tony_montana said:

A variety of sadhanas and other translations related to this cycle is available in Lotsawa House : <https://www.lotsawahouse.org/topics/chime-pakme-nyingtik/>

I'm wondering if an oral transmission is needed for the sadhanas.

Malcolm wrote:

Comes with the Jenang.

Author: Malcolm

Date: Saturday, June 25th, 2022 at 8:35 PM

Title: Re: HH Sakya Trizin will be giving the Online Empowerment of Chime Phakme Nyingtik on 24th of June

Content:

Johnny Dangerous said:

Where might one obtain the sadhana?

Malcolm wrote:

You can find my translation on Amazon under Lama Migmar's name

Author: Malcolm

Date: Sunday, June 26th, 2022 at 2:19 AM

Title: Re: HH Sakya Trizin will be giving the Online Empowerment of Chime Phakme Nyingtik on 24th of June

Content:

Johnny Dangerous said:

Where might one obtain the sadhana?

Malcolm wrote:

You can find my translation on Amazon under Lama Migmar's name

Johnny Dangerous said:
Awesome, thanks!

Malcolm wrote:
You can also find it at Lotsawa house.

Author: Malcolm
Date: Sunday, June 26th, 2022 at 3:44 AM
Title: Re: Drubthab Kuntue teachings from Dzongsar Khyentse?
Content:
Nilasarasvati said:
So --

what is an HYT empowerment?

Also I heard that in the Sakya tradition you are expected to recite the sadhanas of any deity you have recieved the Wang for (on a daily basis)--how is that possible for a set of committments this large??

Malcolm wrote:
You heard wrong.

Author: Malcolm
Date: Sunday, June 26th, 2022 at 4:58 AM
Title: Re: Crisis of a Faith, returning to dharma, and new directions.
Content:
Nilasarasvati said:
Or genuinely believe the royal family "had no idea" and "weren't consulted."

Malcolm wrote:
It is unlikely the present King of Bhutan had any idea or any say in the ethnic cleansing of the Lhotsampas. He was five when the Bhutan Citizenship Act was passed.

His father passed a policy which amounted to "Get Buddhist or get out" in 1988.

Author: Malcolm
Date: Sunday, June 26th, 2022 at 5:05 AM
Title: Re: Mahayana vs Theravada
Content:
Kai lord said:
That is the biggest issue I faced when previously tried to identify Virupa.

Malcolm wrote:

There are two main ones: Lamdre Virupa, and Brahmze Virupa. They are frequently confused. The latter was the disciple of Lakṣminkara, the sister of Indrabhuti III.

Author: Malcolm

Date: Sunday, June 26th, 2022 at 7:39 AM

Title: Re: Missing 1st day of Wangchen

Content:

nyonchung said:

such a great wisdom is rare to find nowadays! and so practical, I have second doubts, and why not barging in the middle of the second day, being late due to (tick) - the bus blew a tyre

- had an urgent call from my ex-wife regarding pension dues
- met yesterday evening old acquaintances
- thought it was starting 8PM not AM

and claim that, anyway, you received another HYT initiation, ot leave before the end (urgent call from your banker),no problem since you received the 3rd and 4th initiation of another deity by another teacher? this is where such thinking leads

my take is no, you're simply not part of the batch, by your own reasoning, having received Kye rdor in the Ngog tradition, I can come only on the second day of of a Kye dor rgyu dbang of the Sakyapas and say hello you guys?

If not possible to be there for the tagön: karmic obstacles, unsufficient connection, or the guru's will ...

Should this happen to (it actually happened once - railway and bus problem) that's what I would think, accept my fate, and certainly not do anything reckless

jmlee369 said:

With all due respect for your years of experience, this is how my Gelug vajra masters have taught explicitly and they themselves have given wangchen in a single session without doing the tagon rituals...

Malcolm wrote:

This would never fly in Sakya.

Author: Malcolm

Date: Sunday, June 26th, 2022 at 7:00 PM

Title: Re: Someone go tell DJKR

Content:

Nilasarasvati said:

In my mind, that's a very big deal for a dharma teacher to be a between-the-lines Fascist.

Malcolm wrote:

I don't think this is correct. If anything, he is a monarchist, while at the same time he imagines himself to be an anti-imperialist. So, for example, he tried to blame the situation in Burma on the British. And, factually speaking, he grew tired people

correcting his historical blunders and shitposting, and now mostly posts “puppies and kittens” on his Facebook feed. But he is not a crypto-fascist, he is someone who derives his opinions from mainstream Indian media. This makes sense, because he lives in India, is grateful to India, and sees in India the past glories of the Buddhist hegemony, which ended in 495 CE.

Author: Malcolm

Date: Sunday, June 26th, 2022 at 7:03 PM

Title: Re: Mahayana vs Theravada

Content:

tobes said:

Nonetheless, I have heard this instruction from Ajahm Brahm in different forms, numerous times - it's hard to not to take it as the real pith. It is perhaps, as you suggested before, a less structured approach to entering the jhanas. I think there is a definite resonance with Dozgchen/Mahamudra approaches, but this does not imply they are the same.

All the best with your practice as well.

Malcolm wrote:

Dzogchen teachings regard cultivating the dhyanas to be deviations.

Author: Malcolm

Date: Sunday, June 26th, 2022 at 7:23 PM

Title: Re: Missing 1st day of Wangchen

Content:

jmlee369 said:

With all due respect for your years of experience, this is how my Gelug vajra masters have taught explicitly and they themselves have given wangchen in a single session without doing the tagon rituals...

Malcolm wrote:

This would never fly in Sakya.

zerwe said:

Have not had this experience (wangchen in a single day) personally, but during my very first HYT initiation did see a batch of folks show up the next day after the tagon and it has been a question/curiosity for me ever since.

Shaun

Malcolm wrote:

There are some empowerments in Sakya, like Kings tradition Avalokiteshvara, where it can all be done in a single day. But it usually takes two.

Author: Malcolm

Date: Sunday, June 26th, 2022 at 11:00 PM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

nyonchung said:

Vajrayana still belongs largely to Tibetan/Bhutanese/Nepalese masters

Malcolm wrote:

Strongly disagree.

The Vajrayāna belongs to the Dharmapālas, not any human being.

Tibetans, and so on, may continue to be the principle custodians of Vajrayāna for a while, but they don't own it.

Author: Malcolm

Date: Monday, June 27th, 2022 at 12:58 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

nyonchung said:

"The Vajrayāna belongs to the Dharmapālas, not any human being."

Well, it's under their care and of dakinis, but where does stand the root-lama, supposed to be Vajradhara?

Malcolm wrote:

That person is only Vajradhara for you, not for everyone.

nyonchung said:

"Tibetans, and so on, may continue to be the principle custodians of Vajrayāna for a while, but they don't own it."

Stricto sensu, of course, but they're still a great majority of lineage holders, and, as such, certainly have their say about how to handle it and transmit it - this is what I mean

Malcolm wrote:

"Lineage holders" are anyone who has received the transmission, does the retreats, etc. The main reason why these things remain in the hands of Tibetans is due to the lack of translation of empowerment manuals and so on into English. I don't imagine Tibetans will be out of the picture for a long while, but they do not own Vajrayāna Dharma. There was no Kagyu, Sakya, Nyingma, etc. in India or Central Asia.

Author: Malcolm

Date: Monday, June 27th, 2022 at 3:30 AM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

Nalanda said:

Can I attend with my 17 tantra and Longchen Nyingtik lungs?

Malcolm wrote:

No. You need to have received a necessary empowerment.

Author: Malcolm

Date: Monday, June 27th, 2022 at 3:52 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

nyonchung said:

WE can appropriate the thing that indigenous people owe, for the good reason that they cannot be the real owners, since is somehow of interest to US

Malcolm wrote:

The Dharma is not "indigenous" to Tibet, not even after 1400 years. Tibetans are an indigenous people with an intrinsically valuable culture, language, art, and music. By the same token, being at the crossroads of Central Asia, they have absorbed cultural influences from Persia, Byzantium, India, China, and so on. Tibetans have done such a good job of forgetting their own indigenous, pre-Buddhist history, their indigenous civilization can only be caught in glimpses.

The Buddha himself enjoined that the Dharma be taught in the vernacular language of people interested in the Dharma: this is why we have Dharma texts in Tocharian, Sassanian, Chinese, Tibetan, Pali, Drusha, Ghandaran, etc.

The international character of Dharma is evident from it earliest days.

nyonchung said:

There is long and consistent historical trend of thinking in the West, based on the same sense of inborn moral superiority, taht inform colonialism, that this is a beautiful thing that should not be left in the hands of" natives", who, anyway, never even understood it properly.

Malcolm wrote:

I don't think anyone is making such an argument in this thread.

Author: Malcolm

Date: Monday, June 27th, 2022 at 6:44 PM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

ninespokes said:

For the tsik don dzod, it just asks for a general nyingthig class empowerment, not necessarily those listed (which are just popular and common nyingthig empowerments).

They are all empowerments from the yang gsang bla na med pa'i skor, the innermost secret unsurpassed cycle of Dzogchen menngagde.

Does the Chime Pakme Nyingtik empowerment given by HH Sakya Trizin recently count?

Malcolm wrote:

No.

Author: Malcolm

Date: Monday, June 27th, 2022 at 9:24 PM

Title: Re: Treasury of Precious Instructions, vol. 5 Sakya

Content:

thanhdq said:

Congratulation Acarya Malcom, This is wonderful!!! can't wait to get a copy of it. BTW, How many parts for this volume 5 ? When will they all available?

Malcolm wrote:

The text is divided in the three parts: core texts, empowerments and sadhanas, and instructional manuals.

Vol 6, the second volume of Sakya materials consisting of the eight ancillary path cycles , will be out next year sometime.

Author: Malcolm

Date: Monday, June 27th, 2022 at 11:04 PM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

heart said:

He debated the origin of Dzogchen with ChNNR

Malcolm wrote:

Khenpo Choga lost.

ChNN used to joke about this debate fairly often. At the time, he was in Katmandhu

privately receiving the Desum teachings from Tulku Urgyen.

Once, in 2002, I was hanging out with ChNN in his cabin at Tsegyalgar, and he pulled out this flag on the right, which Khenpo Choga had sent him:

ChNN remarked (and I paraphrase), "This "Dzogchen" flag is a modern style, politics, like the so-called Buddhist flag (on the left, created by Olcott). The real Buddhist flag is the Gyaltsen":

Disclaimer, I have no idea about Khenpo Choga's teachings.

Author: Malcolm

Date: Monday, June 27th, 2022 at 11:16 PM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

gelukman said:

So as he is Khenpo, he should have geshe degree?

How come he is rinpoche? Is he genuine lineage holder?

Or just some one who have received the transmission for specific lineage?

(just like me who have received transmission, but I am not a lineage holder who has realisation)

Malcolm wrote:

He is a rinpoche because his students call him that. He is not a tulku, so far as I know.

Khenpo is equivalent to basic Geshe degree. He did graduate from Shri Simha college at Dzogchen monastery. Generally, people with title "khenpo" are considered qualified teachers. YMMV. Not all lineage holders are awakened bodhisattvas.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 12:21 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Nilasarasvati said:

3. Are there any lineage holders of the Rime schools who are well-educated in Western philosophy as well as the monastic curriculum? The dearth of such overlap is really sad--especially after having studied Deleuze/Guattari, Hegel, Spinoza, and even classical thinkers like Zeno, the more convinced I am that basically our Tibetan teachers have NO idea that there really are some ideas OUTSIDE of Medieval India that

converse incredibly well with the Dharma.

Malcolm wrote:

This is not important. That said, Hume's Inquiry and Adorno's Negative Dialectics stand out as anti-foundationalist trends in Western Phil. F*ck Hegel. Spinoza is an eternalist. Nomadology is fun, but irrelevant to Dharma, as is 1000 Plateaus, etc., in general.

Nāgārjuna had no idea about Zeno, Plato, or Aristotle, and had no need to. Madhyamaka rulez ok.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 12:42 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

heart said:

Yes, ChNNR often mentioned it in his teachings as well.

Sādhaka said:

Although he never mentioned him by name, as far as I'm aware anyway; and I have heard the story a few times.

He just referred to him and his entourage as elegant Nyingma Khenpos or something like that.

Malcolm wrote:

It's well known who the participants were. Erik PK was there.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 1:10 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

heart said:

I am not sure, in the story I heard it was only Tulku Urgyens german translator Andreas who was there.

Malcolm wrote:

Ah, yes, I knew one of the translators was there. That combined with the fact that Andreas worked with Kheno Choga...

Anyway, ChNN stumped them on the question of which buddha came before

Śākyamuni who taught Dzogchen, and chided them for not knowing their own history. They had come to confront ChNN over their misconception that ChNN claimed Dzogchen originally came from Bon.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 2:16 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Nilasarasvati said:

also, in general, I think it's against the tantric view to believe that:

Bodhisattvas only appeared in Dharmic countries. That the enlightened activities of the conquerors did not manifest in the poetry of heathen Persians or the films of Fellini or the rituals of the Mayans. That no flicker of liberation ever occurred outside of the scope of certain orthodox locations and times. That there is a monopoly on enlightenment.

Malcolm wrote:

Take it up with the Buddha:

"In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers. But if, Subhadda, the bhikkhus live righteously, the world will not be destitute of arahats."

<https://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

The eightfold path begins, necessarily, with right view.

And, no, there is no other means to overcome and destroy afflictions outside of Buddhadharma. It seems you could work a bit more on contemplating the eight freedoms and ten endowments that make up a precious human birth.

There is no "tantric" view of this. Some people interpret the samaya admonition not to criticize the Hinayāna as a blanket prohibition against critiquing any religion at all. Slagging off someone's religion out of spite is wrong, but offering criticisms of idiots like Hegel and so on, no problem.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 8:30 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Nilasarasvati said:

There's an anecdote where H.H. Dalai Lama (which I've never seen in print but heard and sounds credible) went to the main shrine to the Virgin De Guadalupe early in the morning before leaving Mexico city one year. He prayed there, mentioned something obliquely about her being a form of Tara.

Malcolm wrote:

Here is another HHDL anecdote for you, 2005 Tucson, AZ, "When my Christian friends ask me about emptiness, I tell them it is none of their business."

In general, the Trad Buddhist view is that anything good in other religions is a result of bodhisattva activity, and of course, given rebirth, there is no doubt that bodhisattvas exist everywhere, even if they are, in that incarnation, not aware of their status as bodhisattvas.

Nevertheless, we are talking about liberation from the kleshas that cause the actions which result in birth in samsara. Don't know about you, but I don't spend much time reading things which don't bear directly on this issue, much less speculate about them. YMMV.

Author: Malcolm

Date: Tuesday, June 28th, 2022 at 8:40 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Nilasarasvati said:

This is exactly what bothers me. This general notion that nothing worthwhile or relevant to dharma has happened since Nalanda in the entire rest of the planet's intellectual life, and that in general we are declining and not improving our ability to successfully describe and predict the reality we live in. That we can broad strokes label everything besides Madhyamika as Nihilistic or Eternalist. And this general idea that Pramana as it was conceived in classical India is the height of human reasoning. It's absurd. All I wish was that there was more conversation between, and actual debate and discourse, and that our buddhist traditions weren't essentially frozen in the 9th century or something.

Malcolm wrote:

It really depends on where your interests lie. Pramana is not liberative. It concerns discerning veridical cognitions from false cognitions, conventionally speaking. One can analyze conventional phenomena endlessly, and still never ever come close to the taste of liberation. There is no doubt that modern logic is much more sophisticated than Dharmakirti's seven treatises. So what? We don't need pramana to attain liberation (hence Nagarjuna's dismissal of pramana). It's all a question of domain: transcendent or mundane. Buddhadharma concerns the former, and to the extent it is worthwhile and beneficial, can employ the latter, for example, pramana, medicine, grammar, and so on. But we should not confuse these two domains.

Author: Malcolm

Date: Wednesday, June 29th, 2022 at 1:02 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Nilasarasvati said:

For one example;

I am trying to communicate a broad and general qualm with chavinism and exclusionary/fundamentalist attitudes in our traditions.

Malcolm wrote:

The ripening of karma excludes people from our traditions. One either has the gathered the roots of virtue to even hear the name "Buddha" or one has not. It is not question of fundamentalist attitudes. All sentient beings have the potential to awaken. Very few sentient beings meet the proper set of conditions, the eight freedoms and ten endowments, so that becomes a real possibility for them in this lifetime. This is the difference between natural gotra, which all sentient beings possess, and developed gotra, which exists only in those who have undertaken to follow the bodhisattva path in some lifetime or another. Since below the 7th bhumi, bodhisattvas lose their awakening entirely in every birth, it is very possible there are many beings in many dimensions who pursue this or that religious career, notable primarily for their compassion. But, in absence of the Buddhadharma, they certainly cannot directly lead people to liberation, the best they can do is encourage people to behave virtuously. The Jataka tales exemplify this.

Nilasarasvati said:

I am trying to articulate that there is worth and merit of all kinds across cultures.

Malcolm wrote:

Yes. Of course.

Nilasarasvati said:

And instead of any acknowledgment that or engaging with my meaning, people have seized on very minute particular about my statement that Pramana, for example, could be improved upon. Worthwhile points! Very valid! Missing the forest, though.

Malcolm wrote:

Why bother, unless it is of interest to you. You have not really examined why epistemology was taken up in Buddhism, where it was rejected by Nāgārjuna. The answer is pretty simple: epistemology was taken up with a view to convince tīrthikas that the Buddha was omniscient with respect to liberation without recourse to any of our own scriptures. I am not sure that is a worthwhile goal to pursue with Post-Quine logic.

There really isn't anything Western philosophy can add to Buddhadharma, other than

perhaps a more clearly articulated theory of social justice, ala Rawls, etc. But these are mundane considerations, as I mentioned above, more in line with what we call Nitiśāstras, treatises on governance. Why would Buddhādharma need such a theory articulated? Because for most of its history, Buddhism has flourished in the context of absolute monarchies. Therefore, deeply considered ethical treatises which considered things from the point of view of multiple stakeholders other than kings and aristocrats became more important. And also, there were in India manuals on statecraft like Kautilya's Arthśāstra. Buddhism has never confronted democracy, so Buddhists are still working out how democracy and Buddhism will interact, etc. Therefore, if there is philosophical work to be done, it is in this area, but definitely not when it comes to the path or liberation.

Author: Malcolm

Date: Wednesday, June 29th, 2022 at 4:06 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

justsit said:

So if the shit hits the fan, where's the smart money going?

As a trans person I'm sitting in the crosshairs and need to make a plan. Take the cash and run?

Malcolm wrote:

Just go to Canada.

Author: Malcolm

Date: Thursday, June 30th, 2022 at 12:02 AM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

pemachophel said:

Ngo-tro, pointing out, is not wang-kur, empowerment.

Passing By said:

Thank you, then what about the Pudri Rekphung empowerment? Does that count as a Nyingthik empowerment?

Malcolm wrote:

You need to ask Lerab Ling.

Author: Malcolm

Date: Thursday, June 30th, 2022 at 10:30 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Nemo said:

Perhaps liberal democracy itself is the problem. It has never produced the outcomes it promises in over 200 years.

Malcolm wrote:

Neither have any of the other systems we humans have tried in the past 200 years: absolute monarchy, fascism, and communism.

But liberal democracy has a better track record on delivering net gains than the other three systems.

Author: Malcolm

Date: Thursday, June 30th, 2022 at 11:32 PM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

ninespokes said:

For Lama Pema Chophel and any one else who might know, when you say you will know when you've received a Dzogchen empowerment, do you mean know experientially on the spot, or know because you will be informed that that is what you will receive?

Malcolm wrote:

Direct introduction is a rig pa'i rtsal dbang, but there are many kinds, not only one.

However, not all teachers will accept this as sufficient, this is why you must ask the organizers if it is sufficient. Some teachers consider a direct introduction to only apply to trekchod, not thogal. I am quite certain (since he is my teacher) that Khenpo Namdrol only wants people who have received empowerments like any of the four Nyinthig empowerments, the empowerments of the Gongpa Zangthal, Thigle Gyacan, Chetsun Nyinthig, the Rig pa'i rtsal dbang from Ye she Bla ma, and so on. Basically, empowerments that are based on the man ngag sde tantras.

Author: Malcolm

Date: Friday, July 1st, 2022 at 2:38 AM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

Malcolm wrote:

However, not all teachers will accept this as sufficient, this is why you must ask the organizers if it is sufficient. Some teachers consider a direct introduction to only apply to trekchod, not thogal. I am quite certain (since he is my teacher) that Khenpo Namdrol only wants people who have received empowerments like any of the four Nyinthig empowerments, the empowerments of the Gongpa Zangthal, Thigle Gyacan, Chetsun Nyinthig, the Rig pa'i rtsal dbang from Ye she Bla ma, and so on. Basically, empowerments that are based on the man ngag sde tantras.

czd said:

Thank you for clarifying what will be required for this lung. We appreciate your expertise, as a newcomer this is can be confusing.

Sorry if this is a bit off topic, but I think this would help a number of us here. In a recent retreat others have mentioned in this thread, poti wang + ngo trod was given (confirmed by the organization). I clearly remember the translator using the words "extremely unelaborate empowerment" during the wang. Is it that a variation of the poti wang?

Malcolm wrote:

I wasn't there, so cannot comment.

Author: Malcolm

Date: Friday, July 1st, 2022 at 2:53 AM

Title: Re: When we say "enlightenment in one lifetime"...

Content:

Nalanda said:

Is that doctrinally referring to the same complete enlightenment of a samyaksambuddha?

Malcolm wrote:

Yes.

Nalanda said:

And if it is, what makes it so powerful/fast that the perfection/paramitas in the Greater Vehicle seem to take a long time?

Malcolm wrote:

Special methods.

Author: Malcolm

Date: Friday, July 1st, 2022 at 10:59 PM

Title: Re: Hope

Content:

KristenM said:

I'm curious about the concept of "hope" in Buddhism. I recall hearing a negative-sounding person ask Khenpo Tsultrim Gyatso about some pessimistic view on life and KTG replied, "We must always have hope."

Is there a word for "Hope" in Buddhism or Tibetan or Buddhadharma?

Malcolm wrote:

Re ba in Tibetan, āśā in Sanskrit.

The point of the dharma is to go beyond hope and fear.

Aspirations, smon lam, pranidhana, on the other hand, are not about hope. They are an altruistic wish for the betterment of everyone. There is also of course the sentiment that everyone's hopes are fulfilled, because that is simply kindhearted.

Author: Malcolm

Date: Friday, July 1st, 2022 at 11:04 PM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

Malcolm wrote:

The question everyone must ask themselves, is this: "I am interested mainly in the book or the person?" If the answer is the former, then even if one has the requisite transmissions, one should not attend. If the answer is the former, than one should attend by all means possible. So if you are not sure, contact the organizers and ask them.

Author: Malcolm

Date: Friday, July 1st, 2022 at 11:08 PM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Malcolm wrote:

We are so f*cked:

<https://www.scotusblog.com/case-files/cases/moore-v-harper-2/>

Author: Malcolm

Date: Saturday, July 2nd, 2022 at 6:17 AM

Title: Evolution

Content:

Malcolm wrote:

[Mod note:] Because the quoted person didn't respond to this initial question by Malcolm, but others couldn't resist discussing the topic of evolution, therefore a brand-new thread is being granted here just for this matter. The topic was split from here: <https://www.dharmawheel.net/viewtopic.php?p=633749#p633749>

Lavender-Thief said:

Buddhism is said quite often to be non-dogmatic.

But when reading about the 'ten fetters', I discovered the second one, which is 'vicikitsa':

<https://en.wikipedia.org/wiki/Vicikitsa>

Translated as 'doubt' or 'indecision' about the 4 noble truths & dependent origination.

But shouldn't buddhist teachings be able to put in doubt, in order to be considered non-dogmatic?

Malcolm wrote:

Do you doubt evolution?

Author: Malcolm

Date: Saturday, July 2nd, 2022 at 6:21 AM

Title: Re: Did Sam Harris recognize the nature of the mind?

Content:

Johnny Dangerous said:

I was briefly on some forum years ago where there were a bunch of Sam Harris follower lamenting that they couldn't find a "secular" Dzogchen or Mahamudra teacher.

Virgo said:

This is why I don't think he has realized the nature of mind. If he had, he wouldn't be ambiguous about whether consciousness is simply an emergent principle of the brain or not.

Vajrasambhava said:

Exactly, that's right the point i don't understand.

I really don't know how can the view of a materialist Dzogchen practitioner be like.

Malcolm wrote:

They can relax a little bit in this life, even if they will not attain liberation.

Author: Malcolm

Date: Saturday, July 2nd, 2022 at 8:23 AM

Title: Re: Did Sam Harris recognize the nature of the mind?

Content:

Sādhaka said:

What about avici though?

Malcolm wrote:

Avici is Akanistha.

Author: Malcolm

Date: Saturday, July 2nd, 2022 at 9:06 AM

Title: Re: Evolution

Content:

Sādhaka said:

I don't doubt evolution; I just doubt how it is usually presented to us

Malcolm wrote:

It's mathematical.

Author: Malcolm

Date: Saturday, July 2nd, 2022 at 9:57 PM

Title: Re: Nyingma Herukas and their depiction

Content:

videodhara said:

Have a question about it actually: Does this proliferation have more to do with the diversity of tantras in India that a Padmasambhava brought to Tibet, or with the prevalence of mind-to-mind, visionary transmissions in the Nyingma terms tradition?

Kai lord said:

Looking at Nyingma Gyubum which said to contain only texts from kama lineages and very little from the termas (don't know how true that is). They are said to be around like "The Hundred Thousand Tantras" Some divide Nyingma Gyubum into the following categories:

10 volumes of Ati Yoga

3 volumes of Anu Yoga

6 volumes of the tantra Section of Mahayoga

13 volumes of the sadhana Section of Mahayoga

1 volume of protector tantras

3 volumes of catalogues and historical background

Don't know about you but it looks to me that Kama's volumes is already a vast ocean of Dharma.

Malcolm wrote:

'bum here just means "volumes."

Author: Malcolm

Date: Monday, July 4th, 2022 at 6:16 AM

Title: Re: Sudden Awakening

Content:

Malcolm wrote:

Sudden awakening means that you suddenly realize you were never not a Buddha.

Author: Malcolm

Date: Monday, July 4th, 2022 at 11:03 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Leaves of Light said:

Compounding the matter further, isn't it the case that Adriano Clemente used the term "pure presence" to translate "rigpa"?

Malcolm wrote:

He uses the term "instant presence" when the term rigpa is referring to a moment of unfabricated consciousness, and rigpa when term is referring to one's knowledge of the basis.

Author: Malcolm

Date: Monday, July 4th, 2022 at 11:07 AM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

Leaves of Light said:

With Longchenpa's Seven Treasuries, some or all of all of them have been translated into English with the glaring and sole exception of arguably the key text of the set, namely the Treasure of the Supreme Vehicle (Tib. རེག་མཚོག་མཛོད་, Tekchok Dzö, Wyl. theg mchog mdzod). Given that all of the "17 Tantras" have been translated into English at least once, and Longchenpa's exegesis on them in his Treasure/Treasury of the Supreme Vehicle is indispensable for comprehending them, it's a great shame that the latter hasn't been translated, not even the first chapter or chapters. Does anyone know how this situation transpired and if there is any prospect of it being remedied?

Malcolm wrote:

There is little point in translating it, until all the available commentariat sources he relied upon have been translated first, since he cribs large sections of these materials without attribution.

Author: Malcolm

Date: Monday, July 4th, 2022 at 8:51 PM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

Leaves of Light said:

Which commentaries are they, by whom?

Malcolm wrote:

There are six such commentaries that survive, plus some ancillary texts, two of which I

have translated and published through wisdom.

Leaves of Light said:

And wouldn't it still be feasible to get some value out of the next notwithstanding that? For example, even the names of the first three chapters/sections quoted by Rigpawiki surely suggest that therein are contained precious and invaluable Dharma teachings helpful for general understanding of the Dharma and Dzogchen pith instruction transmission tradition in particular:

1. How the teacher (does this refer to Garab Dorje or Shakyamuni Buddha?) came into this world system.
2. An explanation of world environments and the beings therein.
3. The spread of the Dharma.

Even the first chapter alone must contain a wealth of invaluable doctrinal treasures, even if there are unattributed secondary sources included by the author Longchenpa which might make it harder to understand.

Malcolm wrote:

All of this information comes from the Vima Nyinthig. And can be found in many places in English already, such as Dudjom big red book. Of course the Thegchok Dzod is important, but it requires knowledge and expertise that is quite rare for the reason I mentioned above.

Author: Malcolm

Date: Monday, July 4th, 2022 at 8:54 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Leaves of Light said:

Compounding the matter further, isn't it the case that Adriano Clemente used the term "pure presence" to translate "rigpa"?

Malcolm wrote:

He uses the term "instant presence" when the term rigpa is referring to a moment of unfabricated consciousness, and rigpa when term is referring to one's knowledge of the basis.

Leaves of Light said:

Then could it be that Jim Valby has seized on this use of the word "presence" in a general Dzogchen context and shoehorned it onto "byang chub sems"? Which Adriano Clemente I think translated as "pure and total consciousness". It makes it seem like for

a certain interpretation of things, "sems" and "rigpa" are assumed to more or less refer to the same thing, which can't be true, even in terms of ultimate "byang chub sems". Or is the implication from this translation convention where both have ended up by being translated as "presence", that "sems" and "rigpa" are in Dzogchen to be thought of as the same thing?

Malcolm wrote:

Not exactly, but you need to have been a student of ChNN to really understand the difference: the first term refers to the basis. The second, one's knowledge of the former.

Author: Malcolm

Date: Monday, July 4th, 2022 at 9:31 PM

Title: Re: Are trees sentient?

Content:

Leaves of Light said:

This is of course only one viewpoint.

Malcolm wrote:

Yes. And the fact remains that plant life, like all life, refines the five elements, demonstrates community, communication, interaction, altruistic behavior across species, as well as hostility, etc. One can claim it is all mechanistic, and insentient, but one can make the same argument about two and four-legged beings, i.e. that everything we do and are is merely a function of chemical interactions.

The rebirth argument is not particularly convincing. So, in the end, Buddhists who insist on plantlife insentience are really just resting their arguments on passages from texts. That's fine, but then, how does one pick and choose? Meru is false, but plant insentience is true?

Author: Malcolm

Date: Monday, July 4th, 2022 at 9:54 PM

Title: Re: Are trees sentient?

Content:

Vajrasambhava said:

I understood your points. Thank you.

I think the problem is not to establish if this or that animal or cell is sentient or not. The problem is, if plants are sentient, it means that a continuum can be reborn as a plant,

Malcolm wrote:

Unless plant intelligence operates according to principles which are alien to what we observe in animal intelligence. In other words, plants may be intelligent, but in a fashion distinct from the way we are intelligent, with different senses, different modes of communication, reproduction, memory, and so on. And, should this be the case, karma and so on would be irrelevant to plant intelligence, because of its utter difference.

Read Paul Stamets.

Author: Malcolm

Date: Tuesday, July 5th, 2022 at 1:45 AM

Title: Re: Are trees sentient?

Content:

DNS said:

Also, logistically, how would that work? With an animal (or human), it's easy to see the being and where the continuum 'went' to. But with a plant, what part 'receives' this continuum? If you cut off a branch of a shrub or some other plant, the rest of the plant is still alive, in fact you can make another plant from the part you cut off.

Malcolm wrote:

The same is true of humans (cloning), etc. The term "continuum" is a convention for a series of moments that observe morphological regularity, that's all. But they too have no absolute identity.

It is one thing to say a rock, which has no observable respiratory or metabolic functions, is insentient. It's a little more difficult to say thus of plants and so on.

Author: Malcolm

Date: Tuesday, July 5th, 2022 at 9:42 AM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

Leaves of Light said:

Which commentaries are they, by whom?

Malcolm wrote:

There are six such commentaries that survive, plus some ancillary texts, two of which I have translated and published through wisdom.

Leaves of Light said:

Would you be willing to share the names of the translated texts? Is it "Buddhahood in This Life"?

And wouldn't it still be feasible to get some value out of the next notwithstanding that? For example, even the names of the first three chapters/sections quoted by Rigpawiki surely suggest that therein are contained precious and invaluable Dharma teachings helpful for general understanding of the Dharma and Dzogchen pith instruction transmission tradition in particular:

1. How the teacher (does this refer to Garab Dorje or Shakyamuni Buddha?) came into this world system.
2. An explanation of world environments and the beings therein.
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Malcolm wrote:

All of this information comes from the Vima Nyingthig. And can be found in many places in English already, such as Dudjom big red book. Of course the Thegchok Dzod is important, but it requires knowledge and expertise that is quite rare for the reason I mentioned above.

Leaves of Light said:

It would be still be good to read the account of it in Longchenpa's own words. Also, isn't the rare knowledge and expertise required to study the Thegchok Dzod, very much the same as that required to make use of the 17 Tantras themselves? Since the 17 Tantras have all been translated into English, some of them by multiple hands, and the Thegchok Dzod is apparently the premier compiled commentary on them, then it seems logical that it would also be available to the same students as those of the 17 Tantras. Especially since all the other six treasuries of Longchenpa have by and large, with the exception of the Wish-Fulfilling Treasury or Yishyin Dzod, been translated and published.

Malcolm wrote:

In my opinion, translating these Longchenpa texts, as well as the other translations of the seventeen tantras, including my own translations of the rang shar and rang grol have been done backwards. But now, with the translations of the commentaries of the Tantra Without Syllables and the Blazing Lamp we are headed in the right direction.

The translations of the seventeen tantras absent their available commentaries are of limited value.

For example, nearly every line of the first chapter of the six dimensions tantra refers to specific practice, which is not apparent from the root text. Without the commentary one simply cannot understand the real meaning of the text. The same applies to the rest of the seventeen tantras

Author: Malcolm

Date: Tuesday, July 5th, 2022 at 10:42 PM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

Malcolm wrote:

The translations of the seventeen tantras absent their available commentaries are of limited value.

For example, nearly every line of the first chapter of the six dimensions tantra refers to specific practice, which is not apparent from the root text. Without the commentary one simply cannot understand the real meaning of the text. The same applies to the rest of the seventeen tantras

Leaves of Light said:

Couldn't that be an argument in favor of a text like the Thekchok Dzöd being made available, since it presumably offers some practical and scholastic guidance to that class of literature? Especially since for better or for worse, the 17 Tantras are available in English.

Malcolm wrote:

There is merit to a systematic project of translating the basic commentaries before the theg mchog mdzod. The TCD is invaluable for Longchenpa's insights into the 17 tantras, but without Vimalamitra's commentaries, much of what is alluded to in Longchenpa's corpus remains obscure, and this is obvious in all the 7 treasures that have thus far been translated. For example, in order to elucidate points in the Tshig don mdzod, Khenpo Namdrol frequently refers to these commentaries. So as a matter of principle, I think my approach is more sound.

Author: Malcolm

Date: Tuesday, July 5th, 2022 at 10:49 PM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

Passing By said:

Thanks for the clarification. Do you know who teaches Yangzab as their main teaching?

Malcolm wrote:

The Yangzab is a branch of the Khandro Nyingthig.

Most of the Yangzab is maha and anuyoga practices. Some people assert that Taking the Five Poisons as the Path is trekcho, but it is not, it is a completion stage practice of anuyoga. There is another text in Yangzab, which in a brief way covers the main path of trekcho and thogal.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 1:14 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

its going to have to include working class whites, too.

Malcolm wrote:

Sure, but they have to stop with being racists as f*ck, which your post illustrates is the main problem with working class whites these days—they are racist as f*ck, and always have been, since the beginning of the labor movement in this country.

Queequeg said:

For this and other reasons, Negroes, who have been shut out, or believed they had been shut out, of employment by the unions, have been in the past very willing strike-breakers. It is another illustration of the way in which prejudice works, also, that the strikers seemed to consider it a much greater crime for a Negro, who had been denied an opportunity to work at his trade, to take the place of a striking employee than it was for a white man to do the same thing. Not only have Negro strike-breakers been savagely beaten and even murdered by strikers or their sympathizers, but in some instances every Negro, no matter what his occupation, who lived in the vicinity of the strike has found himself in danger.

Another reason why Negroes are prejudiced against the unions is that, during the past few years, several attempts have been made by the members of labor unions which do not admit Negroes to membership, to secure the discharge of Negroes employed in their trades. For example, in March, 1911, the white firemen on the Queen and Crescent Railway struck as the result of a controversy over the Negro firemen employed by the road. The white firemen, according to the press reports, wanted the Negro firemen assigned to the poorest runs. Another report stated that an effort was made to compel the railway company to get rid of the Negro firemen altogether.

Malcolm wrote:

Booker T. Washington, 1913

<https://www.theatlantic.com/magazine/archive/1913/06/the-negro-and-the-labor-unions/529524/>

Let's not get started on the Chinese and the Japanese and the Mexicans and last, but not least, the Native Americans, who largely built NYC skyscrapers since they had no fear of heights.

The fact is that that white "working class" are mostly a bunch of petite bourgeois MFrs these days and have always been racists.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 2:56 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

tobes said:

Traleg was one of my main teachers; he encouraged me to study western philosophy alongside doing ngondro etc. He was quite a beautiful, understated scholar, and his work on Asanga has little droplets of Husserl in it. Being able to converse across cultures, in a genuine and open way - whilst not diluting one's own standpoint, is extremely powerful and enriching.

Malcolm wrote:

My father was a professor of philosophy. He worked in the same department as Jay Garfield. We discussed these issues frequently. At base, we can discover that modes of argument might be the similar. However, there is a disconnect between what western philosophers do, and the aims of Madhyamaka or Abhidharma, and this is where conversations between me and my dad consistently broke down.

Johnny Dangerous said:

I think the point here is that some people might benefit from the clarification that conversations like these provide. One doesn't need to be in full agreement with other people to gain something in trying to understand them.

Malcolm wrote:

In Buddhadharma, we study tenets to reduce concepts, not to enjoy their beauty of expression.

Modern Western Philosophy, now largely divorced from soteriological concerns, is a beautiful edifice to the conceptual mind, but its meaning is coarse and shallow.

As I mentioned above, the one place Western Phil might be able to add something to Buddhadharma is a more finely articulated theory of social justice, given that no such theory was ever enunciated in the days when all rulers were absolute rulers. Buddhists are discovering there are deficits in Buddhist discourse around social justice and so on, because the migration of Buddhism to democracies is still less than a hundred years old.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 3:02 AM

Title: Re: Mahayana vs Theravada

Content:

Aemilius said:

The discussion so far largely refuses to address the main question, i.e. is Dzogchen or Tantra aiming at individual liberation (from the wheel of becoming), or are they prepared and willing take rebirth in samsara 1 000 000 000 times or more, if it is necessary for the liberation other beings?

Malcolm wrote:

The idea is to become a Buddha as fast as possible in order to reside in nonabiding nirvana in order to assist all sentient beings achieve buddhahood until samsara has

been emptied from the bottom.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 3:40 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

Johnny Dangerous said:

Similarly, it's good to know the worldview and ideas of someone like Daniel Dennett. While I think he is wrong, his view lays out a lot of assumptions underneath materialism that a good portion of modern societies share. So, knowing the basic tenets of modern day nihilists and/or eternalists has a functional value, at least to me, especially as regards their views on consciousness, theories of mind, etc.

Malcolm wrote:

That was covered in eliminating concepts. We don't need to read Dennet, however, since the materialists have been with us for a long time, known in Ancient India as carvakas/lokyatis.

But of course, if one like to read Dennet, why not?

Author: Malcolm

Date: Thursday, July 7th, 2022 at 4:09 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

stoneinfofocus said:

The dang rolpa tsal schema is a unique feature of Namkhai Norbu's system, so youre not going to find it in the tantra or commentaries. The more typical schema is tsal, rolpa, bodhicitta as explained by Longchenpa is his Treasuries.

Malcolm wrote:

It is important to understand that Longchenpa's byang chub sems, rtsal, and rol pa scheme is explained in order clarify that Dzogchen does not reject outer objects (rol pa). Some people in Tibet took the "sems" part to be something resembling Yogacāra idealism.

ChNN's scheme is related to the three kāyas, so completely different in meaning.

To this we can add the explanation of byang chub sems found in Kunzang Dorje's 12th century text, the Vajra Bridge (klong sde). Byang refers to purity, that's obvious. But he states very clearly:

Comprehension means (chub pa) means [6/b] 1) the comprehensions imbued with the five poisons when there is ignorance or delusion about the reality of the mind essence and 2) it means the comprehension imbued with the five pristine consciousnesses when there is knowledge and realization of that reality.

One point that the gloss "perfect" does not reach as a translation is the the definition of chub pa as understanding or realization (rtogs pa).

sems is explained as follows:

Next, because so-called “mind” (sems) is not the mind, it is the mind essence (sems nyid). The temporary concepts of mental processing arise from conditions and perish because of conditions. Being conditioned and relative, since [the mind] cannot endure and are transformed by conditions, [mind] is not ultimate.

The mind essence (sems nyid) has always been unconditioned. The meaning of not being destroyed by conditions and never changing in the three times is the reality that is luminous and nonconceptual.

Dorje Gyaltsen's 13th century commentary on the Cuckoo of Vidyā gives the following definitions:

The meaning: “Purity [byang]” means all phenomena that are the primal nature (rang bzhin, prakṛti) of delusion have never been established in the core of the true state, bodhicitta [byang chub sems]. Also there is no purifying antidote, its intrinsic essence beyond thought and expression is pure.

However all the phenomena of samsara and nirvana or the universe and beings appear, they are one in bodhicitta through the principle of being free from departing and gathering, and are inseparable. Since those are free from partiality, they are comprehended (chub) to be pure.

That “Mind of” [kyi sems] is the unmixed totally complete essence, the primal nature of the eight consciousnesses endowed with a luminous (‘od gsal) identity which inherently never wavers into any extreme at all, free from all extremes, naturally pure and unwavering in the three times.

Now then, if it is asked “Is it not impossible for such a pure primal nature to appear to the mind of a person?” It is possible, it is called “vidyā” (rig pa). The vidyā of migrating beings itself appears as the mental consciousness in terms of apprehending subjects and apprehended objects. When vidyā manifests its own primal nature, the mental consciousness manifests as self-originated wisdom, and then the pure basis of the mental consciousness (free from the root of apprehending subject and apprehended objects) bring samsara to an end. The pristine consciousness (ye shes, jñāna) of one’s vidyā (without root or leaf) — naturally perfected as it totally encompasses and

subsumes everything — is the true state [de kho na nyid, tattva].

Thus, another way to translate byang chub sems is "The mind essence of the comprehension of purity."

This also why we distinguish byang chub sems and rig pa. The former is the object of the latter.

This should clear up some questions and cause more.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 5:08 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

KonchogUrgyenNyima said:

Hello all,

Is my understanding correct that Ghantapa's Chakrasamvara made it into the Sakya tradition?

If this is indeed the case, I'm looking for general information on how exactly this tradition was transmitted into the Sakya lineages.

Bonus points for anyone who can mention any Rime Sakya connections.

Was empowered for the tradition by kagyu, but my first teachers were Rime Sakyapas and I'm just looking for any non-Samaya breaking info that will help me deepen my understanding.

Dm me personally with anything that might be samaya sensitive.

Malcolm wrote:

Yes, from Mal Lotsawa to Sachen Kunga Nyingpo. My teacher, Khenpo Migmar, is a specialist in this system.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 6:26 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

KonchogUrgyenNyima said:

Hello all,

Is my understanding correct that Ghantapa's Chakrasamvara made it into the Sakya tradition?

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Dm me personally with anything that might be samaya sensitive.

Malcolm wrote:

Yes, from Mal Lotsawa to Sachen Kunga Nyingpo. My teacher, Khenpo Migmar, is a specialist in this system.

KonchogUrgyenNyima said:

Thanks Malcolm. Is this the five deity system?

Malcolm wrote:

Both five deity and body mandala sadhanas.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 6:29 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

KonchogUrgyenNyima said:

Hello all,

Is my understanding correct that Ghantapa's Chakrasamvara made it into the Sakya tradition?

If this is indeed the case, I'm looking for general information on how exactly this tradition was transmitted into the Sakya lineages.

Kai lord said:

Tilopa ==> Naropa ==> Two Pamtingpa brothers ==> Sherab Tseg ==> Mal Lotsawa ==> Five lords of Sakyapa

Malcolm wrote:

And a few before Tilopa, starting with Ghantapada.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 7:37 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

Konchog1 said:

Might be the wrong thread but what's the difference between Luipa and Ghantapa anyway? They seem almost identical. Is it just the separate body mandala empowerment?

Malcolm wrote:

Luipa system emphasizes creation stage. Ghantapada system emphasizes completion stage. Creation in the former is gradual, instant in the latter.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 10:13 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

tobes said:

Traleg was one of my main teachers; he encouraged me to study western philosophy alongside doing ngondro etc. He was quite a beautiful, understated scholar, and his work on Asanga has little droplets of Husserl in it. Being able to converse across cultures, in a genuine and open way - whilst not diluting one's own standpoint, is extremely powerful and enriching.

Malcolm wrote:

My father was a professor of philosophy. He worked in the same department as Jay Garfield. We discussed these issues frequently. At base, we can discover that modes of argument might be the similar. However, there is a disconnect between what western philosophers do, and the aims of Madhyamaka or Abhidharma, and this is where conversations between me and my dad consistently broke down.

tobes said:

I think you're universalizing what kind of philosopher your dad was, and maybe what kind of department he was in, with the incredibly diverse range of traditions we tend to call western (even this point is questionable, if you consider the relation between the Bactrian Kingdom India and some ancient Greek schools).

Malcolm wrote:

I am referring to modern academy as it exists in most Anglo-American schools. The point of mentioning Garfield was that Smith's program is actually incredibly diverse. But I have had similar breakdowns with Jay, Hubbard, etc., because they are not interested in liberation per se, but rather arguments and ideas. That's what they are paid for, and they are quite expert in their fields.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 10:24 AM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

tobes said:

I don't like the idea being propounded on this thread that western philosophy is always aimed at mere 'speculation' or 'mere intellectualizing'.

It can of course fall into such things. But so can Buddhism. In both cases, this says something about the agent doing Buddhism or philosophy, but not necessarily very much about what Buddhism or philosophy actually are.

Philosophy generally aims at truth (most contemporary philosophers I have met have this as an innate motivation, and it is a noble one). It tries to resolve intractable problems that other disciplines can't or won't try to resolve - so it is indeed pragmatic too. It has given birth to just about every other major discipline of knowledge - most of which we rely upon to fly our planes and structure our societies - so there is plenty of proof in the pudding that philosophy has not remained mere abstract theory.

So, you know, a bit of credit where it's due.

Malcolm wrote:

The aim of Buddhadharma is liberation, it presupposes a number of things foreign to what we call modern philosophy in the West. Indeed, "philosophy" as a program does not even exist in Buddhadharma. Buddhadharma does not aim for "truth for truths sake," as conceived by westerners, an abstract principle or ideal, since it is not attainable conceptually, from a Buddhist pov.

You are conflating so called "natural philosophy," which eventually became "science" with what we today understand as philosophy., which has largely abandoned the search for first principles.

It does not serve our purposes here to make anachronistic claims.

But all of this is really outside the scope of Buddhadharma.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 10:29 AM

Title: Re: Are trees sentient?

Content:

Leaves of Light said:

Animal experimentation for human edification or profit has always been highly problematic.

Malcolm wrote:

Especially when it contradicts our deeply held scriptural bias. Then we want to do Catholic Church tries Galileo 2.0

Author: Malcolm

Date: Thursday, July 7th, 2022 at 7:32 PM

Title: Re: Are trees sentient?

Content:

Vajrasambhava said:

I didn't mean rebirth is caused by chance, i meant the worm has the ability to choose to create a brain or not by chance. Moreover, this process can be influenced chimically by scientists

Leaves of Light said:

I'm afraid you've lost me...I don't know what you're getting at by saying "the worm has the ability to choose to create a brain or not by chance". Isn't it, apparently, the case that the regrowth of the body part is the natural process of the animal?

Malcolm wrote:

Flatworms reproduce both sexually and asexually: through budding, and through segmentation, They are also fully hermaphroditic.

One can't really explain their reproduction through recourse to the old four birthplaces model, which is not fully functional as a grand theory of every type of reproduction. For example, heat and moisture birth actually describes the egg birth of insects, etc., some animals and birds are capable of parthenogenesis. We don't need to fit modern biology into ancient biology anymore than we need to fit modern cosmology into ancient cosmology.

Also, gandharvas possess all five aggregates, and the descent of consciousness "into the womb" is intentional, not unconscious or mechanical. Please examine chapter three of the Abhidharmakoshaśāstra.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 7:39 PM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

tobes said:

I think you're universalizing what kind of philosopher your dad was, and maybe what kind of department he was in, with the incredibly diverse range of traditions we tend to call western (even this point is questionable, if you consider the relation between the Bactrian Kingdom India and some ancient Greek schools).

Malcolm wrote:

I am referring to modern academy as it exists in most Anglo-American schools. The

point of mentioning Garfield was that Smith's program is actually incredibly diverse. But I have had similar breakdowns with Jay, Hubbard, etc., because they are not interested in liberation per se, but rather arguments and ideas. That's what they are paid for, and they are quite expert in their fields.

tobes said:

In a sense I'm saying the same thing; the problem here is the narrow focus on argumentation which is the hallmark of Analytic philosophy.

Existential, phenomenological and soteriological concerns can definitely be found in other (western) traditions.

Malcolm wrote:

Again, the conversation breaks down as soon as the goals of Buddhadharma are made clear—just look at the vain attempt to interpret Dzogchen through western phenomenology aka Guenther. He has done more than any other scholar to set Dzogchen studies back decades. Now one has to pile through reams of bullshit he has inspired in his followers, likewise with Thurman and Wittgenstein, etc. it's all basically hermeneutical malpractice.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 7:44 PM

Title: Re: Crisis of a Faith, returning to dharma, and new directions.

Content:

tobes said:

I think you're seriously underestimating the drive to discover truth, insight, knowledge, wisdom etc in philosophers past and present.

Nonetheless, I agree that Buddhadharma operates in a different way.

Malcolm wrote:

People like to climb all kinds of mountains, high and low. I am only interested in one of them, the highest.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 8:59 PM

Title: Re: Are trees sentient?

Content:

Leaves of Light said:

As for your description of the Buddha's teaching as "ancient biology", then I cant agree with this description. The Buddha's teaching is neither ancient nor contemporary, but it

is the eternal true Dharma. This is the orthodox Buddhist view of it, even if this is displeasing to certain modern Western Buddhists. The principle I'd adhere to is as stated previously:

Malcolm wrote:

Spoken like a true fundamentalist. Apparently you didn't get the memo on the distinction between provisional and definitive teachings. Things like cosmology, biology, etc., are provisional.

Your example is misplaced. Kongtrul was certainly quite knowledgeable, but he never left Tibet, he never knew the world was round, that the earth revolved around the sun, and so on. These things are not necessary to know in order to attain liberation. This conversation is boring. People like you show up on Dharmawheel, all full of piss and vinegar, eager to defend ancient, outdated models as if their conventional validity is intact because they showed up in some sūtra somewhere, none of which were in fact spoken directly by the Buddha, all of which are later revelations, composed for this and that reason. To the extent that any of them are consistent with an identifiable model of liberation taught by the Buddha, we then accept them as Buddhadharma. But we do not have to accept flat earths, Sumerus, and so on. The present Dalai Lama, within my own hearing, rejects the ancient cosmology taught by the Buddha and which is present in Kongtrul's encyclopedia. Why? Because it is contradicted by empirical observation. Modern Tibetan attempts to defend this ancient cosmology, of which there are a few, are just exercises in romantic, wishful thinking. Next you will be insisting that the hell realms are located so many yojanas beneath the ground, that a ring of iron mountains surrounds the four continents in order to prevent the stink of the river surrounding hell from killing us all, and so on. Please.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 9:19 PM

Title: Re: Sakya Ghantapada Tradition?

Content:

KonchogUrgyenNyima said:

Okay since we're comparing and contrasting, how would the kagyü presentation of the ghantapada tradition be different from the Sakya? Is it just a matter of a subtle difference in view? Are there greater differences?

Malcolm wrote:

There is a great deal of difference. The Sakya system is based in an uncommon hermeneutical tradition called the "ultimate secret" (guhyānta), which is a special tradition of Naropa's not taught to Marpa.

As far as I know, the Ghantapada tradition in Drikung comes through Shridhara, rather than Marpa. It has the same source as the five deity tradition in Sakya, but a different lineage, and hence the explanations are different, mode of empowerments is different, and so on. It does not mean one is better than the other, they are just very different expressions of the same mandala.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 9:48 PM

Title: Re: Did Sam Harris recognize the nature of the mind?

Content:

Malcolm wrote:

Avici is Akanistha.

Leaves of Light said:

Do you have a source for that statement?

Malcolm wrote:

Of course. Jetsun Drakpa Gyaltzen sang:

Even the deepest hell of sentient beings,
is the dharma palace of Akaniṣṭha.
Even the suffering of both hot and cold,
is the dharmakāya free from proliferation.
Even philosophical conclusions of tīrthikas
are the essential meaning of Madhyamaka.
Even the oral instructions of the sublime Gurus
are illusions deceived by illusions.
Even the experience of one's realization
is drawing pictures on the water.
Even the arising of the five paths and ten stages
are similar to counting the number of horns on a rabbit.
Even the accomplished Buddha
is just a name without ultimate existence.
Even dharmata established by vidyā
is a banana tree without a heartwood.

Leaves of Light said:

It sounds suspiciously heterodox.

Malcolm wrote:

Ok, Torquemada Rinpoche.

Author: Malcolm

Date: Thursday, July 7th, 2022 at 10:09 PM

Title: Re: Mahayana vs Theravada

Content:

Aemilius said:

I can understand why we (the modern Dharma) are developing into the direction of

disregarding and rejecting the dhyana states.

Malcolm wrote:
This is not correct.

Author: Malcolm
Date: Thursday, July 7th, 2022 at 10:18 PM
Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")
Content:

Malcolm wrote:
Your twitter feed is very revealing.

Author: Malcolm
Date: Thursday, July 7th, 2022 at 10:22 PM
Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")
Content:
The Guardian said:
"All indicators suggest the effects of the climate crisis are accelerating faster than the worst predictions of a few years ago..."

Malcolm wrote:
Yes, because it is not linear, it is exponential.

The global north is going to have to deal with climate refugees from the global south for the next millennia. I am sure we will get our climate shit together, but it won't be in the next ten years or even twenty. It will take a hundred, and we will be looking at a 1000 years to cool it all off.

The world will look a lot different than it does now.

Author: Malcolm
Date: Thursday, July 7th, 2022 at 10:37 PM
Title: Re: Sakya Ghantapada Tradition?
Content:

Kai lord said:
Is that tradition somehow related to Vajrayogini?

Malcolm wrote:

Yogini is a part of it, and some would argue, the ultimate expression of it.

Author: Malcolm

Date: Friday, July 8th, 2022 at 1:14 AM

Title: Re: Shamatha and Vipasyana in Ngondro

Content:

Sangyed Dorje said:

So, how do I actually practise ngondro from a technical standpoint? Do I just do it?

Malcolm wrote:

Yes, you just do it.

Rongzom Pandita said:

In general, secret mantra is proclaimed to be the four doors:
the door of reciting words is the recollection of the ultimate;
the door of secret mantra is invoking the key point of samaya;
the door of samādhi is one-pointed focus;
and the door of the mudra is designated in indicative symbols.

One-pointed focus on the recitation, doing the visualizations as they come, reciting the stanzas to repeat, etc. is śamatha. Resting in the nature of the mind after each section is vipaśyanā.

Author: Malcolm

Date: Friday, July 8th, 2022 at 2:40 AM

Title: Re: U.S. big news: Roe v. Wade overturned

Content:

Queequeg said:

A lot of people on the left side of the spectrum scream at Biden, "DO SOMETHING!"

Malcolm wrote:

He gets a lot of flack because of the obstructionism of Sinema and Manchin.

Author: Malcolm

Date: Friday, July 8th, 2022 at 2:56 AM

Title: Re: Shamatha and Vipasyana in Ngondro

Content:

Sangyed Dorje said:

So, how do I actually practise ngondro from a technical standpoint? Do I just do it?

Malcolm wrote:

Yes, you just do it.

Rongzom Pandita said:

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the door of samādhi is one-pointed focus;
and the door of the mudra is designated in indicative symbols.

One-pointed focus on the recitation, doing the visualizations as they come, reciting the stanzas to repeat, etc. is śamatha. Resting in the nature of the mind after each section is vipaśyanā.

Sangyedorje said:

Wow thanks Malcom! Ok, that makes more sense to me now. It's sort of like setting the whole thing and gaining clarity of the concept before tearing the whole thing down and really getting into it. My final thing is how does this work with prayers? For example, when I recite the tashi gyepa, I don't really know what I'm doing besides calling out a bunch of names.

Malcolm wrote:

Yup, that's it. The Aṣṭamaṅgalaṃ prayer by Mipham is a condensation of a sūtra. So all you are doing is calling out a bunch of names.

Sangyedorje said:

In that case, do the meaning of the words even matter? I know they don't really matter for most deity mantras (at least for beginners like me) because they often don't even mean anything (a ra pa ca na dhih is just the beginning of the alphabet plus dhih), but how does this apply to certain other prayers?

Malcolm wrote:

Depends on the supplication. But in general, we recite supplications while focusing the meaning. In this case, it is likely more useful for you to recite such things in English in your personal practice.

Author: Malcolm

Date: Friday, July 8th, 2022 at 4:03 AM

Title: Re: Are trees sentient?

Content:

Leaves of Light said:

Being an orthodox Buddhist

Malcolm wrote:

Doesn't exist, apart from in the febrile imagination of some western converts.

Leaves of Light said:
little bit shocking in this kind of forum

Malcolm wrote:
If you are shocked, then good.

Leaves of Light said:
As for the conversation being boring, recall that you brought it up. The topic here is "Are Trees Sentient", so I'm not sure why you're complaining about a topic that is not related to that that you brought up.

Malcolm wrote:
I didn't start this topic.

Leaves of Light said:
There is nothing at all I can find in your statement that actually accords with a reasonable definition of what Buddhism and the entire Buddhist tradition explains and stands for, so really very little needs to be said about it.

Malcolm wrote:
Buddhadharma is śīla, samadhi, and prajñā; and prajñā is hearing, reflection, and cultivating. What it is not is blindly accepting a bunch of stuff in books written down by bhikṣus with limited access to knowledge if anything further than 500 miles from where they resided, if that.

Leaves of Light said:
To attack the greatest omniscient teachers in Tibetan tradition, claim that the Dharma was not taught by the Buddha, dismiss the Buddha's teaching as "ancient" - even though its the same Dharma that was taught by Dipamkara and will be taught by Maitreya in the future and is currently being taught by Buddhas in all directions of space - is heterodox and has nothing to do with a reasonable understanding of BUddhism.

Malcolm wrote:
The real teaching of the Buddha will never be found in any book. Books are something relative, faulty, subject to emendation, and so on, as the any person who has studied even a smidgeon of the textual history of Buddhist texts knows. The Mahāyāna tradition is self-conscious of its revelatory status, as opposed to the oral tradition represented by the Nikāyas and Agamas. You are making a category error in assuming that provenance determines doctrinal validity. The definitive sūtras of the Mahāyāna are true because they are rational, concern emptiness, selflessness, absence of persons, living beings, and so on, which are the hallmarks of definitive sūtras. Sūtras concerning living beings, cosmologies, and so on, are provisional. There are four criteria we follow in Mahāyāna:

Follow the dharma, not the person.
Follow the meaning, not the words.

Follow the definitive sūtras, the provisional sūtras.
Follow gnosis, not mind.

Leaves of Light said:

The Dalai Lama said as an expedient means that he doesn't include Buddhist cosmology within his set of beliefs because otherwise he would alienate all the Western world.

Malcolm wrote:

Bullshit, and you just outed yourself as Ode to Joy, someone who has been banned once already. Bye!

Author: Malcolm

Date: Friday, July 8th, 2022 at 4:59 AM

Title: Re: Shamatha and Vipasyana in Ngondro

Content:

Kai lord said:

The guru yoga in Ngondro...

Malcolm wrote:

So is the refuge section, etc.

Author: Malcolm

Date: Friday, July 8th, 2022 at 11:12 AM

Title: Re: Shamatha and Vipasyana in Ngondro

Content:

Kai lord said:

The guru-yoga in Ngondro, when done correctly, is the union of calm abiding and special insight. The fiercer your devotion for your guru, the more likely you will achieve that state with the help of the blessing from your lineage. Maybe you can ask your lama for more details on how to do guru yoga perfectly and reach that union.

Sangyedorje said:

I don't want to sound like a faithless heathen, but this has never made any sense to me.

Malcolm wrote:

It just means you have the devotion and faith that your mind essence and the the guru's mind essence are the same state, and then you rest in that state.

Author: Malcolm
Date: Friday, July 8th, 2022 at 9:55 PM
Title: Re: Is Buddhism Atheist?
Content:

Javierfv1212 said:
I don't think there's an equivalent Indic term for something like this,

Malcolm wrote:
Sure there is, "nastika," applied to anyone who rejected the authority of the vedas, such as Buddhists, Carvakas, etc.

<https://www.merriam-webster.com/dictionary/theism>

Functionally speaking, Buddhists are atheists. We hold that dependent origination and the karma of sentient beings generates the universe.

Author: Malcolm
Date: Friday, July 8th, 2022 at 10:06 PM
Title: Re: The Karmapa fathered a child - DNA test reveals
Content:
treehuggingoctopus said:
This dream is over.

Malcolm wrote:
That was always a pipe dream. Was never gonna happen.

Author: Malcolm
Date: Friday, July 8th, 2022 at 10:09 PM
Title: Re: The Karmapa fathered a child - DNA test reveals
Content:
Kai lord said:
Fortunately for the Karma Kagyupas, there is an alternate Karmapa that they can look up to so actual situation is not that abyssal.

Malcolm wrote:
Also a pipe dream. Also never gonna happen.

Author: Malcolm
Date: Friday, July 8th, 2022 at 11:01 PM
Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"
Content:
Passing By said:

It is not just Dzogchen. Maha/Anuyoga and Sarma Anuttarayoga as well

Kai lord said:

Kalachakra's unique view of Bodhicitta, deserves a mention as well.

Malcolm wrote:

Completely different meaning, but since you brought up:

There is Mahāyāna bodhicitta, the altruistic intent to awaken.

There is Secret Mantra jasmine bodhicitta, the basis of experiencing bliss.

There is Dzogchen's bodhicitta, the sole, unique bindu, which encompasses all phenomena of samsara and nirvana.

Author: Malcolm

Date: Friday, July 8th, 2022 at 11:17 PM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

Vasana said:

I find it disappointing how quickly some come to conclusions about what this means for all involved and how easily assumptions surrounding any details are shared as facts.

Malcolm wrote:

It has not been confirmed independently. The only source for this is Tenpel's blog. It's a bit irresponsible for him to post this news without secondary confirmation.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 12:01 AM

Title: Re: Back in the USA...

Content:

Sādhaka said:

“Rightfully” huh?

Malcolm wrote:

TFG is a traitor.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 12:13 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

Kai lord said:

Anyway since we are on the topic, Drikung Kagyu published a short history on their Vajrayogini/vajravarahi teachings recently, so I thought I would share here.

Malcolm wrote:

However, the Yogini practiced in Drikung comes from Lakṣminkara, not Naropa. I've received it.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 12:57 AM

Title: Re: Is Buddhism Atheist?

Content:

Javierfv1212 said:

This is more similar to the english "atheism" but, still, its not truly equivalent. Because atheism encompasses belief in God or any lower case 'gods' (which would include devas, olympian gods, etc). But in Buddhism, we believe in devas and so, under some definitions of atheism, Buddhism would not fit. This is why said it depends on how you define atheism and how you define "god". If devas don't qualify as gods, then Buddhism could be atheist, but if the word "god" can include devas, then Buddhism is not atheist. But, the term god is already pretty broad and ambiguous in English anyways. Therein lies the problem.

Malcolm wrote:

I don't agree. There are no gods in Buddhism, as conceived by Greeks, etc., where they viewed the gods as immortal. Devas are mortal, just sentient beings like the rest of us. Hence, we are atheist.

As for the vicissitudes and complexities of darshans in India, Mimamsas certainly held that atmans were permanent, etc., even if they rejected a creator god, just as Samkhya holds that atmans are permanent, etc.

We deny all of this in Buddhism. So while I agree that nastika is not a precise equivalent, it is functionally equivalent, meaning, "We reject your beliefs."

Author: Malcolm

Date: Saturday, July 9th, 2022 at 1:00 AM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

Konchog1 said:

He's seduced a nun...

Malcolm wrote:

It was not a seduction, according to her, it was a rape. Rape \neq seduction.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 1:20 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

I wouldn't call it atheist. For example in Pure Land Buddhism one relies on Amitabha Buddha for one's salvation. In this way it is similar to theistic religions since we are relying on a power that is outside of ourselves.

Malcolm wrote:

Amitabha is not a god. Still atheist.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 1:42 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

I wouldn't call it atheist. For example in Pure Land Buddhism one relies on Amitabha Buddha for one's salvation. In this way it is similar to theistic religions since we are relying on a power that is outside of ourselves.

Malcolm wrote:

Amitabha is not a god. Still atheist.

Shinjin said:

Not a god but still a higher power. True atheists would not believe in such things, imo.

Malcolm wrote:

Not a higher power. Amitabha cannot rescue you from samsara. No buddha can. This why the Buddha taught:

Water cannot wash away misdeeds,
nor can suffering be removed with the hand,
I cannot give you liberation,
but I can show you the path.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 2:08 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

I see but the whole premise of pure land sutras is that one can be rescued by Amitabha if one has faith and recites his name.

Malcolm wrote:

Still atheist.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 3:26 AM

Title: Re: Is Buddhism Atheist?

Content:

Malcolm wrote:

Ok, you can be an anīśvaravādin, which no one will understand. I will continue to insist that Buddhism is an atheist religion, and be mistaken as well. I am an atheist. YMMV.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 3:30 AM

Title: Re: Is Buddhism Atheist?

Content:

Knotty Veneer said:

I prefer the term 'non-theistic' to 'atheist'.

Malcolm wrote:

This is silly. Non and A are both negations. There is no difference between nontheism and atheism.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 3:47 AM

Title: Re: Sakya Ghantapada Tradition?

Content:

KonchogUrgyenNyima said:

I'm assuming that since you say the mode of empowerment is different, this means that I would have to receive the empowerment from a Sakya lama in order to study literature on the Sakya presentation of the ghantapada system?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 3:51 AM

Title: Re: Is Buddhism Atheist?

Content:

Javierfv1212 said:

If I were to answer the question is Buddhism atheist or theist I would have to take the fourth koti and say "neither".

Malcolm wrote:

And leaving the person in a state of confusion. Most people, in the West, consider you

an atheist if you explicitly do not believe in a creator god. We cannot take agnostic position, since we know that the universe was not created by an omnipotent deity or any deity at all.

Which leaves at my first point: functionally speaking, Buddhism is atheist.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 4:04 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

I see but the whole premise of pure land sutras is that one can be rescued by Amitabha if one has faith and recites his name.

Johnny Dangerous said:

Amitabha is not an omnipotent being. His power results from vows combined with the faith of followers.

Similarly, one is not simply relying on the agency of Amitabha for salvation, and importantly, Amitabha does not hold power over natural and karmic forces. So, he does not compare well to the idea of deities in theistic religion.

Shinjin said:

Amitabha isn't omnipotent but reciting his name has the power to erase eons worth of negative karma and bringing about birth in his pure land hence why evil individuals can go there too. Similarly in Christianity: "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." 1 Corinthians 6:9-11

Malcolm wrote:

Amitabha does not wash away your misdeeds for you, you still have to remove your own negative traces of affliction and karma.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 4:25 AM

Title: Re: Is Buddhism Atheist?

Content:

Nalanda said:

Atheism

Malcolm wrote:

I didn't say Buddhism was atheism. I said it was atheist.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 4:30 AM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

Malcolm wrote:

For those into legal porn (paywall):

<https://trellis.law/case/36025/EF2022-182/Vikki-Hui-Xin-Han-v-Karma-Triyana-Dharmachakra-Monastery-Inc-Karma-Kagyü-Institute-Inc>

<https://unicourt.com/case/ny-sue1-vikki-hui-xin-han-v-karma-triyana-dharmachakra-monastery-inc-et-al-1658274>

Author: Malcolm

Date: Saturday, July 9th, 2022 at 4:42 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

Amitabha isn't omnipotent but reciting his name has the power to erase eons worth of negative karma and bringing about birth in his pure land hence why evil individuals can go there too. Similarly in Christianity: "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." 1 Corinthians 6:9-11

Malcolm wrote:

Amitabha does not wash away your misdeeds for you, you still have to remove your own negative traces of affliction and karma.

Shinjin said:

Depends on who you ask. Shinran says buddhahood is automatic upon birth in the pure land for those who are firmly established in shinjin. And this shinjin isn't something that can be created ourselves but can only be received from Amitabha.

Malcolm wrote:

Then this means that Amitabha plays favorites, since not everyone is into Sukhavati.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 5:21 AM

Title: Re: Is Buddhism Atheist?

Content:

Javierfv1212 said:

Do they really? I don't know if that's really the case, but then again, I haven't really looked at surveys for what the public think "atheist" means. Would be interesting to look into.

Malcolm wrote:

Pretty much the case in my experience.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 6:09 AM

Title: Re: Is Buddhism Atheist?

Content:

Javierfv1212 said:

So I don't know, I think religion is important in my life, I think there is a spiritual force or higher power...

Malcolm wrote:

There is no "higher" power in Buddhism. The only difference between a Buddha and a sentient being is presence or absence of traces.

Javierfv1212 said:

So, I think adopting this label might make people less inclined towards the Buddhadharma. At least in America.

Malcolm wrote:

People are inclined to dharma or not based on whether they have a precious human birth or not.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 6:12 AM

Title: Re: Is Buddhism Atheist?

Content:

Knotty Veneer said:

Atheism seems to get the same unthinking dismissal as socialism in the US.

Malcolm wrote:

Godless atheists are always commies...

Author: Malcolm

Date: Saturday, July 9th, 2022 at 9:47 AM

Title: Re: Is Buddhism Atheist?

Content:

Shinjin said:

To be an atheist is to not just reject the existence of a creator deity, but all deities. Including other beliefs such as karma and rebirth that can't be scientifically proven. Buddhism doesn't fit that description at all unless we are talking about secular Buddhism.

Malcolm wrote:

This is simply not the case. I am an atheist. I also accept karma, rebirth etc. it has never been the case that rejecting supernatural explanations of the origin of things, etc., requires one to reject karma, dependent origination, and so on. Buddhism itself is based on cause and result. Buddhism does not propose any supernatural explanation of causation, unless one wants argue that the Buddhist explanation of mind is supernatural, and that is plain silly,

Author: Malcolm

Date: Saturday, July 9th, 2022 at 9:51 AM

Title: Re: Is Buddhism Atheist?

Content:

Knotty Veneer said:

I prefer the term 'non-theistic' to 'atheist'.

Malcolm wrote:

This is silly. Non and A are both negations. There is no difference between nontheism and atheism.

Knotty Veneer said:

I would beg to differ. Atheism states that Gods do not exist. Non-theism makes no such decision on the ontological status of Gods and holds that Gods are irrelevant whether they exist or not.

Malcolm wrote:

You've confused agnosticism with atheism.

In Buddhadharma we absolutely deny the existence of god. Just read what the ancient Indian masters such as Nagarjuna, Vasubandhu, Dharmakirti, etc., have to say in the

issue of creator gods, etc.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 10:02 AM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

Malcolm wrote:

Free legal porn:

https://iapps.courts.state.ny.us/webcivil/FCASeFiledDocsDetail?county_code=4ALHeAj_PLUS_EMwAmO6p8KZdQQ%3D%3D&txtIndexNo=MJzHw2nOtQEeQtP%2FBktpMw%3D%3D&showMenu=no&isPreRji=N&civilCase=ay8MhLigb_PLUS_NTtwoVsmJk%2FA%3D%3D

Author: Malcolm

Date: Saturday, July 9th, 2022 at 8:42 PM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

treehuggingoctopus said:

How easy would it be to seduce or manipulate him into a seduction or rape attempt? Would he know the difference between the two the way "we" know it? What would be his motivation to get involved in anything of the sort? Unfortunately, these questions have a very different tone and urgency if we are thinking about a realised being rather than a mere man from another culture thrown into a globalised world.

Malcolm wrote:

Manipulated into a rape attempt? You've really lost the plot here. You are usually more sensible than this.

An awakened person would never find themselves lurching from scandal to scandal, IMO, especially not a rape scandal.

Author: Malcolm

Date: Saturday, July 9th, 2022 at 8:47 PM

Title: Re: Is Buddhism Atheist?

Content:

Malcolm wrote:

This is simply not the case. I am an atheist. I also accept karma, rebirth etc. it has never been the case that rejecting supernatural explanations of the origin of things, etc.,

requires one to reject karma, dependent origination, and so on. Buddhism itself is based on cause and result. Buddhism does not propose any supernatural explanation of causation, unless one wants argue that the Buddhist explanation of mind is supernatural, and that is plain silly,

Shinjin said:

Tell Richard Dawkins you are an atheist who beleives in karma and reincarnation. He would probably find it strange.

Kai lord said:

Well, he is also a biologist who believes that human body is a organic machine complex enough to derive a consciousness and he plans to illustrate that point further through a future breakthrough in AI technology on a non organic machine

Malcolm wrote:

In other words, Atheists like Dawkins have non-falsifiable beliefs too.

Author: Malcolm

Date: Sunday, July 10th, 2022 at 8:42 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

Yes, because it is not linear, it is exponential.

The global north is going to have to deal with climate refugees from the global south for the next millennia. I am sure we will get our climate shit together, but it won't be in the next ten years or even twenty. It will take a hundred, and we will be looking at a 1000 years to cool it all off.

The world will look a lot different than it does now.

Mirror said:

Stop taking 'hopium'.

Our planet has boundaries, scientists call them Tipping points. If these are crossed, then we don't really know, what might happen next. Some scientists suggest it might lead to extreme movements in jet streams, collapse of The Gulf Stream, triggering methan feedback loop in Siberia, acidification of oceans, etc. etc.

In short, we have only a small time to act before it's everything lost.

Malcolm wrote:

Ummm, it seems to me you're the one with hopium pipe in your mouth. We are already past the tipping point and have been for a long time. Buckle up.

Author: Malcolm

Date: Sunday, July 10th, 2022 at 9:02 PM

Title: Re: Suella Braverman

Content:

Malcolm wrote:

Cue Sadhaka's reply in 10, 9, 8...

Author: Malcolm

Date: Sunday, July 10th, 2022 at 9:25 PM

Title: Re: talk: Vedantic Self and Buddhist Non-Self

Content:

PadmaVonSamba said:

A.V. is all about resolving that difference, and his claim seems to be that ultimately, Buddhism is too.

Malcolm wrote:

We don't care about that difference, and we Madhyamakas accept it.

Passing By said:

Madhyamakas claim that awareness and its objects are separate from each other?

(or are you saying that Madhyamakas do NOT claim that objects of awareness ARE awareness ITSELF rather than simply being a display of its cognitive properties?)

Malcolm wrote:

Most accept that objects and cognitions of objects are conventionally distinct entities, much in the same way that a face reflected in the mirror is a different entity than its reflection in the mirror.

See my signature.

Author: Malcolm

Date: Sunday, July 10th, 2022 at 9:28 PM

Title: Re: Is Buddhism Atheist?

Content:

PadmaVonSamba said:

Also, what is your argument that Buddhism is theistic, or that what the Buddha taught was theistic?

Malcolm wrote:

This person was banned for sock puppetry.

PadmaVonSamba said:
God is a sock puppet

Malcolm wrote:
He should be banned too.

Author: Malcolm
Date: Monday, July 11th, 2022 at 12:44 AM
Title: Re: The Karmapa fathered a child - DNA test reveals
Content:

Giovanni said:
The Tulku system has been an even more effective means of a particular clan keeping control than the European Aristocracy was.
Which is not to say that it did not result in some notable teachers, but as Malcom implies it was always open to abuse and political power struggles.

.

Malcolm wrote:
Arguably, it was a means of keeping the aristocracy under control, a form of spiritual hostage taking.

Author: Malcolm
Date: Monday, July 11th, 2022 at 2:41 AM
Title: Re: The Karmapa fathered a child - DNA test reveals
Content:

Sangyedorje said:
Aside from this, look into Lonchenpa and his experience at the first monastery he went to in Kham. He wrote an entire poem about how bad they were as practitioners.

Malcolm wrote:
Sangphu, where Longchenpa attended college is in Tsang, not Kham. Longchenpa was complaining about how the Khampas were disruptive and vulgar at Sangphu.

Sangyedorje said:
The real practitioners keep very lowkey and don't get all the fame or prowess.
Remember that Tulku Urgyen and Chatrel Rinpoche never became famous until after their deaths.

Malcolm wrote:
They were both quite famous among Tibetans during their lifetime, the former because he was the guru of the 16th Karmapa, the latter because he was the guru of Reting Rinpoche. Also, the latter was quite famous among Chinese practitioners.

Sangyed Dorje said:

More importantly, they never got involved in writing big important books, international tours, or any of that.

Malcolm wrote:

Chatral Rinpoche wrote several works anonymously. I am pretty sure they have been collected in his collected works.

Author: Malcolm

Date: Monday, July 11th, 2022 at 6:23 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Mirror said:

In that case, I don't understand your previous comment, because crossing tipping points can lead to global collapse of ecosystems,

Malcolm wrote:

Yes.

Mirror said:

which will lead to our extinction.

Malcolm wrote:

The human race has gone through extinction events before (70,000 years ago), I am sure we will manage, but it won't be pretty.

Author: Malcolm

Date: Monday, July 11th, 2022 at 9:01 AM

Title: Re: The Karmapa fathered a child - DNA test reveals

Content:

conebeckham said:

First, as far as I know, the results of that DNA paternity test have not been independently verified. Right now, as far as I can tell, all of you are taking as true what an anonymous person, a "vetted source" on a blog about various controversial issues, has posted.

Malcolm wrote:

Nope, I made that clear early on. Tenzin Paljor erred in posting his blog post, IMO.

conebeckham said:

The "host" or author of the blog points out that the Paternity test can be easily proved. I would agree. I'd like to see the results, as I think would we all. If they are truly positive, I would be disappointed and disturbed by the lack of transparency, but I think it's still not proof of rape or lack of consent.

Malcolm wrote:

At the minimum, the Karmapa and KTD bear a fiduciary responsibility to the plaintiff. Even if the civil rape case is never brought, it appears the plaintiff is going after KTD on this basis.

conebeckham said:

And be careful ascribing truth to any legal pleading or allegation--believe me, I have seen some doozies related to Dharma Centers.

Malcolm wrote:

The judge ruled there was sufficient cause for a trial. These cases always favor the plaintiff in the beginning, should there be sufficient evidence. It's a bit of a stretch, IMO, to say there is no evidence of a breach of fiduciary responsibilities, at minimum, on the part of the defendants, but hey, I am not a lawyer.

Author: Malcolm

Date: Monday, July 11th, 2022 at 9:03 PM

Title: Re: talk: Vedantic Self and Buddhist Non-Self

Content:

Passing By said:

Madhyamakas claim that awareness and its objects are separate from each other?

(or are you saying that Madhyamakas do NOT claim that objects of awareness ARE awareness ITSELF rather than simply being a display of its cognitive properties?)

Malcolm wrote:

Most accept that objects and cognitions of objects are conventionally distinct entities, much in the same way that a face reflected in the mirror is a different entity than its reflection in the mirror.

See my signature.

Passing By said:

So.....In short, you are talking here about the "physical things out there" rather than "what we experience" ? Meaning that Madhyamaka/Vajrayana is not idealist, which we

know since everyone has their own consciousness which gives them their distinct, individual-specific experiences.....But are Hindus (specifically Advaitins here) idealists then?

Also, with regards to the mirror example, how do you reconcile this notion of conventional distinctiveness with the example of the reflection in the mirror being not separate from the mirror when talking about Mind and its objects in Dzogchen/Vajrayana? That the former applies only when talking about different people but for each individual person, practically speaking, the latter applies?

Malcolm wrote:

Longchenpa rejects idealism in Dzogchen, asserting that conventionally, there are external objects.

Author: Malcolm

Date: Monday, July 11th, 2022 at 10:57 PM

Title: Re: Evolution

Content:

Kai lord said:

However I speculate that their "physical forms" are invisible energy field of subtle particles enclosed in a spherical dimensional realm limited by the extent or reach of their consciousness.

Malcolm wrote:

According to Dzogchen teachings, they have subtle bodies made of five elements. "Formless" meaning virtually no matter.

Author: Malcolm

Date: Monday, July 11th, 2022 at 11:08 PM

Title: Re: Suella Braverman

Content:

Kim O'Hara said:

It's easier than that, Sādhaka: most Western Buddhists are converts, not born to it, and most converts are more serious about their religion than most who were simply born to it.

Malcolm wrote:

I don't consider myself a convert.

We were all born into Buddhism based on our past merit accumulation. That's the meaning of a precious human birth. The pity is that most Buddhists just waste it.

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 3:27 AM

Title: Re: Evolution

Content:

Aemilius said:

Now the question is: given that there are million times more animals, fishes, crustaceans, reptiles, birds, ants other insects, than there are humans, are these all reborn at the end of the kalpa when this world is destroyed, in the higher Brahma heavens? Do they(we) all attain a body or form of a Deva or Brahma (or a state of formlessness in Arupyadhatu) ?

Kai lord said:

There are a few existing explanations to that, if the single world system (planetary system) is destroyed by fire up to the first Dhyana or Mahabrahma heaven, then the sentinel beings within that world system and below the second dhyana heaven will either be reborn in the second dhyana heaven that will be immune to the destruction by fire or reborn in other planetary systems or single world systems that have not yet undergone the fiery destruction.

After the eons of destruction and dissolution are over, when the single world system is starting to form again. Those beings from second dhyana heavens will descend onto the lower realms and start to repopulate those realms. The first of them to do so will become Brahma, followed by his ministers and so on.

Aemilius said:

In Abhidharmakosha bhashyam a small world system is one thousand four continent worlds (i.e. one thousand solar systems with planets). Then there are also the middle and great world systems. The AKB Vyakhya says that the thousand four continent worlds in a world system are created and destroyed at the same time. I.e. one thousand solar systems are created and destroyed at the same time. It is not quite clear if this applies to the middle and great world systems also, based on the short quotation from the Vyakhya.

AKB does not support your view that individual four continent worlds are created and destroyed independently (of other four continent worlds in a thousandfold or larger world system.)

(AKB p. 469)

Malcolm wrote:

It and Chim only discuss the destruction (56 times) of a given world system in chapter three. The world is destroyed up to the level of the fourth dhyāna plane, excluding it because the pure abodes are located there. I have never seen this other description of Kai's. The other three form realms are destroyed by fire, air, and water respectively.

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 4:01 AM

Title: Re: What did Nichiren think of Confucianism and Shintoism?

Content:

bcol01 said:

Thank you for that insight! Would there be anything wrong with practicing Confucian ideals or incorporating Confucian advice into daily life, as a Nichiren Buddhist?

Queequeg said:

Not at all. Jen and Li are wonderful ideals, IMHO. There is a lot of great advice in the Analects.

There's nothing wrong with incorporating any practices or ideals unless they conflict with the practice of NMRK.

Malcolm wrote:

Just a point here—it was the Neoconfucian thought of the Cheng Zhi and Wang Yang Ming schools that formed the basis of secular society in Japan, especially the latter's thought. The Tokugawa Shogunate adopted the bureaucratic model developed by Zhu Xi and instituted it as the system of examination for the civil service.

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 9:56 AM

Title: Re: Current state of the Democratic party

Content:

KristenM said:

It's not really simply religion, it's the whole package of "American values" i.e. getting rewarded for your hard work, not depending on the state or government. Democrats are about to have their "Come to Jesus" moment. I'm a Democrat, btw.

Malcolm wrote:

Democrats, since Clinton, have tried their best to be "better" Republicans. The only thing that has succeeded in is driving the country further right, in my opinion.

Bernie still has the best policies...

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 8:30 PM

Title: Re: Current state of the Democratic party

Content:

KristenM said:

. Democrats need to convey their message more effectively. Inflation, crime, homelessness etc are problems people see every day.

Malcolm wrote:

Apart from inflation, these are largely urban problems. We don't see the level homelessness in New England there is on the west coast. But Fox News keep spinning the narrative that crime is out of control, when in reality it's been dropping for years, outside Walmarts in SF.

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 9:22 PM

Title: Re: Current state of the Democratic party

Content:

KristenM said:

Have you seen the latest Hunter Biden escapades? If he was a Trump Jr., he'd be pilloried, but instead on CNN there's nada. It's like a tulku system.

Malcolm wrote:

It's not news. Anyway, the Post, Fox, and so on, have it all covered.

Author: Malcolm

Date: Tuesday, July 12th, 2022 at 10:48 PM

Title: Re: Current state of the Democratic party

Content:

justsit said:

Biden missed his golden opportunity in 2016, too distraught to run after his son Beau's death. By 2020 it was really too late for him. I really can't see him as a viable candidate in '24.

So who else can the Dems run? Usually the VP is next to run, but Kamala isn't electable in the current climate, and she hasn't shown much promise IMO.

Who's on deck? Which Democrat has the best chance of winning?

Malcolm wrote:

Good question.

Author: Malcolm

Date: Wednesday, July 13th, 2022 at 11:05 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

I like Amy Klobuchar. There are some politicians in NY who aren't quite ripe - Katherine Garcia, for one.

There are a lot of very competent women in the Democratic Party.

Then there are the celebrities -

The Rock? Howard Stern?

How about Michelle Obama?

Absolutely no to Harris. She has a problem that she tries to speak in so many dialects that she ends up just voicing word salads in fake southern black accents.

KristenM said:

Currently, I'm digging Jay Inslee the governor of Washington. He's not as slick as Newsome, perhaps more relatable to folks in other areas of the country. And he's strong on the environment. I told you I'm listening to a lot of C-Span these days.

<https://www.c-span.org/video/?521489-1/washington-governor-jay-inslee-supreme-court-rulings>

Malcolm wrote:

Personally, I like Sheldon Whitehouse.

Author: Malcolm

Date: Thursday, July 14th, 2022 at 12:10 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Inslee, Hickenlooper, Whitehouse - all seem solid. I'd be fine with any of them. I don't see any charisma there.

Malcolm wrote:

The problem is "charisma," it's paralyzing our democracy and turning it into a prom king tournament.

Author: Malcolm

Date: Thursday, July 14th, 2022 at 12:55 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Inslee, Hickenlooper, Whitehouse - all seem solid. I'd be fine with any of them. I don't see any charisma there.

Malcolm wrote:

The problem is "charisma," it's paralyzing our democracy and turning it into a prom king tournament.

Queequeg said:

I invite you to convince our fellow Americans that elections should not be popularity contests.

To paraphrase a recent warrior philosopher, you go into the campaign with the country you have, not the country you wish you had.

Malcolm wrote:

well, I will be dead within 40 years or so, so it won't matter to me. Wishing future generations the best of luck.

Author: Malcolm

Date: Thursday, July 14th, 2022 at 10:06 PM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Friday, July 15th, 2022 at 1:25 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

yagmort said:

just to answer my own question from 2 years back, the Dzogchen cycle without deity yoga

Malcolm wrote:

There are others, such as the Kadag Rangshar, and so on.

Author: Malcolm

Date: Friday, July 15th, 2022 at 1:31 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

It is quite one thing to say we need to support Israel, or "invent one," to guarantee US security in the Middle East (whether we agree with Biden or not, I don't, personally). It's quite another assert that Israel should have "power over Congress" and "rightfully so." TFG is still a goddamn traitor and should be doing hard time.

Author: Malcolm

Date: Friday, July 15th, 2022 at 2:20 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

Malcolm wrote:

... Kadag Rangshar, and so on.

yagmort said:

nice to know, but the question remains - how feasible they are to actually practice these days? i would like you to elucidate on this "and so on" though?

Malcolm wrote:

They are very feasible.

Author: Malcolm

Date: Friday, July 15th, 2022 at 2:33 AM

Title: Re: Corporate Buddhism

Content:

Queequeg said:

Its not new, though... the history of Buddhism in Japan has some shameful, violent episodes. Sohei happened. Foot soldiers marching under Nembutsu or Daimoku standards to hold back the fear of death happened. The integration of martial arts and zen practice continues to this day.

Genjo Conan said:

Oh, for sure. But I also think we've largely come around to seeing that as a perversion of the dharma. (And I do distinguish the practice of martial arts from militarization and violence--though maybe that's because I practiced judo and BJJ for a long time and need to excuse my own behavior.) I think if the best we can say for the current practice is that we're repeating old mistakes, well...not great!

Malcolm wrote:

1 Onward, Buddhist soldiers,
marching as to war,
With the wheel of Buddha
going on before!
The King of the Śākyas
leads against the foe;
Forward into battle,
see his banner go!

Refrain:

Onward, Buddhist soldiers,
marching as to war,
With the wheel of Buddha
going on before!

2 At the sign of triumph
Māra's host doth flee;

On, then, Buddhist soldiers,
on to victory!
Hell's foundations quiver
at the shout of praise;
Sanghas, lift your voices,
loud your anthems raise! [Refrain]

3 Like a mighty army
moves the Sangha true ;
Brothers, we are treading
where arhats have trod;
We are not divided;
all one body we,
One in hope and doctrine,
one in charity. [Refrain]

4 Onward, then, ye people,
join our happy throng,
Blend with ours your voices
in the triumph song;
Glory, laud, and honor,
unto the Śākya King;
This thro' countless ages
men and devas sing. [Refrain]

Author: Malcolm

Date: Friday, July 15th, 2022 at 2:37 AM

Title: Re: Does having an intention to commit a bad action but not doing it produce bad karma? Am I going to hell?

Content:

good said:

So, does me having an intention to commit an evil deed, but after a few months of time, realizing that it's bad, and not doing it generate any bad karma? If yes, am I hellbound or is there anything I can do?

Malcolm wrote:

Since you applied the antidote, it cancelled out. But in any case, you have to be a fully ordained bhikṣu in order to cause a schism in the Sangha, and there have been fully ordained bhikṣus in the Japanese Zen tradition for a very, very long time. Chan, however, is a different matter.

Author: Malcolm

Date: Friday, July 15th, 2022 at 9:27 AM

Title: Re: Back in the USA...

Content:

Sādhaka said:

The above video said something along the lines that Biden once wanted to block weapon sales to Saudis, because they posed an potential threat to Israel;

Malcolm wrote:

Correct. In the 90's, Saudi Arabia and Israel were enemies.

Author: Malcolm

Date: Friday, July 15th, 2022 at 7:55 PM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

yagmort said:

its not that i have the intention to doubt your words - but how they are?

one need to have an empowerment first, a guidance of a teacher, and translation of a root text. if empowerments are hard to come by, root texts are not translated, and cycles are interspersed with deity yogas nonetheless because a teacher decide one needs them.. then?

i am not a fan of those people who think they know better than a teacher what to do and (hopefully) i am not the one..

Kai lord said:

In my opinion, if you are serious about going down this path. You should consider start taking up Tibetan language and become well versed in it due to a large amounts of dzogchen tantras, commentaries and texts not available in other languages. You might have to wait decades for a work that you desire to read, to be available with reliable and accurate translations.

Furthermore most dzogchen masters can't speak English that well. So if you don't want any meanings in the words lost through translation. Its best if you can converse with them directly.

Malcolm wrote:

That's a bit pessimistic.

Author: Malcolm

Date: Friday, July 15th, 2022 at 8:00 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

I'm not sure about this one ...

generation-gap.jpg

Kim

Malcolm wrote:

Considering that the cartoonist is a major trumpster, me either.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 12:14 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

Kai lord said:

In my opinion, if you are serious about going down this path. You should consider start taking up Tibetan language and become well versed in it due to a large amounts of dzogchen tantras, commentaries and texts not available in other languages. You might have to wait decades for a work that you desire to read, to be available with reliable and accurate translations.

Furthermore most dzogchen masters can't speak English that well. So if you don't want any meanings in the words lost through translation. Its best if you can converse with them directly.

Malcolm wrote:

That's a bit pessimistic.

treehuggingoctopus said:

And by the time one knows enough Tibetan to really understand these texts, there is no possibility to travel anymore. Assuming there is anything like a pocket of livable planet available, that is. I mean, come on. There is no future to look forward to. Not a day to waste.

Malcolm wrote:

That's even more pessimistic, but optimistic at the same time.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 1:34 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

treehuggingoctopus said:

And by the time one knows enough Tibetan to really understand these texts, there is no possibility to travel anymore. Assuming there is anything like a pocket of livable planet available, that is. I mean, come on. There is no future to look forward to. Not a day to waste.

Malcolm wrote:

That's even more pessimistic, but optimistic at the same time.

treehuggingoctopus said:

Well, the optimistic bit is hiding in the bushes, as far as I can tell. But I can concede that at this stage there is precious little to take refuge in but the Dharma, and it is bloody difficult to pretend otherwise. Climate collapse is progressing faster than even I thought it would, and institutions are either dead in the water (as a solution to the incoming energy crisis, which means thousands of people literally freezing to death, German cities have been told to prepare... heated shelters! Polish ministers are suggesting that those who struggle to make ends meet should... eat less, and less frequently. Next time I watch the news the workhouse will be back, as a simple and elegant solution to the problem of homelessness) or psychopathic. Yidam or no yidam, little else left to do.

Malcolm wrote:

The optimistic part is that you can still practice. Samsara has always been a burning house.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 2:51 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

Konchog Thogme Jampa said:

Bhikkhus, all is burning. And what is the all that is burning?.....

<https://www.accesstoinight.org/tipitaka/sn/sn35/sn35.028.nymo.html>

Malcolm wrote:

Sound words, but this is the path of renunciation.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 5:08 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

florin said:

Unless you practice dzogchen where samsara lives very comfortably next to nirvana

Malcolm wrote:

That depends considerably upon who you are. I know very miserable "dzogchen" practitioners who get very upset with other people for not agreeing with them. They are especially common on reddit.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 10:12 PM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

pemachophel said:

You're assuming that sentient beings in the 22nd century are not living in a Mad Max world -- IMO, large assumption.

Kai lord said:

I was being optimistic.

Not totally baseless though since the last Karmapa is said to be the 21th and Kalachakra has a prediction on the total degenerate period on Earth being connected to the 25th king of Shambhala who will be born hundreds of years from now given that the current king is 21th.

Malcolm wrote:

This is all offtopic.

The topic is "Dzogchen without deity yoga/two stages?"

Author: Malcolm

Date: Saturday, July 16th, 2022 at 10:34 PM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

fckw said:

If you exhaust your dharmata...

Malcolm wrote:

The only way to exhaust dharmatā is to exhaust dharmin. It's not the other way around.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 10:44 PM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

dpcalder said:

I have similar interests when it comes to a practice involving creating a new energy body. It is my understanding that it is possible to create a new energy body with a karmically clean slate. In general, I am interested in any texts I might be able to read from either the Hindu or Vajrayana Buddhist traditions on these topics, as I am having quite a difficult time finding reliable information.

Malcolm wrote:

This is a special position of the Geluk school. They theorize that when one attains buddhahood, one also attains a brand new illusory body composed of *vāyu* (energy, but actually the air element).

The other schools of Tibetan Buddhism assert that one's ordinary body instead transforms into its real nature as gnosis light.

Author: Malcolm

Date: Saturday, July 16th, 2022 at 10:47 PM

Title: Re: 30.08. Chetsang Rinpoche Nairatmya

Content:

Crazywisdom said:

I'm curious about something. I know DK wants to bring back Hevajra as it was Marpa's main gig, but who is responsible for the continuity of this practice lineage in DK? And has HHDKC done a retreat on Hevajra and accomplishes the signs of realization?

Malcolm wrote:

HH Chetsang requested this empowerment from HH Sakya Trizin, because the Sakyapas are the principle upholders of this system.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 1:08 AM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

dpcalder said:

I have similar interests when it comes to a practice involving creating a new energy body. It is my understanding that it is possible to create a new energy body with a karmically clean slate. In general, I am interested in any texts I might be able to read from either the Hindu or Vajrayana Buddhist traditions on these topics, as I am having quite a difficult time finding reliable information.

Malcolm wrote:

This is a special position of the Geluk school. They theorize that when one attains buddhahood, one also attains a brand new illusory body composed of *vāyu* (energy, but actually the air element).

Kai lord said:

This is interesting, so illusory body is actually consists of very subtle air particles? I thought of them as energy that move like wind based on gelug commentaries. But they did hint on the most subtle energy wind having five colours of light.

Malcolm wrote:

Actually, there is not word "energy" that corresponds to a specific word in Tibetan or Sanskrit other than nus pa/shakti. The Greek antecedents means "interior work."

In this case, air, fire, and water all possess energy, but they are not "energy." The air element in the body is not quite the same as the outer air element, as it is refined through the lungs, and so on. However, each of the five elements also possesses five elements. Even consciousness possesses the five elements. Even pristine consciousness possesses the five elements. Everything is made of the five elements, from the most gross physical entity to the most subtle layers of consciousness. There is nothing that is not made of the five elements.

Kai lord said:

The other schools of Tibetan Buddhism assert that one's ordinary body instead transforms into its real nature as gnosis light.

As in the body of light or Jalu? Some claimed the former is used in mother tantra and latter is used for Thogal and then some think the opposite is true, making me confused between the two terminologies.

Malcolm wrote:

The term "body of light" occurs in texts such as the sgra thal gyur. The term rainbow body occurs in no canonical text in either Kanjur or Nyingma Gyudbum. It occurs once in a Tenjur text attributed to Naropa, translated by Marpa.

'ja' lus is basically a Tibetan colloquial term for 'od kyi lus, as far as I can tell. It is primarily a Nyingma concept, which occurs almost exclusively in Dzogchen tantras.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 1:33 AM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

Sādhaka said:

I've gleaned that although Illusory Body and the Body of Light are not the same; they're also not mutually-exclusive.

In other words, one or both can be attained; and one could even be attained before the other and vice-versa.... Although I don't think that I'd want to say more on the topic.

Malcolm wrote:

If someone realized the body of light, the illusory body is superfluous.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 2:04 AM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

Malcolm wrote:

If someone realized the body of light, the illusory body is superfluous.

Sādhaka said:

Yes and no. It depends.

Malcolm wrote:

No it doesn't. Illusory body is definitely considered a result inferior to the body of light. Why? Illusory body is merely a body of vāyu and mind (rlung sems) appearing as the deity, it is relative and compounded. It's a stage in the completion stage. The body of light, on the other hand, is result of thogal, when all the coarse elements of the revert into their original nature as ye shes, pristine consciousness.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 2:25 AM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

Kai lord said:

Reminds me of the age old debate that clear light is not rigpa but a subtle form of sems.

Malcolm wrote:

Everyone possess this mind of clear light. Not everyone possesses rigpa (knowledge of the basis). That's the difference. The subtle mind of clear light in Geluk school is their name for what is termed in Dzogchen, "the basis," that is, one's unfabricated mind.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 2:36 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

Sennin said:

If a Dzogchen practitioner isn't inclined to put in the effort towards the two stages as a secondary practice, would śamatha be the alternative?

Malcolm wrote:

Guru yoga is the alternative.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 3:08 AM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

Kai lord said:

Reminds me of the age old debate that clear light is not rigpa but a subtle form of sems.

Malcolm wrote:

Everyone possess this mind of clear light. Not everyone possesses rigpa (knowledge of the basis). That's the difference. The subtle mind of clear light in Geluk school is their name for what is termed in Dzogchen, "the basis," that is, one's unfabricated mind.

Kai lord said:

So clear light being the nature of mind is alaya (gzhi) ?

Malcolm wrote:

Well, in Dzogchen terms, the ālaya and the gzhi (sthana) are different. The former is the nature of ignorance and the collector of traces. The basis is not a collector of traces.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 11:13 AM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Shunyatarbha said:

Are all Mahayana sutras sutras of definitive meaning? Or only the 3rd turning. Also what does it mean for a sutra to be a sutra of definitive meaning?

Malcolm wrote:

Some hold that only second turning sutras are definitive.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 11:18 AM

Title: Re: Dzogchen without deity yoga/two stages?

Content:

yagmort said:

Malcolm, in the op i quoted you saying "...when you have finished the two stages connected with the practice of Chetsun", what do one do as the completion stage of 2 stages in Chetsün Nyingthig?

Malcolm wrote:

Receive it and find out.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 8:23 PM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Shunyatagarbha said:

Are all Mahayana sutras sutras of definitive meaning? Or only the 3rd turning. Also what does it mean for a sutra to be a sutra of definitive meaning?

Kai lord said:

In the current day context of Buddhist Mahayana community. Tathāgatagarbha sūtras are universally regarded as having definitive meaning.

Malcolm wrote:

Not so. Geluk does not consider them so. In Sakya it depends on whether the nine examples are interested correctly or not.

Kai lord said:

You can also view Tathāgatagarbha as the final philosophical form that evolved from Yogacarīn tenets on Buddha gotra, Trikayas, five wisdoms, pure seeds (Bija) found in Eighth consciousness, Ālayavijñāna.

Malcolm wrote:

Also false. The Tathagatagarbha doctrine predates yogacara.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 9:24 PM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

FiveSkandhas said:

But I'm a bit confused by your take on the yogacara tradition. Do you believe there is something lacking in the yogacara worldview? I spent some time drilling into it and I can't understand why it cannot be totally reconciled with Madhyamaka. Or maybe I'm just misreading you.

Malcolm wrote:

The three own natures, parikalpita, paratantra, and pariniṣpanna contain two problems. The first problem is how the all-basis consciousness is understood. If we consider paratantra, the dependent nature, to be the all-basis consciousness, there is an internal contradiction in asserting that something compounded becomes uncompounded in the transformation of the basis into the perfected nature, pariniṣpanna.

If on the other hand, we considered the perfected nature to be empty of the imagined nature and the dependent nature, there is a problem of the inability to reconcile this with the inseparability of saṃsāra and nirvāṇa.

There are other problems with Yogacāra view as well, which mainly arise from their reluctance to accept that consciousness is also a dependent designation.

So, what do we rely upon yogacāra for? Yogacāra has an extensive explanation of the Mahāyāna paths and stages. So, we rely on Madhyamaka for view and Yogacāra for practice.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 9:40 PM

Title: Re: HYT Wangs

Content:

jmlee369 said:

ee syllables 108 times daily would suffice. However, until receiving this waiver, the disciples were doing as they were told originally.

When old students changed tradition and gave up their daily practice commitments given to them by their Gelug vajra masters since their new root guru taught that all practices can be united into a single practice as you mention, it certainly raised eyebrows of the Gelug teachers. For one thing, the definition of root guru is different between the traditions.

Malcolm wrote:

Yes. What is considered a root guru in Sakya and Kagyu is not the same as what is considered a root guru in Nyingma and Kagyu.

jmlee369 said:

It's true that these practice commitments are not necessary for enlightenment.

Malcolm wrote:

The point is that all commitments can be maintained through guru yoga. But, this is not something one goes to a Geluk teachers and proclaims boldly. It would be disrespectful.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 10:13 PM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Kai lord said:

Regarding the predating, Sandhinirmocana Sutra was dated to 1st to 3rd AD centuries almost as early as the earliest Tathāgatagarbha sūtras much like Mahāyāna Mahāparinirvāṇa Sūtra and Tathāgatagarbha Sūtra. Given the uncertainty of range in hundreds of years, Its entirely unclear who was earlier, more likely both doctrines start developing in parallel to each other before each reaching their final form in 5th to 6th century.

Malcolm wrote:

You do realize the Yogacāra school is distinct from its founding sūtras?

In any case, the Yogacāra school entirely neglects tathāgatagarbha. The latter was largely neglected in India until the Vajrayāna period.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 11:20 PM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Malcolm wrote:

fixed it for you.

Author: Malcolm

Date: Sunday, July 17th, 2022 at 11:36 PM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Kai lord said:

Regarding the predating, Sandhinirmocana Sutra was dated to 1st to 3rd AD centuries almost as early as the earliest Tathāgatagarbha sūtras much like Mahāyāna Mahāparinirvāṇa Sūtra and Tathāgatagarbha Sūtra. Given the uncertainty of range in hundreds of years, Its entirely unclear who was earlier, more likely both doctrines start developing in parallel to each other before each reaching their final form in 5th to 6th century.

Malcolm wrote:

You do realize the Yogacāra school is distinct from its founding sūtras?

In any case, the Yogacāra school entirely neglects tathāgatagarbha. The latter was largely neglected in India until the Vajrayāna period.

Kai lord said:

Yes and Chinese Yogacara school eventually died as well after a short period of growth and Chinese Buddhist school like Huayan criticized yogacarins for not accepting the one vehicle doctrine among other nine criticisms. And I never believed Asanga wrote Uttaratantra

My original point is that late period Tathāgatagarbha Sūtras like Lankavatara Sutra in 3rd century and the Awakening of Faith in 7th century continued to evolve and did integrate Yogacara tenets with Buddha nature. For the latter, it even subsumed. Nichiren school who uphold buddha nature and one vehicle as their supreme core doctrines, even create a ninth consciousness called amala-consciousness which they equate to Buddha nature.

Malcolm wrote:

These developments are only of academic interest to me. In my opinion, tathāgatagarbha thought more easily integrates with Madhyamaka than Yogacāra. Longchenpa is an excellent example of this.

Author: Malcolm

Date: Monday, July 18th, 2022 at 12:00 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Genjo Conan said:

Sometimes people do shit.

Malcolm wrote:

Well, if one can't shit, it becomes a real problem.

Author: Malcolm

Date: Monday, July 18th, 2022 at 12:04 AM

Title: Re: 40c temp London next two days possible

Content:

Konchog Thogme Jampa said:

So we're bracing ourselves for extreme heat the next two days in the UK.

It's never hit 40c here since records began. Highest temp recorded was 38.7c in Cambridge in 2019.

But 40c is possible in the South East and London.

As a country we're not really set up for it people don't really have air-con in their homes and so forth.

Any advice dedications welcome to help cope with it

Malcolm wrote:

Swamp cooler, aka redneck air conditioner:

<https://momwithaprep.com/redneck-air-conditioner/>

<https://www.diycraftsy.com/diy-air-conditioner-projects/>

Author: Malcolm

Date: Monday, July 18th, 2022 at 12:09 AM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Kai lord said:

Pretty sure the Gelugpas will agree with you, as they define Buddha nature as a non-implicative negation and equate it to Clear light of mind.

Malcolm wrote:

No, they won't. Their nonaffirming negation can't be accepted as tathāgatagarbha.

Author: Malcolm

Date: Monday, July 18th, 2022 at 1:43 AM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Kai lord said:

Pretty sure the Gelugpas will agree with you, as they define Buddha nature as a non-implicative negation and equate it to Clear light of mind.

Malcolm wrote:

No, they won't. Their nonaffirming negation can't be accepted as tathāgatagarbha.

Kai lord said:

Because it also negates inherent Buddha qualities like the five wisdoms?

Looking at all the major disagreements on this subject between various schools, I am starting to agree with the popular saying that comprehending Buddha nature is a difficult task even for Bodhisattvas on the bhumi.

So the safest bet will be to go with Mipham's middle path formula of Buddha nature = clarity + dharmadhatu free from all reference points

Malcolm wrote:

Because it is a cessation.

Mipham's tathagātagarbha is just cribbed from Sapan by way of Gorampa.

Author: Malcolm

Date: Monday, July 18th, 2022 at 1:50 AM

Title: Re: David Hinton's 2020 book "China Root"

Content:

Genjo Conan said:

I confess that I haven't read it. But Hinton is a poet and translator, not a practitioner or a historian; my understanding is that his argument is largely philological. On that basis, I would be wary: Hinton published a translation of the Wumenguan a few years ago that...I didn't like. Hinton's translation differs mightily from every other English translation of the text that I'm aware of. When your translations are an outlier and you're making essentially a linguistic argument, I'm skeptical from the start.

Malcolm wrote:

Poets....ugggggh.

Author: Malcolm

Date: Monday, July 18th, 2022 at 4:18 AM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

FiveSkandhas said:

In considering the three natures this way...

Malcolm wrote:

Here, we can point specifically to the problem I identified:

In Compendium of Mahāyāna [Burnnhölzl, vol.1, pg. 235-6, Asanga states, "[The dharmakāya has] the characteristics of fundamental change. For when the dependent nature in its afflicted part that consists of all obscurations has come to an end, it converts into the dependent nature in its pure part, which is liberated from all obscurations and in which the mastery of all dharmas is present."

Thus, all-basis consciousness here is asserted to transform into the dharmakāya, consequently (1) something compounded is asserted to transform into something uncompounded or (2) the all-basis consciousness is uncompounded, or (3) dharmakāya is compounded. These are three undesirable consequences of the three natures scheme.

FiveSkandhas said:

Thus ultimately there are no internal contradictions if the three natures are understood in this sense.

Malcolm wrote:

Unfortunately for your exercise this is not how the Yogacāra school parses things.

Author: Malcolm

Date: Monday, July 18th, 2022 at 4:28 AM

Title: Re: Taking 8 Mahayana Vows

Content:

Toenail said:

Is there any defect or problem with taking the eight Mahayana one day vows as a tantric practitioner? Because of the distinction of pure/impure that seems inherent of following a set of vows like that.

Malcolm wrote:

No. If you have to do a ganapuja that day, there is no fault. The higher vow supersedes the lower, when there is a conflict.

Author: Malcolm

Date: Monday, July 18th, 2022 at 4:32 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Monday, July 18th, 2022 at 4:47 AM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Astus said:

Things have never been apart from emptiness in the first place.

Malcolm wrote:

Emptiness is yogacāra is clearly an extrinsic emptiness. As asserted in the Madhyantavibhanga, "emptiness exists" as a consciousness devoid of duality. This is fine, but this is a limited emptiness, not the ultimate free from extremes of Madhyamaka.

Astus said:

Apart from space and various forms of cessation the only uncompounded in Yogacara is suchness (Abhidharmasamuccaya, p 23-25;

http://www.cttbusa.org/100shastra/100dharma_1.asp.html).

Who says consciousness isn't compounded? Sounds more like a buddha-mind type of idea.

Malcolm wrote:

Abhidharmasamuccaya is not a Yogacāra text. Even so, it is pretty clear Asanga's view has an internal contradiction when looking at Mahāyānasamgraha, as above. And there is the fact that Vimuktisena chides the Yogacāra school for possessing a realist view of the objective support in Abhisamayālamkāravṛtti [Spareham, vol. 1, pg. 88].

Author: Malcolm

Date: Monday, July 18th, 2022 at 5:45 AM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Malcolm wrote:

Emptiness is yogacāra is clearly an extrinsic emptiness. As asserted in the Madhyantavibhanga, "emptiness exists" as a consciousness devoid of duality.

Astus said:

Where does it assert such a consciousness?

Malcolm wrote:

"The imagination of the unreal exists..."

One cannot have an imagination of the unreal in absence of a consciousness imagining the unreal.

Astus said:

From Mipham's commentary: 'If it were the case that the emptiness of duality did not exist, the duality of apprehended and apprehender would become existent, as a double negation is an affirmation.' (Middle Beyond Extremes, p 37)

Malcolm wrote:

That does not address the point, and even Mipham admits in this text that consciousness exists ultimately, otherwise, there would be no reason for him to suggest that if one merely tweaks rnam par rig pa (vijñāpti) to rnam par snang ba, that is "appearing as an aspect" (impossible in Sanskrit), the text is rendered compatible with Madhyamaka.

Author: Malcolm

Date: Monday, July 18th, 2022 at 8:58 PM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Malcolm wrote:

"The imagination of the unreal exists..."

One cannot have an imagination of the unreal in absence of a consciousness imagining the unreal.

Astus said:

Imagination exists as unreal, it appears real to the deluded and false to the wise. And when it is seen as actually unreal, there is no observing consciousness either, as the verse after the next stanza states explicitly.

Malcolm wrote:

That's not how it is read. What is understood to be unreal is parikalpita, the imagination of the unreal, not the imagination itself, paratantra. Otherwise, there is no point in saying "no duality exists in it."

Astus said:

Is there such an admittance somewhere explicitly, or is it something assumed? Furthermore, Yogacara works are quite explicit that there are eight consciousnesses, none of them ultimately existing.

Malcolm wrote:

Think you need to brush up a bit on Yogacara.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 12:28 AM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Malcolm wrote:

Think you need to brush up a bit on Yogacara.

Astus said:

That's probably so. Still, I cannot recall encountering the idea somewhere in a Yogacara work that there is an ultimate, uncompounded consciousness, despite this being a standard charge against them. On the other hand, the twofold emptiness is regularly affirmed.

Malcolm wrote:

You can find evidence of this in the Bodhisattvabhūmi [Engles, pp. 77-86], where Asanga excoriates mādhyamikas for over-negation, where he describes the negation of a designation as valid, but strongly objects to the negation of the basis of designation, a so-called "bare substance." He tries to play off śrāvaka realists on the one hand who hold characteristics truly exist, and mādhyamikas who negate [pg. 80] a "substance that truly exists in ultimate truth in the form of an ineffable essence." He goes on to say that the latter are true nihilists who should be avoided at all costs. He continues [pg. 80], "For someone who denies the bare [underlying] substance of such entities as form, etc., neither ultimate reality nor [verbal designations exist, they are both invalid."

For Asanga, "bare substance," vastumātram, is a synonym of suchness.

Finally in Brunhölzl, vol.1, 192, Vimuktisena's reference to gold as an example of purity may be found. Here it is seen that the dependent nature, the cognition that appears as the unreal or appears as real is never itself negated. And, given Asanga's references to a "bare substance" in the BBh above, one can only conclude that this ultimate is an existent cognition devoid of duality, itself ultimately established even if its contents are not, since, it cannot be nonexistent according to the Yogacāra scheme set forth by Asanga.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 1:11 AM

Title: Re: HYT Wangs

Content:

Ayu said:

This literally is the Gelug subforum and the OP's question was regarding Gelug approach.[/color]

Malcolm wrote:

[metatopic] Sure, and the long discussion of Hevaja and Cakrasamvara was in the Sakya subsection, but was largely populated by people from this thread...so...[/metatopic]

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 2:43 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Call down the unions in support.

Malcolm wrote:

Union leadership already supports the Dems. It's the rank and file that have been lost to nationalist fantasies.

Queequeg said:

This opinion piece danced around it, but if Dems want support of workers, then immigration is going to need to be a little more nationalist. There's going to have to be stronger border security - not a wall, but a high tech fence, hard enforcement, fast deportation, but balanced with a liberal legal path to working in the US that falls short of permanent residence with limited time frames - expand temporary worker visas and the like. We ought to have an amnesty for people who have been working illegally but still paying taxes, etc. Maybe some sort of permanent residence category that can't daisy chain family into the US. That might be the hardest part to sell, but I think it can be sold to US voters: even Trumpists I know will admit under their breath that they respect the hard, honest work many undocumented guys perform. Shit, they often employ them.

Malcolm wrote:

You are just falling into the same trap as Clinton, trying to be better Republicans than the Republicans. It won't work this time.

BTW, Mexico is giving us 1.5 Billion for border security.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 3:10 AM

Title: Re: Current state of the Democratic party

Content:

Johnny Dangerous said:

So the conundrum is that the part of the Democratic Party most likely to fight for real economic reform is the same part which is the least appealing to the Republicans reactionary working class base (and let's say it, mostly white, though not all) base.

Malcolm wrote:

The problem is, as I pointed out here 7 years ago, in America, race is class. Whites are a higher social class than blacks and latinos, in America, and as a result, will not willingly give up their class privilege. It's just a fact. Explicit racism is now the worst it has ever been in my lifetime, the move by the right to limit civil rights, women's rights, etc., should all be wake up calls.

But we sleep...

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 4:49 AM

Title: Re: Any ideas on Carlos Castaneda?

Content:

prsvrnc said:

I loved the Carlos Castaneda books!!! I didn't find them confusing. If you're interested in Chogyam Trungpa's thoughts, he gave a four-talk series on the parallels between the path portrayed in Carlos Castaneda's books on Don Juan and the path of Buddhist Tantra.

<https://www.chronicleproject.com/the-question-of-reality/>

Malcolm wrote:

This was some years before it was revealed that his thesis was a completely fraudulent publication:

Imagine my surprise when I learned that the most successful author of "Indian" books of all time was a fake. His name was Carlos Castaneda. He made a national and international name for himself, and made himself very rich, by making up whole stories about a medicine man who never existed.

Hundreds of colleges used his books by the ton. And they are still using them, misguided though they are. He sold more than eight million copies of his books, starting with "The Teachings of Don Juan." The Don was supposed to be a Yaqui medicine man who divulged his secrets to Castaneda in Mexico and in a bus station in Tucson. Unfortunately, there was no Don Juan, and Castaneda never met him. He made the whole thing up. It earned him a doctorate from the Department of Anthropology at UCLA. But once they learned about the fraud, they took the doctorate back—the only case I know of where this has happened.

<https://indiancountrytoday.com/archive/the-fake-carlos-castaneda>

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 8:29 AM

Title: Re: Current state of the Democratic party

Content:

Malcolm wrote:

This opinion piece danced around it, but if Dems want support of workers, then immigration is going to need to be a little more nationalist. There's going to have to be stronger border security - not a wall, but a high tech fence, hard enforcement, fast deportation, but balanced with a liberal legal path to working in the US that falls short of permanent residence with limited time frames - expand temporary worker visas and the like. We ought to have an amnesty for people who have been working illegally but still paying taxes, etc. Maybe some sort of permanent residence category that can't daisy chain family into the US. That might be the hardest part to sell, but I think it can be sold to US voters: even Trumpists I know will admit under their breath that they respect the hard, honest work many undocumented guys perform. Shit, they often employ them. You are just falling into the same trap as Clinton, trying to be better Republicans than the Republicans. It won't work this time.

Queequeg said:

What alternative is there? Point to one realistic alternative.

Open borders are not realistic. There is no North American Union anywhere on the horizon.

Malcolm wrote:

Fact. We will never, ever close the borders, our economy depends on open borders and "illegal" laborers.

Look at Brexit, total disaster for the British. Appealing to white xenophobia is a dead end solution.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 12:13 PM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

I don't buy it and calling any attempt to regulate border crossings as racist per se is a losing position and one that will never get us to a rational immigration policy.

Malcolm wrote:

We have had open borders in this country for 250 years. Crops withering unpicked in the fields is only one consequence of closing the borders. We e already seen the travesty of Abbots attempts to,regulate border crossing into Texas. Total debacle.

Most border crossing from Central America is a result of endemic violence and climate change. The idea we can stem climate refugees from Central America and so on is simply absurd. Most of the US is empty. The idea we don't have room for immigrants is

as ludicrous as it is racist.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 10:06 PM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

We don't have a regulated border.

Malcolm wrote:

We don't need one.

Queequeg said:

What I'm saying, and I think its obvious to everyone, the border needs to be thought out in light of present circumstances and we need a comprehensive policy that addresses the various concerns.

Malcolm wrote:

There is nothing which will prevent people from coming into the US seeking opportunities they do not have elsewhere, even if they do not have a visa.

Queequeg said:

You're all about democracy, except when you don't agree with the democratic impulse. Vast majority of people, Republican and Democrat, want a secure border.

Malcolm wrote:

I am a citizen and I am voicing my opinion. People in Massachusetts and VT could give two shits about the Southern border, other than the racists of course. NYC would not be NYC without all "Illegal aliens" who live and work there, and the same goes for every other major urban area in the US.

Queequeg said:

Sure, some of the impulse is racist. There are also impulses to want law and order - the chaos of thousands of people bum rushing the border elicits a visceral reaction and democrats are losing on this because democrats get blamed for it. Add to that concerns about national security, drug trafficking. I'm tired of politically losing for these side issues - and in the scheme of things, this is a side issue. Its shit like this that keeps us from infrastructure policy, universal healthcare, and all those other social programs to improve opportunities for citizens. In a democracy, the citizens matter before everything else. Don't lose sight of that obvious fact.

Malcolm wrote:

Sorry, but this "control the border" business just creates more problems than it solves. Look at the total waste of money on the so-called wall that has completely upset

sensitive natural areas, interrupted species migrations, blasted useless corridors through living rock, falls down scant years after being erected, etc.

Sure, we need policies, but not knee-jerk "git your guns."

First of all, we don't properly identify what the actual border problems are. It sure isn't migration. That hurts no one but migrants. We've tried outsourcing our border control to Mexico, but that has proven to be a farce. Drugs are a problem, that is easily solved by legalizing all drugs and putting the cartels out of business. Cross-border trade isn't a problem.

So what's the real problem? Rounding up people and putting them in concentration camps is the real problem. Not providing migrants with proper health care is a problem, etc. Putting an army on the southern border hasn't solved anything and won't solve anything. It just creates more problems.

Queequeg said:

There's concerns about fairness - there is a widespread perception that undocumented workers take from everyone else who plays by the rules.

Malcolm wrote:

Except that it is completely false concern. Undocumented workers contribute far more than than they take.

Queequeg said:

It doesn't matter that these concerns behind wanting a secure border are not strongly grounded in facts.

Malcolm wrote:

Yes, it matters. Otherwise, you are just appealing to people's worst sentiments for political power. That is a shitty attitude, worthy of the GOP. As I said, you are just aiming to be a better Republican. But, in aiming to be a better Republican, you just lose to the house. Your suggestions are like the guy who has lost 50k at the table, borrows another 100k loses it and realizes the vig is so high he will never get out from under. The only way to win is to not play their game.

Queequeg said:

If you think facts are all that matter in the democratic process, you're delusional. Emotion sometimes matters more, and we're in a time where emotion is ruling.

Malcolm wrote:

See above.

Queequeg said:

A comprehensive border policy would primarily establish a secure border.

Malcolm wrote:

This is a fantasy. The southern border cannot be secured without Iraq war levels of spending. It is not feasible. It's a complete waste of money and resources. It will make the US much weaker, not stronger. Fortress America a bad look. It is the opposite of this lady's mission statement:

Queequeg said:

It would also address domestic labor needs.

Malcolm wrote:

No, it won't.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 10:15 PM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Oh, by the way, if the Dems are seriously going to be a worker's party, they need to address the perception that undocumented workers have a depressing effect on wages.

Malcolm wrote:

Yes, they address it with facts: undocumented workers do not have a depressing effect on wages. They work all the shitty jobs no one else wants.

Queequeg said:

The present situation is perceived as proof - the pandemic has limited the number of undocumented workers in the country.

Malcolm wrote:

But it hasn't.

<https://cis.org/Report/Estimating-Illegal-Immigrant-Population-Using-Current-Population-Survey>

Queequeg said:

While the current number of illegal immigrants in the country has returned to pre-pandemic levels, if current trends are allowed to continue the number will soon surpass the number before Covid-19.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 10:32 PM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Malcolm wrote:

You can find evidence of this in the Bodhisattvabhūmi [Engles, pp. 77-86], where Asaṅga excoriates mādhyamikas for over-negation, where he describes the negation of a designation as valid, but strongly objects to the negation of the basis of designation, a so-called "bare substance."

Astus said:

How is that practically different from saying that things are empty mere appearances?

Malcolm wrote:

For the Yogacāra there no entities apart from a mind. For Madhyamaka, there are entities apart from the mind.

Astus said:

What Asaṅga refutes is not necessarily Madhyamaka but a misconception of emptiness as nothingness.

Malcolm wrote:

No, he is refuting Madhyamaka specifically in asserting that there is a real, existent, ineffable something which is ultimate, an actual basis of designation. No mādhyamika will accept this. Asaṅga's definition of emptiness is that the emptiness of a thing is always its emptiness of something else. In this case, specifically, he is asserting the existence of suchness, his "bare substance," which is only empty of names such as form, and so on. What is this suchness he is asserting? It is the dependent nature, of course, which he asserts exists ultimately. So, he does not escape the charge of asserting something compounded becomes uncompounded in the transformation of the basis. Why? Because the purification of the all-basis consciousness is the entire keystone of the yogacāra system. I will leave it here because we are going now in circles.

In Madhyamaka, the ultimate is simply the absence of inherent existence in conventional entities.

BTW, Mipham is not really helpful for you here. As I pointed out already, his interpretation of the Madhyantavibhanga is not possible in Sanskrit. One cannot simply revise rnam par rig pa to rnam par snang ba to try and harmonize MVB with Madhyamaka. It doesn't work.

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 10:42 PM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Astus said:

Dependent nature is not negated, so there is no independent, uncompounded consciousness to find anywhere, otherwise it wouldn't be dependent. It's also dependent nature that's like an illusion, a mirage, a dream, a reflection, an optical illusion, an echo, a water-moon, a magical creation (MS II.27).

Malcolm wrote:

That's not why the dependent nature is called "dependent." This is a misunderstanding. It is called the "dependent nature" because samsara and nirvana both depend on how it is perceived, not because it itself is "dependent."

Author: Malcolm

Date: Tuesday, July 19th, 2022 at 10:52 PM

Title: Re: "Past-life regression" in Tibetan Buddhism?

Content:

amatadundubhiril said:

Let's face it: Some of these gurus dismiss it

Malcolm wrote:

Śākyamuni dismissed it. The whole reason he taught dependent origination, "Where this exists, that exists," etc., was in response to monks pestering him about who they were in past lives. In the Abhidharmakośabhaṣya, vol. 2, pg. 406, "Whoever, Oh Bhikṣus, knows through prajñā, pratītyasamutpāda, and the dharmas produced through dependence, will not turn himself towards the past by asking if he existed..."

The simple fact is that we took birth in this life due to affliction and karma, and we will continue to do so if we do not eliminate karma and affliction.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 12:01 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Also, this "better Republican" bull shit. Stop.

Malcolm wrote:

This is the present status quo of the Democratic party, that is, trying to be better Republicans. Every time I see people feeding into it, I am going to call it out. It started with Clinton, and hasn't ceased.

Queequeg said:

We either engage or we head down the road to dissolution. That could be civil, or it could be violent. Likely the latter if it gets to that point.

Malcolm wrote:

We don't engage by feeding into the xenophobic fantasies of a moribund demographic that is going to lose most of its political power by 2035.

We engage by addressing the concerns of the next generation: climate change, etc. These are the issues that matter, not the revanchist sentimentality of old white people who are out of touch with reality.

And, frankly, disunion would be fine with me. New England doesn't need Texas. Neither does California. The blue states pay more in taxes than we use, the red states are the reverse. Two senators represent 40 million people. This is insane. We've not seen such levels of political inequality since the 1850's. We need to reform the constitution. It no longer works.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 3:10 AM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Astus said:

'The other-dependent nature, however,
Is the act of graspable-grasper discrimination;
It depends for its origin on conditions.'
(Trimsatika, v 21, tr Kochumuttom)

Malcolm wrote:

My definition comes from how it is read from Tibetan.

The Tibetan verse is very simple:

གཞན་གྱི་དབང་གི་ངོ་བོ་ཉིད། རྣམ་རྟོག་ཡིན་ཏེ་རྒྱུ་ལས་བྱུང་།

The inherent nature of the dependent is conceptuality, which arose from conditions.

Sthiramati glosses this as follows

"Conceptuality" shows the inherent nature of dependent. "Arose from conditions" shows the cause of production of the so-called "dependent...That is the imputed, the distinct nonvirtuous, virtuous, and neutral minds and mental factors of the three realms. Since causes and conditions are called "dependent," dependent is a convention for "generative." In other words, it shows arising dependent on other causes and conditions apart from itself.

So you see the dependent itself is not "dependent," it produces conceptuality, i.e. samsara, which is different than itself. If it were the same thing as conceptuality, it could not be suchness, in this case, vijñāptimātra, perception-only.

ཐྱུག་ནི་དེ་ལ་ཐུ་མ་པོ། རྟོག་ཏུ་མེད་པར་བྱུང་བ་གང་།

The perfected means the latter has never existed in the former.

Sthiramati glosses this as follows:

How is it the perfected? It is said, "The perfected is the nonexistence of the latter in the former." Since there is no change, it is the perfected. "In the former" refers to the dependent. "The latter" refers to the imputed. Conceptuality imputes the entities of apprehended objects and apprehending subjects. In this way, since there is imputation, despite the nonexistence of apprehended objects and apprehending subjects in the former, it is called "imputation." The permanent absence of an apprehended object and apprehending subject in the dependent is inherent nature of the perfected.

དེ་ཕྱིར་དེ་ཉིད་གཞན་དབང་ལས། གཞན་མིན་གཞན་མ་ཡིན་པའང་མིན།

Therefore, suchness is neither different nor not different from the dependent.

Sthiramati glosses this as follows:

"Therefore, suchness" refers the the permanent voidness of the imputed in the dependent, which is the perfected. Voidness is dharmatā. Dharmatā is neither the same nor different than phenomena. The perfected is the dharmatā of the dependent, therefore, one should understand that the perfected is neither the same nor different than the dependent. If the perfected were different than the dependent, the dependent would not be empty of the imputed. How is it not different? The perfected does not become a support of purity, because [the dependent] has the nature of universal afflictions while it is the dependent. When under the power of poisonous clinging, it becomes the nature of universal affliction. However, because it is not different than the perfected, it resembles the perfected.

Sthiramati prefaces this by stating that three inherent natures in perception-only is noncontradictory. This is why we can understand there is some misunderstanding of the term "dependent." The dependent cannot itself be dependent, upon what would it depend? Nonexistent object and subjects? Instead, it is fulcrum for samsara and nirvana.

A little later he concludes, "Phenomena here are included in the dependent, the perfected is like space. Gnosis is one taste. As it is said, "nonconceptual wisdom perceives all phenomena to be like space" because the mere suchness of all phenomena is seen by the dependent."

With respect to the dependent being something substantial, a dravya, Sthiramati raises this qualm:

"If the dependent is substantial, why does the sutra show that 'All phenomena lack inherent existence, neither arising nor ceasing'?" There is no conflict." and then proceeds to discuss the three inherent natures, and the three absences of inherent nature.

Any, my point is simple, the Yogacārins clearly define consciousness as a substance, they are clearly unhappy if one denies the existence of this substance, and given the absence of another other than minds in their scheme of the universe, their presentation of mind-only in the sūtras suffers from a realist bias.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 3:24 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

The border issue is part of a bigger immigration issue. The problem right now is that our legal quotas for immigration are not calibrated to demand for labor and secondarily demand to enter. This is why we have a border fiasco. A secure border doesn't mean an impermeable border. Rather, its to have an orderly process where people don't have to risk hiding out in box trucks in deadly heat to get over the border.

Malcolm wrote:

They still will. They are not leaving because of jobs. They are leaving because their countries are politically unstable and climate change.

Queequeg said:

If it were easier to get legal entry, the need for desperate efforts would not be necessary. The need for maximum security border fences would not be necessary.

Malcolm wrote:

You and I have two very different ideas about what works. I think we need an NAU. I want open borders to Panama. You have a different idea, based on the status quo.

Queequeg said:

We have to deal with the country as it is, not as you want it to be.

Malcolm wrote:

That's what everyone said on 1775 and 1860. They changed their tune in 1776 and 1861.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 4:45 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Again, though, the border policy we need is regulation with higher quotas. Of course there will always be illicit border movement, but the point is we need to address the bulk of the issue. The status quo will only continue to inflame and break us even more.

Malcolm wrote:

Immigration is not the issue driving division in the US. Nor is it "border security." These things are not existential issues for anyone, apart from people living in Texas, New Mexico, AZ, and CA.

The issues driving division in the US are the same ones that drove division in the US in the 1850's under the new guise of guns, Jesus, and abortion, in other words, the wish of the slave states to free themselves of the constitution.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 5:18 AM

Title: Re: Current state of the Democratic party

Content:

Archie2009 said:

Economic prosperity is what drives the EU above all else. This goes all the way back to the first forerunner organisation and the rebuilding of western Europe after WW2. Prosperity and lasting peace. On what basis would a NAU be founded? What kind of balance would such an organisation have with the USA being so powerful and frankly full of itself (exceptionalism)?

Malcolm wrote:

The same thing that drives the EU, economic prosperity, a single currency, access to markets, cheap labor in the south and cheaper cost of living, opportunity in the north, etc., there are all kinds of benefits we would enjoy with a single market, unified law enforcement, etc. The Spanish south is taking over the Anglo north anyway. It's time to be honest about it.

Frankly, compared to Latinos, Anglos are incredibly lazy.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 6:11 AM

Title: Re: Current state of the Democratic party

Content:

Malcolm wrote:

Frankly, compared to Latinos, Anglos are incredibly lazy.

Svalaksana said:

As a Latino who's worked and studied on Anglo country, I can safely say that is far from true.

Malcolm wrote:

As an Anglo who has observed how Mexicans and Central Americans work both north and south of the border, I can definitely say its true. If Anglos had half the work ethic...

Author: Malcolm
Date: Wednesday, July 20th, 2022 at 7:05 AM
Title: Re: Current state of the Democratic party
Content:

Svalaksana said:

On the other hand, most of the Anglos I befriended and knew, were professional, responsible, hard-working and quite nice too. Either way, that would never compell me to characterize one group or the other as such.

Malcolm wrote:

I don't think we are talking about the same social class.

Author: Malcolm
Date: Wednesday, July 20th, 2022 at 9:48 AM
Title: Re: Current state of the Democratic party
Content:

Queequeg said:

But one or two generations in, the most industrious immigrants have lazy American grandchildren. Go figure.

Malcolm wrote:

Yup.

Queequeg said:

How is it that there are districts that overwhelmingly voted for Obama and then went for Trump a few years later?

Malcolm wrote:

Trump only won the electoral college because 77k votes in four counties, handed to him by votes for third parties, because her emails.

Most people who voted for Obama voted for HRC, but her emails...

BTW, voting for Obama doesn't mean one is not racist.

Author: Malcolm
Date: Wednesday, July 20th, 2022 at 11:17 AM
Title: Re: Current state of the Democratic party
Content:

Queequeg said:

Lol. If it was nothing but the emails, then what are we worried about? Bury these f'ers

and bring on the New American Century!

I admire the music you play with a single note.

Malcolm wrote:

Well QQ, nationalist politics are going to condemn your kids to climate hell. We need to think of our political futures in terms of the planet and it's bioregions, not in terms of its human cultures and their bias regions.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 11:20 AM

Title: Re: Offering bowls

Content:

pemachophel said:

You can include a bowl for offering music or not. I've been that the offering of a music bowl is or was a Khampa thing.

Malcolm wrote:

Not really. If one has a butter lamp, the extra bowl becomes the music bowl by default. Otherwise, tingshas are the offering.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 8:09 PM

Title: Re: Are all Mahayana sutras sutras of definitive meaning?

Content:

Malcolm wrote:

My definition comes from how it is read from Tibetan.

Astus said:

Thank you for looking it up and providing the translations. It's much appreciated.

Malcolm wrote:

There cannot be causal efficiencies if there are no actual subjects and objects. Throughout their analysis, consciousness itself left unnegated, and so on, try as they may to avoid the charge of realism, their own words betray them.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 8:53 PM

Title: Re: Any ideas on Carlos Castaneda?

Content:

tingdzin said:

He created a myth, which, though only loosely connected to facts, had a certain charm. A lot of sacred biographies have little basis in fact but can still teach something. If you take him literally, though, you're asking for trouble.

PeterC said:
That is truthiness.

Do I believe every detail of every sutra, tantra or hagiography that describes someone flying up to Tushita heaven and hanging out with devas and Bodhisattvas? No, not necessarily. But they at least have either an allegorical, illustrative or a didactic meaning. Now we all know that Don Juan didn't exist and Carlos Castenada didn't learn any mystical secrets from him. If Carlos Castenada had learnt mystical secrets from somewhere else and simply invented Don Juan as the cover story, then fine, there still may be something to his book that makes it worth reading. But he didn't learn anything from anyone: he just made shit up. If anyone thinks that somehow his book is useful because it somehow accords with their idea of what mystical secrets should be, then that person is misguided (literally).

Malcolm wrote:
The most charitable thing one can say about Castenada is that his works are a species of 1960's/70's Latin America magical realism.

Author: Malcolm
Date: Wednesday, July 20th, 2022 at 8:58 PM
Title: Re: 30.08. Chetsang Rinpoche Nairatmya
Content:

Crazywisdom said:
Where did he get it?

Kai lord said:
From Rinpoche's words:
“The non-dual tantra of glorious Hevajra is the ultimate perfection of all classes of tantra. It is the profound, unsurpassed and quintessential yoga. In the noble land of India, Naropa, Maitripa, Krishnacharya, Samayavajra, Virupa and his disciples Padma Vajra, Shantibam and many other lineage holders have appeared. In Tibet, Marpa Lotsawa, Lotsawa Drogmi and Go Lotsawa have transmitted the lineage.

This particular empowerment ritual stems from the transmission lineage of the great accomplished master Shantipa, the lineage gurus of the innate Hevajra with consort, according to the transmission lineage of Lord Drikungpa, and his disciples is as follows: Buton Rinchen transmitted the lineage to his heart's son Rinchen Namgyal then it was transmitted through the scholar, Chandrakirti, the master Yeshe Gyangtso, the venerable Khyenrab Chojin, Lama Rinchen Gyelpo, the mahasiddha Pema Garwang, the master, Mangto Namgyel (?), Acharya Sonam Chomphel, Shamar Garwang, Chokyi Wangchug and the master Chokyi Dragpa.”

Regarding the lineage, I received this empowerment for the first time when I was a very

young child and I hardly remember it. Then again I received it from Lamchen Rinpoche and the empowerment comes from the four co-emergent deities, which is a very precious empowerment text, there are four empowerment texts in there. So this is the empowerment I'm giving now and so that's my personal lineage. In general, it is important to hear the names of the lineage masters."

Here's the biography of https://rywiki.tsadra.org/index.php/Lamchen_Gyalpo_Rinpoche

Crazywisdom said:

Yes. I'm familiar with him. So DK has had unbroken Hevajra all along?

Malcolm wrote:

This is not a major two day empowerment.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 9:42 PM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

There is presently no path to a NAU. Mexico will need to come up, and we need to decline. And Candada will want nothing to do with it but will be hopelessly along for the ride.

Malcolm wrote:

Of course there is a pathway, one just needs to have a better imagination. In 1775, there was no pathway to the United States either.

NAFTA was the beginning of the NAU.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 10:20 PM

Title: Re: Nagarjuna's Refutation of Motion

Content:

Svalaksana said:

Motion cannot be found in a mover that has not yet moved, nor in a mover that has already ceased moving.

Malcolm wrote:

Nāgārjuna's approach is to attack gerunds:

རེ་ཞིག་སྐད་ལ་མི་འགྲོ་བཤ། །མ་སྐད་བ་ལའང་འགྲོ་བ་མིན། །སྐད་དང་མ་སྐད་མ་གཏོགས་པར། །བསོམ་པ་ཤེས་པར་མི་འགྱུར་རོ།

There is no moving in that which has moved, there is no moving in that which has not

moved.

A mover is not known apart from something which has or has not moved.

This is why he attacks moving movers.

He uses the same strategy in the MMK over and over again.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 10:29 PM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Astus said:

If by consciousness you mean conditioned appearances devoid of essence, what's there to negate?

Malcolm wrote:

Do dualistic appearances exist apart from a consciousness or not? And if in fact dualistic appearances are utter nonexistents (which the yogacārins claim is the case), how is the consciousness in which they appear conditioned? What are the causes and conditions of this substantial consciousness?

This is the whole problem with the yogacārin interpretation of the three nature and why mādhyamikas attack it.

As far as I can tell, you are misreading Jñānagarbha, conflating his "mere thing" with Asanga's "mere thing":

'A mere thing (vastu-mātra), which is not confused with anything that is imagined and arises dependently, is known as correct relative [truth].'

Asanga's "mere thing" in the BBh is an ineffable ultimate, as indicated above.

Author: Malcolm

Date: Wednesday, July 20th, 2022 at 11:32 PM

Title: Re: Nagarjuna's Refutation of Motion

Content:

PadmaVonSamba said:

A short way of saying it is that if you define any kind of entity, that entity can't be in motion because then it isn't where it was and thus becomes a differently defined entity.

Svalaksana said:

On a sidenote, albeit somewhat unrelated, but this brought to my mind the compromise found on the uncertainty principle of Heisenberg, in which you can either define a particle's motion (velocity) or its location, but never both at the same time with 100% certainty. Anyways, thanks for your thoughts on this.

Malcolm wrote:
It's more like Zeno's paradox.

Author: Malcolm
Date: Thursday, July 21st, 2022 at 2:32 AM
Title: Re: Is there a Mahayana Sutra that distill the essence of the Sravakayana Canons?
Content:
Nalanda said:
Distills, summarizes, defines, contextualizes, etc.

or are Mahayana sutras a completely new genre that don't repeat/comment much on Sravaka Canons?

Malcolm wrote:
Bodhisattvapitaka, etc.

Author: Malcolm
Date: Thursday, July 21st, 2022 at 3:39 AM
Title: Re: 40c temp London next two days possible
Content:

Author: Malcolm
Date: Thursday, July 21st, 2022 at 5:35 AM
Title: Re: Are all Mahayana sutras sutras of definitive meaning?
Content:
Astus said:
[On the other hand, apart from categorising one as conventional and the other as ultimate, what difference is there?

Author: Malcolm
Date: Thursday, July 21st, 2022 at 11:49 PM
Title: Re: Are all Mahayana sutras sutras of definitive meaning?
Content:
Crazywisdom said:
This idea of definitive and provisional comes about from guys trying to classify sutras after the third turning. The third turning was called definitive because it is resolving questions about Buddhahood that are left open in the first and second, namely what is buddhahood exactly and whether emptiness is all there is to it, that emptiness relates with what is to be negated, appearances and self and when obscurations are taken out of the equation what remains is not impermanent. Nothing there implies existence. The Mahaparinirvana Sutra does say if you think Buddhahood is just emptiness you are like

a moth falling into a flame.

Malcolm wrote:

There are a variety of problems here. 1) there is only one passage in all of the sutras that define three turnings, the Samdhinirmocana. 2) The Indians completely ignored this division of sūtras, which I have show elsewhere. 3) Tibetan interpretations of this are so varied as to render the doctrine virtually meaningless. 4) Not all of the so-called third turning sūtras can be accepted as definitive. 5) Mādhyamikas use a different sūtra to ascertain the distinction between definitive and provisional, the Akṣayamatīnirdeśa:

What are the sūtras of definitive meaning and the sūtras of implicit meaning? The sūtras that are taught in order to help one enter the way are called implicit, while the sūtras that are taught in order to help one reach the fruit of the way are called definitive. The sūtras that are taught in order to demonstrate the relative truth are called implicit, while the sūtras that are taught in order to demonstrate the ultimate truth are called definitive. The sūtras that are taught in order to help one engage in actions and duties are called implicit, while the sūtras that are taught for the sake of the cessation of actions and afflictions are called definitive. The sūtras that are taught in order to explain affliction are called implicit, while the sūtras that are taught in order to explain purification are called definitive. The sūtras that are taught in order to produce disgust for existence are called implicit, while the sūtras that are taught in order to help one enter the nonduality of nirvāṇa and existence are called definitive. The sūtras that are taught with various words and syllables are called implicit, while the sūtras that teach that which is deep, hard to see, and hard to understand are called definitive. The sūtras with many words and syllables that are taught in order to please the thoughts of living beings are called implicit, [F.150.b] while the sūtras with few words and syllables that are taught in order to produce mental introspection in living beings are called definitive. The sūtras that, with various words, proclaim a self, a being, a life principle, a life-sustaining principle, a spirit, a personality, a human being, a man, a subject that acts, and a subject that feels and those that teach that there is a ruler where there is no ruler are called implicit. The sūtras that teach emptiness, the absence of distinguishing marks, the absence of anything to long for, the unconditioned, the unborn, the unoriginated, the nonexistent, the absence of self, the absence of being, the absence of soul, the absence of person, the absence of spirit, the absence of ruler, and the gates of liberation are called definitive. This is called the reliance on the sūtras of definitive meaning, not on the sūtras of implicit meaning.

<https://read.84000.co/translation/toh175.html#UT22084-060-004-275>

Author: Malcolm

Date: Friday, July 22nd, 2022 at 2:28 AM

Title: Re: Karma

Content:

Rennigeb said:

but it seems like a excuse for just a moral dogma

Malcolm wrote:

Is there is a problem with having a doctrine of morality? Just think about it: do you prefer to see who are patient with you or people who are impatient with you?

We tend to see people who are patient with us as pleasant.

Author: Malcolm

Date: Friday, July 22nd, 2022 at 9:28 AM

Title: Re: Karma

Content:

Rennigeb said:

No problem with morality, but when it is presented in a obscured way it seems like a mechanism of control.

Malcolm wrote:

What's wrong with self control? No one forces you to accept karma and it's results.

That's entirely up to you. The only person who can control you is you. Karma is about taking responsibility for yourself.

Author: Malcolm

Date: Friday, July 22nd, 2022 at 7:00 PM

Title: Re: Lamdre Lobshe & Vajrapani Bhutadamara

Content:

Tsewang88 said:

Hi

When the Lamdre Lobshe is given in its entirety, is the Vajrapani Bhutadamara initiation definitely given as part of the transmission?

Thank you.

Regards

Tsewang

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 1:22 AM

Title: Re: Karma

Content:

Tukaram said:

Exactly how karma works, I do not know.

PadmaVonSamba said:

Well, karma doesn't actually "work" or "not work", because it isn't really a "thing" like gravity. It's not some kind of cosmic force.

Simply put, all phenomena (appearances, ultimately) arise from conditions. And everything that arises or occurs becomes some of the conditions for other phenomena to arise. This is where karma becomes inseparable from sunyata (emptiness) and dependent arising.

Rennigeb said:

So what's the role of karma on emptiness and dependent arising? Why is it inseparable from emptiness on the arising of appearances?

Malcolm wrote:

There is a progression from causes and conditions (both outer and inner phenomena) --> dependent origination (causes and conditions of sentient beings) --> karma and its ripening (the causes and conditions of virtuous, nonvirtuous, and neutral volitions, their physical and verbal expressions, and the consequences of those expressions).

Karma paints the canvas of emptiness and appearance with happiness and suffering.

The main point of Buddhism is to eliminate the three afflictions—confusion, hatred, and desire—which are the cause of actions which inevitably result in suffering. Awakening has no other purpose for oneself than this.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 1:29 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

StilUustJames said:

Yet, the supposedly respected Tibetan lamas, such as Dzongsar Khyentse, who quotes from it, and Khenpo Sodargye who teaches it, seem to bear no authority. It is puzzling.

Malcolm wrote:

It is not puzzling at all. Neither person is an expert text critical scholar. It's status as an authentic Indian text is highly questionable. So far, no one has produced any evidence it should be accepted as an Indian text.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 1:51 AM

Title: Re: What are your thoughts on DMT and the entities people claim to encounter?

Content:

Toenail said:
one tragic case

Malcolm wrote:
He seems just fine now.

Author: Malcolm
Date: Saturday, July 23rd, 2022 at 2:10 AM
Title: Re: Karma
Content:

PadmaVonSamba said:
It's simply the principle that everything that occurs arises from previous causes, and what arises also becomes the cause for subsequent things to occur or arise.

Malcolm wrote:
No, you've confused dependent origination with karma.

Dependent origination is "Where this exists, that exist, when that arose, this arose."

Karma is specifically moral causation, the causes and effects of virtuous, nonvirtuous, and neutral actions.

Author: Malcolm
Date: Saturday, July 23rd, 2022 at 3:21 AM
Title: Re: Karma
Content:
PadmaVonSamba said:
Virtuous/non-virtuous/neutral are subjective considerations.

Malcolm wrote:
No, actually, they aren't.

The nonvirtuous deeds are killing, stealing, rape, lying, harsh speech, calumny, gossip, ignorance, greed, and malice are the ten nonvirtuous actions motivated by desire, hatred, and confusion.

Virtuous actions are the opposite.

Author: Malcolm
Date: Saturday, July 23rd, 2022 at 3:26 AM
Title: Re: Karma
Content:

Malcolm wrote:

Dependent origination is "Where this exists, that exist, when that arose, this arose."

Karma is specifically moral causation, the causes and effects of virtuous, nonvirtuous, and neutral actions.

PadmaVonSamba said:

So, where this virtuous action arose, that result of the virtuous action arose.

What's the difference?

Malcolm wrote:

The difference is this: dependent origination is the general theory of Buddhist causation with respect to sentient beings. It covers the formation of world systems rebirth, etc., Karma is the Buddhist theory of moral causation, specifically, the theory of how actions result in either happiness or suffering.

In Abhidharma, dependent origination is taught after the general theory of causation (the six causes and four conditions), and before karma.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 3:33 AM

Title: Re: Buddhism without rebirth

Content:

curtstein said:

I have a very specific question: Prior to relatively recent times (since the mid-20th century, let's say), was there ever any such thing as self-identified Buddhists who explicitly rejected the idea of rebirth?

Malcolm wrote:

Not that I am aware of.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 6:36 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

StilUustJames said:

It's good that you raise this Malcom.

It is an interesting fact that you say that, while Eric Pema Kunsang, a renowned translator of Tibetan texts, holds it in the highest regard, as someone else in this thread already mentioned. Thus your statement is false on its utterance.

Malcolm wrote:

Actually, it is more interesting that you engage in such a vitriolic response to a simple

statement of fact, there is no evidence for an Indian original for this text. This is just not even a matter of dispute. Whether text is held in high esteem by such and such a person is irrelevant to the verification of its provenance. For example, many people esteem the Tārā Tantra, but Ngorchen claims it is a Tibetan forgery.

I merely repeated what is well known to everyone: thus far not one person has shown that even a single citation of this text can be found outside of Chinese-based sources, even in the few places among Tibetan writing where it is mentioned. It isn't found in either of the two extant imperial catalogues.

The text gets a mention by Buton, but he does not state from which language it is translated, so even this is not certain. For example, Gampopa cites the Vajrasamādhi Sūtra, which actually exists in the Kenjur, but it is well established that this sūtra was written in Korea.

Moving away from the issue of provenance, I never said the dharma taught in the Śūrangama Sūtra was invalid. I just said there is no evidence for an Indian original. It's up to you to provide evidence for such an original, not based on the touted authority of tulkus and khenpos, but based on evidence. Thus far, there is none, other than a single mentioned by Buton. That isn't sufficient. Buton accepted many texts into the Kenjur and Tenjur disputed by later scholars such as Tsongkhapa and Ngorchen.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 9:22 AM

Title: Re: Quotes from Śūrangama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Shunyatarabha said:

paramiti

Dictionary Definition :

Definition[1] :

般刺密諦

He was one of the great translators in China. Paramiti in Sanskrit means 'Extreme Amount' (極量), indicating that his talent and his wisdom were both extremely ample and full. Śramaṇa Paramiti smuggled The Śūrangama Sūtra (楞嚴經) from India to China in the Tang Dynasty. He accomplished his works very quickly so that he could get back to India on time without punishment. After he finished his translation, he went back to India and confessed to the King, and asked to receive whatever punishment the offense incurred.

As the Director of Translation, he stood at the head of more than five hundred Dharma masters who had assembled to work on the translation. The work was done with over 200 scholars and monks at the Chih Chih Monastery (制止寺), a large monastery in the City of Guangzhou.

Start of the text itself: Chinese Rendering by Master Paramiti of Central North India at Chih Chih Monastery, Canton, China, Ad 705

This story would have to be one big hoax, which would obviously go against the spirit of the teaching. For what reason?

Malcolm wrote:
Anecdotes aren't evidence.

Author: Malcolm
Date: Saturday, July 23rd, 2022 at 11:45 AM
Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"
Content:
Malcolm wrote:
Anecdotes aren't evidence.

Shunyatagarbha said:
An anecdotal testimony is not as good a form of valid cognition as direct perception, so not the best logical proof, but it's also not automatically evidence against itself. The fact is such anecdotes do exist meaning that If the story is a hoax, what could have been the reason for doing it..

Malcolm wrote:
There are all sorts of paraccanonical texts with all kinds of origin stories, and often conflicting accounts for the same text.

I don't evaluate texts based on their purported provenance. I evaluate them based on their content alone. But if someone makes big claims with no supporting evidences, I think that needs to be pointed out.

Author: Malcolm
Date: Saturday, July 23rd, 2022 at 7:32 PM
Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"
Content:
Malcolm wrote:
There are all sorts of paraccanonical texts with all kinds of origin stories, and often conflicting accounts for the same text.

Shunyatagarbha said:
What are some of the other famous ones...? I can't think of any. In a way it does seem

weird that the Vajrasamadhi Sutra (renamed as Vajrasamadhidharmakshara there, the Dharma Syllables of the Vajrasamadhi) should have been in the Kanjurs, but not the Shurangama Sutra, since on the whole the latter is arguably the more influential text. But if they are both apocryphal, it's perplexing why one would have been included and not the other. Not that this proves anything either way.

Malcolm wrote:

That's simple: Gampopa and some other Kagyus cited the Vajrasamadhi, no one cited the Chinese Shurangama.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 11:21 PM

Title: Re: Buddhism without rebirth

Content:

Knotty Veneer said:

Yeah that's the sort of scripture-based reasoning I left Catholicism 40 years ago to avoid.

Malcolm wrote:

There is little point to practicing Buddhism if one does not accept rebirth. Why? It means one does not accept the basic existential problem the Buddha sought to address: rebirth.

Buddhism adds nothing to ethics and living a decent life not already covered in secular ethics and philosophy.

Author: Malcolm

Date: Saturday, July 23rd, 2022 at 11:41 PM

Title: Re: Buddhism without rebirth

Content:

Knotty Veneer said:

We cannot know until it happens.

Malcolm wrote:

That is not really true. We can also recall our past lives, as the Buddha did. Luckily, it isn't necessary.

Author: Malcolm

Date: Sunday, July 24th, 2022 at 2:54 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

Yes, there are some nice smaller cities near the big ones, for example Bainbridge Island, Bellevue, Kirkland in the Puget Sound - Seattle area. I still like to be near a big city for the natural foods groceries, restaurants and buddhist centers.

Malcolm wrote:

You think those are really going to survive a catastrophic collapse?

Author: Malcolm

Date: Sunday, July 24th, 2022 at 3:09 AM

Title: Re: Buddhism without rebirth

Content:

Knotty Veneer said:

Yeah that's the sort of scripture-based reasoning I left Catholicism 40 years ago to avoid.

Malcolm wrote:

There is little point to practicing Buddhism if one does not accept rebirth. Why? It means one does not accept the basic existential problem the Buddha sought to address: rebirth.

Buddhism adds nothing to ethics and living a decent life not already covered in secular ethics and philosophy.

Knotty Veneer said:

I think that's rather sweeping, Malcolm. Practicing meditation, ethical behavior, compassion etc. have plenty of this-life benefits for ourselves and other beings.

Malcolm wrote:

One does not need Buddhism to practice meditation, ethics, compassion and so on, thats my point. Buddhism offers very little in these regards which one cannot already find in secular philosophy and ethics. Hume, for example, negated an integral self, etc., asserting "a self" did not exist as such. And indeed, western ethics are much more sophisticated and clearly articulated than the simplistic, catechistic ethics taught in Buddhism.

Buddhism offers a very precise solution to a very precise question. The problem is that most people do not understand Buddha's question, which is how to put an end to rebirth, which is suffering. This is the reason the Buddha and arhats in general declare upon their awakening that they will not undergo further birth.

I am not telling you what to believe. Whether you believe in rebirth or not is irrelevant. The Buddha taught rebirth, and it is in this context that all his teachings are to be understood.

Author: Malcolm

Date: Sunday, July 24th, 2022 at 3:15 AM

Title: Re: Buddhism without rebirth

Content:

Malcolm wrote:

There is little point to practicing Buddhism if one does not accept rebirth. Why? It means one does not accept the basic existential problem the Buddha sought to address: rebirth.

Buddhism adds nothing to ethics and living a decent life not already covered in secular ethics and philosophy.

KeithA said:

The point. Otherwise, practice is just another exercise in self-improvement. Emphasis on the "self".

/

Keith

Konchog Thogme Jampa said:

Like Mindfulness training programs to improve performance productivity and \$\$\$ in corporations

Malcolm wrote:

And to make one a better soldier...

Author: Malcolm

Date: Sunday, July 24th, 2022 at 8:51 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

Yes, there are some nice smaller cities near the big ones, for example Bainbridge Island, Bellevue, Kirkland in the Puget Sound - Seattle area. I still like to be near a big city for the natural foods groceries, restaurants and buddhist centers.

Malcolm wrote:

You think those are really going to survive a catastrophic collapse?

DNS said:

It depends on the catastrophe. I was mostly thinking about a place not so hot and not subject to increasing temperatures (now and in the future).

Malcolm wrote:

Michigan to New England....

Author: Malcolm

Date: Monday, July 25th, 2022 at 6:09 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

The Seattle - Puget Sound area has lots of water, hell, it's even falling from the sky all the time. Most of the year, there is at least a mist of rain coming down.

Malcolm wrote:

The climate is changing in the PNW. It is becoming drier because of 100 years of systemic deforestation.

The NE is becoming wetter because we stopped cutting down trees a century ago and let it all grow back, though housing development is again placing pressure on the woods.

Baja and the Sea of Cortez also has a hell of a lot of water, but it's dry as a bone.

Author: Malcolm

Date: Monday, July 25th, 2022 at 6:31 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Malcolm wrote:

That's simple: Gampopa and some other Kagyus cited the Vajrasamadhi, no one cited the Chinese Shurangama.

Shunyatarbha said:

What were they doing quoting a Korean text - does that not instead suggest an Indian origin of the Vajrasamadhi's Dharma words?

Malcolm wrote:

No, and the text is entirely lacking a colophon describing who translated it into Tibetan and it has no Sanskrit title.

However the fact that it was included in the Ldan dkar catalogue certainly bolstered its support in certain quarters. However, Buswell's case that it is a Korean composition is

pretty impenetrable.

Shunyatarbha said:

"The Tibetan Assimilation of Buddhism" by Matthew Kapstein says that "certain Tibetan traditions believed the Vajrasamadhi Sutra was an authentic sutra spoken by the Buddha himself".

Malcolm wrote:

Correct, certain Tibetans accepted it. Others did not.

Shunyatarbha said:

Now that Tibetan teachers today are speaking in the same way about the Shuramgama Sutra, perhaps they are both authentic sutras spoken by the Buddha himself.

Malcolm wrote:

In the case of the former, impossible, in the case of the latter, let's see some evidence it is an Indian text. Thus far, I haven't seen any convincing evidence so far, just partisan posturing.

Author: Malcolm

Date: Monday, July 25th, 2022 at 8:53 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Malcolm wrote:

many people esteem the Tārā Tantra, but Ngorchen claims it is a Tibetan forgery.

Shunyatarbha said:

Assuming that means the Sarvatathāgatatāmāṣṭātārāviśvakarmabhavatantrāma, what is his argument behind that claim and has anyone else said that that text is not authentic?

Malcolm wrote:

Well, it's a wide spread opinion, since it plagiarizes the Mulakalpa extensively.

Shunyatarbha said:

Regarding the Vajrasamadhi, I still wonder why Gampopa and other leading masters were quoting from it if they considered it to be a Korean or Chinese text.

Malcolm wrote:

They didn't.

Shunyatarbha said:

And if Tibetan masters like that quoting from a presumably apocryphal text don't lend it any authenticity as an Indian text then the lack of such citations of the Shuramgama Sutra is irrelevant to the argument for or against its subcontinental provenance since

the logic here has it that such citations don't mean anything either way.

Malcolm wrote:

Correct, provenance is irrelevant to content. You should read. Buswell's treatment of the text. There is no way it isn't apocryphal.

Shunyatarabha said:

would also submit the views on the Shurangama Sutra of the glorious late Chinese master Hsuan Hua, who in no way could be described as a partisan posturer.

Malcolm wrote:

His views are explicitly partisan, since he claims to represent "orthodox Buddhism," in contrast to Tibetan Buddhism, which he regarded as corrupt. He also has strange views concerning rebirth and so on, so, frankly, not a reliable authority.

Author: Malcolm

Date: Monday, July 25th, 2022 at 10:29 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Malcolm wrote:

Well, it's a wide spread opinion, since it plagiarizes the Mulakalpa extensively.

Shunyatarabha said:

Who else considers it an inauthentic text? And you sure you don't mean the Taramulakalpa,

Malcolm wrote:

I mean the text published by Martin Wilson, and more recently by Thurman's group.

Shunyatarabha said:

If Gampopa etc quoted the so called Words of the Dharma of the Vajrasamadhi even while considering it a non-Indian text,

Malcolm wrote:

Who said Gampopa considers it a non-Indian text? I never said that.

Shunyatarabha said:

As for his testimony of the Shurangama Sutra, an example reads,

Malcolm wrote:

I honestly don't care what this person says about anything. His testimonials are not empirical evidence.

Author: Malcolm

Date: Monday, July 25th, 2022 at 8:52 PM

Title: Re: Translation work for Kyabgon Phakchok Rinpoche

Content:

jamesrigzin said:

Wishing you all well.

Malcolm - I noted on a Wisdom Dharma Chat email, in your bio, that you have done translation work for Phakchok Rinpoche.

What work specifically is this - is it a text or did you translate his oral teachings?

Also, the email didn't mentioned the topic of the dharma chat - can you share?

Thank you for your time.

Malcolm wrote:

It was a commentary by Dilgo Khyentse Rinpoche on the Pema Nyingpo Tantra.

Topic TBD.

Author: Malcolm

Date: Monday, July 25th, 2022 at 11:05 PM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

Malcolm wrote:

I don't evaluate texts based on their purported provenance. I evaluate them based on their content alone. But if someone makes big claims with no supporting evidences, I think that needs to be pointed out.

StilUustJames said:

Yet earlier, you said that it is the lack of a Sanskrit original that is the basis for calling out the Surangama Sutra as apocryphal. But as I pointed out, there is no Sanskrit original of the Surangama Samadhi Sutra and it isn't held to be apocryphal.

Malcolm wrote:

There are many sūtras in the Kenjur for which we have no material evidence of Sanskrit original, such as the Mahānirvana, etc., but since they are widely quoted in secondary Indian sources, we accept them. This is the case with the Śūraṅgama-samādhi sūtra.

StilUustJames said:

Then you said it is not in the Kenjur, but as Khenpo Sodargye points out, two parts of the sutra are there, and he explains the historical reason — the actual event — the rest of it isn't.

Malcolm wrote:

Chapter ten of a text called the gTsug gtor chen po is there, as well as a portion of chapter nine. The former has no colophon, the latter merely states it was translated from Chinese.

StillUustJames said:

So where is the evidence? You haven't given any valid, or pertinent, evidence,

Malcolm wrote:

It's not up to me to prove this isn't an Indian text, its up to you to prove that it is. I've already demonstrated that presence in the Kenjur is not sufficient evidence to verify that a given text has an Indian provenance.

StillUustJames said:

Yet, you have never said it is valid either. But in a different thread here on Dharmawheel you had the thread about the contents of the Surangama Sutra terminated as "too controversial" because of the Surangama Sutra's overly Indian content regarding similarities between a particular meditation technique presented by the Surangama Sutra and certain Indian techniques.

Malcolm wrote:

James, if you are talking about this thread:

<https://www.dharmawheel.net/viewtopic.php?t=34204>, I did not participate in it and had no part of having it closed.

StillUustJames said:

I just said there is no evidence for an Indian original.

I don't see how that could be anything other than saying that the dharma in the Surangama Sutra is invalid just because there are no bookkeeping entries for it proving its Indian origin (your assertion), yet it is too 'Indian' in its content to be considered valid.

Malcolm wrote:

Again, I don't know where you've derived this idea that I had said the Shurangama Sūtra's content was "too Indic." A direct quote would be nice.

StillUustJames said:

Then you say that:

Whether text is held in high esteem by such and such a person is irrelevant to the verification of its provenance.

Yet, you accept the low esteem of past Western translators as verification of its apocryphal status,

Malcolm wrote:

No, I accept the accumulated body of research on the subject by many generations of

both Asian and Western scholars who've been led to the conclusion it is an apocrypha or a psuedo-graphia, whichever term you prefer.

The evidence is laid out here by Professor Benn:

<https://www.jstor.org/stable/40213652>

StilUustJames said:

thus far not one person has shown that even a single citation of this text can be found outside of Chinese-based sources

And yet this thread was about just that. Citations of this text found outside of Chinese-based sources. It specifically was the subject of this thread until you (once-again) interjected your opinion that the sutra is fake and we have fallen into talking about what you know to be true. That is not what this thread was about. It was about citations of this text by modern Tibetan teachers.

Malcolm wrote:

The two texts which represent parts of this text, as it exists in Tibetan, were translated from Chinese.

StilUustJames said:

I am at a complete loss as to how to handle your denunciation of the authority of “tulkus and khenpos” in their teachings about Tibetan Buddhism. That is such a totalization it took my breath away.

Malcolm wrote:

Right, I could care less about the authority of anyone, tulkus especially. As for Khenpos, the kind of training they receive is not training in text critical methodology. They have a different kind of training.

StilUustJames said:

Are we to understand that the real Dharma is that which is verified by academics only? You might not even be a Buddhist today if it wasn't for the Surangama Sutra's importance in bringing the Dharma to the States.

Malcolm wrote:

One: are two kinds of Dharma: scripture and realization. When it comes to the provenance of texts, there has been as much dispute among Tibetans over the validity of this or that sūtra or tantra as there has been among Western scholars. Why do you think that 90 percent of the Nyingma Canon of Tantras was excluded from the Kenjur? Even so, texts with controversial origins nevertheless made it into the Kenjur and the Tenjur.

Two: I am a practitioner of Buddhadharma because of my past life accumulations; in this life I would have been born in a country with access to Dharma no matter where I

was born. I just happened to be born an American, reconnecting with the Dharma at age 16.

StilUustJames said:

Robert Thurman went so far as to assert that the proselytizer of the Surangama Sutra in the States was a bodhisattva. You can add that to citations found outside of “Chinese-based sources.”

Malcolm wrote:

A source is Chinese-based if its origin cannot be traced further back than China. It does not mean it does not appear in a Tibetan or English Translation, etc.

StilUustJames said:

And since it seems necessary to state this: he is a full-blooded Tibetan, since there is a theme in these discussions about the 'dishonesty' of “the Chinese” in these matters. That has the character of your “everybody knows” statement.

Malcolm wrote:

James, this is a projection on your part.

StilUustJames said:

Khenpo Sodargye’s assertions, historical references, and collected testimony of the many commentators on the Surangama Sutra,

Malcolm wrote:

There is no Tibetan commentary on the two texts which are present in the Kenjur.

StilUustJames said:

as well as its “chain of custody” from India to Tibet, China, and Mongolia, are available for you to listen to, research, and then develop an informed position based upon factual information that is provided by Khenpo Sodargye. Your continuing ignorance about his clearly stated evidence is not proof that you are correct.

Malcolm wrote:

I am certain that Khenpo Sodar is presenting his views in good faith.

StilUustJames said:

You stated:

No, and the text is entirely lacking a colophon describing who translated it into Tibetan and it has no Sanskrit title.

Khenpo Sodargye gives that information.

Malcolm wrote:

What's his source? What historical texts does he cite?

StilUustJames said:

You say:

Thus far, I haven't seen any convincing evidence so far, just partisan posturing.
What partisan posturing?

Malcolm wrote:

Yours.

Author: Malcolm

Date: Monday, July 25th, 2022 at 11:36 PM

Title: Re: Translation work for Kyabgon Phakchok Rinpoche

Content:

jamesrigzin said:

Wishing you all well.

Malcolm - I noted on a Wisdom Dharma Chat email, in your bio, that you have done translation work for Phakchok Rinpoche.

What work specifically is this - is it a text or did you translate his oral teachings?

Also, the email didn't mentioned the topic of the dharma chat - can you share?

Thank you for your time.

Malcolm wrote:

It was a commentary by Dilgo Khyentse Rinpoche on the Pema Nyingpo Tantra.

Topic TBD.

PeterC said:

Malcolm - where was that published? I hadn't seen that

Malcolm wrote:

It was never published. It was to be included in a compendium of commentaries that Michael Tweed was going to edit.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 12:24 AM

Title: Re: Sex reversal in tibetan medicine

Content:

Vajrasambhava said:

I discovered that according to the tibetan medicine, the sexual gender of an embryo it's not established at the beginning of the fecundation due to the spermatozoa, but It can be changed by the mother weeks after the conception through tantric practices.

This may contradicts empirical validation.

Do anyone of you know more about this?

How can a tibetan doctor establish such claims? Due to observation? experience? Beliefs?

Thank you

Malcolm wrote:

It has to be done by the third week of pregnancy. It is found in Tibetan medicine and originates in Ayurveda.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 12:56 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Johnny Dangerous said:

Both, to a degree, winter it starts to get dark at like 4pm, but it's so cloudy and rainy it hardly matters anyway

Queequeg said:

Aside - with the permanent Daylight Savings, sunset will be pushed back an hour - pretty relevant in the Norther latitudes, but sunrise will also be an hour later... that means like 8:30 am at the height of winter for us. That SUCKS imo, and we are going to have a lot of people complaining about this. Having SAD, another hour of dark in the mornings is going to make me even more f'in miserable several months of the year.

Malcolm wrote:

I much prefer it to have an hour more daylight at the end of the day in Jan, than the beginning, since I am not an early riser. So, different folks with different needs respond differently.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 1:05 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

StilUustJames said:

Sure, he says it is apocryphal — a forgery, a fake, not canonical, not with a clear provenance from India, etc. (He has been changing his evaluation criteria each time he answers, so it's a bit hard to keep up.)

Malcolm wrote:

All Mahāyāna sūtras and tantras are apocryphal. Some were written down in India, some in Tibet, some in Khotan, some in China, etc.

It's easier to just accept this fact and move on.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 1:32 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Queequeg said:

The opinions of people with school age children and/or working regular business hours should carry more weight here... folks making their own hours, waking up at their leisure have the satisfactions of that life and they needn't impose on others out of turn.

Malcolm wrote:

I have been of the opinion, since a very young age, that both school and work start too early.

Switching the clocks back was to make sure children did their chores in sunlight. Children, sadly, generally have no chores any more.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 2:01 AM

Title: Re: Sex reversal in tibetan medicine

Content:

Vajrasambhava said:

And does It work?

I mean, how one can convalidate if the gender has changed or not? I don't think 300 years ago in Tibet a doctor could precisely see the gender of the phoetus after or before three weeks.

Thank you

Malcolm wrote:

They used pulse diagnosis to determine the sex of the fetus. It is actually very precise. But only a very experienced physician who had taken the pulse of hundreds if not thousands of pregnant women would be able to discern this.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 2:45 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

<https://www.wired.com/story/as-climate-fears-mount-some-are-relocating-within-the-us>

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 4:44 AM

Title: Re: Quotes from Śūraṅgama Sutra in "Poison is Medicine - Clarifying the Vajrayana"

Content:

StillUustJames said:

why single out the Surangama Sutra?

Malcolm wrote:

I singled it out because it is being presented as a text of Indian origin when it clearly is not.

There are all kinds of controversies about texts in the history of Tibetan Buddhism. The Nyingmapas were originally very suspicious of the mother tantras; the Sarma schools were suspicious of many Nyingma tantras as well as the terma tradition; many texts in the collection of dhāraṇīs in the Kanjur, were and are considered to be texts of Chinese origin; the Kalacakra was widely criticized for various features found in it, such as elements of Samkhya, etc., etc., it's endless.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 5:51 AM

Title: Re: Sex reversal in tibetan medicine

Content:

Vajrasambhava said:

SRX gene just explain how the sexual gender develops once a fetus is forming its attributes. Which is established by the entering of a X or Y sperm cell.

KathyLauren said:

Okay, fine. Stick with your 50-year-old high-school biology if it makes you happy. It has nothing to do with Tibetan medicine anyway.

Om mani padme hum

Kathy

Vajrasambhava said:

It's not about happiness. I just wanted to know as always, how something is validated to be true as opposed to false in things that cannot be falsified. In this case, since I'm talking about physical phenomena, I just wanted to know how one can assume to change the sex of a fetus through a tantric practice. If this is true it means that potentially the DNA of a being can be changed according to the mind faculties of a parent. That's all.

Malcolm wrote:

It is not some kind of tantric practice. It's a kind of sympathetic magic that is used, and it

is based on substances, not mind. For example, if one wants a boy, on the day of the asterism of Puṣya, an effigy of male child, is made with three or five kinds of male iron and quenched in the milk of a cow that has a male calf, this milk also is given to the mother to drink. It is also recommended that the mother eat prepared calcite (white element) and shilajit (red element). Then, one needs wool from three or five rams, to make thread in order to wear the iron effigy which is wrapped in ram skin. The Tibetan texts only give the procedure for changing sex into a male; the Ayurvedic texts also provide the method for changing the sex of the child into a female.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 5:54 AM

Title: Re: Sex reversal in tibetan medicine

Content:

KathyLauren said:

Tibetan medicine is clearly not saying that the DNA changes.

Malcolm wrote:

Tibetan Medicine has no concept of DNA at all.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 8:53 AM

Title: Re: Sex reversal in tibetan medicine

Content:

Vajrasambhava said:

It's not about happiness. I just wanted to know as always, how something is validated to be true as opposed to false in things that cannot be falsified. In this case, since I'm talking about physical phenomena, i just wanted to know how one can assume to change the sex of a fetus through a tantric practice. If this is true it means that potentially the DNA of a being can be changed according to the mind faculties of a parent. That's all.

Malcolm wrote:

It is not some kind of tantric practice. It's a kind of sympathetic magic that is used, and it is based on substances, not mind. For example, if one wants a boy, on the day of the asterism of Puṣya, an effigy of male child, is made with three or five kinds of male iron and quenched in the milk of a cow that has a male calf, this milk also is given to the mother to drink. It is also recommended that the mother eat prepared calcite (white element) and shilajit (red element). Then, one needs wool from three or five rams, to make thread in order to wear the iron effigy which is wrapped in ram skin. The Tibetan texts only give the procedure for changing sex into a male; the Ayurvedic texts also provide the method for changing the sex of the child into a female.

Vajrasambhava said:

Dear Malcolm, thanks a lot.

Do we know if this process actually works giving the desired result?

I've problem with so many things like this, because all the ritualistic about is very well articulated and explained, but i always fail to understand this classic two things:

1- does It really works?

2- how this process has been discovered?

Generally I wrongly extend these two questions in every dharmic practice, and I always end to be trapped in the doubts about phenomena are validated through subjective experience.

The day I will understand the truth of validation through subjectively investigating the basis of phenomena, i think nothing could stop me from practicing Dharma seriously 24/24hrs

Malcolm wrote:

Just telling what it says in the texts. Can't tell you more than that.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 11:05 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

KristenM said:

I mean, does Malcolm actually have enough room for us to all build some tiny houses on his idyllic property?

Malcolm wrote:

New England is the climate refugee destination of choice. Some people find the taxes a bit challenging, but they don't realize they actually get what they pay for.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 5:57 PM

Title: Re: Is Lho gyama part of thangyal tsedrub?

Content:

Toenail said:

I received the long life empowerment called Lho gyama from HHST (41st) in Germany last weekend. Is it part of the thangyal tsedrub? Normally I am not used to receiving a practice text after a Tsewang. There is a medium mantra and also a prayer. I wonder if there is a longer text and more things connected to it.

Malcolm wrote:

It's Parnashavari, not a long life practice, not connected with the Thangthong Gyalpo initiation,

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 6:00 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Kim O'Hara said:

Just a quick reminder, if I may: the topic is Reversing Global Warming - Science and Politics, split from: Reversing Global Warming -Prayers and Aspirations" and never focused on Surviving Global Warming by finding the safest place to live during the apocalypse which we (yes, us - I will unpack that for you later if I have to) have brought upon the whole world.

Sure, it's a natural concern. That doesn't mean that it aligns at all well with the basics of the Buddhist path - you know, things like compassion for all living beings.

Sure, we can look after ourselves and our loved ones, but extending that to the whole world becomes a matter of acting on behalf of the community, in the community. And we can define 'acting' and 'community' as narrowly or broadly as we like, just so long as we do get out there and act.

And it doesn't matter how bad things are looking, we can always make them less bad than they would otherwise have become.

Please?

Kim

Malcolm wrote:

I think your post needs to be moved into Global Warming: Thoughts and Prayers. Meanwhile, we need Global Warming Survival thread.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 6:51 PM

Title: Re: Is Lho gyama part of thangyal tsedrub?

Content:

Toenail said:

Are you sure? The Tsewang seemed to be connected to Thangtong Gyalpo and we had to visualize it during the ceremony etc. It was also described in Tibetan and also Hayagriva was part of the visualization. Parnashavari was not mentioned at all. Meanwhile now I found the prayer that was given out and the mantra contained in the Thangyal Tsedrub on Lotsawahouse.

Malcolm wrote:

My bad, I misread Lo brgya ma, 100 years, Logyunma,

There is a longer text.

Author: Malcolm

Date: Tuesday, July 26th, 2022 at 10:40 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

Good point, just look at the weather in many northern states of the U.S. the past few weeks. It's been hot, very hot! Temperatures around 95+ (35 celsius) with new record highs getting broken for many days in a row up north.

Those at higher altitudes had it better and remain with cooler temperatures.

Malcolm wrote:

Every year we have a few days of 90-95 degree temps. But for the most part, if you look at the temperature, while the SE, SW, MW, and PNW have been boiling, it has been a cool summer in New England. It has been unusually dry, however, because of the heat in the rest of the country. Where I live is 1300+, so it is always 5 to 10 degrees cooler than in the valley or on the coast, places like Boston. We had three days of intense heat, but that has now passed. This is quite normal weather for New England. The worst impact of climate change for us, so far, is decreasing snow packs, and more intense tropical storms. Biggest issue? Humidity. People who live in deserts will find the humidity of the PNW and the NE daunting.

Compared to what I see happening on the rest of the NA continent, moving north and east makes sense than moving north and west. Canada should be concerned.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 1:47 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

<https://www.usatoday.com/story/news/nation/2022/07/25/severe-storms-end-northeast-heat-wave/10143838002/>

Malcolm wrote:

That was quite overstated, as far as New England is concerned. The Midatlantic states and the Midwest got hit the hardest.

where I live, we had three days of really hot weather, and only one day was truly uncomfortable.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 10:00 AM

Title: Re: Are Mahayana Sutras Spoken by the Buddha?

Content:

Shunyatagarbha said:

The problems with this idea are endless.

Malcolm wrote:

Vasubandhu addresses this qualm concerning provenance by simply pointing out that if it is well spoken, it is buddhavacana. In other words, content is more important than origin.

Apart from that, you clearly suffer from a case of acute literalism.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 12:34 PM

Title: Re: Are Mahayana Sutras Spoken by the Buddha?

Content:

Shunyatagarbha said:

It seems to be the case that the traditional view of Indian, Tibetan, Chinese, and all the other Mahayana schools, is that the sutras were...heard by Ananda...

Malcolm wrote:

This is not the traditional view of Indian, Tibetan, Chinese, and all other Mahāyāna schools. Indeed, The Mahāyāna position is that Ānanda did not know the Mahāyāna sūtras, and for this reason, the Śravaka canon is incomplete. This is clearly stated in Vasubandhu's Vyākhyāyukti.

Furthermore, the formula "thus I heard at one time" is evidence that someone related something the Buddha was purported to have said after the Buddha passed into Nirvana.

If it makes you feel happy to think the historical Buddha literally said everything that is recorded in the Mahāyāna sūtras and tantra, be my guest. But don't expect other people to follow your credulousness.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 6:16 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Zhen Li said:

It is also a genuine Śāntideva text, whereas the Bodhisattvacaryāvatāra was expanded by him.

Malcolm wrote:

That's an interesting theory. Why do you think so and what's your evidence?

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 6:59 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Zhen Li said:

It is also a genuine Śāntideva text, whereas the Bodhisattvacaryāvatāra was expanded by him.

Malcolm wrote:

That's an interesting theory. Why do you think so and what's your evidence?

Zhen Li said:

Akira Saitō explains how the base text was probably composed by Akṣayamati and expanded by Śāntideva in “An Inquiry into the Relationship between the Śikṣāsamuccaya and the Bodhi(sattva)caryāvatāra,” *Indotetsugaku Bukkyōgaku Kenkyū* インド 哲学仏教学研究 17 (2010).

And Akira Saitō, “Notes on the Interpretation of the Bodhi(sattva)caryāvatāra V.104—106,” in *Gedenkschrift J.W. de Jong*, eds. H.W. Bodewitz and M. Hara (Tōkyō: International Institute for Buddhist Studies, 2004).

I think he also goes into the topic in his entry for *Brill's Encyclopedia of Buddhism*, vol. 2, *Lives*, ed. Johnathan A. Silk (Leiden: Brill, 2019), 395.

Malcolm wrote:

<https://earlytibet.com/2014/02/04/the-original-bodhicaryavatara/>

According to Van Schaik, Saito actually thinks the former name is an honorific for the latter. But yes, the text was expanded at some point between its initial translation into Tibetan and its later translation.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 10:40 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

StilUustJames said:

"A Buddhist Bible" (edition 2) edited by Dwight Goddard.

Malcolm wrote:

Horrible book, full of theosophical, eternalist misconceptions and badly edited translations. Complete waste of money and bandwidth.

Author: Malcolm

Date: Wednesday, July 27th, 2022 at 10:56 PM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Here's a quick statistic that tells you why the Dem party does not represent working people:

In 2018, according to ProximityOne, a website that analyzes the demographics of congressional districts, Democratic members of Congress represented 74 of the 100 most affluent districts, including 24 of the top 25. Conversely, Republican members of Congress represented 54 of the 100 districts with the lowest household income. The median household income in districts represented by Democrats was \$66,829, which is \$10,324 more than the median for districts represented by Republicans, at \$56,505.

The 2018 data stands in contrast to the income pattern a half-century ago. In 1973, Republicans held 63 of the 100 highest-income districts and Democrats held 73 of the 100 lowest-income districts.

<https://www.nytimes.com/2022/07/27/opinion/trump-red-blue-america.html>

Its demographics. I'm coming around to the view that demographics, and the intrinsic self interests, matter more than everything else - ideology, rhetoric, philosophy, etc. are just dressing.

Malcolm wrote:

Ah statistics...keep in mind that it wasn't really until Regan that all the Southern Democrats has fled the Democratic party, and many northern Republicans were shifting to the left, and joined the Democratic Party. What you are looking at is not working class vs. upper middle class (well, in a way), what you are seeing is a split between the North and the South along the Mason-Dixon line. The North is and always has been wealthier than the South apart from a brief period between 1830 and 1860.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 2:10 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Maybe... but there's that joke about PA - you have Philly at one end, Pittsburgh at the other, and Alabama in the middle. The North/South divide seems to be morphing into an

urban/rural divide with the burbs turning blue. The dividing line is the outer rim of the burbs where it dissolves into exurbs and then country.

Malcolm wrote:

I would just point out, it is the rural areas where you are more likely to see the Battle Flag, including in Northern states, like MA, and VT.

So I still argue it is a north/south thing.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 2:33 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

StilUustJames said:

I do have to correct you on the "theosophy" assertion, yeah, and the "eternalist" assertion too.

Malcolm wrote:

His Universal Mind is pretty adjacent to the Akashic records of Blavatsky. It's understandable, DT Suzuki himself was a member of the Theosophical Society.

<https://www.theosophical.org/publications/quest-magazine/1254-beatrice-lane-suzuki-an-american-theosophist-in-japan>

StilUustJames said:

Although a Buddhist Mrs. Suzuki never lost her interest in Theosophy and once was head of the T.S. in Japan. She told me that Prof. Suzuki's first gift to her was the "Voice of the Silence" which he wrote her was "pure Mahayana Buddhism." He was a student at Oxford at the time and she was at Columbia University. Mrs. Suzuki was devoted to Dr. Besant and Theosophical notables visiting Japan were always welcome guests....

Author: Malcolm

Date: Thursday, July 28th, 2022 at 3:18 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Zhen Li said:

Personally, I think there is value in having a text that you go over to review all the essential points.

Queequeg said:

Agree. The caveat is, what are the essential points? If our scope is the Mahayana, this is a very diverse group. The point that binds us all I think is Bodhicitta. Beyond that, we all

start drifting our own ways.

Assuming there's an idea of the essential points, what are the bounds of comprehensiveness or brevity? For someone well learned, a series of pithy quotes could suffice. For someone with less learning, that's going to be inadequate. One has to determine the right balance.

I suggested above, I think this wheel has been invented already (punny). Shantideva's Bodhisattvacaryavatara is a pretty damn good summary of the Mahayana path.

As you suggest, maybe Javier needs to articulate the particular need that would be addressed by this hypothetical work.

Interesting thought exercise and interesting to read people's ideas about this.

Malcolm wrote:

Such a digest can be easily organized around basis, path, and result, with appropriate readings for each.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 3:38 AM

Title: Re: Current state of the Democratic party

Content:

Queequeg said:

Well that's what I mean by a contested primary. The Dems would have to go through that whole contest.

DNS said:

Yes, you're right, that would be considered contested too, as well as the other way where a candidate challenges the incumbent (the way Ted Kennedy did in 1980). The party can get really divided when someone challenges the incumbent. That's why it's better if the incumbent just steps down, if they are no longer physically or cognitively capable.

Bernie is almost 2 years older than Biden, but in much better shape cognitively.

Malcolm wrote:

Which is why he won't get elected, Americans don't like smart presidents, it makes them feel dumb. We live in a country where, anywhere outside a blue zone, intelligence and education are despised.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 9:27 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Malcolm wrote:

Such a digest can be easily organized around basis, path, and result, with appropriate readings for each.

Shunyatagarbha said:

In that respect, what would be Mahayana sutra sections you could point to for the "basis" section?

Malcolm wrote:

Prajnaparamita/tathagatagarbha sutras.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 7:28 PM

Title: Re: Gluten Intolerance in Tibetan Medicine?

Content:

Tenma said:

Out of curiosity, how would a Tibetan doctor theoretically explain something such as gluten intolerance, particularly with the intestines? Is this a disorder of bile or phlegm? What of other allergies?

Aside from that, how different are the physical characteristics of bile disorders as opposed to phlegm disorders? I've been getting conflicting sources that keep claiming one or the other is associated with bloating, gastrointestinal problems, and hormonal imbalances for a case study I was curious to see how other systems might treat.

Malcolm wrote:

Impaired digestive heat, both disordered pitta and kapha.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 9:34 PM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Queequeg said:

Gotta say, this has restored a modicum of hope in the US government to take climate change seriously.

Malcolm wrote:

Curbing carbon is important, but now, infrastructure mitigation is more important. Amtrak issued warnings that its train service (never awesome) will be impacted by heat due to having to run trains at slower speeds, since the steel used for the tracks was not designed to be heat resistant.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 9:48 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Queequeg said:

I'd be interested in this book, if for anything but what the results would look like. I had a flash of the DW crowd editing such a book. I bet it would be very good. I'm not kidding. If someone were to step up and do the admin based on input from our regulars, it could be pretty great. Bet we could find a publisher. DW sourced Mahayana compendium.

Zhen Li said:

Publishing something like that could be a bit complicated since it would involve multiple copyright holders and royalty payees, but would be very interesting...

It might make sense to start off with some kind of google sites with multiple contributors assigned as editors. If it ends up looking good and not the possible dog's breakfast, publishing might be a nice option.

In my experience, online versions of texts/translations are accessed more than print these days (which is why I always make mine available for free), but the latter still has prestige and gets listings in bibliographies.

Agreeing on a structure would also be necessary groundwork. The idea of 1. Basis, 2. Path, and 3. Result sounds interesting.

Besides PP and TG fitting into Basis, is there some kind of clear breakdown of what the aspects of each are?

Malcolm wrote:

The basis represents two things: the basis of purification (skandhas, etc.) as well as the nature of reality, emptiness, suchness, dharmatā; the heart sutras is a perfect example; also readings from Lanka on the three natures, etc., there so many sources.

As for the path, readings on ethics, the six perfections, śamatha and vipaśyāna, pure land,

And for the result, clearly, readings on ten stages, the nature of the two or three kāyas such as the lifespan of the Tathāgata chapter in the Lotus, etc.

Granted, it is a scheme take from the Guhyasamāja Tantra, but it is a useful way to see things.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 10:32 PM

Title: Re: Current state of the Democratic party

Content:

Miorita said:

I have heard the "new speech" of Donald Trump and he is planning revenge already. The nightmare cannot be allowed to happen again and renewed.

Malcolm wrote:

Yes, Donald Trump seems to think America is the TV show Gotham. He wants to execute drug dealers after summary tribunals, erect concentration camps for the homeless to house them in "high quality tents," and militarize the police and post them on every street corner.

You are correct. Donald Trump can never be allowed anywhere near public office again.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 11:21 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Malcolm wrote:

As for the path, readings on ethics, the six perfections, śamatha and vipaśyāna, pure land,

And for the result, clearly, readings on ten stages, the nature of the two or three kāyas such as the lifespan of the Tathāgata chapter in the Lotus, etc.

Astus said:

Either for the path (pure land) or the result a short list of the most important/popular buddhas and bodhisattvas should be included. One limiting criteria could be that they're accepted on both the Chinese and the Tibetan sides. So along the lines of Sakyamuni, Amitabha, Bhaisajyaguru, Avalokita, Manjusri, Samantabhadra, Ksitigarbha, Maitreya.

Malcolm wrote:

Certainly the Bhadracāryapranidhana covers most of this well, but there are of course many other texts which ought to be included. Sutras of contested provenance should be excluded, unless we include a section on apocrypha, in which case we would need to include readings from Tibetan terma texts of the Mahāyāna class, since the words of Padmasambhava are considered to be buddhavacana in the Tibetan tradition, in addition to readings from Chinese apocrypha.

The copyright thing might be bypassed by securing the sponsorship of Dzongsar Khyentse, in addition to cooperation from the BDK, etc.

Author: Malcolm

Date: Thursday, July 28th, 2022 at 11:28 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

thank you for response, Guru Dragpo.

can you tell what Yidam is practiced in Namchö?

i though it is only for tummo and it is anu style, not the separate deity yoga..

Malcolm wrote:

There are many yidams in Namcho, but mainly there is a practice of three roots.

Author: Malcolm

Date: Friday, July 29th, 2022 at 12:54 AM

Title: Re: Sutras associated with Saraswati

Content:

Inedible said:

You might have better luck looking for her in Hindu texts because she is a Hindu Goddess. Like Lakshmi and Durga.

Malcolm wrote:

She is a Pan-Indian Goddess, like Tāra and Laxmi.

Author: Malcolm

Date: Friday, July 29th, 2022 at 2:47 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Zhen Li said:

I made a preliminary site here:

<https://sites.google.com/view/mahayanasutrasamksepa/home>

I filled in a bit but I am still not sure what goes where, or if I understood the basis, path, result scheme properly. I will let you all suggest what should go where, what should be added, and what should be removed, etc. Also, any regular posters on DW are welcome to contribute. Just let me know your email by PM and I will add you as an editor.

Malcolm wrote:

Yes, just to give you a bit more to go on, a common formula is: The middle way of the basis is the union of the two truths. The middle way of the path is the union of method and wisdom. The middle way of the result is the union of two kāyas.

In terms of what goes where, there will be inevitable overlap. And that is ok. The Avatamsaka, for example, defines itself as the definitive sūtra for practice, thus most of its contents would be included in the union of method and wisdom. For example, the wonderful chapter on faith, which begins, "The mother of all qualities is faith," etc. A sutra like the Bodhisattvapiṭaka will be in the path section as well, like the pure land sūtras, and your addition of a laukika section the path is good. Generally speaking, readings from sūtras can be placed in different places. Readings from the ārya-subāhu-

paripṛcchā-nāma-mahāyāna-sūtra on the five aggregates, etc., from the Śālistamba-sūtra nice for the basis because the concerns dependent origination of samsara, aggregates and so on, the basis of purification of the path, etc. Passages detail the nature of affliction, karma, etc.

Passages from the Samdhnirmocana can be included in all three, as can passages from many sutras.

Author: Malcolm

Date: Friday, July 29th, 2022 at 3:10 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

conebeckham said:

I have friends who have done the Palyul Namcho retreats. If I recall, there is a form of Red Chenrezig associated with the TsaLung practice, but I am going on memory here. Could be wrong.

Malcolm wrote:

Yes. Wrathful Corpse-eater (Khro bo ro za), a form Avalokiteśvara.

Author: Malcolm

Date: Friday, July 29th, 2022 at 10:07 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Malcolm wrote:

we would need to include readings from Tibetan terma texts of the Mahāyāna class, since the words of Padmasambhava are considered to be buddhavacana in the Tibetan tradition

Shunyatararbha said:

In making a selection of readings from Mahayana sutras, such as those found the various tripitakas, why would there be any suggestion of including teachings of Padmasambhava?

Malcolm wrote:

Because the Buddha said that Padmasambhava was greater than he.

Shunyatararbha said:

Even though Buddha Word has a wider meaning in different context, in terms of the word "bka'" in "Kangyur" for example it refers to the voice of the Shakyamuni

Malcolm wrote:

The teachings of Padmasambhava are included in the Vidyādhara piṭaka.

And no, you demonstrate your ignorance once again. Bka' refers to the voice of any

buddha, not only Śākyamuni Buddha, and for this reason, the Kun byed rgyal po, etc., is included in the Bka' 'gyur, even though Śākyamuni Buddha never taught it directly, or for that matter the Laghusamvara.

Author: Malcolm

Date: Friday, July 29th, 2022 at 9:48 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

StilUustJames said:

Yes, we are all guilty of our friends, and more so, of our spouses. Madame Suzuki being active in the Theosophical Society should not necessarily impugn her husband's dedication to the Dharma.

Malcolm wrote:

Suzuki himself was a member.

StilUustJames said:

And given Dwight Goddard's wide focus on the Dharma, and his personal horror of war, and warrior culture, which Japanese Zen has been accused of being riddled with,

Malcolm wrote:

Which is true, Brian Victoria's research is well founded.

StilUustJames said:

given that one of his inventions was used during WWI, and though it made him rich, it turned him to the Dharma ever more firmly, perhaps his term "universal mind" comes from the Zen master Huangbo Xiyun, rather than Theosophy.

Malcolm wrote:

Unlikely, since he was editing the work of a translator who himself was part of that milieu.

anyway, this is veering off-topic.

Author: Malcolm

Date: Friday, July 29th, 2022 at 10:35 PM

Title: Re: Should bodhisattva vow breaker be avoided?

Content:

Toenail said:

Similar to tantric vows? I mean a person that was previously a practicing Mahayana Buddhist with the full bodhisattva vows etc and now says bodhicitta is naive and who does not want to reach enlightenment anymore for the sake of all beings and says samsara is fine.

Malcolm wrote:

Yes, of course. Such a person is the very definition of a bad friend, who certainly must be avoided. Of course, if for some reason they change their mind, then of course it's different. But such a person is childish, by Dharma standards.

Author: Malcolm

Date: Friday, July 29th, 2022 at 10:48 PM

Title: Re: Are all Mahayana sutras of definitive meaning?

Content:

Aemilius said:

Sutras are not (just) words and letters. If you read and recite a particular sutra say 10 times, 20, 30, or even 100 times, you will become aware that you are in contact and communion with the Buddha's sambhogakaya, nirmanakaya and dharmakaya. You will also be in contact with the Bodhisattvas and Buddhas of the three times, Protectors and Deities that are mentioned in the sutra. They are the real source of meaning of the sutra. (Even in Theravada the higher paths are taught telepathically, -says Dipama.)

Shunyatagarbha said:

Perhaps there's something in what you say but isn't this sutra saying that the Perfection of Wisdom sutras, even though they teach the definitive meaning, are similar to unseasoned meals, elixirs and medicinal powders without a key ingredient, an unadorned space, or a blank canvas waiting to be completed with the grand design of the so called Third Turning sutras that supply all those final definitive dharmas, and thus the so called Second Turning is in that regard only here called provisional and unsatisfying meaning that will lead to dispute without the so called Third Turning?

Malcolm wrote:

There are differences of opinions among different scholars. For example, Longchenpa holds the tathāgatagarbha sutras to be definitive, but Sapan maintains the second turning as a whole is definitive, but the third turning contains both definitive sutras, like the Samādhirāja, and provisional sutras, like the Mahānirvana.

Author: Malcolm

Date: Friday, July 29th, 2022 at 11:10 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

thanks everyone for the info

Guru Dragpo said:

It's hard to say...

yagmort said:

ok so please check if i got it right.

one first do 3 retreats on ngondro, tummo and thogal. after that one is qualified to do 3 year retreat. during 3 year retreat 3 roots is accumulated first. after 3 roots one is

introduced to tregchö. i still don't see where yidam practice takes place? i mean does it come after ngöndro? before or after 3 roots? or, as Cone and Malcolm say, it is not really being practiced? from what i understand, Troworoza is generated instantly during tummo practice and is not a separate kyerim deity practice?

Guru Dragpo said:

There is no constant path pattern.

1. Example 1. Nyiondro. 2. Tsa lung /inside the section there is Guru yoga and yidam practice/. 3. Dzogchen

2 Example 1. Nyiondro 2. Guru, Yidam, Dakini 3. Dzogchen

3. Example Nyiondro 2. Chod 3. Dzogchen.

There are many different ways to practice Dharma. It depends on you and your Guru.

Malcolm wrote:

You forgot 4. Dzogchen.

Author: Malcolm

Date: Friday, July 29th, 2022 at 11:15 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Malcolm wrote:

The basis represents two things: the basis of purification (skandhas, etc.) as well as the nature of reality, emptiness, suchness, dharmatā; the heart sutras is a perfect example; also readings from Lanka on the three natures, etc., there so many sources.

As for the path, readings on ethics, the six perfections, śamatha and vipaśyāna, pure land,

And for the result, clearly, readings on ten stages, the nature of the two or three kāyas such as the lifespan of the Tathāgata chapter in the Lotus, etc.

Granted, it is a scheme take from the Guhyasamāja Tantra, but it is a useful way to see things.

Zhen Li said:

From what you write, Path and Result are clear. As for basis, are you suggesting that on the one hand it is one's unpurified nature (i.e. where skandhas still need to be purified) but beings' and dharmas' underlying nature (i.e. suchness etc.)?

Malcolm wrote:

Yes, the basis can be approached from two points of view: the causal point of view is to regard the skandhas, afflictions, and so forth the basis of purification with antidotes, etc.; the resultant point of view is to regard the suchness of the mind as the basis of purification of adventitious afflictions and so on.

Author: Malcolm

Date: Friday, July 29th, 2022 at 11:51 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Aemilius said:

It probably isn't essentially different from you and your body, nama-rupa. In the Twelve links of dependent origination volitions precede consciousness, and consciousness precedes nama-rupa; name and form or mind and body. Evidently this is true for the sun-god also, as it/he is a dependently arisen being. Then they would just change the consciousness inhabiting the sun's palace every 500 celestial years. This would be like changing the president inhabiting the presidential office.

Malcolm wrote:

Correct, the devas like Brahma and Indra are positions, not persons.

Author: Malcolm

Date: Saturday, July 30th, 2022 at 12:00 AM

Title: Re: Gluten Intolerance in Tibetan Medicine?

Content:

Tenma said:

Out of curiosity, how would a Tibetan doctor theoretically explain something such as gluten intolerance, particularly with the intestines? Is this a disorder of bile or phlegm? What of other allergies?

Aside from that, how different are the physical characteristics of bile disorders as opposed to phlegm disorders? I've been getting conflicting sources that keep claiming one or the other is associated with bloating, gastrointestinal problems, and hormonal imbalances for a case study I was curious to see how other systems might treat.

Malcolm wrote:

Impaired digestive heat, both disordered pitta and kapha.

Tenma said:

Didn't know Tibet used those Ayurvedic concepts! Is it a result of the Tibetan system not having certain concepts for a gluten-sensitivity issue like here compared to Ayurveda?

Malcolm wrote:

Tibetan Medicine is basically Ayurveda imported to Tibet. Classical Ayurveda does not have concepts for things like gluten-sensitivity either. The Ayurvedic ideal is that one should be able to eat anything, and if one cannot, it is due to impaired digestive heat, which has three components, kapha, pitta, and vata, in descending order. Inability to digest proteins is likely an issue with kledaka kapha (myag byed bad kan) and pacaka pitta ('ju byed mkhris pa) not being able to break down gluten protein, which results in a feeling of bloating, indigestion, etc., This nutriment can't be properly separated by the samana-vata (me myams rlung), resulting in maldigested nutriment being sent to the

liver, where it becomes stressed, overheated, and then there are resulting symptoms of food sensitivity in terms of rashes, and other pitta symptom. So the treatment here would be to strengthen the digestive heat with a combination of conduct, diet, herbs, and certain therapies. and of course the details all depend on what kind of prakṛti (rang bzhin), or constitution one has—vatta, pitta, kapha, vata-pitta, vata-kapha, pitta-kapha, or tridoṣic—and what kind of vitiated (vikṛti, rnam par 'gyur ba) doṣa (nyes pa) one has at the time

Author: Malcolm

Date: Saturday, July 30th, 2022 at 2:24 AM

Title: Re: Bön Madhymaka

Content:

Johnny Dangerous said:

What are the origins of Bön Madhymaka? I know there are Bön prajnaparamita sutras, are there are also parallel philosophical works? Do Bönpos also read Nagarjuna?

Malcolm wrote:

Sure they do. They also have their own Madhamaka tradition as well. In a collection of their curriculum, they study the work of Meton Sherab Ozer (dates a bit unclear, lived either in the second half of eleventh century and first part of twelfth, or in the twelfth century). He wrote a text with an autocommentary called Treatise on the Two Truths of the Middle Way.

https://dl.ndl.go.jp/view/download/digidepo_10810754_po_ART0010337993.pdf?contentNo=1&alternativeNo=

Author: Malcolm

Date: Saturday, July 30th, 2022 at 7:53 AM

Title: Re: Should bodhisattva vow breaker be avoided?

Content:

Toenail said:

Similar to tantric vows? I mean a person that was previously a practicing Mahayana Buddhist with the full bodhisattva vows etc and now says bodhicitta is naive and who does not want to reach enlightenment anymore for the sake of all beings and says samsara is fine.

Malcolm wrote:

Yes, of course. Such a person is the very definition of a bad friend, who certainly must be avoided. Of course, if for some reason they change their mind, then of course it's different. But such a person is childish, by Dharma standards.

PadmaVonSamba said:

It may be that they never really understood the Bodhisattva vow anyway. A lot of people think it means that you have to love everybody all the time blah blah blah. The buddhist path is a long process, like a tree growing. Maybe a bodhi tree. A few years is just

scratching the surface.

Malcolm is correct in that this fits the definition, technically, by way of what is written in the sutras. But you know the person better than anyone on this forum. You should use your best judgement. The purpose of abandoning bad company is that they interfere with your dharma progress. If this person is keeping you from practice or causing a lot of confusion for you, then yeah, limiting interaction is the best advice. But if hanging out with this person isn't really a problem for you, and this is a friend, then use your best judgement. Being honest with yourself is also a very important part of dharma practice, because You are always your companion in the journey.

Malcolm wrote:

Shantideva recommends that while we greet childish people with pleasant demeanor, we avoid intimacy with them.

From a Vajrayana point of view, a person who has abandoned bodhicitta has committed one of the 14 root downfalls. It's one thing if they regret their decision, but if they don't, one should strictly avoid them. Knowingly associating with such people itself is a branch downfall.

Author: Malcolm

Date: Saturday, July 30th, 2022 at 9:22 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Malcolm wrote:

Correct, the devas like Brahma and Indra are positions, not persons.

Shunyatagarbha said:

Then who implored the Buddha to turn the wheel of Dharma after his enlightenment, when he was vacillating about whether to do so or not? A "position"? And the same could be asked of Shakra in all his many adventures.

Malcolm wrote:

Correct, Indra is a position, Mahabrahma is a position. What do you think, these beings are eternal? As you continue your education, you will run across themes such as people being reborn as Indra and so, all Buddhas occupying Tushjta heaven as Svetaket just before their final birth, etc. So yes, positions. If you are going to take all this literally, you should at least understand what it is you are taking literally

Author: Malcolm

Date: Saturday, July 30th, 2022 at 9:25 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Aemilius said:

It probably isn't essentially different from you and your body, nama-rupa.

Shunyatagarbha said:

Well, perhaps. These profound matters of the heavenly realms go beyond what the ordinary people like us can hope to comprehend.

Malcolm wrote:

They are not profound, they are samsaric matters, these are just realms of samsara.

Author: Malcolm

Date: Saturday, July 30th, 2022 at 10:04 PM

Title: Re: Does awakening make you a nice person?

Content:

Kai lord said:

According to the sutras, anyone on the second bhumi, has perfect ethical conduct.

Malcolm wrote:

Which may not be evident in their external conduct.

Author: Malcolm

Date: Saturday, July 30th, 2022 at 10:21 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Malcolm wrote:

Nāgārjuna's Suḥṛllekha states:

After Śakra has been an object of worldly veneration,
he falls to the earth through the power of karma.
Having become a cakravartin,
also the cakravartin becomes a subject.

And:

Having obtained the extremely great bliss of desire of the deva realm
and having obtained the passionless bliss of Brahma,
one experiences the uninterrupted suffering
of being the fuel of Avīci Hell.
Obtaining [birth] as the Sun and Moon, the light
of one's body illuminates the entire world.
But once again, after one arrives in the pitch darkness,
one cannot even see one's outstretched hand.

Jetsun Drakpa Gyaltzen states: [66/a]

When one reflects on the suffering of change,
the high become low.
Śakra is born as a common person.
The sun and moon dissolve into the dark.
The cakravartin is born as a servant.
Even if one has confidence based on that citation,
since it cannot be realized by ordinary people,
look at the changes among the human beings that appear to oneself.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 1:18 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Guru Dragpo said:

There is no constant path pattern.

1. Example 1. Nyiondro. 2. Tsa lung /inside the section there is Guru yoga and yidam practice/. 3. Dzogchen

2 Example 1. Nyiondro 2. Guru, Yidam, Dakini 3. Dzogchen

3. Example Nyiondro 2. Chod 3. Dzogchen.

There are many different ways to practice Dharma. It depends on you and your Guru.

Malcolm wrote:

You forgot 4. Dzogchen.

cloudburst said:

What percentage of practitioners would you say practice dzogchen without doing yidam practice or preliminaries?

Malcolm wrote:

There are specific Dzogchen preliminaries, which are indispensable, but I guess what you asking is how many people who practice Dzogchen do so without having done the common and uncommon preliminaries. It's kind of a misstated question. Most Dzogchen teachers introduce Dzogchen teachings immediately, and then assist their students in helping them find the appropriate secondary practices, which might be ngondro, or some yidam, etc. The main practice of a Dzogchen practitioner is guru yoga, and that is included in any ngondro. Even Migtsema can be a Dzogchen practice, if one understands the principle of the three vajras and their relationship to the three family protectors. After all, the very first text, after his namthar, in the Lhasa edition of Tsongkhapa's collected works is a Dzogchen text.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 1:22 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Javierfv1212 said:

Furthermore, I want to add one last note - though Malcolm said that the Basis, Path and Result schema comes from a tantra, I think that we can find it implicitly in the way that Asanga organizes his Mahāyānasamgraha. If we look at the ten chapters of this text, we can see the basis, path and result:

(Basis)

Chapter 1. Jñeyāśraya ("The Foundation of What is to be Known")

Chapter 2. Jñeyalakṣaṇa ("The Characteristics of What is to be Known")

(Path)

Chapter 3. "Penetrating the Characteristics of What is to be Known" - discusses the path to awakening (mārga),

Chapter 4. "The Causes and Results of this Penetration", discusses the six perfections (ṣaṭpāramitā),

Chapter 5. "The Divisions of Cultivating These Causes and Results" discusses the ten stages of a bodhisattva (daśabhūmi).

Chapter 6. "Training in Superior Discipline" (śīla),

Chapter 7. "Training in Superior Samādhi"

Chapter 8. "Training in Superior Prajñā"

(Result)

Chapter 9. "The Relinquishment That is the Result of This training", discusses the "transformation of the basis" (āśrayaparāvṛtti)

Chapter 10. "The Wisdom That Is the Result of This Training", discusses Buddhahood, the Dharmakāya.

So, I think that "basis, path and result" is a perfect way to organize this digest and it is not just a tantric thing but its a way of organizing the dharma that can be found in non-tantric mahayana.

Malcolm wrote:

Sure, basis, path, result here is actually, sthana, marga, phala. Good observation.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 3:28 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World

Chapter 12: The Origins of the World

Content:

Shunyatararbha said:

Well, perhaps. These profound matters of the heavenly realms go beyond what the ordinary people like us can hope to comprehend.

Malcolm wrote:

They are not profound, they are samsaric matters, these are just realms of samsara.

Aemilius said:

They are profound.

Malcolm wrote:

For you they are profound. For me, they are just the suffering of change.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 3:37 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Malcolm wrote:

Sure, basis, path, result here is actually, sthana, marga, phala. Good observation.

Javierfv1212 said:

Does Asanga use the term "sthana"? seems like he is using the term Jñeya, "what is to be known" instead? Is "sthana" from the tantras?

Malcolm wrote:

Jamyang Khyentse Wangpo gives the equivalents for gzhi, lam, 'bras as sthana, marga, phala. I was pointing out that meaning is the same.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 6:26 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- Are you quite sure that, within the context of Dzogchen, rig pa has an object?

Malcolm wrote:

100%, as Vimalamitra states in the commentary of the Tantra Without Syllables, among the different kinds of rig pa, or knowledge, that he defines, he defines Dzogchen rig pa as knowledge of the essence.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 6:29 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Javierfv1212 said:

Does Asanga use the term "sthana"? seems like he is using the term Jñeya, "what is to be known" instead? Is "sthana" from the tantras?

Malcolm wrote:

Jamyang Khyentse Wangpo gives the equivalents for gzhi, lam, 'bras as sthana, marga, phala. I was pointing out that meaning is the same.

Javierfv1212 said:

Ah ok, since we are going to be using this basis path result schema to organize the text, I'd like to read the passage from the Guhyasamāja Tantra that discusses it, can you tell us where it is found in the tantra?

Malcolm wrote:

It's in the Guhyasamaja Uttaratantra, actually. It's very famous. I'll provide it tomorrow.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:28 AM

Title: Re: 8 months of no rain!

Content:

Malcolm wrote:

When it rains, it pours.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:31 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Javierfv1212 said:

I think that we can find it implicitly in the way that Asanga organizes his Mahāyānaśaṃgraha. If we look at the ten chapters of this text, we can see the basis, path and result:

Malcolm wrote:

Sure, basis, path, result here is actually, sthana, marga, phala. Good observation.

Shunyatarbha said:

The Sanskrit term used by the author for foundation and basis here is ashraya. Otherwise it would say, "Jneyasthana" and "sthanaparavrtti". Or is the word and unique meaning of "sthana" as distinct from ashraya, implied in those titles or is "ashraya" a subset of sthana in this particular context?

Malcolm wrote:

The Sanskrit term used by me when I suggested the scheme was sthana. Javier merely noticed a similarity.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:58 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

cloudburst said:

4. Example 1. Ngondro 2. Dzogchen.

Malcolm wrote:

It does not involve any yidam practice at all. Neither does Dzogchen guru yoga, necessarily, unless you consider ཨ་ a yidam.

The two stages are not part of the path of Dzogchen, yidams are practiced primarily to remove obstacles and so on.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 11:04 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Malcolm wrote:

They are not profound, they are samsaric matters, these are just realms of samsara.

Shunyatarbha said:

I can't remember ever hearing it said categorically that samsara cannot be profound. The teachings of a sutra like this one here concern matters of deep and arcane knowledge that only an omniscient one or at least a great sage could have direct access to. To say that the Buddha's teaching isn't profound isn't a fair assessment. Every word spoken by him on any topic has extremely deep meaning. The question as to whether the Sun itself is a conscious god, or rather is only the mansion of that god; how the transfer of of the god holding that position happens; the origin of the Sun and Moon at the start of the kalpa; the origin of the world system, the true nature of the heavens, the origin of human beings, the fate of the world and cosmos and all the various things taught in this sutra such as the inconceivable spans of time and space involved are unfathomable to ordinary thought even though in the ultimate reality they are of course all only dreamlike appearances.

Malcolm wrote:

I didn't say the Dharma wasn't profound. I said samsara is not profound. Teachings on this or that realm exists so we can avoid them, not so that we will admire them. Stop misrepresenting what I say, or read more carefully.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 9:50 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- Are you quite sure that, within the context of Dzogchen, rig pa has an object?

Malcolm wrote:

100%, as Vimalamitra states in the commentary of the Tantra Without Syllables, among the different kinds of rig pa, or knowledge, that he defines, he defines Dzogchen rig pa as knowledge of the essence.

Jules 09 said:

- Are you saying that you understand this to mean that in the moment of knowing(rig pa), there is a knower(subject) that cognizes an object(the essence)?

Malcolm wrote:

When one is distracted, yes, of course there is a subject-object bifurcation. Further, in Dzogchen teachings, we do not negate outer objects, etc., since it is not a yogacāra system [see Longchenpa's commentary on the Treasury of Dharmadhātu for further clarification on this point].

Rigpa in this context however is just knowledge of one's own state. When we are in a moment of instant presence, or trekcho's rigpa, then no, there is no subject-object dichotomy. We are resting in the knowledge of our own state. This is called "knowledge of the essence." It is important to understand that this is not a reflexive cognizance where vidyā takes itself as an object, as in yogacāra. It is just resting in a moment of personally intuited gnosis (so sor rang gyis rig pa'i ye shes).

Author: Malcolm

Date: Sunday, July 31st, 2022 at 9:53 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World Chapter 12: The Origins of the World

Content:

Malcolm wrote:

Nāgārjuna's Suḥr̥llekha states:

After Śakra has been an object of worldly veneration,
he falls to the earth through the power of karma.

Having become a cakravartin,
also the cakravartin becomes a subject.

....

Jetsun Drakpa Gyaltsen states: [66/a]

Śakra is born as a common person.

Shunyatarbha said:

These quotes show that gods like Shakra are indeed individual persons. "Shakra is born as an ordinary person". Before which, namely, he was an extraordinary person,"an object of worldly veneration". Just like a president or a king or anyone holding positions like that. There's no difference.

Malcolm wrote:

And you can become reborn as Śakra, so what's your point? Just like someone can become president or king. It's a position in samsara, not a person.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 9:59 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Aemilius said:

Chemistry is not "suffering of change", that would be "pseudo-buddhist dumbness".

Malcolm wrote:

As Maitreya said, there isn't a pinpoint of happiness in the three realms. Ergo, the three realms are not profound, they are just samsara.

And, you might take note of the fact that you introduced science and these things. I am talking about the three realms. You are talking about something completely different. However, chemistry is not a path for freedom from samsara.

To restate the point, the Buddha taught the locations in the three realms so one can identify their flaws, not in order to hold them up as something desirable.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:25 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Aemilius said:

"All compounded things are dukkha" is as much open to misinterpretation as is the famous teaching of shunyata or emptiness. That all compounded things are suffering does not rule out compassion or ethical behavior. The path consists of the accumulations of merit and wisdom. These are carried on for many lifetimes and many kalpas. Compassion for the suffering of sentient beings is an integral part of the path. Health, wealth, food, clothing, shelter, body, education and property are impermanent and subject to change, but nevertheless giving them to beings is an integral part of three

paths, it is not only the bodhisattva path. The accumulations of merit and wisdom belong to the three paths.

Malcolm wrote:

None of this is even slightly relevant to my point. Where did I talk about ruling out compassion, etc.?

When someone holds up one finger, you should hold up one finger. If you hold up two fingers, it means you are not communicating.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:28 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

cloudburst said:

What percentage of Dzogchen practitioners do you think end up engaging in two stages practice?

Malcolm wrote:

How can I possibly answer such a question? I don't know all people who call themselves Dzogchen practitioners.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 10:32 PM

Title: Re: Optimal seed size for bodhi mala from practical point of view

Content:

Archie2009 said:

I settled on a bodhi seed mala (Ziziphus budhensis) with 11.5 mm average diameter beads for the price of €62.80.

https://dharmacraft.shop/product_667/traditional-bodhi-seeds-mala-108-bead-115-mm.html

Ships from Lithuania.

Author: Malcolm

Date: Sunday, July 31st, 2022 at 11:26 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World Chapter 12: The Origins of the World

Content:

Aemilius said:

So it is relevant.

Malcolm wrote:

It is not even slightly relevant to my point. I am talking about why the Buddha taught

about cosmology to begin with, which was to inspire a sense of renunciation through the understanding that there is no refuge in all of the three realms.

Author: Malcolm

Date: Monday, August 1st, 2022 at 12:30 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Malcolm wrote:

I didn't say the Dharma wasn't profound. I said samsara is not profound. Teachings on this or that realm exists so we can avoid them, not so that we will admire them. Stop misrepresenting what I say, or read more carefully.

Shunyatarabha said:

I didn't intentionally do so, I apologize for that. I was more meaning the teachings included in this sutra. But is dependent arising profound or not?

Malcolm wrote:

Dependent origination, being the teaching of the Buddha is profound. Dependently originated things are not, apart from path dharma (which however, are impermanent).

Shunyatarabha said:

It is said that it is the most profound thing of all, and since all things are dependently arisen then how could all things not have deep meaning.

Malcolm wrote:

All compounded phenomena are impermanent. All contaminated things are suffering. Now, in this formula, it is important to understand that the only compounded phenomena that are not contaminated are path dharma, that is, the thirty-seven adjuncts of awakening.

Shunyatarabha said:

And one time the Buddha merely held up a flower to the monks and even that teaching was so profound that only one monk could understand it. And it is often said that samsara and nirvana have the same nature, so how could it be that only nirvana was profound but not samsara;

Malcolm wrote:

You've misunderstood Nāgārjuna's meaning. He is saying that it is through recognizing the nature of samsara that one discovers nirvana. Samsara itself is just suffering and rebirth.

Shunyatarabha said:

it's also said that the ultimate nature of phenomena which pervades everything, always,

is inconceivable - how could anything be called superficial?

Malcolm wrote:

Emptiness is not superficial, which is why it is hard to realize. You don't realize emptiness merely by gazing a beautiful rose.

Shunyatagarbha said:

There are many things in samsara that can be called profound...the connection between a mother duck and her ducklings, or between a mother and her newborn child, the beauty of music, the wonders of the cosmos and so on; it's said that even a single speck of dust in a sunbeam...

Malcolm wrote:

Compounded and contaminated

Shunyatagarbha said:

If we say that there is nothing of deep significance in mundane samsara dharmas such as that, then there could be nothing of deep meaning in nirvana and enlightenment since they do not have a separate nature in the final analysis.

Malcolm wrote:

Your conclusion does not follow from your premise. If samsaric phenomena were deeply significant, profound, one would not need to analyze them to discover their emptiness, and everyone would attain awakening by cultivating mundane, samsaric phenomena that are the object of grasping.

Samsara, the five aggregates, etc., is the basis of purification. Nirvana is the result of purification. You need a path, a purifier, in order to link these two.

Author: Malcolm

Date: Monday, August 1st, 2022 at 12:48 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Javierfv1212 said:

Interestingly, the Guhyasamaja was also translated into Chinese and is in the Taisho (no 885) - though I am not sure about the Uttaratantra...

Anyways, even if we are adopting a schema that is more common in the tibetan tradition, I think it would still be acceptable to all Mahayana traditions since its source text (or part of it) exists in both canons and since we can see a similar organizational principle in Asanga.

Malcolm wrote:

རྒྱུད་ནི་རྒྱུན་ཞེས་
བྱ་བར་གྲགས། རྒྱུན་དེ་རྣམ་པ་གསུམ་འབྱུར་ཏེ། ལེན་དང་དེ་བཞིན་རང་བཞིན་དང་། མི་འཕྲོག་པ་ཡིས་རབ་བྱེ་བ། རྣམ་པ་རང་བཞིན་རྒྱ་ཡིན་ཏེ། དེ་བཞིན་མི་འཕྲོགས་འབྲས་བུའོ

། གཞི་ནི་ཐབས་ཤེས་བྱ་བ་སྟེ། གསུམ་གྱིས་རྒྱུད་ཀྱི་དོན་བསྟན་ བཞོ། (D 443, 150a)

Tantra means continuum.

That continuum is divided into three aspects:

a foundation, likewise, a nature,

and an inalienability.

Likewise, the result is inalienable.

The foundation is called "method."

Thus, three are included in the meaning of tantra.

Author: Malcolm

Date: Monday, August 1st, 2022 at 12:54 AM

Title: Re: Optimal seed size for bodhi mala from practical point of view

Content:

Archie2009 said:

...the price of €62.80...

yagmort said:

jeez, these damned preposterous prices..

Malcolm wrote:

No they aren't. I paid \$125 US for a good bodhiseed mālā in Lhasa in 2009.

Author: Malcolm

Date: Monday, August 1st, 2022 at 1:10 AM

Title: Re: Optimal seed size for bodhi mala from practical point of view

Content:

yagmort said:

what do you mean "good"?

around Swayambhu in KTM it is possible to find 11 mm seeds mala for 3,5 USD. if they see white face the price will be 4 times more though.

Malcolm wrote:

Good, well made, will last a lifetime. I don't do street haggling. I liked it, paid the price asked, and that was the end of it. We in West are wealthy, compared to Tibetans. We can afford it. It helps everyone. There is a saying in ceremonial magick, "Thou shalt buy the single egg of a black hen without haggling."

Author: Malcolm

Date: Monday, August 1st, 2022 at 1:16 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

Malcolm wrote:

<https://www.theguardian.com/environment/2022/jul/30/total-climate-meltdown-inevitable-heatwaves-global-catastrophe>

In this respect, the volcanologist, who was also a member of the UK government's Natural Hazard Working Group, takes an extreme position. Most other climate experts still maintain we have time left, although not very much, to bring about meaningful reductions in greenhouse gas emissions. A rapid drive to net zero and the halting of global warming is still within our grasp, they say.

Such claims are dismissed by McGuire. "I know a lot of people working in climate science who say one thing in public but a very different thing in private. In confidence, they are all much more scared about the future we face, but they won't admit that in public. I call this climate appeasement and I believe it only makes things worse. The world needs to know how bad things are going to get before we can hope to start to tackle the crisis."

McGuire finished writing Hothouse Earth at the end of 2021. He includes many of the record high temperatures that had just afflicted the planet, including extremes that had struck the UK. A few months after he completed his manuscript, and as publication loomed, he found that many of those records had already been broken. "That is the trouble with writing a book about climate breakdown," says McGuire. "By the time it is published it is already out of date. That is how fast things are moving."

Author: Malcolm

Date: Monday, August 1st, 2022 at 2:56 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- Are you saying that you understand this to mean that in the moment of knowing(rig pa), there is a knower(subject) that cognizes an object(the essence)?

Malcolm wrote:

When one is distracted, yes, of course there is a subject-object bifurcation. Further, in Dzogchen teachings, we do not negate outer objects, etc., since it is not a yogacāra system [see Longchenpa's commentary on the Treasury of Dharmadhātu for further clarification on this point].

Rigpa in this context however is just knowledge of one's own state. When we are in a moment of instant presence, or trekcho's rigpa, then no, there is no subject-object dichotomy. We are resting in the knowledge of our own state. This is called "knowledge of the essence." It is important to understand that this is not a reflexive cognizance where vidyā takes itself as an object, as in yogacāra. It is just resting in a moment of

personally intuited gnosis (so sor rang gyis rig pa'i ye shes).

Jules 09 said:

- So, not quite 100% sure...

Malcolm wrote:

100% percent sure. Rig pa arises from ma rig pa at the time the appearance (the five lights) of the basis arose from basis (one's unfabricated consciousness), which was taken as an object, and was recognized to be one's own state. Because of this, for example, Samantabhadra attained buddhahood without entering into delusion and without engaging in a single virtue, and we entered samsara's delusion without engaging in a single misdeed. Rather than recognize the appearances of the basis as being our own state, we imputed self and other on to them, etc. This is all really very clearly explained in many places. If there were no appearance, potential (rtsal), for ma rig pa to mistake for being "other," there would be no means by which rig pa could recognize the appearances of the basis as its own state. Even the term "recognize" implies, conventionally, something which recognizes and something which is recognized.

If you want to quibble over whether rtsal is an object or not, go ahead. Just be aware that while ka dag can never be a basis of delusion, both lhun grub and thugs rje are the basis for delusion, and this would not be possible if they did not present as objects. Thus is why I am 100% sure.

Author: Malcolm

Date: Monday, August 1st, 2022 at 4:00 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- Are you saying that you understand this to mean that in the moment of knowing(rig pa), there is a knower(subject) that cognizes an object(the essence)?

Malcolm wrote:

When one is distracted, yes, of course there is a subject-object bifurcation. Further, in Dzogchen teachings, we do not negate outer objects, etc., since it is not a yogacāra system [see Longchenpa's commentary on the Treasury of Dharmadhātu for further clarification on this point].

Rigpa in this context however is just knowledge of one's own state. When we are in a moment of instant presence, or trekcho's rigpa, then no, there is no subject-object dichotomy. We are resting in the knowledge of our own state. This is called "knowledge of the essence." It is important to understand that this is not a reflexive cognizance where vidyā takes itself as an object, as in yogacāra. It is just resting in a moment of personally intuited gnosis (so sor rang gyis rig pa'i ye shes).

Jules 09 said:

- "- Are you quite sure that, within the context of Dzogchen, rig pa has an object?"

"100%, as Vimalamitra states in the commentary of the Tantra Without Syllables, among the different kinds of rig pa, or knowledge, that he defines, he defines Dzogchen rig pa as knowledge of the essence."

"When we are in a moment of instant presence, or trekcho's rigpa, then no, there is no subject-object dichotomy."

- ...

Malcolm wrote:

When we are in a moment of instant present, there are still the appearances of the six senses. We do not reject outer objects—they still appear to us—but we understand that our perception of them (rtsal) is just our own state (byang chub sems, the essence), separate from the apparent objects themselves (rolpa). This is what it means to say, "When we are in a moment of instant presence, or trekcho's rigpa, then no, there is no subject-object dichotomy." In other words we do not reify our perception into subject and object. That does not mean that there are no objects for rig pa.

Again, this is clearly explained by Longchenpa in the commentary of the Treasury of the Dharmadhātu, beginning in chapter eight. Why don't you read it and then get back to me?

Dzogchen is not Advaita. In fact, Dzogchen tantras explicitly reject nondualism and Advaita

Author: Malcolm

Date: Monday, August 1st, 2022 at 4:07 AM

Title: Re: Reversing Global Warming - Science and Politics (split from: Reversing Global Warming -Prayers and Aspirations")

Content:

DNS said:

Bill Maher, this past Friday on human population numbers:

Malcolm wrote:

I, for one, have no children and never will.

Author: Malcolm

Date: Monday, August 1st, 2022 at 4:20 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- There is no conception of internal and external in the state of rigpa, and I don't need to read the Treasury of the Dharmadhātu, or any other book, in order to tell you that.

Malcolm wrote:

Of course there is. You've been taught incorrectly. Otherwise you would be like a piece of wood, unable to move, talk, drive, and all of these things one can do in a state of instant presence. One is operating in a state of direct perception without reification. Longchenpa explains in the Lama Yangthig that the point of direct perception discussed by Dharmakīrti, etc., is basically the same point as trekcho. This is also how Chogyal Namkhai Norbu taught me, You remind me of the passage in the Chos dbyings mdzod about conceited oxen of Ati

Author: Malcolm

Date: Monday, August 1st, 2022 at 4:25 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

cloudburst said:

Is it a common thing to be able to practice dzogchen without engaging in the two stages?

Malcolm wrote:

Yes. It is not our path. Personally, I did not come up that way, having done a three year retreat on Lamdre, etc. Many people do not meet proper Dzogchen teachings until quite well into their path, so you will find many people with experience in the two stages who practice Dzogchen, but the path of transformation and the path of self-liberation are completely distinct. And when they finally meet the Dzogchen path, they usually give up practicing the two stages, other than for prophylactic reasons such as long life practice, sang offerings, protectors, etc., practices that deal with our adventitious karma conditions.

As I mentioned before, guru yoga is the main relative practice of Dzogchen teachings.

Author: Malcolm

Date: Monday, August 1st, 2022 at 4:37 AM

Title: Re: Dzogchen Lungs this July 2022 (Precious Reading Transmissions From Khen Namdrol Rinpoche)

Content:

Archie2009 said:

At the end Khenchen Namdrol Rinpoche also gave a lung for Namchö phowa by Tertön Mingyur Dorjé. What exactly is this?

Malcolm wrote:

It is like it sounds, a text for transferring consciousness at the time death. It is very popular, should be easy to find teachings on it.

Author: Malcolm

Date: Monday, August 1st, 2022 at 7:47 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Malcolm wrote:

Samsara, the five aggregates, etc., is the basis of purification. Nirvana is the result of purification. You need a path, a purifier, in order to link these two.

Shunyatarabha said:

True, but on the other hand Rongzom Pandita's Establishing Appearances as Divine logically proves that all phenomena are divine.

Malcolm wrote:

Not a fantastic translation of the title, honestly, and only after analysis, and only after one has established even buddhahood is completely equivalent with an illusion.

“Establishing phenomena as the deity” is more apt.

The black snake example is apropos here.

Author: Malcolm

Date: Monday, August 1st, 2022 at 7:50 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Malcolm wrote:

And you can become reborn as Śakra, so what's your point? Just like someone can become president or king. It's a position in samsara, not a person.

Shunyatarabha said:

My point is that the person who holds the position of United States president, or New York Sanitation Commissioner, or whatever else, at any given time, etc.,

Malcolm wrote:

And when they cease to be president their name changes because these things are positions, not people.

Author: Malcolm

Date: Monday, August 1st, 2022 at 7:58 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Malcolm wrote:

The Sanskrit term used by me when I suggested the scheme was sthana. Javier merely noticed a similarity.

Shunyatarbha said:

Funnily enough there are also places where the three are given as bhumi, marga and phala showing that there is a variety of ways of expressing it. Although, the scholar who uses bhumi, where we would say ashaya or sthana, is from the Hindu tradition.

Malcolm wrote:

Who cares? This not a Hindu website.

Author: Malcolm

Date: Monday, August 1st, 2022 at 8:03 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- There is no conception of internal and external in the state of rigpa, and I don't need to read the Treasury of the Dharmadhātu, or any other book, in order to tell you that.

Malcolm wrote:

Of course there is. You've been taught incorrectly. Otherwise you would be like a piece of wood, unable to move, talk, drive, and all of these things one can do in a state of instant presence. One is operating in a state of direct perception without reification. Longchenpa explains in the Lama Yangthig that the point of direct perception discussed by Dharmakīrti, etc., is basically the same point as trekcho. This is also how Chogyal Namkhai Norbu taught me, You remind me of the passage in the Chos dbyings mdzod about conceited oxen of Ati

Jules 09 said:

- I wouldn't be so arrogant to say that you have been taught incorrectly...

"One is operating in a state of direct perception without reification."

- Yes, and that state is free of the conceptualization of experience, meaning there are no concepts of 'internal' or 'external'.

- Do I really have to go to all the trouble of quoting Longchenpa on this for you?

Malcolm wrote:

Yes, actually, so I can explain what you've misunderstood. please make sure you include pages numbers, etc. Direct perception is nonconceptual, but if you get hit in the face with a baseball, do you remain in a state where there are no objects? The idea that being in a state of instant presence means there are no objects is ridiculous. If that's your point of view, it does not go behind yogacara svasamvedana.

If there is no inside and outside, do you stop for red lights? If so how?

What do you make of the instructions to leave the six senses in contact with the six sense objects?

Author: Malcolm

Date: Monday, August 1st, 2022 at 9:34 AM

Title: Re: LOL new amazon LOTR show will be straight trash

Content:

Svalaksana said:

That's a shame. I still remember coming out of the theatre as a kid, after having watched The Fellowship of the Ring, and just feeling like I had watched something so cool, so well conceived and balanced, so incredibly riveting. The trailers I've seen for the Amazon series left a sour taste, not too confident young people will experience the same kind of emotion I felt back then.

PeterC said:

Some of it was genuinely ground-breaking, like the CGI realization of the Balrog and the battle sequences. But they made the story extremely formulaic. Band of heroes is going somewhere, runs into monster/enemies/problem, fights and gets past it, then runs into another...just kept on and on throughout the film. But this does reflect the weaknesses of the original stories. Tolkien knew a lot about archaic languages but nothing about character development.

Malcolm wrote:

True, all his characters fall apart after the first book.

Author: Malcolm

Date: Monday, August 1st, 2022 at 10:02 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Malcolm wrote:

Dzogchen is not Advaita. In fact, Dzogchen tantras explicitly reject nondualism and Advaita

Shunyatarbha said:

...Yes, because there are no such things as Atman and Brahman to unify...but there is a difference between Advaita nondualism, and nonduality in Buddhism. In all Buddhist vehicles, well at least in the very highest ones, nonduality of subject and object is emphasised.

Malcolm wrote:

You have a citation for that? And how about Candrakīrti's refutation of svasamvedana in the Madhyamakāvatāra? Rongzom, for example, declares out that this idea of the absence of subject and object is just the ultimate Mahāyāna conclusion, but that "nondual" refers to the inseparability of the two truths, which is the Dzogchen point of

view.

It is true that in the Kun byed rgyal po, it is declared that bodhicitta is free of subject and object, but since bodhicitta is just a name for emptiness, this makes sense, of course there is no ultimate subject or object, but who ever said there was?

Author: Malcolm

Date: Monday, August 1st, 2022 at 11:43 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Malcolm wrote:

Yes, actually, so I can explain what you've misunderstood. please make sure you include pages numbers, etc. Direct perception is nonconceptual, but if you get hit in the face with a baseball, do you remain in a state where there are no objects? The idea that being in a state of instant presence means there are no objects is ridiculous. If that's your point of view, it does not go behind yogacara svasamvedana.

Passing By said:

Yogacarins really deny experiences?

Malcolm wrote:

No, they assert that percepts are traces activated in the all basis which are misperceived as external objects, when in fact there are no external objects at all.

Passing By said:

If they say that's because appearances and objects arise from one's own cognition isn't it just boiling down to semantics over whether tsal is an external object rather than them literally refusing to accept that they are perceiving stuff?

Malcolm wrote:

Longchenpa, in trying to remove the errors of some sems sde adherents, makes very forceful arguments that external objects are not negated in Dzogchen teachings. His arguments are too lengthy to reproduce here.

Author: Malcolm

Date: Monday, August 1st, 2022 at 11:47 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Aemilius said:

it is night in Uttarakuru

Malcolm wrote:

Is north of the Hindu Kush. It is first mentioned in the Aitareya Brahmana. The Kurus were a tribe of people known to the Greeks and the Romans.

Author: Malcolm

Date: Monday, August 1st, 2022 at 11:51 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Malcolm wrote:

I am talking about why the Buddha taught about cosmology to begin with, which was to inspire a sense of renunciation through the understanding that there is no refuge in all of the three realms.

Shunyatarbha said:

Some scholars and scriptures

Malcolm wrote:

Which scholars and which scriptures?

Author: Malcolm

Date: Monday, August 1st, 2022 at 11:57 PM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Shunyatarbha said:

Nicolas Copernicus in 1515 was the first person in recorded history to suggest that this human realm was one of the planets in the sky, and that view and his reasoning can be severely critiqued.

Malcolm wrote:

Umm, no again. That person was Aristarchus of Samos (310-230 BCE). He in turn was influenced by Philolaus of Croton (470-385 BCE). Aristarchus also correctly ordered the planets according to their distance around the sun. He also understood that stars were suns, just much further away. Copernicus was somewhat aware of Aristarchus.

Seleucus of Seleucia (190-150BCE) not only held this as a hypothesis, but adopted it wholeheartedly, having proven the earth turns on its axis through reasoning now unavailable to us.

The sole reason the West maintained a geocentric model through the renaissance was because we followed Ptolemy.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 12:07 AM

Title: Re: Optimal seed size for bodhi mala from practical point of view

Content:

Archie2009 said:

In The Precious Vase on page 16 there is a drawing of Garab Dorje with the right leg drawn inwards as well. In everything else it is identical to the image from Guruyoga. What to make of this?

Malcolm wrote:

Reversed line drawings?

The Thanngkhas by Glenn Eddy, painted according to Rinpoche's instructions, all show the left leg extended:

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 12:12 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

cloudburst said:

most of the Nyinthig practices are majority two stages sadhanas

Malcolm wrote:

Nyinthig, such as Longchen Nyinthig, became a fashionable name in Nyingma for Mahā/Anu yoga cycles which also have some Dzogchen teachings . However, the whole of the Vima Nyinthig, there isn't a single deity practice, not one. That cycle is the original "Nyinthig." The along came the Khandro Nyinthig, which indeed has anuyoga practices. However, its clearly stated in this cycle that Dzogchen practitioners do not meditate on deities, we merely think we are the deity, and that is sufficient.

cloudburst said:

Of course it would be possible not to do two stages, this is also possible in mahamudra, but the type of person who can do this is vanishingly rare. It looks like selling dzogchen as its own path that is so high you dont need to engage in "lesser practices" excites a certain kind of person who hopes for quick results without doing the basic work that would allow these higher paths to function.

Malcolm wrote:

Sorry, but this is nonsense. Anyway, I am supposed to believe you, someone who does not even practice Dzogchen as far as we know, since you are Geluk practitioner, or my Gurus, Chogyal Namkhai Norbu, etc? What do you think?

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 1:14 AM

Title: Re: Charles Patton translation of the Dirgha Agama, 30. Description of the World
Chapter 12: The Origins of the World

Content:

Aemilius said:

it is night in Uttarakuru

Malcolm wrote:

Is north of the Hindu Kush. It is first mentioned in the Aitareya Brahmana. The Kurus were a tribe of people known to the Greeks and the Romans.

Kai lord said:

There are grounds to believe that Hyperborea and Uttarakuru could be the different names for the location of the same group of northern people.

Malcolm wrote:

Aemilius has convinced himself of all kinds of strange things.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 1:22 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- I wouldn't be so arrogant to say that you have been taught incorrectly...

"One is operating in a state of direct perception without reification."

- Yes, and that state is free of the conceptualization of experience, meaning there are no concepts of 'internal' or 'external'.

- Do I really have to go to all the trouble of quoting Longchenpa on this for you?

Malcolm wrote:

Yes, actually, so I can explain what you've misunderstood. please make sure you include pages numbers, etc. Direct perception is nonconceptual, but if you get hit in the face with a baseball, do you remain in a state where there are no objects? The idea that being in a state of instant presence means there are no objects is ridiculous. If that's your point of view, it does not go behind yogacara svasamvedana.

If there is no inside and outside, do you stop for red lights? If so how?

What do you make of the instructions to leave the six senses in contact with the six

sense objects?

Jules 09 said:

"In it (Dzogpa Chenpo) the essence (Ngo-Bo) of Intrinsic Awareness, the realization of the non-existence of the apprehended and apprehender, is called the spontaneously arisen primordial wisdom.

Malcolm wrote:

Ultimately. The essence is ka dag, emptiness. So of course when one actually realizes emptiness nothing at all is established, much less subject and object.

Jules 09 said:

But Dzogpa Chenpo doesn't assert it as self-awareness and self-clarity (Rang-Rig Rang-gSal) as Yogacarya, the Mind Only school does. Because (according to Dzogpa Chenpo), as there is no existence of internal and external, it (Intrinsic Awareness) is not established as internal mind.

Malcolm wrote:

Ultimately.

Jules 09 said:

As there is no self and others, it isn't established as self-awareness. As the apprehender and apprehended have never existed, freedom from the two is not established. As it is not an object of experiences and awareness, the experience is not established as non-dual.

Malcolm wrote:

Correct, but not the way you think it is.

Jules 09 said:

As there is no mind and mental events, it does not exist as self-mind. As it does not exist as clarity or non-clarity, it is not established as self-clarity. As it transcends awareness and non-awareness, there are not even the imputations of awareness.

This is called Dzogpa Chenpo, free from extremes.

Malcolm wrote:

Of course, ultimately.

Jules 09 said:

Although it is designated as self-arisen primordial wisdom, enlightened mind, ultimate body, the the naked self-clarity Intrinsic Awareness, these ascriptions are merely in order to signify it.

Malcolm wrote:

Yup.

Jules 09 said:

It should be realized that the self-essence (of Dzogpa Chenpo) is inexpressible. Otherwise, if you take the meaning of the words literally, you will never find any difference from the cognition of self-awareness, self-clarity and non-duality of apprehended and apprehender of the Mind Only school."

Malcolm wrote:

Which is what I pointed out to you above.

Jules 09 said:

"(according to Dzogpa Chenpo), as there is no existence of internal and external, it (Intrinsic Awareness) is not established as internal mind."

- Hence, in the authentic state of Rigpa, Pure Perfect Prescence, there is no conception of internal or external.

Malcolm wrote:

Bodhicitta and vidyā are not the same thing. The former is the basis; that latter is the recognition of the nature of the basis, which recognition must, in the end, also be exhausted.

Jules 09 said:

"As there is no mind and mental events,"

- Hence, authentic Rigpa is free of the conceptualization of experience.

Malcolm wrote:

This does not mean that when one is in instant presence one has no thoughts, it means that one does not chase thoughts, etc. ChNN explained this hundreds of time,

"Nonconceptuality in Dzogchen teachings does not mean one has no concepts, it means one does not chase concepts."

Since you have not offered a substantive rebuttal, I am going to leave this conversation here.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 1:49 AM

Title: Re: Reincarnation cases not following the Buddhist model

Content:

Tao said:

Said that, I dont belive in rebirth at all, but you have one explanation.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 6:40 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:
oldbob said:
There are no words that capture Pure Perfect Presence.

So if you want to understand what Jim Valby, or any insider means by pure Perfect Presence,

Shunyatagarbha said:
It looks like that idea was what is the underlying Tibetan term translated as Pure Perfect Presence because between the various modern English translators, they seem to maybe translate different words by the same English term, e.g., in different place both rigpa and bodhicitta seem to end up as "presence", which is somewhat confusing. I think the idea was to determine if here it was rigpa or bodhicitta being called "presence", and it would appear that it is the latter.

Malcolm wrote:
The term being translated as "presence" is sems, citta. There is no subject or object in byang chub sems because byang chub sems in the "mind series" term for emptiness free from four extremes.

Longchenpa describes this as follows:

"Bodhicitta, which is not established in any way, becomes the basis for everything, like space. It's potential (rtsal) has an unceasing mode of arising. like a mirror. Play is the phenomena arising as the diversity, like the eight examples of illusion. These three, from the perspective of emptiness, are nondual because they are not established in anyway. From the perspective of appearance, from the moment cognizance (rig pa), sleep, and dreams arise one after another, they have the nature of being without any basis, appearing as bodhicitta, potential, and play. These, from the perspective of their essence, are beyond singular and diverse phenomena, from the perspective of appearance, they are conventionally described as three. When having defined their essence, when defined conventionally, since it is invalid to for play and bodhicitta to be the same, from this perspective, play is divided into appearances and apparent objects. Though there is neither inside nor outside, thorough understanding the eight examples of illusion, though phenomena and their characteristics, and so on, are designated, it is the position of the system of the Great Perfection that they are a great, nonexistent, clear appearance."

-- pp.310-311, Lung gyi gter mdzod, Gangtok, 1983

Author: Malcolm
Date: Tuesday, August 2nd, 2022 at 9:53 AM
Title: Re: "Esoteric Community"??
Content:
Shunyatagarbha said:
The Robert Thurman group of pandits has for a since a long time ago hit upon this

creative English translation of the name Guhyasamaja: ' "the esoteric community" which has always bothered me. I have even seen it termed as "the secret society"...! Which gives it an unwanted connotation. What do people think about this translation and what is a better one? "Gathering of Secrets"? I really don't know how they came up with "esoteric community". Does anyone with more knowledge of the text know if there is material from within it that specifically supports this curious translation?

Malcolm wrote:

You should read some commentaries of the text to see how the name is parsed by Indian commentators.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 10:48 AM

Title: Re: How is sadhana practice done?

Content:

Dharmalight889 said:

Been reading more on Tantra and I am a bit confused on how sadhana practice is done? Does one always just read and follow the instructions/visualizations in the sadhana? Or does one learn it and then carry it out without the sadhana? Must the entire thing be memorized or is reading it and following along okay?

Thanks all!

Malcolm wrote:

You learn thus from a qualified teacher.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 9:04 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Passing By said:

is it critical how one defines external and internal with regards to objects?

Malcolm wrote:

The purpose of studying such tenets is to eliminate concepts, in this case, the concept, "there is nothing outside the mind/rigpa." So while it is fine to assert appearances as established as mind, it is not fine to assert "apparent objects" are established as mind.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 9:07 PM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Gedun said:

If he was Tibetan and had a title then the commentary from the peanut gallery would

likely be very different, and not so boring and dismissive.

Malcolm wrote:

You don't know Dharmawheel very well...

Anyway, near-death experiences are not what the bardo teachings are talking about.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 9:23 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

yagmort said:

how many masters do you know who maintain the living practice lineage of Vima Nyingthig nowadays? from what i gather, it is not practiced.

Malcolm wrote:

Where do you think three words of Garab Dorje is from, Shri Simha's Soaring Garuda? Etc. Jamgon Kongtrul has a whole, beautiful commentary marrying the mother and child Nyingthigs. The Vima Nyingthig is quite alive and well. It is the aorta through which the heartblood of the 17 tantras is pumped. All the rest of the Nyingthigs are subsidiary to it.

Most commentaries on Dzogchen Nyingthig have people start with the two accumulations, refuge through guru yoga, and then skip directly to rushan, trekcho, and thogal, such as the Third Karmapa's commentary on the Vima Nyingthig, Terdak Lingpa's commentary on Khandro Nyingthig, his daughter's commentary on Konchog Chidu, Rigzin Chenpo Pema Thrinly's commentary on the essence of the Gongpa Zangthal, which is a short text, and is the main text by which meaning of the Gongpa Zangthal is practiced, etc. There is the Chetsun Nyingthig, which is widespread these days. The Thigle Gyacan is a recitation as well, but it is not practice in the manner of creation and completion in the standard Mahāyoga way.

But the important thing, as always, is to follow your GURU's instructions about what to practice, and stop worrying about what other people practice.

Author: Malcolm

Date: Tuesday, August 2nd, 2022 at 11:03 PM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

"Do not divide appearances as being there and awareness as being here.
Let appearance and awareness be indivisible."

- Tulku Urgyen

Malcolm wrote:

Sure, appearances, but not apparent objects.

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 12:53 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

"Now then, if it is asked "Is it not impossible for such a pure primal nature to appear to the mind of a person?" It is possible, it is called "vidyā" (rig pa). The vidyā of migrating beings itself appears as the mental consciousness in terms of apprehending subjects and apprehended objects. When vidyā manifests its own primal nature, the mental consciousness manifests as self-originated wisdom, and then the pure basis of the mental consciousness (free from the root of apprehending subject and apprehended objects) bring samsara to an end. The pristine consciousness (ye shes, jñāna) of one's vidyā (without root or leaf) — naturally perfected as it totally encompasses and subsumes everything — is the true state [de kho na nyid, tattva]."

"The vidyā of migrating beings itself appears as the mental consciousness in terms of apprehending subjects and apprehended objects."

Malcolm wrote:

Thus, rig pa has objects.

And

Jules 09 said:

- So, are you saying that, according to Longchenpa, "apparent objects," as distinct from "apprehended objects," have an existence of their own, independent of, and 'outside' of, the mind of a sentient being?

Malcolm wrote:

Absolutely this is the case, they exist as dependently originated phenomena through their own causes and conditions which are to be understood through the eight examples of illusion.

Jules 09 said:

In which case, how is it possible for you to assert that with any certainty?

Malcolm wrote:

How can you be certain you are posting on Dharmawheel on a computer in one place and I am reading your responses on another computer somewhere else? Am I merely your mental projection offering disagreeable and insulting responses to your sincere and heartfelt inquiries? If this is actually the case, you have nothing other than your own mind to blame for insulting itself. Otherwise, you have to accept I am an apparent object, etc. and we can cease with this silly charade of questioning the existence of external objects, dependently originated and illusory though they may be. Some things are just matters of fact, like the existence of things outside mind and its appearances.

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 5:40 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Shunyatarbha said:

...Yes, because there are no such things as Atman and Brahman to unify...but there is a difference between Advaita nondualism, and nonduality in Buddhism. In all Buddhist vehicles, well at least in the very highest ones, nonduality of subject and object is emphasised.

Malcolm wrote:

You have a citation for that?

Shunyatarbha said:

Yes, Mal.

Malcolm wrote:

Malcolm, not Mal.

Shunyatarbha said:

And it's a crackerjack: "The object to be apprehended and the apprehender blend indivisibly into in the one great state of equality. It does not happen in any other way. The apprehender and the object to be apprehended are naturally and evenly immersed in the state of self-cognizing primordial wisdom. They never fall outside this vast expanse".
Khangsar Tenpe Wnagchuk.

Malcolm wrote:

This is translated somewhat incorrectly. There is no such "self-cognizing primordial wisdom", there is such thing as rang rig ye shes, which is shorthand for so sor rang gi rig pa'i ye shes, which in turn is the translation of pratyatmyavedanajñāna, that is, "personally intuited gnosis," i.e. gnosis which one has realized for oneself.

Now to the meat:

What exactly is this object that is being referred to? What is this apprehender?

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 7:12 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Jules 09 said:

- So, are you saying that, according to Longchenpa, "apparent objects," as distinct from "apprehended objects," have an existence of their own, independent of, and 'outside' of, the mind of a sentient being?

Gyurme Kundrol said:

Its refuted by Longchenpa completely in Precious Treasury of the Genuine Meaning, Berotsana Edition, page 137-139.

Malcolm wrote:

Yes, there as well. And as he says, one should not waste one time arguing against those assert appearances are in fact mind.

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 7:18 AM

Title: Re: Teacher-Student Consent

Content:

solastalgia said:

I was recently reading a topic on here about sexual misconduct between teacher-student and saw multiple posts framing the issue within whether or not there was consent. From what I understand having researched sexual misconduct and power differentials in religious community, there is no such thing as consent when it comes to the type of power differential that exists between a spiritual teacher and student.

Malcolm wrote:

That's an opinion, not a fact.

I know many women who have been in long term relationships with their teachers, which are healthy, respectful, loving, and everything anyone would want in a relationship.

I know many women who have been hurt in such relationships.

I think the issue is with the men in question, not the power differential.

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 7:22 AM

Title: Re: Teacher-Student Consent

Content:

solastalgia said:

It's not so easy to just say no to a teacher.

Malcolm wrote:

It is very easy, and the vast majority of Buddhist women I know who have been subjected to unwanted advances by Buddhist teachers have had no problem telling them to get lost.

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 7:45 AM

Title: Re: New History of Religions special issue on Mahāyāna sūtras

Content:

Javierfv1212 said:

. So the storytellers get more creative and compose more stories, spin offs from the initial universe (like today's superhero franchises)

Malcolm wrote:

I always wondered why Mahāyāna sutras were so loud. Now I know, they were produced by Marvel.

Bodhisatvas in Wandavision: Crypto-Buddhist Narratology in 21st Century Films

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 10:55 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Malcolm wrote:

What exactly is this object that is being referred to? What is this apprehender?

Shunyatarbha said:

The apprehended would be destructible objective external things, like a pillar or a vase, and the apprehender is the mind or subjective internal mental things such as the experience of the vase. Or more broadly, the object is the outer container of the universe and the apprehenders are the contents of that container.

Malcolm wrote:

You need to read the passage that Gyurme Kundrol mentioned, it will put an end to your silly sophistries on this point forever. You read some words and utterly failed to understand their meaning. You clearly need to find a teacher.

In this case the subject is wisdom, and the object is emptiness. When wisdom

nonconceptually apprehends emptiness on the path of seeing, indeed it is true that subject and object merge, because the subject in this case cannot be distinguished from the object, since both are signless.

Author: Malcolm

Date: Wednesday, August 3rd, 2022 at 11:39 AM

Title: Re: Someone go tell DJKR

Content:

KristenM said:

DJKR's latest FB post arguing the US is provoking China by Nancy Pelosi visiting Taiwan is ahem, interesting, I guess.

PeterC said:

He needs to stick to topics he actually knows something about, rather than trying to comment on relatively complex geopolitics that he simply doesn't understand.

KristenM said:

Yes. I've learned not to be surprised, like when kids learn that their parents aren't actually perfect.

I may have gone too far by calling out a Russian troll on his post, but when people try to pass themselves off as US Generals on FB that support lame ideas, someone needs to speak up.

Malcolm wrote:

Today he both castigated Biden for eliminating bin Laden's #2, and had a meltdown over Pelosi's landing in Taiwan, much sycophantic handwringing ensued....

Author: Malcolm

Date: Friday, August 5th, 2022 at 10:04 PM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Gedun said:

No I would still dismiss it - title/funny hat or no. There is no way to confirm his personal experience as real or imaginary. And no way to confirm his experience is universal. Subjective accounts like this (and they are all subjective) are a waste of time.

Malcolm wrote:

Yes. You are free to ignore his the experience he shared. Or a Delok's
[/quote]

His experience was an NDE, it has no value beyond the fact that he thinks he met god, Buddha, or whoever.

Is experience was not the bardo of death, nor the bardo of dharmata, nor the bardo of rebirth. He experienced the bardo of NDE. What westerner science class "death" has nothing to do with what Buddhists call death, so, using a western medical term, NDE, and interpolating that into scheme if the bardo makes no sense. His consciousness did not separate from his body, etc. if it had, it would be "death" and he would have not returned to talk about it.

The Delog phenomena is the Tibetan equivalent, but those people didn't really die, they experienced near fatal comas, not death.

Author: Malcolm

Date: Friday, August 5th, 2022 at 10:57 PM

Title: Re: Teacher-Student Consent

Content:

fckw said:

In my view it's about time that we understand spiritual teachers to be none other than coaches, essentially. There is no magic sauce here, just because we are dealing with things like "enlightenment" and the like. A teacher is not only supposed to be a good teacher, but s/he is supposed to have some elusive realization that nobody except a fully realized buddha can judge, and of course nobody knows who a fully realized buddha is.

Malcolm wrote:

One's guru can be a coach from their own perspective, but from one's own perspective it is better to understand they are a fully realized buddha. And since we have impure vision, when we practice Guru yoga, etc., we rarely visualize them in their own form, but rather in the form of Vajradhara, etc.

fckw said:

So, by this very logic a teacher's authority is established not by qualities such as learning and qualities in teaching but first and foremost by some transcendental, elusive realization that nobody has ever seen or touched, and that we all must believe is there, because, well, because <reason>.

Malcolm wrote:

The teacher's authority is established through one accepting someone as one's guru, fully understanding the parameters of the relationship. Sadly, many people jump into such relationships, both teachers and students, without proper examination. It is a little harder from the teacher's side, because of course we want everyone to connect with whatever teachers we offer, not for personal gain (hopefully), but because we believe in the teachings we have to give. The students have an easier time, because they can observe a given teacher for a long while and make sure a relationship with them will be fruitful before entering into a samaya relationship.

Author: Malcolm

Date: Friday, August 5th, 2022 at 11:55 PM

Title: Re: Teacher-Student Consent

Content:

solastalgia said:

No they are not contradictory. You are continuing again to twist my words here. I never claimed that "legally somehow there could not be consent in voluntary relationships between a teacher and student".

I clearly stated in my original post that I was talking about sexual misconduct. That includes harassments, assault, etc. When it comes to spiritual teachers and students this is usually coerced through the abuse of power differential. There is no consent here. Again, I will re-post for the 3rd time, from the sexual assault attorney:

Malcolm wrote:

Your original post framed in the issue in such a way that any relationship that involved a power differential could not possibly be consensual. Either you think all teacher/student relationships that involve such power differential render consent impossible, causing all such relationships to be instances of misconduct, or you don't. It's binary.

If you think some teacher student relationships are not misconduct, then you are also admitting that power differentials are not a fact that defines misconduct, there must be some other facts in play.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 12:12 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Queequeg said:

A thought on the basis/path/result organization -

It might be interesting to take note of other ways the canon has been organized in the past.

Malcolm wrote:

It's not an organization of the canon: it's a way of distributing teachings into their relevant nodes.

Queequeg said:

This was a bit of a popular approach in Chinese Buddhism that has since influenced and defines many forms of e. Asian Buddhism.

In Tiantai alone there are four that I can think of. Huayan had it's systems.

Malcolm wrote:

These are ranking systems for deciding which sutras specifically are more important than others. That's why Javier called them "sectarian."

The ground, path, result designations cut across all range of sūtras and tantras, and has precedence in Mahāyāna path literature, like the Mahāyāna Samgraha.

For this reason, I discourage ranking systems like three turnings and so on, because they involve sectarian opinions on the relative values of this and that class of Mahāyāna sutras. For example, those who consider PP sutras to be definitive (second turning), might exclude TG sūtras from the basis category, and so on, when clearly emptiness and tathāgatagarbha are topics related to the basis.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 1:04 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

cyril said:

Are NDE phenomena such as these then an integral part of the dying process proper? Is someone who dies for good bound to have this type of experience before going through the bardo of death and so on?

Malcolm wrote:

Not necessarily. For example, a person who will be liberated at the time of death will not have any sort of experiences like this because they will die in a state of resting in luminosity.

These kinds of experiences are result of traces of karma.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 1:17 AM

Title: Re: Teacher-Student Consent

Content:

Konchog1 said:

Where does the attitude that if your Guru is a Buddha he can do whatever he wants come from?

Malcolm wrote:

It comes from the idea that one should tolerate strange behavior on the part of one's teacher's, like Tilopa killing fish, etc.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 3:02 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Matt J said:

Depends on the experience and depends on who you ask. Despite protestations to the contrary, TB teachers often refer to NDEs (their own or others) as related to the Bardo process (Tulku Thondop and Mingyur Rinpoche, for example).

Malcolm wrote:

NDE's are usually a result of traumatic shock that will result in an untimely death without intervention. But since the process of dissolution is interrupted, they don't count "death" experiences since the consciousness never actually separates from the body.

Indeed, there is a method of temporarily reviving a person who is dying, so that instructions concerning bardo of dharmatā can be imparted, but actual death in a Buddhist context does not happen until the inner breath stops, and consciousness leaves the body. Since the process of dying and sleep are related, it is pretty clear that NDE's are akin to dreams when the patient is being revived. So, if they are bardo related, it is the dream bardo, not the death bardo, to which they are related, in my opinion.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 3:31 AM

Title: Re: Teacher-Student Consent

Content:

Knotty Veneer said:

I think back to the Trungpa podcast thread a while back which reported on how he was witnessed by a group of adults French kissing a 13 year old girl - and they all did nothing.

Malcolm wrote:

In the 1970's, there were a lot of 13 year girls running around getting involved in relationships with older men. It's mostly bad parenting, and while illegal, no one did anything about it if the parents said nothing. Trungpa himself married a 16 year old, whom he had met when she was fifteen. People in the 1970's were not particularly conscious of the fact that it was necessarily wrong to sleep with underage women. For example, the former headmaster of my private school began a relationship with the a 14 year old (to whom he remains married to this day actually) in 1979. People's attitudes were simply different. A lot of things that people find abusive or cringy, etc., were accepted. Now, of course, these things are not very accepted at all. But then? If the parents didn't mind, well, then there was no problem. Note, I am not defending it, this was just how it was when I was an adolescent in the 1970's. I remember camp counselors striking up relationships with some of the 14 year girls at my camp, pretty openly. circa 1974-5. If you were an underage girl, and you were sexually active,

everyone considered you pretty much fair game.

Parenting had a lot to do with. Hippie parents often would not interfere with their kids. Partly because they did not want to place the sexually repressive values they suffered from in their adolescence on their own kids. Things are far more uptight now.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 3:36 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Genjo Conan said:

My initial response was perhaps a bit snarky, but still: people report all sorts of things after NDEs. Some people see their dead parents sitting at the foot of Jesus' throne. The Sweeping Zen guy became convinced that Buddhism was the work of Satan. Some people see trippy phantasmagoria. What are we supposed to make of any of those stories? Either they're all meaningless, or they're all meaningful (in which case, what does that say?), or some are meaningful and others aren't. I'm not sure how we're meant to judge in any event, and until we find some reliable way to do so, I'll keep my faith in the Triple Gem.

Malcolm wrote:

As I said, they are just dreams people have when they are being revived.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 5:46 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Queequeg said:

An informed explanation of the system, how it came to be used widely in Tibetan Buddhism, its merits, etc. would be very interesting to me, at least.

Malcolm wrote:

Javier pointed out that this scheme can be found in Yogacara, where it likely originated, especially texts like the Mahāyāna Samgraha or the Bodhisattvabhūmi (which has a similar basis, path, and result scheme). In this case of that former the basis would be the ālaya-vijñāna, since it is this that needs to be purified in the Yogacāra system; the case of the latter text, it would be the gotra, etc. The scheme is later picked up in the tantras, and redefined on the basis of a person's continuum, as the citation I provided above.

There are always perils in any classification scheme, of course.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 5:50 AM

Title: Re: Teacher-Student Consent

Content:

Knotty Veneer said:

I'm not convinced that in this case it was just like hey man it was the 70s.

Malcolm wrote:

Did you grow up in America during the 1970's?

Knotty Veneer said:

I find it difficult to believe that anyone with teenage daughters or nieces, or grandchildren would not raise immediate red flags at this sort of behavior - even in the 70s (and IIRC this actually occurred a little later in the 80s, not that it matters).

Malcolm wrote:

Things started to get more uptight in America in the 90's. The eighties were still pretty loose in many respects. I personally know more than one 13 or 14 year woman who had 25 year old boyfriends with their parents full knowledge, during the early 80's, in Cambridge, MA. As I said, hippie parents...

Author: Malcolm

Date: Saturday, August 6th, 2022 at 5:57 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Matt J said:

From a Western neuro-biological view, NDEs and dreams are quite different. NDEs often occur, as stated, when the brain function is below the currently accepted standards for perceptions or even consciousness generally

Malcolm wrote:

Uh huh...currently accepted standards...In any case, from the outside, one cannot tell when a person is having their NDE, most people who have them are not connected to EEG machines during their traumatic health incident. As a person who has flatlined, I can tell you consciousness fights hard to stay in the body. I was pronounced DOA from an accidental drug overdose on July 3rd, 1979. They were ready to tag me and bag me, until my mother came in and said my name. My toe twitched, and they realized I was still alive. I woke up intubated, it wasn't fun.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 6:22 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Shunyatagarbha said:

....

"It is thus that, without accepting some appearances and rejecting others, one

essentializes the key points of the nonexistence of all appearances in the fact that they are awareness alone, the state of equality. It is then that both appearances and the mind blend into one -

Malcolm wrote:

You need to reread section 1:5, from pp. 80-81. You have not correctly understood the text.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 6:28 AM

Title: Re: What Does Jim Valby Mean by "Pure Perfect Presence"

Content:

Shunyatarbha said:

All of which begs the proverbial question, how to understand all this in light of the visions of the leaping-across stage of meditation? The visions are said to be objective appearances, while also arising from yourself - isn't that right?

Malcolm wrote:

You obviously do not have a teacher, and you should not be reading such texts without their personal guidance. When you have had certain experiences, in which your teacher will guide you, then you will understand many things which now you just guess at and and speculate. And if you are interested in the path of Dzogchen, that guessing and speculation is bad for your path and you can really block yourself. You've been warned.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 7:23 AM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Queequeg said:

Is there a study of this system and its development?

Malcolm wrote:

I think for Tibetan Buddhists, it's like air. You never notice it, but it is essential for all life.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 9:19 PM

Title: Re: Teacher-Student Consent

Content:

fckw said:

I keep repeating my claim: Yes, there IS something very specific about Vajrayana that directly plays into continuation of abusive teacher/student relationships. It is the practice of guru yoga in the widest sense, including seeing the guru with pure perception. This does not exist as a practice in any other Buddhist tradition in the same sense, at least not that I'm aware of, and it is both one of the core practices in Vajrayana that can have a tremendous growth effect - yet also one of the core contributing factors to cover up any sort of bad conduct on the guru's side. Stating that Vajrayana is just like any other religion with regards to abuse is avoiding this one point. It's not, and that is both its beauty and its ugliness.

What is NOT exclusive to Vajrayana is the claim that any teacher/holy person has some sort of transcendental, intangible, elusive magic sauce that nobody can really judge except if s/he himself has the same sauce. This claim exists in various forms in nearly every religion, be it christianity (e.g. pope who is somehow closer to god), shamanism (the shaman has a direct connection to an other-world that can neither be proven nor disproven), various schools of hinduism, and so on. In some religions it is that the magic sauce is some inspiration from god, in others it is a special knowledge that supposedly takes years and years of studies, in others yet it is rather to be born in a lineage of special people and so on. In any case, the belief that someone else has access to that secret magic sauce and one has not and therefore is capable of having deeper understanding than oneself including situations of cause and effects of abuse, this same belief equally supports the upkeeping of abusive teacher student situation.

Vajrayana has both problems to deal with, other religions have only one of them to deal with.

Malcolm wrote:

Except that Vajrayana doesn't claim gurus are infallible, or that they have some special sauce. Indeed it us explicitly acknowledged that the since gurus are fir the most part ordinary people, we don't relate to them liturgically that way, etc., so your claim is false.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 11:17 PM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Matt J said:

Well, you do have veridical OBEs, in which a person reports leaving their physical body and observing the external environment--- at the time of a flatline in some cases, or the expected flatline (i.e. 15-20 seconds after cardiac arrest). We can then check their observations against witnesses who weren't undergoing OBEs (doctors, medical staff etc.). We can then compare their reports against people who did not have OBEs but who have undergone the procedures, and compare the accuracy. In addition, NDErs may report highly idiosyncratic behavior (such as a surgeon flapping his hands like a chicken). This can assist in correlating the timing.

Malcolm wrote:

It takes three days for consciousness to separate from the body. As you say, we can do all of the above; but have we really? No.

It's all still completely anecdotal at this point.

The problem with the whole Buddhist NDE thing is that it mixing systems, science on the one hand, with its definition of death; with Buddhism, especially Tibetan Buddhism, with its much more elaborate definition of death.

From the western Medical POV, flatlined patients will not survive more than five minutes.

Matt J said:

Most of these resurgences in heart activity occurred between 1 or 2 minutes after the heart had stopped. They were usually only a single heartbeat long, or less than 5 seconds in duration.

The study suggests that protocols around organ donation should stick to the 5-minute convention, given that no one's heart restarted again after a gap longer than 4 minutes and 20 seconds, Dhanani said. Transplant teams should be prepared for the possibility that they might have to adjust their timing if a patient's heart does restart. Ultimately, he said, the research should help standardize organ donation processes internationally.

Malcolm wrote:

<https://www.livescience.com/flatlining-death-heartbeats-continue.html>

Referenced article:

<https://www.nejm.org/doi/full/10.1056/NEJMoa2022713>

This means that all these NDE's and OBE's are occurring within a five minute period, and this means that consciousness has not left the body, etc. There are occasional outliers, like the woman in Spain whose heart started beating again after six hours, because she went into hypothermia:

Hypothermia had protected her body and brain from deteriorating while unconscious, Mr Argudo said, despite also bringing her to the brink of death.

In a race against time, doctors treating Mrs Schoeman turned to a specialised machine capable of removing blood, infusing it with oxygen and reintroducing it to the patient.

Once her body temperature had reached 30C, they used a defibrillator to jump-start her heart some six hours after emergency services were contacted.

Mrs Schoeman was released from hospital 12 days later, with only some lingering issues with the mobility and sensitivity of her hands due to the hypothermia.

He added: "If she had been in cardiac arrest for this long at a normal body temperature, she would be dead."

<https://www.bbc.com/news/uk-50681489>

Author: Malcolm

Date: Saturday, August 6th, 2022 at 11:29 PM

Title: Re: Someone go tell DJKR

Content:

Passing By said:

Complex or not, let's not kid ourselves that any of these so called "leaders" and warmongers on any side give two f***s about you, me, or any of the lives they wreck in all nations involved as well as the generational hatreds they entrench once the shooting starts.

PeterC said:

An easy thing to say. But what guidance does it give us?

Passing By said:

That one can understand where DJKR is coming from with this. Sure his history and presentation might be subpar but one can at least understand his intent.

He, at least I think....is trying to get his followers (students?) not to blindly lap up whatever any media feeds them and join the "slay the evil nation/group of people and the world will be magically alright" bandwagon. Are his examples and communication bad? Well yeah....but the intention is one that is sorely needed these days

Malcolm wrote:

Despite its flaws, do you really want to live in a world where America steps back and lets the rest of the world go to hell? Just look at the chaos Trump unleashed with the brief period of isolationism he indulged in. In any case, American isolationism is bad for democracy internationally. This was acutely demonstrable during the Hoover Administration, and later, during the Trump administration.

Democracy, the nonviolent transfer of power, is an extraordinarily delicate form of government. This is why liberal democracies formed alliances with each other in the early twentieth century, surviving both fascism and communism. These alliances need to continue to foster liberal democracy, as Ukraine so clearly shows. It's a matter of our survival. Recall that the first impeachment was over Trump's attempt to undermine Ukrainian democracy by blackmailing them with weapons in order to try and get dirt on Biden.

Dzongsar fails to understand this as he spends all his time listening to old fools like Chomsky (so far left his positions are now rightwing) and Mearsheimer (appeasement). Dzongsar's politics have not evolved a whit from the sort of campus radicals I saw in

Cambridge, Ma, in the 1980's. Of course, it is not his job to be expert in international affairs, and so on. But the sources he chooses are not serious.

It's not really his fault-- there is no sustained discourse in Buddhism on governance and democracy, or for that matter, ethics. Nor should there be. But when your whole world view revolves around the idea that a religion has all the answers for the secular problems of health care, international relations, social justice, etc., you are bound to come up short in your understanding of the world around you and its issues.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 11:40 PM

Title: Re: Teacher-Student Consent

Content:

Sādhaka said:

What separates Vajrayana from other religions, is the very advanced esoteric methods.

Malcolm wrote:

No, what separates Vajrayāna Buddhism from other religions is that it is Buddhist, and therefore, it is based on the view of dependent origination and emptiness.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 11:46 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

<https://www.brookings.edu/research/white-and-youth-population-losses-contributed-most-to-the-nations-growth-slowdown-new-census-data-reveals/>

A development that will only exacerbate white nationalist paranoia...

Malcolm wrote:

http://www.dementlieu.com/users/obik/arc/blackflag/int_ripper6.html

Queequeg said:

I've heard a number of different people's ideas of what your song "White Minority" is about. What's your explanation of it?

GREG: The idea behind it is to take somebody that thinks in terms of "White Minority" as being afraid of that, and make them look as outrageously stupid as possible. The fact that we had a Puerto Rican (Ron) singing it was what made the sarcasm of it obvious to me. Some people seem to want to take it another way, and somehow think that we'd be so dumb to where a Puerto Rican guy would sing it and it would be--I don't know how they could consider that racist, but people took it that way.

CHUCK: It's one of those things. It's like the flyer for this gig (a naked superman flying through the air with a hard-on). It draws out peoples' existing attitudes. If someone is

afraid that they're racist or something, then they're gonna call it racist.

GREG: Or they would like to say, "Oh, Black Flag--racists." It's people that don't like us, basically.

CHUCK: If someone IS racist, they'll use it for an anthem, for a while, but it's so polarized, that if you do it for a little while, it starts to get a little bit ludicrous.

GREG: It throws that attitude out and makes people think. To me, that's what it does. It doesn't preach, but it makes people think.

CHUCK: The fact that there is a controversy means it accomplished its goal.

GREG: It's not a kind of song that has a long term emotional impact or value to us. We don't even play it all the time.

Author: Malcolm

Date: Saturday, August 6th, 2022 at 11:50 PM

Title: Re: A Mahayana version of "In the Buddha's Words"

Content:

Queequeg said:

sincere question here.

Doesn't such an unexamined and ubiquitous system pose a danger of engendering bias mistaken for objectivity?

Malcolm wrote:

I don't see how. It is as simple as: This is where you start (NYC). This is the method (train, car, plane). This is the result (LA).

BTW, Midtown has a serious trash issue. The rats are as big as cats. Adams really needs to increase Sanitation. It's disgusting that NYC is so filthy, the city really needs to clean up its act. It's a bad look and it's a public health hazard.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 12:13 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

Yes, in case it wasn't known. Greg Ginn et al. Were one of the all time greatest punk bands.

Malcolm wrote:

While I personally enjoyed English Punk a bit more (4 Skins, Cockney Rejects, Crass, GBH, Stranglers, Pistols, etc.) Black Flag was one of the few American bands I liked as well.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 1:09 AM

Title: Re: Someone go tell DJKR

Content:

Malcolm wrote:

It's not really his fault-- there is no sustained discourse in Buddhism on governance and democracy, or for that matter, ethics.

Konchog1 said:

The Golden Light Sutra promotes absolute monarchy and Buddhist history promotes it as well, e.g. Ashoka and the Dharma Emperors.

<https://studybuddhism.com/en/tibetan-buddhism/original-texts/sutra-texts/sutra-of-golden-light/royal-treatise-entitled-the-inviolable-commitments-of-divine-kings>

Malcolm wrote:

Aśoka was hardly a virtuous king. After he converted to Buddhādharma, he had 18,000 Jains executed on the basis of a cartoon. He placed a price on the heads of Jain mendicants, until his own brother was killed by a farmer and his wife for the bounty. They mistook Ashoka's brother for a Jain mendicant, and brought his head to Ashoka for payment.

The divine right of kings as well as absolute monarchy is rejected by Aryadeva. He points out kings rule only by the consent of the governed, thus rejecting absolute monarchy. The Yogic Deeds of Bodhisattvas, p. 118, states:

Society's servant, paid with a sixth part,
why have you become so arrogant?
Your becoming the agent of actions
depends on being placed in control.

The above passage also is relevant to the tulku system and so on.

The rest of the chapter demolishes the idea advanced in this rather late Mahāyāna sūtra: Blessed by divine kings they enter into their mother's womb; being first blessed by gods, afterwards, they enter her womb.

Once born in the human world, they become kings of humans. From gods they are born; thus they are called 'divine son.'

On this point, Aryadeva rejects the divine right of kings, p. 127:

When all power and wealth
are produced by merit,
it cannot be said that this one
will be not a basis for power and wealth.

In other words, it is the accumulation of merit alone that determines wealth and power, not some divine benediction from worldly devas. And further, everyone can gather merit.

So everyone is equal.

Thus, I regard the sūtra passage above to be completely provisional, culturally determined, and something which can be safely ignored in the modern context. Its general message about wicked rulers, etc. is totally fine.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 1:32 AM

Title: Re: Teacher-Student Consent

Content:

Malcolm wrote:

Except that Vajrayana doesn't claim gurus are infallible, or that they have some special sauce.

fckw said:

Of course Vajrayana makes the claim that teachers must have a special sauce, the special sauce being "realization".

Malcolm wrote:

No, actually, the whole system of Vajrayāna is based on ordinary people being able to transmit empowerments and so on, having satisfied basic requirements of mantra recitation, etc., because the principle of Vajrayāna empowerment is based on the teacher arranging a specific kind of dependent origination on the continuum of the student, etc. If the guru performing the empowerment is also a realized person, so much the better, but it is not a requirement. Is it better for you to think the teacher is realized, sure, since it causes confidence. Further, there is mundane realization, and transcendent realization. One can be realized and be below the path of seeing. I think you are a bit out of your depth here, frankly.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 1:49 AM

Title: Re: Someone go tell DJKR

Content:

Malcolm wrote:

It's not really his fault-- there is no sustained discourse in Buddhism on governance and democracy, or for that matter, ethics. Nor should there be. But when your whole world view revolves around the idea that a religion has all the answers for the secular problems of health care, international relations, social justice, etc., you are bound to come up short in your understanding of the world around you and its issues.

Queequeg said:

I don't agree with bolded, but don't strongly disagree.

I believe that Dharma is applicable to everyday life, including civic life.

Malcolm wrote:

Yes, as a matter of personal conduct it is fine. But Dharma was not taught to resolve major social issues, etc., it is for personal evolution.

Queequeg said:

Nagarjuna I think hit the right tenor in his Jeweled Garland. Nagasena's distance from King Milinda is also instructive. Of course, Buddha's relationship with Bimbisara and Udayana, and his approval of the democratic Vajjians is also instructive. Many other sages have navigated the relationship with rulers well.

Malcolm wrote:

Buddhist ethical discourse up till now has been rather stunted by its long term association with absolute monarchs. What's the point of writing about ethics when it is as likely to get you murdered by an angry king as listened to by a kindly one?

Anyway, no text like the Nicomachean Ethics was ever produced in Buddhist circles in India, probably because Kautilya's Arthaśāstra was sufficient.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 1:53 AM

Title: Re: Teacher-Student Consent

Content:

fckw said:

Then why are there repeated dismissive discussions in this forum about <random person XYZ> on the internet who takes up the role of a teacher if in principle everyone who has completed some formal requirement can and is allowed to do it? There is a big discrepancy between what you're saying and how - particularly in this forum, but also elsewhere - students are actually treating things.

Malcolm wrote:

I cannot be responsible for the education of everyone.

fckw said:

Just look at the endless discussions about Nankhai Norbu's succession and the lack thereof. There are plenty of people in that organisation who fulfill the formal requirements for this or that practice, so why is not just everyone rejoicing? If they would take your words to their hearts, then there should be plenty of teachers giving plenty of empowerments.

Malcolm wrote:

Yes, and I have encouraged some people in the DC to step up. But they look at an old letter written 8 years ago, and treat it like the Koran. So, what to do?

fckw said:

Pointing to some supposedly formal requirement according to some Vajrayana texts is not enough. It's like having a law that just nobody is following. It's the actual practice that matters. And in actual practice I observe a dance around teachers that I just cannot subscribe to. And this dance, I keep my stance, in my view directly plays into covering up bad conduct in sanghas of Tibetan Buddhism.

Malcolm wrote:

There are two kinds of problems: my problem and not my problem. Which is this for you? For me, this is not my problem at all. Life is short. Don't waste it on nonessentials.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 5:17 AM

Title: Re: Western Dzogchenpa has NDE, Becomes Perennialist

Content:

Malcolm wrote:

It takes three days for consciousness to separate from the body. As you say, we can do all of the above; but have we really? No.

Matt J said:

Actually, NDE researchers have done all that--- but within the narrow band "near" death but obviously prior to irrevocable death. But yes, it is not actual death, which is why they are called "near death" experiences. But the point is not that they are in fact actual representations of what happens when we pass the point of irreversible death, rather the point is that with diminished brain function, there is an incredible experience some have that is unlike other experiences (dreams, hallucinations, etc.). It is merely one part of a growing challenge to the physicalist notion that consciousness is produced by the brain (example include terminal lucidity, hydrocephaly where people with 5% of the their brain function normally; etc.).

Of course, a more relevant discussion might be had by digging into what Dr. Greyson's DOPS colleague Dr. Jim Tucker has recorded with respect to past life memories of young children, including intermission memories from death to rebirth.

Malcolm wrote:

A dream by Buddhists definition is not the same as a dream by western science definition. You assert these things are not dreams based on a physicalist paradigm. I assert they are dreams because they are just the activation of traces because of the vāyu of the body is moving back out of the heart cakra's eight nadis prior to regaining consciousnesses.

So, different paradigm, not commensurable with each other.

Author: Malcolm

Date: Sunday, August 7th, 2022 at 11:41 AM

Title: Re: Someone go tell DJKR

Content:

PeterC said:

And the US is absolutely interested in regime change in china, apart from a few short haituses in the Nixon and Clinton eras it always has been.

Malcolm wrote:

Given that China has become an Orwellian nightmare...

Author: Malcolm

Date: Sunday, August 7th, 2022 at 12:06 PM

Title: Re: Back in the USA...

Content:

conebeckham said:

The Sex Pistols were not even a band, honestly.

Malcolm wrote:

Blasphemy. They were the last great rock and roll band.

Never liked the Dead Kennnedies.

But I mean there are a ton of other bands worth mentioning, like the slits, wire, pop group, rema rema, of course I have to mention seeing James white and the blacks at Max's Kansas City in '78, and Garbage at a loft party in Soho. Lydia lunch. Regret not seeing Joy Division, all time favorite...Iggy Pop...I could go on...

Author: Malcolm

Date: Sunday, August 7th, 2022 at 7:35 PM

Title: Re: Back in the USA...

Content:

conebeckham said:

The Sex Pistols were not even a band, honestly.

Malcolm wrote:

Blasphemy. They were the last great rock and roll band.

PeterC said:

Nirvana, Pearl Jam, Foo Fighters, even Guns and Roses all postdate them, and unlike the sex pistols they could actually play their instruments...

Malcolm wrote:
Without the Pistols, no Nirvana.

Buts it is undeniable that the Pistols killed Rock and Roll. And it was mainly Sid who couldn't play. Chrissy Hind taught Steve Jones how to play guitar.

Author: Malcolm
Date: Monday, August 8th, 2022 at 2:33 AM
Title: Re: Back in the USA...
Content:
Archie2009 said:
Living Colour (in the 80s & 90s)?

Malcolm wrote:
The Pistols are just exemplars. In reality, there was a whole movement against the arena rock extravagance which priced out poor kids in late 70's, especially in England, where youth unemployment was +40%.

Tons of great bands, often started by kids who could not play their instruments, who sort of managed it all as they went along.

Author: Malcolm
Date: Monday, August 8th, 2022 at 2:45 AM
Title: Re: Back in the USA...
Content:

Archie2009 said:
Musicians who haven't mastered their instruments hold very limited appeal to me.

Malcolm wrote:
Well, quite honestly, I don't listen to much punk rock these days.

But it was fun back in the day...

Author: Malcolm
Date: Tuesday, August 9th, 2022 at 4:27 AM
Title: Re: Christian apologetics vs Buddhism
Content:
Johnny Dangerous said:
I can think of any stream of teachings I'm aware of, and they all recognize that some people won't be able to grok Dharma.

Konchog1 said:

There are Mahayana Sutras where Shravakas can't understand or accept what they hear.

There are Tantras that have Bodhisattvas react the same way.

It's all about merit.

Malcolm wrote:

There are even tantrtras where buddhas react that way. It's just a literary device to emphasize the profundity of the teaching.

Author: Malcolm

Date: Tuesday, August 9th, 2022 at 10:15 AM

Title: Re: Back in the USA...

Content:

DNS said:

Breaking News!

FBI raiding Mar-a-Lago right now.

<https://www.bloomberg.com/news/articles/2022-08-08/former-us-president-donald-trump-says-fbi-agents-raiding-mar-a-lago>

Author: Malcolm

Date: Tuesday, August 9th, 2022 at 9:45 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

I don't know. This is brute force. This is (hopefully) a finishing move.

Malcolm wrote:

The Deep State Strikes Back!

At least this is how it will be marketed for fundraising...

The cancer is Citizen's United and the present SCOTUS.

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 2:51 AM

Title: Re: Back in the USA...

Content:

conebeckham said:

The numbers are shrinking, leaving only the most hardcore, deluded Trumpists. But they are the most vocal. Meanwhile, a portion of the GOP will take up the banner of "unjust action" etc. Even those who privately wish Trump would go away will publicly sign on to this movement, if the GOP takes over the house.

DNS said:

Midterms now only 3 months away and will be interesting. If the Republicans don't at least take control of the House, they will blame it on all of the Trump-baggage and probably move towards DeSantis or someone else.

If the Democrats do badly, they will blame it on Biden and might look to someone else for 2024, maybe Newsom.

Left coast vs. Right coast (California-Florida), left-wing vs. right-wing

Shinjin said:

I'm predicting a red wave. Inflation is killing the average working man and they want a change. On top of that we are now in a recession.

Malcolm wrote:

Nope. Abortion will be the defining issue in the midterms. Its is already clear from the Kansas referendum. There is no way forward for a red wave. Inflation is world wide, so, not Biden's fault (and actually it is Trump's fault because the tariffs he imposed are a major factor causing inflation), and we are not in a recession -- job growth is explosive. Stop watching Fox news. It's rotting your brain.

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 3:43 AM

Title: Re: Back in the USA...

Content:

Shinjin said:

I'm predicting a red wave. Inflation is killing the average working man and they want a change. On top of that we are now in a recession.

Malcolm wrote:

Nope. Abortion will be the defining issue in the midterms. Its is already clear from the Kansas referendum. There is no way forward for a red wave. Inflation is world wide, so, not Biden's fault (and actually it is Trump's fault because the tariffs he imposed are a major factor causing inflation), and we are not in a recession -- job growth is explosive. Stop watching Fox news. It's rotting your brain.

Shinjin said:

I don't watch FOX and technically we are in a recession. Even according to your beloved CNN.

Malcolm wrote:

We are not in a recession:

<https://www.dallasfed.org/research/economics/2022/0802>

Shinjin said:

U.S. Likely Didn't Slip into Recession in Early 2022 Despite Negative GDP Growth

Malcolm wrote:

<https://www.forbes.com/sites/billconerly/2022/07/05/already-in-recession-close-but-not-quite-in-july-2022/?sh=565de29fc1bf>

Shinjin said:

Already In Recession? Close But Not Quite In July 2022

Malcolm wrote:

<https://www.npr.org/2022/07/28/1113649843/gdp-2q-economy-2022-recession-two-quarters>

Shinjin said:

What are the markers of a recession?

The NBER says the "traditional definition" of a recession is "a significant decline in economic activity that is spread across the economy and that lasts more than a few months."

Employment is a part of the group's calculus, and the labor market has continued to show signs of strength. In June, the unemployment rate held steady at 3.6%, which is near its pre-pandemic low, and the economy added 372,000 jobs.

"I don't think the NBER would look at the data right now and say the economy is in a recession," says Michael Gapen, the chief U.S. economist at Bank of America Securities.

But it's unclear how much Americans will care about whether the current economy satisfies a specific, highly-technical definition, or it doesn't.

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 7:29 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

While I personally enjoyed English Punk a bit more (4 Skins, Cockney Rejects, Crass, GBH, Stranglers, Pistols, etc.) Black Flag was one of the few American bands I liked as

well.

conebeckham said:

The Sex Pistols were not even a band, honestly.

Stranglers were great. But I think the greatest punk bands were the DK's and the Ramones. Blag Flag were also great.

PeterC said:

Coincidentally...I haven't seen it but it's now on Hulu

<https://www.vanityfair.com/hollywood/2022/05/danny-boyle-sex-pistols-show-hulu-fact-fiction>

Malcolm wrote:

Hilarious show.

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 8:41 PM

Title: Re: Back in the USA...

Content:

Queequeg said:

Just remembered...

Misfits.

Camp horror punk. Some of my only music that my kids kind of like.

Malcolm wrote:

Spawn of kiss and the ramones...

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 11:04 PM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Johnny Dangerous said:

Enlightenment in one lifetime and is all over the place in the Pali Canon, including the "sudden" variety. Granted, it's a different conception enlightenment

Malcolm wrote:

Not really. Freedom means being free from afflictions. This is same in Hinayāna and Mahāyāna, the insight that burns away the afflictions is fundamentally the same, and the same fetters are relinquished at the path of seeing of both vehicles. The real difference is whether the practitioner aspires to full buddhahood or not. The latter is typically is said to require eons of practice gathering the two accumulations in order to

gain (a limited species of) omniscience as well as freedom. This is the reason why sudden awakening is contentious in Mahāyāna schools, with some like Chan/Zen, Dzogchen, and Mahāmudra, accepting the concept, where as other schools, generally Indian-based general Mahāyāna and Vajrayāna reject the idea. In the case of the latter, they merely theorize that the special methods of Vajrayāna allow one to gather the two accumulations required for buddhahood in a single lifetime.

Author: Malcolm

Date: Wednesday, August 10th, 2022 at 11:48 PM

Title: Re: Seasonality in the efficacy of different practices

Content:

Johnny Dangerous said:

I suppose this is mostly a Vajrayana/Dzogchen question:

I have read and been taught in various ways about structuring practice by the cycle of day and night, but I don't recall reading similar instructions on how to adjust practice according to season, can anyone point me to a text or teaching on this?

Malcolm wrote:

We generally try to chulen practices in the spring, when our white element is increasing, for example.

as Archie says, we tend to do most Dzogchen practices in the early spring and autumn, when humidity is low, and the sky is clear.

Of course, we can recite the Aspiration of Great Power on the solstices, equinoxes, and so on. Some people, following the Tibetan custom do a lot of wrathful practice (dgu gtor) at the end of the year to ward off negativities. There is Dzamling Chisang, which usually falls in july, which is the anniversary of Gesar doing a sang to purify the world of contamination, and so on.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 2:39 AM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Nicholas2727 said:

Hopefully it is not too far off topic but how far on the Bhumi's does common Mahayana say a practitioner can go in a single life time?

Malcolm wrote:

Depends on who you ask. According Chan/Zen, just one lifetime.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 3:14 AM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Nicholas2727 said:

Hopefully it is not too far off topic but how far on the Bhumi's does common Mahayana say a practitioner can go in a single life time?

Malcolm wrote:

Depends on who you ask. According Chan/Zen, just one lifetime.

Nicholas2727 said:

What about other Mahayana schools? Such as Tien'Tai, Hua Yen,

Malcolm wrote:

Yes, I think so.

Nicholas2727 said:

or Sutric Tibetan Buddhism?

Malcolm wrote:

Strong no.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 3:44 AM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Seeker12 said:

So although it may be sudden in this particular bodymind, that's not to say that one just sort of randomly happens to stumble upon it without any previous causes. As such you might argue that there is a gradual process to reach sudden realization, perhaps.

Kai lord said:

Thats also the opinion of Jigten Sumgon who argued that there are no such thing as sudden type, every practitioners should be considered as gradual type since they get to practice Mantrayana and liberated within their single lifetime after eons of accumulating merits and purification practices

Malcolm wrote:

There are all kinds of different opinions. The Dzogchen opinion is different.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 6:47 AM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Kai lord said:

Thats also the opinion of Jigten Sumgon who argued that there are no such thing as sudden type, every practitioners should be considered as gradual type since they get to practice Mantrayana and liberated within their single lifetime after eons of accumulating merits and purification practices

Malcolm wrote:

There are all kinds of different opinions. The Dzogchen opinion is different.

Kai lord said:

While I understand why the Chinese buddhists especially the northern/southern Chan debated over sudden vs gradual issue for centuries, I found the Tibetans' debate over the same issue amusing since they practically teach that even the laziest and most dull student can gain Enlightenment within 16 lifetimes simply by keeping their samaya pure as opposed to eons of hard practice in the common vehicle.

Malcolm wrote:

We are already liberated. We just need to understand that. Awakening isn't something that can be attained, since awakening is our primordial state.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 6:52 AM

Title: Re: Enlightened people in Mahayana (past or present)

Content:

Malcolm wrote:

There are all kinds of different opinions. The Dzogchen opinion is different.

Seeker12 said:

Dudjom Lingpa of course is specifically talking about Dzogchen in the quote shared.

Malcolm wrote:

I didn't read your quote: but while we are at it:

The stage of liberation is first.

-- String of Pearls Tantra.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 10:47 AM

Title: Re: Back in the USA...

Content:

conebeckham said:

Watergate was child's play compared to what is happening now.

kirtu said:

Watergate. How quaint! That was merely completely unconstitutional from start to finish. What we see now is nothing less than the deliberate destruction of America's long-standing faux-democracy.

Malcolm wrote:

Democracy is the nonviolent transfer of power. That is it's essence. We've quite successfully done this since Washington stepped down. Trump was the exception.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 10:51 AM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

ddorje said:

With all due respect to this idea Malcolm, how do we account for Tulku Pema Wangyal Rinpoche (who directly encouraged a group teaching I was in to be vegan), or Chatral Rinpoche who encouraged vegetarianism?

Malcolm wrote:

I've heard of such opinions. My teachers all reject this point of view as appropriate advice for Vajrayana practitioners.

"Those who eat meat have compassion."

— Hevajra Tantra

kirtu said:

It is undeniable that some very great TB lamas are in fact more or less giving their students a kind of "out" re: meat eating (I'm not sure they understand veganism - e.g. Garchen R saying that "cheese" was an acceptable substitute - hardly an out for a dogmatic vegan).

One of my teachers, a Nyingma khenpo, explicitly told a vegan student that they didn't have to actually eat meat but could put it to their lips without eating it. The vegan didn't follow up with more objections.

Malcolm wrote:

Chinese Buddhist influence.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 11:55 AM

Title: Re: Is Shingon lesser because it has less tantras than Tibetan vajrayana?

Content:

ddorje said:

It seems to be talked about in many different ways.

I can understand if it's in the context tshog sha

Malcolm wrote:

All meals are supposed to be ganapujas. When the tantras talk pure and impure food, they are not talking about feces vs. filet mignon. They are talking about meat (outcast) versus vegetarian (twiceborn), etc.

Konchog1 said:

So ideally should we be eating meat and drinking alcohol at all meals?

Malcolm wrote:

Not necessarily, however we are supposed to, understand our food as the five amritas, etc.

Author: Malcolm

Date: Thursday, August 11th, 2022 at 8:07 PM

Title: Re: Back in the USA...

Content:

kirtu said:

Watergate. How quaint! That was merely completely unconstitutional from start to finish. What we see now is nothing less than the deliberate destruction of America's long-standing faux-democracy.

Malcolm wrote:

Democracy is the nonviolent transfer of power.

kirtu said:

No. Democracy is the guarantee of civil liberties to all citizens/people in the country first and then the guarantee of equal access to the decision making process in some form (and this varies widely in actual democracies).

Malcolm wrote:

Sorry, this is just not the case. The outcome of citizen participation, which is varied in various democracies, is the nonviolent transfer of power. This is the key feature of democracy that is absent in all other forms of government, where succession is invariably the outcome of death or violence.

Even though citizens vote in Russia, it is not a democracy, etc., the same goes for Hungary.

Trump's continued attempt to overthrow the government is shocking because it was violent and planned for months. Why he isn't sitting in jail is beyond imagination.

Author: Malcolm

Date: Friday, August 12th, 2022 at 12:40 AM

Title: Re: Back in the USA...

Content:

Queequeg said:

<https://www.theatlantic.com/ideas/archive/2022/08/trump-fbi-mar-a-lago-search-republican-reaction/671104/>

People are unhinged. Cult mania. People are tripping.

Malcolm wrote:

Yes, these people have serious personality disorders:

Author: Malcolm

Date: Friday, August 12th, 2022 at 12:53 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Friday, August 12th, 2022 at 2:11 AM

Title: Re: Back in the USA...

Content:

kirtu said:

No. Democracy is the guarantee of civil liberties to all citizens/people in the country first and then the guarantee of equal access to the decision making process in some form (and this varies widely in actual democracies).

Malcolm wrote:

Sorry, this is just not the case.

kirtu said:

This is exactly the case and all real democracies have civil rights at their center (although even they don't necessarily practice perfectly).

<https://freedomhouse.org/> and the Economist Intelligence Unit's

https://en.wikipedia.org/wiki/Democracy_Index disagrees with you. Even the Cato Institute with it's Freedom Index disagrees with your sort of facile presentation.

They also disagree with my facile presentation as they all go beyond merely civil

liberties as the core + equal representation/participation in the governing process but both of those elements are critical to all three of their evaluations.

Malcolm wrote:

American Democracy has but slowly allowed equal access to all citizens, it's only in the 1960's where this was really the case. But we are the oldest modern democracy on the world, and it is undeniable that the nonviolent transfer of power is the key feature of democracy, and has been since John Adams handed power over to Jefferson in 1800. Without the peaceful transfer of power, votes don't matter.

Author: Malcolm

Date: Friday, August 12th, 2022 at 5:57 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

<https://www.nytimes.com/live/2022/08/11/us/fbi-cincinnati-shooting-news#fbi-cincinnati-armed-person>

Unknown said:

Gunman Tried to Breach Cincinnati F.B.I. Office, Officials Say: Live Updates

Man suspected of trying to breach the F.B.I.'s Cincinnati office may have Jan. 6 ties.

Investigators are looking into whether the man who tried to breach the F.B.I.'s field office in Cincinnati on Thursday had ties to extremist groups, including one that participated in the Jan. 6 attack on the Capitol, according to two law enforcement officials familiar with the matter.

The suspect, identified by the officials as Ricky Shiffer, 42, seems to have appeared in a video posted on Facebook on Jan. 5, 2021, showing him attending a pro-Trump rally at Black Lives Matter Plaza in Washington the night before the Capitol was stormed.

In May, a Twitter user named Ricky Shiffer replied to a photograph of rioters scaling the walls of the Capitol on Jan. 6 with a message that claimed he was present at the building and seemed to place the blame for the attack on people other than supporters of former President Donald J. Trump.

"I was there," the message read. "We watched as your goons did that."

Mr. Shiffer was not charged with any crimes in connection with the Jan. 6 attack.

In another Twitter post, the same user wrote about the far-right nationalist group the Proud Boys.

"Save ammunition, get in touch with the Proud Boys and learn how they did it in the Revolutionary War, because submitting to tyranny while lawfully protesting was never

the American way," the message read.

A representative for the F.B.I. declined to comment.

Author: Malcolm

Date: Friday, August 12th, 2022 at 6:07 AM

Title: Re: "Becoming Who I Was" - yangsi expelled from monastery?

Content:

stoneinfofocus said:

Tulshuk Lingpa's yangsi was not enthroned despite being recognized, and he left the monastery to live a normal, if somewhat troubled, life (but as last heard from, wanted to go back to Dharma more seriously).

Not the same, but the idea is that these sorts of things happen. A tulku is not enthroned. A tulku is abandoned. A tulku leaves the Dharma. A "tulku" becomes a Russian spokesperson in Ukraine (*cough Steven Seagal cough*).

Even a Khyentse tulku (Khyentse Chokyi Wangchuk, uncle of Namkhai Norbu Rinpoche) was essentially thrown aside in favor of Khyentse Chokyi Lodro. Politics, corruption, human nonsense, etc...results in some weird things happening.

Malcolm wrote:

The institution of tulkus is irredeemably corrupt.

Author: Malcolm

Date: Friday, August 12th, 2022 at 9:17 PM

Title: Re: Back in the USA...

Content:

Bundokji said:

I guess the content of whatever Trump retained in his private residence causes damage to his political opponents, and he kept it as an insurance/ political blackmailing if his opponents overstep in hunting him. If this is the case, revealing the content is no one's interest. While these would still be state secrets, the FBI's interference would appear as designed to protect those of whom the content would be damaging (most probably establishment politicians). Publicizing what could appear as national security sensitive issue (such as nuclear documents - which Trump denied) might help save the public image and neutrality of the FBI.

Malcolm wrote:

Conspiracy theory much?

You really do not understand America.

Author: Malcolm

Date: Saturday, August 13th, 2022 at 4:17 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Conspiracy theory much?

You really do not understand America.

Bundokji said:

Having state secrets is no conspiracy. I have read documents obtained from US national archives in the past. Some content remains confidential even after releasing the documents into the public domain. The election process, especially on the federal level, is often described as a vote of confidence, and this includes the handling of states secrets in a responsible way.

If Trump retained states secrets selectively, then what would the content be? he is known to act according to whatever serves his agenda. His base seem to believe that his agenda is inline with public interest (i.e draining the swamp).

American politics was more predictable before the involvement of an outsider (Trump) who does not adhere to the rules, at least in the way they were implemented by the presidents and politicians who preceded him.

I do not claim to understand America. My conjecture is limited to this particular case.

How would "Understanding America" falsify the above?

Malcolm wrote:

Your conspiracy theory that FBI raided Mar a Logo to protect other politicians is what I was referring to. You have no basis for such a speculation.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 1:40 AM

Title: Re: Back in the USA...

Content:

Knotty Veneer said:

The culture war uses the beliefs of US Christian fundamentalists to further the agendas of US oligarchs and will destroy the planet for all of us.

Sādhaka said:

The thing a lot of you guys keep failing to get, is that the leftists also further the agenda of oligarchs. It's both sides.

Malcolm wrote:

Oligarchs don't need their agendas furthered, that's why we call them "oligarchs." But which oligarchs did you have in mind? A faceless, anonymous, shadowy cabal secretly ruling the world, or did you have some names in mind?

Author: Malcolm

Date: Sunday, August 14th, 2022 at 3:44 AM

Title: Re: Back in the USA...

Content:

Sādhaka said:

The thing a lot of you guys keep failing to get, is that the leftists also further the agenda of oligarchs. It's both sides.

Malcolm wrote:

Oligarchs don't need their agendas furthered, that's why we call them "oligarchs." But which oligarchs did you have in mind? A faceless, anonymous, shadowy cabal secretly ruling the world, or did you have some names in mind?

Shinjin said:

You never heard of illuminati?

Author: Malcolm

Date: Sunday, August 14th, 2022 at 3:48 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

For instance, if we were to make a review of attempts at anti-monopolistic legislation - which is the kind of legislation that would constrain the power of corporations like Monsanto - and has done historically, we would find it is mostly (but not exclusively) left-wing Democrats involved in such efforts, and that there are far fewer Republicans involved.

Sādhaka said:

Show me even one president or democrat who has even attempted to curb monsanto since that nasty corporation reared its ugly head.

I bet you can't do it. And even if there is one, it is likely a 'outlier' like Ralph Nader, Cynthia McKinney, RFK JR., or Tulsi Gabbard.

Malcolm wrote:

Monsanto no longer exists. It was bought out by Bayer. That's called "the free market."
Or are you complaining about a lack government regulation here (which is strange,
'cause I thought you were a libertarian of some species).

Gabbard is a Russian useful idiot, or at least she plays one on Fox. RFK jr. is a dangerous,
anti-science kook. Cynthia McKinney, like everyone presently in the Green Party , is
irrelevant. Ralph is helped Bush II over the finish line.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 10:47 AM

Title: Re: Back in the USA...

Content:

Sādhaka said:

==

And there's no free-market where corporate lobbyism...

Malcolm wrote:

If course there, unless you advocate government regulation. Why shouldn't
corporations lobby, just as other people do. After all, they are people too.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 8:13 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

==

And there's no free-market where corporate lobbyism...

Malcolm wrote:

If course there, unless you advocate government regulation. Why shouldn't
corporations lobby, just as other people do. After all, they are people too.

PeterC said:

The central argument in citizens United was that since corporations are associations of
people, they should also enjoy freedom of speech as do natural people; and since
spending money to distribute one's message is an integral part of speech, then
corporations should be able to do that too.

Up to that point, it's hard to argue with. The argument completely ignores that we
regularly put limits on individuals' ability to contribute money to political causes and
that we also impose transparency requirements on political spending for individuals,
while under Citizens Utd it is possible for non-natural persons to be subject to no

spending limits and no real transparency requirements.

Malcolm wrote:

Citizens United refers to PACs, while Sadhaka was talking about regular companies.

I agree with you however, that Citizens United has a corrupting influence on the US political system.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 9:17 PM

Title: Re: Hevajra or Chakrasamvara Empowerments in 2022

Content:

Terma said:

Really? I understand the notion that we are all free to do what we please, but when your guru gives a practice commitment and one just decides to disregard it, does that not go against your guru's wishes?

Malcolm wrote:

Depends on your level of understanding. If you understand that all practices have the same basic point, and unify everything in guru yoga, there is no problem. If you don't have this understanding, you are going to wind up in trouble.

The basic command one receives from one's gurus are: practice until you attain awakening. It doesn't really matter which practice you do, as long as you do something.

On the other hand, I am Dzogchen practitioner of the tradition of Chogyal Namkhai Norbu, and so I follow his directions.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 10:06 PM

Title: Re: Reincarnation cases not following the Buddhist model

Content:

Giovanni said:

Stevenson's methodology was dismissed even by scientists with a Buddhist belief system.

They are pseudo science and should be discounted from any serious discussion of the actual Dharmic concept of Rebirth.

They are more akin to populist "Hindu" beliefs.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 10:50 PM

Title: Re: Hevajra or Chakrasamvara Empowerments in 2022

Content:

Sādhaka said:

For an extreme example, imagine how many Empowerments Jamgon Kongtrul or Jamyang Khyentse Wangpo received. Do you think they did all the practices that they received, every single day? That would be impossible.

PeterC said:

Dilgo Khyentse R used to spend several hours each day running through a large number of sadhanas, changing males and implements periodically as needed. A lineage holder may have obligations to maintain practices that a regular practitioner would not.

Malcolm wrote:

ChNN was also a lineage holder, in the classic sense of the term, like DKR, but he never spent his time this way. They were both Dzogchenpas, the difference, as far as I can tell, is personal inclination.

Author: Malcolm

Date: Sunday, August 14th, 2022 at 11:40 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

“...Swedenborg, advises people to search for the LOST WORD among the hierophants of Tartary, China, and Thibet; for it is there, and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties.”

Malcolm wrote:

Lived before the discovery of the Rosetta stone, so no. This is just WET fantasizing.

Author: Malcolm

Date: Monday, August 15th, 2022 at 1:36 AM

Title: Re: Dzogchen and the Two Stages

Content:

yagmort said:

so these 4 empowerments in Chetsun Nyingthig = rigpa tsel wang empowerment? or rigpa tsel wang is the different thing altogether?

Malcolm wrote:

It's included in the four empowerments.

yagmort said:

what about Yeshe Lama and Thigle Gyachen empowerments? to me it sounds what

Malcolm said is that Thigle Gyachen has (4?) empowerments and then Yeshe Lama has its own rigpa tsel wang empowerment, but what Peter said is like Thigle Gyachen has rigpa tsel wang one would need to practice Yeshe Lama, but it hasn't necessary to come from Thigle Gyachen? can some one clear this up for me, please?

Malcolm wrote:

Yes, this is correct Thigle Gyachen has a rig pa'i rtsal dbang, and when you are receiving Ye shes bla ma, there is another rig pa'i rtsal dbang, before moving onto further instructions. Originally, however, the Thigle Gyachen had no empowerment. That was written by Khyentse Wangpo.

yagmort said:

is this arrangement (3 separate empowerments and 1 unified for all three) also the case for Chetsun Nyingthig?

Malcolm wrote:

No.

yagmort said:

and where is rigpa tsel wang (if any) in that scheme for Kunzang Thugtig?

Malcolm wrote:

You should go and receive this tradition, if you are interested in it.

Author: Malcolm

Date: Monday, August 15th, 2022 at 2:17 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Lived before the discovery of the Rosetta stone, so no. This is just WET fantasizing.

Sādhaka said:

I don't really know about the Egyptian part; but that aside, it's a otherwise interesting statement.

Malcolm wrote:

The famous lost word is a Freemasonic myth:

The mythical history of Freemasonry informs us that there once existed a WORD of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost; and that a temporary substitute for it was adopted. But as the very philosophy of Masonry teaches us that there can be no death without a resurrection,--no decay without a subsequent restoration,--on the same principle it follows that the loss of the Word must suppose its eventual recovery.

Now, this it is, precisely, that constitutes the myth of the Lost Word and the search for it. No matter what was the word, no matter how it was lost, nor why a substitute was provided, nor when nor where it was recovered. These are all points of subsidiary importance, necessary, it is true, for knowing the legendary history, but not necessary for understanding the symbolism. The only term of the myth that is to be regarded in the study of its interpretation, is the abstract idea of a word lost and afterwards recovered.

<https://www.sacred-texts.com/mas/sof/sof33.htm>

WET is exclusively an outgrowth of 19th century Masonry.

Author: Malcolm

Date: Monday, August 15th, 2022 at 2:32 AM

Title: Re: Time of Enlightenment

Content:

Kai lord said:

Still does not support the scriptures. There is nowhere does the idea of Arhatship being temporary was being mentioned nor were fetters returning to Arhats simply based on the physical dissolution of cosmos.

Malcolm wrote:

In Dzogchen there is a concept of reversible buddhahood, where indeed, even buddhas can lose their awakening during the twenty void eons.

So yes, there is somewhere the idea that it is possible to even fall out of buddhahood. It's mentioned in the commentary on the Sound Tantra.

Author: Malcolm

Date: Monday, August 15th, 2022 at 7:27 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

I agree with you however, that Citizens United has a corrupting influence on the US political system.

kirtu said:

So a corrupting influence on an already utterly failed system.

Got it.

Malcolm wrote:

Don't be silly. You make us sound like Russia.

Author: Malcolm

Date: Monday, August 15th, 2022 at 7:33 AM

Title: Re: Back in the USA...

Content:

Sādhaka said:

Well I just take the Lost Word to be a reference to the Secret (Lost) Mantra (Word); and is why Swedenborg said to look for it in “Tartary, China, and Thibet”.

Malcolm wrote:

And just how would he know this? I mean, you giving a lot of credibility to someone who mentions this lost word in their analysis of the Apocalypse of John:

11. Which are in Asia signifies to those who are in the light of truth from the Word. Since by all the names of persons and places in the Word the things of heaven and the church are meant, as was said before; thus also they are meant by “Asia” and by the names of the seven churches therein, as will appear from what follows. The reason why they who are in the light of truth from the Word are meant by “Asia” is because the most ancient church and after it the ancient and then the Israelitish church were in Asia; also because the ancient Word and afterwards the Israelitish were with them; and all the light of truth is from the Word. There were ancient churches in the Asiatic world and they had a Word which was afterwards lost. Lastly, there was the Word which is extant at this day. This may be seen in Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 101–103). On this account it is that by “Asia” is here signified all who are in the light of truth from the Word.

[2] Concerning this ancient Word, which was in Asia before the Israelitish Word, it is fitting to relate this news: That it is still reserved there among the people who are in Great Tartary; I have spoken with spirits and angels in the spiritual world who came thence, who said that they possess a Word, and have possessed it from ancient times; and that their Divine worship is performed according to this Word; and that it consists of mere correspondences. They said that it also contains the book of Jasher, which is mentioned in Joshua (10:12, 13), and 2 Sam. (1:17, 18), and also, that with them are the books mentioned by Moses, as the Wars of Jehovah and the Propheticals (Num. 21:14, 15, and 27–30); and when I read to them the words quoted thence by Moses, they examined whether they were extant there, and found them. From these things it was manifest to me that the ancient Word is still with them. While speaking with them they said that they worship Jehovah, some as an invisible, and some as a visible God. Moreover they related that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, because the emperor of China is from their country. And

further, that they are so populous, that they do not believe any region in the whole world to be more populous; which is very credible from the wall so many miles long, which the Chinese formerly constructed as a safeguard against invasion from them. Seek for it in China, and peradventure you will find it there among the Tartars.

https://swedenborg.com/wp-content/uploads/2013/03/swedenborg_foundation_apocalypse_revealed_01.pdf

Author: Malcolm

Date: Monday, August 15th, 2022 at 10:19 AM

Title: Re: Back in the USA...

Content:

Sādhaka said:

And in esotericism, the Seven Churches of Asia are considered to be the Seven Cakras in the Kundalini or Laya Yoga system, and 144,000 Chosen refers to the number of Lotus Petals of the Chakras.

Malcolm wrote:

If you want to believe this shit, go ahead, but it's f**cking laughable, 19th century nonsense.

Author: Malcolm

Date: Monday, August 15th, 2022 at 8:53 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

Look at the following from the Christian mystic Johann Gichtel, drawn or painted in 1696:

humble.student said:

There was an academic paper that showed Gichtel would have had access to books of Indology - iirc Athanasius Kircher - that depicted the chakras and so on, and that this was not a case of him coming up with it all by himself.

Malcolm wrote:

These are not cakras. This is describing the course of the planets in the human body. It is clear if you pay attention to the symbols inside the spheres. You have Saturn, Moon, Jupiter, Mercury, Mars, Venus, and the Sun in that order, lined up on the black line, from the crown to the sun.

The legend reads, "The tenebrous, natural, earthly man, according to the stars and elements."

Thus, nothing to do with cakras.

Author: Malcolm

Date: Monday, August 15th, 2022 at 11:09 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

Malcolm, the art-piece looks almost like Krishna as a Yogi with a loincloth on, therefore I don't think it is unsafe to assume that Gichtel was depicting Cakras. It looks to me like he just wanted to assign 'the Seven Planets of Alchemy' to the Seven Chakras.

Meaning that it looks like he is showing the negative influence of the planets on the Chakras, in the undeveloped man; that is to say one who has not yet activated their Cakras in a positive way.... I mean they are placed right around where the said Chakras are located too.

And perhaps he is not implying that the Cakras actually move like the planets, but is just showing it as an example as to how their energies if you will (or vayus rather) are interrelated within the Chakra system.

But who knows....

Malcolm wrote:

Believe what you want. You will anyway.

Author: Malcolm

Date: Monday, August 15th, 2022 at 11:22 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

The Qabalah and Tarot are quite obviously related.

Malcolm wrote:

Only since the Golden Dawn neophyte material. Before, that, zip, zero, nada. Please recall that before I became a Buddhist I spent some years exploring Thelema, Tarot, Gematria, Spare's Zos Kia, and the whole nine yards. Liber 777 was my bible.

The origin of tarot cards is a gambling game brought by Mongols to Europe based on Vajrayāna initiation cards; the minor arcana represents four of the five buddha families; the major arcana was developed in Renaissance Italy, from the card game which was popular then.

Author: Malcolm

Date: Monday, August 15th, 2022 at 11:27 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

None of this matters ultimately though. What matters most is the Four Noble Truths, and burning up our emotional & cognitive afflictions so that we can help others to do the same.

Author: Malcolm

Date: Tuesday, August 16th, 2022 at 5:21 AM

Title: Re: Back in the USA...

Content:

kirtu said:

US history is inescapable - except you deliberately ignore it.

Malcolm wrote:

I have read Zinn, several times, and a great deal of history in general, much of it critical of the US. I don't ignore the flaws of settler colonialism, capitalism, white supremacy, etc. Nevertheless, I understand the US presence in the world in the 20th century to largely be a good thing, as well as the western hegemony. I also think the founders created a very solid democratic republic, and that democracy is not dead in this country...yet.

As I said, the key feature of democracy is the peaceful transfer of power. If you don't have that, you can have all the civil rights laws and social program on the books you can imagine, but without peaceful transfer of power, your vote does not count.

So we simply disagree on this point. So, go ahead and keep on posting how evil the USA is. You and Dzongsar will be good company for each other. Even though his dad raised the Stars and Stripes over his house in Delhi every day.

BTW, there is no such thing as a "virtuous country" nor is there such a thing as "virtuous king," except in myth and legend.

Author: Malcolm

Date: Tuesday, August 16th, 2022 at 5:40 AM

Title: Re: Back in the USA...

Content:

Johnny Dangerous said:

People's history of the US is exactly what it sounds like, and I would rather define what it

is to be an American by the labor movement, civil rights movement etc. than by the imperial designs of its power structures.

Malcolm wrote:

I prefer to define myself as American through the history of ideas that made these movements possible, which, IMO, found their best expression in American democracy, "towards a more perfect union."

But frankly, all KU does is complain about negativities. He is not happy here. I wonder why he bothers to stay.

Author: Malcolm

Date: Tuesday, August 16th, 2022 at 9:16 AM

Title: Re: The Grave Commusocialist Danger to Your Latte

Content:

Genjo Conan said:

I was a Starbucks barista (sorry, "partner") for a couple of years before law school. I wish like hell I'd had a union when I was there.

Malcolm wrote:

Dreadful coffee.

Author: Malcolm

Date: Tuesday, August 16th, 2022 at 9:38 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

But frankly, all KU does is complain about negativities.

kirtu said:

That's false (and is furthermore a personal attack).

Malcolm wrote:

Oh please.

kirtu said:

I have said more than once that the US saved the world twice in the 20th century and that it is *possible* that the US could proceed to become a utopia.

Malcolm wrote:

That's your problem right there—Utopianism. No democracy will ever be a utopia (good thing too).

kirtu said:

The US is also the only known nation in history to step back from genocide after initiating it (this happened because Indian Agents in the late 1800's wrote about it in newspapers and openly suggested formal genocide [before the word had even been defined] - there was an outcry from the people and it was stopped).

Malcolm wrote:

Depends on what you are defining as genocide. Since I am OG invader stock, New York Dutch and Mayflower, I've spent a fair bit of time trying to understand settler colonialism and its consequences for indigenous populations, from 19th century ethnic cleansing, which British perfected against my Highland Scots ancestors, such as the Jacksonian Indian Removals and beyond. But it doesn't end there, there is also culturecide, which native people are still dealing with. So please don't lecture me on the misdeeds of settlers in the US.

Despite this, I think democracy is the best among all systems of government, imperfect though it may be. It only succeeds if people believe in it, and are willing to participate through carrying out their civic duties, such as voting, etc. We are the oldest democracy in history. We are still a viable democracy, and it offends me that you constantly seek to undermine it. After all, you are the one who has repeatedly expressed your desire to live under a monarchy, albeit, a so-called Dharma king.

Author: Malcolm

Date: Wednesday, August 17th, 2022 at 4:00 AM

Title: Re: Back in the USA...

Content:

kirtu said:

Both events are the real America.

Malcolm wrote:

In the latter case, there was not sufficient evidence to indict her on a charge of kidnapping or manslaughter. No matter how you feel about it, we don't send people jail because of how we feel. The statute of limitation ran out on her lying to the FBI.

Author: Malcolm

Date: Wednesday, August 17th, 2022 at 12:53 PM

Title: Re: Back in the USA...

Content:

kirtu said:

[

In reality because they did not wish to do so. In the US, a federal Grand Jury can indict a ham sandwich on practically anything:

Malcolm wrote:

I understand some people would like to see her tried as an accessory to murder or an accomplice, but that's not going to happen. You can complain all you like about the injustice of it all, but the fact is that the grand jury did not find sufficient evidence to charge her with a crime. Could she be subject to civil suit, sure. But to what purpose? We all know what she did. Regardless of how we feel about it, the justice system has decided. It's final. People like her go free so people like you don't get charged for being a ham sandwich in the wrong time and place. In addition, no one assumes grand juries determine guilt or innocence. They consider solely whether there is sufficient evidence to indict.

Author: Malcolm

Date: Thursday, August 18th, 2022 at 6:05 PM

Title: Re: Latest request from ChNNs family

Content:

Könchok Thrinley said:

From what I heard through the grape vine the issue is sharing photos of the family members online. Which I kinda get and it makes sense. Unfortunately it is written in a rather strange manner. Especially the intro. But the gist seems to be: "Just don't take our pictures without us knowing and don't share it online, man!"

treehuggingoctopus said:

Then please, put it this way. Exactly this way. Do not let us wonder why you speak of "the happy moments that have been lived and shared with our loved ones, as well as those shared in all of these years, walking together with our beloved Chögyal Namkhai Norbu."

PS.

Rinpoche had, obviously, his family. He also has his students, whom he himself encouraged, in a traditional fashion, to regard each other (and him) as family. Some people have tried to do it, but Rinpoche's family in the first sense of the word wants now to define the limits here, effectively establishing in what sense, to what extent, etc. Rinpoche's students are his/their family in the second sense. Understandable, of course. But if those who are now told not to share the photos/videos of their beloved master the way they share the photos/videos of their loved ones feel bewildered and possibly hurt, it should not come as any surprise either.

I still cannot understand who is caused pain when people share lovely, funny or charming photos of a person they all deeply cared for. Myself, I will eagerly comply, of course, with the wish of the family. In all my life I shared the sum total of some three photos of Rinpoche's online and I am perfectly OK with stopping at this point. Still, cui bono?

Malcolm wrote:

It assumes they have all rights to any image of themselves and the boss, which of course is incorrect. Image rights belong to the photographer, not the subject, unless there is an explicit contract.

Author: Malcolm

Date: Thursday, August 18th, 2022 at 7:46 PM

Title: Re: Latest request from ChNNs family

Content:

PeterC said:

The subject of an image in a context where there is no prior contract and no expectation of privacy does not, in Italy (the source of the term “paparazzo”) or most other places, have any rights over use of the image. So it’s a rather pointless request. It feels like an attempt to assert ownership rights.

We were also presented with this communication as coming from ChNNr’s family without further context. Is that the whole family?

Malcolm wrote:

I suspect it refers to the many historical photos on Facebook of the boss in intimate settings in their various homes over the years.

Author: Malcolm

Date: Thursday, August 18th, 2022 at 11:57 PM

Title: Re: Sautrantika Following Scripture/Reason Tibetan/Sanskrit/Chinese

Content:

kirtu said:

wholly Tibetan designations without Chinese and Sanskrit analogues?

How did Vasubandhu distinguish the two types of Sautrantikas in the Abhidharmakośakārikā and other texts?

Malcolm wrote:

These are wholly Tibetan categories,

Vasubandhi discussess two types of Sautrantikas in the Kośa: Sautrantikas proper, and Darshantikas, to whom it is likely Tibetans classified as those following reason, i.e., Dharmakīrti, et al.

Author: Malcolm

Date: Friday, August 19th, 2022 at 12:37 AM

Title: Re: Latest request from ChNNs family

Content:

Cinnabar said:

It seemed like a very reasonable request.

It's best to not share dharma images on line in the most general terms. Shrines, deities, seed syllables, what have you.

Intimate and candid pictures of one's dharma family would seem to fit that.

Malcolm wrote:

It amounts to shutting the barn doors after the horses have escaped.

Author: Malcolm

Date: Friday, August 19th, 2022 at 12:42 AM

Title: Re: Tibetan names

Content:

naril said:

Hi,

can you please translate my name? Samten Dawa

Malcolm wrote:

Moon of concentration.

Dhyānacandra.

Author: Malcolm

Date: Friday, August 19th, 2022 at 2:20 AM

Title: Re: Hindu Temple closed for Buddhist Statue

Content:

Crazywisdom said:

It would be great if India was restored to it's Buddhist origin. Those dang Brahmins took over and messed the place up!

Kim O'Hara said:

Ummm... by that logic, it would be great if India was restored to it's Vedic origins. Those dang Buddhists took over and messed the place up!

Kim

Crazywisdom said:

India doesn't have Vedic origins. That's fake news.

Malcolm wrote:

True. Proto-Indo-Iranian tribes seem to have originated in the Sintashta culture (2050-1900 BCE), around the Caspian Sea. They split between 2000 BCE and 1600 BCE. Indo-Aryans moved into Bactria, and borrowed from the Bactria–Margiana Archaeological

Complex (2250–1700 BC). Some of these peoples moved to Northern Syria [Hittites], the rest moved south into Punjab, while the Iranians arrived in Western Iran around 1300 BCE. In general, the Indo-Aryans began to move into India in waves between 2000-1600 BCE. The Rig Veda seems to date to around 1200-1000 BCE.

Author: Malcolm

Date: Friday, August 19th, 2022 at 10:39 PM

Title: Re: Recent information on Michael Gregory

Content:

gelukman said:

Any one have more insight into Michael Gregory lamahood?

Malcolm wrote:

<https://www.facebook.com/michealgregorymindfulness>

Author: Malcolm

Date: Saturday, August 20th, 2022 at 2:53 AM

Title: Re: Can you dedicate merit to people who died several years ago?

Content:

Boomerang said:

does dedicating merit to them several years later still work? What if they're reborn as a human or animal?

Malcolm wrote:

Yes, and yes.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 5:57 PM

Title: Re: BDK Digha Agama Volume 3, Page 162

Content:

Nalanda said:

The Buddha continued:

...

Only the nāga king of

Anavatapta Lake has no trouble of this kind, because garuḍas that try to enter the lake all perish. Hence, the lake is called Anavatapta, which in Chinese means “absence of feverish agony.”

This is the Buddha talking.

Why did it say "in Chinese" there?

Malcolm wrote:

Translator gloss.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 6:56 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

The great compassion of the Buddhas is for those that suffer most. It is greatly urgent to rescue those drowning in the water, but what need is there to save those who are already standing on the other shore?

Malcolm wrote:

If this were true, all hell beings, pretas, and animals would immediately be liberated into Sukhavati, but they are not. Buddhas cannot liberate anyone, all they can do is show a path. Without a precious human birth, liberation is not possible.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 8:11 PM

Title: Re: Four transmissions in Kagyu mahamudra

Content:

shagrath said:

In 9th Karmapa's Ocean of Definitive Meaning there are 4 pointing outs within appearances:

- 1) All phenomena come from mind
- 2) Mind is emptiness
- 3) Emptiness is spontaneous presence
- 4) Spontaneous presence is self-liberated

Mingyur Rinpoche said that 2nd transmission is ka dag aspect. I saw on Ranjung Yeshe dictionary translates spontaneous presence as lhun grub. So I would guess that 3rd and 4th transmission are lhun grub aspect. Just like two aspects in dzogchen pointing outs.

If Mahamudra also has both ka dag and lhun grub aspects, how come there is no thod rgal in tradition?

Thank you.

Malcolm wrote:

Lhun grub means something different in mahamudra and Dzogchen. For example, it is commonly said in Dzogchen that trekcho is view of the basis, ka dag; thogal is the path, lhun grub.

What astus says is not exactly wrong, but it isn't quite perfect either. In mahamudra there is no direct method for working with so-called "wisdom appearances," so mahamudra throughout does not really go beyond trekcho. The actual meaning of the term lhun grub is "not made by anyone" and "effortless," depending on context.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 8:20 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

The point in Pure Land is that its power is manifested through Dharmākara's vows and brings people to a point where they can realise it themselves. Buddhānubhāvena (by the Buddha's power) is how many people achieve all sorts of things in the sūtra literature—the realisation, however, is for themselves alone and not forced upon them by the Buddha.

Astus said:

In that case why wouldn't Sukhavati be a so called 'training ground'? It provides an optimal state of existence for beings to attain awakening.

To overcome reliance on self power is to directly see one's true nature.

Then no reason to talk of any other power, since, as you stated above: 'everyone is liberated when they realise Buddha Nature'.

Malcolm wrote:

There is no reason to talk about self power either, since self and other are just grasping dualistic extremes.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 11:06 PM

Title: Re: Four transmissions in Kagyu mahamudra

Content:

Malcolm wrote:

Lhun grub means something different in mahamudra and Dzogchen. For example, it is commonly said in Dzogchen that trekcho is view of the basis, ka dag; thogal is the path, lhun grub.

What astus says is not exactly wrong, but it isn't quite perfect either. In mahamudra there is no direct method for working with so-called "wisdom appearances," so mahamudra throughout does not really go beyond trekcho. The actual meaning of the term lhun grub is "not made by anyone" and "effortless," depending on context.

shagrath said:

It makes perfect sense. Thank you very much.

Method aside do lhun grub pointing out in mahamudra and dzogchen mean the same and point out to same quality?

Malcolm wrote:

No. Lhun grub in mahāmudra refers to appearances in general, or one might say that clear and cognizant (gsal rig) aspect of the nature of mind. The words are the same, but the meaning is very different. Different systems, different paths, and thus, different terminology. Part of the confusion is that early Mahāmudra translations used a lot of Nyingma terminology, but to a different purpose.

Author: Malcolm

Date: Saturday, August 20th, 2022 at 11:13 PM

Title: Re: Why are there so many versions of a deity practice?

Content:

conebeckham said:

First, it's important to understand the sarma/terma distinction---many Dzambhala practices are Terma revelations.

Then, even within one lineage or transmission of a given deity or mandala, you may find various masters composing sadhanas that may differ a bit.

Nalanda said:

Yeah but why tho? Why so many variations of either sarma/terma/sadhanas?

Malcolm wrote:

Lots of valleys.

Author: Malcolm

Date: Sunday, August 21st, 2022 at 1:29 AM

Title: Re: Twenty Void Eons

Content:

Sādhaka said:

[Mod note: This question was split from the topic "Where to get clear/detailed teachings on Buddhist cosmology, from hells, to dragons, asuras, garudas, deva realm & more?"]

A question for Malcolm: You've mentioned the twenty void eons. This would be pralaya or mahapralaya yes? Although why/how twenty? Is this explained in general Buddhadharma cosmology or cosmogony, or are the twenty void eons only mentioned in the Dzogchen Tantras?

Malcolm wrote:

These are mentioned in general buddhist cosmology. Dzogchen in fact departs very little from the presentation of cosmology found in Abhidharma. As far as I know, the terms

pralaya, etc., are not used in Buddhist cosmological texts.

Author: Malcolm

Date: Sunday, August 21st, 2022 at 2:51 AM

Title: Re: Twenty Void Eons

Content:

Sādhaka said:

I see. Then there are twenty antarakalpas or intermediate eons, that would be the closest Buddhadharma equivalent to the pralayas or mahapralayas of non-Buddhist Indian Dharma?

For reference, that may help those who are not familiar with these topics:

<https://www.dharmawheel.net/viewtopic.php?p=337519#p337519>

Malcolm wrote:

It's all laid out in the Kosha.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 1:21 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

???

What's the point of this?

Author: Malcolm

Date: Monday, August 22nd, 2022 at 5:52 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

???

What's the point of this?

cloudburst said:

I should also mention that

Malcolm wrote:

Even Migtsema can be a Dzogchen practice, if one understands the principle of the three vajras and their relationship to the three family protectors. After all, the very first text, after his namthar, in the Lhasa edition of Tsongkhapa's collected works is a Dzogchen text.

cloudburst said:

The Dzogchen text you reference here also states that it is "essential to meditate on the mystic deity (yidam)"

Malcolm wrote:

Some people need to rely on an indirect method to realize the meaning of Dzogchen. Mipham comments on this indirect method discussed in Mañjuśrīmitra's Cultivation of Bodhicitta:

2.8 The explanation of the method for realizing the definitive meaning with the indirect method:

Furthermore, since the teacher has declared that awakening can be correctly grasped with a symbol, in that case, this is the basis of the meditation that generates awakened mind. After the three samadhis are stable and after binding the three symbolic mudras, generate the mind as the great dharmamudra and meditate the recitation of the essence [mantra].

If it is asked, "What is the method for realizing the definitive meaning through the indirect method?," since nonactivity is illustrated with the activity of fabricated efforts, like pointing at the moon with a finger, also awakened mind correctly grasped through a symbol will accomplish awakening because the Bhagavan Buddha, the teacher of devas and humans, has declared that it is "great awakening." Any unfortunate one who conceptualizes entities should make efforts in the indirect method of realization.

In that case, this which is to be explained is the basis or cause of the meditation that generates ultimate awakened mind itself. If it is asked what that is, it is samadhi and mudra.

Now then, through the power of cultivating the three samadhis of suchness, universal illumination and the cause, [14/a] one will be stable, and not carried away by negative conditions. After the meditation of binding the three symbolic mudras of buddhahood—the body (mahāmudra), the mind (samaya mudra), and the activities (karmamudra)—generate the mind as the great dharmamudra (the symbol of speech). One should then meditate the recitation of the essence mantra.

If one meditates generating the thought that the samadhis and the mudras are dharmatā and therefore are not different, the ultimate awakened mind will arise. If one actualizes the meditation, one realizes that all phenomena do not exist apart from one's mind. The accumulations are gathered and obscurations are purified because of that meditation. One becomes realized because one's continuum is blessed by the deity of pristine consciousness.

This is more or less the approach of the elaborate Chime Phakma Nyinthig. There is also, in the root text, and indication of an Anuyoga approach, as well as topics more directly

proper to Dzogchen specifically.

So what is the direct approach? Again Mipham comments:

2.7.2.1

Nothing is to be abandoned with regard to the emergent or the non-emergent. A foundation of mind is not erected. There is nothing to realize.

Even the slightest movement which is not Mañjuśrī is [Mañjuśrī]; there is no abiding there.

Because a ground on which to meditate is not attained, nothing is attained by meditating.

Those consciousnesses that are the domain of the mind are the dharmatā of phenomena.

Meditate on this supreme path that is free from aspects and also free of best or worst.

Nothing is to be abandoned with regard to the emergent. A foundation of the mind is not erected for the non-emergent. There is nothing to realize through the perception of a result or a true meaning.

If it is asked why nothing is abandoned, since there is no pain in dharmatā, it is gentle [‘jam, mañju]. Since it is glorious, if that [dharmatā] is realized, it is “glorious [dpal, śrī].” If the movement or existence of the slightest subtle fault of sign or concept which is not that dharmatā is seen, since that is the ultimate pristine consciousness of dharmatā or Mañjuśrī, it is not to be abandoned. If it is asked where there is abiding in that dharmatā or Mañjuśrī, since there is no basis in which to abide because the nature of [dharmatā or Mañjuśrī] is not established at all, there is no abiding there.

Because a ground on which to meditate cannot be attained, who will attain a result by meditating on something? [12/b] Dharmatā is the phenomenon of any of the mental concepts (of any appearance of an aspect) that arise from that consciousness (which is the domain of the mind). Since all domains are not apart from dharmatā, anything whatsoever appearing here is faultless.

If it is asked, “If there are no faults, for what reason are there sentient beings?” it is because they grasp various signs as true. In order to explain that there is no samsara if there is freedom from the aspect of clinging to true signs, because all phenomena are free from all aspects of signs, there is no grasping to any phenomena. Meditating without the aspect of accepting and rejecting, for example “This is the best and this is the worst,” is the supreme path. Meditate continually on the path like this.

The actual path of Dzogchen, which has nothing to do with the two stages, is just as stated above.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 7:15 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

We can speculate about that. Like twelve Buddhas of dzogchen, Garab dorje, Shri Singha, Jñānasutra, Vimalamitra, Vairotsana, etc. Here are the names straight off from my head. Feel free to add to the list.....

yagmort said:

just to note, Vimalamitra transmitted Vajrakīlaya to Nyak Jñānakumara, so Vimalamitra is not on the list.

Kai lord said:

Yes already noted that (see above). If anyone knows what yidam Jñānasutra and Garab practice, feel free to add to the list.

Malcolm wrote:

Garab Dorje transmitted many yidam practices, such as Yamantaka, Hayagriva, Vajrapani, Vajrasattva, etc He did not practice any of them. Buddhas don't require practice.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 10:41 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

A Buddha cannot will a being into awakening, but he can transfer merit to allow us to be born in Sukhāvātī if we are willing to accept it.

Malcolm wrote:

Sorry, but to me, this sounds like Christianity. "If you let Jesus into your heart, you will be born in his kingdom."

Author: Malcolm

Date: Monday, August 22nd, 2022 at 10:49 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

Yes already noted that (see above). If anyone knows what yidam Jñānasutra and Garab practice, feel free to add to the list.

Malcolm wrote:

Garab Dorje transmitted many yidam practices, such as Yamantaka, Hayagriva, Vajrapani, Vajrasattva, etc. He did not practice any of them. Buddhas don't require practice.

Kai lord said:

So Garab was contemporaneous with Licchavi Vimalakirti?

Malcolm wrote:

Vajrahe was not a contemporary of the Buddha. Namkhai Norbu Rinpoche dates Vajrahe's (as Garab Dorje's name is represented in the earliest Nyingthig literature) birth to 55 C.E. How he arrives at that date is a little opaque, as he follows the Semtsé lineage of 21 masters, but even here, it is only seven generations deep (three masters per generation).

But in the early Nyingthig literature, the Buddha's parirvana is dated nearly a century later than the standard scholastic presentation of 407+- BCE., etc., but none of these accounts are reliable. Modern scholars like to place Garab Dorje in the mid-7th century.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 11:01 PM

Title: Re: Current state of the Democratic party

Content:

Bristollad said:

I think America would benefit getting some younger politicians, you know, ones who aren't old enough to be great grandparents

Tao said:

Always thought that USA will be a lot better if it was possible to change your voting system so more parties can be in your congress..

Malcolm wrote:

There is nothing to prevent that from happening in our system. These "third" parties simply do not get votes, except rarely, on a national scale in general elections. They are mostly effective at a local level. And when there are successful candidates from these parties, they tend to be coopted, for better or worse, by the two big parties. Kirsten Sinema is an example, started as a Green, moved to the Dems, and is now a DINO. AOC is another example, started as a Democratic Socialist, but is now a Dem.

You to understand the two parties are actually like your coalitions. They are in fact composed of various factions with competing interests.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 11:42 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

A Buddha cannot will a being into awakening, but he can transfer merit to allow us to be born in Sukhāvātī if we are willing to accept it.

Malcolm wrote:

Sorry, but to me, this sounds like Christianity. "If you let Jesus into your heart, you will be born in his kingdom."

Zhen Li said:

The gospels more than likely came after the Sukhāvātīvyūha. As Christianity developed, it more than certainly borrowed some things from the Buddhist playbook.

Malcolm wrote:

Or both borrowed from the Zoroastrian playbook, since layout and features of Sukhavati resemble nothing so much as an idealized Persian pairidaēza, a walled garden, in the form of the <https://en.wikipedia.org/wiki/Charbagh>, the earliest known example being that of Cyrus the Great's. Of course, this can be chalked up to the limitations of the human ability to comprehend the scope and nature of pure buddhafiield, whether cultivated or natural. Further, the idea of liberation through the agency of faith in another is a great deal older than Buddhism, which is what you fundamentally appear to be advocating. That's fine, and you can make fine distinctions between this and that as you like, but that's what it looks like from the bleacher seats.

Author: Malcolm

Date: Monday, August 22nd, 2022 at 11:46 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

So Garab was contemporaneous with Licchavi Vimalakirti?

Malcolm wrote:

Vajrahe was not a contemporary of the Buddha. Namkhai Norbu Rinpoche dates Vajrahe's (as Grab Dorje's name is represented in the earliest Nyinthig literature) birth to 55 C.E. How he arrives at that date is a little opaque, as he follows the Sems sde lineage of 21 masters, but even here, it is only seven generatons deep (three masters per generation).

Kai lord said:

Quite confusing. Then how did Mañjuśrimitra receive verbal teaching on Dzogchen from him in human form if they were centuries apart?

Malcolm wrote:

There are two Mañjuśrimitras in the Sems sde lineage. The second is considered to be the emanation of the first.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 12:04 AM

Title: Re: Current state of the Democratic party

Content:

DNS said:

There's no perfect system, but I think the rank-choice-voting is worth a shot, for U.S. politics.

Malcolm wrote:

100% opposed. It leads to uncertain outcomes, as you point out.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 12:15 AM

Title: Re: Four transmissions in Kagyu mahamudra

Content:

shagrath said:

It makes perfect sense. Thank you very much.

Method aside do lhun grub pointing out in mahamudra and dzogchen mean the same and point out to same quality?

Malcolm wrote:

No. Lhun grub in mahāmudra refers to appearances in general, or one might say that clear and cognizant (gsal rig) aspect of the nature of mind.

Passing By said:

Is this the same as the nature, rangzhin salwa, in Dzogchen?

Malcolm wrote:

No. Rang bzhin gsal ba does not refer to clarity and cognizance (gsal rig). In Dzogchen, it is thugs rje which is the cognizant aspect of the basis. Rang bzhin gsal ba which refers to the apparent aspect of the basis, just as ngo bo ka dag is the empty aspect of the basis.

Because Kagyu Mahamudra, Dzogchen, and Lamdre, etc. use very similar terms, it is easy to get confused on this point. But in each system there are subtle differences in the way these terms are used which causes people to err by conflating one system with another.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 2:30 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

Or both borrowed from the Zoroastrian playbook, since layout and features of Sukhavati resemble nothing so much as an idealized Persian pairidaêza

Zhen Li said:

The Zoroastrian connection is worn out and faulty. Paradise in the Avesta does not resemble Sukhavati, and isn't actually very descriptive at all. The Zoroastrian dualistic ideology doesn't fit well with any form of Buddhism, but Buddhism came to prosper alongside Zoroastrianism for a time. For all their co-existence, there is a surprisingly little amount of crosspollination.

Malcolm wrote:

I didn't say that "the Paradise in the Avesta," I pointed to the Persian walled gardens, which were hugely influential in that region, and demonstrably, on Buddhist writing about buddhafiels and so on. As I pointed out, it is not that this is how they actually look, but it is hard for a limited human mind to comprehend such things.

I personally think you are vastly underestimating the effect of Persian culture on central Asian Buddhism.

Zhen Li said:

Pure Land descriptions abound in Buddhist literature, and from a literary history perspective, they are clearly a Mahāyāna development and went onto influence garden literature in later Sanskrit works. Sukhāvātī is one among many such descriptions, resembling closely most other Buddha Fields, including those in the non-Mahāyāna Apadāna. There really isn't a clear non-Buddhist precedent for this and the Sukhāvātīvyūha and Aṣṭasahasrika manuscripts come out with these descriptions at about the same time. Also, the Sukhāvātīvyūha makes clear that this is a manifestation, whereas western ideas of gardens are ones of cultivation of actual life, with real and not manifested animals.

Malcolm wrote:

I think you are overlooking an important cultural point.

Zhen Li said:

On the more fundamental level it is seeing one's nature as an ordinary being in relation to buddha nature.

Malcolm wrote:

There is no such thing as an "ordinary being," just buddhas with temporary obscurations.

Zhen Li said:

While I am not saying faith is an agent, I would to know what pre-Buddhist teachings of liberation by faith exist.

Malcolm wrote:

Zoroastrianism.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 3:42 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

Zoroastrianism.

Zhen Li said:

Scriptural quote?

Malcolm wrote:

I didn't say that "the Paradise in the Avesta," I pointed to the Persian walled gardens, which were hugely influential in that region, and demonstrably, on Buddhist writing about buddhafiels and so on. As I pointed out, it is not that this is how they actually look, but it is hard for a limited human mind to comprehend such things.

Zhen Li said:

And supposedly they didn't have gardens in India? Jetavana, Venuvana, Rsipatana, Lumbini, Kapilavastu, Vaisali etc.

Malcolm wrote:

All based on the Persian model.

Zhen Li said:

think the Persian idea of the garden has several differences from the Indian idea.

Malcolm wrote:

You mean like a pond in the middle, four squares, a checkered ground, fruits trees, birds, etc., which is precisely described in a hundred visualization texts?

Zhen Li said:

There's no doubt continuum and trade between the west and India, all the way to the east, and I think that arts and cultivation spread this way, but just to pass it all off as

Zoroastrian as if to suggest that means it doesn't matter is lazy history writing (which also has the effect of treating culture and religion as a discrete phenomena rather than transcultural and continually changing and being porous, as if something done by non-Buddhists is not something that cannot also be fully Buddhist and is therefore less authentic).

Malcolm wrote:

I think the problem is that you think of Persian culture as "over there" and Indian culture as "over here" without recalling the broad area of central Asia where they freely mixed, but which was largely culturally Persian, inhabited by people's who spoke dialects of "Persian", and who were largely adherents of Mazdaism until the Greeks arrived.

Zhen Li said:

From the perspective of the Pure Land tradition, the transformed land appears in the way it does for very good reasons, and each feature has symbolic meaning and didactic function.

Malcolm wrote:

Of course it does. It isn't movie script after all. But if it is symbolic and didactic, it isn't literal.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 4:59 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Astus said:

Karmic bonds are severed at the end of one's life.

By what? Merit transference does not eliminate karma. Wisdom is not produced to cut off afflictions. What could do it then?

Malcolm wrote:

Correct. It does not even actually transfer (if it did, it would be compounded, impermanent). If it did, all sentient beings would have a full store of merit at all times, because out of their compassion, all buddhas would always transfers their infinite merit to everyone, and if this were effective as claimed, all sentient beings long ago would have attained buddhahood already. Primordial buddhahood is useless if one's afflictions are still in play.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 5:10 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

Birth doesn't create the wisdom, it's inherent in liberation which is original.

Malcolm wrote:

The problem isn't liberation; the problem is affliction. It may be the case that sentient beings are not inherently afflicted (original liberation); it is also the case that they are not inherently omniscient.

Zhen Li said:

Merit brings about birth, birth brings about liberation. But the transfer of merit doesn't directly cause liberation.

Malcolm wrote:

If sentient beings are inherently buddhas, why is their store of merit and gnosis also not complete? This is a contradiction in your theory.

Zhen Li said:

The Pure Land has no conditions to bring karmic seeds to fruition. The Buddha's light of wisdom emerges (see above) and directly eliminates the darkness of delusion.

Malcolm wrote:

How is this necessary at all, since all sentient beings are inherently buddhas, unless by "liberation" you mean something other than buddhahood.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 6:22 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

That is not what is occurring.

Malcolm wrote:

Then you are not explaining it very well.

The problem isn't liberation; the problem is affliction. It may be the case that sentient beings are not inherently afflicted (original liberation); it is also the case that they are not inherently omniscient.

"There is no such thing as an "ordinary being," just buddhas with temporary obscurations."[/quote]

Correct, there is no contradiction between those two statements.

If sentient beings are inherently buddhas, why is their store of merit and gnosis also not

complete? This is a contradiction in your theory.

"There is no such thing as an "ordinary being," just buddhas with temporary obscurations."[/quote]

Correct, their two stores are complete, but they are temporally obscured; their stores of merit are latent.

You assert these originally liberated beings need an infusion of merit from the Buddha to take birth. There is no contradiction in my position, but there remains one in yours.

Zhen Li said:

A Buddha cannot will a being into awakening, but he can transfer merit to allow us to be born in Sukhāvati if we are willing to accept it.

Malcolm wrote:

How is this necessary at all, since all sentient beings are inherently buddhas, unless by "liberation" you mean something other than buddhahood.

I would say that it is from the deluded perspective (ours) that we consider buddhahood to be attained upon birth. But upon attaining buddhahood, this temporal duality drops away.

This says nothing more than Haribhadra's observation that that when buddhahood is realized, one realizes one was never not a buddha.

So you are basically claiming, from a deluded perspective, things like merit transfer and so on are necessary to take birth, and that merit transfer depends on a kind of prasannacitta, but that in reality it is all illusion. Why bother with nembutus or shinjin at all, when understanding that there is nothing apart from dharmatā is sufficient for buddhahood in this life, since that is illusory too?

Second, this perception of a mistaken field of experience by the six kinds of migrating beings with misconceptions is the correct path which is not traversed, the meaning of primordial buddhahood just as it is since self-originated pristine consciousness that is unfabricated and unsullied self-appears. As it is said:

Also the appearances of the six destinies must be understood as the first path

If that is realized, because of just that, one arrives without having traversed [a path].

What is the path free of effort?

"That being the case, through there is a meditator, he does not engage in mentation about the object, dharmatā, not even using the word "meditation". Since the mind essence is whatever dharmatā is, intrinsically never stirring from intrinsic clarity is called "meditation" conventionally, but it is ascertained to be objectless. Just like space, intrinsically never stirring because there is no inside or outside, the mind neither extends or withdraws, there is nothing to negate or prove, there is no arising and

entering, there is no hope and fear, there is no gain or loss, there is nothing clear or unclear, there is no activity of concentration to perform.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 8:02 PM

Title: Re: Current state of the Democratic party

Content:

Tao said:

>There is nothing to prevent that from happening in our system. These "third" parties simply do not get votes, except rarely, on a national scale in general elections. They are mostly effective at a local level. And when there are successful candidates from these parties, they tend to be coopted, for better or worse, by the two big parties. Kirsten Sinema is an example, started as a Green, moved to the Dems, and is now a DINO. AOC is another example, started as a Democratic Socialist, but is now a Dem.

Oh, is not that easy, it's very different in Europe, in your system the whole country is from a party, in Europe every country or region apports politics in proportion to the voted.

Malcolm wrote:

Again, thus is just how things have worked out. The party system is not in the constitution. For example, I normally vote with the Dems, but I have voted Green in the past as well.

Tao said:

That means that a party in USA has to WIN a whole country to have any representation.

Malcolm wrote:

Again, thus not baked in, it is just how our party system has evolved.

Tao said:

In Europe you just need to win a congressman in a country and you will have representation.

Malcolm wrote:

It's the same here. For example, Sanders in an independent.

Tao said:

No one starts a party and Wins a whole country, that's very very rare.

Malcolm wrote:

Again, it is not baked in. It's just that so far, since Lincoln, no third party has garnered enough support to field a candidate who can win a national election.

Tao said:

In USA the winner of the voting (maybe with 51% of the votes), will bring the 46 to the

congress,.. and that's all. No other party will be represented. That's kind of a monopolistic rule...

Malcolm wrote:

That's not how state elections work. You've been misinformed. State elections send congressman to congress, not parties. If a third party gains enough votes, they will caucus with another party, and get a candidate elected, for example, AOC. She is a member of the Democratic Socialists of America, who generally caucus with Democrats, and who are trying to move the a Democratic Party to the left.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 9:06 PM

Title: Re: Current state of the Democratic party

Content:

Tao said:

It's interesting (caucus) but it seems it's used only in a minority of states... ¿15 over 50? (forgive me if I'm wrong I just searched fast)

Malcolm wrote:

Again, you misunderstand. To caucus in this context means "to vote with." Not a formal state caucus.

Tao said:

But apparently is just a patch to soften a very monopolistic system (which in part proves its deficiencies). The fact is that you live in a country with mostly only two parties to choose and that creates a very poor democracy system. And I'm sure is part of the problem with USA politics. The more you can effectively choose and have a direct vote, the more democracy you will find.

Malcolm wrote:

I live in Massachussetts. I do directly vote for my senator, representative, as well as local state senators, etc. And in my town, every decision is taken by direct vote.

Tao said:

You dont need a caucus if every party can have the fair and direct results from the voters.

Malcolm wrote:

You did not understand the range of usage of the term "caucus." There is the formal caucus system, which is horribly unwieldy and time consuming; then there is the practice of those who belong to third parties or being independent (Bernie Sanders, Angus King, etc.) who vote with either one or the other of the two major parties.

Right now, there is push by moderate Democrats and moderate Republicans to create a third, centrist party, because the Republican Party has been completely taken over by fascists at the top, and a lot of people on the right, who are not fascists are freaked out by progressives in the Democratic party and disgusted by the fascist takeover of the

GOP.

In reality, there are four factions in the US party politics: social and fiscal conservative Republicans; socially liberal, fiscally conservative Republicans; right-leaning Democrats, and Progressive Democrats. Joe Manchin and Sinema are right-leaning Dems. The fascists who now control the GOP are a small minority, but they have a lot of money.

The problem with our system is 1) the amount of money in our politics, not the two party system; 2) lack of civic education about how our government is actually supposed to work; and 3) the willingness of a portion of our electorate to raise up a tyrant due to that ignorance. This happened in Ancient Greece as well, with the tyranny of Pisistratus.

Your info graphics do not show the nuances at play in our system. It is not as cut and dried as you imagine things.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 9:56 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

Right, so the value in Pure Land practice is that this can be done equally by the kind of person who can understand what you just wrote, and an illiterate peasant.

Malcolm wrote:

The value of what I wrote is that it can be understood by anyone.

Furthermore, since our obscurations are not caused by some other being, likewise our liberation can not be caused by some other beings, nor can some other being act as a condition for our liberation. Liberation can only be self-liberation, whether that occurs in this life, the bardo, or a buddhfield. And that self-liberation will never be a result of effort, or causes and result. As Vajrasattva says:

Liberation is self-originated, not from another.

And the Soaring Garuda states:

The nature of primordial buddhahood exists as a direct perception.

The commentary states:

Since the all migrating beings of the three houses are embraced within wisdom that lacks a center or periphery from the beginning, there is no one else to designate a buddha, buddhahood exist as a direct perception of one's vidyā.

Therefore, no distinction needs to be made between buddhas and ordinary beings, since direct perceptions are not dependent on words and concepts, and buddhahood is immediately attainable in this life without effort.

I only mention this because you keep insisting that beings of this age are so benighted that they cannot understand anything. This is not true, and Atiyoga has an opposite narrative.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 10:34 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Astus said:

To say that there is no cause for liberation means that it can never happen, everyone is eternally without any freedom from suffering.

Zhen Li said:

You are mixing conventional and ultimate.

Malcolm wrote:

Mañjśrīmitra writes:

Therefore, because awakening and nonawakening are the same in terms of absence of characteristics, there is nothing to accept or reject.

In accordance with that meaning, all those explanations of the nominal ultimate, the absence of arising and ceasing, sameness, nonduality, beyond thought, emptiness, the dharmadhātu, freedom from expression and convention, and so on are neither ultimate nor relative. If it is said, "This is the path in accordance with the ultimate," that is relative.

And Mipham asks, "In reality, where is there a "relative and ultimate" that are inseparable as the two truths?"

Zhen Li said:

This is simply a question of soteriological realism. In the Pure Land tradition it is admitted that Buddhahood is impossible by the power of the ordinary being, the conventional level. Awakening is always on the side of Buddha Nature. This is the gist of the Nirvāṇa Sūtra.

Malcolm wrote:

This proves the Nirvana Sūtra is a provisional text.

Zhen Li said:

Buddhas and bodhisattvas are ultimately inactive.

Malcolm wrote:

Then you have refuted your own tenet, and you must accept the consequence that there is no other power.

Zhen Li said:

Their appearance of action and cultivation is what happens when their activity comes in contact with our limited minds.

So, from the side of awakening, it is realised very much that in fact the curtains are actually opened by the Buddha. The appearance of needing to open is only something manifest to our unawakened cognition.

This power to open the curtains is illustrated in narrative form by Dharmākara's ten aeons of cultivation, and the wholesome roots which he dedicates to us for our birth. On the other hand, Amitāyus' life is infinite and he is the primordial Dharmakāya. Conventional and ultimate interacting.

Malcolm wrote:

Buddhahood does not exist, apart from delusion, as Mañjuśrīmitra writes:

Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

Zhen Li said:

To express it in conventional terms, then, the weight of our karmic evil is so heavy that we can never attain buddhahood.

Malcolm wrote:

To express it in conventional terms, as above, there is no buddhahood outside of sentient beings. The Inner Potential states:

In the dhātu of all outer and inner phenomena,
the pure experiential field,
Buddhas and sentient beings are nondual,
how can there be fabrication with a path?

...

Deluded by the immature, because one is been placed on a path of conceptual Dharma practice

it is not the path to traverse, at no time will one becomes realized.

How can dharmatā be found by seeking Dharma?

Thus, there is no basis for your claim which distinguishes buddhas and commoners. That distinction is false and cannot be established.

Author: Malcolm

Date: Tuesday, August 23rd, 2022 at 10:40 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

As for the state of this age, that is not my claim, but the claim of the Mahāsaṃnipāta sūtra and others. As for Atiyoga, this is another Atiyoga.

Malcolm wrote:

There are lots of sūtras, that vast majority of them provisional.

As for your claim that your tenet is equivalent to ati yoga, no, since you keep insisting on a hard demarcation between buddhas and commoners, based on your "liberative realism." Since there are no saviors in Buddhism we really ought to avoid the term "soteriological."

Atiyoga offers another kind of liberative realism, one is already liberated, one simply needs to get out of one's own way to discover this. The Inner Potential again:

Nondual great bliss is the continuous practice of sentient beings, though demonstrated as a mistaken path by the deluded. Since there is no duality in the great path demonstrated above, the one who understand sameness is the lord of all buddhas.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 12:39 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

Thus, there is no basis for your claim which distinguishes buddhas and commoners. That distinction is false and cannot be established.

Zhen Li said:

I do not disagree with any of the quotes you provide, but clearly there is a need for upāya. Even you admit that there are provisional texts. If so, why are there beings who need provisional texts? Why are there those who don't realise they are buddhas?

Malcolm wrote:

I provided the answer above already: sentient beings are sentient beings because they delude themselves, they are not deluded by another, and therefore, their liberation can never be other-dependent.

Zhen Li said:
liberation requires compassionate means

Malcolm wrote:
Liberation requires recognition that one's mind is already dharmatā, and that everything has always been in a state of uniformity. The Soaring Garuda states:

The nature of primordial buddhahood exists as direct perception,
but like the example of the form of a shadow, conceptuality about that arises.

There is only one means to liberation, everything else is a deviation:

The bliss of perfection free of activities is accepted because there is no desire.

The commentary continues:

Since the undeceived method is free from activities through the topics of the perfections and does not accept anything, not wishing to attain freedom because suffering is not perceived is the sublime method of attaining freedom.

The wish of someone, who is already liberated, for liberation is itself a deviation. Liberation is not an attainment, it is a recognition. Obscurations are not substantial. As it is said by Nāgārjuna and others:

Here, there is nothing to add,
nor is there something to remove.
Correctly see the real.
Seeing the real is liberation.

Advertising to sentient beings that they must put off their liberation for birth in a pure land is a disservice to sentient beings. You wrap yourself in numerous contradictions by claiming on the one hand, that on the one hand mysterious blessings of Amitabha transcend time, but that sentient beings have to be open to his grace and on the other hand that buddhas and bodhisattvas are inactive. Vajrasattva states:

The three times are single, undifferentiated,
not arisen from the beginning, without earlier and later,
due to being single because of being pervaded by dharmakāya,
the primordial nature of greatness abides because of the greatness.

The Soaring Garuda states:

There are no phenomena to add because one kāya pervades all.

Although you assert original buddhahood, you insist there are ordinary sentient beings;

you make erroneous distinctions between the two truths and so on. You do not actually accept original liberation, because if you did, you would automatically accept that Amitabha and sentient beings are nondual and that there is no Sukhavati that is some other dimension than these three realms. The Soaring Garuda again:

Since there is no object to attain, there is nothing other than the three realms.

Because the three realms themselves have attained buddhahood already in the essence of natural perfection, it is ascertained that a result generated by a cause is not a separate object to be attained.

Even relying on the tenth bhumi is an obstruction to awakening.

The seeking that relies on the path method of the tenth bhumi of the causal bodhisattvas and the wish to attain by relying on the tenth stage of outer, inner and secret secret mantra does not see the place that is free from being traversed.

The extremely rapid wisdom is free from all thoughts.

That being the case, because the self-originated wisdom, the basis of everything, is free from gradual progression, it is more rapid because of emphasizing nonprogression through mere seeing. Since that is free from all goal-oriented apprehension of objects and apprehending subjects, it is very special because there is no obscuration to purify.

In your shinjin, there is still a goal to attain, even though this is clearly a deviation. Your baseline assumption is that there is a subject who is obscured and an obscuration to purify; someone to take birth, and a place to take birth, thus your view is contaminated by holding the three spheres to be existent. Likewise, with your view of merit transfer from Amitabha, there is someone transferring merit, merit, and a recipient of merit. But in reality this not so, as the Vajracchedika points out.

This does not apply only to you, this applies to all paths of cause and result. People don't need to do anything other than relax and allow their obscurations to vanish, just as turbid water becomes clear when the particulate settles out. And obscurations are no different than dharmatā, they emerge from dharmatā and vanish into dharmatā just as clouds emerge from the sky and vanish into the sky or waves in the ocean, without coming or going anywhere, they have no substantial nature.

Honestly, you resemble the guy who carries the oar, even though you left the boat at the bank. And since there is no other shore in reality, you don't even need a boat. All you need to do is discover your own nature and then help others see their own.

If one accepts original liberation, encouraging people to enter paths of cause and result is like telling someone who is holding an apple that they still need to go pick an apple in order to be able to eat the one they are already holding.

In this degenerate age, the only effective path is the path of direct perception. We do not

have time to mess around with theories of sūtra and mantra, accumulation and purification, birth, cause and result, etc. These are all just proliferation.

It is precisely because we live in a degenerate age that the best path for sentient beings is the path where they recognize there is no difference between afflictions and gnosis, that there is no "better place" than the three realms, etc. This is exactly the message the Buddha gives in the Vimalakīrti Sūtra 's first chapter. Amitabha's pure land is exactly the same as this billion world realm.

It may make us feel more secure to pray to a powerful being, accept what we infer as their blessings, etc. But in reality, we are already complete with nothing more to add, neither samsara nor nirvana exist, we just need to meet teachers who have this knowledge and then we can realize this ourselves without any effort at all in this life, or at worse, in the bardo or the next life, without ever having to be concerned about returning to samsara.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 1:29 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

Advertising to sentient beings that they must put off their liberation for birth in a pure land is a disservice to sentient beings.

Zhen Li said:

This is not "putting off" liberation, it is attaining its assurance here and now.

Malcolm wrote:

It is putting it off, "This will happen later, so I can just continue to be deluded."

You wrap yourself in numerous contradictions by claiming on the one hand, that on the one hand mysterious blessings of Amitabha transcend time, but that sentient beings have to be open to his grace and on the other hand that buddhas and bodhisattvas are inactive.

You list these things but they are not contradictory.

They are absolutely contradictory.

Although you assert original buddhahood, you insist there are ordinary sentient beings This is foundational to Mahāyāna sūtra discourse.

So if it's a dogma, you have to accept it? Come on, you are much smarter than that.

You do not actually accept original liberation, because if you did, you would automatically accept that Amitabha and sentient beings are nondual and that there is no Sukhavati that is some other dimension than these three realms

I never denied it.

You never addressed it. You still claim there is some birth somewhere at some later time,

using death as the demarcation between this life and birth in a Sukhavati somewhere.

In your shinjin, there is still a goal to attain, even though this is clearly a deviation.

Shinjin is itself Dharmakāya.

It's still a goal, in your rhetoric. It is something you have to receive, not something which is already innate.

Your baseline assumption is that there is a subject who is obscured and an obscuration to purify; someone to take birth, and a place to take birth, thus your view is contaminated by holding the three spheres to be existent. Likewise, with your view of merit transfer from Amitabha, there is someone transferring merit, merit, and a recipient of merit. But in reality this not so, as the Vajracchedika points out.

That is about transformation and not fulfilled birth.

Meaningless distinction.

In this degenerate age, the only effective path is the path of direct perception. We do not have time to mess around with theories of sūtra and mantra, accumulation and purification, birth, cause and result, etc. These are all just proliferation.

The issue is that you are overestimating people's capacities to attain direct perception.

In reality people have different temperments, different tendencies and characters, and karmic roots. To give people something on which to cling, which ends up at the same end, is the most compassionate and approachable method.

That is telling people who are in a flash flood they should grasp at clumps of grass on the shore. I have the opposite opinion: there is no difference between sharp and dull in capacity, only a difference in karmic fortune.

Most sentient beings at present do not not have the karmic fortune to meet Buddhadharma, let alone Dzogchen teachings.

Liberation only comes about through recognizing one's primordial state, even in Sukhavati. Why wait?

People's clinging is exactly the cause of their deviations on the path. The kindest thing is to help them eliminate clinging from the root in this life, then they do not have to wait for some putative liberation later on.

If the foundational objection to the OP was about the speed of attainment of nirvāṇa upon birth, then surely having to wait until death for realisation, let alone longer after birth, is hardly objectionable. The path of birth in Amitābha's land is not the teaching of the Vimalakīrti sūtra—it does involve death and birth.

Above you claim to accept the fact that these three realms and Sukhavati are nondual. If this is the case, we are already in Sukhavati, therefore, all your distinctions between transformed birth, fulfilled birth, and so on are meaningless. You have built yourself a cage, it may be made of gold, but it is still a cage.

You might be content with a promise made in a book. Not all of us are content with promises we read in books.

The Sukhāvati Dharma is just an honest assessment of our condition here and now, and

an admission that if we cannot do it here, we can do it there without fail.
Your assessment cannot escape being based in the causal Mahāyāna path since it derives from those sūtras, and the deviations of those teachings apply to your path. Anyway, you have my interest and I will look more into this Soaring Garuda. Anytime I can interest people in Dzogchen teachings, I am glad. And of course, the nice thing about Dzogchen teachings is that one does not have to change any practice one is doing, including Nembutsu. On the other hand, one's understanding of one's practice is sure to be radically altered when it becomes free of all goals, and so on, and is actually grounded in the fact of primordial buddhahood as a fact of direct perception, rather than a theory of the same.

All afflictions are just pristine consciousness.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 2:58 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

That knowledge also doesn't make me a Buddha.

Malcolm wrote:

Well, this is the difference between concepts (vikalpa) and direct perception (pratyakṣa). Dzogchen teachings assert even commoners can directly perceive their buddhanature in this life, right now, today, in this moment. They just need instruction, and that needs to be gained in person.

Zhen Li said:

We are deluded, so we need to undergo birth...

Malcolm wrote:

Not necessarily. Of course, regarding people who do not have the fortune of meeting Buddhadharma, let alone the vehicle beyond cause and result...well, to paraphrase Rick James, "Samsara is a hell of a drug."

Zhen Li said:

But it's always like the analogy of the birds in the Nirvāṇa Sūtra: you can see it out the corner of your eye, but not fully make it out in all its glory.

Malcolm wrote:

That depends not on a text, but what upadeśa one has received.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 8:53 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

The kindest thing is to help them eliminate clinging from the root in this life, then they do not have to wait for some putative liberation later on.

Astus said:

"I will move the Western [Paradise] for you in an instant, so you will be able to see it right in front of you. ... the very form-bodies of people in this world are the city walls [of the Pure Land]. Your eyes, ears, nose, and tongue are the gates [of the Pure Land]. Externally, you have five gates, and within is the gate of the sensory mind. The mind is the ground, and the nature is the king. The king resides on the mind-ground, and the nature exists just as a king exists. When the nature goes, the king is absent. When the nature is present, the body and mind continue. When the nature departs, the body disintegrates. 'Buddha' acts within the nature—don't look for it outside your bodies! When one is deluded as to the self-nature, one is a sentient being, but when one realizes the self-nature, one is a buddha. ... By illuminating the self-nature within, the three poisons are eliminated, and all the transgressions [leading to] the hells are dissolved in an instant. Clearly penetrating within and without, it is no different from the Western [Paradise]. If you do not cultivate in this fashion, how could you ever arrive there?"
(Platform Sutra, ch 4, BDK ed, p 39-40)

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 11:09 AM

Title: Re: Four transmissions in Kagyu mahamudra

Content:

Passing By said:

The way I heard it explained in most detail (Zhang Zhong Nyengyud, but I don't think Bon and Nyingma differ much with respect to these three aspects of the Base) is that thugs rje (usually just called tsal in ZZNG) corresponds to the myriad manifestations and objects of perception, experience, thoughts etc, while salwa refers to the ability for stuff to appear in general in a spontaneous, naturally perfected manner ie the most fundamental conscious aspect.

Malcolm wrote:

That is not how these things are presented in the commentaries of the seventeen tantras.

Passing By said:

Is that the way Nyingma understands it also? (I heard Nyingma lamas describe salwa as the knowing presence; you described it above as the apparent aspect)

Malcolm wrote:

There is a serious amount of confusion about this point among western translators, who unintentionally conflate sarma terminology with Nyingma terminology. However, there is a text called Eighty Axioms which clearly describes the distinction between gsal and rig.

Passing By said:

Also, when you say "cognizant aspect" what is it do you mean, since cognizant, apparent and conscious all sound rather synonymous?

Malcolm wrote:

The commentary to String of Pearls Tantra explicitly identifies thugs rje aka rtsal as the instantiation of one's mind. This is also the case when Longchenpa distinguishes rtsal and rol pa in his presentation of bodhicitta, rtsal and rolpa, where rtsal is described as the mirror in which the subject and objects of rol pa appear, where he also dismisses the idea that outer objects do not exist, distinguishing appearances from apparent objects.

In addition there are other references to this in these commentaries that I mention. I prefer to follow what the ancient dzogchen commentaries describe.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 6:41 PM

Title: Re: Current state of the Democratic party

Content:

Nemo said:

Dems drank the Rep Kool Aid. They also divorced reality;

- Biden is the new FDR
- Covid is over
- Inflation was caused by \$1400 checks
- US sending billions to Ukraine to preserve democracy
- More cops make us safer
- Liz & Dick Cheney are resistance heroes
- The IRA is the most significant climate policy in history
- The US is the world's leading defender of Freedom of the Press

Question mainstream politics and they'll tell you to support the lesser evil. Question capitalism and they'll say it's better than any other system. Question the empire and they'll say it's better the US rules us than risk anyone else. It's all lesser evilism, in support of evil.

Maybe you are just evil?

kirtu said:

100%. Exactly!

KristenM said:

Side question, is labeling things, nations, or people “evil” actually right view? I’m just wondering if that’s an appropriate term for Buddhists to use. I somehow don’t think so.

Malcolm wrote:

The GOP? Definitely evil.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 6:50 PM

Title: Re: Four transmissions in Kagyu mahamudra

Content:

Malcolm wrote:

Also, when you say "cognizant aspect" what is it do you mean, since cognizant, apparent and conscious all sound rather synonymous?

The commentary to String of Pearls Tantra explicitly identifies thugs rje aka rtsal as the instantiation of one's mind. This is also the case when Longchenpa distinguishes rtsal and rol pa in his presentation of bodhicitta, rtsal and rolpa, where rtsal is described as the mirror in which the subject and objects of rol pa appear, where he also dismisses the idea that outer objects do not exist, distinguishing appearances from apparent objects.

In addition there are other references to this in these commentaries that I mention. I prefer to follow what the ancient dzogchen commentaries describe.

Passing By said:

So, basically in the 17 Tantras system, tsal corresponds to thukje which is essentially one's present state while rolpa would be the term used to refer to manifest objects?

That is not how these things are presented in the commentaries of the seventeen tantras.

Yeah, looks like in ZZNG, tsal = rolpa according to Nyingma although I'm still not sure if in both schools, the meaning of "nature/clarity" differs. If you don't mind me asking, you have received ZZNG before right? Is the meaning different?

There is a serious amount of confusion about this point among western translators, who unintentionally conflate sarma terminology with Nyingma terminology. However, there is a text called Eighty Axioms which clearly describes the distinction between gsal and rig.

I practice both streams of Dzogchen and it would be very helpful if it was more obvious whether a lama in Bon was referring to the same thing as that Nyingma lama said or whether you have to forget what each of them said when you are following the other's

teachings. Unfortunately, it looks like even the Bon terminology differs in meaning from that of the 17 Tantras even if words are the same

Malcolm wrote:

The meaning of the nature is different between sems sde and man ngag sde. In sem sde, ngo bo is rang bzhin and vice versa, i.e rang bzhin stong pa, ngo no gsal ba.

I have received some teaching on ZZNG, but have not examined this issue.

But in general, gsal ba is not the cognizant aspect. Stong, gal, and rig are inseparable, of course, but rig is related to nirmanakaya, whereas the other two are related to dharmakaya and sambhogakaya respectively,

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 8:57 PM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Six month wrap,up,thread. Tl;dr, Russia is an incompetent has been. Not a superpower.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 10:16 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Konchog Thogme Jampa said:

The Pure Land Teaching is and always will be extremely important in this degenerate age doesn't matter what is debated here on Dharmawheel

Malcolm wrote:

All dharma teachings are important in this degenerate age.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 11:37 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Zhen Li said:

I appreciate this, and maybe it's the Vimalakirti Dharma Gate too. The Sukhāvati Dharma Gate does require birth,

Malcolm wrote:

Dzogchen teachings do not negate rebirth. In fact, Dzogchen teachings argue that even for people who cannot practice Dzogchen teachings very much, birth in a natural nirmanakāya buddhafiield (what you are calling a fulfilled land) is guaranteed, provided they have the experience of direct perception of their own nature or at least do some of the Dzogchen preliminary practices as they are able.

And the experience of direct perception is not something which requires effort beyond being introduced to it. Once you see it, you cannot unsee it. The main difference is that one attains full buddhahood in these buddhafiields within five hundred human years, not the millions of years one is normally assigned to spend in a given pure buddhafiield. Otherwise, most Dzogchen practitioners attain buddhahood in the bardo of dharmatā, which comes between the bardo of death and the bardo of rebirth.

Zhen Li said:

While if one were to attain buddhahood here and now one would not be separate from Sukhāvatī, focusing on attaining birth through Nembutsu or after receiving Shinjin does not necessarily result in such a realisation—at least intellectually.

Malcolm wrote:

You've defined shinjin above as dharmakāya. One cannot receive something which is innate, unless you were exaggerating, and wish to retract that statement. Dharmakāya is not something that can be given, it is not substantial.

Zhen Li said:

One reason why a traditional Buddhist might be skeptical of Dzogchen is that it comes across a lot like secular Buddhism or modernism. They both have many people who claim to have attained the goal of the path without any of the marks or signs of buddhahood, and dismissing all material that seems provisional as useless or a distraction.

Malcolm wrote:

There is no goal in Dzogchen, there is no where to go. The state of liberation is one's primordial state, it is one's start point. One simply has to recognize this and cultivate that. All one needs to do is be directly introduced to it, and develop confidence in that. There is an allegory in the Dzogchen tantras about the gem Amṛta, which one only recognizes one has lost when it has been found:

This precious gem, Amṛta,
which has been my gem,
has been lost since beginningless time.
Because of that, there was aimless wandering in suffering.
That great gem, Amṛta,
cannot be found through searching,
but is realized to be the vidyā self-originating
from oneself.

The precious gem, Amṛta,
is not noticed when lost; it is noticed when found.
There is no substantial sign when it is lost;
when it is found, radiant joy is possessed.
Since it is realized to be the same state,
there is no difference between when it is found and when it
is lost.

If one has some condition such as illness, etc., which makes developing your knowledge and understanding of the teachings difficult, Dzogchen has many methods for addressing these issues.

Now, Dzogchen is traditional Buddhism. So a traditional buddhist should not be skeptical of it. Why? Because it is fruit of all that one could wish for. As for the notion that buddahood is defined by external signs such as a retractable penis and so forth, we know very well that the Chan tradition rejects this, and the Dzogchen tradition also rejects this. Why? Because this is rejected by the Vajracchedika, which is the common source both traditions use to reject this idea. Unlike the Chan tradition however, the Dzogchen tradition maintains that the signs are manifest from their potential internally, and that at the time of death, when attaining liberation after the confines of the body have been broken, one manifests them all, just a garuda hatches with all abilities fully present, or a lion cub is born with the same. Since there is no occasion for rebirth after rebirth where such external signs can manifest, their potential is developed without being externally visible due to the a) the rapidity of the path and b) the fact that these signs are a naturally perfected potential as kāyas and gnoses in our primordial state form the beginning. They only require secondary conditions to manifest, just as a crystal produces a band of color when exposed to sunbeams but otherwise seems colorless and clear. Our body is that crystal, and these kāyas and gnoses already exist in our body as a potential. This is why tantras like Hevajra state, "Great gnosis exists in the body, but is not of the body." Also the potential for all of samsara and nirvana exist in our body as well, including the potential for all buddhafiels, pure and impure alike. If we did not have the potential for Sukhavati as a part of our basis, our continuum, we could never take rebirth there, shinjin or not.

Zhen Li said:

Admittedly, from the ultimate perspective, we can dismiss all else as useless. However, a Buddha knows the inclinations of beings and so manifests according to the karmic inclinations of the sentient being. Upāya is the compassionate working of the Buddha, and I would like to know why Dzogchen dismisses it.

Malcolm wrote:

Dzogchen does not dismiss them. You forgot, above, I mentioned there is a direct approach and an indirect approach in Dzogchen teachings.

Zhen Li said:

The advantage of Pure Land, as I see it, is the embracing of upāya. This is why Hōnen

dismissed the typical objection (which you also raised) that the intellectual should not debase himself by practicing Pure Land

Malcolm wrote:

There is no problem practicing Pure Land Buddhism, it is not an obstacle to practicing Dzogchen teachings. In fact, practicing Dzogchen teachings will make Pure Land practice more effective, just as it makes Vajrayāna practice more effective or even simple śamatha and vipaśyanā. One does not have to wait to see buddhafiels at death, or in the next life. One can have a direct glimpse of them in this life, since a buddhafiels is nothing other than the potential of gnoses that already exists within oneself. The obstacle here is indulging in the erroneous rhetoric that beings of this age are so benighted as to be unable to do any other than hope for a birth in Sukhavati. Again, the Buddha states:

"The purity of his buddhafiels reflects the purity of living beings; the purity of the living beings reflects the purity of his gnosis; the purity of his gnosis reflects the purity of his doctrine; the purity of his doctrine reflects the purity of his transcendental practice; and the purity of his transcendental practice reflects the purity of his own mind."

The appearances of Sukhavati are pure only in so far as the person's vision is pure. Since a person's mind is innately pure, the realization of that original purity is sufficient for entering all buddhafiels at the same time everywhere without impediment.

Zhen Li said:

—rather, it is a method for the attainment of buddhahood by all.

Malcolm wrote:

Of course it isn't. Like all dharma paths, one has to cultivate roots of merit in the past to even meet the śrāvaka dharma let alone Mahāyāna, so slogans like "it is the path for everyone" are at base hollow. "Soteriological" realism suggests that only Buddhists, who of their own accord, have entered Mahāyāna are going to meet Pure Land, Dzogchen, Chan, Vajrayāna, etc. In general, Buddhadharma only only for the karmically fortunate, hence the importance of reflecting on the preciousness of a human birth with eight freedoms and ten endowments.

Zhen Li said:

Despite this, people of different karma cannot be made to see things the same way, which is why I post this in the Pure Land forum.

Malcolm wrote:

I am not talking to all people, I am talking to you. You are a learned scholar, but, and I don't mean this to be disrespectful, you have built a conceptual box for yourself. You have become expert in some dogmas which vitiate the need for you to take responsibility for your own liberation in this life. You've shared that you didn't feel your ten years of Soto practice was fruitful. I am not saying this to use this against you, but with sympathy. I also don't quite believe you. Dogen's writings are among the closest expression in Japanese thought to Dzogchen teachings.

You claim Pure Land practice is for simple people without capacity, but in Dzogchen teachings we say, "One hundred butchers will attain liberation faster than a learned scholar" because of this point of direct perception. Shabkar states in his famed text, The Soaring Garuda (not the same as the text I previously quoted):

If this [Great Perfection] is practiced, all [fortunate ones] will be liberated;
there is no distinction between sharp and dull capacity.
If one practices, even a cowherd will be liberated.
If one understands the significance of the luminosity of one's mind through a direct perception,
the rhetoric of scholars is not necessary here;
just as when one eats sugar,
there is no need for an explanation of the taste of sugar.
Without understanding this, even a paṇḍita will be deluded.
Even if one is skilled in all the explanations of the nine vehicles,
it is like telling a story of a distant place one has not seen;
one is even further from the stage of buddhahood than heaven is from the earth.

We like books, we think they provide a firm foundation, but reality, relying overly much on textual authority is like sailing a boat on a river, ignorant of where the sand banks are.

Anyway, enough. Good luck.

Author: Malcolm

Date: Wednesday, August 24th, 2022 at 11:45 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Konchog Thogme Jampa said:

Yes but from what I can make out you're trying to write off the Pure Land

Malcolm wrote:

That is not the case. I am objecting to some of Zhan Li's interpretations of the Pure Land Doctrine, what it means in relation to how he is interpreting things, especially in light of his acceptance of the idea of original liberation.

Personally, I quite enjoyed reading Honen and Shinran, though in the latter's case, I think he is a little pessimistic. As far as Pure land masters go, Ippen has a special place in my heart. One passage by Honen always struck me was his observation that he could never visualize a leaf in Sukhavati that was as perfect as the one he held in his hand on Hiei-zan. This is a profound statement on the difference between concepts and direct perceptions. And too, my favorite Amitabha image is at Eikando, which I visited in 1986:

http://www.eikando.or.jp/mobile_en/mb_mikaeriamida_en.html

Naturally, just as some people think everything is better with weed, I think everything is better with Dzogchen, but that is admittedly my bias.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 2:21 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:

Dzogchen teachings do not negate rebirth. In fact, Dzogchen teachings argue that even for people who cannot practice Dzogchen teachings very much, birth in a natural nirmanakāya buddhafiield (what you are calling a fulfilled land) is guaranteed, provided they have the experience of direct perception of their own nature or at least do some of the Dzogchen preliminary practices as they are able.

Zhen Li said:

I agree with what you are saying, since direct perception of one's own nature is a given after birth in Sukhāvātī. One small correction is that the nirmanakāya buddha field is the transformed land.

Malcolm wrote:

No, a natural nirmāṇakāya buddhafiield is not a transformed buddhafiield, that's why it is called "natural." Its a terminological difference you won't encounter outside of Dzogchen teachings.

And the experience of direct perception is not something which requires effort beyond being introduced to it.

This is what Shinran means by Jinen, natural or spontaneous working. [/quote]

That's not what I am referring to. This is all still analytical, on the level of mind.

The obstacle here is indulging in the erroneous rhetoric that beings of this age are so benighted as to be unable to do any other than hope for a birth in Sukhavati.

This is not in error, but is supported both by scripture and experience. The quote you provided does not contradict this point. It remains a reasonable and realistic statement that is of benefit to all beings because it will bring them beyond the six realms at the very least.

Yes, and I have my scriptures which point out that at the end of the this eon, when life spans are ten years, the only means of liberation available before the Dharma vanishes will be Dzogchen teachings. The definitive of the lower is the provisional of the higher. In any case, all this Mappo business is very sketchy, and Dogen rejected it completely. I am with Dogen on this one.

And you forgot, in Dzogchen, it is stated that there is no liberation outside the six realms, just as there are no buddhas outside sentient beings.

You've shared that you didn't feel your ten years of Soto practice was fruitful. I am not saying this to use this against you, but with sympathy. I also don't quite believe you. Dogen's writings are among the closest expression in Japanese thought to Dzogchen teachings.

I practiced in Linji, and I am not going to badmouth them. It's part of one path. Dogen's writings are closer to Shinran than Linji.

My mistake. Dogen is not a gradualist, like Rinzai schools seem to be.

So it is often best not to engage in inter-sectarian dialogue, though that would be a shame since I enjoy it and it helps me clarify my own understanding.

I was just responding to some of your claims, which you constantly withdraw or modify, because you know they cannot bear analysis.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 6:43 AM

Title: Re: Current state of the Democratic party

Content:

KristenM said:

Side question, is labeling things, nations, or people "evil" actually right view? I'm just wondering if that's an appropriate term for Buddhists to use. I somehow don't think so.

Malcolm wrote:

The GOP? Definitely evil.

Nemo said:

And the Dems definitely lesser evil. Is pretending evil is not evil right view? Murder is worse than rape so the rapists are the good guys?

Malcolm wrote:

sour grapes.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 11:46 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

cloudburst said:

Beautiful quotation. Mipham is another example of someone who engaged in two stages practice for years in retreat!

Malcolm wrote:

Yes, people do that until they realize it isn't necessary at all, and in fact a distraction.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 12:59 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Nalanda said:

Was there any precedent where Mahayanists went from using both records to almost exclusively referring to Mahayana sutras alone?

Malcolm wrote:

Mahayana vows.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 1:03 PM

Title: Re: Current state of the Democratic party

Content:

Nemo said:

And the Dems definitely lesser evil. Is pretending evil is not evil right view? Murder is worse than rape so the rapists are the good guys?

Malcolm wrote:

sour grapes.

Nemo said:

"I don't care how many brown people we starve or blow up I just want some health care."
Classy

Malcolm wrote:

More sour grapes.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 6:53 PM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Nyedrag Yeshe said:

Lopon, what's your take on Mipham views on "other power", He has some treatises

written on this subject, right?

Malcolm wrote:

No, he does not. Halkias' over-interprets Mipham's text.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 9:25 PM

Title: Re: Current state of the Democratic party

Content:

Nemo said:

"I don't care how many brown people we starve or blow up I just want some health care."

Classy

Malcolm wrote:

More sour grapes.

Nemo said:

And what are those sour grapes about Malcolm?

Malcolm wrote:

Your hyperbole discredits any valid points you might make, which is why your rhetoric is so eminently ignorable since it is grounded only in biliousness. Unlike you, I think the Western Hegemony, backed by US economic and military power, is a net positive for the world, despite its flaws. You can disagree if you choose to. You simply choose to ignore the overall benefits of liberal internationalism.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 11:16 PM

Title: Re: Current state of the Democratic party

Content:

Malcolm wrote:

sour grapes.

Nemo said:

"I don't care how many brown people we starve or blow up I just want some health care."

Classy

kirtu said:

And even then, not health care for all.

We can change objectives slightly and alleviate poverty in the US and much of the world as well as a reduction in war.

Malcolm wrote:

Two facts stand in the way: karma and delusion.

The very doctrine of karma disallows "fairness." Fairness is an ideal, of course, because we want everyone to have the same opportunities, but realistically, the outcomes of karma dictate wealth, poverty, high status, low status, longevity, and health, and those are never "fair."

Because of delusion, there will continue to be war, strife, exploitation, etc.

At this point, supporting the Western project of liberal internationalism is the best bet for even remotely coming close to the objectives you seek. These are secular problems, and they require secular solutions grounded in a realistic assessment of the deficits of authoritarianism and the benefits of liberal democracy. However, imperfect liberal democracy may be in various of its implementations in the US, Europe, and elsewhere, it is the best system of national government humans have managed to come up with thus far, for as long as we have states. Would it be nice to live in Gene Roddenberry's Star Trek universe, with no money, no poverty, and so on, based on technological marvels—sure. Do we have this now? No. So, in the mean time the best hope for the world is liberal internationalism, as Ikenberry outlines:

Liberal internationalism can be understood as a tradition of order building that emerged with the rise and spread of liberal states, and its ideas and agendas have been shaped and reshaped as these countries have grappled with the great forces of modernity. The essential goals of liberal order building have not changed: creating an environment—a sort of cooperative ecosystem—in which liberal democracies can operate by providing tools and capacities for their governments to manage economic and security interdependence, balance their often conflicting values and principles, and secure rights and protections for their societies. Liberal internationalism aims to foster international order in a way that protects and facilitates the security, welfare, and progress of liberal democracy. It is best understood as an ongoing project to make the world safe for democracy...If liberal internationalism is to remain relevant in the twenty-first century, it must return to its roots. It must define itself less as a grand vision of a global march toward an ideal society, and more as a pragmatic, reform-oriented approach to making liberal democracies safe. This reformist view sets liberal internationalism apart from other internationalist traditions.

Ikenberry, G. John. *A World Safe for Democracy*. Yale University Press. Kindle Edition.

Author: Malcolm

Date: Thursday, August 25th, 2022 at 11:20 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

cloudburst said:

poor guy, sounds seriously distracted

Malcolm wrote:

You don't understand what this means since you are not a Dzogchen practitioner: From the Konchog Chidu cycle's Sumeru Commentary:

The Great Array Tantra states:

Also all the vehicles taught by myself,
are means of entering ati that is beyond mind;
if one does not possess the meaning that is beyond mind,
one will enter samsara from the vehicles.

And:

The Ornamental Appearance of Pristine Consciousness Tantra states:

Although gradual entry is shown,
it is taught as a method for the confused.
How can this naturally perfected dharma
be entered gradually?

Generation and completion stage practices are part of the path of transformation. Dzogchen is not part of the path of transformation. As Vimalamitra points out in the Tantra Without Syllables commentary:

There is no connate cause in vidyā. Since it has always self-appeared without being created by a cause, there is no need in the present to generate that appearance. Since it has always been intrinsically complete, where can there be a generation-stage seed syllable? Since that is not understood, outer and inner mantra are deviations, from Mahāyoga on down...

Since there is no effort of emanating and gathering the assembly of syllables in my self-liberated appearance, there is no need for a generation stage, like [there is no need for] the syllables...

Since Mahāyoga Tantra asserts that the outer universe is the celestial mansion and the inhabitants are deities in the utterly pure relative based on words, it deviates from the transcendent state of the self-liberation of the appearances of the six relaxed senses.

So you know, maybe you should stay in your lane, where you actually know what you are talking about, i.e. Geluk systems.

Author: Malcolm

Date: Friday, August 26th, 2022 at 4:08 AM

Title: Re: Current state of the Democratic party

Content:

kirtu said:

(1) I grew up in an actual American socialist health care delivery system: CHAMPUS, health-care of American military dependents (which was dismantled by capitalist free market fanatics in the 80's). The only reason that American can't delivery health care for all (and housing for all) is that it doesn't believe that it can and thus decides not to even try.

Malcolm wrote:

Sure. Not one of those free market fanatics.

kirtu said:

Even now the US gets 60%-80% of the way to a form of universal health care with some of Medicare and Medicaid (Medicare says it pays 80% of health care costs *BUT* 80% on an infinite amount of money for many medical procedures still results in an infinite bill, which is one of the areas where it's coverage fails).

Malcolm wrote:

Preaching to the choir.

kirtu said:

Like every polemic (ridiculous, logic-less screed intended to present a POV and not address issues honestly - and yes this applies to our otherwise great Tibetan teachers going back to at least 1000 CE) you ridiculously apply it to every facet of human life.

Malcolm wrote:

Karma applies to every facet of human life.

kirtu said:

I was just talking about health care delivery. You can do it completely within capitalism (which I *DO* actually want to get rid of and replace with social democratic economics) by taking \$X B from defense/eternal war funding.

Malcolm wrote:

Yes, this is completely true. That's why I am a Berniecrat.

kirtu said:

Because of delusion, there will continue to be war, strife, exploitation, etc. and here we have some truth (thanks for occasionally being honest - not talking in polemics - in these discussions).

Malcolm wrote:

I am always honest.

kirtu said:

That is a fact. But as I said we can *REDUCE* war. Biden could call the Saudis this afternoon and tell them to stop the war in Yemen.

Malcolm wrote:

The Saudis are not responsible for this war. This war was started by Ansara Allah. There is a lot of history here, but the present conflict began when Ansara Allah, a.k.a, the Houthis, deposed the legitimate government of Yemen in 2015. In general, the aggressor in this conflict has consistently been Ansara Allah. It's a terrible situation, and between last year and this the US government has provided 1.2 billion dollars in humanitarian aid to Yemen, and 4.5 billion since 2016.

kirtu said:

At this point, supporting the Western project of liberal internationalism is the best bet for even remotely coming close to the objectives you seek.

We are likely closer on this than is obvious but "liberal" means different things to different people. For me anything short of some degree of social democracy (so decidedly *NOT* the US D agenda - Canada starts getting minimally acceptable but it could still seriously improve) is unacceptable.

Malcolm wrote:

For me, liberal internationalism means different democracies work things out in their own way. Some countries may choose, like many European countries, to have coordinated market economies, favoring stability over growth. Others, like the US, Canada, UK, Australia, and New Zealand, choose to have liberal market economies which favor growth over stability.

When it comes to issues like healthcare, such things should not be in the free market, because average citizens cannot make good choices concerning their health care. The same goes for education. These things should be subsidized by the government. Subsidized housing, especially for the growing population of internally displaced people in the United State, is smart economically, because it reduces a huge amount of overhead. Utah, for example, provides such housing to homeless people and has saved millions.

kirtu said:

These are secular problems, and they require secular solutions grounded a realistic assessment the deficits of authoritarianism and the benefits of liberal democracy. However, imperfect liberal democracy may be in various its implementations in the US, Europe, and elsewhere, it is best system of national government humans have managed to come up with thus far, for as long as we have states.

Yeah, the minimal expression of that would be Iceland, Luxembourg or Austria (most of the time). Something like the Netherlands or Denmark is more the ideal.

All five are far, far more advanced than anything in North America.

Malcolm wrote:

Again, we have a liberal market economy. Even with the New Deal and the Great Society, we were still a liberal market economy. Reagan damaged Federal Government in myriad ways, and set the stage for the present instability we are experiencing. I personally think Biden is doing quite a good job, unacknowledged as it is, in trying restore the Federal Government to functioning order. Much of what you find dissatisfactory about the US and our democracy has its roots in GOP vandalism. It's not the government that is the problem, per se, it is that fact that those on the "left" too easily allow their petty differences to divide them in the face of a very obvious will to power that drives the GOP, especially the neo-GOP, fascists who support Trump.

It's interesting to read Woodrow Wilson's reflections on Democracy in American, largely considered the architect modern liberal order, penned in 1901:

<https://www.theatlantic.com/magazine/archive/1901/03/democracy-and-efficiency/520041/>. Much of what he writes here remains true today, concerning our failure to completely live up to our ideals of justice, and so on, our insularity and self-centeredness as a nation, etc. However, the main point he is stressing here is the following:

Democracy is a principle with us, not a mere form of government. What we have blundered at is its new applications and details, its successful combination with efficiency and purity in governmental action. We tell ourselves that our partial failure in these things has been due to our absorption in the tasks of material growth; that our practical genius has spent itself upon wealth and the organization of industry. But it is to be suspected that there are other elements in the singular fact. We have supposed that there could be one way of efficiency for democratic governments, and another for monarchical. We have declined to provide ourselves with a professional civil service, because we deemed it undemocratic; we have made shift to do without a trained diplomatic and consular service, because we thought the training given by other governments to their foreign agents unnecessary in the case of affairs so simple and unsophisticated as the foreign relations of a democracy in politics and trade, transactions so frank, so open, so straightforward, interests so free from all touch of chicane or indirection; we have hesitated to put our presidents or governors or mayors into direct and responsible relations of leadership with our legislatures and councils in the making of laws and ordinances, because such a connection between lawmakers and executive officers seemed inconsistent with the theory of checks and balances whose realization in practice we understood Montesquieu to have proved essential to the maintenance of a free government. Our theory, in short, has paid as little heed to efficiency as our practice. It has been a theory of non-professionalism in public affairs; and in many great matters of public action non-professionalism is non-efficiency.

The reason I point this out, is that the GOP has, since Reagan, systematically dismantled the civil service, setting us back a century. We constantly hear now of how people campaign on the promise they are not "professional" politicians, that their ignorance of how our government works is a virtue for which we should laud them, and indeed, is often their sole credential for running for office, along with their fetish for guns.

Author: Malcolm

Date: Friday, August 26th, 2022 at 5:52 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

All classical Madhyamaka scholars in Tibet accept emptiness as a non-affirming negation.

Does Mipham qualify as a "classical Madhyamaka scholar"?

Malcolm wrote:

Yes, and he accepts the non-affirming negation.

Author: Malcolm

Date: Friday, August 26th, 2022 at 5:56 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

wei wu wei said:

Malcolm, would you mind if I share this in a FB conversation?

Malcolm wrote:

Not at all.

wei wu wei said:

Thanks. One clarification, though. You write, "...without something there cannot be nothing [emptiness]." It sounds like you're making emptiness and nothingness equivalent here?

Malcolm wrote:

Emptiness is an absence, it is a nothing. For example, emptiness free from four extremes is the absence existence, nonexistence, both, and neither, both relatively and ultimately. Wherever there is an absence, there is nothing there, just as there is nothing in an empty cup, hence it is called "empty." But in order for there to be an empty cup, there has to be a cup.

Author: Malcolm

Date: Friday, August 26th, 2022 at 6:02 AM

Title: Re: Gelug responses to these critiques of Tsongkhapa?

Content:

Lhundrub Jinpa said:

This part is blatantly wrong: " The understanding of emptiness presupposes the identification of such an object whose nonexistence is then demonstrated by the various Madhyamaka reasonings. This, for Tsong kha pa, is how to realize emptiness.

I disagree with it, because it has nothing to do with Tsongkhapa's view.

It is a straw-man, a straw-Tsongkhapa's view.

Malcolm wrote:

You misunderstand what Duckworth is saying, he means to say "the identification of such an object [of negation]..." He is accurately portraying Tsongkhapa's stance.

Author: Malcolm

Date: Friday, August 26th, 2022 at 6:23 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Nalanda said:

Was there any precedent where Mahayanists went from using both records to almost exclusively referring to Mahayana sutras alone?

Malcolm wrote:

Mahayana vows.

kirtu said:

Nope.

Malcolm wrote:

Yup. It is one of the eight contradictions to wisdom: See Buddhist Ethics, pg. 190.

Author: Malcolm

Date: Friday, August 26th, 2022 at 6:32 AM

Title: Re: Current state of the Democratic party

Content:

kirtu said:

I am not being uncivil with you at all. This happened.

Malcolm wrote:

No, it didn't. I never rejected the historical facts around bussing and racism in Boston. I

wouldn't. Why? Because I spent many years working around racist Boston Irish people. I know them far better than you. I had many friends in the gay community in Boston and many Black friends as well, since I played in Reggae bands and so on. I also know about the intense racism that Boston Irish people suffered at the hands of Anglo-whites during the pre-War II period, "Irish need not apply" and all that. I lived around these communities for more than a decade. So, you are misremembering a conversation about cultural differences in New England compared with Virginia we once had, and my experience living in Cambridge and being raised in Western Massachusetts, and the socially progressive environment of these communities and the historical precedents for their progressive nature.

Author: Malcolm

Date: Friday, August 26th, 2022 at 9:19 AM

Title: Re: Current state of the Democratic party

Content:

kirtu said:

But the greatest problem is that on the base level there are a large number of conservative-moderate D's who shut out even liberal-moderate D's. And the liberal-moderate to progressive D's rarely directly criticize the D party on it's tendency to coalesce on conservative policy.

Malcolm wrote:

Yes, it's called democracy. Change comes because people understand their civic duties, or they don't. Democracy is not a centrally organized command and control system with clearly defined goals and objectives. It's messy, uncertain, and it's still the best thing we've got. The blue states are wealthy because we are liberal and progressive. We carry the weight for the red states, who all take more than they return to the Feds in taxes.

There are all kinds of ideas we can toss around, but the only thing that really matters, as Liz Cheney showed, that in a democracy, despite our disagreements, we are all committed to the peaceful transfer of power so that our votes actually matter. It is also, crucial, that liberal democracies team up. And some times this means we fight wars when our way of life is threatened. Mazzini, the first liberal internationalist, understood this point. Liberal hegemony is "imperialistic" much in the same way that Rome was, defensively so. Liberal states do not necessarily live up to their internal ideals on the international stage, but on the other hand, the international stage is chaotic, and all state actors on that stage are acting out of self interest, and often erroneously, and clumsily. Liberal states also have to negotiate their way through myriad unfree states and autocracies. Trump proved that it is fatal to American interests to be seen to be withdrawing from our historic role as guarantors of the security of the liberal order. The fact that "more advanced" democracies are even able to survive in the EU is because the USA guarantees their security. Nothing proves this point more cogently than Putin's invasion of Ukraine in 2014. The USA is the guarantor of the EU's democracy. While the older EU states seem to have forgotten this point, the newer ones, like Estonia,

Poland, and so on, are acutely aware of this fact. However imperfect our democracy may be, compared with fledgling democracies of the EU block, we back them up, and support their socioeconomic security. Without the US, Europe would have long ago descended into factional warfare and anarchy again. That's just a bare fact.

Author: Malcolm

Date: Friday, August 26th, 2022 at 10:08 AM

Title: Re: Current state of the Democratic party

Content:

kirtu said:

But the greatest problem is that on the base level there are a large number of conservative-moderate D's who shut out even liberal-moderate D's. And the liberal-moderate to progressive D's rarely directly criticize the D party on it's tendency to coalesce on conservative policy.

Malcolm wrote:

Yes, it's called democracy.

kirtu said:

??? Democracy does not shut out alternative ideas.

Malcolm wrote:

Democracy by its nature is an adversarial system. In a democracy, when your ideas don't get enough votes to be implemented as policy, that's it, game over. it's the same in all democracies. That's why democracy is government by the people, for the people. On the other hand, this is why a professional civil service is necessary for debated ideas to be implemented as policy.

For example, much of the initiatives Biden has passed, albeit, as half measures, were ideas that Sanders introduced into our discourse. He knows how things work, so he managed get his ideas voted into policy.

Sometimes I think you mistake Anarchism, which is based on consensus decision making by committee, for democracy, which is based on voting for representatives at the state and federal level, and direct democracy at the town level, at least in New England towns. For example, for historical reasons, people living towns and cities in Virginia have far less of a role in passing ordinances, and so on, than do citizens of New England towns, where ordinances are voted on by the citizens of the town.

As I pointed out to you before, our experience of democracy in the US is strongly colored by where we live. New England has had a tradition of direct democracy since the Mayflower Compact. It's isn't paradise here, but New England has the strongest tradition of democracy in the US, and has always been a leader in progressive politics.

Author: Malcolm

Date: Friday, August 26th, 2022 at 8:53 PM

Title: Re: Current state of the Democratic party

Content:

kirtu said:

Polemic statements and speech are by their very nature simplistic and dishonest to truth or to history. This is a serious problem with many native English speakers and it's a problem that they often can't identify for themselves and when pointed out that they are spouting untruthful statements they react negatively (often). This kind of English rhetoric has unfortunately been adopted by many who marginally understand English and also don't know history or understand logic and this can cause a huge problem (which is why I usually try to speak to people in their own language if I can communicate in it - but really the problem is more that people who are less prone to manipulate others using false speech, untruthful speech are in the minority and English has only opened a door for the intentional dishonesty and manipulation to shine through - it's almost like a drug that makes everyone adopt the narrow view and rhetoric of a tiny village dweller and abandon critical speech and critical thinking).

Bristollad said:

What?

Malcolm wrote:

Kirt has lots of interesting theories about Anglophones and Anglo-American culture that he has shared over the years.

Author: Malcolm

Date: Friday, August 26th, 2022 at 9:27 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Passing By said:

Where does he put Anuyoga style Two Stages in this?

Also is that commentary to the Konchok Chidu available somewhere or is it still untranslated?

Malcolm wrote:

The eight vehicles from Anuyoga on down, have a reversible result. Vimalamitra states in the Blossoming Lotus, pg. 119:

When applied to the result, the common, reversible result is the result of the eight vehicles, from Anuyoga on down...

And on pp 180-181:

Since Anuyoga Tantra asserts the dhātu and pristine consciousness as ultimate based on words, it deviates from the meaning of making the result of Atiyoga (the sole unique bindu) into the path, the absolute perfection in which nothing is abandoned.

The KC texts are in manuscript. I may publish them after they have been revised and cleaned up.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 12:06 AM

Title: Re: Usage of the word "Mind"

Content:

Injrabodi said:

In a variety of Buddhist texts I've read, there seems to be an apparent failure to distinguish between the different faculties of mind.

Right now I'm reading a translation of A Precious Garland of the Supreme Path by Gampopa, with the commentary of Khenpo Karthar Rinpoche. Here is an example passage-

In this passage Khenpo Karthar claims that mind itself is the dharmakaya. Yet other Buddhist passages simply call the mind an organ of perception, the sixth specifically, following sight, hearing, touch, smell and taste.

My educational background is primarily Samkhya, in which the internal organs dubbed as a whole "antakarana" are divided into four categories- citta (consciousness), manas (grabber and arranger of sensory data, creating thoughts), ahamkara (the organ that produces egos/identities) and buddhi (faculty of discrimination).

It sounds like Buddhists are simply translating both pure consciousness itself (citta) and the small petty mind that creates thoughts both as "mind". Is my perception here accurate? If so, why are two different things translated with the same ambiguous word? It really seems like they're just trying to dumb this stuff down and they're muddling it up in the process.

Malcolm wrote:

Buddhists do not make a distinction between an eternal purusha/jnā and prakṛt, which is essentially inanimate, which is what you are referring to above. They reject the idea of purusha out of hand, and also the idea of prakṛt and the three gunas taught in Samkhya.

They are completely different systems with different assumptions. To fully understand the buddhist model, you would have to read Abhidharma.

Here, when mind is referred to as dharmakātya, it is not mind, citta, the dharmin, but

rather the mind essence, cittatā or citta dharmatā.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 12:09 AM

Title: Re: How to learn simple tsok practice

Content:

passel said:

Is there a simple way to do tsok that is either Prajnaparamita -based or ok to learn at a distance?

Malcolm wrote:

There is no tsok that is Prajñapāramita based, as that is sūtra.

You only need to do tsok at beginning and end of your retreat, and on special days. You can probably find a short Tsog at Lotsawa house.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 1:17 AM

Title: Re: Usage of the word "Mind"

Content:

Malcolm wrote:

Buddhists do not make a distinction between an eternal purusha/jnā and prakṛt, which is essentially inanimate, which is what you are referring to above. They reject the idea of purusha out of hand, and also the idea of prakṛt and the three gunas taught in Samkhya.

Injrabodi said:

This strikes me as completely unrelated to the topic at hand, as well as inaccurate.

Malcolm wrote:

It is entirely related and accurate. I studied the Samkhya Karikas with Srivatsa Ramaswami.

The Samkhya model of mind is entirely incompatible with the Buddhist model.

One, there is no passive witness in Buddhism ontologically separate from apparatus of cognition, as in the Samkhya model. The apparatus of cognition, citta and caittas, mind and mental factors, is all there is.

Tathāgatagarbha is not something separate from the mind, like purusha, it's a name for the mind's intrinsic purity when it is encased in afflictions; just as dharmakāya is the name for the mind when it has realized its own intrinsic purity through realizing emptiness.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 1:41 AM

Title: Stand Your Ground

Content:

Malcolm wrote:

“Saying that developing love and compassion is important and that we need these qualities does not mean that when faced with those who harm us we should timidly not respond and do nothing. In today’s society, where competition to be better than others is rife, there are many instances where we have to stubbornly stand our ground. Moreover, with a pure motivation of love and kindness, and a standpoint of compassion, all for the benefit of others, we can, in practice, be hard-headed at those times where it is necessary to be so. This is a perfectly good perspective.”

HH Dalai Lama, Stages of the Path, Wisdom, 2022

Author: Malcolm

Date: Saturday, August 27th, 2022 at 3:32 AM

Title: Re: Usage of the word "Mind"

Content:

Malcolm wrote:

One, there is no passive witness in Buddhism ontologically separate from apparatus of cognition, as in the Samkhya model. The apparatus of cognition, citta and caittas, mind and mental factors, is all there is.

Tathāgatagarbha is not something separate from the mind, like purusha, it's a name for the mind's intrinsic purity when it is encased in afflictions; just as dharmakāya is the name for the mind when it has realized its own intrinsic purity through realizing emptiness.

Injrabodi said:

What do you suggest then is the original Sanskrit word that is being translated into English in the texts I presented?

Malcolm wrote:

Sems. citta.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 5:18 AM

Title: Re: Pure land sutras commentaries

Content:

curtstein said:

From these polemics comes the discussion of self-power and other-power.

Malcolm wrote:

No. this is not a discussion of self vs. other power.

This term, *dnegos po nus pa*, is very common in Tibetan literature, particularly in commentaries of the *pramāṇasamuccaya*, etc. There no way that this term can be translated as "other power."

For example, in a commentary on the Hevara Tantra, the term *dnegos po'i nus pa* (or *dnegos po'i stobs*, which Mipham uses interchangeably in this text), *vastubala*, is defined as *don byed*, *arthakriya*, which Monier-Williams defines as "an action performed with a special purpose," and which we commonly translate as "effective" or "efficient," i.e. capable of producing a result.

For example, in the text under discussion, Mipham states that "Furthermore, when carefully examined by accomplishing mantra, the coarse body is purified, and based upon the attainment of the *vidyādhara* level of the desire realm, one is taken into the care of the excellent deity, and one is able (*nus pa*) to attain the complete result of [the paths of] training and no further training and also as it is said that the path of the Secret Mantra Vajrayāna will accomplish the result in union in the short lifetimes of the degenerate age, it should be known to be truly amazing, rendering the very important meaning easily obtainable through the power of [Secret Mantra Vajrayāna's] inconceivable effectiveness (*dnegos po'i nus pa*)."

So, the actual discussion Mipham makes concerns the effectiveness of hearing the name of Amitābha, etc. He goes on to say that aspiration to be born in Sukhavati in Bhadracāryapranidhana is a supreme, easy method, etc.

In summary, in no way does Mipham make this term *dnegos po'i nus pa* the centerpiece of his argument for the effectiveness of Pure Land practice. Nor is it in fact an argument for some kind of other power. Instead he contrasts the amazing effectiveness of Vajrayāna—understandable because he is a Dzogchen practitioner—with the effectiveness of Pure Land practice, and rebuts some people who argue that it is inappropriate to have doubts concerning the power of the aspiration of Amitabha and his gnosis. He also makes the point, just before the passage I cited above, "Therefore, from the power of the mutual connection between the fortunate sentient being and the gnosis of the Buddha, even the difficult path of totally purifying karma is accomplished with little difficulty."

The closest to an other power reading Mipham is this, "Such great qualities accomplished with little difficulty are to be seen as the power of the aspiration and gnosis of the Buddha, and do not only arise from the ripening of the power of each sentient being." But even here, the clause "not only" is crucial, because it means, as above, that Mipham sees birth in Sukhavati as one of mutual interaction between the faith of the sentient being on the one hand, and the power of the gnosis and aspiration of the Buddha. How so? He says, "Because of the immeasurable fortune and capacity of the person and the immeasurable emanations of the Buddha, by hearing the name of

the Buddha one will be born in Sukhavati as soon as one departs this life. "

Cooke makes a serious error of translation here, "Mi pham admits, "[T]he strength of inconceivable other-power (dngos po'i nus pa) is something truly fantastical (ngo mtshar che)." As we can see above the passage is referring the effectiveness of the Vajrayāna path, not the Pure Land path.

So, really, once again, I have to reject the Halkias/Cooke argument that Mipham's text represents an example of the other power doctrine in Tibetan Buddhism. It is simply not present in the text. Just because someone writes an undergraduate paper claiming something is the case does not make it the case. People should use discretion when reviewing the works of Western scholars in Buddhist Academia. Part of their stock in trade is to make and then defend novel claims in order to publish.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 5:26 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Nyedrag Yeshe said:

Lopon, what's your take on Mipham views on "other power", He has some treatises written on this subject, right?

Malcolm wrote:

No, he does not. Halkias' over-interprets Mipham's text.

Seeker12 said:

I'm too lazy to go back and find a specific quotation of yours to respond to, but I think it's fair enough to say that this is in essence exactly the meaning of shinjin:

"In the path of Dzogchen, true realization can be awakened only through the blessing of the vidyadhara masters of the lineage, and so through the practice of heartfelt devotion and guru yoga. You do not need anything else.

If you possess that heartfelt devotion to the lama and the lineage, then you can, and will, receive the blessing of Dzogpachenpo. For when you are able to pray in this way with unwavering devotion, the wisdom of realization can arise in your mind, without your having to rely on any other factor as a path."

Nyoshul Khen

Malcolm wrote:

not even remotely.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 8:51 AM

Title: Re: Contra a Popular Misconception: The Pure Land is not a Bodhisattva "Training Ground"

Content:

Malcolm wrote:
not even remotely.

Seeker12 said:

Actually quite exactly, as I'm fairly certain Shinran is actually a manifestation of Guru Rinpoche.

Malcolm wrote:

You are tripping.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 10:02 PM

Title: Re: Dzogchen and the Two Stages

Content:

Lingpupa said:

Although gradual entry is shown,
it is taught as a method for the confused.
How can this naturally perfected dharma
be entered gradually?

This, along with some other posts in this thread, raises a few questions.

1) If applying methods is an unnecessary distraction, isn't samsara itself an unnecessary distraction? Could we not just forget all the study and practice and be Buddhas without further ado? Or would we not be at risk of entering La-La Land?

Malcolm wrote:

Who said applying methods was a distraction? Dzogchen has its own set of methods, set out very clearly in the original tantras of Dzogchen. For example, no one (but Sakyapas) freaks out if one states the simple fact that Sahaja Mahāudra is grol lam, the path of self-liberation, and does not involve the two stages, as opposed to the Six Dharmas of Naropa, which is thabs lam, and does involve the two stages.

But for some reason, when someone says that the two stages are not part of Dzogchen practice proper, everyone has a Chernobyl-level meltdown.

Dzogchen is not a gradual path. Just accept it and move on.

Author: Malcolm

Date: Saturday, August 27th, 2022 at 10:27 PM

Title: Re: Dzogchen and the Two Stages

Content:

yagmort said:

it's about how things are presented nowadays.

Malcolm wrote:

Correction, this is how some teachers these days present things, but not all teachers. Not all teachers are teachers of Dzogchen, even in Nyingma.

But teachers of Dzogchen teach two things very consistently. Guru yoga is the main entry for Dzogchen practice. The main point of common ngondro is guru yoga. One does not need a fancy ngondro with lots of beautiful Dzogchen words. It is sufficient to just recite, for example, Lama la khyab su chi'o. Da la byin gyi lab tu sol.

(ཀླུ་མ་ལ་བྱུང་ས་སུ་མཆོད། བདག་ལ་བྱིན་གྱིས་རྒྱབ་ས་དུ་གསོལ།): Guru, I go to you for refuge. Please empower me.

Other kinds of deity practices involving the two stages are not necessary. And even when it comes to the two stages, the approach is not like the approach in Geluk and Sakya, where you have to spend years developing visualizations in a very precise and detailed way. Merely thinking one is the deity, is, as Padmasambhava states in the Khandro Nyinthik, quite sufficient.

It is good to develop experience in the two stages, especially the completion stage, because Dzogchen has a similar body-based approach to awakening, where there is a clear connection between concepts and vāyu and so forth in the body.

But it is never the principle of Dzogchen teachings to construct an conceptual mandala in your mind to cut clinging to concepts about impure appearances, and dissolve this conceptual mandala in order to cut clinging to concepts about pure appearances.

However, like anything in the Dharma, it is good training and that is why people do it.

But Dzogchen practitioners do not take this as their path. This is why the Kun byed rgyal po says, for example:

The mandala of the five families of victors
is accomplished through the three samadhis and the five abhisambodhis.
Engaging in the mental effort of the samadhis and abhisambodhis
contradicts nonconceptual, effortless natural perfection.

All Lamas who have studied Longchenpa well know these things. Whether they choose to teach these things to their students is another matter. That's up to them and the karmic fortune of their students.

Author: Malcolm

Date: Sunday, August 28th, 2022 at 12:31 AM

Title: Re: Dzogchen and the Two Stages

Content:

Kai lord said:

Just sharing something from Jigme Lingpa that is relevant to the discussions at hand:
Individuals who have already familiarized themselves with the two accumulations to a great extent and have attained great strength in terms of their knowledge and meditative absorption may traverse these paths in a more direct fashion. Such individuals are carried instantaneously from the path of joining through the paths of seeing and cultivation. Through this, they proceed to the ultimate path. There are also some with exceedingly powerful minds who move straight from the path of joining to the state of buddhahood. A tantra states:

Some perfect the five true kāyas in sixteen,
From the class of mastery itself,
While others progress from the state of the great seal
To the unexcelled state of Samantabhadra.

With this in mind, one might begin to wonder whether or not the second buddha, master Padmasambhava, attained realization gradually, as the examples above seem to indicate. That, however, would be a misunderstanding. As texts such as the Enlightenment of Vairocana and the Secret Sphere of the Moon point out:
In the joyful realm known as Akaniṣṭha
Buddhas become fully enlightened
And then manifest enlightenment here.

This was also the case with Buddha Śākyamuni. Although he became enlightened and perfected his own abandonment and realization an incalculable number of ages ago, he nevertheless manifested the twelve deeds in this realm.

Malcolm wrote:

The Vajra Bridge commentary contains Vairocana's last testament:

"After an illusory person
illusorily practices
illusory Dharmas
they attain illusory full buddhahood.

Through the space-like practice
with the space-like mind essence,
space-like full buddhahood is attained.

The yoga is like the heart of the sun,
the meaning of the nonduality of A ha ho 'i cannot be made clear or obscured."

Ācārya Vairocana spread his arms wide, and just as the tip of a rainbow vanishes into space, he vanished into light and departed without physical remains.

So there are choices.

Author: Malcolm

Date: Sunday, August 28th, 2022 at 12:42 AM

Title: Re: Dating of Dharmapala (Virupa)

Content:

Kai lord said:

3) Lawapa, the mahasiddha, who brought the hevajra tantra in its first written form into this world, is the third Indrabhuti. He would go on and taught a disciple with the same name....the fourth Indrabhuti.

Malcolm wrote:

Who makes this claim?

Jestun Drakpa Gyaltsen only lists three.

Author: Malcolm

Date: Sunday, August 28th, 2022 at 5:53 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Is it an exclamation, something like 'that's just how it is'?

Meaning that "i(t) cannot be made clear or obscured."

Malcolm wrote:

It is the symbolic method by which Garab Dorje introduced Mañjuśrīmitra to the meaning of Dzogchen, Again from the Vajra Bridge:

Mañjuśrīmitra replied, "I want the buddhahood in a single lifetime which comes from an instant understanding of the meaning of dharmatā."

Garab Dorje said, "You don't understand it now?"

Mañjuśrīmitra replied, "I am ignorant and I do not understand."

After Garab Dorje placed his hand on Mañjuśrīmitra's head, he blessed him with A Ha Ho 'I. A means nonarising. Ha means unceasing. Ho means nondual. 'I means inseparability, the meaning of nonduality.

At the time of inseparability, Mañjuśrīmitra remained continuously in one session of samadhi for seven days in the state of the intrinsic sound of dharmatā without abiding

in even a deep or subtle extreme of thought or word of whether there was inseparability or not. Like a lamp lifted in a dark house, as soon as he arose from that samadhi, the nature of the reality of things, the mind essence, dawned in his post-equipoise mind and was realized vividly in his continuum as an unfabricated, intrinsic clarity.

Author: Malcolm

Date: Monday, August 29th, 2022 at 1:15 AM

Title: Re: Mind associates with the zygote?

Content:

Miorita said:

Re. muni's post:

I find hard to believe the dance of consciousness around the father's nostrils. And the travel down in the testicles.

Then I never heard of elements of space. Maybe I heard of other elements being contained in space but not of building blocks of space.

Malcolm wrote:

It is specific to Kalacakra.

Author: Malcolm

Date: Monday, August 29th, 2022 at 2:54 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Queequeg said:

Nagarjuna in his defense of Mahayana was quite adamant about Mahayana being a distinct path - and his rhetoric was sometimes as biting as any you might find on Dharmawheel in the heat of dispute.

Malcolm wrote:

If you think Nāgārjuna was biting, try Vasubandhu's Vyākhyāyukti. Vasubandhu's defense of Mahāyāna in the Vyākhyāyukti is even more biting than that of Nāgārjuna's. He criticizes the Śrāvaka vehicle for being incomplete. He even goes so far as to say that bodhisattvas should not cultivate the Śrāvaka Dharma, that it is inferior; that bodhisattvas must not become expert in it; and that bodhisattvas should maintain their distance from it because śrāvakas despise Mahāyāna. And because śrāvakas contest Mahāyāna, bodhisattvas should not live together with śrāvakas. Indeed, Atisha changed his residence every seven days in order to observe the samaya of not remaining with those with no faith in Mahāyāna for longer than seven days.

Author: Malcolm

Date: Monday, August 29th, 2022 at 9:32 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Queequeg said:

We need to clarify something that is getting jumbled in the above conversation. To paraphrase the OP's question - why did Buddhists end up preferring the the Mahayana Sutras and neglecting the Agamas. There are several shortcomings in the question. For one, not all present surviving lineages are Mahayana in nature, so clearly some Buddhists have not chosen Mahayana sutras to the exclusion of Sthavira texts. Mahayanis certainly privilege Mahayana texts over the Agamas, ie. Sravakayana in the Mahayana canons. But we're not really talking about Sravakayana as an actual historical and present reality.

Malcolm wrote:

Sure we are. You are ignoring the evidence, of which there is plenty.

The Kongtrul book, BTW.

Author: Malcolm

Date: Monday, August 29th, 2022 at 10:58 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Queequeg said:

We need to clarify something that is getting jumbled in the above conversation. To paraphrase the OP's question - why did Buddhists end up preferring the the Mahayana Sutras and neglecting the Agamas. There are several shortcomings in the question. For one, not all present surviving lineages are Mahayana in nature, so clearly some Buddhists have not chosen Mahayana sutras to the exclusion of Sthavira texts. Mahayanis certainly privilege Mahayana texts over the Agamas, ie. Sravakayana in the Mahayana canons. But we're not really talking about Sravakayana as an actual historical and present reality.

Malcolm wrote:

Sure we are. You are ignoring the evidence, of which there is plenty.

The Kongtrul book, BTW.

kirtu said:

Which Kongtrul book, just to be clear ("The Treasury of Knowledge: Books Two, Three, and Four: Buddhism's Journey to Tibet")?

Malcolm wrote:

The one called "Buddhist Ethics."

Author: Malcolm

Date: Monday, August 29th, 2022 at 6:49 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te
Content:

Kim O'Hara said:

" Mahayana Sutras and almost neglecting the Sravakayana texts? " also does not compute. Some Sravakayana texts are Mahayans sutras, aren't they?

Malcolm wrote:

No. Why? They were collated differently—the “I” in thus have I heard is not Ananda, but rather Manjushri, Avalokiteshvara, or Samantabhadra. They are also very extensive (vaipulya). They also teach the path to full awakening and unsurpassed full awakening, in contrast to the Hinayana result of arhatship. The Vasubandhu text is precisely about distinguishing Mahayana sutras from the Agamas.

Author: Malcolm

Date: Monday, August 29th, 2022 at 6:52 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te
Content:

haha said:

Please note it, he included Sautrantikas. How do you get their doctrinal positions, if you have not study their doctrinal source?

Malcolm wrote:

Here, Sautrantika refers to those who wrote commentaries on the Mahayana sutras directly, without adherence to either. Madhyamaka or Yogacara.

Author: Malcolm

Date: Monday, August 29th, 2022 at 7:14 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

After a series of deaths of loved ones and with retirement age now approaching within a few years, my mind turns towards using the time I have left to prepare for the inevitable.

I wonder what others are doing to meet their end?

Malcolm wrote:

I am not preparing to meet my end, i am preparing for the bardo and the next life.

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:24 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

haha said:

Please note it, he included Sautrantikas. How do you get their doctrinal positions, if you have not study their doctrinal source?

Malcolm wrote:

Here, Sautrantika refers to those who wrote commentaries on the Mahayana sutras directly, without adherence to either. Madhyamaka or Yogacara.

Queequeg said:

Was Vasubandhu originally Sautrantika? Is that the same group that I have read characterized as Hinayana and which he regretted propounding?

Malcolm wrote:

Vasubandhu, legend goes, regretted his initial hostility towards Mahayana. But there are some clues in the Koshabhasyam that he had already adopted Mahayana when he wrote the text.

As for term Sautrantika, all it actually means is followed of sutra.

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:30 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Tao said:

Question:

IS there ANY buddhist master that rejects all kind of external (to the mind) reality of any form? (aka pure idealism)

Malcolm wrote:

Depends on what you mean. There is one yigacara school that rejects all external objects, but no master rejects independent mind streams.

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:37 PM

Title: Re: How are you preparing for death?

Content:

Malcolm wrote:

I am not preparing to meet my end, i am preparing for the bardo and the next life.

Knotty Veneer said:

Certainly settling on a narrative to give shape to what we cannot know from this vantage point - what happens after the death of the body - is a necessary part of death preparation.

However, doesn't focussing one's practice efforts on results in the next life, or at least on some putative post-mortem experience, mean you miss out on this life? Is that POV any different from the Christian furiously storing up treasure in heaven?

Malcolm wrote:

We don't practice for this life. And, I am not missing out on anything, I enjoy my life, family, sunsets, puppies, meals, etc., but since I know this isn't it, I also prepare for the bardo and the next life. And no, I am not furiously storing up merit like a squirrel burying nuts before winter. That's not what I mean. There are yogas one can do that prepare one for the experience of the time of death, the sounds, lights, and rays of the bardo of dharmata, or dealing with the bardo of becoming.

Since death is inevitable, like taxes, it's best to prepare for it.

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:40 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Kim O'Hara said:

. "Sravakayana" is ambiguous in that it is used within Mahayana as a Mahayana path.

Malcolm wrote:

No it isn't. The motivation and goal of the shravakayana is not full buddhahood. It's an inferior vehicle because the motivation and goal is inferior, hence it is also called Hinayana. All eighteen schools, including what is called Theravada, are included here.

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:44 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Tao said:

Question:

IS there ANY buddhist master that rejects all kind of external (to the mind) reality of any form? (aka pure idealism)

Malcolm wrote:

Depends on what you mean. There is one yogacara school that rejects all external objects, but no master rejects independent mind streams.

Tao said:

I cant see how one can reconcile both views, there're independent mind streams NOT connected?? (that's the only solution I can see for pure idealism but independent mind streams). That will lead to pure practical solipsism, so compassion keeps being silliness... If they're independent and somehow connected by causal laws, then there's not pure idealism... as the causal laws break it... that causality will be the "objective" ground, the external... because is clear that the external arent objects in a conventional way, that's out of discussion for me. Not even the blue color exists out of my mind (energy waves are not blue).

I can see hinduism being pure idealism, but it makes nonsense in buddhism (or i'm unable to get it).

The fact is that compassion is believing in an objective/external suffering/dukkha so compassion itself is anti pure idealism. The Bodhisattva vow and path is itself is anti pure idealism. etc...

Malcolm wrote:

Vasubandhu proves the existence of independent mind streams, despite the absence of an external world.

Author: Malcolm

Date: Monday, August 29th, 2022 at 8:48 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Tao said:

> Vasubandhu proves the existence of independent mind streams, despite the absence of an external world.

Would you be so nice to reproduce here its argument?

Malcolm wrote:

<https://plato.stanford.edu/entries/vasubandhu/#DefAppOnl>

Author: Malcolm

Date: Monday, August 29th, 2022 at 9:00 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Tao said:

The text seems to rebate your words:

>But not all idealists are Hegelian, absolute idealists. Among idealisms, Vasubandhu's is more closely aligned with Kant's, in that both assert that the objects of our experience are only representations, while both also affirm the reality of unknowable things in themselves.

I agree with Vasubandhu and the writer

And that's is not idealism at all, as affirms the reality of the external, but unknowable (I agree)

But their effects are here, and that's the conditioned nature of the yogacarins.

But thank you.

Malcolm wrote:

There are some masters in Vasubandhu's school, who take the extra step and reject an external world completely. They are known as false-aspectarian yogacārins.

Ratnakāraśānti is the main scholar representing this sub-school. In any case, you need also to read this:

<https://plato.stanford.edu/entries/mind-indian-buddhism/#6.4>

Author: Malcolm

Date: Monday, August 29th, 2022 at 9:05 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Ayu said:

Well, just let me hint to the fact that this topic (within the Gelug section) is neither about Kant nor Vasubandhu. It's about Tsongkhapa's explanation.

Malcolm wrote:

Which depends on Vasubandhu, because how can he ignore the second most important yogacāra scholar?

Author: Malcolm

Date: Monday, August 29th, 2022 at 9:27 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I think you would share the view that enlightenment is done thing pre-existing that is realized rather than acquired, Malcolm. Why does TBism put the effort into experiencing

that post mortem rather than here and now?

Malcolm wrote:

It is easier to realize buddhahood in the bardo than in this life since one has seven times more clarity.

reiun said:

Of course, our practice is on behalf of all beings, not excluding right now.

Malcolm wrote:

For a Mahāyānī, that is axiomatic.

Author: Malcolm

Date: Monday, August 29th, 2022 at 9:37 PM

Title: Re: Compassion

Content:

Jokingfish said:

I wonder how to become more compassionate.

Malcolm wrote:

Reflect on suffering. Compassion is the wish to free oneself and all others from suffering. That's it. Nothing more. There is no secret to it.

Author: Malcolm

Date: Monday, August 29th, 2022 at 10:44 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Tao said:

For the moderator, my point was that NO master at all rejected the existence of external objects...

Malcolm wrote:

Yes, there are some yogacāra masters that do, for example, Ratnakāraśanti. This is well known to those who study Buddhist tenet systems. What they do not reject is other minds, even though they completely reject an external world.

Yogacāra is complicated, it has several positions itself.

Author: Malcolm

Date: Monday, August 29th, 2022 at 10:48 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I think I took us down a fruitless rabbit hole in my responses to Malcolm's answer. So let

me rephrase:

So, anyone care to share what they are doing to prepare for their death (rather than their trip through the bardo)?

Malcolm wrote:

I meditate on luminosity when going to sleep. The process of falling asleep is like the process of dying.

Author: Malcolm

Date: Monday, August 29th, 2022 at 11:13 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I think I took us down a fruitless rabbit hole in my responses to Malcolm's answer. So let me rephrase:

So, anyone care to share what they are doing to prepare for their death (rather than their trip through the bardo)?

reiun said:

Being fully alive right now. Reincarnation, resurrection, the bardo, etc, are all just theories. As a lapsed Catholic, I've already had my fill.

Malcolm wrote:

Well, no, they are the teaching of the Buddha. You can doubt them if you like, but the Buddha definitely considered rejecting rebirth wrong view.

Author: Malcolm

Date: Monday, August 29th, 2022 at 11:46 PM

Title: Re: How are you preparing for death?

Content:

reiun said:

If some teachings have not been proven factual, then they are theoretical.

Malcolm wrote:

So your standard of "factual" is the ordinary perception of common, deluded, sentient beings? Good to know.

Author: Malcolm

Date: Monday, August 29th, 2022 at 11:50 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

Thanks JD

Anyone done any of the practical stuff yet?

You know: making a will, writing instructions on what you want done with your body after death, buying a funeral plan etc?

Malcolm wrote:

Yes. I have a will, including a living will in case of some disability. I don't much care what happens to my body after I part with it. But it will certainly be cremated. Leaving it to rot in a box in the ground somewhere is an unnecessary expense and not a good use of land resources.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 12:03 AM

Title: Re: How are you preparing for death?

Content:

Sādhaka said:

I just read the other day that a living trust is almost always better than a will. May be something to look into.

Malcolm wrote:

Generally, when you make out a will these days, the living trust part is included.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 1:50 AM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I think we have a doctrinal dispute between those traditions whose adherents are comfortable with accepting teachings that cannot be proved on faith

...

Those who seem to think that refusal to believe unquestioningly in rebirth makes one not a Buddhist might want to reflect on whether they might be being sectarian.

Malcolm wrote:

It just makes your practice mundane, for this life only, that's all. When one dies, that's it, zip, one's ability to help sentient beings ends with brain death. It renders the bodhisattva vow meaningless, and so on. Since the Buddha clearly taught rebirth as crucial to his model of liberation, without which it is pointless, one is better off practicing some secular discipline since one cannot really say that one actually has

confidence in the Buddha's teachings, since one rejects his own observation that rejecting rebirth is wrong view. It's like being a Catholic and rejecting the seven sacraments of the church. But this topic (rebirth is tired).

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 2:40 AM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I disagree. One thing that certainly survives the death of the body are our actions. Our ability to help beings certainly can survive the death of the body. Through your children, those you influenced for the good, maybe through books you wrote or charitable giving you made. Our karma ripples out long after we are gone.

Malcolm wrote:

One's karma does not ripple out or ripen on anyone else. This is a common misunderstanding of karma in the West. As the Buddha says:

"I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir."

One cannot be an heir of one's actions, if, at death, one's continuum utterly ceases.

One's acts on the other hand may and can affect others. Action (karma) and deeds/acts (kāra) are two separate words in Sanskrit, with different meanings. In English this distinction is not as precise, since "actions" and "deeds" are synonymous. It is mostly a translation issue.

Karma is intention and intentional physical and verbal acts. The vipaka or ripening of such intentions and intentional acts is what most people mean when they say, colloquially, that was my karma. But in fact while our acts or deeds can affect others, their ripening, positive or negative, ripens only on ourselves.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 2:43 AM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I would argue that the 'one-out - one in' conception of rebirth is much more mired in clinging to a concept of self. Noone here is denying the possibility of some form of rebirth - just that its existence is not provable.

Malcolm wrote:

Rebirth occurs because of the habit of I-making. When that habit is eradicated, then one has control over birth. It may not be "provable" to those commoners with ordinary, contaminated, undeveloped sense organs, but it is verifiable by those who make the effort to cultivate samadhi and the deva eye, etc. That community has found rebirth empirically validated amongst themselves.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 2:50 AM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

What practices help you face death and dying, and what have you learnt from them?

Malcolm wrote:

Asked and answered.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 3:33 AM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

The problem I find with those who accept things they cannot know on faith is when they cannot then admit they might - just might - not know the whole story.

Malcolm wrote:

We accept that the Buddha knew the whole story. That's why we are Buddhists and not followers of some other religion. The Buddha made it very clear that we should accept the testimony of awakened people about hidden phenomena ordinary people cannot directly know through higher cognition (abhijñā), such as recollection of past lives, knowing the minds of others, and even the fact of awakening, and so on. Why do you accept the idea of awakening but reject the idea of rebirth. Neither is verifiable according to mundane empirical methods of validating evidence.

It may not appeal to you to accept things like rebirth and karma in absence of empirical validation of such phenomena by mundane science, but that's your problem, not ours. It's understandable that people would react with doubt about your skepticism about central problem Buddha set out to solve: how to end the suffering of rebirth. But in the end, what you choose to believe is up to you. But it is a choice.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 3:36 AM

Title: Re: How are you preparing for death?

Content:

Malcolm wrote:

Quite honestly, I never understood how people can accept the idea of bodhi, and at the same time, reject karma and the rest of it. It makes no sense whatsoever to accept that the Buddha was an fully awake person who was incorrect about his entire model of liberation.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 4:25 AM

Title: Re: How are you preparing for death?

Content:

reipun said:

No human, teacher or otherwise, is or ever has been infallible.

Malcolm wrote:

The Buddha, axiomatically, is infallible about awakening and the path for realizing it. That is why he is called the Buddha.

He does not need to be free from error about number of ants in an ant colony, that kind of knowledge is irrelevant to bodhi.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 5:24 AM

Title: Re: How are you preparing for death?

Content:

reipun said:

No human, teacher or otherwise, is or ever has been infallible.

Malcolm wrote:

The Buddha, axiomatically, is infallible about awakening and the path for realizing it. That is why he is called the Buddha.

reipun said:

Axiomatically, as in "propositionally".

Malcolm wrote:

Axiomatically, as in "a statement or proposition which is regarded as being established, accepted, or self-evidently true."

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 6:13 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Nalanda said:

They did? What Mahayanist writing talked about Theravadins?

Kim O'Hara said:

Well, you could start by looking for every single usage of the word "Hinayana", which the Theravadins never applied to themselves. ("We" are the Great Vehicle; "they" are the Small Vehicle. "We" are much better than "they" are, right?)

Kim

Nalanda said:

So they didn't. I have never seen a Mahayana work that talked about the "Theravadins".

Unless you can cite an actual Mahayana work that cite "Theravada".

Hinayana and Small Vehicle or such don't count. It has to be "Theravada".

Malcolm wrote:

There are many such texts that mention Sthaviravāda. Theravada is a later name for the school originally called Sthaviravāda.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 6:18 AM

Title: Re: How are you preparing for death?

Content:

reipun said:

By some, only. Remember: it is the "contaminated commoners" who are in the majority, especially in this case. Most of them probably think it is just a copout by the elites for not showing the actual proof of rebirth. No doubt there must be at least 86,000 examples hiding somewhere . . .

Malcolm wrote:

It's like showing light to the congenitally blind, they have not developed the cognitive capacity to verify such phenomena for themselves. But everyone is capable of developing this capacity, thus it is different than congenital blindness.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 7:39 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras

and almost neglecting the Sravakayana te
Content:

Nalanda said:

So they didn't. I have never seen a Mahayana work that talked about the "Theravadins".

Unless you can cite an actual Mahayana work that cite "Theravada".

Hinayana and Small Vehicle or such don't count. It has to be "Theravada".

Malcolm wrote:

There are many such texts that mention Sthaviravāda. Theravada is a later name for the school originally called Sthaviravāda.

Nalanda said:

Not the same. He was very specific and he wanted to be precise. He said "Theravada". "Theravada" is the Sri Lankan order (consisting of Abhayagira, Jetavana, Mahavihara) that in the 12th century became exclusively Mahaviharin. Sthaviravada by common parlance in Early Buddhism was understood as the other major division of Buddhism in India. Everyone including their dog knew of them. Even "Vibhajyavada" in the South is not enough. Although less known was not completely unheard of. But Theravada? Did Mahayana Sutras mention them? I want to see citations of the poster's claim that the Mahayana sutras mention the "Tambapanniya" (Ceylon) aka "Theravada". That is a bold claim. I'm more inclined to believe that the Mahayanists wrote about the Mormons if that's the case.

Malcolm wrote:

He said texts, not sutras. So, according to yo, the Pali canon does not belong the Sthaviravada? So yes, Theravada, or it s precursors were addressed by name in Mahayana commentaries.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 8:18 AM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana te

Content:

Nalanda said:

This is what he said:

"Mahayanists writing about Theravadins and vice versa"

What Mahayanist commentaries mentioned "Theravada"?

(I wouldn't ask this of you because I know what you mean. But I would ask this of the poster who wanted to be "precise".)

Malcolm wrote:

Too many to mention. The idea that Theravada is not a continuation of Sthaviravada is patently absurd.

Nagarjuna explicitly addresses the Sthaviravadin doctrine of karma, still current in Theravada, etc.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 7:31 PM

Title: Re: Was there any precedent to Buddhists switching its focus to Mahayana Sutras and almost neglecting the Sravakayana?

Content:

Malcolm wrote:

Sure we are. You are ignoring the evidence, of which there is plenty.

The Kongtrul book, BTW.

kirtu said:

Which Kongtrul book, just to be clear ("The Treasury of Knowledge: Books Two, Three, and Four: Buddhism's Journey to Tibet")?

However Jamgon Kongtrul was not an eye witness to the development of the sangha in India from the 2nd to 8th or so CE. Secondly "Treasury" (and thus his Ethics) was written between 1865 to 1880. Malcolm has previously admitted elsewhere that Tibetans suffer from a lack of reliable history. Little published in Tibetan sources about India prior to around 1000 CE is reliable history.

We do have the records of Chinese Buddhist observers over a several hundred year period.

Malcolm wrote:

The evidence rests in a plethora of polemics composed before 500 CE which demonstrate that relations between Mahayanists and non-Mahayanists were uneasy at best, further exemplified by the purges against Mahayana carried out in Sri Lanka and SE Asia. The point of the Kongtrul reference was to show that indeed, being overly interested in the Agamas, as well as non-Buddhist treatises, was considered an infraction of the bodhisattva vows, as I initially stated.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 7:36 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kelwin said:

, the khyerim becomes an enhancement practice. Deepening our realization and manifesting the 4 activities. Does that make any sense?

Malcolm wrote:

Someone might teach it that way. I have never heard it taught that way.

I am just following what teachers taught, especially ChNN.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 9:44 PM

Title: Re: Dzogchen and the Two Stages

Content:

Malcolm wrote:

After Garab Dorje placed his hand on Mañjuśrīmitra's head, he blessed him with A Ha Ho 'I. A means nonarising. Ha means unceasing. Ho means nondual. 'I means inseparability, the meaning of nonduality.

Kai lord said:

Is it reasonable to equate the above with the four signs?

For example

A (non arising) = Non conceptualization

Ha (unceasing) = Clarity

Ho (non duality) = Bliss

'I (Inseparability) = Inseparability of clarity, bliss and non conceptualization

Malcolm wrote:

Yes, these are the four da, symbolically expressed.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 9:50 PM

Title: Re: Sickness and karma: Medicine Buddha practice

Content:

Tsewang88 said:

Hi

I was looking at the Medicine Buddha practice by Karma Chagme in Lotsawa House. In the colophon, it says:

If you recite this mantra according to the severity of the disease, whether a hundred, a thousand, or as many times as you can, you should have no doubt that all illness (other than that due to the ripening of past karma) will be pacified. This is clearly stated in both

the long and short medicine sūtras.

Where it says "other than that due to the ripening of past karma", isn't ALL sickness due to the ripening of past karma?

Malcolm wrote:

Of the 404 kinds of illness, 101 are karmic illnesses which cannot be addressed by medical means. There are another 101 minor illnesses which require no treatment, 101 illness which require treatment, and 101 demonic illness which require ritual methods to overcome.

Also, one should be aware that the ultimate cause of all illness is grasping at a self; the indirect cause of all illness is the three afflictions, desire, hatred, and confusion; and the direct cause of all illness is the three doṣas, vata, pitta, and kapha. Karma, action, is caused by the three afflictions. So ultimately, sickness can be a karma-vipaka, but karma is not the cause of illness, it's a condition for illness.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 11:32 PM

Title: Re: Theravada

Content:

Genjo Conan said:

Pan-Buddhist forums inevitably descend into sectarian bickering, and not even in an interesting way.

Malcolm wrote:

Seconded. We have enough problems keeping the Mahāyāna forum descending into noninteresting bickering.

Author: Malcolm

Date: Tuesday, August 30th, 2022 at 11:36 PM

Title: Re: How are you preparing for death?

Content:

Knotty Veneer said:

I would argue that the 'one-out - one in' conception of rebirth is much more mired in clinging to a concept of self. Noone here is denying the possibility of some form of rebirth - just that its existence is not provable.

Malcolm wrote:

Rebirth occurs because of the habit of I-making. When that habit is eradicated, then one has control over birth. It may not be "provable" to those commoners with ordinary, contaminated, undeveloped sense organs, but it is verifiable by those who make the effort to cultivate samadhi and the deva eye, etc. That community has found rebirth empirically validated amongst themselves.

PadmaVonSamba said:
The point is, you can't prove that it is verifiable.

Malcolm wrote:
You cannot prove it to ordinary people who lack the higher cognitions.

PadmaVonSamba said:
You can't prove that anyone has some kind of "uncontaminated" sense perception.

Malcolm wrote:
You cannot prove it to ordinary people who lack the higher cognitions.

PadmaVonSamba said:
That too is a matter of faith.

Malcolm wrote:
Only to ordinary people who lack the higher cognitions. But even ordinary people who possess the higher cognitions can verify these things.

For example, if someone does not have a powerful microscope, they cannot verify claims of this or that microbe. Someone who has such an instrument is able to. If one wants to develop the higher cognitions, the method to do so is described by the Buddha in many places.

Author: Malcolm
Date: Wednesday, August 31st, 2022 at 1:33 AM
Title: Re: How are you preparing for death?
Content:
Matt J said:
Western epicureanism is very strong.

Malcolm wrote:
I wasn't Buddhist, I would be an Epicurean. Best greek philosopher ever.

Author: Malcolm
Date: Wednesday, August 31st, 2022 at 3:03 AM
Title: Re: How are you preparing for death?
Content:

PadmaVonSamba said:
It is a basic tenet of Buddhist theory.
It is what Buddhism proposes to be true. Therefore it is Buddhist theory.
What do you think 'theory' means?

Malcolm wrote:

as above, an axiom is held to be a self-evident truth, not a theory. BTW, you seem to putting a lot of energy into sowing doubt about rebirth.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 3:54 AM

Title: Re: The Great Debate on Quitting Smoking

Content:

Malcolm wrote:

All nicotine is out of your system in 48 hours. The rest is just mental habit.

Quitting is hard.

Stopping is easy.

How do I know? I both quit and stopped. Quitting was hard. Stopping was easy.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 4:07 AM

Title: Re: How are you preparing for death?

Content:

PadmaVonSamba said:

It is a basic tenet of Buddhist theory.

It is what Buddhism proposes to be true. Therefore it is Buddhist theory.

What do you think 'theory' means?

Malcolm wrote:

as above, an axiom is held to be a self-evident truth, not a theory. BTW, you seem to putting a lot of energy into sowing doubt about rebirth.

PadmaVonSamba said:

If people thought that rebirth was self-evident, this discussion would not be taking place.

And actually, I do think it is self-evident, if one abandons the idea that there is a "self" that is reborn.

If I am sowing doubts about anything, it is only the unnecessarily dubious reasoning used by so many to defend the concept of rebirth.

Malcolm wrote:

Who said there was a self that was reborn? On the other hand, the Buddha himself said hundreds of places, "when I was so and so, in such and such a clan, during the reign of such and such a king, when there was Buddha so and so..."

1) The Buddha taught rebirth. 2) Those with the proper faculties can verify the Buddha's doctrine on rebirth directly, without recourse to inference. 3) And the inferential reasoning that establishes rebirth is sound. These are the three valid cognitions we accept in Buddhadharma: testimony of a reliable witness, direct perception of undamaged senses, and inference. These three valid cognitions are also accepted by the world.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 10:03 AM

Title: Re: When you practice generosity with a group, what kind of merit do you accumulate?

Content:

Nalanda said:

When there is a Buddhist project facilitated by monastics for example, and you participate by practicing generosity like giving donations, do you receive the same (amount/type/value) of merit as the monks or the head of the project?

Malcolm wrote:

The merit is multiplied by the number of people in the group. If one hundred people, every gets one hundred times the merit. the same applies to nonvirtue.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 10:11 AM

Title: Re: Yoga, Buddhadharma, cultural appropriation

Content:

Johnny Dangerous said:

I recently hung out with a friend I haven't seen in a while. A lot of my friends and family are atheists, and generally left wing, but a spectrum there. I don't generally talk Dharma with them as they would have no idea what I was talking about and would just call me superstitious.

Anyway, the subject of Yoga came up and my friend launched into the perils of "colonizing" or culturally appropriating Yoga, it prompted a bit of polite disagreement, and I am curious what people here think.

Malcolm wrote:

Your friend is tripping. They also don't understand history.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 11:15 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Passing By said:

What does reversible mean here?

Malcolm wrote:

It means what it says, it will not lead to the ultimate result and it is not a permanent state of awakening. One of the points of view of Dzogchen is that even buddhas can err into sentient beinghood, just as Mahāyāna holds that arhatship is reversible.

Passing By said:

Speaking of which, Longde really looks like it's the simplest of the Dzogchen paths, method-wise. Some people also draw parallels between it and the sky gazing practice found in Zhangzhung Nyengyud. Why is Longde so rare these days?

Malcolm wrote:

Because Man ngag sde goes more to the essence and has a more comprehensive discussion of the body, its anatomy, and so on.

Author: Malcolm

Date: Wednesday, August 31st, 2022 at 11:28 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

It means what it says, it will not lead to the ultimate result and it is not a permanent state of awakening. One of the points of view of Dzogchen is that even buddhas can err into sentient beinghood, just as Mahāyāna holds that arhatship is reversible.

Seeker12 said:

Does this relate at all to the statements in the Kosha about the 6 types of arhats and how all but one are reversible?

Malcolm wrote:

It may.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 12:53 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Matt J said:

I believe Tulku Urgyen Rinpoche taught it that way, as does Tergar (Mingyur Rinpoche). In

fact, Tergar is about to do a whole year long program on this.

Malcolm wrote:

Maybe so. But they are not my teachers.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 1:20 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kelwin said:

Dear Malcolm,

I have always understood that the proper way to practice khyerim is from a state of tregchod. As long as our tregchod is not stable, the 2 stages are a way of recognizing and stabilizing it. Once our tregchod is stable however, the khyerim becomes an enhancement practice. Deepening our realization and manifesting the 4 activities. Does that make any sense?

Seeker12 said:

I have also heard, best I recall/understand, a Nyingma/Dzogchen teacher teach that ideally, we first learn the proper Dzogchen view related to trekcho,

Malcolm wrote:

You cannot practice trekcho without having eliminated doubt. Often, what people are calling trekcho is not really trekcho. It is a kind of simile of trekcho. If someone really can be in the state of trekcho, they don't really need to do the Varjayāna practice of transformation at all.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 2:22 AM

Title: Re: When you practice generosity with a group, what kind of merit do you accumulate?

Content:

Nalanda said:

Thank you.

Where can I learn more about this? Abhidharma? Sutra? Shastra?

Malcolm wrote:

The karma chapter of the kosha, which uses the example of a single soldier in a group of 100 hundred soldiers. If only one soldier of that group kills an enemy, but all belong to that unit and all approve, that action is multiplied by 100 for each member of that unit. The same applies to virtuous actions.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 2:25 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

You cannot practice trekcho without having eliminated doubt. Often, what people are calling trekcho is not really trekcho. It is a kind of simile of trekcho. If someone really can be in the state of trekcho, they don't really need to do the Varjayāna practice of transformation at all.

Seeker12 said:

And yet for instance Jigme Lingpa did a shit ton of deity practice, as have many, many other masters who understand what's what with trekcho.

Malcolm wrote:

I never said that having real knowledge of your primordial state and being in that knowledge is an obstacle to practicing methods that belong to lower vehicles, if that's what you choose to do with your time. I just said it was not necessary, right?

Question for you: what is the yidam of a Dzogchen practitioner?

Author: Malcolm

Date: Thursday, September 1st, 2022 at 2:28 AM

Title: Re: Yoga, Buddhadharma, cultural appropriation

Content:

TsultimNamdak said:

dreadlocks etc.

Malcolm wrote:

Dreadlocks on white people usually looks pretty awful to me. YMMV

Author: Malcolm

Date: Thursday, September 1st, 2022 at 2:41 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Seeker12 said:

Yes, it is not necessary, but nonetheless it is often appropriate...

Malcolm wrote:

That depends very much from person to person. All of my gurus have stated over and over again the only essential practice for a Dzogchen practitioner is guru yoga, rushan, trekchod, and thogal, and that's it. Everything else is secondary. Everyone has different secondary conditions, so what people do for secondary practice is different. Many Nyingmapas are not Dzogchen practitioners, most probably. So for them, the path of transformation is perfect.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 2:54 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Seeker12 said:

I don't think anything said here is necessarily incorrect at all. That doesn't necessarily contradict the earlier point that was made, however, that the optimal way to do creation phase practice is with a basis of trekcho, as Kelwin mentioned.

Malcolm wrote:

If you have a basis of trekcho, the creation stage is a distraction.

Seeker12 said:

"If you wish to train in experiencing pure realms, train in experiencing the utter lucidity of self-knowing awareness."

Malcolm wrote:

This is incorrectly translated, and has nothing to do with the creation stage.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 4:23 AM

Title: Re: Yoga, Buddhadharma, cultural appropriation

Content:

TsultimNamdak said:

dreadlocks etc.

Malcolm wrote:

Dreadlocks on white people usually looks pretty awful to me. YMMV

DNS said:

That and when white people wear dashikis and other traditional African clothes. It should be allowed, but does look kind of weird on white people.

And then there are white (convert) Hindus who wear saris and other traditional Indian clothes. I'm glad we don't have those customs for convert Buddhists (except for the Zen robes and monastic robes).

Malcolm wrote:

You forgot about Tibetan Buddhist ngakpas.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 11:44 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Malcolm wrote:

If you have a basis of trekcho, the creation stage is a distraction.

Kelwin said:

This statement is simply false, as Tulku Uryen Rinpoche and his sons have explained many times.

Khyerim doesn't distract from the natural state in any way, just like singing the song of Vajra doesn't.

Malcolm wrote:

Taking creation stage as your path once you have understood the real meaning most certainly is.

Author: Malcolm

Date: Thursday, September 1st, 2022 at 7:23 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

Wow the discussion sure exploded overnight.

Passing By said:

What does reversible mean here?

Malcolm wrote:

It means what it says, it will not lead to the ultimate result and it is not a permanent state of awakening. One of the points of view of Dzogchen is that even buddhas can err into sentient beinghood, just as Mahāyāna holds that arhatship is reversible.

Kai lord said:

I'm surprised that no one has an issue with above yet especially the Gelugpas (along with some Kagyupas) who accept that Arhats directly perceive the same type of emptiness as the Arya Bodhisattvas do. Maybe they don't read Dzogchen forums?

Regardless, since the result of Anuyoga is to achieve state of Samantabhadra or Yeshe lama (Sixteenth bhumi) and identical to Atiyoga. If the former's result is reversible, wouldn't it apply the same to the latter as well?

Malcolm wrote:

The deviation of anu yoga is seeing the state of Dzogchen as a result of a cause, so no,

anuyoga itself has a reversible result, like the rest of the eight yanas, as Vimalamitra states.

Author: Malcolm

Date: Friday, September 2nd, 2022 at 12:16 AM

Title: Re: Dzogchen and the Two Stages

Content:

yagmort said:

what makes Chetsun Nyingtig, for instance, an anu- level?

Malcolm wrote:

Visualization of oneself as a deity. Thus it is based on sems, and not ye shes. Anytime there is transformation, one is working with sems and not ye shes.

Author: Malcolm

Date: Friday, September 2nd, 2022 at 1:59 AM

Title: Re: Dzogchen and the Two Stages

Content:

Malcolm wrote:

Visualization of oneself as a deity..

yagmort said:

does the same apply for Thigle Gyachen?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Friday, September 2nd, 2022 at 5:14 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Passing By said:

Won't such Buddhas, presumably more advanced than even the highest bhumi bodhisattvas, easily be able to access Dzogchen transmission from the Dharmakaya anyway?

Malcolm wrote:

Not if they revert to sentient beinghood.

Author: Malcolm

Date: Sunday, September 4th, 2022 at 8:57 PM

Title: Re: Psychoactive intoxicants

Content:

Jokingfish said:

Onions and garlic are well known to be unhealthy in Buddhism.

Malcolm wrote:

This is false.

Author: Malcolm

Date: Sunday, September 4th, 2022 at 9:05 PM

Title: Re: Perceiving spirits and subtle beings

Content:

Vajrasambhava said:

In the most of the buddhist traditions, expecially Vajrayana, there's a lot of stuff, stories and practices involved into spirits and beings who are not perceivable through the 5 common senses.

The existence of special "entities" such protectors, Dakas and Dakinis are part of the refuge too.

How is it possible to perceive and to declare the existence of such entities?

Malcolm wrote:

Develop your deva eye.

Author: Malcolm

Date: Monday, September 5th, 2022 at 2:33 AM

Title: Re: Perceiving spirits and subtle beings

Content:

Vajrasambhava said:

In the most of the buddhist traditions, expecially Vajrayana, there's a lot of stuff, stories and practices involved into spirits and beings who are not perceivable through the 5 common senses.

The existence of special "entities" such protectors, Dakas and Dakinis are part of the refuge too.

How is it possible to perceive and to declare the existence of such entities?

Malcolm wrote:

Develop your deva eye.

Vajrasambhava said:

Is there a proper way to develop it?

Malcolm wrote:

Samadhi.

Author: Malcolm

Date: Tuesday, September 6th, 2022 at 8:34 PM

Title: Re: The Great Debate on Quitting Smoking

Content:

shanyin said:

OK so no vaping either. Today I will try to quit. I will not use my vape and throw away my cigarette butts and lighters and go cold turkey.

I want to quit this time and I've had enough.

No more excuses.

Malcolm wrote:

Don't quit, just stop.

Author: Malcolm

Date: Thursday, September 8th, 2022 at 3:06 AM

Title: Re: Perceiving spirits and subtle beings

Content:

Vajrasambhava said:

Is there a proper way to develop it?

Malcolm wrote:

Samadhi.

Toenail said:

What level of Samatha or Jhana?

Malcolm wrote:

You can look in the Pali canon, the Buddha lays it all out.

Author: Malcolm

Date: Friday, September 9th, 2022 at 9:07 AM

Title: Re: Hey Brits, does this ring true?

Content:

Malcolm wrote:

Good time for England to end the Monarchy. Quit while you're ahead.

Author: Malcolm

Date: Friday, September 9th, 2022 at 7:30 PM

Title: Re: Hey Brits, does this ring true?

Content:

Malcolm wrote:

Good time for England to end the Monarchy. Quit while you're ahead.

KristenM said:

Good time, as well, to post on whether or not harsh criticism of an individual when they die is appropriate. I have never been into the monarchy or royalty, but the Queen didn't seem to be such an evil person herself to deserve being treated with abuse. She wasn't a perfect human, not many of us are either.

<https://www.dailymail.co.uk/news/article-11195181/Woke-liberals-waste-no-time-attacking-colonizer-Queen-mere-hours-death.html>

Malcolm wrote:

She wasn't a bad person, hence "quit while you're ahead."

Author: Malcolm

Date: Friday, September 9th, 2022 at 7:33 PM

Title: Re: Hey Brits, does this ring true?

Content:

tingdzin said:

Monarchy is not always bad. Sometimes what follows if it is abandoned is a lot worse.

kirtu said:

Several of the real democracies are also constitutional monarchies.

Malcolm wrote:

Which they wouldn't be for long without the military presence of that "fake" democracy guaranteeing their security.

Author: Malcolm

Date: Saturday, September 10th, 2022 at 10:30 PM

Title: Re: Hey Brits, does this ring true?

Content:

kirtu said:

So a leader in utter failure and climate rape just like in the failed policies in the US.

Malcolm wrote:

The policies are not failures, the Clean Water Act, the Clean Air Act, etc., have largely been successful. And the present Admin did an end run around some restrictive GOP legislation to strengthen the EPA.

Author: Malcolm

Date: Monday, September 12th, 2022 at 1:09 AM

Title: Re: Hey Brits, does this ring true?

Content:

kirtu said:

The policies had no effect on reducing greenhouse gas emissions. They did clean the air and water in the US but that wasn't the main problem (I admit it was the main problem as understood in 1970 and 1971 in the US).

Malcolm wrote:

I was responding to your comment on this post, which depicted sewage being pumped into a waterway.

Air and water pollution were the main problems people thought needed to be addressed at the time, which you admit. Those policies worked and still work.

kirtu said:

The main problem is and was the industrial pumping of greenhouse gasses...

Malcolm wrote:

Your argument was that environmental policies in the US have failed. You are incorrect. Thats the problem with "No True Scotsman" statements. They are invariably false.

kirtu said:

American ecological policy was and is and objective failure that this is the only subject to access.

Malcolm wrote:

It isn't an objective failure, there are many metrics by which the ecology of America is much better than it was 50 years ago. There is far less air pollution, water pollution, and so on. There is of course many metrics by improvement is possible.

While everyone wants climate change be ameliorated, almost no one is willing to impose even the mildest measures to forestall it, as Macron found out four years ago, not to mention the draconian measures needed to actually deal with it, and even those would be a day late and a dollar short.

In the meantime, we should not criticize progress we have made in various areas of environmental responsibility, as that in itself is irresponsible.

People need to buckle down and get ready. It isn't going to be pretty.

Author: Malcolm

Date: Monday, September 12th, 2022 at 11:05 AM

Title: Re: 12 Primordial Masters representation question

Content:

Johnny Dangerous said:

or are the appearances here based on another source?

Malcolm wrote:

ChNN's oral instructions.

Author: Malcolm

Date: Monday, September 12th, 2022 at 5:52 PM

Title: Re: Dzogchen and the Two Stages

Content:

heart said:

. These endless discussions might have a positive effect on some but not on me.

Malcolm wrote:

On the contrary, they have had a very positive effect on you.

Author: Malcolm

Date: Monday, September 12th, 2022 at 8:07 PM

Title: Re: Hey Brits, does this ring true?

Content:

Kim O'Hara said:

And some further degradation is already baked in, in the sense that some processes already under way would continue for a while even if we reduced emissions to zero overnight.

Malcolm wrote:

Yes, for 1000+ years.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 2:21 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Surely, if one's practice is effective, then the gap between thoughts grows longer and longer.

It would be a little strange if it didn't, no?

Malcolm wrote:

There is no difference between movement and stillness. There is no reason to search for a gap between thoughts. Nonconceptuality in Dzogchen is not an absence of concepts, it means not being conditioned by them.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 2:32 AM

Title: Re: How to strengthen belief in rebirth

Content:

PadmaVonSamba said:

As a dharma practitioner, I can try to share with others the four noble truths and the eightfold path which leads one away from suffering even in this lifetime. I don't need to believe in rebirth to do that. I guess my point is, one has to be careful about saying "that's not dharma practice".

Malcolm wrote:

The eight-fold path begins with right view. That right view includes accepting rebirth. Without right view, meditation is merely a palliative and will not lead to liberation from suffering. This is what the Buddha taught.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 2:39 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Surely, if one's practice is effective, then the gap between thoughts grows longer and longer.

It would be a little strange if it didn't, no?

Malcolm wrote:

There is no difference between movement and stillness. There is no reason to search for a gap between thoughts. Nonconceptuality in Dzogchen is not an absence of concepts, it means not being conditioned by them.

Jules 09 said:

- Still believing in that ?

Malcolm wrote:

Not a belief:

The yoga of the final goal, the result,
is when concepts are taken into the path.
Since one does not abide on the paths and stages,
after one's true state is seen,
it is asserted to be great, utterly pure liberation.

-- Self-Arisen Vidyā Tantra

Since neither concepts nor entities are abandoned in me, perfect.

And:

Since the activities of vidyā are unobstructed,
mental concepts are diverse

-- Tantra Without Syllables

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 8:31 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

What ?? The path is not the final goal.

Malcolm wrote:

You've missed the point, since you think there is a goal, separate from the basis and the path.

Back to the point, there is no problem with concepts. Just don't chase them. Trying to find a concept free state is just a preliminary practice, not the main point.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 9:43 AM

Title: Re: Dzogchen and the Two Stages

Content:

PeterC said:

We really need a moratorium on out-of-context TUr quotations here

Malcolm wrote:

Yes, that would be nice.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 9:46 AM

Title: Re: How to strengthen belief in rebirth

Content:

narhwal90 said:

Questions of existence after death seems directly addressed as a thicket of views.

Malcolm wrote:

That applies solely to a tathagata, not a sentient being. The Sanskrit term for rebirth is punarbhava, repeated existence.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 10:58 AM

Title: Re: How to strengthen belief in rebirth

Content:

narhwal90 said:

This sort of thing is exactly why I remain skeptical; as soon as there is an approach to critical definition ie, what rebirth is or is not, then the goal posts move.

Malcolm wrote:

The Buddha was very clear about this issue.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 9:20 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

The whole point about the natural state, is that it is natural - unfabricated. But it is not conceptual thinking.

Malcolm wrote:

The natural state, aka the basis, is just a moment of unmodified consciousness.

If you think that concepts are something other than this "natural state," you have missed a key point. If you think a concept is the natural state, you have missed a key point. If you think the natural state is something like a gap between thoughts (but since moments are partless there can't be a gap anyway), you have missed a key point.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 9:43 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"Thought free wakefulness.

Malcolm wrote:

This term, in Tibetan, is *mi rtog pa'i ye shes*, i.e. nonconceptual gnosis. Erik PK translates this term as "thought-free wakefulness."

Again, the question here is the meaning of "nonconceptual." According to ChNN, it does not mean there are no concepts, simply that one does not chase or follow them; gnosis, because one has recognized the nature of the mind directly.

Since neither self nor other are conceived,
the nonconceptual, uniform transcendent state is shown.
When all sentient beings of the three realms realize that,
they are the same as all buddhas.

-- Kun byed rgyal po

But this statement certainly does not mean that one realizes a blank state like a piece of stone.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 9:48 PM

Title: Re: How to strengthen belief in rebirth

Content:

narhwal90 said:

I am bowing out of the thread, but with thanks for everyone here. My misquotes and the corrections suggested some homework and I found Buddhadasa- he seems right up my alley. He is not without his own controversy of course, but certainly the next right move wrt me addressing the rebirth question for myself.

Malcolm wrote:

Buddhadasa conveniently cherry picks. We don't choose Dharma in order to fit our preconceived notions.

Bhikku Analayo's book on rebirth should be at the top of your list.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 10:30 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

Wow the discussion sure exploded overnight.

I'm surprised that no one has an issue with above yet especially the Gelugpas (along with some Kagyupas) who accept that Arhats directly perceive the same type of emptiness as the Arya Bodhisattvas do. Maybe they don't read Dzogchen forums?

Regardless, since the result of Anuyoga is to achieve state of Samantabhadra or Yeshe lama (Sixteenth bhumi) and identical to Atiyoga. If the former's result is reversible, wouldn't it apply the same to the latter as well?

Malcolm wrote:

The deviation of anu yoga is seeing the state of Dzogchen as a result of a cause, so no, anuyoga itself has a reversible result, like the rest of the eight yanas, as Vimalamitra states.

Crazywisdom said:

The confusion in this attitude is thinking there's a distraction where there is none. There's only ever emptiness and radiance. Deities are useful, like Home Depot.

Malcolm wrote:

Take it up with Samantabhadra.

Author: Malcolm

Date: Tuesday, September 13th, 2022 at 11:14 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Crazywisdom said:

Everything is fine with Samantabhadra. How could anything go wrong?

Malcolm wrote:

And nevertheless, there is delusion, which is the point of critiquing the nine yānas.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 12:39 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

The whole point about the natural state, is that it is natural - unfabricated. But it is not conceptual thinking.

Malcolm wrote:

The natural state, aka the basis, is just a moment of unmodified consciousness.

If you think that concepts are something other than this "natural state," you have missed a key point. If you think a concept is the natural state, you have missed a key point. If you think the natural state is something like a gap between thoughts (but since moments are partless there can't be a gap anyway), you have missed a key point.

Jules 09 said:

- Or, if you are involved in discursive thinking and believe that you are practicing Dzogchen, then you have missed a key point.

Malcolm wrote:

That's included in the second point.

Jules 09 said:

To be concept-free and hold nothing in mind,
Is the path of all buddhas."

Malcolm wrote:

The point here is grasping/holding. To be "nonconceptual" is to be free from grasping concepts in Dzogchen. One also does not reject or block concepts, anymore than the sky blocks clouds. The sky does not hold clouds, it does not block them, or try to find a gap between clouds. Clouds just arise from the sky and vanish back into it. This is why concepts are not a problem for a Dzogchen practitioner. If there is movement, fine; if not, fine.

There is this verse from the Space of Vajrasattva:

Pristine consciousness (ye shes) arises from conceptuality.

Shri Simha expands it's meaning as follows:

A citation states:

Asserting nonconceptuality is a major concept.

Claiming that the cause, nonconceptuality, can give rise to the result, pristine consciousness, is an error. Why is that so? [the notion] that the result of omniscient pristine consciousness can arise from a concentration of the cessation of all concepts is a misconception concerning cause and result...the automatic cessation of thoughts and concepts has a samsāric result. Since the root of the three poisons is ignorance, one will be born either as a long-lived deva or as an animal.

Similarly, Sakya Pandita has stated:

Those who meditate mahāmudrā incorrectly

will be reborn either as an unconscious deva or as an animal.

Shri Simha continues:

Suppose cause and result are nondeceptive. If this is true, all phenomena of samsāra and nirvāṇa will be erroneous, and become false and will contradict outer and inner direct perception. A citation states:

People of little faith
who assert a nonconceptuality that lacks concepts
have a major concept.
The lethargy of the cessation of six senses
cannot possibly give rise to omniscience.
If it arose, it would be impossible, as cause and result are erroneous.

And:

Nonconceptual meditation is a huge misdeed,
[taking one] nowhere than the three realms.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 12:46 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Kai lord said:

there anything similar in Dzogchen tantras that do the same with the state of Vajradhara and insist on everybody on entering the Dzogchen path?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 4:09 AM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Crazywisdom said:

You cannot recite mantras while inhaling.

Malcolm wrote:

Yes, you can, and you should.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 4:14 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"Thought-free wakefulness cannot be grasped by thought. It is quite literally unthinkable."

Malcolm wrote:

for someone who is into not thinking, you are thinking a lot.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 7:34 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Please don't jump to hasty judgement.

Malcolm wrote:

I just respond to what is written, no more, no less. Maybe you should take care to write more carefully?

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 7:37 AM

Title: Re: How to strengthen belief in rebirth

Content:

narhwal90 said:

I am bowing out of the thread, but with thanks for everyone here. My misquotes and the corrections suggested some homework and I found Buddhadasa- he seems right up my alley. He is not without his own controversy of course, but certainly the next right move wrt me addressing the rebirth question for myself.

Malcolm wrote:

Buddhadasa conveniently cherry picks. We don't choose Dharma in order to fit our preconceived notions.

Bhikku Analayo's book on rebirth should be at the top of your list.

Toenail said:

Is it also good for someone practicing tibetan buddhism?

Malcolm wrote:

The arguments are the same.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 8:53 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Please don't jump to hasty judgement.

Malcolm wrote:

I just respond to what is written, no more, no less. Maybe you should take care to write more carefully?

Jules 09 said:

This is what I wrote:

What ?? The path is not the final goal.

"one has to reach (La-bZa-Ba) the great perfection of spontaneously present equality....
In nature (gShis) there is no path in which to be trained."

- Maybe you didn't take care to read it carefully?

Malcolm wrote:

I should have clarified, I only pay attention to what people actually themselves write. I didn't pay any attention to citations people who can't read Tibetan imagine they are using as proof texts.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 8:24 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"There is this verse from the Space of Vajrasattva:

Pristine consciousness (ye shes) arises from conceptuality."

- What is the Tibetan term that you are translating as "conceptuality" ?

Malcolm wrote:

Rtog pa/rnam rtog, vikalpana.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 8:30 PM

Title: Re: nyingma lineages/cycles structures of practice.

Content:

Crazywisdom said:

The confusion in this attitude is thinking there's a distraction where there is none.

There's only ever emptiness and radiance. Deities are useful, like Home Depot.

Malcolm wrote:

Take it up with Samantabhadra.

Kai lord said:

While I have nothing against Samantabhadra, its just odd that eminent scholars Tsongkhapa, who was born right after Longchenpa finished all his works on Dzogchen and spread them wide & far, made absolutely no mention about the need to enter the path of Dzogchen after attaining the union of the non learner or state of Vajradhara.

Similarly Buton and 3rd Karmapa, both eminent scholars and contemporaries of Longchenpa, were totally quiet on the issue at least in their major works.

Malcolm wrote:

Tsongkhapa, likewise Buton, had limited knowledge of Dzogchen. The 3rd Karmapa was very learned in Dzogchen, and certainly understood this point. Longchenpa was quite obscure for three hundred years, and the texts to which we are referring had a very limited circulation and still do. So it is not surprising this point is not well known.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 8:59 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

How wonderful Malcolm. So none of the teachings given to Westerners by masters such such as Chokyi Nyima Rinpoche, Garchen Rinpoche, HH Dalai Lama etc, have any value unless one can speak Tibetan. Unless I have misunderstood, you seem to be saying that anything that is not translated by you is meaningless. The arrogance is astounding.

Malcolm wrote:

Westerners are often mislead by their own assumptions of what English words mean, since they have no access to the original language.

Take for example the term ye shes: there are two kinds, mundane and transcendent. So

how do you translate lokajnana, 'jig rten pa'i ye shes? Mundane wakefulness? There are a whole history of issues here with people tossing around citations they didn't translate, and frankly, do not correctly understand.

I know quite well what the Tibetan is for "thought free wakefulness" because it is just EPK's signifier for nirvikalpajnana, mi rtog pa'i ye shes; I also know how it is used over a broad range of textual traditions—it does not mean the same thing from system to system.

It's actually irresponsible for people who are not educated in textual systems to debate dzogchen in fora such as these. All they do is introduce themselves to error, cause doubt, and continue in that state forever.

That's why we are not in a debate. I know much better than most people what these texts mean. If I say that concepts are not a problem for Dzogchenpas, it's because I know this to be a fact, based on 30 years of concentrated study and practice of these teachings in their original language.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 9:09 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"There is this verse from the Space of Vajrasattva:

Pristine consciousness (ye shes) arises from conceptuality."

- What is the Tibetan term that you are translating as "conceptuality" ?

Malcolm wrote:

Rtog pa/rnam rtog, vikalpana.

Jules 09 said:

- Right, ok.

So, are you saying that you believe that ye shes arises from rnam rtog (discursive thought), whilst rnam rtog is occurring?

And if so, in what manner does this happen?

Malcolm wrote:

Without concepts, there is nothing for ye shes to burn. Also, carefully read what Shri Simha says.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 9:38 PM

Title: Re: Ukraine News

Content:

futerko said:

some interesting alternative viewpoints from the mainstream narrative

<https://consortiumnews.com/2022/09/12/scott-ritter-why-russia-will-still-win-despite-ukraines-gains>

The Russian military, moreover, is staffed by officers of the highest caliber, who have undergone extensive training in the military arts. They are experts in strategy, operations, and tactics. They know their business.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 10:00 PM

Title: Re: Ukraine News

Content:

futerko said:

yeah - it is written by someone who used be in the U.S. "intelligence"!!!

Malcolm wrote:

Ritter's been out of the intelligence game for over a decade.he also claims Bucha was a false flag. In short, he is an idiot.

Author: Malcolm

Date: Wednesday, September 14th, 2022 at 10:29 PM

Title: Re: Some doubts regarding rebirth

Content:

narhwal90 said:

Personally I go for consciousness as an emergent property of a complex organism. Nothing special about consciousness, as compared to something like chlorophyll. So not a property of a cell, but a consequence of the complex action of lots of cells, gradually tuned by circumstances and evolution and survival.

Malcolm wrote:

That makes you a physicalist. Such a position is incompatible with Buddhadharma.

Author: Malcolm

Date: Thursday, September 15th, 2022 at 12:52 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- Right, ok.

So, are you saying that you believe that ye shes arises from rnam rtog (discursive thought), whilst rnam rtog is occurring?

And if so, in what manner does this happen?

Malcolm wrote:

Without concepts, there is nothing for ye shes to burn. Also, carefully read what Shri Simha says.

Jules 09 said:

"Without concepts, there is nothing for ye shes to burn."

- So, are you saying you think that, when the mind is free of concepts, there is no ye shes?

Malcolm wrote:

There are no three kayas in the result. This is axiomatic in Dzogchen. Even dharmakaya is exhausted. Even rig pa is exhausted.

As Garab Dorje says in the Ati rdzogs pa chen po rgyud, "without the fuel of affliction, the bonfire of pristine consciousness cannot burn."

Author: Malcolm

Date: Thursday, September 15th, 2022 at 1:09 AM

Title: Re: Dzogchen and the Two Stages

Content:

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Jules 09 said:

- So, your result is devoid of the kayas and wisdoms?

Malcolm wrote:

The kayas and wisdoms are path experiences. They do not exist in the result. This is clearly stated in Dzogchen tantras, by Longchenpa, etc.

Manjushrimitra, “perfect Buddhahood does not exist, but appears as a delusion to the deluded.”

Author: Malcolm

Date: Thursday, September 15th, 2022 at 1:37 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

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Malcolm wrote:

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Manjushrimitra, “perfect Buddha does not exist, but appears as a delusion to the deluded.”

Jules 09 said:

- It sounds like you don't believe that you have buddha-nature.

What did Longchenpa say about result in the 11th chapter of Tshigdon Dzod?

In which, he explains the divisions of three Buddha-bodies and the Primordial Wisdoms of the three Buddha-bodies according to Dzogpa Chenpo, (starting with 227b/3).

And can be found translated by Tulku Thondup in The Practice of Dzogchen, p.413.

Malcolm wrote:

Longchenpa said “the stage of liberation is first,” There are no kayas in the result, they are the basis itself.

The so-called result is not a result at all. It is exhaustion of all samsara and nirvana.

But this is all just words. In reality, the exhaustion of dharmata is inexpressible.

Author: Malcolm

Date: Thursday, September 15th, 2022 at 3:48 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- It sounds like you don't believe that you have buddha-nature.

What did Longchenpa say about result in the 11th chapter of Tshigdon Dzod?

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But this is all just words. In reality, the exhaustion of dharmata is inexpressible.

Jules 09 said:

- Yes, all the concepts are exhausted.

Malcolm wrote:

As well as all wisdom.

Author: Malcolm

Date: Thursday, September 15th, 2022 at 5:13 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- Yes, all the concepts are exhausted.

Malcolm wrote:

As well as all wisdom.

Jules 09 said:

To meet the Dharma is to have a chance, one that is rare and precious in this world of deceit.

Knowing the Dharma is knowing that the knowable ego-self is not who we are.

True knowledge leads to not knowing and in this strange darkness, if we trust, the dawn light reveals the sweet simplicity of Samantabhadra.

- James Low,
Finding Freedom

Malcolm wrote:
Ok. Doesn't move me, but whatever.

Author: Malcolm
Date: Thursday, September 15th, 2022 at 6:59 AM
Title: Re: Dzogchen and the Two Stages
Content:

Jules 09 said:
To meet the Dharma is to have a chance, one that is rare and precious in this world of deceit.
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True knowledge leads to not knowing and in this strange darkness, if we trust, the dawn light reveals the sweet simplicity of Samantabhadra.

- James Low,
Finding Freedom

Malcolm wrote:
Ok. Doesn't move me, but whatever.

Jules 09 said:
- The Dharma is not for you.

Malcolm wrote:
Turgid prose, definitely not.

Author: Malcolm
Date: Friday, September 16th, 2022 at 1:09 AM
Title: Re: Dzogchen and the Two Stages
Content:

Kai lord said:
Shentong is a school of thought first developed in the 14th century and if we are to believe that Guru Rinpoche wrote this, He must have already encountered similar traditions back then? Incredible.

Malcolm wrote:
The first position is yogacāra. The second position is madhyamaka, The third position is Dzogchen.

The problem with gzhan stong is its distortion of the three natures doctrine in its attempt to reconcile this with the two truths theory. In reality, gzhan stong does not go beyond false aspectarian yogacāra.

Author: Malcolm

Date: Friday, September 16th, 2022 at 1:40 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

You may, or may not, also be aware that ChNN used to use the word "George" to refer to the recognition of the nature of mind, at least that is what I was told.

Malcolm wrote:

You've either misremembered what you were told or were misinformed.

"George" was a reference to the primordial state, aka the basis (ye gzhi). Rinpoche called it "George" because in the audience of that teaching was a man by the name of George Blaha. I know this to be a fact since I was there. It was a joke. But the point of the joke was that terms do not matter much as long as everyone understands what the signifier is signifying.

Rinpoche used the term rig pa in two ways: 1) resting in a moment of unfabricated consciousness (instant presence) and 2) the recognition of the basis (primordial state), depending on context. He always made a hard distinction between the basis (the primordial state) and rig pa, the recognition of the primordial state.

So one has George, whom one either does not know (ma rig pa) or whom one knows (rig pa). Once one knows George, one will always know George, no matter what and despite the presence of a multitude of concepts. If this were not the case, ordinary people could not have the experience of either instant presence or recognition of the basis.

There is nothing here to add,
nothing to remove.

-- Nāgārjuna

Author: Malcolm

Date: Friday, September 16th, 2022 at 3:16 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Having received close personal guidance from a dzogchen teacher for the last 11 years,

Malcolm wrote:

Who is your teacher?

Author: Malcolm

Date: Friday, September 16th, 2022 at 8:46 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Sure.

But you will never "stabilize the view" by making effort.

krodha said:

This is a misconception.

Malcolm wrote:

As ChNN said repeatedly, "Sounds easy, but not so easy."

Which of course is why we have semzin and rushan. Both practices that take considerable effort. Of course, we can't all be awesome chikcharwas like Jules obviously is.

Author: Malcolm

Date: Friday, September 16th, 2022 at 9:02 AM

Title: Re: Total Space of Vajrasattva + commentary

Content:

rupam said:

Trust me, you won't get your head split into a thousand pieces by some dharmapala if you read an unrestricted text without permission.

Malcolm wrote:

No, but you can have fatal misconceptions about what you are reading and block your path for this lifetime.

Author: Malcolm

Date: Friday, September 16th, 2022 at 10:03 PM

Title: Re: Dzogchen and the Two Stages

Content:

Kai lord said:

Everytime I thought this thread is done for good, it exploded in size by adding several

new pages of discussion and is back with new vigour by increasing new faces to the discussion.

Shentong is a school of thought first developed in the 14th century and if we are to believe that Guru Rinpoche wrote this, He must have already encountered similar traditions back then? Incredible.

Malcolm wrote:

The first position is yogacāra. The second position is madhyamaka, The third position is Dzogchen.

The problem with gzhan stong is its distortion of the three natures doctrine in its attempt to reconcile this with the two truths theory. In reality, gzhan stong does not go beyond false aspectarian yogacāra.

Kai lord said:

So why was Rangjung Dorje's view inclined to the first position given his knowledge on Dzogchen?

Since He was widely proclaimed to be the master that inspired Dolpopa into developing shentong doctrines.

Malcolm wrote:

No idea, all I know is that Gampopa explicitly held position #2.

Author: Malcolm

Date: Friday, September 16th, 2022 at 10:09 PM

Title: Re: Total Space of Vajrasattva + commentary

Content:

Johnny Dangerous said:

What is required to read this text, do I need a specific lung? I do not think I received this from Rinpoche as I'm sure it would have taken a long time.

Malcolm wrote:

It is best if you have the lung.

But as Peter C says, you should study it, with Vairocana's commentary, for which no lung exists.

Author: Malcolm

Date: Friday, September 16th, 2022 at 11:42 PM

Title: Re: Total Space of Vajrasattva + commentary

Content:

Johnny Dangerous said:

What is required to read this text, do I need a specific lung? I do not think I received this

from Rinpoche as I'm sure it would have taken a long time.

Malcolm wrote:

It is best if you have the lung.

But as Peter C says, you should study it, with Vairocana's commentary, for which no lung exists.

Johnny Dangerous said:

Out of curiosity, does anyone give the lung these days?

Malcolm wrote:

I've requested Tulku Dakpa to give the lung for the 21 main sems sde texts. He's tentatively agreed, but we have set no time.

Author: Malcolm

Date: Friday, September 16th, 2022 at 11:45 PM

Title: Re: Question on "Capacity"

Content:

Mystic Sam said:

Hi all,

I have frequently encountered the term " capacity " while doing reading in Dzogchen. Those with "high capacity", "intermediate capacity" and "low capacity" which affects your capability of direct perception of natural state or enlightenment. I was wondering what determines what capacity you have ? A person has high capacity because of mere coincidence or as a result of past lives or accumulation of merits or something else ?

Malcolm wrote:

According to Chogyal Namkhai Norbu, "capacity" refers to interest. People who are interested in Dzogchen teachings are automatically of high capacity. But in reality, in Dzogchen itself, while it is said on the one hand that no distinction is made between high and low capacity, on the other hand there are grades of diligence with corresponding expectations around time to buddhahood.

Author: Malcolm

Date: Friday, September 16th, 2022 at 11:49 PM

Title: Re: Question on "Capacity"

Content:

Johnny Dangerous said:

It would be interesting to know if he had a particular Tibetan term in mind or whether it was his choice of English words.

Malcolm wrote:

The term is dbang po. Best capacity = rab tu dbang po, etc.

Author: Malcolm

Date: Friday, September 16th, 2022 at 11:53 PM

Title: Re: Some doubts regarding rebirth

Content:

narhwal90 said:

I suppose we'll just have to disagree on this, which is OK with me.

PadmaVonSamba said:

Probably.

But let me ask you, how is awareness experienced, except through objects of awareness?

narhwal90 said:

Don't know, I don't think its a testable theory... no equations, no measurements, no data. But as for an opinion, awareness and awareness-of as illusory experience generated on the basis of evolutionary advantage seems fine to me.

Malcolm wrote:

But of course, that is not what the Buddha taught, and we are under some obligation as Buddhists to understand and verify what the Buddha taught, which requires the development of special cognitive abilities.

Author: Malcolm

Date: Friday, September 16th, 2022 at 11:59 PM

Title: Re: Question on "Capacity"

Content:

Johnny Dangerous said:

It would be interesting to know if he had a particular Tibetan term in mind or whether it was his choice of English words.

Malcolm wrote:

The term is dbang po. Best capacity = rab tu dbang po, etc.

Johnny Dangerous said:

Thanks, 99% sure it is the same term.

Malcolm wrote:

He also translates another term sometimes as capacity, mos pa, interest (abhimukha) when he is talking about the five capacities.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 12:21 AM

Title: Re: Question on "Capacity"

Content:

Mystic Sam said:

Hi all,

I have frequently encountered the term " capacity " while doing reading in Dzogchen. Those with "high capacity", "intermediate capacity" and "low capacity" which affects your capability of direct perception of natural state or enlightenment.

I was wondering what determines what capacity you have ? A person has high capacity because of mere coincidence or as a result of past lives or accumulation of merits or something else ?

Malcolm wrote:

According to Chogyal Namkhai Norbu, "capacity" refers to interest. People who are interested in Dzogchen teachings are automatically of high capacity. But in reality, in Dzogchen itself, while it is said on the one hand that no distinction is made between high and low capacity, on the other hand there are grades of diligence with corresponding expectations around time to buddhahood.

futerko said:

I seem to recall him mentioning five capacities involving application, participation, diligence, conviction, concentration, etc. - basically the amount of work you put in rather than any predetermined idea of talent. This is if I have remembered correctly.

Malcolm wrote:

He just referenced the five faculties which belong to the 37 adjuncts of awakening. They are a general category, and not specific to Dzogchen proper.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 12:25 AM

Title: Re: Question on "Capacity"

Content:

Mystic Sam said:

Hi all,

. Those with "high capacity", "intermediate capacity" and "low capacity" which affects your capability of direct perception of natural state

Malcolm wrote:

As far as this goes, there is no difference in capacity. Everyone who has a _proper_teacher_ can experience this direct perception.

Unfortunately, there is a lot of “showing a deer’s tail, while packaging horse meat” these days. So pick your teacher wisely.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 12:35 AM

Title: Re: Some doubts regarding rebirth

Content:

narhwal90 said:

I agree with testing the propositions, not just accepting them because they're in a sutra. But I don't see how to reasonably test theories of awareness... for all I know the instructions are right but until there's some means to test and measure then I'll defer adopting them, and I'm sure not going to just talk myself into believing things because I'm supposed to.

Malcolm wrote:

They cannot be measured by ordinary people—one must develop special cognitive capacities (abhijnana) such as recall of past lives to directly verify for oneself the Buddha’s teachings on rebirth, karma, and so on. In absence of such cognitive abilities, the truth of the Buddha’s claims about such phenomena, even his claim about awakening, will remain a matter of faith. There is no objective proof for what Buddha termed bodhi, either. For this reason, I am constantly puzzled by people when they profess to accept “enlightenment” and yet express doubt about the details of samsara the Buddha expressly taught his path to overcome, namely, the suffering caused by karma of past lives ripening in this one. Both principles, bodhi and karma, are not verifiable by ordinary people. Both require the development of special cognitive faculties in order to be ascertained.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 12:41 AM

Title: Re: Some doubts regarding rebirth

Content:

narhwal90 said:

But I sure as h3ll am not going to trust what "seems" correct or accept something simply because I'm supposed to. I'm also reluctant to give special status to awareness outside of transience, dependent origination and non-self- and apparently also outside of the laws of thermodynamics, for much the same reason.

Malcolm wrote:

Mind is not matter. Dependent origination taught by the Buddha applies only to the mind, hence it conventionally begins with ignorance, the collection of afflictions which are the cause and condition of formations of karma in the past life, resulting in conception of consciousness , etc., in this life.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 1:12 AM

Title: Re: Some doubts regarding rebirth

Content:

narhwal90 said:

I agree with testing the propositions, not just accepting them because they're in a sutra. But I don't see how to reasonably test theories of awareness... for all I know the instructions are right but until there's some means to test and measure then I'll defer adopting them, and I'm sure not going to just talk myself into believing things because I'm supposed to.

Malcolm wrote:

They cannot be measured by ordinary people—one must develop special cognitive capacities (abhijñāna) such as recall of past lives to directly verify for oneself the Buddha's teachings on rebirth, karma, and so on. In absence of such cognitive abilities, the truth of the Buddha's claims about such phenomena, even his claim about awakening, will remain a matter of faith. There is no objective proof for what Buddha termed bodhi, either. For this reason, I am constantly puzzled by people when they profess to accept "enlightenment" and yet express doubt about the details of samsara the Buddha expressly taught his path to overcome, namely, the suffering caused by karma of past lives ripening in this one. Both principles, bodhi and karma, are not verifiable by ordinary people. Both require the development of special cognitive faculties in order to be ascertained.

narhwal90 said:

Personally I take the past lives material as upaya. I'm in the camp which doesn't much like the term "enlightenment", as misleading and prone to cause grasping.

I don't know what bodhi, as Supreme Knowledge, is (to take the dictionary definition). Anything I can think or say is deluded to some extent, the more eloquently and nuanced I make it the more subtly deluded. Hopefully that is being reduced through practice and realization. I'm happy with that, personally. My goal is to attain realization about grasping and suffering and as a consequence relinquish the suffering that I'm able to and perhaps help others to also, and that keeps me busy enough.

Malcolm wrote:

The term bodhi simply means to be awake. Awake to what? Awake to how affliction causes suffering through dependent origination, predicated on an incorrect view of reality. The Buddha explained pretty clearly the epistemological basis of awakening in the sutras. They don't have anything to do with meditation. They have to do with seeing things as they are (yathabhūta).

If some assert mind is an emergent property of matter, this is the annihilationist view for the simple fact that when that material basis ceases, that mind is annihilated. Likewise a permanent consciousness is utterly divorced from a material basis, since matter is

obviously impermanent, and this is the eternalist view. They are not seeing how things are.

Though in dependent origination mind is given primacy, the continuation of the interdependent relationship between mind and matter avoids both these extremes, but it also bears the consequence that there is no beginning to the process of the interaction between a given consciousness and matter, hence, the logical necessity of accepting beginningless rebirth in order to fully grasp the meaning of the Buddha's teaching, as well as emptiness, nirvana, and so on. This is "seeing how things are."

Author: Malcolm

Date: Saturday, September 17th, 2022 at 5:29 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- You misunderstood. What I wrote is in reference to an earlier exchange between Malcolm and I.

In which, he appeared to state, that in his opinion, ye shes arises whilst the chain of rnam rtog (conceptual thinking / "conceptuality" / discursive thought) is unbroken.

Zoey85 said:

I'm glad I misunderstood. Though why would ye shes and rnam rtog be mutually exclusive (if that's what you're saying)?

Jules 09 said:

- There isn't really any answer as to why there is one ground and two paths.

Malcolm wrote:

Sure there is. Rig pa and ma rig pa are the two paths. According to Jigme Lingpa, the one basis is the alaya. If the nature of the alaya is recognized for what it is, delusion, this is the path of rig pa. the rest can be inferred.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 5:32 AM

Title: Re: Some doubts regarding rebirth

Content:

LolCat said:

What is meant by mind here, and how does it interact matter? Not trying to argue a different point, I am just trying to understand better.

Malcolm wrote:

A mind is a series of moments of clarity and knowing. That's it. It doesn't need to be

anything more.

It interacts with matter through the five physical sense organs.

Author: Malcolm

Date: Saturday, September 17th, 2022 at 7:43 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- There isn't really any answer as to why there is one ground and two paths.

Malcolm wrote:

Sure there is. Rig pa and ma rig pa are the two paths. According to Jigme Lingpa, the one basis is the alaya. If the nature of the alaya is recognized for what it is, delusion, this is the path of rig pa. the rest can be inferred.

Jules 09 said:

- Why?

If the basis is neutral, why are there two paths?

Malcolm wrote:

The alaya isn't neutral. The nature of the alaya is ignorance.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 12:04 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- There isn't really any answer as to why there is one ground and two paths.

Zoey85 said:

Alright, let me phrase it this way: are you saying that it is not possible to have proliferating thoughts if you are undistracted from the essence of awareness?

Jules 09 said:

- Yes, that is what I am saying.

"

Malcolm wrote:

“To proliferate” means to spread.

In a state of instant presence, it is not the case that no concepts will arise, but there will be no proliferation of concepts , as I said above, no following or chasing of concepts, even though nothing obstructs their arising.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 12:08 AM

Title: Re: Dzogchen and the Two Stages

Content:

Kai lord said:

Everytime I thought this thread is done for good, it exploded in size by adding several new pages of discussion and is back with new vigour by increasing new faces to the discussion.

So why was Rangjung Dorje's view inclined to the first position given his knowledge on Dzogchen?

Since He was widely proclaimed to be the master that inspired Dolpopa into developing shentong doctrines.

Malcolm wrote:

No idea, all I know is that Gampopa explicitly held position #2.

Kai lord said:

So we can safely conclude that the practicing Dzogchen does not dependent on one's position in polemics?

Malcolm wrote:

No Vajrayana practice depends on an intellectually constructed view, since the view in question is the experiential view understood at the time of empowerment or through practice.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 12:17 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"Without concepts, there is nothing for ye shes to burn."

- So, are you saying you think that, when the mind is free of concepts, there is no ye shes?

Malcolm wrote:

There are no three kayas in the result. This is axiomatic in Dzogchen. Even dharmakaya is exhausted. Even rig pa is exhausted.

As Garab Dorje says in the Ati rdzogs pa chen po rgyud, "without the fuel of affliction, the bonfire of pristine consciousness cannot burn."

Passing By said:

How does that tie into the death bardo? As far as I've heard it, the death bardo is where trekcho practitioners liberate but the way it is described is that no objects, afflicted or otherwise, arise during that period prior to the dharmata bardo when the sound lights and rays appear, so how does it relate to that quote?

Malcolm wrote:

If you don't recognize sound lights and rays, then afflictions are stronger than rig pa, and vice versa.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 12:31 AM

Title: Re: Dzogchen and the Two Stages

Content:

Kai lord said:

So we can safely conclude that the practicing Dzogchen does not depend on one's position in polemics?

Malcolm wrote:

No Vajrayana practice depends on an intellectually constructed view, since the view in question is the experiential view understood at the time of empowerment or through practice.

Kai lord said:

In Sakya, the generic gnosis is shown in the third empowerment further enhanced by fourth word empowerment

It's also my understanding that Gelug does not seem to agree with that, they call it a blissful subtle state of awareness that one has to redirect it on meditate on emptiness that one is formerly familiar with.

Malcolm wrote:

Geluks still refer to this as an example gnosis.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 12:52 AM

Title: Re: Dzogchen and the Two Stages

Content:

Kai lord said:

In Sakya, the generic gnosis is shown in the third empowerment further enhanced by fourth word empowerment

Its also my understanding that Gelug does not seem to agree with that, they call it a blissful subtle state of awareness that one has to redirect it on meditate on emptiness that one is formerly familiar with.

Malcolm wrote:

Geluks still refer to this as an example gnosis.

Kai lord said:

Yes they do but its really baffling that many of their commentaries pretty much insist on practitioners giving up Yogacarin views in order to advance beyond mind isolation phase. Making one wonder if and why conceptual analysis of emptiness is still needed at that stage.

Malcolm wrote:

It's logically consistent, even if Gorampa finds it unconvincing.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 3:46 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- What is the Tibetan for "instant presence" as you are using it here?

Malcolm wrote:

Rig pa skad gcig ma.

ChNN distinguished two kinds of rig pa, much like Khenchen Namdrol's distinction between trekchod's rigpa and thogal's rigpa. The second rigpa ChNN characterized as knowledge of the basis/primordial state, inseparable ka dag and lhun grub.

Jules 09 said:

Is instant presence what ChNN pointed out to his students when he did Direct Transmission?

Malcolm wrote:

He introduced the basis, and methods to discover instant presence, the recognition of the basis, if the student did not notice it.

Jules 09 said:

And is there an 'experiencer' who has the experience of having instant presence?

Malcolm wrote:

Wrong question. Asserting an agent who engages in an action is incoherent, even from pov of Madhyamaka.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 3:53 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Primordial State of pure awareness

Malcolm wrote:

This is an early translation of byang chub sems, not rig pa. The former is the basis, the latter is knowledge of the basis, according to ChNN.

Dzogchen practice, for him, meant discovering that knowledge so one lacks doubt, and continuing in that state regardless of appearances, concepts, and so on. For example, once the real meaning is discovered and confidence gained, one should be able to practice trekcho in the middle of all activities, and in the middle of a profusion of concepts. Trekcho is not a mind-based activity, but mind based activities cannot interfere with it.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 6:11 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"One also does not reject or block concepts, anymore than the sky blocks clouds."

"Asserting an agent who engages in an action is incoherent, even from pov of

Madhyamaka."

- So, you have a duality between you and the basis.

Malcolm wrote:

Your conclusion does not follow from either of two statements above. Dzogchen is not a nondualist system, despite being sorely misunderstood as such by westerners.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 6:51 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- If there is still the belief that there is an actual practitioner there, who is experiencing the arising of concepts and engaging in the activity of "not blocking" them, then yes, I guess that is samsara. By which I mean, that it is not rig pa. Which is defined in the preface to the book The Mirror as the:

Malcolm wrote:

The appearance of duality is just an appearance, with no more reality than the appearance of pristine consciousness, which also cannot be established at all.

Author: Malcolm

Date: Sunday, September 18th, 2022 at 8:40 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- If there is still the belief that there is an actual practitioner there, who is experiencing the arising of concepts and engaging in the activity of "not blocking" them, then yes, I guess that is samsara. By which I mean, that it is not rig pa. Which is defined in the preface to the book The Mirror as the:

Malcolm wrote:

The appearance of duality is just an appearance, with no more reality than the appearance of pristine consciousness, which also cannot be established at all.

Jules 09 said:

- Clever words.

But why do you advocate "not blocking" concepts? That is an action undertaken by an agent, in the belief that there is an object arising which should not be blocked.

Malcolm wrote:

Space isn't an agent, yet it does not block clouds.

Again, your conclusion does not follow.

Author: Malcolm

Date: Monday, September 19th, 2022 at 3:38 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

True Dzogchen:

Author: Malcolm

Date: Monday, September 19th, 2022 at 4:46 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"To be free from thought doesn't mean there is no occurrence of thoughts. Thoughts occur even when you don't engage them actively."

- The text says "free of thought", not "free from thought"; there is a difference in how you are reading the text and how it is written.

Malcolm wrote:

Without the Tibetan transcript, you don't know what TUR actually said. He did not speak any English.

Author: Malcolm

Date: Monday, September 19th, 2022 at 7:13 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

"To be free from thought doesn't mean there is no occurrence of thoughts. Thoughts occur even when you don't engage them actively."

- The text says "free of thought", not "free from thought"; there is a difference in how you are reading the text and how it is written.

Malcolm wrote:

Without the Tibetan transcript, you don't know what TUR actually said. He did not speak any English.

Jules 09 said:

- I know what my gurus have pointed out, and that is enough.

Malcolm wrote:

Well, you should quote them and not some lama you've never met.

Author: Malcolm

Date: Monday, September 19th, 2022 at 7:32 AM

Title: Re: Dzogchen and the Two Stages

Content:

Johnny Dangerous said:

Is that supposed to read misconception?

futerko said:

Eye floaters, medically known as myodesopsia, are floaters that move across your field of vision. They can be many different shapes: lines, shadows, dots, and cobwebs among others. It is one of the main reasons that people visit an ophthalmologist.

Johnny Dangerous said:

Ah ok, does the Tibetan word being translated literally correspond to it? Like a literal description of floaters?

Malcolm wrote:

Rib rab refers blacks lines in the sky people with fevers sometimes see. It's a well defined Tibetan medical term. Not floaters.

Author: Malcolm

Date: Monday, September 19th, 2022 at 10:03 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- Magnus, "self-liberation" refers to the thoughts, not to "us".

If you have recognized the First Vital Point, you will know that there was never any self to

be liberated.

heart said:

Of course it refers to thoughts, what else? Apart from the thoughts constantly referring to a self there have never been any self. These thoughts keep arising the same as before, but the difference lies in the way they are liberated.

/magnus

Jules 09 said:

- Without thoughts, who or what, is there to liberate?

Malcolm wrote:

Incorrect question.

Author: Malcolm

Date: Monday, September 19th, 2022 at 10:07 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- I know what my gurus have pointed out, and that is enough.

Malcolm wrote:

Well, you should quote them and not some lama you've never met.

Jules 09 said:

- I already have.

Malcolm wrote:

For example? I mean everyone else is pretty open with who their teachers are, but you continue to be cagey, as if you've something to hide.

Author: Malcolm

Date: Monday, September 19th, 2022 at 10:12 PM

Title: Re: Are there dharma protectors that punish people for studying Dzogchen – besides D.S.?

Content:

Boomerang said:

I once heard someone say that if you're a Dzogchenpa, you shouldn't make tantric connections with gurus who do dharma protector pujas which punish people for practicing Dzogchen.

I know there's one controversial and widely banned "protector" practice with the initials D.S. that harms people for studying outside of the Gelug school. Is this the only "protector" that hurts Dzogchenpas? Or are there other, more popular ones I should be aware of?

Malcolm wrote:

If you are a Dzogchen practitioner you should avoid connections with gurus who even have doubts about Dzogchen Teachings.

Author: Malcolm

Date: Monday, September 19th, 2022 at 10:17 PM

Title: Re: Tsongkhapa on Yogacara and the existence of external objects?

Content:

Aemilius said:

Lankavatara sutra and/or Cittamatra doesn't say that there are no external beings or external objects that are produced from their own causes. It only says that we do not see them, what we see are imaginary objects (parikalpita svabhava).

"The Alaya-ocean is constantly stirred by the winds of objectivity", Lankavatara sutra, Chapter two, IX, verse 100.

Tsongkhapa and later gelugpas have produced advanced explanations of the Chittamatra view too, at least this is what Alex Berzin tells us:

"Types of Phenomena and Existence: Gelug Chittamatra"

<https://studybuddhism.com/en/advanced-studies/abhidharma-tenet-systems/the-indian-tenet-systems/basic-features-of-the-gelug-chittamatra-system/types-of-phenomena-and-existence-gelug-chittamatra>

Tao said:

Agree.

In fact, Yogacara has the "dependent nature" (see The three natures) which implies something (apart from mind) to depend on...

All phenomena is mind, all knowledge is mind. But there is the dependent nature of both (phenomena and knowledge) which is not mind. Be it noumena or other...

I will read the text linked, thnak you.

Malcolm wrote:

This is an error. The dependent nature refers to the all-basis consciousness.

Author: Malcolm

Date: Monday, September 19th, 2022 at 11:39 PM

Title: Re: Do you need empowerment for ngondro, or only lung?

Content:

Arnoud said:

I would ask Tulku Dakpa through his website. He seems the main man in the west who holds the byang gter nowadays. Normally I would say that views vary regarding guru yoga because empowerment makes one actually have a guru, and so one could practice everything but the GY but this Ngondro is quite Dzogchenny so it might be a good idea to double check.

Boomerang said:

Thank you for the advice. I just sent an email to them. I also asked about that untranslated guru yoga lung.

Malcolm wrote:

I will be translating this text relatively soon.

Author: Malcolm

Date: Monday, September 19th, 2022 at 11:52 PM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

- I already have.

Malcolm wrote:

For example? I mean everyone else is pretty open with who their teachers are, but you continue to be cagey, as if you've something to hide.

Jules 09 said:

- You have already disparaged the words of one of the teachers that I have mentioned..., but that's your karma.

Malcolm wrote:

Still cagey, huh? And I didn't disparage anyone's words, let alone your's. Be that as it may, you have not even once, in this whole thread, properly articulated the view of Dzogchen.

Based on what you've cut and pasted out of context, and your inability to articulate the teachings in your own words, I just don't think you are very qualified to be telling anyone anything about their understanding of Dzogchen teachings, least of all Magnus.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 12:03 AM

Title: Re: Romanian Terma & Terton?

Content:

Aemilius said:

"After the ancient manuscript is translated, a mysterious antenna-like structure reveals itself as a result of melting ice near a secret American base in Antarctica. Acting as some sort of cosmic buoy, it has an energy signature connecting both to Jupiter's moon, Europa, and an area of Transylvania where the remains of an ancient civilization were uncovered in 1990 amidst vast tunnels of solid gold.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 12:10 AM

Title: Re: Dzogchen and the Two Stages

Content:

Malcolm wrote:

For example? I mean everyone else is pretty open with who their teachers are, but you continue to be cagey, as if you've something to hide.

Jules 09 said:

- You have already disparaged the words of one of the teachers that I have mentioned..., but that's your karma.

conebeckham said:

I'm not sure this is the case, Jules. (None of us is sure this is the case, as we don't know who specifically you're talking about).

Further, the majority of Malcolm's comments relate to translation issues and as such, I am not sure if they are the actual words of a teacher or a translator's interpretation.

There was that quote from James Low, if I recall....Malcolm made a comment about florid prose or some such, which is not disparaging to an individual.

Malcolm wrote:

Yes, I found the quoted prosaic passage unmoving. In addition I find Kirkpatrick's poetry tedious and pretentious, and pretty much all western Dharma "poetry" a crashing bore, no matter who writes it, no matter what lineage. But as Michael Tweed will tell you, I pretty much have no use for poetry. I never much cared for song lyrics either.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 2:56 AM

Title: Re: Dzogchen and the Two Stages

Content:

Johnny Dangerous said:

Again, Jules has been cryptic and it is hard to know what he had been talking about.

Malcolm wrote:

Well, he has been under the close, personal guidance of a dzogchen teacher for over a decade. Obviously this makes him and his opinions unimpeachable authorities.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 3:18 AM

Title: Re: Dzogchen and the Two Stages

Content:

Johnny Dangerous said:

My assumption has always been that in the Dzogchen view namtog is a result of Marigpa. I am not sure I have ever seen this said directly, but probably something close?

I think the larger issue (connected to op I suppose) is that Jules seems to be advocating that some rejection or avoidance of thought is necessary (I'm not entirely clear because he's been so cryptic), or that Rigpa = lack of thought. I provided two TUR quotes to the contrary, which definitely accord with my understanding.

The other issue which has come up is the meaning of "self liberation" which IME is not particularly related to lack of or liberation of a conventional 'self' in the Sravakayana or Mahayana sense sense, but more refers to the fact that in the Dzogchen view all phenomena of samsara and nirvana are primordially liberated, so practice does not require any sort of effortful contrivance to liberate them in the first place, beyond the preliminary stages.

Again, Jules has been cryptic and it is hard to know what he had been talking about. Jules seems to be advocating that some rejection or avoidance of thought is necessary

Jules 09 said:

- No I am not. That won't work.

Rigpa = lack of thought

Malcolm wrote:

You are just moving from one incoherent position to another , contradicting yourself at every turn.

Other people see this, the only one who can't, apparently, is you. But somehow you think you are in some exalted position of realization, able to correct others in their practice. This would be insulting if it were not so laughable and sad.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 6:01 AM

Title: Re: Dzogchen and the Two Stages

Content:

Jules 09 said:

Thanks for the discussion guys.

All the best.

Malcolm wrote:

Yup, best you take your ball and go home.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 6:04 AM

Title: Re: Tibetan medicine how long to wait after eating

Content:

Toenail said:

How long should I wait to eat or after I ate before I take Bimala? I know it is bad to take with food as medicine should be taken seperately.

Malcolm wrote:

That depends, sometimes one takes medicine with food.it depends on the condition.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 6:14 AM

Title: Re: Dzogchen and the Two Stages

Content:

conebeckham said:

Meanwhile, many of us are scratching our heads and wondering just what was Jules' point in the first place.

Anyone who has spent enough time on the cushion to have some actual experience, or "nyam," surely knows that thought-free states can and do arise. It's classically one of three such temporary experiences. Is it merely that Jules feels this experience is some sort of "abiding in Rigpa?"

That seems to be the crux of disagreement or miscommunication, here.....?

Malcolm wrote:

It's the old story about some guy who walks into a neighborhood bar, starts mouthing off, and suddenly realizes the regulars just don't give a shit about what he has to say because he's being aggressive and rude. So, eventually he leaves.

Author: Malcolm

Date: Tuesday, September 20th, 2022 at 12:41 PM

Title: Re: Zooming with the Dalai Lama

Content:

Sādhaka said:

More monks and nuns would be good.

‘Birth control’ though = probably not what you may think; but Yantra Yoga or Khrul Khor

Malcolm wrote:

he means contraceptives.

Author: Malcolm

Date: Wednesday, September 21st, 2022 at 12:10 AM

Title: Re: two different Vimalamitras?

Content:

Kai lord said:

Extremely unlikely...

yagmort said:

please, read the thesis first

Kai lord said:

I did. First of all, do you find his following insertions to be convincing?

.....The Atiyoga teachings came after MahByoga and are arguably influenced by Chinese thought. In seeking to promote their new philosophy, the proponents of Atiyoga developed stories demonstrating its superiority. One way to do this was to adopt the existing hagiographies of saints so that they came to glorify Atiyoga.....

...The reason the two Vimalamitras were conflated, or that one aspect of his story was a fictional interpolation, is again the issue of authenticity. After the debate at Samyé, India became for many adherents of the New Schools the only valid source for Buddhist teachings, and after the advent of the New Schools, the earliest Indian figures became the most authoritative sources of knowledge. A teaching which had connections with China and

appeared at the end of Relpachen's reign would have met with resistance on both fronts. However, such doubts were resolved by conflating the two Vimalamitras and thereby connecting the Innermost Spirituality teachings with the original Vimalamitra, who certainly came from India....

I found them highly questionable as he didn't demonstrate in details how Atiyoga are influenced by Chinese thoughts from Taoism.

And he didn't demonstrate how Sri Singha was living in "China" at that time. In fact, quite a number of scholars thought that Sri Singha was more of a central Asian than Chinese.

The above two key points is his main reasoning behind the theory of two Vimalamitra.

Malcolm wrote:

Apart from the Vima Nyinthig, there is no account in the Mind or Space series placing Shri Simha anywhere other than central India.

Author: Malcolm

Date: Wednesday, September 21st, 2022 at 10:42 PM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Jules 09 said:

The practice of trekcho is concerning with cutting through the mind's habitual tendencies to make dualistic distinctions, which are based on concepts.

Malcolm wrote:

This idea of “cutting solidity” etc., is how some people explain this term. However, there is an alternate explanation from ChNN, which can also be found in various cycles.

The word “khregs” means “bundle,” “chod” is an intransitive verb which means here unravel or undone—the image Padmasambhava uses is a sheaf of wheat that has fallen apart of its own accord. There is no one to cut anything since the verb is intransitive, meaning the verb has no direct object, thus there is no cutting. ChNN generally translated the meaning of this as “releasing tension,” in other words, to cease grasping thoughts and concepts as they arise.

Author: Malcolm

Date: Wednesday, September 21st, 2022 at 10:50 PM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Passing By said:

In the now locked thread, Malcolm mentioned that rigpa is actually subcategorized by trekcho and thogal and that the inseparability of kadak and lhundrub actually corresponds to thogal.

What does trekcho correspond to in this case? It's interesting since trekcho instructions also contain numerous introductions to this inseparability and sustaining of its recognition via the Four Chogzhags or the Nine sets of Three relaxations so it seemed like both had the same rigpa and result.

Malcolm wrote:

Kadag and lhundrub are inseparable in both cases. The distinction is whether one is resting for a moment directly in the radiance (mdangs) of rigpa in the context of impure appearances without the famous postures and gazes or pure appearances with them.

The four chogzhags are practiced in both. Simply put, the distinction between the two is impure or pure appearances as the path, leading to slightly different results (dematerialization or great transference).

Author: Malcolm

Date: Thursday, September 22nd, 2022 at 1:00 AM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Malcolm wrote:

Longchenpa also distinguishes the paths of trekcho and thogal in terms of nongradual and gradual respectively.

Seeker12 said:

FWIW, comes to mind, from Longchenpa:

"The appearances of clarity are the primordial wisdom of Thodgal, and The self-present peace [free] from projection and withdrawal Is the spontaneously accomplished emptiness of Thregchod. The aspect of cessation of mind is the Thregchod. The spontaneously accomplished self-clarity is the Thodgal. The union of [both], which is the self-arisen intrinsic wisdom, Is the secret path of Nyingthig [Innermost Essence]. When all the elaborations are completely pacified, At that time the self-awareness intrinsic wisdom will naturally arise. . . . People who cling to Thregchod and Thodgal Separately and practice accordingly Are similar to a blind person examining forms. They have not understood the [meaning of] the ultimate sphere and intrinsic awareness. They are the friends of donkeys. By gaining the experiences of the ultimate nature, the supreme luminous absorption, The attainment of the universal supreme (rnam kun mchog ldan), One perfects the [four visions:] the direct [realization of the ultimate nature], increase [of experiences], perfection [of intrinsic awareness], And dissolution [into dharmatā], And one actualizes the primordial nature."

Author: Malcolm

Date: Thursday, September 22nd, 2022 at 7:56 AM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Malcolm wrote:

Rtog dpyod are translations of a pair of terms: vitarka and vicara. These always exists as a pair, and mean initial attention and sustained attention, and accompany all minds of the desire realm. These two mental factors drop off in the second dhyana.

These terms are also used where we would say investigation and analysis, respectively.

Author: Malcolm

Date: Thursday, September 22nd, 2022 at 8:34 AM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Malcolm wrote:

Rtog dpyod are translations of a pair of terms: vitarka and vicara. These always exists as a pair, and mean initial attention and sustained attention, and accompany all minds of the desire realm. These two mental factors drop off in the second dhyana.

These terms are also used where we would say investigation and analysis, respectively.

Johnny Dangerous said:

Thanks Malcolm and Cone, this distinction is very helpful to me, so rather than discrete thought it relates to a kind of initial subjective orientation?

https://www.rigpawiki.org/index.php?title=Four_variables

For conversation reference I found these on Rigpa wiki, it makes me wonder how directly this is tied to visual perception, because that would seem to tie in some stuff about using the gaze.

Malcolm wrote:

Rtog, in the context supplied above, has that connotation.

Author: Malcolm

Date: Thursday, September 22nd, 2022 at 12:24 PM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Kai lord said:

So does the fact that there are different results for the same path, make one of them reversible?

Malcolm wrote:

No. The paths are slightly different but underlying principles are the same.

Author: Malcolm

Date: Thursday, September 22nd, 2022 at 12:43 PM

Title: Re: Romanian Terma & Terton?

Content:

Sādhaka said:

Well these guys seem to have U.N. support, for what it's worth:

<http://www.worldgenesis.org/who-we-are.html>

<http://www.worldgenesis.org/profile-david-lewis-anderson.html>

Malcolm wrote:
That should be a red flag for you....

Author: Malcolm
Date: Thursday, September 22nd, 2022 at 11:13 PM
Title: Re: Trekcho rigpa vs thogal rigpa
Content:

Passing By said:
I see, this kind of clarifies it a bit. Although wouldn't you eventually recognize both kinds of path rigpa regardless of if you practice mainly trekcho or thogal?

futerko said:
Yes, I get the impression they correspond to Guru Garab Dorje's three statements respectively, and with the idea of integration in the final instance, though those with more experience can clarify whether this is the case or not.

bryandavis said:
I was always taught that Rigpa is knowing the basis, one's natural state. The basis of course the underlying natural condition as described in things such as Samantabhadra's prayer and elsewhere. So when Berzin uses "Basis Rigpa" and says "the working basis we all have" and then ".....normally do not recognize it." Then what does not recognizing it have to do with rigpa?

This is Rangjung Yeshe's definition of Basis Rigpa - གཞིའི་རིག་པ་: The fundamental awareness.

Maybe Berzin's background gets in the way?

Malcolm wrote:
(1) The conscious aspect of the basis does not recognize or not recognize its own state, hence it is prior to buddhahood or sentient beinghood—this is called “ignorance identical with the cause.”

(2) When the basis first appears there is a moment of duality, this is called “the connate ignorance.” Liberation and delusion are only possible when the basis appears (gzhi snang) from the basis. Because there is a distinction between the basis and the conscious (shes pa) aspect of the basis, liberation or delusion is possible. The conscious aspect either recognizes the appearance of the basis as its own state and becomes wisdom (shes rab) and is liberated as “Samantabhadra” or (3) it does not recognize the appearance of the basis and enters delusion as a sentient being because of the imputing ignorance.

To understand this precisely one needs to understand the triune pristine consciousness

of the basis as well as the triune ignorance which can obscure the conscious aspect of basis. This is all explained pretty clearly in Buddhahood in This Life in topic 1 and 2. I detail the precise progression of the usage of terms in the text, which begins with defining one's unmodified consciousness as the basis. The distinction between the basis and its conscious aspect may be found briefly described on pp 94-95 of Tantra Without Syllables.

Author: Malcolm

Date: Monday, September 26th, 2022 at 10:48 PM

Title: Re: Are there dharma protectors that punish people for studying Dzogchen – besides D.S.?

Content:

rupam said:

What do you think was actually happening to Tibet when China took over Tibet and introduced technology and better quality of life to the poor, illiterate Tibetans?

Malcolm wrote:

Since when did any settler colonialism offer a “better quality of life” to an indigenous population?

Author: Malcolm

Date: Tuesday, September 27th, 2022 at 1:44 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Kim O'Hara said:

Since when did Canada get hurricanes?

Malcolm wrote:

Since always.

https://en.wikipedia.org/wiki/List_of_Canada_hurricanes

Author: Malcolm

Date: Thursday, September 29th, 2022 at 1:41 AM

Title: Re: Twelve Links

Content:

clyde said:

For example, do the Twelve Links represent one life, two lives, or three lives, or do the Twelve Links occur instantaneously?

Malcolm wrote:

There are three presentations, which are all valid and interrelated: serial over three lives, momentary, and simultaneous.

Author: Malcolm

Date: Thursday, September 29th, 2022 at 6:08 AM

Title: Re: Twelve Links

Content:

clyde said:

Sorry, but I don't understand. How does identifying lead to becoming? And I don't understand the meaning of "becoming" ("a clinging becomes a personally held truth"?) nor the "becoming process". What is "becoming" that leads to birth, a birth which leads to old age and death (so it must mean a birth of a being capable of aging and death)?

Malcolm wrote:

It means the accumulation of action.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 5:14 AM

Title: Re: Twelve Links

Content:

clyde said:

Being able to explain a teaching to a child doesn't validate or invalidate a teaching and that wasn't my point. My point is that the Buddha's core teachings are simple, straightforward, and easily explainable, even to a child - but not the Twelve Links.

Malcolm wrote:

The general theory of dependent origination is "Where this exists, that exists, with the arising that, this arose," simple, straightforward, and easily explainable.

On the other hand, the Buddha also said:

I have heard that on one occasion the Blessed One was living among the Kurus. Now, the Kurus have a town named Kammassadhamma. There Ven. Ananda approached the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "It's amazing, lord, it's astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be."

[The Buddha:] "Don't say that, Ananda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad destinations.

<https://www.accesstoinight.org/tipitaka/dn/dn.15.0.than.html>

Author: Malcolm

Date: Saturday, October 1st, 2022 at 6:50 AM

Title: Re: Twelve Links

Content:

clyde said:

My question is specifically about the Twelve Links.

Malcolm wrote:

That's why I directed you to the Mahānidāna Sutta. But for people who don't accept rebirth, it can be a little hard to understand.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 6:55 AM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

Jules 09 said:

Elucidation of the distinction between rigpa (naked awareness) and gnas pa (shine, calm abiding):

Malcolm wrote:

And you have been taught this text?

Author: Malcolm

Date: Saturday, October 1st, 2022 at 7:40 AM

Title: Re: Twelve Links

Content:

clyde said:

I'm back to asking what is the meaning of "becoming"? And how is it a requisite condition of birth (of a being which ages and dies)?

And in reading the Maha-nidāna Sutta

(<https://www.accesstoinight.org/tipitaka/dn/dn.15.0.than.html>) there's this: "If one is asked, 'Is there a demonstrable requisite condition for name-and-form?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does name-and-form come?' one should say, 'Name-and-form comes from consciousness as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for consciousness?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does consciousness come?' one should

say, 'Consciousness comes from name-and-form as its requisite condition.'
Huh?! It seems each is dependent on the other as a requisite condition. How does that work? According to the sutta, it seems to depend on consciousness “descending into the womb,” but then consciousness requires “a foothold in name-and-form”.

Malcolm wrote:

Name and matter (namarūpa) refers to the psychosomatic continuum. If there is no conception, the links cease.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 8:42 AM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, You didn't address the meaning and operation of “becoming”.

Nor did you explain how: namarupa is a requisite condition for consciousness AND consciousness is a requisite condition for namarupa. Unless I'm misreading the translated sutta or misunderstanding what is written, each is a requisite condition for the other. How can that be?

Malcolm wrote:

If there is no namarupa, consciousness cannot exist, in other words, the result depends on the cause and vice versa, that is, a cause without a result is a non-cause.

I did respond to your query about bhava, bhava is karma, specifically, in the three life scheme., it is the karma of this life.

You should read Chapter three of the Abhidharmakosha in the section on dependent origination where the three types of dependent origination are clearly explained.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 10:11 AM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, The sutta is clear that each link is a “requisite condition” (not cause) for the following link which I understand to mean that the condition must exist before the arising of the following link. So, I understand how namarupa is a requisite condition for consciousness, but how can consciousness be a requisite condition for namarupa?

Malcolm wrote:

I just explained it. Cause and conditions are mutually dependent: without a result, there is no cause; without a cause there is no result. In other words, a seed and a sprout are mutually dependent, each cannot exist without the other. Without a sprout, a seed is a

non seed and vice versa.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 10:21 AM

Title: Re: Twelve Links

Content:

clyde said:

Sorry, I edited my post, but you had already applied.

My point is that a 'requisite condition' is not a cause (as in a cause-and-effect), but is necessary and precedes what follows. They both can't be the requisite condition for the other.

Malcolm wrote:

yes, they can, otherwise, there cannot be simultaneous dependent origination, all twelve links operating simultaneously, and this is one of three presentations.

Author: Malcolm

Date: Saturday, October 1st, 2022 at 2:00 PM

Title: Re: Twelve Links

Content:

clyde said:

If they arise together, then they aren't 'requisite conditions'.

And if all Twelve Links arise simultaneously, then they're not links in a chain and each link is a 'requisite condition' for all the other eleven links - which makes the whole notion of links meaningless.

Malcolm wrote:

Why don't you read Vasubandhu, rather than argue from insufficient information?

Nidana, btw, does not mean "link," it's meaning is more akin to "limb" in this context. So yes, they are not links in a chain, and were never intended that way by the Buddha.

Author: Malcolm

Date: Sunday, October 2nd, 2022 at 6:15 AM

Title: Re: Twelve Links

Content:

clyde said:

that the teaching of "three lives" is "incorrect teaching".

Malcolm wrote:

That is false. Buddhadasa ignores anything inconvenient to his biases, i.e., he dismisses Abhidhamma. The Vibhanga has a detailed analysis.

But you do you clyde. There is no point in trying to answer your questions.

Author: Malcolm

Date: Sunday, October 2nd, 2022 at 7:00 AM

Title: Re: Twelve Links

Content:

clyde said:

So you say. I don't agree or disagree with Buddhadasa Bhikkhu or Vasabandhu or any other Buddhist teacher since the Twelve Links don't makes sense to me.

Malcolm wrote:

It's not hard, but it is profound. You are getting caught up on words.

Author: Malcolm

Date: Sunday, October 2nd, 2022 at 7:50 AM

Title: Re: Twelve Links

Content:

clyde said:

And how would you explain it without words?

P.S: The Vibhanga is no help. It's more words and mostly the same explanations which really don't explain.

For example, now "becoming" is "action-becoming" and "resultant-becoming", and some how (whatever "becoming" means) this gives rise to birth (of a being which ages and dies).

Malcolm wrote:

The term bhava means "to come into existence," in this case, craving and attachment lead to existence.

For example, in the Nidana sutta it says:

" 'From becoming as a requisite condition comes birth.' Thus it has been said. And this is the way to understand how from becoming as a requisite condition comes birth. If there were no becoming at all, in any way, of anything anywhere — i.e., sensual becoming, form becoming, or formless becoming — in the utter absence of becoming, from the cessation of becoming, would birth be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for birth, i.e., becoming.

Becoming

"From clinging as a requisite condition comes becoming.' Thus it has been said. And this is the way to understand how from clinging as a requisite condition comes becoming. If there were no clinging at all, in any way, of anything anywhere — i.e., clinging to sensuality, clinging to precepts and practices, clinging to views, or clinging to doctrines of the self — in the utter absence of clinging, from the cessation of clinging, would becoming be discerned?"

Author: Malcolm

Date: Sunday, October 2nd, 2022 at 8:44 AM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, I appreciate your efforts, but . . . I fail to understand either the meaning of “coming into existence” as a cause or condition, or its difference from birth (which is a ‘coming into existence’).

Malcolm wrote:

We are to understand craving and addiction to be affliction and existence to be karma, that is, they are causes; while birth is a result, and suffering.

Author: Malcolm

Date: Sunday, October 2nd, 2022 at 11:42 PM

Title: Re: Twelve Links

Content:

clyde said:

Perhaps if you used “becoming” in a sentence, not to explain the Twelve Links, but in a typical sentence so that I might see what “becoming” means to you.

Malcolm wrote:

I was becoming tired, so I went to sleep.

Author: Malcolm

Date: Monday, October 3rd, 2022 at 6:39 AM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, Thank you for your example sentence. It seems to me that “becoming” (a linking verb) in that sentence means ‘a transition of state’; i.e., from not tired to tired,

and it is the condition of tired that is the requisite of “went to sleep”, not the “becoming”.

Malcolm wrote:

Affliction (tired) is the requisite condition of suffering (sleep). Karma (becoming) is the cause of suffering.

Author: Malcolm

Date: Monday, October 3rd, 2022 at 7:59 AM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, Thank you for your example sentence. It seems to me that “becoming” (a linking verb) in that sentence means ‘a transition of state’; i.e., from not tired to tired, and it is the condition of tired that is the requisite of “went to sleep”, not the “becoming”.

Malcolm wrote:

Affliction (tired) is the requisite condition of suffering (sleep). Karma (becoming) is the cause of suffering.

clyde said:

Malcolm, You seem to be saying two things: affliction is the cause of suffering and karma causes suffering. Which is it?

Also, are saying that “becoming” is/means karma?

Malcolm wrote:

Affliction is a condition or an indirect cause of suffering, as it is the cause of karma, but it does not necessarily result in karma; karma is the cause of suffering, as it always results in suffering.

Yes, becoming = action/karma.

Author: Malcolm

Date: Monday, October 3rd, 2022 at 11:34 PM

Title: Re: Twelve Links

Content:

clyde said:

Malcolm, You seem to be saying two things: affliction is the cause of suffering and karma causes suffering. Which is it?

Also, are saying that “becoming” is/means karma?

Malcolm wrote:

Affliction is a condition or an indirect cause of suffering, as it is the cause of karma, but it does not necessarily result in karma; karma is the cause of suffering, as it always results in suffering.

Yes, becoming = action/karma.

Aemilius said:

Becoming has more aspects than the karma/volition aspect.

Malcolm wrote:

In both Nāgārjuna's presentation as well as Vasuvandhu's, bhāva = karma. Among the four conditions, it would be the adhipati-pratyaya aka karana hetu.

Author: Malcolm

Date: Monday, October 3rd, 2022 at 11:44 PM

Title: Re: Trekcho rigpa vs thogal rigpa

Content:

muni said:

Perhaps this clarifies the saying "be the sky and not the clouds while the sky reject or accepts nothing". But saying this is easy, very easy..

Malcolm wrote:

Sure, sounds easy, but not so easy.

Author: Malcolm

Date: Tuesday, October 4th, 2022 at 2:32 AM

Title: Re: Twelve Links

Content:

clyde said:

A couple of quick notes:

Astus, My point about the links prior to ‘birth’ is that, as you noted, they can’t be changed. Since ‘ignorance’ (and all the links to ‘becoming’) are prior to ‘birth’, nothing can be done to prevent birth.

Regarding labels, I agree, but then all dharmas, including the Twelve Links and the Dharma, are labels. EOD.

Malcolm, If “bhāva = karma”, then why would the Buddha have said bhava instead of karma? Or used them interchangeably in other suttas?

Malcolm wrote:

The links are most easily broken between sensation and craving.

Author: Malcolm

Date: Tuesday, October 4th, 2022 at 11:00 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

Jules 09 said:

I was reading their website, they are starting one month course. That is pretty expensive.

- Authentic Dharma, by its very own nature, is free.

Liberation is beyond value, and therefore has no price-tag.

conebeckham said:

Lovely. Not true, but a lovely idea.

If one finds something to be “beyond value,” one would pay ANY price to obtain that something, yes?

Malcolm wrote:

Indeed. Sentimentality on the other hand, like the above, is a cheap trinket.

Author: Malcolm

Date: Tuesday, October 4th, 2022 at 11:00 PM

Title: Re: Twelve Links

Content:

Aemilius said:

If karma is bhava, then bhava does not exist without many other factors.

Malcolm wrote:

The cause of karma is affliction. And BTW, you are mixing up presentations. The six causes/four conditions presentation is a general presentation of every kind of cause and condition, while dependent origination applies solely to living beings.

Author: Malcolm

Date: Tuesday, October 4th, 2022 at 11:27 PM

Title: US hegemony

Content:

Knotty Veneer said:

US hegemony.

Malcolm wrote:

Is still a thing, and a good thing at that.

Author: Malcolm
Date: Wednesday, October 5th, 2022 at 6:35 AM
Title: Re: US hegemony
Content:
Knotty Veneer said:
US hegemony.

Malcolm wrote:
Is still a thing, and a good thing at that.

Kim O'Hara said:
It's mostly a good thing but much less of a thing than it was?

Kim

Malcolm wrote:
Ukraine has shown it is just as much of a thing as it ever was. One must understand that the US military has the most accumulated experience of any army in the world. None of our so-called adversaries have a much combat experience as we do. If we were as willing to be as brutal as the Russians are in Ukraine...well, Iraq, Vietnam, etc. would have had very different endings.

Author: Malcolm
Date: Wednesday, October 5th, 2022 at 7:01 AM
Title: Re: Is Frank Yang an arhat?
Content:
krodha said:
The arhathood claim is whatever, but in terms of just insight in general, I've heard this guy has some degree of credibility.

Malcolm wrote:
If one is into bodybuilding.

Author: Malcolm
Date: Wednesday, October 5th, 2022 at 12:33 PM
Title: Re: US hegemony
Content:
Malcolm wrote:
If we were as willing to be as brutal as the Russians are in Ukraine...well, Iraq, Vietnam, etc. would have had very different endings.

PadmaVonSamba said:
You mean like how they won in Afghanistan?

Malcolm wrote:

The US never intended to "win" in Afghanistan. That was never part of the mission. The reason Afghanistan was a debacle was that the Trump Administration cut a deal with Taliban, and cut out Kharzi, etc.

Biden attempted to limit our involvement in Afghanistan in 2010 to anti-terrorism, but Obama, given his lack of foreign policy experience, wouldn't listen.

Author: Malcolm

Date: Thursday, October 6th, 2022 at 1:35 PM

Title: Re: US hegemony

Content:

Knotty Veneer said:

US hegemony.

Malcolm wrote:

Is still a thing, and a good thing at that.

mabw said:

Correction, good for you in the global north. Pls do not generalise. For those in Cuba, South America, and the rest of the world where your country has tried to inflame ethnic tensions to further your geopolitical goals and allies that you have thrown under the bus for convenience, not so much. But of course, you would strongly disagree. Typical.

Malcolm wrote:

All unsupported assertions.

Author: Malcolm

Date: Thursday, October 6th, 2022 at 1:46 PM

Title: Re: US hegemony

Content:

Könchok Thrinley said:

Thank you mabw!

As a European US being the "world leader tm" is a good thing for me. However, the simple fact is that what US and EU with Great Britain overlooked is actually helping african and south american nations to develop.

Malcolm wrote:

Correction. The US kept monarchies out of S. America. Moreover, the development of Chilean mining and Venezuelan oil was due to US capital investment. You can argue whether this is a good thing or a bad thing, but if you make development your criteria,

US money is behind most capital development in the world in the late 20th century.

Könchok Thrinley said:

But for the amount of resources we have stolen, the amount of leftist governments the US have overthrown we have not given back enough.

Malcolm wrote:

Another huge myth that does not stand up to an examination of facts. And for all the whinging about the CIA (which was not an effective organization when it came to regime change), why don't people whinge equally about the KGB?

Könchok Thrinley said:

Not to mention that the support of Ukraine was in many cases spearheaded by European nations such as Poland, Czechia and the Baltic states.

Malcolm wrote:

Ukrainian troops have been trained by NATO allies since 2014, that includes people like General Mark Hertling. This is the reason why AFU are so effective and are pushing back the Russians, despite the wailing and gnashing of teeth of the far left and far right in the West.

The fact is that Trump demonstrated very clearly why US withdrawal from hegemony is actually very destabilizing to international security.

Author: Malcolm

Date: Friday, October 7th, 2022 at 7:21 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

conebeckham said:

All of these require empowerment rituals to practice, as well as the "lung" and the instructions.

Malcolm wrote:

Cone, why bother? Don't you realize you are in the presence of greatness?

Author: Malcolm

Date: Friday, October 7th, 2022 at 7:27 AM

Title: Re: Ready to take refuge but holding back

Content:

Tez said:

I'm now a Buddhist.

Malcolm wrote:

That means you already went for refuge.

Author: Malcolm

Date: Saturday, October 8th, 2022 at 9:21 AM

Title: Re: US hegemony

Content:

Bundokji said:

Hegemony is rebranding of colonialism,

Malcolm wrote:

Colonialism ended in WWI with the slow march towards the democratization of Europe and the breakup of the European empires. "Colonialism" is now a tankie conspiracy theory promulgated by people like Chomsky.

Author: Malcolm

Date: Sunday, October 9th, 2022 at 7:06 AM

Title: Re: Free lectures without any fee (?)

Content:

Jules 09 said:

It all comes down to motivation.

Bodhicitta is the key that opens the door to liberation.

Malcolm wrote:

Sure, some people don't mind paying for programs because their bodhicitta is well developed.

Author: Malcolm

Date: Sunday, October 9th, 2022 at 8:45 AM

Title: Re: Free lectures without any fee (?)

Content:

Jules 09 said:

It all comes down to motivation.

Bodhicitta is the key that opens the door to liberation.

Malcolm wrote:

Sure, some people don't mind paying for programs because their bodhicitta is well developed.

Jules 09 said:

- Yes of course; if their bank balance permits.

Malcolm wrote:

The merit of a poor person paying for program x is much more than that for a person of means.

Longchenpa nearly left Kunaradza because he could not afford the price of the teaching. He did do this for anyone else, as far as I know

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:01 AM

Title: Re: Better late than never

Content:

krodha said:

Elias gave direct introduction then?

Malcolm wrote:

As a dues-paying member of Dzogchen Community, this is my perspective:

You can't teach Dzogchen at all to someone who lacks direct introduction. Either the person teaching trekcho is giving teachings in a proper way to people who have received or are receiving Dzogchen empowerments, or they are breaking their samaya. There is no two ways about it. This is as much on the Gakyil of Tsegyalgar as it is on Elias Capriles himself.

Either one is confident in one's knowledge of Dzogchen and knows how to properly give Dzogchen transmission, which is detailed in myriad texts, or one is like someone who holds up the tail of a deer, but substitutes horse meat for venison in the customer's bag.

I am not commenting on whether Elias Capriles is qualified to lead students on the path of Dzogchen or not. That's not up to me to decide. It's perfectly fine with me if Elias, with whom I am acquainted, wishes to become a guru, undertaking to care for and be responsible for leading students to total liberation. However, this statement is total nonsense:

This course is meant for people who have received Dzogchen Transmission from a qualified Dzogchen teacher, or who have a serious intention to receive Dzogchen Transmission from one.

This is very stupid and misguided language. The DC should abandon it and be more honest. We can find thousands of citations where ChNN stated that the one indispensable thing in Dzogchen is direct introduction, without which there is no path of Dzogchen. Thus, it is impossible for someone who has not received Dzogchen transmission to participate in an "Experiential Trekchod Training Retreat." They simply are not qualified.

ChNN taught us that the role of a Dzogchen guru is to free people. Thus, this is not child's play or something that can be treated lightly. However, teaching Dzogchen to people with the idea that they can "get transmission later" is completely misguided, and destroys both teacher and student alike, ruining their opportunity to attain liberation with this precious human birth in this lifetime.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:46 AM

Title: Re: US hegemony

Content:

Malcolm wrote:

Colonialism ended in WWI with the slow march towards the democratization of Europe and the breakup of the European empires. "Colonialism" is now a tankie conspiracy theory promulgated by people like Chomsky.

Bundokji said:

Most countries in the Middle East and Africa gained their official independence after WWII. The Suez crisis in 1956 which Kim mentioned in his post marked a turning point where the new superpowers (US & USSR) took it as a chance to fill the vacuum left mainly by UK and France. This translated into proxy wars which ended by the collapse of the USSR and is currently reignited. From that perspective, US hegemony was short lived, and some historians would mark the end by the internal divisions in the US. It was the recklessness of George W Bush followed by Obama's doctrine of "leading from behind".

Also the world wars accelerated technological advancements and brought about new values that appears to break away with tradition by changing references. Technology provided leverage to the feminist movements and sex is being gradually replaced by gender and non-binary view of humans. The gold standard was abandoned in favor of the "free" market forces of supply and demand to determine the value of USD and to allow for sanctions to be effective. Fear of god is being replaced by fear of the prospects of AI on human destiny. Domestic concerns should be set aside in favor of more global concerns such as climate change.

In one of his recent speeches, Putin referred to the moral decay of the west including homosexuality and non-binary identity in his attempt to rally support for his war in Ukraine and to present himself as the protector of Russian future!

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:54 AM

Title: Re: US hegemony

Content:

Kim O'Hara said:

Colonialism Mk 2 is, arguably, the soft colonialism practised by the US since WW2...

Malcolm wrote:

Only if one argues poorly.

Only China and Russia are active practitioners of colonialism (though one might be tempted to throw in Israel):

co·lo·ni·al·ism | kə'lonēə,liz(ə)m |

noun

the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically:

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:04 PM

Title: Re: Better late than never

Content:

dharmafootsteps said:

He also points out that very few teachers give DI the way ChNN did

Malcolm wrote:

Every teacher I have received Dzogchen teachings from gave direct introduction/rig pa'i tsal dbang according to the same set of principles, which are clearly described by the Dzogchen tantras, commentaries, and masters such as Longchenpa.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:10 PM

Title: Re: Better late than never

Content:

Arnoud said:

I think one can receive DI without knowing it

Malcolm wrote:

If you mean that when direct introduction is given, the student may not notice the experience and need to rediscover it through methods like semzin, yes.

If you mean that someone can give direct introduction without letting the student know what they are doing, this is not possible. A transmission, according to ChNN requires a teacher intending to give transmission and a student intending to receive it.

Even if the student misses the experience, they still heard the words and symbols which point to the experience.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:17 PM

Title: Re: Better late than never

Content:

treehuggingoctopus said:

I like and admire Elias, btw. I consider him a great practitioner, and I think that since he has been authorised to teach by Dudjom Rinpoche, he should teach, openly, in a full-time mode, taking full responsibility for his students.

Malcolm wrote:

If he does this, how does this fit with Dzogchen Community? Administratively speaking, they do not recognize any other teachers than ChNN and Yeshe.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:23 PM

Title: Re: Better late than never

Content:

dharmafirststeps said:

Of course it's possible to "get it" while doing the ritual with ChNN, but very few people have the capacity to do so, so for most people it worked as above; first a ritual granting permission, then you give yourself direct introduction for real by practicing methods.

Malcolm wrote:

ChNN always stated that when people attended direct introduction in the many various ways he gave it, they get it, even if they do not recognize the experience in the beginning. Why? Because the teacher intended to transmit their knowledge of the primordial state to the student and the student intended to receive that knowledge. Direct introduction is not a ritual. Framing it as such is completely mistaken.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:30 PM

Title: Re: Better late than never

Content:

Gyurme Kundrol said:

I don't think this is the case with Elias, as someone else noted it seems like he's stuck between just teaching Dzogchen and dealing with the DCs issues with this topic.

Malcolm wrote:

At the point, Elias is a "ra ma lug," "neither goat nor sheep." This is because he is mixing his desired role as a Dzogchen guru with his official role as an SMS instructor within Dzogchen community.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:35 PM

Title: Re: Better late than never

Content:

dharmafirststeps said:

Likewise, I enjoy his explanations. It would just be nice to not have hot potato of the DI question that keeps being tossed around the community. I'm all for any instructors with the requisite knowledge and experience to just start taking their own students in full teacher capacity.

Malcolm wrote:

That represents a complicated administrative issue for the DC, which they are incapable of dealing with.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:43 PM

Title: Re: Better late than never

Content:

Arnoud said:

When I read the Changchub Dorje story, all he did was explain Dzogchen to CNN and that qualified as DI.

Malcolm wrote:

That's not all he did.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:48 PM

Title: Re: Better late than never

Content:

Johnny Dangerous said:

I don't really see the issue, I've had Bön Dzogchen teaching which involve no DI at all, but rather pointing out instructions + lung. How is this different, simply because it's under the DC umbrella? Would there be no complaint if it was not?

Malcolm wrote:

The term is rang ngo sprod or ngo rang sprod, sometimes translated "pointing out," other times as "direct introduction." The meaning is the same.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:51 PM

Title: Re: Better late than never

Content:

Arnoud said:

I think one can receive DI without knowing it

Malcolm wrote:

If you mean that when direct introduction is given, the student may not notice the experience and need to rediscover it through methods like semzin, yes.

If you mean that someone can give direct introduction without letting the student know what they are doing, this is not possible. A transmission, according to ChNN requires a teacher intending to give transmission and a student intending to receive it.

Even if the student misses the experience, they still heard the words and symbols which point to the experience.

Arnoud said:

Then I misunderstood CNN's story about Changchub Dorje. I always took it to mean that CNN never intended to receive DI (since he was more interested in empowerments) but that CD's explanation after the day-long wang completely changed his view/View. I should re-read the story.

Malcolm wrote:

He intended to receive transmission, he was mistaken about the necessity of it being conveyed in a ritual. Remember, he had by this time received many cycles of Dzogchen from his uncle and other teachers.

Author: Malcolm

Date: Monday, October 10th, 2022 at 11:57 PM

Title: Re: Better late than never

Content:

Domingo said:

I remember, during my first retreat with Lopön Tenzin Namdak, he also didn't give DI

Malcolm wrote:

Yes he did. Certainly you were there to receive transmission of Dzogchen and he was intending to transmit it. That's what direct introduction is and that's all it is. But the teacher needs to be clear about this. If they are not, then there is a big problem.

In Dzogchen teachings, there are four empowerments: elaborate, unelaborate, very unelaborate, and extremely unelaborate. Direct introduction is a name for the last, but it is included in the former three.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 12:02 AM

Title: Re: US hegemony

Content:

Malcolm wrote:

Only if one argues poorly.

...

Kim O'Hara said:
Two out of three ain't bad.

Kim

Bundokji said:
Maybe imperialism would be a more accurate description when physical control becomes less emphasized?

Malcolm wrote:
The post-WWII Western Liberal security order is not imperialist. It was formed for the purpose of resisting the imperial ambitions of totalitarian and authoritarian regimes, and still exists for this reason.

Author: Malcolm
Date: Tuesday, October 11th, 2022 at 12:17 AM
Title: Re: Better late than never
Content:

Domingo said:
I remember, during my first retreat with Lopön Tenzin Namdak, he also didn't give DI

Malcolm wrote:
Yes he did. Certainly you were there to receive transmission of Dzogchen and he was intending to transmit it. That's what direct introduction is and that's all it is. But the teacher needs to be clear about this. If they are not, then there is a big problem.

In Dzogchen teachings, there are four empowerments: elaborate, unelaborate, very unelaborate, and extremely unelaborate. Direct introduction is a name for the last, but it is included in the former three.

Domingo said:
At least he didn't mention anything like giving "rang ngo sprod" or "ngo rang sprod" nor did he give anything resembling the ways of giving DI I'm aware of.

Malcolm wrote:
Just showing certain postures are in themselves an empowerment.

Author: Malcolm
Date: Tuesday, October 11th, 2022 at 12:45 AM
Title: Re: US hegemony
Content:

Bundokji said:

Maybe imperialism would be a more accurate description when physical control becomes less emphasized?

Malcolm wrote:

The post-WWII Western Liberal security order is not imperialist. It was formed for the purpose of resisting the imperial ambitions of totalitarian and authoritarian regimes, and still exists for this reason.

And I am sure you think that Ukraine should just give in to Russia and that we should just allow Xi to invade Taiwan, just as you claimed before there was no oppression of Tibetans and Uyghurs.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 12:49 AM

Title: Re: Better late than never

Content:

Domingo said:

PS: What Rinpoche did, was giving us teachings on Guruyoga of Tapihritsa, and of course, we did practice it together. Could that constitute DI?

Malcolm wrote:

Yes. Much in the same way that ChNN's transmission of Ati Guru yoga is a direct introduction.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 3:31 AM

Title: Re: Better late than never

Content:

Pero said:

I'm having a bit of a hard time understanding if it is really necessary that the student has to intend to receive it because it goes against stories like Do Khyentse beating up Patrul during which he recognized the nature of mind.

Malcolm wrote:

Patrul was already someone who had received complete Dzogchen teachings by this point, and had also received empowerments from Do Khyentse as well.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 3:34 AM

Title: Re: Better late than never

Content:

Seeker12 said:

it may be transmitted when a teacher looks at you and laughs

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 3:54 AM

Title: Re: Better late than never

Content:

Malcolm wrote:

However, teaching Dzogchen to people with the idea that they can "can get transmission later" is completely misguided, and destroys both teacher and student alike, ruining their opportunity to attain liberation with this precious human birth in this lifetime.

Virgo said:

What kind of results can be expected from associating with them? Can one experience negative samaya repercussions from it?

Malcolm wrote:

Not good ones. Indeed.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 5:40 AM

Title: Re: US hegemony

Content:

Malcolm wrote:

The post-WWII Western Liberal security order is not imperialist. It was formed for the purpose of resisting the imperial ambitions of totalitarian and authoritarian regimes, and still exists for this reason.

Bundokji said:

The institutions that emerged post WWII are concerned with global order, not liberal order.

Malcolm wrote:

Incorrect.

Bundokji said:

The western alliance emerged in opposition to the eastern alliance in a new game of dominance, mostly done through proxies due to the ability to annihilate (or end the game) by the new leaders of the "world order".

Malcolm wrote:

So the Mearshiemers of the world would have one believe, but it is a false narrative.

Bundokji said:

Any damage to developing countries as a result of maintaining the western liberal security order is a worthy sacrifice considering the magnitude of the threat!

Malcolm wrote:

Such as?

Bundokji said:

Just imagine how terrible the world would be if Putin managed to have a victory in Ukraine or if China annexes Taiwan

Malcolm wrote:

Yes. It would be terrible.

Bundokji said:

so let us arm Ukrainian freedom fighters

Malcolm wrote:

To the teeth and beyond, until the Russian Federation collapses under the weight of its own racist and imperialist ambitions.

[quote]

The victory should be preserved to the western liberal security order even if that takes sabotaging international infrastructure such as the Nord Stream pipeline[/quote]

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 7:32 AM

Title: Re: US hegemony

Content:

Bundokji said:

No false narrative considering that US expansionism became obvious after WWII. If you believe the US has some moral mission towards the rest of the world...

Malcolm wrote:

Liberal internationalism is pragmatic and not ideological.

Bundokji said:

Such as?

Economic instability. Food shortages. Becoming new arenas for proxy wars. To be expected to take sides such as the participation in sanctions, manipulating energy prices ...etc. Let alone the dire consequences of increasing the nuclear threat, motivating corrupt regimes to acquire it ...etc.

Malcolm wrote:

You mean like Russia blocking grain from Ukraine...

Bundokji said:

Yes. It would be terrible.

Maps throughout history have been subject to change. It is terrible only when measured against some underlying value that makes Ukraine or Taiwan quite different and alarming. I have heard that Taiwan produces %60 of the world's advanced chips. This could be a reason why its terrible.

Malcolm wrote:

It's terrible if one thinks democracy is of value. If you don't, well...

Bundokji said:

Imperialist, probably. Racist

Malcolm wrote:

Completely racist...

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 12:43 PM

Title: Re: US hegemony

Content:

Malcolm wrote:

It's terrible if one thinks democracy is of value. If you don't, well...

Bundokji said:

Maybe my approach to conflict and understanding it is pretty mundane and far from being academic or scholarly.

Malcolm wrote:

Democracy is neither a moral nor a spiritual system. It is a political system.

Bundokji said:

Having the body as a starting point for references, i tend to take geography more than

ideology as key to pragmatism. The geographical proximity between Russia and Ukraine translates into similarities in history, customs, language and culture.

Malcolm wrote:

This is Russian narrative. Ukrainians, as well as scholars like Snyder, dispute this.

Bundokji said:

This is why, i do not consider Russia nor the US to be racist countries.

Malcolm wrote:

The US is a deeply racist country, but it is committed to democracy, while Russia and China are not.

Bundokji said:

i do not see the real value of history as its taught to people.

Malcolm wrote:

This is a very romantic perspective.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 1:05 PM

Title: Re: Better late than never

Content:

Domingo said:

I remember, during my first retreat with Lopön Tenzin Namdak, he also didn't give DI

Malcolm wrote:

Yes he did. Certainly you were there to receive transmission of Dzogchen and he was intending to transmit it. That's what direct introduction is and that's all it is.

Mr. Meseeks said:

Are you saying thats what a Rigpa'i tsal wang is, just these concurrence of intents?

Malcolm wrote:

Any transmission requires active participation on the part of both teacher and student. Otherwise, there is no transmission.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 11:22 PM

Title: Re: Better late than never

Content:

Seeker12 said:

it may be transmitted when a teacher looks at you and laughs

Malcolm wrote:

No.

Seeker12 said:

I disagree, a wrathful/powerful manifestation, say of Drolo, may do so with a vajra laugh just as much as a guru may do so when suddenly, forcefully uttering 'phat!'

Malcolm wrote:

That's not what Dzogchen transmission entails. Like any empowerment, it entails the active participation on the part of both teacher AND student.

Author: Malcolm

Date: Tuesday, October 11th, 2022 at 11:26 PM

Title: Re: Better late than never

Content:

Pero said:

But then I also heard Rinpoche say that after that he looked back on his time there and understood that Changchub Dorje was giving him DI all the time and he just didn't get it.

Malcolm wrote:

That's not what Rinpoche said. He said that all of the conduct of one's teacher was a teaching.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 12:40 AM

Title: Re: Better late than never

Content:

Tata1 said:

Chnn also allowed newcomers who didnt received transmission to participate in DC practices if they where interested in receiving it when the oportunity arised

Malcolm wrote:

He allowed them to participate in practices, yes. And this is a fairly common thing among Nyingmapas. But he would never give DZOGCHEN teachings without giving DZOGCHEN transmission, and that is the point here.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 12:49 AM

Title: Re: Better late than never

Content:

Seeker12 said:

Generally speaking what I am referring to would fall within category 6 of DI in Scriptural Transmissions, inducing distraction.

Malcolm wrote:

And you received the actual explanation of this from whom? Or did you just read this in Barron's translation? Generally speaking, these things are meant to be kept secret.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 11:52 AM

Title: Re: Better late than never

Content:

Tata1 said:

And the former definitely happened in Chnn time with his consentment.

Malcolm wrote:

That's because ChNN was alive.

Tata1 said:

In the blue book it says that we should incorporate in teachings and practices new people who are genuinely interested even if they don't have transmission because in the future they will receive it

Malcolm wrote:

People cannot practice trekcho without Dzogchen transmission. That's axiomatic.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 11:57 AM

Title: Re: Ukraine News

Content:

PeterC said:

A better question, posed by Navalny in the op-Ed posted above, is: what follows Putin in Russia, and how can it be better?

Malcolm wrote:

Let's hope it isn't Navalny.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 12:09 PM

Title: Re: Ukraine News

Content:

Author: Malcolm
Date: Wednesday, October 12th, 2022 at 10:38 PM
Title: Re: Better late than never
Content:

dharmafirststeps said:
New people without transmission were allowed to go to teachings on things like rushen and GYoWA with SMS instructors in ChNN's time?

That's something I wasn't aware of.

Malcolm wrote:
They were allowed to learn practices. That's all.

Author: Malcolm
Date: Wednesday, October 12th, 2022 at 10:45 PM
Title: Re: Better late than never
Content:
Passing By said:
. So I assumed that this style should count also in Nyingma and particularly, Elias' current event

Malcolm wrote:
It doesn't because the language of DC is ambiguous with respect to this program. People who attend who are completely new won't know whether they have transmission or not. How is this not a fault?

Author: Malcolm
Date: Wednesday, October 12th, 2022 at 10:54 PM
Title: Re: Issue with DC teaching and transmission
Content:

Seeker12 said:
I personally think it is important, at a point, to recognize that bodhisattvas may essentially receive empowerment in ways that are not coarsely seen by those without developed wisdom eyes.

Malcolm wrote:
Not until they reach the pure bhumis. It's only then can they see the sambhogakaya. There is no Vajrayana shortcut here.

The need for empowerment is, as you state, based on ordinary people entering the path, not bodhisattvas on the stages. I'd be very surprised if any bodhisattvas on the stages

were attending any Dzogchen retreats at Tsegyalgar.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 11:03 PM

Title: Re: Issue with DC teaching and transmission

Content:

Johnny Dangerous said:

Ok to clarify here, is Elias (or any other teacher) explicitly claiming there is no transmission taking place, or are they simply not doing DI in the style of Rinpoche and nothing this....likely due to expectations?

Malcolm wrote:

The present official position of the DC is that only Yeshe's transmissions are considered valid. They are not recognizing other teachers who give transmission in ChNN's stream, including Elias. This is why, for example, Fabio is telling people who have done Mandarava retreats with Nina that they cannot attend his Mandarava Tsalujg retreat if they did not have transmission from either ChNN or Yeshe. So you see, despite the distractions caused by some random opinions in this thread, this is a very serious issue for the DC and they need to get their shit together.

Author: Malcolm

Date: Wednesday, October 12th, 2022 at 11:14 PM

Title: Re: Issue with DC teaching and transmission

Content:

Malcolm wrote:

Not until they reach the pure bhumis. It's only then can they see the sambhogakaya. There is no Vajrayana shortcut here.

Seeker12 said:

Also, this is not true, as there can be many types of nirmanakaya manifestations. It is not necessarily just about the sambhogakaya.

Malcolm wrote:

Nirmanakaya manifestations are necessarily physical. In any case, advanced bodhisattvas on the impure bhumis don't need to attend empowerments at all. And since I live ten minutes from Tsegyalgar, I am very certain no first stage+ bodhisattvas are attending Elias's retreat. Why would they want to? What would be the point?

As for nonhuman gurus, what did you have in mind, Nagas? Also here, even to see nonhuman beings one has to be a highly developed yogi.

Author: Malcolm

Date: Thursday, October 13th, 2022 at 12:09 AM

Title: Re: Issue with DC teaching and transmission

Content:

Malcolm wrote:

In any case, advanced bodhisattvas on the impure bhumis don't need to attend empowerments at all. And since I live ten minutes from Tsegylgar, I am very certain no first stage+ bodhisattvas are attending Elias's retreat. Why would they want to? What would be the point?

As for nonhuman gurus, what did you have in mind, Nagas? Also here, even to see nonhuman beings one has to be a highly developed yogi.

Seeker12 said:

Indeed, they don't need to in some sense, but there may be many reasons to nonetheless.

Malcolm wrote:

Yes, for example to continue a lineage. But why are we having this sidebar, it isn't relevant at all to the main discussion.

Seeker12 said:

Tulku Thondup, in discussing tertons (of which, of course, there are more than the 'recognized' ones, there are many minor tertons) says,

Malcolm wrote:

When did this discussion turn to tertons?

Seeker12 said:

"If all beings throughout the three realms came to perceive natural mind as suchness, they would attain the level of atiyoga in that very instant..."

Malcolm wrote:

Another tantra of note points out that since no sentient being has ever discovered this on their own, all sentient beings require a guru. Again, this point you raise is irrelevant.

Seeker12 said:

And I don't see the points being discussed sufficiently.

Malcolm wrote:

You are having the wrong conversation in the wrong thread.

M

Author: Malcolm

Date: Thursday, October 13th, 2022 at 12:13 AM

Title: Re: Issue with DC teaching and transmission

Content:

Gyurme Kundrol said:

DC seems to want to create another monolith in the form of Yeshe, but it would be better for sentient beings, and for Yeshe, if a few teachers were deemed qualified to teach Dzogchen in a complete way.

Malcolm wrote:

And of course no one feels qualified to deem them as such, and for very good reasons, since the DC then becomes responsible for their conduct.

Author: Malcolm

Date: Saturday, October 15th, 2022 at 7:00 AM

Title: Re: Can it get any worse?

Content:

Kim O'Hara said:

When you look at it, without its Empire, what does it have going for it? Educated workforce? Yes, not bad. Natural resources? Nothing special. Population? Nothing special. Infrastructure? Ageing, especially because it 'modernised' so early in the Industrial Revolution.

Malcolm wrote:

They really blew it with Brexit. They were Europe's Wall Street. That's done now.

Author: Malcolm

Date: Sunday, October 16th, 2022 at 1:20 AM

Title: Re: The Transmission of the Dzogchen Great Perfection Tantras with Chris Wilkinson

Content:

jamesrigzin said:

I think it is incorrect to say that one can offer textual transmission after receiving it from this person.

Did Chris Wilkinson say that?

gelukman said:

Yes, I think I will agree with him on this point.

I am of course willing to listen to the "nay sayers" if they provide some better arguments like "certainly no".

Malcolm wrote:

There are three kinds of gurus: gurus who give empowerments, gurus who give lungs, and gurus who give upadeshas. The best of course is the guru who gives all three. But to give a lung of a tantra means that people to whom one is giving the lung are becoming one's disciples. Thus it is not really a samaya-free transmission.

This means that people need to have empowerment, etc., before they can read said texts, even if they have received the lung. Otherwise, there is the root downfall of revealing secrets to the unripened. These are the kinds of things one has to take into consideration before one begins to act as a guide for others by giving them lungs, especially the seventeen tantras, which list severe punishments for promulgating them to unqualified recipients. Simply put, people should not read these texts if they are not qualified to do so.

Finally, frankly, most people in the west do not have a good understanding of this literature. People who do not have a good understanding of this literature and do not know Tibetan have no business giving lungs of translations of these texts, because they cannot correct errors when they find them. We must not assume that any translations of Dzogchen texts are perfect, and they all need to be explained point by point.

Author: Malcolm

Date: Sunday, October 16th, 2022 at 1:44 AM

Title: Re: The Transmission of the Dzogchen Great Perfection Tantras with Chris Wilkinson

Content:

gelukman said:

And one should remember this is not an empowerment?

Just a text transmission aka lung.

Malcolm wrote:

Lungs of tantras carry samaya. That's why, for example, I know the background of every person who receives a lung of a Dzogchen text from me. It is not a free for all. I know who they received empowerment from, when they received it, etc.

Author: Malcolm

Date: Sunday, October 16th, 2022 at 2:00 AM

Title: Re: The Transmission of the Dzogchen Great Perfection Tantras with Chris Wilkinson

Content:

gelukman said:

Thanks Malcolm

Do you have any sources to text transmissions or lungs carry samaya?

Preferably english I would be interested to read more.

Malcolm wrote:

It is axiomatic. If you give lungs of tantric texts, they carry samaya. Otherwise, one is revealing secrets to the unripened. It is the seventh root downfall, of the 14 root downfalls.

And for Dzogchen specifically, Longchenpa writes in the Lama Yangthig's Ocean of Liberation:

"The appropriate secrets are the commitments substances of mantra; the five meats, the five nectars, the vajra and bell, skulls, kīlas, etc., pictures of the forms of mandalas of inner deities, etc., because the mentalities of lower vehicles have no room, if such articles are shown to the less fortunate, they may become hostile; thus they should be concealed.

The Crystal Mountain Tantra:

If a holder of mantra endeavors in yoga,
the māras become interested,
endeavoring to cause breaks in commitments,
since that it is so, understand this well.

It is stated in a thousand places that one needs to be careful in how Dzogchen teachings are promulgated. We cannot do anything about the samaya of other people, but we can guard our own samaya.

Author: Malcolm

Date: Sunday, October 16th, 2022 at 7:08 AM

Title: Re: The Transmission of the Dzogchen Great Perfection Tantras with Chris Wilkinson

Content:

Jules 09 said:

Samaya in Dzogchen is to remain in that which was pointed out, no?
And if one can't do that, then the samayas of Tantra come into play.

- Anyone disagree?

Malcolm wrote:

Vimalamitra disagrees, Buddhahood in This Life:

Further, the result of buddhahood arises without impediment from the conjunction of a qualified guru, a disciple who possesses samaya, and the blessings of the empowerment. For example, like grain ripening after a seed is planted in fertile soil, well-tended with water, and so on, the result ripens based on not damaging samaya after the empowerment has been conferred upon one's pure continuum.

Longchenpa disagrees, in the Lama Yangthig:

Now then, although there is nothing to damage or transgress, the natural great completion being beyond a boundary to protect, it is necessary for yogins on the path of practice to abide in commitments.

The 27 samayas are the samayas of Dzogchen, as well as the five things to accept, etc. These samayas are mentioned in the Self-arisen Vidyā tantra, etc. The root and branch samayas, and so on, are stated in the Realms and Transformations of Sound Tantra:

Though the different explanations of the samayas that
support the empowerment
cannot be covered by speech,
in brief, [the vows of] body, speech, and mind
are to be applied to the yogi's body, voice, and mind.
The object is the guru and vajra siblings.
The divisions of the field of protection
are the vows of body, voice, and mind,
and maintaining the place of the secret vajra.

Of course there are four unbreakable samayas related to the basis, but they are unbreakable. The others are breakable, and have the following consequences. The Self-Arisen Vidyā states:

You must maintain the samaya vows.
Keep in mind the concise explanation
of the samayas, said to number one hundred thousand.
Further, the brief explanation includes
the samayas of the view to be realized,
the samayas of continuous conduct,
the samayas of general practice,
the common general samayas,
the samayas of body, speech, and mind,
the secondary samayas,

The master and disciple who possess the meaning
abide in equipoise in utter purity,
and likewise, they are endowed with samaya.
If samaya is damaged, both master and disciple will be
burned.

So who can say that the samayas are not critical in Dzogchen teachings?

Author: Malcolm

Date: Sunday, October 16th, 2022 at 10:58 PM

Title: Re: Ukraine News

Content:

Toenail said:

Im not a fan of conspiracy theories but russia blowing up these pipe lines makes no sense at all to me

Malcolm wrote:

It absolutely makes sense, it's the best way for them to punish the EU for interfering in their war, combined with hiking prices on oil to keep revenue going for their invasion of.

Author: Malcolm

Date: Monday, October 17th, 2022 at 12:26 AM

Title: Re: mewas and associated buddhas

Content:

Toenail said:

Im reading Key to the tibetan calendar, but I dont find anything on these associated buddhas of mewas. For example, for my mewa i find on the internet the recommendation to build a Manjushri statue. I think Mentsekhangs horoscope also give these kinds of recommendations. What textual source does this custom have? It seems a bit simplistic "make a statue of Manjshri or you will become a dog in your next life" etc...

Is it from a tantra or maybe some tibetan custom and folklore etc?

Malcolm wrote:

It comes from texts of Tibetan Elemental Calculation authored by Lochan Dharmashri and Desi Sangye Gyatso, which are themselves based on a number of texts, many now lost.

Author: Malcolm

Date: Monday, October 17th, 2022 at 12:09 PM

Title: Re: Does Tibetan Buddhism have consensus on what the first jhana is?

Content:

Boomerang said:

It seems that in the Theravada tradition there's no consensus on what it means to achieve the first jhana in shine/shamatha practice. Is Tibetan Buddhism the same, or is there a widely agreed upon definition of what it means to achieve the first jhana?

Not sure what the Tibetan word for the concept of the 8 jhanas/dyanas is. Sorry about that.

Malcolm wrote:

Bsam gtan

Author: Malcolm

Date: Monday, October 17th, 2022 at 10:32 PM

Title: Re: Do I need transmission, empowerment, lung, requirements, etc to read Tantric texts?

Content:

Zhen Li said:

Besides hearsay or tradition, what are the textual precedents for the restriction of reading tantras (if it isn't stated in the tantra itself)? I also read plenty of tantric materials in Japan with Shingon ajari and they just treated them as objects of academic study and never had any discomfort with sharing their knowledge about anything (including visualisations, mantras, mudras, etc.)—it wasn't a ritual environment, and they never expected that I would take my notes home and start practicing. So, my impression, based on other traditions, has always actually been Ikkyu's Son's first statement. Though I was aware that Tibetans are more sensitive about this.

Malcolm wrote:

Lower tantras have different rules around secrecy.

Author: Malcolm

Date: Tuesday, October 18th, 2022 at 1:56 AM

Title: Re: Imminent crash of markets

Content:

Malcolm wrote:

Since 1929, the market has returned roughly 10% a year. Pulling money out when markets are sinking is a bad move. Now is the time to buy stocks, not sell, since everything is at a 20% discount.

Author: Malcolm

Date: Tuesday, October 18th, 2022 at 5:46 AM

Title: Re: Imminent crash of markets

Content:

tingdzin said:

I hope your optimism is justified. I am pulling out because my 401 k now charges me more than twice as much to take money out as they did before, and I can't wait for the market to turn. I am also losing my shirt. Toenail, you may be better off with reputable European institutions than with sleazy American financiers.

Malcolm wrote:

It is justified. You only gain or lose when you sell. If you have to sell, sell only as much as you need short term. Keep the rest in.

Frankly, you are screwing yourself. You will never recover those losses. Sell when the market goes up, never when it is going down, or at the bottom.

This is just a correction, long overdue because TFG poured nitro into the market to try and keep himself popular.

Author: Malcolm

Date: Tuesday, October 18th, 2022 at 10:25 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

Dzogchen's not about visualizing anything.

Author: Malcolm

Date: Wednesday, October 19th, 2022 at 6:05 AM

Title: Re: Immimnent crash of markets

Content:

Natan said:

There is a school of thought that a massive deflation could wreck the economy for decades and it's predicated on fiat money creation.

Malcolm wrote:

Nah. Metal back currencies are much more unstable than fiat currencies. Study the history of money in China.

Author: Malcolm

Date: Thursday, October 20th, 2022 at 5:22 AM

Title: Re: Immimnent crash of markets

Content:

Malcolm wrote:

Since 1929, the market has returned roughly 10% a year.

tingdzin said:

If this is true, it means my 401k company has been scr**ing me for decades. This is of course a real possibility.

Malcolm wrote:

If you were in mixed fund of bonds and stocks, you still should had an average return of 8-9%.

tingdzin said:

Stock market returns since 2009

If you invested \$100 in the S&P 500 at the beginning of 2009, you would have about \$571.98 at the end of 2022, assuming you reinvested all dividends. This is a return on investment of 471.98%, or 13.52% per year.

Author: Malcolm

Date: Thursday, October 20th, 2022 at 8:47 PM

Title: Re: Can it get any worse?

Content:

Unknown said:

U.K. Live Updates: Liz Truss Says She Will Resign as Prime Minister

Her departure, after six weeks in office, came as virtually all of her signature tax cuts were being reversed, a stark repudiation of her leadership.

Malcolm wrote:

From the NYT.

Author: Malcolm

Date: Friday, October 21st, 2022 at 12:08 AM

Title: Re: Can it get any worse?

Content:

Genjo Conan said:

you mad lads are going to bring Bojo back, aren't you?

Author: Malcolm

Date: Friday, October 21st, 2022 at 3:15 AM

Title: Re: Can it get any worse?

Content:

Author: Malcolm

Date: Friday, October 21st, 2022 at 3:54 AM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Javierfv1212 said:

Is there a Mahayana sutra source for the eight freedoms and ten endowments?

Or is this from a shastra?

Can anyone identify the first text these appear together?

Malcolm wrote:

Seems to be from Nāgārjuna's Surhlekha.

Author: Malcolm

Date: Friday, October 21st, 2022 at 3:59 AM

Title: Re: Can it get any worse?

Content:

Malcolm wrote:

This didn't age well...

Author: Malcolm

Date: Friday, October 21st, 2022 at 8:34 AM

Title: Re: Immimnent crash of markets

Content:

tingdzin said:

I hope your optimism is justified. I am pulling out because my 401 k now charges me more than twice as much to take money out as they did before, and I can't wait for the market to turn. I am also losing my shirt. Toenail, you may be better off with reputable European insrtituions than with sleazy American financiers.

Malcolm wrote:

It is justified. You only gain or lose when you sell. If you have to sell, sell only as much as you need short term. Keep the rest in.

Frankly, you are screwing yourself. You will never recover those losses. Sell when the market goes up, never when it is going down, or at the bottom.

This is just a correction, long overdue because TFG poured nitro into the market to try and keep himself popular.

Montoya said:

This might be one of the only areas where I am more qualified to speak on a Dharmawheel topic than Malcolm (I am an investment professional) and I have to say, his advice here is absolutely spot on. Timing the market is an absolute loser's game. You need to be aware of your own circumstances of course, but if you are properly diversified and do not need the money immediately, you should leave it.

Buddhist principles actually have a lot to contribute to how one thinks about managing yours (or others) investment, foremost among them being a firm grasp of the twin perils of greed and fear. I have many expensive tools at my disposal for navigating markets and yet I'd say one of my most important tools is understanding the greed/fear dynamics of the broader market and my own greed/fear and its impact on my trading decisions.

Malcolm wrote:

I am an avid fan of Keynes' greater fool theory. He did quite well in the market, back in his day.

Author: Malcolm

Date: Friday, October 21st, 2022 at 12:36 PM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Zhen Li said:

The Suhr̥llekha does talk about qualities similar to the set of eight (that go with the ten),

but it doesn't enumerate them as eight or name them.

Malcolm wrote:

Yes, in fact it does.

I'll cite it tomorrow.

Author: Malcolm

Date: Friday, October 21st, 2022 at 8:38 PM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Zhen Li said:

In any case, kṣaṇa is a positive term, it is not freedom or lack; it is the opportunity itself.

ratna said:

Yes, "eight freedoms" is a bit of an interpretative translation. There is one opportune moment that is free from the eight inopportune ones. According to Prajñākaramati, kṣaṇasampad is "the good fortune or completeness of the opportune moment (kṣaṇa) of being free from the eight inopportune moments (akṣaṇa)" (aṣṭākṣaṇavinirmuktasya kṣaṇasya saṃpattiḥ samagrātā).

As for the Suhrillekha, you can find Péter-Dániel Szántó's Sanskrit edition on Academia.edu.

Zhen Li said:

Thanks kindly, I see the number in the Sanskrit which was missing in the translations from Tibetan I saw:

mithyādr̥ṣṭigrāhas tiryaktvaṃ pretatā prasūtir niraye |
jinavacanānupalabdhiḥ pratyantamlecchajanma jaḍa3mūkatvam || 64 ||
anyatame dīrghāyūṣi devatve janma caiv[a c]āṣṭābhir imam |
varjitam akṣaṇadoṣair labdhvā kṣaṇam ārabhasva janmanivṛtṭyai || 65 ||

Roughly translated:

One who grasps to wrong views, of animal-hood, of preta-hood, or who comes forth in niraya,
Not obtaining the words of the Jina, and is born as a border-mleccha or as a dumb idiot,

And one who indeed is born as one of many divinities in the long life [heavens]:
Having obtained the abandonment of [these] eight faults of inopportune states, you
should hold fast to the opportunity for cessation of birth.

Malcolm wrote:

In Tibetan, kṣaṇa, is translated, in this instance, as dal ba, leisure. We generally translate this concept as freedom, because leisure in this context is freedom from these eight states. So it's a meaning translation rather than a literal translation.

Author: Malcolm

Date: Saturday, October 22nd, 2022 at 9:40 PM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Zhen Li said:

I think freedom is just too strong a term in this case. Consider, for instance, the difference in sense between the term "free time" and "freedom." We would say "I have free time," but to say "I have freedom" sounds like you have achieved some kind of liberation already (this is the sense in the aṣṭavimokṣāḥ). Also, "I have the free time to practice the Dharma" has a different meaning than "I have the freedom to practice the Dharma." The point here is that in the immeasurableness of the time of saṃsāra, we have finally obtained an opportunity where it is possible. So, I think it is important to preserve the temporal implications of kṣaṇa, which the Tibetan clearly does adequately.

Malcolm wrote:

I think this is overstating the meaning of the term "freedom." Freedom means there are no restrictions, "When I retired, I finally had the freedom to pursue my hobbies." It does not necessarily imply mokṣa/thar pa in English.

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 12:50 AM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Zhen Li said:

I think freedom is just too strong a term in this case. Consider, for instance, the difference in sense between the term "free time" and "freedom." We would say "I have free time," but to say "I have freedom" sounds like you have achieved some kind of liberation already (this is the sense in the aṣṭavimokṣāḥ). Also, "I have the free time to practice the Dharma" has a different meaning than "I have the freedom to practice the Dharma." The point here is that in the immeasurableness of the time of saṃsāra, we have finally obtained an opportunity where it is possible. So, I think it is important to preserve the temporal implications of kṣaṇa, which the Tibetan clearly does adequately.

Malcolm wrote:

I think this is overstating the meaning of the term "freedom." Freedom means there are no restrictions, "When I retired, I finally had the freedom to pursue my hobbies." It does not necessarily imply mokṣa/thar pa in English.

Zhen Li said:

There are many definitions of freedom, and that is one of them. We can also say, "I was finally at liberty to pursue my hobbies." But from the perspective of translation, kṣaṇa

has the meaning of moment, so a temporal implication should be conveyed. We can say opportunity in the same sentence, which has the same meaning as freedom while preserving the original sense: "I finally had the opportunity to pursue my hobbies."

Malcolm wrote:

Dal ba does not convey the meaning of moment, it is generally a term that means slow, leisurely, relaxed, etc.

In any case, Buddhism is not going to be destroyed because someone does not like a translation equivalent.

If you tell most anglo-phone Tibetan Buddhist that they should reflect on "opportunities" and "endowments," they'll think you talking about a job and its benefits.

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 1:33 AM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Malcolm wrote:

Dal ba does not convey the meaning of moment, it is generally a term that means slow, leisurely, relaxed, etc.

Zhen Li said:

Two wrongs don't make a right.

Malcolm wrote:

It is how Indian Paṇḍitas instructed Tibetans to translate the term in this context (dal ba = kṣaṇā, mi khom pa brgyad kyi ming = aṣṭāvākṣaṇāḥ).

If you tell most anglo-phone Tibetan Buddhist that they should reflect on "opportunities" and "endowments," they'll think you talking about a job and its benefits. This is a matter of translation theory. I'm not convinced of the need to domesticate translations, as suggested by translation theorists Antoine Berman and Lawrence Venuti.

The Buddha himself made it clear that Dharma was to be communicated in the local vernacular. So we do not need to involve translation theorists at all (about whom I could give two figs anyway.)

There is no living tradition of Sanskrit Buddhism, despite all the romantic revanchism of Academia. The living tradition is more important than words in a dead language.

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 2:27 AM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Zhen Li said:

There is a whole array of Chinese translation theories as well, and my opinion (and that of the tradition as it developed into the Tang and Song) is that the domesticating translations simply do a poorer job of representing the Sanskrit text in Chinese

Malcolm wrote:

Not everyone is trying to represent Sanskrit texts. For example, translators from Tibetan are generally trying to present what Tibetans understand, not Indians.

Zhen Li said:

This is a big topic, but Sanskrit is still a language of liturgy and study here in Nepal.

Malcolm wrote:

In a tradition that is basically isolated to a few thousand Newars whose religious identity is maintained through the caste system. I know a quite a few Newari people, none of them know Sanskrit, and rely on translations into the vernacular to read classical Buddhist texts.

Zhen Li said:

Languages are not static things, and Sanskrit also makes up a large portion of both classical and contemporary Newar vocabulary in a way that you can't see in Tibetan.

Malcolm wrote:

Same with Hindi and every other North Indian vernacular.

Zhen Li said:

In any case, the point is not about whether the language is living or not; we can still read Sanskrit, understand, and translate it... So, that is absolutely no excuse to dismiss Sanskrit Buddhist texts, which actually should still take priority over Tibetan...

Malcolm wrote:

I don't dismiss them, but Sanskrit Buddhist texts cannot be understood in absence of their Tibetan, Chinese, etc. translations. There is no living tradition of Indian Buddhist paṇḍitas trained in Tibetan, etc., to adjudicate translation equivalents or explain difficult points.

Zhen Li said:

I have always exercised the philosophy of overriding the local Chinese translation when I know the Sanskrit referent had a more precise meaning that can be represented in English or which is best retained in Sanskrit.

Malcolm wrote:

This is a good thing to do in some cases, in some cases, it is not. For example, the term

ye shes has taken on a completely different understanding than the term jñāna in Sanskrit, even in the way it is explained on the basis of Indian texts. There is a Ven diagram of congruence, but we cannot say that Tibetan ye shes = Sanskrit jñāna, so I use different strategies for different lineages of texts. But in no case do I ever privilege Sanskrit over Tibetan, I triangulate. Part of the reason for this is Buddhist Sanskrit is also a derivative or foreignizing language (most Indians never knew Sanskrit, for example), and many definitions and ways of explaining things in Sanskrit are problematic when looking at the vernacular origins of most Buddhist terms. It is not like the translations from vernaculars into Sanskrit, or even original compositions in Sanskrit, were done under the strictest of academic discipline.

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 3:07 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

<https://www.cbsnews.com/news/ukraine-news-russia-us-army-101st-airborne-nato-war-games-romania/>

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 3:32 AM

Title: Re: Mahayana sutra source for eight freedoms and ten endowments?

Content:

Malcolm wrote:

PS, there are a lot more important terms that need attention, like pratyātmavedanajñāna aka rig pa.

Author: Malcolm

Date: Sunday, October 23rd, 2022 at 5:10 AM

Title: Re: Ole Nydahl suffering from advanced Alzheimer's?

Content:

Knotty Veneer said:

I came across this recent article:

https://www.tilogaard.dk/english/html/Ole_Nydahl_suffer_from_severe_alzheimer.html

I've never been a fan (to put it mildly) but this sounds very sad if true. Any DW members confirm?

Malcolm wrote:

He did fall a couple of thousand feet out of an airplane...

Author: Malcolm

Date: Tuesday, October 25th, 2022 at 8:24 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

To stabilise divine pride, yes but to purify the base and to achieve the union of calm abiding and special insight, its not sufficient.

Malcolm wrote:

The point of Anuyoga is that diviine pride is sufficient. The point of Dzogchen is that is sufficient to merely think one is the deity, there is no need to meditate on it.

Why? The basis of purification is different in Dzogchen than it is in general Mahāyoga. The caveat is one must be very confident in the view.

Author: Malcolm

Date: Tuesday, October 25th, 2022 at 11:42 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

To stabilise divine pride, yes but to purify the base and to achieve the union of calm abiding and special insight, its not sufficient.

Malcolm wrote:

The point of Anuyoga is that diviine pride is sufficient. The point of Dzogchen is that is sufficient to merely think one is the deity, there is no need to meditate on it.

Why? The basis of purification is different in Dzogchen than it is in general Mahāyoga. The caveat is one must be very confident in the view.

Kai lord said:

To what degree of confidence would that be? Rushen practices no longer needed?

Malcolm wrote:

Rushan is always needed. It's not something you do once and then notch your belt.

You just need to have confidence in the basis, Buddhanature. That's it.

The view of the basis in Dzogchen and Anuyoga is different than Mahayoga.

Author: Malcolm

Date: Wednesday, October 26th, 2022 at 7:31 AM

Title: Re: The real problem

Content:
clyde said:
computational neuroscience

Malcolm wrote:
To a hammer, everything is a nail.

Author: Malcolm
Date: Wednesday, October 26th, 2022 at 9:43 AM
Title: Re: Reversing Global Warming - Science and Politics
Content:

KristenM said:
<https://www.dailymail.co.uk/news/article-11345793/German-climate-activists-throw-MASH-POTATOES-Monets-Les-Meules-Barberini-Museum.html>

What do you think of Gen Z's approach to the issue? Calling governments out as "Blah blah blah" or throwing tomato soup on paintings, is it helpful or effective?

Malcolm wrote:
They have little actual power to effect change. They'll figure this out as they age.

Author: Malcolm
Date: Wednesday, October 26th, 2022 at 9:46 PM
Title: Re: Aphantasia & Dzogchen / tantric practices
Content:

Kai lord said:
To what degree of confidence would that be? Rushen practices no longer needed?

Malcolm wrote:
Rushan is always needed. It's not something you do once and then notch your belt.

You just need to have confidence in the basis, Buddhanature. That's it.

The view of the basis in Dzogchen and Anuyoga is different than Mahayoga.

Kai lord said:
You just need to have confidence in the basis, Buddhanature. That's it.

Jules 09 said:

Buddhanature is all pervasive.
Your Buddhanature is not separate from anyone else's Buddhanature.
Have confidence in that.

Malcolm wrote:
Buddhanature is all pervasive because all sentient beings are Buddhas from the beginning. That's what one has to become confident in.

But there isn't a unified Buddhanature pervading all sentient beings.

Author: Malcolm
Date: Wednesday, October 26th, 2022 at 10:00 PM
Title: Re: Can it get any worse?
Content:
PeterC said:

[
Where can I find this modern global community? Where does it get together and set rules for itself, decide what is moral and immoral? Where did it gather in the 19th century? Where was the meeting of the Capitalists held where they devised their evil plot to subjugate the rest of the world?

Malcolm wrote:
"Capitalism" in this context, is a Marxist conspiracy theory, as you correctly point out.

But the response you are likely to get will range from the Trilateral commission to Davos, etc.

Author: Malcolm
Date: Wednesday, October 26th, 2022 at 11:40 PM
Title: Re: John Myrdhin Reynolds (aka Vajranatha)
Content:
Trinley said:
I believe his title of Vajranatha

Malcolm wrote:
Not a title. It's a translation of Mgon po rdo rje, a common Tibetan name. It's probably his refuge name.

Author: Malcolm
Date: Thursday, October 27th, 2022 at 2:12 AM
Title: Re: Aphantasia & Dzogchen / tantric practices
Content:
Jules 09 said:
And no, "there isn't a unified Buddhanature pervading all sentient beings" because the

Basis, Buddhanature has never been fragmented, so cannot be said to be "unified". And neither is it the case that each sentient being has 'their own' Buddhanature.

Malcolm wrote:

The basis is just a generic set of attributes, this is why Dzogchen texts refer to it as the "spyi gzhi," "the generic basis."

All fires are hot. Not all fires are the same. The same heat does not permeate all fires. "heat" is a "spyi mtshan nyid," a generic characteristic (samanyalakṣaṇa), known in western philosophy as a universal. Dzogchen is a Buddhist system, and like all the other ones, is nominalist in orientation.

The general example in Dzogchen for buddhanature is the oil in sesame seeds. The Vajrasattva Mind Mirror:

Tathāgatagarbha exists intrinsically in all sentient beings. That exists just as sesame seeds are permeated with oil. Its basis — it is based on the material aggregate.

When you press one seed, it produces its own oil, not the oil of all seeds. When you "press" one sentient being with the path, that being produces their own buddhahood, not the buddhahood of all beings. So you are incorrect, every sentient beings possesses their own buddhanature just as every sesame seed possesses its own oil.

The reason why the basis is beyond one or many is that the basis is a generic set of attributes, just as heat, the generic attribute of fire, is beyond one or many. Since generic characteristics are unreal, they cannot be quantified as being "one" or "many." Why are they unreal? Because they are abstractions.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 3:05 AM

Title: Re: Mandala Offerings

Content:

Konchog Thogme Jampa said:

Can you make Mandala Offerings to any Deity you have empowerment for?

Malcolm wrote:

Since mandala offerings are a branch of guru yoga, we do not make mandala offerings to yidams, per se. However, if we are offering mandalas to our guru in the form of the deity, there is no issue.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 3:33 AM

Title: Re: Mandala Offerings

Content:

Konchog Thogme Jampa said:

Can you make Mandala Offerings to any Deity you have empowerment for?

Malcolm wrote:

Since mandala offerings are a branch of guru yoga, we do not make mandala offerings to yidams, per se. However, if we are offering mandalas to our guru in the form of the deity, there is no issue.

conebeckham said:

I think it can depend. Not that I am disagreeing with you, Malcolm, but in the Kamtsang Ngondro, for instance, the field of refuge includes the three roots and the three jewels. Gurus are central, of course, and viewing the Yidam as manifestation of the Guru is an essential pith instruction.

Malcolm wrote:

We do mandala offerings after Vajrasattva, and to the Guru retinue, not the refuge retinue, even if they are identical in composition. The source of mandala offerings is Guhysamaja, where it is part of the guru sadhana. In India, the guru was typically visualized in the form of the yidam (leading to Marpa's confusion about what was what).

Author: Malcolm

Date: Thursday, October 27th, 2022 at 4:59 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

- Something that is produced is dependent on a cause.

That which depends on a cause begins in time and ends in time: i.e. it is reversible.

Malcolm wrote:

It's more like squeezing a snake to see its legs, to recall an old Tibetan metaphor. Squeezing a snake does not cause its legs to arise, merely to show something already there. This is sense in which when sentient beings are pressed with the path, their buddhahood is produced. It's like when a cop stops you and says, "Can you produce your identification?" Not all usages of the word "produce" refer to creating something new.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 5:21 AM

Title: Re: Mandala Offerings

Content:

Konchog Thogme Jampa said:

Can you make Mandala Offerings to any Deity you have empowerment for?

Malcolm wrote:

Since mandala offerings are a branch of guru yoga, we do not make mandala offerings to yidams, per se. However, if we are offering mandalas to our guru in the form of the deity, there is no issue.

Konchog Thogme Jampa said:

Thanks Acharya

Can you focus on misdeeds from the past to purify as an offering or is this incorrect?

Malcolm wrote:

There is a kind of offering of all your afflictive behavior to your guru, actually.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 6:15 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

TBF, plenty of the Dzogchen guruyogas including nyingthik level ones involve visualization and dissolution....

Malcolm wrote:

Calling something "snying thig" does not make it Snying Thig. Not even Thigle Gyachen or the Chetsun Nyingthig sadhanas are actually Dzogchen practices.

Passing By said:

The same as you would do in Anuyoga yidam practice.

Malcolm wrote:

That's because they are anuyoga practices. The two stages are practices based in sems, not ye shes.

Passing By said:

So it leads to the same place in the end, even if the visualization is just a tool to introduce the view to oneself. Difference being that Anuyoga still has conceptualization about the view where Dzogchen does not etc. although I'm not sure if that's a fair way to characterize Anuyoga also....

Malcolm wrote:

Despite the view of the basis being the same in Anuyoga and Dzogchen, Anuyoga errs by seeing Dzogchen as a result of a cause.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 6:35 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

Its rather unfortunate that among the three inner tantras, anuyoga is least discussed, taught and written upon by a significant amount.

Malcolm wrote:

This is not actually the case. It is written about in great detail. It is just that these writings mainly concern the empowerment.

Kai lord said:

This lack of emphasis might be attributed to Nyingmapa following the footsteps of Guru Rinpoche whose legendary biography clearly stated that He practiced Mahayoga to attain the vidyadhara of the great seal before entering the path of Dzogchen/Atiyoga to realize vidyadhara of spontaneous accomplishment. Thereby bypassing Anuyoga completely, influencing future generations of practitioners to view Anuyoga as either optional or supportive practices.

Malcolm wrote:

He did not bypass anuyoga. He writes about it in Rosary of Intimate Instructions, etc. He didn't bring those tantras to Tibet, just as he did not bring the 17 tantras to Tibet.

Kai lord said:

Yes post meditation,

Malcolm wrote:

Though the theory is different, instant creation exists in Cakrasamvara. For example, Heruka Body Mandala, but that's about it.

Kai lord said:

While its common to see many people and some texts using instantaneous generation of mandala and deity as one of the key differences between Mahayoga and Anuyoga, I find that distinction to be rather trivial TBH because if one practices generation stage of HYT diligently and reaching certain degree of mastery and familiarly, naturally, his/her visualization will reach a level of clarity and stability that allow the instantaneous generation of both mandala and deities without much effort just as depicted in Anuyoga.

Malcolm wrote:

The difference is the understanding of the basis, not the actual method.

Kai lord said:

So the real key differences between Maha and Anu lie in the view and emphasis on dzogrim practices like some mother tantras.

Malcolm wrote:

No, the difference lies in the basis of purification, the purifier, and result. The basis of purification in Sarma/Mahayoga is the impure aggregates, etc., The basis of purification of Anuyoga is ye shes.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 7:03 AM

Title: Re: Can it get any worse?

Content:

PeterC said:

[

Where can I find this modern global community? Where does it get together and set rules for itself, decide what is moral and immoral? Where did it gather in the 19th century? Where was the meeting of the Capitalists held where they devised their evil plot to subjugate the rest of the world?

Malcolm wrote:

“Capitalism” in this context, is a Marxist conspiracy theory, as you correctly point out.

But the response you are likely to get will range from the Trilateral comission to Davos, etc.

Kim O'Hara said:

It's okay, Malcolm - forget it. Peter misconstrued the point I was making.

Kim

Malcolm wrote:

The point is markets, and how they are managed globally. Trying to control market behavior with draconian measures, or conversely unleashing them entirely (as Truss found out) results in social chaos.

We are in the odd predicament of having to figure out how to a) maintain global social stability b) economic stability, and c) political stability while dealing with an increasingly chaotic climate at the same time we are trying to transition to sustainable, widely distributable, reliable alternative sources of energy and feed a world of 8+ billion. Our success will depend on research, education, international cooperation, and a good amount of luck.

The deep green resistance approach, which is based on a whole host of bad ideas won't work. Green parties in too many places become coopted by tankies, so also a lot of bad ideas posing under the banner of ten really good ones. The eco fascist approach...well,

do I even have to say anything?

So, the only way to approach this is through the markets. If as you claim, all of this is a result of how the markets have been allowed to behave since the 1850's, I will agree. So we have to change how markets behave. Tall order, can it be done? We will see.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 9:22 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Malcolm wrote:

I forgot to mention, this can only be accomplished by liberal democracies. Other forms of government are just too liable to corruption for any of these measures to succeed. Why? Liberal democracies have a proven track record of being able to work well with each other in response to crisis. And we are indeed in a crisis.

Kim O'Hara said:

In all of this, KS Robinson's Ministry for the Future is still the best road-map I've come across.

Can we do it? As you say, it's a tall order.

Kim

Author: Malcolm

Date: Thursday, October 27th, 2022 at 9:53 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

Plus all their results are reversible, seems like they share more similarities than distinctions

Malcolm wrote:

From the point of view of Dzogchen, all nine yanas have deviations. That does not mean that they are not quite distinct. Your statement is like saying all quadrupeds are more alike than distinct because they not bipeds.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 9:56 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

TBF, plenty of the Dzogchen guruyogas including nyingthik level ones involve visualization and dissolution....The same as you would do in Anuyoga yidam practice. So it leads to the same place in the end, even if the visualization is just a tool to introduce the view to oneself. Difference being that Anuyoga still has conceptualization about the view where Dzogchen does not etc. although I'm not sure if that's a fair way to characterize Anuyoga also....

Kai lord said:

Its rather unfortunate that among the three inner tantras, anuyoga is least discussed, taught and written upon by a significant amount. This lack of emphasis might be attributed to Nyingmapa following the footsteps of Guru Rinpoche whose legendary biography clearly stated that He practiced Mahayoga to attain the vidyadhara of the great seal before entering the path of Dzogchen/Atiyoga to realize vidyadhara of spontaneous accomplishment. Thereby bypassing Anuyoga completely, influencing future generations of practitioners to view Anuyoga as either optional or supportive practices.

Of course, other factors might be in play.

Passing By said:

Guru Rinpoche IIRC attained his realization through Vajrakilaya.

Malcolm wrote:

Correct, he attained the mahamudra vidyadhara level through Kilaya.

Author: Malcolm

Date: Thursday, October 27th, 2022 at 11:55 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

Its actually Yangdak Heruka that brought the accomplishment. From his biography:

Still its better for us to view both practices of Yangdak Heruka and Vajrakilaya as indispensable. The latter is needed to remove, outer, inner and secret obstacles to one's practices.

Passing By said:

Some sources say Vajrakila, some say Kila in combination with Yangdak. Either way, both of those are not purely Mahayoga only practices. Either way I don't think you can say Guru Rinpoche did not do much Anuyoga considering his own commentary on Vajrakila features Anuyoga heavily.

His Kila commentary, (bum nag), is kama from Yeshe Tsogyel BTW so it's one of the earliest works. It really seems the the inner tantras weren't so clearly separated back then and everything was generally practised together.

Kai lord said:

If His Vajrakilaya practice was the exact same one from the Khon tradition, then yes its Anuyoga but it also does not have much completion stage practices, so its likely to be practised together with the Yangdag.

I'm fine with Yangdag being viewed as anuyoga. Sakya Trichen did say that Yangdag is very similar to Hevajra, so there is no need to do both practices. That would necessarily imply that mother tantras like Hevajra can be treated like an anuyoga after all.

Plus all their results are reversible, seems like they share more similarities than distinctions

Malcolm wrote:

From the point of view of Dzogchen, all nine yanas have deviations. That does not mean that they are not quite distinct. Your statement is like saying all quadrupeds are more alike than distinct because they not bipeds.

Kai lord said:

What I meant is that those differences are overstated. Mahasukhakaya is what that differs the result of Anu from Maha. Is there a need for additional Buddhahood bhumis on the top of 13th Bhumi, Vajradhara, just because of that?

Malcolm wrote:

There is the uttarajñāna bhumi, #16, the so called ye shes bla ma. so apparently, but this is still all nine yānas.

Author: Malcolm

Date: Friday, October 28th, 2022 at 2:26 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

- We are all here, right now; in this same "Basic space" (dharmadhātu).

...

Basic space is the absence of mental constructs,

Malcolm wrote:

The term "dharmadhātu" has many meanings depending context, here it merely refers to spros bral, freedom from proliferation, i.e. emptiness free from extremes. So if you want to say buddhanature is emptiness, that's fine.

But again, this is merely an abstraction, like space.

Author: Malcolm

Date: Friday, October 28th, 2022 at 5:30 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

This would be impossible to lessen someone else's suffering unless there's a shared basis.

Malcolm wrote:

Yes, it is impossible because there is no "shared basis."

The Buddha said famously:

One cannot wash away misdeeds,
nor remove suffering with the hand,
nor can I hand you liberation,
but I can show you a path,

With all due respect to Garchen, ChNN made it extremely clear everyone has their own basis, their own primordial state. He made this point repeatedly because otherwise people deviate into Advaita, etc.

Author: Malcolm

Date: Friday, October 28th, 2022 at 5:34 AM

Title: Re: John Myrdhin Reynolds (aka Vajranatha)

Content:

Dragpo said:

<https://www.dharmawheel.net/viewtopic.php?t=9028>

And

<https://vajranatha.com/john-myrddin-reynolds/>

in 1974 in Kalimpong he received ordination from HH Dudjom Rinpoche as a Ngakpa or Buddhist Tantric Yogin of the Nyingmapa order, receiving the name Vajranatha (Rigdzin Dorje Gonpo). With the inspiration and permission of His Holiness, he began in-depth research into the Ngakpa tradition of Tibetan Buddhism stemming from Guru Padmasambhava and Nubchen Sangye Yeshe in the 8th century of our era.

Malcolm wrote:

Dorje Gonpo is also a common Tibetan name, as is Rigzin.

Author: Malcolm

Date: Friday, October 28th, 2022 at 6:25 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

This would be impossible to lessen someone else's suffering unless there's a shared basis.

Malcolm wrote:

Yes, it is impossible because there is no "shared basis."

The Buddha said famously:

One cannot wash away misdeeds,
nor remove suffering with the hand,
nor can I hand you liberation,
but I can show you a path,

With all due respect to Garchen, ChNN made it extremely clear everyone has their own basis, their own primordial state. He made this point repeatedly because otherwise people deviate into Advaita, etc.

Natan said:

The point is not what is the Buddhanature or what ChNN said. But that GR, who is highly esteemed in TB, said and believes. There is clearly a split on this topic among important lamas in TB.

Malcolm wrote:

Thanks, I'll stick with the Buddha and ChNN.

Author: Malcolm

Date: Friday, October 28th, 2022 at 9:35 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Malcolm wrote:

I forgot to mention, this can only be accomplished by liberal democracies. Other forms of government are just too liable to corruption for any of these measures to succeed.

Kim O'Hara said:

I think that's putting it too strongly. "Liable to corruption" does not equal "corrupt" and "liberal democracies" can be somewhat corrupt (and often are).

Plato (if I remember correctly) proposed that a benevolent dictatorship was the best form of government. It can certainly be effective and can change policies far more quickly than democracies, which is important when time is so short.

The problem with dictatorships, of course, is in ensuring that they are benevolent.

And in a crisis, working well with everyone (at least in the short term) is the best option.

Malcolm wrote:

We have the most economic power. It starts ands with us.

Kim O'Hara said:

The one which came to my mind first is the alliance between the US and Stalinist Russia - <https://2001-2009.state.gov/r/pa/ho/time/wwii/104430.htm>

Malcolm wrote:

You mean where we saved Russia's ass. Well, that relationship was forged not just by the US, that was US, England, and the USSR, with the USSR being the junior partner.

Author: Malcolm

Date: Friday, October 28th, 2022 at 9:38 AM

Title: Re: Can it get any worse?

Content:

Malcolm wrote:

The deep green resistance approach, which is based on a whole host of bad ideas won't work. Green parties in too many places become coopted by tankies, so also a lot of bad ideas posing under the banner of ten really good ones. The eco fascist approach...well, do I even have to say anything?

PeterC said:

It is ultimately self-defeating. It actually positions the environmentalists as the unreasonable and irrational parties, making it easier for their demands to be ignored.

But some of the other public protests recently did make me wonder. When those protestors threw soup over Van Gogh's Sunflowers in the UK, they were met with widespread condemnation and disapproval - this was vandalism, paintings have nothing to do with climate change, this isn't the way to advance the discussion, etc. To which a few people responded - but this has got you talking about it, and if it's not the way to advance the discussion, then what is? There probably is a role for activism in raising peoples' awareness, but I'm just not sure how it should be done without making the green movement look crazy and irresponsible. Throwing soup over paintings isn't it, though.

Malcolm wrote:

Come on, you think glueing your head to a Vermeer isn't going to win hearts and minds?

Author: Malcolm

Date: Friday, October 28th, 2022 at 8:07 PM

Title: Re: Can it get any worse?

Content:

PeterC said:

It is ultimately self-defeating. It actually positions the environmentalists as the unreasonable and irrational parties, making it easier for their demands to be ignored. But some of the other public protests recently did make me wonder. When those protestors threw soup over Van Gogh's Sunflowers in the UK, they were met with widespread condemnation and disapproval - this was vandalism, paintings have nothing to do with climate change, this isn't the way to advance the discussion, etc. To which a few people responded - but this has got you talking about it, and if it's not the way to advance the discussion, then what is? There probably is a role for activism in raising peoples' awareness, but I'm just not sure how it should be done without making the green movement look crazy and irresponsible. Throwing soup over paintings isn't it, though.

Malcolm wrote:

Come on, you think glueing your head to a Vermeer isn't going to win hearts and minds?

Kim O'Hara said:

Well, if it gets the attention of 100,000 people and one in a hundred of them says, "Wow! If it's that serious I should do something!" then you've won 1,000 hearts and minds you would have taken years to attract with quieter actions.

Malcolm wrote:

You have not considered the contrary case. If it gets the attention of 100k people, wins the heart and minds of 1k, but turns off 10k, I'd say your tactics are counterproductive.

Author: Malcolm

Date: Friday, October 28th, 2022 at 10:28 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

The point is not what is the Buddhanature or what ChNN said. But that GR, who is highly esteemed in TB, said and believes. There is clearly a split on this topic among important lamas in TB.

Malcolm wrote:

Thanks, I'll stick with the Buddha and ChNN.

Natan said:

Well.. you know it's slightly bait and switch to quote hinayana as fundamental to Vajrayana, because tantras and commentaries say things that those guys could never accept. For example Guhyagarbha says Buddhanature is permanent, the Kayas are permanent. In fact, in his preface to the Bardo Thodrol HHDL says the Bindu of subtle clear light is a self.

"Now, when we look at this interdependence of mental and physical constituents from the perspective of Highest Yoga Tantra, 4 there are two concepts of a person. One is the temporary person or self, that is as we exist at the moment, and this is labelled on the basis of our coarse or gross physical body and conditioned mind, and, at the same time, there is a subtle person or self which is designated in dependence on the subtle body and subtle mind. This subtle body and subtle mind are seen as a single entity that has two facets."... [Awareness and wind.]

We have to be specific about what we are discussing, negating and distinguishing, but also not take them too far.

Malcolm wrote:

"there is a subtle person or self which is designated in dependence on the subtle body and subtle mind."

Which means this subtle self is as unreal as the coarse self imputed on the coarse aggregates, since it is a designation.

Author: Malcolm

Date: Saturday, October 29th, 2022 at 2:31 AM

Title: Re: Ukraine News

Content:

Miorita said:

A Turkish expression yet says that the fish rots from the head.

Malcolm wrote:

Everyone has that expression.

Author: Malcolm

Date: Saturday, October 29th, 2022 at 8:43 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

That's not what he says. He says this subtle mind is the ultimate nature of a person and is called Buddhanature. He goes on to explain this is what accounts for the continuity of consciousness over the rebirths.

Malcolm wrote:

Sure, but it still has no-inherent existence, and thus it is still just a designation. This just how the Geluks explain thing.

Author: Malcolm

Date: Sunday, October 30th, 2022 at 12:32 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

I have also heard HEGR say many times "Mind pervades all samsara and nirvana"

Malcolm wrote:

Samsara and nirvana are personal phenomena. If they weren't, neither would be possible.

Passing By said:

"your mind and all Buddhas' minds are one and nondual"

Malcolm wrote:

This is liable to be sorely misunderstood.

Author: Malcolm

Date: Sunday, October 30th, 2022 at 4:09 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

Therefore, in Dzogchen, mind is in time and space whereas the nature of mind is beyond time and space

Malcolm wrote:

That of course is impossible. This is like saying that after fire burns out, there is still heat.

Author: Malcolm

Date: Sunday, October 30th, 2022 at 9:15 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

That's not what he says. He says this subtle mind is the ultimate nature of a person and is called Buddhanature. He goes on to explain this is what accounts for the continuity of consciousness over the rebirths.

Malcolm wrote:

Sure, but it still has no-inherent existence, and thus it is still just a designation. This just how the Geluks explain thing.

Natan said:

HHDL explains this subtle mind and mind "exists." Really, how can one possibly make any designations in a completion stage samadhi with only these clear light appearances? All the designations come later. The experience whatever it is is undeniable.

Malcolm wrote:

Yes, it exists conventionally, designated on its parts. No Gelukpa, and HHDL is utterly committed to Tsongkhapa's interpretation of Vajrayana dharma, would ever assert the subtle mind of clear light existed inherently.

Author: Malcolm

Date: Sunday, October 30th, 2022 at 9:18 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

Therefore, in Dzogchen, mind is in time and space whereas the nature of mind is beyond time and space

Malcolm wrote:

That of course is impossible. This is like saying that after fire burns out, there is still heat.

futerko said:

It seems to me fairly uncontentious to say that the nature of fire remains unchanged regardless of the presence of heat or not. The phrase "beyond time" is not my innovation,

eg;

Malcolm wrote:

There is no nature of fire when there is no fire.

futerko said:

"In the Dzogchen teachings, it is considered that the primordial state, which is beyond time, and beyond creation and destruction, is the fundamentally pure base of all existence, both at the universal and the individual levels."

Chogyal Namkhai Norbu; The Crystal And The Way Of Light: Sutra, Tantra And Dzogchen. (Kindle Locations 694-696).

and in Dzogchen: The Self-Perfected State, p.53

"It is a condition which is beyond time, beyond dualism, pure and perfect like the nature of the mirror."

Malcolm wrote:

Yes, ka dag, emptiness free from extremes, is beyond time, etc.

Author: Malcolm

Date: Sunday, October 30th, 2022 at 9:51 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

Of course, I take this to be Dharmakirti's point versus Platonic "forms", but I think the nature of mind is a special instance.

Malcolm wrote:

You are mistaken. There are no exceptions to nominalism in Buddhadharma, not even in Dzogchen.

futerko said:

One cannot directly experience "treeness" but in the case of mind there is the claim that one can directly realise the universal.

Malcolm wrote:

One cannot experience "treeness" at all. It is a mere abstraction.

One's mind essence cannot be realized without one's mind. In other words, clarity and emptiness, the mind essence, are isolates of a given mind, in the same way in water, limpidity, wetness, and coolness are isolates, particulars, and not universals, which is why the nature of the mind can be realized.

I think you are bit confused about universals and particulars, especially with respect to Dzogchen teachings.

futerko said:

When ChNN writes, "...the fundamentally pure base of all existence, both at the universal and the individual levels." how then do we conceive of the relationship between the particular and the universal?

Malcolm wrote:

Emptiness, ka dag, is a characteristic of all phenomena. The meaning here is no different than Prajñāpāramita.

Author: Malcolm

Date: Sunday, October 30th, 2022 at 10:53 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

yes, I am even more confused by this. On the one hand you seem to be saying that all universals are mere abstractions from particular instances, but surely the very idea of primordial nature is that it is a priori?

Malcolm wrote:

Not really.

The term "ye gzhi," primordial basis, just refers to nature of the mind prior to recognition/conceptualization. This is why in any moment, we can wake up according to the six special features of Samantabhadra's liberation. In every moment it exists prior to buddhas or sentient beings, because in every moment we can either wake up or continue in ignorance. If someone thinks this refers to an actual event in time, they have already defeated the idea that the primordial state is beyond time.

Author: Malcolm

Date: Monday, October 31st, 2022 at 12:37 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

But it is not definitive [that buddhahood only implies a cleansed mind] because there is still buddhahood that consists in the spontaneously present ground. Thus [this cleansed mind] is not the actual true [buddhahood] either. And although that which should be purified may have been cleared away (sangs), that [mind] to be purified which has been cleared away is not [itself] the buddha. And thus buddhahood does not derive from mind.

Malcolm wrote:

Buddhahood is never sems. Sems is a product of the imputing ignorance. Nevertheless, Vimalamitra writes:

As such, because the basis, one's unfabricated mind (rang sems ma bcos pa), arose as the essence of the sole reality, there is no need to search elsewhere for the place, etc.

Thus, that is called self-originated pristine consciousness.

Also ChNN stated many times each person has their own basis. Why people continue to remain confused about this is beyond me

Author: Malcolm

Date: Monday, October 31st, 2022 at 1:38 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

The unconditioned nature of the base

Malcolm wrote:

The basis is just your own consciousness. Accept it and move on.

Author: Malcolm

Date: Monday, October 31st, 2022 at 1:58 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

The unconditioned nature of the base

Malcolm wrote:

The basis is just your own consciousness. Accept it and move on.

futerko said:

Dzogchen the self-perfected state, p. 53

"The essence is the void, the real condition of the individual and of all phenomena. This base is the condition of all individuals, whether they are aware of it or not, whether they are enlightened or in transmigration."

Does this not suggest the base qua universal is common to all consciousnesses and therefore a priori the condition of any experience?

Malcolm wrote:

We can certainly say that emptiness is part of the basis. But in reality, of the three parts of the basis, essence, nature, and compassion, the commentary on the String of Pearls defines the first two as universals, and the last as the instantiation of one's own consciousness. So, sticking with Vimalamitra.

Author: Malcolm

Date: Monday, October 31st, 2022 at 8:13 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

futerko said:

Dzogchen the self-perfected state, p. 53

"The essence is the void, the real condition of the individual and of all phenomena. This base is the condition of all individuals, whether they are aware of it or not, whether they are enlightened or in transmigration."

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futerko said:

So, in regard to the universal status of both essence and nature, does it therefore follow that they are mere abstractions?

Malcolm wrote:

They are samanya lakṣanas, so yes. Emptiness isn't something which exists, so it has to be an abstraction; clarity is also just a isolate, so it is also an abstraction. The only thing that isn't abstract here is compassion, rig pa, which has the characteristics of emptiness and clarity.

Author: Malcolm

Date: Monday, October 31st, 2022 at 9:17 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

HHDL explains this subtle mind and wind "exists." Really, how can one possibly make any designations in a completion stage samadhi with only these clear light appearances? All the designations come later. The experience whatever it is is undeniable.

Malcolm wrote:

Yes, it exists conventionally, designated on its parts. No Gelukpa, and HHDL is utterly committed to Tsongkhapa's interpretation of Vajrayana dharma, would ever assert the subtle mind of clear light existed inherently.

Natan said:

There are no parts. That's the point. The bindu and wind are not composite.

"This subtle body and subtle mind are seen as a single entity that has two facets.... These two inextricably conjoined qualities are regarded, in Highest Yoga Tantra, as the ultimate nature of a person and are identified as buddha nature, the essential or actual nature of mind."

If it's the Buddhanature it cannot have parts. And I never said anything about inherent existence which is a negation of materiality.

Malcolm wrote:

The parts here is the fact that this continuum, according to HHDL, is composed of moments, hence it is permanent in that it is a continuum, impermanent in that the continuum is composed of moments. Thus is just standard Geluk view.

Author: Malcolm

Date: Monday, October 31st, 2022 at 11:23 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

I don't think he's saying Buddhanature is composed of moments. It's the samsaric composite that does that..

Malcolm wrote:

The Geluk view is that buddhanature is just the absence of inherent existence, and in that order to see that, one must have access to the most subtle mind. But this subtle mind is still a mind in the Geluk system and thus, it is still dependently originated.

Author: Malcolm

Date: Tuesday, November 1st, 2022 at 12:08 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

This is from their analytical tradition not the meditation tradition. I don't think they say the dharmakaya and rupakaya arising in the Bardo is dependently arising, or buddhahood would be compound and impermanent.

Malcolm wrote:

They maintain buddhahood is compounded, but that is permanent because the causes for it are inexhaustible. They follow Kamalashila, who asserts omniscience must arise from a cause.

As far as Tsongkhapa's tantric presentation of the kāyas, he asserts the sambhogakāya is composed of the wind and mind, and serves as a support for the dharmakāya, the objective clear light, which he defines as noncomposite, see page 560 in A Lamp to Illuminate the Five Stages.

Author: Malcolm

Date: Tuesday, November 1st, 2022 at 1:54 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

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As far as Tsongkhapa's tantric presentation of the kāyas, he asserts the sambhogakāya is composed of the wind and mind, and serves as a support for the dharmakāya, the objective clear light, which he defines as noncomposite, see page 560 in A Lamp to Illuminate the Five Stages.

Natan said:

He's also saying they are one entity, and the form body is non-dual. They just have a unique description style. This description does not change how they practice which bears little difference to Kagyu.

Malcolm wrote:

The main point is that the subjective clear light mind is compounded in the Geluk scheme.

Author: Malcolm

Date: Tuesday, November 1st, 2022 at 9:37 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

This is from their analytical tradition not the meditation tradition. I don't think they say the dharmakaya and rupakaya arising in the Bardo is dependently arising, or buddhahood would be compound and impermanent.

Malcolm wrote:

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Kai lord said:

Actually I always thought that Tsongkhapa followed Haribhadra's four kayas scheme, (whom he praised a lot for focusing on relative truth) in which the wisdom aspect of Dharmakaya, jnanakaya or gnosis, is a collection of pure dharmas like mental activities, etc, and is represented by the subjective subtle clear light of mind.

While empty aspect of dharmakaya, the essence body, is the objective clear light. Both subjective and objective clear light bend and merge into each other like water to water during the path of seeing to become dharmakaya. No?

Malcolm wrote:

Read the passage above for how he treats this.

Author: Malcolm

Date: Tuesday, November 1st, 2022 at 11:46 PM

Title: Re: Hurrah for Merigar 2

Content:

oldbob said:

Dear all,

Hurrah for Merigar!!!

<https://www.merigar.it/en/courses-and-events/the-practice-of-shine/>

This is a really important teaching from Merigar, on November 18th, that should be available in Zoom with translation into all appropriate languages, and at least into English and Russian. Currently this retreat is billed as being presented in Italian only. There is sufficient time left to identify translators and Zoom administrators.

This very useful teaching is a fundamental practice of the Dzogchen Transmission Lineage and should be freely and openly available to everyone.

Malcolm wrote:

Ahem, not open the public.

oldbob said:
Only for those who have received the Transmission.

Author: Malcolm
Date: Wednesday, November 2nd, 2022 at 2:54 AM
Title: Re: Will I gain Buddhist merit as a Hindu?
Content:

Injrabodi said:
I bring this up now, because I am a devotee of Shiva and I wonder if my worship of Shiva qualifies as worshipping all of the Buddhas.

Malcolm wrote:
Nope.

Author: Malcolm
Date: Wednesday, November 2nd, 2022 at 10:07 PM
Title: Re: Aphantasia & Dzogchen / tantric practices
Content:
Natan said:

Show me something from Guhyagarbha on point or even Longchenpa's commentary.

stong gzugs said:
Is it true that the strong claim being made here that the basis must be personal (and all other views are a break of samaya) is only based on contemporary teachers? Is the statement not made clearly by any of the tantras or even Longchenpa's commentary? I haven't seen anyone respond to your gauntlet here with a definitive quote. If it's so dangerous of a wrong view, you'd expect some canonical sources to say so unequivocally. Does anyone have such a statement?

Natan said:
I'm waiting for that as well.

Malcolm wrote:
I already quoted Vimalamitra's statement. So here it is again:

The meaning is that an inestimable collection of kāyas and pristine consciousnesses exist in a single body with pure endowments and pleasures...As such, because the basis, one's unfabricated mind (rang sems ma bcos pa), arose as the essence of the sole reality, there is no need to search elsewhere for the place, etc.
--Buddhahood in this life, pg. 41.

And in the Commentary on the String of Pearls Tantra we find:

Since at the time of natural perfection the so-called basis is confirmed to be generic and at the time of compassion confirmed to be a specific consciousness, all the causes and conditions of saṃsāra are definitely confirmed.

-- Self-Liberated Vidyā Tantra, pg. 104.

All this other speculation is a waste of time.

Author: Malcolm

Date: Wednesday, November 2nd, 2022 at 10:24 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

You would not call the space within or without each pot a generic characteristic.

Malcolm wrote:

Of course you would, since space, whether inside or outside a pot, isn't an existent thing. It's an purely abstraction, like emptiness.

What is the ultimate realization of emptiness called? "Dharmakāya," is the dharmakāya something which exists? No more than emptiness "exists." Dharmakāya, in Dzogchen teachings, is just the empty aspect of the basis.

Author: Malcolm

Date: Wednesday, November 2nd, 2022 at 11:10 PM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

curtstein said:

Most of the time, maybe even nearly all of the time, the Buddhist critique of "Atman" ends up just being a straw-man argument (that is, an argument against a purported viewpoint that no actual persons subscribe to).

Malcolm wrote:

Perfect example of a specious objection.

Have you actually studied Samkhya, Yoga, Advaita, etc, with a Hindu teacher? Well I have, and and the Buddhist critiques of "atman," "īśvara," "puruṣa," etc., are spot on.

As far as Taoism and Confucism goes, these trends at "harmonizing" principally arise from Chinese cultural anxiety over their native philosophical/ethical traditions (Daoism and Confucism) being discarded in favor of a foreign one (Buddhism).

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 1:41 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

It makes no sense to say Śiva is not Avalokiteśvara because saṃkhya doesn't make sense from the perspective of prasāṅgika madhyāṃika.

Malcolm wrote:

Śiva is not Avalokiteśvara, since the former is subdued by the latter in the Karandavyūha.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 1:48 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

The first quote doesn't support the point. One's mind... Big deal. Confirmed to be a specific consciousness? What specific consciousness?

Malcolm wrote:

Of course it supports the point...an individual consciousness.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 2:21 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

laic said:

Interesting reading through. As I understand it, the "silence of the Buddha" is quite relevant here. His refusal to answer metaphysical questions. Eternalism v annihilationism etc etc.

Malcolm wrote:

He did not refuse to answer questions on this score.

laic said:

Although the Dharma is often associated with "becoming" as opposed to "being", with anatta as opposed to atman, in fact the Madhyamika goes beyond all such dichotomies. Hence the Middle Way, which is not a mid-position between two extremes, but more a "no-position" that supercedes all positions. Therefore a radical refusal to affirm any

particular side.

Malcolm wrote:

This is an error-- Madhyamaka refuses accept any position which posits inherent existence.

laic said:

One basic text that opens the way to the Madhymika position is the Theravada Majjhima Nikaya 63. A small section, where a would be follower of the Buddha objects to the Buddha's refusal to commit to any definitive answers:

These speculative views have been left undeclared by the Blessed One, set aside and rejected by him, namely: 'the world is eternal' and 'the world is not eternal'; 'the world is finite' and 'the world is infinite'; 'the soul is the same as the body' and 'the soul is one thing and the body another'; and 'after death a Tathāgata exists' and 'after death a Tathāgata does not exist' and 'after death a Tathāgata both exists and does not exist' and 'after death a Tathāgata neither exists nor does not exist.' The Blessed One does not declare these to me, and I do not approve of and accept the fact that he does not declare these to me.....

Malcolm wrote:

The more relevant passage is the following:

"By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.

<https://www.accesstoinight.org/tipitaka/sn/sn12/sn12.015.than.html>

This is only the passage actually cited by Nāgārjuna in the MMK.

As for his position on a self:

"Bhikkhus, form is not-self. Were form self, then this form would not lead to affliction, and one could have it of form: 'Let my form be thus, let my form be not thus.' And since form is not-self, so it leads to affliction, and none can have it of form: 'Let my form be thus, let my form be not thus.'

"Bhikkhus, feeling is not-self...

"Bhikkhus, perception is not-self...

"Bhikkhus, determinations are not-self...

"Bhikkhus, consciousness is not self. Were consciousness self, then this consciousness would not lead to affliction, and one could have it of consciousness:

'Let my consciousness be thus, let my consciousness be not thus.' And since consciousness is not-self, so it leads to affliction, and none can have it of consciousness: 'Let my consciousness be thus, let my consciousness be not thus.'
<https://www.accesstoinsight.org/tipitaka/sn/sn22/sn22.059.nymo.html>

Since there is no person designated on anything other than the five aggregates, the Buddha definitely taught that there is no self.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 2:55 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

This is an error... Etc etc

Since there is no person designated on anything other than the five aggregates, the Buddha definitely taught that there is no self.

laic said:

Then we disagree, which is fine.

Malcolm wrote:

You are asserting there is some other thing to be designated a self other than the five aggregates that constitute a person? If you can't point out what that is, you are making a basic error. The Buddha taught both a self and nonself. He taught there was a conventional self imputed on the aggregates, but denied there was a permanent self which transmigrated, ala the Upanishads. This is just Buddhism 101. It's amazing to me that Buddhists can be Buddhists for years and still be confused on this point.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 3:08 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

You are asserting there is some other thing to be designated a self other than the five aggregates that constitute a person? If you can't point out what that is, you are making a basic error. The Buddha taught both a self and nonself. He taught there was a conventional self imputed on the aggregates, but denied there was a permanent self which transmigrated, ala the Upanishads. This is just Buddhism 101. It's amazing to me

that Buddhists can be Buddhists for years and still be confused on this point.

laic said:

Hi Malcolm, I am not asserting anything. That is the point.

Malcolm wrote:

That's a copout and not what the Buddha intended. The Buddha had a position, it's called "dependent origination." A view of a truly existent self is not compatible with that position, that is why the Buddha rejected such a "self."

You seem to be confusing the Buddha with Sañjaya Belatthaputta: "When this was said, Sañjaya Belatthaputta said to me, 'If you ask me if there exists another world [after death], if I thought that there exists another world, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not. If you asked me if there isn't another world... both is and isn't... neither is nor isn't... if there are beings who transmigrate... if there aren't... both are and aren't... neither are nor aren't... if the Tathagata exists after death... doesn't... both... neither exists nor doesn't exist after death, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.'

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 3:23 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

That's a copout and not what the Buddha intended. The Buddha had a position, it's called "dependent origination." A view of a truly existent self is not compatible with that position, that is why the Buddha rejected such a "self."

laic said:

Hello again. No, in context it is not a copout. From my perspective you have not truly engaged with the totality of my of my posts.

Malcolm wrote:

Total copout. To claim the Buddha took no positions whatsoever is a false claim. To state that the Buddha refused to answer certain questions, which he certainly did refuse to do, is not commensurate with the Buddha refusing to take any position at all, which is what you've asserted:

Hence the Middle Way, which is not a mid-position between two extremes, but more a "no-position" that supercedes all positions. Therefore a radical refusal to affirm any particular side.

This is an incorrect characterization of the Buddha's middle way, and it is in fact Sānjaya

Bellatthaputta's point of view, not the Buddha's, which I produced for you from the Samaññaphala Sutta.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 4:31 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Injrabodi said:

From the typical Shaiva perspective, atman is the ground of reality and as such does not move. Atman is the center and the universe revolves around it.

Malcolm wrote:

The typical [Kashmiri] Shaiva perspective is realist. Shiva is everything, and everything is real.

Buddhism, including Dzogchen, in toto is anti-foundationalist, anti-realist.

Injrabodi said:

You should know as well as I do that Hinduism is an umbrella term for an extremely wide variety of different religions, as is the term Buddhism. For just one example "Buddhist" Dzogchen has far more in common with Kashmiri Shaivism than it does with "Buddhist" Theravada.

Malcolm wrote:

Dzogchen has nothing in common with Trika in any of its forms. Some irresponsible people have made such claims, but they just demonstrate their ignorance of both systems.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 4:51 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

laic said:

Hi again, I'd agree that "views" should be for crossing over, not for grasping as per the famous parable of the raft, yet I detect a great deal of "grasping" at views (even complete identification with) in others which in my opinion belies the import of the parable.

Malcolm wrote:

The Buddha's path begins with right view:

"And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one's right view. And what is wrong view? 'There is nothing

given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no brahmans or contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is wrong view...

And already cited:

[Kaccayana:] "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

[The Buddha:] "By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.

"By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on 'my self.' He has no uncertainty or doubt that, when there is arising, only stress is arising; and that when there is passing away, only stress is passing away. In this, one's knowledge is independent of others. It is to this extent, Kaccayana, that there is right view."

"'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 5:06 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

Sure. That's what the dhyanas aka jhanas are, incomplete realizations. But if Vimalamitra wanted to say you must understand the result is an individual

consciousness in contrast to the way it is described in the Guhyagarbha Tantra chapter 1 he most certainly would have. Also the goal is nothing to do with individual consciousness. It's beyond one and many and so forth.

Malcolm wrote:

The result is for an individual mind, because not everyone attains buddhahood at the same time.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 7:27 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

Yes, as Tsele Natsok Rangdrol said in The Heart of the Matter:

" The moment you recognize the falsity of delusion is called the view."

(Heart Lamp, p.108.)

krodha said:

Indeed. It is all false. Delusion is the influencing factor that causes phenomena, including the self, to seem concrete and substantial. Complete knowledge of the false nature of dharmas is dharmakāya, which is inversely, simply the total elimination of delusion.

The Saddharmapundarika Sūtra states:

If no phenomena are perceived at all,
that is the great wisdom that perceives
the whole dharmakāya.

Jules 09 said:

- Ho Ho! Agreed.

And therefore the learned ones may do well to aspire, to one day be able to throw their intellectual knowledge of Dharma in the trash.

"A knife becomes sharp as the result of two exhaustions — the exhaustion of the sharpening stone and the exhaustion of the metal. In the same way, enlightenment is

the result of the exhaustion of obscurations and the exhaustion of the antidote of the obscurations. Ultimately one must abandon the path to enlightenment. If you still define yourself as a buddhist, you are not a buddha yet."

- Dzongsar Khyentse,
(What Makes You Not a Buddhist)

Malcolm wrote:

You think there are obscurations and antidotes to exhaust? That's surprising, as that puts you squarely in the lam rim camp.

Author: Malcolm

Date: Thursday, November 3rd, 2022 at 8:25 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

- Ho Ho! Agreed.

And therefore the learned ones may do well to aspire, to one day be able to throw their intellectual knowledge of Dharma in the trash.

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- Dzongsar Khyentse,
(What Makes You Not a Buddhist)

Malcolm wrote:

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Jules 09 said:

- No. Like I already quoted:

"The moment you recognize the falsity of delusion is called the view."

Malcolm wrote:

That's a non sequitur

Author: Malcolm

Date: Friday, November 4th, 2022 at 12:27 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

It makes no sense to say Śiva is not Avalokiteśvara because saṃkhya doesn't make sense from the perspective of prasāngika madhyāṃika.

Malcolm wrote:

Siva is not Avalokiteśvara, since the former is subdued by the latter in the Karandavyūha.

Zhen Li said:

He is clearly stated to be manifested by Avalokiteśvara and created by him (from his forehead). Subsumed... or exumed...

Malcolm wrote:

The salient point is that Avalokiteśvara states that Saivism will not bring liberation:

‘Maheśvara, in the kaliyuga, when beings have bad natures, you will be declared to be the primal deity who is the creator, the maker. All those beings will be excluded from the path to enlightenment.

<https://read.84000.co/translation/toh116.html?id=&part=#UT22084-051-004-68>

Author: Malcolm

Date: Friday, November 4th, 2022 at 12:31 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Kai lord said:

Its similar to how Mahakala (another form of Shiva)

Malcolm wrote:

Mahākāla is not a form of Śiva at all.

The origin story for Mahākāla and Śrīdevī is found in the Ḍākinī-agnijihva-jvalā-tantra.

Mahākāla and Śrīdevī are the children of Mahādeva and Umadevī, according to this tantra.

Author: Malcolm

Date: Friday, November 4th, 2022 at 1:03 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

The salient point is that Avalokiteśvara states that Saivism will not bring liberation:

‘Maheśvara, in the kaliyuga, when beings have bad natures, you will be declared to be the primal deity who is the creator, the maker. All those beings will be excluded from the path to enlightenment.

<https://read.84000.co/translation/toh116.html?id=&part=#UT22084-051-004-68>

Seeker12 said:

Until beings give up wrong views, they will not realize the nature of mind and liberation. Nonetheless, a veiled manifestation of enlightened intent may mature beings who do not yet have sufficient merit towards that end, and it may be that some other beings have sufficient clarity of discernment to know that such a veiled manifestation is, in fact, a manifestation of enlightened intent from the beginning.

Zhen Li said:

Yes, the point of course is not that Śaivism can be practiced as a kind of parallel track that gets to the same goal, but rather as a kind of training wheels for accepting the Saddharma

Malcolm wrote:

"Excluded from the path" is means excluded. I don't see anything ambiguous about this.

Author: Malcolm

Date: Friday, November 4th, 2022 at 1:35 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

Yes, the point of course is not that Śaivism can be practiced as a kind of parallel track that gets to the same goal, but rather as a kind of training wheels for accepting the Saddharma

Malcolm wrote:

"Excluded from the path" is means excluded. I don't see anything ambiguous about this.

Zhen Li said:

It's not the path, but it leads to it. Like I said, not a parallel track, but training wheels. That's why he was manifested by Avalokiteśvara and emerged from his head. This is also explained in plenty of other sūtras. Buddhas and bodhisattvas frequently manifest as Mahādeva or other deities. This doesn't mean there are paths to bodhi outside of the Eightfold Path.

Malcolm wrote:

I don't really think Siva emanated from Avalokiteśvara's head, nor the sun and moon from his eyes, and so on. It's clearly a riff on the Purusha creation myth.

Author: Malcolm

Date: Friday, November 4th, 2022 at 3:28 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

- No. Like I already quoted:

"The moment you recognize the falsity of delusion is called the view."

Malcolm wrote:

That's a non sequitur

Jules 09 said:

That's because you have quoted it out of context.

The citation from DJKR was made in the discussion I was having with Kyle. Going by some of the things that he has said in this thread, it may be relevant to where he is at.

Malcolm wrote:

Well, we know that Dzongzar is a lam rim pa. You have no idea where Kyle is at, BTW.

Author: Malcolm

Date: Friday, November 4th, 2022 at 9:07 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

- He appears be dividing and differentiating his unceasing flow of spontaneous presence

Malcolm wrote:

Tell me you don't know anything about dzogchen without telling me you don't know anything about dzogchen.

Author: Malcolm

Date: Friday, November 4th, 2022 at 10:57 PM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

It's not the path, but it leads to it. Like I said, not a parallel track, but training wheels. That's why he was manifested by Avalokiteśvara and emerged from his head. This is also explained in plenty of other sūtras. Buddhas and bodhisattvas frequently manifest as Mahādeva or other deities. This doesn't mean there are paths to bodhi outside of the Eightfold Path.

Malcolm wrote:

I don't really think Siva emanated from Avalokiteśvara's head, nor the sun and moon from his eyes, and so on. It's clearly a riff on the Purusha creation myth.

Zhen Li said:

How convenient.

Malcolm wrote:

Some things are meant to be taken figuratively, some literally. The literary imagination of Indians is amazing.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 1:04 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

It's fine to say that in Dzogchen you don't accept the legitimacy of certain sūtras, but this is the general Mahāyāna Buddhism forum.

Malcolm wrote:

Legitimacy is not the issue here, it is a legitimate Indian text. Whether one needs to take it literally, that is a separate question. Just because one accepts a text as legitimate does not mean one must accept it literally. For example, we do not need to accept literally the four continent world system scheme, with its Mt. Meru and flat Jambudvīpa,

orbited by the sun, moon, stars, and planets. Are such accounts legitimate? Yes. Must we accept them literally? Only if one is a daft Buddhist fundamentalist.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 1:08 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

muni said:

<https://www.lotsawahouse.org/tibetan-masters/yukhok-chatralwa/commentary-on-vajra-verses>

Then, when the vajra chains of awareness, which appear as the unceasing radiance of spontaneous presence, are seen directly as objects of sensory perception, that is “seeing the dharmakāya”.

Malcolm wrote:

"When" seems to be the operative adverb here. It shows a condition. What is the condition? "Seen."

Author: Malcolm

Date: Saturday, November 5th, 2022 at 2:27 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

Are such accounts legitimate? Yes. Must we accept them literally? Only if one is a daft Buddhist fundamentalist.

Zhen Li said:

Okay, I agree. But I also don't see this literal / non-literal paradigm anywhere in the sūtras.

Malcolm wrote:

There is a definitive/provisional scheme that is well established.

Zhen Li said:

We are imposing a dichotomy that belongs in the 21st century onto something that doesn't need it and works without it.

Malcolm wrote:

I personally think there is considerable evidence from Indian culture in general that Indians did not take their own myths and legends literally, and repurposed them at will for didactic reasons. Examples, the stirring of the milky ocean in Hindu and Buddhist sources, and so on. Given that this is the case, I think we are on pretty safe ground when we refrain from engaging some of the charming tropes in Buddhist sutras literally. Certainly Indians were aware, for example, the origin myth of Mahākāla is just a

reworking of the Saivaite myth of the destruction of Tripura, and so on. It is impossible that Indians were not aware of such continuities between Buddhists myths and legends and those of Hindus.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 2:32 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

Okay, I agree. But I also don't see this literal / non-literal paradigm anywhere in the sūtras. We are imposing a dichotomy that belongs in the 21st century onto something that doesn't need it and works without it.

Seeker12 said:

The meaning of 'literal' is also a bit tricky at times to pin down.

For example, the Mount Meru cosmology may be considered to be literal but not in the way that is coarsely understood by people who take it to mean that if they, say, go 100 km to the west they will find such and such island with such and such shape and such and such inhabitants with such and such attributes. That might be considered to be a misunderstanding of the intention of the teaching.

Malcolm wrote:

Vasubandhu lists these measurements very precisely. I heard HHDL once ask, "Vasubandhu, please rewrite the third chapter of the Abhidharmakośa." Why? Because it does not correspond to what we know empirically about the solar system and our planet.

Seeker12 said:

I think some things that are written in Mahayana Sutras are basically not accessible to an ordinary, mundane human mindstate.

Malcolm wrote:

This is the logical fallacy called "special pleading."

Author: Malcolm

Date: Saturday, November 5th, 2022 at 3:13 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

stong gzugs said:

If we're both standing in the same ocean and I realize I'm wet, why would that imply that you'd also recognize you're wet? A shared basis doesn't at all logically imply that we'd have simultaneous realization, or the same result. This argument doesn't even work

against Advaita, where the whole point is that Brahman doesn't act, so that's why it's vidyā of Brahman that liberates people, and not Brahman itself, and one person gaining vidyā doesn't affect any other person. No lineage that I'm aware of thinks of vidyā/rigpa as collective. The question here is about the basis.

Malcolm wrote:

Brahman has parts? A knower and a known. That will be some news to the Advaitans out there.

stong gzugs said:

I can think of any number of objections to making a hard claim that the basis is individual.

To make this claim means that all of us have individual bases which have, what, existed since the end of the last Mahapralaya and the start of the Mahakalpa? This seems rather odd. The Dzogchen "origin story" of winds stirring in the basis lends itself more to a story about an original shared basis than it does about all of the billions of human beings (much less all the others) always having had separate individual bases

Malcolm wrote:

It means mind streams have no beginning, which is just standard buddhism. According to Garab Dorje, this universe arises based on the traces of karma left over from the last universe, and as such, Dzogchen cosmology is little different than the cosmology presented in the third chapter of the Abhidharmakośabhaṣya.

stong gzugs said:

It seems far more logical that the individuality of beings comes about after marigpa, not before. This is also more consistent with the dependent origination based notion that it's ignorance/avidya that gives rise to the becoming of individual beings.

Malcolm wrote:

Even Samantabhadra possessed ignorance at first. That's the point of the account of the liberation of Samantabhadra and the delusion of sentient beings. You seem to not understand the process of the three ignorances: the ignorance identical with the cause, the connate ignorance, and the imputing ignorance. Moreover, you fail to recognize that even buddhas can fall out of buddhahood at the beginning of the mahākālpa, as is clearly described in the commentary on the Sound Tantra.

stong gzugs said:

Positing individual bases from the start creates logical conundrums too: Does this mean the number of bases is fixed upon the start of each Mahakalpa? If not, where do new bases come from if there's nothing shared? If so, doesn't this imply pre-determinism down to the level of how many kids people will have?

Malcolm wrote:

According to one opinion Longchenpa cites in the Treasury of the Supreme Vehicle,

sentient beings are always there latently, thus new sentient beings never come into being. According to the Buddha, the sattvadhātu never increases or decreases—this means that the number of sentient beings is fixed, and that number is unknowable to anyone but a buddha.

stong gzugs said:

but there is direct meeting of minds of the guru and shishya

Malcolm wrote:

This is a huge misunderstanding. So-called dgongs brgyud, transmission of the transcendent state, simply means that guru and disciple are dwelling in the same knowledge at the same moment. But the student has to have already understand how to be in this knowledge through the oral and symbolic transmissions. You can read more about this in the Song of the Vajra book, pg. 5-6.

stong gzugs said:

If we're applying Nagarjuna, the correct statement would be that the basis is neither individual, nor collective, nor both, nor neither. But people here are claiming there's a single correct view to hold of the four corners, which is that it's individual, and that I think is what seems off? Because, as Natan points out below, the concept of individuality isn't present when one is in rigpa.

Malcolm wrote:

The term rig pa is a contraction of the term so sor rang gyis rig pa'i ye shes, i.e. a gnosis that one knows individually, this is how it is defined by Longchenpa. It's a very common buddhist term.

Beyond that, the Buddha explicitly denied the existence of transpersonal entities.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 3:18 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Kai lord said:

Then You must have missed out that part where the famous Shiva avatar, Adi Shankara called followers of Madhyamaka "nihilists", many Dzogchen practitioners basically learn to use tools in Madhyamaka to refute ideas of Atman and Brahman, its baffling to see you ignoring all of that and pretend that they never happened before making the comparison.

Injrabodi said:

Advaita Vedanta is very different from the Bhairava Agamic Shaivism I've been discussing. Tantric Shaivites and Buddhists lived together, practiced together, shared teachers and scriptures together side by side for centuries. Here's a fun article on the subject if you're interested-

<http://www.sutrajournal.com/the-tantric-age-a-comparison-of-shaiva-and-buddhist-tantra-by-christopher-wallis>

Malcolm wrote:

This person does not understand Buddhism.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 5:08 AM

Title: Re: Memo's from the Pure Land

Content:

laic said:

But Murti asserts that the Madhyamika is in effect a development of the "silence of the Buddha" in the face of all metaphysical questions.

Malcolm wrote:

He is quite wrong, and Madhyamaka studies have advanced light years beyond his incorrect transcendentalist take on Candrakīrti.

The only metaphysical question Madhyamakas are interested in are one's relating to svabhāva, inherent existence, and ferreting out any naive instances where it may survive in Buddhist philosophy. Otherwise, see my sig.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 8:37 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Kai lord said:

Then You must have missed out that part where the famous Shiva avatar, Adi Shankara called followers of Madhyamaka "nihilists", many Dzogchen practitioners basically learn to use tools in Madhyamaka to refute ideas of Atman and Brahman, its baffling to see you ignoring all of that and pretend that they never happened before making the comparison.

Injrabodi said:

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<http://www.sutrajournal.com/the-tantric-age-a-comparison-of-shaiva-and-buddhist-tantra-by-christopher-wallis>

Kai lord said:

Still does not disprove the fact that Theravada and other Nikaya schools are closer to Vajrayana than your Advaita Vedanta. Hell, its also very likely even crypto-vedic (Hindu) Pudgalavadin schools like Vātsīputrīya and Saṃmitīyas are closer to tantric Buddhist

Dharma than Vedanta.

At any rate, is this your real purpose for creating this thread? A disguised attempt at assimilation?

Malcolm wrote:

Basically, the Shaiva schools are based in Samkhya, that alone makes them incompatible with Buddhadharma.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 9:38 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

Basically, the Shaiva schools are based in Samkhya, that alone makes them incompatible with Buddhadharma.

Injrabodi said:

I'm aware that the original sect of Samkhya is incompatible with Buddhadharma. However Samkhya was quickly reduced to nothing more than a metaphysical framework for a very diverse set of different religions. Gaudiya Vaishnavism and Advaita Vedanta both use samkhya framework and they're almost polar opposites.

Why is modern Samkhya incompatible with Buddhadharma? Why would Avalokiteshvara teach samkhya doctrine if it's incompatible with Buddhadharma?

Malcolm wrote:

Simply put, Samkhya is incompatible with dependent origination. Samkhya is to Advaita, Saivism, etc., as Abhidharma is to Buddhadharma. That metaphysical framework alone makes these different traditions incompatible. For example, in all Samkhya presentations, the five elements are the grossest, tamasic expression of Prakrit. In Buddhadharma, the five elements are fundamental and primary, not tamasic at all.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 9:44 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Zhen Li said:

This is not "pretty safe" ground because there is plenty of evidence that these counter-myths are presented as alternative versions of the same thing. In this sense, Avalokiteśvara emanating deities from his body is the Buddhist reworking of the puruṣa myth because the puruṣa myth is the false version.

Malcolm wrote:

That might work for dogmatic fundamentalists, but not for anyone who is intellectually honest who is honestly appraising Indian literary history, meaning they don't try to smother their cognitive dissonance in just so stories.

Zhen Li said:

There may be Śaiva reasons for supporting this doctrine, but at the end of the day, it is Buddhists and Buddhist sūtras that advocate it.

Malcolm wrote:

I guess that is why Buddhapaṇita rejects Sāṃkhya first.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 11:11 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

In Buddhādharma, the five elements are fundamental and primary

Injrabodi said:

You're speaking about Buddhism as though it's materialist

Malcolm wrote:

Not at all. However, there is no creator, everything is made of the five elements, and thus they are not evolutes of the three guṇas, as they are in Hinduism in general.

The Buddhist scheme of the five aggregates, twelve āyatana, and eighteen dhātus is in no way commensurate or compatible with the Sāṃkhya scheme of the 25 tattvas, or the Śaiva scheme of the 36 tattvas.

In particular, Buddhism completely rejects the notion of Puruṣa, whether it is the pluralist Sāṃkhya version, the nondualist version suggested by Śaṅkara in his commentary on the yoga sūtras, or the Paramśiva version in the Śaiva expansion of the tattvas into 36 in the Śaiva tantras and explicated by Abhinavagupta, etc.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 7:25 PM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Injrabodi said:

I'm aware that the original sect of Sāṃkhya is incompatible with Buddhādharma. However Sāṃkhya was quickly reduced to nothing more than a metaphysical

framework for a very diverse set of different religions. Gaudiya Vaishnavism and Advaita Vedanta both use samkhya framework and they're almost polar opposites.

Why is modern Samkhya incompatible with Buddhadharma? Why would Avalokiteshvara teach samkhya doctrine if it's incompatible with Buddhadharma?

Malcolm wrote:

Simply put, Samkhya is incompatible with dependent origination. Samkhya is to Advaita, Saivism, etc., as Abhidharma is to Buddhadharma.

Kai lord said:

That's why it's rather strange that Adi Shankara would view Samkhya as the main threat and widely criticized it.

I suspect it's the atheistic position of Samkhya that drew his ire.

Malcolm wrote:

He criticized Samkhya mainly for its position of multiple purushas.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 10:47 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

There's not one cite that says or implies Buddhanature is individual and specific to each person.

Malcolm wrote:

In fact, the Lankāvatāra Sūtra states that tathāgatagarbha is just a name for the ālayavijñāna. How is the ālayavijñāna not personal and individual?

Asanga states in the Uttaratantra commentary that the name for the dharmakāya encased in afflictions is "tathāgatagarbha." How can personal afflictions encase a transpersonal entity? He later states in the same that the name for suchness, tathāta, encased in afflictions is tathāgatagarbha. The same question applies. He later describes sentient beings as "tathāgarbhins", possessors of tathāgatagarbha. In the same way consciousness pervades all sentient beings, it is stated that tathāgatagarbha pervades all sentient beings. However, no one thinks the phrase "consciousness pervades all sentient beings" means there is one unitary consciousness that pervades all sentient beings. It is the same with the basis, tathāgatagarbha. Finally, Asanga concludes his treatises by pointing out that the gnosis of tathāgatagarbha is just the tathāgata's gnosis of emptiness. He says:

"Without the gnosis of ultimate emptiness, it is impossible to realize and actualize the dhātu of pure nonconceptuality. Having stated this, the gnosis of tathāgatagarbha is the Tathāgata's gnosis of emptiness. Further, it is said extensively that the tathāgatagarbha

has not been seen or realized by all śrāvakas and pratyekabuddhas. However tathāgatagarbha is, the dharmakāyagarbha is just like that, and it is not within the domain of those who fall into a view of personality (satkāyadr̥ṣṭi), because the dharmadhātu is the antidote to views."

So how is the dharmadhātu defined in this text? Again "The so-called dharmadhātu is the tathāgatagarbha that is no different than the nature of one's dharmatā."

So here you have a very precise description of tathāgatagarbha being described as individual and specific to each sentient being. Since the spyi gzhi is just a term for tathāgatagarbha in Dzogchen teachings, we can understand the meaning to be the same here, especially since in the discussion of how the basis exists in the body in the third topic of the Tshig don mdzod, Longchenpa mainly cites from the Uttaratantra.

In the same way that we talk about the vijñānadhātu or the sattvadhātu as aggregates of consciousness and sentient beings, we talk about the dharmadhātu as an aggregate of dharmatās. Without individual dharmatās that belong to dharmins, we cannot talk about dharmatās at all, just as we cannot talk about the emptiness of nonexistents like the children of barren women, etc.

And of course in Vajrayāna teachings, we go a step further and site the location of sugatagarbha in the bodies of sentient beings. However, the idea the sugatagarbha sited in the bodies of all sentient beings refers to one transpersonal entity has been rejected by the Buddha very clearly as an incorrect view of atman. For example, the Nirvana Sūtra (Chinese recension) explicitly rejects it: "Child of a good family, some tīrthikas advocate a permanent "self," other advocate an annihilationist "not-self." The Tathagata is not like that. Because he teaches self and not-self, it is called "the middle." Now, whoever teaches the Buddha's middle way can say that the nature of buddhahood exists in all sentient beings, but it is not known and not seen because it is obscured by afflictions. Therefore, be diligent in the method of eliminating afflictions." The Indian recension of the Nirvana sutra states, "The buddhadhātu exists in all sentient beings, held in each one's body. After sentient beings exhaust afflictions, they become buddhas."

I could go on, but we are getting into TL;DR territory

Author: Malcolm

Date: Saturday, November 5th, 2022 at 10:50 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

According to one opinion Longchenpa cites in the Treasury of the Supreme Vehicle, sentient beings are always there latently, thus new sentient beings never come into being.

Sādhaka said:

Not to contradict Longchenpa—and I am not here necessarily, as you said that he cited the above opinion, not that it is an opinion that he held himself—yet this presents an problem which is that if the Buddhahood that comes as a result of Mahasandhi or Dzogchen specifically is irreversible, then all sentient-beings since beginning-less time should have gotten a karmic-connection to Dzogchen through interdependence and have already attained irreversible Buddhahood by now. And that apparently isn't the case.

You did also say above that Buddhas can fall back into samsara at the beginning of any Mahakalpa, but that only applies to Buddhas who attained Buddhahood through Yanas other than Mahasandhi, yes?

Therefore it seems that we can conclude that new sentient beings could somehow appear.... But as you've said before, perhaps quoting or paraphrasing Longchenpa, that it is one of those difficult points.

Malcolm wrote:

Longchenpa rejects the idea that new sentient beings can appear.

Author: Malcolm

Date: Saturday, November 5th, 2022 at 10:57 PM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Malcolm wrote:

For example, in all Samkhya presentations, the five elements are the grossest, tamasic expression of Prakrit. In Buddhadharma, the five elements are fundamental and primary, not tamasic at all.

Sādhaka said:

But do not Samkhyas talk about the Five Tattvas or Tattwas, that are non-tamasic and prior to & more subtle than the Five Elements; somewhat similar to how in Dzogchen the Five Elements appearing as coarse and gross is an result of ignorance? (I mean there is still more nuance to that, in Dzogchen; but you get what I'm referring to here).

Malcolm wrote:

The five tanmatras are the sense objects, out of which the five bhutas evolve.

In Buddhism, the five bhutas are primary, and from them are made the material ten sense organs and sense objects.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 4:21 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

No new sentinel being would imply that there are infinite sentinel beings

Malcolm wrote:

Yes, there are an infinite number of sentient beings. And as the Buddha said, the *sattvadhātu* neither increases nor decreases.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 7:54 AM

Title: Re: Will I gain Buddhist merit as a Hindu?

Content:

Kai lord said:

Early Buddhist schools were seemingly dualistic as they distinguished between *citta* and *rupa* or mind and matter and while *rupa* does not originate from *citta*, they are clearly inseparable and interdependent.

Injrabodi said:

I'm not a particularly educated man, nor a scholar. I am a simple farmer. However I must say that this sounds exactly like *Sāṅkhya*.

In *Sāṅkhya* there exist two primordial elements- *Puruṣa* (consciousness) and *Prakṛti* (matter/energy). *Puruṣa* is that which perceives and *Prakṛti* is that which is perceived (including all mental phenomena).

All of the various layers of reality are born from the seeming union and division of *Puruṣa* and *Prakṛti*.

Kai lord said:

However as one moves up to higher vehicles, their differences will gradually become more abstract and the distinctions start to become blur which eventually culminated in "non-duality" or totality state taught in Vajrayana especially Dzogchen.

Injrabodi said:

This is exactly what is taught in Kashmiri Shaivism. They expanded the map of the *tattvas* beyond *Puruṣa* and *Prakṛti*, to various levels of their union. At the uppermost level is *Paraśiva*, the perfect and absolute union of *Śiva* and *Śakti*.

Malcolm wrote:

This is not what is taught in Vajrayana. But since you are a Hindu, it's none of your business.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 9:08 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

As others have said, linguistic conventions are useful as a pedagogical tool, but are naturally going to be limited by dualistic language.

Here is a hopefully useful quote from Namkhai Norbu Rinpoche on this point. He warns against taking conventions such as "personal Samantabhadra" (for example) to imply infinite, individual Samantabhadra's, explaining that doing so would be an error and entering into dualism (avidya):

We could think that there are infinite Samantabhadras, but when we are in the state of Samantabhadra, what does "infinite" mean? This is already a limited viewpoint. The true condition is beyond numbers. If we think in terms of an "individual being", this means that we are limiting, and consequently everything becomes complicated. If we want to understand, we must not limit [...] in knowledge there is not even the concept of "one and two," otherwise we have already entered into dualism. Also the concept of "individual" presupposes dualistic vision. But Samantabhadra is beyond all this, isn't he?"

Malcolm wrote:

You've misunderstood his point. You can understand this by contrasting this statement with others in this thread. For example, CHNN taught:

There is a saying of Guru Padmasambhava: "All enlightened beings in that real state are of the same principle; in wisdom all enlightened beings are the same." This does not mean that all beings become one, but they are one in being of the same principle, the same knowledge, the same condition.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 9:17 PM

Title: Re: Split topic: Income of Mega Churches

Content:

Kai lord said:

Speak for yourself and to use your own words: you aren't even on the board or have access to internal information on the financial operations. How you even know they are making good profit and are good business before making that claim?

Malcolm wrote:

The Khyentse Foundation has millions invested in the markets. Their net worth in 2019 was 55 million. It's in their annual reports, which are public.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 9:20 PM

Title: Re: a poll about fifth precept

Content:

Malcolm wrote:

I don't follow precepts. Why should I? I don't steal, lie, kill, or engage in sexual misconduct. I do like wine, but I don't get drunk.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 11:16 PM

Title: Re: a poll about fifth precept

Content:

pemachophel said:

According to Khenchen Konchog Gyaltsen, drinking tshog chang/amrit at tshog does not violate the 5th precept since the alcohol has been transformed into amrit.

Malcolm wrote:

This raises the question, is the wine actually transubstantiated into the blood of Christ (catholic) or is it a symbol (protestant)?

BTW, in the second Sakya volume, which will come out next year, there is a procedure for making ritual alcohol for ganapujas derived from the Samvarodaya tantra. I think I will still probably go for a nice Pinot Noir or Cab instead.

Author: Malcolm

Date: Sunday, November 6th, 2022 at 11:54 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

A personal basis is literally an Atman.

Malcolm wrote:

A personal basis is literally not an atman, it's a tantra, a continuum. There is no such thing as a transpersonal continuum in Buddhadharma, anywhere.

I will see your Longchenpa and raise you:

In brief, when the concept apprehending a self arises out of the basis, the state of original luminosity, there was delusion into samsāra because of not recognizing one's state. While enjoying the diversity of happiness and suffering, buddhahood itself existed within oneself. Since one practiced according to the profound instructions introduced

by the guru, since one recognized the appearance of luminosity arising from oneself in this life, the bardo or the next life, after one is free from samsāra, one will accomplish the intention of effortlessly accomplishing the two benefits, thus it is necessary to be diligent in practice.

-- Lama Yangthig, the Great Aural Lineage.

Or we have Vimalamitra defining a tantra in the Blossoming Lotus Commentary:

A tantra (rgyud, continuum) is both pure and impure. The pure tantra is (1) the pure continuum of the natural state, (2) the pure continuum of the supporting object, and (3) the pure continuum through the critical point of progress in one's own vidyā.

The pure continuum of the mode of being of the entities of the pure natural state is the essence, the originally pure basis that is not confirmed by anyone [5b] and is beyond multiple expressions. Not even a slight object of delusion exists as something to designate with words. The natural mode of existing includes consciousness and the objects of consciousness. That consciousness is included in the continuum of a perfect buddha.

I could go on, but TL;DR.

Author: Malcolm

Date: Monday, November 7th, 2022 at 12:32 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

krodha said:

Ju Mipham's "Investigation of the Essential Identity: Neither One Nor Many" from the Four Great Logical Arguments of the Middle Way is also quite good on this topic...

Malcolm wrote:

Yes, and no one is arguing there is inherently existent basis. In fact, it is impossible, since the basis is not a real entity, and something which inherently exists cannot exist as a continuum.

Author: Malcolm

Date: Monday, November 7th, 2022 at 2:09 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

Are you saying that Dzogchen teachings reify personal identity?

Malcolm wrote:

Dzogchen teachings accept the limitations of language in discourse. For example, the Self-Arisen Vidyā Tantra begins: "Children of good families, listen faithfully without

distraction! My explanation of the great meaning to each of you will remove the concepts in your minds."

So here we have the pronouns my, you, and your.

Further:

For sentient beings without realization,
each word must be understood with each meaning.
Therefore, connect the meanings with the words
and illustrate the great meaning with words.
Therefore, investigate the connection between the words and
meanings.
Though the illustrative words and letters
may not exist in utter purity itself,
because they remove mental doubts,
one should always be acquainted with the words.

And:

The transcendent state of all buddhas
is not words and syllables,
but appears like words and syllables.
Nevertheless, the great meaning is unravelled with words.

So, fortunately, even though the meaning of the great perfection is beyond verbal reifications such as self, other, and so on, Nāgarjuna's dictum remains in force in Dzogchen teachings:

Without relying on the conventional, the ultimate will not be understood;
without realizing the ultimate, nirvana will not be attained.

Author: Malcolm

Date: Monday, November 7th, 2022 at 5:17 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

That's all well and good. But it doesn't mean that buddhanature is something that belongs to the misconception that is given the name 'sentient being'.

Malcolm wrote:

Buddhas are also misconceptions. Since there are no Buddhas and no sentient beings, there also can't be a Buddhanature that is anything other than a conventional designation imputed on a sentient being, unless of course you are asserting

Buddhanature is real and not a misconception as well.

Author: Malcolm

Date: Monday, November 7th, 2022 at 7:23 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

Engaging in affirmation and rejection of concepts about buddhanature is not the path of the natural Great Perfection.

Malcolm wrote:

Tell me you know nothing about the path of dzogchen without telling me you know nothing about the path of dzogchen.

Author: Malcolm

Date: Monday, November 7th, 2022 at 8:15 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Johnny Dangerous said:

You have a penchant for quoting things that don't mean what you claim they do.

This is a very standard forum cop out "it can't be described so you are wrong for disagreeing with me"...borderline trolling.

Malcolm wrote:

Especially when such citations have been clarified by other citations. Basically, Jules' Dzogchen means resting in an inanimate state of unconsciousness, like a block of wood.

Author: Malcolm

Date: Monday, November 7th, 2022 at 8:56 PM

Title: Re: Ultimate emptiness of matter

Content:

Vajrasambhava said:

According to nowadays Science, there are irreducible elementary particles such as quarks, electrons, preons etc.

Do they lack inherent existence?

Even if in future we discover more subtle particles, is it possible to find a state of matter which is not dependent of anything else?

Malcolm wrote:

No.

Author: Malcolm

Date: Monday, November 7th, 2022 at 11:50 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

Jules09 is correct - an accurate convention is not possible.

Malcolm wrote:

No, he is incorrect. A convention is not just an arbitrary designation. A convention is an appearance, which is then given a designation according to its function, for example, a car.

Further, if accurate conventions for rig pa are not possible, then why do such authors as Vimalamitra, Longchenpa, and Jigme Lingpa go through such trouble to describe it in such detail? They go through such trouble because they are using language to describe a path dharma. For example, Vimalamitra goes through five different types of rig pa in a text called the Lamp that Summarizes Vidyā in the Agate Letters from the Vima Nyinthig (vol. 2, pp. 226-228).

"The first of these five is called "the vidyā that apprehends (generic) and particular characteristics. The vidyā that apprehends [generic] and particular characteristics is called "the vidyā that nominally designates generic and intrinsic [characteristics] of phenomena. That is one's own vidyā that is just a clear and nonconceptual consciousness (shes pa) contaminated by many cognitions (shes pa).

Next is the [vidyā] that appropriates the basis. When [it] dwells in one's body, it generates all consciousnesses and abides merely as an intrinsic clarity, that is called "unripened vidyā."

The vidyā of the original basis is the essence, the originally pure reality, existing endowed with three pristine consciousnesses (ye shes). Undivided vidyā exists as the essence of omniscient pristine consciousness. That pristine consciousness abides as a subtle pristine consciousness. If that pristine consciousness did not exist, there could be no liberation from emptiness, on the other hand (if not asserted to be empty), there would be no liberation from the inert. If vidyā exists as (five-fold) pristine consciousness it would be no different than the nirmāṇakāya.

The vidyā of vipaśyanā is the vivid appearances when the instruction is explained, and therefore, the self-appearance is termed "endowed with an essential bindu." Though many different appearances are exhibited, all arise from nonarising, a great miraculous display (of vidyā) in every way.

The vidyā of thögal is having reached the measure of appearances due to practice (though their own nature is not established), there is no increase or decrease in experience. After the signs and qualities are complete, though their nature is not established, when it is intrinsically clear as omniscient pristine consciousness, it is called "casting off the the Dharma (because it is beyond words)," it is called "the

exhaustion of phenomena (because an original nature cannot be found)," it is called "transcending Dharma (because the instructions cannot be found)," and it is called "liberation from phenomena) because there is no arising in mere arising.

Are those vidyās the same or different? They are not different, because there is nothing more than a single nature. When this vidyā is seen from the perspective of subtlety, it is called "profound." When it is seen from the perspective of bindus and lights, it is called an "appearance." When seen from the perspective of clarity, it is called wisdom (prajñā). When it is seen from the perspective of appearing as diverse appearances, it is called "vast." When it is seen from the perspective of bliss, it is called "compassion (thugs rje)." When it is seen from the perspective of existing as observable, it is also an entity (dngos po). When arriving at the measure of practice, the exhaustion of phenomena, it is empty. There nothing other than a single essence, and since there nothing to clarify or obscure, it is unique and singular (nyag cig). Since the apparent part of appearances exponentially increase, it is multiple. Since the appearances that arise every way are indescribable, it is limitless. When seen from the perspective of there being nothing other than single meaning vidyā, it also subsumes. When seen from perspective of natureless colors, it is clear. As such, all the appearances appearing as diverse appearances never go beyond a single vidyā.

And then of course, we have Vimalamitra's definition in the Blossoming Lotus: Vidyā (rig pa) is (1) the knowledge of names designated by words; (2) the five sciences (rig pa gnas lnga) such as helpful worldly knowledge like healing, arts and crafts, the treatises, and so on; (3) knowledge (rig pa) as a factor of consciousness, such as sharp and dull worldly knowledge and so on; and (4) the knowledge of the essence (snying po) that permeates all, which is free from ignorance, unobscured by the obscurations of ignorance, and so on.

In this last definition then, we see vidyā, rig pa, being defined primarily in terms of fourth definition given in the Agate Letters.

Finally to settle the question of whether vidyā is personal or not, in Buddhahood in this Life it is stated:

As such, since there is neither good or bad nor large or small in the reality (gnas lugs) of the original basis or in the reality (gnas lugs) of the individual vidyā of sentient beings in the present, it is said that the three times are one and undifferentiated. If it is asked why this is so, it is because it is self-originated, self-arisen, and self-liberated.

Again Buddhahood we find how delusion happens. How does delusion happen? It happens because there is a consciousness aspect to the basis:

Second, the delusion due to not recognizing one's appearances: if it is asked how delusion came about, delusion arose from the difference between the basis and the conscious aspect of the basis. Apart from generally pervading, the so-called basis is totally undifferentiated, without any consideration of delusion or nondelusion. That so-called knower [26b] or "mind" (the special assertion of a consciousness explained in our own texts) is deluded.

So, since we also know that Garab Dorje's commentary on the Single Son of the all the Buddha's tantra clearly states that this universe cycle arises based on the latent traces left over from sentient beings in the last universe cycle, we don't have to wonder where consciousnesses come from, or the sense organs that rose up from the basis, as described in the commentary to the Sound Tantra.

And all of this is merely on the level of conventional, that is functional, descriptions of the appearance of basis, path, and result.

Author: Malcolm

Date: Tuesday, November 8th, 2022 at 2:10 AM

Title: Re: Ultimate emptiness of matter

Content:

Vajrasambhava said:

According to nowadays Science, there are irreducible elementary particles such as quarks, electrons, preons etc.

Do they lack inherent existence?

Even if in future we discover more subtle particles, is it possible to find a state of matter which is not dependent of anything else?

Malcolm wrote:

No.

Vajrasambhava said:

Can you please explain why?

Thank you

Malcolm wrote:

All of these particles are produced through conditions. Since they are produced through conditions, and since they affect and are in turn affected by other things, they are compounded, can be created and destroyed, and therefore, are dependent phenomena.

Author: Malcolm

Date: Tuesday, November 8th, 2022 at 4:42 AM

Title: Re: Should a Guru demand respect from his students?

Content:

BuddingScribe said:

As I listed in my intro post a few days ago, my only teaching of the Dharma comes from an online group on Slack. And it's in a way that group that brings me here. Something about the attitude of the Guru recently has stuck me as a little odd. As my time as a member has gone on there has been an shift in the way we offer respect to the Guru. Firstly we had to follow every teaching with Gui Ming Shang Shi! Then post that once a day regardless of if a teaching had been posted. Then post it multiple times a day to

show our commitment to learning. And most days we would get reminders to do this along with warnings that the Guru felt displeased we weren't showing enough respect to his teachings. To me this seems an almost egotistical and prideful reaction that I imagine would be absent in a guru. Am I making too much of this or is this a reason for concern? It's just one in a line of red flags I'm seeing with this group.

Malcolm wrote:

Run as fast as you can as far away as you can from this group.

Author: Malcolm

Date: Tuesday, November 8th, 2022 at 8:44 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

I appreciate the translations, I'm sorry they were unnecessary. Here is a quote from Norbu Rinpoche instead:

[

Malcolm wrote:

And I've already responded with a citation that clarifies this statement, which you've chosen to ignore, just as you've ignored the fact that there is a conscious aspect of the basis, which disallows anything other than an understanding that the basis (primordial state) is personal, which ChNN has actually stated many times. I am sure someone can provide you the citation.

Author: Malcolm

Date: Tuesday, November 8th, 2022 at 9:36 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

Further, if accurate conventions for rig pa are not possible

Sharp said:

Correct. Rigpa is not a conceptual view. All conventions (conceptual views) of it are therefore inaccurate by definition.

Malcolm wrote:

P.S. I guess you have no idea how incoherent your posts are.

Rig pa is only a convention, therefore it is empty, and therefore signless.

No one asserted that "rig pa" was a conceptual view. But because rig pa is conventional,

therefore it's functionality can be accurately described, just as the functionality of *ma rig pa* can be described. This is the point you miss. The same thing applies to that basis. The basis is described in terms of a certain set of characteristics which have specific functions. You seem to forget that from the point of view of Dzogchen teachings everything is completely equivalent to an illusion. That means that even Dzogchen teachings and everything they describe are just a set of conventions and nothing more. But those conventions are important because they assist sentient beings, who don't exist, to realize a Buddhahood that doesn't exist, because if there was a basis that existed as anything other than a mere convention, neither Buddhas nor sentient beings would be possible. It is for this reason that accuracy in describing the path is important. That's all this is about.

Author: Malcolm

Date: Tuesday, November 8th, 2022 at 10:05 PM

Title: Re: a poll about fifth precept

Content:

dawn of peace said:

are five precepts pre-requisite for tantric initiation? or will people automatically receive the five precepts after the initiations? or can people take them separately?

KathyLauren said:

In my experience, precepts are not required prerequisites for initiations, nor are they given automatically as part of initiations.

Malcolm wrote:

In every initiation, *upāsaka pratimokṣa* are automatically received when one recites the verses of refuge after the presiding master, along with the *bodhisattva* trainings when one recites the verses of generating *bodhicitta*. Thus, there is no initiation where one does not adopt *Mahāyāna pratimokṣa* and the *bodhisattva* trainings.

But in the *Sarvastivāda* tradition, to which all Tibetan Buddhist traditions and their offshoots belong, one has a choice of which of the *upāsaka* five disciplines (*samvara*) one will maintain: one discipline, two disciplines, three disciplines, or all five.

The commitments of refuge however, which differ from the *pratimokṣa*, must be followed by everyone. The commitment of going for refuge to the Buddha is to refrain from taking non-Buddhist teachers, such as Jesus, Shiva, Krishna, Lao Tzu, and so on, as one's teacher. The commitment to going for refuge in the Dharma is *avihiṃsa*, to refrain from harming others, and the commitment to going for refuge to the Sangha is to refrain from associating with evil people and those who would cause harm to the Three Jewels.

Thus a one-discipline *upāsaka* maintains the discipline of not killing (which principally means not killing humans, but also in killing in general) in addition to the commitments of refuge. A two-discipline *upāsaka* maintains the discipline of not killing, and not stealing, in addition to the commitments of refuge. A three-discipline *upāsaka* maintains the discipline of not killing, not stealing, and not lying, in addition to the

commitments of refuge. A full upāsaka maintains all five disciplines, in addition to the commitments of refuge, because the discipline of refraining from sexual misconduct depends on the discipline of refraining from intoxication.

Author: Malcolm

Date: Wednesday, November 9th, 2022 at 1:56 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

Why I am confused: the basis is called the basis because it is the basis for sentient beings and buddhas. In a very simplified way, Ma rigpa, sentient beings, are one function, rigpa, buddhas, are another function.

However, in its latent state, prior to the arising of sentient being or buddhas, how could you describe the basis, in this state, as personal?

Malcolm wrote:

In the same way that in a state of deep sleep there is no appearance of buddhas or sentient beings in our mind. Nevertheless, when we awaken, the basis of our perceptions of dreams vs. waking is just our own consciousness.

The basis is a generic description of a set of qualities belonging to our own consciousness, the nature of the mind. The basis, aka sugatagarbha, does not belong to inanimate things.

The term "basis" in Vajrayāna texts has a long history and all traditions, including Dzogchen depend on a citation from the Guhyasamāja Uttaratantra:

A tantra is called a continuum.

This can be divided into three aspects:

the basis, the nature,
and the incorruptible.

The nature aspect is the cause.

Likewise, the incorruptible is the result.

The basis is called "the method."

These three include the topics of tantra.

The basis can only be personal. It is part of an individual sentient being's continuum of basis, path, and result to buddhahood. The term "basis" has no meaning outside of this context. In Vajrayāna teachings in general, the term basis refers to the five aggregates. In Anuyoga and Dzogchen the term "basis" refers to pristine consciousness or sugatagarbha.

You can see this explanation given quite fully by Dudjom R. in the Big Red Book, pp. 261-

267. He begins his discussion with the above citation.

Sharp said:

The basis [for sentient beings/buddhas], which is personal, has not yet "arisen from the basis". To whom or what function could the term personal correspond, since there is no who, no what, no function i.e. "no thing, no-one, nothing at all"?

Malcolm wrote:

This again is subjective. Since the basis is latent, it isn't a nothing, since it is described latent, it has the potential to arise. And what is this basis? Just your mind between eons. This is all very clearly described in the commentary on the Sound Tantra, etc.

Sharp said:

Why would it not be accurate to say that, primordially, prior to the arising of sentient beings or buddhas i.e. individual perspectives, that the basis cannot be described as individual or non-individual or any other adjective within the catuskoti, in this state?

Malcolm wrote:

One, you are taking the term "ye" too literally. The more common descriptor is thog ma, as in thog ma gzhi, original basis. This basis is also called the spyi gzhi, the generic basis. Not only this, you are ignoring the fact that what causes the basis "to arise" are traces of karma. Well, where do you think that karmic residue comes from?

You are understanding the caturskoti according to the Madhyamaka way, not the Dzogchen way. What is the Dzogchen way? Vimalamitra states in the Sound Commentary:

"Free from the extreme of existing, emptiness transcends identification. Free from the extreme of not existing, the circle of the luminosity of one's vidyā transcends the extreme of annihilation. Freedom from both [existing and not existing] transcends grasping the extremes of permanence and annihilation. Freedom from neither [existing nor not existing] lacks bias and falling into extremes. Likewise, because of being free from all extremes, such as appearance, nonappearance, both, and neither, clarity, obscuration, and both of those extremes, being, nonbeing, and so on, no extreme at all is fallen into, and further, there is freedom in total perfection without abandoning the principle of freedom [from the four proliferations]."

When understood in this way, there is no contradiction between absence of identity (emptiness transcending identification, Madhyamaka caturskoti) and the luminosity of one's vidyā, which is necessarily personal.

Author: Malcolm

Date: Wednesday, November 9th, 2022 at 2:12 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

You seem to forget that from the point of view of Dzogchen teachings everything is completely equivalent to an illusion. That means that even Dzogchen teachings and everything they describe are just a set of conventions and nothing more. But those conventions are important because they assist sentient beings, who don't exist, to realize a Buddhahood that doesn't exist

Konchog Thogme Jampa said:
John Lennon was on point:
Nothing is real
And nothing to get hung about
Strawberry fields forever

Author: Malcolm
Date: Wednesday, November 9th, 2022 at 7:20 AM
Title: Re: Aphantasia & Dzogchen / tantric practices
Content:

Jules 09 said:
The luminosity of one's vidyā is "personal" when it is limited by the mental construct of self: 'I', 'me' and 'my' vidyā.

"The difference between buddhas and sentient beings lies in the latter's narrowness of scope and attitude.
Sentient beings confine themselves to their own limited area of samsara through their own attitude and thinking.

It is said that the difference between buddhas and sentient beings is like the difference between the narrowness and openness of space. Sentient beings are like the space held within a tightly closed fist, while buddhas are fully open, all-encompassing.

Basic space and awareness are innately all-encompassing. Basic space is the absence of mental constructs, while awareness is the knowing of this absence of constructs, recognizing the complete emptiness of mind essence.
Space and awareness are inherently indivisible."

- Tulku Urgyen

From: Chapter 1, The Basis: Buddhanature, in 'as it is' Vol.1 (pp.33-34).

Malcolm wrote:
This doesn't mean what you think it means. There are only individual minds, they possess no identity per se, but they are all individual and unique. Dzogchen teachings are not in contradiction with, for example, Vasubandhu's proof of individual mind streams.

When uneducated people opine about subjects like this, not understanding the depth and breadth of the Buddhadharma, and training in siddhāntas, they mislead people, just as you are doing here.

Author: Malcolm

Date: Wednesday, November 9th, 2022 at 8:53 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

stong gzugs said:

The last two are just speculations, but would help explain why teachers emphasize the individuality so much, when it may be more accurate to say that the basis transcends the individual/collective distinction as Tenzin Wangyal and others in this thread have suggested above.

Malcolm wrote:

With respect to CHNN, whoever transcribed that failed to recognize Rinpoche's Kham dialect, in which spyi is pronounced quite similarly to gshis.

This spyi is a contraction of spyi mtshan nyid, samanya laksana, i.e. generic characteristic, and in all Buddhist systems, universals, i.e. generic characteristics, are held to be unreal. It's almost unnecessary to point out that the Vaishesika/Nyaya is rejected in Dzogchen tenet systems presentations because they maintain the actual existence of universals.

As for things pervading samsara and nirvana, again, samsara and nirvana are personal by definition, not transpersonal. When one eliminates afflictions, samsara is no longer an experience for oneself. There is no universal samsara in which all beings live. As Nagarjuna states "This pair, samsara and nirvana, do not exist, however, thorough knowledge of samsara is nirvana." So again, neither samsara nor nirvana are transpersonal phenomena.

Jean Luc Achard has completely refuted Tenzin Wangyal's presentation of khyab rig, pointing out that this is just a Bonpo term for sugatagarbha, and that khyab rig only is found in sentient beings, not inanimate things.

Finally, the difference between the thumb-sized atman in the heart with the bindu of rigpa is that the latter is defined [in the Khandro Nyinthig] as both compounded and uncompounded, since it is, according to Guru Rinpoche, identical with the causal bindu in the heart, made up of the refined five elements, the vayus, and the mind, and thus it is not permanent, nor does it shift from one body to another.

Your qualm about the limit to sentient beings assumes somehow that sentient beings are only humans. Why do you have this assumption? It's strange. There are more ants

under your house than humans on the planet.

There is a chapter in the Treasury of the Supreme Vehicle on difficult points. I have discussed this elsewhere on several occasions.

Author: Malcolm

Date: Wednesday, November 9th, 2022 at 9:44 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

Finally, the difference between the thumb-sized atman in the heart with the bindu of rigpa is that the latter is defined [in the Khandro Nyinthig] as both compounded and uncompounded, since it is, according to Guru Rinpoche, identical with the causal bindu in the heart, made up of the refined five elements, the vayus, and the mind, and thus it is not permanent, nor does it shift from one body to another.

So now rigpa is compounded? AND Uncompounded? Both is AND is not. Hard not to notice that this is one of the four extremes aka a wrong view.

Malcolm wrote:

Read it again. This is stated quite clearly in the Khandro Nyinthig root text. Rigpa is always embodied. There is no such thing as bodiless rigpa. In Dzogchen teachings, even formless realm beings have subtle form. Rigpa, the basis, has a location in the body, a pathway in the body, etc. The thugs rje aspect of the basis is rig pa. Thugs rje is also defined as one's consciousness in the String of Pearls commentary, and above, in section on five rigpas, you can see the various ways rig pa is defined. Rely on what original Dzogchen tantras and commentaries say.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 12:23 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

One, you are taking the term "ye" too literally. The more common descriptor is thog ma, as in thog ma gzhi, original basis. This basis is also called the spyi gzhi, the generic basis.

Sharp said:

I think you have hit exactly on the difference between our interpretations. This makes total sense now.

I take Ye to mean the same thing as ka. A. Original, primordial, fundamental, alpha. I take this literally because the texts do.

Malcolm wrote:

They don't actually.

Sharp said:

For me, ye and ka and spyi are all basically synonyms, the difference is only contextual.

Malcolm wrote:

I don't think you have enough Tibetan to make this judgement. Anyway, you are mistaken.

Sharp said:

The point of them all is the same: they refer to the most primordial point in the "story of becoming". Literally, in all senses, and also in this very moment.

Malcolm wrote:

There is no primordial point.

Sharp said:

Spyi is the word you translate as "generic". Why?

Malcolm wrote:

I've already explained this in detail elsewhere. It is a contraction of spyi mtshan nyid, samanya lakṣana.

Sharp said:

The fact that you reference it as being a synonym with thog ma actually emboldens this point. Thog ma does not mean generic either, does it?

Malcolm wrote:

Thog ma means "initial," but since there is no actual initial point, it refers to a generic set of conditions.

Sharp said:

I don't speak medieval Tibetan. But I understand semantics. For me, the meaning is different. I think your interpretation is too idiosyncratic. I disagree with it. I think spyi gzhi means fundamental ground of existence, and this means the same thing as it does anywhere else.

Malcolm wrote:

There is no fundamental ground of existence. You ignore your very own invocation of the Madhyamaka caturskoti. Why?

Sharp said:

I haven't disregarded the rest of your post by the way, I will certainly take your recommendations away to study further. But as above, I don't perceive a conflict with your sources, I perceive a conflict with your presentation of them.

Malcolm wrote:

That's because you don't understand the depth and breadth of Dzogchen teachings. You simply haven't studied it enough. Keep studying.

Sharp said:

This is literally exactly what I have been saying for the entirety of the conversation. You think it supports your interpretation, I think it supports mine. Maybe not so far apart.

Malcolm wrote:

You err on the side of taking a universal to be real, a ground of existence. This conflicts with Dzogchen teaching. Emptiness isn't real, it is not a thing entities possess, it is strictly a generic descriptor, an abstraction. What does it describe? Absence of inherent existence, *svabhāva*.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 12:42 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

But conditioned and unconditioned violates the tetralemma.

Malcolm wrote:

In Dzogchen, these two things do not stand in contradiction, it is only in pre-Prasanga Madhyamaka, like the Madhyamaka Rongzom criticized, where these are considered to be mutually exclusive.

The reality of it is that everything is simultaneously compounded and uncompounded, as the Sound Tantra commentaries points out:

Now then, it may be said “That is not the Great Perfection because the view is involved in avoiding extremes.” [We reply], that since [the view] is perfect as existence, this means there is nothing to seek. Since it is perfect as nonexistence, there is nothing to abandon. Since it is perfect as both, the meaning is that it is beyond accepting and rejecting. Since it is perfect as neither, everything becomes *dharmatā*. In the same way, In the same way, since being empty, not empty, and so on, are perfect, it is the meaning of the Great Perfection without falling into the extreme of hope and fear. Further, since it is a singularity, proliferation is eliminated. Since it is a plurality, there is nothing to abandon. Since it is an extreme, the middle is eliminated, since it is the middle, likewise, the extremes are eliminated.

As such, how is it to be understood? Because there no middle in which to abide because of being free from extremes, the middle is annulled by negating the extremes, and likewise, there are also no extremes to perceive because the middle is negated.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 1:54 AM

Title: Re: In need of some advice please. Sensitive topic.

Content:

T@sh! said:

My question is, can I abandon my commitment vows that I made during the empowerment and break my connection to this Lama? Or what would you advise? The empowerment is a Highest Yoga Tantra practice. I don't want to be associated with this Lama at all and I don't want to do any practice that I took from him.

Malcolm wrote:

You are not required to do the practice you received the empowerment for. Just move on, and pick your teachers more carefully in the future.

You really don't need to worry.

Relax, and move on with your life. If you are mainly interested in Gelug teachings, there are any number of qualified Gelug masters out there.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 3:54 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

Rigpa, the basis, has a location in the body

Terma said:

Malcolm, can you elaborate a little on this point? I have received some teachings on this and I am interested in understanding it a little better.

Unless of course it is deemed too secret. The teaching I am referring to would probably fall into that category so I don't want to say much.

Malcolm wrote:

It is crucial to understand that our experience of the five elements arises from our misperception of the five lights of the five relative pristine consciousnesses that apprehend characteristics (the mirror-like, and so forth). This is why the "uncompounded" bindu of vidyā in the heart center and the "compounded" causal bindu in the heart center are identical.

This is also why Nāgārjuna's dictum, "Through knowledge of samsara is nirvana" is totally relevant to this discussion, as well as Nāgārjuna's observation that neither compounded nor uncompounded phenomena can be established, since they are relative to one another.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 4:11 AM

Title: Re: Bodhicitta

Content:

Terma said:

Am I correct in thinking that Bodhicitta is understood in a completely different context in Dzogchen teaching?

In Dzogchen is Bodhicitta the natural result of abiding in the view and not so much something that one looks to cultivate as is done on the gradual path?

What does "byang chub" translate to in the context of Dzogchen?

Malcolm wrote:

Bodhicitta is the name for the basis in sems sde.

byang means pure; chub means perfect.

The term "byang chub sems" in Dzogchen has nothing at all to do with the Mahāyāna division of bodhicitta into relative and ultimate bodhicittas.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 4:52 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Terma said:

Thanks. While still trying to be a little vague, could you say that rigpa could be pinpointed to a certain place in the body in which it abides?

Malcolm wrote:

Vidyā is located in the heart center.

Terma said:

Malcolm, are you not accepting PM's?

Malcolm wrote:

No, too many strange PMs.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 5:52 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

- So, in your opinion; are you claiming that a sentient being recognizes/knows(rig pa) it's own basis?

In which case, this would imply that you are also claiming that every sentient being has their own personal Samantabhadra.

Malcolm wrote:

I am not claiming this. This is what it is clearly stated in a thousand Dzogchen texts.

Just as there are five kinds of vidyā, there are also find kinds of Samantabhadra. The Commentary on the Six Dimensions of Samantabhadra gives this as the essence and the definition:

1.1.3.3.1.1 The essence of Samantabhadra is that it arises as the nature of everything, is not covered by anything and does not fall into any extreme.

1.1.3.3.1.2 The definition is that since there are many, sam. Since those are included in the foundation, one's mind, anta. Since the evil concepts of samsara are interrupted, bhadra.

Now, what were you saying about Samantabhadra not being personal?

In reality, there are five Samantabhadras (and more) discussed in Dzogchen teachings: Original Nature Samantabhadra, Ornament Samantabhadra, [7/a] Teacher Samantabhadra, Vidyā Samantabhadra, Realization Samantabhadra, and so on. So it really depends, which Samantabhadra is one referencing?

Every sentient being who wakes up through Dzogchen methods can be called Samantabhadra. as explained in the Mind Mirror Tantra:

I am Realization Samantabhadra;

the yogin who dwells in the state of Samantabhadra dwells on the stage of the sugatas.

Samantabhadra (endowed with the meaning of realization) is the undistracted state, Samantabhadri is the unrestricted vast sphere.

So, be clear when asking questions about Samantabhadra, which one do you mean?

Author: Malcolm

Date: Thursday, November 10th, 2022 at 5:56 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Terma said:

What about in the physical heart?

Malcolm wrote:

No, that is not it. The heart center is located below the physical heart and above the diaphragm.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 6:15 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Terma said:

What about in the physical heart?

Malcolm wrote:

No, that is not it. The heart center is located below the physical heart and above the diaphragm.

Terma said:

Ah okay. My question stems from a Bon Dzogchen teaching/text from Tapahritsa. I received oral commentary but I was always wondering if there was a translation breakdown, but apparently there is not and I brought this question forward.

I always thought it was as you say so the idea that rigpa abides in the actual heart was new to me and was hard to wrap my head around.

Thoughts?

Malcolm wrote:

which text?

Author: Malcolm

Date: Thursday, November 10th, 2022 at 6:41 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Terma said:

Ah okay. My question stems from a Bon Dzogchen teaching/text from Tapahritsa. I received oral commentary but I was always wondering if there was a translation breakdown, but apparently there is not and I brought this question forward.

I always thought it was as you say so the idea that rigpa abides in the actual heart was new to me and was hard to wrap my head around.

Thoughts?

Malcolm wrote:

which text?

Terma said:

The Six Lamps

Malcolm wrote:

There is no evidence in that text that the actual heat, the so called "don snying" is meant as the location.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 11:23 AM

Title: Re: Is Dzogchen practice similar to Zen? Is the goal / speed the same?

Content:

Nalanda said:

Is Dzogchen practice similar to Zen? Is the goal / speed the same?

Malcolm wrote:

They are completely different systems. They can't be compared.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 11:26 AM

Title: Re: Red "ripple"

Content:

DNS said:

The U.S. Mid-term elections were held yesterday. The counting is still going on, but appears to be a disappointment for Republicans, who were hoping for a Red Wave. It's more like a ripple.

<https://www.cbsnews.com/>

Malcolm wrote:

Yes, the fascists lost, and Biden had the strongest midterm showing of any president in the past 45 years.

And at the same time, fascists troops are fleeing the western bank of the Dniepro River.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 7:33 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

It should be identical to the indestructible drop located at the center of heart chakra describe in HYT

Malcolm wrote:

Yes, this is correct. That's why Longchenpa and so on always quote the Hevajra Tantra

when the location of rig pa in the body is discussed.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 7:37 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

Based on the position of Dzogchen represented in this thread, is the following characterization correct:

Spyi in spyi gzhi means spyi mtshan nyid, a universal characteristic or condition. Thus spyi gzhi means the “basic universal condition”. This universal condition is original purity.

There are not infinite bases for each person because the basis is a universal condition of every mind, not an entity.

To talk of this universal condition as one or many is incoherent because a universal or generic condition cannot be enumerated. For example, heat is a universal condition or characteristic of fires. This does not mean there is a separate entity, heat, that can be labelled one or many. However, the substantiation of heat in each fire is still individual.

Conventional expression in Dzogchen doesn't go beyond Prasangika, this explanation included. Ati is wisdom, not a view.

?

Malcolm wrote:

Pretty fair.

Author: Malcolm

Date: Thursday, November 10th, 2022 at 10:03 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

It should be identical to the indestructible drop located at the center of heart chakra describe in HYT

Malcolm wrote:

Yes, this is correct. That's why Longchenpa and so on always quote the Hevajra Tantra when the location of rig pa in the body is discussed.

Terma said:

Is this then a translation issue in regards to The Six Lamps? The second lamp is titled "The Lamp of the Flesh Heart." I could understand translation discrepancies, but surely these teachings come down in an oral lineage as well?

I am not disputing what you say in regards to longchenpa, etc., as I always understood it this way as well.

Malcolm wrote:

Tsi ta sha means "fleshy heart", the same term is used in Nyinthig aural lineage. But it does not refer to, the heart that pumps blood. Citta is translated in these texts as "snying," where it refers to center of the torso, not the heart that is responsible for circulation. The reason is that the heart is responsible for its circulation of blood is the site of the karma vayus.

Author: Malcolm

Date: Friday, November 11th, 2022 at 1:15 AM

Title: Re: "Career Opportunities" Related to Dhamma

Content:

Nicholas2727 said:

I believe work in translation could offer some money no?

Malcolm wrote:

Just like musicians and actors, if you are a translator of Buddhist texts, better keep that day job. There are very few of us who make a living this way. And most of us also have PhD's or equivalent experience involving years of being poor and working day jobs. There are not many jobs in religious studies for Buddhists.

Author: Malcolm

Date: Friday, November 11th, 2022 at 5:11 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Jules 09 said:

The context of this discussion has been the Basis, Buddhanature, so it should be clear to which Samantabhadra I was referring: Samantabhadra that is the indivisible unity of the basic space of dharmadhatu and awareness (rig pa).

Malcolm wrote:

So yes, personal, since buddhanature isn't transpersonal nor is it an atman.

Author: Malcolm

Date: Friday, November 11th, 2022 at 10:24 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

stong gzugs said:

Fascinating discussion. A few more responses come to mind.

Malcolm wrote:

Longchenpa begins chapter 13, "First, at the time of purifying the cloud-like obscuration of deluded appearances, the group of eight of mind and mental factors, the all-basis, and the addictive five aggregates that appear from the solidified traces of apprehending a self when the basis has arisen as an appearance from the basis...

The question arises, from where does this grasping at self arise, with its concomitant deluded vision, mind and mental factors, and so on, arise if there is no continuum within which it might arise. How does diversity arise within this state if this state is a ontological singularity? A transpersonal basis must be an ontological singularity, otherwise there is no point in calling it "transpersonal."

This is the question you have to answer. And given that the entire history of Buddhist philosophy has never proposed an ontological basis for all phenomena, and has always been pluralist and nominalist, even in Yogacāra, how can one square the assertion of an ontological basis with Dzogchen teachings? Especially in light of the fact that Dzogchen tantras negate an such ontological basis from the outset.

stong gzugs said:

If we interpret the text as Samantabhadra just representing each of our individual original state rather than a shared state, and re-reading the text as pertaining to our individual basis (per ChNN and the view on this thread more generally), the analogy seems to end up being a bit solipsistic by saying that even the other sentient beings we experience (much less the inanimate objects) are just a projection or emanation of our individual basis. This isn't a problem if we view Samantabhadra as an all-pervasive dharmakaya, in the way that Tenzin Wangyal suggests.

Malcolm wrote:

We don't reject outer objects in Dzogchen, which, if you were more studied in the subject, you would understand already. The best you can say is that in Dzogchen, all phenomena share the state of being empty and free from extremes, and that's about all they share. This emptiness, this original purity (ka nas dag pa) is not different than the original purity (gzod nas dag pa) discussed in Prajñāpāramitā,

Author: Malcolm

Date: Friday, November 11th, 2022 at 11:47 AM

Title: Re: Red "ripple"

Content:

Kim O'Hara said:

Some features of the US system seem to be designed to reduce the turnout.
Not saying we're perfect but we have compulsory voting and elections are held on Saturdays to make it easier for everyone to comply.

Kim

Genjo Conan said:

"Some features" meaning, in this case, the systematic disenfranchisement of poor and non-white people. It's a feature, not a bug.

KristenM said:

Can you provide some examples of "systemic disenfranchisement of poor and non-white people" to voting, currently? There's record-breaking turnout for elections and Blacks and Latinos have definitely been voting in record numbers.

Malcolm wrote:

I think he is referring to racist gerrymandering in Texas and other places, which indeed disenfranchises voters, in addition to insane voting requirements, signature matching in Florida, denying ex-cons the right to vote in many states, and so on.

Author: Malcolm

Date: Friday, November 11th, 2022 at 12:52 PM

Title: Re: Red "ripple"

Content:

tobes said:

Looks a lot like the official end of Trump.

I had been reading too much NYT leading up to it, so had prepared myself for the opposite outcome.

And not to be too hyperbolic, but the official end of America too. I'm not sure the system itself could recover from a red wave leading to Trump 2024.

Malcolm wrote:

I have been skeptical of the red wave for some months. As it is Biden, apart from 2004, Biden has had the best midterm showing since '84.

All in all, one of the more effective American presidents we've have.

Author: Malcolm

Date: Friday, November 11th, 2022 at 11:34 PM

Title: Re: Rigpa is conditioned?

Content:

Luren said:

Delson Armstrong...claims that Rigpa is a conditioned state...

Malcolm wrote:

Well, this just shows he is not very familiar with Dzogchen teachings.

There are all kinds of rig pas. The use of the term rig pa here, as Jigme Lingpa states:

"In the sutras of the Mahāyāna there are three kinds of knowledge (vidyā, rig pa), the knowledge of the deva eye, the knowledge of past existences, and the knowledge of the exhaustion of taints, which are knowledges called "cognitions (shes pa)." The dharmatā of vidyā that is beyond eight consciousness...exists as the pristine consciousness of the natural great perfection...the essence of that view is the truth of the āryas, the pristine consciousness each one knows for themselves (so so rang rig pa'i ye shes) that is free from grasping subjects and objects."

If he is asserting that the path of seeing is conditioned, it means he does not even understand Buddhism.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 12:51 AM

Title: Re: Red "ripple"

Content:

KristenM said:

Can you provide some examples of “systemic disenfranchisement of poor and non-white people” to voting, currently? There’s record-breaking turnout for elections and Blacks and Latinos have definitely been voting in record numbers.

Malcolm wrote:

I think he is referring to racist gerrymandering in Texas and other places, which indeed disenfranchises voters, in addition to insane voting requirements, signature matching in Florida, denying ex-cons the right to vote in many states, and so on.

KristenM said:

Here's an interesting dialogue on the subject from this morning on C-Span. Both sides make some good points imo. But, then I'm a moderate Dem.

<https://www.c-span.org/video/?524088-3/washington-journal-hans-von-spakovsky-sean-morales-doyle-discuss-2022-midterm-elections>

Malcolm wrote:

Since the Southern Democrats switched to the Republican Party, they've been intent on maintaining their one party rule in the South. Its just the same old post-Reconstruction crap being played out today.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 12:56 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

The question arises, from where does this grasping at self arise, with its concomitant deluded vision, mind and mental factors, and so on, arise if there is no continuum within which it might arise. How does diversity arise within this state if this state is a ontological singularity? A transpersonal basis must be an ontological singularity, otherwise there is no point in calling it "transpersonal."

stong gzugs said:

I'd just flip this around and ask you, again, to then explain then how the transpersonal experience of "Brahman" that ChNN described arises?

Malcolm wrote:

I don't believe he ever said this. I studied with him for 28 years.

stong gzugs said:

Now, the question of where ignorance arises from is unclear in all sorts of traditions.

Malcolm wrote:

It's actually extremely clear in Dzogchen.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 1:02 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

I like simplify things. When we look at a yellow flower like a dandelion we all have the same experience of it, as we look at, touch it, etc. That experience is an expression of the inner workings of our bodies. The flower was not a concretized five lights. The five lights are not operating directly on the world that way. Our minds did not generate that flower.

Malcolm wrote:

It generated the way the flower appears, the representation, not the outer object. The

way the flower appears is its snang lugs, mode of appearance, the way that appearance of the flower actually exists is its gnas lugs, bhutatā, reality. The appearance of that flower does not exist as a mental factor. In Dzogchen teachings, it is held to exist as rtsal, the potential of the mind to appear in any form without being any of those forms (hence the mirror example). This is why it is clearly explained that the colors of the five lights arise from the contamination of the karma vāyus. The five lights, which are the expression of the five pristine consciousnesses, have no color of their own.

Distinguishing between the representation ('dra ba) and the basis that is being represented ('dra gzhi) is an important topic in Dzogchen teachings.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 4:05 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Matt J said:

That is not so difficult--- based on what ChNNR is stating, it is just a matter of an individual reaching an expanded state of consciousness. Since this can include other mindstreams, in theory a Buddha that achieves some sort of universal omniscience would be a sentient being who achieved a very expanded state of knowledge.

stong gzugs said:

Are you using consciousness in an everyday or technical way here? If it's the latter, I don't think that a person's consciousness (shes pa/vijñāna) can expand out to encompass others.

Malcolm wrote:

Why do you think this? You think vijñāna cannot become jñāna? If so, not only have you not understood anything about Dzogchen, you have not understood anything about Vajrayāna, or even sūtra.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 5:57 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

I don't believe he ever said this. I studied with him for 28 years.

stong gzugs said:

Now that you have the full quote, pasted above, I'd be curious how you interpret it.

In it, ChNN clearly distinguishes between two bases, one transpersonal and one personal, and says that we can experience the transpersonal basis in meditation and this experience transcends the individual and produces a unification akin to the experience of Brahman.

Malcolm wrote:

The spyi gzhi is here defined as "space," the dharmadhātu, not consciousness, ala brahmin. Within this space, the dhātu, is rig pa, likened to the sun. But if you think your total space is the same as my total space, you have not understood anything. The dharmadhātu is not established as anything. It is not even a nonexistent since it has never existed to begin with. It's a generic term for emptiness in Mahāyāna.

The reason ChNN here is using brahman as an example is because people tend to be very familiar with this idea of nonduality from Hindu sources. People are much more familiar with these ideas than the more refined understandings of Madhyamaka.

It is easy to understand that when one is in a samadhi that is free from references that one will not experience time, etc. Why? Because this is state of free of references.

But there is a big difference between brahman, a transpersonal state, and the generic basis, which isn't a thing that exists, it isn't something that has the status of being. The general basis is just original purity.

When ChNN talks about the dharmadhātu, he always described it as a general emptiness, a way of talking about individual emptiness in aggregate. Individual emptiness, of course is dharmatā śūnyatā. In general, in Buddhist lingo, when we talk about elements in the universe, we talk about dhātus, like the sadadhātu, the dhātus of earth, water, fire, air, space, and consciousness. Or we talk about the sattvadhātu, the dhātu of sentient beings, or the buddhadhātu, the dhātu of buddhahood—incidentally, the sattvadhātu and the buddhadhātu are described as being coterminous.

Finally, this original purity is said to be permeated with the three pristine consciousnesses, essence, nature, and compassion: Vimalamitra states:

Now, in particular, the following is the unsurpassed position. This incontrovertible reality is present as kāyas since the essence is unchanging.

It is also present as the basis of the arising of the inseparable three kāyas. It is not established in terms of faces and hands, the signifying attributes. The nature is present as luminosity because it is clear. Though the three luminescences are self-illuminating, they are not established with attributes of color. Compassion is present as the pristine consciousness of vidyā; though manifesting individually, since there is no cessation in the aspect of omniscience, it is neither an agent nor an action.

--Buddhahood, pg. 75

This is very much the same sort of statement as the one I referred to in the commentary of the String of Pearls Tantra which is one of the earliest discussions of the seven positions concerning the basis. If one starts claiming that the generic basis "exists" like brahmin, and is transpersonal, one runs into all kinds of logical problems of identity, difference, and so on. So, the best solution to this is to understand that the spyi gzhi is a set of generic characteristics that are instantiated in an individual, because if not understood in this way, there is a conflict between original purity and compassion,

that latter defined as an individual instantiation of a person's consciousness. This is just an elaborate way to talk about the nature of the mind and how the three kāyas are established as the inner clarity (nang gsal) of any given sentient being. and that is all.

Why do you think this? You think vijñāna cannot become jñāna?

I said they were different, which they are, not that the former cannot transform into the latter, which it can.

Thus, they form a continuum, therefore consciousness can "expand.", as the Tibetan definition of buddha indicated, once obscurations are cleared away (sangs), ye shes, pristine consciousness expands (rgyas).

Author: Malcolm

Date: Saturday, November 12th, 2022 at 6:00 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

stong gzugs said:

Non-arising is realized even through analytical meditation a la Nagarjuna. It certainly isn't the kind of unification experience that ChNN is describing in the above quote.

Malcolm wrote:

It's not a unification experience, it's an experience of being free from references, anālamana.

Author: Malcolm

Date: Saturday, November 12th, 2022 at 8:04 AM

Title: Re: In need of some advice please. Sensitive topic.

Content:

T@sh! said:

Hi everyone,

So I'm new to Dharma Wheel and was drawn here because I have a question. It's a bit sensitive. I will not mention anything that is banned by this forum. Basically, I took an empowerment from a Lama whose views go against His Holiness the Dalai Lama with regards to a certain practice, I don't need to say more. I have since receiving the empowerment experienced intense anxiety and obstacles and realised my mistake. My question is, can I abandon my commitment vows that I made during the empowerment and break my connection to this Lama? Or what would you advise? The empowerment is a Highest Yoga Tantra practice. I don't want to be associated with this Lama at all and I don't want to do any practice that I took from him.

I wish and hope and pray that more people listen to His Holiness and heed his warnings! I certainly will from now on.

I appreciate your advice.

Thank you

jmlee369 said:

Hi Tashi(?),

I hope you don't mind me giving a more 'conservative' answer from the Gelug establishment, but it's an issue that we're constantly dealing with, and the fallout will continue for a few more generations yet. If Gelugpas abandoned all our lineages coming through gurus who practiced Shugden, the entire tradition would be dead by now.

Generally, abandoning any and all Shugden practices you have received is fine, and if you are worried about breaking any of those commitments, His Holiness the Dalai Lama has said to rely on migtsema recitation for protection.

Regarding how to view this vajra master and the other transmissions you received from them, it is a given that you should continue to view them with respect, and uphold the commitments you received, even if you no longer maintain a personal relationship with them. Just walk away but continue the practice, with the view of relying on the dharma and not the person. And view their continued involvement with Shugden as a mistake arising from their manifestation of ordinariness, just like how all our gurus make mistakes or have limitations. If you can, try to receive the empowerment again from a non-Shugden guru and remember that the nature of gurus is the same.

Malcolm wrote:

And while you are it, totally gaslight yourself.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 1:29 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

This sort of conversation is the result of people who don't study the six faulty positions about the the basis and the one valid position about the basis.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 4:25 AM

Title: Re: Thomas Merton

Content:

laic said:

Dogen was troubled by the Mahayana doctrine, and wondered what was the point of practice, why the masters of old poured over the sutras and practiced so assiduously.

He had to find his own answer, as maybe we all need to do. Dogen eventually found his own path, time and place. We must find ours. They are, paradoxically, the same yet different.

Malcolm wrote:

Tell me you've never read Dogen without telling me you've never read Dogen.

Please see Heart of the Way, Tanahashi translation, pp. 887-888.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 5:00 AM

Title: Re: Thomas Merton

Content:

laic said:

I have a few others on Dogen in my Library, including the quite new "Treasury of the True Dharma Eye". I find his writings, including his poetry, helpful in my own attempts to understand this rather strange world we live in.

Malcolm wrote:

Dogen was not troubled by Mahāyāna in the slightest. He was a committed Mahāyāni his entire life. There is an excellent biography of Dogen published in Shambhala's lives of the Master Series written by Steve Heine. I recommend it. It is fascinating.

laic said:

I will try finding the passage you refer to another day.

Malcolm wrote:

It's in the Shambhala Edition, which you mention above is in your possession. It's short, three pages.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 5:16 AM

Title: Re: Thomas Merton

Content:

laic said:

I have a few others on Dogen in my Library, including the quite new "Treasury of the True Dharma Eye". I find his writings, including his poetry, helpful in my own attempts to understand this rather strange world we live in.

Malcolm wrote:

Dogen was not troubled by Mahāyāna in the slightest. He was a committed Mahāyāni his entire life. There is an excellent biography of Dogen published in Shambhala's lives of the Master Series written by Steve Heine. I recommend it. It is fascinating.

laic said:

I will try finding the passage you refer to another day.

Malcolm wrote:

It's in the Shambhala Edition, which you mention above is in your possession. It's short, three pages.

laic said:

Malcolm, as I have explained to Johnny D, I did not claim that Dogen was troubled by Mahayana doctrine as such, I was referencing the specific Mahayana teaching of Original Enlightenment.

Maybe you could go back and read what I actually posted in context.

Sorry mate, but I really am tired if all this.

All the best.

Malcolm wrote:

This is what you said before you replied to JD, and is what I replied to:

Dogen was troubled by the Mahayana doctrine, and wondered what was the point of practice, why the masters of old poured over the sutras and practiced so assiduously. He had to find his own answer, as maybe we all need to do. Dogen eventually found his own path, time and place. We must find ours. They are, paradoxically, the same yet different.

In this post, there was no such qualification. That's what I was responding to. I agree that Dogen took issue with the Tendai doctrine of original awakening.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 8:30 AM

Title: Re: Rigpa is conditioned?

Content:

tingdzin said:

It was inevitable that once Dzogchen and "rigpa" became public property, they would be treated as commodities and used to advance hucksters' agendas.

Malcolm wrote:

It's been that way for centuries.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 9:51 AM

Title: Re: Killing an animal doesn't break the first precept?

Content:

akuppa said:

Hi all,

I've been listening to a series of lectures on the abhidharmakosha found on YouTube, Foundations In Abhidharma by Khenpo David Karma Choephel

<https://www.youtube.com/watch?v=z26fjrZpcNE&t=2149s>

He mentions in one episode that killing an animal isn't strong enough to break the first precept, at least as understood in his Karma Kagyu tradition. I think he mentions that certain forms of lying also don't break the precept.

Anyhow, I've never heard this before, does anyone here have any more information? Is this the case in other Mahayana traditions?

Malcolm wrote:
He is correct.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 11:18 AM

Title: Re: How exactly do you "practice" the outer preliminaries?

Content:

Boomerang said:

I understand how to practice a prostration. You clasp your hands, kneel, etc. But what does it mean to "practice" the outer preliminaries? Reading a text about the 4 thoughts like Words of My Perfect Teacher 100,000 times?

Malcolm wrote:
You reflect on them repeatedly until they become second nature.

Author: Malcolm

Date: Sunday, November 13th, 2022 at 10:18 PM

Title: Re: Killing an animal doesn't break the first precept?

Content:

Malcolm wrote:
He is correct.

akuppa said:

Maybe I'm confusing the lay precepts for the monastic ones. For a lay person taking the five precepts, killing an animal surely breaks the precept?

Malcolm wrote:
No. Killing an animal is equivalent with damaging plant life. The prohibition is really

aimed at avoiding killing humans. Of course, the commitment of refuge in the Dharma is ahimsa. But that is not a vow, per se.

Author: Malcolm

Date: Monday, November 14th, 2022 at 1:28 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

I would like to try one last time to make sure I understand. Consider the statement:

Objects and subjects are not found under analysis. They are empty. This emptiness is not a transcendental object but a universal principle or condition of everything. Nevertheless, there is an awareness or intelligence that knows this. This capacity to cognize is not a transcendental subject, but a manifestation of the dynamic radiance of emptiness or original purity itself, to the extent that it is substantiated in an individual. These things can only occur together because they are dependently arisen. Therefore, this realisation as a lived experience can only take place in the context of an individual continuum. Therefore, the individual continuum, an unfabricated mindstream, is the basis, since there could be no other kind of basis in which realisation or non-realisation could occur.

Conventionally speaking, is this fairly accurate as a basic summary?

Malcolm wrote:

Correct. Thus, the point of Longchenpa critiquing some sems sde adherents, who fall into the extreme of asserting everything is nothing other than one's mind.

While nothing is established in bodhicitta, emptiness, there is a distinction between appearances and apparent objects in dualistic vision (play), which appear in one's mind (rtsal), like a mirror. The apparent objects do not exist in rtsal, they externally exist by way of eight examples of illusion. Thus is why Dzogchen is not the same as Yogacara. Appearances are not mental factors.

Author: Malcolm

Date: Monday, November 14th, 2022 at 1:44 AM

Title: Re: Killing an animal doesn't break the first precept?

Content:

akuppa said:

Interesting, perhaps you could point me towards where I might more discussion of this? Or is it solely based in the Vinaya? In the discussion of the precepts and unwholesome actions that I've seen only killing a living being is mentioned, it doesn't make the distinction between animal and human life found in the Vinaya.

e.g pg. 218 of the Lam Rim Chenmo trans. Guy Newland etc
Peter Harvey Buddhist Ethics pg. 69
Ornament of Abhidharma trans. Coghlan pg. 622

Malcolm wrote:

Taking the life a human being is a defeat for a monastic. Taking the life of an animal, like drinking alcohol, damaging plant life and so on, is a minor transgression which involve only confession, and no censure.

But the four root disciplines are shared among all buddhists. It is unreasonable to think that the discipline of not taking life is more stringent for lay people than monastics, it certainly isn't when it comes to sexual misconduct. The reason the discipline of refraining from being intoxicated/drinking alcohol is included is that the discipline of refraining from sexual misconduct depends on the discipline of refraining intoxicated/drinking alcohol. Without accepting latter, one cannot follow the former. In the Mūlasarvāstivāda tradition we have a choice of following, one, two, three, or all five disciplines, but not four.

Moreover, in the Kośabhaṣyam, the only example where the implications of taking life is drawn, the discussion solely applies to taking the life of humans beings.

Author: Malcolm

Date: Monday, November 14th, 2022 at 3:15 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

If the colors which are so called pure appearances and in fact colored to due karma, then they are colored due to bias not some bleaching agent like an imagined pure vayu.

Malcolm wrote:

They are colored due to the movement of karmavāyus in one's body, not due to some bias; they are called "appearances of pristine consciousness" because they do not arise from traces karma, like the outer appearances of mountains, and so on.

This is why there are so many instructions written in Dzogchen literature about the importance of allowing the vāyus to become still. When we are exhausting the five elements, what we are actually exhausting is the karma vāyus. The doctrine of elements in Dzogchen is very complicated, much more complicated than in Mahāmudra and other teachings.

Author: Malcolm

Date: Monday, November 14th, 2022 at 3:46 AM

Title: Re: Killing an animal doesn't break the first precept?

Content:

akuppa said:

I see the logic. But it is interesting that it is not understood that way in other traditions, Mahayana or Theravada, afaik.

Malcolm wrote:

It's how it is understood in the Tibetan tradition.

Author: Malcolm

Date: Monday, November 14th, 2022 at 9:40 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

If the colors which are so called pure appearances and in fact colored due to karma, then they are colored due to bias not some bleaching agent like an imagined pure vāyū.

Malcolm wrote:

They are colored due to the movement of karmavāyus in one's body, not due to some bias; they are called "appearances of pristine consciousness" because they do not arise from traces of karma, like the outer appearances of mountains, and so on.

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Kai lord said:

So appearances of external objects originated from karmic traces while apparent objects are results of wind movements?

Malcolm wrote:

No. Not at all. Apparent objects are the results of their own causes and conditions, by virtue of the eight examples of illusion.

The appearance of apparent objects is a result of traces: for example, the liquid substance in the six realms, an example that we find in the Dzogchen tantras.

The appearance of the five lights, which is an internal appearance with no corresponding outer object, has colors because of the karma vāyus.

Author: Malcolm

Date: Monday, November 14th, 2022 at 10:58 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Sharp said:

I would like to try one last time to make sure I understand. Consider the statement:

Objects and subjects are not found under analysis. They are empty. This emptiness is not a transcendental object but a universal principle or condition of everything. Nevertheless, there is an awareness or intelligence that knows this. This capacity to cognize is not a transcendental subject, but a manifestation of the dynamic radiance of emptiness or original purity itself, to the extent that it is substantiated in an individual. These things can only occur together because they are dependently arisen. Therefore, this realisation as a lived experience can only take place in the context of an individual continuum. Therefore, the individual continuum, an unfabricated mindstream, is the basis, since there could be no other kind of basis in which realisation or non-realisation could occur.

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Correct. Thus, the point of Longchenpa critiquing some sems sde adherents, who fall into the extreme of asserting everything is nothing other than one's mind.

While nothing is established in bodhicitta, emptiness, there is a distinction between appearances and apparent objects in dualistic vision (play), which appear in one's mind (rtsal), like a mirror. The apparent objects do not exist in rtsal, they externally exist by way of eight examples of illusion. Thus is why Dzogchen is not the same as Yogacara. Appearances are not mental factors.

Passing By said:

Appearances appear in one's mind like a mirror.....but are not mental factors (ie, not part of the mind)? I don't understand this.

Also is it explained anywhere why emptiness can be substantiated in an individual when emptiness is signless? Or is this meant on the relative level and not ultimately?

Malcolm wrote:

In Dzogchen teachings, relative appearances are not mental factors like in Yogacāra. Longchenpa explain this point in depth in his commentary on the Treasury the Dharmadhātu and elsewhere.

Emptiness needs something to be empty. There is no emptiness without there being something to be empty.

Author: Malcolm

Date: Monday, November 14th, 2022 at 11:21 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

stong gzugs said:

What is the relation between these two meditative experiences? What determines whether a person has one vs. the other experience? Is it that some instructions are more oriented toward the former and other instructions are more oriented to the latter? Are both necessary for enlightenment? Thanks again.

Malcolm wrote:

They are not actually different, the dhātu and vidyā. One might say that the dhātu and vidyā are the union of the two truths, which is the basis as described in Mahāyāna.

There are various methods which may emphasize one or the other of these two, but the complete realization of one is the complete realization of the other since they are not separate.

If we were to talk about this in common Mahāyāna terms, we would say that gnosis apprehends emptiness in such a way that the subject, gnosis, takes on the aspect of the object, ultimate emptiness free from extremes, in yogic direct perception. This apprehension however isn't an apprehension since there are no signs that can be apprehended. Thus it is free from limitations or extremes (mtha' dang bral ba) and inexpressible.

The general problem that most people have in understanding this point is that when one is asked to differentiate the mind and vidyā, they are led to believe somehow that the mind and vidyā are actually two substantially different things. But they are not. The mind (sems, a catch-all term for the ālaya +), according to the unsurpassed secret cycle, is a product of the karma vāyus mingling with the potential/energy (rtsal) or radiance (mdangs) of vidyā in the heart cakra, which gives rise to the eight consciousnesses, and so forth, when the karma vāyus move through the eight nāḍīs of the heart cakra.

This is why Dzogchen teachings are included in Secret Mantra, first and foremost, because the understanding of liberation is grounded in an understanding of the formation of the body, and so on.

Author: Malcolm

Date: Monday, November 14th, 2022 at 11:27 PM

Title: Re: Link between Dzogchen and dream yoga practices

Content:

Passing By said:

I'm wondering if dream yoga is mentioned in the Seventeen Tantras

Malcolm wrote:

Yes, there is an extensive teaching on it in the Sound Tantra and its commentary.

Author: Malcolm

Date: Tuesday, November 15th, 2022 at 12:54 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

BTW, I just want to add, again, most these qualms will be settled by reviewing the six faulty positions about the basis and the one correct position.

The six faulty positions are:

1. The basis is naturally perfected (lhun grub)
2. The basis is undefined (ma nges pa)
3. The basis is defined (nges pa)
4. The basis is totally mutable.
5. The basis can be accepted as anything at all
6. The basis is polychromatic or diverse.

The one correct position:

7. The basis is originally pure.

The Six Dimensions Tantra States:

The basis that is naturally perfect at the beginning is nothing other than one thing.

However, if it is confirmed with authoritative understanding through the positions of deluded appearances, there is an appearance of seven stages appearing in this way because oneness was not recognized in the mode of the appearance of a single entity.

Now then, the meaning of this is as follows:

- (1) the basis is present as naturally perfect, appearing as the essence that subsumes the diversity.
- (2) It is present as unfixed, appearing as an aspect of mental movement.
- (3) It is present as fixed in its own state, appearing without change in recollection.
- (4) It is present as transformable, appearing as an aspect of mind because of effort.
- (5) It is present as any sort of entity, whatever appears, appears as its own essence.
- (6) It is present as polychromatic, appearing in the form of each individual element of diversity.

(7) It is present as pure from the beginning,
having always appeared as immaculate.
Among all of these stages of intellect,
the essence is pure from the beginning.

Thus seven is presented as the definitive definition.

It is fair to say that each of these six faulty positions are partial, in that they indicate aspects of the basis. However to take any of the six as defining features of the basis is erroneous. For example, taking the first position, the basis is naturally perfected/spontaneously presence, or whatever term you like, leads to the holding the non-Buddhist Samkhya position because when "appearing as the essence that subsumes the diversity" it is assumed that this one thing is "a substantial one thing." This is why Vimala in many different commentaries criticizes this position, for example, in the Commentary on the String of Pearls he says:

Since the position that the basis is naturally perfected is flawed, the basis is impossible. If the cause is asserted to be naturally perfected, the basis will be ineffective. Since the basis is given the name "cause," the expression itself is defective. In that case, if it is deemed established, is the result established in that cause or not? If it is deemed established, one will not be able to avoid the fault that the result will possess a contradiction.

What if sometimes [the basis] is a cause in which the result is also established? Since the cause is established from the result, there is (1) the fault of an infinite regress and (2) the unavoidable fault that the cause and the result are the same.

If it is asserted [that the cause and the result] are the same, the expression, "the cause and result of karma," will be defective.

If it is asserted that the cause and result are different, the assertion that the cause is naturally perfected is defective.

If that cause is established in the result, one cannot reject the consequence that the result is the cause. Therefore, since the result cannot be designated as the cause, the connection of the cause and the result should be understood from investigating them—causes generate results, but causes are not generated from results.

Alternatively, if it is asserted that everything is naturally perfected from everything, since one will not be able to refute what has not been asserted, one will not be able to prove one's own assertion. Therefore, there is no purpose in [asserting the basis is] naturally perfected.

Since proving a favorable position and disproving an unfavorable position makes a naturally perfected basis one-sided, the assertion of a naturally perfected basis is defective. Suppose that the naturally perfected basis is stated to be nondual. If the cause, result, and so on are nondual, the assertion of a naturally perfected basis is defective. Saṃsāra and Saṃsāra and nirvāṇa are also rendered false. Further, reasoning

negates the absence of a result at the time of a naturally perfected cause and so on. There are more reasonings to be elaborated with respect to that, but they will not be elaborated here.

--Self-Liberated Vidyā Tantra, Appendix II, pp.97-98.

All of these arguments are precisely the same arguments used by Madhyamaka authors to refute Samkhya's prakṛti.

Author: Malcolm

Date: Tuesday, November 15th, 2022 at 1:25 AM

Title: Re: What are you watching? Any good?

Content:

Malcolm wrote:

Tulsa City. Hilarious.

<https://deadline.com/2022/11/tulsa-king-premiere-sylvester-stallone-terence-winter-drama-origin-1235170845/>

Author: Malcolm

Date: Tuesday, November 15th, 2022 at 9:49 PM

Title: Re: White wolf symbolism

Content:

Kjigme said:

Would anyone have an idea if the white wolf has any kind of significance in Tibetan culture?

Malcolm wrote:

Zero.

Author: Malcolm

Date: Tuesday, November 15th, 2022 at 9:53 PM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

reader said:

Some chapters here

https://www.academia.edu/43208880/Longchenpas_Theg_mchog_mdzod_Chapter_1_The_Triple_Homeland

Author: Malcolm

Date: Tuesday, November 15th, 2022 at 10:20 PM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by

Longchenpa

Content:

reader said:

Some chapters here

https://www.academia.edu/43208880/Longchenpas_Theg_mchog_mdzod_Chapter_1_The_Triple_Homeland

stoneinfofocus said:

Well that's...certainly a very novel way to translate trikaya....

Also, "splendid career", "basic career"...these are some really baffling translation choices lol

Malcolm wrote:

My favorite:

Rockstar Illusion Continuum (Mayavajra Tantra)

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 12:08 AM

Title: Re: Did Namkhai Norbu authorize Tantric Sorcery Teachers?

Content:

heart said:

He doesn't say that on the webpage, did he tell you that?

Malcolm wrote:

Yes he does:

Under Namkhai Norbu He completed a retreat of the three roots, and after approach and accomplishment, as well as the homa ritual, was given blessings by him to teach and give empowerments. From him Lama Sherab also had extensive training and empowerments in Anuyoga, and in the three series of Atiyoga. And there is zero evidence for his claim.

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 1:06 AM

Title: Re: Did Namkhai Norbu authorize Tantric Sorcery Teachers?

Content:

paljorgyatso said:

Malcolm, I am glad you chimed in. I was hoping you would. This is the kind of thing that there should be evidence for in terms of witnesses or

I want to give the benefit of the doubt where I can, but you were close to Rinpoche: did he often give this kind of blessing?

Malcolm wrote:

Never, as far as I know. That does not mean he is lying, however.

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 2:30 AM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

ManiThePainter said:

Do we have "enough" material in the existing commentaries to gain a proper understanding of most of the 17? Do you think we might recover the remaining 11 commentaries?

Malcolm wrote:

Yes.

It is possible, there is always new material being recovered in libraries.

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 4:18 AM

Title: Re: Did Namkhai Norbu authorize Tantric Sorcery Teachers?

Content:

Malcolm wrote:

It does however mean, "Caveat Emptor."

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 10:12 AM

Title: Re: Ukraine News

Content:

Norwegian said:

<https://apnews.com/article/russia-ukraine-war-zelenskyy-kherson-9202c032cf3a5c22761ee71b52ff9d52>

Russian missiles have landed in Poland.

KristenM said:

You have to give credit to NATO and Poland for not overreacting. The silence is deafening.

Malcolm wrote:

Time and place of their choosing.

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 9:30 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

the way of the free said:

'The mind (sems, a catch-all term for the ālaya +), according to the unsurpassed secret cycle, is a product of the karma vāyus mingling with the potential/energy (rtsal) or radiance (mdangs) of vidyā in the heart cakra, which gives rise to the eight consciousnesses, and so forth, when the karma vāyus move through the eight nāḍis of the heart cakra. '

Malcolm, could you explain this in greater detail? If not recommended a book or teaching that does? Thank you.

Malcolm wrote:

That's really all there is to it. But for more detail you should consult the formation of the body chapter in the Tshig Don Mdzod, etc.

Author: Malcolm

Date: Wednesday, November 16th, 2022 at 11:23 PM

Title: Re: Did Namkhai Norbu authorize Tantric Sorcery Teachers?

Content:

dharmafirststeps said:

"If you're interested in receiving teachings from someone like this, the best way is probably to go slowly and carefully check him out yourself. Trying to get crowd verification via the internet or even via official bodies of the DC is unlikely to work well."

paljorgyatso said:

This is a tough situation. Here we are with a tradition that places maximum importance on the Guru and lineage, yet there is no way to verify someone's claims?

Malcolm wrote:

In the old days, before the internet, there never was any way to validate anyone's claims unless they were attached to a large institution. And further, a person's qualifications to teach are not really dependent on institutional endorsement, as we have discovered through a number of scandals in various schools since the 1970's. Even beyond this, even a good, institutionally-endorsed guru might not be a good fit.

paljorgyatso said:

Asking if anyone has witnessed this this blessing to give empowerments, or finding someone in the organization that Namkhai Norbu founded to give a thumbs up seems like the very smallest and easiest thing.

Malcolm wrote:

If you ask the DC, I guarantee you that they will tell you they have no record of this, nor any knowledge of it. Draw your own conclusion.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 12:08 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Natan said:

Otherwise the only light that would be pristine would be a colorless one.

Malcolm wrote:

Yes, it is colorless itself. The color is derived from it being disturbed by the elemental karma vāyus. This is all described in some detail in the commentaries and root tantras.

For example, when you stir a glass of pure water with a glass stick, one sees the water shimmer because of the distortion of light through the water. The motion does not make the water impure, but water has a different aspect because it is in motion.

Buddhahood, pg. 76-77:

The trio of the essence, nature, and compassion of the original basis becomes the three ignorances. Since the essence is made the cause delusion, it is designated “the ignorance of the same identity” and becomes so. Once the nature is made the condition of delusion, since the vāyu of the impelling karma manifests as color, it is designated “connate ignorance” and becomes so...

Of course, we all know that the impelling karma is the karma that projects one from this life to the next and so on.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 12:41 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

Without the five colours, five elements can't arise?

Malcolm wrote:

Without the five lights, the five elements cannot be experienced.

Remember, also the Dzogchen tantras use the example of the six different perceptions of a liquid substance in the six realms.

Kai lord said:

So disturbance of the five light occurs before the Coemergent ignorance?

Malcolm wrote:

No, it is simultaneous with the connate ignorance. (Coemergent is not a proper English word, it's not in the dictionary).

Author: Malcolm

Date: Thursday, November 17th, 2022 at 1:09 AM

Title: Re: White wolf symbolism

Content:

pemachophel said:

Wolf as messenger (not necessarily white): 21 wolves help lead Gotsangpa to find the circumambulation path around Kailash.

Malcolm wrote:

Yes, and crows too. All black since they are messengers of the guardians.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 3:33 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

Without the five colours, five elements can't arise?

Malcolm wrote:

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Kai lord said:

So disturbance of the five light occurs before the Coemergent ignorance?

Malcolm wrote:

No, it is simultaneous with the connate ignorance. (Coemergent is not a proper English word, it's not in the dictionary).

Natan said:

So a Nirmanakaya experiences five elements?

Malcolm wrote:

In so far as a nirmāṇakāya possesses two-fold omniscience, sure. It is not as if a nirmāṇakāya is inert, like a piece of wood. When we talk about ye shes, pristine consciousness or gnosis, there are ten: the three of the basis, essence, etc., related to the dharmakāya; the five of the path, mirror-like, etc., related to the sambhogakāya; and two of the result, the two-fold omniscience, related to the nirmāṇakāya.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 3:38 AM

Title: Re: How exactly do you "practice" the outer preliminaries?

Content:

tobes said:

Echoing JD's point (to some degree): turn this practice into a guru yoga.

i.e. one could repeatedly bring to mind a supplication requesting realisations of impermanence etc. These are common to many formal guru yogas, as well as Lam Rim prayers etc.

This way, the repeated contemplation becomes infused with blessings - it is the easy and swift way to accomplish the four thoughts.

Malcolm wrote:

A simpler and faster way is to apply them to your own life through your own experience, rather than base them on stock imagery found in traditional texts. If one needs help through supplication, one isn't really taking them to heart.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 5:37 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

The karmic winds that disturb the lights, came from karmic traces left over by sentinel beings from the previous eon?

Previously I thought the five elements including wind, etc, are a result of imputing ignorance that apprehends the five lights as objects.

Malcolm wrote:

The perception of the five lights as five elements comes about from that imputing ignorance, correct. But in the Dzogchen scheme of things, there has to be color which is not correctly ascertained as the light of one's own state in order for there to be error/delusion.

Kai lord said:

Seems like very subtle winds already present before that.

Malcolm wrote:

Yes, since there is a neutral consciousness, which is an aspect of the basis.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 5:40 AM

Title: Re: White wolf symbolism

Content:

Kjigme said:

Thanks guys

Malcolm wrote:

FYI, an albino wolf, in the Tibetan world, would most likely be regarded as an inauspicious sign, largely as a result of albinism being regarded as inauspicious in Buddhism. For example, originally albinos could not ordain, and so on. It's not like NA culture, where albinism in buffalos is regarded as sacralizing.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 8:57 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Kai lord said:

That is also compatible with the HYT teaching about a very subtle indestructible wind being present since beginningless time.

Malcolm wrote:

Consciousness and vayu are inseparable. All movements of consciousness are movements of vayu. Nama and rupa are likewise inseparable.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 10:27 PM

Title: Re: a poll about fifth precept

Content:

dawn of peace said:

but in Mahayana sects, you can take refuge and five precepts separately.

Malcolm wrote:

This is not correct at all for the Tibetan tradition. When one participates in a refuge ceremony, all five disciplines are explained, along with the commitments of refuge. One receive all five disciplines, but can elect to follow, one, two, three, or all five. But it is not the case that one can go for refuge with at least adopting the discipline of refraining from taking life and the commitments of refuge.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 10:55 PM

Title: Re: Significance of blue lotus flower

Content:

Pårl said:

Hi all

I found this definition via Google Search:

"The Blue Lotus in Buddhism is the symbol of the victory of the spirit over the senses, of intelligence and wisdom, of knowledge. It is generally represented as a partially opened bud, whose center is unseen, the embodiment of the "perfection of wisdom"."

Malcolm wrote:

Generally, there is a blue poppy, called utpala in Sanskrit (which is not a lotus), held by some deities, which has a blossom, a semi open blossom, and a bud, representing the three kāyas.

Author: Malcolm

Date: Thursday, November 17th, 2022 at 11:54 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

SilverFantasy said:

I'm a Dzogchen practitioner, but have been really fascinated by the potential Chan influence on the practices, and of the origin of the belief in "Sudden Enlightenment" (compared to gradual). I was wondering if anyone knew anything about the history of this practice in India? Obviously things like the Heart Sutra point to it, and I'm familiar w/ the idea of Bodhidharma bringing it into China. But were there schools that had "Chan" like practices in India, before Chan? Or was Chan really the originators of this idea?

Thanks

Malcolm wrote:

The source of the idea of sudden awakening is in the Lankāvatāra Sūtra, which was the sūtra Bodhidharma brought with him to China. There is a comment by Śrī Siṃha in one of his commentaries in the Bairo Gyud Bum, where he discusses the Chinese approach to the two truths as "simultaneous entry."

Author: Malcolm

Date: Friday, November 18th, 2022 at 1:02 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

Relative appearances are the play of the five lights manifesting as the five elements, this process of which stems from the cognitive potentiality of the basis, is this correct?

Malcolm wrote:
Imputed as the five elements.

Passing By said:
"Emptiness needs something to be empty. There is no emptiness without there being something to be empty."

^ But why does emptiness necessarily have to be confined to an individual mindstream on the ultimate level? To use the example of space as a symbol of emptiness, how can space be confined?

Malcolm wrote:
There are sixteen or eighteen emptinesses.

That space is a symbol of emptiness because space here is uncompounded space, which is a nonexistent. So, there is also the emptiness of the uncompounded.

Emptiness is always the emptiness of something. There is no universal "emptiness of everything." This is why one only has to realize the emptiness of one thing to know the emptiness of all things. On the other hand, there is no emptiness to even speak of without something to be empty. This is why emptiness is also empty. While I don't specifically think the list below is perfectly translated, you can get the general idea.

emptiness of the outer (Tib. ཕྱི་སྟངས་པ་ཉིད་, chi tongpa nyi, Wyl. phyi stong pa nyid)
emptiness of the inner (Tib. རྒྱ་སྟངས་པ་ཉིད་, nang tongpa nyi, Wyl. nang stong pa nyid)
emptiness of the outer and inner (Tib. ཕྱི་རྒྱ་སྟངས་པ་ཉིད་, chi nang tongpa nyi, Wyl. phyi nang stong pa nyid)
great emptiness (Tib. ཆེན་པོ་སྟངས་པ་ཉིད་, chenpo tongpa nyi, Wyl. chen po stong pa nyid)
emptiness of the beginningless and endless (Tib. ཐོག་མ་དང་མཐའ་མ་མེད་པའི་སྟངས་པ་ཉིད་, tokma dang tama mepe tongpa nyi, Wyl. thog ma dang mtha' ma med pa'i stong pa nyid)
emptiness of the conditioned (Tib. དུས་བྱས་སྟངས་པ་ཉིད་, dü je tongpa nyi, Wyl. 'dus byas stong pa nyid)
emptiness of the unconditioned (Tib. དུས་མ་བྱས་སྟངས་པ་ཉིད་, dü mache tongpa nyi, Wyl. 'dus ma byas stong pa nyid)
emptiness of emptiness (Tib. སྟངས་པ་ཉིད་སྟངས་པ་ཉིད་, tongpa nyi tongpa nyi, Wyl. stong pa nyid stong pa nyid)
emptiness beyond extremes (Tib. མཐའ་ལས་འདས་པའི་སྟངས་པ་ཉིད་, tale depe tongpa nyi, Wyl. mtha' las 'das pa'i stong pa nyid)
natural emptiness (Tib. རང་བཞིན་སྟངས་པ་ཉིད་, rangshin tongpa nyi, Wyl. rang bzhin stong pa nyid)
emptiness of the unobserved (Tib. མཚན་ཉིད་མེད་པའི་སྟངས་པ་ཉིད་, tsennyi mepe tongpa nyi, Wyl. mtshan nyid med pa'i stong pa nyid)
ultimate emptiness (Tib. རོ་བོ་ཉིད་སྟངས་པ་ཉིད་, ngowo nyi tongpa nyi, Wyl. ngo bo nyid stong pa nyid)
emptiness of the indispensable (Tib. དོར་བ་མེད་པའི་སྟངས་པ་ཉིད་, dorwa mepe tongpa nyi, Wyl. dor

ba med pa'i stong pa nyid)

emptiness of the essential nature of non-entities (Tib. དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་སྟོང་པ་ཉིད་, ngöpo mepe ngowo nyi tongpa nyi, Wyl. dngos po med pa'i ngo bo nyid stong pa nyid)

emptiness of all phenomena (Tib. ཆོས་ཐམས་ཅད་སྟོང་པ་ཉིད་, chö tamche tongpa nyi, Wyl. chos thams cad stong pa nyid)

emptiness of specific characteristics (Tib. མཚན་ཉིད་སྟོང་པ་ཉིད་, tsen nyi tongpa nyi, Wyl. mtshan nyid stong pa nyid)

https://www.rigpawiki.org/index.php?title=Sixteen_kinds_of_emptiness

Author: Malcolm

Date: Friday, November 18th, 2022 at 1:17 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

Relative appearances are the play of the five lights manifesting as the five elements, this process of which stems from the cognitive potentiality of the basis, is this correct?

Malcolm wrote:

Imputed as the five elements.

Passing By said:

Right, imputed because of ignorance. But nevertheless, whether as the five lights or the five elements, they still require the consciousness of the basis to be apprehended, so in that case, why are they not considered mental factors, especially since they are appearances and not the objects themselves?

Malcolm wrote:

Because they do not arise from traces, as in the Yogacāra system. The five elements of the universe have their own causes and conditions. If we impute them to our own state, then we become dependent on them, etc.

Author: Malcolm

Date: Friday, November 18th, 2022 at 2:31 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

Right, imputed because of ignorance. But nevertheless, whether as the five lights or the five elements, they still require the consciousness of the basis to be apprehended, so in that case, why are they not considered mental factors, especially since they are appearances and not the objects themselves?

Malcolm wrote:

Because they do not arise from traces, as in the Yogacāra system. The five elements of the universe have their own causes and conditions. If we impute them to our own state, then we become dependent on them, etc.

Passing By said:

Ok, so can it be said like this?

The five lights are aspects of consciousness but appear as the five elements of relative appearances due to imputing ignorance. These relative appearances, their manner of appearance and mode of arising etc are not dependent on our own state but nevertheless, in actuality, they stem from our own five lights. Stuff happens around you independently of your own mental state but it is all still ultimately representations generated by your consciousness

Malcolm wrote:

Not generated by your consciousness, reflected in your consciousness with distortion. This is the important distinction between Dzogchen and Yogacara.

Author: Malcolm

Date: Friday, November 18th, 2022 at 9:49 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Passing By said:

Thank you very much!

So, to check whether I understood that correctly in terms of actual meditation, the three aspects of essence, nature, compassion would be essence = the empty aspect of consciousness, nature = the aspect of consciousness that allows representations of the world to arise (ie the conscious aspect of consciousness. The reflective aspect of the mirror.) and compassion = the awareness aspect of consciousness that apprehends all these representations. These three are inseparable from each other...

Malcolm wrote:

The compassion is conscious aspect. The nature is the representations, otherwise, correct.

Passing By said:

Also, is it accurate to say that the five lights and five wisdoms are equivalent?

Malcolm wrote:

The five lights are the radiance of the five pristine consciousnesses.

The progression of the five kāyas, pristine consciousnesses, lights, elements, and so on, is explained pretty well in the Self-Arisen Vidyā Tantra.

Author: Malcolm

Date: Friday, November 18th, 2022 at 10:55 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Malcolm wrote:

And the topic is, Chan-like practices in India...all this business about Chan texts is just rehash.

We have, for example, a text attributed to Vimalamitra on a nongradual approach, the The Meaning of the Sudden Entrants Nonconceptual Cultivation [cig car 'jug pa rnam par mi rtog pa'i bsgom don], is preserved in the Tenjur. Does this really represent an Indian sutra-based simultaneous entry? Hard to say.

Author: Malcolm

Date: Saturday, November 19th, 2022 at 12:12 AM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Malcolm wrote:

And the topic is, Chan-like practices in India...all this business about Chan texts is just rehash.

Astus said:

I deemed it a necessary point to make, just to see what might qualify as 'sudden enlightenment' as found in Chan.

Malcolm wrote:

You'd have been better off with the Manjuśrīnamasāṃgiti, etc.:

Differentiated in a single instant,
in one instant, perfect buddhahood.

Granted, this is quite a late text, appearing in the 8th century. But it is contemporary with the Samye "debate" and more importantly, has an Indian provenance.

Astus said:

The fundamentally important Treatise on Awakening Mahayana Faith is quite explicit:

Malcolm wrote:

Chinese apocrypha.

Astus said:

And the Surangama Sutra states:

Malcolm wrote:
Chinese apocrypha.

Astus said:
(<https://www.wisdomlib.org/buddhism/book/maha-prajnaparamita-sastra/d/doc225469.html>)

Malcolm wrote:
Maybe not a Chinese apocrypha, but unclear in origin.

Author: Malcolm
Date: Saturday, November 19th, 2022 at 12:05 PM
Title: Re: White wolf symbolism
Content:
Kjigme said:
Thanks guys

Malcolm wrote:
FYI, an albino wolf, in the Tibetan world, would most likely be regarded as an inauspicious sign, largely as a result of albinism being regarded as inauspicious in Buddhism. For example, originally albinos could not ordain, and so on. It's not like NA culture, where albinism in buffalos is regarded as sacralizing.

jet.uryen said:
white lions are symbol of perfect courage, and white goats of perfect perseverance; this aren't inauspicious. perhaps albino and white aren't the same thing?

Malcolm wrote:
I've never seen, in all the thousands of texts i have read in Tibetan, any reference to white wolves. Tibetan wolves have the same range of colors as other wolves, predominantly gray, with black, yellow, and whitish color. But a white wolf would be albino.

A snow lion is not a real creature, and I've never heard of a white goat of perfect perseverance, not saying the term does not exist somewhere, but I have not run across such an idea in my reading.

Author: Malcolm
Date: Saturday, November 19th, 2022 at 10:56 PM
Title: Re: Aphantasia & Dzogchen / tantric practices
Content:

Terma said:

Is this then a translation issue in regards to The Six Lamps? The second lamp is titled "The Lamp of the Flesh Heart." I could understand translation discrepancies, but surely these teachings come down in an oral lineage as well?

I am not disputing what you say in regards to longchenpa, etc., as I always understood it this way as well.

Malcolm wrote:

Tsi ta sha means "fleshy heart", the same term is used in Nyinthig aural lineage. But it does not refer to, the heart that pumps blood. Citta is translated in these texts as "snying," where it refers to center of the torso, not the heart that is responsible for circulation. The reason is that the heart is responsible for its circulation of blood is the site of the karma vayus.

Passing By said:

The 21-Nails and Gyalwa Chaktri also go on to say that the material heart concerned in this Lamp (".....sha'i tsi-ta ni...." to give the transliteration provided in my copy of those texts) is maroon colored like a cornelian pavilion with white projections. Doesn't that sound like the circulatory system's heart?

Malcolm wrote:

It's tempting to identify it as the so-called don snying, the heart muscle, but there is another explanation. The Sound Tantra states:

In the celestial mansion of the precious heart (tsi tta),
the precious gathering has eight doors.

This is explained by Vimalamitra as follows:

"The so-called citta means that since the elements gather, the body forms. Since the body gathers, the nāḍīs form. Since the nāḍīs gather, the bindus form. Since the bindus gather, lights and colors form. Since the colors gather, the vāyus form. Since the vāyus gather, pristine consciousnesses (ye shes) form. As such, the gathering point of all the nāḍīs is the citta. Since that is the basis for the arising of qualities, the pristine consciousness of vidyā is located in the precious celestial mansion. "Precious" refers to the gathering of all the nāḍīs, termed "the life of samsara and nirvana." There are four nāḍīs that are the native place of the elements, there are two nāḍīs in which two elements each are combined, adding up to six. There are two more nāḍīs that of male and female combined four elements, totaling eight. These are in the main and intermediate directions."

And:

Pristine consciousness is located in the heart, the so-called "citta", the center of the body where all the nāḍīs gather.

The heart muscle is not in the center of the body, and Tibetans were quite aware of this. Thus, the reason why the citta is called the citta is because it is the center point of all the nāḍīs, as explained above.

Author: Malcolm

Date: Sunday, November 20th, 2022 at 2:19 AM

Title: Re: ftx

Content:

Norwegian said:

Trusting crypto is beyond stupid.

Malcolm wrote:

Perfect example of Keynes's Great Fool Theory. Non-state backed currencies are just gambling.

Author: Malcolm

Date: Sunday, November 20th, 2022 at 2:26 AM

Title: Re: Arrow (dadar) twirled clockwise or counterclockwise?

Content:

Dharmaswede said:

(Due to long covid I forget the most basic things, and Googling has oddly not been successful).

I assume clockwise... but want to be sure.

Thank you.

Malcolm wrote:

Both ways actually. Clockwise when sending messengers out to gather lifeforce, counterclockwise when gathering it in.

Author: Malcolm

Date: Sunday, November 20th, 2022 at 3:47 AM

Title: Re: Rendering 'Atman' as 'Self' is misleading

Content:

Injrabodi said:

Anyways I do agree with you that "self" is a terrible translation for atman.

Malcolm wrote:

Technically, it's root meaning is closest to pneuma, i.e. spirit:

atman (n.)

in Hindu philosophy, the self or soul, 1785, from Sanskrit atma "essence, breath, soul," from PIE *etmen "breath" (a root found in Sanskrit and Germanic; source also of Old English æðm, Dutch adem, Old High German atum "breath," Old English epian, Dutch ademen "to breathe").

<https://www.etymonline.com/search?q=atman>

However, the term has the connotation in Sanskrit texts of essence, identity, and so. In Buddhist texts, it pejoratively refers to the mistaken sense of an integral identity that results from I-making (ahamkāra).

Author: Malcolm

Date: Sunday, November 20th, 2022 at 5:50 AM

Title: Re: This odd quote by Master Hsuan Hua

Content:

ShantiM said:

If anyone might have an explanation for this?

Malcolm wrote:

Mistaken opinion. It's as simple as that.

Author: Malcolm

Date: Sunday, November 20th, 2022 at 11:44 AM

Title: Lho Ontul Rinpoche has passed

Content:

Malcolm wrote:

Just a quick note. Many of us took teachings from Lho Ontul Rinpoche. he passed today at 1am Indian time in Dhera Dun. I first met him in 1998. He was a really good person. A real Dzogchenpa.

Author: Malcolm

Date: Monday, November 21st, 2022 at 7:54 PM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

muni said:

Emptiness is the base: it is like space, in which all things can manifest and exist. All sentient beings and their sensory fields exist in and by that space.

Thank you all for yours conversation. Then there is no trace of division.

Since no thing/being is out of emptiness, the base. All inclusive all embracing, by the grace of emptiness all is possible.

"The view is like the bright sky:

Free from all that is high or low, divided or partial,

Neither wide nor narrow, it is beyond attempts to verbalize it—

Apply the tool of insightful understanding straight away." Longchenpa.

"Dodurupchen says that all phenomena/beings are quite definitely such that they arise as rigpa energy or rigpa display. From the point of view of the new schools of tantra (sarma), everything that appears arises as the display of great bliss, and the display of emptiness. In the terminology of Dzogchen whatever manifests arises as the display of rigpa, and that is certain. So the agent responsible for all of this as well as the space and ground for it all, is the single state of Clear Light. Everything, in fact, is the display or array of Clear Light." Dalai Lama

As gratitude for clarification of Dharmata and Dharmadhatu*!

Malcolm wrote:

That luminosity is a unique, individual continuum. It's not transpersonal.

Author: Malcolm

Date: Monday, November 21st, 2022 at 10:30 PM

Title: Re: Self-Ordained Monks (split)

Content:

Seeker12 said:

That is sort of the external, exoteric understanding, but there is also an inner, esoteric understanding which can be understood by those who have appropriate merit, basically speaking. FWIW.

Malcolm wrote:

Special pleading is a fallacy.

"Special pleading is an informal fallacy wherein one cites something as an exception to a general or universal principle, without justifying the special exception."

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 1:15 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

That luminosity is a unique, individual continuum. It's not transpersonal.

Pietrepa said:

If I recall correctly sometimes you have been mentioning that the partless moments of consciousness are "immune" to madhyamaka analysis.

So is that luminosity understood as an individual continuum also merely dependently

designated upon its parts i.e. the successive moments?

Malcolm wrote:

Yes, of course. Everything is conventional, even the three kāyas.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 2:01 AM

Title: Re: Did Namkhai Norbu authorize Tantric Sorcery Teachers?

Content:

dingirfecho said:

Hello, Malcom, Jason and everyone here at Dharma Wheel.

This is Lama Fede. It's been ages since I've been on this forum. Last time I was here, I was in the Sakya. How things have changed for us. I'm writing this since Lama Sherab is in mourning for Lho Ontul Rimpoche, another of his teachers and a close friend of Namkhai Norbu.

Malcolm wrote:

Hi Fede:

Ok. The issue here is a question of language. Chogyal Namkhai Norbu did not authorize your friend to teach. Authorizing your friend to "teach" would mean being part of SMS. The only person, apart from his children, that ChNN explicitly authorized to give empowerment, and so on, is the Chinese Khenpo, Yeshe Wangpo. So, there is no evidence for your friend's claim. Agreeing that he was qualified to teach and give empowerments outside Dzogchen community is not "blessed."

All ChNN said was that your friend had satisfied the traditional requirements of doing the approach and accomplishment of a major Yidam and the fire puja. They don't do fire pujas after the three roots in the DC. It's not part of the three roots requirements in SMS.

This might be seen as an endorsement by some. But its clear from this email that ChNN is just making an observation. There are, at this point, some thousands of westerners with the same qualifications, of whom ChNN would make the same observation.

It's clear that this your friend cannot teach in the DC, because he did not participate in the SMS teacher training. That means he was not authorized at all. I am also not authorized at all by Chogyal Namkhai Norbu to teach. I never sought to be an SMS teacher for a number of reasons.

Is your friend qualified to teach? That's between his students and he. I don't have an opinion about that one way or another.

Using dead gurus as endorsements on websites can be problematical, as this thread shows.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 4:41 AM

Title: Re: Did Namkhai Norbu authorize Tantric Sorcery Teachers?

Content:

dingirfecho said:

Just to clarify: LS didn't do the retreats under another Lama's direction. He asked NN what he should do.

Malcolm wrote:

Well, this then leads to the next question. What retreat? How long? What fire puja text, etc.? When did Lama Sherab meet ChNN? Etc., etc.

Generally speaking, announcements by people who are previously unknown like this are suspicious, that's why people are suspicious. They are suspicious because you two are seeking to gather students through a website that possesses a sensationalist name, using the name of a deceased, famous master and claiming to be authorized lineage holders of said master; and advertising that you are all about training people to become siddhas. Are you both siddhas? Really? How can those who are not siddhas train siddhas?

So you should not be at all surprised when people begin to demand proof of endorsement, and even when something is provided, demand more proof, and still continue to be doubtful, even when you consider proof is provided.

It's better not to make such claims, and merely say, this person studied with x gurus, and did these retreats, studied here, there, received this and that, etc., etc. That is my constructive advice to you as a vajra sibling.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 4:51 AM

Title: Re: Did Namkhai Norbu authorize Tantric Sorcery Teachers?

Content:

dingirfecho said:

But you got the written certification from Changchub Dorje, didn't you?

And the proof of realization?

That's great.

Can I see it?

Malcolm wrote:

Chogyal Namkhai Norbu was asked in the mid-70's to teach the Italian members of a Karma Kagyu center by the 16th Karmapa after their teacher died. Before that, he was teaching on his own. He never claimed to be authorized by anyone to do anything. When

the Karmapa asked him, he told the Karmapa, fine, but he was only interested in teaching them Dzogchen. The rest is history.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 5:11 AM

Title: Re: Aphantasia & Dzogchen / tantric practices

Content:

Malcolm wrote:

That luminosity is a unique, individual continuum. It's not transpersonal.

muni said:

That is dharmata.

There is the dharmadatu as the quote and there is dharmata. As I made it not clear, it is written in the post by Jules., a teaching by Namkai Norbu Rinpoche.

Malcolm wrote:

A teaching that apparently neither you nor Jules understand correctly.

You forget, Namkhai Norbu is my teacher.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 8:06 PM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

Sādhaka said:

Not sure why that^ didn't show up in my previous post; but to try again....

Anyhow, it turns out that that^ is something from 2011 afterall, and is seeming to be made into something that it's not on some social media websites. Therefore probably no Dzogchen Tantra commentaries to be found there.

Malcolm wrote:

At Sakya? There most certainly will be.

Author: Malcolm

Date: Tuesday, November 22nd, 2022 at 10:47 PM

Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa

Content:

Sādhaka said:

I mean yeah I'm aware that there are and were many Sakyapa Dzogchen practitioners....

Although:

https://en.m.wikipedia.org/wiki/Sakya_Monastery

Sakya Monastery houses a huge library of as many as 84,000 books on traditional stacks 60 metres long and 10 metres high. Most of them are Buddhist scriptures, although they also include works of literature, history, philosophy, astronomy, mathematics, agriculture and art. One scripture weighs more than 500 kg, the heaviest in the world. The collection also includes many volumes of palm-leaf manuscripts, which are well-preserved due to the region's arid climate. In 2003, the library was examined by the Tibetan Academy of Social Sciences. The monastery started to digitize the library in 2011. As of 2022, all books have been indexed, and more than 20% have been fully digitized. Monks now maintain a digital library for all scanned books and documents.

...if any of the remaining eleven commentaries, that ManiThePainter referred to, were to be found there, they probably would have turned up by now...?

Malcolm wrote:

Not necessarily. The volumes have been indexed, not the contents.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 1:50 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

Been reading a few things and this is becoming relevant practice wise. Is this a good definition of rtog pa or am I getting confused?

If you have to be specific, what is the real difference between “coarse” and “subtle” cognition , is it just how it is experienced by the meditator?

This also connects with some of the discussions we have on thought vs. Rigpa, as in some presentations it seems that working with subtle cognition is absolutely vital.

Malcolm wrote:

You are discussing vitarka (rtog) and vicara (dpyod). These are two mental factors that accompany all desire realm minds. Vitarka, for example, is used to enter dhyāna; vicara sustains it. Some people translate as coarse and subtle, but really it refers to mental factor that allows us to switch objects and then one to sustain our attention on an

object.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 5:47 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

- Which means that, during Rigpa, Rtog pa is absent.

Malcolm wrote:

Which mean you have mistaken kalpana (rtog pa), concepts, which we are not talking about here; for vitarka (rtog pa), initial attention, which is what we are talking about here, because you are clearly unfamiliar with the presentation of mind and its mental factors (citta and caittas) and how terms like vitarka and tarka are translated into Tibetan (rtog pa).

The only time rtog pa/vitarka is absent in a sentient being who belongs to the desire realm is when their minds are in equipoise in second dhyāna on up. But since all eight dhyānas are actually conceptually-driven with an object of concentration, dhyāna and rig pa are not alike. Since there is no object in trekcho, it doesn't matter that in this state there exist neutral mental factors such as the mahābhūmikas—samadhi, cetana, and so on—as well as vitarka (rtog pa), vicara, and so on, or positive mental factors, like faith, etc., or even afflicted and negative mental factors. Where there is citta, a mind, there are caittas, mental factors.

In trekcho one is just resting in the direct perception of the sense organs with no particular object to focus upon, that is why any concepts (rtog pa, kalpana) that arise in rig pa automatically vanish without needing to apply an antidote, because sense cognitions are nonconceptual by nature, and mind (manas) isn't chasing any mental factors, concepts, or even uncompounded phenomena as its object in the dharmāyatana. But to claim concepts can never arise while in rig pa's equipoise, this is a very mistaken idea.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 5:59 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

This is actually not correct, as far as I know. I can supply quotes later, but for instance Tasha Nyamgel cites the ability to recognize subtle cognition as vital to recognition of Rigpa. That is, to truly recognize and stabilize Rigpa, one cannot be ignorant of rtog pa, in fact one has to have precise ability to notice the stream of continuous rtog pa moments and ignoring it or blocking them gets one stuck at an earlier part of the process related to only having awareness of “coarse cognition.” In fact, ones ability to

not even notice them keeps practice at the level of shamatha, I think.

Malcolm wrote:

Better to use the term vitarka here. Vitarka is the operative mental factor in access concentration. Rongzom states in the chapter 6 of his Intro to Mahāyāna Systems that if one cannot directly discover and be in knowledge of Dzogchen as he described it in chapter 5, that one has to use an indirect method. He states, either though using a mantra or regular śamatha, one must enter the first dhyāna, aka perfect śamatha, with its five characteristics: vitarka, vicara, pṛti, sukha, and ekagraha (initial attention, sustained attention, physical ease, mental ease, and one pointedness) and do this in the context of having intellectually cultivated Dzogchen view as described in chapter 5. Obviously, one defect is a lot of people mistake the access mental factor, vitarka (rtog pa) for full śamatha.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 7:33 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

To put it another way: Whatever one thinks about Rigpa, is not Rigpa.

Johnny Dangerous said:

That goes without saying, but that is not the issue and never was. If it were we could all just read about Dzogchen, and would never need introduction, ancillary practice, etc.

Instead we have to receive introduction/pointing out and preferably also instructions on clarification and dispelling doubt, etc. from a teacher.

The point is that consigning oneself to ignorance of ones own cognitions is actually, according to some presentations, basically a form of Marigpa.

we have to receive introduction/pointing out and preferably also instructions on clarification and dispelling doubt, etc. from a teacher.

Jules 09 said:

- Yes indeed. That is probably the best way to find answers to your questions.

Malcolm wrote:

Yes, and you are not a teacher.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 11:32 AM

Title: Re: Looking for Bell & Dorje

Content:

Kjigme said:

Where can I find a good quality Bell and Dorje? I don't want to pay anything over 120 US.

There are some many options online, but how do I know their qualities are good?!
I've heard that the best bells come from Dehradun, India.
Does anyone know a trust worthy site?

Thanks

Malcolm wrote:
Then you won't find a vajra and bell worth owning.

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 9:44 PM

Title: Re: Looking for Bell & Dorje

Content:

Kjigme said:

Where can I find a good quality Bell and Dorje? I don't want to pay anything over 120 US.
There are some many options online, but how do I know their qualities are good?!
I've heard that the best bells come from Dehradun, India.
Does anyone know a trust worthy site?

Thanks

Malcolm wrote:
Then you won't find a vajra and bell worth owning.

Kjigme said:
Is it the price? What's a good price range than?

Malcolm wrote:

https://tibetanspirit.com/products/bell-vajra-dehradun-highest-quality-9?variant=42149214880001¤cy=USD&utm_medium=product_sync&utm_source=google&utm_content=sag_organic&utm_campaign=sag_organic&utm_campaign=gs-2018-11-09&utm_source=google&utm_medium=smart_campaign&gclid=CjwKCAiApvebBhAvEiwAe7mHSH3O2CrU0cl1Y6Hhb1f3K4a17p6ptN8odNRB53qVp_rcRqYerSSpCxoCRVgQAvD_BwE

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 10:19 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

Does this method correspond to the sem de and Mahamudra presentations that develop shamatha to a certain point prior to pointing out/introduction?

Malcolm wrote:

This is one of the sems sde methods, but it occurs after receiving Dzogchen transmission. There are no sems sde methods to develop anything prior to Dzogchen transmission. There is no such thing as "sūtra Dzogchen."

Author: Malcolm

Date: Wednesday, November 23rd, 2022 at 11:53 PM

Title: Re: Nagarjuna's Argument Against Motion

Content:

Subcontrary said:

Where does motion begin?

Malcolm wrote:

It doesn't begin, since one can only ascertain [present] motion in relation to something has either moved or not moved. Nāgārjuna is refuting agents and actions in this section, the idea that there are moving movers, and so forth. It's a constant theme in the MMK.

Author: Malcolm

Date: Thursday, November 24th, 2022 at 9:20 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Malcolm wrote:

he described it in chapter 5, that one has to use an indirect method. He states, either though using a mantra or regular śamatha, one must enter the first dhyāna, aka perfect śamatha, with its five characteristics: vitarka, vicara, prīti, sukha, and ekagraha (initial attention, sustained attention, physical ease, mental ease, and one pointedness) and do this in the context of having intellectually cultivated Dzogchen view as described in chapter 5. Obviously, one defect is a lot of people mistake the access mental factor, vitarka (rtog pa) for full śamatha.

Kai lord said:

Why is calm abiding insufficient? And Wouldn't the bliss one experience in first jhana interfere with the cultivation of dzogchen view?

Malcolm wrote:

The goal here, as Rongzom says, is absolute mindfulness (dran pa) encompassed by total awareness (shes bzhin).

No, vitarka and vicara are still present, therefor, one can switch objects and so on.

Author: Malcolm

Date: Thursday, November 24th, 2022 at 9:23 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

I've seen/experienced a few different presentations it seems like where there are pointing out via Shamatha prior to anything that looks like DI ala ChNN. For instance in A Tri the only thing that resembles DI to me comes later. Maybe I'm missing some subtle thing about types of transmission.

Malcolm wrote:

One uses experiences as a basis for DI. The experience they are using here is gnas pa, the calm state.

Author: Malcolm

Date: Thursday, November 24th, 2022 at 11:06 PM

Title: Re: World Cup 2022

Content:

Norwegian said:

Trying to give an analysis of the perceived quality of football through probability theory is definitely peak STEM behavior. Do you use probability theory to determine how good a movie is also? What about music? Or literature? Or do you draw the line somewhere?

As for the suggestions shared here on how football can be changed "for the better", they're like someone who talks about how they really enjoys sushi, except sushi could be so much better if only you replaced the seafood with burger meat and buns, and the rice with cheese and onions.

Malcolm wrote:

This is some good Dharmawheel...

Author: Malcolm

Date: Saturday, November 26th, 2022 at 1:25 AM

Title: Re: World Cup 2022

Content:

Giovanni said:

Can I make a suggestion?

Next time you are watching a football match and a striker is running towards goal, switch your attention away from her/him and focus on the defence players particularly the goalkeeper. Watch their skill in impeding the striker without incurring a penalty and the saves made by the goalie.

It's like switching from the breath in the nasal passages to the abdomen! It's involves the entire body/ team.

DNS said:
NBA basketball game

Malcolm wrote:
Completely different animal than European football.

Author: Malcolm
Date: Saturday, November 26th, 2022 at 5:17 AM
Title: Re: Garchen Rinpoche's empowerments
Content:

heart said:
I don't want to do this discussion again but all my lamas think that if it isn't live it isn't.

Malcolm wrote:
Not exactly. Khenchen Namdrol went through a list of empowerments in a major empowerment, and specified which could be given online, and which would not. In the end, the lower vase initiation cannot be given on line, since it uses substances. The three higher initiations, he reasoned, could be given online, because even the substances they use are symbolic.

Meaning empowerments don't use any substances, so they can definitely be given on line.

Author: Malcolm
Date: Saturday, November 26th, 2022 at 6:05 AM
Title: Re: Garchen Rinpoche's empowerments
Content:

heart said:
I am completely fine with online live, but it has to be live. No recordings. But it seems Garchen Rinpoche don't agree strangely enough.

/magnus

Malcolm wrote:
Agreed. The only reason I replied is that you left out the "online" part.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 12:53 AM

Title: Re: Rtog pa - subtle cognition?

Content:

oldbob said:

ChNN did not.

Malcolm wrote:

ChNN wanted to set up a Shedra for the five sciences. Of course, one can study Dzogchen without learning Abhidharma, etc., but one will certainly understand its textual systems better by studying their foundation, which include Abhidharma, and so on, since Dzogchen tantras spend a great deal of time analyzing and discussing various tenet systems for their faults and qualities. So in order to improve people's knowledge so they could understand Dzogchen teachings better, he wanted a place where they could learn these things. He and I discussed this several times.

Those who claim that their knowledge and understanding of Dzogchen won't be improved by studying lower yānas don't really understand Dzogchen very well.

For example, he always began every introductory teaching with the "five capacities." Pop quiz: where do the five capacities come from?

Author: Malcolm

Date: Sunday, November 27th, 2022 at 3:47 AM

Title: Re: Rtog pa - subtle cognition?

Content:

oldbob said:

There are several other 5 capacities - but this is the one from ChNN on how we train in Dzogchen which includes and is based on the 5 capacities in Sutra.

Malcolm wrote:

In other words, you know they are found in sutra (and also tantra) but you didn't recall (since I am certain you've learned this somewhere) that these five are part of what are termed "the thirty-seven adjuncts of awakening."

https://www.rigpawiki.org/index.php?title=Thirty-seven_factors_of_enlightenment

These things are useful to know, since the Dzogchen tantras describe the path in these general terms as well, though they typically use a more abbreviated form of path description.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 3:50 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

I posted this thread based on Dzogchen instructions and experiences...

Malcolm wrote:

Bob's afraid that if anyone thought they might have to learn anything new, they'd be frightened away from Dzogchen teachings.

Might as well throw away Longchenpa, whom ChNN described as the ultimate Tibetan authority in Dzogchen teachings.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 7:41 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Devotion

Malcolm wrote:

That's not what dad pa, śraddhā, means here. Here, dad pa means "a clear mind with respect to the object."

It helps to know what technical terms mean in their context, even if one is an aspiring Dzogchen practitioner.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 8:42 AM

Title: Re: Rtog pa - subtle cognition?

Content:

oldbob said:

Dzogchen is unconstructed - not dependent on anything.

Malcolm wrote:

That's true of the basis; but that is not true of the person who is trying to realize the meaning of the basis, a.k.a, the primordial state.

A person needs a path, and they need to understand that path concretely. Your error is

in engaging in inflated, grandiose bullshit about Dzogchen, where JD asked a simple question about a mental factor and it's role in meditation. Maybe it's better you and Jules quit while you are behind.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 12:35 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

Meaning empowerments don't use any substances, so they can definitely be given on line.

Astus said:

'With regard to receiving the empowerment Lord Jigten Sumgon had said that when you understand the meaning of the empowerment, when the meaning of the empowerment arises in your mind stream, that is when you have received the empowerment. So receiving the empowerment is not only receiving the vase on your crown. The vase is also just a symbol. But what's important is to understand the meaning and to gain some experience. So this is how what actually receives the empowerment.'

(Drupon Rinchen Dorje Rinpoche, 11.07.2020, <https://youtu.be/4FtkBvOxuGc?t=1240-21:19>)

Malcolm wrote:

That's not really what we are talking about here. You ought to stay in your lane. Vajrayana is not your speciality.

Author: Malcolm

Date: Sunday, November 27th, 2022 at 8:13 PM

Title: Re: Ultimate emptiness of matter

Content:

Aemilius said:

The existence of Planck's length takes away some of the arguments of Madhyamaka. The long and short -argument is not absolutely valid anymore, as there is a limit at the short end of the scale. The short and long can now be defined on the basis of Planck's length, which takes away the absolute relativity of "long and short".

Malcolm wrote:

https://www.fnal.gov/pub/today/archive/archive_2013/today13-11-01_NutshellReadMore.html

Aemilius said:

So why is the Planck length thought to be the smallest possible length? The simple

summary of Mead's answer is that it is impossible, using the known laws of quantum mechanics and the known behavior of gravity, to determine a position to a precision smaller than the Planck length. Pay attention to that repeated word "known." If it turns out that at very small lengths, some other version of quantum mechanics manifests itself or the law of gravity differs from our current theory, the argument falls apart. Since our understanding of subatomic gravity is incomplete, we know that the statement that the Planck length is the smallest possible length is on shaky ground. Still, until a better theory of quantum gravity is devised, the Planck length is the best estimate we have for a minimum length.

Malcolm wrote:

So, Madhyamaka arguments remain valid. Length is relative. Further, even were there an absolute smallest length, long would exist relative to, it, and vice versa.

Author: Malcolm

Date: Monday, November 28th, 2022 at 3:47 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Tata1 said:

Chnn was not a fan of tulku system

Malcolm wrote:

I heard from a reliable source a reincarnation of ChNN has been identified. I have no other details than this, but source is highly placed within the DC.

Author: Malcolm

Date: Monday, November 28th, 2022 at 9:52 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

Meaning empowerments don't use any substances, so they can definitely be given on line.

Astus said:

'With regard to receiving the empowerment Lord Jigten Sumgon had said that when you understand the meaning of the empowerment, when the meaning of the empowerment arises in your mind stream, that is when you have received the empowerment. So receiving the empowerment is not only receiving the vase on your crown. The vase is also just a symbol. But what's important is to understand the meaning and to gain some experience. So this is how what actually receives the empowerment.'

(Drupon Rinchen Dorje Rinpoche, 11.07.2020, <https://youtu.be/4FtkBvOxuGc?t=1240-21:19>)

Seeker12 said:

There are also stories about some master for example having a dream about Khyentse

Wangpo or Vimalamitra or whatever who might put a text on their head and confer the transmission of all termas, or of the full Kangyur, or things like this.

Malcolm wrote:

You can be certain they all first received everything in the normal conventional way.

Author: Malcolm

Date: Monday, November 28th, 2022 at 8:38 PM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Tata1 said:

Chnn was not a fan of tulku system

Malcolm wrote:

I heard from a reliable source a reincarnation of ChNN has been identified. I have no other details than this, but source is highly placed within the DC.

heart said:

I have many friends who's master died and then had a reincarnation recognised but it haven't really matter for them so much. Tulkus are mainly important for Tibetan monasteries not for individuals. I personally doubt they will save Western organisations like Rigpa or DC. But who knows.

/magnus

Malcolm wrote:

100% agree.

Author: Malcolm

Date: Monday, November 28th, 2022 at 8:45 PM

Title: Re: Ultimate emptiness of matter

Content:

Aemilius said:

There is a real objective length, that is based on the size of atoms, quarks (or strings).

Malcolm wrote:

Maybe, it's not completely settled, and this may just represent a current limit to empirical analysis.

Author: Malcolm

Date: Monday, November 28th, 2022 at 11:20 PM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

heart said:

I have many friends who's master died and then had a reincarnation recognised but it haven't really matter for them so much. Tulkus are mainly important for Tibetan monasteries not for individuals. I personally doubt they will save Western organisations like Rigpa or DC. But who knows.

/magnus

Shaiksha said:

But, isn't this case unique? Currently, there is no one who is authorized to transmit the Longsal cycle discovered by CNNR? Or, at least, no one who are authorized and are teaching/passing down the cycle.

Malcolm wrote:

The same highly placed source confirmed that ChNN authorized Khenpo Yeshe Wangpo to transmit the Longsal teachings, to the extent of the former giving the latter a hat.

Author: Malcolm

Date: Monday, November 28th, 2022 at 11:28 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Seeker12 said:

"Disciples may attain the result - namely, accomplishment - on the basis of any one of these empowerments.

Malcolm wrote:

With respect to receiving empowerment from a yidam, one must have already received that empowerment. Because without an empowerment, one does not have a yidam to speak of. But if one receives empowerment from a yidam after one has received a yidam from one's guru, after that, it is proper and correct. But running around claiming that one has received an empowerment from Tara without every having received her empowerment from a human master is just a source of laughter.

Claiming to have a prophetic declaration from the ḍākinīs is also quite unlikely to be believed. And the rig pa'i rsal dbang is not something one gives oneself, and this is explicitly stated in the Dzogchen tantras and commentaries.

Seeker12 said:

I don't expect I will respond again here.

Malcolm wrote:

There is no empowerment if there is no guru. And ordinary human beings cannot

perceive the sambhogakāya at all. Actually, neither can bodhisattvas on the stages until the eighth bhumi.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 12:42 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

Thanks Seeker. This is interesting.

Many people can access, not totally, but partially, or some glimpse, to the sambogakaya.

Malcolm wrote:

Sure, if they are 8th stage bodhisattvas on up. Otherwise, it is impossible because the afflictive obscuration prevents it.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 1:09 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

Thanks Seeker. This is interesting.

Many people can access, not totally, but partially, or some glimpse, to the sambogakaya.

Malcolm wrote:

Sure, if they are 8th stage bodhisattvas on up. Otherwise, it is impossible because the afflictive obscuration prevents it.

Toenail said:

If one receives teachings in a dream from the Buddhas or deities... How is it classified? If it is not a provocation but genuine. Would that be 'perceiving the sambhogakaya'?

Malcolm wrote:

No. The sambhogakāya is not something any being who has afflictive obscurations can perceive at all, whether awake or in a dream. If one has afflictive obscurations, one can perceive only a nirmāṇakāya. This is not something open to interpretation or one's feelings. This is just how these things are defined.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 1:12 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Domingo said:

Malcolm, if you write "ChNN authorized Khenpo Yeshe Wangpo to transmit the Longsal teachings, to the extent of the former giving the latter a hat", does that mean that this Khenpo was only authorized to transmit Longsal to ChNN's tulku, but not to other people?

Malcolm wrote:

The post you mention is 7 years old. There would be no reason for this person to give these transmission while ChNN was alive. That changed in 2018.

As far as your other question goes, I have no answer for it.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 5:26 AM

Title: Re: Rongzompa & Dzogchen: What transmissions did he have?

Content:

Natan said:

300 years or less is that certain? Was Rongzompa not a tertön? Can we say with any confidence he received Vimalamitra dharma? Hmmmmmmm.

In terms of the Nyingma tradition, he received several systems that traditionally claimed Indian roots: Guhyagarbha, Vajrakīla/Vajrakīlāya, Semde or "Mind Class" traditions stemming from Vairocana and Yudra Nyingpo (g.yu sgra snying po); the Kham system of Dzogchen transmitted via Vimalamitra and his chief disciples Nyangben Tingdzin Zangpo (myang ban ting 'dzin bzang po), Ma Rinchen Chok (rma rin chen mchog) and Nyak Jñānakumāra (gnyags dz+nyA na ku mA ra).

Malcolm wrote:

<https://treasuryoflives.org/biographies/view/Rongzom-Chokyi-Zangpo/6194>

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 5:58 AM

Title: Re: Rongzompa & Dzogchen: What transmissions did he have?

Content:

Kai lord said:

Dangma Lhundrup was the holder of Vima Nytingtik in the 10th to 11th century. But we don't know much about his life other than He got a famous disciple called Chetsun Sengge Wangchuk.

Malcolm wrote:

Only for about 15-30 years in the mid 11th, since he met Chetsun after Atisha passed away, according to the earliest text where he is mentioned, the Great Chronicle from the Vima Nyingthik.

Shenchen Luga (Bonpo), Trapa Nönshe, and Sonam Lama were definitely earlier.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 6:32 AM

Title: Re: Rongzompa & Dzogchen: What transmissions did he have?

Content:

Kai lord said:

Yeah He wasn't. Dangma Lhundrup should be one of the earliest tertons if not the first.

Seeker12 said:

To be clear, there are tertons in the sense of those that reveal treasures specifically from Guru Rinpoche, Yeshe Tsogyal, Vimalamitra, etc, which is basically specifically a Nyingma thing.

Malcolm wrote:

It is also a Bonpo thing.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 6:46 AM

Title: Re: Khenpo Drimed Dawa

Content:

lelopa said:

I've read (parts of) his highly hotpotched "Innate Happiness" and I don't want to have anything to do with this guy!

Very strange practices and mingling bonpo-sadhanas with buddhist practices in a very strange style, etc., etc..

Malcolm wrote:

Pretty strange indeed. Another western "mind" treasure.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 6:57 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Domingo said:

Malcolm, if you write "ChNN authorized Khenpo Yeshe Wangpo to transmit the Longsal teachings, to the extent of the former giving the latter a hat", does that mean that this Khenpo was only authorized to transmit Longsal to ChNN's tulku, but not to other people?

Malcolm wrote:

The post you mention is 7 years old. There would be no reason for this person to give these transmission while ChNN was alive. That changed in 2018.

As far as your other question goes, I have no answer for it.

Domingo said:

I'm sorry, probably my english is too poor, but I'm just not sure what "to the extent of the former giving the latter a hat" means. Does that mean, this Khenpo is only authorized to transmit Longsal to the tulku of ChNN?

Malcolm wrote:

I have no idea.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 7:19 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Sādhaka said:

The implication of Garchen Rinpoche's recorded Empowerments being valid, would be that his Samadhi is higher level than most other Lamas; or, alternatively, that some other Lamas have the same level of Samadhi, yet choose to not allow recorded Empowerments to be considered valid for their own good reasons.

Malcolm wrote:

The problem with the idea of recorded empowerments is that every physical mandala created by a vajramaster to give an empowerment is dissolved at the end of the rite, when the jñānasattvas are dismissed. One must do this before dismantling the mandala, whether it is a simple one heap rice mandala, or a complicated Kalacakra empowerment. If one does not, it is akin to killing a buddha.

Simply put, the mandala used to give the empowerment no longer exists in a recording of an empowerment. Therefore, there can be no empowerment from a recording. It simply isn't possible.

Even in a meaning empowerment, where there is no need to dismiss the jñānasattva, since rite is not happening live, no jñānasattva is summoned by the master since he is not present, thus no samadhi generated, to conduct the descent of the jñānasattva into the student wishing to receive the empowerment.

It really has nothing to do with "levels of samadhi," but rather the ritual mechanics of giving empowerments. And frankly, these issues are not trivial.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 9:45 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

...when the jñānasattvas are dismissed...

Sādhaka said:

Perhaps it is not compulsory, that the Jñānasattvas always have to be dismissed

Malcolm wrote:

Yes, it's compulsory, and I already explained why. But to restate it, destroying a physical mandala prior to dismissing the jñanasattva is no different than destroying a consecrated statue of the Nuddha.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 9:49 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

...when the jñānasattvas are dismissed. One must do this before dismantling the mandala...

Sādhaka said:

Then how is it that some Deity Mandalas are said to be eternally open; whereas others are said to be closed, after some time...?

Malcolm wrote:

You are confusing the fact that Cakrasamvara is considered to be the most effective practice (by its practitioners) because the Heruka nirmanakaya continues to be present in the 24 countries, with the process of granting empowerments. These two things are not equivalent.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 9:56 AM

Title: Re: Buddhism before Gautama Buddha

Content:

Jokingfish said:

Is it true that in history (earth's civilization) there was no one on any stage of enlightenment (at least stream entrance) before Gautama? No buddha, no sangha, no dharma, so how can stream entrance come?

Malcolm wrote:

There were pratyekabuddhas.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 11:04 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Sādhaka said:

Well there are Body, Speech, Mind, Qualities, and Activities Incarnations (i.e. there can be at least five) of any given Tulku.

Malcolm wrote:

This is a somewhat modern Tibetan system, that really has no precedent prior the 18th century of which I am aware. And even the earlier system has no basis outside of Tibet.

Moreover, actual Tulkus, nirmanakays, have no such limitations.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 8:46 PM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Tata1 said:

Chnn was not a fan of tulku system

Malcolm wrote:

I heard from a reliable source a reincarnation of ChNN has been identified. I have no other details than this, but source is highly placed within the DC.

florin said:

Does this imply Rinpoche left a letter with instructions?

Malcolm wrote:

I imagine, just my guess, that this recognition happened in Tibet, by Tibetans, for Tibetan reasons, which have nothing to do with the DC, Longsal, or even Dzogchen.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 11:33 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

There is no empowerment if there is no guru.

Seeker12 said:

This is true, and yet it can be understood on various levels, basically speaking.

There may, for instance, be a bodhisattva who is on the lower bhumis who is born and does not consciously know that they are a bodhisattva on the bhumis. They may live their life to a certain point and then they may, for instance, come across a picture of Tara in a book, or a mantra written on a rock, or whatever, and it may strike them with a certain force and ignite a certain disposition. They may then look into it and start meditating on Tara, saying her mantra, and they may have an experience where Tara's wisdom body reveals itself to them and they receive transmission in this manner.

Malcolm wrote:

Sorry, but this is a fantasy, and there is no "arya bodhisattva" exception. This is why those common Mahāyāna bodhisattvas, who lack the fortune of meeting a qualified Vajrayāna guru, need to traverse all ten stages over three incalculable eons until at the end of the tenth stage they receive abhiśeka from all the buddhas in the ten directions, as described in the Avatamsaka Sutra, the Lanka, etc. Tenth stage bodhisattvas still retain a very evanescent knowledge obscuration. If one wishes to bypass this three incalculable eon requirement, one must meet a qualified Vajrayāna guru, then it is possible but not otherwise.

Seeker12 said:

Indeed, this is a manifestation of the Guru - the Guru can manifest in myriad ways. The Guru may manifest as a mantra on a rock, or a wind blown into one's face - these are types of nirmanakaya manifestations.

Malcolm wrote:

You have to have a guru first. And that does not happen absent a ripening empowerment.

Seeker12 said:

In essence, a sentient being is basically a conjured being who conceives of him or herself as a separate thing secondary to fundamental ignorance, and in essence, the guru is wisdom itself. It is indeed the case that all sentient beings need the guru, but the guru may manifest in many ways, depending on the merit, inclinations, etc of the sentient beings.

Malcolm wrote:

Sorry, but rocks and trees are not gurus, as they cannot impart ripening empowerments, they are not sentient.

Seeker12 said:

As Dudjom Lingpa writes,

"Ultimately, simply by identifying the dharmakāya, pristine awareness that is present in the ground...

Malcolm wrote:

That won't happen even for a common Mahāyāna 10th stage bodhisattva, since in reality only buddhas can see the actual dharmakāya.

According to Dzogchen teachings, the ālaya and the dharmakāya can be differentiated only by someone who has attained full buddhahood in this life. Mind (sems) and pristine consciousness (ye shes) can be differentiated only by someone who has attained full buddhahood in the bardo of the moment of death. The pure and impure elements can be differentiated only by someone who has attained full buddhahood in the bardo of dharmatā. Samsara and nirvana can be differentiated only by someone who has attained full buddhahood in one of the natural nirmāṇakāya buddhafi elds. Vimalamitra

writes about this with clarity and detail in the commentary on the Blazing Lamp Tantra.

All of this moot for someone who has not entered Vajrayāna, let alone Dzogchen teachings.

The appearance of Vajrayāna is as rare as stars in the daytime. It's sad when I see people who consider themselves Vajrayāna practitioners indulging in fantasies which actually serve only to hasten the decline of the Dharma.

Author: Malcolm

Date: Tuesday, November 29th, 2022 at 11:54 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Seeker12 said:

Your understanding is coarse.

Malcolm wrote:

Your understanding is defective, that's why I point out your errors. You should consider it a kindness that I do so.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 12:39 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Terma said:

But it is a sticky situation, as if a teacher is your guru you should (hopefully) have supreme faith in them, and follow what they prescribe.

Malcolm wrote:

The Tantra Without Syllables has this to say on that score:

There are no errors in the scriptures, but errors can arise in the intimate instructions.

Vimalamitra comments:

However, since the explanation of the instructions of the guru can be explained with or without error, it seems that errors can arise

Tantra without Syllables, pg. 148.

Since this is the case, one cannot just blindly accept anything one guru says, especially if it contradicts the sutras and tantras.

As for the reason why human beings need human gurus, and not rocks, books, and trees:

Though the nature of vidyā pervades all, the dharmakāya is encountered in the instructions.

As such, the nature of vidyā pervades all migrating beings, [90a] but they do not understand the instructions of the guru for encountering the dharmakāya in direct perception. Vidyā cannot be found through an intellectual analysis of the body that is searched from head to foot. On the one hand, if it is asked whether vidyā exists in the body or not, it definitely exists in the body. On the other hand, [vidyā] is not nonexistent merely because it cannot be found through being sought with intellectual analysis. You are unable to find it because you lack the intimate instructions of the guru. Similarly, gold can be shaped by anyone who knows how to work with it, but the person who does not know how to shape it, nor how to refine it, nor how to smelt it and heat it, will not be able to work with gold, no matter how much intellectual analysis they perform. On the other hand, it is not the case that the gold itself is unworkable. Since there is an intimate instruction for refining it and so on, one can work with gold. The one who lacks the intimate instructions of the guru has no hope of buddhahood.

Tantra without Syllables, pg. 202.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 1:03 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

There is not « one » buddhism, but multiple approach. You have the complete right to not be in alignment with some dogmas are follow uour inner guidance and the wisdom transmitted with real guru, who do not make you full of concepts, but simplify yourself so you can hear wisdom inside.

Malcolm wrote:

You can do whatever you want, but don't call it Vajrayāna if does not correspond to the tantras of secret mantra. There are a thousand new age trips out there, like the one you two are on, just don't call it Buddhadharma, because it does not correspond to Buddhadharma. These opinions of yours are just personal fabricationsyou are pulling out of your asses.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 2:59 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

Is it possible to receive empowerments in other forms. Of course. Can we delude oneself and imagine all kind of things ? True also. Does that mean we should not try to come in contact with masters ? Not at all. We should come in contact with true masters

Seeker12 said:

Indeed, I did not mean to imply otherwise, in general.

In general, the main reason for expressing the perspective that I have expressed is basically twofold - first, it doesn't get expressed very often it seems, and second, and more importantly perhaps, I think there are many people who - without knowing it - basically denigrate noble sangha because said noble sangha do not have the obvious 'credentials' that they think are necessary.

Malcolm wrote:

This is basically nonsense, just something you made up.

Your citation about variegated nirmaṇākāyas does not mean you can receive an empowerment from a nirmaṇākāya bridge, rock, tree, etc.

Continuing to repeat your statement about "mind and wisdom mind" is just a mantra you have charmed yourself with.

If you have no outer guru (ripening empowerment and liberating instructions), you won't have an inner guru (your practice), so you can realize the secret guru (wisdom).

Claiming that people are slandering the noble sangha because they don't agree with your bizarre and incorrect interpretations is frankly silly and childish.

Encouraging people to think they can receive empowerments from magical rocks and trees is downright irresponsible.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 3:03 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

According to Dzogchen teachings, the ālaya and the dharmakāya can be differentiated only by someone who has attained full buddhahood in this life. Mind (sems) and pristine consciousness (ye shes) can be differentiated only by someone who has attained full buddhahood in the bardo of the moment of death. The pure and impure elements can be differentiated only by someone who has attained full buddhahood in the bardo of dharmatā. Samsara and nirvana can be differentiated only by someone who has

attained full buddhahood in one of the natural nirmāṇakāya buddhafiels. Vimalamitra writes about this with clarity and detail in the commentary on the Blazing Lamp Tantra.

Pietrepa said:

Weird. I thought that each of these realizations meant that the previous ones took place. That is, someone who has realized the separation of alaya from dharmakaya has realized all the subsequent separations mentioned in your statement during his lifetime?

Malcolm wrote:

These differentiations are what cause liberation in these four bardos.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 4:04 AM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 4:15 AM

Title: Re: World Cup 2022

Content:

Natan said:

Dude.. imagine a world where you can't find any valid information about the world....

Malcolm wrote:

Yes, that is what it is like for viewers of Fox News

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 4:53 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

stoneinfoocus said:

Dudjom Lingpa is commonly used as an example of someone who didn't,

Malcolm wrote:

Alan Wallace is chiefly responsible for this misapprehension and he repeats it to his students over and over again.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 5:24 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

As quoted by Dudjom Rinpoche in his big red book,
[/quote]

This does not mean that you have the fortune to hear Vajrayāna or Dzogchen teachings as a bodhisattva on the stages.

Seeker12 said:

Also, as has been mentioned elsewhere on this thread, according to Longchenpa, Bodhisattvas on the 10 Bhumis can/will perceive the half-nirmanakayas. It's not just on the pure bhumis, this is specified as on the 10 Bhumis.

Malcolm wrote:

Which again you've failed to read correctly or carefully, as Longchenpa states in the Great Chariot

Seeker12 said:

The pure bodhisattvas also are made to attain the five kayas and five wisdoms. Depending on their having purified the five kleshas, the teachers of the five families, the fields, the Dharma, and the retinue and so forth appear to them :

Malcolm wrote:

<https://www.wisdomlib.org/buddhism/book/the-great-chariot/d/doc213072.html>

You also have not understood the meaning pf half-kāya.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 6:25 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Natan said:

Then we should throw Jigmed Lingpa, Dudjom Lingpa and Kunzang Dechen Lingpa in the garbage right?

stoneinfofocus said:

All of these tertons had human lamas. Dudjom Lingpa is commonly used as an example of someone who didn't, but he mentions his human lamas multiple times in his own autobiography. And KDL was a student of Dudjom Rinpoche, so not sure where that's coming from...

Natan said:

The first Dudjom from 150 years ago. Are you sure? And Jigmed Lingpa? Had no human guru. KDL told the story from his lips. Ok? He met human gurus later. But initially it was

him and Guru Rinpoche no one else. Period. Punto over. Complete

Malcolm wrote:

Jigme Lingpa had a human guru, of course:

https://treasuryoflives.org/biographies/view/Jigme-Lingpa/TBRC_P314

Kunzang Dechen Lingpa was my master, with whom I spent a great deal of time. He never failed to place a picture of Dudjom Rinpoche on shrines at teachings. Orphaned at a very young age, he left the household where he was living because he wanted to practice the Dharma. And he went to central Tibet and found teachers who taught him. Frankly, I know his outer, inner, and secret bio better than anyone here.

The record is very clear in Dudjom Lingpa's own autobiography.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:21 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Seeker12 said:

One other point is that when one authentically realizes pointing out, this is basically the master empowerment,

Malcolm wrote:

No, this is the fourth empowerment. The vajra master empowerment is part of the vase empowerment.

Seeker12 said:

and it could be compared to light - if one realizes clear light, then inherent in the clear light are all potential colors. If one authentically realizes emptiness,

Malcolm wrote:

No, because the 'od gsal in sūtra, even if one argues it is the same as in Dzogchen, there are no methods taught in sūtra to work with it, because the notion of lhun grub and practices that work with lhun grub are missing in all of the nine yāna, let alone sūtra.

Seeker12 said:

At the time of the path of seeing, the ignorance of imputed false conceptions is transformed into the dharmadhatu wisdom. Attaining the first bhumi, "supremely joyful," we see Vairochana.

This discussion is not only about the pure bhumis.

Malcolm wrote:

You have not grasped the essential point here, because you have not understood the text.

When it says these are self-appearances, this means these bodhisattvas are only perceiving simulacrum of the sambhogakāya, a reflection, which arises as a self-appearance out of their own minds. Only bodhisattvas on the pure bhumis can perceive the sambhogakāya directly, as the earlier passage from the same text which I provide above clearly states.

Seeker12 said:

Here, depending on the need, for instance one may receive empowerment from the wisdom body of Longchenpa. As Jigme Lingpa did.

Malcolm wrote:

In the middle of his second three year retreat, after he had been practicing Vajrayāna for two decades.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:25 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Seeker12 said:

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I'm not inclined to comment line by line on that one, to be honest, as it's kind of a mess

Malcolm wrote:

The only mess here is the febrile stew of your misquotes and misconceptions.

Seeker12 said:

Generally with authentic realization, indeed one can receive transmission from rocks or trees or whatever as essentially all form is realized to be indivisible from the body of Vairochana, to put it a certain way.

Malcolm wrote:

I see, so first you have to be realized...and how do you get that way?

And if you are realized, what transmissions are you lacking?

Its amazing you cannot see the contradictions in your statements.

So to bring it back around, if you are realized, you can receive an empowerment from a recording of an empowerment? Is that it? But what if you are not realized? How does that work. Can some guru just hand you liberation through the power of their samādhi? You're talking nonsense and you know it.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 9:32 AM

Title: Re: Rev. Cirlea's books - good or not?

Content:

KiwiNFLFan said:

I know Rev. Adrian Cirlea has started his own breakaway Jodo Shinshu group and has split from Hongwanji-ha. I personally do not agree with his political views. However, he has written a lot of books in English on Jodo Shinshu, and they are available for free on his website.

Have any of you read any of his books? If so, is what he is teaching in line with Hongwanji and are there any deviances from orthodox Shin teaching that one should be aware of?

I'd like to read his books but I also want to learn what the Hongwanji teaches and not just one guy's own view of Shinran Shōnin's teachings.

Malcolm wrote:

He's a fascist nut job. Avoid.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 10:09 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

tobes said:

The more general question seems to be: where is does the epistemic authority for Vajrayana - in general - lie?

If we say: what is written in the Tantras, then we are privileging text ahead of guru...

Malcolm wrote:

We accept, axiomatically, that the tantras arise from an nonerroneous source. But it's clear gurus can be in error. There is no tantra, anywhere, that asserts gurus are axiomatically faultless.

The point of the Dzogchen Tantras I cited make this point. There are many other tantras, both sarma and Nyingma that reinforce my points.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 12:08 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

tobes said:

It's all very messy and inconsistent by it's very nature.

Malcolm wrote:

Humans are inconsistent and messy. The sūtras and tantras themselves, not at all, unless you think they are human compositions, in which case, there are no reliable authorities apart from one's personal opinions. It follows then, there is no validity at all to anyone's point of view about anything that has to do with Buddhadharma. Buddhadharma becomes Twitter, which sadly, here is often the case.

As far as epistemic authority goes, first the scriptures, then the Indian siddhas and paṇḍitas, etc.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:08 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Malcolm wrote:

According to Dzogchen teachings, the ālaya and the dharmakāya can be differentiated only by someone who has attained full buddhahood in this life. Mind (sems) and pristine consciousness (ye shes) can be differentiated only by someone who has attained full buddhahood in the bardo of the moment of death.

Kai lord said:

Sorry for a slight but shouldn't these two be swap?

At the time of death, our mental activities and consciousnesses are reduced to most basic state, alaya and highly practitioners are able to recognize objective clear light which is the manifestation of Dharmakaya and stay in that state of absorption for hours if not days.

Malcolm wrote:

In Dzogchen lingo, the kun gzhi is the most subtle knowledge obscuration of ignorance. So same term, different meaning, different system.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:25 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Seeker12 said:

When it says these are self-appearances, this means these bodhisattvas are only perceiving simulacrum of the sambhogakāya, a reflection, which arises as a self-appearance out of their own minds. Only bodhisattvas on the pure bhumis can perceive the sambhogakāya directly, as the earlier passage from the same text which I provide above clearly states.

Passing By said:

Are there even kayas or anything else which is not a self-appearance of one's mind? What does "perceiving the sambhogakaya directly" actually entail?

Malcolm wrote:

Yes, outer objects are not a self appearance of the mind.

It means being able to be in the presence of the sambhogakaya directly; the sambhogakaya is a rupakaya.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:41 PM

Title: Re: Musk, guns and a vajra

Content:

Johnny Dangerous said:

If you look at the situation surrounding his purchase of Twitter, it also seems to call into question his basic business acumen, and shows just how juvenile and rose colored his notions of free speech are.

Malcolm wrote:

He's a tech grifter who has managed to keep his grift going for nearly a quarter of a century. He's never led a company to genuine profitability, not one.

His cars are shit. He just keeps adding investors to keep his enterprises solvent.

His character is irrelevant.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 7:54 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

tobes said:

It's all very messy and inconsistent by it's very nature.

Malcolm wrote:

Humans are inconsistent and messy. The sūtras and tantras themselves, not at all,

unless you think they are human compositions, in which case, there are no reliable authorities apart from one's personal opinions. It follows then, there is no validity at all to anyone's point of view about anything that has to do with Buddhadharma. Buddhadharma becomes Twitter, which sadly, here is often the case.

As far as epistemic authority goes, first the scriptures, then the Indian siddhas and paṇḍitas, etc.

tobes said:

I'm not suggesting we descend to some 'anything goes' subjective relativism.

But I think it is plainly the case with respect to sutras, that there is enormous inconsistency - and that is resolved to some degree by discerning provisional from ultimate meanings....and then we basically rely on logic to define the latter. But even then, so many Madhyamakas....so much disagreement!

As far as tantra goes, do you think we can justly situate Garchen Rinpoche outside the epistemic context of scriptures, mahasiddhas and panditas? That context is pretty darn pluralistic and diverse. There's room for a lot of different approaches, some which some find acceptable and others don't.

Malcolm wrote:

Indian Madhyamikas differed only on pedagogy, not on view.

Indian Vajrayanists differed only on the relative importance of the two stages to one another, but not on the need for proper ripening through empowerments conducted correctly.

I don't have much of an opinion about Garchen Rinpoche, per se, other than that he is a very nice person. He's doing the best he can.

But for reasons already stated, recorded empowerments lack the ability to ripen anyone, and I am happy to disagree with anyone who claims the opposite. If someone wants to view one of these things and imagine they've actually received an empowerment or lung from a recording, all I can do is shake my head and explain why they are mistaken.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 8:01 PM

Title: Re: Musk, guns and a vajra

Content:

Johnny Dangerous said:

If you look at the situation surrounding his purchase of Twitter, it also seems to call into question his basic business acumen, and shows just how juvenile and rose colored his notions of free speech are.

Malcolm wrote:

He's a tech grifter who has managed to keep his grift going for nearly a quarter of a century. He's never led a company to genuine profitability, not one.

His cars are shit. He just keeps adding investors to keep his enterprises solvent.

His character is irrelevant.

Archie2009 said:

Aren't his vertically landing rockets a success, though?

Malcolm wrote:

Not financially. Musk secured another round of funding for SpaceX in July. Tesla survives on subsidies from the US Gvt.

dharmafirststeps said:

What does grifter mean in this context?

Malcolm wrote:

The same thing it means in general. Just take a look at all the failed businesses he was bailed out of.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 9:46 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Natan said:

The first Dudjom from 150 years ago. Are you sure? And Jigmed Lingpa? Had no human guru. KDL told the story from his lips. Ok? He met human gurus later. But initially it was him and Guru Rinpoche no one else. Period. Punto over. Complete

Malcolm wrote:

Jigme Lingpa had a human guru, of course:

https://treasuryoflives.org/biographies/view/Jigme-Lingpa/TBRC_P314

Kunzang Dechen Lingpa was my master, with whom I spent a great deal of time. He never failed to place a picture of Dudjom Rinpoche on shrines at teachings. Orphaned at a very young age, he left the household where he was living because he wanted to practice the Dharma. And he went to central Tibet and found teachers who taught him. Frankly, I know his outer, inner, and secret bio better than anyone here.

The record is very clear in Dudjom Lingpa's own autobiography.

Natan said:

That's the story he told and the reason he told it was to say devotion is the best. But you know everything better than everyone because ChNN was your toot guru

Malcolm wrote:

The story he told is in his autobiography. There is no denying that his devotion to Padmasambhava was absolute. But your claim that initially it was him and Guru Rinpoche simply false. He was considered an emanation of Guru Rinpoche because he asserted that his conception was a result of a red ball of light from the union of Guru Rinpoche and Yeshe Tsogyal that travelled from Zangdok Palri and entered his mother while his parents were in union.

You can read elements of his largely autobiographical account here:

https://ora.ox.ac.uk/objects/uuid:87c510cd-7fec-4366-b9d3-27561eb8317d/download_file?file_format=application%2Fpdf&safe_filename=THESIS01&type_of_work=Thesis

You won't find any accounts of him receiving empowerments from Guru Rinpoche. You will find an account of him searching everywhere high and low for a teacher, however.

Author: Malcolm

Date: Wednesday, November 30th, 2022 at 10:02 PM

Title: Re: Musk, guns and a vajra

Content:

Archie2009 said:

Aren't his vertically landing rockets a success, though?

Malcolm wrote:

Not financially. Musk secured another round of funding for SpaceX in July. Tesla survives on subsidies from the US Gvt.

dharmafirststeps said:

What does grifter mean in this context?

Malcolm wrote:

The same thing it means in general. Just take a look at all the failed businesses he was bailed out of.

dharmafirststeps said:

Grifter would imply to me that he's fleecing people for money, but that doesn't appear to be his aim.

Malcolm wrote:
He is, he is very good at it.

dharmafootsteps said:
He's multiple times bet his whole companies, including his own money, on advancing technologies where a grifter or pure capitalist would have never done so.

Malcolm wrote:
His mentality is like that of other grifters, which is that he has a gambler, and likes the excitement of risk. Trump is the same.

Author: Malcolm
Date: Thursday, December 1st, 2022 at 12:13 AM
Title: Re: Garchen Rinpoche's empowerments
Content:

Malcolm wrote:
Yes, outer objects are not a self appearance of the mind.
It means being able to be in the presence of the sambhogakaya directly; the sambhogakaya is a rupakaya.

Pietrepa said:
Thus, bodhisattvas on pure bhumis can hang out with actual buddhas in their sambhogakaya form, while those on impure bhumis only have visions of their own potentiality similar to the famous visions of a certain too-often-discussed practice here on the forum that merely resembles the buddhas, i.e. visionary forms of buddhas, yabyums, etc.?

Malcolm wrote:
Correct.

The difference is that it takes common Mahāyāna bodhisattvas two incalculable eons to reach the pure bhumis. For example, bodhisattvas on the first bhumi can visit an hundred buddhafiels, see one hundred nirmāṇakāyas and so on, but the amount of time they have to spend on the paths of accumulation, application, and cultivation is daunting.

For this reason, we have Vajrayāna for those of sharper capacity. Tripitikamala states:

Although the goal is the same, since it is unconfused,
with many methods, not difficult,
and mastered by those of sharp faculties,
Mantrayāna is superior.

As Dzogchen teachings is the pinnacle of secret mantra, buddhahood may take only a

few years at most if one is especially diligent. If not, then it is certain to occur in the bardo or in the next life without entering samsara again.

But in general, the purpose of secret mantra is buddhahood in this life, so it does not matter much which approach one takes. However, if one is not properly ripened, then there is no hope and one's desire for liberation will not be met. If one attempts to practice the liberating instructions without the basis of the ripening empowerment from a qualified teacher given properly, one's effort will be no better than trying to get oil from grinding stones.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 1:12 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Kai lord said:

bardo....

Malcolm wrote:

Which is easier, because we will have seven times more clarity.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 2:41 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Kai lord said:

bardo....

Malcolm wrote:

Which is easier, because we will have seven times more clarity.

Kai lord said:

Yes agreed but why seven? Why that number?

Malcolm wrote:

Its the number we find in the Lama Yantik, Gongpa Zangthal, and so on. As for why, I have not seen a reason given.

I can speculate however that it may have to do with the fact that our bodies in the bardo lack the seven tissues, rasa to sukra.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 9:58 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Shaiksha said:

But, in theory, it is possible to prove the efficacy of the method. No?

Malcolm wrote:

Some online empowerments are possible. Others are not. Recorded empowerments cannot ripen anyone for the reasons described above.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 10:01 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Kai lord said:

Why is calm abiding insufficient? And Wouldn't the bliss one experience in first jhana interfere with the cultivation of dzogchen view?

Malcolm wrote:

The goal here, as Rongzom says, is absolute mindfulness (dran pa) encompassed by total awareness (shes bzhin).

No, vitarka and vicara are still present, therefor, one can switch objects and so on.

Passing By said:

In short then, can it be said that Dzogchen samadhi is simply being as alert and present as possible in all cases? (the usual instructions of "without reference point, don't reject, don't follow, be in the presence of awareness, don't contrive" etc)

How does it differ from shamatha in other vehicles?

Malcolm wrote:

This is not Dzogchen contemplation, this is the indirect way for realizing Dzogchen. Common shamatha or mantra practice combined with an intellectual comprehension of Dzogchen view.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 10:47 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Passing By said:

BTW, everyone talks about lung and wang, but what about recorded instructions and teachings? For example, someone gives teaching on some Dzogchen text. You are there live online or in person when pointing out / guru yoga is given. Then what about the rest of the teaching where the teacher is explaining the text etc....Does that have to be live also?

Malcolm wrote:

Not necessarily. But if one wants a lung of the text, then one needs to participate live. To this end some teachers give the lung of the text before hand or after, so that people can participate through recordings of the explanation.

Passing By said:

I don't see lamas having much qualms giving recorded Dzogchen instructions provided one has had transmission but I do recall you saying also that in Dzogchen, as long as the teacher is intending to transmit trekcho/thogal instructions etc then the teachings themselves count as direct introduction so what is the jury on recorded teachings?

Malcolm wrote:

This assumes you have received empowerment, understand and have experience with the example pristine consciousness, the meaning pristine consciousness, and the "proof" or "sign" pristine consciousness. Then it is fine. It's like reading a text whose contents you already understand.

But its always better to participate live.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 10:55 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Passing By said:

In short then, can it be said that Dzogchen samadhi is simply being as alert and present as possible in all cases? (the usual instructions of "without reference point, don't reject, don't follow, be in the presence of awareness, don't contrive" etc)

How does it differ from shamatha in other vehicles?

Malcolm wrote:

This is not Dzogchen contemplation, this is the indirect way for realizing Dzogchen. Common shamatha or mantra practice combined with an intellectual comprehension

of Dzogchen view.

Passing By said:

And how does this shamatha used for this indirect method differ from the shamatha in say, kyerim practice or Theravada?

Malcolm wrote:

It doesn't, it's exactly the same, other than it is done from the point with the Dzogchen view. You should read chapter 6 in Rongzom's Intro to Mahāyāna Systems, where he describes this in detail. It follows chapter 5, which is a detailed presentation of Dzogchen view based in the sems sde texts.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 11:44 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Passing By said:

Do semde and menngagde differ much in view, path and fruit?

Malcolm wrote:

You should consult the Chos dbying mdzod commentary on this. But briefly put, sems sde mainly concerns the basis and man ngag sde mainly concerns the path and result. Klong sde links sems sde and man ngag sde.

Author: Malcolm

Date: Thursday, December 1st, 2022 at 11:51 PM

Title: Re: Musk, guns and a vajra

Content:

dharmafirststeps said:

More Musk fodder, monkeys typing on a computer "telepathically" using Neuralink.

Neuralink, the company that Elon Musk founded in 2016 with the vision of implanting a chip in people's brains, is getting close to an important milestone: a human clinical trial of its technology.

But behind the scenes, the company has been plagued by dysfunctional management, Musk's inconsistent involvement, and the lack of a clear chain of command, according to a half-dozen former Neuralink employees Fortune interviewed for a recent feature. That turmoil, the former employees say, has contributed to the departures of several key figures at the startup, including its day-to-day operational leader.

Malcolm wrote:

<https://fortune.com/2022/01/31/neuralink-elon-musk-brain-implant-startup-leadership-turmoil-max-hodak/>

Sound familiar???

Author: Malcolm

Date: Friday, December 2nd, 2022 at 12:17 AM

Title: Re: Musk, guns and a vajra

Content:

dharmafirststeps said:

It's not possible to form a reasonable opinion on the tech industry based on the media anymore.

Malcolm wrote:

???

You understand that this undermines anything you might say?

Author: Malcolm

Date: Friday, December 2nd, 2022 at 2:01 AM

Title: Re: Musk, guns and a vajra

Content:

Johnny Dangerous said:

Basically, I have a good idea who Musk is without needing the media to be a certain way, and he's gross.

Malcolm wrote:

Strangely, he is the guy who developed Skylink, which is poised to become Skynet:

image.png (65.99 KiB) Viewed 983 times

Author: Malcolm

Date: Friday, December 2nd, 2022 at 3:47 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

This is not Dzogchen contemplation, this is the indirect way for realizing Dzogchen. So, it's not what is pointed out by a guru.

Malcolm wrote:

Yes, it is what is pointed out by the guru.

Just to clarify, i made a slight error, he describes of Dzogchen equipoise as follows:

In brief, comprehending all phenomena to be completely equivalent with mirages and illusions is the comprehension of the meaning of Great Perfection, called "view".

Abiding without being separate from such a comprehending mind is called "being

connected with the vessel of total awareness.” (shes bzhin chen po) Under its influence, not using any effort at all is “abiding in the state of total equanimity ” (gtan snyoms chen po), i.e. “meditation”. [111/b] Those three sentences complete the view and meditation of the Great Perfection in its entirety.

The indirect method is for those who cannot be in this state: gradual trainees, who are unable to be in that state for whatever reason, purification, merit, training and so on. But as long as they can understand Dzogchen intellectually, they can still train.

He states, "Now the path sought with effort is explained in connection with the view of the Great Perfection for those who are unable to abide in suchness in the manner of the Great Perfection. Why? The great bliss of bodhicitta, pure perfect mind, is the root of the Dharma."

He then goes on to describe how to indirectly approach the great perfection through common śamatha and vipaśyanā as well as the six limb yoga (ṣaḍaṅgayoga) system of secret mantra: sense isolation (pratyāhāra), concentration (dhyāna), prāṇāyama, sustaining (dhāraṇa), mindfulness (smṛti), and samādhi. However, the way he explains these is quite different from the way they are explained in Kalacakra, where pratyāhāra is explained first to be a practice in the dark, and then a practice in the light, and so on.

He explains both approaches in some detail, without marking a preference for one over the other. Indeed, he rejects such preference, because for him, the essential point in both approaches is the same: they are based in the view of Atiyoga, which is pointed out during the rig pa'i rtsal dbang.

He closes his text by remarking that any practice connected with Dzogchen view will be skillful, but if it is not connected with Dzogchen view, it will not be skillful.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 4:56 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

So, it's not what is pointed out by a guru.

Malcolm wrote:

Yes, it is what is pointed out by the guru, but there are rim gyi pas, gradual trainees, who are unable to be in that state for whatever reason, purification, merit, training and so on. But as long as they can understand Dzogchen intellectually, they can still train.

Jules 09 said:

Common shamatha or mantra practice combined with an intellectual comprehension of Dzogchen view.

Malcolm wrote:

He states, "Now the path sought with effort is explained in connection with the view of the Great Perfection for those who are unable to abide in suchness in the manner of the Great Perfection. Why? The great bliss of bodhicitta, pure perfect mind, is the root of the Dharma."

He then goes on to describe how to indirectly approach the great perfection through common śamatha and vipaśyanā as well as the six limb yoga (ṣaḍaṅgayoga) system of secret mantra: pratyāhāra, dhyāna, prāṇāyama, dhāraṇa, smṛti, and samādhi. However, the way he explains these is quite different from the way they are explained in Kalacakra, where pratyāhāra is explained first to be a practice in the dark, and then a practice in the light, and so on.

He explains both approaches in some detail, without marking a preference for one over the other. Indeed, he rejects such preference, because for him, the essential point in both approaches is the same: they are based in the view of Atiyoga, which is pointed out during the rig pa'i rtsal dbang.

Jules 09 said:

He states, "Now the path sought with effort is explained

"He" = Rongzom?

But as long as they can understand Dzogchen intellectually, they can still train.

He explains both approaches in some detail, without marking a preference for one over the other. Indeed, he rejects such preference, because for him, the essential point in both approaches is the same: they are based in the view of Atiyoga, which is pointed out during the rig pa'i rtsal dbang.

So, this "view of Atiyoga" that you talk of here, "which is pointed out during the rig pa'i rtsal dbang";

it seems as though you are saying that it is something that can be comprehended by the intellect?

Malcolm wrote:

Of course it is something which can be comprehended intellectually, however, the actual view is a direct perception, the meaning pristine consciousness, as exemplified in this passage by Candrakīrti, "The cessation of the mind is directly perceived by the kāya."

However, on the indirect path, for example, similar to the idea the famed Khenpo Ngachung states that in the cultivation of thögal, a) the first two visions are equivalent to śamatha as concepts do arise toward the object, the visions of the pristine consciousness of one's vidyā, and that b) during this phase of the practice, it is sufficient to merely have a good intellectual grasp of emptiness. Khenpo Ngachung also notes:

Since the pristine consciousness of the equipoise of those with sharp capacity is very sharp, there is no need to rely on the ascertainment of post-equipoise. [40/b] The pristine consciousness of the equipoise of those of dull capacity needs to rely on the ascertainment of post-equipoise and by the difference of whether one needs or does not need to settle in such ascertainment, one's path is swift or slow. But there is no good or bad in the type of realization.

Those who do not need to ascertain pristine consciousness in post-equipoise are cig car was. But there are very few of those. As Zhigpo Dudtsi, a famous thirteenth century Dzogchen master stated, "I have searched high and low among the siddhas of India and Tibet, and while I cannot rule out the possibility of others, the only cig car was I know of are Saraha and Lingje Repa (founder of the Drukpa Kagyu)."

Most of us are people who have a need to confirm their experience with concepts in post-equipoise, just like ārya bodhisattvas.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 5:15 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

ZopaChotso said:

He says recorded empowerments are fine, therefore they are fine.

Malcolm wrote:

Argument from authority: a formal fallacy in which it is argued that because a perceived authority figure (or figures) believes a proposition (relevant to their authority) to be true, that proposition must therefore be true. This is also known as an appeal to authority.

We don't accept arguments from authority in Buddhism, not even in Vajrayāna.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 6:43 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

ZopaChotso said:

He says recorded empowerments are fine, therefore they are fine.

Malcolm wrote:

Argument from authority: a formal fallacy in which it is argued that because a perceived authority figure (or figures) believes a proposition (relevant to their authority) to be true, that proposition must therefore be true. This is also known as an appeal to authority.

We don't accept arguments from authority in Buddhism, not even in Vajrayāna.

Montoya said:

I don't find this to be particularly convincing. The whole premise of the fallacy is that saying "So and so says it's true, so it is" is not a very strong argument. However, throughout this thread you merely swap a human authority for a scriptural one. "Because the tantras say it is so, it is." I understand your point about falling into relativism if you don't draw a line in the sand somewhere, but that is also the whole notion behind the fallacy to begin with.

Malcolm wrote:

No, I actually gave reasonings based on the procedures of how empowerments are carried out. I supported my argument with reasoning and did not cite a single scripture. How could I? There is no mention of receiving empowerments from recordings in any classical text. How could there be? However, if, as has been reasoned, a recorded empowerment does not ripen a student for the reasons I stated above, the clear consequence is that the student has not received a ripening empowerment and therefore, in the case of a total beginner, is not eligible to practice any Vajrayāna teaching, let alone hear them. In this case, there are a number of scriptural authorities that come into play about the necessity of receiving empowerments. Claiming the opposite, without providing any other reasons than what amounts to "He said so" is purely argumentum ab auctoritate.

To clarify, this really isn't about Garchen Rinpoche and his opinions specifically. This is about preventing a general collapse of the tradition. If one can receive an empowerment from a recording, then it would be simple to just record a nice version of one, complete with animated visualizations, a virtual guru, a digitized voice, etc., just as long as the text is rendered in full and it is authorized by some authority.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 7:10 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

With texts alone you are stuck with the letters.

With the guru you reach the essence of the text.

The guru which is more than a person, which is a principle, is way above texts. They allow us to really perceive the essence of the text and integrate its wisdom.

Texts can make us fundamentalist, more especially if the letter is grasped. Guru awakens wisdom within so that the texts become a door to wisdom.

Guru is also inner wisdom, that shines as bodhicitta reveals its presence.

Without the help of the guru principle, the texts are just letters.

It is easy to delude oneself with over-intellectualism on text. Gurus prevent this danger.

Malcolm wrote:

There is no "guru principle" which is like Krishna consciousness.

Gurus are not omnipotent magical beings. They are human beings, some of them might actually be realized. Most of them are not.

The tantras described their qualities in human terms because they are humans.

The only person who awakens the wisdom within is oneself. The guru merely aids this process, as the Hevajra Tantra points out:

Here there is no method and wisdom,
the appearance of true reality
can't be described by another,
the connate cannot be found anywhere,
but one can understand it in dependence on the Guru,
time, method, and from one's merit.

So, not even a guru is sufficient, there is more to it than that, which is why the question of empowerment is so crucial.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 7:24 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Are you saying that direct perception (rigpa), of the nature of mind (mind essence, chos nyid), corresponds with an intellectual understanding that is established prior to that direct perception?

Malcolm wrote:

Yes, necessarily so:

In Dzogchen we have three main methods of transmission: oral, symbolic, and direct transmission. The first, oral transmission, implies that the teacher transmits by explaining what is the base and what is knowledge (rig pa), and how one can have that knowledge. The student listens and follows, and he or she can have at least an idea of what Dzogchen means. The oral transmission is also linked with the symbolic transmission in that in the latter some symbolic objects are used to make that knowledge understood...The third method, direct transmission, implies one already has knowledge of the oral and symbolic transmission. Through these two, one has an idea of how to enter into the real nature; then by using different experiences together and entering in that real nature at the same moment with one's teacher, there is a possibility that one receives the direct transmission. So direct transmission implies the possibility

of receiving knowledge, when the student already knows how to work while the teacher transmits that knowledge."

Chogyal Namkahi Norbu, Song of the Vajra, pp.3-5. Dzogchen Community of American, 1992.

It is also explained in this way in the Dzogchen tantras and all the commentaries that touch on the subject of introduction.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 9:03 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Montoya said:

I don't find this to be particularly convincing. The whole premise of the fallacy is that saying "So and so says it's true, so it is" is not a very strong argument. However, throughout this thread you merely swap a human authority for a scriptural one. "Because the tantras say it is so, it is." I understand your point about falling into relativism if you don't draw a line in the sand somewhere, but that is also the whole notion behind the fallacy to begin with.

Malcolm wrote:

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tobes said:

But here you must admit that one could draw other kinds of inferences (from other kinds of places) that contradict this particular one. They may not be about procedure; they may be about intent or bodhicitta or samaya or some other kind of precedent. i.e. we are no longer in the sphere of what a text says, but rather, what we choose to draw out of it on the basis of our knowledge, intent and understanding.

Malcolm wrote:

Ockham's razor.

tobes said:

For example, I heard HHDL make such an argument for a student who badly wanted a Kalachakra wang, but got held up and couldn't attend. He used the scriptural precedent of Shakyamuni giving refuge to a person who was similarly stuck afar as the basis for his inference that she could enter the mandala from afar. One might respond: oh, wow, he's using to sutra to justify tantra?? But, well, this HHDL. Authority, when it is well grounded, clearly matters here.

Malcolm wrote:

This was in reference to attending the preliminary day of the empowerment. And, it was live. Not from a recording. My entire point has to do with live vs. memorex.

image.jpeg (29.95 KiB) Viewed 761 times

I am not basing my argument on specious claims about supernormal powers, etc. My argument is based simply on the dependent origination of the process of empowerment. So far, apart from mystical interpretations which depend on another fallacy, special pleading, which Seeker and Soma are prone to, the only objections to my points are arguments from authority, which I have already dispensed with summarily.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 10:04 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

conebeckham said:

Of course we Vajrayana practitioners recognize the primacy of the Guru.

Malcolm wrote:

There are four interrelated authorities. This is a very useful teaching as it is found in Lamdre, which is common teaching shared between Sakya and the Kagyu traditions that stem from Phagmodru Dorje Gyalpo. This is the four authorities, which teachers I know as varied as HH Dalai Lama and ChNN have mentioned as very important.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 11:11 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Passing By said:

Thogal can be equated with shamatha and vipassana also like how the Two Stages can? That's very interesting and a clearer way to present it

Malcolm wrote:

Yup.

Author: Malcolm

Date: Friday, December 2nd, 2022 at 10:18 PM

Title: Re: Garchen Rinpoche's empowerments

Content:

Natan said:

How did ChNN get his empowerment and from Changchub Dorje. Who remembers the story? ChNN went and pleaded with him for an empowerment and CD talked around it and gave some explanations. Finally when ChNN had enough of that game he demanded an empowerment and CD said he already gave him one in his dream. ChNN was still not satisfied and said that cannot be, because it was guru's dream not ChNN's and finally CD broke down and did some rudimentary empowerment just to shut him up.

Malcolm wrote:

ChNN was unaware of this and would have continued to be unaware of this had he not pestered Chanchub Dorje. Susequent to the Shitro empowerment he requested, Chanchub Dorje gave ChNN the legendary direct introduction that was life changing for him. So, you left out the crucial point of the story.

But in any case, a dream is live, not memorex. And ChNN explicitly rejected the idea that transmissions of any kind could be received from recordings many, many times.

Natan said:

Folks over here act like they have some important knowledge, but it's bullshit

Malcolm wrote:

Yes they do, and it is. Caveat emptor.

Author: Malcolm

Date: Saturday, December 3rd, 2022 at 12:31 AM

Title: Re: Garchen Rinpoche's empowerments

Content:

Soma999 said:

This thread is not about ChNN view but thank you for sharing your opinion for those who care about it.

Malcolm wrote:

INdeed, I tried to move the conversation to another thread...this is not really about Garchen Rinpoche per se.

Author: Malcolm

Date: Saturday, December 3rd, 2022 at 2:32 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Kai lord said:

Its a pleasant surprise to learn that Thogal can be practiced indirectly as well...

Malcolm wrote:

I didn't say that or mean to imply that.

Author: Malcolm

Date: Saturday, December 3rd, 2022 at 6:30 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Kai lord said:

Its a pleasant surprise to learn that Thogal can be practiced indirectly as well...

Malcolm wrote:

I didn't say that or mean to imply that.

Kai lord said:

Ok my bad.....Jamyang Loter Wangpo wrote down his experiences for the first two visions of Thogal but too bad it wasn't translated yet.

Malcolm wrote:

Yes it has. But I am not prepared to share it at this point. But frankly, it's no different than any other such texts.

Author: Malcolm

Date: Sunday, December 4th, 2022 at 7:13 AM

Title: Re: World Cup 2022

Content:

Queequeg said:

We can probably readily see this in the ways we dance.

Malcolm wrote:

Indeed, white people generally suffer from a deficit in this area. Too much clogging, not enough twerking...

Author: Malcolm

Date: Sunday, December 4th, 2022 at 7:25 AM

Title: Re: World Cup 2022

Content:

Archie2009 said:

Just not obsessed with race like your society.

Malcolm wrote:

You don't have a history of systematic genocide and slavery in your country. The Dutch outsourced that to the Dutch colonies.

<https://www.oxfordbibliographies.com/view/document/obo-9780199730414/obo-9780199730414-0230.xml>

It's different when you live in a country with people whom your ancestors tried to wipe out (Native people) and people whom your ancestors imported like domestic animals (Africans). Failing that, you then systematically oppressed them through the legal, educational, and legislative systems for a 100 years+. If this was the history of your country, you might have a slightly different attitude.

We are not obsessed, we are just trying to deal with the trauma of 5 centuries of oppression and its fall out. Some Americans are in denial (Republicans who wish it would all go away) and others experience guilt (many progressives).

America remains a a great place, however. I wouldn't really want to live anywhere else, because I am not high value enough to be a global nomad. Far from it. As demented as US politics are right now, it is still a good place to live.

Also, a lot of the obsession you see is actually coming from the right (suppressed guilt, aka denial). They are the ones freaking out about obscure shit like CRT, which they deliberately misrepresent. College students are eternally freaking out and always have.

Author: Malcolm

Date: Sunday, December 4th, 2022 at 11:52 AM

Title: Re: Yoga of the Crown Dzogchen

Content:

Passing By said:

Him and Guru Chowang seemed to have the most direct and straightforward approaches to Dzogchen.

Malcolm wrote:

This just isn't true, and is a fiction spun by western scholars.

Author: Malcolm

Date: Sunday, December 4th, 2022 at 11:31 PM

Title: Re: (science) on celibacy

Content:

Injrabodi said:

I have to say it's very odd to encounter a Buddhist arguing against celibacy given the fact that the Buddha was celibate and there's a very wide plethora of Buddhist texts from all

traditions advocating celibacy.

Malcolm wrote:

Buddha did not advocate celibacy for upasakas, ever.

The Buddha was very sexually active according every account until he was 29 or so. Then he left home. But he never expected all his followers to become renunciants. If they did, who would support the renunciant Sangha?

In any case, according to Ayurveda and Tibetan Medicine, there are times of the year when men can engage in more or less unrestricted sexual activity with their proper partners (five times a day in winter) and times of the year when they should refrain from sexual activity beyond twice a month (summer) and ratios in between (spring and fall). The reason why is that sukra is a waste product (kita) left over from the final refinement of the pure portion our food (rasa) into ojas. In the summer one is likely to lose this ojas with sukra because in the summer we tend to eat less nutritionally dense food.

Author: Malcolm

Date: Monday, December 5th, 2022 at 9:52 PM

Title: Re: Keith Dowman's translations (continued)

Content:

PeterC said:

The objective when translating Dharma texts is not to be expressive but to be accurate, and with Dzogchen that means consistency in rendering of the core terminology. If you find that disappointing and want something more expressive, then there's plenty of bad but superficially poetic translations of Dzogchen texts out there - not Dowman's, but there is no shortage of inferior translators working in this field.

Zhen Li said:

Another thing to consider in translation is capacity to inspire a practitioner to practice, or to insight. Some of the best translators translate verse as verse, and do it quite well—this, inherently, means that accuracy is going to be lost with a few rare exceptions where grammar and vocabulary of one line can be transposed into the grammar and vocabulary of English. E.g. Erik Pema Kunsang, sometimes Paul Harrison, most of the original PTS series, 100% of verse translated into Chinese (ever?). Translation is not just to provide someone with a map of what the original says—for someone in need of that kind of accuracy, they should just learn the source language—but to guide someone to the right action that suits their temperament.

PeterC said:

True, there are different objectives in doing a translation. You might be attempting a poetic translation to try to capture your sense of the original. But I think that depends on the genre a bit. Dzogchen texts tend to have a significant didactic/technical bias even when it sounds like nice poetic language. You see this when a lama takes what looks like a poem and explains the (at times, quite extraordinary) level of detail contained in it. Chan/Zen poetry is a little different - I think poetic translations there are

ok - but then you run into a different problem, that the original language is extremely concise, so it's hard to match meter.

Translation is really about making choices, ultimately you can't keep everyone happy (though it is entirely possible to get it totally wrong). So you have to choose based on what you consider the most important function of the original text is. I prefer translations that prioritize explaining the instructional content of a text, and that leads you down one particular path.

Malcolm wrote:

And a third problem arises when translators don't explain their translations and why they chose this term over that term using some semblance of evidence-based reasoning.

Author: Malcolm

Date: Monday, December 5th, 2022 at 11:34 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Malcolm wrote:

And the topic is, Chan-like practices in India...all this business about Chan texts is just rehash.

We have, for example, a text attributed to Vimalamitra on a nongradual approach, the The Meaning of the Sudden Entrants Nonconceptual Cultivation [cig car 'jug pa rnam par mi rtog pa'i bsgom don], is preserved in the Tenjur. Does this really represent an Indian sutra-based simultaneous entry? Hard to say.

Natan said:

Rongzompa sites the Prajnaparamita Sutra and the Gandarvyuhasutra for the propositions of primordial purity and that ordinary sentient beings are pure by nature. He then goes on to reason in Establishing Appearances... that because of this nature ignorance is untenable as something to purify.

Malcolm wrote:

At the base of all Rongzom's reasonings is that everything is completely unreal, therefore, there is nothing to purify because ignorance is not something substantial or real that needs to be removed.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 12:50 AM

Title: Re: World Cup 2022

Content:

Malcolm wrote:

I find the best approach is complete indifference to sports of all kinds...ok, maybe slightly interested in tennis...barely

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 1:28 AM

Title: Re: Rtog pa - subtle cognition?

Content:

oldbob said:

This is nice to know but not necessary to know information.

Malcolm wrote:

Yes, actually it is. Why? Knowledge of the state of Dzogchen is communicated through words and symbols:

<https://www.dharmawheel.net/viewtopic.php?p=648744#p648744>

Otherwise, might as well just follow Ekhardt Tolle:

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 4:16 AM

Title: Re: Rtog pa - subtle cognition?

Content:

oldbob said:

As stated before.

<https://www.dharmawheel.net/viewtopic.php?p=648096#p648096>

Of course knowledge of Dzogchen is also communicated by words and symbols, and precise practice instructions - communicated in words.

But this is a non-sequitor to the idea that knowledge of tsel, dang and rolpa, is nice but not necessary.

Malcolm wrote:

Only people of the very highest intellectual caliber, like you bob, are able to discover instant presence without the need for post-equipoise ascertainment.

The rest of us shmoes need words and symbols so we can figure it all out until we can be awesome fully hatched garudas like yourself. That's why we need the knowledge of rtsal, rol pa, and gdangs.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 4:45 AM

Title: Functions of ejaculation in Tibetan medicine

Content:

Malcolm wrote:

Split from science and celibacy thread:

<https://www.dharmawheel.net/viewtopic.php?t=41491>

Injabodi said:

I have never seen a Buddhist tradition that advocates the spilling of seed for pleasure.

Malcolm wrote:

You haven't seen every Buddhist tradition.

Semen, sukra is a waste product. Ojas is the point, not sukra.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 6:06 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

I explained it in the post, the way I see many people (yes you included I guess, but I see lots of DC people talk this way too) post about Dzogchen

Malcolm wrote:

Most people who post about Dzogchen are fairly ignorant of the subject, and tend to rely on a few books and a few teachings they've received in week-long teachings they attended occasionally.

Some others have been in the game longer, have practiced and studied a lot, but since they don't know Tibetan, etc., their knowledge and understanding remains rather limited as well.

As ChNN said over and over again, in Dzogchen, understanding is more important than meditating. YMMV.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 7:21 AM

Title: Re: World Cup 2022

Content:

Malcolm wrote:

I find the best approach is complete indifference to sports of all kinds...ok, maybe slightly interested in tennis...barely

reiun said:

For me, teammate connections were a precursor to sangha relations.

I don't compete against teams anymore, just personal goals swimming or lifting weights. Not fitting into sports is, to me, a missed opportunity for physical and mental health.

Malcolm wrote:

Getting the shit kicked out of you daily by jocks for being a “hippy” in 7th grade (1974) tends to severely attenuate one’s enthusiasm for team sports. I did play soccer at camp though, and that was fun.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 7:02 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

haha said:

It is major error to say sukra is waste product in term of Ayurveda. It is a main dhatu of the body (i.e. one of the seven), whereas ojas is upadhatu. One cannot increase bliss and heat without this (sukra) because of dependently arising. Even in term of Tibetan Buddhism, they practice “inner heat”, which is not different than any other non-buddhist traditions. Sukra is an indirect fuel for inner heat.

Celibacy is another thing. Vajrayana utilizes anything; it utilizes non-celibacy as well as celibacy. Meaning of celibacy for monk/nun or lay people is quite different.

Malcolm wrote:

As someone who is a doctor of Tibetan Medicine, and who studied Ayurveda in India, you are right about sukra being one of the seven main tissues of the body, but the waste product of sutra is bija, and the pure part is ojas. Ojas cultivation is the entire point of rasayana. The bija can be expelled without harm, but not the ojas.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 10:39 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

haha said:

By the way, other dhatus also produce ojas.

Malcolm wrote:

It depends on how you understand the seven fold process of digestion.

haha said:

If somebody says that the bija can be expelled without harm, then one can argue that it will lead anomalies in the vata system.

Malcolm wrote:

Not in the winter, when one is using a nutritionally rich diet. And in the West, our diets are nutritionally rich all year long. BTW, the ratio that I explained earlier comes from Vagbhata, Aṣṭaṅghridayasamhita. It's also found in the explanatory tantra.

haha said:

I already said that the depletion of sukra dhatu or bija will decrease the inner fire.

Malcolm wrote:

Depletion means overuse. According to the Ayurveda and Tibetan Medicine, there is an excess of mdangs/ojas in the winter, so there is no danger of depletion. The reason we have this idea of seasons is because the premodern system of food production did not allow people to eat steak, all year long, food stores ran out by early spring, people start to eat bitter greens, and so on. For this reason, ojas could be depleted by excess sexual activity in early spring and summer. In any case, both in the ancient and modern context, the main source of ojas depletion is stress/vata vitiation all by itself, regardless of secondary cause.

Author: Malcolm

Date: Tuesday, December 6th, 2022 at 11:12 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

Soma999 said:

I think it is quite easy to check if loss of shukras decrease inner fire. After emission, go perform tumo in the cold and see for yourself.

Malcolm wrote:

Never had any problem.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 1:30 AM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Natan said:

...ignorance is untenable as something to purify.

Malcolm wrote:

...there is nothing to purify because ignorance is not something substantial or real that needs to be removed.

Natan said:

One wonders what illustration you imagined you made.

Malcolm wrote:

Your statement could be read that it was not possible to remove ignorance:

untenable:

(especially of a position or view) not able to be maintained or defended against attack or objection.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 5:42 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Informed by Rigpa, you find that you are not in Kansas anymore and everything is the same but different. There is nothing to say.

When recognized, everything would change. There is no way one can do normal samatha after recognition. Even one is trying to do normal samatha, one's recognition would not go away while mind having fixation on single object or many objects or no object.

Malcolm wrote:

Correct, which is why concepts are not a problem once one has identified the dharmatā of the mind.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 6:51 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Malcolm wrote:

Correct, which is why concepts are not a problem once one has identified the dharmatā of the mind.

Jules 09 said:

Yes, not a problem in the dharmatā of mind itself, chos nyid (rig pa), because concepts don't go there.

Malcolm wrote:

Sure they do, since they arise from there, they return there. That's the point.. BTW, seems

nyid is just a contraction of sems kyi chos nyid.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 4:14 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Yes, not a problem in the dharmatā of mind itself, chos nyid (rig pa), because concepts don't go there.

Malcolm wrote:

Sure they do, since they arise from there, they return there. That's the point.. BTW, sems nyid is just a contraction of sems kyi chos nyid.

Jules 09 said:

Sure they do, since they arise from there, they return there.

Concepts arise due to ma rig pa.

Malcolm wrote:

It's the same consciousness, whether it's under the influence of rig pa or ma rig pa.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 8:46 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Natan said:

One wonders what illustration you imagined you made.

Malcolm wrote:

Your statement could be read that it was not possible to remove ignorance:

untenable:

(especially of a position or view) not able to be maintained or defended against attack or objection.

Natan said:

Oh well. I guess we're pulling short hairs... I think it is not possible to remove the non-existent. This is the point of the reflection of the black snake in the water. Stomping on it can't kill anything. It just make a splashy mess. Primordial purity means impurity is

impossible. Like a pure clear diamond that looks dim in dim light. You are removing dimness from the diamond. Dimness is just not enough light.

So what's the light?

Malcolm wrote:

Primordial purity is also not established

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 9:42 PM

Title: Re: Liberation in Your Hand: The better translation

Content:

Tsewang88 said:

Hi

There are two existing translations of this text. One by Wisdom Publications and one by Mahayana Sutra and Tantra Press. In your opinion, which is the better translation and why? Thanks.

Malcolm wrote:

The Wisdom translation. It's edited more carefully and is peer reviewed.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 11:34 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Yes, not a problem in the dharmatā of mind itself, chos nyid (rig pa), because concepts don't go there.

Malcolm wrote:

Sure they do, since they arise from there, they return there. That's the point.. BTW, sems nyid is just a contraction of sems kyi chos nyid.

Jules 09 said:

Sure they do, since they arise from there, they return there.
Concepts arise due to ma rig pa.

Malcolm wrote:

The Ever Present Tilaka (Thig le kun gsal) states:

Mind and pristine consciousness,
are neither the same nor different.

They are phenomena that are difficult to differentiate.
The mind is the potential of pristine consciousness.
The basis of the mind is pristine consciousness.
Therefore, since mind and pristine consciousness
are both the same and different,
there is so-called liberation and nonliberation.

Longchenpa comments:

Since the radiance of vidyā in the heart center is moved by the horse of the karma vāyu,
its potential arises as concepts, arising as the path of deluded samsāra because of
ignorance.

Checkmate.

Author: Malcolm

Date: Wednesday, December 7th, 2022 at 11:46 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Natan said:

I believe Rongzom meant his short texts as manuals as much as exposition...

Malcolm wrote:

Primordial purity means nothing is established at all. Still, our minds keep on
establishing and refuting all day long.

Rongzom's text is a polemic aimed at Sarma interpretations of the path of
transformation. He begins his text by raising a Kadampa opponent's qualm.

But as you noted above, it is off topic here.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 2:49 AM

Title: Re: The tsön gang

Content:

James Sealy said:

The luminous wisdom tshon gang

Malcolm wrote:

This just means the luminous wisdom that is the size of a thumb joint. Tshon gang is a

measurement, not a thing. Tshon gang is the length of the thumb from the first joint to the tip of the finger nail.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 3:36 AM

Title: Re: Rtog pa - subtle cognition?

Content:

muni said:

How matter I try to see, there is no way to form concepts without grasping and so believing thoughts as being me, mine...

Tao said:

It can. But after recognition of own nature or rigpa (Mahamudra or Dzogchen).

But "you" dont form them, they just form and are seen as not constructed by a "me". they just form and are seen as not constructed by a "me".

Jules 09 said:

Yes, that sounds about right.

The 'practice' is to just let the display unwind: habitual tendencies, karma (karma vayu) - all that stuff (phenomena) that gets labelled; without grasping or rejecting.

Malcolm wrote:

Really? You are "labelling" in a state of rigpa? But that means you are engaging in conceptual proliferation. So you are contradicting yourself (again).

Author: Malcolm

Date: Thursday, December 8th, 2022 at 4:08 AM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

Kim O'Hara said:

I'm pretty sure the Chinese leadership is very well aware of the impending environmental disaster and has been working as quickly as possible towards a more sustainable economy. (Beijing's air quality was a big hint. So is the desertification of the West of the country.) Their difficulty is that the sheer size of the country means that "as quickly as possible" is not very quickly, in spite of the advantages (in this context!!) of centralised power.

Malcolm wrote:

A better indicator is car sales:

<https://www.statista.com/statistics/276899/automobile-sales-in-china-by-month/>

<https://www.statista.com/statistics/233743/vehicle-sales-in-china/>

<https://www.factorywarrantylist.com/car-sales-by-country.html>

https://en.wikipedia.org/wiki/Electric_car_use_by_country

Author: Malcolm

Date: Thursday, December 8th, 2022 at 4:11 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Yes, that sounds about right.

The 'practice' is to just let the display unwind: habitual tendencies, karma (karma vayu) - all that stuff (phenomena) that gets labelled; without grasping or rejecting.

Malcolm wrote:

Really? You are "labelling" in a state of rigpa? But that means you are engaging in conceptual proliferation. So you are contradicting yourself (again).

Jules 09 said:

You are "labelling" in a state of rigpa?

No, you have misinterpreted and misrepresented what I wrote.

Malcolm wrote:

No, I didn't. Write more clearly or get an editor. For example, had you written this, it would have been more clear.

The 'practice' is to just let the display unwind—all that stuff (phenomena) that gets labelled, such as habitual tendencies, karma (karma vayu), and so on—without grasping or rejecting.

The thing is that traces don't get labeled, nor does karma, etc. They do not appear to mind as objects of cognition, since they belong to the ālayavijñāna, which itself is not a cognizing consciousness. What gets labelled is second order impressions, the objects of the manovijñānadhātu. The five sense consciousness are nonconceptual by nature.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 4:28 AM

Title: Re: The tsön gang

Content:

lelopa said:

"tshon gang" is sometimes used by Bon lamas to refer to the primordial wisdoms or lights within one's physical heart.

Malcolm wrote:

It means what it means. It is a term from Tibetan medicine that is ultimately derived from Chinese. The same term is used in Buddhist Dzogchen teachings in the identical manner. For example, in the Ever-Present Tilaka (Thig le kun gsal):

The maṇḍala of light, which is the size of a thumb...

The citta, heart (snying), is not the heart muscle, per se (don snying), but rather is a term used to describe the central point where all the channels meet in the body.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 6:01 AM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

Kim O'Hara said:

I'm pretty sure the Chinese leadership is very well aware of the impending environmental disaster and has been working as quickly as possible towards a more sustainable economy. (Beijing's air quality was a big hint. So is the desertification of the West of the country.) Their difficulty is that the sheer size of the country means that "as quickly as possible" is not very quickly, in spite of the advantages (in this context!!) of centralised power.

Malcolm wrote:

A better indicator is car sales:

<https://www.statista.com/statistics/276899/automobile-sales-in-china-by-month/>

<https://www.statista.com/statistics/233743/vehicle-sales-in-china/>

<https://www.factorywarrantylist.com/car-sales-by-country.html>

https://en.wikipedia.org/wiki/Electric_car_use_by_country

Kim O'Hara said:

I'm not quite sure what your point is, Malcolm.

That the Chinese are still buying lots of cars? (True, but they are still way behind the West on cars per capita.) (And what kind of cars?)

That China is electrifying its vehicle fleet faster than most of the rest of the world? (True.)

Or something else?

Kim

Malcolm wrote:

The point is that despite their rhetoric, they are not really changing anything.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 6:09 AM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Natan said:

Seems Rongzompa is doing more than refuting. He's also establishing appearances are Dharmadhatu, the unestablishable. Sort of a koan there.

Malcolm wrote:

Rongzom belongs to the rab tu mi gnas pa, or anti-foundationalist, division of Madhyamaka, like every good Dzogchenpa.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 8:43 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

If explaining it to yourself in that way works for you in practice, then that is fine.

Malcolm wrote:

I explain things according to the Dharma, not my own fabrications.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 8:53 AM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

Kim O'Hara said:

I'm not quite sure what your point is, Malcolm.

That the Chinese are still buying lots of cars? (True, but they are still way behind the

West on cars per capita.) (And what kind of cars?)
That China is electrifying its vehicle fleet faster than most of the rest of the world? (True.)
Or something else?

Kim

Malcolm wrote:

The point is that despite their rhetoric, they are not really changing anything.

Kim O'Hara said:

That's unfair and completely untrue. China has changed far more in your lifetime (and mine) than the USA (or Australia) and is still changing much faster than we are.

They are changing lots of things, all at once. Some of their changes are bad for the environment and some are good, but they are doing the best they can to stay afloat while averting, or at least mitigating, future catastrophes.

This longish article gives a pretty good overview of the challenges they face -

<https://www.abc.net.au/news/2020-10-23/china-climate-change-security-water-renewables-carbon-neutrality/12772034>.

Kim

Malcolm wrote:

Have you actually been there?

M

Author: Malcolm

Date: Thursday, December 8th, 2022 at 9:24 AM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

Kim O'Hara said:

That's unfair and completely untrue. China has changed far more in your lifetime (and mine) than the USA (or Australia) and is still changing much faster than we are.

They are changing lots of things, all at once. Some of their changes are bad for the environment and some are good, but they are doing the best they can to stay afloat while averting, or at least mitigating, future catastrophes.

This longish article gives a pretty good overview of the challenges they face -

<https://www.abc.net.au/news/2020-10-23/china-climate-change-security-water-renewables-carbon-neutrality/12772034>.

Kim

Malcolm wrote:

Have you actually been there?

M

Kim O'Hara said:

No. What difference might that make?

Kim

Malcolm wrote:

Then you don't really know how it is on the ground in China. I've been there. I've seen how things are with my own eyes. Don't believe the hype. The Chinese are ecologically engineering themselves into a nightmare.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 9:35 AM

Title: Re: In need of some advice please. Sensitive topic.

Content:

Malcolm wrote:

And while you are it, totally gaslight yourself.

jmlee369 said:

His Holiness the Dalai Lama has unwavering faith and respect in Pabongkha Rinpoche and Trijang Rinpoche. He also maintains faith and respect to Reting Rinpoche and Tadak Rinpoche, despite the political intrigues between the two including assassination attempts. If it works for His Holiness, it's good enough for me.

Malcolm wrote:

As I said...

Author: Malcolm

Date: Thursday, December 8th, 2022 at 2:15 PM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

Kim O'Hara said:

What a visitor - you or anyone else - sees is inevitably limited and unbalanced.

Malcolm wrote:

With all due respect, in this case you really don't understand how things are, nor do you understand where I was, what I saw, and how long I was there, nor do you seem to

understand the depth of corruption in Chinese society, which render local metrics unreliable.

Author: Malcolm

Date: Thursday, December 8th, 2022 at 2:20 PM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

It's all fabrication.

Malcolm wrote:

Since, according to you, it is all fabrication, there is no reason at all that concepts cannot be present when resting in rig pa, since even "rig pa" is a fabrication, and not something established as real. So once again, you hoist yourself on your own pitard.

"For one whom emptiness is possible, everything is possible."

-- Nāgārjuna

Author: Malcolm

Date: Thursday, December 8th, 2022 at 11:31 PM

Title: Re: Ukraine News

Content:

PadmaVonSamba said:

Anybody else dealing with this kind of thing?

Malcolm wrote:

War is an open wound in humanity, right now it is gushing blood.

On a more positive note, I think the Russian Federation will suffer an administrative breakup as a result of their defeat by Ukraine. The Russian Empire is over.

Author: Malcolm

Date: Friday, December 9th, 2022 at 12:04 AM

Title: Re: Keith Dowman's translations (continued)

Content:

Zoey85 said:

for a dzogchenpa the practice of recognizing rigpa occurs in all situations, whether while doing formal dharma practice or at a football match or a bar, etc., which is true.

tingdzin said:

It's so easy to fall into the attitude that "everything I do is Dzogchen". Most people who think this way are deluding themselves.

Tata1 said:

It's not an attitude. It's an instruction.

Malcolm wrote:

If one is still under the power of the three afflictions, and when one is under their power, not everything one does is Dzogchen.

Author: Malcolm

Date: Friday, December 9th, 2022 at 1:33 AM

Title: Re: The tsön gang

Content:

James Sealy said:

So, the wisdom tsön gang is situated within one's physical human heart.

Malcolm wrote:

This is an error of interpretation. The sgron ma gdruk gi gdams pa clearly explains the difference between the tsi ta and the heart, lungs, and so on in section nya, the lamp of the soft white channel, where it explains the anatomy and formation of the channels and cakras. It's a brief section, and it is really quite clear in disambiguating the tsi ta from the heart, etc.

Author: Malcolm

Date: Friday, December 9th, 2022 at 2:22 AM

Title: Re: The tsön gang

Content:

James Sealy said:

the middle of the os sternum.

Malcolm wrote:

It's actually a bit lower, just above the xyphoid process of the sternum, about twelve finger widths from the throat cakra, just as the throat cakra measures about the same distance from the crown cakra.

Author: Malcolm

Date: Friday, December 9th, 2022 at 3:25 AM

Title: Re: The tsön gang

Content:

James Sealy said:

At the middle of the heart is the tsön gang residing.

Malcolm wrote:

Yes, the place in the body where all the channels meet.

Author: Malcolm

Date: Friday, December 9th, 2022 at 5:09 AM

Title: Re: The tsön gang

Content:

James Sealy said:

At the middle of the heart is the tsön gang residing.

Malcolm wrote:

Yes, the place in the body where all the channels meet.

James Sealy said:

According the heart, related to the tsön gang , we know in Bön the following:

Malcolm wrote:

It's the same in the Buddhist presentations.

Author: Malcolm

Date: Friday, December 9th, 2022 at 7:39 AM

Title: Re: Dakini detection system?

Content:

Sādhaka said:

Oh I've got a worldly-Dakini detection system alright

In all seriousness, I think that Malcolm once posted here that there's no such thing as a 'worldly Dakini', not in the sense that most would think anyway.

But for argument's sake, perhaps a female who has received Empowerment yet hasn't yet had some level of realization could be considered a 'worldly Dakini', and any female who hasn't at least received Empowerment, could not be considered a Dakini at all, from a relative perspective...?

Malcolm wrote:

What I said was that the Rigpa Rangshar eliminates the possibility of so called wisdom dakinis in this world. So here, there are only mundane dakinis.

Author: Malcolm

Date: Friday, December 9th, 2022 at 8:49 PM

Title: Re: The tsön gang

Content:

James Sealy said:

So, the wisdom tsön gang is situated within one's physical human heart.

Malcolm wrote:

This is an error of interpretation. The sgron ma gdrug gi gdams pa clearly explains the difference between the tsi ta and the heart, lungs, and so on in section nya, the lamp of the soft white channel, where it explains the anatomy and formation of the channels and cakras. It's a brief section, and it is really quite clear in disambiguating the tsi ta from the heart, etc.

James Sealy said:

Well in all the Bön texts i have in my library, is mentioned that the Tsitta is similar to the flesh heart, and then it would be for Bönpos a fact.

=====

6 Lamps of the Bön tradition

The teachings associated with each Lamp form a key point (gnad) in themselves, dealing with specific themes. Here, the teachings associated with the Lamp of the Flesh-Heart (tsitta sha'i sgron ma) actually make up what is known as the "key point of the inner arising of natural Awareness." The Lamp of the Flesh-Heart is thus to be understood as a Base (gzhi) from which Awareness naturally arises.

Malcolm wrote:

We already resolved this above.

Author: Malcolm

Date: Friday, December 9th, 2022 at 9:55 PM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

jamesrigzin said:

Is he:

- 1) being serious?
- 2) being sarcastic/facetious?
- 3) pointing out some general bias?

Malcolm wrote:

- 4) Skeptical about the western liberal order.

Author: Malcolm

Date: Friday, December 9th, 2022 at 10:32 PM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

jamesrigzin said:

And so his solution appears to be an attempt to appeal to a Fascist Chinese government? How does that make any sense.

Malcolm wrote:

He has this strange fantasy about the moral and cultural superiority of "Asians." It is all over his facebook feed. He is an Asian Chauvinist, and many self-hating westerners go along with it.

Author: Malcolm

Date: Friday, December 9th, 2022 at 11:29 PM

Title: Re: DJK Rinpoche asks Greta to visit China on climate

Content:

jamesrigzin said:

To be fair - he does admit when he is wrong or "unskillful". A quote from his Facebook page:

Malcolm wrote:

Only because he got a shit ton of very angry pushback over his consent form.

Mostly, everyone knows his shtick, and are fans, indifferent, or in the case of some, really don't like him at all.

The best thing he does is 84000.

His political positions seem to reflect the opinions of the Indian media pundit class more than anything else.

Author: Malcolm

Date: Saturday, December 10th, 2022 at 2:00 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Matt J said:

The notion that one must develop and maintain a thought free state is an error in this context.

Malcolm wrote:

Yup. It's the classic Hashang strawman view.

Author: Malcolm

Date: Saturday, December 10th, 2022 at 3:03 AM

Title: Re: Rtog pa - subtle cognition?

Content:

muni said:

"The Nature of Mind, the face of Rigpa, is introduced upon the very dissolution of

conceptual mind." Patrul Rinpoche.

So the empty nature of mind is introduced, then all, thoughts... = Nondual. = No grasping.

Dzogchen Masters are guiding now.

Please listen to the Masters.

Malcolm wrote:

Books don't teach.

Author: Malcolm

Date: Saturday, December 10th, 2022 at 4:31 AM

Title: Re: Rtog pa - subtle cognition?

Content:

muni said:

So the empty nature of mind is introduced, then all, thoughts... = Nondual. = No grasping.

Dzogchen Masters are guiding now.

Please listen to the Masters.

Malcolm wrote:

Books don't teach.

muni said:

Right. Therefore there are living masters.

Malcolm wrote:

Not many, and those who are, well, not easy to meet.

Author: Malcolm

Date: Saturday, December 10th, 2022 at 5:00 AM

Title: Re: Troma Nagmo empowerment online?

Content:

Lingpupa said:

But perhaps you could explain a bit about how it works.

Malcolm wrote:

Depends on the empowerment, meaning empowerments that don't use substances are not an issue.

Author: Malcolm

Date: Saturday, December 10th, 2022 at 10:48 AM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

haha said:

Several vajrayana texts, which were composed in India, always mention of not throwing away the sukra (semen). (

Malcolm wrote:

The point is pleasure, not semen. We all know what happens when you cum.

haha said:

If somebody has received Kalacakra, then it is regarded as samaya.

Malcolm wrote:

Jetsun Drakpa Gyaltsen disputes this interpretation.

haha said:

At least, you agree for specific practitioners and function of sukra with inner heat in some degree.

Malcolm wrote:

Once again, it has nothing to do with semen per se, which is a waste product. In this case it has to do with controlling the apana vayu, not semen itself.

Author: Malcolm

Date: Monday, December 12th, 2022 at 2:20 AM

Title: Re: Sanskrit for gDon

Content:

pemachophel said:

Is there a Sanskrit equivalent for the Tibetan gDon གདོན ?

Malcolm wrote:

Not as a kind of non-human being that causes problems.

Otherwise it corresponds to terms that mean doubt and being dominated.

Author: Malcolm

Date: Monday, December 12th, 2022 at 2:55 AM

Title: Re: Sanskrit for gDon

Content:

pemachophel said:

Thank you, Loppon, for your response. So do you use the translation "provocations" as in nad gdon ནད་གདོན་, disease and ...? I've never been really comfortable with "provocations." I've tried "provoking spirits," but I'm not totally satisfied with that either.

Malcolm wrote:

One Tibetan Medical dictionary I use defines gdon by itself as "a name for the power of nonhumans to inflict harm, who arise from the reification of benefit and harm through deluded concepts of not recognizing one's own state."

It defines gdon nad as a name for diseases of mind and body inflicted by nonhumans such as gods, nagas, tsan, etc.

The root of all gdon are false imputations.

Author: Malcolm

Date: Monday, December 12th, 2022 at 7:02 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stoneinfocus said:

Yes, they are present in the various Six Yogas schema (Naropa, Niguma, Sukhasiddhi).

Malcolm wrote:

And Sakya, Kadampa teachings, Nyingma etc.

Author: Malcolm

Date: Monday, December 12th, 2022 at 8:34 AM

Title: Re: Rtog pa - subtle cognition?

Content:

heart said:

can't stop thoughts from arising but you can allow them to self-liberate.

/magnus

Author: Malcolm

Date: Monday, December 12th, 2022 at 8:51 PM

Title: Re: Where on the body is the "Tewar"?

Content:

Konchog1 said:

The Tewar or navel. Is it exactly the belly button or a bit below like the Chinese Dantian?
Thank you.

Malcolm wrote:

It's the navel region.

Author: Malcolm

Date: Tuesday, December 13th, 2022 at 12:17 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

Advaita Vedanta

Malcolm wrote:

Advaita is explicitly rejected in the Rig pa Rang shar tantra, as it's founder, Shankara, is listed under the 360 teachers of samsaric vehicles.

Author: Malcolm

Date: Tuesday, December 13th, 2022 at 1:35 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

But before my acquaintance with this person, i have heard many times that Dzogchen and Advaita would share some similarities, but then also differences.

Malcolm wrote:

In Dzogchen, we reject the idea of absolute nondualism. The refutation of absolute nondualism may be found in chapter 69 of the Rig pa rang shar.

Author: Malcolm

Date: Tuesday, December 13th, 2022 at 1:41 AM

Title: Re: Rtog pa - subtle cognition?

Content:

conebeckham said:

From Mila's song to the Lady Paldarboom-

Ah, Lady Paldarboom,

Listen, fortunate and devoted student,

If you are happy practicing with the sky,

Clouds are the sky's magical creations.

Be the sky itself.

If you are happy practicing with the sun and moon,

Planets and stars are their magical creations.
Be the sun and moon.

If you are happy practicing with the mountain,
Grass and trees are the mountain's magical creations.
Be the mountain itself.

If you are happy practicing with the ocean,
Waves are the ocean's magical creations.
Be the ocean itself.

If you are happy practicing with mind,
Thoughts are the mind's magical creations.
Be mind itself.

Malcolm wrote:
Yes but, the only two books I read say...

Author: Malcolm

Date: Tuesday, December 13th, 2022 at 3:08 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

Well i can have no objection to this state of non-duality. If this would be absolute, i do not know at the moment if Advaita maintains that.

Malcolm wrote:

This is an eternalist point of view. If you have this point of view, you are very far away from the meaning of Dzogchen.

Author: Malcolm

Date: Tuesday, December 13th, 2022 at 10:18 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

MaitreyaBuddha said:

meaning that one simply observes every last detail of one's world, and what one is doing, with 'loving Awareness' termed in Tibetan tradition - 'trek chod'.

Malcolm wrote:

Just no. This is completely wrong, all of it.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 12:08 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Nalanda said:

Yes they are from Tibetans.

But are there records (outside Tibetan sources) of this practice originating from India?

Malcolm wrote:

Yes, many, such as this text by Śrīdhara, the Intimate Instruction of Transferring One's Mind Upwards and its Blessing (rang gi sems gong du 'pho ba'i man ngag byin brlab dang bcas pa, no Sanskrit title), translated in the 12th century by Abhijñā and 'Gos Khug-pa Lhas-btsas.

The practice has its origins in the Caturpitha Tantra, where it is explicitly described, as well as its commentaries.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 4:17 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

Funny enough, the use of so much non-Buddhist content was one of the reasons Rendawa critiqued the Kālacakra

Malcolm wrote:

The Samkhya of Shambhala is pretty transparent. However, the notion of the three gunas is also present in the Samputa Tantra., etc.

stong gzugs said:

and part of what set Tsongkhapa out on his mission to discredit the Jonang view and attempt to show that the Kālacakra view of emptiness fits squarely within the second turning. So, the strategy of re-packaging may work in retrospect, but a small minority of lamas were definitely uncomfortable with it at first.

Malcolm wrote:

Um no. Tsongkhapa's aim was to show that the way the bzhan stong pas use the three svābhavas was completely inconsistent with how they are used in the Yogācāra texts, and he is correct in doing so.

The three turnings is a very weak hermeneutic model, one entirely ignored in India. The extent to which Tibetans took it up is unfortunate.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 6:21 AM

Title: Re: Rtog pa - subtle cognition?

Content:

heart said:

You have arrived at "the exhaustion of all concepts and phenomena" then how can thoughts be a problem for you?

Malcolm wrote:

Jalupa Jules, he's gone rainbow. Good for him. We'll miss him.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 6:30 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

Out of curiosity, what are the complications? I haven't seen any serious counter-arguments to Sanderson's work showing the origins of Utkrānti in Shaivism (as well as much of the Cakrasaṃvara), except of course for Ruegg's rather unconvincing "common substratum" argument and the recognition that there are tons of untranslated texts from all traditions, so something could come out that changes our timelines. Is there more recent stuff out there that I may not be familiar with?

Zhen Li said:

It's been years since I read him, but one issue is about the idea of rigid religious identities. It's one thing to say something appears in another text, but another to say that when Buddhists practice utkrānti they are practicing a Śaiva practice. These kinds of dichotomies and divisions aren't relevant to practitioners' lived experiences and emic understandings.

Malcolm wrote:

In any case, Indians and Tibetans alike were quite aware of common practices between Hindu tantras and Buddhist tantras, and such eminent persons as Sakya Pandita put the main difference down to view.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 6:33 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

Out of curiosity, what are the complications? I haven't seen any serious counter-arguments to Sanderson's work showing the origins of Utkrānti in Shaivism (as well as much of the Cakrasaṃvara), except of course for Ruegg's rather unconvincing "common

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In any case, Indians and Tibetans alike were quite aware of common practices between Hindu tantras and Buddhist tantras, and such eminent persons as Sakya Pandita put the main difference down to view.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 9:18 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Zhen Li said:

It's been years since I read him, but one issue is about the idea of rigid religious identities. It's one thing to say something appears in another text, but another to say that when Buddhists practice utkrānti they are practicing a Śaiva practice. These kinds of dichotomies and divisions aren't relevant to practitioners' lived experiences and emic understandings.

stong gzugs said:

Yeah, I agree. It's pretty clear that the rigid sectarian identities were only imposed later onto something that was much more fluid. I don't believe Sanderson's emphasis was on who "owns" certain practices, but on establishing through more sophisticated textual critical analysis that the direction of influence in texts (rather than practices per se) was more from Shaiva to Buddhist tantras than the opposite. But I also read *The Saiva Age* years ago, so my recollection is hazy. (Plus, if we dropped all Vajrayana practices with Shaiva precedent, we'd be in a tough spot.)

Malcolm wrote:

The Samkhya of Shambhala is pretty transparent. However, the notion of the three gunas is also present in the Samputa Tantra., etc.

stong gzugs said:

It's not just the sāmkhya, but Rendawa also mentioned the emergence of the four varnas from Kālacakra's mouth (Vedic), classification of plants as animals (Jaina), the cosmology from the Mahābharata (rather than Abhidharma), use of Vishnu's daśāvatāra from the Hindu Puranas (used to explain gestation), and more. I mean, the whole mythical narrative of Shambhala and Kalkī are taken from the Puranas. Point being,

there's plenty in the Kālacakra that would (and did) make people worry about syncretism and the key reason people accepted it is because the syncretism might help attract people across various Indian traditions into the Kālacakra mandala, which is the unity you need when you're being invaded by outsiders.

Malcolm wrote:

Um no. Tsongkhapa's aim was to show that the way the bzhan stong pa use the three svābhavas was completely inconsistent with how they are used in the Yogācāra texts, and he is correct in doing so.

stong gzugs said:

That's a common, but mistaken, belief. The gzhan stong interpretation is distinctive, but does not lack precedent. Dölpopa shows that the three natures doctrine is not purely Yogācāra but also exists in the Prajñāpāramitā, which is why it appears in Vasubandhu's Brhattika as a way to understand the relation between form and emptiness.

Malcolm wrote:

This is a late text. Admittedly, by the 12th century alternate interpretations of the svabhava theory were emerging, but to claim this interpretation is consistent with the Yogacara founders is anachronistic at best.

stong gzugs said:

The Brhattika is as clear as day that the pariniṣpanna is empty of parikalpita and paratantra: "

Malcolm wrote:

Again, this is anachronistic.

stong gzugs said:

Tsongkhapa's retort was to attribute this work to Damstrasena, but few bought this argument (including Buton, who was not exactly a gzhan stong pa). Along with many other texts that Dölpopa cites in his Autocommentary to the Fourth Council, this linking of the three natures with the two truths is why he describes Vasubandhu and Asanga as Mahamadhyamaka rather than Cittamatra. Kongtrul agrees in this assessment, that the Brhattika and other texts, show Vasubandhu speaking in terms of Madhyamaka. Nobody is forcing anyone to agree with his terminologies or classifications, but Dölpopa always brought receipts for his claims. There's a reason he was known as the omniscient one.

Malcolm wrote:

Anachronism. This is like claiming Nagarjuna I wrote praise to the Dharmadhatu or the Bodhicittavivarana.

stong gzugs said:

Also, moving to Yogācāra texts, although there are many plausible readings of the Madhyāntavibhāga, any fair minded reader of Taranatha's gzhan stong snying po must admit that the gzhan stong view of the three natures he offers is one of those plausible readings.

Malcolm wrote:

I don't agree. Neither does Brunnholzl.

stong gzugs said:

I don't want to send this interesting thread off in a random direction, so I'll just end by coming full circle to note that Dölpopa's purpose in linking the two truths and three natures wasn't merely to explain the sutras, it was to depict the experiential realization of emptiness produced by the Kālacakra six-branch yoga, which is what Tsongkhapa didn't quite seem to grok.

Malcolm wrote:

He was just following Shantipa. As Rongton says, gzhan stong is just a riff on false aspectarian yogacara.

Author: Malcolm

Date: Wednesday, December 14th, 2022 at 11:16 PM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

He was just following Shantipa. As Rongton says, gzhan stong is just a riff on false aspectarian yogacara.

Malcolm wrote:

This is an incredibly silly idea...It takes a willfully ignorant misreading of Dölpopa's Mountain Dharma to think that gzhan stong has anything to do with any form of false aspectarian cittamatra/yogacara. [/quote]

I doubt Rongton wilfully misread Dolbupa. His take is that gzhan stong is an intermediate view between false aspectarian yogacāra and proper madyamaka—as I said, a riff.

As far as Tsongkhapa goes, his main arguments against gzhan stong are found in his legs bshad snying po, and mainly have to do with how gzhan stong pas incorrectly distort both the two truths doctrine and the three natures doctrine.

stong gzugs said:

False aspectarians say vijñāna is absolute, gzhanstongpas say jñāna is absolute.

Malcolm wrote:

What they say in fact is that vijñāna transforms into jñāna. They don't say that vijñāna is absolute. The problem they have is an inner contradiction in explaining how something compounded becomes uncompounded. Dolbupa tries to escape this issue by declaring at the outset that vijñāna and jñāna are different entirely. That leads to a whole other set of problems, none of which are satisfactorily addressed by repurposing Shantipa's scheme of mapping the three natures to the two truths.

stong gzugs said:

To confuse the two means an inability to distinguish between the alaya vijñāna (kunzhi namshe) and the alaya jñāna (kunzhi yeshe). You're a Dzogchen practitioner, would you take seriously the critiques of somebody who can't tell the difference between sems and yeshe?

Malcolm wrote:

In Dzogchen ye she is the basis of sems; sems is the potential (rtsal) of ye shes. They are not absolutely different in kind and substance, as proposed by Dolbupa. The <https://read.84000.co/translation/toh106.html#UT22084-049-001-chapter-3> chapter in the Saṃdhinirmocana Sūtra is useful for reviewing how dharmin and dharmatā are neither the same nor different.

For example, if this jñāna is uncompounded, it must exist fully formed in a person from the beginning, which means they ought to have access to the dual omniscience of the result, and so on. It means some permanent entity moves from one body to another, etc.

stong gzugs said:

He refutes cittamatra on the basis of the Kālacakra, which argues that mantras, deities, and mandalas are self-arisen pristine wisdom beyond consciousness.

Malcolm wrote:

How one understands this very much depends on how one understands the grammar of the Sanskrit term "svayambhu." Some commentaries gloss it as arising without a cause; most commentaries gloss it as "arising from oneself."

In any case, if these mantras, deities, and mandala are without a cause, then there is no need for a path, much less a result. If they are beyond consciousness, they cannot be cognized by anyone since there is no faculty by which they could be perceived, unless what is being proposed is a seventh faculty outside the eighteen dhātus, never taught by the Buddha, called jñānendriya. And if this is so, just how does this faculty of jñāna arise, being uncompounded?

This is why Sakya Chogden, who bumps up against this, asserts that the jñāna which perceives the ultimate is actually relative, compounded, and so on, with an ultimate

object. Yes, I am aware of Taranatha's dogmatic objections to this. The point is, that this claim of Dolbupa is exactly what causes Rendawa to assign to Dolbupa the charge that he is outside the pale of Buddhadharma. Rongton and Gorampa are nicer, with the latter finding only that bzhan stong is mildly eternalist, while Tsongkhapa is mildly annihilationist.

stong gzugs said:

I'm not at all sure why you think the three turning model is the heart of the disagreement between the Geluk and Jonang as it pertains to the Kālacakra view of emptiness.

Malcolm wrote:

The heart of the disagreement between Geluk and Jonang is just what I said it is. The tantric issue is a side issue for Geluks. Perhaps it is not a side issue for Jonangpas.

stong gzugs said:

Taranatha's reading of the Madhyāntavibhāga is logically consistent. I'm not claiming it's the only valid reading, just that it is a valid reading.

Malcolm wrote:

It is not consistent with the foundational Yogacāra commentaries on the text, that is the commentaries by Vasubandhu and Sthiramati. Look, Mipham tries to pull a fast one by claiming that if one merely substitutes rnam par snang ba for rnam par rig pa (vijñāpti), this renders the text compatible with madhyamaka. However, this works only as a Tibetan word play, as there is no comparable Sanskrit term for rnam par snang ba. And as far as Vasubandhu goes, Ārya Vimuktisena scolds him precisely for having a consciousness-only view. So, Tsongkhapa is correct in rejecting the attribution of the Br̥haṭṭikā to Vasubhandu.

There are other reasons why Dolbupa's arguments might have been found wanting in this respect by Tsongkhpa as well. For example, I don't know how Dolbupa reconciles this statement from the Br̥haṭṭikā with his view that the perfected nature is empty of the imagined nature:

ཆོས་ཀྱི་དབྱིངས་ཞེས་བྱ་བ་ནི། ཡོངས་སུ་གྲུབ་པའི་ཆོས་དྲེདོན་དམ་པར་ཀྱན་བཏགས་པ་དང་། ཡོངས་སུ་གྲུབ་པ་གཉིས་ཀྱི་སྒྲིང་པའི་ངོ་བོ་ཉིད་དུ་རོ་གཅིག་སྟེ།
ཐ་དད་དུ་དབྱེར་མེད་པས་གཅིག་གིས་གཅིག་མཐོང་ངོ་ཞེས་བསྟན་པའོ།

The "dharmadhātu" is the perfected dharma. In the ultimate, both the imputed and the perfected are one taste in the intrinsic nature of emptiness. Since they cannot be differentiated, it is explained "one does not see the other."

f. 88a, Dg.T, sher phyin, ni (Toh. 3907).

The text goes on to explain how the dharmadhātu is the nature of the rūpadhātu (domain of matter), etc., and so on. When we read this text carefully, it does not actually appear to support the idea that the ultimate is empty of the relative. In fact, it consistently affirms that the ultimate and relative cannot be differentiated. It even goes so far as to say that holding onto pairs such as permanent/impermanent,

compounded/uncompounded, empty/not empty and so on are the imputed nature. So what does this mean for Dolbupa's splitting the two truths?

The fact is that Chandrakīrti also makes use of the three natures, as does the Bodhicittavivaraṇa Nāgārjuna (II? III?)

This is a late text. Admittedly, by the 12th century alternate interpretations of the svabhava theory were emerging, but to claim this interpretation is consistent with the Yogācāra founders is anachronistic at best.

I mean, in light of modern scholarship, lots of texts our lineage founders assumed were authentic or from a certain date/time/place may no longer be seen as such, so I don't know how to reconcile that.

One cannot, therefore one must stop using such texts as proof texts. If the Dharmadhātustava is not by Nāgārjuna I, one cannot use it as a proof text that Nāgārjuna I upheld some version of dhātuvāda. All one can say is that such and such a text was held by so and so to be valid. But continuing to argue that historical figures held positions they absolutely did not is just poor scholarship. Pre-modern Tibetans can be excused for not having a critical view of history. We cannot.

(For instance, pretty much the entire Pāli canon came centuries after the historical Buddha; also, are we really required to believe in texts hidden under rocks or with nagas, or do we accept academic arguments that termas were ways for Nyigmas to justify the legitimacy of new texts being introduced by the "old ones"?). But we can always go back to Tsen Khawoche or Yumo Mikyö Dorje or even the earliest commentaries on the Kālacakra to find that the weight of the Jorruk lineage is with Dölpopa, not Tsongkhapa. So the Jonang continue to hold the definitive meaning of the Kālacakra. There are many versions of sadāṅgayoga, for example, the Sakyapas had a version. Rongzom presents a version. Further, you are just expressing sectarian preference. Jonang feels it has the definitive take on the Kalacakra sadāṅgayoga because it specialized in these yogas—but yoga and philosophy are not the same thing. According to Gorampa, when one is practicing Vajrayāna it does not matter much what kind of view one holds in post-equipoise. Everyone agrees—from Dolbupa to Gorampa to Tsongkhapa—that the view in equipoise must be free from proliferation, spros pa dang bral ba, nisprapañca.

I don't worry too much about what academics say. But when we have clear dates or epochs for the revelation of this or that text, it is impossible to say it has any influence on an earlier time.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 2:10 AM

Title: Re: Rtog pa - subtle cognition?

Content:

heart said:

So many thoughts can mean a lot of self-liberation. So the more thoughts the more self-liberation. The thoughts are only a distraction when you actually get distracted by them. But they will self-liberate if you don't get distracted.

Malcolm wrote:

At this point this whole conversation has become this:

Author: Malcolm

Date: Thursday, December 15th, 2022 at 3:23 AM

Title: Re: Five Elements

Content:

Kai lord said:

Chinese medicine does not deal with brain and mind directly....thats the most critical difference.

And five elements in Chinese system are fire, water, earth, metal and wood

While the Tibetans following the Indians, have the five elements as fire, water, earth, wind and space.

Malcolm wrote:

Tibetans use both schemes: wood, fire, earth, metal, and water (Chinese); and earth, water, fire, air, and space (Indian).

The equivalencies are that wood = air; metal (meteorites) = space.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 3:57 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

Concerning that, because relative and incidental entities are completely nonexistent in their true mode of existence, they are empty of own-essence. That is being empty of self-nature.

Because the original absolute, that is empty of those relative phenomena, is never non-existent, it is empty of other.

Malcolm wrote:

This is completely inconsistent with the view of Dzogchen. The view of Dzogchen is that there is no basis or foundation at all. Also the doctrine of the two truths is absent in Dzogchen. Further, the view of Dzogchen is that everything, including buddhahood is completely equivalent to an illusion and therefore, uniform.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 5:22 AM

Title: Re: Rtog pa - subtle cognition?

Content:

heart said:

You are not reading that teaching very well..

Malcolm wrote:

It's a waste of time, Magnus.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 5:36 AM

Title: Re: Five Elements

Content:

Kai lord said:

Chinese medicine does not deal with brain and mind directly....thats the most critical difference.

And five elements in Chinese system are fire, water, earth, metal and wood

While the Tibetans following the Indians, have the five elements as fire, water, earth, wind and space.

Malcolm wrote:

Tibetans use both schemes: wood, fire, earth, metal, and water (Chinese); and earth, water, fire, air, and space (Indian).

The equivalencies are that wood = air; metal (meteorites) = space.

Kai lord said:

I am snatching my head over how wood = air though.

Malcolm wrote:

It is obvious, leaves are green.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 9:15 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Rigpa, Buddha-nature, tries to recognize itself in a manner that accords with the different needs of individual sentient beings.

I guess we can agree on that.

Malcolm wrote:

You mean it can fail? But wouldn't that be ma rig pa?

Author: Malcolm

Date: Thursday, December 15th, 2022 at 10:58 AM

Title: Re: Rtog pa - subtle cognition?

Content:

haha said:

Indeed, there is no thought in Rigpa.

Malcolm wrote:

So rig pa is inert? Like wood?

Author: Malcolm

Date: Thursday, December 15th, 2022 at 8:37 PM

Title: Re: Rtog pa - subtle cognition?

Content:

haha said:

Indeed, there is no thought in Rigpa.

Malcolm wrote:

So rig pa is inert? Like wood?

haha said:

If you hit the wood, then it says "ouch". Then it is like wood.

Malcolm wrote:

So, rig pa feels pain, meaning it has sensations, correct?

Author: Malcolm

Date: Thursday, December 15th, 2022 at 10:27 PM

Title: Re: Rtog pa - subtle cognition?

Content:

haha said:

If you hit the wood, then it says "ouch". Then it is like wood.

Malcolm wrote:

So, rig pa feels pain, meaning it has sensations, correct?

haha said:

You know how to pull someone's leg. Lol

It is not someone who feels pain. It is simply the clarity aspect of mind. Great sensation, then great clarity; if one has recognition. Otherwise, it is just the pain because of somebody or because of something.

Malcolm wrote:

So, it follow then that rig pa and mind are not utterly different. In fact, based in your description, rig pa is just a quality (dharmatā) of the mind (dharmin). Of course this does not escape Jigme Lingpa's criticism of conflating rig pa as a mental factor with rig as the recognition of self-originated gnosis.

Author: Malcolm

Date: Thursday, December 15th, 2022 at 11:09 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

The way to Dharmakaya happens in a certain dualistic way, like explaining it in words etc., that is quite different than to be present in the Dharmakaya of course. That state goes beyond explanations based on dualisms , that would be clear to me.

Although we may speak of Rang-rig as the subject side of the Natural State, it is not something which originates among the 8 consciousnesses, as in the case of the Chittamatra view. To that we also can agree.

Malcolm wrote:

Rang rig is a short hand for "so sor rang gyis rig pa'i ye shes," meaning "one's personally intuited gnosis." It is not rang rig (reflexive cognition a.k.a self-awareness) of the Yogacāra school .

James Sealy said:

Well accordingly the subject side, is there a non-dual awareness at the moment, which differs from the awareness experience from another person.

Malcolm wrote:

"Nondual" in this context simply means that the display of consciousness (shes pa) is recognized to be one's own state; it is not an assertion that all phenomena in the universe are one nondual state (which is the assertion of Advaita).

Author: Malcolm

Date: Friday, December 16th, 2022 at 12:11 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

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Malcolm wrote:

"Nondual" in this context simply means that the display of consciousness (shes pa) is recognized to be one's own state; it is not an assertion that all phenomena in the universe are one nondual state (which is the assertion of Advaita).

Archie2009 said:

Doesn't the final རིག་ in rang require either gi (genitive) or gis (instrumental) instead of gyi (genitive) or gyis (instrumental)? In addition, shouldn't it be gi instead (going by what you said elsewhere)?

Malcolm wrote:

Yes, of course, but I was typing hastily.

Author: Malcolm

Date: Friday, December 16th, 2022 at 1:35 AM

Title: Re: Rtog pa - subtle cognition?

Content:

haha said:

If that is the case, then mosquito to elephant all will be liberated without entering into the path. One will lead to Buddhahood, whereas another will lead to samsara which is nothing but the dualistic tendency.

I do not know what type of impression is given by above description. If you said so, then you are correct. Probably, I had given an example, too. I did not say that space is inside the cloud, nor suggested that space is just a quality of cloud. I have not studied that much so I have no idea about what Jigme Lingpa's criticism is about.

Malcolm wrote:

Rig pa, vidyā is defined in the commentaries of the 17 tantras as knowledge of one's core potential (cittatilaka). When one has this knowledge, then there is possibility of buddhahood. Without it, buddhahood is not possible.

It is also defined as pratyātmavedanajñāna.

Here are a couple of other useful aspects to consider from the Vima snying thig:

(1) The vidyā that apprehends characteristics: “the vidyā that imputes phenomena as universals and as mere personal names”, is one’s mere non-conceptual self-cognizant consciousness defiled by many cognitions.

(2) The [vidyā that] appropriates the basis creates all cognitions when present in one’s body, and is present as the mere intrinsic clarity [of those cognitions] is called “unripened vidyā.”

(3) The vidyā present as the basis is the reality of the essence, original purity, that exists possessing the three pristine consciousnesses. The vidyā which is not covered by partiality is present as the essence of omniscient pristine consciousness. Further, that pristine consciousness is present as a subtle pristine consciousness. If that pristine consciousness did not exist, there would be no liberation from emptiness. Further, there would be no liberation from the inert. However, if vidyā exists as pristine consciousness, it would be no different than the substantial nirmanakāya.

(4) The vidyā of insight is those vivid appearances when the instruction is demonstrated. It is called “the essence of the self-appearing tilaka”. As there are many unmixed appearances, the Teacher stated:

Everything arose from non-arising,
showing the great miraculous display in every way.

(5) The vidyā of thögal is the absence of increase or decrease in experience having reached the full measure of appearance through practice. Having completed all the signs and qualities, also they are not established by their own nature. When self-manifesting as omniscient pristine consciousness, it [the vidyā of thögal] is called “abandoning phenomena”, “the exhaustion of phenomena”, “beyond phenomena”, “liberated from phenomena”, and “no arising even in mere arising”.

Are those vidyās different or not? They are not different since there is nothing more than a single nature.

All of these are subsumed under the term rig pa, and all have but a single nature.

Is avidyā different than vidyā? The latter is the cause of the former and becomes the former:

As such, from not recognizing that knowledge (vidyā, rig pa) and ignorance (avidyā, ma rig pa) have the same cause, like the front and back of one's hand, the ignorance of the same identical cause arises from not arriving at ultimate nonduality. The connate ignorance (arising from the preceding) is a term of duality, meaning as soon as the conceit "this is originally pure" occurs, it is inseparable from that ignorance. Thus, ignorance depends on knowledge and delusion depends on nondelusion. As such, knowledge itself becomes ignorance and nondelusion becomes delusion.

-- Buddhahood in This Life, pg. 77.

Because people do not spend enough time studying the first two of the eleven topics of the Great Perfection, they really do not understand the view of the Great Perfection, as is clearly evident in many of the postings in this thread.

Author: Malcolm

Date: Friday, December 16th, 2022 at 3:35 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Johnny Dangerous said:

So it's not just some abstract philosophical debate, Dzogchen meditation can't function for thought-swatters beyond the preliminary level of Shine.

Malcolm wrote:

This was a big problem in Tibet, people who thought Dzogchen was resting a state free of thoughts. They didn't realize this leads to birth either as unconscious devas or animals.

Author: Malcolm

Date: Friday, December 16th, 2022 at 5:24 AM

Title: Re: Rtog pa - subtle cognition?

Content:

Jules 09 said:

Especially when someone gives a lecture because they believe in their mental projections about someone they know nothing about and have never met.

Malcolm wrote:

Mentally project much? You might find a mirror of some use.

Author: Malcolm

Date: Friday, December 16th, 2022 at 8:40 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

non duality.

Malcolm wrote:

Dzogchen is not a nondualist system. This is the #1 biggest misunderstanding of Dzogchen. Dzogchen talks about nondual experience without asserting nonduality as a state of being.

Author: Malcolm

Date: Friday, December 16th, 2022 at 9:18 AM

Title: Re: Necro posting (deserves a rethink)

Content:

curtstein said:

Referring to how "all the other forums" do things is not a very good argument. Internet discussion forums do not provide very good role models as a general rule.

Malcolm wrote:

You can revive an old conversation by citing it in a new thread with a link. Problem solved.

Author: Malcolm

Date: Friday, December 16th, 2022 at 11:41 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

Soma999 said:

I think it is quiet easy to check if loss of shukras decrease inner fire. After emission, go perform tumo in the cold and see for yourself.

rai said:

i am just curious. let's say yogi met a girl he couldn't resist and lost the shurkas, how long will it take to rebuild so the fire or bliss is back?

Malcolm wrote:

A day, because we eat food every day. It takes 28 days to refine ojas. It takes 7 days to refine śukra. When we talk about bodhicitta in the body, this is really the substance we are referring, not khu ba or śukra.

Basically, there are three types of bindu in the body according Chogyal Namkhai Norbu: there is the indestructible bindu in the heart center. If we lose this, we die immediately. There is mdangs or ojas, if we lose too much of this, we will die slowly. Then there is semen, if we don't lose this, we turn into pieces of wood, and eventually, become impotent.

The main cause of losing ojas is stress. Vegan diets are also not healthy. The reasons why so many vegans have that pasty, grey skin tone is that they do not eat enough food rich in dietary fats and sugars.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 1:11 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Zhen Li said:

The argument is not so much that there are Śaiva "versions" of Buddhist tantras, but that there are influences and borrowings. Anyone practicing Buddhist tantra has to steel themselves against the possibility that they are not practicing something purely Buddhist

Malcolm wrote:

This is not the case. The four classes of tantra were taught specifically to attract people of the four varnas to Buddhadharma based on the behavior they enjoyed, thus lowest tantra, kriya, as taught for bramins, etc.

Further, Buddhists are permitted to, and always have engaged in forms of religious practice not specifically prescribed by the Buddha, even in the Buddha's life time:

"What have you heard, Ananda: do the Vajjis show respect, honor, esteem, and veneration towards their shrines, both those within the city and those outside it, and do not deprive them of the due offerings as given and made to them formerly?"

"I have heard, Lord, that they do venerate their shrines, and that they do not deprive them of their offerings."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

The reworking of myths such as the conflict between the devas and asuras (the story of downfall of Tripura), the Ramayāna, the churning of the milky ocean, are to be expected and were common fodder for all Indians in north and central India, spreading to Indonesia, etc.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 2:34 AM

Title: Re: POTUS 2024

Content:

DNS said:

Old Joe

<https://thehill.com/homenews/state-watch/3773627-dont-run-joe-campaign-launches-first-tv-ad-in-new-hampshire-urging-biden-not-to-seek-reelection/>

<https://dontrunjoe.org/new-hampshire-video-ad>

TLDR; USA is doomed.

Malcolm wrote:

Idiots. They don't know a good thing when they see it.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 2:57 AM

Title: Re: Lives After Initial Awakening

Content:

ThreeVows said:

This may be difficult to express perfectly, but hopefully the intent comes through clearly enough.

Whether from a Mahayana or Theravada perspective, does anyone know what is formally said in either scriptures or valid commentaries about lifetimes after initial awakening in terms of what that looks like?

What I mean is, say that one realizes the first bhumi or stream entry, and then that individual dies and takes birth as, say, a chakravartin, or as just an ordinary person.

Malcolm wrote:

It takes two incalculable eons to reach the eighth bhumi. One more to reach Buddhahood, according to common Mahāyāna.

In all the śrāvaka schools, once one has attained stream entry, one will attain nirvana within 7 lifetimes.

ThreeVows said:

Is it said that such a person does not remember their previous lifetime immediately as a first bhumi bodhisattva/stream enterer, and they do not consciously have the cognitive structure in place that says "I am a Buddhist who has realized the nature of mind", but rather they just have a certain tendency towards renunciation of samsara and towards virtue, which may lead to re-recognition of dharmata in that particular bodymind?

Malcolm wrote:

This is why the bodhisattva path is so arduous and long. Until one reaches the pure bhumis one has to reascend the bhumis by meeting the dharma again, etc.

ThreeVows said:

Is it possible that such an individual will not, in the course of their entire lifetime, consciously encounter formal Buddhist teachings at all, or realize the nature of mind? Or would they automatically realize the nature of mind at some point?

Malcolm wrote:

They may not, for many lifetimes, realize the Mahāyāna path of seeing until they meet the Dharma again, etc.

ThreeVows said:

If such an individual were born in a culture where there were no formal, extant Buddhist teachings present, would/could they realize the nature of mind in such a situation?

Malcolm wrote:

Probably not, IMO.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 3:02 AM

Title: Re: Is there an eternal hell in Buddhism?

Content:

oaktree said:

My Seon nun who has been a nun for 20 or so years said that if one kills his mother or kills his father, or sheds the blood of the Buddha, one goes to hell forever.

Malcolm wrote:

No, just immediately upon dying. But hell isn't a real place. Hell is other people, as someone once quipped.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 5:21 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

What they say in fact is that vijñāna transforms into jñāna. They don't say that vijñāna is absolute. The problem they have is an inner contradiction in explaining how something compounded becomes uncompounded. Dolbupa tries to escape this issue by declaring at the outset that vijñāna and jñāna are different entirely. That leads to a whole other set of problems, none of which are satisfactorily addressed by repurposing Shantipa's scheme of mapping the three natures to the two truths.

For example, if this jñāna is uncompounded, it must exist fully formed in a person from the beginning, which means they ought to have access to the dual omniscience of the result, and so on ... In any case, if these mantras, deities, and mandala are without a cause, then there is no need for a path, much less a result.

stong gzugs said:

Jnana does exist, fully formed, in a person's continuum from the beginning.

Malcolm wrote:

So it is the same as or different than vijñāna? And if it is different, how does this escape the contradiction that in one sentient beings there are two kinds of consciousness? If it is the same, then what is the point of trying to prove it is permanent, etc., and going down

the atmavādin rabbit hole?

stong gzugs said:

This is supported by the analogies of buddha-nature of the treasure buried in the backyard of a poor person, the statue with rags covering it, etc. All the buddha qualities are fully formed.

Malcolm wrote:

And thus, as Chogyal Namkhai Norbu explained repeatedly, gzhan stong and Dzogchen are incompatible.

stong gzugs said:

There's the natural lineage (which is the collection of pristine wisdom, accomplished through non-conceptual meditative equipoise). This removes the defilements covering the primordially abiding dharmakaya. The collection of wisdom only appears to "cause" separative effects (bral ba'i 'bras bu), because all the buddha qualities already existed fully-formed in the dharmakaya and their attainment is due to the removal of defilements, not the production of anything new.

Malcolm wrote:

Again, this is the difference between Dzogchen and gzhan stong. For Dzogchen, Lamdre, etc., the "qualities" exist only as a potential, to say they exist fully formed is contradicts the fact that afflicted sentient beings do not experience the eighteen unshared qualities of a buddha, etc.

stong gzugs said:

Buddhahood is taught to be the enlightened body of primordial awareness, and the incidental impurities are taught to be the groups of consciousness.

Malcolm wrote:

You don't need to quote all this stuff. I have Dolbupa;s texts in English and Tibetan.

stong gzugs said:

It is not consistent with the foundational Yogacāra commentaries on the text, that is the commentaries by Vasubandhu and Sthiramati...

I think Mathes soundly supports my original claim that "Taranatha's reading of the Madhyāntavibhāga is logically consistent. I'm not claiming it's the only valid reading, just that it is a valid reading." I recognize that it's a novel interpretation. I'm just claiming that it's logically sound. But I'll leave that for the other readers to decide:

Mathes, K.-D. (2001). Tāranātha's presentation of trisvabhāva in the gZan stoñ sñiñ po. *Journal of the International Association of Buddhist Studies*, 23(2), 195–223.

Malcolm wrote:

It is not consistent with how the Yogacāra founders and their followers understood it.

Their understanding should be taken as authoritative. Not this made-up understanding which is never found in all of Asanga's credible works, and so on. That's just an academic game Mathes, Lusthause, and so on, play to keep themselves busy.

The gzhan stong mapping of the three natures to the two truths, following Shantipa, is exactly why Tsongkhapa, Rongton, and Gorampa take them to task on this point, is exactly why Rongton asserts they are a variant of false aspectarian yogacāra, and is exactly why Longchenpa avoids making the same mistake that Dolbupa and other gzhan stong pas get sucked into, and is why Longchenpa is emphatically not a gzhan stong pa. He is a mtha' bral pa in the grand tradition of classical Madhyamaka, and avoided the novelties of Tibetans such as the gzhan stong system and the Geluk/Kadampa system, which actually predates Tsongkhapa by some centuries. One can find what would become caricatured as Tsongkhapa's position rebutted in Rongzom.

The tathāgatagarbha doctrine is perfectly acceptable to Madhyamaka, but not if one divides the two truths from each other, as it is done in gzhan stong. In this respect (dividing the two truths), Geluk and gzhan stong are just mirror images of each other, hence Khenpo Appey said that Geluk was just upside down gzhan stong. Also, for this reason, Longchenpa declares the view of Candrakīrti to be the definitive Mahāyāna view, while at same time declaring the ten tathāgatagarbha sūtras to be the definitive Mahāyāna sūtras (though even he got sucked into the dumb hermeneutic).

All the contradictions the dumb hermeneutic creates are pointed out by Sonam Tsemo in his General Presentation of the Tantras. He quotes the remedy for them from the Explication of the Intent Tantra (Sandhivyākaraṇanāmatantra. Dgongs pa lung bstan pa zhes bya ba'i rgyud. Dg.K, rgyud, ca (Toh.444), "The single pleasing vajra word turns into many different [words] through the distinct inclinations of migrating beings."

stong gzugs said:

the type of second-turning emptiness emphasized by the Geluk

Malcolm wrote:

Again, the dumb hermeneutic of the three turnings. Not sure why you think the Prajñāpāramita is merely an emptiness of negation. That is an incorrect reading of Prajñāpāramita.

stong gzugs said:

I think Dölpopa would say that the whole point of the third turning is that it allows you to make fine distinctions during post-meditation that improve your capacity to benefit others. To that extent, I think the view should matter.

Malcolm wrote:

The view in Vajrayāna is derived from the third and fourth empowerments, not post-equipoise intellectual analysis. That's why Gorampa says one's post-equipoise view

irrelevant. It's experiential, not analytical. No amount of post-equipose analysis can enter one into freedom from proliferation because it is all just a bunch of proliferation. That's why when I read that by Gorampa, I lost all interest in further study of Madhyamaka debates by Tibetans. And, there is no Indian gzhan stong at all.

And again, the dumb hermeneutic.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 6:30 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

heart said:

Not at all convinced by one American Bhikkhu's idea, anatman is fine for me. Good luck with your soul journey.

fckw said:

But you keep on debating and thus ignoring Gautama Buddha's own advise? Here's what - not a random American bloke but - Gautama Buddha said about having such debates: <https://suttacentral.net/snp4.8/en/mills?reference=none&highlight=false>

Malcolm wrote:

He was talking about those who were not his students. For his students he said:

And the Blessed One spoke, saying: "In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers. But if, Subhadda, the bhikkhus live righteously, the world will not be destitute of arahats.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 6:34 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

fckw said:

But you keep on debating and thus ignoring Gautama Buddha's own advise? Here's what - not a random American bloke but - Gautama Buddha said about having such debates: <https://suttacentral.net/snp4.8/en/mills?reference=none&highlight=false>

It's fascinating to just think about what it means to apply this same sutra to the debate

training applied in Tibetan monasteries too.

heart said:

Laurence Khantipalo Mills is your guru? I am not debating, you are! Anatman is fine for me.

fckw said:

Stop acting silly, I referenced the Sutta Nipata. It's part of the Theravadin Pali Canon, so it deserves some respect even from Tibetan Buddhists.

Malcolm wrote:

The Sutta Nipatta record many discourses from early in the Buddha's career. His critique of polemic was aimed at those outside his path. The Buddha strongly encouraged his senior students to confront and debate those of other schools. You can find evidence of this in the Majjhima Nikāya, etc.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 10:19 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

We never can discuss Dzogchen emptiness with Madhyamika adherents, that is very clear.

Malcolm wrote:

Emptiness, in Dzogchen, is exactly the same emptiness presented in Madhyamaka. The difference between Dzogchen and Madhyamaka is not emptiness, but rather, the treatment of the two truths, and the mode of realizing emptiness, based on differences in the path.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 10:23 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Jules 09 said:

Just as there is no independent self, there is no independent gender.

Malcolm wrote:

Finally, we agree on something.

There is only an imputed self, which functions, just like imputed cars function.

Author: Malcolm

Date: Saturday, December 17th, 2022 at 10:26 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

Reason would be the acceptance, that everybody has that certain inherent dwelling
Tatagathagarbha / Tsön gang.

Malcolm wrote:

Does this thumb sized ye shes move from one body to the next? When does it form in the body?

Author: Malcolm

Date: Saturday, December 17th, 2022 at 10:30 PM

Title: Re: Can a Bodhisattva retrogress to becoming an Arhat?

Content:

Nalanda said:

or asked a different way, are there Arhats who were Bodhisattvas?

Malcolm wrote:

Yes, it is possible for bodhisattvas to switch gotras, families, but it is considered a grave error.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 2:44 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Natan said:

It seems to me, based on a commentary by a Kashmiri Kalachakra pandit is that the importance of empty forms is that they are nonmaterial. I think Mipham talks about it too.

Malcolm wrote:

The Dzogchen critique of śūnyatābimba is that these are never developed. They are dharmatā but they are never developed beyond their initial appearance. Dudjom discusses this in his big red book.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 3:51 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

Reason would be the acceptance, that everybody has that certain inherent dwelling
Tatagathagarbha / Tsön gang.

Malcolm wrote:

Does this thumb sized ye shes move from one body to the next? When does it form in the body?

James Sealy said:

The Zerbu explains, that the wisdom of innate awareness is without boundary, (rig pa'i ye shes gang gi mthas ma reg pa). Therefore it is the limitless wisdom of the self-arising Dharmakaya (bon gyi sku rang shar). That means it is the Dharmakaya existent within ourselves and also as identity in someone else.

Malcolm wrote:

That is just a view of an existent self, not different than mu stegs pa ideas. Sad.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 6:33 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

I think the earliest saiva tantra, as a surviving text, is from around the mid-5th century CE.

Malcolm wrote:

When considering Vajrayāna, I think this focus on Saiva ritualism is excessively myopic.

For example, the Guhyasamāja, Mahāvairocana-abhisambodhi, Susiddhikara, Sarvatatathāgatatattvasamgraha, Vajraśikara, etc. owe nothing to the Saiva tradition at all, as far as I can discern.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 10:20 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Zhen Li said:

In Nepal today, for instance, there are plenty of non-Buddhist rituals which continue to be adopted by Buddhists, but then need reinterpretation to make sense within a Buddhist framework. Mock-marriage to the Bilba fruit is one example, where Hindus see

the fruit as Viṣṇu, Buddhists say it is Bodhicitta—this does not have historical textual precedent, but if composition of religious literature was as active as it was a thousand years ago, one might imagine Sanskrit ritual texts being composed on the matter. Cāryā dance is also something which has sub-continental non Buddhist-Tantric precedents, but has taken on great importance in Tantric Buddhism in Nepal, starting with Buddhist refugees from Bengal. It is known, and indeed there might be some evidence, that this practice, along with dāphā song, can be extremely powerful, and it is this perception of power that makes the practice so attractive for anyone. There is trans-sectarian perception of power, and so we do see Buddhists continuing to go to non-Buddhist teachers to receive teachings for particular purposes or because they are reputed to be powerful. When these are transmitted to one's own students, one of course must frame it within a consistent framework of what one has taught before, which still balancing faithfulness to the original transmission one received from one's non-Buddhist guru.

I think this is not really an issue for a well-practiced Buddhist āchārya, who can easily activate visions of yantras and buddhas, but for the average western practitioner, who may also be well-read, it might be hard to wrap one's mind around these issues in a way that makes sense.

Virgo said:

Tantra started somewhere. But peoples bodies and minds are similar no matter what their religion is. Those people apply yogas. Based on different views, levels of understanding, and merit, they see different things. That's all. Buddhists, from our standpoint, have a greater understanding. And perhaps there is also some textual borrowing.

Virgo

Malcolm wrote:

The first book titled a tantra, as far as we know, is an Ayurvedic text.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 10:30 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

The Zerbu explains, that the wisdom of innate awareness is without boundary, (rig pa'i ye shes gang gi mthas ma reg pa). Therefore it is the limitless wisdom of the self-arising Dharmakaya (bon gyi sku rang shar). That means it is the Dharmakaya existent within ourselves and also as identity in someone else.

Malcolm wrote:

That is just a view of an existent self, not different than mu stegs pa ideas. Sad.

James Sealy said:

Sorry to disappoint you, not everything is in tune with your views. My postings are in line with Bön Dzogchen and so it has for me validity.

Your view regarding a self and non-self etc. has sure its roots somewhere, but seems to differ here and there from Bön Dzogchen, very sad.

Malcolm wrote:

I don't think this is the case. I've received ZZNG, and studied Bon tenet curriculums, mdzod Phuk, etc. the Bonpo view of emptiness, absence of identity, is no different than the Buddhist one. There are slight differences in terminology, but the essence is the same. You've just taken up an eternalist interpretation, sooner or later you will understand this point. Longchenpa, Jigme Lingpa etc., are not wrong when they assert the view of Dzogchen and Madhyamaka are the same with respect to view of emptiness. If Bonpo view really was different, it would be a wrong view and would not lead buddhahood.

Author: Malcolm

Date: Sunday, December 18th, 2022 at 10:35 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

haha said:

What Rinpoche said is very correct and his presentation emphasizes in the rigpa. The clear light mind has different methods on which those texts are focused on. Even though they (clear light mind and rigpa) are essential same, but they have different approach of the path (i.e. how to proceed).

Then, one may have impression of my words that this clear light is depended on the outer bodhicitta (semen). That is not what I am presenting. It is the skillful method of harnessing such and such things. Both systems have different approach. For example, one focused on cessation of dualistic thoughts/concepts by using certain channels. In another, one tries to recognize it while there are thoughts.

The great fool, who seeks for worldly impermanent bliss, still does not find it. But the wise will cast away even the attainment of bliss of empire for liberation. So, it is the different approach.

There are some research papers about what happens during the ejaculation (i.e. Neurons for Ejaculation). It is not just mere casting away the wastage product; there are whole physiological processes.

It is suggested that one should stop practicing for few days if one is fulfilling household duty in Chinese energetic practice or esoteric martial art. Otherwise, you tear down those tendons related to these practices. People do not understand, to whom it is suggested, why it is suggested, when it is suggested, etc. They come with all kinds of label.

Malcolm wrote:

The point is that it is not actually important to retain semen itself. Women do not retain their reproductive tissue, why should men? This inconsistency is rarely noted.

Author: Malcolm

Date: Monday, December 19th, 2022 at 12:03 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

I think the earliest saiva tantra, as a surviving text, is from around the mid-5th century CE.

Malcolm wrote:

When considering Vajrayāna, I think this focus on Saiva ritualism is excessively myopic.

For example, the Guhyasamāja, Mahāvairocana-abhisambodhi, Susiddhikara, Sarvatatathāgatatattvasamgraha, Vajraśikara, etc. owe nothing to the Saiva tradition at all, as far as I can discern.

Reindeer Milk said:

They certainly do. Sanderson touches on Guhyasamaja in this excerpt from his Saiva Age:

The Guhyasamaja: copulating deities, sexual initiation rites, and the sacralization of impurity said:

A further borrowing from the Vidyapīṭha is evident in the introduction of a crucial element of what that tradition calls 'non-dualistic practice' (advaitacarah) and both traditions call 'practice free of inhibition' (nihsankacarah), namely the offering to the deities of such 'impure' substances as urine, faeces, semen, and blood, and their sacramental consumption.

That Tantric Buddhists possessed the specialized knowledge of the Saiva Mantramarga that would enable them to draw at will on the Saiva Tantras in this period is placed beyond doubt by an early exegetical work in the tradition of the Guhyasamaja. For this, the Guhyasiddhi of Padmavajra, written in all probability in the eighth century, assumes that any initiate in the practice of this Tantra is not only familiar with the Saiva scriptures but is able to enact their rituals by assuming the role of a Saiva Guru, implying thereby that such initiates were typically converts from the Mantramarga with experience both of its texts and of its practices. For it tells the adept of this tradition that in order to acquire the female consort required for his post-initiatory observance he should enter the home of a family of untouchables who are observant devotees of Siva, reveal to

them one of the Saiddhantika scriptures—the text specifically mentions the Kalottara and the Nisvasa—give them Mandala initiation [following this scripture], and then return to them the daksina that they will give him, taking a girl from them in its place.

Malcolm wrote:

Ok, this is an error. First, the text makes no such mention of such a procedure. It can't possibly be from the 7th century, since Padmavajra cites the Hevajra Tantra, the Yoginisamcarya, and other ninth century texts. It also does not cite the Guhyasamaja.

The Sarvatathagatatvasamgraha and the First Inroads of Sakta Saivism: Possession, Goddesses, and the Sacralization of Sex said:

Here we find for the first time the requirement that candidates enter a state of possession (avesah) at the time of their initiation...

...The second is the incorporation of sexual intercourse...

Malcolm wrote:

Again, this is just Sanderson's complete lack of understanding of Vajrayāna. It is clear he does not understand what he is reading.

"Avesa" is not possession, it's a summoning of the jñānasattva. There is no sexual union in the text at all.

Author: Malcolm

Date: Monday, December 19th, 2022 at 3:00 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

James Sealy said:

I doubt if you have received these ZZNG teachings...

Malcolm wrote:

I received teachings on ZZNG from Chogyal Namkhai Norbu, as well having received the entire cycle from Chapur Rinpoche in person. I have it next to me at my desk, I consult it often.

For example, in the Commentary on the Six Lamps, Ornament of Sunlight, it states:

Since the essence of the basis of all (kun gzhi) is empty and lacks identity (bdag med), it is called "The dimension (klong) of great emptiness." Because there are no phenomena

(bon) such as samsara, nirvana, and so on, that do not arise from that dimension, "everything arises."

Or,

"The trio of mother, child, and potential (rtsal)" means that in the dharmatādhātu (bon nyid kyi dbying), the mother, the basis of all (kun gzhi), is empty and lacks identity; in the pristine consciousness of the mind essence (sems nyid), the child, cognizance (rig pa), is intrinsically clear and without grasping; the nonduality of the mother and child in the mind (blo) is called "potential."

There are many such statements in the Tibetan text of the ZZNG, which I read in Tibetan.

Just accept that you don't understand these teachings as well as you claim, keep studying, and practicing. You will get it eventually. Even better, learn Tibetan.

I am not saying this to be mean, but frankly, the Bonpo Geshes are not teaching their tenet systems in detail. I have the entire curriculum of Bonpo teachings from Abhidharma to ZZNG and everything in between. What non-Tibetan students receive from them is ZZNG, and other Dzogchen cycles, and useful rituals, but no education in Bonpo Madhyamaka, Perfection of Wisdom, Abhidharma, etc. All of these are completely present in the Bon school and are very interesting. But sadly, they are not being taught.

Author: Malcolm

Date: Monday, December 19th, 2022 at 3:27 AM

Title: Re: Direct perception of interdependent origination

Content:

sun-and-moon said:

What are traditional mahayana meditation instructions for a practitioner to cultivate direct perception of interdependent origination of momentarily arising dharmas in the mind?

Malcolm wrote:

In Mahāyāna, we are trained to see emptiness. Once emptiness is seen, the forward dependent origination is broken. We don't really care about observing mind moments. We cultivate śamatha in order to have a stable basis for insight into emptiness.

Author: Malcolm

Date: Monday, December 19th, 2022 at 3:59 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

From: <https://brill.com/display/book/9789004508446/BP000021.xml>

Vajrasattva in the form of the sattvavajrīmudrā thus enters into the student as he drinks the water. “In order for the jñāna to enter, [...]” concludes Śākyamitra in his commentary, “[...] the sattvavajrīmudrā is positioned in the student’s heart, and the heart[-mantra] is recited.”⁷ As Śākyamitra, explains, this is the crucial moment of entry (Skt. āveśa), when the buddhas’ jñāna enters inside the disciple for the first time.

Malcolm wrote:

It is not a "possession." There is no external Vajrasattva that enters someone. It's purely symbolic, it is a kind of introduction to one's own nature. Sanderson is not a practitioner, he is not even a Hindu or a Buddhist.

Let’s look at avesā in the Kapalikas. From: <https://hal.archives-ouvertes.fr/hal-00710898/document>

Reindeer Milk said:

Near the end of the passage cited below, it is also stated that the practitioner will thus possess all the qualities that Bhairava has

Malcolm wrote:

Some Hindus have an externalist view, some Saivas may believe that some external being called Bhairava enters them. But we Buddhists don't. For us, the word aveśa simply means "to enter." In some literary context it certain can mean possession, but not in a Buddhist context in a Buddhist rite. I doubt whether he really understand the Hindu context either. He just reads Sanskrit. He's never received any instruction on these things.

Author: Malcolm

Date: Monday, December 19th, 2022 at 6:00 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

One can see it as symbolic, but from my discernment avesā enters the picture in Buddhists practice in term and concept as was said, and for one last reference before I move on:

<https://eprints.soas.ac.uk/28567/1/10672726.pdf>

According to Anandagarbha, when the Lord Vajrasattva enters (the pupil) and pervades him,

the excellent knowledge such as the five supernatural knowledges will be generated within

him. (Tattvaloka, TTP. Vol. 71, No. 3333, p. 191-3-1-3).

Malcolm wrote:

Then I think you don't really understand the point, since you are relying on someone who does not understand the point.

BTW, I thought I had corrected a hasty error I made, but I seem to have failed. The Guhyasiddhi indeed mentions the Guhyasamaja, but the Śaivaite ritual Sanderson imagines is nowhere to be found in the text.

Author: Malcolm

Date: Monday, December 19th, 2022 at 9:29 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

BTW, I thought I had corrected a hasty error I made, but I seem to have failed. The Guhyasiddhi indeed mentions the Guhyasamaja, but the Śaivaite ritual Sanderson imagines is nowhere to be found in the text.

Reindeer Milk said:

Maybe check the footnotes on page 144. The location and sanskrit is reproduced there. Here's the link: <https://academia.edu/resource/work/3621440>

Pages 144-145 give the English:

He should wander in other lands, in which he is known nowhere. With firm resolve the Sadhaka should enter among untouchables who are devotees of Siva and recognize no other deity as absolute, who are inspired by the Siddhanta, always attached to [the rituals of] bathing and deity-worship, and dedicated to the doctrines of its scriptures through some slight degree of literacy. After entering among them in the guise of an untouchable votary(candalaganah), he should, while cultivating insight into the highest wisdom, instruct them in the religion of the Siddhanta established in such scriptures as the Kalottara, or the Nisvasa;³³⁴ and in order to win their trust he should take as his disciples all those who are enjoined by the Tantra after [initiating them before] the Initiation Mandala [of Siva]. Then he should give back to them all the goods and money that they will previously have gathered and given him as their offering to their Guru and take [instead] a girl of theirs with a beautiful face and eyes. After acquainting her with the essence of the Mantras and making her adhere to the rules of an initiate that wise one should practice the Vidya observance [with her], after resolving to become a Buddha.³³⁵

Malcolm wrote:

Sorry, but this is just not present in the Tibetan text at all. And I frankly I trust Krishna Pandita's understanding of the text above Sanderson's.

Author: Malcolm

Date: Monday, December 19th, 2022 at 10:38 AM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

Malcolm wrote:

The point is that it is not actually important to retain semen itself. Women do not retain their reproductive tissue, why should men? This inconsistency is rarely noted.

haha said:

Semen itself is not the point but one will not get those points without retaining the semen.

First, these types of narratives are not written from female prospective. Those texts are mostly composed by male or in male dominated society.

“Women do not retain their reproductive tissue” is really a different argument. Not in Buddhism but at least in Hinduism or in Daoism, they talk about stopping of female monthly cycle as a first sign when they engaged in these types of practices. And, it is inappropriate to practice if they want to live the household life.

Malcolm wrote:

You do understand that this unconvincing bullshit, right?

Author: Malcolm

Date: Monday, December 19th, 2022 at 8:44 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Garuda209 said:

@malcolm when we met in Dzamlingar a while ago you briefly mentioned that there was a reference to Özer Chenma in the Dra Thalgyur tantra, is this correct? Could you say more?

Malcolm wrote:

Yes, there is. There are five yidams mentioned in the sgra thal gyur: Vajrayogini, Marici, Candika, Yamantaka, and Acala.

The commentary has details about these sadhanas, but the sadhanas themselves have not survived, so far as I am aware.

Author: Malcolm

Date: Monday, December 19th, 2022 at 10:32 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Kai lord said:

they think both Dzogchen is the same deal.

Malcolm wrote:

It is, so this is why there is a problem.

Author: Malcolm

Date: Monday, December 19th, 2022 at 11:39 PM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

Sorry, but this is just not present in the Tibetan text at all. And I frankly I trust Krishna Pandita's understanding of the text above Sanderson's.

Reindeer Milk said:

In these last few pages of the discussion you brought up these tantras claiming you "discern" no Saiva influence on them

Malcolm wrote:

Appropriation is not "influence," it's a deliberate seizure.

And Guhyasamāja lacks the subjugation of Maheśvara myth, which is central the Laghusamvara tradition, and the subjugation of the worldly gods central to the Hevajra myth.

Guhyasamāja does not rest on a corpse of anyone, and has more in common with the yoga tantras than the yogini tantras. As for antinomian practices, these are also found in lower tantras, but they are not specifically Śaivaite in form, and have more in common Mimamsa ritualism.

Padmavajra's text is written after the yogini tantras were widespread, since he quotes several of them.

Aveśa is not possession. It is used in every initiation after the guru has instructed the students how to generate themselves as a given deity. He then instructs the students to visualize the jñānasattva of the deity entering their generation as samayasattvas. This is not "possession." This is a yoga.

Reindeer Milk said:

...The passage contains a set of instructions in which a Buddhist sādḥaka is essentially told to disguise himself as a Śaiva ascetic in order to deceive a community of outcastes into giving him one of their daughters as tribute in exchange for a fake Śaiva maṇḍala initiation. It would seem logical to pause and examine the reasons that a Vajrayāna Buddhist ascetic performing the caryā and vrata might be told to disguise himself as one of any number of Śaiva ascetic orders, particularly given the fact that the later, standardized versions of these practices in the yoginītantras are widely hypothesized as Buddhist appropriations of forms of Śaiva asceticism.

Malcolm wrote:

I still don't buy Sanderson's reading of the passage, for example, he alters dharma and siddhanta, when the Sanskrit and the Tibetan are clear. It reads more clearly as a conversion method than a method of defrauding poor people of their daughter.

Sanderson's claim is that this wandering guy, who dresses up with the accouterments of Heruka, is just trying to trick these poor folks by acting as a Śaiva guru. I agree one could read it this way, but I remain unconvinced this is actually what is happening in this passage. The problem is that there is no commentary on this text, and as is often the case in these texts, what one thinks is happening when read literally, is not what is intended at all.

Incidentally, one cannot engage in this vratacārya until one has generated strong heat on the path of application. One of the key points of the tale of Kṛṣṇācārya is that he is keen to enter into vratacārya before he is ready, disobeys Jalandrapāda, and so he experiences many obstacles.

I also never disputed the idea that the Yogini tantras appropriated Śaiva forms, that was not the point of my objection. I mentioned that Buddhists deliberately taught the various classes of tantras in order to convert various casts to Buddhism.

As to Krug's point, Virupa passed as a sadhu, and often in those days one could not distinguish whether a yogi was Buddhist or Hindu, as illustrated by Virupa's encounter with the King of Varanasi. Later, Virupa was appointed the head pandita by another king because his superb knowledge of Sanskrit, until people figured out that he was paying homage to the PP in 8000 lines, and not the Śiva linga. Later in the tale, Śiva becomes a disciple of Virupa, in order to prevent the latter from destroying the Somanātha linga. One could argue, following Krug, that Virupa used deception and dissimulation to gain access to elites in order to convert them through feats of magic.

What's missing in all these accounts of the Yogini tantras is that this was a deliberate, self-conscious method of conversion employed by Buddhists, a deliberate program for appropriation and conversion. From a sociological POV, that's obvious.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 1:01 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

The Dzogchen critique of śūnyatābimba is that these are never developed. They are dharmatā but they are never developed beyond their initial appearance. Dudjom discusses this in his big red book.

stong gzugs said:

This is interesting. I have a few responses here:

Clarifying Dudjom. Thanks for pointing out this quote. The footnote to this critique points us to the following. As I noted above, the rainbow body isn't the goal of Kālacakra, but I'd still be curious to know more. But Volume 4 of the Treasury is the history volume, isn't it? Do you know what's being pointed to here?

Malcolm wrote:

See pg. 315, iv of the section of dhāraṇa in Esoteric Instructions, which is book 8, part four.

Big Red Book said:

The black outline (re-kha nag-po) is the form assumed by the central channel as a mark of success in the practices of vital energy according to the Kālacakra Tantra. Although all the pure appearances of the deities are reflected within it, the body of rainbow light cannot be obtained. Refer to Jamgon Kongtrul, shes-bya kun-khyab mdzod, Vol. 4, p. 185.

Also, this seems to be talking about the empty forms in the first yoga

Malcolm wrote:

It's talking about dhāraṇa.

Big Red Book said:

Mipham vs. Dudjom. Mipham says Kālacakra and Dzogchen both lead to the same outcome. Dudjom seems to be saying something different based on your interpretation? So how do Nyimgapas reconcile these contradicting views?

Malcolm wrote:

Result is same, path of lower tantras like Kālacakra, etc., slower.

Big Red Book said:

Tāranatha's Critique of Dzogchen. What you state (that the empty forms aren't developed in Kālacakra) is basically the inverse of why Tāranatha says that Mahāmudrā and Dzogchen (while superior to other practices, like conceptual meditations) are nonetheless limited practices. In fact, he says they should be described as a "nominal" completion stage rather than the actual completion stage, in part, because they are fabricated combinations of two different causes, each having a (1) non-conceptual meditation combined with (2) tummo, karmamudra, tögal, etc. He compares it to how a single solid beam can better support a home than a bunch of plant stalks tied together.

Malcolm wrote:

The Dzogchen critique is that the mahāyoga tantras, including Kālacakra, rely on relative nāḍīs, vāyus, and bindus.

Big Red Book said:

Kālacakra saḍaṅgayoga, he says, is superior because there are no fabricated combinations: after practicing the unique preliminaries (i.e., Kālacakra wen-sum), you

allow the empty forms to manifest, and then successively mix them with mind, prāna, bindus, etc. to de-materialize the body and attain buddhahood in one single, coherent, sequential, process.

Malcolm wrote:

This is basically no different than how Sachen describes attaining the wisdom body in his Cakrasamvara commentaries.

Big Red Book said:

Plus, although the origins of the practice are murky, it's probably the case that tögal derives from Kālacakra anyways, according to Germano and others.

Malcolm wrote:

No, I don't think so. Why? Because there is also klong sde and yang ti. These have very separate lineages, they also deal with dharmatā pratyakṣa. It is more likely that, in the case of man ngag sde that the basis of the man ngag sde tantras is an aural lineage connected with Vimalamitra, just as kpong sde is the aural lineage connected with Vairocana, and both of them were disciples of Śrī Simha.

There really isn't enough time between the introduction of Kalacakra in 1027 and time of Dzung Dharmabodhi (1052-1168) and Chetsun Senge Wangchuk (circa 1040-1120), the two main promulgators of klong sde and man ngag sde respectively, for it to have had any influence on Dzogchen at all, especially considering the likely date of revelation of 17 tantras and ancillary material, circa 1030-1040. Dangma Lungyal gave the 17 tantras to Senge Wangchuk in the decade after Atisha's passing, and had held onto them for 30 years, meaning he had them by 1034 at the latest, by my estimate. Tashi Dorje's dates, which are a bit inaccurate, would push the date of Senge Wangchuk's rainbow body back to 1030, but since it is clear in the accounts that he met Dangma after Atisha's passing in 1054, this isn't possible.

stong gzugs said:

This is supported by the analogies of buddha-nature of the treasure buried in the backyard of a poor person, the statue with rags covering it, etc. All the buddha qualities are fully formed.

Malcolm wrote:

And thus, as Chogyal Namkhai Norbu explained repeatedly, gzhan stong and Dzogchen are incompatible.

stong gzugs said:

Mipham says exactly the same thing as Dölpopa here, is his view also incompatible with Dzogchen?

The primordial endowment of qualities such as the powers are spontaneously present by nature from the beginning [like] the quality of a functional knife to cut, the quality of a clear mirror to shine reflected forms, and the quality of a gem to be luminous and bestow desires; however, they are like the knife in a sheath, the mirror put in the box,

and the gem covered with mud. When the obscurations are cleared, the qualities do not newly arise, but appear manifest as if newly arisen.

Malcolm wrote:

The removal of taints is a condition for the appearance of naturally perfected qualities. Lhun grub does not really mean "spontaneously present." Lhun grup is a translation of anabhoga/nirabhoga, which means "effortless," which is attested in Mipham's Sanskrit glossary in the Vajrayāna section. In other words, when taints are removed, qualities manifest naturally, without effort. The example given is like a crystal-- normally, it is clear, but when held in the light, it projects a spectrum. We can say that the potential to project a spectrum exists as a potential, but only manifests under certain conditions. Also Drakpa Gyaltzen points out with respect to qualities being naturally perfected, natural perfection and transformation are non-contradictory. According to your view, the crystal will always be project a spectrum whether there is light or not.

stong gzugs said:

But I wouldn't deny someone like you who thinks they're created.

Malcolm wrote:

I didn't say they were created. I said that they exist as potential, but not fully formed, just in the same way there is a potential in a seed to produce a huge tree, but without the right conditions, that potential will never manifest. You are basically claiming the tree, with its leaves, branches, fruit, and so on, exist already that tiny seed. That is a confusion between the basis and the result. The Dzogchen critique of the basis being lhun grub, the first of the six incorrect positions of basis, exactly addresses this Saṃkhya error. You can read what Longchenpa says about this in the Tshig don mdzod, or in Buddhahood in this Life.

stong gzugs said:

I especially see a contradiction here where you simultaneously claim that the view doesn't matter for tantra, but then try to suggest that gzhan stong as a view disqualifies one from practicing certain tantras. Maybe I'm missing something.

Malcolm wrote:

Yes, I am saying that it only matters if one is a sutra practitioner. For Vajrayāna people, the view is not a result of intellectual analysis. It's experiential.

stong gzugs said:

Related to the above, I'd just call readers to read for themselves Mathes' 2001 <https://journals.ub.uni-heidelberg.de/index.php/jiabs/article/download/9175/3033> and I think most would come to the same conclusion I did: that Taranatha's reading is logically consistent and one valid reading of many. I agree with Mathes that his argument wouldn't work without the Ratnagatravibhāga clearly supporting the gzhanstong view:

There is nothing to be removed from it / And nothing to be added.

The real should be seen as real / And seeing the real / You become liberated.

The [buddha] element is empty of the adventitious / Which are by definition separable.

But, it is not empty of the unsurpassable qualities / Which are by definition not separable.

Ratnagotravibhāga 1.154–55

Malcolm wrote:

If someone realizes the emptiness of all things, then of course, one will also naturally produce all qualities of realization, just as when the sunlight hits water vapor it projects a spectrum, a rainbow. You can't say that water vapor's potential to project a spectrum is alienable. You also can't say that the water vapor will always produce a spectrum when there is no light, or the light is not shining in the correct way, or one is not standing in the correct place.

stong gzugs said:

I don't, I think that's how the Geluk interpret Prajñāpāramita: as a non-affirming negation. And Kālacakra explicitly denies that its emptiness is that type of non-affirming negation (e.g., as arrived at by analyzing things into their parts and finding nothing). Tāranatha, in his commentary on the Heart Sutra, interprets prajñāpāramita differently as the wisdom that realizes the emptiness of the skandas, but which is not itself that emptiness. Hence, gzhansong.

Malcolm wrote:

If the jñāna that realizes the emptiness of the skandhas isn't also empty, it cannot function as jñāna, because uncompounded entities cannot function at all:

For those whom emptiness is possible, for them everything is possible.

For those whom emptiness is not possible, for them nothing is possible.

MMK

But that does not mean one's consciousness (shes pa, jñā) does not have the possibility to realize emptiness of itself and everything. That is part of its potential. That potential is inalienable to consciousness, but if it isn't empty itself, free from all extremes, it cannot ever realize that potential. A mirror always has the ability to reflect, that potential is inalienable to a mirror, but that does not mean the mirror is not also empty.

If there were something subtle that was not empty, there would be something subtle to be empty;

but as there is nothing that is not empty, where is there something to be empty?

MMK

This is why the actual view of Dzogchen is "free from extremes, totally complete" (mtha' dang bral ba yongs du rdzogs pa).

stong gzugs said:

Also, the Jonang didn't invent the three turnings heuristic. The Jonang heuristic is that of the four yugas that emphasize the Three Cycles of Bodhisattva Commentaries as the

golden age dharma.

Malcolm wrote:

Also just a gimmick. Our gimmick is that Dzogchen is the first Dharma that was ever taught in this mahākalpa by the nirmāṇakāya Khye'u Nangwa Dampa during the first eon of the mahākalpa, arising from the dharmakāya of the last buddha of the previous mahākalpa.

And, there is no Indian gzhan stong at all.

I prefer Brunnhölzl's <https://www.tsadra.org/2011/03/24/prajnaparamita-indian-gzhan-stong-pas-and-the-beginning-of-tibetan-gzhan-stong/> that there is plenty of evidence that Dölpopa's gzhan stong views existed in India to your assertion. (This is a summary article of a much longer book that provides further proof).

Brunnhölzl said:

Among modern scholars, it seems to be generally accepted that Dol po pa was the first one to use the terms rang stong and gzhan stong in a systematic and extensive way and widely propagated the gzhan stong system ... However, as shown above, at least in terms of the contents, if not the name, there clearly were Indian and Tibetan precursors who discussed crucial elements of what came to be called the gzhan stong view, though they did not use that term and did not necessarily give full-fledged or systematic presentations of gzhan stong as found in later Tibetan works. Therefore, it seems to be justified to refer to the authors of the Bṛhaṭṭikā and the Āmnāyānusāriṇī, Sajjana, and Ratnākaraśānti as Indian forerunners of “Great Madhyamaka” as an equivalent of the gzhan stong view. The same applies to Btsan kha bo che and Smon lam tshul khriṃs as early Tibetan examples of this view before Dol po pa.

Malcolm wrote:

He also identifies Jagaddalanivāsin (and his Āmnāyānusāriṇī) and Skyo ston Smon lam tshul khriṃs are mentioned as precursors of the gzhan stong view that Tibetan proponents hadn't mentioned before.

Correct, Indian "gzhan stong" is just the false aspectarian yogacāra of Ratnakāraśānti, as Rongton and Gorampa point out, which I mentioned above. Which means the gzhan stong in Tibet is just a riff on false aspectarian yogacāra.

By the way, everyone calls their own madhyamaka "great." The first to use the term in Tibet was Kawa Paltseg, Vimalamitra's student.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 1:09 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Kai lord said:

A lot of misunderstanding could have been avoided if this thread is renamed to "Advaita Vedanta and Bon Dzogchen "

Since Buddhist Dzogchen is nowhere compatible to Advaita Vedanta and someone says

that his knowledge of Bon Dzogchen shows otherwise. Then good..... as it can be easily deduced from there that Bon Dzogchen is not the same as Buddhist Dzogchen and should be treated separately and given different treatment Instead of having groups of people talking past each other because they think both Dzogchen is the same deal.

Natan said:

I have it on good authority Bon Dzogchen is really from Vairotsana, and is really Vairo Nyingthig dressed in Bon lore to protect it at a time of when there was persecution of Buddhadharma.

Malcolm wrote:

Yes, the fact that the Bonpo's call classify Dzogchen sems phyogs, which is an older name for sems sde lends credibility to that idea. But it also has its own outstanding features. The explanation of sound, light, and rays in the ZZNG in particular is much more detailed than the treatment of the topic in the 17 tantras and commentaries. There is also clear examples of borrowing from the 17 tantras, terms such as bhrigatu, etc.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 1:47 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

escargotmycargo said:

Malcolm,

Is "strong heat" the heat generated by Tummo practice?

Thank you!

Malcolm wrote:

It means using the two stages, so it is included there, but it is not necessarily gtum mo. For example, vajra recitation was Virupa's main completion stage practice, not caṇḍalī yoga.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 3:13 AM

Title: Re: Explain Pure Lands and the differing views on them?

Content:

James84 said:

What exactly are Pure Lands and how are they viewed in different schools? Coming from a Theravada background I am a bit confused by them and it seems kinda "too good to be true".

Malcolm wrote:

The nearest śravaka equivalent is the five pure abodes where never-returners take birth.

It's basically the same idea.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 4:33 AM

Title: Re: Altruism

Content:

Konchog Thogme Jampa said:

We're addicted to these arguments, conflicts, cancelling each other out let's be honest

Malcolm wrote:

That depends upon one's motivation. If someone is arguing to benefit someone, protect the Dharma from misinterpretation, sharpen their understanding, and so on, then it is fine. If their purpose is merely to increase their own egos, etc., then it is not fine and is negative.

Kindness doesn't always look kind. Sometimes it looks a little harsh.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 4:59 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

Thanks for coming around. Now out of the details and back to the big picture, are you attempting to claim that mandalas, mantras, initiations, goddesses, consorts, subtle anatomy (relevant to the OP such as utkranti/phowa, candali, etc.) are indigenous developments of buddhism that happen to coincidentally find parallels in saiva cults? Scholarship of the last few decades show that is certainly not the case. All of these are borrowings from saiva scriptures and cults into buddhism.

Malcolm wrote:

Well, in fact abhiṣekas are mentioned in sūtras such as the Lanka, Avatamska, etc., for example, the Abhiṣeka of a bodhisattva on the verge of the eleventh bhumi. Abhiṣeka is a vedic rite, as other common Buddhist practices such homa vidhi, etc., from where they are certainly derived. Mantras are part and parcel of Indian culture, also found in the Vedas and the Buddha mentions the Gayatri in the Pali Canon, so not Śaivaite. The anatomy of the body in the Buddhist tantras depends on Ayurveda. Also descriptions of nāḍīs is found in the Upanishads, the Candogya to be specific, as are also the idea of vāyus. Prāṇayāma was common practice amongst everyone, etc.

I had a discussion with Shaman Hatley (a specialist in Śaiva tantras, you should read his thesis, you will find it interesting:

https://media.proquest.com/media/hms/ORIG/2/kmBHH?_s=C5LUzKB4%2F3sb51Alqrc2CffGooY%3D), about this, and one key difference between the Buddhist and Śaiva

approach to nāḍīs, vāyus, and bindus, is the complete disregard in the Śaiva literature to the formation of the body.

But in such sūtras as the Garbhavikrānti sūtras, and so on, there are vāyus for every stage of gestation, as well as detailed presentations of the development of the human body in mother tantras, etc., all of which are based on such texts as the Carakasamhita, and the later Aṣṭāṅghridayasamhita by the Buddhist author, Vagbhata.

Moreover, the concept of "bindu" in the Guhyasamāja tantras is not the same at all as the concept of bindu in the mother tantras.

Frankly, the usual Buddhist comparison for caṇḍalī yoga, etc., and conduct appealing to those who follow Śiva is not drawn from Śaiva scriptures, but rather a famous passage found in the Upanishad, Brihadāraṇyaka 6:2:13:

Additionally, Gautama, women is the fire,
her private place is the fire pit
her pubic hair is the smoke,
entering into that is fuel.
her sexual fluids are the spark;
in such a fire as that,
a man burns the seed of the gods—
from that a man emerges.

Sonam Tsemo cites this passage in his 12th century General Presentation of Tantras. He states:

"As such, also those become causes for falling into evil destinies since [such practices] are not connected with the two kinds of selflessness and the special skill in means of great compassion, etc. As such, since it is necessary to have practices agreeable for them to follow, anuttarayogatantra is taught to convert them.

Thus, I think it is a complete overstatement to insist that all these Buddhist yogas necessarily come from Śaivism, especially, as Mallinson recently proved, Hatha Yoga is based on a Buddhist text called the Amṛtasiddhi attributed to a Virupa, likely the student of Lakṣminkāra, not Śrī Virupa of Lamdre fame.

The sources of the development of Vajrayāna are heterogeneous and complex, a far more complicated issue than Sanderson's simplistic reductionism would have one believe.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 5:41 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

"As such, also those become causes for falling into evil destinies since [such practices]

are not connected with the two kinds of selflessness and the special skill in means of great compassion, etc. As such, since it is necessary to have practices agreeable for them to follow, anuttarayogatantra is taught to convert them.

Reindeer Milk said:

How does this square with the the notion that the vajrayana is the highest of the vehicles for attainment? Because this appears to me to be justifying this path as an alternative method of Buddhist practice specifically for that time period, not a higher revelation.

Malcolm wrote:

This is merely part of a long argument, the suitability for conversion of the four varnas with the four tantras divisions comes after he sets out the superiority of mantra. He also set out the four tenet systems, etc. in relation the four divisions of tantra.

He begins his section on the superiority of Mantra with the following citation:

Tripitikamala's Nayatrayapradīpa states:

Although the goal is the same, since it is unconfused,
with many methods, not difficult,
and mastered by those of sharp faculties,
Mantrayāna is superior

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 5:50 AM

Title: Re: Altruism

Content:

Konchog Thogme Jampa said:

I guess it comes down to the individual motivation with these cultural issues we come up against with the Dharma

Have a nice New Year and an auspicious 2023 for your teaching and projects

Malcolm wrote:

Thanks, and you too.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 7:02 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

So I'm curious what exactly this statement that "Mantrayana is superior" is resting on.

Put another way: how can imitation as a reaction to a religious rival be a superior form of practice in the wider Buddhist tradition?

Malcolm wrote:

Appropriation isn't imitation. It's a power play. However, you are focused solely on externalities. Even within Buddhist circles, mahasiddhas like Saraha, Virupa, and Sri Simha express deep skepticism concerning such methods. For example, Shri Virupa writes:

Some are tortured with empowerment rites,
some always count their rosary saying hūm phat,
some consume shit, piss, blood, semen, and meat,
some meditate the yoga of nāḍīs and vāyu, but all are deluded.

You can find similar sentiments in Saraha's dohas.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 11:06 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Reindeer Milk said:

Vajrayana practitioners are essentially Mahayana Buddhists engaged in Shakta-Shaiva ascetic practices, imbuing elements of these practices with Mahayana meaning.

Malcolm wrote:

That's a short shrift. As I demonstrated, that is a simplistic reductionism which cannot be applied monolithically.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 11:09 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

Appropriation isn't imitation. It's a power play.

Virgo said:

But one based on deeper philosophical understanding, right? I don't think Reindeer Milk will understand the context here.

Virgo

Reindeer Milk said:

The point you miss is that there is no deeper philosophical understanding. The

philosophy of the Vajrayana IS Mahayana philosophy. The differences are merely in the externalities, as Malcolm put it. Vajrayana practitioners are essentially Mahayana Buddhists engaged in Shakta-Shaiva ascetic practices, imbuing elements of these practices with Mahayana meaning.

Malcolm wrote:

Vajrayana practitioners are Mahayanis using body-based methods, which don't exist in sutra, for a more rapid result, based on an understanding of the body largely derived from Ayurveda, an understanding that Shaivas largely ignore.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 9:52 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Natan said:

I have it on good authority Bon Dzogchen is really from Vairotsana, and is really Vairo Nyingthig dressed in Bon lore to protect it at a time of when there was persecution of Buddhadharma.

Malcolm wrote:

Yes, the fact that the Bonpo's call classify Dzogchen sems phyogs, which is an older name for sems sde lends credibility to that idea. But it also has its own outstanding features. The explanation of sound, light, and rays in the ZZNG in particular is much more detailed than the treatment of the topic in the 17 tantras and commentaries. There is also clear examples of borrowing from the 17 tantras, terms such as bhrigatu, etc.

Natan said:

Is this where ChNN got the details on dang, rolpa and tsal? I've never heard Nyingmapa lamas teach it the way he did like in Crystal and the Way of Light.

Malcolm wrote:

No, this explanation is ChNN's own synthesis.

Author: Malcolm

Date: Tuesday, December 20th, 2022 at 11:15 PM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

escargotmycargo said:

Malcolm,

Is "strong heat" the heat generated by Tummo practice?

Thank you!

Malcolm wrote:

It means using the two stages, so it is included there, but it is not necessarily *gtum mo*. For example, *vajra* recitation was *Virupa's* main completion stage practice, not *caṇḍalī* yoga.

escargotmycargo said:

Got it! So what is it exactly, then? Is it producing inner heat through some form? Or does it have another meaning?

Thank you!

Malcolm wrote:

It is related to the idea of heat on the *Mahāyāna* path of application, where one's *samadhi* becomes increasingly strong. In this case, in *Secret Mantra* particularly, weak heat is where you wear your tantric gear only in your house; middling is where you wear it in your yard, and strong is where you wear it to the mall, to test your stability. This what the practice of *vratacārya*, the conduct of strict observance, involves. Strong heat is also the time when you are to go find your *mudra*.

Author: Malcolm

Date: Thursday, December 22nd, 2022 at 2:45 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

fckw said:

It is unfortunately very common among both vedantins and buddhists to first misrepresent each others' views, then criticize the misrepresented views, and ultimately "refute" them. Whereas they just "refuted" a strawman representation of the others' viewpoint. (Same is also not too uncommon even among buddhists, by the way.)

Malcolm wrote:

The basic point is that Advaitans, and Hindus in general, reject dependent origination. No Buddhists reject dependent origination, the four noble truths, and so on.

Author: Malcolm

Date: Thursday, December 22nd, 2022 at 4:53 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Tāpa said:

Just out of curiosity: If i understand it well, dzogchen does not rejects anything in particular, but from the teaching/philosophical side there is no dependent origination

present in dzogchen, but lhundrup instead. If dependent origination is not present within dzogchen, why would it be a basic point that advaitins reject it?

Malcolm wrote:

Dependent origination is present within Dzogchen. In Dzogchen teachings, the origination of the world and sentient beings is still explained in terms of dependent origination, karma, and affliction. Lhun grub is the condition for ignorance, just as ka dag is the cause. The cosmology of Dzogchen is really no different than that of the Abhidharmakośa.

Author: Malcolm

Date: Thursday, December 22nd, 2022 at 7:17 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

Just out of curiosity: If i understand it well, dzogchen does not rejects anything in particular, but from the teaching/philosophical side there is no dependent origination present in dzogchen, but lhundrup instead. If dependent origination is not present within dzogchen, why would it be a basic point that advaitins reject it?

Malcolm wrote:

Dependent origination is present within Dzogchen. In Dzogchen teachings, the origination of the world and sentient beings is still explained in terms of dependent origination, karma, and affliction. Lhun grub is the condition for ignorance, just as ka dag is the cause. The cosmology of Dzogchen is really no different than that of the Abhidharmakośa.

Täpa said:

Thank you for your answer. I watched your short movie on advaita/dzogchen at wisdom publications long time ago and rewatched it now. I understood/remembered it wrong. In the end you say something about dependent origination and afterwards state: but in dzogchen we say lhungrub. Somehow i misinterpreted it for dependent origination not being present in dzogchen. Very happy about getting wrong views dispelled, thanks.

Malcolm wrote:

Lhun grub, as a Tibetan word, is defined in Tibetan as “sus ma byas pa”, literally meaning “not made by anyone,” likewise, dependent origination was not made by anyone. One cannot claim lhun grub exists, because it is empty, ka dag. The same is the case with dependent origination; one cannot say lhun grub does not exist, because it appears, likewise, so does dependent origination. When when one does not recognize the lhun group aspect of the basis as the basis, this kicks off the chain of personal dependent origination as a samsarin.

Author: Malcolm

Date: Thursday, December 22nd, 2022 at 11:07 PM

Title: Re: Functions of ejaculation in Tibetan medicine

Content:

Soma999 said:

I think it is quite easy to check if loss of shukras decrease inner fire. After emission, go perform tumo in the cold and see for yourself.

Malcolm wrote:

Never had any problem.

rai said:

Malcolm, I understood you are a Dzogchen practitioner, why would you practice Tummo, is it mainly for longevity?

Malcolm wrote:

I was in a long Lamdre retreat between 1993-1997, where it was very cold in the winter. Often, when I woke up in the morning, there was a film of ice on my offering bowls.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 12:58 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

Fascinating! So the Dzogchen critique of Kālacakra is basically the same as the Kālacakra critique of Dzogchen (as offered by Tāranatha). That each of the respective practices don't get to the actual, most subtle nāḍis, vāyus, and bindus.

Does this summary sound correct to you:

Dzogchen and Kālacakra both agree that wisdom engaged with emptiness gives rise to visions, but disagree on (a) how this is best done and (b) what to do with the visions.

Malcolm wrote:

In Dzogchen teachings, the distinction isn't yet clear, the distinction is what is termed the caksutattva, which is defined as the undeluded aspect of the eye sense organ.

stong gzugs said:

In terms of (a), Dzogchen would say Kālacakra is limited because we need to have the nature of mind pointed out to us first, otherwise we aren't starting from a place of wisdom,

Malcolm wrote:

Not really. It is just that practically speaking, since even commoners can experience the direct perception dharmatā, it is best they train in the view of the basis, trekcho, for a

long while so their grasping dissolves. On the other hand, unlike Kālacakra, the practice of the path, thogal, begins to eliminate the two coarse obscurations immediately, even though one is still below the path of seeing. This is a unique, uncommon feature of the Great Perfection.

stong gzugs said:

Dölpopa's claim is that recognition alone won't do the trick,

Malcolm wrote:

That's because he lived in the generation after Sakya Paṇḍita and was educated at Sakya, and has conservative views about path abhisamaya.

stong gzugs said:

Kālacakra saḍaṅgayoga, he says, is superior because there are no fabricated combinations: after practicing the unique preliminaries (i.e., Kālacakra wen-sum), you allow the empty forms to manifest, and then successively mix them with mind, prāṇa, bindus, etc. to de-materialize the body and attain buddhahood in one single, coherent, sequential, process.

This is basically no different than how Sachen describes attaining the wisdom body in his Cakrasamvara commentaries.

Malcolm wrote:

Interesting. In what text? The dematerialization due to mixing with empty forms is fairly unique to Kālacakra as far as I know. Is he perhaps relying on the Vajrapani-stotratika, which interprets the Cakrasamvara in light of the Kālacakra?

No, he is relying on the oral tradition of the so-called gsang mtha' tradition which comes through Mal Lotsawa from Naropa. He discusses this in his rims bzhi gyi gdams ngag, vol. kha, 163 line 1-2, where he states, "Since the entire body up to the crown is filled with ultimate bodhicitta, there is the nonconceptual connate joy, and since all phenomena are seen as empty, an immaculate bliss arises simultaneously. The path mahāsukhakāya arises on one's continuum, the bindu of the mother's blood travels to the solar maṇḍala below the feet, and the body becomes like a rainbow. The bindu of the father's śūkra becomes a crescent moon on the crown, and the physical body (lus) transforms into a body of gnosis."

stong gzugs said:

Plus, although the origins of the practice are murky, it's probably the case that tögal derives from Kālacakra anyways, according to Germano and others.

Malcolm wrote:

There really isn't enough time between the introduction of Kalacakra in 1027 and time of Dzung Dharmabodhi (1052-1168) and Chetsun Senge Wangchuk (circa 1040-1120), the two main promulgators of klong sde and man ngag sde respectively, for it to have had any influence on Dzogchen at all, especially considering the likely date of revelation of

17 tantras and ancillary material, circa 1030-1040.

stong gzugs said:

I get your timeline arguments and think there's a lot of value in this approach. What is the earliest reliably dated text that explicitly mentions the tögal visions?

Malcolm wrote:

The terms trekcho and thogal get used in the seventeen tantras. They can't be dated earlier their appearance with Dangma, and we do not know exactly when he handed them over the Senge Wangchuk, all we know is that it was in the decade after Atisha passed in 1054. They also get used in the klong gsal rab 'byams rgyud, which is considered by some to be the root tantra of klong sde.

Still not enough time to create the elaborate system of Dzogchen teachings present in the seventeen tantras.

However, tradition maintains that Dangma also transmitted a an unwritten snyan brgyud to Senge Wangchuk which the former received from Drom Rinchenbar, who in turn received it from Be Lodo Wangchuk, who received from Nyang Tinzin Zangpo. This aural lineage is much simplified compared to the "dpe" or "bshad", text or explanatory lineage. It does not mention the four visions, nor the postures, and has a presentation of six lamps and it does mention the key point of the channel of luminosity connecting the heart center to the eyes, and the resultant experiential unfolding of awakening in this life, the bardo of dharmatā and so on, and thus is considered to be equivalent with Dzogchen Nyingthik by Longchenpa. It's textual basis is the Thig le kun gsal and Thig le kun 'dus tantras found in the secret cycle. Senge Wangchuk split the lineage, and gave the aural lineage to a person named Shongpa Repa, and the text lineage to Che Gom Nagpo. They were reunited in Kumaraja, and the latter passed them both on to Longchenpa. The second volume of the Zabmo Yangthig is entirely devoted to this aural lineage, and three texts devoted to it form the concluding instructional texts in the Lama Yangthig.

Plus, as above there is klong sde, which has an entirely seperate lineage

stong gzugs said:

Even the tögal postures come from the Kālacakra.

Malcolm wrote:

No they don't.

stong gzugs said:

My hunch (and I think Germano's as well) is that the notion of dzogchen originated as an experience during completion stage deity practice but then gradually became its own sort of standalone radical "no-need-to-practice" practice (per Van Shaik), but eventually started taking on practices

Malcolm wrote:

No. Manjuśrīkīrti, in the Śrīsarvaguhyaavidhigārbhāṣṇakāra, late 10th century, explicitly identifies Śrī Simha among other figures later associated with Padmasambhava (Bhikṣuni Nandi, etc.) as belonging to a faction that rejected the need for the creation stage altogether. So, on this point, Germano and others are completely wrong. And when one examines the so-called five early sems sde texts, their (qualified) rejection of creation stage ritualism, etc., bears witness to Manjuśrīkīrti's polemic. Also, when looking at Nubchen, we find the same trend. So no, Germano and co. are wrong. Tsongkhapa even goes so far as to identify this passage in his Stages of Mantra when he argues the need for a balanced approach of the two stages, but Yarnell was too tentative to declare that dpal gyi seng ge was actually Śrī Simha.

one of which was the first two yogas from Kālacakra, dropped all the sexual yogas and imagery (which was already being questioned for its appropriateness for monastics), didn't do any of the "mixing" yogas with the empty forms, but stayed with observing them, and found different experiences emerged when the visions are observed but not mixed with mind, prana, bindus, etc. and this became tögal. This isn't even necessarily all that discrepant from the Kālacakra perspective, because as Kālacakrapada the Elder said in his sadāṅgayoga instruction, the most advanced practitioners can realize mahamudra through the first two yogas alone, and don't need the rest. But, in the tradition, I don't know of any claims of people who practiced on the first two.

I did some searching on this forum to make sure I'm not rehashing old conversations and found

<https://www.dharmawheel.net/viewtopic.php?p=210269&hilit=entopic#p210269> where you seem to agree. I'd be curious about whether your perspective has changed since then?

thigle said:

Another point is "thögal", which you can not find in mahamudra...

Not so fast, Kimosabe. My recent studies of Kalacakra and sadāṅgayoga have caused me to revise my opinion about this.

...

Of course there are differences in the two systems, but it is my present opinion (which could change tomorrow based on some reliably datable text) that it is unlikely that thogal developed until after the Kalacakra was introduced to Tibet (1027). My speculation is that these entopic visions were given a context by the elaborate internal anatomy presented in Kalacakra, and this was further developed by yogis in Dzogchen circles.

Malcolm wrote:

I've since changed my mind based on further research. Also, it is unclear that Kālacakra was actually introduced to Tibet in 1027, dates ranges from 1027-1040.

I said that they exist as potential, but not fully formed, just in the same way there is a potential in a seed to produce a huge tree, but without the right conditions, that potential will never manifest. You are basically claiming the tree, with its leaves, branches, fruit, and so on, exist already that tiny seed. That is a confusion between the basis and the result. The Dzogchen critique of the basis being lhun grub, the first of the six incorrect positions of basis, exactly addresses this Saṃkhya error. You can read what Longchenpa says about this in the Tshig don mdzod, or in Buddhahood in this Life. So it depends on what buddha nature metaphors we prefer. You prefer the seed that is developed by the path, I prefer the buried treasure that is revealed by the path. Dölpopa has his explanations for why the path is still needed, even if the basis and the fruit are the same, and I have pointed others to the relevant sections if they'd like to read more. No need to delve further into this (and the related points about whether jnana is self- vs. other-empty), it's well-trodden territory by now. The Dzogchen tantras, as well as the commentaries attributed to Vimalmitra, Nyibum, and Longchenpa all reject the idea that basis and the result are the same.

PS: Lochen Dharmaśrī in his dpag bsam snye ma says that Longchenpa only embraces prasangika for study and reflection, but is actually a gzhanstongpa in his practice. In Candrakīrti's definition of the two truths, ultimate truth is the object of a veridical cognition. It is defined from the subject's side, not the object. This is a large point of contention between the classical Madhyamakas and the Geluk position, which tries to define the two truths from the side of the object.

There is no evidence to support Dharmaśrī's contention, actually. Albion Butter's monograph on the grub mtha' mdzod addresses this issue at length.

But do you know of any texts or sources (whether source texts, commentaries, or even academic) that note how our views nonetheless subtly shape our practice? Since Dzogchen is based on direct perception from the start, analytical views really are not necessary, other than to eliminate doubt.

Also, if the view doesn't matter so much, why all this emphasis on what you don't like about gzhanstong and how it's incompatible with dzogchen? If people become attached to lhun grub through thinking the visions are real or ultimate, they will block their practice. But it also because gzhan stong falls into the error of asserting the basis is only lhun grub, not the union of ka dag and lhun grup, aka, ka dag chen po. One locus classicus for this is the Six Dimensions Tantra

Dharmatā free from proliferation is originally pure;
it is the basis of an intrinsically pure nature;
it is free from words and syllables;
it cannot be confirmed through expression;
it is free from all conventional reification;
it is without concepts of apprehended objects and apprehending subjects;
it is without buddhas and without sentient beings;
it is without phenomena and without perception of phenomena;

no one, no thing, nothing at all.
When the essence of such nonexistence
is confirmed with some words:
the essence is original purity
and the nature is natural perfection.

--Six Dimensions Tantra

And:

All phenomena of the basis must be recognized as essence, nature,
and compassion. All phenomena of the essence must be recognized
as empty. All phenomena of the nature must be recognized as clarity.
All phenomena of compassion must be recognized as all-pervasive.

--The Mind Mirror of Vajrasattva Tantra

So, gzhan stong is not compatible with Dzogchen, though many have tried to reconcile
the two.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 2:00 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

On the other hand, unlike Kālacakra, the practice of the path, thogal, begins to
eliminate the two coarse obscurations immediately, even though one is still below the
path of seeing. This is a unique, uncommon feature of the Great Perfection.

Kai lord said:

Did that occur on the first or second vision?

Malcolm wrote:

In reality, all the visions are the direct perception of dharmatā, but to answer your
question, it begins in the first and continues through the second. This is mentioned by
Khenpo Ngachung.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 2:07 AM

Title: Re: Meditation belt

Content:

Johnny Dangerous said:

Where can I buy one that I can be sure will fit me? Do people just use yoga straps at
times?

Malcolm wrote:

Usually they are adjustable and should measure double the distance between the elbow and the tip of the middle finger. You might try the DC. It is better to have a wide one, since a belt will put a lot of pressure your kidneys, and not in a good way.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 5:29 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

Even the tögal postures come from the Kālacakra.

Malcolm wrote:

No they don't.

stong gzugs said:

specifically from Yumo Mikyo Dorje's oral instruction...

Malcolm wrote:

Uh huh. A contemporary of Dangma Lungyal.

There is no textual evidence for this claim.

However, the three postures are mentioned in the sgra thal 'gyur. It is quite unlikely something passed down as an oral lineage would show up in a contemporary text in another unrelated lineage. Occam's razor suggests the opposite, that the Jonang lineage absorbed the three postures after the 17 tantras became more widespread in the 12th century, since Chegom Nagpo had many disciples.

stong gzugs said:

That these postures can be attested to the historical person of Yumo Mikyo Dorje

Malcolm wrote:

Unsupportable claim, there is no textual evidence for this.

stong gzugs said:

Does this change your perspective at all?

Malcolm wrote:

No. I see no evidence of such postures in Lama Dampa's commentaries on the six yogas, and he was in the line of people who received the six limb yoga tradition in the lineage of Thuje Tsonдру. He discusses both the yoga of the night and the day in his Tsembupa Avalokiteśvara dmar khrid.

stong gzugs said:

To really resolve this, more evidence will be needed. I believe Kunpang Thukje Tsonдру's

Kālacakra practice manual may be out there somewhere, but I don't know much about it. Perhaps it has additional information on the origins of the postures? If you do manage to track it down, I'd be highly appreciative to know what you find.

Malcolm wrote:

Yes, it is in dbu med (<https://legacy.tbrc.org/#!/rid=W1CZ1300>), but in reality, this is also not conclusive since he is a 13th century master, who very likely himself received Dzogchen teachings since he taught both Nyingma and Sarma tantras. You would have to have them transposed into dbu chen.

There is no evidence of these three postures in the short six yoga text Kongtrul includes in the gdams ngag mdzod. Also the ten signs of the day and night practice, from a Dzogchen point of view, are mind and not ye shes. So there is that as well.

And the point Dudjom makes is that after one experiences a multicolored thigle, then one drops this, and moves on to the limbs of dhyāna, prāṇāyama, and so forth. And finally, it is only when one gets to the full development of the black pattern in the limb of samādhi after the vāyus have been forced into the central channel and so on, that one perceives the six realms and so on and various buddhaforms. I would agree however, that this stage is basically the same as rig pa tshad phebs, since it is in the limb of samādhi that, according to Kunpang, one attains the path of seeing. The third vision similarly is where one attains the path of seeing in Dzogchen, if one is a rim gyi pa, and not a cig car ba.

I never stated that Kalacakra was not an effective path which leads to the same result. It just takes more effort since it is a path based on mind and not ye shes, as the progress through the ten signs and so on clearly indicate.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 6:49 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

Thank you for your answer. I watched your short movie on advaita/dzogchen at wisdom publications long time ago and rewatched it now. I understood/remembered it wrong. In the end you say something about dependent origination and afterwards state: but in dzogchen we say lhungrub. Somehow i misinterpreted it for dependent origination not being present in dzogchen. Very happy about getting wrong views dispelled, thanks.

Kai lord said:

In dzogchen, the dependent origination is directly linked to the three types of ignorance and birth or body forming process. If you read about them, you will see how the dependent arising is being applied.

Täpa said:

Do you recommend any literature?

Malcolm wrote:

This is briefly covered in topic two of Buddhahood in this Life, and also the same topic in the Treasury of the Genuine Meaning.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 6:54 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

is that lhun grub is said it can manifest anything whatsoever, so why can't it manifest "something" which is not recognizable as kadag lhungrub and thus buddhahood ends. For some unclear reason(s) "something" has already happened, why can't that happen again? I can think about an analogy from a scientific viewpoint wherein the physical universe is ending in the big freeze and thus the start of a new big bang. Couldn't something similar happen when the last sentient being reaches buddhahood?

Malcolm wrote:

This touches on one of the difficult points of Dzogchen, but basically, Longchenpa says there is no end to sentient beings because there are always latent sentient beings to populate a new universe.

Lhun grub, natural perfection, like dependent origination, is not external. It is a generic quality only of one's mind. Lhun grub is not a field like space/time. Unfortunately, this point is not well understood by most western translators of Dzogchen texts who continue to treat the term "basis" as if it were a transpersonal field.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 8:52 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

It doesn't seem very easy to receive/ have the correct experience with the correct understanding.

Malcolm wrote:

ChNN is absolutely clear on this point, as are the texts, the basis is personal. The "I" thing is just a red herring.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 7:41 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

It doesn't seem very easy to receive/ have the correct experience with the correct understanding.

Malcolm wrote:

ChNN is absolutely clear on this point, as are the texts, the basis is personal. The "I" thing is just a red herring.

Täpa said:

Think i just got an aha moment because of this. When i first got in touch with spirituality i got the books from Eckhart Tolle and afterwards some books on advaita vedanta and following satsangs on youtube. The i or ego is very stigmatized by ET and AV. It is the biggest culprit according to them and must be banished. So i got " brainwashed" and i unconsciously mix/projected it on dzogchen. If i think about it i cannot really recall dzogchen to be so talkative about the ego, it just says to not grasp or reject any phenomena. So probably this also goes with the ego, to let things be as it is, no grasping or aversion/not accepting or rejecting. If this is correct what i say, than it is a fundamental difference in practice between contemporary non duality circles and dzogchen.

Malcolm wrote:

People have fetishized anatman to an impractical degree.

Innate self-grasping is the cause of samsara, suffering, and every thing else, but the solution to this is not an intellectual rejection of conventional truth. It's is to reflect deeply on dependent origination and penetrate it's true meaning. For that, the Rice Seedling Sutra is exemplary: <https://read.84000.co/translation/toh210.html#UT22084-062-010-section-1>

When you read and understand this, you will understand why the basis is personal, why it is not a self, and why dependent origination is natural perfection.

Author: Malcolm

Date: Friday, December 23rd, 2022 at 10:18 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Jules 09 said:

The statement that the basis is personal seems dependent on the belief that there is a person...

Malcolm wrote:

Ah, the anatman fetish rears its head, yet again.

Things are never what they seem:

“Likewise, that there is nobody at all who transmigrates from here after death and is born elsewhere, and yet, because there is no deficiency of requisite causes and conditions, the result of karma nonetheless manifests, is like how a fire ignites from the assemblage of its requisite causes and conditions, and not when deficient of its requisite causes and conditions.

1.-53

“In the same way, although things are devoid of owner, devoid of ownership, ungraspable, space-like, and their nature is the mark of illusion, because there is no deficiency of requisite causes and conditions, the seed of consciousness born of karma and afflictions will nonetheless produce the sprout of name and form within whichever mother’s womb one will take rebirth through.

<https://read.84000.co/translation/toh210.html#UT22084-062-010-section-1>

Author: Malcolm

Date: Saturday, December 24th, 2022 at 3:57 AM

Title: Re: Depreciating Christmas

Content:

Ayu said:

All this fuss over Chistmas is just stupid.

Malcolm wrote:

Yup. Strongly agree.

Author: Malcolm

Date: Saturday, December 24th, 2022 at 9:29 PM

Title: Re: Yeshi’s back

Content:

Malcolm wrote:

Merigar was in danger of losing their religious non-profit profit status without a formal spiritual guide.

Author: Malcolm

Date: Saturday, December 24th, 2022 at 10:28 PM

Title: Re: Yeshi’s back

Content:

Malcolm wrote:

Merigar was in danger of losing their religious non-profit profit status without a formal spiritual guide.

jet.urgyen said:

You mean this ain't genuine?

Malcolm wrote:

I mean just what I said. It remains to be seen if this is simply administrative or something else.

Author: Malcolm

Date: Saturday, December 24th, 2022 at 11:22 PM

Title: Re: Yeshe's back

Content:

Malcolm wrote:

Merigar was in danger of losing their religious non-profit status without a formal spiritual guide.

Tata1 said:

You mean by Italian law?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, December 25th, 2022 at 3:49 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

Uh huh. A contemporary of Dharma Lungyal.

Unsupportable claim, there is no textual evidence for this.

stong gzugs said:

Yes, Yumo Mikyo Dorje and Dharma Lungyal were contemporaries. The difference is that the former's teachings can be traced back several generations to earlier known historical figures like Somanatha, whereas the latter was a treasure revealer, so there's no historical sources to backtrack where his teachings come from, aside from the mythical lineage.

Malcolm wrote:

Weak argument, which assumes all Dzogchen texts are treasures. They are not. And below you make a critical error of dating. We will get to that.

Mañjuśrīmitra, Śrī Simha, Vimalmitra, Padmasambhava, and Vairocana are all historical figures. Nubchen Sangye Yeshe (844-95?) certainly did not invent the Dzogchen texts he cites in his Lamp for the Eye of Samādhi. Here is a summary of his life and works:

https://himalaya.socanth.cam.ac.uk/collections/journals/ret/pdf/ret_29_01.pdf

Also Padmasambhava certainly commented on the nine yānas as modes, nayas, in his commentary on the 13th chapter of the Guhyagarbha Tantra, which is an Indian text.

<https://tibetanclassics.org/wp-content/uploads/2020/09/Garland-of-Views.pdf>

<https://earlytibet.com/2007/08/21/the-nine-vehicles-of-the-nyingma-new-sources/>

Such texts as the Cuckoo of Vidyā, Great Space of Vajrasattva, the Contemplation of Bodhicitta, all can be traced to the 8th century and Bagor Vairocana.

And you keep on ignoring klong sde. This is also a system in which postures and gazes are used, that are not at all like the positions used in togal. It is an oral lineage, not a terma systems, which also has historical masters like <https://treasuryoflives.org/biographies/view/Dzeng-Dharmabodhi/6962> (1052-1168), also a contemporary of Mikyo Dorje, etc., texts, and a long history, and also goes back to Śrī Simha. Dharmabodhi received klong de when he was 35, so in the year 1087.

stong gzugs said:

To that end, I'm not well-versed on the latest research, but as far as I know from Germano's work, there is no clear evidence that any independent tradition called Dzogchen or Atiyoga existed outside of Tibet, and there is certainly no evidence that tögal (or its postures) were ever practiced in India.

Malcolm wrote:

There was no independent system in India called lam 'bras, nor was there an independent system called na ro chos drug. There were several versions of saḍaṅgayoga, however. But that is really irrelevant. There was also not system in India called prasanga either.

But there is 1) a controversy over a master named Śrī Simha views about the creation raised by Manjūśrīkīrti in India; 2) proof of the existence of two of his students, Vimalamitra and Vairocana, plus works authored by him in the bstan 'gyur, for example, a commentary on the Heart Sūtra, among many other texts, such as the nyāyasiddhāloka. Further, there is no doubt his teacher and Garab Dorje actually lived.

stong gzugs said:

The oral tradition of Yumo Mikyo Dorje described by Tāranātha thus provides the best evidence we have, to my knowledge, that these "tögal postures" can even be traced back to India, even if they are originally Kālacakra postures. Now you're correct that we don't have texts from Yumo that mention the postures. But Yumo, like his intellectual successor Dölpopa, wasn't a big fan of dzogchen. So the idea that he'd borrow the practices from there seems unlikely.

Malcolm wrote:

You are excluding the possibility post Dolpopa borrowing. Why? That's quite arbitrary,

especially when we have a text of certain mid 11th century provenance (roughly 1040) which explicitly names these postures. How can you justify that as being anything other than pure bias? The old, "My father's cup is the best"?

stong gzugs said:

But there's more. The only time Yumo even mentions dzogchen, is in his Brilliant Lamp of Mahāmudrā, and he attributes to it an inanimate emptiness, which might imply that the visual practices of the instruction series weren't established at that point, as clearly the instruction series isn't an inanimate emptiness.

Malcolm wrote:

Or he was never exposed to any Dzogchen teachings and just relied on early gsar ma misrepresentations

From Yumo's Brilliant Lamp of Mahāmudrā said:

There are also some who maintain, Mahāmudrā is the Svātantrika Madhyamaka's clearing away of appearances or the Prāsaṅgika's Collection of Reasoning, or the vacuous view of emptiness of the Dzogchen, which is a view of inanimate emptiness, or the emptiness of annihilation. They think these approaches are more profound than the tantra vehicles that teach mahāmudrā as luminosity. If you think mahāmudrā is like that, it is not.

Malcolm wrote:

You do realize that you just placed Yumo squarely in the late-eleventh-early 12th century, right? Hatchell dates his birth as 1038

(<https://www.thlib.org/encyclopedias/literary/pdf/hatchell-yumo-mikyo-dorje.pdf>). But this is unlikely. Why? The person who introduced the terms prasanga and svatantra as Madhyamaka categories was Patshab Nyima Drag (b. 1055). Patsab returned to Tibet in 1101.(https://www.academia.edu/87233424/Introductory_Remarks_on_Pa_Tshab_Nyi_Ma_Grags_S_Commentary_of_the_M%C5%ABlamadhyamakak%C4%81rik%C4%81). This terminology that he introduced will absolutely date any text written that mentions these terms after 1101, considerably later.

If we accept Hatchell's dates, Yumo passed away in 1118. It seems unlikely he would have been aware of the new fangled Madhyamaka. There is also considerable doubt about Somanatha's dates. Kalacakra itself was not completed until the period between 1025-1040. Newman points out that Somanātha and Dro were principally active in the third quarter of the eleventh century; 1050-1075. This is well after Dangma came into possession of the 17 tantras, etc. So, basically, your chronology does not add up.

From Yumo's Brilliant Lamp of Mahāmudrā said:

So Yumo was obsessed with visual experience in meditation, was familiar with Dzogchen, and doesn't see Dzogchen as having a visual practice, but an inanimate emptiness. All this is evidence that Kālacakra visual practices predate those of Dzogchen, likely including the tögal postures.

Malcolm wrote:

No, as above, this is a nothing burger. Yumo appears to be familiar with the word "dzogchen," and that's about it.

From Yumo's Brilliant Lamp of Mahāmudrā said:

When I get a chance, I'll go through the earliest Kālacakra sadangayoga commentaries more closely see if I find references to the postures there. (That is, unless you've already looked through them and can say that they're not there.

Malcolm wrote:

I looked in Lama Dampa, not there.

From Yumo's Brilliant Lamp of Mahāmudrā said:

Further, given that Tāranātha is the closest thing Tibet has ever had to a serious historian, I therefore wouldn't take that possibility too seriously.

Malcolm wrote:

Nonsense. You are totally ignoring Jamgon Amyezhab.

From Yumo's Brilliant Lamp of Mahāmudrā said:

Plus, as you were so kind to look into, he is correct about their presence in Kunpang Thukje Tsondu's practice manual, so he's 1 for 1 in terms of things we can historically validate. I don't know why he'd be mistaken about Yumo's teaching. The teaching has been passed on continuously within Jonang.

Malcolm wrote:

Not present the manual I looked at. But I do not have access to dbu chen versions of Kunpang's other texts.

From Yumo's Brilliant Lamp of Mahāmudrā said:

Kongtrul does not see these as mind, but as ye shes.

Malcolm wrote:

ok. Generally, this is rejected in the Nyingma tradition.

Kongrul said:

The ten signs (rtags bcu), specifically related to the sixfold yoga of the Kalachakra tantra, are empty images (stong gzugs) to be meditated upon for the actualization of the vajra body. These empty images are not produced by thoughts and are extremely clear. They are the manifestation of pristine awareness, free from subject-object dualism. They resemble space in that they are devoid of mental constructs, beyond existent and non-existent phenomena. They are the luminous clarity nature of one's own mind and also the totality of the dimensions of awakening.

Malcolm wrote:

These ten signs occur also in Lamdre, and are specifically mentioned by Sachen: The arising of the visual appearance categorized under heat has five signs, and there are

also secondary signs, for a total of ten. First, under the influence of the right nostril, there is smoke, mirage, fireflies, butter lamps, and cloudless space. The signs categorized by the left nostril are darkness, rainbow, lightning, moonbeams, and sunbeams.

They are also mentioned by Rongzom in his presentation of the six yogas in connection with vase retention, in the section on how people who need to approach Dzogchen indirectly can practice.

Kongrul said:

So it seems like we can set some provisional correspondences between the dzogchen visions and the six yoga limbs? If I'm reading this correctly, there is some correspondence between the dzogchen first vision and the first/second yogas of Kālacakra (where the initial visions of smoke)

Malcolm wrote:

No, these are signs of mind. Not pristine consciousness. They are signs which come from controlling the karma vāyus through prāṇāyama, from a Dzogchen point of view. The direct perception of dharmatā does not depend on controlling the vāyu at all.

Kongrul said:

Can you offer any some clarity on how the fourth vision of Dzogchen links up with Kālacakra? I've often heard of it as the dissolution of all visions into darkness

Malcolm wrote:

The fourth vision is the exhaustion only of all obscurations. From a Dzogchen point of view, the appearance of five lights is a result of the contamination of the potential of vidyā with karmavāyus. But one does not have to do thogal to exhaust those. Trekcho does the visions in reverse.

Kongrul said:

Tāranātha's point is that tögal is about lhundrup and trekchö is about kadak; this is attempting to fuse together two different principles.

Malcolm wrote:

They are not two different principles. Trekcho concerns the basis. Thogal concerns the path. Thogal isn't necessary, and most people practice it primarily to become familiar with the experience of the bardo of dharmatā. There is no practice for attaining buddhahood in the bardo in Kalacakra, as far as I know. There is no practice for avoiding the bardo of the six realms if one misses the luminosity at the moment of death, as far as I know. Dzogchen has methods for buddhahood in this life, the moment of death, the bardo of dharmatā (where most Dzogchen practitioners attain awakening), and through shutting the door of the womb by attaining birth in the natural nirmāṇakāya buddhafiels.

If people become attached to lhun grub through thinking the visions are real or ultimate, they will block their practice. But it also because gzhan stong falls into the error of asserting the basis is only lhun grub, not the union of ka dag and lhun grup, aka, ka dag

chen po.

I think this is getting to the crux of the difference! "Purity" in dzogchen is, in essence if I understand it correctly, just inherent emptiness as a non-affirming negation.

Emptiness, in Dzogchen, is freedom from all extremes. The Sound Tantra commentary states:

As such, this Great Perfection is superior to other vehicles. It is not incomplete, and since there is no other vehicle higher than this, it is called great. That has never arisen from the beginning. Since it has never arisen, it does not persist in a present arising. Since it does not persist, cannot possibly perish in the end, thus it is called a. As such, it is impossible to shift out of the Great Perfection. Since one has already been liberated, there is no reason for liberation to be repeated. {310} Since that is self-liberation, there is no antidote. Since that is liberation merely by being seen, the present consciousness vanishes by merely seeing liberation through recognition. Since one is liberated by resting on that, one is beyond effort. When one is liberated, one is like a garuda chick hatching from the egg. Since there is nothing to transform because one is liberated through key points, it is called ti. Completely perfect and inclusive, one attains buddhahood without being lost in the universe and beings because of depending on the intimate instruction which reverses the direction of samsāra and nirvāṇa. Since samsāra and nirvāṇa are reversed, all phenomena arise as dharmatā.

As such, total perfection free from extremes is even superior to the Great Perfection, called "freedom from the four proliferations." Free from the extreme of existing, emptiness transcends identification. Free from the extreme of not existing, the circle of the luminosity of one's vidyā transcends the extreme of annihilation. Freedom from both [existing and not existing] transcends grasping the extremes of permanence and annihilation. Freedom from neither [existing nor not existing] lacks bias and falling into extremes. Likewise, because of being free from all extremes, such as appearance, nonappearance, both, and neither, clarity, obscuration, and both of those extremes, being, nonbeing, and so on, no extreme at all is fallen into, and further, there is freedom in total perfection without abandoning the principle of freedom [from the four proliferations]. Because of being free as self-originated, no effort is required. Because of being free as intrinsically perfect there is nothing to negate or prove. Because of being free in self-liberation there is no antidote, and because of purity in intrinsic purity, there is original purity. Because of being free in a self-appearance there is no need to search for dharmatā. Because of being free in self-arising, activities are transcended.

As such, because of having always been free, there is no reason for a repeated liberation. Because of being free by nature, do not look at the extreme of before and the extreme of after. {311} Because of being totally perfect, there is no need to abandon anything. All [dualities] such as appearance and emptiness, permanence and annihilation, samsāra and nirvāṇa, and so on, do not transcend dharmatā. That being the case, directly perceived dharmatā manifesting to directly to oneself through the key point of total perfection is called "liberating samsāra and nirvāṇa at the same time."

Given that I don't know any other historical teachers who have really put into words how the world appears upon enlightenment

Longchenpa's commentary to chapter 12 and 13 of the Chos dbyings mdzod.

BTW, I won't responding to this thread. It is too time consuming.

Author: Malcolm

Date: Sunday, December 25th, 2022 at 5:24 AM

Title: Re: Yeshe's back

Content:

Tata1 said:

gratuitous hearsay.

Malcolm wrote:

Merigar was going to lose their nonprofit status as a religious entity if they did not appoint a spiritual head. This is a fact, and not hearsay.

I personally know nothing beyond what I stated. There is little point in guessing at motives, meaning, and so on.

Author: Malcolm

Date: Sunday, December 25th, 2022 at 5:31 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

People have fetishized anatman to an impractical degree.

Innate self-grasping is the cause of samsara, suffering, and every thing else, but the solution to this is not an intellectual rejection of conventional truth. It's is to reflect deeply on dependent origination and penetrate it's true meaning. For that, the Rice Seedling Sutra is exemplary: <https://read.84000.co/translation/toh210.html#UT22084-062-010-section-1>

When you read and understand this, you will understand why the basis is personal, why it is not a self, and why dependent origination is natural perfection.

Täpa said:

Thanks for all your input. I have to study and make a new start from today in practice because of the things that came up in this topic.

Jules 09 said:

You might find it interesting to read stanza's 1.59, 1.60 and 1.61 of the above mentioned sutra.

<https://read.84000.co/translation/toh210.html#UT22084-062-010-section-1>

Malcolm wrote:

Yes, this is why I advised him/her to read the whole sūtra. It quite short, and very clear.

No one is in bondage, and yet there is bondage. No one is liberated, and yet there is liberation. No one has a basis, and yet there is a basis. No one has a path, and yet there is a path. No one has a result, and yet there is a result.

The self is an entity which is designated dependent on parts. Just like the term "basis," "path," "result." These things are all conventions, which is why we can say the basis is personal, because these are conventional terms. Conventions function. There is no point in discussing such a thing as the basis unless there is some function being described.

Author: Malcolm

Date: Monday, December 26th, 2022 at 9:42 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Täpa said:

Think I just got an aha moment because of this. When I first got in touch with spirituality I got the books from Eckhart Tolle and afterwards some books on advaita vedanta and following satsangs on youtube. The I or ego is very stigmatized by ET and AV. It is the biggest culprit according to them and must be banished. So I got "brainwashed" and I unconsciously mix/projected it on dzogchen. If I think about it I cannot really recall dzogchen to be so talkative about the ego, it just says to not grasp or reject any phenomena. So probably this also goes with the ego, to let things be as it is, no grasping or aversion/not accepting or rejecting. If this is correct what I say, then it is a fundamental difference in practice between contemporary non duality circles and dzogchen.

Malcolm wrote:

People have fetishized anatman to an impractical degree.

Innate self-grasping is the cause of samsara, suffering, and every thing else, but the solution to this is not an intellectual rejection of conventional truth. It's is to reflect deeply on dependent origination and penetrate it's true meaning. For that, the Rice Seedling Sutra is exemplary: <https://read.84000.co/translation/toh210.html#UT22084-062-010-section-1>

When you read and understand this, you will understand why the basis is personal, why it is not a self, and why dependent origination is natural perfection.

Passing By said:

So, the basis is a blank canvas that karma plays out on to give rise to everything, in conjunction with said blank canvas' ability to cognize and perceive stuff. Can it be said like that?

Then my question would be, is it possible in dzogchen, for practitioners, this illusory self that is now the current manifestation of the day, to control how the next display that arises will be? For example, if I am dreaming one night and I decide I would like to continue the story of that dream the next night, a skilled lucid dreamer can do so. Can a dzogchen practitioner do the same for their subsequent life? Such as if they decide they have unfinished business with people whom they have connection with in this life and would like to continue to see that story through.

Malcolm wrote:

Yes, this is true for any Buddhist, actually. The Buddha discusses this in the Pali canon.

Author: Malcolm

Date: Wednesday, December 28th, 2022 at 9:31 PM

Title: Re: A valid voice crying in the wilderness

Content:

tingdzin said:

He has posted here several times, but usually with the response he describes.[An_Open_Letter_to_Buddhist_Studies_Acade.pdf](#)

Malcolm wrote:

It's understandable.

Author: Malcolm

Date: Wednesday, December 28th, 2022 at 10:37 PM

Title: Re: A valid voice crying in the wilderness

Content:

tingdzin said:

Well, until I see some concrete responses to his arguments, I'm going to give him the benefit of the doubt. There's a willful ignorance about a lot of things that goes on even among respected academics.

Malcolm wrote:

It's really not about his arguments...but even so, there are problems with his approach, for example, his willfully ignoring Wongchuk's reference to an earlier translation and so on.

Author: Malcolm

Date: Wednesday, December 28th, 2022 at 11:40 PM

Title: Re: A valid voice crying in the wilderness

Content:

KeithA said:

I found it interesting, up to this point, then it all goes south, for me:

If the Heart Sutra was composed in China, then a lot of powerful and influential Buddhist figures—including the Dalai Lama and the late Thich Nhat Hanh—are potentially exposed as fallible.

Does the author really think this would turn Buddhism on it's head?

Maybe in Asia. Or, maybe in the world of academia. But, it wouldn't matter a bit to me if I found out the Heart Sutra was mostly, or even entirely, composed in China. Why would it matter?

Keith

Malcolm wrote:

It doesn't.

Indians accepted it as authentic, there are numerous Indian commentaries, beginning with Kamalashila's and concluding with Atisha's.

The idea that Buddhist leaders ought to be infallible is facially ridiculous. We are not Catholics and HHDL is not the pope.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 12:52 AM

Title: Re: A valid voice crying in the wilderness

Content:

akuppa said:

Do posters here think there is any validity to his claim of essentially being ignored? Or the reasons for it?

Malcolm wrote:

His work isn't ignored, it's just not very original or interesting.

Given that Osborne plausibly fleshes out Nattier's contention that the original text is an extract of a Chinese translation of the PP in 25k Lines, and was back translated into Sanskrit, we have an example of a text that was extracted from a reliable source. Such an extract would be called in Tibetan a "lung."

Osborn's paper:

<https://academia.edu/resource/work/8275423>

Author: Malcolm

Date: Thursday, December 29th, 2022 at 3:10 AM

Title: Re: A valid voice crying in the wilderness

Content:

akuppa said:

So having read the whole thing, it seems to me that the more interesting and controversial idea is that prajñāpāramitā in general has nothing to do with madhyamaka.

Malcolm wrote:

This is also noncontroversial, considering that the PP sutras have both Madhyamaka and Yogacara interpretations.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 4:20 AM

Title: Re: A valid voice crying in the wilderness

Content:

akuppa said:

So having read the whole thing, it seems to me that the more interesting and controversial idea is that prajñāpāramitā in general has nothing to do with madhyamaka.

Malcolm wrote:

This is also noncontroversial, considering that the PP sutras have both Madhyamaka and Yogacara interpretations.

akuppa said:

I presume that the Yogacara interpretation doesn't involve cessation of sensory experience though?

Malcolm wrote:

It also involves cessation of sensory experience.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 9:10 AM

Title: Re: A valid voice crying in the wilderness

Content:

tingdzin said:

I am with Keith in thinking it doesn't make any difference where the Heart Sutra was composed, but there is an entire edifice built on "all authentic Buddhism came from India", which had and has supporters in both China and Tibet, and to which challenges are either ignored or suppressed.

Malcolm wrote:

All authentic Buddhism is demonstrably rooted in India, this is also noncontroversial, Osborne's paper shows admirably how the Heart Sutra is rooted in Indic sources, despite on ostensible "Chinese" origin.

tingdzin said:

The historical reasons for that are tied into motivations of authenticity and so power politics, so it's not always a trivial question.

Malcolm wrote:

I can understand this point, but this isn't about Dharma. Atwood is playing the same power/authenticity game, in reality, but with far less sincerity.

tingdzin said:

Atwood is just frustrated by that, I think.

Malcolm wrote:

All the guy has ever done is just ride on the work of others, kind of like a lamprey. He hasn't done a bit of original work in his life, nor a translation of any significance at all.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 10:43 AM

Title: Re: A valid voice crying in the wilderness

Content:

Malcolm wrote:

All authentic Buddhism is demonstrably rooted in India,

tingdzin said:

This is almost a tautology; since Buddha was born there, almost anything in the Buddhist tradition ultimately goes back to India..

Would you not consider the Huayan philosophers real Buddhists, since they expressed themselves in language which is neither Indic nor easily back-translated into Indic, and their ideas are completely new to the Buddhist tradition?

Or Dzogchen man ngag scriptures, which clearly contain language which cannot be back-translated?

Or Dogen's work?

Malcolm wrote:

All of their ideas can be reasonably predicated on Indic sources.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 9:03 PM

Title: Re: A valid voice crying in the wilderness

Content:

akuppa said:

Does Indic even matter? Academics probably paint a more complicated picture of the history of Buddhism in India anyway. Its not as if Indic can be used as shorthand for "coming from the historical Buddha" anymore (from an academic pov).

Malcolm wrote:

Subcontinental.

Not even Indians necessarily claimed everything came from the historical Buddha , for example, Cakrasamvara.

Author: Malcolm

Date: Thursday, December 29th, 2022 at 10:44 PM

Title: Re: Nature of Mind

Content:

Malcolm wrote:

In Dzogchen teaching, the alaya is the knowledge obscuration, and it's nature is ignorance. It's only completely eliminated at full buddhahood.

Author: Malcolm

Date: Friday, December 30th, 2022 at 9:23 AM

Title: Re: Asa HershoffS Vajrayana "Inside Scoop"

Content:

climb-up said:

Ian Baker has said that Tulku Urgyen Rinpoche encouraged him to learn Hindu hatha yoga if that was his interest, because that was a more developed system.

Malcolm wrote:

Of course, we now know that Hatha yoga began as a Buddhist system.

Author: Malcolm

Date: Friday, December 30th, 2022 at 11:12 PM

Title: Re: Asa HershoffS Vajrayana "Inside Scoop"

Content:

Malcolm wrote:

Other than Asa's questionable comments, why are we wasting bandwidth on a worldly path?

Author: Malcolm

Date: Saturday, December 31st, 2022 at 4:13 AM

Title: Re: Prajnaparamita and Bodhisattva career in Bon?

Content:

Sādhaka said:

yet with only one set of texts that explains the correct Dzogchen View, yet no path to actualize it....

Malcolm wrote:

They were not texts, they were orally transmitted verses.

Author: Malcolm

Date: Saturday, December 31st, 2022 at 4:43 AM

Title: Re: Asa Hershoff's Vajrayana "Inside Scoop"

Content:

treehuggingoctopus said:

His Lama Jinpa business is still very much functioning. He keeps posting there, as Lama Jinpa, on TB matters: <https://www.tibetanchod.com/blog/>

If he does that despite him no longer identifying as Buddhist, despite him being explicit in his rejection of some core Vajrayana tenets -- seriously, why do any of us pay any attention to his claims?

I mean, there are many possible changes of heart. And then there is dishonesty.

Malcolm wrote:

His light body series is a hilarious series of misconceptions.

Author: Malcolm

Date: Saturday, December 31st, 2022 at 8:52 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Nalanda said:

Do they share the same Scriptures?

Are the teachings similar/same?

Malcolm wrote:

The Bonpo Dzogchen tradition demonstrably depends on the Buddhist tradition. That said, Bon Dzogchen has its own tantras, traditions, and so on, and rightfully deserves to be considered an independent tradition.

Author: Malcolm

Date: Saturday, December 31st, 2022 at 9:11 AM

Title: Re: Prajnaparamita and Bodhisattva career in Bon?

Content:

Malcolm wrote:

They were not texts, they were orally transmitted verses.

Sādhaka said:

Of course, I knew that the ZhangZhung Nyengyud started as a Kama tradition. I just didn't really put it to thought as I was typing my post. Nevertheless, they were eventually written.

Perhaps we can deduce then that the Twelve Small Tantras and the ZhangZhung Nyengyud, had a complete Path from the very beginning; and that when the Twelve Small Tantras were first written down, there was much more to Bönpo Dzogchen than that, and, for whatever reason, the one(s) who first wrote the Twelve Small Tantras did not yet want to unveil any more than that at the time....

Malcolm wrote:

ChNN asserted that most of ZZNG is quite late. It's origins, however, are far less interesting than its content. Most Bonpo teachings, 95 percent, are post 1000 CE.

Author: Malcolm

Date: Saturday, December 31st, 2022 at 9:48 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

tingdzin said:

This is not a question that can be answered briefly or simply.

Malcolm wrote:

There is a simple answer, which I provided above.

The rest is details about the conversation about Dzogchen amongst its various adherents, from the 11th century onward.

Author: Malcolm

Date: Saturday, December 31st, 2022 at 9:27 PM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

tingdzin said:

This is not a question that can be answered briefly or simply.

Malcolm wrote:

There is a simple answer, which I provided above.

The rest is details about the conversation about Dzogchen amongst its various

adherents, from the 11th century onward.

tingdzin said:

be aware that any simple answer that you get is likely to reflect a partial view.

Malcolm wrote:

Anyone who does not acknowledge that there was no Bon school at all before Buddhism arrived in Tibet is simply hanging on to sectarian anachronisms. The historical record is pretty clear. The Bon tradition has its unique traditions and texts, it has value and deserves respect, as I said before, but apart from the Nyan bum, and some other texts, virtually nothing in yundrung Bon represents an indigenous tradition which evolved independently of subcontinental Buddhism's arrival in Tibet, including Dzogchen.

Author: Malcolm

Date: Sunday, January 1st, 2023 at 3:07 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

tingdzin said:

I never made the claims you are attributing to me. Please do not go off half-cocked.

Malcolm wrote:

I never said you made this claim. Others have, however.

Author: Malcolm

Date: Monday, January 2nd, 2023 at 9:24 PM

Title: Re: Is this a Shentong explanation ?

Content:

James Sealy said:

Is this a Shentong explanation ?

"The genuine ultimate is not self empty. If it is self empty, it is not the genuine ultimate. The ultimate Buddha is not self empty. If it is self empty, it is not the ultimate Buddha. The ultimate Dharma is not self empty. If it is self empty, it is not the ultimate Dharma. The ultimate Sangha is not self empty. If it is self empty, it is not the ultimate Sangha. The ultimate refuge is not self empty. If it is self empty, it is not the ultimate refuge. Ultimate pristine awareness is not self empty. If it is self empty, it is not the ultimate pristine awareness."

=====

Explanation by: Acharya Pema Tsewang

Yeah, I think that the above stanza try to explain the view of the Shentong or the other-emptiness. Shentong views the two truths doctrine as distinguishing between relative and absolute reality,

Agreeing that relative reality is empty of self-nature, but stating that absolute reality is "empty" only of "other" relative phenomena, but is itself not empty.
This absolute reality is the "ground or substratum" which is "uncreated and indestructible, non-composite and beyond the chain of dependent origination."
Dolpopa identifies this absolute reality, with the Buddha nature.

Then Buddha Nature has an "Identity" and never a boring "self".

Malcolm wrote:

The view quoted above is an extreme view and is seriously flawed. The two truths are inseparable.

Author: Malcolm

Date: Monday, January 2nd, 2023 at 9:34 PM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Malcolm wrote:

Your list of names is quite late in its composition.

Like Taoists, bonpos will always make these claims trying to prove their tradition is older, but when examined, there were many buddhas who lived prior to Shenrab, who also taught ati yoga, Kashyapa Buddha being one of them.

Author: Malcolm

Date: Monday, January 2nd, 2023 at 11:07 PM

Title: Re: Natural State and the individual state

Content:

James Sealy said:

Conclusion:

We change then that boring "SELF" with IDENTITY

Malcolm wrote:

That also doesn't work.

Author: Malcolm

Date: Tuesday, January 3rd, 2023 at 6:03 AM

Title: Re: Is this a Shentong explanation ?

Content:

James Sealy said:

Is this a Shentong explanation ?

"The genuine ultimate is not self empty. If it is self empty, it is not the genuine ultimate. The ultimate Buddha is not self empty. If it is self empty, it is not the ultimate Buddha. The ultimate Dharma is not self empty. If it is self empty, it is not the ultimate Dharma. The ultimate Sangha is not self empty. If it is self empty, it is not the ultimate Sangha. The ultimate refuge is not self empty. If it is self empty, it is not the ultimate refuge. Ultimate pristine awareness is not self empty. If it is self empty, it is not the ultimate pristine awareness."

stong gzugs said:

Yes, it is a gzhanstong statement. Dölpopa offers plenty such statements throughout his writing.

James Sealy said:

Explanation by: Acharya Pema Tsewang

Shentong views the two truths doctrine as distinguishing between relative and absolute reality,

Agreeing that relative reality is empty of self-nature, but stating that absolute reality is "empty" only of "other" relative phenomena, but is itself not empty.

This absolute reality is the "ground or substratum" which is "uncreated and indestructible, non-composite and beyond the chain of dependent origination."

Dolpopa identifies this absolute reality, with the Buddha nature.

Then Buddha Nature has an "Identity" and never a boring "self".

stong gzugs said:

I was generally with this until the line about "identity." I'm not sure what that means.

Dölpopa uses the term "self" at times in ways that are entirely consistent with the buddha nature sutras (like the Mahaparinirvana Sutra), but I don't know what it means for buddha nature to have an "identity." It does have positive qualities, but that isn't an identity.

The view quoted above is an extreme view and is seriously flawed. The two truths are inseparable.

The relationship of the two truths is a bit more complex for Dölpopa. It's wrong to say that you can't differentiate between the ultimate and conventional, as there clearly is some difference between the two, such that they are not the same entity.

Malcolm wrote:

The two truths are not entities in and of themselves, rather, they are objects of cognition, veridical or nonveridical cognitions respectively.

Author: Malcolm

Date: Tuesday, January 3rd, 2023 at 7:26 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

tingdzin said:

Yes. If one decides to simply accept the traditional views of either Nyingmapa or Bonpo lineages, it is pointless to get into historical arguments. If one wants to get into historical arguments with people who have different ideas, one must thoroughly study the matter from an unbiased perspective, and not just repeat from "authoritative" sources.

Malcolm wrote:

The fact is that earliest literary mention of Shenrab we have is a Bon ritual text, where he appears among other ritualists.

Other than that, the first bio of him, the mdo 'dus, was revealed by Shenchen Luga in the early 11th century. The other two bios, zer mig and gzi brjid, are much later termas. While they certainly frame a narrative of a prehistorical, mythological Shenrab, the idea that these tell the story of a actual historical person is absurd, with no more credibility than the exaggerated narratives concerning Garab Dorje, Manjushrimitra, Shri Simha, and Vimalamitra. The difference however, is that we have firm historical evidence for three of these four persons.

Of course we have no evidence for the Buddhas prior to Shakyamuni other than mentions of them in the Pali Canon, etc., datable, as we know to around 100 BCE. So, while I am happy to concede that historical evidence apparently has no impact on tendencies of Bonpos to make ahistorical claims, just as we do, when it comes to history, we need to rely on empirical evidence, and that is entirely lacking for most Bon historical claims, unlike Buddhist claims.

Author: Malcolm

Date: Tuesday, January 3rd, 2023 at 11:45 AM

Title: Re: Is this a Shentong explanation ?

Content:

Malcolm wrote:

The two truths are not entities in and of themselves, rather, they are objects of cognition, veridical or nonveridical cognitions respectively.

stong gzugs said:

Yes, yes, Dölpopa is aware of this, as am I.

Malcolm wrote:

The two truths are not different isolates. They are different cognitions of any given object.

Author: Malcolm

Date: Tuesday, January 3rd, 2023 at 10:49 PM

Title: Re: Is this a Shentong explanation ?

Content:

Malcolm wrote:

The two truths are not different isolates. They are different cognitions of any given object.

stong gzugs said:

I'm unsure whether you're (1) disagreeing with Hopkins' language, (2) disagreeing that Hopkins has correctly portrayed Tsongkhapa's opinion, or (3) giving your own opinion on the proper relation between the two truths. If it's either of the first two options, I'd be curious to hear more. Hopkins is (accurately, as far as I can tell) describing Tsongkhapa's view as saying the two truths are the same thing ontologically (ngo bo gcig) but different conceptually (ldog pa tha dad), where "ldog pa tha dad" is what he translates as "different isolates." Dölpopa views the relation of the two truths instead as different in terms of negating an identity (gcig pa bkag pa'i tha dad). It's not straightforward or unanimous among various schools how to understand the relation of the two truths, and Gorampa takes the same view as Dölpopa (gcig pa bkag pa'i tha dad) as he sees them in terms of two different modes of cognition. So if your comment is the third option, I'll bow out of further debate on this point, as I don't think we'll sort out here the "one right way" of understanding the relation between the two truths.

Malcolm wrote:

All entities have two natures, according to Candrakirti, one relative, the other ultimate. These two natures are the objects of veridical and nonveridical cognitions. So for example a given phenomena can be perceived nonveridically as arising, abiding, and ceasing; or veridically as nonarising, nonabiding, and nonceasing. All the faults of samsara are effortlessly produced through the former cognition, all the qualities of nirvana are effortlessly produced through the latter cognition. The polemical opinions of Tibetan scholars on this point don't really matter very much. The above statement is the irrefutable position of great Madhyamaka. In this way the two truths are absolutely inseparable.

Author: Malcolm

Date: Wednesday, January 4th, 2023 at 10:00 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Harimoo said:

Dzogchen is a tibetan thing.

Malcolm wrote:

No, this is false.

Author: Malcolm

Date: Wednesday, January 4th, 2023 at 10:03 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Passing By said:

So, the basis is a blank canvas that karma plays out on to give rise to everything, in conjunction with said blank canvas' ability to cognize and perceive stuff. Can it be said like that?

Then my question would be, is it possible in dzogchen, for practitioners, this illusory self that is now the current manifestation of the day, to control how the next display that arises will be? For example, if I am dreaming one night and I decide I would like to continue the story of that dream the next night, a skilled lucid dreamer can do so. Can a dzogchen practitioner do the same for their subsequent life? Such as if they decide they have unfinished business with people whom they have connection with in this life and would like to continue to see that story through.

Malcolm wrote:

Yes, this is true for any Buddhist, actually. The Buddha discusses this in the Pali canon.

Passing By said:

So you don't actually need to be a highly realized person in order to dictate to a certain extent how your future life and the connections to people in said life will be?

Malcolm wrote:

Correct. You just have to cultivate virtue.

Author: Malcolm

Date: Wednesday, January 4th, 2023 at 10:21 PM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Nalanda said:

Do they share the same Scriptures?

Are the teachings similar/same?

Malcolm wrote:

The Bonpo Dzogchen tradition demonstrably depends on the Buddhist tradition. That said, Bon Dzogchen has its own tantras, traditions, and so on, and rightfully deserves to be considered an independent tradition.

Passing By said:

What do you think is the relationship between the Zhang Zhung Nyengyud and the 17 Tantras? You mentioned in your intro to the Blazing Lamp Tantra that Longchenpa likely received the Six Lamps and that he incorporated it into his writings for example. I am wondering whether the 17 Tantras were derived from the ZZNG, or vice versa, or they both developed in tandem as a result of a contemporary revolution of ideas in the Tibetan yogic community at that time.

Malcolm wrote:

I didn't say it was a fact, I said it was a possibility. There is an snyan brgyud in Man ngag sde which also uses a scheme of six lamps, and has similar terminology. Then there is the fact that the tantras this snyan brgyud are related to, such as the thig le kun gsal, describe the smooth white nadi, and so on., terminology absent in the 17. The snyan brgyud lineage splits from the 17 tantra lineage with Chetsun, who gave the snyan brgyud to Shongpa Repa, while he passed the 17 on to Chegom Nagpo. These two lineages were reunited in Kumaraja, who passed them onto Longchenpa, who systematized them in the Lama Yangtik and the Zabmo Yangtik. My present belief is that the six lamps system was borrowed into ZZNG after Chetsun.

Also ZZNG uses once the Indian term, brighatu, which is found in the 17 several times.

Dating dzogchen adeherents between the 9th and 11th century is a chore, since dzogchen was suppressed by decrees of such people as Yeshe 'od, etc.

Author: Malcolm

Date: Wednesday, January 4th, 2023 at 11:44 PM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Passing By said:

Yes, I am aware of Bon Dzogchen termas which clearly incorporate their Nyingma cousins also, but I am more interested in the older ZZNG. The history of early Mengagde is just pretty ill defined in general.

Malcolm wrote:

It's pretty well defined, but the dates are the issue.

The snyan brgyud is supposed to provide the bridge between Nyang Tingzin Zangpo and Dangma Lhungyal.

Author: Malcolm

Date: Thursday, January 5th, 2023 at 2:43 AM

Title: Re: Samten Migdron translation due soon

Content:

jet.uryen said:

Does require oral transmission?

Malcolm wrote:

It doesn't exist.

Author: Malcolm

Date: Thursday, January 5th, 2023 at 4:05 AM

Title: Re: Samten Migdron translation due soon

Content:

Pero said:

Is "auditors" for shravakas a common translation? I thought it wasn't the first time I saw it (Wilkinson) but maybe it's because I don't read enough.

Malcolm wrote:

It's an overly literal translation of snyan thos, i.e shravakas.

Author: Malcolm

Date: Thursday, January 5th, 2023 at 4:17 AM

Title: Re: Natural State and the individual state

Content:

haha said:

Even Nyingma master said that Nagarjuna emptiness and Chandrakirti emptiness are different (i.e. their focus aspect).

Malcolm wrote:

If they did, they were mistaken. There is nowhere in Nagarjuna or Aryadeva where they use formal syllogisms to prove emptiness. Candra's main project is defending Buddhapalita from Bhavya's assertion that the latter did not adequately flesh out his refutation of Samkhya, in addition to taking Bhavya to task for poor exegesis of pratityasamutpada, etc.

Author: Malcolm

Date: Thursday, January 5th, 2023 at 5:10 AM

Title: Re: A valid voice crying in the wilderness

Content:

stong gzugs said:

Does anyone have a copy or know how to get a copy of Huifeng's "Old School Emptiness: Hermeneutics, Criticism, and Tradition in the Narrative of Śūnyatā" which is cited positively many times in this letter? I can't seem to find any real traces of it online.

Malcolm wrote:

<https://www.cambridge.org/core/journals/bulletin-of-the-school-of-oriental-and-african-studies/article/abs/shi-huifeng-old-school-emptiness-hermeneutics-criticism-and-tradition-in-the-narrative-of-sunyata-xviii-326-pp-kaohsiung-fo-guang-cultural-enterprise-2016-isbn-978-957-457-399-8/D3CC7D8505E9A377DD14B3933C18FB8E>

Author: Malcolm

Date: Thursday, January 5th, 2023 at 5:20 AM

Title: Re: Ethics of Launching an OnlyFans

Content:

MiphamFan said:

What do you think are the ethics of launching and running an OnlyFans business?

Basically it would involve posting nudes, interacting with the fans.

These kind of parasocial relationships are not that healthy for the fans, especially if they are using it as a substitute for real relationships. But maybe some people are really lonely in this modern world and it helps them feel connected.

What do you think?

Malcolm wrote:

It creates incels with unrealistic expectations of women, but whatever...

Author: Malcolm

Date: Thursday, January 5th, 2023 at 5:46 AM

Title: Re: Back in the USA...

Content:

Kim O'Hara said:

The USA seems to be stuck in a *new* kind of gridlock -
GOP's Kevin McCarthy fails to secure majority in US House – again

...Without a speaker, new lawmakers – elected in the midterms in November – cannot be sworn in; they still hold the title of representative-elect. ...

“The Republican Party in the House is deeply divided, and they have a number of members who not only don’t like their party’s nominee for speaker, but are willing to block that nominee on the floor – and in doing so, break a norm that has been followed for a century,” said Matthew Green, a professor of politics at Catholic University in Washington, DC.

Many Democrats have argued that the early crisis for the new House majority shows Republicans’ inability to lead.

“The problem is...this isn’t just today. This is going to be everyday in the House Republican majority,” Democratic Senator Chris Murphy wrote on Twitter on Tuesday.

“It’s not just that they won’t be able to govern. It’s that they are going to be an embarrassing public train wreck while they refuse to govern.”

That's from Al Jazeera - <https://www.aljazeera.com/news/2023/1/4/us-house-impasse-biden-urges-republicans-to-get-act-together>. What's the local view?

Kim

Author: Malcolm

Date: Thursday, January 5th, 2023 at 10:30 AM

Title: Re: Natural State and the individual state

Content:

haha said:

Even Nyingma master said that Nagarjuna emptiness and Chandrakirti emptiness are different (i.e. their focus aspect).

Malcolm wrote:

If they did, they were mistaken. There is nowhere in Nagarjuna or Aryadeva where they use formal syllogisms to prove emptiness. Candra's main project is defending Buddhapalita from Bhavya's assertion that the latter did not adequately flesh out his refutation of Samkhya, in addition to taking Bhavya to task for poor exegesis of pratityasamutpada, etc.

haha said:

Nagarjuna was focused on union of appearance and emptiness aspect whereas Chadrakirti was focused on emptiness aspect.

Malcolm wrote:

That's a misunderstanding, whoever made that assertion did not read Madhyamaka-avatara.

Author: Malcolm

Date: Thursday, January 5th, 2023 at 10:57 AM

Title: Re: Back in the USA...

Content:

Genjo Conan said:

...Everyone knew this Congress wasn't going to do shit, but this Congress really isn't going to do shit. It's all very funny, in a "the country is so broken you've gotta laugh" kind of way.

Kim O'Hara said:

That's more or less what it looks like from this distance, too, and it's pretty sad.

As soon as there's a system, someone will start working out how to game it. Is it possible that the US political system has been in place long enough for the gamers to make it completely dysfunctional? If so, I'm going to worry about our own system, which is just a bit younger than yours.

The other possibility is that it was put together in such a way that eventual gridlock was almost inevitable. In that case I don't need to worry so much, because a lot of your trouble comes from the executive power of the President and our head of state is an almost purely ceremonial role.

Kim

Malcolm wrote:

In 1856, it took Congress 133 votes and two months to elect a speaker, we are only on day two...

Author: Malcolm

Date: Thursday, January 5th, 2023 at 9:48 PM

Title: Re: Natural State and the individual state

Content:

haha said:

Nagarjuna was focused on union of appearance and emptiness aspect whereas Chandrakirti was focused on emptiness aspect.

Malcolm wrote:

That's a misunderstanding, whoever made that assertion did not read Madhyamaka-avatara.

haha said:

I am out of opinion on somebody's assertion but can provide some references.

One reference:

There is a slight difference in the prasangika madhyamaka taught by Nagarjuna and that taught by Chandrakirti. What is this difference? Glorious Chandrakirti stressed mainly the emptiness aspect, teaching the view of dharmadhatu in which everything is realized to be of the nature of emptiness.

Further in same passage,

Chandrakirti's emphasis on emptiness and Nagarjuna's emphasis on appearance, taken together, are the inseparability of appearance and emptiness.

Khyentse, Dilgo; Jinba Palmo, Ani, (1999), Primordial Purity, pp 28-29

Malcolm wrote:

Sorry, I can't agree with this opinion at all.

Author: Malcolm

Date: Thursday, January 5th, 2023 at 10:06 PM

Title: Re: Ngondro with or without empowerment???

Content:

Ayu said:

I have no idea how strictly or individually different this question is being handled in Dzogchen.

I just can tell, that I started e. g. prostrations without lung or any instructions. This was like testing the practice. I tried to understand what's it all about.

But after I received instructions and a kind of blessing, the whole project recieved much better motivation, power and protection. I developed a kind of stubbornness for just doing it, no matter what.

Malcolm wrote:

One does not need any transmission to do prostrations

Author: Malcolm

Date: Friday, January 6th, 2023 at 1:45 AM

Title: Re: Samten Migdron translation due soon

Content:

kunsel said:

Some of Dylan's terminology is very much his own style - the auditors translation of nyan thos is very much an accurate translation of 'those who hear, especially an audience' - not my choice but there it is. Other terminology is either to one's taste or not e.g. bdag nyid chen po as 'integral being' etc.

Malcolm wrote:

Personally, I am very much looking forward to this translation. Many people will surprised to discover that, according to Nubchen, Vimalamitra passed away in Tibet.

Everyone has their preferred lexicon, and while nyan thos is “evidence-based,” it sounds funny to Americans, because here “auditors” are people who examine financial records looking for fraud, etc.

I am surprised you received the lung, since ChNN said there wasn't one. But lungs can be revived.

Author: Malcolm

Date: Friday, January 6th, 2023 at 2:30 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

KM lost round seven...

Author: Malcolm

Date: Friday, January 6th, 2023 at 3:42 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

The six-limb yoga is also in the Buddhist Guhyasamāja Uttara-Tantra. (I don't know its most reliable dating, as it's clearly an addition beyond the root tantra, and whether it was influenced by the Kālacakra or the other way around.

Malcolm wrote:

Definitely pre-Kalacakra, as it was translated Shraddhakavarmin and Rinchen Zangpo.

<https://buddhanature.tsadra.org/index.php/People/%C5%9Araddh%C4%81karavarmann>

Author: Malcolm

Date: Friday, January 6th, 2023 at 4:29 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Malcolm wrote:

Definitely pre-Kalacakra, as it was translated Shraddhakavarmin and Rinchen Zangpo.

stong gzugs said:

Thank you!

When you mentioned earlier the sadangayoga of the Sakyapas is that Kālacakra/Jordruk?

Malcolm wrote:

No, it is from Go Khugpa Lhatse, connected with Guhyasamaja, AFAIK.

stong gzugs said:

And is there any information on Rongzom's view of the sadangayoga that you know of, outside of his Entering the Way of the Great Vehicle?

Malcolm wrote:

Not as far as I know.

stong gzugs said:

So the Guhyasamāja would then seem to be the earliest Buddhist version of the sadangayoga,

Malcolm wrote:

Yes. But it would be going too far to say it owed nothing to the Yoga Sutras, just as it would be going too far to say the Yoga Sutras owed nothing to Buddhism.

Author: Malcolm

Date: Friday, January 6th, 2023 at 5:46 AM

Title: Re: Samten Migdron translation due soon

Content:

kunsel said:

I once used Tony Duff's ka dag translation 'alpha-purity' as Dylan does here in this text as it seemed to fit the term literally,

Malcolm wrote:

Especially since Mipham glosses it simply as vishuddha, and how is alpha even a remote calque for “ka nas”?

Author: Malcolm

Date: Friday, January 6th, 2023 at 6:39 AM

Title: Re: Samten Migdron translation due soon

Content:

kunsel said:

I once used Tony Duff's ka dag translation 'alpha-purity' as Dylan does here in this text as it seemed to fit the term literally,

Malcolm wrote:

Especially since Mipham glosses it simply as vishuddha, and how is alpha even a remote calque for “ka nas”?

kunsel said:

I imagine Alpha is being presented here I think in a Christian context of Alpha and Omega - 'beginning and end' and also conflating two alphabets ka to a and a to z. You are quite right about alpha having no connection to ka nas. I believe the vi in vishuddha is cognate for whence in English.

Malcolm wrote:

The Xian reference is enough to cancel it permanently, in my book. As for vi, normally, vi = rnam par. I don't see any evidence for a vi- / whence connection.

Anyway, as I often remark it will be 100:years before there is a standardized lexicon for dzogchen in English. I have hopes it will be evidence-based, but I don't see a lot of movement in this direction yet, but baby steps.

Author: Malcolm

Date: Friday, January 6th, 2023 at 6:52 AM

Title: Re: Samten Migdron translation due soon

Content:

Malcolm wrote:

Especially since Mipham glasses it simply as vishuddha, and how is alpha even a remote calque for “ka nas”?

kunsel said:

I imagine Alpha is being presented here I think in a Christian context of Alpha and Omega - 'beginning and end' and also conflating two alphabets ka to a and a to z. You are quite right about alpha having no connection to ka nas. I believe the vi in vishuddha is cognate for whence in English.

Norwegian said:

What other original translation choices has Esler gone for in this publication?

Malcolm wrote:

Original, primordial, etc., the usual choices. Alpha pure is a Trungpaism.

Author: Malcolm

Date: Friday, January 6th, 2023 at 6:56 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

If you don't see a difference between Patanjali's samadhi of stilling citta-vritti (thought fluctuations) and Kālacakra samadhi's of inner fire melting white drops, I don't know what to say.

Malcolm wrote:

The purpose of candali yoga is precisely the cessation of the transformations/movements of citta ((cittavrttinirodha), that is the cessation of the eighty coarse concepts

Author: Malcolm

Date: Friday, January 6th, 2023 at 9:37 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

But more interestingly, if you're saying that Patanjali's samadhi and Kālacakra samadhi .I

Malcolm wrote:

Samadhi is incapable of producing awakening. Awakening is produced by view.

Author: Malcolm

Date: Friday, January 6th, 2023 at 10:02 AM

Title: Re: Samten Migdron translation due soon

Content:

kunsel said:

I imagine Alpha is being presented here I think in a Christian context of Alpha and Omega - 'beginning and end' and also conflating two alphabets ka to a and a to z. You are quite right about alpha having no connection to ka nas. I believe the vi in vishuddha is cognate for whence in English.

Norwegian said:

What other original translation choices has Esler gone for in this publication?

kunsel said:

There are many for which there could be alternatives, bdag nyid chen po (integral being), rigpa (awareness), sems nyid (mind's beingness)

Malcolm wrote:

“Beingness” is just wrong altogether. “Being” is an extreme view in Buddha dharma. Plus, there is no doubt that Dzogchen is antifoundationalist.

That said, still looking forward to his translation, even if it lacks evidence based equivalents.

Author: Malcolm

Date: Friday, January 6th, 2023 at 9:19 PM

Title: Re: Samten Migdron translation due soon

Content:

Malcolm wrote:

That said, still looking forward to his translation, even if it lacks evidence based equivalents.

not_z said:

What do you mean by “evidence based” translation Malcolm? What is the “evidence” here?

Malcolm wrote:

Justified on the basis of commentarial exegesis.

For example, it is well known that sems nyid is a contraction of sems kyi chos nyid, cittadharmata. Dharmata is a well known term, not sure how one derives “beingness.” Even if one were to take sems nyid as cittata, still essence (ta) of mind, or mind essence, seems more apt. But all this is unimportant, provided people know the underlying

Tibetan term and can read through the glosses without getting hung up on the English.

Author: Malcolm

Date: Friday, January 6th, 2023 at 9:23 PM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

stong gzugs said:

But more interestingly, if you're saying that Patanjali's samadhi and Kālacakra samadhi .l

Malcolm wrote:

Samadhi is incapable of producing awakening. Awakening is produced by view.

Sādhaka said:

Interest, diligence, meditation, samadhi, and prajna.

Malcolm wrote:

You left out mindfulness: should be faith, diligence, mindfulness, samadhi, and prajna.

“All realization proceeds from view.”

—Aryadeva, 400 Verses.

Without right view, the five faculties you mention above are rudderless.

Author: Malcolm

Date: Friday, January 6th, 2023 at 9:28 PM

Title: Re: Ngondro with or without empowerment???

Content:

Malcolm wrote:

...

One does not need any transmission to do prostrations

Lingpupa said:

While true, I think this rather misses the point if I may say so.

Indeed, anyone can do prostrations to any form of the Buddha they like, make offerings and so forth. One might even be tempted to say they should!

But if someone wants to "do a ngondro" for a particular lineage of practice as usually understood - the Karma Kamtsang, Dudjom Tersar, Longchen Nyingtig or any of the many alternatives - it is surely only proper, necessary even, for them to receive the permission and lung from a teacher of that lineage, isn't it?

Otherwise it's like walking around saying, for example, that Mandy Moore is your

girlfriend when you only know her from the internet.

Malcolm wrote:

The Buddha said to no-one ever, "you must ask my permission before you prostrate to me."

Author: Malcolm

Date: Friday, January 6th, 2023 at 10:05 PM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Kai lord said:

Besides all the stated differences, other major difference is that Kalachakra's yoga practices eventually lead to an alchemist purification and transformation of the physical body while the Patanjali's methods only lead to mastery and control of the body.

Malcolm wrote:

This not true, actually. The purpose of the Yoga Sutra's method is purify tamas, then rajas, so the sattvic yogin can now realize that (inanimate) buddhi just reflects purusha, and enters Kaivaliya, resting directly as purusha. The Yoga Sutra faults those who merely try to refine Prakrit (i.e Buddhists, etc.).

Author: Malcolm

Date: Saturday, January 7th, 2023 at 3:26 AM

Title: Re: Ngondro with or without empowerment???

Content:

Lingpupa said:

While true, I think this rather misses the point if I may say so.

Indeed, anyone can do prostrations to any form of the Buddha they like, make offerings and so forth. One might even be tempted to say they should!

But if someone wants to "do a ngondro" for a particular lineage of practice as usually understood - the Karma Kamtsang, Dudjom Tersar, Longchen Nyingtig or any of the many alternatives - it is surely only proper, necessary even, for them to receive the permission and lung from a teacher of that lineage, isn't it?

Otherwise it's like walking around saying, for example, that Mandy Moore is your girlfriend when you only know her from the internet.

Malcolm wrote:

The Buddha said to no-one ever, “you must ask my permission before you prostrate to me.”

Lingpupa said:

That answer, while obviously true, misses the point of the original question 8n EXACTLY the same way as your previous answer. I shall not, therefore, bother to repeat my comments.

Malcolm wrote:

And I was only addressing Ayu’s comment.

Author: Malcolm

Date: Saturday, January 7th, 2023 at 5:57 AM

Title: Re: Does Phowa practice have an Indian Buddhism root?

Content:

Kai lord said:

Besides all the stated differences, other major difference is that Kalachakra's yoga practices eventually lead to an alchemist purification and transformation of the physical body while the Patanjali's methods only lead to mastery and control of the body.

stong gzugs said:

Yes, thank you, that's exactly what I was referencing to explain why these two "samadhis" are not the same thing, such that Kālacakra cannot reasonably be described as a "dressed up" version of Patanjali.

Natan said:

What does samadhi mean? Sama = same. Dhi = mind. That same mind and this same mind are different same minds?

Malcolm wrote:

samA = level, ting nge

dhi from dhr, holding, maintaining, ‘dzin pa.

The Buddhist gloss then is “Maintaining the level,” literally.

Author: Malcolm

Date: Saturday, January 7th, 2023 at 11:47 AM

Title: Re: Back in the USA...

Content:

justsit said:

I was thinking of J.D. Vance, the newly-elected junior US Senator from Ohio and author

of "Hillbilly Elegy: A Memoir of a Family and Culture in Crisis" (2016). He came from a dirt poor Appalachian background, made it to Yale, and is now a rabid R.

The book was very interesting to me, as I was exposed to that milieu for a number of years; it's a pretty accurate representation of the vicious nature of some families. Their blatant self-interest can be the overriding motivator right up until a threatening outsider appears, then they close ranks.

After reading the book I kind of hoped that Vance's exposure to a different culture might be a positive influence, but apparently he hasn't changed a bit.

https://en.wikipedia.org/wiki/J._D._Vance
https://en.wikipedia.org/wiki/Hillbilly_Elegy

conebeckham said:
If anything, he's moved farther to the right.

PeterC said:
He's an interesting character. He's not stupid. He has a better understanding of the issues of his people than anyone around him in politics. So there's a few possible interpretations of his political affiliation. One is that his emotions are motivating his reasoning. He feels betrayed by the democrats, because rather than stand up for the working class poor (many of whom are white) they seem to ally with a particular group of white elites and court the votes of the non-white poor. Another possible explanation is more cynical, that he recognizes that a career in politics begins and ends with gaining and maintaining power, and the republicans simply do that much better than the democrats. I suspect there's a bit of truth in both these explanations, but primarily the first one. The democrats are not the party of the working class white poor. Nobody is.

Malcolm wrote:
A third explanation is that he is a thrall of Peter Thiel.

Nancy Pelosi was voted speaker 9 times. Don't see how one can claim the GOP is better at staying in power.

Author: Malcolm
Date: Saturday, January 7th, 2023 at 9:21 PM
Title: Re: Do Nyingma and Bon Dzogchen share the same origin?
Content:
lelopa said:
...

Virgo said:
Ehem.. (clears throat).
James is only convinced by what he thinks is the biggest, holiest, most impressive, authority. That is why he is impressed by these things, and why he is impressed by his

Guru, who is the head of Bon. This kind of discussion (the kind we have all been having with him) does not work for him. What he needs to do is hear these things from the mouth of the highest authority in his mind, and only then will he be convinced by this. And I hope he does that. Perhaps James should request some teachings? In his mind, he compares your words to what he perceives as the most magnificent authority, and if they don't appear to line up in his mind then you are by default wrong, because you do not have such authority and therefore must be wrong. This is why he also puts so much weight in the "deeper levels", and long histories, etc.

James may you find all that you need in this holy Dharma...

Virgo

Once again, this phenomena was pointed out by Aristotle 2.5 millennia ago.

People would do well to structure their responses in light of this, rather than endlessly waste their time.

Virgo

James Sealy said:

Well everybody has so his/her Tsawe Lama and all Bönpos have as Dzogchen Yongdzin , Lopen Tenzin Namdak Rinpoche.

That are a lot of Bönpos, i would say so.

But everything, which is based on Tibetan "Buddhism" is valid here, and everything which smells suspicious is wrong.

That is what is going round here, isn't it ?

Yes, this is a Buddhist forum, and on a Bön forum we would have other valid statements, of course.....

Further, the Bön Yongdzin Rinpoche, has an excellent knowledge about Dharma matters and exceeds here, regarding quality, some prominent "Guru´s" here. He is the highest authority, when i may state that. What Rinpoche states is for all Bönpos a fact, except for non-Bönpos like you are.

Maybe you should listen to your higher inherent Wisdom and do not make discriminations, with the backing of your friends here.

Malcolm wrote:

Matters of history do not depend on the opinions of this or that respected person, rather, they depend on empirical evidence.

Author: Malcolm

Date: Saturday, January 7th, 2023 at 10:12 PM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

James Sealy said:

Well everybody has so his/her Tsawe Lama and all Bönpos have as Dzogchen Yongdzin ,
Lopon Tenzin Namdak Rinpoche.

That are a lot of Bönpos, i would say so.

But everything, which is based on Tibetan "Buddhism" is valid here, and everything
which smells suspicious is wrong.

That is what is going round here, isn't it ?

Yes, this is a Buddhist forum, and on a Bön forum we would have other valid
statements, of course.....

Further, the Bön Yongdzin Rinpoche, has an excellent knowledge about Dharma matters
and exceeds here, regarding quality, some prominent "Guru´s" here. He is the highest
authority, when i may state that. What Rinpoche states is for all Bönpos a fact, except
for non-Bönpos like you are.

Maybe you should listen to your higher inherent Wisdom and do not make
discriminations, with the backing of your friends here.

Malcolm wrote:

Matters of history do not depend on the opinions of this or that respected person, rather,
they depend on empirical evidence.

James Sealy said:

For Bönpos, they are dependent on the view of the Bön Yongdzin Rinpoche, for non-
Bönpos, on the views of their lineage and adherents, like for instance, your dominant
view. Both are venerated by their adherents, a normal case in Tibetan "Buddhism".

Malcolm wrote:

You are entitled to your own opinions, you are not entitled to your own facts.

You keep making the same logical error, "arguing from authority." Buddhists also make
this error when they do not distinguish myth from history. Bon myths, like Buddhist
myths, are integral their identity as traditions, but this does not render these narratives
"history."

Simply put, the weight of evidence suggests that Bonpos adopted Buddhist systems,
wrote their own literature based on Buddhist models in order to compete with
Buddhists.

Author: Malcolm

Date: Sunday, January 8th, 2023 at 2:31 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

James Sealy said:

Nyingma has roots in Bön Dzogchen.

Malcolm wrote:

Historically speaking, this is a false statement. There is absolutely no evidence for this assertion. Nor is there any evidence that Bon is a sixteen thousand year old tradition, or even a sixteen hundred year old tradition. At best, it began in the 10th century as a systematic religion.

Author: Malcolm

Date: Sunday, January 8th, 2023 at 7:38 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Sādhaka said:

Basically Bönpos (not to speak for all Bönpos of course) see Tonpa Shenrab Miwoche as the actual Uttamanirmanakaya; and say that the Buddha Shakyamuni—although a totally Enlightened being himself—was commissioned by Tonpa Shenrab Miwoche to appear in India and play the role of a Uttamanirmanakaya, as to spread Dharma in India. If I follow this correctly:

<https://yungdrungbon.co.uk/2022/05/03/tonpa-shenrab-miwo-and-buddha-shakyamuni-brief-discourse-by-yongdzin-rinpoche/>

In any case, even if the Buddha Shakyamuni was only pretending be the Uttamanirmanakaya of this eon, it doesn't take away from him being a fully Enlightened Buddha and Dzogchen Master; nor does it take away from there having been Buddhas before Tonpa Shenrab Miwoche who taught Dzogchen.

As I'd posted earlier...^

I personally have no problem considering Tonpa Shenrab Miwoche as the Uttamanirmamakya of the current eon;

Malcolm wrote:

It's a completely silly idea.

Author: Malcolm

Date: Sunday, January 8th, 2023 at 8:14 AM

Title: Re: Do Nyingma and Bon Dzogchen share the same origin?

Content:

Terma said:

To this end, I really don't think they concern themselves with all these difference if opinions.

Malcolm wrote:

Sure they do. I can list many instances where Bon teachers and students make absurd

historical claims. For example, when I met Tenzin Wangyal, he insisted Vajrakiaya originated in Bon. Now personally, I can enjoy Bon narratives because of their cultural context and value as indigenous Tibetan literature. I appreciate ZZNG because of its take on certain aspects of Dzogchen teachings, but when it comes to historical claims, Bonpo historical claims can't be taken seriously.

Author: Malcolm

Date: Tuesday, January 10th, 2023 at 11:02 PM

Title: Re: Ngondro with or without empowerment???

Content:

Kai lord said:

You need full empowerment with direct introduction or the fourth empowerment to attain complete Buddhahood as stated in tantras.

Malcolm wrote:

Depends on the tantras. Since this is in the Dzogchen forum, I will simply point out that "direct introduction," a.k.a, the extremely unelaborate empowerment itself is sufficient for ripening.

Author: Malcolm

Date: Tuesday, January 10th, 2023 at 11:54 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

In Advaita Vedanta, Atman is indicated as similar to a film screen where the movie that appears does not alter the screen at all.

The mirror metaphor and glass ball are also used.

Malcolm wrote:

Advaita also uses the rope snake example. So what?

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 2:05 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

The moon is beyond concepts (indicative, signs, metaphors, etc)

Malcolm wrote:

All kinds of things are beyond concepts. Being beyond concepts, by itself, is not profound.

Fundamentally speaking, the Advaita view of the relative is defective, and therefore, their result is defective.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 4:15 AM

Title: Re: Migon Karpo

Content:

pemachophel said:

I've been trying to find out more about the Protector Migon Karpo, the naga king. Unfortunately, I don't have a way of communicating with the Lama from whom I received this Protector's solkha. Any background information would be appreciated. I haven't been able to find anything much on-line.

Thanks.

Malcolm wrote:

Tibetan spelling?

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 5:24 AM

Title: Re: Methods of learning Tibetan spelling

Content:

Punya said:

So I'm muddling along learning some Tibetan words in order to understand the prayers and liturgy chanted in my tradition a little better. But the spelling of Tibetan is not easy. It's not like Spanish where, if you hear the word, you can probably spell it.

I wondering what methods people use to remember the spelling - at least initially - because, after a while, you tend to know what a word looks like. Some words are easy, but for most I usually memorise a short phrase that prompts me as to the spelling. Perhaps it would be easier to just memorise the Wylie for each word, but that would seem to need prompts as well.

Any hints or comments would be appreciated.

Malcolm wrote:

Type in wylie.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 5:27 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

The only and true enlightened are from Buddhism and the other spiritual currents and religions are false or incorrect. Not?

Malcolm wrote:

Yes and yes.

"In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers."

<https://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 5:30 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

The moon is beyond concepts (indicative, signs, metaphors, etc)

Malcolm wrote:

Fundamentally speaking, the Advaita view of the relative is defective, and therefore, their result is defective.

Bapho said:

If you say it ...

Buddhism is the only right path, right? Rather the guru and the sect to which I belong.

Obviously speaking always from a relative view...

You did not answer my question about the Atman indications of Advaita Vedanta (film screen, mirror, glass ball)

Malcolm wrote:

Yes, I did. And yes, Buddhism is the only path which leads to liberation. It's the only path with right view.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 5:48 AM

Title: Re: Migon Karmo

Content:

pemachophel said:

I've been trying to find out more about the Protector Migon Karpo, the naga king. Unfortunately, I don't have a way of communicating with the Lama from whom I received this Protector's solkha. Any background information would be appreciated. I haven't been able to find anything much on-line.

Thanks.

Malcolm wrote:
Tibetan spelling?

Toenail said:
Most likely mi gon skar po

Malcolm wrote:
Nah, it's mi mgon dkar po, "The White Protector of Humans." He is listed among the hostile nagas in the klu spang kong.

Author: Malcolm
Date: Wednesday, January 11th, 2023 at 6:29 AM
Title: Re: Advaita Vedanta and Dzogchen
Content:

Bapho said:
I only showed that Atman's description of the perpestive Advaita was similar to the metaphors used in Dzogchen, but they did not like at all. They offended. !!!

Malcolm wrote:
You assume we were not aware of such things. However, we are, and we also understand that these same metaphors are employed in different traditions to make vastly different and incompatible points.

Bapho said:
They seem to only want to defend their supposedly "Buddhist" point of view and dedicate themselves to belittling what it does not agree with his beliefs. They do not cause "ecumenic" exchange ...

Malcolm wrote:
Your mistake was assuming we are interested in ecumenical dialogue. Shankara is rejected by name in the Dzogchen Tantras, along with Kumaraila, Samkhya, and so on.

On the other hand, if you are interested in Dzogchen, then please ask. But don't come around lecturing us.

Bapho said:
I do not pretend to preach about Advaita. I was only looking for "meeting points" but they is not interested ...

Malcolm wrote:

There is no meeting point. Advaita is eternalist, and has a completely different model of, and assumptions about, liberation than Dzogchen teachings.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 6:34 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

The basic point is that Advaitans, and Hindus in general, reject dependent origination. No Buddhists reject dependent origination

stong gzugs said:

Not sure this is accurate. Although the exact links differ (and, indeed, there are multiple versions of dependent origination in the early suttas), the basic idea of dependent origination is presupposed in Vedanta. For instance, the Bhagavad Gita 2:62-62, traces the links from sense contact to a loss of buddhi and rebirth in samsara:

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

The difference is that vedantins believe there's a self that exists outside the field of "dependent origination" that is fundamentally untouched by it because it's the knower of the field, so we have to distinguish between the field and its knower (i.e., kṣhetra-kṣhetrajña-vibhāga). So, my revised take would be that, Hindus work on dependent origination from the outside (by resting in the atman and witnessing it from that vantage point), whereas early Buddhists describe cutting off its chains from within (and typically deny that there is an "outside").

Malcolm wrote:

Samkhya, as presented in the Gita, is not a view of dependent origination. Why? Because it presents matter as a mere transformations of three gunas in one substance. So it does not compute.

Dependent origination only exists in Buddhadharma.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 8:45 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

Samkhya, as presented in the Gita, is not a view of dependent origination. Why? Because it presents matter as a mere transformations of three gunas in one substance. So it does not compute.

stong gzugs said:

From the early suttas, I take the core import of dependent origination to be a series of links in a chain that show how ignorance and attachment produce rebirth and suffering, and thus how we can interrupt the chain (various forms of non-attachment and equanimity). In this sense, dependent origination and what the Gita describes have the same core import.

But, from a madhyamaka perspective, I take the core import of dependent origination to be inherent-emptiness. In this case, as the Gita is describing these links as fluctuations of prakriti's guna-qualities, the links don't reduce down to inherent-emptiness, because prakriti can still be taken as a substance that is not inherently empty. Hence dependent origination and what the Gita describes don't have the same core import here. Is this what you're getting at?

Malcolm wrote:

Samkhya and Buddhism begin with the same observation : suffering is produced by ignorance of how things are and liberation is produced by knowledge of how things are. Where they diverge is in understanding how things are. Samkhya predates the Buddha, and he was knowledgeable in it, according to the Buddhacarita. Samkhya supposes that effects exist in the cause, this can never be compatible with dependent origination, and indeed, the Sarvastivadin interpretation of "everything exists in the three times" was taken to task by the Sautrantikas because it veers dangerously close to Samkhya.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 8:54 AM

Title: Re: Practices for sick animals

Content:

drodul said:

Are there particular practices that are supposed to be good for particular illnesses of animals? Would they be the same as for people", e.g. Ta Chag Khyumg Sum against cancers and diseases of the blood? I have heard that Miyowa practice is good against "diseases of livestock?" Are cats and dogs "livestock?" Or best just to recite the Mani mantra for our sick cat?

Malcolm wrote:

They can be included among livestock.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 10:48 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

Is it [Dzogchen] only accessible to teachers who keep a lineage alive and through a "direct introduction" of the disciple or the student?

Malcolm wrote:

Yes. Why? It is based on direct perception and not intellectual analysis. Anyone who does not have a teacher of Dzogchen will be absolutely unable to understand this point.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 11:14 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

By this do you mean people who deny, even at the conventional level, the value of referring to individuals as distinct from each other?

Malcolm wrote:

See my sig.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 9:18 PM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Kim O'Hara said:

detours.jpg

This is not actually a joke, unfortunately. There aren't many roads (or people, tbh) in the NW quarter of Australia and nearly all of them have been washed out.

Kim

KristenM said:

I've been thinking about the Australian floods a lot lately since we're getting major floods here. I'm two blocks from a mandatory evacuation area and the local creek is about 26-30 feet above its normal levels. It's really not a little creek but more a tributary of the Merced River that winds itself through Yosemite. And the storms keep coming.

We've packed up some things and our valuables in case we need to leave tonight or this weekend. Last night I came for home from work and was able to jump over the water in the street to get into the house. Thirty minutes later, the whole street was flooding and water starting to come up to our foundation. Luckily our 125 year old house is on a raised foundation so that should help.

Malcolm wrote:

Looks pretty bad where you are, are you both ok?

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 10:06 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

Is it [Dzogchen] only accessible to teachers who keep a lineage alive and through a "direct introduction" of the disciple or the student?

Malcolm wrote:

Yes. Why? It is based on direct perception and not intellectual analysis. Anyone who does not have a teacher of Dzogchen will be absolutely unable to understand this point.

Xango said:

I've heard ChNN say, that there can be people with the knowledge of their state (dzogchen) everywhere, like some shaman in a forgotten place in the jungle. The only difference is, that this person doesn't have a "system", so he can't continue this knowledge properly for his followers.

Malcolm wrote:

Sure, he expressed that opinion, but never pointed to anyone of which it was true or verifiable. People are mostly confused about Advaita, Trika, and Ati because they have a superficial understanding of the term "nondual."

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 10:28 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Xango said:

I've heard ChNN say, that there can be people with the knowledge of their state (dzogchen) everywhere, like some shaman in a forgotten place in the jungle. The only difference is, that this person doesn't have a "system", so he can't continue this knowledge properly for his followers.

Kai lord said:

So are those Shamans Pratyekabuddhas?

Malcolm wrote:

Yes, they would be. But ChNN also neglected to mention those are only possible when there is no supreme nirmāṇakāya's doctrine in the world.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 10:33 PM

Title: Re: Reversing Global Warming - Science and Politics

Content:

KristenM said:

I keep hearing Led Zeppelin's "When the Levee Breaks" in my head.

<https://water.weather.gov/ahps2/hydrograph.php?wfo=hnx&gage=meec1>

Malcolm wrote:

IMG_4570.jpeg (74.2 KiB) Viewed 136 times

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 10:36 PM

Title: Re: Consideration on Proceeding

Content:

jet.urgyen said:

you know that you can't reverse the relationship...

Malcolm wrote:

That depends on whether the teacher themselves maintains their samaya. Harming students is an immediate deal breaker, and unlike a student's samaya, a teachers samaya, once broken, cannot be repaired.

Author: Malcolm

Date: Wednesday, January 11th, 2023 at 11:10 PM

Title: Re: Methods of learning Tibetan spelling

Content:

Punya said:

Any hints or comments would be appreciated.

Malcolm wrote:

Type in wylie.

Punya said:

Could you say a little more about how this would help Malcolm?

Malcolm wrote:

it forces you to memorize all the parts of a tibetan word, for example, grub (གུབ་པ་) as opposed to bsgrub (བསྐྱུབ་པ་). To our ears they sound the same, but they are spelled differently and have different meanings. Also learning how to spell out loud helps: for example "ga ra btag shabs kyu gru ba grub or ba'o sa mgo ga ra btag shabs kyu gru ba bsgrub.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 12:34 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

What has been doing tirelessly Dalai Lama?

Malcolm wrote:

Direct quote from HHDL, "When my Christian friends ask me about emptiness, I tell them it is none of their business."

-- HHDL, Tucson, 2005.

You might find this summary of interest:

https://hettingern.people.cofc.edu/Philosophy_of_Religion/The_Dalai_Lama_Buddhism_and_Christianity.htm

Author: Malcolm

Date: Thursday, January 12th, 2023 at 12:46 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

DNS said:

Rain in Vegas too, but not as much as California. Also tons of snow in Utah and Colorado, which is actually the largest source of water feeding Lake Mead, when it melts.

Currently Lake Mead is at about 1045 feet (elevation), over 5 feet higher from last summer when it looked like it was going to run dry and now it should only go higher with all the snow in the Rocky mountains.

Malcolm wrote:

Not necessarily, it depends on how long the snow pack lasts and how much evaporates.

<https://theconversation.com/snow-can-disappear-straight-into-the-atmosphere-in-hot-dry-weather-162910>

Author: Malcolm

Date: Thursday, January 12th, 2023 at 1:09 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

Give me examples of many religions that are firmly dualistic. !

Malcolm wrote:

Samkhya, Buddhism, Jainism, Islam, Judaism, Christianity, Dualist Śaivism, Vaiṣṇavism, Confucism, Shinto, etc.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 2:23 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

It seems to me that you misunderstand me in general but it doesn't matter. They really like to do a lot of emphasis on differences.

Malcolm wrote:

The Self-Arisen Vidyā Tantra lists 60 wrong views and their teachers, the vehicles of samsara, which can be included under the general headings of eternalism and annihilationism. It then goes on to critique the nine yānas of Buddhism, the vehicle of nirvana.

Why go into such extensive analysis? In order to remove concepts one may not be aware that one holds. From the beginning of the tradition, Dzogchen texts have detailed analysis of nonbuddhist and buddhist doctrines. The fact you are unaware of this indicates you have not idea about Dzogchen at all.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 3:34 AM

Title: Re: Migon Karpo

Content:

pemachophel said:

Thank you for your responses. Soma, I have already have received the solkha that is in scribd's. What I was hoping was some Palyul practitioner who knew something about Migon Karpo beyond this four-line offering prayer. Thank you, Loppon, your response was more what I was looking for, but I'd still like more -- something of Migon Karpo's history, who bound him under oath, etc.

Malcolm wrote:

Mi mgon dkar po is a Bon deity originally, so it seems, but there is only brief mention of this nāga in the Katen, where he is referred to most frequently as phywa rje.

His name does not appear in the Kenjur or Tenjur, other than in the collection of dhāraṇi, and does not appear in in the rNying ma rgyud 'bum either. In the Rinchen Terzod, he

mainly appear as a deity in the Namcho and every other reference to him in Nyingma seems to post date that.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 3:41 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

fckw said:

Actually, if you study what Gautama Buddha said, there are some passages where he did not explicitly reject the idea of a self, but rather the question whether there is or is not a self based on the argument that the whole discussion around the topic is simply not helpful.

It is fascinating how many Buddhists heavily make use of the argument of no-self to demonstrate that they are "completely different" from Vedantins, hence ignoring those passages.

stong gzugs said:

We actually have

<http://academic.oup.com/jaar/article/doi/10.1093/jaarel/lfx024/4065446/When-Did-Buddhism-Become-AntiBrahmanical-The-Case> on this now. A professor did a statistical analyses of the Pāli suttas and found that anatta is only mentioned in 378 of these 5,126 discourses (about 7.4%), which can be compared with 368 for the Noble Eightfold Path, and 340 on the jhanas. So, it's not unreasonable to think that most of the Buddhists alive during the time of Buddha never heard the notion of anatta.

Doing a further analysis, the doctrine of anatta was actually mentioned significantly less often when the Buddha had a Brahmin as an interlocutor (across lay Brahmins, wandering Brahmins, and ordained monks who were Brahmins). In 394 discourses that involve named monks who were Brahmin, only 10 monks are aware of the anatta doctrine, and only one sees an atta as being outside the pale of Buddhism. Instead, much of the teachings to Brahmins of all stripes was focused on jhana and the Eightfold path, which were portrayed as the fulfillment of the Vedic path, not a refutation of it.

There is a lot more richness in the analyses, but the author basically provides good reason to think that the Brahmin/Buddhist distinction wasn't originally at all what we pretend it was today and that there were basically distinct canons for distinct audiences. If you know anything about the debates in the Theravada world around concentration and insight, you can see how this dynamic still plays out to this day. Also, [\[url="https://www.amazon.com/Atman-Brahman-Ancie\]](https://www.amazon.com/Atman-Brahman-Ancie)

fckw said:

Thanks for the pointer. It's actually worth reading the abstract of said paper (unfortunately, the article itself is behind a paywall):

Joseph Walser said:

When Did Buddhism Become Anti-Brahmanical? The Case of the Missing Soul

Many textbooks for Introduction to Buddhism or World Religions courses treat Buddhism as a competitor of either “Hinduism” or “Brahmanism” by asserting that Buddhism teaches that there is no eternal self or soul and Hinduism teaches that there is. I ask whether these assumptions hold up for one of the earliest sources about Buddhism, the Pali canon. Using statistical analysis of 5,126 suttas or “discourses,” I argue that there is little evidence that the doctrine of soullessness was preached to “convert” representatives of the Brahmanical tradition to Buddhism. On the contrary, it would appear that Brahmin Buddhists had their own canon-within-a-canon that simply avoided the topic of soullessness. Rather than seeing the canon as “what the Buddha taught,” the argument here will present canonicity itself as one of the stakes in a nexus of power where different communities strove to assert their version of Buddhism to be “what the Buddha taught.”

Malcolm wrote:

It's questionable how much influence brahmins had on Buddhism as a whole:

https://www.academia.edu/78151345/Buddhism_in_the_Shadow_of_Brahmanism

https://www.academia.edu/3288088/Greater_Magadha_Studies_in_the_culture_of_early_India

Author: Malcolm

Date: Thursday, January 12th, 2023 at 3:47 AM

Title: Re: Consideration on Proceeding

Content:

Ikkyu's_Son said:

Any thoughts on this, as I am ready to continue forward with practice after deliberating on this for quite some time.

Malcolm wrote:

There is no fault in remaining with this teacher. Innocent until proven guilty. Not a big fan of cancelling people without proof.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 4:12 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

tempting to sell Buddhism to boomers during their hippie phase, IMO.

Malcolm wrote:

No, it dates back to protestant orientalism of the 19th century.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 4:25 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

No, it dates back to protestant orientalism of the 19th century.

stong gzugs said:

Are you alluding to Tweed's book on The American Encounter with Buddhism, or something else? If so, it's been awhile, but that's not exactly what I remember its message to be.

Malcolm wrote:

No, I am alluding to the attitude on the part of 19th century orientalist that Buddha was an egalitarian reformer, whom they made in their own image.

Though I did not derive my understanding from Olendski, his essay touches upon this point:

Protestant Buddhism' is a label that has been applied to certain progressive elements in the Theravāda tradition, first in Sri Lanka in the 19th century, and more recently to modernist Buddhism in this country and around the globe. It is sometimes used as a pejorative, to the extent the enterprise is regarded as tainted with orientalist and colonialist attitudes, along with the historical Euro-centrism that led the first western Buddhists to immediately begin the task of "improving upon" the traditional manifestations of Buddhism in Asia. Another point against it is its tendency to downplay or even marginalize the role of the ordained Sangha...

Let's look at some of the parallels. In ancient India the Brahmins held specialized sacred knowledge of the Vedic hymns, and were the only ones qualified to perform the rituals needed for the well being of the population. The entire Śramaṇa movement was a rebellion against this privileged information, and the Buddha, like other wandering ascetics, taught that anyone can gain direct access to spiritual understanding by practicing meditation and understanding the Dhamma for themselves. This is much like the Protestants in Europe by-passing the Church and empowering people to study the Bible for themselves and forge their own meaning from it directly.

<https://www.buddhistinquiry.org/article/a-protestant-buddhism/>

You can also read Harris' book here:

http://www.ahandfulofleaves.org/documents/Theravada%20Buddhism%20&%20British%20Encounter_Harris.pdf

Author: Malcolm

Date: Thursday, January 12th, 2023 at 4:46 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

If I do not know several things, but I am sure, the "natural state" or the "nature of the mind" does not belong or of any tradition or guru or inside or outside Buddhism.

Malcolm wrote:

The natural state (bhutata) of the mind is emptiness. Emptiness is taught only by the Buddha. The same is true of dependent origination. There is no possibility of liberation for those who do not understand dependent origination and emptiness.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 5:11 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

You can also read Harris' book here:

http://www.ahandfulofleaves.org/documents/Theravada%20Buddhism%20&%20British%20Encounter_Harris.pdf

stong gzugs said:

Thanks. Funny how the "Buddha was a nihilist" and "Buddha was a social reformer" narratives co-existed in the orientalist imagination...

Malcolm wrote:

Also:

https://www.academia.edu/81618482/Were_Buddhist_Brahmins_Buddhists_or_Brahmins?email_work_card=thumbnail

Author: Malcolm

Date: Thursday, January 12th, 2023 at 5:20 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

Thanks, fckw. Yeah, that was in line with what I was thinking, and I've definitely seen that set of symptoms. A group of researchers including Willoughby Britton are exploring it and other dangers of serious meditation now. There's a fine line between realizing non-self and depersonalization.

Malcolm wrote:

The point of dharma is liberation, freedom from afflictions that cause rebirth, not meditation.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 5:41 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

Yep, and plenty of techniques within valid lineages that promise liberation reliably lead to bad side effects. I'm talking about <https://harpers.org/archive/2021/04/lost-in-thought-psychological-risks-of-meditation/>. We need to understand why and that's what these researchers are doing.

Malcolm wrote:

It is clear what causes such things to occur—an absence of teachers who understand what they are doing.

It is not the "technique," it is the lack of adequate training and preparation, as well as an approach to meditation that view it as a technique. Since people often jump into "meditation" without sufficient grounding in the Buddhist psychosomatic model, which applies in all traditions from Hinayāna through Dzogchen, as well as being lead by "teachers" who are insufficiently grounded in this model, and not being informed that meditation itself is not a panacea, and in fact, has hazards (all described in traditional texts, mainly vata aggravation, BTW), it leads to problems.

Then there is the trivialization and commodification of "meditation," etc.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 5:58 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

It is clear what causes such things to occur—an absence of teachers who understand what they are doing.

stong gzugs said:

I don't disagree with anything you've said. We do have to be realistic, however, that huge amounts of people on various medications, with prior trauma, etc. and are turning to Buddhist or Buddhist-derived meditation for some relief from suffering.

Malcolm wrote:

Yes, I generally recommend that such people do other practices than long bouts of sitting meditation.

stong gzugs said:

Lay meditation is a very new thing. So it's helpful to understand for whom meditation will be contra-indicated, what types of meditation produce what types of risks, etc. That's why the science matters.

Our traditions and teachers aren't well prepared for the range of outcomes that can occur in this new context. Part of this is cultural.

Malcolm wrote:
That is not true, actually.

Also the "science" really isn't well informed.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 6:08 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

Siderits talks about this in his

https://www.google.com/books/edition/Buddhism_as_Philosophy/bK6O4Z7RyH8C?hl=en&gbpv=1&bsq=%22four%20sights%22.

Malcolm wrote:
Siderits isn't a Buddhist.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 6:18 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

stong gzugs said:

Lay meditation is a very new thing. So it's helpful to understand for whom meditation will be contra-indicated, what types of meditation produce what types of risks, etc. That's why the science matters.

Our traditions and teachers aren't well prepared for the range of outcomes that can occur in this new context. Part of this is cultural.

Malcolm wrote:
That is not true, actually.

stong gzugs said:

If you're disputing lay meditation being new, this is fairly well-established. Check out Jordt's book "Burma's mass lay meditation movement: Buddhism and the cultural construction of power." It does a great job of explaining the forces that led to vipassana being popularized among the laity, and thus set the stage for the modern mindfulness movement.

If you're disputing preparation levels for dealing with novel issues that lay Westerners experience in meditation, I'd simply say there's always room for improvement here and I believe the science can help in this regard.

Malcolm wrote:

I am disagreeing with this:

So it's helpful to understand for whom meditation will be contra-indicated, what types of meditation produce what types of risks, etc. That's why the science matters.

First, what do they mean by meditation? So far, they are only researching "mindfulness-based meditation."

How are their studies conducted? What are the control groups? There are miles of issues with these types of studies. How do you quantify trekcho? etc.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 7:58 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

How are their studies conducted? What are the control groups? There are miles of issues with these types of studies. How do you quantify trekcho? etc.

stong gzugs said:

The literature is much wider than just mindfulness meditation. Just off the top of my head, there are studies of people <http://dx.plos.org/10.1371/journal.pone.0058244>, resting in the <https://mustangbonfoundation.org/wp-content/uploads/neuroawakening.pdf>, and even <https://www.frontiersin.org/articles/10.3389/fpsyg.2020.599190/full>. HHDL has approved of this line of inquiry.

The work on the contraindications is fairly new, and is focused on the most common practices like mindfulness meditation and other mindfulness modalities, but has good practical advice about pre-screening people and making relevant adjustments for them.

Malcolm wrote:

Sorry, but these studies are so poorly framed as to be useless, filled with subjective criteria that cannot possibly be measured empirically.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 11:16 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

On the other hand, other traditions simply do not develop the concept of "Sunyata" or "PratitiaSamutpada" for nothing has to do with a lack of comprehension or understanding, it is only that they have a different approach ...

Malcolm wrote:

It just means they do not understand the actual state of things (yathabhuta) since they are incapable of articulating dependent origination or emptiness. It is outside their comprehension. Since they have a different approach, they have a different understanding of liberation, one that is not commensurate with what the Buddha taught. The alternative is that liberation has nothing to do with view, and then one is left with a morass of confusion. In this case, what is the cause of liberation if one can find it in any tradition? Presumably then, one can find liberation in Marxism, Empiricism, Nihilism, Theism, Scientism, Capitalism, etc. If one cannot find liberation in these traditions, it is up to you to explain why.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 11:21 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

KristenM said:

I keep hearing Led Zeppelin's "When the Levee Breaks" in my head.

<https://water.weather.gov/ahps2/hydrograph.php?wfo=hnx&gage=meec1>

Malcolm wrote:

IMG_4570.jpeg

KristenM said:

I was enjoying Led Zeppelin. Now I have Don McLean's Miss American Pie song stuck in my head, terrible.

Malcolm wrote:

There, fixed it for you.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 11:28 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Johnny Dangerous said:

but claiming it's just Malcolm being closed minded here is just not accurate.

Malcolm wrote:

I am definitely closed-minded, but not without good reason.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 7:43 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Anders said:

Personally, being of a pragmatic orientation, I find the classical Buddhist analysis that only those who fill out the "right view" quiz correctly can go all the way altogether one-sided. The Buddha's word on what was the case in his day is not an adequate analysis of present-day paths, where many of these have inter-mingled and borrowed vehemently from each other for millennia (and of course, many Tibetan Buddhists fail to mention that they don't really hold this view themselves, since they incidentally acknowledge their own indigenous Bon tradition as the one exception).

Malcolm wrote:

Disagree. Apart from Buddhadharma, all the other spiritual and philosophical traditions are either eternalist, annihilationist, or fail to be concerned with liberation from the cycle of rebirth at all

(As for Bonpos, they just rewrote Buddhism to fit a nativist narrative without changing the essentials. Ironically, the Bonpos also claim a foreign origin for their tradition.)

Anders said:

And frankly, suffers in most places equally from a similar uninspired a priori standpoint "let us start with the assumption that only Buddhism has it right, and then proceed to make the case for it." The dull binary argumentation that tends to follow is perhaps a reflection of the unspirited motivation.

Malcolm wrote:

That's not where one starts however. And once one concludes that right view, etc., is found only in Buddhadharma, what is the use of pretending otherwise?

Aryadeva said famously, "Liberation proceeds from view."

Author: Malcolm

Date: Thursday, January 12th, 2023 at 8:48 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

That's not where one starts however. And once one concludes that right view, etc., is found only in Buddhadharma, what is the use of pretending otherwise?

Anders said:

To promote a spirit of ecumenism? I am not advocating pretence, but clearly there is a wide latitude between your style of presentation and the Dalai Lama's.

Malcolm wrote:

I am not a retired head of state, nor am I interested in ecumenical dialogue. I don't discuss Dharma with nonBuddhists.

Anders said:

The world could use more softening of walls between us. The spirit in which we exchange such views are also opportunities grasped or missed for promoting maitri, mudita and so forth.

Malcolm wrote:

Which is why I don't discuss Dharma with nonBuddhists. Like HHDL said, "it's none of their business." Instead I agree with HHDL:

Today, however, any religion-based answer to the problem of our neglect of inner values can never be universal, and so will be inadequate. What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics.

— Beyond Religion

However, when people come here, I am inclined to be frank and honest in my assessment of the value of other paths.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 9:31 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Kai lord said:

The true end goal for Taoist is 天人合一, the perfect union between heaven and man.

Anders said:

I paused a bit on the Daoist bit, because I did consider that basically there are a number of goals in Daoism, since it is not nearly as homogenous in this regard as the others mentioned, so decided to just go with the one part where Daoism actually addresses a post-mortem result like the others do.

Malcolm wrote:

How is immortality a "post-mortem" result? Also, in Hinduism in general there is the notion of jivanmukti, liberation during life.

In any case, all these ideas of liberation are not commensurate with one another, let alone commensurate with liberation as defined in Buddhadharma. Indeed, Hindus who accept rebirth have a completely different understanding of karma and rebirth, so as to render their notions of samsara entirely dissimilar from that of the Buddha. Jews and

Confucians don't really have an idea of an afterlife; we all know about Christianity and Islam and their notions. None of these ideas are compatible with dependent origination/emptiness.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 9:45 PM

Title: Re: Pointing out instructions in Nepal

Content:

Redpanda123 said:

My background: I've been doing Dzogchen style meditations for a few years now on my own through online resources.

Malcolm wrote:

Then you have not been practicing Dzogchen.

Redpanda123 said:

Does anyone have any suggestions for where to go/who to seek out/how to move forward in Nepal (or elsewhere-regionally) ? thank you!!!

Malcolm wrote:

Since you are in Nepal, there is Chokyi Nyima Rinpoche, Migyur Rinpoche, Tsoknyi Rinpoche, and Phakchok Rinpoche and if you go to India, you can meet Dzongsar Rinpoche, and tons of Nyingmapa Khenpos who are quite expert in Dzogchen teachings.

But you have to abandon your idea of gradual vs sudden, and practice precisely according to their instructions.

You can also do the Bonpo thing, there is a Bonpo monastery in Nepal.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 10:19 PM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Malcolm wrote:

How is immortality a "post-mortem" result?

Anders said:

Well, in most given cases, there is a transition from one's current human existence to an immortal existence. usually ascending into the heavens in some form.

Malcolm wrote:

Taoist rapture.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 10:25 PM

Title: Re: Altruism

Content:

Konchog Thogme Jampa said:

Internet drying up for Bodhicitta quotes they're all in this thread though

If anyone knows any good texts/pdf and so on feel free to message me

Malcolm wrote:

Vast as the Heavens, Deep as the Sea: Verses in Praise of Bodhicitta by Khunu Lama.

Author: Malcolm

Date: Thursday, January 12th, 2023 at 10:34 PM

Title: Re: Pointing out instructions in Nepal

Content:

Malcolm wrote:

Then you have not been practicing Dzogchen.

Anders said:

He said that already.

Malcolm wrote:

There isn't such a thing as "Dzogchen-style" meditation.

Author: Malcolm

Date: Friday, January 13th, 2023 at 12:06 AM

Title: Re: Permanent/Static phenomena as unconditioned

Content:

newBee said:

What I can't understand is why they say "Static phenomena are unaffected by causes and conditions"...

Isn't this contrary to the Law of Dependent Arising? Is it because "MOMENTARILY" is always implied with these phenomena?

Malcolm wrote:

Classically, there are only three kinds of uncompounded phenomena: space and the two types of cessation. To this we can add emptiness, the nature of things, which is also uncompounded.

Author: Malcolm

Date: Friday, January 13th, 2023 at 2:28 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Bapho said:

On the other hand, other traditions simply do not develop the concept of "Sunyata" or "PratitiaSamutpada" for nothing has to do with a lack of comprehension or understanding, it is only that they have a different approach ...

PeterC said:

OK, please supply textual references from any other tradition that show understanding of those two concepts. Just those, let's ignore everything else for now.

Bapho said:

Well, the concept of Adviya (ignorance), initial link and I would say that the principal of dependent origin (since if this does not originate), not only develops in Buddhism. Also in Advaita Vedanta is a central theme.

Malcolm wrote:

Well, no actually. Shankara basically embraces the Samkhya model (with qualifications):

Śaṅkara argues that prior to universe emergence, when all objects, time, and space, are unmanifest, only primordial undifferentiated existence exists (see ChUBh 6.2.1–2 for example). This existence is a single potential cause free of form; but even after the universe emerges, there is still just that single cause. It persists through all objects and causation, like the clay persists through its changing forms.

<https://plato.stanford.edu/entries/shankara/>

The idea that there is a single cause stands in direct contradiction to dependent origination. Further, this position of Advaita is also rejected by the Buddha:

Following his readings of the Upaniṣads, Śaṅkara identifies īśvara as both the material and intelligent causes of the universe (BrSūBh 1.1.2). Īśvara emanates the universe through a cosmic causal power (māyāśakti), and is the very process of becoming itself, a beginningless cycle of universe manifestation, sustenance, and dissolution. This process is an auto-cosmogony, making īśvara the material of the universe. As nothing but īśvara, the whole universe is sentient and self-aware. (See Ram-Prasad 2013; Comans 2000; Hacker 1995; and Warrier 1977 for further discussions of īśvara).

<https://plato.stanford.edu/entries/shankara/#IisvGod>

Bapho said:

For those who say that Advaita Vedanta speaks of an "eternal absolute self " or who believes in an "eternal absolute" is just one of those "annoying calcsifications" to order things in the head.

Malcolm wrote:

As far as I can tell, not only do you understand nothing of Buddhism, you understand nothing of Advaita either.

Author: Malcolm

Date: Friday, January 13th, 2023 at 3:00 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

PadmaVonSamba said:

Doesn't this just finally come down to meaning that ultimately there is only awareness occurring?

Malcolm wrote:

Yes, which is why it is a wrong view, explicitly rejected by 2500 years of Buddhist masters.

Author: Malcolm

Date: Friday, January 13th, 2023 at 5:37 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Johnny Dangerous said:

Personally, I kind of let loose here in a way I don't around non-Buddhists. The religious people I interact with are so far from Dharma points of view that all you can really talk about is very general ideas of compassion, ethics, etc.

Author: Malcolm

Date: Friday, January 13th, 2023 at 8:13 AM

Title: Re: Advaita Vedanta and Dzogchen

Content:

Anders said:

Well, in most given cases, there is a transition from one's current human existence to an immortal existence. usually ascending into the heavens in some form.

Malcolm wrote:

Taoist rapture.

Sādhaka said:
Not quite though;

Malcolm wrote:
It was a joke.

Author: Malcolm
Date: Saturday, January 14th, 2023 at 4:44 AM
Title: The Southwest is doomed
Content:
Malcolm wrote:
<https://www.sapiens.org/archaeology/tree-rings-are-evidence-of-the-megadrought-and-our-doom/?fbclid=IwAR24GlielbKBHZAatnc8MOLHGQ9pcs4qIx69Gr0Cf42JSIcPxNPNvhsTmRI>

Unknown said:
It's important to note that nearly 100 years ago, on November 24, 1922, delegates from seven U.S. states gathered in Santa Fe, New Mexico, to sign the Colorado River Compact—and inadvertently set the region up for failure.

The delegates believed the average Colorado River stream flow was 16.5 million acre-feet per year. So, their agreement apportioned 7.5 million acre-feet of water annually to provide for growing cities, industrial applications, and irrigation for farming in what they hoped would be a sustainable way. This would allow the remaining 9 million acre-feet per year to maintain the Colorado River ecosystem. Or so they thought.

The instrumental stream-flow data they employed to inform the compact came from a 22-year period between 1900 and 1921. In an almost unbelievable twist of fate, the Colorado River enjoyed a significantly higher stream flow during that 22-year period than at any other period in the last 500 years! We now know this through tree-ring analyses.

Compact signatories therefore legally bound themselves to unrealistically large allocations because their input data, unbeknownst to them and by sheer chance, came from an anomalously wet period in the climatic history of the U.S. Southwest. People in the region have been dealing with the consequences of this ever since.

It seems highly unlikely that the compact will be renegotiated given the current political climate. Politics may supersede nature in the short run, but Mother Nature will rule in the long run.

Author: Malcolm
Date: Saturday, January 14th, 2023 at 11:29 AM
Title: Re: dzogchen and its Chinese chan connection

Content:

mingweicello said:

another topic is about the identity of shri simha, a Chinese by ethic,

Malcolm wrote:

Probably not. This idea is quite late.

Author: Malcolm

Date: Saturday, January 14th, 2023 at 8:41 PM

Title: Re: A valid voice crying in the wilderness

Content:

tingdzin said:

Malcolm's says about two of Attwood's points (Heart Sutra probably being a back-translation, and prajnaparamita not being inseparably wedded to madhyamika) that they are non-controversial, which they should be, but in point of fact a very large number of academics still denies or ignores them.

Some of the reactions here show that what should be taken for granted by now is still surprising or unacceptable to both them and some lay Buddhists.

I am with Keith in thinking it doesn't make any difference where the Heart Sutra was composed, but there is an entire edifice built on "all authentic Buddhism came from India", which had and has supporters in both China and Tibet, and to which challenges are either ignored or suppressed. The historical reasons for that are tied into motivations of authenticity and so power politics, so it's not always a trivial question. Attwood is just frustrated by that, I think.

Malcolm wrote:

And, there are good counter arguments to Nattier's claims:

<https://academia.edu/resource/work/34979344>

Author: Malcolm

Date: Saturday, January 14th, 2023 at 10:05 PM

Title: Re: dzogchen and its Chinese chan connection

Content:

mingweicello said:

thanks for the information. I read those from biographies in Chinese, which was translated from Tibetan. I guess the original Tibetan text was written in the 19th century. really late for sure.

Malcolm wrote:

As far as I know, the earliest account placing Shri Simha in Asia is the lo rgyus chen mo, which dates to the mid 12th century, though it is certainly based on an earlier tradition. However, the klong sde and sems sde accounts, which are closely aligned, are silent on this score, as is Manshrikirti in the late 10th century.

Author: Malcolm

Date: Saturday, January 14th, 2023 at 10:30 PM

Title: Re: dzogchen and its Chinese chan connection

Content:

mingweicello said:

but for vimalamitra, it seems the location and history of the place where he supposed to dissolve his body is much more clear.

Malcolm wrote:

Apart from the fact that Nubchen Sangye Yeshe clearly states that Vimalamitra passed away in Tibet, and he is the earliest source for the life of Vimalamitra. The account of Vimalamitra traveling to the five peaked mountain also comes from the lo rgyus chen mo.

Author: Malcolm

Date: Sunday, January 15th, 2023 at 1:27 AM

Title: Re: dzogchen and its Chinese chan connection

Content:

mingweicello said:

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Malcolm wrote:

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Virgo said:

Searching for rhetoric in a system that relies on dialectic, and then rhetorically uses that fact to establish itself and an authority.

Virgo

Malcolm wrote:

Huh? I am just saying that earlier accounts, lost to Tibetans for centuries, contradict some claims made in later, more legend-based accounts that are more widely known.

Author: Malcolm

Date: Sunday, January 15th, 2023 at 9:13 PM

Title: Re: dzogchen and its Chinese chan connection

Content:

mingweicello said:

but for vimalamitra, it seems the location and history of the place where he supposed to dissolve his body is much more clear.

Malcolm wrote:

Apart from the fact that Nubchen Sangye Yeshe clearly states that Vimalamitra passed away in Tibet, and he is the earliest source for the life of Vimalamitra.

Kai lord said:

And that also ends the possibility of two Vimalamitra.

I am just saying that earlier accounts, lost to Tibetans for centuries, contradict some claims made in later, more legend-based accounts that are more widely known.

How did the Tibetans lose the earlier accounts and how did they recover them?

Malcolm wrote:

The account I am referring is the Lamp for the Eye of Concentration by Nubchen. It was lost for nearly a thousand years before it was rediscovered by CR Lama. Dylan Esler recently published a translation of it, which apart from some lexicon choices, is very valuable.

Author: Malcolm

Date: Sunday, January 15th, 2023 at 10:32 PM

Title: Re: A valid voice crying in the wilderness

Content:

PeterC said:

Where I struggle is with why he thinks this really matters.

Malcolm wrote:

Boredom explains many pointless human endeavors.

Author: Malcolm

Date: Sunday, January 15th, 2023 at 10:37 PM

Title: Re: Two Truths Doctrine

Content:

Ardha said:

It's part of why I'm hesitate to look further into this, because I don't want to give up my emotions or the things I like to do, even if it would mean I'm living a lie.

Malcolm wrote:

Realized people only experience positive emotions.

Author: Malcolm

Date: Monday, January 16th, 2023 at 2:40 AM

Title: Re: A valid voice crying in the wilderness

Content:

Malcolm wrote:

It's really not about his arguments...but even so, there are problems with his approach, for example, his willfully ignoring Wongchuk's reference to an earlier translation and so on.

Leo Rivers said:

Could you expand upon this please? Wongchuk's reference and the credibility of his reference as to confidence in it would be a start.

Thanks

Malcolm wrote:

Wongchuk mentions in a commentary that he has seen an earlier translation of the Heart Sūtra. The paper I posted also pokes a lot of holes in Nattier's theory.

Author: Malcolm

Date: Monday, January 16th, 2023 at 3:23 AM

Title: Re: A valid voice crying in the wilderness

Content:

Leo Rivers said:

I believe a non-Indian origin for 'authentic' Buddhist speech is acceptable.

Malcolm wrote:

Content is more important than provenance.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 12:31 AM

Title: Re: dzogchen and its Chinese chan connection

Content:

Kai lord said:

And that also ends the possibility of two Vimalamitra.

How did the Tibetans lose the earlier accounts and how did they recover them?

Malcolm wrote:

The account I am referring to is the Lamp for the Eye of Concentration by Nubchen. It was

lost for nearly a thousand years before it was rediscovered by CR Lama. Dylan Esler recently published a translation of it, which apart from some lexicon choices, is very valuable.

Passing By said:

How did the paper on which it was printed survive that long?

Malcolm wrote:

Tibet is very dry.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 12:38 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Sādhaka said:

Even though many Sakyapas do practice Mahasandhi, I don't see how any Sakyapa monastery would particularly benefit in a worldly way from recognizing the Tulku of a Guru whose previous Incarnation was known for only wanting to teach Dzogchen and little to no Sakya or Kagyu practices, and also whose previous Tulkus were associated with the Kagyu of Bhutan. Therefore, if this report is true, perhaps Chögyal Namkhai Norbu did change his mind about not reincarnating here again....

Malcolm wrote:

ChNN was also recognized as the tulku of a Sakya Khenpo. Not only that, but Adzom Drukpa's main teacher was affiliated with Sakya. Not only this, but HHST and CHNN were quite close.

I don't think this has anything to do with ChNN changing his mind. If the tulku is real, it is because ChNN's transcendent state is manifesting that effortlessly.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 1:18 AM

Title: Re: Self liberation

Content:

Konchog Thogme Jampa said:

'Know one thing all is liberated'

Does that mean knowing your own state all afflictions automatically liberate when resting in that state through the power of your own state

Malcolm wrote:

Yes, that is what it means.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 1:58 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

treehuggingoctopus said:

Elio Guarisco, who was also a student of HHST41, claimed that the Sakya education had actually shaped ChNN's approach to the Dharma -- that, apart from Dzogchen, obviously, it had been *the* crucial influence on ChNN.

Malcolm wrote:

For anyone raised in Sakya, like myself, that is pretty obvious. ChNN even mentions this many times in autobiographical remarks.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 2:17 AM

Title: Re: Did Ch. Namkhai Norbu R. attain rainbow body?

Content:

Johnny Dangerous said:

what was the meaning of that anecdote?

Malcolm wrote:

He used to frequently contrast his feeling of strong sectarianism for Sakya with his post-Changchub Dorje POV.

But he also said many times that since his main education was in Sakya, when it came to Sutra and Tantra, he explained things according to the Sakya school. We used to chat a lot about his Sakya college professors.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 4:17 AM

Title: Re: Self-Secrecy: Origins and Legitimacy

Content:

stong gzugs said:

We sometimes hear that vajrayana teachings are "self-secret"

Malcolm wrote:

It's mainly a Nyingma idea, criticized by Sapan.

However, it is legitimate and arises from the fact that unlike the meaning and practice of lower vehicles, the meaning and practice of Dzogchen teachings of the upadeśa class cannot be arrived at through words, analysis, or even through prajñā, but only through requesting the intimate instructions from a qualified guru. Thus, if you should pick up a Dzogchen text, without proper instruction you will not understand its meaning even if

you think you understand the words and the meanings. This is what "self-secret" means.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 6:29 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

KristenM said:

There's even a town nearby called Delhi which everyone here pronounces "Del-High," which is ridiculous.

Virgo said:

Same here. I used to leave close to this town (about 20 miles):

https://en.wikipedia.org/wiki/Delhi,_New_York

<https://www.youtube.com/watch?v=OgaJgUjfs9Q>

The solar panel project sounds like a great initiative.

Virgo

Malcolm wrote:

The problem with Americans is that if you pronounce it Delee, they will think you are talking a new place to get a pastrami on rye.

Author: Malcolm

Date: Tuesday, January 17th, 2023 at 10:51 AM

Title: Re: Jigme Rangdröl

Content:

Marenz said:

Hey,

Has anyone taking teachings from Jigme Rangdröl (Joe Evans) of the Rangdröl Foundation(<https://www.rangdrolfoundation.com/>)? Or, can anyone speak to his authorization to teach? I'm just trying to do my due diligence before attending any teaching with him. Thanks.

Malcolm wrote:

Joe Evans is my student and I vouch for him 100%.

Author: Malcolm

Date: Wednesday, January 18th, 2023 at 12:20 AM

Title: Re: Deep-rooted Hindu wants to practice Buddha Dharma esp. Dzogchen

Content:

CuriousMonk said:

Being a deep-rooted Hindu I have read here, that higher Bodhisattvas defeated the Hindu deities like (Lord Siva); and Hindu deities like Rudra (an angry form of Siva) are actually considered hell beings in Vajrayana. So, if I take refuge in the Buddha Dharma, would the Hindu deities punish me, and will I be sent to hell?

Malcolm wrote:

This is not true, they are not considered hell beings in Buddhism.

Buddhism considers such entities to be worldly beings caught in samsara.

CuriousMonk said:

Secondly, I was once consulting a Sowa Rigpa doctor in Delhi for my mother, and I casually mentioned to him my interest in the Buddha Dharma; he strictly advised me not to leave my religion and convert to Buddhism because otherwise, I'll have trouble at the time of death. He said this multiple times on my subsequent visits too. I couldn't understand the basis of his warning but got scared.

Malcolm wrote:

That's a very strange statement, and it has no basis in fact.

CuriousMonk said:

So, how can a deep-rooted cultural Hindu resolve the above paradox and be in the good light of both the Hindu and Buddhist deities and still be able to take refuge in the Buddha Dharma?

Malcolm wrote:

There is no problem with doing pujas, and so on. The real difference is that one would be taking the Buddha as one's teacher and refuge, and not Shiva, Krishna, etc.

The real question is, do you want to seek refuge in the Three Jewels. If you do, there is no problem and no downside. As a Hindu, you can even continue to do the pujas you used to do. The only thing that has to change is your attitude towards these gods. But since they all have themselves taken refuge in the Buddha, there is no problem.

Author: Malcolm

Date: Wednesday, January 18th, 2023 at 2:00 AM

Title: Re: Spoilt for choice!

Content:

mnuuu said:

I didn't think was worth starting a new thread for:

The Lama at the Dharma centre has agreed to give me the lung and some instruction to start practising Ngondro! I'll head over and stay at the centre at the end of Jan. The

centre has a suggested donation per night but when I asked about making a donation beyond this for the teaching they said it is up to me. I would like to make a donation that is appropriate, however, as a grad student I'm not rolling in spare cash ahah. Is there a good amount I could give? Or is this a "how long is a piece of string" type question?

I'm not certain, but feel it may be just me receiving the lung. Up until now, bar from the refuge ceremony I attended, I have revived teachings solely via my PC monitor. Are there some simple guidelines I could follow in regards to behaviour and so on when meeting the Lama? Beyond good manners and being respectful!

Thanks again for any input!

Malcolm wrote:

\$108 and offer the lama a kata when you meet them.

Author: Malcolm

Date: Wednesday, January 18th, 2023 at 5:34 AM

Title: Re: Deep-rooted Hindu wants to practice Buddha Dharma esp. Dzogchen

Content:

climb-up said:

I wonder if he was influenced by HHDL recommending against people converting to Buddhism. IDK, but HH is also (obviously) fine with people becoming Buddhist if they feel truly called too.

From a Dzogchen perspective, if you have the good karma to be interested in the teachings and the opportunity to receive them ...you should do that.

Malcolm wrote:

Nevertheless, maintaining refuge in an external creator, etc., as a Dzogchen practitioner is not correct. Ultimately, in Dzogchen we take refuge in our own primordial state, which is free from extremes and totally perfect, not some external being or a permanent state of existence.

Author: Malcolm

Date: Wednesday, January 18th, 2023 at 11:43 AM

Title: Re: Buddhism on laymen having two wives.

Content:

jet.uryen said:

Well, according to buddhadharma. is there an ethical problem in living with two women interested in dharma?

Malcolm wrote:

No. Buddhism has no position on polyamory.

Author: Malcolm

Date: Wednesday, January 18th, 2023 at 9:52 PM

Title: Re: Deep-rooted Hindu wants to practice Buddha Dharma esp. Dzogchen

Content:

CuriousMonk said:

Does taking refuge in the 1st Jewel i.e. Buddha means taking refuge in our own primordial state or does it mean taking refuge in the highest beings who are called the Buddhas (e.g. Shakyamuni and Akshobhya)?

Also, if I continue my puja of the Hindu deities and keep following the Hindu rituals after taking refuge in the Buddha Dharma, which means I would still allocate a certain level of high respect to the Hindu Deities and system. So, would I consider the Hindu deities to be Bodhisattvas then? What would be the correct attitude to adopt towards the Hindu deities, scriptures, and rituals after the refuge?

Malcolm wrote:

As for your first question, ultimately, there is no Buddha apart from your mind. But there is also no contradiction between going for outer refuge to the Buddha and understanding that Buddha himself was pointing you to your state. So it is both.

You can continue to respect your ancestral tradition, as the Buddha recommended in Mahaparinibbana sutta.

The correct attitude towards these traditions is that their ultimate view is mistaken, but many if their practices have mundane benefits.

Author: Malcolm

Date: Wednesday, January 18th, 2023 at 11:13 PM

Title: Re: Deep-rooted Hindu wants to practice Buddha Dharma esp. Dzogchen

Content:

mahabuddha said:

Choose one and stick with it.

Astus said:

Not necessarily. Some examples:

https://en.wikipedia.org/wiki/Robert_Kennedy_%28Jesuit%29 (born June 20, 1933) is an American Jesuit priest, professor of theology, psychoanalyst and Zen rōshi in the White Plum lineage.

https://en.wikipedia.org/wiki/Ama_Samy (Arul Maria Arokiasamy), S.J., born in 1936, is an Indian Zen master and Jesuit priest.

https://en.wikipedia.org/wiki/James_Ishmael_Ford (Zeno Myoun, Roshi) is an American

Zen Buddhist priest and a retired Unitarian Universalist minister.

Malcolm wrote:

Someone who really understands the meaning of Buddhadharma will not cherish a refuge in these theistic traditions, even if they maintain ties to them.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 4:36 AM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

ThreeVows said:

Generally speaking, Nagarjuna for the most part focuses on the profound aspect which relates to emptiness, the singular nature of dharmata of all dharmas, etc, and Asanga/Maitreya primarily focus on the vast aspect, although these are not hard and fast rules.

Malcolm wrote:

Nāgārjuna focuses in Prajñāpāramitā as the basis; Maitreyanatha focuses on Prajñāpāramitā as the path and result.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 6:08 AM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

ThreeVows said:

Generally speaking, Nagarjuna for the most part focuses on the profound aspect which relates to emptiness, the singular nature of dharmata of all dharmas, etc, and Asanga/Maitreya primarily focus on the vast aspect, although these are not hard and fast rules.

Malcolm wrote:

Nāgārjuna focuses in Prajñāpāramitā as the basis; Maitreyanatha focuses on Prajñāpāramitā as the path and result.

ThreeVows said:

That's interesting, can you say any more about that?

Malcolm wrote:

Nāgārjuna focuses on suchness, which is the basis, and eliminating reification concerning it through properly understanding dependent origination. Maitreyanātha is mainly concerned with the structure of the path concealed in the PP sutras.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 9:31 AM

Title: Re: Eating meat that is destined for the trash

Content:

Malcolm wrote:

Those with compassion eat meat,

Those with samaya drink alcohol.

— Hevajra Tantra

Author: Malcolm

Date: Thursday, January 19th, 2023 at 7:29 PM

Title: Re: Yeshe's really back!

Content:

tinylocusta said:

[

Out of everything, it surprises me most that people got stuck with that particular statement. Even in the sutra system one of the most famous sutras conveys this meaning in a few succinct sentences (there is no path, no realization etc. - imagine the uproar here if Yeshe said that). Also some tantras end along the lines of "...but actually it never happened". And especially in Dzogchen, when you start your practice you need to discover something, and this something is beyond the concept of some entity traveling from one dimension to another assuming different bodies. It is not some secondary aspect, it is the very essence of practice. So it really surprises me that Dzogchen practitioners even start discussing that.

Malcolm wrote:

Ending rebirth in the three realms is not a secondary consideration in Dzogchen, like all teachings of the Buddha, it's the main point. That's why it is mentioned over and over again in the 17 tantras, etc.

Further, in Buddhadharma, there is no idea of some entity traveling through dimensions, but there is an idea of serial continuity between this life and the next.

In fact, most Dzogchen practitioners attain their awakening in the bardo, after mind and body separate. It is for this reason such extensive teachings exist on the signs of death, and so on, and what the experience of the death and bardo process entails.

In fact, without the existential issue of birth in samsara, Dzogchen teachings are of no consequence at all, and completely lose meaning and relevance. This kind of "Ati lite (tm)" is just an empty lifestyle choice.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 7:37 PM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Domingo said:

The Nyingmapas still keep Tögal quite secret, the Bönpos teach it to virtually everyone who wants to listen. Is this unfortunate?

Malcolm wrote:

ChNN thought it was very unfortunate that the Bonpos were so open with theses teachings because misunderstanding them blocks one's realization.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 7:57 PM

Title: Re: Yeshe's really back!

Content:

tinylocusta said:

[

Out of everything, it surprises me most that people got stuck with that particular statement. Even in the sutra system one of the most famous sutras conveys this meaning in a few succinct sentences (there is no path, no realization etc. - imagine the uproar here if Yeshe said that). Also some tantras end along the lines of "...but actually it never happened". And especially in Dzogchen, when you start your practice you need to discover something, and this something is beyond the concept of some entity traveling from one dimension to another assuming different bodies. It is not some secondary aspect, it is the very essence of practice. So it really surprises me that Dzogchen practitioners even start discussing that.

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In fact, without the existential issue of birth in samsara, Dzogchen teachings are of no consequence at all, and completely lose meaning and relevance. This kind of "Ati lite (tm)" is just an empty lifestyle choice.

Dechen Norbu said:

But does someone here knows EXACTLY what Yeshe said, in which context, etc.?
Because I find extremely hard to believe him to be a nihilist or a realist.

Malcolm wrote:

I wasn't addressing Yeshe's reported remarks, just tiny locusts misconceptions.

The direct answer to your question is that several people here were party to the famous meeting. I was told that both meetings were quite extraordinary, to put it mildly.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 8:04 PM

Title: Re: Yeshe's really back!

Content:

Dechen Norbu said:

But does someone here knows EXACTLY what Yeshe said, in which context, etc.?
Because I find extremely hard to believe him to be a nihilist or a realist.

dharmafirststeps said:

Yes, I was there and took six pages of careful, detailed notes.

Dechen Norbu said:

I don't want to sound dismissive and I do thank you kindly for such disclosure, honestly, but it would take more than hearsay for me to accept that Yeshe believes rebirth is simply a lie and rigpa is just an epiphenomenon of brain functioning. That's why I will try to attend the webcast. I want to actually listen to him.

Malcolm wrote:

It's not hearsay when it is backed up by multiple witnesses, and multiple records. But who knows what he actually thinks? Igor Berkhin told me Yeshe definitely rejects rebirth, and after the meeting, even went so far as to offer a course of "Dzogchen without rebirth" at one point.

Yeshe can speak for himself. And I know many people in the community who don't accept rebirth. It's hard for me to understand their interest in the teachings, but somehow it benefits them.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 8:11 PM

Title: Re: Yeshe's really back!

Content:

Dechen Norbu said:

I wasn't addressing Yeshe's reported remarks, just tiny locusts misconceptions.

The direct answer to your question is that several people here were party to the famous meeting. I was told that both meetings were quite extraordinary, to put it mildly. As you know so well, ChNN was also considered "extraordinary" by some people, to put it mildly.

I don't want to make the same mistake and will at least hear Yeshe. Then I'll have my opinion formed by what I heard myself.

Malcolm wrote:

That's not really what I meant by "extraordinary." Anyway, there was a long thread about this sometime back.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 8:32 PM

Title: Re: Yeshe's really back!

Content:

Dechen Norbu said:

As you know so well, ChNN was also considered "extraordinary" by some people, to put it mildly.

I don't want to make the same mistake and will at least hear Yeshe. Then I'll have my opinion formed by what I heard myself.

Malcolm wrote:

That's not really what I meant by "extraordinary." Anyway, there was a long thread about this sometime back.

Dechen Norbu said:

I know. I just twisted it a little to fit my idea.

Malcolm, I've heard all sorts of things about many people, you included, during the 25 years I've been trying to practice Dharma. One of the things I learned was never putting too much trust in hearsay.

Malcolm wrote:

Oh, people say terrible things about me.

Of course it is completely fair for anyone to listen to YN at his upcoming open webcast. I wasn't trying to dissuade you. I was merely pointing out that multiple witnesses in a meeting of 200 people all heard the same person, many of them heard what he said about reincarnation (and maybe he was referring to tulku) and Tibetan superstitions, and this elevates these reports from hearsay to reliable testimony. I haven't personally drawn any conclusions from this because people say things all the time they don't mean or are misunderstood.

But if he really thinks dzogchen needs to be updated for modern times, well, I am personally not that interested.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 8:35 PM

Title: Re: Yeshi's really back!

Content:

dharmafirststeps said:

Yes, I was there and took six pages of careful, detailed notes. Mentioning that he doesn't believe in rebirth is not misrepresenting his position as he explicitly presented it in that meeting.

Domingo said:

May I ask which meeting that was? Was that the International Gakyil Meeting at Merigar West in Sept. 2008? I'm just asking because I have a couple of recordings from Yeshi, amongst others the recordings from this particular meeting....

Malcolm wrote:

No, it was on Oct 15 a couple of years ago, when YN told the DC he was done with it, not interested in leading it, and they should leave him alone.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 8:39 PM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Domingo said:

The Nyingmapas still keep Tögal quite secret, the Bönpos teach it to virtually everyone who wants to listen. Is this unfortunate?

Malcolm wrote:

ChNN thought it was very unfortunate that the Bonpos were so open with theses teachings because misunderstanding them blocks one's realization.

Domingo said:

Well, there are high Lamas who have similar ideas about the fact that ChNN taught Dzogchen so openly. So the question arises: Are all these Lamas wrong who criticized ChNN for teaching Dzogchen openly? Or are all Bön Lamas wrong who teach Tögal openly? In the end, if one is serious, one can only follow the advice of one's teacher(s). But then again, one might end up in a conundrum, if one has different root gurus with different perspectives on this topic.

Malcolm wrote:

There is no problem with teaching thogal. But people can have serious misconceptions if they just randomly open books and think they can just go ahead. This is the issue.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 9:22 PM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Domingo said:

Or do you think misconceptions on Tögal will block one's realization more than, let's say, the idea that reincarnation is just a myth?

Malcolm wrote:

I would say they are in the same league. Equally serious misconceptions for totally different reasons, but they both lead to wrong view.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 9:30 PM

Title: Re: Yeshi's really back!

Content:

Dechen Norbu said:

ChNN started that, among a few others.

Malcolm wrote:

ChNN was an utterly traditional teacher. The reason the Tibetan hierarchy became hysterical with him was that he a) negated mythology about Imperial Tibet b) negated the idea that all Tibetan culture and learning came from India and c) that we should not ignore Bonpo historical accounts. However, in content, is not in rhetoric, ChNN's Dharma teachings are standard fare across the board. He was in far more political trouble than he was in doctrinal trouble throughout his career. When I talk to lamas about ChNN they never bring up his Dharma, but rather, his politics.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 9:55 PM

Title: Re: Yeshi's really back!

Content:

Dechen Norbu said:

Yet, he knew very well how to distinguish the meaning of Dzogchen from the culture surrounding it. He also knew how to adapt to a new culture without destroying Dzogchen, but without letting the culture where it had grown become an obstacle. So, he knew where to touch and where not to touch. So many things could be said about this.

Chogyal Namkhai Norbu was traditional in the right way.

Malcolm wrote:

This is because he never allowed "dzogchen" to be something other than Buddhadharma.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 9:59 PM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Domingo said:

In fact, my personal opinion is that other Dzogchen topics or Madhyamaka could lead to much more and more severe misconceptions than teachings on Tögal.

Malcolm wrote:

I don't agree, from personal experience of dealing with students. With things like Madhyamaka, etc., it is relatively simple to correct someone's intellectual understanding. This is not possible with thogal, etc. When someone misunderstands it, they misunderstand it completely because it is not something intellectual at all.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 10:09 PM

Title: Re: Yeshi's really back!

Content:

Dechen Norbu said:

Yet, he knew very well how to distinguish the meaning of Dzogchen from the culture surrounding it. He also knew how to adapt to a new culture without destroying Dzogchen, but without letting the culture where it had grown become an obstacle. So, he knew where to touch and where not to touch. So many things could be said about this.

Chogyal Namkhai Norbu was traditional in the right way.

Malcolm wrote:

This is because he never allowed "dzogchen" to be something other than Buddhadharma.

Dechen Norbu said:

Because Dzogchen is always Buddhadharma. That's not an option. Dzogchen cannot be something other than Buddhadharma without stopping being Dzogchen. But Buddhadharma and Buddhism are not the same.

Malcolm wrote:

Indeed, and there are certain things characteristic of Buddhadharma that are unalterable: dependent origination, karma, rebirth, emptiness, and so on. If one seeks to diminish these teachings, one does not get to core of dzogchen, quite the opposite, one hollows it out and makes it an empty husk.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 10:28 PM

Title: Re: Eating meat that is destined for the trash

Content:

yinyangkoi said:
Hello,

I usually don't buy meat in order to reduce meat production and in order to minimize suffering. My question is now about meat that will be thrown away. There is an app that allows you to buy food that will be thrown away. It's always a surprise, and sometimes I get meat. I then eat this meat.

I feel this is acceptable since otherwise, the food would end up in the trash. What is your perspective?

Malcolm wrote:

There is no difference between buying meat that is freshly set out and meat that is going to be binned. If someone does not buy it, it is wasted.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 10:31 PM

Title: Re: Deep-rooted Hindu wants to practice Buddha Dharma esp. Dzogchen

Content:

CuriousMonk said:

I'm here to learn about Buddha Dharma - its views of dependent origination and sunyata.

Malcolm wrote:

You should read Nāgārjuna and Āryadeva. If you can do so in Sanskrit, so much the better.

You should also read Śāntarakṣita's Tattvasamgraha, where he goes through a detailed analysis of various siddhāntas.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 10:56 PM

Title: Re: Eating meat that is destined for the trash

Content:

seeker242 said:

You could call it radical but a pretty common perspective among the vegan community.

Malcolm wrote:

Which is a pretty radical community.

Author: Malcolm

Date: Thursday, January 19th, 2023 at 11:30 PM

Title: Re: Yeshi's really back!

Content:

Tongnyid Dorje said:

If not from anything else, this shift from "not to be involved in DC at all" to "give

dzogchen teachings" alone is kind of strange to me.

Malcolm wrote:

Look, Merigar was in danger of losing its nonprofit religious status in Italy. They asked YN to be their spiritual leader. He agreed. It's as simple as that.

As to the Buddhist status of the DC, in its incorporation articles it states:

The Association recognizes the Four Noble Truths, taught by the Buddha Gautama Siddhartha Shakyamuni (5th century B.C.), in his sermon at Sarnath, as an integral part of the basic principles of Dzogchen teaching.

http://dzogchencommunity.org/assets/IDC-Statute_Valid-version-since-Nov-29-2021_ENG.pdf

This makes the DC indisputably Buddhist in character and doctrine.

Teaching here:

<https://www.accesstoinight.org/tipitaka/sn/sn56/sn56.011.piya.html>

Author: Malcolm

Date: Thursday, January 19th, 2023 at 11:40 PM

Title: Re: Eating meat that is destined for the trash

Content:

seeker242 said:

You could call it radical but a pretty common perspective among the vegan community.

Malcolm wrote:

Which is a pretty radical community.

seeker242 said:

Compared to what is common, treating animals like insentient commodities to be used and consumed, yes VERY radical.

Malcolm wrote:

No, (some) animals are treated like sentient commodities, that must be fed, housed, given medical attention, and so on. Those who are not treated like commodities are swiftly becoming extinct.

Author: Malcolm

Date: Friday, January 20th, 2023 at 12:33 AM

Title: Re: Yeshe's really back!

Content:

Tongnyid Dorje said:

If not from anything else, this shift from "not to be involved in DC at all" to "give dzogchen teachings" alone is kind of strange to me.

Malcolm wrote:

Look, Merigar was in danger of losing its nonprofit religious status in Italy. They asked YN to be their spiritual leader. He agreed. It's as simple as that.

As to the Buddhist status of the DC, in its incorporation articles it states:

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This makes the DC indisputably Buddhist in character and doctrine.

Teaching here:

<https://www.accesstoinight.org/tipitaka/sn/sn56/sn56.011.piya.html>

Tongnyid Dorje said:

Yes, I noticed that, but according to different opinions here on DW some weeks ago, everybody thought it is just formal position to keep status of DC. Now situation changed little.

Malcolm wrote:

It may be the case that in Italy, a spiritual leader has to do something more than just be a name on a piece of paper in an office.

Author: Malcolm

Date: Friday, January 20th, 2023 at 12:39 AM

Title: Re: Yeshe's really back!

Content:

Virgo said:

Will you guys? And what if he doesn't? Will you go against him?

Malcolm wrote:

It is not a question of for or against. It is a question of agree or disagree. There have always been people in the DC whose view is basically annihilationist. There are others who stridently insist they are not Buddhists. Still others who think Dzogchen, Advaita, and Trika have the same meaning. I disagree with them, and they know it. But I am not interested in conditioning them, even though they are completely wrong.

Author: Malcolm

Date: Friday, January 20th, 2023 at 12:46 AM

Title: Re: Eating meat that is destined for the trash

Content:

seeker242 said:

Compared to what is common, treating animals like insentient commodities to be used and consumed, yes VERY radical.

Malcolm wrote:

No, (some) animals are treated like sentient commodities, that must be fed, housed, given medical attention, and so on. Those who are not treated like commodities are swiftly becoming extinct.

seeker242 said:

An irrelevant distinction.

Malcolm wrote:

For you, not for me.

Author: Malcolm

Date: Friday, January 20th, 2023 at 12:51 AM

Title: Re: Yeshi's really back!

Content:

Virgo said:

Will you guys? And what if he doesn't? Will you go against him?

Malcolm wrote:

It is not a question of for or against. It is a question of agree or disagree. There have always been people in the DC whose view is basically annihilationist. There are others who stridently insist they are not Buddhists. Still others who think Dzogchen, Advaita, and Trika have the same meaning. I disagree with them, and they know it. But I am not interested in conditioning them, even though they are completely wrong.

I should add, such people still have a connection with Dzogchen teachings, and so even if they do not obtain total realization in this life or the bardo, etc., they will eventually.

Author: Malcolm

Date: Friday, January 20th, 2023 at 1:05 AM

Title: Re: Correct sanskrit pronunciation

Content:

nyamlae said:

(གཞུང་ལས་པ་ནི་ཁ་དང་ཆ་མཐུན་པར་ཞེས་གསལ་བས་པ་འདིའི་སྐུ་ཁ་ཞེས་བཤྲག་དགོས། "As is clarified in the classics, པ་ has the same aspect as kha, and so the sound of this པ་ should be read as kha.")

Malcolm wrote:

Sorry, but these are incorrect pronunciations. Tibetans mispronounce mantras because there are certain sounds they cannot easily make, like kṣa in in the middle of a word, or hriḥ without a sibilant added to it.

If you wish to know how a Tibetan highly educated in Sanskrit pronounces mantras, you should read Sakya Pandita's Flower that Produces Fruit (sngags kyi klog thabs 'bras bu 'byung ba'i me tog, https://legacy.tbrc.org/#library_work_ViewByOutline-001CT00264CZ122043%7CW22271)

པ་པ་ས་ཡི་ཡི་གེ་གསུམ།
སྐབས་ཀྱིས་ཐེ་ལ་གང་བདེར་བཤྲག་

In other words, they are sibilants, produce with the tip of the tongue.

Sapan had thirty pandita tutors, there no more authoritative source for how Sanskrit was pronounced by 13th century Indians.

Author: Malcolm

Date: Friday, January 20th, 2023 at 1:18 AM

Title: Re: Yeshi's really back!

Content:

Adamantine said:

I recall the phase when you were promoting Dzogchen...entirely outside of Buddhism, or any religious container, in a quite absolute way.

Malcolm wrote:

The state of Dzogchen is absolutely outside of Buddhism or any religious container. Dzogchen tantras say so quite explicitly, such as the Sound Tantra:

Since [dharmatā] is beyond the intellect, analysis, and words...
the common vehicles will not accomplish the meaning
since dharmatā cannot be seen through words.

"The common yānas" refers to the nine yānas.

Adamantine said:

Now as a public teacher of Dzogchen, your presentation is much more traditional.

Malcolm wrote:

Only in the sense that I base myself on actual Dzogchen texts, which are not my own

idea.

Author: Malcolm

Date: Friday, January 20th, 2023 at 1:22 AM

Title: Re: Yeshi's really back!

Content:

Adamantine said:

"One does not need beliefs for Dzogchen. Just personal experience. "

Malcolm wrote:

Correct. I stand by all these statements. "Beliefs" belong to lower vehicles.

However, Dzogchen sets out to resolve the existential predicament the Buddha pointed out, but without intellectual beliefs. If someone shows up at my teaching, I don't tell them they have to believe anything, or change what they do believe. My job is to teach them what they need to understand about their own nature, not condition them into adopting a new set of beliefs. Eventually, we can even drop the idea of karma if and when we can really be in our own nature.

However, there is no point in practicing Dzogchen if one does not take the four truths of nobles as a basis. If someone does not have the idea that there is rebirth caused by the three afflictions, there is no point in practicing Dzogchen, other than to have a more relaxed attitude in this life. Certainly all the teachings of rushan, etc., won't make any sense to someone like this. And as for relaxation, you can get that with the Calm app.

In the end, Dzogchen is about ending afflicted existence in samsara.

Author: Malcolm

Date: Friday, January 20th, 2023 at 2:13 AM

Title: Re: Yeshi's really back!

Content:

Adamantine said:

If you need the following conditional exception to amend your prior one-liner, then the prior one liner "One does not need beliefs for Dzogchen" was both inaccurate and misleading.

Malcolm wrote:

It is perfectly accurate and not misleading.

Adamantine said:

To avoid that, it would have to read something like "One does not need beliefs for

Dzogchen, except for the belief in reincarnation, which is absolutely indispensable." .. or something similar.

Malcolm wrote:

No. For example, we do not need to believe we are suffering. When we are suffering, there is nothing to believe. It is a fact. When we discover we are suffering, we are already entering into the existential quandary the Buddha pointed out, "We are suffering, but why are we suffering?" This requires some investigation, some diagnosis so we can get at the cause. But we do not have to have any beliefs at all to enter Dzogchen teachings. Along the way, it will become evident to us that we need to understand the cause of the three poisons, and so on. Along the way we will discover that the eight-fold path has right view, and right view entails not rejecting karma and dependent origination and so on. But one is not required to have any beliefs at all. All one has to understand, in order to enter Dzogchen teachings, is that one is suffering.

Adamantine said:

Well, let's at least give Yeshe a chance to recontextualize, or explain or retract his earlier statements. Who knows, he may surprise us.

Malcolm wrote:

Frankly, I am not that interested in what YN believes or does not believe. It does not concern me. I have no interest in conditioning him or anyone else.

What concerned me was a statement by tinylocust here:

<https://www.dharmawheel.net/posting.php?mode=quote&p=653459>

I don't think you need to have any beliefs to be a Dzogchen practitioner. But if one is sincere about Dzogchen, one has to recognize that the solution posed to one's suffering involves the idea of the cause of suffering, karma and affliction. That one has to investigate for oneself. Being unsure of rebirth, which is something ordinary people simply take on faith, is normal. It is not disqualifying.

If however, someone claims that the teaching of rebirth is unnecessary, this is obviously false and attempts to remove rebirth, karma, and dependent origination, etc., as being key parts of the solution to suffering offered by Dzogchen teachings is incorrect. I have always maintained this, I maintained it then, maintain it now, and will always maintain it. I will also always maintain that one does not have to believe anything to practice Dzogchen teachings, because Dzogchen teaching is not based on intellectual analysis, reasoning, or words. If you find it dissonant that I have these two perspectives that are seemingly in opposition, I am sorry. But nothing has changed. You are only looking at one thing I wrote in 2012, not everything. You will never find one word where I negate rebirth, karma, dependent origination.

Author: Malcolm

Date: Friday, January 20th, 2023 at 3:07 AM

Title: Re: Yeshe's really back!

Content:

tinylocusta said:

However, as a Dzogchen practitioner, you need to make a crucial discovery.

Malcolm wrote:

This does not mitigate anything. Dzogchen practitioners also experience death, etc. Discovering instant presence is just the first step. It's not enough.

Author: Malcolm

Date: Friday, January 20th, 2023 at 3:20 AM

Title: Re: Correct sanskrit pronunciation

Content:

Soma999 said:

There are many variations on pronunciation of mantras chanting depending on the regions.

Malcolm wrote:

In the text I provided, Sapan notes regional variations.

Author: Malcolm

Date: Friday, January 20th, 2023 at 5:32 AM

Title: Re: Yeshe's really back!

Content:

Adamantine said:

At a surface glance,

Malcolm wrote:

Well, you probably should not take a superficial glance at anything I say.

Adamantine said:

“Ending rebirth in the three realms is not a secondary consideration in Dzogchen, like all teachings of the Buddha, it’s the main point”

And “without the existential issue of birth in samsara, Dzogchen teachings are of no consequence at all, and completely lose meaning and relevance. This kind of “Ati lite (tm)” is just an empty lifestyle choice.”

Contrasts with “if you can put yourself at the feet of qualified master who teaches Dzogchen from their own experience then there is no limit of benefit and you will receive transmission whether you are a Buddhist, an Catholic or an Alien.”

And “One does not need beliefs for Dzogchen”

Clearly, a Catholic who believes in everlasting heaven or hell, can not reconcile rebirth with their beliefs.

Nor can a materialist, nihilist, etc.

Malcolm wrote:

If they are interested in Dzogchen teachings, this means they have karmic traces for it and not otherwise. This means they will have enough interest to seek out a proper teacher and put those teachings into practice. And in time, and based on their own direct experience through practicing the Dharma, rather than beliefs, they will understand many things they did not understand before, as it should be. In Buddhadharma, in general, we do not coerce people in believing anything, but on the other hand, we certainly point out the issues the Buddha's Dharma was meant to resolve.

In any case, the original author of the statement, "One does not need beliefs for Dzogchen," is Chogyal Namkhai Norbu. Beliefs will never lead to buddhahood, including believing in any kind of Buddhism. But one can confirm the truth of the teachings that exist in Buddhadharma, but that depends on personal experience and direct perception, even inference is not enough:

Just as gold is burnt, cut, and filed,
bhikṣus, the wise should
thoroughly investigate my teachings,
and not accept them due to devotion.

I just don't agree we have to force people to become card-carrying Buddhists if they are interested in Dzogchen teachings. That is religion, not Dharma. Dzogchen is beyond the worldly vehicles and the nine yānas. But that does not mean it does not confirm the essential truth of the Buddha's Dharma.

Adamantine said:

I hope recognizing that, it could inspire giving leeway for others to do the same, such as Yeshe in this case..

Malcolm wrote:

You've completely misjudged my post to tiny locust and its intent. It had nothing to do with YN.

Author: Malcolm

Date: Friday, January 20th, 2023 at 5:37 AM

Title: Re: Yeshe's really back!

Content:

Adamantine said:

This certainly reads as discouraging.

Malcolm wrote:

Sorry, but facts are facts. They might be uncomfortable for you, but they are what they are.

Author: Malcolm

Date: Friday, January 20th, 2023 at 5:40 AM

Title: Re: Yeshi's really back!

Content:

Adamantine said:

that Malcom remarked that this was just a political / institutional ploy for them to keep their legal status...

Malcolm wrote:

It's also a fact that this was an issue for Merigar. Now it is not.

People in the area were surprised by this announcement. It was quite unexpected.

Author: Malcolm

Date: Friday, January 20th, 2023 at 6:02 AM

Title: Re: Yeshi's really back!

Content:

Malcolm wrote:

If they are interested in Dzogchen teachings, this means they have karmic traces for it and not otherwise. This means they will have enough interest to seek out a proper teacher and put those teachings into practice. And in time, and based on their own direct experience through practicing the Dharma, rather than beliefs, they will understand many things they did not understand before, as it should be.

Adamantine said:

Ok, so up until that time—which could be many years—then for them:

“Dzogchen teachings are of no consequence at all, and completely lose meaning and relevance. This kind of “Ati lite (tm)” is just an empty lifestyle choice.”?

Then how does one lead to the other?

I'm not quite sure how you don't see any contradiction here.

Malcolm wrote:

You will note that I said, "without the existential issue of birth in samsara, Dzogchen teachings are of no consequence at all." I said only "birth," and quite deliberately so. Why? Because birth results in the suffering of aging, illness, and death, which no one can deny. So, no contradiction, but nice try. Are you tiring of this game yet?

Author: Malcolm

Date: Friday, January 20th, 2023 at 6:18 AM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

fckw said:

Well - never having had the opportunity to even hear about them also blocks one's realization. That was the state of things for the last 1000 years or so for 99.999% of humanity.

Malcolm wrote:

And it still will be for the next 1000 years because there are never very many qualified teachers of Dzogchen around.

Author: Malcolm

Date: Friday, January 20th, 2023 at 6:36 AM

Title: Re: Correct sanskrit pronunciation

Content:

Zhen Li said:

And while sh (श) is closer to s (स), ष is often pronounced as kh (ष = ख)—this is a convention that is found even in some Vedic Sanskrit (e.g. ṛṣi being pronounced like "rikhi").

Malcolm wrote:

Newar belongs to the Sino-Tibetan language family, so it is not surprising that they have same the pronunciation issues with ṣa and kṣa as Tibetans do.

Author: Malcolm

Date: Friday, January 20th, 2023 at 7:17 AM

Title: Re: Few more questions please !

Content:

Mystic Sam said:

Is there a factor why such realized person dont develop perfect siddhis ?

Malcolm wrote:

There is only one siddhi that actually matters: awakening.

Author: Malcolm

Date: Friday, January 20th, 2023 at 8:50 AM

Title: Re: Correct sanskrit pronunciation

Content:

nyamlae said:

And so he is a very valuable source of data, but he is not the only source of data.

Malcolm wrote:

There is no evidence that Sera Jetsun studied Sanskrit with a native Sanskrit speaker.

His reasoning is also unsound.

There is also no evidence that pronouncing a labial as a guttural is valid in any Sanskrit context. It is a laughable, unsupportable contention.

My teacher studied Sanskrit for many years at Sanskrit University.

Author: Malcolm

Date: Friday, January 20th, 2023 at 9:39 PM

Title: Re: Yeshi's really back!

Content:

tinylocusta said:

, "he's doing it only to keep the institution"

Malcolm wrote:

In a democracy, leaders should to be questioned. They are answerable to their constituents. Dzogchen Community was set up ChNN as a decentralized, direct democracy, not a fiefdom. Transparency and freedom of speech are essential to the functioning of a healthy democracy. Leaders of a democratic organization are public people. They don't have the same rights to privacy that private citizens enjoy.

So, Is YN a part of Dzogchen community or not? Is he a leader in Dzogchen community or not? Is he the honorary president? People have a right to know these things and not be continually kept in the dark, with information only trickling out from fraught and disturbing meetings which no one is "allowed" to record, discuss, etc., and occasional communiques from the Merigar Gakyil. The situation may be reaching some measure of resolution, after four years, but frankly, it's all still pretty opaque to everyone and this has been going on for far too long.

Author: Malcolm

Date: Friday, January 20th, 2023 at 11:00 PM

Title: Re: Few more questions please !

Content:

Mystic Sam said:

Is there a factor why such realized person don't develop perfect siddhis ?

Malcolm wrote:

There is only one siddhi that actually matters: awakening.

Mystic Sam said:

Thank you Acharya.

I totally agree with that.

My current system ends with something like deity yoga and developing all siddhis. Yet I am not very motivated in this current system because I seek liberation for myself and helping all sentient beings to liberate, I remind myself of this goal every night. That is why reading about Dzogchen and Bodhisattva the first time about year ago deeply affected me. It made a lot of sense when I was very confused.

Having said that, it really worries me and saddened me that after hearing the experience of many people practicing Dzogchen, I can not find evidence of realization or perfection among these practitioners. I tell myself they must be hiding their realization or achievements.

Malcolm wrote:

Among mundane siddhis, the most important one is being kind to everyone.

Author: Malcolm

Date: Friday, January 20th, 2023 at 11:52 PM

Title: Re: Yeshe's really back!

Content:

Adamantine said:

Regarding this one statement of yours in particular, I have to admit I'm now even more confused. I certainly did notice you wrote "without the existential issue of birth in samsara", I didn't include that in the quote merely to be succinct. Actually, that was precisely what caused me to read it as referring to rebirth, since the term samsara refers of course to the harrowing continuity of cyclic existence..in which rebirth is naturally implicated.. there is no samsara without rebirth. To cite Rigpa wiki "Samsara (Skt. saṃsāra; Tib. རྒྱུ་རྩལ་, khorwa, Wyl. 'khor ba) is the cycle of conditioned existence, birth and death, which is characterized by suffering and in which one is continually reborn until attaining nirvana. "

But of course you know this quite well, ...so?

Malcolm wrote:

Birth has the consequence of suffering, whether one accepts rebirth or not. Everyone who is born ages, grows ill, and dies.

Saṃsāra basically means to wander around. In the context of Indian Buddhist texts, it means punarbhāva, rebecoming. But the Buddha never asked people to accept rebirth uncritically, rather than Buddha's discourse into free inquiry, we can call the Kalama

Sutta the Buddha's version of Pascal's wager:

"The disciple of the Noble Ones, Kalamas, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, these four solaces are found."

"So it is, Blessed One. So it is, Sublime one. The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, four solaces are found."

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him."

"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him."

"Suppose evil (results) befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill (results) affect me who do no evil deed?' This is the third solace found by him."

"Suppose evil (results) do not befall an evil-doer. Then I see myself purified in any case.' This is the fourth solace found by him."

"The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, these four solaces are found."

<https://www.accesstoinsight.org/lib/authors/soma/wheel008.html>

At the level of what we ourselves actually experience in our lives it is clear where transmigration begins; it begins in any instant in which we enter into dualism just as it ends when we rediscover the primordial state...

Chogyal Namkhai Norbu. The Crystal and the Way of Light: Sutra, Tantra and Dzogchen (pp. 90-91). Kindle Edition.

Some people think Dzogchen is about realizing some awakened state. It isn't. It's about cessation. Dzogchen is the third truth of nobles Recognizing the basis is the method we use in Dzogchen, but it isn't the end goal.

"Bliss" in Dzogchen is a negative definition, like the rest of Buddhadharma. It means we are no longer subject to suffering at all. When we have realized this state, then we can be of much benefit to others. Until that time, our ability benefit others is quite curtailed by our own limitations.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 12:32 AM

Title: Re: Correct sanskrit pronunciation

Content:

Malcolm wrote:

There is no evidence that Sera Jetsun studied Sanskrit with a native Sanskrit speaker.

nyamlae said:

Who is Sera Jetsun?

Malcolm wrote:

My error, I see that this is by dge 'dun dpal, 14th century.

His reasoning is also unsound.

What reasoning, and how? [/quote]

'ཐ་ནི་ཁ་དང་ཆ་མཐུན་པར

There is also no evidence that pronouncing a labial as a guttural is valid in any Sanskrit context.

What labial?

ཤཱ.པ

Sure, but this is not what I mean. I'm not saying that every single Tibetan is an expert in Sanskrit, I'm saying that Tibetans in general are making intentional and textually-based decisions for Sanskrit pronunciation; and furthermore, I see no reason to think that all these deviations from whatever norm are reducible to Tibetans just being bad at pronouncing Sanskrit.

You mean like "shing kun" for Hingu?

Author: Malcolm

Date: Saturday, January 21st, 2023 at 2:51 AM

Title: Re: Yeshe's really back!

Content:

Adamantine said:

Yet we also know that we can find thousands of passages from Buddha referring to karma and rebirth from the 4 noble truths onwards, to every one like this. And that's because it's quintessentially integral to the enterprise of the Buddhist path.

Malcolm wrote:

You are missing the point and creating a tempest in a teapot.

The Buddha never said to anyone, "If you don't accept rebirth, I won't teach you."

Buddha educated people about what he observed to be the principle existential issue facing human beings, suffering. He did not say first, "rebirth is suffering," he said first "Birth is suffering:"

"The Noble Truth of Suffering (dukkha), monks, is this: Birth is suffering, aging is suffering, sickness is suffering, death is suffering, association with the unpleasant is suffering, dissociation from the pleasant is suffering, not to receive what one desires is suffering — in brief the five aggregates subject to grasping are suffering.

<https://www.accesstoinight.org/tipitaka/sn/sn56/sn56.011.piya.html>

He identified the cause as rebirth only in the second truth of nobles:

"The Noble Truth of the Origin (cause) of Suffering is this: It is this craving (thirst) which produces re-becoming (rebirth) accompanied by passionate greed, and finding fresh delight now here, and now there, namely craving for sense pleasure, craving for existence and craving for non-existence (self-annihilation).

So you are putting the cart before the horse.

He also recommended that people not accept anything he taught without consideration or examination.

Adamantine said:

It's not clear why you present this after the prior sutra quote..though since you seem to be fitting them together I'll reply accordingly. If birth was the only cause of suffering, and not rebirth, then the project of relieving oneself from the extremes of suffering in your version of a rebirth-free 'samsara', would be as simple as suicide.

Malcolm wrote:

Suicide isn't simple. And that's not what I am saying. What I am saying is that we cannot expect people to operate from first principles, for example, rebirth, they don't even accept.

According to you, we should never teach Dzogchen teachings to anyone apart from card-carrying Buddhists. I don't agree with this point of view. I never said rebirth was not a part of Dzogchen teachings, because of course it is, I just said it was not necessary for people to believe it as a prerequisite for entering Dzogchen teachings, and frankly, neither did ChNN.

Adamantine said:

" "Long have you (repeatedly) experienced the death of a mother...

<https://www.accesstoinight.org/tipitaka/sn/sn15/sn15.003.than.html>

Malcolm wrote:

The Buddha never expected anyone to take these assertions on faith, but only after reasoned consideration and investigation.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 3:23 AM

Title: Re: Yeshi's really back!

Content:

Adamantine said:

The four noble truths were taught together in one sermon.

It's kinda missing the point to parse them out as if they weren't presented together, and meant to be understood together, imho.

Malcolm wrote:

The Buddha was presenting them because they were what he understood. He was not insisting that the five ascetics that he taught were required to agree.

Adamantine said:

That was just a set up for the second, third and fourth. He didn't feel the need to shelter the students from the idea of rebirth, give them time to work with just the first for weeks, months or years before daring to propose the second.

Malcolm wrote:

Whoever implied we should shelter students from the idea of rebirth? You completely have not understood my point at all.

Adamantine said:

According to you, we should never teach Dzogchen teachings to anyone apart from card-carrying Buddhists.

This is a straw man, as I never asserted this...

Malcolm wrote:

Just as I never asserted that we should parse out the teaching of rebirth in Dzogchen. I just said, repeating the words of ChNN, we don't need to believe anything in Dzogchen. Beliefs come and go, change, get dropped, etc. What we need in the Dharma is knowledge, personal and direct knowledge, not beliefs, including belief in rebirth. If we come to that conclusion based on our own experience, great. But if not, that's ok too.

What tiny locust was trying to get at, is if we have real knowledge of the basis, then these questions don't matter. My reply to him was, "great, but this ignores the existential questions Dzogchen seeks to solve," which is why we have the idea of suffering, etc. to begin with.

You brought up some old posts because somehow you thought I needed to be reminded of how people can change (). I then pointed out one statement, emblematic of the whole, which is that people don't need to believe anything in Dzogchen. Dzogchen is beyond religion and philosophy, as Chogyal Namkhai Norbu famously stated. Most people still do not understand what that means. If Dzogchen is beyond religion and philosophy, then of what use are beliefs for a Dzogchen practitioner?, including the belief that consciousness perishes at death or continues at death? It's not that I don't personally accept rebirth, etc. I do. You know that. But just because I believe these

things does not mean they are of value or even true. But one thing I do know is the meaning of Dzogchen teachings through my own experience. I don't need to believe it.

Adamantine said:

" As far as Ray goes, I criticized him for saying that rebirth was not a necessary part of the Dharma taught by the Buddha. He was wrong to say that. So, not I am not sorry for making that observation. If someone claims that we can eject rebirth as so much Asian baggage, that person is not teaching the Dharma of the Buddha correctly. "

Malcolm wrote:

Correct, it is a necessary part of the Dharma. It is just not necessary to force beliefs on people.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 4:37 AM

Title: Re: Yeshi's really back!

Content:

Norwegian said:

Personally I think that today it would be nice if more people entered the arts, humanities, pedagogy, and so on, and focused on receiving an education which makes them warmer, kinder, and smarter in a compassionate way, rather than this exaggerated focus on STEM all the time, which leads too many people into becoming cold and sterile and unable to think outside the box.

Archie2009 said:

It is very naive to think people in the arts and humanities are warmer, kinder, and smarter in a compassionate way. I don't want to appear strident, but it's like the thought of a twenty something.

Malcolm wrote:

Maybe, but at least they can talk about things other than weed, video games, and Elon Musk.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 4:57 AM

Title: Re: Yeshi's really back!

Content:

Archie2009 said:

It is very naive to think people in the arts and humanities are warmer, kinder, and smarter in a compassionate way. I don't want to appear strident, but it's like the thought of a twenty something.

Malcolm wrote:

Maybe, but at least they can talk about things other than weed, video games, and Elon

Musk.

Dechen Norbu said:

You really think people who choose science only talk about that? You need to get out more, Malcolm!

Malcolm wrote:

Among people with higher educations in the US, those with STEM educations are the least educated and most poorly informed people I know. They rarely know anything about history, philosophy, etc.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 5:13 AM

Title: Re: Yeshe's really back!

Content:

↑ said:

Just as I never asserted that we should parse out the teaching of rebirth in Dzogchen. I just said, repeating the words of ChNN, we don't need to believe anything in Dzogchen. Beliefs come and go, change, get dropped, etc. What we need in the Dharma is knowledge, personal and direct knowledge, not beliefs, including belief in rebirth. If we come to that conclusion based on our own experience, great. But if not, that's ok too.

Adamantine said:

So then following through with this view, it shouldn't be at all surprising, or controversial then, if Yeshe "definitely rejects rebirth, and.... went so far as to offer a course of "Dzogchen without rebirth" at one point."

Malcolm wrote:

Either I was unclear or you should read more carefully—that was Igor.

Adamantine said:

So why bring it up?

Malcolm wrote:

You did when you quoted me.

Adamantine said:

Also it still is difficult to reconcile the ease with which you promulgate this perspective right after writing:

"Ending rebirth in the three realms is not a secondary consideration in Dzogchen...

Malcolm wrote:

Not at all. There is a difference between explaining what is taught in the text and guiding people who are interested in the teachings. For the former, one explains what they say. For the latter, one does not force beliefs on people.

Now in particular, since Dzogchen really cannot be confirmed through words, one does not have to believe anything. All the words of the mundane vehicles and the nine yanas are just abstract intellectual analysis, just so many words.

Since [dharmatā] is beyond the intellect, analysis, and words, it is seen with the sense organs, but not with wisdom (prajñā).

Nevertheless:

In the natural Great Perfection, though the mind that has a referential view is exhausted, sometimes [the view] is confirmed with words.

--Sound Tantra

As they say seeing is "believing."

Adamantine said:

I mean, you've gone to great lengths to try and explain how asserting both perspectives is compatible for you, or that they are really the same perspective, but admittedly I'm having a hard time following your logic on this one.

Malcolm wrote:

Perhaps you are being overly intellectual.

Adamantine said:

How could we have direct knowledge of death, the bardo, or rebirth until we actually die? Unless of course we have memories of a prior life or death, -but even the validity of those memories could be questioned as fantasy or delusion... So if we are to seriously apply ourselves to teachings and a path which has so much emphasis on birth, death, bardo and rebirth, then we should have some degree of confidence in these things, based on inference, not direct experience, imho.

Malcolm wrote:

As I mentioned, the Kalamas Sūtra presents a Buddhist Pascal's wager.

But in Dzogchen, intellectual beliefs don't cut it, even if sometimes we have to explain things in words.

Generally, there is disagreement about whether it's important to properly pronounce Sanskrit mantras in Tibetan Buddhism. There's a lot of interesting debate to be had here, and yes it is always good to follow your teacher, but you also deserve a simple answer to your question. So, whether you're on team vajra or team benza, here are the proper way to pronounce the Sanskrit

You provide the Western-style pronunciation, which is fine, but it's specifically in the "team vajra" camp.

Unfortunately for the OP, there's no neutral "proper" way to pronounce Sanskrit, so you really do just have to pick a camp.

Tibetans aren't really mispronouncing Sanskrit; they are following pronunciation standards that are hundreds of years old, laid out in the many Mantrasya Pathopaya (མཎཏ་སྔ་པ་ཐོཔ་པ་ལ་) texts that are part of the tradition. Everything from the pronunciation of ལྷ་ as "soha" to the pronunciation of ཀ་ as "kha" are intentional, educated decisions. For example, see page 31 of

https://www.serajeyrigzodchenmo.org/images/book/pdf_folder/rig_ney/da_rigpa/sanskrit_sog/sanskrit/%E0%BD%A6%E0%BE%94%E0%BD%82%E0%BD%A6%E0%BC%8B%E0%BD%80%E0%BE%B1%E0%BD%B2%E0%BC%8B%E0%BD%96%E0%BD%80%E0%BE%B3%E0%BD%82%E0%BC%8B%E0%BD%90%E0%BD%96%E0%BD%A6%E0%BC%8B%E0%BD%A2%E0%BE%A9%E0%BC%8B%E0%BD%A0%E0%BD%82%E0%BE%B2%E0%BD%BA%E0%BD%A3%E0%BC%8D.pdf (མཉུ་ལྷ་བྱ་ལས་མཉོ་ལྷ་བྱ་བཟླག་གོ། "for example, from satva you should read satow.") or page 22 of <https://archive.org/details/bdrc-W1AC257/page/22/mode/2up?view=theater>

(གཞུང་ལས་པ་ནི་ཁ་དང་ཆ་མཐུན་པར་ཞེས་གསལ་བས་པ་འདིའི་རྒྱ་ཁ་ཞེས་བསྒྲག་དགོས། "As is clarified in the classics, པ་ has the same aspect as kha, and so the sound of this པ་ should be read as kha.")

This work by Gendun Pal is actually quite late, he lived in 14th to 15th century, when the contact of Tibetans with India was quite limited already, so no wonder, that some mistaken pronunciations are presented as correct.

Yes, but our friend here knows better than everyone so...

Content:

Adamantine said:

So if you see no issue with teaching Dzogchen without rebirth,

Malcolm wrote:

You really do need to read more carefully. I never said we could teach Dzogchen sans rebirth. I said that not believing in rebirth was not a barrier to studying and practicing Dzogchen. I am pretty sure that if someone _really_ practices Dzogchen, they will begin to have the five eyes and so on, whether they started out believing in rebirth or not.

Adamantine said:

why did you share this here in this thread?

Malcolm wrote:

I was just confirming what someone else said.

Adamantine said:

Certainly on an Internet forum we have to, or there wouldn't be too many posts...

Malcolm wrote:

The latter would be preferable, in many respects.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 9:52 AM

Title: Re: Correct sanskrit pronunciation

Content:

Malcolm wrote:

པ་ནི་ཁ་དང་ཆ་མཐུན་པར

nyamlae said:

This is presented as an adverb (པར་), not as a reason (པལ་).

Malcolm wrote:

Nick, you pay too much attention to western grammar standards.

The la don ra frequently stands as a “reason.”

In any case, there is no chance kha is a valid pronunciation of Sa.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 10:05 AM

Title: Re: Correct sanskrit pronunciation

Content:

nyamlae said:

This is a good reason to be skeptical of his guide, but it does not actually prove that his guide is mistaken, nor (if so) in what way. More information about these guides and about the education of their authors (including Narthang Lotsawa) would help us better understand which pronunciations are well-grounded in Sanskrit tradition, and which pronunciations are of Tibetan origin. This is one of my main goals and interests in translating this literature.

Malcolm wrote:

We already know Sapan had thirty Sanskrit tutors, and some modern Marathi pronunciation of purusha as purukha is hardly convincing on any level.

I do want to add however that your investigation is interesting, if quixotic,

Author: Malcolm

Date: Saturday, January 21st, 2023 at 8:11 PM

Title: Re: Correct sanskrit pronunciation

Content:

nyamlae said:

I learn new things all the time, but I've never seen or heard "ra" used to mark a reason. Do you have an example of this?

Malcolm wrote:

The next time I run across this I will point it out. But that is not what I meant, In the sentence you provide “as kha is equivalent to Sa, it is pronounced kha.”

That’s bad reasoning.

Whereas, Sapan clearly points out za, Sa, and sa all should be pronounced within the range of sa.

Kha may retroflex in the series of ka kha ga gha nga, as is Sa, but that does not result in kha and Sa having equivalent pronunciations.

It may be the case that in some communities in India there is retroflex drift from Sa to kha, but it wouldnt stand at Varanasi, and certainly when I learned how to chant Vedic chants with Ramasvami, Sa was Sa and not kha.

[

nyamlae said:

Plus, Zhen Li has already commented on how this is also done in Newar recitation.

Malcolm wrote:

Tibetan influence. My roommate for many years (since passed) was Newari. He chanted the Namasmangala in perfect Sanskrit daily. I listened to him every morning. Granted he also was at Varanasi at the same time as Khenpo Migmar, but he had been doing this since he was a small boy, and his father was a famous Newar Lama who trained in Tibet.

nyamlas said:

So, it is established beyond any doubt that this pronunciation of ṣa as "kha" is a known phenomenon in North India, not some oddity restricted to Tibetan.

Malcolm wrote:

Not buying it.

Your response article points out that this Yajur Veda voicing is a voiceless pronunciation, i.e. "purukh," not "purukha." So for example, following the article itself, no one would pronounce bhaḥsajya as Bhekhenze as Tibetans regularly do, since in these instances Sa followed by the vowel, etc.

Author: Malcolm

Date: Saturday, January 21st, 2023 at 9:16 PM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Kim O'Hara said:

I just came across this old meme (I found it on FB at least 4 years ago) and wondered where on the timeline we think we might be now...

timeline-s.jpg

Kim

Malcolm wrote:

Screen Shot 2023-01-21 at 8.16.04 AM.png (88.8 KiB) Viewed 86 times

Author: Malcolm

Date: Sunday, January 22nd, 2023 at 5:33 AM

Title: Re: If there is no self, then who or what is being reborn?

Content:

Ophidian Rainbow said:

If there is no self, then who or what is being reborn?

Malcolm wrote:

Put in the simplest terms, no entity transfers from this life to the next, but there is a serial continuity between this life and the next.

Author: Malcolm

Date: Sunday, January 22nd, 2023 at 7:40 AM

Title: Re: Correct sanskrit pronunciation

Content:

nyamlae said:

I learn new things all the time, but I've never seen or heard "ra" used to mark a reason. Do you have an example of this?

Malcolm wrote:

The next time I run across this I will point it out. But that is not what I meant, In the sentence you provide “as kha is equivalent to Sa, it is pronounced kha.”

That’s bad reasoning.

nyamlae said:

That's not what the text I quoted says. It says,

གཞུང་ལས་ཁྱིམ་དང་ཆ་མཐུན་པར་ཞེས་གསལ་བས་ཁྱེད་ཀྱིས་བཞག་དགོས། "because it is clarified in a classic text that Sa [is read] as equivalent with kha..." In this sentence there is an explicit reason, namely གཞུང་ལས་ཀྱི་ཞེས་གསལ་བས་ "because it is clarified in a classic text", so the reasoning given for pronouncing Sa as kha is that this is what is taught in a classic text.

Malcolm wrote:

But he does not identify the text?

Kha may retroflex in the series of ka kha ga gha nga, as is Sa, but that does not result in kha and Sa having equivalent pronunciations.

Kha is not retroflex in any context.

It's position in the series is the same as ṣa. śa ṣa sa, ka kha ga, etc.

It may be the case that in some communities in India there is retroflex drift from Sa to kha, but it wouldn't stand at Varanasi, and certainly when I learned how to chant Vedic chants with Ramasvami, Sa was Sa and not kha.

Okay, great, so you acknowledge this now.

I acknowledge evidence it presented.

That's not what it says; it says that [puruSa] is pronounced [purukha],

Final vowels are often left unvoiced, for example, my Khenpo leaves the short a at the end of Sanskrit words unvoiced, as he was taught (and yes I am aware this not universal in India).

That is just the Madhyandina style, too, because there is other evidence presented in the initial proposal I linked (e.g. likhyate written as liSyate) that show these letters were

sometimes treated as equivalent before consonants too.

And what evidence do you suppose, apart from your 14th century manual, there is to show that there was a strong enough influence of this Madhyandina style or something similar on Tibetans—that is, North Indian tantrikas in the period from 800-1400 instructing Tibetans to pronounce ṣa as kha—to cause Tibetans to universally adopt this pronunciation against ṣa as ṣa, when there are so many other instances of Tibetanizations of mantra, like Pema for Padma (because for Tibetans, a consonant after "a" turns it in á, as in padma, but also 'das pa etc)? What about turning aṣṭa into akha, obliterating both ṣa and ṭa? If it were as you say, it ought to be more systematic. But it isn't really.

Author: Malcolm

Date: Sunday, January 22nd, 2023 at 11:21 AM

Title: Re: Correct sanskrit pronunciation

Content:

nyamlae said:

Therefore, we must distinguish how a sound is pronounced in different contexts, instead of assuming that a sound change will apply unconditionally.

Malcolm wrote:

Which is a burden of evidence you have not shown,

Author: Malcolm

Date: Monday, January 23rd, 2023 at 1:35 AM

Title: Re: In Madhyamaka is everything empty, without exception? Or is there something that exists?

Content:

Matt J said:

The shentong point of view in my mind is more of a description

Malcolm wrote:

It is the description itself that is the problem.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 5:06 AM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

Varis said:

Indian Rasayana

Malcolm wrote:

What he is referring to is use of mercury preparations. Mercury is not found on the Indian subcontinent, and it seems probably, based on Needham's History of Science in China, that the Indians learned mercury preparation from Chinese sources.

However, herbal rasāyana is much older than that, and depending on how old one imagines the Carakasamhita to be, certainly dates to before the common era.

Mercury rasāyana is only small branch of Ayurveda. And he is focuses only on the symbolic language in the Amritasiddhi which derives from the various processes used to prepare mercury sulfide.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 10:08 AM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Passing By said:

it seems trekcho is just as easy to misunderstand since it's also experiential

Malcolm wrote:

Trekcho is more difficult to explain, in fact.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 8:56 PM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Kai lord said:

Always find it weird that Sri Singha

Malcolm wrote:

[/quote]

That account is quite late and not reflected in the sems sde and klong sde histories.

SilverFantasy said:

For those familiar with Dzogchen or Nyingma, is there any possibility that the Guhyagarbha tantra points to a sudden enlighten Indian school? Here's my thinking:

Malcolm wrote:

There is a mention of Shri Singha by Manjushrikirti, an 11th century scholar, who identifies the former as belonging to a group who emphasized the completion stage and dispensed with the creation stage as unnecessary. So, I find all the reams of pages written about the supposed origins of Dzogchen to be a bit dated and unnecessary in light of this information. The thirteenth chapter of the Guhyagarbha is quite clear about the meaning of Dzogchen.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 9:05 PM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

Malcolm wrote:

However, herbal rasāyana is much older than that, and depending on how old one imagines the Carakasamhita to be, certainly dates to before the common era.

Mercury rasāyana is only small branch of Ayurveda. And he is focuses only on the symbolic language in the Amritasiddhi which derives from the various processes used to prepare mercury sulfide.

Varis said:

Interesting, thank you Malcolm.

Do you know if the practices of drawing the essence of the elements, sun and moon, etc. in TB have antecedents in Indian Rasayana?

My knowledge of Ayurveda is woefully lacking but I know that similar techniques certainly exist within Daoist Neidan.

Malcolm wrote:

Other than mercury preparation, rasayana in Ayurveda is strictly herbal.

You would have to give some side by side examples. But there is rasayana in the tantras of various kinds.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 9:51 PM

Title: Re: Meaning and translation "druktongpa" or "Drubthob"

Content:

PadmaVonSamba said:

‘DRUK’ means dragon. ‘Pa’ is a suffix used as a kind of identifier. ‘thongpa’ is a kind of Indian dish of curried paneer.

Malcolm wrote:

drug stong means 1000 thunders or 1000 dragons, depends on context.

Author: Malcolm

Date: Monday, January 23rd, 2023 at 10:00 PM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

akuppa said:
perhaps not unlike one of the formless jhānas

PeterC said:
That would be a very strange conclusion to reach

akuppa said:
My interpretation. Perhaps I'm wrong

Malcolm wrote:
Quite unlike the formless dhyānas, which have objects, i.e. the concepts which form their substance.

Author: Malcolm
Date: Tuesday, January 24th, 2023 at 4:15 AM
Title: Re: Masonry- compatible with Buddhist practice?
Content:

PeterC said:
Not compatible. A fundamental tenet of masonry is belief in a supreme being. They leave it up to you which you believe in, but this isn't compatible with refuge in the three jewels.

Malcolm wrote:
Arguably, the original masons were deists, who professed Nature's God, which they called the G.A.U, the "grand architect of the universe," which, according most accounts, merely meant the laws of nature. Benjamin Franklin, Thomas Paine, and Ethan Allen were for intents and purposes atheists. The last, even wrote a long book defending his atheistic stance. Outright denials of the existence of supreme being could get you hung in those days, so deists couched their atheism in language of enlightenment science. Allen on the other hand, secure in his perch in Vt. went all out to condemn religion entirely:

https://www.gutenberg.org/cache/epub/37694/pg37694-images.html#link2H_4_0007

You will note that like other deists he give lip service to God, but if you read him carefully, he is an atheist:

Reason therefore must be the standard by which we determine the respective claims of revelation; for otherwise we may as well subscribe to the divinity of the one as of the other, or to the whole of them, or to none at all. So likewise on this thesis, if reason rejects the whole of those revelations, we ought to return to the religion of nature and reason.

Author: Malcolm
Date: Tuesday, January 24th, 2023 at 4:41 AM
Title: Re: Great Vegan Debate

Content:

Johnny Dangerous said:

You are, in fact, passive aggressively accusing the Goenka folks of something or another, it would be more honest to just be direct.

jimmi said:

The mention of Goenka was in my post and not Skeering's. The taking of the 8 precepts was an important element of the first evening before the start of the ten day course. I was quite surprised to find butter and milk being part of the breakfast servings the following first morning. It struck me as inconsistent with the spirit and meaning of the precept taking ceremony the previous evening.

Malcolm wrote:

The Buddha ate what was offered to him. So should you.

Author: Malcolm

Date: Tuesday, January 24th, 2023 at 8:59 AM

Title: Re: Masonry- compatible with Buddhist practice?

Content:

mystic_poet said:

you did the right thing. templar knights created the freemason tradition, in the crusaders era..

dharma is enough.

Malcolm wrote:

Speculative Masonry was actually created by Elias Ashmole, 17th century British Antiquarian.

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 12:13 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

The origin of tarot cards is a gambling game brought by Mongols to Europe based on Vajrayāna initiation cards; the minor arcana represents four of the five buddha families; the major arcana was developed in Renaissance Italy, from the card game which was popular then.

PeterC said:

Do we know which figures the major arcana are based on? Or is there informed speculation?

Malcolm wrote:

The major arcana seem to just have been trump cards.

The fool survives in modern playing cards the joker, to which any value can assigned, while kings, queens, and jacks were simplified out of the 22 trump cards.

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 2:45 AM

Title: Re: Masonry- compatible with Buddhist practice?

Content:

Sādhaka said:

Since the Tarot is based on the Vajrayana of the Mahasiddhas; we don't really need to go on wild goose-chases about Rosicrucian histories, etc.

Malcolm wrote:

Just the four suites: trumps (vajra), diamonds (jewel), hearts (lotus), and spades (swords, aka karma).

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 11:25 AM

Title: Re: There is no business like religion business.

Content:

jet.urgyen said:

in vajrayana the guru owns the teaching. in sutrayana the preceptor doesn't.

Malcolm wrote:

No, that's not the principle.

The principle is that the guru is embodiment of the three jewels, so,offerings to the guru is of greater merit.

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 11:35 AM

Title: Re: There is no business like religion business.

Content:

jet.urgyen said:

in vajrayana the guru owns the teaching. in sutrayana the preceptor doesn't.

Malcolm wrote:

No, that's not the principle.

The principle is that the guru is embodiment of the three jewels, so, offerings to the guru is of greater merit.

Kim O'Hara said:

Fine.

But that's gifts, not charges.

Kim

Malcolm wrote:

It's the same. Some masters, like Ra Lotsawa, literally had price lists.

Vajrayana is just different on this score.

Longchenpa nearly left his teacher because he couldn't afford the fee. The teacher, Kumaraja, slipped him the fee on the sly.

Indeed, the empowerment fee is built in, and mentioned in the tantras.

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 12:00 PM

Title: Re: There is no business like religion business.

Content:

Kim O'Hara said:

If we want teachers, of any tradition, we have to make provision for their food, housing and (often) travel.

Malcolm wrote:

Of course, that's just reality.

Author: Malcolm

Date: Wednesday, January 25th, 2023 at 12:26 PM

Title: Re: There is no business like religion business.

Content:

gelukman said:

The sutra and tantra man should be honest and say "I do it for the money".

I need to pay for my food, women, housing etc. There is no fault in that.

Then we know we are customers.

But a genuine guru who has realization. He don't have any need for any one's offerings. Otherwise it would be upside-down.

Malcolm wrote:
That's just plain bullshit.

Author: Malcolm
Date: Thursday, January 26th, 2023 at 2:53 AM
Title: Re: Correct sanskrit pronunciation
Content:

Zhen Li said:
The matter is complicated.

Malcolm wrote:
I chatted with my Khenpo about this.

Having studied at Sanskrit University, first in his class for nine years, he really thinks these pronunciations are just incorrect, no matter how they got there. His point is that many brahmins are not actually very educated in Sanskrit, and just recite what they heard from their fathers.

This is not like v<-->b shift, or the b<-->f shift between Sanskrit and Latin. It's not consistent with Panini, according to him.

Author: Malcolm
Date: Thursday, January 26th, 2023 at 5:25 AM
Title: Re: Ukraine News
Content:

PeterC said:
On the tanks though. Is this something the Russian military supply chain really could copy? China, sure, but its doubtful that they would then supply to Russia or use in a theater against NATO forces in the foreseeable future. And if not the tanks, what would you have equipped the Ukrainians with instead?

Malcolm wrote:
Neither China nor the Russians have the manufacturing capabilities to make these things on their own.

As for Iranian drones they use scavenged American chips. They do not have the capability of manufacturing their own.

Russian weapons are also made from parts from markets which are now closed to them.

Author: Malcolm

Date: Thursday, January 26th, 2023 at 7:27 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

Something very controversial, and I don't expect much (or any really) agreement. But: if a teacher is not ordained, then why not contribute to their own livelihood via paid labour like everyone else? There are many precedents for this in the Vajrayana too.

I know I'll be slammed for this!

I get the refrain: because they need 100% of the time in retreat, practice etc. But the issue is that we end up setting up a Brahmin caste. Maybe some can be Brahmins, dispensing this or that for a fee. But some can be outcasts, and some can be workers.

The idea that all should be Brahmins seems inconsistent with the range of possibilities heralded by the Vajrayana tradition.

Malcolm wrote:

The idea that it's actually anyone's business...is misplaced.

Author: Malcolm

Date: Thursday, January 26th, 2023 at 10:22 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

Something very controversial, and I don't expect much (or any really) agreement. But: if a teacher is not ordained, then why not contribute to their own livelihood via paid labour like everyone else? There are many precedents for this in the Vajrayana too.

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The idea that all should be Brahmins seems inconsistent with the range of possibilities heralded by the Vajrayana tradition.

Malcolm wrote:

The idea that it's actually anyone's business...is misplaced.

tobes said:

It is your business, if and only if, you are (for example), contributing to a cocaine budget as was the case with one well known Vajrayana master.

Malcolm wrote:

People were spilling all over each other to keep that guy's nose full of coke. None of that money came from the organization. They had good tax lawyers. Personal donations are personal donations, whether used for this or that. It's not a question of approve or disapprove, it's a question of people's right to waste their money however they see fit, whether it winds up as gold leaf on a statue or cocaine in someone's nose.

Author: Malcolm

Date: Thursday, January 26th, 2023 at 11:54 AM

Title: Re: Back in the USA...

Content:

PeterC said:

Is there anything beyond speculation on which tsaklis inspired which major arcana?

Malcolm wrote:

I don't think they did.

All we really know is that playing cards were introduced by Mongols to Europe in roughly the late 13th century.

Author: Malcolm

Date: Saturday, January 28th, 2023 at 12:44 AM

Title: Re: Same empowerment on different "levels?"

Content:

drodul said:

I have received a deity empowerment from a terma cycle from two different lamas. The same concise sadhana was provided at each empowerment, though a more extensive sadhana was offered at only one. I'm pretty sure one lama described the practice as being "from the lineage of kriya tantra." The other said it was a highest yoga tantra practice, although it was the same deity, text, mantras, etc. Can the same deity practice be given at different "levels," depending on what the lama thinks is appropriate for the students in front of him?

Malcolm wrote:

It has more to do with what empowerments you already have.

If you receive a kriya empowerment, but have already obtained an empowerment of Hevajra, for example, you can practice that deity as an anuttarayoga tantra deity.

Author: Malcolm

Date: Saturday, January 28th, 2023 at 5:32 AM

Title: Re: Meditation on Hrih

Content:

Thunder said:

I meditate quite regularly as a side practice. I started recently vedic mantra meditation, in a similar vein to transcendental meditation.

I have found it a lot more therapeutic than anapana, at least in dealing with stress.

For those unaware, mantra meditation involves the silent repetition in your mind of a seed syllable, like 'Ram' or 'Aham', which normally has some sort of religious significance, (although meaningless words like 'one' also work just as well, according to neuroscientist Howard Benson.)

I was practicing the other day and suddenly had a flash of inspiration to change the mantra to the syllable 'Hrih' - which is associated with Amitabha. Thus enabling the meditation to get a pure land 'flavour'.

Has anyone heard of a meditation like this before? I'm cautious about experimenting too much and going off piste.

Malcolm wrote:

There are sadhanas of Amitabha and Amitayus where the mantra is a single syllable.

Author: Malcolm

Date: Saturday, January 28th, 2023 at 6:02 AM

Title: Re: How are you preparing for death?

Content:

clyde said:

... in the Zen tradition I have composed a Death Poem, actually Death Poems as I've rewritten them over the years (which is also traditional). ...

Kim O'Hara said:

Death Poems are important in one of the series by Pattison which starts with Skull Mantra - <https://www.bookdepository.com/Skull-Mantra-Eliot-Pattison/9780312385392> - although I can't remember which one.

It's the only time I've come across the idea in Tibetan Buddhism so I don't know whether it's legitimately part of the tradition.

Kim

Malcolm wrote:

There are such things as last testaments (zhal chems), which are usually uttered in verse, so, it is quite common.

Author: Malcolm

Date: Sunday, January 29th, 2023 at 11:37 PM

Title: Re: Masonry- compatible with Buddhist practice?

Content:

Manjushriwiz said:

A lot of freemasons I know are obsessed with power and they are very abusive corrupted people I prefer to stay away

Malcolm wrote:

Masons were instrumental in the formation of liberal democracy in England, the Americas, and on the Continent.

Author: Malcolm

Date: Monday, January 30th, 2023 at 11:28 AM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

Varis said:

Recently saw an interview with Dr. James Mallinson and he stated that he's (controversially) of the opinion that Hatha Yoga has origins in Daoist alchemy. He points out that the same alchemical language, symbolism, and understanding of the body found in the amritasiddhi can be found 200-300 years prior in Daoist texts. He also mentions that Indian Rasayana utilizes substances indigenous to China and Chinese Weidan predates the Indian Rasayana tradition.

I'm curious to hear what others might think of this. Personally, I lean towards this theory myself. You can even find things such as Utkranti-like practices in the Shangqing scriptures and Daoist mythology (the story of Li Tieguai).

PeterC said:

This sounds highly implausible. I haven't watched the video - it's an hour long - but he'd need to do a lot better than the symbolism and understanding of the body, as although these look superficially similar, the functions of the channels, winds etc. are so different as to make it clear that you're dealing with two very different theories.

Malcolm wrote:

I've met Jim. He is a really nice guy. But he does not understand Ayurveda, and he has fallen under the spell of a kind of western academic consensus that is actually divorced from reality.

Author: Malcolm

Date: Monday, January 30th, 2023 at 11:58 PM

Title: Re: There is no business like religion business.

Content:

Aryjna said:

I suppose so. Then now would be a good time for gelukman to tell us exactly what he is talking about, since no specific example of charging instead of asking for a donation has been presented in this thread, only general statements.

Malcolm wrote:

One can find many examples:

<https://www.taramandala.org/programs-overview/long-term-study-pathways/osel-nyingtig/financial-commitment/>

Payment of an annual administrative fee of \$350 due June 2021 and after being formally accepted into the program. This amount will be charged to your account annually. This fee covers administrative costs, translation of relevant texts, text editing and preparation, webcast administration and group oversight.

If you are a member in another long term program through Tara Mandala (Magyu or Gateway), please know that you will be charged a combined fee of \$500 for both programs starting at the time that you are accepted to the Ösel Nyingtig program (this reflects a \$200 discount for being part of both lineages).

Tergar:

<https://learning.tergar.org/#precies-tables>

There are many other examples. Usually you can find some language somewhere that indicates that some accommodation with the financially challenged can be made. These are large nonprofits that employ many people, so what one is supporting is in fact a corporation, rather than a person.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 12:44 AM

Title: Re: There is no business like religion business.

Content:

Malcolm wrote:

<https://learning.tergar.org/#precies-tables>

There are many other examples. Usually you can find some language somewhere that indicates that some accommodation with the financially challenged can be made. These are large nonprofits that employ many people, so what one is supporting is in fact

a corporation, rather than a person.

Aryjna said:

Ah yes, I have had a Tergar subscription before. There is a statement that those who need assistance can contact them, which is what I had in mind when I said there are options for those who can't pay.

Malcolm wrote:

There is no admonition anywhere in the sūtras that the Dharma must be free. Quite the opposite, actually. There are reams of pages extolling the virtues of generosity. Material gifts are the primary dana of householders. If people, ordained or not, skilled in translation, explanation, composition, and debate are not afforded the leisure to engage in these activities, well, the world will be poorer in the Dharma.

What bothers some people is that they might be required to explain why they should be given free access to resources for which others are happy to contribute, regarding this inquiry as a violation of their privacy. They somehow regard Dharma education as different from other kinds of education.

The idea that Dharma should be free comes from this western idea of not taxing churches.

For example, the fees associated with becoming a Shingon Dai Ajari are prohibitive, which is one reason why only old men are Dai Ajaris in Shingon. Likewise, the fees for higher ranks in Soto, etc.

Jodo Shinshu priests charge money for rituals, like 2000 yen. Of course, this is peanuts. But the point is, they charge.

Also it is well known in Tibetan Buddhism that ritual lamas charge for their services.

Tibetan monasteries did not support monks. They were supported by their families, who also made large donations to monasteries. Some poor monks, of course, had to work menial jobs. Others chanted sutras on street corners for change, etc.

My teacher, Kunzang Dechen Lingpa, openly discussed the fact that many times there were teachings he could not attend because he did not have money. He just regarded it as his own lack of merit.

In fact, bitching about \$\$\$ and complaining about this or that fee is, for a Vajrayāna practitioner, a kind of jealousy and envy, and is quite negative.

To sum it up: If you can't afford it, don't go. If you can afford it...

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 1:03 AM

Title: Re: There is no business like religion business.

Content:

PadmaVonSamba said:

Financial Assistance

Once accepted, if you have financial hardships that make these financial commitments challenging, you can apply for a scholarship to help cover the annual administrative fee. We do not want financial challenges to prevent anyone from participating.

So, they are basically treating their program as an academic course and being up front about what they want people to pay, because there are people who will pay that. And then they provide a means for those who can't. They still want paid dues. So, as far as that goes, that's a requirement.

Malcolm wrote:

Correct, which means just like at a college, you have to show need based in sharing details of your income and so on with a stranger.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 1:06 AM

Title: Re: There is no business like religion business.

Content:

Malcolm wrote:

The idea that Dharma should be free comes from this western idea of not taxing churches.

PadmaVonSamba said:

Well I think it also comes from the idea that Buddhism teaches that should not be attached to wealth or material objects.

Malcolm wrote:

The Buddha also taught that lay people should make profits and accumulate wealth.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 9:24 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

I think this is one of the core issues we need to think more carefully about; here we have a culture-tradition of intellectual property, in which words and ideas are indeed owned. This notion is so ingrained that it is basically naturalised. But can we establish such a thing from the perspective of Dharma (as opposed to liberalism)? I'm willing to hear someone try.....

I think we can get very selective when it comes to what is a western import and what is not.

PadmaVonSamba said:

Copyright issues are already pretty clear and well established. There are some grey areas. But I don't think there is anything new with regards to translated works, etc. The words of the buddha can't be owned, but translations of sutras can be. The images on centuries old Tibetan thangkas or Buddhist cave walls can't be copyrighted, but photos of them can be.

The original topic is about teachers who charge for teachings not being genuine. This is an unsubstantiated accusation. And anyway, these days with so much dharma information available free or inexpensively, good luck to the few that charge big bucks to support their little empires.

tobes said:

They are clear and well established. Here. In a liberal system, with liberal laws, based on liberal assumptions. I'm not convinced that the Buddha, Nagarjuna or Kongtrul were playing by those rules. The sense of ownership is very much connected to the OP, and I am suggesting that we're too quick to universalise our own conditions (without even realising that is what we're doing), and be highly selective in what we consider a Tibetan or Indian cultural secretion and what we consider an indispensable part of tradition.

Malcolm wrote:

Scarcity was always a selling point of Vajrayana and still is.

It's just a different approach to dealing with intellectual property, to put it in modern terms, it's vertical marketing.

It's equally clear that we have a very imperfect idea of how instrumental market forces/potlatch expenditures actually were in spreading Buddhism, even during the lifetime of the Buddha. What I am suggesting is that we have really very little insight into the economic climate of Buddhism until quote a late period.

Kongtrul lived in a fully developed market economy, and expresses regret at one point that he was involved in doing religious activities for money in order to further his projects.

I have never, not even once in my life, complained about a fee for a teaching. I think it is incredibly lazy for people to complain about having to pay for Dharma, any Dharma, lazy as well as selfish.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 9:38 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

everyone will pay for glossy exotic empowerments, no one will pay for teachings on sufferings of the lower realms.

Norwegian said:

In Vajrayana, receiving the glossy exotic empowerments gives the practitioner every tool necessary to avoid the sufferings of the lower realms.

tobes said:

They do, but utilized without sufficient understanding that very tool will cause a direct march to such places of woe.

Malcolm wrote:

It creates a positive cause, at the very least.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 9:57 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

I don't begrudge scholars, translators, teachers etc their livelihood. But as much as we can acknowledge necessary costs for Dharma activities, we can also acknowledge forms of excess, corruption, worldly motivations etc. In all honesty, how do you feel when you flip through an issue of Tricycle?

Malcolm wrote:

I don't generally flip through Trike, etc. there is v nothing in those periodicals of interest to me, abnd hasn't been for years.

I am also not at all concerned about other peoples corruption, malfeasance, grift, etc. I just pay attention to my own conduct. I am pretty confident in karma and it's result.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 10:02 AM

Title: Re: There is no business like religion business.

Content:

tobes said:

They do, but utilized without sufficient understanding that very tool will cause a direct march to such places of woe.

Malcolm wrote:

It creates a positive cause, at the very least.

tobes said:

Do you really think this is the best way to go: Vajrayana without any foundations?

Malcolm wrote:

Jetsun Drakpa Gyaltsen pushes back against the idea that it is necessary for people to enter Vajrayana gradually. Why? Some people have foundation from past lives.

In Dzogchen in particular, the idea of making a distinction between sharp and dull is rejected out right.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 9:46 PM

Title: Re: There is no business like religion business.

Content:

Aemilius said:

According to T. W. Rhys-Davids we have some knowledge about the economic and societal system in ancient India. In his book Buddhist India we find:

Buddha is quite clearly taking a political stance here, -we could say. Already this list of crafts has quite a lot of information in it.

Buddhist India

http://www.ahandfulofleaves.org/documents/Buddhist%20India_TWRDavids.pdf

Malcolm wrote:

This certainly tells us very little about the point I was making: "It's equally clear that we have a very imperfect idea of how instrumental market forces/potlach expenditures actually were in spreading Buddhism, even during the lifetime of the Buddha."

And we actually do not have much insight into how the economic climate of ancient India. We know that Buddha encouraged prosperity among the laity and so on. We know that it was common for śrāvakas to be supported on alms. We know that there was currency of some form since bhikṣus were forbidden from individually handling gold and silver, etc., through in all vinayas there is a position for a Sangha treasurer, meaning that Sanghas held wealth, even from the earliest days. We generally assume that Buddhism was most popular among the merchant class, and seems to have spread mainly along trade routes into Bactria, Central Asia, etc., and later along sea routes to China etc. But these insight are very external. We do not have much in the way of actual reports from the period of 500 -- 400 BCE of the economic life of India. And most of what we know of the ancient Indian economy is post-Alexander.

Author: Malcolm

Date: Tuesday, January 31st, 2023 at 10:57 PM

Title: Re: Has the Chöd practice become almost obsolete in modern times?

Content:

yagmort said:

the main thing about chöd

Malcolm wrote:

The main thing about chod is understanding the four mārās and cutting through them.

The liturgy, instrumentation, etc., that's all secondary.

Author: Malcolm

Date: Wednesday, February 1st, 2023 at 7:50 PM

Title: Re: There is no business like religion business.

Content:

Aemilius said:

According to T. W. Rhys-Davids we have some knowledge about the economic and societal system in ancient India. In his book Buddhist India we find:

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Malcolm wrote:

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Aemilius said:

We can safely make the conclusion that they were quite wealthy and prosperous, as Jatakas and sutras tell us. They had enough wealth and free time to start wondering about the "meaning of life", or other philosophical questions about the nature of existence. And wealthy enough to support a class of idlers that were called sramanas (and brahmanas).

from Mahā-Sudassana Sutta, The Great King Of Glory:

"Long ago, Ānanda, there was a king, by name Mahā-Sudassana, a king of kings, a righteous man who ruled in righteousness, an anointed Kshatriya, Lord of the four quarters of the earth, conqueror, the protector of his people, possessor of the seven royal treasures. This Kusinārā, Ānanda, was the royal city of king Mahā-Sudassana, under the name of Kusāvatī, and on the east and on the west it was twelve leagues in length, and on the north and on the south it was seven leagues in breadth. That royal city Kusāvatī, Ānanda, was mighty, and prosperous, and full of people, crowded with men, and provided with all things for food. Just, Ānanda, as the royal city of the gods, Ālakamandā by name, is mighty, prosperous, and full of people, crowded with the gods, and provided with all kinds of food, so. Ānanda, was the royal city Kusāvatī mighty and prosperous, full of people, crowded with men, and provided with all kinds of food.

Both by day and by night, Ānanda, the royal city Kusāvatī resounded with the ten cries; that is to say, the noise of elephants, and the noise of horses, and the noise of chariots; the sounds of the drum, of the tabor, and of the lute; the sound of singing, and the sounds of the cymbal and of the gong; and lastly, with the cry, 'Eat, drink, and be merry!'"

...

"And whoever, Ānanda, in the royal city Kusāvatī were at that time gamblers, drunkards, and given to drink, they used to dance round together to the sound of those palms when shaken by the wind."

Malcolm wrote:

These are not contemporary reports, dating three hundred years APN. A lot can change in three hundred years.

Author: Malcolm

Date: Wednesday, February 1st, 2023 at 8:08 PM

Title: Re: There is no business like religion business.

Content:

tobes said:

This is applying capitalist logic to something that thoroughly transcends such logic.

Malcolm wrote:

Sponsoring Dharma is still an exchange for value: people do these things for merit, to accumulate karmic capital. So it is actually right in line with market thinking. Indeed, karma is treated as debt by the Buddha, likewise merit is capital.

Author: Malcolm

Date: Wednesday, February 1st, 2023 at 10:17 PM

Title: Re: There is no business like religion business.

Content:

Soma999 said:

Market thinking : give the less possible, and take the maximum you can

Intention : profit, pleasure, me, myself, my big car

Malcolm wrote:

Very often people think terms of minimum effort maximum merit. Indeed, the whole theory of two accumulations in Vajrayana is based on this very principle.

Indeed, an appeal to merit making is the central feature of Buddhist marketing.

So let's not kid ourselves about the notion of debt and profit as operative concepts in karma and merit.

Author: Malcolm

Date: Thursday, February 2nd, 2023 at 3:09 AM

Title: Re: There is no business like religion business.

Content:

jet.uryen said:

Do you think Bodhisattvas charge for their help hahahahhah

Malcolm wrote:

Certainly, if it causes people to value that help more.

Author: Malcolm

Date: Friday, February 3rd, 2023 at 12:19 AM

Title: Re: the fifth precept, alcohol

Content:

mystic_poet said:

i decided to hold five precepts. my question is about the fifth precept.

i dont have alcohol when im alone, but when i meet my friends, for example they have alcohol or smoke some weed. what happens i join them and drink a half or one glass of beer? just to be a part of the community?

we dont steal, hurt anyone or have sex while having alcohol. we just talk a lot, laugh or sing silly songs.

before something like this, should i say: 'dear dharma, buddha and sangha, i will have one glass of beer, you know, we are good guys, we ll just have some fun?

im not a monk. just a nuts with anxiety.

thanks..

Malcolm wrote:
Just don't get drunk.

Author: Malcolm
Date: Friday, February 3rd, 2023 at 11:45 PM
Title: Re: Has the Chöd practice become almost obsolete in modern times?
Content:
yagmort said:
chod liturgy

Malcolm wrote:
Is not real chod. It is actually a practice one engages in after one has thoroughly grasped the principles of the four mārās. The Lujin is a practice related to conduct.

Author: Malcolm
Date: Saturday, February 4th, 2023 at 12:24 AM
Title: Re: Mipham
Content:
naljor said:
Are the simple practices or sadhanas by Mipham Rinpoche in Anuyoga style?

Malcolm wrote:
Too many to count.

Author: Malcolm
Date: Saturday, February 4th, 2023 at 12:28 AM
Title: Re: Question: Reencarnation with years of break
Content:

Nosta said:
But if these children were in such a place in between, why they remember only the previous life as humans?

Malcolm wrote:
Simple: in a human body, you are going to mainly recall human experiences. To use an analogy, it is a well-known phenomena that things people do when they are intoxicated are often forgotten until they are intoxicated again.

Author: Malcolm
Date: Saturday, February 4th, 2023 at 4:01 AM
Title: Re: Mipham
Content:

ThreeVows said:
Someone else on this thread pointed out a very short Kurukulla sadhana from Mipham. If one had a kurukulla empowerment is it permissible to practice that sadhana even without a formal lung?

Malcolm wrote:
Generally, you should have the lung.

Author: Malcolm
Date: Sunday, February 5th, 2023 at 2:50 AM
Title: Re: Natural thogal?
Content:
Natan said:
Longchenpa has a lot to say about Tregcho and Thogal. One thing he doesn't say is Thogal is depending on Tregcho.

Malcolm wrote:
The tantras that are his sources certainly do.

Author: Malcolm
Date: Sunday, February 5th, 2023 at 3:33 AM
Title: Re: No Translation of Any Chapters of the Treasure of the Supreme Vehicle by Longchenpa
Content:
tinylocusta said:
phrases like "sixfold Rockstar Pedestal" for the "sixth Vajradhara" might be a bit too much for my small brain.

Malcolm wrote:
This kind of translation is not serious. It is important in Dzogchen that the words and the meanings are connected, which is not the case in this small example.

Author: Malcolm
Date: Sunday, February 5th, 2023 at 11:40 PM
Title: Re: Manjushri in China
Content:
Kai lord said:

Fu Xi (who discovered the eight trigrams) was the first emperor of China? And he was described as a commoner?

Ok nevermind, I will just treat it as some weird Tibetan interpretations on Chinese myths and legends...

Malcolm wrote:

You have no idea how interesting the Tibetan chronicle of the origin of the elemental calculation is. Of course, it is connected with Dzogchen teachings.

Author: Malcolm

Date: Monday, February 6th, 2023 at 12:11 AM

Title: Re: Manjushri in China

Content:

Varis said:

In the oldest extant Tibetan version it's actually a frog.

Malcolm wrote:

No, it is a rus sbal, a "bony frog," i.e., a tortoise.

Author: Malcolm

Date: Monday, February 6th, 2023 at 12:43 AM

Title: Re: Manjushri in China

Content:

Kai lord said:

I truly don't know I Ching is connected with Dzogchen. Although there have been cases of people using the working principles behind I Ching to understand the interdependence nature of various phenomena and hence Sunyata.

Malcolm wrote:

It has nothing to do with I Ching, actually. There are four kinds of cosmic tortoise in elemental calculation:

There is a cosmic tortoise of the abode, where Mañjuśrī acts as a demiurge; cosmic tortoise of the basis, which produces all buddhas and sentient beings; cosmic tortoise of formation; a golden cosmic tortoise of existence (divided in method and wisdom):

It is at this stage for the eight spar kha form:

Next, the manner in which the Grandfather Sky and Grandmother Earth form the brother and sister elemental sequence, the eight figures marking the body of that tortoise of existence. The mist of the vapor of its mouth along with light produced Grandfather Sky as the pure element appearing as the character 三 (khen).

The external soil of the tortoise that drips down produced Grandmother Earth as the

impure element appearing as the character 𪛗 (khon).

Grandfather Sky and Grandmother Earth lay down together in a valley and based on the pillar of earth and sky made by a mountain, the eldest son and first child, Gin (☰), mountain, arose.

Through the condition of wind arising between the rocky mountains, the eldest daughter Zon (☴), wind arose.

Disturbed and spread by the wind, fire blazes, producing the middle daughter, Li (☲).

The wind and fire fight, and since rain falls, the youngest son, Kham (☵) arose as the unclean hunchback water.

Since trees grow between those, the youngest daughter, Zin (☴), wood arose.

Earth melted by fire produces metal, therefore. the middle son, the cutting Dwa (☲), metal arose.

The way in which both Kham and Zin form: After the eldest son, Gin, and the eldest daughter, Zon, reached adulthood, having given rise to desire because of karma, brother mountain Gin circled Meru three times, and the eldest sister Zon circled the ocean. They both were unable to catch the moon, and since it wandered, in that valley where the rough wind of karma arose, in that country of the poisonous female demons (srin mo) called "The Primeval Blue Sky", the brother and sister came together and met without recognizing [one another] and through their incestuous union, Kham and Zin were born from incest.

Through that, after the gods and nāgās of existence fought, the eight classes of mundane gods and demons came from the mating or union of the gods and nāgās. Further, different shapes of their bodies and heads formed. In the same way, from the mating of the gods and demons, the region of the asuras arose in the crevices of Meru. Below it, when [the gods] mated with the nāgās, there formed the deformed paralyzed [zha grum mno] gods.

Since the gods exhausted their karma, those sentient beings fell into the human lands. and humans arose in the four main continents and the minor continents. And since they exhausted their human karma, also the three lower realms formed. Since birth and death occurs because of the power of affliction, the the six classes of existence of migrating beings is renowned to arise in order, and because of them, the eight trigrams form from the tortoise of existence.

This is all explained in much detail.

Further,

Because the eight trigrams separate because of such conflicts, the so called eight trigrams surround the outside of the golden tortoise. Through the state of their place, each trigram has a disharmonious direction that is like a demon, and also a harmonious direction, thus the eight trigrams are placed on one of the directions of the tortoise. For example, like Khen being attached to the left hind leg of the tortoise and the Mother Khon being attached to the left fore leg, the position of the formation of the symbols of

the eight trigrams, clearly demonstrate the positions that occur at the start of many signs of black calculation.

As for Fu Xi:

Further, the first of the ancient kings of China, Sba hu hshi dhī (Fu Xi) saw a golden colored tortoise rise by the side of the ocean, and after examining it, the symbols of the eight trigrams arose in his mind. The calculations of Fire Li trigram is based upon that. Based on that, the kings, ministers and scholars gradually based themselves on that. In particular Confucius, the emanation of Manjughoṣa, known in Tibet as Kong tse 'phrul rgyal, the instigator the limitless texts of calculation and gto rites and so on, is held to have very many treatises that appeared later on.

There is too much detail to give here, but it all based on the White Sapphire commentary by Desri Sangye Gyatso.

Author: Malcolm

Date: Monday, February 6th, 2023 at 1:15 AM

Title: Re: Manjushri in China

Content:

Kai lord said:

So the cosmic tortoise of the basis, is linked to Dzogchen?

Malcolm wrote:

Yes, quite directly, just like Tibetan Medicine of the Four Tantra tradition is connected with Dzogchen.

Author: Malcolm

Date: Monday, February 6th, 2023 at 1:20 AM

Title: Re: What are you watching? Any good?

Content:

Malcolm wrote:

The Last of Us:

<https://www.hbo.com/the-last-of-us>

Author: Malcolm

Date: Monday, February 6th, 2023 at 2:17 AM

Title: Re: What are you watching? Any good?

Content:

Malcolm wrote:

The Last of Us:

<https://www.hbo.com/the-last-of-us>

DharmaJunior said:
Interesting recommendation.

Malcolm wrote:
The writing is the key point of this series.

Author: Malcolm
Date: Monday, February 6th, 2023 at 11:23 PM
Title: Re: the fifth precept, alcohol
Content:

Zhen Li said:

The Shin perspective would be not to take these precepts that we are not likely to be able to live up to. It is worse to distort the Dharma and say that the fifth precepts actually does allow intoxicants in small quantities, than it is to admit that we are simply not capable of living up to that standard. If you can uphold the precepts, then by all means do, but if you can't, it doesn't affect your ability to be born in the Pure Land. Just don't twist the words of the Buddha to be convenient—alcohol violates the fifth precept and the bodhisattva precepts prohibit eating meat or the five pungent herbs. If we can't abstain from these, then that's on us: the precepts themselves don't need to answer for themselves.

Malcolm wrote:

The fifth vow is like the second amendment, it has various interpretations. But we can understand it is not at the level of four root precepts, since consuming alcohol for bhikshus, like harming plants or killing animals, requires only confession, with no attached censure or punishments.

Also, it can be adopted or not, according Sarvastivada.

And while there are certainly opinions that “not a single drop” is to be taken, other opinions indicate it us intoxication that is forbidden, not alcohol itself.

Author: Malcolm
Date: Tuesday, February 7th, 2023 at 12:20 AM
Title: Re: the fifth precept, alcohol
Content:

seeker242 said:

. A big lie and a small lie are both against the precept to not lie regardless of how big or small.

Malcolm wrote:
This is not factual.

Author: Malcolm

Date: Tuesday, February 7th, 2023 at 1:00 AM

Title: Re: the fifth precept, alcohol

Content:

seeker242 said:

. A big lie and a small lie are both against the precept to not lie regardless of how big or small.

Malcolm wrote:

This is not factual.

seeker242 said:

Yes it is.

Malcolm wrote:

No, isn't. Your claim, burden of proof is on you.

Author: Malcolm

Date: Tuesday, February 7th, 2023 at 2:19 AM

Title: Re: the fifth precept, alcohol

Content:

seeker242 said:

Ok,I don't really see what any of that has to do with drinking beer though. Nobody needs to drink beer. There is really no "nuance" when it comes to the 5th precept and alcohol. Either you drink it or you don't. If you do, then that's breaking it. Pretty clear cut.

Malcolm wrote:

Not so. There are many opinions on this in classical texts, and not everyone is in agreement that the precept regards the substance. If the precept is only against the substance, then other intoxicants are not included. If the precept regards intoxicated, then unlike some other drugs, alcohol can be consumed without becoming intoxicated. Also, there is an medical exception, and in Vinaya we find the Buddha administering medicinal alcohol preparations for ill bhikṣus. Likewise, taking psychedelics as a therapy for addiction, PTSD, etc., would not be considered a violation of the vow against becoming intoxication. You see, the vow states that one should not indulge in "madana," which can refer to alcohol, but refers in fact to any intoxicating passion, and in this context, the vow was created in relationship to a bhikṣu who became drunk and broke his vows by having sex with a householder women.

Simplistic reductionism does not help anyone. Likewise with lying. I am quite sure you would readily lie to protect someone or some animal.

Author: Malcolm

Date: Wednesday, February 8th, 2023 at 8:26 AM

Title: Re: Lama Jampa Thaye

Content:

laowhining said:

However, to categorically state that receiving teachings from different teachers is evidence of lack of faith and not being serious is very limited, imo.

Matylda said:

Of course it is nothing wrong with seeing different teachers in the beginning; nobody expects from the newcomer to be aware of what is good for oneself. But there is time to settle down. Then one has to focus on one thing, one teacher, at least for some longer time; otherwise one will never learn anything. If a teacher who is reliable makes a strong remark, do not move, stay, and you will get proper benefit, then it is what one should do. Lack of faith is commonly spread in this world and time.

Malcolm wrote:

Hi Matylda:

Vajrayāna does not work the way Zen does.

Even if one is very committed to one teacher, in Tibetan Buddhism it is common practice to receive teachings from many other teachers, and is quite encouraged.

Most Vajrayāna practitioners have multiple teachers in multiple lineages, including David Stott aka Lama Jampa Thaye. Of course, if Lama Jampa Thaye does not wish to mentor people, who like himself, have multiple teachers, that's entirely his prerogative.

My personal approach to this issue is that I don't answer questions from students about transmissions they've received from other teachers. But it does not mean I refuse to discuss things with them or meet with them, etc. But my preferences are not everyone's and I would hesitate to negatively judge Lama Jampa, just as I would hesitate to judge the student who expressed dissatisfaction in being told that he or she, unawares, have entered into an exclusive relationship. There is no one right way here.

Author: Malcolm

Date: Thursday, February 9th, 2023 at 4:51 AM

Title: Re: Ukraine News

Content:

Nemo said:

The actual results are Ukraine was used as a pawn to weaken Russia and in most respects it failed at incredible cost.

Malcolm wrote:

No. Russia used Ukraine to try and fracture the Atlantic consensus, by systematically interfering with Ukraine's wish to join the EU and NATO.

Nemo said:

Ukraine is devastated...

Malcolm wrote:

Russia did that, all by themselves. They can cease their invasion anytime they want. No one is compelling them to carry out a genocide against Ukrainians.

Nemo said:

The miraculous US weapons extended the war 18 months costing untold lives and billions of dollars. The US military looks musclebound and it's production capability anemic. Sending Ukraine 3 million dollar Patriot missiles when they need reasonably priced artillery shells.

Malcolm wrote:

The US has thus far sent 1,000,000 155 milimeter shells:

The ammunition the United States has sent to Ukraine includes not just the 155-millimeter shells for howitzers, but also guided rockets for HIMARS launchers, thousands of anti-aircraft and anti-tank missiles and more than 100 million rounds for small arms.

<https://www.nytimes.com/2023/01/24/us/politics/pentagon-ukraine-ammunition.html>

Nemo said:

Ukraine never had the numbers to win unless you pretended Nato weapons were magic.

Malcolm wrote:

Or, as seems to be the case, the Russian military is hugely incompetent.

Author: Malcolm

Date: Thursday, February 9th, 2023 at 9:49 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

Russia used Ukraine to try and fracture the Atlantic consensus, by systematically interfering with Ukraine's wish to join the EU and NATO.

Nemo said:

The US promised to protect Ukraine.

Malcolm wrote:

Russia also guaranteed Ukraine's security. Who broke their promise? It wasn't the US.

Nemo said:

According to the three memoranda,[5] Russia, the US and the UK confirmed their recognition of Belarus, Kazakhstan and Ukraine becoming parties to the Treaty on the Non-Proliferation of Nuclear Weapons and effectively abandoning their nuclear arsenal to Russia, and that they agreed to the following:

Respect the signatory's independence and sovereignty in the existing borders.[6]

Refrain from the threat or the use of force against the signatory.

Refrain from economic coercion designed to subordinate to their own interest the exercise by the signatory of the rights inherent in its sovereignty and thus to secure advantages of any kind.

Seek immediate Security Council action to provide assistance to the signatory if they "should become a victim of an act of aggression or an object of a threat of aggression in which nuclear weapons are used".

Refrain from the use of nuclear arms against the signatory.

Consult with one another if questions arise regarding those commitments.

Malcolm wrote:

https://en.wikipedia.org/wiki/Budapest_Memorandum

Russia has violated all of these pledges to Ukraine.

Whatever else one may not like about the US, it's not responsible in any way for Russia's genocidal war of aggression against Ukraine, which started in 2014.

Author: Malcolm

Date: Thursday, February 9th, 2023 at 11:06 AM

Title: Re: Ukraine News

Content:

PeterC said:

We have to blame the current state of US politics for not exploring ways to de-escalate -

Malcolm wrote:

Strongly disagree.

We have to blame Putin for his ultranationalist agenda, which led him to illegally annex Crimea and start a war in Eastern Ukraine in 2014, after the Euromaiden protests.

Author: Malcolm

Date: Thursday, February 9th, 2023 at 11:28 AM

Title: Re: Ukraine News

Content:

PeterC said:

We have to blame the current state of US politics for not exploring ways to de-escalate -

Malcolm wrote:

Strongly disagree.

We have to blame Putin for his ultranationalist agenda, which led him to illegally annex Crimea and start a war in Eastern Ukraine in 2014, after the Euromaiden protests.

PeterC said:

Agree. I am no supporter of his, he is an expansionist and pretty much fits the definition of fascist. But what's the gameplan - is his defeat possible? On what terms? At what cost?

Malcolm wrote:

As to question 2. Yes, Russia's defeat is completely possible.

As for question 3 and 4, that's up to the Ukrainian people. I suspect that nothing short of the total expulsion of Russian troops from their borders are the terms, and the cost will be that if the Ukrainians do not prevail, liberal democracy in Europe is finished. This conflict is existential. That's why, sooner or later, NATO will be fully involved.

Author: Malcolm

Date: Thursday, February 9th, 2023 at 9:09 PM

Title: Re: Lineage vs. self proclaimed teachers in dzogchen

Content:

Malcolm wrote:

You would be breaking samaya in the most serious way and your life will be filled with obstacles.

gelukman said:

Example if I have never practiced what I am teaching, but I have received a genuine reading transmission? Now I am proclaiming my self as a teacher. And I will now give Wang, Lung, and Tri on a weekend course. People cannot realize that I have actually only permission to give a reading transmission.

Author: Malcolm

Date: Friday, February 10th, 2023 at 3:57 AM

Title: Re: What are you watching? Any good?

Content:

DharmaJunior said:

Also, I wanted to find tusla city on netflix but haven't found

Malcolm wrote:

It's on paramount.

Author: Malcolm
Date: Friday, February 10th, 2023 at 10:51 AM
Title: Re: Ukraine News
Content:

Svalaksana said:

What leads people here to believe NATO will officially involve itself in this mess, after they have declared so many times their adamant unwillingness to get their hands dirty as long as no NATO nations are under attack?

Virgo said:

What choice do they have?

Virgo

Svalaksana said:

To remain faithful to their pledge of non-intervention is a choice.

Not saying it's my preferred one, but it's a valid one and the one they've apparently taken. Why would they change their stance is what I would like to know.

Malcolm wrote:

No such pledge was ever made. NATO "intervened" in Sarajevo, etc. NATO is a security organization. When that security is threatened, you bet they will intervene, as they should.

Author: Malcolm
Date: Friday, February 10th, 2023 at 9:21 PM
Title: Re: Ukraine News
Content:

Svalaksana said:

In the present case, NATO would be facing a madman, probably with dementia and limited life expectancy, with a stalinistic control over society and the military, and backed up by a nuclear arsenal. Pushed into a corner, such a character is unpredictable and capable of taking rash, irrational decisions. Wholly different circumstances altogether.

Malcolm wrote:

One, no pledge was made.

Two, Putin is a rational actor.

Three, NATO is already involved.

Author: Malcolm

Date: Friday, February 10th, 2023 at 10:04 PM

Title: Re: Awareness: singular, or composite?

Content:

↑ said:

What is your answer to this apparent conundrum?

Aryjna said:

Its nature is that it doesn't have a nature, as it is an aggregate and does not really exist. So there is no problem.

PadmaVonSamba said:

But awareness has the qualities of luminosity and infinity, and in terms of mindstream, continuity. So, that's what I'm mainly talking about: continuity, or what one might refer to as flow.

Malcolm wrote:

Luminosity is just a name for intrinsic purity.

Author: Malcolm

Date: Friday, February 10th, 2023 at 10:45 PM

Title: Re: Dependent Origination in Mahayana

Content:

ThreeVows said:

In terms of an initial path, perhaps, I think it's not unreasonable to emphasize compassion quite a lot, and more broadly the brahmaviharas/bodhicitta.

Malcolm wrote:

Bodhicitta is exclusively buddhist. The brahmaviharas are not.

Author: Malcolm

Date: Friday, February 10th, 2023 at 10:49 PM

Title: Re: Dependent Origination in Mahayana

Content:

ThreeVows said:

In terms of an initial path, perhaps, I think it's not unreasonable to emphasize compassion quite a lot, and more broadly the brahmaviharas/bodhicitta.

Malcolm wrote:

Bodhicitta is exclusively buddhist. The brahmaviharas are not.

ThreeVows said:

Yes, I think that's fair, I was responding generally to the 'compassion' thing and expanded on that a bit. Although I think it's possible that in particular cases, what beings mean in their own minds when they say 'bodhicitta' isn't functionally particularly different than love or compassion.

Malcolm wrote:

Bodhicitta means very specifically to wish to attain buddhahood in order to be of benefit to others. It isn't just compassion. It is much more than compassion. It's important to keep that in mind.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 12:38 AM

Title: Re: Ukraine News

Content:

Malcolm wrote:

One, no pledge was made.

Two, Putin is a rational actor.

Three, NATO is already involved.

Svalaksana said:

One, semantics. SG Stoltenberg says won't happen, same meaning, same outcome.

Two, irrational actions. If he's rational, then he's unpredictable or capable of anything.

Three, involvement does not necessarily beget escalation nor direct action, as projected.

Still fail to see where the certainty comes from.

Malcolm wrote:

Only Orban looks uncomfortable.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 12:43 AM

Title: Re: Ukraine News

Content:

Svalaksana said:

One, semantics. SG Stoltenberg says won't happen, same meaning, same outcome.

Malcolm wrote:

A pledge is quite distinct from an opinion made a year ago.

Svalaksana said:

Two, irrational actions. If he's rational, then he's unpredictable or capable of anything.

Malcolm wrote:

Putin is not capable of anything. He can threaten use of tactical nukes all he likes. If he dares to use them, Russia will be far worse off than before on the world stage. It is highly unlikely there would be nuclear retaliation from western powers. It isn't necessary.

Svalaksana said:

Three, involvement does not necessarily beget escalation nor direct action, as projected.

Malcolm wrote:

It will happen should Russia choose to continue this war. The EU cannot afford to lose Ukraine. It is of vital strategic importance for EU security.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 3:21 AM

Title: Re: Awareness: singular, or composite?

Content:

PadmaVonSamba said:

If we assert that the awareness which passes through various lifetimes is a singular entity (and not a composite), then this is essentially no different than asserting the concept of atman, which Buddhism rejects.

But if we assert that the awareness which passes through various lifetimes is a composite, then how can its true nature be tathagatagarba (Buddha nature) if tathagatagarba is not a composite?

Malcolm wrote:

the mind is empty of affliction by nature. That's all Buddhanature means.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 4:16 AM

Title: Re: Awareness: singular, or composite?

Content:

PadmaVonSamba said:

If we assert that the awareness which passes through various lifetimes is a singular entity (and not a composite), then this is essentially no different than asserting the

concept of atman, which Buddhism rejects.

But if we assert that the awareness which passes through various lifetimes is a composite, then how can its true nature be tathagatagarba (Buddha nature) if tathagatagarba is not a composite?

Malcolm wrote:

the mind is empty of affliction by nature. That's all Buddhanature means.

PadmaVonSamba said:

Thus so is awareness. But the question remains whether this affliction-free mind of awareness is a composite or a singularity.

Malcolm wrote:

There is no question about this at all. A mind stream is composed of parts, i.e. moments. There is no awareness apart from a mind, the former is a quality of the latter.

Anything made of parts is empty. That emptiness itself is not compounded.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 9:22 AM

Title: Re: Ukraine News

Content:

Nemo said:

It's simply a question of resources. Ukraine never had the resources to win. Fully mobilized with conscription they were barely able force Russia into a stalemate losing 20% of their land and roughly 40% of their natural resources. Then Russia engaged conscription and those troops will be arriving presently. NATO will not engage directly due to Russian nuclear and biological arsenals. Ukraine will have to make a deal and it will be a worse deal than the original peace deal. 250,000 soldiers are dead and generations worth of infrastructure was destroyed for nothing. Ukraine will be a failed state. NATO cannot build weapons fast enough. They are boutique and overpriced. Sold as force multipliers far beyond their real world capability to justify their ridiculous price tags. Crimea was neither a slaughter or a genocide. It was grown ups knowing when fighting was useless. Having the US supply weapons piecemeal until the last Ukrainian is dead is a cruel sacrifice that only benefits US interests.

Malcolm wrote:

Typical tankie perspective.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 9:53 AM

Title: Re: Awareness: singular, or composite?

Content:

PadmaVonSamba said:

Thus so is awareness. But the question remains whether this affliction-free mind of awareness is a composite or a singularity.

Malcolm wrote:

There is no question about this at all. A mind stream is composed of parts, i.e. moments. There is no awareness apart from a mind, the former is a quality of the latter.

Anything made of parts is empty. That emptiness itself is not compounded.

PadmaVonSamba said:

So, are you saying that when the obscurations of the mind (kleshas) are removed, what remains, the mind's true nature, is a composite?

Malcolm wrote:

What remains is a mind.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 12:06 PM

Title: Re: Ukraine News

Content:

Nemo said:

The math is not complicated. How will this tiny force win against a larger one with superior firepower?

Malcolm wrote:

The Ukrainians have superior logistics and are better at war than the Russians in every respect.

The Russian troops have no incentive to fight effectively. And their firepower is not superior. It's quite incompetent.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 2:59 PM

Title: Re: Awareness: singular, or composite?

Content:

Abhijñāñānābhibhu said:

ground of being (ashraya or gzhi)

Malcolm wrote:

There is no such term as "ground of being" in Dzogchen, and the Sanskrit for gzhi is sthana, as in sthana, marga, phala.

The mind arises from the conscious aspect of the basis, which can be deluded.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 3:04 PM

Title: Re: Awareness: singular, or composite?

Content:

Malcolm wrote:

What remains is a mind.

PadmaVonSamba said:

Well obviously.

Is the mind self-arisen, or dependently arising?

If self-arisen, then what distinguishes it from atman?

And if the mind is dependently arisen, how can it be that which is realized upon awakening?

That's the question I am asking.

Malcolm wrote:

Minds are dependently arisen.

What is realized upon awakening is that the mind is empty of inherent existence because it is dependently originated.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 10:11 PM

Title: Re: Awareness: singular, or composite?

Content:

Abhijñāñānābhibhu said:

ground of being (ashraya or gzhi)

Malcolm wrote:

There is no such term as "ground of being" in Dzogchen, and the Sanskrit for gzhi is sthana, as in sthana, marga, phala.

Abhijñāñānābhibhu said:

Ground of being

Malcolm wrote:

Is a Christian theological term coined by Paul Tillich. Therefore, it is inappropriate in a Buddhist context. There is no ground of being, since there is no being at all.

Author: Malcolm

Date: Saturday, February 11th, 2023 at 10:14 PM

Title: Re: Awareness: singular, or composite?

Content:

stong gzugs said:

The notion that Buddha Nature just means emptiness is

https://buddhanature.tsadra.org/index.php/Books/When_the_Clouds_Part/Different_Ways_of_Explaining_the_Meaning_of_Tath%C4%81gatagarbha, and one that I don't find particularly compelling. I quite like how Brunnhölzl described the 8th Karmapa's view (see also "When the clouds part: The Uttaratantra and its meditative tradition as a bridge between sutra and tantra.")

The Karmapa emphasizes that the tathāgata heart is the only ultimately real entity, which is permanent and able to perform functions (such as enlightened activity). He also repeatedly says that the tathāgata heart and sentient beings are mutually exclusive since sentient beings are nothing but the sum of adventitious stains. Thus, sentient beings neither possess nor are the tathāgata heart. This also means that it is not the case that buddha nature exists in sentient beings, but sentient beings (seem to) exist in buddha nature, just like clouds floating in the sky without affecting it.

Malcolm wrote:

Advaita in Buddhist drag.

Author: Malcolm

Date: Sunday, February 12th, 2023 at 2:33 AM

Title: Re: Ukraine News

Content:

Nemo said:

Why would a Tankie care what Russia did? Do you think they are still Soviets?

Malcolm wrote:

They still seem to.

Nemo said:

The genocide argument is not factual.

Malcolm wrote:

Sure it is.

Nemo said:

Show me the genocide in Crimea.

Malcolm wrote:

<https://www.washingtonpost.com/world/2022/05/27/genocide-ukraine-russia-analysis/>

Nemo said:

A crap deal is better than being dead.

Malcolm wrote:

During the American Revolutionary War, anyone would have thought the British would have annihilated Washington's Army.

Nemo said:

The outcome was always obvious unless you pretended BOTH Russian troops would refuse fight and NATO weapons were miraculous. You need to drink a lot of Kool Aid to believe both those things.

Malcolm wrote:

Phillips Payson O'Brien strongly disagrees.

For example, this is you:

Although the Ukrainians almost immediately proved far more formidable than nearly anyone had anticipated, lulls in the war play to the expectation that Russia will soon start massing its supposed great reserves and recover the situation on the battlefield. The underlying assumption is that Ukraine has little hope of ultimate triumph over a fully mobilized Russia. In this account, the longer the war goes on, and the more rounds of forced conscription that Vladimir Putin and his military impose on the Russian population, the more decisive Russia's supposed advantages will be.

This is the EU:

In recent days Norway, Finland, the Baltic states, Poland, the Czech Republic, and Slovakia have all promised continued support for Ukraine. These donors do not believe that NATO membership alone will protect them from Russian military interference; their security now hinges on Putin's Russia being vanquished.

This is Ukraine:

Still, Ukraine has most of the advantages that typically decide a war. Its forces will be better trained, better led, and, with the West's help, far better armed. And most Ukrainians' determination is likely to remain strong, in part because they don't have any choice but to win.

<https://www.theatlantic.com/ideas/archive/2023/01/russia-ukraine-weapon-production-nato-supply/672719/>

Author: Malcolm

Date: Sunday, February 12th, 2023 at 2:42 AM

Title: Re: Awareness: singular, or composite?

Content:

PadmaVonSamba said:

But my understanding is also that the mind of attainment (bodhi) is not a composite. So does that mean that upon awakening, a composite ceases to be a composite? That can't be the case, because it would still have arisen as the result of conditions. It couldn't be called 'unconditioned'.

Malcolm wrote:

The mind that realizes suchness is compounded. It doesn't change its nature just because its object is suchness. But that realization is irreversible.

Author: Malcolm

Date: Sunday, February 12th, 2023 at 10:33 PM

Title: Re: Awareness: singular, or composite?

Content:

stong gzugs said:

As I said above, the implication that people teach or follow gzhanstong because they are weak/fragile is ridiculous given the long list of profoundly realized gzhanstongpas.

Malcolm wrote:

It is not as ridiculous as it sounds. Here's why: All gzhan stong pas admit that they are meditating on emptiness free from extremes when in nonconceptual equipoise. If one is not meditating on emptiness free from extremes in a nonconceptual equipoise, there is no chance one is going realize the path of seeing.

Thus, gzhan stong, like the tathāgatagarbha theory in general, is taught for the reasons listed in the Uttaratantra, in order to give people confidence in the Mahāyāna path, and also for the reasons given in the Lanka, in order to provide a on-ramp into Buddhadharma for those who are afraid of the profound emptiness of Mahāyāna. It is for this reason then it is a) criticized as being a transitional view between false aspectarian yogacāra and madhyamaka (Rongton), c) a distorted mashup of madhyamaka and yogacāra that misrepresents both (Tsongkhapa) and b) a view outside of pale of the buddhadharma (Rendawa), or d) a mildly eternalistic view (Gorampa) that is inconsequential if one is a Vajrayāna practitioner.

Politically speaking, gzhan stong tends to be a right wing view, if one follows the reasoning of Adorno's refutation of Heidegger in the former's Negative Dialectics.

Author: Malcolm

Date: Sunday, February 12th, 2023 at 11:21 PM

Title: Re: Awareness: singular, or composite?

Content:

stong gzugs said:

A lot of what goes on here falls under what he would describe as wrong speech.

Malcolm wrote:

I imagine that none of us are shrinking violets, and understand that when it comes to correct and incorrect speech, we can only moderate ourselves, and not others.

Author: Malcolm

Date: Monday, February 13th, 2023 at 12:37 AM

Title: Re: Awareness: singular, or composite?

Content:

Abhijñāñānābhibhu said:

And ashraya is indeed a Sanskrit equivalent of gzhi

Malcolm wrote:

In the context of Dzogchen, it is not. I've misplaced the reference, but Jamyang Khyentse Wangpo very clearly gives the equivalent as gzhi in a the context of the standard trio of base, path, and, result. gzhi here is a translation of sthāna,

In other contexts, of course, it can be, āśraya, ādhara, bhūmi, all kinds of term. But what it isn't, in this context is a translation of āśraya, nor is it a ground of being.

The basis in dzogchen is the nature of the mind and also anatomy of the body.

Author: Malcolm

Date: Monday, February 13th, 2023 at 3:42 AM

Title: Re: How do I explain the costs/fees of "services"?

Content:

Nalanda said:

how could I explain that what we are doing is not in violation of any sangha norms?

Malcolm wrote:

Different Sanghas have different norms.

Author: Malcolm

Date: Monday, February 13th, 2023 at 8:59 AM

Title: Re: Awareness: singular, or composite?

Content:

Malcolm wrote:

I imagine that none of us are shrinking violets

stong gzugs said:

Yes, but let's not fall prey to the classic issue of

https://en.wikipedia.org/wiki/Survivorship_bias. Sure, everyone who is active on here can handle the argumentative discourse,

Malcolm wrote:

The polemics here are pretty vanilla, including Archie's snowflake comment. You should try reading Tibetan polemical literature sometime. I'll respond to the rest tomorrow.

Author: Malcolm

Date: Monday, February 13th, 2023 at 10:18 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

Okay, so after some of the thread closures on related topics, I'm going there. Please keep it civil.

Some propositions:

Malcolm wrote:

The Dharma came into existence before the market society. The market society finds its origin in 1836, if one follows Polyani's historical analysis.

Now everything is in the market. That includes Dharma.

Work with circumstances.

Author: Malcolm

Date: Monday, February 13th, 2023 at 12:05 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

- we have here a way which can undo the problem at its root.

Malcolm wrote:

Personally, but not globally.

Author: Malcolm

Date: Monday, February 13th, 2023 at 12:13 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

The last frontier is religion.

Malcolm wrote:

Arguably, religion was the first thing for sale, not the last.

Author: Malcolm

Date: Monday, February 13th, 2023 at 9:46 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

A common argument here seems to be: one's motivation for not paying for Dharma is stinginess, greediness or not valuing the Dharma, or valuing those who have put time and energy into cultivating the Dharma.

But this flies in the face of all the traditions who have striven hard and made so many sacrifices to ****offer**** the Dharma. There is a curious refusal or cognitive dissonance to look at this, and ask: why? Why has this been such a thing?

Malcolm wrote:

Tergar has 50k subscribers. They need a team to work full time providing services. Much of what they do is also supplemented by volunteer labor. But the full time people need to be paid, such as the technicians, web designers, etc. They pull in roughly two million a year, and spend it.

Likewise, IMS, a major Theravadin organization, charges for their retreats. Here is the link to their annual report: <https://www.dharma.org/about-us/annual-report/>. It is clear from this link that in order to do what they do, they both need to charge for retreats and receive donations.

People might think Goeneka retreats are free, and they are, right up until you get lobbied hard in your final meeting at the end of the retreat, where strong pressure tactics are employed for donations.

The impossibility of escaping the logic of the market society is well framed by this Dharma organization:

<https://static1.squarespace.com/static/5ea89f201cb17c2bc91df20c/t/61edec3eee7ff04677d6de26/1642982466012/DG+2021+Annual+Report.pdf>

Even where Dharma organizations charge, as we can see in the case of IMS, their fees are supplemented by donations, without which they cannot function.

My books are expensive. Why? It's not because I make money from them, I don't. They are expensive because the dignity of the Dharma demands that they be printed and hardbound with a slipcover. No one is sponsoring Wisdom books to make sure they are able to give away all of their books for free.

84,000 is making their library of translations available, but they are not in book form, and so we know they are ephemeral until printed. If our society collapses, those files on storage media go poof!

So, dana is nice, but for most large Dharma orgs in the west, it isn't enough to make ends meet. If people can't make ends meet, they won't work for Dharma organizations and they won't work on translations of Dharma texts, etc.

We live in the society we live in. So, we should work with our circumstances rather than engage in counterproductive and dogmatic moralizing about dana, and just do our best. In Buddhadharma, we don't just do things because it is "tradition." We use our wisdom to see what is best for promoting the Dharma. These days that seems to involve a combination of dana and set fees for most Dharma events and products. It's just unavoidable.

Author: Malcolm

Date: Monday, February 13th, 2023 at 10:31 PM

Title: Re: Ukraine News

Content:

Nemo said:

Bakhmut is a convenient meat grinder. That is how wars of attrition work. Start grinding and see who runs out of meat first. Mossad put Ukr losses in Bakhmut at 14 brigades but it's all based on satellite reconnaissance so it's not very reliable. Many dead were probably recovered. It's very likely in the end 100,000 men will have died over this insignificant town.

Malcolm wrote:

Yes, and the Russians can stop their genocidal war whenever they choose or they are defeated.

Author: Malcolm

Date: Tuesday, February 14th, 2023 at 1:54 AM

Title: Re: Ukraine News

Content:

Nemo said:

Bakhmut is a convenient meat grinder. That is how wars of attrition work. Start grinding and see who runs out of meat first. Mossad put Ukr losses in Bakhmut at 14 brigades but it's all based on satellite reconnaissance so it's not very reliable. Many dead were probably recovered. It's very likely in the end 100,000 men will have died over this insignificant town.

Malcolm wrote:

Yes, and the Russians can stop their genocidal war whenever they choose or they are defeated.

Nemo said:

Throwing an entire country into the meat grinder. Victory or death. How noble and brave of you.

Malcolm wrote:

You are confused. The US did not start this war. Russia did. You need a reality check.

Author: Malcolm

Date: Tuesday, February 14th, 2023 at 10:08 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

Mainly I'm getting the sense of: I am so waaaay off I should be shut down. Why is this, I wonder?

Malcolm wrote:

No, but you are trying establish a dogma. Reality and dogma are generally inconsistent with each other.

Author: Malcolm

Date: Tuesday, February 14th, 2023 at 10:56 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

I get this and I grant it. If there are costs they need to be met. If it is a retreat for example, and food, accommodation is required, then of course a fee is necessary. Likewise a Dharma teaching that is large and may require the hiring of a hall or something, of course a fee is the best approach.

Still none of this touches my core position, which is that Dharma is highest gift. It is not overthinking to propose this, it is something the our tradition has long held dear.

Bristollad said:

the only fees I've ever hard to pay are to cover cost of the overheads: food accommodations materials venues etc.

I've never had to pay a fee for the Dharma.

I'm happy on top of those necessary fees to make a voluntary donation expressing my gratitude to the teacher, organisation and so on. You say you understand the necessity of fees but seem to be suggesting it's improper to levy them... I find your position confusing.

tobes said:

My position is that at times - as aforementioned - it is necessary to set a fee. But there are also many occasions when fees are not necessary, and this is the ideal.

Malcolm wrote:

Just to clarify things for you. I have no set fees for teaching. I also don't have a bricks and mortar situation, no dharma center, etc. My point is a bit different. If someone is interested in a set of teachings, one will participate in the required manner. Thus, dogma about what is correct and what is not correct really should not enter into one's decision making. If dharma is essential for you personally, you will do what it takes to receive it. That's the point.

Author: Malcolm

Date: Tuesday, February 14th, 2023 at 11:00 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

The mods can clarify.

Yes, part of the argument here is that commodifying something fundamentally changes the nature of that thing.

Malcolm wrote:

That is not an argument, that's an assertion, one you will have a hard time defending.

Author: Malcolm

Date: Tuesday, February 14th, 2023 at 10:39 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

But this not a vibe I'm finding at all in these threads. I'm finding an overwhelming sense of it being 100% clear and obvious, and that I'm being a complete imbecile/dogmatist/iconoclast etc to even prod at this sense of certainty.

Malcolm wrote:

You began by framing the discussion in terms of "neoliberalism." Arguably, neoliberal economic relations, beginning with the British Empire, opened new territories into which Buddhism could spread. Just as arguably, Islam provided a more efficient economic model which undermined Buddhism in Central Asia, Indonesia, and so on.

No one is in the Dharma to become rich, despite the millions of dollars a year the heads of lineages receive in donations and personal gifts.

In the West, we have a type of economic society that did not exist at the time of the

Buddha. Everything here is done with money. No one brings gold, or their yaks and horses anymore as gifts to receive Dharma teachings.

There is only one way people can support the Dharma these days: either through volunteer labor or cash. If the Dharma you want to study is sufficiently important to you, then you will spend whatever is necessary for you to receive it, either by donating your time or cash.

People who care about the Dharma will support teachers, translators, yogis, and publishers. People who don't, won't. Supporting the Dharma is meritorious whether one is paying a subscription fee to belong to a program, like at Tara Mandala, or making a donation to 84000 or BDRC, buying a Dharma book, etc.

If you are worried about the program fee/price being dana, then just think of the program price/fee as dana and relax.

Author: Malcolm

Date: Tuesday, February 14th, 2023 at 10:43 PM

Title: Re: Vajramaster? How to make a career as vajramaster?

Content:

yeshecat said:

Hello

I am a westerner. And I have thought about to become a buddhist priest so called vajramaster?

Is this possible? What are the requirements and how can I train to become a vajramaster?

Malcolm wrote:

You find a guru. You receive lots of teachings on sutra and tantra. You do long retreats, a year or more, and ideally you learn to at least read Tibetan fluently. In 20 years or so, you might be qualified, if it is permitted by your teachers.

In the meantime, keep your day job.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 12:45 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

Cinnabar said:

I guess the question is who pays for the venues where dharma teachings are offered?

Malcolm wrote:

The students.

Cinnabar said:

And the translation of dharma texts, their printing, binding?

Malcolm wrote:

The students.

Cinnabar said:

Who pays for interpreters for the teachers?

Malcolm wrote:

The students.

Cinnabar said:

Who pays for offerings, ritual items, and so on?

Malcolm wrote:

The students.

Cinnabar said:

Who pays for the transportation costs for visiting teachers? for translators?

Malcolm wrote:

The students.

Cinnabar said:

And then there are the costs in supporting visiting teachers-- food, medicines, personal items? Who pays for the visas other immigration costs for visiting teachers?

Malcolm wrote:

The students.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 1:47 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

Malcolm wrote:

The students.

Cinnabar said:

Pretty much. Which is why we charge for teachings.

Malcolm wrote:

Thus the moral of the story is, if you don't want to be a student, then don't make offerings. If you do, don't complain about the cost of the programs you wish to attend. If you have limited means, make arrangements such as work study, etc.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 2:11 AM

Title: Re: Google Panics Over ChatGPT

Content:

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 3:39 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

jet.uryen said:

if in vajrayana there might be a charge then, in modern society, it is called also a customer.

and goods and services are regulated by commercial laws.

maybe this charging is also about compliance with the local regulations? (taxes?)

Malcolm wrote:

Most large dharma organizations are non-profits, meaning that they do not have to pay taxes, or churches, meaning they do not have to report their revenue. They issue receipts so that people can take a tax deduction.

In the US, most small scale teachers only accept donations, to avoid the tax issues, since gifts are neither reportable nor taxable.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 8:10 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

The famous metaphor from Adam Smith - the baker and the person buying bread do not meet out benevolence; they meet on the basis of self-interest and both end up better off.

Malcolm wrote:

The most misquoted passage of Smith ever. You must know that Smith's main treatises was his Theory of Moral Sentiments:

How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 11:40 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

The famous metaphor from Adam Smith - the baker and the person buying bread do not meet out benevolence; they meet on the basis of self-interest and both end up better off.

Malcolm wrote:

The most misquoted passage of Smith ever. You must know that Smith's main treatises was his Theory of Moral Sentiments:

How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it.

tobes said:

Yep, find me an economics department which even knows that it exists though. The point is that this quote justifies what is axiomatic to free market economics: that individuals acting out of self-interest accidentally produce mutual benefit. When I say axiomatic, I couldn't be more literal - it is baked into every economics graph.

And dare I say, baked into peoples' minds as if it is an ontological truth.

Malcolm wrote:

Even Wealth of Nations does not actually support the erroneous imputations made from that passage.

Author: Malcolm

Date: Wednesday, February 15th, 2023 at 11:36 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

All of them very reasonably priced; and although there is a standard fee nominally, they do not really care, and many people attend for much less. And yes, they are also the nicest Dharma group I have met, relatively unbothered by what happens elsewhere on a fairly regular basis.

Malcolm wrote:

They have an extremely wealthy patron in Germany.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 12:01 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

All of them very reasonably priced; and although there is a standard fee nominally, they do not really care, and many people attend for much less. And yes, they are also the nicest Dharma group I have met, relatively unbothered by what happens elsewhere on a fairly regular basis.

Malcolm wrote:

They have an extremely wealthy patron in Germany.

treehuggingoctopus said:

Not the local bunch here. (Although the aforementioned patron means that the local branch are entirely unconcerned about the dana for the teacher, last time they even forgot to bring envelopes. And the teacher encouraged it, and was surprised when he saw that someone wants to offer him something.)

Malcolm wrote:

Yes, and this is the point.

But this opens the question: do we really want Dharma Institutions to depend on the whims of an economic elite, as it has for the past 2500 years? Or do we prefer to have a more crowd-sourced model going forward?

Right now, Dharma Institutions are almost entirely dependent on capital gains earned in the market, which are donated by private, high value individuals. Previously, in every country, the Dharma was supported/sponsored by a small aristocracy who controlled primitive capital accumulations. In both cases, Dharma Institutions were controlled/sponsored by an elite who controlled private wealth. And yet, people are still encouraged to offer dana so they can earn merit, with virtually nothing returned to the local community, and everything going into statues, temples, and brocades. Buddhism does not even have a temple economy, like in the ancient mideast. Classically speaking, dana is nothing more or less than the nonproductive destruction of surplus value for an intangible: merit, punya, bsod nams. These days, large Buddhist foundations have investment portfolios.

And the market has a further role. We have seen over the years fads of interest in various different lineages and teachings: from Kalacakra to Dzogchen and everything in between. Demand for some teachings increase and at the same time, demand for other teachings wane. We have seen, in the economic history of Tibet, institutional dominance controlled the supply of various lineages, leading to clear hegemonies of Dharma Institutions in various parts of Tibet. Not only this, but elite sponsorship of Dharma Institutions governed the spread and development of Dharma in disparate parts of the Buddhist world, from Śri Lanka to Japan and everywhere in between.

Nothing much has changed, actually. Right now, the Robert Ho Foundation, Tsadra Foundation, Khyentse Foundation, etc. are almost entirely responsible for most of the funding of Dharma publishing, translation projects, and so on, in the West.

So when I hear people complain about "neoliberalism" in the Dharma, I have to chuckle, because any honest assessment of the situation must come to the conclusion that it is precisely the market society that is making the funding of Dharma possible today, because that is the global society in which we live.

So we have to work with circumstances.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 12:07 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

Not the local bunch here. (Although the aforementioned patron means that the local branch are entirely unconcerned about the dana for the teacher, last time they even forgot to bring envelopes. And the teacher encouraged it, and was surprised when he saw that someone wants to offer him something.)

Malcolm wrote:

Yes, and this is the point.

treehuggingoctopus said:

Not sure what they yes refers to, so I will clarify: the German money does not sponsor the DK events here, or their routine activities. What it does is create a situation in which a teacher (who has minimal demands, btw) may entirely waive the dana bit.

Malcolm wrote:

Yes, that's the point.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 12:12 AM

Title: Re: Is the attainment of Awakening/Buddhahood in Vajrayana historically been accepted by non-Vajrayana Mahayanist as val

Content:

Nalanda said:

Is the attainment of Awakening/Buddhahood in Vajrayana historically been accepted by non-Vajrayana Mahayanist as valid?

Malcolm wrote:

Generally, no.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 12:48 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

Not sure what they yes refers to, so I will clarify: the German money does not sponsor the DK events here, or their routine activities. What it does is create a situation in which a teacher (who has minimal demands, btw) may entirely waive the dana bit.

Malcolm wrote:

Yes, that's the point.

treehuggingoctopus said:

The dana, however, is (here at least) a tiny portion of the expenses of running an event.

I do not like the feudal sponsorship-based model. I do not like the market model either, not one bit. We clearly have to organise events, which obviously means being able to cover the expenses, and to that extent we will be working within the market model.

Malcolm wrote:

It's not a model, it's reality. It is our real situation.

treehuggingoctopus said:

But even the diehard commie that I am will admit that within that model there is a range of possibilities. We may aim for the inclusive-but-modest (scaled fees, appeals for special cases, labour/money exchange, etc.), and warn again the dangers of commodification -- which are there, as ChNN and so many others repeatedly said. That is probably the best one can hope for for the time being.

(I am speaking here as an organiser, not just a participant, btw.)

Malcolm wrote:

The problem comes here: where does sustainability end and commodification begin? I've observed ChNN raise 80k in 10 minutes. He gave himself a frozen shoulder to make trinkets, to be sold to raise money for Dzamling Gar, which are now so in demand that one cannot even purchase a key chain made by him for less than 1000 euros. Finally, ChNN was a privileged tulku from a wealthy family. His situation was not the same as Kunzang Dechen Lingpa, for example. KDL stated quite clearly that there were many instructions he could not receive because he did not have the required wealth to make offerings for this and that instruction. So the idea that the Dharma was all for free in

Tibet is just not accurate.

Dont get me wrong, I support the idea of people being able to attend any event for free, means or not. However, I expect that people who have means will make a reasonable donation to support their teachers. Why? Because I have been trained that one should never receive a dharma teaching without making offerings, either through sustaining one's teacher by membership in an organization, or making a donation per teaching. So, I always make an offering in consideration of my means whenever I take teachings from another teacher. That is our culture in Tibetan Buddhism. It's does not matter much to me if it is framed as a "fee" or a "donation." These are just words.

What I am objecting to here is framing the discussion in terms of political economy, using labels like "neoliberalism" and so on, when it is so clearly obvious that we do not and cannot operated outside of the economic framework in which we live.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 1:32 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

Yes, you have to cover the expenses somehow...

Malcolm wrote:

Yes, those pesky expenses...expenses like health care, food, housing, etc.

treehuggingoctopus said:

I have to say, too, that many of the money related issues that get my particular goat could be avoided by greater transparency, more democratic control and more accountability...

Malcolm wrote:

Dharma organizations are not noted for their transparency, democracy, or accountability.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 1:47 AM

Title: Re: Ukraine News

Content:

Nemo said:

Poland has closed the border with Belarus.

Malcolm wrote:

No. It has only closed four border crossings. Two remain operational,

150k Russian troops have built up there. Reconnaissance drone incursions

concentrating on Kyiv and Western Ukraine.

No, it is not more than 15,000, not 150,000. 97% of Russian forces are committed to Ukraine.

Nemo said:

Moldova reporting Russian operatives activated to destabilize the government.

Malcolm wrote:

This has been going on for some time.

Nemo said:

Russian assaults on the front have paused.

Malcolm wrote:

Not sure where you are getting your news, but no...

Author: Malcolm

Date: Thursday, February 16th, 2023 at 1:57 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

Expenses-wise, the venue is the biggest hurdle. I need to build a barn.

Malcolm wrote:

Then there is paying for the translator, which can be very expensive.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 2:12 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

Expenses-wise, the venue is the biggest hurdle. I need to build a barn.

Malcolm wrote:

Then there is paying for the translator, which can be very expensive.

treehuggingoctopus said:

Tibetan-to-vernacular, yes. English-to-vernacular, I have always done for free.

(Actually, the biggest issue with the venue is not even the money. It is the scarcity. One needs a place that can host so many people, who, as they are hosted will be making strange noise, and who will at some point need token amounts of alcohol and meat. I would never have expected it to be so bloody difficult, but yes, the combination of these factors makes such places as rare as anything.)

Malcolm wrote:

And all therefore within the confines of supply and demand, unless of course you upgrade your septic system and build a barn, which won't be in use most of the time...

That's the problem with the market society, it's like the atmosphere. We can try to route around it, but it isn't easy unless we have personal resources which we command, that...depend on the market for their value. It is a really unsurmountable issue for as long as we live in the global political economy we have.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 2:31 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

treehuggingoctopus said:

The people you do it all with matter very, very much. I have come to believe that this is the crucial ingredient here (not very surprising, actually).

Malcolm wrote:

Yes, which is why Vajrayāna works better in small settings with an intimate atmosphere.

Tobes implied this at the beginning:

Sure. But if we have a group of Dharma practitioners, perhaps crystalising around someone further on the path who acts as a teacher

The part I find fault with the is the notion that we are undoing anything of the sort:

- then we have a group of individuals who are all undoing neoliberal intentions for actions.

I think this is flawed axiom. Why? Because they all are themselves working, functioning in a market society and making decisions about where they are going to spend their money.

You see, in a pre-market society, like Tibet, it would be a question of where one was going to spend time, not money.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 3:05 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

Yep, find me an economics department which even knows that it exists though. The point is that this quote justifies what is axiomatic to free market economics: that individuals acting out of self-interest accidentally produce mutual benefit. When I say axiomatic, I couldn't be more literal - it is baked into every economics graph.

And dare I say, baked into peoples' minds as if it is an ontological truth.

Malcolm wrote:

Even Wealth of Nations does not actually support the erroneous imputations made from that passage.

Virgo said:

It would be nice if Tobes addressed this.

Virgo

Malcolm wrote:

The point Smith making has not to do with selfishness, but rather, the division of labor, as he states just after the famous baker passage,

As it is by treaty, by barter, and by purchase, that we obtain from one another the greater part of those mutual good offices which we stand in need of, so it is this same trucking disposition which originally gives occasion to the division of labour. He frequently exchanges them for cattle or for venison, with his companions; and he finds at last that he can, in this manner, get more cattle and venison, than if he himself went to the field to catch them. From a regard to his own interest, therefore, the making of bows and arrows grows to be his chief business, and he becomes a sort of armourer. Another excels in making the frames and covers of their little huts or moveable houses. He is accustomed to be of use in this way to his neighbours, who reward him in the same manner with cattle and with venison, till at last he finds it his interest to dedicate himself entirely to this employment, and to become a sort of house-carpenter. In the same manner a third becomes a smith or a brazier; a fourth, a tanner or dresser of hides or skins, the principal part of the clothing of savages. And thus the certainty of being able to exchange all that surplus part of the produce of his own labour, which is over and above his own consumption, for such parts of the produce of other men's labour as he may have occasion for, encourages every man to apply himself to a particular occupation, and to cultivate and bring to perfection whatever talent.

Smith, Adam. An Inquiry into the Nature and Causes of the Wealth of Nations .
University Of Chicago Press. Kindle Edition.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 9:46 AM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

when individuals act out of self-interest, on either the supply or demand side of the equation, surplus value is created and everyone is better off. Ergo, it is always morally right to act out of self-interest because overall utility increases.

PadmaVonSamba said:

1. So, then that's the exact opposite of what is taught in '37 practices of a Bodhisattva'

2. If a student doesn't pay for teachings, this is also out of self-interest. How does it increase overall utility?

Malcolm wrote:

The funny thing here is that Dana is almost exclusively given out of self interest, i.e. the accumulation of merit.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 5:52 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

PadmaVonSamba said:

1. So, then that's the exact opposite of what is taught in '37 practices of a Bodhisattva'

2. If a student doesn't pay for teachings, this is also out of self-interest. How does it increase overall utility?

Malcolm wrote:

The funny thing here is that Dana is almost exclusively given out of self interest, i.e. the accumulation of merit.

Aemilius said:

Have you seen it with your impartial wisdom eye? How can you make such a vast claim, I wonder, which doesn't accord with reality. There is also the motivating factor of genuine, selfless love and compassion.

Malcolm wrote:

I can make that claim because most Buddhists engage in merit-making to secure a favorable rebirth. Very few actually practice the perfection of generosity. For example, this sutta:

<https://www.accesstoinight.org/tipitaka/an/an08/an08.039.than.html>

Indeed, in Thailand, so I've heard, people keep little ledgers where they record their acts of generosity, counting up their merit like so many coins.

Even in Mahayana, we are encouraged to accumulate merit, not merely for the benefit of others, but in order to benefit ourselves. Thus the claim that the merit of donations is purely altruistic might be true in the case of someone who has actually realized emptiness—such as yourself, presumably—but the rest of us who are concerned with not taking birth in lower realms principally accumulate merit out of self-interest, hoping

one day to secure the conditions for achieving the awakening which will largely not be realized by us in this lifetime.

Author: Malcolm

Date: Thursday, February 16th, 2023 at 11:49 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

jet.uryen said:

but without the mahayana ground, it easily turn into pure poison.

Malcolm wrote:

You are confusing "tantra" with Vajrayāna. Mahāyāna is baked into Vajrayāna.

Author: Malcolm

Date: Friday, February 17th, 2023 at 12:08 AM

Title: Re: Looking for Tibetan medicine teacher in the states

Content:

Malcolm wrote:

I graduated from the first class of Shang Shung. It's hands down the most comprehensive program in Tibetan medicine you are going to find anywhere.

Author: Malcolm

Date: Friday, February 17th, 2023 at 12:08 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

FPMT does not charge fees,

Malcolm wrote:

False. Wisdom is part of FPMT and they certainly charge fees.

So does Vajrapani:

<https://vajrapani.org/upcoming-retreats/649/green-tara-weekend-retreat-to-mitigate-global-warming/>

Commuting – \$100.00

Women's Dorm – \$200.00

Men's Dorm – \$200.00

Women's Quad – \$250.00

Men's Quad – \$250.00

Private Room- Double bed – \$300.00

Private Room- Twin Bed – \$300.00
PRIVATE RETREAT CABIN – \$400.00

Author: Malcolm

Date: Friday, February 17th, 2023 at 12:13 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

tobes said:

I just cannot for the life me square danaparamita with market based exchanges.

PadmaVonSamba said:

You don't have to square anything. The two are totally unrelated.

Dana is for your benefit.

Paying fixed costs is to benefit others.

You aren't required to do either one. There's plenty of free dharma in the world. Help yourself.

tobes said:

If danaparamita is done for my benefit than it is not danaparamita.

Malcolm wrote:

Actually, if Dana is contaminated with any sense of identity, whether self or other, it's not the paramita of Dana.

So let's just be honest, most Dana is contaminated, and that is also ok.

Author: Malcolm

Date: Saturday, February 18th, 2023 at 10:00 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Aemilius said:

If you didn't know it, there are hundreds of videos in Youtube that prove it 'scientifically' that Proto-Indo-Europeans did not bring anything at all to India!

Bristollad said:

Interesting. How do they explain the correspondences between the proto indo-european language family members? Do they posit an Indian origin of this language family which then spread westwards?

Malcolm wrote:

The Hindutva view, promulgated in the west by people like David Frawley, is that everything comes from India. Of course, Michael Witzel shredded Frawley's contentions about this.

Nonetheless, the Hindutva people are correct to note that the way the Indo-European invasion theory was framed was basically racist.

Even so, there is overwhelming evidence for successive migrations of Indo-European speaking people migrating out of the Central Asian Steppes, both into India around 1500 BCE, as well as westward into Syria (think Hittites), etc. Dumezil outlines the deep narrative structures in myth and culture, which are distributed from northern India to Scandinavia, and everywhere in between.

Author: Malcolm

Date: Saturday, February 18th, 2023 at 10:31 PM

Title: Re: Because the Dharma cannot be owned, it cannot be sold

Content:

Aemilius said:

That is merely an assumption. How do we measure "the practice of Dharma"? How do you measure mindfulness of body, sensations, mind and dharma(s)? How can you say a person is or is not mindful, even when they are working in the marketplace? or in some other place?

Malcolm wrote:

Serious question: have you ever travelled in a Buddhist country? I have, and I can tell you that most Tibetans I have met, both inside and outside Tibet, know very little about the Dharma and conduct themselves, generally speaking, like most worldlings. It is the same in Japan.

Author: Malcolm

Date: Sunday, February 19th, 2023 at 9:40 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Aemilius said:

Naturally I hope that I am utterly wrong, but I have encountered a very different science (coming from Russia and India) concerning the history in this particular period.

Kailash said:

Many Indians believe and identify Russia to be Uttarakuru, which is the fairy land for blessed souls in Vedic legends. Hence the idea of strong affinity emerges.

Malcolm wrote:

Ptolemy identifies the central Asian steppes as the place where the Kurus live.

Author: Malcolm

Date: Sunday, February 19th, 2023 at 11:19 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Malcolm wrote:
The DNA evidence:

<https://www.thearchaeologist.org/blog/new-dna-analysis-shed-light-to-indo-european-homeland>

Author: Malcolm

Date: Monday, February 20th, 2023 at 2:38 AM

Title: Re: Is it okay to eat meat & be in an unclean place while reciting the 21 Taras praises?

Content:

Boomerang said:

I thought the general rule for Green Tara practice was that you have to abstain from the black foods (meat, garlic, etc.) and maintain cleanliness. And these rules are the reason why Green Tara practice is generally done in the morning, before Tibetan people eat any meat.

Malcolm wrote:

As a kriya/carya tantra practice, yes.

Boomerang said:

But I've heard that it's normal to recite the praises to the 21 Taras every morning and night. So I would assume people are often eating meat during the day, and then reciting the praises later on at night.

Malcolm wrote:

The praise to 21 Taras contains both peaceful and wrathful manifestations. Also, there are many Tāra practices that are at the level of Highest Yoga Tantra. And if one is a highest yoga tantra practitioner, those rules may not necessarily apply.

Author: Malcolm

Date: Monday, February 20th, 2023 at 4:51 AM

Title: Re: Is it okay to eat meat & be in an unclean place while reciting the 21 Taras praises?

Content:

AmidaB said:

How this time-related cleanliness thing works?

Even when I was a kid and saw the first 'Gremlins' movie I didn't understand the "Don't feed the mogwai after midnight" rule. It's always after midnight...

So, what makes someone ritually(?) clean for the morning after gobbling up a hearty mutton momo fest for supper?

Malcolm wrote:

Dawn. That is why for example, when we take one day vows (posadha), they expire at dawn. The interval from dawn to dawn is the interval we consider to be a "day."

Author: Malcolm

Date: Monday, February 20th, 2023 at 8:37 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Kai lord said:

Many Indians believe and identify Russia to be Uttarakuru, which is the fairy land for blessed souls in Vedic legends. Hence the idea of strong affinity emerges.

Malcolm wrote:

Ptolemy identifies the central Asian steppes as the place where the Kurus live.

Aemilius said:

This conception of Kurus or Kuru people is a later one.

Malcolm wrote:

The point is that Ptolemy, who never stepped outside of Egypt, writes about these people.

You seem to think Indian mythology is axial mountain by which we should judge all.

Author: Malcolm

Date: Monday, February 20th, 2023 at 10:40 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Sādhaka said:

Theosophists (Manly P. Hall 33° et al) suggest the Gobi Desert.

Not too far off....

Turanians, Tataria, Tartary, etc. (e.g. see John Yarker)

Kai lord said:

Unlikely because Gobi desert conditions are harsh and too extreme to support large population of humans. On the other hand, regions between the Altai mountains and the Baikal lake have great lakes, rivers and moderate climate which provide excellent living conditions for nomadic tribes and the scenery there are also captivating enough to lead people into thinking that its some kinds of utopia .

Sādhaka said:

I'd forgotten to mention back in the days of the 'Turanians' and so on, that the Gobi Desert may have had conditions conducive to being more inhabitable; more similar to the current—as you mentioned—Altai mountains and Baikal lake.

If you want some laughs though, look at some of the Google reviews of the current Gobi Desert.

Malcolm wrote:

The Gobi desert was certainly smaller and more habitable. It has been severely degraded by grazing and so on in the intervening time. Cutting down all the forests around Lake Kokonor 90 years ago certainly hasn't aided the situation.

Author: Malcolm

Date: Tuesday, February 21st, 2023 at 12:01 AM

Title: Re: Natural thogal?

Content:

Natan said:

Longchenpa has a lot to say about Tregcho and Thogal. One thing he doesn't say is Thogal is depending on Tregcho.

Malcolm wrote:

The tantras that are his sources certainly do.

Natan said:

Longchenpa certainly doesn't. Why? Guru, lineage, pith instructions

Malcolm wrote:

Sure he does. You have not read everything he wrote on the subject.

Author: Malcolm

Date: Tuesday, February 21st, 2023 at 5:09 AM

Title: Re: Natural thogal?

Content:

Natan said:

Longchenpa certainly doesn't. Why? Guru, lineage, pith instructions

Malcolm wrote:

Sure he does. You have not read everything he wrote on the subject.

Natan said:

I read his definitive treatment of the subject. And all the Treasuries. Did you think he forgot? This is the teaching of Khenpo Namdrol.

As a matter of fact, the prerequisite to thogal is the space like no meditation, the four chozhag are not tregcho at all. They are shyamatha. Tregcho is sort of a weird outlier. It's a decision.

Malcolm wrote:
You do you.

In any case, the klong gsal tantra is pretty clear:

If the meaning of trekcho is not clear,
even if thogal arises, it will possess subject and object.

Author: Malcolm
Date: Tuesday, February 21st, 2023 at 9:15 PM
Title: Re: Natural thogal?
Content:
Natan said:
The four modes of placement and space like non meditation are in most respects a shyamatha.

Malcolm wrote:
You will revise this idea once you have read Khenpo Namdrol's commentary on the Treasury of the Dharmadhatu.

What is true is that some modern teachers seem to teach the four cokzhak as a kind of Dzogchen shamatha, but it is not the real meaning.

Author: Malcolm
Date: Wednesday, February 22nd, 2023 at 11:17 AM
Title: Re: Reasons to take refuge in the three jewels
Content:
Pårl said:
Hello everyone,

I am going to go for refuge in July. I have already made that decision, and I will not falter.

I am very interested in other people's reasons for taking refuge in the three jewels, if anyone would like to share?

Many thanks,

Paul

Malcolm wrote:
Fear, faith, and compassion.

Author: Malcolm
Date: Wednesday, February 22nd, 2023 at 9:39 PM
Title: Re: Natural thogal?
Content:

Natan said:
Treasury on Dharmadhatu does not supercede Treasury of Clear Meaning,

Malcolm wrote:
Yes, it does actually. Longchenpa introduces explanations he does not include in the more normative Tshig don mdzod and theg mchog mdzod. He also wrote it after the tshig don mdzod. It's his magnum opus, his definitive statement on Dzogchen.

Author: Malcolm
Date: Wednesday, February 22nd, 2023 at 10:22 PM
Title: Re: Because the Dharma cannot be owned, it cannot be sold
Content:

Aemilius said:
That is merely an assumption. How do measure "the practice of Dharma"? How do you measure mindfulness of body, sensations, mind and dharma(s) ? How can you say a person is or is not mindful, even when they are working in the market place ? or in some other place?

Malcolm wrote:
Serious question: have you ever travelled in a Buddhist country? I have, and I can tell you that most Tibetans I have met, both inside and outside Tibet, know very little about the Dharma and conduct themselves, generally speaking, like most worldlings. It is the same in Japan.

Aemilius said:
You don't have to travel very far to meet worldly tibetans or worldly japanese, etc... They come to Europe (and other places).
And still, it is difficult to know some one's alaya-consciousness, what kind of seeds there are, that will sprout during the nexts 100 million years.

Malcolm wrote:
So, you've never traveled in a Buddhist country. I thought as much.

Author: Malcolm

Date: Wednesday, February 22nd, 2023 at 10:27 PM

Title: Re: Is it okay to eat meat & be in an unclean place while reciting the 21 Taras praises?

Content:

AmidaB said:

How this time-related cleanliness thing works?

Even when I was a kid and saw the first 'Gremlins' movie I didn't understand the "Don't feed the mogwai after midnight" rule. It's always after midnight...

So, what makes someone ritually(?) clean for the morning after gobbling up a hearty mutton momo fest for supper?

Malcolm wrote:

Dawn. That is why for example, when we take one day vows (posadha), they expire at dawn. The interval from dawn to dawn is the interval we consider to be a "day."

AmidaB said:

Is it some kind of astrological change or solar power or the dawn simply sign the expiration time?

Malcolm wrote:

A solar day lasts from dawn to dawn. So, when one takes posadha vows, they expire at dawn. If one has a daily practice commitment you have the entire period of one day to the next to complete it, etc. if you break some samaya in a minor way it is repaired by reciting vajrasattva 21 times everyday, etc.

Author: Malcolm

Date: Thursday, February 23rd, 2023 at 1:31 AM

Title: Re: Meat Eating Mantras

Content:

Muddy343 said:

Did Padmasambhava approve of meat eating mantras?

Malcolm wrote:

There are many terms with mantras for purifying the consumption of meat.

The most common is the Six Dimensions of Samantabhadra:

'a a sha sa ma ha

'a a ha sha sa ma.

Either form is ok.

But even om mani padme hum may be used.

Author: Malcolm

Date: Thursday, February 23rd, 2023 at 8:59 PM

Title: Re: Natural thogal?

Content:

Natan said:

Treasury on Dharmadhatu does not supercede Treasury of Clear Meaning,

Malcolm wrote:

Yes, it does actually. Longchenpa introduces explanations he does not include in the more normative Tshig don mdzod and theg mchog mdzod. He also wrote it after the tshig don mdzod. It's his magnum opus, his definitive statement on Dzogchen.

Natan said:

No. Khenpo Namdrol said this teaching was the greatest achievement of his life. You can toot your own horn all day. I know what the teacher said

Malcolm wrote:

You really don't know everything Khenpo Namdrol has said on the subject of Longchenpa. How could you? When the transcripts of his Chos dbyings mdzod teachings are released, you will have an opportunity to revisit your present opinion.

Author: Malcolm

Date: Thursday, February 23rd, 2023 at 9:04 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Aemilius said:

What is at stake here is "who were the inhabitants of UttaraKuru?" Also called the Kurus. And "where is or was the UttaraKuru?"

From the older Buddhist sources of Agama sutras and the Abhidharmakosha-bhāṣyam of Vasubandhu it is very clear that UttaraKuru is on the opposite side of the planet in relation to the Jambudvīpa.

Malcolm wrote:

Only if you think he was talking about spherical planet.

But he wasn't.

Author: Malcolm

Date: Friday, February 24th, 2023 at 1:07 AM

Title: Re: Meat Eating Mantras

Content:

stong gzugs said:

If you're at a restaurant and want to chant a mantra to prevent yourself from incurring negative karma from meat-eating...

Malcolm wrote:

It's not about preventing negative karma from eating meat, it's about creating a positive cause for the animal whose remains end up on your plate.

stong gzugs said:

And before someone trots out the "it's not a problem because you didn't kill the animal yourself" trope,

Malcolm wrote:

Yes, it's actually not a problem if you did not kill the animal yourself, see it killed, or learn that it was killed for you specifically. Bhavaviveka addresses this issue at length in the Tarkajvala, and comes down on the side of it being fine to eat meat that is pure in three ways, since meat does not suffer anymore than wool, leather, and so on, since there is no mind in meat, just as there is no mind in wool or leather.

And as the Hevajra Tantra points out, "Those with compassion eat meat."

Author: Malcolm

Date: Friday, February 24th, 2023 at 1:19 AM

Title: Re: Natural thogal?

Content:

Natan said:

Lol. Released? Are you serious? That was a long time ago pal

Malcolm wrote:

They have not been released. He only finished his four year program on the Chos dbyings mdzod last fall in Alameda. You weren't there.

Author: Malcolm

Date: Friday, February 24th, 2023 at 1:34 AM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

stong gzugs said:

Alchemy, the "way of mercury" (rasāyana), was essentially a Hindu enterprise in India; there are no extant Buddhist texts devoted to the subject.

Malcolm wrote:

That's simply false. Aren't you a kalacakra devotee? Kalacakra has mercury preparation for rasāyana.

The Vajrapāṇiabhīṣeka Tantra mentions mercury rasāyana. It was translated by Silendrabodhi and Yeshe De in the late eight century.

Don't believe everything you read by western academics on religion. They make a lot of errors when they opine outside their field of study.

Author: Malcolm

Date: Friday, February 24th, 2023 at 1:41 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

Yes, it's actually not a problem

stong gzugs said:

I don't think Bhavaviveka anticipated the rise of factory farming under the capitalist mode of production. Almost nobody kills animals, sees animals being killed, or has animals killed for them precisely because of the horrors of factory farming. That's why Dölpopa's quote is so prescient: he's pointing out that negative karma doesn't dissipate when we enter into market transactions. Samsara isn't individual anymore, it's built into our systems.

Malcolm wrote:

It has always been systematic. Sarvadukkha.

stong gzugs said:

And there's a huge difference between mixing meats with juniper berries into pills as part of a tantric ceremony and going to KFC and saying "Om Ah Bi Ra Hung Khe Tsa Ra Mum Svaha" over a chicken nugget. Given that these nuggets are made from a pink slime composed from tendons and muscle fiber of hundreds of chickens, do all of them get liberated and reborn in a higher realm?

Malcolm wrote:

My teacher, Chogyal Namkhai Norbu, said it was really more beneficial to eat mystery meats, it creates a positive cause for more animals.

stong gzugs said:

(It's also the case that a lot of the lines about eating meat in tantra are symbolic.

Malcolm wrote:

No, not in the case of the Hevajra tantra quote. Jetsun Drakpa Gyaltsen points out the meat and alcohol are indispensable in the ganapuja. In a general way, if one is a practitioner and one refuses to eat meat, then one's compassion is limited. Advice against eating meat and drinking alcohol does not apply to Vajrayāna practitioners, it only applies to sūtra followers. This is why Sapan points out that what is forbidden to śrāvakas is permitted for bodhisattvas and vice versa, and what is prohibited for bodhisattvas is permitted for secret mantra practitioners. The three vows do not have

one intention. And Longchenpa composed a hilarious and wonderful Praise to Booze.

Author: Malcolm

Date: Friday, February 24th, 2023 at 1:59 AM

Title: Re: Meat Eating Mantras

Content:

ThreeVows said:

In terms of the path, it may be fair enough to say that the higher level vows supercede the lower level vows, but ultimately I think it may be considered that all three can be held without conflict.

Malcolm wrote:

Yes, because the higher vow supersedes the lower: for example, say one takes posadha vows on the full moon, and later that day there is a ganapuja. Having a meal after noon, eating meat, and drinking alcohol normally would be considered a breach of Mahāyana posadha vows, but in this case, it is not.

And in the case of lay person with a qualified partner, also enjoying the yoga of passion would not violate the posadha vows.

Author: Malcolm

Date: Friday, February 24th, 2023 at 2:08 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

Jetsun Drakpa Gyaltsen points out the meat and alcohol are indispensable in the ganapuja.

stong gzugs said:

Yes, that's why I made the distinction between eating meat in the ritual context vs. eating it at KFC, following Dölpopa. We can all do the former, but there's really no need to do the latter as we don't live in hostile climates like Tibet. If you have quotes from the Hevajra that specifically condone KFC meat-eating, rather than meat-eating within ritual practice, I'd be surprised.

It's also the case that the five meats are supposed to be seen as disgusting conventionally, so eating them during the tantric ritual reveals non-dual wisdom (advayajñāna). That's not at all the same as eating well-prepared meats during everyday meals outside of a ritual context.

Malcolm wrote:

My teacher, Chogyal Namkhai Norbu, said it was really more beneficial to eat mystery meats, it creates a positive cause for more animals.

stong gzugs said:

I can't fathom that such a great teacher would condone eating factory farmed pink-slime type chicken nuggets. Are you sure this wasn't just an upaya for a specific student, rather than a general rule? My guru once chain-smoked a bunch of cigarettes in front of a student who was overly idealizing him, but I didn't take away the lesson to pick up smoking...

Malcolm wrote:

I can sum it up for you: ChNN stated this opinion to thousands of his students over the years—quoting the Hevajra Tantra to this effect thousands of times, and mentioning getting fast food for this purpose, hence the broad use of sausages in DC ganapujas, since more beings would be benefitted.

Eating is not a ritual, and ChNN made the point that we should eat meat because we understand the principle of benefitting animals through methods, not only when we are doing a collective practice. He said, thousands of times, Vajrayāna practitioners who refuse to eat meat have miserable compassion. You ask any DC person who posts here. They will confirm what I am telling you, 100%.

Ultimately we are to go beyond pure and impure in our choice of food, treating pink slime and pure sattvic food as the same. But, baby steps.

Author: Malcolm

Date: Friday, February 24th, 2023 at 4:03 AM

Title: Re: Meat Eating Mantras

Content:

stong gzugs said:

My question is still whether the Hevajra tantra itself has a quote that describes meat-eating completely outside of a ritual context as compassion?

Malcolm wrote:

Since when is one who practices the two stages ever outside this context?

Author: Malcolm

Date: Friday, February 24th, 2023 at 4:07 AM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

stong gzugs said:

I'm very open to suggestions about alternate readings/sources.

Malcolm wrote:

Learn Tibetan.

Author: Malcolm

Date: Friday, February 24th, 2023 at 5:17 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

Since when is one who practices the two stages ever outside this context?

stong gzugs said:

In the context of this conversation, outside...

Malcolm wrote:

For a practitioner this is never, nothing is outside ones sadhana. This is why we have waking yoga, washing yoga, eating yoga, yoga of passion, etc.

Author: Malcolm

Date: Friday, February 24th, 2023 at 5:20 AM

Title: Re: Meat Eating Mantras

Content:

Soma999 said:

The problem is not eating meat per se. The problem is what the meat industry is now in this world.

Malcolm wrote:

Right, so we abandon animals because we do not like the economics of our society?

Author: Malcolm

Date: Friday, February 24th, 2023 at 5:26 AM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Passing By said:

it seems trekcho is just as easy to misunderstand since it's also experiential

Malcolm wrote:

Trekcho is more difficult to explain, in fact.

natusake said:

Which leads us to the interesting question - why was ChNN so open in teaching trekcho but not thogal?

Malcolm wrote:

Because without being stable in trekcho, practicing thogal can result in dualistic grasping, which will block one's path.

Author: Malcolm

Date: Friday, February 24th, 2023 at 6:00 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

For a practitioner this is never, nothing is outside ones sadhana. This is why we have waking yoga, washing yoga, eating yoga, yoga of passion, etc.

stong gzugs said:

But we don't apply the instructions for waking yoga to yoga of passion, do we? This is my exact point. My claim is that the Indian tantric texts of course say we can eat meat in the specific ritual context of ganacakra. But I don't believe they enjoin us to eat meat outside of that context. And I especially don't believe they claim that eating meat with a mantra will help liberate the animals we eat. I'm just asking for clear textual evidence from the Hevajra for where I'm wrong in these two claims. It may very well exist, I'm not an expert on this tantra. But I'd like to see it.

Malcolm wrote:

The tantra says, "those with compassion eat meat; those with samaya drink alcohol."

The yoga of eating applies to all meals one may have. Of course, if one is a practitioner, one cannot eat meat in an ordinary way.

And I didn't say that Hevajra Tantra has a mantra for liberating animals.

The Cakrasamvara Tantra however states that any being who comes into contact with a practitioner experiences positive causes for liberation. You might object, this refers only to living beings. But there are always traces in any being's consciousness which link it to its previous forms.

That mantra is from the 17 Man ngag sde tantras and is part of the system of six liberations, which are unique to the Dzogchen tradition. Liberation through seeing, hearing, smelling, tasting, touching, and of course, thinking. There are many methods for creating positive causes for sentient beings. This is just one of them. It is a general mantra for creating positives causes. It can also be recited to any creature, living or dead to the same effect. It is not a mantra specifically for eating meat.

Author: Malcolm

Date: Friday, February 24th, 2023 at 6:13 AM

Title: Re: Meat Eating Mantras

Content:

stong gzugs said:

In the context of this conversation, outside = when you're at a restaurant for the purpose

of eating food for sustenance rather than when you're in a ganacakra and eating them for the sake of non-dual wisdom.

Boomerang said:

If you believe animals can only be benefited in a properly done ritual, you could eat some meat at the restaurant

Malcolm wrote:

can't use leftovers for tsok.

Author: Malcolm

Date: Friday, February 24th, 2023 at 6:22 AM

Title: Re: Meat Eating Mantras

Content:

Boomerang said:

If you believe animals can only be benefited in a properly done ritual, you could eat some meat at the restaurant

Malcolm wrote:

can't use leftovers for tsok.

Boomerang said:

Thank you for teaching me. Fortunately I can say I've never done that. It was just an idea I had.

Malcolm wrote:

For people who are really hung up on "ritual contexts" there are always very simple rituals you can use to turn any meal into a formal ganapuja, which one can use without one's friends not even know what one is doing. It's called "eating yoga."

Author: Malcolm

Date: Friday, February 24th, 2023 at 8:00 AM

Title: Re: Meat Eating Mantras

Content:

Boomerang said:

I've never read it myself, but here's a quote from Lama Zopa Rinpoche crediting a meat mantra to a Manjugosha tantra.

stong gzugs said:

Interesting! Any chance you identified which tantra is being referenced?

Malcolm wrote:

The tantra says, "those with compassion eat meat; those with samaya drink alcohol."

stong gzugs said:

Got a chapter/verse for that quote? I'd like to see the context. If it's purely within the context of the five meats being prepared in a ritual manner for the ganacakra ritual, I don't see how the text would therefore support other uses of meat-eating. I searched through Snellgrove's translation of the Hevajra for all references to meat/flesh and alcohol/wine and I couldn't find it. Most of the quotes I saw were about ganacakra and/or ways of obtaining lower siddhis.

Malcolm wrote:

It's there. You just have to know how to see it. It's not in Snellgrove.

stong gzugs said:

There also are some absurd consequences that might follow from this Dzogchen interpretation. For instance, you can have beef jerky for months/years before eating it. By the time you eat it and say the mantra, the animal would have already gone through the bardo realm and been reborn.

Malcolm wrote:

By the time one eats any meat the animal in question has already gone through the bardo.

stong gzugs said:

Does the reborn animal then disappear and rapture up to the realm of the devas when a dzogchenpa says the mantra? Or does the positive effect somehow last over an entire lifetime and then reassert itself upon death?

Malcolm wrote:

The effect lasts until the being is liberated as a result of the positive cause created by the dependent origination facilitated by the practitioner for that being. And, when the practitioner attains buddhahood themselves, all those beings will be part of their retinue.

stong gzugs said:

What if the beef jerky cattle is reborn as a human, and the human does some really bad acts that should doom it to a hell-realm? Does the mantra from when they were eaten as cattle balance out the negative throwing a karma they accrued as a human, etc. This starts getting absurd very quickly.

Malcolm wrote:

The dependent origination of liberation through hearing even benefits those who have committed the five misdeeds of immediate retribution, not to mention all sentient beings of the six realms.

Author: Malcolm

Date: Friday, February 24th, 2023 at 8:20 PM

Title: Re: Meat Eating Mantras

Content:

Sādhaka said:

Doesn't consuming meat and alcohol fall under Vratcārya?

Malcolm wrote:

No.

Author: Malcolm

Date: Friday, February 24th, 2023 at 10:57 PM

Title: Re: Meat Eating Mantras

Content:

stong gzugs said:

Furthermore, of the four translations, three of them agree with each other and with the major commentary on how to render that verse...

Malcolm wrote:

There are eight major commentaries on the Hevajra Tantra, most important of which is Saroruha/Padmavajra's Padmini (Hevajratantrapañjikāpadminīnāma. Kye'i rdo rje'i rgyud kyi dka' 'grel padma can zhes bya ba, Dg.K, ka, rgyud, (Toh. 1181)).

My translation is based on Jetsun Drakpa Gyaltsen's interlineal notes on the Hevajra Tantra (Kye'i rdo rje zhes bya ba'i rgyud kyi rgyal po." In Sa skya bka' 'bum ma phyi gsar rnyed phyogs bsgrigs. TBRC W20751. vol 3, pg. 647. Lha sa: s. n., 1999).

In line with the Sakya oral lineage through Drokmi Lotsawa, Jetsun Drakpa Gyaltsen bases his own rendering on Saroruha's exegesis, which can be found on pp. 325-326 of the Padmini.

Thus, this is the standard set of interlineal notes on the vajra song found in the Medium-length Six-Limb Hevajra sadhana (on which I did a three year retreat 1993-1997).

Ha ha took this from my translation of that sadhana, which was recently published by Shambhala (Sakya: The Path with Its Result, pg. 179, Shambhala, 2022).

Chogyal Namkhai Norbu was raised in the Sakya tradition—as was I—and received this explanation—as I did. More than that, he received the explanation for all eight major commentaries. So, he was quite aware of the broad variation of exegesis of the Hevajra Tantra's vajra song.

Finally, Chogyal Namkhai Norbu summarized this teaching for us thousands of times: "Those with compassion eat meat; those with samaya (the diligent) drink alcohol.

stong gzugs said:
the fourth is wildly discrepant.

Malcolm wrote:
No, it is actually the normative version, based on the Padmini.

As for your quotes of Kun bzang bla ma'i zhal lung, you do realize that not only does Patrul criticize butchers, he also criticizes farmers for all the countless creatures they injure while farming and sheep-shearers for all the countless insects they mangle in wool?

Everything we do in this life is harmful to something, whether we intend it to be so or not. But I have long been of the opinion that the most strident vegetarians among Buddhists are actually former Jains reborn outside of India.

Following Bhavaviveka, we really do not have to avoid meat that is pure in three ways. He addresses the Lanka and so on. Those exhortations that even such meat is not pure are not definitive statements, quite clearly.

This is why Sapan can write in the Clear Differentiation of the Three Vows, pg. 66:

A disciple may partake of meat that is pure
in three ways; to refuse it would be
on of Devadatta's austerities.
In the Great Vehicle,
meat is forbidden: meat-eating, it is taught,
causes birth in the lower destinies.

Similarly, certain differences in what is allowed
and not allowed exist among the violations
against the codes of the Great Vehicle Perfections and Mantra traditions.
How could invariant sanctions and bans be reckoned
for such radically divergent systems?

It is wrong, therefore, to apply
one-sidedly schemata of
invariant prohibition and allowance.

Author: Malcolm

Date: Friday, February 24th, 2023 at 11:06 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Sādhaka said:

I prefer the Dzogchen explanation and Aggañña Sutra over materialist ideas of "evolution".

Malcolm wrote:

They are not in contradiction to one another, if you really think about it carefully.

Author: Malcolm

Date: Friday, February 24th, 2023 at 11:40 PM

Title: Re: Meat Eating Mantras

Content:

pemachophel said:

Shabkar Tshogdrug Rangdrol

Malcolm wrote:

Shabkar actually pulls his punches a little bit. He is not the strident vegetarian activist some try to make him out to be.

Author: Malcolm

Date: Friday, February 24th, 2023 at 11:43 PM

Title: Re: Possible Daoist origins of Hatha Yoga (and the Amritasiddhi)

Content:

VajraDude said:

<https://pubmed.ncbi.nlm.nih.gov/3064584/>

Malcolm wrote:

"gold making plant juice"

The Tibetan term for this, "gser 'gyur rtsi" literally means "the juice that changes things into gold." Rtsi, hilariously, also means "paint."

This somewhat supports the Chinese origin theory.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 12:15 AM

Title: Re: Meat Eating Mantras

Content:

ThreeVows said:

The ones mentioned already praised vegetarianism even without modern farming methods.

Malcolm wrote:

Not really. Patrul called into question the whole of the food production system, including agriculture, as one massive exercise in cruelty.

But people do not read carefully nor in context. The context of this passage is the suffering of suffering. It is not a moral imperative:

When lamas and monks arrive at the house of a patron, the sentient beings killed by the patron are served after their flesh and blood has been cooked. Since the lamas and monks crave flesh and blood without any regret or compassion at all for the slain sentient beings, when they are served according to their pleasure, there is no difference at all between the patron and the recipients in terms of the misdeed of taking life. Also, when a great personage arrives somewhere, countless lives are taken for the purpose of tea parties and festivities. However many cattle and sheep a wealthy person has, in the end every one is slain when they get old. [120/a] Apart from the one or two that die naturally, countless lives are taken.

In addition, in the summer those cattle and sheep eat many insects, bees, ants, fish, frogs, snakes, baby birds, and so on along with grazing grass. Countless lives are taken by trampling hoofs, within horse manure and urine, and so on.

Among horses, cattle, and so on, these sheep are a source of inexhaustible nonvirtue. As shown above, they eat all kinds of small creatures. During the summer wool season, there are one hundred thousand creatures on the backs of each sheep, and all of them are killed. All the ewes are milked. The lambs are killed for their meat and hides. All the rams are killed without exception. When sheep lice occur, one hundred million creatures on the back of each sheep are killed. Therefore that owner of one hundred sheep definitely will be born in hell one time. [120/b]

Also, countless sheep are slaughtered when women are given farewell parties, welcoming presents, and so on after betrothals. Thereafter every sentient being that group returning to her home will be killed. In the same way, even when invited by friends and relatives, though given other food to eat, she acts like she has no appetite. That deceitful woman eats as if she does not know how to chew. But after each one of the fattened sheep are killed, having set a huge amount of ribs and intestines in front of her, that red-faced ogress sits right down, draws her little knife, and eats with relish. The next morning after loading up that fresh carcass, she returns to her home. Since she never returns empty-handed after going out, she is worse than a hunter.

Also, countless creatures seen and unseen are killed during the playtime of children. Countless sentient beings are killed when picking grass or flowers. [121/a] Therefore, like ogres, we humans pass our time continuously engaged in the act of taking life. In one lifetime, having killed the female cows who kindly sustain us like parents with drinking milk for our use, we enjoy their flesh and blood. Upon reflection, we are worse than ogres.

And the context of this passage is the suffering of the conditioned:

The cause of all these sufferings is only nonvirtuous deeds. If this is illustrated, it is like tea and roasted barley flour. For tea, a seed is planted in China. When the leaves are pruned and so on, countless creatures are killed. Below Dartsedo, tea is carried by human porters. Each man carries twelve six-packs on their heads. Even though one can

see the white bone where the skin of their foreheads has been rubbed off, they continue to carry the tea. Above Dartsedo the tea is loaded onto dzo, yaks, mules, and so on; those animals experience inconceivable sufferings such as broken backs, punctured lungs, and so on. Also when that tea is sold, without any consideration of promises or decency, business is done through deceit and fighting. [82/b] Also, most business involves sheep's wool, lamb skins, and so on.

When sheep are sheared, many creatures, smaller than a hair, such as ticks, tre le and so on exist living on the bodies of sheep. Most of those are decapitated, maimed and die when the sheep are sheared with a knife. Their internal parts protrude. Those who do not die are trapped in the wool and suffocate, resulting in birth in lower realms. Some lambs born when all of their sense organs are completely developed and so on are slaughtered for their skin. When one reflects on the causes and trade of such things, even a single sip is nothing other than a cause for lower realms.

Also in pursuit of roasted barley flour, first, when one turns the fields, all of the insects under the ground are exposed on the surface. All the insects above the ground are crushed underneath. The mouths of crows and birds ceaselessly peck at the insects in the tracks of the plough beasts. Similarly, when water is led into the fields, all the creatures who live in the wetlands are dried and exposed. All the creatures who live in the drylands are killed by moisture. Similarly when the seeds are planted, harvested, and flailed, countless beings are killed. If one reflects on those, it is like eating flowers made of insects. Similarly, even though the so-called "three sweets and three whites" such as butter, milk and so on are considered to be faultless, they are mostly products of slaughtered half-breeds, calves, lambs and so on. Even those who are not killed are tied at the neck as soon as they are born without being able to suckle even a sip of their mother's milk. When they stand, they are tethered. When they travel, they are tied together. Whatever milk they suckle, the entire portion of food and drink is stolen. They are made to carry it. The nutriment of the mother's body that sustains the life of the child is stolen. They are neither dead nor alive...They stumble when they walk, barely alive.

Similarly, when reflecting on everything that we consider happiness, the food we eat, the material we wear on our backs, all food and enjoyments are proven to be only suffering and nothing else. The final result of all these misdeeds that one must experience is endless suffering. Also, all appearances of present happiness are said to be the suffering of the conditioned.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 12:23 AM

Title: Re: Meat Eating Mantras

Content:

Gyurme Kundrol said:

In a nutshell, samsara is suffering, to live is to kill.

Malcolm wrote:

Yes, which is why we practitioners need methods like liberation through hearing in order to benefit countless migrating beings.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 2:51 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

the broad variation of exegesis of the Hevajra Tantra's vajra song.

stong gzugs said:

So then we're starting to agree on a few things.

Malcolm wrote:

No, we are not agreeing on anything. You've attacked my translation. I proved it was valid, rendered on the basis of traditional sources as well as the intimate instructions of my teacher, which I have receive at his feet, both in groups and personally, one on one, when we went over this together.

Words and meanings must go together, something you seem to fail to grasp here.

stong gzugs said:

So, to be clear, I'm not denying your right to your view. I'm asking you to be responsible in your public communications and to let people know that your blanket support of factory-farmed meat-eating is an extreme view that relies upon extensive re-interpretation of the actual verses of the tantra, the context in which those verses occur, and that contradicts at least two of the key commentaries.

Malcolm wrote:

There is no contradiction at all, apart from the contradictions your limited, and somewhat hysterical, imagination imposes. But I think it is sad that you feel that animals who have been killed in industrial farming should be be denied a chance for a positive connection through liberation through hearing based on your ideological and narrow-minded biases.

Anyway, I am not telling you what to practice, eat, or drink—you can do as you please.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 4:08 AM

Title: Re: Meat Eating Mantras

Content:

mirrormind said:

Surely, outside of ganapuja, meat does not land on anyone's plate by accident. You

either have bought and cooked it for yourself, ordered it yourself or taken it yourself from a buffet etc. If the objective is to benefit slaughtered animals, practice can be done inside or outside of abatoirs, and liberation through hearing can be said in butcher shops and supermarkets without the need to participate in the economic transactions around meat production.

Malcolm wrote:

This is a false equivalence--if you buy a vegetable at a grocery store that sells meat...people imagine they can isolate themselves from samsara, but, one really cannot. Samsara is pervasive.

As for the other part of your statement, yes, this is true. It does not prevent one from buying meat however and eating it, since meat itself has no consciousness and does not suffer. As long as it is pure in three ways, there is no fault.

On the other hand, when one consumes the flesh of an animal with a proper method, according to my guru, ChNN, that being will be reborn in one's retinue when one attains buddhahood. So, there is also that. Hence his reason for saying that Mantra practitioners who refused to eat meat had "miserable compassion."

Someone is bound to ask now, why don't we eat every kind of animal or even humans? Convention, of course. And if you think about it, it takes a certain amount of merit to be born a domestic animal, even one destined for a slaughterhouse.

Most of the classical Mahāyāna Buddhist arguments against eating meat appeal to selfish motives: i.e. eating meat results in going to lower realms. Let that sink in. Then reflect on whether that sort of motivation, based on self-interest, is really consistent with Mahāyāna.

Thankfully, our own liberation does not depend on what kind of diet we choose.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 4:46 AM

Title: Re: Thogal, Visions, Tibetan Sorcery, Siddhis, and Indian Vajrayana

Content:

Sādhaka said:

ChNNR said that it would actually block your path, for this entire lifetime, yea?

Malcolm wrote:

He said that it could.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 4:52 AM

Title: Re: Practice without a Guru

Content:

Muddy343 said:

How to establish practice without a teacher?

Malcolm wrote:

Find a teacher.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 6:46 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

Samsara is pervasive.

mirrormind said:

Yes, there is no two ways about it. Yet we can at least hope harm can be minimised, and conduct can be as fine as flour.

Malcolm wrote:

Even if our conduct is as fine as atoms, we have no idea the harm we leave behind us.

mirrormind said:

But unless anyone feels they really need or want meat in their diet, I am sure there are superior methods to benefit beings than liberation through eating.

Malcolm wrote:

You'd think, but it isn't the case.

mirrormind said:

Outside of vajrayana considerations, I like to believe the 10% vegetarians and vegans in the US and EU do make a corresponding dent in meat production and sales, thus preventing at least some of the suffering.

Malcolm wrote:

Not even slightly. Supply by far and away outweighs demand.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 9:57 AM

Title: Re: Meat Eating Mantras

Content:

mirrormind said:

But unless anyone feels they really need or want meat in their diet, I am sure there are superior methods to benefit beings than liberation through eating.

Malcolm wrote:
You'd think, but it isn't the case.

mirrormind said:
Outside of vajrayana considerations, I like to believe the 10% vegetarians and vegans in the US and EU do make a corresponding dent in meat production and sales, thus preventing at least some of the suffering.

Malcolm wrote:
Not even slightly. Supply by far and away outweighs demand.

mirrormind said:
Liberation through eating is the most superior method of all? Liberation through hearing, seeing, tasting, wearing or shitting are only secondary to that?

Malcolm wrote:
I didn't say that, did I? However, a special dependent origination is created which results in that being joining one's retinue when one attains buddhahood, according to Chogyal Namkhai Norbu and other teachers of mine.

mirrormind said:
Usually, in a market economy there is a correlation between supply and demand, even if a surplus is produced.

Malcolm wrote:
That's what some people would have one believe, but it isn't really demonstrable, especially since industrial agriculture is heavily subsidized globally.

Author: Malcolm
Date: Saturday, February 25th, 2023 at 9:33 PM
Title: Re: Meat Eating Mantras
Content:
Malcolm wrote:
No, we are not agreeing on anything.

stong gzugs said:
What precisely do you disagree with?

Malcolm wrote:
We don't agree with each other. Cats and dogs.

stong gzugs said:
That may be what your specific oral tradition says,

Malcolm wrote:

Which is really all that matters in Vajrayāna.

stong gzugs said:

Thank you. Nor am I tell you what to practice, eat, or drink. I'm simply asking for you to be transparent about what the texts actually say vs. what's your specific interpretation of them. Especially when it comes to something this serious

Malcolm wrote:

I have been transparent about what the dominant tradition of Hevajra exegesis states as a living tradition, as opposed to your intellectual proliferation, which lacks a connection with said tradition.

ChNN's paraphrase, "Those with compassion eat meat, those with samaya drink alcohol," is how this verse is understood within the wider Sakya tradition.

Author: Malcolm

Date: Saturday, February 25th, 2023 at 10:07 PM

Title: Re: Meat Eating Mantras

Content:

mirrormind said:

Liberation through eating is the most superior method of all? Liberation through hearing, seeing, tasting, wearing or shitro are only secondary to that?

Malcolm wrote:

I didn't say that, did I? However, a special dependent origination is created which results in that being joining one's retinue when one attains buddhahood, according to Chogyal Namkhai Norbu and other teachers of mine.

mirrormind said:

Thanks for clarifying. It would not be essential then to put meat on one's plate apart from the retinue aspect.

Malcolm wrote:

My teacher pretty much made it a condition. A reciprocal dependent origination is created, much as, for example, if one wishes to curse someone, you need a bit of their hair, etc.

mirrormind said:

That number is limited to 3000 beings anyway for some reason if I am not mistaken.

Malcolm wrote:

No, actually, that refers to those who achieve rainbow body in this life, not those who manifest the supreme nirmanakāya. They are different.

mirrormind said:

Doing practice around abattoirs, cemeteries and in supermarkets seems a viable,

effective alternative without needing to feel miserable about the extent of one's compassion.

Malcolm wrote:

ChNN states in the book, Teachings on the Thun and Ganapuja:

"Accordingly, the Hevajra Tantra states, "Those who have compassion eat meat." In other words, if we refuse to eat meat on the grounds that eating meat involves harming the life of other beings, we are in fact rejecting the opportunity to give that animal a chance to join the path of liberation and this is not positive...Eating meat with compassion can benefit the animal and using mantra and visualizations, this can effectively create a positive cause for the animal. Thanks to the practitioner who has eaten its flesh, that being will one day find the path of wisdom and with that its transmigration in samsara will come to an end."

There is a caveat of course, is that the practitioner has to never eat meat in an ordinary way, and nor is this practice confined to a ritual context, as our friend opined. ChNN continues:

"Eating meat without distraction and in a state of awareness, as we do in the Ganapuja, creates a precise cause for liberation for that animal. How? When we eat meat we should have compassion, knowing that the animal has suffered in being killed for its flesh, and thus we eat with presence (dran pa) and awareness (shes bzhin). A serious practitioner who is experienced in contemplation creates a cause of liberation for an animal by eating its flesh with presence, and being, if only for a moment, in a state of unification with the poor animal. Those who do not have this capacity can at least create a positive cause for the animal by eating with awareness and by using the power of mantra. This should always be done, not just during the Ganapuja. Eating meat in this way eliminates much of its negative quality. So, for a practitioner who is aware and not distracted, eating meat yields more benefits than not eating meat."

Author: Malcolm

Date: Sunday, February 26th, 2023 at 2:10 AM

Title: Re: Meat Eating Mantras

Content:

shankara said:

the meat industry...

Malcolm wrote:

is worse than appalling. But that is not the subject of discussion here.

Author: Malcolm

Date: Sunday, February 26th, 2023 at 4:49 AM

Title: Re: Meat Eating Mantras

Content:

mirrormind said:

Ok, that is very clear. The hard distinction then is indeed drawn between whether meat is consumed in a state of distraction or non-distraction.

Malcolm wrote:

Yes, I also made this point.

Author: Malcolm

Date: Sunday, February 26th, 2023 at 10:00 PM

Title: Re: Meat Eating Mantras

Content:

haha said:

As I have already said it depends on what one has understood, I would not make any comment on translation (i.e. they all rely on particular source and interpretation).

Malcolm wrote:

Correct. The Snellgrove, Farrow/Menon, and Gerloff translations all rely on the Yogaratnamāla, and Farrow/Menon and Gerloff clearly depend on Snellgrove (who never received a single explanation of the text from a lineage holder).

On the other hand, in his commentary on the Hevajra Tantra, Sonam Tsemo comments on the vajra song, "Kolla and so on are explained according to the intimate instruction, not literally, [because] the meaning of the words have innumerable ways of being explained."

An attempt to read the text, or any tantric text, in absence of the intimate instructions which comes from the lineage is therefore completely spurious, and is just an exercise in forensic textual criticism, which is about the same as dissecting a cadaver in a morgue, and in many respects, just as ghoulish.

So, yes "those with compassion eat meat, those with samaya drink alcohol."

One way to benefit sentient beings is rest in a state of unification with that animal. Another way is to use a mantra such as the six syllables of Samantabhadra to plant a good cause. Another way is to use meat in a ganapuja, transforming it with mantra into amṛta. Vajrayāna is a path of special methods, not available to common Mahāyāna.

Author: Malcolm

Date: Monday, February 27th, 2023 at 3:50 AM

Title: Re: Natural thogal?

Content:

heart said:

According to him what happens then is that through Tögal you arrive at Trechö.

Malcolm wrote:

The lamp of self-originated prājñā is trekchö.

Author: Malcolm

Date: Monday, February 27th, 2023 at 4:53 AM

Title: Re: translated words of sadhanas and western style deities

Content:

treehuggingoctopus said:

Now everyone interested in this thread should know why they hate, or why they love, DzKR.

Malcolm wrote:

Why? Nothing he says here is controversial. I mean there are some Tibetan teachers who have the idea that we are supposed visualize things as if they are frozen in Tibet in the 18th century, but of course, if you have ever seen the six face Yamantaka which exists at Samye, you will understand that the Tibetan portraits of wrathful deities is uniquely their own style, without any real Indian precedent, influenced mainly by Newar painting and statuary.

Indian Bhairava:

Nepali Bhairava:

Author: Malcolm

Date: Monday, February 27th, 2023 at 5:11 AM

Title: Re: Translations of Longchenpa's Trilogy of Natural Freedom

Content:

Abhijñāñānābhibhu said:

It strikes me as curious that this series of works by Longchenpa has been so far overlooked by scholars and Western translators. It appears that only the first part, Natural Freedom of the Nature of Mind, has been translated into a Western language or at least English, while the other two, the Natural Freedom of Reality and the Natural Freedom of Sameness, have never been, even though they are among his major works. I wonder if these texts will be translated and if there is any particular reason why they have not been.

Malcolm wrote:

All three root texts were translated by Guenther ages ago.

These were recently retranslated by Padmakara as the Finding Rest Trilogy.

Ives Waldo has a complete draft of the long commentary of the first of these, which can be found here in sections:

<https://www.wisdomlib.org/buddhism/book/the-great-chariot>

Author: Malcolm

Date: Monday, February 27th, 2023 at 6:01 AM

Title: Re: Meat Eating Mantras

Content:

shankara said:

Too mystical for me. Will all the beings that die off when catastrophic warming destroys a good part of the planet's ecosystem also be liberated from Samsara?

Malcolm wrote:

There are many word systems where the Dharma exists, not only on this one.

The planet's ecosystem being "destroyed" is a rather fallacious concept. The ecosystem will change, rendering it inhospitable for some lifeforms, beneficial for others. We are already well beyond tipping points:

<https://www.axios.com/2023/01/14/global-warming-accelerates-2023>

<https://www.npr.org/2023/01/31/1152738997/ai-is-predicting-the-world-is-likely-to-hit-a-key-warming-threshold-in-10-12-yea>

Humans will certainly survive anything but the most dire, worst case scenario.

Author: Malcolm

Date: Monday, February 27th, 2023 at 9:56 AM

Title: Re: Meat Eating Mantras

Content:

shankara said:

Let's ignore the first point, again too mystical for me.

Malcolm wrote:

That's not mystical at all.

shankara said:

We can only work with the world we have here.

Malcolm wrote:

That's your personal limitation,
once a species is gone, it is gone.
Impermanence. Sad, but factual.

shankara said:

You're right, humans aren't going extinct. There will however most likely be a few hundred million climate refugees, life is not going to be too fun for Earth people. We can still do something about this, and one of those things is not eating meat, or at least drastically cutting our consumption of it.

Malcolm wrote:

The supply of meat far outstrips demand. It's subsidized by governments around the world and has been for decades. The problem is not at the consumer level. The problem is complex, international, and systemic. It's not going to be solved by people in the US and Europe abstaining from eating meat. To think so, frankly, is naive.

This also has nothing to do with the subject at hand.

Author: Malcolm

Date: Monday, February 27th, 2023 at 1:29 PM

Title: Re: Pronunciation Guide for Tibetan?

Content:

Abhijñāñānābhibhu said:

Does anyone know of a really good pronunciation guide for Tibetan (as found in Buddhist scriptures, etc.) Some of the subtleties and variations are perplexing. For example is "g" as in for example "[r]gyu" always a soft g, or sometimes a hard g? And how exactly is "ö" pronounced? And it seems like pronunciation can vary from word to word (not as bad as English though, obviously). And the vowels are tricky as well...a vowel in the middle of a word seems to often be pronounced differently to if it's at the end of a word. I know there are a lot of guides out there, both in book, YouTube video, and blog form, but just in case someone has any particularly good succinct, no nonsense, easy to understand recommendations.

Malcolm wrote:

Tibetan has several different regional dialects with vastly different pronunciations of the same words.

The regional dialects are far worse than English, requiring Tibetans from different regions to employ translators, or to resort to Chinese to communicate.

Author: Malcolm

Date: Monday, February 27th, 2023 at 11:38 PM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

Atom said:

Harrison's forthcoming book on the Diamond Sutra will likely be yet another bitter pill for traditionalists to swallow...

Malcolm wrote:

This assumes people care. Mostly we don't rely on the opinions of textual coroners for what texts mean, even when we find their opinions interesting.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 6:08 AM

Title: Re: Pronunciation Guide for Tibetan?

Content:

Malcolm wrote:

Tibetan has several different regional dialects with vastly different pronunciations of the same words.

The regional dialects are far worse than English, requiring Tibetans from different regions to employ translators, or to resort to Chinese to communicate.

Abhijñāñānābhibhu said:

I see...with that in mind, in general, supposing I wanted to recite the mantra-words "samaya gya gya gya",

Malcolm wrote:

Those are not mantra words. They are words that seal a secret text, and necessarily even a treasure texts.

Samaya is Sanskrit, pronounced as it looks.

rgya, "seal," is Tibetan.

But any way, in in Ladakh "rgya," in Central Tibet, "gya," in Kham "jya",

would I be best to use a soft or hard g? And supposing I was trying to recite the mantra syllable "söd", what would the ö sound like? I have seen people say that it should be pronounced like the English "surd", and elsewhere, with the vowel to sound like the vowel sound of the English "soot".

Again, it depends on region.

Abhijñājñānābhibhu said:

And listening to recordings of lamas chanting these kinds of words, they often speak them very quickly and indistinctly making it hard to determine what exact sound it being articulated. And for all these regional dialects, there still must be some kind of lingua franca convention, so to speak, when it comes to Western practitioners reciting Tibetan texts. Would that be a fair comment?

Malcolm wrote:

Nope, every Lama has a different system of phonetics. And the way they are phoneticized really does not allow westerner to properly pronounce Tibetan. Chogyal Namkhai Norbu attempted to create a Pinyin like system. but everybody outside Dzogchen community hates it.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 6:56 AM

Title: Re: Meat Eating Mantras

Content:

shankara said:

You're right that the problem is systemic, but abstaining from eating meat is a valid if partially symbolic gesture of dissent from the horrors of the industry.

Malcolm wrote:

You might as well starve yourself, like some Jains do, at the horrors of karmic existence. You think the human realm is frightening, samsara is a real horror show, if you contemplate it properly and well. The suffering cause by industrial agriculture hardly compares.

Anyway, I have my own reasons, "mystical" and health related, for continuing to eat meat.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 11:56 AM

Title: Re: Pronunciation Guide for Tibetan?

Content:

Abhijñājñānābhibhu said:

. I say "mantra words" because they are also recited along with (after) the actual collection of mantras.

Malcolm wrote:

No, not really. No one recites these as mantras.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 12:36 PM

Title: Re: Meat Eating Mantras

Content:

Abhijñāñānābhibhu said:

You quoted from the Tarkajvala I think it was, which in no way supercedes the utter proscription of meat-eating by all Buddhists found in texts like Lankavatara Sutra.

Malcolm wrote:

Actually, it totally supersedes that proscription, that's why I cited it. Bhavaviveka is a Mahayani, in case you did not know that.

Abhijñāñānābhibhu said:

; but in this context, the "meat" so-called is actually medicine, and not food per se -

Malcolm wrote:

No, you are mistaken here. But it's not surprising. You haven't actually studied and received the oral transmission of the four medicine tantras . I was in the first class of Shang Shung Institute's 5 Year Tibetan Medical program (graduated with a sman pa bka' bcu pa degree from the Tibetan medical school at Xining University in 2009). So, I am fairly certain I know far more about Tibetan medicine than you do, since I actually practice it.

Meat is prescribed in four medicine tantras as food in the diet chapter of the explanatory tantra. Various kinds of animal products are also prescribed in the intimate instruction tantra as well as the subsequent tantra, and also the root tantra, for both diet and medicine, depending on context and condition. As in Ayurveda, there are four modalities in Tibetan medicine: diet comes first, then conduct, medicines, and finally external therapies, in that order. Diet and conduct are intended to be preventative, in the best case scenario.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 12:47 PM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

Malcolm wrote:

This assumes people care. Mostly we don't rely on the opinions of textual coroners for what texts mean, even when we find their opinions interesting.

Abhijñāñānābhibhu said:

Assuming that is how we people mostly feel about professional academic scholars and postmortem doctrinal forensic examiners, then to what extent should we mostly care to rely upon the interesting, or otherwise, opinions of fulltime forum/discussion board

correspondents, sir?

Malcolm wrote:

That's up to you, bud. You can play with words, or you can practice Dharma. Choose your path wisely.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 10:03 PM

Title: Re: Natural thogal?

Content:

Natan said:

Ok so you are talking about his recent teaching. So you were there for all four years?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, February 28th, 2023 at 11:41 PM

Title: Re: Natural thogal?

Content:

heart said:

According to him what happens then is that through Tögal you arrive at Trechö.

Malcolm wrote:

The lamp of self-originated prājñā is trekchö.

Natan said:

No. It's the lamp. Lamps work in unison on either path and develop differently depending on which is followed. In fact Longchenpa specifically says Tregcho is not a prajna.

Malcolm wrote:

The term prājñā is used in various ways in Dzogchen. Trekcho is not an analytical prajñā, but it is a prajñā. For example, the Blazing Lamp Commentary states:

Therefore, in the present, wisdom arises the moment mere consciousness is without reification of thought.

Longchenpa writes in the Lama Yangthig trekcho manual:

In that state of momentary natural equipoise, dharmakāya is the reality of the pristine consciousness of vidyā in which thoughts have ceased.

And we know that on his deathbed, when people had doubts, he directed them to consult Lama Yangthig.

So we have to be clear that there is the analytical prajñā of the nine vehicles, and the self-originated prajñā of Dzogchen. They are different. When Longchenpa negate prajñā, he is doing so in the same way Vimalamitra negates analytical prajñā of mental activity in the Tantra Without Syllables commentary.

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 4:47 AM

Title: Re: Natural thogal?

Content:

ThreeVows said:

For clarification, sometimes it seems that trekcho is used in two ways - there is sort of a preliminary trekcho which does not necessarily entail direct insight into suchness/emptiness, and then there is sort of full trekcho which necessarily entails proper insight into emptiness, which would necessarily be the domain of the noble sangha alone as such.

Malcolm wrote:

I have never seen such distinction made by anyone.

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 6:16 AM

Title: Re: Natural thogal?

Content:

ThreeVows said:

In that state of momentary natural equipoise, dharmakāya is the reality of the pristine consciousness of vidyā in which thoughts have ceased.

Malcolm wrote:

In Dzogchen, the dharmakāya is our basis. It's already there. This has nothing to do realizing emptiness or not. The two issues are distinct from one another.

One need only confirm the reality of the mind and rest on that knowledge. Then the rest happens quite naturally. But this only works on the basis of hearing the intimate instructions of the guru. As it is said in the Tantra Without Syllables, "Though the nature of vidyā pervades all, the dharmakāya is encountered in the instructions."

Vimalmitra states about this:

Similarly, though there is buddhahood in nondual dharmatā, it does not exist in one's vidyā alone, which is insufficient. Likewise, a guru alone is insufficient. Also, one's

cultivation is insufficient. When these three things meet [vidyā, guru, and cultivation], buddhahood is a certainty.

Dzogchen is not a gradual path.

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 6:36 AM

Title: Re: Natural thogal?

Content:

ThreeVows said:

Ok, but as is discussed above with krodha, kyle dixon, and yourself, it seems like there is discussion of this 'nominal' trekcho, which is not yet at the point of recognizing the nature of mind.

Malcolm wrote:

No. I have never said this. One cannot practice trekcho at all until one has removed doubt and can continue in the confidence of liberation. That means you must have confirmed the reality of the mind. Until that time, you use the methods of semzin and rushan until you have. Confirming the reality of the mind is not the same as realizing emptiness.

Krodha is Kyle Dixon, BTW.

You are also conflating what Kyle's restatement with what I actually said:

Malcolm:

“The question is framed incorrectly. Trekchöd is best described in general terms as a practice in which insight into emptiness and śamatha are combined. But below the path of seeing, this insight is conceptual, based on the example wisdom of the direct introduction. However, the emptiness meditated upon in trekchöd is also inferential until one mounts the path of seeing. There really is no difference between perfection of wisdom, mahāmudra, Chan/Zen, etc., and tregchöd. I have heard it said that Tulku Orgyen asserted that trekchöd exists in all yānas, perhaps EPK would be kind enough to confirm this. What separates from trekchöd from these other systems of the method of introduction. Trekchöd, like any secret mantra practice, is based on empowerment/introduction.”

“Actually, what one is resting is empty clarity. However, below the path of seeing, the emptiness of that clarity is a conceptual inference. However, when meditating, we just rest in the clarity aspect without engaging in concepts like "this is empty." We know already that it is empty since we confirmed this analytically during rushan of the mind or the semzin of gradual and sudden emptiness.”

ThreeVows said:

And so even if the dharmakaya is our basis, the 'pristine consciousness of vidya in which thoughts have ceased' presumably is not actually discerned unless one realizes

the non-nominal, actual trekcho, at which point one is not an ordinary being at all.

Malcolm wrote:

This is yet another error of understanding. If we continue to insist on practicing Dzogchen according to the meaning of the nine yānas we will never get anywhere.

If ordinary people cannot discern "the 'pristine consciousness of vidya in which thoughts have ceased" then Samantabhadra is a liar.

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 6:45 AM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Kai lord said:

Furthermore Asoka, the most famed iron wheeled Chakravartin in buddhism, ruled over the entire jambudvipa which is India subcontinent...

Malcolm wrote:

No actually, he did not rule over the whole subcontinent.

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 6:55 AM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Kai lord said:

Furthermore Asoka, the most famed iron wheeled Chakravartin in buddhism, ruled over the entire jambudvipa which is India subcontinent...

Malcolm wrote:

Not quite the whole:

Author: Malcolm

Date: Wednesday, March 1st, 2023 at 9:04 PM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Kai lord said:

For a brief moment, I thought the whole thread was deleted.

Furthermore Asoka, the most famed iron wheeled Chakravartin in buddhism, ruled over the entire jambudvipa which is India subcontinent...

Malcolm wrote:
Not quite the whole:

Kai lord said:
Yes I know, the recent revisionist version which argued that Asoka did not directly rule over the entire India and more like he exerted a dominant influence over these regions.

There are some scholars who even argued that Asoka's dad and grandpa were better rulers than he was.

Malcolm wrote:
Quite likely true.

Author: Malcolm
Date: Wednesday, March 1st, 2023 at 10:50 PM
Title: Re: Natural thogal?
Content:

Malcolm wrote:
If ordinary people cannot discern "the 'pristine consciousness of vidya in which thoughts have ceased" then Samantabhadra is a liar.

Longchenpa:
In that state of momentary natural equipoise, dharmakāya is the reality of the pristine consciousness of vidyā in which thoughts have ceased.
Tantra Without Syllables:
"Though the nature of vidyā pervades all, the dharmakāya is encountered in the instructions."

ThreeVows said:
So then authentic realization of this pointing out of the pristine consciousness of vidya is the same as what is discussed here by Dudjom Lingpa, correct?
Ultimately, simply by identifying the dharmakāya, pristine awareness that is present in the ground, you gain power over the life force of saṃsāra and nirvāṇa. This is not a discussion of receiving empowerment through such things as water and symbolic pictures that are used as methods to awaken the mind. Rather, you know you have obtained the empowerments of the jinas and jinaputras and the oral transmissions of all the writings that emerge from primordial consciousness, pristine awareness. Thus, you have already simultaneously obtained all empowerments and oral transmissions.

Malcolm wrote:
Yes.

Author: Malcolm
Date: Thursday, March 2nd, 2023 at 12:02 AM

Title: Re: Natural thogal?

Content:

ThreeVows said:

So then authentic realization of this pointing out of the pristine consciousness of vidya is the same as what is discussed here by Dudjom Lingpa, correct?

Malcolm wrote:

Yes.

ThreeVows said:

Which then means that given that trekcho is a non-gradual path, anyone who authentically realizes this is a Buddha, correct? Given that as you have said,

Malcolm wrote:

Again, you keep framing things from the nine yāna point of view.

ThreeVows said:

only buddhas can see the actual dharmakāya

Then, if one has not yet discerned this properly, and yet contrives of oneself as a trekcho practitioner, presumably this would be what kyle/krodha is labeling 'nominal trekcho' or "the yoga of the view", correct? Which presumably is not actual trekcho in a sort of precise, technical sense, but rather a sort of 'glorified śamatha' practice, as he says?

Malcolm wrote:

In the nine yānas teaching, only buddhas can see the actual dharmakāya. But that is a view which perceives the dharmakāya as a result to be attained.

In Dzogchen teachings, the dharmakāya is one's rig pa. That can be confirmed without the so-called "realization of emptiness."

Perhaps this will help you:

Utterly pure dharmatā does not arise;
alternately, it self-liberates without grasping.
Why? The cause of self-liberation
is unceasing nonattachment.
It is free from a mind of grasping and attachment.
Recognize this again and again.
If one familiarizes oneself repeatedly,
one is a person who has seen the truth.

Self-Arisen Vidyā Tantra, pp. 387-388.

This is trekchö. If one is taking any kind of object, whether clarity or emptiness as a focal point, one is not practicing trekcho at all.

The main method of discovering the state of trekcho is the twenty-one semzins. But in reality, it is the intimate instructions in which one discovers the putative result:

Because it exists to be explained,
the result is attained through the explanation.
If not explained, how can there be liberation?

Self-Arisen Vidyā Tantra, pg. 402.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 2:02 AM

Title: Re: Natural thogal?

Content:

Malcolm wrote:

Longchenpa quotes this opinion of Kumarāja in chapter ten of his commentary on the Treasury of the Dharmadhātu:

As it is said, "Here some confused ones, who are not knowledgeable in the tantras, make random comments and cling to words literally, think these four cog bzhag are the method of equipoise of thogal. They are not connected with the dharma, and they do not understand the application of the practice at all. They literally apply the words of the Blossoming Lotus Commentary of the Tantra Without Syllables, applying them one-sidedly. However, [the four cog bzhag] are to be applied in general. The Precious Appearance Handbook applies them to all."

The root of either trekcho and thogal is knowing how to nakedly expose this pellucid rigpa. If one does not know this, no matter what one applies is of no benefit. Since such a "trekcho" is lost in trivial methods of mental fixation through being mixed with the path of all confused great meditators, it will not transcend samsara and with respect to "thogal," one will deviate into the form realm due to clinging to entities and signs. Thus, it is very important here to recognize genuine, naked consciousness (zang ka rjen pa'i shes pa). It is not sufficient to merely recognize this, but one must constantly maintain this.

Longchenpa then goes on to describe the methods of equipoise, beginning with the cog bzhag of the ocean, and so on.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 4:15 AM

Title: Re: Ngondro Help

Content:

Muddy343 said:

Does Ngondro require a guru?

Malcolm wrote:

Yes. And you need to receive at least a reading transmission of the text.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 6:02 AM

Title: Re: Skandha question

Content:

Rick said:

Is awareness understood to be a skandha? If not, what is it? Ditto for consciousness.

Malcolm wrote:

Awareness is part of the formation skandha.

Consciousness is a skandha.

There are four mental aggregates: sensation, perception, formations (which includes all mental factors and concepts) and consciousness.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 6:25 AM

Title: Re: Skandha question

Content:

Rick said:

The vibe that awareness and/or consciousness are special exalted irreducibles, rather than plain old unassuming attributes of the mind, seems true for Tibetan Buddhism and Zen, but not so much for other Buddhist schools?

Malcolm wrote:

Consciousness (vijñāna) is also called mind (manas) and thought (citta).

These five aggregates are what the Buddha taught, and are accepted by all schools since they are part of the basic teaching of the Buddha.

Consciousness is not a special irreducible. It is impermanent and compounded.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 8:47 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

Consciousness is not a special irreducible. It is impermanent and compounded.

Rick said:

Rigpa too?

Malcolm wrote:

Depends on what one means by rig pa.

Generally rig pa is also a word for consciousness. When it is used in a dzogchen context it refers to knowing the nature of the mind.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 8:50 AM

Title: Re: Samaya protection

Content:

Konchog Thogme Jampa said:

So with Samaya with Tantric and Bodhisattva Vows there are 4 binding factors to protect the Samaya excluding the Bodhicitta Vows

- not regarding the negative action as detrimental, seeing only advantages to it, and undertaking the action with no regrets,
- having been in the habit of committing the transgression before, having no wish or intention to refrain now or in the future from repeating it,
- delighting in the negative action and undertaking it with joy,
- having no moral self-dignity or care for how our actions reflect on others, and thus having no intention of repairing the damage we are doing to ourselves and to them.

With Atiyoga also Anu and Mahayoga there is what is listed in Buddhist Ethics by Jamgon Kongtrul

With regards to individual Samaya given in Empowerments for example by Garchen Rinpoche and Sakya Trizin what factors protect those Samaya?

I have so many individual Samaya's from various Empowerments that it is impossible to keep all of them all of the time.

Is it simply a case of reciting Vajrasattva to purify damage to the Samayas or applying the 4 Binding Factors listed above where Vajrasattva would be a means to repair?

I wonder if Garchen Rinpoche ever commented on this I have nothing in my notes however.

Any help appreciated.

Malcolm wrote:

The best way to keep samaya is guru yoga, any guru yoga.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 12:43 PM

Title: Re: Samaya protection

Content:

Konchog Thogme Jampa said:

As I'm not in Rigpa at all times is it the best way to repair Samaya when I return to it?

For example I have a Samaya to love others from a HEGR empowerment but for 5 minutes because of whatever reason I can't?

Malcolm wrote:

The samaya is not to abandon aspirational bodhicitta--however this or that teachers parses things, that is what that general samaya is.

So even if we are not capable of always having loving kindness in our minds, as long as we have the aspiration to attain buddhahood for the benefit of others, we have not broken that samaya.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 1:00 PM

Title: Re: Skandha question

Content:

Rick said:

Then either way: empty. Yes?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, March 2nd, 2023 at 10:30 PM

Title: Re: Natural thogal?

Content:

lelopa said:

ChNN said something like:

"Rigpa is not Dharmakaya - rigpa is that what perceives the Dharmakaya"

Malcolm wrote:

Substitute "basis" for dharmakāya and you have it right.

Free from thoughts, vidyā, the dharmakāya,
completely pervades migrating beings without an
appearing object or an agent of appearances.

—Self-Arisen Vidyā Tantra, pg. 98

Author: Malcolm
Date: Thursday, March 2nd, 2023 at 10:35 PM
Title: Re: Natural thogal?
Content:

Passing By said:
What do intimate instructions here refer to? Dzogchen teachings in general or specific , method instructions?

Malcolm wrote:
They refer to receiving Dzogchen instructions, upadeśas, from one's teacher.

"Upa" means "close" or "intimate," in this context, deśa means to stay. So upadeśas instructions heard in close proximity to one's teacher. In Tibetan this word is translated either as gdams ngag or man ngag, depending on context.

Author: Malcolm
Date: Friday, March 3rd, 2023 at 12:12 AM
Title: Re: Natural thogal?
Content:

Passing By said:
Then in this case, one could theoretically come to gain confidence and make the definitive decision for practicing proper trekcho just purely through reflecting upon a teacher's pointing out and explanation of Dzogchen without the use of particular methods like semdzins etc?

Malcolm wrote:
Yes. It is possible. "Trekcho" means abiding in one's own knowledge of the basis. While there is a tradition of defining khregs as solidity, and chod as cutting, this idea is really a little wrong, according to ChNN. Khregs pa means "a bundle," chod means "to come apart." Also, if you look in any Tibetan-Tibetan dictionary, you will discover that khregs chod is defined as a term for vipaśyanā of the early translation school, for example, Alak Zankar's dictionary defines it as follows: khregs chod - (rnying) 1) snga 'gyur ba'i lhag mthong gi brda chad).

Author: Malcolm
Date: Friday, March 3rd, 2023 at 12:16 AM
Title: Re: Natural thogal?
Content:

Passing By said:

Then in this case, one could theoretically come to gain confidence and make the definitive decision for practicing proper trekcho just purely through reflecting upon a teacher's pointing out and explanation of Dzogchen without the use of particular methods like semdzins etc?

Malcolm wrote:

Yes. It is possible. "Trekcho" means abiding in one's own knowledge of the basis. While there is a tradition of defining khregs as solidity, and chod as cutting, this idea is really a little wrong, according to ChNN. Khregs pa means "a bundle," chod means "to come apart." Also, if you look in any Tibetan-Tibetan dictionary, you will discover that khregs chod is defined as a term for vipaśyanā of the early translation school, for example, Alak Zankar's dictionary defines it as follows: khregs chod - (rnying) 1) snga 'gyur ba'i lhaq mthong gi brda chad).

BTW, in the śrāvaka schools, Buddha defined two paths: a śamatha yāna and a vipaśanā yāna, reflecting two different ways of attaining stream entry, etc. It would not be incorrect to consider the trekcho the vipaśanā yāna of Dzogchen, and thogal the śamatha yāna of Dzogchen.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 12:21 AM

Title: Re: Skandha question

Content:

Rick said:

The vibe that awareness and/or consciousness are special exalted irreducibles, rather than plain old unassuming attributes of the mind, seems true for Tibetan Buddhism and Zen, but not so much for other Buddhist schools?

Malcolm wrote:

Consciousness (vijñāna) is also called mind (manas) and thought (citta).

These five aggregates are what the Buddha taught, and are accepted by all schools since they are part of the basic teaching of the Buddha.

Consciousness is not a special irreducible. It is impermanent and compounded.

Passing By said:

What about clarity? (as in the rangzhin salwa of the Base) Is it considered uncompounded?

Malcolm wrote:

Yes, it is part of the nature of the mind, in other words, wherever there is mind, there is clarity, just as there is emptiness. Both clarity and emptiness are uncompounded in the sense that they are invariable characteristics of any given mind. You cannot remove the clarity of the mind anymore than you can remove its emptiness. The dharmatā of the mind (citta dharmatā) is emptiness and clarity. Dharmatā is always uncompounded. Things like, space, rocks, cliffs, and so are compounded, but they too have a dharmatā.

But since they are inanimate, their dharmatā is only emptiness. Sentient beings have mind, which has three dharmatās: emptiness, clarity, and cognizance (rig pa), which are in fact inseparable. The key here is to understand that since the mind is empty, it does not arise inherently, and thus, it cannot cease, and therefore, its clarity and cognizance are in some sense imperishable, even though the mind itself is momentary.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 12:30 AM

Title: Re: Natural thogal?

Content:

Passing By said:

Then in this case, one could theoretically come to gain confidence and make the definitive decision for practicing proper trekcho just purely through reflecting upon a teacher's pointing out and explanation of Dzogchen without the use of particular methods like semdzins etc?

Malcolm wrote:

Yes. It is possible. "Trekcho" means abiding in one's own knowledge of the basis. While there is a tradition of defining khregs as solidity, and chod as cutting, this idea is really a little wrong, according to ChNN. Khregs pa means "a bundle," chod means "to come apart." Also, if you look in any Tibetan-Tibetan dictionary, you will discover that khregs chod is defined as a term for vipaśyanā of the early translation school, for example, Alak Zankar's dictionary defines it as follows: khregs chod - (rnying) 1) snga 'gyur ba'i lhag mthong gi brda chad).

Passing By said:

On that note, with regards to the quote from the Rangshar you posted earlier about unceasing nonattachment.....Deciding that attachment has the nature of nonattachment, ie, having attachment and preferences for stuff nevertheless, while having made the decision that such attachments are inherently empty displays.....Is this contradictory and a deviation in trekcho?

Malcolm wrote:

No. Dzogchen does not render one a nonfunctional human being. We can still like prefer coffee to tea, etc.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 1:20 AM

Title: Re: Samaya protection

Content:

Konchog Thogme Jampa said:

That's Bodhicitta Vows I know about that

So what is the best way to repair all of the other Samaya's?

Malcolm wrote:

Guru yoga. If you feel you have broken some samaya, then Ganapuja is the best way to repair it, followed by Vajrasattva practice.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 1:44 AM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Kai lord said:

And all this are simply geographical facts, no one is using science here.....

Malcolm wrote:

It is quite obvious that the Himalayan Plateau is the inspiration for Meru cosmology. But some people prefer strange theories about ultima thules, such as Shambhala, and so on. Naturally, of course in Dzogchen teachings, we have our thirteen thal bas, etc.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 6:12 AM

Title: Re: The Spread of the Proto-Indo-European Language

Content:

Malcolm wrote:

...some people prefer strange theories about ultima thules, such as Shambhala,

Sādhaka said:

Didn't ChNNR say that Shambhala used to be physically in Afghanistan (perhaps Balkh?), and also said or implied that Shambhala is now in another dimension?

Malcolm wrote:

He said there used to be a country called Shambhala, which he identified as Afghanistan, but that it disappeared and now there are only muslims there.

he also said that Shambhala was now considered a kind of pure land. But I don't know how much stock he placed in this idea. Once over dinner at his house in Merigar he told a friend of mine, who was asking him about Kalacakra, that books are things that can be altered by people, and that the real Kalacakra was the nature of the mind, not some text.

But I don't really know what he thought about Shambhala in the present.

Author: Malcolm

Date: Friday, March 3rd, 2023 at 7:28 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

Things like, space, rocks, cliffs, and so are compounded, but they too have a dharmatā.

PadmaVonSamba said:

How is space regarded as compounded?

Malcolm wrote:

Space as dimension is compounded.

Author: Malcolm

Date: Saturday, March 4th, 2023 at 2:17 AM

Title: Re: Natural thogal?

Content:

Malcolm wrote:

Longchenpa quotes this opinion of Kumarāja in chapter ten of his commentary on the Treasury of the Dharmadhātu:

As it is said, "Here some confused ones, who are not knowledgeable in the tantras, make random comments and cling to words literally, think these four cog bzhag are the method of equipoise of thogal. They are not connected with the dharma, and they do not understand the application of the practice at all. They literally apply the words of the Blossoming Lotus Commentary of the Tantra Without Syllables, applying them one-sidedly. However, [the four cog bzhag] are to be applied in general. The Precious Appearance Handbook applies them to all."

The root of either trekcho and thogal is knowing how to nakedly expose this pellucid rigpa. If one does not know this, no matter what one applies is of no benefit. Since such a "trekcho" is lost in trivial methods of mental fixation through being mixed with the path of all confused great meditators, it will not transcend samsara and with respect to "thogal," one will deviate into the form realm due to clinging to entities and signs. Thus, it is very important here to recognize genuine, naked consciousness (zang ka rjen pa'i shes pa). It is not sufficient to merely recognize this, but one must constantly maintain this.

Longchenpa then goes on to describe the methods of equipoise, beginning with the cog bzhag of the ocean, and so on.

Natan said:

This literally contradicts what he says in Genuine Meaning, because he does not present them in the passage before or during tregcho, but as the preliminaries to togal.

Malcolm wrote:

The Tshig don mdzod is a commentary which expands on an earlier text, the rdzog chen bcu gcig pa by Nyi ma 'Bum (1158-1213), which Longchenpa had in front of him when he wrote the Tshig don mdzod.

His treatment of the four cog bzhags precisely matches its place in Nyi ma 'bum's earlier text, in topic eight, which is first of three topics the path (Buddhahood in this Life is identical to Nyibum's earlier text, apart from intro and colophon). This topic is divided into two sections, the section for those inclined towards perceptual objects and the section for those inclined towards the self-appearance of rigpa. In this presentation, the four cog bzhags are included in the section for those inclined towards perceptual objects, and they are distributed among the four yogas: view, meditation, conduct, and result. In this presentation, the four cho bzhags are presented in a gradual way, as if they are to be practiced one after the other, and they are presented just before the section on trekcho.

The section on trekcho and thogal are the section for those inclined towards the self-appearance of rigpa, and cover trekcho in terms of the three words of Garab Dorje, and thogal's four visions, postures, and gazes.

But the Chos dbyings mdzod is Longchenpa's declaration of his own realization, and its commentary, the Treasury of Citations (Lung gyi gter mdzod) is the last of the seven treasures and stands as Longchenpa's defining work. Everyone agrees this is so. The entire text is on trekcho, and it contains a detailed presentation of the four cog bzhag in chapter 10.

Not only this, but in his Theg mchog mdzod, his two volume detailed commentary on the general meaning of the seventeen tantras, Longchenpa includes his explanation of the four cog bzhag in chapter 19, the Trekcho chapter, in the middle of a detailed presentation of the three words, in the direct introduction part.

The Treasury of Citations, which is entirely devoted to trekcho, devotes an entire chapter to direct introduction, chapter 9, and devotes an entire chapter to the four cog bzhags and three samadhis, which are branches of the latter.

Author: Malcolm

Date: Saturday, March 4th, 2023 at 3:49 AM

Title: Re: Great Vegan Debate

Content:

Abhijñāñānābhibhu said:

Again, translators have naturally added the word [meat] after both instances of "eating". But given how in the earlier sutra, Lord Buddha taught that even eating grains and cereals is spiritually disadvantageous, we can read these sentences literally, all of which suggests skillful practices such as chulen or essence extraction, whereupon the body is not polluted by gross solid food. All of which seems to be suggesting, if the ideal

state for seekers of the highest mystic state of Buddha-enlightenment is one where even vegetarian food is avoided, how much the more, that of the flesh and blood of living beings.

Malcolm wrote:

This sutra is a Chinese composition. As the to other sutras, as I mentioned already, Bhavya proves in the Blaze of Dialectics that the teaching in the Lanka, etc., is not definitive, devoting many pages to explicating the difference between eating things in which there are minds and things in which there are not, and by definition, meat is something in which there is no mind, thus he concludes at great length that there is no fault in eating meat that is pure in three ways.

Author: Malcolm

Date: Saturday, March 4th, 2023 at 6:11 AM

Title: Re: Skandha question

Content:

PadmaVonSamba said:

How is space regarded as compounded?

Malcolm wrote:

Space as dimension is compounded.

PadmaVonSamba said:

How and on what way?

Everything is contained in space.

Space cannot be subdivided into separate components.

Whether a box is empty or full, it contains the same space.

Malcolm wrote:

There are two kinds of space defined in Buddhist texts, empty areas, etc., and uncompounded space, absence of obstruction.

Author: Malcolm

Date: Saturday, March 4th, 2023 at 8:18 AM

Title: Re: Great Vegan Debate

Content:

Abhijñāñānābhibhu said:

The final paragraph of his poem "Concluding Verses" reads

"Killing creatures who were once their parents -- oh, how terrible!

In all your lives in future may you never more consume

The flesh and blood of beings once your parents.
By the blessings of the Buddha most compassionate,
May you never more desire the taste of meat." (p. 96)

Malcolm wrote:

The people he was addressing this to were people who, in general, butchered their own animals.

Bhavaviveka points out the limitations of these arguments quite systematically.

Author: Malcolm

Date: Saturday, March 4th, 2023 at 8:39 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

There are two kinds of space defined in Buddhist texts, empty areas, etc., and uncompounded space, absence of obstruction.

Abhijñānābhikṣu said:

"Space is defined as the lack of objects in space" - from John Powers' translation of the Samdhinirmocana Sutra, chapter 7 on the Questions of Exalted by the Ultimate.

"...exactly like space, which consists in the essencelessness of form and pervades everything" (84000.co's rendering of the same quote)

"space is identical everywhere and, [being empty and free from all obstruction,] does not hinder any endeavor" - also from 84000's translation of the same text/chapter.

Malcolm wrote:

That is uncompounded space. The other kind of space is bounded space, such the inside of a cave, etc.

Author: Malcolm

Date: Saturday, March 4th, 2023 at 9:58 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

That is uncompounded space. The other kind of space is bounded space, such the inside of a cave, etc.

Abhijñānābhikṣu said:

Except that the sutra makes no such claim that it is referring specifically to some kind of special "uncompounded" space.

Malcolm wrote:

I refer you to Abhidharmakośa chapter 1, verse 5c, and verse 28a-b, where the distinction between uncompounded space and compounded space is drawn.

Consult Chim, Ornament of Abhidharma, pp.61-64, and pp.133-134, where this distinction, grounded in sūtra, is discussed in more detail than Vasubandhu devotes to it.

Moreover, Kalacakra discusses "particles of space," but we certainly cannot mistaken this idea in Kalacakra for the space that belongs to the three uncompounded dharmas, along with the two cessations.

Frankly, if one does not know Abhidharma, one cannot be said to know Buddhism.

Author: Malcolm

Date: Sunday, March 5th, 2023 at 7:30 AM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

Malcolm wrote:

There is a mention of Shri Singha by Manjushrikirti, an 11th century scholar, who identifies the former as belonging to a group who emphasized the completion stage and dispensed with the creation stage as unnecessary

tingdzin said:

Very interesting. Can you give us a source to refer to? What was the name of the group, etc.?

Malcolm wrote:

I can but I am in transit land at the moment...

Author: Malcolm

Date: Sunday, March 5th, 2023 at 8:56 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

Yes, it is part of the nature of the mind, in other words, wherever there is mind, there is clarity, just as there is emptiness. Both clarity and emptiness are uncompounded in the sense that they are invariable characteristics of any given mind. You cannot remove the clarity of the mind anymore than you can remove its emptiness.

Astus said:

Why single out mind to be anything other than empty? Earth has the nature of solidity, etc. up to all the many dharmas.

Malcolm wrote:

Mind is not only empty. But that is a common sutra attitude.

Author: Malcolm

Date: Sunday, March 5th, 2023 at 8:59 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

Frankly, if one does not know Abhidharma, one cannot be said to know Buddhism.

Abhijñāñānābhibhu said:

Are you really saying that if one happens to not be au fait with an exceedingly obscure and inscrutable topic in the Abhidharmakosha that no one ever talks about - namely, this alleged duality of compounded vs uncompounded space - that one "doesn't know Buddhism"?

Malcolm wrote:

Yes. It means one will engage in limitless category errors, since the metaphor of space is so pervasive.

Abhidharma is to Buddhism what anatomy is to medicine. You wouldn't trust yourself to neurosurgeon who was ignorant of basic anatomy, now would you?

Author: Malcolm

Date: Sunday, March 5th, 2023 at 11:19 AM

Title: Re: Towards a Sanskrit Canon/Tripitaka?

Content:

Abhijñāñānābhibhu said:

One of the most intriguing aspects of Buddhism today it seems is the lack of a formal Sanskrit canon/tripitaka.

Malcolm wrote:

Sanskrit isn't the original language of the Dharma (because there isn't an original language of the Dharma).

The Buddha insisted that Dharma be taught in the local vernacular.

Shantideva famously aspires to teach dharma in the language of all beings...

In the face of this, worrying about restoring a lost Sanskrit canon is little more than quixotic wishful thinking.

Author: Malcolm

Date: Sunday, March 5th, 2023 at 10:15 PM

Title: Re: Towards a Sanskrit Canon/Tripitaka?

Content:

Malcolm wrote:

worrying about restoring a lost Sanskrit canon is little more than quixotic wishful thinking.

Abhijñāñānābhibhu said:

Sanskrit is a very important language with which to comprehend the canon of Buddhism, as several schools of Buddhism derive their authority from Sanskrit texts.

Malcolm wrote:

That's a different issue. Unfortunately, many of the DBSL texts are reconstructed from Tibetan, so not original Sanskrit.

But the living language of present day Buddhism is Tibetan, Pali, Chinese, Japanese, Burmese, to a lesser extent Newar, and now English, French, and German.

Author: Malcolm

Date: Sunday, March 5th, 2023 at 10:19 PM

Title: Re: Towards a Sanskrit Canon/Tripitaka?

Content:

Abhijñāñānābhibhu said:

but all of these translated texts were originally revealed in a Sanskrit language.

tingdzin said:

Not at all true. Some of the most influential sutras in the Chinese canon were composed either partially or wholly in Chinese.

Malcolm wrote:

Agreed, and in India the whole of Sarvastivada canon was a translation from local vernaculars.

Author: Malcolm

Date: Monday, March 6th, 2023 at 11:13 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

Mind is not only empty. But that is a common sutra attitude.

Astus said:

All things have their unique attributes, and categories of things have their shared qualities that make them different from other categories. So why say that only the category of mind is special?

Malcolm wrote:

It's only by knowing the nature of the mind liberation is attained. If one claims the nature

of mind us only emptiness, this is insufficient. But we are going off topic.

Author: Malcolm

Date: Monday, March 6th, 2023 at 11:18 AM

Title: Re: Natural thogal?

Content:

Natan said:

One thing we can agree on is Longchenpa's treatment of the four cho zhag in Genuine Meaning is preliminary to thogal, but not tregcho.

Malcolm wrote:

No. And you are clearly mistaken in your understanding of this point. So, I am going to leave it here since you are misrepresenting the text you claim supports your position.

Author: Malcolm

Date: Wednesday, March 8th, 2023 at 9:51 AM

Title: Re: Skandha question

Content:

Malcolm wrote:

Mind is not only empty. But that is a common sutra attitude.

Astus said:

All things have their unique attributes, and categories of things have their shared qualities that make them different from other categories. So why say that only the category of mind is special?

Malcolm wrote:

Things other than minds have no possibility of liberation.

Author: Malcolm

Date: Wednesday, March 8th, 2023 at 4:09 PM

Title: Re: Skandha question

Content:

Malcolm wrote:

It's only by knowing the nature of the mind liberation is attained. If one claims the nature of mind us only emptiness, this is insufficient. But we are going off topic.

Astus said:

If the unique qualities of an instance of consciousness is held to be uncompounded, the same can be applied to all dharmas. How is that any different from denying the emptiness of dharmas? Or even affirming a sort of ultimate awareness/self.

Malcolm wrote:

It's quite different. The mistake many people make is assuming that uncompounded is the antithesis of compounded, when in fact all compounded phenomena have an uncompounded nature.

Minds also are conscious, but that consciousness is not fabricated by someone or something. Minds cannot be reduced in such a way as to exclude consciousness, consciousness is an irreducible fact of minds. Unlike inanimate phenomena, minds possesses two irreducible qualities, consciousness and emptiness.

Author: Malcolm

Date: Friday, March 10th, 2023 at 7:35 AM

Title: Re: Skandha question

Content:

Astus said:

consciousness without an object makes no sense.

Malcolm wrote:

If there is no object for it, does a consciousness cease and become nonexistent? If this is the case, how does someone arise from a samadhi of cessation?

More to the point, if consciousness must always have an object, how can one practice prajñāpāramitā?

Candra points out in his MAV autocommentary, "Yogis do not perceive all aspects, when those are not perceived, that which is appropriated by the eye, and so on, and so on does not occur. In this way, yogis do not perceive an intrinsic nature in any entities, and therefore, they are liberated from samsara."

If consciousness must always have an object, such a nonperception would be impossible, and therefore, liberation also would be impossible, and one must accept the consequence that liberation involves consciousness becoming a nonexistent, and therefore, one's view is necessarily annihilationist, like that of saurantikas.

Author: Malcolm

Date: Sunday, March 12th, 2023 at 3:11 PM

Title: Re: Towards a Sanskrit Canon/Tripitaka?

Content:

stong gzugs said:

Sure! Here's one example from Kalkī Pundarīka in the Vimalprabhā commentary (Chapter 1; The Third Brief Account) explaining how his dad (Kalkī Yaśas) introduced corrupt/ungrammatical words to destroy attachment to language.

And in order to eradicate the clinging to proper words of those proponents of proper

words, he [Kalkī Yaśas] relied on the meaning. In some verses there are corrupt words ... A yogi should comprehend corrupt words such as these, and others, too, by reading the texts. Likewise, I must write this commentary relying on the meaning in order to eradicate conceit in proper words. Thus, Buddhas and bodhisattvas teach the Dharma for the sake of liberation. Relying on the meaning, they use the different vernaculars and the different languages of the grammatical treatises, whichever eliminate conceit in family, learning, and proper words.

Malcolm wrote:

So much for your theory of “correctly” translating the Hevajra vajra song, and your subsequent indignant replies.

“Those who eat meat have compassion.”

Author: Malcolm

Date: Monday, March 13th, 2023 at 10:51 AM

Title: Re: Democrat nominee for 2024

Content:

Sādhaka said:

FWIW, from my limited looking-into of democrat candidates, Marianne Williamson seems to be the least crazy out of that bunch....

Malcolm wrote:

That's because you are crazy.

Author: Malcolm

Date: Tuesday, March 14th, 2023 at 7:24 AM

Title: Re: Towards a Sanskrit Canon/Tripitaka?

Content:

stong gzugs said:

So, all things considered, yes, I think you’ve misrepresented the Hevajra on here.

Malcolm wrote:

And I think you don't understand this point because you've never received Lamdre, never consulted the Sakya commentaries and mchan 'grel, and because you are a literalist you don't understand what the song means. But that's ok, you are entitled to your misunderstanding, just as I am entitled to understand it in light of several (not merely one) teachers instructions on this point.

Zhen Li said:

This is an interesting thread, but this is getting a bit crazy. What does this have to do with canon?

Malcolm wrote:

It has to do with how tantric texts are to be read.

Author: Malcolm

Date: Wednesday, March 15th, 2023 at 4:15 PM

Title: Re: Natural thogal?

Content:

Natan said:

One thing we can agree on is Longchenpa's treatment of the four cho zhag in Genuine Meaning is preliminary to thogal, but not tregcho.

Malcolm wrote:

No. And you are clearly mistaken in your understanding of this point. So, I am going to leave it here since you are misrepresenting the text you claim supports your position.

Natan said:

Prove it

Malcolm wrote:

I already did, but you chose to ignore my earlier reply.

Author: Malcolm

Date: Thursday, March 16th, 2023 at 6:02 AM

Title: Re: Natural thogal?

Content:

Jules 09 said:

With regards to the view of Dzogchen - all ideas and conceptual elaborations are erroneous.

So what?

Malcolm wrote:

So apparently, the idea that with regards to the view of Dzogchen, all ideas and proliferation are erroneous is also erroneous, since it is an idea and a proliferation. Why? "The dharmakaya is encountered in the intimate instruction" would be a false statement and Samantabhadra would be a liar.

Author: Malcolm

Date: Thursday, March 16th, 2023 at 8:23 AM

Title: Re: Natural thogal?

Content:

Jules 09 said:

Malcolm wrote:

So apparently, the idea that with regards to the view of Dzogchen, all ideas and proliferation are erroneous is also erroneous, since it is an idea and a proliferation. Why? "The dharmakaya is encountered in the intimate instruction" would be a false statement and Samantabhadra would be a liar.

Heart wrote:

The idea that there is no thoughts in the natural state is just an idea and a truly an conceptual idea.

Ha! Ha!..

- The Twelve Vajra Laughs

Dharmakaya is beyond thought, word, and description.

- Padmasambhava, Descending With the View from Above.

Malcolm wrote:

Look into the wisdom of all-pervading great emptiness, the diverse activities of thoughts arose as play. Marvelous, no matter what one does, it is liberated as non-arising in the ceaseless expanse, ha ha!

--The Heap of Jewels Tantra

Author: Malcolm

Date: Thursday, March 23rd, 2023 at 2:39 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

florin said:

Are we saying that a dzogchen master is still bound by the 10 natures of tantra ?

Malcolm wrote:

Yes, since they can also break samaya, etc., because they are also on the path.

Author: Malcolm

Date: Friday, March 24th, 2023 at 9:04 AM

Title: Re: the difference between Prajñāparāmita and Madhyamaka

Content:

Shaiksha said:

Also, there are many degrees of rigpa realisation.

Malcolm wrote:
Incorrect.

Author: Malcolm

Date: Sunday, March 26th, 2023 at 1:19 AM

Title: Re: Can Devas attain enlightenment?

Content:

Malcolm wrote:

These citations merely mean that these devas generated bodhicitta.

Aemilius said:

The Perfection of Wisdom in 700 Lines (transl. of Edward Conze) says :

"Thereupon on that occasion, through the Buddha's might, the earth shook in six ways. And the thought of 16 000 monks were freed from the outflows without any further clinging, and 700 nuns, 300 laymen, 40 000 laywomen and 6000 niyutas of kotis of gods of the sphere of sense-desire produced the dispassionate, unstained eye of Dharma in dharmas."

The Holy Teaching of Vimalakirti, Chapter 1. Purification of the Buddha field (tr. Robert Thurman):

"Then both men and gods who subscribed to the disciple-vehicle thought, "Alas! All constructed things are impermanent." Thereby, thirty-two thousand living beings purified their immaculate, undistorted Dharma-eye in regard to all things. The eight thousand bhikshus were liberated from their mental defilements, attaining the state of non-grasping. And eighty-four thousand living beings who were devoted to the grandeur of the buddha-field, having understood that all things are by nature but magical creations, all conceived in their own minds the spirit of unexcelled, totally perfect enlightenment."

Chapter 5. The Consolation of the Invalid:

"When Vimalakirti had spoken this discourse, eight thousand of the gods in the company of the Crown prince Mañjushri conceived the spirit of unexcelled, perfect enlightenment."

Samdhi-Nirmocana sutra (tr. John Powers) 8. Chapter of Maitreya:

"When this teaching of the definitive meaning of yoga was explained, six hundred thousand living beings generated the aspiration toward completely perfect and unsurpassed enlightenment. Three hundred thousand Sravakas purified the Dharma eye that is free from dust and stainless with respect to the Dharma. One hundred and fifty thousand Sravakas liberated their minds from contamination such that they would not take rebirth. Seventy-five thousand Bodhisattvas attained the mental contemplation of the great yoga."

Author: Malcolm

Date: Tuesday, March 28th, 2023 at 10:35 PM

Title: Re: Cessation of sensory experiences as the state of Prajnaparamita

Content:

Queequeg said:

My point is not to bring up this particular system, but to point out that people have long recognized deficiencies in PP literature as compared to mature (tathagatagarbha) Mahayana.

Malcolm wrote:

People who imagine there are deficiencies in Prajñāpāramitā literature don't understand Prajñāpāramitā literature. Tathāgātagarbha is for those people.

Author: Malcolm

Date: Wednesday, March 29th, 2023 at 12:15 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

silentobserver said:

What sort of person is truly qualified to teach Dzogchen? Is there a list of qualities?

Malcolm wrote:

The master of the intimate instructions that possesses the vajra meaning
has a positive attitude, skill in teaching,
obtains the empowerments, applies the meaning of secret mantra,
understands all the inner and outer activities,
is inseparable from the pledged deity,
remains undistracted in samādhi,
is knowledgeable in the secret tantras of secret mantra,
possesses the meaning of the intimate instructions of the Great Perfection,
engages in all outer and inner sadhanas,
never leaves the meaning of the view,
gives up outer, inner, and secret activities,
is endowed with qualities like a precious jewel,
and enjoys an inexhaustible treasury.

-- Self-Arisen Vidyā Tantra

You try to find someone who has as many of these qualities as possible.

Author: Malcolm

Date: Wednesday, March 29th, 2023 at 12:36 AM

Title: Re: Cessation of sensory experiences as the state of Prajnaparamita

Content:

MiphamFan said:

2. Who are the people who are espousing this view, and what do they say about it exactly? From Atom's post, it seems that they believe that nirvana is just cessation of sensory experience and that this is to be accomplished as an end in itself?

Zhen Li said:

I think even Jayarava would say Nirvana is the cessation of suffering, and not nirodhasamāpatti.

Malcolm wrote:

Atwood writes, "Between us, we ought to have created enough doubt to suggest the need for a reappraisal of Prajñāpāramitā philosophy."

This is a risible statement on the face of it. He imagines the whole of Prajñāpāramitā thought is encapsulated in the Heart Sutra?

Prajñāpāramitā concerns gnosis (jñāna), not emptiness. The 8k says it best, "Bhagavān, prajñāpāramitā is omniscience (sarvajñāna)."

His other errors, in the post you reference, are, first, the assertion that cessation is the end goal of practice, "Cessation is something we can systematically cultivate. The way to cultivate it is to minimise sensory experience, both in daily life and more radically in meditation." While I can sympathize with this Epicurean ideal, this sort of ataraxia is not the goal of Buddhадharma. The goal of Buddhадharma is not limiting the senses, but rather, eliminating afflictions.

Secondly, that there is some contentless awareness one is trying to reach. All cognitions are "contentless," just as all reflections are contentless. Again, his critique of Buddhist idealism is fine, but it is not unique, and it most eloquently stated by Longcheпа.

Author: Malcolm

Date: Wednesday, March 29th, 2023 at 3:48 AM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

The Avatamsaka sutra Chapter three, The Wondrous Adornments of the Rulers of the Worlds, describes how numerous kinds of celestial beings and many different kinds of nonhuman beings have attained liberation from samsara and how they help beings in countless different ways:

"Moreover, Celestial King Contentment gained a passage into liberation of encountering the turning of the wheel of Perfect Teaching each time a Buddha appears in the world.

Malcolm wrote:

This does not mean they attained awakening in each case, for example, this being

attains the liberation (vimokṣa) of encountering the Dharma. There are many different kinds of beings and different kinds of liberation mentioned, until we come to the bodhisattvas. But there are many kinds of low level devas mentioned in these lists, forest devas, etc.

Author: Malcolm

Date: Wednesday, March 29th, 2023 at 10:53 AM

Title: Re: New online course & Wisdom Dharma Chat –with Malcolm Smith - Dzogchen:
Ten Key Terms

Content:

microbuddha said:

Anyone know how long after the event we will have access to the videos?

Malcolm wrote:

I think once you have subscribed to the course, it is for as long as you wish.

Author: Malcolm

Date: Wednesday, March 29th, 2023 at 10:51 PM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

The Avatamsaka sutra Chapter three, The Wondrous Adornments of the Rulers of the Worlds, describes how numerous kinds of celestial beings and many different kinds of nonhuman beings have attained liberation from samsara and how they help beings in countless different ways:

"Moreover, Celestial King Contentment gained a passage into liberation of encountering the turning of the wheel of Perfect Teaching each time a Buddha appears in the world.

Malcolm wrote:

This does not mean they attained awakening in each case, for example, this being attains the liberation (vimokṣa) of encountering the Dharma. There are many different kinds of beings and different kinds of liberation mentioned, until we come to the bodhisattvas. But there are many kinds of low level devas mentioned in these lists, forest devas, etc.

Aemilius said:

Devas live for thousands, hundred thousands and millions of years. They have a longer span of memory than humans, this is attested in the sutras, that they can remember events even from previous kalpas.

Malcolm wrote:

Yes, this is all true, but they still do not have a precious human birth. All Buddhas are human beings.

The Suhrillekha states:

Birth as one holding wrong views, as animals, pretas, and hell beings,
as one without the teaching of the victor, or in a border country,
birth as a barbarian, as one stupid and dumb,
or birth as any of the long-lived gods
are the eight faults of lacking freedom.
Having acquired the freedom that is liberated from those states.
one must make effort in order to avoid them.

Author: Malcolm

Date: Thursday, March 30th, 2023 at 12:13 AM

Title: Re: Can Devas attain enlightenment?

Content:

Vajrasambhava said:

Is there a particular reason why is it possible to attain Buddhahood only in human form?
Maybe a physical or mental reason...

Malcolm wrote:

We have the right mixture of happiness and suffering to form an ideal condition for
attaining the path.

Author: Malcolm

Date: Thursday, March 30th, 2023 at 12:39 AM

Title: Re: Qigong / Chinese Alchemy in East Asian Mahayana Buddhism?

Content:

stong gzugs said:

Also, Śaṅkarācārya may have lived up to 1,000 years after the earliest Upanisads were
composed.

Malcolm wrote:

More like 1500, if we take the earliest composition circa 800 BCE. Śankara is circa 700
CE.

Author: Malcolm

Date: Thursday, March 30th, 2023 at 10:09 PM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

If Devas could not become enlightened, why would they appear in the audience of Mahayana sutras and be recipients of the Mahayana sutras? And why would Shakyamuni be called Teacher of Gods and Humans in the Tripitaka?

Malcolm wrote:

Is everyone who appears in the retinue of a Mahayana sutra awakened or not?

Author: Malcolm

Date: Friday, March 31st, 2023 at 5:34 AM

Title: Re: Atiyoga OR Anuttarayoga as the highest tantra or vehicle

Content:

Nalanda said:

Historically, is there an agreement within Tibetan Buddhism that Atiyoga OR Anuttarayoga are the highest of the systems they follow?

Malcolm wrote:

Yes.

Nalanda said:

If there is an agreement amongst Tibetan Buddhists that there is the highest practice within their school, how is it then that many practiced Maha and Anu (or Kriya / Caryā) tantra?

Malcolm wrote:

Lam rim.

Nalanda said:

Did everyone know that the practices they are doing are inferior? How did temples and monks justify the long retreats, the laborious practices, sometimes grueling and punitive fasting while at the same time knowing these are just lower practices?

Malcolm wrote:

Lam rim.

Author: Malcolm

Date: Friday, March 31st, 2023 at 6:55 AM

Title: Re: Trump indicted

Content:

Author: Malcolm

Date: Friday, March 31st, 2023 at 9:31 AM

Title: Re: Trump indicted

Content:

conebeckham said:

...he's largely responsible for January 6th but I am less certain they have clear evidence to indict on that one.

Sādhaka said:

If he was part of that plan himself, then they wouldn't want to bring attention to it by indicting him on it.

Anyhow, tabloid bs: Trump and an pornstar.

Really people?

Much more important issues, there are.

"Trump didn't kill himself?"

Malcolm wrote:

Fantasy: Trump and an pornstar.

Reality: 30+ plus felony counts related to business fraud.

<https://www.mediaite.com/crime/just-in-cnn-reports-trump-has-been-criminally-indicted-on-whopping-34-counts/>

Author: Malcolm

Date: Friday, March 31st, 2023 at 9:35 PM

Title: Re: Trump indicted

Content:

Sādhaka said:

Hm.... Then there's this:

I guess we'll see what happens

Malcolm wrote:

Yes, antisemitism seems to have been normalized in GOP circles, Soros is the new Rothschild.

Author: Malcolm

Date: Friday, March 31st, 2023 at 10:34 PM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

attained liberation.

Here with commentary http://www.cttbusa.org/fas1/fas1p2_2.asp.html

Malcolm wrote:

Vimokṣa is not bodhi.

For example, here http://www.cttbusa.org/fas1/fas1p2_13.asp.html states that the devarāja Sakra attain vimokṣa, but everyone knows that Indra is just a mundane deity and is not included in the Mahāyāna Sangha refuge.

Author: Malcolm

Date: Friday, March 31st, 2023 at 10:42 PM

Title: Re: Trump indicted

Content:

Natan said:

Trump ushered in a level of instability that has many countries applying for BRICS. Saudi Arabia looks to have oil bought in Yuan by August which will be gold backed.

Malcolm wrote:

That will not work out well for them. The gold standard was abandoned by the US because it creates inflexibility in the economy.

Natan said:

I for one am very happy I left that dystopian hellscape for a tropical paradise.

Malcolm wrote:

You mean the one where you get mugged a lot?

Author: Malcolm

Date: Saturday, April 1st, 2023 at 3:02 AM

Title: Re: Trump indicted

Content:

Malcolm wrote:

You mean the one where you get mugged a lot?

Sādhaka said:

Or personally I'd rather run an risk of getting mugged by bandits in old Tibet than merely-existing as an wage-slave subjected to identity-politics, big-pharma, monsanto/bayer toxins etc. in contemporary 'babylon'.

Malcolm wrote:

So, you are saying that you exist as a wage slave subjected to identity-politics, big-pharma, monsanto/bayer toxins etc. in contemporary 'babylon'?

Life must really suck for you. Speaking of paradises, Australia and New Zealand are pretty awesome. Just got back from Australia, great place, nice people, no Trump (or Biden, if one happens to think ill of him).

Author: Malcolm

Date: Saturday, April 1st, 2023 at 3:17 AM

Title: Re: Trump indicted

Content:

Nemo said:

Trump;

-assassinated Iran's General Soleimani

Malcolm wrote:

No tears over that one

Nemo said:

-launched coup & failed invasion of Venezuela

Malcolm wrote:

No tears over that one. Could have handled it better.

Nemo said:

-oversaw Bolivia coup

Malcolm wrote:

No tears over that one. Bolivia's governments, both left and right, suffer from endemic corruption. But, the CIA is really pretty incompetent at regime change.

Nemo said:

-backed Nicaragua coup attempt

Malcolm wrote:

No tears over that one.

Nemo said:

-boasted of stealing Syria's oil

Malcolm wrote:

Assad is just as bad as Putin.

Nemo said:

-continued Afghanistan War

Malcolm wrote:

Suppose you are happy with the Taliban running things there now?

Nemo said:

-expanded war on Yemen

Malcolm wrote:

That war was started by the Houthis.

Nemo said:

Indicted for;

Paying a prostitute hush money over an event in 2006

Malcolm wrote:

No. He is being indicted for felonies related to business fraud.

Author: Malcolm

Date: Saturday, April 1st, 2023 at 9:18 AM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

Vimukti is the freedom from or release of the fetters and hindrances.

Malcolm wrote:

So your assertion is that Sakra is an awakened person?

Author: Malcolm

Date: Saturday, April 1st, 2023 at 7:48 PM

Title: Re: Trump indicted

Content:

Nemo said:

Hooray. The narcissistic con man is being prosecuted by a Democrat DA.

Malcolm wrote:

Democratic DA; "democrat" is a noun, not an adjective.

Nemo said:

and the sadistic war criminal can be President instead.

Malcolm wrote:

Leading a country, any country, involves engaging in nonvirtuous deeds.

Nemo said:

Buddhists shedding no tears over war crimes and stealing resources.

Malcolm wrote:

You actually believe the US extracted oil from Syria? You should stop listening to Russian propaganda.

Nemo said:

Happily celebrating them. Americans are sick. A country run by used car salesmen who hate books and are descended from slavers.

Malcolm wrote:

Biden used to teach constitutional law. You're so far left, you've wound up on the far right.

Author: Malcolm

Date: Saturday, April 1st, 2023 at 9:28 PM

Title: Re: Trump indicted

Content:

Nemo said:

I'm afraid when it comes to the PKK I have much more knowledge than you will ever have. I have dealt with them personally and even dated a member. I started a local winter clothing drive for Kurdish kids in the contested areas. The Canadian Armed Forces funded and trained the PKK for a short time. You are the quintessential American talking out of their ass.

<https://www.dailysabah.com/politics/war-on-terror/terrorist-pkkykps-black-market-oil-company-unmasked>

Malcolm wrote:

The PKK is not the USA.

Talk about far fetched.

Anyway:

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 1:03 AM

Title: Re: Trump indicted

Content:

Nemo said:

You don't understand how things work. Got it.

Malcolm wrote:

You are a victim of too many conspiracy theories, got it.

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 1:07 AM

Title: Re: Trump indicted

Content:

Queequeg said:

So, then they need someone on that team to flip. That's what they finally have - someone flipped. Probably Cohen, but probably others as well.

Malcolm wrote:

Weisselberg+.

Queequeg said:

You're just a sour disposition, my man.

Malcolm wrote:

yup.

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 3:24 AM

Title: Re: fastest growing "religion"

Content:

Queequeg said:

If the idea of God or gods, or the rejection of God or gods, never figured at all, then the person is outside of that theist/atheist dichotomy.

Malcolm wrote:

I was raised in an atheist family. We never talked about God, Jesus, or the absence of such beings. It simply wasn't part of my upbringing.

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 4:56 AM

Title: Re: fastest growing "religion"

Content:

climb-up said:

I don't think he's correct. I think that he's projecting his own new-atheist view onto the numbers, but, I believe, that the "nones," are referring to organized religious affiliation. I think the numbers reflect a lot of "spiritual but not religious," and many many beliefs that do not correspond to his reductionist materialist idea.

Also, he really comes across as an asshole (in my humble opinion). The "atheist day," is reflective of the new atheist have-it-both-ways idea. When told that they are being

fundamentalists, many public atheists will say “no, not at all, it’s just a lack of particular beliefs and can’t be judged that way,” but then, they will treat it as a belief system when it benefits them. Of course, new-atheism is a belief system, because what it affirms to be objective truth includes many unproven assumptions of reductionist materialism. ...which is why most of the “nones,” are not on Bill Maher’s side.

Malcolm wrote:

Beyond that, Bill Maher is an asshole.

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 11:29 AM

Title: Re: fastest growing "religion"

Content:

Konchog Thogme Jampa said:

I don't class Buddhists as Atheists I'm talking about the dangers of nihilism these days

Malcolm wrote:

Absence of metaphysical convictions does not equal absence of ethical and social concerns, in fact, it can make them more compelling.

Arguably, if one requires a theory of karmic retribution, for example, to drive one’s ethical conduct, one’s moral fiber is fairly weak and self-involved.

Author: Malcolm

Date: Sunday, April 2nd, 2023 at 10:05 PM

Title: Re: Can Devas attain enlightenment?

Content:

Malcolm wrote:

Vimokṣa is not bodhi.

For example, here http://www.cttbusa.org/fas1/fas1p2_13.asp.html states that the devarāja Sakra attain vimokṣa, but everyone knows that Indra is just a mundane deity and is not included in the Mahāyāna Sangha refuge.

jmlee369 said:

Does that imply that he is part of the Hinayana sangha? In

<https://suttacentral.net/dn21/en/sujato?layout=plain&reference=none¬es=asterisk&highlight=false&script=latin> one of the Sakras who met Buddha is explicitly said to be a stream enterer, and also features accounts of devas practising and gaining some kind of realisation.

Malcolm wrote:

A stream entrant is someone who must return to desire realm, but no where is it

claimed they must return as a human being.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 12:56 AM

Title: Re: fastest growing "religion"

Content:

Konchog Thogme Jampa said:

I don't class Buddhists as Atheists I'm talking about the dangers of nihilism these days

Malcolm wrote:

Absence of metaphysical convictions does not equal absence of ethical and social concerns, in fact, it can make them more compelling.

Arguably, if one requires a theory of karmic retribution, for example, to drive one's ethical conduct, one's moral fiber is fairly weak and self-involved.

Konchog Thogme Jampa said:

I don't personally I don't know how you derived that from pointing out the dangers of nihilism

Malcolm wrote:

I don't think it is far to claim that atheists are more at risk of nihilism than theists or buddhists, etc.

Annihilationism, the belief that there is no result of actions in the next world, does not entail the consequence that people with such beliefs are at risk of abandoning moral constraints. Kant's categorical imperative, for example, does not depend on fear of future retribution. Kant, it is argued, was an atheist. Yet his moral philosophy is quite subtle and interesting:

Kant holds that the fundamental principle of our moral duties is a categorical imperative. It is an imperative because it is a command addressed to agents who could follow it but might not (e.g. , "Leave the gun. Take the cannoli."). It is categorical in virtue of applying to us unconditionally, or simply because we possess rational wills, without reference to any ends that we might or might not have. It does not, in other words, apply to us on the condition that we have antecedently adopted some goal for ourselves.

<https://plato.stanford.edu/entries/kant-moral/#CatHypImp>

In my personal experience, Buddhists are no more likely to behave morally than nonBuddhists. For example, the 17th Karmapa recently paid millions of dollars to silence a woman who accused him of raping and impregnating her.

And when Buddhist teachers talk about why we should behave ethically, it is never discussed in terms of behaving ethically for its own sake, and invariably because of the personal consequences of behaving immorally, such as taking birth in lower realms—

this is what I mean when I say religious ethics are self-involved, they invariably turn on admittance to heaven or higher realms as the desirable result of behaving morally.

Kant's point is that morality and freedom go together, and are an end in themselves, separate from goals we imagine for ourselves.

Konchog Thogme Jampa said:

to act morally is to exercise freedom, and the only way to fully exercise freedom is to act morally.

Malcolm wrote:

<https://plato.stanford.edu/entries/kant/#MorFre>

Kant contrasts the categorical imperative mentioned above what he calls the hypothetical imperative, for example, avoiding breaking Buddhist vows in order to ensure a higher rebirth:

A hypothetical imperative is a principle of rationality that says I should act in a certain way if I choose to satisfy some desire.

<https://plato.stanford.edu/entries/kant/#MorFre>

Author: Malcolm

Date: Monday, April 3rd, 2023 at 1:01 AM

Title: Re: Can Devas attain enlightenment?

Content:

jimmi said:

Why is it important to know if devas can or cannot attain enlightenment? What does it suggest about the possibilities of our own human situation if they can, or cannot?

Malcolm wrote:

The general idea is that devas have no incentive to practice the Dharma because their lives are too easy. That's why Nāgārjuna classes birth as a deva among the eight kinds of birth where one has a lack of freedom.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 1:46 AM

Title: Re: Can Devas attain enlightenment?

Content:

Malcolm wrote:

Vimokṣa is not bodhi.

For example, here http://www.cttbusa.org/fas1/fas1p2_13.asp.html states that the devarāja Sakra attain vimokṣa, but everyone knows that Indra is just a mundane deity and is not included in the Mahāyāna Sangha refuge.

jmlee369 said:

Does that imply that he is part of the Hinayana sangha? In

<https://suttacentral.net/dn21/en/sujato?layout=plain&reference=none¬es=asterisk&highlight=false&script=latin> one of the Sakras who met Buddha is explicitly said to be a stream enterer, and also features accounts of devas practising and gaining some kind of realisation.

Malcolm wrote:

Specifically it says that two gandharvas, who been śrāmaneras in their past life, attained the form realm heaven called Brahmmapurohita. But the sutta does not claim they attain awakening. Walsh seems to think that it is implied, noting that it is generally considered impossible for nonhumans to attain bodhi. See footnote 600 in the his translation of the Long Discourses.

Also, with regard to Indra's claim of stream entry, it is not really clear that Buddha assents to this claim. On footnote 619, Walsh point out that the six reasons implies that Sakra must take rebirth again as a human being in order to attain awakening, and doubt must be held out that Sakra actually attained stream entry because of this passage:

And if awakening should arise

as I practice according to the method,

Author: Malcolm

Date: Monday, April 3rd, 2023 at 2:31 AM

Title: Re: fastest growing "religion"

Content:

Konchog Thogme Jampa said:

OK thanks Malcolm

Malcolm wrote:

I see this word "nihilism" bandied about by Buddhists as if they are clear about what the term means. This is largely a result of its misuse by Tibetan teachers who write in English. Nihilism is in fact moral skepticism:

<https://plato.stanford.edu/entries/skepticism-moral/>

The term in Sanskrit for people who do not believe in rebirth is ucchedavāda, "the advocacy of cutting off." This is the philosophical view of the Carvaka school in ancient India. Often accused of harboring nihilist convictions, such materialists are not necessarily bereft of ethical concerns. For example, take Epicurus:

Most prominent among the negative mental states is fear, above all the fear of unreal dangers, such as death. Death, Epicurus insists, is nothing to us, since while we exist, our death is not, and when our death occurs, we do not exist (LM 124–25); but if one is frightened by the empty name of death, the fear will persist since we must all eventually die. This fear is one source of perturbation (tarakhê), and is a worse curse than physical pain itself; the absence of such fear is ataraxy, lack of perturbation, and ataraxy, together with freedom from physical pain, is one way of specifying the goal of life, for Epicurus.

...

Epicurus held that a wise man would feel the torture of a friend no less than his own, and would die for a friend rather than betray him, for otherwise his own life would be confounded (VS 56–57). These are powerfully altruistic sentiments for a philosopher who posits as the unique goal in life happiness based on freedom from physical pain and mental anxiety. Epicurus could justify such an attitude by the same prudential calculus that he uses to argue in favor of living justly: only by living in such a way that loyalty to friends is perceived to be a consummate value will one be able to feel secure in one's friends, and thus maximize one's felicity. Yet this does not seem quite what Epicurus means when he says that "friendship [or love] had its beginning as a result of utility, but is to be chosen [or is a virtue, if we follow the manuscript reading] for its own sake"

<https://plato.stanford.edu/entries/epicurus/>

Or we have the Confucians and Neo-confucians, who certainly do not accept rebirth, but who have a highly developed moral system of ethics:

Zhu Xi's methodology for achieving perspicacity (ming) in ethical judgment and "appropriateness" (yi) in practice can be summed up in his call to investigate things to extend knowledge (gewu zhizhi). Zhu advocated this methodology to stress the need for people, as prospective moral agents, to notice the fine details, the distinguishing features of particular situations and to fashion on that basis the most discerning, appropriate response. These distinguishing features can suggest alternative moral considerations to be weighed (Pincoffs 1986). This call lay behind Zhu's promotion of the Great Learning (Daxue) and call for life-long learning and moral reflection in a bid to achieve a modicum of objectivity and break free of the moral intuitionism and resultant subjectivism typical of Neo-Confucians of his generation.

<https://plato.stanford.edu/entries/zhu-xi/#InvThiForEthDisPra>

Finally, HH Dalai Lama says:

Today, however, any religion-based answer to the problem of our neglect of inner values can never be universal, and so will be inadequate. What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics.

...

To my mind, although humans can manage without religion, they cannot manage without inner values. So my argument for the independence of ethics from religion is quite simple. As I see it, spirituality has two dimensions. The first dimension, that of basic spiritual well-being—by which I mean inner mental and emotional strength and balance—does not depend on religion but comes from our innate human nature as beings with a natural disposition toward compassion, kindness, and caring for others. The second dimension is what may be considered religion-based spirituality, which is acquired from our upbringing and culture and is tied to particular beliefs and practices. The difference between the two is something like the difference between water and tea.

Ethics and inner values without religious content are like water, something we need every day for health and survival. Ethics and inner values based in a religious context are more like tea. The tea we drink is mostly composed of water, but it also contains some other ingredients—tea leaves, spices, perhaps some sugar or, at least in Tibet, salt—and this makes it more nutritious and sustaining and something we want every day. But however the tea is prepared, the primary ingredient is always water. While we can live without tea, we can't live without water. Likewise we are born free of religion, but we are not born free of the need for compassion.

Lama, Dalai . Beyond Religion: Ethics for a Whole World . Houghton Mifflin Harcourt. Kindle Edition.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 4:13 AM

Title: Re: Classic and colloquial Tibetan

Content:

nyamlae said:

People like to approach verse as if it has no grammar, but this is kind of irresponsible.

Malcolm wrote:

Yup, it is. It makes for very poor translations, especially of Dzogchen texts.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 7:36 AM

Title: Re: The Effects of Antipsychotics on Subtle Wind.

Content:

Shantivanam said:

Hello,

I have often heard or read that psychedelics can be very disturbing to a person's subtle wind. I have also heard that they can "open" a person's subtle system to other sentient beings, to the point of "spirit harm." However, I do not know how this precisely functions in the case of spirit harm. How can drugs open a person?

Conversely, I have heard that practitioners seeking to mitigate these negative effects (spirit harm) may engage in mantra, meditation, and even devotion. In the most extreme cases, I have heard that practitioners will resort to the use of antipsychotics, but how does this function?

My present model for the function of antipsychotics is that the serotonin and dopamine systems are in a feedback loop with a person's wind. When a person disturbs them through psychedelic experimentation and contact with other spirits, that person may have an experience of never coming down (Hallucinogen Persisting Perception Disorder [HPPD] or even Schizophrenia). Through the use of an antipsychotic, users are effectively rebalancing their serotonin and dopamine systems to a more baseline state, which has a corresponding effect in the subtle system.

Do you think people can have an abnormal subtle wind pattern which makes them vulnerable to spirit harm? Do you also think this abnormal wind pattern can find some of its causal underpinnings in imbalanced neurotransmitters?

Trying to understand this theoretically...

Thanks so much.

Malcolm wrote:

There is more going on than just vata, there are also pitta and kapha components.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 9:58 AM

Title: Re: Crazy Wisdom Question

Content:

Kai lord said:

Yeah Tibetan Buddhists generally don't use term like "crazy wisdom", they simply call it yogic conduct or conduct of Mahasiddhas which simply mean if one is not a Mahasiddha then there are no reasons for anyone to behave like them.

No surprise that even Dalai lama is puzzled by the modern westernised term.

Malcolm wrote:

The concept was explicitly linked by Trungpa to Dorje Drollo's behavior.

Author: Malcolm

Date: Monday, April 3rd, 2023 at 11:05 PM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

That said, there clearly is a style of some lay Nyingma lamas which is wild, unconventional and uncontrollable...

Malcolm wrote:

At least that is how they are able to employ their personality disorders for fun and profit.

Author: Malcolm

Date: Tuesday, April 4th, 2023 at 1:37 AM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

That said, there clearly is a style of some lay Nyingma lamas which is wild, unconventional and uncontrollable...

Malcolm wrote:

At least that is how they are able to employ their personality disorders for fun and profit.

treehuggingoctopus said:

No, really, I do not mean that.

It is obvious that what I wrote about can be abused. It is obvious that there are predatory charlatans that will use it as an excuse to indulge their sadistic games.

Malcolm wrote:

Which is most of the time, IMO.

And I feel you may be overlooking the performative behavior, which may have a cultural context among Tibetans, but it is lacking among westerners. (And if I hear that goddamn story about Naropa and the shoe one more time...)

I have a problem with the lionization of aberrant behavior among western students.

A lot of western students want their lamas to be Dudjom Lingpa, or Do Khyentse, but in reality, they are better off with someone who is kind and considerate, shows up on time, and does not put them through emotional roller coasters.

In Tibetan culture, a lot of "lama" behavior gets swept under the rug for social reasons, the same reasons that Catholic priests were able to abuse children for centuries with impunity, simply put, there is a distinct power differential, and especially considering that there was never a more than 15% literacy rate in pre-modern Tibet, with a very small fraction of that being literate women, well, you can see my point. I have encountered more than one lama whose behavior fits the very definition of a personality disorders.

Author: Malcolm

Date: Tuesday, April 4th, 2023 at 2:20 AM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

It is not a routine thing, it is not reactive, it is not automatic, and, crucially, it is not something that actually hurts one -- the crux is that it heals, though this may be understood only later.

Malcolm wrote:

Usually lamas who develop a reputation for unconventional behavior are pretty routine, no?

It's one thing to overlook some quirks in the behavior of one's teachers, quite another to justify them as "crazy wisdom" or evidence of awakened conduct.

See, we are not specifying specific acts here, we are only speaking in abstract.

At best we are left with St. Paul's definition of a miracle.

Author: Malcolm

Date: Tuesday, April 4th, 2023 at 3:22 AM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

It is not a routine thing, it is not reactive, it is not automatic, and, crucially, it is not something that actually hurts one -- the crux is that it heals, though this may be understood only later.

Malcolm wrote:

Usually lamas who develop a reputation for unconventional behavior are pretty routine, no?

treehuggingoctopus said:

Not necessarily. A word about quirky acts tends to spread very fast, even if there is not very much to chew on in the end.

I do not think it the miracle simile hits the spot. In my experience, the distance between a crook and someone who finds themselves employing unconventional behavior for the sake of their students is palpable. But the discussion may indeed be too abstract.

Malcolm wrote:

Oh, the miracle simile directly hits the point. In general, if a guru who is inclined to act "unconventionally" cannot exhibit even minor siddhis, well...it is best they behave like normal people.

Author: Malcolm

Date: Tuesday, April 4th, 2023 at 6:48 AM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

Not necessarily. A word about quirky acts tends to spread very fast, even if there is not very much to chew on in the end.

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Malcolm wrote:

Oh, the miracle simile directly hits the point. In general, if a guru who is inclined to act "unconventionally" cannot exhibit even minor siddhis, well...it is best they behave like normal people.

treehuggingoctopus said:

Well, the assumption is that you must be the real deal to play that game. So sure, no disagreement here.

Malcolm wrote:

And this assumes that such a person has the wisdom to know what a student will later find "healing." I just do not have much confidence that this generation of younger lamas really are the "real deal" in this respect. I am quite sure they can give teachings and empowerments, etc., but how many of them are really vratacāryins, brtul zhugs pas? I would wager, virtually none, none at least who are teaching in English today. Lamas like Ngakpa Yeshe Dorje, etc., are impossible to find these days.

Author: Malcolm

Date: Tuesday, April 4th, 2023 at 9:34 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

And this assumes that such a person has the wisdom to know what a student will later find "healing." I just do not have much confidence that this generation of younger lamas really are the "real deal" in this respect. I am quite sure they can give teachings and empowerments, etc., but how many of them are really vratacāryins, brtul zhugs pas? I would wager, virtually none, none at least who are teaching in English today. Lamas like Ngakpa Yeshe Dorje, etc., are impossible to find these days.

treehuggingoctopus said:

Your wager has an impossible scope. You are evaluating the qualities of not only the people you have never met, but of the people you do not even know to exist. This is an epic overkill.

Malcolm wrote:

Occam's razor.

treehuggingoctopus said:

I understand your concern, and I am inclined to share your conviction that all the talk about crazy wisdom may be doing us Westerners more harm than good.

Malcolm wrote:

What I am concerned about is that people use the idea of "crazy wisdom" to gaslight themselves into believing that some teacher's obvious personality disorder is coming from a place of insight and wisdom.

Author: Malcolm

Date: Wednesday, April 5th, 2023 at 2:03 AM

Title: Re: Crazy Wisdom Question

Content:

treehuggingoctopus said:

Yuck!

PeterC said:

You object to the principle? Why?

treehuggingoctopus said:

I cannot say I was entirely serious. I mean Occam's razor is not exactly applicable to this situation, is it? Unless we trivialise it brutally.

But of course Occam's razor is a rationality like all rationalities -- one whose adoption is not in itself rational. Is it useful? Yes, in some contexts, for sure. But useful does not mean it is a universal principle, of course. Anyway, this is

Malcolm wrote:

In terms of people, it applies. If a teacher or anyone, for that matter behave in ways that appear to be harmful, it is rational to suppose their behavior actually harmed someone or something. It isn't simply a matter of people behaving in unexpected ways, since that happens all the time. "Crazy wisdom" has been reified into an idea of skillful means where a student's boundaries are tested for their own good in various ways (which usually, when women students are involved, includes demands of sexual favors and so on).

I just have never seen this type of behavior from a teacher to actually benefit anyone. I have seen people gaslight themselves into believing it was an amazing experience, but in truth, I think they are all kidding themselves.

Author: Malcolm

Date: Wednesday, April 5th, 2023 at 10:28 AM

Title: Re: Crazy Wisdom Question

Content:

PeterC said:

Even the 84 (which is just a list from a pure vision) included people with significant responsibilities who lived outwardly completely conventional lives - kings, scholars, blue collar workers, etc. The unconventional ones were in the minority on that

particular list.

Malcolm wrote:

And there are two lists, which only partially match up.

Author: Malcolm

Date: Wednesday, April 5th, 2023 at 10:59 AM

Title: Re: The view that Vajrayana path is the higher part -- Is this conventional view, or quite an actual one?

Content:

jet.uryen said:

I.e. if someone try to practice yidam

Malcolm wrote:

define a long time.

Author: Malcolm

Date: Wednesday, April 5th, 2023 at 10:19 PM

Title: Re: The Effects of Antipsychotics on Subtle Wind.

Content:

Shantivanam said:

Generally within the Tibetan presentation, I think all prāṇa are considered rlung (which is their word for wind). I suppose in Sanskrit, this is vāyu. I understand how this equivocation can be confusing.

Malcolm wrote:

It is not at all confusing. What I am saying is that there are more than just vata dosha (vāyu) involved here; there is also sadhaka pitta, which is located in the brain, as well as tarpaka kapha. All of these are involved in mental health issues, not just vata

Author: Malcolm

Date: Thursday, April 6th, 2023 at 6:15 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Yes, the hetawa moment of shock breaks the continuous linking of one thought to the next, thus creating a gap in which one's intrinsic nature, the sugatagharba, re-cognizes itself.

Malcolm wrote:

So the dharmakāya is in this gap?

Author: Malcolm

Date: Thursday, April 6th, 2023 at 8:24 PM

Title: Re: direct introduction in EU?

Content:

august said:

Wife and kids are also not excited about wasting a week in a tiny Italian town in middle of nowhere and absolutely nothing to do.

treehuggingoctopus said:

Arcidosso and pretty much everything within, say, 50 km from Merigar, are some of the absolutely loveliest places I have ever been to. It is a dreamrealm, and one still presided over by ChNN. Could I live anywhere I wanted, I would be spending the rest of my days there. Just saying...

Malcolm wrote:

It's pretty grim there in the winter, so I've been told.

Author: Malcolm

Date: Thursday, April 6th, 2023 at 8:29 PM

Title: Re: Can Devas attain enlightenment?

Content:

Aemilius said:

attained liberation.

Here with commentary http://www.cttbusa.org/fas1/fas1p2_2.asp.html

Malcolm wrote:

Vimokṣa is not bodhi.

For example, here http://www.cttbusa.org/fas1/fas1p2_13.asp.html states that the devarāja Sakra attain vimokṣa, but everyone knows that Indra is just a mundane deity and is not included in the Mahāyāna Sangha refuge.

Aemilius said:

Taking refuge is an important step on the buddhist path. But everyone knows that after that there come more advanced stages of the path, in which you develop and attain knowledge and vision of reality. This is more often than not quite different from the stage of taking refuge. These more advanced stages have been described in many ways in the sutras, upadesas and commentaries. For example, you don't have to conceptualize any being as "samsaric", if you see that everything is from the start in a state of eternal peace or nirvana. You should not insist that "samsara exists objectively", because it doesn't. "Samsara" is only one of several possible views of reality. There are other, far more advanced, views and experiences of reality.

"There is not even a very subtle, slight difference between samsara and nirvana", Arya

Nagarjuana (in Mula Madhyamaka Karika).

Malcolm wrote:

What a hilariously misguided attempt at oneupsmanship.

Author: Malcolm

Date: Thursday, April 6th, 2023 at 10:50 PM

Title: Re: how to please Jñanasattva

Content:

jet.uryen said:

plainly said. is there a way to please Jñanasattva?

Malcolm wrote:

Is the jñānasatva something apart from your primordial state?

Author: Malcolm

Date: Friday, April 7th, 2023 at 12:55 AM

Title: Re: how to please Jñanasattva

Content:

heart said:

“HUNG! The Three Roots of the bodhichitta of natural awareness

Do not exist anywhere but in the state indivisible from myself.

Within it, all the mandalas of victorious ones are complete.

I naturally confirm this in the primordially uncontrived state.”

Excerpt From

Guru's Heart Practices: Texts for Dispeller of Obstacles

Rangjung Yeshe Publications

ThreeVows said:

A dream tonight of talking to a gardener doesn't exist anywhere but in the state indivisible from yourself. A dream tonight of being a vast, cosmic god, interacting with an entire world-system filled with beings doesn't exist anywhere but in the state indivisible from yourself. You writing on the computer on Dharmawheel doesn't exist anywhere but in the state indivisible from yourself. Your entire conception of yourself, of your body and mind, doesn't exist anywhere but in the state indivisible from yourself. Experiences of yidams and pure lands doesn't exist anywhere but in the state indivisible from yourself. You meeting with your guru and him or her answering your questions doesn't exist anywhere but in the state indivisible from yourself.

Malcolm wrote:

Solipsism at worst, idealism at best. Outer objects do exist conventionally.

Author: Malcolm
Date: Friday, April 7th, 2023 at 1:06 AM
Title: Re: direct introduction in EU?
Content:

treehuggingoctopus said:
Mountains in wintertime. I am an avid fan, but YMMV.

Malcolm wrote:
It's cold, wet, and the houses are poorly heated and cold. It is not like there is a lot of snow.

Author: Malcolm
Date: Friday, April 7th, 2023 at 2:05 AM
Title: Re: how to please Jñanasattva
Content:
Malcolm wrote:
Outer objects do exist conventionally.

ThreeVows said:
As do pure lands.

Malcolm wrote:
Maybe. Ever seen one? Or are you just repeating something on hearsay?

Author: Malcolm
Date: Friday, April 7th, 2023 at 2:09 AM
Title: Re: direct introduction in EU?
Content:
treehuggingoctopus said:
You appear to assume I do not know what the winter is like there.

Malcolm wrote:
I can think of nicer areas to spend winter in Italy, but being a 40 minute drive from Montalcino is a plus, and there are a lot of hot springs around Mt. Amiata.

Author: Malcolm
Date: Friday, April 7th, 2023 at 2:12 AM
Title: Re: direct introduction in EU?
Content:
treehuggingoctopus said:
You appear to assume I do not know what the winter is like there.

Malcolm wrote:

I can think of nicer areas to spend winter in Italy, but being a 40 minute drive from Montalcino is a plus, and there are a lot of hot springs around there.
That's a little too esoteric for me. ???

Author: Malcolm

Date: Friday, April 7th, 2023 at 2:18 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Yes, the hetawa moment of shock breaks the continuous linking of one thought to the next, thus creating a gap in which one's intrinsic nature, the sugatagharba, re-cognizes itself.

Malcolm wrote:

So the dharmakāya is in this gap?

Jules 09 said:

It can be recognized in that gap.

Malcolm wrote:

How can there be a gap between partless mind moments that have no duration?

Author: Malcolm

Date: Friday, April 7th, 2023 at 3:01 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

It can be recognized in that gap.

heart said:

and only in the gap?

amanitamusc said:

Mind the gap.

Malcolm wrote:

what gap?

Author: Malcolm

Date: Friday, April 7th, 2023 at 3:10 AM

Title: Re: how to please Jñanasattva

Content:

heart said:

I am not in any way diminishing the deity. I say that as a great fan of deity practice, all kinds actually. I did a kriya yoga practice every day for three months recently.

ThreeVows said:

Generally speaking, I think there are two common ways people conceive of yidam deities. One is that they are external, existent beings. The other is that they are basically an inner archetype of one's own mind.

Malcolm wrote:

Then there is a third way, understanding that a yidam is method of transforming the basis of purification (one's impure aggregates, sense bases, and sense elements) with the purifier (the sadhana's pure visualizations with mantras, mudra, samadhi) into the result of purification—the three kāyas.

Author: Malcolm

Date: Friday, April 7th, 2023 at 11:11 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

krodha said:

Patrul Rinpoche is not referring to the actual dharmakāya, per Ju Mipham:

From the perspective of the mode of appearance, the basis itself never ripens as the result, and since that non-ripening is not the actual dharmakāya, since this present basis is not the buddhahood that manifest the ten powers from the mere cause of the dharmakāya, it may be considered that “dharmakāya of the basis” is not “the actual one.”

Dharmakāya cannot be encountered between thoughts. Norbu Rinpoche was critical of the misconception that there was any benefit to investigating the alleged gap between thoughts at all. Even Zen masters like Huineng reject the idea of a gap between thoughts.

nyamlae said:

That's a great quote, thanks for sharing. What text is it from?

krodha said:

I'm not sure. It is Malcolm's translation.

Malcolm wrote:

It's from Mipham's Original Mind (gnyug ma sems). Here is the rest of the citation:

When the appearance of the basis arises, when one arrives at the liberation of the initial state of original purity, since realization is manifest buddhahood, the ten powers are actualized. Therefore, though the qualities of non-abiding nirvana such as the ten

powers and so on exist in the basis exist as a primordial endowment, other than those who have reached the ultimate realization, buddhas, when even the bodhisattvas of the tenth bhumi cannot see the manifestation of all qualities, what need is there to mention ordinary sentient beings? That being so, the difference between all the qualities of the basis being manifestly apparent or nonapparent is not from perspective of just the basis. [4/a] It is necessary to make a distinction in dependence on the appearances of a buddha, one who realizes the basis just as it is, and a sentient being, the one who does not realize that. That original basis that does not change at the time of either samsara or nirvana is "original" [gnyug ma]. Both the delusion and liberation which arise from its potentiality (rtsal) are adventitious. When there is no stirring from the basis, neither samsara nor nirvana appear.

Author: Malcolm

Date: Friday, April 7th, 2023 at 9:15 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

How can there be a gap between partless mind moments that have no duration?

Lingpupa said:

I think this is a category error, or at least something of that sort. Perhaps just a word game. How can (at most putative) partless mind moments that have no duration amount to any apparent time at all?

I doubt that the calculus of infinitesimals can get us out of that one, The statement is more in the realm of the famous "Colourless green ideas sleep furiously".

Malcolm wrote:

Not at all. Time depends on objects that are perceived, not the duration of a moment of mind itself.

Author: Malcolm

Date: Friday, April 7th, 2023 at 10:13 PM

Title: Re: The different types of "Buddha"

Content:

jet.urgyen said:

there is no way to know someones true realization, according to different dharmas there are different 'ultimate' realizations and, finally, we don't know really if there is another dharma unknown to us somewhere that leads to another unknown higher realization. do we?

Aemilius said:

There is a teaching about Buddha Vairocana, which says that he holds in his lap a begging bowl, which contains a lotus flower. In this lotus flower there is speck of pollen, which contains the three realms (kamadhatu, rupadhatu and arupadhatu) of our world system.

Malcolm wrote:

Vairocanañānasagara (rnam par snang mzad ye shes gang chen tsho), the cosmic sambhogkāya, holds in his hand the world system called Kusumatalagarbha (adorned with flowers on the periphery and in the center), and in this Kusumatalagarbha, one can locate the Sahaloka.

Author: Malcolm

Date: Friday, April 7th, 2023 at 10:34 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Kai lord said:

The gap between thoughts is a rather popular meditative tactics for the Theravadins as demonstrated below.

Space Around Thoughts

Take that simple sentence, "I am," and begin to notice, contemplate, and reflect on the space around those two words. Rather than looking for something else, sustain attention on the space around the words. Look at thinking itself, really examining and investigating it. Now you can't watch yourself habitually thinking, because as soon as you notice that you're thinking, the thinking stops. You might be going along worrying, "I wonder if this will happen. What if that happens ... mumble, mumble. Oh, I'm thinking," and it stops.

To examine the thinking process, deliberately think something: take just one ordinary thought like "I am a human being," and just look at it. If you look at the beginning of it, you can see that just before you say, "I," there is a kind of empty space. Then, if you think in your mind, "I – am – a – human – being," you will see space between the words. We are not looking at thought to see whether we have intelligent thoughts or stupid ones. Instead, we are deliberately thinking in order to notice the space around each thought. This way, we begin to have a perspective on the impermanent nature of thinking.

This is just a way of investigating, so that we can notice the emptiness when there is no thought in the mind. Try to focus on that space; see if you can concentrate on that space before and after a thought. For how long can you do it? Think, "I am a human being," and just before you start thinking it, stay in that space just before you say it. Now that's mindfulness isn't it? Your mind is empty but there is also an intention to think a particular thought. Then think it; and at the end of the thought, try to stay in the space at the end. Does your mind stay empty?

Most of our suffering comes from habitual thinking. If we try to stop it out of aversion to thinking, we can't; we just go on and on and on. So the important thing is not to get rid of thought, but to understand it. And we do this by concentrating on the space in the mind, rather than on the thoughts.....

Some even name that gap as "Bhavanga" but again its being disputed.

Malcolm wrote:

This kind of meditation is well, based on mind.

Author: Malcolm

Date: Friday, April 7th, 2023 at 11:19 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

The real siddhi is leading beings to the path. If one has to stop the sun to do that, ok. But that is a bit extreme, no?

Also, in the bio of Virupa, Avalokiteśvara had to intervene because Virupa was getting a little out of control, generally freaking everyone out.

Author: Malcolm

Date: Friday, April 7th, 2023 at 11:31 PM

Title: Re: how to please Jñanasattva

Content:

ThreeVows said:

but the latter way can at times diminish the yidam deity very considerably, and we remain in our little palace of 'understanding'.

Malcolm wrote:

If one does not understand the yidam as one's own state, one's practice will never be more than empty gestures.

Of course there is a Buddha Vajradhara, a sambhogkāya, who is conventionally real, who manifest these methods to bodhisattvas on the stages, who then in turn transmit them to ordinary people.

The point of the path of transformation is the practice the result as the path.

The natural form of human beings is to have one face, two hands, and two legs. This is why these forms of yidams are called "sahaja," natural and is why they are generally used for completion stage practice.

Deities like Cakrasamvara, etc., have multiple heads, arms, and legs in the creation stage, because these represent various purities, which one is to recall during the sadhana practice, as well as various bases of purification and so forth.

People should generally rely on authoritative commentaries written by experts of the past when considering how they should understand yidam practice. What I see here is a lot of baseless opinions not grounded in any tradition other than "this is what I think."

Author: Malcolm

Date: Saturday, April 8th, 2023 at 2:02 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Lingpupa said:

I think this is a category error, or at least something of that sort. Perhaps just a word game. How can (at most putative) partless mind moments that have no duration amount to any apparent time at all?

I doubt that the calculus of infinitesimals can get us out of that one, The statement is more in the realm of the famous "Colourless green ideas sleep furiously".

Malcolm wrote:

Not at all. Time depends on objects that are perceived, not the duration of a moment of mind itself.

Lingpupa said:

So... Time depends on objects that are perceived

Whatever that means is opaque to me. It's teatime because I perceive madeira cake?

Malcolm wrote:

It means that consciousness is perceiving objects. If one is free from perceiving objects, one is free from time.

Lingpupa said:

Your "mind moments", moreover, are partless and have, you say, no duration. This would mean, in particular because you appear to dispute the existence of gaps between these supposed "mind moments", that no matter how many ultra-giga-gadzillions of them they are, they amount to no time at all, and must inevitably happen all at once, even if in sequence.

Malcolm wrote:

The alternative is mind moments that have discrete modes of arising, abiding, and ceasing, which do not stand up to Madhyamaka analysis, rendering time meaningless as well.

At least partless mind moments, perishing while they arise, can't be rejected by Madhyamaka reasonings. They cannot be simultaneous, incidentally, because they are serially dependent.

But as we know, time is a construct, and does not refer to anything real, hence the so-called fourth time, which is the union of the three times.

Author: Malcolm

Date: Saturday, April 8th, 2023 at 2:08 AM

Title: Re: Gender attitudes - split from: direct intro in EU

Content:

Pema Rigdzin said:

a far-right incel Buddhist. Can't say I ever expected to see that in this lifetime lol.

stong gzugs said:

Not to be the bearer of bad news, but, even aside from the right-wing Buddhist movements in Myanmar, Sri Lanka, etc. there's a growing number of <https://scoutnews.substack.com/p/nazi-buddhists>, many of whom draw inspiration from Julius Evola's writings, which has produced groups like the <https://podcasts.apple.com/us/podcast/right-wing-dharma-squads/id1471546678> and the <https://navakavada.org/> path started by https://www.youtube.com/watch?v=-Hd8lCiZYKE&ab_channel=PannobhasaakaDavidReynolds who apparently was ordained in the Theravada. I haven't seen any of this in my Vajrayana sanghas, but it's apparently a common enough problem that Ven. Sujato has had <https://discourse.suttacentral.net/t/we-cannot-ignore-buddhist-extremism-lions-roar/25286>.

Malcolm wrote:

Well, extremism, both left and right, as a tendency to attract people with personality disorders, as well as exacerbate those significantly. Popper's paradox of tolerance applies here.

That said, I don't see anyone where hassling women who do not want male teachers, so let's check ourselves for double standards.

The pepe avatar is pretty f**cked up, however.

Author: Malcolm

Date: Saturday, April 8th, 2023 at 4:42 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Lingpupa said:

... but I cannot get away from the thought that moments with no duration and no gap don't provide a way out. Only the position that, as you say, "time is a construct that does not refer to anything real" does that.

Malcolm wrote:

Partless moments are an ultimate of reduction, but not an ultimate of freedom from extremes.

All moments are partless, and because causes and effects are neither same nor different, and because we perceive dualistic, we experience time as duration.

For example, for the dharmakāya and sambhogakāya, there is no time.

Author: Malcolm

Date: Saturday, April 8th, 2023 at 7:47 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

This kind of meditation is well, based on mind.

stong gzugs said:

Out of curiosity, are the rushens described as being based on mind?

Malcolm wrote:

The purpose of rushan practice is to prevent one's body, speech, and mind from returning to the three realms, and to realize the three kāyas.

The difference between this sutra version presented by a Theravadin teacher, and the investigation of the mind in rushan, is that the former is not based on having been introduced to pristine consciousness (ye shes) and the latter is.

The difference between meditation based on mind and concentration based on ye shes is discussed by Longchenpa in the opening section of chapter 10 of the commentary on the Treasury of Dharmadhātu. Simply put, if your meditation ends when you end the session, then your practice is mind-based and will not ultimately lead to the result. If your concentration continues regardless of whether you are in a session or not, then your practice is based in pristine consciousness and is already the result.

Author: Malcolm

Date: Saturday, April 8th, 2023 at 12:33 PM

Title: Re: how to please Jñanasattva

Content:

ThreeVows said:

but the latter way can at times diminish the yidam deity very considerably, and we remain in our little palace of 'understanding'.

Malcolm wrote:

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why these forms of yidams are called "sahaja," natural and is why they are generally used for completion stage practice.

Deities like Cakrasamvara, etc., have multiple heads, arms, and legs in the creation stage, because these represent various purities, which one is to recall during the sadhana practice, as well as various bases of purification and so forth.

People should generally rely on authoritative commentaries written by experts of the past when considering how they should understand yidam practice. What I see here is a lot of baseless opinions not grounded in any tradition other than "this is what I think."

jet.uryen said:

Wich commentaries wold be good to read? Please recommend some

Malcolm wrote:

That depend on what cycle you are practicing. For example, if you are practicing Yamantaka, there is little point in reading a commentary on Vajrayogini and so on.

In Nyingma, it is a little easier, since all sadhanas have the same basic format.

Author: Malcolm

Date: Saturday, April 8th, 2023 at 10:21 PM

Title: Re: Distinguishing between Dharma and Dharma culture

Content:

Vasana said:

Confession time: I'm starting to feel a bit fatigued by Dharma & Buddhist culture.

Malcolm wrote:

Understandable. We don't need Dharma/Buddhist culture. We need Buddhadharma. It is important not to mistake the former for the latter. There is no need to identify as a buddhist, or anything else for that matter.

Author: Malcolm

Date: Sunday, April 9th, 2023 at 4:28 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Lingpupa said:

But in THAT sense, I think it is not unreasonable to talk about trying to rest in or recognize the gap between two thoughts, as I have heard at least one of my main teachers say. Those thoughts may not be the same as theoretically posited "mind moments", of course, but I think I (or we?) are convinced that such mind moments do not deserve much attention.

Malcolm wrote:

If you identify a gap, your meditation has a conceptual reference, and you will be further

from the dharmakaya than heaven is from earth,

Author: Malcolm

Date: Sunday, April 9th, 2023 at 7:55 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Lingpupa said:

But in THAT sense, I think it is not unreasonable to talk about trying to rest in or recognize the gap between two thoughts, as I have heard at least one of my main teachers say. Those thoughts may not be the same as theoretically posited "mind moments", of course, but I think I (or we?) are convinced that such mind moments do not deserve much attention.

Malcolm wrote:

If you identify a gap, your meditation has a conceptual reference, and you will be further from the dharmakaya than heaven is from earth,

Lingpupa said:

It's not a technique I use, but in any case I'm not talking about such rarefied ideas as the dharmakaya. It's just an everyday meditation technique, described in everyday language.

Malcolm wrote:

If your meditation has a conceptual reference, then you won't ever transcend the three realms.

Author: Malcolm

Date: Sunday, April 9th, 2023 at 7:59 PM

Title: Re: Gender attitudes - split from: direct intro in EU

Content:

Zoey85 said:

However, obviously white men and others in positions of privilege still suffer from this and that trauma--bad parenting, etc. And so Pepe and Donald Trump are very much worthy of compassion. I was just hoping August would tell us his reasons, simply to better understand. But he's obviously decided not to, which is fine.

Last week I was talking to my friend. He's a 40 yo white man, a surgeon, from a family of successful, highly educated people. He was almost literally in tears about how he's become obsolete in this world, because of being a white man. I could feel his pain; it was real. Yet somehow, amazingly, he wasn't able to make the connection that this is how many groups of people (women, minorities, disabled etc) have been feeling since time immemorial. (!) And when I kept trying to point that out, it was just "yes but" over and over again.

PadmaVonSamba said:

There's no such thing in Buddhism as being "worthy" of compassion.

The reason why people who do bad things should be the object of compassion is because they and all other beings what they do for the same reasons that Buddhists do what they do: they are suffering and desire to be free from suffering. It doesn't matter what their past was. Mahayana Buddhists aim to attain full realization in order to free all beings from suffering.

The whole thing about while people becoming extinct or whatever is just right wing propaganda bullsht and everybody should know that.

Ultimately, all identity issues, race, gender, etc are just projections of self-grasping. It's still all basically samsaric bickering, then you die. The only reason to make preferences, to support this cause or that cause, is because within the scope of this general ignorance and self-clinging, additional suffering is created. In other words, for example, even though there is nothing that can truly be identified as 'race', there is racism, and the ignorance of racism creates conditions which are experienced as suffering. So, a Buddhist can be against racism, gender-identity discrimination etc because these things produce suffering, even with the understanding that clinging to any self-identity really only becomes the cause for more suffering.

Malcolm wrote:

We'll, truth be told, having almost entirely Northern European ancestry, I am definitely more pink than white.

Author: Malcolm

Date: Monday, April 10th, 2023 at 9:52 PM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

Malcolm wrote:

The appalling thing is that any of you perceive anything remotely sexual here.

Author: Malcolm

Date: Tuesday, April 11th, 2023 at 5:53 AM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

Zhen Li said:

.

I am saying that we should not expect perfection of humans, but for that same reason, we cannot take human gurus in this age. I personally think the saṅgha should accept marriage, and we should not put humans up on a pedestal. While it is possible to find married and sensitive teachers in various Vajrayāna traditions, the buddhas like Amitābha are always there for us and will never abuse or disappoint us.

Malcolm wrote:
Amazing that you would use this to evangelize.

Author: Malcolm
Date: Tuesday, April 11th, 2023 at 9:05 PM
Title: Re: Qualifications of a Dzogchen Master
Content:

Tata1 said:
In dzogchen the 3 kayas are path experiences

Lingpupa said:
Intriguing. I'm sure that I've heard that kind of terminological scheme somewhere before, but I can't put my finger on it. Can you explain what it is saying, or give us the source?

Malcolm wrote:
Self arisen vidya Tantra, among many other Dzogchen texts.

Author: Malcolm
Date: Wednesday, April 12th, 2023 at 2:53 AM
Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue
Content:
Malcolm wrote:
Amazing that you would use this to evangelize.

It'sYa1UPBoy said:
Is saying that we should look to the Buddhas as guides really evangelism in a Buddhist forum? I should hope there's at least one Buddha that everyone here heeds.

Malcolm wrote:
The point was that you made a comment impugning gurus.

Author: Malcolm
Date: Wednesday, April 12th, 2023 at 9:22 PM
Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue
Content:

It'sYa1UPBoy said:
I...wasn't the one who said that, IIRC it was Zhen Li. I don't really have any thoughts on the Tibetan guru model beyond, "It's really not for me, so I'm not a Tibetan Buddhist."

But I understand now your reference to "evangelization" was specifically in reference to urging people to not follow gurus, so thank you for clarifying.

Malcolm wrote:

Amazing that you would use this to evangelize.

Shaiksha said:

I think Malcolm pointed out someone who was a practitioner of the Pure Land buddhism (if I am correct), using this situation to promote his own school of Buddhism. Whilst Vajrayana and Mahayana in general requires a human teacher/guru, the Pure Land buddhism does not need one and rely on the Buddha to save them or take them to the pure land after death (If I am wrong, I am sorry in advance for my real basic understanding of Pure Land buddhism) and hence would not have this type of problem to deal with. It can be interpreted like - I told you so (for those who have human teachers, especially the DL).

Zhen Li said:

Or I, like thousands of other Buddhists, who trusted and respected the Dalai Lama, feel let down, anyone.

Malcolm wrote:

That's your own impure vision. Own it.

Author: Malcolm

Date: Wednesday, April 12th, 2023 at 9:49 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Lingpupa said:

I know this thread has drifted away from the original question, as almost always happens, so if the mods want to split parts of it off that's fine by me. But in the meantime...

Having been a bit puzzled by Tata1's comment that In dzogchen the 3 kayas are path experiences,

and having had light shed by Gyurme Kundrol's comment that It just means that at the time of the fourth vision, *all* phenomena including the three kayas dissolve back into the basis. Dzogchen considers that the attainment of the third vision is the attainment of dharmakaya as a path experience.

I find myself still a little uneasy.

This may be just because of the way, ever and again, things stated on internet forums come across with a different flavour from what was intended, but my first sticking point is in the two apparently simple words "in dzogchen..." Now I am well aware that dzogchen texts often slant their terminology in a unique way, and that it is plain that

there is a considerable body of text and teaching that can usefully be described as "dzogchen". What worries me is the way those words suggest (to me, at any rate), that there is a monolithic - I'm tempted to say monocrystalline - body of text and teaching with a sharp and uncontested boundary from other related text and teaching that can be called "dzogchen", within which the usage of terms is fully consistent, or even defined, so that context other than being "in dzogchen" is unimportant. This would be as if any one technical term had just one clear and unvarying meaning across the whole of dzogchen. This would - obviously, in the light of dzogchen's extended history - be impossible, unless the title of "dzogchen" is reserved for a very small subset of what is generally called dzogchen. The rest would then be "not true dzogchen", a rather well-known fallacy.

Malcolm informed us that this idea (that in dzogchen the 3 kayas are path experiences) is stated in the "Self arisen vidya Tantra". Given that this is a dense text, and not a short one, it would be great if we could know the page and line number. I'm referring to Malcolm's own translation, of course.

My inability to quite swallow this whole was underlined, quite by chance, yesterday, as I was looking at the Chöying Dzöd, more specifically at Longchen Rabjam's autocommentary. Now again I'm aware that Richard Barron's translation is, by now, felt to be in need of improvement, and I should also make clear that I know, in particular, that the translation of rigpa as "awareness" is a particular *bête noir* of Malcolm's, who is, after all, a big cheese here at this site. So while I'm open to correction and to hearing further explanations, it seems hard to imagine that the central gist of The fruition, self-knowing awareness free of distortion, is sacred dharmakaya.. (p.6, second-last paragraph) does not, even on the basis of an imagined, improved translation, identify the fruition with the dharmakaya.

This would all be a nothing, provided I/we can back off from a simplistic (in the older sense) scheme of perfectly distinct and perfectly self-consistent body of "dzogchen" and replace the quote that niggles me with In some dzogchen teaching, the 3 kayas are often viewed as path experiences

.

Perhaps I'm just splitting hairs-

Malcolm wrote:

I'll be happy to provide you with many references, page numbers and all. I am in NYC right now and not at home, but I assure you this is how Dzogchen presents the kayas since they are present as the basis. The result, needless to say, is just realizing the original basis.

Author: Malcolm

Date: Wednesday, April 12th, 2023 at 10:35 PM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

Zhen Li said:

Own an impure vision? What does that mean?

Johnny Dangerous said:

Your response to this has been disappointing and you seem to be ignoring new information in favor of continuing to feel "let down".

It seems like you -want- to be let down because it bolsters your view.

Given the information we have thus far your stance of moral grandstanding about this looks more and more unreasonable.

Zhen Li said:

You are totally missing my point. The general public isn't considering this new information. Perhaps we might feel gratified by these anonymous posts and theories, but people will see it as excusing someone asking them to suck their tongue. I am also not convinced by these bits of "new information." It was uncomfortable from start to finish. That's not for me, but it may be for you. The Dalai Lama apologised, which is also to admit it went too far. There's no need to excuse it or reinterpret it as a good event.

Malcolm wrote:

He apologized because he understood people took offense. This does not mean he actually did anything strange. Zero Tibetans are upset about this.

Author: Malcolm

Date: Thursday, April 13th, 2023 at 1:17 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Anyone one else see the apparent contradiction here?

Malcolm wrote:

Gyurme has made an error, that's all.

Author: Malcolm

Date: Thursday, April 13th, 2023 at 3:14 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Take the result as the path and you'll do fine.

Malcolm wrote:

Actually, in Dzogchen we take the basis as the path, since there is no result to attain.

Author: Malcolm

Date: Thursday, April 13th, 2023 at 9:27 PM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

Malcolm wrote:

This news does surprise me in the least.

Author: Malcolm

Date: Friday, April 14th, 2023 at 1:36 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

Malcolm wrote:

This news does surprise me in the least.

Arnoud said:

Typo?

Does not surprise you I assume.

Malcolm wrote:

Correct, not surprising at all.

Author: Malcolm

Date: Friday, April 14th, 2023 at 2:07 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

Unripened just means not fully realised, it doesn't mean that that vidya wasn't fully experienced as you seem to say.

krodha said:

It is the same continuum of vidyā, but it is not yet the modality of vidyā as the “knowledge of the essence [snying po] that permeates all which is free of avidyā” as Vimalamitra says. Thus it is akin to an example jñāna.

Just like an example jñāna, as the mere clarity of mind, the vidyā of direct introduction is

also just the mere clarity of mind that we fuse with the “view” in order to ripen that vidyā with the prajñā of realization so that it becomes the “knowledge of the essence [snying po] that permeates all which is free of avidyā.”

heart said:

Sorry man, I don't buy that. Direct introduction gives a short experience of “knowledge of the essence [snying po] that permeates all which is free of avidyā” but it doesn't last long. So when "deciding on one point" all aspect of samsara arise as experience of body, speech and mind but one keep returning to the “knowledge of the essence”, thus deciding on that.

Malcolm wrote:

The difference between the clarity of the mind and the radiance of rig pa is the difference between grasping and not grasping subjects and objects. So you are both right. Why? Because the former arises from the latter.

Author: Malcolm

Date: Friday, April 14th, 2023 at 2:14 AM

Title: Re: The body and mind of the Buddha is non-dual

Content:

Aemilius said:

attachment to physical matter—as in the case for absorption which is the cause which projects an existence in

Arupadhatu—the mind will be reborn and will exist without relation to physical matter."

Malcolm wrote:

Indeed Vasubandhu gives this opinion, but it's just an opinion and there is disagreement on this point from both the Theravada school as well as Dzogchen teachings.

Author: Malcolm

Date: Friday, April 14th, 2023 at 2:26 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

krodha said:

It is the same continuum of vidyā, but it is not yet the modality of vidyā as the “knowledge of the essence [snying po] that permeates all which is free of avidyā” as Vimalamitra says. Thus it is akin to an example jñāna.

Just like an example jñāna, as the mere clarity of mind, the vidyā of direct introduction is also just the mere clarity of mind that we fuse with the “view” in order to ripen that vidyā with the prajñā of realization so that it becomes the “knowledge of the essence [snying

po] that permeates all which is free of avidyā.”

heart said:

Sorry man, I don't buy that. Direct introduction gives a short experience of “knowledge of the essence [snying po] that permeates all which is free of avidyā” but it doesn't last long.

krodha said:

If you're very ripe, that may occur. The vast, vast majority does not have that degree of insight during direct introduction, and they don't need to. All that is required is recognizing a moment of unfabricated consciousness [ma bcos pa'i shes pa skad cig ma]. Or vidyā in a direct perception, but both are just unripened vidyā.

heart said:

So when "deciding on one point" all aspect of samsara arise as experience of body, speech and mind but one keep returning to the “knowledge of the essence”, thus deciding on that.

krodha said:

“Deciding on one point” just means you understand the continuum of vidyā is where buddhahood occurs, and nowhere else. All one has to do is to mature that unripened vidyā and buddhahood is a guarantee. That is all “deciding on one point” means.

That is why Vimalamitra makes this statement:

Fire is produced through the meeting of two things: the meeting of a person's hands with a spindle. The fire does not exist in the spindle, nor does it exist in the hands of the person. Fire arises when three things meet: the hand, the spindle, and the fireboard. Similarly, though there is buddhahood in nondual dharmatā, it does not exist in one's vidyā alone, which is insufficient. Likewise, a guru alone is insufficient. Also, one's cultivation is insufficient. When these three things meet [vidyā, guru, and cultivation], buddhahood is a certainty.

You must “cultivate” i.e., ripen and mature the vidyā that the guru introduces you to and then buddhahood is a certainty. But vidyā alone without cultivation is not enough, just like an example jñāna alone without cultivation is insufficient.

Malcolm wrote:

The point goes to krodha.

Author: Malcolm

Date: Friday, April 14th, 2023 at 6:44 AM

Title: Re: The body and mind of the Buddha is non-dual

Content:

Malcolm wrote:

there is disagreement on this point from both the Theravada school as well as Dzogchen teachings.

Astus said:

Not in Theravada. See: <https://suttacentral.net/kv8.8/en/aung-rhysdavid>s. The commentary (The Debates Commentary, p 136) identifies those who believed that there was matter in the immaterial realm as the Andhakas, i.e. the <https://en.wikipedia.org/wiki/Caitika>s.

Also: 'In the sense planes, twenty-eight material phenomena are found; in the fine-material planes, twenty-three; among the non-perceptibles, seventeen; but none in the immaterial plane.' (A Comprehensive Manual of Abhidhamma, p 258)

Malcolm wrote:

Well then among some vibhajyavadins. In any case it's a matter of opinion, not fact.

Author: Malcolm

Date: Friday, April 14th, 2023 at 8:16 PM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

gelukman said:

I would say for the defense of many who accused of rape in Buddhism.

It is not simple true. As most masters are into commercialism, power trips and fame.

It is easy for these women to think later "He did not give me a fair share".

Sādhaka said:

Agreed^.

This is why we shouldn't always be so quick to judge on these kinds of controversies.

Malcolm wrote:

That's funny, coming from you....

Zhen Li said:

He has issued a formal apology for the act.

Sādhaka said:

Then not a deepfake.

Crazy.

I want to see him as one who has actualized Sutra, Tantra, and Dzogchen; yet I'm now forced to see him as either joe-biden-esque and/or senile....

Author: Malcolm

Date: Friday, April 14th, 2023 at 8:23 PM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

gelukman said:

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It is easy for these women to think later "He did not give me a fair share".

Malcolm wrote:

We will find out. Choga is entitled to his day in court. But I have seen this pattern before, including the abortion part. It wasn't rape, but the lama in question absolutely behaved inappropriately.

Author: Malcolm

Date: Friday, April 14th, 2023 at 9:29 PM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

Zoey85 said:

Teachers of secret mantra now need to straddle that fence and live up to (and pretend to bow down to) the projections of impure view.

Malcolm wrote:

No, we don't. Even the Buddha had to deal with false accusations, as in the case of the young women who showed up with a washtub under her sari, and accused the Buddha of impregnating her.

All we need to do is maintain our own personal integrity. If we do that, then there will be no problem. If we start hitting on people, misappropriating organizational funds, etc., than that lays us open to criticism. But undeserved criticism needs to be met with laughter and derision at the people making false claims, and possible defamation lawsuits.

Author: Malcolm

Date: Friday, April 14th, 2023 at 9:36 PM

Title: Re: The body and mind of the Buddha is non-dual

Content:

Aemilius said:

Thanks. It is quite useless arguing about this matter, if and when we don't have firsthand experience of this. I.e. what it is like to be in arupya-dhyana in this life or in a previous life, and how we are conscious of other beings in the arupya-dhatu? Also, you cannot rule out the possibility that Vasubandhu or his teachers or colleagues had firsthand knowledge in this matter.

Malcolm wrote:

You also cannot than rule out the possibility that the Buddhas who taught the Dzogchen tantras also had first hand knowledge in this matter. Frankly, I'll go with the Dzogchen tradition on this one. YMMV.

Author: Malcolm

Date: Friday, April 14th, 2023 at 9:40 PM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Nalanda said:

Does this sutra mean that we should never speak critically of dharma teachers?

Malcolm wrote:

No. It means we should never speak critically of qualified dharma teachers. The authors of the sūtra were not referring to every fraud who set themselves up on the corner hawking the dharma for fun and profit.

"Critical" here means to claim that someone who is qualified is not qualified out of malice, envy, or ignorance.

Author: Malcolm

Date: Friday, April 14th, 2023 at 10:34 PM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

gelukman said:

I would say for the defense of many who accused of rape in Buddhism.

It is not simple true. As most masters are into commercialism, power trips and fame.

It is easy for these women to think later "He did not give me a fair share".

Sādhaka said:

Agreed^.

This is why we shouldn't always be so quick to judge on these kinds of controversies.

PeterC said:

There have been many studies of the rate of "false reporting" of rape by women, and the estimates for the rate of this range from 2-8% of accusations. The FBI's estimate is 8%.

However the rate of unreported rapes is extremely high. Estimates for the percentage of female victims that never report rape are typically around 80%. The most common reasons given for this are that women are often not believed, reporting can be more damaging socially to the victim than to the rapist, etc.

So sure, everyone is innocent until proven guilty, etc. But when a woman says they've been raped, it's overwhelmingly likely that they have been: and we should be

encouraging women to come forward and report abuse by supporting them, not meeting reports with blanket statements like “she could be lying because she wanted money”.

Many rape cases end up in he said / she said due to lack of evidence. However in this case, we have a lot of corroborating evidence. There was an alleged pregnancy. She spoke to other members of the sangha, and their response seems to indicate that they were aware of a problem. A reasonable person looking at these facts would conclude that it's overwhelmingly likely that she was assaulted.

Malcolm wrote:

Indeed:

32. For every 1000 rapes in the US, 995 perpetrators will go unpunished.

Studies covering unreported sexual assault statistics show that the overwhelming majority of perpetrators will escape punishment of any kind. US rape stats show that too many victims are afraid to follow through with the legalities of their claim, leading to perpetrators escaping punishment of any form.

<https://legaljobs.io/blog/sexual-assault-statistics/>

Author: Malcolm

Date: Friday, April 14th, 2023 at 10:45 PM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Nalanda said:

Would it be wrong to speak negatively of the Karmapa, Sogyal, and Trungpa?

Malcolm wrote:

All three of these men have benefitted the Dharma in many ways. The personal conduct of all three of these men is quite questionable in some areas.

Trungpa's books were the first Dharma books many of us read, myself included. His material, at the time, was groundbreaking. Also, the 1970's was a different time. Today, a teacher who behaved like Trungpa would not last five minutes. And even in the 70's there was considerable negative press about him. Negative press dogged Sogyal as well. Nevertheless, Sogyal's book sold millions of copies and in it many people were introduced to the Dharma.

Both Trungpa's and Sogyal's books are likely to fade into obscurity with time. There will always be another karmapa.

You have to decide what is the benefit of criticizing someone or being silent. In most cases, criticism is just bitching.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 12:11 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

Feel free to quote Tulku Ugyen saying that vidya need to be matured and ripened.

dharmafootsteps said:

Surely if there was nothing to be matured/ripened, if that first glimpse was fully qualified, one would be an arya immediately upon the initial recognition of vidya, which we know is not the case for practically everyone.

heart said:

I already answered this. Once you recognised vidya in direct introduction the path is to familiarise yourself with that vidya. Vidya isn't matured or ripened it is only prolonged. And also if you don't get a "fully qualified" experience of vidya during direct introduction then you didn't get it.

Malcolm wrote:

Vimalamitra states in the Lamp that Summarizes Vidyā in the Variegated Syllables section of the Vima Nyingthig:

3.1 The vidyā that apprehends characteristics [when one is a beginner], called “the vidyā that nominally designates generic and specific phenomena,” is merely one’s clear and nonconceptual consciousness known to oneself, contaminated with many cognitions.

3.2 The [vidyā that] appropriates the basis [226] generates all the consciousnesses when present in one’s body and abides as mere intrinsic clarity. This is called “unripened vidyā,”

3.3 The vidyā of the abiding basis is the reality of the essence, original purity, that exists possessing the three pristine consciousnesses. The vidyā which is not covered by partiality [endowed with the nature of the pristine consciousness of compassion] is present as the essence of omniscient pristine consciousness...

3.4 The vidyā of insight is those vivid appearances when the instruction is demonstrated. It is called “the self-appearance endowed with the essence of the bindu.”...

3.5 The vidyā of thögal is [227] the absence of increase or decrease in experience, having reached the full measure of appearance...

Are those [five] vidyās different or not? They are not different because there is nothing more than a single essence.

As for the relationship between vidyā and the three kāyas, he continues:

To confirm vidyā as the three kāyas: Vidya is empty and not established in any way. That also is the dharmakāya [which does not exist somewhere else]. It appears as clear and

diverse, however, it is also natureless. That also is the sambhogakāya [which does not exist somewhere else]. Its various deeds are the play of compassion. That also is the nirmāṇakāya [which does not exist somewhere else]. [229] The three kāyas of vidyā are called “innate attributes.” When vidyā is still, the three kāyas are called “the transcendent state of the dhātu of the basis.” When vidyā arises, the three kāyas are called “the transcendent state that arises from the basis.” When vidyā is liberated, the three kāyas are called “the transcendent state of total liberation.” When vidyā is purified, the three kāyas are called “the transcendent state of original purity” [having reached the state of exhaustion].

Based on this we can understand the three kāyas are innate attributes of rig pa. Not only this, but we can understand that the three kāyas are just path experiences that exist in the basis, but not in the result.

heart said:

However, as aspects of clarity, the appearances of the path are not the result. [56b] In response to the question of why the appearances of the path are not the result, since they are illuminated for the doorway of the pure essence of the sense organ of the eye, the apparent aspect of the lamp is the path. Since the exponential increase of experience is the sambhogakāya, and vidyā reaching its full measure is the dharmakāya, the three kāyas are explained to be path appearances.

Malcolm wrote:

Blazing Lamp, pg. 130

heart said:

Furthermore, (1) the pristine consciousness of one’s vidyā is not within the range of wisdom; (2) it cannot be confirmed with words; (3) it cannot be sullied by misdeeds; [69a] (4) it cannot be improved through virtues; (5) it lacks distinction between sharp and dull faculties; (6) the three kāyas and the five pristine consciousnesses are not the result, but the path; and (7) delusion is the companion of the path, pristine consciousness. These seven points indicate the superiority of the Natural Great Perfection over the common vehicles.

Malcolm wrote:

The Tantra Without Syllables, pg. 167

Author: Malcolm

Date: Saturday, April 15th, 2023 at 12:47 AM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Nalanda said:

Would it be wrong to speak negatively of the Karmapa, Sogyal, and Trungpa?

Kai lord said:

For the first one on your list, He was prophesied to be a future Buddha.

Malcolm wrote:

Sure, if he really is the incarnation of Karma Pakshi. But why should anyone believe this?

Kai lord said:

The second on your list, its claimed that he achieved Buddhahood during bardo.

Malcolm wrote:

This is not a surprising claim, most Dzogchen practitioners attain liberation in the bardo of dharmatā. It's a guarantee of Dzogchen teachings. That has nothing to do with their actions in this life. Again, Vimalamitra:

After practicing this, even one who has committed the five limitless deeds [as they are not obscuring] will be liberated in this life.

But it certainly does not mean we cannot criticize or point out that this person harmed a Buddha, killed an arhat or one of their parents, or was a fully ordained bhikṣu who caused a schism in the Sangha, or was accused of raping a nun in their care.

In Dharma, we don't hold the view that people are irredeemably wicked, no matter how wicked they may be.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 12:52 AM

Title: Re: Making sense of Lama Yeshe's Rebirth

Content:

Nalanda said:

How could Lama Yeshe, who's done great work, be reborn as a D-rate film maker?

Malcolm wrote:

Talent for Dharma might not translate into talent for film making.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 1:19 AM

Title: Re: H.E. Dzogchen Khenpo Choga Rinpoche

Content:

Sādhaka said:

Malcolm,

I figured someone would say something like that.

If you saw the progression of my posts in that other thread though, you'll see that towards the end I admitted that I was hasty in my judgement, and would owe a apology to the 14th Dalai Lama based on new information that had come out.

I feel like a jerk now; and at the same time, if anything, this only reinforces what I just posted in reply to Gelukman here.

Malcolm wrote:

I did see the progression. But your statement rather reminded me of Jamie Tartt complaining to Ted Lasso about Zava being a self-centered jerk.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 1:44 AM

Title: Re: Other religions and their achievements

Content:

Jokingfish said:

Do other religious practitioners get to be stream winners or more?

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 2:00 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

I am sorry Malcolm but since I don't know the context of these teachings it is difficult

Malcolm wrote:

It means that vidyā has not been exposed nakedly yet.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 3:03 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

So I stick with what my Guru told me and leave the gradual Dzogchen to you.

Malcolm wrote:

Ummm, Magnus...I never advocated Dzogchen as a gradual or a sudden path, it is neither.

Moreover, my translation of the passage I shared with you is more than ten years old.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 3:19 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

So I stick with what my Guru told me and leave the gradual Dzogchen to you.

Malcolm wrote:

Ummm, Magnus...I never advocated Dzogchen as a gradual or a sudden path, it is neither.

Moreover, my translation of the passage I shared with you is more than ten years old.

heart said:

Maybe, but you where not saying this 10 years ago. You said many times that Dzogchen isn't a gradual path but you seem to recently have changed your mind on that point.

Malcolm wrote:

No, I have not ever changed my mind on this point. You are misunderstanding the point.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 3:59 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Sādhaka said:

Ripening on the other hand (i.e. in your way of seeing it that is; correct me if I'm wrong again) implies that there's an ego who intentionally or volitionally tries to ripen something.

Malcolm wrote:

No more than a fruit has an ego which causes its ripening. Ripening is something that happens naturally when the right conditions are present.

But here, the term is being misunderstood.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 4:29 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

How could vidya become mind? Mind is avidya.

krodha said:

Vimalamitra:

As such, knowledge (vidyā, rig pa) itself becomes ignorance (ma rig pa, āvidyā) and nondelusion becomes delusion.

heart said:

That vidya couldn't possibly be the vidya we are talking about here.

Malcolm wrote:

Yes, it is. This is from Buddhahood, pg. 77

For example, from a commentary on the Cuckoo of Vidyā by Dorje Gyaltsen:

Now then, if it is asked “Is it not impossible for such a pure primal nature to appear to the mind of a person?” it is possible, called “vidyā”. The vidyā of migrating beings itself appears as the mental consciousness in terms of apprehending subjects and apprehended objects. When vidyā manifests its own primal nature, the mental consciousness manifests as self-originated pristine consciousness.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 5:40 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

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heart said:

Can you please read my answer to khroda above.

Malcolm wrote:

There is only one rigpa under discussion here, not two. As Longchenpa says in Stainless Space:

The essence of mind is the radiance of vidyā which is mounted on the vāyu.

And:

In addition, when mind comes and goes, vidyā is not truly evident. When vidyā remains in its own radiance, mind is not evident, seeming as though when one arises, the other ceases. However, when vidyā is stable, because the radiance of vidyā dissolves into the basis, mind ceases for a moment.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 7:19 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Kai lord said:

Disagreements are so common in Buddhism as it seems when one reads frequently, they are destined to come across tonnes of opposing views or alternative interpretations in tenets, completion stage practices, etc, each without a final resolution or conclusion to those debates, leaving the poor confused Buddhists to search the answer themselves. Almost as bad as the scientists arguing over various quantum interpretations.

Fortunately there are two means of acquiring knowledge in Buddhism, either through reasoning or direct experience. Those who find the former difficult, always have the second option open to them.

Malcolm wrote:

All debates about Dzogchen go to die in Longchenpa and the original texts.

Yogis should not be in debates anyway.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 7:11 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

Interesting end to this discussion for me. I went to sleep and dreamed that I was spending a lot of time with ChNNR. He was living in the very north of my country and was very available. We were eating together and but I only remember discussing things like "panini" and that Rinpoche wanted one. When I woke up this morning from that dream I had clear understanding what Khroda and Malcolm was trying to say in my mind. That all the different modalities of rigpa are the same rigpa and so on makes perfect sense. However I still feel there is no need to mature and ripen anything. No need to change or improve anything in the rigpa that recognise the basis.

Malcolm wrote:

Correct, there is no need to ripen or change anything, unripened rig pa is a term for rig pa which has not been pointed out.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 9:37 PM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

treehuggingoctopus said:

Briefly put:

The dakini's head: Is it the lion's or the snow lion's?

Malcolm wrote:

Neither, according to ChNN. It is the face of a nonhuman being that we interpret as lion-faced.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 9:41 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Kai lord said:

Disagreements are so common in Buddhism as it seems when one reads frequently, they are destined to come across tonnes of opposing views or alternative interpretations in tenets, completion stage practices, etc, each without a final resolution or conclusion to those debates, leaving the poor confused Buddhists to search the answer themselves. Almost as bad as the scientists arguing over various quantum interpretations.

Fortunately there are two means of acquiring knowledge in Buddhism, either through reasoning or direct experience. Those who find the former difficult, always have the second option open to them.

Malcolm wrote:

All debates about Dzogchen go to die in Longchenpa and the original texts.

Yogis should not be in debates anyway.

Kai lord said:

Quite frankly, I have already lost count of how many debates you have taken part in for the past two decades (approximately).

Apparently those activities don't seem to affect your understanding at all.

Malcolm wrote:

I never claimed to be a yogi.

Author: Malcolm

Date: Saturday, April 15th, 2023 at 9:48 PM

Title: Re: Other religions and their achievements

Content:

Jokingfish said:

Can you say in few words, if possible, what practices exactly are different between Hinduism and Buddhism (i mentioned in previous posts their similarities, why aren't these similarities enough)?

Malcolm wrote:

Refuge, Bodhicitta, and View.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 12:13 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

Interesting end to this discussion for me. I went to sleep and dreamed that I was spending a lot of time with ChNNR. He was living in the very north of my country and was very available. We were eating together and but I only remember discussing things like "panini" and that Rinpoche wanted one. When I woke up this morning from that dream I had clear understanding what Khroda and Malcolm was trying to say in my mind. That all the different modalities of rigpa are the same rigpa and so on makes perfect sense. However I still feel there is no need to mature and ripen anything. No need to change or improve anything in the rigpa that recognise the basis.

Malcolm wrote:

Correct, there is no need to ripen or change anything, unripened rig pa is a term for rig pa which has not been pointed out.

krodha said:

Although Longchenpa does at the very least say vidyā is “matured” along the path.

Tshig don mdzod:

de yang gzhi nas 'phags pa'i rig pa sa bon lta bu grol 'khrul gang byed ma nges pas ma smin pa'i rig pa zhes bya ste/ /sangs rgyas su smin par byed pa ni rtogs pa'i shes rab kyis byas te

Furthermore, since the vidyā [rig pa] that arises from the basis is like a seed, uncertain to produce either liberation or delusion, it is called “unripened vidyā”: that which will mature it into full buddhahood is the prajñā of realization.

Khenpo Jikphun commentary by way of Jean-Luc Achard:

Therefore this state of vidyā [rig pa] is styled as “unripened” [ma smin pa] because it has

not yet been “brought to maturity” through the prajñā or sublime knowledge that realises its very nature.

Seems to suggest there is a process of maturation or “ripening” that is occurring from (i) the time that we merely identify a moment of unfabricated consciousness, to (ii) realizing emptiness at third vision where the prajñā of realization is first encountered, to (iii) finally buddhahood at the time of the result. For example.

Malcolm wrote:

This prajñā of realization is not the third vision. It occurs when rigpa is nakedly exposed. Otherwise, the path would not work. Here, in this context Longchenpa is discussing rig pa at the time of the arising of the basis, in the section on the liberation of Samantabhadra and the delusion of sentient beings.

The context that Vimalamitra cites the term in the context of a sentient being who is still subject to transmigration, but we know that anyone who nakedly exposes rig pa in a direct perception will no longer continue in samsara and will achieve realization in this life, the time of death, the bardo, or in a buddhfield.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 12:24 AM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

treehuggingoctopus said:

Briefly put:

The dakini's head: Is it the lion's or the snow lion's?

Malcolm wrote:

Neither, according to ChNN. It is the face of a nonhuman being that we interpret as lion-faced.

treehuggingoctopus said:

Right, which would be his gloss on all animal-faced/headed deities and protectors. That said, the question remains: we interpret their face as the common-or-garden variety lion's, correct?

Malcolm wrote:

I guess we don't interpret it at all, since it isn't an accurate interpretation.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 12:47 AM

Title: Re: Dalai Lama kisses boy on his lips and asks him to suck his tongue

Content:

Zhen Li said:

In this case, the HH remained silent for decades.

Malcolm wrote:

Frankly, this is false.

HHDL addressed the issue of abusive teachers many times. But you cannot expect him to get involved in dealing with every claim of abuse. With respect to Sogyal, HHDL did his best. HHDL is not to blame for Sogyal's sybaritic lifestyle. It's just too much to expect. Tibetan Buddhism is not a top down organization like Catholicism. It is rhizomatic and there is no complaint department. It is on the student to make sure their teacher is qualified. This is stated in too many texts to mention. Unless the teacher's conduct crosses the line into criminal behavior (as in the Spatz case), there is not much any lineage head can do. HHDL stated many times that people should go to the newspapers if they felt a teacher's conduct warranted it.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 12:51 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

krodha said:

Ok thanks. This is then referring to thögal because otherwise realized prajñā is only accessible to āryas, yes?

Malcolm wrote:

It's referring to both trekcho and thogal, since the key point of both is nakedly exposing rig pa. That is where the path of Dzogchen actually begins.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 2:31 AM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

treehuggingoctopus said:

Right, which would be his gloss on all animal-faced/headed deities and protectors. That said, the question remains: we interpret their face as the common-or-garden variety lion's, correct?

Malcolm wrote:

I guess we don't interpret it at all, since it isn't an accurate interpretation.

treehuggingoctopus said:

Well, when the Boss says, "now you imagine you are Simhamukha," he speaks of "her lion face" (and details follow). So we definitely interpret, automatically or not, one way

or another.

Malcolm wrote:

All I can say is that divine pride has little to do with art.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 3:15 AM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

treehuggingoctopus said:

Well, when the Boss says, "now you imagine you are Simhamukha," he speaks of "her lion face" (and details follow). So we definitely interpret, automatically or not, one way or another.

Malcolm wrote:

All I can say is that divine pride has little to do with art.

Könchok Thrinley said:

Sure, ofc. However, the visualization has a meaning. One does not have to be detailed, however if one wishes to be or it helps, then why not. And I can see how clearing up this form of doubt can only help with developing divine pride. I mean after all the face is quite important not only in case of yidams, is it not?

Malcolm wrote:

How many heads, arms, and faces does rig pa have?

Author: Malcolm

Date: Sunday, April 16th, 2023 at 3:56 AM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

Malcolm wrote:

How many heads, arms, and faces does rig pa have?

Könchok Thrinley said:

Oh sorry, I should have realized you have decided to switch to zen.

Malcolm wrote:

No, but the point is that divine pride is not related to visualizing anything. It is the strong identification, "I am [insert name of deity here]."

For example, we have Yamantaka Vajrabhairava and his protector, but in reality, neither have a bulls head. The class of beings called Yamas have this appearance, which to us appears as a water buffalo head, but in reality, they do not have water buffalo heads.

Also, Tibetan thankha images depict Tibetan imaginations, just as the earlier Nepalese paintings represent Nepalese imaginations, for example this representation of Palden Lhamo from the 14th century:

<https://www.himalayanart.org/items/13824>

As opposed to this on from the 17th century:

<https://www.himalayanart.org/items/330>

These representations are conceptual approximations. I am sure we can visualize a lion face dakini in a modern context without relying on these earlier ideas.

lionface.jpg (493.73 KiB) Viewed 967 times

Author: Malcolm

Date: Sunday, April 16th, 2023 at 4:26 AM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Kai lord said:

Yes that is the same for all Kagyu traditions in general including Drikung, etc. They whole heartedly believe in the unbroken line of blessing by a stream of realized masters that accumulates and snowball one generation after another, resulting in every generation of practitioners receiving more blessings than the one that came before it.

Its truly an unique feature not found in other schools.

Malcolm wrote:

That's false. The Sakyapas and Gelukpas hold the same view of Naro Khachoma lineage in particular.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 5:40 AM

Title: Re: How to test the teacher

Content:

It'sYa1UPBoy said:

The Buddha told his monks not to speak publicly of their attainments precisely to head off any potential charlatans.

Malcolm wrote:

This actually does not apply to Mahāyāna monks.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 10:08 AM

Title: Re: What are you watching? Any good?

Content:

Kim O'Hara said:

...Christians' prosperity theology

Sādhaka said:

I had a friend who once told me in the early 2000's that America was as prosperous as it was because it's a mainly Christian country.

On the surface that's utter nonsense; yet there is simultaneously some truth to it, because at least there was some aspiration toward good there as opposed to that recent trend of nihilism.

Good & bad are relative; yet, if you want good within samsara, then only good can beget good.

Malcolm wrote:

Christians have always been nihilists because of their belief in the apocalypse, indeed such beliefs were behind the Iraq war, and so on. There is no one more nihilistic than someone who thinks they are saved, and therefore beyond moral consequences.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 10:27 AM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Nalanda said:

Would it be wrong to speak negatively of the Karmapa, Sogyal, and Trungpa?

Malcolm wrote:

All three of these men have benefitted the Dharma in many ways. The personal conduct of all three of these men is quite questionable in some areas.

BareBones said:

I don't think we've seen the full flowering of their deeds yet. And I don't mean this in a positive way.

I don't know much about the Karmapa's situation, but Sogyal and Trungpa have greatly damaged the reputation of the Vajrayana. And with regard to Trungpa, I don't even think

the general public are fully aware of the extent of his misdeeds. The recent drama with HHDL (which is not the same, but is spreading like wildfire online) is likely to increase scrutiny.

I fear for our tradition. We've been way, way too lax about confronting bad behavior - and especially too lax about confronting bad behavior hiding itself behind tantric rhetoric.

I swear I will NEVER keep silent about something I know to be wrong. I don't care about the scare tactics invoked to ward off criticism. Hiding and enabling charlatanry and perversion out of personal fear of the consequences of broken Samaya seems like a grosser violation of Samaya, if you understand that in a more expansive sense, than "criticism." It makes a mockery of our tradition. It makes a mockery of guru devotion.

Malcolm wrote:

No one is suggesting you should be silent about something you know is wrong. I am suggesting however that no one is solely defined by their sins, imagined or real.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 2:20 PM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Malcolm wrote:

No one is suggesting you should be silent about something you know is wrong. I am suggesting however that no one is solely defined by their sins, imagined or real.

BareBones said:

I agree with you - in the case of Trungpa, the man clearly had insight. This is what makes him so tragic. In any case, I do not believe we need to "bury" these people. But we can't afford to lie about them, either. In Trungpa's case, it's genuinely incredible how long it has taken for people to really acknowledge that something was wrong.

Malcolm wrote:

I agree. That's why when people claim, based on authority, that someone like Trungpa was a "mahasiddha," I don't agree. On the other hand, to discount his influence would be a mistake, and that goes for Sogyal as well. Talented people f**k up, dramatically so. The problem in Tibetan Buddhism is the myth of authority. But Tibetan Buddhism is facing its own crisis of coping with modernity.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 7:40 PM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Kai lord said:

Yes that is the same for all Kagyu traditions in general including Drikung, etc. They whole heartedly believe in the unbroken line of blessing by a stream of realized masters that accumulates and snowball one generation after another, resulting in every generation of practitioners receiving more blessings than the one that came before it.

Its truly an unique feature not found in other schools.

Malcolm wrote:

That's false. The Sakyapas and Gelukpas hold the same view of Naro Khachoma lineage in particular.

Kai lord said:

Really? Because I have never heard of them mentioned that not even during teaching . But that would make sense since that lineage originated from Naropa.

Is that also true for the short Naro Khachoma lineage from Jamyang khyentse wangpo as well?

Malcolm wrote:

Really.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 8:17 PM

Title: Re: Sutra Question: We should never speak critically of dharma teachers?

Content:

Kai lord said:

Really? Because I have never heard of them mentioned that not even during teaching . But that would make sense since that lineage originated from Naropa.

Is that also true for the short Naro Khachoma lineage from Jamyang khyentse wangpo as well?

Malcolm wrote:

Really.

Kai lord said:

Ok I will take your word for it because I just checked the commentaries (including Gelug ones), its not there.....

Among the Sakya crowd that I am familiar with, they tend to think like Nyingma and like to emphasize how short Jamyang khyentse wangpo's VY lineage was which results in greater blessing. This might revolutionize their thinking for once.

Malcolm wrote:

It's there. And it has nothing to do with JKW. It has to do with Cakrasamvara in general.

Author: Malcolm

Date: Sunday, April 16th, 2023 at 9:06 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

august said:

Recommend a good book (English) with actual instructions for meditation. Something one can follow and put to practice. Dzogchen specific.

Malcolm wrote:

That's not possible without Dzogchen transmission.

Author: Malcolm

Date: Monday, April 17th, 2023 at 10:33 PM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

Malcolm wrote:

I am sure we can visualize a lion face dakini in a modern context without relying on these earlier ideas.

lionface.jpg

treehuggingoctopus said:

No escape from Aslan.

To be honest, I asked because I was curious about the history of the yidam and her representations. But since we have veered onto practice, I was wondering, Malcolm, what your take on such explanations of visualisation would be:

<https://www.luminouswisdom.org/index.php/publications/gateway-to-the-vajrayana-path/3894-the-generation-stage>

Malcolm wrote:

It's pretty standard.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 12:23 AM

Title: Re: The lion, Simhamukha and no wardrobe

Content:

treehuggingoctopus said:
No escape from Aslan.

To be honest, I asked because I was curious about the history of the yidam and her representations. But since we have veered onto practice, I was wondering, Malcolm, what your take on such explanations of visualisation would be:

<https://www.luminouswisdom.org/index.php/publications/gateway-to-the-vajrayana-path/3894-the-generation-stage>

Malcolm wrote:
It's pretty standard.

treehuggingoctopus said:
But it is also quite far away from what you shared here, or what ChNN taught, isn't it?

Malcolm wrote:
It is the Mahāyoga approach.

Author: Malcolm
Date: Tuesday, April 18th, 2023 at 1:25 AM
Title: Re: Good book on meditation - a manual, if you will
Content:
Dawa Ösel said:
It's basically:

4. Thelepathical Transmission

Malcolm wrote:
No such thing. And your other answers are also incorrect. You have garbled Chogyal Namkha Norbu's explanation of the three transmissions—oral, symbolic, and direct (which is not telepathic in any sense whatsoever) and added your own fabrications. All four of the Dzogchen empowerments contain these three transmissions. But only a student who has successfully recognized instant presence can be said to have entered the direct transmission. Since you claim to be a student of ChNN's, you need to review the section on Transmission in the beginning of the Song of the Vajra book.

As someone else mentioned correctly, the four empowerments of the Great Perfection are the elaborated empowerment, the unelaborated empowerment, the very unelaborated empowerment, and the extremely unelaborated empowerment.

Author: Malcolm
Date: Tuesday, April 18th, 2023 at 3:37 AM
Title: Re: Good book on meditation - a manual, if you will

Content:

Dawa Ösel said:

What exactly does "elaborate" , "unelaborate" and so on exactly mean? Never heard of that. Can you give an example?

Malcolm wrote:

It means exactly what it says. In Dzogchen there are for empowerments, elaborated to extremely unelaborated." What we call "direct introduction" is basically the third of these, the very unelaborated empowerment, which is generally considered the empowerment for trekchö. All of them however are complete, and the whole path of Dzogchen may be practiced on the basis of any of them.

Dawa Ösel said:

1. Never claimed to be a student of ChNNR (i mentioned i consider him a heart teacher of mine, cause his books, besides others, brought me to Dzogchen. Big difference.

Malcolm wrote:

When people call someone a "heart teacher," it usually means they have directly taken teachings from that person, not just read one of their books.

Dawa Ösel said:

2. No, i did not get that classification from ChNNR, as i said

Malcolm wrote:

Then they garbled ChNN's classification. In any case there is no such thing as a telepathic transmission. The crystal is just part of the symbolic transmission, because a crystal is just a symbol.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 3:41 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Jules 09 said:

No direct mind transmission/blessings of the lineage - really ??
Why do you say that?

Malcolm wrote:

For the same reason I say that tortoises do not have hair, rabbits have no horns, and barren women do not give birth to children.

"True blessings are the oral instructions on how to become enlightened in a single

lifetime, which you can receive from a qualified master."

Tulku Urgyen, Vajra Speech, pg. 19

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 3:52 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

The vidya that recognise the basis is not obscured, it is just not recognised.

Malcolm wrote:

Actually, it is. What is never obscured is the basis itself.

The conscious aspect of the basis can be deluded. If we follow your system, one could never become deluded. Further, there would be knowledge (rig pa) and ignorance (ma rig pa) of the same thing (the basis) at the same time. In Buddhahood it is stated: Since that so-called 'the knower' (rig pa po) or 'the mind' (the assertion of a special awareness demonstrated in our own texts) is deluded, for it example, that delusion that white smoke is yellow is a delusion of the eye, likewise, that [eye] becomes self-deluded.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 4:01 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

Similarly, if one were to consider 'telepathy', it would require the proper 'ears' to hear and the proper mind to hear. Functionally not really any different than any other form of communication. Just with a different mechanism perhaps.

Malcolm wrote:

Correct, the student would also have to be telepathic.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 4:43 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Johnny Dangerous said:

If Buddhas or masters could telepathically direct us to recognition, or even provide blessings without us doing anything, we'd all be enlightened.

It's a convention for people to think this way, but upon examination it seems like it cannot be true.

Jules 09 said:

You need to experience it to know it.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 5:02 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

heart said:

The vidya that recognise the basis is not obscured, it is just not recognised.

Malcolm wrote:

Actually, it is. What is never obscured is the basis itself.

The conscious aspect of the basis can be deluded. If we follow your system, one could never become deluded. Further, there would be knowledge (rig pa) and ignorance (ma rig pa) of the same thing (the basis) at the same time. In Buddhahood it is stated: Since that so-called 'the knower' (rig pa po) or 'the mind' (the assertion of a special awareness demonstrated in our own texts) is deluded, for it example, that delusion that white smoke is yellow is a delusion of the eye, likewise, that [eye] becomes self-deluded.

heart said:

I feel it is pretty strange to distinguish the vidya that recognise the basis and the basis it self because then there is an obvious duality. Most masters when they say rigpa, they actually mean the basis recognised.

Malcolm wrote:

Correct, when the basis is recognized, then there is vidyā. When it is not recognized, there is ignorance. But it is the same thing which is either recognizing or not recognizing the basis.

This is why we have the explanation of the ignorance of the same identical cause (not knowing one's own state, like being in deep asleep), the connate ignorance (nonrecognition of the appearances that arise from the basis, like being in a dream and not recognizing it), and the ignorance of imputation (our normal, everyday, waking, deluded vision).

The point is this really—that nonrecognition is transient. It is not inherent to the conscious aspect of the basis. That very state of nonrecognition is proof that vidyā is not contaminated, just as jaundiced vision is proof that one can see correctly when the jaundice is removed. Vidyā is not inherently obscured. So sometimes we talk about mind, which arises from the contamination of the radiance of rig pa by karmic vāyus, for

example. When those winds cease, the mind ceases, etc., and rig pa is exposed. When we say that rig pa has never been deluded, is not deluded, and can never be deluded, we are talking about the actual nature of the mind, which obscurations can never contaminate inherently. In other words, while rig pa is permanent, ignorance is impermanent once ignorance's own real nature as rig pa is discovered.

Buddahood, pp. 47-48, states

As such, from not recognizing that rig pa and ma rig pa have the same cause, like the front and back of one's hand, the ma rig pa of the same identical cause arises from not coming to the ultimate nonduality. The connotation that arises from that is a term of duality i.e. as soon as the conceit occurs "this is originally pure", it is inseparable from that ma rig pa. Thus ma rig pa depends on rig pa. Delusion depends on non-delusion. As such, rig pa itself becomes ma rig pa. That non-delusion becomes delusion. From that grasping subject and objects arises.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 5:07 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Jules 09 said:

You need to experience it to know it.

For an authentic yogi...

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 5:12 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Jules 09 said:

It's called Direct Introduction.

Malcolm wrote:

This is just a fantasy. And so:

serious.jpeg (79.02 KiB) Viewed 672 times

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 6:37 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Jules 09 said:

If you read my posts carefully you will notice that I have not used the word "telepathy". It's an English word and has connotations that some may find uncomfortable - not really the right word...

Josef said:

How would you describe "direct introduction" then?

Jules 09 said:

Can you describe it? That experience?

Malcolm wrote:

Further, if it is asked what is the system of liberation, it is liberation through the meaning of the oral instruction.

Self-Arisen Vidyā Tantra, pg. 72.

For sentient beings without realization,
each word must be understood with each meaning.
Therefore, connect the meanings with the words
and illustrate the great meaning with words.
Therefore, investigate the connection between the words and
meanings.
Though the illustrative words and letters
may not exist in utter purity itself,
because they remove mental doubts,
one should always be acquainted with the words.”

Self-Arisen Vidyā Tantra, pg. 120

The transcendent state of all buddhas
is not words and syllables,
but appears like words and syllables.
Nevertheless, the great meaning is unravelled with words.

Self-Arisen Vidyā Tantra, pg. 147

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 10:54 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

Conundrum.

Malcolm wrote:

Not a conundrum.

Lingpupa said:

In short, if a virtual empowerment has to be in real time, I think you have to accept some supra-physical mind-to-mind action is going on. Interested in your views.

Malcolm wrote:

But the point is the teacher is giving those two introductions (oral and symbolic) from within the state of authentic knowledge of the state of Dzogchen (meaning they have actually realized the state of contemplation in question, called dgongs pa). As it happens, the student is often not capable of recognizing this state of knowledge, the transcendent state (dgongs pa) at the moment of introduction. This means they only received the oral and symbolic transmissions, and not the dgongs rgyud, the transmission of Dzogchen contemplation. Even so, they are then authorized to use Dzogchen methods to discover this state for themselves.

If the teacher cannot give introduction while resting in this state of contemplation (dgongs pa) or lacks confidence, it is better the teacher relies on a ritual method of giving Dzogchen transmission, such as an a formal empowerment, and so on.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 11:14 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Josef said:

The teacher is explaining, the students are listening.

Based upon the instructions that are given the teacher and the student practice together and collaborate on transmitting the knowledge of the Great Perfection.

stong gzugs said:

This is helpful, thanks! But I guess it depends what you mean by "collaboration." In a one-on-one setting, the teacher is explaining and giving real-time instructions, the student is attempting to practice them, perhaps asking questions to the teacher, the teacher is responding to the questions and noticing how the student is practicing, which s/he responds to, etc... A teacher provides instructions while remaining in the state of dzogchen. A student attempts to practice those instructions, and hopefully realizes that state for him/herself. Why does it matter that they're doing these two activities at the same time (given that there isn't the kind of two-way back and forth)?

Malcolm wrote:

If the teacher is not in the state of contemplation when they are giving so-called "direct introduction," it is not authentic and no introduction is given at all. They are just repeating words. In this case, as I explain above, it is better that this person give a more

formal empowerment, where at least a dependent origination is set up in a more formal way. The point is that the teacher has to give this through their authentic knowledge of Dzogchen contemplation while they are in that state of contemplation. But it is not the case they are transmitting some entity from one mind to another called "contemplation."

Since there is no teacher resting in a state of contemplation during a recording, it is just a recording; just as there is no mandala present during a recording since the mandala has been already dismantled.

Author: Malcolm

Date: Tuesday, April 18th, 2023 at 11:35 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Malcolm wrote:

Since there is no teacher resting in a state of contemplation during a recording, it is just a recording; just as there is no mandala present during a recording since the mandala has been already dismantled.

stong gzugs said:

Thanks for the additional clarification. I guess statements like this quoted one above are what are confusing to me (and likely others on here). Another example: A teacher is resting in the state, gives the instructions which are relayed by video to one room of students in real-time, and relayed to another room of students immediately after the teacher has ended the instruction (but this room has no idea they are receiving the video on a delay). Why does the second room not get the introduction? If there's nothing "telepathic" why does the teacher have to be resting in the state when the video is being watched (which seems to imply something telepathic), rather than just when it is being recorded (which makes sense because then all the teacher is saying and doing is an expression of the state of dzogchen)?

Malcolm wrote:

It is only an issue if you think there is something which is being transferred. People forget this basic statement by the Buddha:

Misdeeds cannot be washed away with water,
suffering cannot be removed with the hand,
I cannot give you liberation,
but I can show you a path.

Is there anything about this that is unclear?

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 12:04 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

But in a virtual "wmpowerment", whether in real time or via recording, the lama has no obvious knowledge of what the student is up to. He or she might have stood up, taken off his/her clothes and be dancing a jig for all the lama knows. Or fallen asleep over their beer.

Malcolm wrote:

In this case the student is not collaborating with the teacher.

Lingpupa said:

Even if he/she is sitting and paying attention, calling this "collaboration" is stretching a point, is it not?

Malcolm wrote:

In this case the student is collaborating with the teacher. Why? Because the teacher is already collaborating with the student.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 12:22 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

But in a virtual "empowerment", whether in real time or via recording, the lama has no obvious knowledge of what the student is up to. He or she might have stood up, taken off his/her clothes and be dancing a jig for all the lama knows. Or fallen asleep over their beer.

Malcolm wrote:

In this case the student is not collaborating with the teacher.

Lingpupa said:

Even if he/she is sitting and paying attention, calling this "collaboration" is stretching a point, is it not?

Malcolm wrote:

In this case the student is collaborating with the teacher. Why? Because the teacher is already collaborating with the student.

Lingpupa said:

Intriguing attempt to develop a new definition of "collaboration". Good marks for trying, but... hmmm. Still, reinterpreting terms to suit the argument is all part of the fun, isn't it?

Malcolm wrote:

<https://www.merriam-webster.com/thesaurus/collaborate>

Collaborate: to participate or assist in a joint effort to accomplish an end

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 1:21 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

stong gzugs said:

Everyone agrees that the teacher must be resting in the state when giving the instructions over video.

Malcolm wrote:

Whether in person or over a webcast.

[/quote]

I don't yet understand why the teacher must be resting in the state the moment the student watches the instruction video, if we've set aside the telepathy stuff and the practical concerns about maintaining lineages. [/quote]

It has to do with being in the same state of nondual knowledge at the same time where there is no perception of a duality between one's own state and the teacher's state. It is the joining the teacher in a state of nondual contemplation that is the key, even if only for a moment. The primordial state is identical in all sentient beings. The ability to discover that state however depends on transmission from a teacher.

stong gzugs said:

I haven't seen a clear answer for why the teacher must also be in the state when the student receives the teaching.

Malcolm wrote:

You have.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 1:27 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

My point, however still stands. If the validity of the transmission depends at least in part on the state of the lama's mind at the time, and if a remotely viewing participant can receive that transmission through this weak collaboration, but a remotely viewing

participant receiving exactly the same digital input from a recording at a later time cannot because the lama is doing something else, then there must be some supra-physical emission radiating from the lama's mind reaching out across space (though not time) and affecting the students.

Malcolm wrote:

Since you won't believe us, perhaps you will believe Chogyal Namkhai Norbu:

transmission.jpg (44.64 KiB) Viewed 899 times

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 3:13 AM

Title: Re: Writing a last will

Content:

Toenail said:

I want to write a last will to enforce wholesome decisions when I die. In the Buddhist sense, what would be a good decision? I tend to being burned and not buried. Less attachment that way and I find this death cult of the west of caring for a grave for 30 years kinda creepy. Ashes to ashes. I am curious to see what other practitioners included in their last will. This is a privilege of people in the West. I am 31 and I can die soon.

Malcolm wrote:

Sea burial.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 3:35 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

not_z said:

For the joining to happen there must be some kind of communication between the state of the teacher and of the student...

Malcolm wrote:

If you paid attention to what ChNN said, that communication comes from oral and symbolic transmission, "The third method, the direct transmission, implies that one already has knowledge of the oral and symbolic transmission. Through these two, one has an idea of how to enter into the real nature, then by using different experiences together, and entering into that real nature at the same moment as the teacher, then there is the real possibility that one also receives the direct transmission."

SOV book, pg. 8

The passage I quoted above comes from the same page in this book.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 5:13 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Malcolm wrote:

Since you won't believe us, perhaps you will believe Chogyal Namkhai Norbu:

Lingpupa said:

You are doing that politicians' trick again of answering a question other than the one asked. I'll try again.

1) IF you want remote transmission via electronic systems to be deemed valid (I don't) AND you want them to be deemed invalid if delayed (even when what is shown to the student is EXACTLY the same) THEN you have to accept some kind of supra-physical inter-mental interaction.

Malcolm wrote:

No. You are mistaken. This is because you don't understand the point because apparently I have been unable to communicate it to you successfully.

Lingpupa said:

4) Point 1) is the main thing. You can't have it both ways.

Malcolm wrote:

I am not having it both ways, as you put it. The point is simple--for direct transmission, the student and the teacher, using specific experiences, need to be in the same knowledge at the same time. It really just means that the student discovers their own state, or enters their own state, at the same time the teacher is resting in their own state, like lighting two candles and placing them together. Candle a does not illuminate candle b, but when they are together, the light is brighter.

That state transcends duality, but the reason it does not transcend time is that we students and teachers are limited in time. For example, ChNN asked his teacher Changchub Dorje for an empowerment. Changchub Dorje replied, "I already gave you empowerment in my dream." ChNN replied, "But that was your dream, I did not experience that empowerment." The Changchub Dorje understood that ChNN was stuck in a limitation, as we all are until we achieve total realization.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 5:23 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

stong gzugs said:

A clear answer to these questions would likely resolve the matter: If a teacher gave Jim oral instructions and, although Jim didn't realize the state of dzogchen when he was receiving these instructions, he practiced the instructions diligently and realized the state of dzogchen later on, what is Jim missing that he would have gotten if he was in the state at the same time as the teacher? If Jim continued practicing these instructions without ever again sitting with a teacher in the same state of dzogchen at the same time, is there anything stopping him from completing the path because he didn't?

Malcolm wrote:

He isn't missing anything. There is no problem with this, since by receiving the first two transmissions he is now properly ripened and can practice various dzogchen methods because the teacher in this instance is communicating that teaching from their authentic knowledge. And since we are using experiences, for example, like bliss in the third empowerment, the nature of which is then pointed out in the fourth, there is in fact an underlying experience the student can carry with them on the path, even if they were not able to enter into knowledge of their own state.

And there is nothing to impede this person from realizing the path later. Most people in fact discover their own state after having received transmission and then go practice on their own.

However, there is a reason to meet with one's teacher again. For example, if someone is weak in caṇḍalī yoga, what do you do? You get four other yogis who are strong in the practice and they practice together, seating the weaker practitioner in the center of the group. This will reinforce the capacity of the weaker person. If a weaker musician plays with a better musician, they will also become better. Similarly, when one practices guru yoga with one's teacher, even if one has already discovered one's primordial state, one's contemplation will become stronger, just as ten candles will shed more light in toto than one candle will on its own.

It is well known among yogis that being in the presence of someone who has strong samadhi can induce samadhi in others. But that does not mean that samadhi has been transferred mystically from one person to another.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 7:57 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

natusake said:

There are many layers of nuance involved, and clearly there will be barriers for those that set up barriers, which is most people; but, I am skeptical that it is impossible for empowerments to be received by recordings. It is, after all, only because of a dependent origination that there can be a recording at all. That being the case, the question arises whether dependent origination itself is limited, to which there is only one correct answer. It is reasonable that the unique situation of a recording calls for methods unique to that, that's all.

Malcolm wrote:

In the case of a traditional empowerment, it's impossible to receive one through a recording for reasons I have explained elsewhere and in detail. To suggest otherwise, represents a complete misunderstanding of dependent origination. The same goes for Dzogchen transmissions. Based on your reply, I am not sure you really understand what "employing ye shes as the path" really means.

Your error here is assuming that diversity vanishes in a state of contemplation.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 8:48 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Malcolm wrote:

In the case of a traditional empowerment, it's impossible to receive one through a recording for reasons I have explained elsewhere and in detail. To suggest otherwise, represents a complete misunderstanding of dependent origination. The same goes for Dzogchen transmissions. Based on your reply, I am not sure you really understand what "employing ye shes as the path" really means.

Your error here is assuming that diversity vanishes in a state of contemplation.

natusake said:

Then what does "employing ye shes as the path" really mean? What have I misunderstood of dependent origination?

When I say "no x, no y", that just means no conceptual limitations, not no distinctions at all.

Malcolm wrote:

Dependent origination depends on conventions, that is, appearances labeled according to their function. Things like transmissions, etc., are all based on conventions, including how the state of Dzogchen is introduced, as well as the path to realize that state for oneself.

"Employing ye shes as the path" is something you need to learn from your guru.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 9:52 AM

Title: Re: Writing a last will

Content:

Toenail said:

I want to write a last will to enforce wholesome decisions when I die. In the Buddhist sense, what would be a good decision? I tend to being burned and not buried. Less attachment that way and I find this death cult of the west of caring for a grave for 30 years kinda creepy. Ashes to ashes. I am curious to see what other practitioners included in their last will. This is a privilege of people in the West. I am 31 and I can die soon.

Malcolm wrote:

Sea burial.

Toenail said:

Why is it good from A Buddhist perspective?

Malcolm wrote:

Carbon neutral, food for fish.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 11:26 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Bapho said:

1)The state discovered thanks to the "direct introduction" is outside the dependent origin chain but not the form of introduction ?

Malcolm wrote:

Yes.

Bapho said:

Although the state itself does not have cause. Not recognizing this state "Rigpa", Ma rigpa is produced and with it the dependent origin (1)

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 8:29 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Könchok Thrinley said:

Me too btw. Let us not forget that still webcast transmissions are a grey area. It might be obvious to you, however the rest are able to hold their views.

Malcolm wrote:

This is nit the case.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 8:57 PM

Title: Re: Good book on meditation - a maual, if you will

Content:

treehuggingoctopus said:

Alex is unconvinced by Malcolm, and Malcolm by Alex is there for the world to see.

Malcolm wrote:

Alex is mistaken in so far there is no basis for assuming mind to mind communication between people who lack the capacity of knowing the minds of others. The Buddha could not place the state of awakening in unawakened peoples minds. If he could, he would have done so.

Alex's objection is based on a misunderstanding. He fails to understand the intended point, which is that direct transmission (dgongs brgyud), or transcendent state lineage, refers not really to a transmission, but the discovery of the transcendent state (dgongs) of the sugatas, which is necessary in order to practice the four chokzhag. This is what direct introduction is for, that's all, based on the aural transmission or lineage, (snyan brgyud) and the symbolic transmission or lineage (brda brgyud).

One has to understand what this dgongs pa is, in order to understand the point being made.

Dgongs refers to tan uninterrupted concentration, beyond temporary, contrived mental one-pointedness and sessions. We can discover this for ourselves, based on working with a qualified teacher. We don't receive this from a teacher. We discover this for ourselves by collaborating with a teacher, and preparing ourselves through listening to and understanding the words and symbols of the explanation. It's is an active process of collaboration. The teacher has something to do, as does the student. The teacher explains, the student listens, and then student tries to discover that knowledge for themselves while the teacher is present with them, based on the experiences of bliss, clarity, or nonconceptuality.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 9:08 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

Allow me to suggest that you read my words with more attention. I have not said that I "don't believe in DI through a webcast". True, I have my doubts about it, but what I have said is that IF one "believes in DI via webcast" but does not believe in DI via recorded webcast, you have to accept some kind of spooky action at a distance, as Einstein said in a different context.

Malcolm wrote:

Thus is what you assert, but I have explained how you are mistaken, according to you, there would have to be spooky action even if you were sitting at the teachers feet, and you have to accept your contention that there is no reason one could not receive transmission from a recording. Live is live, whether one is three feet or three thousand miles. Before webcasts, ChNN coordinated direct introductions by means of video tape three time a year on "transmission day," where he would watch, and people in different places would watch, all doing the empowerment practice together at the same time, having had the procedure explained to them before hand. ChNN maintained always that distance was not an issue, only time.

There is nothing spooky about discovering the state of instant presence.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 9:14 PM

Title: Re: Teachings from 17th Karmapa

Content:

ZopaChotso said:

I do not follow the Karmapa, so I cannot help much, but you may find good info at dakini translation! The lady there transcribes teachings by the Karmapa often.

Also, to nitpick, there is a KARMA kagyu schism, not a kagyu schism. There is more to kagyu than just karma kagyu

Malcolm wrote:

Not so, the Drukpas dropped Kagyu from their name.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 9:34 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

Sherab Rigdrol said:

Simultaneous participation IS the cause for DI to work.

not_z said:

This is precisely what I am trying to understand, why is that the case? Telepathy, with all of its strange sounding connotations, at least is a reason, a bad one insofar as that does not seem to be what is happening, but still.

Malcolm wrote:

If it is not at the same time, it is not direct.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 10:21 PM

Title: Re: Good book on meditation - a manual , if you will

Content:

Sherab Rigdrol said:

ChNN he was giving direct introduction all the time, which IMO is why the several minute delay never made a difference

not_z said:

This is one of the reasons why some teachers say that recordings are valid introductions.

Malcolm wrote:

If this is the case, the reading a book is sufficient. But no one agrees to this.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 10:45 PM

Title: Re: Good book on meditation - a manual , if you will

Content:

dharmafirststeps said:

Since the objects of the senses of the student i.e. the screen and the audio, are identical in either case, it's hard to understand what the missing part is. Simply the student's intellectual knowledge that the master is also doing it live at the same time?

Then there's also the issue of delay of the webcast. The DC webcast delay could be quite significant at times, not just a few seconds, but many minutes - so 'not quite live' is obviously still acceptable.

Malcolm wrote:

So many concepts.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 11:01 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

is it simply about the intention to both be in the same state at the same time, basically?

Malcolm wrote:

This.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 11:40 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

is it simply about the intention to both be in the same state at the same time, basically?

Malcolm wrote:

This.

not_z said:

Intention is not enough.

Malcolm wrote:

It is, because you have a group of people intending the same thing at the same time in collaboration with each other.

not_z said:

as the thought experiments about the (unknown) video delay shows.

Malcolm wrote:

It doesn't show that, actually, since it is based on a misconception to begin with: to wit, that there is a ball being thrown by a pitcher to a catcher. I have already explained that why this is a misconception at length.

For example, ChNN often enough would repeat introductions if a webcast had a sufficiently bad lag or it was interrupted.

He was always quite explicit that distance did not matter, but that live participation was essential, and that one could not receive transmissions of any kind, including lungs, from recordings. One label it a dogma if one likes, but those who claim empowerments and lungs can be received from recordings have no justification for their position for many reasons that I have explained elsewhere.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 11:45 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

is it simply about the intention to both be in the same state at the same time, basically?

Malcolm wrote:
This.

ThreeVows said:

In that case, if we accept for instance that Vimalamitra or Guru Rinpoche currently abide in the rainbow body and are clairvoyantly able to perceive our fervent prayers, why would it not be the case that a sincere aspirant could receive transmission from them? Rationally I wouldn't see a reason why we couldn't make such a request/prayer/aspiration and then basically be oriented towards receiving transmission from them.

Thank you.

Malcolm wrote:

Of course it is possible. ChNN received many transmissions in his dreams from various figures like Padmasambhabva, Gomadevi, and so on. The same applies to Dudjom Lingpa, Jigme Lingpa, KDL, and so on.

But there is a huge chance that you will just delude yourself. And none of these people received any transmissions from an inert book, or an inert recording.

Author: Malcolm

Date: Wednesday, April 19th, 2023 at 11:49 PM

Title: Re: Good book on meditation - a manual, if you will

Content:

yagmort said:

1.

ThreeVows said:

is it simply about the intention to both be in the same state at the same time, basically?

Malcolm wrote:
This.

yagmort said:

how does one know what state one's supposed to be in if that is the state one is only about to be introduced to?

Malcolm wrote:

This is why we have the aural and symbolic lineages, so you have an idea of what you are trying to discover.

2. Dependent origination depends on conventions, that is, appearances labeled according to their function...

are you saying dependent origination depends on a language?

A convention is an appearance which gets labeled. The word in English, "convention" is

not a perfect word for vyavahāra, or tha snyad. When we speak of a convention, we are speaking of "an object of that is perceived, expressed, and then engaged."

Author: Malcolm

Date: Thursday, April 20th, 2023 at 12:26 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

not_z said:

But it is precisely because the basis is already there and has never departed and is pure from the beginning...

Malcolm wrote:

Rig pa is not the basis.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 12:35 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

not_z said:

But it is precisely because the basis is already there and has never departed and is pure from the beginning...

Malcolm wrote:

Rig pa is not the basis.

not_z said:

It is the knowledge of the basis, right? In any case my point of confusion doesn't change, because neither is received or absent.

Malcolm wrote:

Every sentient being has the basis, but no one recognizes it without a teacher. As it is says in the Tantra Without Syllables:

"Though the nature of vidyā pervades all, the dharmakāya is encountered in the instructions."

As such, the nature of vidyā pervades all migrating beings, but they do not understand the instructions of the guru for encountering the dharmakāya in direct perception. Vidyā cannot be found through an intellectual analysis of the body that is searched from head to foot. On the one hand, if it is asked whether vidyā exists in the body or not, it definitely exists in the body. On the other hand, [vidyā] is not nonexistent merely because it cannot be found through being sought with intellectual analysis. You are unable to find it because you lack the intimate instructions of the guru. Similarly, gold can be shaped by anyone who knows how to work with it, but the person who does not know how to shape it, nor how to refine it, nor how to smelt it

and heat it, will not be able to work with gold, no matter how much intellectual analysis they perform. On the other hand, it is not the case that the gold itself is unworkable. Since there is an intimate instruction for refining it and so on, one can work with gold. The one who lacks the intimate instructions of the guru has no hope of buddhahood.

Even if vidyā could be found through the imputation and scrutiny of intellectual analysis, it cannot be stabilized by necessary cultivation because it cannot be known whether one has indeed found vidyā or not. Therefore, in the beginning, a pure guru is very important. Afterward, one's own cultivation and familiarity is very important.

Fire is produced through the meeting of two things: the meeting of a person's hands with a spindle. Fire does not exist in the spindle, [90b] nor does it exist in the hands of the person. Fire arises when three things meet: the hand, the spindle, and the fireboard. Similarly, though there is buddhahood in nondual dharmaṭā, it does not exist in one's vidyā alone, which is insufficient. Likewise, a guru alone is insufficient. Also, one's cultivation is insufficient. When these three things meet [vidyā, guru, and cultivation], buddhahood is a certainty.

Tantra Without Syllables, pp. 202-203

Author: Malcolm

Date: Thursday, April 20th, 2023 at 12:49 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Lingpupa said:

I did not know that! So this means that those, like Malcolm, who are committed to ChNRR's line, DO believe in the validity of DI from recordings!

Malcolm wrote:

Nope. The video was merely for coordinating the practice in real time. As soon as webcasts became possible, ChNN abandoned this method. As I said, you are suffering from a serious, dualistic, misconception.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 1:16 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Könchok Thrinley said:

I am sorry but what do you mean by this?

Malcolm wrote:

The purpose of Dharma study is to reduce concepts, not induce more.

I have provided a clear explanation of the subject, if people would simply calm down and absorb it, but people are still engaging in speculations and thought experiments, worrying about time delays and proximity.

Simply put, all the same objections to real-time webcast transmissions can be applied to IRL transmissions. Someone even brought up synaptic delay.

This all utterly misses the point.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 1:21 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

treehuggingoctopus said:

To be honest, I do not really understand whence the resistance towards the idea that "something like telepathy," or a magic of sorts, is involved in wangs, of whatever form, broadcast or attended in person.

It requires the student to have telepathy.

I do not think that the idea that something is transmitted is necessarily wrong, either.

Malcolm wrote:

ChNN explicit rejected the idea of "Now I am giving you something" and the student thinking, "Now I am receiving something."

Author: Malcolm

Date: Thursday, April 20th, 2023 at 1:35 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

treehuggingoctopus said:

He also said, repeatedly, now I try to transmit, and you try to be in that state.

I mean, why fight the phrase if, when used, it is properly contextualised?

Malcolm wrote:

Because you haven't done so.

What he was talking about was the experience the teacher induces in the student that serves as the basis for recognition: clarity or nonconceptuality, depending on the type of introduction. The we would all enter into that experience together at the same time

Author: Malcolm

Date: Thursday, April 20th, 2023 at 1:49 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

It does seem reasonable enough that there is a sort of power, a sort of magnetic power, where a teacher can sort of bring a being into 'resonance', similar to how if you take a C tuning fork and bring it next to another C tuning fork, the second fork will start vibrating with the first one. Or if someone with strong samadhi, as was mentioned, practices with someone with weaker samadhi, it may sort of bring the second person into 'resonance'.

This doesn't involve any 'transference', but in terms of our normal words and what not, I don't see any reason to resist the idea of some amount of 'telepathy' if we consider 'telepathy' to simply be some aspect of communion or communication that is more subtle than coarse physical contact or verbal contact, some more or less unseen force that most ordinary people wouldn't necessarily consider.

Malcolm wrote:

Such a phenomena is never discussed in all of the texts where the principles of introduction are addressed. It is just not part of our tradition. This is more akin to Hindu woo woo.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 2:33 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

treehuggingoctopus said:

He also said, repeatedly, now I try to transmit, and you try to be in that state.

I mean, why fight the phrase if, when used, it is properly contextualised?

Malcolm wrote:

Because you haven't done so.

What he was talking about was the experience the teacher induces in the student that serves as the basis for recognition: clarity or nonconceptuality, depending on the type of introduction. The we would all enter into that experience together at the same time

treehuggingoctopus said:

Well, he repeatedly said that his job was to transmit the knowledge. He used these very words. This sure is a shortcut. But he himself used it.

Malcolm wrote:

Yes, just in the same way that the knowledge of the word empowerment is communicated based on the experience of the bliss of the third empowerment. So-called direct introduction, the famous rig pa'i rtsal dbang, is just an elaborated version of the fourth empowerment, albeit, not restricted to using the experience of bliss, it can also be based on the experience of clarity or nonconceptuality.

The problem here is the english idea of "transmission." The Tibetan term he was using for "transmission" was "lineage" (brgyud). There are three lineages in Dzogchen teachings and in Nyingma in general, which are often framed in a historical context: Samantabhadra --> Vajrasattva --> Garab Dorje (dgongs brgyud, usually translated as mind lineage, though this is incorrect); Garab Dorje --> Mañjuśrīmitra, etc. (symbolic transmission, brda brgyud) --> to Nyan --> (aural lineage, snyan brgyud). From this point of view, all we have is the snyan brgyud, the aural lineage and it is all we can access. But ChNN had a slightly different understanding of these three terms, and sought to clarify what he felt was the real purport and he termed the dgongs brgyud "direct transmission." This is due to an ambiguity in the term brgyud, which means "connecting one after another without interruption." For example a road from Lhasa to Beijing is a considered a "brgyud." This is also why it has to be live and experiential.

For example, we say there is a lineage from dharmakāya Samantabhadra, to sambhogakāya Vajrasattva, and thence to nirmāṇakāya Garab Dorje, which we call the "rgyal ba dgongs brgyud," the lineage of the transcendent state of the victors. But the truth is that this is not really a lineage in any historical sense, unlike the Dzogchen lineage from Garab Dorje onward. This is why he says we use Ati Guru yoga to be in that state together at the same time. This state is the state of the dgongs pa, the transcendent state, of all buddhas. It is something we discover, it is not something properly speaking, that is transmitted in a dualistic manner. It is something the guru assists us in discovering for ourselves individually, but it does not come from the guru. That's impossible.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 3:02 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

treehuggingoctopus said:

What I find strange is that people resist some terms, ie. transmission, as such, no matter what the context -- even if ChNN himself relied on them (always clarifying what he meant, of course).

Malcolm wrote:

I am not resisting the term "transmission" I am resisting the term "mind-to-mind transmission" as that is not what is meant nor is it what is happening.

But what is happening in Dzogchen is one is being introduced to a state of knowledge. You never find the word "transmit" (gzhan du 'pho ba, lit. shift to another) in Dzogchen texts. You find the word "introduce" (ngo sprod). What ChNN was trying point out is that there is a continuum of knowledge being introduced, from inferential knowledge, which is conceptual, to direct perception, which is nonconceptual. Is Rinpoche's contemplation a necessary component? Of course. Is it something he is transmitting this to others, shifting it to his students. No. Is it supporting others? I sure think so. But it is secondary factor. The main factor is that one discovers one's own state and rests in that knowledge.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 3:14 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

is it simply about the intention to both be in the same state at the same time, basically?

Malcolm wrote:

This.

Zoey85 said:

I don't have much of an opinion either way about DI via webcast, whether in "real time" or recorded. But if what ThreeVows mentioned above (ie the intention of the student and teacher to be in the same state at the same time) is valid then it seems entirely possible to receive DI even through a recording, because it's not like our gurus are abiding in contemplation only during the webcast and then afterwards go back to watching soap operas and forgetting to abide.

Malcolm wrote:

It also has to do with their active participation in the act of introduction, hence, must be live. And thus, the reason CHNN rejected the idea that taking a recorded empowerments was at all valid. If it were the case, than just reading an empowerment would be equally valid, but no one accepts this.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 3:42 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Zoey85 said:

I don't have much of an opinion either way about DI via webcast, whether in "real time" or recorded. But if what ThreeVows mentioned above (ie the intention of the student and teacher to be in the same state at the same time) is valid then it seems entirely possible to receive DI even through a recording, because it's not like our gurus are abiding in contemplation only during the webcast and then afterwards go back to watching soap operas and forgetting to abide.

Malcolm wrote:

It also has to do with their active participation in the act of introduction, hence, must be live. And thus, the reason CHNN rejected the idea that taking a recorded empowerments was at all valid. If it were the case, than just reading an empowerment would be equally valid, but no one accepts this.

ThreeVows said:

Why wouldn't someone like ChNN just say, "Every day at 5 PM until 5:05 I am going to be actively in a state of contemplation and anyone who wants to can join me"?

Author: Malcolm

Date: Thursday, April 20th, 2023 at 3:46 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Zoey85 said:

I don't have much of an opinion either way about DI via webcast, whether in "real time" or recorded. But if what ThreeVows mentioned above (ie the intention of the student and teacher to be in the same state at the same time) is valid then it seems entirely possible to receive DI even through a recording, because it's not like our gurus are abiding in contemplation only during the webcast and then afterwards go back to watching soap operas and forgetting to abide.

Malcolm wrote:

It also has to do with their active participation in the act of introduction, hence, must be live. And thus, the reason CHNN rejected the idea that taking a recorded empowerments was at all valid. If it were the case, than just reading an empowerment would be equally valid, but no one accepts this.

Zoey85 said:

I see. So there is a projected intention that they somehow don't have when they are just abiding at home or something?

Malcolm wrote:

Can you introduce someone to someone else just by hanging out at home? It requires

some intention on the part of the teacher, which is why it is called an "introduction."

Author: Malcolm

Date: Thursday, April 20th, 2023 at 3:53 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

Given what you have said, it basically seems that you are saying what is necessary is for the teacher and student to both be present with the same intention at the same time. It doesn't seem like audio or visual input is absolutely necessary, although typically that is used.

Malcolm wrote:

The teacher and student together need to use an experience, such as clarity, for example. Direct introduction is done on the basis of experience. Yogis sit in contemplation all the time; but they are not introducing anything. In any case, samadhi alone cannot cause introduction, and I never suggested anywhere it could.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 4:06 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

Given what you have said, it basically seems that you are saying what is necessary is for the teacher and student to both be present with the same intention at the same time. It doesn't seem like audio or visual input is absolutely necessary, although typically that is used.

Malcolm wrote:

The teacher and student together need to use an experience, such as clarity, for example. Direct introduction is done on the basis of experience.

ThreeVows said:

You have said that ChNN used to use the recordings prior to livestreams to coordinate the experience.

Malcolm wrote:

Yes. He was participating in a specific practice which we would all do together in different places around the world at the same time. This state of affairs only continued for a very short time.

ThreeVows said:

Again, if there was some realized dzogchen yogi with great compassion for beings, if such a thing is effective enough, I don't quite understand why they shouldn't or wouldn't just say, "Every week at 5 PM on Friday, you can put on that recording, and I will be in the state of contemplation with the appropriate intention. This will serve as direct introduction for anyone with a sincere interest that tunes in at that time with the proper intention."

Malcolm wrote:

There needs to be some kind of experience that everyone participates in, including the teacher, on the basis of an explanation of the principles involved, which they have clearly understood. I am not sure why you are not understanding this point. For example, we use the experience of bliss in a tantric empowerment.

ThreeVows said:

Again, perhaps there are reasons not to do so, for example related to not establishing connections with beings without a sincere interest, related to how if it is a more infrequent thing then there is the opportunity for people to sort of build up appropriate merit and sort of interest in the event, etc. But from a sort of technical point of view, and a coarse point of view, I see no reason why some compassionate teacher in today's day and age wouldn't or couldn't do that, and that would hypothetically allow any number of people to get pointing out.

Malcolm wrote:

A yogi sitting in samadhi isn't pointing out anything.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 4:31 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

ThreeVows said:

I understand, I thought it would be clear contextually that I specifically meant that the teacher would be intending to give DI during this time.

Malcolm wrote:

If everyone understood the main points, and was prepared in a proper way, then it would work. If not, then not. In this case the practice was a practice of guru yoga that included direct introduction. The main limitation we have in this instance is time, not distance. Why? Because we live in time, we are not beyond time. Even our teachers are not beyond time, not even the Buddha. If he was, he would still be present among us. Since we are limited by time, some coordination is necessary.

The problem is that these kinds of things easily become meaningless rituals if people do not truly understand what is involved. Even direct introduction can become an empty

ritual, and worse, a crutch. The main job of a Dzogchen practitioner, once they have been introduced, is to introduce themselves with various methods again and again until their doubt is removed. The reason there are so many different methods and styles of introduction, from simple explanation to full scale major empowerments, is that people are different and have differing expectations.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 4:34 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

natusake said:

So it is this mutual participation factor that is key?

Malcolm wrote:

Yes, that is what I have been saying for many pages now.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 5:40 AM

Title: Re: Good book on meditation - a manual , if you will

Content:

Zoey85 said:

I'll take the risk of sharing too much in terms of personal experience with this story: When I met the great yogi Drubwang Rinpoche, he mainly just laughed a lot and said the mani mantra. Nothing about giving DI, in fact, he was yelling at people and criticizing them for wanting the highest teachings.

And yet, during that meeting I received the most crystal clear pointing out that I have ever received from any Master, maybe apart from Chokling Rinpoche.

So what's this about? Is it just that I had already received DI from my root Lama so the whole thing didn't need to be set up as a formal Direct Introduction?

ThreeVows said:

IMO deeply realized individuals are basically constantly giving any number of transmissions whether formally or not. Sometimes not formally at all really, in terms of some explicitly stated formal thing. FWIW.

Of note, this may not always be to human beings.

Malcolm wrote:

What Chogyal Namkhai Norbu explained as this: one should regard all of one's master's conduct as instruction. But direct introduction is something very precise and specific. It is not something just happens spontaneously (though now of course someone will contradict me and claim the opposite). For example:

Nyoshul Lungtok had not asked him anything that evening, and Patrul Rinpoche called him over, saying: “Didn’t you tell me that you still hadn’t got the main point of the practice of Dzogchen?” Nyoshul Lungtok replied: “Yes, that’s right”.

“It’s very simple”, he said, and lying down on the ground, he beckoned to him: “My son, come and lie down here like your father”. So Nyoshul Lungtok did so. Then Patrul Rinpoche asked him, in a very affectionate way: “Do you see the stars in the sky?”

“Yes”.

“Do you hear the dogs barking from the Dzogchen monastery?”

“Yes.”

“Do you hear what I am saying to you?”

“Yes.”

“Well, the nature of Dzogpachenpo is just—simply this.”

At this moment, everything fell into place, and instantaneously Nyoshul Lungtok was completely realized.

You see in this case, Nyoshul had very intellectual ideas, and Patrul knew how to collapse his student's fabrications through this experience of clarity. But this is not spontaneous, this arose after many months of teachings, etc. Someone is likely to bring up the shoe and Naropa, again, the result, in this case of many years of training under Tilopa. The point is that in these cases, realizing the primordial state is not just some function of some yoga's enlightened vibe that students can then imbibe. It's the result of working with the teachings in an open and honest way, without a lot of concepts.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 5:44 AM

Title: Re: Good book on meditation - a manual , if you will

Content:

Zoey85 said:

I'll take the risk of sharing too much in terms of personal experience with this story: When I met the great yogi Drubwang Rinpoche, he mainly just laughed a lot and said the mani mantra. Nothing about giving DI, in fact, he was yelling at people and criticizing them for wanting the highest teachings.

And yet, during that meeting I received the most crystal clear pointing out that I have ever received from any Master, maybe apart from Chokling Rinpoche.

So what's this about? Is it just that I had already received DI from my root Lama so the whole thing didn't need to be set up as a formal Direct Introduction?

ThreeVows said:

IMO deeply realized individuals are basically constantly giving any number of transmissions whether formally or not. Sometimes not formally at all really, in terms of some explicitly stated formal thing. FWIW.

Of note, this may not always be to human beings.

Zoey85 said:

Right, which is also why I didn't necessarily think it would matter if someone, for example, watched a prerecorded webcast transmission with the intention to receive DI from someone qualified to give it, and then entered the same contemplation that the guru was in wherever he was while the student was watching, since his stability in rigpa and previous/present aspirations to liberate all beings is continuous.

Though if someone is a virgin, then it of course seems ideal to receive it in person, with the acknowledgement in words that this is happening and so on.

Malcolm wrote:

The problem is that apart from the buddhas, no one's rig pa is whole. Even the rig pa of bodhisattvas on the bhumis is fragmented. So it requires intention on the part of both teacher and student. We call this and that teacher a "buddha" but if we are honest, all these "buddhas" at best are just on the lower stages.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 5:51 AM

Title: Re: Good book on meditation - a manual , if you will

Content:

ThreeVows said:

To be clear, I said nothing about spontaneous in the sense of without conscious awareness, I said things need not be formal in the sense that there is necessarily any particular external structure in place.

Malcolm wrote:

Didn't say you did, but I have met people who have such ideas.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 6:15 AM

Title: Re: Good book on meditation - a manual, if you will

Content:

Malcolm wrote:

It is just not part of our tradition. This is more akin to Hindu woo woo.

stong gzugs said:

Come to think of it, is there really no Buddhist equivalent of Hindu śaktipāta?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 9:00 AM

Title: Re: Good book on meditation - a manual , if you will

Content:

Johnny Dangerous said:

With the right setup it's quite possible in today's day and age to get in depth teaching via Zoom, regardless of the transmission question.

stong gzugs said:

Indeed! Plenty of Bön teachers provide full dzogchen teachings over Zoom and while they encourage students to attend the teachings live, they also send out video recordings afterwards, and never suggest that those who only watch the recordings are missing out in any way, shape, or form.

Bapho said:

and with this post we go back "a couple of steps" in all Malcolm's explanations. There is no case

Malcolm wrote:

This is not a legal case, but if you think you can have a recording for a teacher, go for it. You're free to delude yourself anyway you like. After all, we have all been doing so for infinite eons.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 8:25 PM

Title: Re: Enlightenment

Content:

master of puppets said:

It is often been saying there is no self here, how come the past lives??

PadmaVonSamba said:

"There is no self"

is an incorrect understanding.

The correct understanding is:

"No self can be found in composite phenomena"

(things, people, etc).

Malcolm wrote:

No self can be found in uncompounded phenomena either. Ergo, since no self can be found in all phenomena, there is no self. On the other hand, they're a no problem with a nonexistent self that is imputed on the aggregates, and Buddha had no problem accepting this nonexistent, imputed, nominal self at all.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 9:23 PM

Title: Re: Enlightenment

Content:

Giovanni said:

Good post We see a number of posters who use the phrase “no self” and I wonder if they are conflating Buddhadharma with Vedanta. As you say in Buddhadharma there is no abiding self, but neither is there a doctrine of no -self or Oneness as expounded by Ramana Maharishi among others. But it may be that I have misunderstood the forum members position.

Malcolm wrote:

The four seals of Dharma as explained in Mahāyāna:

All compounded phenomena are impermanent.

All afflicted phenomena are suffering.

All phenomena are without self.

Nirvana is peaceful.

Author: Malcolm

Date: Thursday, April 20th, 2023 at 9:42 PM

Title: Re: What contemplation have you found most beneficial?

Content:

Mirror said:

In regards to your practice, understanding, coping with suffering, etc. whatever. What contemplation have you found most beneficial or important to you in any way? I'm looking for hearing your experience with contemplating.

I mean contemplation of impermanence, emptiness, interconnectedness, law of karma, death, sufferings of samsara, etc. Thank you very much for sharing your experience and thoughts.

Malcolm wrote:

ChNN, "We are living in time, and time is passing."

Author: Malcolm

Date: Thursday, April 20th, 2023 at 11:04 PM

Title: Rapid Unscheduled Disassembly

Content:

Author: Malcolm

Date: Friday, April 21st, 2023 at 10:42 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

The origin of tarot cards is a gambling game brought by Mongols to Europe based on Vajrayāna initiation cards; the minor arcana represents four of the five buddha families; the major arcana was developed in Renaissance Italy, from the card game which was popular then.

HauntedHotel said:

Do you have citation for this?

Malcolm wrote:

<http://mamluk.spiorad.net/history.htm>

My novel contention is that Tibetan initiation cards inspired the designs we see, when Mongols carried them to Eastern Europe.

Author: Malcolm

Date: Saturday, April 22nd, 2023 at 4:12 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

OdeKirk said:

Rangtong argues for a nihilistic view of emptiness without luminosity/Buddha qualities...

Malcolm wrote:

There is no such thing as a rang stong school or position. It is strawman school invented by gzhan stong pas.

Author: Malcolm

Date: Saturday, April 22nd, 2023 at 8:26 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

Improper shentong veers towards a realist view basically of phenomena, or at least one particular phenomenon.

I would presume, perhaps, that you - Malcolm - don't see things this way, which is fine. Fwiw.

Malcolm wrote:

Longchenpa's own view follows prasanga, quite explicitly. He declares it is the definitive sutrayana view in the treasury of siddhanta.

Author: Malcolm

Date: Saturday, April 22nd, 2023 at 9:03 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Kai lord said:

Generally Nyingma does not agree the view in tantras = view in sutras, on the ultimate nature or empty aspect of dharmas or phenomenas, yes they are the same.

However on the relative side or clarity aspect (the primordial wisdom) and the union/indivisibility of two truths, Nyingma in general, views the tantras as superior and dzogchen as the supreme.

And this got nothing to do with shentong or rangtong.

Malcolm wrote:

On the other hand, Longchenpa clearly states that the prasanga view is the most compatible with Dzogchen. And he never once mentions gzhan stong in his entire corpus of writing. I suspect it is because he disagrees with their use of three own natures. He clearly places yogacara below Madhyamaka.

Author: Malcolm

Date: Saturday, April 22nd, 2023 at 9:07 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

OdeKirk said:

Could you please explain what proper and improper Shentong would be in this case, and what too much negation looks like for Prasangika?

ThreeVows said:

Oh, improper shentong basically doesn't properly assimilate the sharp sword of the second turning of establishing all dharmas as empty, and so the conceptualizing mind isn't overcome, and then there is a tendency to have an idea of Buddha nature that is basically a mundane dharma that is taken to be real. This is basically a realist, eternalist view. Which also can be provisionally useful in some contexts.

Malcolm wrote:

There is no proper gzhan stong, all gzhan stong is a warped mashup of yogacara, tathagatagarbha, and Madhyamaka. And, according to my teacher, Chogyal Namkhai Norbu, incompatible with Dzogchen teachings.

Author: Malcolm

Date: Sunday, April 23rd, 2023 at 3:04 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:
stong gzugs said:
claims that nobody holds the rangtong position.

Malcolm wrote:
No one does apart from gzhan stong pas, which is what I stated already.

stong gzugs said:
Speaking of mind, prasangika is an intellectual activity and gzhanstong goes beyond mind.

Malcolm wrote:
No it doesn't. It is also just a kind of analysis based on tenets, especially, since, as you claim it is a post-equipose conceptual position:

stong gzugs said:
Second, in the context of post-meditation, you should make precise distinctions, which means you should be a rangstongpa regarding things that are intrinsically empty and a gzhanstongpa regarding that which is extrinsically empty.

Malcolm wrote:
Properly speaking, the point of prasanga is to remove errors present in Buddhist schools.

gZhan stong is such a tragic mishmash, trying, in post-equipose, to apply the three natures to the two truths, etc., which is why it is so easy to point out its internal contradictions.

stong gzugs said:
The two are simply not in the same class of methods or views. Gzhanstong is the experience of Kālacakra yogis and simply cannot be reached by those working with mind. When you practice yoga, you withdraw your senses from the dualistic world and then buddha nature itself begins to be revealed directly to your non-conceptual perception which takes you entirely beyond subject/object duality and intellectualizing.

Malcolm wrote:
Your claim is quite uncertain. Dudjom Rinpoche writes in the Big Red Book, pg. 301:

Although path through which this reality is actualised is superior only in mantra, on further examination the lower ways of mantra consist merely of symbolic and non-symbolic stages [of meditation]. The Six Limbed Yoga of Kalacakra, which is renowned as supreme in the Unsurpassed tantras, the Five Stages, and others, too, merely explain the ten signs of radiance and the form of emptiness which is a reflection of the three spheres of existence within a black outline. These are perceived by controlling the activity of the energy channels, the currents, and the seminal points. As the experience of the perception increases and decreases, even one who has meditated appropriately cannot attain the body of indestructible reality in which the elements have dissolved into light. Thus, those of lowly fortune contact herein not the definitive meaning but the

merely the provisional meaning. So it is said by Naropa:

The single definitive means is the truth of the nucleus.
The four successive seals and the six-limbed yoga,
the diverse vehicles of thought,
have resorted to the provisional and not the definitive, etc.,

Further, your claim about the six-limb yoga being a practice beyond the mind is very questionable. Pratyahāra, sense withdrawal, is just resting in a nonconceptual mind. It is not going beyond mind. Why? Longchenpo points out in his Treasury of Citations:

In brief, all meditations with and without support are included. ‘With support’ refers to any objects of external appearance such as form, sound, scent, taste, and touch upon which one focuses the mind without distraction, like focusing the mind on a statue of a deity, a hand implement, a stick, a stone, and so on. ‘Without support’ refers to mental objects—those with appearances such as wishing for nonconceptuality after focusing the mind on individual visualizations of the nāḍīs and bindus of vāyu, {414} like syllables, balls of light, nāḍī cakras, the fire of caṇḍaḷl, and so on; that is, focusing on the sequence of mental activities. Those meditations without appearances are sitting cross-legged, and so on, directing the mind, and gazing without distraction in a state without any concepts. This is focusing on a nonconceptual state of blank voidness. In general, objects of focus are included in the explanation that includes conceptual and nonconceptual objects. In brief, all assertions of a state of a single reference point are called “meditation.” The essence of those is a calm mind. The purpose is hoping for a result by stabilizing that [calm mind]. The function is the wish for the cessation of subject and object...These maintain the object of focus through the wish for the cessation of subject and object. Since they are an approach to control thoughts, they are a method of being introduced to the profound Dharma, but they are not the profound actual yoga...

This is confirmed by what you write:

When you practice yoga, you withdraw your senses from the dualistic world and then buddha nature itself begins to be revealed directly to your non-conceptual perception which takes you entirely beyond subject/object duality and intellectualizing.

So you are mistaking methods of arresting conceptuality for being the actual profound yoga itself. Longchenpa continues with his point about distinguishing paths based on mind, and the Great Perfection:

For as long as mind is employed as the path, when effort is made in the practice of meditating a calm mind, it will exist. When the effort is dropped, [the calm mind] will perish—that is its actual nature. For as long as the pristine consciousness of vidyā is employed as the path, since it abides in the stream of naturally occurring concentration, qualities will arise naturally, and those will be present at all times without any possibility of being separate from them. In that case, though the nonconceptual mind sustained by a great meditator and the nonconceptuality of the yogi’s naked recognition of vidyā are similarly nonconceptual, [in the former case,] if the key points such as the posture of the body, and so on, for nonconceptual mind are dropped, [that nonconceptual mind]

will perish, and also [vidyā] will not be exposed nakedly. Nonconceptual vidyā is the complete opposite of that.

stong gzugs said:

Gzhanstong can be applied just as well to Māhāmudra (and thus trekchö). Tögal is not as straightforward because there are different views about how to interpret visual experiences which was discussed heavily somewhere in this <https://www.dharmawheel.net/viewtopic.php?t=41619>.

Malcolm wrote:

If one has this idea, "Second, in the context of post-meditation, you should make precise distinctions, which means you should be a rangstongpa regarding things that are intrinsically empty and a gzhanstongpa regarding that which is extrinsically empty," one is very far away the meaning of the Great Perfection.

Author: Malcolm

Date: Sunday, April 23rd, 2023 at 3:12 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

I think basically proper shentong likely arose as a response, as I said, to improper understandings of emptiness.

Malcolm wrote:

Historically, it arose from followers of Śāntipa's Madhyamaka-alamkāra who did not like Candrakīrti. But even gzhan stong pas know that reality is actually free from all extremes, despite their neurotic anxiety about buddha-qualities.

"For those whom emptiness is possible, everything is possible."

-- Nāgārjuna

In any case, the Nyingma view of emptiness is Prasanga, not gzhan stong. Longchenpa declares quite clearly that it is the Prasanga view that is most compatible with Dzogchen, as does Jigme Lingpa, and as my own teacher asserted.

Author: Malcolm

Date: Sunday, April 23rd, 2023 at 10:17 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

The Five Dharmas of Maitreya were translated in the early period of dharma

Malcolm wrote:

No, they weren't. While the madhyāntavibhāga was first translated into Tibetan during the Imperial Period, the remaining four were not translated into Tibetan until the late 11th century, by Ngog Lotsawa.

sherabpa said:

Though he regarded prasanga as the supreme view for dzog chen, he regarded the Uttaratantrashastra as of definitive meaning.

Malcolm wrote:

He certainly accepted the ten tathagatagarbha sutras as definitive. However, he never resorted to using the three natures to explain the two truths, which is a key feature of gzhan stong analytics. He also never suggests that the basis is anything other than free from all extremes, while simultaneously holding that the kayas and pristine consciousnesses exist in the basis. Again, "Where emptiness is possible..."

sherabpa said:

The Uttaratantrashastra teaches that the buddha nature is not empty of supreme qualities as everyone knows and this is an important precept of zhentong. Therefore I do not think he would vehemently reject zhentong or have contempt for it.

Malcolm wrote:

He would, because he would have vehemently disagreed with applying the three natures to the two truths.

sherabpa said:

Jigme Lingpa accepted prasanga madhyamaka because he received a primarily Gelugpa madhyamaka education,

Malcolm wrote:

So you are going to make the same excuse for Patrul? Are you really going to claim that the Geluk view is an impediment to understanding Dzogchen? If so, you would have to make the same observation concerning gzhan stong.

sherabpa said:

Nyingma scholasticism having declined so seriously by his time that there was nothing else available to him.

Malcolm wrote:

False.

sherabpa said:

Whatever one thinks of zhentong, it is certainly an authentic lineage with many outstanding masters,

Malcolm wrote:

It was certainly an intellectual fashion at times in Tibet. But, philosophically speaking, it us at best a transitional view between yogacara and Madhyamaka.

Author: Malcolm

Date: Sunday, April 23rd, 2023 at 8:41 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

OdeKirk said:

However, I have seen Kagyu texts categorize Sakya/Gelug or even Prasangika as Rangtong entirely(but strangely not Nyingma, despite some Nyingma teachers also holding this view as evidenced in this thread), would this be a strawman and just polemics since they(the Rangtongpas) are obviously not arguing for a blank nothingness as an ultimate? I am just getting a bit of whiplash after reading that commentary on Beacon of Certainty, then reading some books by Kagyu authors.

Malcolm wrote:

The two truths are a union. However, those who argue that there is a blank ultimate of nonexistence are the gzhan stong pa, who assert relative phenomena do not exist at all in the perfected nature (gzhan stong), because they claim the perfected is empty of both the imputed and dependent natures (rang stong).

This view is very incompatible with Dzogchen.

Author: Malcolm

Date: Monday, April 24th, 2023 at 1:18 AM

Title: Re: Does Larung Gar lineage have the shantong view?

Content:

rime1 said:

Maybe Jigme Phuntsok rinpoche and his disciples in Larung Gar are shantongpas like Jonang.

Malcolm wrote:

Maybe. As far as Khenpo Jigme Phuntsok himself goes, unlikely. He writes in his View of the Union of Sutra and Tantra:

Apparent while nonexistent, the milk cow of form that is like a moon in the water, the nature which is beyond reference or thought arises as intrinsic clarity, the view of madhyamaka that has always been free of the taints of the eight extremes..." He also criticizes the six limb yoga in this song:

Though it is claimed that "The suchness of the fourth is difficult to perceive if the proximate cause of pratyāhāra is missing,"

because one's state is recognized through merely seeing the self-occurring [concentration],

sleeping happily having abandoned the eight yānas is what one really wants.

Khenchen Namdrol on the other hand told me personally (in 1993) that as far as Madhyamaka goes, he prefers Gorampa's presentation, describing it as having the same meaning as Dzogchen. On the other hand, Khenchen Namdrol's Madhyamaka teacher was the late Sakya Khenpo Rinchen.

Also, a good friend who has spend the past five years living in Golok and Kham told me that most Jonangpas that he knows do not actually subscribe to gzhan stong at all, and also prefer Gorampa's perspective.

In any case, as I have mentioned elsewhere, in general, most important Nyingma scholars in history, such as Longchenpa, Jigme Lingpa, Shabkar, Patrul, etc. have upheld Prasanga Madhyamaka as definitive, including Mipham.

Author: Malcolm

Date: Monday, April 24th, 2023 at 3:41 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

And yes of course I accept the view of Patrul that the Gelug madhyamaka is an impediment to understanding dzogchen, because this point is very clearly stated and defended my Mipham in his Beacon of Certainty. I was unaware this was even contentious among dzogchen practitioners.

Malcolm wrote:

You missed the point, here. Patrul's presentation of the Abhisamayalamkara is basically cribbed from Tsongkhapa Golden Rosary.

As for the kayas and wisdoms being present in the basis, the argument against the basis being naturally perfected [lhun grub] directly contradicts gzhan stong.

Like Khenpo Shenga, I just don't think gzhan stong is coherent precisely because of how the yogacara doctrine of the three natures is misused by Dolbupa and others. As we see in Longchenpa, and Gorampa as well, there is a definitive understanding of tathagatagarbha which is consistent with prasanga. We do not need to resort to the intellectually impoverished idea presented by stong gzugs, which he repeats from earlier scholars, that the gzhan stong view is a post-equipoise view where so called relative phenomena are intrinsically empty and ultimate phenomena are extrinsically empty. Among Buddhist ideas, this is an extremely silly one.

Author: Malcolm

Date: Monday, April 24th, 2023 at 3:48 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:
There is no CEO of Nyingma

Sādhaka said:
Sure there is.

Two actually: Guru Padmasambhava and Longchenpa.

(Although I wouldn't use the term "CEO")

Oh and some would add Rongzompa and Ju Mipham.

sherabpa said:
Folks on here so often quibble with the detail in order to miss the main point. None of these masters rejected or insulted zhentong.

Malcolm wrote:
Mipham explicitly rejects it; in Longchenpa, the mere absence of mention of such a position is such a glaring omission, it can't be inadvertent.

Anyway, if mere acceptance of tathagatagarbha makes one a gzhan stong pa, then everyone is a gzhan stong pa.

Author: Malcolm
Date: Monday, April 24th, 2023 at 5:17 AM
Title: Re: Clarification on Nyingma view of emptiness
Content:

sherabpa said:
Folks on here so often quibble with the detail in order to miss the main point. None of these masters rejected or insulted zhentong.

Malcolm wrote:
in Longchenpa, the mere absence of mention of such a position is such a glaring omission, it can't be inadvertent.

OdeKirk said:
Doesn't Longchenpa mention the position here, although not in a favorable way(from Finding Rest in Illusion: <https://www.shambhala.com/second-vajra-point-magical-illusion/>): All phenomena are by their nature devoid of existence. In themselves, they are like space. The Middle-Length Prajñāpāramitā says, "In themselves, phenomena are like space. One can find in them no center and no boundary." And likewise we find in the Samādhirāja-sūtra,

All things disintegrate, O Son of the Victorious One,
All existents are primordially empty.
Extremists hold a lesser emptiness.
But there is no debate between the learned and the childish.

In this regard, some say that phenomena are empty by virtue of a preclusion of something that they do not possess⁵⁵ but that they are not empty of themselves.⁵⁶ This is like saying that the sun is empty of darkness but is not empty of rays of light. This is a lesser kind of emptiness, however, through which no freedom would ever be possible from the belief in the true existence of things. Examined according to the argument of “neither one nor many,” the sun is empty of inherent existence; being thus, it is also empty of rays of light. It is empty and yet it appears. This is the very principle and essence of Madhyamaka, the Middle Way.

Malcolm wrote:

I hadn't noticed this, I was referring to his tenet systems book, but this citation makes it clear Longchenpa held gzhan stong to be an inferior view.

Author: Malcolm

Date: Monday, April 24th, 2023 at 5:28 AM

Title: Re: Does Larung Gar lineage have the shantong view?

Content:

Malcolm wrote:

Maybe. As far as Khenpo Jigme Phuntsok himself goes, unlikely.

rime1 said:

Thanks for your reply. Maybe the disciples have different views from their guru's. btw I enrolled your new online course in Wisdom Academy and looking forward to join.

Malcolm wrote:

Yes, and sometimes people teach what they think people want/need to hear.

Author: Malcolm

Date: Monday, April 24th, 2023 at 5:56 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

Then we have Patrul's position on sugatagarbha. Having pointed out that sutra and tantra have the same intent for sugatagarbha, he states:

[Qualm] Since Cittamatra Yogacarins assert the all-basis consciousness as truly established, and assert it to be sugatagarbha, is it not the same?

[Reply], Not only are those not the same, but asserting true existence is the siddhānta of

those of defective intelligence. Though there is no need for equivalence because those [citations] correspond to the way the basis is defined up to madhyamaka.

Our gzhan stong friends here will tell us that the perfected nature is truly established, and that tathāgatagarbha is also truly established.

Author: Malcolm

Date: Monday, April 24th, 2023 at 9:05 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

Then we have Patrul's position on sugatagarbha. Having pointed out that sutra and tantra have the same intent for sugatagarbha, he states:

[Qualm] Since Cittamatra Yogacarins assert the all-basis consciousness as truly established, and assert it to be sugatagarbha, is it not the same?

[Reply], Not only are those not the same, but asserting true existence is the siddhānta of those of defective intelligence. Though there is no need for equivalence because those [citations] correspond to the way madhyamaka defines the basis.

Our gzhan stong friends here will tell us that the perfected nature is truly established, and that tathāgatagarbha is also truly established.

Author: Malcolm

Date: Monday, April 24th, 2023 at 7:38 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

Again, zhentong is not reducible to statements by Dolpopa (or jamgon Kongtrul) about the three natures.

Malcolm wrote:

You are mistaken. A key characteristic of gzhan stong hermeneutics is to hold all five Maitreya texts to be definitive in meaning.

Not only this, but if you look at Kunga Drolchok's summary of Tsan Khawo Che's view (gzhan stong gi lta khrid), it is complete with the presentation of the three natures, and asserts it was extracted from Tsan's manual.

sherabpa said:

Again, this is proven by the centrality of the Uttaratantrashastra in the zhentong lineage, which does not even mention the three natures.

Malcolm wrote:
Again, mistaken, see above.

sherabpa said:
True, just accepting the Uttaratantrashastra does not make one a zhentongpa, otherwise everyone would be zhentongpa. The difference is partly in whether the teaching on tathagatagarba is of provisional or definitive meaning. Those who say it is provisional meaning because it counters the 'five faults' are not zhentongpas. Zhentongpas say it is definitive meaning AND it counters the five faults.

Malcolm wrote:
False. Gorampa accepts the Uttaratantra as a definitive text, he is not a gzhan stong pa. Same goes for Longchenpa.

sherabpa said:
More than that, however, zhentong is a specific transmission lineage stemming from Maitripa and Tsen Khawoche on the one hand and Dolpopa on the other, though the name 'zhentong' was only used after Dolpopa of course. The Maitripa tradition is described in detail in the Blue Annals. It also considers itself primarily meditative as opposed to intellectual. So to call it an intellectual fashion is quite misleading.

Malcolm wrote:
Team's lineage did not survive. Dolbupa is the person who coined the terminology, "gzhan stong," but he does not depart from Tsan's use of the three natures.

Your attempted revisionism is a failure.

Author: Malcolm
Date: Monday, April 24th, 2023 at 8:35 PM
Title: Re: Clarification on Nyingma view of emptiness
Content:

sherabpa said:
I think this is more like how Gorampa and Mipham see it.

Malcolm wrote:
The way Candrakirti sees it, which is the way Dzogchen and Lamdre see it, is as follows, MAV 11:12d

sherabpa said:
The cessation of the mind is directly perceived by the kāya.

Malcolm wrote:
The qualities are present as the potential of a given sentient being.

Author: Malcolm

Date: Tuesday, April 25th, 2023 at 2:32 AM

Title: Re: Back in the USA...

Content:

DNS said:

Shakeup in cable news.

Tucker Carlson fired. (right-wing)

<https://www.cnn.com/2023/04/24/media/tucker-carlson-fox-news/index.html>

Don Lemon fired. (left-wing)

<https://www.usatoday.com/story/entertainment/celebrities/2023/04/24/don-lemon-fired-cnn-news-anchor-terminated/11728506002/>

Malcolm wrote:

Well, Tuckum's antics cost Murdoch millions, and there are millions more in settlements to follow.

Don Lemon has a problem with making repeated, misogynistic remarks.

Author: Malcolm

Date: Tuesday, April 25th, 2023 at 3:55 AM

Title: Re: Is there an update on the lungs?

Content:

asdfjkl1979 said:

Hi Bob

Dzongsar Khyentse is giving the lung for Longchenpa's Dzo Dun in New Zealand in November. It is overbooked at the moment but you can go on the waiting list and hope they decide to find a bigger community hall!

<https://siddharthasintent.org/events/dzo-dun-new-zealand/>

Malcolm wrote:

He is also going to give this in California and Europe.

Author: Malcolm

Date: Tuesday, April 25th, 2023 at 3:59 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

The cat probably thought they were both tasty, I'd imagine.

Malcolm wrote:

Indeed, the cat was free from extremes.

Author: Malcolm

Date: Tuesday, April 25th, 2023 at 7:06 PM

Title: Re: Back in the USA...

Content:

PeterC said:

Only in contemporary US politics would Lemon be called “left wing”. He’s at best center-right

Archie2009 said:

Misogyny is not a political colour, is it? That's the reason he got fired, I believe. A string of such incidents going back a few years.

On the other hand, voting in the US is sort of a binary, so in that sense he is just as much on the left as so many other Americans think themselves to be while voting for liberal conservative candidates like the Clintons and Obamas.

PeterC said:

The question is, why did he get fired *now*. Literally every male anchor and news exec has me too issues. It’s the timing of firing him that’s interesting

Malcolm wrote:

Pure coincidence. Also, the ratings on the CNN morning show were quite in the pits.

Author: Malcolm

Date: Wednesday, April 26th, 2023 at 6:00 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Another way of saying it, is that the basis re-cognizes itself - hence the use of the term 'self-awareness'.

Malcolm wrote:

You are incorrect.

Author: Malcolm

Date: Wednesday, April 26th, 2023 at 9:27 AM

Title: Re: Back in the USA...

Content:

amanitamusc said:

It is more likely he wil go the way off glen beck and bill O

Sādhaka said:
Doubtful.

I mean, I've never really liked any of those Fox News guys much; o reilly, coulter, beck, hannity, etc.; although tucker is okay in some ways.

Carlson has a big enough following, that he would most likely do well if he started a podcast or similar.

Malcolm wrote:
That's what they said about O'Riley.

Author: Malcolm
Date: Wednesday, April 26th, 2023 at 9:38 PM
Title: Re: Clarification on Nyingma view of emptiness
Content:
Sādhaka said:
"Rongzom held that the views of Sutra such as Madhyamaka were inferior to that of Tantra..."

Kai lord said:
So did Mipham and Longchenpa but Madhyamaka debates are strangely addictive for some Buddhists.

Malcolm wrote:
The debate is not about the ultimate free from extremes: on this Madhyamaka, Secret Mantra, and Dzogchen are in accord. The issue is how relative truth is treated, this is where Dzogchen is held to be superior to both sutra and tantra.

Author: Malcolm
Date: Wednesday, April 26th, 2023 at 9:41 PM
Title: Re: Is there an update on the lungs?
Content:
asdfjkl1979 said:
Hi Bob

Dzongsar Khyentse is giving the lung for Longchenpa's Dzo Dun in New Zealand in November. It is overbooked at the moment but you can go on the waiting list and hope they decide to find a bigger community hall!

<https://siddharthasintent.org/events/dzo-dun-new-zealand/>

Malcolm wrote:

He is also going to give this in California and Europe.

natusake said:

When? I see only references to the New Zealand retreat on his website.

Malcolm wrote:

Right. I talked about this with one of the organizers of the NZ retreat, this is what he told me.

Author: Malcolm

Date: Wednesday, April 26th, 2023 at 10:08 PM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

Sort of random comment here, but I find it sort of crazy that at the time of election, Joe Biden was the oldest president in US history by about 8 years. And the one behind him? Trump. And now, hypothetically we may have a race between those two, the oldest presidents in US history, years after they were ALREADY the oldest presidents in history. Kind of sad I think personally.

Malcolm wrote:

Biden has done an excellent job, despite the crazy bullshit of the House GOP, who are going to lose hugely in the next election due to their clown car antics and the repeal of RVW.

Republicans have lost the popular vote in seven of eight last elections.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 12:42 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

What "thing" is that?

Malcolm wrote:

The "rig pa po."

"if it is asked how delusion came about, delusion arose from the difference between the basis and the conscious aspect of the basis."

Buddhahood, pg. 75.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 12:47 AM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

Biden's performance aside, I just think they are really quite old, both of them, and it's kind of remarkable how much older Biden was/is than any other president in US history. I don't think very many businesses for instance would hire people of that age. But anyway, hopefully the best thing happens for the US and the world moving forward, whatever that may be.

Malcolm wrote:

Biden is also the most experienced politician who has ever served as President. But we don't value old people anymore. We out them out to pasture. Big mistake.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 1:26 AM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

Biden's performance aside, I just think they are really quite old, both of them, and it's kind of remarkable how much older Biden was/is than any other president in US history. I don't think very many businesses for instance would hire people of that age. But anyway, hopefully the best thing happens for the US and the world moving forward, whatever that may be.

Malcolm wrote:

Biden is also the most experienced politician who has ever served as President. But we don't value old people anymore. We out them out to pasture. Big mistake.

ThreeVows said:

Fair enough, although I think traditionally for the most part older people aren't necessarily running the show as much as advising and giving perspective and wisdom.

Malcolm wrote:

In a liberal democracy, no one "runs the show," its a collaboration, or should be, between the three branches of government.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 3:36 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

What "thing" is that?

Malcolm wrote:

The "rig pa po."

"if it is asked how delusion came about, delusion arose from the difference between the basis and the conscious aspect of the basis."

Buddhahood, pg. 75.

Jules 09 said:

delusion arose from the difference between the basis and the conscious aspect of the basis.

So, what is this "difference" ?

How can something that is aware be different from itself?

Malcolm wrote:

Your question does not follow from Vimalamitra's statement. The point is that there is a conscious part of the basis (gzhi shes) that can become deluded.

Longchen addresses this by quoting a text called the Illuminating Lamp:

The cause and seed of delusion that arises

from the basis that abides in that way

is the clarity aspect [of the basis] that strays outside—

a clear and knowing consciousness (shes pa gsal gsal rig rig).

Because there is a slight outward movement

that arises from the three-fold ignorance,

there is a thought (blo) that apprehends that object as a self in the appearing aspect.

The cause of delusion meets the condition of the object

from the difference between the basis and consciousness aspect of the basis

which arises from the basis and the aspect of the appearance of the basis.

This is what Vimalamitra means when he says:

"delusion arose from the difference between the basis and the conscious aspect of the basis."

Perhaps it is better expressed as "delusion arose from differentiating between the basis and the conscious aspect of the basis." However, it is the conscious aspect of the basis that is differentiating itself from the basis by apprehending its appearance as a self, and thus, "delusion arose from the difference between the basis and the conscious aspect of the basis" because the basis itself can never become deluded, but the conscious

aspect of the basis can become deluded.

And this is why the example that is used is the jaundiced eye that deludes itself to see white clouds as yellow and so forth. The error exists in the eye, just as the error exists in the conscious aspect of the basis. Rangjung Dorje calls this the "rig pa that apprehends the basis," which is identified by Vimalamitra as among the five kinds of rig pa in the Vima Nyingthig.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 4:08 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

So, what is this "difference" ?

How can something that is aware be different from itself?

Malcolm wrote:

Your question does not follow from Vimalamitra's statement. The point is that there is a conscious part of the basis (gzhi shes) that can become deluded.

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is the clarity aspect [of the basis] that strays outside—

a clear and knowing consciousness (shes pa gsal gsal rig rig).

Because there is a slight outward movement

that arises from the three-fold ignorance,

the thought (blo) that apprehends that object as a self in the appearing aspect

mistakenly differentiates the basis and the consciousness aspect of basis

in terms of the basis and the aspect of the appearance of the basis.

This is what Vimalamitra means when he says:

"delusion arose from the difference between the basis and the conscious aspect of the basis."

Perhaps it is better expressed as "delusion arose from differentiating between the basis and the conscious aspect of the basis." However, it is the conscious aspect of the basis that is differentiating itself from the basis by apprehending its appearance as a self, and thus, "delusion arose from the difference between the basis and the conscious aspect of the basis" because the basis itself can never become deluded, but the conscious

aspect of the basis can become deluded.

Jules 09 said:

The point is that there is a conscious part of the basis (gzhi shes) that can become deluded.

The basis doesn't have "parts". It's empty and aware.

And that's all there is to it !

Malcolm wrote:

Well, I think you should let Vimalamitra, Rangjung Dorje, and Longchenpa know that they have been sending people down rabbit holes with all their talk of straying, appearances, and parts in order to explain how it is that rig pa becomes ma rig pa.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 4:35 AM

Title: Re: Ukraine News

Content:

Sādhaka said:

Whoa

Malcolm wrote:

That guy is

Now, this is credible:

<https://oalexanderdk.substack.com/p/osint-analysis-six-russian-ships>

<https://oalexanderdk.substack.com/p/blowing-holes-in-seymour-hershs-pipe>

Author: Malcolm

Date: Thursday, April 27th, 2023 at 6:07 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

amanitamusc said:

Malcolm, why bother?

Malcolm wrote:

It's not for Jules, it's for those who might think he actually knows what he is talking

about.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 9:20 PM

Title: Re: POTUS 2024 part 1

Content:

Johnny Dangerous said:

Old white guys holding the power in the US isn't exactly a novel development.

ThreeVows said:

To a significant degree my point was simply an observation that actually, to this degree, it IS a novel development. Biden is by far the oldest president in history, and the one behind him is Trump.

Most presidents in US history have been under 60.

Again I'm not necessarily saying Biden has done a poor job but I think it is notable how old our last two presidents have been and now we may get a redux.

Malcolm wrote:

You have to understand this in context: life expectancy between 1780–1874 was 64.6.

For example, Washington was president from 1789-1797. He died in 1799, at 67. So, that time, he was quite old.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 9:39 PM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

I don't understand why so many people are seeming to resist the simple observation that our Presidential candidates recently have been really quite old compared to previous ones.

Malcolm wrote:

The implication is that younger candidates will perform better in office.

Author: Malcolm

Date: Thursday, April 27th, 2023 at 9:49 PM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

I don't understand why so many people are seeming to resist the simple observation that our Presidential candidates recently have been really quite old compared to previous ones.

Malcolm wrote:

The implication is that younger candidates will perform better in office.

ThreeVows said:

I suppose I get your point, although to some extent I think it is quite fair to consider age, at a point, for a President. They're talking for instance about how Biden is too old to make repeated trans-Atlantic trips, specifically related to the coronation in England, etc.

Malcolm wrote:

That's not the reason he is not going. He is not going because it is inappropriate for him to go.

ThreeVows said:

Again, it would seem extremely likely that I will vote for him nonetheless, given the circumstances. But I do recognize that he's, basically, old. And that is to some extent a concern. And in an ideal world, would I like to see us going away from 80 year old presidents in favor of younger candidates? Yes, I would.

Malcolm wrote:

I don't think you need to worry about that, birth, aging, and death being what they are.

Author: Malcolm

Date: Friday, April 28th, 2023 at 1:35 AM

Title: Re: POTUS 2024 part 1

Content:

ThreeVows said:

Overall, I would hope that the trend doesn't continue, even while I will almost certainly vote for Biden this election. I would hope that we get back towards a sort of 45-65 year old general range, by and large.

Malcolm wrote:

As mentioned above, there is no doubt that this will be the case for 2028.

Author: Malcolm

Date: Friday, April 28th, 2023 at 2:54 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

It's fine to question an intellectual and scholarly presentation of the teachings of "the practice lineage"

Malcolm wrote:

Your presentation is very intellectual; unfortunately, it is not very scholarly.

Author: Malcolm

Date: Friday, April 28th, 2023 at 3:29 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

ThreeVows said:

Regardless of any other discussion on this thread, IMO this is an excellent quote

Malcolm wrote:

Jules just keeps reposting this. Every one knows, or ought to know, one cannot actually understand Dzogchen teachings, etc, without relying on a qualified teacher. On the other hand, it is not enough to rely on a teacher, or rig pa, etc.

Author: Malcolm

Date: Friday, April 28th, 2023 at 4:37 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Your presentation is very intellectual; unfortunately, it is not very scholarly.

It's based on the direct experience that arises from receiving, in person, the oral instructions (pointing out) of accomplished yogis.

Malcolm wrote:

I guess you think you are the only person here who has this qualification. You sure act like it.

In any case, presenting things like this in words is necessarily intellectual, since no matter how many words you are share, it's like telling someone who has never tasted sugar what sugar tastes like. So frankly, it's disingenuous to claim you are not engaged here in an intellectual exercise, even if it lacks scholarly rigor.

Author: Malcolm

Date: Friday, April 28th, 2023 at 11:21 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Shaiksha said:

. However, they have high capacity in a sense they can understand the true meaning of the teachings with just simple instructions (e.g. Chulapanthaka). How many people can be like that? However, they are the exceptions rather than the norm.

Malcolm wrote:

Sorry, but this is a misunderstanding. In Dzogchen teachings no distinction is made between people of sharp or dull faculties. For this reason it is said that if a pandita and a cow herd sit down together to receive instruction, they both understand the same thing when they get up. If they don't, the fault isn't in the teachings, it's in the teacher.

Author: Malcolm

Date: Friday, April 28th, 2023 at 6:55 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

Sorry, but this is a misunderstanding. In Dzogchen teachings no distinction is made between people of sharp or dull faculties. For this reason it is said that if a pandita and a cow herd sit down together to receive instruction, they both understand the same thing when they get up. If they don't, the fault isn't in the teachings, it's in the teacher.

Shaiksha said:

Sure. How about in some sem de teachings, such as the Aro Jungne lineage? They made a distinction of practitioners of different capacity.

Malcolm wrote:

There are differences in diligence.

Author: Malcolm

Date: Friday, April 28th, 2023 at 7:54 PM

Title: Re: No guru, no dzogchen?

Content:

ject said:

I have been reading books about dzogchen and if I understand it correctly - if one has no wish to find a guru, there is no point in studying the subject, unless it's for research or something academical like that.

Malcolm wrote:

That's like reading about sugar without ever tasting it.

Author: Malcolm

Date: Friday, April 28th, 2023 at 10:20 PM

Title: Re: Head transplant, physicalism vs Buddhadharma

Content:

Vajrasambhava said:

As you can see here: <https://msktc.org/tbi/factsheets/facts-about-vegetative-and-minimally-conscious-states-after-severe-brain-injury>

Following objects with eyes requires a minimal amount of consciousness, this can be seen in people in vegetative state, where consciousness is functional in a basic form.

While in coma there's no possibility to track objects with eyes.

It makes sense, since to track an object, a sense of discernment must be functional, and discernment it's impossible without consciousness.

Malcolm wrote:

There are two monkeys in this grotesque experiment, Ma and Mb. Mb is decapitated;

Ma's head is transplanted onto the still-viable torso of Mb. Let's call this new monkey

"Mf," Monkey Frankenstein. But this does not settle the question of which

consciousness is now tracking objects, chewing, and so on in Mf's head—Ma's or Mb's?

Thus, the experiment does not settle the question you are seeking to answer.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 12:04 AM

Title: Re: Head transplant, physicalism vs Buddhadharma

Content:

dharmafirststeps said:

While it seems extremely unlikely there will be successful human-to-human head transplants any time soon, if ever, a somewhat related procedure, that might also be of interest to this question, is human-to-human heart transplants.

Malcolm wrote:

Consciousness is not located in the heart muscle. It is located below the heart in the center of the body.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 12:25 AM

Title: Re: No guru, no dzogchen?

Content:

ThreeVows said:

In a sort of ultimate sense, the guru is, and always was, with you. It may not be that one immediately has conscious, gross access to a physical form with a larynx, with blue or brown eyes, etc. But that doesn't mean that you are simply bereft of any... help, or guidance, or that you're outside of the sphere of the guru's blessing, etc.

Malcolm wrote:

If one wishes to practice Dzogchen teaching, a guru is indispensable.

But a teacher of Dzogchen is not like other kinds of traditional gurus, who sit on thrones, have large retinues, temples, and so on. A teacher of Dzogchen teaches people how to go beyond limitations.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 2:08 AM

Title: Re: No guru, no dzogchen?

Content:

ject said:

Now it seems, there is no way around it because it's a part and parcel of getting dzogchen-teaching.

Malcolm wrote:

How would you expect to receive Dzogchen teachings without a teacher?

Author: Malcolm

Date: Saturday, April 29th, 2023 at 2:18 AM

Title: Re: Head transplant, physicalism vs Buddhadharma

Content:

Author: Malcolm

Date: Saturday, April 29th, 2023 at 6:02 AM

Title: Re: Head transplant, physicalism vs Buddhadharma

Content:

Vajrasambhava said:

As you can see here: <https://msktc.org/tbi/factsheets/facts-about-vegetative-and-minimally-conscious-states-after-severe-brain-injury>

Following objects with eyes requires a minimal amount of consciousness, this can be seen in people in vegetative state, where consciousness is functional in a basic form.

While in coma there's no possibility to track objects with eyes.

It makes sense, since to track an object, a sense of discernment must be functional, and discernment it's impossible without consciousness.

Malcolm wrote:

There are two monkeys in this grotesque experiment, Ma and Mb. Mb is decapitated; Ma's head is transplanted onto the still-viable torso of Mb. Let's call this new monkey "Mf," Monkey Frankenstein. But this does not settle the question of which

consciousness is now tracking objects, chewing, and so on in Mf's head—Ma's or Mb's?

Thus, the experiment does not settle the question you are seeking to answer.

Vajrasambhava said:

I think it's much more easier to address.

The consciousness in this case it's of course monkey A's. The body of Mb has to be seen as nothing more than a blood bag. This is because in the experiment just the blood vessels were sewn; no spinal cord, no nerves were attached to the Ma's head, so just blood exchange. The body functions were useless since it was just a dead detached blood pump for oxygen exchange.

Malcolm wrote:

This assumes consciousness is restricted to or located in the nervous system. In order for there to be consciousness in a body, it must breath, it must be able to take in air and turn it into prāṇa vāyu. According to tantric anatomy, consciousness is inseparable from prāṇa vāyu. Certainly it is the case that sensory functions are governed by the brain. Tibetan Buddhists have known this for over a thousand years in our medical system. But this does not address the issue of consciousness nor its location in the body. So your experiment does not prove anything at all about the location of consciousness nor which monkey's consciousness is in Mf.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 6:29 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Really?

So, are you saying that practicing the instructions that one personally receives from a guru that holds the unbroken oral/aural lineage of transmission, that can be traced back to Garab Dorje, or Saraha, or Tilopa; is "not enough" ?

Malcolm wrote:

I said that rig pa, or a guru, etc., is not enough. As Vimalmitra observes:

Similarly, though there is buddhahood in nondual dharmatā, it does not exist in one's vidyā alone, which is insufficient. Likewise, a guru alone is insufficient. Also, one's cultivation is insufficient. When these three things meet [vidyā, guru, and cultivation], buddhahood is a certainty.

Not only this, but also there can be flaws in the guru's instruction, even if they have a proper lineage:

The Tantra Without Syllables, the root tantra of the veiw, states:

Therefore, it is said there are no errors in the scriptures,
but errors can arise in the intimate instructions.

pg. 148

Vimalamitra simply notes:

However, since the explanation of the instructions of the guru can be explained with or without error, it seems that errors can arise.

pg. 148

Therefore, it is incumbent upon the student to make sure the instructions they are receiving are consistent with the Dzogchen tantras and commentaries. Even upadeśas are ultimately deceptive. The only thing that counts in Dzogchen is direct perception, as Vimalamitra states:

The intimate instruction that approaches the critical points proper to direct perception does not exist [in the common upadeśas]. Since there is no buddhahood via intimate instructions, which induce a fabricated realization, all intimate instructions also do not exist. If it is asked why, it is because intimate instructions depend on words. Vidyā is free from all words. pg. 167

One needs the intimate instruction of direct perception, and that cannot rely on words:

Likewise, since the experience will arise in one's continuum through the intimate instructions of the guru, there is liberation without needing to rely on words.

pg. 175

Without this, one simply won't be able to understand the meaning of the Great Perfection. This is one reason it is recommended one seek out a few teachers when one is beginner.

Personally, I have seen many mistaken explanations, particularly, explanations made by Western teachers.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 8:46 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

What exactly are you trying to say?

Malcolm wrote:

That rig pa, a guru, and so on, are not sufficient. Many people have gurus, everyone has rig pa, and many people have intimate instructions from their gurus, and yet, lacking the introduction to the direct perception of dharmatā that does not depend on words, they still are very far away from the meaning of the Great Perfection, even if they practice very, very hard.

Just quoting words of this and that master you happen to favor is really a waste of time. It does not help anyone. You might enjoy typing them, but it is better you spent your time studying more deeply and taking teachings, rather than boasting about your personal connection with masters you imagine are realized and putting other people down.

Author: Malcolm

Date: Saturday, April 29th, 2023 at 9:19 PM

Title: Re: No guru, no dzogchen?

Content:

ject said:

Now it's gone and I have to go lama chasing. That is a depressing thought.

Malcolm wrote:

Think of it as more like meeting an old friend from a past life.

Author: Malcolm

Date: Sunday, April 30th, 2023 at 1:51 AM

Title: Re: Is there an update on the lungs?

Content:

not_z said:

Maybe if one signs up to Ngondrogar or something like that one might receive online lungs, not that I would know though.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, April 30th, 2023 at 2:57 AM

Title: Re: No guru, no dzogchen?

Content:

rai said:

and once you find a Guru never visit Dharmawheel Dzogchen subforum again to avoid confusion and wasting time

Dawa Ösel said:

Maybe the most valuable post in the entire forum

Malcolm wrote:

As someone observed above, yet here you are.

Author: Malcolm

Date: Sunday, April 30th, 2023 at 10:26 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

The way that you are using the term "rig pa" here is not at all what I would call rig pa, within the context of the Dzogchen teachings. And in the 27 years since I first encountered these teachings, I have never heard any Dzogchen teacher say that rig pa, as pointed out by the guru, is "insufficient".

Malcolm wrote:

Since the citation comes from one of the authoritative commentaries on the seventeen tantras, you might want to stop being a frog in a well and widen your perspective.

Jules 09 said:

Perhaps this is what you mean by "the introduction to the direct perception of dharmatā".

Or as Tsele Natsok Rangdrol puts it: "seeing the nature of your mind".

Malcolm wrote:

Not the same thing. If it were the same thing, there would be no difference between Dzogchen, Lamdre, Mahāmudra, and so on. But the fact is that the direct perception of dharmatā is unique to Dzogchen teachings, as are such teachings as four or six bardos, the six liberations, and so on.

Author: Malcolm

Date: Sunday, April 30th, 2023 at 10:31 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

ject said:

What about all the errors in live interpretation (translation)?

Malcolm wrote:

Find a teacher who teaches in English if this is a concern. My primary teacher, the late Chogyal Namkhai Norbu, taught in English. Tulku Dakpa in Finland teaches in English. He understands Dzogchen teachings quite perfectly.

ject said:

there can be flaws in the guru's instruction, even if they have a proper lineage

Point is, if it's not written down, it is guaranteed to change.

Malcolm wrote:

This is why it is said there are no flaws in the scriptures.

Author: Malcolm

Date: Sunday, April 30th, 2023 at 11:36 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

...the direct perception of dharmatā is unique to Dzogchen teachings, as are such teachings as four or six bardos, the six liberations...

yagmort said:

are these explanatory, dzogchen theory teachings or dzogchen practice teachings? if they are practical, where do these things fit into speaking of Dzogchen in terms of rushen/tregcho/thogal?

Malcolm wrote:

Everything in Dzogchen is practice-oriented. Nothing in Dzogchen teaching is purely theoretical.

The fact is that what we have available to us in English is a tiny fraction of the original Dzogchen teachings found in the three series. It creates a rather skewed view of Dzogchen teachings. Giving some people the idea that they only need to rely on short texts written by later scholars. Explaining something like the Treasury of Genuine Meaning or the Treasury of the Dharmadhātu takes many weeks. For example, Khenpo Namdrol explained these commentaries over many weeks each, spread out over several years. When he was alive, ChNN gave many weeks of instruction on Dzogchen teachings every year from 1976-2017. It was possible to listen to hundreds of hours of teachings by ChNN and it still is. As my teacher, ChNN stated repeatedly, Dzogchen sounds easy, but it is not so easy. He also stressed that in Dzogchen teachings understanding was more important than meditating.

But our friend Jules here thinks that proper understanding of Dzogchen teachings can be gained by quoting brief passages from tertiary literature, a brief introduction, and a few hours of instruction per year. Of course, Tsele Natsok Rangdrol was an interesting person, but he himself studied for many years and received many thousands of hours of Dzogchen instruction. He did not rely on a brief introduction, and fifteen or twenty hours of instruction per year. So the moral of the story is to be like Tsele Natsok Rangdrol, and not like Jules.

Author: Malcolm

Date: Monday, May 1st, 2023 at 12:28 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

...He also stressed that in Dzogchen teachings understanding was more important than meditating...

yagmort said:

could you elaborate what do you mean by "understanding"? does that mean intellectual understanding is more important than meditative realizations?

Malcolm wrote:

The principle of Dzogchen is not meditation; the principle is the state of knowledge. There are many practices in Dzogchen to enable us to enter into, develop, and ultimately realize this state of knowledge. It is also at the level of our mind that we integrate this state of knowledge into all of our daily activities in our life.

ChNN, Dec 1985, Merigar, Italy.

Author: Malcolm

Date: Monday, May 1st, 2023 at 2:12 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

yagmort said:

i would say rushens, tregcho and thogel are all fall under canopy of meditative practices, aren't they?

Malcolm wrote:

No. Meditation (bsgoms) means maintaining an object in a one-pointed mind, for example, as in the one-pointedness of the four yogas of mahāmudra. The limitation of this approach, according to Longchenpa and ChNN, is that when one ends the session, the calm state brought about by one-pointed meditation also ceases.

Contemplation (bsam gtan), to use ChNN's term, is something one discovers, which one then continues in without effort. Longchenpa elsewhere describes this as self-abiding, self-liberated consciousness which is discovered through what he terms "the yoga of the natural state."

Author: Malcolm

Date: Monday, May 1st, 2023 at 2:59 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

Contemplation (bsam gtan), to use ChNN's term, is something one discovers, which one then continues in without effort. Longchenpa elsewhere describes this as self-abiding, self-liberated consciousness which is discovered through what he terms "the yoga of the natural state."

Kai lord said:

To bring back one of the earlier discussions, as one abides in the natural state in ever increasing duration and frequency.

Does the experience of that natural state increase in term of intensity?

Malcolm wrote:

No, not the state of vidyā itself. However, there may be many transient experiences which may increase in intensity, but these should be recognized for what they are and not followed.

Author: Malcolm

Date: Monday, May 1st, 2023 at 3:07 AM

Title: Re: Can I stop existing?

Content:

Mirror said:

I don't mean my ego, the 'self', the 'I', I mean the consciousness, the mind which experience things. Can it to stop existing forever?

Malcolm wrote:

Short answer: no.

Author: Malcolm

Date: Monday, May 1st, 2023 at 3:23 AM

Title: Re: Can I stop existing?

Content:

Mirror said:

I don't mean my ego, the 'self', the 'I', I mean the consciousness, the mind which experience things. Can it to stop existing forever?

Malcolm wrote:

Short answer: no.

Mirror said:

Can you please elaborate a little bit?

Malcolm wrote:

The mind, from a buddhist point of view, is propelled by karma in the case of sentient being. And in the case of an awakened being, it is sustained by compassion. It will never

cease to exist.

Author: Malcolm

Date: Monday, May 1st, 2023 at 5:59 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

There is no real difference between Dzogchen and Mahamudra.

The words may differ, but the meaning is the same.

Malcolm wrote:

If you mean only that the ultimate realization of both is the same, we agree, but there is no ultimate difference in buddhahood by any path.

Otherwise, we disagree. For example, I don't agree that the four yogas of mahāmudra can be equated with the four visions. The four yogas of mahāmudra part of the teaching of the nine yānas and are based on mind.

Author: Malcolm

Date: Monday, May 1st, 2023 at 9:16 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

There is no real difference between Dzogchen and Mahamudra.

The words may differ, but the meaning is the same.

Malcolm wrote:

If you mean only that the ultimate realization of both is the same, we agree, but there is no ultimate difference in buddhahood by any path.

Otherwise, we disagree.

Jules 09 said:

Once it is seen that all is already accomplished,

Malcolm wrote:

This is the error of assuming the basis is only lhundrup, the first and most important error of the six mistaken positions about the basis.

Author: Malcolm

Date: Monday, May 1st, 2023 at 11:27 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

PadmaVonSamba said:

But following the Dharma path to freedom from samsara doesn't require believing any of that. It doesn't even require that what has been preserved as the Buddha's words were ever spoken by the Buddha.

Astus said:

Are you aware of any Buddhist tradition that teaches such a reduced view? Also, to say that there is such a thing as samsara is already a matter of faith and not something verified.

Malcolm wrote:

The nature of samsara is suffering. Suffering isn't made up, and everyone experiences it. Therefore, "samsara" is not a matter of faith.

Astus said:

When people imagine Buddha the way Christians imagine God, then it's a religion. In that case Mahayana is necessarily a religion, as buddhas create buddha-realms.

Malcolm wrote:

The essence of Mahāyāna is not creating buddhafiels. The essence of Mahāyāna is compassion, in which case, Buddhism is not a religion, it's a eudaemonic philosophy, like Epicureanism.

Astus said:

When people conceive of Buddha as the teacher of the true way, then it's a philosophy. That would still qualify it to be a religion, as in philosophy there is no single teacher giving the true way.

Malcolm wrote:

Which is also the case in Buddhism as a whole. There are many teachers in Buddhism, not only the Buddha, each with distinct and sometimes conflicting presentations of what they term "Dharma."

Author: Malcolm

Date: Monday, May 1st, 2023 at 11:50 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Pema Rigdzin said:

It seems your 27 years...

Malcolm wrote:

It's always fun when people boast about how long they've been practicing this or that, but as we know, Jules has a marked penchant for boasting about himself.

It seems he hasn't figured out that the reason any of us are here is because we did not attain liberation in our previous life through Dzogchen teachings due to lack of

understanding. Luckily for Jules, he seems to have faith in the word "Dzogchen," even if his presentation leaves much to desired. So he'll gave another chance in the next life to get it right.

For example, I'd be surprised if Jules knows when in the four yogas of mahāmudra rig pa is actually exposed.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 1:19 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

The nature of samsara is suffering. Suffering isn't made up, and everyone experiences it. Therefore, "samsara" is not a matter of faith.

Astus said:

Samsara as the rounds of births in the six realms is, without the divine eye.

Malcolm wrote:

Samsara does not necessarily entail rebirth, however. It can just be birth, jati.

Astus said:

The essence of Mahāyāna is not creating buddhafiels. The essence of Mahāyāna is compassion

As great compassion with the final aim to become a buddha includes the creation of a buddha field.

Malcolm wrote:

According to some book you read. There are philosophies with teleological ends as well. Mahāyāna does not need to included this, it is ancillary, especially considering that no one actually attains buddhahood in a created buddhafiels.

Astus said:

But no teaching is proven correct just by having followers beyond a few centuries.

Malcolm wrote:

Correct. This applies to all religions and all philosophies.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 1:36 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Zoey85 said:

even if his way of acting like he's the first in history to ever encounter and "get" the teachings...is super annoying.

Malcolm wrote:

He is the tall poppy around here...

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 3:15 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Zoey85 said:

even if his way of acting like he's the first in history to ever encounter and "get" the teachings...is super annoying.

Malcolm wrote:

He is the tall poppy around here...

Dawa Ösel said:

Some statements here at least shows, what "qualities" a Dzogchen master should not have, at least none I would follow

Malcolm wrote:

Have a look at r/Dzogchen on reddit. This is all pretty mild.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 3:45 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Dawa Ösel said:

Some statements here at least shows, what "qualities" a Dzogchen master should not have, at least none I would follow

Malcolm wrote:

Have a look at r/Dzogchen on reddit. This is all pretty mild.

Johnny Dangerous said:

Or Dzogchen FB groups, for that matter...

Malcolm wrote:

Oh, the ones run by jax...

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 4:06 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

Samsara does not necessarily entail rebirth, however. It can just be birth, jati.

Astus said:

The word samsara literally means moving on, from one place to another.

Malcolm wrote:

Yes, it means "traveling together."

Astus said:

Still, even by saying that samsara happens on a momentary basis, the many lives version is also a standard one everywhere.

Malcolm wrote:

And? It is not necessary to believe in rebirth to practice Dharma:

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him...

<https://www.accesstoinight.org/lib/authors/soma/wheel008.html>

Certainly the Buddha taught rebirth, but he did not expect people to necessarily accept it. He understood there were four solaces to be found by people who practiced Dharma.

Astus said:

Mahāyāna does not need to include this, it is ancillary, especially considering that no one actually attains buddhahood in a created buddhafiield.

What makes it the bodhisattvayana if one removes the basic idea that the path is a matter of innumerable lifetimes

Malcolm wrote:

Without compassion, there are no bodhisattvas at all, which is why Candrakīrti prostrates to compassion, rather than the Buddha, bodhisattvas, or even bodhicitta. So let's begin with that.

In any case, there are many people who consider themselves Mahāyānis who nevertheless do not accept rebirth, particularly in your school. They are not practicing only for this life, they are practicing to leave a better world behind them. So, the first and second solace described by the Buddha above still apply.

The fact is that all Buddhama can be approached as a religion, as philosophy, or as both. Why? The four solaces again:

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him...

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 6:03 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Astus said:

For Buddhism to be excluded from the category of religion, there would have to be some version of it where the unverifiable elements do not exist.

Malcolm wrote:

Then philosophy is also religion, since in them all unverifiable elements exist.

Astus said:

Certainly the Buddha taught rebirth, but he did not expect people to necessarily accept it.

So, it is expected, as much as having right view is expected.

Malcolm wrote:

Clearly Buddha understood he was living in a pluralistic society, otherwise, there would be no reason for his teaching the four solaces.

Astus said:

Without compassion, there are no bodhisattvas at all, which is why Candrakīrti prostrates to compassion, rather than the Buddha, bodhisattvas, or even bodhicitta. So let's begin with that.

Compassion is not limited to Mahayana, or to Buddhism. So that would be an insufficient criteria to label one's view/practice/philosophy something specific.

Malcolm wrote:

And yet, HHDL famously stated, "my religion is kindness."

Astus said:

The fact is that all Buddhama can be approached as a religion, as philosophy, or as

both.

'Indeed, Buddhism can be either a religion or a philosophy, or it can be neither. It may even be called a science, a psychology, a way of life, and so on. To apply any of these terms may be either right or wrong according to what we mean by such terms. In other words, it depends on the usage and implication of the term in question.

Malcolm wrote:

So?

Astus said:

In any case, there are many people who consider themselves Mahāyānis who nevertheless do not accept rebirth, particularly in your school.

I'm not trying to set up or prove some sort of barrier or criteria for who is or is not a real Buddhist. The point is simply that all Buddhist traditions accept a good number of supernatural elements as facts, so Buddhism is rightly called a religion.

Malcolm wrote:

As do all philosophies, and thus all philosophies are rightly called religions, and all religions are rightly called philosophies.

Astus said:

'People interested in Chan practice often find it difficult to have religious faith. As faith is intrinsically emotional, and Chan practitioners emphasize personal cultivation to gain physical and mental benefits or the experience of Chan, they find it hard to accept religious faith. This is actually a great mistake.'

Malcolm wrote:

And Gudo Nishijima flatly rejected rebirth, as do his students:

I giggle at the insistence at "my essence"...still clinging) my weak "impersonal stream of consciousness" will flow on and continue compelled by the residual ignorance, attachment and greed that still lingered.

<https://zendirtzendust.wordpress.com/2010/03/25/death-and-buddhism-gudo-nishijima/>

Astus said:

I talked to him about death on a number of occasions. Many people who have read my stuff are already familiar with the fact that he very strongly denied that the theory of reincarnation had any legitimate place in Buddhism. But I also know that his view of what happened after a person died was more nuanced than one might expect from knowing only that he denied reincarnation (as well as rebirth, transmigration, etc., it didn't matter what you called it!).

Malcolm wrote:

<http://hardcorezen.info/gudo-wafu-nishijima-1919-2014/2506>

So what do you think? Bodhisattva or not a Bodhisattva? Nishijima certainly recited the bodhisattva vow daily.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 6:07 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

PadmaVonSamba said:

But by that criteria, only those who have taken a Bodhisattva vow are practicing Buddhists. Is that what you are saying?

Astus said:

No. Those who have taken the bodhisattva vows are the followers of the bodhisattva path. Not all Buddhists follow the bodhisattva path.

Malcolm wrote:

So, can one take the bodhisattva vow and reject transmigration?

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 8:32 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

'People interested in Chan practice often find it difficult to have religious faith. As faith is intrinsically emotional, and Chan practitioners emphasize personal cultivation to gain physical and mental benefits or the experience of Chan, they find it hard to accept religious faith. This is actually a great mistake.'

And Gudo Nishijima flatly rejected rebirth, as do his students:

I giggle at the insistence at "my essence"...still clinging) my weak "impersonal stream of consciousness" will flow on and continue compelled by the residual ignorance, attachment and greed that still lingered.

<https://zendirtzendust.wordpress.com/2010/03/25/death-and-buddhism-gudo-nishijima/>

I talked to him about death on a number of occasions. Many people who have read my stuff are already familiar with the fact that he very strongly denied that the theory of reincarnation had any legitimate place in Buddhism. But I also know that his view of what happened after a person died was more nuanced than one might expect from knowing only that he denied reincarnation (as well as rebirth, transmigration, etc., it didn't matter what you called it!).

<http://hardcorezen.info/gudo-wafu-nishijima-1919-2014/2506>

So what do you think? Bodhisattva or not a Bodhisattva? Nishijima certainly recited the bodhisattva vow daily.

natusake said:

Post-Meiji Soto Orthodoxy.

Dogen would have of course severely rebuked such a teacher. This is one way that buddhadharma dies.

Malcolm wrote:

In fact, Dogen was reacting to contemporaries who questioned rebirth. Personally, I don't. But I don't think that not having a specific belief bars one from practicing Dharma. Of course, if one is explaining Dharma, it's important to include the central existential issue Buddha sought to address.

The fact you describe it as post-Meiji orthodoxy is...interesting.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 6:22 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Astus said:

One possible key difference between a religious and a philosophical approach is that in the former the source of and the authority over truth is in a set of doctrines, while in the latter it is systematic thinking (generally speaking).

Malcolm wrote:

So Nagarjuna is not thinking systematically? What about Aquinas? In fact religious thinkers use philosophy all the time, rendering your distinctions trivial at best.

Astus said:

Not all philosophies accept the existence of something supernatural, as there are the various versions of materialism and physicalism.

Malcolm wrote:

Materialists and physicalists accept unfalsifiable propositions, for example, that there is no rebirth.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 6:53 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Once it is seen that all is already accomplished,

Malcolm wrote:

This is the error of assuming the basis is only lhundrup, the first and most important error of the six mistaken positions about the basis.

Passing By said:

Could you unpack this a bit?

As I understand, the Base is kadak and from and because of kadak, the characteristics and appearances of lhundrup and thukje arise like the refractive quality of a crystal resulting in colored light or the reflective property of a mirror resulting in reflections on it. In this way, the potential for all sorts of manifestations is there and because also the Base is empty, it is uncreated and uncompounded, thus, lhundrup. Is this correct?

If that is correct, then I don't follow how Jules's statement assumes the basis is only lhundrup? After all, isn't trekcho equivalent to the fourth vision? And trekcho stems from recognizing kadak (deciding on one thing, confidence in natural liberation etc). So assuming Jules means making the definitive decision required for trekcho, then how would that be stemming from the error that the Base is only lhundrup alone?

Malcolm wrote:

Buddhahood, pg.57

The refutation states that this assertion that the basis is naturally perfect is defective. If it is claimed that at the time of the cause [the basis] is naturally perfect, the result also will be naturally perfect, [15b] like the example of butter already being naturally perfect in milk.

In the same way, is the cause established or not established in the result? If it is established, the result becomes a cause. Since a result is then pointless, the cause (deluded sentient beings) would then turn into the result (buddhas). In that case, there would be no need for anyone to make effort. If the cause is not established in the result, the assertion of the natural perfection [of the basis] is defective.

The relevant passage from the Six Dimensions:

Since the cause and result are different,
[the basis] too is not naturally perfect.

Likewise, if the cause and result were the same,
effort would be meaningless.

This why I explained to Jules earlier a point he does not get: even though there is buddhahood in dharmata, rig pa alone is insufficient, a guru alone is insufficient, and cultivation alone is insufficient. These three things must meet, then one can realize buddhahood.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 7:07 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

So Nagarjuna is not thinking systematically? What about Aquinas? In fact religious thinkers use philosophy all the time, rendering your distinctions trivial at best.

Astus said:

The distinction was not whether one uses methodical reasoning, but if that is used as the ultimate authority.

Malcolm wrote:

In this case then, Buddhism is a philosophy, since no one needs to accept Buddha's word for anything, and one can reason whether or not the Buddha's teachings are correct or incorrect, as Dharmakirti shows, without relying on any scriptural authority.

Astus said:

Materialists and physicalists accept unfalsifiable propositions, for example, that there is no rebirth.

That's not the same as accepting supernatural entities, nor is philosophy to be confused with natural science.

Malcolm wrote:

An unfalsifiable proposition is an unfalsifiable proposition, whether it is about elves or the Big Bang.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 7:19 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

PadmaVonSamba said:

Aren't you are saying that faith in (let's call it) 'the 'unprovable stuff' is essential to practice Mahayana? But then you are saying that one doesn't have to believe in 'unprovable stuff' if one isn't on the Bodhisattva path?

So doesn't mean that faith isn't required?

Astus said:

Mahayana begins with the intention to attain buddhahood to liberate all beings. At the time of aspiration there is no direct knowledge of what buddhahood is, nor of many other elements of the path needed to get there. Furthermore, unless one reduces the meaning of the terms like 'bodhisattva' and 'all beings', and does not take into account the Jatakas and other accounts of bodhisattvas, there are necessarily rebirth and other things involved.

As for faith in Buddhism in general, if one interprets it as a temporary method to alleviate some stress, then not much is needed apart from trusting in the outcome. But

that seems to fall short of being a follower of the Triple Jewel.

Malcolm wrote:

Belief is just belief. One can believe anything, like the Red Queen, believing 100 impossible things before breakfast.

The point of Buddhadharma is verification. The Buddha invites us to verify his claims, testing them as a goldsmith examines a piece of gold. When one has tested something one believes might be gold, and finds out it either is gold or not, then there is no ore reason for the belief.

As far as jatakas go, these are just so stories for moral edification. It is not necessary to believe they are actually past lives of the Buddha, just as it is not necessary to believe sutras and tantras are the literal words of the Buddha which sprang out of his living mouth.

All that matters is that one recognizes the three afflictions drive karma, which results in suffering. And if one is a Mahayani, to have a commitment to benefit sentient beings in whatever ways one can. If one believes in rebirth, so much the better, but it isn't necessary.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 9:30 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

In this case then, Buddhism is a philosophy, since no one needs to accept Buddha's word for anything, and one can reason whether or not the Buddha's teachings are correct or incorrect, as Dharmakirti shows, without relying on any scriptural authority.

Astus said:

One can (and should) reason whether the teachings are correct or incorrect, but reasoning itself is not considered a sufficient and reliable source (AN 3.66, MN 95), but it is through direct knowledge of the teaching that one attains established faith in the Buddha (MN 47, SN 47.12).

On the other hand, if one were to come to some different conclusion than what is taught in the scriptures, would that still be considered acceptable as a correct Buddhist view? Can a Buddhist contradict the Buddha?

Malcolm wrote:

Buddhists contradict the Buddha all the time. This is why we have the notion of definitive and provisional teachings, which are philosophical distinctions posing as religious ones, couched in pseudographia—sūtras—used a proof texts for this and that philosophical position. The strategy here is to put words in the mouth of the Buddha so that one never can be accused to directly contradicting something the Buddha said. This is also why so-called mainstream Buddhists rejected Mahāyāna in toto because

their Buddha and our Buddha couldn't seem to agree on much other than the three afflictions and a notion of karma. We all just cherry-pick what we like from a morass of conflicting doctrines, using excuses like "skillful means," "relative and ultimate," "definitive and provisional" to defend our interpretations of a large body of contradictory texts set down largely between 100 BCE and 1100 CE.

Astus said:

All that matters is that one recognizes the three afflictions drive karma, which results in suffering. And if one is a Mahayani, to have a commitment to benefit sentient beings in whatever ways one can. If one believes in rebirth, so much the better, but it isn't necessary.

And is there a Buddhist tradition, a school, a lineage that operates with such a minimalist approach?

Malcolm wrote:

Traditions, schools, and lineages with their rituals, such as ordination rituals, bodhisattva vow ceremonies, empowerments, and so on, are something invented by Buddhists, not the Buddha.

Ultimately, one is one's own authority, one decides what to accept and what to reject. There is, in Buddhism, no central authority who decides what is and what isn't Buddhism. This is so obvious I don't even know why we are discussing it.

The one common factor we can find among all Buddhist schools, however, is the idea that suffering is caused by karma, and that karma is caused by affliction, and in Mahāyāna, the idea that we have an intrinsic moral obligation to benefit others apart from ourselves.

Otherwise, there is no agreement on lineage, rules, rites, prayers, etc., all the ancillary stuff which Buddhists have added to this basic formula and get so worked up about.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 9:37 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Astus said:

And those two views come from not understanding but grasping at the aggregates (<https://suttacentral.net/sn22.80/en/sujato?layout=plain&reference=main¬es=none&highlight=false&script=latin#9.1>).

Malcolm wrote:

But you don't need to accept rebirth to cease grasping at aggregates as a self. For example:

“The Buddha refused to have any dealing with those things which don’t lead to the extinction of Dukkha. Take the question of whether or not there is rebirth. What is reborn? How is it reborn? What is its kammic inheritance?3 These questions are not aimed at the extinction of Dukkha. That being so they are not Buddhist teaching and they are not connected with it. They do not lie in the sphere of Buddhism...

Therefore, there being no one born here, there is no one who dies and is reborn. So, the whole question of rebirth is utterly foolish and nothing to do with Buddhism at all...

The Buddhist teachings aim to inform us that there is no self and nothing belonging to a self, there is only the false understanding of the ignorant mind. There is merely body and mind, which are nothing but natural processes. They function like a mechanism that can process and transform data. If they do so by the wrong method, it gives rise to foolishness and delusion, so that one feels that there is a self and things which belong to a self. If they do so by the correct method, those feelings do not arise; there is the primal truth-discerning awareness (satipanna), the fundamental true knowing and clear seeing that there is no self and nothing belonging to a self.”

Bhikkhu Buddhadasa, Heartwood of the Bodhi Tree

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 10:03 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

No. Meditation (bsgom) means maintaining an object in a one-pointed mind, for example, as in the one-pointedness of the four yogas of mahāmudra. The limitation of this approach, according to Longchenpa and ChNN, is that when one ends the session, the calm state brought about by one-pointed meditation also ceases.

yagmort said:

1. what gripes does Dzogchen have with one-pointedness?

also, typical Mahamudra instruction of "mind observes the mind" keeps the one-pointedness, but drops an object,

Malcolm wrote:

This is still an object of mind, considered to be śamatha without support. So the same objection applies.

yagmort said:

2. why do you apply "maintaining an object in a one-pointed mind" to all four yogas of mahāmudra?

Malcolm wrote:

I didn't.

yagmort said:

that's just the first of them: one-pointedness (rtse gcig), spros bral, ro gcig, and non-meditation (sgom med). so "when one ends the session, the calm state brought about by one-pointed meditation also ceases" is only applicable to the first stage..

Malcolm wrote:

It is applicable also to minor and medium spros bral.

yagmort said:

i thought Gambopa's four yogas of mahamudra is basically the rebranded dzogchen semde anyway, so the seeming differences are just nominal?

Malcolm wrote:

This is what some people believe. But Longchenpa also criticizes this kind of sems sde approach.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 10:13 PM

Title: Re: Mahāmegha on Bodhisattva Devadatta

Content:

ThreeVows said:

From 84000: <https://read.84000.co/translation/toh232.html>

Excerpts about Devadatta:

From now on, great brahmin, without saying such things, consider the following words and no others. Devadatta, the group of six monks, and their followers are grateful to the Tathāgata. Devadatta is one who inspires supreme joy. Devadatta loves the family of the Tathāgata. Devadatta is the culmination of the Tathāgata's activities. Devadatta is a great being who demonstrates the Tathāgata's virtuous qualities. Devadatta, the group of six monks, and their followers completely establish tens of millions of sentient beings in meritorious behavior. Great brahmin, no sentient beings are capable of drawing the blood of a tathāgata, foe-destroyer, complete and perfect buddha. The Tathāgata's body should be viewed as being like a tree's shadow; you should see it as an expedient means.

Great brahmin, even trillions of māras could not divide the saṅgha. This schism within the saṅgha should be viewed as an expedient means. Devadatta and the group of six monks do not create schism among the saṅgha. Devadatta and the group of six monks represent the Śākya family. They do not conduct themselves in such a way as to be born as animals or among ordinary people. Having been born in the Śākya family and gone forth to renunciation at the feet of the Tathāgata, what need is there to say that they do not engage in such actions? The idea is unfounded. Devadatta and the group of six monks act very kindly. Devadatta does not merely wear the saffron-colored robes. Devadatta is not a famished bald-head. Devadatta and the group of six monks are bound by the pratimokṣa vows. Devadatta is not determined to do evil. Devadatta does

not desire to do evil. Devadatta and the group of six monks should be known as monks representing the Tathāgata's expedient means. All bodhisattvas play within the hell realms by means of the superknowledges. This should be seen as the domain of bodhisattvas. Devadatta will not go to the hell realms.

Great brahmin, you should rejoice in Devadatta as the bodhisattva mahāsattva named Mahākapila, who, after giving instruction, was surrounded by a group of six bodhisattvas.

The Bhagavān then replied to the bodhisattva Great Cloud Essence, "Excellent, Great Cloud Essence, excellent! So it is. Great Cloud Essence, in order to eradicate the doubts of all outsider sentient beings, you have given this excellent explanation. On the basis of the Tathāgata's concealed speech, you have explained the domain of the Tathāgata—which is not the same as that of the śrāvakas and pratyekabuddhas—and the greatness of Devadatta's virtuous qualities. Excellent, excellent! Great Cloud Essence.

Malcolm wrote:

Classic Mahāyāna gaslighting. No wonder the śrāvakas were convinced Mahāyānis were insane.

Author: Malcolm

Date: Tuesday, May 2nd, 2023 at 11:40 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

yagmort said:

so how one "discovers" this samten? looks like it is something that "bypass" shamatha without support? is it something like sem vs yeshe distinction?

Malcolm wrote:

Yes, this is based precisely on the distinction between sems and ye shes.

The most direct way to discover this stage of contemplation is to receive the rig pa'i rtsal dbang, and apply semzins and rushan on the basis of having received the rig pa'i rtsal dbang.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 12:00 AM

Title: Re: Traditional Soto approach clarification

Content:

Malcolm wrote:

I am not really qualified to comment on Zen, one way or other. However, this passage by Dogen really strikes me as a beautiful expression of realization, right up there with some of Longchenpa's writings:

BUDDHA DHARMA CANNOT be known by a person. For this reason, since olden times

no ordinary person has realized buddha dharma; no practitioner of the Lesser Vehicles has mastered buddha dharma. Because it is realized by buddhas alone, it is said [in the Lotus Sutra], “Only a buddha and a buddha can thoroughly master it.”

When you realize buddha dharma, you do not think, “This is realization just as I expected.” Even if you think so, realization inevitably differs from your expectation. Realization is not like your conception of it. Accordingly, realization cannot take place as previously conceived. When you realize buddha dharma, you do not consider how realization came about. Reflect on this: what you think one way or another before realization is not a help for realization.

Although realization is not like any of the thoughts preceding it, this is not because such thoughts were actually bad and could not be realization. Past thoughts in themselves were already realization. But since you were seeking elsewhere, you thought and said that thoughts cannot be realization.

However, it is worth noticing that what you think one way or another is not a help for realization. For this reason, you become cautious not to be small-minded. Indeed, if realization came forth by the power of your prior thoughts, it would not be trustworthy.

Realization does not depend on thoughts, but comes forth far beyond them; realization is helped only by the power of realization itself. Know that then there is no delusion, and there is no realization.

Chp. 92, Treasury of the True Dharma Eye (pp. 1176-1177). Shambhala. Kindle Edition.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 5:52 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

stong gzugs said:

Back from a short retreat and catching up on things. Always glad to chat gzhanstong with you, Malcolm. Maybe one day you'll come around to the definitive view of the Buddha

Malcolm wrote:

Unlikely, since I don't don't favor crypto-Hindu views.

stong gzugs said:

You've repeatedly attempted to assert that gzhanstong comes from an analysis of tenets, is based on the merging of the two truths and three natures, etc. I've repeatedly corrected you on this.

Malcolm wrote:

You've repeated yourself, but you are not correct.

stong gzugs said:

Not sure why you keep repeating it when it's so easily debunked? We know the exact moment that Dölpopa discovered the gzhanstong view:

Malcolm wrote:

It is not his discovery, it is the tradition of Tsan Khawo che. This is why it is listed as such by Kunga Drochok in his One Hundred Instructions of Jonang.

stong gzugs said:

As I've also

<https://www.dharmawheel.net/viewtopic.php?p=652081&hilit=candrakirti#p652081>
you keep pretending that Candrakirti is the definitive way to understand mādhyamaka.

Malcolm wrote:

I am not pretending this is so, it is so.

stong gzugs said:

(And Tārānatha already countered these qualms about the mapping of the three turnings and two truths in light of the Bṛhatṭikā

Malcolm wrote:

Which is quite late.

Candrakirti's Madhyamakāvatāra said:

(Although, funny enough, Dölpopa tracked down an instance where Candrakirti teaches basic gzhanstong below.)

Whether buddhas arise or they do not,

In reality, the emptiness of nature,

Of all real things has been proclaimed

As emptiness of the reality of "other."

The true, pure ultimate reality as well as suchness

Is the emptiness of other things ...

"Other" reality is the supreme arising of suchness (dharmata).

This, arising as supreme, is eternal existence.

Malcolm wrote:

Did you look and see how Candrakīrti describes this?

He explains the passage as follows: "Extrinsic existence (gzhan gyi dngos po, parabhāva) is the supreme truth. It is supreme because it always exists. As it is one in aspect, since extrinsic existence is the apogee of gnosis, it is the existence (bhāva) of realization. That is the emptiness of suchness. Again, having an outside existence is to extrinsically exist. Because of transcending samsara, so-called "extrinsic existence" is the reality limit. Since it is immutable, the meaning is that the emptiness of the suchness that is empty of characteristics is the emptiness of extrinsic existence."

So here, what is being described as outside, or extrinsic to, samsara is the gnosis, the emptiness of suchness, it's emptiness of characteristics. It certainly doesn't say anything at all about truly existing, ultimate buddha qualities, which would be characteristics.

All Candrakirti is saying here is just what Nāgārjuna says in the MMK 18:9-12

The characteristic of suchness.
cannot be known from another, is peace,
free from all proliferation,
nonconceptual, and without differentiation.

Something produced dependent on another
is not the same as the latter
nor is it other,
therefore, it is neither permanent nor annihilated.

The ambrosial teachings of
the buddhas, the protectors of the world,
is that there is neither sameness nor difference,
permanence nor annihilation.

Though a perfect buddha has not yet to arise,
and the śrāvakas are no more,
the gnosis of pratyekabuddhas
will arise without the teacher.

But even gzhan stong pas know that reality is actually free from all extremes, despite their neurotic anxiety about buddha-qualities.

Reality is free from extremes when we meditate, but in everyday post-equipose conversation, we don't denigrate it as inherently empty unlike you rangtongpas do. I am not a rang stong pa. There is no such thing:

Again, Nāgārjuna:

If there were something that was a little not empty, there would something to be empty. However, as there is nothing that is not empty, where is there something to be empty? Again, if you lack an ability to explain in post-meditation how kungzhi yeshe and the buddhas are not "empty" in the same way that a chariot is empty... Chariots are empty of minds. Sentient beings are not empty of minds. Therefore, they can become buddhas and chariots cannot. Therefore, chariots and sentient beings are not the same and are not empty in the same way. This should be obvious.

However, those who argue that there is a blank ultimate of nonexistence are the gzhan stong pa, who assert relative phenomena do not exist at all in the perfected nature (gzhan stong), because they claim the perfected is empty of both the imputed and dependent natures (rang stong).

Again, simply false. There is no "blank ultimate of non-existence," because the ultimate is empty of relative phenomena,

You are asserting that the ultimate nature of relative things is a nonexistence, an utter void (rang stong). This far worse than Geluk extreme of asserting that relative phenomena are merely empty of the true existence that is inherent existence. You don't even give relative things mere existence, like they do. Worse, you split the two truths in half. It is impossible for you to appreciate the inseparability of samsara and nirvana.

Pratyahāra, sense withdrawal, is just resting in a nonconceptual mind.

No. You don't have oral instructions and don't seem to understand the practice. At best, you're confusing pratyahāra with the unique preliminary of wensum. Tārānatha gives the definition of pratyahāra as withdrawing the mind from ordinary experiences to then engage with the appearances of primordial wisdom. A major barrier in your understanding of Kālacakra is that you don't grok Dölpopa's distinction between Mādhyamaka without Appearance (snang med dbu ma) and Mādhyamaka with Appearance (snang bcas dbu ma).

This just shows you have not been paying attention at all. Appearances and emptiness are never separate, and I never asserted they were. You are like a man shouting in an empty valley, who thinks they arguing with someone else, when they are just debating with their own echo.

.

Longchenpo points out in his Treasury of Citations:

In brief, all meditations with and without support are included.

Tārānatha makes

<https://www.dharmawheel.net/viewtopic.php?p=650517&hilit=T%C4%81ranatha%27s+Critique+of+Dzogchen#p650517> of other practice systems (including Dzogchen) not being the actual completion stage, but only nominal, because they only address the relative bindus and nadis.

This just means Taranatha had no understanding of Dzogchen at all and never received any teaching on it.

Your claim is quite uncertain. Dudjom Rinpoche writes in the Big Red Book, pg. 301: the all-knowing Longchen Drimé Öser[/u] —

If you'd been following along, you would know that Longchenpa explicitly rejects gzhan stong. So it is said by Naropa:

The single definitive means is the truth of the nucleus.

The four successive seals and the six-limbed yoga,
the diverse vehicles of thought,

have resorted to the provisional and not the definitive, etc.,[/i]

Got a translated source that provides the fuller context around this quote? Naropa was famously a Kālacakra yogin, and key promoter of the system, so the odds that he

denigrated it in the way this quote implies are nil.

It's from a text called the Ratnaprabhā-nāma (Toh. 1342). In this text, Naropa completely rejects a path based on causes and results, such as creation and completion stage. Since it is also found in the Kagyu Mahamudra collections, I am sure Karl B will have a complete translation of it.

The body, speech, and mind of the pure victor
is produced from the essential meaning without striving.

In the meaning of bodhicitta,
the single definitive vehicle is the essential meaning,
but the four grades of mudras, the sadāṅgayoga,
the various vehicles of thought,
are provisional, not definitive.

There is no high or low in the essence,
aspiration and engaged [bodhicitta] are exhausted as conceptual thoughts,

The unique mind essence is free from extremes,
different results do not exist, there is no path,
the yoga of noncontrivance is the perfect path.

The nonabiding nature is the same in the mind,
arriving at the end without traveling is a result?

Free from cause and condition, without arising and perishing,
clear as the self-originated essence from the beginning.

However the six realms appear
and the nature of nirvana
are inseparable, the same in the self-originated mind.

The mental concepts of the six realms
and the cognizance of intrinsically clear gnosis
are no different, the same in the essence...etc.

if the key points such as the posture of the body, and so on, for nonconceptual mind are dropped, [that nonconceptual mind] will perish, and also [vidyā] will not be exposed nakedly. Nonconceptual vidyā is the complete opposite of that. [/i]

Again, you lack oral instructions, so you're misapplying critiques onto Kālacakra that don't apply to it. The second yoga of Kālacakra already has pointers on recognizing everyday objects that seem solid as made of empty forms. It's hard to explain, but you ever do open-eye meditation and see how everyday objects have a sort of glimmering halo of light around them? It's kind of like that, except it's not just a ring outside the objects, but the entire object itself. So nothing stops once you exit meditation. You just start seeing, hearing, etc. everything as these luminous empty forms and, as you get further along, the experience organizes itself into a mandala-like pattern. That's why Dōlpopa says that Mādhyamaka with appearances is the highest teaching, because we can go beyond conventional appearances altogether, and see everything as a divine mandala.

There is no need to see everything as a divine mandala. There is no need to go beyond conventional appearances. That's just a contrivance of faces and hands which does not go beyond the view of mahāyoga.

Further, Madhyamaka itself is just a deviation, as the Soaring Garuda points out:

Since phenomena and nonphenomena have always been merged and are inseparable, there is no further need to explain an “ultimate phenomenon.”

For example, Mañjuśrimitra states:

Therefore, because awakening and nonawakening are the same in terms of absence of characteristics, there is nothing to accept or reject.

In accordance with that meaning, all those explanations of the nominal ultimate, the absence of arising and ceasing, sameness, nonduality, beyond thought, emptiness, the dharmadhātu, freedom from expression and convention, and so on are neither ultimate nor relative. If it is said, “This is the path in accordance with the ultimate,” that is relative.

What more is there to say?

Rongzompa almost gets there. But the key distinction is that Dzogchen as far as I've seen

Then you have not been looking.

Dzogchen asserts that appearances of the universe are just the five lights of pristine consciousness perceived incorrectly. This is why there is no point in the creation and completion stage, from a Dzogchen point of view, unless someone needs this as a temporary crutch.

it emphasizes instead how those external things appear in the inner mirror of our individual awareness, arguing how those appearances in the mirror arise from our body. But in Kālacakra, we do have something to say beyond Nagarjuna because we see that there are patterns that link microcosm and macrocosm, and we can actually work with these patterns. So instead of just looking at the external world and saying, oh it's all inherently empty,

You clearly don't understand Dzogchen.

we identify those specific patterns in the external world that map onto the internal world, and then through the sadangayoga, we see that this entire conventional reality with internal and external correspondence patterns are actually just sort of weak echoes of a non-dual mandala that is other-empty. "As in the external, so in the internal, as in the internal so in the other." Dölpopa explains this in Mountain Dharma.

This is way too intellectual, contrived, and full of effort.

One does not need to map anything onto anything. The world and beings just as they are, is already perfect and required no purification at all. As it says in the Soaring Garuda:

Since there is no object to attain, there is nothing other than the three realms.

A commentary states:

Because the three realms themselves have attained buddhahood already in the essence of natural perfection, it is ascertained that a result generated by a cause is not a separate object to be attained.

And further, from the same text:

In order to demonstrate the deviations of the stages:

"Even relying on the tenth bhumi is an obstruction to awakening."

The seeking that relies on the path method of the tenth bhumi of the causal bodhisattvas and the wish to attain by relying on the tenth stage of outer, inner and secret secret mantra does not see the place that is free from being traversed.

"The extremely rapid pristine consciousness is free from all thoughts."

That being the case, because the self-originated pristine consciousness, the basis of everything, is free from gradual progression, it is more rapid because of emphasizing nonprogression through mere seeing. Since that is free from all goal-oriented apprehension of objects and apprehending subjects, it is very special because there is no obscuration to purify.

Anyway, if mere acceptance of tathagatagarbha makes one a gzhan stong pa, then everyone is a gzhan stong pa.

Gzhanstong says that: there is kun gzhi ye shes that is beyond momentariness and not dependently originated (unlike the kun gzhi rnam shes), within which all of samsara and nirvana manifest (making it empty of them), and is the source of all the buddha qualities. Dzogchen says, all samsara and nirvana are nothing other than self-originated pristine consciousness, and this is also not established, being free from a basis or a root. In terms of the buddha qualities, it says the buddha qualities are fully formed and don't need to be created anew, only need to be recognized and manifested, which is what the path is for.

This is the error of asserting the basis is lhun grub. It violates cause and effect, which is why gzhan stong and Dzogchen are not compatible. When it is said that the kāyas and wisdoms exist in the basis, it simply means they exist as potentials, not matured.

The critique that saying the buddha qualities are already fully formed invalidates the need for a path has already been addressed by Dölpopa in Mountain Dharma.

Not satisfactorily, which is why Longchenpa explicitly rejects the gzhan stong view.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 6:10 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

You appear to have had some intellectual fun

Malcolm wrote:

That's what forums are for. They certainly aren't places where people ought to for

anything other than opinions and concepts.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 8:29 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

So if it's said, "the ultimate is empty of relative phenomena", it seems to me that this basically means that as Longchenpa says above, "When the turbidity of the mind [sems] and mental factors [sems byung] subsides, luminous primordial wisdom, the nature of the mind, arises from within". He says, when the self-cognizing primordial wisdom is wrapped in the webs of defilement caused by the illusion of duality, it is called 'mind'. For it consists in the nonvirtuous mental factors of detecting cognition and discernment. Liberation from this is called buddhahood. For even though (in that state) an object is known, there is a freedom from duality, as implied in detecting cognition and discernment. Is not the 'relative' essentially that which is discerned/apprehended by the mind/mental factors? And is that not, ultimately, non-existent?

Malcolm wrote:

No, since Dzogchen does not negate outer phenomena. The subsiding of mind and mental factors has nothing to do with outer phenomena, unless you take the view that outer phenomena are nothing other than mind and mental factors, a perspective Longchenpa absolutely rejects.

To say the ultimate is empty of relative phenomena is to claim there is an ultimate which exists outside phenomena, it's akin to claiming that wetness exists separately from water or heat from fire. In fact no ultimate can be established apart from relative phenomena at all, since the ultimate is just seeing the suchness of phenomena, as Candrakirti states, all things have two natures, one seen correctly, the other not.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 10:39 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

So if it's said, "the ultimate is empty of relative phenomena", it seems to me that this basically means that as Longchenpa says above, "When the turbidity of the mind [sems] and mental factors [sems byung] subsides, luminous primordial wisdom, the nature of the mind, arises from within". He says,

Is not the 'relative' essentially that which is discerned/apprehended by the mind/mental factors? And is that not, ultimately, non-existent?

Malcolm wrote:

No, since Dzogchen does not negate outer phenomena. The subsiding of mind and mental factors has nothing to do with outer phenomena, unless you take the view that outer phenomena are nothing other than mind and mental factors, a perspective Longchenpa absolutely rejects.

OdeKirk said:

If it is concise enough, could you please explain why Longchenpa rejects this?

Malcolm wrote:

Outer phenomena have their own dependent origination and should be viewed in light of the eight examples of illusion, according to Longchenpa.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 7:11 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

OdeKirk said:

If it is concise enough, could you please explain why Longchenpa rejects this?

Malcolm wrote:

Outer phenomena have their own dependent origination and should be viewed in light of the eight examples of illusion, according to Longchenpa.

OdeKirk said:

Thank you, is this explained further in Finding Rest in Illusion (I assume those are the 8 examples you are talking about?)?. The question I have on my mind is this - Since all phenomena are empty of any distinguishing characteristics, how would it be possible for sentient beings to agree on any common outer phenomena, unless through a shared karmic perspective, in which case isn't it just Yogacara? What use is there in positing the outer phenomena when you can skip to the shared karmic perspective directly?

Also a side note, do you know need lung for Finding Rest in Illusion? I have pointing out instructions from multiple teachers in case that is necessary.

Malcolm wrote:

A shared karmic perspective does not negate the liquid substance that is perceived differently in the six lokas. Otherwise, many faults ensue, such as the mind having color

and shape, etc. Phenomena are ultimately devoid of characteristics, but in Dzogchen teachings, the view of conventionality in general is the same as Prasanga.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 7:32 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

...the distinction between sems and ye shes.

yagmort said:

in tibetan, what is the exact meaning of sems?

and what is the difference between sems and blo?

when i asked, tibetans touch the chest when saying sems, and touch the head when saying blo, what they say is that "sem is more like soul, heart" while "lo is reasoning/rational mind", which is confusing because i thought that sem is rational mind.

Malcolm wrote:

In dzogchen, sems is a catch all term for the eight consciousnesses.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 8:43 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Astus said:

I've explained the teaching in all these different ways. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words.

Malcolm wrote:

Which is largely the history of sectarian literature.

Astus said:

The one common factor we can find among all Buddhist schools, however, is the idea that suffering is caused by karma, and that karma is caused by affliction, and in Mahāyāna, the idea that we have an intrinsic moral obligation to benefit others apart from ourselves.

Malcolm wrote:

Add to that the ending of suffering by the elimination of afflictions, and the threefold training with the thirty-seven qualities for awakening as the way to do that, and we have the four noble truths.[/quote]

An intelligent person can infer that if anger or desire or ignorance is causing them suffering, to abandon those. That's all they need to do.

Astus said:

But you don't need to accept rebirth to cease grasping at aggregates as a self.

Right, the initial faith that is required is trusting the Buddha, because 'If you don't give rise to faith, you won't approach a teacher.

Malcolm wrote:

Clearly one does not need a teacher, example, pratyekabuddhas. And you do not need a teacher to tell you are suffering, anymore than you need a doctor to tell you that you are ill. In both cases one discovers one has a problem, and then one seeks a remedy. But this is not necessarily a religious quest, actually, it is just a change in attitude that results in the cessation of suffering. Therefore, Buddhadharma cannot really be called a religion, since one never depends on external causes to remove internal suffering.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 9:41 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

Buddhadharma cannot really be called a religion, since one never depends on external causes to remove internal suffering.

PadmaVonSamba said:

This is a very good point to consider.

Even when we say "I take refuge in the Buddha", that whole process can never exceed the limits of what one imagines a Buddha is or represents.

Hence the Heart Sutra mantra 'gone, gone, gone beyond' which I think suggests thinking outside of even thinking outside the box.

Malcolm wrote:

The answer is that Buddhism has elements that are religious, elements that are philosophical, elements that are contemplative, elements that are cultural, elements that are ethical, and so on, and people become involved in Buddhadharma because of interest in all, several or one of these elements.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 10:42 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Astus said:

Philosophies usually don't have temples, clergy, holidays, rituals, etc.,

Malcolm wrote:

Marxism.

Astus said:

but religions often have quite complex philosophies, usually called theology. Let's not forget that the Buddha taught not only the Dharma but also the Vinaya.

Malcolm wrote:

Then, as I pointed out already, Buddhism is also a philosophy, one that can be followed with minimal religious trappings.

Author: Malcolm

Date: Wednesday, May 3rd, 2023 at 11:08 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

Therefore, Buddhadharma cannot really be called a religion, since one never depends on external causes to remove internal suffering.

Astus said:

The dharma, the principle, the law is timeless and independent of the presence of a buddha. But Buddhism, the doctrine and discipline, that exists temporarily and dependently, and that is a system - as it is and as it has been - that can be called a religion rather than a philosophy or a science.

Malcolm wrote:

Buddhism can be a philosophy, or a science, or a religion. It really depends on who you are and what your expectations are. For example, HHDL said, "Buddhism is more than a religion. It is a science of the mind."

Author: Malcolm

Date: Thursday, May 4th, 2023 at 2:18 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

stong gzugs said:

When you succeed in dissolving the outer-inner world, you experience an entirely different realm of appearances that are not samsaric, but are the divine mandala. This is the very basic idea of śūnyatā-bimba, the forms of emptiness seen during Kālacakra practice. They are emptiness manifesting as a non-conceptual perceptual appearance.

Malcolm wrote:

This is totally dualistic, but it is characteristic of the path of transformation, thinking that

one appearance is good and another appearance is bad. Emptiness always manifests as a directly perceived appearance since everything is empty, arises from emptiness, and disappears back into emptiness.

stong gzugs said:

Dzogchen leaves open an internal-vs.-external duality that Kālacakra completely dismantles.

Malcolm wrote:

Not in reality, only conventionally, from the point of view of dualistic vision. In reality, everything is just the same state of bodhicitta. Kathog Dorje Gyaltsen writes:

Bodhicitta self-appears as everything, manifesting as totally complete in the distinct particles in space and in the smallest worms on up, just like the sun, moon and stars arise in a placid ocean.

As the All-Creating King States:

Oh great hero, understand this nature of mine!

I am the nature of bodhicitta.

Bodhicitta is the all-creating king.

The nature of the all-creating king is body, speech, and mind.

There isn't a single thing body, speech, and mind do not do.

All that is done by the bodies, speech, and minds of the buddhas of the three times and also the bodies, voices, and minds of the sentient beings of three realms, are done by my body, speech, and mind, the all-creating king.

Everything included in appearance and existence, the universe and inhabitants, is done by my body, speech, and mind, the all-creating king in the state of dharmatā's unfabricated suchness.

Longchenpa explains:

"Here, it is asserted [that the outer universe] arises from the potential grasping at a self in the state of bodhicitta. Other than being mere play of the potential from the time it arises, there isn't any inside or outside; {308} clearly apparent nonexistents are asserted to be mere appearances of dependently originated apparent conditions of phenomena, which are not established as mind or as other than mind.

stong gzugs said:

Kālacakra completely dismantles the notion that there is an internal channel system and an external world, because it shows how both are mistaken appearances of a singular Kālacakra mandala.

Malcolm wrote:

See above. In Dzogchen there are basically two phases: the basis arises as the universe and beings under the influence of avidyā and the universe and beings arise as the basis

under the influence of vidyā. That's it. The String of Pearls Tantra states:

The universe and inhabitants have always been empty,
the ultimate endowed with the form of the relative.

One does not need to map anything onto anything. The world and beings just as they are,
is already perfect and required no purification at all.

This is why Dölpopa accuses people like you of claiming that the shell is actually white,
even though you haven't cured the jaundice.

Jaundice is also perfect and does not need to be removed. Buddhahood in this Life
states:

If it is objected, "If afflictions are liberated into dharmatā without antidotes, there is no
need for purification on the path. Otherwise, liberation would require no effort," for what
reason would those who do not understand be liberated? Asserting that those who
understand are liberated merely by recognizing concepts as dharmatā is the fruit of
one's wishes. As such, in order to recognize that concepts are dharmatā, the intimate
instructions of the guru are important.

But I'm glad you're now acknowledging that gzhanstong comes from these Indian texts.
It comes from one Tibetan's understanding of the Maitreyan corpus. Whether his
understanding is correct is another matter, and is quite debatable. For example, like the
debate over whether Tsongkhapa understood Prasanga perfectly. He also claimed his
understanding derived from his profound experience of meditation.

All the buddha qualities are fully formed. BUT this doesn't mean that they will already be
expressed, because there are defilements/obscurations that need to be removed.

This is incoherent. If they are fully formed, they should be functional whether or not
there are obscurations. Otherwise, you are arguing that obscurations are more powerful
than buddha qualities, an argument that natsuke raised, when the opposite should be
true.

This is, phenomenologically, incredibly accurate to at least my experience of practice.

When meditation practice is going well, and the winds and mind still

"When meditation practice is going well..."

For as long as mind is employed as the path, when effort is made in the practice of
meditating a calm mind, it will exist. When the effort is dropped, [the calm mind] will
perish—that is its actual nature. For as long as the pristine consciousness of vidyā is
employed as the path, since it abides in the stream of naturally occurring concentration,
qualities will arise naturally, and those will be present at all times without any possibility
of being separate from them.

-- Longchenpa

The buddhahood that exists as the ground is like a wish-fulfilling jewel covered by the
mud of the stains. Cleansing it with the stream of the view, meditation, and conduct
causes the result of the dharmakāya reality body endowed with twofold purity, which is
like the jewel without stains, to actualize, and everything meaningful for oneself and
others is spontaneously present ...

Again, this is just the error of asserting the basis (ground) is naturally perfected

(spontaneously present).

The String of Pearls Commentary notes:

Since the position that the basis is naturally perfected is flawed, the basis is impossible. If the cause is asserted to be naturally perfected, the basis will be ineffective. Since the basis is given the name “cause,” the expression itself is defective. In that case, if it is deemed established, is the result established in that cause or not? If it is deemed established, one will not be able to avoid the fault that the result will possess a contradiction.

What if sometimes [the basis] is a cause in which the result is also established? Since the cause is established from the result, there is (1) the fault of an infinite regress and (2) the unavoidable fault that the cause and the result are the same. If it is asserted [that the cause and the result] are the same, the expression, “the cause and result of karma,” will be defective.

If it is asserted that the cause and result are different, the assertion that the cause is naturally perfected is defective. If that cause is established in the result, one cannot reject the consequence that the result is the cause. Therefore, since the result cannot be designated as the cause, the connection of the cause and the result should be understood from investigating them—causes generate results, but causes are not generated from results.

Alternatively, if it is asserted that everything is naturally perfected from everything, since one will not be able to refute what has not been asserted, one will not be able to prove one’s own assertion. Therefore, there is no purpose in [asserting the basis is] naturally perfected.

Since proving a favorable position and disproving an unfavorable position makes a naturally perfected basis one-sided, the assertion of a naturally perfected basis is defective.

Suppose that the naturally perfected basis is stated to be nondual. If the cause, result, and so on are nondual, the assertion of a naturally perfected basis is defective. Saṃsāra and nirvāṇa are also rendered false. Further, reasoning negates the absence of a result at the time of a naturally perfected cause and so on. There are more reasonings to be elaborated with respect to that, but they will not be elaborated here.

While the ground buddhahood of the dharmakāya reality body and the resultant buddhahood of the dharmakāya reality body have not the slightest difference in essence, they are distinguished as ground and result by means of the presence or absence of incidental stains. This is like referring to the space of the sky in situations when it is free or not free of clouds and so forth.

You might imagine the following is similar, but it isn’t. There is just a similarity in terms,

but not meaning. Longchenpa writes in the Lama Yangthig:

When one has attained proficiency in the self-recognition of one's great naturally perfected primordial buddhahood of vidyā which exists within oneself, after afflictions have become self-cleansed and self-purified, the state of the stable clarity of one's naked vidyā (in terms of being free from the modifications of hope and fear) is like the sun free from clouds, or like delusion never being conceived within one's mind. Since one does not regress, it is similar with the first contact of impurity. It is like the marking nut of the bse tree, or, is like attaining one's independence having taken one's own seat without moving like the coronation of a prince.

However, there is no dharmakāya in the result. Hence your language is incoherent and belongs to lower vehicles. In the commentary to the Tantra Without Syllables it is pointed out that:

The three kāyas and the five pristine consciousnesses are not the result, but the path.

The difference between your view and the view of Dzogchen is that faults themselves are the qualities and the qualities are the faults. Again at time of the basis rising up out of the basis:

In the unceasing potential of the qualities of the source (natural perfection), the qualities transformed into faults from the essence forming as the kāyas, the nature [31a] forming as light, and compassion forming as rays.

And when the universe and beings arise as the basis:

Furthermore, purity arises as the door of pristine consciousness through the aspect of naturally perfected qualities. Impurity appears as delusion when it seems to arise as the mode of entering samara. When the mode of reversing delusion seems to arise, once there is liberation into purity that exists without abandoning delusion, there is buddhahood.

Buddhahood is taught to be the enlightened body of primordial awareness, and the incidental impurities are taught to be the groups of consciousness.

Yes, which means you have a total duality here since these are considered to be substantially different.

In Dzogchen, ye shes is regarded as the being the basis for sems. While sems is regarded as a obscuration to be given up, it is not regarded as a substantially different entity since it arises out of the potential (rtsal) of ye shes, manifesting as play (rol pa, dualism). Longchenpa points out:

In addition, all phenomena of samsara depend on the mind, so when the essence of mind is purified, samsara is purified. Since the phenomena of nirvana depend on the pristine consciousness of vidyā, because one remains in the immediacy of vidyā, buddhahood arises on its own...

The essence of mind is the radiance of vidyā which is mounted on the vāyu. The essence of vidyā is intrinsically clear without vāyu (the pristine consciousness vāyu of purified karmavāyu free from coming and going).

Author: Malcolm

Date: Thursday, May 4th, 2023 at 2:22 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

stong gzugs said:

I don't know enough about these traditions to comment. I'd just suggest that the fanatical obsession of the rangtongpas with non-affirming negations is a largely Tibetan thing and views were more <https://www.amazon.com/Buddhism-Acquired-Buddhist-Studies-Monographs/dp/1845539974> as Buddhism moved east into Asia.

Malcolm wrote:

Ini Dzogchen, as explained by Rongzom, a direct negation is something used to refute an opponent's position without having a position to support. An implicative negation is used to defend one's position.

Neither Dzogchen nor classical Madhyamaka (free from the Tibetan novelties of Dolbupa, Tsongkhapa, and so on) have a position to defend.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 2:36 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

OdeKirk said:

Thank you! Where can I read more about these arguments? Are they in an open text? I am not sure I quite follow this one, wouldn't it be the same experience either way, since appearances still manifest in the mind with color/shape/other imputed characteristics, even with phenomena being outside of the mind(after all, the phenomena outside didn't have those characteristics either)? It seems like only the cause of the appearances are different(apparent outer phenomena vs traces from the alaya).

Malcolm wrote:

Appearances and apparent objects are not the same thing.

OdeKirk said:

Also, in this example, the fact that it is a liquid substance is a characteristic, and the position of the liquid substance is also a characteristic, both in space and time. What is the outer phenomena contributing to the experience of the sentient beings in this case, and how can sentient beings even end up look at the same substance?

Malcolm wrote:

The four elements, in this case, water.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 3:05 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

stong gzugs said:

I don't know enough about these traditions to comment. I'd just suggest that the fanatical obsession of the rangtongpas with non-affirming negations is a largely Tibetan thing and views were more <https://www.amazon.com/Buddhism-Acquired-Buddhist-Studies-Monographs/dp/1845539974> as Buddhism moved east into Asia.

Malcolm wrote:

Ini Dzogchen, as explained by Rongzom, a direct negation is something used to refute an opponent's position without having a position to support. An implicative negation is used to defend one's position.

Neither Dzogchen nor classical Madhyamaka (free from the Tibetan novelties of Dolbupa, Tsongkhapa, and so on) have a position to defend.

BTW, all your Kalacakra business, as well as Dolbupa's polemics about Dzogche are actually off topic for a topic about Nyingma view.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 3:40 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

stong gzugs said:

I don't know enough about these traditions to comment. I'd just suggest that the fanatical obsession of the rangtongpas with non-affirming negations is a largely Tibetan thing and views were more <https://www.amazon.com/Buddhism-Acquired-Buddhist-Studies-Monographs/dp/1845539974> as Buddhism moved east into Asia.

Malcolm wrote:

Ini Dzogchen, as explained by Rongzom, a direct negation is something used to refute an opponent's position without having a position to support. An implicative negation is used to defend one's position.

Neither Dzogchen nor classical Madhyamaka (free from the Tibetan novelties of Dolbupa, Tsongkhapa, and so on) have a position to defend.

ThreeVows said:

This seems slightly tricky, though. Longchenpa for instance does say that prasangika madhyamaka is the highest dialectical approach, and indeed this would be the case there. But he also says that Vajrayana is superior, and there are quite a number of

particular teachings given within Vajrayana, including things like realizing all phenomena as the mandala of the deity, etc. And of course many things are indeed said within Dzogchen.

Malcolm wrote:

It is not that tricky. In chapter 8 of the Treasury of Citations, he stated:

This system of the natural great perfection's usual manner of evaluating freedom from extremes, and so on, is the same as prasaṅga madhyamaka. The difference is that in madhyamaka an emptiness that is considered to be like empty space is made into the basis, whereas here, naked, originally pure vidyā—neither provable nor negatable—made into the basis. All the phenomena that arise from that [basis] are evaluated to be liberated from extremes, like space.

ThreeVows said:

Longchenpa for instance says,

All manifest forms are the mandala, or display, of enlightened form as an aspect of naturally occurring timeless awareness. All sounds and voices are the mandala of enlightened speech. Ordinary consciousness and the vast range of nonconceptual timeless awareness arise naturally as nothing more than the display of the supreme mandala of enlightened mind.

Malcolm wrote:

Where does he say this is a mandala of deities?

ThreeVows said:

None of this, of course, contradicts madhyamaka properly understood. But I don't think it's necessarily fair to imply or say that there is nothing more than non-implicative negations.

Malcolm wrote:

It is quite fair to say so, since the understanding of a direct negation in Dzogchen is not understood in the same way as in say, Tsongkhapa. For Tsongkhapa, the direct negation of inherent existence alone, is the example ultimate. Where as we see above, Dzogchen and Prasanga are alike in negating all four extremes both in the relative and the ultimate without positing something in their place [the middle is also directly negated as well]. Longcheпа's statement above (naked, originally pure vidyā—neither provable nor negatable—made into the basis) is an echo of Rongzom's chapter four of Intro to Mahāyāna Systems, devoted to proving that while Dzogchen cannot be proven through reasoning, neither can it be negated through reasoning.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 5:46 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

Buddhism can be a philosophy, or a science, or a religion. It really depends on who you are and what your expectations are. For example, HHDL said, "Buddhism is more than a religion. It is a science of the mind."

Astus said:

That's playing with labels, which is fine, since they stand for various ideas and feelings depending on the person who uses them.

Malcolm wrote:

You just stated, in a very prolix fashion, what I just said. Talk about playing with labels. In any case. Speaking strictly for myself, Buddhadharma is not a religion, philosophy, or belief. It's direct knowledge of one's own state.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 5:50 AM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

PadmaVonSamba said:

But isn't that only because one is matching it up with what one already categorizes as "religion"?

And what are the components of that? Temples? Statues? Candles? Celestial beings?

Astus said:

Yes, Buddhism fits the category of religion because it looks like the other things that are called religions.

Malcolm wrote:

Topological arguments are very weak. Communism also looks like a religion. So does the military in every country. Government processes of legislation look like religions too, with rituals, ceremonies, and unfounded beliefs.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 6:35 AM

Title: Re: 48 vows of Amitabha Buddha

Content:

Mirror said:

Why is it so, that Pure Land (Amitabha) teachings and practices in Tibetan Buddhism don't talk about Amitabha's vows? Thank you very much for any replies!

Malcolm wrote:

Commentaries on these practices in Tibetan Buddhism do discuss these aspirations.

Other-power however is not really a thing.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 6:06 PM

Title: Re: Is Buddhism a philosophy or a religion?

Content:

Malcolm wrote:

Speaking strictly for myself, Buddhadharma is not a religion, philosophy, or belief. It's direct knowledge of one's own state.

Astus said:

But that 'direct knowledge of one's own state' has a specific meaning to it, doesn't it? So, even if what are commonly seen as supernatural elements and 'all the ancillary stuff' are put aside, there are the absorptions and liberation, each to be recognised as 'a footprint of the Realized One' (<https://suttacentral.net/mn24/en/sujato>), beyond the scope of those occupied by mundane matters and conventional thoughts. These could even be called religious experiences.

Malcolm wrote:

Your endless citations are quite unnecessary.

The three liberations are already complete in everyone. They simply need to be recognized.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 10:05 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

One other thing, at the risk of over-speaking:

Malcolm wrote:

This system of the natural great perfection's usual manner of evaluating freedom from extremes, and so on, is the same as prasaṅga madhyamaka. The difference is that in madhyamaka an emptiness that is considered to be like empty space is made into the basis, whereas here, naked, originally pure vidyā—neither provable nor negatable—made into the basis. All the phenomena that arise from that [basis] are evaluated to be liberated from extremes, like space.

ThreeVows said:

Generally speaking I think you could say that prasāṅgika madhyamaka is unsurpassed when it comes to this particular function. It is basically the terminal point of analysis of the mind. There is nothing beyond it, in terms of this analysis.

And yet, the vajrayana isn't entirely about 'the mind' in this sense.

Dilgo Khyentse Rinpoche says, basically, paraphrased from memory, that the 2nd turning is sort of half-relative, half-ultimate. I think the relative aspect is basically the orientation of the mind that culminates in the terminal approach of prasangika madhayamaka dialectics. This is like if you were in some big room, and there were many doors, and all of the doors got closed except for one, single door, the only door that actually led out of the room. Prasangika Madhyamaka is the doorway to the realization of the path of seeing. And the realization of suchness, which is the vajra, is that which is through that door. Vajrayana proper is founded on this. This is the ultimate aspect of the 2nd turning.

But anyway, in terms of 'evaluating freedom from extremes', there is nothing better. It is the great sharp sword that liberates.

Malcolm wrote:

I don't find evaluating Dharma in terms of the three turnings to be useful—there is no agreement on it among different scholars. For example, as I read the sole brief passage the doctrine is based on, it defines the third as merely a reemphasis of the second.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 10:12 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

"... what is important here is understand... that when the sense fields are laid to rest in their ground in Longde's practice of Dzogchen, then this luminosity is not neutral. It's completely and perfectly divine. It is brilliant wonderment and bliss beyond any imagining.

If one practices Dzogchen without the proper foundation in Ngondro and Generation Phase and Completion Phase, then one's Dzogchen practice tends to become a kind of dry, aloof, untouchability. One may really become an asshole Dzogchenpa in that fashion, filled with the conceit of conceptual enlightenment. If you are actually practicing Dzogchen, then mind becomes utterly pure and radiant and one recognizes all of appearance as divine wonderment, unbearable in its blissful quality. When there is no concept to solidify and make the sense perception rigid and false, then its immediate moment enhances and always points to the true nature of perception, which is the luminosity of awareness. This is called rangbop in Tibetan. 'Rang' meaning the self-nature of awareness, 'bop' to settle in. And so, this is what Milarepa is saying in the line that says, "Awareness is luminous, in its depths it is bliss."

Malcolm wrote:

This is a quote from whom?

Needless to say, there is no need for two stages in Dzogchen.

Author: Malcolm

Date: Thursday, May 4th, 2023 at 10:16 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

Prasangika Madhyamaka is the doorway to the realization of the path of seeing.

Kai lord said:

If that is the case, then Bhāvaviveka, Asanga, etc, wouldn't have attained Arya bodhisattvahood.

ThreeVows said:

No, I don't think that is necessarily the case. The essential point has to be assimilated, which can be done in a non-analytical manner as well, and one can still discuss other things. Dudjom Rinpoche for instance discusses how there is basically a lower and higher mode of understanding mind-only, and the intention of Asanga and Nagarjuna are aligned in truth. But I don't know that I have the capacity to discuss this precisely at this time, so I won't try overly hard.

Malcolm wrote:

Dudjom's arguments about an inner madhyana are not convincing, partially predicated as they are on a mangled citation from Bhavaviveka that does not mean what he takes it to mean

Author: Malcolm

Date: Friday, May 5th, 2023 at 4:40 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

The third turning proper is unsurpassed as it is the discernment of suchness.

Malcolm wrote:

Agreed, so is the second, but the Buddha had to repeat himself because folks were not getting it. However not every sutra called "third turning" can be regarded as definitive.

Author: Malcolm

Date: Friday, May 5th, 2023 at 6:35 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

Dudjom's arguments about an inner madhyana are not convincing, partially

predicated as they are on a mangled citation from Bhavaviveka that does not mean what he takes it to mean

ThreeVows said:

Arguing with you is mostly a fool's game, but generally speaking I think Dudjom Rinpoche is more of an authority than you are.

Malcolm wrote:

It is quite unlikely Dudjom Rinpoche tracked down the exact source of the citation in Bhavya's text I discuss below. Certainly the translator could not find it. I did find it, and explained it here on this forum ten years ago.

<https://www.dharmawheel.net/viewtopic.php?p=184765#p184765>

Author: Malcolm

Date: Friday, May 5th, 2023 at 10:29 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

Arguing with you is mostly a fool's game, but generally speaking I think Dudjom Rinpoche is more of an authority than you are.

Malcolm wrote:

It is quite unlikely Dudjom Rinpoche tracked down the exact source of the citation in Bhavya's text I discuss below. Certainly the translator could not find it. I did find it, and explained it here on this forum ten years ago.

<https://www.dharmawheel.net/viewtopic.php?p=184765#p184765>

Lingpupa said:

The problem you have introduced here arises because you claim that Dudjom's arguments are predicated on what you assert to be a mangled citation. I have neither the resources nor the skill to check whether your claim there makes sense, so, provisionally at least, let's assume that it does. But "predicated on"?

Referring to the Big Red Book, and specifically not to the translator's introduction where neither Bhavaviveka nor Bhavya are mentioned at all, but to Dudjom's actual contents on pp. 178-186, as far as I can see there is no citation from either Bhavaviveka or Bhavya at all. There is just a passing reference to him (excuse absence of diacritical marks here) along with, firstly Nagarjuna and Asanga, going on to say "similarly explained by" Ratnakarasanti, Bhavya, Atisa et al.

The suggestion that Dudjom's arguments, which are developed with the use of citations

from a number of sutras and other treatises, depend on one citation - a "citation" that is not even actually cited - and are therefore undermined, is thus inconsequential to the extent that it effectively vanishes. It shifts the issue from that of views about shentong, rangtong and so on to a question about a minute pebble in someone else's shoe - someone who is not even in the room.

Malcolm wrote:

<https://www.dharmawheel.net/viewtopic.php?p=184740#p184740>

The citation is here. As I sai, it is mangled citation.

Author: Malcolm

Date: Friday, May 5th, 2023 at 10:32 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Lingpupa said:

The suggestion that Dudjom's arguments, which are developed with the use of citations from a number of sutras and other treatises, depend on one citation - a "citation" that is not even actually cited - and are therefore undermined, is thus inconsequential to the extent that it effectively vanishes. It shifts the issue from that of views about shentong, rangtong and so on to a question about a minute pebble in someone else's shoe - someone who is not even in the room.

ThreeVows said:

It is utterly comical to consider that a tertön's understanding and realization of the dharma has anything to do with such a quotation.

Malcolm wrote:

The Big Red Book is not a gter ma. And in it, there are many passages which are just carte blanche taken from earlier texts. This is quite normal in Tibetan scholastic treatises.

Claiming that the authority of a composition depends on someone being tertön is ludicrous. The process of revealing a terma is completely unlike that of composing a treatise.

Author: Malcolm

Date: Saturday, May 6th, 2023 at 9:04 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

ThreeVows said:

Generally, the essence of the third turning, I would say, is essentially pointing out the nature of mind properly.

Malcolm wrote:

If you are claiming there is direction introduction in sutra, then this is incorrect. If you are claiming the nature of mind is pointed out in the third turning but not in the second, this is also incorrect.

Author: Malcolm

Date: Sunday, May 7th, 2023 at 1:49 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

As far as I am concerned, it does not settle much, though. We do not know whether this is indeed the passage HH Dudjom Rinpoche cited -- and apparently the work by the second Bhavaviveka is incompletely preserved, and there are variants of it. Plus, of course, as you pointed out, the fact that this fragment may be garbled does not undermine HHDR's interpretation of Madhyamaka, which does not rest on Bhavavieka's passage.

Malcolm wrote:

It most certainly is the citation DR received, it's not something he invented. This is very common. People who don't actually work with Tibetan texts.

Author: Malcolm

Date: Sunday, May 7th, 2023 at 12:06 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

As far as I am concerned, it does not settle much, though. We do not know whether this is indeed the passage HH Dudjom Rinpoche cited -- and apparently the work by the second Bhavaviveka is incompletely preserved, and there are variants of it. Plus, of course, as you pointed out, the fact that this fragment may be garbled does not undermine HHDR's interpretation of Madhyamaka, which does not rest on Bhavavieka's passage.

Malcolm wrote:

It most certainly is the citation DR received, it's not something he invented. This is very common. People who don't actually work with Tibetan texts.

heart said:

You think Dudjom Rinpoche didn't work with Tibetan texts?

Malcolm wrote:

That's not what I meant, but my post was incomplete. What I meant was that people

who don't work with Tibetan texts directly often do not understand patterns of textual citation in Tibetan traditions.

Author: Malcolm

Date: Monday, May 8th, 2023 at 4:38 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Yes, teaching from the Natural State and directly transmitting that realisation;

Malcolm wrote:

Realization cannot be transmitted.

Author: Malcolm

Date: Monday, May 8th, 2023 at 5:38 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

heart said:

You think Dudjom Rinpoche didn't work with Tibetan texts?

Malcolm wrote:

That's not what I meant, but my post was incomplete. What I meant was that people who don't work with Tibetan texts directly often do not understand patterns of textual citation in Tibetan traditions.

treehuggingoctopus said:

Well, not sure who you are talking to here. Both Lingpupa and me know about the Tibetan convention of building up an argument from stacked quotes, and I am quite OK with the idea that the sources used by Tibetan authors in conventional exegeses will contain copious amounts of quotes of quotes of quotes, which makes the whole pyramid tottery and its content pretty much unverifiable. This, however, in no way undermines what I noted: That Bhavaviveka is incompletely preserved, and there are variants of it (and of course Lingpupa's earlier point also stands).

Malcolm wrote:

The point as addressed at the notion that prasanga and svatantra were Outer madhyamaka, while gzhan stong was inner, orbgreat madhyamaka. The original citation mentions nothing about all three Tibetan denominated systems, which were never known to Indians.

Author: Malcolm

Date: Monday, May 8th, 2023 at 10:48 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

Well, not sure who you are talking to here. Both Lingpupa and me know about the Tibetan convention of building up an argument from stacked quotes, and I am quite OK with the idea that the sources used by Tibetan authors in conventional exegeses will contain copious amounts of quotes of quotes of quotes, which makes the whole pyramid tottery and its content pretty much unverifiable. This, however, in no way undermines what I noted: That Bhavaviveka is incompletely preserved, and there are variants of it (and of course Lingpupa's earlier point also stands).

Malcolm wrote:

The point as addressed at the notion that prasanga and svatantra were Outer madhyamaka, while gzhan stong was inner, orbgreat madhyamaka. The original citation mentions nothing about all three Tibetan denominated systems, which were never known to Indians.

treehuggingoctopus said:

Yes, of course, I get it. I have read the passage in question, after all.

Malcolm wrote:

Then my point stands.

Author: Malcolm

Date: Tuesday, May 9th, 2023 at 12:47 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

Yes, of course, I get it. I have read the passage in question, after all.

Malcolm wrote:

Then my point stands.

treehuggingoctopus said:

Well, as Lingpupa pointed out, it does not, if, that is, your point was that the fact that the quote is garbled undermines HHDR's interpretation of Madhyamaka.

Malcolm wrote:

My point was that people repeatedly use this citation as a proof text for their own arguments, like three vows did, without understanding the proof text itself is faulty. My point had nothing to do with DR's understanding of Madhyamaka. That's a separate issue. But because people get hysterical whenever it is pointed out that a famous master's writing contains faulty reasonings or citations, it is hard to have a rational discussion about this fact because Tibetan Buddhists are heavily invested in personality cults.

Author: Malcolm

Date: Tuesday, May 9th, 2023 at 5:02 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

↑ said:

But because people get hysterical whenever it is pointed out that a famous master's writing contains faulty reasonings or citations, it is hard to have a rational discussion about this fact because Tibetan Buddhists are heavily invested in personality cults.

treehuggingoctopus said:

Well. Hard to disagree. But here people started to use the he-is-a-terton move when Dudjom Rinpoche was receiving another round of flak for upholding a shentong view, the view that is regularly attacked and ridiculed here, sometimes really unpleasantly. The context does matter.

Malcolm wrote:

Point of fact, he didn't. And the fact is that gzhan stong pas here are incapable of responding with anything that isn't just a morass of incoherent assertions lacking reasoning, more or less like Dolbuwa.

Author: Malcolm

Date: Tuesday, May 9th, 2023 at 5:13 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

a morass of incoherent assertions lacking reasoning, more or less like Dolbuwa.

treehuggingoctopus said:

Do not ever be surprised if people refuse to discuss things with you.

Malcolm wrote:

That's their limitation, not mine.

Author: Malcolm
Date: Tuesday, May 9th, 2023 at 7:46 AM
Title: Re: Clarification on Nyingma view of emptiness
Content:

treehuggingoctopus said:
Do not ever be surprised if people refuse to discuss things with you.

Malcolm wrote:
That's their limitation, not mine.

treehuggingoctopus said:
Yours too, of course. Takes two to tango.

Malcolm wrote:
Not really, I am always willing to chat with anybody, but I am certainly not willing to agree with everybody, especially when I genuinely think they are in error, or are just blindly quoting opinions.

Author: Malcolm
Date: Tuesday, May 9th, 2023 at 1:17 PM
Title: Re: Clarification on Nyingma view of emptiness
Content:
treehuggingoctopus said:
Oh please. Characterizing Dolpopa in this way has got nothing to do with "clarifying for accuracy."

Malcolm wrote:
I've read Dolbupa, in translation and in Tibetan, as well as his detractors. I stand by my comment. Dolbupa reasonings are not very convincing, and are based on many absurd criterias.

Author: Malcolm
Date: Tuesday, May 9th, 2023 at 11:31 PM
Title: Re: Clarification on Nyingma view of emptiness
Content:
treehuggingoctopus said:
Oh please. Characterizing Dolpopa in this way has got nothing to do with "clarifying for accuracy."

Malcolm wrote:
I've read Dolbupa, in translation and in Tibetan, as well as his detractors. I stand by my comment. Dolbupa reasonings are not very convincing, and are based on many absurd

criteria.

treehuggingoctopus said:

You put it as if it were an incontestable fact. Which of course it is not, and the distance between acknowledging that one's interpretation of X is an interpretation (however reasonable, well-grounded, defensible, etc) and putting forward one's interpretation as if it were an incontestable fact is a space in which chances for anything like a conversation grow increasingly thin.

Malcolm wrote:

Arguing that gzhan stong is a golden age doctrine is among those absurd criteria. The fact that the gzhan stong pa incorrectly apply the three natures in a manner in utter inconsistent with how they are explained in the foundational documents of the yogacara school, while simultaneously insisting that everyone else has it wrong is another.

Author: Malcolm

Date: Tuesday, May 9th, 2023 at 11:36 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

You put it as if it were an incontestable fact. Which of course it is not, and the distance between acknowledging that one's interpretation of X is an interpretation (however reasonable, well-grounded, defensible, etc) and putting forward one's interpretation as if it were an incontestable fact is a space in which chances for anything like a conversation grow increasingly thin.

Malcolm wrote:

Arguing that gzhan stong is a golden age doctrine is among those absurd criteria. The fact that the gzhan stong pa incorrectly apply the three natures in a manner in utter inconsistent with how they are explained in the foundational documents of the yogacara school, while simultaneously insisting that everyone else has it wrong is another.

Könchok Thrinley said:

Any quote on which you could prove that? Otherwise we will have to go and crosscheck and I am a slow reader so it might take a while.

Malcolm wrote:

Assuming you are referring to disagreement over the three natures , you will have to read Tsongkhapa, Gorampa, etc.

Author: Malcolm

Date: Tuesday, May 9th, 2023 at 11:51 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

I think there are situations when such closing off of conversational space is useful. I cannot for the world see the shentong talk at DW as being one of them.

Malcolm wrote:

I am not shutting down gzhan stong pas. They are free to say whatever they like. I have no power to control them, so stop acting like I do.

When it come to gzhan stong and Nyingma, apart from a handful of writers in the Nyingma school who adhered to to it, beginning in the 18th century, it was not a popular view in Nyingma. It was first popularized in Eastern Tibet among the Karma Kagyus, from whom it spread into some quarters of the Nyingma school via Kongtrul's influence.

Rongzom would have rejected it. Longchenpa explicitly rejected it, as did Mipham, Khenpo Zhenga, and so on. Among those modern Dzogchen teachers who flat out rejected the compatibility of gzhan stong and Dzogchen view was Chogyal Namkhai Norbu, our own teacher, who mentioned this point many times. I imagine Khenchen Namdrol also rejects it, as his personal point of view is aligned with Gorampa, at least that's what he told me thirty years ago (Gorampa = Dzogchen, was basically what he said).

Author: Malcolm

Date: Wednesday, May 10th, 2023 at 12:04 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Könchok Thrinley said:

Sorry but when a book is being translated at the moment you cannot really read it can you?

Not to mention that reading and INTERPRETING tantras is not an easy task. Many people can hardly understand regular texts. And commentaries are often not much clearer.

Malcolm wrote:

The Sound Tantra itself is basically a long but terse list. However, the commentary unpacks it nicely, and very clearly. I am more than halfway through the root text and commentary, and expect to be done with the draft by next summer. Wisdom has agreed to publish it in principle, so it will be available to practitioners. And I will be explaining portions of it before publication for those who are interested.

Dzogchen tantras can be a challenge to understand without commentaries, but with commentaries not so hard.

Author: Malcolm

Date: Wednesday, May 10th, 2023 at 6:34 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

But there is one thing that I must say here: ChNN spoke of shentong in different ways at different times, to different people. The transcripts of his SMS1 teachings show that yes, there have been situations when he not only defended it (in Taranatha's version) but defended it explicitly as being something akin to Dzogchen, and something people practising Dzogchen should not disparage.

Malcolm wrote:

Care to quote me a book and page number? Because in fact ChNN stated that they were incompatible over the point of whether or not qualities were fully formed in the basis or not. In Dzogchen, those qualities are not fully formed in the basis.

Further, Dzogchen does not make use of three own natures. So, I'll be waiting on those references.

Author: Malcolm

Date: Wednesday, May 10th, 2023 at 6:47 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

treehuggingoctopus said:

face it: the DW is Malcolm's place. He is the king here.

Malcolm wrote:

Nonsense.

However, when people wish to discuss tenets, they have to do better than just quote some passage from some past scholar and expect the conversation is over, and they have to admit when they have been caught in classical contradictions which have been pointed out by other past scholars. I personally don't care about theses debates, but if someone asserts, incorrectly, that gzhan stong view is compatible with Dzogchen, I will reject this because it is a false statement. Not only this, but I have heard ChNN state this point with absolute clarity on many occasions with my own ears. The only Madhyamaka view ChNN stated, and even written about, that was absolutely compatible with Dzogchen is the prasanga view, echoing Longchenpa.

Author: Malcolm

Date: Wednesday, May 10th, 2023 at 11:51 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

Malcolm, if Longchenpa (and Gorampa) accept the Uttaratantrashastra as definitive meaning, then do they not accept the famous and central claim there that the element is empty of adventitious stains but not empty of unsurpassable qualities? And if they accept that statement as definitive, is that compatible with prasangika?

Malcolm wrote:

The nine examples have both a definitive understanding, compatible with prasanga, and an understanding that is an atmavada at worst, and false aspectarian yogacara at best.

Author: Malcolm

Date: Wednesday, May 10th, 2023 at 12:09 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

all explanations are 'untrue'.

Malcolm wrote:

Makes your posts pretty pyrrhic then.

Author: Malcolm

Date: Thursday, May 11th, 2023 at 3:39 AM

Title: Re: Sanskrit for gDon

Content:

Linguistic Mystic said:

The Sanskrit for gdon is graha. Lotsawa House gives a good definition:

"Grahas (gdon) are understood to be both evil spirits and evil influences that are contained within or connected with a particular spirit or deity. They are also closely associated with the planets and other astronomical bodies. Grahas can inflict great harm on the human body and mind."

<https://www.lotsawahouse.org/words-of-the-buddha/dukkar-chokdrupma>

Malcolm wrote:

Care to provide a qualified example?

Author: Malcolm

Date: Thursday, May 11th, 2023 at 10:16 PM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

The nine examples have both a definitive understanding, compatible with prasanga, and an understanding that is an atmanavada at worst, and false aspectarian yogacara at best.

sherabpa said:

To render the nine examples compatible with prasanga would require you to deny many passages in the Uttaratantrashastra itself, such as those concerning changelessness, the element not being empty, its being true permanence, bliss, self, and purity, and its being inseparable from qualities.

Malcolm wrote:

This is all resolved, simply put, through understanding tathātagarbha to be tathāta itself. It's right there in the name. Tathāta itself is the garbha of a tathāgata.

sherabpa said:

However it is not equivalent to an atman or the mind of false aspectarian yogacara, because these are refuted by the inferential analysis of madhyamaka, whereas tathagatagarbha cannot be subject to such analysis, not being an object of conceptual understanding, as the Uttaratantrashastra itself says many times.

Malcolm wrote:

If the first nine examples are taken literally, then yes, there is the problem of atmanavada.

As far as the qualities go, the qualities are clearly explained in the Uttaratantra as being a function of the accumulation of the two heaps. The chapter of qualities clearly outlines the 64 qualities that belong to the three kāyas. If you assert that omniscience of all aspects exist fully formed in sentient beings, you are confronted with the absurdity that sentient beings clearly are not omniscient and so on. There are many other contradictions with the assertion that qualities exist fully formed in the basis, which is dispelled by the fact that basis is not just self-perfected. In the Uttaratantra, these 64 qualities are resultant qualities, not qualities of the basis.

But of course we can name the cause after the result, since we do this all the time in Buddhadharma. Since the the nature of all sentient beings is nothing other than suchness, when that suchness is realized, being the nature of all phenomena, it is not surprising at all that many qualities of the three kāyas manifest. Since the nature of sentient beings is just suchness, for this reason, tathātagarbha doctrine and prasanga are not in contradiction when it is understood that the tathāta of tathātagarbha is just the same suchness that is taught in the Prajñāpāramitā sūtras. The two texts even use the same metaphor, space, to describe tathāta. Just as space is the source of all phenomena, likewise, tathāta is the source of all qualities of buddhahood, but also, all faults of sentient beings. Just as space is not established substantially or as truly existent, likewise, tathāta itself is not established substantially or as truly existent. The Uttaratantra declares that tathātagarbha is free from all extremes, therefore, rightly understood, it is perfectly consistent with prasangika, and indeed, a prasangika perspective is the only correct approach to this teaching.

Author: Malcolm

Date: Thursday, May 11th, 2023 at 10:40 PM

Title: Re: Certain Question on "laughter of the dakinis" practice

Content:

Dawa Ösel said:

Sorry for diggi this up, found it through google

So, do i understand this correct, that if you have recived the direct introduction one would only need a lung for the

"laughter of the dakinis" practice to actullay do this practice?

Sorry for dubble checking, i just want to be sure about that

Malcolm wrote:

Correct.

Author: Malcolm

Date: Friday, May 12th, 2023 at 12:03 AM

Title: Re: Russia to build Conservative Village for American Emigrants

Content:

conebeckham said:

404

Of course.

Not found.

Malcolm wrote:

<https://www.themoscowtimes.com/2023/05/11/russia-to-build-migrant-village-for-conservative-american-expats-a81101>

Good riddance.

Author: Malcolm

Date: Friday, May 12th, 2023 at 1:58 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Malcolm wrote:

Care to quote me a book and page number?

treehuggingoctopus said:

Naturally. SMS1 Trainings, July 1994 to June 2001. Volume 1, pages 279-281 (the section

of Ati Dzogchen view, the transcript of Namgyalgar SMS 1, April 1997 teachings).

Malcolm wrote:

Why don't you take a look at the passage ChNN is referencing? However, the passage is not exactly what ChNN represents it to be in Mipham's text.

In *Speech of Delight*, pg. 125-134, you will find that Mipham is equating several scholars view of freedom from extremes (spros bral): Longchenpa, Gorampa, Marpa, Milarepa, Sapan, Tsongkhapa, Rangjung Dorje, Dolbupa, and Taranatha in that order. I have already pointed out that Dolbupa and other gzhan stong pas agree equipoise can only be free from all proliferation. Since other-emptiness is a post-equipoise view, it is necessarily conceptual. Mipham also claims that the post-equipoise view of gzhan stong is analytical (133). This passage is also the sole passage where sugatagarbha is mentioned in the whole text.

Mipham then goes on to diplomatically discuss skillful means, and the necessity of teaching different sorts of teachings to different beings.

Moreover, in 1993, Conway, when discussing the Sakya master Mangtho, normally considered a gzhan stong pa, ChNN stated clearly that while there were similarities with gzhan stong in terms of the idea that the three kāyas were present in the basis, he distinguished Dzogchen from gzhan stong by point out that in Dzogchen the three kāyas are just potentials which require secondary conditions for manifestation, just as he does in the passage you mention here.

Finally, Mipham declares on page 84/85, my translation, "Because the intent of Śrī Candra—the profound view in which the biases of false conventions dissolve into the [dharma]dhātu because all these appearances are immediately pure where they are—is equivalent to the way original purity is confirmed in the texts of the Great Perfection, it is endorsed in our own lineage of vidyādhara..."

He earlier clarifies (pg. 75) that Candra's approach, is in his estimation, a cig car ba approach, one of equipoise in the union of two truths, (pg. 151), "There, through the way of the Consequence [prasanga] one gains certainty regarding the final Middle Way that accords with wakefulness [ye shes, gnosis] of equipoise."

The Yogacāra Madhyamaka, he states, is a gradualist presentation.

Thus, no one can claim that the final view of Nyingma school is not Candra's. We have the evidence of both Longchenpa and Mipham, as well as ChNN on this point.

So unlike your previous assertion that we shouldn't check the explanations of our teachers against the texts that they reference, in fact we actually do need to check their references.

Author: Malcolm

Date: Friday, May 12th, 2023 at 3:10 AM

Title: Re: Certain Question on "laughter of the dakinis" practice

Content:

Passing By said:

On that note, isn't Dudjom Throma also based on Dzogchen? But yet it has its own empowerment.....What's the made difference between that and Longchen Nyingthig chod?

Malcolm wrote:

In meaning, nothing. In tradition, one is the system of Jigling; the other, the system of Dudjom.

Author: Malcolm

Date: Friday, May 12th, 2023 at 4:03 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Here is the statement from Tulku Urgyen:

Malcolm wrote:

Who is not your teacher.

Author: Malcolm

Date: Friday, May 12th, 2023 at 4:16 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules09 said:

But if, as you say, "Thoughts are just the expression of awareness"; how will that approach ever end?

Malcolm wrote:

It is not an approach: the mind is just the radiance of rig pa mixed with karma vāyus. When those vāyus subside, so does the mind. When those vayus are active, also the mind is active.

The point you fail to recognize, or have not been shown, is that once the radiance of rig pa has been exposed and identified for what it is, whether there are thoughts or not does not matter, just as one is able to identify someone's face in a crowd after one has been introduced to them. Further you are apparently unaware of the method of using strong concepts, like hatred, to expose rig pa.

Author: Malcolm

Date: Friday, May 12th, 2023 at 5:34 AM

Title: Re: Back in the USA...

Content:

DNS said:

And Trump is back in the news again too.

<https://www.cnn.com/2023/05/09/politics/e-jean-carroll-trump-lawsuit-battery-defamation-verdict/index.html>

New York

CNN

—

A Manhattan federal jury found that Donald Trump sexually abused E. Jean Carroll in a luxury department store dressing room in the spring of 1996 and awarded her \$5 million for battery and defamation.

It's a civil suit, so Trump will undoubtedly tie it up in appeals for years.

PeterC said:

He can try, but unfortunately once he's in the appellate courts, he needs to be raising issues of law, not of fact. By not offering a defense in the court of first instance, he has severely limited his grounds for contesting the award subsequently. It's not clear that there are many grounds on which an appeals court could actually hear and appeal for this case. Also there is the issue that no decent lawyer will work for trump these days.

Malcolm wrote:

And here it is:

<https://storage.courtlistener.com/recap/gov.uscourts.nysd.590045/gov.uscourts.nysd.590045.179.0.pdf>

Author: Malcolm

Date: Friday, May 12th, 2023 at 6:09 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

And none of the authors of the dzogchen tantras are your teacher.

Malcolm wrote:

well, I know people who where there, you don't, and when they look at your posts, they laugh, because they studied at TUR's feet.

As for the Dzogchen tantras, at least I have the lungs, the blessings of the lineage, and the intimate instructions of all three series.

There is no lung or explanations of TUR's books outside of receiving them from EPK, Marcia, etc.

Author: Malcolm

Date: Friday, May 12th, 2023 at 6:13 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Thoughts are illusory, unreal

Malcolm wrote:

So is rig pa.

Author: Malcolm

Date: Friday, May 12th, 2023 at 9:05 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Vasana said:

To not take it too seriously, I imagine all of these very serious conversations by very serious adults must sound like young children arguing about fairy tales from the perspectives of realized beings.

Malcolm wrote:

Realized beings like children, even when they argue about fairy tales.

Author: Malcolm

Date: Friday, May 12th, 2023 at 10:04 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

Yes tathāta itself is the garbha of a , and it is like space. But that is not the only metaphor used. It is also like a wish-fulfilling jewel, because the space of tathāta it is inseparable from the qualities. It is also like a vessel, a lamp, water and so forth. Yes the qualities are functions of the two accumulations, but in the sense of clearing away the obscuring factors, as the 9 examples show. In essence the Tathātagarbha is unchanging.

Malcolm wrote:

Yet, tathāta is also empty, it is not something truly established. If it were, it would be an inherent existent.

sherabpa said:

I do understand the difficulty of considering primordial wisdom to exist in the basis.

Malcolm wrote:

Pristine consciousness is the basis, but it also is not a truly established entity. The basis itself is baseless and has no foundation. Whatever qualities or faults that arise from it are equally the same. It is this point that renders Dzogchen more profound than the Uttaratantra.

Author: Malcolm

Date: Friday, May 12th, 2023 at 10:21 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

Passing By said:

Are they really incompatible? Prasanga and Uttaratantrashastra. I mean lhundrub being a quality of kadak and the basis being nonarising and deathless doesn't seem so far fetched really

sherabpa said:

Yes I believe I misspoke there. The 9 examples are naturally compatible with prasangika. I meant there is a merely apparent incompatibility if one considers the non-emptiness of buddha nature to be subject to conceptual madhyamaka analysis.

Malcolm wrote:

If by the “non-emptiness of buddha nature” you are asserting buddha nature is something that is truly established, your view is no better than the view of nonBuddhists. If by the “non-emptiness of buddha nature” you simply mean that emptiness of suchness is also not truly established, then this fault is avoided.

Author: Malcolm

Date: Friday, May 12th, 2023 at 9:46 PM

Title: Re: Back in the USA...

Content:

PeterC said:

Not to mention that going on social media every day making personal attacks on a member of the federal judiciary

Malcolm wrote:

It's a campaign strategy.

Author: Malcolm

Date: Friday, May 12th, 2023 at 10:03 PM

Title: Re: Back in the USA...

Content:

Author: Malcolm

Date: Friday, May 12th, 2023 at 10:08 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Trump doing the jerk off dance poolside to Village People's YMCA:

Author: Malcolm

Date: Saturday, May 13th, 2023 at 12:48 AM

Title: Re: Clarification on Nyingma view of emptiness

Content:

sherabpa said:

There can be no problem of atmanavada unless one says the tathātagarbha can be grasped by the conceptual mind, which it cannot.

natusake said:

Brahman is also stated to not be grasped by the conceptual mind. Do atmavadins not have the fault of atmavada?

Malcolm wrote:

This is just a form of apophatic mysticism. The argument that something is valid because it is beyond the conceptual mind is incoherent.

Asserting that the nature of the mind (tathāta) is not empty, while the mind itself is empty, is also incoherent.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 1:28 AM

Title: Re: 48 vows of Amitabha Buddha

Content:

Shinjin said:

Agree with Zhen Li. Concept of "other power" can be found all over Mahayana including Tibetan sects. How is birth in the Pure Land possible without the power of the 48 vows?

Malcolm wrote:

The point is that "other power" is not a thing in Tibetan Buddhism. In Tibetan Buddhism, birth in Sukhavati depends on one's own aspirations, etc.

Author: Malcolm
Date: Saturday, May 13th, 2023 at 2:21 AM
Title: Re: How many sutras
Content:

Sentient Light said:
Considering we just found the earliest known statuary Buddha form in...Africa last week,

Malcolm wrote:
<https://www.smithsonianmag.com/smart-news/buddha-statue-found-berenike-egypt-180982075/>

Maybe not the oldest, however:

https://en.wikipedia.org/wiki/Bimaran_casket

Author: Malcolm
Date: Saturday, May 13th, 2023 at 3:42 AM
Title: Re: 48 vows of Amitabha Buddha
Content:

Shinjin said:
Agree with Zhen Li. Concept of "other power" can be found all over Mahayana including Tibetan sects. How is birth in the Pure Land possible without the power of the 48 vows?

Malcolm wrote:
The point is that "other power" is not a thing in Tibetan Buddhism. In Tibetan Buddhism, birth in Sukhavati depends on one's own aspirations, etc.

Shinjin said:
How would those aspirations be effective without the 48 vows?

Malcolm wrote:
This has all been hashed over before.

Author: Malcolm
Date: Saturday, May 13th, 2023 at 5:52 AM
Title: Re: Qualifications of a Dzogchen Master
Content:

Jules 09 said:
When there is sems, there is no rigpa. When there is rigpa, there is no sems.

One is latent when the other is manifest, just as when the sun sets, then the darkness is

right there. It is like that.
Once you become stable in rigpa, sems does not have a chance.

Malcolm wrote:

This needs a bit of clarification. Longchenpa states in the Lama Yangthig, Stainless Space:

When mind comes and goes, vidyā is not truly evident. When vidyā remains in its own radiance, mind is not evident, seeming as though when one arises, the other ceases. However, when vidyā is stable, because the radiance of vidyā dissolves into the basis, mind ceases for a moment...When the mind arises, the radiance is evident; because the state of vidyā is not evident, it seems to have ceased (although it does not cease, since it does not arise or cease).

That being so, it is very important to distinguish mind and pristine consciousness because all meditation is just that: all methods of purifying vāyu and vidyā are that; and in the end at the time of liberation, vidyā is purified of all obscurations because it is purified of the mind. The transcendent state abides as kāyas and pristine consciousness, and all critical points meet there.

And:

At that time, mental appearances and traces of the body, speech and mind are self-purified since one remains in vidyā's own state. Since vidyā does not move, one is liberated from the minds of the desire realm. Since not even clarity is apprehended, one is liberated from the minds of form realm. Even though one is without concepts, since the radiance of vidyā unceasingly appears as objects, one is liberated from the minds of the formless realm.

What you are calling "thoughts" is just the radiance of rig pa. When that radiance wanders towards objects, it becomes mind, and then there are concepts. Once that radiance has been recognized, thoughts only happen when one is distracted. The proof that one is utterly undistracted, as Longchenpa points out, is the body of light:

However, when vidyā is stable, because the radiance of vidyā dissolves into the basis, mind ceases for a moment. The ordinary physical body dissolves into light, or when it is cast aside, since the breath stops, the body stops.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 8:15 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Yes.

Mind exits, stage left.

Malcolm wrote:

Sort of...instead thoughts become objects (they already are), since they are nothing other than the radiance of vidya. That's why, even in a state of rig pa, one can drive, talk, pay bills, eat, use a restroom, etc. it's not like being in a state of rig pa induces cushion paralysis.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 8:56 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

What you are calling "thoughts" is just the radiance of rig pa. When that radiance wanders towards objects, it becomes mind, and then there are concepts. Once that radiance has been recognized, thoughts only happen when one is distracted.

laowhining said:

Can you please explain in a little more detail how thoughts only happening when one is distracted is functionally different from Jules' assertion that thoughts don't happen when one is resting rig pa?

Malcolm wrote:

"Thoughts" are a reification of mental events. Whether there is reification or not, mental:events happen.

laowhining said:

Could we maybe say thoughts are the radiance of rig pa and it is thinking that happens when one is distracted? But even that feels like it misses the mark because, as you pointed out and Norbu Rinpoche often taught, one can still hold a conversation, drive, cook, etc.

I have to be honest, this is a point I have a lot of trouble understanding and while I recognize at some level that Jules is mistaken, I'm still not clear on why and how he's mistaken, and I'd rather not fall off the same conceptual cliff.

Is the point just that thoughts ceaselessly pour out of the mind because that is its function and the only difference is whether you get carried away by them or just recognize them as thoughts? It feels like perhaps that's it, but if that's it, I don't understand how Jules wouldn't get that.

Malcolm wrote:

Yes, the point is whether one is distracted or not by the activity of the mind, that's all.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 9:17 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

As It Is vol. 2, "Iron Rod Technique," pg. 69:

"If you want to totally stop encountering anything, and experience no mind, perceive no appearances, have your friend give you a hard whack over the head. Then you will succeed, at least for a while. When both thinking and perception cease, there is the state we call 'utter oblivion', which is mindless and without thought. That state resembles the original cause of ignorance. When both the thinking and the perceived are halted, your samsaric state is only put on pause, on hold.

[...]If your training is for the purpose of bringing thinking and experience to a halt, you must have somebody knock you out. If you prefer you could also do it by yourself. You don't need to have somebody else knock you out. Every time you wake up, take hold of the iron bar, if that's your training, and knock yourself out. You could get quite good at it after a while! This is quite easy to accomplish. As soon as you regain your senses and start to have one thought, immediately hit yourself on the head! Your meditation aid would be the iron bar. This will help you to reach the ultimate stupidity! If you want to bring both sensations and thoughts to a halt use the iron bar. This was the pointing-out instruction for the stupid state of complete oblivion."

Author: Malcolm

Date: Saturday, May 13th, 2023 at 7:54 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

However, when vidyā is stable, because the radiance of vidyā dissolves into the basis, mind ceases for a moment...

Kai lord said:

Are such experiences being induced during direct introduction?

Malcolm wrote:

Yes, that is what happens.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 8:02 PM

Title: Re: Is there rainbow body phenomenon in other Buddhist traditions? (Outside of Nyingma/Bon)

Content:

VolkerK said:

<https://thespiritoflife.net/2019/04/24/everyone-could-attain-a-rainbow-body/>

Malcolm wrote:

No, they can't. In highest yoga tantra, what they call "rainbow body" is a specific effect of the completion stage; in dzogchen, it arises because of an explicit understanding of how to reverse the reification of material appearances into pristine consciousness.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 8:58 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Arnoud said:

And activity of the mind equals thoughts and mental events?

Malcolm wrote:

When one is distracted, the potential of compassion becomes the six intellects; when one is not distracted, it is just the potential of compassion. The path of the dzogchen yogi is just the potential, rtsal.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 9:03 PM

Title: Re: AI and translation

Content:

Humanic said:

I have been thinking lately about if it will ever be possible to have Tibetan texts translated accurately by AI.

Are the days of the lotsawa numbered?

Malcolm wrote:

No. In particular, native Tibetan compositions. Tibetan is a synonym poor language, in general. Many words functioning completely differently in different contexts. Then there are colloquial terms, which vary from region to region.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 9:42 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Arnoud said:

And activity of the mind equals thoughts and mental events?

Malcolm wrote:

When one is distracted, the potential of compassion becomes the six intellects; when one is not distracted, it is just the potential of compassion. The path of the dzogchen yogi is just the potential, rtsal.

Arnoud said:

So it is like a circle where the activity of the mind distracts one away from the potential, the potential again becomes the activity of the mind and so on?

Are the 6 intellects typically translated as the 6 consciousnesses? The 5 sense and 1 mental consciousness?

Malcolm wrote:

When one is just resting in the six senses, there is no outward straying, inward withdrawal, nor remaining the middle. The five sense contact their objects, thus there are appearances, but there is no reification about these appearances, for example, "this is originally pure" and so on. The minute one enters into dualism, "I am over here, the appearance is over there" the imputing ignorance kicks into play and one is lost in dualistic vision. Those appearances are part of "the radiance of rig pa" a.k.a "the potential of compassion," when they are recognized for what they are, gradually one integrates with this.

Author: Malcolm

Date: Saturday, May 13th, 2023 at 9:55 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Arnoud said:

So it is like a circle where the activity of the mind distracts one away from the potential, the potential again becomes the activity of the mind and so on?

Are the 6 intellects typically translated as the 6 consciousnesses? The 5 sense and 1 mental consciousness?

Malcolm wrote:

When one is just resting in the six senses, there is no outward straying, inward withdrawal, nor remaining the middle. The five sense contact their objects, thus there are appearances, but there is no reification about these appearances, for example, "this is originally pure" and so on. The minute one enters into dualism, "I am over here, the appearance is over there" the imputing ignorance kicks into play and one is lost in dualistic vision. Those appearances are part of "the radiance of rig pa" a.k.a "the potential of compassion," when they are recognized for what they are, gradually one integrates with this.

Tata1 said:

Radiance is "dang"?

Malcolm wrote:

In this case, yes, gdangs. For when example, the essence, nature, and compassion are described, the essence is emptiness (stong pa), the nature is clarity (gsal ba), and compassion is cognizance (rig pa).

Author: Malcolm

Date: Sunday, May 14th, 2023 at 2:00 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Thoughts are objects, really??

Malcolm wrote:

The object of the mental consciousness sense base (mano-āyatana) is the contents of the sense base of phenomena (dharmas) among the twelve sense bases, just as the object of eye consciousness sense base is the form sense base. The content of the sense base of phenomena is all mental activity, the ten neutral mental factors, applied attention, sustained attention, the ten positive mental factors, the six negative mental factors, the 14 afflicted mental factors, and so on.

From Stainless Space (supporting trekcho text):

Just as reflections arise in limpid water (chu dwangs), the eyes and clairvoyances will arise from limpid vidyā. Moreover, one should practice by leaving the [six] sense faculties in their own limpidity (rang dwangs) without obstruction. Since the main sense organ, the eyes, are limpid, vidyā is limpid, because the eyes are the actual door of pristine consciousness. Otherwise, just as the appearance of reflections do not condition the water, [35/b] likewise, even though all outer appearances arise as a brilliant vision, since one's consciousness does become lost among such appearances, it is said "they are not established in vidyā"...

Now then, if one becomes mindless (dran med) when meditating through blocking the group of six [eye, ear, nose, tongue, body, and consciousness], one will deviate into an ignorant meditation.

If one meditates having blocked the six outer objects, although there is mindfulness (dran pa), since objects are not clear, it is called "falling into one-sided śamatha", and one will be reborn in the formless realms and so on.

Though objects appear, since extremes have not been eliminated by the view, merely abiding in a mind of clarity and emptiness is a trace for being reborn in the form realm and so on.

Therefore, having recognized that vidyā as liberated from extremes, it is very important that while in the state where there is no grasping to any objects or consciousness, objects are clear and vidyā is limpid. That is the pristine consciousness liberated from the three realms, called "the transcendent state of the universe and beings resting in the basis."

The vijñānaskandha, the aggregate of consciousness, itself is already nonconceptual by nature. When it perceives mental objects, such as a concept it takes another name, called "mental consciousness" (manovijñāna)." When it perceives form, it takes the name "eye consciousness" (cakṣurvijñāna).

Longchenpa is here indicating that you do not block the senses, which includes manas, the mental organ, nor to you block concepts, and so on, which are the object of the mental organ. The point is to not allow accepting or rejecting of either objects or consciousness.

Author: Malcolm

Date: Sunday, May 14th, 2023 at 2:24 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Oh, and I was hoping that you would show me a thought that was a findable object...

Malcolm wrote:

You just found one and set it down in writing.

Author: Malcolm

Date: Sunday, May 14th, 2023 at 9:24 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

Yes, that is the characteristic of deluded dualistic mind, sems, which reaches out and grasps at objects that it mistakenly believes are real. Non-dual awareness, rigpa, doesn't do that.

So, in the context of Dzogchen practice, it is important to be able to distinguish between dualistic mind, sems, which forms concepts about perceived objects, and non-dual awareness, rigpa; which does not grasp at appearances, or form concepts about them.

Malcolm wrote:

Howeve, what does the grasping is actually rig pa, which is why rig pa become ma rig pa.

Author: Malcolm

Date: Sunday, May 14th, 2023 at 11:05 PM

Title: Re: Qualifications of a Dzogchen Master

Content:

Malcolm wrote:

...“Thoughts” are a reification of mental events. Whether there is reification or not, mental:events happen...

yagmort said:

what is the nature of this "mental events"? why are they happening? can the mind be just still, resting in the quiescence?

Malcolm wrote:

It will still be accompanied by mental factors.

yagmort said:

i have problem understanding of what a thought is according to dzogchen/vajrayana.

Malcolm wrote:

Just the same as in abhidharma.

yagmort said:

heart told me "All activity in the mind is thoughts". i don't quite grasp this because what is the difference between human beings and animals then?

Malcolm wrote:

Nothing, other than the fact that we have more discernment than animals and can use language.

yagmort said:

a cat can figure out to open a door by jumping on a door handle.. does that mean cat thinks? to me the answer is "no", because thoughts are products of language.

Malcolm wrote:

No, language is a product of thought.

Author: Malcolm

Date: Monday, May 15th, 2023 at 1:27 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

yagmort said:

but this is what i'm saying. picturing red ball is not a thought. if we need to call it something i would call it visualization. is it mental activity? yes. is it a thought? no. what's there to think about? but, picturing red ball may easily trigger the train of thoughts though.

this is what Malcolm said: "Thoughts" are a reification of mental events. Whether there is reification or not, mental events happen". i take what he says is thoughts are not the same as mental events, they are reifications. something happens, like your body made an impulse notifying you are thirsty, and then there is narration of this event expressed by words: "hey, i am thirsty, i need to drink"

Malcolm wrote:

Concepts are reifications of mental impressions through the six senses.

Author: Malcolm

Date: Monday, May 15th, 2023 at 1:58 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Kai lord said:

It was said that those who have achieved the six superknowledge or specifically para Citta ādi abhijñatā, can perceive the thoughts of others directly.

Malcolm wrote:

Yes, when the mind grasps characteristics, but only then.

Author: Malcolm

Date: Monday, May 15th, 2023 at 4:02 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

I don't agree that this is an accurate way to represent the Dzogchen teachings.

Samantabhadra/Rigpa never grasps, and therefore never strays into the first thought.

Sentient beings are dreaming the six realms, dreaming the teachings and dreaming that that there is so called 'liberation'.

Samantabhadra/Rigpa has always been awake.

Malcolm wrote:

This has nothing to do with what you agree or disagree with Jules. There is considerable room for improvement in your understanding of Dzogchen. For example, are you going to disagree with Vimalamitra when he states:

Thus, ignorance (ma rig pa) depends on knowledge (rig pa) and delusion depends on nondelusion. As such, knowledge (rig pa) itself becomes ignorance (ma rig pa) and nondelusion becomes delusion.

Or the Self-Arisen Vidyā Tantra, pg. 196

Ignorance (ma rig pa) is realized essentially to be knowledge (rig pa);
concepts are realized to be the state of dharmatā;
the five attachments and aversions are the five pristine
consciousnesses;
the five objects are realized as the pure five lights..

Or, on page 274:

Vidyā (which can neither be clarified nor obscured)
and (the various appearances of) ignorance
are inseparable, realized to be one entity.

Or page 286:

Both knowledge (rig pa) and ignorance (ma rig pa) are also concepts of grasping.

Or page 354:

“The example for vidyā and ignorance is the form of water and ripples—
depending on conditions.

Other examples that are used for rig pa and ma rig pa being the same entity are water
and ice, etc.

At the time when the basis stirred, Samantabhadra never entered into delusion, but in
the first moment, he experienced ignorance—the ignorance of the same identical cause
and the connate ignorance. Khenpo Ngachung affirms this in his notes on Nyoshul
Khenpo's thogal teaching, folio 17/a, when Nyoshul Khenpo discusses the liberation of
Samantabhadra: "Both of those [ignorances] existed for Samantabhadra, but wisdom
(prajñā) arose at that juncture."

The whole point of Dzogchen is to understand how ignorance arose and how to reverse
that process. You keep on inventing artificial criteria which are not reflected in the
tradition and certainly are not consistent with how my teachers have taught Dzogchen
teachings. Since I don't want to insult your teachers, I can only conclude that you have
not studied hard enough and have been content with a superficial understanding the
subject.

Author: Malcolm

Date: Monday, May 15th, 2023 at 7:04 AM

Title: Re: Qualifications of a Dzogchen Master

Content:

Jules 09 said:

I don't agree that this is an accurate way to represent the Dzogchen teachings.

Samantabhadra/Rigpa never grasps, and therefore never strays into the first thought.

Sentient beings are dreaming the six realms, dreaming the teachings and dreaming that that there is so called 'liberation'.

Samantabhadra/Rigpa has always been awake.

natusake said:

The teachings include how sentient beings are ignorant in addition to how samantabhadra is liberated. You can't 'represent' Dzogchen teachings without both. If Dzogchen teachings were just about the latter, then there wouldn't be anything to teach, and there would be no Dzogchen teachings at all.

The teachings include how sentient beings are ignorant in addition to how samantabhadra is liberated.

Jules 09 said:

Who told you that the Primordial Buddha Samantabhadra/Rigpa needs to be liberated?

Malcolm wrote:

That's topic 2 of the 11 topics of dzogchen., the liberation of Samantabhadra and the delusion of sentient beings.

Author: Malcolm

Date: Monday, May 15th, 2023 at 11:28 PM

Title: Re: Christians Struggling to "understand" Buddhism

Content:

Malcolm wrote:

Buddhist, struggling to understand the incomprehensible mess called "Christianity."

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 4:18 AM

Title: Re: Euthanizing pets...

Content:

shaunc said:

Putting a dog down, or any other animal for that matter is without doubt the worst part

of owning an animal.
Unfortunately it is part of being a responsible animal owner.
Good luck and best wishes.

Malcolm wrote:

I think owning a sentient being is the worst part of owning an animal.

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 9:17 AM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

Archie2009 said:

The bible is a disgusting book. You can justify being a completely immoral piece of s*** on it.

justsit said:

Try the New Testament, as written, not as interpreted by certain so-called Christians.

There are some good people who do try to live according to what Jesus actually taught, they just usually don't get any press.

Malcolm wrote:

Ummm...you mean the book that justifies slavery, etc.?

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 9:32 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Re: Giuliani:

https://eddsa.blob.core.usgovcloudapi.net/public/650033_2023_Noelle_Dunphy_v_Rudolph_W_Giuliani_et_al_COMPLAINT_10.pdf

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 10:56 AM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

Shinjin said:

Mother Theresa

Malcolm wrote:

Is not who you think she is.

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 11:00 AM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

justsit said:

The old and new testaments are quite different. I am referring only to the new...no slavery justified there, more of the "love your neighbor, do good to those who persecute you" stuff.

Malcolm wrote:

I am referring to Ephesians 6:5:

Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ.

There are several similar passages in the New Testament.

Author: Malcolm

Date: Tuesday, May 16th, 2023 at 10:18 PM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

PeterC said:

Though it does not follow from their articles of faith, you will find that most of them also believe that we have no capacity for morality beyond self-interest.

Malcolm wrote:

Considering that their goal is personal salvation, this is not surprising in the least. There is no bodhicitta in Christianity, nor Hinduism, Islam, etc., regardless of their charitable motivations.

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 12:07 AM

Title: Re: No guru, no dzogchen?

Content:

ject said:

In this context, how do you "sign up" with a lama? Is there a some type of formal procedure? A "25 words or less" type of elevator pitch?

Explain it in few words like I was completely clueless.

Malcolm wrote:

Usually, just go to their teaching. You are interested, they are teaching, that's all there is to it.

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 12:27 AM

Title: Re: Prayers for Thrangu Rinpoche.

Content:

Giovanni said:

Reliable sources are saying that the great Kagyu teacher Thrangu Rinpoche is critically ill in hospital.

Your prayers are requested. His teachings have touched the lives of many.

Malcolm wrote:

It's not surprising. He is 90 years old. Impermanence. No one lives forever. Not even Buddhas.

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 3:39 AM

Title: Re: No guru, no dzogchen?

Content:

ject said:

In this context, how do you "sign up" with a lama? Is there a some type of formal procedure? A "25 words or less" type of elevator pitch?

Explain it in few words like I was completely clueless.

Malcolm wrote:

Usually, just go to their teaching. You are interested, they are teaching, that's all there is to it.

ject said:

Lets use current Merigar event as an example. Perhaps this helps you to understand my confusion.

1. I could not schedule a trip so I am using webcast. In other words, I never met him in person.

Malcolm wrote:

Even if you went in person, you would not have met him. There are 1000 people there.

ject said:

2. Every lecture is begins with guruyoga. I have a faint idea of what it's about but sure, I could read a book about it but guess what, it needs an introduction.... from a guru who is long gone.

Malcolm wrote:

It is about discovering the state the teacher introduced you to and then continuing in

that state.

ject said:

3. It ends with a "Dedication of merit" that sounds completely different from the one I have seen.

Malcolm wrote:

The Om dhare...etc is not actually the dedication. It is a series of mantras from Jigme Lingpa that are used to seal one's dedication. There are actually verses of dedication in the longer secondary practices we recite, concluding with om dhare....

ject said:

4. Lets say, he has another event, same structure: guruyoga - lecture- dedication of merit

5. Do I have to go and find another guru to learn what guruyoga and dedication of merit are all about if he has not planned a seminar on those topics?

Malcolm wrote:

You could just read the Guru Yoga book by Yeshe's father. It has all the necessary information.

ject said:

6. As I mentioned, I have never met Silvano Namkhai in person. He has no idea I even exist but by what you just wrote, I can call him my guru and he has no say in it.

Malcolm wrote:

We are all followers of the Buddha, and he also has no say in it.

ject said:

How can there be any "personal guidance" in a situation like this?

Malcolm wrote:

Personal guidance is overrated. But frankly, more detailed questions can be handled by SMS instructors like Steve Landsberg, etc.

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 3:48 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

In fact, takes on Dzogchen that just "blam here's Trekchod" seem to be rarer to me.

Malcolm wrote:

If it isn't trekchö, it isn't Dzogchen. A beginner's practice should be focused on developing trekchö, systematically using the semzins and rushans. Sure, one can also apply Dzogchen view to the cultivation of the first dhyāna or also deity yoga using the six limb approach, but in reality, klong sde and man ngag sde are faster and more certain than these sems sde approaches.

The idea that one needs to spend months and years on developing śamatha according to the middle Bhāvanakrama of Kamalaśīla is misguided, from the point of view of Longchenpa. Longchenpa very specifically criticizes this approach in chapter 10 of the autocommentary of the Treasury of the Dharmadhātu.

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 10:22 PM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

Also I'm skeptical as to a distinction between developing trekchod based on semdzins vs. shine. In fact, I'm pretty sure I've seen techniques like gazing on the white ah actually called a semdzin somewhere.

So, I don't really get the functional distinction other than Semdzins being more entertaining and interesting than traditional Shine techniques. I don't mean that facetiously, more entertaining often means more engaging...but I don't really get the distinction outside of this or that (maybe hyperbolic) claim of greater efficacy..

Malcolm wrote:

The term semzin is a translation of the term dharāṇa, as it sounds, it is a prelude to dhyāna and samādhi.

There are twenty-one semzins mentioned explicitly in the Dzogchen tantras and there is a smaller subset identified by . They are divided into three groups: the first group of seven are for placing the mind in a calm state; the second group of seven are for parting mind and body; and the third group of seven are for entering into dharmatā. Then there is rushan practice. But as I already mentioned, Longchenpa criticizes the approach of normative śamatha and vipaśyanā, which is object-based. You might object, the semzins are object based as well. However, the semszin are structured in a logical sequence which indeed is more efficient, and allow one to easily discover the natural dhyāna of rig pa, which after all is the point.

This is far more effective than trying to achieve perfect śamatha, which is still based in mind, and is without any method of nakedly exposing rig pa.

Author: Malcolm

Date: Wednesday, May 17th, 2023 at 10:26 PM

Title: Re: No guru, no dzogchen?

Content:

Tata1 said:

He explained both what guru yoga and dedication are. And he also gave, and is giving dzogchen transmission.

Its normal to be confused if this are your firsts times.

ject said:

Those poorly interpreted short definitions of guruyoga and dedicating merit? Yes, I know the definitions but I am sure it's not enough to properly practice any of it. I probably have to get the book (162 pages by Namkhai Norbu https://shop.shangshungfoundation.com/en/products/2370000039538_guruyoga.html) to get a better idea.

Malcolm wrote:

There are three essential books you need to have to understand ChNN's presentation of Dzogchen: the Guruyoga book; the Precious Vase, and the Song of the Vajra book. Now that you have received transmission from YSN, you can purchase these books and learn from them. Many Dzogchen practices such as the separation of samsara and nirvana as well as the semzins can be practiced with no further required transmissions other than a direct introduction. So now it is up to you. You practice these things, you gain some experience, and then you will have something to ask about. In the meantime, without some experience, you will not have any real valid questions. First things first, however. Learn Song of the Vajra. It is the supreme method of discovering your real nature.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 12:40 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

If someone is saying achievement of perfect Shamatha is a pre requisite for Dzogchen I can see the complaint, but not even BAW does that.

Malcolm wrote:

Yes, he does:

<https://tricycle.org/magazine/within-you-without-you/>

Author: Malcolm

Date: Thursday, May 18th, 2023 at 1:24 AM

Title: Re: No guru, no dzogchen?

Content:

Vasana said:

B.Alan Wallace:

And yes your vipassana will go much better if you fully achieve shamatha.

Malcolm wrote:

And Longchenpa, Treasury of Dharmadhātu Autocommentary:

Therefore, since there is no basis for confidence in the śamatha and vipaśyanā of the repose of a calm mind, [the path of the essential core (snying thig)] is superior.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 1:44 AM

Title: Re: No guru, no dzogchen?

Content:

Vasana said:

It's a point that is worth investigating directly with BAW or his senior students...

What's best from the perspective of a practitioner like Longchenpa with the highest of highest capacities might not be best for the majority of practitioners with much lesser or middling capacities or circumstances.

Malcolm wrote:

<https://media.sbinstitute.com/courses/spring2016/>

All you need to do is look over these transcripts, and you can see that BAW clearly insists that one must, as a preliminary, focus on perfecting śamatha.

But this is not the path of Dzogchen and it never has been. Longchenpa again:

Here, the special path of the essential core (snying thig) is superior in five ways to the common meditations employed as the path: (1) There is no distinction between sharp and dull in faculties because vidyā is nakedly realized. (2) There is no dependence on analytical wisdom because pellucidity is directly realized by one's sense organs. (3) There is no hope for meaning in intellectualism and rhetoric because vidyā that is beyond words is realized to be pellucid. {420} (4) Other than whatever appears as positive and negative delusions, there is no basis for confident clinging and grasping to appearances because the three kāyas are realized to be path appearances. (5) View, meditation, conduct, and result are seen as obscurations of vidyā because naked vidyā is pellucid. Therefore, since there is no basis for confidence in the śamatha and vipaśyanā of the repose of a calm mind, [the path of the essential core] is superior.

And the Sound Tantra:

There are neither dull nor sharp in capacity.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 2:16 AM

Title: Re: No guru, no dzogchen?

Content:

Malcolm wrote:

Longchenpa again:

Here, the special path of the essential core (snying thig) is superior in five ways to the common meditations employed as the path: (1) There is no distinction between sharp and dull in faculties because vidyā is nakedly realized. [...]

And the Sound Tantra:

There are neither dull nor sharp in capacity.

Vasana said:

Do these unequivocally trump the categories of capacities listed in Namkhai Norbu's books on semde, shine and lhatong?

Malcolm wrote:

Of course. Also ChNN commentary on Longsal trekcho literally reproduces Longchenpa's comments on the kind of śamatha and vipaśyanā I mentioned above, pg. 95-97.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 2:22 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

He states in his Wisdom Experience courses that he thinks achieving shamatha is a good goal, but does not present it as a pre requisite for Dzogchen. Indeed, that wouldn't even make sense for the text he's working off of.

Malcolm wrote:

Nevertheless, his students think it is a prerequisite and have told me he insists on it in his retreats. There are people out there trying achieve perfect śamatha in retreat because they believe that is what BAW wants before moving on to Dzogchen. There must be a reason why so many of them think this and act accordingly, right?

In any case, I am just reflecting what Longchenpa says and what my own gurus have taught in relationship to that. People are free to do what they want and follow who they want. It's not like achieving perfect śamatha according to the middle Bhāvanakrma is a

bad thing, it just isn't Dzogchen at all.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 3:13 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

The Practice of contemplation

Malcolm wrote:

Was actually written by Costantino Albini, not by ChNN, thought it was edited out of retreat materials. In any case, it is just an approach to the four samadhis of sems sde. Even so, it depends on direct introduction. Also, properly understood "released śamatha" is just the second stage, mi g.yp ba, not moving, which is the integration of movement with stillness. Actually, though these things are presented as gradual, the four samadhis of the Kham system of sems sde are not actually gradual, just as the four symbols of klong sde are not gradual, and the four equipoises of man ngag sde are not gradual. All three series depend on working with the transmission of direct introduction. If someone is teaching about Dzogchen without giving their students introduction, then what their students are practicing is not Dzogchen at all, not even a little bit, this is axiomatic.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 3:29 AM

Title: Re: Traditional Soto approach clarification

Content:

clyde said:

I don't know the details of Suzuki Roshi's training, but he trained with a number of teachers so unless you know how Suzuki Roshi was trained by each of his teachers we can't say that what Suzuki Roshi did was "invented" as it may have been transmitted to him from one or more of his teachers.

And what is there to "invent"?

Malcolm wrote:

Clyde, you realize that Matylda is from a soto family in Japan, often acts as a translator for western students? She is the single most informative person about Soto Zen in Japan on this forum. If she tells you D.T. Suzuki introduced something that was not present before, you ought to believe her.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 4:21 AM

Title: Re: Traditional Soto approach clarification

Content:

clyde said:

Malcolm, I know that Matylida is from a Soto Zen family, is very knowledgeable about Japanese Soto Zen, and often acts as a translator. And when I wrote "Suzuki Roshi" I was referring to Shunryu Suzuki Roshi, not the scholar D.T. Suzuki.

Malcolm wrote:

Yes, my error, but I meant Suzuki Roshi.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 4:53 AM

Title: Re: Traditional Soto approach clarification

Content:

Genjo Conan said:

Suzuki did spend time with Kishizawa, but also studied with the Rinzai teacher Gempo Yamamoto at Ryutaku-ji (among others). Whatever he may have learned from Kishizawa, it appears that he practiced dokusan with Yamamoto.

Malcolm wrote:

Which supports Matylida's contention.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 5:03 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

If you want to publicly argue that a well known teacher of Dzogchen does not teach Dzogchen, or teaches it wrong, that's your prerogative. I don't even have the scholarly or theoretical background to respond.

Malcolm wrote:

All I can say is this, the Tantra Without Syllables states:

Therefore, it is said there are no errors in the scriptures, but errors can arise in the intimate instructions.

Fame or popularity is irrelevant here.

Johnny Dangerous said:

I am unclear on how the Wisdom experience courses work sans Dzogchen transmission

Malcolm wrote:

You don't need it, and it acts as a feeder course for his other courses, where he does give empowerments. People who are interested are referred to the Santa Barbara

Institute for his higher level teachings.

As I said, there is no problem with encouraging people to practice śamatha, and in the lam rim schools this is a very proper way to go. But Dzogchen is not a gradual path, and mastering śamatha/vipaśyana will never expose rig pa, which is clearly stated by Longchenpa and repeated by CHNN in his book on longsal trekchod, nearly word for word.

Johnny Dangerous said:

I concede that I may have underestimated his emphasis on shamatha due to lack of in person exposure.

Malcolm wrote:

It is quite possible to give a lot of instructions on Dzogchen teachings, while at the same time discouraging people from practicing them until they reach some imaginary level.

Garab Dorje never said "practice a lot of śamatha, then practice vipaśyāna, and then maybe you will be ready for direct introduction." He also never said, "practice prostrations, then bodhicitta, then vajrasattva, etc."

Author: Malcolm

Date: Thursday, May 18th, 2023 at 5:25 AM

Title: Re: Traditional Soto approach clarification

Content:

clyde said:

No. It shows that he didn't 'invent' and that he had dokusan with one of his teachers, albeit a Rinzai Zen teacher; but it doesn't say that he hadn't had dokusan with So-on or with any of his other Soto Zen teachers.

Malcolm wrote:

Russell's Teapot.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 6:41 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

The part I'm finding puzzling here is the seeming insistence that shamatha/Vipassana play no role at all, when clearly they are used in various Dzogchen systems.

Malcolm wrote:

They don't, since common shamatha and vipashyana will never expose rig pa nakedly. If rig pa isn't exposed nakedly, no matter what you call it, it isn't dzogchen.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 6:47 AM

Title: Re: Traditional Soto approach clarification

Content:

Genjo Conan said:

Suzuki did spend time with Kishizawa, but also studied with the Rinzai teacher Gempo Yamamoto at Ryutaku-ji (among others). Whatever he may have learned from Kishizawa, it appears that he practiced dokusan with Yamamoto.

Malcolm wrote:

Which supports Matylda's contention.

Genjo Conan said:

Well, she contended both that dokusan was not practiced by Sotoshu priests, and that Suzuki didn't practice dokusan while in Japan.

Matylda said:

Yes of course it is fact, that dokusan is practiced among these people. But it is what Suzuki roshi did not have while training in Japan. So the thing was invented in the USA, not transmitted as unbroken practice. . . . Since it was not practiced in Japan, it could not be transmitted. thus it was invented.

Genjo Conan said:

As to the first part: maybe so. I'm sure she has a better idea of what the Sotoshu does than I do. As to the second part: I think Suzuki's biography contradicts her.

Malcolm wrote:

I think it is pretty simple. He borrowed it from Rinzai, occam's razor.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 7:37 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

If so, what is the dividing line then, the presence of Dzogchen pointing out/introduction?

Malcolm wrote:

Of course, since Dzogchen is part of secret mantra.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 8:01 AM

Title: Re: No guru, no dzogchen?

Content:

natusake said:

Then what is the role in A Khrid of practicing shamatha with support and shamatha without support?

Malcolm wrote:

You will have to ask someone who received that teaching.

But you can read Longchenpa who makes these distinctions very clear.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 10:26 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

So, in the time I've practiced it, this is my limited understanding, but keep in mind I'm just some schlub so that's not definitive, I am a neophyte with Atri.

Malcolm wrote:

Having briefly looked over the text (albeit without instruction), prior to the stages of sems 'dzin with, without characteristics, and the introduction to reality, there is refuge through guru yoga. The practice of guru yoga alone means we are not in Kansas anymore.

But the instructions are nothing like the common śamatha and vipaśyanā we see in the Lam Rim tradition at all. For example, in the section on sems 'dzins with signs, the text explicitly enjoins one to request empowerment from a special guru, etc. There are many differences and instructions which one sees in other Dzogchen traditions, metaphors like remaining like a tortoise in a bowl, etc. So I don't think you can hold these Atri instructions to resemble anything like common śamatha and vipaśyanā.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 10:29 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

natusake said:

Does Longchenpa not agree with this or are there other reasons for his rejection of shamatha as a method of Dzogchen proper?

Malcolm wrote:

I suggest you just read chapter 10 of the Autocommentary of the Treasury of Dharmadhātu, and compare it with ChNN's longsal trekcho commentary. That will clear

it up for you. We can use mind to go beyond mind, in Dzogchen we employ the rig pa as the path.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 8:07 PM

Title: Re: The Role of Shamatha/Vipasyana in Dzogchen

Content:

Johnny Dangerous said:

I guess it comes down to how someone categorizes shamatha.

Vasana said:

Agreed. I'm sure it is sometimes used in relation to stillness/movement/noticing, and stability/steadiness as others have mentioned. It may not be Dzogchen Proper, but to insist Shamatha has no relative or semantic relationship with Dzogchen seems out of touch with the needs of most practitioners in the world, and a bit condescending to all of the legit teachers who use it as a means to help prepare people. It might not be everyone's tea (shamatha without reference or trekchod), but it doesn't mean it should be thrown out for everyone or that the 'calm state' serves no function in relation to energy, clarity etc

Malcolm wrote:

Vasana, you are missing the point. I am talking about śamatha which is based in mind.

Vasana said:

“Similar words, different meanings: the ordinary and extraordinary shamatha and vipashyana are as different as sky and earth. Once more, don't think that shamatha and vipashyana are unnecessary. In rigpa, the intrinsic steadiness is shamatha and the awake quality is vipashyana...

The Treasury of Dharmadhatu by Longchenpa says:

The original nature, totally free of all thoughts, is the ultimate shamatha. Natural cognizance, spontaneously present like the radiance of the sun, is the vipashyana that is utterly uncontrived and naturally present.”

- Tulku Urgyen Rinpoche

Malcolm wrote:

This is not the kind of śamatha I am referring to. In order to have this kind of "śamatha" one must have exposed rig pa nakedly.

ChNNR, in an intro to contemplation

Vasana said:

“Simulatenity:

Learning in this way to remain in relaxed presence, at a certain moment you find yourself in a state in which even though more or less thoughts continue to arise they do not disturb your presence and they vanish by themselves. That is, they self-liberate,

because this state is not conditioned by the habitual continuity of judgement.

Particularly evident in this state is pure presence, called rigpa, non-dual awareness. Discernible within it, are three distinct fundamental elements (ne-gyu- rig):

- 1) nepa, the calm state, like a still sheet of water;
- 2) gyuwa, the movement of thoughts, like a wave;
- 3) rigpa, the recognition of the presence of this wave.

These three elements, however, are all present simultaneously in the same condition. Only by being in the state of Shine can you ascertain this concretely. “ -

Malcolm wrote:
[/quote]

Again, this precisely makes my point--one will never discover this state in ordinary śamatha, since there is no method to expose rig pa nakedly.

In both cases, this is post-empowerment, direct introduction, etc. I am referring the to common-sutra style śamatha BAW insists people must perfect before moving on to trekcho.

Author: Malcolm

Date: Thursday, May 18th, 2023 at 9:18 PM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Kai lord said:

From what I read, this is basically a reuse or rehash of the similar arguments made against relying on two stages for Dzogchen.

Malcolm wrote:

Yes, it's exactly the same point. Taking mind as the path vs. taking rig pa as the path.

Author: Malcolm

Date: Friday, May 19th, 2023 at 12:38 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Johnny Dangerous said:

I mean what is the mechanism that makes common shamatha different from the various visualizations etc. involved in Semdzins, Rushens, etc. It seems to simply be context/view to me, and it's all mind-based, until it's not.

Malcolm wrote:

The difference is that sems 'dzin, etc., practices are designed to expose rig pa nakedly on the basis of the experience of direct introduction. Please tell me where in sutra there is such a distinction?

It seems to me you are just objecting to the fact that I am contradicting BAW's assertion that it is necessary develop perfect śamatha before practicing Dzogchen.

According to you it appears that direct introduction isn't necessary and Longchenpa is wrong when he says:

Therefore, since there is no basis for confidence in the śamatha and vipaśyanā of the repose of a calm mind, [the path of the essential core] is superior.

If you like, you can check the passage in Barron's translation, on pg. 224.

Author: Malcolm

Date: Friday, May 19th, 2023 at 9:43 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Johnny Dangerous said:

So I'm not claiming sutra level practice is the same as Dzogchen, I'm saying that claiming that Shamatha/Vipassana aren't used in Dzogchen contexts seems 1) demonstrably incorrect because some systems make considerable use of them, and 2) it is not really the mind-based techniques that confer the View anyway, it's the pointing out instruction, introduction, etc.

Malcolm wrote:

The real point is exposing rig pa. One cannot do that with ordinary, mind-based samatha practice. Period. I wish I could explain it to you better n more explicit terms.however,

Author: Malcolm

Date: Friday, May 19th, 2023 at 10:33 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Johnny Dangerous said:

Ok guys, it's fine, there's no point in continuing to talk past each other, and some this stuff is probably better left alone on a public forum anyway.

Malcolm wrote:

The point I've been trying to make is that one cannot equate the semzins of Dzogchen Nynthig with other kinds of semzins. Also, ChNN made this point many times. Referring to this as mere triumphalism is wrong.

If one wants to understand why common śamatha will not expose rig pa, and why exposing rig pa supercedes the need for developing śamatha in the classical way there

are two things one must understand: First, from a Dzogchen point of view, śamatha and vipaśyanā are already present when rig pa is nakedly exposed, in other words, they are intrinsic to instant presence. Second, when one's calm state is based on mental objects, as soon as one abandons that object, posture, gaze, and so on, that calm state is also lost. On the other hand, once rig pa is nakedly exposed, one never loses that.

All I can do is recommend that you study the introductory section to chapter 10 of the Treasury of the Dharmadhātu Autocommentary where Longchenpa clearly and precisely distinguishes four differences between the calm state with and without support (including all completion stage practices of the lower tantras), which he refers to as meditation (bsgoms, bhāvana) and concentration (bsam gtan, dhyāna), which he characterizes as the special feature of Dzogchen (as does ChNN in his trekcho commentary), in which bliss, clarity, and nonconceptuality are innate to the naturally occurring (rang babs), concentration which in DC lingo, characterizes instant presence/contemplation.

Author: Malcolm

Date: Saturday, May 20th, 2023 at 12:10 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Tata1 said:

Well im not an expert but as someone who in the past(alan didnt use to teach dzogchen so much back in the day) listened to many retreats of Alan the shamata he emphasizes involves the mind withdrawing from the senses and having no thoughts. And you can clearly see in the semde texts by namkhai norbu and in the semdzins by adzom drukpa that this is not what one looks for.

Malcolm wrote:

Sense withdrawal (so so bsdus pa, pratyāhara) is the completely opposite of Dzogchen practice in all forms.

Author: Malcolm

Date: Saturday, May 20th, 2023 at 1:35 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Sādhaka said:

Except for when we go to sleep; where sense-withdrawal kind of has to be the default for that.

Malcolm wrote:

This is not sense withdrawal. This is a function of the radiance of rig pa subsiding

naturally.

Author: Malcolm

Date: Saturday, May 20th, 2023 at 1:38 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Definitely on the side of the mermaids...

Author: Malcolm

Date: Saturday, May 20th, 2023 at 2:11 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Follow Up.

<https://www.rollingstone.com/politics/politics-features/trump-doral-reawaken-america-pastors-mermaids-1234735924/>

Author: Malcolm

Date: Saturday, May 20th, 2023 at 2:53 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Definitely on the side of the mermaids...

justsit said:

Seriously?

Malcolm wrote:

How can anyone not be on the side of woke mermaids? It defies imagination.

Author: Malcolm

Date: Saturday, May 20th, 2023 at 4:27 AM

Title: Re: How you make the other happy

Content:

master of puppets said:

How you make the other happy?

Malcolm wrote:

One cannot. It is impossible.

Author: Malcolm

Date: Saturday, May 20th, 2023 at 4:34 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Kai lord said:

To those who wish to remain in rigpa 24/7, that instant of entering into deep sleep (before the dreams arise) presents the greatest obstacle.

Malcolm wrote:

If one does not have the intimate instructions, sure.

Author: Malcolm

Date: Sunday, May 21st, 2023 at 12:50 AM

Title: Re: Certain Question on "laughter of the dakinis" practice

Content:

Dharmasagara said:

There seem in fact different approaches to whether or not one would require the Thröma (deity) empowerment for the Chöd practice that is called the Thröma Chöd.

Malcolm wrote:

Sangye Khandro teaches the Troma Chod widely to people who do not have the empowerment.

Author: Malcolm

Date: Sunday, May 21st, 2023 at 11:14 PM

Title: Re: How much is it safe to meditate for in one day?

Content:

dpcalder said:

I was thinking of meditating nine hours or more in a day soon, breaking them up into chunks of 20 minutes to an hour with short breaks. Is this okay? Up to how long do Chan / Zen Buddhists meditate in a day?

Malcolm wrote:

Do you have a teacher?

Author: Malcolm

Date: Monday, May 22nd, 2023 at 12:37 AM

Title: Re: Ukraine News

Content:

Kim O'Hara said:

And it was not just any envoy. It was China's former ambassador to Moscow, Li Hui. Clearly, Li would have significant contacts in the Kremlin which he can bring to any peace talks with Ukraine's leadership.

Malcolm wrote:

The Ukrainians are quite clear: there will be no negotiations that do include Russia pulling out, back to pre-2014 borders, including the abandonment of Crimea.

Author: Malcolm

Date: Monday, May 22nd, 2023 at 12:54 AM

Title: Re: How much is it safe to meditate for in one day?

Content:

dpcalder said:

I was thinking of meditating nine hours or more in a day soon, breaking them up into chunks of 20 minutes to an hour with short breaks. Is this okay? Up to how long do Chan / Zen Buddhists meditate in a day?

Malcolm wrote:

Do you have a teacher?

dpcalder said:

Not yet

Malcolm wrote:

I would recommend that you find a teacher before embarking on a program of intense meditation practice.

Author: Malcolm

Date: Monday, May 22nd, 2023 at 3:16 AM

Title: Re: Certain Question on "laughter of the dakinis" practice

Content:

Dharmasagara said:

But, to all I have heard so far, anyway Thröma thögäl is completely out of reach without going through the whole cycle first (Ngöndro, deity, Chöd power places).

Malcolm wrote:

That is not necessarily the case, actually.

Author: Malcolm

Date: Monday, May 22nd, 2023 at 11:46 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Kai lord said:

To those who wish to remain in rigpa 24/7, that instant of entering into deep sleep (before the dreams arise) presents the greatest obstacle.

Malcolm wrote:

If one does not have the intimate instructions, sure.

Bapho said:

You could please tell me what a relationship there is between deep sleep and rigpa. ?

Malcolm wrote:

You need to learn these things from your teacher.

Author: Malcolm

Date: Monday, May 22nd, 2023 at 11:08 PM

Title: Re: A Reflection on the Three Natures

Content:

ThreeVows said:

The basic input, perhaps, might be considered to relate to the dependent nature. The dependent nature in general relates to the 12 nidanas

Malcolm wrote:

The dependent characteristic is the cognizances that consist of the false imaginations whose seeds lie in the ālaya consciousness.

Asanga, A Compendium of Mahāyāna, Brunnhölzl, pg. 179.

Author: Malcolm

Date: Tuesday, May 23rd, 2023 at 3:44 AM

Title: Re: Buddha's three sons (?)

Content:

Malcolm wrote:

According to the Tibetan Vinaya, King Śuddhodana had four siblings, one whom was Śuklodana, and it is held that the latter had two sons, one called rGyal (Puṣya) and the other was a prince of the Śākya called bZang ldan,

Tibetan sources such as Yang chen Gaway Lodo (dbyangs can dga' ba'i blo gros, 1740-1828) states in his Commentary on the Treatise of the Wise and Foolish that Sunakṣatra was the son of this man Śuklodana. His proper name was Puṣya (rgyal) or Sunakṣatra because he was born on the conjunction of Puṣya and Thursday, which considered very auspicious. So in this case, it is held Sunakṣatra was a Śākyan, and the first cousin of the Buddha.

Author: Malcolm

Date: Tuesday, May 23rd, 2023 at 4:07 AM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

Giovanni said:

Let's be clear. Everyone who is not enlightened holds wrong views. Everyone.

Malcolm wrote:

This is not correct. There is such as thing as mundane correct view. A correct view in this case is one that is functional. For example, believing in normative causes and effects. We have to distinguish wrong views about entities from wrong views about essences. Christians have wrong views about both essences and entities, since they believe salvation comes from believing in the divinity of a man executed by Romans somewhere between 30-33 CE.

Buddhists only hold wrong views about essences, i.e. that knowledge obscuration of the innate habit of I-making.

Giovanni said:

Samsara could be defined as wrong views.

Malcolm wrote:

Only through the wrong view of essences.

Giovanni said:

We know that ChNN did not hesitate to initiate Christian monks or nuns because he knew that their belief system would not survive the arising of the Dzogchen View. But the sutric view does not survive that either.

Malcolm wrote:

Which Sutra view did you have in mind, the one where in PP Sūtra it is stated that all phenomena are nonarising, pure from the beginning, and the state of dharmatā? The dependent origination of phenomena? Emptiness? In what way does Dzogchen refute these views? We do not reject conventional truth in Dzogchen. Longchenpa was utterly clear on this point.

ChNN understood what is stated in the Dzogchen tantras: we do not make a distinction between sharp and dull. If someone is sincerely interested in the teachings, they do not have to convert to Buddhism, but it is not because Buddhism contains any wrong views. It does not. There is no contradiction between Dzogchen and the four truths of nobles. There are serious contradictions however with Samkhya, etc.

Giovanni said:

It's all about intention and aspiration not the muddled beliefs that we hold before the View becomes established. Which is a good thing for all our sakes!

Dzogchen is not gradualist.

Malcolm wrote:

This thread is not really about Dzogchen.

Author: Malcolm

Date: Tuesday, May 23rd, 2023 at 9:42 PM

Title: Re: Am I misunderstanding Soto Zen's zazen?

Content:

dpcalder said:

But I am getting the impression that it is a very specific kind of meditation and that "open monitoring meditation" doesn't quite adequately summarize it.

Malcolm wrote:

You've confused modern, secular mindfulness practice with Buddhist meditation.

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 12:03 AM

Title: Re: A Reflection on the Three Natures

Content:

ThreeVows said:

Samdhinirmocana Sutra:

The pattern of clinging to what is entirely imagined refers to the establishing of names and symbols for all things and the distinguishing of their essences, whereby they come to be expressed in language. The pattern of other dependency refers to the pattern whereby all things arise co-dependently: for if this exists, then that exists, and if this arises, then that arises. This refers to the twelvefold conditions [aka the 12 nidanas], starting with 'conditioned by ignorance are karmic formations' and ending with 'conditioned by origination is this grand mass of suffering'...

the imagined pattern can be understood as caused by the interplay between images and words. The other-dependent pattern can be understood as caused by the grasping of those imagined images upon that other-dependent pattern.

Malcolm wrote:

These passages do not contradict the passage by Asanga

ThreeVows said:

Lankavatara Sutra:

...as the objects and forms of dependent reality appear, attachment results in two kinds of imagined reality. These are what the tathagatas... describe as 'attachment to appearance' and 'attachment to name'. Attachment to appearance involves attachment

to external and internal entities, while attachment to name involves attachment to the individual and shared characteristics of those external and internal entities. These are the two kinds of imagined reality. What serves as the ground and objective support from which they arise is the dependent reality.

Malcolm wrote:

Yes, in this case the all-basis consciousness.

ThreeVows said:

Longchenpa:

The impure dependent nature refers to all the illusory appearances that manifest via the different sense doors: the impure aspects of the universe, such as earth, rocks, mountains, cliffs, and the rest, together with the universe's contents, namely, beings. All these things are but the full development of the habitual tendencies [of the mind].

The pure dependent nature, on the other hand, refers to the pure fields and all that appears within the sphere of the pure vision of the buddhas: the buddhafiels; the seven precious things; luminous, unfathomable palaces; and so on...

Malcolm wrote:

Longchenpa rejects the mind-only position as incoherent, so not sure why you bother to post this.

ThreeVows said:

From Andy Karr:

One way to summarize [the three natures] would be to say that what is imagined by names, thoughts, and so on is the imaginary nature. What is not imagined by names and thoughts but appears due to causes and conditions is the dependent nature. The dependent nature's emptiness of the imaginary nature is the perfectly existent nature. This is a basic Chittamatra presentation.

.

Malcolm wrote:

Not quite correct. You should read Tsongkhapa's independent treatment of Cittamatra. It's really quite good.

Guṇākara, it is like this: you should consider the imaginary defining characteristic to be just like the falsity of the visual aberrations [perceived] by someone suffering from the timira visual disorder.

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“Guṇākara, it is like this: you should consider the other-dependent defining characteristic to be just like the phenomenal appearances manifesting to this very person suffering from the timira disease, such as [actually nonexistent] hairs, flies, sesame seeds, [or patches of] blue, yellow, red, or white [in their visual field].

From the Roberts translation over at 84000.

[Mod note Dec 2023: This thread is seven months old now and inactive so far. Especially because Malcolm left DW right now it's inconvenient, if people still quote him and try to discuss with him.

Therefore this thread is being locked so early.]

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 2:33 AM

Title: Re: Indian history of "Sudden Enlightenment" found in Chan/Zen

Content:

tingdzin said:

Very interesting. Can you give us a source to refer to? What was the name of the group, etc.?

Malcolm wrote:

I can but I am in transit land at the moment...

tingdzin said:

Bump

Malcolm wrote:

śrisarvaguhyavidhigarbhāṣṭkāra-nāma, (D 2490) rgyud, zi 232b2-243b3, specifically on page 238b, line 5 to 239a, line 3.

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 4:11 AM

Title: Re: Current science on COVID 19

Content:

Malcolm wrote:

Here is what the CDC has to say about it;

From what we know, COVID-19 spreads more easily than flu. Efforts to maximize the proportion of people in the United States who are up to date with their COVID-19 vaccines remain critical to reducing the risk of severe COVID-19 illness and death. More information is available about COVID-19 vaccines and how well they work.

Compared with flu, COVID-19 can cause more severe illness in some people.

Compared to people with flu, people infected with COVID-19 may take longer to show symptoms and may be contagious for longer periods of time.

<https://www.cdc.gov/flu/symptoms/flu-vs-covid19.htm#:~:text=Compared%20with%20flu%2C%20COVID%2D19,for%20longer%20periods%20of%20time.>

Influenza is not airborne. Covid19 is (those little spikes keep it aloft).

krodha said:

They're parroting a conspiracy theory that circulates the Internet that covid 19 is just the flu rebranded.

heart said:

I agree, a lot of people I know was tested positive for covid. It takes quite a long time to recover from covid because it goes for your lungs. I am still not fully ok. Not like a flue at all.

Johnny Dangerous said:

Minus long COVID or co occurring conditions, it is actually becoming comparable to seasonal flu. That's not a conspiracy, just how the virus has changed and how much vaccinations have done.

Of course, that does not make it harmless now, only to say that for a large chunk of people catching COVID has become somewhat comparable to catching a seasonal flu.

Denying that it exists, denying its infectiousness, denying that it is more harmful to a certain percentage of people or certain populations is another story of course, and -is- simply conspiracy theory.

<https://jamanetwork.com/journals/jama/fullarticle/2803749>

<https://www.nytimes.com/2021/12/31/health/covid-omicron-lung-cells.html>

Also, afaik Omicron and subsequent variants by and large effect the lungs less, barring specific vulnerabilities, long COVID, etc.

Don't remember reading a comparison of chronic lung problems from influenza vs COVID with the current variants, but I'm guessing results would be more equivalent than people think, and I'd love to see such a study if anyone knows of one.

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 5:19 AM

Title: Re: Current science on COVID 19

Content:

natusake said:

The course that COVID took is largely similar to the Spanish Flu, though it had its own unique aspects as well of course.

Malcolm wrote:

More like the Russian Flu:

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8813723/>

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 7:27 PM

Title: Re: Current science on COVID 19

Content:

natusake said:

The course that COVID took is largely similar to the Spanish Flu, though it had its own unique aspects as well of course.

Malcolm wrote:

More like the Russian Flu:

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8813723/>

natusake said:

Of course, the term itself is pretty much propaganda. Everyone wanted to blame 'the other', whoever is the convenient target to further political goals. In that respect, COVID is not dissimilar either.

Malcolm wrote:

No, the name comes from the first places it was recorded.

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 10:03 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

Admiration for Nazism – often reframed with a genocidal hatred for Muslims – is rampant in the Hindu nationalist camp, which has never been as mainstream as it is now

Malcolm wrote:

<https://www.haaretz.com/opinion/2017-12-14/ty-article/hitlers-hindus-indias-nazi-loving-nationalists-on-the-rise/0000017f-f880-d460-afff-fbe61fe20000>

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 10:08 PM

Title: Re: Back in the USA...

Content:

Sādhaka said:

Admiration for Nazism – often reframed with a genocidal hatred for Muslims – is rampant in the Hindu nationalist camp, which has never been as mainstream as it is now

Malcolm wrote:

<https://www.haaretz.com/opinion/2017-12-14/ty-article/hitlers-hindus-indias-nazi-loving-nationalists-on-the-rise/0000017f-f880-d460-afff-fbe61fe20000>

Sādhaka said:

Many members of the so-called “alt-right” – a loosely knit coalition of populists, white supremacists, white nationalists and neo-Nazis – turned to India to find historic and current justifications for their racist, xenophobic and divisive views. Using a specific, “white nationalist” brand of Orientalism, they projected their fantasies about a racially pure society onto the Indian culture and in response received a warm welcome from Hindu fundamentalists in India.

Malcolm wrote:

<https://www.aljazeera.com/opinions/2018/12/13/why-white-supremacists-and-hindu-nationalists-are-so-alike>

Author: Malcolm

Date: Wednesday, May 24th, 2023 at 11:46 PM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

“At one time the Blessed One was dwelling among the Sakyans, in a town of the Sakyans named Nagaraka. At that time I heard the Blessed One speak like this: ‘Ānanda,

I often dwell in emptiness.’ Did I understand well, receive well, and remember well that saying by the Blessed One?”

Then the Blessed One replied: “Ānanda, you truly understood well, received well, and remembered well that saying by me. Why is that? From then until now, I often dwell in emptiness ... Ānanda, whatever is not present, I therefore see as empty; and whatever else is present, I see as truly present. Ānanda, this is called truly dwelling in emptiness, without distortion.

Malcolm wrote:

That's not the whole story here, that emptiness is also implicitly dependent on an object, from the same sutta, in this case wilderness on up to the six āyatanas absent of affliction, desire for birth, and ignorance:

Consider this stilt longhouse of Migāra’s mother. It’s empty of elephants, cows, horses, and mares; of gold and money; and of gatherings of men and women. There is only this that is not emptiness, namely, the oneness dependent on the mendicant Saṅgha. In the same way, a mendicant—ignoring the perception of the village and the perception of people—focuses on the oneness dependent on the perception of wilderness. Their mind becomes eager, confident, settled, and decided in that perception of wilderness. They understand: ‘Here there is no stress due to the perception of village or the perception of people. There is only this modicum of stress, namely the oneness dependent on the perception of wilderness.’ They understand: ‘This field of perception is empty of the perception of the village. It is empty of the perception of people. There is only this that is not emptiness, namely the oneness dependent on the perception of wilderness.’ And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That’s how emptiness is born in them—genuine, undistorted, and pure...They understand: ‘Here there is no stress due to the defilements of sensuality, desire to be reborn, or ignorance. There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.’ They understand: ‘This field of perception is empty of the perception of the defilements of sensuality, desire to be reborn, and ignorance. There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.’

<https://suttacentral.net/mn121/en/sujato?layout=plain&reference=none¬es=asterisk&highlight=false&script=latin>

This is not an ontological statement, it is a mere observation that even when the all afflictions cease, there is still a body in samsara, until the aggregates break up.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 12:15 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

It just gets worse and worse for Trump:

https://www.jefftiedrich.com/p/donald-trumps-legal-hell-just-keeps?utm_source=substack&utm_medium=email

Author: Malcolm

Date: Thursday, May 25th, 2023 at 1:25 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

That's why I specified about how emptiness is fully realized (i.e., at the end of the practice, not how it starts out). You're correct in that the practice does start out with contemplating the emptiness of objects like the village in the forest (where one has left the village and gone to the forest for renunciation), the earth in the forest, etc.* But when you get to the later stages, especially the seventh stage of signlessness, then emptiness is literally the absence of any characteristics that one could hold onto as an object, and by the final stage, not even the experience of emptiness itself is objectified: one just dwells in emptiness without any grasping. And, whereas some of these later stages were taught by pre-Buddhist teachers, it's that final non-grasping of emptiness as an object that leads to final liberation. So you finish by dwelling in emptiness that is independent of any object.

Malcolm wrote:

No, you abide in the presence of the objects of the six āyatanas and the body, all they are empty of is affliction, desire for rebirth, and [afflictive] ignorance.

Asanga of course uses this example of emptiness in the Bodhisattvabhūmi (Engle, pp. 80-82) to castigate Madhyamakas, and thereby proving that he is a realist.

But this is not the profound Mahāyāna emptiness free of extremes.

stong gzugs said:

So this is a core practice of the Buddha himself that he says clearly leads to final liberation through emptiness that doesn't fit within the Mādhyamaka-type understanding of emptiness popularized in Tibet.

Malcolm wrote:

Amazing, so you are declaring a "first turning sūtra" to be definitive.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 2:46 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

No, you abide in the presence of the objects of the six āyatanas and the body, all they are empty of is affliction, desire for rebirth, and [afflictive] ignorance.

stong gzugs said:

Not quite.

Malcolm wrote:

Quite:

They understand: 'This field of perception is empty of the perception of the defilements of sensuality, desire to be reborn, and ignorance. There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.'

stong gzugs said:

Ānanda, you should train yourself like this: 'I shall also truly dwell in this emptiness, without distortion, namely in the eradication of the influxes, the influx-free and unconditioned liberation of the mind.' Ānanda, you should train yourself like this.

Malcolm wrote:

Correct, what is the mind unconditioned by? It is free from the condition of the afflictions and their effluents. That's all liberation is. Omniscience on the other hand, well, that requires a more profound realization of emptiness.

stong gzugs said:

The Nirgranthas also meditate on everything's being empty

Malcolm wrote:

This is a facially false statement. In any case, this sutra is not talking about definitive nature of emptiness. Angulimāla is talking only about "freedom from the condition of the afflictions and their effluents." His grasp of Jain siddhānta leaves much to be desired.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 5:30 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

Not quite.

Malcolm wrote:

Quite:

stong gzugs said:

Again, not quite! The texts literally say that liberation occurs upon realization of the emptiness of signlessness,

Malcolm wrote:

Yes, but that is not the final emptiness the text refers to.

In any case, this sutra is not talking about definitive nature of emptiness.

Of course it is. It's a hugely important third-turning sūtra, and is definitive at least for the Jonang, and perhaps other gzhanstongpas. Brunnhölzl explains more below, which shows why svabhāvaśūnyatā-only practitioners miss something that those who also practice parabhāvaśūnyatā realize:

I don't agree with Brunnhölzl's analysis. All the text really doing is striking a balance against those who assert the Buddha only asserted the absence of self as an ontological commitment. But not even Nāgārjuna makes that claim, in fact he asserts the opposite, i.e., that the Buddha taught both self and not-self, depending on context. That is why the Buddha makes reference to the Middle Way in one passage, at the end of along a reply to Mañjuśrī, where he states that some do not understand the indirect (ldem po. saṃdhāya) meaning of liberation, self, and transcendence (lokottara).

Author: Malcolm

Date: Thursday, May 25th, 2023 at 5:34 AM

Title: Re: Western Philosophy and emptiness

Content:

natusake said:

If it is empty of other-existence, then it is naturally empty of itself as well

stong gzugs said:

This is the exact error the Aṅgulimāliya Sūtra quote above is addressing.

Malcolm wrote:

No, that is not the error it is addressing at all. The error it addresses is not understanding the intentional meaning of words used by the Buddha. It is a sutra about use of language, not ontology.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 5:59 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

No, that is not the error it is addressing at all. The error it addresses is not understanding the intentional meaning of words used by the Buddha. It is a sutra about use of language, not ontology.

stong gzugs said:

When it describes people who see a hailstone melt and think that a gem will melt is exactly ontological.

Malcolm wrote:

No, that is a metaphor for mistake perception, which again, is not an ontological issue.

For example, the sūtra discusses not understanding the indirect meaning of tathāgatagarbha. If someone takes the idea of infinite, unfabricated, major and minor marks literally existing in sentient beings as ornaments...I have a bridge in Brooklyn.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 8:01 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

I have a bridge in Brooklyn.

stong gzugs said:

Agree to disagree on our hermeneutics here! Plus your bridges lack inherent existence, so I don't think they could handle the weight of my vehicle

Malcolm wrote:

Since you drive a light weight vehicle, the bridge will be fine.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 10:18 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Johnny Dangerous said:

If this is going to continue, can we define “achieve shamatha” precisely?

Malcolm wrote:

It means a state of equipoise characterized by four or five distinct mental factors.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 6:55 PM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Johnny Dangerous said:

If this is going to continue, can we define “achieve shamatha” precisely?

Malcolm wrote:

It means a state of equipoise characterized by four or five distinct mental factors.

krodha said:

Does this mean the first dhyāna is “achieving śamatha?”

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 6:58 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

dharmafootsteps said:

2) He mentions “realizing emptiness” a few times, and mentions doing so before beginning trekcho. I don’t know how he defines realizing emptiness, but as I understand it this would be a much bigger deal than the insistence on achieving śamatha. It would make Dzogchen the practice of āryas only.

Malcolm wrote:

And of course this is why his teaching of Dzogchen is totally in the wrong direction.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 7:10 PM

Title: Re: Buddha's three sons (?)

Content:

Zhen Li said:

So, if there were both a Licchavi and Śākya Sunakṣatra,

Malcolm wrote:

I think there was only one, and there are competing histories about the clan Sunakṣatra came from. Tibetan scholars universally state he was the Buddha’s first cousin. The only explicit mention of him by the name Sunakṣatra in the Tibetan canon I’ve been able to find is in the Nirvana Sutra.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 11:08 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Sādhaka said:

The following is an older post of yours; but if he is saying that Shamatha is a necessary prerequisite for Dzogchen, and Shamatha can be attained in a single afternoon, then is he going in the wrong direction?

Malcolm wrote:

He is not saying śamatha can be attained in a single afternoon, is he?

And the distinction is this: Rongzom makes the point that if someone is not capable understanding the meaning of the Great Perfection and must resort to a path involving effort, then following the Mañjuśrimitra's instruction, there are two indirect ways of entering into the knowledge of Dzogchen combined with Dzogchen view: (1) through developing a stable contemplation through standard parāmitāyāna śamatha and vipaśyanā practice, where he identifies six faults and ten obscurations of concentration and three faults related to vipaśyanā, which he explains in detail.

(2) One can practice his unique system of six limb yoga of Secret Mantra, again, combined with Dzogchen view. For example, following one's vows is considered to be pratyāhara-- one sees all the consciousnesses of the sense as faults, but one does not abandon them. This is considered to render one a container for concentration.

Concentration itself is focusing on the three secrets, the deity, mantra, and wisdom. In this context then, the five mental factor associated with concentration manifest. Once the factors of concentration arise, then one practices prāṇāyama, specifically breath retention, which produces different signs during the day and during the night, etc. It is quite detailed and interesting. He concludes, "In brief, also all these different concentrations will be skillful conduct if done in connection with the meaning of Dzogchen, but will be unskillful conduct if not connected."

No one can decide for you if you are someone who needs to practice with effort or without, but since the main point is to nakedly expose rig pa from the beginning, then, we try to achieve this from the beginning. If we succeed in this, then we do not need to follow the path of effort described above. All of these concentrations described by Rongom are considered "meditation" by Longchenpa, and mind-based, and distinct from the unique natural concentration that characterizes nakedly exposing vidyā.

Claiming however that one can only practice trekcho after realizing emptiness however, is totally in the wrong direction.

Author: Malcolm

Date: Thursday, May 25th, 2023 at 11:23 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Vasana said:

Does anyone argue that a calm and settled mind is an obstacle to trekchod

Malcolm wrote:

It depends on how that mind is settled and calm, since meditation, as defined by Longchenpa (and following him, Chogyal Namkahi Norbu), is ultimately based on conceptual one-pointedness, and trekcho is not.

ChNN makes the point that what is necessary is only knowledge of the example wisdom (Upadeśa on the Primordially Pure Tregchöd commentary, pg.90-91) which is based solely on the guru's instructions and the disciple's faith. This is superior to the two stages or analysis, as ChNN states. very clearly. The Upadeśa on Primordially Pure Tregchöd commentary could not be clearer about this, and duplicates statements made by Longchen in chapter 10 verbatim, though without attribution.

Claiming that one must achieve some measure of śamatha before being able to practice Dzogchen methods of exposing rig pa nakedly is entirely wrong and limiting.

Author: Malcolm

Date: Friday, May 26th, 2023 at 12:49 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

Because in the former, you're likely to never even glimpse the sky; in the latter at least you rest in the sky. Might someone then reify it? If you're meditating with nisprapañca as we emphasize

Malcolm wrote:

FFS, everyone imagines they are meditating free of proliferation. I already busted you on this one earlier.

stong gzugs said:

Then the question is whether positive language use during post-meditation will necessarily equate to reification, which some polemics claim.

Malcolm wrote:

It is conceptual reification, just as much as asserting the ultimate is solely the absence of inherent existence. This why in Moonrays, Gorampa identifies these two extremes:

Although some say “even though the ultimate reality which is the object of realization is permanent, stable, eternal and truly established; but it does not appear to the mind that realizes reality.”
This claim is not nectar to the ear.

And:

Others...maintaining ultimate reality is the annihilationist emptiness, they condemn freedom from the proliferation of the four extremes, the essence of the teaching which comes from the excellent treatises of Nāgārjuna as the Chinese Hashang view.

stong gzugs said:

Also, let's not forget that even those who tell others not to use language still use their

own positive language describing luminosity etc., they just describe luminosity as self-empty in the same way as anything conventional, which is more incorrect than just describing it more accurately as other-empty.

Malcolm wrote:

They are both conceptual reifications, so they are both wrong. So what is the correct Madhyamaka approach? Gorampa continues:

The intelligent common person who investigates reality also does not reject the proliferation of the four extremes all at once, but after rejecting the four alternately by meditating in the proper way, when path of seeing arises as both the reality which is devoid of the four extremes of proliferation and the realizing mind are non-dual, the mind itself dissolves into the state free from proliferation, described conventionally as the view which sees the dharmadhātu. There is no difference in the perceived object of realizing the dharmadhātu in this and the gnosis of a perfect Buddha. Therefore, it is said "The one discovering the purest gnosis develops the oceanic mind of the perfect Buddhas."

As it is explained, when one is freed from the clouds of adventitious stains by the power of the stream-like meditation of the unification of the trio of the non-dual mind, the creation of bodhicitta as stable as Mt. Meru and the compassion which reaches the limits of space, [47/a] it is conventionally described as the dawn of the sun of buddhahood. At that time all consciousnesses and objects of consciousnesses are nothing other than the nature of that gnosis.

Author: Malcolm

Date: Friday, May 26th, 2023 at 12:59 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Vasana said:

Does anyone argue that a calm and settled mind is an obstacle to trekchod

Malcolm wrote:

It depends on how that mind is settled and calm, since meditation, as defined by Longchenpa (and following him, Chogyal Namkhai Norbu), is ultimately based on conceptual one-pointedness, and trekcho is not.

Vasana said:

If one has had DI, then an imperfect conceptual calm-abiding meditation can still eventually make way for brief moments of trekchod, no?

Malcolm wrote:

No. Longchenpa explicitly negates the idea that common śamatha can expose rig pa nakedly.

Vasana said:

If everyone was super high capacity like Longchenpa, Norbu Rinpoche and other teachers wouldn't have bothered with teaching Semde, shiné etc.

Malcolm wrote:

Practice according to your own capacity, but don't limit others by insisting they have to practice according some gradual dzogchen path of your imagination. The four samadhis of sems sde are also not actually gradual.

In Dzogchen trekcho we do not make a distinction according high and low in capacity.

Author: Malcolm

Date: Friday, May 26th, 2023 at 1:39 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Head of the GA GOP

Author: Malcolm

Date: Friday, May 26th, 2023 at 2:00 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Head of the GA GOP

DNS said:

"Use your brain, use your head, okay?"

This is parody, correct?

Malcolm wrote:

Sadly, no.

Author: Malcolm

Date: Friday, May 26th, 2023 at 2:50 AM

Title: Re: Christians Struggling to “understand” Buddhism

Content:

ject said:

And for some reason, all religions from that part of the world happened to be about the same.

Malcolm wrote:

Given that the original was founded on ethnic cleansing at the behest of a sky god...

Author: Malcolm

Date: Friday, May 26th, 2023 at 3:17 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Vasana said:

My point was that if one isn't abiding in the actual meditation or equipoise of trekchod, then that could be deemed post-meditation which may or may not resemble what we're calling ordinary shamatha. If a practitioner is not in equipoise, what are they in?

Malcolm wrote:

Distraction.

Vasana said:

I wasn't referring to common shamatha in isolation, as emphasised with the comment "if one has had DI.

Malcolm wrote:

Direct introduction is not a magic wand that transforms mind-based practices into practices that allow one to expose rig pa.

Vasana said:

I would extend that to not offering public criticism on other teachers when they don't score 100% in the 'ideal Dzogchen teacher' criteria.

Malcolm wrote:

In Wallace's case, he is making indefensible claims that are directly at odds with the Dzogchen teachings.

Author: Malcolm

Date: Friday, May 26th, 2023 at 4:08 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Malcolm wrote:

Direct introduction is not a magic wand that transforms mind-based practices into

practices that allow one to expose rig pa.

not_z said:

Why are some mind-based practices able to expose rig pa while others do not? What make semzins, in particular, special?

Malcolm wrote:

Practice them and find out. They are progressive, meant to be practiced in an orderly sequence, not haphazardly. The key point is that these exercises expose that radiance directly, just as rushan does.

Author: Malcolm

Date: Friday, May 26th, 2023 at 6:01 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

not_z said:

That's what I am doing. I am just wondering if there is a theoretical underpinning for that. Are there signs to look for when deciding to go to the next semzin? And how does the SOV fit into that sequence?

Malcolm wrote:

I presume you are using the 21 semzins text by Longchenpa. If so the theory is presented right there, in the text, and the signs. Simple put they are different methods for exposing the radiance of rig pa. SOV is in a different class.

Author: Malcolm

Date: Friday, May 26th, 2023 at 9:18 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

And is all your language about the basis as kadak also a conceptual reification, and hence wrong? If you say yes, I'm fine with that. If you say no, you've just made my point for me.

Malcolm wrote:

Of course, as it is said in Buddhahood in This Life:

The connate ignorance (arising from the preceding) is a term of duality, meaning as soon as the conceit "this is originally pure" occurs, [27b] it is inseparable from that ignorance. Thus, ignorance depends on knowledge and delusion depends on nondelusion. As such, knowledge itself becomes ignorance and nondelusion becomes delusion. From that

delusion grasping on to subject and object arises.

Author: Malcolm

Date: Friday, May 26th, 2023 at 9:24 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

. All gzhanstong has to offer is the humbling but ennobling recognition that all beings intrinsically have the same nature as the Buddha and are therefore fundamentally equal (see KTGR's PSMN, p.

Malcolm wrote:

Not a novel idea, as the MMK famously states:

Whatever is the nature of the tathagata, that is the nature of the world.

As the tathagata has no nature, also the world has no nature.

Author: Malcolm

Date: Friday, May 26th, 2023 at 9:57 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

not_z said:

That's what I am doing. I am just wondering if there is a theoretical underpinning for that. Are there signs to look for when deciding to go to the next semzin? And how does the SOV fits into that sequence?

Malcolm wrote:

I presume you are using the 21 semzins text by Longchenpa. If so the theory is presented right there, in the text, and the signs. Simple put they are different methods for exposing the radiance of rig pa. SOV is in a different class.

Terma said:

Would SOV be characterized as a semdzin then?

Malcolm wrote:

ChNN classifies it as such, but it is also beyond that.

Author: Malcolm

Date: Friday, May 26th, 2023 at 10:52 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

The Ratnagotravibhāga's articulation is superior.

Malcolm wrote:

No, just more prolix.

Another apropos verse:

Those for whom emptiness is valid, everything is valid....

The minute you say something is not empty, you enter into limitations.

I note you did respond to Gorampa.

Author: Malcolm

Date: Friday, May 26th, 2023 at 7:01 PM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

The minute you say something is not empty, you enter into limitations.

stong gzugs said:

The third turning is about precise distinctions. Here's a more precise rephrasing of your statement: the minute you fail to distinguish between types of emptiness, you enter into limitations. The Tathāgatagarbha is (other)empty of all afflictions (parabhāvaśūnyatā) but not its inherent buddha qualities, whereas afflictions are (self)empty of any inherent essence (svabhāvaśūnyatā).

Ratnagotravibhāga 155 said:

The Essence [of the Buddha] is [by nature] devoid
Of the accidental [pollutions] which differ from it;
But it is by no means devoid of the highest properties
Which are, essentially, indivisible from it.

Malcolm wrote:

I note you did respond to Gorampa.

stong gzugs said:

I assume you already know by now how Dölpopa avoids the extremes and that I follow his approach to Mādhyamaka. (Of the Sakyapas, Sakya Chokden had a better understanding than Gorampa in my view. He was yet another voice that the Gelukpas silenced to strengthen their rangtong approach).

Malcolm wrote:

We've already established that all your blather about qualities and so on is just so much

verbal hot air to prop up the weak faith of those intimidated by emptiness.

Dolbupa and Geluk view are mirror images, one eternalist, the other annihilationist. This is why the Late Khenpo Appey used to joke that Geluk view was upside down gzhan stong.

MMK:

“All views of emptiness are a source of error.”

Dolbupa makes exactly the errors Gorampa ascribes to him. No one has ever addressed Gorampa’s objections in Moonrays, either from the Geluk side part (apart from Sonam Thakchoe) or the Jonang side .

Shakya Chogden is an interesting character, whose perspective changed a lot during his lifetime. He wept when Gorampa passed away, and it is said, his final view was that of Rongton and Gorampa. The debates between Gorampa and Shakya Chogden largely concerned Domsum.

Modern gzhan stong in Kagyu largely depends on Shakya Chogden, not Jonang.

Author: Malcolm

Date: Friday, May 26th, 2023 at 7:16 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Ati108 said:

SOV was one of ChNN main practices, if I'm not mistaken.

Malcolm wrote:

Personal communication from him to me: “Song of the Vajra is my main practice”

Author: Malcolm

Date: Friday, May 26th, 2023 at 7:33 PM

Title: Re: Back in the USA...

Content:

kirtu said:

Americans really do not believe in democracy, but are now more openly enamored of political authoritarianism

Malcolm wrote:

As inaccurate as it is sweeping.

What is accurate to say is that as wealth inequality grows, we are moving into a form of

liberal meritocratic capitalism, run by oligarchs.

China's economic success undermines the West's claim that there is a necessary link between capitalism and liberal democracy. Indeed, this claim is being undermined in the West itself by populist and plutocratic challenges to liberal democracy.

— Milanovic, Capitalism Alone.

But that does mean a majority of us support authoritarianism. Wealth inequality is the principle threat to democracy.

The two types of capitalism, liberal meritocratic and political, now seem to be competing with each other. They are led, respectively, by the United States and China. But even independently of China's willingness to make available and to "export" an alternative political and, to some extent, economic version of capitalism, political capitalism itself has certain features that make it attractive to the political elites in the rest of the world and not only in Asia: the system provides greater autonomy to political elites. It is also attractive to many ordinary people because of the high growth rates that it seems to promise. On the other hand, liberal capitalism has many well-known advantages, the most important being that democracy and the rule of law are values in themselves and both, arguably, can be credited with encouraging faster economic development through promoting innovation and allowing social mobility, and thus providing approximately equal chances of success for all. It is the renegeing on some crucial aspects of this implicit value system, namely a movement toward the creation of a self-perpetuating upper class and polarization between the elites and the rest, that represents the most important threat to the longer-term viability of liberal capitalism. This threat is a danger both to the system's own survival and to the general attractiveness of the model to the rest of the world.

— Milanovic, Capitalism Alone.

Author: Malcolm

Date: Friday, May 26th, 2023 at 7:42 PM

Title: Re: Breathing instructions during Song of Vajra according to ChNN

Content:

Ati108 said:

Are there any indications as to when exactly we should inhale and exhale during this practice? I have not found answers in DC materials. Thank you for any information on this.

Malcolm wrote:

The oral instruction is to breath where Rinpoche breaks the line. Coordinating your breath when singing SOV is very important in this practice.

Author: Malcolm

Date: Friday, May 26th, 2023 at 7:47 PM

Title: Re: Back in the USA...

Content:

Norwegian said:

Why are you talking about Biden? Why not talk about Putin? Putin is the one who started this. Putin is the one who can end this, by pulling out all of his forces from Ukraine, and that includes occupied territories like Crimea, Donetsk, Luhansk, and others.

Peace talks on grounds of "Let's give Putin what he wants" are as interesting as used toilet paper.

ject said:

To understand what is happening there, you need to go year 2014 and maybe even further back.

You should also familiarize yourself with Minsk agreements 1 and 2. Figure out what role Obama, Merkel and few other names had in all this and so on. Also, study how one of the most corrupt countries in EU neighbourhood, turned into MIC darling. It's ugly and messy and most of it is complete opposite to what it seems at first.

Russia, NATO/US are all involved. There is no good guys in this war. We can only say that the ones suffering the most are Ukrainians.

And of course, study the map so you can confirm that US has no shared border with any of the countries it attacks or drags into it's endless wars - Ukraine included.

Malcolm wrote:

Read Snyder's Road to Unfreedom. I am sure you think that hack, Chomsky, is great.

Author: Malcolm

Date: Friday, May 26th, 2023 at 9:59 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Read Snyder's Road to Unfreedom. I am sure you think that hack, Chomsky, is great.

ject said:

I never cared for Chomsky. I'll take a look at Snyder, if I finish up way more important books you recommended me in another thread.

EDIT: I am sure he is entertaining but I am going to skip that one.

Malcolm wrote:

Snyder is one of few serious historians who speaks Ukrainian and really understands

the issues. Alternately, you can read Paul D'Anieri's *Ukraine and Russia: From Civilized Divorce to Uncivil War*:

This possibility points to the difficulty in considering how the broader conflict might have been managed better. Nearly all the policies that would have made a dramatic difference would have required someone to give up something they deeply valued. Russia could have accepted the loss of Ukraine. Ukraine could have forgone its dreams of genuine independence. NATO could have rejected the pleas of potential new members. It is not hard to imagine why leaders sought to avoid these difficult sacrifices, and instead assumed that others would adjust. This discussion of how the war might have been averted also points to why the question of blame cannot be resolved by looking at the facts of what happened. Someone would have to surrender something important to decrease the chances of war. Who should have made the necessary concessions – and is to blame for not making them – is a matter of opinion. In many respects, the problem of blame boils down to what one thinks of Russia's claim on Ukraine. To the extent the claim is not legitimate, Russia is to blame for pursuing it. To the extent that claim is legitimate, one can blame Ukraine for not acquiescing to it and the West for backing Ukraine. Similarly, whether the West should have recognized Russia's claim to great power privileges or deferred to Russia's local military superiority, or whether Russia should have acceded to the West's claims about democratic norms, is a matter of values. These are normative questions whose answers depend on further assumptions about the rights of great powers, the inviolability of sovereignty and international law, the boundaries of *realpolitik*, and so on. How one answers those questions will determine whose claim one believes has greater weight, who should therefore have backed off, and who, in the final analysis, is guilty of not backing off and therefore to blame for the conflict. Even in February 2014, violence could have been avoided as long as each side refrained from shifting to violence. Whether that move to violence should be blamed on protesters in Kyiv, on Yanukovich, or on Russia also falls back on normative assumptions. Thus, rather than history or analysis resolving who is to blame, how one assigns blame tends to shape how one writes or reads the analysis.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 12:32 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

We've already established that all your blather about qualities and so on is just so much verbal hot air

stong gzugs said:

No. I established above that the *Ratnagotravibhāga* describes buddha qualities to humble arrogant *rangtongpas*. (If the shoe fits...)

Malcolm wrote:

The point is that you have already admitted this is just so much conceptual language.

That means it is provisional, not definitive. The real issue between *gzhan stong pas* and

gelukapas is whether or not this verbal description is to be taken literally or not. You both agree that meditative equipoise is free of proliferation, where such conceptualizations are absent. So in the end, you are just arguing about how the room is decorated.

When it comes to Vajrayāna, it does not really matter what post-equipoise view one holds. That's why I regard all these polemics to be total bullshit, though sometimes entertaining. What matters in Vajrayāna is the example wisdom, not analytical wisdom.

Longchenpa states:

Within this dhātu that has always been naturally perfected,
samsara is Samantabhadra, nirvana is Samantabhadra,
but there is never been samsara or nirvana in the dimension of Samantabhadra.
Appearance is Samantabhadra, emptiness is Samantabhadra,
but there is never been appearance or emptiness in the dimension of Samantabhadra.
Birth and death are Samantabhadra, happiness and suffering are Samantabhadra,
but there is never been happiness and suffering or birth and death in the dimension of Samantabhadra.
Self and other is Samantabhadra, permanence and annihilation are Samantabhadra,
but there is never been self and other or permanence and annihilation in the dimension of Samantabhadra.

He comments:

Since vidyā bodhicitta has never been established in the space-like essence, whatever appears such as samsara and nirvana, appearance and emptiness, birth and death, happiness and suffering, self and other has never been established. Since those appearances as a mere state, potential, or play self-appear without ceasing and due to the absence of inherent existence in appearances—like illusions, dreams, moons in the water, optical illusions, fairy castles, and emanations—all phenomena of samsara and nirvana have never existed from the moment they appear, are baseless, and never move from transcendent state of Samantabhadra and Samantabhadri.

That includes all your qualities. Longchenapa's two favorite Indian treatises to cite from are the Uttaratantra and the Madhyamaka-avatara. He often cites them side by side.

“All views of emptiness are a source of error.”

Sounds like a view of emptiness to me.

It isn't, no more than pointing out the error of asserting hair on tortoises is view.

Gorampa's "Jonang is eternalist, Geluk is nihilist, the middle way is between them" isn't exactly groundbreaking stuff. Plus Gorampa's critiques of Jonang are basically derivative of Rendawa. He should have studied Dölpopa's Mountain Dharma more closely, particularly the section that distinguishes between absolute and relative Cittamātra.

Gorampa was the person who originated this distinction. So, at the time, ground

breaking. And no, his critiques do not come from Rendawa. The extant translation out there has a translation error. The text, translated by Geshe Jamspe, incorrectly identifies Rendawa's critique of gzhan stong as the one Gorampa favors, when in fact it is the more gentle criticism leveled by Rongton he favors. I received this teaching directly, so I am quite certain this the translation you have is mistaken here. Rongton's more gentle criticism labels gzhan stong an intermediate view between false aspectarian yogacāra and proper madhyamaka. Gorampa in fact devotes very little time to gzhan stong in Moonrays, mostly because in the end gzhan stong basically agree with the approach to meditative equipoise free of proliferation found in classic Madhyamaka, despite whatever other erroneous claims they make.

Pelden Dorje also says the differences between Jonang and Sakya aren't about the ultimate like Gorampa says, but about the conventional. Then he did not read Moonrays very carefully. What Gorampa states very clearly in his summation of critiques of Jonang is this, quoting Jetsun:

"If it is said '...there is existence in the ultimate,' now then, because of falling into the extreme of existence, it will not be path of madhyamaka. But if it is said '...you assert non-existence in the ultimate, also you fall into the the extreme of non-existence,' because we never established existence in the ultimate, we do not assert nonexistence."

Now then, if it is asked '...what do you assert?' However things exist in the relative, we assert them as such, and hence we are freed from the extreme of annihilationist view in the relative. Since there is nothing whatever to assert as ultimate, since we are free from all extremes we are called 'Mādhyamikas.'"

In other words, the basic point here is that if there were something truly established as ultimate, it should be seen in the equipoise of an ārya, but since nothing is perceived in the equipoise of an ārya according to any of the four extremes, being totally free of proliferation, there is nothing to assert as ultimate in post-equipoise. This is quite different than asserting the ultimate is "rang stong" or "gzhan stong." This brings us back to Longchenpa:

Since vidyā bodhicitta has never been established in the space-like essence, whatever appears such as samsara and nirvana, appearance and emptiness, birth and death, happiness and suffering, self and other has never been established.

This why Longchenpa can assert that the kāyas and wisdoms abide in the basis, without being a gzhan stong pa, because he agrees that even the appearances of nirvana have "never been established" and "have never existed from the moment they appear."

Gorampa even criticizes Chokden for holding the Jonang view in his Distinguishing the Views.

Gorampa does not mention Shakya Chogden in Moonrays at all. I translated the text. the original intention of the Sakya founders as being closer to Jonang.

No. The locus classicus for Sakya view is a text called rin po che ljon shing by Jetsun

Drakpa Gyaltzen, which is on the abhisamaya of the Hevajra Tantra.

He indeed proclaims that the view of the Hevajra Tantra, freedom from extremes, is higher than Madhyamaka. What is Jetsun's final view in this text? gNas lugs med pa, i.e. "There is no reality." Why? Because nothing can be found by way of an analysis of any of the four extremes in the relative or the ultimate. Since no relative phenomena can be found by means of such an analysis, there is nothing in the ultimate that can be found to exist in any of the four extremes nor in the middle. The Samputa says, "The yogi does not rely on emptiness, nor on nonemptiness, nor on the middle." The Sgra thal gyur states when explaining liberation from extremes (mtha' grol), "Since the extremes are not found, the middle is not found; since the middle is not found, the extremes are not found."

If you want to say that your infinite, uncompounded qualities exist in the ultimate, the very claim they exist in the ultimate makes you an eternalist because you are claiming something exists in the ultimate, and you are claiming the ultimate exists. The only way out of this problem is to accept that "all phenomena of samsara and nirvana have never existed from the moment they appear" like like illusions, dreams, moons in the water, optical illusions, fairy castles, and emanations.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 12:44 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Russia could have accepted the loss of Ukraine. Ukraine could have forgone its dreams of genuine independence

ject said:

Ukraine became independent 1991. By 2014, US was already knee deep in Ukraine's business. I am sure it was exiting and lucrative. After all, UA was one of the most corrupt countries in Europe. By that time, Donetsk and Luhansk had enough of getting constantly F'ed by Kiev, so they demanded autonomy. Agreements with Kiev turned out to be just delay tactics (even Merkel admitted it).

Malcolm wrote:

That's the vatnik trope, its not really very accurate.

ject said:

NATO could have rejected the pleas of potential new members.
(I assume you have seen the map of NATO and US mil bases).

For fun, Imagine if Russian lunatics had mil bases in Cuba, Mexico and Canada

Malcolm wrote:

Another vatnik trope, and false.

ject said:

US promised not to push NATO into Ukraine. That was the deal they made a long time ago and it kept everyone happy until idiots in Washington got a "brilliant idea" - lets start poking the idiots in Moscow... and here we are now.

Malcolm wrote:

False again, but that's what the vatniks like to claim.

ject said:

In short: US needed a new enemy and there nothing better than a old one. Ukraine was a perfect patsy for the proxy war.

As an added bonus, this move destroyed any chance for economic cooperation between EU and RU.

Do you actually understand what would happen if RU and EU started to do serious business and US was told to take a hike? Bad news for petro-dollar.

Malcolm wrote:

Another vatnik trope that does not stand up to analysis.

ject said:

In many respects, the problem of blame boils down to what one thinks of Russia's claim on Ukraine.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 1:47 AM

Title: Re: Back in the USA...

Content:

ject said:

Ukraine became independent 1991. By 2014, US was already knee deep in Ukraine's business. I am sure it was exiting and lucrative. After all, UA was one of the most corrupt countries in Europe. By that time, Donetsk and Luhansk had enough of getting constantly F'ed by Kiev, so they demanded autonomy. Agreements with Kiev turned out to be just delay tactics (even Merkel admitted it).

Malcolm wrote:

That's the vatnik trope, its not really very accurate.

ject said:

Do you even have a single counter argument? You got nothing except calling me a vatnik, what ever that means. I thought you are one of the few grown-ups here.

Malcolm wrote:

I don't have time to do all your reading for you. I am just telling you that you are repeating Russian propaganda spouted by Chomsky, Mershiemer, Arron Mate, etc., hence "vatnik." Look it up.

Re missiles:

Russia:

<https://www.cfr.org/in-brief/nuclear-weapons-europe-mapping-us-and-russian-deployments>

We have about 100 nuclear bombs stored in vaults at six bases in the EU. No missiles:

<https://armscontrolcenter.org/fact-sheet-u-s-nuclear-weapons-in-europe/>

Here is the map:

<https://blog.batchgeo.com/nuclear-locations-worldwide/>

ject said:

False? What exactly

Malcolm wrote:

The idea that the US promised not to allow Ukraine into NATO. This is just factually false. Total nonsense.

ject said:

Of course it will and you know it.

Malcolm wrote:

It's bullshit. Russia has an economy, which, at best, is the same size as that of Italy. All it has going for it is oil, and very little of it benefitted Russians (other than white people in Russia).

ject said:

Are you talking about the breakaway regions? Do you even know why they wanted their independence from Kiev?

Malcolm wrote:

I am quite aware of the situation with the "seperatists", and it is not this simplistic picture you paint. Chris Smith writes about it in his *Ukraine's Revolt, Russias Revenge*, which is a day by day account of the Euromaidem revolt, and the illegal occupation of Crimea and Donetsk and Luhantz, etc. He writes:

In another lighter moment, as separatists demanded a referendum on Donetsk joining Russia, a group of local residents declared that they would have another referendum the same day to ask whether Donetsk should join the UK. Donetsk is a town with an interesting history, and there was a reason why these jokesters chose the UK. It was initially founded in 1869 by Welsh industrialist John Hughes, whose statue stands in the city center. To mock the separatists and their slogans, such as "Glory to Russia!" and "Donetsk is a Russian City!" the group posted slogans such as "Donetsk is a British city! God Save the Queen!" It was a clever parody, but parodies alone weren't going to beat the well-funded guys

Smith, Christopher M.. *Ukraine's Revolt, Russia's Revenge* (p. 321). Brookings Institution Press. Kindle Edition.

And:

Donetsk separatists announced that they were preparing to hold a referendum on May 11 with a single question, "Do you support the creation of the Donetsk People's Republic?" There was no clarity about whether this was a "republic" within Ukraine, as the "Crimean Republic" had been for many years within Ukraine, something more independent, or just a pit stop on the road to Russian annexation. The complete lack of clarity about the goals of the separatists also pertained to the other great question about them: Who the hell were they? These were not even marginal political figures; they were not political figures at all on the local scene. People such as self-declared "Donetsk people's mayor" Denis Pushilin and his counterpart in Slovyansk Vyacheslav Ponomaryov had never even been players in local politics before. They materialized out of nowhere with the help of the anonymous but heavily armed "little green men." Without their foreign military backers, it would be doubtful that anyone would ever have heard of them.

Smith, Christopher M.. *Ukraine's Revolt, Russia's Revenge* (p. 347). Brookings Institution Press. Kindle Edition.

You should read it. It might actually remove the fog of vatnik propaganda you've been huffing.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 1:54 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Johnny Dangerous said:

That's the thing, the act of using "mind based" practices to tune the mind and make it serviceable for the main practice is pretty much an ongoing thing for all but the most advanced folks. Lots of recipes, but there are some common ingredients.

Malcolm wrote:

Exercises appropriate for teens and young people to calm them down are not appropriate for mature people.

One point that gets lost in all of this is the profound level of illiteracy there was in Tibet as well as the need to create regimented programs.

Dzogchen doesn't do well in monasteries and never did. But people keep coming here and opening up Dharmic centers on the Tibetan model, and expect it is going to work. Well, it isn't working and thank goodness for ChNN.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 4:32 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

The point is that you have already admitted this is just so much conceptual language. That means it is provisional, not definitive. The real issue between gzhan stong pas and gelukpas is whether or not this verbal description is to be taken literally or not. You both agree that meditative equipoise is free of proliferation, where such conceptualizations are absent. So in the end, you are just arguing about how the room is decorated.

When it comes to Vajrayāna, it does not really matter what post-equipoise view one holds. That's why I regard all these polemics to be total bullshit, though sometimes entertaining. What matters in Vajrayāna is the example wisdom, not analytical wisdom.

stong gzugs said:

but I've seen Geluk practice texts and they change the actual practices from even what their source of Buton laid out, in ways that read their rangtong view into the yoga and may produce different experiences of aspected vs.non-aspected emptiness.

Malcolm wrote:

Gelukpas in general, do not accept the example wisdom to be insight, they claim it is a special calm-abiding, and insist that one must supplement one's sadhana practice with

analytical analysis.

It isn't, no more than pointing out the error of asserting hair on tortoises is view.

The "I hold no views, but just point out the errors in others' views" is obviously a cheap rhetorical trick

No:

Verse 400 from Aryadeva's 400 Verses:

The one who has no position concerning
concerning existence, nonexistence, and both existence and nonexistence,
cannot be refuted
even after a long while.

in a polemical context (to dodge critiques of one's own (albeit masked) positive assertions) and a questionable method for actually eliminating conceptualization (because one is still using conceptual mind to eliminate these views in analytical meditation, and thus developing habits of subtle conceptualization that could be overcome by more profound modes of meditation).

This is just not the case. You've already admitted that there are no extremes of existence to be found in the ultimate, and that āryan equipoise is free of proliferation of extremes, well, since there are no extremes found in ultimate analysis. If there was something to find, there might be a fault, but since you already admit there is nothing to find, you are just being attached to words and concepts. The Uttaratantra comments on cessation:

I bow to the sun of the Dharma, that which is not nonexistent, nor existent, not both existent and nonexistent, and not other than existent and nonexistent, which cannot be analyzed, is undefinable, to be personally known, peaceful, endowed with the light rays of immaculate gnosis, which destroy attachment, aversion, and confusion with regard to all objects.

This is the inexpressibility personally-known gnosis that one discovers through systematically going through the four extremes. As the Uttaratantra continues:

Unthinkable, nondual, nonconceptual,
pure, clear, antidotal,
free of attachment, freeing from attachment,
having the characteristic of the two truths.

Freedom from attachment includes
the truths of cessation and the path,
according to the proper sequence,
to be known through the three former and three latter qualities.

Because it can't be analyze conceptually, nor expressed,
because it is known by the āryas, because it unthinkable,
because it is peace, without the two,
like the sun, with the trio of purity, so on.

In sutrayāna, this can only be discovered apophatically. I mentioned before that the Uttaratantra and Candrakīrti are perfectly consistent with each other, and indeed Longchenpa does just that throughout his commentaries, as does Gorampa.

As Nāgārjuna states, the dharma of the Buddha is the two truths. There are not more than two truths. The ultimate truth is inexpressible, beyond all extremes. It is arrived at by negating the extremes one by one and by no other way, because the profound emptiness of Mahāyāna is freedom from four extremes.

KTGR said:

"...many Shentong masters criticize the Prasāngika Mādhyamikas for their claim that they do not hold any views. In the opinion of these masters, Prasāngikas just dodge the issue because they refute everyone else's views and then avoid the refutation of their own views by claiming not to have any."

Malcolm wrote:

A mādhyamika does not hold views about ultimate existence; obviously they hold views about all kinds of conventional phenomena.

KTGR said:

Cabezón sees this as a shot at Chokden. Do you disagree?

Malcolm wrote:

There were many people who held gzhan stong views in Sakya when Gorampa was writing, that is why he scolds them by reminding them of Jetsun Drakpa Gyaltsen's passage in rin po che ljon zhing. It was so bad, that the Sakya Trizin of the day had to do a mo with four-face Mahākāla to see whose view was to be enshrined as the canonical Sakya view.

KTGR said:

I don't have any opinion on the founding of Sakya, I'm just stating what Sakya Chokden and Jonang Kunga Drolchok argued. I think you mentioned somewhere that you studied with them for awhile before switching to Dzogchen, so I'm sure you're more invested in this question than I am.

Malcolm wrote:

My education is Sakya. I didn't switch to Dzogchen, my Sakya teacher sent me to study with Norbu Rinpoche in 1992, who was also educated in Sakya. The latter frequently describes Dzogchen view as follows:

If I have a position, I would be guilty.

As I alone have no position, I alone am not guilty.

When it comes to sutra and lower tantras, up to the level of Hevajra and Kalacakra, my opinions are pretty much inline with Sakyapa.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 4:45 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

If you prefer you can do rushan, semdzins or sing the song of the vajra for an hour. But abiding in rigpa for an hour is not an option for most of us and if we think it is we are likely kidding ourselves.

Malcolm wrote:

Once one has exposed rig pa, one can "drop into it", to use Sangye Khandro's lingo, whenever one wants.

Just do it, stop resisting, and drop into rig pa.

After that, practice is just recognizing when one is distracted, and dropping back into rig pa.

Instant presence

Mindfulness and awareness

Work with circumstances

Do your best

These are four crucial pieces of advice of ChNN.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 4:51 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Zoey85 said:

And I'm sorry that you think people who have attained some stability in rigpa are kidding themselves.

Malcolm wrote:

Magnus has a lot of stability in expressing his doubts about other peoples practice. Isn't that right, old friend?

Author: Malcolm

Date: Saturday, May 27th, 2023 at 4:54 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

But abiding in rigpa for an hour is not an option for most of us and if we think it is we are

likely kidding ourselves.

natusake said:

Right, but nobody claimed this is what was happening or anything. You brought it up out of the blue.

heart said:

It seems to me you were discussing what was the best way to spend your formal daily practice, at least Zoey did. Saying that spending your practice "abiding in rigpa" was a lot better than "complex anuyoga practices". I used the example of an hour of daily practice in order to make it clear that "abiding in rigpa" is not really a viable possibility for an hour of practice.

Malcolm wrote:

An hour is made of minutes. An hour spent abiding in short moments of instant presence is more useful than an hour spent reciting a bunch of words in distraction, saving it all up until the end.

One can drop into rig pa any time with Atiguru yoga. And it is very possible to be in a state of instant presence for the duration of the song of the vajra. I know you think you are being helpful, but you aren't, really. You are just sowing your own doubts in other people's minds.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 4:57 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

If you prefer you can do rushan, semdzins or sing the song of the vajra for an hour. But abiding in rigpa for an hour is not an option for most of us and if we think it is we are likely kidding ourselves.

Malcolm wrote:

Once one has exposed rig pa, one can "drop into it", to use Sangye Khandro's lingo, whenever one wants.

Just do it, stop resisting, and drop into rig pa.

heart said:

I am not resisting it, been doing it for 30 years now Malcolm, dropping in to rigpa that is.

Malcolm wrote:

Then you should be more encouraging and less discouraging.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:09 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Zoey85 said:

And I'm sorry that you think people who have attained some stability in rigpa are kidding themselves.

Malcolm wrote:

Magnus has a lot of stability in expressing his doubts about other people's practice. Isn't that right, old friend?

heart said:

It is based on my own experience and the teaching of my masters and really I don't have much doubts about this point.

Malcolm wrote:

You express a lot of doubt about how people in the DC practice and you are very discouraging to others. In general, Dzogchen is not so hard. It does not take nearly as much effort as some people claim it does. Norbu Rinpoche was an extremely encouraging teacher. He never discouraged anyone. He made sure that everyone had the possibility of liberation through Dzogchen teachings, at the very least, liberation in the buddhahood. He didn't believe in the two accumulation model of attaining buddhahood. He told us to discover our primordial state right now, which is already perfect, and if distracted, recognize it again and again and again, practicing Ati Guru yoga constantly day and night, giving ourselves direct introduction constantly. If we have time for more elaborate practices, great. But if not, also no problem. He also said that understanding was more important than meditating--this is key point that differentiates Norbu Rinpoche's approach from other teachers. One won't expose rigpa by meditating sadhanas, etc. Longchenpa is extremely clear about this. If someone has a good understanding, then whatever they do becomes Dzogchen practice. If someone has no understanding, then even practicing Thigle Gyacang or Chetsun Nyinthing will never become Dzogchen practice no matter how many pretty words those sadhanas contain. I know you know this and agree, so lighten up please.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:12 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

I am not resisting it, been doing it for 30 years now Malcolm, dropping in to rigpa that is.

Malcolm wrote:

Then you should be more encouraging and less discouraging.

heart said:

So that is what you think you are doing, encouraging people? I am not really a teacher so I don't really have an agenda like that I just think it is a great mistake putting down any kind of methods that belong to the nine yanas. They are all arranged in order to help us realise our own nature.

Malcolm wrote:

From the point of view of the Great Perfection, the nine yānas are all deviations from our own nature.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:17 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

Ati Guru Yoga means using mind to go beyond mind.

Malcolm wrote:

For beginners.

Once one has discovered instant presence, it a different practice, then it is the means for continuing in that state, whether for 10 seconds or ten minutes, etc.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:21 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

Kai lord said:

Great experiences like bliss, clarity & non conceptualization (absence of thoughts) do arise during anuyoga practices.

Malcolm wrote:

Longchenpa distinguishes between this kind of bliss, clarity, and nonconceptuality, with the bliss, clarity, and nonconceptuality that arises in instant presence:

Further, the vivid clarity of the state of the naturally abiding mind and the clarity of vidyā that is settled naturally are similar in that they are both clear and nonconceptual. However, since there is a protrusion of subject and object in the mind aspect, there is a slight clinging to calmness. Since there is uninterrupted pellucidity in vidya, this is a huge difference.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:30 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Sadhanas are very helpful for abiding in rigpa and for this reason there are such practices in for example the Lama Yangtik.

Malcolm wrote:

There are five guru yogas in Lama Yanthik (two are basically the same), one long life practice, and one dakini practice, as well as a lengthy Ganapuja connected with the empowerment, but they make up a very small fraction of the 600 or so folios of the whole cycle.

But most of Lama Yanthig is focused trekchö and thogal.

Of course we always connect our practice with guru yoga.

But the main point is discovering and then continuing in instant presence. And for that, for example, ChNN has many precise methods, some connected with anuyoga methods, for example Lama Khandro Thugthig, but most are not.

You like practicing sadhanas, that works for you. But it does not work for everyone, and in this modern age, it is working for less and less people as the age of mantra is slowly coming to an end. And eventually a Dzogchen practitioner has to put sadhanas and recitations down completely.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:39 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

So that is what you think you are doing, encouraging people? I am not really a teacher so I don't really have an agenda like that I just think it is a great mistake putting down any kind of methods that belong to the nine yanas. They are all arranged in order to help us realise our own nature.

Malcolm wrote:

From the point of view of the Great Perfection, the nine yānas are all deviations from our own nature.

heart said:

Well, I am sure you can find a good quote somewhere but I feel that thinking that the

"nine yānas are all deviations from our own nature" is a very intellectual point that really have no basis in the practical Dzogchen tradition.

Malcolm wrote:

Magnus, it is repeated so many times in Dzogchen literature I have lost count. It has a real basis in the practical Dzogchen tradition. Why else would it be repeated over and over and over and over again? Norbu Rinpoche makes specific point of citing how Mahāyoga and Anuyoga are hindrances to the Dzogchen in the Precious Vase.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:44 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

I really don't know where you get this from: "eventually a Dzogchen practitioner has to put sadhanas and recitations down completely". None of my masters including ChNNR did that. Thinking that is a limitation.

Malcolm wrote:

No Magnus, it is not a limitation. But I am not going to argue with you about it. But training in silence is very important.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:48 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Well, I am sure you can find a good quote somewhere but I feel that thinking that the "nine yānas are all deviations from our own nature" is a very intellectual point that really have no basis in the practical Dzogchen tradition.

Malcolm wrote:

Magnus, it is repeated so many times in Dzogchen literature I have lost count. It has a real basis in the practical Dzogchen tradition. Why else would it be repeated over and over and over and over again? Norbu Rinpoche makes specific point of citing how Mahāyoga and Anuyoga are hindrances to the Dzogchen in the Precious Vase.

heart said:

It is only a hindrance if you haven't recognised the nature of your mind. Once you have it is a limitation to think that it is a hindrance.

Malcolm wrote:

If one has discovered instant presence, one does not need to rely on the path of transformation any more, unless you need to deal with some karmic issue, like longevity, illness, or some karmic obstacle. But once you have discovered instant presence, you do not take lower yānas as your path any longer. That is the deviation being referred to.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 5:54 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

The "I hold no views, but just point out the errors in others' views" is obviously a cheap rhetorical trick in a polemical context (to dodge critiques of one's own (albeit masked) positive assertions)

Kai lord said:

Isn't that the infamous complaint that Adi Shankara had for Madhyamaka? Which also drove him to ignore Madhyamaka in its entirety when criticizing various different Buddhist's positions.

Malcolm wrote:

Shankara ignored Madhyamaka because he cribbed his arguments from Madhyamaka, which Shantaraksita busts him for in the Tattvasamgraha.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 6:06 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

The "I hold no views, but just point out the errors in others' views" is obviously a cheap rhetorical trick

Malcolm wrote:

No

stong gzugs said:

I'll start another thread on this at some point. It's an interesting and important debate.

Malcolm wrote:

The Uttaratantra comments on cessation...

In sutrayāna, this can only be discovered apophatically.

stong gzugs said:

The Vyākhyā glosses cessation using the Śrīmālādevīsīmaṇādasūtra as follows:

The name "cessation of suffering," Bhagavan, indicates the dharmakaya of the

Tathagata, which is beginningless, unproduced, unborn, unarisen, without extinction, free from extinction, permanent, eternal, peaceful, everlasting, naturally pure, free from the cocoon of all afflictions, and endowed with inseparable and inconceivable buddha attributes that far surpass the sand grains in the river Ganga [in number]. {D81a}

Bhagavan, this very dharmakaya of the Tathagata that is not freed from the cocoon of the afflictions is called “tathagata heart.”

Hardly apophatic. It then continues:

Malcolm wrote:

You neglected to mention that in this sutra it is declared unequivocally that only tathāgatas can see tathāgatagarbha, aka dharmakāya.

stong gzugs said:

Gzhanstong all day long.

Malcolm wrote:

No, silly, this is entirely apophatic:

When neither characteristics nor focal objects are seen, true reality is seen.

That's why Shantideva states:

When neither an existent nor a nonexistent appear before the mind,
at that time, there being no alternative, [the mind] is pacified.

And:

The ultimate is not within the domain of the mind,
the mind is relative.

I mentioned before that the Uttaratantra and Candra are perfectly consistent with each other

I mean, kinda. Cāndrakīrti calls it of expedient meaning, so he can interpret away the parts that conflict with his worldview. Ratnākaraśānti points out flaws in his understanding of cessation and, as I've been saying, the 8th Karmapa, Mikyö Dorje, explains why, the "we have no view" is simply a rhetorical cover-up.

Candra cites the Lanka, where tathāgatagarbha is described as a salve for those afraid of emptiness. Commenting on the same passage, since the Lanka identifies the all-basis consciousness with tathāgatagarbha, Jayānanda notes that here, the ālaya should be understood to be emptiness, and consciousness, to be the consciousness that apprehends that emptiness. This is why the Sakyapas maintain, contra the Gelukpas, that the all-basis consciousness is actually acceptable to Prasāngikas.

Candrakīrti and others identify the [fact that] the nature of phenomena is not seen by the ultimate nature of phenomena as “seeing ultimate reality.” However, let alone

speaking of this as the ultimate, they would have to accept many contradictions in their own systems even in terms of words [on the level] of seeming [reality]. Therefore, in order to eliminate this flaw, they say, "We Madhyamikas have no assertion whatsoever." This is a specious objection. Not worth the bytes it took to copy it.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 6:10 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

Got a favorite reading on these discussions?

Kai lord said:

https://books.google.com.sg/books/about/The_Adornment_of_the_Middle_Way.html?id=LPMRr-V9BFQC&redir_esc=y

Malcolm wrote:

Oh, you mean the text where Mipham confesses his undying allegiance to Prasangika,

Author: Malcolm

Date: Saturday, May 27th, 2023 at 7:55 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Don't "need" is dependent on rigpa being stable. When rigpa isn't stable it is a very different story.

Malcolm wrote:

Not really. The path of transformation is an option for those who don't have confidence Dzogchen teachings, but honestly, one's time is better spent working directly with the methods taught in the Dzogchen tantras themselves.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:12 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

Shankara ignored Madhyamaka because he cribbed his arguments from Madhyamaka, which Shantaraksita busts him for in the Tattvasamgraha.

stong gzugs said:

His take on Madhyamaka is in the Brahma Sutra Bhasya, as I mentioned to Kai Lord

above.

As to your other question, from my reading, Śāṅkara and most Hindu critics of Buddhism primarily emphasize problems with the radical doctrine of momentariness, which makes it hard to explain many important functions of human memory. They found Dignaga and Dharmakīrti way more interesting interlocutors than Nagarjuna for such reasons as you mention. Namely, to summarize their argument, because the atman is defined in Vedānta as incapable of being objectified (as it is always the witnessing awareness and never the object of awareness being witnessed), and anything you can refute through analytical meditation is necessarily an object of awareness, you can't refute the atman using Nagarjuna's methods. So, the kind of self that can be refuted is one that Advaita doesn't accept anyways (the five skandhas, the pudgala, the koshas, the ahaṃkāra, the dualistic manas, etc.) Śāṅkara offers this as a critique of Madhyamaka in the Brahma Sūtra Bhāṣya, which if I recall correctly, basically tosses a moment of self-inquiry into the mix. You do some sort of analytical meditation to realize no-self, and then Śāṅkara pops up and says "And to whom did this realization occur?" If the awareness that realized no-self exists, then this is what is meant by the atman, and if the awareness doesn't exist, then the realization is impossible.

Malcolm wrote:

Your realist proclivities are showing.

stong gzugs said:

the atman is defined in Vedānta as incapable of being objectified (as it is always the witnessing awareness and never the object of awareness being witnessed), and anything you can refute through analytical meditation is necessarily an object of awareness, you can't refute the atman using Nagarjuna's methods.

Malcolm wrote:

The very fact it can be held to be a witness means it has already been defined as a subject in dependence on an object, hence dependent and relative. The conventional existence of a cognizing subject does not entail the consequence that cognizing subject exists ultimately or is immune to analysis.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:46 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Don't "need" is dependent on rigpa being stable. When rigpa isn't stable it is a very different story.

Malcolm wrote:

Not really. The path of transformation is an option for those who don't have confidence in Dzogchen teachings, but honestly, one's time is better spent working directly with the

methods taught in the Dzogchen tantras themselves.

jet.uryen said:

Malcolm, the path of transformation only adds more capabilities to the ati yogin. One is certainly not intended to set the mala aside, one is not only practicing for oneself.

Malcolm wrote:

One doesn't need a mala in order to benefit others. That capacity is already inherent in one's primordial state, as thugs rje.

But that's not what I am referring to here.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:52 AM

Title: Re: debating and attitude in the meantime

Content:

jet.uryen said:

As many of us have discussions over the forum, is there any etiquette principles for debating dharma related matters? Insults and silence are allowed when there's no argument or when someone doesn't like how it goes?

Malcolm wrote:

One might start by not calling an entire group of people "posers."

Author: Malcolm

Date: Saturday, May 27th, 2023 at 9:09 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

I really don't know where you get this from: "eventually a Dzogchen practitioner has to put sadhanas and recitations down completely". None of my masters including ChNNR did that. Thinking that is a limitation.

Malcolm wrote:

No Magnus, it is not a limitation. But I am not going to argue with you about it. But training in silence is very important.

heart said:

Of course it is a limitation.

Malcolm wrote:

Only if you think so.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 11:10 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

Your realist proclivities are showing.

stong gzugs said:

Being able to describe a tenet system, doesn't imply that one embraces it.

the atman is defined in Vedanta as incapable of being objectified (as it is always the witnessing awareness and never the object of awareness being witnessed), and anything you can refute through analytical meditation is necessarily an object of awareness, you can't refute the atman using Nagarjuna's methods.

Malcolm wrote:

The very fact it can be held to be a witness means it has already been defined as a subject in dependence on an object, hence dependent and relative. The conventional existence of a cognizing subject does not entail the consequence that cognizing subject exists ultimately or is immune to analysis.

stong gzugs said:

This is why Sankara's refutation was so short, these traditions start from completely different premises. You are, following Madhyamaka, giving primacy to argumentation, saying witnessing awareness can be refuted using an argument and therefore doesn't exist ultimately. Shankara, following Vedanta, is giving primacy to phenomenology, saying that even if you conduct such a refutation, your awareness while doing so is still aware of the refutation, so it must exist ultimately. Just a difference in premises about whether to favor arguments over experience.

Malcolm wrote:

That conclusion does not follow from the premise. The premise is faulty, so the conclusion is invalid. It's a false consciousness, that's why it is invalid. It has nothing to with argument and everything to with perception, an incorrect perception of the way things are. Claiming something is beyond concepts, therefore it can't be refuted is a fool's argument.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 7:32 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

IME it's only in certain corners of Internet Buddhism that "dzogchen without sadhana" is given much credence. As an approach to certain phases of some close retreats, yes indeed, but as a description of the path, I'm not so sure. If anyone can offer references to acknowledged, non-mythical, living dzogchen practitioners who do not and have not practiced extensive sadhana I will be very interested. Ten million Vajra Guru mantras

and all the rest of the foundations is something you'll find much more widely practiced.

It seems to be associated with a trend to exceptionalist attitudes, not far off sectarian, and with a crude fetishization of "direct introduction".

Malcolm wrote:

Your estimate is a bit off.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 7:52 PM

Title: Re: Which lineage does Ati Yoga belong?

Content:

Dawa Ösel said:

[Mod note:]In order to prevent off topic discussion this topic has been split from here:

<https://www.dharmawheel.net/viewtopic.php?p=664994#p664994>

Sorry for the question, but ist Ati Guru Yoga some DC/ChNN exclusive thing? What does it mean exactly?

Malcolm wrote:

Yes and no. Most guru yogas related to Dzogchen are anuyiga style practices, for example, the Chetsun Nyingthig, or Guru Yoga of the White A of Norbu Rinpoche, among others. Ati Guru Yoga itself comes from the teachings of CHNN, but one can find corollaries for n other terma cycles.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 7:55 PM

Title: Re: Western Philosophy and emptiness

Content:

Kai lord said:

Isn't that the infamous complaint that Adi Shankara had for Madhyamaka? Which also drove him to ignore Madhyamaka in its entirety when criticizing various different Buddhist's positions.

Malcolm wrote:

Shankara ignored Madhyamaka because he cribbed his arguments from Madhyamaka, which Shantaraksita busts him for in the Tattvasamgraha.

Kai lord said:

Since they were contemporary, it begged the question of why neither Kamalaśīla nor Shantaraksita bother seeking Shankara out and defeated him in a live debate given the

latter's vast influence in the vedic circle and anti buddhist tendencies

Oh, you mean the text where Mipham confesses his undying allegiance to Prasangika, You went over the fact that he subtly criticised gelug prasangika a lot and labeled them as disguised Svātantrika.

Malcolm wrote:

As to first point, the Tattvasamgraha was written after Shankara passed away. As to the second point, this is just recycled Gorampa, like much of Mipham's Madhyamaka.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:03 PM

Title: Re: Breathing instructions during Song of Vajra according to ChNN

Content:

Ati108 said:

Are there any indications as to when exactly we should inhale and exhale during this practice? I have not found answers in DC materials. Thank you for any information on this.

Malcolm wrote:

The oral instruction is to breath where Rinpoche breaks the line. Coordinating your breath when singing SOV is very important in this practice.

Ati108 said:

What do you mean by breaks the line? Do you mean to follow the rhythm by listening to Rinpoche as other have suggested, or are you referring to line breaks according to how the written SOV text appears?

Malcolm wrote:

The latter. When singing mantras, in the DC we always breathe where the mantra is broken. Same with SOV.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:40 PM

Title: Re: debating and attitude in the meantime

Content:

jet.uryen said:

As many of us have discussions over the forum, is there any etiquette principles for debating dharma related matters? Insults and silence are allowed when there's no argument or when someone doesn't like how it goes?

Malcolm wrote:

One might start by not calling an entire group of people "posers."

PadmaVonSamba said:

I find this to be an interesting discussion. But searching posts, I didn't see where the word "posers" was used.

Malcolm wrote:

"Pretender" was the actual word. Same meaning.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:43 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Kai lord said:

Honestly I have difficulty picturing (for example) any Dudjom Throma practitioner putting their sadhanas and stop doing their chod even when they are engaging in Ati yoga practices.

Sādhaka said:

If you read a Dzogchen manual such as Yeshe Lama or Heart Essence/Drops of Kuntuzangpo/Dharmakaya, it/they indicates what Malcolm said there.

Kai lord said:

That is in theory, I was pointing out the practicality.

Given that transformative night times practices like dream yoga and luminosity greatly aid practitioners to extend their abiding in the natural state well beyond the waking hours, those practices are worth spending some effort & time on.

Norwegian said:

Dzogchen has its own practices for the night, which don't have anything to do with the path of transformation.

Kai lord said:

Yes and those night times yogas are in nowhere less "complicated" than those anuyoga practices. Both still require considerable amount of effort.

Malcolm wrote:

We don't use those in the DC. That's where the disconnect you are experiencing is coming from. Our practice of the night is extremely simple, does not involve recognizing the dream, then transforming the dream, etc.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:50 PM

Title: Re: debating and attitude in the meantime

Content:

PadmaVonSamba said:

I find this to be an interesting discussion. But searching posts, I didn't see where the word "posers" was used.

Malcolm wrote:

"Pretender" was the actual word. Same meaning.

PadmaVonSamba said:

I think, as a translator, you of all people should know the importance of accuracy when it comes to citing.

Malcolm wrote:

There is always a trade off between literalism and actual meaning.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 8:54 PM

Title: Re: debating and attitude in the meantime

Content:

jet.uryen said:

Please fellows, let's stay on topic, on the proper manner.

I already made a respectful debate question to Malcolm and for 3 days it remained unanswered, and then the topic got closed because the discussion produced much agitation.

Malcolm wrote:

I answered your question. You were not satisfied with the answer. You wanted to know why there were no realized people in the DC, I told you no one can tell from outside who is realized and who is not.

If you want respect, you have to show respect.

jet.uryen said:

Certainly it is not good, for the sake of the conversation, to reach the level of insults.

Malcolm wrote:

Someone should have thought of that before they insulted the Dzogchen Community, someone who apparently now is pleading for civil discourse.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 9:02 PM

Title: Re: debating and attitude in the meantime

Content:

PadmaVonSamba said:

I think, as a translator, you of all people should know the importance of accuracy when it comes to citing.

Malcolm wrote:

There is always a trade off between literalism and actual meaning.

PadmaVonSamba said:

Posing is generally done to create a false impression about oneself upon others, and involves pretending. But pretending, by itself, doesn't necessarily involve posing. Especially in the context of Buddhist practice, and perhaps greatly in Tibetan Buddhism which provides so many props and activities. It's easy to pretend to oneself that one is sincerely practicing, without ever even cutting through one layer of mental bullshit, without developing any genuine compassion.

I don't know if this is what jet.urgyen was suggesting, and admittedly I am not familiar specifically with his previous posts or general tone used when posting. But I would be interested in hearing his (or maybe it's her) defense of that term.

Malcolm wrote:

He said that most people in the DC were pretending to be realized. I and others took umbrage at his suggestion.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 9:38 PM

Title: Re: Back in the USA...

Content:

ject said:

To be very clear, I am not justifying Russian attack on UA or anyone else. I also know very well what a hell-hole USSR was and how much damage this leftist lunacy has caused to mankind.

Malcolm wrote:

Ukraine was invaded by Russia in 2014 because they wanted to join the EU. Seems like their aspirations to be a liberal democracy have only increased since 2014. Now Russia

has 800 extra NATO miles on their border. Good move Russia! Guess Putin is playing fifth dimensional chess.

Author: Malcolm

Date: Saturday, May 27th, 2023 at 9:49 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

IME it's only in certain corners of Internet Buddhism that "dzogchen without sadhana" is given much credence. As an approach to certain phases of some close retreats, yes indeed, but as a description of the path, I'm not so sure. If anyone can offer references to acknowledged, non-mythical, living dzogchen practitioners who do not and have not practiced extensive sadhana I will be very interested. Ten million Vajra Guru mantras and all the rest of the foundations is something you'll find much more widely practiced.

It seems to be associated with a trend to exceptionalist attitudes, not far off sectarian, and with a crude fetishization of "direct introduction".

Zoey85 said:

Crude fetishization of "direct introduction"? What do you mean by this? We need DI before we can practice dzogchen, so it's crucial.

As far as living dzogchen practitioners who "do not and have not practiced extensive sadhana" I'm guessing you won't find too many who 'have not' ever practiced sadhanas etc but probably quite a few who 'do not' anymore or do not for a time. It's a thing. It's in the literature.

Malcolm wrote:

There is a certain strand of "conservatism" amongst some Nyingmapas, who feel if one has not done three ngondros, three roots, and so on, one has no right to call oneself a Dzogchen practitioner, as Alex indicates above with his 10 million mantras, and so on. But as ChNN stated, and as it bears repeating, Garab Dorje never said do 100k of this and that, he said first, "encounter your own state" aka direct introduction, "ngo rang thog tu sprad." So that's what we do, we fetishize the f**k out of direct introduction because that is the method our teacher taught us. Is that crude enough for you, Alex?

Author: Malcolm

Date: Sunday, May 28th, 2023 at 1:54 AM

Title: Re: Back in the USA...

Content:

ject said:

To be very clear, I am not justifying Russian attack on UA or anyone else. I also know very well what a hell-hole USSR was and how much damage this leftist lunacy has caused to mankind.

Malcolm wrote:

Ukraine was invaded by Russia in 2014 because they wanted to join the EU. Seems like their aspirations to be a liberal democracy have only increased since 2014. Now Russia has 800 extra NATO miles on their border. Good move Russia! Guess Putin is playing fifth dimensional chess.

ject said:

Plan to join EU was dropped by 2013.

2014 Donbass saga starts,

Sure, joining EU was the cause....

Malcolm wrote:

Yes, it was. The Euromaiden Revolution began in September, the day after Yanukovich declined to sign:

“[This decree is] to suspend the process of preparations for the conclusion of the Association Agreement between Ukraine, on the one part, and the European Union, the European Atomic Energy Community and its Member States, on the other part, and to suspend the decision of the Cabinet of Ministers of Ukraine dated September 18, 2013, on the preparation for the signing of the draft association agreement between Ukraine, on the one part, and the European Union and its member states, on the other part.”

Smith, Christopher M.. Ukraine's Revolt, Russia's Revenge (pp. 59-60). Brookings Institution Press. Kindle Edition.

ject said:

On Thursday night and into Friday morning [9/19/13 and 9/20/13], our local staff began noticing an increasing number of calls for a protest downtown on Saturday [9/21/13]. It started when Mustafa Nayem, a young Kyiv-based journalist born in Kabul, wrote on his Facebook page, “Come on guys, let’s be serious, don’t just ‘like’ this post. Write that you are ready and we can try to start something.” Receiving an overwhelming response, he suggested that young people upset with Yanukovich’s abrupt U-turn meet downtown at Maidan. This is when I read the word Euromaidan for the first time in Facebook messages our staff forwarded to let us know what was circulating on social media. Its meaning was immediately clear—a pro-European version of the frequent protests on Kyiv’s most important square. While the word Maidan literally just meant “the square,” it was frequently associated with political protest. Protests there in 1989 and 2001 preceded the massive Orange Revolution protests on Maidan in 2004.

Malcolm wrote:

Smith, Christopher M.. Ukraine's Revolt, Russia's Revenge (p. 61). Brookings Institution Press. Kindle Edition.

As a result of the Euromaiden revolt, Yanukovich fled to Moscow February 21, 2014. He was ousted on 2/22, and a new government was formed. Russia invaded Crimea on 2/27/2014. So yes, the Russian invasion was directly related to the suppression of

Ukrainian ambitions to join the EU.

You really should read this book, as Smith was working at the US embassy during the entire time and it is a living witness. He provides a detailed account, and:

“So, a lot is happening in Ukraine right now,” the Russian continued, finally getting more to the point. “What really interests me is this—does your government seek the removal of Yanukovych? Is that a US goal?” “No,” I responded, unequivocally. “We’ve had our share of issues with the Yanukovych government, and are very concerned about the corruption in his team. But he was democratically elected, and he should leave according to the ballot box as well. We’re not in the business of seeking the ouster of democratically elected leaders.”

I said this because it was true. While the lengthy record of US interventions in Latin America will forever be cited by those seeking to label the United States a serial meddler, I wasn’t working for the Eisenhower administration. I had seen no evidence that anyone in the US government was interested in taking heavy-handed actions of any sort in Ukraine. On the contrary, Yanukovych’s corruption caused a disappointed Washington to step back from the relationship and increasingly ignore Ukraine. No one wanted to get more involved. We didn’t want to break it; we didn’t want to buy it. Wishing the Ukrainian people well, we just wanted the Ukrainian government to get its act together at last.

The Russian diplomat and I spoke for about a half hour. No one interrupted us or attempted to join the conversation. Even assuming that my every word would be quickly reported back to Moscow, I didn’t find it difficult to engage him, but nothing I said even mildly dented his paranoid conviction that the United States was somehow driving Euromaidan. I knew that was not the case. Our truthful message to Moscow and everyone else was one and the same. When our inconclusive conversation finished, Maksimov brought everyone together for one more toast, then broke up the event. Smith, Christopher M.. Ukraine's Revolt, Russia's Revenge (pp. 80-81). Brookings Institution Press. Kindle Edition.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 1:57 AM

Title: Re: The Role of Shamatha/Vipasyana in Dzogchen

Content:

heart said:

including ChNNR.

Malcolm wrote:

He did not practice the path of transformation as his path. His path, his primary practice, was Song of the Vajra. He told me this directly.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 2:45 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Malcolm wrote:

There is a certain strand of "conservatism" amongst some Nyingmapas, who feel if one has not done three ngondros, three roots, and so on, one has no right to call oneself a Dzogchen practitioner, as Alex indicates above with his 10 million mantras, and so on. But as ChNN stated, and as it bears repeating, Garab Dorje never said do 100k of this and that, he said first, "encounter your own state" aka direct introduction, "ngo rang thog tu sprad." So that's what we do, we fetishize the f**k out of direct introduction because that is the method our teacher taught us. Is that crude enough for you, Alex?

Lingpupa said:

If that is your system, then it's obviously good that you have confidence in it. But isn't there a special subforum for NR's followers now? But more nuanced understandings are also possible.

(PS. These are not "my" 10 million mantras, just the number recommended in Longchen Nyingthig Ati Yoga instructions from Dilgo Khyentse.)

Malcolm wrote:

That special forum is dispute resolution forum.

Dilgo Khyentse is not my teacher. His instructions to his students are not relevant to me. I respect them, but it is not how I was trained. BTW, the main problem is that people who follow this more "traditional" approach keep on telling people who practice in the DC that they are doing it wrong. This convo started because there is this guy telling people they can't practice trekcho until they attain the first bhumi. And to do that, they need to practice shamatha for ten hours a day, every day. Then the proliferation in this thread spread from there.

heart said:

I just wanted to mention that Garab Dorje never said; "Participate in an online direct introduction", he said; "recognise your own nature". Garab Dorje never said; "If you don't get it, do semdzin and rushan", he said; "recognise your own nature". So since he didn't say exactly how we should "recognise your own nature" all options are possible as long as you connect with a qualified teacher and actually recognise your own nature. Also, Dzogchen empowerments abound with visualisations of deities and so a capacity for visualisation seems to be indicated in order to fully participate. This goes for Semde, Longde and Mengakde. At least the ones I got.

Malcolm wrote:

Garab Dorje very precisely explains how to recognize your own nature in many texts.

Dzogchen transmission does not need to happen in the context of a formal empowerment. Sometimes that method can be used. But it is not necessary, but it can be useful for some.

As to empowerments, longde for example depends on an empowerment of Ngondzog Gyalpo because Dzeng Dharmabodhi combined this Anuyoga empowerment with the Longde instructions. But prior to him there was no such Longde empowerment. The man ngag sde lower two empowerments are also influenced by Anuyoga. Tibetans, ChNN explained, like empowerments, and don't really take things seriously unless there is an empowerment. I have also see this attitude among western students. They receive transmission of guru yoga, which gives them permission to practice all Dzogchen methods, or even practice transformation practices with a simple lung transmission, but they are not happy and they want to participate in a complicated ritual. Sometimes, there is a very good reason to give an empowerment in a more elaborate style, but that depends on circumstances. My main point, is that we should make the same distinction Longchenpa does:

These maintain the object of focus through the wish for the cessation of subject and object. Since they are an approach to control thoughts, they are a method of being introduced to the profound Dharma, but they are not the profound actual yoga.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 2:50 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

including ChNNR.

Malcolm wrote:

He did not practice the path of transformation as his path. His path, his primary practice, was Song of the Vajra. He told me this directly.

heart said:

I don't doubt that, but nevertheless he still applied and taught development and perfection stages all his life.

Malcolm wrote:

As the path of Anuyoga, not as the path of Dzogchen. He was always incredibly clear about the difference between the path of transformation and the path of self-liberation.

merilingpa said:

Well the role of his Mandarava practice and his practice of this cannot be underestimated I think.....

and the role of all of his teachings of the secondary practices, all of his retreats of over a hundred of them.....

Malcolm wrote:

Yes, the whole Jñānaḍākinī cycle is anuyoga, which has a number of interesting practices. I personally use those methods, especially Mandarava. But they are not my

main practice.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 3:11 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

I don't doubt that, but nevertheless he still applied and taught development and perfection stages all his life.

Malcolm wrote:

As the path of Anuyoga, not as the path of Dzogchen. He was always incredibly clear about the difference between the path of transformation and the path of self-liberation.

Merilingpa said:

Well the role of his Mandarava practice and his practice of this cannot be underestimated I think.....

and the role of all of his teachings of the secondary practices, all of his retreats of over a hundred of them.....

Malcolm wrote:

Yes, the whole Jñānaḍākinī cycle is anuyoga, which has a number of interesting practices. I personally use those methods, especially Mandarava. But they are not my main practice.

Tata1 said:

Maybe Malcolm you could pm how many practices all the jñāna dakini cycle are? I still can't figure it out

Malcolm wrote:

Four: Mandarava (1), Gomadevi (1), Jñānaḍākinī (2 versions, slightly different), Guhyajñāna (1), plus some long life instructions not connected to Mandarava. From what I understand, ChNN himself mainly relied Mandarava and Jñānaḍākinī, but maybe someone has better information.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 3:14 AM

Title: Re: There are so many wealth generating practices - which / what are the best ones?

Content:

Nalanda said:

There are different terms, different school considerations, even Dzogchen has secondary practices to deal with this. How does one navigate which are the most effective (or more appropriate) ones?

Malcolm wrote:

The general advice from ChNN on this score is to engage in long-life practice.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 4:45 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Tata1 said:

Maybe malcolm you could pm how many practices all the jñāna dakini cycle are? I still can't figure it out

Malcolm wrote:

Four: Mandarava (1), Gomadevi (1), Jñānaḍākinī (2 versions, slightly different), Guhyajñāna (1), plus some long life instructions not connected to Mandarava. From what I understand, ChNN himself mainly relied Mandarava and Jñānaḍākinī, but maybe someone has better information.

jet.uryen said:

The dhakinni cycle has anu and ati. The thugthig i have here in my hand is an ati method, it has the anuyoga form, but just the form.

Malcolm wrote:

It has a section related to ati, yes.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 5:27 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

Claiming something is beyond concepts, therefore it can't be refuted is a fool's argument.

stong gzugs said:

That's not exactly the claim. Ultimately anything that we believe conceptually has to cash out in experience,

Malcolm wrote:

If it can be experienced, it is necessarily experienced conceptually.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 5:44 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

— Milanovic, Capitalism Alone.

kirtu said:

We already have a solution to capitalist inequality. It's called social democracy and has been around for a while.

Malcolm wrote:

Agreed. But it's still a capitalist system. Milanovich discusses these issues at length.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 5:51 AM

Title: Re: There are so many wealth generating practices - which / what are the best ones?

Content:

Nalanda said:

There are different terms, different school considerations, even Dzogchen has secondary practices to deal with this. How does one navigate which are the most effective (or more appropriate) ones?

Malcolm wrote:

The general advice from ChNN on this score is to engage in long-life practice.

Toenail said:

Why long life practice specifically?

Malcolm wrote:

They increase everything.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 7:53 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

If it can be experienced, it is necessarily experienced conceptually.

stong gzugs said:

You're stating your own assumptions as a fact. Not everyone shares your assumptions.

Malcolm wrote:

So you are equating the citta of Advaita with the ultimate truth in Buddhism? You think Advaita is defensible?

If there is an experiencing subject, there must be an object.

For example, what is the object of a nondual equipoise free from proliferation? Is there an object in emptiness which is free from extremes? Can emptiness free from extremes itself be an object of equipoise? How?

We conventionally term the wisdom (prajñā) that apprehends emptiness free from extremes a "yogic direct perception," but this merely a convention, since there is no object that is directly perceived, and thus, no actual direct perception as such. In this state the mind simply subsides through the exhaustion of analytical options and merges into the dharmadhātu. This is not an "experience" per se, since there is neither subject nor object—the mind has become the very image of the dharmadhātu free from all extremes, like the reflection of the blue sky in a still lake.

The fault of the Gelukpas is turning emptiness into a conceptual object.

[I am putting aside the question of empty forms because it is not applicable, we were talking about madhyamaka, not completion stage practices].

Author: Malcolm

Date: Sunday, May 28th, 2023 at 9:21 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

. But DI is, even so, not the be-all and end-all of transmission.

Malcolm wrote:

Of course it is, it's present in every major empowerment and blessing. Without it, the example wisdom cannot be induced in the student. What else do you think the fourth empowerment is?

The special point of view of the Dzogchen tradition is that the three lower empowerments are unnecessary, the fourth empowerment alone is sufficient for ripening the student. The four Dzogchen empowerments-elaborate through very unelaborate-are in fact elaborations of the fourth empowerment.

What we call "direct introduction" is just the most simple way of conferring the word empowerment.

There is also something similar in the Kagyu Mahamudra tradition.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 9:38 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Shaiksha said:

It is kind of ironic, people spent hours and hours arguing about the role of shamatha in our spiritual life. If we had just used that time to practice a little bit of shamatha, the result should be the calming of the mind and the realization that 99% of the thoughts that just came and went were unnecessary. Unfortunately, many of those thoughts subsequently put to writing in this forum can no longer be taken back.

Just my personal observation.

Malcolm wrote:

Was this thought you shared necessary?

Author: Malcolm

Date: Sunday, May 28th, 2023 at 9:46 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

[I am putting aside the question of empty forms because it is not applicable, we were talking about madhyamaka, not completion stage practices].

OdeKirk said:

Does the same logic not apply to completion stage practices?

Malcolm wrote:

Not precisely. The completion stage is not based on analysis, it's based on generating nonconceptual gnosis on the basis of yogic practices.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 11:34 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

So you are equating the citta of Advaita with the ultimate truth in Buddhism?

stong gzugs said:

So, yeah, that's basically what I've been trying to explain all this time.

Malcolm wrote:

It's not compelling.

If there is an experiencing subject, there must be an object.

An assumption being stated as a fact. I mentioned this above, that your claim here rests on whether one's assumed starting premise accept reflexivity or not. Cāndrakīrti doesn't, Dharmakīrti does, [/quote]

Dharmakīrti nowhere states there is a subject in absence of an object. What he states is that objects of direct perceptions are disclosed to the mind through the intrinsic cognizance of the mind in second order perceptions. It is false to say Candrakīrti does not accept reflexivity, he does, albeit as memory.

Śāṅkara does.

It's quite questionable that svaprakāśa intends is the same thing svasamvitti intends.

As such, from within Vedānta's own terms (like I said, (a) favoring experience (or phenomenology to use Duckworth's terms) over conceptual arguments (or ontology, per Duckworth) and (b) accepting reflexivity of awareness), I think Śāṅkara's refutation of Madhyamaka's no-self argument makes perfect sense. Madhyamaka's responses (and thus yours) are only acceptable if you already buy into the premise that favors ontology over phenomenology, which Vedānta doesn't. So, as I said, everyone's arguments only work from within their own starting premises, which are always assumed and never proven.

Well, there are those who would gladly toss rview in the garbage, who imagine that realization does not depend on view. But such people are mistaken.

You think Advaita is defensible?

My refutation of Advaita is its inability to provide a convincing ontological status for māyā that isn't dualistic. (There are somewhat parallel problems in the way that some Buddhist accounts treat ignorance as a causal factor at the start of the chain of dependent origination, as it also is on murky grounds in terms of its ontological status.) People who properly study abhidharma done make that error

We conventionally term the wisdom (prajñā) that apprehends emptiness free from extremes a "yogic direct perception," but this merely a convention, since there is no object that is directly perceived, and thus, no actual direct perception as such. In this state the mind simply subsides through the exhaustion of analytical options and merges into the dharmadhātu. This is not an "experience" per se, since there is neither subject nor object—the mind has become the very image of the dharmadhātu free from all extremes, like the reflection of the blue sky in a still lake.

Again, Cāndrakīrti's take on yogic direct perception differs from that of others and is a source of debate.

This is standard madhyamika. The difference between Candrakīrti and others is only pedagogical, not substantive.

But, even still, if you read Cāndrakīrti's Prasannapadā closely, he doesn't necessarily refrain from making positive statements about yogic perception.

That's because we have to use language, as, limited as it is.

The fault of the Gelukpas is turning emptiness into a conceptual object.

Agreed. "Emptiness cures all wrong views, but the view of emptiness is incurable."
emptiness has a form
Of course emptiness has a form. Everything that has form is empty. That's why I want to bracket the discussion on shunyatabimba, so called wisdom appearances. Those forms you refer require yogic technique to expose.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 8:00 PM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

[I am putting aside the question of empty forms because it is not applicable, we were talking about madhyamaka, not completion stage practices].

OdeKirk said:

Does the same logic not apply to completion stage practices?

Kai lord said:

Well according to Yonten Gyamtso:

According to the argument of direct perception, the indivisible nature of the two truths is beyond the scope of intellect, for it is understood through the direct perception of self-cognizing awareness, by way of an objectless self-illumination. The self-cognizing awareness referred to here indicates self-cognizing primordial wisdom. The inseparability of the two superior truths is the fundamental nature of all phenomena, for the Noble Ones have perceived it so, just as a healthy person sees the whiteness of a white conch shell. The Ocean Tantra says:

With in the self-born, self-arising mind,
These two are not divided.
Clearly perceived, this cannot be denied
With in awareness, unborn, self-cognizing.
This is said to be the highest of all realizations.
This points to the final conclusion: the indivisibility of the two truths is by definition beyond the ordinary intellect.

To practice the Mantrayana path after one has, by means of these four arguments, attained certainty in the inseparability of the two superior truths, is of the highest moment. The inseparability of the two truths, just as it is, cannot be assimilated through intellectual analysis alone. Nevertheless, it is through inferential investigation that one can come to a perfect certainty that such must be the case. Then, by dint of pursuing the path of meditation, it is possible to come to a direct realization of the fundamental nature of things.

Malcolm wrote:

This translation contains many errors because the translator does not know the

difference between Dzogchen and cittamatra. Basically, rang rig ye shes is a contraction of so sor rang gi rig pa'i ye shes, the gnosis that must be known personally. Longchenpa clearly explains this on the lung gi gter mdzod.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 8:07 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

but was referring to the exclusivist understanding of "DI" as something unique to the DC and NNR's transmission.

Malcolm wrote:

I have never advanced such an idea.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 8:16 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

merilingpa said:

Well the role of his Mandarava practice and his practice of this cannot be underestimated I think.....

and the role of all of his teachings of the secondary practices, all of his retreats of over a hundred of them.....

stoneinfofocus said:

And that's what they are. Secondary. Not the primary practice.

merilingpa said:

Well, they are but I think they are important for most people and somewhat downplayed in this forum sometimes. The secondary practices are underestimated and needed to get better at recognizing and staying in rigpa for most people I think.

Malcolm wrote:

If you think you need, that's up to you. It's not up to you to decide for others. The method we use in the DC for maintaining instant presence is Song of Vajra.

merilingpa said:

You could ofcourse also be in rigpa while reciting mantras for short moments of time.[quote]

We use SOV, and number of other Dzogchen mantras that have nothing to do with

creation and completion.

So they can become in this way a primary practice with some secondary features. And I think its not so easy to stay in rigpa for a long time. Its about seconds or split seconds, not just sounding Ah and walking off and talking to friends and making coffee and thinking that you are in rigpa while doing it.

Malcolm wrote:

If you think you cannot be in a state of trekcho while walking , talking, and making coffee, you have not really understood CHNN teachings. One does not “think” one is in instant presence. One uses mindfulness and attention to support instant presence.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 9:17 PM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

stong gzugs said:

Interesting! As an add on, Tulku Urgyen talks about people who practice without having recognized rigpa as mingling only two spaces, rather than three, so I think it's not necessarily the case that mingling the outer and inner will itself lead to recognition of rigpa or to awakened equipoise.

Malcolm wrote:

You need to receive instructions on this in person. Without direct introduction you can stare at the sky all day long. Also some other instructions are needed.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 9:36 PM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

So, yeah, that's basically what I've been trying to explain all this time.

Malcolm wrote:

It's not compelling.

stong gzugs said:

This is basically the hinge upon which this entire argument rests. So, if you're trying to refute these arguments, you'll have to do better than to say it's not compelling.

Malcolm wrote:

It's not compelling from the first sentence. It's basically a series of assertions, starting

with an undefined assertion “awareness.”

Author: Malcolm

Date: Sunday, May 28th, 2023 at 10:00 PM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

It's not compelling from the first sentence. It's basically a series of assertions, starting with an undefined assertion “awareness.”

stong gzugs said:

This also feels to be like a bit of a cop out to me (I mean, what is any argument, including yours, but a series of assertions?

Malcolm wrote:

Can you explain to me which of the eighteen dhatus this “awareness” belongs to? Can you point me to a place where the Buddha taught an instrument of knowledge outside of aggregates, sense bases, and sense elements?

Author: Malcolm

Date: Sunday, May 28th, 2023 at 10:22 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Malcolm wrote:

You need to receive instructions on this in person. Without direct introduction you can stare at the sky all day long.

stong gzugs said:

Yep, that's what exactly Tulku Urgyen is saying. Here's a quote:

Malcolm wrote:

What I am saying is that further instructions are required, since there are different versions of mixing the three spaces, with different emphasis depending on whether one is practicing trekcho or thogal.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 10:29 PM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

Can you explain to me which of the eighteen dhatus this “awareness” belongs to?

stong gzugs said:

The part about phenomenology vs. ontology and Madhyamaka making a category error

is what's crucial. In the conversation between Śāṅkara and Madhyamaka, attempting to situate awareness within one of the dhatus is trying to win the argument by terminology, because by definition the dhatus are knowable things.

Malcolm wrote:

If one cannot situate “awareness” among the dhatus, then it is a nonthing, and unknowable, other than as an erroneous imputation, that’s the point.

stong gzugs said:

So this rhetorical move has to be rejected a priori. So awareness, as Duckworth is describing it using a non-partisan term, is something we can all experience, is our subjective sense of being an active witness to experience rather than being a zombie. What's the difference between subjective experience when you're waking, vs. when you're put into a coma? A sense of awareness.

Malcolm wrote:

So, now you are taking awareness as an object. Which means one’s sense of being aware is relative and conditioned.

stong gzugs said:

That sense of awareness can be treated both as subject (as it's the one who is witnessing events) and object (as we can talk about it, albeit imperfectly, like we're doing here). Attempts to refute it as an object through arguments are themselves witnessed by it as a subject.

Malcolm wrote:

Which means “awareness” is a mental factor, which is part of the dharmadhatu, the object of the element of mental consciousness and the mental organ, thus conditioned and not a separate instrument of knowledge.

Author: Malcolm

Date: Sunday, May 28th, 2023 at 11:15 PM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

This also feels to be like a bit of a cop out to me (I mean, what is any argument, including yours, but a series of assertions?

Malcolm wrote:

Can you explain to me which of the eighteen dhatus this “awareness” belongs to? Can you point me to a place where the Buddha taught an instrument of knowledge outside of aggregates, sense bases, and sense elements?

Sādhaka said:

Well a mental body (such as during physical sleep or the bardos after physical death) has its own aggregates, sense bases & elements; yet it is generally hidden from ordinary people. Therefore the answer to that question seems to be “yes and no”.

Malcolm wrote:

You just contradicted yourself: has its own aggregates, sense bases & elements. That means there is no instrument of knowledge outside the eighteen dhātus.

Author: Malcolm

Date: Monday, May 29th, 2023 at 12:39 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

But, even still, if you read Cāndrakīrti's Prasannapadā closely, he doesn't necessarily refrain from making positive statements about yogic perception. In commenting on MMK 25.6, he says that jñāna has a form (rūpa) which he describes as transcending all multiplicity (sarvaprapañcātita)...

I mean has Cāndrakīrti ever offered any account of what the (non)experience of jñāna is, that you know of?

Malcolm wrote:

You meant MMK 25.16. You apparently have not seen the passage in question.

ཡེ་ཤེས་ཀྱིས་ཀྱང་སྤྱོད་པར་བྱེད་པ་མ་ཡིན་ཏེ། ཡེ་ཤེས་ཀྱིས་ནི་སྤྱོད་པ་ཉིད་ལ་དམིགས་པར་འགྱུར་དགོས་ལ་དེ་ཡང་མ་སྟེན་པའི་རང་བཞིན་ཉིད་ཡིན་པས།
རྩི་ལྟར་ཡོད་པ་མ་ཡིན་པའི་རང་བཞིན་དེས་ཐུང་ན་ལས་འདས་པ་དངོས་པོ་མ་ཡིན་ཞིང་། དངོས་པོ་མེད་པ་མ་ཡིན་པ་ཞེས་བྱ་བར་འཛིན་པར་བྱེད།
ཡེ་ཤེས་ནི་སྟོན་པ་ཐམས་ཅད་ལས་འདས་པའི་རང་བཞིན་ཡིན་པའི་ཕྱིར་ལོ།

Gnosis also is not an experiencer. Since (1) gnosis necessarily perceives emptiness, and (2) that [emptiness] has nature of nonarising, as nirvana is not an existent through that nature not existing, and is also not held to be a nonexistent, therefore, the nature of gnosis is beyond all proliferation.

He never says gnosis has a form (rūpam, gzugs) in this passage. He also denies that gnosis is an experiencer.

Majya states:

Gnosis—the subject (viśayin, yul can) [which apprehends] the ultimate—does not perceive any signs of proliferation because it does not apprehend [nirvana] to either exist or not exist.

But this gnosis is relative, like all gnosis. Otherwise, one has to theorize a) a separate instrument of knowledge for gnosis, which the Buddha never taught, or b) a transformation of the state of consciousness from being compounded to being uncompounded, as the cittamatrins suggest, which contains an internal contradiction or c) that consciousness itself is ultimate and truly established, contra the Buddha's teachings in their entirety.

Author: Malcolm

Date: Monday, May 29th, 2023 at 1:12 AM

Title: Re: Why so gray?

Content:

Meido said:

Not sure if any of this applies to Dzogchen places, but thought I'd share.

Malcolm wrote:

Dzogchen does not do well in Dharma centers. It's a practice for isolated places and mountain sides, not shrines and temples. Those are necessary for teaching, but are not really conducive to practice.

Author: Malcolm

Date: Monday, May 29th, 2023 at 1:16 AM

Title: Re: Why so gray?

Content:

stong gzugs said:

This sums up the <https://jhana.app/> I have in mind.

Malcolm wrote:

They'll be disappointed.

ChNN said to one woman, who liked his explanations but was more interested in another teacher because she felt more "vibration," "I am sorry I cannot give you any vibration."

Author: Malcolm

Date: Monday, May 29th, 2023 at 1:25 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

merilingpa said:

My point here is that I think it is very difficult to walk around, talking and making coffee and also be in a state of trekchö.

Malcolm wrote:

Then I guess it is difficult for you, since you think it is difficult. It is not how I was taught. We all take away different things from the teachings, even when we follow the same

teacher. Buddha is a perfect example of this phenomenon. There is both a direct way to practice Dzogchen and an indirect way, relying on secondary practices for support. Neither way is wrong. I prefer the former to the latter.

ChNN stressed that there is no such a thing as "pure Dzogchen," contra the ideas of some. On the other hand, he also stressed over and over again that Dzogchen was not just some add-on to Vajrayāna, even though this is how most people in Tibetan Buddhism relate to it.

Dzogchen is an independent vehicle. He often pointed out that each of the vehicles were independent paths, complete in themselves. For example, everyone understands Śrāvakayāna and Mahāyāna are a complete path. No one says, "To complete the path of śrāvakyāna, you must practice pratyekabuddhayāna, etc., or to complete the Mahāyāna path, you must then practice kriya tantra." Mahāyāna is a complete path, so is kriya tantra.

This does not mean it is invalid for Dzogchen tantras and texts, like the Great Space of Vajrasattva, to point out the deviations and errors of the eight or nine vehicles. Because understanding those deviations and errors is important for discovering one's primordial state and not having doubts.

Author: Malcolm

Date: Monday, May 29th, 2023 at 1:53 AM

Title: Re: Why so gray?

Content:

jet.urgyen said:

ChNN himself was an urban yogin, so do i, and afaik you also, no? i mean, we engage in modern world, with all the pro and cons it has.

Malcolm wrote:

I am a rural practitioner, I live in the country surrounded by fields, streams, trees, wild animals, and three neighbors who are not that close to us. I understand that not everyone has the same circumstances.

Rinpoche spent much of his time, especially after he retired in 1992, in isolated retreats, for example, in Namgyalgar north in the Glass Mountains outside of Brisbane, Australia, or Tsegyalgar in NA, or in his retreat house in Merigar, etc., and many other places I am sure.

jet.urgyen said:

That said, i don't see why is a practice for isolated places and mountain sides.

Malcolm wrote:

We work with circumstances, the best we can but, as it is states in the Tantra Without Syllables:

Furthermore, child of a good family, leave large cities and abide in a retreat within the great expanse of a forest. Be free from inner activities and outer activities.

And:

“One must abide in that appearance within a forest without companions, free of attachment to all outer enjoyments!

Sure, we do not have to live our entire life in isolation. But we do need to go off by ourselves from time to time to be alone and practice outside, in nature, not sitting inside of smoke-filled rooms, chanting texts, and staring at the walls or the floor.

ChNN himself said many times that Dzogchen is a practice best done out of doors. This applies to cities too, but there are some things, like outer rushan, we cannot do in the city.

Author: Malcolm

Date: Monday, May 29th, 2023 at 1:57 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

Well, that would be practicing Anuyoga with only a glimpse of rigpa for most people. Difficult to talk with people while doing it.

Malcolm wrote:

Only if you think it is hard, Magnus. Other people may not experience the same difficulty as you seem to express.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:01 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

Well, that would be practicing Anuyoga with only a glimpse of rigpa for most people. Difficult to talk with people while doing it.

stoneinfofocus said:

Resting in rigpa is guru yoga. You asked where it was in Josef's post, and there it is...

heart said:

Ati Guru Yoga is practiced by all kinds of people, most who would understand it as a visualisation.

Malcolm wrote:

You are really going to speak for the people of DC and explain what they think Ati Guru Yoga is?

BTW, Ati Guru Yoga is not an anuyoga system. There is no creation stage, no completion stage, etc. And as Joe said, instant presence itself is guru yoga. When you discover it for a moment, you do not need to flop onto the floor and sound A and change your position, etc. You just notice it while you are brewing coffee, typing a post on Dharmawheel, etc.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:05 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Well, that would be practicing Anuyoga with only a glimpse of rigpa for most people. Difficult to talk with people while doing it.

Malcolm wrote:

Only if you think it is hard, Magnus. Other people may not experience the same difficulty as you seem to express. BTW, Ati Guru Yoga is not an anuyoga system. There is no creation stage, not completion stage, etc.

heart said:

So you changed your mind about that? There is a creation stage and a completion stage clearly defined even if very simplified.

Malcolm wrote:

I never said this. What I said was that Guru Yoga of the White A is an anuyoga system, since one visualizes Garab Dorje and so on. Just as the Medium Thun guru yoga belongs to Mahāyoga.

Ati Guru Yoga is not an anuyoga practice. One is not creating anything or dissolving anything.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:09 AM

Title: Re: Why so gray?

Content:

jet.uryen said:

i agree, from time to time is really like taking a deep breath.

Malcolm wrote:

I am glad we agree. I prefer to agree with you rather than disagree.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:22 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

So you changed your mind about that? There is a creation stage and a completion stage clearly defined even if very simplified.

Malcolm wrote:

I never said this. What I said was that Guru Yoga of the White A is an anuyoga system, since one visualizes Garab Dorje and so on. Just as the Medium Thun guru yoga belongs to Mahāyoga.

Ati Guru Yoga is not an anuyoga practice. One is not creating anything or dissolving anything.

heart said:

So according to you Ati Guru Yoga is not Guru Yoga with the White A? Where did Rinpoche make that distinction?

Malcolm wrote:

Ati Guru Yoga does not involve any transformation. That is the difference between Ati Guru Yoga and Guru Yoga of the White A. He made this distinction many times. In the Guru Yoga of the White A, you always are creating the guru in front. In AGY, you never create or transform anything. The symbol is just a symbol of the potentiality of the basis that exists in the heart center of every sentient beings, with its qualities of sounds, lights, and rays. This does not need to be created, and is perfectly complete already in your body. We sound A and recall that potential. Its not the same as a creation stage, even an anuyoga one.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:26 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Why do you call it guru yoga why not just call it trechö?

...

I never created the Guru in front when doing Guru Yoga with a white Ah.

Malcolm wrote:

Because trekcho and thogal are guru yoga, and guru yoga is trekcho and thogal. There is no difference between the two. Trekcho and thogal is being in the knowledge that our gurus point out. How could trekcho and thogal be anything other than guru yoga? Ati Guru Yoga, trekcho, and thogal are not different things.

Ati Guru Yoga and Guru Yoga of the White A are different practices.

But whenever you did the short thun, then you indeed created Garab Dorje and then dissolved him.

I know you took some teachings from CHNN, but I fail to understand why you argue with us about what ChNN taught. He is our root guru, we studied with him for decades, attended SMS teachings, and so on. We know much better than you what he taught.

We never argue with you about what Chokyi Nyima etc., teaches. I would appreciate it if you would tender us the same respect. Thanks.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:50 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Nevertheless, if you use the white Ah in your heart that is development and letting that go is completion.

Malcolm wrote:

No, it isn't. You are not transforming anything.

heart said:

If you just rest in rigpa we normally call that trechö but ok call it guru yoga if it make you

happy. But no doubt people will not get the distinction.

Malcolm wrote:

There is no distinction.

Your error here is the same error made in all the nine yānas: you see Dzogchen as a result.

heart said:

the effect is exactly the same with all of them.

Malcolm wrote:

Sure. That's not the point, however. The point is that ati guru yoga does not belong to the path of transformation.

Author: Malcolm

Date: Monday, May 29th, 2023 at 2:54 AM

Title: Re: ChNN Yangti Transmission

Content:

Ati108 said:

Are there any qualified, living teachers who hold the same yangti transmissions taught by Rinpoche?

Malcolm wrote:

Lama Denys in France, he received it from ChNN. I believe he can also give the transmission. ChNN held him in very high regard.

Author: Malcolm

Date: Monday, May 29th, 2023 at 3:06 AM

Title: Re: Western Philosophy and emptiness

Content:

natusake said:

Buddhism is not about experiences, it is about wisdom.

Author: Malcolm

Date: Monday, May 29th, 2023 at 3:42 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Malcolm wrote:

Sure. That's not the point, however. The point is that ati guru yoga does not belong to the path of transformation.

heart said:

Dividing everything in to higher and lower paths is endless and just create more and more limits that isn't helpful for anyone in my opinion.

Malcolm wrote:

Conflating the path of transformation with the path of self-liberation does not help anyone either. AGY belongs to the latter path, not the former path.

Author: Malcolm

Date: Monday, May 29th, 2023 at 3:47 AM

Title: Re: The Role of Shamatha/Vipaysana in Dzogchen

Content:

heart said:

That is not the only presentation, there are other. Still if the main point is to recognise the nature of your mind does matter how you do that?

Malcolm wrote:

There is no presentation which states that creation and completion are the path of self-liberation.

Author: Malcolm

Date: Monday, May 29th, 2023 at 4:23 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

Gnosis also is not an experiencer. Since (1) gnosis necessarily perceives emptiness, and (2) that [emptiness] has nature of nonarising, as nirvana is not an existent through that nature not existing, and is also not held to be a nonexistent, therefore, the nature of gnosis is beyond all proliferation.

stong gzugs said:

I'm following Anne Macdonald's analysis, who translated Cāndrakīrti's Prasannapadā (from Sanskrit, I believe, rather than your Tibetan), who renders the verse as jñāna “having a form that transcends all manifoldness” (sarvaprapañcātitarūpa) and comments on this term as follows:

Malcolm wrote:

And I will follow Patsab, who with Mahāmati, translated the text according to its meaning, where rūpa was in this case rendered rang bzhin. Translating things directly from Sanskrit is good, but there is a risk of ignoring what the pandita/translator teams understood the correct meaning to be and overruling them out of literalism.

Also, Majja, Patsab's student, summarizes the passage quite well.

In any case the term proliferation is quite well understood, it means there is no conceptual reification of ontological choices, being, nonbeing, and so on, since those choices are not valid.

She addresses your interest here:

https://www.academia.edu/5778953/Knowing_Nothing_Candrak%C4%ABrti_and_Yogic_Perception, especially pp. 156:

For him, at the time of perception of the ultimate, of the emptiness of things that were never really there in the first place, inasmuch as there is nothing whatsoever to be perceived, that is, since an object for consciousness does not exist, consciousness will simply not come into being; Candrakīrti's assertion that consciousness assumes the mode of non-arising translates into no consciousness at all. Yet in this way consciousness still fulfills the Sautrāntika demand that the consciousness resemble, conform to, its object: like its object, the non-arisen true nature of things, consciousness "takes," so to speak, a non-arisen and non-existent form. In Candrakīrti's words: If consciousness, like its object, has the form of non-arising, it is proper to maintain that it has proceeded by way of the object just as it is. And given its proceeding by way of its object, its conforming to its object, it is proper to designate it direct perception.

stong gzugs said:

Chalking this up to language use is a bit of a cop out here. I mean has Cāndrakīrti ever offered any account of what the (non)experience of jñāna is, that you know of?

Malcolm wrote:

Yes, in this verse he offers one account, there are others, of course. The Buddha expresses it best however in a sūtra you certainly regard as definitive since it is from the so-called third turning, the Samadhirāja: (84000 version):

33.120

The bodhisattvas in meditation
Do not long for any phenomenon.
When nothing is apprehended,
That is called enlightenment.

Author: Malcolm

Date: Monday, May 29th, 2023 at 4:36 AM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

Can you explain to me which of the eighteen dhatus this "awareness" belongs to?

stong gzugs said:

The part about phenomenology vs. ontology and Madhyamaka making a category error is what's crucial. In the conversation between Śāṅkara and Madhyamaka, attempting to situate awareness within one of the dhatus is trying to win the argument by terminology, because by definition the dhatus are knowable things. So this rhetorical move has to be rejected a priori. So awareness, as Duckworth is describing it using a non-partisan term, is something we can all experience, is our subjective sense of being an active witness to experience rather than being a zombie. What's the difference between subjective experience when you're waking, vs. when you're put into a coma? A sense of awareness.

That sense of awareness can be treated both as subject (as it's the one who is witnessing events) and object (as we can talk about it, albeit imperfectly, like we're doing here). Attempts to refute it as an object through arguments are themselves witnessed by it as a subject. Whether you privilege the arguments that refute it as an object (ontology) vs. the experience where you are yourself aware of that argument (phenomenology) is a matter of starting assumptions. Fact is, perhaps aside from nirodha samapatti, the phenomenology of awareness always remains, no matter what sort of Madhyamaka analytical meditation you do. You can collapse the sense of self in the skandhas, but that collapsing appears within spacious awareness. Otherwise, there would be no actual recognition of no-self-in-skandhas.

krodha said:

This is why the soteriological catalyst for liberation in Madhyamaka, atiyoga and so on is rooted in epistemology, rather than this stringent division between phenomenology and ontology that you are continually proposing.

The phenomenological aspect of our experience is already corrupted by the deluded perception of ontological constructs. Madhyamaka, atiyoga and so on are stating that via accurate epistemic insight, ontologies are undermined and this releases the phenomenological, conscious aspect of our experience from the confines of all dualisms. Even beyond the limited species of nonduality you are advocating for which is an awareness devoid of subject and object. That too is refuted, as we see in Atiśas writings that are echoed by prominent atiyogins such as Longchenpa et al., dharmakāya does not even admit jñāna, and so on. Jñāna ceases to operate. The purpose of that clarification is to undermine attempts at reifying that phenomenological aspect, like you are doing.

You are an advocate of a substantial and reductive nonduality, which is a deviation. True nondual insight, is insubstantial and nonreductive. This is the meaning of the emptiness of emptiness and so on. Your view errs very close to the edge of tirthika treatments of that phenomenological aspect.

Malcolm wrote:

Well, Rendawa's criticism of certain so-called Tibetan Madhyamakas as being crypto hindus, might seem unfair, but after a while...

Author: Malcolm

Date: Monday, May 29th, 2023 at 4:42 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

That is not the only presentation, there are other. Still if the main point is to recognise the nature of your mind does matter how you do that?

Malcolm wrote:

There is no presentation which states that creation and completion are the path of self-liberation.

heart said:

Never said that.

Malcolm wrote:

You said that AGY has creation and completion.

Author: Malcolm

Date: Monday, May 29th, 2023 at 8:55 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

I mean has Cāndrakīrti ever offered any account of what the (non)experience of jñāna is, that you know of?

Malcolm wrote:

Yes, in this verse he offers one account, there are others, of course.

stong gzugs said:

I'd be curious what other accounts Cāndrakīrti offers, if you're aware. From the brief, and rather vague, accounts of his I've seen and listed above, MacDonald's telling of it seems consistent, if not compelling. Do you disagree with her?

Malcolm wrote:

If you think that she is implying that Candrakīrti is hinting at an ineffable experience, I disagree with her. If you think she is implying that gnosis is ineffable, I agree with her.

The problem here is the lack of definition of "experience." Is a direct perception an

“experience?” We are generally unaware of the majority of direct perceptions we have. Generally, as I understand experience, direct perceptions are mediated by the apprehension and discursive identification of characteristics. What about all the other direct perceptions we have which never rise to the level of being identified? Are they experiences? How can an “object” which has no characteristics, unlike a blue vase, said to be experienced? A fundamental definition is that the ultimate is not a domain of mental experience. To compound the problem, since pramanas and prameyas are mutually dependent, a valid cognition cannot be established independent of a valid object, and a valid object cannot be established independent of a valid cognition. This mutual dependence renders the notion of establishing object-oriented cognitions as ultimately valid problematic,

Author: Malcolm

Date: Monday, May 29th, 2023 at 9:06 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

We seem to have different ideas what Ati Guru Yoga is. If you first visualise a white Ah in a tiglio in your heart, then of course it has development stage. If you then let it go, that is a completion stage.

Josef said:

The distinction here is that you are recollecting the thigle of five lights that already abides within all sentient beings as opposed to generating/developing/creating or perfecting anything.

heart said:

Well if you generate it, that is a development stage. If you just think it always been there, that is just a thought.

Malcolm wrote:

It's there, whether one knows this or not.

Author: Malcolm

Date: Monday, May 29th, 2023 at 10:18 AM

Title: Re: How do we deal with evil?

Content:

Researcherz104 said:

I like Buddhism and have been researching its beliefs for quite a while now but I actually come from a Christian background and I feel as if my community may need some Buddhist advice on how to deal with today's problems. In recent times I've been puzzled on how to deal with the rise of these modern day satan worshipers. They mock

everything my religion stands for and casually show imagery and symbolism the devil, which is the ultimate evil in Christian mythology. They sell satanic clothes in stores and the world allows them to openly mock us. However I don't even know what the right on how to deal with them, do I hate these people? Or is it even wrong to hate them? And if it is wrong to hate them then what do I do?.

To be honest I would just like advice from a Buddhist perspective. What would be the Buddhist way to deal with such disrespectful people and acts. What would Buddha tell his people to do if there were others whom disrespected everything he stood for and defiled his image? I know Buddhist have felt similar pains but in much, much worse ways as I know that some nations like Vietnam had points in their history where Buddhism was treated terribly. I just need help.

Malcolm wrote:

Did you ever consider this may be reaction to how disrespectful Christians have been and continue to be towards those of other faiths?

Personally, I side with the satanists since I believe in freedom of religion, unlike Christians.

93/93

Author: Malcolm

Date: Monday, May 29th, 2023 at 8:06 PM

Title: Re: Differentiating the purpose of Rushens and Semdzins (as taught by ChNN)

Content:

Ati108 said:

When exactly should we apply the Rushens vs Semdzins?

Malcolm wrote:

Rushan is something that should be done in retreat, systematically.

Semszins can be done any time, but in the beginning it is best to through then one by one.

Author: Malcolm

Date: Monday, May 29th, 2023 at 8:09 PM

Title: Re: Breathing instructions during Song of Vajra according to ChNN

Content:

Ati108 said:

What do you mean by breaks the line? Do you mean to follow the rhythm by listening to Rinpoche as other have suggested, or are you referring to line breaks according to how

the written SOV text appears?

Malcolm wrote:

The latter. When singing mantras, in the DC we always breathe where the mantra is broken. Same with SOV.

Ati108 said:

Thank you Malcolm! But in the new moon version of the Guru Rinpoche mantra ChNN specifies 1 breathe to be taken after the two lines disregarding the line break in the written text. By contrast, for the full moon mantra there are 2 breaths (which I think accords with what you are saying). Hence my confusion about using the written text as a guide for when to breathe.

Malcolm wrote:

No, the thodtrengtsal mantra is also broken at thodtrengtsal, breath, vajra samaya...to end, breathe, om ah.... Etc.

Likewise the waxing moon mantra is broken at padma.

Same the ngagong, etc.

Author: Malcolm

Date: Monday, May 29th, 2023 at 10:44 PM

Title: Re: There are so many wealth generating practices - which / what are the best ones?

Content:

Malcolm wrote:

The general advice from ChNN on this score is to engage in long-life practice.

Toenail said:

Why long life practice specifically?

Kai lord said:

Long life practice is not a simple as it looks or sounds on the surface. It involves multiple levels of practice and understanding along with benefits, hence it becomes a core practice for many people and masters.

Malcolm wrote:

Why must everyone insist on making things sound so difficult?

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 1:05 AM

Title: Re: Western Philosophy and emptiness

Content:

Rendawa's Jewel Lamp, 340-341 said:

According to the tradition of this tantra, the classification of the two truths is like this: all the phenomena of the incidental stains that arise from the confusing circumstances of ignorance are relative truth, because they obscure the perception of thatness and are reference points for total affliction. Because that is also not established as the object of a perfect primordial awareness, it is empty of self-nature, a nihilistic emptiness, and an inanimate emptiness. All the phenomena of luminosity, the nature of original mind, are absolute truth. And not because it has been proven able to withstand reasoned analysis ... It is the absolute because it is a nonconceptual field of experience. Because the incidental stains are absent, it is empty of other, and because it is experienced through a discriminating self-awareness, it is not a nihilistic emptiness and an inanimate emptiness ...

Because the emptiness of self-nature falls into the extreme of nihilism, its realization is not the perfect path of liberation; only the emptiness of other, the true nature of mind, luminosity, an immutable inner pure awareness experienced through the force of meditation and through a discriminating self-awareness, is accepted as the perfect path

Malcolm wrote:

First of all, as I have explained to you many times, the spros bral tradition, the classical tradition of Madhyamaka in India and Tibet (as opposed to yogacārin who merely claim to madhyamakas but cling to a real basis) is not a rang stong school.

Back to Rendawa, there is nothing novel about saying that the nature of the mind has never been affected by taints from the very beginning. His whole thrust is distinguishing mind from the nature of the mind, he says, when discussing the cause tantra on page 333, quotes the Bhadrapāla śreṣṭhi paripṛcchā sūtra:

Just as sun rays are not affected by the taints of bad odor, pollution, or even fallen corpses, the sun is free of bad smell without going somewhere else. Likewise, the element of consciousness [vijñānadhātu] is born in wombs of dogs and pigs, who eat shit and garbage, nevertheless, the element of consciousness is never affected by that inferior behavior."

It is perfectly acceptable to say that the mind is devoid of adventitious afflictions, the Buddha states it clearly in the Pabhassara Sutta. It that is all one is confining one's definition extrinsic emptiness to, this is not a source of fault.

The issue we run into is when we begin to define gnosis as ultimate. So does Rendawa really define gnosis as ultimate in the sense of being substantially different from consciousness? Rendawa, in the passage you cite says:

The two truths presented by the tradition of this tantra are as follows: All the adventitious, impure phenomena produced from the deluded condition of ignorance are obscurations to seeing reality (tattva, de kho na nyid), and because they are the

support (ālambana) of affliction, they are relative truth. Because they also are not established as the objects of true gnosis (samyakjñāna), they are intrinsically empty, emptiness of annihilation, and an inert emptiness.

This all makes sense because the point being made here is that the emptiness of the mind itself is not inert, but afflictions and so on, which actually do not exist as such, are indeed empty in the way he describes them.

All the phenomena of luminosity of the fundamental mind (gnyug ma sems) are ultimate truth. It is not because it can bear analysis through reasoning...

This is where Rendawa and Jonang part ways. He is not claiming that, in the parlance of the Geluk school, the fundamental mind of clear light can withstand analysis. He is making an entirely different point. What's his point: He cites the Abhidharmasammucaya on this score:

Why is [suchness] called "ultimate?" Because the ultimate is the domain of gnosis.

Rendawa continues:

As it says, it because it is the domain of the nonconceptual [gnosis], [the luminosity of the fundamental mind] is ultimate, and because it is devoid of adventitious stains, it is empty of other. Because it must be experienced in the manner of individual, personal knowledge (so so rang rig, pratyātma+vit), it is neither an annihilationist emptiness nor an inert emptiness.

It is incisive here that Rendawa makes the distinction the fundamental mind of luminosity cannot bear analysis. He does state that it is the domain of the gnosis that must be personally known (so sor rang gyis rig pa'i ye shes).

If one is familiar with Sakya works, one also finds Sapan making an observation in Treasury of Reasoning that partless moments are ultimate, and cannot be refuted by madhyamaka reasons. Why? Because madhyamaka only refutes moments with arising, abiding, and cessation. It has no arguments for dealing with partless moments. He also makes a distinction between an ultimate of freedom from extremes and an ultimate of reduction, with these partless moments belonging to the latter. We see the same move here. When reduced, the mind is empty of extraneous taints, as the Buddha states, so no one can argue with this. No one believes that afflictions are inherent to the mind. What Rendawa does not say is that this fundamental mind exists or is permanent, which is the error in which the Jonang seemingly fall, thus the charge of being crypto-Hindus. On page 332 he offers this refutation:

Here, others say, "The basis of purification, suchness with taints, and the result of purification, the vajrakāya, are inseparable in the manner of [one, the result] pervading [the other, the basis], once those are grasped to be the same, the inseparable basis and result are asserted to be permanent, stable, and the same This is totally deluded. The permanent cannot be contaminated by the condition of adventitious impurities, and

due to this, also also the path will not be able to make the tainted untainted, because the permanent is unchanging.

The part in red I understand to be Rendawa's continued rejection of the Jonang perspective. So, frankly, I understand his "gzhan stong" to be rather different than yours, the so-called "white" gzhan stong mentioned by HHDL, as opposed to "black" gzhan stong.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 1:36 AM

Title: Re: Western Philosophy and emptiness

Content:

krodha said:

Candrakīrti concurs in his Madhyamakāvatāra:

The absence of all characteristics is peace.

Malcolm wrote:

And we might add, from the MAV:

Since all the dry wood of objects of knowledge are burned up,
that peace is the dharmakāya of the victors,
at that time there neither arising nor cessation—
the cessation of the mind is directly perceived by the kāya.

Candra comments on this:

Since the kāya that possesses the nature of gnosis burns all the dry wood of objects of knowledge, since objects of knowledge do not arise, that which possess this nonarising is the dharmakāya of the buddhas. As it is said:

From this perspective
the buddhas see suchness,
the guides are the dharmakāya,
dharmaatā is not an object of knowledge,
that cannot be known.

This dharmakāya neither arises nor ceases at that time. From this point of view, Mañjuśrī, this "neither arising nor ceasing" is nominal designation for the tathāgata."

That being the case, the relative presentation is that only the kāya can directly perceive the object of gnosis, reality, since the mind and mental factors can never engage that as a perceiving subject at all.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 2:07 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

If jñāna is defined in terms of a consciousness that doesn't arise because its support-object has no signs, per Cāndrakīrti,

Malcolm wrote:

What no longer arises is the mind and mental factors. Gnosis sees suchness. This is not a mind since it is not conceptual. This is also not inert, since it is characterized by clarity. It is ultimate in the sense that its object is ultimate, but it is relative in that it exists in a continuum. Since it is free of afflictions, it is beyond birth and death. But its activity is effortless and not connected with conceptual signs, which both Candrakīrti and Maitreyanātha agree on. As far as qualities go, as I have mentioned before, it is not necessary to have truly existing kāyas and wisdoms in the basis in order for the result to manifest qualities of the kāyas and wisdoms. The recognition of reality itself produces these qualities spontaneously. They are not newly created in the sense that they are fabricated; but rather, they are emergent properties of buddhahood, which cannot be inferred from observing sentient beings in their present state. Buddhas, of course see the actual potential of sentient beings, but statements that the buddha-qualities, such as eighteen unshared qualities and so on, exist in sentient beings, cannot be taken literally. But of course, once reality is realized through the personally realized gnosis that arises in equipoise, these qualities naturally emerge, because any being with a mind has the potential to manifest these qualities. For example, no one says that flowers exist in the ground fully formed. But no one denies that seeds exist in the ground. When these seeds meet the spring rain, by July all the flowers are in bloom. Likewise, the minds of sentient beings have the potential to realize reality—if you like the fundamental mind of luminosity, vidyā, etc.—and when they do, they bring forth an abundance of qualities, just as the Buddha has stated. But to take literally the idea that all these qualities exist fully expressed in sentient beings at the time of the basis is a pretty foolish position, since it is obviously the case that sentient beings are not omniscient, do not have the eighteen unshared qualities, and so on.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 2:13 AM

Title: Re: Western Philosophy and emptiness

Content:

krodha said:

Jñāna is the luminosity of the mind, fully active and engaged, not an unconscious state.

stong gzugs said:

Tell me more about it actually looks like for luminous mind to be "fully active and engaged", without any arising of consciousness or object-supports. What is "active"?

What is it "engaged" with?

Malcolm wrote:

The part in red I understand to be Rendawa's continued rejection of the Jonang perspective. So, frankly, I understand his "gzhan stong" to be rather different than yours, the so-called "white" gzhan stong mentioned by HHDL, as opposed to "black" gzhan stong.

stong gzugs said:

As his final Kālacakra text, which I quoted above, shows, he came to accept some aspects of the gzhanstong view, and not others.

Malcolm wrote:

The part in red comes from the text you quoted, his final Kalacakra text, the Jewel Lamp. That's why I gave you the page numbers. He is clearly correcting the incorrect usage of the term "gzhan stong," but it is not that profound in the sense that what he is saying is novel.

The point I am making is that he never accepted gzhan stong view, because it is trivial to say that the afflictions are not inherent to the mind, i.e., that the mind is inherently empty of afflictions, but not empty of its own purity, aka, luminosity. That's the point of his citation about sunrays, that they are inherently pure no matter what they fall on. Luminosity, in sūtra, is just a metaphor for purity. Unfortunately, some people take this for being a substantial quality of the mind, and like you, confuse this with the notion that lamps illuminate themselves. Lamps cannot illuminate themselves, because there is no darkness in a lamp to remove.

Of course this is different in various tantric perspectives, where there is an understanding about how the radiance of this fundamental mind functions with the nadis, vayus, and bindus of the body and can be employed on the path.

It's also trivial to say that purity has infinite qualities, but some people out of a zeal born of literalism really do get too carried away.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 3:56 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

But this is all within the circle of NNR and his system, isn't it?

Malcolm wrote:

We were having a discussion based on a specific practice in the DC.

Lingpupa said:

Am I right? I mean, these are different, sure, but how crucial is the difference really? Especially since it is known in other adjacent systems for deities or quasi-historical gurus (I'm thinking in particular about Guru Rinpoche) to be conceived of as having been present primordially.

Malcolm wrote:

The principle is understanding the indestructible bindu in the heart center is the basis, as it is present in a sentient being. The purpose of all gurus yogas is based on this principle. That bindu is there all the time. We don't create that. It is not like generating a little Padmasambhava in the heart. When we do generation of a little Padmasambhava, or some other deity dissolving into and residing in our heart center, the principle is the same as Ati guru yoga. Ati guru yoga just skips all the gradual steps of finding oneself in instant presence in that state.

There are many visualization practices in Dzogchen teachings. None of them belong to Anuyoga. There are many visualizations in Anuyoga, very interesting practices for getting into the essence of all nine yānas, but these, while very useful, are not atiyoga practices, per se.

The real difference is that ati yoga is by definition not based on mind, but rather, pristine consciousness. That means working the radiance of rig pa directly. Ati guru yoga is one way of doing that, and is the main way of doing that in the DC. But in his kindness, ChNN taught so many practices of anuyoga, if people like or require these methods, they are available for people to use. But he always stressed that the main practice is AGY and SOV. So of course, sometimes I do a mahāyoga style guru yoga with Guru Rinpoche, other times, an anuyoga style with Garab Dorje, Vimalamitra, etc. But most of the time I do ati guru yoga, and of course, in the DC, rather than reciting lineage prayers, we always do Ati Guru Yoga first, before we do anything else, because for us, Ati guru yoga is the essence of all the lineages we have received, since it is the state of knowledge to which our gurus, all them, directly or indirectly, have introduced us to. Therefore, in our community, we unify everything in ati guru yoga and yes, this is also what I primarily teach. I don't really see much point in giving transmissions of many deity practices.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 4:26 AM

Title: Re: Back in the USA...

Content:

ject said:

I wonder, has he ever bothered to thank capitalism for financing his discussions on those particular topics.

Malcolm wrote:

That's a rather strange comment. For one, he basically shows that communism, rather than the end all be all that Marx thought it would be, instead turned out to be the fastest path to developing a capitalist economy, citing China, Vietnam, the Soviet Union, and so on.

Secondly, the whole point of his book is that capitalism won for a number of reasons, but not because capitalism and democracy go hand in hand. In fact, he makes the argument that autocracies may very well be more efficient and better suited to developing capitalist economies, because they do not have to suffer the inconveniences of laws and regulation. The principle issue he sees here, however, is that in the political capitalism of autocracies, there is infinitely more corruption than in liberal capitalist systems. But he also points out that the growing wealth gap makes autocracy more and more appealing to elites in liberal countries such as the UK and the USA:

The two types of capitalism, liberal meritocratic and political, now seem to be competing with each other. They are led, respectively, by the United States and China. But even independently of China's willingness to make available and to "export" an alternative political and, to some extent, economic version of capitalism, political capitalism itself has certain features that make it attractive to the political elites in the rest of the world and not only in Asia: the system provides greater autonomy to political elites. It is also attractive to many ordinary people because of the high growth rates that it seems to promise. On the other hand, liberal capitalism has many well-known advantages, the most important being that democracy and the rule of law are values in themselves and both, arguably, can be credited with encouraging faster economic development through promoting innovation and allowing social mobility, and thus providing approximately equal chances of success for all. It is the reneging on some crucial aspects of this implicit value system, namely a movement toward the creation of a self-perpetuating upper class and polarization between the elites and the rest, that represents the most important threat to the longer-term viability of liberal capitalism. Milanovic, Branko. *Capitalism, Alone* (pp. 10-11). Harvard University Press. Kindle Edition.

One of the things he states, which is really true:

Libertarian utopia of a small state can be reached only through protocommunist policies

Milanovic, Branko. *Capitalism, Alone* (p. 46). Harvard University Press. Kindle Edition.

He remarks:

If inequality is bound to continue increasing, and if the old tools used to combat it will no longer work as well, what tools should be used now? Here we not only need to think outside the box to find some new tools, but we must set ourselves an entirely new objective: We should aim for an egalitarian capitalism based on approximately equal endowments of both capital and skills across the population.

Milanovic, Branko. *Capitalism, Alone* (p. 46). Harvard University Press. Kindle Edition.

He suggests a few policies: three with regard to capital: (1) the middle class should be

encouraged to invest more in the market, suggesting an insurance scheme to make sure the little guys don't get wiped out like they did in 2008. (2) Worker ownership through stocks, a policy Margaret Thatcher endorsed, he points out, her "people's capitalism." (3) Inheritance taxes, which fund endowments to young people to give them a head start. With respect to labor: (1) investment in and standardization of public education; (2) a welfare system that everyone pays for and the elimination of private health care (3) immigration reform that permits temporary labor but mitigates citizenship applications and access to rights and privileges to state resources (i.e. your people can come work here, but you still bear the cost of their welfare).

His book is well worth reading, if you can get over being so reactionary.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 7:25 AM

Title: Re: Back in the USA...

Content:

ject said:

I wonder, has he ever bothered to thank capitalism for financing his discussions on those particular topics.

Malcolm wrote:

That's a rather strange comment. For one, he basically shows that communism, rather than the end all be all that Marx thought it would be, instead turned out to be the fastest path to developing a capitalist economy, citing China, Vietnam, the Soviet Union, and so on.

ject said:

Socialism is the most painful path to capitalism. (probably paraphrasing someone here)

Malcolm wrote:

But its the fastest.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 7:28 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Jules 09 said:

So, Ati Guru Yoga is just a different name for The First Statement of Garab Dorje - Recognize your own nature.

!?

Malcolm wrote:

It is a practical application of all three, depending on the practitioner.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 7:47 AM

Title: Re: There are so many wealth generating practices - which / what are the best ones?

Content:

Kai lord said:

Long life practice is not as simple as it looks or sounds on the surface. It involves multiple levels of practice and understanding along with benefits, hence it becomes a core practice for many people and masters.

Malcolm wrote:

Why must everyone insist on making things sound so difficult?

Kai lord said:

Not sure if it's everyone but my choice of words are usually kept as simple as possible without leading to multiple forms of (mis)interpretations.

Malcolm wrote:

Long life practice is not as simple as it looks or sounds?

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 7:53 AM

Title: Re: Why so gray?

Content:

stong gzugs said:

This sums up the <https://jhana.app/> I have in mind.

Malcolm wrote:

They'll be disappointed.

ChNN said to one woman, who liked his explanations but was more interested in another teacher because she felt more "vibration," "I am sorry I cannot give you any vibration."

ject said:

The hair-bun and yoga pants crowd... aghh (<- sound you make when you taste something truly disgusting).

They have ruined everything, including yoga.

Malcolm wrote:

This was in the eighties, more like the Crystal woo woo people.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 9:55 AM

Title: Re: Back in the USA...

Content:

ject said:

You go full socialist and USSR, North Korea, Mao's China etc. will happen.

PadmaVonSamba said:

If you mean totalitarian, then that's not necessarily the case. Totalitarianism isn't really needed for a socialist economy to function. There are specific reasons and causes why it did in Russia a hundred years ago and in China. Both of those countries were already authoritarian states where the authority to rule was already associated with wielding supreme power. Lenin's "Dictatorship of the proletariat" was believed necessary (our stick is bigger than your stick) by populations that had never known democracy. But socialism isn't a dogmatic religion. It doesn't have to be Leninism. It's a basic premise regarding the prioritizing of social welfare.

Social welfare: good

Totalitarianism: bad.

Malcolm wrote:

Marxist socialism is dead. The market society has won. It had already won before Marx set one word to paper about political economy, in 1832, to be exact. The question now is: how can the market society be made to work for everyone and democracy.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 11:38 AM

Title: Re: Music time

Content:

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 8:13 PM

Title: Re: Back in the USA...

Content:

Kim O'Hara said:

That said, mixed systems seem to have the best track record, i.e., high-taxing capitalism with a strong public service sector.

Kim

Malcolm wrote:

Correct, egalitarian capitalism, as opposed to liberal meritocratic capitalism or political capitalism.

One of the issues Capitalism Alone points out is that elites are also part of the labor force, most so-called high value people work. This is quite different than before, when those with capital rarely also worked. So the shape of labor has dramatically changed in the post-war period.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 8:26 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Merilingpa said:

About the atiguruyoga, with respect, it involves something to be done before resting in trekchö. Whether you call this generation of something that is already there or recollection of something that is already there is more of a play with words. Or maybe we could call it recollection stage?,
a new yana maybe

Malcolm wrote:

It's how we enter the primordial state. It's nongradual, there are no stages, nothing to be done before.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 10:03 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Merilingpa said:

About the atiguruyoga, with respect, it involves something to be done before resting in trekchö. Whether you call this generation of something that is already there or recollection of something that is already there is more of a play with words. Or maybe we could call it recollection stage?,
a new yana maybe

Malcolm wrote:

It's how we enter the primordial state. It's nongradual, there are no stages, nothing to be done before.

Merilingpa said:

Well it might be called nongradual but there is something that needs to be done, right.

Even if its already there you need to think of it or recollect it in some way. Thats my point.

Malcolm wrote:

The symbol of AGY is for direct introduction. But when we do AGY, we are reintroducing ourselves, integrating with nondual state of ཅུ. It's the same as SOV. When we sing SOV we are not thinking about the meaning of SOV, though there is a meaning. We are integrating nondually with the sound of SOV as we sing. It's the same when we do any dzogchen mantra. We are never visualizing anything or working with the mind at all. When we do AGY, it is the same. It's not necessary to visualize anything in AGY, that's the point. The symbol is there for explanation, not visualization.

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 10:40 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Merilingpa said:

I agree fully with what you say but when you just say guruyoga it normally involves some kind of development before you become one with the guru and rests in that.

Malcolm wrote:

.

One does not become one with the guru in AGY, since one has never been separate from that to which one was being introduced, that is, being introduced to one's own face/state/nature (ngo rang thog tu sprad). One just rests in the primordial state of ཅུ.

rnal 'byor (nal mar 'byor ba) does not mean joining two things together. It means arriving in/encountering/settling in ('byor ba) one's real state (rnal ma).

Author: Malcolm

Date: Tuesday, May 30th, 2023 at 11:05 PM

Title: Re: Western Philosophy and emptiness

Content:

Malcolm wrote:

As to your second, Dudjom Rinpoche to John Giorno...

Sādhaka said:

I mean whatever skillful means Dudjom Rinpoche was employing there, I'm just speaking in general in regard to my previous post.

Malcolm wrote:

Dudjom Rinpoche was saying that gay men could practice union yogas with each other. This is pretty widely understood in the Dudjom Tersar community. After all, the rectum is a branch of the central channel.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 12:52 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Kai lord said:

Yeah most people tend to forget that masters like Tsogyal and Yuthok were not only masters of Atiyoga but also Karmamudra and they were simply masters in handling their bindus..... so well that the latter even did a public display of Jalu

Malcolm wrote:

Equally to the point, you can't get there from here with relative bindus.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 1:11 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

merilingpa said:

Well it might be called nongradual but there is something that needs to be done, right. Even if it's already there you need to think of it or recollect it in some way. That's my point.

Malcolm wrote:

The symbol of AGY is for direct introduction. But when we do AGY, we are reintroducing ourselves, integrating with nondual state of śv . It's the same as SOV. When we sing SOV we are not thinking about the meaning of SOV, though there is a meaning. We are integrating nondually with the sound of SOV as we sing. It's the same when we do any dzogchen mantra. We are never visualizing anything or working with the mind at all. When we do AGY, it is the same. It's not necessary to visualize anything in AGY, that's the point. The symbol is there for explanation, not visualization.

merilingpa said:

I understand what you are saying, but if you do or recite a Dzogchen mantra you have to tell the mind to do so, no? So some kind of working with the mind is needed before you can integrate and go beyond the mind if you are not Samantabhadra.....

Malcolm wrote:

There is no where to go. Blo 'das, beyond mind, simply means one has dropped thought

for instant presence, it isn't a state beyond the mind, actually. It does not mean one uses a concept to counteract concepts--that's the path of renunciation and transformation. In the path of self-liberation, concepts have always been liberated in and of themselves since the state of concepts is nonarising. That is what it means to be in the state of *śūnyatā*. Deciding to make a sound is certainly an intention, which is liberated in and of itself, but it is not necessarily working with the mind, for example, when one engages in an analytical investigation for the nature of the mind. The mind and nature of the mind are not mutually exclusive phenomena. When one has not recognized the nature of the mind; mind is in control it seems hard and solid; when one has recognized the nature of the mind, pristine consciousness is in control, because the mind is not hard and solid. For example, if you have tasted a piece of ice, you know that ice melts and becomes water. Even if all the ice is still frozen, you know it is water and you do not have to concern yourself any longer about the nature of ice.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 1:15 AM

Title: Re: Western Philosophy and emptiness

Content:

Sādhaka said:

Well who knows.

It doesn't pertain to me, and I'm not really an Dudjom lineage guy so much anyway; therefore whatever floats peoples boats I guess.

One thing though: There's no precedent for that in any Root Tantra; and JLA even confirmed this to me in a personal email (who is obviously more than capable of searching TBRC etc. thoroughly).

Kai lord said:

In some treasure cycles, in accordance with the Ati style of effortlessness, one can even practice those yogas without a partner.

Malcolm wrote:

The old hastimūdra (yes, this is a real term, much to the consternation of the anti-fap movement). As they say, the yogi's best friend is his hand.

Kai lord said:

The so called right hand path.

Malcolm wrote:

Some people are lefties.

This thread went downhill fast...

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 4:07 AM

Title: Re: Western Philosophy and emptiness

Content:

Sādhaka said:

but rather a kind of joke that you made.

Malcolm wrote:

Not, it is a real term. You can find it in my translation of the Sakya Lamdre material, forthcoming in August. I was joking, but I was also serious.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 4:10 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

heart said:

Well if you generate it, that is a development stage. If you just think it always been there, that is just a thought.

Pema Rigdzin said:

If you visualize your fleshy heart, as a method to recollect its presence and function, have you generated it or merely recollected that which has been there but simply can't be seen with your eyes?

heart said:

I left this discussion a while ago.

Malcolm wrote:

Magnus went beyond mind, going nowhere at all, e ma ho!

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 4:32 AM

Title: Re: Back in the USA...

Content:

PadmaVonSamba said:

If you mean totalitarian, then that's not necessarily the case. Totalitarianism isn't really needed for a socialist economy to function. There are specific reasons and causes why it did in Russia a hundred years ago and in China. Both of those countries were already authoritarian states where the authority to rule was already associated with wielding supreme power. Lenin's "Dictatorship of the proletariat" was believed necessary (our stick is bigger than your stick) by populations that had never known democracy. But

socialism isn't a dogmatic religion. It doesn't have to be Leninism. It's a basic premise regarding the prioritizing of social welfare.

Social welfare: good

Totalitarianism: bad.

Malcolm wrote:

Marxist socialism is dead. The market society has won. It had already won before Marx set one word to paper about political economy, in 1832, to be exact. The question now is: how can the market society be made to work for everyone and democracy.

Johnny Dangerous said:

"The market society" is, at this point basically destroying the planet.

Malcolm wrote:

We have been doing that long before the market society came into being. For example, how many megafauna are left in North and South America?

Johnny Dangerous said:

If humans don't figure out a different method of economic organization there is no reason to think a system based on profit is going to reverse its course and suddenly start valuing new things. I'm not claiming to know what such a system entails, but to me the idea that present day capitalism can be made to "serve everyone" is nearly as crazy as the utopia preached by ardent Communists.

We are living in a time of insane wealth inequality that only appears to be growing.

Malcolm wrote:

If you are genuinely interested in such issues I suggest you give Capitalism Alone a through read:

The fact that the entire globe now operates according to the same economic principles—production organized for profit using legally free wage labor and mostly privately owned capital, with decentralized coordination—is without historical precedent. In the past, capitalism, whether in the Roman Empire, sixth-century Mesopotamia, medieval Italian city states, or the Low Countries in the modern era, always had to coexist—at times within the same political unit—with other ways of organizing production. These included hunting and gathering, slavery of various kinds, serfdom (with workers legally tied to the land and banned from offering their labor to others), and petty-commodity production carried out by independent craftspeople or small-scale farmers. Even as recently as one hundred years ago, when the first incarnation of globalized capitalism appeared, the world still included all of these modes of production. Following the Russian Revolution, capitalism shared the world with communism, which reigned in countries that contained about one-third of the human population. None but capitalism remain today, except in very marginal areas

with no influence on global developments.

Milanovic, Branko. *Capitalism, Alone* (pp. 2-3). Harvard University Press. Kindle Edition.

Johnny Dangerous said:

Isn't this state of affairs a plea for change in the socioeconomic system? Doesn't it follow that we should ditch the world of hypercommercialized capitalism in favor of an alternative system? The problem with this otherwise sensible argument is that we lack any viable alternative to hypercommercialized capitalism. The alternatives the world has tried have proved worse—some of them much worse. On top of that, discarding the competitive and acquisitive spirit that is hardwired into capitalism would lead to a decline in our incomes, increased poverty, deceleration or reversion of technological progress, and the loss of other advantages (such as goods and services that have become an integral part of our lives) that hypercommercialized capitalism provides. One cannot hope to maintain these while destroying the acquisitive spirit or dislodging wealth as the sole marker of success. They go together. This may be, perhaps, one of the key features of the human condition: that we cannot improve our material way of life without giving full play to some of the most unpleasant traits of our nature. This is, in essence, the truth that Bernard Mandeville gleaned more than three hundred years ago.

Malcolm wrote:

Milanovic, Branko. *Capitalism, Alone* (p. 185). Harvard University Press. Kindle Edition.

He summarizes his book into five kinds of capitalism that are possible going forward: Classical capitalism. Workers have income from labor only, capitalists have income from capital only, and all capitalists are richer than all workers, that is, the income distributions of workers and capitalists do not overlap. There is only very minimal redistribution via taxes and transfers. Interpersonal inequality is high. Advantages of wealth are transmitted across generations. This form is also called Ricardo-Marx capitalism.

Social-democratic capitalism. Workers have income from labor only and capitalists have income from capital only, but not all capitalists are richer than all workers. There is significant redistribution through the tax and transfer system, including free or accessible public health care and education. Interpersonal inequality is moderate. Relatively equal access to education allows intergenerational income mobility.

Liberal meritocratic capitalism. Most people have some income from both labor and capital. The share of capital income increases with income level, such that the extremely rich have mostly capital income. But the most affluent (say, the top 5 percent) also have substantial labor income. The increase in the capital share as societies get richer, and the association of high capital and labor incomes in the same individuals, translate into greater interpersonal inequality. The tax and transfer system redistributes a significant part of total income, but social separatism, whereby the rich prefer to invest in private education and health systems, becomes more important. Intergenerational mobility is less than in social-democratic capitalism.

People's capitalism. Everyone has approximately equal shares of capital and labor

income. People's incomes still differ; some have more of both capital and labor income. Increased capital share does not translate into greater interpersonal inequality, so inequality does not have a tendency to rise. Direct redistribution is limited, but free health care and education help intergenerational income mobility.

Egalitarian capitalism. Everyone has approximately equal amounts of both capital and labor income, such that a large increase in the capital share does not translate into greater inequality. Interpersonal inequality is low. The role of the state in redistribution is limited to social insurance. Relative equality of incomes ensures equality of opportunity. Libertarianism, capitalism, and socialism come close to each other. Milanovic, Branko. Capitalism, Alone (pp. 215-216). Harvard University Press. Kindle Edition.

He sees liberal meritocratic capitalism either evolving into people's capitalism or merging with political capitalism (the present trend):
The more economic and political power in liberal capitalism become united, the more liberal capitalism becomes plutocratic and comes to resemble political capitalism. In the latter, political control is the way to acquire economic benefits; in plutocratic, formerly liberal, capitalism, economic power is used to conquer politics. The end point of the two systems becomes the same: unification and persistence of the elites. Elites may also believe that they are able to run society more effectively by using the technocratic toolkit of political capitalism. A transition toward political capitalism could be boosted if young people became increasingly disenchanted by mainstream parties that follow more or less the same policies, and consequently lost hope that democratic processes could lead to meaningful change. The objective of political capitalism is to take politics out of people's minds, which can be more easily done when disenchantment
Milanovic, Branko. Capitalism, Alone (pp. 217-218). Harvard University Press. Kindle Edition.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 4:50 AM

Title: Re: Why so gray?

Content:

Malcolm wrote:

The answer could not be clearer. In order to even meet the Dharma, one must have a certain amount of merit. If there are less Dharma practitioners in the world, it's clearly a reflection of the degeneration of merit, manifesting in the age of the five degenerations.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 4:54 AM

Title: Re: When bureaucrats put their personal agenda ahead of what science can deliver, bad things happen.

Content:

ject said:

<https://mishtalk.com/economics/bidens-solar-push-is-destroying-the-desert-and-releasing-stored-carbon>

When bureaucrats put their personal agenda ahead of what science can deliver, bad things happen.

Malcolm wrote:

So one assumes then you recognize climate change is a problem.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 6:50 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Marxist socialism is dead. The market society has won. It had already won before Marx set one word to paper about political economy, in 1832, to be exact. The question now is: how can the market society be made to work for everyone and democracy.

Johnny Dangerous said:

"The market society" is, at this point basically destroying the planet. If humans don't figure out a different method of economic organization there is no reason to think a system based on profit is going to reverse its course and suddenly start valuing new things. I'm not claiming to know what such a system entails, but to me the idea that present day capitalism can be made to "serve everyone" is nearly as crazy as the utopia preached by ardent Communists.

We are living in a time of insane wealth inequality that only appears to be growing.

Kim O'Hara said:

but a real worry.

"Capitalism Alone" appears to be a decent analysis but I can't see a solution in any of it that Malcolm has shared. Almost the only book I've seen that offers a solution is The Ministry for the Future by Kim Stanley Robinson. It's a sociopolitical agenda dressed as SF. Here's a good review of it - <https://yaleclimateconnections.org/2020/10/the-ministry-for-the-future-a-novel-by-kim-stanley-robinson/>

Kim

Malcolm wrote:

Ministry For the Future proposes a kind of autarky.

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 11:03 AM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

Ministry For the Future proposes a kind of autarky.

Kim O'Hara said:

Not really, when you look at the definition - <https://en.wikipedia.org/wiki/Autarky> - and compare it to MOTF.

The Ministry of the title is in fact a UN body, and the whole project could not work without it.

The book's model is more of a mixed system, with big government driving a partial shift from market economies and bureaucratic dictatorships (a better term for most "communist" governments) towards regionalism and local control with socialist elements.

Kim

Malcolm wrote:

It precisely is this, "generally in an effort to build alternative economic structures or to control resources against structures a particular movement views as hostile."

Author: Malcolm

Date: Wednesday, May 31st, 2023 at 9:20 PM

Title: Re: Back in the USA...

Content:

Kim O'Hara said:

Not really, when you look at the definition - <https://en.wikipedia.org/wiki/Autarky> - and compare it to MOTF.

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Kim

Malcolm wrote:

It precisely is this, “generally in an effort to build alternative economic structures or to control resources against structures a particular movement views as hostile.”

Kim O'Hara said:

Yes, that motivation applies to MOTF's plan. But autarky more broadly* is an attempt to establish self-sufficiency, independence, and the Ministry's reach is global so there is nothing left over to be independent from.

I'm still saying it's a mixed economic model.

Malcolm wrote:

And I am still saying that autarkies are by definition autocratic.

Also, the major driver of change in MOTF is terrosim.

Author: Malcolm

Date: Thursday, June 1st, 2023 at 2:36 AM

Title: Re: Mandalas and visualization

Content:

Malcolm wrote:

This is a complicated question because the generation stage involves many parts, with bases of purification, purifiers, and results of purification.

Author: Malcolm

Date: Thursday, June 1st, 2023 at 10:03 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

the śūnyatā-bimba)?

Malcolm wrote:

At which point in the five paths does one experience “reflections of emptiness (stong pa'i gzugs bsnyan)?

Author: Malcolm

Date: Thursday, June 1st, 2023 at 8:46 PM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

You further say that the buddha qualities spontaneously arise from resting in gnosis, but

that doesn't logically follow.

Malcolm wrote:

1) Are buddha qualities the same as or different than omniscience? If they are the same, then the elimination of affliction through realizing emptiness free of extremes and attainment of omniscience are the same thing, just as raising a lamp in the dark room dispels darkness that's been there for 1000 years. 1) if they are different than omniscience, than what are they? Where do they exist in the five aggregates that define a sentient being?

Author: Malcolm

Date: Friday, June 2nd, 2023 at 12:24 PM

Title: Re: Back in the USA...

Content:

Malcolm wrote:

And I am still saying that autarkies are by definition autocratic.

Kim O'Hara said:

You might need to read the definition again. Chopping it off the end off my post when you quote me doesn't change it.

Malcolm wrote:

Also, the major driver of change in MOTF is terrosim.

Kim O'Hara said:

You might need to read the book again.

The major driver of change in the book is UN action in response to a particularly horrific heatwave.

Kim

Malcolm wrote:

The only thing that caused change was stochastic terrorism, which was covertly supported by MOTF.

Author: Malcolm

Date: Friday, June 2nd, 2023 at 8:46 PM

Title: Re: Back in the USA...

Content:

Kim O'Hara said:

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The major driver of change in the book is UN action in response to a particularly horrific heatwave.

Kim

Malcolm wrote:

The only thing that caused change was stochastic terrorism, which was covertly supported by MOTF.

Kim O'Hara said:

Terrorism, which was covertly supported by MOTF as you say, was certainly there and certainly influential but it was not the only thing and not even the main thing. Without the Ministry in its official role, the terrorism could have achieved nothing constructive.

Never mind. Re-read it, bearing in mind that it will be a different book next time, or not.

Kim

Malcolm wrote:

So you support terrorism.

Author: Malcolm

Date: Saturday, June 3rd, 2023 at 3:45 AM

Title: Re: Is this sexual misconduct?

Content:

chrishaigh said:

Hello,

I've just joined this site to ask a specific question that's been bothering me.

I'm a middle-aged married man, father to a young son, and lead a pretty contented life, very much a family man. I consider myself a Buddhist and think it has helped me greatly in terms of day-to-day life - I'm never envious of what others have, for example, and have become far less judgmental than I used to be. To me, Buddhism makes a lot of practical sense and certainly makes life better. I do try to be good to people, without being sanctimonious.

Well in case you haven't guessed where this is leading, I meet up with another woman every couple of weeks. She is also married. It is very enjoyable and consensual on both sides and something both of us need for its own sake, with no strings attached. At the time I never feel guilty about it in the least, even though I know it would hurt my wife a great deal if she knew. Since nobody is ever likely to find out, though, I tell myself it's a harmless, occasional pleasure that simply fills a physical need in life.

I've never tried to write this down before, and now that I have I must say it looks pretty

awful.

I'm not trying to convince myself I'm right, but maybe some of you could convince me why it's wrong? I don't drink or smoke or gamble, and I do try hard to help others, so is giving in to this one human weakness such a bad thing? And how would I go about giving it up? That's the really tough part.

I look forward to any replies, thank you.

Malcolm wrote:

Most definitely sexual misconduct. You owe it to your wife to tell her the truth.

Author: Malcolm

Date: Saturday, June 3rd, 2023 at 8:38 PM

Title: Re: Back in the USA...

Content:

Kim O'Hara said:

Terrorism, which was covertly supported by MOTF as you say, was certainly there and certainly influential but it was not the only thing and not even the main thing. Without the Ministry in its official role, the terrorism could have achieved nothing constructive.

Never mind. Re-read it, bearing in mind that it will be a different book next time, or not.

Kim

Malcolm wrote:

So you support terrorism.

Kim O'Hara said:

That's a huge jump from what I actually said.

And you present it as a flat statement, not even a question.

No, I don't support terrorism. I don't participate in it, I don't fund it, and I don't advocate for it.

That said, there are times when bad things produce good results (most karma is mixed, after all) and I do believe in accepting the good and making the best possible use of it. Letting it go to waste makes the whole thing negative, doesn't it?

In MOTF, as in real life, the world needs both the carrot and the stick to make the necessary changes. In the book, terrorism was a big stick (there were others). The Ministry provided carrots - planted carrots, if you like.

Kim

Malcolm wrote:

As ever, the problem is political, not science. That said, I see no real change at all, and remain unconvinced that draconian measures will succeed in stimulating the requires changed.

Author: Malcolm

Date: Sunday, June 4th, 2023 at 11:21 AM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

Not to flog a dead horse, but whereas it's obvious that an approach to the essential practices of dzogchen might typically start by establishing the view, and doing THAT through shamatha, vipassana and their unification, there really do seem to be a few people who assert the possibility of jumping directly into trekcho and thogal without preliminary sadhana and the like. But having given enough time for someone to provide references to acknowledged, non-mythical, living dzogchen practitioners who do not and have not practiced extensive sadhana, there has been nothing but an assertion that my estimate (i.e. that sadhana-free dzogchen doesn't get a lot of credence outside certain corners of the internet) is a mis-estimate, and a claim that they somehow must be there somewhere.

What's now more than clear, even if some are found at this stage, that such practioners are rare as garudas' teeth. My curiosity is satisfied.

Author: Malcolm

Date: Sunday, June 4th, 2023 at 9:04 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

yagmort said:

even if there are zero deity yogas in Vima Nyingthig, how do we know today it was not intended as strictly dzogchen proper text? -meaning whoever it was who composed Vima Nyinthig wasn't bothered to cover topics which were extensively discussed elsewhere and focused on dzogchen specifcly?

are there any specific lines in Vima Nyingthig against Maha- and Anu- practices?

and if yes, then how do we reconcile these with the fact the Vimalamitra himself was Guhyagarbha and Vajrakila lineage holder?

if Vimalamitra did practice both Guhyagarbha and Vajrakilaya the whole notion of masters practicing dzogchen only looks questionable to me.

Malcolm wrote:

One must make a distinction between practicing deity yoga as a complete path as opposed to using deity yoga for temporary benefits, like removing obstacles, life

extension, and so on. One can use the two stages as a complete path, however that is not the path of Dzogchen proper.

The distinction is between employing sems as the path or ye shes as the path. The former is based on concepts, the latter is based direct perception.

Author: Malcolm

Date: Monday, June 5th, 2023 at 9:14 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

yagmort said:

even if there are zero deity yogas in Vima Nyingthig, how do we know today it was not intended as strictly dzogchen proper text? -meaning whoever it was who composed Vima Nyinthig wasn't bothered to cover topics which were extensively discussed elsewhere and focused on dzogchen specifically?

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Malcolm wrote:

One must make a distinction between practicing deity yoga as a complete path as opposed to using deity yoga for temporary benefits, like removing obstacles, life extension, and so on. One can use the two stages as a complete path, however that is not the path of Dzogchen proper.

The distinction is between employing sems as the path or ye shes as the path. The former is based on concepts, the latter is based direct perception.

Lingpupa said:

So Vimalamitra WAS practicing Guhyagarbha and Vajrakilaya, but he wasn't REALLY practicing them, so it doesn't count?

Philosophy 101, anyone?

Malcolm wrote:

Many teachers maintain lineages they don't primarily practice because they contain important teachings. For example, Guhyagarbha has an important chapter on Dzogchen, chapter 13. That does not mean that Vimalamitra's path was Guhyagarbha. Vimalamitra primarily spent his time practicing rushen, trekcho, and thogal.

There are also lineages of Yamantaka, Zhitro, etc., that descend from Garab Dorje, but

he wasn't practicing these. He didn't need to.

Author: Malcolm

Date: Monday, June 5th, 2023 at 9:23 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

treehuggingoctopus said:

DW is somewhat unique in that it keeps returning to the argument about Dzogchen being or not being an entirely standalone path, intrinsically separate from tantra; two different worlds that may or may not be merged, at user's discretion. I have never heard it phrased exactly like that by any teacher, to be honest. Even the ones who often teach Dzogchen qua Dzogchen (including Bon lamas) will not use these words. When ChNN taught Longsal sadhanas, he did so because he thought they can both help one discover the state and help one develop one's Dzogchen practice, as he often said -- so no real separation here.

Does that mean one can practice Dzogchen and never ever touch tantra? Well, ChNN also taught us to do puja regularly, and he never forgot to transmit the so-called secondary practices (which of course become primary if one can combine them with moments of resting in the state). There are teachers, such as James Low or some Bon lamas, who very rarely teach tantra (James changed this recently, btw). They do practice tantra themselves, though. I think the row about Dzogchen being or not being a completely standalone path is mostly semantics, tbh. But can one skip tantra entirely, and do just Dzogchen? But why are we asking -- is it just mere curiosity, or is there a practical, practice-related reason (another good question would be, why one would want or need to do that?) In the end one just follows the advice of one's teacher(s), after all...

Malcolm wrote:

ChNN made it quite clear that Dzogchen was a stand alone path, not an add on to Vajrayana. He never taught pujas as absolute requirements or samayas. He did, as you say, teach many Dzogchen adjacent cycles, as supports, in keeping with Manjushrimitra's observation that there is also an indirect path of dzogchen through symbols. But he always maintained Dzogchen is an independent vehicle, entirely self-sufficient and complete, like the other nine yantras.

Author: Malcolm

Date: Wednesday, June 7th, 2023 at 8:59 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Lingpupa said:

The conclusion is obvious: sadhana-free dzogchen is essentially a didactic ideal.

Malcolm wrote:

You are confusing Dzogchen practice with Dzogchen practitioners. Dzogchen practice does not entail sadhana practice, though many practitioners practice anuyoga sadhanas, etc., and even maintain monastic vows, because we don't use Dzogchen as a limitation.

Author: Malcolm

Date: Wednesday, June 7th, 2023 at 9:07 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

yagmort said:

even if there are zero deity yogas in Vima Nyingthig, how do we know today it was not intended as strictly dzogchen proper text? -meaning whoever it was who composed Vima Nyinthig wasn't bothered to cover topics which were extensively discussed elsewhere and focused on dzogchen specifically?

are there any specific lines in Vima Nyingthig against Maha- and Anu- practices?

and if yes, then how do we reconcile these with the fact the Vimalamitra himself was Guhyagarbha and Vajrakila lineage holder?

if Vimalamitra did practice both Guhyagarbha and Vajrakilaya the whole notion of masters practicing dzogchen only looks questionable to me.

Kai lord said:

From a historical perspective, Vilāsavajra wrote in his work, Spar Khabs commentary to the Guhyagarbha Tantra, did mention Atiyoga (one of the earliest written references on Dzogchen) being separate from Mahayoga but he never made the former into the independent vehicle and insisted that the former is still dependent on the latter and emerges from it. Guru Rinpoche wrote Garland of views about seven Vehicles in which Atiyoga is seen as a separate (and probably independent from the rest) technique of the seventh vehicle.

It's not until Nupchen Sangye Yeshe in his famous anuyoga commentary, Armor Against Darkness, that the arguments for Atiyoga as an independent vehicle totally divorce from Mahayoga and the nine vehicle doxography really appeared as a formal debate.

Hence the movement to make Dzogchen an independent vehicle started even before the 17 tantras were formally written down. And as you can see, that debate continues till today.

Malcolm wrote:

And don't forget Shri Simha being quoted by Manjushrikirti as being part of a group that dismissed the creation stage as being unnecessary, or for the timid, since the necessity

of that is really what we are discussing.

Author: Malcolm

Date: Wednesday, June 7th, 2023 at 9:10 PM

Title: Re: The Role of Shamatha/Vipassana in Dzogchen

Content:

Linpupa said:

The conclusion is obvious: sadhana-free dzogchen is essentially a didactic ideal.

Malcolm wrote:

You are confusing Dzogchen practice with Dzogchen practitioners. Dzogchen practice does not entail sadhana practice, though many practitioners practice anuyoga sadhanas, etc., and even maintain monastic vows, because we don't use Dzogchen as a limitation.

Linpupa said:

And there was me thinking that dzogchen practice was the practice practiced by dzogchen practitioners. Thanks for clearing that up.

Malcolm wrote:

The point being that Dzogchen practice does not involve the two stages. Dzogchen practitioners might have various reasons to resort to practices from the lower vehicles, for example, keeping the fifth precept if they have a problem with alcohol.

Author: Malcolm

Date: Monday, June 12th, 2023 at 11:52 PM

Title: Re: Dakini detection system?

Content:

Sādhaka said:

Oh I've got a worldly-Dakini detection system alright

In all seriousness, I think that Malcolm once posted here that there's no such thing as a 'worldly Dakini', not in the sense that most would think anyway.

But for argument's sake, perhaps a female who has received Empowerment yet hasn't yet had some level of realization could be considered a 'worldly Dakini', and any female who hasn't at least received Empowerment, could not be considered a Dakini at all, from a relative perspective...?

Malcolm wrote:

Wisdom dakinis do not abide in this world, according Self Arisen Vidya tantra.

Author: Malcolm

Date: Wednesday, June 14th, 2023 at 10:43 AM

Title: Re: POTUS 2024 part 2

Content:

Archie2009 said:

Asserting a Biden crime family doesn't reflect well on you and your preferred new sources. There is no evidence implicating Joe. He just has a lowlife son he loves too much and who is not involved in government.

Zhen Li said:

There's plenty of evidence implicating Joe in Burisma's dealings.

Malcolm wrote:

Definitely bullshit.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 3:52 AM

Title: Re: How can a leftist be a Buddhist?

Content:

ject said:

By definition, leftism is anti religion. Full stop! (and yes, this includes Buddhism).

So, what's truly bizarre is to see leftist call themselves Buddhist.

Can someone explain this to me?

Malcolm wrote:

There is no monolithic "leftism."

Author: Malcolm

Date: Thursday, June 15th, 2023 at 9:38 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

There's plenty of evidence implicating Joe in Burisma's dealings.

Malcolm wrote:

Definitely bullshit.

ject said:

Senator Chuck Grassley and Burisma owner Mykola Zlochevsky seem to think they have the evidence against Joe.

I started a new thread about Biden's adventures in Ukraine.

Malcolm wrote:
Definitely bullshit. More GOP vapor smears.

Author: Malcolm
Date: Thursday, June 15th, 2023 at 9:41 AM
Title: Re: POTUS 2024 part 2
Content:
Zhen Li said:
[He suggested we need to look into this, that most shooters are on SSRIs,

Malcolm wrote:
Like most of RFK's batshit crazy conspiracy theories, this one is absolutely evidence-free.

Author: Malcolm
Date: Thursday, June 15th, 2023 at 9:43 PM
Title: Re: POTUS 2024 part 2
Content:
Zhen Li said:
[He suggested we need to look into this, that most shooters are on SSRIs,

Malcolm wrote:
Like most of RFK's batshit crazy conspiracy theories, this one is absolutely evidence-free.

ject said:
What do you mean by lack of evidence?
1) nobody has bothered to seriously investigate it, hence no evidence there is a connection

Malcolm wrote:
This.

Author: Malcolm
Date: Thursday, June 15th, 2023 at 9:47 PM
Title: Re: POTUS 2024 part 2
Content:

Zhen Li said:
The video speaks for itself (6/14/23), that's not a stammer:

Malcolm wrote:
Yes, it is. His stammer is audible in that video. And, Biden has running rings around the

GOP for years. They, like you, underestimate him over trivialities. Considering the daily speech blunders of the TFG, even on that score, Biden rates well, as TFG has no speech impediment.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 9:52 PM

Title: Re: POTUS 2024 part 2

Content:

Shinjin said:

I agree. Creepy Joe doesn't know what planet he's on half the time these days. The GOP will massacre the Dems if he isn't replaced.

Archie2009 said:

There'll be no red wave. Even with the Dems embracing unpopular social justice initiatives like DEI, lingo like latinx, etc. GOP is too deranged, basically unelectable. Wanna bet?

Shinjin said:

Red wave is imminent with Biden. You would lose the bet.

Malcolm wrote:

Yer trippin.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 10:45 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Back to the OT, the most suspicious thing about Biden's campaign is that he doesn't appear to be campaigning at all, as if he knows he doesn't have a chance of winning the nomination or election. While RFK Jr would be my preferred candidate because he's pro-peace and anti-establishment, it is more likely a Democrat insider like Gavin Newsom ends up on the ticket.

not_z said:

Appearing not to campaign is a very common strategy for sitting heads of state who want to appear above the fray, busy with governance. This strategy is generally used when the opposition seems to be a bit in disarray, the corollary being when the sitting president's camp thinks it's in a position of strength. A good recent example of it being used was by Macron in France.

Zhen Li said:

That's true, but it's also possible that he's not capable and doesn't have the endurance. There's a theory out there that Biden is actually highly capable but appearing to be senile as a strategy.

Malcolm wrote:

Unlikely. He is highly capable, and subject to absurd attacks on his character by nitwits.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 10:52 PM

Title: Re: No guru, no dzogchen?

Content:

Lingpupa said:

My understanding is very weak, particularly where the unique features of the DC system are concerned. One thing I particularly fail to grasp is how it is possible to assert that someone who is honest enough to admit that s/he didn't know what was supposed to be going on and who didn't notice what you call DI taking place can be said to have received it.

Malcolm wrote:

Rig pa and mind are neither the same nor different. Even if you did not discover the "meaning wisdom" in a direct introduction, you still have the "example wisdom." Of course a proper teacher is always communicating direct introduction from the perspective of the meaning wisdom, so anyone who participates has received all three transmissions-aural, symbolic, and direct-whether they recognized the direct transmission or not. This is also the principle of the fourth empowerment.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 10:56 PM

Title: Re: POTUS 2024 part 2

Content:

Shinjin said:

Red wave is imminent with Biden. You would lose the bet.

Malcolm wrote:

Yer trippin.

Shinjin said:

Remind us what happened in 2016

Malcolm wrote:

Past is not prologue in this case. People have been fleeing the GOP, especially women. In any case TFG is going down, as is proper for such a traitorous bastard.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 11:15 PM

Title: Re: POTUS 2024 part 2

Content:

Shinjin said:

Remind us what happened in 2016

Malcolm wrote:

Past is not prologue in this case. People have been fleeing the GOP, especially women. In any case TFG is going down, as is proper for such a traitorous bastard.

Shinjin said:

Economy was booming and inflation was low under his administration. That's what the people want again regardless whether or not he was a traitorous bastard or whatever you want to call him.

Malcolm wrote:

The economy is doing just fine, lowest unemployment in history, etc. the stock market is not an index of economic health. The present inflation is largely a function of foolish tariff decisions in previous admin because these tariffs are just a tax on us citizens.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 11:22 PM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

What about that means a person will tirelessly devote their time to helping others?

PadmaVonSamba said:

Are you basically asking on what principle does awakening (direct realization of emptiness) launch compassion?

Does it create an “urge” to free others from samsara, and if so, why?

Is this the question?

stong gzugs said:

Yes, but specifically from the viewpoint of Cāndrakīrti. We have to remember that Cāndrakīrti's basically unable to provide any specificity about the actual (non)experience(?) of Buddhas. But he does say what it isn't, and that much enough is problematic. Because for Cāndrakīrti jñana is merely the non-arising of the mind

paralleling the non-arising of any phenomena, then Buddhas not only don't even perceive the conventional reality like tables and chairs (because even perceptions are conceptually structured in his theory, unlike in Dharmakīrti's), but Buddhas also don't know ultimate reality either (because there's no mind to know and nothing to be known, as jñāna is defined as an absence of mind, not asserted as something positive with its own qualities).

Where, in all this, do you get the ability and motivation to teach others? Consider ability: if Buddhas don't even see the conventional world, how do they interact with sentient beings to benefit them, as they don't even really see sentient beings which are part of conventional reality; and how could they use language, as they are without concepts that undergird all language? Because Buddhas don't know any thing, they can't really teach or benefit others. And even if you could somehow account for the ability, where does this motivation come from?

Surely Cāndrakīrti must have a good answer to these major problems in his system? No, not really. Cāndrakīrti's explanation of how Buddhas teach and benefit others is as vague and far-fetched as his explanations of what the Buddhas' experience of jñāna is. In terms of ability, he roughly claims that form bodies are produced through accumulations of merit and the teachings emerge (in some mysterious unexplained way) as sounds from this non-arising of mind that knows nothing and has no content, and that these sounds aren't just coming from mouths but also from other random objects? What about motivation? The Buddhas don't have any mind any more, but back when they did, they were like potters spinning a wheel and had intentions to act to benefit others, and the wheel continues to spin even now that they have lost their minds that can create intentions to act. (So if the accumulations of merit and vows and intentions that produce the form bodies are dependently originated through action, won't the wheel eventually slow down and stop spinning, so Buddhas are also impermanent?). And if you really push him on this? Well, again another vague metaphor, he says there is no real ability or motivation to help others presently for Buddhas, but the Buddhas are instead like wish fulfilling gems that grant wishes and help mechanically, without using any mind or feeling of compassion whatsoever.

So, anybody is absolutely free to build their view around Cāndrakīrti and place their enlightenment in his hands. But I'm not really going to put my trust in someone who can't coherently explain the experience of Buddhas and how/why Buddhas benefit others, especially when he basically seems to be describing something akin to a zombie. These issues are well-known and there simply aren't good answers, even though people have offered their own convoluted fixes to these ideas. As I have said before, Cāndrakīrti wasn't a serious commentator in India, and had maybe only one Indian seriously engage with his ideas, Jayānanda, who points out these issues. Cāndrakīrti only became popularized in the Tibetan polemical context, especially promoted by Tsongkhapa, who had a very novel re-interpretation of Cāndrakīrti anyways, in part because of these issues. I get the sense that this conversation has wound itself down, and I've also lost steam on this to reply much further, but I find it funny that rangtongpas standing in this house of glass try to throw stones at gzhanstong. But this will have to be a conversation for another day!

Malcolm wrote:

Tell me you have not understood one word of Candra without telling me you have not understood one word of Candra.

Author: Malcolm

Date: Thursday, June 15th, 2023 at 11:38 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Biden is under investigation for the same things Trump is;

Malcolm wrote:

By House Republicans?

By the people whose vapor witnesses vanish the minute they are supposed to appear?

Reported in Murdoch media?

For bragging about and showing highly classified documents in his possession to people with no clearance?

Dude, stop reading Murdoch, it's rotting your otherwise fine mind.

Author: Malcolm

Date: Friday, June 16th, 2023 at 12:14 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Biden is under investigation for the same things Trump is;

Malcolm wrote:

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Dude, stop reading Murdoch, it's rotting your otherwise fine mind.

Zhen Li said:

I stated a fact, and then you and Cone added extra claims I didn't make.

Malcolm wrote:

You said Biden was being investigated for the same thing the TFG, that's not a fact. Biden didn't engage in a coverup, neither did Pence. TFG engaged in a really stupid coverup.

Zhen Li said:

The only regular news I read is The Times,

Malcolm wrote:

Of London? or NYT?

Zhen Li said:

This is just twisting things and reveals black-and-white thinking. I never said there are no "other factors." But you are suggesting SSRIs are not a factor, which is impossible to know without some objective third-party investigation. In any situation, there are a plethora of factors that contribute, and SSRIs can be considered. This is not the kind of thing where you can say X rather than Y in every case. Anyway, violence is known to be an effect of SSRIs, which is largely a settled matter.

Malcolm wrote:

There is no evidence of this. In other words, no one has looked at the medical records of these men to see if there is a correlation. RFK is just talking out his butt. Given his stance on vaccinations, there is every reason to have doubts about his other evidence-free assertions. This is not about SSRIs per se, this is about the reliability of RFK's opinions.

Author: Malcolm

Date: Friday, June 16th, 2023 at 12:18 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Biden is under investigation for the same things Trump is;

Malcolm wrote:

By House Republicans?

By the people whose vapor witnesses vanish the minute they are supposed to appear?

Reported in Murdoch media?

For bragging about and showing highly classified documents in his possession to people with no clearance?

Dude, stop reading Murdoch, it's rotting your otherwise fine mind.

PemaSherab said:

That witness died under very mysterious circumstances. He was investigating the documents that Biden returned (clutches pearls) and the last surviving copy of Hilary's emails, which were stored on Hunter's laptop in the basement of a pizza parlor. The Deep State (tm) got a weapons lock (via 5g signal) on the tracking chip that was implanted during his COVID vaccination. The Deep State (tm) vaporized him via their Jewish Space Laser (tm).

It's all part of the plan!!!

Malcolm wrote:

Trust the plan.

Author: Malcolm

Date: Friday, June 16th, 2023 at 12:24 AM

Title: Re: How can a leftist be a Buddhist?

Content:

PeterC said:

you can't proclaim, really, anything about 'capitalism' in generalities.

PadmaVonSamba said:

Except that more socialists are produced from capitalism than capitalists produced from socialism.

Malcolm wrote:

That's not actually true, theoretically or actually:

Here, however, the transformation from feudalism to capitalism took place under the control of an extremely powerful state, a different process from what happened in Europe and North America, where the role of the state was much less important and where countries were free of foreign interference.²⁰ But this is a fundamental difference; and this difference in the role of the state explains why capitalism in China, Vietnam, and many other places, either in the past (South Korea) or currently (Ethiopia, Rwanda), has so often had an authoritarian edge to it.

The argument that communism was the system that enabled the transition from feudalism to indigenous capitalism in countries that were colonized or dominated by the West is also supported by the fact that communism was more successful in less-developed countries. When we measure the success of communism either by a crude

growth rate or, preferably, by comparing the performance of communist countries against capitalist countries at the same level of development, we find a negative correlation between the income level of a country at the time when it became communist and its subsequent absolute growth rate, or its growth rate relative to its capitalist counterparts. In simple terms, this means that communism was least successful in developed industrial economies like East Germany and Czechoslovakia and most successful in poor agricultural societies like China and Vietnam.

Milanovic, Branko. Capitalism, Alone (pp. 82-83). Harvard University Press. Kindle Edition.

Author: Malcolm

Date: Friday, June 16th, 2023 at 12:33 AM

Title: Re: Bambian Buddhas

Content:

reiun said:

Cash-strapped Taliban selling tickets to ruins of Buddhas it blew up

<https://www.washingtonpost.com/world/2023/06/15/afghan-buddhas-taliban-bamian/>

Malcolm wrote:

Ironical, the reason they blew it up was because UN money was going to restore rocks, rather than feed people.

Author: Malcolm

Date: Friday, June 16th, 2023 at 1:24 AM

Title: Re: No guru, no dzogchen?

Content:

Lingpupa said:

My understanding is very weak, particularly where the unique features of the DC system are concerned. One thing I particularly fail to grasp is how it is possible to assert that someone who is honest enough to admit that s/he didn't know what was supposed to be going on and who didn't notice what you call DI taking place can be said to have received it.

Malcolm wrote:

Rig pa and mind are neither the same nor different. Even if you did not discover the "meaning wisdom" in a direct introduction, you still have the "example wisdom." Of course a proper teacher is always communicating direct introduction from the perspective of the meaning wisdom, so anyone who participates has received all three transmissions-aural, symbolic, and direct-whether they recognized the direct transmission or not. This is also the principle of the fourth empowerment.

Lingpupa said:

Flim flam. Bala Bala bum bum. Confusion is non-confusion. Nothing is everything.

Hearing one syllable from Yeshe's golden tongue is all anybody needs. Ignorance is not only bliss, it is wisdom. Can you get the example wisdom from a VHS tape of Yeshe saying "Guru Yoga"? Would you get DI if you were in a drunken stupor at the time?

Malcolm wrote:

Like any empowerment, active participation is required on the part of both teacher and student. So, no, one cannot give direct introduction to someone who is completely intoxicated.

If one understands the meaning and symbolism of that syllable, yes, that's all one needs. The job of a teacher is to explain that meaning and symbolism to the student.

Mind (sems) and pristine consciousness (ye shes),
are neither the same nor different.
They are phenomena that are difficult to differentiate.
The mind is the potential (rtsal) of pristine consciousness.
The basis of the mind is pristine consciousness.
Therefore, since mind and pristine consciousness
are both the same and different,
there is so-called liberation and nonliberation

-- Ever Present Tilaka Tantra.

All of my other points stand, unless you care to address them.

Author: Malcolm

Date: Friday, June 16th, 2023 at 1:42 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

No point in engaging if you're going to troll. Anyway, I wish you all a successful election and hope the US presidency ends up in good hands.

Malcolm wrote:

It's understandable, since the whole Burisma thing is a puton, found to be baseless by DOJ during the former administration:

Representative James R. Comer, the Kentucky Republican who is chairman of the Oversight Committee, made the announcement after summoning F.B.I. officials to Capitol Hill for a closed-door briefing on a document containing an unverified allegation of bribery against Mr. Biden when he was vice president. The Trump Justice Department investigated the allegation, which involved his son Hunter Biden's dealings in Ukraine, in 2020, but prosecutors could not substantiate the claims, according to two people familiar with the matter... "What we're talking about is secondhand hearsay," Mr. Raskin said, adding, "That confidential human source said that he had no way of knowing about the underlying veracity of the things that he was being told... Representative Dan

Goldman, Democrat of New York and a member of the Oversight Committee who examined allegations against Mr. Biden and Burisma as part of a House impeachment team in 2019, said the Republican narrative had fallen flat because Mr. Biden sought to crack down on corruption in Ukraine, not enable it.

“The facts are actually directly contrary to any of the Republican allegations,” Mr. Goldman said.”

<https://www.nytimes.com/2023/06/05/us/politics/house-republicans-fbi-wray-contempt.html?searchResultPosition=1>

Author: Malcolm

Date: Friday, June 16th, 2023 at 2:32 AM

Title: Re: Would a Buddhist trader commit misconduct?

Content:

tingdzin said:

I believe it is odd that one would classify journalism as worse than finance, because, even taking into account the current degraded status of that profession (which is largely due to ideological rigidity powered by the profit motive), there are still a few honest journalists trying to write the news from an unbiased perspective.

Malcolm wrote:

This is a hilarious opinion——profit is precisely why journalism became objective to begin with. Did you ever consider that journalism is not the problem, rather, it is education which has degraded? Qualification——cable news is not journalism, it is infotainment only.

Author: Malcolm

Date: Friday, June 16th, 2023 at 2:45 AM

Title: Back in the USA II

Content:

Malcolm wrote:

Saying the quiet part really loudly:

Author: Malcolm

Date: Friday, June 16th, 2023 at 2:48 AM

Title: Re: 25000 Prajñāpāramitā release

Content:

Javierfv1212 said:

84000 released Pañcaviṃśatisāhasrikāprajñāpāramitā

Malcolm wrote:

Apart from the 8000 line sutra (the Tibetan version of which has permanent home on my shrine), the most important sutra of Mahāyāna.

Author: Malcolm

Date: Friday, June 16th, 2023 at 3:01 AM

Title: Re: 25000 Prajñāpāramitā release

Content:

Javierfv1212 said:

84000 released Pañcaviṃśatisāhasrikāprajñāpāramitā

Malcolm wrote:

Apart from the 8000 line sutra (the Tibetan version of which has permanent home on my shrine), the most important sutra of Mahāyāna.

Genjo Conan said:

I'm not disagreeing, but I'm curious what you base this statement on.

Malcolm wrote:

It has more commentaries written on it than any other sutra in the history of Buddhism, not to mention the prajñāpāramitā is the most definitive class of sutras of Mahāyāna.

Author: Malcolm

Date: Friday, June 16th, 2023 at 3:19 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

"decides on one thing only"

Malcolm wrote:

Thag gcig thog tu bcad pa.

Interesting thing about this line is that it literally means "directly (thog tu) cutting (bcad pa) a single cord/rope/thread/line (thag gcig)."

When you are cutting a rope, you have to decide to cut it, hence the connotation of "to decide" in Tibetan.

Author: Malcolm

Date: Friday, June 16th, 2023 at 3:24 AM

Title: Re: No guru, no dzogchen?

Content:

Tata1 said:

If chnn says that after empowerment if you have doubts about your state you have to apply the methods to re introduce yourself then thats it. Sames goes for Tulku urgyen and his sons.

Malcolm wrote:

I might be wrong, but i think Jules is implying two things: 1) Direct introductions work even if you imagine you didn't "get it" 2) If you truly believe you didn't get it, then you really didn't, and that practicing methods in such a deep state of doubt will be ineffective because one lacks faith in the process. This does happen, and it is either a sign of lack of faith or merit in the student. In this case, they should probably move on to a different teacher.

Author: Malcolm

Date: Friday, June 16th, 2023 at 4:00 AM

Title: Re: How can a leftist be a Buddhist?

Content:

PeterC said:

Well, if you really follow Marx then you would want every country to commit to capitalism, because in his view the communist mode of production could only appear once we have gone to the limit of the capitalist mode of production, just as the capitalist mode of production itself was a consequence of the feudal mode of production.

Malcolm wrote:

As it turns out, Marx was right and wrong: Capitalism is a consequence of the feudalist mode of production; but communism is the fastest way for an undeveloped economy to transition to capitalism.

What people like ject seem to fail to grasp is that democracy and capitalism do not go hand in hand.

Author: Malcolm

Date: Friday, June 16th, 2023 at 4:40 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:

“decides on one thing only”

Malcolm wrote:

Thag gcig thog tu bcad pa.

Interesting thing about this line is that it literally means "directly (thog tu) cutting (bcad pa) a single cord/rope/thread/line (thag gcig)."

When you are cutting a rope, you have to decide to cut it, hence the connotation of "to

decide" in Tibetan.

Johnny Dangerous said:

Thanks, I did not know about the literal meaning.

I've always assumed this statement automatically connotes coming to a firm decision about the immeasurable value of the teachings themselves, fortunate circumstances to be exposed to them, the teacher etc.

So I figure that if someone does not have that, the question kind of answers itself...because the preliminary to the 'deciding' bit hasn't happened yet.

I know I've had a couple teachings where as much as I respected the teacher, there's was not enough of a connection for me to have any decisiveness -at the time-.

Malcolm wrote:

It means having no doubt about the primordial state due to, personal experience.

Author: Malcolm

Date: Friday, June 16th, 2023 at 5:03 AM

Title: Re: POTUS 2024 part 2

Content:

Shinjin said:

Remind us what happened in 2016

Malcolm wrote:

Past is not prologue in this case. People have been fleeing the GOP, especially women. In any case TFG is going down, as is proper for such a traitorous bastard.

Shinjin said:

Economy was booming and inflation was low under his administration. That's what the people want again regardless whether or not he was a traitorous bastard or whatever you want to call him.

Malcolm wrote:

BTW, inflation is now at a healthy 4%, which is average.

Author: Malcolm

Date: Friday, June 16th, 2023 at 5:08 AM

Title: Re: No guru, no dzogchen?

Content:

Johnny Dangerous said:
Thanks, I did not know about the literal meaning.

I've always assumed this statement automatically connotes coming to a firm decision about the immeasurable value of the teachings themselves, fortunate circumstances to be exposed to them, the teacher etc.

So I figure that if someone does not have that, the question kind of answers itself...because the preliminary to the 'deciding' bit hasn't happened yet.

I know I've had a couple teachings where as much as I respected the teacher, there's was not enough of a connection for me to have any decisiveness -at the time-.

Malcolm wrote:
It means having no doubt about the primordial state due to, personal experience.

Johnny Dangerous said:
Right, but if one does not already have confidence in the teachings or teacher, how likely is that?

Malcolm wrote:
That's why one applies methods until one is certain.

Author: Malcolm
Date: Friday, June 16th, 2023 at 9:24 AM
Title: Re: How can a leftist be a Buddhist?
Content:

Malcolm wrote:
What people like ject seem to fail to grasp is that democracy and capitalism do not go hand in hand.

PadmaVonSamba said:
Well, as I mentioned before, capitalism

Malcolm wrote:
There is only capitalism at this point:

The fact that the entire globe now operates according to the same economic principles—production organized for profit using legally free wage labor and mostly privately owned capital, with decentralized coordination—is without historical precedent.

Capitalism, Alone.

Author: Malcolm

Date: Friday, June 16th, 2023 at 9:30 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

My point was that it makes for some difficult debate points between Trump and Biden were that to happen, in what would have been an easy case of superiority of one over the other.

Malcolm wrote:

No, it does t make any difficult points. Trump engaged in a complex coverup, lasting over a year. He's going to jail for it, under a law he designed for HRC. Ironical, no? You just repeated some right wing talking points, which are evidence free assertions.

Author: Malcolm

Date: Friday, June 16th, 2023 at 8:55 PM

Title: Re: POTUS 2024 part 2

Content:

Malcolm wrote:

BTW, inflation is now at a healthy 4%, which is average.

Sādhaka said:

If that's true, then companies are price gouging like crazy under the guise of high inflation.

Malcolm wrote:

Yes and yes.

Author: Malcolm

Date: Friday, June 16th, 2023 at 9:02 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

No point in engaging if you're going to troll. Anyway, I wish you all a successful election and hope the US presidency ends up in good hands.

Malcolm wrote:

It's understandable, since the whole Burisma thing is a puton, found to be baseless by DOJ during the former administration:

Representative James R. Comer, the Kentucky Republican who is chairman of the Oversight Committee, made the announcement after summoning F.B.I. officials to Capitol Hill for a closed-door briefing on a document containing an unverified allegation of bribery against Mr. Biden when he was vice president. The Trump Justice Department

investigated the allegation, which involved his son Hunter Biden's dealings in Ukraine, in 2020, but prosecutors could not substantiate the claims, according to two people familiar with the matter... "What we're talking about is secondhand hearsay," Mr. Raskin said, adding, "That confidential human source said that he had no way of knowing about the underlying veracity of the things that he was being told... Representative Dan Goldman, Democrat of New York and a member of the Oversight Committee who examined allegations against Mr. Biden and Burisma as part of a House impeachment team in 2019, said the Republican narrative had fallen flat because Mr. Biden sought to crack down on corruption in Ukraine, not enable it.

"The facts are actually directly contrary to any of the Republican allegations," Mr. Goldman said."

<https://www.nytimes.com/2023/06/05/us/politics/house-republicans-fbi-wray-contempt.html?searchResultPosition=1>

ject said:

Here is some quotes regarding this so called investigation. It sure sounds like nothing was done. BTW, the woman they mention, is now dead.

Giuliani revealed that he gave the DOJ "one witness ... who is a woman, who is the chief accountant at this crooked company, Burisma.

"She was the wife of the former owner who died under suspicious circumstances. And, she was willing to give up all of the offshore bank accounts, including the Bidens' accounts.

"She supervised the transfer of a lot more cash to the Bidens and other crooked politicians for Burisma."

Cosby asked "Are you confident that now the House Committee is going to get to the bottom of that? Because that is stunning."

"The reality is that we gave it to them in January of 2020, and the Pittsburgh US attorney was very interested," Giuliani replied.

"And then in a very strange move, Barr took it away from him, gave it to the US attorney in Delaware. He didn't do a damn thing about it," he revealed.

"And the woman was under threat of death. So, we tried to put pressure on them to do something," he explained.

Malcolm wrote:

When Rudy is your chief source of info...

Author: Malcolm

Date: Friday, June 16th, 2023 at 9:07 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

My larger point is that Biden and his family are terribly suspicious, and the Dems would be better off fielding Kennedy or, at the very least, another establishment Dem. The reason I would support Kennedy is that, among other things, he's the most pro-peace candidate, and a Liberal anti-establishment candidate would help to shake up the political landscape in general.

Malcolm wrote:

No, they are not suspicious. Hunter has a drug problem, everyone knows this. There is absolutely no evidence of wrong doing on President Biden's part. The same people who claimed, against all evidence, the 2020 was stolen, are the same people concocting these lies.

Kennedy is a nutcase who will weaken the western alliance.

Author: Malcolm

Date: Friday, June 16th, 2023 at 9:11 PM

Title: Re: No guru, no dzogchen?

Content:

Malcolm wrote:

All of my other points stand, unless you care to address them.

Lingpupa said:

Possibly. I'm not sure, as you make points that have no obvious connection to the things I was saying, and I think my points also stand.

But not to worry. I don't share your confidence in the structure of your thinking around these issues, but I don't imagine that my lack of conviction is of great concern.

Malcolm wrote:

Everything you objected to was addressed, including the VHS comment.

Author: Malcolm

Date: Saturday, June 17th, 2023 at 1:57 AM

Title: Re: POTUS 2024 part 2

Content:

ject said:

It seems that Rep. James Comer wont let this just fade away.

The House Oversight and Reform Committee expects to uncover \$20M-\$30M in bribes received by the Biden family from foreign nationals during his time as VP.

The revelation was made by Rep. James Comer who suggested that the web of alleged bribes ran deeper than originally thought.

"There's more money that we are going to be able to identify that was transferred between foreign nationals and the Biden family."

"We have more bank records coming but we are going to exceed \$10 million this week and I think we will get up between \$20 and \$30 million."

From Forbes (Oct 22, 2020)

....When Biden left the West Wing, the big money started coming. In 2017, the Bidens declared \$11.1 million in total earnings, nearly twice as much in a single year as they had made in the previous 18 years combined. About \$10 million of that flowed through two S-corporations called CelticCapri and Giacoppa.

Interesting indeed.

Malcolm wrote:

Some people like to fantasize, but Comer has no evidence, it's bullshit.

Author: Malcolm

Date: Saturday, June 17th, 2023 at 2:01 AM

Title: Re: POTUS 2024 part 2

Content:

conebeckham said:

Kennedy will not get the nomination.

Sādhaka said:

He's gaining steam:

People are starting to wake up to corporatocracy

Malcolm wrote:

RFK has no solutions for eliminating oligarchy. The only solution is to tax billionaires out of existence. Anything short of this is not a serious proposal.

Author: Malcolm

Date: Saturday, June 17th, 2023 at 5:27 AM

Title: Re: Western Philosophy and emptiness

Content:

stong gzugs said:

And I'd of course love to see all the Indian commentators who took him seriously, aside from Jayānanda, who I already mentioned. Anybody in his lifetime comment on his work? Anybody a decade after? A century, two centuries, after?

Malcolm wrote:

Atisha took Candra very seriously.

Author: Malcolm

Date: Saturday, June 17th, 2023 at 5:35 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Taxes are part of it, but for the oligarchs, it just results in capital flight with government complicity. In the UK, the remaining dukes maintain their wealth by shifting it off-shore or handing it onto their heirs in trusts, the government is complicit and stands by and lets this happen, while taxes for everyone else shoot through the roof. The issue corporatocracy-speaking is collusion and corruption between government and corporations. Dismantling the Military and Medical Industrial Complexes will require the development of oversight mechanisms and transparency. I don't really think a president can dismantle things in one or two terms, but he can change the way we think about what government does in the way FDR fundamentally transformed the US.

Malcolm wrote:

RFK is not a credible person who can begin such a process.

However, the first thing that needs to be done is to overturn Citizens United, outlaw PACs, etc., corporate lobbying, and so on.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 2:36 AM

Title: Re: How can a leftist be a Buddhist?

Content:

not_z said:

The 84 mahasiddhas would be beyond left or right. They would act in ways which would upset you just as much.

Sādhaka said:

Well I'm actually all over the map on political and social issues. Conservative in some areas, liberal in others, and moderate in some others.

Like OP here, I'm just always a bit puzzled as to how so many western Buddhists are leftists. Referring back to some of the truths written in DNS and Natusake's posts on the

first page of this thread, you'd think that there would be more variation among western Buddhists in their political and social views, instead of seemingly 70%+ leaning so far left

Malcolm wrote:

If you examine the Ratnavali, for example, you will discover that Nāgārjuna recommended universal health care, eliminating capital punishment, etc. The Buddha himself advocated for socially liberal policies—indeed, Buddha probably invented CRT when he castigated the varna system as a form of structural racism in Indian society, admitted women to the ordained Sangha and so on. In response, Buddhism met with strongest resistance from the Conservative element of Indian society, brahmins, who followed the Laws of Manu, etc. Thus, it is really no surprise whatsoever that Buddhism is popular amongst Liberals. Buddhism is not popular with the Left however, who generally follow some sort of materialist leanings, a hang over from Marx.

Thus, Buddhism is an inherently liberal doctrine, unlike Christianity, Islam, Hinduism, Confucism, Taoism, and so on. As Aryadeva points out, kings are fools.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 2:50 AM

Title: Re: POTUS 2024 part 2

Content:

Malcolm wrote:

....

RFK has no solutions for eliminating oligarchy. The only solution is to tax billionaires out of existence. Anything short of this is not a serious proposal.

ject said:

WOW!

Obliterating a group of people, via excessive taxation (literally robbing them), just because they took risks, built companies that create jobs and produce products you use and/or need directly or indirectly? out of your country?

Malcolm wrote:

Umm, no, what you are saying is bullshit.

Taxation is not "robbing" people. In fact, during the period of the strongest economic growth in the US, the marginal tax rate for the wealthiest was, in 2020 dollars, 91% over 2 million in income. If you can't live on 2 million dollars a year, you are a total loser. This rate encouraged business growth.

When you account for all taxes, as professors Emmanuel Saez and Gabriel Zucman did in their book, "The Triumph of Injustice," the overall tax system in America is nearly flat, and the 400 taxpayers at the very top — billionaires, that is — pay the lowest overall rate.

It was factual, not “demagoguery,” as some have charged, for President Biden to say that billionaires pay lower tax rates than their secretaries.

No, America doesn't drain the affluent. But the highly affluent — particularly, the top 1 percent — sure are draining the rest of us.

<https://thehill.com/opinion/finance/3894233-how-america-actually-taxes-the-affluent/#:~:text=Because%20the%20top%201%20percent,%27re%20getting%20%E2%80%9Csoaked.>”

If 400 people want to leave the US, that's fine with me. The rest of us will do quite ok.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 2:54 AM

Title: Re: POTUS 2024 part 2

Content:

ject said:

USD has lost 123.73% in same period - 100 USD in 1991 is equivalent to 223.73 in 2023. The value of US was more than halved by just average annual 2.55% inflation.

Malcolm wrote:

Tell me you don't understand inflation without telling me you do not understand inflation:

The dollar had an average inflation rate of 1.44% per year between 1801 and today, producing a cumulative price increase of 2,294.70%. This means that today's prices are 23.95 times as high as average prices since 1801, according to the Bureau of Labor Statistics consumer price index.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 3:26 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Yeah, realistically, it won't happen. He has been calling it a "peaceful revolution," but he's likely to meet the same fate as his uncle if he tried that. But optimism has its benefits long-run (it's something that used to set the US apart from the rest of the world), and he'll at least raise awareness of these issues.

Malcolm wrote:

The former guy proved that the world was not ready for "peace." The minute he went about dismantling 75 years of diplomatic consensus, that was when the world started to move out of balance. Of course we can discuss the travesty of Iraq, Obama's timidity with respect to Syria and Russia, etc. But the present state of affairs is a direct result of

TFG's incompetence in governance and affection for dictators. Thankfully, Biden, drawing on his 45 years in the house, senate, and time as VP, was able to reforge NATO, and because of Putin's folly, made it even stronger. Under his guidance, the US economy is very strong, inflation is under control, there are massive infrastructure projects all over the US, etc.

RFK has absolutely no experience in government, believes in strange things like 5G being an existential threat to everything, etc. The problem with Kennedy is not that he is completely crazy—he has worked for many things I believe strongly, indigenous rights, and so on. The problem with the guy is that he does not have an evidence-based view of many things. He has zero understanding of the Ukraine situation, thinks vaccines cause autism, etc. The list of bad ideas to which he is addicted is rather lengthy. Basically, the dude is a casualty of 1960's.

Finally, the idea that JFK was iced by the CIA is complete bollocks, just laughable, and the idea that if elected, he would suffer the same fate, equally febrile.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 4:47 AM

Title: Re: Western Philosophy and emptiness

Content:

MiphamFan said:

Almogi interprets Rongzom, as understanding that Buddhas have no jnana at all.

stong gzugs said:

Thanks for sharing! Looks like a neat read.

Malcolm wrote:

Atisha took Candra very seriously.

stong gzugs said:

And how many centuries after Cāndrakīrti was Atisha? I don't know why you won't just concede the fact that Cāndrakīrti was not taken seriously in India for centuries after his death and that the prominence the rangtongpas ascribe to him is largely a byproduct of Tibetan polemics and politics.

Malcolm wrote:

Absence of evidence is not evidence of absence.

Secondly, we know that Candra created some discomfort in the Madhyamaka community, since 8th century authors like Jñānagarbha, as well as the translators of the Santipa's 11th century Madhyamakālaṃkāra, complain about him, committed as they were to syllogistic arguments about emptiness, arguments that Candra shows are not the intention of Nāgārjuna, since the latter exclusively uses consequences and not formal syllogisms. And then there is the famous debate between Candrakīrti and Candragomin.

In reality, Candra is just defending Buddhapalita against Bhavaviveka's criticism that the latter merely used a simple consequence, rather than formal negation, to refute the Samkhya assertion that effects exist in causes. Since Candra is merely defending Buddhapalita, this may account for a lack of commentarial interest, as Candra is just doing mop-up work, and establishing the final Madhyamaka view by resorting to many citations, which Buddhapalita uses sparingly. And it is not the case he was unknown in the 8th century, for example his *Yuktiṣaṣṭikāvṛtti* was translated by Jinamitra, Dānaśīla, Śīlendrabodhi, and Ye-shes-sde

stong gzugs said:

And, yes, still waiting on those plentiful quotes from Cāndrakīrti that patch the gaping holes in his views...

Malcolm wrote:

The Buddha's experience of gnosis is greatly detailed in the PP sūtras, there is no reason for Candra to extensively comment on it. However he says things like:

"Since [a buddha's] mind is unimpeded with respect to everything, it is called "all knowing (sarvajñāna)."

I mean, what else could one possibly need to know about the experience of a buddha?

Candra's main interest is eliminating wrong views among Buddhists—that's the point of Madhyamaka anyway.

In any case, he discusses gnosis in his *Yuktiṣaṣṭikāvṛtti* a bit more than in his other texts, apart from the MAV commentary (where there are 18 references to all-knowledge, 107 references to gnosis (jñāna) of various kinds, and so on). An essential component of nondual gnosis for Candra is compassion, etc.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 7:11 AM

Title: Re: How can a leftist be a Buddhist?

Content:

natusake said:

No comments on the reference to Mises? His contributions to economics are at least as important, if not more important, than Hayek's.

The approach to competition today and the one Hayek speaks about here do not differ in essentials. If you're not going to read the article I referenced, then why did you even ask? Hayek's argument applies even more strikingly to mathematical economics today.

In actual fact, you cannot do most of what is important in economics with mathematics.

PeterC said:

That last sentence makes it pretty clear that I'm wasting my time with this discussion.

Of course I've read Hayek, but these days he's more likely to be taught in a history of philosophy course than in an economics course. If you were familiar with modern economics you would not be pulling out half-century-old arguments about the weakness of perfect competition as a model as if this was some sort of great revelation.

natusake said:

And economics courses today are the worse off because of that. As I said, Hayek's arguments apply even more strongly to attempts to do economics with mathematics. You can ignore that, but ignoring it doesn't refute it.

Malcolm wrote:

As far as political economy goes, Hayek's Road to Serfdom certainly has a compelling argument against total central planning of economies, but even he softened with respect to social welfare programs, etc. On the other hand, his commitment to the "small state," as Milanovich points out, requires proto-communist policies.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 8:03 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Yeah, realistically, it won't happen. He has been calling it a "peaceful revolution," but he's likely to meet the same fate as his uncle if he tried that. But optimism has its benefits long-run (it's something that used to set the US apart from the rest of the world), and he'll at least raise awareness of these issues.

Malcolm wrote:

The former guy proved that the world was not ready for "peace." The minute he went about dismantling 75 years of diplomatic consensus, that was when the world started to move out of balance. Of course we can discuss the travesty of Iraq, Obama's timidity with respect to Syria and Russia, etc. But the present state of affairs is a direct result of TFG's incompetence in governance and affection for dictators. Thankfully, Biden, drawing on his 45 years in the house, senate, and time as VP, was able to reforge NATO, and because of Putin's folly, made it even stronger. Under his guidance, the US economy is very strong, inflation is under control, there are massive infrastructure projects all over the US, etc.

RFK has absolutely no experience in government, believes in strange things like 5G being an existential threat to everything, etc. The problem with Kennedy is not that he is

completely crazy—he has worked for many things I believe strongly, indigenous rights, and so on. The problem with the guy is that he does not have an evidence-based view of many things. He has zero understanding of the Ukraine situation, thinks vaccines cause autism, etc. The list of bad ideas to which he is addicted is rather lengthy. Basically, the dude is a casualty of 1960's.

Finally, the idea that JFK was iced by the CIA is complete bollocks, just laughable, and the idea that if elected, he would suffer the same fate, equally febrile.

Zhen Li said:

So magic bullet, the mob, or lone gunman?

As for RFK Jr's POVs, they're shared by a large number of the population for various reasons. I don't expect the hardcore Bidenites to consider them.

Malcolm wrote:

A significant portion of the population believes, against empirical evidence, that 2020 was stolen. A significant portion of the population believes in Qanon. That a number of people believe batshit crazy things is irrelevant. RFK is unelectable.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 10:18 AM

Title: Re: How can a leftist be a Buddhist?

Content:

natusake said:

In other words, complete free-market capitalism, while certainly not being perfect, is the only game in town. Capitalism, alone.

Malcolm wrote:

Milanovich disagrees. Libertarianism of the Mises variety ultimately leads to this:

The more economic and political power in liberal capitalism become united, the more liberal capitalism becomes plutocratic and comes to resemble political capitalism. In the latter, political control is the way to acquire economic benefits; in plutocratic, formerly liberal, capitalism, economic power is used to conquer politics. The end point of the two systems becomes the same: unification and persistence of the elites.

Elites may also believe that they are able to run society more effectively by using the technocratic toolkit of political capitalism. A transition toward political capitalism could be boosted if young people became increasingly disenchanted by mainstream parties that follow more or less the same policies, and consequently lost hope that democratic processes could lead to meaningful change. The objective of political capitalism is to take politics out of people's minds, which can be more easily done when disenchantment and lack of interest in democratic politics are high.

Mises, Hayek, Rawls, etc., were unequipped to imagine political capitalism; they

imagined, wrongly, that capitalism and democracy were coterminous. Demonstrably, they are not.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 12:32 PM

Title: Re: The Great Debate on Quitting Smoking

Content:

Malcolm wrote:

Just stop. It's not hard.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 8:04 PM

Title: Re: How can a leftist be a Buddhist?

Content:

natusake said:

In other words, complete free-market capitalism, while certainly not being perfect, is the only game in town. Capitalism, alone.

Malcolm wrote:

Milanovic disagrees. Libertarianism of the Mises variety ultimately leads to this:

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Mises, Hayek, Rawls, etc., were unequipped to imagine political capitalism; they imagined, wrongly, that capitalism and democracy were coterminous. Demonstrably, they are not.

natusake said:

Even if Milanovich is correct, I can hardly see this as a worse situation than the inevitable road to socialism that Mises amply proves interventionism to lead us....

But I cannot imagine that Milanovich could possibly be describing what he sees as politics in the present day. Modern politics undoubtedly is a result of the unopposed

support for government intervention in the economy, not due to laissez-faire.

Malcolm wrote:

There is no longer a road to “socialism” anywhere. And yes, he is describing modern political economy. You need to get with it and cease relying on the outdated views of political economists of the past. Milanovich goes over their errors and their inability to predict the rise of political capitalism. Like most libertarians, you’ve betrayed your hand by admitting that “rule by elites” isn’t that bad. That’s the “proto-communist policies” Milanovich points out is a result of the libertarian small state. Nozick too is smart, but not that smart.

You better read Milanovic’s two books, the first on globalism, the second, Capitalism, Alone. He concludes the latter book with this final paragraph:

If liberal capitalism were to evolve toward political capitalism, it would display all or most of the features that I discussed in Chapter 3. A very effective management of the economy would be required to produce the relatively high growth rates that would keep the population satisfied; an efficient bureaucracy would be needed to implement such measures; and there would be an increase in intrinsic corruption that can always, in the long term, present a threat to the survival of a regime.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 8:13 PM

Title: Re: POTUS 2024 part 2

Content:

MiphamFan said:

I see various western commentators talking about the Singapore model as something to be lauded, these people have no experience living here.

Malcolm wrote:

Model Political Capitalism.

Author: Malcolm

Date: Sunday, June 18th, 2023 at 10:31 PM

Title: Re: No guru, no dzogchen?

Content:

ject said:

I do not sing and I cant keep a tune. LOL. Trust me, you do not want to hear me "sing". You will have a mild case of PTSD. and I would feel like an idiot. So, no singing.

Malcolm wrote:

If you have a voice, you can sing. Eventually, the knots in your throat cakra will loosen, if you practice mantras like SOV, Vajraguru, etc.

Author: Malcolm

Date: Monday, June 19th, 2023 at 2:30 AM

Title: Re: Sukkhasiddhi Foundation

Content:

BareBones said:

Can anyone vouch for the authenticity of the lamas running this organization, their quality of their teachings, etc? They offer what appears to be a comprehensive and well-structured Shangpa curriculum, but there is a significant price tag attached and I figure it's wise to ask around a bit before buying investigating further.

<https://www.sukhasiddhi.org>

Malcolm wrote:

Yes, I have met two of them—Lama Palden Drolma and Lama Dondrup—as well as having interacted with Lama Drupgyu, who is also a member of Tsadra.

They are totally legit.

Author: Malcolm

Date: Monday, June 19th, 2023 at 3:35 AM

Title: Re: How can a leftist be a Buddhist?

Content:

natusake said:

Looking at the book myself, I can't help but feel you have grossly mischaracterized Milanovic's argument. Political capitalism is a term he gets from Max Weber, who described a "politically motivated capitalism" (incidentally, Max Weber and Ludwig von Mises were contemporaries and friends; Mises would have been quite aware of this idea). Milanovic raises this idea after he questions why it is that liberals were unable to predict the world wars, and the following trends in socioeconomic development.

Malcolm wrote:

Political capitalism is a term he uses to describe the capitalism which grew out of communism in underdeveloped nations.

natusake said:

Milanovic called what followed political capitalism, and Mises calls it interventionism and socialism. They are different words, but the meaning is the same. You should read Omnipotent Government, it fully anticipated what Milanovic calls political capitalism.

Malcolm wrote:

No, you are incorrect.

natusake said:

The proof of this is that Milanovic's two paradigmatic examples of political capitalism are China and Vietnam. This is very interesting, these were certainly not the laissez-faire societies that you alleged political capitalism to emerge from.

Malcolm wrote:

I did not make that assertion.

natusake said:

The paragraph you quote is further proof that Milanovic is talking about capitalism under an interventionist regime, which is exactly what I'm criticizing. In a liberal society, there is no such thing as 'management' of the economy to 'produce high growth rates'.

Malcolm wrote:

He is talking about Singapore, etc. Political capitalism is precisely not liberal.

natusake said:

Having looked at these sections of the book, I am not convinced by any means that Milanovic is directing his statements to libertarians as you describe. Milanovic is describing the capitalism under an interventionist regime; in this respect, his argument is more of a confirmation of Mises' argument against interventionism than anything.

Malcolm wrote:

You are not paying attention:

Libertarian utopia of a small state can be reached only through protocommunist policies

Milanovic, Branko. Capitalism, Alone (p. 46). Harvard University Press. Kindle Edition.

natusake said:

All modern-day political trends are a result of interventionist and socialist ideologies. Milanovic's descriptions of political capitalism are descriptions of society that has fell under anti-liberal ideas opposing capitalism and the free market.

Malcolm wrote:

Again, you are not paying attention:

It is precisely in the neglected history of the Third World that we shall find the place of communism within global history. I shall argue that communism is a social system that enabled backward and colonized societies to abolish feudalism, regain economic and political independence, and build indigenous capitalism.

Milanovic, Branko. Capitalism, Alone (p. 75). Harvard University Press. Kindle Edition.

natusake said:

They do not apply to a society where the notion of government regulation of an economy is out of the question. In such a society, businesses have no incentive to become involved in politics because there is no way to benefit by regulatory capture.

Malcolm wrote:

Businesses have every incentive to become involved in politics precisely because the role of government is principally to protect markets and keep them functioning well.

natusake said:

Democracy is incompatible with regulation of the market.

Malcolm wrote:

All markets have always been regulated. The central role of government, as mentioned above, is the regulation and protection of markets. Markets are idiots, they are not intelligent, and this is demonstrably shown time and again:

Liberal writers like Spencer and Sumner, Mises and Lippmann offer an account of the double movement substantially similar to our own, but they put an entirely different interpretation on it. While in our view the concept of a self-regulating market was utopian, and its progress was stopped by the realistic self-protection of society, in their view all protectionism was a mistake due to impatience, greed, and shortsightedness, but for which the market would have resolved its difficulties. The question as to which of these two views is correct is perhaps the most important problem of recent social history, involving as it does no less than a decision on the claim of economic liberalism to be the basic organizing principle in society. Before we turn to the testimony of the facts, a more precise formulation of the issue is needed.

Polanyi, Karl. The Great Transformation (p. 148). Beacon Press. Kindle Edition.

And:

Finally, the behavior of liberals themselves proved that the maintenance of freedom of trade—in our terms, of a self-regulating market—far from excluding intervention, in effect, demanded such action, and that liberals themselves regularly called for compulsory action on the part of the state as in the case of trade union law and anti-trust laws. Thus nothing could be more decisive than the evidence of history as to which of the two contending interpretations of the double movement was correct: that of the economic liberal who maintained that his policy never had a chance, but was strangled by shortsighted trade unionists, Marxist intellectuals, greedy manufacturers, and reactionary landlords; or that of his critics, who can point to the universal “collectivist” reaction against the expansion of market economy in the second half of the nineteenth century as conclusive proof of the peril to society inherent in the utopian principle of a self-regulating market.

Polanyi, Karl. The Great Transformation (p. 157). Beacon Press. Kindle Edition.

Author: Malcolm

Date: Monday, June 19th, 2023 at 4:44 AM

Title: Re: How can a leftist be a Buddhist?

Content:

natusake said:

Milanovic raises this idea with the assumption that a policy goal of a liberal state is to reduce income inequality. That is complete nonsense, but it's common nonsense to be sure. In context, he is talking about modest forms of redistribution. It has nothing to do with a state 'run by elites', that you implied I support (which, by the way, I never claimed was 'not that bad', as you accused).

Malcolm wrote:

Read your own post.

natusake said:

There are two uses of the word "libertarianism" in the whole book. He hardly directs his attention enough to libertarianism to analyze much of it at all.

Malcolm wrote:

That's because, like communism, it is a discredited economic religion.

natusake said:

Markets do not need protection or help functioning other than the protection of private property and of contract. But these protections offer no special privilege and there is no way to get an advantage over a competitor on these grounds alone. The interests a business has in politics in a liberal society do not differ in any way than the interests that anyone else has in politics, as with all individuals and groups in a liberal society.

Malcolm wrote:

So you agree, just as individuals need protection, agents in the market such as corporations need protections, and it is precisely those protections which regulate markets—for example, heroin, cocaine, military grade weapons, etc. And you also agree that as persons, corporations participate in the political process for their own benefits, regardless of who may be injured by it.

natusake said:

In contrast, when people accept that government must regulate markets that there emerges the possibility of special interests for certain groups of people and of businesses over others because regulation always has discriminatory effects for different people. Then, businesses become very interested, because legislation has the power to drastically effect profits.

Malcolm wrote:

And absence of regulation has the effect of discriminating against other people.

natusake said:

Thus, democracy has always been in danger.

Malcolm wrote:

Silly.

natusake said:

Markets are idiots, they are not intelligent, and this is demonstrably shown time and again:

Markets are neither idiots nor intelligent. They do not think, and they have no will of their own. They are simply the result of people's intentional cooperation under the division of labor.

Malcolm wrote:

If you are naive, sure.

natusake said:

Polanyi goes no farther than to show with these statements that anti-liberal sentiments were historically in existence. Whether they were based on valid objections to the economy or not is not demonstrated. As it happens, these anti-liberal policies - including those Polanyi claims that some liberals advocated - were based on gross misunderstandings of capitalism and lame attempts to justify special privileges for certain groups. A politically successful movement contra to some policy, liberal or otherwise, is not proof of the correctness of this movement. For that, you need to do an economic analysis, and in that field Polanyi's is quite lacking.

Malcolm wrote:

So you admit that the free-market experiment, aka Globalization, circa 1995-2015, which has largely lost its head of steam, is not proof of the correctness of your theories, since what Polanyi points out is that time and again, societies reject absolute free-marketizing, which you naively advocate.

Author: Malcolm

Date: Monday, June 19th, 2023 at 12:42 PM

Title: Re: How can a leftist be a Buddhist?

Content:

natusake said:

The proof of the correctness of his theories is borne out by the validity of his reasoning and the prescience with which these valid theories equipped him.

Malcolm wrote:

You sound like a Marxist, and are as equally wrong.

Author: Malcolm

Date: Monday, June 19th, 2023 at 9:33 PM

Title: Re: Western Philosophy and emptiness

Content:

Kai lord said:

Mi-pham attempts to interpret Rong-zom-pa's statements in which he unquestionably maintains that gnosis does not exist at the stage of a buddha as only referring to gnosis that had been generated on the path but not to gnosis as such, for Rong-zom-pa, Mi-pham argues, is an expounder of rDzogs-chen, a system in which what is called 'self-occurring gnosis' (rang byung gi ye shes: svayambhūjñāna) features prominently. Nonetheless, from my examination of Rong-zom-pa's discussions of the whole issue, it has become evident that he did indeed deny the existence of any cognitive element whatsoever at the stage of a buddha, the sole constituent of Buddhahood being for him the purified dharmadhātu. Although he alludes to self-occurring gnosis on numerous occasions in his works, there is a salient difference between his and Mi-pham's understanding of the term: for Mi-pham self-occurring gnosis is something cognitive, whereas for Rong-zom-pa, who equates it with the dharmadhātu, it is not. Rong-zom-pa, however, does not deny that a buddha's gnosis, as mere appearance, manifests to those who have not yet attained release and thus have not yet eliminated all their delusions. A buddha, on the other hand, whose delusions have been completely exhausted, does not possess such gnosis. Interesting to read that Mipham's position on Jnana Dharmakaya is closer to Gelug than expected.

Malcolm wrote:

I would not be so hasty. Mipham's commentary on the Cultivation of Bodhicitta, when discussing the nonexistence of buddhahood, states:

[Root] Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

[Commentary] Since the awakening of the sugata does not exist, his magical apparition, while a false appearance, appears to the deluded, similar to an illusion.

[Root] Likewise, the pure pristine consciousnesses that are a stream of utter virtue and the arising of their perceptions of the dharmadhātu itself are to be investigated. Because the vajra has no basis and mutual existence [is not established], the nature is similar; and as there is no partiality for those [pure pristine consciousnesses] — the dharmadhātu, the vajra, and the pinnacle— there are no moments.

[Commentary] Likewise, when those nonconceptual, pure gnoses that are a stream of limitless roots of utter virtue and the unmistakable dharmadhātu that gives rise to the perceptions of those gnoses are analytically investigated, they are not established. In this way, because the basis or cause of that vajra, nonconceptual gnosis, does not exist in the mind, there is also no resultant gnosis. Therefore, since their mutual existence is not established, they become similar in every respect to the nature of the mind that is not established and are the same. The assertion of the Vijñāptivadins that gnosis is ultimate is also not established. The vajra-like gnosis that realizes the dharmadhātu is the pinnacle of all gnosis. Since they do not perceive any partiality at all, those gnoses are not momentary."

And:

[Root] The root of pure virtue [is similar to] a reflection. Since [the root of pure virtue] does not exist, mundane gnosis also does not exist.

[Commentary] The root of the pure virtue of the three wheels is similar to a reflection. Since [the root of pure virtue] does not truly exist, the pure, mundane gnosis which depends on that also does not exist.

Also Rongzom's view of this depends on Mañjuśrīmitra, as does Longchenpa's view, as well as being one more point which shows that gzhan stong is not compatible with Dzogchen teachings.

Author: Malcolm

Date: Monday, June 19th, 2023 at 9:52 PM

Title: Re: Why so gray?

Content:

Zoey85 said:

this latest trend in claiming someone must be emotionally stable to even begin to practice...

Malcolm wrote:

Follow the money.

Author: Malcolm

Date: Monday, June 19th, 2023 at 9:59 PM

Title: Re: Why so gray?

Content:

Zoey85 said:

Although this is a very popular view among practitioners these days, it's a false one. I've met plenty of people with severe mental health diagnoses who have done very well in

the dharma without *first* becoming the sort of person others want to hang out with because they are 'tolerably balanced'. How stable do you think Milarepa's mental health was when he murdered all of those folks? Do you think he worked with a clinical psychologist prior to meeting Marpa and spending his life in practice and realizing buddhahood? Of course it's not a bad thing to practice dharma simultaneously with being in therapy (since developing intelligence about the thought/emotional patterns which go along with mental health issues is extremely helpful) but getting years of therapy prior to beginning the path is not necessary.

stoneinfofocus said:

It's not necessary, but it's pretty obvious that someone whose life is in shambles is going to have a pretty hard time focusing on Dharma. It was much harder to practice as a clinically depressed person with no income; pretty much all my energy was spent on that, whether I wanted it to be or not. Some people are lucky if they can get out of bed to shower, let alone even think about Dharma.

Not that it can't help people with problems, of course it can.

Zoey85 said:

Yes, thank you. I too have been in that position. I'm not making claims that it's easy to practice dharma when clinically depressed, I'm just saying that people who say that someone who is in that state first needs to get in to therapy/fix themselves to some arbitrary extent before engaging dharma practice (ie, looking at one's own mind) is mistaken.

Malcolm wrote:

Generally, they should first change their conduct, do more yoga, move more, etc.; then look at their diet, stimulants intake, etc. If all else fails, they should do "shroom" therapy. Much less expensive and more beneficial the SSRI's, etc. In the meantime, they should practice merit-generating activities in particular, if they find it difficult to sit, and so on.

Author: Malcolm

Date: Monday, June 19th, 2023 at 10:04 PM

Title: Re: Why so gray?

Content:

PadmaVonSamba said:

You mentioned Milarepa's mental stability, so I guess it's whatever you were referring to. Not being into murdering people (as Milarepa was) is a good start I suppose.

Zoey85 said:

And yet he was one of the few who realized buddhahood in one life, go figure...

So since we aren't even mass murderers like he was then I guess we're all in pretty good shape!

Malcolm wrote:

I think we can take the information written down in a Tibetan novel 500 years after Milarepa lived with a large grain of salt. While it is true that Mila indeed trained in hail-making rites connected with Rahula, etc., his earliest hagiographies make no mention his murdering his relatives, and so on, and most of the other details which Gampopa set down are ignored or reversed in the standard hagiography written by Tsang Nyon Heruka.

Author: Malcolm

Date: Monday, June 19th, 2023 at 10:16 PM

Title: Re: Why so gray?

Content:

Zoey85 said:

And yet he was one of the few who realized buddhahood in one life, go figure...

So since we aren't even mass murderers like he was then I guess we're all in pretty good shape!

Malcolm wrote:

I think we can take the information written down in a Tibetan novel 500 years after Milarepa lived with a large grain of salt. While it is true that Mila indeed trained in hail-making rites connected with Rahula, etc., his earliest hagiographies make no mention his murdering his relatives, and so on, and most of the other details which Gampopa set down are ignored or reversed in the standard hagiography written by Tsang Nyon Heruka.

Zoey85 said:

Too bad, it made for a great story.

Malcolm wrote:

You might want to read Peter Alan Roberts book on Rechungpa, all the details are there.

Zoey85 said:

My point was just that the worst of the worst of us can still become fully realized in this life if we have extremely strong devotion to the dharma.

Malcolm wrote:

Indeed, there is Angulimala, the original "When you meet the Buddha in the road, kill him" guy.

Author: Malcolm

Date: Monday, June 19th, 2023 at 10:21 PM

Title: Re: Damngak Dzod - Treasury of Precious Instructions 2024

Content:

Kai lord said:

If I'm not wrong, this treasury only contains the wang, lungs and instructions of kama Nyingma lineages.

Malcolm wrote:

It contains the empowerment of the Lama Yangtig.

Kai lord said:

rinchen terdzo which contains wangs, lungs and instructions of all terma lineages prior to 20th century.

Malcolm wrote:

Not even close. It contains the ones Kongtrul judged the most important, based on Guru Tashi's 108 tertons.

Author: Malcolm

Date: Monday, June 19th, 2023 at 11:55 PM

Title: Re: AI Dharma Translation

Content:

Sādhaka said:

It's tempting to want to hope that A.I. can get to the point of translating important texts for us; but at the end of the day, I have strong doubts that it could ever overstand nuances that only human or Buddhist rather (blo) intelligence could bring.

Malcolm wrote:

I don't think that AI will be useful in directly translating Tibetan Dharma texts anytime soon.

jet.uryen said:

now, the question is, ¿does wylie system have defects? ¿which are those? your answers will be of immense use.

Punya said:

Joanna Bialek critiqued the Wylie system in her article

Towards a standardisation of Tibetan transliteration for textual studies in 2020. The article references earlier critiques.

Malcolm wrote:

And offered literally nothing useful to replace it.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 12:00 AM

Title: Re: Back in the USA II

Content:

Unknown said:

today is Juneteenth, the annual commemoration of the end of slavery in the United States. we can all agree that's a pretty damned good reason for a holiday, right?

well, actually, since we live in the dumbest f**king country in the universe, we can't all agree that the end of slavery is a good reason for a holiday.

Malcolm wrote:

https://www.jefftiedrich.com/p/its-juneteenth-and-neo-nazis-are?utm_source=substack&utm_medium=email

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 12:25 AM

Title: Re: Longchenpa's Extant Praises

Content:

ThreeVows said:

...for instance Mipham Rinpoche mentions Brahma, Vishnu, and Shiva in his longer Tashi prayer, and in the commentary he discusses that they are basically manifestations of the three lords (Avalokiteshvara, Manjushri, and Vajrapani)

Sādhaka said:

Respectively?

Malcolm wrote:

No:

Brahma is an emanation of Mañjuśrī

Viṣṇu is an emanation of Vajrapāṇi

Shiva is an emanation of Avalokiteśvara

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 12:47 AM

Title: Re: Why so gray?

Content:

Lingpupa said:

I think it's a mistake for dharma centres or teachers to think that, just because the dharma is so "good", they are equipped to cope with - or even solve - that kind of problem.

Malcolm wrote:

Well, it never prevented Khampas from regularly murdering one another, or even famous teachers, so you might have a point.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 1:51 AM

Title: Re: AI Dharma Translation

Content:

Sādhaka said:

Now I've heard that old Tibetan actually pronounced Wylie the way that it's spelled. For example: Lodro was actually pronounced as blo gros, with the 's' and 'b' sound and everything. Any truth to that?

Malcolm wrote:

People speculate that because Ladakhis pronounce everything, that this is how old Tibetan was pronounced. I have not read Nathan Hill's reconstruction of old Tibetan phonemics, but its also a subject that is not very interesting to me personally.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 2:02 AM

Title: Re: ChNN and formal trekchö practice

Content:

heart said:

Did you read it? It is a lot like a commentary of Longsal Trechö. Meaning a quote from the Longsal Trechö and then a comment by Rinpoche supported by quotes from other sources. Not very different from the Longsal Tögal.

Malcolm wrote:

Once you get to the direction intro, section 1.4 in three words section, form pg. 285, onward, it is pretty much the same as the Longsal Tregcho commentary.

Otherwise, the structure of the book is quite similar to topic 8 in Buddhahood, Tshigdon mDzod, etc.,

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 2:26 AM

Title: Re: AI Dharma Translation

Content:

kurt.keutzer said:

Unfortunately, our current system is too computationally expensive to make widely available. Moreover, many have come forward with "AI ethics" concerns that it would

not be in service of the dharma to make these translation tools available. This all needs to be sorted out.

Malcolm wrote:

Hi Kurt:

The main issue, as I see it at present, is editing machine-generated texts, reviewing them for sense, idiom, etc. For Tibetan especially, given the huge amount of homophony and scarcity of synonyms, Tibetan texts would need more oversight in the short term. I am sure eventually however, machine-generated translations will become normative.

We use machines for generating prayers, I don't see any real ethical concerns with dharma translations in this respect.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 3:57 AM

Title: Re: AI Dharma Translation

Content:

Malcolm wrote:

We use machines for generating prayers

Sādhaka said:

Wait what?

Bristollad said:

Prayer wheels, perhaps? At least, that's what comes to my mind.

Malcolm wrote:

As well as recordings, etc.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 4:13 AM

Title: Re: Damngak Dzod - Treasury of Precious Instructions 2024

Content:

Malcolm wrote:

Not even close. It contains the ones Kongtrul judged the most important, based on Guru Tashi's 108 tertons.

Kai lord said:

If thats the case

Malcolm wrote:

It is.

Kai lord said:

and since Jamgon vowed to preserve all teachings from the minor and major lineage cycles, (even going to the extent of receiving empowerments/transmissions from practitioners of unknown credence just to save their lineage from extinction) Where were the rest of teachings/instructions from the hundreds of minor terma cycles kept and preserved outside the five treasuries ?

Malcolm wrote:

Kongtrul mostly took representative samples. But there are many terma cycles where not even representative samples were taken. For example, the terms of Nyima Drakpa were deliberately excluded by Kongtrul because of the conflict that emerged between Nyima Drakpa and Yongye Migyur Dorje in the 17th century.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 7:17 AM

Title: Re: Damngak Dzod - Treasury of Precious Instructions 2024

Content:

Kai lord said:

If I'm not wrong, this treasury only contains the wang, lungs and instructions of kama Nyingma lineages.

Malcolm wrote:

It contains the empowerment of the Lama Yangtig.

Kai lord said:

rinchen terdzo which contains wangs, lungs and instructions of all terma lineages prior to 20th century.

Malcolm wrote:

Not even close. It contains the ones Kongtrul judged the most important, based on Guru Tashi's 108 tertons.

conebeckham said:

Let's not forget Jamyang Khyentse's influence as well. He was in large part the impetus for all the treasures Kongtrul compiled, and also had direct input into what was included. (Not sure about what was excluded.....)

Malcolm wrote:

If you look at the lineage lists, most of what's in the RT does not come from JKW.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 8:28 AM

Title: Re: ChNN and formal trekchö practice

Content:

PeterC said:

What is that last picture showing? (I haven't got my copy yet...)

Malcolm wrote:

Lineage chart from Jigme Lingpa.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 10:15 AM

Title: Re: Why so gray?

Content:

Zoey85 said:

Yes, thank you. I too have been in that position. I'm not making claims that it's easy to practice dharma when clinically depressed, I'm just saying that people who say that someone who is in that state first needs to get in to therapy/fix themselves to some arbitrary extent before engaging dharma practice (ie, looking at one's own mind) is mistaken.

Malcolm wrote:

Generally, they should first change their conduct, do more yoga, move more, etc.; then look at their diet, stimulants intake, etc. If all else fails, they should do "shroom" therapy. Much less expensive and more beneficial the SSRI's, etc. In the meantime, they should practice merit-generating activities in particular, if they find it difficult to sit, and so on.

Giovanni said:

Just a word to say that there alternatives to both mushrooms and SSRI's which require no ingestion at all.

Malcolm wrote:

It depends on the severity of the condition.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 9:41 PM

Title: Re: Damngak Dzod - Treasury of Precious Instructions 2024

Content:

Malcolm wrote:

Kongtrul mostly took representative samples. But there are many terma cycles where not even representative samples were taken. For example, the termas of Nyima Drakpa were deliberately excluded by Kongtrul because of the conflict that emerged between Nyima Drakpa and Yongye Migyur Dorje in the 17th century.

Kai lord said:

So in the real historical account, some termas were lost forever and Kongtrul intentionally let that happen.....

Malcolm wrote:

Not really, the lineage for many of theses excluded termas still exist. There is a massive collection of termas, which is much more exhaustive than the RT, which one can find on BDRC.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 9:49 PM

Title: Re: Why so gray?

Content:

nyamlae said:

Again, I'm not talking about mental health crises, nor am I saying I "expect" people to have specialized training. I never made either of those points.

I'm talking about mental health and accessibility in general, which applies to everyone. It is not an advanced kind of skill. I am simply calling for more dharma teachers and practitioners to actively take on this focus. I'm tired of people debating whether it's feasible -- I know it's feasible, it's a very common skillset in my generation.

Malcolm wrote:

Teaching dharma and being a mental health counselor are very different sorts of tasks, requiring different training and skill sets. Quite frankly, while ministerial duties do come along with being a dharma teacher, dharma teachers need to understand boundaries, as well as how to direct people to proper care. We are not marriage counselors, therapists, etc., unless we are professionally trained.

Author: Malcolm

Date: Tuesday, June 20th, 2023 at 11:43 PM

Title: Re: Why so gray?

Content:

nyamlae said:

I am advocating for a general shift in attitudes and increased focus on supporting accessibility in a basic way, both among teachers and in the sangha.

Malcolm wrote:

Accessibility to mental health treatment is a public health issue. If you are suggesting that we should support universal health coverage that includes mental health services, most of us who are counted as dharma teachers already do.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 12:06 AM

Title: Re: Why so gray?

Content:

Zoey85 said:

You read about psychology from good sources, then look at these tendencies in your mind, then understand that others who have these just have them in technicolor. Then you learn what the best methods are to respond to people with varying tendencies. For example, narcissists tend to need to be validated until they can tolerate the experience of not being one-mind. Or borderlines need to be treated with great love and given good boundaries, etc. It takes time to understand, and maybe people don't think it's relevant to dharma, but this is ridiculous. If you said dharma folks don't need to learn about electrical engineering to practice, I would agree. But psychology is just the study of the mind, which is very close to dharma in the sense that we're describing issues that happen as soon as one "deviates" from rigpa.

Malcolm wrote:

The point here is not that psychology irrelevant to the dharma, the point is that dharma teachers tend to make bad psychologists. This is not what we are trained to do.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 12:25 AM

Title: Re: Stoicism: A Pre-Buddhist Path to Inner Peace and Resilience

Content:

Könchok Thrinley said:

I hate these chat GPT posts. What is the point?

Norwegian said:

Fully agreed, 100%.

Malcolm wrote:

Ditto

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 12:50 AM

Title: Re: Longchen Nyingtig opportunity

Content:

yagmort said:

let's see if this work

<https://i.ibb.co/W63P1hX/355133592-10224583623990568-4590438599298440-n.jpg>

same as the topic

<https://www.dharmawheel.net/viewtopic.php?t=42526>

and just to make sure: this event includes Yeshe Lama and/or Thigle Gyachen (still not sure if there are 2 separate empowerments or thigle gyachen wang enables one to practice both thigle gyachen and yeshe lama) ?

Malcolm wrote:

Yes, it will. Complete means complete.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 1:47 AM

Title: Re: Longchen Nyingtig opportunity

Content:

Dawa Ösel said:

Will there be a chance to attend this online?

Malcolm wrote:

No, I don't think so.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 2:04 AM

Title: Re: Why so gray?

Content:

Malcolm wrote:

Is it me, or has this thread seriously veered off topic?

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 4:31 AM

Title: Re: Why so gray?

Content:

Zoey85 said:

Yes, I understand, but then I'm wondering why it shouldn't become part of the training so as to avoid some of the sorts of problems that are being mentioned on this thread (and I'm guessing this isn't the first time this topic has been discussed on DW)?

Malcolm wrote:

None of my teachers are trained therapists, so I am not, and for the same reason I no longer practice Tibetan Medicine with respect to students, I would not want to be the

therapist of one of my students. And as you pointed out already, there are already a lot of shit therapists out there. In any case, I am pretty certain that sincere practice of Dharma will take care of most people's mental woes. If it isn't, such people should see professional help, in my opinion, just as mentally ill people in the past in Tibet would seek the help of Tibetan doctors, etc.

Zoey85 said:

Yes, and was split off into Psychology: you have to be somebody...

Malcolm wrote:

Well, if you have to be somebody to be nobody, that's pretty f**ked up.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 6:55 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

Regardless, wouldn't you agree that it is wonderful and meaningful even if it's only hypothetical that someone with predispositions for schizophrenia could prevent such an illness by receiving and getting the pointing out instructions prior to having their first break?

Malcolm wrote:

In my experience, dealing with delusional people in Dzogchen Community, direct introduction does not prevent pedophilia, stalking, and a number of other mental pathologies, nor does it prevent or ameliorate dissociative identity disorders, borderline disorders, narcissistic disorders, and so on. In some cases, it exacerbates such disorders.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 7:31 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

Regardless, wouldn't you agree that it is wonderful and meaningful even if it's only hypothetical that someone with predispositions for schizophrenia could prevent such an illness by receiving and getting the pointing out instructions prior to having their first break?

Malcolm wrote:

In my experience, dealing with delusional people in Dzogchen Community, direct

introduction does not prevent pedophilia, stalking, and a number of other mental pathologies, nor does it prevent or ameliorate dissociative identity disorders, borderline disorders, narcissistic disorders, and so on. In some cases, it exacerbates such disorders.

Zoey85 said:

So then, what, these folks are just screwed? Because if psychotherapy and psychotropics don't often help them (as OB1 mentioned above) and DI doesn't either, then I guess we should just give up on them?

Malcolm wrote:

Well, the case of pedophiles and stalkers, we required them to be chaperoned, and in the case of the others, well, as long as they were no danger to themselves and others. But the point of my post was to push back against OB1's baseless contention that dharma, specifically direct introduction, can address any and all mental illnesses, is if it were a panacea. This is obvious, actually, given the presence of predatory Tibetans posing as lamas. If they aren't mentally ill, who is?

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 8:06 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

They don't experience the world and the dharma paths in the same way as people who have a solid sense of "I."

Malcolm wrote:

Everyone in samsara has a solid sense of "I."

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 8:37 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

the shit-show that goes on in dharma centers because people can't be bothered to learn basic human psychology.

Malcolm wrote:

The shit show at dharma centers happens not because people don't know basic psychology, it's because they do. The error is in assuming people are self-reflexive. And dharma centers tend not to treat people as adults. As you know, I really have no use for dharma centers.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 8:59 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

Anyway, I'm glad there has been some discussion about this. Thanks everyone. I think I'll probably bow out now since I seem to not be contributing much of value, based on peoples' responses to my ideas. In which case I know where the door is (and can handle the ever so slight abandonment wound that has been triggered in this convo by people who won't see the big picture, but just the fault in what I'm trying to convey). (That's a mental health joke, get it?)

Malcolm wrote:

The basic point is that kindness in many settings is in short supply, especially, counterintuitively, in dharma centers.

Your basic impulse is perfectly normal. The problem is that most people are self-absorbed, especially those who are seeking “enlightenment.”

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:03 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

Is the ontology of Dzogchen such that it doesn't help with behavioral and psychological problems?

Malcolm wrote:

Belief systems in general don't help.

Dzogchen isn't a belief system per se; but to the extent that people just consider it an add-on, it doesn't help.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:06 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

Anyway, I'm glad there has been some discussion about this. Thanks everyone. I think

I'll probably bow out now since I seem to not be contributing much of value, based on peoples' responses to my ideas. In which case I know where the door is (and can handle the ever so slight abandonment wound that has been triggered in this convo by people who won't see the big picture, but just the fault in what I'm trying to convey). (That's a mental health joke, get it?)

Malcolm wrote:

Your basic impulse is perfectly normal. The problem is that most people are self-absorbed, especially those who are seeking “enlightenment.”

Zoey85 said:

?

Not exactly sure what you mean in this context.

Malcolm wrote:

What I mean is that your impulse to benefit others is normal, but you also have observed the same thing I have—Buddhism does not mend f**cked up people.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:15 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

?

Not exactly sure what you mean in this context.

Malcolm wrote:

What I mean is that your impulse to benefit others is normal, but you also have observed the same thing I have—Buddhism does not mend f**cked up people.

Zoey85 said:

I see, thank you.

Malcolm wrote:

On the other hand, having a “mental illness” does not necessarily mean one is a f**cked up person.

One thing I have noticed is that some people, the longer they are in the “dharma,” the more rigid they become. Dharma is supposed to us make softer, not harder; more flexible, not more rigid.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:34 AM

Title: Re: Psychology: You have to be somebody before you can be nobody

Content:

OB1 said:

Is the ontology of Dzogchen such that it doesn't help with behavioral and psychological problems?

Malcolm wrote:

Belief systems in general don't help.

Dzogchen isn't a belief system per se; but to the extent that people just consider it an add-on, it doesn't help.

OB1 said:

So the stalkers, pedifiles and other badly behaved sangha members have wrong view, right? If they had the view of trekcho then they would not degenerate so badly (?).

Malcolm wrote:

One would hope. But I don't really see any Buddhist panaceas for such behavior on the horizon. There will always be some people who are just "off." They deserve compassion, should not be cut off from receiving teachings, but must chaperoned for their own and others protection. For example, I am reminded of one man who was convinced he was going to marry ChNN's granddaughter. We had to set guard on ChNN's residence to keep him from the premises. He followed. ChNN around the world, for some years.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 10:15 AM

Title: Re: Why so gray?

Content:

Malcolm wrote:

Accessibility to mental health treatment is a public health issue. If you are suggesting that we should support universal health coverage that includes mental health services, most of us who are counted as dharma teachers already do.

nyamlae said:

I'm not talking about access to mental health treatment. I am talking about accessibility as a social practice, as part of anti-oppression (in casual spaces) and DEI (in corporate spaces), etc.

Malcolm wrote:

Ok, but that's not really what we were all discussing.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 10:18 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

↑ said:

I have been diagnosed personally with BPD (guess this my coming out on DW, glad it's anon) so I'm quite, quite familiar with all of your preachy and pious warnings of what to do with such people. I'm glad your friend appreciated your honesty but I hope you have a few more tricks up your clinical sleeve because if you had lectured me like that while I was in a Borderline rage I probably would have gone for the jugular.

Johnny Dangerous said:

How intimidating Like I said, I knew nothing but of his diagnosis previously. Even so, if you've ever done DBT etc. you should be well aware that you do not get carte blanche wrt your behavior due to a BPD diagnosis.

Zoey85 said:

Yes, I've done my dbt homework. Borderline Personality Disorder is not an excuse for being a total b**ch. But nor is taking some classes and talking with a mentor once in awhile an excuse to tell said b**ches how exactly to behave.

Malcolm wrote:

I wouldn't put much stock in "diagnosis" made by psychologists. They tend to follow fashion, not reality.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 8:40 PM

Title: Re: Dzogchen teachers and mental health

Content:

Lingpupa said:

Yes, back to the first post, and the reason for all this back and forth is right there.

"Accessibility" and "mental health" are very broad, abstract terms, and there is little point talking about them without tying them down. Nyamlae, could you describe at least one case in which someone with "mental health issues" was denied access to teachings or practice facilities for that reason? What was the nature of the illness? How did it affect their behaviour? How was the access restricted?

I'm not asking you to prove your case - it could be fictional, if you like. But it would help my understanding if I knew what kind of thing you are talking about.

nyamlae said:

I can't really speak to people being denied access due to mental health issues. The

issues I've seen are more often about a lack of accommodation, rather than active exclusion, and most of the issues I've seen involve trauma responses.

For example, I know someone with PTSD who gets scared in crowds. People notice that he doesn't travel or get out much. His lack of engagement is often assumed to be a lack of interest or seriousness on his part, and people rarely make an effort to understand him better. Having the option to do events online helps him access teachings that he wouldn't otherwise be able to sit through in person, but the communities he's most interested in rarely do online events. This set of conditions are an obstacle to him engaging in the dharma and the sangha.

Malcolm wrote:

Quite sad, but perhaps they need treatment for their PTSD.

nyamlae said:

Some people have childhood trauma and get triggered by teachers or sangha members speaking harshly in an accusatory way. Healthy people might get uncomfortable when spoken to in this way, but for people with childhood trauma it can completely make them shut down. Their mind will go completely blank, they will be unable to remember things during the event, they might start crying involuntarily, and they feel intense shame and embarrassment about this response. If they're separately given practices that actually improve their condition, then great, but in the meantime it damages their connection to the community and their ability to learn the dharma.

Malcolm wrote:

The only way this works is if such people identify themselves beforehand, that in itself is a huge risk. And, what kind of "separately given" practices do you have in mind?

nyamlae said:

On top of these initial obstacles, people with these issues often are shamed or blamed for their responses. This whole set of conditions can make dharma practice an extremely negative experience. The most important cultural shift (in my opinion) would be for people to approach accessibility with curiosity and respect. I believe in actively soliciting people's feedback about accessibility, collaboratively finding ways for people to practice in spite of their obstacles, and holding people in positive regard even if (especially if) they're not operating as well as other practitioners are.

Malcolm wrote:

I would venture a guess that many or even most of the people you describe would be hard pressed to out themselves to event organizers or teachers.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:36 PM

Title: Re: What do you call this Longchen Nyingtik text that I have?

Content:

pemachophel said:

I'm pretty sure I know how this happened, but it would be inappropriate for me to say anything more about it.

Anyway, here's Kyabje Dudjom Jigdral Yeshe Dorje Rinpoche's colophon:

"Because of Jetsun Pema Chodzin Sangngag Wangmo's request, [I,] Jigdral Yeshe Dorje wrote these words in order to help train those with faith and devotion but with no spare time. May it be meritorious."

Regardless of how it's categorized, it's the shortest five-accumulations ngondro I've ever seen and, since it is still relatively so new, it is very full of blessings. If anyone wants to know more about it, they can PM here.

Nalanda said:

The one I posted in the Original Post is not actually a LN ngondro but a super concise Dudjom Ngondro?

Malcolm wrote:

It is the short Dudjom Tersar Ngondro.

Author: Malcolm

Date: Wednesday, June 21st, 2023 at 9:45 PM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

merilingpa said:

He was appointed by Trungpa Rinpoche to deal with people who went into manic episodes and other psychotic states.

PeterC said:

As terrible job descriptions go - that one is a winner.

Zoey85 said:

Trungpa Rinpoche is a perfect example of someone who has been thrown under the bus due to naive and uneducated dharma practitioners not understanding that mental illness (such as his alcoholism and substance abuse issues and likely untreated others) does not mean someone is not a real practitioner or cannot benefit beings. It's astounding how so many are ok with taking a massive dump on all of the wisdom he gave the world (especially the West) just because his behavior wasn't impeccable. Or who need to see his lack of impeccable behavior in the light of some narcissistic inflationary projection of "crazy wisdom." As if it's either/or. Which is again sort of the whole point of threads like this one.

Malcolm wrote:

And your opinion of Sogyal?

Author: Malcolm

Date: Thursday, June 22nd, 2023 at 7:02 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Johnny Dangerous said:

At least do your basic historical research, it was regent Osel Tendzin reported to have given people AIDS, not Trungpa who AFAIK never had AIDS nor was accused of giving it to anyone.

Not saying anything as to your points, but that's a pretty big mistake to make in an impassioned argument about wrongdoing.

Gyurme Kundrol said:

No you're correct, I had misunderstood the part of the story where it wasn't that Trungpa had AIDS, it was that he and others knew his disciple did and just kept it a secret while his disciple continued to sleep with people.

Malcolm wrote:

That is unlikely.

Author: Malcolm

Date: Friday, June 23rd, 2023 at 3:03 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

My contention is that people with so-called Secure Attachments are somewhat ill equipped to feel the impact of analytic meditation on emptiness.

Malcolm wrote:

That's an unproven assertion. I would argue the opposite.

Author: Malcolm

Date: Friday, June 23rd, 2023 at 9:00 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

My contention is that people with so-called Secure Attachments are somewhat ill equipped to feel the impact of analytic meditation on emptiness.

Malcolm wrote:

That's an unproven assertion. I would argue the opposite.

OB1 said:

Alright, let's do this! I'll make the argument and you show me where I'm wrong.

Fortunately, I think the shrooms have worn off

I understand that this is a Dzogchen forum but please keep in mind that I'm defending the above quoted claim specifically contextualized within the school of Madhyamika. My argument is not being presented autonomously but as a defense to a qualm raised by a senior practitioner on the forum.

My thesis: Individuals with a Secure attachment style are somewhat ill equipped for doing Madhyamika analysis.

Premise 1: In order for meditative analysis on the emptiness of the self of persons to work it is necessary to ascertain the object of negation (dgag chya).

P2: Individuals who have not previously had a direct perception of emptiness do not ascertain the object of negation thru valid cognition (tshad ma). In other words, the misconception of the self of persons is not validly ascertained thru an incontrovertible consciousness (mi slu ba'i rig pa).

This premise is established by the following: 1) The inherently established self (rang bzhin gyis grub pa) does not exist. 2) You cannot perceive something that does not exist. Only beings (on first level bhumis and above) who already have a direct perception of emptiness can directly perceive the misconception of inherent existence. 3) It is necessary to have a direct perception of the misconception of inherent existence in order to validly (tshad ma) identify the object of negation. 4) beings that have not had a direct perception of emptiness must rely on an invalid cognition to ascertain the object of negation. They must rely on a correctly assuming consciousness (yid dpyod). A correctly assuming consciousness is not incontrovertible (mi slu ba'i rig pa). Since beings, not on the bhumis, must rely on a controvertible invalid cognition to identify what is negated through the view of emptiness there is a lot of room for error and uncertainty. No wonder why it takes two incalculable eons just to arrive at the first bhumi!

P3: Ordinary beings with a Secure Attachment style acquire their secure sense of a self in dependence upon consistent reliable caregiving beginning from a young age. These beings easily achieve developmental stages such as Object Permanency. There is no need to hallucinate an imaginary reliable caregiver nor is there a need to imagine themselves as having omnipotent or omniscient powers. On the other hand, beings with disorganized attachment styles rely on such ideations in order cope with the stresses related to a lack of present and supportive care-giving. The developmental stage of Object Permanency may not ever be attained because they live in an imaginary world. They don't experience a stable sense of a self because their sense of self is projected as imaginary friends and so forth. Only when alone in bed practicing self-taught calm abiding can their imaginary friends be stabilized.

P4 Back to meditative analysis and the first of five stages of meditative analysis as is outlined by the 5th Dalai Lama in his commentary on the Root versus of Manjushri translated in Meditation on Emptiness (Hopkins trans.). Ascertaining the Object of Negation is tricky. The moment that the concretely appearing, "I" shows itself to the

meditator it disappears almost immediately upon observation! The Dalai lama recommends observing the concretely appearing "I" as if from the corner of your eye. Another method is to recall occasions of having been wrongfully accused. The "I" appears more vividly when wrongfully accused. However, one has to become convinced that everything is on the line. If this appearing "I" is proven unfindable, one must be utterly convinced of its lack of true existence. The conclusion is like being struck by lightning.

P5: Now our guys with Secure and Disorganized Attachment styles are trying to ascertain the object of negation. Granted they both have to use guess work because it can't really be done through valid cognition. We are talking about allowing a hallucination to arise and be believed in. The Disorganized guy is the natural expert because he has been hallucinating all his life and most importantly, actively invested in believing in his hallucinations. The world tells him that rabbit horns don't exist but to him they do and he suffers terribly for it. When he refutes his belief in appearances, this saves him from the pits of hell.

The Securely attached guy is like, "Ya, whatever. The appearing "I" for a moment looked like myself as a baby when Johnny stole my candy". Then he goes on to study Nagarjuna's arguments and concludes that they are tautological.

Besides, he doesn't really want anything to do with a meditation on the emptiness of the self of persons because his secure sense of the self is ego-syntonic. He just needs a better job, house, wife and cat. Unfortunately, death comes along and he's totally unprepared. The schizophrenic never felt like he was born. Having the walls melt down and the ground fall out from under is just another day at the office and so is death.

Ok, I'm taking this a little too far but I appreciate the opportunity to clarify my thinking (based on my experience) of this matter.

Malcolm wrote:

There are so many unwarranted assumptions in your response I hardly know where to begin, apart from to say ascertaining the object of negation isn't hard at all, since the object of negation of Madhyamaka is existence, etc., not solely inherent existence.

Author: Malcolm

Date: Friday, June 23rd, 2023 at 10:46 PM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

Well in that case, Dzongkapa and his followers have unwarranted assumptions....

Malcolm wrote:

Some people do argue this.

My entire argument hinges on Dzongkapa's view of the impossibility of validly ascertaining the object of negation prior to having a direct perception (mngon sum) of

emptiness. He doesn't write about this much but he states it in the introduction to his commentary on the Sutra Unraveling the Thought (mdo sde dgongs 'grel). [/quote]

One cannot really have a direct perception of emptiness, since a direct perception requires a sense organ and a sense objects, as well as a sense consciousness which functions through that organ. This is why Śāntideva states in chapter 9 of the Bodhicaryāvatāra:

The ultimate is not within the domain the mind,
the mind is relative.

And:

When neither an existent nor a nonexistent
remain before the mind,
there being no other alternative,
the mind is pacified.

Thus, the term "direct perception of emptiness" is just a convention for a nonperception.

OB1 said:

Interestingly, in my clinical work with young people with a psychotic range of mental functioning, I found it important to help them conceptually differentiate the negation of inherent existence from the negation of appearances. It was a convenient conceptual schema for avoiding the extreme of nihilism.

Malcolm wrote:

People with secure attachment are far more likely to be able to understand emptiness as a remedy to their afflictive states than those who cannot even begin to perceive they are in an intensified state of affliction (psychotic break) to begin with.

In any case, no one meditates on emptiness directly. As you allude to, one meditates on appearances, and tries to discern their nature through analytical reasoning. That's not what we do in Vajrayāna, as well as Dzogchen, but that is what people do in sūtra.

In one of the few cases where I have been asked to intervene with someone who was on the verge of a such a break, the best option for them, rather than Buddhist philosophy, was to remind them that they had a loving wife, whom they needed to trust, and that if she insisted that something was the case that contradicted the delusion they were experiencing, they should trust her and not the delusion (this person was stuck in the Descartes's demon trap). I am not convinced Buddhist philosophy is the best solution for a person who is spinning out. But what do I know, I am not a shrink.

Author: Malcolm

Date: Friday, June 23rd, 2023 at 10:53 PM

Title: Re: Longchen Nyingtig opportunity

Content:

yagmort said:

also, this Ngagyur Dzogchen Shri Singha buddhist college of Nepal turned out to be the organisation of Dzogchen Khenpo Choga Rinpoche. i don't feel anything good about this Choga guy.

heart said:

You are not taking the empowerment from him but from Namkhai Nyingpo Rinpoche, a close disciple to Dilgo Khyentse.

Malcolm wrote:

I think Namkhai Nyingpo is a very nice master, but I wouldn't go, knowing this. If he were giving this anywhere else, different story.

Author: Malcolm

Date: Saturday, June 24th, 2023 at 12:46 AM

Title: Re: Longchen Nyingtig opportunity

Content:

yagmort said:

i don't know why would Namkhai Nyingpo Rinpoche took up the request from such a guy? it's as confusing as Minling Khenchen Rinpoche's letter of support for Buddha Dorjechang III..

to me Choga is yet another wannabe cult leader. "Twelfth Level Dzogchen Buddha Path Dharma Teachers"? "Principal Guru Vidyadharas", "Apprentice Guru Vidyadharas" <https://www.thebuddhapath.org/dzogchen-lineage/authorized-teachers/bodhi-lamas/> thats just preposterous.

and recent Choga rape allegation doesn't make things any more attractive

heart said:

He is an amazing scholar, I took teachings from him long time ago and was very impressed. But you can do whatever you want.

Malcolm wrote:

He runs a cult.

Author: Malcolm

Date: Saturday, June 24th, 2023 at 5:52 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

The Valid Cognition literature coming from Dignaga defines 7 types of valid direct

perception: the 5 sense direct perceptions involving sense organs, mental direct perception and yogic direct perception (related to powers stemming from clairvoyance, etc.). I assumed that the phrase "direct perception of emptiness" refers to mental direct perception. But I think you are right, and that it does not.

Malcolm wrote:

These all possess objects, no?

Appearances can not be found, on analysis. So we term them "clearly apparent nonexistents."

Delusion has two levels: delusion about appearances and essences.

Generally, we are working with the delusion about essences, whether appearances exist according to any of the four extremes.

In order to work with the delusion about essences, first we must remove delusion about appearances.

Author: Malcolm

Date: Saturday, June 24th, 2023 at 6:00 AM

Title: Re: Longchen Nyingtig opportunity

Content:

heart said:

But you can do whatever you want.

yagmort said:

Magnus just be sure if i disagree with you it doesn't mean i don't respect you or disregard your opinion. we just run on the different modes of discernment.

heart said:

No problems, I just feel it would be strange to don't mention my personal experience. You all seem so sure about who is a good lama and who isn't and on your list of lamas that you find bad there are some that really changed my life. Go figure.

Malcolm wrote:

Corrupt people don't start that way, but when they achieve positions of power, they can't resist.

Author: Malcolm

Date: Saturday, June 24th, 2023 at 6:44 AM

Title: Re: Ukraine News

Content:

Kai lord said:

<https://tass.com/russia/1637425>

Author: Malcolm

Date: Saturday, June 24th, 2023 at 10:09 AM

Title: Re: Longchen Nyingtig opportunity

Content:

Shaiksha said:

Bear in mind, we all deserve the presumption of innocence until proven guilty.

Malcolm wrote:

That applies to courts, but not public opinion.

Author: Malcolm

Date: Saturday, June 24th, 2023 at 8:31 PM

Title: Re: Ukraine News

Content:

PeterC said:

Do we seriously believe that the main military contractor and a long-term ally of putin is staging a coup? It does sound a little improbable

Malcolm wrote:

Yup. Who else would be better positioned?

Author: Malcolm

Date: Sunday, June 25th, 2023 at 12:50 AM

Title: Re: Ukraine News

Content:

rai said:

does it mean it will be even more unrest in europe and the world or is this Prighozin a peace loving fella?

Malcolm wrote:

He is a butcher, but with Russia occupied with itself, there will be time for NATO to recalibrate and solidify its borders with Russia, etc.

And now this:

Author: Malcolm

Date: Sunday, June 25th, 2023 at 1:19 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

The Valid Cognition literature coming from Dignaga defines 7 types of valid direct perception: the 5 sense direct perceptions involving sense organs, mental direct

perception and yogic direct perception (related to powers stemming from clairvoyance, etc.). I assumed that the phrase "direct perception of emptiness" refers to mental direct perception. But I think you are right, and that it does not.

Malcolm wrote:

These all possess objects, no?

Appearances can not be found, on analysis. So we term them "clearly apparent nonexistents."

Delusion has two levels: delusion about appearances and essences.

Generally, we are working with the delusion about essences, whether appearances exist according to any of the four extremes.

In order to work with the delusion about essences, first we must remove delusion about appearances.

OB1 said:

"These all possess objects, no?"

Possing objects implies a conceptual consciousness.

Malcolm wrote:

No.

OB1 said:

The sense direct perceivers are defined as non-conceptual, fresh, incontrovertible perceivers (ex. the red sphere of a stop light).

Malcolm wrote:

But they still have objects.

I gather from you though that the Ati literature says that sutra schools are wrong and the first moment of perceiving the red of a stop light is a conceptual consciousness.

The perception of redness of a stop light is not conceptual, nevertheless, it has an object, otherwise there could be no direct perception at all.

"Appearances cannot be found, on analysis. So we term them "clearly apparent nonexistents." "

I love this term. I just learned it a week ago and it seems to help my practice. It sounds so rang tong with the non-finding under analysis language. Do you consider rang tong to be correct? Or, are rang tong and shen tong extremes to be discarded?

I have written extensively on this site about my opinion ove the so-called rang stong/gzhan stong debate. It's a nondebate. "Rang stong" is a gshan stong straw man.

There is no such thing as "rang stong."

OB1 said:

"Delusion has two levels: delusion about appearances and essences."

Are essences inherent existence? If so, the meaning of inherent existence is completely different from the Madhyamaka definition which is, "existence from its own side", svabhava.

Malcolm wrote:

What I am saying is that a person with ordinary, nondeluded faculties regarding conventional objects, such as the moon, may still be mistaken about the actual nature of the moon. A person with deluded faculties, for example, from intoxication, who sees the appearance of two moons, first must remove their delusion about appearance of two moons, before they can appreciate the true nature of the moon.

OB1 said:

"Generally, we are working with the delusion about essences, whether appearances exist according to any of the four extremes."

"In order to work with the delusion about essences, first we must remove delusion about appearances."

I find thinking about this stuff to be purifying of my dull mind. Let's say that it's prajna that is at work.

Is my dull mind an appearance?

Malcolm wrote:

Any mental image is an "appearance," whether it is a physical or a mental appearance. We do make a distinction in Dzogchen between appearances and apparent objects. You can take my Wisdom Academy course, I will discuss this in some detail.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 1:26 AM

Title: Re: Longchen Nyingtig opportunity

Content:

heart said:

He is an amazing scholar, I took teachings from him long time ago and was very impressed. But you can do whatever you want.

Malcolm wrote:

He runs a cult.

Tata1 said:

How? Dont know the guy but i feel that if we say stuff like this we have to back it up a minimum.

Malcolm wrote:

<https://www.thebuddhapath.org/dzogchen-lineage/authorized-teachers/bodhi-lamas/>

And in case you forgot:

<https://kval.com/news/local/an-awakening-woman-claims-she-was-raped-at-local-buddhist-center>

Author: Malcolm

Date: Sunday, June 25th, 2023 at 1:38 AM

Title: Re: Longchen Nyingtig opportunity

Content:

Tata1 said:

How? Dont know the guy but i feel that if we say stuff like this we have to back it up a minimum.

Malcolm wrote:

<https://www.thebuddhapath.org/dzogchen-lineage/authorized-teachers/bodhi-lamas/>

And in case you forgot:

<https://kval.com/news/local/an-awakening-woman-claims-she-was-raped-at-local-buddhist-center>

Tata1 said:

I knew about the alegations but the website is new to me. Even tho its creepy i dont know much about it. If anyone has more info about cultish behaviour feel free to pm me so i can know more about it. Thanks

Malcolm wrote:

There are folks here who can fill you in. I leave it to them to describe their personal encounters with Choga's disciples, if they so choose.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 1:42 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Sunday, June 25th, 2023 at 2:31 AM

Title: Re: Ukraine News

Content:

Knotty Veneer said:

I wonder what they offered Prigozhin to go back. I read elsewhere that the Russian military command has offered to resign supposedly.

Prigozhin must know Putin will kill him first chance he gets.

Malcolm wrote:

Something seems off. Doesn't make sense.

Meanwhile, Ukraine makes major advances.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 4:49 AM

Title: Re: Longchen Nyingtig opportunity

Content:

Zoey85 said:

Lama with a personality disorder

Malcolm wrote:

Sadly, there are too many of these running around. And for too long has their behavior been dismissed by the gaslit with excuses such as, "Tilopa," "Marpa," "Do Khyentse," etc.

Caveat emptor.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 4:59 AM

Title: Re: Longchen Nyingtig opportunity

Content:

Tata1 said:

Sounds pretty bad.

Thank you joe. Its good to hear first person accounts.

Malcolm wrote:

Not mention the fact that one time, I was hanging out with Norbu Rinpoche in his cabin in 2002. Choga had sent ChNN his "Dzogchen" flag as well as his book to CHNN. Rinpoche pointed to it, and said, "This flag is not a real Buddhist flag, this is the modern way, this is politics. The real Buddhist flag is the rgyal mtshan. Also this other Buddhist flag (the one designed by Olcott), this is also not real. Just politics."

The real Buddhist flag:

Victory_Banner.jpg (7.28 KiB) Viewed 1117 times

Author: Malcolm

Date: Sunday, June 25th, 2023 at 7:26 PM

Title: Re: About nuclear weapons

Content:

Malcolm wrote:

The US has 100 or so warheads in Europe, in storage, not armed, nor mounted on any delivery system.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 8:52 PM

Title: Re: Ukraine News

Content:

Moha said:

What are the odds it was some type of false flag / psy-op by Putin?

Malcolm wrote:

Slim to none.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 10:14 PM

Title: Re: China's Building a Massive Number of New Coal Plants

Content:

ject said:

Have you researched the 'Nuclear is bad' saga in Germany?

It actually starts in 70's, then later, the "green" activists get tricked into "nuclear bad" mania.

Malcolm wrote:

Nuclear is undesirable: Three Mile Island, Chernobyl, Fukushima, etc. There is no safe disposal of spent uranium.

Uranium mining is terrible.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3653646/#:~:text=Uranium%20mining%20has%20widespread%20effects,nuclear%20power%20and%20nuclear%20weapons.>

<https://www.ncbi.nlm.nih.gov/books/NBK201047/>

Author: Malcolm

Date: Sunday, June 25th, 2023 at 11:15 PM

Title: Re: Lama Lena feat. Garchen Rinpoche: Dorje Phurba

Content:

Toenail said:

How does the event with this woman feature Garchen Rinpoche?

Tata1 said:

"This woman"

Dawa Ösel said:

Thought the same...

Malcolm wrote:

Not seeing the problem, and it's a legit question.

Author: Malcolm

Date: Sunday, June 25th, 2023 at 11:53 PM

Title: Re: Lama Lena feat. Garchen Rinpoche: Dorje Phurba

Content:

Dawa Ösel said:

Thought the same...

Malcolm wrote:

Not seeing the problem, and it's a legit question.

Tata1 said:

Its a legit question. Its prhased weird. But ppl here enjoy being randomly edgy

Malcolm wrote:

Or English is their second language...

Author: Malcolm

Date: Monday, June 26th, 2023 at 12:16 AM

Title: Re: China's Building a Massive Number of New Coal Plants

Content:

ject said:

Have you researched the 'Nuclear is bad' saga in Germany?

It actually starts in 70's, then later, the "green" activists get tricked into "nuclear bad" mania.

Malcolm wrote:

Nuclear is undesirable: Three Mile Island, Chernobyl, Fukushima, etc. There is no safe disposal of spent uranium.

Uranium mining is terrible.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3653646/#:~:text=Uranium%20mining%20has%20widespread%20effects,nuclear%20power%20and%20nuclear%20weapons.>

<https://www.ncbi.nlm.nih.gov/books/NBK201047/>

ject said:

Here are the numbers (you could find in 5 seconds) deaths per 1,000 TWh:

Coal - 100,000

Oil - 36,000

Natural Gas - 4,000

Hydro - 1,400

Solar - 440

Wind - 150

Nuclear - 90

Nuclear includes Chernobyl and Fukushima etc.

Malcolm wrote:

And were there more nuclear power plants, you would find higher numbers. Absence of evidence is not evidence of absence.

For example, a 2010 study by the NAS was abandoned after it was deemed too expensive.

<https://www.nrc.gov/reading-rm/doc-collections/fact-sheets/bg-analys-cancer-risk-study.html>

However, there is this:

<https://onlinelibrary.wiley.com/doi/full/10.1002/ijc.31116>

While the study does not show causation, it does show correlation.

However, there some evidence of an uptick in thyroid cancer following Fukushima:

<https://pubmed.ncbi.nlm.nih.gov/28954584/#:~:text=The%20large%2Dscale%20ultrasound%20screening,cohort%20of%20approximately%20300%2C000%20subjects.>

Chernobyl cancer estimates:

<https://blog.ucsusa.org/lisbeth-gronlund/how-many-cancers-did-chernobyl-really-cause-updated/#:~:text=figures%20above%3A%20at%2017%2C000%20thyroid,80%25%20of%20the%20lifetime%20dose.>

You might consider these numbers less than compelling, given the number of deaths from burning hydrocarbons, one in five:

<https://www.hsph.harvard.edu/c-change/news/fossil-fuel-air-pollution-responsible-for-1-in-5-deaths-worldwide/>

But nuclear power plants are expensive: <https://thebulletin.org/2019/06/why-nuclear-power-plants-cost-so-much-and-what-can-be-done-about-it/>

<https://www.vox.com/2016/2/29/11132930/nuclear-power-costs-us-france-korea>

Wind and solar are much less expensive.

Author: Malcolm

Date: Monday, June 26th, 2023 at 12:42 AM

Title: Re: Mixing teachings/lineages advice?

Content:

FieldBob said:

For every person there is a different answer.

One answer I got recently was you can attend any empowerment, transmission, or lung teaching online or in person no matter what lineage but for daily practise stick to one lineage and dont mix different practises from different lineages.

What is your view on this?

Malcolm wrote:

I don't know what other people do. For me, Dzogchen is sufficient

Author: Malcolm

Date: Monday, June 26th, 2023 at 3:39 AM

Title: Re: Lama Lena feat. Garchen Rinpoche: Dorje Phurba

Content:

Dawa Ösel said:

Thought the same...

Malcolm wrote:

Not seeing the problem, and it's a legit question.

PadmaVonSamba said:

Because if it was:

'Lama____ featuring Garchen Rinpoche'

and Lama____ was a male,

would the question be asked:

"how does the event with this man
feature Garchen Rinpoche"

or would the question be:

"how does the event with this lama
feature Garchen Rinpoche?"

What is questioned is whether
a double standard is being used.

Malcolm wrote:

I am not the author of the statement, and I still don't see a problem.

Author: Malcolm

Date: Monday, June 26th, 2023 at 3:46 AM

Title: Re: No guru, no dzogchen?

Content:

heart said:

Sing it in English then, translation in the Song of the Vajra book.

Malcolm wrote:

This is a big mistake.

It's not a "song" in that sense.

Author: Malcolm

Date: Monday, June 26th, 2023 at 4:03 AM

Title: Re: China's Building a Massive Number of New Coal Plants

Content:

ject said:

Why? Because almost everything you use, own and enjoy is made from oil and/or gas - plastics, paints, rubbers, fabrics... you name it.

Malcolm wrote:

Yes, which is why it is stupid to burn so much of it. It won't last forever.

ject said:

That nice computer you used to type up that message, is mostly oil and gas, so to say. So are the clothes on your back and those nice veggies we all love so much - broccoli - pasta with anchovies for example - would be unaffordable with out all the lovely fertilizers "made" from gas and oil.

Malcolm wrote:

Well, that's true because of corporate socialism. The subsidies energy companies get to produce natural gas and oil are appalling:

Globally, fossil fuel subsidies are were \$5.9 trillion or 6.8 percent of GDP in 2020 and are expected to increase to 7.4 percent of GDP in 2025 as the share of fuel consumption in emerging markets (where price gaps are generally larger) continues to climb. Just 8 percent of the 2020 subsidy reflects undercharging for supply costs (explicit subsidies) and 92 percent for undercharging for environmental costs and foregone consumption taxes (implicit subsidies).

<https://www.imf.org/en/Topics/climate-change/energy-subsidies>

2017 numbers for the US:

These were dominated by subsidies to fossil fuels, which account for around 70% (USD 447 billion) of the total. Subsidies to renewable power generation technologies account for around 20 % of total energy sector subsidies (USD 128 billion), biofuels for about 6 % (USD 38 billion) and nuclear for at least 3 % (USD 21 billion)...

Subsidies to petroleum products dominated the total, at USD 220 billion, followed by electricity-based support to fossil fuels at USD 128 billion. Subsidies to natural gas and coal in 2017 were estimated to be USD 82 billion and USD 17 billion, respectively.

https://www.irena.org/-/media/Files/IRENA/Agency/Publication/2020/Apr/IRENA_Energy_subsidies_2020.pdf

So basically, US subsidies are about 20 percent of the total global outlay of government subsidies for oil and gas.

Then there agriculture subsidies. In 2021, the federal government provided farms with \$28.5 billion in subsidies, or direct farm program payments. That, combined with exploitation of migrant labor, keeps our food cheap.

So its socialism all the way down until you get to the consumer, then it is profit all the way up.

Author: Malcolm

Date: Monday, June 26th, 2023 at 6:18 AM

Title: Re: Lama Lena feat. Garchen Rinpoche: Dorje Phurba

Content:

justsit said:

"This woman" or "that woman" can be disparaging depending on context and tone of voice. We obviously have no tone available for the written word here,

Malcolm wrote:

Or it could just be a nothing.

Author: Malcolm

Date: Monday, June 26th, 2023 at 11:22 PM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

PeterC said:

Now onto rangtong/shentong. I'm worried about where this discussion might go next...vegetarianism? Supposed "Hindu" origins of vajryana? Any other dead horses we can flog again?

Sādhaka said:

Hm, how about on if Ngondro accumulations are an complete necessity.

PeterC said:

Perhaps we could follow that up with whether you can practice Dzogchen through a yidam sadhana?

Malcolm wrote:

To be concluded with Dzogchen is its own yāna, which does not contain creation or completion stage.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 12:23 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

Zoey85 said:

Feel free to stop complaining and introduce a helpful topic...

Though actually these topics on psychology and on teachers' behaviors *are* helpful and important, so I'm a bit surprised why you feel the need to devalue them. Not only are they not dead horses, they haven't even begun to be sufficiently investigated.

PeterC said:

I see you're new around here

Zoey85 said:

New around here (DW), not new to these issues in Dharma circles/centers that have yet to be solved in the slightest, for the most part. Calling these issues a dead horse is basically saying they're not worth your time anymore, which seems sad. These things can be fixed, but not if we just stop addressing them through discussion. But hooefully you were just venting...

Malcolm wrote:

Peter is just listing issues that take rebirth here for the past 15 years, with the same players making the same points, over and over again, kind of like Valhalla.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 12:37 AM

Title: Re: Magicians...

Content:

Aemilius said:

You can't really guarantee that all the tricks done by David Copperfield or David Blaine and others are scientifically explainable.

Malcolm wrote:

Never change Aemilius, you're too entertaining.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 1:30 AM

Title: FDA creates path for psychedelic drug trials

Content:

Malcolm wrote:

<https://www.axios.com/2023/06/26/fda-guidance-psychedelic-drugs-ld-mushrooms>

Unknown said:

Federal regulators are laying out guidance for psychedelic drug trials for the first time, in a move that could encourage the mainstreaming of substances like magic mushrooms and LSD as behavioral health treatments.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 6:27 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

I think you guys are missing me.

I'm presently thinking that we should just do away with psychology altogether in dharma communities. Psychological diagnosis mostly functions as prejudices anyway. I found that my clinical work got way better once I stopped the internal psychological narrative about my patients. Putting people in clinical boxes tends to work against wisdom and compassion.

Would anyone else here like to wave a magic wand and make all psychological talk go away?

How about just working at the level of behavior? Stalking, pedophilia, etc is not allowed. Oops, pedophilia is a psychological term, isn't it. Not so easy.

Malcolm wrote:

Or we could talk about the three poisons, mental factors, etc., what some might term "Buddhist" psychology. But in order to observe these things, we have to be relatively free from any pathological conditions which interfere with our ability to observe our own minds.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 7:54 AM

Title: Re: Psychology: You have to be somebody before you can be nobody (?)

Content:

OB1 said:

I think you guys are missing me.

I'm presently thinking that we should just do away with psychology altogether in dharma communities. Psychological diagnosis mostly functions as prejudices anyway. I found that my clinical work got way better once I stopped the internal psychological narrative about my patients. Putting people in clinical boxes tends to work against wisdom and compassion.

Would anyone else here like to wave a magic wand and make all psychological talk go away?

How about just working at the level of behavior? Stalking, pedophilia, etc is not allowed. Oops, pedophilia is a psychological term, isn't it. Not so easy.

Malcolm wrote:

Or we could talk about the three poisons, mental factors, etc., what some might term "Buddhist" psychology. But in order to observe these things, we have to be relatively free from any pathological conditions which interfere with our ability to observe our own minds.

OB1 said:

Really? I would say the opposite. There is no psychopathology that prevents you from observing your mind.

Malcolm wrote:

Ok. You say the opposite. What's the point of repeating our conversation?

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 10:39 PM

Title: Re: Instantaneous death and the Bardo

Content:

Moha said:

This was my assumption as well. I guess the root of my question is, how good of a practitioner do you have to be to have even a semblance of awareness that you're suddenly not alive, in that scenario.

Malcolm wrote:

You'll figure it out pretty rapidly.

Moha said:

I guess you will skip the bardo of dying and dharmata...

Malcolm wrote:

Bardo of dying, yes, but not necessarily the bardo of dharmatā.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 10:54 PM

Title: Re: Asanga about universes in Abhidharmasamuccaya

Content:

Aemilius said:

Asanga says that in a universe or a trichilocosm of 1000 000 000 worlds all the worlds develop, exist and devolve at the same time. And he continues:

"Just as round drops of rain fall constantly and uninterruptedly from the sky, so equally in the Eastern direction, constantly and uninterruptedly, an infinite number of universes will devolve or evolve, devolve or remain devolved, evolve or remain evolved. Just as it is

in the Eastern direction, so it is in all the ten directions."

on page 83 in

Abhidharma Samuccaya: The Compendium of the Higher Teaching by Asanga,
Sara Boin-Webb & Walpola Rahula (Translators)

Malcolm wrote:

It doesn't mean all at the same time. Why? In a rainstorm, not all drops are falling at the same time.

Author: Malcolm

Date: Tuesday, June 27th, 2023 at 11:59 PM

Title: Re: Mixing teachings/lineages advice?

Content:

FieldBob said:

For every person there is a different answer.

One answer I got recently was you can attend any empowerment, transmission, or lung teaching online or in person no matter what lineage but for daily practise stick to one lineage and dont mix different practises from different lineages.

What is your view on this?

Malcolm wrote:

I don't know what other people do. For me, Dzogchen is sufficient

Tata1 said:

Do you still practice your sakya stuff from time to time?

Malcolm wrote:

I still do Sakya translations for Khenpo Migmar. But is not my main area of interest or practice. My focus is Dzogchen.

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 12:23 AM

Title: Re: Mixing teachings/lineages advice?

Content:

Lingpupa said:

I began last century with Kagyu teachers, admittedly very open-minded ones, but later moved across to become thoroughly Nyingmified. As time went on I realized more and more how different they are in flavour and in detail if not in overall drift. So yes, you can happily eat a Marmite sandwich, you can happily eat ice-cream with bitter cherries in syrup. But probably not at the same time.

heart said:

Interestingly I and so many I know went the same way, from Kagyu to Nyingma.

Malcolm wrote:

Sakyas --> Nyingma

Kagyus --> Nyingma

Gelug --> Kagyu

Nyingmas --> Bon

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 1:00 AM

Title: Re: Longchenpa's Extant Praises

Content:

Sādhaka said:

Then they were never worldly-devas to begin with, but emanations of Buddhas emanated in order to 'tame' sentient beings who didn't/don't have the capacity to follow higher Yanas; it seems.

Malcolm wrote:

That's the general idea.

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 2:58 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 7:31 PM

Title: Re: Asanga about universes in Abhidharmasamuccaya

Content:

Aemilius said:

Asanga says that in a universe or a trichiliocosm of 1000 000 000 worlds all the worlds develop, exist and devolve at the same time. And he continues:

"Just as round drops of rain fall constantly and uninterruptedly from the sky, so equally in the Eastern direction, constantly and uninterruptedly, an infinite number of universes will devolve or evolve, devolve or remain devolved, evolve or remain evolved. Just as it is in the Eastern direction, so it is in all the ten directions."

on page 83 in

Abhidharma Samuccaya: The Compendium of the Higher Teaching by Asanga,
Sara Boin-Webb & Walpola Rahula (Translators)

Malcolm wrote:

It doesn't mean all at the same time. Why? In a rainstorm, not all drops are falling at the same time.

Aemilius said:

I also understood it that way. That distant world systems are in different phases of evolution, remaining, devolution and emptiness. And that they are numerous like drops of water in a falling rain.

Malcolm wrote:

Ok.

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 8:23 PM

Title: Re: Drenpa's Proclamation, the Rise and Decline of the Bön Religion in Tibet by Per Kvaerne and Dan Martin

Content:

Archie2009 said:

Drenpa's Proclamation, the Rise and Decline of the Bön Religion in Tibet by Per Kvaerne and Dan Martin.

Malcolm wrote:

Definitely. It is part of ZZNG.

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 8:32 PM

Title: Re: Two frameworks: a new perspective on Madhyamaka and Yogacara

Content:

Vajrasvapna said:

Yogacara's framework on trisvabhāva (three natures) is an explanation in a phenomenological context, not an ontological one. It does not claim that the Buddha nature is a conditioned reality, but rather the timeless continuum of enlightened experience.

Malcolm wrote:

Yogacara does not say much about buddhanature at all.

Vajrasvapna said:

This aligns...the enlightened experiences of practices such as Tögal....

Malcolm wrote:

No, and in fact, there is much in Dzogchen literature that renders this assertion baseless, and nothing to support it apart from post 17th century syncretic apologetics.

Author: Malcolm

Date: Wednesday, June 28th, 2023 at 11:45 PM

Title: Re: Intrusive Thoughts as Deeds of Māras

Content:

Malcolm wrote:

Papayin Mara is Kamadeva.

Zhen Li said:

The Perfection of Wisdom literature often uses some variation on the phrase "māraḥ pāpīyān avatāraṃ na labhate" (Pāpīyān Māra does not obtain entry) in reference to overcoming Māra's deeds. Phrasing along the lines of "avatāraṃ na labhate" is used elsewhere in reference to other devas. This is used in the context of someone practicing the Dharma suddenly having thoughts of abandoning it, or otherwise being disturbed during practice with fiendish ideas. Chapter 11 of the Aṣṭasāhasrikā, for example, suggests that when a bodhisattva is practising the copying of the Perfection of Wisdom, Māra will come and make him think of all sorts of distracting things, sorrows, troubles, about themselves, hateful, greedy, ignorant thoughts, etc. While "Mārakarma" (deeds of māras) also refers to misunderstandings of the Perfection of Wisdom or Dharma (and one can take this figuratively), it also refers to these kinds of thoughts inserted (entered) into the minds of a practitioner.

This sounds a lot like the experience of intrusive thoughts, so I posted this topic in the "wellness" forum since this does fit into the category of mental wellness. Lee Baer's *The Imp of the Mind* defines this as follows (as paraphrased on Wiki): "Intrusive thoughts, urges, and images are of inappropriate things at inappropriate times, and generally have aggressive, sexual, or blasphemous themes." Baer says in Chapter 7 of his book that with religious people, this appears to be associated with an OCD closely linked to fear about blasphemy and damnation—St. Ignatius, for instance, was extremely obsessive about committing minor blasphemies such as stepping on straw in fear that it might be in the form of a cross, and also experienced severe cases of intrusive thoughts. It doesn't seem to be the case (as I suspected) that Christians identify the phenomenon as demons or other spirits, however Fred Penzel (on Wiki) suggests that "thoughts of being possessed" are among common intrusive thoughts among the religious. That is of course entirely different from what the Aṣṭa is suggesting: it is not that the person's thought that "Māra is gaining entry to my mind" is the intrusive thought, but that one has intrusive thoughts, and this is interpreted as something caused by Māra (or māras). I think the Buddhist case here might be describing a unique interpretation.

I discussed this with Dharma friends and most of them also said that they experienced some form of "non-Dharmic" unwanted thought that disrupts their practice. Even as a kind of management strategy, I personally found acknowledging that such thoughts are not "mine" (whether or not they are inserted by another being, Buddhist thought holds that to be true) helps significantly in ignoring them and getting back to practice. In a group of about eight, only one was surprised that we would have such thoughts during a Dharma service or practice—so this phenomenon might be more common than might

be expected. I think a poll is appropriate to get some sense of whether other Buddhist practitioners have experienced this phenomenon.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 12:35 AM

Title: Re: Intrusive Thoughts as Deeds of Māras

Content:

Malcolm wrote:

Papayin Mara is Kamadeva.

Zhen Li said:

According to many sūtras, Pāpiyān Māra and his army were quite conclusively converted to protect the Dharma. If there was such a being, it seems like he's no longer a threat, but in the Mahāsaṃnipāta, it talks about how there are still plenty of other māras around.

Malcolm wrote:

Devas are positions, not persons. In this case, Kamadeva, the devaputra māra, is the chief deva of the desire realm. But this does not mean he is always the same person.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 12:39 AM

Title: Re: Two frameworks: a new perspective on Madhyamaka and Yogacara

Content:

Malcolm wrote:

Yogacara does not say much about buddhanature at all.

tingdzin said:

It is probable that the Buddhanature trend in Buddhist thought had different origins than those of Yogacara.

Malcolm wrote:

Not probably; quite certainly. If we accept that the Uttaratantra was composed by Maitreya-nātha, then it would seem he composed four texts devoted to the three main streams of Indian Mahāyāna and then systematized them in the Sūtrālaṃkāra.

tingdzin said:

Some attempts have been made to lump them together philosophically.

Malcolm wrote:

Yes, poorly. It's called "gzhan stong."

Author: Malcolm

Date: Thursday, June 29th, 2023 at 1:12 AM

Title: Re: Intrusive Thoughts as Deeds of Māras

Content:

Zhen Li said:

Devas are positions, not persons. In this case, Kamadeva, the devaputra māra, is the chief deva of the desire realm. But this does not mean he is always the same person. Of course, but considering deva lifespans, it's probably still the same guy.

Malcolm wrote:

Well, not if the Buddha liberated him.

It's important to keep in that māra is related to māraṇa death, and the four māras are all causes of death.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 1:51 AM

Title: Re: Intrusive Thoughts as Deeds of Māras

Content:

Zhen Li said:

Of course, but considering deva lifespans, it's probably still the same guy.

Malcolm wrote:

Well, not if the Buddha liberated him.

It's important to keep in that māra is related to māraṇa death, and the four māras are all causes of death.

Zhen Li said:

I suppose there are different ways of thinking about what a māra deva is, so from one point of view, a converted māra is no longer a māra. The Mahāsaṃnipāta has an episode where there's an entire world filled with converted māras, all of whom practice the Dharma and who convert Pāpiyān Māra. The Nirvana and Vimalakirti sutras have similar themes. At a certain point, it appears to be considered the default that Māra is a redeemed Mahāyanist... I have in my possession the book Malleable Mara by Michael Nichols but have not yet read it—it may have something interesting to say about this.

Malcolm wrote:

Sure and the Surangama-Samadhi sutra has an episode where Māra is tricked into taking bodhisattva vows.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 9:00 AM

Title: Re: Rushen retreat reading list

Content:

jet.urgyen said:

The vase is for people that isn't grounded, that need to hold ideas to do or leave something.

Malcolm wrote:

The Precious Vase is primarily a commentary on Rongzom's commentary on Padmasambhava's Rosary of Intimate Instructions. ChNN stated many times every one of his students should study the Precious Vase. Next, I suppose you are going to inform us that the level 1 SMS is for people who need "to do or leave something" too.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 9:56 PM

Title: Re: nasal breathing and nyingthig cycles

Content:

yagmort said:

can i still practice it ? should i have requested something else without pranayama requirement?

Malcolm wrote:

Yes.

No.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 9:59 PM

Title: Re: Rushen retreat reading list

Content:

jet.urgyen said:

The vase is for people that isn't grounded, that need to hold ideas to do or leave something.

Malcolm wrote:

The Precious Vase is primarily a commentary on Rongzom's commentary on Padmasambhava's Rosary of Intimate Instructions. ChNN stated many times every one of his students should study the Precious Vase. Next, I suppose you are going to inform us that the level 1 SMS is for people who need "to do or leave something" too.

jet.urgyen said:

If one isn't grounded it is useful to study it, maybe some meaning gets realized. or if one wants to teach, definitely yes, one should dominate, master, the teaching's structure, the details, and so forth.

By not grounded i mean people who still doesn't integrate the meanings the seven lojongs. I found this are sufficient for me, practical.

Idk, does this make a bad student?

Malcolm wrote:

It is useful to study it because it explains the whole path.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 10:57 PM

Title: Re: nasal breathing and nyingthig cycles

Content:

yagmort said:

can i still practice it ? shoud i have requested something else without pranayama requirement?

Malcolm wrote:

Yes.

No.

Tata1 said:

Malcom is there somewhere i can read the general outline of chetsun?

I will receive this in a few months and im curious

Malcolm wrote:

Generally, speaking, the main point of the CN is a guru yoga of Vimalamitra, and the main approach is guru yoga.

Otherwise, in addition to the seven lojongs, it has refuge, bodhicitta, Vajrasattva, Mandala, and Guru Yoga. It also has anuyoga style creation and completion as well, in addition, it has rushen, trekcho, and thogal.

Author: Malcolm

Date: Thursday, June 29th, 2023 at 11:06 PM

Title: Re: Rushen retreat reading list

Content:

merilingpa said:

I think you cannot go beyond "The Precious Vase". It is needed all along the path until the path is finished.

Malcolm wrote:

A path needs a base. That is why it is called "the base of Santi Mahāsaṅgha."

Author: Malcolm

Date: Friday, June 30th, 2023 at 4:18 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

His claim is actually that there is non-definitive evidence that vaccinations induced deaths during the Spanish Flu, not that vaccines caused the flu.

Malcolm wrote:

It was not understood until 1933 that influenza was caused by a virus. Several vaccines were developed for influenza in 1918, but they all targeted the wrong pathogen, a bacteria, *Bacillus influenzae*.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2862332/>

Viruses were not really at all well understood until the 1920's, though they were discovered in 1892.

https://en.wikipedia.org/wiki/History_of_virology

RFKjr is a dangerous, climate-change denying, conspiracy theory-spreading clown.

Author: Malcolm

Date: Friday, June 30th, 2023 at 6:20 AM

Title: Re: Rushen retreat reading list

Content:

merilingpa said:

I think you cannot go beyond "The Precious Vase". It is needed all along the path until the path is finished.

Malcolm wrote:

A path needs a base. That is why it is called "the base of Santi Mahāsaṅgha."

jet.urgyen said:

thought it is the base knowledge of the 9 sams levels. isn't so?

this 9 afaik comes from nubchen sangye, further levels exposes the atiyana?

Malcolm wrote:

The Precious Vase is about discovering our primordial state, the base, or basis. That's why semzins and rushans are discussed in it, as well as the essence of sams sde. The reality is that if one applies in a proper way the instructions in the Precious Vase, one doesn't need to follow the rest of SMS.

Author: Malcolm

Date: Friday, June 30th, 2023 at 6:26 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

His claim is actually that there is non-definitive evidence that vaccinations induced deaths during the Spanish Flu, not that vaccines caused the flu.

Malcolm wrote:

It was not understood until 1933 that influenza was caused by a virus. Several vaccines were developed for influenza in 1918, but they all targeted the wrong pathogen, a bacteria, *Bacillus influenzae*.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2862332/>

Viruses were not really at all well understood until the 1920's, though they were discovered in 1892.

https://en.wikipedia.org/wiki/History_of_virology

RFKjr is a dangerous, climate-change denying, conspiracy theory-spreading clown.

Johnny Dangerous said:

Yep. an absolute joke and a real testament to the fact that basic scientific literacy is not much of a thing in the US.

The whole claim of censorship is part of building a career as a BS antivaxx/"wellness" whatever influencer, I think his candidacy is more about that, building a media/social media career.

They yell censorship , it's part of the business plan.

Malcolm wrote:

Running for office is the best grift there is because of the absurd absence of campaign finance restrictions.

Author: Malcolm

Date: Friday, June 30th, 2023 at 8:11 AM

Title: Re: POTUS 2024 part 2

Content:

Genjo Conan said:

He's a conspiracy theorist. Beyond vaccines, he thinks that anti-depressants cause school shootings and that covid was a bioweapon. His own family has disowned him. There's a reason that QAnon types are calling for a Trump/RFK ticket.

ject said:

Interesting, because every single one of those characters was on medication.

Malcolm wrote:

Evidence?

Author: Malcolm

Date: Friday, June 30th, 2023 at 8:40 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

His claim is actually that there is non-definitive evidence that vaccinations induced deaths during the Spanish Flu, not that vaccines caused the flu.

Malcolm wrote:

It was not understood until 1933 that influenza was caused by a virus. Several vaccines were developed for influenza in 1918, but they all targeted the wrong pathogen, a bacteria, *Bacillus influenzae*.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2862332/>

Viruses were not really at all well understood until the 1920's, though they were discovered in 1892.

https://en.wikipedia.org/wiki/History_of_virology

RFKjr is a dangerous, climate-change denying, conspiracy theory-spreading clown.

Zhen Li said:

Well, I think you have enough facts to see how the reports are twisting his words. He doesn't deny climate change, that's obvious.

Malcolm wrote:

Yes, he does.

Zhen Li said:

Kennedy responded that he believes climate change is real, but that he does not believe "carbon" is to blame. He added that climate science is not his strong suit.

Malcolm wrote:

<https://www.vice.com/en/article/7kxkxq/robert-f-kennedy-jr-gives-the-game-away>

This is climate denialism in its essence.

Zhen Li said:

I really don't think you can compare the danger of Biden to RFK Jr., the former is bringing us to the brink of nuclear holocaust and hardly seems aware of it.

Malcolm wrote:

Get real dude.

Author: Malcolm

Date: Friday, June 30th, 2023 at 11:39 PM

Title: Re: POTUS 2024 part 2

Content:

Malcolm wrote:

[https://www.vice.com/en/article/7kxkxq/... -game-away](https://www.vice.com/en/article/7kxkxq/...-game-away)

This is climate denialism in its essence.

Zhen Li said:

I'm not reading Vice, it's sloppy and unreliable. Just quote me the direct quote of his words or post the video of him saying it.

Malcolm wrote:

You can find the video on Rumble. He is hosting a conference with that quack, Mercola, and the dumb lady who claims covid vaccines make you magnetic.

<https://www.rollingstone.com/politics/politics-news/rfk-kennedy-anti-vaccine-panel-conspiracies-hiv-spanish-flu-1234779689/>

Beyond this, Kennedy's economics are 100% neoliberal, Milton Friedman style free-markets. His solution to climate change is the "free market."

More than this, he has decided that covid and climate change are just excuses lock people down:

Author: Malcolm

Date: Friday, June 30th, 2023 at 11:45 PM

Title: Re: Two frameworks: a new perspective on Madhyamaka and Yogacara

Content:

Kai lord said:

In the original five works of Maitreya

Malcolm wrote:

Source?

Author: Malcolm

Date: Saturday, July 1st, 2023 at 12:41 AM

Title: Re: Researching Buddhism, One Question

Content:

MagnetSoulSP said:

It's got me scratching my head. I heard that some words might be a bit off because not everything has a direct english translation, which is fair. Like the word for suffering supposedly meaning "unsatisfactoriness" but people tend to not know that, well at least people I know.

So...I gotta ask, is it as bad as all that? I mean this is a Buddhist forum so I'm guessing not but it never hurts to ask.

Malcolm wrote:

Buddha said:

There is suffering everywhere.

Suffering has causes.

Suffering can cease when those causes are correctly identified and removed.

There is path to the cessation of suffering.

That's it.

Author: Malcolm

Date: Saturday, July 1st, 2023 at 3:30 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Malcolm, your post refutes your claim that he denies climate change exists. So, he has a different solution to the one you would prefer, but that doesn't mean he fits the mould of everyone else you disagree with.

Malcolm wrote:

He has backtracked on carbon. He understands the oil industry is heavily polluting, but to pander to his new base, he now questions whether it causes climate change.

Zhen Li said:

At some point, the continued need for NATO should have disappeared after the Cold War.

Malcolm wrote:

No. It is the one thing in the world that has maintained international stability, and to the extent it was harmed by the former administration, leading to Putin's misjudgment, we need NATO now more than ever.

Zhen Li said:

The US orchestrated the Maidan coup and pushed Russia into a corner,

Malcolm wrote:

Nonsense:

In short, I was frustrated by the constant lies and distortions about the work of US Embassy Kyiv during the 2013–2014 Euromaidan Revolution—and these lies were coming from the Russian state apparatus. Russian government statements and high-volume, confident Russian media invective constantly implored publics worldwide to believe that the US Embassy was the secret but decisive force behind the Ukrainian protest movement, plotting to thwart Russia's interests in its own backyard in some sort of geopolitical maneuver. Their distorted mirror presented the Ukrainians as pawns, legitimate Russian interests as innocent targets, and the United States as a hostile interloper with motivations somewhere between a satanic jackal and a cartoonish horror movie villain. None of this was true, and it congealed into a foundational lie upon which propagandists built fresh new sedimentary layers of deceit. Today in Russia, the falsehood that the United States had some pivotal role in supporting, funding, or even creating Euromaidan as a cynical maneuver against Russia is treated as established truth beyond question. Stacked on top of this were mistruths about Ukraine being run by "fascists," separatists in eastern Ukraine being local and organic, and much, much more. But having served there at the time in US Embassy Kyiv, I was shocked to realize that many people worldwide believed these crude propaganda hooks.

Smith, Christopher M.. *Ukraine's Revolt, Russia's Revenge* (pp. ix-x). Brookings Institution Press. Kindle Edition.

Zhen Li said:

they shouldn't have attacked Ukraine in any case, but there were still clear routes to diplomatic solutions in the past few years. Biden didn't consider that.

Malcolm wrote:

Nonsense. Russia should not have invaded Ukraine in 2014.

Zhen Li said:

And now, on the other hand, relations with China are the worst they've ever been. Peace is the most important thing to preserve in the world, and Biden failed to keep it.

Malcolm wrote:

You are totally out of touch. Our soured relationship with China is the result of the former administration, not Biden.

Zhen Li said:

but I'm allowed to hold dissenting opinions and have some hope, I think.

Malcolm wrote:

Opinions are like assholes, everyone has one.

Author: Malcolm

Date: Saturday, July 1st, 2023 at 9:48 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

We would continue like this forever, and I don't think we will convince each other of anything. You're essentially a Neocon. You claim to support hardcore socialism elsewhere, but you don't actually put your support behind someone who holds your views. You should probably be supporting Cornel West or the CPUSA.

Malcolm wrote:

Um, no. Not a hardcore socialist, a Keynesian perhaps, in so far as I advocate well-regulated capitalism and robust social programs including universal healthcare, free education, etc. With respect to foreign affairs, I've come to accept that Western global hegemony has more pluses than negatives. People Trump and Kennedy are too erratic and don't know how to govern.

Author: Malcolm

Date: Saturday, July 1st, 2023 at 10:07 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Why would a spook betray his own side? It's common knowledge for a reason. His argument just piles so much crap together with a simple emotion-ridden counterclaim with no evidence behind it; it's the textbook example of a strawman and proves nothing. No doubt plenty of Ukrainians opposed Yanakovic, but it was a US coup, like all the others—you may think them justified or not; it's a question of "our bastard" or "their bastard."

Malcolm wrote:

You've just demonstrated you actually know nothing about the situation in Ukraine.

Author: Malcolm

Date: Saturday, July 1st, 2023 at 10:44 PM

Title: Re: Two frameworks: a new perspective on Madhyamaka and Yogacara

Content:

Vajrasvapna said:

You could give a look to the chapter 'Philosophical Distinctions of Mipham's Thought' in 'Mipham's Beacon of Certainty Illuminating the View of Dzogchen, the Great Perfection', it's the source of this affirmation.

Malcolm wrote:

Care to quote it?

Vajrasvapna said:

No, and in fact, there is much in Dzogchen literature that renders this assertion baseless, and nothing to support it apart from post 17th century syncretic apologetics. Dzogchen concepts have a clear ground in Yogacara concepts.

Malcolm wrote:

Well, no they do not, actually. The whole reason Mañjuśrīmitra wrote his Cultivation of Bodhicitta was to distinguish Dzogchen from Yogacāra. His ultimate argument refuting Yogacāra is this:

Never separate from the momentary location, at that time, they are mutual; without one, [the other] does not exist.

Traces do not exist because they are generated by false concepts.

The all-basis does not exist because its experiential sphere does not exist. Also, those cognitions are nonexistent.

If the supporting [traces] and the location do not exist because partiality does not exist, how can consciousness and cognition arise?

Therefore this mind too is beyond the extremes of existence and nonexistence, and is free from being one or many.

[Mipham's comment]

The momentary all-basis that is the location of the traces and the traces themselves are never separate. When one does not exist, it is necessary that the other does not exist. At that time, without one, the other is impossible. Both their existence and nonexistence are mutual. When those traces do not exist, also that all-basis does not exist, like a result without a cause.

If it is asked, “While that may indeed be the case, why do the traces not exist?” since traces do not correspond with how those entities exist because they are generated by false concepts, the traces do not exist. If the traces do not exist, since the domain of the all-basis is the traces, its experiential range does not exist. Due to its nonexistence, the all-basis does not exist. If the object of clinging does not exist, all those cognitions do not exist because the consciousness will not exist.

When both the supporting traces do not exist and the all-basis, the location where they exist, does not exist because the partialities do not exist as shown above, how can consciousness and cognition based on those arise? Therefore, not existing in any way, this mind and its mental factors are beyond the extremes of existence and nonexistence, and are free from being one or many.

Further, the commentary in the Soaring Garuda, one of the five early lungs, states:

In order to demonstrate the deviation and obscurations of vijñaptimatra: [7/a]

Delusion and the path of awakening cannot be obtained with concepts.

Because atiyoga is true, undeluded about everything, the vijñāptimatra understanding of things as reflections of delusion and the view attained through that is a conceptual imputation of their own. Due to their not seeing this, Smelting the Gold in the Ore states:

Seeing phenomena as delusion is itself fully understood to be delusional.

Author: Malcolm

Date: Sunday, July 2nd, 2023 at 1:49 AM

Title: Re: POTUS 2024 part 2

Content:

Queequeg said:

If you think a neo-liberal US is bad, an entrenched right with populist US will be worse.

Malcolm wrote:

Yup, that's what we learned under the former administration. It almost happened here, ala Sinclair Lewis.

Queequeg said:

RFK can only be a spoiler with no hope of ever getting elected.

Malcolm wrote:

Campaign fund raising is the best gift in town these days.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 12:57 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

I am suggesting a negotiated peace be reached.

PadmaVonSamba said:

If I burn down your house and kill your family and then decide to build a house in your back yard, should we negotiate so that I also don't kill you? Do we negotiate so you don't kill me?

Zhen Li said:

Yes, whatever stops the killing. The whole situation is at something of a stalemate, and the rest of Ukraine and its young men face continued destruction so long as the West want it to. Zelensky was elected on the promise of ending the war (which actually started in 2014), and he was pushed into becoming a wartime president by both Putin and the West; they're stuck in the middle of a pitiful great power conflict, and there are no signs of anyone coming out of this any the wiser or better off. Despite that, Ukraine is in quite a strong position at the moment, and it's absolutely not clear that Ukraine will

have to yield any territory after rounds of negotiations and peace talks. There is no all-or-nothing ending to this war unless nukes are involved.

Malcolm wrote:

Your advocacy of offensive realism does not hold up, however. One of Mearsheimer's students, John Owen, points out the inconsistencies of Mearsheimer's thesis:

Although Putin's invasion of Ukraine certainly is a reaction to NATO expansion, it won't do to say that the war is therefore the West's fault. The flaw in the thinking of Mearsheimer, Walt, and other academic realists is that they present an inconsistent view of how international relations works. Mearsheimer, for example, is no more entitled to say that the West caused the war by expanding NATO than he is to say that Russia caused the West to expand NATO by being weak. A fuller explanation for the war takes into account the ideological differences between authoritarian Russia and the democratic West...

Realists generally agree that "international anarchy," or the absence of a world government to punish aggression and enforce agreements, forces states to take steps to defend themselves. Mearsheimer's version, called offensive realism, says that the quest for security leads states to expand their power as far as is prudent. A consistent offensive realist argument would have to say that the United States agreed to take more allies in Europe because it could – because Russia was too weak to oppose it. Walt's version of realism, called balance-of-threat theory, is more complicated: It says that states expand their power when other states become more powerful and display evidence of offensive intent. A consistent balance-of-threat explanation would say that it was a powerful and menacing Russia that produced NATO expansion. Neither version of realism can assign any moral blame to either America or NATO.

But neither Walt nor Mearsheimer applies his own theory to NATO expansion. In fact, both think their theories fail to explain it, and both appeal to a different theory. The United States and its democratic allies, they claim, are captive to liberal ideology, a jumble of ideals and wishful thinking that has propelled them into foolhardy behavior that has provoked a Russian backlash. NATO governments have deluded themselves into seeing their alliance not as the tool of American power that it is, but as a vehicle of freedom and democracy whose eastward march could only be opposed by wicked or paranoid people.

Mearsheimer and Walt have written elsewhere that the United States has been in thrall to the ideology of "liberal hegemony" since 1991. They admit, then, that the United States – the greatest of the world's great powers, and hence the country that realism should best explain – confronts their own theory with an anomaly three decades long and counting. That is a serious problem for them. Realism also claims that the international system punishes imprudent behavior, meaning that it should discipline America for acting as if it dwells in a liberal utopia. The West, then, should correct course and behave as realism predicts. But the international system has been unaccountably merciful. Judging from the West's unified support of Ukraine over Russia in the war, it is going to be in thrall to liberal ideology for a while longer.

You can read the rest yourself. Instead what we see is that the international system is punishing Russia for its imprudent behavior. Even China, post-Prigzhin, is now

backing away from Russia and openly acknowledging Ukraine's claim to Westphalian Sovereignty. The Ukrainians will not back down. They are an independent people, with their own language, customs and so on. Peace will only come when Russia withdraws to pre-2014 borders.

Zhen Li said:

NATO war or further escalation with either Russia or China or pushing them into further escalation against us is beyond insanity.

Malcolm wrote:

You are improperly identifying the aggressors here. The aggressor is not the US or NATO.

Neville Chamberlain showed that appeasement is not an option.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 3:31 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

A negotiated peace necessary would end the war. The terms would be sorted out in negotiations.

Malcolm wrote:

Ukraine has made it clear, with no pressure from the US, they won't accept any terms but total withdrawal. Really, you people are amazing. When this Russia invaded, everyone thought Ukraine was going to fold in three days. No one reached out to help Ukraine. Biden offered to fly Zelensky out. But he famously said, "The fight is here; I need ammunition, not a ride." When Russia began losing, (which was immediately), all of sudden you people decided this was a proxy war initiated by the United States, because we all could not understand that a) how incompetent the Russian Army actually was and b) how much experience the Ukrainians had gained in fighting the initial invasion of Eastern Ukraine in 2014. You bring up Minsk. The Minsk accords were signed with illegitimate insurgents who immediately broke the agreement.

Zhen Li said:

I've said this many times, I am not saying that there is one unilateral aggressor. The real world is far more complicated than that. I could say more about Chamberlain but I don't have time.

Malcolm wrote:

Both Mearsheirmer and Chomsky, two of your go-to informants, both assert the US is primarily to blame for not respecting Russia's desire to keep a buffer between it and NATO. But of course, NATO expanded as a response to Russian aggression, because Russia, then as now, cannot be trusted to respect the sovereignty of its neighbors.

You have also expressed your support for the idea that this is proxy war initiated by the US during the Euromaiden rebellion, but the actual history of events show this to be a false narrative. This narrative has been shown false by, among others, Timothy Snyder in *The Road to Unfreedom*, as well as the book by <https://ua.usembassy.gov/our-relationship/dcml>, the foreign service officer you falsely dismissed as a spy. The latter's book is a day by day eyewitness account during the events of the Euromaiden rebellion . Your failure to read it reflects on you, as well as your irresponsible claim he works for the CIA. State and the CIA are totally different organizations.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 4:13 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

NATO miscalculated.

Malcolm wrote:

Ridiculous. NATO is purely defensive organization. Russia decided that Ukraine's bid to join the EU was a bit too much for them to stomach. They could not handle the idea of having a Ukrainian democracy, however flawed, on their border because liberal democracy is an existential threat to a tyrant like Putin. Plus, the Russians think Ukrainians are subhuman, and have suppressed their language and culture for centuries.

Zhen Li said:

Obviously, the Russians can't be trusted... But this isn't as simple as you make it out. You need to get beyond the question of blame and think about what is going to guarantee stability and peace. A future where we can maintain a balance of power with Russia is better for both East and West.

Malcolm wrote:

History shows a powerless Russia is best for everyone, especially Russians.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 4:16 AM

Title: Re: Mixing teachings/lineages advice?

Content:

conebeckham said:

Frankly speaking, all the institutional lineages that currently exist, except, maybe for Bon-- so, Geluk, Nyingma, Sakya, Kagyu, Jonang--are already "mixtures" of different lineages.

tingdzin said:
This is highly debatable.

Malcolm wrote:
No, it is not at all debatable. It is factual. Even Bon is not "pure." They cribbed Vajrakilaya from the Nyingmapas and Hevajra and Vajrayogini from the Sakyapas.

Author: Malcolm
Date: Monday, July 3rd, 2023 at 5:04 AM
Title: Re: POTUS 2024 part 2
Content:

Malcolm wrote:
Ridiculous. NATO is purely defensive organization. Russia decided that Ukraine's bid to join the EU was a bit too much for them to stomach. They could not handle the idea of having a Ukrainian democracy, however flawed, on their border because liberal democracy is an existential threat to a tyrant like Putin. Plus, the Russians think Ukrainians are subhuman, and have suppressed their language and culture for centuries.

Zhen Li said:
Okay, this is really simplistic... I know a lot of people believe all this, but I can't believe you accept all this as an intelligent, educated, liberal person.

Malcolm wrote:
I know what I see from Russians in Russia who have bought into the whole Z thing. Of course not all Russians are fascists, but a sufficient number of them are, going by the large pro-Russian rallies in Germany and so on at the beginning of the war. As to the systematic suppression of Ukrainian culture by Russia, this is well documented, especially in the Holodomor. Anne Applebaum writes:
Yet even while acknowledging the differences, both Poles and Russians also sought at times to undermine or deny the existence of a Ukrainian nation. "The history of Little Russia is like a tributary entering the main river of Russian history," wrote Vissarion Belinsky, a leading theorist of nineteenth-century Russian nationalism. "Little Russians were always a tribe and never a people and still less—a state." Russian scholars and bureaucrats treated the Ukrainian language as "a dialect, or half a dialect, or a mode of speech of the all-Russian language, in one word a patois, and as such had no right to an independent existence."
Applebaum, Anne. Red Famine (p. 3). Knopf Doubleday Publishing Group. Kindle Edition.

As for the suppression of Ukrainian language:
The Ukrainian language was a primary target. During the Russian empire's first great educational reform in 1804, Tsar Alexander I permitted some non-Russian languages to be used in the new state schools but not Ukrainian, ostensibly on the grounds that it was not a "language" but rather a dialect.¹⁴ In fact, Russian officials were perfectly clear, as their Soviet successors would be, about the political justification for this ban—which lasted until 1917—and the threat that the Ukrainian language posed to the

central government. The governor-general of Kyiv, Podolia and Volyn declared in 1881 that using the Ukrainian language and textbooks in schools could lead to its use in higher education and eventually in legislation, the courts and public administration, thus creating “numerous complications and dangerous alterations to the unified Russian state.”

Applebaum, Anne. Red Famine (p. 8). Knopf Doubleday Publishing Group. Kindle Edition.

You can read the rest yourself.

History shows a powerless Russia is best for everyone, especially Russians.

A stable Russia, with good foreign relations, is essential. If you think a weak and cornered nuclear power is a good idea, you need to stop drinking all that wine you're collecting and spend some more time in retreat.

A stable Russia, at this point in history, is an impossibility for as long as Putin in power. Russia is the very definition of a kleptocracy. It is run by criminal gangs. Russia needs to be isolated and contained until Russia shows it can play well with others. This likely requires a change in regime.

Russia is not cornered at all. They keep playing the nuke card, but they have been doing so for more than two decades, and they know quite well no one survives, despite the nihilistic pronouncements by Russian State Television hosts. If you think that Russia is actually going to use nuclear weapons, then you are mad to think there is any negotiated peace to be had.

There is no scenario where Russia employs even tactical nukes. 1) It would do nothing to halt the advance of UAF. 2) Such a use would be regarded as terrorism since there are no legitimate targets against which Russia could use such a bomb—Ukraine has no nuclear weapons—and would automatically trigger Article 5, since any use of nuclear weapons anywhere on the European continent would be regarded as an attack on NATO.

<https://www.cfr.org/article/if-russia-goes-nuclear-three-scenarios-ukraine-war>

Putin just made another aggressive adventure. and rather than the world sitting idly by as they did before, he got called out for his blunder. There is no scenario where Ukraine settles for anything less than a complete Russia withdrawal to pre-2014 borders. All deaths in the "Special Military Operation," no matter which side, are blood on Putin's hands and no one else.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 6:11 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Russia is going to be a dictatorship of some form or another, that's not going to change

even if Putin is replaced.

Malcolm wrote:

No. Enough Russians have lived outside Russia to understand they do not want to live that way anymore.

Zhen Li said:

As for how a nuclear war could occur, it's more or less by following the approach people like Lindsay Graham are suggesting. Once Russia starts attacking NATO supply lines directly

Malcolm wrote:

Russia is already bombing supply lines—roads, rail lines, and airports—in Ukraine. So I don't know what you are talking about. If Russia attacks a NATO member, then of course this will trigger Article 5.

Zhen Li said:

I know all about the Ukrainian genocide and Holodomor and knew lots of Ukrainians growing up. It was part of what made me give up being a Marxist

Malcolm wrote:

Good. I was never a Marxist, not even close.

Zhen Li said:

I am sure you also know about the history of Nazism in Ukraine,

Malcolm wrote:

You mean Stephen Bandera and other anti-communist Ukrainian nationalists in Western Ukraine? I am quite familiar with the History of German Nazis in Ukraine, and the fact that around 100,000 or Ukrainians collaborated with them, but as Snyder notes, "The majority, probably the vast majority of people who collaborated with the German occupation were not politically motivated. They were collaborating with an occupation that was there, and which is a German historical responsibility."

Zhen Li said:

the recent Russian language ban in Ukraine

Malcolm wrote:

Understandable, given the circumstances.

Zhen Li said:

and the suppression of the orthodox church

Malcolm wrote:

Pereshenko did not suppress the Orthodox Church, he split the church. And more

recently, some orthodox churches have proven themselves to be fifth columnists and Russian spies.

Zhen Li said:
and their suspension of elections.

Malcolm wrote:
Perfectly legal. According to the Ukrainian Constitution, parliamentary elections are suspended during times of martial law.

<https://zaborona.com/en/parliamentary-elections-will-not-be-held-in-ukraine/>

Zhen Li said:
Ukraine as its borders currently exist is largely a result of the German Empire plying it from the grasp of the dying Russian Empire in 1918. For it to have maintained its order in the post-Soviet era, it necessitated a compromised East/West Catholic/Orthodox government that was willing to give and take. Something like Belgium or Switzerland in a way... Well anyway, we'll see how things turn out. I can't do anything about it myself but I think you need a more nuanced view on this and not just the narrative of the day.

Malcolm wrote:
Ukrainians fought a war of independence between 1917-1921. Eventually, their war failed, even with German intervention, and Ukraine was absorbed into the USSR.

For Ukraine to succeed, all that needed to happen was that Russia needed to mind its own damn business and resist the temptation to prevent Ukraine from exercising its' own national prerogative: joining the EU. Which they voted to do, quite legally. The Euromaiden happened precisely because Yakunovich reneged on this aspiration, an aspiration now enshrined in the constitution of Ukraine as of 2019.

Author: Malcolm
Date: Monday, July 3rd, 2023 at 6:17 AM
Title: Re: POTUS 2024 part 2
Content:
Zhen Li said:

I am going to give this topic a rest for now because I'm not seeing any new takes. If someone wants to talk seriously about the candidates without just repeating these cartoonish talking points,

Malcolm wrote:
You mean like your cartoonish talking points about Biden?

BTW, major stutter at 00:57.

<https://www.t TMZ.com/watch/122019-joe-biden-1-4700343-0-t9szixyi/>

Author: Malcolm

Date: Monday, July 3rd, 2023 at 8:45 AM

Title: Re: Mixing teachings/lineages advice?

Content:

tingdzin said:

Well (ignoring Malcolm's as usual unnecessarily contentious and dogmatic tone) it depends on what you mean by "institutional lineage". I am not referring to the four or five major "listed" schools, but rather individual teachers within schools. I never heard of Dudjom Rinpoche being concerned with anything but Nyingmapa teachings.

Malcolm wrote:

First, you didn't specify you were talking about individual teachers. No one could have inferred from your response that you were.

This also assumes that Nyingma teachers are devoid of influences such as Kadampa teachings, Kalacakra, Mahamudra, etc. In fact, in his major work on Nyingma philosophy, Dudjom Rinpoche advocates gzhan stong, which is specifically not a "nyingma teaching." More than this, he demonstrated amazing fluency with the full range of Sarma sources.

tingdzin said:

The Ngorpa branch of the Sakyas have (or had) a reputation for insisting on strictly Sakya doctrines,

Malcolm wrote:

The principle Sakya Dharmapalas, the Eight Deity Mahakala, have Nyingma origins, and the Karmanathas, part of this group, have their origin in an 11th century terma. The main texts used for their practice in Sakya was written by Konchog Lhundrup. The main Yidam of Sera is Yangsang Hayagriva, and the main Dharmapala is Rahula.

Author: Malcolm

Date: Monday, July 3rd, 2023 at 9:15 AM

Title: Re: POTUS 2024 part 2

Content:

Author: Malcolm

Date: Monday, July 3rd, 2023 at 9:24 PM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

I am going to give this topic a rest for now because I'm not seeing any new takes. If someone wants to talk seriously about the candidates without just repeating these cartoonish talking points,

Malcolm wrote:

You mean like your cartoonish talking points about Biden?

BTW, major stutter at 00:57.

<https://www.t TMZ.com/watch/122019-joe-biden-1-4700343-0-t9szixyi/>

Zhen Li said:

Mistakes are far from a stutter. By and large, Biden doesn't stutter, as he has explained. You can find examples of anyone stuttering once or twice in a long stretch of speech, and the recent examples don't match his description of how he used to stutter as a child.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 12:21 AM

Title: Re: POTUS 2024 part 2

Content:

Bristollad said:

Would Kennedy be a disaster for America? I believe so. He says he accepts climate change but doesn't know if carbon is to blame... that's enough in itself for me to completely discount him. This is the most important crisis the world is currently facing, and he is unclear on the basic science, nevermind having policy ideas to try and mitigate it.

Malcolm wrote:

He is unclear about basic science in its entirety, so it seems. And he thinks climate change is going to create a pretext for all kinds of dystopian outcomes, without realizing climate change is the dystopian outcome future generations are going to deal with for the next 1000 years, assuming the human race lasts that long.

The real problem with the RFKjr. candidacy is that his platform in many respects seems good, but it begins with a conspiracy theory: that the US Government is against the people.

Secondly, his nod to climate change on his campaign website is "the weather is wacky." This is not a serious climate change mitigation policy. Nor are his ideas about agricultural remediation, which seem to be taken from Joel Salatan books.

His health care plan seems to hinge on legitimizing quacks like Mercola: "A Kennedy administration will go beyond making existing modalities available to all, to include low-cost alternative and holistic therapies that have been marginalized in a pharma-dominated system." There is a reason most alternative health care is not insurable: they

do not produce consistent, measurable outcomes for patients. The basic attitude is fine, there are serious problems with the industrial medicine complex, but sorting healthcare for Americans is not something to be fixed by feelgood "You can see your sound healer and we will pay for it" solutions. And, tellingly, there is no mention of Universal Healthcare in his platform. Healthcare is not something that can be managed well by the market:

Social insurance cannot be applied to only small parts of the workforce because it then naturally leads to adverse selection, a point well illustrated by the endless wrangles over health care coverage in the United States. If it is possible to opt out, anyone who thinks they may not require the insurance (for example, the rich, those unlikely to be unemployed, or healthy people) will do so, since they do not want to subsidize the "others." A system that relies only on the "others" is unsustainable because of the huge premiums it would require. Thus, the welfare state can work only when it covers all, or almost all, of the labor force or all citizens.

Globalization erodes these requirements. Trade globalization has led, in most Western countries, to a decline in the share of the middle class and its relative income. This has produced income polarization: there are more people at the two ends of the income distribution and fewer around the median. With income polarization, the rich come to realize that they are better off creating their own private systems because sharing a mass system with those who are substantially poorer and face different risks (such as a higher probability of unemployment or of certain diseases) would lead to sizeable income transfers from the rich.

Private systems also provide better quality for the rich (per unit of expense) because they allow savings for the types of risks that the rich do not face. If very few among the rich smoke or are obese, they do not have an incentive to pay for the health care of smokers or obese people. This leads to a system of social separatism, reflected in the growing importance of private health plans, private education, and private pensions. Once these private systems are created, the rich are increasingly unwilling to pay high taxes because they benefit little from them. This in turn leads to erosion of the tax base. The bottom line is that a very unequal, or polarized, society cannot easily maintain an extensive welfare state.

Milanovic, Branko. *Capitalism, Alone* (pp. 51-52). Harvard University Press. Kindle Edition.

He also unrealistically talks about rebuilding manufacturing in the US. This is highly unrealistic. We have a post-industrial economy. The idea that we can restore an industrial manufacturing base in the US is a pipe dream. Why? The cost of labor is a barrier to manufacture of many goods such as iPhones in the US, etc. This sort of isolationism is naive.

Kennedy also erroneously claims the US dollar's position as the world's reserve currency is threatened. By what? The RMB? Give me a break. The Chinese economy is in rapid decline. They are freaking out because they cannot maintain the 5.5% growth rate they've targeted. <https://www.foreignaffairs.com/china/how-chinas-economic-slowdown-could-hurt-world> #

He is also an advocate of the world's great gift in history: cryptocurrency. This shit is just a ponzi scheme. What a fool.

His foreign policy solutions are equally inadequate, in that they are nonexistent. His idea—which of course is stupid in this climate of international uncertainty—is to eviscerate the US armed forces, withdraw from the international security agreements we have made, and defund the military. The oft recited figure of "800" bases ignores the fact that the majority of these "bases" are manned by less than 50 personnel and most of these are manned by less than 20 personnel. Most of the large ones are in Europe, Asia, and the Middle East, and if he thinks those should be dismantled, he should have his head examined.

His platform makes no mention of the State Department. If he were a serious person about foreign policy, he would be running on platform of increasing the number of career foreign service officers and beefing up State, as well as providing more funding for the CIA, NSA, and our other intelligence services.

His civil liberties platform also features a conspiracy theory, "in which Big Tech censors, deplatforms, shadowbans, and algorithmically suppresses any person or opinion the government asks them to." This is laughable bullshit. He is just butt hurt because he traffics in lies and conspiracy theories, and Yahoo, etc. don't want to support his bullshit. He has plenty of outlets where he can spew whatever crap he wants to: Rumble, Telegram, Twitch, etc. "Big Tech" is a number of private companies, and particularly in the light of the (absurd) SCOTUS ruling on websites the other day, they just don't have to give him a platform at all.

He also clearly does not have a firm grasp of the history of pandemics in this country, nor does he understand vaccination, the need for quarantine in pandemics, etc. The rest of it is just pandering nonsense as well.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 12:29 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

Also: <https://www.bostonherald.com/2023/07/03/biden-should-watch-rfk-jr-pundits-say-kennedy-will-likely-win-new-hampshire-primary/>

There's a route to a Kennedy candidacy, though it's still highly unlikely.

Malcolm wrote:

As for the contention that RFKjr can win in New Hampshire; highly unlikely: President Biden holds a strong lead over his long shot 2024 Democratic primary challengers Robert F. Kennedy Jr. and Marianne Williamson in New Hampshire, according to a poll released Tuesday.

The survey conducted by St. Anselm College found Biden has 68 percent support among Democratic primary voters in the early-voting state, well ahead of Kennedy, who is polling at 9 percent, and Williamson, at 8 percent.

<https://thehill.com/homenews/campaign/4071728-biden-opens-up-wide-lead-on-rfk-jr-in-new-hampshire-poll/>

You have to remember, I live Massachusetts, 20 miles from New Hampshire, 12 miles from VT. All of Southern New Hampshire, the majority of the population, is inhabited by people from Massachusetts. There is no chance Kennedy wins NH, MA, VT, CT, or RI. He might win the GOP district in Maine, but not the coast.

And, apart from the GOP minority, no one reads the Herald in MA. It's a shit paper.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 12:37 AM

Title: Re: Mixing teachings/lineages advice?

Content:

tingdzin said:

we all know about the Gelukpa subsect that thinks poorly of any but Gelukpa teachings.

Malcolm wrote:

Yes, which is why all their whole Vajrayāna practice is Sakya. Even their protector, Dogyal, has its origin in Sakya.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 2:37 AM

Title: Re: POTUS 2024 part 2

Content:

Zhen Li said:

people on this thread have even suggested I'm repeating Russian propaganda...

Malcolm wrote:

You've expressed sentiments which are consistent with sentiments put out by RT and tankies, which is surprising, because you abjured tankies a little while ago.

Zhen Li said:

which is a conspiracy theory in and of itself, when my view is pretty much representative of the dissident-left anti-war position.

Malcolm wrote:

Rlght, the position of tankies like Aaron Matté, the Grey Zone and other assorted vatniks.

As Orwell observes:

Pacifism is objectively pro-Fascist. This is elementary common sense. If you hamper the war effort of one side you automatically help that of the other. Nor is there any real way of remaining outside such a war as the present one. In practice, 'he that is not with me is against me'. The idea that you can somehow remain aloof from and superior to the struggle, while living on food which British sailors have to risk their lives to bring you, is a bourgeois illusion bred of money and security. Mr Savage remarks that 'according to this type of reasoning, a German or Japanese pacifist would be "objectively pro-British"'. But of course he would be! That is why pacifist activities are not permitted in those countries (in both of them the penalty is, or can be, beheading) while both the Germans and the Japanese do all they can to encourage the spread of pacifism in British and American territories.

https://www.orwell.ru/library/articles/pacifism/english/e_patw

The same holds true today. This is why Putin and co. are trying as hard as they can to encourage isolationist sentiments among Americans and Europeans, but punish their own citizens when they protest Russia's "special military operation" with long prison sentences.

Zhen Li said:

I am not actually convinced fully by RFK Jr on the causes of autism

Malcolm wrote:

FFS, a British researcher, Andrew Wakefield came up with this absurd claim, but it was shown that all his research was fraudulent.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3136032/>

That's why RFKjr is a loon. Sadly, this idea infected the alternative health world and has never died the death it deserves.

Zhen Li said:

Anyway, as for the question of platform credibility, I don't think anyone has really laid out a proper platform yet for 2024, including RFK Jr. I am interested to see where this leads, but I think the idea that RFK Jr would set out some detailed platform at this point mentioning specific agencies and services is a bit too much to ask—which other candidate has done that?

Malcolm wrote:

Sanders did in 2015.

https://en.wikipedia.org/wiki/Bernie_Sanders_2016_presidential_campaign#Political_positions

Sanders is a serious politician, unlike RFKjr. His campaign platform was very specific and tied to legislations he was trying to pass.

Basically, it appears that you are a one issue voter. You want the US to retreat from the

world stage. This will cause untold harm. Europe does not want that, Canada does not want that. Australia, Japan, S. Korea, etc do not want that. Fortunately, sounder people are running our gvt. now and have shored up and expanded alliances TFG tried to ruin. The only people who want the US to retreat from the world stage are dictators and autocrats.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 6:27 AM

Title: Re: POTUS 2024 part 2

Content:

Malcolm wrote:

FFS, a British researcher, Andrew Wakefield came up with this absurd claim, but it was shown that all his research was fraudulent.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3136032/>

Thats why RFKjr is a loon. Sadly, this idea infected the alternative health world and has never died the death it deserves.

Zhen Li said:

It's ridiculous to suggest that one person is solely responsible and to rely on a single NIH report—they are the primary ones being held to blame, so obviously, they are going to publish this sort of thing. There are hundreds of studies on the topic over several decades now, all of which you no doubt disagree with.

Malcolm wrote:

Really? Hundreds of studies definitively linking vaccines to autism? Rubbish. Show me even one reliable study.

And people who don't believe in needless killing, you forgot that one.
You may not be a Marxist, but you are definitely tankie-adjacent.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 7:32 AM

Title: Re: POTUS 2024 part 2

Content:

Unknown said:

While waiting for his plate of meat loaf, gravy, and an iceberg wedge at an empty restaurant in Concord, New Hampshire, on the first day of June, Robert F. Kennedy Jr. was gently explaining to me that nobody knows whether HIV is the sole cause of AIDS...

Kennedy crowed to me about his horseshoe coalition gathered round a campaign he views as fundamentally populist. And it's quite a band he has put together: crunchy

Whole Foods—shopping anti-vaxxers, paunchy architects of hard-right authoritarianism looking to boost a chaos agent, Nader-Stein third-party perma-gremlins, some Kennedy-family superfans, and rich tech bros seeking a lone wolf to legitimize them. Their convening can give the impression of weightiness, but if you so much as blew on them, the alliance would shatter into a million pieces. The only thing that seems to bind them is Kennedy, the current embodiment of a warped fantasy of marginalization and martyrdom that has become ever more appealing — and thus politically significant — in an age of disinformation and distrust in government and institutions...

Kennedy has also suggested that 5G high-speed-internet towers are being used to “harvest our data and control our behavior”; posited a link between mass shootings and antidepressant use; told Rogan that Wi-Fi pierces “the blood-brain barrier,” causing “leaky brain”; and claimed the presence of atrazine in the water supply has contributed to depression and gender dysphoria among boys since atrazine is known to clinically castrate frogs when dumped into their tanks.

Malcolm wrote:

<https://apple.news/Azfqs1F-6RqS6y7nnFR4FxQ>

And he is right wing lunatic as well:

When recently asked at a town hall what he would do to halt the proliferation of semi-automatic weapons, he replied, “I’m not going to take people’s guns away.” And during the Twitter Spaces conversation with Musk and Sacks in June, he said he was going to “seal the border permanently.” He told the Breaking Points podcast that he wants to shift spending out of a military-industrial interventionist mind-set and into “Fortress America — arming ourselves to the teeth at home....”

Kennedy called Tucker Carlson “breathtakingly courageous.” This spring, he posted a photo of himself with far-right activist James O’Keefe, who has used deceptively edited videos as attack vehicles against ACORN, Planned Parenthood, and NPR..

Now his brain trust appears to be the hyperonline, hard-right masculinity influencers who give him the approval he craves and encourage him to do things like post videos of himself shirtless, his chest and arms improbably pumped, doing nine janky push-ups...

But this country, with its political system built around white patriarchal ideals of who powerful men are supposed to be, and its very limited view of what other kinds of power might look like, has created too irresistible an opportunity for someone with a famous name, a tremendous ego, and a persecution complex. So here we are, eight years after Trump descended the elevator in Trump Tower, listening to a man talking about ivermectin and the fascism of Fauci and the castration of frogs and watching him run riot in a Democratic primary.

What a dipshit. And so is anyone who votes for him.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 8:07 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

Tata1 said:

Malcom is there somewhere i can read the general outline of chetsun?

I will receive this in a few months and im curious

Malcolm wrote:

Generally, speaking, the main point of the CN is a guru yoga of Vimalamitra, and the main approach is guru yoga.

Otherwise, in addition to the seven lojong, it has refuge, bodhicitta, Vajrasattva, Mandala, and Guru Yoga. It also has anuyoga style creation and completion as well, in addition, it has rushen, trekcho, and thogal.

climb-up said:

This sounds similar to the Yuthok Nyingthig (ie primarily the four guru yogas, but containing complete ngondro, 6 yogas, mahamudra, Dzogchen).

Is that accurate?

Malcolm wrote:

Nope. Not at all. Names might be the same, but CN is in its own class. Plus, there is no rushan, trekcho or thogal in tne Yuthog Nyinthig.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 9:56 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

climb-up said:

This sounds similar to the Yuthok Nyingthig (ie primarily the four guru yogas, but containing complete ngondro, 6 yogas, mahamudra, Dzogchen).

Is that accurate?

Malcolm wrote:

Nope. Not at all. Names might be the same, but CN is in its own class. Plus, there is no

rushan, trekcho or thogal in the Yuthog Nyinthig.

climb-up said:

I was aware that wasn't thögal in the root text but you're saying there is also no rushen or trekchö in the YN!?

That's interesting. Dr Nida teaches the Rushan when teaches YN Dzogchen, but on looking through "Mirror of Light" I see that the rushan section references and pulls from other texts.

But I don't understand how you can say that there is no trekchö. The text, translated in Dr Nida's book as "Great Self Liberation of Samsara-Nirvana" seems to cover trekchö, even containing instructions on the three readings (which I assumed, maybe incorrectly?, to be a translation of chogzhag - even though it's three and not four) and is referred to as such by Dr Nida.

Is there some other term that you would identify it as?

Malcolm wrote:

The Yuthog Nyinthig is an Mahayoga/Anuyoga system. It has a semtri text, but it does not belong to the most secret unsurpassed cycle. Neither does the CN, for that matter, if we are talking about the Ngondro practice, but latter is directly related to the most secret unsurpassed cycle, while the former is not, since the latter contains instructions from Dzogchen Nyinthig and the former does not.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 10:15 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

climb-up said:

Sorry for my lack of Tibetan:

A semtri text means DI?

Malcolm wrote:

Nature of mind teachings.

climb-up said:

So, based on that, it would contain ati teachings, from the 9 yana schema, but not go beyond the 9 yanass?

Is that correct? Or at least close?

Malcolm wrote:

Correct.

climb-up said:

And CN is also not in the most secret unsurpassed cycle, even though it contains the thögal teachings; it is just directly connected with that cycle. (I don't mean "just" to be dismissive here, only trying to clarify).

Interesting.

Malcolm wrote:

The CN has teachings from the unsurpassed secret cycle, while the YN does not.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 12:28 PM

Title: Re: nasal breathing and nyingthig cycles

Content:

climb-up said:

Thank you for breaking that down

Malcolm wrote:

At the time the YN was formulated, the teachings of the 17 tantras and Vima Nyinthig ancillary literature was quite confined to an extremely small coterie of practitioners. There is no evidence that Yuthok ever received such teachings.

Author: Malcolm

Date: Tuesday, July 4th, 2023 at 9:52 PM

Title: Re: Rushen retreat reading list

Content:

ject said:

That makes no sense at all.

Is there a error in translation? The meaning of word "all" is not really "all" but "just some"?

There is also some talk about pranas - pushing, pulling, holding etc. I wonder if all this be covered in that retreat?

Malcolm wrote:

"All" means all. Everything we do in this life, apart from practicing the dharma, is pointless and just causes us to continue in samsara. Therefore, in order to make our life meaningful, we practice the dharma. In other words, life is meaningless, but dharma makes it meaningful. The example is a dream, since no matter what we do in a dream, good or bad, when we wake up, we understand that it was all meaningless, just a dream.

The discussion at the end is related to yantra yoga, and has to do with conduct.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 12:49 AM

Title: Re: No guru, no dzogchen?

Content:

jet.uryen said:

ok, i'm ready for the usual protests. (lol).

Malcolm wrote:

The siddha you are describing is Luipa.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 2:13 AM

Title: Re: Mixing teachings/lineages advice?

Content:

Tata1 said:

Im sorry but this is nonsense.

I never heard any lama not giving some teaching because they practice or study several linages. And if they do is a giant red flag to me.

Malcolm wrote:

It's more common than you might imagine. It's not necessarily a red flag, however. Some lamas only wish to devote their time to students who are dedicated to one practice lineage. Quite honestly, if someone came to me and explicitly said, "I want to learn about Dzogchen, but I really prefer keep practicing x," I'd say, "You're wasting both of our time. The teachings are not something we study just for idle interest. Come back when you are serious about Dzogchen teachings and are interested in making them your primary focus." It's a bit of a fault to take Vajrayāna teachings merely out of curiosity or some attempt at being "ris med."

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 2:17 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

climb-up said:

Thank you for breaking that down

Malcolm wrote:

At the time the YN was formulated, the teachings of the 17 tantras and Vima Nyinthig ancillary literature was quite confined to an extremely small coterie of practitioners. There is no evidence that Yuthok ever received such teachings.

climb-up said:

Oh interesting, that makes sense.

Malcolm wrote:

I honestly don't see much point in people who do not practice Tibetan Medicine getting involved in the YN. The reason the retreats in it are short, etc., is because it is a practice designed for busy physicians. But this does not apply to other people. Why? Because the YN is intended for people of great merit and little time. Other peoples time is better spent receiving teachings in Longchen Nyinthig, Dudjom Tersar, and so on.

The primary role of the YN these days is drupchens for blessing medicine.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 2:42 AM

Title: Re: Mixing teachings/lineages advice?

Content:

Tata1 said:

Im sorry but this is nonsense.

I never heard any lama not giving some teaching because they practice or study several linages. And if they do is a giant red flag to me.

Malcolm wrote:

It's more common than you might imagine. It's not necessarily a red flag, however. Some lamas only wish to devote their time to students who are dedicated to one practice lineage. Quite honestly, if someone came to me and explicitly said, "I want to learn about Dzogchen, but I really prefer keep practicing x," I'd say, "You're wasting both of our time. The teachings are not something we study just for idle interest. Come back when you are serious about Dzogchen teachings and are interested in making them your primary focus." It's a bit of a fault to take Vajrayāna teachings merely out of curiosity or some attempt at being "ris med."

Tata1 said:

This is not what i mean. Of course if someone is teaching someone is for them to practice.

But not teaching someone because this deity is associated with this lineage or that lineage is nonsense.

Chnn didnt have a problem teaching dzogchen on the basis of Tsongkhapas guru yoga for example.

Malcolm wrote:

Well, lets say you received Cakrasamvara from a Kagyu Lama. Then you go to a Sakya Lama requesting teachings on Cakrasamvara. I can quite well imagine the second lama refusing on the grounds that you don't have the Sakya transmission.

Author: Malcolm
Date: Wednesday, July 5th, 2023 at 3:30 AM
Title: Re: Ukraine News
Content:

Author: Malcolm
Date: Wednesday, July 5th, 2023 at 10:40 AM
Title: Re: No guru, no dzogchen?
Content:

Jules 09 said:
Being the son of a king, it was Luipa's "royal pride" that was the problem.

jet.urgyen said:
That's one lecture, it is valid of course, but i think is was not just hi royal pride.

It was his attitude of rejecting, of deliveratively not integrating, of picking what to integrate and what not... that was his problem. But he got the dhakkini's (wisdom) hint, and after he became aware of his mistake he brought onto the path whatever he reject (fish gut) as a skillful mean (nurturing from it) to be able to completely integrate it (free). That is truly a profound yoga.

Malcolm wrote:
This kind of strict observance is not necessary in Dzogchen. This kind of strict observance is based on dualistic mind. The strict observance practiced in Dzogchen is rigpa.

Author: Malcolm
Date: Wednesday, July 5th, 2023 at 7:06 PM
Title: Re: No guru, no dzogchen?
Content:

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It was his attitude of rejecting, of deliveratively not integrating, of picking what to integrate and what not... that was his problem. But he got the dhakkini's (wisdom) hint, and after he became aware of his mistake he brought onto the path whatever he reject (fish gut) as a skillful mean (nurturing from it) to be able to completely integrate it (free). That is truly a profound yoga.

Malcolm wrote:

This kind of strict observance is not necessary in Dzogchen. This kind of strict observance is based on dualistic mind. The strict observance practiced in Dzogchen is rigpa.

Miorita said:

Wait a second!

You say that "water comes from fire" is only a nominal affirmation and that it is not based on observation. p. 8 R.1a.

First of all, I disagree because before the BuddhaDharma I met the theory of the trutis and it was explained to my surprise how water element emerges from the fire element. It happens via condensation of vibration.

You can't do philosophy on examples that are already set as true. Trying to be a theoretician, you abandon the path, remember? And not only that, but you deny the observation.

Then you quote an even bigger thing, If names and so on are not fixed, then the separate actions of the elements could switch.

No, this does not happen. Name is assigned to meaning. A name is assigned to designate. In the context of the theory of trutis, elements can be arbitrarily named, but they'll keep their meaning/qualities. You could give wrong names, but behind the name there are fixed qualities. I refer only to the theory here. The meaning fixes the name. It's from the inside out, not the other way around!

Since this does not separate name and meaning at all

Well, you've been prevented from doing it by way of necessity.

And you conclude with, arising in the present is not possible in the Dharmata that has never arisen

which begs the question, what present do you refer to if there is no essence, Dharmata?

Malcolm wrote:

What does any of the above have to do with my observation about strict observances?

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 8:14 PM

Title: Re: Dzogchen and Dependent Origination

Content:

Vajrasvapna said:

A question for those who focus their practices on Dzogchen: would the doctrine of dependent origination be something essential or secondary for those who concentrate on Dzogchen?

Malcolm wrote:

Essential.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 8:18 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

Trungpa himself relates "crazy wisdom" to Dorje Drollo.

SilenceMonkey said:

In my dictionary, it says the tibetan phrase is ཡེ་ཤེས་འཇོལ་བ། Ye Shes 'Chol ba. Does this term have any basis in Tibetan history or scriptural tradition? And if not, is there another phrasing of "crazy wisdom" to be found in history or tradition?

Lingpupa said:

That is the equivalent that I too have seen. AFAIK, while it is just possible to find the term in a small number of obscure places (which I'm not able to cite), its prominence in the West is essentially due to Trungpa. I heard (not a reliable piece of evidence here) that even back before he had to leave Samye Ling he was using it as a justification for his copious intoxication. "Crazy wisdom", along with having such a high level of realization that he was unharmed by all that booze while the rest of us would not cope.

I guess he was right about the last seven words above.

Diana claims Trungpa inherited the "crazy wisdom lineage" from Khenpo Gangshar, who perhaps could be graced with the epithet of "crazy wisdom", although, afaik, while he did take a consort and did drop monastic vows, he did not exactly adopt a life of luxury!!!

I don't know if we have any actual scholars here who could comment on ཡེ་ཤེས་འཇོལ་བ། with any authority.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 9:02 PM

Title: Re: Mixing teachings/lineages advice?

Content:

Tata1 said:

My point would be more like: im not willing to give you this empowerment because you got this other empowerment.

Malcolm wrote:

That is also valid, and not necessarily cause for alarm. We have to allow teachers to exercise their own prerogatives in terms of what they want to teach and to whom. I know Nyingma lamas who will not give empowerments to people who have received empowerments from the Dogyal faction of Geluks. The consideration here is samaya contamination.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 10:19 PM

Title: Re: Crazy Wisdom Question

Content:

Muddy343 said:

Why do some teachers have crazy wisdom and other don't?

MaitreyaBuddha said:

Because non-crazies very potentially have not truly and deeply penetrated into the very Source of Mind and Experience!

PeterC said:

Sure, clearly HHDL, HHST, Nyoshul Khen Rinpoche, TUR, Dudjom Rinpoche, Dilgo Khyentse Rinpoche and many other "non-crazies" didn't truly and deeply penetrate into the very source of mind and experience.

Try taking your head out of your ass.

Malcolm wrote:

Now Peter, he is trying to penetrate into the source of mind and experience. I'd say, give him some KY to make it slip in more easily.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 11:08 PM

Title: Re: Mixing teachings/lineages advice?

Content:

Tata1 said:

My point would be more like: im not willing to give you this empowerment because you got this other empowerment.

Malcolm wrote:

That is also valid, and not necessarily cause for alarm. We have to allow teachers to exercise their own prerogatives in terms of what they want to teach and to whom. I know Nyingma lamas who will not give empowerments to people who have received empowerments from the Dogyal faction of Geluks. The consideration here is samaya contamination.

Tata1 said:

Well or course. I thought about the dogyal as an exception but i did not write it

Malcolm wrote:

Another example, in the same line, is if there someone is the student of some lama who has a conflict with another lama, and the second lama refuses to give empowerment to that student.

Author: Malcolm

Date: Wednesday, July 5th, 2023 at 11:53 PM

Title: Re: Crazy Wisdom Question

Content:

PadmaVonSamba said:

This discussion about this teacher and that teacher and their wisdom is stupid.

The point of crazy wisdom, its irrationality, its provocative irreverence, is to undermine the subtlest clinging of ego.

Malcolm wrote:

Again the term originates with Trungpa, and very specifically, in a set of seminars he gave on Dorje Drollo.

<https://www.shambhala.com/crazy-wisdom-444.html>

PadmaVonSamba said:

Chögyam Trungpa describes "crazy wisdom" as an innocent state of mind that has the quality of early morning—fresh, sparkling, and completely awake.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 12:10 AM

Title: Re: Crazy Wisdom Question

Content:

PadmaVonSamba said:

This discussion about this teacher and that teacher and their wisdom is stupid.

The point of crazy wisdom, its irrationality, its provocative irreverence, is to undermine the subtlest clinging of ego.

Malcolm wrote:

Again the term originates with Trungpa, and very specifically, in a set of seminars he gave on Dorje Drollo.

<https://www.shambhala.com/crazy-wisdom-444.html>

PadmaVonSamba said:

Chögyam Trungpa describes "crazy wisdom" as an innocent state of mind that has the quality of early morning—fresh, sparkling, and completely awake.

Yes, and let's continue to the end of that same paragraph: From this profound point of view, spiritual practice does not provide comfortable answers to pain or confusion. On the contrary, painful emotions can be appreciated as a challenging opportunity for new discovery. In particular, the author discusses meditation as a practical way to uncover one's own innate wisdom.

The point is, whether fresh and sparkly or drunk and stinky, is to keep the mind from settling into an ego trip.

Malcolm wrote:

Well, since the mind is already settled into an ego trip, I think the point is to dislodge it.

In any case, the book is pretty precise about what Trungpa meant when he coined the term. For example:

In the case of the primordial craziness of crazy wisdom, we do not permit ourselves to get seduced by passion or aroused by aggression at all. We relate with these experiences as they are, and if anything comes up in the midst of that complete ordinariness and begins to make itself into a big deal, then we cut it down—without any special reference to what is good and what is bad.

Trungpa, Chögyam. Crazy Wisdom (Dharma Ocean) . Shambhala. Kindle Edition.

So really, Trungpa's intent was that one use crazy wisdom for oneself. It has been poorly misunderstood to be something that teachers use with students.

As it relates to relating with students, he says:

The essence of crazy wisdom is that you have no strategized programs or ideals anymore at all. You are just open. Whatever students present, you just react accordingly.

Trungpa, Chögyam. Crazy Wisdom (Dharma Ocean) . Shambhala. Kindle Edition.

And of course, ultimately, for Trungpa, crazy wisdom means to be beyond hope and fear:

Until we realize the true implication of hopelessness, we have no chance of understanding crazy wisdom at all, ladies and gentlemen.

Trungpa, Chögyam. Crazy Wisdom (Dharma Ocean) . Shambhala. Kindle Edition.

Honestly, its his best book.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 1:48 AM

Title: Re: Crazy Wisdom Question

Content:

Knotty Veneer said:

But Trungpa was the one who seems to have popularized the concept in modern times - I think mostly to cover his own misbehaving.

Malcolm wrote:

I do not think this is fair assessment. He coined the term quite early, and while he

certainly related the concept to Padmasambhava's role as a teacher trying to tame Tibetans, and by inference, what it takes to tame savage westerners, if you read his two seminal seminars on the idea, it's much more related to Dzogchen. Specifically, he related Dorje Drollo to discovering that one's primordial state is beyond being harmed by negative deeds or benefited by positive deeds.

For example, he explicitly says in his book that "crazy wisdom" is not part of the mahāmudra tradition:

Student: Has the crazy-wisdom teaching developed in any lineages other than the Nyingma lineage?

Trungpa Rinpoche: I don't think so. There is also the mahamudra lineage, which is based on a sense of precision and accuracy. But the crazy-wisdom lineage that I received from my guru seems to have much more potency. It is somewhat illogical—some people might find the sense of not knowing how to relate with it quite threatening. It seems to be connected with the Nyingma tradition and the maha ati lineage exclusively.

Trungpa, Chögyam. Crazy Wisdom (Dharma Ocean) . Shambhala. Kindle Edition.

You see, in Nyingma there are four classes of manifestation: peaceful, semi-wrathful, wrathful, and crazy. Only Dorje Drollo really qualifies for the last category. The practice of Drollo is very much related to the eight classes which cause so much trouble today, which makes it perhaps among the most effective yidam practices for the modern era, as I have asserted before. To practice Drollo, one really has to go beyond hope and fear.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 3:27 AM

Title: Re: Crazy Wisdom Question

Content:

Knotty Veneer said:

But Trungpa was the one who seems to have popularized the concept in modern times - I think mostly to cover his own misbehaving.

Malcolm wrote:

I do not think this is fair assessment.

Knotty Veneer said:

I don't have a lot of time for Trungpa. And his misbehaving began even before he came West.

Whether he was able to find a precedent for the concept - there is no denying he used to deflect/obfuscate criticism of his unDharmic behavior.

Malcolm wrote:

Actually, this is wrong. He never denied or deflected anything. Trungpa never made any

excuses for anything he did. I don't have any solid opinion on whether he was a mahāsiddha or not, but he was a real Dzogchen practitioner, and I have no doubt he attained liberation in the bardo. There were many signs at his cremation.

As Āryadeva points out, quoting the Buddha:

"A deterioration in ethics (śīla) is acceptable,
but [a deterioration] in view is not acceptable at all."
One goes to higher realms through ethics,
but the supreme stage comes about through view.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 4:54 AM

Title: Re: Dzogchen and Dependent Origination

Content:

Vajrasvapna said:

A question for those who focus their practices on Dzogchen: would the doctrine of dependent origination be something essential or secondary for those who concentrate on Dzogchen?

tinylocusta said:

Secondary.

Malcolm wrote:

That's a strange answer considering how much material is devoted to explaining dependent origination in Dzogchen teachings.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 5:29 AM

Title: Re: Dzogchen and Dependent Origination

Content:

Vajrasvapna said:

A question for those who focus their practices on Dzogchen: would the doctrine of dependent origination be something essential or secondary for those who concentrate on Dzogchen?

Jules 09 said:

Neither here nor there.

The pointing out instructions are essential.

Followed up by guidance on how to strengthen and gain stability in that which was pointed out.

Malcolm wrote:

Jules: There is a lot more to Dzogchen teachings than pointing out instructions. For example, the commentary on the sgra thal 'gyur alone is 825 pages.

Direct introduction is the indispensable start. But it is not the end.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 8:02 AM

Title: Re: Dzogchen and Dependent Origination

Content:

Vajrasvapna said:

A question for those who focus their practices on Dzogchen: would the doctrine of dependent origination be something essential or secondary for those who concentrate on Dzogchen?

Johnny Dangerous said:

Contemplating the non arising of all phenomena might lead to grokking that all phenomena are actually self liberated, which is pretty fundamental to Dzogchen....but ultimately philosophy is just philosophy.

The thing is, Dzogchen is not a philosophy per se, so it's maybe accurate to say that from a Dzogchen point of view sutra based teachings might explain and bolster realizations, but they are not realizations themselves.

Malcolm wrote:

In dzogchen, dependent origination explains the origin of ma rig pa. If one does not grasp the origin of ma rig pa, axiomatically , one does not have rig pa.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 11:53 AM

Title: Re: Can Buddhists believe & practice some of the Buddha's teachings but reject other parts of it?

Content:

PadmaVonSamba said:

The Buddha taught the truth of the causes of our agitation and the path to serenity and freedom. In forty years, I have yet to find anything strictly requiring "belief" that is not, in a sense or at least to some degree, optional.

In other words, there's very little in the vast collection of Buddhist texts that one needs to really be concerned with if it doesn't lead to realization. You don't need to believe that there's a literal Mount Meru, or Buddhist hells, or even other realms if it doesn't help you. Their descriptions are customized for the way we humans grasp concepts anyway.

At the same time, at some point they may become obvious and you won't need to "believe" in them then any more than you now "believe" you have eyeballs (which you

have never seen directly!). You will be fully confident in what you know.

Indra's Bow said:

In the Abhidharmasamuccaya, for instance, the entire chapter of teaching on the Noble Truth of Suffering is cast in the mold of the impermanence of the universe as it is revealed and described by the Buddha and his offspring. Without this insight, according to this text, and instead, say, holding to the popular views of nihilism, one cannot get a right view of the Truth of Suffering. In this way, it follows that one must of necessity have the correct view of all of the Abhidharma, both that of psychology, morality, meditation, etc., as well as the nature of the external world, in order to properly understand the Noble Truth uniquely taught by the Buddha. By this logic, with a heretical or nihilist view, one wouldn't be able to actually enter into the stream of awakening by penetrating into the Truth of Suffering. It would follow then by the foregoing that it might be considered crucial that one embrace all of the Buddha's and Bodhisattvas' teaching as being accurate and true, both regarding mind and the physical external realm, since otherwise one would have misunderstood the meaning of the teaching and not realised the (Noble) Truth which cannot be heard anywhere in the threefold world outside of the Buddha's dispensation.

Malcolm wrote:

No, it is not necessary to embrace the precise model presented in the Abhidharmasamuccaya to understand that the beings in the universe arises from causes of affliction and karma. One can understand the general principle to be correct without subscribing the particulars in every instance. And one can enter Buddhadharma without necessarily accepting any kind of belief, provided that one correctly understand that the Buddha's teaching is focused on ending rebirth in samsara, since that indeed is liberation.

Author: Malcolm

Date: Thursday, July 6th, 2023 at 9:54 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

Actually, this is wrong. He never denied or deflected anything. Trungpa never made any excuses for anything he did. I don't have any solid opinion on whether he was a mahāsiddha or not, but he was a real Dzogchen practitioner, and I have no doubt he attained liberation in the bardo. There were many signs at his cremation.

As Āryadeva points out, quoting the Buddha:

"A deterioration in ethics (śīla) is acceptable,
but [a deterioration] in view is not acceptable at all."
One goes to higher realms through ethics,
but the supreme stage comes about through view.

Shaiksha said:

So, hypothetically speaking, I can be a serial killer and as long as I have established the Dzogchen view before I die then I will achieve the liberation in the bardo. Am I understanding the implication of your assertion correctly?

Malcolm wrote:

Did or did not the serial killer Angulmala attain arhatship?

Author: Malcolm

Date: Thursday, July 6th, 2023 at 11:52 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

Actually, this is wrong. He never denied or deflected anything. Trungpa never made any excuses for anything he did.

Knotty Veneer said:

I don't buy that. Trungpa was a raging alcoholic - I don't recall him ever admitting the alcoholism that killed him.

Malcolm wrote:

He self-medicated for pain, yes, was physically addicted to alcohol, yes, did lots of cocaine, yes, used LSD with his students, yes, smoked cigarettes, yes, and so on. That has nothing to do with whether or not he was realized or attained liberation in the bardo.

Knotty Veneer said:

He was a complex character and clearly brilliant in many ways but he also seemed at times to enjoy seeing what he could get away with.

Malcolm wrote:

I don't see any evidence he thought he was getting away with anything.

Knotty Veneer said:

Do you not remember the podcast posted here a while back about his exploits by a kid brought up in Vajradhatu - particularly him french kissing a 13 year old.

Malcolm wrote:

Yes, people are shocked by that now, but they would not have been so shocked in the 1970's--early 80's. They were different times, especially in more liberal communities like Boulder. Recall, Diana was 15 when she and Trungpa met, and 16 when they married, also not unusual in pre-Modern Tibet.

I am not trying to mitigate the harm that some people feel he inflicted. They are certainly entitled to their feelings; just as those who feel supremely benefitted by Trungpa are entitled to their feelings.

Knotty Veneer said:

He allowed a myth to evolve around him that paralyzed his followers with groupthink which allowed him to do things that would have got anyone else a slap in the mouth.

Malcolm wrote:

Not in the 1960's and 1970's. I grew up then, and I can tell you people were a lot more flexible every way. The Tibetan establishment was and is quite behind Trungpa.

Whatever you may personally think of Trungpa, among Tibetan teachers who came to the West, he had the greatest overall impact, especially through his books.

You have to keep in mind: most people in Vajradhātu had very little personal interaction with Trungpa. The organization was and is very hierarchical, and particularly after 1976, when someone brought a gun to one of his public talks in Boulder and started waving it around, student interaction with Trungpa became more ceremonial in nature, as Trungpa surrounded himself with guards, valets, and so on.

But this is all ancient history. Trungpa passed away in 1987, and he would not recognize the organization he left behind.

Knotty Veneer said:

He covered his sociopathy by letting people think he was a mahasiddha.

Malcolm wrote:

Many Tibetan lamas, people like Dzongsar Khyentse, consider him a mahāsiddha to this day.

Perception is very subjective: for you, he is a sociopath; for his students, he is a buddha. Criticizing other people's gurus is a delicate business.

Author: Malcolm

Date: Friday, July 7th, 2023 at 12:03 AM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

Did or did not the serial killer Angulmala attain arhatship?

Shaiksha said:

It's a different context. He did his killings before he met the Buddha. Did you read about his stories after he became a monk? It's quite inspiring actually. I could only wish I had a heart like that - getting stoned and hit by sticks and could still wish the perpetrators well - a bit like Jesus' story.

Malcolm wrote:

People were afraid of Angulimala, justifiably so. Nevertheless, the point still stands.

Shaiksha said:

This is my understanding. But, it appears that this is not the case if you read Malcolm's post closely. Hence, my question.

Malcolm wrote:

Do you think a butcher, hunter, trapper, soldier, etc. are barred from liberation? Even someone who has committed any of the five deeds of immediate retribution is not barred from liberation if they subsequently receive Dzogchen teachings. The point is that liberation is in no way connected with either virtuous or nonvirtuous action.

Author: Malcolm

Date: Friday, July 7th, 2023 at 12:14 AM

Title: Re: Dzogchen and Dependent Origination

Content:

Indra's Bow said:

The doctrine of dependent arising via the links of ignorance through old age, sickness and death isn't itself a contemplation of nonarising; quite the opposite - it considers exactly how conditioned phenomena do arise, abide, change and cease.

Malcolm wrote:

That really depends on how one perceives dependent origination. When one understands the real meaning of arising from conditions, one understands nonarising. This is why it is said in the PP Sutra in 2000 lines, "Whatever arises in dependence, in reality, that does not arise."

Its also why Nāgārjuna states:

I pay homage to the best of teachers,
the perfect Buddha, by whom dependent origination—
neither ceasing nor arising,
neither annihilated nor permanent,
neither going nor coming,
neither different nor identical—
was taught as peace to pacify proliferation.

Just this is the state of the great perfection.

Author: Malcolm

Date: Friday, July 7th, 2023 at 1:03 AM

Title: Re: Ukraine News

Content:

Author: Malcolm

Date: Friday, July 7th, 2023 at 2:02 AM

Title: Re: Crazy Wisdom Question

Content:

Lingpupa said:

I even seem to recall somewhere reading an attempt to absolve Sogyal of his ghastliness on the grounds that he must have received some dzogchen teaching, so he was somehow beyond ethics. Old news: doesn't work!

Malcolm wrote:

Whatever people may think, he received Dzogchen teachings, practiced them, and since I personally accept Dzogchen teachings to be true, I am quite sure that if he did not wake up in the bardo of dharmatā, at the very least, since he himself expressed total faith in Dzogchen teachings, he took rebirth as a human being and will meet Dzogchen teachings again in 25 or 35 years after his birth.

Now, you might doubt the power of Dzogchen teachings, but I don't.

Author: Malcolm

Date: Friday, July 7th, 2023 at 2:31 AM

Title: Re: Back in the USA II

Content:

Author: Malcolm

Date: Friday, July 7th, 2023 at 7:29 AM

Title: Re: Crazy Wisdom Question

Content:

Shaiksha said:

Perhaps, we need some context for the quote above. Again, to provide context, Malcolm used the quote above to justify Trungpa's behavior. so, what is the limit of the "deterioration of sila" is acceptable, none just from the quote above - no bottom to what you can get away with, which rather bother me.

Malcolm wrote:

Nope. I just pointed this out because some people are under the impression that "observable" behavior is more important than view. I am quite certain some people in this conversation would be horrified at much of the apparently unvirtuous behavior of bodhisattvas, like giving away their children and spouses as slaves to Brahmins, only to be relieved by the fact that the prince in question first secured the permission of his

family not to impede his practice of generosity.

Author: Malcolm

Date: Friday, July 7th, 2023 at 7:33 AM

Title: Re: How an abuse scandal devastated the Buddhist faith community

Content:

Ayu said:

But it's no really new news.

tingdzin said:

Yes, it's all water under the bridge, unless one was either affected on a personal level or one has some kind of axe to grind.

Malcolm wrote:

Agreed. Old news.

Author: Malcolm

Date: Friday, July 7th, 2023 at 8:57 AM

Title: Re: Crazy Wisdom Question

Content:

Shaiksha said:

Sure. But, in those stories, we were always told the end result that revealed the benovelant intentions of the bodhisattvas or the happy endings for the people involved. Although I try not to make conclusive statements as I don't have the full facts, most of the offences committed by the modern-day teachers in the West (either by Tibetan or western teachers) appear to only have negative or very damaging effects to other people, which we can the question whether they were "skillful means" or just plain wrong.

Malcolm wrote:

Quite frankly, do you pretend to know what the actual effects of the actions of Trungpa or Sogyal are? From where I sit, it appears to me they introduced literally hundreds of thousands of people to the Dharma.

More than that, are we really certain that in terms of karma, the "offenses" these teachers are supposed to have committed did not in fact remove many obstacles from the paths of their "victims," shortening the paths of the latter by eons?

It's quite narrow minded to pretend we have any real insight into the workings of positive and negative karma of this teacher and that teacher, this student and that student, given that the activity of karma spreads out over eons and countless lifetimes. We have all been every terrible being and benevolent being, perpetrator and victim alike.

No one forces us to take teachings from anyone. But we should exercise caution before deciding to commit ourselves to a negative view of people like Trungpa and Sogyal.

Author: Malcolm

Date: Friday, July 7th, 2023 at 10:03 AM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

Quite frankly, do you pretend to know what the actual effects of the actions of Trungpa or Sogyal are? From where I sit, it appears to me they introduced literally hundreds of thousands of people to the Dharma.

Shaiksha said:

There is also the reputational damage suffered for the buddhadharma in general, Tibetan Buddhism in particular. It is not hard to see if there are enough of those incidents, they will cause a decline in buddhadharma in general. There is anecdotal evidence in a small scope and also in other religions/spiritual movements.

Malcolm wrote:

This is a very conventional view. Nothing to do with the real subject matter here.

Author: Malcolm

Date: Friday, July 7th, 2023 at 12:26 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

...practiced them...

yagmort said:

why are you so sure of it? he doesn't strike me as a practitioner.

i recall how Chime Rigdzin Rinpoche was at the opposite side of his room at the hotel so he saw him through the window and commented something akin to his watching TV all the time so he cannot be good practitioner let alone giving wangs.

Malcolm wrote:

..it appears to me they introduced literally hundreds of thousands of people to the Dharma

yagmort said:

to me, they introduced people to their cultish own version of the Dharma, not the Dharma.

Malcolm wrote:

People's concepts of what a "good" practitioner are is pretty funny, as if there is any difference at all between watching tv and watching any other display, including

sadhanas.

Author: Malcolm

Date: Friday, July 7th, 2023 at 12:34 PM

Title: Re: nasal breathing and nyingthig cycles

Content:

Malcolm wrote:

The Yuthog Nyinthig is an Mahayoga/Anuyoga system.....

Kai lord said:

Well, you had said that regarding most of the terma cycles out there. Even LN is 99% Mahayoga/anuyoga system to you.

Malcolm wrote:

Correct. But this is not my observation. It is the observation of Chogyal Namkhai Norbu. "Mostly," however is not 99%. More like 85%.

Author: Malcolm

Date: Friday, July 7th, 2023 at 7:44 PM

Title: Re: Crazy Wisdom Question

Content:

Könchok Thrinley said:

I am sorry but are we really going to pretend that rape, exploitation, etc were just enlightened activity or necessary evil and their perpetrators are beyond criticism just because they practiced dzogchen?

To quote Leonard Cohen "I didn't know I had permission to murder and to maim."

Malcolm wrote:

You again miss the point.

Ironic that you quote Cohen, his teacher allegedly molested dozens of women at Mt. Baldy, quite without their permission.

But no, we are not pretending anything of the sort. I am pointing out that even heinous crimes, like those committed by Angulimala, are not a barrier to liberation. Since this is the case, why do you continue to rail against the notion that it possible for people like Sogyal to attain liberation in the bardo? In your moralistic world, only goody two shoes can be liberated. But this is a very Christian view, not the Buddha's view at all.

Author: Malcolm

Date: Friday, July 7th, 2023 at 8:10 PM

Title: Re: Crazy Wisdom Question

Content:

Malcolm wrote:

People's concepts of what a "good" practitioner are is pretty funny...

yagmort said:

a good practitioner is the one who stays true to Dharma ethics. not sure whats funny about that

Malcolm wrote:

A good practitioner is someone who works hard to benefit sentient beings. What have you done for sentient beings lately besides engage in gossip about dead teachers on Dharmawheel?

...as if there is any difference at all between watching tv and watching any other display, including sadhanas.

yes if he was a dzogchenpa, which i trust he wasn't

That's hilarious. We are talking about someone who had the best Dzogchen teachers on the planet, who spent tons of time with all of them, who had total faith and devotion to Dzogchen teachings. Sure, Sogyal embarrassed himself, was sybaritic, pompous, and had many other apparent faults. That has nothing to do with his opportunity for liberation in the bardo, or his practice while he was alive.

He also sponsored more teachers to come to the west than anyone else. I'd stack up that fact against his "ethical breaches" any day. He did more for the Dharma in Europe than you or I will ever do. The same goes for Trungpa. So stop being so arrogant and judgmental.

If the Buddha were alive today, and some you heard that he had knocked up some women (as he in fact was accused of doing), I am quite sure some of you would believe it and abandon the Dharma.

Author: Malcolm

Date: Friday, July 7th, 2023 at 8:29 PM

Title: Re: Crazy Wisdom Question

Content:

Könchok Thrinley said:

I am sorry but are we really going to pretend that rape, exploitation, etc were just enlightened activity or necessary evil and their perpetrators are beyond criticism just because they practiced dzogchen?

To quote Leonard Cohen "I didn't know I had permission to murder and to maim."

Malcolm wrote:

You again miss the point.

Irony that you quote Cohen, his teacher allegedly molested dozens of women at Mt. Baldy, quite without their permission.

But no, we are not pretending anything of the sort. I am pointing out that even heinous crimes, like those committed by Angulimala, are not a barrier to liberation. Since this is the case, why do you continue to rail against the notion that it possible for people like Sogyal to attain liberation in the bardo? In your moralistic world, only goody two shoes can be liberated. But this is a very Christian view, not the Buddha's view at all.

Knotty Veneer said:

How do you know what happened to either Sogyal or Trungpa in the bardo? How do you know there is even a bardo?

Your answers absolve both of them by calling on faith and scripture. It is no different than if you had said that through their faith in Jesus their sins were forgiven and both went to heaven after they died.

Malcolm wrote:

Again with the Christian thing.

Karma cannot be absolved. Buddha did not absolve Angulimala of killing hundreds of people. Karma either ripens or it does not. In Angulimala's case, he was never going to take birth in samsara again. If he were, he would have necessarily experienced the ripening of those actions.

As for the bardo, if you don't accept rebirth, it doesn't matter. But if you don't accept rebirth, karma doesn't matter either. Also liberation does not matter. And it's strange you even consider yourself a Buddhist if you don't accept rebirth, and so on.

I personally accept rebirth, based inference, etc. YMMV. Based on that acceptance, I take seriously the idea that most Dzogchen practitioners are liberated in the bardo and that everyone who enters the door of Dzogchen teachings attains liberation, again, YMMV.

As for crazy wisdom, I've explained what Trungpa meant by the term, before the tread got knocked off course by the usual handwringing and gnashing of teeth that results in some quarters from mentioning his name.

Author: Malcolm

Date: Friday, July 7th, 2023 at 9:47 PM

Title: Re: Khendrup Lhachi

Content:

dondruptsering said:

A friend recently received the above refuge name from a Nyingma Khenpo in Kham. Not sure what Khendrup means as a complete word though I believe lhachi is along the lines of happy god or goddess.

Thanks for any help!

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Malcolm wrote:

mkhas sgrub means accomplished scholar, lha skyid is the Tibetan name of the arhat Devaśarman who compiled one of the Abhidharma texts, the Vijñānakāya.

Author: Malcolm

Date: Friday, July 7th, 2023 at 10:04 PM

Title: Re: Crazy Wisdom Question

Content:

Könchok Thrinley said:

You are assuming too much here. I respect Trungpa for his writings, teachings et al. I truly believe he was a great master but he clearly made a mess.

Malcolm wrote:

He had some serious health issues which he tried to resolve through self-medicating, which led to his eventual death. I don't think your characterization of him as a "raging alcoholic" really assists anyone in understanding the man and his contribution to the Dharma, just as labeling Sogyal a sybaritic libertine does not really assist anyone in understanding the man and his contribution to the Dharma.

Whether we like it or not, liberation is clearly not a result of positive karma, and cannot be impeded by negative karma. If liberation could be impeded by negative karma, no one could ever attain liberation because we have gathered far more negative karma than positive karma from beginningless time.

So we have this human life to get ourselves sorted out and that's it. We have a precious human birth. We should not waste it by perseverating on actions that have nothing to do with us, spending our time accepting and rejecting.

Author: Malcolm

Date: Friday, July 7th, 2023 at 10:45 PM

Title: Re: Crazy Wisdom Question

Content:

Knotty Veneer said:

I am not arguing that the bardo does not exist - just against the unfounded conviction that anyone knows for sure what happens after the death of the body.

Malcolm wrote:

You're actually arguing that no one can know that there is a bardo at all.

I take you do not accept that there is such a thing as the deva cakṣu, the divine eye?

Author: Malcolm

Date: Friday, July 7th, 2023 at 11:10 PM

Title: Re: Crazy Wisdom Question

Content:

Knotty Veneer said:

I am not arguing that the bardo does not exist - just against the unfounded conviction that anyone knows for sure what happens after the death of the body.

Malcolm wrote:

You re actually arguing that no one can know that there is a bardo at all.

I take you do not accept that there is such a thing as the deva cakṣu, the divine eye?

Knotty Veneer said:

Re: the bardo - yes I am.

Malcolm wrote:

Stephen Batchelor much?

Author: Malcolm

Date: Friday, July 7th, 2023 at 11:47 PM

Title: Re: Crazy Wisdom Question

Content:

Knotty Veneer said:

Re: the bardo - yes I am.

Malcolm wrote:

Stephen Batchelor much?

Knotty Veneer said:

I know you always have to win an argument Malcolm but is that all you have?

Malcolm wrote:

It's a heuristic. You don't accept rebirth, and that is perfectly fine. There isn't much point in trying to convince skeptics of anything. As the Throbbing Gristle song goes:

There's never a way,
And there's never a day,
To convince people.
You can play their game,

You can say their name,
But won't convince people.

If you want to discover whether rebirth is a fact, you won't discover it through reason. You will only discover it through developing the necessary faculty of the divine eye in samādhi. But it is probably better for you to practice Dharma and eliminate your own afflictions. Even if you don't accept rebirth, you will be happier in this life.

Author: Malcolm

Date: Friday, July 7th, 2023 at 11:54 PM

Title: Re: Crazy Wisdom Question

Content:

MiphamFan said:

I don't necessarily agree with Malcolm about everything

Malcolm wrote:

Shocked, I am shocked I tell you.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 12:49 AM

Title: Re: Khendrup Lhachi

Content:

dondruptsering said:

Thanks, you mentioned mkhas instead of mkhen. Does that change the meaning somewhat? Also, this name was given to a woman. She said it was given randomly. Seems more like a man's name, no?

A friend recently received the above refuge name from a Nyingma Khenpo in Kham. Not sure what Khendrup means as a complete word though I believe lhachi is along the lines of happy god or goddess.

Thanks for any help!

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Malcolm wrote:

mkhas sgrub means accomplished scholar, lha skyid is the Tibetan name of the arhat Devaśarman who compiled one of Abhidharma texts, the Vijñānakāya.

Means the same thing.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 2:01 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

heart said:

it is obvious that the main transmission of Dzogchen in Longchen Nyingtik is oral and not written down, as you know this known as the nyengyu.

Malcolm wrote:

It is written down, in two texts called "snyan brgyud." These texts are commentaries on the respective trekcho and thogal sections of Yeshe Lama. The trekcho text is a synopsis of what Khenpo Ngachung himself explained. The latter was spoken to Khenpo Ngachung after Luntog Tenpey Nyima could no longer read well. So Luntog Tenpey Nyima explained from memory his understanding of the practice of thogal as explained in Yeshe Lama.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 2:07 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

heart said:

.... the main transmission of Dzogchen in Longchen Nyingtik is oral and not written down, as you know this known as the nyengyu.

yagmort said:

anywhere i can read more about it? is it what is called mengak nyengyu chenmo?
is it what Mingyur Rinpoche practiced for several months retreat with Nyoshul Khenpo or different?

Malcolm wrote:

Khenpo Namdrol once explained the trekcho portion at Lerab Ling.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 7:59 PM

Title: Re: nasal breathing and nyingthig cycles

Content:

Malcolm wrote:

Likewise, the Longchen Nyingthig Aural lineage was passed down to Patrul, who instructed Luntog Tenpey Nyima. He in turn instructed Khenpo Ngachung, who wrote it all down. It is preserved in Khenpo Ngachung's collected works in the sealed section. These two text are what is known as the "aural lineage" of Longchen Nyinthig. It is basically an explanation lineage for Yeshe Lama.

heart said:

In Khenpo Ngakchung's biography the aural lineage take 100 days to transmit and the texts he wrote is the complete volume 9 of his collected work, do they correspond with each other? Somehow I wonder if what Nushol Khen transmitted to Mingyur Rinpoche and a number of other masters might be a part of the aural lineage that is still aural since I am pretty sure they all already received the complete works of Khenpo Ngakchung.

Malcolm wrote:

If the texts are being transmitted experientially, they easily could take three months.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 9:12 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Dharmaraja said:

Hi, you all, I am Theravada practitioner, and I am reading about tibetan culture and buddhism, I really like a lot of your practise, but there is a thing it seem to me very "political", it's this entronment of Tulku children.

Malcolm wrote:

Yes, it is 98% politics.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 9:19 PM

Title: Re: Dzogchen and Dependent Origination

Content:

Vajrasvapna said:

A question for those who focus their practices on Dzogchen: would the doctrine of dependent origination be something essential or secondary for those who concentrate on Dzogchen?

ThreeVows said:

FWIW, I would say that dependent origination, properly discerned, is the same thing as the realization of Noble Right View, and the proper realization of the Four Noble Truths, and is solely the domain of the arya sangha. It may not be that one needs to intellectually work with the 12 nidanas and what not at length with Dzogchen practice, but the essential meaning is essential.

Indra's Bow said:

the Samantabhadra state predating the separation of the Dharma Realm into samsara and nirvana, hence preceding the start of the operation of the initial causal link of ignorance and all its consequent effects leading to this whole mass of suffering.

Malcolm wrote:

Common mistake here: Samantabhadra also possessed the so-called ignorance of the same identical cause and the connate ignorance.

The divide between samsara and nirvana happens with the third ignorance, the imputing ignorance. This is also the beginning of the delusion, the formation of the all-basis, the operation of the six intellects. This third ignorance, the cause of delusion is what

Samantabhadra was never subjected to. This distinction is made because there is a) nonafflictive ignorance, which is a knowledge obscuration, and b) afflictive ignorance, which is the afflictive obscuration, and the actual start of the twelve nidanas.

Thus, in every moment, we have the possibility to avoid the third ignorance, and realize the state of Samantanbhadra.

Author: Malcolm

Date: Saturday, July 8th, 2023 at 9:27 PM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Vajrasvapna said:

Adding the Great Mipham Rinpoche's view to this topic about Shentong:

Malcolm wrote:

This is most certainly not Mipham's final view on the subject, but more of an paṇḍita style exercise in presenting a system from its own point of view.

Mipham is, in the final analysis, most assuredly a follower of Candrakīrti, as in Longchenpa before him.

Author: Malcolm

Date: Sunday, July 9th, 2023 at 9:03 PM

Title: Re: Dzogchen and Dependent Origination

Content:

Jules 09 said:

Neither here nor there.

The pointing out instructions are essential.

Followed up by guidance on how to strengthen and gain stability in that which was pointed out.

Malcolm wrote:

Jules: There is a lot more to Dzogchen teachings than pointing out instructions. For example, the commentary on the sgra thaḷ 'gyur alone is 825 pages.

Direct introduction is the indispensable start. But it is not the end.

Jules 09 said:

The "state of Samantabhadra" has no beginning or end.

Malcolm wrote:

However Samantabhadra has a beginning, but no end.

Author: Malcolm

Date: Sunday, July 9th, 2023 at 9:20 PM

Title: Re: nasal breathing and nyingthig cycles

Content:

Kai lord said:

disciples themselves awaken, open, or realize the true nature of their own minds by themselves.

Malcolm wrote:

That's the only it works anyway.

Author: Malcolm

Date: Sunday, July 9th, 2023 at 10:02 PM

Title: Re: Kalachakra and Dzogchen

Content:

Kai lord said:

Although the idea that Kalachakra appeared only after 10th century is debatable given its origins in shambhala long before its second debut in jambudvipa

Malcolm wrote:

So you don't believe the other legend, that Buddha taught it inside the Dhanyakataka Stupa? From whence it was taken to Shambhala? And what do you make of the obvious relationship to Viṣṇu avatars?

Author: Malcolm

Date: Sunday, July 9th, 2023 at 10:07 PM

Title: Re: Kalachakra and Dzogchen

Content:

tingdzin said:

It is an error to assume that the most recent development in a historical trend necessarily represents its highest or most profound form. "final" is OK if you mean only that it was historically the most recent.

Vajrasvapna said:

Yes, in general. However, in the case of the Kalachakra, it is not. Indeed, it represents the most complex and advanced tantra of Indian Vajrayana culture. It's as if all other tantras were a series of training for the development of the Kalachakra; the only parallel I see is with Dzogchen.

Malcolm wrote:

There is no creation stage or completion stage in Dzogchen, so not parallel at all.

Author: Malcolm

Date: Sunday, July 9th, 2023 at 11:20 PM

Title: Re: Kalachakra and Dzogchen

Content:

Kai lord said:

Although the idea that Kalachakra appeared only after 10th century is debatable given its origins in shambhala long before its second debut in jambudvipa

Malcolm wrote:

So you don't believe the other legend, that Buddha taught it inside the Dhanyakataka Stupa? From whence it was taken to Shambhala? And what do you make of the obvious relationship to Viṣṇu avatars?

Kai lord said:

All Vajrayana teachings originated from the Buddha.

Malcolm wrote:

You mean Śakyamuni Buddha? If so, this is false.

Kai lord said:

Maybe some early skeleton forms/structure of Kalachakra tantra was written down and was hidden in that stupa when Kalachakra made its first debut in Jambudvipa as the legend had recorded. However some themes like "battle against the Muslims" were obviously added much later because during Buddha's times, Christians didn't even exist yet much less the Muslims. In addition the Muslim (barbarian) invasions towards India, were a 10th/11th century event that go unnoticed by the other HYTs from the earlier centuries like secret assembly, etc. Earlier anuttarayoga tantras were silent on that matter and do not contain the same prophecies about a Messiah like figure unlike the prophecy in Kalachakra which is a sign/display of Buddhists reacting to their time and circumstances.

Malcolm wrote:

This means you have no idea.

Author: Malcolm

Date: Sunday, July 9th, 2023 at 11:42 PM

Title: Re: Dissociation and Awareness

Content:

Vajrasvapna said:

I discovered that some lineages of Vajrayana and Dzogchen make use of plants with dissociative effects.

Malcolm wrote:

This is not the case with Dzogchen, despite the presence of a single passage which indicates that some people with very stubborn clinging to realism should use datura in order to dislodge their fixation. However, there is no living tradition of this. Generally, as far as Tibet goes, they have no tradition of using entheogens at all.

Author: Malcolm

Date: Monday, July 10th, 2023 at 1:05 AM

Title: Re: Kalachakra and Dzogchen

Content:

Kai lord said:

Just like no one has a clear idea on the composition date of Vishnu Purana and its completion.....

Malcolm wrote:

Mostly certainly predates the Kalacakra, however.

Author: Malcolm

Date: Monday, July 10th, 2023 at 2:15 AM

Title: Re: Dzogchen and Dependent Origination

Content:

Jules 09 said:

Do you have a Dzogchen teacher?

If yes, ask them.

Malcolm wrote:

Fixed it for you.

Author: Malcolm

Date: Monday, July 10th, 2023 at 5:27 AM

Title: Re: Dissociation and Awareness

Content:

Sādhaka said:

Peyote and other natural entheogens...

Malcolm wrote:

Done them all. Nothing there.

Author: Malcolm

Date: Monday, July 10th, 2023 at 6:42 AM

Title: Re: Kalachakra and Dzogchen

Content:

Kai lord said:

All Vajrayana teachings originated from the Buddha

Indra's Bow said:

That's correct. This is the view of the Buddhist teachings themselves, those of the Buddha and all bodhisattvas and buddhas after him, and the whole traditional history of the Dharma.

Malcolm wrote:

"The Buddha" is a broad term. Not every Buddhist sūtra was spoken the Buddha, and the inner tantras are definitely not teachings of the historical Buddha, unlike the lower tantras.

For example, Śākyamuni Buddha did not explain Guhyasamaja to Indrabhuti I. He merely manifested the mandala and bestowed the empowerment. The same goes for the Hevajra Tantra, although in this case some Indians held that he taught the Hevajra tantras while in the form of Hevajra, Of course, being in the form of Hevajra means one is not a nirmāṇakāya.

And in point of fact, Śākyamuni never taught the Cakrasamvara tantra. It was taught by Buddha Vajradhara long before the time of Śākyamuni to Vajrasattva, thence to Vajrapani, who gave it to Saraha I. Likewise, the Dzogchen tantras were never taught by Śākyamuni, the latter merely predicted their arrival, etc.

And all of these are "just so stories," without any historical fact to base them upon.

So, we cannot be promiscuous with the notion, "Taught by the Buddha." One has to be precise. Not only this, but texts are not the real tantra anyway.

Anyway, I am sure you will be banned again for being a complete pain in the ass with your dogmatic obsessions, just like all the other times you chose to register under a new nym and start a fight with me.

Author: Malcolm

Date: Monday, July 10th, 2023 at 12:04 PM

Title: Re: Misbehavior within Tibetan communities

Content:

SilenceMonkey said:

Is it the guru's responsibility to handle their students?

Malcolm wrote:

No, of course not. Gurus are not parents, and students are not children.

Author: Malcolm

Date: Monday, July 10th, 2023 at 9:05 PM

Title: Re: Dzogchen and Dependent Origination

Content:

sun-and-moon said:

It seems to me that Drathalgyur, 2nd chapter, explains dependent origination as origin of transmigration.

Malcolm wrote:

Correct. You will be to read the expanded explanation when wisdom publishes my translation.

Author: Malcolm

Date: Monday, July 10th, 2023 at 9:44 PM

Title: Re: Kalachakra and Dzogchen

Content:

Vajrasvapna said:

Yes, in general. However, in the case of the Kalachakra, it is not. Indeed, it represents the most complex and advanced tantra of Indian Vajrayana culture. It's as if all other tantras were a series of training for the development of the Kalachakra; the only parallel I see is with Dzogchen.

Malcolm wrote:

There is no creation stage or completion stage in Dzogchen, so not parallel at all.

Vajrasvapna said:

I thought about all Nyingma Vajrayana, where Dzogchen is the end goal.

Malcolm wrote:

That is the goal of anuyoga. The 17 tantras and so on, do not perceive Dzogchen as an end goal. They perceive Dzogchen as the basis.

Author: Malcolm

Date: Monday, July 10th, 2023 at 10:17 PM

Title: Re: Karma and Dependent Origination

Content:

Vajrasvapna said:

On the other hand, Yogacara provides a better explanation based on a complex system, also illustrating how other beings can influence an individual's stream of consciousness.

Malcolm wrote:

No. The Yogacāra system, the transformation of the mind stream (cittasantanapariṇāma), is untenable because it asserts that causes and effects are utterly unrelated. It's explicitly negated in the MMK.

It is adopted conventionally in Vajrayāna due to its simplicity, not because it can withstand analysis.

Author: Malcolm

Date: Tuesday, July 11th, 2023 at 1:40 AM

Title: Re: Dzogchen and Dependent Origination

Content:

Misty said:

“In dzogchen, dependent origination explains the origin of ma rig pa.....”

is there a close overlap of meaning being conveyed in the way ayoniso manasikara relates to yoniso manasikara and the way ma rig pa relates to rig pa?

Malcolm wrote:

No, not really at all.

Author: Malcolm

Date: Tuesday, July 11th, 2023 at 2:35 AM

Title: Re: Is there such a thing as reverse tummo? (Inner cold?)

Content:

Sringa3 said:

I know this might sound ridiculous, but I'm genuinely curious. Is there a breathing practice that rather than generating heat, it releases heat so the body becomes colder?

Malcolm wrote:

Shitali breathing. There are also methods using prāṇāyama for cooling as well.

Author: Malcolm

Date: Tuesday, July 11th, 2023 at 6:45 AM

Title: Re: Buddha Nature, Dōlpopa's Shentong and Parmenides's Thesis

Content:

Karma Dorje said:

Why assume a correct final view

Malcolm wrote:

It's not an assumption.

Author: Malcolm

Date: Tuesday, July 11th, 2023 at 8:15 PM

Title: Re: Misbehavior within Tibetan communities

Content:

SilenceMonkey said:

Does parajika of one monk in the community also make it impossible for the other monks to restore their vows during sojong?

I'm wondering what effect something like this might have on the Gompa: monastics, abbot, lama, etc...

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, July 11th, 2023 at 9:58 PM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Karma Dorje said:

Why assume a correct final view

Malcolm wrote:

It's not an assumption.

Karma Dorje said:

Of course it's an assumption. Mipham is not here to answer for himself

Malcolm wrote:

The nice thing about Mipham is that he tells us his own personal view about which Madhyamaka presentation he considers definitive in his commentary on Shantarakshita's Ornament of Madhyamaka, which is one of his more mature works. He wrote Lion's Roar in his twenties.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 3:54 AM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Karma Dorje said:

A Shentong view is useful at the time of practicing vajrayana sadhana. In fact, I can't see how one could hold an exclusive rangtong view at the time of vajrayana practice.

Malcolm wrote:

There is no such a thing as a "rang stong" view, other than in febrile imagination of committed gzhan stong pas.

But I really don't have any need to press this point further. My point is rather simple: when it comes to madhyamaka tenets, Mipham was a prasangika. So was Longchenpa, explicitly so.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 5:25 AM

Title: Re: Sakya Trichen Vajrasattva variation

Content:

Toenail said:

I heard him recently do the mantra with the anurakta part between the Sutto/suppo part. Never heard that before. What is it about?

Malcolm wrote:

Its the mother tantra version which comes from the Cakrasamvara Tangtras.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 11:05 AM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Karma Dorje said:

A Shentong view is useful at the time of practicing vajrayana sadhana. In fact, I can't see how one could hold an exclusive rangtong view at the time of vajrayana practice.

Sādhaka said:

Well Malcolm said the following about Yogacāra:

Malcolm wrote:

It is adopted conventionally in Vajrayāna due to its simplicity, not because it can withstand analysis.

Sādhaka said:

And even then, Vajrayāna does not depend on any Sutrayana view. Not on Yogacara, not on "shentong" or "rangtong", or even on actual Madhyamaka; according to Rongzompa.

“Rongzom held that the views of Sutra such as Madhyamaka were inferior to that of Tantra...”

I believe that this^ is stated in Establishing Appearances as Divine: Rongzom Chokyi Zangpo on Reasoning, Madhyamaka, and Purity translated by Heidi Koppl

Malcolm wrote:

It was clarified by a later master that the Madhyamaka Ringzom was critiquing was pre-Candrakirti.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 7:56 PM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Sādhaka said:

Then again, it's possible that Rongzompa didn't say that "...views of Sutra such as Madhyamaka were inferior to that of Tantra"; but just that he had critiqued a specific interpretation of Madhyamaka.

I'm just taking it on faith that the above statement is in the said book translated by Heidi Koppl, and that she did not mistranslate what he originally wrote.

Malcolm wrote:

She didn't, and when Rongzom was alive Candrakīrti was just being translated into Tibetan, and had yet to exercise the impact the latter had on Tibetan scholars. However, in the opinion of later Nyingma scholars, Rongzom would not have rejected Candrakīrti's madhyamaka. The Madhyamaka he was rejecting is very similar to Tsongkhapa's formulation.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 9:26 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

redmondbarry said:

However, don't feel very good about it, just thinking if I should have been more patient and trying another alternatives (sealing, exhausting cleaning, etcétera) before fumigating. I was worried as I read about how fast they multiply and diseases that they might spread.

Malcolm wrote:

We do what we have to do. I kill deer ticks with no hesitation because they spread Lyme disease. I feel very sorry for them, but I hope they have a better rebirth. There is no fault,

from a Mahāyāna point of view, of killing beings whose unfortunate karma is to be spreaders of disease and ill-health.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 10:06 PM

Title: Re: Dorje Drollo and Dzogchen

Content:

Fa Dao said:

How/why/and in what way is Dorje Drollo connected to Dzogchen? I have heard a few Masters mention this but didn't go into any real detail

Malcolm wrote:

There are specific instructions in some Dorje Drollo cycles connected with Dzogchen teachings.

Author: Malcolm

Date: Wednesday, July 12th, 2023 at 11:08 PM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Sādhaka said:

views of Sutra such as Madhyamaka were inferior to that of Tantra....”

Malcolm wrote:

Ok. This is a common view of Sakya and Nyingma prior to Sakya Pandita.

Longchenpa, and others, including ChNN, however assert that the view of Prasangika and Dzogchen are absolutely compatible, analytically speaking.

The point being made is that what Rongzom is criticizing is some Madhyamakas clinging to relative truth. He explains this at length in Intro to Mahāyāna systems.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 12:35 AM

Title: Re: Dorje Drollo and Dzogchen

Content:

Fa Dao said:

Malcolm, are you allowed to say what cycles?

Malcolm wrote:

In general, most cycles of Drollo Teachings. Adzom Drukpa's in particular.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 2:24 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

Giovanni said:

We had rats in the Dharma Center Shrine room.

Malcolm wrote:

Gross.

Giovanni said:

PETA and some other places sell humane traps where you can catch them alive and release them some place, preferably far away.

Malcolm wrote:

Passing the buck.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 4:36 AM

Title: Re: Dissociation and Awareness

Content:

Vajrasvapna said:

"Dissociation is a mental process of disconnecting from one's thoughts, feelings, memories or sense of identity. The dissociative disorders that need professional treatment include dissociative amnesia, depersonalisation disorder and dissociative identity disorder."

<https://www.betterhealth.vic.gov.au/health/conditionsandtreatments/dissociation-and-dissociative-disorders>

I have been researching neuroscience and dissociation. Would the state of awareness, from a neuroscience perspective, be similar to the state of dissociation? Although similar, it doesn't mean they are the same, as the doctrine of dependent origination prevents a person from disconnecting from conventional reality.

Indra's Bow said:

On that, there is this passage found within the Upa Tantras:

"If [the yogin] recites in the night, he will be pure and have no hindrance. That drug will change and will emit circular light and will be bright in the midnight or at sunrise. If the mantrayanist takes the drug, he will wander in space. He will have longevity and great prestige. He will be free in life and death. He will go to the summit of the world and will manifest various forms. The meritorious and auspicious man will offer to one Buddha after another. Many things are produced by the mantra. Such is called siddhi (accomplishment) non-discrimination (siddhi in non-form) - all will be accomplished by the discriminated drugs".

- Mahavairocana's Supreme Enlightenment Sutra, the Blessing-Empowerment of Miraculous Transformation (Abhisambodhi Vikurvita Adhishthana), chapter 6, page 76 Chikyo Yamamoto version translated from the Chinese, Aditya Prakashan, 1990.

These verses and their visionary, hallucinatory nature really speak for themselves, exactly the kind of thing you are getting at.

Malcolm wrote:

Nope, this passage has nothing to do with drugs.

This translation is also not well done and has long been superseded. Best to consult Hodges' translation on this, pg. 178-179, whose translation depends on both Chinese and Tibetan.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 11:39 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Nothing wrong with passing the buck into a forest.

Malcolm wrote:

Yes, owls have to get fed some how.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 6:38 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Nothing wrong with passing the buck into a forest.

Malcolm wrote:

Yes, owls have to get fed some how.

seeker242 said:

Yeah, it's way better to just kill the animal yourself.

Malcolm wrote:

It's the same, more or less. Sending something off to a certain death is the same as killing it yourself.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 7:22 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that
Content:

seeker242 said:
Yeah, it's way better to just kill the animal yourself.

Malcolm wrote:
It's the same, more or less. Sending something off to a certain death is the same as killing it yourself.

seeker242 said:
Certain death, yeah, you could say that if you had a crystal ball that could see the future.

Malcolm wrote:
For example, house mice cannot survive if you trap them and let them go. That's a death sentence.

Author: Malcolm
Date: Thursday, July 13th, 2023 at 10:52 PM
Title: Re: Had to fumigate at home. Roaches. Don't feel good about that
Content:

seeker242 said:
Certain death, yeah, you could say that if you had a crystal ball that could see the future.

Malcolm wrote:
For example, house mice cannot survive if you trap them and let them go. That's a death sentence.

seeker242 said:
I would love to know where to get this crystal ball

Malcolm wrote:
Just look up what happens to house mice when you release them in a forest. They don't survive the experience.

Author: Malcolm
Date: Thursday, July 13th, 2023 at 11:01 PM
Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Shaiksha said:

Sure, the Tulku system is political and flawed. What you cannot deny is that the Tibetan Buddhism was thriving with the system.

Malcolm wrote:

Corrupt systems often seem to be thriving from a worldly point of view. The reason why the tulku system flourished is because laypeople in Eastern Tibet, in particular (where most tulkus are from) refuse to sponsor monasteries without them. This system continued in India, where, in modern times, there are far more tulkus than there ever were in Tibet.

Shaiksha said:

This is in contrast with the Tibetan Buddhism where they keep reinvigorating and innovating through the terma tradition (among others).

Malcolm wrote:

There is almost no innovation at all in the terma system. In fact, termas, as examples of literature, have grown more homogenous and less "creative" over the centuries, when for example one compares modern termas with the Seventeen Tantras, etc.

Shaiksha said:

I think the Tulku system played a vital role.

Malcolm wrote:

In terms of controlling the aristocracy, sure. The best thing one can say about the tulku system is that it provided a ready made elite from various walks of life. The family of a tulku, especially an important tulku, would immediately experience a rise in social elevation. But the system was and is corrupt. Tulkus also tend to be less well-educated than other kinds of lamas, because they are used more for their role in fund-raising, which means they have to spend more time doing rituals than studying dharma. Several of my teachers were tulkus. and they, generally, were universal in their observation that the tulku system was corrupt.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 11:06 PM

Title: Re: the great vegetarian debate

Content:

Sādhaka said:

No eating ze bugs,

Genjo Conan said:

It's basically only Western cultures where entomophagy isn't traditionally popular.

Tacos de chapulines are delicious.

Sādhaka said:

I'm not necessarily above trying out insects

Malcolm wrote:

It's better to eat processed insects, ala pasture raise eggs.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 11:10 PM

Title: Re: the great vegetarian debate

Content:

Sādhaka said:

and the Earth would not be saturated with synthetic pesticides.

Malcolm wrote:

Organic pesticides also contain environmental risks.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 11:28 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

I would love to know where to get this crystal ball

Malcolm wrote:

Just look up what happens to house mice when you release them in a forest. They don't survive the experience.

seeker242 said:

Do you think that wild mice can never get into a house? What makes you think that? That doesn't make any sense.

Malcolm wrote:

Well, I can tell you from long experience, house mice live in houses, they build nests, etc. When you remove them, they don't survive. When you remove mothers, you are condemning all the little mice babies to starvation, etc.

House mice and field mice are not the same animals.

In short, there is no harm-free solution to "pest" management.

Author: Malcolm

Date: Thursday, July 13th, 2023 at 11:59 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Do you think that wild mice can never get into a house? What makes you think that? That doesn't make any sense.

Malcolm wrote:

Well, I can tell you from long experience, house mice live in houses, they build nests, etc. When you remove them, they don't survive. When you remove mothers, you are condemning all the little mice babies to starvation, etc.

House mice and field mice are not the same animals.

In short, there is no harm-free solution to "pest" management.

seeker242 said:

You claimed that releasing a rodent that is caught in a house is certain death. You are certain that every rodent in every house is a house mouse? That's not even close to being reasonable. In short, you're not certain.

Malcolm wrote:

I didn't claim any such a thing.

When you release rats, you are just passing the buck. They will certainly move into someone's else's house. They go where the food is.

Mice, well, field mice and house mice are not the same. And I am quite certain about house mice. If you release them into the wild, they will be eaten by birds, squirrels, snakes, etc.

Author: Malcolm

Date: Friday, July 14th, 2023 at 12:44 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Malcolm wrote:

But the system was and is corrupt. Tulkus also tend to be less well-educated than other

kinds of lamas, because they are used more for their role in fund-raising, which means they have to spend more time doing rituals than studying dharma. Several of my teachers were tulkus. and they, generally, were universal in their observation that the tulku system was corrupt.

Shaiksha said:

I feel that this is a bit of an exaggeration.

Malcolm wrote:

It's not.

Many realized masters came out of the tulku system. Starting from the most recent: Gyatrul Rinpoche, Dudjom Rinpoche, the 16th Karmapa ... going all the way back to the early tulku system, the list is too long.

There have some tulkus who practiced and attained realization. but being recognized a tulku by itself is not a guarantor that the person is realized. And below the seventh bhumi bodhisattvas completely lose all memory of their realization, and so have to start all over again at the beginning in every life time.

And at least one famous tulku, the 5th Dalai Lama, wrote in his autobiography that he failed the tulku exam. Despite this, the regent claimed he passed. So, I remain completely skeptical. It's a corrupt system and has been forever.

Shaiksha said:

Sure, there were some average tulkus and some corrupt practices – but to take them and then conclude that the whole system is corrupt – is it not an exaggeration?

Malcolm wrote:

You can have some honest brokers in an entirely corrupt system.

Author: Malcolm

Date: Friday, July 14th, 2023 at 1:03 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

You claimed that releasing a rodent that is caught in a house is certain death. You are certain that every rodent in every house is a house mouse? That's not even close to being reasonable. In short, you're not certain.

Malcolm wrote:

I didn't claim any such a thing.

When you release rats, you are just passing the buck. They will certainly move into someone's else's house. They go where the food is.

Mice, well, field mice and house mice are not the same. And I am quite certain about house mice. If you release them into the wild, they will be eaten by birds, squirrels, snakes, etc.

seeker242 said:

Releasing a rat in the forest does not mean they will certainly move into somebody else's house and there's plenty of food in the forest. The idea that it will certainly be eaten by an owl defies the very definition of what the word certain means. As I said before, the only way you can know that for certain...is to have a crystal ball...

Malcolm wrote:

It seems you only accept direct perception as a valid source of knowledge, but there is also inference.

Clearly, you don't live in the country.

Author: Malcolm

Date: Friday, July 14th, 2023 at 1:17 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Releasing a rat in the forest does not mean they will certainly move into somebody else's house and there's plenty of food in the forest. The idea that it will certainly be eaten by an owl defies the very definition of what the word certain means. As I said before, the only way you can know that for certain...is to have a crystal ball...

Malcolm wrote:

It seems you only accept direct perception as a valid source of knowledge, but there is also inference.

Clearly, you don't live in the country.

seeker242 said:

You're right, I clearly don't try to redefine what the words in the dictionary mean. I tend go by what it actually says.

"Known for sure, beyond any doubt"

An inference does not mean that...

Malcolm wrote:

And you don't live in the country, so you really have no idea.

Author: Malcolm

Date: Friday, July 14th, 2023 at 1:48 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

You're right, I clearly don't try to redefine what the words in the dictionary mean. I tend go by what it actually says.

"Known for sure, beyond any doubt"

An inference does not mean that...

Malcolm wrote:

And you don't live in the country, so you really have no idea.

seeker242 said:

Regardless of where anyone lives, it's still unreasonable that anyone can claim to know, for sure, what will happen in the future. So you really have no idea either.

Malcolm wrote:

As someone who has taken many a house mouse to their death in the nearby forest about three miles away, I'll take my direct perception and inference over your speculation any day.

Author: Malcolm

Date: Friday, July 14th, 2023 at 2:14 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Regardless of where anyone lives, it's still unreasonable that anyone can claim to know, for sure, what will happen in the future. So you really have no idea either.

Malcolm wrote:

As someone who has taken many a mouse to their death in the nearby forest about three miles away, I'll take my direct perception and inference over your speculation any day.

seeker242 said:

The fact that the word certain means knowing for sure, it not a speculation, it's written right in the dictionary. In short, the only one speculating is you. The idea that a rat will certainly be eaten by an owl, is noting more than a speculation, which is by definition not a certainty.

Malcolm wrote:

I didn't say rats would be eaten by owls, though of course they would be prey for owls too, but rats, like cats, are bigger and likely to put up more of a fight.

But mice, definitely. I've seen it happen.

Author: Malcolm

Date: Friday, July 14th, 2023 at 2:33 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

seeker242 said:

Yeah, it's way better to just kill the animal yourself.

Malcolm wrote:

It's the same, more or less. Sending something off to a certain death is the same as killing it yourself.

seeker242 said:

Yes, you did say that putting a rat in the forest is "Sending something off to a certain death", which of course it isn't...

Malcolm wrote:

No, you just thought I was talking about rats. I wasn't.

Author: Malcolm

Date: Friday, July 14th, 2023 at 10:59 AM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

drodul said:

Malcolm, the mice in your house came from somewhere, and, unless they arrived by car, that somewhere was outside.

Malcolm wrote:

Well, no, it's an old country house and they've been living in the walls and attic for the past 230 years.

Author: Malcolm

Date: Friday, July 14th, 2023 at 9:37 PM

Title: Re: What do you call this Longchen Nyingtik text that I have?

Content:

Lingpupa said:

I'll begin by confessing that I get confused by the plethora of Dudjom-related ngondros, so this question really is a question, but - are you sure about that Stone? That "concise Dudjom ngondro is from the Throma cycle of Dudjom Lingpa..."?

Malcolm wrote:

It is.

Author: Malcolm

Date: Friday, July 14th, 2023 at 9:52 PM

Title: Re: Emptiness as an ultimate truth vs. as a concealer truth

Content:

wei wu wei said:

Have others worked through this before and what have you come up with?

Malcolm wrote:

The Gelulpas err in placing the emphasis on the object rather than the subject.

In any case, relative and ultimate truth in the context of the path of seeing, according to Kashmiri Dharmaśrī, are:

The dharma knowledge of the path of seeing is understanding the relative to be like an illusion; the subsequent knowledge is knowing the ultimate to be free of proliferation.

Author: Malcolm

Date: Friday, July 14th, 2023 at 10:44 PM

Title: Re: Had to fumigate at home. Roaches. Don't feel good about that

Content:

drodul said:

Malcolm, the mice in your house came from somewhere, and, unless they arrived by car, that somewhere was outside.

Giovanni said:

(

House Mice (Mus Musculus) and Field Mice (Apodemus Sylvaticus) are very separate species and very easy to tell apart. Both are found all over the world. Mus Musculus are grey/brown with small rounded ears. Apodemus Sylvaticus are reddish brown with large shell shaped ears. House mice have evolved to live in close proximity to human beings. They do not live away from buildings or other human structures. Field Mice live outside..they will come in to buildings to forage food but they return outside. They do not live indoors.

Malcolm wrote:

I keep trying to explain this, but they won't listen because they have never lived in the country and so do not know the difference.

Author: Malcolm

Date: Friday, July 14th, 2023 at 10:55 PM

Title: Re: Emptiness as an ultimate truth vs. as a concealer truth

Content:

wei wu wei said:

Have others worked through this before and what have you come up with?

Malcolm wrote:

The Gelukpas err in placing the emphasis on the object rather than the subject.

SilenceMonkey said:

For Gelukpas, is "self" only an object and not a subject?

Malcolm wrote:

In the definition of a truth, they place emphasis on the object, so for them, a relative truth is the object of non-veridical cognition. In general, they place emphasis on the object status, not on the whether the cognition itself is true or false.

As far as "concealer" goes, it is a sort of bad etymology from the translation of vernacular texts into Sanskrit at an early period. In Pall:

Sammuti Sammuti (f.) [fr. saṅ+man] 1. consent, permission Vin iii.199. — 2. choice, selection, delegation Vin iii.159. — 3. fixing, determination (of boundary) Vin i.106. — 4. common consent, general opinion, convention, that which is generally accepted; as ° - conventional, e. g. ° sacca conventional truth (as opposed to paramattha ° the absolute truth) Miln 160; ° ñāṇa common knowledge D iii.226; ° deva what is called a deva J i.132; DA i.174; see under deva; ° maraṇa what is commonly called "death" Vism 229. — sammuccā (instr.) by convention or common consent Sn 648 (v. l. sammacca=ger. of sammannati). — 5. opinion, doctrine Sn 897 (=dvāsaṭṭhi diṭṭhigatāni Nd1 308), 904, 911. — 6. definition, declaration, statement Vin i.123 (ummattaka °); A iv.347 (vādaka °); VbhA 164 (bhuñjaka °). — 7. a popular expression, a mere name or word Miln 28. — 8. tradition, lore; combd with suti at Miln 3.

Author: Malcolm

Date: Friday, July 14th, 2023 at 11:48 PM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

And the example actually being discussed here is a pet rabbit and a bird. It's blatantly obvious that it's appropriate to help the rabbit. Just like it would be appropriate to help a person. Whether or not people help in such situations, because of bystander effect, etc. is not relevant to the point that was being made. It completely misses the point really.

Malcolm wrote:

Definitely pick the falcon. Rabbits are a dime a dozen. Falcons are more important over all to the ecosystem.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 12:23 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

And the example actually being discussed here is a pet rabbit and a bird. It's blatantly obvious that it's appropriate to help the rabbit. Just like it would be appropriate to help a person. Whether or not people help in such situations, because of bystander effect, etc. is not relevant to the point that was being made. It completely misses the point really.

Malcolm wrote:

Definitely pick the falcon. Rabbits are a dime a dozen. Falcons are more important over all to the ecosystem.

seeker242 said:

Definitely pick the pet of the little girl next door. Or, you can go tell her that her pet is dead "Because falcons have to eat too you know". Sounds like something a psychopath would say.

Malcolm wrote:

Or a realist.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 12:52 AM

Title: Re: Emptiness as an ultimate truth vs. as a concealer truth

Content:

SilenceMonkey said:

I'm not sure I follow... I understand the first sentence to mean that relative truth is any object perceived by an ignorant perceiver/awareness. So wouldn't the emphasis be equally on both subject and object?

Malcolm wrote:

Because a truth is a perception, which is either veridical or not. In Candrakīrti, all objects are defined as having two natures: one the object of a veridical perception, one the object of a nonveridical perception. The Geluks generally define the objects of these two perceptions as isolates in the object. Non-Gelug madhyamakas however do not take the idea that objects have two natures literally, merely that objects can be seen correct or incorrectly. In other words, satyas are perceptions of objects, they do not exist in the objects themselves.

SilenceMonkey said:

Does this suggest the original meaning of "relative truth" has more to do with linguistic convention than other connotations?

Malcolm wrote:

Absolutely.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 12:56 AM

Title: Re: It must be a wonder to have a Buddhist relationship.

Content:

Karma Dorje said:

It's largely trauma that causes people to seek an answer outside of their native religious tradition(s) in my experience.

Malcolm wrote:

Studies have shown that it is there is correlation between weak/absent fathers and conversion.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 1:17 AM

Title: Re: It must be a wonder to have a Buddhist relationship.

Content:

Knotty Veneer said:

Yeah let's not fall into the same trap as the Abrahamic (and some other) religions by insisting of marriage within the faith.

Let people love who they love and marry who they want to.

Malcolm wrote:

Frankly, that might work for people who not in Vajrayāna. It does not work to well for Vajrayāna people, based on personal experience and my observations of others. And honestly, most of the Buddhists I know who are in relationships with non-Buddhists always feel there is something missing.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 1:22 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

Definitely pick the pet of the little girl next door. Or, you can go tell he that her pet is dead "Because falcons have to eat too you know". Sounds like something a psychopath would say.

Malcolm wrote:

Or a realist.

seeker242 said:

Or, someone who loves being ridiculous.

Malcolm wrote:

You also clearly never grew up anywhere near a farm.

And how can a vegan own pets? I though you all were into animal suffrage.

Frankly, if you feed cats meat, which you apparently do, you might as well eat it yourself.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 2:03 AM

Title: Re: Emptiness as an ultimate truth vs. as a concealer truth

Content:

SilenceMonkey said:

Do they see objects as external to the perceiving mind, or merely an appearance of the mind (as in Cittamatra)? I'm asking in terms of perception of relative truth, not in terms of Shunyata.

Malcolm wrote:

Non-gelug madhyamakas accept outer objects conventionally, but define relative and ultimate truth as incorrect or correct perceptions of those objects.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 2:20 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

Or, someone who loves being ridiculous.

Malcolm wrote:

You also clearly never grew up anywhere near a farm.

And how can a vegan own pets? I thought you all were into animal suffrage.

Frankly, if you feed cats meat, which you apparently do, you might as well eat it yourself.

seeker242 said:

Rabbits are vegetarians in case you hadn't noticed... Clearly you never read a book in biology? It's ridiculous to assert that a pet is an appropriate food for a wild animal. It's beyond asinine, far beyond. Just as ridiculous as suggesting that a person is an appropriate food for a wild animal. My dog is a vegetarian and it's certainly ridiculous, beyond ridiculous, to say that he is an appropriate food for a wild animal. It's so ridiculous that it should not even need to be said....

Malcolm wrote:

I said cats, because earlier you mentioned catfood:

[#https://www.petmd.com/cat/nutrition/can-cats-be-vegan-or-vegetarian #](https://www.petmd.com/cat/nutrition/can-cats-be-vegan-or-vegetarian)

Author: Malcolm

Date: Saturday, July 15th, 2023 at 3:28 AM

Title: Re: It must be a wonder to have a Buddhist relationship.

Content:

Knotty Veneer said:

Yeah let's not fall into the same trap as the Abrahamic (and some other) religions by insisting of marriage within the faith.

Let people love who they love and marry who they want to.

Malcolm wrote:

Frankly, that might work for people who not in Vajrayāna. It does not work to well for Vajrayāna people, based on personal experience and my observations of others. And honestly, most of the Buddhists I know who are in relationships with non-Buddhists always feel there is something missing.

Knotty Veneer said:

Might be the case for your version of vajrayana, perhaps.

I had a wonderful relationship with my late wife a Jew who didn't want to be a Buddhist but was totally supportive. I think sharing values is more important than what religious organization you sign up to.

Malcolm wrote:

I couldn't be in relationship with a conservative. I also have found that even relationships with nonBuddhists with whom I share all other values mutually unworkable.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 10:16 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Shaiksha said:

Assume your statement is correct that the entire tulku system is corrupt, this begs the question - why such precious teachings entrusted to a corrupt system (by the bodhisattvas, etc)? Why do they say the blessing of the lineage (e.g. there surely is no blessing coming out of a "corrupt system"? Is this also a political statement? What makes Vajrayana work then? Not the "lineage blessings" and devotion/faith?

Malcolm wrote:

There are a lot of assumptions in your statement that you might want to reflect upon. The first might be why there is no system of reincarnations anywhere but Tibet?

Author: Malcolm

Date: Saturday, July 15th, 2023 at 8:24 PM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

Same goes for a pet...

Malcolm wrote:

If it were one's own pet. That value does not necessarily translate to the pets of others.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 8:27 PM

Title: Re: It must be a wonder to have a Buddhist relationship.

Content:

Karma Dorje said:

It's largely trauma that causes people to seek an answer outside of their native religious tradition(s) in my experience.

Malcolm wrote:

Studies have shown that it is there is correlation between weak/absent fathers and conversion.

Kim O'Hara said:

Correlation does not equal causation.

I'm sure there is also a correlation between trauma and weak/absent fathers, for instance, so Karma Dorje's point may be just as valid as your studies.

Kim

Malcolm wrote:

It wasn't posted as a contradiction.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 8:30 PM

Title: Re: Dissociation and Awareness

Content:

Vajrasvapna said:

I answered about the experience, not about the science behind it. But I think they call it the Rainbow Body for some reason.

fckw said:

In my understanding, this picture does not properly depict rainbow body, but a lower realization. However, I could not find anyone ever providing a proper explanation, so I could be wrong. It seems either most practitioners never get to the realization shown on the picture, or they don't speak about it.

Malcolm wrote:

This picture is intended to show the body of great transference. But is just art, someones concept. According to Chogyal Namkhai Norbu, this imagery comes from the Sakyas school.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 8:34 PM

Title: Re: Dissociation and Awareness

Content:

Vajrasvapna said:

I am researching the topic, and I even picked up some books, but it will take some time to study everything. A non-pathological dissociative state is merely the beginning of the Awareness experience, where a person starts to perceive everything as illusory.

fckw said:

Just to get a few points right:

1. Awareness is not a state.
2. Awareness is not an experience.
3. Seeing everything as illusory may either be seen as part of a dissociative state or as a specific meditation instruction. Both are not equal at all. For example, the latter requires that you have set up the correct view first, without which the meditation instruction makes no sense at all.

It seems you are really confusing lots of concepts here. You can experience as many states as you like, awareness is at the bottom of all of them.

Malcolm wrote:

What Tibetan term do you intend by awareness? Rig pa? If so, you are incorrect.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 9:31 PM

Title: Re: Dissociation and Awareness

Content:

Malcolm wrote:

What Tibetan term do you intend by awareness? Rig pa? If so, you are incorrect.

fckw said:

I am not referring to any Tibetan or Sanskrit term/word/concept at all, but to the English word itself as it is being used commonly in English language. That may or may not be aligned with Buddhist concepts.

Malcolm wrote:

"Awareness" is an experience of the state being conscious of an object. For example, "Are you aware that your zipper is down?"

Merriam Webster gives:

the quality or state of being aware : knowledge and understanding that something is happening or exists

So, both a state and an experience.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 9:37 PM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

In reality, pets are not supposed to be part of the ecosystem to begin with.

Malcolm wrote:

Pets have very detrimental impact on the environment, actually.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 9:44 PM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

In reality, pets are not supposed to be part of the ecosystem to begin with.

Malcolm wrote:

Pets have very detrimental impact on the environment, actually.

seeker242 said:

Which is precisely why they should be kept indoors.

A rabbit hopping around in the backyard for a hour or two?, yea... no...

Malcolm wrote:

Keeping cats and dogs indoors is cruel and unhealthy. Same goes for chickens, ducks, geese, horses, ponies, and so on. And you really can't protect your pet fowl and rabbits from predation by foxes, racoons, falcons, etc., unless you cage them, which is also cruel and unhealthy.

Author: Malcolm

Date: Saturday, July 15th, 2023 at 9:54 PM

Title: Re: Questions for Ācārya Malcolm Smith

Content:

Vajrasvapna said:

If rigpa is not a reality in any sense of the term, such as an unconditioned reality, wouldn't enlightenment be a definitive state and liberation be impossible?

Malcolm wrote:
Can you rephrase the question?

Author: Malcolm
Date: Sunday, July 16th, 2023 at 1:14 AM
Title: Re: Should I save the rabbit or the falcon?
Content:

seeker242 said:
Which is precisely why they should be kept indoors.

A rabbit hopping around in the backyard for a hour or two?, yea... no...

Malcolm wrote:
Keeping cats and dogs indoors is cruel and unhealthy. Same goes for chickens, ducks, geese, horses, ponies, and so on. And you really can't protect your pet fowl and rabbits from predation by foxes, racoons, falcons, etc., unless you cage them, which is also cruel and unhealthy.

seeker242 said:
Letting cats and dogs, or other similar domesticated animals, roam the wild is more cruel and more unhealthy.

Malcolm wrote:
You've clearly never lived in the country, dogs and cats love being outside without supervision, chasing squirrels and hunting mice. Just like one cannot protect children from every risk, one cannot protect pets from every risk. It makes for unhealthy, neurotic pets.

Author: Malcolm
Date: Sunday, July 16th, 2023 at 2:10 AM
Title: Re: What do you call this Longchen Nyingtik text that I have? (continued)
Content:

Lingpupa said:
This might be what Malcolm was thinking of when he commented "It is", but such a bald answer is hard to investigate any further.[/list]

Malcolm wrote:
This is the text in the Khros ma sgrub skor

1 ff. (pp. 737-738) (v. 2, img. 281-282) of bdr:W1KG9609

Title: dag snang ye shes dra ba las: sngon 'gro'i ngag 'don shin tu bsdus pa

You will see it is the same text here, starting on page 15:

<https://dudjomtersarngondro.com/download/texts/free-text-downloads/dudjom-tersarngondro-practice-texts/>

This is commentary on the same text in Dudjom Rinpoche's collected works:

2 ff. (pp. 419-422) (v. 13, img. 423-426) of bdr:W20869

Title:

dag snang sngon 'gro'i ngag 'don bsdus pa'i dmigs zin mdor bsdus

Author: Malcolm

Date: Sunday, July 16th, 2023 at 4:34 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

They asked if they did the right thing calling back a pet rabbit because of a falcon overhead. Yes, they did do the right thing. To claim they shouldn't do that... is blatantly ridiculous.

Malcolm wrote:

It's like picking between the spider and the fly. It's utterly relative. There is no right or wrong answer here. To conclude there is, is blatantly ridiculous.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 5:04 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

They asked if they did the right thing calling back a pet rabbit because of a falcon overhead. Yes, they did do the right thing. To claim they shouldn't do that... is blatantly ridiculous.

Malcolm wrote:

It's like picking between the spider and the fly. It's utterly relative. There is no right or wrong answer here. To conclude there is, is blatantly ridiculous.

seeker242 said:

It would be ridiculous to feed a neighbors pet spider to a wild animal too. Pets are not food, they're pets. To claim they are food...is blatantly ridiculous.

Malcolm wrote:

Not interfering is not feeding your neighbor's rabbit to a falcon. hilariously, you don't

seem to know that Peregrin falcons would never take on prey as large as a rabbit.
Rabbits fight back.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 6:35 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

It would be ridiculous to feed a neighbors pet spider to a wild animal too. Pets are not food, they're pets. To claim they are food...is blatantly ridiculous.

Malcolm wrote:

Not interfering is not feeding your neighbor's rabbit to a falcon. Hilariously, you don't seem to know that Peregrin falcons would never take on prey as large as a rabbit.
Rabbits fight back.

seeker242 said:

What is hilarious is people claiming that bringing the rabbit inside is somehow wrong, inappropriate or that you shouldn't do that. Completely laughable in fact.

Malcolm wrote:

No one said it was wrong, actually. You are just projecting that out of your own neurosis.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 8:53 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

What is hilarious is people claiming that bringing the rabbit inside is somehow wrong, inappropriate or that you shouldn't do that. Completely laughable in fact.

Malcolm wrote:

No one said it was wrong, actually. You are just projecting that out of your own neurosis.

seeker242 said:

You are trying to argue that it's fine to just let a pet be eaten by a wild animal. Sorry friend, that's asinine.

Malcolm wrote:

It's a question of priorities. I'll pick the endangered species (for example, wolves) over a pet (cat, small dog) or a domestic animal, such as sheep or cows, any day.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 9:50 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

You are trying to argue that it's fine to just let a pet be eaten by a wild animal. Sorry friend, that's asinine.

Malcolm wrote:

It's a question of priorities. I'll pick the endangered species (for example, wolves) over a pet (cat, small dog) or a domestic animal, such as sheep or cows, any day.

seeker242 said:

It's also asinine to claim, or even suggest, that a pet is an appropriate food for a wild animal.

Malcolm wrote:

Pets get eaten by wild animals every day. Grow up.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 10:13 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

It's also asinine to claim, or even suggest, that a pet is an appropriate food for a wild animal.

Malcolm wrote:

Pets get eaten by wild animals every day. Grow up.

seeker242 said:

If you had custody of a pet animal and willingly just allowed it to be eaten by wild animals, when you could have easily prevented it, you would be guilty of the crime of animal cruelty in nearly every, if not every, state in the country of the United States. To

say it's ok to commit the crime of animal cruelty, is blatantly asinine. Grow up...

Malcolm wrote:

Umm, we are not talking about someone who has custody of a given pet, rather a bystander. Thus, there is no fiduciary responsibility. Get a clue.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 10:20 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

If you had custody of a pet animal and willingly just allowed it to be eaten by wild animals, when you could have easily prevented it, you would be guilty of the crime of animal cruelty in nearly every, if not every, state in the country of the United States. To say it's ok to commit the crime of animal cruelty, is blatantly asinine. Grow up...

Malcolm wrote:

Umm, we are not talking about someone who has custody of a given pet, rather a bystander. Thus, there is no fiduciary responsibility. Get a clue.

seeker242 said:

The idea that this makes it not cruel, is also asinine. Get a clue.

Malcolm wrote:

So, watching a bobcat kill a wild rabbit without interfering isn't cruel, but watching it kill someone's pet rabbit is cruel? The only difference is whether the rabbit is property or not. There is no inherent value that pets enjoy over wild animals. To insist that this is so is tantamount to claiming human values about the environment based on ownership and property rights is more important than every living's right to survive. This is exactly the thinking that has led to the present environmental crisis.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 10:35 AM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

The idea that this makes it not cruel, is also asinine. Get a clue.

Malcolm wrote:

So, watching a bobcat kill a wild rabbit without interfering isn't cruel, but watching it kill someone's pet rabbit is cruel?

seeker242 said:

Yes, it's cruel to allow a pet to be eaten by wild animals when you could easily can prevent it. That's why it's against the law to do it to your own pet. Get a clue.

Malcolm wrote:

No, you are wrong. People let chickens roam free in their yards. No one prosecutes them if those birds are taken by a hawk, etc., or wander into the road, and so on. You really don't know what you are talking about. You are just having an emotional reaction.

For example, if I had a cat (I own no pets), there is no law preventing me from allowing it out day or night without protection when ever I choose. As far as dogs go, the only laws restricting dogs are those which are in place to protect wildlife and livestock from dogs. Now, I agree if you deliberately staked an animal of any kind, domestic or wild, to be attacked by another animal, human or not, laws against cruelty would apply, but otherwise? No.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 8:53 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Malcolm wrote:

The first might be why there is no system of reincarnations anywhere but Tibet?

kirtu said:

As written this is incorrect since there are reincarnations in Mongolia, India (Lahdak, Tawang etc.), Nepal, Bhutan, Sikkim, Kalmykia, etc and now in the West in several countries. What you meant is that there is no system of recognized reincarnations except in Tibetan Buddhism.

Malcolm wrote:

Yes, but since the system started in Tibet proper, it stands as written.

Author: Malcolm

Date: Sunday, July 16th, 2023 at 9:04 PM

Title: Re: Should I save the rabbit or the falcon?

Content:

seeker242 said:

Yes, it's cruel to allow a pet to be eaten by wild animals when you could easily can prevent it. That's why it's against the law to do it to your own pet. Get a clue.

Malcolm wrote:

No, you are wrong. People let chickens roam free in their yards. No one prosecutes them if those birds are taken by a hawk, etc., or wander into the road, and so on. You really don't know what you are talking about. You are just having an emotional reaction.

For example, if I had a cat (I own no pets), there is no law preventing me from allowing out day or night without protection when ever I choose. As far as dogs go, the only laws restricting dogs are those which are in place to protect wildlife and livestock from dogs. Now, I agree if you deliberately staked an animal of any kind to be attacked by another animal, human or not, laws against cruelty would apply, but otherwise? No.

seeker242 said:

And allowing chicken to roam free, so they can be subjected to predators and traffic, that's cruel too. Letting cats outside at night to roam around and kill everything, thats cruel too. Grow up and get a clue.

Malcolm wrote:

No, it's not cruel at all. It's how life is. Cruelty is a human judgement, it has nothing to do with reality.

Author: Malcolm

Date: Monday, July 17th, 2023 at 5:09 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Unknown said:

Since the first recognized tulku is said to be Karma Pakshi,

Malcolm wrote:

In fact the first recognized Tulku we know of in Tibet is Tulku Osel, the 12th century reincarnation of Dzeng Josrey, of the Dzogchen Longde lineage.

Author: Malcolm

Date: Monday, July 17th, 2023 at 11:18 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

kirtu said:

Why make such a hypothesis? Tibetans have always claimed that they faithfully copied Indian Buddhism and the scriptural and commentarial literature from Indian Buddhism obviously supports the concept of incarnating nirmanakayas and possibly the notion of their identification.

Malcolm wrote:

What was never the case was recognizing incarnations for the purpose of continuing lineages, which include property, and so on. And there are no accounts of Indians

recognizing Indian children for the purpose of bequeathing lineages to them. We don't even find evidence of clans of mantrikas in India, as we do in Tibet.

Author: Malcolm

Date: Monday, July 17th, 2023 at 11:35 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

kirtu said:

Really? Is there a real difference here though as Buddhist Vajrayana yogis associated with one another in charnel grounds and other places and we clearly have what are effectively clans of siddha style practitioners in India today that claim their traditions stem from the 8th century.

Malcolm wrote:

What we don't find is family lineages in the Tibetan style, modeled on the style of brahmins, like the Khon. There wasn't any need for such family lineages in India because of the central role brahmins played in the ritual life of Indians.

The only such kula lineages I am aware of are Shakti family lineages in Hinduism. I suppose there could have been such buddhist family lineages of tantric practitioner in India, but there is no record of them forming distinct institutions like the Ngakpa families of Tibet.

I am always happy to discover new historical information, but I have not seen any on this subject. what we call the tantric period in Indian history was pretty brief, chaotic, with lots of social upheaval. The institutional base for Vajrayāna Buddhism was destroyed, and frankly, that last practitioners we know of date to the 17th century. Claims by 21st century Bengalis to 1000 year old tantric lineages ought to be met with some suspicion. It is a little hard to suss out the Naths-- they might have maintained Cakrasamvara secretly, but there is only anecdotal evidence, nothing hard.

Author: Malcolm

Date: Monday, July 17th, 2023 at 11:48 PM

Title: Re: Buddha Nature, Dölpopa's Shentong and Parmenides's Thesis

Content:

Vajrasvapna said:

My counterargument is that if the Buddha nature is empty of self-existence, it is conditioned. So not unconditioned as Mipham states.

Malcolm wrote:

That is a non sequitur. The emptiness of uncompound phenomena is one of the 16 emptinesses described by the Buddha. In fact, compounded phenomena and uncompound phenomena are mutually dependent. If you affirm one, you automatically affirm the other. That's why Nāgārjuna stated:

If, since arising, abiding, and perishing are not established, the compounded are not

established.

Since the compounded have never been established, how will the uncompounded be established?

Author: Malcolm

Date: Wednesday, July 19th, 2023 at 9:14 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Malcolm wrote:

What better reason to abjure the Tulku system? Why should we entertain the avatar system, which is right out of Hinduism and is basted in a view of self?

kirtu said:

Just to stir the pot some more, I suspect, although I have no solid evidence, that in fact Early Indian Vajrayana did have a notion of tulku's, so identified or identifiable nirmanakayas although the Tibetans extended this by creating lineages.

What we now group together as Hinduism developed the concept of an avatar between the 5-2th BCE - 6 CE:

The concept of avatars was first introduced in the post-Vedic literature, particularly the Bhagavad-Gita of the epic Mahabharata, the Ramayana, and the Puranas.

Thus the basic concept of an avatar, an incarnation to revitalize the teachings, have this long window dating from around the time of the Buddha all the way up to just after the establishment of Indian Buddhist Vajrayana.

So Indian Buddhism had a model available for nirmanakayas more or less from the start.

Secondly some consider that phowa, transference, was actually mentioned in the Yoga Sutras of Pantajali (around 400 CE):

From The Perfection of Desire as the Path (Kāma-Siddhi) Three Early Indian Vajrayāna Treatises, Jadusingh, Laul (the kind of transference mentioned is into the body of a recently deceased person)

[58]Parapurapraveśa: (lit. entrance into another city"). Sometimes, the Yoga of Resurrection in Another Body, literally, Another City (Skt.nagara/pura-praveśa/ Tib. gron 'jug) is treated as a separate practice; otherwise, it is included within the Yoga of Consciousness Transference, the last among the Six Yogas of Nāropa....This is a practice also described in the Yoga Sutras of Patañjali (Vibhūti Pada, 37). Therein, it is explained that the yogī who knows the course of the network of nerves (nāḍi-saṅcara) can project his consciousness into another body and by navigating the course of the network of consciousness-conveying nerves (chittavāha-nāḍi) in that body, establish his own consciousness therein.

So the concepts themselves arise in what became Hinduism around the time of Buddhist Vajrayana in India historically and predate the transmission of Dharma to Tibet and were just laying around to be used/appropriated.

Author: Malcolm

Date: Wednesday, July 19th, 2023 at 10:43 PM

Title: Re: The Purpose of Thogal Practice (2)

Content:

Bluetara said:

The purpose of Togal is to realise the rainbow body to dissolve the elements that make up the physical body into the elements, pure nature
Togal is superior as it cuts conceptual thought

Malcolm wrote:

You mean there is conceptual thought in trekcho? And more over, aren't the physical elements also dissolved in trekcho?

Bluetara said:

I highly recommend the practice of Togal as...trekcho take a long time

Malcolm wrote:

But doesn't this statement stand in contradiction to the fact that trekcho is described as sudden, whereas thogal is described as gradual?

Author: Malcolm

Date: Thursday, July 20th, 2023 at 12:12 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Malcolm wrote:

What better reason to abjure the Tulku system? Why should we entertain the avatar system, which is right out of Hinduism and is basted in a view of self?

kirtu said:

Of course the view is different (some kind of Self/eternalism vs. no-self/beyond the four extremes) but my point is that the basic concepts already existed in India and furthermore existed from the yogic/siddha side (and unmentioned is that historically Indian Buddhism often took the yogic/siddha practices and then adapted them to Buddhadharma).

Malcolm wrote:

Well, no. It is now well established that hatha yoga was borrowed by Hindus (See Jim Mallinson's research) from Vajrayāna Buddhism, and things like vāyus, nāḍīs, and so on are part of the common Indian medical milieu.

Author: Malcolm

Date: Thursday, July 20th, 2023 at 5:26 AM

Title: Re: Dissociation and Awareness

Content:

fckw said:

I am not referring to any Tibetan or Sanskrit term/word/concept at all, but to the English word itself as it is being used commonly in English language. That may or may not be aligned with Buddhist concepts.

Malcolm wrote:

"Awareness" is an experience of the state being conscious of an object. For example, "Are you aware that your zipper is down?"

Merriam Webster gives:

the quality or state of being aware : knowledge and understanding that something is happening or exists

So, both a state and an experience.

Bapho said:

You are saying that awareness implies being aware of something (vijñana) but for example in Spanish language

Malcolm wrote:

Are we communicating in Spanish here? If not, I fail to see your point.

Author: Malcolm

Date: Thursday, July 20th, 2023 at 6:19 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Malcolm wrote:

What better reason to abjure the Tulku system? Why should we entertain the avatar system, which is right out of Hinduism and is basted in a view of self?

kirtu said:

Of course the view is different (some kind of Self/eternalism vs. no-self/beyond the four extremes)

Malcolm wrote:

Really, it is just eternalism in drag.

Author: Malcolm

Date: Friday, July 21st, 2023 at 12:57 AM

Title: Re: Questions about Tulkus

Content:

Sādhaka said:

And Malcolm, does this mean that a Bodhisattva would have to be on the Seventh Bhumi; or does it mean that they have to complete the Seventh Bhumi?

Malcolm wrote:

They have to complete the seventh bhumi.

Author: Malcolm

Date: Friday, July 21st, 2023 at 1:19 AM

Title: Re: nasal breathing and nyingthig cycles

Content:

yagmort said:

perhaps a silly question, but do Chetsun Nyingthig and Yeshe Lama empowerments differ in terms of time and efforts required for both preparations and event itself on how difficult they are for a teacher giving them ?

Malcolm wrote:

The Chetsun is easier to give. The Yeshe Lama rig pa'i rtsal dbang does not occur until the middle of teaching Yeshe Lama.

Author: Malcolm

Date: Friday, July 21st, 2023 at 3:11 AM

Title: Re: Dissociation and Awareness

Content:

Jules 09 said:

Perhaps the point is, that in the context of Dzogchen, awareness is non-referential..

Malcolm wrote:

In the context of English, the term refers to being vigilant:

Middle English aware, from late Old English gewær "watchful, vigilant," from Proto-Germanic *ga-waraz (source also of Old Saxon giwar, Middle Dutch gheware, Old High German giwar, German gewahr), from *ga-, intensive prefix, + *waraz "wary, cautious" (from PIE root *wer- (3) "perceive, watch out for").

This is quite far from the preferable translation of rig pa as "cognizance:"

cognizance (n.)

mid-14c., conisance, "device or mark by which something or someone is known," from

Anglo-French conysance "recognition," later, "knowledge," from Old French conoissance "acquaintance, recognition; knowledge, wisdom" (Modern French connaissance), from past participle of conoistre "to know," from Latin cognoscere "to get to know, recognize," from assimilated form of com "together" (see co-) + gnoscere "to know" (from PIE root *gno- "to know").

Meaning "knowledge by observation or notice, understanding, information" is from c. 1400. In law, "the exercise of jurisdiction, the right to try a case" (mid-15c.). Meaning "acknowledgment, admission" is from 1560s. The -g- was restored in English spelling 15c. and has gradually affected the pronunciation, which was always "con-." The old pronunciation lingered longest in legal use.

Author: Malcolm

Date: Friday, July 21st, 2023 at 7:41 PM

Title: Re: Dissociation and Awareness

Content:

Jules 09 said:

It's quite simple:

PadmaVonSamba said:

I'm not disputing that.

I'm referring to the notion of awareness without an object of awareness.

I'm saying that if there's no object of awareness, you wouldn't know it.

Bapho said:

The notion of awareness without an object of awareness that you mention is what is normally experienced in deep sleep or dream without dreams ...

Malcolm wrote:

No, when you are unconscious, for example in deep sleep, you are also unaware.

Author: Malcolm

Date: Friday, July 21st, 2023 at 9:45 PM

Title: Re: Back in the USA II

Content:

Miorita said:

Kamala Harris ought to open the door for him to release him as she did nothing, absolutely nothing on her appointment as VP. I have never seen a person do nothing.

Now I saw it.

Malcolm wrote:

It is a rare vice president that does anything memorable while in office. Can you remember anything Dan Quayle did? How about Al Gore? Richard Nixon under Eisenhower?, and who was LBJ's vice president?

As for Biden, he is one of the most effective presidents we have had in decades. You should look at his legislative accomplishments, not his posture.

Author: Malcolm

Date: Friday, July 21st, 2023 at 10:59 PM

Title: Re: Back in the USA II

Content:

Queequeg said:

Despite all the breathless commentary about Biden, he has done a better job as President than anyone since LBJ in terms of impactful, significant, liberal economic legislation.

Malcolm wrote:

Yup, take it from MTG, she is spot on:

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 3:40 AM

Title: Re: Dissociation and Awareness

Content:

Bapho said:

The notion of awareness without an object of awareness that you mention is what is normally experienced in deep sleep or dream without dreams ...

Malcolm wrote:

No, when you are unconscious, for example in deep sleep, you are also unaware.

Bapho said:

You are unconscious from the perspective of the state of vigil or state of dreams, or also from the perspective of an external observer or third person. I think that in reality, from the perspective of the first person, what there is not is "memory". It is very difficult to have memory of a monotonous state of deep darkness where there is neither time nor space ...

Malcolm wrote:

You are just unconscious:

<https://www.webmd.com/sleep-disorders/deep-sleep-deep-clean>

When one is awake and aware, one's brain is very active.

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 5:27 AM

Title: Re: Back in the USA II

Content:

Malcolm wrote:

You're so dumb, I bet you think this tweet is about you...

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 7:23 AM

Title: Re: Dissociation and Awareness

Content:

Bapho said:

Where is awareness? Perhaps, enjoying placidly because the grossest levels of the mind are not working. It is a fact that all living beings experience bliss (Ananda in Sanskrit) in deep sleep,

Malcolm wrote:

Yawn. Boring. Turiya is just an Advaita:imputation,

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 9:44 AM

Title: Re: Zen and the Art of Saving the Planet

Content:

Kim O'Hara said:

Zen and the Art of Saving the Planet by Thich Nhat Hanh (2021) is a worthwhile book with some odd aspects.

The general reader is likely to read it "as is", as a book by TNH with commentaries from one of his senior students. As such, it is wise, gentle and positive, as is everything I know by this teacher. He argues that the only way to have a positive effect on the world is to work from a position of universal compassion, and the way to reach that position is mindfulness practice.

Malcolm wrote:

Mindfulness, these days, has been sewn up in a neat neoliberal packaging:

One of the claims made by mindfulness advocates is that the practice in and of itself leads to pro-social conduct, enhancing compassion, altruism and empathy, while reducing aggression and prejudice. This is one of the movement's central tenets, used to justify the absence of any overt discussion of ethics. It is the basis of the utopian promise that a mindful revolution will usher in a more humane society and even world peace.

Purser, Ronald E. . *McMindfulness* (p. 122). Watkins Media. Kindle Edition.

Hopefully, what people will understand from this book instead, though I doubt it, is this:

Instead of despairing at the ravages of capitalism, or clinging to myths about its instant destruction, we can be liberated moment to moment by meaningful action. This is powerful because it reverses our dismembering by neoliberalism, which leaves us divided to fend for ourselves in a cutthroat environment, erasing our collective memory in the process. It is hardly surprising that so many feel hopeless, passive, and cynical. We need to re-member — to come back together, to recall what has happened, and to cultivate what Bhikkhu Bodhi calls “conscientious compassion,” awakening new visions:

A collective voice might emerge that could well set in motion the forces needed to articulate and embody a new paradigm rooted in the intrinsic dignity of the person and the interdependence of all life on Earth. Such collaboration could serve to promote the alternative values that offer sane alternatives to our free-market imperatives of corporatism, exploitation, extraction, consumerism, and toxic economic growth.³²

Purser, Ronald E. . *McMindfulness* (pp. 259-260). Watkins Media. Kindle Edition.

What i think people are going to see is this:

The Davos crowd, already well versed in managing assets, tends to view human behavior in terms of economic motivations. Mindfulness framed as a skill just becomes a new way to invest in human capital. The entrepreneurial self is encouraged to make this wise investment so as to gain a competitive edge as an economic actor. This reduces the self to a “collection of assets that must be continually invested in, nurtured, managed and developed,” warns Wendy Brown in *Undoing the Demos*, making resistance far less likely.¹⁴ It can be hard to see out of the box if the system that builds it is reinforced by mindfulness, suggesting we can thrive if we only let go of awkward questions.

Purser, Ronald E. . *McMindfulness* (pp. 174-175). Watkins Media. Kindle Edition.

Kim O'Hara said:

Further, that no-one can do it alone and that, to be most effective, we need to form or join communities consciously working for change. None of this is particularly specific to "saving the planet", and environmental activism as such is hardly mentioned in the

middle half of the book.

But if our hypothetical general reader takes it all in and applies it, they will be a better and happier person by the end of it, having painlessly absorbed a solid course of Engaged Zen. And then, we hope, they are ready to go on saving the planet.

Malcolm wrote:

I'm unconvinced that humans will exist in a thousand years without radical changes. It seems foolhardy to assume that watching one's breath will have any systemic effect on climate change, biodiversity loss, pollution, or mass environmental devastation. As for changing the plutocratic control of government, finance, and the media by corporations — or ending unemployment, inequality, homelessness, substance abuse, or white supremacy — it seems almost mean to suggest that paying attention will wave magic wands.

Ironically, Kabat-Zinn's ideas about future deliverance distract us from what the present most requires of us: political engagement. As the University of Chicago's Lauren Berlant notes: "Optimism is cruel when the object/scene that ignites a sense of possibility actually makes it impossible to attain the expansive transformation for which a person or a people risks striving."⁵ Dissent is often stifled by fixation on the moment, letting go of "doing," and thoughts about action. Instead, we are told to retreat to unstable conditions, indulging in what Berlant calls "conventional good-life fantasies." Mindfulness is all very well as a basic coping device, but as a revolutionary strategy it seems empty, tempting its adherents with the comforting impasse of passivity.

Purser, Ronald E. . *McMindfulness* (pp. 243-244). Watkins Media. Kindle Edition.

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 9:47 AM

Title: Re: Dissociation and Awareness

Content:

Bapho said:

Where is awareness? Perhaps, enjoying placidly because the grossest levels of the mind are not working. It is a fact that all living beings experience bliss (Ananda in Sanskrit) in deep sleep,

Malcolm wrote:

Yawn. Boring. Turiya is just an Advaita:imputation,

natusake said:

Are you denying the experience of those who claim to have a continuous sense of a 'knower' into deep sleep?

Malcolm wrote:

Yes. Categorically. If they are aware when they are asleep, it isn't deep sleep. Not only

that, people can claim anything. But how can one test the claim, "I am continuously aware in a state of deep sleep"?

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 10:39 AM

Title: Re: Dissociation and Awareness

Content:

natusake said:

Are you denying the experience of those who claim to have a continuous sense of a 'knower' into deep sleep?

Malcolm wrote:

Yes. Categorically. If they are aware when they are asleep, it isn't deep sleep. Not only that, people can claim anything. But how can one test the claim, "I am continuously aware in a state of deep sleep"?

PadmaVonSamba said:

experience and awareness of experience are two different things. For example. We experience a moist surface on the eyes, as well as blinking, but we have No awareness of it. And except perhaps where damaged or scarred, we experience every inch of the surface of our skin constantly. Even the backs of our knees and tops of our ears. But we are just so used to these continuous things, these very subtle sensations, that we are simply not aware of them unless for some reason they are interrupted. For example, by touching hot or cold or sharp.

We are experiencing brain activity constantly but we experience it as ideas, thoughts, dreams, and so on. We have no direct awareness of neurons firing. We are only aware of how we interpret those physiological experiences.

Malcolm wrote:

I would argue it is not the case that experience and awareness are phenomenologically distinct. If we are color-blind for example, we cannot experience certain colors. so we are not aware of them. Same goes for certain kinds of deafness.

In deep sleep, our brains switch to delta waves. In this state we are not aware of the outside world nor do we "experience" it. If we are woken from deep sleep, we are generally startled awake. Experience is only conscious, never unconscious.

Author: Malcolm

Date: Saturday, July 22nd, 2023 at 8:02 PM

Title: Re: Back in the USA II

Content:

Natan said:

The warmongering has got to stop.

Malcolm wrote:

Yes, Putin really needs to stop murdering Ukrainians.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 12:36 AM

Title: Re: Dissociation and Awareness

Content:

natusake said:

Are you denying the experience of those who claim to have a continuous sense of a 'knower' into deep sleep?

Malcolm wrote:

Yes. Categorically. If they are aware when they are asleep, it isn't deep sleep. Not only that, people can claim anything. But how can one test the claim, "I am continuously aware in a state of deep sleep"?

natusake said:

I thought there were Buddhist practices that had correspondence to this experience, although the view was different.

Malcolm wrote:

There is a practice of integrating with luminosity, but that's quite different than claiming to be self-aware in a state of deep sleep.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 1:20 AM

Title: Re: Karma and Dependent Origination

Content:

Vajrasvapna said:

For me...the Third Turning is definitive.

Malcolm wrote:

If this is the case, do you accept the true self taught in the Nirvana Sutra literally? If not, how can you say all Third Turning Sutras are definitive? If so, how can you claim to be anything other than an eternalist in Buddhist drag?

Vajrasvapna said:

I think the Yogacara view about emptiness is superior, emptiness is the non-duality of grasper and grasped. Now, the true ultimate can't be simply archived by logic analysis, like in the Madhyamakas schools, but it's the non-verbal ultimate, beyond expression.

Malcolm wrote:

Yogacāra is a realist school. Seen pp 80-82 of Asanga's Bodhisattvabhūmi (in Engle, Bodhisattva Path to Unsurpassed Awakening, Shambhala) where Asanga rejects Madhyamaka, claiming that there must be a bare substance underlying all designations, otherwise, one is a nihilist. Do you believe that?

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 5:05 AM

Title: Re: American Soto Zen

Content:

clyde said:

If you look at my original post, I was noting the structural difference between Japanese Soto Shu Zen and American Soto Zen. I didn't say one was better, only that American Soto Zen may be seen as a distinct tradition. Real? That's for the students to determine. (I'm not affiliated with any Zen teacher or sangha.)

I've heard/read about the "family temple" issue and the Zen-priests-don't-teach complaint from others, as long as 50 years ago and even from a few Japanese Soto teachers. And that points to an important difference between American Soto Zen and Japanese Soto Zen and it contributes to American Soto Zen being (or at least having the potential to become) its own tradition. Soto Shu's support is the local "family" (by custom) temples and the priests, as Astus correctly put it, "serve communal needs"; but it is not teaching realization. American Soto Zen doesn't have local family temples. American Soto Zen is supported by sanghas of persons who are seeking realization and the priests duty is to teach Zen, to teach realization.

Malcolm wrote:

Looks like there is a bit of unconscious white supremacy in your point of view:

"American Soto Zen may be seen as a distinct tradition."

" Cheah draws from critical race theory to illuminate a legacy of Orientalism and white supremacy from the Western Orientalists of the Victorian era to the contemporary Vipassana movement. Cheah borrows from Lori Pierce to define white supremacy as "the conscious or unconscious promotion and advancement of the beliefs, practices, values and ideals of Euroamerican White culture, especially when those cultural values are represented as normal."⁹⁵ As a largely invisible hegemonic discourse, white supremacy operates as a standard of normality in convert lineages. For example, bell hooks has discussed how African Americans feel marginalized in white convert communities, and for some, participating within them "has been synonymous with choosing whiteness."⁹⁶ Both Cheah and hooks argue that white supremacy, as an unconscious cultural discourse, has largely shaped Euro-American convert communities.

Crucial to Cheah's argument is the distinction made by Michael Omi and Howard Winant between cultural and racial rearticulation.⁹⁷ Cheah extends their work to define "cultural rearticulation" as "a way of representing religious tradition from another's

culture into ideas and practices that are familiar and meaningful to people of one's own culture.”⁹⁸ Such a process is inevitable when religions travel across cultural contexts, and examples from Buddhist history include the sinicization of Buddhism in China. By contrast, “racial rearticulation” is “the acquisition of the beliefs and practices of another's religious tradition and infusing them with new meanings derived from one's own culture in ways that preserve the prevailing system of racial hegemony.”

Gleig, Ann. *American Dharma*. Yale University Press. Kindle Edition.

I think you need to think about this in relation to your dialogue with Matylda. Specifically, she is critiquing the Zen that came to America as a trend that grew out of the Buddhism Modernism period in Japan. She is pointing out, that in her opinion, what passes for Zen in the West, largely has nothing to with actual Zen, by and large.

Robert Sharf offers a close examination of the historical and ideological emergence of New Buddhism, the distinctively Japanese iteration of Buddhist modernism.³⁶ The early years of the Meiji period (1868–1912) witnessed dramatic political and cultural changes and rapid modernization and industrialization. Against this backdrop, Shinto government officials mounted a strong campaign called “abolishing Buddhism” against the Tokugawa Buddhist establishment. They accused Japanese Buddhism of being both antimodern—institutionally corrupt, superstitious, and holding Japan back from scientific advancement—and anti nationalist—a foreign religious import that did not reflect the innate cultural and spiritual sensibilities of the Japanese.³⁷

In response to the dual challenges of Shinto government opposition and Western discourses of modernity, a group of elite, university-educated Japanese Buddhists fashioned a distinctively modern form of Buddhism. They admitted that Buddhism had become corrupt but attributed this to institutional and cultural accretions that had distorted the pure spiritual core of the tradition. In what came to be known as the New Buddhism, reformers presented a picture of a pure Buddhism that was rational, empirical, and compatible with modern science and social reform...

Sharf points out that the typically cosmopolitan and intellectual proponents of New Buddhism were educated at universities that were highly influenced by modern Western discourses, and he identifies the determinative influence of Romantic critiques of institutional religion and Enlightenment values of universalism, science, and reason.⁴⁰ He claims, for example, that the framing of Zen as “pure experience” reflected the understanding in the works of Friedrich Schleiermacher, Rudolph Otto, and William James of the core of religion as a *sui generis* unmediated experience. This Western-influenced reconstruction of Zen as pure spirituality was then presented to unsuspecting Westerners as an historically authentic picture of Zen, which, moreover, was claimed to be superior to Christianity. According to Sharf, therefore, Meiji Buddhist reform figures subversively appropriated key values of Western modernity to form a modern picture of Zen that was used to challenge the religious and cultural hegemony of the West.⁴¹

Sharf has shown that the New Buddhism was distinct from traditional or classical Zen

on multiple levels. He disputes the notion of a “pure experience” that can be uncoupled from its institutional and doctrinal constraints, noting that classical Zen is one of the most scholastic and ritualistic forms of Buddhist monasticism and that enlightenment in Zen is “constituted in elaborately choreographed and eminently public ritual performance.”⁴² He has also questioned the legitimacy of New Buddhist proponents, pointing out that they were largely laypeople who were not trained in traditional Zen monastic settings. Nonetheless, this modernist vision of Zen was largely embraced by Western scholars and lay practitioners as an historically accurate picture of traditional Zen until recent studies such as Sharf’s illuminated its specifically modernist and nationalist contextual origins.⁴³

Gleig, Ann. American Dharma . Yale University Press. Kindle Edition.

This "modern picture of Zen that...used to challenge the religious and cultural hegemony of the West" was imported to the West, and because it was largely informed by Western ideals, "This Western-influenced reconstruction of Zen as pure spirituality was then presented to unsuspecting Westerners as an historically authentic picture of Zen."

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 9:04 AM

Title: Re: American Soto Zen

Content:

clyde said:

If you look at my original post, I was noting the structural difference between Japanese Soto Shu Zen and American Soto Zen. I didn't say one was better, only that American Soto Zen may be seen as a distinct tradition. Real? That's for the students to determine. (I'm not affiliated with any Zen teacher or sangha.)

I've heard/read about the “family temple” issue and the Zen-priests-don't-teach complaint from others, as long as 50 years ago and even from a few Japanese Soto teachers. And that points to an important difference between American Soto Zen and Japanese Soto Zen and it contributes to American Soto Zen being (or at least having the potential to become) its own tradition. Soto Shu's support is the local “family” (by custom) temples and the priests, as Astus correctly put it, “serve communal needs”; but it is not teaching realization. American Soto Zen doesn't have local family temples. American Soto Zen is supported by sanghas of persons who are seeking realization and the priests duty is to teach Zen, to teach realization.

Malcolm wrote:

Looks like there is a bit of unconscious white supremacy in your point of view:

"American Soto Zen may be seen as a distinct tradition."

clyde said:

Malcolm, Noting differences between traditions and explicitly declaring that one is not better than the other is not “unconscious” anything.

Malcolm wrote:

You are explicitly declaring that “American Soto,” dominated by white, middle-class people as it is, is a “distinct” tradition. Again:

Cheah extends their work to define “cultural rearticulation” as “a way of representing religious tradition from another’s culture into ideas and practices that are familiar and meaningful to people of one’s own culture.”⁹⁸ Such a process is inevitable when religions travel across cultural contexts, and examples from Buddhist history include the sinicization of Buddhism in China. By contrast, “racial rearticulation” is “the acquisition of the beliefs and practices of another’s religious tradition and infusing them with new meanings derived from one’s own culture in ways that preserve the prevailing system of racial hegemony.”

clyde said:

Regarding the critique of “the Zen that came to America”, this is nothing new. Dogen wasn’t satisfied with “the Zen that came to Japan” in his time and travelled to China to study. Zen is not bound by time or place. Each time/place and culture developed its own expression and tradition (e.g. - we have no difficulty in noting Korean and Vietnamese traditions as distinct), we should expect America to develop its own traditions.

Malcolm wrote:

Dogen had no imagination that he was creating a distinct “Japanese” tradition, quite the opposite, in fact. Over many centuries, of course, Zen developed its own distinct flavor. But certainly not in the first generation of its transmission.

What you are suggesting is that in one generation “American Soto” has evolved into a “distinct” tradition. This is a ludicrous assertion. Have some humility.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 9:16 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

Further, Dosho Port writes:

When the Meiji Soto reformers first began collaborating with each other to determine what they could identify as the central practice they offered householders (in order both to shore up their congregations and hopefully convert some of those at the gates who were carrying torches), you might be surprised that "shikantaza" did not come up. And it didn't come up as a practice for householders until much later, possibly with Sawaki Roshi (1880-1965).

In the first such efforts to convey what Soto Zen was about, the venerable monks simply highlighted the goal and avoided specifying any method. Significantly, they identified that goal as awakening (“directly pointing to the mind, seeing into one’s nature and becoming Buddha” they said) and did not hesitate to use the words "kensho" and

"satori." These had not yet become taboo in the new Soto School.

At that time, some in Soto Zen were enamored with Western Protestant Christianity and set about to reform Soto Zen in its image, in part by centering householders rather than monastics (as had been the case throughout Soto history in China and Japan). It was also at this time that the Soto school's emphasis on kensho and/or satori were dropped because the consensus was that it required an intensity of training that householders (and arsonists) were not up for. It was only much later that the avoidance of the word "kensho" was blamed on Dogen having a personal issue with the word (which he did)...

Rather than a path of vivid practice verification, the PMSO only offers to meet people's belonging needs, a trivialized and truncated dharma belief system, lots of ceremony, and a little zazen. Ironically, today in the West, most Soto practitioners, as well as most Soto teachers, seem to unknowingly embrace what they think is the "Soto Tradition" and "Dogen's Way," when, in fact, what they are embracing is a recently reformulated religion, born in part from the trauma of the "abolish Buddhism, destroy Shakyamuni" campaigns as well as Western colonialism, and repackaged in a wrapping much like what many of them fled - Protestant Christianity.

<https://www.patreon.com/posts/73554590>

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 9:19 AM

Title: Re: Back in the USA II

Content:

Natan said:

The warmongering has got to stop.

Malcolm wrote:

Yes, Putin really needs to stop murdering Ukrainians.

Natan said:

Not our war.

Malcolm wrote:

It is our war. We guaranteed Ukraine's security way back in the early '90's when we convinced them to give up their nukes.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 9:23 AM

Title: Re: Back in the USA II

Content:

Natan said:

. Putin has been in a defensive posture all along.

Malcolm wrote:

No. Invading Chechnya, Georgia, and Ukraine in 2014-2023, etc., is not defensive.

Natan said:

Biden fomented this.

Malcolm wrote:

Short memory. You seems to have forgotten why Trump was impeached in round 1.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 11:42 AM

Title: Re: Dissociation and Awareness

Content:

Malcolm wrote:

Yes. Categorically. If they are aware when they are asleep, it isn't deep sleep. Not only that, people can claim anything. But how can one test the claim, "I am continuously aware in a state of deep sleep"?

natusake said:

I thought there were Buddhist practices that had correspondence to this experience, although the view was different.

OdeKirk said:

Mingyur Rinpoche talks about the story of his teacher Salje Rinpoche being conscious during sleep here:

Perhaps it doesn't count as deep sleep?

Malcolm wrote:

Definitely not deep sleep.

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 9:08 PM

Title: Re: Barbie

Content:

Author: Malcolm

Date: Sunday, July 23rd, 2023 at 11:50 PM

Title: Re: Back in the USA II

Content:

Natan said:
Not our war.

Malcolm wrote:
It is our war. We guaranteed Ukraine's security way back in the early '90's when we convinced them to give up their nukes.

Natan said:
That was denuclearization, the thing the US convinced Russia to do and then backed out of it. All this fomenting has a long history since Bush I. Suddenly Trump comes off as the peacenik by saying he wants to stop the killing. And Biden is now facing a war against China... There is no Buddhist argument for war here. It's playing out like any war. It's spreading like wildfire. US actions are not saving any lives.

Malcolm wrote:
I am not making a Buddhist argument. I am also not making an argument for war. I am making an argument for defense, the defense of Ukraine.

The only reason Putin felt impunity about attacking Ukraine is because they had no nuclear weapons, and he had already frustrated their attempt to join the EU and NATO in 2008 and again in 2013-2014.

Because of Putin's attack on Ukraine, NATO has in the last year admitted two countries that have been historically neutral for decades: Finland and Sweden. Putin has succeeded only in strengthening NATO.

Personally, I support Ukraine %100 percent in their fight against the genocidal ambitions of Putin. Putin is destroying his own country to fight a war he has no hope of winning, whether or not he decides to use nuclear weapons.

As for Taiwan. The PRC just likes to saber rattle. Right now China is in the middle of a huge economic crisis, with 20% unemployment, rampant inflation, etc. They are not going to go to war against Taiwan anytime soon. If they do, they too will lose.

Author: Malcolm

Date: Monday, July 24th, 2023 at 12:19 AM

Title: Re: Barbie

Content:

Johnny Dangerous said:

I was planning on watching it. I expected it to not just be all fun and poppy, as I can't see Greta Gerwig doing a fluffy, traditional Barbie thing. I'll comment once I've seen it.

KristenM said:

Please do. I like films that use the medium as allegory, whereas at points this was like listening to a speech and monologues. I think you can get the same points across better by using allegory without literally telling the audience the actual point of the story.

Malcolm wrote:

Now GG should do an evil barbie movie.

Author: Malcolm

Date: Monday, July 24th, 2023 at 1:04 AM

Title: Re: Back in the USA II

Content:

Natan said:

It's highly speculative nukes deter conventional war.

Malcolm wrote:

They don't. They deter nuclear war. But a power that has them has a power that does not over a barrel. That's why everyone wants them.

Natan said:

I agree, Ukraine has a right to self-defense. Ukraine is not even close to winning and Putin has plenty of offense left in him.

Malcolm wrote:

Putin can continue to destroy his country, that's true. Ukraine has already won. The outcome has already been decided.

Natan said:

US has gone beyond aid and has become an active participant. Totally supplying and training up Ukraine military is just asking for trouble as well as expanding NATO.

Malcolm wrote:

Russia expanded NATO, not the US. Not supplying Ukraine with the weapons they need to fight the Russians will lead to further instability in the region.

Natan said:

Russia is being broadsided all along it's Western borders.

Malcolm wrote:

That's false. When Lithuania, Poland, Estonia, and Latvia were invited into NATO, Russia did not utter a peep.

Natan said:

And all this talk about Russian and Chinese weakness is total propaganda and so far

from true.

Malcolm wrote:

Russia has an economy the size of Italy's. A million of their most educated people have fled. They are fielding tanks and weapons built in WWII. This is the real situation in Russia's economy:

<https://www.wsj.com/articles/russia-raises-rates-as-ukraine-war-costs-mount-a41bfa23>

Natan said:

The US also has incredible endemic problems that constantly have itself teetering on the brink of collapse. and BRICS is expanding and strengthening as well.

Malcolm wrote:

All countries have problems of one kind or another, but in fact the US economy is stronger than it has been in decades.

Natan said:

The US will lose opportunities to build ties with its own neighbors in the Western hemisphere where the US is currently hated and the hate getting worse.

Malcolm wrote:

Mexico has replaced China as the US's largest trade partner:

<https://www.dallasfed.org/research/economics/2023/0711#:~:text=Mexico%20became%20the%20top%20U.S.,top%20trading%20spot%20in%202014>

Natan said:

There's no win for anyone here.

Malcolm wrote:

There is no win in samsara, period.

Natan said:

It might seem noble to defend democracy but it's not what US is doing. It's interfering in a geopolitical arena with a history it cannot possibly hope to manage and its doing so for every reason that has nothing to do with Democracy, corporate control.

Malcolm wrote:

That's a far-left conspiracy theory, Nate. In any case, Ukraine is NATO's problem as a whole now. The EU wants Ukraine in the EU, and has for years.

The idea that the US is interfering in Ukraine is ludicrous. The US has been trying to shed itself of Ukraine for decades. Just read Christopher Smith's Ukraine's Revolt, Russia's

Revenge, or Snyder's Road to Unfreedom.

Natan said:

That the US is a democracy is in question, rates low on the democracy scale. The US is a corporate oligarchy and democracy is a sham.

Malcolm wrote:

US Democracy is certainly flawed, but I don't agree with the isolationists like Kennedy, Trump, and so on:

The overarching conclusion of this book is that the causes of the conflict were deep and remain persistent. Therefore, resolving it will be difficult. When Radoslaw Sikorski criticized "Russia's 19th century approach" to security in 2013,¹⁶ he made an important point: Russia seeks an order based on the dominance of the great powers that was widely accepted in the era prior to World War I. The West rejects this idea, insisting instead on an order based on a combination of democracy and international institutions. That disagreement emerged from the moment that Mikhail Gorbachev was loosening the Soviet Union's control over central Europe in 1989. Russia's deployment of force in 2014 can be viewed as a determination to no longer accept the results of a set of rules it did not endorse. Ending the conflict will require, and will likely help shape, a new set of security arrangements in Europe. Until Russia accepts the West's vision for Europe or the West accepts Russia's, the conflict will endure, with Ukraine caught in the middle.

D'Anieri, Paul J. . Ukraine and Russia (pp. 276-277). Cambridge University Press. Kindle Edition.

A country with an economy of the size of Italy's has no hope winning against the NATO alliance, the largest economic bloc in the world.

China and India really don't want any part of this war, though they are happy to buy discounted oil from Russia.

Natan said:

And now Trump has a big argument for electing him next year.

Malcolm wrote:

We'll see how well Trump does once he is convicted of the January 6th insurrection. This trial is sure to be held in DC and Jack Smith has the receipts. You've trained in law and dealt with prosecutors. You know quite well that Jack Smith would not bother to issue an indictment against Trump for January 6th unless he was certain he could win. There is too much at stake for Jack Smith to lose.

Author: Malcolm

Date: Monday, July 24th, 2023 at 1:49 AM

Title: Re: Barbie

Content:

KristenM said:

Please do. I like films that use the medium as allegory, whereas at points this was like listening to a speech and monologues. I think you can get the same points across better by using allegory without literally telling the audience the actual point of the story.

Malcolm wrote:

Now GG should do an evil barbie movie.

KristenM said:

I was thinking a heart wrenching GI Joe movie, with themes of Toxic Masculinity, and a Robert Bly narration.

Malcolm wrote:

Ugg, men's movement. Gross.

Author: Malcolm

Date: Monday, July 24th, 2023 at 3:30 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

Sharf has shown that the New Buddhism was distinct from traditional or classical Zen on multiple levels. He disputes the notion of a “pure experience” that can be uncoupled from its institutional and doctrinal constraints, noting that classical Zen is one of the most scholastic and ritualistic forms of Buddhist monasticism and that enlightenment in Zen is “constituted in elaborately choreographed and eminently public ritual performance.”⁴² He has also questioned the legitimacy of New Buddhist proponents, pointing out that they were largely laypeople who were not trained in traditional Zen monastic settings. Nonetheless, this modernist vision of Zen was largely embraced by Western scholars and lay practitioners as an historically accurate picture of traditional Zen until recent studies such as Sharf’s illuminated its specifically modernist and nationalist contextual origins.⁴³

Gleig, Ann. American Dharma . Yale University Press. Kindle Edition.

Astus said:

That strongly suggests the worries regarding and the emphasis on authentic awakening within Zen is a modern phenomenon, while those focusing on rituals and scholarly studies are the followers of the pre-modern tradition.

Malcolm wrote:

It strongly suggests that people worried about "authentic awakening," whatever that is supposed to be outside of recognizing the illusory nature of all things and the subsequent recognition that everything is empty, might not really understand the

Buddha's message at all.

Author: Malcolm

Date: Monday, July 24th, 2023 at 8:48 AM

Title: Re: American Soto Zen

Content:

Meido said:

But when you have so-called Zen teachers who deny kensho as the gate, and negate the path itself in favor of what is essentially an intellectual conceit regarding original enlightenment

Malcolm wrote:

Specifically in light of the fact that Dogen categorically rejected the Tendai doctrine of original awakening.

Author: Malcolm

Date: Monday, July 24th, 2023 at 8:53 AM

Title: Re: Back in the USA II

Content:

Natan said:

The US is a corporate oligarchy and democracy is a sham.

PadmaVonSamba said:

That is stated as an empirical fact, when really it depends on how many people vote, and for whom.

Natan said:

Both sides of the vote are bought

Malcolm wrote:

Uh huh. That's why Trump sought so hard to undermine the 2020 election...

Author: Malcolm

Date: Monday, July 24th, 2023 at 11:11 AM

Title: Re: American Soto Zen

Content:

clyde said:

Given your first-hand acquaintance with Soto Zen teachers in the Suzuki lineage, perhaps you will share your observations and opinions about SFZC teachers, teachings, etc. Do you agree with Matylda that Soto Zen teachers in America are not realized? And also what was presented about "the cultural adaptation of Zen in the U.S."

Malcolm wrote:

This assumes Meido has the ability to know who is realized and who isn't. Frankly, he'd be foolish to assert anyone is realized and just as foolish to answer your question. Merzel told me personally he thought he was a realized bodhisattva when I asked him directly, during a request to explain the five ranks of Tozan to me, to which he kindly complied. But I mean really? I don't know if he is realized or not but if I had to bet...and that opens the question of what is "realization."

Author: Malcolm

Date: Monday, July 24th, 2023 at 11:28 AM

Title: Re: American Soto Zen

Content:

cllyde said:

Given your first-hand acquaintance with Soto Zen teachers in the Suzuki lineage, perhaps you will share your observations and opinions about SFZC teachers, teachings, etc. Do you agree with Matylda that Soto Zen teachers in America are not realized? And also what was presented about "the cultural adaptation of Zen in the U.S."

Malcolm wrote:

This assumes Meido has the ability to know who is realized and who isn't. Frankly, he'd be foolish to assert anyone is realized and just as foolish to answer your question.

cllyde said:

If a realized Zen teacher isn't able to know who is and is not realized, then who is? And how would a Zen student get confirmation? Perhaps we should allow Meido to respond.

Malcolm wrote:

The point is very simple, how does anyone know anyone is realized? There is certainly no way for an ordinary student to tell. This being the case, how are we to know who is a realized Zen master, Lama, etc? It's not like there is some external sign or verbal indication of realization. This is why lineage is more important than the individual teacher, and that's true in every authentic Buddhist tradition.

Given the number of Japanese Zen teachers who have proven to be absolute shitshows in America, and who have "confirmed " their students, not to mention Tibetans, Koreans, and so on, even the safeguard of lineage is questionable.

In reality, one puts away silly romantic ideas about realized teachers, finds a compatible person to study and practice with who at least has a valid lineage, and you follow the Dharma, not the person: the meaning, not the words; definitive texts rather than provisional ones; and gnosis rather than concepts, as the Buddha recommended.

Author: Malcolm

Date: Monday, July 24th, 2023 at 11:46 AM

Title: Re: American Soto Zen

Content:

clyde said:

Given your first-hand acquaintance with Soto Zen teachers in the Suzuki lineage, perhaps you will share your observations and opinions about SFZC teachers, teachings, etc. Do you agree with Matylda that Soto Zen teachers in America are not realized? And also what was presented about “the cultural adaptation of Zen in the U.S.”

Malcolm wrote:

This assumes Meido has the ability to know who is realized and who isn't. Frankly, he'd be foolish to assert anyone is realized and just as foolish to answer your question.

clyde said:

If a realized Zen teacher isn't able to know who is and is not realized, then who is? And how would a Zen student get confirmation? Perhaps we should allow Meido to respond.

Malcolm wrote:

Also, it stands to reason that a realized Zen teacher who can know what other Zen teachers are realized, they should also be able to know teachers in other traditions who are realized, since one assumes all Mahayana Buddhist realization is basically the same. The same goes for a realized teacher in any Mahayana tradition. The problem is that students are incapable of knowing who is and who is not realized. So it doesn't matter what anyone says about who is realized. It's a dumb question.

Author: Malcolm

Date: Monday, July 24th, 2023 at 11:51 AM

Title: Re: American Soto Zen

Content:

tingdzin said:

Perhaps we should allow Meido to respond.

Malcolm wrote:

No one's stopping him.

Author: Malcolm

Date: Monday, July 24th, 2023 at 9:00 PM

Title: Re: A breaking news editor and zen meditation

Content:

palafo said:

Hello all,

I hope some might find this interesting. I am a breaking news editor at The New York Times and wrote an article about my zen practice and what it's like to unplug from an intense job as a breaking news editor at The New York Times to go on retreat. This is a free gift link, so no subscription necessary. I would be interested in and appreciate any comments from the practitioners here. Bows.

https://www.nytimes.com/2023/07/21/insider/meditation-zen-breaking-news.html?unlocked_article_code=owwdV7VaXEvd7aDEpQnCSa_AFCSZDO3f_r3FZFLxWT-tGhWhmP6Nmbj7CV0vKjDSkgfX3BiYctvLzE9FSkcvDmdTOoA2wk-OXnON7gSR2my6RvUyr-K9Qldt8fV3oKigPHLw_U2nPQ32BaUSyq9tF9scdfpf2tP3rZQlyxf9R_TX4HE6L-4g-RBrRmlA3gOqbCO9TH78-mf9rZQgO6KaFg4u1ijYoQQiOrVvbRDUWyp80muDyQTY_qXmZfdUu7BEzYD4eSMFungXm34HDUyNyDJdLg6bQth7qKWT9aqYJ0V64hOcRL_Wv0IllvzTh5eotE_tFuw7vc7RdJWrlG0Un_3Y3sg2rQ&smid=nytcore-ios-share&referringSource=articleShare

Malcolm wrote:

Are you practicing Zen to feel better about samsara (I.e., as a form of MBSR), or to attain liberation in order to benefit all sentient beings? From your article, it's not at all clear.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 1:52 AM

Title: Re: American Soto Zen

Content:

Tao said:

I would love to see Zen and Mahamudra and Dzogchen masters writing or talking together about that kind of things with the spirit of understand the common grounds. Not trying to make their differences greater. That's something I don't understand.

Malcolm wrote:

You should read Nubchen, Longchenpa, and Jigme Lingpa. They generally reject the criticisms leveled at Chan/Zen by other Tibetan Buddhists.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 2:03 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Aemilius said:

You should also consider the numerous Jatakas and Avadanas. There are many stories

in which the Bodhisattva or sometimes a Deva or even a Rishi takes rebirth as a human, or as an animal, as many different kinds of animals. Are these created bodies? In some Jatakas Indra/Sakra appears in a magically created body, like a body of a beggar or a brahman, like in the Jataka of the Hare on the Moon.

Giovanni said:

These are myths, allegories, metaphors, not descriptions of ontological reality even in the relative sense.

Aemilius said:

Reincarnation or rebirth is an integral part of the Buddhist view of existence, including ordinary beings and Aryas or Noble ones. The style of these stories may not conform to the modern academic taste, but their essence reflects the reality that has been seen and experienced by the enlightened Masters of the different schools of Buddhist tradition during two and half millennia.

Malcolm wrote:

So you think the Buddha was a talking rabbit in a past life?

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 2:39 AM

Title: Re: "soteriology"

Content:

curtstein said:

When western buddhologists employ the term "soteriology" are they talking about something that Buddhists have historically concerned themselves with? If so, then what term(s) in Chinese, Sanskrit, Pali, or Tibetan have been used by Buddhists to refer to whatever it is that western buddhologists are referring to when they use the term "soteriology"?

The one term that comes to my mind is 度 (dù), which can be translated into English as "save", as in the first of the Four Great Vows and also in the Heart Sutra. But is the Buddhist 度 really referring to the same kind of thing as Christian "salvation"?

Malcolm wrote:

There is no actual soteriology in Buddhadharma since there is not "soter," no saviour.

We can say however there is a mokṣology, since there is liberation and a theory of liberation.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 4:39 AM

Title: Tasting Sugar

Content:

Malcolm wrote:

This post was conceived elsewhere, but it is being born here:

clyde said:

There are a few Zen teachers who have publicly spoken about their kensho/satori, including Meido (Rinzai) and Guo Gu (Chan), but a more open and honest discussion of Zen teachers and students regarding realization would be controversial - but would be revitalizing.

Malcolm wrote:

The issues you raise, Clyde, are not just in Zen. The issues you raise are endemic in Western Buddhism. Why? In general if you make light of yourself, in Asia everyone will think maybe you have depth you are hiding. In America, and to a lesser extent in Europe, if you don't loudly proclaim who you are, set out your achievements and qualifications, if you tell people that you really don't have any qualities, Western people, especially Americans, will believe you and move on. There is a saying in Tibet, "An empty bucket makes the most noise."

It's really easy to talk about sugar to someone who has not tasted it. You can use all kinds of words. However none of them will permit the person to have insight into what it tastes like. And worse, people can use these words to deceive those who have never tasted sugar (including themselves) into believing that the person describing sugar (which they have never tasted) has actually tasted sugar, selling sugar substitutes, such as saccharine and aspartame.

Ordinary students who have never tasted sugar will never be able tell who has tasted sugar just because some teacher with a name proclaims everywhere, "I have tasted sugar!" advertising their retreats and seminars to the Tricycle/Lion's Roar/Patreon/Wisdom/Shambhala audience. There is no guarantee that such a person who is advertising some brand of sugar has actually tasted the sugar they are selling, even when they claim someone else signed off on their sales license. Realization, whatever word you use for it, kensho, satori, rig pa, is not something which one can successfully discuss with people who do not have that experience. If one is not a teacher, one should not really try to either.

People who have had that experience recognize that trying to convey this experience in words is fraught with peril, that it can be misleading. Meido mentions this in his brief discourse on kensho, offering a disclaimer to those listening, by saying that it is easier to say what kensho isn't than what it is:

<https://www.patreon.com/posts/about-kensho-46557679>

All I can say is that those who have tasted sugar can identify those who have not tasted sugar by how the latter describe it to the former. When two people who have tasted sugar get together however, they don't really need to say very much at all to recognize each other.

For example, in the Tibetan Dzogchen tradition, it is traditionally kept very secret. Why?

Not because of national security, not because it is a trade secret, and not because it is reserved for a special, elite grade of practitioners. Dzogchen has been kept secret, because like Zen, it is not realizable through intellectual analysis--it is experiential from beginning to end. And it is very easy to see in discussions who has some realization of Dzogchen teachings and who doesn't. The problem is that people can deceive others by using words and concepts found in Dzogchen texts, and the same applies to Zen/'Chan, Mahāmudra, etc. They can fool people with lineages, titles, status, certifications, and large retinues.

There is also no guarantee that a person who has tasted sugar is going to be someone we like, someone we can relate to, someone who makes us comfortable and relieves our stress. It's very likely quite the opposite, that person will make us feel very uncomfortable, and we will have a hard time relating to that person. Why? Because the job of such a person is to show us our own state, and just as everyone hates the sound of their own voice, looking at our own state is not comfortable.

Sometimes students feel that when a teacher goes out of the way to make them feel uncomfortable, acts strangely, and so on, this is "crazy wisdom". There are many so-called teachers who hide behind unconventional behavior because they have no realization at all. It's all just Dharma business, and making students feel unbalanced, insecure, and afraid is often the best way to gaslight them.

But a real teacher who is making us feel uncomfortable, out of our zone, does not need to do anything obviously outrageous, all they need to do is keep telling us, "That's not sugar," "Nope, that's not sugar either," until we discover what sugar actually tastes like. Sometimes helping us taste sugar feels very extreme, causes us to have doubts about what we are doing.

Then finally, say someone has satori, kensho, discovers rigpa, identifies the nature of the mind. So what? This is the beginning of the actual path. Now they actually have something to work with other than confusion. Now they have less doubt. But if they do not have a qualified teacher, someone who has actually tasted sugar, then they will never know if they have tasted sugar or instead tasted saccharine or aspartame. Anyone who has tasted sugar immediately knows that saccharine, aspartame, while both sweet, taste nothing like sugar. But working with such a teacher is a two way street. The teacher has to trust the student, otherwise, they may not feel comfortable if the student is just a kind of dharma junkie, go to this teacher and that teacher, this teacher and tradition, chasing concepts and not gnosis. So in this case the teacher may not open up right away, show their hand as someone who actually has been tasting sugar for some time. See, it is not enough to taste sugar once. One has to make sure. One has to also sample sugar against sugar substitutes so one can make sure.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 4:50 AM

Title: Re: American Soto Zen

Content:

Clyde said:

If a realized Zen teacher isn't able to know who is and is not realized, then who is? And how would a Zen student get confirmation?

Astus said:

To assess the level of one's initial attainment the Buddha has provided the 'mirror of the teaching' (e.g. <https://suttacentral.net/sn55.8/en/sujato>).

Malcolm wrote:

Anyone can delude themselves into such an idea.

Astus said:

The Buddha has also talked about how to test if somebody claims to be liberated (<https://suttacentral.net/mn112/en/sujato>),

Malcolm wrote:

If one is a follower of śrāvakayāna. But that is only applicable to those on the path of renunciation.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 6:04 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

Anyone can delude themselves into such an idea.

Astus said:

If one can delude oneself into trusting the Three Jewels and living ethically, that sounds like a beneficial delusion.

Malcolm wrote:

I was referring to the idea that one is certain that one has cut off birth in three lower realms merely through trusting the three jewels and following some vows. The three fetters referred to here, the most important is being free of a view of self.

Astus said:

<https://www.dharmawheel.net/viewtopic.php?p=153592#p153592> then, although points 5 and 6 are still about total renunciation.

Malcolm wrote:

No, I don't think so, unless I am missing some context due to the translation.

But to your point, in general, Mahāyāna, while a path of renunciation, does have a different approach to ethics than śrāvakayāna.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 6:21 AM

Title: Re: Dissociation and Awareness

Content:

Natan said:

It's the definition that matters. In credible translations, pristine awareness is often used. And there's no problem, because an author like Longchenpa devotes entire treatises to it's elucidation. The word brilliance could have been used instead with no problems. Even if one relies on archaic Indian terms, the specific use must be fleshed out. What Vidya means for one Indian tradition, has nothing to do with how it's meant in another. An Indophile preference doesn't seem helpful, nor does an attitude of "only this way and no other." If best translations are sought, knowledge, science, lucidity, cognizance and so forth can be used, but these hardly shed light on Vidya as used in Vajrayana teachings, let alone the elaborations made by Tibetans and their use of Rigpa which takes on very specific and even anatomical significance. For my money, if we are talking about concepts which have only Tibetan source materials, then, if the preference is for original terms, use Rigpa. Again what this word means among the various lineages of Tibet varies significantly. Just from my own organic growth trajectory, not interacting with many folks for a long time, I used Bindu or Bindi, plural. That seemed to wrap up all the permutations of meanings for me. I'm very suspicious of anyone who is inflexible and has a my way or no way mentality.

natusake said:

The word literally means "knowledge". Adding "pristine" is interpretive at best, and plainly additive at worst. "Awareness" has already been criticized in this thread, and I haven't observed any compelling argument in its favor so far. Longchenpa explains that rigpa is a contraction of the phrase "one's own knowledge of pristine consciousness (yeshe)".

As I understand it, the equivalence between vidya and rigpa as terms comes from translation standards established in the transmission of Buddhist texts from India to Tibet. As Buddhists have the idea that our source material is Indic, whether evidence on a text-critical/historical basis for this is produced, as far as our own tradition and lineage is concerned I think it is appropriate to back translate technical terms into Sanskrit.

Natan said:

Whose tradition and lineage is that?

Malcolm wrote:

He is talking about a common term, from Hinayana though Dzogchen. In Sanskrit, pratyatmyavedanajñāna, so so rang gi rig pa'i ye shes. Gnosis which is personally known to oneself. This is literally how it is defined in all Buddhist traditions, and specifically, in

chapter 1 of the Choying Dzod Commentary, Longchenpa asserts that the term "rig pa" is a contraction of so so rang gi rig pa'i ye shes, and so is rang rig.

"Pristine" because of "ye nas" which is a synonym of primordial, and so on. The word "primordial" is quite overused in Dzogchen translations. It's lazy and often grammatically incorrect, depending on which part of the sentence it belongs.

Natan said:

None of these words are going to call up an entrance to experience of Dzogchen without the kind of textual output someone like Longchenpa provides,

Malcolm wrote:

None of these words are going to call up anything other than a mishmash of ill-digested concepts if they are not explained properly according to the commentaries on the basis of a proper experiential introduction.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 7:35 AM

Title: Re: Dissociation and Awareness

Content:

Natan said:

I'm all for proper grammar, and proper introductions.

Malcolm wrote:

Yes, I am aware of this.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 9:55 AM

Title: Re: "soteriology"

Content:

curtstein said:

One thing that complicates this is that like pretty much all Christian theological terms, soteriology predates Christianity,

Malcolm wrote:

soteriology:

1847, "a discourse on health;" 1864 in reference to the branch of theology which treats of salvation, from German soteriologie, from Greek sōtēria "preservation, salvation," from sōizein "save, preserve," related to sōs "safe, healthy," which is of uncertain origin (according to Watkins perhaps from PIE root *teue- "to swell," on the notion of "to be strong"). With -ology.

I think your concern is unfounded.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 11:05 AM

Title: Re: "soteriology"

Content:

Johnny Dangerous said:

Eh, it's pretty clear what's meant when I read scholars, etc. employ this word. I'd rate it pretty low on my scale of inappropriate Buddhist jargon, personally.

Malcolm wrote:

Me too, howevr...

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 8:16 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

PadmaVonSamba said:

Haven't we all been?

Giovanni said:

Probably not.

Aemilius said:

"From an inconceivable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. A being who has not been your mother, father, brother, sister, son, daughter at one time in the past is not easy to find"

quoted from Mata sutta, The Connected Discourses of the Buddha, A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, Wisdom Publications 1999.

Malcolm wrote:

Even harder to find talking rabbits, unless we are talking Buddhas rebirth on an alien world where humans looked like rabbits.

Author: Malcolm

Date: Tuesday, July 25th, 2023 at 11:11 PM

Title: Re: American Soto Zen

Content:

Genjo Conan said:

edit: I'm not especially inclined to fight about this. Dogen wrote explicitly about

enlightenment many times.

Matylda said:

I only used your own words We talk a lot about Dogen--and it's true, Dogen didn't like the term "kensho" and, to the best of my knowledge, didn't use it.

it is absolutely false argument, since the term kensho was not used in the XIII century.. if Dogen did not like it, then nobody like the term kensho.. you cannot find it in texts of rinzai masters like Rankei Doryu, or Shoichi and others. It is sheer imputation that Dogen did not like the term kensho since he did not use it. It is wrong logic.

Genjo Conan said:

Sigh. Ok.

Malcolm wrote:

Matylda seems to have a valid point, based in text criticism. Instead of weariness, it should be confirmed, for example, when did the word "kensho" begin to be used in the modern manner and who was largely responsible for this.

These kinds of issues spring up in studying Nyingma literature written prior to the 13th century, and after, following Longchenpa's synthesis of Nyingma Vajrayāna teachings with Kadampa influences in his Great Chariot, which is the dominate approach today in the Nyingma school.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 12:01 AM

Title: Re: American Soto Zen

Content:

Matylda said:

it is absolutely false argument, since the term kensho was not used in the XIII century.. if Dogen did not like it, then nobody like the term kensho.. you cannot find it in texts of rinzai masters like Rankei Doryu, or Shoichi and others. It is sheer imputation that Dogen did not like the term kensho since he did not use it. It is wrong logic.

Astus said:

He did use it.

"Seeing the mind and seeing the nature (見性) is the animated activity of non-Buddhists."

(Sansuigyo, SBGZ, vol 1, p 219, BDK Edition; https://21dzk.l.u-tokyo.ac.jp/SAT2015/T2582_.82.0063b27:0063b28.cit)

"Some fellow has said, "Old Man Śākyamuni, besides expounding the teaching and the sutras throughout his life, also authentically transmitted to Mahākāśyapa the Dharma of the one mind which is the supreme vehicle, and this transmission has passed from rightful successor to rightful successor. So the teaching is opportunistic idle discussion, but the mind is the essential true reality. This authentically transmitted one mind is

called 'the separate transmission outside the teachings.' It is not to be likened to discussion of the three vehicles and the twelve divisions of the teaching. Because the one mind is the supreme vehicle, we speak of 'direct pointing into the human heart' and 'seeing the nature (見性) and becoming buddha.'" This expression is never about the everyday conduct of the Buddha-Dharma: it lacks the vigorous road of getting the body free, and it has no dignified behavior throughout the body. Fellows like this, even hundreds or thousands of years ago, were proclaiming themselves to be leading authorities; but we should know that, if they had such talk as this, they neither clarified nor penetrated the Buddha's Dharma and the Buddha's truth."

(Bukkyo, SBGZ, vol 2, p 70, BDK Edition; http://21dzk.l.u-tokyo.ac.jp/SAT2015/T2582_.82.0107a13:0107a26.cit)

"The essence of the Buddha-Dharma is never seeing the nature (見性). Where has any of the Seven Buddhas or the twenty-eight patriarchs of India said that the Buddha-Dharma is only "seeing the nature" (見性)? The Sixth Patriarch's Platform Sutra contains the words "seeing the nature," (見性) but that text is a fake text; it is not the writing of one to whom the Dharma treasury was transmitted, and it is not the words of Sōkei. It is a text upon which descendants of the Buddhist Patriarch absolutely never rely."

(Shizen-biku, SBGZ, vol 4, p 269, BDK Edition; https://21dzk.l.u-tokyo.ac.jp/SAT2015/T2582_.82.0298b23:0298b29.cit)

Malcolm wrote:

It is interesting to learn that Dogen rejected the Platform Sutra.

An interesting corollary is that Sakya Paṇḍita also rejected the idea of "seeing the nature of the mind" as a non-buddhist system, linked to his rejection of the Single White Remedy advanced by Lama Shang, etc.

Sapan and Dogen lived at the same time.

Genjo Conan said:

Again, commonly attributed to the Daruma Shu--and, according to Faure, to Tendai as well, with which Dogen was intimately familiar.

The kensho jobutsu theory advocated by Hui-neng in the Platform Sutra and by Shen-hui had been transmitted in the Tendai tradition (for example, in Saichō's Kechimyakufu and in Daruma Daishi Sanron), and constituted the theme of Kensho Jobutsuron, one of the Daruma-shū's treatises.

Bernard Faure, The Daruma-shū, Dōgen, and Sōtō Zen, at n.60 (1987), available here: http://www.thezensite.com/ZenEssays/DogenStudies/DarumaShu_Dogen_Soto.html#note60

I don't speak Japanese, so if Matylda wants to argue with the scholarship, I'm out of my league. But that's the scholarship.

Malcolm wrote:

So, really, the root of the dispute is that not the Dogen rejected awakening, (obviously), he rejected a subitist term from a text he considered forged, one of the seminal texts of the entire Chan/Zen tradition. And in reading the rest of Faure's article, Dogen was critical of the Chinese founder of Rinzai as well.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 12:06 AM

Title: Re: Taking Care of a Center

Content:

Könchok Thrinley said:

Hi,

I am fortunate enough to have an accessto a buddhist center. Sadly it is not used much so I mostly go there during weekends to dust, air, cut grass and such. However, since the place is in a village there is a lot of different lifeforms I sadly hurt and kill be it by accident or while gardening. That makes me question how meritorious it is to "help" in this way.

Malcolm wrote:

You could convince the owners to consider letting lawn go. Make it a pollinator garden, etc.

Könchok Thrinley said:

There is also a lot of dead flies and other bugs, is there a method or dharani with which I could bless them?

Malcolm wrote:

Generally, the six syllables of Samantabhadra, chanted in a state of contemplation, and then blowing on the deceased creature is sufficient.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 12:48 AM

Title: Re: American Soto Zen

Content:

Genjo Conan said:

So, to the extent that Soto Zen teachers--and again, there are some--deprecate awakening experiences (whether we want to call them kensho or something else), like I wrote earlier, I find that hard to square with the history of the school and with basic Mahayana doctrine. My own belief--and this is what my teachers have taught me--is that Soto and Rinzai differ principally on method and outlook, not in the belief that awakening is the aspiration.

Malcolm wrote:

It appears to me that the whole issue actually is grounded around which source texts were considered acceptable by Dogen. I don't know enough about how the Platform Sutra was received in Japanese Zen as a whole, but I assume it is quite accepted by many. Maybe Meido could shed some light on this.

A question for you: how you understand the role of the Platform Sutra in your school? And perhaps Meido, Matylda, and Astus could weigh in here. When it is boiled down, it really seems that what is at issue is this text.

Genjo Conan said:

I think bodhicitta is the heart of Mahayana practice. Without bodhicitta, I'm not sure what we're doing here. I think that's just as true in Soto Zen as it is in any other branch of the Mahayana. Dogen certainly believed so.

Malcolm wrote:

Yes, bodhicitta is one of the three sublimities, as we call it: the first is relative bodhicitta, the aspiration to awaken; the second is ultimate bodhicitta, the union of śamatha and vipaśyanā, and the third is dedication. This is the essence of all Mahāyāna practice, including Dzogchen.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 12:53 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Aemilius said:

“From an inconceivable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. A being who has not been your mother, father, brother, sister, son, daughter at one time in the past is not easy to find”

quoted from Mata sutta, The Connected Discourses of the Buddha, A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, Wisdom Publications 1999.

Malcolm wrote:

Even harder to find talking rabbits, unless we are talking Buddhas rebirth on an alien world where humans looked like rabbits.

MiphamFan said:

Maybe rabbits could talk when humans were living for 84,000 years.

Malcolm wrote:

When humans were living for 84,000 years, they did not have coarse bodies, but I am not sure there were rabbits at that time.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 1:38 AM

Title: Re: American Soto Zen

Content:

kirtu said:

The Platform Sutra is an influential Ch'an Text that subsequently influenced Son as well. However Dogen was critical of the text.

Malcolm wrote:

Sure, I've read the text several times over the past 45 years, and several studies on it. What escaped me until now was that Dogen thought it was fake. Dogen isn't just critical of it. He rejects it outright, as well as rejecting, outright, a term that has become controversial in Western Zen circles.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 2:26 AM

Title: Re: American Soto Zen

Content:

kirtu said:

The Platform Sutra is an influential Ch'an Text that subsequently influenced Son as well. However Dogen was critical of the text.

Malcolm wrote:

Sure, I've read the text several times over the past 45 years, and several studies on it. What escaped me until now was that Dogen thought it was fake. Dogen isn't just critical of it. He rejects it outright, as well as rejecting, outright, a term that has become controversial in Western Zen circles.

kirtu said:

Soto Zen does not end with Dogen.

Malcolm wrote:

It begins with Dogen, and his opinion is rather germane to the discussion about the present day anti-kensho movement in Soto we've been discussing.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 5:32 AM

Title: Re: American Soto Zen

Content:

Johnny Dangerous said:

I'm familiar with people quoting or mis-quoting Dogen to bolster such opinions, but to me the idea that they are doctrinal positions at all always seemed a little thin, when the origin appears to be cultural conditioning of a certain kind.

Genjo Conan said:

There's an internet-famous Zen teacher who asserts that Dogen didn't believe in rebirth. His support for this assertion is the sentence in the Genjokoan "Firewood becomes ash, and it does not become firewood again."

If you point out that Dogen also wrote things like this:

What Kumaralabdha meant by the results from our wholesome and unwholesome actions take effect in the three periods is:

One: the result received in this lifetime.

Two: the result received in the next lifetime.

Three: the result received in a lifetime after the next.

These are called the three periods. From the beginning of learning the way of buddha ancestors, we study and clarify the principle of the effects of karma in the three periods. If we don't, many of us will make a mistake and fall into crooked views. Not only do we fall into crooked views, we get into unwholesome realms and experience suffering for a long time.

(Shobogenzo Sanji Go)

that gets written off as metaphor. It's hard for a lot of people to accept that, while Dogen was an unorthodox thinker in many ways, his presentation of basic Buddhist and Mahayana doctrine was fundamentally orthodox. So you tend to see some waffling.

Malcolm wrote:

Jundo is not a serious person.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 8:29 AM

Title: Re: American Soto Zen

Content:

Genjo Conan said:

There's an internet-famous Zen teacher who asserts that Dogen didn't believe in rebirth. His support for this assertion is the sentence in the Genjokoan "Firewood becomes ash, and it does not become firewood again."

If you point out that Dogen also wrote things like this:

that gets written off as metaphor. It's hard for a lot of people to accept that, while Dogen was an unorthodox thinker in many ways, his presentation of basic Buddhist and Mahayana doctrine was fundamentally orthodox. So you tend to see some waffling.

Malcolm wrote:

Jundo is not a serious person.

Genjo Conan said:

...actually wasn't referring to Jundo, but to another internet-famous Zen teacher I honestly don't know what Jundo's view on rebirth is.

Malcolm wrote:

Precisely as you stated, down to words used and passage cited.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 8:36 AM

Title: Re: American Soto Zen

Content:

kirtu said:

No, the lineage charts begin with Shakyamuni Buddha or Mahakashyapa usually (I haven't seen one in a while). However while Soto is it's own institution, it came from Coadong lineage so it did not begin with Dogen Zenji. He's just a great, realized master.[]

Malcolm wrote:

The discussion revolves around what Dogen held to be so, and people are interpreting what he said as definitive for the Soto tradition.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 11:05 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

kirtu said:

Please name a Jataka tale with a telepathic talking rabbit as a main teaching lesson.

Malcolm wrote:

<https://www.himalayanart.org/items/50196>

Then there is this one, about Buddha's life as a sharabha, a six legged mythical animal.

<https://www.himalayanart.org/items/50215>

Etc.

And, as you are surely aware, Aesop's fables, the Jatakas, and the Panchatantra share about a dozen motifs, though different in details.

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 11:45 PM

Title: Re: Magicians...

Content:

Knotty Veneer said:

Aleister Crowley. It's playing at spirituality.

Malcolm wrote:

Crowley, it bears repeating, along with his mentor, Alan Bennet (Bhikkhu Ananda Metteya), actually went to Burma, studied and practiced Buddhist meditation. Some of the very first westerners to do so.

Bennet is credited with bringing Buddhism to Britain:

https://en.wikipedia.org/wiki/Charles_Henry_Allan_Bennett

Author: Malcolm

Date: Wednesday, July 26th, 2023 at 11:51 PM

Title: Re: Magicians...

Content:

climb-up said:

Well you could google Sam Webster's "Tantric Thelema," but you might be happier if you didn't!

PeterC said:

File under "life's too short", alongside anything involving Crowley...

Malcolm wrote:

Come on, Peter, Crowley was one of the only interesting people in the stuffy world of Post-Masonic Victorian parlor esotericism. Undoubtedly one of the most interesting characters of the period between 1890 and 1925.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 12:29 AM

Title: Re: Magicians...

Content:

Knotty Veneer said:

Well it didn't do Crowley much good. He died a heroin addict.

Malcolm wrote:

Apparently you do not know why he was addicted to heroin. Crowley had extremely severe asthma, life-threateningly so. It was progressive and got worse as he aged. Until the Germans invented a medicine for controlling asthma in the early 20's, everyone with asthma as severe as his took heroin to control it. In fact, once that medicine was available to Crowley, he stopped taking heroin altogether until, in 1939, when WWII broke out, and this medicine was no longer available in Britain. So he, and many other people returned to using prescription heroin:

In 1898, Bayer & Co. introduced heroin as a pain reliever and cough suppressant. The company packaged and sold the drug in bottles like this one. Its amber glass and colorful label presented the newly commercialized product "Heroin" to customers as an effective, safe treatment. While stronger and cheaper than morphine, heroin is also more addictive. An Englishman discovered the drug's compound in 1875. However, 20 years passed before German chemist and Bayer employee Felix Hoffmann synthesized it into heroin. Hoffmann also created aspirin, a groundbreaking medication that is still widely used today.

<https://museum.dea.gov/museum-collection/collection-spotlight/artifact/heroin-bottle#:~:text=In%201898%2C%20Bayer%20%26%20Co.,as%20an%20effective%2C%20safe%20treatment.>

Knotty Veneer said:

Crowley was a self-publicist and conman. Created woo-woo stories to titillate the English middle and upper-classes. Good for a yarn but little else.

Malcolm wrote:

It's pretty clear you don't know much about Aleister Crowley and have read little to nothing of his works.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 1:05 AM

Title: Re: Magicians...

Content:

Knotty Veneer said:

Read enough to know anyone who holds his "teachings" in any esteem needs to grow up.

Malcolm wrote:

That's overly harsh. But if you don't appreciate the history of the Western Esoteric

Tradition, you won't appreciate Crowley and his major role as its most important and productive exponent. You also won't appreciate the fact that he was one of the all time great explorers and mountaineers. And that he was instrumental in bring Buddhism to Britain, since Crowley financially supported Alan Bennet, and paid for the latter's initial journey to Shri Lanka.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 1:17 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

kirtu said:

you (the group proliferating straw person silliness intentionally because their arguments are not there) have no actual argument (wrt the point that an intelligent young person will be met in Buddhism with "telepathic talking rabbits" rather than logical arguments/observations).

PadmaVonSamba said:

Amelius brought up the rabbit.

Every thing after that was meant in fun.

Malcolm wrote:

No, I brought up the rabbit, Jataka #6, Story of the Hare.

The four friends, the rabbit, otter, jackal, and monkey, approach Sakra disguised as a brahmin, and said to him, presumably in human language:

You need not worry
about being lost in the forest.
With us you will feel
as if you were with disciples..."

So, not only a talking rabbit, but a talking monkey, otter, and jackal.

This Jataka also explains why there is a rabbit in the moon.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 1:43 AM

Title: Re: Magicians...

Content:

Könchok Thrinley said:

I know about Crowley enough to know he'd get a kick out of the way people still talk about him.

Honestly Crowley is super fun. Wealthy lunatic, poet and adventurer (spiritual and worldly). In short English major's wet dream.

Say what you want but you have to admit that few occultists shaped the culture quite like he did. John Dee and Kelley come to mind, and Dr. Faustus (if he existed). And that is quite something. But unlike them he became a counter culture icon, heh a sort of adversary if you will.

Malcolm wrote:

Well, Edward Kelley was regarded as quite a scoundrel, and if I am not mistaken, Crowley considered him to be one his past incarnations...but you are correct, everyone who is interested in the WET tradition has to come to terms with Crowley. Crowley, it seems, was a spy for the British Government, according to Ian Fleming during WWI and in Germany prior to WWII.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 1:53 AM

Title: Re: Magicians...

Content:

Malcolm wrote:

An interesting article on J.F.C. Fuller, and Yeats-Brown called Fascist Yogis.

May bear some relevance to the right/left convergence in Qanon and Anti-Vaxx madness:

<https://www.cambridge.org/core/journals/journal-of-british-studies/article/fascist-yogis-martial-bodies-and-imperial-impotence/3065324106F13435B9917349C15B1D97>

Generally, it becomes clear the main problem people had with Crowley is that he was bisexual. That is pretty well portrayed in this article.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 3:29 AM

Title: Re: American Soto Zen

Content:

Genjo Conan said:

I have to complete a budget proposal so don't have time to write much. Re: Suzuki, he said this about satori:

When, four months before his death, I had the opportunity to ask him why satori didn't figure in his book, his wife leaned toward me and whispered impishly, "It's because he hasn't had it"; whereupon the Roshi batted his fan at her in mock consternation and with finger to his lips hissed, "Shhhh! Don't tell him!" When our laughter had subsided, he said simply, "It's not that satori is unimportant, but it's not the part of Zen that needs to be stressed."

ZMBM, at p. ix (2011 ed.)

He never denied satori. It's just that, according to Suzuki, a focus on satori--how do we

get there? Am I doing it right? How long is it going to take?--is unhelpful and probably counterproductive. His focus was rather on how we live our lives. My dharma grandfather was one of Suzuki's students and once asked him "what is nirvana?" Suzuki's response was: "to see one thing through completely to the end."

Malcolm wrote:

Its sort of like when budding Dzogchen practitioners spend lots of time perseverating over rainbow body, rather than trying to separate samsara and nirvana.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 6:02 AM

Title: Re: Reversing Global Warming - Science and Politics

Content:

PemaSherab said:

Ugh!

"Florida ocean records 'unprecedented' temperatures similar to a hot tub"

<https://www.theguardian.com/us-news/2023/jul/25/florida-ocean-temperatures-hot-tub-extreme-weather>

Malcolm wrote:

Can't wait for hurricane season...

Author: Malcolm

Date: Thursday, July 27th, 2023 at 6:33 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Aryjna said:

The rabbit story also seems to lack any actually useful meaning, since it is supposed to be an example of generosity through killing oneself just so that some random guy can have stew, rather than porridge or whatever else he would end up having otherwise, on a "holy day".

Edit: The guest would have already eaten seven fish, a lizard, some sour milk, and a few mangos, so rabbit stew would be course number 5 and he would likely have to barf up some of what he had eaten up to that point to make room for it. Also, the rabbit was apparently teaching the dharma which it would be unable to continue doing after killing itself. All in all, the meaning of the story seems to actually contradict the dharma.

Malcolm wrote:

Quite the tasting menu.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 8:50 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

PadmaVonSamba said:

Amelius brought up the rabbit.

Every thing after that was meant in fun.

Malcolm wrote:

No, I brought up the rabbit, Jataka #6, Story of the Hare.

The four friends, the rabbit, otter, jackal, and monkey, approach Sakra disguised as a brahmin, and said to him, presumably in human language:

You need not worry
about being lost in the forest.
With us you will feel
as if you were with disciples..."

So, not only a talking rabbit, but a talking monkey, otter, and jackal.

This Jataka also explains why there is a rabbit in the moon.

kirtu said:

Yes, I thought that was supposed to be your reference. However the rabbit is not telepathic.

Malcolm wrote:

I never said it was.

The rest of your post is off-base.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 9:04 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Kai lord said:

Its all about marketing and sponsorship. After all, all major religions still exist in this world today did the same feat.

Vajrasvapna said:

The fact that the Buddha was also a crown prince too must mean something.

Malcolm wrote:

He was the son of a minor chief of a tribe who elected their leaders, so not a crown prince of anything.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 9:07 PM

Title: Re: Karma and Dependent Origination

Content:

Tao said:

I don't know in the past, but non-eternalistic non-idealistic yogachara for me is the more accurate buddhist approximation to the nature of mind, and quite compatible with neuroscience. And also a great upaya for non-attachment.

For non-eternalistic I mean that every function (vijñāna) even Alaya, are sunyata (and anicca). Not an object.

For non-idealistic I mean that all characteristics are a co-emergence in mind, but there's external noumena (which is sunyata and anicca too). Noumena is a complex thing like quantum mechanics is starting to show. Not objects.

Maybe it has never existed such thing like this neo-Yogachara, but it's the way I see it.

Is there any big problem with that position? can it be held?

Best wishes

Malcolm wrote:

The nonsubstantialist understanding of Yogacara sutras is to be found in Candrakīrti.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 10:05 PM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

It is interesting to learn that Dogen rejected the Platform Sutra.

Astus said:

Maybe in some sense, or in certain contexts, but he does quote from it (or parts that he might have found in other collections) a couple of times.

Malcolm wrote:

Um, Astus, he straight up calls it a forgery, along with the Sūtra of Perfect Enlightenment, and another text. I checked the BDK translation against the Shambhala edition.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 10:43 PM

Title: Re: Karma and Dependent Origination

Content:

PadmaVonSamba said:

In terms of karma, the stream metaphor also satisfies the question of continuation from lifetime to lifetime without falling into the trap of atman or other Brahminist explanation.

Malcolm wrote:

Nah, it just substitutes one unwieldy theory of karma and its ripening for another one.

If a vasana merely reproduces itself in the mind stream, waiting to meet special condition for the arising of its result, this is similar to asserting that a rice seed merely reproduces itself until it meets water, mud, and sunshine.

If one asserts the trace itself remains in the mindstream unchanged, one has to then create a theory of how that trace exists in the mind as something carried by the mind. This latter theory is slightly more preferable, according to Nagārjuna, it's based on the Buddha's comment that karma is like a debt that exists until it is paid. But even this theory won't hold up to analysis. So in the end we are left with the the fact that karma is just an illusion created by an illusion, just as Nagārjuna states in the MMK.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 11:20 PM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

Um, Astus, he straight up calls it a forgery, along with the Sūtra of Perfect Enlightenment, and another text. I checked the BDK translation against the Shambhala edition.

Astus said:

Nevertheless he quotes from the Platform Sutra and presents those as authentic teachings of Huineng.

Malcolm wrote:

As you said, perhaps he is quoting from a source with material common to the Platform Sutra. That's a text critical issue. It is strange to see someone call a text a forgery, and also quote from it as authentic.

Author: Malcolm

Date: Thursday, July 27th, 2023 at 11:24 PM

Title: Re: Karma and Dependent Origination

Content:

PadmaVonSamba said:

In terms of karma, the stream metaphor also satisfies the question of continuation from lifetime to lifetime without falling into the trap of atman or other Brahminist explanation.

Malcolm wrote:

So in the end we are left with the the fact that karma is just an illusion created by an illusion, just as Nagārjuna states in the MMK.

PadmaVonSamba said:

Right. But does this illusion perpetuate? Does it produce another illusion? Even in a dream there can be the appearance that some kind of cause and effect is occurring.

Malcolm wrote:

Nāgārjuna likens karma to an illusion which itself produces another illusion.

Author: Malcolm

Date: Friday, July 28th, 2023 at 12:32 AM

Title: Re: Barbie

Content:

Johnny Dangerous said:

The gynecologist,

Malcolm wrote:

I think, in order to avoid a TERF war, we should just rename "gynecologists" "human plumbing specialists" and train them in dealing with the full range of human anatomical variation.

Author: Malcolm

Date: Friday, July 28th, 2023 at 12:38 AM

Title: Re: American Soto Zen

Content:

Astus said:

'Special transmission outside the teachings' (教外別傳) is a slogan used to distinguish the Zen school from everyone else.

Malcolm wrote:

In Sino-Japanese Buddhism.

In Dzogchen, there is the common phrase, "the intimate instruction that does not come

from scriptures."

Author: Malcolm

Date: Friday, July 28th, 2023 at 1:13 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

In Dzogchen, there is the common phrase, "the intimate instruction that does not come from scriptures."

Matylda said:

how is it in tibetan letters? I mean not in roman alphabet but in original tibetan script.

Malcolm wrote:

In the Gongpa Zangthal transmission, it is described thus:

རང་འབྱུང་ཚེས་གསུམ་ཀླུ་ལས་མ་བྱུང་བའི་འབྲས་བུ་སེམས་ལས་མ་བྱུང་བའི་སངས་རྒྱས་ལྷུང་ལ་མ་བརྟེན་བའི་མན་ངག་གོ་།

"The three self-originated dharmas are the result that does not arise from a cause, the buddhahood that does not come from the mind, and the intimate instruction that does not depend on a scripture."

Author: Malcolm

Date: Friday, July 28th, 2023 at 1:44 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Vajrasvapna said:

The fact that the Buddha was also a crown prince too must mean something.

Malcolm wrote:

He was the son of a minor chief of a tribe who elected their leaders, so not a crown prince of anything.

Vajrasvapna said:

Please give me a source so I can learn more.

Malcolm wrote:

Well, there is the Pali Canon, for one. Kapilavastu was probably a oligarchic republic, actually, not a absolute monarchy.

You can look in the works of Bronkhorst on the social milieu of Magadha:

Aśvaghoṣa's detailed description of the Buddha's father as an ideal Brahmanical king contrasts sharply with other contemporary biographies of the Buddha. The Mahāvastu, for all its length, has very little to say about Śuddhodana's accomplishments as a king. And the Lalitavistara presents him as an ideal Buddhist king, without using any Brahmanical terminology.⁴¹ Indeed, it would seem that Aśvaghoṣa has himself invented the elaborate descriptions of the ideal kingship of the Buddha's father, perhaps with the conscious purpose of glorifying Brahmanical notions.

https://www.academia.edu/81618515/Misunderstood_Origins_How_Buddhism_Fooled_Modern_Scholarship_and_Itself

Author: Malcolm

Date: Friday, July 28th, 2023 at 1:54 AM

Title: Re: Non dual people

Content:

Jokingfish said:

I've heard a lot that such folks say they have zero suffering, but claim that pain is real to them.. Maybe they just suffer less? Well, they know themselves, so they don't interpret the pain, so then there's no suffering.. What about stress, or as i called discomfort, can non dual people get that?

Malcolm wrote:

They probably don't understand the Buddha's presentation of the three kinds of suffering: the suffering of suffering (intense painful experiences), the suffering of change, and the suffering of the compounded.

If they understand these three kinds of suffering, then they might have a different answer. The only way to be free of the third kind of suffering is to put an end to rebirth.

Author: Malcolm

Date: Friday, July 28th, 2023 at 2:52 AM

Title: Re: Non dual people

Content:

White Lotus said:

The only way I know to relinquish the compounded is to go back to nature which is nameless and formless.

Malcolm wrote:

Yes, that's called nirvana, but it isn't a nature at all.

Author: Malcolm

Date: Friday, July 28th, 2023 at 3:55 AM

Title: Re: anyone do HEMA? (Historical European Martial Arts)

Content:

climb-up said:

Just curious if there any HEMA practitioners here and, if so, what you do.

Malcolm wrote:

Careful, HEMA is a gateway drug to SFCA. Next thing you know you'll be doing cosplay at renaissance fairs. You've been warned.

Author: Malcolm

Date: Friday, July 28th, 2023 at 7:11 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

kirtu said:

Please name a Jataka tale with a telepathic talking rabbit as a main teaching lesson.

Malcolm wrote:

<https://www.himalayanart.org/items/50196>

Then there is this one, about Buddha's life as a sharabha, a six legged mythical animal.

<https://www.himalayanart.org/items/50215>

kirtu said:

This is false. The animal in question was a sharabha, a mythical creature. And it wasn't telepathic, talking or a rabbit. And as before it's status as an animal is not central to the message of the tale which was having compassion for an "enemy".

(...)

Malcolm wrote:

The sharabha was just an example of a mythical animal. It's quite dishonest of you to continue to claim I was talking about telepathic rabbits. Your whole post is a violation of TOS, since it is a metadiscussion, etc., and will be reported as such.

Author: Malcolm

Date: Friday, July 28th, 2023 at 8:19 AM

Title: Re: anyone do HEMA? (Historical European Martial Arts)

Content:

Sādhaka said:

And/or LARPing

climb-up said:

That looks very fun.

Some of rules are a little silly in terms of recreating accurate historical swordfighting (eg not taking into account edge alignment or power, not head shots, still squaring off from your knees because your legs have been disabled) ...:

...but I would absolutely try that.

EDIT: I don't mean the above to be dismissive. I imagine the rule set could potentially cause some bad habits, but of course more time spent reacting to high speed swords coming at you could probably develop some really good attributes too.

Author: Malcolm

Date: Friday, July 28th, 2023 at 9:18 PM

Title: Re: Reversing Global Warming - Science and Politics

Content:

Archie2009 said:

Never buy a Tesla:

Malcolm wrote:

Indeed. They are a total gift.

Author: Malcolm

Date: Friday, July 28th, 2023 at 9:21 PM

Title: Re: A breaking news editor and zen meditation

Content:

Malcolm wrote:

You all realize this post was just to drive clicks to this NYT article. The user has not been back since he made the post, hence no interest in engagement.

Author: Malcolm

Date: Friday, July 28th, 2023 at 9:24 PM

Title: Re: Karma as a Product of Ignorance

Content:

Vajrasvapna said:

in the Yogacara tradition

BareBones said:

Am I correct in assuming that this Yogacarin understanding of Karma was accepted and integrated into the Madhyamaka viewpoint?

Malcolm wrote:

No. The Madhyamaka perspective does not accept the Yogacara perspective.

Author: Malcolm

Date: Friday, July 28th, 2023 at 9:30 PM

Title: Re: Non dual people

Content:

Tao said:

Mahayana is somehow non-dual as non-duality claims the absence of subject-object separation.

Malcolm wrote:

There is a difference between nondual (advaya) and nonduality (Advaita).

Author: Malcolm

Date: Friday, July 28th, 2023 at 10:14 PM

Title: Re: According to Bahudhatukasutta in the Pali Canon, there can't be a female Buddha, how Tara can be a buddha then?

Content:

Malcolm wrote:

6.-32

Śāriputra: Goddess, what prevents you from transforming yourself out of your female state?¹⁶³

Goddess: Although I have sought my “female state” for these twelve years, [F.213.a] I have not yet found it. Reverend Śāriputra, if a magician were to incarnate a woman by magic, would you ask her, “What prevents you from transforming yourself out of your female state?”

6.-33

Śāriputra: No! Such a woman would not really exist, so what would there be to transform?

Goddess: Just so, reverend Śāriputra, all things do not really exist. Now, would you think, “What prevents one whose nature is that of a magical incarnation from transforming herself out of her female state?”

6.-34

Thereupon, the goddess employed her magical power to cause the elder Śāriputra to appear in her form and to cause herself to appear in his form. Then the goddess, transformed into Śāriputra, said to Śāriputra, transformed into a goddess, “Reverend Śāriputra, what prevents you from transforming yourself out of your female state?”

And Śāriputra, transformed into the goddess, replied, “I no longer appear in the form of a male! My body has changed into the body of a woman! I do not know what to transform!”

6.-35

The goddess continued, “If the elder could again change out of the female state, then all women could also change out of their female states. All women appear in the form of women in just the same way as the elder appears in the form of a woman. While they

are not women in reality, they appear in the form of women. With this in mind, the Buddha said, 'In all things, there is neither male nor female.' ”

6.-36

Then, the goddess released her magical power and each returned to their ordinary form. She then said to him, “Reverend Śāriputra, what have you done with your female form?”

Śāriputra: I neither made it nor did I change it.

Goddess: Just so, all things are neither made nor changed, and that they are not made and not changed, that is the teaching of the Buddha.

<https://read.84000.co/translation/UT22084-060-005.html#UT22084-060-005-chapter-6>

Author: Malcolm

Date: Friday, July 28th, 2023 at 11:06 PM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Kai lord said:

Words like "Many" and "small" are subjective, hence I prefer to use objective figures or numbers like millions.

Not just prefer to Christians but to any zealots that believe in "talking donkey, ants, birds or monkeys"

Bristollad said:

Taking the objective fact that there are millions of people who identify as Christian but then pejoratively ascribing a non-sensical belief to all of them on the basis that some hold it, is not objective at all.

My subjective experience is no Christian I have ever met and discussed this with has believed in a young earth or taken every word in the Bible literally. Fundamentalists of all stripes hold a minority view in my experience.

Malcolm wrote:

You clearly have never been to the Bible Belt.

<https://creationmuseum.org/events/workshops/explore-jr/fossils/>

Join us as we examine dating methods, fossils, and dinosaurs from a biblical worldview. The evidence from a biblical worldview clearly shows that the earth is young, and Noah's global flood buried organisms creating the vast majority of fossils just a few thousand years ago.

Taking the talking rabbits in the Jatakas, and so on, literally, is about on the same level as this.

Author: Malcolm

Date: Friday, July 28th, 2023 at 11:13 PM

Title: Re: Non dual people

Content:

Tao said:

Mahayana is somehow non-dual as non-duality claims the absence of subject-object separation.

Malcolm wrote:

There is a difference between nondual (advaya) and nonduality (Advaita).

Tao said:

In spanish they are just the adjective and the noun, but they dont carry variations on the meaning.

Is it different in sanscrit?

Malcolm wrote:

Yes, completely. The tā particle makes all the difference.

There are many "nondual" things described in Buddhist sūtras: for example the absence of the duality of existence and nonexistence, or subject and object, etc., or nondual behavior in the tantras, where one makes no distinctions between the food of outcastes and brahmins, for example.

Nonduality however the idea that there is only one ontological state of sat, cit, ananda, being, consciousness, and bliss, characteristic of forms of Vedanta and so on.

Author: Malcolm

Date: Friday, July 28th, 2023 at 11:16 PM

Title: Re: American Soto Zen

Content:

Anders said:

/C authentic soto zen that does not emphasise the importance of realisation, employ koans to any notable extent, but nonetheless train, study and teach in a manner that produces similar result to /B

Matylda said:

Yes I knew one or two teachers, who were very impressive, masters of shikan taza. But at least one of them was on his own, and did not keep to soto ranks. The other one was within the ranks and had 3rd or so position at honzan but was critical of monastery authenticity of practice and warned my friend not to stay there for long and advised him a soto master who used koans.

But koan or shikna taza is not the issue I think, but genuity of ones realization, whatever way of zazen one follows.

So though there were very few individuals, they kept away from the official soto, or were very critical of it. So these few examples were no match for shumucho bureaucracy or sholardom of Komazawa, those two big powers which shape soto zen in Japan for last 100 years. So those few had no influence on soto whatsoever.

Malcolm wrote:

The problem with all of this, Matylda, indeed the whole discussion, is verification. How is a person who has never experienced kensho/satori, etc. able to ascertain someone who has and thus select them as a teacher? It is an act of faith, pure and simple. And that faith then turns into a confirmation bias.

Author: Malcolm

Date: Friday, July 28th, 2023 at 11:29 PM

Title: Re: Acccording to Bahudhatukasutta in the Pali Canon, there can't be a female Buddha, how Tara can be a buddha then?

Content:

PadmaVonSamba said:

How many Brahmas are there?

Malcolm wrote:

Many thousands, actually.

I don't think that someone should read this sutta and conclude that a woman cannot be a Buddha.

It is saying that a Buddha cannot have a female body, not that a women cannot eventually become a buddha, albeit, in a male body.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 12:42 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

If someone has the gall to suggest that all modern Soto Zen is a sham, and that no modern teachers have any idea what they are doing...

Malcolm wrote:

Hakuin certainly had an opinion:

Anyone who would call himself a member of the Zen family must first of all achieve kenshō—realization of the Buddha's Way. If a person who has not achieved kenshō says he is a follower of Zen, he is an outrageous fraud.

Ekaku, Hakuin. Wild Ivy (p. 1). Shambhala. Kindle Edition.

So, the concern isn't new.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 12:45 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

Remember that anyone you speak to here is at best an opinionated fanatic and at worst totally ignorant.

Malcolm wrote:

So are you an opinionated fanatic, totally ignorant, or somewhere in between?

bowsamic said:

I am, of course, both, but the person in question has not demonstrated any effort to construct or improve. I know their intentions are bad.

Malcolm wrote:

You've been around for about two years. Matylda has been around for two decades, beginning with E-Sangha. I am pretty sure she has more weight here than you do and has participated in many more constructive conversations than you. You have no idea what her intentions are, unless you are capable somehow of reading people's minds. So, you really ought to refrain from ad hominem statements.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 12:50 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

If someone has the gall to suggest that all modern Soto Zen is a sham, and that no modern teachers have any idea what they are doing...

Malcolm wrote:

Hakuin certainly had an opinion:

Anyone who would call himself a member of the Zen family must first of all achieve kenshō—realization of the Buddha's Way. If a person who has not achieved kenshō says he is a follower of Zen, he is an outrageous fraud.

Ekaku, Hakuin. Wild Ivy (p. 1). Shambhala. Kindle Edition.

So, the concern isn't new.

bowsamic said:

You missed off the second half of that sentence: Hakuin was very constructive in his concerns and strove for awakening and was influential in that regard. Can we say the same of Matylda?

Malcolm wrote:

No, I cited the half of the paragraph. I did not cut off any sentences. Here is another extract from the following paragraph:

The Zen school—members of the Rinzai, Sōtō, and Ōbaku lineages—is regarded as being foremost among them all. In recent times, however, the Zen schools have been engaging in the practice of “silent illumination,” doing nothing but sitting lifelessly like wooden blocks. What, aside from that, do you suppose they consider their most urgent concern? Well, they witter on about being “men of nobility” who have “nothing at all to do.” They proceed to live up to that self-proclaimed role. Consuming lots of good rice. Passing day after day in a state of seated sleep. The surplice and cotton robe they wear as Buddhist priests is no more than a disguise.

Ekaku, Hakuin. *Wild Ivy* (p. 2). Shambhala. Kindle Edition.

Or how about these paragraphs:

But for the past hundred years, ever since the passing of National Master Gudō,⁴ advocates of blind, withered-up, silent illumination Zen have appeared within the Rinzai, Sōtō, and Ōbaku schools. In spots all over the country, they band together, flicking their fingers contemptuously, pishing and pughing: “Great satori eighteen times! Small satoris beyond count! Pah! It’s ridiculous. If you’re enlightened, you’re enlightened. If you’re not, you’re not. For a human being, the severing of the life-root that frees you from the clutches of birth-and-death is the single great matter. How can you count the number of times it happens—as if it were a case of diarrhea!

“Ta-hui made statements like that because he was ignorant of the supreme, sublime Zen that is to be found at the highest reaches of attainment. Supreme Zen, at the highest reaches, does not belong to a dimension that human understanding of any kind can grasp or perceive. It is a matter of simply being Buddhas the way we are right now—‘covered bowls of plain unvarnished wood.’ It is the state of great happiness and peace, the great liberation. Put a stop to all the chasing and hankering in your mind. Do not interfere or poke around after anything whatever. That mind-free state detached from all thought is the complete and ultimate attainment.”

These people, true to their words, do not do a single thing. They engage in no act of religious practice; they don’t develop a shred of wisdom. They just waste their lives dozing idly away like comatose badgers, useless to their contemporaries while they live, completely forgotten after they die. They aren’t capable of leaving behind even a syllable of their own to repay the profound debt they owe to the Buddha patriarchs.

Ekaku, Hakuin. Wild Ivy (pp. 55-56). Shambhala. Kindle Edition.

Matylda is talking about what she sees in Japan, not the US.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 12:54 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

I am, of course, both, but the person in question has not demonstrated any effort to construct or improve. I know their intentions are bad.

Malcolm wrote:

You've been around for about two years. Matylda has been around for two decades, beginning with E-Sangha. I am pretty sure she has more weight here than you do and has participated in many more constructive conversations than you. You have no idea what her intentions are, unless you are capable somehow of reading people's minds. So, you really ought to refrain from ad hominem statements.

bowsamic said:

I'm not sure what time and "weight" have to do with Zen. Can you explain how these concepts are related to the future of Soto Zen? I am not being satirical, I'm very serious here, almost too much so, but we cannot be lenient here. Unless you are taking this as kind of a joke?

Malcolm wrote:

"Weight" here means experience, knowledge, and a demonstrated involvement in the subject going back decades. You are just some anonymous person on the internet, no one knows who you are. You can say anything and there are no consequences. So, sorry, but I cannot take you seriously at all. You could of course tell who you are, what your qualifications are, and so on.

bowsamic said:

Your quote of ME was cut off

Malcolm wrote:

And? Your whole post was referenced by the up arrow next to your name. It is inefficient to reproduce whole posts. It makes the reply harder to read. As we can see in your indignant reply.

BTW, she did suggest alternatives. You just are late to the convo.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 12:59 AM

Title: Re: According to Bahudhatukasutta in the Pali Canon, there can't be a female Buddha, how Tara can be a buddha then?

Content:

Malcolm wrote:

woman cannot be a Buddha.[/i]

It is saying that a Buddha cannot have a female body, not that a women cannot eventually become a buddha, albeit, in a male body.

Shinjin said:

What if one is born with a female body but then transitions to a male in the current life?

Malcolm wrote:

In the modern transgender sense of "transition?" Not according to any Abhidharma or Vinaya idea on the subject. You can't even ordain as a monk.

But lots of people attain buddhahood imagining themselves as female buddhas like Vajrayogini, etc.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 1:06 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

I'm simply warning you all.

Malcolm wrote:

You are going to have to do better than that. Maybe Jundo will threaten to sue Dharmawheel.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 1:10 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

I'm simply warning you all.

Malcolm wrote:

You are going to have to do better than that. Maybe Jundo will threaten to sue

Dharmawheel.

bowsamic said:

Why do I have to do anything? Am I missing some kind of game you're trying to play with me?

Malcolm wrote:

The one playing games here isn't me. It's you. Still laughing at "I'm simply warning you all." As if.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 1:21 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

Why do I have to do anything? Am I missing some kind of game you're trying to play with me?

Malcolm wrote:

The one playing games here isn't me. It's you. Still laughing at "I'm simply warning you all." As if.

bowsamic said:

I honestly don't understand what you are sceptical of here

Malcolm wrote:

Listen, buddy, you came in here, in an uncivil manner, interrupting a civil conversation, making ad hominem remarks about a respected person here. And then issuing warnings? Get a clue.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 1:31 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

Can you please propose something beyond "it's destroyed boohoo"? Again, imagining a better past is not relevant to life at this moment.

Matylda said:

But soto will never do it as it was 300 or 400 years ago. They are too proud of their great

tradition. Then they are not going to show their terrible weakness. and third, they do not want to lose their position. It is easier to use Dogen, get phd and pretend to be great master of the monastery.

Human factor is the greatest obstacle, it is a bottom line of the entire problem.

bowsamic said:

Again, what is with the fatalism? I don't care if you think there is really no chance, but I am not sure what your plan is in disseminating this information. Can you tell me your intentions plainly?

Malcolm wrote:

Speaking for Matylda, she cares because she comes from a Soto Religious Family and she translates for Westerners at Zen temples, or has in the past. She is not a dilettante. She has more at stake here than you.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 1:35 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

Again, what is with the fatalism? I don't care if you think there is really no chance, but I am not sure what your plan is in disseminating this information. Can you tell me your intentions plainly?

Malcolm wrote:

Speaking for Matylda, she cares because she comes from a Soto Family and she translates for Westerners at Zen temples, or has in the past.

bowsamic said:

Why must you speak for her? She has her own fingers.

Malcolm wrote:

Because I want to, because she is an old forum friend.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 1:59 AM

Title: Re: American Soto Zen

Content:

bowsamic said:

Thank you for this

Malcolm wrote:

Now you should apologize for accusing her of holding bad intentions.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 2:16 AM

Title: Re: Nyasa in buddhist or bon tantras

Content:

fckw said:

Am I right that this is a subject that seems to be paid less attention to in buddhist or bon tantra? And if so, is there any particular reason for this?

Malcolm wrote:

You are not right. For example, we have the body mandalas of Cakrasamvara, Hevajra, etc.

From a Dzogchen POV, this is all of minimal importance.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 2:39 AM

Title: Re: As a Theravadan this "Tulku" tradition it seems to me very political

Content:

Giovanni said:

Scary. I suppose it is easy to fall into the trap of seeing these things through European eyes. And in Europe fundamentalist Christians are now a tiny minority. But clearly not elsewhere.

Malcolm wrote:

I dunno: Poland, Hungary, Russia, Serbia, etc., seem to have a lot of them. And in Western Europe, it will grow in direct proportion to cultural anxiety about migration from Africa and the Middle East. Also, American Fundies are spending a lot of money in Europe.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 4:24 AM

Title: Re: Nyasa in buddhist or bon tantras

Content:

Malcolm wrote:

You are not right. For example, we have the body mandalas of Cakrasamvara, Hevajra,

etc.

From a Dzogchen POV, this is all of minimal importance.

fckw said:

Ok, fair enough. But is this also practiced widely? My impression is that there are more practitioners engaged in either mahamudra or dzogchen than in such explicit body mandala practice. Even tummo seems to be more widely taught and practiced. I don't have any stats though, it's just my impression.

Malcolm wrote:

Hevajra is widely practiced in Sakya; Cakrasamvara body mandala is widely practiced in Kagyu and Geluk.

fckw said:

By the way, maybe this is also of interest as some background info to readers in the context of my question:

Malcolm wrote:

The reason why there is a big debate about it is that it was and is widely practiced. I practiced Hevajra and Yogini body mandala sadhanas for many, many years, and have translated the Cakramsavara ones.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 8:11 AM

Title: Re: American Soto Zen

Content:

C4rl0s said:

Hi Matylda

Matylda said:

"We should be critical of soto, rinzai and obaku whenever they loose their essence. They are not immune and godly untouchable systems of practice and experience. The name soto etc. does not give to anyone diplomatic immunity. It is us, humans who run the show, and if we miss the point, we should be at least informed about it."

C4rl0s said:

Yes. And, precisely, if we don't want to miss the point, and we actually talk about a genuine Zen, a genuine Soto Zen in this case, we must do it standing for a right perspective of Dōgen.

I think the next famous passage from Genjōkōan - recall this was the first chapter of Shōbōgenzō in the earliest version - is truly enlightenment about that (quoted from BDK version):

"To learn Buddha's truth is to learn ourselves. To learn ourselves is to forget ourselves. To forget ourselves is to be experienced by the myriad of dharma. To be experienced by

the myriad of dharma is to let our body and mind, and the body and mind of the external world, fall away. There is a state in which traces of realization is forgotten; and it manifests the traces of forgotten realization for a long, long time."

Note not only learning is importance, but also forgetting. Learning and forgetting are like our two legs; if we want walk, we cant do it just with only one of them at all. Learning and forgetting are decisive not only in Shôbôgenzô, but also in Zen, as well as in Buddha's Way.

Finally, kensho is not about someone who has seen something than others haven't seen it. Kensho is about seeing we must not give up our practice not even a lapse of time.

Malcolm wrote:

I think, if you read carefully, Matylda is saying that you won't find what Dogen was talking about in any of Dogen's writings, which according to her, have no bearing on the question of realization in the Soto School, as she understands it, since, as I understand what she is saying, what Dogen was talking about is only found in the interaction between teacher and student, and not in any books.

She has been quite adamant on the point that realization on Soto is dead. She has also suggested that Soto needs to be revived by a blood transfusion from Rinzai.

The situation in American Zen is even stranger, with whole lines of teachers and their students to whom they have conferred inka having conflicts with one another, or so I have heard.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 8:31 AM

Title: Roshibot, the future of Zen?

Content:

Author: Malcolm

Date: Saturday, July 29th, 2023 at 9:00 AM

Title: Re: American Soto Zen

Content:

Anders said:

I am also concerned regarding my impression that it is a whole lot easier to get dharma transmission in soto than in rinzai (I know, different terms, processes, etc. but I am sure people can catch the drift here).

Matylda said:

Yes that is true. In soto basically every priest has dharma transmission. But it is also true in Chinese zen as far as I know from Chinese monks and nuns.

Genjo Conan said:

Are we talking about Japan or the US, here? It is not true that, in the US, "basically every priest has dharma transmission."

Malcolm wrote:

What I find most significant about this system of ecclesiastical grades is that dharma transmission provides access to only a relatively low grade. It is listed as a requirement for the very lowest ecclesiastical status, that of an instructor third class (santo kyoshi). Thus, in present day Soto Zen, dharma transmission constitutes a preliminary step, after which one's real development begins. The relatively low status of dharma transmission means that in and of itself it does not qualify one to accept students or to train disciples. According to the regulations, Zen students should be supervised only by a teacher who has attained supervisory certification (i.e., sanzen dojo shike status), that is, someone who in the popular literature might be called a Zen master. To attain supervisory certification requires not just high ecclesiastical grades and dharma seniority but also at least three years' experience as an assistant supervisor at a specially designated training hall (tokubetsu sodo), during which time one undergoes an apprenticeship. This monastic apprenticeship agrees with the popular image of Zen Buddhism as a form of extreme asceticism. The popular image, however, reflects only a limited view of Zen life. These training halls are found at only about one hundred of the nearly 14,000 temples that constitute the modern Soto school. The vast majority of Soto Zen religious activities occur not at the training halls but at the local temples. Today, the key authority conferred by dharma transmission is that it qualifies a priest to manage an ordinary (jun hochi) local temple.

Bodiford,

And:

While dharma transmission has never been restricted exclusively to clergy, it always has been controlled by ordained members of the clergy, that is, by people who receive rites of ordination, shave their heads, and wear Buddhist robes. Within this group, dharma transmission always has been a matter of insider knowledge, discussed only by the clerical elite, who themselves have been initiated into a dharma lineage. For ordinary lay people, in contrast, the much more obvious public social distinction bestowed by ordination always has been of prime importance, since it is the people with shaved heads and Buddhist robes who can generate karmic merit for the laity by accepting their gifts. At Zen Centers in North America, however, a lay-clerical distinction based on gift giving (by laity) and generating merit (by priests) is all but meaningless. Most people see Zen (especially sitting Zen or zazen) as a form of self-realization or relaxation exercises that lay people can practice as well as (or better than) clerics.⁴³ Within this context, lay practitioners who might care nothing about priestly status can, nonetheless, become very concerned about dharma transmission, who has it and who does not. From

conversations among practitioners at different Zen Centers, it seems each Center has developed its own individual culture of dharma transmission: here it might signify eligibility to join a Center's board of directors, there it might mark completion of a koan curriculum, and somewhere else it might be seen as equivalent to clerical ordination, and so forth.

These variations in the social significance assigned to dharma transmission highlight the unsettled state of North American Zen communities. Differences in their respective histories, founders, economic circumstances, and facilities have imbued each Zen Center with its own distinctive culture and idiosyncrasies. The Dharma Heritage Ceremony serves to remind Soto priests from these dissimilar Centers of the collective tradition they share. It provides a common ritual in which all of them can participate simultaneously, jointly offer homage to the founders of one another's lineages, and formally acknowledge one another as religious peers.⁴⁴ Clearly, it is designed to help foster the development of a new shared culture of dharma transmission. Each of the individual elements within the ceremony (the setting, musical instruments, processions, prostrations, circumambulations, prostrations, chants, and so forth) consist of standard Zen ritual practices as performed at Buddhist temples in Japan. The ceremony as a whole, its format and sequence as well as its emphasis on mutual affirmation, however, presents something new and uniquely American. Significantly, it concludes with all the participants chanting the Zen hymn known as the Harmony of Difference and Sameness, a title that aptly expresses the goal of the ceremony itself and the task now faced by the SZBA.⁴⁵ Thus, the ceremony represents a development of traditional ritual forms for new purposes in a new land. It is a development that reflects both the growing maturity of Zen traditions in North America and their precarious, difficult quest to harmonize imported and native, old and new, similar and different.

Bodiford,

Just for context....

Author: Malcolm

Date: Saturday, July 29th, 2023 at 9:05 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

What we can conclude from the above is that there is no institutional continuity from Soto in Japan to America.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 8:41 PM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

What we can conclude from the above is that there is no institutional continuity from

Soto in Japan to America.

Matylda said:

But Japanese Shumicho the administrative body over all Soto schools on all continents, is supervising the activity of its priests, whether Japanese or non-Japanese. They even give some financial support to those outside of Japan. So there is somehow institutional continuity in the sense of administration and regulations.

Malcolm wrote:

Yes, its priests, but not for example, the SZBA's priests.

Author: Malcolm

Date: Saturday, July 29th, 2023 at 9:08 PM

Title: Re: American Soto Zen

Content:

C4rl0s said:

Hi Matylda,

Matylda said:

"Well... in fact from the point of view of regular person, kensho is definitely state which alters everything. Cuts away our dear views opinions and feelings. As one roshi put it in very plain words, what I thought is - is not, what I did not even imagine that is - is. We need thoroughly realized person to talk about kensho, satori, sho, etc. and I do not mean 'talk' in terms of conversation or arguments.

Otherwise we may also easily play down even historical Buddha and claim, that bodhi he showed is whatever, and finally not important, and give our own limited interpretations. Scholars are able to do such things. We may easily neglect all struggle Buddha himself had to go through."

C4rl0s said:

I don't know why you have "halfquoted" me - maybe I'm not explained rightly- but acting in that way, I think we may have lost the main point of this thread, it would be, if someone pretends to talk the genuine Soto Zen, then this individual must explain what understand of genuine Soto Zen, i. e., what she understands - you, Matylda - about the Dogen's perspective of zazen, of Buddhism.

Malcolm wrote:

Matylda's point, for quite some time and very consistently, has been that you won't find genuine Soto merely by reading Dogen and practicing what one thinks he means by shikantaza. You will only find it by working with a realized teacher and that the transmission of realization in Soto has been lost in the past 100 years or so.

She has asserted that there are no realized teachers of Soto Zen in Japan today that she knows of, that Soto has become lost in Dogen scholasticism and rhetorical posturing about practice = realization, etc. To the extent that Dogen scholasticism and rhetoric is

reproduced amongst American exponents of Soto, one can infer she doesn't think it's likely there are any realized American Soto teachers either.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 12:50 AM

Title: Re: American Soto Zen

Content:

HePo said:

These (unsubstantiated) generalizations make it very difficult to have a productive discussion.

Malcolm wrote:

That's not true, you can challenge her assertion with a counter assertion of some teacher, who, in your estimate is realized.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 2:05 AM

Title: Re: American Soto Zen

Content:

clyde said:

Bernie Glassman

Malcolm wrote:

So then you accept Genpo Merzel as a realized person since he received inka from Glassman?

Author: Malcolm

Date: Sunday, July 30th, 2023 at 3:05 AM

Title: Re: American Soto Zen

Content:

HePo said:

And i will not get into a discussion of who is and who is not "realized".

Malcolm wrote:

Sure, because involves a discussion of what realization in Zen actually is. To hear some Soto people talk, it sounds like just sitting crosslegged in a good posture itself is realization, no need to bother with insight.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 3:30 AM

Title: Re: Kurukulla sadhana

Content:

naljor said:

Can be this sadhana of Kurukulla by Mipham Rinpoche done in Anuyoga style?

<https://www.lotsawahouse.org/tibetan-masters/mipham/kurukulla-sadhana>

Malcolm wrote:

Not as written.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 3:57 AM

Title: Re: Practicing while ill

Content:

suerafatodd said:

Hello,

Hope you're well. Posting because I am wondering if anyone has advice for practicing while ill. I have severe fatigue - all I do is work and sleep. I don't know what to do.

Malcolm wrote:

Your first order of business is to get well. "Practice" can wait. Good health is a requisite for good practice. So you should regard getting well your practice for now.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 4:32 AM

Title: Re: American Soto Zen

Content:

HePo said:

And i will not get into a discussion of who is and who is not "realized".

Malcolm wrote:

Sure, because involves a discussion of what realization in Zen actually is. To hear some Soto people talk, it sounds like just sitting crosslegged in a good posture itself is realization, no need to bother with insight.

HePo said:

Nope, i could see your response to Clyde coming with my eyes closed, if i were to talk about subjects like kensho, realization i would do so with other practitioners and definitely not on the internet. I simply do not have the time - i know you won't like this response, that is ok with me, i am done.

Malcolm wrote:

Your response is fine with me. If you have read the thread previously, I pointed out a long time ago that ordinary people cannot possibly infer who is realized and who isn't. On the

other hand, your response is also a bit like Fight Club's first rule.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 5:07 AM

Title: Re: American Soto Zen

Content:

Genjo Conan said:

Yeah, I have no doubt the ambivalence went both ways. Relations do seem to be "normalizing" now. When Sojun Mel Weitsman died, for example, the Sotoshu sent a delegation, and I think there were both Japanese and American celebrants at Zenshuji's 100th anniversary ceremonies.

Malcolm wrote:

It is like that with all Asian Buddhist traditions transferred to the US and the EU. Westerners are not going away, we are more actively interested in many respects that Asian Buddhists in their original context. So, there has to be a rapprochement.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 7:25 AM

Title: Re: American Soto Zen

Content:

clyde said:

I for one do not agree with this nor does any student with a desire for realization.

Malcolm wrote:

You mean you think ordinary people can infer who is realized? How, what is the a realized person gives off to let someone know there is on that?

Author: Malcolm

Date: Sunday, July 30th, 2023 at 8:46 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

"You mean you think ordinary people can infer who is realized? How, what is the a realized person gives off to let someone know there is on that?"

C4rl0s said:

A kind of wind that doesn't discriminate between enlightenment or delusion, ordinary or holy people, samsara or nirvana.

Malcolm wrote:

Ummm, that's smoke not wind. You've just proven my point. There is no sign one can identify to identify a realized person. In Buddha's day, most people thought he was just another shaved headed shramana.

But according to you, being totally indiscriminate is how you infer realization.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 10:54 AM

Title: Re: American Soto Zen

Content:

clyde said:

And if that is so, then all this talk of "Is any living Soto Zen teacher realized?" is an utter waste of time.

Malcolm wrote:

Revise that to, "all of this talk about any living Buddhist teacher being realized" is an utter waste of time.

We do our best, follow the dharma that appeals to us, and ignore the dharma that doesn't. That's what you should do, rather than reacting to all this proliferation about Soto. Personally, I find it all edifying, because in asking my annoying questions I learn much I wouldn't otherwise.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 8:23 PM

Title: Re: American Soto Zen

Content:

clyde said:

I for one do not agree with this nor does any student with a desire for realization.

Malcolm wrote:

You mean you think ordinary people can infer who is realized? How, what is the a realized person gives off to let someone know there is on that?

clyde said:

And how is it that you believe a common person can't know if another person is realized? I know smarter people than me. I know kinder people than me. Why shouldn't I know, in the same way, if another is more awakened than me?

Malcolm wrote:

It's easy to see who is kinder or smarter, but how do you tell if someone has realized

bodh? You claim you can tell, you tell us how you know. Since there can be only one kind of bodhi, what is its characteristic? We'd all like to know, because in all seriousness, everyone is in the market looking for a realized teacher. Since you have confidently declared for years that you can tell who is realized teacher, please let us in on your secret.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 8:30 PM

Title: Re: Attaining rigpa and which bhumi

Content:

discussionbuddhist said:

Are there buddhas below 16th bhumi/yeshe lama that attain rigpa? Or is rigpa attained at the 16th bhumi/yeshe lama?

Malcolm wrote:

You do not have to be a Buddha to recognize rigpa, or even a bodhisattva on the first stage.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 8:48 PM

Title: Re: Daily Laugh Thread

Content:

Author: Malcolm

Date: Sunday, July 30th, 2023 at 9:40 PM

Title: Re: Attaining rigpa and which bhumi

Content:

Sādhaka said:

OP might be asking if one isn't introduced from the beginning, then at what point is it encountered on the gradual path (?)

Malcolm wrote:

Its specific to Vajrayāna, specifically, highest yoga tantra. So, only during introduction, during the fourth empowerment.

In other words, there is no method to introduce rig pa outside Vajrayāna.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 9:47 PM

Title: Re: Praise our new extraterrestrial overlords

Content:

Malcolm wrote:

iwanttobelieve.jpeg (177.31 KiB) Viewed 240 times

Author: Malcolm

Date: Sunday, July 30th, 2023 at 10:52 PM

Title: Re: American Soto Zen

Content:

PeterC said:

They shouldn't really be compared.

Malcolm wrote:

True, however, teacher misconduct in Zen has created a lot of havoc as well.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 10:58 PM

Title: Re: Praise our new extraterrestrial overlords

Content:

PadmaVonSamba said:

Grusch (I think) said that he would provide much more detailed information to congress regarding all of his allegations, in a SCIF (sensitive compartmented information facility) room.

Malcolm wrote:

What he said was that he spoke to someone he claims had seen alien biological material, couched as "nonhuman." It's the usual run around, someone told me, I can't say who, I didn't see it myself, it is classified, etc. etc.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 11:04 PM

Title: Re: Attaining rigpa and which bhumi

Content:

Malcolm wrote:

In other words, there is no method to introduce rig pa outside Vajrayāna.

Lingpupa said:

I wonder if that's true. Hang on, I'll just pop out for a minute and check...

Malcolm wrote:

Sure, take your time.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 11:15 PM

Title: Re: A breaking news editor and zen meditation

Content:

Malcolm wrote:

You all realize this post was just to drive clicks to this NYT article. The user has not been back since he made the post, hence no interest in engagement.

reiu said:

The NYT just shuttered its Sports Desk. Thirty-five journalists and editors have lost their jobs. Some others may have noticed.

Malcolm wrote:

Patrick LaForge, as of this writing, has not lost his job. The sports desk has been disbanded in favor of the Athletic:

The move represents a further integration into the newsroom of The Athletic, which The Times bought in January 2022 for \$550 million, adding a publication that had some 400 journalists covering more than 200 professional sports teams. It publishes about 150 articles each day.

<https://www.nytimes.com/2023/07/10/business/media/the-new-york-times-sports-department.html>

Author: Malcolm

Date: Sunday, July 30th, 2023 at 11:36 PM

Title: Re: Dissociation and Awareness

Content:

Bapho said:

We all have some degree of dissociation and fragmentation while we feel separated from our "true nature"

Malcolm wrote:

We actually have no idea we are "separated from our true nature." We don't know we have lost it until we have found it.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 11:40 PM

Title: Re: Copper Colored mountain location?

Content:

ItaloPiva said:

I believe the most likely location to be the island of socotra in yemen.

Malcolm wrote:

A requirement is that it was inhabited by cannibals.

And a review of the history of the Island pretty much eliminates it from the running.

Author: Malcolm

Date: Sunday, July 30th, 2023 at 11:54 PM

Title: Re: Praise our new extraterrestrial overlords

Content:

Malcolm wrote:

It's the usual run around, someone told me, I can't say who, I didn't see it myself, it is classified, etc. etc.

PadmaVonSamba said:

Kind of like secret mantra, eh?

But he also said he would reveal that information to anyone on the panel, and the reason for not saying so then was because his source doesn't want to be known publicly for fear of retaliation.

Malcolm wrote:

The truth is out there...

Author: Malcolm

Date: Monday, July 31st, 2023 at 12:21 AM

Title: Re: Attaining rigpa and which bhumi

Content:

natusake said:

So, bodhisattvas on the stages, lacking Vajrayana empowerment, have no knowledge of rigpa? And, not even Buddhas until after the 10th bhumi since those are Vajrayana stages anyway?

Malcolm wrote:

Bodhisattvas on the stages have realized emptiness. So, they don't need rigpa pointed out to them.

Rigpa is the example gnosis. That example gnosis only exists in Vajrayāna.

Author: Malcolm

Date: Monday, July 31st, 2023 at 12:25 AM

Title: Re: A breaking news editor and zen meditation

Content:

reiun said:

And he is apparently looking to try to keep it.

Malcolm wrote:

The vicissitudes of neoliberalism, trying to keep one's job as a cog the machine in the march to profitability.

Author: Malcolm

Date: Monday, July 31st, 2023 at 1:48 AM

Title: Re: Dissociation and Awareness

Content:

Malcolm wrote:

We actually have no idea we are "separated from our true nature."

PadmaVonSamba said:

...except for the fact that we know we are trying to rediscover it.

Malcolm wrote:

That's only because someone told us we were missing something. Otherwise, bupkis.

Author: Malcolm

Date: Monday, July 31st, 2023 at 2:07 AM

Title: Re: reading the visualization

Content:

naljor said:

In many practices like guruyogas the main part is recitation for visualization and main invocation and mantra recitation, so my question is can we do the visualization just in mind instead reading the words either in english or tibetan?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, July 31st, 2023 at 4:00 AM

Title: Re: Attaining rigpa and which bhumi

Content:

Astus said:

The occurrence or otherwise of the example luminosity is the criterion that determines whether one is on the path of joining or not.[/i]

Malcolm wrote:

This isn't really when one recognizes rig pa. Rig pa is the cognizant aspect of the basis , aka vidyā.

This passage you refer to is talking about the visions, and when they occur. But we don't need to practice the four visions in Dzogchen.

In trekcho, there is no corresponding map to the paths and stages of lower yānas. Only in thogal. The first two visions are below the path of seeing, the third vision is the path of seeing, etc. In reality, thogal is mainly practice to support one in the bardo of dharmatā.

Author: Malcolm

Date: Monday, July 31st, 2023 at 4:13 AM

Title: Re: American Soto Zen

Content:

clyde said:

Malcolm, I didn't claim to 'know'. As I asked PeterC, I'll ask you. Based on your knowledge and wisdom and your direct experience of Buddhist teachers, including your teachers, have you been in the presence of Buddhist teachers whom you 'inferred' were realized? Or do you merely hope and blindly trust?

Malcolm wrote:

I'd like to think my main teachers were highly realized beings, bodhisattvas on the bhumis, but I really don't know this for a fact, the way I know the sun is shining today. I can see the sun. I can't see other people's minds.

Author: Malcolm

Date: Monday, July 31st, 2023 at 4:18 AM

Title: Re: American Soto Zen

Content:

Matylda said:

This is first of all a question of affinity. Actually disciple should meet the requirements of particular teacher/lineage/school. Soto school does not make requirements concerning realization, as far as I know.

Astus said:

The idea of dharma transmission in Zen, Soto included, is the recognition of the disciple's awakening being the same as that of Shakyamuni Buddha, as exemplified by the so called Flower Sermon.

Malcolm wrote:

And if this is the case, then what to we do with so-called Buddhas who get permanently kicked out of the SZBA? Or other teachers, who have received inka, and are consistently involved in scandals decade after decade?

Author: Malcolm

Date: Monday, July 31st, 2023 at 4:29 AM

Title: Re: Attaining rigpa and which bhumi

Content:

Malcolm wrote:

In trekcho, there is no corresponding map to the paths and stages of lower yānas.

Astus said:

Is it problematic to connect trekcho to Mahamudra where such correspondence is well

known? Although there the example wisdom is the third empowerment, while the fourth is the actual (e.g. Treasury of Knowledge, vol 6, p 231). Are there different views on that too?

Malcolm wrote:

Yes, it is problematic to connect trekcho to Kagyu Mahāmudra in this way.

You can discern why in Longchenpa commentary on the Treasury of Dharmadhātu, in chapter 10, where where he prefaces his presentataion of the method of equipoise in Dzogchen by the distinguishing between "meditation," which includes pretty everything in the nine yānas, as opposed to natural concentration, which he explains is the specific preserve of the Dzogchen tradition.

As for the third empowerment, there is no introduction in the third empowerment, just an experience, which serves the basis for explaining the example gnosis. Whether the fourth is the actual gnosis (path of seeing) or an example gnosis depends on the person.

Author: Malcolm

Date: Monday, July 31st, 2023 at 5:08 AM

Title: Re: American Soto Zen

Content:

Malcolm wrote:

And if this is the case, then what to we do with so-called Buddhas who get permanently kicked out of the SZBA? Or other teachers, who have received inka, and are consistently involved in scandals decade after decade?

Astus said:

It is one of those systemic contradictions mostly left untouched.

Malcolm wrote:

Yes, because the answer is uncomfortable.

Author: Malcolm

Date: Monday, July 31st, 2023 at 5:30 AM

Title: Re: Attaining rigpa and which bhumi

Content:

Jules 09 said:

The " actual gnosis (path of seeing)", rigpa, is the 'beginning' of the so called 'path' in Dzogchen.

Malcolm wrote:

No, this is a key error in your understanding, Jules.

Author: Malcolm

Date: Monday, July 31st, 2023 at 5:39 AM

Title: Re: American Soto Zen

Content:

clyde said:

Malcolm, I didn't claim to 'know'. As I asked PeterC, I'll ask you. Based on your knowledge and wisdom and your direct experience of Buddhist teachers, including your teachers, have you been in the presence of Buddhist teachers whom you 'inferred' were realized? Or do you merely hope and blindly trust?

Malcolm wrote:

I'd like to think my main teachers were highly realized beings, bodhisattvas on the bhūmis, but I really don't know this for a fact, the way I know the sun is shining today. I can see the sun. I can't see other people's minds.

clyde said:

I agree that we don't and can't know it for a fact, like seeing the sun is shining, if another person is realized. But do you merely "like to think my main teachers were highly realized beings" or do you actually think your main teachers were realized beings? And if you actually think so, on what basis?

Malcolm wrote:

I told you, I don't know. All I know is that when I met them, they understood the path better than I did, and that in taking teachings from them, my doubts were clarified, and now I don't have anymore doubts at all about the meaning of Dzogchen teachings and its path.

I have a lot of doubts about things people say about Zen teachings—in fact Jundo yelled at me last night for being biased(he's wrong, just for the record)—but I am too old now to switch directions (61), to scratch that itch, and find a teacher who I think can remove those doubts. And then I'd also have to learn Japanese well enough to read texts for myself, and that would also involve learning Classical Chinese.

Author: Malcolm

Date: Monday, July 31st, 2023 at 5:50 AM

Title: Re: Dissociation and Awareness

Content:

Bapho said:

The feeling that "we are missing something" was not given to us by anyone.

Malcolm wrote:

99.999 percent of sentient beings do not have this feeling.

Author: Malcolm

Date: Monday, July 31st, 2023 at 5:53 AM

Title: Re: Attaining rigpa and which bhumi

Content:

Kai lord said:

In that case, third empowerment is for ultimate luminosity and the fourth is for the union and lead to the thirteenth bhumi

Malcolm wrote:

That luminosity is an apperception, it has no appearance, and so has nothing really to do with the subject at hand. Especially, since this account is based on the Pañcakrama of the Nāgārjuna.

Author: Malcolm

Date: Monday, July 31st, 2023 at 6:06 AM

Title: Re: American Soto Zen

Content:

HePo said:

This is what Dogen wrote in Yuibutsu yobutsu:

Malcolm wrote:

How then, can anyone reasonably expect an ordinary person to be able discern who is a realized person and who is not?

Author: Malcolm

Date: Monday, July 31st, 2023 at 8:25 AM

Title: Re: American Soto Zen

Content:

clyde said:

I agree that we don't and can't know it for a fact, like seeing the sun is shining, if another person is realized. But do you merely "like to think my main teachers were highly realized beings" or do you actually think your main teachers were realized beings? And if you actually think so, on what basis?

Malcolm wrote:

I told you, I don't know. All I know is that when I met them, they understood the path better than I did, and that in taking teachings from them, my doubts were clarified, and now I don't have anymore doubts at all about the meaning of Dzogchen teachings and

its path.

I have a lot of doubts about things people say about Zen teachings—in fact Jundo yelled at me last night for being biased(he's wrong, just for the record)—but I am too old now to switch directions (61), to scratch that itch, and find a teacher who I think can remove those doubts. And then I'd also have to learn Japanese well enough to read texts for myself, and that would also involve learning Classical Chinese.

clyde said:

Malcolm, OK, you didn't know, but now have no doubts the teachings and path. Do you know now if they were realized beings?

Malcolm wrote:

The answer is still no. All of my teachers claimed they had no realization. I

clyde said:

f there is no way of 'knowing', how do realized beings know if another being is realized? How did Buddha know that Kondanna had seen his true nature?

Malcolm wrote:

I never said awakened persons were incapable of knowing whether other people were awakened. I said ordinary people could not know this. So, I'll let you when I get there.

Author: Malcolm

Date: Monday, July 31st, 2023 at 9:56 AM

Title: Re: Daily Laugh Thread

Content:

Author: Malcolm

Date: Monday, July 31st, 2023 at 8:45 PM

Title: Re: Attaining rigpa and which bhumi

Content:

Kai lord said:

In that case, third empowerment is for ultimate luminosity and the fourth is for the union and lead to the thirteenth bhumi

Malcolm wrote:

That luminosity is an apperception, it has no appearance, and so has nothing really to do with the subject at hand. Especially, since this account is based on the Pañcakrama of the Nāgārjuna.

Lingpupa said:

Intriguing. What term are you translating as "apperception"? And might one ask why?

Malcolm wrote:

Luminosity, in this context, is an experience of empty consciousness free from all aspects, it is dimmed, without objects of perception.

Author: Malcolm

Date: Monday, July 31st, 2023 at 9:40 PM

Title: Re: Dissociation and Awareness

Content:

Bapho said:

The feeling that "we are missing something" was not given to us by anyone.

Malcolm wrote:

99.999 percent of sentient beings do not have this feeling.

PadmaVonSamba said:

Well, it's another way of saying dukkha. In that sense, 99.999% do feel they are missing something.

Maybe it's not in the sense of "woe is me, my life feels so incomplete" but in terms of constant dissatisfaction and craving.

The remaining 0.001% are the ones who can sit for 10 hours on a meditation cushion and not a moment has seemed to have passed.

Malcolm wrote:

The only thing most sentient beings worry about is missing dinner.

Author: Malcolm

Date: Monday, July 31st, 2023 at 10:59 PM

Title: Re: Barbie

Content:

Author: Malcolm

Date: Monday, July 31st, 2023 at 11:19 PM

Title: Re: schools besides Jonang which hold the Emptiness-of-other view

Content:

npr said:

Could you please help me learn what Buddhist schools other than Jonang...

Malcolm wrote:

Extrinsic emptiness is the majority position of the modern Karma Kagyu school, and a minority position within Nyingma.

Author: Malcolm

Date: Monday, July 31st, 2023 at 11:32 PM

Title: Re: Siddhartha's son and enlightenment...

Content:

Queequeg said:

1. If Gautama was from a poor family, he never would have become the Buddha. Full stop. He would not have had the appearance of a remarkable person. It's said that before his enlightenment, a king spotted him walking through the city and immediately recognized him as a person of high birth due to appearance and demeanor - he was tall and fair skinned, so racially, likely descended from Aryans.

Malcolm wrote:

So, what you are saying is that Buddhism is based class privilege and white supremacy?

In any case, Buddhas can appear from either a brahmin family or a ruling family, depending on which is most respected at the time:

<https://read.84000.co/translation/toh95.html#UT22084-046-001-111>

Queequeg said:

3. There have been plenty of poor people who left home, left wives and children, left elderly parents, to join the sangha.

Malcolm wrote:

Forcing the Buddha to initiate the rule that one could only ordain if one had first secured permission from one's parents, was debt-free, and so on.

Author: Malcolm

Date: Monday, July 31st, 2023 at 11:40 PM

Title: Re: HH Sakya Trichen in the Dordogne, August 2023

Content:

jinsog said:

The program for the three days of teaching/initiations has been sent out to participants:

- Friday 4 August:

Reception opens at 7.45am

9:30am: Arrival of His Holiness, welcome ceremony, blessing of Vajrakilaya Kago.

15:00 - 17:00: Teaching by Khenpo Tashi Sangpo

-Saturday 5th August :

10:00 - 12:00: Transmission of White Tara by His Holiness

15:00 - 17:00: Teaching by Pema Wangyal Rinpoche

-Sunday 6 August :

10h00 - 12h00 : Transmission of Guru Rinpoche by His Holiness

15h00 - 17h00 : Teaching by Jigmé Khyentsé Rinpotché

Does anyone have any guess as to precisely which White Tara / Guru Rinpoche empowerments these will be?

Malcolm wrote:

Probably the Uncommon White Tāra (but Chime Phagma Nyinthig is also possible) and Apam Tertön's seven line prayer Guru Rinpoche.

Author: Malcolm

Date: Monday, July 31st, 2023 at 11:45 PM

Title: Re: Doctrinal Perspective on Prayer

Content:

ThreeVows said:

I was curious to hear what people believe to be the doctrinal perspective on prayer. Specifically, for instance, hypothetically say that there is an individual who prays to the three jewels with a mind of faith and longing, and they pray, "If I have any wrong views, I pray that they be corrected so that I can realize the nature of mind!"

Doctrinally, would it be considered to be the case that such a prayer would be heard and responded to, in one way or another, by Buddhas or Bodhisattvas?

What if, for example, there was someone who had never encountered Buddhism, and they were in a culture where there was some general idea of a God. This individual wasn't particularly intellectual, but they did have a heart-felt pull towards the Most High, towards the Sublime. And this person sort of vaguely prayed towards this general sense of the Sublime, which maybe they called God, and they said, "I wish to know the Truth, I wish that all wrong views may be removed from my mind!" Would that prayer be heard and responded to by Buddhas and/or Bodhisattvas, even though the person was not formally Buddhist, didn't know anything about Buddhism, etc?

Malcolm wrote:

From one point of view, all religious traditions are vehicles towards liberation, divided only by whether they are vehicles of samsara (the 360 wrong views) or nirvana (the nine yānas).

It is also said that bodhisattvas like Avalokiteśvara manifest as any kind of nonbuddhist teacher, etc., to benefit those who do not have the merit to enter Buddhadharmā:

The Bhagavān said to the bodhisattva mahāsattva Akṣayamati, "Noble one, there are world realms where the bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to beings in the form of buddhas. There are world realms where the bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to beings in the form of bodhisattva mahāsattvas. The bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to some

beings in the form of a pratyeka-buddha, to some in the form of a śrāvaka, to some in the form of Brahmā, and to some in the form of Śakra. The bodhisattva mahāsattva Avalokiteśvara teaches the Dharma to some beings in the form of a gandharva. He teaches the Dharma in the form of a yakṣa to those beings who are to be guided by a yakṣa. He teaches the Dharma in the form of Īśvara to those beings who are to be guided by Īśvara. He teaches the Dharma in the form of Maheśvara to those beings who are to be guided by Maheśvara. He teaches the Dharma in the form of a cakravartin to those beings who are to be guided by a cakravartin. He teaches the Dharma in the form of piśāca to those beings who are to be guided by a piśāca. He teaches the Dharma in the form of Vaiśravaṇa to those beings who are to be guided by Vaiśravaṇa. He teaches the Dharma in the form of a general to those beings who are to be guided by a general. He teaches the Dharma in the form of a brahmin to those beings who are to be guided by a brahmin. He teaches the Dharma in the form of Vajrapāṇi to those beings who are to be guided by Vajrapāṇi

<https://read.84000.co/translation/toh113.html#UT22084-051-001-2867>

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 12:28 AM

Title: Re: schools besides Jonang which hold the Emptiness-of-other view

Content:

npr said:

Thank you Malcolm,

No other schools (in China, Japan, SE Asia, elsewhere) with the Extrinsic emptiness position?

(Buddhist schools with a position that there is Awareness which perceives the emptiness?

Malcolm wrote:

I don't know what you mean by "awareness."

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 12:40 AM

Title: Re: Dissociation and Awareness

Content:

fckw said:

given that alayavijnana is not equal to the base (gzhi) it should logically not be qualified to be able to have an impact on making any difference whether marigpa or rigpa arises.

Malcolm wrote:

This point is addressed in topic 3 in Buddhahood in this Life, i.e. there is a conscious aspect of the basis which does not recognize its own state. This is explained in lesson 7 in my Wisdom Academy course, Dzogchen: Ten Key Terms, as well as I can explain it in one hour, plus there are readings from unpublished sources.

The explicit distinctions between the dharmakāya and all-basis are explained in Chapter Two of the Sound Tantra commentary, and also in the commentary of the Blazing Lamp.

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 1:19 AM

Title: Re: schools besides Jonang which hold the Emptiness-of-other view

Content:

npr said:

How is the relationship between the (not empty) Reality and the sunyata , defined in Karma Kagyu?

According to Karma Kagyu, does the Paramartha perceive the (~borrowed) existence of the sunyata?

No 'Namaste' emoticon here:) sorry

Malcolm wrote:

Paramartha does not perceive anything, it is the object of post-equipoise. In the extrinsic emptiness school, the actual mode of equipoise is the same as the so-called intrinsic emptiness school——free of all conceptual elaborations——the main (strawman) argument is what one may say about ultimate reality in the post-equipoise phase.

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 2:33 AM

Title: Re: Siddhartha's son and enlightenment...

Content:

Malcolm wrote:

So, what you are saying is that Buddhism is based class privilege and white supremacy?

Queequeg said:

Well, certainly class privilege. As you point out, Buddhas are either ksatriyas or brahmins. Either way, they're high caste. Was there a racial aspect to caste? Based on the records we have? Seems to be the case.

Malcolm wrote:

So you agree——Buddhism has white supremacy baked into its DNA.

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 3:48 AM

Title: Re: Dissociation and Awareness

Content:

fckw said:

given that alayavijnana is not equal to the base (gzhi) it should logically not be qualified

to be able to have an impact on making any difference whether marigpa or rigpa arises.

Malcolm wrote:

This point is addressed in topic 3 in Buddhahood in this Life, i.e. there is a conscious aspect of the basis which does not recognize its own state. This is explained in lesson 7 in my Wisdom Academy course, Dzogchen: Ten Key Terms, as well as I can explain it in one hour, plus there are readings from unpublished sources.

The explicit distinctions between the dharmakāya and all-basis are explained in Chapter Two of the Sound Tantra commentary, and also in the commentary of the Blazing Lamp.

fckw said:

Thanks for the pointers!

Malcolm wrote:

Just to add: the statement, "the buddhahood that does not come from mind" is specifically aimed at the yogacāra assertion that the dharmakāya is attained through the transformation of the basis, that is, the gradual emptying out of seeds in the all-basis consciousness, resulting in its destruction, and the subsequent conversion of aggregate of consciousness into the four gnoses: mirror-like, etc.

Author: Malcolm

Date: Tuesday, August 1st, 2023 at 4:17 AM

Title: Re: Attaining rigpa and which bhumi

Content:

Natan said:

You should post a reference for this claim about Thogal.

Malcolm wrote:

It is mentioned in a number of places, but specifically, it is discussed by Khenpo Ngachung in his thod rgal zin bris.

Natan said:

Longchenpa says in either case there's no bardo,

Malcolm wrote:

What he means is the srid pa'i bardo, the bardo of rebirth. There is still the bardo the time of death and dharmatā for those whose diligence is less than the best of the best.

But you know, I tire of people challenging things I say about the teachings and correcting their misconceptions even though I know better than all of you about these things, since I read them in the original Tibetan, and have had extensive instruction in all three series. So, signing off permanently.

Be well people.